LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY
G. R. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.).

VOL. IX.
INDO-ARYAN FAMILY.
CENTRAL GROUP.

PART II.
SPECIMENS OF THE
RAJASTHANI AND GUJARATI.
LINGUISTIC SURVEY OF INDIA

Vol. IX

INDO-ARYAN FAMILY
CENTRAL GROUP
PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTI

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

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   Part II. Bihârî and Oriyâ.

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

VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahndâ, Kashmiri, and the Pîsâcha languages).

IX. Indo-Aryan languages, Central group.
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| अ, आ | ध, धी | न, न्य, ना, न्री | ए, एी | ऊ, ऊँ |
| छ, छ्व | थ, थ्य | घ, घ्व |

Visarga (ः) is represented by h, thus क्रमशः. Anusvāra (ँ) is represented by n, thus विनं सिंह, लं वानि. In Bengali and some other languages it is pronounced ng, and is then written ṅg; thus बङ्ग। Anunāsika or Chandra-bindu is represented by the sign ॐ over the letter nasalized, thus मे।

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

| اء, ى, etc. | ى | ى | د | ر | س | ء | غ | ه |
| ى | ى | ى | ى | ى |
| ى | ى | ى | ى | ى |
| ى | ى | ى | ى | ى |

Tanwin is represented by n, thus ى فاوران। Alif-e māqṣūra is represented by ى—thus, ى داْرِق।

In the Arabic character, a final silent h is not transliterated,—thus ى باندا। When pronounced, it is written,—thus, ى غننُح।

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, ى بان not ى بانًا। When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता dēkhīṭā, pronounced dēkhīṭā; (Kāśi) देखथिक dēkthīk; कर kər, pronounced kor; (Bihārī) देखथिक dēkthik।
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The ts sound found in Marāṭhi (直营), Puṣṭō (촉), Kāśmirī (촉, 씨), Tibetan (촉), and elsewhere, is represented by झ. So, the aspirate of that sound is represented by झाष.

(b) The ḍa sound found in Marāṭhi (直营), Puṣṭō (촉), and Tibetan (촉) is represented by ढ, and its aspirate by ढाह.

(c) Kāśmirī (촉, 씨) is represented by ड.

(d) Sindhi (촉), Western Panjabī (and elsewhere on the N.-W. Frontier) ḍ, and Puṣṭō ḍ or ḍ are represented by ध.

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

φ ठ; φ ट or ढ, according to pronunciation; φ ड छ or ढ, according to pronunciation; φ झ or झाष, according to pronunciation; φ न or न.

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

φ ब्व; φ ध्व; φ थ्व; φ ध्व; φ ध्व; φ ध्व; φ ध्व; φ ध्व; φ ध्व; φ ध्व; φ ध्व.

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:—

त, represents the sound of the a in all.

तत, " " " " a in hat.

t, " " " " e in met.

तत, " " " " o in hot.

तत, " " " " e in the French étéit.

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

तत, " " " " o in the German schön.

तत, " " " " a in the " mühle.

तत, " " " " th in think.

तत, " " " " th in this.

The semi-consonants peculiar to the Munḍā 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 (Khôwār) āssīstē, 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.
Map
Illustrating the localities in which the dialects and sub-dialects of the Rajasthani language are spoken.

Scale: 1 inch = 64 miles.
RAJASTHANI.

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

On its east, Rajasthani is bounded (going from north to south) by the Braj Bhāshā and Bundeli dialects of Western Hindi. On its south (from east to west), it has Bundeli, Marāṭhī, Bhili, Khandeśi, and Gujarātī. Bhili is also spoken in two mountainous tracts (the Vindhyā Hills and the Aravali Hills) in the heart of the Rajasthani country.

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

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rajasthani, 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 Hindi, 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 ō like the o in 'ball,' of ē and ēi like the a in 'hat,' and of au like the o in 'vote.' Such, too, are the common pronunciation of chā 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 Lahnda, forms its future in ā, 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 Rajputanas and Gujarats 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 Hardwar 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 Sanskrit languages. If this is the case, it is a 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 Gujarats, the Inner Aryans broke through the remaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēsa (the home of the Central Group) in Gujarats, the first mentioned being that of Dwarkā in the time of the Mahābhārata war. The only way into Gujarats from the Madhyadēsa 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 Rathaurus abandoned Kannaung in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwaras of Jaipur claim to have come from Oudh and the Solankis from the Eastern Punjab. Gujarats itself was occupied by the Yadavas 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 Gujarats, 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 Gujarats is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belong 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 Mārwaṛi. 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 Mārwāri is greater than that occupied by all the other Rājasthāni dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Hārauṭi, 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 Gujarāti than is Mārwāri, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rājasthāni includes the Mewāṭī of Alwar, Bharatpur, and Gurgaon, and the Ahirwāṭī of the Ahir country south and south-west of Delhi. It is the form of Rājasthāni which agrees most closely with Western Hindi,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthāni. 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 Bundelī (a Western Hindi dialect) to its east and Gujarāti to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked, by typical peculiarities of Rājasthāni than Jaipuri, possessing some forms which are evidently connected with those of Western Hindi. The other South-Eastern dialect is Nimāḍī. 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 Bhili and Khāndeśi 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 Rājasthāni 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:—

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mārwāri</td>
<td>6,088,389</td>
</tr>
<tr>
<td>Central-East</td>
<td>2,907,209</td>
</tr>
<tr>
<td>North-Eastern</td>
<td>1,570,999</td>
</tr>
<tr>
<td>Mālvi</td>
<td>4,350,507</td>
</tr>
<tr>
<td>Nimāḍī</td>
<td>474,777</td>
</tr>
</tbody>
</table>

Total number of speakers of Rājasthāni in the area in which it is a vernacular as estimated for the Linguistic Survey: 15,890,973

No figures are available as to how many speakers of any of the dialects of Rājasthāni except Mārwāri are found in other parts of India. In 1891, 451,115 speakers of Mārwāri were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name ‘Mārwāri’ 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 Rājasthāni, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthāni in India was at least 15,842,087.

The literary history of Rājasthāni 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 Rājasthāni which has a considerable recognised literature is Mārwāri. Numbers of poems in Old Mārwāri or Dṅgal, as it is called when used for postical purposes, are in existence but have not as...
yet been studied. Besides this, there is an enormous mass of literature in various forms of Rajasthani, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod’s Rajasthan, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the Prithviraj Rāsaū 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 Rajasthani also possesses a large religious literature. That of the Dādā Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rajasthani any of these works are written. The portion of the Prithviraj Rāsaū which has been published is written in an old form of Western Hindi,—not Rajasthani,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Scrampur missionaries translated the New Testament into Mārwāri, Udaipuri (i.e., Mēwāri), Bāōāni (a form of Mārwāri), Jaipuri proper, Hāaruṣi (an Eastern dialect), and Ujainī (i.e., Mālvi).

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

For printed books the Dēva-nāgari character is used. The written character is a corrupt form of Dēva-nāgari, related to the Mōḍī alphabet used in Marāṭhi, and to the Mahājāni alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters $a$ and $r$.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, Mārwāri, Jaipuri, Māwāṭi, and Mālvi, based on the Note referred to above. Nimbāḍi, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rajasthani, is often irregular. In certain cases $ā$ 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 Gujarāṭi and many Bhil dialects. On the other hand, in the same locality $cḥḥ$ is commonly pronounced as $s$. The letter $k$ itself and the aspiration of aspirated letters is frequently dropped, so that such a word as $kāth$, a hand, becomes $āt$. 
I take this opportunity of explaining the pronunciation of the letter व, sometimes transliterated ω, and sometimes v. In Western Hindi and in the languages farther to the east this letter almost invariably becomes b. Thus वाण, a face, becomes बाण, and विचार, consideration, becomes बिचार. In Rājasthāni 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 ω 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 ω, 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 ω or v is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthāni I represent the ω-sound by ω, and the v-sound by v, but it must be remembered that the English sound of v is never intended. Thus, I write ‘Mārvāṛi’ not ‘Mārvaṛi,’ because the ω is followed by ṭ, but ‘Mālvi’ not ‘Mālwi,’ because the v is followed by ṭ.

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

In the following tables, I also give the Braj Bhāṣā, Bundēli and Gujarāṭi forms for the sake of comparison.

Gender.

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

Declension.

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

A.—DECLENSION.

(a) Strong masculine tadbhava noun. ghōṛē, 'a horse.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Braj.</th>
<th>Bundēli.</th>
<th>Rājasthāni</th>
<th>Gujarāṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>ghōṛē</td>
<td>ghōṛē</td>
<td>ghōṛē</td>
<td>ghōṛē</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
<td>ghōṛai</td>
<td>ghōṛai</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghōṛē</td>
<td>ghōṛē</td>
<td>ghōṛai</td>
<td>ghōṛai</td>
</tr>
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<td>ghōṛē</td>
<td>ghōṛē</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
<td>ghōṛai</td>
<td>ghōṛai</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghōṛē</td>
<td>ghōṛē</td>
<td>ghōṛai</td>
<td>ghōṛai</td>
</tr>
</tbody>
</table>

The following tables illustrate the declension of the four chief Rājasthāni dialects.
### RAJASTHANI.

A.—DECLENSION.

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

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundâl.</th>
<th>Rajasthâni</th>
<th>Mâvâlî</th>
<th>Mâvî</th>
<th>Jaipurî</th>
<th>Mârvârî</th>
<th>Gujarâtî</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghôrî</td>
<td>ghôrî</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôdî</td>
<td>ghôdî(-o)</td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôdî</td>
<td>ghôdî(-o)-ê</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghôrî or ghôrîn</td>
<td>ghôrîn</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôrî</td>
<td>ghôdî</td>
<td>ghôdî</td>
<td>ghôdî(-o)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundâl.</th>
<th>Rajasthâni</th>
<th>Mâvâlî</th>
<th>Mâvî</th>
<th>Jaipurî</th>
<th>Mârvârî</th>
<th>Gujarâtî</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôdît</td>
<td>ghôdît</td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôdît</td>
<td>ghôdît</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôrit</td>
<td>ghôdît</td>
<td>ghôdît</td>
<td>ghôdît</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôdyä</td>
<td>ghôdyä(-o)</td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôdyä</td>
<td>ghôdyä(-o)-ê</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghôrit</td>
<td>ghôrit</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôryä</td>
<td>ghôdyä</td>
<td>ghôdyä</td>
<td>ghôdyä(-o)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundâl.</th>
<th>Rajasthâni</th>
<th>Mâvâlî</th>
<th>Mâvî</th>
<th>Jaipurî</th>
<th>Mârvârî</th>
<th>Gujarâtî</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Direct</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar(-o)</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
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<td>ghar</td>
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<tr>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar(-o)</td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä(-o)-ê</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghar or gharan</td>
<td>gharan</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä</td>
<td>gharä(-o)-ê</td>
</tr>
</tbody>
</table>
INTRODUCTION.

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

Mālvī has also a plural formed by suffixing hör, which reminds us of the old Kanaūjī huār and the Khas (Naipālī) hāru.

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

E.—POSTPOSITIONS.

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundēlī</th>
<th>Rājasthāni</th>
<th>Gujarāti</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mēwāṭī</td>
<td>Mālvī</td>
</tr>
<tr>
<td>Agent</td>
<td>nē</td>
<td>uē</td>
<td>nai</td>
<td>nē</td>
</tr>
<tr>
<td>Genitive</td>
<td>kau, kē, kī</td>
<td>kē, kē, kī</td>
<td>kō, kā, kī</td>
<td>rō, rā, ri;</td>
</tr>
<tr>
<td>Dative</td>
<td>kā</td>
<td>bō</td>
<td>nai</td>
<td>nā, kē</td>
</tr>
<tr>
<td>Ablative</td>
<td>sē, tē</td>
<td>sē, sē</td>
<td>sā, saī</td>
<td>ē, sē, sū</td>
</tr>
</tbody>
</table>

In the above, note that the oblique genitive ends in ə, as in Gujarāti, not in ē, as in Braj and Bundēlī. The forms commencing with r are typical of Rājasthāni. The dative postpositions commencing with n are typical of Rājasthāni and Gujarāti. So is the ē or ai of the Agent. Note that Mēwāṭī and Mālvī 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 Gujarāti nō. Note that in Mālvī and Mēwāṭī 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. āchchhī; 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, kāle ghorē lāt mārē, the black horse kicked; rājā-kē ghorē, 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 Gujarāti bijē dōhādē, on the second day.
## Pronouns

### A. PERSONAL PRONOUNS

#### First Person

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundelí</th>
<th>Rajasthānī</th>
<th>Gujarāṭī</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mewātī</td>
<td>Malatī</td>
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<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>mañ, hañ</td>
<td>meñ, mañ</td>
<td>mañ : mañ, hañ</td>
<td>mañ : hë, mañ</td>
</tr>
<tr>
<td>Oblique</td>
<td>mohi, mō, muj</td>
<td>mō, mōy</td>
<td>mō, muj</td>
<td>ma, mha, mha</td>
</tr>
<tr>
<td>Genitive</td>
<td>mōrñu</td>
<td>mō-ro, mō-ro, mō-ro</td>
<td>mō-ro, mō-rō, mō-hō</td>
<td>mō-ō, mohō, mō-nō</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ham</td>
<td>ham-ō</td>
<td>ham, hamā</td>
<td>mō, apā</td>
</tr>
<tr>
<td>Oblique</td>
<td>hamuñ, hamoni</td>
<td>ham</td>
<td>ham</td>
<td>mō, apā</td>
</tr>
<tr>
<td>Genitive</td>
<td>hamāruñ</td>
<td>ham-kō, hamāruñ</td>
<td>hamāruñ</td>
<td>mō-hō, apā-ô</td>
</tr>
</tbody>
</table>

#### Second Person

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundelí</th>
<th>Rajasthānī</th>
<th>Gujarāṭī</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mewātī</td>
<td>Malatī</td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>tañ, tañ</td>
<td>tañ, āñ</td>
<td>tū</td>
<td>tū</td>
</tr>
<tr>
<td>Oblique</td>
<td>tōh, tō, tun</td>
<td>tō, tōy</td>
<td>tū, tun</td>
<td>ta, tha, thā</td>
</tr>
<tr>
<td>Genitive</td>
<td>tēran</td>
<td>tō-kō, tō-ō, tō-ō</td>
<td>tō-ro</td>
<td>thāro, thāro</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>tum</td>
<td>tum</td>
<td>tum, tam, thē</td>
<td>thē</td>
</tr>
<tr>
<td>Oblique</td>
<td>tumhañ, tum</td>
<td>tum</td>
<td>tam</td>
<td>thā</td>
</tr>
<tr>
<td>Genitive</td>
<td>tumharan, tumhāruñ</td>
<td>tum-ō, tunmāro, tunmāro</td>
<td>thāro</td>
<td>thāpō</td>
</tr>
</tbody>
</table>

In these two pronouns the distinguishing points of Rajasthānī leap to the eye. The declensional base of the singular in Braj and Bundelí is mo-, muñ-, or mo-; to-, tun-, or tē. In Rajasthānī it is ma- or mē; ta-, or tē, in this agreeing with Gujarāṭī.
INTRODUCTION.

In the plural it is māhā and thā instead of ham and tam. There is also a tendency in Rājasthāni to aspirate the first consonant in the singular, so that we get māhā and thā. Mewātī 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 Gujarāti in having tam, not tum, which it optionally aspirates to tham. In the genitive plural Mālvi has the termination yō, which corresponds to the nō which Gujarāti 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 Rājasthāni, and the use of āp to mean 'we,' only employed, as in Gujarāti, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Mūndā or Dravidian languages. On the other hand, Rājasthāni sometimes employs the genitive of āp to mean 'own,' in this respect agreeing with Western Hindi; but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Direct</td>
<td>yah</td>
<td>jō</td>
<td>yō, fem. yā</td>
</tr>
<tr>
<td></td>
<td>Oblique</td>
<td>yāhi, yī</td>
<td>jī</td>
<td>āl</td>
</tr>
<tr>
<td>Plural</td>
<td>Direct</td>
<td>yē</td>
<td>jē</td>
<td>yai</td>
</tr>
<tr>
<td></td>
<td>Oblique</td>
<td>inkañ, āni</td>
<td>in</td>
<td>in</td>
</tr>
</tbody>
</table>

That.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Direct</td>
<td>wō, wāh</td>
<td>6, bā</td>
<td>wō, woh, fem. wā</td>
</tr>
<tr>
<td></td>
<td>Oblique</td>
<td>wahi, wā</td>
<td>6, bā</td>
<td>wāl</td>
</tr>
<tr>
<td>Plural</td>
<td>Direct</td>
<td>wō, wai</td>
<td>bō</td>
<td>wai</td>
</tr>
<tr>
<td></td>
<td>Oblique</td>
<td>unhañ, unī</td>
<td>un</td>
<td>un</td>
</tr>
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</table>
RAJASTHĀNĪ.

C.—OTHER PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundelī</th>
<th>Rājasthānī.</th>
<th>Māwātī</th>
<th>Mālīk</th>
<th>Jaipurī</th>
<th>Māwātī</th>
<th>Gujarātī</th>
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</thead>
<tbody>
<tr>
<td>Relative</td>
<td>Jen, Joun</td>
<td>jō</td>
<td>jō</td>
<td>jō</td>
<td>jō, ḷā, fem.</td>
<td>jē</td>
<td>jē</td>
<td>jē</td>
</tr>
<tr>
<td>Oblique.</td>
<td>jāhī, jā</td>
<td>jā</td>
<td>jhaī</td>
<td>jāpī</td>
<td>jī</td>
<td>jīn, jān, jāhī</td>
<td>jē</td>
<td></td>
</tr>
<tr>
<td>Correlative</td>
<td>ṭō</td>
<td>ṭō</td>
<td>...</td>
<td>...</td>
<td>sō</td>
<td>sō, tīkō, fem.</td>
<td>tē</td>
<td></td>
</tr>
<tr>
<td>Oblique.</td>
<td>ṭāhī, tā</td>
<td>tē</td>
<td>...</td>
<td>tē</td>
<td>tē</td>
<td>tīp, tīqī</td>
<td>tē</td>
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</tr>
<tr>
<td>Interrogative</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Masc., fem.</td>
<td>kō, kān</td>
<td>kō</td>
<td>kān</td>
<td>kūn</td>
<td>kuṅ</td>
<td>kuṅ, kaṅ</td>
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<td>kāhī, kā</td>
<td>kā</td>
<td>kāhī</td>
<td>kān</td>
<td>kuṅ</td>
<td>kuṅ, kaṅ</td>
<td>koṅ, kō</td>
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<tr>
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<td>kāhā, kā</td>
<td>kā</td>
<td>kē</td>
<td>kāī</td>
<td>kāī</td>
<td>kāī</td>
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<td>Indefinite</td>
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</tr>
<tr>
<td>Masc., fem.</td>
<td>kō, kōt</td>
<td>kō</td>
<td>kō</td>
<td>kō</td>
<td>kō</td>
<td>kō</td>
<td>kō</td>
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</tr>
<tr>
<td>Neuter</td>
<td>kūk</td>
<td>kūk</td>
<td>kīmaī</td>
<td>kīf</td>
<td>kyō</td>
<td>kīf</td>
<td>kīf</td>
<td></td>
</tr>
</tbody>
</table>

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 Braj-Bundelī 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 māṛṇō, to strike; māṛṇō, to strike. A similar form occurs in Sindhi and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of ọ, the resulting form thus agreeing with Western Hindī potential passives such as dīkhanā, 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 sō is, of course, only a phonetic spelling of the Jaipuri cāhā. 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 ə, that (except in Mewātī) 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 ə.

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<td></td>
</tr>
<tr>
<td>1.</td>
<td>ḥaṭ</td>
<td>ḥə, ḥə̀</td>
<td>ḥə, sə̀</td>
<td>əhə</td>
<td>chhə</td>
<td>əhə</td>
<td>chhə</td>
<td>əhə</td>
</tr>
<tr>
<td>2.</td>
<td>ḥaṭ</td>
<td>ḥə, ḥo</td>
<td>hai, sə̀, sai</td>
<td>əhə</td>
<td>chhai</td>
<td>əhə̀</td>
<td>chhə</td>
<td>əhə̀</td>
</tr>
<tr>
<td>3.</td>
<td>ḥaṭ</td>
<td>ḥə̀, ḥo</td>
<td>hai, sai</td>
<td>əhə</td>
<td>chhai</td>
<td>əhə̀</td>
<td>chhə</td>
<td>əhə̀</td>
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<tr>
<td><strong>Plural.</strong></td>
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</tr>
<tr>
<td>1.</td>
<td>ḥaṭ</td>
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<td>ḥə̀, sə̀</td>
<td>əhə</td>
<td>chhə</td>
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<tr>
<td>2.</td>
<td>ḥaṭ</td>
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<td>ḥə̀, sə̀</td>
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<td>chhə</td>
<td>əhə̀</td>
<td>chhə</td>
<td>əhə̀</td>
</tr>
<tr>
<td>3.</td>
<td>ḥaṭ</td>
<td>ḥə̀, ḥo</td>
<td>hai, sai</td>
<td>əhə</td>
<td>chhai</td>
<td>əhə̀</td>
<td>chhə</td>
<td>əhə̀</td>
</tr>
<tr>
<td><strong>Past.</strong></td>
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<tr>
<td><strong>Singular.</strong></td>
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<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>ḥaṭ, ḥaṭā</td>
<td>ḥaṭā, tə</td>
<td>ḥə̀, thə̀, sə̀</td>
<td>thə̀</td>
<td>chhə</td>
<td>əhə</td>
<td>ḥaṭā</td>
<td></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td>Masc.</td>
<td>ḥə̀, ḥaṭā</td>
<td>ḥaṭā, tə</td>
<td>ḥə̀, thə̀, sə̀</td>
<td>thə̀</td>
<td>chhə</td>
<td>əhə</td>
<td>ḥaṭā</td>
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</tr>
</tbody>
</table>

B.—The Finite Verb.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pāṇjābī and Western Hindi, of which latter Braj and Bundelī are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindi, 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 Hindi 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 ə,
and that, except in Mewati, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

<table>
<thead>
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</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>1.</td>
<td>chalai</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
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<td>chalii</td>
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<tr>
<td>2.</td>
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<td>chalai</td>
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<tr>
<td>3.</td>
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<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
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</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1.</td>
<td>chalai</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
</tr>
<tr>
<td>2.</td>
<td>chalai</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
</tr>
<tr>
<td>3.</td>
<td>chalai</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
<td>chalii</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
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</tr>
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<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
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</tr>
<tr>
<td>2.</td>
<td>chal</td>
<td>chal</td>
<td>chal</td>
<td>chal</td>
<td>chal</td>
<td>chal</td>
<td>chal</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>chalai</td>
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<td>chaloo</td>
<td>chaloo</td>
<td>chaloo</td>
<td>chaloo</td>
<td>chaloo</td>
</tr>
</tbody>
</table>

(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, chalissâmi or chalikâmi; thus, chažâjû or chažâhû. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi chažu-ga, which probably means ‘I am gone (ga) that I may go (chažu).’ Some dialects use one form and some another and some both.

**Simple Future.**

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>chalikau</td>
<td>chalikoo</td>
<td>...</td>
<td>...</td>
<td>chaž'yu</td>
<td>chaž'hu</td>
<td>chaž'ru</td>
</tr>
<tr>
<td>2.</td>
<td>chalikai</td>
<td>chalikoo</td>
<td>...</td>
<td>...</td>
<td>chaž'yi</td>
<td>chaž'hi</td>
<td>chaž'yi</td>
</tr>
<tr>
<td>3.</td>
<td>chalikai</td>
<td>chalikoo</td>
<td>...</td>
<td>...</td>
<td>chaž'yi</td>
<td>chaž'hi</td>
<td>chaž'yi</td>
</tr>
</tbody>
</table>
### INTRODUCTION.

#### Simple Future—cont'd.

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundeli</th>
<th>Rājasthānī</th>
<th>Gujarāti</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mewāt</td>
<td>Mārvi</td>
<td>Jaipūrī</td>
<td>Mārwardī</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>chaśīčā&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśī&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2.</td>
<td>chaśikāu&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśik&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>3.</td>
<td>chaśikāi&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśik&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

#### Periphrastic Future.

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundeli</th>
<th>Rājasthānī</th>
<th>Gujarāti</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mewāt</td>
<td>Mārvi</td>
<td>Jaipūrī</td>
<td>Mārwardī</td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc. 1</td>
<td>chaśa-ū-gau&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-ū-ga&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-ū-gā&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-ū-lā&lt;sup&gt;ि&lt;/sup&gt;</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc. 1</td>
<td>chaśa-gā&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-ga&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-gā&lt;sup&gt;ि&lt;/sup&gt;</td>
<td>chaśā-lā&lt;sup&gt;ि&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

Note that in Mārvi and Mārwardī the singular terminations are gā and lā respectively, not go and lō as we should expect. Unlike the go of Mewāt and Mārwardī and the lō of Jaipūrī, gā and lā are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the gā of Standard Hindī.

(d) The Periphrastic Present.—This is the ordinary present with which we are familiar in Hindostānī. In that language, as in Braj and Bundeli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, maś chaśśātā hē<sup>ि</sup> 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarāti. Thus, to take Jaipūrī as an example, we have—

#### Singular.

1. maś chaśī cchā<sup>ि</sup> 'I am going.'
2. tā chaśi cchāī<sup>ि</sup> 'thou wast going.'
3. wō chaśi cchāt<sup>ि</sup> 'he was going.'

#### Plural.

1. maś chaśī cchā<sup>ि</sup> 'we are going.'
2. tē chaśō cchō<sup>ि</sup> 'you are going.'
3. wai chaśai cchhai<sup>ि</sup> 'they are going.'
The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundeli only the masculine forms are shown:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braj</td>
<td>cha'tu hau.</td>
</tr>
<tr>
<td>Bundeli</td>
<td>cha'lat hā or cha'lat āw.</td>
</tr>
<tr>
<td>Mewāti</td>
<td>cha'la hū.</td>
</tr>
<tr>
<td>Mālvi</td>
<td>cha'la hū.</td>
</tr>
<tr>
<td>Jaipurī</td>
<td>cha'la chhē.</td>
</tr>
<tr>
<td>Mārwāri</td>
<td>cha'la hū.</td>
</tr>
<tr>
<td>Gujarāti</td>
<td>cha'la chhē.</td>
</tr>
</tbody>
</table>

(c) 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 āi, which does not change for gender, number or person. Thus we have in Jaipuri ma'i cha'laī cēhō, 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 Hindi and Gujarātī. The present participle may also be optionally used in Mārwāri. We thus obtain the following forms of the imperfect:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braj</td>
<td>hau cha'tu hō.</td>
</tr>
<tr>
<td>Bundeli</td>
<td>ma'z cha'lat tō.</td>
</tr>
<tr>
<td>Mewāti</td>
<td>ma'č cha'laī hō.</td>
</tr>
<tr>
<td>Mālvi</td>
<td>hū cha'la tō thō.</td>
</tr>
<tr>
<td>Jaipurī</td>
<td>ma'č cha'laī chhō.</td>
</tr>
<tr>
<td>Mārwāri</td>
<td>hū cha'la tō hō, hū cha'laī hō.</td>
</tr>
<tr>
<td>Gujarāti</td>
<td>hō cha'la tō hato.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Present Participle</th>
<th>Past Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braj</td>
<td>cha'tu</td>
<td>cha'lu</td>
<td>cha'luwā'</td>
</tr>
<tr>
<td>Bundeli</td>
<td>cha'lat</td>
<td>cha'tō</td>
<td>cha'tōwā'</td>
</tr>
<tr>
<td>Mewāti</td>
<td>cha'tō</td>
<td>cha'lyō</td>
<td>cha'nū,</td>
</tr>
<tr>
<td>Mālvi</td>
<td>cha'tō</td>
<td>cha'lyō</td>
<td>cha'nō,</td>
</tr>
<tr>
<td>Jaipurī</td>
<td>cha'tō</td>
<td>cha'lyō</td>
<td>cha'nū,</td>
</tr>
<tr>
<td>Mārwāri</td>
<td>cha'tō</td>
<td>cha'lyō</td>
<td>cha'nō,</td>
</tr>
<tr>
<td>Gujarāti</td>
<td>cha'tō</td>
<td>cha'lyō</td>
<td>cha'nū,</td>
</tr>
</tbody>
</table>

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

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

When a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, us-nē stri-kō mārā (not mārī), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarāṭī, on the contrary, the verb is attracted to the gender of the object. Thus, tēgē stri-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 Hindi and Gujarāṭī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus katrō or katrō-k, how many; khā gayō or khā gayō-s, where did he go? To these may be added ṛō or ṛō, 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 Hindi on the one hand and from Gujarāṭī on the other hand. They are entitled to the dignity of being classed together forming a separate, independent language. They differ much more widely from Western Hindi than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindi. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarāṭī.

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

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

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 Gujarāṭī in adopting a principle which is altogether foreign to the genius of Western Hindi.

Taking the dialects separately, Mēwāṭī is the one which most nearly resembles Western Hindi. Here and there we find in Mālvi a point of agreement with Bundelī, while Jaipuri and Mārvārī agree most closely with Gujarāṭī.

I now proceed to deal with each dialect separately.
MĀRWĀRĪ.

Standard Mārwārī 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 Shēkhāwātī 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 Mārwārī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipuri as the standard. On the south-east it has the Mālvi dialect of Rājasthānī and a number of Bhīl dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhi spoken in Sind and Khairpur, and, further north, the Lāhdā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lāhdā and Panjābī through a mixed form of speech entitled Bhāṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngārū dialect of Western Hindi through Bāgṛī. In the extreme north-east of the area, it has Mēwārī directly to its north.

Standard Mārwārī varies but little from Jaipuri. We may note three main points of difference. In Jaipuri the postposition of the genitive is ḳō, while in Standard Mārwārī it is ṛō. In Jaipuri, the verb substantive is cẖẖā, I am, cẖẖō, was; in Mārwārī it is ḱẖā, I am, ḱẖō, was. In Jaipuri there are two forms of the future. Of one the typical letter is s, as in māṛśẖā, I shall strike. The other takes the suffix ṭō, which changes for gender and number; thus, māṛśẖ-ṭō, I shall strike. In Mārwārī, there are three forms. In one of these, the typical letter is ḱ, as in māṛśẖā, I shall strike. In another ṭ is added, which does not change for gender or number, as in māṛśẖ-ṭō, I shall strike; while the third adds ḷō, like the Hindi ḷā.

Standard Mārwārī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipuri.

Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwārī, known as Mēwārī or Mārwārī, according to locality. In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarāt, the Mārwārī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parkar of Sind, the influence of Sindhi makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhaṭṭī, which are grouped together as Western Mārwārī. Finally there are a Northern Mārwārī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawatī of Jaipur, in which we again find Mārwārī merging into Jaipuri, and Bāgṛī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngārū.
MĂRWAŘI

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

The following table shows the estimated number of speakers of Mărwaři in the area in which it is a vernacular:

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

<table>
<thead>
<tr>
<th>Standard Mărwaři—</th>
<th>1,591,160</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwar</td>
<td></td>
</tr>
<tr>
<td>Eastern Mărwaři—</td>
<td></td>
</tr>
<tr>
<td>Mărwaři—Dhundhāri (Marwar)</td>
<td>49,300</td>
</tr>
<tr>
<td>Gōpawāri (Kishangarh)</td>
<td>15,600</td>
</tr>
<tr>
<td>Mărwaři of Ajmer</td>
<td>208,700</td>
</tr>
<tr>
<td>Mărwaři of Merwara</td>
<td>17,000</td>
</tr>
<tr>
<td>Mărwaři (including Mărwaři)</td>
<td>1,654,564</td>
</tr>
<tr>
<td>Southern Mărwaři—</td>
<td>1,974,864</td>
</tr>
<tr>
<td>Gōpawāri (Marwar)</td>
<td>147,000</td>
</tr>
<tr>
<td>Sirohi—</td>
<td></td>
</tr>
<tr>
<td>(Sirohi)</td>
<td>169,300</td>
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<tr>
<td>(Marwar)</td>
<td>10,000</td>
</tr>
<tr>
<td>Dēcawāri (Marwar)</td>
<td>179,300</td>
</tr>
<tr>
<td>Mărwaři-Gujaratī—</td>
<td>36,000</td>
</tr>
<tr>
<td>(Marwar)</td>
<td>30,270</td>
</tr>
<tr>
<td>(Palaunpur)</td>
<td>65,270</td>
</tr>
<tr>
<td>Western Mărwaři—</td>
<td>477,570</td>
</tr>
<tr>
<td>Tharī—</td>
<td></td>
</tr>
<tr>
<td>(Marwar)</td>
<td>300,000</td>
</tr>
<tr>
<td>(Jaisalmer)</td>
<td>100,000</td>
</tr>
<tr>
<td>Mixed dialects</td>
<td>480,000</td>
</tr>
<tr>
<td></td>
<td>264,749</td>
</tr>
<tr>
<td></td>
<td>685,649</td>
</tr>
<tr>
<td>Northern Mărwaři—</td>
<td></td>
</tr>
<tr>
<td>Bīkānīrī—</td>
<td></td>
</tr>
<tr>
<td>(Bikaner)</td>
<td>533,000</td>
</tr>
<tr>
<td>(Bahawalpur)</td>
<td>10,770</td>
</tr>
<tr>
<td>Shēkhawātī</td>
<td>543,770</td>
</tr>
<tr>
<td>Bāgri</td>
<td>488,017</td>
</tr>
<tr>
<td></td>
<td>327,359</td>
</tr>
<tr>
<td></td>
<td>1,359,146</td>
</tr>
</tbody>
</table>

Total number of speakers of Mărwaři in the Mărwaři area: 6,088,389

The Mărwařis 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 Jaipūrī or Mālvi, have been included under Mărwaři.

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

<table>
<thead>
<tr>
<th>Province</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>5,475</td>
</tr>
<tr>
<td>Bengal</td>
<td>6,591</td>
</tr>
<tr>
<td>Barat</td>
<td>36,014</td>
</tr>
<tr>
<td>Bombay and Feudatories</td>
<td>241,094</td>
</tr>
<tr>
<td>Burma</td>
<td>---</td>
</tr>
<tr>
<td>Central Provinces and Feudatories</td>
<td>22,556</td>
</tr>
<tr>
<td>Madras and Agencies</td>
<td>1,108</td>
</tr>
<tr>
<td>United Provinces and Native States</td>
<td>2,928</td>
</tr>
<tr>
<td>Panjab and Feudatories</td>
<td>130,000</td>
</tr>
<tr>
<td>Nizam's Dominions</td>
<td>---</td>
</tr>
<tr>
<td>Baroda</td>
<td>4,509</td>
</tr>
<tr>
<td>Mysore</td>
<td>579</td>
</tr>
<tr>
<td>Rajputana</td>
<td>---</td>
</tr>
<tr>
<td>Central India</td>
<td>---</td>
</tr>
<tr>
<td>Coorg</td>
<td>1</td>
</tr>
<tr>
<td>Kashmir</td>
<td>---</td>
</tr>
<tr>
<td><strong>Total number of speakers of Marwari so far as known, in places in India outside the Marwari area</strong></td>
<td><strong>451,115</strong></td>
</tr>
</tbody>
</table>

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

Marwāri speakers at home: 6,085,389
a Returning
Total: 6,539,504

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

Marwāri has an old literature about which hardly anything is known. The writers sometimes composed in Marwāri and sometimes in Braj Bhāshā. In the former case the language was called Dīngal and in the latter Piṅgal. None of the Dīngal 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 Marwāri which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Māwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

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


Pandit Ram Kārn Śarmā—Marwāri Vyākaranā. A Marwāri grammar written in Marwāri. No date or place of publication in my copy, Jodhpur. About 1901.

For books and the like the ordinary Deva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājani' character of Upper India and to the Mōdī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted, 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 Marwāri is based on the specimens and on Pandit Ram Kārn Śarmā's Marwāri Vyākaranā. It is interesting to note that the Marwāri verb has a regular organic Passive Voice. Although the grammar of Marwāri 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 Mahājani character is really this Marwāri 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 Marwāri merchant who went to Delhi. Thence his clerk wrote home 'bāhū aṁīr gāyā, bāhū hākā hāmāhī dījā; the Baba has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, Bābū ṣe mār-gāyā, bāhū hākā hāmāhī dījā, the Baba died to-day, send the chief wife,—apparently to perform his funeral obsequies!

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

PRONUNCIATION.

In ə, the termination of the oblique plural of nouns, the ə 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 ai and au respectively. It may be added that ə and ai are often practically interchangeable, and so are ə and au.

As in Eastern Rājasthānī i and a are often interchanged as in jañāi-rai for jajāi-rai, to a person. The letters eh and eh are quite commonly pronounced s. Thus chakkī, a millstone, is often pronounced sakki and chhākkī, buttermilk, as sās. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral j is very common. It usually represents a single l in Prakrit. Thus the Prakrit chañī, gone, becomes, in Mārwārī, chañī. A dental l represents a Prakrit double ll. Thus, Prakrit chañī, gone, becomes, in Mārwārī, chañī. l is often indicated thus, l, instead of by l.

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

Aspiration and the letter h are commonly omitted. Thus padvō for padhvō, to read; pailō for pahilō, first; kāynō for kahvō, 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 ə.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>gḥōḍō, a horse.</th>
<th>Pler.</th>
<th>gḥōḍā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>gḥōḍę, gḥōḍāi.</td>
<td></td>
<td>gḥōḍā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>gḥōḍę, gḥōḍāi.</td>
<td></td>
<td>gḥōḍā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>gḥōḍā.</td>
<td></td>
<td>gḥōḍā.</td>
</tr>
</tbody>
</table>

Tadbhava masculine noun ending in a consonant.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ghar, a house.</th>
<th>Pler.</th>
<th>ghar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ghar.</td>
<td></td>
<td>gharā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>gharā, gharāi, gharā, gharā.</td>
<td></td>
<td>gharā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ghar.</td>
<td></td>
<td>gharā.</td>
</tr>
</tbody>
</table>
MĀRVĀRĪ.

Tadbhava feminine nouns in ī.

Nom. ghōḍṭī, a mare. ghōḍṭīyā, ghōḍṭīyā.
Agent ghōḍṭī. ghōḍṭīyā, ghōḍṭīyā.
Loc. ... ghōḍṭīyā, ghōḍṭīyā.
Obl. ghōḍṭī. ghōḍṭīyā, ghōḍṭīyā.

Tadbhava feminine noun ending in a consonant.

Nom. bāṭī, a word. bāṭā.
Agent bāṭī. bāṭā.
Loc. ... bāṭā.
Obl. bāṭ. bāṭā.

We occasionally meet with a feminine locative in ṣ, as in un bīrīyā, at that time.

OTHER NOUNS.

[rahā, a king.]
[munī, a sage.]
[teṭī, an oilman.]
[sāḍhu, a saint.]
[baṭī, a gentleman.]
[mā, a mother.]
[mūrtī, an image.]
[tamākhu, tobacco.]
[bahū, a daughter-in-law.]
[gau, a cow.]

The usual postpositions are:

Acc.-Dat. nāṭī, nāṭī, kanāṭī, rāi.
Instr. and Abl. sū, ū.
Genitive rō, ko, tāṇō, bandō.
Locative mē, māi, māhī, māi, māy.

With regard to the above it should be noted that the dative (and accusative) postpositions nāṭ (or nāṭ) and rāi are locatives of nō and rō respectively. Kanāṭ is a contraction of kāṭ-nāṭ, which is the locative of kāṭ-nō. Kö, nō, and rō are all genitive postpositions. Kö and rō occur in Mārvārī and nō in the neighbouring Gujarātī. Further remarks regarding the use of rāi will be found below.

The usual suffix of the genitive is rō. Tāṇō and bandō are archaic, and are now only found in poetry. Kö, as a genitive suffix, is used in those parts of the Mārvārī area which border on tracts in which Mārāri or Mālvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy rō, rāi, and nāṭ should be joined to the noun without hyphens, as is done with the nō of Gujarātī, while kö, tāṇō, and bandō should have hyphens. Thus ghōḍṭē, ghōḍṭīrē, ghōḍṭārē, but ghōḍṭē-ko, ghōḍṭē-tāṇō, and ghōḍṭē-bandō. This is a question of derivation which will be found explained under the head of Gujarātī on p. 326 infra. In Hājasthānī, in which both the omission and the retention of the hyphen occur, 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, ghōḍṭē-rō, ghōḍṭē-rāi, ghōḍṭē-nāṭ.
The genitive terminations are liable to change as in Eastern Rajputana. Rō (kō, 
tāvō, handō) changes to rā (kō, tāvā, handā) before a masculine noun in the oblique 
singular or in the plural; to rī (kī, tāvī, handī) before any feminine noun; and to rē or 
rali (or sometimes rā) before any masculine noun in the agent or locative. As postpositions 
like āgāi, in front, before, or pachāi, 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-
ro dhān, the paddy of the field; rājā-rā ghōdā-sū, from the horse of the king; khēt-rī 
kākañgō, the cucumbers of the field; ghar-rāi pachāi, behind the house; thā-rāi bāp-rāi 
ghar-māṅ, in your father’s house; āp-rāi khēlā-māṅ, in his own fields; in-rāi hāt-māṅ, in 
his hand; khēlā-rāi pāḷi, the boundary of the fields, literally, ‘in of the fields’; un 
dēs-rāi, in of that country, one amongst its inhabitants; thā-rāi bābō-sū gōth kī, by 
your father a feast was made; un-rāi bāp dāṅō, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions 
(māṅ or māṅ is itself the locative of the Gujarāti genitive termination nā), 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, māṅ āp-rāi bēāi-rāi ghanā 
chābātī-kī rī-adīn hāi, I have given many stripes to his son; ēk jīpāi-rāi dōy dāōn 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 bēāi. In 
the same way, when a genitive agrees with a noun in the dative (of which the postposition is 
itsel in the locative), rāi is often used instead of rā. Thus āp-rāi bāp-nāi kāyō, he said 
to his father; āp-rāi hukām-nāi lōpīgā nāṅī, I did not disobey your order.

Finally, when a noun itself is in the locative with māṅ, the māṅ is sometimes attached 
to the inflected locative in ā, and not to the oblique form. Thus kāpāhā-dāi-māṅ (not 
kāpāhādā-māṅ), in debauchery.

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ghōdā.</th>
<th>ghōdā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ghōdē, ghōdāi.</td>
<td>ghōdā.</td>
</tr>
<tr>
<td>Accus.</td>
<td>ghōdā, ghōdā-nāṅ.</td>
<td>ghōdā, ghōdā-nāṅ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ghōdā-nāṅ.</td>
<td>ghōdā-nāṅ.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ghōdā-sū, -ū.</td>
<td>ghōdā-sū, -ū.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ghōdē, ghōdāi, ghōdā-māṅ, etc.</td>
<td>ghōdē, ghōdā-māṅ, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>hē ghōdā.</td>
<td>hē ghōdā.</td>
</tr>
</tbody>
</table>

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

Kālō ghōdō hawō-rō jīū jāy-hāṅ, the black horse goes like the wind.
Kālā ghōdā-nāṅ dōrāwō, make the black horse gallop.
Kālō ghōdō baṅā sättān hāṅ, the black mare is very vicious.
Kālī ghōdā-nāṅ dōrāwō, 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 ghōdē tāt mārī, the black horse kicked; nāin-kālī dāw-rī, gayō, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as khōfrī, dhar-mō, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word kartē is employed in the sense of ‘than,’ as in uchchāra-nī mān svarā kartē lambā bōltī, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; dōy, two, has doyā for its oblique form and agent, so līn, three, has līnā.

As ordinals, we may quote pālā, first; dūjō, second; tijō, third; chōthō, fourth; pāch-ōdō, fifth; chhāttā, sixth; sāt-ōdō, seventh; āṭh-ōdō, eighth; nan-ōdō, ninth; das-ōdō, tenth, and so on. Pāch-ōdō has its agent pāch-ōdā and its oblique form pāch-ōdā. So for other ordinals in ā. The others are declined regularly. Chhēlā (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, āpē, includes the person addressed. The other, māhā, does not necessarily do so. Māhā means ‘we,’ and āpē, ‘we including you.’

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hē, mēh.</td>
<td>āpē.</td>
</tr>
<tr>
<td>Agent</td>
<td>mēhē, māl.</td>
<td>āpēl.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>māh-ē, māl-ē.</td>
<td>māh-ēl, māl-ēl.</td>
</tr>
<tr>
<td>Gen.</td>
<td>māhā, mārā.</td>
<td>āpē.</td>
</tr>
<tr>
<td>Obl.</td>
<td>māhē, mālē, māharā, mārā, māhrātī, mārātī.</td>
<td>māhē, māhā, mārā, māhrātī, mārātī.</td>
</tr>
</tbody>
</table>

So, for the Second person, we have—

<table>
<thead>
<tr>
<th></th>
<th>Including person addressed.</th>
<th>Excluding person addressed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>lā, thū.</td>
<td>thū, tāmē.</td>
</tr>
<tr>
<td>Agent</td>
<td>tālē, tālī.</td>
<td>thālē, tāmē.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>thā-lē, thā-lā.</td>
<td>thā-lā, thāmā-lā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>thārē.</td>
<td>thārē, thāmārē.</td>
</tr>
<tr>
<td>Obl.</td>
<td>thālē, thālī, thārā, thārālī.</td>
<td>thālē, thārā, thārālī, thāmā.</td>
</tr>
</tbody>
</table>

The honorific pronoun of the second person is āp, your honour. It is regularly declined. Thus, āp-nālē, to your honour; āp-rō of your honour. Another honorific pronoun is rāj, your honour, also regularly declined. Ji, jī-sā, sā, or sāb are added to a noun to indicate respect. Thus rāw-jī-sā, thākursā, sāth-sāb, all of which are titles; bābā-sā or bābā-jī, O father!

The Reflexive pronoun is also āp. Āp-rō is ‘one’s own.’
The pronoun of the third person is supplied by the demonstrative pronouns ə, this, and wə, that. These have feminine forms in the nominative singular only. They are thus declined—

<table>
<thead>
<tr>
<th></th>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>ə, yə; fem. ə, yə.</td>
<td>əə, e, eəə; fem. əə, eəə.</td>
</tr>
<tr>
<td>Agent</td>
<td>iŋ.</td>
<td>uŋ.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>ə-ndə, iŋ-ndə, an-ndə.</td>
<td>ə-ndə, uŋ-ndə, wəŋ-ndə.</td>
</tr>
<tr>
<td>Gen.</td>
<td>in-rə.</td>
<td>uŋ-rə.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ə, in, an.</td>
<td>ə, uŋ, wəŋ.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>əi, ə.</td>
<td>wəi, wəŋ, wəə, wəə.</td>
</tr>
<tr>
<td>Agent</td>
<td>əi, ə, yə, iyə.</td>
<td>wəi, wəŋ, wəə, wəə, wəə.</td>
</tr>
<tr>
<td>Obl.</td>
<td>əi, ə, yə, iyə.</td>
<td>wəi, wəŋ, wəə, wəə, wəə.</td>
</tr>
</tbody>
</table>

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun. The Relative and Correlative pronouns are jə or jikə, who, and sə or tikə, he. They also have each a feminine form in the nominative. They are thus declined—

<table>
<thead>
<tr>
<th></th>
<th>Relative.</th>
<th>Correlative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>jə, jə, jikə, jaka; fem. jikə, jaka.</td>
<td>sə, tikə, fem. tıkə.</td>
</tr>
<tr>
<td>Agent</td>
<td>jin, jas, jasə, jinə, jina, jikat.</td>
<td>tinə, tıni.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jin, jas, jasə, jinə, jikan.</td>
<td>tinə, tıni.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>jə, jə, jikə, jikat, jakat.</td>
<td>sə, tikə, tıkə.</td>
</tr>
<tr>
<td>Agent</td>
<td>jinə, jı, jinə, jinə, jis, jikə</td>
<td>tinə, tıki.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jinə, jı, jinə, jinə, jinə, jinə.</td>
<td>tinə, tıki.</td>
</tr>
</tbody>
</table>

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 *kaṭ*, what? (neut.) They are thus declined—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>kun</strong>, <strong>kaṇ.</strong></td>
<td><strong>kun</strong>, <strong>kaṇ.</strong></td>
<td><strong>kaṭ</strong>, <strong>kaṭ</strong>, <strong>kaṭ.</strong></td>
</tr>
<tr>
<td>Agent and Obl. form.</td>
<td><strong>kun</strong>, <strong>kaṇ</strong>, <strong>kaṇṭ</strong>, <strong>kaṇṭi</strong>, <strong>kaṇṭa.</strong></td>
<td><strong>kaṇṭ.</strong></td>
</tr>
<tr>
<td>Plur. Num.</td>
<td><strong>kaṇ.</strong>, <strong>kaṇ.</strong>, <strong>kaṇa.</strong>, <strong>kaṇa.</strong>, <strong>kaṇa.</strong></td>
<td>.........</td>
</tr>
<tr>
<td>Agent and Obl. form.</td>
<td><strong>kaṇa.</strong>, <strong>kaṇa.</strong>, <strong>kaṇa.</strong></td>
<td>.........</td>
</tr>
</tbody>
</table>

The Indefinite pronouns are *kōs*, anyone, and *kaṭi, kaṭi, or kaṭi, anything. *Kōs* has its agent and oblique form *kiiṇi, kiiṇa, or kiiṇo. When *kiiṇ* is used, the letter *i* must be added to the postposition, as in *kiiṇ-ō-ś*, of anyone. *Kaṭi, kaṭi, or kaṭi* does not change its form in declension.

**CONJUGATION.—Auxiliary Verbs and Verbs Substantive.**

**Present, I am, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>hō.</em></td>
<td><em>hō.</em></td>
</tr>
<tr>
<td>2. <em>hōt.</em></td>
<td><em>hō.</em></td>
</tr>
<tr>
<td>3. <em>hāt.</em></td>
<td><em>hāt.</em></td>
</tr>
</tbody>
</table>

The past tense is masc. sg. *hō*, pl. *hō*, fem. sg. and pl. *hā*, was. It does not change for person.

The principal parts of the verb *‘to become’* are as follows:—

Root, *hō*, become.

Present Participle—*hōṭā, hōṭā, whētō* (mas. pl. -tā; fem. -tī), becoming.

Past Participle—*hūwō, hūwō, whīyō, whīyō* (fem. *hūi*), become.

Adjectival Past Participle—*hūwōra, hūwōra, hūwōra*, become.

Conjunctive Participle—*hūyarr, hūyarr, hō-kar, hō, whētō-knaṇi, whēr*, having become.

Infinitive—*hōwē, hōwē, hōnō, hūwō, whaiṇō, whaiṇō, whaiṇbō*, to become.

Noun of Agency—*hōp-wālō, one who becomes.*

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>hūā, hūā, whēā.</em></td>
<td><em>hūā, whaiā, whaiā.</em></td>
</tr>
<tr>
<td>2. <em>hūwāt, whāi.</em></td>
<td><em>hūwō, whātō, whātō.</em></td>
</tr>
<tr>
<td>3. <em>hūwāt, whāi.</em></td>
<td><em>hūwāt, whāi.</em></td>
</tr>
</tbody>
</table>

**Definite Present**—I am becoming, etc. *hūā-hā* or *whēi-hā*, etc.

**Imperfect**—I was striking, etc.

*whētō-hō, as in Hindi,* or

*whai-hō, as in Eastern Rājasthāni.*

** VOL. IX, PART II. **
**Future, I shall become, etc.**

1st form—

Sing. | Plur.
--- | ---
1. वह़ा | वह़ा
2. वहा | वहा
3. वहा | वहा

2nd form—

हुह़-ला, वह़ा
 autre.

3rd form—

हुह़-गा, वहा-गा, etc.

**Imperative, become!**

Sing. वहा, plur. होना.

The other tenses can be formed from the foregoing elements.

---

**The Finite Verb.**

Root, मार, strike.

Present participle, मार्तो, striking.

Past participle, मार्यो, मार्यो (fem. मार), struck.

Adjectival past participle, मार्योरो, मार्यो-हुखो, striken.

Conjunctive participle, मार, मार-कर, मारस, मार-ना (or -ना), मार-ना (or -ना),

मार्तो-रो, having struck.

Infinitive, मारन, मार-र, मार-व, मार-ब, to strike.

Noun of Agency, मार-साल, मार-हाल, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi मार-हुह़. When a participle is used adverbially, it takes the termination ि. Thus, मार-ियो फिरा, I will take (thee) about the country; मारा मैं मगाओ गाहि ना

करी, he will not make an hour's delay in sending for my property; आसाक आसाक

गाह नरो दी, as he came along he arrived close to the house.

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

Sing. | Plur.
--- | ---
1. मारा | मारा
2. मारा | मारा
3. मारा | मारा

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.

Sing. | Plur.
--- | ---
1. मारा-हा | मारा-हा
2. मारा-हा | मारा-हा
3. मारा-हा | मारा-हा
Imperfect, I was striking, etc.

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

**Form I.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Mas.</td>
<td>Fem.</td>
</tr>
<tr>
<td>1. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>2. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>3. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
</tbody>
</table>

**Form II.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Mas.</td>
<td>Fem.</td>
</tr>
<tr>
<td>1. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>2. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>3. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
</tbody>
</table>

**Future, I shall strike.**

This has three forms—

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

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Mas.</td>
<td>Fem.</td>
</tr>
<tr>
<td>1. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>2. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
<tr>
<td>3. mārāt-hā</td>
<td>mārāt-hā</td>
</tr>
</tbody>
</table>

The forms with á belongs to Eastern Rājasthāni, and, in Mārāri, are only employed in the singular.

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

<table>
<thead>
<tr>
<th>SING. Mas. and Fem.</th>
<th>PLUR. Mas. and Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1. mārāt-lā</td>
<td>mārāt-lā</td>
</tr>
<tr>
<td>2. mārāt-lā</td>
<td>mārāt-lā</td>
</tr>
<tr>
<td>3. mārāt-lā</td>
<td>mārāt-lā</td>
</tr>
</tbody>
</table>
III.—This is formed by adding gō, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>māṛū-gō</td>
<td>māṛū-gī</td>
<td>māṛū-gō</td>
</tr>
<tr>
<td>2.</td>
<td>māṛāt-gō</td>
<td>māṛāt-gī</td>
<td>māṛāt-gō</td>
</tr>
<tr>
<td>3.</td>
<td>māṛāt-gō</td>
<td>māṛāt-gī</td>
<td>māṛāt-gō</td>
</tr>
</tbody>
</table>

*Imperative, strike thou, etc.*

2. sg. mār, pl. mārō.

Respectful forms mārjaī, mārjaī, mārjyo, mārjyo.

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

The following additional tenses are formed from the present participle:

- ḍā ṃāṛō, (if) I had struck.
- ḍā ṃāṛō-hū, I may be striking.
- ḍā ṃāṛō-hū-lā, I shall (or may) be striking.
- ḍā ṃāṛō-hōtō, were I striking.

The following are the tenses formed from the past participle:

- māḥī māriyō, I struck (him).
- ḍā sūtō, I slept.
- māḥī māriyō-hā, I have struck (him).
- ḍā sūtō-hū, I have slept.
- māḥī māriyō-hō, I had struck (him).
- ḍā sūtō-hō, I had slept.
- māḥī māriyō-hūwa, I may have struck (him).
- ḍā sūtō-hū, I may have slept.
- māḥī māriyō-hū-wā, I shall (or may) have struck (him).
- ḍā sūtō-hū-wā-lā, I shall (or may) have slept.
- māḥī māriyō-hōtō, had I struck (him).
- ḍā sūtō-hōtō, had I slept.

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

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

- kōṛvō, to do, past participle kīvyō (fem. kī or kēī) or karīyō.
- lōwvō, to take, past participle līyō (fem. lī or lēī).
- dōwvō, to give, past participle diyō (fem. dī or dīvī).
MĀRWĀRĪ.

ضع، to drink, past participle psyō (fem. ps or psī).
فحص، to go, past participle gayō (fem. gai).
كِاحِ، kāhi or kā, to say, 3. pres. kawā; past participle kayō (fem. kahi or kai); conjunctive participle kāriyar.

Like kāhī are conjugated rakhō, to remain, and bahī, to flow.

The past participles of karī, dēwī and lōwī are sometimes kīnō, kīdō or kīdī; dīnō, dīdō or dīdī; and līnō, līdō or līdī, respectively. Similarly khāwō, to eat, makes khādō. Marī, to die, has māri or mukhī. Dēk̄hī, to see, has dīthō.

Other verbs sometimes form the past participle in Ī, not īgō, as in kusāli dhūgītan lāgō, he began to feel want.

Causal verbs.—These are formed generally as in Hindi except that the causal suffix is ā, not ā, and the double causal suffix is wāw, not wā. Thus, udī, to fly; causal udāwī; double causal udīwāwī. Root vowels are shortened as in Hindi, viz., ā to ā, ī, ē, and āī to āī; and ē, ē, and āī to āī.

Causals formed like marī, to kill, from mārī, to die, and khāwī, to open, from khāwī, to be open, are as in Hindi.

Verbs whose roots end in ē, drop the ē in the causal. Thus, from bahī, to flow, banāwī, and from kāhī, to say, kawāwī.

The following do not follow the usual Hindi rules:—

dēwī, to give, causal dirāwī, double causal dirīwāwī.
lōwī, to take, causal līrāwī, double causal līrīwāwī.
sīwī, to sew, causal sīwāwī.
khāwī, to eat, causal khāwāwī.
pīwī, to drink, causal pīwāwī.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb rakhī, to remain. Thus gātī rakhī, is ‘not to sing,’ not (as in Hindi) ‘to continue singing.’ Dr. Kellogg gives the following example of this idiom, kawā jorē kai manda mahaī ātā rahaī, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding ī to the root of the primitive verb. Thus, marī, to strike; māriyī, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>karī, to do</td>
<td>karīyī, to be</td>
</tr>
<tr>
<td>khāwī, to eat</td>
<td>khāwīyī, to be</td>
</tr>
<tr>
<td>lēwī, to take</td>
<td>līriyī</td>
</tr>
<tr>
<td>dēwī, to give</td>
<td>dirīyī</td>
</tr>
</tbody>
</table>

Even neuter verbs can take this passive (cf. the Latin luditur a me), and are then construed impersonally. Thus, from āwī, to come, we have awīyī, to be come; mahāyī awījāi nahi, by me it is not come, I cannot come. Other examples of these passives, mēhī marijīyī, I was struck; thāthī nahi khāwījāi-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 Hindi, except that intensive verbs are often formed by prefixing ṛ, 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 lōe-vō, to take for oneself.

Examples are:

parō māv-vō, to kill (Hindi mār-ṭāl-nā).
parō jāo-vō, to go away (Hindi chalā-jānā).
parō uth-vō, to rise up (Hindi uth-jānā).
thā warō jā, thou (masc.) go away.
thū warī jā, thou (fem.) go away.
ā pōthi warō lēca, let him take the book for himself.
hō pōthi warā lēl-hē, I take the book for myself.
ā pōthi parā dēkā, he will give the book away.

mahā chāk-kīyā ri dīvī-hō, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in bā, and not as in High Hindi. Thus, jābō kar-vō, to go frequently.

Inceptive verbs are formed with the infinitive in s, as in usō kasālō bhug-tān lāgō, he began to experience want.

Vocabulary.—Mārwārī vocabulary is much nearer that of Gujarātī than that of Hindi. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word nē or nā, and, and the Gujarātī termination sē or sē used to give emphasis, and connected with the Saurāsāṃ Prakrit jēca, as in in-sē-hē, even from these; mār-teśī bhākha-rī unnāti hōw-pā-sū mār-war-rō tō phāy-rō hucā-sē, by importance being attached to the Mārwārī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes jēj as in kar-sī-sēj, he will certainly do.

The termination ṛō is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, bādō-ṛō jāw-ṛō, the elder son; jāko-ṛō gaw-ṛō kachērī-māhī nāb-ṛō hāi, the cow which is standing in court. It will be seen that the ē in jāko and nāb is not changed for the feminine when ṛō 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 Jaipuri, Ajmērī, Kishangarhī, and Hārauṭī. So old and firmly established are these distinctions that the Serrampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hārauṭī. 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, Jaipuri 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 Ḥāṛī States of Bundi and Kota (hence the name Hārauṭī), and in the adjoining portions of the States of Gwalior, Tonk (Pargana Chabra), and Jhāllawār.

On its north-east, Eastern Rājasthānī has the Mēwāṭī dialect of the same language; on its east, in order from north to south, the Dāṅg sub-dialects of the Braj Bāḥshā spoken in East Jaipur, the Bundelī 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 Mēwāṭī 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 Jaipuri 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 Jaipuri. These are Torāvaṭī, of the Tōmār country in the north of the State, standard Jaipuri in the centre, Kathairā and Chaurāṣṭ in the south-west, and Nāgarāhāl and Rājāvaṭī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishanghar and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārauṭī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhāllawār, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārauṭī called Sipārī or Shiopuri.

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

<table>
<thead>
<tr>
<th>Sub-dialects</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>JAIPURI</td>
<td></td>
</tr>
<tr>
<td>Standard</td>
<td>790,231</td>
</tr>
<tr>
<td>Torāvaṭī</td>
<td>342,564</td>
</tr>
<tr>
<td>Kathairā</td>
<td>127,957</td>
</tr>
<tr>
<td>Chaurāṣṭ</td>
<td>182,133</td>
</tr>
<tr>
<td>Carried over</td>
<td>1,442,875</td>
</tr>
</tbody>
</table>

Number of speakers.
RAJASTHANI.

Nagarchal Brought forward 1,442,875
Rajwati 71,575
1,514,449
Kishangarhi 1,687,889
Ajmeri 116,700
Harpur 111,500

Standard 943,101
Sipari 48,000
991,101

TOTAL EASTERN RAJASTHANI 2,907,290

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

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

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

The Book, or Bani of Dadu, I have translated into English. One of the copies of the Bani now in my possession was written 258 years ago. In the Bani there are 20,000 lines, and in Dadu's life, by Jan Gopal, 3,000. Then Dadu had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwars founded by them. Taking up the list of Dadu's disciples, I copy out a few names, with what each is said to have written:

- Ghans Dasa 32,000 lines.
- Jalsa 124,000
- Prayag Dasa 48,000
- Rajahji 72,000
- Bakhunji 20,000
- Santkar Dasa 2,400
- Baka Banwari Dasa 12,000
- Sundar Dasa 120,000
- Madho Dasa 68,000

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

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dadu's immediate disciples; their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 350 years of this sect's existence."

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

The name 'Jaipuri' employed for the main language of Eastern Rajasthani has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhurpethari, or
the language of the Dhundhūr 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 (dhañgh) on
the western frontier of the State. Other names employed by natives are Jhār-sūhī bōlt, or
the speech of the kingdom of the wilderness, and (contemptuously) Kāññ-kūñ-kī
bōlt, or the speech of Kāññ-kūñ, from the peculiar word Kāññ, which, in Jaipur, means
what? The people of Shekhawat do not use the Jaipuri word mālai, on, and they
facetiously call a speaker of Jaipuri a 'mālai-hālo', or 'man who uses mālai'.

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

AUTHORITIES—


SIDDONS, L. R. (Text and) Translation of one of the Granthas, or Sacred Books, of the Dādā-

THAIL, Rev. JOHN.—Memo. on Bhasa Literature. Jaipur, 1854.


Brief notices of Jaipuri on pp. 488 and 491.

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

(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-nāgari 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 Jaipuri can well be taken as the standard
of the Eastern Rājasthān dialects, I give the following pretty full account of its peculiarities. This is mainly based on the
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, piṅgāt, a pānīt; sir gayā = Hindostānī sar gayā, it decayed; mānakh for mānakh, a man; dan for din,
a day. The vowel ō is sometimes represented by ō as in dinā, instead of dinā, given;
kū, instead of kyō, why. The diphthong ai is preferred to ā, as in mai, in. In words
borrowed from Persian ending in h followed by a consonant, an ō is inserted as in jiha’h
for sah, poison, sair for sah, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both
bī and bā, also; kvas, for khusi (Persian khusiḥ), happiness; ādō, half; sik’bō,
to learn; kṭ’bō, to draw, pull; lād’bō (for ladhbō), to obtain; dē for dōh, a body;
sīh for sah, help. In phakbō for pakhbō, to read, and chhāy for chakbō,

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 jhaír for sahr, poison, already quoted and bhagat (i.e., bakhát for vañgi) time.

We have seen that in words like sáy for sakáy, a medial k is dropped. This is the case with verbs like rakbó, to remain, and kákbo, to speak, which are frequently written raibó and kaisbó respectively. More often, however, rakbó is written khaibó, with the aspiration transferred to the first consonant. So we have khú-chhú, say; kha-čhhai, he says; khaí, it (fém.) was said; kháşi, a story; mhárí, for maháráj, a king; bhaítö, for bakhì, floating; mháro, for maháró (Hindustání, hamáro), my; thàró, for taháró, thy.

The letters n and l often appear as cerebrals (ṅ and ñ respectively). This is a survival from old times. The rule is (as in Pasjábi, Maráthi, and Gujaráti) 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:—

<table>
<thead>
<tr>
<th>Prakrit</th>
<th>Rajastháni</th>
</tr>
</thead>
<tbody>
<tr>
<td>dinnu, given</td>
<td>dinnu (dental n)</td>
</tr>
<tr>
<td>ghallai, he throws</td>
<td>ghálai (dental l)</td>
</tr>
<tr>
<td>bolítau, spoken</td>
<td>bólyó (dental l)</td>
</tr>
<tr>
<td>challau, gone</td>
<td>chályó (dental l)</td>
</tr>
<tr>
<td>But jasau, a person</td>
<td>jayó (cerebral ī)</td>
</tr>
<tr>
<td>bálu, a child</td>
<td>bál (cerebral ī)</td>
</tr>
<tr>
<td>challau, gone</td>
<td>chályó (cerebral l)</td>
</tr>
<tr>
<td>kálau, time</td>
<td>compare kál, a famine</td>
</tr>
</tbody>
</table>

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 kat), 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 Bundéli and in Eastern Hindi.

The word ar, and, is liable to be confused with r, the termination of the conjunctive participle. Thus, káar káar is ‘having done,’ but káryó-r, for káryó-ar, did and.

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

ar, and:—

chhófvyó bējó . . . chályó-gáyó ar . . . áp-kó dhan urá-dinu, the younger son went away and squandered his property. Here the initial a of ar has not been elided.

ádi rái gai-r (máhá) kávar-ji náí-náí bólyó, midnight passed, and the youth spoke to the barber.
ak, that:—

jó thē puchhā-'k (पुछह) 'mā kāti karā?' tō nāi yā khā-chhā-'k (खाव) 'aurā-kē sāy kar'ba-nait sadā tyār rāhā-'k (राह) jī-sū thē kām-kā minakh vānai-jāvā, if you ask thē '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 ṭōyak kōnai ak thē-kō bēla bājē, I am not so worthy that I should be called thy son.

k, or:—

kē thē jāsyō-'k (जासोक) kōnai, will you go or not.

wō rōṭē khā-chhā-'k (खाच्हाक) dūh piyō chhai, has he eaten bread or drunk milk.

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

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

rēṇi puchhā-s, 'wō kāti bāt chhai?' —the queen asked (lit. by the queen it was asked by her), 'what is that thing?'

mā-nāi-s khāi kōnai, he did not tell it to his mother. This suffix sometimes takes the form aśi as in ṭūdāi-māi hirā māit uhaipī-gī, in this river there are diamonds and pearls. cf. kanai-'śi- k, near (him).

jīd āḍiś sāsārāi-g gāved-i gāved chā-i, then there in his father-in-law's house they verily were perfect boors.

khē gayō-s, where did he go?

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

māi-s tō aśdai-i chhā, it was I who was here.

Here the aś does little more than emphasize the word māi.

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 Kāśmīri and Bhārī, originally meant of him, 'of her,' 'of it,' or 'of them.' Thus, kātārī or kātārē kātārō-k, feminine kātārī or kātārē kātārō-k, how much? kāsyō or kāsyō-k, feminine kāsyi or kāsyi-k, of what kind. Kātārō-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 suntā, it was heard. The masculine would be suntā, and the feminine suntā.

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

Tadhāva nouns, which in Hindostāni end in ā, in Jaipurī end in ē. Thus, ghorō, a horse (Hindostānī ghorā). The normal oblique form singular and the nominative plural of these nouns ends in ā, thus, ghorō-kō, of a horse; ghorā, horses. The oblique

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plural ends in ā, as ghōrā. These nouns have also another oblique form in the singular, ending in ai. Thus, ghōrāi. 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, pōṭā khai or pōṭāi 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 pōṭā, a grandson, which is that employed by Mr. Macalister as an example:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pōṭō</td>
<td>pōṭā</td>
</tr>
<tr>
<td>Agent</td>
<td>pōṭō, pōṭāi</td>
<td>pōṭā, pōṭā</td>
</tr>
<tr>
<td>Loc.</td>
<td>pōṭāi</td>
<td>pōṭā</td>
</tr>
<tr>
<td>Obl.</td>
<td>pōṭā</td>
<td>pōṭā</td>
</tr>
<tr>
<td>Voc.</td>
<td>pōṭā</td>
<td>pōṭā, pōṭāwō</td>
</tr>
</tbody>
</table>

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

The postpositions which form cases are as follows:—

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accusative</td>
<td>nai, kai.</td>
</tr>
<tr>
<td>Dative</td>
<td>nai, kanai.</td>
</tr>
<tr>
<td>Ablative</td>
<td>sī, saī.</td>
</tr>
<tr>
<td>Genitive</td>
<td>kō.</td>
</tr>
<tr>
<td>Locative</td>
<td>nai (in), āpar or mālai (on).</td>
</tr>
</tbody>
</table>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, kai and nai are by origin locatives (like pōṭāi) of genitive suffixes kā and nō. Kō itself is used in Jaipuri, 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 kā has an oblique masculine kā and a feminine kī. Thus, pōṭā-kā ghōrā, the horse of the grandson; pōṭā-kā ghōrā-mālai, on the horse of the grandson; pōṭā-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 nāsrai lūgāi 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 māṭhō or nāk pān-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 māṭā 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 pōṭā-mālai, on the grandson.

Other examples of the locative in ai are akhai thikānai ai, his sense came into a right condition; to bāṭo mārāi bāṭai āwa, what share comes into my share, whatever my share of the property may be. In the plural we have hāugarā, in evil ways.
I have only noted this locative in ā in the case of tadbhava nouns in o. Other nouns show, however, occasional instances of a locative singular in ā. Thus, bāgā chaḷā, let us go into the garden; basārā chaḷā, let us go to market; dukānā-mai raḥyō, he remained in the shop; pākhā (as well as pākhāi), behind. These are all (except perhaps pākhā) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in ā we have gōḍyā, on the lap; gōḍaḷyā, on the knees; gōḍ-pōṭhyā, on the back; bhārṭyā, on the ground; bēlyā, early; bhāiyā, on the ground; hatēlyā, on the palm of the hand; marī (oblique form of an obsolete verbal noun marī) pākhāi, after dying.

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>rājā, a king</th>
<th>rājā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>rājā</td>
<td>rājā, rājā</td>
</tr>
<tr>
<td>Obl.</td>
<td>rājā</td>
<td>rājā</td>
</tr>
<tr>
<td>Nom.</td>
<td>bāp, a father</td>
<td>bāp</td>
</tr>
<tr>
<td>Agent</td>
<td>bāp</td>
<td>bāp, bāpā</td>
</tr>
<tr>
<td>Obl.</td>
<td>bāp</td>
<td>bāpā</td>
</tr>
<tr>
<td>Nom.</td>
<td>chhōrī, a girl</td>
<td>chhōrīyā</td>
</tr>
<tr>
<td>Agent</td>
<td>chhōrī</td>
<td>chhōrīyā</td>
</tr>
<tr>
<td>Obl.</td>
<td>chhōrī</td>
<td>chhōrīyā</td>
</tr>
<tr>
<td>Nom.</td>
<td>bāt (fem.) a thing, a word</td>
<td>bātā</td>
</tr>
<tr>
<td>Agent</td>
<td>bāt</td>
<td>bātā</td>
</tr>
<tr>
<td>Obl.</td>
<td>bāt</td>
<td>bātā</td>
</tr>
</tbody>
</table>

The following examples illustrate the use of adjectives:—
āk chōkhā minakā, a good man.
āk chōkhā minakā-kō, of a good man.
chōkhā minakā, good men.
chōkhā min-khā-kō, of good men.

Comparison is formed with the ablative, as in Hindustāni. Thus, ā-ki bhaṭā ā-ki bhaṛṛu-sū lambō oḥhat, his brother is taller than his sister. Sometimes bich, between, is used, as in wō marī kāṇā ḍō bich bāpō ar bahrīyō ḍhō, that dead insect was bigger and more heavy than he.

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

The following are the principal forms:—

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ma̱i</th>
<th>āpā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ma̱i</td>
<td>mē</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>ma̱i-nai, ma-nai, mhrāri</td>
<td>mē-nai, mē-kāi</td>
</tr>
<tr>
<td>Genitive</td>
<td>mhrō (rō, rī, rāi), mhrō-lō mē-kō</td>
<td>āpē-nū</td>
</tr>
<tr>
<td>Oblique form.</td>
<td>mū, ma, ma̱i</td>
<td>mē</td>
</tr>
</tbody>
</table>
RAJASTHÁNÍ.

In the above mbháro is treated exactly like a genitive in kó. So is áp'ñá, obl. masc. áp'ñá, locative áp'ñá, fem. áp'ñá. Note that áp'ñá means ‘our,’ not ‘own.’ Mr. Macalister gives the following examples of its use:—
ap'ñá ghó̄rō gayō, our horse went.
ap'ñá chhórā yō káma karyō-chhai, our boys have done this deed.
wō áp'ñá ghó̄rō-málai baṭhīya, he is seated on our horse.
wō áp'ñá chhórā-nai phārāwāi-chhai, he is teaching our children to read.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tā</td>
</tr>
<tr>
<td>Agent</td>
<td>lē</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>tā-nai, tu-nai, thārāi</td>
</tr>
<tr>
<td>Gen.</td>
<td>thārō (-rā, -ri, -rai)</td>
</tr>
<tr>
<td>Obl.</td>
<td>tā, ta, tāi</td>
</tr>
</tbody>
</table>

The genitive thārō is treated exactly like a genitive in kó.

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 mbhāri and thārōi are locatives of the genitives mbhāro and thāro respectively.

The Reflexive pronoun is áp, self. It is declined regularly, its genitive being áp-kó. It should be noted that the use of áp-kó when the pronoun refers to the subject of the sentence is not obligatory in Jaipuri. In Gujarātī this use has disappeared altogether. Thus, we have not only chhō̄t'kho ād'kā bōp-nai khā, the younger (son) said to his father, but also mai āk'k'yo ar mbhārā (not áp-ká) bōp-kunai jāšyā, 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 Hindi, too) we may quote chhórā khō̄rā-ar barā ād'k'ā-kai chhórā jō-sū lagāwāi-chhai, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb jōt means both ‘then’ and ‘when,’ as in jōt nāi ... rō̄hā tāggyō jōt rā̄gī khā, 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.

<table>
<thead>
<tr>
<th></th>
<th>Yō, this.</th>
<th>Wō, that.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yō, (fem.) yā</td>
<td>yō</td>
</tr>
<tr>
<td>Agent</td>
<td>yō, (fem.) yā</td>
<td>yō or yāi</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>्t-nai, -kai</td>
<td>्yā-nai, -kai</td>
</tr>
<tr>
<td>Gen.</td>
<td>्tō</td>
<td>्yō-tō</td>
</tr>
<tr>
<td>Obl.</td>
<td>्_logout</td>
<td>्_logout</td>
</tr>
</tbody>
</table>
The Relative pronoun, which in the form já is also used as a demonstrative pronoun, is thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>já or jyó, (fem.) jé</td>
</tr>
<tr>
<td>Agent</td>
<td>já or jyó, (fem.) jé</td>
</tr>
<tr>
<td>Acc-Dative</td>
<td>jé-nai, -kai</td>
</tr>
<tr>
<td>Genitive</td>
<td>jé-kó</td>
</tr>
<tr>
<td>Oblique</td>
<td>jé</td>
</tr>
</tbody>
</table>

The Interrogative pronouns are kùn, who? and báí, what? Neither changes in declension. Thus kùn-kó, of whom? báí-kó, of what? The word báí is typical of Jaipuri, which is hence locally called the báí-baí-ki bóli.

Kóí means 'any' and kóí, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindostání 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.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>chhú</td>
</tr>
<tr>
<td>2.</td>
<td>chhai</td>
</tr>
<tr>
<td>3.</td>
<td>chhai</td>
</tr>
</tbody>
</table>

The Past, I was, etc., is sing., masc., chhú, fem. chhí; plur., masc., chhá, fem. chhí.

It does not change for person.

The Verb whatbó, to become, is irregular. The following are its principal parts:

Infinitive: whatbó, hóbó, whatnú, or hónú, to become.

Present Participle: whatdó, hóó, becoming.

Past Participle: kuyó, become.

Conjunctive Participle: whatfr, hór, having become.

Adverbial Participle: whatfr, hóbfr, immediately on becoming.

Noun of Agency: whatfr, hót, hóbáhó, hóbó, hófrhó, hóbáhó, hóbábó, hóbáhó, hótib, or hótah, one who becomes or is about to become.

Simple Present:

I become, I may become, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>hóó, or kó</td>
</tr>
<tr>
<td>2.</td>
<td>hóy, whai</td>
</tr>
<tr>
<td>3.</td>
<td>hóy, whai</td>
</tr>
</tbody>
</table>
Future.

Of this there are two forms, viz.:

I shall become, etc.

I.

Sing. Plur.
1. hō̄́-lā, hō̄̄-lō, hū́lā, or hū́lō whā-lā
2. hō̄y-lō, hō̄-lō, whālā hō̄-lā
3. hō̄y-lō, hō̄-lō, whāl-lō whāl-lā, or hō̄-lā

II.

1. hō̄syū̄ hō̄syū̄
2. hōśī hōśyō
3. hōśī hōśī

Imperative.—2. sg., whāī, pl., hō; respectful whājū, whājō, or hōjō.

The other tenses are regularly formed from these elements.

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

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

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not mār̥tō-chhō, but mār̥t-chhū, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in ati. Thus maī mār̥ai-chhō, not maī mār̥tō-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 Hindostāni future, lā or lō being substituted for pā. Thus maī mār̥lā or maī mār̥lō, I shall strike. In the plural lā is alone used, and not lō.

The second form of the future has sa or si for its characteristic letter, and is the direct descendant of the old Śāurasāṁi Prakrit future. Thus maī mār̥syū, I shall strike.

The Infinitive ends in hō or νū, thus mār̥bhō or mār̥νū.

The Conjunctive Participle takes the termination or or, after a vowel, r. Thus, mār̥r̥, having struck; dēr̥, having given. This termination must be distinguished from the enclitic particle or 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 Hindostāni, but it must be remembered that in Jaipuri the agent takes no termination, while it is the accusative that takes the termination nai. Thus 'he struck the horse' would be:

Hindostāni—

Jaipuri— wo ghōr̥nai mār̥yō
English— by-him to-the-horse it-was-struck.
With these remarks I give the following conjugational forms of the verb mār\(b\)ō, to strike:

**Infinitive.**  
mār\(b\)ō (obl. mār\(b\)ā) or mār\(s\)ū (obl. mār\(n\)ā), to strike.

**Present Participle.**  
mār\(s\)ō, striking.

**Past Participle.**  
māryō (obl. sing. and nom. plur. masc. māryā; fem. mārī), struck.

**Conjunctive Participle.**  
mārara, having struck.

**Adverbal Participle.**  
mār\(s\)ō, immediately on striking.

**Noun of Agency.**  
mārābhāholō, mārābolō, mārāro, or mārākō, a striker.

**Simple Present and Present Subjunctive**—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārē</td>
<td>mārā</td>
</tr>
<tr>
<td>2. mārāi</td>
<td>mārō</td>
</tr>
<tr>
<td>3. mārāi</td>
<td>mārai</td>
</tr>
</tbody>
</table>

**Future**—

I shall strike, etc.

<table>
<thead>
<tr>
<th>I.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārā-lā or mārū-lō</td>
<td>mārā-lā</td>
</tr>
<tr>
<td>2. mārāi-lō</td>
<td>mārō-lā</td>
</tr>
<tr>
<td>3. mārāi-lō</td>
<td>mārāi-lā</td>
</tr>
</tbody>
</table>

(Fem. mārā-li, pl. mārā-lī, and so on.)

<table>
<thead>
<tr>
<th>II.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mār(s)ūl</td>
<td>mār(s)ū</td>
</tr>
<tr>
<td>2. mār(s)ī</td>
<td>mār(s)ī</td>
</tr>
<tr>
<td>3. mār(s)ī</td>
<td>mār(s)ī</td>
</tr>
</tbody>
</table>

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

**Present Definite**—

I am striking, etc.

| 1. mārā-čhā | mārā-čhā |
| 2. mārāi-čhāi | mārō-čhō |
| 3. mārāi-čhāi | mārāi-čhāi |

**Imperfect**—

I was striking, etc.

| 1. māi mārāi-čhō | mē mārāi-čhā |
| 2. tā mārāi-čhō | tē mārāi-čhā |
| 3. wō mārāi-čhō | wēi mārāi-čhā |

(Fem. sing. and pl. mārāi-čhā.)

**Past**—

I struck (by me was struck), etc.

| 1. māi māryō | mē māryō |
| 2. tā māryō | tē māryō |
| 3. wō māryō | wēi māryō |

**Other forms are:**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Pluperfect</th>
<th>Past Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>māi māryō chhāi, I have struck.</td>
<td>māi māryō chhō, I had struck.</td>
<td>jai māi mār(s)ō, if I had struck.</td>
</tr>
</tbody>
</table>

1 Note that the 3rd plural is not masculised.
Similarly we have, after the analogy of Hindostani, mañī mārtō-hū, I may be striking; mañī mārtō-kū-lō, I shall be striking, I may be striking; jai mañī mārtō-whaitō, were I striking; mañī māryō-whait, I may have struck; mañī māryō-whaitō, I shall have struck, or may have struck; jai mañī māryō-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 lavgō, 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 khaichai, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimāli. See p. 61.

From dēbō, to give, we have an imperative dyō, and a past participle dinu or diyō. Similarly lēbō, to take, has lyō and linu or lyō. Karbō, to do, makes its past participle regularly karyō. Jābō, to go, has its past participle gayō, pīyō, gyō, or gyō.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, bāp-nai khai, he said to his father; ñ-nai pūckha, he asked him. Note that the past participle is feminine, to agree with bāt, understood.

Compound verbs are much as in Hindostani. Nākhbō is used like dālnē in that language. Thus, cāhā-ñai mār-nākh, kill the children.

Frequentatives are made with the infinitive. Thus, karbō karjō, do continually, keep doing.—Hindostani kiyā kijyō. Inceptives are formed with the oblique infinitive, as in raishā lággā, he began to remain.

The verb abō, to come, is often compounded with the root of another verb, y being inserted. Thus, ḍy-úshō, bring; jīy-ágō, he came to life; lāy-ágō, he was found. In Dēva-nāgari these words are written जासो, जीजायो, and जालायो, respectively.

Causals are formed as in Hindostani. It may be noted that the causal of pīthbō, to be beaten, is pīthbō.

The usual Negative is kōma. Thus, kōma, I am not (worthy); kōma rōsh, I do not weep. Generally the kō precedes the verb and nai follows, as in kōi-ādēma ko-dōma, 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-nai utar-gāyō, the barber descended into the shop. Judging from the analogy of other dialects, kō seems to be connected with kō, any, and may be considered as equivalent to the English ‘at all.’
NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipuri merging into Western Hindi, it possesses two sub-dialects; in one, Mēwāṭī, Jaipuri is merging into the Braj Bhākhā dialect, and in the other, Ahīrwāṭī, it is merging, through Mēwāṭī, into the Bāṅgarā dialect.

The populations reported as speaking these two dialects are:—

<table>
<thead>
<tr>
<th>Sub-dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mēwāṭī</td>
<td>1,121,154</td>
</tr>
<tr>
<td>Ahīrwāṭī</td>
<td>448,945</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,570,099</strong></td>
</tr>
</tbody>
</table>

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

Mewātī is, properly speaking, the language of Mewat, the country of the Māsās, 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. Mewātī 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 Nīzāmat of the Jaipur State and the Bawal Nīzāmat of the Nabha State. Here also Mewātī is spoken. The Jaipur and Nabha people call their Mewātī 'Bīghōtā-kā bōli,' 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 somewhere 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.

Mewātī 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 Ahirwāṭī of west Gurgaon. On its south-west it has the Tōrāwāṭī form of Jaipūrī, and on the north-west, the mixed dialect of Narmāl Nīzāmat of Patiala. Beyond this last is Shekhwāṭī. The Narmāl dialect will be considered under the head of Ahirwāṭī.

Mewātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, viz.:—

Standard Mewātī, Ṛāḍhī Mewātī, Nāheḍā Mewātī, and Kathār Mewātī. Kathār Mewātī is also the Mewāṭī of Bharatpur. The Kathār track consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathār Mewātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mewātī of Gurgaon. Nāheḍā Mewātī is mixed with Jaipūri. Nāheḍā is the name of the western portion of Tāḥāṭī Thana Ghazi which lies in the south-west of Alwar State. The Ṛāḍhī (ruthless) tract is the country of the Chanhan Rajputs and lies near the north-west border. Ṛāḍhī Mewātī, as well as the Mewāṭī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahirwāṭī. Over the rest of Alwar the language is Standard Mewātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects:—

<table>
<thead>
<tr>
<th>Sub-dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard Mewātī</td>
<td>2,33,350</td>
</tr>
<tr>
<td>Ṛāḍhī Mewātī</td>
<td>2,22,200</td>
</tr>
<tr>
<td>Nāheḍā Mewātī</td>
<td>1,69,300</td>
</tr>
<tr>
<td>Kathār Mewātī</td>
<td>1,13,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>758,600</strong></td>
</tr>
</tbody>
</table>

In Bharatpur, Kathār Mewātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers
of Kathér Mewāṭi at 198,300. 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 Mewāṭi, in the Mewāṭi-speaking tract, is reported to be as follows. It must be explained that the Nābha State has given no separate figures for the Mewāṭi of Bawal, which its return shows as Ahirwāṭi, not Mewāṭi. I put it down as having roughly about 20,000 speakers:

<table>
<thead>
<tr>
<th>Region</th>
<th>Districts</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajasthan</td>
<td>Alwar</td>
<td>758,600</td>
</tr>
<tr>
<td></td>
<td>Bharatpur</td>
<td>80,000</td>
</tr>
<tr>
<td></td>
<td>Kot Kasam of Jaipur</td>
<td>17,054</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>855,654</strong></td>
</tr>
<tr>
<td>Punjab</td>
<td>Gurgaon</td>
<td>245,500</td>
</tr>
<tr>
<td></td>
<td>Bawal of Nābha</td>
<td>20,000</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>265,500</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1,121,154</strong></td>
</tr>
</tbody>
</table>

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

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

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

The following account of the Mewāṭi 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 Jaupuri.

The declension of nouns closely follows that of Jaupuri. 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 tā instead of sū. We thus get the following declension of ghōrā, a horse:

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghōrō</td>
<td>ghōrā</td>
</tr>
<tr>
<td>Agent</td>
<td>ghōrā, ghōrā tī, ghōrā-nai</td>
<td>ghōrā, ghōrā, ghōrā-nai</td>
</tr>
<tr>
<td>Accusative</td>
<td>ghōrā-nai, -kai</td>
<td>ghōrā-nai, -kai</td>
</tr>
<tr>
<td>Dative</td>
<td>ghōrā-nai</td>
<td>ghōrā-nai</td>
</tr>
<tr>
<td>Ablative</td>
<td>ghōrā-tāi</td>
<td>ghōrā-tāi</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghōrā-kō (kō, kai, ki)</td>
<td>ghōrā-kō, etc.</td>
</tr>
<tr>
<td>Locative</td>
<td>ghōrā, ghōrā-nai</td>
<td>ghōrā-nai</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghōrā</td>
<td>ghōrō</td>
</tr>
</tbody>
</table>
It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes ꝕ, ꝕā, ꜕āi, and ꝕi are used exactly as in Jaipuri.

Adjectives often end in ꝥ, where in Hindi they end in ꝥ, and in Jaipuri in ꝥ. Thus, achẖī, good; bhāryā, severe.

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

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

I. Thou.

Sing. Nom. maɪ tu
Agent maɪ tai, tu
Obl. muj, mū, mērai tuj, tū, tērai
Gen. mērō tērō

Plur. Nom. ham, hamā laṁ, lam, than
Obl. ham, mārōi laṁ, thārōi
Gen. mārōi thārōi

I have not noted the use of ḍō, to mean ‘we, including the speaker,’ in this dialect.

‘Own’ is ap‘ēwō, obl. ap‘ēnā.

The Demonstrative Pronouns are ꝥ, this, and ꝥō or ꝥ, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, vis. — ꝥā or ꝥ, this; ꝥā, she. The following is the declension:

This. That.

Sing. Nom. ꝥ, fem. ꝥā, ꝥ aī ḍō, ḍā, ḍāī, fem. ḍā.
Agent ꝥ (fem. ꝥā, ꝥ), ḍā, aī wō, bō, wōī, fem. wōī
Obl. aī wāi, waī
Gen. aī-kō wāi-kō, waī-kō

Plur. Nom. ꝥē, yar wō, wai, waī
Obl. in un
Gen. in-kō un-kō

The Relative and Interrogative Pronouns are thus declined:

Who. Who?

Sing. Nom. jō, jyō kāwā
Obl. jhāl, jāī kāī (ablative kīt-tāī)

Plur. Nom. jō, jyō kāwā
Obl. jīn kīn

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

The Neuter Interrogative pronoun is ꝕ̄, what? The oblique form singular is kyaā.

The Indefinite pronoun ꝕī, anyone, has its oblique form kāh or kālī. ‘Anything’ is kīmāi.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindi.
CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ḫā</td>
<td>ḫā</td>
</tr>
<tr>
<td>2.</td>
<td>ḫai, ḫā</td>
<td>ḫō</td>
</tr>
<tr>
<td>3.</td>
<td>ḫai</td>
<td>ḫai</td>
</tr>
</tbody>
</table>

Past. 'I was,' etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, and 3.</td>
<td>ḫō or ḫau</td>
<td>ḥī</td>
<td>ḫā</td>
<td>ḥī</td>
</tr>
<tr>
<td>or</td>
<td>ṭḥō</td>
<td>ṭḥī</td>
<td>ṭḥā</td>
<td>ṭḥī</td>
</tr>
</tbody>
</table>

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

- **Infinitive**: ṭʰaɪbo, ṭhōbo, ṭʰaɪnā, to become.
- **Present Participle**: ḫōto, ḥaɪtō, becoming.
- **Past Participle**: ṭhūyō, become.
- **Conjunctive Participle**: ṭhō-kar, ṭhōr, having become.
- **Noun of Agency**: ṭhūaɪtō, ṭhauaɪɛν-hār, one who becomes.

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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ḫū, ḫā</td>
<td>ḫā</td>
</tr>
<tr>
<td>2.</td>
<td>ḫhai, ḫū</td>
<td>ḫū</td>
</tr>
<tr>
<td>3.</td>
<td>ḫhai, ḫū</td>
<td>ḫai</td>
</tr>
</tbody>
</table>

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

- **Present Definite**: ḫā-ḥā, I am becoming.
- **Imperfect**: ḫhai-ḥō, I was becoming.
- **Future**: ṭhū-ɣō, I shall become.

**FINITE VERB.**—The principal parts are:—

- **Infinitive**: mār'bo, mār'ṇā, to strike.
- **Present Participle**: mār'ṭō, striking.
- **Past Participle**: māryō, struck.
- **Conjunctive Participle**: mār-kar, mār-r, mār-karhāṣi, having struck.
- **Noun of Agency**: mār-vaɣo. 
RĀJASTHĀNĪ.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārū̂</td>
<td>mārā̂</td>
</tr>
<tr>
<td>māraí, mārā̂</td>
<td>mārō̂</td>
</tr>
<tr>
<td>māraí, mārā̂</td>
<td>māraī</td>
</tr>
</tbody>
</table>

Definite Present. 'I am striking,' etc.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārū̂-hū̂</td>
<td>mārā̂-hū̂</td>
</tr>
<tr>
<td>mārā̂-hā̂</td>
<td>mārō̂-hā̂</td>
</tr>
<tr>
<td>māraí-hā̂</td>
<td>māraī-hā̂</td>
</tr>
</tbody>
</table>

Imperfect. 'I was striking,' etc.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>māraí-hō̂</td>
<td>māraí-hī̂</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>mārū̂-gō̂</td>
<td>mārū̂-gī̂</td>
</tr>
<tr>
<td>mārū̂-gī̂</td>
<td>mārū̂-gō̂</td>
</tr>
<tr>
<td>māraí-gō̂</td>
<td>māraí-gī̂</td>
</tr>
<tr>
<td>māraí-gī̂</td>
<td>māraí-gō̂</td>
</tr>
</tbody>
</table>

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

Past Conditional. mārtō (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.
AHİRWAṬI.

Ahîrwâṭi, also called Hirwâṭi and Ahîrwâṭi (or the language of the Ahir country) is spoken in the west of the district of Gurgaon (including the state of Patnaudi). It is also found in the Dâbar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mêwâṭi. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Taṣīl in the south of the district of Rohtak. Further north we have the Bângarû dialect of Western Hindi, and the Ahîrwâṭi of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahîrwâṭi, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mêwâṭi, of which Ahîrwâṭi is merely a variety. We may take the centre of the Ahîrwâṭi-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 Bângarû is spoken, the language is also Ahîrwâṭi. 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 Niqâmat of Patiala, which has to its north the Dadri Niqâmat of Jind, and to its west the Shêkhâwâṭî territory of Jaipur. To its south, lies the Torâwâṭî country of Jaipur. In Dadri of Jind the language is mainly Bâgri. In Shêkhâwâṭî it is a form of Mêrwâri; in Torâwâṭî it is a form of Jaipuri; in Alwar it is Mêwâṭi; and in south Nabha it is Ahîrwâṭi. The language of Narnaul of Patiala is also Ahîrwâṭi, but, as may be expected, it is much mixed with the surrounding dialects.

We thus see that Ahîrwâṭi represents the connecting link between Mêwâṭi and three other dialects, Bângarû, Bâgri, and Shêkhâwâṭi. 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 Mêwâṭi, and it can only be classed as a form of that dialect of Bâjashtâni.

The Ahîrâs, or, as they are called at the present day, Ahîrs, or Hîrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samandra-gupta (6th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kâltîs arrived in Gujarât in the 8th century they found the country in the hands of the Ahîrs.

The Ahîrs owned Khandesh and Nîmir, and a shepherd chief of their tribe named Āsâ is said to have founded the fort of Āsîrgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Aṣīpîs and, at the beginning of our era, there were Ahîr râjâs so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ahîras in several parts of Western India. In parts of Gujarât itself there are at the present day people...

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1 Properly speaking there should be a hyphen in each of these three names. Thus, Ahîrwâṭi, Hirwâṭi, and Ahîrwâṭi.
2 A small portion of the State of Dejana 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 Bâgri-Mêwâṭi. I find that it is simplest to look upon it merely as a form of Ahîrwâṭi.
speaking an Ahir dialect. The dialect of Bājasthānī spoken in Mālwa is usually called Mālvi (distinct from the Mālwa dialect of Pāṇḍī), but is also called Ahir; and that curious form of Gujarātī, which is half a Bhil dialect, and which is generally known as Khāndēśī, also bears the name of Ahirānī. Nay more, between Khāndesh and the Ahirwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khāndesh, and it is not impossible that, according to known phonetic rules, the word Bhīla or Bhil should be explained as an old corruption of the word Aḥbīrā.

All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahirwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word aśī to mean ‘I am’ which is typical of Ahirwāṭī and its connected dialects, and is also common in Khāndēśī.

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

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurgaon</td>
<td>150,900</td>
</tr>
<tr>
<td>Patandi</td>
<td>19,000</td>
</tr>
<tr>
<td>Delhi (returned as Mēwāṭī)</td>
<td>18,694</td>
</tr>
<tr>
<td>Rohtak (Jhaṛjar)</td>
<td>74,470</td>
</tr>
<tr>
<td>South Nabha</td>
<td>43,881</td>
</tr>
<tr>
<td>Naraul of Patiala (returned as Bāgṛ-Mēwāṭī)</td>
<td>136,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>448,945</strong></td>
</tr>
</tbody>
</table>

I know of no works written in Ahirwāṭī, and of no previous account of their language.

Ahirwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhi, and Persian.

The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Paṇḍī are written in the Gurmukhi 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 Ahirwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhi character need not be printed.

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

The nominative of strong masculine nouns of the a base ends in ā, with an oblique singular in ā, thus agreeing with Mēwāṭī as against Bāṅgarū which has ā, with an oblique ē. The same rule is followed in adjectives and in the suffixes of the genitive, it

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1 The Nabha figures were reported to be 63,881, and of these 30,000 have been shown under Mēwāṭī. See p. 45.
being understood that when they agree with nouns in the locative, they, as usual in Rajasthāni, end in ē, not ā. Thus, māhārā (not māhārā) ghārī, in my house. Nouns of this class form the locative singular in ē or ā, as ghōrē, or ghōrāī, in a horse. Masculine nouns ending in consonants form the locative in ē, as in ghārī, in a house. The usual suffix of the dative is na ē or nā, and the same suffix is also used for the case of the agent. The genitive suffix is kā, 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 na ē karī na kā, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. mēri, to me. As usual, there are occasional instances of a neuter gender, as in dinē, that which is to be given.

The personal pronouns are as in Mēwātī. We have also ma-nē as well as mā-nē, by me. Note the use of nē to form the agent case of these pronouns. Tumhārā is 'your.' 'Own' is ap-nē or apnā, masculine oblique apnā.

The demonstrative pronouns are yō or yoh (feminine yā), this, oblique singular aēh or aē, oblique plural in, often used in the sense of the singular; and wō or woh (feminine woā, that), oblique singular wōh or wōh or ā, oblique plural un, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So jāb, then, as well as 'when.' In other respects, the pronouns follow Mēwātī. Probably the oblique singular of jō and kauvā are jāē or jāh and kāē 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sē</td>
<td>sā</td>
</tr>
<tr>
<td>2. sā, sai</td>
<td>sō, or sai</td>
</tr>
<tr>
<td>3. sai</td>
<td>sai</td>
</tr>
</tbody>
</table>

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

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

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 Hāruautī), 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 Bundelī dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundelī of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nimāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mērwāri form of Mārwāri, and on its south-west Gujarāṭī and Khāṅdēsī. This description does not take into account the numerous Bhīl and Gōnd 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 Mārwāri and Jaipurī. It forms its genitive by adding kō as in the latter language, while the present tense of the verb substantive follows Mārwāri and is kū, not chhū. 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 qā, which (like the Mārwāri lē) 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 Hindīstānī), and not by adding it to a verbal noun in ē or eī, 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 Bundelī, 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 Sōndwārī, spoken by the Sōndḷās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaunmahla 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 Rāṅgṛī. It is distinguished by its preference for Mārwāri forms.

Language Boundaries.

Relationship to Mārwāri and Jaipurī.

Sub-dialects.
The following table shows the number of speakers of Mālvī in the area in which it is a vernacular:—

<table>
<thead>
<tr>
<th>Number of speakers.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indore Agency</td>
<td>183,750</td>
</tr>
<tr>
<td>Eastern Mālvī</td>
<td></td>
</tr>
<tr>
<td>Kota</td>
<td>89,978</td>
</tr>
<tr>
<td>Tonk (Chabra)</td>
<td>20,000</td>
</tr>
<tr>
<td>Gwalior Agency</td>
<td>395,000</td>
</tr>
<tr>
<td>Bhājpāür Agency</td>
<td>495,078</td>
</tr>
<tr>
<td>Bhājpāür Arrāny</td>
<td>1,800,000</td>
</tr>
<tr>
<td>Western Mālwa Agency</td>
<td>147,000</td>
</tr>
<tr>
<td>Tonk (Nimbahāra)</td>
<td>1,241,500</td>
</tr>
<tr>
<td></td>
<td>4,000</td>
</tr>
<tr>
<td></td>
<td>1,245,500</td>
</tr>
<tr>
<td>Sāṅgāvārī—</td>
<td></td>
</tr>
<tr>
<td>Western Mālwa</td>
<td>115,000</td>
</tr>
<tr>
<td>Jhalawār (Chamāvāla)</td>
<td>86,556</td>
</tr>
<tr>
<td>Bhājpāür</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td>203,556</td>
</tr>
</tbody>
</table>
| Broken Mālvī of the Central Provinces—
| Hoшлаγābād         | 126,533 |
| Betal              | 119,900 |
| Dhāravāri of Chhinhārā | 11,000 |
| Rājāvāri of Chhinhārā | 18,000 |
| Pāṭvī of Chānda   | 200     |
|                   | 274,723 |
|                   | 1,449,083 |
| **Total**          | 4,350,307 |

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: Rāṅgārī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwārī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakhānī Hindīstānī of Hyderabad and Madras.

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

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

As Māvārī represents Rājāstānī merging into Braj Bhākhā and Panjābī, so Mālvī represents Rājāstānī merging into Bundeli 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.:—Rāṅgārī (properly spelt Rāṅγ’rī) or Rāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Māl’vī), sometimes called Aḥrīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāṅgārī shows a tendency to agree with the dialects of central Rajputana, Mārwārī (under the form of Māwārī) and Jaipuri.
Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundāli or Gujarātī. As regards the name Ahir, attention has been drawn, when dealing with Ahir-wati,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwārī, 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 Rāṅgī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce āt as ē, and au as ō. Thus we have hō or hai, is; chēn for chain, pleasure; or for aer, and. As usual i and u are often changed to a; thus, dan, a day; mafi for məfhi, a kiss; ōkār, for ōkār, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, kōdō for kōghō, draw (water); bī, for bā, also; dātā, for dūhā, two and a half; dūgh, for dūdāh, milk; ōdō or ōdōh, taken (a Gujarātī form); kōdō or kōdōh, done (also Gujarātī); manak, for manūk, a man; mafi, for məfhi, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in h, as vē-hai, for rah-e-hai, he remains; kēnō, for kah-e-nō, a saying, an order; rīgō or rayō, for rāgyō, was.

Words which elsewhere begin with ō sometimes follow Gujarātī in having u. Thus, uōt as well as bāt, a word.

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

As compared with Rāṅgī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has apnō, own; mōnō, to strike; while Rāṅgī has ōp-ŋō, and mōnō.

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 often in ē as in ē, and the postposition of the locative is mō or mō.

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Oblique</th>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōdō, a horse</td>
<td>ghōdā</td>
<td>ghōdā</td>
<td>ghōdā</td>
</tr>
<tr>
<td>tēgḍō, a dog</td>
<td>tēgḍā</td>
<td>tēgḍā</td>
<td>tēgḍā</td>
</tr>
<tr>
<td>bāp, a father</td>
<td>bāp</td>
<td>bāp</td>
<td>bāp</td>
</tr>
<tr>
<td>laḍ̥kī, a daughter</td>
<td>laḍ̥kī</td>
<td>laḍ̥kī</td>
<td>laḍ̥kī</td>
</tr>
<tr>
<td>voāt, a word</td>
<td>voāt</td>
<td>voāt</td>
<td>voāt</td>
</tr>
</tbody>
</table>

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.
In Mālvi, as distinct from Rāngri, 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 Kanaupi preserved in Carey’s translation of the New Testament published early in the nineteenth century, there is a plural termination hōrā.1 Examples of this form in Mālvi are bāp-hōr, fathers; bēt-hōrō, daughters; ādām-hōn-sē (not ādmōhōn-sē), from men; ghōdā-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.

Rāngri makes its case of the agent by adding ē or ē. Thus, bāpō or bāpē, the father (saw). This word is written sometimes, बा, and sometimes बाप. Another example is chhōtā ladkābē chālō-gāyō, by the younger son it was gone. Which shows that the ē can be added to the oblique form (as in Gujarati), 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 Rājasthāni and Western Hindi. The ē is not always used. Thus we have vi sarādār (not sarādārē) ārī harē, that sarādār accepted.

Mālvi, itself, on the contrary, alone among the Rājasthāni dialects, uses nē exactly as in Western Hindi. Thus, chhōtā ohhōrā-ne bāp-sē hāyō, the younger son said to his father.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Mālvi</th>
<th>Rāngri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kē</td>
<td>thō</td>
</tr>
<tr>
<td>Agent</td>
<td>mhaē</td>
<td>thaō</td>
</tr>
<tr>
<td>Oblique</td>
<td>mha, mō, ma</td>
<td>tha, thō, ta</td>
</tr>
<tr>
<td>Genitive</td>
<td>mhrō, mārō</td>
<td>thārō</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Mālvi</th>
<th>Rāngri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>kē</td>
<td>thō</td>
</tr>
<tr>
<td>Agent</td>
<td>mhaē</td>
<td>thaō</td>
</tr>
<tr>
<td>Oblique</td>
<td>mha, mō, ma</td>
<td>tha, thō, ta</td>
</tr>
<tr>
<td>Genitive</td>
<td>mhrō, mārō</td>
<td>thārō</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Mālvi</th>
<th>Rāngri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>mēē, mē</td>
<td>thē, thāē</td>
</tr>
<tr>
<td>Oblique</td>
<td>mēē</td>
<td>thē</td>
</tr>
<tr>
<td>Genitive</td>
<td>mēē-kō, mēēyō</td>
<td>thē-kō, thēyō</td>
</tr>
</tbody>
</table>

In all the above, the nasals are frequently omitted. Mālvi differs slightly. ‘I’ is hō or mē; ‘our’ is tamāro, not mē-kō; and ‘your’ is tamāro, not thā-kō. ‘You’ is tam, not thē.

1 e.g., ham-leār, we, in Luke xv, 23.
Besides the above forms, the first person has, as in other dialects of Râjâsthâni, a plural which includes the person addressed. I have noted the following forms (Rângî) āpā-nē, to us; (Mâlvi) āpan, we; āpan-nē, by us.

‘Your Honour’ is āp, genitive āp-rō or āp-kō. Sō and jī are respectful suffixes. Thus, bhāhā-sō, a father. ‘Self’ is āp, genitive (Rângî) āp-nō, (Mâlvi) ap-nō. Āp-nō is, however, as is common in Râjâsthâni, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have ā-nē ap-nā mail-tāl-kō bātō kar-dēyō, he divided his property, we have in the immediately preceding sentence ohhōtâ chhôrâ-nē ā-kā bāp-sē kīyō, the younger son said to his father.

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

\[
\begin{array}{ll}
\text{Singular—Nominative} & \text{Rângî.} \\
& wō, he, it; wa, she; u, he, she, it \\
\text{Oblique} & \text{Mâlvi.} \\
& waī, wa, wa, wa, wa, vi, u, wa \\
\text{Plural—Nominative} & \text{vi.} \\
\text{Oblique} & \text{Mâlvi.} \\
& wa, wa, wa, us.
\end{array}
\]

As usual, nasals may be omitted. The agent case in Rângî is ā, as in ā rāj-prāt kārī, that Rajput did. The emphatic syllable -j is often added, as bā-j wokhāt, at that very time.

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

\[
\begin{array}{ll}
\text{Singular—Nominative} & \text{Rângî.} \\
& yō, feminine yā \\
& ãti, yā, ū, yā \\
\text{Oblique} & \text{Mâlvi.} \\
& ō, anā, imā, is \\
\text{Plural—Nominative} & \text{yō.} \\
\text{Oblique} & \text{yē.} \\
& a, ã, ã, ã
\end{array}
\]

The Relative is:—

\[
\begin{array}{ll}
\text{Singular—Nominative} & \text{Rângî.} \\
& jō \\
\text{Oblique} & \text{Mâlvi.} \\
& jē, jī, jī, jī, jī, jī
\end{array}
\]

Similarly, ‘who?’ is kītā, oblique singular (Rângî) kāti, etc. (Mâlvi) kō, etc. ‘What?’ is kātī, kōtī, or kātī. ‘Anyone’ kōtī. As an adjective this does not change in inflexion, but (Rângî) kāti-ā nahi dēyō, no one gave them. Mâlvi, however, has here kōt-nē.

Pronominal adjectives often take the pleonastic suffix, k, which is so common in Jaipurī. Thus, kīt-rō-k, how much? kīt-rō-k, how many?

As elsewhere in Râjâsthâni, 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.

woṭhō, that place; woṭhā-sē, from there; woṭhē, there.
MĀVLĪ.

uṭhāō, that place; uṭhāō-sē, from there; uṭhē, there.

jāṭhō, what place, that place; jāṭhāō-sē, from where, from there; jāṭhē, where, there.

kāṭhō, what place? kāṭhāō-sē, from where? kāṭhē, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>hā</td>
<td>hā.</td>
</tr>
<tr>
<td>2.</td>
<td>hē, hai</td>
<td>hō.</td>
</tr>
<tr>
<td>3.</td>
<td>hē, hai</td>
<td>hē, hai.</td>
</tr>
</tbody>
</table>

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

Past. I was.

Masc. sing. thō; plur. thā.

Fem. sing. thī; plur. thī.

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

The following are the principal parts of the verb ‘to become’—

Rāṅgri.        Malvi.

Infinitive   uhēndo, whēndo        hōndō.
Present Participle  uhēndo, wēndo        hōndo.
Past Participle   uhayō         huō.
Conjunctive Participle   uhō-, wāh-, hō-        hū-, nē-
Imperative       uhō             hō.
Future           wāgā, wūgā           hōōgā.

Finite verb.—Principal Parts.

Infinitive   mārmō, mārmōd        mārmō, to strike.
Present Participle  mārmōd         mārmō, striking.
Past Participle    māreyō         māreyō, struck.
Conjunctive Participle   mārē, nē, mārē       mārē, nē, mārē, having struck.

Noun of agency   mārmō-wālō         mārmō-wālō, a striker.

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

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārū</td>
<td>mārū.</td>
</tr>
<tr>
<td>2.</td>
<td>mārē</td>
<td>mārō.</td>
</tr>
<tr>
<td>3.</td>
<td>mārē</td>
<td>mārē.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārū-hū</td>
<td>mārū-hū.</td>
</tr>
<tr>
<td>2.</td>
<td>mārē-hē</td>
<td>mārō-hō.</td>
</tr>
<tr>
<td>3.</td>
<td>mārē-hē</td>
<td>mārē-hē.</td>
</tr>
</tbody>
</table>

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

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Gujarātī and Bundēli. Thus, ḥē māṛṭō-thō, I was beating, and so on, as in those languages.

The Future is formed by adding gō, which does not change for number or gender, to the simple present. The gō thus follows the lá of Mārvari. Thus:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. māṛūgā</td>
<td>māṛūgā</td>
</tr>
<tr>
<td>2. māṛēgā</td>
<td>māṛēgā</td>
</tr>
<tr>
<td>3. māṛēgā</td>
<td>māṛēgā</td>
</tr>
</tbody>
</table>

Mālvi sometimes substitutes the Bundēli gō for gā, and this gō is liable to change for number and gender. Thus: ḥū māṛūgō, I (masculine) shall strike; ḥū māṛēgī, I (feminine) shall strike; ham māṛēgā, we (masculine) shall strike; ham māṛēgā, we (feminine) shall strike. The futures with s or k 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:—

Rāngī:—

<table>
<thead>
<tr>
<th>Past Participle</th>
<th>Mālvi</th>
</tr>
</thead>
<tbody>
<tr>
<td>māi māṛyō</td>
<td>mha-nē māṛyō, I struck.</td>
</tr>
<tr>
<td>ḥū chaļyō</td>
<td>ḥū chaļyō, I went.</td>
</tr>
<tr>
<td>māi māṛyō-hai</td>
<td>mha-nē māṛyō-hai, I have struck.</td>
</tr>
<tr>
<td>ḥū chaļyō hai</td>
<td>ḥū chaļyō-hai, I have gone.</td>
</tr>
<tr>
<td>māi māṛyō-thō</td>
<td>mha-nē māṛyō-thō, I had struck.</td>
</tr>
<tr>
<td>ḥū chaļyō-thō</td>
<td>ḥū chaļyō-thō, I had gone.</td>
</tr>
</tbody>
</table>

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in laḍ'kăō gāyō, the son went.

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

<table>
<thead>
<tr>
<th>Past Participle</th>
<th>Mālvi</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar⁴gō, to do,</td>
<td>mha-nē kāryō, I struck.</td>
</tr>
<tr>
<td>lēsō, to take,</td>
<td>liyō, līdō, līdō.</td>
</tr>
<tr>
<td>dēsō, to give,</td>
<td>dīyō, dīdō, dīdō.</td>
</tr>
</tbody>
</table>

The forms kīdō, līdō, and dīdō, also occur in Gujarātī. Jōō, to go, has its past participle gāyō or gīyō.

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

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

A potential passive is, as usual, formed by adding ā. Thus (Rāngī) sunbō, to hear; sunsō, 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 (Rāngī) sunsō, it became audible; (Mālvi) bōtānō, it was displayed. It may be noted that in Awaḍhi, 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-lākbāṅnō, to give away. As examples of other
compound verbs we may give bhējyā karē, he sends regularly; pad'vē lāgi, she began to fall. In one instance, Mālvī has the Bundāli form kēnē layyō, he began to say.

**Suffixes**—The suffix j (also found in Gujarāti) is very common. It intensifies the meaning of the word to which it is attached. Thus, thōḍā-j damā-me, in a very few days; upr'-aj, even upon.

The Rājasthāni suffix dō is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, bāla-dā, the children; minak-dī, the little she-cat; tēg-dō, a dog. Lō is also used in the same sense as in ḫūkād-lō, O wretched cock.
NÍMĀDI.

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

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

<table>
<thead>
<tr>
<th>Nimar</th>
<th>181,277</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhopawar</td>
<td>293,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>474,777</strong></td>
</tr>
</tbody>
</table>

Nimādi is really a form of the Mālvi 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 Khāndēsī which lies to its south. The Nimādi of Bhopawar, being nearer Gujarāt, shows more signs of the influence of Gujarātī than does the Nimādi of Nimār.

In its pronunciation Nimādi 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 ma, not nā, and of the locative ma, not mē. So āga for āgē, before, and rahāch (sometimes written rahēch, but pronounced rahēch), he remains. This is also a marked peculiarity of Khāndēsī.

Nimādi is not fond of nasal sounds, and frequently drops them. Thus, dāt, not dēt, a tooth; and ma, not mā (for mē), in. As in Mālvi and Khāndēsī, aspiration is often dropped, as : not bāth, a hand; bhūko, for bhūkhō, hungry.

The letters and a are interchangeable as in li and ni, tree.

In the neighbouring Bhil languages, both j and gh are commonly pronounced as s. In Nimādi, gh seems to be pronounced according to its proper sound, but j is often interchanged with it. Thus in Nimar both javach and jawaj means ‘he goes.’ In the specimens which come from Bhopawar such forms are always written with j. The letter fh is often pronounced as a z, as in the Marāthī of Berar, and as in some forms of Khāndēsī.

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

Strong masculine tadbhavas in ē, form their oblique form in ā, as in Mālvi. Thus, ghōdō, a horse, ghōdē-kō, of a horse. To form the plural the termination sā is added to the oblique form singular. Thus, ghōdānā, horses; ghōdānā-kō, of horses:

1 The language of the Burhanpur Tahsil is Khāndēsī.
NIMĀDI.

bēp, a father; bēp’mā, fathers; bēṣī, a daughter; bēṣīnā, 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 ḍ to a.

Agent, na.
Accusative-dative, ka.
Instrumental-ablative, sī, sū.
Genitive, kō, (kā, kā).
Locative, ma.

We occasionally find the Rājasthāni kā, and the Bundelī khā (under the form of kha) used for the Accusative-dative. Bundelī 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—māhārā kākā-ā khārā-kā or kā bāhēn-sē sādī huṭāch, a son of my uncle is married to his sister; and ā-kō bīān ā-kā bāhēn-sē ṭēnō oḥkē, 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; māhārā, my; ham, we; hāmārā, our; apu, we (including the person addressed); apu, our (including the person addressed); apu-na, by us.
Tū, thou; tū-na, by thee; thārō, thy; tum, you; tumhārō, your.
Yē, this; oblique inā or ā.
Wō, he, that; oblique unā, wō, ā, wa; Pl. wō; oblique un.
Jō, who (singular and plural); jō-kō, of whom; oblique singular jē.
Ku or kun, who? ku-kō, of whom; kāi, what? kōi, anyone; kāi, anything.

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

The past tense of the verb substantive is tō (ṭhā, thē), as in Mālvi. When used as an auxiliary verb oḥkē 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’vē, to strike.

I am striking.

Singular. Plural.
1. mārēch or mārēj  mārēch, mārēj.
2. mārēch, mārēch, mārēj, mārēj. mārēch, mārēj.
3. mārēch, mārēch, mārēj, mārēj. mārēch, mārēch, mārēj, mārēj.

Similarly the perfect is mārōch, (he) has struck. In one instance, which, however, occurs several times, we have the Khandēśī termination sē, instead of ch. The word is khaśē, and it is always translated ‘he became,’ not ‘he has become.’ Khandēśī itself usually takes a simple s in the present, not sē. The Pārādi Bhil dialect uses ch like Nimādi.
The future (as in Gujarātī) has ș for its characteristic letter, and is conjugated as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Pleral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. māris</td>
<td>māršā.</td>
</tr>
<tr>
<td>2. māršā</td>
<td>māršō.</td>
</tr>
<tr>
<td>3. māršō</td>
<td>māršō.</td>
</tr>
</tbody>
</table>

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

The infinitive ends in ū, thus, māršū, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, apāya-na anand monāur-šū ni khūśi hōyū, 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 ā, thus, māršā-kuō, of beating.
MÄRWÄRĪ.

The following specimen of Märwäri 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 Dëva-nägari alphabet assumes in Western Rajputana. Note the
differing forms for ध and र. The letters l and ट 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.

RÄJASTHÄNÎ.

MÄRWÄRĪ.  MARWAR STATE.
जैसे जीयो तो बिचय ग्युर रे नमा मेग प्राण जीयो जिम्बु आपरूपे ननुरा रे माती झियो पर साधन लो दी विश्ववा जे टीजी जारी ज्ञान के तह के जर विचनारी जे भारतिना ने ट्रिनिता दैन जीयाला जी का नीं खपाहि बारी भीजती ही वृक्ष बपरला ऊँ बीमी जी ब्रजाने रे तो दो देणे उख्ता मनु के मुढते उपरा नाल दोय भारी ब्ला पजने जाई ने हिँसा आर्डियुं सै जायो मार्गर लंबे सुपकु ल ने ज्ञाप ग्युरु खपाल पत्री जिया नूलू आप री दोखु फ्राँच्युं जेडी ने ताम्यो जारी मुढे आप हले दैन जीयाला अरूप नभी नटिया: श्रीरमने जा अपनी बसु फ्राँचियुं जेडी ने ताम्यो जारी मुढू आप हले दैन जीयाला अरूप नभी नटिया: ताम्यो जारी मुढू आप हले दैन जीयाला अरूप नभी नटिया: ताम्यो जारी मुढू
ईश्वर चाहे जी हुए पारे भर रे जै रघुरातिः श्रीरुक्त रे जै रघुरातिः पूत ज्ञानां ज्ञान जै रघुरातिः जो रघुरातिः जै रघुरातिः नहि जने जाप याँ प्रारंभ मृत्यु जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः जै रघुरातिः
हमें जीवन में बिना धोखे रहना चाहिए। जयधर राजप्रेम के साथ आप के साथ आपके जीवन में आम जोखिमों को नहीं तैयार करें।

जयधर राजप्रेम के साथ आपके जीवन में आम जोखिमों को नहीं तैयार करें।
INDO-ARYAN FAMILY.  
CENTRAL GROUP.  
RAJASTHĀNI.  
MARWAṆĪ.  
MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jīgap-rā ḍoy dāwṛā hā.  Uwaṁ-māy-sā nāṁkīāt
A man-to two sons were.  Them-amongst-from by-the-younger
āp-rāi bāp-nāī kayō kāt, 'bābō-sā, mārī pātīrō māl āwāt
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
jikō ma-nāī dirāwō.'  Jarāi un āp-rī ghar-bik'rī unā-nāī
that me-to cause-to-give.'  Thereon by-him his-own living them-to
bāt-divi.  Thōrā dihārā paṛbhāt nāṁkīāt dāwṛāt āp-rī sārī
was-divided.  A-few days after by-the-younger son his-own all
pūjā bhejī-kar par khandhā gazō, nāt utrāt āp-rī
property gathered—having foreign to-country it-was-gone, and there his-own
sārī matā kū-phāṅdāt-māf udāy-divi.  Sāīg khūṭiyā paṛbhāt
all substance riotous—living-in was-wasted.  All on-being-spent after
un dēs-māf jabaṁ kār pāriyō, ā ṭo uṇ waṁ kauṅā huṃg'tan lágo.
that country-in mighty famine fell, then he want to feel began.
Nāt paṛbhāt un dēs-rāī ek rāwāśi-kanāi rayō.  Tō
And afterwards that country-in of a citizen—with he-lived. Then
un āp-rāī khetā-māf sūrā-rī dār charāwān-nāī mēliyō.  Tō
by-him his-own fields—into swine-of herd for—feeding he-was-sent. Then
un sūrā-rī charān-rō khākk'ō hō, jīn-sū āp-rō āt bharān-rō
by-him swine—to grazing-of the-husk was, them—with his-own belly fit—to
matō kīyō, parent khākkło-hū kiṇī un-nāī dinō naḥī.
resolve was—made, but the-husk—even by-anyone him—to was—given not.
Sāw'chēt huwo, jārāi biehāri kāi, 'mārī pītā-kanāi kiṭ'ō
Conscious he-became, thereon it-was-thought that, 'my father—with how-many
dāṁ'giyā hā, jīnā-nāī ḍhapāṇā bāṭī milṭī-hū, un up'rānt
hired-servants were, whom-to enough bread being—given—was, that more-than
kī ugeḷō bhi uwa-rāī rātō-hō; nāt hū bhūkā
something to—spare also them—to remaining—was; and I in—hunger
marū-hū.  Sū hamāṭ hū pagābāl-hōy mārāt bāp-kanāit
marū-hū.  Sū hamāṭ hū pagābāl-hōy mārāt bāp-kanāit
perishing-arn.  So now I arisen—having—become my father-to
jaḥ, nāt un-nāī kaḥ kāi, 'bābō-sā, māf Par'mēs-sā
(T) may-go, and him—to may-say that, 'father, by-me God—from

1 'ā' should be pronounced as a in 'hat.'
bēmukhunguwo  nāt  āp-sū  kupātar-paṇo  kiyō,  sū  hamāf  āp-rō  turned-face-became  you-with  undeservedness  was-done,  so  now  your  chhōru  kawān  jāyō  tō  rayō  nahī;  sū  hamāf  āp  ma-nāī  son  I-may-be-called  worthy  indeed  remained  not;  so  now  you  me-to  dāin-giyā  sarastāf  rākhō.”  Pher  ùth-nāt  bāp-kanāt  gayō.  Tō  a-hired-servant  as  keep.”  And  orisen-having  father-to  he-went.  But  āgā-sū  āwītā-nāī  un-rāī  bāp  un-nāī  dīthō,  tō  dayā  before-from  white-coming  by-his  father  him-to  it-was-seen,  and  compassion  āī,  sū  dōy-nāī  chhātā  lagāy,  bājō  liyō.  Tarāī  come,  so  run-having  breast  having-applied,  kiss  was-taken.  Thereupon  dāw-rāī  kai  kāt,  ‘bābō-ji,  hū  Par’mesār-ro  nāt  āp-rō  chōr  by-the-son  it-was-said  that,  ‘father,  I  God-of  and  your-own  sinner  hū,  nāt  āp-rō  pūt  kawān  jāyō  rayō  nahī.’  Jarāī  am,  and  your-own  son  I-may-be-called  worthy  remained  not.”  Thereon  bāp  chāk’rā-nāī  kai  kāt,  ‘amāmā  gābā  láo,  nāt  in-nāī  by-the-father  servants-to  it-was-said  that,  ‘the-best  robe  bring,  and  him-to  pātrō;  nāt  in-rāī  hāt-māf  mūd’rī  pātrō,  nāt  pagā-māf  pagar’kiyā  put-on;  and  his  hand-in  a-ring  put-on,  and  feet-in  shoes  pātrō,  nāt  āo  bātiyā  chik’dā,  nāt  tāt’kār  lagāwā;  put-on,  and  come  bread  we-may-eat,  and  merriment  we-may-make;  kārān  ā  dāw-rō  mar,  nawō  jāmārō  pāyō-hāl;  gamiyōro,  lábō  for  this  son  having-died,  new  birth  got-has;  lost,  found  hāī.’  Tarāī  sāmā-hī  rājī  hūa.

in.’  Then  all-indeed  merry  became.

Un  biriyā  un-rō  bājōro  dāw-rō  khēt-māf  hō,  nāt  āwītā  āw’ītā
At  that-time  his  elder  son  field-in  was,  and  in-coming  in-coming
ghar  nērō  āyō,  jad  un  hāg’rā-thāt  suniyyā.  Jarāī
house  near  come,  then  by-him  dance-(and)-music  were-heard.  Thereupon
ēk  chāk’rā-nāī  tēr  būjō  kāt,  ‘ō  dōl  kāī  hāī?’  Jad
one  servant-to  calling  it-was-asked  that,  ‘this  matter  what  is?’  Then
un  kai  kāt,  ‘thāro  bhāī  āy-gayō  hāt;  nāt  thārāī  bābō-sā
by-him  it-was-said  that,  ‘your  brother  come  is;  and  by-your  father
un-rāī  thōr-thōrā  pāsēhō  āwan-rā  gōth  kivi  hāī.’  Jin-unpar
him-for  safe-(and)-sound  back  coming-of  a-feast  been-made  is.’  Thereupon
uwō  rīśī  bālīyō,  nāt  māyī  gayō  nahī.  Jarāī  un-rō  bāp
he  with-jealousy  burnt,  and  within  went  not.  Then  his  father
bārāī  āyō  nāt  un-sū  sistāchārī  kivi,  Jad  un  kai
out  come  and  him-to  entreaty  was-made.  Then  by-him  it-was-said
kāt,  ‘it’rō  baras  hū  āp-rō  chāk’rī  kari,  nāt  kadēl  āp-rāī
that,  ‘so-many  years  by-me  your  service  was-done,  and  at-any-time  your
hukam-nāī  lōpiyō  nahī,  tōi  āp  ma-nāī  kadēl  ēk
commandment-to  it-was-transgressed  not,  yet  by-you  me-to  ever-even  a
khāṭrū mārāī sāthiyo-nāī gōth dēwan sārū dirāyō nahī.
kīd my companions-to a-feast giving for was-caused-to-be-given not.
Nāī hamārī ā āp-rō dāw-rō āyō, jiṇ sāṅg ghar-bikrī ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
rāṅgh-nāī khāyāy-dīvi, jiṇ-rāī sārū āp it khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
kīvī āhā.' Tō ṁp kāyō kāt, 'bhābā, tū nīt mārāī
made is.' Then by-him it-was-said that, 'son, thou ever me
sāthō rāwāī, nāī mārāī gōdāī āhā jikō sāṅg thārō-āj āhā. Ā
with .livest, and in-my near is whatever all thine-alone is. This
khusī karaṇ jōg hi; kūkāt thārō bhāī mar-nāī, dūjō
merriment doing meet was; for by-thy brother having-died, second
janam liyō-āhā; nāī gamiyōrō, lābō āhā.'
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 Mārwārī and Jaipuri (including Ajmērī). 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 Māg*rā-kā bōli, from māg*rā, 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 Mārwārī, which is practically the same as the Mēwārī of the State of Mewar immediately to the east. The dialect on the western side they call Mārwārī. The two hardly differ. As will be seen later on, Mēwārī (and hence Mārwārī) is only an eastern form of Mārwārī slightly affected by Jaipuri, 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 Gīrāsiyā-kā bōli, or Nyār-kā bōli.

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Spoken by</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-west, Mārwārī</td>
<td>17,000</td>
</tr>
<tr>
<td>North-east, Mārwārī (i.e., Mēwārī)</td>
<td>54,500</td>
</tr>
<tr>
<td>Māg*rā-kā bōli (Bhil language)</td>
<td>44,500</td>
</tr>
<tr>
<td>Other languages</td>
<td>3,999</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>119,999</strong></td>
</tr>
</tbody>
</table>

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 Ajmērī (a mixed form of Jaipuri), in the east-centre and north-east; Mārwārī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwārī in the country on the south, bordering on Mewar. The Mārwārī is the same in kind as the Mārwārī of the east of the Marwar State.

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

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipuri more and more nearly as we go eastwards. We find here and there the Jaipuri genitive in kō instead of the Mārwārī one in rū; the Jaipuri verb substantive ekhā, I am, instead of the Mārwārī ḥā, and the Jaipuri future with s, instead of the Mārwārī future ending in īa. The varying proportions of the admixture of Jaipuri.
have led natives to give special names to the dialects of different localities. Thus the Mārwārī spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhārī (one of the names of Jaipuri), because the Jaipuri influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipuri than Mārwārī. In Kishangarh the local Mārwārī is called Gōrāwāṭi, a name probably identical with the south-eastern Gōdwārī of Marwar. Further south, in Ajmer the Mārwārī does not seem to have any special name, nor is any such given for the Mārwārī of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwārī. It is only a form of Eastern Mārwārī. 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 Mārwārī:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mārwārī-Dhunḍhārī (Marwar)</td>
<td>42,300</td>
</tr>
<tr>
<td>Gōrāwāṭi (Kishangarh)</td>
<td>15,000</td>
</tr>
<tr>
<td>Mārwārī of Ajmer</td>
<td>208,700</td>
</tr>
<tr>
<td>Mārwārī of Merwara</td>
<td>17,000</td>
</tr>
<tr>
<td>Mēwārī (including Mārwārī)</td>
<td>1,084,864</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,174,864</td>
</tr>
</tbody>
</table>

I commence with the most northern of these dialects, Mārwārī-Dhunḍhārī, and proceed southwards.
MĀRWĀRĪ-DHUNDHĀRĪ.

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 Mārwārī and Jaipuri, or as the latter is locally called Dhundhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipuri, while as we go further into Mārwār the Mārwārī element more and more predominates. The local return gives separate figures for pure ‘Dhundhārī’ and for ‘mixed Dhundhārī.’ They are as follows:


49,300

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

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

The short sound of ã is here written as if it were ā. I have transliterated it ā as in Standard Mārwārī. Thus, kāti. We may notice a few Jaipuri forms, such as āḥ, by him; kō, of; chhō, was; but in the main the language is Mārwārī.

[ No. 2.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNDHĀRĪ.  STATE JODHPUR.

एक जनाने दो दावर चा। वो-में-सू छोटी को आप-का बाप-ने बाबी के बाबा-जी मारे पायीं। वो जबकि मारे मन-ने थो। क्राम के आप-की बर-बिखरी वो-ने बोल-दीनी। बोल-दीना पहें छोटी हाय आप-की ससकी जोवी मंगी कर परदेस गया। कठ आप-की सारी ऐंठी तुफान-में उड़ा-दी। समें नियमहरू पहें वहे देश-में जवारी बाके पड़िया। तो वहे कसाले भुजावता बाखी। पहें वहे देश-का रवाहाला करे रहे। वहे आप-का बेटे में धूरी-के दार चरवा सेनी। तो वहे धूरी-के चरवा-को बाखरो को जी-सू आप-को पेट मरवा-को सतो बाधी। पण बाखरो-ही बाधी र-ने दियो बूढी।
[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRI-DHUNDEI.- JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek janā-kāi dō tābar hā. Bā-māñ-sū chhōt'kyē
A-certain man-to two sons were. Them-among-from the-younger-by
āp-kā bāp-nāñ kayō kaī, 'bābājkī, mārāñ pātī-māñ āwāñ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
māl ma-nāñ dyō.' Jadyā bī āp-kī ghar-bik'rī bā-nāñ bāt
property me-to give.' Then by-him his-own property them-to having-divided
dīñ. Thōrā-sā dinā pachhāñ chhōt'kyō dāw'to āp-kī sag'li pūjī
was-given. A-few days after the-younger son his-own all substance
bhēljī-kar par-dēs gayō. Bāthāñ āp-kī sārī pūjī
together-having-made a-foreign-country went. There his-own all substance
kuphanda-māñ udā-di. Sag'lı niw'tiyā pachhāñ bī dēs-māñ
debauchery-in was-squandered. All on-being-wasted after that country-in
jab'rō kāl parīyō, to bō kasālo bhug'tabā lāgyō. Pachhañ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
bī dēs-kā rāϊbāwālā-kanāf rayō. Bī āp-kā khētā-māñ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
sūrī-ki āk charābā mālyō. To bī sūrī-kā charābā-kō
swine-of herd-to-graze he-was-sent. Then by-him swine-of eating-of
khākh'ōlo chhō jī-sū āp-kō pēt bhar'bā-kō matō karyō. Pañ
husk was that-by his-own belly filling-of intention was-made. But
khākh'ō-hī kōi i-nāñ diyō kōnī.
husk-even by-anybody this-to was-given not.
MRWARI OF KISHANGARH (GORAWATI) AND OF AJMER.

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

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

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MRWARI (EASTERN).

AMARONI—AAHAA LAMO KAARA RAJA / POOOGI-NI DARO-RI.

SURAJ GAAN-PURUJOOG-NI BHER SODHA-KO BHAL / VADUK SODHA UMATI-NI PIYAA-JI KAARE PAAS / POOOGI-NI DARO-RI.

AMARONI—AAHAA LAMO KAARA RAJA / POOOGI-NI DARO-RI.

AA EN DAAASHI BAYAM—EN OORE SURAJ HAHAR—RI BHAL / BADEUG SABH PAHAL—SI TO MATRAH DOROSHI DURAJ / POOOGI-NI DARO-RI.

AMARONI—AAHAA LAMO KAARA RAJA / POOOGI-NI DARO-RI.

DHARLI OORE DEEN KAROO KAARI KARO N BHAL / DHARLI OORE DEEN KARAO KARAO JI CHHYA / POOOGI-NI DARO-RI.

AMARONI—AAHAA LAMO KAARA RAJA / POOOGI-NI DARO-RI.

TRANSLITERATION AND TRANSLATION.

Amrā-māī āchhā lāgō, mharā rāj; piwō-nī
toxication (of-opium)—in nice you-appear, my Lord; do-drink
daru-ri.

wine.

Suraj! thā-nāī puj-suyā-jī bhar motyā-kō thāl;
O-Sun! you-to we-will-worship having-filled pearls-of a-dish;
ghārkā mūrā ūg-jō-jī; piyā-jī māhrāī pāīs;
about-a-gharka late rise-please; (as-my) husband to-me near (is);
piwō-nī daru-ri; amrā-māī āchhā lāgō mharā rāj;
do-drink wine; intoxication (of-opium)—in nice you-appear my Lord;
piwō-nī daru-ri.
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 Mārwārī of Merwarra also hardly differs from the Standard. There are a few strange words in the vocabulary, such as gīgō, a son; ājūkā (Sanskrit ājīvākā), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwārī अ० is often written अे. In such cases I have transliterated it ā. Forms like wūppā for wūpā, are mere varieties of spelling. Note the employment of ṭō in a contemptuous sense in the word sūr-ṛō, a pig. In bāchh, having divided, a ठ has become chh.

[ No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

Mārwārī (Eastern). DISTRICT MERWARA.

विषि आदमि-रे टोष गोमा हा। तुष्ण-भो-भो नानको मा-रूँ कहियो को भा आकाहा-भो-भो झोरे कह्ने खोरे भा। तर झोरे कुणने आप-री आकाहा भाक-दमी।

श्राहा दिवस नी बीतिया-रा जै नानकियो मीमो सांग समेत हरम देवा हावो भो अर मुडी खीटा चाल्मा दिवस बीतिया-रा अर-री आकाहा बीतिया-दमी। जरा विफज बिप सब बीतिया-दमी तरा विफज देव-भो बड़ी काहाल फ़हड़ी अर तु नानी हो-बांधी। अर हालर विफज देव-रा रहेन्द्रवाला-भो-भो चेरे-रा अर रहेन्द्र खामियो। विषि विफज-ने आप-रा काज़ा-भो खुदा चराल बाल बीमियो। अर तु विषि बीतिया-भो-भो विफज-ने खुदा खावत-रा आप-री चेर भर्ण बालियो-हो। अर विषि-ने कुणी ने देवा हा।

TRANSLITERATION AND TRANSLATION.

Kini ād'ni-rā dōy gigā hā. Wupā-mā-hū nān'kyāi
A-certain man-to two sons were. Them-among-from by-the-younger
bā-hū kah'wiyō kāt, 'āu bāhā, ājūkā-mā-hū jakō māhārō
the-father-to it-was-said that, 'O father, property-in-from which our
bātō hōy o mha-nāti dyō.' Tarā rī wuni-nāi āp-rī
share may-be that me-to give.' Then by-him him-to his-own
ājūkā bāchh divi. Ghanāhi divas nī bitiyā-hā kāi
property having-divided was-given. Many days not passed-were that
nān'kiyō gigō sāg samētar alag dēsā hāyō-gyō, ar
the-younger son all having-collected a-for in-country spent-away, and
wuhi khoiā cālā-mā diwās bitāw-tō-huwo āp-rī ājūkā bitāy-dīvi.
there bad conduct-in days spending-become his-own property was-wasted-away.
Jarā āu sāg bitāy-dīvi tarā āu dēs-mā barō kālantār
When by-him all was-expended then that country-in a-great feminine
pariyō; ar wu någō hō-gayō; ar bālar vin dēs-rā fell; and he destitute became; and having-gone that country-of rah'wan-wālā-mā-hā yēk-rāt āthāi rah'wan lāgiyō. Jini vin-nāt inhabitants-among-from one-of near (to-live he-began. By-whom him-to āp-rā jāwā-mā sūr-rā charāwan khātar bhājiyō.; Ar wu vinī his-own fields-in swine feeding for it-was-sent. And he those chhīt'rā-mā-hā jin-nāt sūr-rā khāw'tā-hā āp-rō pēt bharān chāviyō-hō; husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was; ar vinī-nāt kuṇī nī dēwā-hā. and him-to anybody not giving-was.
Mewāri.

Turning now to the east, we come to Mewar, the proper home of Mewāri. This form of Mārwāri 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. Mewāri has its seat, on the north the Hārauti of Bundi, and further south, the Malwa 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 Mērwāri), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwāri), and in the hilly tract known as the Khairāri, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khaurīri. These various kinds of Mewāri will be dealt with in detail further on.

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar (including pargana Gangapur of Gwalior)</td>
<td>1,300,000</td>
</tr>
<tr>
<td>Tonk (Nimbahera)</td>
<td>50,000</td>
</tr>
<tr>
<td>Partabgarh</td>
<td>5,000</td>
</tr>
<tr>
<td>Ajmer</td>
<td>24,100</td>
</tr>
<tr>
<td>Merwara (Mārwāri)</td>
<td>54,500</td>
</tr>
<tr>
<td>Kishangarh (Sarwāri)</td>
<td>15,000</td>
</tr>
<tr>
<td>Khaurīri—</td>
<td></td>
</tr>
<tr>
<td>Mewar</td>
<td>145,000</td>
</tr>
<tr>
<td>Jaipur</td>
<td>59,264</td>
</tr>
<tr>
<td>Bundi</td>
<td>24,000</td>
</tr>
<tr>
<td>Total</td>
<td>228,264</td>
</tr>
<tr>
<td></td>
<td>1,684,684</td>
</tr>
</tbody>
</table>

The Mērwāri spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwāri. It is really a mixture of Mārwāri and Jaipuri. The typical Jaipuri chhō, I am, chhō, was, do not occur: instead we have the Mārwāri ḥō and ḥō. On the other hand, the suffix of the genitive is ḥō as in Jaipuri, ṛō only occurring in pronominal forms such as mhrō, my. The other postpositions are nō or ṛō for the accusative dative, ṛō (=Mārwāri ṛ) for the ablative, and mō for the locative. The pronouns are usually declined as in Mārwāri, but we sometimes meet Jaipuri forms like ṛō, the oblique form of ṛ, 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 thō’bhō Kahō, the younger (son) said. In one case the conjunctive participle ends in kar instead of ar, i.e., kar’har, having done. The original form from which both the regular karar and kar’har are derived was karakar. The initial k of the second kar was elided, and thus arose kar’ar, from which both karar and kar’har are descended. In the latter an ṛ has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in khāwā-hā, they were eating; chāwū-hō, he was wishing.
The verb dēṇō, to give, makes its past tense dēdō, he gave, and similarly we have kidō, he made.

The word for 'and' is the Jaupuri ar or har.

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

[ No. 5. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Mewāri.

State Udaipur.

कुष्ठी मनन-की दोष बेटे बाबा। बाँ-माँ-कूं लोड़की आप-का वाप-ने कहटी है वाप गौरी-माँ-कूं है वहारी पांती दीवी बन-ने थी। जब वाँ वाँ आप-को गूंजनी बाछे दीधी। गोडो दन नहीं हुया झा के होड़की बेटे सतपी चन में करखर परदेस परो-गयों चर उठे तुवापण-सा दन गमाृवा दुष्यों आप-को सबलों वन जडाय दीधी। जब ज समको वन जडा चुको कि तद वो देस माणी भारी काक पड़ो हर ज ढोंगों की-गयो। जब ज आप-ने वो देस-का रहवाफांका-माँ-कूं एक-के नखं रहवा लाबो। वाँ वाँ आप-का खेत-सा गुर चरवाने ने मेंखो। चर च वह हज़र-सूं च्या-ने गुर खावा-सा आप-की पेट मेंजो चावी-हो। चर वाँ-ने बोंदे भी बांदे नहीं देती-हो। जब वाँ-ने चेत हुये हर च। कहटी के सहारा बाप-के करता-सी दानकी-ने खावा-सा गदारी रोटी सिकै-से चर चुं मिल। जब सहर भारा वाप नखं जानकी हर वाँ-ने कहटी चे के-से बाप हाँड़-डड़खी हर आप-की देखता पाप बीडी-है। चूं बीड़े हर आप-को चेटी कुररा जोमो नहीं चू। भाँ-ने आप-का दानकी-माँ-कूं एक-की सरीखो कर-था।
[No. 5.]

INDO-ARYAN FAMILY.  

WEST-CENTRAL GROUP.

RAJASTHANI.

MEWAR.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kuni manakh-ke doy bēta hā. Wā-mē-hū lhar-khōyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
āp-kā bāp-nē kahyō, 'hē bāp, pūjī-mer-hū jō mharī
his-own father-to it-was-said, 'O father, property-in-from what my
pātī hōwāi mha-nē dīō.' Jad wā wā-nē āp-ki pūjī
share may-be me-to give.' Then by-him them-to his-own property
bētā didū. Thērā dan nahi huyā hā kāī lhar-khōyō
having-divided was-given. A-few days not passed were the-younger
bētā sagālō dhan bēhō kahēr par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
ār uṭhāī luchchā-pan-mā dān gamār-tā-huwā āp-kō sagālō
and there riotousness-in days in-having-passed his-own all
dhan udāy-didū. Jad ā sagālō dhan udāy-khukō, tād yē
wealth was-squandered. When he all wealth had-expended, then that
dēs-māī bhārī kāl paryō, har ā tōfāyū hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
ū ājy-nāī wā ādē-kā rāh-bāwā-mer-hū ēk-kāī nakhāī
he having-gone that country-of inhabitants-among-from one-of near
rāh-hāē lāgū. Wā wā-nē āp-kā khet-māī sūr charābā-nē
the-remain began. By-him him-to his-own field-in swine feeding-for
mēlō. Har ā wā chhūṭ-rā-hū jā-nē sūr khāwā-hā āp-kō
it-was-seen. And he those husks-with which-to swine eating-mere his-own
pēt bharbō chāwū-hō; har wā-nē kōi bīhī kāī nahi
belly to-fill wishing-was; and him-to anyone even anything not
dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāī,
giving-was. Then him-to consciousness became and by-him it-was-said that,
'mharā bāp-kē katrā-hī dān'kēhū nē khābā-hū bad-tī rōṭī
de-my father-of how-many hired-servants-to eating-than more bread
mīlī-hāī, har hū bhūkāhī marī; hū úṭhār mharā bāp nakhaī
being-got-is, and I in-hunger die; I having-arisen my father near
jāūlō har wā-nē kahūlō kāī, 'hē bāp, Baikunth-hū ulītō har
will-go and him-to will-say that, 'O father, Heaven-from against and
your-honour’s in-seeing sin done-is; I again your-honour’s son to-be-called
worthy not am. Me-to your-honour’s hired-servant-among-from one-of like
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 ro instead of ko, 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 Rāñā of Udaipur.

[ No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

स्यों राजि-राज सिंहुदुत स्यों राजि-राव।
कहाँ बजो विखङ्गा मोह। विकालो स्यों राजि-राव॥
शोख करे वरसान। प्रवारे। नीङ्ख विराज नाव।
शोख उमारां साव सिंहुदुत। स्यों राजि-राव॥
कहाँ बजो विखङ्गा मोह। विकालो स्यों राजि-राव॥
निवरावक प्रवे नाव-री। शोक सोपर हुरुङ्ग।
अव्या-रा कहै भोकरण। प्रक कहा बारह।
विकालो स्यों राजि-राव सिंहुदुत। स्यों राजि-राव॥
कहाँ बजो विखङ्गा मोह। विकालो स्यों राजि-राव॥

DISTRICT AJMER.
INDO-ARYAN FAMILY.

RAJASTHANI.

MÉWARI.  DistrICT AJMÉR.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyô Râné-Râw Hindupat;  rasyô Râné-Râw.  Mhârâî
Cultured Râné-Râw Lord-of-the-Hindus; cultured Râné-Râw.  My
basyô hiwârâ-mây, bilâlô rasyô Râné-Râw.
has-taken-abode heart-in, handsome cultured Râné-Râw.
Jâkha karî Jagamandra padhârât, môtha birâjât nîw.
Wish he-makes Jagamandra-palace (he)-goes, (and)-well shines (in)-a-boat.
Sôfî umârâvâ sâth, Hindupat;  rasyô Râné-Râw.  Mhârâî
Sixteen nobles with, Lord-of-the-Hindus; the-cultured Râné-Râw.  My
basyô hiwârâ-mây; bilâlô rasyô Râné-Râw.
has-taken-abode heart-in; handsome cultured Râné-Râw.
Nîchhârayâ-j prathî nàtha-rî krôd mòhar kurabân.
As-offering the-earth lord-of ten-million gold-mohars (I-will-)sacrifice.
Âyâ-râ karî ochhâwanâ pâla-pâla wârî
(His-)coming-of I-will-do great-festival every-moment I-will-give
prân.
the-breath (of-my-life).

Bilâlô rasyô Râné-Râw, Hindupat;  rasyô
The-handsome and-cultured Râné-Râw, Lord-of-the-Hindus; cultured
Râné-Râw.  Mhârâî basyô hiwârâ-mây, bilâlô rasyô
Râné-Râw.  My has-taken-abode heart-in, the-handsome and-cultured
Râné-Râw.
Râné-Râw.

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rânâs, Lord of the Hindûs, has taken up his abode in my heart, the handsome and cultured King of Rânâs.

VOL. IX, PART II.
When he wishes to go to the Jag-mandir\(^1\) 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 Râñâs.

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 Râñâs has taken up his abode in my heart.

\[\text{MEWÂRI OF KISHANGARH.}\]

Mêwâri 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 Mêwâri, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwâri.

\[\text{MERWÂRI.}\]

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 Magrâ-kî bôlî, and is classed as one of the many Bhil dialects.\(^2\)

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

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\(^1\) The Jag-mandir is a famous palace at Udaipur, situated on an island in the Pichhola Lake.

\(^2\) See Part III of this volume, pp. 31 and ff.
Mewāri (Khairāri).

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

<p>| | | | | | | | | | | | | | | | | | | | | |</p>
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</thead>
<tbody>
<tr>
<td>Mewar</td>
<td></td>
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<tr>
<td>Jaipur</td>
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<tr>
<td>Bundi</td>
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</tr>
<tr>
<td>Total</td>
<td>228,204</td>
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</tr>
</tbody>
</table>

The main language of Jaipur is Jaipuri and of Bundi Hārauti, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mewāri, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the chhā of the east, and the hā 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.

Mēwārī (Khairārtī).  JAIPUR STATE.

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

A-certain man-to two sons were. Them-among-from (by)-the-younger his
bāp-nai kiyo, 'bāp, dhan-mār-sū jō mhārī pātī āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
jō ma-nai dē.' Ū āp-kō dhan wā-nai bējā diyo.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
Thōrā dānā pāchhāi chhōto bējā sab dhan lēr
A-few days after the-younger son all wealth having-taken
par-dēs-mār āth-gyō, ar udāi khōtai gēlāi
a-foreign-country into having-arisen-went, and there bad in-way
lāgar āp-kō sab dhan udā-diyo. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
udā-diyo jadē ū dēs-mār baḍō kālī pāryō, ar ā kāgāl
was-equandered then that country-in a-great famine fell, and he poor
hō-gyō. Ū glyō ar ā dēs-kā rābā-hārā-mār-sū ēk-kāi
became. He went and that country-of inhabitants from-among one-in-(house)-of
rai-gyō. Ar ā ēm-nāi āp-kā khetē-mār sûr charābā khanāyō,
remained. And by-him him-to his-own fields into swine to-graze it-was-sent.
Jō pāṭhē-yē sûr khāwain-chhā jē-sū ā āp-kō pē ā rharā-sū;
What swine swine eating-were them-with he his-own belly to-fill
rājī 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 Arvalı Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. 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 Mālvi. 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 Bhili. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwārī. For want of a better name, I call it Mārwārī-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 Mārwārī. These are (1) Gōdwārī immediately to the west of the Bhil Nyār-ki bōlī mentioned on p. 70, (2) Sirohī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirohī, and (4) Mārwārī-Gujarātī. The number of speakers of each is estimated to be as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gōdwārī</td>
<td>147,000</td>
</tr>
<tr>
<td>Sirohi</td>
<td>169,300</td>
</tr>
<tr>
<td>Marwar</td>
<td>16,000</td>
</tr>
<tr>
<td>Dēorāwāṭī</td>
<td>179,306</td>
</tr>
<tr>
<td>Mārwārī-Gujarātī</td>
<td>86,000</td>
</tr>
<tr>
<td>Palanpur</td>
<td>30,270</td>
</tr>
<tr>
<td>Marwar</td>
<td>35,000</td>
</tr>
<tr>
<td>Total</td>
<td>477,370</td>
</tr>
</tbody>
</table>
GÖDWÄRĪ.

Along the Arvalī Hills, where they separate Marwar and Sirohi from Mewar and Mewar, we find a Bhil dialect spoken called the Nyār-ki 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-ki bōlī in the eastern part of parganas Sojat, Bali, and Desuri, the Mārwārī is called Gōdwarī (from the Marwar tract in which it is spoken).

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

In this dialect the letter र is fully pronounced, and not like द. I therefore transliterate it ɾ. The letter ch usually becomes s as in sarāvō for charāvō, to graze (cattle). S becomes ʃ. Thus, sukh-dēvī, a proper name, pronounced (and often written) hubs-dēvī; hārō for sūrō, 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 Gujarāṭī: ṣe, two; ḍik'ro (Gujarāṭī ḍik'ro), a son; ṭi (Gujarāṭī thī), from; ḍalō, he was; karē-nē (Gujarāṭī 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 Mārwārī. Thus, jāē, I will go; kēē, 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 ḍik'ro kiṣyō, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[ No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GÖDWĀRĪ).

Jodhpur State.

एक वचन-ने बे ढीकरा बिटा। वचन-ने तो ढीकरी आप-रा बाप-ने कियो भाव-री भाभी पाती-री मान आवे जसको सने बेडवार करने दियो। करे वचन-री घर-बकरी वचन-ने बाँडने दे-दी। बोरा दरारे करे लोरेको ढीकरी वचन-री पाती आई जसको केकी करने परदेस गो। ने पढ़े वचन-री पाती वी दी अपकहा-ने ममता-दीदी। हारी खुट्टिया केरे वचन देस-में भोजो बाल खड़िया। तरे ये सुक-सिर भुगतवा भयो। अठारह केरे वचन देस-रा एक रेसामी पाबे रियो। ने उड़ा वचन-ने भूरू ने बराम-ने खेत-में लेवियो। तो वचन महारा-रे सारवारी खाको हसी ताष-री आप-री पेट भरवा-री मती बीदो। पण वचन-ने खाखो-ची कपरेरे दोम नी।
INDO-ARYAN FAMILY.

RĀJASTHĀNI.

MĀRWĀRĪ (GŌPWAṆĪ).

CENTRAL GROUP.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

ek  jana-re  be  dik-ri  hatā.  waṇa-mē  tī  lōrō  dik-ri
A-certain  man-to  two  sons  were.  Then-from-among  the-younger  son
āp-ri  bāp-nē  kiyo,  'bhābā-ji,  māri  pāṭi-ri  māl  āwē  jakō
father's  father-to  said,  'father,  my  share-of  property  may-come  that
manē  wāṭ'wār  karē-nē  dyō.'  Jārē  waṇē  āp-ri  ghar-wak'ri  waṇa-nē
me-to  division  having-made  give.'  Then  by-him  his-own  living-etc.  them-to
wāṭe-nē  dē-di.  Thōrā  dārē  kērē  lōr-kiyo  dik-ri  waṇ-ri  pāṭi
having-divided  was-given.  A-few  days  after  the-younger  son  his  share
āi  jākō  bhēlt  karē-nē  par-dēs  gō;  nē  waṭhe  waṇ-ri
came  that  together  having-made  foreign-country  went;  and  there  his
pūjī  thi  sō  apanḍa-mē  gamāy  didi.  Hārī  khutiyā
property  was  that  riotous-living-in  having-wasted  was-given.  All  on-being-lost
kērē  waṇ  dēs-mē  motō  kāl  pāryō.  Tārē  wō  bhūk-tir
kērē  waṇ  dēs-mē  motō  kāl  pāryō.  Tārē  wō  bhūk-tir
after  that  country-in  a-mighty  famine  fell.  Then  he  hunger-and-thirst
bhugat'wā  lāgō.  Athā  kērē  waṇ  dēs-riā  ēk  rewāśi  pāyē
felt  began.  Here  after  that  country-of  one  inhabitant  near
remained.  And  by-him  him-to  swine-to  feeding-for  field-in  it-was-sent.
To  waṇ  bhāḍūrā-ri  sārāw-ri  kāhā-ri  hatō  tan-ri  āp-ri  pēt
Then  by-him  swine-of  feeding-of  husks  was  that-with  his-own  belly
bhār'wā-ri  maṅā  kidō.  Paṇ  waṇ-ri  khākhō-hē  kapē-i  didō
filling-of  intention  was-made.  But  him-to  husks-even  by-any-one  was-given
not.
SIRÔHÎ.

The Sirôhî dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalore 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 Abû lôk, speak a form of Sirôhî, which is called Râthî by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirôhî. 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 Sirôhî is spoken. It is called Sâéth-ki Bôli, and will also be considered separately.

The estimated number of speakers of Sirôhî (including Râthî and Sâéth-ki Bôli) is as follows:—

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<tbody>
<tr>
<td>Sirôhî</td>
<td>161,300</td>
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<tr>
<td>Râthî</td>
<td>2,000</td>
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<tr>
<td>Sâéth-ki Bôli</td>
<td>6,000</td>
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<tr>
<td>Marwar</td>
<td>10,000</td>
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<td></td>
<td>169,300</td>
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<tr>
<td></td>
<td>179,300</td>
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</tbody>
</table>

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

The letter w is often dropped when initial, as in waw or aw, him, and it is equally often added at the beginning of a word as in wuû for (h)üû, became.

Ch, chh, ś, and śh are regularly pronounced s, and are so written in the specimens. Thus, sarâwô for charvâwô, to graze (cattle); sandâpur for chandâpur; sîr for sâhr (âh), a city; dusâf, for dushâf, wicked; but uncompound ed sâha is pronounced kha or ku, as in mînâk for manush, a man.

Aspiration is continually neglected. Thus we have dêrû for dêcharû, a temple; gôr and ghar, a house; gâpû and ghanû, many; jâd, and jhâd, jungle.

Unlike Mârwârî, the cerebral ṣ sâ is pronounced as if it were dental.

The sâ and ñ sâ are both pronounced as s sa. When s sâ is initial it is pronounced as sâ ho, and is so written in the specimens. Thus, hârû, all; hûr, swine. When it is final, it is not pronounced at all. Thus, ñs 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 rû (plural, rû) fem. rî, neuter rô (plural rô). A good example of the neuter is mûhâdôv-rû dêrû dêkhiû, a temple of Mahâdeva was seen. The suffix of the ablative is fi.

Amongst the pronouns, note the Gujarâtî pêtô, self.
The past tense of the verb substantive is ṭā, was, thus:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. ṭā</td>
<td>ṭā</td>
</tr>
<tr>
<td>Fem. ṭā</td>
<td>ṭā</td>
</tr>
<tr>
<td>Neut. ṭā</td>
<td>ṭā</td>
</tr>
</tbody>
</table>

The form ṭā is probably a contraction of aṭā for the Gujarāti khatō, but it may also be considered to be a dissipated form of ṭhā. ṭā also occurs in the distant Bundel dialect of Western Hindi, and in Northern Gujarāti.

In verbs note the frequent use of parā and warā (here written arā) to form compound verbs as explained in the Marwāri Grammar (vide p. 30).

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

[ No. 9.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RĀJASTHĀNĪ.**

**MĀRWĀRĪ (SIRŌHI).**

**SIROHI STATE.**

![Text](image-url)
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀRWAṆĪ (SĪROHĪ).

SĪROHĪ STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi minak-ре be dikра tā. Wan-māy-ty nān’kē
A-certain man-to two sons were. Them-among from by-the-younger
dik’rē bhābā-nē kiyū kē, ‘O bhābā-ji, ēp’nē an
by-the-son father-to it-was-said that, ‘O father, in-your-own that
Dhan-māy-ty jō mārē pātī āwē jīt’tū ma-nē diō.’
property-among-from what to-me share may-come so-much me-to give.’
Jārī wanō pōṭā-rō dhān wāṭ-ner dē-dīdō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
wūa jārī nān’kō dik’rē hārū-ī dhan bhēlo kārī-nē
became when the-younger son all-even property together made-having
al’gō dēsāvar gō. Jārī wātē luchāi-ner dādā gamāy-ner
distant (to)-country went. Then there riotous-living-in days passed-having
pōṭā-rō dhan gāmāō. Jārī pāsē wan dē(ś)-nē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
kāl pādō. Jārī wō kāngīr wūō. Jārī wō jāy-nē wan dē(ś)-rā
fumīne fett. Then he poor became. Then he gone-having that country-of
rēwāi-māy-tī ēk-ṛē pāg’tā rēwā lāgō. Jārī wanē wan
inhabitants-among-from one-in-of near to-live began. Then by-him that
ād’mī-nē pōṭā-rā khēṭar-nē hūr sarāwā hārū mēlāō. Jārī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
khākī-lū hūr khāṭī-tā wan-māy-ty wan-ri pēt bharwā-ri mar’ji
husk swine eating-were that-from-among him-of belly filling-of wish
wūi; pān kōi minak wan-nē kāi nī dētā-tā.
became; but any man him-to anything not giving-was.
[ No. 10. ]

INDO-ARYAN FAMILY.

Central Group.

Rājasthānī.

Mārwārī (Sīrohi).

Sīrohi State.

Specimen II.

एक समयपूर्व नाम देशरूप। वन-में एक धनवाकी झाड़कार तो। जो-री यु शाहियो। वन मु-ने होमार लेवा जाओं के वे दुर्मोती परिवार भी जहाँ दुर्मोती स्थापित करे। होमार तो अतिस के-ने परी-गरे। जरी यहां झाड़कार बने आयो। जरी झाड़कार-पे पुंप को घर-मे झाड़कार परदेस-मे लेवा जाकर-पूँ ने लाने दे। जरी यही झाड़कार अतिस के-ने देख-मर गो। जाती जाती अलगों दरियां कहारे मो। जाओं के यही दरिया कहार तीन दरिया जाओ। तरी वन-ने सोढ़े आयो के अदुरोरोती ती है। जरी वही देख-मे तैर-पूरे ने पाश्चि आयो। जतारे भारग-मे एक भागदेवता-पे देवी देवीं। जरी यही झाड़कार वन हर-मे जाओं देवी। जन्तरां-मे माहादेव-वी-पृथ्वी-री एक बामण अग्नि ने यही बामण नीलियों के जून कुण है। जरी यही देखा लामों के ही मु-ने होमार है। तरी वन बामण बौढ़े के मु-ने बौढ़े आयो। जरी यही झाड़कार बीकारी के हुस्मोती लेवा झाड़कार आयो। तरी बामण बौढ़े के जून माहादेव-जी कहार थररु है। जाको घर-ने माहादेव-वी-दुर्मोती देवी। जरी वही होमार माहादेव-जी कहार धरणा देवी। तरी माहादेव-जी रात्र-फाज़ने बीकारी लामों जाओं देवी के ए बामण हु मण भट्टारा बेरा-मे जाओं। दुर्मोती लामों अन्न-ने है। जरी यही बामण भट्टारा बेरा-मे उतरते हुस्मोती जाओं देवी। जरी यही होमार हुस्मोती लेने गरे आयो। तका भारग-मे एक ता मिलको। जरी झाड़कार ठग-ने देखे। मन-के झाड़कार ठग-ने देखे। तब्री माहादेव-पृथ्वी-री झाड़क बामण दुर्मोती पंका-गालियों। परं वी होमार ठगा-रे नरे गो। जरी माहादेव-बी-को तामारे राजा-मारे खगटे। तब्री ठग-री बौढ़ी आई। जरी झाड़कार नीलियों के मु-ने मु-ने ठगा। जरी यही देखे। दुर्मोती देवों के भागदेवता गम। एक एक एक धो। जरी लामों के वा बे-के। जरी वन सीढ़ी के हु मण-ने पाप-रा माहादेव गर-री बौढ़ी बेठे के ने। जरी वही नीचे माहादेव-ने नीलियों के मु-ने मण कह के जां। जाने पाप-रा माहादेव झगटे। तरी गरवालों बीकारी के में वारा। पाप-रा माहादेव झगटे। नी चां। जरी लामों के वा बे-के। ने मु-ने मु-ने झगटे। तरी झाड़कार ने ठग-री बौढ़ी बेठे। जाने रात्र-फाज़ने मारे। दरिया-पे-से झाड़कार-रे गरे। तब्री मन-ने वा जो हुस्मोती जाओं को जाने झाड़कार-रे। जु-ने बीकारी। ने पहले मता बारा लामों।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (SĪROIṬ).  SĪROHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Sandan-pūr nām sēr tū.  Wan-mē ēk dhan-wali hāukār
One Chandanpur by-name city there-was. That-in one rich merchant
tō.  Wanē-ri wu hāi ti.  Wan wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
kē, 'the dur‘mōtī pērāw nī, jakō dur‘mōtī māgāwē-nē
kē, 'the dur‘mōtī pērāw nī, jakō dur‘mōtī māgāwē-nē
that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having
pēr.'  Hōnār to aṭrū kē-nē purā-gō.  Jārī pāsē
war.' The-goldsmith on-his-part so-much said-having went-away. Then after
hāukār gārē āyō.  Jārī hāukār-re wu-ō kē kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
'ma-nē dur‘mōtī pērāwō.'  Jārī wanē hāukārē kē-
'ma-nē dur‘mōtī pērāwō.'  Jārī wanē hāukārē kē-
ko, 'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
'mū par-dēs-mē kēwā jāū-hū; nē lawē-nē pērāwēh.'
'mū par-dēs-mē kēwā jāū-hū; nē lawē-nē pērāwēh.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'  Tarī wō hāukār aṭrū kē-nē desāwar gō.  Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
jātē algō darāi kanārē gō.  Jāy-nē wānē darāi úpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
in-dārē kidē.  Tarī wanē sōinū āyū kē utē dur‘mōtī
in-dārē kidē.  Tarī wanē sōinū āyū kē utē dur‘mōtī
three fastings were-made. Then him-to dream came that here royal-pearl
nī hē.  Jārī wō utē-nē vir-wuō, nē pāsō āw-tō-tō; jātē
nī hē.  Jārī wō utē-nē vir-wuō, nē pāsō āw-tō-tō; jātē
not is. Then he arose-having set-out, and back coming-was; meanwhile
not is. Then he arose-having set-out, and back coming-was; meanwhile
mārag-mē Māhādēv-rū dērū dekhiū.  Jārī wō hāukār wan dērā-
mārag-mē Māhādēv-rū dērū dekhiū.  Jārī wō hāukār wan dērā-
on-the-road Māhādēv-of temple was-seen. Then that merchant that temple-
on-the-road Māhādēv-of temple was-seen. Then that merchant that temple-
mē jāy-nē bētō.  Jatē-rū-mē Māhādēv-ji-rō pūjārī ēk bāmān
mē jāy-nē bētō.  Jatē-rū-mē Māhādēv-ji-rō pūjārī ēk bāmān
in gone-having sat. In-the-meanwhile Māhādēv-of priest one Brāhmaṇ
in gone-having sat. In-the-meanwhile Māhādēv-of priest one Brāhmaṇ
āyō, nē wānē bāmēnē pūsīyū kē, 'thū kūn hē?'  Jārī
āyō, nē wānē bāmēnē pūsīyū kē, 'thū kūn hē?'  Jārī
came, and by-that by Brāhmaṇ it-was-asked that, 'thou who art?'  Then
came, and by-that by Brāhmaṇ it-was-asked that, 'thou who art?'  Then
wō kēwā lāgō kē, 'mū hāukār hūh.'  'Tarī wānē bāmēnē
wō kēwā lāgō kē, 'mū hāukār hūh.'  'Tarī wānē bāmēnē
he to-tell began that, 'I a-merchant am.' 'Then that by Brāhmaṇ
he to-tell began that, 'I a-merchant am.' 'Then that by Brāhmaṇ

¹ Note that dur‘mōtī being of extreme value, always agrees with participles, etc., in the neuter plural.
kīyū kē, 'thū kīyū āyō?' Jarī wō hāukār it-was-said that, 'thou why hast-come?' Then the merchant bālīō kē, 'dur-mōti lāwā hāru āyō-hū.' Tarī bāman-nē spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brahman kīū kē, 'thū Māhādev-ji āpar dharṇā ādē; jakō it-was-said that, 'thou Māhādev upon fasting give; then that-nē Māhādev-ji dur-mōti déi.' Jarī wānē hāukārē thec-to Māhādev a-royal-pearl will-give.' Then by-that by-merchant Māhādev-ji āpar dharṇā didē. Tarī Māhādev-ji rāt-rā Māhādev ān āsīmā āvārāmā dūr-mōti lāwē-nē ān-nē dē. Jarī wō bāman ādārā vērā-mē utrē-nē dur-mōti lāwē-nē thou this dark well-in descended-having royal-pearl brought-having this-to give.' Then that Brahman the-dark well-in descended-having dur-mōti lāwē-nē hāukār-nē didē. Jarī wō royal-pearl brought-having the-merchant-to was-given. Then the hāukār dur-mōti lē-nē gārē vētākē taka merchant the-royal-pearl taken-having to-house in-coming then mārā-πē ek thag miliō. Jarī hāukārē thag-nē the-way-on one robber was-met. Then by-the-merchant robber-to dēkhi-nē man-nē vichāriyū kē, 'mōti thag arē-seen-having mind-in it-was-thought that, 'the-pearl the-rober will-take-lēt.' Jarī hāukārē pōtā-ṛī ḍhātal phādē-nē for-himself.' Then by-the-merchant his-own thigh torn-open-having dur-mōti parā-galīū. Pasō wō hāukār thaga-re gārē the-pearl was-kept. Afterwards the merchant robber-in-of in-house go. Jarī bāṭīṛī kāhāy-nē rāt-rā ḍhōto. Jattē thag-ṛī went. Then bread-etc. eating-having night-at slept. Then robber-of bēṭī āt. Jarī hāukārē pūśiū kē, 'thū kun daughter-come. Then by-the-merchant it-was-asked that, 'thou who hē?' Jarī wā thag-ṛī bēṭī kēwā lāgi kē, 'mū art?' Then that robber-of daughter to-say began that, 'I that-nē thag-wā āh-hū.' Jarī hāukārē kīū kē, thee-to to-rob come-am.' Then by-the-merchant it-was-said that, 'bhalē, thag; paṇ mārū ek vēn hāmbal.' Jarī kīū 'very-well, rob; but my one word hear.' Then it-was-said kē, 'kā kē-hē?' Jarī wānē kīū kē, 'thū that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou pāp karē jān-mē pāp-ṛū bhāgīdār gar-ṛū kōi sin art-doing that-in sin-of partner (members)-of-the-house any-one
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 royal 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, 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 Mahādeva, and sat down there. The Brāhmaṇ 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 come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādeva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādeva, and in the night the deity came to the Brāhmaṇ 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 Brāhmaṇ 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. 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

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1 A Duru'ẓ; this I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.
2 Dharmani in this story means to sit doggedly and fasting at the door of a temple or the like, to exact 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.
The inhabitants of the villages on Mount Abu consist mainly of a mixed race peculiar to the locality, who style themselves Lök, i.e., the ‘people’ of Abu. Nothing definite is known about their origin. They style themselves Räjputs, and according to local tradition are the descendants of Räjputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vrishabha-deva, and took to themselves wives of the daughters of the aborigines. The Räjputs of the plains call them Räthi, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirõhi. A good example of its mixed character will be found in the specimen, in which both the Märwări (h)õ, and the Sirõhi-Gujarăti tõ 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 sõri 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 Räj officials through a pûchchagat of the Lök, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Räj, and a feast to the brethren, ending with anulpâsi, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have dûnd for dûnd, punishment, and gânõ for gônõ, crime. The word warõ used to form compound verbs in the middle voice becomes õrõ. The genitive õrõ (neuter), of this, is used to mean ‘of this kind.’ Note the word jõjõ, corresponding to the Gujarăti jõiõ, it is necessary. There are several Bihl words in the short specimen. Such are kõôõrõ, a hut; dãlõ, a branch; goûthõ, behind.

There are several cases of dispiration. Such are jagõrõ, a quarrel, and goû, a house. Sõri, as usual, is for chõri, theft. Hawâ-õõ is for saûâ-sõõ. Harõkõõ is for sarikõõ, like.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RÄJASTHÄNI.

MÄRWÄRI (SIRÕHI-RÄTHI).

SIRÕHI STATE.

1 The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and 140, q.v. for further particulars.
INDO-ARYAN FAMILY.

RAJASTHANI.

MÄRWÄRI (SIRÖHI-RÄTHI) DIALECT.

CENTRAL GROUP.

SIRÖHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek bhāi sōrī-pātō gar-mē birōt gālī-ī; bhābā
One brother thieving (i.e., privately) house-in a-woman kept-had; brother's-wife
gar-mē gālī-hē. Jan-rē mātē ḍund-mund rāj-tē kidō. Tarē jag-rō
woman-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
hāḥē. Hawā-hō rupīā didā. Āgē ē-rū
settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū; sāt paśhēri amāl ḍundē-ṛē wūstē tōlīō. Birōṭē-rē
was; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
mātē sāt warā kajjō kidō. Khōlarā pāḍīā. Nyāt-mē ő
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
dhaṇī jējē nāhī. Dāḷū-kabādū kajjā-wārē
man anything not. Branch-door-leaves (of-the-house) by-the-quarrellers
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
 anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jan-rē mātē puṭhē-wārē khaṇṭā-wārō mālīō nī. Oṭhē āgē
follower helper was-got not. There in-former-times
ē-rū tū kē raja-rū ḍund-mund nī tū. Khūn hābhiō
such (the-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍund padē, jag-rō sōtańtō-tō kē ojan-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

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

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

Śaēth or Śaēṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwārī of Sirohi is so mixed with Gujarāṭī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indiscriminately. Note the way in which, as in Northern Gujarat, ch is pronounced as ś. Thus we have both chawṛi and sawṛi, a marriage pavilion; pachā and pase, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktales received from Sirohi.

[ No. 12.]

INDO-ARYAN FAMILY. Central Group.

RĀJASTHĀNĪ.

MĀRWĀRĪ (ŚAĒTH-KI BOLĪ).

एक राजा बड़ी-बड़ी बच्ची थी। वो राजा रात-रात बाजार-में गाँवो में बदाम पाठवती-थी। वह राजा रात-रात बाजार में गाँवो में बदाम पाठवती-थी। बच्ची राजा पुलिस के बु कुरा है। अब यह बच्ची कौशिक के सु बदाम पाठवता है। एक भारतीय-राजा बाजार-बाजार में बदाम पाठवता है। राजा रात-रात बाजार में बदाम पाठवता है। राजा रात-रात बाजार-बाजार में बदाम पाठवता है। बच्ची राजा पुलिस के सु बदाम पाठवता है। एक भारतीय-राजा बाजार-बाजार में बदाम पाठवता है।

पथरे राजा जनमता धरम-धरम कीमत। पथरे दीक्षार्थी दीक्षार्थी धरम-धरम कीमती। परे राजा दीक्षार्थी धरम-धरम कीमती। परे राजा जनमता धरम-धरम कीमती। परे राजा जनमता धरम-धरम कीमती। जनमता धरम-धरम कीमती। परे राजा दीक्षार्थी धरम-धरम कीमती। परे राजा जनमता धरम-धरम कीमती।
[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀTH-KI Bōlī).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek rājā Ujēnī nag-rī-rō dhāntī thō. Wō rājā rū-tū bājār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
giō, nē Wadāēt āwē-thī. Waṇ-nē rājāē puchiyu kē, ‘thu
went, and Providence coming-was. Him-to by-the-king it-was-asked ihat, ‘thou
kun ḍē?’ Awaṇārē Kiyu kē, ‘mu Wadāēt hu. Ek
who art?’ By-the-comer it-was-said that, ‘I Providence am. A
bharāman-rē āt lakhīwā-rē-wāste jaū-chu.’ Rājāē puchiyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.’ By-the-king it-was-asked
kē, ‘su āt lakhīō?’ Tē Wadāēt Kiyu kē, ‘jēwā
that, ‘what lines were-written?’ Then (by-) Providence it-was-said that, ‘what
āt lakhīs tēwā waltā kehi jān.’ Wadāēētē wō
lines I-shall-write those in-coming-back having-told I-go.’ By-Providence that
āt likhiō kē, ‘ē Bharāman-rē nāw’mē mōhīnē ēk diktrō
line was-written that, ‘this Brāhmaṇ-to in-ninth in-month a son
āvē. Diktrō jaman-tō sāb’rē, to bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
diktrō paranwā-rē-wāste jāē, to chaw’rīn-mē wāg mārāē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.’
Bwū kōhinē Wadāēt rājā pāg’thī thī gārō gai.
This having-said Providence the-king near-from in-home went.
Pachē rājāē bharāmanīnē dūrām-bēn kidhi.
Afterwards by-the-king as-for-the Brāhmaṇī god-sister she-was-made.
Pachē diktrō jaman-tē diktrō-rō bāp parō-muō; nē diktrō
Afterwards the-son on-being-born the-son-of the father died; and the-son
mōtō huō. Jārē rājāē diktrō-rē sāgāē kidhi, nē
big became. Then by-the-king the-son-to betroth that was-made, and
jān-rē tyārē kidhi; nē paranwā-sārū
the-marriage-procession-of preparation was-made; and marrying-for
wuā. Pasē diktrō-rē saw-rē jaēnē;
they-come-(ready). Afterwards the-son-of father-in-law-to having-gone,
nahī māw’rē-rō pakō bandōbast kar, diktrō-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son
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. 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 Brāhman.' 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 Brāhman's forehead,—'Nine months hence let a son be born to this Brāhman, and as

1Wadāṭa is a corruption of Viḍāṭa, 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.
DEORAWÁTI.

Immediately to the east of the Siróhi dialect, we find in the Marwar State a form of speech, known as Deorawáti, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujaráti than Siróhi. We even find the Gujaráti interrogative pronoun ē, what, appearing under the form of ṭā. The Gujaráti chān, and the Márwári ṭā, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Márwári ṭā, and never the Gujaráti ṭā.

It is quite unnecessary to give specimens of this mixed form of speech.
MÄRVÄRĪ-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 Märväri. 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 Hindūstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindūstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindūstānī and Märväri 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 īnas, jinas, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Märväri-Gujarātī is:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwar</td>
<td>30,270</td>
</tr>
<tr>
<td>Palanpur</td>
<td>35,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65,270</strong></td>
</tr>
</tbody>
</table>

[No. 13.]

INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MÄRVĀRĪ (MIXED WITH GUJARĀTĪ).

State Palanpur.

एक शेत-रा कनी दैन-रा चार सुलाशिम दीवाली-रा दादारी बलदी वेवे-कुं आई। सेट-जी-ने देर-रा आये इवज-रा एक गीता-जी घाट-दीनी और उन्न-री अर्ष-रे चार बाँध-री वी नी। बेंच से-जी-ने एक नोकर-कूं पुंकिया कि खो-रो गीता-जी चाही-ने के पाँच बपिया चाही-ने। बाबु रे धरी सब्बे नहीं। गोज-ने मोर-नी पा बपिया अंग रे। बाच सेट-जी-ने दुसरे-कूं पुंकिया कि खो-रे बाँध-रे पसंद ही। ओ गीता-जी के पांच बपिया। मोर-ने यही दरी नी। मोर-नी बपिया ची०। दोसरे-ने भी बपिया नी। ची० सकस को खड्ड बस्स-रो उसर-रो थी। गोज-ने सेट-जी-ने पुंकिया कि खो-रे भी बपिया चाही-ने। बड़के-ने जब दिया कि साइंस मोर-नी गीता-जी चाही-ने। चै-ने अथा बुढ़ी मा-ने आये पहाड़। चे कह-कर उस-ने गीता-जी चपाड़ बी। ईश-महिंनै एक सोना मोर-नी निज़क आई। वे देख-जार तीन सकस सरस-नै गोजे भाँधे रागे।
[No. 13.]

INDO-ARYAN FAMILY.

RAJASTHANI.

MARWĀRI (MIXED WITH GUJARĀTI).

TRANSLITERATION AND TRANSLATION.

Ek sēth-rā kanē in-rā chār mulājīm dīwālī-rā dāhāḍē bakshis
A merchant-of near him-of four servants Diwālī-of on-day presente
lēnē-kū āye. Sēth-ji-nē in-rā āgē tēbal-par ēk gītā-ji
taking-for came. The-merchant-by them-of in-front table-on a Gītā
dhar-dinī, ēr unā-ri bājnī-ē pāch pāch rupiyā-ri chār dhaṅgīrī-ē
was-placed, and it-of side-in five five rupees-of four four baungs-also
kīnī. Phēr sēth-ji-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-ji chāhījē-hē kē pāch rupiyā chāhījē-hē?’ ‘Sāhēb, hū paṅhī
this Gītā necessary-is or five rupees necessary-are?’ ‘Sir, I to-read
this sakē nahī. Jīn-sū mōrē-tō pāch rupiyā lēgā hē,
am-able not. This-from to-me-Indeed five rupees to-be-taken are.’
Bad sēth-ji-nē duṅrē-kū pūsiyā kē, ‘thā-rē kāī
Afterwards the-merchant-by the-second-to it-was-asked that, ‘you-to what
pasand hē, ō gītā-ji kē pāch rupiyā?’ ‘Sāhēb, mē paṅhīiyā-tō
pleasing is, this Gītā or five rupees?’ ‘Sir, I educated-Indeed
hū; mager mōrē-tō rupiyā-ri garaj hē. Jīn-sū rupiyā
am; but to-me-Indeed rupees-of concern is. This-from rupees
lētā-hū.’ Tīstē-nē bhi rupiyā līnā. Chōthā sakas jō
taking-I-am. The-third-by also rupees were-taken. The-fourth person who
chawad baras-ri umar-rō thō; jīn-sū sēth-ji-nē pūsiyā kē,
fourteen-years-of age-of was; him-from the-merchant-by it-was-asked that,
‘thā-rē bhi rupiyā chāhījē-hē?’ Laṅkē-ē nhābāh diyā kē,
‘you-to also rupees necessary-are?’ The-boy-by answer was-given that,
‘Sāhēb, mōrē-tō gītā-ji chāhījē-hē. Mē apṇī buḍhī mā-kē
‘Sir, to-me-Indeed the-Gītā necessary-is. I my-own old mother-of
āgē paṅhūgā.’ Yē kahe-kar us-nē gītā-ji upād-līnī. In-māhe-sū
in-front will-read. This said-having him-by the-Gītā was-lifted. It-in-from
ēk sonā mōhār ukaṛ āī. Wē dekār kar tīnē sakas
a gold com having-issued came. That seen-having the-three persons
saram-sū nicē bhājīnē lāgē.
shame-from downwards to-look began.

VOL. IX, PART II.
FREE TRANSLATION OF THE FOREGOING.

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

\* One of the Hindu Scriptures. It is accounted very holy.
WESTERN MÄRWÄRĪ.

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

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

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

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwar</td>
<td>380,000</td>
</tr>
<tr>
<td>Jaisalmer</td>
<td>100,000</td>
</tr>
<tr>
<td>Mixed dialects</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>480,000</td>
</tr>
</tbody>
</table>

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

Thālī proper is in the main good Mārwārī, it has a slight admixture of Sindhi, and also of the Gujarāti 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 Thālī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhi we may note that a final short a is often pronounced in a monosyllabic word with a heavy vowel. Thus tin, not tin, three; satta, seven; attha, eight; gāya, cow; but kaun, not kana, an ear, and naka, not naka, a nose, because the vowel is not a heavy one. So also, as in Sindhi, we often find short vowels where other Indian languages have long ones. Thus nak, not nāk, a nose; hāth, not hāṭh, a hand; ākh, not ākh, an eye. The pleonastic termination gō or ḍō occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thālī and Sindhi. Thus ahārō-ṛō, the younger. The word for ‘one’ is ḍēkō, compare Sindhi hikō- or hikirō. The words mà-jo, my, tā-jo, thy, have the Sindhi suffix ḍo of the genitive.

On the other hand, the influence of Gujarāti is seen in words like bē, two: dīkērō, a son, and in the future formed with ē as in jāshē (pronounced jāshē), I will go.
In the declension of nouns, we may note that nouns, etc., of the form ghōrō, with a final ो, form the oblique singular in े, not ो. Their nominative plural ends in ा and the oblique plural in ा as usual. Thus, from hukkō, a hukka, we have a genitive hukkērō; bhālō mānas, a good man; bhālē māyas-rō, of a good man; bhala māyas, good men; bhala māyasārō, of good men; thērē bāp-rō ghar-mē, in your father’s house; mājē kākē-rē dikrē-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 Mārwāri.

Pronouns.—The declension of the personal pronouns is peculiar. The words for ‘my’ and ‘thy’ (only in the singular) take the Sindhi termination jō, of the genitive, instead of the Mārwāri rō. Thus mājō, my; tājō, thy; but mārō, our; thārō, your. Another form of a possessive genitive occurs in mayālō, mine; tasyālō, or tojālō, thine. ‘I’ is hū; obl. sg. mā; ag. sg. mē; nom. pl. mhē; obl. and ag. pl. mhā. ‘Thou’ is tū or tē, obl. sg. tō; ag. sg. tē; nom. pl. thē; obl. and ag. pl. thā.

The demonstrative pronouns are ē, this, ो, that, as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ag. and Obl.</td>
<td>Nom.</td>
</tr>
<tr>
<td>ē, this</td>
<td>iyē.</td>
<td>ā.</td>
</tr>
<tr>
<td>ē, that, he</td>
<td>uacē.</td>
<td>ō.</td>
</tr>
</tbody>
</table>

Jākā, he, who, etc., as usual; kūn, who? kā-rō, of whom? kī, what? kē, anything; kyā, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is ā, am, art, is, are, which does not change for number or person. Sometimes it appears in the form े or ी, and ी 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 ी to the simple present. Thus—

**Singular.**
1. mārē-ī
2. mārē-ī
3. mārē-ī

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>mārē-ī</td>
</tr>
<tr>
<td></td>
<td>mārē-ī</td>
</tr>
<tr>
<td></td>
<td>mārē-ī</td>
</tr>
</tbody>
</table>

The imperfect is formed with hātō or tō. Thus mārē-hātō or mārē-tō.

The Future is formed on the Gujarāti system. Thus—

**Singular.**
1. māriē
2. māriē
3. māriē

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>māriē</td>
</tr>
<tr>
<td></td>
<td>māriē</td>
</tr>
<tr>
<td></td>
<td>māriē</td>
</tr>
</tbody>
</table>
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 Mārwārī.

There are, as usual, many contracted forms, such as kayā, said; rayā, remained; rāz, is remaining; pagā, fallen; mō, dead.

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

The Rājasthānī negative kō-nī or kōy-nī is common. Kōy dēutō kōy-nī, no one used to give; thā kō-dēyō-nī, thou gavest not.

I give two specimens of Thāli, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.
[ No. 14. ]
INDO-ARYAN FAMILY. 

Central Group.

Rajasthani.

Marwari (Thal).

Jaisalmer State.

Specimen I.

| इनके मनचे-रे वे दिकरा एंता। उर्मा-नाश-मौ भोटे-डूं बाप-नां कदी अरे बाप मा-जी पसी-री घन होरे विजो मन-ना दी। तानी वे अफ-री घन उर्मा-ना बैव हिड़ो। जिके-बूं पहे बेंगे-जेल भोटे-डूं दिकरी आप-री सोंग घन मेलौं छे परदेस झो घो। अर ते मुख-मे दिन वागे आप-री घन हीय-दियो। जानी ओ मारी ओमी-पों घोट-शो तानी ने देस-थे भारी काउँ पयो अर घे-ना तंत्राचा हीय घो। पहे वे देस-रे देखे के जागरण रफो। मिले उर्मा-ना चुकर वहराचा-ना आप-री ढिट-मे मेलियो। अर ओ मुखा-री बाप-ने ढिटरुौ-मू आप-रे घुंट मरण चाचा-नी। अर बीय सह ने ओ मेलियो। तानी ओर-री अल्ला था अर घने लगे वे माजे बाप-रे जिता-रे मारौ-ना घंट मरण-मू सा रोटीयों मकरे अर नू मुख मरी-रे पयो। ई उद-अर आप-रे बाप के साधा अर घे-ना कदेय बाप-जी मे माल-वान-री अर घे-री दिवस कब्री। ई बके घे-री दिकरी कुवाचा-रे लाख दीयी-नी। मन-ना आप-रे मारौ-मे चटी। पहे ओ उद अर आप-रे बाप कने नघो। यन ओ अघी-डूं देईं ती वा दें मे उद-रे बाप घे-ना डूं-अर देका के अर दो-रे मलाचा घटी। अर बे-री वनी कियो दिकरी घे-ना कयो बाप-नी मे मालवान-री अर घे-री पाप कब्री। ई बके घे-री दिकरी कुवा-चा-रे लाख दीयी-नी। यन बाप आप-रे वाहाक-ना कब्री के मालक घुड़ा कदेय अर घे-ना पेराको के देस-मे परदेस घापी। अर आपा दरख अर गोठ करजे। कबों ए माजी दिकरी मो ओ बके जीवयो। हुनिजीयो तो बके दिवस-रे। पहे ओ दरख करण वमा।

अने बसकत उद-री वनी दिकरी डेंदे-मे दंती। अर जानी ओ घर कने आयी तानी उदे माजे अर नाच-री बड़ी घटी। अर उदे ओ वाहा-याव-मौ दें ना आप-रे कने टेंड़-अर गुप्तयो के ए की। उदे घे-ना कब्री ती जानी भाई आयी-रे अर उद-रे बाप घे-ना रासी-कियो आप-री मोड कदी-ए। यन घे-ना रीस आई अर दो-नी जावन लगो। तानी देखी-री बाप घर आय-अर घे-ना मालवन कमो। उदे बाप-ना जवाब देयों के देखो ई दूध वस्रा मौ घे-री चालकर पयो घरा-ए। अर कछे घे-रे धुक-ना पोलियो बीय-री। अर या मन-ना आप-रे बेंगे मेलौं गोट करण-रे बाहे कदेय छेक वकरयो की-दियी-नी। यन ए दिकरी जिको घे-री घन पालरकी मेलौं उदा अपु ई डिक-रे आवत-रे वा गोट पयो-की। बाप घे-ना कब्री डेंदा ने मदर-री मेलौं देखो ई अर जिको मात्रई आपी-पों आई। ओ बीय सापी शायद दरख करणो चाई-जीती-नी कबजे ए ता-जो माई मो तो बके जीवयो। हुनिजीयो तो बके दिवस-रे।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  Jaisalmer State.

MĀRWAḤī (Thālā).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē  manakh-rē  ba  diktrā  hātā.  Uwā-māy-sū
A-certain  man-to  two  sons  were.  Them-among-from

ohōfō-rō  bāp-nā  kāyō,  ‘ārē  bāp,  mā-jī  pāttī-rō
the-younger-boy  father-to  it-was-said,  ‘O  father,  my  share-of

dhān  hōwē  jikō  ma-nā  dō.  Tānō  uwe  āp-rō  dhan
wealth  may-be  that  me-to  give.  Then  by-him  his-own  wealth

uwe-nā  bekh  diyō.  Jikē-sū  pachhē  bēgō-ij
them-to  having-divided  was-given.  That-from  after  immediately

ohōfōrō  diktrō  āp-rō  sōy  dhan  bhejō  lē
the-younger  son  his-own  all  wealth  together  having-taken

par-des  uwō-gyō.  Ar  uthē  luchāi-mē  din  kāqhtē
government-country  went-away.  And  there  riotousness-in  days  passing

āp-rō  dhan  khōy-diyō.  Jānō  ā  sūri  othī-pōthī
his-own  wealth  was-squandered.  When-by-him  all  property

khōy-rayō,  tānō  uwe  dēs-mē  bharī  kāl  payō
was-squandered-away,  then  that  country-in  a-mighty  famine  fell,

ar  uwe-nā  tāng-chāi  bōwān  lāgī.  Pachhē  uwe  dēs-rē
and  him-to  want  to-be  began.  Afterwards  that  country-of

hekē  kanē  jāy  rauwān  lāgō.  Jikē  uwe-nā  sūar
one  near  having-gone  to-live  he-began.  Whom-by  him-to  suine

chārāwan-nā  āp-rō  khētā-mē  māliyō.  Ar  ā  sūrā-rē
to-feed  his-own  fields-in  it-was-sent.  And  he  suine-of

khāwne-rē  chhitunā-sū  āp-rō  pēt  bharañō  chāwī-tō-tō;  ar
eating-for  husks-with  his-own  belly  to-fill  wishing-was;  and

kōy  uwe-nā  kē  dēwō-tō  kōy-nī.  Tānō  uwe-rī  akal
anybody  him-to  anything  was-giving  not.  Then  him-of  senses

thā  āi  ar  kawan  lágo  kē,  ‘mājē  bāp-rē  kītāi
right  came  and  to-say  he-began  that,  ‘my  father-to  how-many

mājūrañ-nē  pēt  bharañ-sū  bātu  rōtīyā  māle-i,  ar
labourers-to  belly  filling-dhan  more  bread  being-obtained-is,  and

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हुँ भूख़ करी भयो। हुँ उठ-अर अपः-रा
I of-hunger dying-am fallen. I having-arisen my-own
बाप कन्हा जाने अर उवे-ना कैसः, "बाप-जी, मे
father near will-go and him-to will-say, "father, by-me
भाग्य-वन-रा अर थार-रा पाप कियोः; हुँ बाले
God-of and you-of sin been-done-has; I now
थार-रा दिक्त्रो कुवास-ना लायक कौन-न; भाऊ अपः
your son being-called-for worthy am-not; me-to your-own
माजे-में गहतो नू।” भाही ओ उठ-अर अपः-रा बाप कन्हा
laborers-in - put.” Afterwards he having-arisen his-own father near
gयो। पान ओ अघो-िज बाले का इति में उवे-रे
went. But he yet-a-far was that the-meantime-in his
बाप उवे-ना देख-अर दया कै, अर दार-अर गँल-बैगः
by-father him-to having-seen compassion was-made, and having-run embracing
gहःि, अर उवे-रे बाले लियो। दिक्त्रो उवे-ना कायो, "बाप-जी,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, father,
mें भाग्य-वन-रा अर थार-रा पाप कियोः। हुँ बाले थार-रा दिक्त्रो
by-me God-of and you-of sin been-done-has. I now your son
कुवास-ना लायक कौन-नी। पान बाप अपः-रा चाक्त्रेना
being-called-for worthy am-not. But by-the-father his-own servants-to
कायो के, "आशि कौपा दाल-अर यैव-ना परावो, उवे-रे
it-was-said that, ‘excellent clothes having-taken-out this-to put-on, his
हात में बिंदी अर पागाना-में पागर-कही परावो; अर अपार हारक अर
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
gंध कर्जो; क्यो-के ओ माजो दिक्त्रो मो तो, बाले जिवियो ओ
feasting make; because-that this my son dead was, again alive is;
gूढ़ियो तो, बाले लाहोः।” पाही ओ हारक हरान लगाए
lost was, again found-is.” Afterwards they merriment to-make began.
उवे-बाखत उवे-रे बालो दिक्त्रो हैं-में हातो। अर जानो ओ
At that-time his elder son field-in was. And when he
gहःि कन्हा अयो तापो उवे बाजे अर नाच-रे खुर्को सुपयो। अर
house near came then him-by music and dancing-of sound was-heard. And
उवे चाक्त्रेना-में-सा हेके-ना अपः-रा कन्हा तैर-अर पुच्छियो के
him-by servants-from among one-to his-own near having-called it-was-asked that,
o कि हे? ‘उवे उवे-ना कायो के, "ताजो भानी गोयाौ-
this what is? ‘Him-by him-to it-was-said that, "thy brother is-come,
रा ताजो बाप उवे-रे राज-कहास अवाना-रे गोटा की-े।” पान
ar tā-jē bāp uvė-re rāj-khaśi āwan-rī gōth ki-ē.” Pañ
and thy father him-of safe-and-sound coming-of a-feast has-done.” But
उवे-ना रिस एय अर माय नाव जावन लगो।
uvē-nya ris āi ar māya ni jāwan lagō.
him-to anger came and within not to-go he-began.
तापो उवे-रे बाप बाल एय-रे उवे-ना मानआन लगो।
Tāpō uvē-re bāp bāl ḍa-ye uvē-nya manāwaṇ lagō.
Then him-of father out having-come him-to to-entreat began.
Mārwarī (Thālī).

Uwa bāp-nē jawāb diyō kē, ‘dēkhō, hū itā bārśān-sē! Him-by father-to reply was-given that, 'see, I so-many years-from thā-ri chāk'ri payō-kāraś; ar kādē thā-ṛē hukam-nā ḍālaṅghīyō your service have-been-doing; and ever your order-to it-was-transgressed kōy-nī; ar thā ma-nā āp-ṛē bēljīyā bheḷī gōṭh karaṇ-ṛē wāstē not; and by-you me-to my-own friends with feast doing-of for kādē hēk bāk'riyā-ṛō kō-diyō ni. Pan ē dik'ṛō jīkō thā-ṛō dhan ever one kid-even was-given not. But this son who your wealth pātariyā bhoḷō uḍāy āyō-ī, jīkē-ṛē āw'tē-ī thā bharlots with having-wasted come-is, him-of just-on-coming by-you gōṭh pari-κī. Bāp uwa-nē kayō, ‘bēṭā, tā aw-feast has-been-made. By-the-father him-to it-was-said, 'son, thou sadā-ī mā-jē bhoḷō i ar jikō mayālī athi-pōthī āi ā sov always-even mo-of in-company art and what my property is that all teālī ē. Pan khusī ar harakh kar'ṇō chāij'ṭō tō, kyō-kē thine is. But happiness and rejoicing to-do necessary was, because-that ē tā-jō bhai mō tō, bāḷē jīviyō ī; gūjīyō-tō, bāḷē ladhō-ī.’

this thy brother dead was, again alive is; was-lost, again found-is.'
INDO-ARYAN FAMILY.

RAJASTHANI.

MARWARI (Thali).

STATE JAISALMER.

SPECIMEN II.

चाई चाई दोनों वलजारी-री पीठ ।
तमाक्कू भायो रे माँ-जा गाढा माफ़ भीड़ी ।
रे खाँ-रा राज ॥

चाण वतारी बड़ी-रे छेड़ ।
बड़ीही भायो रे माँ-जा गाढा माफ़ जापि मोतियि ।
रे खाँ-रा राज ॥

जेंगे लेगे बिरदारी-री चाण ।
बाबसरे लेगे माफ़-रा गाढा माफ़ जापि ।
रे खाँ-रा राज ॥

बीजे रे वाणीज़ा तमाक्कू-री मीठ ।
बीजे-रे पारे माँ-जा गाढा माफ़ तसाफ़ कीणी ।
रे खाँ-रा राज ॥

सुपै-री दोनी अद ठांक रे ।
सीवर-री दोनी खाँ-री सारी सुंदर पा-भरी ।
रे खाँ-रा राज ॥

सीनी सुपै-रा पेल्लुँय वहा ।
सुपै-री बांड़ी रे गाढा माफ़ भैंजी तीखे ।
रे खाँ-रा राज ॥

रातदली रे मूरर माई भव रात ।
भीजा क्षां पथारिया रे माँ-जा गाढा माफ़ मूरर भी ।
रे खाँ-रा राज ॥

गृह-रा मया-रा मीरा रे साईना-रे साह रे ।
झुकी झुजारी भाकियो माँ-जी सारी सुंदर भाकियो ।
रे खाँ-रा राज ॥

झुकी-री भावि मूरि वास डूररीटा पोटो रे ।
झुकी भाव-री तालविही पटकाव विश्व पटकावो रावले फोटे ।
रे खाँ-रा राज ॥
मारवारी (ठाली).

भाषी रे भाषी गोरा रे बां-ई-पर रीव।
परामर्श रे बागा पुनक-मध-री एमसणी।
    रे बां-ई-रा राज ॥ १०॥

परामणी भव राव पररीव।
ईं भगी-जी-रे बेटी खाड़वी रे माँ-जी माठा माफ।
    रे बां-ई-रा राज ॥

भाषी रे भाषी ठोड़ा-री वसवाण।
भाषिया रे राव माँ-जी सोकड़ वेश-री वाजणी।
    रे बां-ई-रा राज ॥

भाषण मालवा छड़े-री लगाम।
कड़वा-री मालवा रे माठा माफ-री कटारी।
    रे बां-ई-रा राज ॥

घामणिये रे सुगंध रघुकाय।
पितानन्द भाषी रे माँ-जी सोकड़ वेशण चावकी।
    रे बां-ई-रा राज ॥

घामणिये घर रोपाय रे।
बामी न बुरा माँ-जी सोकड़-नां बोलती।
    रे बां-ई-रा राज ॥ १५॥

बाढ़ी बाढ़ी भीतज़ली बुखार रे।
भाषिया न देखा माँ-जी सोकड़ली-नां मालवती।
    रे बां-ई-रा राज ॥

हांड़ रे रे रमाशा बांशा नाग।
विखूर-री खारी माँ-जी माठा माफ चं तो नहीं डराँ।
    रे बां-ई-रा राज ॥

जावसारा रे बां-ई-री ठाल।
बेड़ीज़ा ठारां रे मांट माफ-रा सारेश्वा।
    रे बां-ई-रा राज ॥

होंगा ठोड़ा-री भंडाली रे दुखाय।
शाया-बूं ठोड़ा रे मेंर-जी-रा विखिसिया।
    रे बां-ई-रा राज ॥

सी बुने-री बुनकोरी कराय।
भीतीज़ा बाराख रे मांट माफ-री विखिसिय।
    रे बां-ई-रा राज ॥ २०॥
INDO-ARYAN FAMILY.

RAJASTHANI.

MARWARI (THALI).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aī ā, dhūlā, bān'jār-e ri pōth.
Come came, beloved, a-merchant-of package.

Tāmākū lāyū, rē mā-jā gādhā mārū, sōrāthī.
Tobacco he-brought, O me-of intimate friend, of-Kāthiavād.

Rē mhā-rā rāj.¹
O me-of prince.

Ān utāri baḍ'ī-rē hēth.
Having-brought it-is-put-down a-fig-tree-of under.

Baḍ'īlō chhāyō, rē mā-jā gādhā mārū, jājhē moṭiye.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēśē lēšē sir-darā-rō sāth.
Will-take will-take Sardārs-of party.

Kāyeck lēśē gādhē mārū-rā Bāman Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

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

Kāyeck pārē, mā-jā gādhē mārū, tamākū chōkhi.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rūpāyē-ri dīni adh țāk rē;
A-rupee-of is-given half chittack O;

Mōhār-ri dīni, mhā-ri sāchī sundar, pā-bhāri.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-square-full.

Sonē rūpē-rā chōlaīyā ghadāy,
Gold silver-of scale having-formed,

Rūpē-ri cādi, rē gādhā mārū, bhali tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaďālī, rē bāhāwar, gāi adh rāt;
Nighē, O darling, passed half night;

¹This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.
Moja kyā padhariyā, rē mā-jā gaḍhā márū bhāwar-ji?
Lāte why arrived, O me-of intimate friend darling?
Gayā-tā gayā-tā, gōrā dē, saṁhārē sāth rē,
(Wo)gone-had gone-had, fair body, companions-of with O,
Hukkō hajāri ohkākiyō, mā-ji saulī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
chākākiyō.
was-smoked.
Hukkō-rē āwē bhumī bās, uprēkā pūdhō rē,
Hukka-of comes fectā smell, turning-away sleep O,
Hukkō thē-rō tālāriye pāt-kāy, ohīlam pāt-kāwā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
raw-lē chōwṭā,
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par ris;
There-comes O comes, fair body, thee-even-on anger;
Parṇī jē lē āwē Pugal-gadh-ri padīmā.
Having-married having-taken I-will-come Pugal-garsh-of a-padmāni.
Parṇō, bhāwar, pūch pachhis;
Marry, darling, fee twenty-five;
Mē bhābhē-jī-rē bēṭi lāḍˈkī, rē mā-jā gaḍhā márū,
I father-of daughter beloved, O me-of intimate friend.
Āge rē āge ghōḍā-ri ghāmsán,
Infront O in-front horses-of crowd,
Bhāṣīyā rē rath mā-ji sōkār bārān-rō bājˈnō.
Bakhā O carriage me-of rival enemy-of sounding.
Jhālā jhālā ghūḍṭā-ri lagām,
I-may-catch catch horses-of bridle,
Kādiyā-rō jhālā rē gaḍhā márū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.
Āgāniyā rē mūgārˈlā rālˈkāy,
In-the-courtyard O mung-grain having-scattered,
Pīṭhak bhāgé rē mā-ji sōkār bārān sāwˈkī.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgāniyā gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
Kānē na supā mā-ji sōkār-nā bolṭi.
By-ear not I-may-hear me-of rival speaking.
Āḍī āḍī bhitarˈlī chunāy rē,
Across across a-small-wall having-built O,
Ākhīyā na dekhā mā-ji sōkārˈli-nā mālˈtī.
With-the-eye not I-may-see me-of rival walking-about.
Hāthar-lē rē ramāyā bāsaṅg nāg,
With-the-hand O have-been-played-with venomous snakes,
Bīchhūrī khādhi, mū-ji gādhā mārū, hū to nāhī dārā.
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,
Bēlī-rā tōjāwā rē gādhē mārū-ri sāinā.
Friends I-may-call O intimate friend-of companions.
Lāgā dōgā-ri dhūyarūt rē dukhāy,
Clove cardamoms-of fire-bowl O having-lit-up,
Hāthā-sī chādā rē bhāwar-ja-ri chīlamīyā.
Hands-with I-may-fill-with fire O darling-of the-hukka-bowl.
Sōnā rūpē-rō hukaiyā karāy,
Gold silver-of hukka having-caused-to-be-made,
Mōti-rē jādāwā rē gādhē mārū-ri chīlam-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 Kāthiawār 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 Brahmins 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 Padmini from Pugal and marry her.1

1 Fugal or Pugal 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 MĀRWĀŘĪ AND SINDHĪ.

The word Dhāf 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:—

<table>
<thead>
<tr>
<th>In Thar and Parkar—</th>
<th>Chelar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umarkot.</td>
<td>Parno.</td>
</tr>
<tr>
<td>Chhor.</td>
<td>Naursar.</td>
</tr>
<tr>
<td>Gadhra.</td>
<td>Gundra.</td>
</tr>
<tr>
<td>Mitti.</td>
<td>In Jaisalmer—</td>
</tr>
<tr>
<td>Rangdar.</td>
<td>Mayajlar.</td>
</tr>
<tr>
<td>Chachra.</td>
<td>Khuri of Samkhabha Pargana.</td>
</tr>
<tr>
<td>Jaisalghdar.</td>
<td></td>
</tr>
</tbody>
</table>

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 Dhāf). The language of the Pat is Sindhi. That of the Parkar tract is Sindhi, and, in the extreme South, Gujarāti.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwāřī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhi'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwāřī and Sindhi in which Sindhi predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thāḷī and Sindhi. This tract is really a continuation of the Dhāf, and the language in no way differs from Dhāṭki.

Dhāṭki, or the language spoken in the Dhāf, is simply Thāḷī with a stronger infusion of Sindhi forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhi is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the Dhāf of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwāřī or of Thāḷī with Sindhi in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

| Marwar-Mallani so-called 'Sindhi' | 46,900 |
| Mārwāřī and Sindhi mixed | 15,000 |
| Thāḷī and Sindhi mixed | 70,000 |
| **Jaisalmer Dhāṭki** | 150 |
| **Thar and Parkar Dhāṭki** | 72,639 |
| **Total mixed dialects of Mārwāřī and Sindhi** | 204,749 |

* Standard Mārwāřī 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 Dhaṭ'ki, one from Thar and Parkar, and the other from Jaisalmer. Dhaṭ'ki is also known by other names, such as Tharēchī, or Tharēthī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharethī dialect of Sindhi, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwāri, or rather Thalī, shows many Sindhi peculiarities. Such are the employment of the Sindhi letters $\varphi$ ($\varphi$) and $\psi$ ($\psi$) which I transliterate bba and gga respectively. The letter $\kappa$ ḍa, which is strange to Sindhi, but is common in Mārwāri, does not occur. Note also the Sindhi termination $\alpha$ in sharamu, shame, bichāru, a pretext. It is worthy of remark that nāhar (we should read nahār according to the metre) means (like the Sindhi nāharu) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also in the Pisàca dialects of the North-Western Frontier and in Sindhi, there is a tendency to confuse cerebral for dental letters (e.g. dījē for dījē, give, khēl for khēl, a field) and to harden soft ones, as in kawalē for gāvē, a cow.

[ No. 16.]

INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀRWĀRI (DHAṬ'KI THALI).

[Verse]

आज अवेह बूझ आविभा बरहो सुज्ज़-में जाय।
बाज-रो सरहतो वर नहीं रहे सुमथी-रो जाय।

[Verse]

महर उक्की घृं शियिया महली आविभा भाल।
तास अवेही आविभो तुज बरहाश काज।

[Verse]

बंदर बी घर आपने राजा तूं भी घर जा।
मैं आबला-चोट यूजो दुखी तूं व्यस्त सूं गा।

[Verse]

बेहीर कबली बख बाली के नाहर।
जीजी लागो लिंटु-नां लाकेन करै बिचार।

[Verse]

आज्जु ग्यों प्रवाणा छेतक मिर अग्र।
बर बंदर-रा फुड़क तो त-नां घरसु न आने मोह।

[Verse]

क्षण बोधी बिंगरा राजा करै पुकार।
खोजो लाखसी-जिंभ-नां लाखी करै बिचार।

[Verse]

बारे बोली बेहतर-नां बारी खेर-नां खाद।
राजा घड़े राजात-नां जिये-रे बुझे करे लग जाय।

[Verse]

कुक मर करै बरहीरु कुक बेहतरी कोह।
बेहतर-रे सुख दुकारी कूड़ी घृंणि न कोह।

[Verse]

आप-री आपि मत लीयो आप।
हुं कवली तूं बालसु छूं जटी तूं जाय।
TRANSLITERATION AND TRANSLATION.

Aj avélo kyũ áviã, kah-ro muj-mẽ kãm?
Today late why came, what-of me-in business?
Thã-ro mõh-tõ ghar nahi, iõ sugamî-rõ sãm.
You-of clerk at-home not, this chanto-one-of husband.
Shãt-õ Ujëni hũ phirio, mahlê avlo aj.
Only Ujjan I walked, in-(this)-quarter came today.
Tãs avêlo avlo, tuj bbalâvañ kaj.
Therefore late came, to-you talking for.
Chundar gyõ ghar ap-ne, râjã tf bhî ghar ja.
The-moon has-gone house its-own, O-king thou also house go.
Mãi abbalâ-si-e kaisõ bbalapô, tã kehir hû ga.
Me humble-like-with what talking, thou lion I cow.
Kehir kawali bakhê, ohbâli bakhê náhar,
Lion cow devours, goat devours wolf,
Jõkhô läggê jindu-mã, lakho karê bichãru.
Periñ happens life-to, hundreds-of-thousands you-may-make pretext.
5. Aãô, thh pachãnu, hêkãl gir abbhû.
Ah, lion fearless, alone roaring brave.
Ghar ùdr-lawy ra dhundhi to ta-nã, saramu na áwã thh.
House mice-of searching then thec-to, shame not comes lion.
Saj Sahêoli aigãr, râjã karê pukãr,
Put-on Sahêchã good-apparel, king makes command,
Jõkhamu lägg-si jia-nã, lakho karê
Periñ will-happen life-to, hundreds-of-thousands you-may-make
bichãru.
pretext,
Bbãri dijë khêtar-nã, bãri khêt-nã khãi?
Hedge put fields-to, hedge the-field eats?
Rãjã õang-õ raat-nã jiû-re, kuk kaõo lagg jãi?
King injures subjects his, complaint whom near goes?
Kūk mat kar, rē

Complaint not make, O

Sahēchī, kūk kaśki hōi?
Sahēchī, from-complaint what results?

Kēhar-kē mukh bākīrī, chhūtī suñī na kōi.

Lion-of (in-)mouth goat, escaped was-heard not by-any-one.

Aṇī dhī āp-ṛī, aṇī mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,

Hū kawālī tē brāhman, hū bēṭī tē bbēp.
I cow thou brāhman, I daughter thou fathēr.

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 Dhat at marriage festivities. It is in praise of a Sodha Rajput, of Khuri, named HathihSingh, the son of DaulatSingh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mirs. On his return to Khuri he learns from BhagwanSingh, the son of ApdaSingh of Chhor (in Thar and Parkar) how Bhagwan’s uncle HemRaj had been arrested by Jodh the Hakim (i.e. Maharajah) of Jodhpur in Marwar. HathihSingh was sufficiently powerful to meet Jodh on equal terms and to settle the dispute without a conflict.

HathihSingh lived in the time of MulRaj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhatki is not so strongly influenced by Sindhi as that which comes from Thar and Parkar. The Sindhi letters फ (फ) and व (व) do not occur, and there is one instance of a cerebral ज्ञ as ज्ञा. The verb of ‘to give’ is, however, spelt with a cerebral छ, as in दिनो, given. The mixed nature of the dialect is well shown by the use of the Bikaneri chhi to form the present tense of verbs. The oblique form रेठ of the genitive is employed to form an accusative in मोठारा पावे, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

RAJASTHANI.

MARWART (DHAHTHA THALI).

STATE JAIOSMER.

1. सरसती माता तुज याए कैमंग । जाणा विणरी साढ़े बच माँगीं ।
2. वरिषो रे सोहो भेला-में बंकी । बेंटी खेर्रा चुता उदरे ॥
3. गिय धारी-सिंह-रे सदाए सुखी । रिचा-सिद्ध-री कसी न काही ॥
4. राजा मात्रे चून-राज राजा । जीते-रा बरा खूरी-भे बाबा ॥
5. धारी-सिंह विहरा इरीरावरा जाये । जावे मीरा-ना मालम किये ॥
6. नीर सिद्ध टुडी भुझ झिंडी । धूंढी सिन्धान ने दोड़ी झिंडी ॥
7. सिरपाड़ पैर-ने करे पथायां । करे-रा बेशी दैिम सलोड़ा ॥
8. धारी सिंह विहरा इरी-ना थावे । सारी ढाट-भे उपरम पावे ॥
9. भगवान भट्ट-रो कोड-से थावे । काले हैराज-रा कामद लावे ॥
10. जाते वजाने रीस चढ़वे । जाकी नजर-मा कोई न पावे ॥
11. दाथी भो सोडो बेठ बतावे । धारी सिंह-रा कामद बीजा-ना जावे ॥
12. धारी सिंह जाेकस सुवा-हे मेला । मेला हुए-ने बात विपारी ॥
13. भालो दोजन-सिंह-रे सयुळ जायी । बाल भर-ने मीरिया बघावी ॥
14. बारस भाट घुण मीर गावे । खोट वोड़ा न मीरां-रा पावे ॥
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀRWĀRI (Ḍhoot ki Thāli).

STATE Jaisalmer.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pūdō lūgā.
Sarasvatī mother thy al-foot I.fall.
janā ghanāri sāhē budh māgā.
to-know much all wisdom we-beg.

2. Bariō rē Sōdhō dēsā-mē baṅkō.
Brave O Sōdhā' countries-in gallow.
berī uwē-rā sūtā udar'kē.
enemies him-of while-asleep start-up.

Subjects Hāthī-Sīngh-to always are-happy.
ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.

King respecting-is Mūl-rāj king.
jītē-rā bājē Khūrī-mē bājē.
victory-of musical-instruments Khūrī-in are-sounded.

5. Hāthī-Sīngh chaḍhīyā Haidarābād jāwē.
Hāthī-Sīngh mounted Haidarabad goes.
jāwē Mirā-nē mālam kīdhē.
goes the-Mirs informed made.

6. Mir Śāhib ūṭhō hukm dīnēhō.
Mir Śāhib was-pleased order was-given.
rūṛi sir-pāw nē ghōrō dīnēhō.
excellent robe and horse was-given.

7. Sir-pāw pēhrē-nē dērē padhāryā
trobe put-on-having to-camp he-set-out
dērē-rā bēli dīse sajērā.
camp-of followers appear well-pleased.

Hāthī-Sīngh mounted country-to comes.
śari Ḍhāt-mē uch'rang pāwē.
all Ḍhāt-in festivities he-gets.
FREE TRANSLATION OF THE FOREGOING.

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

2. In many countries the Sōdhā 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. Háthī 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. Háthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

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

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

1 The Goddess of poetry.
8. Hāthi Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Anjā, came to him from Chhor, and gave him a letter from his uncle Hām 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 Hāthi Singh sent a letter to Jodhā, the Hākim of Jodhpur.

12. Hāthi Singh and the Hākim met, and the matter was decided (favourably to Hām 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.

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1 The letter informed him that Hām Rāj had been arrested by the Hākim of Jodhpur. Hāthi 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 Lahnda, and on the north by the Cis-Sutlej Panjabi districts of Firozpur and Hisar, which are, in the main, Pāḷi speaking. The language, however, of the portion of Hisar which lies along the north-east of Bikaner is Bāғri.

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 Bhaṭṭiānī, and is a compound of Lahnda, Pāḷi, and Bikanerī. It is dealt with under the head of Pāḷi. In the north-east of Bikaner, in the country near Hisar, the language is Bāғri. Over the rest of the State the language is Bikanerī. Bikanerī 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 Bikanerī spoken to its west.

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

Bikanerī 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 Bikanerī-Shēkhāwāṭī dialect, together with Bāғri, 'Northern Mārwārī.' The approximate number of speakers of this form of Mārwārī is:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bikaner</td>
<td>583,000</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>10,770</td>
</tr>
<tr>
<td>Shēkhāwāṭī</td>
<td>543,770</td>
</tr>
<tr>
<td>Bāғri</td>
<td>488,017</td>
</tr>
<tr>
<td></td>
<td>327,359</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,356,146</strong></td>
</tr>
</tbody>
</table>

A version of the New Testament in Bikanerī was published by the Scarampore 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 Bikanerī-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 bikā-śā, from Bikā (nom. Bikō); pōlai-kā, from a grandson. In Bikanerī, 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 Mārwāri.

In the pronoun of the first person, the form of the genitive varies, we have 
mahrō, mārītō, mērō, and mērītō, 'my,' so we have thārō, thārgō, tōrō and 
tērgō, 'thy.' With mārītō, thārgō, etc., compare the Western Mārwāri maqālō, taqālō. 
In Shēkhāwāṭī we often find Jaipuri forms of the pronoun of the third 
person, such as bō, he; bē, by him. In Bikanērī, the Mārwāri forms are used. Kē is 
'what?'

Over the whole tract, both the Mārwāri and the Jaipuri forms of the verb 
substantive are in constant use. Both kē and cēhē, I am, and kō and cēhō, was.

In the finite verb, the future is usually formed with s, as in mārsē, I shall strike. 
In Shēkhāwāṭī we also now and then find the Jaipuri (Tōrāwāṭi) form with gō 
(mārgō). Tōrāwāṭi is the form of Jaipuri spoken immediately to the east of 
Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwāri.

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

The following account of the fortunes of Bīkā and of the founding of Bikaner 
comes from the State of that name. The language is the same as that just explained. 
Both tōhai and hāi 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 Gujarātī 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 jātē-rē jālā-nai jēdī (not jēdō), tribes of Jātē 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. 

BİKANERĪ. 

STATE BİKANER.

VOL. IX, PART II.
कृपया जोरपीढ़ इंग्लिश में
मीराम उर्फ़ जिला अलावी
हजरतुल्ला और सीखु
और मिसूर की हनीदर और
सीत वर्षातोऽ ब्रूहुदेवरमें
रिह और दुर्लभशायी आई ती
टिफ़ो ब्राह्मवर्धी और ब्राह्मणः
परं धैर्य उपासकमें
बरसवो गोपीरटा जैसे जन नादियनारे
राम अर्धी आलिमा मुकेश
શીબીં માટે તૂં કોસ્થ રાઇના
રાખીનીં કુરી રાજની મનાજુર ચૂદ્દુલા
જીન જીરારે જીન જીન
દીકરીં પાણી આ રાખિંની
શીલી હરારારા ગળમાં ઘરટી
ની નારામી વળું સુપું નહી દીખી
ઓફ વીખેઝી અંદર નાઠી ધંધી
ઘાટનાં સારા ફંદા છીયે
લખાીંને લાઠી હંજી છીયે
જીના પુણાલાં જી દી
સાગો સુખો માટે પામત રાખીંની
चहरा एक और एक
झूम नागी घोरी जै सरफरार
कहारियों ने जन हसी से भिड़ते
ब्रह्मण के खाली कैसे सत्ता रही आनी
ढोकड़ नानी बिजाम वहें ने सीढ़ी
तीव्र जली और इसमें दिनांक
राजवंशी आपनी राजाहोनी
वीराकं तर लोही जौन लोही निकी
देवर जीवेत रिलाये लोही दिनां
आपको भी ताज़ा हार्दिक और सुरे
उसकी नाटकी जानकीनी आनी
तारे ठेवतात ती ताळे तौनर आलानी
राज घोंगीं की जिंदीं चारे नाला
श्श्रेर जी ठार परा बी जेवी
उआणा जाणी बराणीता हुई पडी
रावी प्रेमी बैली आळ जी वी
राज कुणाल जीवर ज्याणो राजतें
शालनी मार और रवीबें पड़े
रासवी बिजीरे छांटे नाइ वीजी
मेहव रमणांगी राज भेंगवा
दिवां जुर बैली राववी जेवी
जीवन लोकलमीयो भो टूकारी
મારણ અજીતસંગતી મકેલાભ

શૈલી અજીતસંગતીને રાજકીયી

માલ પણ મીટા વે દુકાને

રાજ શાલના અંદે વે દુકાને

ધંધીપણ સ્રી દુધી દાદાનાખ રાલવાય જન તે

મી રોકી જ ઠી મી શેરી

જુબડો જો ક ક શી રગી

ડીવડી રે અવએ હિંદી હીંદા અંધવી

છાંગા જી જી દીનરાર વાજાવી

ડીનરાર હમણા હાથ કોણ બંધાઈ

નમીયા જી બાબરી લગ્ન પૂરે હોય

નિંદી મદાન શેર રાજગ જંદી
TRANSLITERATION AND TRANSLATION.

Raw Bikō-ji sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bikā year 1522 date Āsōj bright-half 10th Jōdhpur-from
bahir huā, ar Mandor-maī āyar mukām kiyo; ār
started became, and Mandor-in having-come a-half was-made; and
pēr Dēṅgōk Śri Mātā-ji Karṇi-ji-ri hājī-ri-maī hūjār huā; ār
again (at-) Desnok Śri Mother Karṇī-of presence-in present became; and
bathai-sū ēw Chāḍāsar-maī āyar tīhērā. Ār bathai-
there-from village Chandasar-in having-come he-remained. And there-
śu Kōḍam-dēsar āyar tin baras tī Kōḍam-dēsar-maī
from (to-) Kodamsar having-come three years during Kodamsar-in
rēyā. Ār Kōḍam-dēsar-maī ēk chhōtō-sū kōt kārwayō.
he-remained. And Kodamsar-in a small fort was-caused-to-be-made
Ār Kōḍam-dēsar-sū ēṭhār ēw Jāṅgū-ri-maī baras das tī
And Kodamsar-from having-risen (in-)village Jango-in years ten during
rāhā. Bāi bākhuṭ Bhāṭiyā-ri rāj aṭhāi chhō, jikā-ri mālak
he-dwell. At-that time the-Bhāṭīs-of rule here was, whom-of lord
Sēkō-ji Bhāṭi Pūgal-rā ēw hā. Raw Sēkō-ji-ri bēṭī Raṅg
Sēkā Bhāṭi Pugal-of prince was. Prince Sēkā-of daughter Raṅg
Kūwar-jī-sū Bikāi-ji-ri bihā kiyo. Kōḍam-dēsar-maī jad Rawv!
Kūwar-with Bikā-of marriage was-made. Kodamsar-in when by-Prince
Bīkāi-jī kilō karuṇ-ri man-maī kari-chhip, tō Bhāṭiyā
to-get-it-built not was-allowed; and Bikā and the-Bhāṭīs-of
ūpas-maī laṛāi hūi. Iyai laṛāi-maī Bhāṭi
themselves-among fighting took-place. This fighting-in the-Bhāṭīs
hārā, ār Raw Bikō-ji jītā. Pan Bhāṭi
were-defeated, and Prince Bikā was-victorious. But the-Bhāṭīs
phēr-hi jānai-taṇai mōkō pāyār Raw Bikō-jī-śū
again-even whenever opportunity having-obtained Prince Bikā-with
laṛāṇā. Ār pachhai uṭhāi-sū Raṭi gahṭi-maī jātha abār
fighting-remained. And afterwards there-from Rati valley-in where now
Bikaner-ro sehar bas-o-ro ohai kilo karawan-ri man-mai
Bikaner-of city situated in a-fort causing-to-make-of mind-in
kari; or sambat 1545 miti Besakh badai tij-nai
(intention-) was-made; and year 1545 date Beisakh dark-half third-on
kilai-ri nivi ghati. Or iyai din-su Raw Bikai-ji
the-fort-of foundation was-laid. And this day-from Prince by-Bikai
ap-ri raj-dhuni Bikaner kar-liv. Ai pachhai mokho
himself-of capital Bikaner was-established. This after opportunity
dekhar Saiksar Rongiyai-ri Godara Jat-nai jiti-lyaa.

having-seen Saiksar Rongiya-of the-Godara Jais-to they-were-conquered.

Or pher dus-ri Jata-ri jat-nai bhi jiti or
And again other Jats-of tribes-to also they-were-conquered and
uw-re gawwai-nai khosar ap-ri raj-dhuni Bikaner
them-of villages-to having-taken-possession-of himself-of capital Bikaner
lrai laya. Or Jata harrara Bikai-ji-nai
with-(him) they-were-brought. And by-the-Jats (who-)were-defeated Bikai-to
ap-ra dhanj kar-lyaa. Iyai pachhai Raw Bikai-ji
their-own lord he-was-acknowledged. This after Prince by-Bikai
kai gaw Khichi Rajputa-ri jitar ap-ri raj-mai
several villages Khichi Rajput-of having-conquered his-own rule-in
bhul-lyaa. Or iyai-ri pachhai Raw Bikai-ji-ri chohai bhaiti
were-united. And this-from after Prince Bikai-of by-younger brother
Bidai-ji Mohal Rajputa-ri raj gaw Chhopar Droopur-mai
Bidai the-Mohal Rajputs-of rule village Chhapar Droopur-in

chho. Raw Bidai-ji jitar khoe-lyaa.
was. By-Prince Bidai having-conquered they-were-taken-possession-of
Mohaal-ri malak Ajit-Mali-ji Mohal ohha. Iyai Ajit-Mali-ri
The-Mohals-of ruler Ajit-Mail Mohal was. This Ajit-Mail-to
Raw Joddai-ji mar-paro. Iyaa Mohal-ri raj ap-ra beita
by-Prince Jodha was-killed. These Mohals-of rule his-own son
Bidai-ji-ri daw-lyaa. Koi din mir pachhai Raw Bidai-ji-ri
Bidai-to was-given. Several days after Prince Bidai-to

Mohaal pher dabaya. Iyai-ri karan o ho kai
by-the-Mohals again he-was-attacked. This-of reason this was that
Mohaal-ri Diili-ri Badsah-khi (for ri) himat bhadai.
Sarang the-Mohals-to Delhi-of Emperor-of encouragement was-offered. Sarang
Khai jik Khii Diili-ri Badsah-ri kani-su Hisar-ri subadai chho,
Khan who Delhi-of Emperor-of side-from Hisar-of subadai was,
Mohaal-ri madat iyai Sarang Khai di.
the-Mohals-to help by-this Sarang Khan 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 1523, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karṇī.1 Thence he went on to Chandasar. From Chandasar he went to Kodamesar, 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 Bhāṭīṣ, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bikā married Sēkhō’s daughter Rang Kīwar.

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

Subsequently Bikā went on to the Rāṭī 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 1543, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāṭs of Saiksar Roniya, and also brought other Jāṭ tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāṭs 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 Mōḥal Rajputs of Chhāpur Drumur. He conquered them and took possession of their villages. The over-lord of the Mōḥals had been Ājit Mall Mōḥal, who had been slain by Bidā’s father Jodhā, and Jodhā gave the territory to his son Bidā. For a long time the Mōḥals 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 Karṇī was a Chhau woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.
MĀRWĀRĪ (SHEKHĀWĀTĪ).

From Shekhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folkscale, 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 Shekhāwātī, 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.

RĀJASTHĀNĪ.

SPECEIMEN I.

SHEKHĀWĀTĪ.

STATE JAIPUR.

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

एक ज्यान-बी देख बेटा हा। वो-मैटूं कोटकी धाप-का वाप-ने कैपड़ो बाबा धन-मैटूं मेरा बन-को जाये जबको भी देखी। वो धाप-को धन बोने बोलो-कीयो। धारा दिन पहे कोटकी बेटी थो सोर-समेटर पहलें मैं भांड़ी टूर जाट-पीयो चार बड़े कोटक गैली चाल धाप-की जी धन गम-तीयो। चार बी सोके बिमार-तौयो जाना वो देख-मैं जबरी काल पढ़ी चार जी कंगल गूंग-मैं। वो जारी वो देख-का एक राना-की रास्ता चार जी बोने धाप-का हिंदी-मैं छने पहलाने निकालती। जबा भारत-सूर धाप-का बोने खार धाप-को हेंट मरण-ने राजी की चार कोई बादमी बोने कीनी देखी। चार बोने बाल मारा जाना वैं कस्ती प्रेम धाप-का नौकर-बाकर-ने रोटी औनी चार मैं मुकीया सफ़े। मैं कटने चार मेरे धाप-के कई जाह्सू पार बोने कैपड़े धाप में राम-जी-को पाप वड़ी चार तेरो पाप कस्ती पर ढाय में तेरो बेटो कुँडवाणु जोयी कीनी। तेरे नौकर-मैं एक सबै बी राख-बी॥
TRANSLITERATION AND TRANSLATION.

Ek jaṇā-kai doy bēṭā ha. Bā-mai-sū chhoṭ'kyō
A-certain person-to two sons were. They-among-from (by-)the-younger
āp-kā bāp-nai kaiyō, 'bāḥā, dhan-mai-sū mērā baiṭ-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 bāi diyō,
that me-to give.' By-him his-own wealth them-to dividing was-given.
Thōrā din pachhai chhoṭ'kyō bēṭō sō sār-samēṭar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
ghañi dūr uth-gyō. Ar bathē khōṭā gailā chālar
very far went. And there (in-)evil ways having-behaved
āp-kō sō dhan gama-diyo. Or bī sēkūṁ bigār-diyo,
his-own all wealth was-squandered. And by-him all was-wasted,
jaṁ bī dēs-māi jābṭo kā jpar-yō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
hūy-gyō. Bō jār bī dēs-kā ēk raiblā-kai rāhyō,
became. He having-gone that country-of one citizen-in-of lived.
Ar bō bī-nai āp-kā khetā-mai sūr charāwān-nai khūniaṭō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
Jakā pāṭrā sūr khāy-chhā bā-nai khar āp-kō pēṭ bharān-nai
What hūske swine eating-were them-to having-eaten his belly-to-fill
rājī chhō. Ar koī ād'mi baṅ-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
gyān āyō, jaṇā bāi kahi, 'mērā bāp-kā nōkvar-chāk'tā-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
rōṭī ghanī, ar maī bhūkā marū. Maī utheśyā ar mērā
bread much-(is), and I hungry am-dying. I will-arise and my
bāp-kai kanai jāsyū ar baṅ-nai kaiṣyū, "bāp, maī 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 maī tērō bēṭō kuḫwārān
sin was-done, and thy sin was-done; and now I thy son to-be-called
jōgō kōnī; tērī nōk'rā-mai ēk man-nai bi rākh-lai."
worthy am-not; thy servants-among one me-to also keep."
[No. 20.]

INDO-ARYAN FAMILY. 

CENTRAL GROUP: 

RĀJASTHĀNĪ. 

ŚEKHĀWĀTĪ.  

STATE JAIPUR. 

SPECIMEN II. 

(Rev. G. M. M'cullocher, M.A., 1899.) 

एक तो चिड़ी धीरे धीरे एक कागज़ो ठिक। चिड़ी-नी तो लाप मोरी भोटी पर कागज़ो-न्य पायचार्ट लाल। कागज़ो कहीं की देशा चिड़ी तेरी भोटी। मोरी तरे नीमन्द-पर जा चेको। चिड़ी कही की नीमन्दी 2 घारा उड़ाव-दे। में वृह उड़ाव-मारे। मेंरी के लीयो। वर्ण खाटी कने गरे के खाटी 2 तेनी मोरी-काट। में मैं मूं खाटी मारे। मेंरी के लीयो। वर्ण पाड़े राजा कने गरे के राजा 2 तेने खाटी ढंक। मैं मूं ढंक-पृथ। मेंरी के लीयो। वर्ण पाड़े राणीयों कने गरे के राणीयों 2 तेने राणीयों-पृथ। मैं मूं ढंक-मारे। नारो के लीयो। वर्ण पाड़े चुनी जने गरे की चुनी 2 तेने चुनी मारे। कुता बींना मारे मैं मूं मारे। नारो के लीयो। वर्ण पाड़े ढंक जने गरे की ढंक 2 तेने ढंक मारे। मैं मूं मारे। नारो के लीयो। वर्ण पाड़े बाढ़ जने गरे के बाढ़ 2 तेने बाढ़ मारे। मैं मूं बाढ़ मारे। नारो के लीयो। वर्ण पाड़े बाढ़ जने गरे की बाढ़ 2 तेने बाढ़ मारे। मैं मूं बाढ़ मारे। नारो के लीयो। वर्ण पाड़े जोड़ी जने गरे की जोड़ी 2 तेने जोड़ी मारे। मैं मूं जोड़ी मारे। मेंरी के लीयो। वर्ण पाड़े राणीयों जने गरे के राणीयों 2 तेने राणीयों मारे। मैं मूं राणीयों-मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो। वर्ण पाड़े बींनों जने गरे की बींनों 2 तेने बींनों मारे। मैं मूं बींनों मारे। नारो के लीयो।
INDO-ARYAN FAMILY.

RÄJASTHANĪ.

SHEKHAWATĪ.

STATE JAIPUR.

Specimen II.

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

Ék-tō chirī hi, ār ēk kāgōlō hō. Dōnyū dharam-bhāī
A hen-sparrow was, and a crow was. Both religious-brothers
hā.
were.

Chirī-nai tō layyō mötti, ar kāgōlō-nai pāī
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
lāl. Kāgōlō kahi kai, ‘dēkḥū, chirī, tērō mötti.’
a-ruby. By-the-crow it-was-said that, ‘let-me-see, sparrow, thy pearl.’
Mōṭī ler nīṁṛī-par jā haiyō. Chirī
The-pearl having-taken a-neem-tree-on going hesat. By-the-sparrow
kahi kai, ‘nīṁṛī nīṁṛī kāg urū-de.’ ‘Māī kūr
it-was-said that, ‘O-neem-tree neem-tree the-crow cause-to-fly.’ ‘I why
urū, bhāī? Mērō kē liyō?’ Janā kēti kanai
should-cause-to-fly, brother? Of-me what is-taken? ’Then a-carpenter near
ghā kai, ‘kēti kēti, tī nīṁṛī kāt.’ Kai,
she-went that, ‘carpenter carpenter, thou the-neem-tree cut.’ (He-said)-that,
‘māī kūr kātū, bhāī? Mērō kē liyō?’ Janā
‘I why should-cut, brother? Of-me what is-taken?’ Then
pachhāī rājā kanai gāi kai, ‘rājā rājā, tē kēti
after the-king near she-went that, ‘king king, thou the-carpenter
dān.’ ‘Māī kūr dānū, bhāī? Mērō kē liyō?’ Janā
fine,’ ‘I why should-fine, brother? Of-me what is-taken?’ Then
pachhāī rāñīyā kanai gāi kai, ‘rāñīyā rāñīyā, thē rājā-sū
after the-queens near she-went that, ‘queens queens, you the-king-with
rūsū.’ ‘Mēhē kūr rūsū, bhāī? Mērō kē liyō?’
be-angry.’ ‘We why should-be-angry, brother? Of-us what is-taken?’
Janā pachhāī chūsā kanai gāi kai, ‘chūsā chūsā, thē rāñīyā-kā
Then after the-mice near she-went that, ‘mice mice, you the-queens-of
kap’ā kātū.’ ‘Mēhē kūr kātū, bhāī! Mērō kē liyō?’
clothes cut.’ ‘We why should-cut, brother? Of-us what is-taken?’
Janā pachhāī billi kanai gāi kai, ‘billi billi, thē chūsā
Then after the-cats near she-went that, ‘cats cats, you the-mice
राजस्थानी।

मारो। 'महे कुष मारा, भाई? महारो के लियो?' जाना।

कुछ है। 'मे व्य वॉट टॉक, भ्रात? ओफ-अस व्हाट ईस्टेन?' तो तो पुराय हुआ कुद्दू निका कै, कुट्टू कुट्टू, थे बिली

नीर दोग के लीजिया ईस्ट आई इन नीटिन, 'दोग दोग, यू है उस-कट' मारा।

कुट्टा बोला, 'भाई, महे कुष मारा? महारो के लियो।' अद-दोग नीटिन, 'ब्रात, वे व्य वॉट स्टॉक, भ्रात? ओफ-अस व्हाट ईस्टेन?'

लियो?' जाना पुराय हुआ दाग का कै, के 'दाग ईस्टेन?' तो तो पुराय हुए दोग के लीजिया ईस्ट आई इन नीटिन, 'दोग दोग, थे कुट्टा मारा।' 'महे कुष मारा, भाई? महारो

दोग, यू है उस-कट बोला,' 'मे व्य वॉट बोला, भ्रात? ओफ-अस के लियो?' जाना पुराय हुए हावी मारा कै, 'हावी हावी, भाई? महारो के लियो यू है दोग कुद्दू बुरा।' 'मे व्य वॉट बुरा, भ्रात? ओफ-अस लियो?' जाना पुराय हुए निकी कै, 'निकी निकी, तु हावी ईस्टेन?' तो तो पुराय हुए एक टॉक निका ईस्ट आई इन नीटिन, 'एक टॉक टॉक, थे जोर ब्यूजिया।' 'माई कुल ब्यूजिया, भाई? मेरे के लियो? जाना।

एक्सिग्निश,' 'मे व्य वॉट-एक्सिग्निश, भ्रात? ओफ-अस व्हाट ईस्टेन?' तो पुराय हुए हावी हावी कै, 'हावी हावी, थे जोर

एक्सिग्निश,' 'मे व्य वॉट-एक्सिग्निश, भ्रात? ओफ-अस लियो?' 'थे हावी-की स्वद-मई बाजा, भाई? महारो

एक्सिग्निश,' 'थे हावी-की स्वद-मई बाजा, भाई? महारो

एक्सिग्निश,' 'मे व्य वॉट ईस्टेन, भ्रात? ओफ-अस के लियो?' 'थे हावी-की स्वद-मई बाजा, भाई? महारो

एक्सिग्निश,' 'मे व्य वॉट ईस्टेन, भ्रात? ओफ-अस के लियो?' 'थे हावी-की स्वद-मई बाजा, भाई? महारो

एक्सिग्निश,' 'थे हावी-की स्वद-मई बाजा, भाई? महारो
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, cut 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.'
BAĞRI.

The word Bāgri, or more correctly Bāg'ri, 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 northeastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhuṇḍhār (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 Bāgri. The language of Shekhawati, etc., though closely allied to Bāgri, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

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

Bāgri has to its north Paňjābi, to its east Bāngarū, to its south-east Ahrīwāṭī, and to its south and west the Bikaneri-Shekhawāṭī form of Mārwāṛī. It represents Mārwāṛī merging into Paňjābi and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwāṛī.

The home of Standard Bāgri 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 Talšīl, in the south of which Bāgri is also spoken. In the north of Sirsa we have Paňjābi. Bāgri 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 States.2 Here it has to its north Paňjābi, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatihabad, Hissar, and Kairū. 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 Bāgri immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgri rather than the reverse. True Bāgri, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Lobāru and the Dadri Nīgūmat of the Jind State. In Lobāru the language is Bāgri, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

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1 See Bullen’s M.S. Journal, quoted in Elliot’s Supplemental Glossary, ed. Beames, ii. 9.
2 Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with hōgar, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjabi ḅohar or ḅokko, a goat.

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South, again, of Loharu and Dadri lies the Narnaul Niżāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahirwāṭī.

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

Shēkhwāṭī, which is spoken immediately to the south of Bāgṛi, 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 Shēkhwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhwāṭī as Bāgṛi, but the dialect which is known as Bāgṛi is not Shēkhwāṭī, although it is closely allied to it. Shēkhwāṭī represents Bīkānērī Mārvarī merging into Jaipuri, while Bāgṛi represents it merging into Paṇjābī and Bāngarā.

**Number of speakers.**

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rajputana</strong></td>
<td></td>
</tr>
<tr>
<td>Bikānēr</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Panjab</strong></td>
<td></td>
</tr>
<tr>
<td>Hīmar</td>
<td>271,620</td>
</tr>
<tr>
<td>Amahdghur of Patiala</td>
<td>13,000</td>
</tr>
<tr>
<td>Loharu</td>
<td>20,159</td>
</tr>
<tr>
<td>Dadri of Jind</td>
<td>19,400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>324,359</td>
</tr>
</tbody>
</table>

I know of no literary work written in Bāgṛi. The only account of the dialect which I am acquainted is in Mr. J. Wilson’s *Final Report on the Revision of Settlement of the Sirā District in the Punjab, 1872-83.* 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 Bāgṛi which I received were written in the Persian character, others in the Dēva-nāgari, and others again in that form of the Dēva-nāgari character which is used in Marwar, and which has separate signs for ś and r (see p. 20).

The pronunciation of Bāgṛi mainly differs from that of the neighbouring Paṇjābī and Bāngarā in being broader in its vowel sounds. The vowel ā sounds almost like the a in ‘all.’ Thus kābā, an uncle, is pronounced *kacca* and the people themselves often spell this sound with ə, not ā. Similarly in pronouncing the other vowels a speaker of Bāgṛi makes them as broad as he can, while a speaker of Paṇjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgṛi ṭabār, a child, Paṇjābī *ṭabār,* a family; Bāgṛi ṭōbā, Paṇjābī *ṭōbā,* a sandhill; Bāgṛi ḫut, Paṇjābī *ḫut,* a bruise. The Mārvarī pronunciation of ē or ə like the o in ‘hat’ also prevails, and so much is this the case that ə is quite commonly written a. Thus the suffix ḫ ə (sign of the conjunctive participle) is as often as not written ə *gā.*

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1 Much of this is taken from pages 121 and ff. of Mr. J. Wilson’s *Sirā Settlement Report.*
MĀRWĀRI (BĀGRĪ).

In the pronunciation of consonants ƙ is often pronounced as ƙ. This is most noticeable in the suffix of the genitive ṅó, which is often written kó or even kā, but is always pronounced gā, the ṡ having a tendency to be pronounced like aw.

As in Standard Mārwāri, a medial ƙ is commonly dropped, as in kaso, for kahṣū, I will say; kahō, for kahyyō, said; chāyō, for chāhyō, he wished.

In Bikanar, the Bāgrī often prefers an initial ṣ 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 Abīrwaśī, 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 Abīrwaśī 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 Mārwāri, and reference can be made to the grammar of that language, on pp. 19 and 27, for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwāri. Strong tadbhava nouns of the ṣ base, have their nominative singular in ṣ, as in Mārwāri. Thus:

Sing. | Plur.
---|---
Nom. ghōrō, a horse | ghōrā
Obl. ghōrā | ghōrā
Voc. ghōrā | ghōrō

The ṭ of the nominative is sometimes written ṭ, under the influence of Pañjābī or Bāngarū, but its sound is that of ṭ, or of the aw in ‘caw’ (see above).

The case of the agent of these nouns ends in ṭ in the singular, and ṭ in the plural. Thus, ghōrō, ghōrā. The suffix noi or nā 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 ṭ. Thus bāp māryō, the father struck; bāpā māryō, the fathers struck. The oblique plural of all nouns ends in ṭ.

The Bājasthāni locative in ṭ or ṭ is also common. Thus ghōrē or gharē, in a house.

For the case-postpositions, the Dative-Accusative suffixes are gē, nē, and (in Hissar) noi, nē. The last is borrowed from Pañjābī. ṉ gē is often written ṉ 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 sē and tā.

The Locative has a variety of suffixes, of which the commonest are mā and mē.

The Genitive suffix is peculiar to Bāgrī, and is typical of the dialect. It is gē, oblique gā, locative and agent masc. gē, fem. gē. As usual gē is used before a noun in the agent or locative case singular, and gā before other oblique cases. Thus rājā-gē, in the king’s mind; rājā-gē āgē, before the king; rājā-gē bāp dēkhyō, the king’s father saw; rājā-gē hāt-sē, from the king’s hand; rājā-gē ṭīpātiyō, the king’s rupees. As the influence of Pañjābī and Bāngarū is stronger, the use of gē increases,
and it is often used instead of ḍā, and becomes the general form of the oblique genitive masculine, following the example of Pāṇḍābā and Hindūstānī.

In writing, ḍō sometimes appears as ḍā, and ḍē as ḍa, but this does not affect the pronunciation. Similarly, ṛ is sometimes written for g, thus ḍō, ṛā, ḍē, ṛē, ṛi. This again does not affect the pronunciation, which is that of ḍā. If ṛ is heard in such cases, it is an instance of borrowing from Bāṅgārā.

Instead of ḍō, ḍā, ḍē, ḍī, the true Mārāvāri forms ṛō, ṛā, ṛē, ṛī also often appear, and are subject to the same rules, mutatis mutandis. ṛō is sometimes written ṛā, and ṛē is sometimes written ṛa.

Adjectives require few remarks. Strong tadbhava adjectives of a-bases, end in ā, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>hē</td>
<td>tē</td>
</tr>
<tr>
<td>Genitive</td>
<td>mērō</td>
<td>tērō</td>
</tr>
<tr>
<td>Oblique</td>
<td>mā</td>
<td>tā</td>
</tr>
<tr>
<td>Plur. Nom. &amp; Agent</td>
<td>mhē</td>
<td>thē</td>
</tr>
<tr>
<td>Genitive</td>
<td>mhārō, mhē-gō</td>
<td>thārō, thē-gō</td>
</tr>
<tr>
<td>Oblique</td>
<td>mhē, mē, mhē</td>
<td>thā, thē, thē</td>
</tr>
</tbody>
</table>

Maī and tāī are only used in the Agent case, not in the nominative. Thus hē karā, I do; maī koryā, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are yō or ā, 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 Bāṅgāri ones. The latter are as follows:—

<table>
<thead>
<tr>
<th>Sing. Nom.</th>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ī, ā, iya</td>
<td>bī, bā, iya</td>
</tr>
<tr>
<td>Oblique</td>
<td>i, iya</td>
<td>bē, iya</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>āi</td>
<td>bai</td>
</tr>
<tr>
<td>Obl.</td>
<td>ā, in</td>
<td>bā, bin, un</td>
</tr>
</tbody>
</table>

The Hissar forms are:—

| Sing. Nom. | yeh; fem. yā, ā | wōk; fem. wā |
| Agent     | ī | vi, fem. wō |
| Ob.        | i | wē |
| Plur.      | ai | wai |
|            | ā, in | wō, wai; wō, vi; un |

The Relative pronoun is jākō (gen. jī-gō), fem. jākā. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are kū (genitive kī-gō) who? and kē, what? In Hissar, we have kīkā and kēī for 'what?' Kūkē is 'anything' and kōē (oblique forms the same) is 'anyone.'
CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

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

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

In Sirsa, and other parts affected by Bāṅgarū or Ahīrwāṭī, we have,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sā</td>
<td>sā</td>
</tr>
<tr>
<td>2. sāi, sē</td>
<td>sō</td>
</tr>
<tr>
<td>3. sāi, sē</td>
<td>sān</td>
</tr>
</tbody>
</table>

The past is—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hō</td>
<td>hē</td>
</tr>
<tr>
<td>hā</td>
<td>hē</td>
</tr>
</tbody>
</table>

In Hissar and other parts affected by Bāṅgarū and Ahīrwāṭī, we have thō, thā, thē.

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.—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārū</td>
<td>mārē</td>
</tr>
<tr>
<td>2. mārē</td>
<td>mārō</td>
</tr>
<tr>
<td>3. mārē</td>
<td>mārē</td>
</tr>
</tbody>
</table>

In 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.—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārē-hē</td>
<td>mārē-hē</td>
</tr>
<tr>
<td>2. mārē-hai</td>
<td>mārē-hō</td>
</tr>
<tr>
<td>3. mārē-hai</td>
<td>mārē-hai</td>
</tr>
</tbody>
</table>

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

Imperfect.—I was striking, etc.—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārē-hō</td>
<td>mārē-hē</td>
</tr>
<tr>
<td>mārē-hē</td>
<td>mārē-hē</td>
</tr>
</tbody>
</table>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, hē mārē-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.—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārŝiyā</td>
<td>mārŝiē</td>
</tr>
<tr>
<td>2.</td>
<td>mārŝi</td>
<td>mārŝō</td>
</tr>
<tr>
<td>3.</td>
<td>mārŝi</td>
<td>mārŝi</td>
</tr>
</tbody>
</table>

In Hisar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārŝē</td>
<td>mārŝē</td>
</tr>
<tr>
<td>2.</td>
<td>mārŝē</td>
<td>mārŝō</td>
</tr>
<tr>
<td>3.</td>
<td>mārŝi</td>
<td>mārŝēn</td>
</tr>
</tbody>
</table>

The following are the Verbal Nouns and Participles:—

- **Infinitive**, mārŝó, mārŝō, māraṇ, to strike.
- **Present Participle**, mārśō, striking.
- **Past Participle**, māryō (often written māriō), struck.
- **Conjunctive Participle**, mār-gō, māra, mār-kar, having struck.
- **Noun of Agency**, māraṇ-āṭō, mārŝō-āṭō, a strikeär.

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-gō is the true Bāgri form. Māra is Mārwārī 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 karāṇ, to do, is kāryō.

The Mārwārī compound verbs with parō and warō occur in Bāgri. Thus parō-gayō, he went away. Cf. pp. 30 and ff.

The Mārwārī termination *rō* is common with adjectives and participles. Thus mōtō-rō, the elder son; bādhō-rō, fem. bādhō-ri, tied up; equivalent in meaning to the Hindōstānī bādhī-hū."ili.

A common form of the negative is kō-nē, which is also frequently met elsewhere in Rajputana. Thus kō gayō nē, he did not go at all.

**VOCABULARY.**—In Vocabulary, we may note sō or sō-kūś (sūb-kūś), all; kanē, near, from near, from; dāhō, from; guil, with; aṭhē, iṣṭē, here; bāthē, there; kāṭhē, where? ēśō, each; kambē, yes. In the second specimen, the phrase gēsē na bādhē, 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 dēhālā-dipak, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.
[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

BAGRAL.

STATE BIKANER.

कौड़ा मांचस-गाँ दूर गोदा चा। वां-मैय-सूं लोड़िकियों बाप-ने कही कि जावा घर-गी घन-माल-से ता जाती मारे दें चा चाव लकी म-ने ढळी। अजाता बाप चरा घन-माल-सा बाटा कर-गा बा-नें बाट-दियो। बोझा-सा विघ्न थै से लोड़िकियों बेटो बाप-ने जी घन में हो जरा कर-गी बालग सुलक में परो-दवो बहर हट बुमाराम-से बा-कड़े बीय-दियो। समग्रो बिगा घन थै से सुलक-में जामरो भारी कुम्भा हबरे बोर जी बंकाल बुझ-गयो। बोर बी विर सुलक-दे रही-पायो एक मांचस बने जाय-गी बी-में घें रण नाम बागी। बोर बी उध-ने बाप-गा बेटा-में भर चरावण-के ढ़े बी। बोर बी मांचाबहु बीड़ा-सूं नहीं देखी। जंगल बी-नें सूरा दुबो बोर बाप-ने भना-में मन वा कहारे बाप-ने तो बाढ़ा मोड़ा हुए बी बोर बी मांचा-गौं रोड़ी बालग-पाँगाँ पड़ी। रड़े-दे बोर जी कुण नहीं। से बाढ़ा मांचाबहु बाप-ने कहा बाप-ने कहा बी मांचाबहु जी से बी बागी में भगवान-भागी बोर जी चार भद-ने पाप कब्जा-दे। अजाता बाप बापों बेटो बालग जीनी नहीं। पाप म-ने बाप भना-में एक मांचस बनाया-ले। बोर बी उध-में बाप-ने बाप बने बापो। बी-नें चीन-सारी टूट-सूं बी-ने बाप बेड़ा। जासा बाप बी-ने भाम-कर चौमार जाऊंगा बी-नें गढ़ा ने बसाया बोर बाजा लिया। बोर बेटे कहे की भी बाप भगवान-में सामाने बोर बाप जीवन बारां भागी में पाप कब्जा-दे बी बोर बापों बेटो बालग जीनी नहीं है। पाप बाप बाप-ने माँचाबहु-ने कहे मांचाबहु बी बागा बालग-बी-नें वैदा। बोर बी-से हाल में मंड़े वरारी। बोर बी-नें पन-में दिया। बी बाप उम्मीद बाबा बी मारे कहे। बी बापों कहे बी बाप बने बापो। बी बीड़ा-कहे लारी-दे। बी बोर करण बागी।

भवार-ताड़े चर-बी मोटी-चड़ी बेटो खेल-दे-ही। जारी के पत्र-ने भागी बोर घर-गी बेही बुधी तो की गीत मांपी बोर बाप-नी सुधी। जारी बी बाप-ने माँचाबहु-संहक एक जारी ने बुलाय-गी बुढ़ी क बी के है। जारी बी-ने बीं-ने भाम-कर जेरौ से बाप जीना कहो। बी-ने बीं-बीं-ने बी जारी-बुधी सियुदो है। जारी बी बापों रोससी-बुढ़ी बीर बाप-ने बाप संहक नहीं बाघी। अजाता बी-ने बाप मांचाबहु-से बाप बाघी बीर बाखाया। जारी बी बाप-ने बीं-ने कहे जी जहा। बीर कहे बापों कहे बाप जन्म घर-गी संहक मांचाबहु-बीय-दिया। बापरा पाप-बीं-ने बापों जामरो बास। जारी बी बीं-पे कहे क पहार बेटा तो वचन सजारे मारे है। जारी बी बीं-पे कहे क पहार बेटा तो वचन सजारे मारे है। जारी बी बीं-पे कहे क पहार बेटा तो वचन सजारे मारे है।
Koi mānasa-ga dōy bētā hā. Bīn-māy-sū lāhū pīkīyā bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
kayō ka, 'ō bāhā, ghar-gē dhan-māl-mē-tā jatō māhāre
it-was-said that, 'I father, the-house-of property-in-from, what-much to-me
būt āvē, jāka ma-nē dē-dō.' Jāktā bāp ghar-gē dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
būtā kar-gē bē-nē būt-diyo. Thōrgō-sā din pachē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
lāhū pīkīyō bētō āp-gō sō dhan bhēlō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
parō-gayō, ār bāthē kumārag-mē sō-kūt khōy-diyo. Sagōlō
went-away, and there evil-conduct-in everything was-squandered. All
bigarā pachē bī mulak-mē jābrō bhārī kūśmō hūwō, ār bō kāngāl
on-being-destroyed after that country-in very heavy famine became, and he poor
hūy-gayō. Or bō bī mulak-rē rahnē-ālē ek mānasa kanē, jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
bī-gē bhēlē rāhan lāgō. Or bī uwa-nē āp-gā khetā-mē
him-of with to-remain begun. And by-him him-to himself-of fields-in
sūr charāwan-bēi hēryō. Or bō sūrā-ga khāwān-ga ohhōdi-sū
swine grazing-for it-was-sent. And he the-wine-of eating-of huaks-with
ghanī dōri pēt bharāī kar-tō-hō. Or bīnē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to anyone anything not
dēto. Jānā bīnē chētō hūyō, ār āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
ka, 'mahāre bāp-gē to ghanī-i mānas hai, or bī mān-nē-gē
that, 'my father-to indeed many-Indeed men are, and those men-to
rōtī āgān-pagān pari rahāi-hai, or ī marēto marē-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
aṭhīyā chāl-gē mahāre bāp kanē jānā, or bīnē kasā ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "I
bāhā, māi Bhaṅg-wān-gē āgē ār thārē mūdā-gē pāp kāryā-hai,
father, by-me God-of before and your face-to sins done-are.
Jak'tā ab thārō bētō kawāwan jōgō nahī rahyō. Pan man-nē Therefore now your son to-be-called fit not (I-) remained. But me thārē mānśē-mē ēk mānas baṇāy-le."’" Or bō uḥ-gē āp-gē your men-among one man make-for-yourself."’ And he arisen-having himself-of bāp kanē āyō. Bī-nē ghanī-sāri dūr-sū-bē bāp dēkhyō. father near came. Him-to very-great distance-from him-of by-father it-was-seen.

Jārā dayā kar-gē bhāg-karaṃśē jāyār bī-nē galā-gē Then compassion made-having run-having near having-gone him-to seek-to lagāyō, ōr bālā liyā. Or bētē kayō ka, ‘ō it-was-applied, and kisses were-taken. And by-the-son it-was-said that, ‘ō bāhā, Bhagwān-gē sām-nē ōr thātā ṭākhē āgē maī pāp karyā-hai, father, God-of before and your eyes before by-me sins done-are, or thārō bētō bājan jōgō nahī hū.’ Pan bābē ṣpāg-gē and your son to-be-called fit not I-am.’ But by-the-father himself-of mānśē-nē kayō, ‘sag’ḥū-sū chokhā gābhā lyā-gē ṭ-nē men-to it-was-said, all-than excellent garments brought-having this-one-to pairāwō; ṭ rī-gē hāt-mē mūḍi-yi pairāwō, ṭrī-gē māgar-khi put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe pairāwō; ṭ rī-gē jīmān jīmā, ṭrī-mājā kārā; ṭ bētē ka, māhāre put-on; and we a-feast may-eat, and rejoiceing may-do, this-for that, to-me ṭ bētō mar-gāyō, phērā jīyō-hai; gūn-gāyō-ho, phērā lādū-hai’ this son died-went, again living-is; lost-gone-was, again got-is.

Or bāi kūd karaṇ lagā.
And they merriment to-make began.

Abār-lāi uwa-rō mōtō-rō bētō khēt-mē ho. Jārā bō ghar-nē āyō, Now-up-to him-of the-elder son field-in was. Then he house-in came, ṭrī ghar-gē nērō pāgō, ṭ rī bī git gāw-nō ōr nāchēnā supō. and house-of near arrived, then by-him song singing and dancing was-heard.

Jārā bī āp-gē mānśē-māriyā ēk jān-nē būsā-yē Then by-him himself-of men-among a person-to summoned-having bājhi ho ka, ‘ō ke hāi?’ Jārā ba bī-nē kayō ka, it-was-enquired that, ‘this what-is?’ Then by-him him-to it-was-said that, tērō bhāt āyō-hai, ar tērō bāp jīmān karyō-hai, ṭ bētē bī-nē thy brother come-is, and thy by-father a-feast made-is, this-for him-to bō rājī-khūsī mīlyō-hai.’ Jārā bō ghanō rīsānō huyō, ṭrī-gē he safe-sound got-is. Then he very angry became, and the-house-in bar-nō nahī chāyō. Jak’tā ṭ-gē bāp māpāwan-nē to-enter not it-was-wished. Then him-of the-father remonstrating-for bār āyō, ōr mānāyō. Jārā iya bāp-nē kayō outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said ka, ‘dēkho, atā baras-tū maī tērō hīrō karyō-hai; or kade-i that, ‘see, so-many years-during by-me thy service one-is; and ever-ever VOL IX, PART II.
thāro an-kayō nahī karyō. Paṇ to-bū the ma-nē kadē-hī your disobeying not was-done. But nevertheless by-you me-to ever-even
bakṛiyō-hī nahī diyō ka hū mhrē mitṛā-gē sūgō khūsī a-kid-even not was-given that I my friends-of with rejoicing
karō. Paṇ thārō o bētō, jakō thārō dhan-māl rādā-gē might-have-made. But your this son, by-whom your possession harlots-of
sūgō kumārag-mē khōy-diyo, jaka-re āw-tā pān bī-gē with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
bēi jimaṅ karyō.' Jārē bī bī-nē kāyō ka, 'ārē bētā, for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
tū to sadā-i mhrē bhēlō hāi. Or so-kūb mhrē kanē thou indeed ever-indeed of-me with art. And everything of-me near
hāi, jakō tārō-i hāi. O tōrō bhāi mar-gayō-hō, jakō phēri is, that thine-even is. This thy brother dead-gone-was, he again
jiyō-hāi; or gūm-gayō-hō, jakō phēri lābhā-hāi; jakātā nājī hunō living-is; and lost-gone-was, he again got-is; therefore happy to-become
or kōd karaṇ chābhijē-hō.' and merriment to-make fitting-was.'
[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BĀJĀSTHĀNĪ.

Bāgūrī.

State Bikaner.

एक राजा थी। वह एक साहबाज़ को देखा तो बौट बूढ़ो तबौड़ी दिखायी थी और आश्चर्य। वह राजा-से मन-से एक-क चारी रख देता था। धैर्य देकर उसे बलियाँ दिखाई देता था। एक तो कबूद-क चारी। एक बूढ़ा ही बूढ़ा।

एक घट न थै। एक घट चारी खो। साहबाज़ दक्षर बने के महीने-मे चारी को चारी धारण करते हैं। वहूँ राजा दक्षर-नामा लिखवा-सैको हिंसात्मक कि वे महीने-मे धारण न करें। वो बड़े बड़े होकर जाने गोये। वहूँ धारा दक्षर मे बना।

राजा जा समस्त ने कानून-वाली करने का विवेक भी कि वहूँ कानून बने हो। उसे देखे। कानून देखे। वहूँ समस्त कानून बने हो। कानून देखे।

होला लुमलाई घर-सैनिक दिखाती। साहबाज़ ने गोद-सैनिक कि वौँ राजा-ने साहित्य दिखायी। राजा राजा-ने साहित्य दिखायी। एक राजा-ने साहित्य दिखायी। एक राजा-ने साहित्य दिखायी। एक राजा-ने साहित्य दिखायी। एक राजा-ने साहित्य दिखायी।
एक घटे न बचे 10 कमः-मरी रखा है। और घटे और बचे सी चोट छोटी है। राजा पृथ्वी वेष ते करिंग कालो। वर्तमान राज-री कच्छरी में बैठी चोटी चोटी मिली है चोटी चोटी है चोटी डाँगर है कि कोई भी न कही कि कोई-पती-में घर-सुंग वीरवानी कच्छरी में फिराना था सके। और धार धार बचे हो सी दूध धीरो। इससे मालिक हो। इन धार-ने कह नहीं सकती। नहीं पीँछ-के राजवाड़-में प्रभारी। तो धार-ने की डाँगर बतानि।
TRANSLITERATION AND TRANSLATION.

Ek rājā thō. Šī ek sālhār kancē das pečh kroṣh rupāiyo
A king was. By-him a merchant near ten five eroses rupee
dēkhiō aur sunyo. Vi rājā-gē manmē ēsi-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
‘ī-rā rupāiyo khōśuṇā chāhiye. Ēsī tajwīj-sī
‘this-one-of rupees to-be-taken-away it-is-proper. Such device-by
lēnā chāhiye - ki ī-hū burō bi mālum na
they-are-to-be-taken it-is-proper that to-lim-also evil also apparent not
dēvē.’ Vi rājā vii sālhār-nai bulāyō. Bulsār
it-may-give! By-that king that merchant-to it-was-called. Having-summoned
sālhār-nai ēsi phar’maśi ki, ‘chār chij māhē-nū paidā kar-dō.
the-merchant-to such was-ordered that, ‘four things me-for produced make.
Ek tō ghatā-hi ghatā. Ėk badhē-hi badhē, Ėk
One verily decreases-verily decreases. One increases-verily increases. One
ghatō na badhē. Ėk ghatā aur badhē.’ Sālhār ikrār
decreases not increases. One decreases and increases.’ By-the-merchant promise
karyō ki, ‘chēhē māhinē-mē chārē chij hājir karsī.’
was-made that, ‘six months-in the-four things present I-will-make.’
Vi-sī rājā ikrār-nāma likh'wā-liyō ki, ‘chēhē māhinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, ‘six months-in
hājir na karaḥ, tō mērē ghar-māhi jō dhan hai sō rāj-rö
present not I-make, then my house-in what wealth is that Government-of
bōyō.’ Ikrār likh sālhār ghar-mē gayō.
became.’ Bond having-written the-merchant house-in went.
Gharañ jā, gumāṣṭā-nai kānī-kānī kāgaj diyō ki,
In-the-house having-done, agents-to one-by-one letters were-sent that,
‘kihīā bhāu mijai, ai chārā chij kharād-kar bhēj-dō.’
‘at-whatever rate they-may-be-got, these four things purchased-having send.’
Gumāṣṭā butāri dhūqī kari, lāḍhī nāhī. Gumāṣṭā
By-the-agents much search was-made, the-things-were-not got. By-the-agents
ūtō jawāb sēṭh-nai likh diyō ki, ‘ithē kihīā baśān ai
in-return answer the-banker-to was-written that, ‘here at-any rate these
Chiṅā lādhī naḥ, aur na kōi ithe ināḥ chiṅā-nū ḍāna-hai. 'Things are-not and not any-one hence these things knows.'

Sāhukār-nai barō bhārī phikar bōyō, 'ab kāṁ jāb-tā karijē? The-merchant-to very great anxiety become, 'now what arrangement is-to-be-made?'

Dhan tō rājā lē-leśi. Bhūḍō dāḥō hōsi.' Wealth indeed the-king will-take-for-himself. Bad state will-be.'

To sāhukār-gī lugāī bōli, 'tēṅ-nū kāṭī ēsō phikar Then the-merchant-of wife spoke, 'you-to why such anxiety hai, sēṭh-ji? Sō māḥ-nai tō bataō.' Sēṭh kahān lāgyō, is, banker-sir? That me-to indeed explain.' The-banker to-say began, 'lugāī-gē kihā bataō?' Lugāī hāṭh pakar-liyō.

'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hī rahṭśī.' Sēṭh-ji hār-kār batawān 'I indeed in-asking-verily will-remain.' The-banker given-up-having to-explain lāgyō. 'Chār chij Bāḍ'śāh māgī-śai. So gumaśā mānē begun. 'Four things by-the-Emperor asked-for-are. So the-agents near likhā-thā. So gumaśā jawāb de-bhējyo-hai.

(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is. Chārā chij na dyāṅgā, tō māl-dhan sab rāj The-four things not I-shall-give, then property-wealth all the-Government lē-leśi.' Sāhukār-nī bōli ki, 'ē chijā khāṭar will-take-for-itself?' The-merchant's-wife spoke that, 'these things for rāj kāṛī māhrō dhan lē-leśi? Ai chārā chijā the-Government why my wealth will-take-for-itself? These four things mhē māhrē bāp kanē lyā-thī. Māhrē bug'chā-mē bāḥhō-ṛi I my father from-near brought-had. My bundle-in tied paṛi hāi. Rāj māgśī, de-deśā.' Sāhukār lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant ēśī kahī, 'māḥ-nai kihā dikhāō.' Sāhukār-nī ēśī such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such kahī ki, 'jāō the rāj-mē arjī kar-dēō ki, "āp was-said that, 'go you court-in representation make that', "by-Your-Honour māhrē-sū kāṭī chijā māgī. Ėśī ēśī chij to lugāyā-ṛē me-from why the-things were-asked-for. Such such things indeed women-of kanē lādh-jāvē."near are-obtained.'

Rājā āp-re man-mē ēśī bichārī ki, 'thē to By-the-king his-own mind-in such was-considered that, 'by-you indeed soch-samajh hāt kāhi-thi. Paṛ ēśī chij lugāyā-ṛē-kanē having-thought (and)-understood word said-was. But such things women-near lādh-jāvē, to lugāī bulāō.' Rājā sāhukār-gī lugāī-nai ave-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for
har'kārō bulāwaŋ bhējyō. Sāhukār'pī kahyo ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
'rājā-ji āp-ri kōi mut'bar bāðī bhēj-dēwē, tō hū
'His-Majesty his-own some trustworthy female-slave may-send, then I
bāðī-nū dē-dēšī. Bāðī rān-ina dē-dēśī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
Rānī rājā-nai dē-dēśī.' Rājā na māni. Ḥ
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
manner four times the-messenger went, and four times came-(back).
Paḥbhē sāhukār-baṛehi āi. Hāt-mē ek thāḷ lyāi. Ḥ
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
dādī-γō kātorū thāl-māhi rākhyō, aur ēk dānā chānā-γō, ēk
milk-of cup tray-on was-placed, and a grain grain-of, a
dānā mōth-γō, ēk dūb ghūs-γi. ēk ēk dānā shal-kārā-gē
gain vetch-of, a blade grass-of. One one grain the-officials-of
āγē, aur ghūs bi shal-kārā-gē āγē, dādī-γō bāṭ-γō rājā-ji-γē
before, and grass also the-officials-of before, milk-of dish His-Majesty-of
āγē dhar-diγō. Rājā ēsī phar'māi ki. 'sāhukār-baṛeht, before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
tā mūrī dharam-γi puttrī hai. Woh chāji paḥbhē dēō,
thou my religion-of daughter art. Those things afterwards give.
Yeh kāi kiyō, yeh bāțā mhā-nai.' Wē kahyo,
This what is-done, this explain me-to.' By-her it-was-said,
'ann-dātā, pah'rī āp-ri chāj lō-leō. Paḥbhē bāṭāγi
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
Āp pūchhā-thō ki, 'ēk ghaṭē-hi ghaṭē.' Woh
By-Your-Honour asked-it-was that, "one decreases-verily decreases." That
tō umar hai. Aur āp kahyo, "badhē-hi
indeed life is. And By-Your-Honour it-was-said, "increases-verily
increase," so that ambition is. Increasing-verily it-goes-on. And "one
ghaṭē na badhē," sō karm-γi rekh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and
badhē," sō woh srishti hai." Rājā pūchhā, 'yeh taś
increase," so that creation is." By-the-king it-was-asked, 'this by-the
kāγ karyō?' Bōli, "āp-ri kachah'ri-mē bāṭhīyō kōi
why was-done?" She-spoke, 'Your-Honour's court-in seated some-one
gadhō hai, kōi ghoṛō hai, kōi ḍāgar hai, ki kōi
ass is, some-one horse is, some-one beast is, because by-any-one
ō na kahyo ki, "krūr-patī-γē ghar-sō bāḥānī kachah'ri-mē
this not was-said that, "millionaire-of house-from a-woman court-in

VOL. IX, PART II.
FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

'(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She
replied, 'Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.' Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also 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 गर्भार means 'to change.' Creation is always changing.
CENTRAL-EASTERN RAJASTHANI.

JAIPURI.

The following two specimens of Jaipuri come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folks tale, 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 54—74 of that gentleman’s Specimens, the student will find a further number of excellent examples of this form of speech.

[ No. 23. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (STANDARD). JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1889.)

एक लजा-की दो बेटे का। वाः-मेंः सुं कोटको भाप-का बाप-ने खड़े दादा-जी अन्न-मेंः सुं

जो बांटे सारे बांटे पाये सी मेंः दो। वी भाप-की चन बांटे बांटे दूनू। यः-डः पी जिना पाये

कोटको बांटी सब भोग-स्वरूप हूर परदेश-में खबो-गये सी जैः कुमेराण चाल के भाप-को। चन

वड़ा-दूनू। मने सब-की वड़ा-दूने पाये जः देस-में एक बड़ी बाबा पड़े सी वी-की बंधाक।

वी गती की जः देस-का रेहाणाको मेंः सुं एक जगा-की रेहा लमी। वी मने चन चराने-ने भाप-का खेती-में खिनाली। चन जी पाल्डः खान-का वड़ा-सुं जी भाप-की बांट पाया-ने राजी की।

मने यः-डः मादी को-टेरी-ने। चन मने चन बङ्ग ठिकाने थाई। जिद्द वी बोलो प्रथक

क्षारा बाप-का गार सम्भूरी की चनरी ख्या-कै वे भाप खाने-च बाँट पाको पटक-शेर पर में सुंका सई।

में उत्तम च खुसी खाना बाप की जानू च जः-ने बेती च दादा-जी में परमिनर-को पाप कबो-के च बाँट चागी पाप कबो-हे च बाप के लाख बीने चक बाँट-की बेती बाड़।

मने भी भा-का सम्भूरी-ने एक संघर राख-सी। वी कबो पर भाप-का बाप की पाये।

मने सुं सर्दी खाने शैखो-र बाप-ने दुख चागाई। वी मादी मने गती लमी पर मने हूँ-हे प्रथक।

बेटो बाप-ने खड़े दादा-जी में परमिनर-की पाप कबो-हे पर बांट-की पाप कबो-हे पर चन में दें लाख कोने चक बाँट-की बेटी बाड़। पाप बाप भाप-का बाबा में सुं-वी पोखर-सुं या चाल लाखी पर मने पेरायो।

मने चाहत-में बेटी पेरायो पर पाप में जूदा पेरायो। चन चाहे बांटे च बाप-की जो चेरी

जीवनी पर गुर-केदी की जो बाड़ चाहे। चर वे कुमे बाप चाहा।
कह-कह सबी बेटी क्षेत्र-में कह। यह भावो घर घर-से कलयाँक दीवारें। जिन नाचबो गाँव घर बजाओ सुन्दर। यह चारदिन-में से एक ने युवाओ घर जाने पूछी किस वे बांटे बात बह-ही। वह जाने खर-क घरी भाई भावो है। जी-सी घरी बाप जीसम बनो-ने क्यों जाने जी नींवों भागों खा-गयो। जी रोस जै-गयो घर मारीं-ने को-गयो-ने। धेर-सूर जी-नी बाप बाहर-ने भावो घर जाने मनायो। वह सूरा देर भाप-का बाहर-ने खर-क देख यह भतरा बसाय-सूर भी बाहर देव कह पह घरी खानों को भागी-ने। सी-बी तु जाने ती एक बजार-को बजारो भी कहे की-द्रौप-न-क में भारा भारी भावी-ने बेर तुसी करती। एक घरा धेर-ने बेटा-ने भारा-धेर वो घरी घर राहर-में उड़ा-दौरू तू जीक-जनर जीसम बनो। वो जाने छाड़े बेटा तू सदा भारी साथ है। ज्यो-क्षेत्र भारी बाने हैं यह धारी-धेर है। कुछ कहनें घर बाहर खेलो खेती बाल-धेर ही क्योंक यह धारी भर-गयो को सी घर जीवायो घर गुस्सा गयो की सी बाहरायो-धेर।
Specimen I.

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

Transliteration and Translation.

Ek janā-kai dō bēṭā chhā. Wā-маi-sū khōn ḍākhū-kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
bāp-nai khāi, ḍādā-ji, dhan-maī-sū āp-kā father-to it-was-said, 'O-father, wealth-among-from what share my
bātai āwai, so mū-ṇai dyō.' Wō āp-kō dhan wā-ṇai bāt-dinū,
in-share comes, that me-to give.' He his-own wealth them-to divided.
Thōrā-i dinā pāchhai ohhōṭ-kyō bēṭo sab sōr-samētār dūr
A-few-indeed days after younger son all gathering for
par-dēs-ṃai chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-eve-s-ways walking his-own
dhan urā-dinū. Ū-nai sab-kyū urā-diyyā pāchhai Ŧ
wealth was-wasted-away. Him-to all-whatsoever was being-wasted after that
dēs-ṃai ēk bārō kāl pāryō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and Ŧ
dēs-kā raibhāḷā-sə sū ēk janā-kai raibā lōggō. Wō
country-of dwellers-among-from one man-with to-live began. By-him Ū
nai sūr charbā-nai āp-kā khetā-ṃai khinātō. Sūr jō pāṭṭrā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what has
khāy-chhā wā-sū wō āp-kō pēṭ bharbā-nai mū jāhī chhō.
cating-were them-from he his-own belly filling-for pleased was.
Ū-nai kōi-i ād̐nim kō-dētō-nai. Ab Ū-ki akkal ḍhikānāi
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
āi. Jid wō bolyō ak, 'mhrā bāp-kā mārā mājūrā-kanāi
came. Then he said that, 'my father-of many labourers-with
aṭrō ohhaī'-k wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
maī bhūkā marā. Maī ūthī jāyū ar mhrā bāp-kanāi jāyū,
I in-hunger die. I will-arise and my father-near I-will-go,
ar ū-nai khaisyū ak, “dādā-ji, maī Paṃ'mēsar-kō pāp and him-to I-will-say that, “O-father, by-me God-of sin karyō-ehhai, ar thē-kai ḍagai pāp karyō-ehhai, ar ab ī done-has-been, and you-of before sin done-has-been, and now this láyak kōnai ak thē-kō bētō bājū. Maī-nai bhi thē-kā worthy (am-)not that your son I-may-be-called. Me-to also your mājūr-maī ēk mājūr rākh-lyō.” ‘Wō uṭhyō ar āp-kā labourers-among one labourer keep.” ’ He arose and his-own bāp-kanai āyo. Ū-nai dūr-sū ātō dekhyō-r bāp-nai father-near came. Him-to far-from coming it-was-seen-and father-to dayā ā-gai. Wō bhāgar ū-nai galai lagayō ar compassion came. By-him running him-to on-neck it-was-applied and ū-sū hēt karyō. Bētō bāp-nai khai, ’dādā-ji, him-with lone- was-made. By-the-son father-to it-was-said, ’O-father, maī Paṃ'mēsar-kō pāp karyō-ehhai, ar thē-kai ḍagai pāp by-me God-of sin done-has-been, and you-of before sin karyō-ehhai, ar ab maī ī láyak kōnai ak thē-kō bētō done-has-been, and now I this worthy (am-)not that your son bājū.’ Paṃ bāp āp-kā ād'myyā-nai khai.’k, I-may-be-called.” But by-the-father his-own men-to it-was-said-that, ’ōhōkhā-sū chōkhā lattā lyāwō ar ū-nai pairāwō; ū-kā hātā-māī ‘good-than good clothes bring and him-to clothe; his hands-on būtī pairāwō, ar pagū-mai jūtyū pairāwō. Ar āpā a-ring place, and feet-on shoes put. And let-us-all khāwā piwā ar kusi karā; kyōk yō mhārō bētō mar-gāyo-eat drink and merriment make; because this my son dead-ohlō, jō pher jiā-yō; ar gum-gāyo-ohlō, jō lady-āyō. Ar was, that-one again is-alive; and lost-was, that-one is-found. And wai kusi karbā laggyā. they merriment to-make began.

Ū-kō baṟo bētō khēt-māī chhō. Wō āyō ar ghar-kai kanaikū
his elder son field-in was. He came and house-of near paicherthyō, jīd māhā-bō gābō ar bhābō sunū. Wō ād’myyā-
reached, then dancing singing and playing he-heard. He men-
māi-sū āk-nai bulāyō ar ū-nai pūchhi ak, ’yē khā bātā
among-from one-to called and him-to asked that, ’these what things
whān-ehhai?’ Wō ū-nai khāi-k, ’thāro bhāi āyō-ehhai,
are-being-done?’ He him-to said-that, ”thy brother come-is,
jī-sū thāro-bāp jimaṃ karyō-ehhai; kyōk ū-kanai wō nīkā-
which-for thy father a-feast has-made; because him-to he safe-and-
ḥūṭā kā-gāyo.” Wō rōs whā-gāyo, ar, maī-nai kō-gāyo-nai. ī-sū
sound came.” He angry became, and within went-not. This-for
"Kō bāp bārā-nai āyō, ar ā-nai manāyō. Wo his father outside came, and him-to persuaded. He juwāb dēr āp-kā bāp-nai khāt-kā, 'dekh, yā aṭrā barsā ANSWER giving his-own father-to said-that, 'behold, these so-many years sū maī thāri thai karū-ehhi, ar thāro khāibō kadē-i kō-nākhīyō. from I thy service am-doing, and thy order ever broke-nai; tau-bhi tū mūnai tō ēk bākārā-kō bachchhyō bhi kadē not; yet thou me-to indeed a goat-of young-one even ever kō-dinā-nai'k maī mhārā sātī-bhāyālā-nai lēr kusi gavest-not-that I my companions-and-friends having-taken merriment karō; pan thārā ī bētā-nai ātā-ī, jo thārō dhan might-make; but thy this son-to on-coming-immediately, who thy wealth rādā-māi uṣā-dinā tū ā-kāi-thā jīman karyō.' Wo ā-nai harlots-among wasted thou him-for a-feast made.' He him-to khaī, 'bētā, tū sadā mhārī sāth chhai; jyō-kyū mhārān-kanai said, 'son, thou always me with art; whatever me-near chhai so thārō-i chhai. Kusi karūbhō ar rājī whaibō is that thine-alone is. MERRIMENT to-make and pleased to-be whatī bāt-i ehhi; kyōk yō thārō bhai mār-gāyō-becoming (proper-)thing-verily was; because this thy brother dead-chāhō, so phēr jīyāyō; ar gūm-gāyō chāhō, so lādāyō chhai.' was, he again is-alive; and lost was, he found is."
[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURI (STANDARD). JAIPUR STATE.

SPECIMEN II.

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

एक राजा था। घर झं-झं दो बेटे थे। साधारण-की चश्मी भरवी हुई थी राजा बेटा बाहर था जहाँ चर-चरिया। भरती स्मल भाषा-की बीटा भरवी-के विचार वा वर्ग वाले बालक-की बगर भाषा-की राशी का सार वा चरा बालक-की सरस कन-चांच बान था। घर या खान-खान राजा थे, वे दोनों बालक-बालक में ने कमजोर जिसे बालक-बालक राजा-को तृप्त करने करने। घर ये चाँद सुनना नजर-वाले जिन वाणी को राज-राट या समझ-देख। ऐसी राजा-सी सखारी पाही यो-यो बालक-बालक करने के बारे राजपत्रायणा नहीं सुनना-करना। जै जै-तो या-दोनों पहरकी-सरस-वन-वाणी-की उपयोग करने। ऐसी या या वात विचार करने-का गये ने हुआ कर कहा या बालक देख या सुन-पुरिया। ऐसी या-दोनों बालक-बालक में अविचार ने। नाम हड़क होती भर की की की की की के अविचार के में ने। नाम हड़क होती भर देख या बालक देख या बालक-बालक करने को दोनों-की वन-वाणी करने-में राजपत्रायणा में गये। दोनों बालक-बालक करने-पर ने बालक-बालक। जिन नाम हड़क होती भर देख या बालक देख या बालक-बालक करने के में ने। नाम हड़क होती भर की की की की के अविचार के में ने। नाम हड़क होती भर देख या बालक देख या बालक-बालक करने को दोनों-की अविचार के में ने। नाम हड़क होती भर देख या बालक देख या बालक-बालक करने के में ने। नाम हड़क होती भर की की की के अविचार के में ने। नाम हड़क होती भर देख या बालक देख या बालक-बालक करने को दोनों-की अविचार के में ने।
TRANSLITERATION AND TRANSLATION.

Ek rājā bahār, Ar ā-kāi dō bētā chhā. Bhagwān-ki asi
One king was. And him-to two sons were. God-of such
mar'ji hui-s wō rājā bētā bālāk chhā jīdi mar-gayō. Mar'tī
will become-to-him that king sons children were then he-died. Dying
bhagat āp-kā chhōtā bāi-nai bulār āp-kā dōnyā bāl'kā-ki
time his-own younger brother-to having-called his-own both children-of
ar āp-kā rānī-ki saram ā-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
ar, 'yē dōnyā kām-kāj-māī nai sam'jai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
rāj-kō to kar'ō-kar'jē. Ar yē syānā sam'jīnā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,
jid yā-kō rāj-pāt yā-nai sam'jā-dījē.' Sō rāj-nai māryā pāchhai
then them-of throne then-them-to make-over.' So the-king-to dying after
yō-i kām-kāj karāi, ar sārā rāj-pāt-kō kulākul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
whai-gō. Thārā-sā dinā pāchhai yō āp-kā man-māī bichārī-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
'yē dōnyā bhatīā baṛā whai-jāy-lā, tō rāj-pāt āp'nā hāt-sī
these two nephews big will-become, then the-throne our hand-from
khus-jāy-lō. Jai whai, tō yā-nai pāllī-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 bichārār ghar-kā nāt-nāi
device let-us-make.' So by-him this thing having-considered house-of barber-to
bulāyō, ar ā-nai láach der yā kha'i-as,
it-was-called, and him-to temptation having-given this (word) was-said-by-him,
tū yā dōnyā chhōrṇāi mār-nākh.' Nām hāmaā tō bhar-īnī,
'thene these two boys-to kill-cast.' By-the-barber assent indeed was-given,
pan man-māī ghan-ū-yā pīstāwai. Ar ā kākā-kā kāhā-sū ājūr-kā
but mind-in much- indeed he-repents. And that uncle-of saying-from poison-of
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
kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I can't do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)
JAIPURI (TÖRAWÄTİ).

The hilly district in the north of Jaipur state is known as Töräwåti, the ancient home of the Tómar or Tuar Réiputs of Delhi. To its east lies the state of Alwar, the main language of which is Mëwåti. To its north lies a portion of the state of Patiala of which also the language is a form of Mëwåti. To its west and north-west lies the Shëkhåwåti district of the state of Jaipur, the language of which is Shëkhåwåti. The number of its speakers is estimated at 342,554.

As might be expected, Töråwåti differs from Standard Jaipuri in being mixed with Shëkhåwåti and Mëwåti. It represents Jaipuri shading off into these two dialects. We note the typical Jaipuri disuse of aspirates in the word mè for më, 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 mërō and térō, 'my' and 'thy' respectively. The plurals are mërō, our, and thårō, 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 a or aū. Its plural oblique base is ā.

The remote demonstrative pronoun is bō, that, plural bai, bā, or baī. The obl. sing. is bai, bāi, or bā, and the oblique plural is bāī.

The relative pronoun is jakō, who, obl. sg., jakā, jaē, or jē; nom. pl. and obl. pl. jakā.

The interrogative pronoun kye, who? has an obl. sg. kai. Kē, obl. sg. kyā, is 'what?' Kōi or kayō is 'any,' with an obl. sg. kai.

Javā is 'then.'

In the conjugation of the verb, the noun of agency ends in tō, as in mär'tō, one who strikes. The future takes gō, as in mär'gō, I will strike. We may note the irregular causal verb, pāy'bō, to cause to drink.

The negative is kōngai.

In other respects the grammar follows that of Standard Jaipuri, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his Specimens.

The following specimen of Töråwåti is a portion of a folktale, and has been provided by Mr. Macalister.
[ No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJĀSTHĀNĪ.

JAIPURī (Tūrāwātī).

Jaipur State.

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

फूलाजी माठी की सिंदी-को राजा। सी सिंदी-का राज-में मेहदत-का विंड़रत मे बांदियो। जद खात बरस तारीफ मे कोंचि वस्त्रों जबों डेघ हुनक कुंक नै-गतियो। नाक पछ गयो। जद शोभाजय वाह-पत्र घर-से तो सिंदी-का राज-में मेहदत-का विंडरत मे बांदियो-पर भिररण-को ढार है जी-में निसबुरक हिरण है। बी-की सौंगाड़ी-के मे बांदियो। जबों की हिरण-ने मारो जद खात राज-में मे बा-से। जी राजा खजाहू बीड़ियो लिर हिररण-की गैल दिया-है। जी बीड़ियो धाबत-गया। ले बीड़ियो रेता-मया चर हिरण बी रेता-मया। जी बीर तो रेता-गया पर जी निसबुरक हिरण चर राजा कोई बीकड़ी की प्रम चक्कर-मया। जी हिरण बाकर जनो रेते-हो। जी राजा हिरण-ने मार-बेखी। जी सात बरस-की परखदी की सी मुस्क सार चर मे चार पड़ी। जी राजा बे-की माभों-बी मीनाक की बिप-मया। बाबाओं को बी-ई राजा। जी राजा बे मुरत नै र पौड़ा-ने मुरत। जी बी-ई खजाहू वाय-की माड़ी एक दीर-की टांगी है। जी मिर्गाड़ी-की कोई सुपर बीड़ियो बी दीर-की टांगी कने चार बड़ी राज्य-पर टांगी। जी दी चार जना चार बैंडी तो बीड़िया का मीनाक-की एक मामल्य बिप-रेता-है। जी बी-ई-ने उत्तर मार-ने बै-मया। बीड़ियो बे दाधु दें-दिया। बे-ई-ने दुमार-दिया। बौद्ध बीड़ियो बौद्ध। जी दी चार जना चार बैंडी तो बीड़िया का मीनाक-की एक मामल्य बिप-रेता-है। जी बी-ई-ने उत्तर मार-ने बै-मया। बीड़ियो बे दाधु दें-दिया। बे-ई-ने दुमार-दिया। बौद्ध बीड़ियो बौद्ध। जी दी चार जना चार बैंडी तो बीड़िया का मीनाक-की एक मामल्य बिप-रेता-है। जी बी-ई-ने उत्तर मार-ने बै-मया। बीड़ियो बे दाधु दें-दिया। बे-ई-ने दुमार-दिया। बौद्ध बीड़ियो बौद्ध। जी दी चार जना चार बैंडी तो बीड़िया का मीनाक-की एक मामल्य बिप-रेता-है।
INDO-ARYAN FAMILY.

RĀJASTHĀṆI.

JAIPURI (TŌRĀVĂTI).

CENTRAL GROUP.

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

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

Phul-ji ḍhatī ehō Sindī-kō rājā. So Sindī-kā rāj-maī Mērtā-kā
Phul-ji ḍhatī was Sindh-of king. So Sindh-of kingdom-in Merta-of
pindātā me bādiyō. Jad sāt barsā tānī me kōnyai bar’syō,
by-pandits rain was-tied-up. Then seven years during rain not rained,
jāko dēs hūtāl-hūtāl whai-gayō, kāl pār-gayō. Tād
so-that the-land rained became, a-famine fell. Then
kāhibā khib-as, ‘thā-kai tō Sindī-kā rāj-maī
by-those-who-say it-was-said-by-them, ‘you-of verily Sindh-of kingdom-in
Mērtā-kā pindātā me bādiyō-as. Hirnā-ki dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
jī-maī kīstūryō hirān chhai. Dī-kai sīg-yī-kai me bādiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
hirān-nai mārō. Jad thārā rāj-maī me bar’sai.’ So rājā
deer kill. Then your kingdom-in rain may-rain.’ So by-the-king
hajjārū ghorō lēr hirnā-ki gail diyā-chhai. So ghōrā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
thāṅtā-gayā, jē ghorā raitā-gayā ar hirān bi
became-tired, so-that the-horses remained-(behind) and the-deers also
raita-gayā. So ṛā to raitā-gayā, ar bō kīstūryō hirān
remained-(behind). So others verily remained-(behind), and that musk deer
ar rājā kōi saiktī kōs chalyā-gayā. So hirān thākar ṛūbō
and the-king some hundeds kos went-away. So the-deer being-weary standing-still
raį-gayō. Jaṅā rājā hirān-nai mār-geryō. So
remained. Then by-the-king the-deer-to having-killed-it was-caused-to-fall. So
sāt bars-kō āsūdō ehhō, sō mūsul dhār me ār pāryō.
seven year-of stored-up was, so pestle-(like) torrent rain having-come fell.
Sō rājā mē-kō māryō ghorā-kā lāmā-kai chip-gayō. Thāk-yō-tō tō
So the-king rain-of was-struck horse-of pommel-to clung. Weared indeed
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 Toller 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 weakened 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.)
JAIPURI (KĀTHAIŘA).

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 Kāṭhaiṛa, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipuri, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhaiṛa kā may be used as the sign of the accusative-dative and sūṛ as that of the ablative. The agent case of the second personal pronoun is tāi̯, the nominative being tē. The oblique form is also tāi̯. The proximate demonstrative pronoun is aī or o (fem. a), this; obl. sg. 徂; nom. pl. aī, obl. pl. gā. The remote demonstrative pronoun is wāi̯ or bō (fem. bē), obl. sg. wāi̯ or bō; nom. pl. bāi or wāi, obl. pl. wē.

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, bānyā (not bānyā-nai, which would mean 'to the shopkeeper'), by the shopkeeper; māi, by me; tāi, by thee; ī-nai, by this; wāi-nai, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms hair, having become; haiś-ī, immediately on becoming; haiśā, one who becomes; kāi (not khai) is 'he said'; kiyō is 'a thing said.' Jāyō or jāyē is 'be good enough to go.' Jāyō is translated 'you know.' 'Gone' is gīyō, gayō and gyō.

In other respects Kāṭhaiṛa is the same as Standard Jaipuri. We may note the change of i to e in forms like bākā-i, it will be sold; bākē, considered; pāg for pē in pāg chhātō, to be rid off; and jēd for jēd, then. There is the usual dissipation in ādē, half, bār for bār, enter, and even bāgōt as well as bāgōt, time.

An excellent example of the locative of the genitive occurs in āp-kōi ghar-kōi bārei, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipuri, though it probably occurs in that dialect, as I have met it in the Dāṅg dialects still further to the east. I allude to the Gujarāti 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, bānyā āp-kōi 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 Gujarāti.

Further examples of Kāṭhaiṛa will be found in Mr. Macalister's Specimens.
[ No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

JAIPOORI (KATHAIWAR).

Jaipur State.

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

एक वांछन की। रास-की मंगत दोनों ओर तुम्हारे घर में छता का। बाहर रास गियां एक चोर भर घर में बड़ा-मयो। जिस मंगत-से वांछन-ने नींद-से रीत की। मंगत-ने चोर-की ठीक पड़ा-मयो। जद वांछन भाग-की तुम्हारे-मन जगाई। जद तुम्हारे-ने कई बाज सेठ-को दसार-से चीखा चामी है। जो रास महत मही जी-की। तुड़े-मिया बराबर बड़ा-की। रास-का पता-ने नोका जाता-मे लेख-मे। जद तुम्हारे-कई चोर-का पाता बाहरी का-कहारा-का खुला-की में पड़ा-है। तुड़े-मिया नीमां में-देखे। चोर रासी का वाहा मन-से बचारी चोर घर में से बाहर से लाया। चोर चीज-के बाँटे काम है। जब बी चोर रास-का पाता-की पीट बाहर बैठा। चोर चीज-के बाँटे काम है। जब बी चोर रास-का बाँटे-की बीट बाहर बैठा। जब चोर बाहर से-में सभी-की वांछन पालकी बाहर वाप-का घर-को घन बना-लिया। पण में वांछन-की तो चोर बीर बाहर चीरी करणी। मीने मीने तुड़ा, चोर-के देखे बी-देह वांछन-की चीरी करवा जननी-गिया। रास-की मंगत चोर बांधू याग्या। चोर वांछन-की घन माल मारी एक गाढ़ते-मे बाहर चीरे मे कर लिया। जद वांछन-की देखी बाँधे करणी तो न जाना चोर मन ने मार नाकसी। जब नेही-ने कहा तो घन बना-लिया। जब वांछन भाग-की तुम्हारे-मन जगाई। चोर एक चोर। बाहर-पर चार बना। बाहरी-मे जा बैठा। जद दोनों टीमी चोरों बाहर लागी। जद में तो गंगा-की जायी। एक होटी-सी गाढ़े में मन बाहर घर घर बना। जद तुम्हारे बीची की मंगत गंगा-की जाया-को बाँधा। दुसरे मंगत-जागा। ऐ समापन चोर बैठा। जद दोनों टीमी चोरों बाहर। रास-की मंगत दोनों ओर तुम्हारे घर में मन बाहर बना। जद बाहर। रास-का घर तो पालकी बाहर घर घर बना। जद दोनों टीमी चोरों बाहर। रास-का मंगत दोनों ओर तुम्हारे घर में मन बाहर बना। जद दोनों टीमी चोरों बाहर घर घर बना।
[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀThAirā).

JAIPUR State.

(REv. G. MACALISTER, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek bānyū chhō. Rāt-ki bhagat dōnyū lōg lugāi ghar-māi
A shopkeeper was. Night-of time both husband wife house-in
sutā-ohhā. Ādi rāt giyā ek chōr ār ghar-māi
asleep-were. Half night on-having-gone a thief having-come house-in
ār-gāyō. Ā bhagat-māi bānyū-nai nīđ-sū chtt hō-gyō.
bar-gayō. Ŭ bhagat-maī bānyū-nai nīđ-sū chtt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
Bānyū-nai chōr-kō thik par-gyō. Jad bānyū
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
āp-ki lugāi-nai jagāi. Jad lugāi-nai kai, 'āj
āp-ki 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 dasāwār-sū chīthī-ā chāgī-chhāi, sō rāī bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
maigī hō-hi, tar-kai rīpyā barābar bahār-hi. Rāi-kā
dear will-be, to-morrow to-buy and equal it-will-be-sold. Mustard-of
pāthā-nai nīkā jābtā-sū mēl-dē.' Jad lugāi kai, 'rū-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
vessels outer verandah-of corners-in lying-are. To-morrow-even well
mēl-desyū.' Chōr ā bit sūhar man-maī bachāri,
I-will-arrange.' By-the-thief this thing having-heard mini-in it-was-thought,
rāi pātā-māi-sū bādar lē-chhāto; ār chū-sū kār
'mustard vessels-from having-packed-up take-away; other thing-from what
kām chhāi?' Jad bō chōr rāi-kā pātā-ki pōt
business is?' Then that thief mustard-of vessels-of package
bādar lē-gyō. Bānyū dekhi, 'ōr māl-sū
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
bachāry; rāi lē-gyō, māl-sū pak-chhūtyō.'
he-escaped; mustard he-took-away, goods-from he-was-rid.'
Jad dān āgyā-ā bō chōr rāi-ki jhōli bharar
Then day on-being-risen that thief mustard-of bag having-filled
bechāh-nai bajār-maī ly-āyō. To bajār-kā pīś-ki ḍhāi
selling-for bazaar-in brought. Then bazaar-of piece-of two-and-a-half
sēr-kā bhāw-sū majū. Jad chōr man-māi sam'jīh, seera-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,

'bānyū chālākā karar āp-kā ghar-kō dhan bāchā-liyō. 'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.

Pañ bī bānyū-kāi tō phēr bī chālar chōrī kar ni.' But that shopkeeper-in-of verify again also having-gone theft I-will-do.'

Mīnū bis dan bich-māi dēr phērū bī?

A-month twenty days interest-in having-given again also that-very


bānyū jāgyō. Chōr bānyū-kō dhan māl sārō ēk the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a

gāthī-māi bādār hā-nai kar-liyō. Jad bānyū bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
dēkū ak, 'hēlō karīyū, tō na jāpē chōr man-nai was-seen that, 'noise I-will-make, then not we-know the-thief me

mār-nākhī, ar hēlō nai karyō, tō dhan lō-jāśi.' 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 chad-gyō, bakhārī-māi jā-baithyō. Jad storehouse-on having-gone ascended, the-store-house-in went-vat. Then

bānyū diwō jōyō, ar lugāi-nai kai, 'māi by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
tō Gaṅgā-ji jāsyū.' Ek chōhō-sī gāthī-māi karpū-lattā bādār verify Gaṅges will-go.' A very-little bundle-in clothes having-tied-up

tyār huyō. Jad lugāi bōli, 'ō bagat Gaṅgā-ji jābā-kō ready he-became. Then the-wife said, 'this time Gaṅges going-of

kāt? Dannugyānī chalyā-jāyyō.' Ai samāchur chōr baithyō-baithyō what? At-daybreak please-depart.' These words the-thief seated-seated

sunai. Jad bā lugāi āp-kī ghar-kai bānai ār hears. Then by-that wife hōr-own house-of in-outside having-come

āpāśī-pāṇyā-nai jagāyā. 'Mhārō ghar-kō dhani Gaṅgā-ji jāy-chhai, the-neighbours were-awakened. 'My house-of lord Gaṅges is-going,
bār ē bhagat. Sō the chālar sam'jīhā-dyō kai, "dannugyānī now at-this time. So you-come remonstrate that, "at-daybreak

chalyō-jājē.' Jad das bī ādā bānyū-kā ghar-māi bhējā please-depart.' Then ten twenty men the-shopkeeper-of house-in assembled

hō-gyā, ar sārā jānā bī bānyū-nai sam'jīhāyō, 'bār, became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
tō, rāt chhai, dannugyānī thārī khusai chhai tō chalyō-jājē.'

indeed, night is, at-daybreak thy wish is then please-depart.'
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.’ Those words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. ‘My husband,’ said she, ‘is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.’ So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, ‘Now it is night. At daybreak, if you still wish to go, you can.’ The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?’ So by this trick the shopkeeper got the thief captured.
JAIPURI (CHAURASI).

The Chaurasi form of Jaipuri is spoken immediately to the south of Kāthairā, 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:—

<table>
<thead>
<tr>
<th>Territory</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Jaipur</td>
<td>99,773</td>
</tr>
<tr>
<td>In Lawa</td>
<td>3,360</td>
</tr>
<tr>
<td>In Tonk</td>
<td>80,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>183,133</td>
</tr>
</tbody>
</table>

Chaurasi differs hardly at all from Standard Jaipuri.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is ī, not ī, and that the interrogative pronoun kura, who? has an oblique form kura. 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.]

INDOARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNI.

JAIPURI (CHAURASI).

JAIPOURI (JAIPURI) STATE.

(Rev. G. Macalister, M.A., 1899.)
जह ती रोटी खार चालखां। बेठ-भौं पांझूं। ये रोटी खा-ली दाम धी-लिये। नशो चमे फ्री गियो। सखारी-ने बुलाई। बाबा दो बमत रोटी-का काम दाम हुया। सखारी-ने सोने की चीज देशाने झंगर तांटी याद राखू। जह जात देखी झंगर याद रेखा जबसी कांड़े था। जह जात पहार हुवा काँडर दीना। पछा पटक-दिया सखारी। मूं-ने तो खबर चीज यो झंगर-ई याद राखू। जह रोटी घांसे जात-ने पकड़ा ये-ने सखारी-ने नाखु काट लियो।
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀŚI).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

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

Dallī dēkh'baā gīyō Jāṭ ghōri-par chadār. Kōi dānā-
Delhi for-sering went a-Jāṭ marē-on having-mounted. Some days-
maī kōs tinēk uday pūchhīyo. Rāt par-γri uday-i rai-gyō,
in kōs about-three there arrived. Night fell there-veryly he-stopped.

Bhāg-phāṭir āthyo 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 uγi-i-sū Dallī kēnī-sū bānīyī mal-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).

Sō bānīyī-kai yā pan-barat sō kōi bol-łę
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak-(to-him)
dannūgyā pāili tō ū-kai baim par-jey. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
bōlai kōnai ū bagat-kā sō yō Jāṭ chālītō-i mājān-nai
he-speaks not. (At-)that time then by-this Jāṭ going-even the-merchant-to
kiyō kai, ‘Rām Rām.’ Jad ī gāl kādi. Jad Jāṭ
it-was-said that, ‘Rām Rām.’ Then by-him abuse was-made. Then by-the-Jāṭ
jūtā-kī
dini. Jad kōs tīrī Jāṭ tō ghōri-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāṭ on-his-part marē-from
utarar jūtā-sū kūtō gīyō, ar yō gāl kādyā
having-descended shoes-with beating went, and he-(the-other) abuse giving
gīyō. Jad Dallī-kai darūjai jatū jatū dan āth-gyō. Uday supāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
bōlāy, ‘kyō lāro-chhō rai?’ Jad bānīyī bōlō, ‘mā-lai jātī-
said, ‘why are-you-quarrelling eh?’ Then the-shopkeeper said, ‘me-to shoe-
pari; jattū, Khā-jī, thā-kai parai, tō of-(beating) have-fallen; if-so-many(shoes), O-Khan-ji, to-you were-to-fall, then
kā-jāṅg kāi whai.’ Jad mīyā bōlō, ‘mārēn kyō
who-knows what would-happen.’ Then the-Musalmān said, ‘to-me why
parai; thārai-i parai.’ Jad mīyā bōlō, ‘the
should-they-fall; to-you-only they-fall.’ Then the-Musalmān said, ‘you
larťâa larťâa ab kaññi jâsyō ?' Jad bânyû bûlyô, 'mârân, quarrelling quarrelling now where will-go?' Then the shopkeeper said, 'maharâjî, köf'wâlî-maî le-jâsyû.' Jad miyê bûlyô, 'kōf'wâlî-maî police-court-into I-shall-take-(him).'. Then the Musalmân said, 'police-court-into to mat jâwô, ar wâ bhatyârî ohhai, Yî-kai tō Jât-nai indeed do-not go, and that innkeeper is. Her-on-ôf verily the-Jât-to kai-dë, 'tû jâ,' ar tî thàrni gharâ chaljyo-jâ; ar dannûgû-ê tell, 'thou go,' and thou thy to-house go; and at-day-break-even bhatyârî-ka-sû Jât-nai pakar-lyâjê. Ar ū-bagat-kâ-i the-innkeeper's-(house)-from the-Jât do-you-seize-and-bring. And at-that-time-even köf'wâlî-maî le-jâjê, sô nyâw ho-jâsî. Ar abât thé police-court-into take-away, then justice will-be-done. And now you köf'wâlî-maî jâsyô tò dönya-maî-tî baîthô-dësî, ar nyâw police-court-into will-go then you both-ôn will-be-imprisoned, and justice dannûgû hôsî.' Jad Jât tō bhatyârî-kai chaljyo-giyô; 'at-day-break will-be-done.' Then the-Jât on-his-part the-innkeeper-to went; ar bânyû bânyû-kai gharâ chaljyo-giyô. Bhatyârî and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper rât-ki bagat Jât-nai rôtî chôkhî khuwâî. Rât-ki-rât tō night-of at-time the-Jât-to bread good caused-to-eat. At-night then rôtî khâr sô-giyô. Dan ūgyô ar bânyû bread having-eaten he-stept. The-day broke and the-shopkeeper ayo gharâ-sû, 'châl uth köf'wâlî-maî châlî.' Jad ki, came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said, 'rôtî khâr chaîlsî.' Baîth-ghyô bânyû. Î rôtî 'bread having-eaten we-will-go.' Saî-down the-shopkeeper. By-him bread khâ-îi, dûrû pi-liyô; nasô gañhû ho-giyô. Bhatyârî-nai was-eaten, liquor was-drank; intoxication great became. The-innkeeper-to bulâî, 'thârâ dô bagat rôtî-kâ kâî dâm hûyâ?' Bhatyârî it-was-called, 'thy two times bread-of what cost is?' The-innkeeper bolî kai, 'asî obij darâwô ûmar-tâî yâd râkhû.' said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.' Jad Jât dekhî, 'ûmar yâd raibâ jâsi Then by-the-Jât it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing kâî dyô?' Jad Jât pachâs rapyâ kâdar what shall-we-give?' Then by-the-Jât fifty rupees having-taken-out dînâ. Pachhâ paîtâm-diyê bhatyârî. 'Mû-nai tō were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed asî chij dyô ûmar-i yâd râkhû.' Jad ris àî such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came Jât-nai, pakar Y-nai bhatyârî-nai nák kât-liyô, the-Jât-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 Musalman soldier said to him, ‘why should they fall on me? It is you they have
fallen on. Where do you intend to go to while you are fighting?’ Said the shopkeeper,
‘Sir, I’ll take him straight to the police-court.’ Replied the Musalman, ‘don’t do that.
Here is this innkeeper here. Tell the 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.)
JAIPURI (KISHANGARHİ).

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 Kāthaiṇa and Chaurāsī forms of Jaipuri are spoken. A very similar form of Jaipuri is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipuri of Ajmere.

It is estimated to be spoken by the following number of people:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishangarh</td>
<td>93,000</td>
</tr>
<tr>
<td>Ajmere</td>
<td>23,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>116,700</td>
</tr>
</tbody>
</table>

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwārī, and, in the south, where it adjoins Mewar, Mēwārī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is ḫā, and its genitive is mārō. ‘Thou’ is tē. ‘These’ is ā. The demonstrative pronoun bō has its oblique form ḫē or ḫē, and jā, that or which, has its oblique form jīn. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNÎ.

JAIPURI (KISHANGARHİ). DISTRICT AJMERE.

एक राजा-वी बेटी-में भूत आती-हो । और एक आदमी राज खाती-हो । राजा
बारी बाबा-तिहो । वारी-वी लोग जाता-का । एक दिन एक खुस्सा-का बेटा-की बारी
हो । अर जी-का घर-सों जो दिन एक पावणो आयो । अर भारा रोबा लाखा । जद आ जूँ रोही थे बूँ रोही-हो ।
खुस्सा वी वारे एक-छोटे बेटे के हो । और रे राजा-की बारे-में भूत आती-हो । भो रोजकी एक
आदमी खाते-के । भो आज मासा बेटा-की बारी हो । भो आज जूँ जाती हो । जद भी खंडे
तुँ रोबा जाता । भारा बेटा-की बुद्धि छूँ जाते-को । राजा राजा-दे बी गयो । और एक-हरा
एक दुर्गे रुखता-दे भूत आतो । चक्रबी जद रियासत भारा-में गई तो चारे-मे भींकी
लड़की-ले देखी । चक्रबी जद रियासत बीत खुस्सा-दे एकाकी बुलायो।
राजा खंडे राजा-की बारी-की बारी हो । भो बारे-जे बेटा-की बारी की । भो बारे-जे बेटा-की
बारी एक राजा भारा-में एक पावणो आयो-बे । भो बारे-जे बुलायो। और सारी चस्के जूँ ।
और बारे-दे छ-मे परजाती और आधी राज दे-दियो।
TRANSLITERATION AND TRANSLATION.

Ek rājā-ki bēṭi-māi bhūt ātō-ehō. Ēr ēk ād‘mī
A-certain king-of daughter-in evil-spirit used-to-come And one man
rōj khātō-ehō. Rājā bārī bādh-di-ehō. Bārī-sā
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
lōg jātā-ehō. Ēk dīn ēk khumār-kā bēṭā-ki bārī chū. Ār ū-kā
people used-to-go One day one potter-of son-of turn was. And his
ghar-māi ū dīn ēk pāw-nō āyō. A sārā rōbā lägyā. Jad
house-in that day one guest had-come. These all to-cry began. When
ō pāchhī, ‘thē kyā rōwō-ehō?’ Khumārī bōlī, ‘mārāi
o parchhi, 'the key rowo-eho?' Khumari said, 'marai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
ēkhi bēṭō chhai; ēr ī rājā-ki bāi-māi bhūt āwai-ehai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
sō rājīnā ēk ād‘mī khāwai-chhai. Sō āj mārā bēṭā-ki bārī
and every-day one man he-eats. And to-day my son-of turn
chhai, sō ō ūthai jānāi. Jad ō khaī, ‘tū rōwē
is, therefore he there will-go.’ Then by-him it-was-said, ‘thou cry
mat. Thārā bēṭā-ki hadh‘li hū jāū-lō.’ Bāt hōtā-ī bū
do-not. Thy son-of instead I will-go.’ Night as-soon-as-became he
gayō. Ēr āg-par ēk dawāi rakh-tāi bhūt bhāgo.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
Tad‘kāi-i jad bhaṅgān bhuār‘bā-īnai gāī tō bāi-nāi
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
chōkhī tarah-sāī dékhi. Bhaṅgān jār rājā-nāi
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
khaī. Rājā hār-kārō bhej khumār-nāi pak‘rā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
bulāyō. Rājā khaī, ’rāt-nāi thārā bēṭā-ki bārī chhi.
he-was-sent-for. By-the-king it-was-said, ‘last-night thy son-of turn was.
Sō kī karō?’ Khumār khaī, ’mārāj, mārāi ēk pāw-nō
By-him what was-done?’ By-the-potter it-was-said, ‘sire, to-me one guest
āyō-chhai, jin-nāi khānāyō-ehō.’ Rājā ūn-nāi bulāyō Ēr sārī
come-has, whom-as-to sent-he-was.’ By-the-king him-as-to he-was-sent-for and all
hagigat pūchhi. Ēr bāi-nai ū-nai parṇā di, Ēr ādhō history was-asked. And daughter-as-to him-to in-marriage she-was-given, and half rāj de-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.
JAIPÜR (NÄGARChäl).

The Nāgarchāl variety of Jaipuri is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—


It differs very slightly from Standard Jaipuri. The pronoun of the first person is mē, as well as mā, and the pronoun of the second person is ta, as well as tā, with an oblique form the, as well as ta. The relative pronoun is jō, not jō. As a specimen, I give a portion of a folksale, 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.

RĀJASTHĀN.

JAIPÜR (NÄGARChäl).

Jaipur State.

(Rev. G. Macalister, M.A., 1899.)
[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJĀSTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Ek kāg̣li to chhō, ar ek harān chhō. Ya dōnyā-kai bhāyailāchārō to chhō. Dan-maī to ṛp-kai chhāwai friendship there-was. The-day-during verily themselves-of in-the-wish jāthai chejō kary-ābō-karai, ar rāt-nai dōnyā sāmal there picking-up-of-food doing-they-do, and night-at the-both together hō-jāwai. Kāg̣li to āpar rōkh₃rā-par baith-jāwai, ar used-to-become. The-crow then above tree-on would-sit, and harān rōkh₃rā-kai nihai baith-jāwai. Ya dōnyā-kai jyā asyō the-deer tree-of beneath would-sit. These two-to love so ghanū jō kēt dan badit-hō-gīyā. Ek dan syāl-kai ar much-(was) that several days passed. One day a-jackal-to and harān-kai maḷāp kāthai-i huyō; jad syāl yā the-deer-to meeting in-some-place-even took-place; then the-jackal this bachyārār bōlyō-as, ‘yo harān mōṭō chhāi; ī-sū bhāyailāchārō kārār thinking said-about-him. ‘this deer fat is; him-with friendship making kāthai-n-kāthai ī-nai phūd-māi phasār marā-mākhiwān.’ in-some-place-or-other him-to a-net-in entrapment let-us-cause-to-be-killed.

Jad ī-nai bōlyō-as, ‘ā-rāi harān, āpŚ bhi bhāyailā Then him-to he-said-to-him, ‘come-O deer, (let-)us also friends mād-jāwā.’ Jad harān bōlyō kai, ‘kāg̣li ar maī begin (i.e. become’). Then the-deer said that, ‘a-crow and I bhāyailō mād-rayō-chhāi, ar tū kaiāi-chhāi, “āpŚ mād-jāwā.’ friends are-already-become, and then sayest, “(let-)us become(friends.”)

Tō mhū tō mhārā bhāyailā kāg̣li-nai pūchhyā banā τai-sū Then I indeed my friend the-crow-to asking without thee-with bhāyailō nai māḍū.’ Jad syāl bōlyō-as, ‘tū thārā friend not may-become.’ Then the-jackal said-to-him, ‘thou thy bhāyailā-nai kāl būj-jē; maṛ thārā gōdāi ān-chhā, āpŚ bhāyailā friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends
māḏā-lā.' Jad harañ ḍhān-kā ū-i rōkhṭā nihchān shall-become.' Then by-the-deer sunset-at the-same tree under
kāg'ū-nai būjī kī, 'rai bhāyālā, māh-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
mālyō-chhā; jō ū yā kī-'s, "āpā bhāyālā māḍ-jaṅā." met-us; 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'ū bōly-ās, 'māhārō kaibō mānai-chhā, we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
tō tū syāl-sū bhāyālō mat māḍāi. Kōi dan syāl then thou the-jackal-with friend do-not become. Some day the-jackal
tā-nai khāthāi-n-khāthāi dagō karar phād-māi phasā-ā-dē-gō. thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.
Jad phēr dūs'rái dan ū syāl-ār harañ mālyō. Tō kai, Then again on-next day that jackal-and the-deer met. Then he-says,
'āj tō tā thārā bhāyālā-nai būjāyō? Ab āpā 'to-day then thou thy friend-to must-have-asked? Now let-us
dōnyū bhāyālā māḍā.' Jad harañ bōlyō, 'n-ārī bhāi syāl, both friends become.' Then the-deer said, 'O brother jackal,
māhārō bhāyālō to nāt-gyō-ās, "tū bhāyālō mat māḍā."' my friend indeed refused-to-it, "thou friend do-not become."' Jad syāl bōly-ās, 'āpā tō māḍ-syā." Jad Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
syāl bī ḍhān-kā ū-ki lār-lār ū-i rōkhṭā nihchā the-jackal also the-evening-in him-of with the-same tree underneath
ghū jāthāi kāg'ū-r harañ baithāi-chhā. Jad harañ kāg'ū-nai went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
phēr būjī kai, ū-yōtō mānai kōnāi; bhāyālō māḍ-hā āgī-ā again asked that, 'this-indeed yields not; friend becoming for
ā-gyō.' Jad kāg'ū bōlyō, 'tū māhāi mānai-chhāi tō ī-sū has-come.' Then the-crow said, 'if'-thou me obey-dost then him-with
karar ta-nai kōi dan mārā-ghalāśī.' 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 Jaipuri 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 Jaipuri spoken. Towards the north it is more mixed with Standard Jaipuri. The number of its speakers is estimated to be—

<table>
<thead>
<tr>
<th>Pure Rājāwāṭī</th>
<th>Mixed dialect</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>133,939</td>
</tr>
<tr>
<td></td>
<td></td>
<td>32,510</td>
</tr>
<tr>
<td></td>
<td></td>
<td>176,449</td>
</tr>
</tbody>
</table>

Rājāwāṭī has immediately to its east the Dāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb hai bó (Jaipuri vhaibó), to become. Its principal parts are as follows:—


Present tense:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hā</td>
<td>hē</td>
</tr>
<tr>
<td>2. hai</td>
<td>hō</td>
</tr>
<tr>
<td>3. hai</td>
<td>hai</td>
</tr>
</tbody>
</table>

The future is hā-tō, etc., or hai syū, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarāṭī form of the impersonal construction in which the verb is attracted to agree with the object with nai. Thus, chaṛi bāchhā-nai dēkhyā (not dēkhyō), the hen-sparrow saw the young ones. Similarly, chaṛi chaṛō-nai hīyō, the hen-sparrow said to the cock; but rōjā kī, the king said, in which kī agrees with the feminine bāt 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.

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[ No. 30.]

INDO-ARYAN FAMILY. C E N T R A L G R O U P.

RĀJĀSTHĀNĪ.

JAI PUR (RĀJĀWĀTĪ).

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

Jaipur State.
[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNI. JAIPUR État. (Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek tō charō chhō, ar ēk charī chhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
dōnyā-kō ghusālō rājā-kā mail-kai maī-nai chhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
charī-kai Tarōkī-nāth-kā parṭāb-sū bacheinā hiyā. Tō
the-hen-sparrow-to Tarōkīnaath-of favour-by young-ones became. Then
wā bacheinā-kī wā charī-kī ar charī-kī parīt
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
dēkhar rānī bhot khusā hī. Wā rānī
having-seen the-queen very-much pleased became. That queen
charī-charī-kī bōli sam'jai-chhi.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.

Charī charī-nai kīyō ak, 'maī mar-jāu,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,
tō mharā bacheinā dukh nai pāwai.' Charī bēlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
kāī wāstāi tō tā marai-chhai, ar kāī wāstāi thārā
'(for-)what reason then thou shouldst-die, and (for-)what reason thy
bacheinā dukh pāwai? Taī jasi charī pher ma-nai
young-ones pain should-suffer? These like hen-sparrow again me-to
mañā bi tō kōnai; ar jō kādāt tō mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
tō yōi mharā dharam chhai ak maī nai par'nū, ar
then this-alone my vow is that I not (am-)to-be-married, and
bacheinā-nai par'bastā kar-leśyū.' Ye bālā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
kaṭār hiyā, jō rānī sun-ri. Das pāč dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
nak'lyā, ar charī mar-gai. Ab charī
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
khurāb, ar ab rānī chhai, sō dēkhrī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained
chāñ-ñai ar bachechā-ñai. Chyār dan-kai pāchhāi-i
the-cock-sparrow-to and the-young-ones-to. Four
days-in-of after-even
chāñ chhai, sō dus'ri chāñ lī-āyō. Wā chāñ
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
ñi chāñ-kā bachechā-ñai dēkhāā; dēkh'āā-
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
chāñ-kai to tan-badan-māñ āg lāg-gī, ak yē to
the-hen-sparrow-of indeed body-in fire burned, that these surely
sauk-kā cchōrā chhai. Sō chāñ to wā-kai
co-wife-of children arc. Therefore the-cock-sparrow on-the-one-hand them-of
wā'stāi chūgō ly-āwai sō āchhyō ly-āwai, ar wā chāñ
for picked-up(food) brings that good brings, and that hen-sparrow
cchhai sō bāk-kai māñ-nai-sū galyā kāttā cchūch-māñ ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
wā-nai wā kāttā ly-ār dē wā bachechā-ñai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
māñ-nai wā bachechā-mar-gīyā. Ab ū rāñ-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
'asāyā jyō tū mar-jāwai, tō rājā bī dus'tō biyāw kar-le,
in-this-way if thou die, then the-king also another marriage will-make,
ar thārā bachechā-ñai wā asāyā-ī már-nākhāi. Janāwā-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
māñ-nai yō ir'kho chhai, tō rāyā-nai tō pūro ir'kho
among this ill-will is, then queens-among indeed complete ill-will
baitō-i āyō-chhai.' Wā chāñ-kā bachechā-kō ar chāñ-kā
becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
rāñ-kai bāñ ēk sōoh cchā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
pūchhī rāñ-nai ak, 'Rāñi, thārāi attō sōch kāī-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
chhai? Nai nambō, nai baith'hō, nai dīl-kai āp'rá-nai khusi.
is? No bathing, no sitting, nor body-in-of on happiness-(is)
Asyā kāñ sōch chhai thārāi? So ma-nai khāi.' Rāñi
Such what anxiety is to-thee? That me-to tell.' By-the-queen
kiyō'-k, 'Mhārāj, ma-nai tō kāī-ī bāñ-kō sōch kōnai.
it-was-said-that, 'Oh-mhārāj, me-to indeed any thing-of anxiety is-not.'
Rājā ki, 'tō attī udāśī kāī-ki chhai thārāi?'
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
Jad rānī ki, 'Mhārāj, mhārāi ēk kāwar chhai; baras
Then by-the-queen it-was-said, 'Oh-mhārāj, to-me one son is; years
pāchēk-ki ūmar chhai; ū-kō mhārāi pūro 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.)
AJMÉRÍ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhi variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Márwārī, 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 Kishangarhi, and is locally known as Dhaundārī, one of the names of Jaipuri. In the west of the district the language is a form of Márwārī. 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 Jaipuri. 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:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmērī</td>
<td>111,500</td>
</tr>
<tr>
<td>Jaipuri (Kishangarhi)</td>
<td>29,700</td>
</tr>
<tr>
<td>Márwārī</td>
<td>206,700</td>
</tr>
<tr>
<td>Mēwārī</td>
<td>24,100</td>
</tr>
<tr>
<td>Hindōstānī</td>
<td>41,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>13,935</td>
</tr>
<tr>
<td>Total</td>
<td>429,339</td>
</tr>
</tbody>
</table>

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 Jaipuri. Mēh-nāi is ‘to me’. Besides the standard forms the pronoun of the third person takes the forms sōi and sē both in the nominative and in the oblique cases. The negative is kōna, instead of kōnā.

[ No. 31. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  DISTRICT AJMERE.

काला आयात-की की बेटा का । वो देयोक्ती की वी बाप-नें खियो वाप कारे पाती आचे की धन बन-नें देने । बो भाप-नों धन वो-नें बाइ-दियो । आर वाप दन कीन हुआ के कीटी बेटा सवन धन भेको कर दूर देह बेटी-नाग । आर उने दाम-दाम दुलापण-में खो-दिय । आर लद वे समका खरच कर-कुदर व निज-में वरी बाइ पड़ो आर वे सुंगतो कीवा बान्य । पर बल-बा रहवाला-सू मखबर अर जो हं-की रेख-री मूर चराना मेंवी । अर की मूर वात-रा जो कीड़ा-सू ये मरवा-की बाबा की । पण कोई जो-नें दौला नाहीं । अर जो जो-नें चेत हुयो व कोडी कारा वाप-की काटक चाकरी-की रेटी वणी । अर जो तो मूका मह-की । में कीवर खारा वाप को जार-की अर जो-नें कहस्त वाप में राम-नी-को अर गारी टोनया-की आम बाप कीहो-के अर यारी बेटा बाहबा विस्तो नाहीं रही । जो-नें खारा नोकरा
[ No. 31.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

RĀJASTHĀNI.

AJMERĪ DIALECT.  

DISTRICT AJMER.  

TRANSLITERATION AND TRANSLATION.

Kasyā ṣāḍmi-kai ḍō bēṭā cẖhā. Wā ḍoyā-mā ḍẖōṭō

A-certain man-to two sons weere. Those two-among the-younger

cẖhō wō bāp-nai kiyō, ‘bāp, mẖẖārē pẖ̃ēti āwai ḍẖan

was by-him father-to it-was-said, ‘father, to-me share comes that wealth

mẖ-nai dē-dē.’ Or ṣā-kō ḍẖan wā-nai bāṭ-diyō. Ar ghaṇā dan

me-to give.’ And his-own wealth them-to was-divided. And many days

dōṅ hūyā kai ḍẖōṭō bōṭō sab ḍẖan bẖēḷō kẖar dūr

not became that the-younger son all wealth together having-made a-far

dēs chal-yō-gayō. Ōr ūdai dām-dām nṛcẖāhāpaṇā-māṅ khād-diyō.

country went-away. And there every-furthing debauchery-in was-squandered.

Ar ṣā-dā wāi sāg-lō kẖarach kār-chukyō wā mult-māṅ jaṅgī kāṅ

And when he all expense had-done that country-in a-great famine

paryō, wāi mẖg-tō hōbā lāgyō; par wāṭẖai-kā rẖẖālā-sū

fell, and he a-beggar to-be became; but that-place-of an-inhabitant-with

māḷyō. Ar ū ū-kō kẖēt-māṅ sūr cẖarábā bẖēļyō. Ar ū

he-joined. And by-him his field-in swine to-feed he-was-sent. And he

sūr khātā-cẖhā jī cẖhōdā-sū pēṭ bẖar-bā-kō tyāṅ cẖhō. Pan

swine eating-were those husk-with belly filling-of ready was. But

kōṅ ū-nai dinā nāhī. Ar jād ū-nai chēt ḍẖōyō

by-anybody him-to was-given not. And when him-to consciousness became

wa kāḥyō, ‘mẖẖārē bāp-kāi kẖattā-’k chẖẖāṭ-kāi

by-him it-was-said, ‘my father-out-of-the-house how-many servants-to

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rōi ghani chhai; ar maī to bhūkā marū-ohhū. Maī ūthar
bread much is; and I indeed of-hunger die. I having-arisen
mharū bāp-kanē jāē-lō ar ū-nai kahasyū, “bāp, maī Bām-jī-kō
my father-to will-go and him-to will-say “father, by-me God-of
ar thārō dōnyā-kai āgai pāp karyō-ohhī; ar thārō bèthō kah’hā
and thy both-of before sin done-is; and thy son to-be-called
jisyō mahī rahyō; mhu-nai thārū nōk’rā jīyān ēk nēkar
worthy-of not (I-)remained; me-to thy servant like one servant
rākh-lai.”’ Ar wai ūthyo ar bāp kōre āyō. Wō dār-hi
keep.”’ And he arose and father near came. He at-a-distance-even
ehō kai ū-kō bāp ū-nai dēkh-liyō, ar ū-par diyā ā-gāi.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
Ar dāurār ū-ki gajā-sū mālyō ar bāchhī liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
bēthō bāp-nai kahyō, ‘maī Par’mēsar ar thārī ākhyā-maī
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
gūnō karyō-ohhī. Ar thārō bèthō kah’hā jisyō mahī rahyō.’
siu done-is. And thy son to-be-called worthy-of not (I-)remained.’
Paṇ bāp āp-kā nōk’rā-nai hukam kiyō kai, ‘āchhā-hū
But by-the-father his-own servants-to order was-made that, ‘good-than
āchhā kāp’tā lyāō ar ū-nai pairā-dyō, ar bāth-maī chhāllī
good clothes bring and this-to cause-to-wear, and hand-in a-ring
pairā-dyō, ar ū-kā pag-maī pagār’khu. Āp’nō khāō ar maī-
put, and this-of feet-in shoes-put. Let-us eat and merriment
karō. Kyā-kai wai mharō bèthō mar-gayō-ohhū, ar pāchhō ji-gayō-ohhī;
make. Because he my son dead-was, and again alive-is;
ū gam-gayō-ohhū, ar pāchhō lādy-āyō.’ Ar wai khūsī kar’hā
he lost-was, and again is-found.’ And they pleasure to-do
lagyā.
began.
Hārauṭī.

Hārauṭī is the language spoken in the states of Bundi 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 Mewari employed by the Minās 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:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hārauṭī</td>
<td>553,395</td>
</tr>
<tr>
<td>Mālvi</td>
<td>80,928</td>
</tr>
<tr>
<td>Others</td>
<td>84,688</td>
</tr>
</tbody>
</table>

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 Shlopari or Sīpaṭ) in the Shlopar 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:—

<table>
<thead>
<tr>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundi (including the Chieftship of Shahpura)</td>
<td>330,000</td>
</tr>
<tr>
<td>Kota</td>
<td>553,395</td>
</tr>
<tr>
<td>Gwalior</td>
<td>17,000</td>
</tr>
<tr>
<td>Gwalior (Shlopar)</td>
<td>45,000</td>
</tr>
<tr>
<td>Tonk (Chabra)</td>
<td>17,000</td>
</tr>
<tr>
<td>Jhallawar</td>
<td>25,706</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>991,101</strong></td>
</tr>
</tbody>
</table>

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 Bundi 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 aː. Thus, where Jaipurī has kā, to, Hārauṭī has kē. The letter w is preferred in infinitives like hōwā, to become, and in other words, such as awāyāb for asbāb, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition aː, while in Jaipurī the agent never takes this suffix. Thus we
have chhōś’kya’-né kahi, the younger son said. Nē is, however, also used as a sign of the dative-accusative, like the nai of Jaipuri, as in kās ñ-u-ñē kās nhai dētō, no one used to give anything to him. In one instance the termination hé is employed to indicate the dative. It is kētā-’k mhan’tyē-hē rōśī misē-ahē, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 253 and 263). Sometimes kō is the sign of the dative-accusative, as in ek-kō gōdē bālār, having called near (him) one (servant).

Verbs of saying do not govern the dative with nai of the person addressed, as in Jaipuri, but take the ablative with sē, as in Western Hindi. Thus, bāp-sē kahi, he said to the father.

The pronouns show greater divergence from Jaipuri. All the Jaipuri forms occur, but we have also mīhē or mē, I; mēhē, we; mīē, mīhē, or mēi, to me; ma-nē, by me (agent); mēhē-kō, of me; tē, to thee; wāē or wē, to him; wēē, to them. For ‘this’ (besides yō, feminine yā) we have ū used in the nominative as well as in the oblique form; similarly, ū is both nominative and oblique for ‘he,’ ‘that.’

The genitive of the reflexive pronoun is both ōp-nō and ōp-kō, but ōp-nō also means ‘our’ (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārauṭī does not otherwise differ (if we allow for the frequent preference of ū to ai) from Standard Jaipuri.

As samples, I give a version of the Parable of the Prodigal Son, and a folkslate from the state of Kōṭā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwaṇī 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 Mahājani script, which is really the vernacular character of Mārwaṇī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as gōdē for gōđē), and have supplied omitted vowels.
[No. 32.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  State Kota.

Hārauti.

Specimen I.

देश सातारा च रोपेका दो गायक लोटे
नरायणुहाने एक मटा पाणी होमन
जिमा मुरें मन हे जागो नागो जुन माफुगा
धन जारी पाणी मारी होता नहीं जागूँ
छोटे छोटे छोटे छोटे बालमो जानिया-
कलम डूं ठाय नकोमी ठिकूँ न ठिकूँ
एकहरु-आठ जोलोरी होमन-पुगानुहा
आ-नगोदो जोरी पन्नूँ दी-जरुँको अफीपुरो सोमवार नाग दे जिहरे श्रे
हुँ-जे दरमाला अफुरा जानगाड़ा

राजारो-चौके राहार ऊना ओलोमधुम नहीं
जेडी के मनु मन मानका नीति पकर
હારાઉટી.


d10.5cm
ની જાણમાણા ઉત્તર – પૂર્વ ઉત્તરના છત્રા ના કોંપની ના હું ના હું ના ઉત્તર.

માણા વાતાવી સૌ જ ખુચી દેવાયે મુરસ્ત રાખા લાખ મુરસ્ત લાખ જી હું માણા માણા માણા માણાની રે રે રે રે રે 

ના વાયુની જી જી કે મુનમાણા માણા ગોલી યોગો – પાવ્યાણિ ફ્લો ફ્લો ફ્લો 

ગણ તે માણા માણા માણા માણા માણા 

અગ જી ની લાંબા લાંબા લાંબા 

વડુઠા શાંત શાંત શાંત શાંત 

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અનંત દગ્ધની ચોરી ચોરી ચોરી 

શાંતની ચોરી ચોરી ચોરી
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

HĀRAUTI.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsamī-kē dō bētā cchā. Wā-mē-sū chhoṭ'kēyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
kahī, 'dājī, māhārī pāti-kō dhān jō mū pugai-chhāi mā-nāi
it-was-said, 'father, my share-of wealth which to-me falls me-to
dē-khānō.' Sō û-nē āp'nō dhān wāî būt-diyō. Ghanā din né
give-away.' So him-by his-own wealth to-them was-divided. Many days not
hōwā pāyā-chhā, kē chhoṭ'kēyō bētō sārō māl-as'wāb s'hūrā
1 to-become got-were, that the-younger son all property having-collected
dūr-desā chhoṭ-giyō, ar utē kuchān rāhar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
dhān bīgar-nākhōyō. Jab gōdē kāī bi na rhiyō, ar uchē
wealth was-wasted-away. When nearly anything even not remained, and there
kāl bi padyō; to ghanō nādār hō-giyō. Phēr wāhā ū
a-frain was also fell; then very destitute he-became. Again there that
des-kā ēk āsamī gōdē rhaiwā lāgyō. Ū-nē śhi āp'nā
country-of a person near to-remain he-began. Him-by him his-own
khetā-mē sūr charāwā-wēi mēlyō. Ar ū-nē wahā nōlā-sū pēt
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
bharōwō buoharyō kē jāī sūr khāwā-kārē-chhā; ar
1 to-fill it-was-thought that which the-swine eating-continually-were; and
kōi ū-nē kāī nthai dēto. Jad ū-nē yād pari to
kōi anyone him-to anything not used-to-give. When him-to memory fell then
bachārī kē, 'm(h)ārā bāp-kā kētā-kū mhan'tyā-hē it'ī
it-was-considered that, 'my father-of how-many servants-to so-much
rōtī miḷā-chhā kē wā-kū khāwā pāchē bhi bāh rahai-chhāi;
bread is-got that they-to eating after even over-and-above remains;
ar mū bhūkē marī-chhā. Ab m(h)ārā bāp gōdē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
ar ū-sū kahā-gō kē, "hē dājī, mā-nē Par'mēsūr-kē sau'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

1 'S' represents an aspirated s (श), and is written with an apostrophe to distinguish it from the ordinary sh. This
sound is also found in the Gujarātī of Kathiawār, vide post, pp. 420 and ff.
अप-को मुदा अगे पाप कर्यो-चहाँ। कारण अप-को बेठो बाग्वा
you-of face before sin done-is. For this reason you-of son to-be-called
जोग नहै चहुँ। भारती स बेठो एक महानत्या जी रिखल-लो।”
worthy not I-am. But now we you-of a servant like keep.”"
जब उ उठवा अप-का बाप गोरे गियो। अर दुर्हि चहो
Then he having-arisen his-own father near went. And distant-even he-was
कै उका पिता-ने उ देखर दिया kari, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
उ-का गरे जा लाग्यो, अर चहुँमो। लायका उ-से कही
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
के, ‘हे दाजी, भारती सर्नमुख ar अप-के मुदा अगे मन-ने
that, ‘O father, God-of before and theee face before me-by
गहनो पाप कर्यो, अर मह अप-को बेठो बाग्वा जोग नहै चहुँ।’
great sin was-done, and I you-of son to-be-called worthy not am.’
ए पर पिता-ने अपना चाकरी-सू kahi के, ‘धना बहार
Then again the-father-by his-own servants-to it-was-said that, ‘very heavy
बाड्का पोसकह khaḍar निप्पार्वो; अर उका हात-में मुद्रि
costly robe having-taken-out him clothes; and him-of hand-in a-ring
अर पागु-ने जुतार्ने प्पार्वो। महान jīmāgā ar अनंद कारगाद;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
कुई केह यो म(ह)ारो बेठो मार-गियो-चहो, प्पार्वी jīयो-चही; ar gām-गियो-
because this my son dead-gone-was, again alive-is; and lost-gone-
चही, प्पार्वी पायो-चही;’ जागे चहसी कार्वा लाग्या।
was, again found-is.’ Then they happiness-to make began.
उ-को हादो बेठो माल-में चहो। अर जागे उ आठi bagat जाग
Him-of the-elder son field-in was. And when he coming time house
गोरे पोप्पीयो, तो बाजो अर नाच सन्यो। अर उने अप-का
near arrived, then music and dancing was-heard. And him-by his-own
चाकरी-में सू एक-का गोरे bulār पुख्हीयो हे, ‘यो काँि
servants-in-of one near having-called it-was-asked that, ‘this what
हो-रियो-चहाँ?’ उने उ-सिं कियो हे, ‘था-को भाई अयो-चहाँ,
happening-is?’ Him-by him-to it-was-said that, ‘thee-of brother come-is,
जी-की थाका बाप-ने गोति kari-चहाँ; क्युँको व-ने अप-को बेठो
wherefore thee-of the-father-by feast made-is; because him-by his-own son
जीवतो-जाग्तो पयो-चहाँ। भारती उने रोस karyo, ar मेहँ्ताँगि mai
living-waking found-is.’
But him-by anger was-made, and inside not
जावो चहायो। जागे उ-को बाप उ अर मानवा लाग्यो।
to-go wished. Then him-of the-father to-him having-come to-entreat began.
तो उने बाप-सिं kahi हे, ‘डेक्हो, मुै आत्रार bar'सिं
Then him-by the-father-to it-was-said that, ‘see, I so-many years-from
तहाँ सेवा kari-rियो-चहुँ; ar थाको कियो मान-ने kadi
thee-of service doing-om; and thee-of that-which-it-said me-by ever
nai tālyo. Pher bhū thā-nē m(h)ārē ek ur'nō bhi nbi
not was-disobeyed. Again also thee-by to-me one kid even not
diyō kē mārā bhālū-nē goth tō dētō.
was-given that I my friends-to feast indeed might-have-given.
Parantu yō thā-kō bētō jō bhag*lanā gōdē rahar
But this thee-of son by-whom harlots near having-remained
āp-kō sārō dhan bagād-nākhyō ū-kā ātā-hī thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
raśī kari.' Jīn-pē bāp bōlyō kē, 'ārē bēṭā, tū-tō
dinner was-made.' This-on the-father said that, 'O son, thou-verily
m(h)ārē gōdē sādiw rhiyō-chhai, ar jō-kneeh m(h)ārē gōdē chhai
me near always remained, and whatever me near is
sō thāro-i jān. Parantu kusi karwō ar rājī hōwō
that thine-even know. But rejoicing to-make and happy to-become
jōg chhai, kāran yō thārō bhāi mar-giyo-chhō, sō phērū
proper is, because this thy brother dead-gone-was, he again
jiyō-chhai; ar gam-giyo-chhō, sō phērū pāyō-chhai.'
alive-is; and lost-gone-was, he again found-is.'
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

Hārauti.

KOTA STATE.

SPECIMEN II.

एक चरण-में दुर्गक वरामण की। ती रोजीना काल सिंह-स्वर वर-मे आप-का उदर-पुरण ले-की। एक गांव में जाते ती तीन चर बेकाबू ले। ती गांव जाते जब-भी ती कह-की आते।

बीत ती बलराम की अभिभूत-ने काफी के द्वारा आपको भाग ती हैं सुजाव है और भी कथा-का पेड़का अंत ती वर-से कहा। जब वरामण चौहों वर-में कार्य कहूँ। एक गांव बांध ती वरी तीन चर बेकाबू नाम और दो गांव जाते ती वरी ची-ची सिंहे। ती शारा सारांश-की कहूँ व्यत है। वरामण-की अभिभूत-की स्वार वर-से कार्य भी ज्ञान न हो। और द्वारा कार्य कही। धर-चुद कही। गर-सव चुद कही। धरा कही। ती भगवान कही। ती दंगी कही। जब वरामण-के-तांडे गुमो आये। वरामण वर-से जोड़ कर प्रदेश-में चाले। बीस कोई-पर जात बचारी के काली चाले। पापे विक-मे भर आई। चाले एक सुदर वसी और दारी देखी। चाले एक जोबी-राज तपस्या कर-निया का।

अर वानी समान चड़ा-रखी-की। वरामण-ने बचारी के अन काली चाले। वर ती संत-जन स्वभाव निया। यो-की स्वभाव कराई। भववान खानचाई भी देखी। जब या बचारी वरामण असतान भूधार-कर साद-की चेता-से भल-मिया। जब सा भरता ती रोज गुमी-गुमी जब साद-जी-की पकड़ जगही। जब वरामण-से कही के वरामण तु वर से। चना-की स्वभाव कराते ती कठा दम होना यो-निया। जब वरामण-ने कही शाराज बांध मांग। ती एक चुंची-की लड़ाई के अटारा दीप वरस-की जो-का पेड़का चार कह नहीं। बी शारीर वरामण-की और दारी भड़ाई कही। जब ती पत्थर भरी। कुंजी खारे पास कार्य भी सफल न हो। जब संत-जन-ने पहाड़मे के द्वे चुंची कामरा-की तू लेना और सहर-में जात चेहरा-देख। काठा लीम नी कहे मंती। अर चना-का पेड़का अंत ती काली व्यतना-का चना दे-काबू। अर जो चुंची-से वा वात भिला ही के काफी-को वेण कुंड-दी-से मार।

जी दंगी नार पराई।

अंग सो नर बीव।

सी वर नर बंदे।

माम राखी तो आमंड कर।

जब वी चुंची-के वरामण सहर-में गिंगी। एक साहाकार-का लड़ाई-में जात बाँधे के द्वे चुंची आप दे-पहाड़े और दो सो मारा दे-पहाड़े। भी साहाकार-का कुंजी-ने जो चुंची-मे संध्या बांधने दो सो काफी तूरा दे-पहाड़े। और चुंची दे-पहाड़े। और वरामण सहर-ले वरस-की बचार वा स्वभाव से बर-देख।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RAJASTHANI.

HARAO.  KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek sahar-me dur-hal Barama nh-oh. Wo rojina can bhi-gya
A-certain city-in a-poor Brahma was. He daily grain begging
kar-ke a`p-kai udar-pur-nah kar-eh-ho. Ek gaw-me jawe to-bhi
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tin ser baka-yi awe; do gaw jawe jab-bhi wohi three seers grain-doles may-come; two villages he-may-go then-even that-much
awe. Or a Baraham-kai ek larki kwiwari ohhi. Jab may-come. And that Brahma-to one daughter unmarried was. Then
baraham-kai astrin-nah kahi ke, 'Maharaj, a-pno bhag to y
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab ehai, or y kanny-kai pela haiti kai-si kuraga?' Jab sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Baraham bolii, 'ab mii kahi karii. Ek gaw jawn to-bhi tin
the-Brahman said, 'now I what can-do. One village if-I-go still three
ser baka-ri milj, or do gaw jawn to-bhi wohi seers grain-doles is-obtained, and two villages if-I-go then-even that-much
milj. Maharaj sar-ki kai bhat ehai?' Baraham-kai astrin is-obtained. My power-of-in any thing is-there?' The-Brahman-of wife
bolii, 'Maharaj, thii-si kai-bhi uddnam na howane. Or upai kar-pno
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chahiyi. Mhanat kar, jab sab-kuchh ho. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nii hoo.' Bhut jhag-poo maicho; bhut dango karyo.
anything not becomes. Much quarrelling took-place; much dispute was-made.
Jab Baraham-kai-tai gussii ayii. Baraham-ghar-sii nikal-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-des-me chah-yo. Bis kii-par jar bachi another-country-into went. Twenty koo-distance having-gone it-was-thought
ke, 'kathi chahii?' lachee gea-me baraaj aii. Wahii ek
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagiohii or bawri dekhi. Wahii ek jogi-raaj tapasya beautiful
garden and a-well was-seen. There one saint-king austerities

1 This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride
and bridegroom at the time of marriage.
kar-rhiyā-chhā, ar wā-nē samād chāpā-rakhi-chhī. Barāmān-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
bachārī kē, 'ab kaṭhā chālā? Ab tō sant-jan mil-
- it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
giyā. Yā-ki sēwā karāgā. Bhag-'wān khābāi bhi dēgo.' Jab
found. Thos-of service I-will-do. God food even will-give.' Then
yā bachārī, Barāmān astān buhār-kar sādū-ki sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
bēth-giyā. Jab sēwā kartā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
Jab sādu-ji-ki palak ūgṛī. Jab barāmān-sē kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
'Bārāmān, tū māg. Mhā-ki sēwā kartā teī ghunā dan
'Brahman, thou ask-(for-a boon). My service in-doing to-thee many days
hō-giyā.' Jab Barāmān-nē kahī, 'Mhārāj, kāī māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.
Mhārē ēk kūwārī lār'ki chhāi athārā bīs baras-ki, ji-ki pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
hāt nī huwā; sō mhārī ghar'hālī-kē ār mhārē lārāi hō-gāl,
hands not are-become; and my wife-to and to-me quarrel took-place.
Jab mhū chalyō-āyō; kū-ki mhārē pās kār-bhī sartān nē chhū.'
Then I came-away; because me-of near any-even money not was.'
Jab sant-jan-nē phar'ṁāi kē, 'yē chunthi kāgad-ki tā
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
lē-jā, ār sahār-mē jār bēch-dījē. Jādā lohb-tō kar'jē mati;
take, and a-city-in having-gone sell. Great avarice-verily make not;
ar kannyā-kā pēlā hāt hō-jāwē ut'nā-sā rupyā lē-kār'jē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And
ā chunthi-mē yā hāt likhī-chhī kē,
that piece-in this thing written-was that,
'Hōt-ki bēn, ku-hōt-kō bhāi.
'(well)-being-of a-sister, evil-being-of a-brother.

Pīr bēṭī nār parāī.
Father's-house daughter woman not-one's-own.

Jāgō sō nar jīwē.
Wakes that man lives.

Sōwē sō nar marē.
Sleeps that man dies.

Gam rakhē sō ānand karē.'
Passions controls he happiness does.'

Jab yō chunthī lēr Barāmān sahār-mē giyō. Āk sāhukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
kā laṛ'kā-sī jār kahī kē, 'yē chunthī āp lē-khārō, ār
of son-to having-gone it-was-said that, 'this piece you accept, and
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 in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahāraj; 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 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 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. 250. 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.
HĀRAUTĪ (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 Hārauti and Bundeli 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 Hārauti 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 Hārauti itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangiha or Danghēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauti, but is mixed with the neighbouring Bundeli and Dangi. The Gwalior people call this form of Hārauti Shiopuri, while the Kota people call it Sipāri, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipāri or Shiopuri dialect I give a short folk-tale, which comes from the Gwalior State. It will be seen that it is in the main Hārauti. Instances of borrowing from Bundeli are the use of ho, as well as chhō, for ‘was,’ or īhō, as well as chhu, for ‘I am.’ In bachchān-khī, to the children, we have an oblique plural and postposition borrowed from Dangi.

[No. 34.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).  STATE GWALIOR.

एक सुभाषी और एक सुभाषी एक टोर रखकर करें। एक दिन बाँसू चाव लानी। बद सुभाषी-ने सहायता-से कहीं पारी पीवा चाल। तू कहाँ भी जाय-धे। वहाँ एक नारह-की आंदर है। तू कोई कहाँ की जाती। यो आपण पारी पिया। दूँ याही सरोँकृ। या अवा देखि पारी-की टोर ये गया। दश पारी सुभाषी-ने पुक्की तू कोई कहाँ आये-धे। बैर-धे ये पास आया नाहर-ने बाँसू डूंढ़-किया। तब सुभाषी-ने कहीं चूँ ती सारी वातो भूल-गयी। सुभाषी-ने कहीं ये सहायता यहाँ जमी कहूँ रह-मियो। पारी-पीर जावा काका-कू चलत चाल। सुभाषी कट पारी पीवा-लाखी पर बद पारी पीर जावा-बियो ज़े-ने नारह-कू चलत करी। बहेव सुभाषी-की चाव डेखर ज़े-ने कहूँ कही की तू कहूँ भाँड़ी-धे। दूँ-भी पारी पीर जावा काका-कू चलत कर। यत सुभाषी पारी पीवा-बुकी ज़े-ने नारह-से बाही के सह-की जाते-ने चाहो। वहाँ हाँर दो बावा है। दी सुभाषी तो कहूँ-धे ये स्तारा-धे। घर मे कहूँ-धे ये बराना है। जी-सू ये पारा-कर बाँसू की दो पारी पीवा-धे। यत नारह-ने चाव-बावा से बाहरी के कहे दूँ। यह चारा-ने खा-जान्ने। अध ये वहाँ-धे उबठा बावा बगर धे-ने आया। तू
हारुङ्गी (सिपानी).

भागाङ्गों-ने अप-का सुभाष्या-कृते काहे कि तू भीमरा बारे में कहाँ वधान-कृते बारे ले-आ। नाहर पांडा पाड़े-देनो। सुभाष्या ढर-नी मारी बारे नहीं कहा। मैं-हीं रियो। जहाँ सुभाष्या बीच में वधान-कृते लाले-नू। यह कहर वा-भी जा-बुली। बारे बंकोली नाहर ही जनो रहने कहाँ। पारे सुभाष्या-ने अप-नी नाहर अंदर-में से बारे नाहर-सू बीलो बाबा नहा-नी राजो-

नासी हो-रियो। एक बबो तो सुभाष्या-ने लेकर नी और एक मे। नाहर ठोकरा डांग-में जले-सी। है तरह बे बहालिया। और नाहर-कृते वाद-में लगार बाँ-ने पाणी पी-रियो।
TRANSLITERATION AND TRANSLATION.

Ek suāryō sur ēk suārī ēk thōr rahbō karai-hā.
A jackal and a she-jackal one in-a-place living were.

Ek din wa-kū pyas ēgā. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to

kahi, 'pānī pihā chañkhī. Tū kahānī bhi jāqi-hāi?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?'

Wahī ēk nāhar-ki ēdar hai. Tū koi kahānī jāntō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know

tō āpan pānī pīyā; hū pyāsī marā-ohhū.' Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
wē pānī-ki thānū-pai gayā. Wahī jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by

puohhī, 'tū koi kahānī jānai-hāi?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest? ' When-just they near came

nāhar-nē wa-kū dēkhi-liyā. Jad suāryā-nē kahi, 'hū tō sāri
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all

bātē bhūl-gayō.' Suārī-nē kahi, 'ai suālyā, yahī ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?

Pānī pūrī lāyak kākā-kū sałām kar.' Suāryō jhāt pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal-at-one water

pīhā-lāgyō, ar jad pānī pūrī dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to

sałām kari. Phēr suārī-ki ārī dēkhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to

kahā ki, 'tū koi jhūkai-hāi? Tū-bhī pānī pūrī āp'nā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our

kākā-kū sałām kar.' Jad suārī pānī pū-chukī ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drunk by-her the-tiger-to

kahā kē, 'māhī kē jag-nē chālō; wahē māhārē dō bāchohā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this

suāryō to kahai-hāi, 'ye māhārā hai,' ar māi kahū-hū, 'ye
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they
There lived a jackal and his she-jackal. One day they felt thirsty, so the jackalless 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 jackalless 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 jackalless, '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 jackalless he said, 'Jackalless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackalless 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 Mewātī 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.

Mewātī.

STATE JAIPUR.

SPECIMEN I.

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

कहाँ चाइमी-भी दो बेटे हा। उन-से-ने कोट-ने घपणा बाप-ने कही बाबा बन-ने-ने मेरा बढ़-को पाबा सो मू-ने बांट-हो। बांडे-ने घपणा धन उन-से बांट-हो। घपणा दिन नाच हुआ जब कॉटे बेटे सब धन ले-कर पर-देख-ने पकड़ गये। जब वैं-के सारे धन भिड़ती दीयो जब बांडे देस-ने भीत भाखे काक फ़ड़े घर ची बंगाल खो-गये। यो गये घर बांडे देस-का सच्चा नाखा घर उन-से-ने एक-के रक्षा। जब वैं-ने घपणा केटे-से सुर चराव-ने खड़े। जो बरका सुर खाय-हा उन-से घपणा पेट भर-ने राजी थी। कोई चाइमी-बेटे-ने किंवा दो नायक देखे। जब बांडे-ने पुरत भाई उन कही मेरा बाप-का नींबर-ने रो-टी वग़ी घर मे मुली भरे हे। मे छठे घपणा बाप-ने के जाकिमी घर बांडे-ने कहूंगी बाबा मे रंगुर-को पाप कहूंगी पर वेरे पाप कहूंगी पर वेरे बेटे कहूंगी घर मे मुली भरे हे। मे छठे घपणा बाप-ने के जाकिमी घर बांडे-ने कहूंगी बाबा मे रंगुर-को पाप कहूंगी पर वेरे पाप कहूंगी पर वेरे बेटे कहूंगी घर मे मुली भरे हे। मे छठे घपणा बाप-ने के जाकिमी घर बांडे-ने कहूंगी बाबा मे रंगुर-को पाप कहूंगी पर वेरे पाप कहूंगी पर वेरे बेटे कहूंगी घर मे मुली भरे हे।

पर बाप नींबर-ने कही भाखा-ने भाखा फ़ड़ा। जब बांडे-ने बढ़ा। जब दींड़-कर मेरे बाबा घर बांडे-ने बुलाया चाइमा जाकिमी। बेटे बांडे-ने कही बाबा मे रंगुर-को पाप कहूंगी पर वेरे पाप कहूंगी पर वेरे बेटे कहूंगी घर मे मुली भरे हे।

पर बाप नींबर-ने कही भाखा-ने भाखा फ़ड़ा। जब बांडे-ने पड़रये। बांडे-का खाता-ने नाजी पड़रये पर पामा-ने बजी पड़रये। बांडे-का खाता-ने नाजी पड़रये पर पामा-ने बजी पड़रये। बांडे-का खाता-ने नाजी पड़रये पर पामा-ने बजी पड़रये। बांडे-का खाता-ने नाजी पड़रये पर पामा-ने बजी पड़रये।

पर बाप नींबर-ने कही भाखा-ने भाखा फ़ड़ा। जब बांडे-ने बढ़ा। जब दींड़-कर मेरे बाबा घर बांडे-ने बुलाया चाइमा जाकिमी। बेटे बांडे-ने कही बाबा मे रंगुर-को पाप कहूंगी पर वेरे पाप कहूंगी पर वेरे बेटे कहूंगी घर मे मुली भरे हे।

बांडे-का बौढ़ बेटे खेत-में बै। बावा बा-ने नीवे बाबा जब बावा बुला-बूढ़ चीर नाख़ा जाउँ। बांडे नींबर-ने से एक बुलाया पर बांडे-ने पूछे दो ने बाबा बौढ़-हो। उन बांडे-ने कही तेरे माई बाबा हो से घर-बाप-ने बाप दे-दे बै। घर बाप-ने राजी-सबी चांग सिरकी। बीड़ कीर बीज-गये। पर भीना नाच सी। अब बांडे-का बाप झार भायी घर बाप सनाये। उन बुलाया कह-कर घपणा बाप-ने कही देख इतना बसता-ने
में तेरी शेषा कहती हूँ, कबे में तेरी वाँछ नाहें गयेवी। ली-बी तेरी मूं-ने कहे एक बकरी-की
वधी या ना दियो क्रेक में घप्पा मापको-की साह खुशी करती। पर तेरी तेरी बो बेटी आपको
लेक-लेके जइ तेरी कल इतनी उड़-दियो बेंज-ने जापत दर्द। नींद बेंज-ने कही बेटा तु
सदा भिरे सामें-वे। जो किसी भिरे कम ने हो तेरे-ही है। राजी बीयूं पर खुशी करण
कही बात है। बुझ हो तेरी आरे मर-गयी यी सो फिर-बी जीयारी है। जातो राजी यो
यों पा-गयी है।
[No. 36.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RĀJASTHĀNĪ.**

**MEWĀTĪ DIALECT.**

**STATE JAIPUR.**

**SPECIMEN I.**

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

**TRANSLITERATION AND TRANSLATION.**

Kahī ādī-mi kāī dō bēṭā hā. Un-māi-tāī chhōtā-nai-
A-certain man-to two sons were. Them-among-from the-younger-by
apnā bāp-tāī kāhī, bābā, dhan-māi-tāī mērā bhāk-kō āwai
his-own father-to it-was-said, ‘father, wealth-among-from my portion-to comes
sū mūn-nai bāk-dē.’ Waṅh-nai apnū dhan un-nai bāk-diyō.
that me-to dividing-give.’ Him-by his-own wealth them-to dividing-was-given.
Ghāpā dīn nūh huyā jab chhōtā bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
par-dēs-māī chhāyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
kuggalbī chal-kar bīgār-diyō. Jab waṅh-nai sūrō dhan
in-router-way gone-having was-squandered. When him-by all wealth
bigār-diyō, jab waṅh dēs-māī bhaut bhāryō kāl pāryō;
was-squandered-away, then that country-in a-very mighty famine fell;
ar wō kāngāl hō-gayō. Wō gayō ar waṅh dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
thā, un-māi-tāī ēk-kai raḥyō. Wō waṅh-nai apnū khētā-māī
wore, them-among-from one-in-of remained. By-him him-to his-own fields-in
sūr charāwan-nai khādāyō. Jō bārochā sūr khāy-hā un-tāī wō
swine feeding-for it-was-sent. What huks swine eating-were them-from he
apnū pēt bharaṇ-nai rājī thō. Kōī ādī-mi waṅh-nai kīnāī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
dētō. Jab waṅh-nai surat āī un kāhī, mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, ‘my father-of
nauk’rā-nai rōjī ghanī, ar māī bhākō marū-hū. Māī utāhūgū
servants-to bread much (is), and I hungry dying-am. I will-arise
apnā bāp-kā kanāī jāgō, ar waṅh-nai kāhūgō, ‘bābā, māī
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 kahān.
God-of sin was-done, and thy sin was-done; and thy son to-be-called
lāyak mēyā. Tēhā naukṛ̱̱rā-śaāī mū-nai bi rākh-lēā.'
Wō fit I-am-not. Thy servants-among me-to also keep.'
He-ūthiyō ar ap'nā bāp-kanāi āyō. Wālīh-kō bāp wālīh-nai
arose and his-own father-near came. His by-father, him-to
dūr-hī-tāī āw̃tō dékhyō. Jab wālīh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
jab duar-kar galai lagāyō, ar wālīh-nai chūma-n cha-tāīn lägyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.
Bētāw wālīh-nai kahi, 'bābā, maī 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 kahān lāyak mēyā.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But
bāp naukṛ̱̱rā-tāī kahi, 'āchhyā-tāī āchhyā kāpṛā lyawō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
wālīh-nai pahṛāwō; wālīh-kā hāt̄-maī gūthī pahṛāwō, ar pāgā-mai jōri
him-to put-on; his hands-on a-ring put, and feet-on shoes
pahṛāwō. Ham khā piwā ar khusā kārā. Kyū yō mērō bētō
put. Let-us eat drink and pleasure make. Because this my son
mar-gayō-thō, jō phir-kai ji-yō-hai; jātō-rāhyō-thō, sō pā-gayō.'
dead-gone-vas, he again has-become-alive; lost-remained-vas, he is-found.'
Ar wāi khusā karaṇ lägyā.
And they pleasure to-do began.
Wālīh-kō bādō bētō khēt-māi hō. Wō āyō ar ghar-kai nīrāi āyō,
His elder son field-in was. He came and house-to near came,
jab wō gāw-nū bāja-w-nū sur nāch-nū sunyū. Wālīh naukṛ̱̱rā-
then by-him singing music and dancing was-heard. By-him servants-
māt-tāī ēk bulāyō ar wālīh-nai pūchāi, 'yō kē bāt hō-rāhi
from-among one was-called and him-to it-was-asked, 'this what thing going-on
hai?' Un wālīh-tāī kahyō, 'tērō bhāi āyō hai; ar tērāi bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
jāphat dai-hai; kyū wō wālīh-nai rāj-khūsā āo milyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
Wōh chhōy hō-gayō; ar bhūta nāh gayō. Jab wālī-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, itnā barśā-tāī māī tāi sewā karū-hū;
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
kahai māī tērō kahnū nāh gērō; taubī tāī mū-nai kahai ēk
ever by-me. thy command not was-broken; still by-thee me-to ever one
baktī-kō bachchō bī nā diyō, ak maī ap'ṇā bhāy'ī-ki she-goat-of a-young-one even not was-given, that I my-own friends-of
sāth khusī kar'tō. Par taī tērō yō bētō āw'tāi-hē
with merriment might-have-made. But by-thee thy this son on-coming-just
jhaī tērō dhan rānḍā-māi uḍā-diyō waīn-nai jāphat dāl.'
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'
Woh waīn-nai kāhī, 'bētā, tū sadā mērai sājhāi hai, jō-kīmaī
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'ṇā
to-me nowr is that thine-alone is. Pleased to-become and merriment to-make
āchhī bāt hai; kyū 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; jatō-rahyō-thō, sō pā-gayō hai.'
is; lost-remained-was, he found is.'
INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTI.

STATE JAIPUR.

SPECIMEN II.

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

एक होरे होरे चर एक गाके चर एक नाहार चर एक चीपी चर चारों चंच चुमा-में पढ़ा-या। एक राजा सिन्हार खेलती होठी-यो। बेहन-ने जामायदिश। बेहन-के कुला-पर धायो।

कुला-को आश्रि तो चार जानपथ पढ़ा-है। पेच कामको बोसी के तू मूं-ने काँड-पे तो ते सदह

भीड़ पड़नी जम में तेरे काम चारों-गी। जब राजा-ने वे कांड-ही। जब बालकी बोसी चखन पवन-ने कांड-हो। चीर-ने मरत कांड-ही। नामका-ने कांड-नी। चीपी बी कांड-नी। चीर नाहार

बोसी सनं-ने बी काँड-हे। नी ते तू-ने चा धाई। चीर बोसी नाहार चकन सनं-ने ना चाँडा। तू मूं-ने कांड-हे। तू-में भीड़ पड़नी जब में तेरे काम चारों-गी। जब तेरे मायों भीड़ पड़े। जब तू मरे मने भा-नी। जब राजा-ने वे कांड-नी। चीर बोसी कांड चीर-ने मरत कांडीया। जब चीर-ने चीरों बी में-ने बी कांड-हे। जब राजा-ने दया भा-गई। चीर बोसी चाँड भीड़ पड़े। जब मरे मने भा-नी। चाँडा चांडा चांडा घर-ने चांडा-गई। राजा सिन्हार खेलती पढ़नी घर-या।

कोईदेन दिन राजा-ने दी-गया। जब राजा-ने भीड़ पड़े। तो राजा नाहार करे गयो। नाहार भा-गयो बेहन-ने। जब बेहन-ने कह्ने तामड़ी चोरी-का दीरा सीना-का मुरकी सीना-की दहे। माल भीतर-को दियो। जब बेहन-ने पोट बाँध दे नाहार-ने। चीर राजा बोसी झुक-ने तो ये बोड़ गढ़ बांधे। नाहार बोसी मने कस्तूर पोट धार-ले। तू बी चढ़-ले। गरे गाँव पोड़ी-बुंदी। चीर पोट बी घर-के नाहार उपर। भर राजा बी

चढ़-नी। चीर को हर-का गाँव-में वसा वसाको। जब राजा पोट पढ़ा पह-ने बीमारो भर

नाहार जलक-से गयो।

चीर दूसरे दिन राजा कांडका करे गयो। जब बालकी बोसी बैठ-जा। में तेरे धारे

किसिमें बांध-है। राजा बैठ-गयो। बालकी गाँव-में उठ-गयो। एक बैनरानी-ने याद कांड-कर घर बीसी सीना-को घर राखा-या। ये उन-ने ले-कर भाँडायी। चीर राजा-ने दे-दे। राजा घर लाीयो।

दूसरे दिन राजा चीर-ने हो। चीर-ने बैठ-नी। बेहन गाँव-में रोमो रोमी कांडरी-या बीसी घर बैठे। चीर दिन बेहन-ने-का दीक्षा ये चीर-को बढ़-को। राजा-ने रोमो जिमारे पर झिंडाड़ मीतर कोठा-में सूंद-दी। चीर कांड-दें।
मेवाड़ी। 227

शैर गांव-में गयों के जबदी चाली गाही एक भादरी प्रा-गयों-से वढ़-से खाना। जब सब खा-गया। मैंचा-पर जोत कर-दर। कहाँ दीवारा पर वैह राजा-ने बी पकड़ लिया। इतां पांव बाँध-कर पटक-दीवों पर भादर-ने हुरी गैरंविष खान-गया।

जी ये कामों वैह-क्रो मातको दो ये उड-रखो-दो। वैह-ने देखो तो उड-कर नाहार करे गयो। नाहार-ने बोल्यों के राजा नी शैर कने चब्बी-गयो। वैह-ने ती मैंचा-क्रो वढ़-से देख। बाबी नाहार-रेख है। जब-दी पाव धर चौपा-ने बी ले-चल। पैर चढ़-दीवा पर चौपा-ने साध दे-डीयो। ती तीनू समस्तको करण खाना की कामको तू से खराब। ती मे मैंचा-की जोत-का-मांड-ने बाती ले-कर गांव-में पूर खूंगो। समझ भादरी गांव-में मांज-जाखिया। कोई पाँव खार रङ्गा। कामको नाहार-ने बोल्यों तू से खराब। ती पाँव खार रङ्गा उन-ने मे खा-खो गो। मे बी मूँको घडने। पैर नाहार-चौपा-ने बोल्यों तू से खराब। के मेरे, जल तम चटा-दीवा। मे ले-कर मांज-जाखिया। कने-दी जा पौड़चा। जब राजा-की नाझ-पर दूरी घर कामको बाती ले-कर गांव-में पूर दर। जब गांव-मे भादरी भाद्रा भान-ने देख-कर। तीन भादरी रखा। जिम-ने माहार खा-गया। चौपा-पर चटा-दीवा। बीडी पै-कर भाया। दर नाहार घर कामको बी भाया। राजा-ने राजा-दी घर खाली। वै भयाने घर गया।
INDO-ARYAN FAMILY.  

RĀJASTHĀNI.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

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

TRANSLITERATION AND TRANSLATION.

Ek hir hō, ar ek kāg'lo, ar ek nāhār, ar ek chaupō,
An Ahrīr wās, and a crow, and a tiger, and an ass,
yē chyārād andh kūwā-māī paryā-thā. Ek rājā sikār khel'ū
th Vē the-four a-blind well-in fallen-are. A king hunt playing
dōjai-thō. Waīh-nai lāgy-āi pis. Waī-hū kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
āyō. Kūwā-māī dēkhyō tō ehyār jān'war paryā-hāi
he-come. The-well-in it-was-seen then four animals fallen-are.
Phēr kāg'lo bōlyō kai, 'tō mū-nai kādh-lē, tō tērāi-mīyā
Then the-crow said that, 'thou me take-out, then thee-on
bhir paraigīt, jab maī tērāi kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
wō kādh-liyō. Jab kāg'lo bōlyō ak, 'sab-nai kādhhiyō
he wās-taken-out. Then the-crow said that, 'all please-take-out.
Hir-nai mat kādhhiyō.' Kāg'la-nai kādh-liyō, jab chaupō
The-Ahīr not please-take-out. The-crow-for it-was-taken-out, then the-ass
bōlyō kai, 'mū-nai bi kādh-lē. Maī tērāi bhir paryā-māī
said that, 'me also take-out. I to-thee difficulty ful-lin-on
kām āūgō.' Waīh-nai bi kādh-liyō. Wō bōlyō, 'hir-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
mat kādhhiyō. Nāhār-nai kādh-lē. Jab wō bi kādh-liyō
not please-take-out. The-tiger take-out.' Then he also wās-taken-out.
Chaupō bi kādh-liyō. Phēr nāhār bōlyō, 'mū-nai bi
The-ass also was-taken-out. Then the-tiger said, 'me also
kādh-lē.' Kāi, 'maī tō tō-nai nā kādhhi
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
Tū tō mū-nai khā-ja.' Phēr bōlyō nāhār ak, 'maī
Thou indeed me will-eat-up.' Then said the-tiger that, 'I
tū-nai nā khāḍ. Tū mū-nai kāḍh-lē. Tū-maī bhir pariṣṭi, thee not will-eat. Thou me take-out. Thee-in difficulty will-fall, jab maī tērāi kam ūḍgō. Jab tērāi-māyā bhir pariṇ, then I to-thee of-use will-come. When thee-in difficulty falls, jab tū mērāi kanāi ā-jiyō.’ Jab rājā-nai wō kāḍh-liyō, then thou to-me near please-come.’ Then the-kings-by he was-taken-out. Jab nāhār bōlyō ak, ‘hir-nai māt kāḍhīyō.’ Jab hir Then the-tiger said that, ‘the-Āhir not please-take-out.’ Then the-Āhir bi bōlyō kai, ‘mū-nai bi kāḍh-lē.’ Jab rājā-nai dayā ā-gai, also said that, ‘me also take-out.’ Then the-kings-to pity came. Wō bi kāḍh-liyō. Hīr bōlyō ak, ‘bhir pariṇ, jab his also was-taken-out. The-Āhir said that, ‘difficulty may-fall, then mērāi kanāi ā-jiyō tō.’ Chyārū ap’nā ap’nā ghar-nai to-me near please-come thou.’ The-four their-own their-own house-to chalāyā-gayā. Rājā sikār kheśar ap’nā ghar ṣyō, went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-maī bhir pariṇ. Some days the-king-to passed. Then the-king-in difficulty fell. To rājā nāhār kanāi gayō. Nāhār pā-gayō waṭh-nai. Jab Then the-king the-tiger near went. The-tiger was-found him-by. Then waṭh-nai karālā tāg’ī chāḍī-kā, dōrā sōnā-kā, mūr’ī him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring sōnā-kī daī. Māl bhaut-sō diyō. Jab waṭh-nai pōṭ gold-of were-given. Goods much-very were-given. Then him-for a-bundle bādh daī nāhār-nai. Phēr rājā bōlyō, ‘mū-sai tō having-tied was-given the-tiger-by. Then the-king said, ‘me-by indeed yō boṣh mān chalāi.’ Nāhār bōlyō, ‘mērāi āpar pōṭ dhar-lē. this load not goes-on.’ The-tiger said, ‘to-me on the-bundle place. Tū bi chāḍh-lē Thārāi gaw pāḥ’chā-ḍyāgō.’ Phēr Thou also mount. Thee (to)-the-village I-will-come-to-arrive.’ Then pōṭ bi dhar-lai nāhār āpar. Ar rājā bi chāḍh-liyō. the-bundle also was-placed the-tiger on. And the-king also was-mounted. Phēr un’kā gaw maś maś ly-ā utāyō. Jab rājā Then him-of village-in having-brought he-was-deposited. Then the-king pōṭ ap’nā ghar-nai ly-āyō, ar nāhār jaṅgāl-maī gayō. the-bundle his-own house-in brought, end the-tiger the-forest-in went.

Phēr dūś’rai din rājā kāḍ’āi kanāi gayō. Jab kāḍ’āi Agaín on-another day the-king the-crow near went. Then the-crow bōlyō, ‘baṅh-jā; maś tērāi ātai kīmaś ly-ā-ḥū.’ Rājā said, ‘sit-down; I thee for something bringing-am.’ The-king
baith-gāyo. Kāg’lo gāw-maį ud-gayō. Ek bair’bānt-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
kājḥ-kar ar bōr’lo sōnā-kō dhar rākhya-thā. Wō un-nai
taken-off-having and ankle gold-of having-gut placed-were. He them
lē-kar udį-āyō. Phēr rājā-nai dēdai. Bājā ghar
taken-having flew-and-come. Again the-king-to it-was-given. The-king home
liy-āyō.
brought (them).

Dūs’rai din rājā hir-kai gayō. Hir-nai baithā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
liyō. Waįh gāw-maį rōjīnā ād’mi-kī bal liyō-kartō bhaicyō
to-vit. That village-in daily a-man-of sacrifice used-to-take the-earth
ghar gail. Jālh din waįh-hī-kō ēstrō tho hir-kō
house according. On-that day that-even-of turn was the-Ahīr-of
bal-kō. Bājā-nai rasoi jīmāi, ar kīwāyā bhūtar kōghā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner-room-
maį mūd-diyō, ār sākāi lagā-dai. Phēr hir gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
maį gayō kai, ‘jālį di chālō, mhārai ek ād’mi ā-gayō-hai,
in went (saying)-that, ‘quickly come, to-me a man come-is,
bal-maį dyāgā.’ Jāb sab ā-gayā. Bhāiyā-par jōt
sacrifice-in we-will-give.’ Then all came. The-earth-on a-sacrificial-lamp
kar-dai. Kaṭhāyū liy-āyā, ar waįh rājā-nai bī pakār
was-arranged. Sweetmeats they-brought, and that king also having-seized
ly-āyā. Hāṭ pāw bādh-kar paṭak-diyō ar bhāṭā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
kar chhuri paināwān kāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg’lo waįh-kō bhāiy’lo thō, wō ud-rahyō-thō. Waįh-
Who that crow him-of friend was, he flying-was. Him-
nai dekhīyō, to ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flow—having the-tiger near he-went. The-tiger-to
bōlyō kai, ‘rājā to hir kanai chalīyō-gayō. Waįh-nai
he-said that, ‘the-king indeed the-Ahīr near went.
Him
tō bhāiyā-kī bal-maį dēgā. Tyārī hō-rāi-hai. Jālį
deed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
chāl, ar chaṇpā-nai bi lē-chāl.’ Phēr chaṇ-diyaį, ar chaṇpā-nai
come, and the-ess also take.’ Then they-went, and the-ess-to
sāth lē-lyō. Tō timū man’ṣubō karān lāgyā kai, ‘kāg’kā,
with it-was-taken. Then the-three consultation to-make began that, ‘O-crow,
ta kē karāgō?’ Kai, ‘maį bhāiyā-kī jōt-kī-māyā-tai
thou what will-do?’ (He-said)-that, ‘I the-earth-of lamp-of-in-from

230 RAJASTHĀNĪ.

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 snatched 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.
AHİRWAṬI.

I give two specimens of Ahirwati. 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.

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One specimen of the Dēva-nāgari character is given below. The other specimen is in the Persian character and is in the mixed dialect of Jhajjar of Rohtak.

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[No. 37.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RAJASTHANI.**

Ahirwathi.

**DISTRICT GURGAON.**

**TRANSLITERATION AND TRANSLATION.**

Ek sakas-kē dō bētā thā. Un-māh-tai ekoṭi-nō bāp-taṅ
A-certain man-to two sons were. Then-in-from the-younger the-father-to
bōlyō ak, 'bābā-ji, māl-kō bāt jō mū-nē diṅgū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
sō dē-dō.' Jab u-nē wō māl-kō bāt jīs tarah kāhyō-thō,
so dē-dō.' Jab u-nē wō māl-kō bāt jīs tarah kāhyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
us-i tarah bāṭ diyo. Thōrā din puchhō ekoṭi
in-that-very way having-divided it-was-given. A-few days after the-younger
beṅg saṅgū māl jāma-kar-ke par-dēs-nē ekoṭi-gagō; ar
son all property collected-made having foreign-countries-to went-away; and
wathai ap-na dhan bad-chal'nī-mē kho-diyō. Jab sab kharao kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
chukyo, aur wāḥ dēs-mē baṅg kāl par-gagō, ar wōh kāngā!
made-completely, and that country-in a-great famine fell, and he indigent
hō-gagō, tau wāthai-hū wāli dēs-kā bhāṅg'wān jīmi-dār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
lagyō. Un wōh ap-na khēt-mē sūr charāva-nē bhikō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
Ar un chāhi kē un ekoṭi-hā-taṅ, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
un-taṅ ap-na pēt bharai; kyū-kē wān-nē kōi kīmaṅ
un-to ap-na pēṛ bharai; kyū-kē wān-nē kōi kīmaṅ
them-by his-own belly he-may-fill; because him-to anybody anything
nāh dē-thō. Jab surat sābhr-kē kahi ak, 'mharē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
ghari kit'nē-hi mihin'īyā-nē rōti saī, ar māi bhūkho mar-tō
on-house how-many-even labourers-to bread is, and I hungry dying
dojū-sū. Māi uth-kē ap-na bābā-ji kanai jāṅgō ar un-taṅ
wondering-am. I arisen-having my-own father near will-go and him-to
kahūṅgō kī, 'ma-nē Dhapā-ke aur tumhārā al'bat khot kāryā-sai;
I-will-say that, 'ma-by God-of and your surely evil-done done-is;
ar ib māi isō mā rahyō ki phir tērō bēṭō kahāṅ. Ar
and now I such not remained that again thy son I-may-be-called. And
ib tä mū-ne ap'nā mihin'tiyā-ki tarah-hi rākh-lā’’. Jab uḥyā-taį
now thou me thy-own labourers-also like-even keep.’’ Then arisen-having
ap'nā bāp pāhrē chal-diyo. Aur wō abhi đur thā ak dēkhrē-
his-own father near he-started. And he yet far was that on-seeing-
hi wāl-kā bāp-nē mahār ā-gai, aur bājrā ap'nē galē lagī-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
liyō, aur bōhat pyār kiyō. Bēṭā-nē kahi ak ‘bābā-ji,
attached, and much care was-made. The-town-bi it-was-said that ‘father,
hamī Dhanī-kō aur tērō al'bat khōt karyō-sai. Ib māi tērō bēṭō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
lāyak nā rahyō.’ Wāl-kō bāp ap'nā mihin'tiyā-nē bōlyō ak, ‘achhāhā-
worthy not remained.’ Him-of father his-own labourers-to spoke that, ‘good-
tāi-achchhā kāpīrā āh-nē pāhrē-to; ar āh-kā āh-ī mō ānghū, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
pānī-mē jōrī pāhrē-to; ar ham khān ar khusī kāndī;
feet-on (in) shoe put; and we may-eat and merriment shall-make;
kyū-kē mēre lēkhē mēre bēṭā-nē phir-kē jānn 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'īlā karaṇ lāgyō.
Then he rejoicing to-make began.
Wāl-kō bārō bēṭō 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 sun-kē ap'nā ēk mihin'ti-nē bōlyō ki,
musīc-etc. (obj.) heard-having his-own one labourer-to he-spoke that,
‘yō kē sai?’ Un kahi kē, ‘tērō bālā āyō-sai;
‘this what is?’ By-him it-was-said that, ‘thy brother come-is;
aur tērā bābā-jī-nē bāri khātar-dārī kari-sai; nyū-ak wāl-taį
and thy father-by a-great feast done-is; because-that him-by
nījh-khusī ānīlīyō.’ Wōh ehhōh hō-kar bhītar
safe-and-sound having-come-he-was-met. He angrily become-having inside
nāh gāvō, Wāl-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-taį kahi ak, ‘dēkhrā, māi it'nā bārn-taį
By-him his-own father-to it-was-said that, ‘see, I so-many years-since
tērī tāhal kārī-sā; ar kadi tērō kahyō nā gāvō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
tāį kadi mū-nē ēk bak'r-kō bāchhō nā dīyō jīh-taį māį
thou ever ma-to one she-goat-of young-one not was-given which-with I
bhi ap'nā phīrā dhambēyā-ki kāhār kartō. Ib jab-taį
also my-own dear companions-of feasting might-have-done. Now since
tērō yō bēṭō āyō ar in tērō sag'īō dhan kis'banā-nē
thy this son came and by-this-one thy all fortune karīto-

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2 X 2
Khuwa-luta-diyo tamhi-ne wahi-ki bohat khatar kari. Un was-squandered-away thee-even-by him-of great feasting was-done. By-him wahi-ne kalu, 'beto, tu sadatai mere dhore sa; kimai him-to it-was-said, 'son, thou ever-from me-of near art; whatever mere to ro do nahi sai. Tu-ne bi chaw karpo tho, mine thine two not is. Thee-to also merry-making to-be-done was, ak tara in bhai-ne phir-ke jann liyo-sai; ak khu yo, aur that thy this brother-by again birth taken-is; that lost-was, and phir milyo-sai-go.

Again (he) found-is.
The other specimen of Ahirwâti comes from the Jhajjar Tâbâsil in the south of Rohtak. It is a folk-tale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwâti of this district. The first sentence, ॆक अहिर dūkhâ dó paró thò, is good Ahirwâti, and the second, us-kâ jamât bêrê-nai âyâ, is equally good Bângarû. So throughout the whole specimen Bângarû and Ahirwâti forms are found side by side, often in the same sentence. Sometimes we have words like bûlû, for the Ahirwâti bûlû, and sometimes words like the Bângarû bôlû. The only local peculiarity is the dropping of the y in the past participle (bûlû for bûlû) which is general over the whole of the Rohtak district. In one place the oblique form aîs is used for the nominative yû, this.

[No. 38.]

**INDO-ARYAN FAMILY.**

**Central Group.**

**Râjâsthânî.**

**District Rohtak.**

Ahirwâti.
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?' 'It's Jai-kali's husband.' Said the Ahir, 'are you Jai-kali's husband?' 'Yes, sir.' 'Then, brother, today I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahir, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle 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 Rāngṛī, 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 Rāngṛī 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 वादमी-वीं दो होता था। उनमें-से होता होता-ने भो-का बाप-ने कियो के दाख-जी में भारी घन-की खिड़की टैल-खान। बैर भो-ने उनमें चयना माल-ताल-को बांटी वार-दियो।

विर होता-वे दिन-में कोई दो दो दोकरी कब चयनी माल-मता एकड़ी करी-ने कोई एक टूट देख-में चमक-मयी। बैर वां बेन-में देन-ने उन-ने सब चयना घन उड़े-दियो। कब खुशन-पर उनमें देख-में असी बड़ी बड़ी खींच पठी बैर भो-के बाता बी-की भीतर कठिन पड़वा लागी। जब देव-कोह में कोई-एक वादमी-वीं पास जी-ने रखी। ज भालो भो-के खुशन-चराक के चयना खेत-में सेज्जा करे। बैर खुशना जो कोई फीज़रा खाता-वा भो-वे उपर-व कुछ-ची रही। घन जाने भो-तो कोई दियो नी। जबदेव जुड़े से भायो को जेन लघु पारा वापस-के घरे तो तुकता-ज मेनत मजुरी करा-नाला-के ची घट भरी-ने बचे इतनी खाता-वे मिले।

बैर देव-देव-के मरे। बांद भो- देव-ज हत में वापस-के वां जी-ने मंडा के दाख-जी दू तमारी बैर मतमाल-की सुनागर ह बैर ए-वे उपरत हैं-जानी खोरी कबावा-के लाख नी रखी।

भारी मनती न चयना नोकर-में कर। फिर ज बांद-देव-जने चयना आ-वे पास भायो।

भो-का बाप-ने ज धूरीं भीतरीं जो की देखी बैर भो-वे दया भाई। बैर भायी। बैर भो-के गगड़े चोटाई-फियो की भी भो-के मरी दी। फिर उनमें जी-ने बाप-वे रखी चयना-वे कियो के दाख-जी जू मतमाल-की बैर तमारी सुनागर ह बैर जू ह तमारी खोरी कबावा-के लाख नी दू।

पन बाप-ने भो-का नोकर-शीन-से कियो के एक मोत पत्ती भंगी लाख बैर ए-के प्रेम बैर ए-का द्वार से भंगूरी प्रेम बैर, पन-में जुलू प्रेम। बैर भाई जी-ने चीतीं-व कोई हाफ बया कबावा मनावै। बैर के भारी दो सही हुकी बैरी खाता जिन्ती हुजी। यो बाप-देव-व व रन फिर मिली। जबदेव बांद खर नमाना लाख।

बांद भो-के बांद खोरी खिड़की धी। बैर के जब उच्च बैर वापस भायी। बैर के नाव-को बैर गाव-वा। भारी शुद्ध-भाव मुनाफा। फिर भो-ने नोकर-शीन-से एक-के बुके-ने पूछा दन बात-को नियम कै है। फिर भो-ने कियो के बारी मारे बाप-देव बैर बाप-बे ज कुड़ी-भाग में मिलकर के-ने वे-ने मेल दीवा। फिर भो-जुझौ भायी। बैर बस-में जायं नी।
अन्तः चो-को वाप्व वाच्य राखे-ने चो-की समाजाव सलामो। पन भी-ने चो-का वाप्त-से जियो के रेख हुं वारी दाता वरस-वी सेवा कहा-हूं और वारी म-ने जेनी बदल-बी उड़ायो गी। ऐसो जो-ते भी व-ने नहीं लारा मिसंतर बराबर चेम करवा-की वालें बाही उी बाहरी-की बघो दियो नी। और ज-ने वारी माल रामजन्मी-के साव बड़े-दियो उना बोरा-की वाले शख दीयी। फिर भी-ने जो-ते जियो के बेटा तुं दमेशा खाने-ज पास रेके। और बी क-ने नहीं पास हूंक त सब वारी-ज है। ये वारी भाद्र म-ने और पाहो जौतो बड़ो। खौरान्यर-मध्य-से और पीछो पाहो। एवं वाले अपने-ने दरक बताने ये जोग है।
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀLĪ. (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

'Koi ādmi-kā do ohørā thā. Un-mē-sē ohōtā ohørā-nē
A-certain man-to two. sons were. Them-in-from the-younger son-by
ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
hissō dat-lākh.' Or ō-nē un-mē ap'nā māl-tāl-kō bātō
share give-away.' And him-by them-among his-own property-of division
kar-diyo. Phir thodā-i din-mē ā chhoṭō chhorō sab ap'nī
was-made. Then a-few-every days-in that younger son all his-own
māl-mattā ekatī kari-nē, koi-ek dūr dēs-mē chaḷyō-gayō.
property together made-having, a-certain distant country-in went-away.
Or wē chēn-mē rai-nē ō-nē sab ap'nō dhan
And there pleasure-in remained-having him-by all his-own wealth
udāi-diyo. Sab kharach huā-par unā dēs-mē bhōt bājō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
padyō, or ō-kē khāwā-piṇā-ki bhōt adj-chan pad'wā lāgi. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
u unā dēs-mē koi-ek ādmi-kē pās jai-nē riyo. Ū
he that land-in a-certain man-of near gone-having remained. That
ādmi ō-kē sudhā charāwā-kē ap'nā khōt-mē bhējīyā-kārē. Or
man him swine feeding-for his-own field-in sends-regularly. And
sudhā jō-kōi phoṭrā khātā-thā, ō-kē up'ra-jū khusē-
the-swine what-ever chaff, eating-are, that-of on-even he pleasure-with
retō; pan ū bi ō-kē koi-nē diyō ni. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
u sud-mē āyō, to kēnē lāgyō, 'mārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
muktā-j menāt majūrī karwā-wālā-kē bi pēt bharānē
many-verity labour wage does-to even belly filled-having
bachē, it'rō khāwā-kē milē, ōr hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from
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Marū. Ab yā-sē hū uṭpi-nē bāp-kē wā jai-nē die. Now here-from I arise-having father-of there gone-having kūgā kē, ‘dājī, hū tamārō or Bhag-wān-kō gunāgār hū, or will-say that, ‘father-sir, I you-of and God-of sinner am, and e-kē upṛtā hū thārō ohhōrō keśwā-kē lāyak ni riyo. Mahārī this-of beyond I thy son being-called-for fl not remained. My girī tī aṭi aṭi apnā nōkār-mē kar.’ Phir ū waś-ē counting thou thine-own servant-among make.’ Then he there-from uṭpi-nē apnā bāp-kē pās āyō. O-kē bāp-nē ā dār arisen-having his-own father-of near came. Him-of father-by he far chhēti-pō hōtē-j o-kē dēkhāyō; or o-kē dayā āi, or at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and bhāgyo, or o-kē galā-sē chōi-līyō, or o-kē māttī dī. Phir unā he-ram, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that chhōrā-nē o-kē bāp-sē kīyō kē, ‘dājī, hū Bhag-wān-kō or son-by him-of father-to it-was-said that, ‘father-sir, I God-of and tamārō gunāgār hū, or hū tamārō chhōrō keśwā-kē lāyak ni you-of sinner am, and I your son being-called-for worthy not hū.’ Pan bāp-nē o-kē nōkār-hūn-sē kīyō kē, ‘ak bhot am.’ But the-father-by him-of servants-to it-was-said that, ‘a very achenhō āṅgō lāw, or e-kē perāw; or e-kē hāt-mē good robe bring, and this-one-to put-on; and this-one-of hand-on aṅgūthi perāw, or pag-mē jūtō perāw, or āj jimi-chhūn-nē ring put-on, and feet-on shoe put-on, and today eaten-feasted-having badō harak apan manāwāgā. Kyō-kē mūrō yō maryō great rejoicing we-all will-celebrate. Because-that my this dead huō chhōrō āj jīvāvā hū; yō khōwai-gāyō-thō, pan phir been son today living became; this lost-gone-icas, but again mīlō.’ Jadē vi badō harak manāwā lāgā. was-got.’ Then they great rejoicing to-celebrate began.

Ab o-kō badō chhōrō khāt-mē thō. Or jadē ā chālīyō

Now him-of the-elder son the-field-in was. And when he walked

or ghar-kē pās āyō, o-kē nāchwā-kō or gāwā-kō awāj and house-of near came, him-to dancing-of and singing-of noise sunānā. Phir o-nē nōkār-hūn-mē-sē ēk-kē būlāi-nē pūchhyō, becomes-audible. Then him-by servants-in-from one called-having it-was-asked,

‘in bāt-kō arath kāī hē?’ Phir o-nē kīyō kē, ‘thārō this affair-of meaning what is?’ Then him-by it-was-said that, ‘thy bhāī āyō-hē, or thārā bāp-sē ā khushi-majā-mē mīlō, jē-sē brother come-is, and thy father-by he good-health-in was-got, which-from o-nē sēl diwī-hē.’ Phir o-kē ghussō āyō, or ghar-mē him-by a-feast given-is. Then him-to anger came, and the-house-in

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Jáwē nī. Jē-sē ő-kō bāp bāhēr ai-nē ő-kē ke-goes not. That-from him-of the-father outside come-having him-to samțjawā lägyō. Pan ő-nē ő-kē bāp-sē kiyō kē, ’dēkh, to-remonstrate began. But him-by him-of father-to it-was-said that, “see, hū thārī itra baras-sē sawā karī-hū, or thārō ma-nē kēnē I thy so-many years-from service-doing-am, and thy me-by word kādi bi ulāgyō ni. Eō hotō bi thā-nē mha-kē mхārē ever even was-transgressed not. Such on-being even thee-by me-to my mīntar barōbar eẖēn kar’wā-kē wāstē kādi bi bak’rī-kō bahēhō friends with pleasure doing-of for ever even a-she-goat-of young-one diyō ni. Or jē-nē thārō māl rāṁ-jani-kē sāth udai-diyo, was-given not. And whom-by thy property harlots-of with was-squandered, unā chhōrā-kē wāstē sēl dhūi.’ Phīr Ṽ-nē Ṽ-se kiyō that son-of for a-feast was-given.’ Then him-by him-to it-was-said kē, ‘bētā, tī hamēsā mhrē-j pās rē-hē. Or jō-kāī mhrē that, ‘son, thou ever me-of-verity near remaining-art. And whatever me-of pās he, ū sab thārō-jī hē. Yō thārō bhāi maryō-thō, or near is, that all thine-verity is. This thy brother dead-was, and pōchhō jiw’ṭō huō; khōwai-gayō-thō, or pōchhō payō; afterwards living became; lost-gone-was, and afterwards was-found; ő-kē wāstē apuṇ-nē harak ballānō yō jōg he.’ this-of for us-all-by rejoicing was-displayed this proper is.”
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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVI.

(State Dewas, Junior Branch.)

Specimen II.

क्षमा-का परवाला

पेली पेर स-ने धारत मोहत जान्धी बो माफ़-जी।
के दुसरो के दुसरो शीश सुखवातां माफ़-जी।
के तिसरो के तिसरो जाँ-डा समजातां माफ़-जी।
चोरी पेर रसोद निपावतां लाठियो बो माफ़-जो।
पाँचमी पेर नाय जिमावतां लाठियो बो माफ़-जी।
ढो हो पेर स-ने आख रिहातां लाठियो बो माफ़-जी।

सातमी पेर स-ने सार धोलकां लाठियो बो माफ़-जी।
के बाढ़मे के बाढ़मे बीलियो बेरी खोबड़ माफ़-जी।
के ती-ने शोक संतापी रे खूबड़-ए।
के महारी के महारी रत-मे बीलियो रे खूबड़।
बाल बाल मिनकी फिरे माफ़-जी।
के पत्ते के पत्ते बेड़े खूबड़ माफ़-जी।
बाल बाल मिनकी पड़ी माफ़-जी।
के खूबड़ के खूबड़ काले वदवाना माफ़-जी।
बाल बाल पिठों बो मिनवड़ी।
के खूबड़ के खूबड़ मारे समाच बो मिनवड़ी।
श्रांकन टीघ बजाव बो माफ़-जी।
श्रांकन गोड़ गबाव बो माफ़-जी।
के खूबड़ के खूबड़ मारे पुषा वदवाना माफ़-जी।
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INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLYĪ. (State Dewas, Junior Branch).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ  PAR-BĀTYĀ.

MARRIAGE-OF MORNING-SONGS.

Pēlo pēr ma-nē nhāwāt dhōwāt lágyō, wō mārū-ji.
The first watch to-me bathing washing passed, O beloved.

Kāi, dusrō, kāi, dusrō sis guthāw-tē, mārū-ji.
Ah, the second, ah, the second head braiding, beloved.

Kāi, tīsrō, kāi, tīsrō bālū-dā sam-jāw-tē, mārū-ji.
Ah, the third, ah, the third the children in-reconciling, beloved.

Chōthō pēr rasōī nipāw-tē lágyō, wō mārū-ji.
The fourth watch food in-dressing passed, O beloved.

Pāchmō pēr nāy jīmāw-tē lágyō, wō mārū-ji.
The fifth watch the-husband in-feeding passed, O beloved.

Chhaṭṭō pēr ma-nē sēj bichhātā lágyō, wō mārū-ji.
The sixth watch me-to bed in-spreading passed, O beloved.

Sātmō pēr ma-nē sār kheṭ-tē lágyō, wō mārū-ji.
The seventh watch me-to chess in-playing passed, O beloved.

Kāi, āḥmē, kāi, āḥmē börī kūk-dō, mārū-ji.
Ah, at-the-eighth, ah, at-the-eighth crowded the-enemy the-cock, beloved.

Kāi, tōnē sōk sātāpyō, rē kūkād-lā.
Ah, thee-by sorrow was-kindled, O cock.

Kāi, mhrāi, kāi, mhrāi rat-mē börī kūk-dō, mārū-ji.
Ah, my, ah, my dalliance in thou-didst-crow, O cock.

Dāl dāl min’kī phirē, mārū-ji.
Branch branch the-she-cat wanders, beloved.

Kāi, pattē, kāi, pattē börī kūk-dō, mārū-ji.
Ah, on-leaf, ah, on-leaf the-enemy cock, beloved.

Dāl tūṭī, min’kī paḍī, mārū-ji.
The-branch broke, the-she-cat fell, beloved.

Kāi, kūkād, kāi, kūkād kārē bādāw-nā, mārū-ji.
Ah, the-cock, ah, the-cock makes joy-celebration, beloved.
FREE TRANSLATION OF THE FOREGOING.

The first watch 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 fifth 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, O Beloved.
Ah! at the eighth, ah! at the eighth, the envious cock crew, O Beloved.
Ah! thou hast enkindled my sorrow, O wretched chanticleer.
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, fiesth chanticleer, mine enemy, O Beloved.
The branch broke, the she-cat fell, O Beloved.
Ah! chanticleer, ah! chanticleer sounds a pean 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 padars 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 शो, like शो, signifies contempt.
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀLVI (Bāṅgī).

(CENTRAL GROUP.

(STATE Dewas, Junior Branch).

Specimen I.

बीड़े एक बाद्मी-से दो बचत था। वषा-में-भी बीड़ा लड़काए वणी-का पिता-ने कायो से माहार-शी मन-की धार एक-को बाहर दे-नाही। फ़ेर वणी-का धात-को बाहर वणी-के कर-दियो। फ़ेर बीड़ा-ज दुःख-मे वणी बीड़ा लड़काए सब आप-की झन एकको कर-ने कहें अंधेरे देख-मे चलनी-गयी और वठे नांद-से ने वणी-के सब आप-की घन उड़ाय दियो। फ़ेर जो देख-मे पास की ज सब खराब कर-दियो फ़ेर वणी देख-मे एक बड़ी भारी काफ पड़ी। और वणी-के धारा-पीर-की बड़ी वादन पड़ा लगायी। जब ज वणी में-ने कोई एक भाद-की पास जाते-ने रही। वणी आदिवी-ने शी-ने रुर चरावा-जी बाली-ने आप-का खेल-पर लेंगी। और शूर जो बीड़े बेरोज़ शायद-या बा रोज़-का बा सीख-पूरी रही। पण शी-ने शी-ने कपील नहीं दिया। बढ़ शी-ने शुरु आयी वणी-की कायो के बाबा पिता-ने चले ती डेढ़ मज़ार करा-बाला-जे पेट भरने-ने बाइ दरारो शायद-ने मिले-हे। और इं सँग नहीं-हूं। अवे आदिवी-ने बढ़ी ने बूं पिता-ने बटे जाने ने बढ़ाने ले माहार-शी आया-की ने भावना-की आयारदेखी ती हूं और आया-की लड़को बाला-जे लाक्ष नी रहे। शायद शिकाती आया आया-रा नींबर-रा करो। और ज वठा-ने उठी-ने आपणे पिता-का पास आयो। पण बी-ने बहे वी-ने दूर-से आवाती दीख-मे वी-ने वणी-की देख आयी और दोबारा हुए जाये ने बने-की मुखा आयो। और वणी-रो सेंग चूड़ी। और वणी काया आपणे पिता-ने यही के माहार-शी भ्यावना-की ने आया-की आयारदेखी ती हूं और ज आया-की लड़कों के कश्चित खेल-के लाक्ष नी हूं। अम्मी वणी-का पिता-ने आपणे नींबर-ने कश्चित बहे बीड़े बढ़ाने ने बढ़ाने पड़े। इंज-का मदम-मे बीड़ी वहखरा और इंज-का पास-से परखरा पड़रा। आज जीवी मुठी-ने आकी दरख बखरी करानी। बाबेर के खाडे शी सीख-पूरी लड़को जीवती रहे। खेलोरों-ने यही पण पानी मकरो। जद्दी शी बढ़े दरख माहारा लागा।

अब वणी-की बढ़ी लड़की केवल पर थी। चंद्रका-चंद्रका ज मंद-मे नज़र आयी। तो शी-ने बढ़ने नामा गाव-की अवाज सुराष्टी। और वणी-ए बी-ने नींबर-ने बुलाये-ने मुख हो जाते हे। बढ़ वणी-की बढ़ाने-से कंटों के खाडे आर्ये अवाजे-हे। और खाडे आप-ने ज खुशी-मन-से मकरो अपी-की यात्रे या सिजामानी दिये-हे। जद शी-ने रास आयी। और जमे-ने जाने नही। जमे वणी-की बाला आपणे शी-ने माहारा लाक्ष। पण वणी-ए बी-का बात-ने किंदो-के देखी दूं वणी-की दरार बरस-से बढ़ा बढ़ी दूं और बीड़े-ने राज-की राज-को भी लोगो नही। अब शी-ने गाड़े शी-ने गाड़े। इंज-मौलवी-के बोलकर आराम-बैठ कर-के शी बड़ी बाला-की बढ़ी भी दूरही नहीं। पण अवी-ए बी-की प्राची नामा-की गैल-से दे-ने दरख दियो वणी-की लड़की-को दोस्ती-ने जीमही-हे। जद वणीए-ने बढ़े-ने कंटों के बढ़ाने ने बढ़ाने महारा रेंसे-हे। और जो बीड़े खाडे पास हे ज अब खाडे हे। शी बढ़े सीख-पूरी भाये आज तने बीड़े मकरो। और गद नांदी-ने ज घींटी पानी। अम्मी-ने वाते आपणे-ने हरख बखरी करी जीवे हे।
[No. 41.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVI (RĀNGRĪ). (State Dewas, Junior Branch).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi ēk ādṛmī-kē dō kawar thā. Wanā-mē-su chhōtā laḍkāē ša ādṛmī-kē ā-certain one man-to two sons weere. Them-in-from the-younger by-son wani-kē pītā-nē kayō kē, bhūbhā-jī, mha-nē mhārā dhan-kō bājō his father-to it-was-said that, father-sir, me-to my wealth-of portion dē-kādō. Phēr wānī wani-kē dhan-kō bājō wani-mē kar-diyo. Phēr gave-out. Then by-him them-of wealth-of portion them-among was-made. Then thōdā-j danā-mē wani chhōtā laḍkāē ša āp'nō dhan ēkāṭṭhō 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 ease-with rai-nē waniē ša āp'nō dhan udāy-diyo. Phēr jō i-kē pās lived-having by-him all his-own wealth was-squandered. Then what him-of near thō ū sab khurach-kar-diyo, phēr wani dēs-mē ēk bājō-bhārī kāl was that all was-spent, then that country-in one very-great famine pādyō, ōr wani-kē khāwā-piwā-kī bājō ad'chān pad'wā lagi. Jād ū fell, and him-to eating-drinking-of great difficulty to-fall began. Then he wani dēs-mē kōi ēk ādṛmī-kē pās jāy-nē rāhyō. Wānī ādṛmīē that country-in a-certain one man-of near gone-having lived. That by-man vi-nē sūr charāvā-kē-wāstē āp'nē khēt-par bhējyo. Ōr sūr jō-kōi him-to swine feeding-of for his-own field-on it-was-sent. And swine whatever chhōtē khatē-thā wani-re ēp'ra-j ū khusī-sū retō. Paṅ husks eating-were them-of upon-even he gladness-with have-lived. But vi-bhi vi-nē kanē nahi diyā. Jād vi-nē suddh āvī, waniē those-even him-to by-anyone not were-given. Then him-to senses came, by-him kayō kē, 'mhārā pītā-rē gharē tō mhēnāt-mājūrī-kar'wā-wālā-kē-i was-said that, 'my father's in-the-house while labour-hire-doers-to-even pēt bhārī-nē baheō it'ṛō khāwā-nē milē-hai; Īr ēh bhūkhā belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger marū-hū. Ābē athā-sū uṭhī-nē ēh pītā-kē wathē jāē nē kahūgā dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

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ke, "bhābhā-sā, hū āp-kō nē Bhag-wān-kō ap'rādhī hū; or 
that, "father-sir, I your-Honour-of and God-of guilty am; and 
āp-kō laḍ'kō bājwā-kē läyak ni rahōy. Mhārī giṇ'ti 
your-Honour-of son being-called-for worthy not remained. My reckoning 
āp āp-rā mokṛā-mē karō."' Or ā wathā-sē 
your-Honour your-Honour-of servants-among make."' And he there-from 
uthī-nē āp'nē pita-kē-pās āyō. Paṇ vi-kā bāpē vi-nē 
arisem-having his-own father-of-near came. But his by-father him-to 
dōr-sē āw'tō dikh-nē vi-nē wani-kī dayā āvī, or dōd'tō-hūo 
distance-from coming seen-having him-to him-of compassion came, and running 
jāy-nē ā wani-kē gaḷā lāgyō, or wani-rō mūh chūmīyo. 
gone-having he him-of on-the-neck was-applied, and his face was-kissed. 
Or wani laḍ'kāē āp'nē pita-nē kahī ke, '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'rādhī hū; or hū āp-kō laḍ'kō kēwāwā-kē 
your-Honour-of guilty am; and I your-Honour-of son to-be-called-for 
lāyak ni-hū.' Tō-bhī wani-kā pitaē āp'nē mokṛā-nē kahyō ke, 
worthy not-am.' Yet his by-father his-own servants-to it-was-said that, 
'achhī angar-kē lāw or i-nē pakhārāv, i-kē hāt-mē bithī pakhārāv, or 
'good robe bring and him-to put-on, his hand-in a-ring put-on, and 
i-kē pag-mē paga-kē pakhārāv. Aj jīṁū-chūthī-nē aḥhī harakh-
his feet-in shoes put-on. To-day fed-feasting-having best merriment-
kuśī kārāgā; kāraṇ-kē mharō yō marylī-thakō laḍ'kō, jīṁ-tō 
rejoicing wo-will-do; because-that my this dead-was son, alive 
whayō; khōwāī-gāyō-thō, paṇ pāchhō malīyō.' Jadi wē bādō harakh 
become; lost-gone-was, but again is-got.' Then they great joy 
manāwā lāgā. 
to-celebrate began.

Ab wani-kō badō laḍ'kō khāt-par thō; chahtā-chhahtā ā ghar-kē 
Now him-of elder son the-field-on was; while-coming-walking he the-house-of 
najik āyō, to vi-nē wathā nāch'wā-gawā-kō awaj suṅānō. Or vacī 
near came, then him-to there dancing-singing-of sound became-audible. And by-him 
ēk nōkar-nē bulāy-nē pūchhīyo kē, 'āj yō kāī hē?' Jad 
one servant-to called-having it-was-asked that,' to-day this what is?' Then 
wanē wani-kē kayō kē, 'thārō bhāī āyō-hē; ār thārā bāp-nē ā 
by-him him-to it-was-told that, 'thy brother come-is; and thy father-to he 
khūsī-majā-sē malyō; anē-kē wāste yā mij'mānī divi-hē.' Jad vi-nē, 
safe-and-sound was-got; this of for this feast given-is.' Then him-to, 
rīs āvī, or ghar-mē jāvē nahi. U-sē wani-kō bāp bāhar 
anger came, and house-in he-goes not. Therefore his father come-having 
āvī-nē vi-nē sam'jāwā lāgyō. Paṇ waniē vi-kē bāp-nē kīyō kē, 
out him-to to-exetreat began. But by-him his father-to it-was-said that,
MÁLVI (RANGÍ).

'dékhō, hū hā-kí it'rá haras-sū sūwā karū-hū, Ār thā-kō kēnā mhaí
'see, I thy so-many years-from service doing-am, and thy word by-me
kādi-bhi lūpyō nahi; asi whētā bhi thā-kē mha-nē mhrārā
ever-even was-transgressed not; so on-being even by-you me-to my
hētū-sōb'īyā-kē-barōbar ārām-chēn kar'wā-kē wāstē kadi bak'ri-kō
friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
bachchō bhi didhō nahi. Pan jāniē thā-kō dhan rāmjanīyā-kē gēl-mē
young-one too was-given not. But by-whom your wealth harlots-of wvy-in
raī-nē uḍāy-diyō, wānī laq'kā-kē wāstē lōkā-nē jīmādō-
lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
hō.' Jād wānī wānī nē kāyō kē, 'bētā, tī sadā mhrārē pās
art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
rēvē-hai; ār jō-kārī mhrārē pās hē, ā sab thārō hē. Yō thārō
living-art; and whatever me-of near is, that all thine is. This thy
maryō-thakō bhāi, āj ta-nē jīw'ārī malyō; ār gam-gayō-thō, ā pichhō
dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
pāyō; anā-kē wāstē āpā-nē harakh-khusi kar'nu jōgyā hāi.'
is-found; this-of for us-to merriment to-do proper is.'

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INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRI).

CENTRAL GROUP.

(State Dewas, Junior Branch).

SPECIMEN II.

आदालव-का प्राकृत-के श्री दरवाज़ा-के श्रृंखला जूड़दिशुर नामक-अब-के हजार २०। २१-की पेदक-की ठहराई है। जब एक चारण अक्ष-के हजार हो अदालव-की दूरी में पाकी जाता हो। जब घूमें गिरावतों में दरवाजा श्री मानक-का दर-सूर दरकार-ने अर्थ करवा-सूर एक पहियार सरदार-अंतक में ठाकर बैठ-की लग देती है। आमे गिरावतों धर-ने अदालव-की वसीजा पेला।

चारण राव साहु प्राकृत लमार्द और एकला दीवाला हिसालि-बंद-ने राज्यांत गिरावतों खट्टे नही। परंतु मिराकिया भीम सीता था। श्री-भैरो चारण राव-ने घूम-की विचार रखे-ही। परंतु अग्र वास रावजुन संजी-ने दसमन-के पाके हड़पने अपनी जात चारण वास-ने घड़ी-सूर बन-ने जीवा-की होस करो या वाल गिरावत सत्यिक-ने जासा-से वसीजा आयो-वी दो सरदार भी या वाल आरी करी नही। आकार भगदी हुई। पहियार सरदार-का चाव-सूर वास आदमी खेत पका। एक-राष्ट्र-री वार लागवा-सूर पहियार-री मारी भी घड़ी-सूर अलग हुई। पर कच्चा रुप-ने रुप-रखी। और सनु-पर प्रारंभ करवा-सूर अबकी वार तरफ भी दूर-पड़ी। ती कटार खेत-ने कबाद-री दोर-ने कुछ दूर जाय आँखा। दसमन-ने मारा-नाखी। और कीर घड़ा-सूर पटन-ने ढंग आप-की मारी बढ़ पड़ी-वी वटे आम-ने गोड़ी गाल-ने बीज-गयी। कटारो- ने संगमर-की चाली से बाड़ी बसे खेत-ने खाना-ने स्थान-ने नीचे। और कीर आप-रा तुरंत-रा निगराना उठाया। रा निरंत्री सूरा मारी भी चारण-रे भाग सारी खेत-खेत थी। राज्यांत मारी गवी परंतु चारण-रे माल बनना।

यह अदालव-सूर आमे गिरावतों दीवाली खेतिमार नामक देवा चुड़ावा अदालव-के उत्तम आमे-ने बुध श्री भी सारी बात करी। ती ठाकर दर-बस-जीर या वाल उप-ने उप सरदार- का घरा बाहर कीदा।

या वाल कवर तर्क-देख-श्री सूर-ने आप की-ज्व वासन पिता-की वर्गी-ने प्राया और पहुँच। ती चारण फेर वस बात करी। श्री सूर-ने कवर-जी टी की मारी कवर कवर सवृंथ-ने मार-ने पारी मानक-ने अदालव-की चाल-सूर कटारो मारक-ने यम-ने कीदी श्री तो ठीक। परंतु कटार चंगमर-की चाल-वी भीतर-से पहन सारी की बाहर-वी पहन। जी बाहर-के पहन पूरी तो फेर खुद-ने बाँध है। या वाल कवर-जीवा-की सूर-ने नादाना आप-ने सव एवं राखा। एक श्री वीर सरदार-की बहादुरी-ने बाँध तर-सूर आप पढ़े वीरवाल-की घमंड शाय-ने फिरियत-सूर चुनना विधाया या वाल ठाकर-साथ-बी ही अक्षे भी लाया। तो आप कवर की सुधी जी कवर-जी बाहर भीतर-की पहनी काँड़ करे। जी राज्यांत
तो जो करी से वणीज्य आकी करी। और मायके पत्ते कटारी मायके-की या बताई तो
अब ता चोरी रजपूती करो। जब कहौ जहाँ आपामा की ठीक है। अाँ-सौं तो जो वणी तो कर
दिखाई। कवरजीए पिता-का मूँझी-सी अंसा करडा वचन दुःख-ने वणीज्य वक्त पिता-के कबूत
प्रति पण करो की तीश वरण-की उमर दुआ बेड़े एक महीनों भी आगे नहीं जीवणी। और
उन पाठियार सरदार-की तरह-सौं फलसी कर-ने मायी कादा पाठ तरवार चलाने साधा-रे पास
आय-कर मायका पत्ता-सौं कटार मात्र-ने माण-में कर-ने पाठे खिल पड़ो।
TRANSLITERATION AND TRANSLATION.

Adavələ-kə pahad-mə ərə darbər-kə ələkə Jūdəmər-pur
Aravai-of hills-in illustrious darbar-of ¹ in-the-jurisdiction Judarmerpur
nəmak-nə hajər vis pəchis-kə pədəs-kə thəkənə həi. Jəhə ek
name-by thousands twenty-twenty-five-of income-of an-estate there-is. There one
çhərnə əy-nə hajər də adə-kə dətərə pəy-nə pəchəhə jəwa
bərd come-having thousands two two-and-a-half-of gift received-having back-to-go
ləgo. Jəd gelə-mə gəɾəsiyə Men, Minə or Bülə-kə çər-sə
bənən. Then the-way-in free-booters Mərə, Mişəs and Bhils-of fear-from
Thəkər-nə arəj kar-wə-sə ək Pədiyər sar'dər-nə Thəkər 1-ki
the-Thəkər-to application making-by one Pəriyər Sar'dər-to the-by-Thəkər him-of
lər dənə. Əğə gəɾəsiyə ya-nə luʃ-wə-kə wəstə
in-company was-given. Onwards by-free-booters these-to plundering-of for
gərəyə.
they-were-surrounded.

Chəran-ıəə, sədəhə, brəhμənə, lugəi ər ekəla dəkəla diwəli-band-nə
A-Chəran-ıəə, a-saint, a-Brəhμənə, a-woman and alone in-town armed-man-to
Rəpiyət gəɾəsiyə luʃə naı. Pərənt gəɾəsiyə Bəi, Minə thə. Yə
a-Rəpiyət freebooter robs not. But the-freebooters Bəi, Mişəs were. These
bəhə Chəran-ıəə-nə luʃ-wə-kə vəxər rəkəhə-hə. Pərənt ap kəsə
too Chəran-ıəə-to robbing-of consideration entertain. But he himself
Rəpiyət whə-nə dus-manə-kə əğə çər-nə apqi jət chəran
Rəpiyət being enemies-of in-front feared-having his-own ounce bard
batəy-nə laətə-sə bach-nə, jiwə-kə ləbb kərənə, yə wət
show-having a-fight-from escaped-having, təfər desire to-make, this thing
mindit samaj-nə jə jəpə-kə wəstə ayə-thə vi sar'dər bə
considerate considered-having who escorting-of for some-had by-that sar'dər too
yə wət ərə kərə naı. Åkınər jəhədə do huə. Pədiyər
this thing acceptance was-made not. At-last a-struggle took-place. Pəriyər

¹ The illustrious Darbar, or the Darbar par excellence is the Court at Udaipur.
Sārdār-kā hāt-sū bārā ādmi khēt padyā. Ėk-rā hāt-rāi tarvār-
Sārdār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
wār ḍāgwa-sū Paḍįyār-rō māthō bhi dhaad-sū alag huī,
stroke being-hit-from the-Parīyār-of head also the-trunk-from separate became,
par kahandh raṃ-mē rūp-rayō, ṥor satru-par prahār kar wa-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
sū ab-ki-bār tarwār bhi tūt-padyā. To kāṭār khech-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
kahandhē dōd-nē kuchh dūr ḍājā āp-rā dus’manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
mār-nākhyō. Ṣīr phēr uthā-sū polat-nē jathā āp-kō māthō
were-out-down. And then that-place-from returned-having where his-own head
kat padyō-thō, waṭhē āy-nē goḍī-gāl-nē bēṭh-gaγyō. Kāṭārī-nē
cut-off lying-was, there come-having kneel-having he-sal-down. Dagger-lo
āṅgār-khi-ki chāl-kē pallē bāb’ri baglē puchhā-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
kūdhī, or phēr āp-rā turat-rā nik’lyā-hūa rakt-prawah-sū mṛtiṅkā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
pind kar-nē āp bhi māthā-rē pās sarir chhōdyō. Ya sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
wāt a chārān alag ūbhō ūbhō dēkh-rahyō-thō. Rājpāτ
thing that bard aloof standing standing witnessing-was. The-Rājpāt
mārō-gaγyō, parant chārān-rō māl bēch-gaγyō,
killed-was, but the-head-of property saved-was.

Yō aṭhā-sū chāl-nē āγē Sirōhi ilākē Khūwaj
This(-man) here-from walked-having further Sirōhi district Khīwaj
nāmak Dēw’dā Chāhūwān Sārdār-kē thakānē āy-nē jō
by-name Dēwāji Chāhūwān Sārdār-of in-the-estate gone-having what
hūt-thī so sārī wāt kāhī. Tō Tākār Har’bam-jiē yā
happened-had that all story was-told. Thē Tākur by-Har’bamji this
wāt sun-nē un Sārdār-kā ghanā bākhnā kīdā.
story heard-having that Sārdār-of very-much praises were-made.

Ya wāt kawar Narpal-dēw-ji sun-nē āp ū-j wakhnā
this story the-Prince Narpal-Dēw-ji heard-having himself at-that-every time
pitā-ki kacheri-nē āyā, or pūchhī, to chāranē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
wāt kāhī. So sun-nē kawar-jiē kāhī kē, ili māthō
account was-said. That heard-having by-the-Prince it-was-said that, the-head
katyā kēḍē kahandh satru-nē mār-nē pūchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
māthā nakhe āy-nē ajāb-ki chāl-sū kāṭarī mēj-nē
the-head near come-having robe-of skirt-by dagger wiped-having
FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Juddamerpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain hard having come, and having received a gift of two or two and a half thousands, began to
MÅLVÎ (RÅNGRÌ).

go back. Then being afraid of the neighbouring freebooters, Mërs, Minàs, and Bhils, he requested the Thàkur and got from him a Pariyâr Sårdâr 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 Minâs; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sårdâr 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 Pariyâr Sårdâr twelve persons fell to the ground. By the sword stroke from one freebooter’s hand, the head of the Pariyâr Sårdâr, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirohi, belonging to the Devdâ Châhuwâns Sårdâr, related all that had happened. Then the Thàkur Harbâmjh hearing this tale, praised that Sårdâr exceedingly. Hearing this Prince Narpâl Dëej 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 Thàkur Sâhib, too, did not like that the exploit of a brave warrior Sårdâr 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 Pariyâr Sårdâr 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.

Mālvī 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 Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kota</td>
<td>80,978</td>
</tr>
<tr>
<td>Tonk (Chabra)</td>
<td>20,000</td>
</tr>
<tr>
<td>Gwalior Agency</td>
<td>395,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>495,978</td>
</tr>
</tbody>
</table>

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 Dāṅg, the language is known as Dāṅghai, Dāṅgēsra or Dīāndērī, with a reported number of speakers as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gwalior</td>
<td>95,600</td>
</tr>
<tr>
<td>Kota (Shahabad)</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>101,600</td>
</tr>
</tbody>
</table>

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kundali.

The Mālvī spoken in this locality has Bundēl immediately to its north-east and east, and the Hārāuti form of Jaipūri to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folk tale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēl, and examples are not needed.

In the specimen following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to dissipation and uncertainty of the vowel scale. Thus we have bājī, for bājī, enquired; sāth for sāth, a companion; rīgō, remained. Note kār, for kāhar, having said. As examples of vowels, see gār-gā, for gir-gā, to fall; dān, for dān, a day; gīgō, for gāyō, gone; rāhō-hō, for rāhō-hō, you remain.

The cerebral w is more common than in Standard Mālvī. Thus, mār-wō, instead of mār-nō, to strike.

In the declension of nouns, we have a locative in hē in the word ckhōrhē, in the daughter. This form also occurs in the neighbouring Hārāuti and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have mhaē, 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, hē), not thō, thus following Bundēl. The imperfect of the finite verb is built on the central
Rājasthāni system, with a verbal noun in े, and not with the present participle as in regular Mālvi. Thus, râkh-hô, not râkh-tö-hô, was dwelling. The Jaipuri verbs compounded with án'gô, to come, with y as a junction semi-consonant, are common. Thus, tâgy-âi, she has become attached.

[ No. 43.]

INDO-ARYAN FAMILY.

RAJASTHĀNI.

(Mālvi.

(State Kota.)

एक भक्त मानस गाव-ना झाप-दी। मारस-केक जः-बे-ताधि एक दुसरी शादी मिल्लो।
क्लाने जः-की के वारा बार्दी गाव है। तो जः-ने नेक गाव भतायो। धर जः-की बाजी के वारा बार्दी गाव है।
जः-ने जः-की बद गाव भतायो। धर की के चाल वारू गाव-न्हीं छोड़ो। बीड़ा साक नियाम धर जः बद-ने की के मैं तस लाखाइ।
कुड़ा-पर पानी चावा चावां। तो कुड़ा-पर धर जः नेक-ने कीर्दे शुद्ध-ने पानी भवन-सार भतायो।
पक्ष-मूं जः बद-ने जः-की चाव-किर्दे। आ गुड़ा-ने मर-पड़ो ॥

कुड़ा-की बीच एक दल थीपाली-की धो। धी की थीपाली के उत्त-मिल। धीरे रात-भर ज गुड़ा-ने मिल।
जः कुड़ा-ने दो बांध पहुँचा। रात-ने दो बांध पहुँचा। एक-ने की के के माहिर-सात धाँ भाज-काल काँग रौड़ी-ही।
धर जः-ने की के मैं बादला-को कीर्दे-का डीन-मे है। भुरान-ने की के मैं हुँ-सक गुड़ा-को धामा-के नीचे धार भीत-सीक है।
दहे-की सुखदी कहने-है। धी धीरे पतला-ने पूरी की धाँ-ने कीर्दे को कीर्दे-का डीन-मे-सक गुड़ा-यो तो कुड़ा-के नौ।
तो जवाब दियो के दूसरी कटी-की न हो ॥ परंत कीर्दे हुँ-सक गुड़ा-को धल देवार जः-के कीट देवार धाब तो रूड़-आरां ॥
दुर्गाने को के मैं कोठ-का धल धी धी माँ-कीर्देने ने खी-आवर-दो।
परंत कीर्दे हुँ-सक गुड़ा-को धल खाँचर के ठाक-पर घड़ी के तो सह कोठ-कीट-की खेल ने कहस।
धन धन-े ले-जाय। या धार जः नेक-ने फुण-लोकी।

टूँटी दर मजारा गुड़ा-पर पाणी भरा भाया। धीरे जः नेक-ने कुड़ा-मे-सक बारे खाड़ो।
दो बांध पहुँचे में सम्बेर जः-ने पकड़ी एक कीर्दे जल-की भरा वारे डिरही के जारा जः बांध बादला-की कीर्दे-की लाग-रिया-ही। बादला-की धी मीना धी के कुड़ा-की धी-मे पड़ो जः बांध पर।
धी से हुँ-सक गुड़ा-के-से प्रत्ये-ही। तो हुँ-से बांध जः-की के प्यार मो-सी के कीर्दे के
जः-की धाँ-पर के हुँ-सक गुड़ा-का धहा पिया। जः जः जः धुर-गियो।
दहे-की नींद धी-धी। बादला-ने बा कीडी के-बे-ताधि परणा-दी। पक्ष-मूं हुँ धामा-के नीचे-सक धन-पर
जः जः कुड़ा-र धन बी कीट नियाम। धीरे सुलामे धर पन केर धाम धरा भवन-सार लाग-मियो ॥

VOL. IX, PART II.

2 1 2
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MALVI.

CENTRAL GROUP.

TRANSLITERATION AND TRANSLATION.

Ek bhajō manas gāw-nē jāwē-ho. Mārag-mē ū-kē-tāti ek dusṭrō ā a gentle man village-to a-going-was. The-road-in his-of-to another ādāmi milyo. Ū-nē ū-se kī kai, 'thārō kāī nāw hai?' To ādāmi milyo. Ū-nē ū-se kī kai, 'thārō kāī nāw hai?' To man was-met. Him-by him-to it-was-said that, 'your what name is?' Then ū-nē 'Nēk' nāw batāyo. Ar ū-nē būjī kai, 'thārō him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your kāī nāw he?' Ū-nē ū-kō 'Bad' nāw batāyo. Ar what name is?' Him-by him-of 'Wicked' name was-shown, and kī kai, 'chāl mhrāē sāt-hi hōyō.' Thōrī it-was-said that, 'come to me a-companion-very li thou-become.' A-little sāk gīyā ar ū Bad-nē kī kai, 'inhāi tas distance they-went and that Wicked-by it-was-said that, 'to-me thirst lāgy-hi.' Kūrā-par pānī piwā chālā.' Tō kūrā-par jār has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone ū Nēk-nē lōṭā kūrā-mē pānī bharwā-sāru paṭrīyō. that Good-by a-water-cessel the-well-in water drawing-for was-dropped. Pachhārī-sū ū Bad-nē ū-kē dhakko dē-khārīyō. Ū kūrā- Behind-from that Wicked-by him-to push was-given-violently. He the-well-mē gār-paryō.
in fell-down.

Kūrā-kē būchē ek rūkh pipāl-kō hō.' Sō ū pipāl-mē the-well-of in-the-middle a tree pipal-of was. So that pipal-in ulaj-giyō, ār rāt-bhār ū kūrā-mē riyo. 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 batīlayā. Ek-nē kī two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said kai, 'kō, bhāi-sāb, thē āj-kāl kāhā rohō-hō?' Tō ū-nē that, 'well, brother-sir, you now-a-days where living-are?' Then him-by kī kai, 'mū Bad'syā-ki ohhōrī-kā dīl-mē hū.' Duṣrānē it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by kī kai, 'mū, ī kūrā-kā dhānā-kē mīchē dhan bhōt-sōk hai. it-was-said that, 'I, this well-of mouth-of below wealth great is.
тельный корю-ху. Я би хер парла-се пушхи кай,
This of guarding doing-I-am. This having-said the first-to it was-asked that,
'ты-нё кой оо очхири-кэ дил-ме-сё очхиривэ тэ
you-to any-one that daughter-of body-in-from (if-) may-release then
чхутэ кай нё? To jawab diyo кай, 'ёо-to kadi-bi
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
на очхири. Parant кой й куря-кэ жал лё-жар ёо-кэ
not we-leave. But any-one this well-of water having-taken-away this-one-to
чхутэ де-хар, тэ очхут-жая. Дурснё ки кай, 'мё-кё
drops may-put, then we-leave.' The-second-by it was-said that, 'us-of
dhan би мё кой-нё нё лё-жая-да. Parant кой й
wealth also we any-one-to not to-take-away-allow. But any-one this
куря-кэ жал хырар оо дим-пар очхирке тэ мё
well-of water having-drawn that place-on (if-) mas-sprinkle then we
оо-сё кэ-бэ хешал нё кара. Dhan йо лё-жая.
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
Я бат й Нек-нё сун-лини.
This word that Good-by was-listened-to.

Дуже даан банджар куря-пар пани бхарва ая.
On-the-second day travelling-merchants the well-on water to-draw came.
Ор й Нек-нё куря-ме-сё баре харьо. До охья
And that Good-to the well-in-from outside it was-drawn. Two four
ghair-me сис лэр ё-нё пахри ек лото жал-кэ
hours-in breath having-taken him-by first a vessel water-of
бхарр вая-й гиыо кай жах энд бадсья-кэ очхирхи
having-filled there-indeed went that where that demon the-king-of daughter-in
lаг-рия-хо. Бадсья-кэ йо ним бо кай, 'ёо-кэ дил-ме баро
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
jand hai. Йо йо очхир-дего йо-нё парэнадаго.
demon is. Who this-one will-release him-indeed-to in-marriage I will-give.'
To йо жар йо-кэ упай йо-хи карыо кай йо-ки
Then this-one by having-gone her-of remedy this-verily was-done that her-of
эч-пар й куря-кэ жал-кэ очхири дия.
Jad jand
eye-on that well-of water-of drops were-given. Then the demon
очхири-гиыо. Ёо мичи хот-гайи. Бадсья-нё ва очхирйо йо-кэ-тэ
left. Her-to relief became. The-king-by that daughter him-of-to
партва-ди. Асэн-йо во дханна-кэ ниче-сё йо дхан-пар
in-marriage was-given. So-verily he the-mouth-of below-from that wealth-on
jал очхир кар во дхан би харьо. Ор лугай ар дхан
water having-sprinkled that wealth also was-dug-out. And wife and wealth
лер ананда карва лаг-гиыо.
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 pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.
MĀLṴĪ OF THE BHOPAL AGENCY.

The Mālī, 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 dispiration, as in ābō for ābhō, standing up. On the other hand we have phē for pē, on. There is also the usual interchange of vowels as in nijar for nejar (negr), a present; kūwar for kūvar, 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 pūj̄bō, to worship; kūd̄bō, the act of leaping; chhōȳbō, the act of releasing.

In the declension of nouns we meet the termination ĕ̄, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārānti (pp. 258 and 204). Examples of it here are bhēsāňē, to the buffalo; khālē, into the river; ghōvāñē, 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 ĕ is erroneously written for ĕ as in khunī-kā (for kō) amal-pānī hōgā (for hōyō), opium-water of happiness took place (i.e. was drunk).

[ No. 44.]

INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀLṴĪ. (STATE NARSINGHARH.)

[Facsimile text provided]
पाठी पाठी ऐंठया तारा ना
बीजान है नेंसी जुंगालो जुंग जुंगा
पाठी जाही जोत सपारी बने बेला
पुजारा पहाडी जात नेंसी जायो
तेथी गोडी बंधी थी जो गेढ़ु
आठी जाद सावानी साथी भरपूर
की ही नजब नेंसी राजपूर सो जाती
नामों के आलकाजी की अंगारिंग के जी सेवे गेढ़ा जाद सावानी साथ दे
उपर नहाली संतीयजी से दुरी है,
हुं गादनियां तम पीठ जेथी गया
हुं. जाद उजानी जे घोड़ा की कुराम
बंधे देरीजा जोड़ा की दही
गेढ़ा घोड़ो नामों तो नेरा है जाली
गह नेही डो तो खाल हु मुखबो
हूँ गीर घर उपर लपकी सीधरी
ढे तरकान हो दुआ छोट-बहुंतो देना
का खोट सती का पूना गड़ाह
अंदरा दुग्गास आसी आलासा जली
आदेह चिंतेह हू रागी आदेह आला
आगह पड़ हो शुरा दुग्गास हुज़ूर
बेर बेर में कुकतालोमा बुंझांगा
मया ओर देखा पाथु नख उपर
साबु ने मुखाप्परो ने कमोदियांहुँ
रुप रुप सब उपरी साबु डे
पाह मेरा गा बढ़ा मांगाहे
उन अं माभाङजा लोगो लोगी हुए
हुनागे आसी गाय गाय भीह वेदुगाहे
राजस्थानी साहित्य में व्यक्ति के मूल सात दिनों तक वह वर्षित रहता था। यह दो सप्ताह तक रहता था। राजस्थानी साहित्य में व्यक्ति के ज्ञान और समाज जीवन का अध्ययन किया गया।
[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

(Malvi. (State Narsingha.)

TRANSLITERATION AND TRANSLATION.

Tis chhãli ba’r hõyã; jad Kâwar Bhawãni Singh-ji Râjgarh
Thirty forty years became; when Prince Bhawãni Singh-ji to-Râjgarh
padãryã. Jad Râwat-ji-sâb-kã pâs-kã ãd’min-nê bichãrî ke, ‘Kâwar
went. Then Râwat-ji-sâhib-of near-of men-by it-was-thought that, ‘the-Prince
Bhawãni Singh-ji-kê charêtî pãtî-pê dêkhâga.’ Òr yà bichãrî-kê
Bhawãni Singh-ji-of riding a-race-course-on we-will-see.’ And this thought-having
bheso charêyõ. Jad par’wã pãtî aî; òr sawãrî
a-he-buffalo was-fed. When the-festival race came; and the-procession
khêr-bõr pûj’bã padãri. Jad bheso ayõ, jê-ki gõri bandi
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
were. When those-legs were cut then Râwat-ji-sâhib-by spear-of was-struck.
Ab bheso chêlyõ so atrõ bhêgyõ kê Jûl’paji-kê ãqg’ri-kê nichê
Now the-buffalo went-off and so-much ran that Jôlp-jê-of mountain-of under
gayõ. Jad Râwat-ji-sâb-nê Kâwar Bhawãni Singh-ji-sê kâi
he-reent. Then Râwat-ji-sâhib-(by) the-Prince Bhawãni Singh-ji-to ãi-was-said
kê, ‘hõ jãnê-thê kê, tam pûth-phê-i gaya-hõ.’ Jad kâwar-ji-nê
that, ‘I thinking-was that, you back-on-verily gone-are.’ Then the-Prince-by
gõrya-kê lagõm khêch-kê dõ tin kõr’ya-kê dai. Jad gõrõ
horse-of reins pulled-having two three whips-of were-given. Then the-horse
bhêgyõ to bheshê jã-liyõ. Jad bhesã-kê to khallhê
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of instead in-river
kûd’bõ hoûyõ, òr Kâwar Bhawãni Singh-ji-kê tar’wâr-kê hût chhõrpõ
jumping became, and the-Prince Bhawãni Singh-ji-of a-sword-of hand loosening
hoûyõ. Bhesa-kê dhõl sarûkõ purû alag alag hõ-gayõ
came. The-buffalo-of a-drum like a-drum-skin separate separate became.
Adõ anšêg, òr adõ umãg hõ-gayõ, òr ap lagõm paka’r-kê
Half this-side, and half that-side became, and himself the-reins having-held
ûbê hõ-gayõ. Ham khûr-bõr-nê dhûr’ta-hoûyõ umâg gayõ òr
standing became. We acacia-jujube-in making-a-search that-side went and
hêlê pûryõ. Jad Kâwar-sâb-nê juwâp diyõ kê, ‘hõ yõ ubô
a-cry was-raised. Then the-Prince-sâhib-by reply was-given that, ‘I this standing
RĀJASTHĀNĪ.

bhu: Jad ham sab Kāwar-ji-sāb-kē pās gayā. Jad bakrā māgā-kē am. Then we all the-Prince-sāhib-of near went. Then a goat sent-for-having un-kā māthā kāṭyā ēr lōī hār-kē kūrān-mē ḫēlyā ēr its head was-cut and blood taking-having tubs-in it-was-poured and ghōrā-kē lagāyā. Chār char-wwādār ēr dō māsālchī ēr dō sipāī the-horse-to was-applied. Four grooms and two torch-bearers and two sepoys ghōrā-kē sātē kar-diyyā, kē ghōrābē dhīrā dhīrā thān-mē horse-of with were-given, so that to-the-horse slowly slowly the-stable-in lea-jō. Āp ēr Rāwat-ji-sāb dōī sar-dār dērā-phē bring (imperative). He and Rāwat-ji-sāhib both the-chiefs the-camp-on padāryā. Ēr Rāwat-ji-sāb-nē ēr Kāwar Bhawānī Singh-ji-nē went. And Rāwat-ji-sāhib-by and the-Prince Bhawānī Singh-ji-by kēsē ārog-ɡē Kāwar-ji-sāb mēl-mē padāryā, ēr dinner was-eaten. Dinner eaten-having Rāwat-ji-sāhib palace-in went, and Kāwar-ji-sāb dērā-mē pōr-gayā. Dārā dīn khusā-kē amal pānī the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water höyā; nijar nichh-rawal höi. Inām bāṭā Kāwar-ji-became; presents offerings were-made. Rewards were-distributed and the-Prince-sāb-kī bhēsā màr-bā-ki burāi höi. 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 Narsinghgarh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatji1 thought of witnessing the Prince’s horsemanship on the race course. So they fed a bo-buffalo. When the Parwā Pāśā2 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 Rāwatji struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jalpāji Hill. The Rāwatji 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 sepoys who accompanied the horse, were directed to walk the horse to the stable slowly.

1 Rāwat-ji is the title of the Rājā of Narsinghgarh.
2 This festival is held on the day after the Diwāli, and is celebrated by horse-races.
while both the Sardārs, the Prince and the Rāwatji, returned to the camp and took dinner together. After dinner the Rāwatji returned to his palace and Prince Bhāvānī 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 Nimāri.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāṅgī version of the famous tale of Śrāvāna or Sarwan, the son of the sister of Dāsaratha or Dāsrath, the father of Rāma Chandra. Dāsrath killed Sarwan by mistake. The lad's parents cursed Dāsrath, 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 Rāmāyana.

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 ādō for ādhō, blind. As usual, also, vowels are interchanged, as in phar'tō, for phir'tō, wandering; lakh'nō, for ikkh'nō, to write. An initial s becomes k, as is common in other Rājasthānī dialects. Thus, havāp, for sarāp, a curse; kahu'nō for waas'nō, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in Sar'own-ē, to Sarwan; thānē, to you.

Verbs have an imperative in jō or jē, which is not necessarily honorific; thus, pāw'jē, give to drink; mar'jē, die. The past participle of kah'nō or kēpō, to say, is kēdō. The causal of pīnō, to drink, is pāw'nō.

[No. 45.]

INDO-ARYAN FAMILY. Central Group.

RĀJASTHĀNĪ. (State Jhabua.)

MĀLVĪ (Rāṅgī).

एक सर्वनाम नाम करी-ने आदमी थी। वणी-रा मा-वाप आंखा-अं आदा था। सर्वन म्या-नी तीसरा कारती-थी। चांदला चाबला आंट-आंदे-ने रखा-न तरस लागी। जोगी सर्वन-ने कीड़ों के बेटे, पाथा पाव। खरी-नि तरस लागी। जोगी ज वणा-ने वहे बेटाड़-ने पाथा भरा-ने तकाव उपर मिया। बणी तकाव उपर राजा द्वारका-की बीड़ी की। जोगी बलक सर्वसा पानी भरा लागा। जोगी राजा द्वारका दूरा-की देखा। तो जापी ओ बीड़े द्वारका पानी पीव-ने।

एमी जापी-ने राजा-ए बाण मादी। जो सर्वन-र छाती-ने लागा। जो सर्वन बणी बलक राजा राम बुखा लागा। जोगी राजा-ए जापी के वी तो बीड़े मलख ने। जोगी जापी-ने राजा द्वारका सर्वन के मिया। तो देखे तो आधा माजे। राजा दीवर करवा मंदी। जो सर्व वण बीड़ा के बीड़े मादी दीवर द्वारा-न वन-की। अबे मारा मा-वाप-न पानी पानी। अतरी बेट-ने सर्वन तो सर्वन-पीया। ने राजा द्वारका पानी मरी-ने क्रे बेन बेनी-न पानी-न आया। जटी आदा आंटी बीडो के तू बुखा ने। द्वारका बीडो के वाणे बाण बार। तो पानी पीया। जटी बेन बेनी थे। तो सर्वन गव्य दुर्ग-वा बाण-की पानी नी पीया। द्वारका बीडो के तू दुर्ग ने। ने मारा दारा द्वारा-न सर्वन पीया। आदा-आंडी सर्वन-की सर्वन दुर्ग-ने ने। झा। करी-ने राजा द्वारका-ने द्वारका देशी के बाणे मारा बेटा मालकी पुषा-ज तू सरके।

एमी द्वारा देश-ने आदा-आंडी बी सर्व-पीया।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀṅGRI).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ek Sarwaṇ nām kari-nē ādmi thō. Waṇī-ra mā-bāp ākhā-ū
A Sarwan name made-having man was. Him-of mother-father eyes-by
śādā thā. Sarwan waṇā-nē tōkyā phartō-thō. Chālītē
blind were. Sarwan them-to by-having-carried wandering-was. In-going
chālītē śādā-śādī-nē rastā-mē taras lāgī. Jādi
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
Śarwaṇ-nē kidō kē, ‘bēta, pāni pāw. Mhā-nē taras
Śarwan-to it-was-said that, ‘son, water give-to-drink. Us-to thirst
lāgī.’ Jādi ū waṇā-nē wathē bēthāi-nē pānī bharwā-nē
is-felt.” Then he them-to there caused-to-sit-having water drawing-for
tajāw upar giyō. Waṇī tajāw upar Rājā Daśrath-ki chōkí thi,
a-tank upon went. On-that tank upon King Daśrath-of watching was.
Janī wakhat Sarwaṇ pānī bharwā lāgō. Jādi rājā Daśrathē
At-that time Sarwan water to-draw began. Then by-king Daśrath
dūrā-ū dekhyō. Tō jānyō kē, ‘kōtī hamanyō pānī
distance-from he-was-seen. Then it-was-thought that, ‘some stag water
pivē-hē.’ Esō jānī-nē rājāe bān māryō, jō
drinking-is.” Such thought-having by-the-king an-arrow was-shot, which
Śarwaṇ-re chhātī-mē lāgō. Jō Sarwan waṇi wakhat ‘Rām Rām’
Śarwan-to breast-in stock. When Sarwan at-that time ‘Rām Rām’
kār-wā lāgō, jādi rājāe jānyō kē, ‘yō to kōtī manakh
to-make began, then by-the-king it-was-known that, ‘this indeed some man
hē.’ Esō jānī-nē Rājā Daśrath Sarwan kanē giyō. Tō dekhe
is.” Such thought-having King Daśrath Sarwan near went. Then he-sees
tō āprō bhanēj. Rājā soch karwā mandyō. Jādi Sarwan hōlyō
indeed his-own nephew. The-king’s grief to-make began. Then Sarwan said
kē, ‘kher, mārī mēt thānā hātē-sē-j lakhti-thi. Abē mārā
that, ‘it-is-well, my death thy hand-from-only written-was. Now my
mā-bāp-nē pānī pāw-jō.’ Atrō kēlī-nē Sarwan to
mother-father-to water give-to-drink.” So-much said-having Sarwan indeed
mari-giyo, nē Rājā Daśrath pānī bharī-nē bēn bēnōl-nē
died, and King Daśrath water drawn-having sister sister’s-husband-to

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Mosalmans speak Hindōstāni. The Bhils speak Bhili, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhāllawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana, it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhāllawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaunahla tract, which lies in the south-west of the state.

The Chaunahla 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 Parganas Pirawa of Tonk in Central India, and Parganas Sathcheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōpḍwārī. 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:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālvī—</td>
<td></td>
</tr>
<tr>
<td>Western Malwa</td>
<td>1,241,500</td>
</tr>
<tr>
<td>Nimbahera of Tonk</td>
<td>4,000</td>
</tr>
<tr>
<td></td>
<td>1,245,500</td>
</tr>
<tr>
<td>Mālvī (Sōpḍwārī)—</td>
<td></td>
</tr>
<tr>
<td>Western Malwa</td>
<td>115,000</td>
</tr>
<tr>
<td>Chaunahla of Jhāllawar</td>
<td>5,556</td>
</tr>
<tr>
<td>Bhopal</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td>203,556</td>
</tr>
<tr>
<td>Bhili (Western Malwa)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>56,600</td>
</tr>
<tr>
<td>Hindōstāni (Western Malwa)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>190,000</td>
</tr>
<tr>
<td>Other languages spoken in Western Malwa</td>
<td>16,668</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,711,924</td>
</tr>
</tbody>
</table>

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 Rāṅgrī folktales 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 suvyō, for svayō, he became. In Eastern Marwārī there is a tendency for an initial ñ to be pronounced as h, and this is, as we shall see, also a marked peculiarity of Sōpḍwārī. It also appears in the Mālvī of Western Malwa, as in hājē, for sājhē, in the evening; hunē, for sunē, to hear; hamśādīnē, for samādhīnē, having persuaded. There is the Central Rājasthānī preference for a cerebral ū, as in suvyō quoted above. There is the Standard Mālvī preference of o over ë, as in wōt 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 jé, as we have noted in Bhopawar. Thus, kijé for kahíjé, say. There is an instance of the Mewari h-future in malaíkhé, I will show. There is the Mawari causal with jé in vàmíjé-né, having persuaded, and vàmájé, cause to cry (an imperative in jé).

There is also an instance of the Gujarati custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with nén. Thus, chhôvá-nén rovádyá (not rovádyó), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RÀJASTHÁNÍ.

MÁLVI (RÀNGÉI).

(State Rûlám.)
TRANSLITERATION AND TRANSLATION.

Ek gyābān syāl'ñe āp'ñe dhani syāl'yā-nē kahyō kē, 'abar'-kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, at-this-time
mārī huwāwād kathē karōgā?' Tō waniē kahyō kē, 'nāhār-ri
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of
guphā-mây,' 'Jadi nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syāl'yō
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
kahyō kē, 'jadi mū kōhīhārī, tō tū ṭābāryā-tūb'ri-nē chūtakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
bhari-nē rōwāj'jē, nē hū pūchhō 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-ō kāl'jō māgē-hē.'
say that, "these tiger-of liver wanting-are.'

Thōdā dan pachhē yē dōi jānā jāī-nē nāhār-ri guphā-māhī
A few days after (by-)these two persons gone-having a-tiger-of den-in
huwāwād kidi. Wani dan jad hējē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
lēwā lāgyō kē, 'mārī ghar-mē kōi-na-kōi hē,' tō jadi syāl'yānē
to-take began that, 'my house-in someone-or-other is; so then the-jackal-by
hū kidi. Ya wāt hun'tā-j syāl'niē
throat-cleaning was-done. This word on-hearing-immediately by-the-she-jackal
chhōrā-chohōriyā-nē chūtakyā bhari-nē rōwādyā. Tō syāl'yō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
bōlyō kē, 'ay Kanak-sundari ṭābāryā-tūb'ri kyū rōvē-hē?' Tō
said that, 'O Kanak-sundari male-female-children why crying-are?' Then
syāl'nī bōli kē, 'ō Dar-bhānjan-rājā, chhōrā-chohōrī nāhār-ō kāl'jō
the-she-jackal said that, 'O Darbhānjan-king, male-female-cubs a-tiger-of liver
māgē-hē.' Ya wāt hun'tā-j nāhār-ō ji ud-gāyō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
pihāhē pōw bhāgyō, nē vichār kar'wā lāgyō kē, 'mārī ghar-mē māh-nē
backwards fast he-fled, and thought to-make began that, 'my house-in me-to
Rajasthani.

Khāwāwārō kōi-na-kōi māhān-ū mōṭō janāwar hē. Āsā vichār-mānī eater someone-or-other me-than strong animal is. Such thought-in wē rāt kāñ-āñī, nē dusērē dan avyō tō bi yā-kī yā-j wāt that night was-passed, and on-second day he-came so also this-of this-even word hunī-nē pāchhē bhāgyā. Aṭrā-kāñē ēk bādhrō aṅī-nē mīlō, ār heard-having back he-fled. So-much-in a monkey this-one-to was-met, and bādhrō pāchhē 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?' Tādī nāhār bōlyō kē, 'māhārā ghar-mānī māhārō wandering-you-are?' Then the-tiger said that, 'my house-in my khāwāwārō kōi-na-kōi hē.' Yā wāt hunī-nē bādhrō aṅī wāt-rī eater someone-or-other is. This word heard-having the-monkey this word-of chōkāi karwā nāhār-ū guphā kānē gayō, nē pāchhō avyō, nē kēwā investigation to-make the-tiger-of den near went, and back came, and to-say lāgyō kē, 'ē māhārā śāh, ēk syālyō wathē hē, nē wani-ū tā yū kāy began that, 'O my lord, a jackal there is, and him-from thou thus what ḍārō-hē?' Yā wāt hunī-nē nāhār-ū bharośō nī wayō. Tō fearing-art?' This word heard-having the-tiger-to confidence not became. Then bādhrō kahyō kē, 'āpī-ū pūchhē dōī bēri bādhrē lī-kā-ńē by-the-monkey it-was-said that, 'us-of tail both together tied-together-having chālā, nē hī thā-ńē syālyō wathē wataihūl.' Yā wāt hunī-nē let-us-go, and I you-to the-jackal there will-show.' This word heard-having dōī pūchhādiya bēri bādhrē, abē yē nāhār-ī guphā ādī the-two tails together tied-having, now these the-tiger-of den towards chālā. Syālyō-nē aṅī-nē dēkh khūkhrō kidō, nē syāllē went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal chhōrē-nē rōwādiya. Tō syālyāē pūchhē kē, 'ēbārayā-the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-tābīrī kyū rōwē-hē?' Tō syālī-pūchhē kahyō kē, 'chhōrē-children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-chhōrē nāhār-ū kālîjō māgē-hē.' Syālyō bōlyō kē, 'aṅī-nē rōwā female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to cry mat dē. Ohhmāñ rākhō. Abē dhirē dhirē bādhrō māmō nāhār-nē not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to hamjāchīnē lāvē-hē.' Yā wāt hūrtē-hī-j nāhārē persuaded-having bringing-is.' This word on-hearing-verily-immediately by-the-tiger jānīyō kē, 'bādhrē man-mē to kapat hē,' nē pachhā it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back phalāṣ mār-tō mār-tō bhāg-gayō, nē bādhrō pūchhē dōī-sū bandōyō-thō, so bound striking striking fled-away, and the-monkey the-tail-by tied-ways, so bhādikālī-bhādikālī-nē māri-gayō, nē syālyō wathē mājā-nē rōwā 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, why are the children crying.'

'O Daśa Bhakṣija, 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.

1 He gives his wife a grand name, and so does she him, in order to impress the tiger.
SONDWAŘI.

Sondwari¹ is the language of the Sondias, a wild tribe, which inhabits the tract known as Sondwâr, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhalâwâr State. In the Western Malwa Agency, it includes the Pirâwa Pargana of the State of Tonk, and Pargana 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 Jhalâwâr: 86,556
- Bhopal: 2,000

Total: 203,566

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, Tawwur, Jadon, Soddia, Gehlot, Chobâ, and Solankhi. The Chobâs are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sondias and others from Mewar from seven to nine centuries ago. The Chaumhela Sondias consider themselves as descended from Rajputs of the different clans, and assure that the families they are descended from are now in several instances holders of influential jagies 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 Sindwẫrâ, corrupted into Sondwâřâ, 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 peculiarly 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 ranks, 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 resisted 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 Chaumhela polders 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:—

⁰⁰⁰ "They are often called Râjitâ, but are mixture of all classes, or rather descendants of a mixed race. In 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 seised 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 claims 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 Grasias, 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 insurrection of Jeejana Rao Holla. From that date, neither life nor property was secure within the range of the lawless bands of Sondwâri, 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 5,250 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, Rājput in Central India, are the Sūdrās, who have spread from Sondwarā (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 Rājput ancestors; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refrain 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 Rājput ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājputas 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 Rājputas 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.S 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 peaceful 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 Pindārī 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 Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans 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 Sondwāri, both of which come from the State of Jhālāwar. 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 Mālvi.

The most typical peculiarity of Sondwāri is the universal change of an initial s to h. Its speakers call themselves Hāndiāa, not Sondiāa. There are several examples of this in the specimens, amongst which we may quote, hag′lo or hag′rō, for sag′lo, all; hāt′rō, for sāt′rō (a Gujārāti word), a daily portion of food; hāt, for sāt, good; hām′rō, for sāhār′nō, to hear; hōm′jār′nō, for sam′jāhānō, to remonstrate. On the other hand chh is pronounced as s, as in sāk′lo, for chhok′lo, chaff.

There is the usual Mālvi loss of aspiration, as in lōrō, for lōrō, young; it or thē, from; dūdō or dūdō, given; woyō, for woyō, became; hám′rō, for sāhār′nō, to hear (another Gujārāti word); hām′jār′nō, for sam′jāhānō, to remonstrate.

In the declension of nouns, the ablative suffix is it or thē. The accusative-dative has the usual kē and nē, and also hē, as in other Mālvi-speaking tracts. The agent also takes nē, as in bēl′nē kahi, the son said. In the following passage, nē is used once to form the agent, and once to form the accusative, ma-nē ......... pōp kādō ............. ma-nē thē hāl′wāl′dā bējō rākhō, I have sinned, keep thou me among (thy) servants.
The suffix हा is also used for the locative. Examples of its use are, (dative) वाॅॅ-हा तः-हा, he divided to them; (locative) ठाहाॅ-हा राकम-पात वोहाॅ-हा वोहाॅ-हा, he wasted your substance on singers and dancers.

As regards the pronouns, अं or अपूँः हा means 'we, including the person addressed.' अपूँः हा is 'own.'

The past tense of the verb substantive is usually ठो, but sometimes we find the Bundeli form हा. Besides हा, we have हा for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Māly, but with the oblique verbal noun as in Central Rājasthānī. Thus, भारूहा-ठो, he was filling, literally, was a-filling. Causal verbs are formed with ज or र as in Māryārī. Thus, हम्फारूहा, he demonstrated, literally, he caused to understand.

Sōndwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—जी, a father; मादी, a mother; वोॅॅ-दी, a servant; सूर, a year; वोहाॅ, bread, plural वोहाॅ, a feast; बाँडा, a bridegroom; बीडी, a brother.

On the whole Sōndwārī 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.

RĀJASTHĀNĪ.

MĀLY (SŌNDWĀRĪ).

(CENTRAL GROUP."

MĀLY (SŌNDWĀRĪ)...

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दौ हेता था। बोड़वा बेटा-निव पोनी-का जी-हे खोली के म-नी मारा बोड़ा-की खकम-पात दौहे। बेंडी वो-का जी-हे अपी खकम-पात पोनी-हे बंदे। बोड़वा दिनाँ पाँझें बोड़वा बेटा वो-का बोड़वा-की खकम-पात लों बेंडी की चकपौर यडी। वोर्य वो-नी वो-का बोड़वा-की बेंडी खकम-पात बीपाहा-दौही। अर वो-नी पों बाबूरे ठठी खोर और वो-नी खुनकू के बालक पड़ी। बेंडी खुली सरीज़ खोर। बेंडी वो-नी बुल्का-का एक ठाज़ आदमी पो गये। अर वो-नी बोड़वा बाबूरे-नी बेंडी पो बालक खोर। बेंडी खुला-नी गाम पड़ी बेंडी की खान खोरो के मारा जी-के पोनी बालक पड़ी। वो-नी पों बालक बीर नी रोटा सीके-हे बोड़वा बालक हे। बोड़वा-हे पों मोर-नी रोटा बीर नी बेंडी-हे पों बालक हे। बोड़वा-नी बुल्का-की म-नी बूसी नी दंडी-हे। बेंडी वो-नी गाम पड़ी बेंडी की खान खोरो के मारा जी-के पोनी बालक पड़ी। वो-नी पों बालक बीर नी रोटा सीके-हे बोड़वा बालक हे। बोड़वा-हे पों मोर-नी रोटा बीर नी बेंडी-हे पों बालक हे। बोड़वा-नी बुल्का-की म-नी बूसी नी दंडी-हे। बेंडी वो-नी गाम पड़ी बेंडी की खान खोरो के मारा जी-के पोनी बालक पड़ी। वो-नी पों बालक बीर नी रोटा सीके-हे बोड़वा बालक हे। बोड़वा-हे पों मोर-नी रोटा बीर नी बेंडी-हे पों बालक हे। बोड़वा-नी बुल्का-की म-नी बूसी नी दंडी-हे। बेंडी वो-नी गाम पड़ी बेंडी की खान खोरो के मारा जी-के पोनी बालक पड़ी। वो-नी पों बालक बीर नी रोटा सीके-हे बोड़वा बालक हे। बोड़वा-हे पों मोर-नी रोटा बीर नी बेंडी-हे पों बालक हे। बोड़वा-नी बुल्का-की म-नी बूसी नी दंडी-हे।


MALVI (sônpwârū).

शाक चीतरा लावी-ने परायी-दी अर आमंडिया-में शेखा अर पथा-से खाना परायी-दी। आपी शानी-ने खावा पीवा। भारी बैटी मरी गबी-थी अबे गाडी जीवीतो बघो॥ यो खीवारी मयो-थी अबे पाठी लायो। जौंदी बारी निली-ने राजी खुवी बघा॥

अतरा-से वणी-को बरी बेटी मान-में थी। क माक-से थी अपरण पर-के पान-से आयो अर गीद गाँव बामवी। जौंदी खादी-ने संडी-ने पृष्ठो के अपर श्रमकी वात-को कार्य सतत है। हानी-ने कही के या-को लोड़ी माई आयो शाक अर या-का जी-ने रोटा कराया है। कहीं-ने वी या या शाक तरा पाका आई-गयो। जौंदी बड़ा बेटा-ने रे लाया अर चरे ने गयो। जौंदी वणी-का जी-ने आयी-ने बणी-ने इमीड़। जौंदी बणी-ने जी-थी कयों म-ने अतरा वर-थी या-की चाकरी कीिण। या-का कोया चारे चाकरा नहीं। या-ने एक बकरी-की बनी शी नहीं दीथी जो डू भई-वौट-में गोठ-गूगरी करतो। या-ने अपने बेटा-के भावी-दी जणी-ने या-की बनी रहकर-पात वाकर्या-मुमुन्या-से बड़ाई दीवी जणी-ने या-ने रोटा दीया। जौंदी वणी-का जी-ने कहीं के बेटा तू मारे पा रघो। वर-टापरी खित-माक नारी है। आपने राजी खुवी-थी रघो। यारी माई आयी जो राजी बघो चारे। यारी माई सरी गबी-थी अबे पाठी जीवीतो बघो। खीवारी मयो-थी फर लायो है॥
[No. 47.]

INDO-ARYAN FAMILY.

RAJASTHÁNI.

MÁLVI (SÓNDWÁRT).

CENTRAL GROUP.

(State Jhàllawar).

SPECIMEN I.

Ek ád'mí-ké dó bétá thá. Lor'ká bétá-né wani-ká ji-hé
A man-to two sons were. The-younger son-by him-of father-to
kahi ké, 'ma-né már̥a wáthá-ki rúc Backbone dai-dö,' Jádi wani-ká
it-was-said that, 'me-to my share-of property give-away.' Then him-of
ji-né ap'uí rúc Backbone wañá-hé wašt-dí. Tho rá dínā páchhe
father-by his-own property then-to was-distributed. A-few days after
loró bétó wani-ká wáthá-ki rúc Backbone lai vég'lo ohlyó-gayó.
the-younger son him-of share-of property having-taken far went-away.
Wáhá wani-né wani-ká wáthá-ki hag'jí rúc Backbone vígàr-dídi. Ar
There him-by him-of share-of all property was-wasted. And
wani-ké pá kái náhí rayó, ór wani múlak-né kái parýó,
him-of near anything not remained, and that country-in a-famine fell,
jádi bhúká marwá lágyó. Jádi wani múlak-ká ék hâu ád'mí
then by-hunger to-die he-began. Then that country-of a good man
pá gayó. Ar wani hâu ád'mí-né bhúdúrá charáwá mál-né
near he-went. And that good man-by swine to-feed field-in
mokályó. Ü láchár wáli-né wani súk'já-thí pút bhár-thó
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
jó súk'lo bhúdúrá-ké kháwá-kó thó. Wani-né kháwá kói náhí
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
deve-thó. Jádi wani-né gam pari; jádi kewná lágyó ké,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
'márha jí-ké ghaná hál̥-wáldí hē. Wàñáhē pút bhàr̥ná
'my father-to many ploughmen-servants are. Them-to belly filled-having
ròthá milé-hé, ghaná háitrá hē. Hū bhúká marú-hù,
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
Abé hú márha jí-ké púhí játó rahú. Wàñá-ti kahágá,
Now I my father-of near-to going I-remain. Him-to I-will-say,
"jì, ma-né Bám-jí-ká ghar-kó páp kidhó, thá-kó bi hàrám-khór
"father, me-by God-of house-of sin was-done, you-of also traitor
wayó. Thá-ké bétó haj'wá asó nahí rayó. Abé ma-né
I-became. You-of son to-be-called such not I-remained. Now me
thē hāli-wāl’dīnā bhejō rākāh."' Ū uthi-nē wani-kā ji pā thou servants with keep.' He arisen-having him-of father near āyō. Pan ū veg’jō thō, wani-kā ji-nē dēkhyō, awal come. But he far was, him-of father-by he-was-seen, compassion kari-nē dōryō ar ohhātī-nē lagāyō, ar māde bōko made-having he-ran and breast-to he-was-attached, and on-face kiss didhō. Jādi bētō ji-thi bōlyō, ’ji, ma-nē Rām-jī-kō was-given. Then the-son the-father-to said, ‘father, me-by God-of pāp kidhō ar thā-kō-thi bēmūkh 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 hālāyā-wāl’duṭhī kahi, such not I-remained.’ Then him-of father-by servants-to it-was-said, ‘anī-nē hāo chitrā lávi-nē parāvi-dō; ar ṣg’hā-mē vītyā, ar ‘this-one-to good clothes brought-having put-on; and fingers-on rings, and paṛā-mē khāryā parāvi-dō. Āpī dhāpī-nē khāwā piwā. feel-on shoes put-on. We become-satiated-having may-eat may-drink. ṇārō bētō mari gayō-thō, abē pachhō ji-vō wayō; yo My son having-died gone-was, now back lying became; this-one khōwāi gayō-thō, abē pachhō lādīyō.’ Jādi hag’tā mili-nē having-been-lost gone-was, now back-again was-got.’ Then all come-together-having rāji khusi wayā. happy rejoicing became.

Aṭ’tā-mē wani-kō moṭō bētō māl-mē thō. Ū māl-mē-thi So-much-in him-of great the-son field-in was. He field-in-from ap’nā ghar-kē pū-lē āyō, ar git-gāl hām’tī. Jādi his-own house-of near-to came, and songs-etcetera were-heard. Then hālī-nē tēqī-nē pachhīyō kē, ‘ani hag’tī wāt-kō a-servant-to called-having it-was-asked that, ‘this all affair-of kāṭ mat’tāb ē ḍ?’ Hālī-nē kahi kē, ‘thā-kō lōrō what meaning is?’ The-servant-by it-was-said that, ‘you-of younger bhāī āyō hāī, ar thā-kā ji-nē rōthā karīyā-hē, brother come is, and you-of father-by loaves been-caused-to-be-made-are, kiyū-kē vi ghanā hāu tarā pachhā āi-gayō.’ Jādi baqā because-that he very good way back-again come.’ Then the-elder bētā-nē ri lāgī ar gharē ni gayō. Jādi wani-kā son-to anger was-attached and in-the-house not he-went. Then him-of ji-nē avi-nē wani-nē hām’jārāyō. Jādi wani-nē father-by come-having him-to it-was-remonstrated. Then him-by ji-thi kāyō, ‘ma-nē aṭ’rā war-thi thā-kī chāk’rī the-father-to it-was-said, ‘me-by so-many years-from you-of service kidhī. Thā-kā kiyā bārē chālyā nahī. Thā-nē was-done. You-of things-said outside were-caused-to-go not. You-by

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Rajasthani.

ek bakti-kō bachcho bi nahi diyo, jō hū one she-goat-of young-one even not was-given, that I bhai-hētā-mē goth-gūg̱ri karō. Thē-nē ani bētā-ke brothers-friends-among feasting (I-)might-have-done. You-by this son-of āwētā-hī, jaṅī-nē thē-ki laq̱ri rūkam-pāt bāchẖryā-dūmṟyā-hē on-coming-even, whom-by you-of all property singers-dancers-on urāi-didi, jaṅī-kē thē-nē rothā diya.' Jādi waṅī-kā was-squandered, him-to you-by loaves were-given.' Then him-of ji-nē kahī kē, 'bētā, tū mārō pā rayō. Ghar-tāp̱ṟō father-by it-was-said that, 'son, thou me-of near remained. House-hut khēt-māl thārō hē. Åp̱nē rājī khusī-thī rahū. Thārō field-meadow thine are. We joy happiness-with may-remain. Thy bhai āyō jō rājī-wayō chāṯjē. Thārō bhai mari brother came therefore joyful-to-be is-proper. Thy brother having-died gayō-thō, abē pāchhō jīw̱tō wayō; khōwāī gayō-thō, pher gone-was, now back-again living became; having-been-lost gone-was, again lādō he.' got is.'
[ No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RÁJASTHÁNÍ.

MÁLVI (SÓNDWÁRI).

(State Jhállawar).

Specimen II.

बना-धो वाह सो वधो-का मरे शुंग-माक। पार्व-का नेवर वाजना रे बन-डा। बना-धो वाह-का दाव-के बख्तुर नासाल। पार्व-का सैद्धो राजकी रे बन-डा। बना-धो बे तो चढ़ नााव भाल अधरात। मारी सुती नमरी ओजकी रे बन-डा।

कंजा मा चाचे धीमकी रे बीरा। अणी-पर चढ़ धों धारी बाट। माही-जायो चुनर लाोसीयो। मार्की भवगर गजेशकी रे बीरा। यंग-के राखी बाई-री डोश। माही-जायो चुनर लाोसीयो। लाही ती इगरा डारा लाखी रे बीरा। नाहीं-सर रंधे बारे देस। माही-जावीयो चुनर लाोसीयो। मेरे यी ठाल भराई बीरा। धों तो बीरा मर-पड़े। माही-जावीयो चुनर लाोसीयो। नाहीं तो डार पचास। तीर्व तो सोला तीह। माही-जायो चुनर लाोसीयो।
[No. 48.]
INDO-ARYAN FAMILY. CENTRAL GROUP.
RĀJASTHĀNI.
MĀLYĪ (SŌNWĀRī). (STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

(1) Banā-ji, thē-kē ghōri-kē galē ghungar-māl.
Pāwā-kā nēwar-bāj'ā, rē ban-pā.
Feet-of ornament-musics, O bridegroom.
Banā-ji, thē-kē hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
Pāwā-kī mēdī rāch'ū, rē ban-pā.
Feet-of henna-colour well-dyed, O bridegroom.
Banā-ji, thē tō charh chālā yā maj adh'āt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
Māri sūti nag'ūi oįj'ki, rē ban-pā.
My sleeping village was-awakened, O bridegroom.

(2) Kaṅkar māṭē pip'ū, rē bīrā,
Brother on a-pipal-tree, O brother,
Janī-par charh jōū thārī wāt.
Which-on having-mounted I-watch thy path.
Mēdī-jāyō chūnār āvīyō.
The-mother-born a-scarf brought.
Bhābhi-kō bhanwar ganē-mēļ'jē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
Pāṇchā-mē rākhō bārī hōb.
The-village-assembly-in preserve sister-of dignity.
Mēdī-jāyō chūnār āvīyō.
The-mother-born a-scarf brought.
Lāwō, tō hag'ā hārū lāw'jē, rē bīrā,
If-you-bring, then all for bring, O brother,
Nahī-tar rījē thārē dēa.
Otherwise remain in-thy country.
MALVI (SÖNDWÄRT).

Mādi-jāviyo chūnār lāviyo.
The-mother-born a-scarf brought.

Mālū, tō dhāl bharāi, bīrā;
If-I-put (-it), then a-shield was-filled, brother;
Öyū, tō bīrā jhar-pārē.
If-I-wear (-it), then jewels fall-in-showers.
Mādi-jāviyo chūnār lāviyo.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;
Tolū, tō tolā tib.
If-I-weigh (-it), then tolas thirty.
Mādi-jāyō chūnār lāviyo.
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 tolabs.

(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 Bundēli and Nimāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyārs and Katiyās of Chhindwara, and the Patwās, 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:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālvī of Hoshangabad</td>
<td>120,523</td>
</tr>
<tr>
<td>Mālvī of Betul (called Dholēwārī)</td>
<td>110,000</td>
</tr>
<tr>
<td>Bhōyār of Chhindwara</td>
<td>11,000</td>
</tr>
<tr>
<td>Katiyā of Chhindwara</td>
<td>13,000</td>
</tr>
<tr>
<td>Patwā of Chanda</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>274,723</strong></td>
</tr>
</tbody>
</table>
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 Taheṣīl of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,528.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nimāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpūr to its south. The language is a mixture of Mālvī, Bundēli, and Nimāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

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 gṛgō, gone. The Nimaḍī idioms are more numerous. Such are āgua for āgē, in front; chhē, is; jāchē, he goes. We may also note the peculiar form līs-kē, meaning 'having taken.' This is Bhili. In the Bhili of Khandesh lī-s is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (District Hoshangabad).

कहै-का दिम एक चादमी वचना होरा-के लोखळे अंगल-में जार-रख्कायो। होरा के वचना चाद दोड़तो-जातो-को हैल-गराने कठोरे कविता दिखे वर्ण तो विकटो वहींँ ची कस्तो चेष्टा में उखाड़तो जार चट्टायो। भव देखी सी होरा ने कथ ने होरा ची होरा ने कथा देखी होरा तो बेट-को भाग करो झंडी पतलो चीर किरिलो उठो खो। ब्यंग दे-खे जंगलुने को नहीं उखाड़ो। होरा- का बाप-ने वचना दियो कि वेषार ने वाताने की जार्वाणन को भी ने जिसपा को कारण है। होरा-का वचना से विवाह की धारण की गभर थो। वो एक चहे बही तत्र इतने चली नहीं। विवाहो बेट-को भाग जरा-सी हवा में खड़-पूछ चढ़-बांढ़। एको मो बच्चे-मयो।
TRANSLITERATION AND TRANSLATION.

Kai-kā din ēk ād-mi ap'nā chhōrā-khe liskē jaŋgal-mē
On-a-certain day a man his-own son taken-having forest-in
jāi-rahyō-thō. Chhōrō jō āga āga dōqtō-jātō-thō hāk-mārī-kē
going-was. The-son who before before running-going-was called-out-having
kah'nō laŋyō ki, 'dādā-ji, dēkho sahi, yō kītrō bādō pēḷ hawā-mē
as-say began that, 'father-sir, see verily, this how large tree wind-in
ūkh'di-kē jāi padyō. Bhalā, dēkho tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
padyō hōy-gō.' Tab ō-kā bāp-nē kahi ki, 'bēṭā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
ūdāhawal-mē giri-padyō.' Tab ō-kā chhōrā-nē kahi ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
dēkho tō, yō bēṭ-kō jhād kasō patlō ōr kītrō ūchchō chhē.
see now, this cane tree how thin and how high it-is.
Aru yē-kē ādāhawal-nē kyō nahiũ ukhadyō ?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted ?' Him-of father-by
jawāb diyo ki, 'bēṭā, siguṇ-kō jādōpan ō-kā gīr'nū-kō kārān
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
chhē. Ō-kē ap'ni dālam-kō aru baḏāpan-kō garbā thō. Wō jāb
is. It-to its-own boughs-of and greatness-of pride was. It when
have chale, tab hāl'tō chaḷtō nahiũ. Bichārō bēṭ-kō jhād
the-wind comes, then shaking moving not. The-poor cane-of tree
jarā-si hawā-mē latē-paṯā hui-jāch. Esō wō baĉhi-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
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.'
South of the central portion of the Hoshangabad district, in which Bundeli is spoken, with Nimar to its west, the Bundeli-speaking Chhindwara to its east, and the Marathi-speaking districts of Ellichpur and Amrooti 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 Dholewari, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marathi. The line of division between the two languages is an ethnological one. The Marathi speakers are Kunbis, who originally came from the Deccan. The Dholewari speakers are principally Bhoyars and Dholewari Kurmis. The former say that they came from Dharanagari in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marathi and Dholewari, there are also in Betul, Korku spoken by 81,400 persons, and Goondi by 94,000. The Marathi speakers number 75,000.

Like the language of Harda, this Dholewari is a broken mixture of Malvi, Bundeli, and Nimari, the first predominating, but here Bundeli is stronger than in Harda. The past tense of the verb substantive is both thō and hatyō, the latter being the Bundeli hat, with a Malvi termination. Note also the Marathi sathā, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVI (Dholewārī). DISTRICT BETUL.

Sawal—tumṛō ṭaḍā kahā pakadyō-gayō?

Question. Your caravan where seized-was?


Answer. Our caravan Jaitāpur-on was. We seven men were.

Ham Parat-wādā-sē malū bēch-kar āwat-thē, aur ham sīt-ma-sē

We Parat-wadā-from mahu sold-having coming-were, and us seven-in-from
Pirū Baitūl hat-kā săthī ā rōj gayū-thū. Dhōr-gīr kahī Pirū to-Betūl market-of for that day gone-was. Cattle-every one any sāth-mē nī lō-gayū. Sab dhōr Jaitāpur-par hatā. company-in not he-tore-away. All cattle Jaitāpur-on were.

Hamārā-sab ūdā-mē 87 dhōr hatā. Hamārā-ma-sē kōī-kī Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of chōrī-mē chālān nī bhayū. Jaitāpur-par kōī ūdā theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan nī hatā. Jab ham phir-kar āvat-thā, tab unā not una. When we returned-having coming-were, then that gāw-kē ēnā-bājū jab dō sipāhi-nē ham-khē läyē village-of on-this-side when two constable-by us having-brought milā. were-met.

Free translation unnecessary.
BHÖYARĪ 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 Chhinda, the local Bundelī is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. 1. The Bhōyars of Chhinda have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, 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 Nimādī and also agrees with the practice of the Marāṭhī of Berar.

[ No. 51.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVI (BHŌYARĪ BROKEN DIALECT). (DISTRICT CHHINDWARA).

कोंी एक मानस-का दुई बेटा होता। ते-मा-को नाथी बाप-का बचन लाभी बाबा मला स्वयं बिखरा-को घन आवे लू हँ। तव आ-ने घन बी-का बाँट-दियो। तव बोढ़ा दिन-म नाथी बेटा समवी जया दर-कन दूर सुलुक-म गयी आदर वच्चा वाहियात-पना कर-कन आपो घयो बहायो। तव ओ-ना बंडी खनी उपर वना सुलुक-स मोही दुखाय घयो। ओ-ना विपत पडन लाही। तव ओ-नी सुलुक-सम एक भाग मानस-के जवर रढ़ी॥

TRANSLITERATION AND TRANSLATION.

Koni ek manus-la du bēṭā hōtā. Tē-ma-kō nāṃhō
Certain one man-to two sons were. Them-in-of the-younger
bāp-lā kahan lāgyō, ‘bāhā, ma-lā mharē hīsā-kō dhan āy-hē,
the-father-to to-say began, ‘father, me-to my share-of wealth comes,
tyū da.’ Tab ā-nē dhan ō-lā bāṭ-diyō. Tab thōṛā
that give.’ Then him-by wealth him-to was-divided. Then a-few
dina-bhā nāṃhō bēṭā sām’dhō jāmā kar-kan dūr
days-after the-younger son all together made-having a-distant
muluk-mā gayō, āur wāḥā wāḥīyas-panā kar-kan āp’lō paśō
country-in went, and there riotousness made-having his-own money
udāyō. Tab ō-na aw’dhō kharcha-upar wānā muluk-mā
was-squandered. Then him-to all on-being-spent-after that country-in
mōṭhō dushkāl padyō. Ō-nā bipat padan lāgi. Tab wō wōn
great feminine fall. Him-to difficulty to-fall began. Then he that
muluk-mā ek bhalā mānum-kē jawar rāhōyā,
country-in one gentle man-of near lived.
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 Bundāli), and for convenience sake we may class the language as a form of Mālvī. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ’guḷī or Paṭ’vēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[ No. 52.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (PAṬ’VĪ BROKEN DIALECT).

Kōṇī 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, ‘bābā, jē māl-matō-kō wāṭ’ni ma-ka awari-kō, the-father-to says, ‘father, what property-of share me-to coming-of (-tē),
śe dē.’ Mang ti-nā tēn-ka jamā wāṭi-dīyē. Maṅg thōdā that give. Then him-by them-to property was-divided. Then a-few
diwas-mē iahān pōre sam’do jamā kari-kunyā dūr dēs-ka days-in the-younger by-sen all collection made-having a-far country-to
gayē, ānīk tāhā bārhand-paṇā-ти āp’lō jamā udāi-dīyē. Maṅg went, and there deauchery-by his-own property squandered. Then went, and there deauchery-by his-own property squandered. Then ti-nā av’rōhō khar’chāyā-war tē dēs-mē mōtho mahāgrō padē. him-by all on-being-spent-after that country-in a-great famine fell.
Maṅg ti-kā aḍ’chān padaṅ-ka lāgē. Tawā ti-nā tē dēs-mē Then him-by difficulty falling-to began. Then him-by that country-in
ek bhalā manushya jawar rahē. Ti-na maŋ ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
charāwañ-ka āp'lo wāwar-mē dhādē. Tawā ḍukar je kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
khātō-hōtō, tē kōḍā-tī āp'lo pōṭ bhar'nu asō ti-kā dil-mē hār'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
hui. Āni ti-ka kōnī diyā nahi.
was. And him-to anyone gave not.
NIMĀDI.

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.

RAJASTHANI.

NIMĀDI.  

(District Nimar).

कोई एक आदमी का दुर्ग बड़ा था। उनके स्थान पर अपने बाप-बाप कहीं अरे दादा अपनी धन-दीमत-म जो मारी दिखी होगी सी देव-दादा। तब बाप-बाप अपनी धन-दीमत अपना जंगल-क बाट-दी। बहुत दिन बिता नहीं डूंगे कि बहुत बड़ी अपनी सब धन-दीमत फिर तल कहीं दूर देश-क चली-गयी। अब वहाँ दुग्ध-देखाड़ा-स दिन तेहि-वारिण-ि अपेक्षा दे दूर देश- का उदास-दी। अब जंगल बाप-बाप बहार पुस्त-सुदी तब उनका सूक्ष्म-व वहाँ अवंत बनी। अब वह बागाल सुक-मय। तब वे जाय-ि उनका दे खेल-का रहेंगा-दादा-सी एह-का ससे जाय-ि रखी। अब उनका आदमी सुक अपना दे खेल-का सुबर परां-ि व बनी। तब जिसे देखता-क सुबर चाहर-दादा-का वे देखता खेल-का अपनी वेट समुह असी नोयत सुखी थी। अब कोई आदमी बाप-बाप कहीं न थे। असी वह कब सब तरी ही जाय-ि आकार खुली। तब वे वही खारा दादा-का बेटेरा खारा-हुवा नीरकर था की वे पैट भरन-ि रोटा खरा अव रखी-सही बाँधि-ि बहर-हुए आह अद दुदे नीने पुकी मसी-रखीव। जैसे अब उदहिन-ि अपना दादा-का पास जाकर अपन वह कर्मस दादा दादा मन-भवान-का अगरी नी खारा अगरी वही पाप कियो जेका-सी बारे लडों का कहे-एक-की महर अवतर नहीं रही। खारा खारा हुवा नीरकरन-सी हुवी भी कांद सी बनी। अब वह कहि-ि वन देखी नी अपना बाप पास आयो। वे दुर्देव आय रही-थी मरत-स भो-का बाप-बाप आय-ि देखी व आय-ि देख आय। तब वे देखी नी बेटा-का कहीं-का मन मन-भवान-का अंतरी नी खारा अगरी वही पाप कियो जेका-सी बारे लडों का कहे-एक-की महर अवतर नहीं रही। मरत-सी भो बाप-बाप अपना नीरकरन-सी कहीं की सब-सी आका कहदा लख-ि लडों का पंजीय-अगरी वहाँ भी उका रखी दालो अब भी-का पास-ि दादा-हुवा कहे-एक देख। अपन मनास खारा दूसरा। की से खारा छौरी मसी-हुवा-हुवा रख नहीं फिरि भी थे जिंदे थे। वे कह्री ज्ञानी-की-यो पर फिरि आय गये। अब वह कहि-ि वन खारा लाखा।

अब भी-का वही बेटा खेल-म थी। वे अवज हाथी नी घर-का पास पर्यायों तब पुर-का सुखे की बाली अर नाय बड़ी-हास्य। वे वहाँ-पर-सी दहन-ि अपना नीरकरन-सी एक-ि पुराने भी नी आय-ि पुराने की वे काँद हुए-रखी। नीरकर-ि भी कहीं की बारे माद आवाज नी खारा बाप-बाप जाकर दिविच की सी सारी सार माद आवाज नी कर-ि घर आय-गयो।
एकपरही बड़ा मारै-क झूठी आयो नी बरस म नही जाव। तंब वाप बाघ आयो नी बड़ा बेडा-क समायो। तेकपरही बड़ा बेडा-म वाप-ही कही देखजो एता दरस-ही यारी सेवा-चाकरी कहौ भयरा दुख-क नही तोयो। एता-पर भी तू-न म-क एक यार-भी बकरी-को बयो तक थाह दियो ची हड़ अपणा दीखना-का साथ चोग करती। इन यारा कोटा कोरा-न राङा-का साथ राङा-न अपणा धन-दीलत उड़ाइ टी०ीवी यो कोरी पर आत-का साथ तू-न व-का साथ जाफ़त टीवीच। तंब वाप अपणा बड़ा बेटा-सी बोखो बेटा तू ती सदा खाता पाचु है नी जो खीरी धन-दीलत के सब गारी ने। अपण समका उस को उतारी भाण मरी मोहो-पु-से पण नही करि भी यो बिंदी है। यो कबड़ चको-मो-हो पर फिर आप गयोच एक-का साथ आपण-क चाकरी को अपण-न अनेंद समावृत नी झूठी है०।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  (DISTRICT NIMAR).

NIMĀĐI.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ādmi-kā dui laḍkā thā. Un-ma-sū chhōtā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
ap'ṇā bēp-sū kahyō, 'arē dādā, ap'ṇī dhan-daulet-ma jō
his-own father-to it-maa-said, 'O father, our wealth-property-in whatever
mārō bīnā hōy so mha-ka dāi-nhāk.' Tāwa bēp-na, ap'ṇī
my share may-be that me-to give-away.' Then the-father-by his-own
dhan-daulet ap'ṇā bētānā-ka bāt-di. Bahut din bityā nahi
wealth-property his-own sons-to was-divided. Many days passed not
hu-sē ki chhōtō bētō ap'ṇī sab dhan-daulet lī-ṇa kahīeen-were that the-younger son his-own all property taken-having some
dūr dēs-ka chahyō-gayō, aru wahē dāṅgā-bakhējā-ma din
distant country-to went-away, and there riotous-conduct-in days
tēr-kari-na ap'ṇī dhan-daulet udāi-di. Aru jāwa sab dhan-daulet
passed-having his-own property wasted-away. And when all property
barbād hui-gai, tāwa unā mulak-ma bādō akāl padyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
kāṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā mahēnāwījā-ma-nī
poor became. Then he gone-having that country-of inhabitants-in-froms
ēk-kā ghara jāi-na rahyō. Aru unā ādmi-na wa-kha ap'ṇā
one-of in-house gone-having lived. And that man-by him-to his-own
khēt-rā ma suwar charān-ka bhejyō; tāwa jīnā chhīlī-ka-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
khāi-rahē-ṇā thō wō chhīlī-kā khāi-na ap'ṇō pēt bharṇū asī
to-eat-used those husks eaten-having his-own belly to-fill such
naubat gujīri-thi. Aru kōi ādmi wō-kha kāi na dē.
an-event occurred-had. And any man him-to anything not gives.
Asī wakt-ma jāb wō-ki dhundā jāi-na ākhyā kholī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
wō kāhe, mārō dādā-kā kēṭrā rākhīyā-huwa naukar chēh, ki jō
he says, 'my father-of how-many kept servants are, that who
pēt bhāri-nā rōtā khāwoch aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above


lādhi-na giara laj-jāch, aru hañ̄ hyā bhākō mari-rahyōch.

 tízd-having in-house take-away, and I here hungry dying-remained-am.

 Hañ̄ ąwa uthi-na apña 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 agōdī nī thārā agōdī
 “father, father, me-by God-of in-presence and their-of in-presence
 baḍō pāp kiyo, jē-kā-sī thārō lad’kō kahelānā-ki mhārī aw’kāt
 great sin was-done, which-of-from thy son being-called-of, my worth
 nāhī rahi; thārā rákhya-huwā naukar’na-ma-sī hañ̄ bi 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
 bāp-kā pās āyō. Wō dūr-sī āi-rahyō-thō, etrāma ō-kā bāp-na
 father-of near came. He far-from coming-was, when his father-by
 ō-kā dēkhyō, wa ō-kā dayā āi. Tāwa wō dandyo nī
 him-to it-was-seen, and him-to compassion came. Then he ran and
 bēṭā-kā galā-ma liptyō nī ō-kā chumā līyā. Bēṭā-na
 the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by
 bāp-sī kahyō, ‘dādā, ma-na Bhag’wān-kā agōdī nī
 the-father-to it-was-said, ‘father, me-by God-of in-the-presence and
 thārā agōdī baḍō pāp kiyo, jē-kā-sī thārō lad’kō
 of-there in-the-presence great sin was-done, which-of-from thy son
 kahelānā-ki mhārī aw’kāt nāhī rahi.’ Etr’-par-bhi bāp-na
 being-called-of, my worth not remained.’ So-much-on-even the-father-by
 ap’nā naukar’na-sī kahyō, kī, ‘sab-sī āchhā kap’dā lāi-na
 his-own servants-to it-was-said, that, ‘all-than good clothes brought-having
 lad’kā-kā pahenaw; aru ō-kā āg’thi ma āg’thi dālō aru ō-kā pāw-ma
 the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 dāl’na-ku panhainā dēw. Apan majā-ma khasā pīś nī
 putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar’sē; kyañ-kī hañ̄ sam’jho-thō kī yē mhārō chhōrō
 merriment will-make; because-that I understood-had that this my son
 mari-gayō-hu-sē, paṅ nahi, phiri-bhi yē jīndō chhē; wō kuthā
 dead-gone-was, but no, again-even he alive is; he somewhere
 chal’goy-gayō-thō, par phiri āi-gayō.’ Asō kahi-na, wō chain
 gone-away-had, but again returned.’ Thus said-having they merriment
 kar’na lágyā.

 to-do began.

 Āwa ō-kō baḍō bētō khēt-ma thō. Wō aw’nā lágyō nī ghar-kā
 Now his elder son field-in was. He to-come began and house-of
 pās palhēchyo; tāwa un-na sunyō kī ‘bājyō aru nāch
 near reached; then him-by was-heard that ‘music and dancing

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ōkā-para-si un-na apnā naukar-nā-ma-si ēk-ka going-on-are. Tha-of-from him-by his-own servants-in-from one-to pukāryō nī ē-ka pūchhīyo kī, 'ēk kāi hui-rahyōch?' it-wa-called and him-to it-wa-asked that, 'this what going-on-is?'

Naukar-na ē-ka kahyō kī, 'ākār bhāi āyōch, nī thārā The-servant-by him-to it-wa-said that, 'thy brother come-is, and thy bāp-na jāphat divich, kyaū-kī thārā bhāi āchhō-bhājō gharā father-by a-feast given-is, because-that thy brother safe-well in-house āi-gāyōch.' Ŭ-kā-para-si bādā bhāi-ka ghussō āyō nī ghar-ma returned-is. This-of-from the-elder brother-to anger came and house-in nāhi jaw. Tāwa bāp bāhar āyō nī bādā bētā-ka manāyō. not-goes. Then the-father out-came and the-elder son-to it-wa-entreated.

Tē-kā-para-si bādā bētā-na ēpā-si kahyō, 'dēkhhō, ētīrē That-of-from the-elder son-by the-father-to it-wa-said, 'see, so-many baras-si thārā sēwā-chāk'ri karūch, kabhi thārā hukam-ka nāhi years-from thy service I-doing-am, ever thy order-to not töyō. Itērē-par-bhi tū-na ma-ka ēk-wār-bhi bak'rī-kō it-wa-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of bāgchō tak nāhi diyō kī hāu apnā dōst'nā-sāth chain a-young-one even not was-given that I my-own friends-of with merriment kār'tō. Inā thārā chhōlā chhōrā na rāp'nā-sāth saṛth raḥi-na might-have-made. This thy younger son-by harlots-of with lived-having ap'nī dhan-daulat udai-divi, wō chhōrō gharā ātā-kā his-own property was-wasted-away, that son to-house on-coming-of sāth tū-na wa-kā-sāthā jāphat divich.' Tāwa bāp apnā bādā with thee-by him-of-for a-feast given-is. Then the-father his-own elder bōtā-si bōlyō, 'bētā, tū-tō sadā mhārā pāsā-ch ohhē, nī jo son-to said, 'son, thou-indeed always me-of near art, and whatever mhārī dhan-daulat ohhē, sab thārī-oh ohhē. Apan sam'jha-thā kī my property is, all thine-alone is. We understood-had that thārā bhāi mari-gāyō-hu-se, paṛ naḥi, phirī-bhi wō jindō ohhē; wō thy brother dead-gone-was, but no, again-even he alive is; he kathā chalīyō-gāyō-thō, par phiri āi-gāyōch; ē-kā-sāthā apan-ka somewhere gone-away-had, but again returned-has; this-of-for us-to chāy'jē kī apan-na anand manāw'nā nī kūhū it-was-met that us-by merriment was-to-be-celebrated and happiness hōnā.' was-to-be-become.
एक राजा था। वो विकार-ख जाना। वह फलजर-सी तो विकार खेलत खेलत बो-ख़ पाणी-को तीमाहा लागी। ज-न अपना सन-म कबी की पाणी बोंड़े जगा मिक तो पीयूं।

इतराम-बो-ख़ एक लीम-को भाड़ गहरी नकस आयो। वहाँ पाणी चौबथा अभी जानी-न चौड़ी दबड़दे-न हीम पास गयो। नाख जाई-न देखरी तो एक सुखी तकाई पड़ीज़ न एक बोली पलक लमाई-न बख़-बी। न बा-को बे-को बसती-म आदो मागन गयो-थो। राजा-न सन-स कबी की वहाँ पाणी मिकन कोई मिल। वहों जगा-म बोलीबीज़। वो-ती बसत राजा सीना-को सुगठ पंखियो। बो-म कबी-को बाबी डोंग। तेह-बा-ख राजा-ख बईं समस नहीं पड़ी न मरेंगे साँप जोगी-बा मका-म सकली-आयो। इतराम-म आदो मजी-न बे-को आयो बेलन-न अपना गुड़-बा मका-म साँप बख़ेरे। देखरी-न सप्त-ख़ कबी की जिमन मारा गुड़बा मका-म साँप बख़-बी। हुई न तु जाई-न ताम-स डस। अल्मा राजा अपना मह-म बाई-न सुगठ उतारो-न बख़ा। नवर राजा-ख पैत आई को आपन जोगी-बा मका-म मरेंगे साँप बख़ी-आया। ते पुरो माम। कबी। एक अब जाई-न साँप बख़ी-आईं। अभी विचार करी-न राजा जिला हुयों।
[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHANI.

NIMĀṆI DIALECT.  (STATE BHALWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ek rājā thō. Wō sikār-kha jāy. Bāḍi phañjar-sī tō
A king there-was. He hunting—for got. Early morning—from indeed
sikār khēlēta-khelēta wō-kha pāñī-ki tīs lāgī. Ù-na apnā
hunting in-sporting-in-sporting him-to water-of thirst was-fell. Him-by his-own
man-ma kayō ki, ‘pāñī kāī jāgā milā tō pīnū,’
man-with water that, ‘water at-some place if-it-is-got then I-may-drink.’
Itō-ṛa-ma wō-kha ēk lim-kō jhād gahrō najā āyō. Wahā pāñī
So-much-in him-to one nim-of tree dense in-sight came. There water
hōyā asō jāṇi-na ghōdō dawḍāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nim near he-went.
Whē jāi-na dēkhaj tō ēk sūkhi talāī pādij na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
pālak lāgāi-na bathyō thō, na wō-kō chēlō wasṭi-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
māṅa gayō-thō. Rājā-na man-ma kayō ki, ‘yāhā pāñī milā
na kāī mila; kāī jāgā-ma jōgī bathyōj!’ Wō-tī bakhat
not anything got; what-sort-of place-in the-devotee seated-is! At-that time
rājā sōnā-kō mugat paheryō-thō; wō-ma Kali-kō wāsō hōj;
(by) the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
tē-kā-sū rājā-kha kāī samaj nāhī paḍi. Na mareśō
that-off-from the-king-to any understanding not occurred. And a-dead
sāp jōgī-kā galā-ma wālī-āyō. Itī-ma ātō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
māṅī-na chēlō āyō. Chēlā-ma apnā gurū-kā galā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
sāp wālīvēlo dēkhī-ma sāp-kha kayō ki, ‘jīn-ma māhrā
a-serpent suspended seen-having serpent-to it-was-said that, whom-by my
gurū-kā galā-ma sāp wālīvyō-hōj, wō-kha tū jāi-ma
preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having
rāt-ma dās.’ Alyāṅg rājā apnā mahāl-ma āi-ma mugut
the-night-in bite.’ Here the-king his-own palace-in come-having crown
utari-na bathya. Tava rajah-ka chet ai ki, 'apun
put-off-having sat. Then the-king-to consciousness came that, 'I
jogi-ka galah-ma marelo sap waflvi-aḷa; yō burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
karyō. Pan ab jai-na sap nikāḷi-āḷ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
vichār kari-na rāja biddā-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 nim tree. Thinking there might
be water there, he made his horse gallop, and approached the nim. On going there
he found that there was a dry tank, and by it a devotee seated with his eyes closed.
His disciple had gone to the village for begging flour. The king said to himself that
there was neither water nor anything there and that it was a strange place for a devotee
to sit in. At that time the king was wearing a crown of gold, in which abode the
demon Kali, 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 prevailing evil genius of the present age.
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<td>Mhū, mō</td>
<td>Mhū</td>
<td>Mhā</td>
<td>Hum, humā</td>
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<td>Thē</td>
<td>Thē</td>
<td>Tam, tam, tham</td>
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804—Māwrgt.
### Sentences in Rājasthānī.

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<th>Mārūli (slightly different from Bāngāli)</th>
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<tr>
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306—Marwarsi.
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<th>English</th>
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<th>Nimari (Nimar)</th>
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<td>Pāchhāī, pāchhā-nai</td>
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<td>Hāy, rām-rām</td>
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* The plural suffixes will be varied in the following words, so as to show their use.

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<td>Bāpē-ñī</td>
<td>Bāpē-ña, -nē</td>
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<td>Śīk chōkhā minakk</td>
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<td>Śīk chōkhā minakk-nī</td>
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<td>132. Better</td>
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*Wall-tēr, achhīyā (better than that).*
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<td>Bējī-ka</td>
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**Notes:***

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<td>SÖH</td>
<td>BALADH</td>
<td>SÖD, ÊKAL</td>
<td>BÍJAR</td>
</tr>
<tr>
<td>145. Cows</td>
<td>GAY</td>
<td>GAY</td>
<td>GAY</td>
<td>GAY</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Ek kutto, ek gindak</td>
<td>Kuttó</td>
<td>Kuttó, gindak</td>
<td>Kuttó</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ek kutti</td>
<td>Kuttí</td>
<td>Kuttí, gindak</td>
<td>Kuttí</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kutta</td>
<td>Kutta</td>
<td>Kutta</td>
<td>Kutta</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>KUTTÍ</td>
<td>KUTTÍ</td>
<td>KUTTÍ</td>
<td>KUTTÍ</td>
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<tr>
<td>150. A he goat</td>
<td>Êk BAKÉRO</td>
<td>BAKÉRO</td>
<td>BAKÉRO</td>
<td>BAKÉRO</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Êk BAKÉRI, Êk Chhali</td>
<td>BAKÉRI</td>
<td>BAKÉRI</td>
<td>BAKÉRI</td>
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<tr>
<td>152. Goats</td>
<td>BAKÉRA</td>
<td>BAKÉRA</td>
<td>BAKÉRA-bAKÉRI</td>
<td>BAKÉRA-bAKÉRI</td>
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<tr>
<td>153. A male deer</td>
<td>Êk hIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Êk hIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
</tr>
<tr>
<td>155. Deer</td>
<td>HIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
<td>HIRAP</td>
</tr>
<tr>
<td>156. I am</td>
<td>HÜ hÜ</td>
<td>HÜ hÜ</td>
<td>MAI cHÜ</td>
<td>MAI hÜ</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>TÜ hÜ</td>
<td>TÜ hÜ</td>
<td>TÜ hÜ</td>
<td>TÜ hÜ</td>
</tr>
<tr>
<td>158. He is</td>
<td>WÜO hÜ</td>
<td>Ó hÜ</td>
<td>WÜO hÜ</td>
<td>WÜO hÜ</td>
</tr>
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<td>159. We are</td>
<td>MÜ hÜ</td>
<td>MÜ hÜ</td>
<td>MÜ hÜ</td>
<td>MÜ hÜ</td>
</tr>
<tr>
<td>160. You are</td>
<td>Thë hÜ</td>
<td>Thë hÜ</td>
<td>Thë hÜ</td>
<td>Thë hÜ</td>
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<tr>
<td>Malvi (Rangī)</td>
<td>Malvi (when different from Rangī)</td>
<td>Niasji (Ninau)</td>
<td>English</td>
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<tr>
<td>Sab-sō ačhō</td>
<td>Sab-sō ačchō</td>
<td>Bassa ačhō</td>
<td>134. Butt.</td>
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<td>Ùčho</td>
<td>Ùčho</td>
<td>Ùčho</td>
<td>135. Higo.</td>
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<td>Sib-sü Ùčho</td>
<td>Sab-sü Ùčho</td>
<td>Bujó Ùčho</td>
<td>137. Highest.</td>
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<td>Gbōdi</td>
<td></td>
<td>Gbōdi</td>
<td>139. A mare.</td>
<td></td>
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<tr>
<td>Gbōdōa</td>
<td>Gbōdōa-bonō</td>
<td>Gbōdōa, gbojónō</td>
<td>140. Horses.</td>
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<td>Gbōdyā</td>
<td>Gbōdyā-bonō</td>
<td>Gbojónō</td>
<td>141. Mares.</td>
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<td>Běl, baśudd</td>
<td>Sēd</td>
<td>Sēd</td>
<td>142. A bull.</td>
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<tr>
<td>Gāy</td>
<td>Gāy</td>
<td>Gāya</td>
<td>143. A cow.</td>
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<td>Běl, baśudd</td>
<td>Sēd-bonō</td>
<td>Sēdɔnā</td>
<td>144. Bulls.</td>
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<td>Tēng'ā</td>
<td>Kuttō</td>
<td>Kutto</td>
<td>146. A dog.</td>
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<td>Kuttī</td>
<td>Kuttī</td>
<td>147. A bitch.</td>
<td></td>
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<td>Tēng'āyā</td>
<td>Kuttā-bonō</td>
<td>Kuttānā</td>
<td>149. Bitches.</td>
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<td>Bakhō, kašrō</td>
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<td>Bakhō</td>
<td>150. A be goat.</td>
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<td>Bakhō</td>
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<td>Bakhō</td>
<td>151. A female goat.</td>
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<td>Bakhōyā-bonō</td>
<td>Bakhōnā</td>
<td>152. Goats.</td>
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<tr>
<td>Haran</td>
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<td>Haran</td>
<td>153. A male deer.</td>
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<td>Haranā</td>
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<td>Haranā</td>
<td>154. A female deer.</td>
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<td>Haranāyā</td>
<td>Haranā-bonō</td>
<td>Haranānā</td>
<td>155. Deer.</td>
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<tr>
<td>Hō hō</td>
<td></td>
<td>Hō hōhō</td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>Tē hai, hō</td>
<td></td>
<td>Tē hōhō</td>
<td>157. Thou art.</td>
<td></td>
</tr>
<tr>
<td>U hai, hō</td>
<td></td>
<td>Wo hōhō</td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>Mē hō</td>
<td>Ham hō</td>
<td>Ham hōyā</td>
<td>159. We are.</td>
<td></td>
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<tr>
<td>Thē hō</td>
<td>Tam hō</td>
<td>Tam hōhō</td>
<td>160. Ye are.</td>
<td></td>
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<tr>
<td>English</td>
<td>Marwari</td>
<td>Marwari (Thal of Julahas)</td>
<td>Jalgur</td>
<td>Mewaśi</td>
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<td>-------------</td>
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<td>---------</td>
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<tr>
<td>161. They are</td>
<td>Uvō hā'</td>
<td>O êi</td>
<td>Wai chhā</td>
<td>Wai hā'</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hā hō</td>
<td>Hā hātô</td>
<td>Mai chhō</td>
<td>Mai hō, thō</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū hō</td>
<td>Tū hātô</td>
<td>Tū chhō</td>
<td>Tū hō, thō</td>
</tr>
<tr>
<td>164. He was</td>
<td>Uvō hō</td>
<td>Ô hātô</td>
<td>Wō chhō</td>
<td>Wō hō, thō</td>
</tr>
<tr>
<td>165. We were</td>
<td>Mā hā</td>
<td>Mā hātā</td>
<td>Mā chhā</td>
<td>Ham hā, thā</td>
</tr>
<tr>
<td>166. You were</td>
<td>Thē hā</td>
<td>Thē hātā</td>
<td>Thē chhā</td>
<td>Tam hā, thā</td>
</tr>
<tr>
<td>167. They were</td>
<td>Uvō hā</td>
<td>Ô hātā</td>
<td>Wai chhā</td>
<td>Wai hā, thā</td>
</tr>
<tr>
<td>168. Be</td>
<td>Hō (imperative)</td>
<td>Hō</td>
<td>What</td>
<td>Whā</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hōqō</td>
<td>Howqō</td>
<td>Whatqō</td>
<td>Hoqū</td>
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<tr>
<td>170. Being</td>
<td>Hōqō, hāto</td>
<td>Howqō</td>
<td>Whatqō</td>
<td>Hoqū-ō</td>
</tr>
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<td>171. Having been</td>
<td>Hāqur</td>
<td>Hāqur</td>
<td>Whāqur</td>
<td>Hāq-ar</td>
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<tr>
<td>172. I may be</td>
<td>Hī hōū</td>
<td>Hī hōūā</td>
<td>Mai hū</td>
<td>Mai hū</td>
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<tr>
<td>173. I shall be</td>
<td>Hō hōūā</td>
<td>Hī hōūā</td>
<td>Mai hō-ū, hōqū</td>
<td>Mai hōqū</td>
</tr>
<tr>
<td>174. I should be</td>
<td>......</td>
<td>......</td>
<td>Mai hū</td>
<td>......</td>
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<tr>
<td>175. Beat</td>
<td>Kāto</td>
<td>Mār</td>
<td>Pīt</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Kā'ō</td>
<td>Māqō</td>
<td>Pītqō</td>
<td>Māqū</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Kā'ō</td>
<td>Māqō</td>
<td>Pītqō</td>
<td>Māqū</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Kāqar</td>
<td>Māqar</td>
<td>Pīqar</td>
<td>Māq-ar</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Hū kūtā</td>
<td>Hū mārō-1</td>
<td>Mai pīqē</td>
<td>Mai mārō</td>
</tr>
<tr>
<td>180. Thou beatast</td>
<td>Tū mārō-1</td>
<td>Tū pīqā</td>
<td>Tū mārā</td>
<td>Tū mārā</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Ū kūtā</td>
<td>Ū mārō-1</td>
<td>Wō pīqā</td>
<td>Wō mārā</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Mā kūtā</td>
<td>Mā hōqō-1</td>
<td>Mai pīqē</td>
<td>Ham mārā</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Thē kūtā</td>
<td>Thē māro-1</td>
<td>Thē pīqō</td>
<td>Tam māro</td>
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<tr>
<td>184. They beat</td>
<td>Uvē kūtā</td>
<td>O mārō-1</td>
<td>Wai pīqā</td>
<td>Wai mārō</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mānā kūtiyo</td>
<td>Mē mēqō</td>
<td>Mai pīqō</td>
<td>Mai māqō</td>
</tr>
<tr>
<td>186. Thou beatast (Past Tense)</td>
<td>Tūmā kūtiyo</td>
<td>Tū māryō</td>
<td>Tū pīqō</td>
<td>Tū māqō</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Uvē māryō</td>
<td>Uvē māryō</td>
<td>Wō pīqō</td>
<td>Waih māryō</td>
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<tr>
<td>Mālvi (Rāngī).</td>
<td>Mālvi (when different from Rāngī).</td>
<td>Nimāfī (Rīmē).</td>
<td>English</td>
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<tr>
<td>Vi hai, hé</td>
<td></td>
<td>We chē</td>
<td>161. They are.</td>
<td></td>
</tr>
<tr>
<td>Hē thi</td>
<td></td>
<td>Haî thē</td>
<td>162. I was.</td>
<td></td>
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<tr>
<td>Tē thi</td>
<td></td>
<td>Tē thē</td>
<td>163. Thou wast.</td>
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<tr>
<td>Ŭ thi</td>
<td></td>
<td>Ŭ thē</td>
<td>164. He was.</td>
<td></td>
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<tr>
<td>Mē thē</td>
<td>Ham thē</td>
<td>Ham thē</td>
<td>165. We were.</td>
<td></td>
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<tr>
<td>Thē thē</td>
<td>Tam thē</td>
<td>Tam thē</td>
<td>166. You were.</td>
<td></td>
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<tr>
<td>Vi thē</td>
<td>Ho thē</td>
<td>We thē</td>
<td>167. They were.</td>
<td></td>
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<tr>
<td>Whē</td>
<td></td>
<td>Ho</td>
<td>168. Be.</td>
<td></td>
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<tr>
<td>Whē, vēnū</td>
<td>Honō</td>
<td>Hoū</td>
<td>169. To be.</td>
<td></td>
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<tr>
<td>Whē, vētō</td>
<td>Hōto</td>
<td>Hōto</td>
<td>170. Being.</td>
<td></td>
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<tr>
<td>Wō-nē</td>
<td>Hū-nē</td>
<td>Hū-nō</td>
<td>171. Having been.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>172. I may be.</td>
<td></td>
</tr>
<tr>
<td>Hē waddā, wāgā</td>
<td>Hōōgō</td>
<td>Hōōgō</td>
<td>173. I shall be.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>174. I should be.</td>
<td></td>
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<tr>
<td>Mār</td>
<td></td>
<td>Mār</td>
<td>175. Beat.</td>
<td></td>
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<tr>
<td>Mārō, mārōwō</td>
<td>Mārō</td>
<td>Mārōwō</td>
<td>176. To beat.</td>
<td></td>
</tr>
<tr>
<td>Mārō</td>
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<td>Mārō</td>
<td>177. Beating.</td>
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<tr>
<td>Mār-nō</td>
<td></td>
<td>Mār-nō</td>
<td>178. Having beaten.</td>
<td></td>
</tr>
<tr>
<td>Hē márē</td>
<td></td>
<td>Hā márē</td>
<td>179. I beat.</td>
<td></td>
</tr>
<tr>
<td>Tē márē</td>
<td></td>
<td>Tē márē</td>
<td>180. Thou beatest.</td>
<td></td>
</tr>
<tr>
<td>Ū márē</td>
<td></td>
<td>Ū márē</td>
<td>181. He beats.</td>
<td></td>
</tr>
<tr>
<td>Mē márē, márē</td>
<td>Ham mārē, márē</td>
<td>Ham márē</td>
<td>182. We beat.</td>
<td></td>
</tr>
<tr>
<td>Tē márē</td>
<td></td>
<td>Tam márē</td>
<td>183. You beat.</td>
<td></td>
</tr>
<tr>
<td>Vi márē</td>
<td></td>
<td>We márē, márē</td>
<td>184. They beat.</td>
<td></td>
</tr>
<tr>
<td>Mhāl márē</td>
<td>Mha-nē márē</td>
<td>Mā-nā márē</td>
<td>185. I beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Thāl márē</td>
<td>Thā-nē márē</td>
<td>Tū-nā márē</td>
<td>186. Thou beatest (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Wāst-ō márē</td>
<td>O-nē márē</td>
<td>U-nā márē</td>
<td>187. He beat (Past Tense).</td>
<td></td>
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<td>---------</td>
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</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Mēh kūṭiyo</td>
<td>Mēh mārjyo</td>
<td>Mēh pīṭyo</td>
<td>Ham mārjyo</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Thē kūṭiyo</td>
<td>Thē mārjyo</td>
<td>Thē pīṭyo</td>
<td>Tam mārjyo</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Uwē kūṭiyo</td>
<td>Uwē mārjyo</td>
<td>Wāl pīṭyo</td>
<td>Un mārjyo</td>
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<tr>
<td>191. I am beating</td>
<td>Hū kūṭiū-hū</td>
<td>Hū mārjū-t</td>
<td>Māl pīṭū-chhūl</td>
<td>Māl mārjū-hū</td>
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<td>192. I was beating</td>
<td>Hū kūṭiū-hō</td>
<td>Hū mārjū-hō-tō</td>
<td>Māl pīṭū-chhō</td>
<td>Māl mīrāj-hō, -thō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mēh kūṭiyo-hō</td>
<td>Mēh mārjyo-hō</td>
<td>Māl pīṭyō-chhō</td>
<td>Māl mārjyo-hō, -thō</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hū kūṭū</td>
<td>Hū mārā</td>
<td>Māl pīṭū</td>
<td>Māl mūrū</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hū kūṭū-lā</td>
<td>Hū mārū</td>
<td>Māl pīṭū-lā, pīṭyō-yū</td>
<td>Māl mūrū-gū</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū kūṭū-lā</td>
<td>Tū mārū</td>
<td>Tū pīṭū-lā, pīṭyō</td>
<td>Tū mūrū-gū</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Uwō kūṭū-lū</td>
<td>Ō mārū-tō</td>
<td>Wō pīṭū-lū, pīṭyō</td>
<td>Wō mūrū-gū</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Mēh kūṭū-lā</td>
<td>Mēh mārū-tā</td>
<td>Mēh pīṭū-lā, pīṭyō-yū</td>
<td>Ham mūrū-gā</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Thē kūṭū-lā</td>
<td>Thē mārū-tō</td>
<td>Thē pīṭū-lū, pīṭyō</td>
<td>Tham mūrū-gā</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Uwē kūṭū-lū</td>
<td>Ō mārū-tū</td>
<td>Wāl pīṭū-lū, pīṭyō</td>
<td>Wāl mūrū-gā</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>......</td>
<td>......</td>
<td>Māl pīṭū</td>
<td>......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Hū kūṭiyō-hū</td>
<td>Hū mārjyo-hū</td>
<td>Māl pīṭū-chhūl</td>
<td>Māl pīṭyō-hū</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Hū kūṭiyō-hō</td>
<td>Hū mārjyo</td>
<td>Māl pīṭū-chhō</td>
<td>Māl pīṭyō-hō, -thō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Hū kūṭiyō-jā-lā</td>
<td>Hū mārjyo-jāl</td>
<td>Māl pīṭū-lā</td>
<td>Māl pīṭū-gū</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hū jāl</td>
<td>Hū jāwā-t</td>
<td>Māl jāl</td>
<td>Māl jāl</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāwāl</td>
<td>Tū jāwē-t</td>
<td>Tū jāy</td>
<td>Tū jāy</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Uwō jāwāl</td>
<td>Ō jāwē-t</td>
<td>Wō jāy</td>
<td>Wō jāy</td>
</tr>
<tr>
<td>208. We go</td>
<td>Mēh jāwāl</td>
<td>Mēh jāwē-t</td>
<td>Mēh jāwā</td>
<td>Ham jūḥ</td>
</tr>
<tr>
<td>209. You go</td>
<td>Thē jāwā-hō</td>
<td>Thē jāwē-hō</td>
<td>Thē jāwō</td>
<td>Tam jāwō</td>
</tr>
<tr>
<td>210. They go</td>
<td>Uwē jāwāl</td>
<td>Ō jāwē-t</td>
<td>Wāl jāy</td>
<td>Wāl jāyāḥ</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hū gāyo</td>
<td>Hū gāyo, gāyo</td>
<td>Māl gāyo</td>
<td>Māl gāyo</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gāyo</td>
<td>Tū gāyo, gāyo</td>
<td>Tū gāyo</td>
<td>Tū gāyo</td>
</tr>
<tr>
<td>213. He went</td>
<td>Uwō gāyo</td>
<td>Ō gāyo, gāyo</td>
<td>Wō gāyo</td>
<td>Wō gāyo</td>
</tr>
<tr>
<td>214. We went</td>
<td>Mēh gāyo</td>
<td>Mēh gāyo</td>
<td>Mēh gāyo</td>
<td>Ham gāyo</td>
</tr>
<tr>
<td>Mānë (Manag)</td>
<td>Mārë (when different from Mānë)</td>
<td>Nūma (Nimba)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------------------</td>
<td>--------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Mānë māryō</td>
<td>Ham-ō māryō</td>
<td>Ham-na māryō</td>
<td>188. We beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Thē māryō</td>
<td>Tham-nē māryō</td>
<td>Thum-na māryō</td>
<td>189. You beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Wēnē māryō</td>
<td>Un-nē māryō</td>
<td>Un-na māryō</td>
<td>190. They beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Hu mārē-hē</td>
<td>Hāi māryō</td>
<td>Hāi māryō-ūmē</td>
<td>191. I am beating.</td>
<td></td>
</tr>
<tr>
<td>Hū mārē-thō</td>
<td>Hāi māryō-ūmē</td>
<td>Hāi māryō-thō</td>
<td>192. I was beating.</td>
<td></td>
</tr>
<tr>
<td>Mēnē māryō-thō</td>
<td>Mēnē māryō-ūmē</td>
<td>Hāi māryō-thō</td>
<td>193. I had beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū mārē</td>
<td>Hāi mārē</td>
<td>Hū mārē</td>
<td>194. I may beat.</td>
<td></td>
</tr>
<tr>
<td>Hū mārē-ga</td>
<td>Hū mārē-ga, -gō</td>
<td>Hū mārō</td>
<td>195. I shall beat.</td>
<td></td>
</tr>
<tr>
<td>Tū mārē-ga</td>
<td>Tū mārō-ga, -gō</td>
<td>Tū mārō</td>
<td>196. Thou wilt beat.</td>
<td></td>
</tr>
<tr>
<td>ū mārē-ga</td>
<td>ū mārō-ga, -gō</td>
<td>ū mārō</td>
<td>197. He will beat.</td>
<td></td>
</tr>
<tr>
<td>Mē mārē-ga</td>
<td>Hām mārē-ga</td>
<td>Hām mārē-ga</td>
<td>198. We shall beat.</td>
<td></td>
</tr>
<tr>
<td>Thē mārē-ga</td>
<td>Thum mārē-ga</td>
<td>Thum mārē-ga</td>
<td>199. You will beat.</td>
<td></td>
</tr>
<tr>
<td>Vi mārē-ga</td>
<td>Vi mārē-ga</td>
<td>Vi mārē-ga</td>
<td>200. They will beat.</td>
<td></td>
</tr>
<tr>
<td>Hū māryō ūn-hē</td>
<td>Hū jāh</td>
<td>Hāi jāh</td>
<td>201. I should beat.</td>
<td></td>
</tr>
<tr>
<td>Hū māryō gō</td>
<td>Hāi māryō</td>
<td>Hāi-ka māryō</td>
<td>202. I am beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū māryō gō-thō</td>
<td>Hāi māryō-thō</td>
<td>Hāi-ka māryō-thō</td>
<td>203. I was beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū māryō jūgō</td>
<td>Hāi māryō jūmē</td>
<td>Hāi māryō jūnū</td>
<td>204. I shall be beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū jāwō</td>
<td>Hū jāh</td>
<td>Hāi jāh</td>
<td>205. I go.</td>
<td></td>
</tr>
<tr>
<td>Tū jāwō, ūj</td>
<td>Tū jāh, tūjō</td>
<td>Tū jāh, tūjō</td>
<td>206. Thou goest.</td>
<td></td>
</tr>
<tr>
<td>ū jāwō, ūj</td>
<td>ū jāh</td>
<td>ū jāh</td>
<td>207. He goest.</td>
<td></td>
</tr>
<tr>
<td>Mē jāwō</td>
<td>Hām jāwō</td>
<td>Hām jāwō</td>
<td>208. We go.</td>
<td></td>
</tr>
<tr>
<td>Thē jāwō</td>
<td>Thum jāwō</td>
<td>Thum jāwō, thum jāwō</td>
<td>209. You go.</td>
<td></td>
</tr>
<tr>
<td>Vi jāwō, ūj</td>
<td>Vi jāwō, ūj</td>
<td>Vi jāwō</td>
<td>210. They go.</td>
<td></td>
</tr>
<tr>
<td>Hū guyō</td>
<td>Hū guyō</td>
<td>Hū guyō</td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>Tū guyō</td>
<td>Tū guyō</td>
<td>Tū guyō</td>
<td>212. Thou wended.</td>
<td></td>
</tr>
<tr>
<td>ū guyō</td>
<td>ū guyō</td>
<td>ū guyō</td>
<td>213. He went.</td>
<td></td>
</tr>
<tr>
<td>Mē guyō</td>
<td>Mē guyō</td>
<td>Mē guyō</td>
<td>214. We went.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Marwari</td>
<td>Marwadi (Thal of Jaisalmer)</td>
<td>Jaipur</td>
<td>Marwati</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>---------------------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Thë gaya</td>
<td>Thë gaya</td>
<td>Thë gaya</td>
<td>Tam gaya</td>
</tr>
<tr>
<td>216. They went</td>
<td>Uwañ gaya</td>
<td>Ò gaya</td>
<td>Wai gaya</td>
<td>Wai Gaya</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jaño</td>
<td>Ja</td>
<td>Ja</td>
<td>Ja</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jawañ</td>
<td>Jawañ</td>
<td>Jato</td>
<td>Jato</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gayo</td>
<td>Gayo</td>
<td>Gayo</td>
<td>Gayo</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Io goñç-i ñûmar këñ hâl?</td>
<td>Ò goñç kitto bañô ñî?</td>
<td>Ò goñç kitto unnar-mañ hâl?</td>
<td>Ò goñç kitto unnar-mañ hâl?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Mîhî ãj ghashî pâlîko kiyo.</td>
<td>Aj hî ghashî bûñ gayo</td>
<td>Aj hî ghashî bûñ gayo</td>
<td>Aj hî ghashî bûñ gayo</td>
</tr>
<tr>
<td>228. I have beaten him with many stripes.</td>
<td>Mëñ mîhî wîñî dëcës hîl.</td>
<td>Mëñ mîhî wîñî dëcës hîl.</td>
<td>Mëñ mîhî wîñî dëcës hîl.</td>
<td>Mëñ mîhî wîñî dëcës hîl.</td>
</tr>
<tr>
<td>Mārkī (Bāngāli)</td>
<td>Mārkī (when different from Bāngāli)</td>
<td>Nāsīrī (Nīsārī)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------------------------</td>
<td>-----------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Tāhe gaya</td>
<td>Tāma gaya</td>
<td>Tāma gaya</td>
<td>215. You went.</td>
<td></td>
</tr>
<tr>
<td>Vi gaya</td>
<td>Vi gaya</td>
<td>Wō gaya</td>
<td>216. They went.</td>
<td></td>
</tr>
<tr>
<td>Ja</td>
<td>Ja</td>
<td>Jā</td>
<td>217. Go.</td>
<td></td>
</tr>
<tr>
<td>Jāte</td>
<td>Jāte</td>
<td>Jāte</td>
<td>218. Going.</td>
<td></td>
</tr>
<tr>
<td>Thāro nam kāf?</td>
<td>Tamāro nam kāf?</td>
<td>Tamāro nam kāf?</td>
<td>220. What is your name?</td>
<td></td>
</tr>
<tr>
<td>Anā ghōjā-ki umar kāf?</td>
<td>Anā ghōjā-ki umar kāf?</td>
<td>Anā ghōjā-ki kērtī umar chha?</td>
<td>221. How old is this horse?</td>
<td></td>
</tr>
<tr>
<td>Aį hāi bahāt dār phārt-ṇe kṣā?</td>
<td>Aį hāi bahāt dār phārt-ṇe kṣā?</td>
<td>Aį hāi dānt-tak chālōya gāyo</td>
<td>224. I have walked a long way to-day.</td>
<td></td>
</tr>
<tr>
<td>Mīfā wānt-kē keēt-kē gharā kērtē māryā.</td>
<td>Mīfā o-kā chōrē-ka hōt chūpāya māryā.</td>
<td>Mīfā o-kā chōrē-ka bahut-ā saapā māryā.</td>
<td>228. I have bought my son with many stripes.</td>
<td></td>
</tr>
<tr>
<td>Wānt-ke āhātā keēt kārāvā-hāi.</td>
<td>Wānt-ke āhātā keēt kārāvā-hāi.</td>
<td>Wē unā āhātā chālōya ghōjā- par teāhā sačānē-sā.</td>
<td>230. He is sitting on a horse under that tree.</td>
<td></td>
</tr>
<tr>
<td>Wānt-kē mēl mēlā rīpa hāi.</td>
<td>Wānt-kē mēl mēlā rīpa hāi.</td>
<td>O-kī līmā ajavā sānā rīpa hā.</td>
<td>232. The price of that is two rupees and a half.</td>
<td></td>
</tr>
</tbody>
</table>

**Mārwarī—821**

**VOL IX. PART II.**
Map
ILLUSTRATING THE AREA IN WHICH THE GUJARÂTI LANGUAGE IS SPOKEN.

Scale 1 inch = 64 Miles.


L. Co., Calcutta
GUJARĀṬI.

The word 'Gujarāṭî' 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 Gūjaratrā, 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, Mahīkantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāvadjas, who ruled in Apa-nilavāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lātśa, 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, Güjars) 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 Güjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Güjar settlers further to the south and east. Though better looking, the Punjab Güjars in language, dress, and calling so closely resemble their associates the Jātś or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Güjars spread further east and south than the Jats. The earliest Güjar 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 Güjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandsore to Malwa, where, though their original character is considerably altered, the Güjars 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 Bhilās and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Katham-Dohad route to the province of Gujarat.³ In the other direction, the Güjars 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 Gujarānwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthāni and with Gujarāṭī.

The grammar of the Güjars 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 Māhi, the Narbada, and the Tapti, and the

Mixed origin of the population of Gujarāṭī.

1 The intermediate form is the Prakrit Gujārāṭī; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 465.
3 Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the Early History of Gujarat by Dr. Bhagvanlal Indrajit, in Vol. I, Part I of the Bombay Gazetters. He, however, derives the name 'Gujarāṭī' from the Sanskrit Gūjarara-vahatra, through the Prakrit Gūjarara-vattha. As shown by Dr. Fleet in the article quoted in note 1, this is incorrect.

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goodliness of much of Saurashtra,1 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yadavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Farsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Farsi and Nawāyat Musalmān refugees from Khulagū 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); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jaḍējās and Kāthis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jaḍējās and Kāthis (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 Brāhmaṇs; and since the 18th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Mārāṭhās (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, Gujarāṭī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Marāwar. Gujarāṭī 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 Marāwarī 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 Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarāṭīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Bharampur, 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 Arāvalī Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.2 Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipuri and Mālvī. Jaipuri and Mālvī are both closely connected with Gujarāṭī, and the Bhil dialects may be considered as linking them together.

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1 Saurashtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.
2 See Vol. IX., Part III.
INTRODUCTION.

The following is the number of persons reported for the purposes of this Survey to speak Gujarāti in the tract in which it is a vernacular:

<table>
<thead>
<tr>
<th>Name of District, State or Agency</th>
<th>Reported number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmedabad</td>
<td>840,000</td>
</tr>
<tr>
<td>Mahākāntha</td>
<td>541,500</td>
</tr>
<tr>
<td>Palanpur</td>
<td>606,000</td>
</tr>
<tr>
<td>Cutch</td>
<td>203,500</td>
</tr>
<tr>
<td>Kathiawar</td>
<td>2,571,000</td>
</tr>
<tr>
<td>Cambay</td>
<td>82,700</td>
</tr>
<tr>
<td>Kaira</td>
<td>849,000</td>
</tr>
<tr>
<td>Pancho Mahala</td>
<td>188,000</td>
</tr>
<tr>
<td>Rewa Kantha</td>
<td>565,000</td>
</tr>
<tr>
<td>Breach</td>
<td>290,000</td>
</tr>
<tr>
<td>Surat</td>
<td>562,000</td>
</tr>
<tr>
<td>Baroda</td>
<td>2,025,739</td>
</tr>
<tr>
<td>Surat Agency</td>
<td>56,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,313,489</strong></td>
</tr>
</tbody>
</table>

Gujarāti is spoken by settlers in nearly every province and state of India. The Pārais, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarāti 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.

<table>
<thead>
<tr>
<th>Province, State or Agency</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmer-Merwara</td>
<td>1,483</td>
</tr>
<tr>
<td>Assam</td>
<td>26</td>
</tr>
<tr>
<td>Bengal</td>
<td>1,713</td>
</tr>
<tr>
<td>Berar</td>
<td>20,554</td>
</tr>
<tr>
<td>Bombay (excluding the area in which Gujarāti is a vernacular)</td>
<td>1,142,611</td>
</tr>
<tr>
<td>Barma</td>
<td>761</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>17,095</td>
</tr>
<tr>
<td>Coorg</td>
<td>128</td>
</tr>
<tr>
<td>Madras</td>
<td>82,594</td>
</tr>
<tr>
<td>Punjab</td>
<td>1,457</td>
</tr>
<tr>
<td>United Provinces</td>
<td>5,079</td>
</tr>
<tr>
<td>Quetta, etc.</td>
<td>240</td>
</tr>
<tr>
<td>Andamanas</td>
<td>264</td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>26,944</td>
</tr>
<tr>
<td>Mysore State</td>
<td>2,182</td>
</tr>
<tr>
<td>Kashmir State (Estimate)</td>
<td>30</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>27,513</td>
</tr>
<tr>
<td>Central India Agency</td>
<td>Estimate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,330,577</strong></td>
</tr>
</tbody>
</table>

To these we must add the Gujarāti spoken by some wandering tribes of Bombay and Berar, *viz*—

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kākari</td>
<td>122</td>
</tr>
<tr>
<td>Tatimukti or Ghīsāji</td>
<td>1,669</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,791</strong></td>
</tr>
</tbody>
</table>
The following is therefore the total number of speakers of Gujarāṭi in all India, according to the figures compiled for this Survey:

<table>
<thead>
<tr>
<th>Gujarāṭi spoken at home</th>
<th>9,318,459</th>
</tr>
</thead>
<tbody>
<tr>
<td>abroad</td>
<td>1,330,977</td>
</tr>
<tr>
<td>by wandering tribes</td>
<td>1,781</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,646,217</strong></td>
</tr>
</tbody>
</table>

In 1901 the total number of speakers of Gujarāṭi was 9,165,831.

The only true dialectic variation of Gujarāṭi 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 Gujarāṭi tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarāṭi, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of ā as a, of k and kh as ch and cch, respectively, of ch and cch 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 ā and l, to double medial consonants, and to pronounce the letter ā as a broad a, something like the sound of a in all. The Parsis and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarāṭi of their neighbours. Musalmān Gujarāṭi is noticeable for its entire disregard of the distinction between cerebrals and denticals. Most Musalmāns, however, speak Hindīstāni. The Gujarāṭi of Parsis 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 Brāhmaṇs, or Charotāri, the language of the Charotār 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 Gujarāṭi, 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. They form a connecting link between Gujarāṭi 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 9,318,459, the number given above for speakers of recognized Gujarāṭi, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarāṭi in every form in its proper home.

Gujarāṭi (with Western Hindi, Rājasthānī and Panjābi) 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 Gujarāṭ was a member of the outer circle of

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1 See Vol. IX., Part III.
INTRODUCTION.

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 above, 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 Gujjaras. At the same time, although Gujarati belongs to the central group of languages, it still shows, like Rājasthāni, only more so, many survivals of the old outer language, such as the loss of power of pronouncing s and k, 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 t, as in Marathi and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of s and k) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarati with its immediate parent the Nāgara form of Śaurasena Apabhraṃśa. This was the Apabhraṃśa 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 Nāgara Brāhmans form an important part of the learned Hindū community of Gujarat, and one form of Gujarati (according to some, its purest literary and certainly its most sanskritized form) is called Nāgari after them. It is probable that the Nāgara Apabhraṃśa 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 Paṭṭana 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 Gujarati. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarati literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarati language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārśi newspaper. No single step is wanting. The line is complete for nearly four thousand years.

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śauraseni, 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. 334.
2 See pp. 378 ff. Some authors derive the name 'Nāgari' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgari and not the Gujarati character for their writings.
3 Owing to the interest which attaches to this unique characteristic of Gujarati, I give at the end of this introduction a note on the connexion between Old Gujarati and Apabhraṃśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarati.
Gujarāti closely agrees in its main characteristics with Western Hindi and still more closely with Rājasthāni. It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarāti agrees with Western Rājasthāni. 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 Hindostāni (belonging to the Central Group) 'of a horse' is ghōrā-kā, and 'to a horse' is ghōrā-kē, in which the help-words kā and kē are added to the word ghōrā. On the other hand, in Bengali, 'of a horse' is ghōrār, and 'to a horse' is ghōrāre, in which the terminations r and rē are suffixed to the word ghōrā, and in each case ghōrār or ghōrāre becomes one simple word, pronounced as one whole, and not a compound like ghōrā-kā and ghōrā-kē.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were cases also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a separate joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain certain phonetic laws which existed in Prakrit and in Apabhraṃśa. 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 khalātī, he goes, becomes khalātī in Apabhraṃśa, through the k, which is in the middle of a word and between two vowels, being elided; but in the phrase kōvānara tattā, the essence of love, the first t of tattā 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 Apabhraṃśa 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 kia, kara or karā, and tanā. The Hindostāni ghōrā-kē is derived from the Apabhraṃśa ghoṣā-kīa. Here it will be seen that the k of kia has not been elided in becoming kē. The k is therefore the initial letter of a distinct word, which has not one with ghōrā, and kē is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali ghōrār is derived from ghoṣā-kara, through an intermediate form ghoṣā-kara. Here the initial k of kara has been elided. It had therefore become medial, and kara was therefore not a separate word, but was part of one word without a hyphen, thus ghoṣā-kara. The r is therefore a termination and not a postposition. Bengali grammarians quite properly write ghōrār as one word, and not ghōrā-r, as if it were two, and the declension is no longer analytical, but has become synthetic.

This case is exactly the same with the Western Rājasthāni ghōrā, of a horse, usually, but wrongly, written ghōṣā-rā. It is derived from ghoṣā-kara, and the elision of the k shows that ghoṣā-kara and ghoṣā are each one word and not two. The syllable rā is therefore a termination and not a postposition and the declension is no longer analytical.

Finally, let us take the Gujarāti ghoṣā, of a horse. This is derived from ghoṣā-taṇā, through ghoṣa-taṇā. Here again the elision of the k shows that taṇā has ceased to be a postposition, and has become a termination, just as the letter r in equi is a termination and not a postposition. Ghoṣā is therefore one word and not two. No, like rā, is a termination, not a postposition, and it is written ghoṣa-nō, with a hyphen as is usually done, just as it would be wrong to write equi instead of equī.

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, and rē is that of r or rē, and asē is that of nō.

It will thus be seen that while the typical language of the Central Group, to wit Hindostāni, forms its genitive and dative analytically, Gujarāti and Western Rājasthāni depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

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1 In medieval times, Gujarāti was simply a part of Rājasthāni. 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 the native chiefs.

2 See also Panjabi. The Panjabi dā is a contraction of kīdā.
INTRODUCTION.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities. When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel. Thus, the Hindi makkhan, butter, is makkha in Gujarātī; so the Apabhramśa marissa, I shall strike, becomes māriś in literary Gujarātī.

Arabic and Persian words, which contain the letter ṣ followed by h, when borrowed by Gujarātī change the ṣ to e, while in Hindostānī the e is retained. Thus Hindostānī ṣahar but Gujarātī seker, a city.

Gujarātī, like Sindhi and Rājasthānī, usually has e and o where Hindostānī has ai and au. Thus Hindostānī baithā, Gujarātī beṭhā, seated; Hindostānī luṇḍī, Gujarātī lōṇḍī, a slave-girl. It will be observed that in beṭhā, the e is short, not o.

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 o, but, on the other hand, in some words o is pronounced broadly, like the a in ‘all.’ A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated ő.

Many words which contain i in Hindostānī have a in Gujarātī. Thus Hindostānī biguṇā, Gujarātī baguṇā, to be spoilt; Hindostānī likhṇā, Gujarātī lakkuṇā, to write; Hindostānī milṇā, Gujarātī maluṇā, to be met; Hindostānī adhik, Gujarātī adakā, more.

In colloquial Gujarātī, ā frequently becomes the broad o, and i becomes ē. This is especially common in North Gujarāt. The change of i to ē is a very old one, and occurred in Prakrit. Examples of these changes are pōṇi for pāṇi, water; and mārēś for māriś, 1 shall strike.

In Gujarātī we sometimes have a, where we have u in Hindostānī. Thus Hindostānī tum, Gujarātī tomē [compare Māvātī (tājasthānī) tāmē], you; Hindostānī mānas, Gujarātī manuṣ, a man; Hindostānī huṇa, Gujarātī hatō, was. In colloquial Gujarātī hatō is often pronounced huṭē.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhi, and Marāthī. The cerebral letters ā and ṭh 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 ṭh. In Northern Gujarātī, moreover, ā is often dentalized to a pure r, as will be explained below. The cerebral u and the cerebral l are unknown to Hindostānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when s and l represent double ns or double ll in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa sounā, Gujarātī sounī, gold, with a dental n; Apabhramśa ghanaū, Gujarātī ghonū, dense; Apabhramśa chalaī, Gujarātī chalē, he goes; Apabhramśa, chalai, Gujarātī chalaī, 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.
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In such cases, ḍ, ḍh, and ḍ generally become r. Thus, māṭe for māṭe, for; dītho for dīṭhā, seen; thōrā or thōḍā for thōḍā, a few; lōrā for lōḍhā, iron; tēnē for tēnē, by him; marvōṭā for marvōṭā, to mingle; dāhrō for daḥāḍā, a day; tū for tū, thou; ḍīḍhō or ḍīḍhō for ḍīḍhō, given. In fact we may say that in this form of the language denticles and cereals are often absolutely interchangeable, much as is the case in the Pśācha languages of the North-Western Frontier.

In colloquial Gujarāti 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; suḥ, for ṣāḍhō, high; sāṛwōṭā, for chāṛwōṭā, to feed cattle; sāṛ for chhāṛū, a child; pūchhyā, for puchhyā, asked. In some northern tracts, j and jh are similarly pronounced as z, as in zāḍ for jhāḍ, a tree. In the Charotar country, on the banks of the river Mahi, this s and z are pronounced as t and d, respectively, so that the name of the tract itself is called by the people who live in it 'Tsarotar.' A similar pronunciation is found in Marāthi.¹

While ch and chh become s, on the other hand k, kk, and g, especially when followed or preceded by i, e, or o, become ch, chh, and j, respectively, in Northern Gujarāti. Thus, dīḥrō, a son, becomes diehrō; kēṭar, a field, becomes khēṭar; the verb lēṅ'wōṭā, to begin, makes its past tense lājyō, not lājyō; pāqō, on foot, becomes pājā. A similar change is observable in the Marāṭhi of the Northern Konkan.² This ch or chh is further liable to become s, under the preceding paragraph. Thus, nākhyā, on being thrown, becomes, first nāchhyā, and then nāvyā.

In Hindostānī, s or v regularly becomes b, but in Gujarāti it is preserved. Thus, Hindostānī banīča, Gujarāti vaṇīča, a shop-keeper; Hindostānī bīnā, Gujarāti vínā, without; Hindostānī porbāt, Gujarāti parvēt, a mountain.

In colloquial Gujarāti, the letters s and ś are often pronounced ū, and this is the rule in the north (compare Western Rājasthānī). Thus, māṣah, for māṇas, a man; āū, for āū, a hundred; hūraj for sūraj, the sun; ṭū for ṭū, what? dēh, for dē, a country; ḫam'jāyō, for sunṭājāyō, caused to understand. In Kathiawar, 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, ḫ itself is elided. Thus, utō, for hatō (i.e., latō), he was; āū, for ḫū, I; āṭhā, for ḫāṭhā, an elephant; kāū, for kahū, I say. This even occurs in cases of aspirated consonants, so that we have, in the north, words like ēk'atū, for ḫēk'atū, in one place; kātē or kāṭī, for ḫāṭē, on the hand; ḫaṭkū, for adhikā, more. Even in standard Gujarāti an ḫ is often omitted in writing, although it is still slightly audible. Thus the word amē, we, is sometimes pronounced abhē, in which ḫ represents a faint aspirate. A list of the words which contain this faint ḫ is given on pp. 347 and 57. Some dictionaries indicate this unwritten ḫ by putting a dot under the syllable after which it is pronounced. Thus, ḫē kēḥwōṭā, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarāti, when ḫ has the same vowel before and after it, the first vowel is not pronounced. Thus, mahārāṇī, a queen, pronounced m'hārāṇī. Again, ahu is pronounced 'hu, as in bahu, much, pronounced 'bhu, and ahi is pronounced 'hi, as in lahīyō, a scribe, pronounced 'lahīyō. Similarly, words like rāhyō, he remained, kahyō, it was said, are pronounced r'hayō, k'hayō, etc.

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¹ See Vol. VII, p. 22.
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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, $\text{di}$thō for $\text{di}$thō, seen; $\text{nō}$kar for $\text{nō}$kar, a servant; $\text{amā}$ for $\text{anā}$, we; $\text{nā}$lō for $\text{nā}$lō (i.e. $\text{nā}$nō), small; $\text{mā}$rō, my. As in $\text{nā}$lō, just quoted, there is a tendency to change $n$ to $l$. This exists throughout Gujarāt, 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, $\text{mā}$ryō, struck, is pronounced $\text{mā}$irō. Even in standard Gujarātī such forms as $\text{ā}$uyō, $\text{lā}$xyō, are pronounced $\text{ā}$uyō, $\text{lā}$xyō.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, $\text{tip}$wō or $\text{pi}$wō, to beat; so $\text{khar}$wōs for $\text{khav}$wōs, I will give to eat; $\text{dē}$wō for $\text{dē}$wō, the. The two last come from Gogo in Kathiawār. In Ahmadabad and the Charōtār tract we meet $\text{jam}$bāt, for $\text{maj}$bāt, strong; $\text{mag}$, for $\text{gam}$, towards; and $\text{nusk}$ān, for $\text{nuk}$ān, 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. 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 Hindi sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindi, words which in Sanskrit and Prakrit were neuter have now become masculine. In 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 Gujarāt. 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, $\text{chō}$krō (masc.), a boy; $\text{chō}$krī (fem.), a girl; $\text{chō}$krī (neut.), a child (male or female).

The suffix $\text{dō}$ (masc.), $\text{dō}$ fem., and $\text{dō}$ neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśā 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 $\text{kuk}$dō, a cock; $\text{bā}$dē, a cat; $\text{gad}$kādō, an ass.

In the declension of nouns Gujarātī agrees with Western Hindi (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 $ā$. Thus, $\text{ghō}$dō, 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 Hindi. Thus, $\text{ghō}$dānō, of a horse, but Western Hindi $\text{ghō}$dā-kā. Another peculiarity of Gujarātī declension is the optional employment of the syllable $ā$ 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
word śū, to mean ‘what?’ The Hindōstānī kyā is also used, especially in the north where it appears under the form chiyā.

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 Panjābi and Rajasthānī, but is unknown to Western Hindi, 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 Rajasthānī. In Western Hindi, 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, dēkhāwū, to see, dēkhāwū, to be seen. It often forms its causals by adding ad, or more commonly aw, and sometimes am, to the root. Thus, dēkhādawū, to cause to see; karāwū, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rajasthānī, 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 kari, 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 rāni-kō chhūrē, 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 rāvinē mukē, 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.

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-sīgh Mētā, who lived in the 16th 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 Mugdāvabōdha-muktika, was written in 1394 A.D. and has been printed. Nar-sīgh 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 Nāgār Brāhman by caste, and was born at Junagarh in the year 1413 A.D. His father was a worshipper of Śiva, but his mother was devoted to Vīshṇu, 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 Prāmāṇand Bhaṭṭī (fl. 1651 A.D. Author of the Nar-sīgh Mehuntānī Māmērī), Vallabha,

\[^1\] See Vol. VII, pp. 67 and 170.
\[^2\] For an account of Nar-sīgh Mētā, see the Indian Antiquary, Vol. xxiv (1896), p. 74.
INTRODUCTION.

Kālidās, Prītam, Rāvaṇākara (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of Azōta-Baṣā, Barās Kastūrā, Murdā Pauhiṣa, Naṇd Batīva, Padmānāti, Strī-charitra, Vikram-charitra), Brahmananda and Dayārām. All these are admittedly inferior to Nārāyana Mētā in grace and feeling. Gujarāt has not yet produced a great poet, approaching in excellence the medeival 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 Rām Mālā.

The name ‘Gujarāt’ 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 ‘Guzeraticca lingua.’ The next reference to the language which I have seen is a version of the Lord’s Prayer in the ‘Lingua Guzeratica,’ with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultz, and published by Johann Friedrich Frita (1748 A.D.) in that remarkable compilation entitled the Orientalisch und Occidentalscher Sprachmeister. The version in the vernacular is in the ordinary Gujarātī character, and not in Devā-nāgara, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand alo tsez amarā Pitā
Caolo in qui es noster Pater
Tumāra namā pūsa-karwāne
Tum nomen sanctificetur
Tumāra ratschia āwē
Tum regnum veniat
Tumāra món paramandaló kowun karōxō jewutzō bumimá karī.
Tua voluntas caolo in sicut fit īta terra in fiat.

Adelung (1806), in his Mithridates² gives a brief notice of the language under the name of ‘Guzuratte’ or ‘Suratte’ and reprints (with corrections) Schultz’s version of the Lord’s Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscous Maria as existing in the library of the Propaganda at Rome, entitled Thesaurus Linguae Indianae. 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.—Grammar, Dictionaries, and other Aids to the Student.—


¹ Thesaurus epistolicus LaCrociusus, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketlishar, who in 1712 was the Dutch East India Company’s Director of trade at Surat, had written a Hindōstāni Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstāni.

² Vol. i, p. 198. Published 1806.
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MENHAVARJE HORMUDEE MERTA and NOWROOZE KHANDERJEE,—The English and Gujaratisch Scholar's Assistant, comprising a Vocabulary and Grammar in English and Gujarati. Bombay, 1840.


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and Vám-lâl Kâlídâs, Dhash-Sâgrah, 1870.


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" Bombay, 1901."

" " BEJASRI KABHAI,—The Star English-Gujarati Dictionary.

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" " " " A Dictionary of Gujarati Idioms. Ahmedabad, 1896.


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PAIKHUMAI JALJAMAI,—See Karsandaz Mafi.

JAVHERI, M. C.,—See Dalal, M. H.

JATRAK, UMAJHANKAR,—See Andaseer Framjee Moos.

LILASANKAR UMIA-JANKAR THAYATE,—See Har-Govind Dwarkadas Kantawala.

MAHADEV CHURNAL,—See Purush Joshi Kotan-Chandal.

MOKHALAL, BAG SAIHAR,—See Karsandaz Mafi.

MOYALAL SEMALDAS,—See Nahubhai Hirachand Patel.

NARAYAN BASTAMAI RAMAI,—See Anders Hammis Moor.

NAZIRUDDIN farooqui,—See Muhammad Hussain, Mulla.

NOWROJU RUSTUMJEE,—See Mehrvanjee Hormusjee Mehta.

RUSTUMJEE SORABJEE,—See Forbes, W.

SAKHELNAR,—See Montgomery.

SHANKARDHAI GULABDHAI PATEL,—See Vitalal Rai Goyalhan Vyasa.

TAPFRASAD,—See Montgomery.

TRIBHUVAN J. SETH,—See Shivrulal P. Khansara.

VRAJLAL KALIDAS,—See Taylor, J. V. S.

II.—OTHER WORKS.


" " " " A Grammar of the Eastern Hindu compared with the other Gaurian Languages. London, 1880.

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—Historical sketch of the Principal Chalda settlements in Gujarad. Ib., Vol. v (1876), pp. 350 & ff. (similar contents).


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BUNIYAR KHADÎKHALI KÂNDHIA.—Gujarati Proverbs with their English Equivalents. Ahmedabad, 1899.


KÂHRAJI, Mrs. P. J. (née Putlibai D. Wadia).—See Putlibai D. Wadia and Prémânaund.

VOL. IX, PART II.
Two alphabets are employed for writing Gujarati. One is the ordinary Devanagari. It is not much used now-a-days, except by special tribes, such as the Nagar Brahmanas, but the first printed Gujarati books were in that character. The other is known as the Gujarati alphabet, and is the one in general use. It is based on the same original as Deva-nagari, and closely resembles the ordinary Kaithi character employed all over Northern India. A Tirhutiya scribe finds little difficulty in reading a Gujarati 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 Mahājanī script in Upper India, and in Gujarat it is known as Vāriāi or Sarīrāi (from Vāriāi, a shop-keeper, and Sarīrāi, a banker), or Bōdiā (from Bōdi, clipped or shorn).

As the Gujarati alphabet is treated exactly like Deva-nagari 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.

\[ a, \ o, \ a, \ i, \ i, \ e, \ u, \ \text{etc.} \]

\[ o^* \text{ or } o^* \text{ both anusvār and anunāsik. Although Gujarati has both a short } e \text{ and a long } o, \text{ no distinction is made in writing them. Nor is any distinction made between anusvār and anunāsik, both being represented by } o. \]

CONSONANTS.

\[ k, \ kh, \ g, \ gh, \ ha, \ n. \]

It will be noted that Gujarati has a cerebral \( \text{ja} \).

The following examples show the employment of non-initial vowels:—

\[ u, \ o, \ a, \ \text{etc.} \]

\[ e, \ o, \ a, \ \text{etc.} \]

The following are more or less irregular,—

\[ i, \ o, \ a, \ \text{etc.} \]

\[ i, \ o, \ a, \ \text{etc.} \]

For some of these regular forms are also used. Thus, \( s, s, s \) ru. The following are examples of compound consonants:—

\[ kha, \ kh, \ g, \ gh, \ ha, \ n. \]

\[ t, \ tra, \ d, \ dva, \ a, \ pta. \]

\[ s, \ dh, \ s, \ sva, \ a, \ ah. \]

\[ k, \ kh, \ g, \ gh, \ ha, \ n. \]

\[ s, \ s, \ s, \ s, \ s, \ s, \ s, \ s. \]
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 \( r ^ {a} \) Thus, \( r ^ {a}, r t h a \). When it is not the first member of a compound, it takes the form \( - \) Thus, \( u g r y a, u, b r a \).

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that \( i \) is often written for \( i \) and \( u \) for \( a \). \( R \) is often pronounced \( r \) (German \( a \)), but more commonly as the English \( r \) in ‘rule.’ The letter \( i \) is a pure labial, as explained under Rājasthāni (ante, p. 5.), and is not a denti-labial as in English. Before \( i, e \), or \( y \) it is transliterated \( e \), otherwise \( u \). The letter \( i \) is properly pronounced like the \( s s \) in ‘session,’ but in some dialects sounds like an ordinary dental \( s \). The letter \( a \) is pronounced \( g r y a \), not \( d n y a \) as in Marāthi. In the Charōtar tract, \( ch, chh, j \), and \( jb \) are sounded \( ts, tsh, dz \), and \( dh \), respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarāti 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 Gujarāti Grammar will enable the reader to understand the specimens.
GUJARĀТИ 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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sng.</td>
<td>chhē*d, a boy</td>
<td>chhē*d, a girl</td>
<td>chhē*d, a child.</td>
</tr>
<tr>
<td>Plur.</td>
<td>chhē*d, a boy, by or in a boy</td>
<td>chhē*d, a girl</td>
<td>chhē*d, by or in a child.</td>
</tr>
<tr>
<td>Ag-Loc.</td>
<td>chhē*d, chhē*d, by or in a boy</td>
<td>chhē*d, chhē*d, by or in a girl</td>
<td>chhē*d, chhē*d, by or in children.</td>
</tr>
</tbody>
</table>

B.—Other nouns. Visit, a child (com. and obl. sing.) bhē\*c (obl. and obl. plur.); bhē\*c, by or in children.

The usual case suffixes are, acc.-dat. sā; abl. tā; gen. sā; loc. (instead of s above) nā. They are all added to the oblique form. Thus, chhē\*d, to a boy; chhē\*d, from a boy; chhē\*d, of a boy; chhē\*d, or chhē\*d, in a boy. Ghārē, in a house, is nearly always written and pronounced so.

The genitive nā is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find āpā or āpā instead of nā.

Instead of the ablative tā, we sometimes, in the dialects, find tā, 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 sā, the sign of the acc.-dat., is the locative of the genitive nā. Nā and nā are not real prepositions. They are terminations and are added to the noun without hypens. Thus, chhē\*d, by. On the other hand, tā and nā are prepositions and require hypens. Thus, chhē\*d tā. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the tāablative) has its masculine in s, its feminine in t, and its neuter in n. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in s. 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 is in the agent case, the subject of a transitive verb, the adjective is put into the oblique form. Example: oṣā oṣā\*t, a good boy; oṣā oṣā\*t, the good boy; oṣā oṣā\*t, good children; oṣā oṣā\*t, on the second day; oṣā oṣā\*t, my nephew asked.

Adjectives other than strong do not change. Comparison is formed as usual by the ablative. Thus, oṣā\*t, larger, larger than the head; oṣā\*t, with kur\*t, with the ob. gen.; thus, oṣā\*t oṣā\*t, larger, largest. (See p. 328.)

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 declensions of the singular and three in the plural.

We thus get the following declension—

First Person.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hē</td>
<td>hē, hē</td>
</tr>
<tr>
<td>Acc.</td>
<td>hē</td>
<td>hē, hē</td>
</tr>
<tr>
<td>Abl.</td>
<td>hē-tā</td>
<td>hē-tā</td>
</tr>
<tr>
<td>Gen.</td>
<td>hē</td>
<td>hē</td>
</tr>
<tr>
<td>Loc.</td>
<td>hē-mā</td>
<td>hē-mā</td>
</tr>
</tbody>
</table>

Second Person.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tē</td>
<td>tē</td>
</tr>
<tr>
<td>Acc.</td>
<td>tē</td>
<td>tē</td>
</tr>
<tr>
<td>Abl.</td>
<td>tē-tā</td>
<td>tē-tā</td>
</tr>
<tr>
<td>Gen.</td>
<td>tē</td>
<td>tē</td>
</tr>
<tr>
<td>Loc.</td>
<td>tē-mā</td>
<td>tē-mā</td>
</tr>
</tbody>
</table>

The first person singular is omitted in the plural. Second person, sing. tē, tē, tē; plur. hē, hē, hē; first person, sing. hē, hē, hē, hē, hē; plur. hē, hē, hē, hē, hē.
GUJRÀTĪ SKELETON GRAMMAR.

The genitives मेरा, मेरी, तूरो and तुम्हारे are, as usual, adjectives. So are मैं (मैं) and है, but these do not change for gender, number, or case. The मैं and है forms are mainly poetical. आप, आपका, आपकी and अपना are rarely used. आपकी and अपना, etc., and अपना, तुम्हारे, are pronounced with a slight l-sound. Thus, तुम्हारे, तुम्हारी, मदरी, तुम्हारे.

The pronoun of the first person plural आपने is only used when "we" includes the person addressed. It is thus declined, acc.-dat., आपने; gen. आपना (poetical, आपनी); loc. आपने-ने.

The benevolent pronoun of the second person is तू, your Honour. It is declared regularly, like a noun. Thus, पह-दी; gen. पह-ना.

Demonstrative Pronouns. There are ये, यह, यही, यही, यही, and यही ( neut.) । It has four forms of the oblique case, which are used as follows: ये (acc.-dat., abl., gen., loc.); यह (acc., gen., loc.); यह (acc.-dat., gen.); यही (abl., loc.); यही is pronounced with a slight l-sound. Thus, यर्. यही. The agent is यस्ते or यस्ती. (2) यह, यह, what? Thus declined.

The Relative Pronoun is पूर्ख शृ. Declined like यह.

The Interrogative Pronouns are (1) को, जो (sing., same as plur.) It has four forms of the oblique case, which are used as follows: को (acc.-dat., abl., gen., loc.); को (acc., gen., loc.); को (acc.-dat., gen.); को (abl., loc.); को is pronounced with a slight l-sound. Thus, को. The agent is को or को.

The Pronouns are declined like verbs.

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>तु, that.</th>
<th>जो, who</th>
<th>लेटे, who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quality</td>
<td>साधन, like this</td>
<td>जसा, like that</td>
<td>जसे, like which</td>
</tr>
<tr>
<td>Sise</td>
<td>सादृश, सादृशी</td>
<td>जसैं, so</td>
<td>जसैं, as</td>
</tr>
<tr>
<td>Quantity</td>
<td>साह, साही</td>
<td>जसैं, that many or much</td>
<td>जसैं, as many or much</td>
</tr>
<tr>
<td>Manner</td>
<td>सामान, मसला</td>
<td>जसैं so</td>
<td>जसैं, as</td>
</tr>
<tr>
<td>Place</td>
<td>साहू, साहू, साहू, here</td>
<td>जसैं there</td>
<td>जसैं there</td>
</tr>
<tr>
<td>Time</td>
<td>साहू, साहू, साहू, then</td>
<td>जसैं, then</td>
<td>जसैं, when</td>
</tr>
</tbody>
</table>

The adjectives of quality have a slight unvoiced l-sound in their final syllables. Thus, साळ, साळी, साळी; similarly in जसैं, जसैं, जसैं, जसैं, जसैं, जसैं, जसैं, and in words like साहू, साहू, etc. See the list on pp. 347 and 348.

III. VERBS.

A. Auxiliary Verbs and Verbs Substantive.

Present, I am.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 कहूं</td>
<td>कहूं (vulgar कहूं)</td>
<td>मसूर</td>
<td>मसूर</td>
</tr>
<tr>
<td>2 कहूं</td>
<td>कहूं</td>
<td>हातूं or हात</td>
<td>हात</td>
</tr>
<tr>
<td>3 कहूं</td>
<td>कहूं</td>
<td>हातूं</td>
<td>हात</td>
</tr>
</tbody>
</table>

This tense does not change for person. The forms with ओ (o) are vulgar.

Present participle कहूं, कहूं, in or while being. Other forms are कहूं.

Negative present कहूं, नहीं, used for all persons and both numbers. Past, नहीं, नहीं, or मसूर.
GUJRATI SKELETON GRAMMAR.

B—Finite Verbs.

The usual principles of the verbal group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, chānd raśikā melā (not melā), by him, with reference to the queen, also (not 'it') was left, he left the queen.

Principal parts.

Indicative, mādāv, obl. mādāv, to strike.
Perfect participle, mādāv, striking.
Past   mādāv, mādāv (absolute), mādāv (declinable), mādāv (indifferent), struck.
Future  mādāvī (gen. of infm.), about to strike.
Conjunctive, mādāv, mādāv, having struck.
Present Gerund, mādāvā, on striking.
Past  mādāv, on having struck.

Nom of Agency, mādāv (declinable), mādāv (indifferent), one who strikes or is about to strike.

(c) Simple tenses.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
</tr>
<tr>
<td>2 mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
</tr>
<tr>
<td>3 mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
<td>mādāv</td>
</tr>
</tbody>
</table>

Impersonal, 'striketh,' etc. 2nd person sing. mādāv, plur. mādāv; familiar, mādāv, mādāv; polite, sing. mādāv, plur. mādāv; imperative (2nd and 3rd persons), mādāv.

(c) Participle tenses.

Transitive verb.

All mādāv, I used to strike.
(jo) ke chāḍat, (if) I had struck.
(jo) ke mādāvī, I was striking.
(jo) ke mādāv, (if) I may be striking.
(jo) ke mādāvā, (if) I had been striking.
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāvī, (if) I am about to strike.
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I am about to strike.
(jo) ke mādāv, (if) I have struck (him).
(jo) ke mādāv, (if) I am about to strike.
(jo) ke mādāvī, (if) I had been about to strike.

(jo) ke chāḍat, (if) I was going.
(jo) ke mādāvī, (if) I may be going.
(jo) ke mādāv, (if) I had been going.
(jo) ke mādāvī, (if) I went.
(jo) ke mādāv, (if) I have gone.
(jo) ke mādāvī, (if) I have gone.
(jo) ke mādāv, (if) I have gone.
(jo) ke mādāvī, (if) I am about to go.
(jo) ke mādāv, (if) I am about to go.
(jo) ke mādāvī, (if) I had been about to go.

Intransitive verb.

All ke chāḍat, I used to go.
(jo) ke chāḍat, (if) I had been.
(jo) ke mādāv, I was going.
(jo) ke mādāvī, I may be going.
(jo) ke mādāvī, (if) I had been going.
(jo) ke mādāvī, (if) I went.
(jo) ke mādāv, (if) I have gone.
(jo) ke mādāvī, (if) I have gone.
(jo) ke mādāv, (if) I have gone.
(jo) ke mādāvī, (if) I am about to go.
(jo) ke mādāv, (if) I am about to go.
(jo) ke mādāvī, (if) I had been about to go.

Irregular verb.

1. bhāv, to become. Pres. sg. (1) bhāv, (2) bhāv, (3) bhāv; pl. (1) bhāv, (2) bhāv. Past. bhāv, and so on; conj. part. bhāv. The stem is bhā before s, t, or a noun, or a noun. Otherwise it is bhā. Note, however, that bhāv, past part., and bhāv of pres. tense, 2nd and 3rd sing. and 3rd plur.

2. jīve, to go. Conjugated like bhāv. Past part. also irregular. See below.

3. jīvā, it is necessary (defective impersonal); fut. jīvā; past subj. jīvā; pres. part. jīvā. Māvā a chāḍat, to use this book is necessary.

4. Verbs like bhāv, to take, bhāv, to give, bhāv, bhāv, to say, bhāv, bhāv, or bhāv, to remain, form the 2nd and 3rd sing. and 3rd plur. pres. bhāv, bhāv, bhāv, and bhāv or bhāv, or bhāv or bhāv. So, conjunctive participles bhāv, bhāv, bhāv, bhāv; fut. bhāv, and so on.

5. Verbs with roots in bhā, like bhāv, to drink, form the 1st plur. pres. like bhāv.

6. If the root ends in bhā, it becomes bhā before the terminations -s and -t. Thus, bhāv, to see, jīvā, to see; jīvā, to see. But jīvā, because the - is not a complete termination. Bhāvā, to be, and bhāvā, to be to, retain bhā and bhā, respectively, with the termination -ā.

7. If the root ends in bhā, it becomes bhā before s or if in some dialects, but not in the Standard. Thus (dialects), bhāvā, to sit; bhāvā, having sat: bhāvā, to dwell; past part. bhāvā.

Irregular past participles.

bhāvā, to sit, past part. bhāvā, bhāvā, bhāvā, bhāvā.

bhāvā, to see, past part. bhāvā, bhāvā, bhāvā.
bhāvā, to face, past part. bhāvā, bhāvā.
bhāvā, to enter, past part. bhāvā, bhāvā.
bhāvā, to love, past part. bhāvā, bhāvā.
bhāvā, to give, past part. bhāvā, bhāvā.
bhāvā, to do, past part. bhāvā, bhāvā.
bhāvā, to eat, past part. bhāvā, bhāvā.
bhāvā, to take, past part. bhāvā, bhāvā.
GUJRATI SKELETON GRAMMAR.

Past Part.  pishh, pizadho.

kath, katho (regular).

sadh, sadho.

madh, mantho or mantho.

sadh, satho.

kadh, kathe.

kath, katho.

madh, madho or madho.

Upadh, to be produced.

swadh or swado.}

The past gerunds of these verbs are regular. Thus, bhasha (not bhasha) bharo-chak, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarati, passive whose roots end in s, may optionally form the past participle by adding go (si, so) instead of go (si, sog).

Thus, bhashni (not bhashni), was killed; marsi, was killed; chand, was printed. So also, dushok, for dushko, 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 indat or a se).

The passive stem is formed by adding s to the root. Thus, tabho, to write; tabbho, to be written. If the root ends in a vowel, is added, not s. Thus, siwa, to be seen. A preceding s is shortened. Thus, eqipho, to run, passive eqipho; gudh, to sing, passive gudho; dho, to come, passive dho; sady, it is come. These passives have a usual a potential sense; tabbho, it can be seen; eqipho, it can be seen; gudho, it is come; and dho, it can be come.

Another passive is formed by conjugating the past participle with jawo, to go, as in Western Hindi. Thus, jawo gado, he was stung. Another is formed with wa, to come, and the locative of the infinitive. Thus, jawo jawo jawo, this thing will come into being, will be seen.

With all these passives the door of the action is put in the ablative, not in the case of the agent. Thus, reko, he is seen by the king. This was done by the king.

Casual Verbs. These (including transitive from intransitives) are usually formed by adding se or se to the root, a preceding s being shortened.

Thus, tabho, to write, tabhado, to write; tabhado, to write. Sometimes the added syllable is ano.

Thus, chadhe, to release, chadhe of chadhe, to release.

Irregular are—

Mho, to be mixed, baddh, to mix.

Pharo, to be turned, pheerom, to turn.

Mamu, to be met, mufwo, to mingle.

Peto, to drink, padow, to give to drink.

Mamu, to die, madow, to strike, kill.

Mamu, to be fixed, thewro, or therwro, to fix.

and others.

Double causals and passives can be formed from casuals. Thus, bhaswa, to cause to eat; taporo, to cause to be warm; denman, 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.

Interrogative, - so, to be able to strike down, kill.

Potential, - tabho, to be able to write.

Compleitive, - tabhado, to be able to write.

(2) From the past germ.

Frequentative, - boyo (or bho) kar, to speak frequently.

Frequentative, - bhasho (or bho) kar, to speak frequently.

(3) From the present participle, with jawo, sey, or radho.

Continuative, - bhasho, to keep talking.

(4) From the infinitive.

Obligatory, - pado, to order to do, to the Sony dying by hunger will fall, the Sony will have to die of hunger.

Permissive, - jawo (either), to allow to do.

Inceptive, - bhasho, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. A is prohibitory. It follows the verb; ilo, do not eat. Il is used in expressing questions like our 'no.' It and us are also used in prohibition, preceding the verb; no, ili, do not eat. In such cases may also follow. The usual general negatives are no (generally with the preceded) and nahi.

Questions which do not contain an interrogative pronoun are generally indicated by ili, what? Thus, ili jawo jawo, are you going? The emphasis with - is of frequent occurrence. Thus, traka, you indeed; tado, only one. It corresponds to the Marathi -.el.
GUJARĀТИ GRAMMAR

APPENDIX I.

Words containing a short e.

The following list of Gujarāti words containing short e is taken from the Narmakōṭa:—

dā (dē), stook, faters.
edā, lazy.
em, thus.
era, a snake.
erē (ēmē), habit, custom.
erē, in vain.
ēdē, the waist.
ēdēyō, a jacket.
ēnumam, whither?
ēnum, how?
ērē, karē, a certain wild fruit.
ērē-ō, a ker-tree.
ērē-ōtō, a kind of dance.
ērē, a mango.
hēj or hējē, sharp pain, but kēj, a plantain.
hē, consumption.
hēm, a hindrance.
hērē, passive, sharden.
hōsē, secret, hidden.
hōlē, indulgence.
hōn, droveness.
hōnē, in a house.
hōrōtē, deep-coloured.
hōshē, mud, foolish.
hōshē or hōshē, a funeral pyre.
hōshē, a muskrat.
hōshē (hāshē), rest, repose.
hōshē, itching.
hōshē, he is.
jēpōnāmē, a certain metre.
jēpōnām, whither?
jen, how.
jēkēr, poison.
jēl (jēlā), pyingw.
jēlē, a peahen.
jēnē, on.
jēn, a debt.
jēnē, a woman in her first pregnancy.
jēnē, a cow.
jēn, an eye.
jēn, an intention.
jēmē (nēmē) or nēmē, always.
jēsē, a narrow lane.
ejānē, an unlet.
ejānē, entered.
ejānē, like to.
ejānē, a kind of sweetmeat.
ejānē, a frying pan.
ejānē, a blow with the clenched fist.
ejēt, confusion.
ejērē, a method.
ejē (jējē), beginning.
jējē (jējē), to eator.

prom-kōr, a woman passionately fond of her lover, but
prim, love.
plēt, a snake's hood.
plētē, presence.
plētēnū, to be spread.
plētēnū, a decision.
plē, two.
bakhāt, about two or four.
bakhōk, a seat.
bēn (bēnē), a sister.
bērē (bērē), leaf.
bō, a bull.
bōnū, to sit.
bōnū, a boat.
bōnū, fear.
bēmōn, an earthen cooking pot.
bōmon, a certain musical note, a form of śiva.
mejāk, a frog.
mejākā, a ram.
mejā, a certain plant (Lantana incana).
medō, fine wheaten flower.
menē, a jay, a mainē.
menē, a guest.
mer, interjection, be off!
merē, dirt, filth.
mejāk, spontaneously.
mejā, night.
mejā, dust.
le (lē) or le, inclination, propensity.
leō (lēō), motion, guilt.
leō (lēō), dues, debts due.
leō (lēō), a wave.
leō (lēō), intent upon.
leō, a trowel.
leō (lēō), to reflect, think (but leō, to take).
ve (vē), a hole.
ven, voice, word.
ven, a lake.
venē, a lute.
venē, a wooden bar fixed against a door.
venē, a water cart.
ven, enmity.
venēyō, absence of worldly affection.
veēdē, name of a certain musical mode.
veē, with, along with.
veē, wise, discreet.
veē, a city.
veē (vē), a little.
veē, hemp.
veē, hemp-cloth.
enē, taking the air, a walk.
enē, to bear, endure.
enē, stocks, fetters, cf. of.
enē, practice, habit, cf. osē.
enē, practice, habit, cf. osē.
GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad a.

The following list of words in which a is pronounced like the aw in 'law,' and transliterated a, is compiled from the Narmakoś and other standard dictionaries:

<table>
<thead>
<tr>
<th>Gujarātī</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍēkā, a surname.</td>
<td>ḍēkā, to call out.</td>
</tr>
<tr>
<td>ḍēkā-ṇa, small pieces of cake, etc.</td>
<td>ḍēkā-ṇa, half-cooked rice.</td>
</tr>
<tr>
<td>ḍēkā, that which is spilt out after chewing a thing.</td>
<td>ḍēkā, a voucher, a document (a corruption of 'voucher').</td>
</tr>
<tr>
<td>ḍēkā-ṛ, to utter, speak.</td>
<td>ḍēkā-ṛ, unexpectedly.</td>
</tr>
<tr>
<td>ḍēkā, holiday.</td>
<td>ḍēkā, a sheet, coverlet.</td>
</tr>
<tr>
<td>ḍēkā, a slip.</td>
<td>ḍēkā, a curtain, a veil.</td>
</tr>
<tr>
<td>ḍēkā, a shadow.</td>
<td>ḍēkā, to desire.</td>
</tr>
<tr>
<td>ḍēkā-ṛ, to forget.</td>
<td>ḍēkā-ṛ, a nightmare.</td>
</tr>
<tr>
<td>ḍēkā, pregnancy.</td>
<td>ḍēkā, rescue, salvation.</td>
</tr>
<tr>
<td>ḍēkā, another. See ḍēr in App. III.</td>
<td>ḍēkā, joy, fruition.</td>
</tr>
<tr>
<td>ḍēkā, a step-brother.</td>
<td>ḍēkā, joy, fruition, relief.</td>
</tr>
<tr>
<td>ḍēkā, dry or sick saliva in the mouth.</td>
<td>ḍēkā, simple, childless.</td>
</tr>
<tr>
<td>ḍēkā, to be bountiful.</td>
<td>ḍēkā, to be bountiful.</td>
</tr>
<tr>
<td>ḍēkā, free from obligation after returning a favour.</td>
<td>ḍēkā-ṣ, to recede, be contracted.</td>
</tr>
<tr>
<td>ḍēkā, a cuckoo.</td>
<td>ḍēkā, coal.</td>
</tr>
<tr>
<td>ḍēkā-ṛ, cholen.</td>
<td>ḍēkā, a wood-apple; but ḍēkā, a face.</td>
</tr>
<tr>
<td>ḍēkā, cocoons.</td>
<td>ḍēkā-ṛ (ṛkā), a byre; afflicted with white leprosy.</td>
</tr>
<tr>
<td>ḍēkā, a score; a cowry.</td>
<td>ḍēkā, who?</td>
</tr>
<tr>
<td>ḍēkā, a hoe.</td>
<td>ḍēkā, a large hoe.</td>
</tr>
<tr>
<td>ḍēkā, ever, at any time.</td>
<td>ḍēkā, an old she-buffalo.</td>
</tr>
<tr>
<td>ḍēkā, coal.</td>
<td>ḍēkā, greyish.</td>
</tr>
<tr>
<td>ḍēkā, one of a number of squares ruled on paper.</td>
<td>ḍēkā, deficiency.</td>
</tr>
<tr>
<td>ḍēkā, the iron part of a ploughshare.</td>
<td>ḍēkā, a small wisp of grass, but ḍēkā, a large reed.</td>
</tr>
<tr>
<td>ḍēkā, a mouthful.</td>
<td>ḍēkā, a wisp of grass.</td>
</tr>
</tbody>
</table>

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GUJARÁTÍ.

APPENDIX II—contd.

chhōpaí, a book.
chhōpaí, an account-book, a ledger, but chhōpēhū, unmeaning.
chhōpē, a mouse-boxer.
chhōpē, a kind of medic.
chhōpē, a pamphlet.
chhōpū, on all sides.
chhōpū, a litter, a swing.
chhōpēkā, a cloth having four folds.
chhōmāsū, the monsoon, rainy season.
chhōnār, in four directions.
chhōsū, a square.
chhōsū, a cube.
chhōsū, a public square in a village.
chhōyūkā, eighty-four.
chhōyūkā, a kind of vegetable.
chhōyūkā, fourfold.
chhōyūkā, on all sides.
chhōyūkā, a place for cattle-grazing.
chhōyūkā, twenty-four.
chhōyūkā, sixty-four.
chhōyūkā, a necklace with four strings.
chhōyūkā, a slice.
chhōyūkā, a kind of vegetable, but chhōyūkā, a bedside.
chhōyūkā, a fig, for !
chhōyūkā, an embryo arrested in its growth in the womb, but chhōyūkā, a shrub.
chhōyūkā, a piece of dry bark.
chhōyūkā, bark.
chhōyūkā, hooks.
chhōyūkā, a wave.
chhōyūkā, twin.
chhōyūkā, a ghost, evil spirit.
chhōyūkā, merrymaking, fun.
chhōyūkā, mockery, but chhōyūkā, a crowd.
chhōyūkā, a place; a kind of sweetmeat.
chhāṭī, jocular, rude.
chhāṭī, shape, figure.
chhāṭī, a large drum.
chhāṭī, then; very; on the other hand.
chhāṭī, then.
chhāṭī, nevertheless.
chhāṭī, look, aspect.
chhāṭī, an earthen pot with fire in it carried before a bier.
chhāṭī, negligence.
chhāṭī, one and a half.
chhāṭī, magnanimities; artless.
chhāṭī, a club.
chhāṭī, generous, profuse.
chhāṭī, the pole of a carriage.
chhāṭī, a drum; a thump.
chhāṭī, a kind of song sung by women.
chhāṭī, oos, to whitewash.
chhāṭī, white.
chhāṭī, separate.
chhāṭī, a memorandum.
chhāṭī, helpless.
chhāṭī, a kettle-drum; a time, turn.
chhāṭī, the ninth day of a lunar fortnight.

nāy (nābā), may not be.
nāv (nābā), a scratch made by the nails.
nāvā (nābā), name of a certain festival.
nāvē, mango-pose.
ndhō, the ace of diamonds.
pēy, a promise, vow.
pōdāvī, ninety-nine and three-quarters.
pōdāvī, three-fourths of one-hundred, seventy-five.
pōdāvī, three-quarters.
pōdāvī, a throw in dice, the ace and two sixes, i.e. thirteen.
pōdāvī, last year.
pōdāvī, the amount held in the two hands placed open side by side.
pōdāvī, a street, a lane.
pōdāvī, a door-keeper.
pōdāvī, wire.
pōdāvī, death.
pōdāvī, dust, chaff.
pōdāvī, memory.
pōdāvī, small, oon.
pōdāvī,们, many.
bāvī, grains in an ear of corn.
bāvī or bāvī, four.
bāvī, in front.
māy or māy, a way, passage.
māy, dear, high-priced.
māy, eating, food.
māy, the roll of names in a boy's school.
māy, delay.
māy (māyā) or māyā, the face.
mān or mān, clarified butter or oil poured on dough.
mān-mān, gradually.
mān (mān), tree-blossoms; but mān, a peacock.
mānā, soft hair.
mānā, a maternal grandfather's house.
mān, manna.
mān, to shred anything for cooking.
mānā, that part of a garment on which the lace is fixed.
mān, a preparation of gram-flour.
mān, inaudible.
mānā (mānā), pertaining to a maternal grandfather's house (mānā).
mān, a child's penis.
mānī, a slave-girl.
mānūrī (mānūrī), a purchaser.
mānūrī (mānūrī), to purchase.
mānūrī, the side.
mānūrī, a veil.
mānūrī, close to.
mānūrī, with.
mānūrī, rugged.
mānūrī, a large needle.
mānūrī (mānūrī), to sew.
mānūrī or mānūrī, a weal.
hānā, that which will be.
hānā, he may be; let it be.
GUJARĀṬI GRAMMAR.

APPENDIX III.

Words in which there is an unwritten ṣ.

In a good many Gujarāṭi words, a slight sound of ṣ is heard although that letter is not represented in writing. The presence of this ṣ-sound is indicated in the Narmakot and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus ṣāj, pronounced kāhuṇī, to say. The words in which this ṣ-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 ṣ is optionally written fully, thus, ṣāj, sāj or sāj, and that the ṣ-sound is in most of them there by right of origin, as in ṭe ḍhēr, deaf, derived from the Sanskrit bhadḥār, through the Prakrit boḥirō, or as in ṭe ḍhēr, better, from the Persian bходит. In the list, I have indicated this slightly pronounced ṣ-sound by ṣ 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.

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GUJARATI.

APPENDIX III—contd.

kahēji, the elbow.
kahēji'ān, a riddle, but kāp'ēj, a whip.
kahēji'ān, decayed, rotten.
kahēji'ān, speaking with prolixity.
kahēji'ān, speaking with prolixity.
khēji, reddish-brown.
khēji, a jackal.
khēji'ānā, to catch, to catch.
khēji'ānā, to catch, to catch.
khièj, the vine of a kōhēj.
khièj, a kind of guard.
khōhē, or kōhēj, a thread, a thread, a thread.
khōhē, or kōhēj, a kind of wood.
khōhē, to lose.
ghōhē, or gōhē, to take.
chābātar, ascent and descent.
chābātar, an ascent.
chābātar, rise.
chābātar, rising.
chābātar, to rise.
chābātar, an attack.
chābātar or chābātar, pain.
chābātar-chābātar, competition.
chābātar or chābātar, ascent.
chābātar, to cause to rise.
chābātar, superior.
chā, tea.
chā'ā, love.
chā'ā, to love.
chōgī, irritative, but chōgī, a bead.
chōgī or chōgī, irritability.
chōgī, a cart-riut.
chōgī, a hermit.
chōgī, a portable hearth.
chēlō, chēl or chēlō, a fireplace.
chēn, ease, repose; a mark.
chēn, craving.
chēngō, to erase.
chēngō, pain caused by distillation.
chēngō, to adhere.
chēngō, to affix.
chēngō, pinching frequently.
chēngō, a kind of sweetness.
chē, a pinch.
chē, to affix.
chē, curdled milk.
chē, a shelf, a thatch.
chē'ā, a ceiling.
chē'ā, to thatch; to build.
chē'ā, beating the breast in mourning.
chē'ā, a thatched othhouse.
chē'ā, ashes.
chē'ā, to compromise.
chē'ā, a film on liquid.
chē'ā, dust, rubbish.
chē'ā or chē'ā, teasing.
APPENDIX III—contd.

Words in which there is an unwritten h.

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photýa, a mountain, but piýa, obligation.
photás, rocky, mountainous.
photás, a custom, but pūs, a he-buffalo.
pūs or pūṣa, a stone, a rock.
pūṣya, the place in a house where water-pots are kept.
pūṣa, the heel.
pūṣu, the flowing of milk into the udder.
pūṣa or pūṣ, a grcraper (tooth), a point for the teeth, but piý, pain.
pūṣya, besmearing the forhead of a woman with red ointment.
pūṣya, the mucus of the eye.
pūṣa or pūṣ, a generation.
pūṣa, the lower part of the belly.
pūṣa, a kind of skirt.
pūṣa, a garment.
pūṣa, to wear, put on, but pūṣa, a piece of sugar cane.
pūṣva, to cause to put on.
pūṣvar, a sentinel.
pūṣva, see pūṣa.
pūṣ, beginning.
pūṣa, a wrestler.
pūṣa, at first.
pūṣa or pūṣa, first, but pūṣa, that.
pūṣ, early morning.
pūṣa, or pūṣa, an ear of rice, fit to be parched.
pūṣa, arrival, a reception.
pūṣa, to arrive, pūṣa, to arrive.
pūṣa, a wristlet.
pūṣā, knowing, well-instructed.
pūṣa or pūṣa, the wrist.
pūṣa, to sleep.
pūṣa, a three-fourths part.
pūṣa, to crash.
pūṣa, crushed.
pūṣa, pūṣa, arrived.
pūṣa, a period of three hours, but pūr, a city; pūr, next year.
pūṣa, delight.
pūṣa, a sentinel.
pūṣa or pūṣa, a watch, a guard.
pūṣa, breadth.
pūṣa, a broad rupee.
pūṣa, broad.
pros, a family priest.
pūṣa, a slight meal.
pūṣa, a wooden partition.
pūṣa, a certain measure of grain.
pūṣa, a certain measure of grain.
pūṣa, a sister's husband.

pūṣa, thirty-three.
pūṣa, to be ripe.
pūṣa, sixty-three.
pūṣa, then.
pūṣa, such.
pūṣa, immediately, instantly.
pūṣa, seventy-three.
pūṣa, anger, wrath.
pūṣa, a kind of Zophheria.
dakṣa, a ditch.
dakṣi, dakṣi, or dakṣi, a molar tooth.
dakṣi, a pomegranate.
dakṣi, dakṣi, or dakṣi, the beard.
dakṣa, dakṣa, or dakṣa, a day.
dakṣa, or dakṣa, a group of ten, a decade.
dakṣara, the room in which the family gods are kept.
dakṣa, a small dakṣa.
dakṣa, a small temple.
dakṣa, the upper story in front of a house.
dakṣa, dakṣa, dakṣa, or dakṣa, the gate of a street.
dakṣa, one and a half.
dakṣi, dakṣi, or dakṣi, three pies, a piece.
dakṣi, or dakṣi, a mile-span.
dakṣa, a kind of musical instrument.
dakṣa, difficult.
dakṣa or dakṣa, a complaint, a distich.
dakṣa, affection.
mandari, phillium.
mandari or mandari, an instrument for paring the nails.
mandari, a kitchen.
mandari, the skin close to the nail.
mandari, a wilderness, an abandoned place.
mandari, the muscular.
mandari, the ceremony of bathing the bridegroom, but mandari, a coin.
mandari, a woman arrived at full age.
mandari, inferiority.
mandari or mandari, small.
mandari, the centre iron pipe of the nave of a wheel.
mandari, guinea-worm.
mandari, to baste.
mandari, a certain small measure of value, half a piece.
mandari, to run away.
mandari, the tube of a bubble-bubble.
mandari, the make of a huqqa.
mandari or mandari, always.
mandari, a gutter.
mandari or mandari, the skin close to the nail.
mandari, to invite.
mandari, the bearer of an invitation.
mandari, an invitation.
mandari, may not be.
mandari, a scratch made by the nails.
mandari, the name of a certain festival.
mandari or mandari, rich.
mandari or mandari, there, in that place.
mandari, the breadth of a cloth.
mandari, a certain evil conjunction of the planets.
**GUJRATI**

**APPENDIX III—contd.**

- **bāhrā, pimpls on the lips, but bāhrā, pride.**
- **bāhrā-kāna, to write off an account.**
- **bāhli, bāhlai, congealed milk, but bāhli, strong.**
- **bāhly, the arm.**
- **bāhly-kār, bāhly-kart, a guarantee.**
- **bāhlyā, a wooden support placed in the shutters of a door.**
- **bāhliā, a pretense, but bāhli, a lady.**
- **bāhlyā, the treble end of a drum, to which iron paste is not applied.**
- **bāhā or bāhā, spring; outside.**
- **bāhlānās, a sister of goldsmith’s dust.**
- **bāhnā, an outlaw.**
- **bāhnās, outlawry.**
- **bāhnās, a sweep.**
- **bāhnās, to sweep.**
- **bāhā, singing out of tune, but bāhā, a door.**
- **bāhnās, a rafter twelve inches long; a sweep; an outlaw.**
- **bāhā or bāhā, established, confirmed.**
- **bāhā, bewitched.**
- **bāhā, a doll, a statue.**
- **bāhlānās, timid.**
- **bāhlānās, frightful.**
- **bālhānās, afraid.**
- **bāhā or bāhā, etc., to fear.**
- **bāhlā, both.**
- **bāhlā, uncontrollable in temper.**
- **bāhlās, the time of life at which a man has to use spectacles.**
- **bāhlās, forty-two.**
- **bāhlās, to send forth fragrance; to be disobedient.**
- **bāhlās, two waterpots, one on the top of the other, carried on the head.**
- **bāhā, better, good.**
- **bāhā, bāhlā, a sister.**
- **bāhā, a sisterhood.**
- **bāhlā, a female friend.**
- **bāhlā, a confidante.**
- **bāhlā, deaf.**
- **bāhlā or bāhlā, a flag.**
- **bāhlā, a whistle.**
- **bāhlā, a roary.**
- **bāhlā, a kind of bird.**
- **bāhlā, see befār.**
- **bāhlā, to be a purchaser, to give a hand.**
- **bāhlā, a hand.**
- **bāhlā, or bāhlā, match.**
- **bāhlās, seventy-two.**
- **bāhlās, a busy.**
- **bāhlās, large, excessive.**
- **bāhlās, or bāhlā, to overlay, line.**
- **bāhlās, coating.**
- **bāhlās, to beautify.**
- **bāhlās, beautifying.**
- **bāhlās, much, many.**
- **bāhlās, bāhlās, or bāhlā, in.**
- **bāhlās, or bāhlā, matchman; a match; cf. bāhlās.**
- **bāhlās, a present sent by parents to their daughter in the seventh month of her first pregnancy.**

- **mābā, in, inside.**
- **mābā or mābā, a married woman’s mother’s house.**
- **mābā, mutually.**
- **mābā, my.**
- **māhā or māhā, a certain fiscal division of the country.**
- **māhā-kārt, an officer in charge of a māhā.**
- **māhā-sāl, to shout, but māhā-sāl, a whoop.**
- **māhat, māhānās, a māhāt; cf. māhā.**
- **māhānās, or māhānās, practices, habits.**
- **māhānās, an instant.**
- **māhā or māhā, a cloud.**
- **māhā-ṣṭā, a memorial representation (corruption of English ‘measure’).**
- **māhā, a taunt.**
- **māhā-ṣṭā, a sweep.**
- **māhā-ṣṭā, a teacher.**
- **māhā-ṣṭā, a guest.**
- **māhā-sāl, to send.**
- **māhā, māhā, māhā, māhā, māhā, or māhā, a street.**
- **māhā, the face, see māhā.**
- **māhā-sāl, māhā-sāl, the ceremony of first seeing the bride and groomroom.**
- **māhā, māhā, māhā, large.**
- **māhā, māhā, māhā, māhā, māhā, māhā, greateness.**
- **māhā, a husband’s sister.**
- **māhā-sāl, loudly.**
- **māhā, a section among Brahmanas, Baniyās, etc., but māhā, a chapel.**
- **māhā-sāl, a pile of cowdung-cakes or grass, but māhā-sāl, to twist.**
- **māhā-sāl, the mouth of a thing.**
- **māhā-sāl or māhā-sāl, mouth, the face; but māhā-sāl, delay.**
- **māhā-sāl, by heart, by rote.**
- **māhā-sāl or māhā-sāl, a net muzzle.**
- **māhā-sāl, death.**
- **māhā-sāl, the caws of a house.**
- **māhā-sāl, as much as is asked for, without haggling.**
- **māhā-sāl, a net muzzle.**
- **māhā-sāl, before; māhā (or māhā), a blossom.**
- **māhā-sāl, to blossom.**
- **māhā-sāl, a small net muzzle.**
- **māhā-sāl or māhā-sāl, a chieftain, a piece or counter in a game.**
- **māhā-sāl, the mythical stone found in the head of a snake.**
- **māhā-sāl, a palace, but māhā-sāl, a crop.**
- **māhā-sāl, pieces of old leather.**
- **māhā-sāl, see māhā-sāl.**
- **māhā-sāl, oil poured on dough.**
- **māhā-sāl, a disease of the mouth in cattle.**
- **māhā-sāl, to cry with the head covered.**
- **māhā-sāl or māhā-sāl, to bewitch.**
- **māhā-sāl, a summons.**
- **māhā-sāl, an onion.**
- **māhā-sāl, low priced, but māhā-sāl, name.**
- **māhā-sāl, pertaining to a maternal grandfather’s house.**
- **māhā-sāl, the māhā-sāl tree.**
- **māhā-sāl, māhā-sāl, or māhā-sāl, a snake-charmer’s flute.**
- **māhā-sāl, a certain medicinal plant.**
WORDS IN WHICH THERE IS AN UNWRITTEN L.

APPENDIX III—contd.

rūb or rūbā, a road.
ra'ūb or ra'ūb, a cry, a noise.
rāb (fem.), resin; (mas.), a dollar (corruption of English ‘royal’).
ra'ūbī or ra'ūbī, to be pleased.
ra'ūb or ra'ūb, healing.
ra'ūbī, a kind of bullock-cart.
ra'ūb, a water wheel.
ra'ūb-i-maīz, the line of vessels on a water-wheel.
ra'ūbī, a spinning wheel.
ra'ūbī, a cart.
ra'ūb or ra'ūb, a kind of comfort, but rep., night.
ra'ūbī, a residence.
ra'ūbī, manner of living, conduct.
ra'ūbī, inhabiting.
ra'ūbī, ra'ūbī, etc., to remain, dwell.
ra'ūbī-nāhāng, to rub away.
ra'ūbī or ra'ūbī, rustic, boorish.
ra'ūbī, licentious.
ra'ūb, very thick.
ra'ūb, a severe quarrel.
ra'ūb, an anchor.
ra'ūb, or ra'ūb, enjoyment of a pleasure, fruition.
ra'ūb, a pursuit.
ra'ūb-i-lāhār or ra'ūb-lāhār, a complete army.
ra'ūb, a person of a certain sort of Baniyas.
ra'ūb, distribution of presents to members of a community, but īmān, reaping.
īmān, a kick.
īmān, a conflagration; medicine that is to be licked; a kind of silk cloth.
īmān or īmān, boasting.
īmān, a line, a row.
īmān, a bundle.
īmān, burning coal, see lāhār.
īmān, see lāhār.
īmān, a ballad.
īmān-lāhār, an army.
īmān, to distribute presents to members of a community.
īmān, lāhār, or īmān, fruition.
īmān, delay.
īmān, burning coal, see lāhār.
īmān, a towel.
īmān, a bundle.
īmān, or īmān, to wipe.
īmān, plunder.
īmān, plundered property.
īmān, a plunderer.
īmān, robbery in several places.
īmān or lāhar, a blacksmith.
īmān, booty.
īmān or lāhar, inclination, propensity.
īmān or īmān, to move the limbs.
īmān or īmān, a gesture.
īmān or īmān, to limp.
īmān, small trouser.
īmān, trousers.
īmān, a kind of thin wheaten cake.

lebā or lebā, dunes, dells.
lebā, taking and placing.
lebā or lāhār, a wave.
lebā or lebā, wavy lines.
lebā, a kind of necklace.
lebā, fanciful.
lebā, intent upon.
lebā-lebā, overtaken by sleep.
lebā-bā, hurry.
lebā, to reflect, think, but īmān, to take.
lebā, a scribe, a writer.
lebā or lebā, iron.
lebā or lebā, blood.
lebā, lebā, or lāhār, a frying pan.
lebā or lāhār, an iron pan.
lebā or lāhār, iron.
lebā, to wipe.
lebā, a buffalo.
lebā, a daughter-in-law.
lebā-ār, lebā-ār, girls who are both daughters-in-law in the same house.
lebā-ār, a married couple.
lebā-ār or lebā-ār, a dispute.
lebā-lebā, a certain quarrelsome kind of bird.
lebā-lebā, quarrelsome.
lebā-lebā or lebā-lebā, to quarrel.
lebā-lebā, increasing.
lebā-lebā, the shoot of a palse-plant.
lebā-lebā, ugly, but see lebā-lebā, to marry; to be spent.
lebā-lebā, a certain coster-dinner.
lebā-lebā, to scrape.
lebā-lebā, to be cheated.
lebā or lebā, the edge of a cutting instrument.
lebā-lebā, a man who wrangles in order to pay less than he owes.
lebā-lebā or lebā-lebā, to cut in two.
lebā-lebā, lebā-lebā, or lebā-lebā, a desire.
lebā-lebā, a vessel for holding īmān, but lāhā, a garden.
lebā, a ship, but īmān, speech.
lebā or īmān, the dawn.
lebā or lebā, help, aid, but īmān, a day.
lebā or lebā, love.
lebā, or lebā, lāhā, beloved.
lebā-lebā or lebā-lebā, well-beseeched.
lebā-lebā, a kind of bean.
lebā-lebā, to persuade; to be dragged, but īmān, to blow.
lebā-lebā, a kind of bird.
lebā-lebā, abashed, alone.
lebā-lebā, a marriage.
lebā-lebā, or lebā-lebā, a hole.
lebā-lebā, distribution.
lebā-lebā, to distribute.
lebā, the span.
lebā-lebā, dwarf, span-high.
lebā or lebā, a finger-ring.
lebā-lebā, a kind of sweetmeat.
lebā or lebā, a mango-fruit plucker.
APPENDIX III—concl.
OLD GUJARĀṬI GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruba published an edition of the Mugdhā-vabodhamauktika, which he described as "a Grammar for Beginners of the Gujarāṭ Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarāṭi Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarāṭi. 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 Mugdhā-vabodhamauktika 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 Gujarāṭ between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narasiṅgh Mēṭā (fl. 1450 A.D.), with whom Gujarāṭi literature is commonly said to commence. The close connection of this Old Gujarāṭi with the Gaurjānī Apabhraṃśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of anusvāra, which is omitted ad libitum. When printed, it usually represents anunāsika. Possibly it sometimes represents anusvāra. As one cannot distinguish between the two uses of this sign, I have contended myself with uniformly transliterating it by . Forms like tā, jā, should perhaps be written tām, jām, respectively. I have silently corrected the numerous misprints in the use of anusvāra.

The letters e and o are no doubt often short, as in Apabhraṃśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhi a single Prakrit e remains cerebralized in the modern vernacular, but a double cerebral ẹe becomes dentalized to n, thus following the example of Jaina Māharāṣṭri. The same rule obtains in Old Gujarāṭi. Thus, Apabhraṃśa jānai, Old Guj. jānaī, he knows; but Ap. pāna, Old Guj. pāna, a leaf; Ap. anai, Old Guj. anai, and.

The rule, of course, does not apply to tattamas like dāna, a gift.

As in Apabhraṃśa, a conjunct r is optionally retained (Hc., iv, 398). Thus, Chaṭtra or Chaṭṭā, N.P.; prānai, he obtains.

As in Prakrit, the diphthongs ai and au occur only as compounds of a and i, and e and u, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, ai, ai. I have followed Professor Jacobi's example in omitting the diacresis as a useless complication.
GUJARĀTL.

NOUNS.

Weak Noun in a.

Base, dāna (neut., Sanskrit loan-word), a gift; Chaitīta (masc.), N.P., Chaitra.

**Singular.**

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<td></td>
<td>dāna</td>
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<td>dān.</td>
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<td>Obl. base</td>
<td>dānakō, dāna</td>
<td>dāna</td>
<td>dāna.</td>
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**Plural.**

I have met only one clear instance of the nominative plural. It is the same as the oblique base—mora in mora nāchaī, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be mōr(-ō). Cf., however, je liṅga vihakti vachana huī, le satr pratvaya parai āniī, the terminations of gender, case and number, are added to the suffix satr.

Examples of the various cases—

Nominaive.—(a) chandra ugaī, the moon rises; dāna dījai, a gift is given; śīkṣya pūchhai, the disciple asks; dharmakaraṇahāra jīva sukha prāmai, an individual who acts virtuously obtains bliss; loka dekhai, the person sees.

(b) Chaitīta loka-sūṇ vāla karaī, Chaitra converses with a person; Maitītī nāchaī, Maitra dances; anyādīka-nau yogu hui, the sense of ‘other’ or the like is indicated; pumalīṅga prathamā eka-vachan hui, it is the third person masculine singular. Neut., dharmī sukha-nai kārasy hui, virtue is for (i.e. leads to) happiness; chaitīta-taṇṇū dharmī gāmi chhai, Chaitra’s wealth is in the village.

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3 References here and elsewhere are to Hēma-chandra’s Grammar. In iv, 425 Hēma-chandra gives ārāpeca, but we are authorised to substitute tana for this by 343.
Accusative.—(a) viññā, the ascetic grants a boon; vāṭa karai, converses (see above); tapa karai, he performs austerities; gurū-tamāi vacchana hau sūhālaia, I listen to the word of the preceptor; artha pūchhai, he asks the meaning; hala khecatau, driving the plough (cf. below); bija vāvai, he sows seed; suka prāmī, he obtains happiness; sīṣya hau sūhālaia, I hear the disciple; śāstra puthatau, reading the scriptures.

(b) Chaśi kuṭa karai, Chaitra makes a straw mat; samsāra tarcī, he passes over existence; guri arthu kahatai, while the preceptor is telling the meaning; kisi khecatau, hala, what is he driving? the plough (cf. above).

Instrumental.—(a) jīva dharmīi samsāra tarcī, by virtue of a living being crosses (the ocean of) existence (see below); kīnai kijatau, sūtradhāria, by whom is it being made? by the architect (see below); sīṣyaīi puthiaiai hau sūhālaia, I listen to what is being read by the disciple; a grantha sūkhīī puthiyai, this book can be read with pleasure; śravakīi doinn pūjia, the god is worshipped by the votary; gopāiī gāe dōhīīīī, while the cows are being milked by Gopāla; chaśiī gūtai maitu nācāi, while (a song) is being sung by Chaitra, Maitra dances.

(b) kisiī tarcī, dharmīī, by what does one cross? by virtue; sūtradhāria kijatau prasāda, loka dōkhai, a person looks on while the palace is being built by the architect.

Dative.—sukha-naī, for bliss; jeha vastu-naī parityūga sūkhi, for what thing abandonment is indicated. Instead of naī, the word kāraṇi (the locative of kārava), preceded by naī (the termination of the genitive put into the locative neuter to agree with kāraṇi), is commonly used. Thus, viśeča moksha-naī kāraṇi khapai, the man of discrimination strives after salvation; dharmīī sukha-naī kāraṇi hui, virtue is for (leads to) happiness. After a verb of giving the genitive termination rahai is used to indicate the dative. Thus, jeha-rahai dāna dījaī, to whom a gift is given.

In the following instance the dative is used for the accusative:—i-kūra-naī boliṣai, in saying the letter i.

Ablative.—vyākha-tau pāna paṭalai, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of tānau and of nau will be given under the head of adjectives. The suffixes rahai and rahai occur frequently in the grammatical rules, as in cha-rahai, of this; a-varna-rahai, (in the place) of a vowel of the a-set. No examples are available of khi.

Locative.—smpradāni, in the dative; chaśi-taṇaī dhanū gāmī chhai, Chaitra's wealth is in the village; chaśi gāmī vanai, Ch. lives in the village; sābā-naī chheki, at the end of a word; meghī varasaṭai mora nācāi, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix nau 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.

**VOL. IX, PART II.**
### Gujarātī

#### Strong Noun in a.

Basa, tārau (masc.), a star; soneu (neut.), gold.

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>Aparītha.</th>
<th>Old Gujarātī</th>
<th>Modern Gujarātī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tārau, sonaū</td>
<td>tārau, soneu</td>
<td>tāra, soneu</td>
</tr>
<tr>
<td>Acc.</td>
<td>tārau, soneu</td>
<td>tārau, soneu</td>
<td>tāra, soneu</td>
</tr>
<tr>
<td>Instr.</td>
<td>tārau-k, tāra</td>
<td>tāra-k,</td>
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<tr>
<td>Dat.</td>
<td>tārau-ta, tāra</td>
<td>tāra-t,</td>
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<tr>
<td>Abl.</td>
<td>tārau-k, tārau, soneu, tāra</td>
<td>tāra-k, sone, tāra, soneu, tāra</td>
<td>tāra-k, tāra, soneu, tāra</td>
</tr>
<tr>
<td>Gen.</td>
<td>tārau-ta, tārau, tāra-ta, tāra, tāra</td>
<td>tārau-ta, tārau, tāra-ta, tāra, tāra</td>
<td>tārau-ta, tārau, tāra-ta, tāra, tāra</td>
</tr>
<tr>
<td>Loc.</td>
<td>tāra, tāra, tāra</td>
<td>tāra</td>
<td>tāra</td>
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<tr>
<td>Obl. base</td>
<td>tārau, tāra</td>
<td>tāra</td>
<td>tāra</td>
</tr>
</tbody>
</table>

#### Plural.

In Old Gujarātī, the nom. plural masc. appears to end in ə and the neuter in ģ. Cf. Aparītha tārau and soneu. 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 Gujarātī the forms for both the Nom. and the Obl. base are tāra-(o) and sone-(o), the addition of o being optional in each case. The only examples which I can give of the plural are mālaṅi kartā kriyā suchiyā, 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-taṅga nava vachanaṅī, 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 kartavā ju mūligau hui, su kartā, the originator in doing an action is the subject; tārau sūg, the star rose; īhā soneu subhīga vikāi, gold is sold cheap here; ātmanepada-naṅgā pakiloṅgā ekā-ja vachanaṅī hui, the first (i.e., what we should call the third) person of the ātmanepada is only in the singular (ja—Sauṣṭhāna jīva); jeha-rakaṅ kriyā heta-panaṅ na hui, the actions of which do not become causality.

- **Accusative.**—ṣūtraṅhi kētalaṅ dekhāi loka dekhāi, a person looks at a temple being built by the architect.

- **Instrumental.**—kari leī dei ityādi bolivoṅ, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

- **Locative.**—ju karai lii dei paṅdhar hui ityādi bolivoṅ, in saying the person who does, takes, gives, reads, becomes, etcetera; kriyā kartavā ju mūligau hui, su kartā (see Nom.).

- **Oblique base.**—varga-taṅga pakiloṅ akshara paraṅ, after the first letter of a varga.

No examples of the employment of the other cases are available.
OLD GUJARĀTI.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following:

Nominative singular.—vivekiṁ moksha-nai kāravā ḍhapai, a man of discrimination strives for final beatitude; karasaṇi hola kheṭātaṇu bija vāvai, the cultivator, while driving his plough, sows seed; guru ortha kahatāci pramāṭiṇu āghai, while the preceptor is telling the meaning. Pramāṭi (or the lazy one) is drowsy.

Accusative singular.—sūtradāraṇi kījāṭi vāvai lokā dekhai, a person looks at a well being built by the architect.

Dative singular.—jēha vāstu nasti paryāya sūchitī, for what thing abandonment is indicated.

Genitive singular.—guru-ṭaṇau vachana, the word of the preceptor.

Genitive plural.—e bīhī-ṇa yōgī, in the sense of these two.

Locative singular.—gūrī, loc. of guru, see Nom. sing. above.

Locative plural.—gopāla-gā (gen. sg. gāi-nau) dohitī chaithā aviu, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—karti (nom. the same) āgati, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in au (neut. au) ends in ū. Thus, puvvīlau, first; puvvīlā kriyā, the first verb. So kifatāu (mas.), kījāṭi (fem.), kījataũ (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, sonaũ suhūγaũ (nom. neut.), cheap gold; vorga-ṭaṇau trījā (nom. masc. trījau) akshara-rakāpadāntī, (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); līṅga chhehi-lā (oblique form) śabda-ṭaṇau hūi, the gender (of a dvanva compound) is that of the last word; gāe dohitī, while the cows are being milked (loc. plur. absolute).

The genitive in tavau 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-tavau or ehā-nau, of this; anyādīka-nau yōgū, the sense of ‘other,’ and the like; je kartā-nau athava karma-nau ādhāra hūi, te adhikarana, those things which are the receptacle of the subject or of the object are the adhikaranā; eka trījā akshara parai hakāra-rahā trījā-nau sogau chauhan hūi, after these (above-mentioned) third letters (of the vargas) the fourth letter (of the varga) is added (sogau) to the third one (in the place) of the letter ha.

Nom. sing. fem.—karta-nū aqeśha hūi, there is a reference to subject.

Nom. sing. neut.—chaithā-taṇau dhanū, the wealth of Chaitra; kavana-taṇau dhanū, whose wealth? guru-ṭaṇau vachana, the word of the preceptor; āpanā karma-nau viśeṣaṇa, a qualifier of its own object; bhāva-nū (sic.) viśeṣaṇu (sic.), a qualifier of impersonality, an impersonal verbal adjective.
Loo. sing.—teha-nai yogi, in the sense of that; jeha-nai karaṇi, for whose sake; vivekhi noksa-nai karaṇi khipai, a man of discrimination strives for final beatitude; dharmu sukha-nai karaṇi hui, virtue is for happiness; ktra-nai karmi doityā, in the object of (a word ending in) the suffix ktra there is the accusative case; bhada-nai chhāki, at the end of a word; karasana-nai vishākha, in the adjective qualifying the word karasana.

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-tasā triyā akshara-rakā, (in the place) of the third letter of a varga; varga-tasā pahilā akshara parai, after the first letter of a varga.

Nom. plur.—ātmanepada-tasā 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 Apabhrāṣṭṛa. 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 māhāraṇu (Ap. māharu, Mod. Guj. māhrō), my; amhāraṇu, (Ap. amhāra, Mod. Guj. aṁhrō), our; tāhāraṇu (Ap. tuhāra, Mod. Guj. tāhrō), thy; tamhārusu (Ap. tumhāra, Mod. Guj. tāmhrō), your.

'He,' 'that' is su, neut. tā. No instance of the feminine has been noted. The corresponding forms in Ap. are su, su (f.), su (n.). In Mod. Guj, we have te (com. gen.). The nom. plural is te (? com. gen.). In Ap. it is te (m.), tāo (f.), tā (n.). Mod. Guj has tē (-ō) (com. gen.). Examples of these pronouns are—

Guru-tasa vachana haū sūbhālāū, I listen to the word of the preceptor.

Ju taraś su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); su ju dekhai su kartā; jā kijai tā karma, that which is done is the object (of the sentence); śisya kśatra padhi artha pūchhā; ju pūchhā su kartā, tihā prathamā; kīśu pūchhā, artha; jā pūchhā, tā karma, tihā doityā, 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 is the object and therefore in the accusative case; ju śinga vībhakti vachana hui, te satr pratyaya paraś ānū, the signs of gender, case, and number are put after the suffix satṛ.

'This' is e, which is both masc. and neut. sing. and plur. In Ap. the forms are eho (m.), eha (f.), eu (n.), sing.; ei (com. gen.), plur. In Mod. Guj, it is ē for both genders and both numbers. There is a substantival oblique form, eha, for both sing. and plur. Examples are—

E grantha suhāī pāthāyai, this book can be read with pleasure; e bhāi-nai yogi, in the sense of these two; eha-nau, of this; eho-rakaśi, of this. From this oblique form we may assume that the oblique form of su is teha.
OLD GUJRATI

. substantives. The nom. plur. is je, with a neuter substantive jihā. The substantival oblique form, both singular and plural, is jeha. Examples are—

Ju tarai; jō pāchhai; as given above under su; jīnā kori karai lā dīi sīyādī vuktī jihā kahā; anai jīnā kori kartā kriyā sūndhāi, tā kariha, 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 mūlagā kartā kriyā sūndhāi, by which the original subject and action are indicated.
The dative sing. is jeho-nai or jeho-nai kārni; the abl. jeha-tau, -hūtai, -thu, -thakau; jeha-sīū sīyādī bolivai sahādi yogi trīlīyā hūi, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is jeho-nau or jeho-

rahu, with a loc. of gen. jeho-nai, and an abl. gen. jeho-nā. For the nom. plur. we have je linga viśhakti vachana hūi as given under su.

The interrogative pronoun for masc. and fem. is kariha or kari. Its instrumental singular is kini or kani, its abl. kariha-tau, its gen. kiniha-tanau, and its abl. base kariha or kini. Compare Ap. karihaṇu, fem. kariyana, and Mod. Guj. kini, obl. kini. Examples are—

Kariha tarai, who passes over? chandra ugnī; kariha ugnī, chandra, the moon rises. Who rises? The moon; kini kījatau, by whom is (the palace) being made? gāe kari kathīte, while the cows are being milked by whom? viśkha-tau pūṇa puṭai; kariha-tau puṭai, the leaf falls from the tree. From what does it fall? kini-sū, with whom?

The neuter interrogative pronoun is kisū, kisi, or kisi; instr. kisi; dat. kisai

nai kārni or kariha-nai kā; abl. kariha-tau; gen. kariha-tanau; loc. kisai; loc. plur. fem. (see examples below) kisī. The forms with kariha refer to nouns having grammatically a masculine gender. Compare Ap. kini, instr. kini, abl. kini, gen. kisī. Mod. Guj. has sī. Examples of this pronoun are—

Kisū pūchhai, what does he ask? kisū khejatau, halu, what does he drive? the plough; kisū dekhai, prasāda, what is he looking at? the palace; guri arthu kahatai, kisī kahatai, while the preceptor is telling the meaning. What is he telling? kisi

tarai, dharma, by what does he cross? by virtue; kariha-nai kārni, moksha-nai, for the sake of what? for beatitude; kisinai kārni dharma hūi, sukha-nai, for what (i.e. tending to what) is virtue? for happiness; kariha-tau puṭai, viśkha-tau, from what does it fall? from the tree; kisi hūtai, gātai, while what is going on? while singing is going on (loc. abs.); gopālī gāe dohīte chaītu aviu; kisi hūtai, gāe; gāe kisī, dohīte, while the cows were being milked by Gopāl, 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, āpari (fem. of āpan) kriyā, its own action; āparī karma-nau, of its own object. Ap. has appayān. Mod. Guj. has āpanā, 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 Mugdhaśabdarśābhamuktika. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's
vernacular. Participles and the like are treated more fully. From what is given we
can gather the following concerning Old Gujarati.

Present tense.—The only instance of the first person singular is sādhakaṁ, 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, ā. That of the third
person plural is aṁ, or, after a vowel, āṁ. There are several examples of the third singular.
Thus—

(a) Consontantal roots.

āvaṁ, he comes. dekkhaṁ, he sees.
ūgkaṁ, she is drowsy. nāčkaṁ, he dances.
ūgai, (the moon) rises. pādai, it falls.
kuraṁ, he does. pādhaṁ, he reads.
khapaṁ, he strives. pūchhaṁ, he asks.
okhaṁ, it is. prāmait, he obtains.
jāvaṁ, he knows. vosai, he dwells.
lūvaṁ, he passes over. vāvai, he sows.
sakai, he can.

(b) Vocalic roots.

hui, he becomes. lī, he takes.
diṁ, he gives.

The following are examples of the third person plural: nāchaṁ, they dance; hui, they become.

The following table compares the forms of Old Gujar. with Ap. and Mod. Gujar.:

<table>
<thead>
<tr>
<th>Apabhraṣṭa</th>
<th>Old Gujarati</th>
<th>Modern Gujarati</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāchaṅ</td>
<td>nāchā</td>
<td>nāchē</td>
<td>I dance.</td>
</tr>
<tr>
<td>nāchak</td>
<td>nāchā</td>
<td>nāchē</td>
<td>he dances.</td>
</tr>
<tr>
<td>nāchakā</td>
<td>nāchā</td>
<td>nāchē</td>
<td>they dance.</td>
</tr>
</tbody>
</table>

Future tense.—No example of the future occurs. We should expect a form such
as nāchisaṅ, corresponding to the Mod. Gujar. nāchē and the Ap. nachissāṅ. The noun
of agency in -amahāra can be used as an immediate future, as in hāṁ kāli amukāṁ
karoṣaṁhāra, 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, chaṭṭu avin, Chaïtra is come; śrāvakiṅ deva pūjinaṁ,
the god was worshipped by the votary, i.e., the votary worshipped the god; śrāvakiṅ deva
pūjitaṁ, 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 Gujarati.

Past conditional.—This is formed with the present participle, as in jai hāṁ
paḍhataṁ tuṁ ubhaṁ hāta, if I had read I should have (?) understood. So also in Jaina
Prakrit.

The passive voice is formed by adding āy to consonantal roots, and āi to vocalic ones.
With the terminations ai and aṁ of the third person, āgaṁ can become āi, and āgaṁ aṁ.
The Ap. termination of the passive is ḫṣṣ, or in Śauraseni Ap. ṭa. This form of the passive is not used in modern standard Gujarati. Examples are—

(a) Consonantal roots.

uchahāiyā, it is pronounced. bolīyā, it is said.
kahāiyā, it is said. sūchāiyā, it is indicated.
kahā, it is said. sūchā, it is indicated.
tarā, it is passed over. ṛā, they are brought.
patrī (not pātrī), it is read. sūchāiyā, they are indicated.

(b) Vocalic roots.

dījai, it is given. lijai, it is taken.

kījai, it is done.

Note that the root kar, do, is treated irregularly as if it were vocalic (Pr. kījai), as, indeed, it is in Sanskrit.

A potential passive is formed by adding ā or ēy to the root. So also in Mod. Guj. Examples are—

pāthāyā (not pāthāyai), it can bolāyai, it can be said, it is called.
be read.

vikāi, it can be sold.

kāhāi, they can be said.

Present Participle.—This is formed by adding ātu (weak form) or atau (strong form). I have only noted the weak form in the neuter (cf. the genitive termination nū on p. 351). Thus, masc. karatāu, fem. karātī, neut. karāti or karatāi, doing. So in the passive, kījatāu, -tā, -tāi, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) Active.

karatāu, doing.
kahatāu, saying. Loc. abs.
kahatāi.
khetatāu, driving (a plough).
ghatatāu, happening.

(b) Passive.

kījatāu, being done.
gātāu, being sung. Loc. abs.
gātāi.
dohitāu, being milked. Loc.
plur. fem. abs. dohtīē.

Examples of the use of these participles are—

Meghi varasatāi mora nāchāi, while the cloud rains the peacocks dance; guri arthu kahatāi pramādāu sīghai, while the preceptor is telling the meaning, Pramādi is drowsy; gopātī āve dohitīē chaitsv aevi, while the cows were being milked by Gopāla, Chaitra came; sīkhya sāstra patatāau haī sābhalaū, I listen to the disciple reading the holy book; sīkhyaī sāstra pothitaī haī sābhalaū, I listen to the holy book being read by the disciple; chaitsvī gātāi maītāu nāchāi, Maīta dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in īu, as in Ap. The examples found are āvīu, come; āvīu, went; pūjāu (neut.), worshipped; āṭhiu, risen; ḫājīu, awakened.
The Sanskrit supta(ka) becomes, through the Ap. suttu, sūtāu. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in yo, as in ushgyo, risen.

The conjunctive participle ends in i as in Mod. Guj., corresponding to the Ap. -i or -in. Examples are kari, having done; lei, having taken; deī, having given; paḍhi, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in kari jāvat, he knows how to do; leī sakat, he can take. So, the Ap. in is by origin an infinitive.

**Verbal noun.**—This ends in inā after consonantal and va after vocalic roots. Thus, kariva, the act of doing; lena, the act of taking. The oblique forms, such as kariva, lena, 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 yahāra to vocalic roots. Thus, karavanāra, a doer; lenahāra, a taker. The Mod. Guj. forms would be karanār, lenār.

**POSTPOSITIONS.**

The following postpositions have been noted. They all govern nouns in the oblique form—

si, with.

māhi, in.

pari or par, after.

It will be seen that the last four are nouns in the locative.

**MISCELLANEOUS PRONOMINAL FORMS.**

iḥa or iḥa, here; ita, there; jihā, where; kīh, where?

havada, now; tucara, then; kovāra, when? anerivāra, at another time;

ekavāra, once; sadavāra, always.

im, in this manner; tim, in that manner; imminent, how; kim, how?

issu or issu, like this; tisu, like that; kisu, like what; kisu, like what?

etala, this much; setalau, jetalau, ketalau.

etala (plural), this many; setala, jetala, ketala.

evadu, this big; tevadu, jetadu, ketadu.

atthu, facing in this direction; ledhau, jetthau, ketthau.

The following is a list of words not mentioned in the preceding pages:—

aiya, (?) thus.

aji, even to-day, still, yet.

anāt-kū, what else?

anareu (p. aneri), adj., like another, of another kind.

anera jīdi, on another day (both words in loc.).

anera-tavau, belonging to another.

ahuva, during the present year.

ahuva, belonging to the present year.

āplu, adj., before, in front.

āju, to-day.
OLD GUJRATI.

ājānu, of to-day, modern.
āvatai kāli, to-morrow (both words in loc.).
śā-tiva, belonging to here.
upari, above.
urahau, near, on this side.
sūpi, adj., upper.
syatra, ascent (udyātra).
skū-ja, one only.
olū (cf. paillau), facing towards one.
kaka, near.
kāti, somewhat (kimāti).
kāli, of yesterday or to-morrow.
kujā-kā, who knows what, something or other.
kehāgamā-tiva, adj., belonging to where?
gāma, in kehāgamā, chihugamā, jīmanāgamā, and dāvāgamā, qq. v.
gāma-tiva, of or belonging to a village, rustic.
gī-kāli, yesterday (both words in loc.).
chau, four.
choulhau, fourth.
chihugamā, in all directions, on all sides.
chhehīlu (obl. sg. chhehīla), final, last.
ja, in ekū-ja, only one = A.p. jī (Hoh. iv, 420).
jā, (1) rel. pron. neut. (yāt); (2) as far as (yāvat).
jāi, if. The correlative is tai or tau.
joīa-lagai (? also jāī-a), from what time forth.
jīmanāgamā, on the right hand.
dāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (tāi); (2) so far as (tāvat).
tai or tou, then. Correlative of jāi.
tai-lagai, from that time forth.
tau, see tai.
tau-kisiī, what then? of what use is it (latah kim) ?
triḥu, the three.
trijau, third.
disī, on a day, in anerai disi, q. v.
meh, the nine.
pailau, facing away from one, cf. olū.
pauru, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahīla, first.
pāchamau, fifth.

VOL. IX, PART II. 342
pāchhitu, adj., behind.
pañhat, postposition, without, except.
pāshati, adv., on all sides.
pūrvitru or puvritau, old, antique, former.
bhāvratru, adj., external.
bhāhirā, adv., outside.
bihu or bihi, both.
bi-rūpa, doubled.
be or bi, two.
mauḍau, slow.
māhītu, adj., in the middle.
vahītu, quick, swift.
vegātu, distant.
savasru, like, resembling.
sātu, the seven.
hū, yes.
hethau, adj., facing downwards.
hethi, below.
hethhitu, adj., beneath.
STANDARD GUJARĀTI.

The first specimen of standard Gujarāti 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. 1. ]

INDO-ARYAN FAMILY. Central Group. GUJARĀTI.

Specimen I.

(British and Foreign Bible Society, 1894.)

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INDOARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ek mañas'ne be dik'ra hatá. Ané too-mā-nā mānāe
A to-man two sons were. And them-in-of by-the-younger
báp'ne kahyū kē, 'bāp, sampat'no pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
manē āp,' né tēnē teōnē punjī wahēchī āpī.
to-me give, and by-him to-them the-stock having-divided was-given.
Anē thoḍa dahāḍa pachhi mānō dik'ro saṅh'jū ēk'thū
And a-few days after the-younger son everything together
karīnē vēg'la des-mā gayō, nē tyā raṅg-bhōgē potanī
having-made a-distant country-in went, and there in-pleasure-delight his-own
sampat udāvī-nakhī. Anē tēnē badhū khar'chū-nakhīyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
tyār pachhi tē deś-mā mōto dukāl padyō, nē tēnē taṅgī
tēnē after that country-in a-heavy famine fell, and to-him distress
pad'wā lāgi. Anē tē jainē tē deśnā watlī-nō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
ēk'ne tyā rahyo, nē tēnē potanā khētar-mā bhūnjanā
in-of-one there he-received, and by-him his-own fields-in to-scine
chār'wā sāru tēnē mōkalyō. Anē jē śingō bhūndo
feeding for (as-) for-him he-was-sent. And what husks the-scine
khāṭa-hūkā tēmā-thī potānū pēt bhar'wanē tēnī iekhēhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
koī āpī teōnē āpū nahī. Anē tē sa'rhīt thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
teōnē kahyū kē, 'mārā bāp'na kōṭ'la ma'yurōnē pushkaḷ
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
rōṭ'la chhe, pān hū tē bhūkhē vinās pāmū-ohhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
Hu uthīnē mārā bāp'nī pāsē jiās, nē tēnē kahiś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say.
ke, “bap, me akas sima tathar tari agal papi kidhu-chhe.

that, “father, by-me heaven against also of-thee before sin done-is.

Ane havre taro dikro kahewawa huu yogya nathi; mane tara And now thy son to-be-called I worthy am-not; me thy majuro-ma-nu ekna jewo gan.” Ane te uthine potana

servants-in-of of-like count.” And he having-arisen his-own

bapni pase gayo, ne te luji ghano veglo hatu tyare

of-father in-neighbourhood went, and he yet great distant was then
tena bape teni ditho, ne te ne karuna avi, ne te his by-father (as) for-him he-was-seen, and to-him pity came, and he
dojine teni kodhe wallgyo, ne te ne chumban kidhu.

having-run his on-neck was-embraced, and to-him kiss was-done.

Ane dikrae teni kahyu ke, “bap, me akas sima

And by-the-son to-him it-was-said that, “father, by-me heaven against

tathar tari agal papi kidhu-chhe, ne havre taro dikro kahewawa

also of-thee before sin done-is, and now thy son to-be-called

huh yogya nathi.” Pan bapte potana dasne kahyu

I worthy am-not.” But by-the-father his-own to-servants it-was-said

de, “uttam wastra lai-awo, ne ene paharaowo; ne

that, “excellent garment having-taken-come, and to-this-one clothe; and

ene hathi viti ghulo, ne pagma joda paharaowo;

on-of-this-one on-the-hand a-ring put, and feel-on shoes cause-to-wear;

ane paela wachhar dan me lavine kapo, ne appo khain

and the-fatted to-calf having-brought slaughter, and we all having-eaten

anand kari. Kem-ke a maro dikro muo hatu, ne

rejoicing may-make. Because-that this my son dead was, and

pachho jiumto thayo-chhe; ne khoawelo hotu, ne jadeo-chhe.” Ne

afterwards living become-is; and lost was, and got-is.” And

to anand karwaw lagya.

they rejoicing to-make began.

Ane tendo wado dikro khetar-ma hato. Nee te awtf

And of-him the-great son the-field-in was. And he in-coming

gharini pase pahchhyo. Tyare teni rag tathar nach

of-the-house in-neighbourhood arrived. Then by-him music also dancing

sabhalya. Ane ten chakro-ma-nu ekne bolavine puchhyo

were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

de, “a th ni ohhe?” Nee teni teni kahyu ke, “taro

that, “this what is?” And by-him to-him it-was-said that, “thy

bhai avyo-chhe, ne tara bapte paela wachhara dan ne

brother come-is, and thy by-father the-fatted (as) for-the-calf

kapavyo, kemke te teni sahi-salamat pachho malyo-chhe.”

it-has-been-slaughtered, because-that he him safe-sound back-again got-is.”
Pan to gussé, thayó, nē māhē aw'wānī tēnū khusī nähōtī.
But he in-anger became; and inside of-going of-him pleasure not-was.
Māṭē tēnū ḍāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
samjāvyō. Pan tēnē uttar ṣāṭā bāp'ṇē
he-was-caused-to-understand. But by-him answer in-giving to-the-father-
kahyū kē, 'jō, āṭṭā warus hū tārī chāk'ṛī karū-ehhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
tārī āṭṭā me kadi ullanghi nathi; tō-pan mārā mitrōni
thy order by-me ever transgressed is-not; nevertheless my of-friends
sāthē khusī kar'wānē, tē manē bok'ḍiyū pan kadi
in-company rejoicing for-making, by-thoe to-me a-kid even ever
nadhōtū-āpyū. Pan ā tārō dik'ṛō, jēnē kas'bhēnōni sāthē tārī
not-was-given. But this thy son, by-whom of-harlots in-company thy
sampat khāi-nākhi, tēnē āw'tū-j tē tēnē sārū
property was-devoured-entirely, of-him on-the-coming-even by-thoe of-him for
pājēla wachhar'ḍānē kapāvyō.' Anē tēnē kahyū kē,
the-fatled (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
'dik'ṛō, tū mārī sāthē nitya ohhe, nē mārū sahṛ'ṛī tārū
'son, thou of-me in-company always art, and mine everything thine
ohhe. Ṣāp'ṇē tō khusī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
joit-hato, kem-kē ā tārō bhāi muō hato, nē pachhō
being-proper-was, because-that this thy brother dead was, and afterwards
jiw'tō thayō-ohhe; nē khōwādo hato, nē jadyo-ohhe.'
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-Sīṅgh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurji Edalji’s Gujarātī dictionary, p. xiv.

[ No. 2 ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SĪṅGH MĒTĀ (CIRC. 1450 A.D.)

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 (gāhī) 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-Sīṅgh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

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INDO-ARYAN FAMILY. Central Group.

GUJARĀTI.

(District Ahmedabad).

[No. 3.]

India 370.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek hatō1 rājā. Tēnē sat-tō2 dik-rā. Sātē3 upar
One was king. To him seven-very sons. The seven above
Vir-bāi sister was. Álein month came. Bright fortnight came.
Waje-dašmūnō5 dahanō āvyō. Sātē bhāiro6 wahunō
Of-the-Vijaya-daśamā day came. The seven of-brothers by-sisters-in-law
warat mādyā. Bahem kahē, 'bhābhi, bhābhi, manē
cous were-begun. The-sister says, 'sisters-in-law, sisters-in-law, to-me
ko'tō' hū kariē. Bābhi bōlyā, "tam-thi thāsē
(if)-you-say-then I may-do.' The-sisters-in-law said, 'you-by it-will-become
nahi.' Bahenē kidhū,7 'thāsē, tōē kariē; nahi
not.' By-the-sister it-was-said, 'it-will-become, even-then I-will-do; not
thāy, tōē kariē.' Vir-bāi tō warat lainē
(if)-it-become, even-then I-will-do.' Vir-bāi then the-vow having-taken
sūthā. Dōhēli ritē purū kariē nūjavyā. Ghanē
slept. Painful in-manner the-whole having-done was-finished. In-many
dahanē Gōr-mā rījhyā, anē Vir-bāine tō līlā-lahē
in-days Gauri-mother was-pleased, and to Vir-bāi on-the-one-hand happiness
thai-gai. Bhābhi-bābhi jōī rāhyā. Gōr-mā
having-become-went. The-sisters-in-law-etc. having-seen remained. Gauri-mother
upar līghān kariē. Gōr-māē suprē8 didhē, 'ām
upon fasting was-done. By-Gauri-mother dreams were-given, 'in-this-manner
karaj nahi sareē. Vir-bāimē vēḷā vichārō. Tēnē pērē
object not may-be-accomplished. Vir-bāi's time consider. Her in-manner

Notes.—This story is in the colloquial Gujarati of educated women. It is recorded in the language of an elderly lady
of the Nāgar Brahman 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 sat is a common expletive used after numerals.
3 The 8 at the end of sattē gives definiteness. The seven.
4 Pakhrwādō is here colloquially used in the masculine. The usual form is pakhrwādōyā, neuter.
5 Waje is a colloquial form of wajaya.
6 Dōhēli, and nūjavyā are diminutive suffixes frequently used to express affection—the dear brothers, the dear sisters-in-law,
and so elsewhere.
7 Kidhū, done, is quite commonly employed in the sense of kahē, said.
8 The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other
instances in the story.

* Suprē. Here the plural is used instead of the singular to indicate respect.

VOL. IX, PART II.
warat karô. Tamê manê phul'nê sâ té sônamû phulpî apû; pânî 
vow make. By-you to-me of-flower for of-gold flower was-given; water 
sâ té dûdha alyû; khâwâ sâ té am'rat alyû. Tamê 
for milk was-presented; eating for nectar was-presented. By-you 
Vir-baînû dhukh pamaðyô. Vir-baînû to dukh'ni 
to-Vir-baî pain was-caused-to-reach. By-Vir-baî on-the-other-hand of-pain 
mârî phul'nê sâ té jal cha'dhâvyô; khâwâ sâ té jal 
the-struck-one of-flower for water was-offered; food for 
chadhâvyô; amê évi rîtê jê karyû, tê kharâ bhâw-thî 
was-offered; and such by-manner what was-done, that true feeling-from 
karyû. Vir-baînû pânî té tamâra am'rat-thî pane mê adkô 
was-done. Vir-baî's water that your nectar-than even by-me more 
ganyû. Sôné-thî tô amê lîpî-chhîa, nê am'rat-thî amê 
was-rockoned. In-gold-by indeed we smearing-are, and nectar-by we 
mîjî-chhîa. Amê tô bhâw'nâ bhâkhyô chhîa. Vir-baî 
sourcing-are. We on-the-other-hand of-affection hungry are 
jêwû kar'sê, têné Vir-baî jêwû tha'sê. Tamê kar'sê, têwû 
as he-will-do, to-him Vir-baî as it-will-become. You will-do, so 
pam'sô. 
will-you-got.'

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 Virbaî. It was the month of Aśvin, the bright fortnight, 
and the day of the Vîjaya-daśami. 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 Virbaî, 
she went through the initiatory ceremonies, and laid herself down. In spite of 
isurmountable difficulties she finished it up to its closing ceremonies. As days went 
by, the goddess, Mother Gauri, was pleased with her, and Virbaî 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 Virbaî 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 Virbaî to 
immense trouble. As for Virbaî, 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 Virbaî 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 Virbaî did will 
get what Virbaî 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.  

GUJARĀTI.  

STANDARD DIALECT.  

(District Broach).
અશ્રુભ દેખો શાંતિ તાલામા, સ્વરાજિત સરસ હોજન છડી રાખો, તેને કહી એ અશ્રુખતો, તમે કેશ ફરી નહીં વાર.


dhàśàtrò 8

નવાગ્રહ વયસ્પત હોય, જોડીણે કીતા પણ નથી ભજાર કે કુલને, માટે ભરણે કે છે મન.


dhàśàtrò 10

સર હુદ્ધસપ વેશી કરો, નાણ પાલી પાલન હોય, નહીં કરી શીખો ચિન્તા કરી, તમે ચિન્તા રાખી ચિન્ત.


dhàśàtrò 11

ભયસ્પત ભાગો કહી, માટે ભરોનો રાખાજ, નોચીતા તે હારી માં, મેં માંશ નન્નો કુલસા.


dhàśàtrò 12
[No. 4.]

INDOARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTI.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW' NO
OF-MALĀR-RĀW
SONG.

 Kesī banyō-rē
bhupāl,
Malar-Raw kēdī banyō-rē.
A-captive became-O
the-protector-of-the-earth,
Malar-Raw a-captive became-O.

Laγī
pakadī tē
ma wār,
Malar-Raw kēdī banyō-rē.

There-was-undergone in-capturing no delay,
Malar-Raw a-captive became-O.

"Tek"
"Refrain"

Salīvāt
āgrājē-e-kavirā,
Pēs mās gurū-wār;
"Samaṇ
nineteen-hundred-thirty-one,
Pēs month Thursday;
Sukal
paksh'ē
sātme jōnē jhāyo jhat aswār.

Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malar-Raw, etc. 1
Malar-Raw, etc. 1

Mallū (for malla) āvyā mahipati,
beśī sundar (for sundar) vēhē;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;
Pak'dyō
tēnē ēk palak-mă,
tyāra pāmyō jhāwā naw gher.

He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malar-Raw 2
Malar-Raw 2

Kidhō
camp-mā ēd nē japat karyā
ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;
Pēp mukē nahi
doīnē,
ē tō kōn kārē vēhēwār?

Sīn leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malar-Raw 3
Malar-Raw 3

Duwāi
phari āṅgrejēnī,
thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thāsē hāvē śū rāyēnī,
asū pāmyē āthīē sōk.
Will-become now what of-the-king, all got excessive grief.

Malar-Raw 4
Malar-Rāw 4

Pāraētē, although a transitive verb, is construed as though it were intransitive.
Rāṇi be rūdan karē, Sunā Kamā-bāi sōt;
Queens two weeping make, Sunā-(bāi) Kamā-bāi with;
Karē prānthaṁ īṣṇi, ‘havē āpō hamārū mōt.’
They-make a-prayer of-God, ‘now give our death.’
Malār-Rāw ॥ 5 ॥
Malār-Rāw ॥ 5 ॥
Āvya vipra dé par-dēṇā, bethā karē bahu
There-come Brāhmans (of-)the-country of-other-countries, sealed make much
jap;
incantation;
Dhyān dharē Jugadīś’nū, jānē kāle chhuti (for chhuti) jāsē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
nrip.
the-king.
Malār-Rāw ॥ 6 ॥
Malār-Rāw ॥ 6 ॥
Kahē Malār-Rāw ‘wāk so kidhō muj’nē kēd;’
Says Malār-Rāw ‘fault what was-made to-me a-captive;’
Kar jōdi kahē karagari, ‘manē khōlī
The-hands having-folded he-says having-implored, ‘to-me having-disclosed
batāwōṁi bhēd.’
do-show the-mystery.’
Malār-Rāw ॥ 7 ॥
Malār-Rāw ॥ 7 ॥
Sar Lūis Pēli kahē, ‘kidhō ṛāy tamē kēr;
Sir Levis Pelly says, ‘committed O-king by-you a-bad-act;
Sarbat-mā ḍhōli-kari, tamē pāyū kar’nāl’nē jeher.
Shahbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.
Malār-Rāw ॥ 8 ॥
Malār-Rāw ॥ 8 ॥
Kar’nāl Phēr rāṇi-taṇō Rēsidēnt Sar’dār;
Colonel Phayre the-Queen-of the-Resident General;
Tēnē hār’wā kār’nē, tamē lēś kari nahi wār.’
Them to-kill for, ‘by-you a-little was-made not delay.’
Malār-Rāw ॥ 9 ॥
Malār-Rāw ॥ 9 ॥
Malār-Rāw vismay-thāl bōliō (for bōlyō) din vachan;
Malār-Rāw being-astonished spoke humble words;
‘Nathi khabar ē muj’nē, mārū bahu-re balē-chhe man.’
‘There-is-not knowledge (of)-this to-me, my excessive-O burns mind.’
Malār-Rāw ॥ 10 ॥
Malār-Rāw ॥ 10 ॥
FREE TRANSLATION OF THE FOREGOING.

THE SONG* OF MALHĀR-RĀO.

* A gar-bō is a kind of song sung by women, while dancing in a circle.
NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarāt community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgari character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgari 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 वे चीकरा चुता। भनि त्या-ना, नन्दा धाना पोता नारव भायहि भावहि कहुँ के वाप तमारी माण सिक्कन-मां-थी जे हंसिको मारी चार्गो चौथ मे भनि चार्गो। तेथे तेने पोतानी सिक्कन तेनी-साँ भेहेंची चार्गो। भुज दिसर यथो नही पुलो-मां तो 'हाना चीकराव सपकी पंडों एकदी करौनै चूने डेग तरफ प्रवास कहुँ ने पोतानूँ स्वेंच उब्बताव-थी उड़व-ताव नाहुँ। तेनी पाये तेने श्री रङ्गू नही चहे ते श्रवणे ने डेग-मां बोटी दुक्कान पायो ने ते बोटी चार्गो- मां चार्गो। एवी ते ते देग्ना एक नागरिकी पायी गयो भनि तेना धाना मां रङ्गू। तेने चोर-ना धाना पोताना मां दुक्कान चराव्या मोक्षिण। भनि बुकर ने हाला धारा चर्ता तेन खादै मेट भरवाने पायः ते मन वात। वात ते पाय बुकर तेने धारा गइह।
TRANSLITERATION AND TRANSLATION.

Ek mañana be chhokura hatā. Anē tē-mānā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
pōtānā bāp'ne kahyū kē, 'bāpā, tamārī māl-mil'kat-mē-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
jē hisō mārō āv'tō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
pōtānī mil'kat tō-mē vēhēchī āpī. Bahu divas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
ēt'la-mē tō nhānā chhokurāē saghī pūjī ēk'thī karīnē
meanwhile-in that younger by-son all substance together having-made
ōr deś-taraph prayān karyū, nē pōtānū sarwāswa
distant country-towards departure was-made, and his-own substance
unmattāyī-thī udārī-nākhīyū. Tēnī-pāsē kāyī śēsh rahyū nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
anē tē-wākh'tē tē deś-mā mōtō duikhāj pādyū nē tē mōtī
and at-that-time that country-in mighty famine fell and he great
āpattī-mē āvyo. B-thī tē tē deś-nā ēk nāg'rīk'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
anē tēnā āray-mē rahyō. Tēnē tēnē pōtānā khētar-mā ḍukkar
and his shelter-in lived. By-him to-him his-own field-in seine
charāw'wā mōk'lyō. Anē ḍukkar jē chhāḷā khatā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
khāīnē pēt bhar'wānē paṇ tē magna that, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
paṇ kōī tēnē āpyā nahi.
even anyone-by him-to was-given not.
BOMBAY GUJARĀTI.

Bombay is a very polyglot city, but its main language is Marāṭhi. It contains a large number of Gujarāti settlers, whose language has adopted several Marāṭhi expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgari character, which will show that Bombay Gujarāti differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like ṛahīś for the Arabic-Hindōstānī raśī, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhi, we may quote the use of śōpō, instead of ápō, to give; bār gām (cf. Marāṭhi bāhēr gāv), to a distant village; wāparāwō, to squander; and garaj lāgī, want began to be felt. Some of these are, it is true, also used in standard Gujarāti or in Hindōstānī, but their selection here is no doubt due to the influence of Marāṭhi.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTI.

(BOMBAY TOWN AND ISLAND).

Ek mānasē be chhokārā hātā. Tē-mā-nā nānā chhokārē
tēnā bāpēnē kahyū kē, ‘bāpā, mārō bhāg manē śōpō,’
bēr to-father it-was-said that, ‘father, my share to-me give.’

Bāpē tēnī dōlānā be bhāg karyā. Thōdā diwas puchhi
By-the-father his of-wealth two shares were-made. A-few days after
nānō chhokārō pōtānī dōlāt laī bār gām gāyō,
the-younger son his-own wealth having-taken a-distant village went,
anē tyē bōhē-hāthē pōtānī dōlāt wāp’rī-nākhī. Anē jhārē
and there with-excessive-hand his-own wealth squandered-entirely. And when
tēpē bādhi dōlāt udāvī-nākhē, tyārē tē dēś-nā mêttō dukā!
by-him all wealth was-wasted-entirely, then that country-in a-mighty famine
padyo, anê paisāni ene garaj lagi. Tyāre te desā ēk rahiś fell, and of-money to-him want begun. Then that of-country a citizen pāsē gayō, jēnē ene khētār-mā dukk'ro chār'wā nākālāyō. near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.  
Dukk'ro khatā, tē ehhāl khāl ēnē potānū pēt The-swine used-to-eat, those husks having-eaten by-him his-own belly bhāryū-hōt, pān tē kōl ēnē āpyā nahi, filled-would-have-been, but they by-anyone to-him were-given not.

GĀMADIĀ.

The Gāmadiā, or Grānya, Gujarāti is a general name for the dialect spoken by the uneducated village people of Gujarāti generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Surātī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarāti, are the tendency to drop the letter ā, and on the other hand to pronounce s as ū, and ckh as s; the tendency to pronounce s y when it follows another consonant in standard Gujarāti, 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.
The educated classes of the districts of Surat and Broach speak ordinary Gujarati, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call Sur'ti, or the language of Surat.

In pronunciation, Sur'ti continually pronounces the letter $s$ as $h$, as we find in the Bhil languages and in Southern Râjâstâni. $s$ is often written, but even then it is pronounced $h$. Examples are $dah$, for das, ten; $mamah$, for $mamah$, a man; $harô$ for $sårô$, good; $hû$, for $sôô$, what? $hôô$, for $sôô$, near.

On the other hand a true original initial or medial $h$ is often elided, or, when written, is not pronounced. Thus, $hû$ or $û$, pronounced $u$, $I$; $utô$ for $utô$, a dialectic form of $hatô$, was; $kah$ for $kahhû$, I say.

The letter $chh$ is pronounced $s$. Thus, $chha$, six, is pronounced $sa$, and $chhû$, I am, is pronounced $sû$.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, $thôô$ or $thôô$, few; $êk'hû$ or $êk'hû$, in one place; $dihû$, $dihû$, or $dîhû$, given; $tanki$ or $tanqi$, want; $tem$ or $tem$, that much; $dîthô$ or $diôhô$, seen; $tamârî$ or $tamârî$, your; $tô$ or $tû$, thou; $têdînô$ or $têdînô$, having called; $dâhô$ for $dahô$, a day. Cerebral $n$ and $j$ are rare. Thus we have $kâran$, not $kâran$, a cause; $gatê$, not $gatê$, on the neck.

The letter $n$ is often changed to $l$. Thus, $nâlô$ for $nânô$, younger; $lôkkêwû$, for $nâkkêwû$, to throw.

Medial consonants and sometimes even initial ones, are often doubled. Thus, $nâlô$, younger; $dêthô$, seen; $nôkkar$ or $nôkar$, a servant; $ammê$, we; $mnêrô$, my.

The letter $j$ is pronounced as $z$. Thus, $jhôô$, pronounced $zôô$, 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 specimen. The following are only a few,—$mâyrô$ or $mîrô$, for $môryô$, struck; $pâyô$ or $pôiô$ for $pâdyô$, caused to fall, made; $châyô$ or $chàlô$, for $châlyô$, went; $maylô$ or $maôlô$, for $môlyô$, met; $pôyô$, for $pôriô$ or $pôyô$, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nägpuri sub-dialect of the Bhopuri dialect of Bihâri.

Nouns ending in a consonant optionally add $ô$ in the oblique form. Thus, $bâpô$ or $bâpnê$, to a father; $bôpô$ or $bôpô$, fathers.

The following are the first two personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>$ô$</td>
<td>$hamô$, $ammô$, $ammô$</td>
</tr>
<tr>
<td>Agent</td>
<td>$mô$</td>
<td>$hamô$, $ammô$, $ammô$</td>
</tr>
<tr>
<td>Gen.</td>
<td>$môrô$, $mnôrô$</td>
<td>$hamôrô$, $ammôrô$</td>
</tr>
</tbody>
</table>
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, hé is also used to mean ‘that.’

The following are the forms of the verb substantive:—

**Present.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chhawú, chhā, chhe, chha</td>
</tr>
<tr>
<td>2</td>
<td>chhe, chha</td>
</tr>
<tr>
<td>3</td>
<td>chhe, chha</td>
</tr>
</tbody>
</table>

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 sawú, sū, so, etc. In all the specimens the chh is written throughout, and I have not altered the spelling.

The past is hutó or utó, both being pronounced utó. When employed as an auxiliary verb to is often used instead of utó.

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.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>márū-ohh</td>
</tr>
<tr>
<td>2</td>
<td>márē-ohh</td>
</tr>
<tr>
<td>3</td>
<td>márē-ohh</td>
</tr>
</tbody>
</table>

As explained above, the auxiliary employed for the imperfect is usually ́tó. Thus, á márē-tó-tó, 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, márát, I will strike; but the ́ is pronounced as h, so that the true form of the future is—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>márth</td>
</tr>
<tr>
<td>2</td>
<td>már*th</td>
</tr>
<tr>
<td>3</td>
<td>már*th</td>
</tr>
</tbody>
</table>

Sometimes the future ends in á or wánó. Thus, á uñhá, I will arise; á jauá, I will go; á kówánó, I will say.
The following specimen of Surṭi is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgari character.

[ No. 7.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**GUJRĀTĪ.**

**SURṬĪ DIALECT.**

( Villages of Surat and Broach).

एक वणने वे पीव्या उत्ता। ते-भाः-ना नायाए वापने करूँ हे बाया चे मिलवत मारी भांगि चाचे ते मने चाप्या-शाखा। वापे मिलवतने वे साम पाड़ा। शेळा (ढाळा) बालदामा नवाहो चायोर गमयु एकुण (एकुडुळ्या) कारीम टूट चुकव चाचे वे ते चोलानी मोकतमा बांडा बांडावा।

चाँदी ते रंगु वगूळा-शेडहाड़ (ढूडेड़ा) ते चमते ते सुख्म-मा मोटो बुलाक पाड़ा जने तने तमी (ढंगी) पहावा चारा। घरदे ते ते सुख्मवर देशाणे महदी जी चने तनी वनीला मा बुकर कारा भीड़करो की।

ते चोलानी बांड बुकर खाता चे बुकाज-धी मर्याद-द्रव्य पण ते बोड़े तने भापाला नाही। चने ते बांडे तने शृङ्खला कारा ते वीडोले चे मारा वापने ती राखेला बेला अंठा मागसोने बोके डेटा (तेरा) वारानुम सम्हं-दे न मने बांड वर्यें-कि चने ड तो सुने मर्यादा। ड उदा ने मारा बाप चुका जवा ते बेर्गाणे के बावा में तमारी (तमारी) धामक दैशरनी बांड गर्दरी-के चने तमारी बीजीरी बेड़ावा मने वाजाने नाही।

भी तमारी नोकर पंदे राखी। ते दृश्यो ने तेना बाव चुका बाहरी। पण बांड वर्यें चाप्या चत्रा ते बांडे तने बाव तने दृश्यो (डाॅडा)। तने दृश्यो बाव ने नले बावनी-पाड़े चने चाप्या कीळी। बोराजा करूऱ बावा में तमारी सबुं (रहु) दैशरनी उगनी काररी-के चने तमारी पूवीरो बेड़ावा मने वाजाने नाही। पण बाव चने नोकरणे वेडी ते केवळ नम सक्दर सली बाया ने एने नेवारी। पण जाना-मा बीटी बाळी ने पानी नोदा जोड़ा (जोड़ा) नरवारी चने करूऱ ने चाप्या बापणे खासी चीसने ने गमत करूऱ जॅम-के चा मारी पूवरी राहू-गांव-तो ते फरी-डी (सी) अंजोटो घेरी-के ने वीर-गांव-तो ने पाणी चाप्या होऱ।

तेना ती पूवरी जे तारा नाही नाही। ते जाना जम केर तरफ लाळवेली तने गांव-ताता-ना बाव शोकमारा।

तेना एक पाकरणे बोमारी बचे पुकरुऱ्यों के बाया डे दे हो। तेना बेहुऱ्या के तारी नाही मादे बाळी-के बचे तारा चरे एक जाफळ बाळी-के। बाराने ने ते जारी पाड़े दाळू-होमी बाळी-के। तेडी ते गुली चत्रे चने वर्यें-के पेटो नाही। तेडी तने बाव चरे बाप चाप्या बचे तेना काला-पाला वाजा।

तेना तना बावणे बुड़ा के में तमारी (तमारी) बेला वाया पण (वडाठा) वर्दी वर्दी वाला सामाज तमारा (तमारा) दूकाम लोर्डा नाही।

तो-पण तने बाव दीपखारी बीजी गमत बाल्यवा एक बोकुडे पण बाल्यवा-नाही। पण चा पूवदारी बीजी तमारी माल-मता रंगी-मा पने-पाल-बारी सुविधे ने चाप्या तेचा हे ते एक जाफळ (बाल्यवा) चाप्या।

तेना जवाव चाप्या बेडा बुड़ हो (डू) हे चूह-चोचो मारी साठे होऱ-के चने तेना-डी जे मानुऱ पारी के चे तरफ हो। चने तो त्या बापे मर्याद-धीरी-तो ते जावडी धावी-के चने सुमग गद्दाले ने पाणी जावडी-के। माटे गमत करो राडी वर्य ए बड़ोबड़ हो।
INDO-ARYAN FAMILY.

GUJARÁTI.

VILLAGES OF SURAT AND BROACH.

SURTÍ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ek jan'né be póy'tá utá. Te-má-ná nálláé báp'né
One to-man two sons were. Them-in-of by-the-younger to-the-father
Kayú kë, 'bápá, jë mi'l'kat márë bhágë ávé, të
il-was-said that, 'father, what property in-my in-share may-come, that
Mané ápi-lákho (for nákho).'
Bápë mi'l'kat'ná be bhág
to-me give-away.' By-the-father of-the-property two shares
Paidá Thódá (or Thódá) dáb'dá-má (for dáb'dá-má) nállo póy'tó
were-made. Á-feo days-in the-younger son
Sag'lú èk'thù (or èk'thù) karinë dår mulakh cháló, në të
everything in-one-place having-made a-far country went, and there
Potáni dolat'ná wáñá waw'dáiwa. Jháre téne sag'lú
his-own of-wealth peas threw-away.¹ When by-him everything
Udávi (for Udávi)-dídhu (or dídhu, for didhù), të wákhr'ë té mulakh-më
was-squandered-completely, that at-time that country-in
Mótó dukál paidó, anë téné tángi (or tángi) pad'wá lági.
a-mighty famine fell, and to-him want to-fall began.
Êt'le të të mulakh'ná rañarë màlló jëné tén\nIn-the-meantime he that of-country to-a-dweller met by-whom his
Jamin-më dükkar chárwá mokáló. Téné potáni péj dükkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
Kháñá, të kúrk'á-thi bhairú-hót, pàu të kóíè
used-to-eat, those huss-ki-by filled-who-have-been, but those by-anyone
téné áipá máñ. Anë të wàrë téné suðh (for suðh) thékánè
to-him were-given not. And that at-time of-him sense in-place
Avi, të bóló kë, 'márá báp'né të rákhlá këpt'ë
saw came, he said that, 'my in-of-father near hired how-many
Badhá (for Badhá) mánañáñë jöýyë tem (or tem) kháwánù málé-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
Në wáll ñúchú muké-chhe, anë ü të bhukhë
and also above leave, and I on-the-other-hand by-hunger
Marù-chhù. Ù uðhá në márá báp hódë jawa në keván
dying-am. I will-arise and my father near will-go and will-say

¹ Throw away like posa, squandered.
કે, "હાથ, મે તમારી (પો તમારી) આગળ હારનો વાક કાઉ-પ્રે, એને તે તેને આપી સુદર પસાર કરી ધારાભાઇ, અને તમારો ચહેરા કેવા ધારાભાઇ મારં લાખર નથી. મારં તમારી નોકર મારે તમારો સોના દિશા સર્જનતા કરી ધારાભાઇ, એ સેવા કરી ધારાભાઇ, અને તમારો મારં લાખર નથી. તે ઉઠા ને તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી. તે ઉે અરુણ એ તેને બાપ હોકે મારી. પણ હાલાજે હાલાજે લાગી લાગી.૧૧૭૩૩} 

"Houston, by-me of-you before of-God sin done-is, and your son to-be-called me fitness is-not. Me your servant pethe rakho." Tew uthe no te saw bap howe aiw. Pan haju ghano like keep." He arose and his father near came. But yet much agho uto, te ware te saw bap te saw ditho (or ditho). distant ko-was, that at-time his by-father as-for-him he-was-seen. 
Tene daya avi no te doido ne galal walti-palto, ane To-him compassion came and he ran and on-neck embracing-fell, and bacheh kidhi. Poy-ras kayu, 'bap, mene tamari kiss was made. By-the-son it-was-said, 'father, by-me of-you'
rubadu (or raju) harno guno karo-ohhe, ane tamaro poyro kew-davara
before of-God sin done-is, and your son to-be-called
mane lajam nathi.' Pan bap pe nokkarone techine (or techine)
to-me fitness is-not.' But by-the-father to-the-servants having-called
keyu ke, 'sakay-ma sakai jabboi lavo ne ene perawo.
it-was-said that, 'good-in good a-robe bring and to-this-one put-on.
Ena hathi-ma viti ghalo, ne page joda (for joda) perawo;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;
anu ka kere, 'chalo, apque khayye piyyo ne gammat (for gamat)
and I-say that, 'come, let-us-all eat drink and merriment
karye; kem-ke a maro poyro mari-gailo-to, te phari-thi (or thi)
make; because-that this my son dead-gone-was, he again
jivto (for jivto) thailo-ohhe; ne khowai-gailo-to, te puchho jaudo
living become-is; and lost-gone-was, he again recovered
ohhe.'" Nete gommat karwa laigai.
is." And they merriment to-make began.

Tene wadlo poyro khettar-ma uto. Te jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
aiw, tem gan-tarnma awaj sabhiyay. Tene ek chakarne
come, so of-singing-music the-sounds were-heard. By-him a as-for-servant
bolaivao, ane puichhu ke, 'a hoo chhelp.' Tene keyu
he-was-called, and it-was-asked that, 'this what is?' By-him it-was-said
ke, 'taro nallo bhai aiwio-ohhe, ane tarado bapve ek japhat
that, 'thy younger brother come-is, and thy by-father a feast
ahl-ohhe; karan ke te hari pathem hajo-hamio aiwio-ohhe.
given-is; because that he well like safe-sound come-is.
Te-thi (for thi) te gussi thayo, ane ghar-ma petho na.
That-from he in-anger became, and the-house-in entered not.
Té-thi ténó báp bár áiwó ané téná kālā-walā kairā.
That-from his father outside came and of-him entertainments were-made.
Té-né téná báp'né kayū kē, ‘mē tamārī (or tāmārī) kēthłā
By-him his to-father it-was-said that, ‘by-me your how-many
badhā (or baḍḍhā) bahō thayā bardāst kairī-ohlhe, ané kōi wakhat majāt
all years were service made-is, and any time single
tamārā (or tāmārā) hukam toidā nathī. Tō-paṅ tamē mārā
your orders broken were-not. Nevertheless by-you my
dōstārō bhēgī gammaṭ udāw'wā ek wōk'qdū paṅ āilīn-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
Paṅ ā pōy'ro jēnē tamārī māl-matā rāḍō-mā phanē-phāt-kari
But this son by-whom your property harlots-in having-wasted
muki-chhe, tē áiwō tē-hāru tamē ek jāphat (or jhāphat) āipi.'
thrown-is, he came him-for by-you a feast was-given.'
Tēnē jabāp āilō, ‘beṭṭā, tū (or tū) tō har-hammēs
By-him answer was-given, ‘son, thou on-the-one-hand always
mārī sāṭhē rahē-chhe, anē té-thi (for-thi) jē sag'ļū mārī kanē
of-me with remaining-art, and that-from what all of-me near
chhe, tē tārū chhe. Anē ā tārō bhai mārī-gailō-tō,
is, that thence is. And this thy brother dead-gone-was,
tē jēw'tō pāchhō áiwō-chhe; anē gumāi gailō, tē pāchhō jañāo-chhe;
he living again come-is; and lost went, he again recovered-is;
māṭē gammaṭ kari rāji thawū ē baḍboḍ chhe.'
therefore merriment having-made happy to-be this proper is.'

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ANĀW‘LĀ OR BHĀTHELA.

This is the dialect spoken by Bhātheḷā or Anāw‘lā Brāhmaṇs 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 Surnī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōdīs 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 chā are phonetically spelt with s, thus illustrating the pronunciation of chā, to which attention was drawn when dealing with Surnī. Thus, the word for ‘six’ is written ‘sa,’ not ‘chāsa,’ and the present tense of the verb substantivo is written

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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 Harbhān for Sarbhān, and of chh to s as in pāśhā 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 ḥā, as in nōk-hā for lōk-hā, by the people. The dative plural ends in hān, as in Talavāhān, to Talavāyas.

The Genitive masculine ends in nā, and sometimes even in ā. Thus, Harbhān-nā or Harbhānā, of Sarbhān.

The sign of the locative is mā, as in Aṅgṛjī-mā, in English territory.

The following pronominal forms may be noted, anā, we; amāḥā or amāḥā, by us; amāhan, to us; anā, our (oblique); tamā, you; tāyē, by him; tāyē, his (oblique).

In Verbs, note noy-nī, it does not become; viyō, it became; atē, they were; hayō, it was done.

The suffix n is commonly added to past tenses. Thus, rakhīn, we lived; amāhā rūpīnā māgyān, we asked for money; amāhō nā rūpīnī ṣāā ṣāyān, money was not given to us.

The Future is as in Bhil dialects, e.g. āpūbā, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, katnā, we were doing; majārī jātī rī, wages were going away; rātī, (if) you remain. Note the additional suffix in katnā (for karaṭō), as in Rānī Bhil. Rī, of course, is for rāhī, and rāt for rahat.

Examples of the Conjunctive Participle are katī, having done; oḥhōn-n, having left. Such forms are common in most Bhil dialects. In jāṭnē, going, and nēṭnē-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.]

INDOARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

रैझी अभी इक्सालावा। अभी इक्सालावा रेता कर्तवा। तै आजूस १५-२० वरस रेन। क्यों। तैही रणा रिया आमन्त्रण परस बरती नी आपात। ताही आमन्त्रण रिया भाग्यात। ताही नेखो क्रोधः के आपात वरस अभी रिया आपूख। ताही अभी पालिण्य रेनी आपात। पशु आपात परस पशु रिया नी आपात। ताही पालिण्य आमन्त्रण रिया भाग्यात। तैही अभी रेनी ताही आपात आपात। तैही नेखो अभी पालिण्य रेनी आपात आपात। तैही आपात आपात ताही आपात आपात। ताही आपात आपात आपात। तैही आपात आपात आपात। तैही आपात आपात आपात।
TRANSLITERATION AND TRANSLATION.

Rēwāśi ami Harbhāṃnā. Ami Harbhāṃnā rakhō kati'nā,
Inhabitants we Sarbhān-of. We of Sarbhān watch were-doing,
tī āsər 15-20 waras rakhō kayō. Tēī rakhō rūpīa amāhān
that about 15-20 years watch was-done. But of-watch money to-us
5 waras-lagi ni āpyān. Tāhā amhārē rūpīa māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then
nōk'hā kahyō kō, 'āwat waras amī rūpīa āpūhū.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
amhārē pāsō rakhō rākhyō, pān āwat waras pān rūpīa ni
by-us again watch was-kept, but coming year again money not
āpyān. Tāhā pāsā amhārē rūpīa māgyān, tēthī gām-nōk'hā
was-given. Then again by-us money was-asked, thereupon by-village-people
rakhō nēt'nēn talāvēhān āpyō. Tēthī mēb'nat-majūri
watch taking-off to-Talāvēgas was-given. Thence labour-working-for-hire
jatī ri. Tēthī gām ohhōdin amī Gāy'k'wādī-mī Daḥhōi
go-ing-away was. Thence village having-left we Gaikwoḍī-in Daḥhōi
tāhūkā gām Gōpār-parā-mi jai'tnē khetī kana-hārū māhān; pān
Tāhūkā village Gōpālpur-in going cultivation making-for remained; but
ēk waras pākōyō, tathā bij waras thōdo-gāhō vīyō. Tīj
one year (the-crop)-ripened, and second year scanty-(crop) became. Third
waras wars'ūd ālā-nī. Tāhā āmā gāmā tahī ātā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
gayān; tāhā tiyē yokūyō-k, 'ēṭ'lo anāj āwat waras-lagi
went; then by-him it-was-said-that, 'so-much grain coming year-to
mā-thī pūrō way-nī; wāsāt Angrējī-mī jāt mēb'nat-
me-from sufficient becomes-not; therefore English-among going labour-
majūri kai jīw'tā rāt, āwat waras pāsā tami āw'jā.'
working-for-hire having-done tiseg (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 Talāvyas 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.
PĂRSĬ GUJARĀTĬ.

The Gujarātî spoken by Pārsīs varies from the standard form of the language in some respects like the Gândhāra dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātî.

In pronunciation it as a rule prefers r to ŋ, the dental l to the cerebral ɻ, and the dental n to the cerebral ŋ. Thus, pāryā, not podyā, he fell; āgal, not āgal, before; ānē, for tēnē, by him; pān, for pān, even. As in the Gândhāra dialects, it shows a tendency to drop the letter h. Thus, ā, ī. 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 ḍh to s. The distinction between cerebral and dental letters is preserved, but n is liable to be changed to l or ĭ. Sometimes we find dentals preferred to cerebrals, as in dūkkar for dūkkar, swine. Initial ē is pronounced ye, as in yēk for ēk, one.

The declension of nouns is as in standard Gujarātî, except that we often hear mē instead of mū in the locative case. In the Pronouns, we have ī, ī, plural hamē. Amē and amē are also used. For the third personal pronoun we often meet tēvēn, he, feminine tēni, she. The word for 'what?' is sū, not sū or hū.

The Definite Present of finite verbs is often formed by adding ōh. Thus:

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

The ē of the Future becomes s and is not changed to h. Thus, mārēsē, he will beat. The first person singular is māras, not mārēs. Similarly, the first person plural is mārēsū, not mārēsū.

The past participle sometimes inserts ī before the ō, and sometimes drops the ō altogether. Thus, māryō, māriyō, or māro, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, amē jatē hatē, for amē jatē hatē, we were going. The past subjunctive takes the suffix ē. Thus (a woman is speaking), agar-jō manē khabar hatē, tō kadi-bē hū tyō sutē nahi for jō manē khabar hōt, tō kadi pān hū tyō sutē Nahē; if I had known, I should never have slept there.

The past participle of jūvē, 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, niḥāllā chhōkērāē gīyō, the younger son went.
INDO-ARYAN FAMILY.  

GUJARATI.  

Parsi-Gujaratii.  

Central Group.  

(BOMBAY TOWN AND ISLAND).  

The transliteration and translation follows:  

Yek sakhasn̓e be chhokr̓a uta. Tē-mā-n ā nhallā chhokr̓a.  

One-to-person two sons were. Them-in-of the-younger by-the-son  

pōtānā hāwānē keyů,  

bāwā, tamāri dōlat-mā-thi jē hissō  

his-own to-father it-was-said, ‘father, your wealth-in-from what shore  

marā thē, tē manē āpā.’ Tē-thi tēnē pōtānī dōlat  

mine may-become, that to-me give.’ Thereupon by-him his-own wealth  

tēwān-mā vēchī āpī. Ghanā dādēhā thāyā nāi cēlāmā  

them-among having-divided was-given. Many days became not the-meantime-in  

nhallā chhokr̓a pōtānī puñjī ekṭi kariṇē dūr dēsāwar  

the-younger by-son his-own properly together having-made a-for country  

giyō, nē tē kharāb hālātīni andar baddhi guṇārī-duññi. Tēnī  

he-went, and there bad-of-ways in all was-squandered. Of-him  

pāse ēk pai pan rahi nāi, nē yē wakhē tē dēs-mā  

near one pie even remained not, and this at-time that country-in  

mōttī dukāl pariyō. Tē-thi tē mōttī āphat-mā āvi  

a-mighty famine fell. Thereupon he mightly calamity-in having-come  

pariyō, nē tē dēs-nā mōttī gherānā mānas pāsē giyō,  

fell, and he of-the-country in-a-great of-in-house man near went,  

nē tēnā asārī-mā rayō. Tēnē pōtānā khetar-mā dukkar  

and his refuge-in he-remained. By-him his-own field-in sūcīne  

charawā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-uta,  

feeding-for as-for-him he-was-sent. The-swine what husks eating-were,  

tē khūnē pēt bharāwānē pan tē rājī utō. Pan tē  

those having-eaten belly for-filling even he willing was. But those  

pan kōī tēnē āpiyā nāi,  

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 Charōtar 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 Pəllad 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 Charōtarī.

Charōtarī closely resembles the other Gāmadīa 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 ə often has the sound of a broad o something between that of the o in no, and that of the aw in howl. This sound I represent in transliteration by ā. 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 kā or kōn, an ear; tōdō, for chādā, the moon; pāvī, water; kōdh, a bull. It is shortened in bā, a brother, khāinen for khāinen, having eaten, and similar words.

The vowel a preceding a y is often optionally omitted. Thus, dagyō for dgeyō (i.e. gayọ), he went; thyō or thayō, he became.

The letter ız is often changed to ə. Thus, əgō for ıgọ, husks; hēgyō for hēgyọ, he started; vēji for vəji, a ring.

A nasal at the end of a word is very frequently omitted. Thus, mō or mó, in; thyu or thyu, it became; dən, for dənu, I go; kənu for kənū, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, mərəlıhu, for məri-čhəlu, I am striking.

The letter ə is often dropped, but there are not so many examples as in Surṭī. I have noted dādə, for dədə, days; ẖ or ə, ı; pərəo, for pəhəro, clothe; kəwərəvə for kəhəwərəvə, to be called.

The letter ch is frequently pronounced as tə; chh as əgh; j as də; and jh as dəh. The pronunciation is so common that I have transliterated these letters tə, əgh, də and dəh in the specimens and list of words. Examples are vēlə, having divided; əghəkəro, a son; dəgyə, found; əghərə, when. Sometimes chh is pronounced (and written) s. Thus (ə) or (ı) ishe or se, he is; təhə or sə, six; təhəyə or səhəyə, far.

The letter k often becomes ch (tə) especially under the influence of a neighbouring e or i, and kh often becomes chh (təh). Thus, təghi for kəghi, how many; dəkəro, for dikəro, a son; nəkətə for nəkətə, to throw; təkətar for khətar, a field; bhukhə for bhukhə, by hunger.

The letter s regularly becomes h. Numerous examples will be found in the specimens. The following are a few, kərə for sərə, for; həro for sərə, good; həntəsənt for sənənt, conscious; həmo for səmə, against; həhə for səsə, want; hədəswən for səswən, alive.

In the word həmərənə for səhədənə, having heard, ə has become r.

In words like tə for təgh, there; təvə for təghə, then, a y has been dropped.

Nouns.—As in Surṭī, nouns ending in a consonant have an oblique form in ə. Thus, bəpə-pəhə-ə, from a father; bəpə, fathers. This ə is often nasalized so that
(especially in the case of neuter nouns), we have words like pharê, houses; tshêt-rô, fields. Ṣê is a postposition of the instrumental, as in khuô-śi, joyfully.

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

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>Thou</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>hû, ū</td>
<td>amô, amhô</td>
</tr>
<tr>
<td>Agent</td>
<td>mô, mô</td>
<td>amô, amhô</td>
</tr>
<tr>
<td>Genitive</td>
<td>môrô</td>
<td>amôrô, ahmôrô</td>
</tr>
</tbody>
</table>

Other forms are as in the standard dialect. The list of words also gives ôm-yô, 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, hê, he; hêhô or hânô, his; hêhô, by him; hanô-hânô-thô, from near him; hênô or hanô, to him; hô-mô-nô, of in them.

*Kâbû* 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 ê.

The verb substantive is thus conjugated. It will be seen that it closely follows the Surîti forms.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tshû</td>
<td>tshû</td>
</tr>
<tr>
<td>2</td>
<td>tshû, tše</td>
<td>tshô, tšo</td>
</tr>
<tr>
<td>3</td>
<td>tše, tša, se</td>
<td>tša, tša, se</td>
</tr>
</tbody>
</table>

The past tense is either hatô, as in the standard, or utô, as in Surîti. When used as an auxiliary we also find tô. Thus, khôvôyô-tô, he was lost.

The verb thawô, to become, makes its past tense thagô or thôyô.

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 márômô or márômô, to strike:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>márû-ţsha, ţshû</td>
<td>márû-ţshô</td>
</tr>
<tr>
<td>2</td>
<td>márû-ţsha, ţshû, -ţshe</td>
<td>márû-ţshô, márû-ţô</td>
</tr>
<tr>
<td>3</td>
<td>már-ţshe, már-ţsh, már-se</td>
<td>már-ţshô, már-ţsh, már-ţse</td>
</tr>
</tbody>
</table>

The imperfect is már-tô-utô or már-tô-tô.
In none of the specimens have I met any instance of the ē of the future becoming ē. The following is the conjugation of this tense.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārē, mārī</td>
<td>mārīū</td>
</tr>
<tr>
<td>2</td>
<td>mārē, mārī</td>
<td>mārīō</td>
</tr>
<tr>
<td>3</td>
<td>mārīō</td>
<td>mārīō</td>
</tr>
</tbody>
</table>

Note how the ē of the first and second persons singular is changed to ē, and how it is also optionally shortened to ē. So we have jaē ē, I will go.

The past participle is much as in the standard dialect. Note, however, āyō for āgyō, he came; and ḏyō, gyō, or ggyō, he went.

The conjunctive participle is irregular in verbs whose roots end in long ē. Thus, khaēnē, having eaten, for khaēnē.

At the end of a question, we find the word kānē, 'is it not?' Thus, ē badhu tāru-ṛē ḍāhe-kānē, 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 ḍēnāhē, or not.
[No. 10.]
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

CHAROTĀRI DIASPORA.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

याहक भाषाओं में खंडन होता। यहे-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है, न हार्टी, न हार्टी-भाषा के अर्थ के लिए आपे तो भाषा-भाषा। अन्य भाषाओं में सबसे प्रमुख कम्युनि संस्कृत भाषा है। यहे-भाषा-भाषा को संस्कृत भाषा के संबंध में एक संस्कृत भाषा है। अन्य आर्द्र-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है। अन्य आर्द्र-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है। अन्य आर्द्र-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है। अन्य आर्द्र-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है। अन्य आर्द्र-भाषा-भाषा के ज्ञात एक संस्कृत भाषा है।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJRATI.

CHAROTARI DIALECT.  (BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek mānachē be tāhokrē hatā. Anē hē-mō-nā nāme hēnā
A-certain to-man two sons were. And them-in-of by-younger his
bhiēnō kātyō kē, ‘bāppā, tāmārī puṣhī-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 pōtānū małkāt hem’nē
may-come that to-me grave.’ And by-him his-own property to-them
vētā āpī. Anē thoḍā dāda thāyā nāhi ēṭlā-mō pēlā nāmā
having-divided was-given. And a-few days became not meanwhile that younger
tāhokrē pōtānū badhī puṣhī sāmētī karinē dēśāwar dāyō,
ye-som his-own whole wealth together having-made to-a-far-country he-went,
anē tē udāṅpānā-mō badhā khōī-nātshēyā. Anē dāhārē hānā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
badhū khalās thayu tārē ē mulak-mō bhārē dākāl pādōyā,
all expended became then that country-in a-mighty famine fell,
anē hānē khādhā-pidhānā ēhānā pād-wā mādāyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
dgātā-kanē ē dēś-ānā ēk rēhrwāsīnē āśrō līdō. Enē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
bhund tār-wā tāhē-tar-mō mōkēlōyo. Ḏukkar dē tāhārē khātē tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
mālyā hōt tō khusī-ē khat; paṅ ēyā ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
kōiī āpyē nāhī. Dāhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
‘mārā bāp’ēnā tṣērdā badhā nōkār-tṣak’rōnē khātē-pitē wadhē
‘my of-father how many to-servants in-eating-(and-)drinking is-oner-and-above
ēṭlū tāhe; nē mārē ahi bhutgitē mar’wū pādō-ighe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
tō hēd mārā bāp-kānē dzaī nē kahu kē, “bāpā, mē
indeed walk my father-near I-go and I-say that, “father, by-me
Par'mesār'nō nē tamārō ghanō karyō-tehe; nē tamārō tehāiyō of God and your sin done-is; and your son kahērwāwānē läyak nathi; manē pagār āpi tsākar rakhō."' Ām to-be-called worthy am-not; to-me pay giving servant keep."' So kahinē ē hēnā bāp-kanē dzāyō. Pan ēnā bāpāē ēnē āghē-thi having-said he his to-father went. But his by-father to-him distance-from dzāyō ēṭē dayā āi, tē-thī haḍi-kāḍinē ēnī kōṭē bāḍhwī-pādyō, he-was-seen so-much compassion came, that-from running his on-neck embracing-fell, anē bātē kari. Tshēk'rāē bāp'ṇē kahyū, 'bāpā, mere tamārō nē and kisung was-done. By-the-son to-father it-was-said, 'father, by-me your and Par'mesār'nō ghanō karyō-tehe; nē tamārō diṭg'rō kēwrāwānē läyak of God sin done-is; and your son to-be-called worthy ralīyō nathi.' Bāpē ēnā nōk'rōnē kahyū kē, 'hārā-mō hārā remained not.' By-the-father his to-servants it-was-said that, 'good-among good washtar lāinē hanē pērāo; anē hāthē vēṭī ghālo nē clothes having-brought to-him put-on; his on-hand a-ring put-on and padgō dzūdā pērāo; anē khai-pīnē khusī thāṭē; on-foot shoes put-on; and having-eaten-and-drunk merry let-us-become; sā-thī kē a mārō diṭg'rō dāṅē muēlō dzīw'tō thāyō-tehe; ō what-for that this my son as-if dead alive become-is; he khōwāyō, tē dzāyō tehe."̣' Em karinē badhā rāḍiī thāyā, was-lost, he found is.' Thus making all merry became.

Ā-wakh'tē ēnō mōjō tshēk'rō tshētār-nō hatō; tē dzāhāē ghar-bhaṇi At-this-time his elder son field-in was; he when house-near āyō tārē gānu nē nāṭī hāṁrāyā. Ek tshāk'ār'nō bālāinē came then singing and dancing were-heard. One to-servant having-called putshyū kē, 'ā badhī dhām-dhum sēnī tehe?' Tsāk'rē it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant kahyū kē, 'tamārō bāpā āyō tehe. B hām-khēm pāyghō āyō it-was-said that, 'your brother come is. He safe-and-sound back came tē-thī tamārā bāpāē udānī kāri-tehe.' Ā hām'rinē ē therefore your by-father a-feast made-is.' This having-heard he tāpī-dzāyō, nē ghar-mō pethō nahi. Hēnō bāp ghar bār āyō incensed-event, and house-in entered not. His father house out came nē mōy āw'wānē ham'dzāwā māṇjōyō. Pan hēnō dzawāb āpyō kē, and in to-come to-entreat began. But by-him answer was-given that, 'āṭhā warah-thi hū tamārī sēwā karū-tehu; tamārū kahyū kōi so-many years-from I your service doing-am; your word my dājō nthāmyū nathi; toya tamē manē ēk bāk'ānī bāgastā day was-transgressed not; still by-you to-me one of-the-good young-one har'ku-ya mārā bhai-band-dzōdē gammat kar'wā nathi alyū. Pan ā like-even my friends-with merriment to-do not was-given. But this
tamārō tāhōkrō dēnē badhī puńji rāḍō-mō dhul-mēlvi-nātshi,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
tē āyō kē tartā-da tamē ēnā-hāru udeśāpi kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
kahyō, 'dīgārā, tu-tō nīt mārī pāhē hato, nē dē mārī-kanē
it-was-said, 'son, thou-Indeed always my near art, and what my-near
tshe ē badhu tāru-da tshē-kanē? Āp'ne khusī thānē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
kar'vi ē lādzhām tshē; sā-thi kē ā tārō bhai dēnē
should-be-made this proper is; what-for that this thy brother as-if
muēlo dīw'ōt-tshē; tē khōwāyō-tō, tē dzādyō tshē.'
dead alive-is; he lost-was, he found is.'

[ No. II. ]

INDO-ARYAN FAMILY.

GUJARĀTI.

CHARÔTARĪ DIALECT.

CENTRAL GROUP.

(DISTRICT KAIRA).

SPECIMEN II.

शुभे अने वशवेल.
वमकाराम ओषी वेढीन स्वर्गा विशाला ओटरी असता तेढ़ा; ओषी ते वेढी चैक वास्ता वना भेंसु लेवा अणु नेक उतर, तेघा ते तो देवताय सर्वभया। कः ते तो देवी नामता वन्ता जय, तिक तेंदु अण्ने कर भद्द सायमाण यथा तेघा
हिंदुविन वेदीण कणके ते कोठा मन्ताने कलिकट कर्ने अणे तेघा अय भद्द स्वयं वन्ता कणके तेघा अण, कुशा अण्ने
कारुण छरे तार भन्ने अणे अणी नालीनी। तेघा तु वेढीने वस्तुवेद अणे ज्ञानी साबाज, तेघा तारे बेषी निलंत्र अणे
वेढी डोर शास्ता नयी।
[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARÁTÍ.

CHARÓTAÐÍ DIALECT.

(District Kaira).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TȘOŘO ANE MARAGHĐĎO.

THE-THEIVES AND THE-COCK.

Tșeł'ak tșorō pehînē ghar-mō vitgār-thî tșorì kar'wānā
Some thînes having-entered a-house-in design-with theft to-commit
tē-mā; ēl'ō tē mōhē pețhā, marag'h'dā wannā dzēwū
it-in; in-the-meantime they inside entered, a-cock except worth
lēwā kâsū nahi dzâdyū, tē-tē tē têne unîsukînē
to-take anything not was-found, therefore they him having-raised
lai-dgyā. Pan tē têne marî-nāțsh'wā dzâa-hata. Tānē tēnē
took-away. But they him to-kill going-were. Then by-him
dzîwanē hāru babu kâlîwâlē kâryā, tem'nē hambrârînē tșe't'lo
life for much beggings were-done, them having-put-in-mind how-much
kām'nō tē ēkâ marâh'nē kuk'dēkuk karînē, anē tem'nā kām
useful he was to-mankind crowing having-made, and their work
hāru wahēlā dzâgâdînē. Tem'nē kidhū, 'lûtasâ, for betimes having-wakened. By-them it-was-done (i.e. said), 'villain,
ē-dz kārân hāru târî marâbū amē mātsēdî-nâțsh'îsū, Kem-dē
this-very reason for thy head we will-wring-off. For
țū lōkînō bhâd'kâwō-tâhâ, anē dzâgâdî râkîh-tâhâ,
thou to-the-people alarming-art, and having-wakened keeping-art,
tē-tē thâ târē lîdhē nirântē amē tșorî karî șak'tâ-nâthî.'
therefore thee for in-guilt 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.'

VOL. IX, PART II.
PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtār tract. The Kūphīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as pāṭīdārs. Hence the language of the cultivators of Kaira, excluding that of the Charōtār tract, is locally known as Pāṭīdārī. As Charōtārī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭīdārī, more especially referring to those points in which it differs from Charōtārī.

Pronunciation.—We have noted how in Charōtārī 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 Pāṭīdārī, in which words that in the standard dialect are written with a long ā, are here written with a long ā. Examples are mō, for mā, in; wōsiyō, for wāsiyō, a merchant; mōdō, for mādō, sick; nōnō, for nānō, younger; pōhē, for pāsē, near; gōmēdū, for gāmēdū, a village; hōmō, for sānō, opposite.

The letter k is liable to be changed to ch, especially under the influence of a neighbouring c, s, or y, as in daskh-ro, for dāksh-ro, a son; chādā, for kidā, it was done. Before a y, the letter g becomes j, as in májya for mágya, ask.

So far as I can judge from the specimens ch, ohh, j, and ĵk are not pronounced ës, tšh, dž, or džh, as is the case in Charōtārī. Ch appears generally to preserve its proper sound, but sometimes it is represented by s, as in wasan, for wosan, a promise; wāsē, for wōchē, speech. Chh is regularly changed to s, as in sohā, for chākho, 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 chī, written instead of sū, for śū, what?

As in Charōtārī, the letter kh follows the analogy of k. While k becomes ch as shown above, kh becomes chh. Thus, rākh-wū, for rākh-wū, to keep; dēkhīnē, for dēkhīnē, having seen. In the word sēt, for khēt, 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 āthē, for lāthē, 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 Pāṭīdārī. Here the pronoun of the second person is written with a cerebral t. Thus, tū, thou. Similarly, we have tā, then, for the standard tō.

The letters q, r, l, and ū, are interchangeable. Thus, we have āgar, for āgal, before; kāryō, for kāryō, done; ghād, for ghar, a house; and mārō, mālō, or mādō, my.

The vowel scale is not very definitely fixed. We have i changed to a in voachār, for vichār, consideration; and u changed to a, in kāl for kul, a family, and hakhi, for sukhi, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition ne seems to form the agent case. The
sentence is Bhagwān-nē kar-acre, 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, mālo, or mātdō. Māre seems to be used as the agent case in the phrase mārē dewō nathā, 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.— tā, thou; tē, by thee; tēdē, to thee. Note the cerebralisation of the.

Sū, written chhē, is 'what?' Chīyā gomūnō is 'of what village?' With chīyā 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 kīyā. Compare Hindōs-

Verbs.—The conjugation of verbs closely follows that of Charōtari, and calls for no remarks. The verb substantive is se, he is, the chhē being regularly changed to sē.

The past tense is tō, was. An irregular past participle of a finite verb is kalvō, done. If correctly translated, kar-acre, in Bhagwān-nē kar-acre, also means 'done.'

As a specimen of Pātidāri, I give a folktale received from Kaīra.

[ No. 12. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJRĀTĪ.

PĀTĪDĀRĪ.

(District Kaīra).

(Exx. 12.)

[Vol. IX, Part II.]
અમ ભેઝને કે ભારે હતા હેઠા નથી. પસે મઘણી ભાગણે, ને ભારતી મઘણી જ્ઞાન ને મઘણી જ્ઞાન ને ભાગણે મઘણી જ્ઞાન. પસે ભારતી મઘણી જ્ઞાન ને ભારતી મઘણી જ્ઞાન. પસે ભારતી મઘણી જ્ઞાન. પસે ભારતી મઘણી જ્ઞાન.
[No. 12.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJRATI.

(DISTRICT KAIRA).

PÅTDÅRI.

TRANSLITERATION AND TRANSLATION.

EK DHÅRÅLANI  WÅT.
A OF-DHÅRAŁO STORY.

Ek wôñiyô tó; têna châr sôk'râ tâ, nê önô bâp mûdô
A merchant was; of-him four sons were, and their father sick
padyô. Endâ wachâr karyô kâ, 'hû marâs, tyârâ sôk'râ
fell. By-him thought was-made that, 'I shall-die, then sons
wâdhi-marâs.' Te-thi tê pasè jîw'tâ-jîvè môtâ
having-querreled-will-die.' Therefore that after while-yet-alive elder
tain'nê . bahê bahê rupiâ - âlyâ, anê hau-thi
to-three two-hundred two-hundred rupees were-given, and all-than
nônânê pôchhâhê rupiâ âlyâ. Bhag'wân'nê kar'wâ kê
to-younger five-hundred rupees were-given. By-God it-was-done that
em'nô bâp hâjô thâyô. Dukâñê behe ēwô thâyô.
their father well became. In-the-shop he-sits such he-became.

Nônâ sôk'râe wachâr karyô kê, 'hû hô-hô gaû
The-youngest by-son consideration was-made that, 'I hundreds miles
phâr'wâ jau.' Tyàrâ ehhêto wân'jâráñô kâtrô dêchhyô. Pêlâ
to-travel may-go.' Then on-a-field of-a-Wânjârô a-dog was-seen. That
sôk'râe kahyû kê, 'ênnô jé mûgû, tê âpû. Tê mâjya
by-Joy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
mâjya.' Wân'jârê hô rupiâ mâjya. Tê war'ti
ask.' By-the-Wânjârô hundred rupees were-asked. That after
êpê tô kâtrô râchhyô. Tê pasè gûm'tâmô-
by-him on-the-other-hand the-dog was-kept. That after a-village-in
dhårâlânê gher pôpåt tô, tê pân râchhyô. Pasè
in-of-a-Dhårâlî in-the-house a-parrot was, that also was-kept. Afterwards
pasè malâdî râchhê. Pasè ágar jatô-tô. Tyârê tênê,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
ék wâghûrî têni sôdînê hâh're warâw'tô-tô, tê mâlyô. Tê a
* founder his daughter in-husband's-house sending-was, he was-met. He
kahêtô tô kê, râttî sôch'nô margâdô âlyô, kâjô kûtrô âlyô.
telling-was that, 'red of-beak cock was-given, black dog was-given.
Tō-yē sōdī ḍahḍah’ṭī nō ḍahḍah’ṭī rahi.' Pasē ē Nevertheless the-girl sobbing and sobbing remained.' Afterwards this sōk’rō tō āgar hēḍyo. Hēḍṭā hēḍṭā boy on-the-other-hand further walked. In-walking in-walking madārī hōmō malyō. Ėkō badhō vēh, tumṭū, mhor, a-snake-charmer opposite woq-mel. His all costume, gourd, pipe, badhū-y hō rupiē rāchhyu. Mhor wajādī all-even hundred on-rupee was-kept. The-pipe having-caused to-sound jōi tō chīdū, ‘barōbar wājī.’ Pasē having-seen then it-was-made (i.e. said), ‘correctly it-sounded.’ Afterwards āgar hēḍyo. Hēḍṭā hēḍṭā waḥāryū kē, ‘mārā further he-walked. In-walking in-walking it-was-thought that, ‘my mōtā bhai pōhe jau.’ Tē jyō anē tainē bhai elder brothers near I-may-go.’ There he-went and the-three brothers pōhē hāp kūdīyo. Tē-thi tainē bhai dēchhi- near a-snake was-produced. Thereon the-three brothers having-seen- dēchhinē nāthā. Mōtā bhāiē chīdū, ‘tē ā having-seen ran-away. The-elder by-brothers it-was-said, ‘by-thee this chū kalyū? Tē bāp’rū kal bōlyū, jato what was-done? By-thee of-the-father the-family was-disgraced, going rēhē mālā hāh’dā dhēd.’ Pasē hāp pōhē jyō. remain my father-in-law Ḍhēḍ.’ Afterwards the-father near he-went. Bāp’rē, ‘bāpē,’ kāyā. Tārē bāpē oṭ̣āchhyō. To-the-father, ‘O-father,’ it-was-said. Then by-the-father he-was-recognized. Pasē bāpē chīdū, ‘mādō dīch’ḍō sānō? Tū tādde Afterwards by-the-father it-was-said, ‘my son how? Thou to-thee phāvē, tē ja. Tū mādā ghad-mā nai.’ Bāpē kāyā it-pleases, there go. Thou my house-in not.’ By-the-father it-was-said kē, ‘tū mādā ghad-mā āyō, to tādū bōthū wādī-nāchhē.’ Tē-thi that, ‘thou my house-in came, then thy head I-will-cut-off?’ Therefore sēmādē talāw’dī upar jāi bethō. Tē ek hāp dōkū in-the-field a-tank on having-gone he-sat. There a snake head kāḍhīnē jōi ryō-tō. Tārē kāṇḍīnā hāpē putting-forth having-looked remaining-was. Then of-the-basket by-a-snake bār kāḍ’wānū kāyū, nē chīdū kē, ‘pēlo hāp dōkū out of-taking-out it-was-said, and it-was-said that, ‘that snake head kāḍhī rīyō-se, tē mārō mōmō se.’ Hāp having-put-forth remaining-is, he my maternal-uncle is.’ The-snake pasē pāsū āw’wānū wasan āpī jyō. Wartī ēnā afterwards back of-coming promise having-given went. Thereupon his mōmū mōmīyōt, ‘nā jawa,’ kāyū. Pasē (by) maternal-uncle by-maternal-aunt, ‘not go,’ it-was-said. Afterwards
kayū kē, 'mōmā, manē ēk wār jáī āw'wā it-was-said that, 'O-maternal-uncle, me one time having-gone to-come dō.' Nāg Dēw'tānē wāsā thai. Pasē pōtānā dhānī pōhē allow.' Snake to-God speech became. Afterwards his-own master near āvīnē kahē kē, 'mārō mōmō āvē, tō em having-come he-says that, 'my maternal-uncle (if)-comes, then thus kahējō kē, "mārē jāwā dēwō nathi."' Pasē please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards maṇī māgjō. Nē war'tī mōmō āyō, nē a-snake-stone demand.' And afterwards the-maternal-uncle came, and chhidhū, 'mājya mājya, jē mūgū, tē āpū.' Pasē pēlē sūkre it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy kayū kē, 'maṇī āpū, tō bōnīyānē sūtō kari it-was-said that, 'a-snake-stone give, then nephew free having-made āw'wā dēū.' Maṇī mōmē kādī āpī.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given. Pasē ēwō ē tēkō ē utīhi bēthō. Pasē tō, Afterwards such he on-a-hill having-gone-up sat. Afterwards verily, 'hōnānō mhēl, ghoḍānī pāy'gā thāt-jāō, em kayū; tō-thi mhēl 'of-gold palace, of-horses troops let-become;' thus it-was-said; thereon palace nē pāy'gānē chōphēr kōt bādhayō (for bādhēyō). Hawār thayū. and troops on-four-sides battlements was-made. Morning became. Hān lōk kahē kē, 'wag'dō tō, nē ā śūthī thayū? Hōnānō All people say that, 'open-land it-was, and this what become? Of-gold mhēl śō ā?' War'tī kahē, 'chiśā gōm'nō rājā āmē a-palace what this?' Then they-say, 'what of-village king having-come wasyū-se?' Wōnīyā dihrō pānīw'wā tāiyyār thayū. settled-is?' The-merchants (their-)daughters to-marry ready become. Pasē wōnīyā chiyā rāyā? nē rājē sodī pānīw. Afterwards merchants where were? and by-a-king a-daughter in-marriage didhi, nē nagārā āthī nē dān'kā āśī, nē was-given, and royal-drums elephants and tom-toms were-given, and khaī-pīnē pakhi thayū. having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.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

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¹ Dhūrājīs are a tribe of farmers and wandering labourers. They are quite undisciplined; and are a sort of the Koṭī 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 Dharālā, 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 Dheē.' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

1 A Dheē 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 bear a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.
VAĐÔDÔRÎ.

From Bombay City a dialect of Gujarâtî 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 Paṭṭâṇî Gujarâtî is spoken; Baroda proper, on the east bank of the Mahî; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhîl languages which are described elsewhere.1 The 79,544 persons returned as speaking Gujarâtî, in this division, speak either standard Gujarâtî, if they are educated, or Anâw'îîa similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarâtî. As usual those who are educated speak the standard dialect. The rest speak Vađôdôrî. Vađôdôrî does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Paṭṭâîîa) 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 a often becomes o, as in mō, in; kōn, the ear; for mā and kān, respectively.

A is shortened before i, as in bhāî, a brother; bhāînē, having eaten. K often becomes ch under the influence of a neighbouring e or i (chēt'ī, for kēt'ī, how many; chēvaštēwō, for kēvaštēwō, to be called); and kh similarly becomes chh (chhēlār for khēlār, a field; bhuchē for bhukhē, by hunger).

Medial consonants are doubled as in Sur-tî; thus, pōttānē, own; budhē for budhā, all.

S often becomes h, as in hābēti, for sābēti, having heard; haujāwō, for sāmjāwō, to conciliate. Š, however, seems to be preserved, and is sounded as an English sh, as in dēšt, a country; hōsī, 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, mārē-chhē, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarâtî spoken by cultivators of the Panch Mahâls district who do not speak Bhîlī.

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1 See Vol. IX, Part III, pp. 198 and ff.
GAMADI OF AHMEDABAD.

The ordinary village dialect, or Gamadi of the centre and north-west Ahmedabad district does not differ materially from the Paṭidāri 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 oh, and that hat is used for hōt in bhary-hat, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantlij, 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 Gujarāti.

[ No. 13. ]

INDOARYAN FAMILY. CENTRAL GROUP.

GUJRATI.

GAMADI OF AHMEDABAD. (DISTRICT AHMEDABAD).

Ek mānasbhā be dihtrā hātā. Nē tē-mō-nā nūnāē
One tōrmā two sons were. And them-in-of by-the-younger
bāp'nē chēhū kē, 'bāpā, māl-matānā mūrō bhāg
to-the-father it-was-made (i.e. said) that, 'father, of-the-property my share
manē ālō.' Anē bāpē māl-matānā vēh'ēchā nā kari. Nē
to-me give.' And by-the-father of-the-property division was-made. And
thōdā di kađē nōnō ehhāyō sagh'ē bhej'ā kari
a-few days after the-younger son everything together having-made
par-dēs gayō, nē tēyā mōj-mājā-mō paśā khar'ēchi-nōkhyō.
apar-country went, and there debauchery-in money entirely-expended.
Nē tē pachhi tē dēs-mō mōjō kāl pad'yō, nē tēnē
And that after that country-in a-mighty famine fell, and to-him
tōn padtrā légā. Tē dēs-nā ēk sēţh'nē tēyā jayi
want to-fall began. That of-country a to-rich-man there having-gone

TRANSLITERATION AND TRANSLATION.

Ék mánap'snē ba dihtrā hātā. Nē tē-mō-nā nūnāē
One tōrmā two sons were. And them-in-of by-the-younger
bāp'nē chēhū kē, 'bāpā, māl-matānā mūrō bhāg
to-the-father it-was-made (i.e. said) that, 'father, of-the-property my share
manē ālō.' Anē bāpē māl-matānā vēh'ēchā nā kari. Nē
to-me give.' And by-the-father of-the-property division was-made. And
thōdā di kađē nōnō ehhāyō sagh'ē bhej'ē kari
a-few days after the-younger son everything together having-made
par-dēs gayō, nē tēyā mōj-mājā-mō paśā khar'ēchi-nōkhyō.
apar-country went, and there debauchery-in money entirely-expended.
Nē tē pachhi tē dēs-mō mōjō kāl pad'yō, nē tēnē
And that after that country-in a-mighty famine fell, and to-him
tōn padtrā légā. Tē dēs-nā ēk sēţh'nē tēyā jayi
want to-fall began. That of-country a to-rich-man there having-gone
rahyō, jēnē pōtikā ohhētar-mō bhundā chār-wā mōkalyō. Nē he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
jē sāgō bhundā khaṅ-rahētā tō-mō-thī pōtānū pēṭ what husks the-swine eating-were them-in-from his-own belly
khuṣi-thī bharyū-hat, tē paṃ kōiō tēnō ālt happiness-with would-have-been-filled, that even by-anyone to-him was-given
not.
PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Paṭān, 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 Paṭṭani. This Paṭṭani 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 Mārvārī 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 Banas of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭani 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 bhāī, a brother, is shortened, and we have bhai. The vowel a is changed to i in diāī, for dayā, compassion.

As usual, ā is often pronounced as a broad ə, and is written, in the Gujarātī character ə. Thus, əāō chōōō, for chāōō, the moon. This broad o-sound I represent in transliteration by ō. Other examples are nōō for nāō, small; mōōwū for māōōwū, 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 a, 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 mōjī. Following the principle of the change of ā to ō, in the word paṭyōl, a paṭēl or village headman, ē has been changed to yē.

A long i is regularly changed to e as is also common in northern Gujarātī. Thus, nēchē, for nichē, below; kēmat, for kimat, price; vēī, for vēī, a ring; wāt-chēī, for wāt-chē, conversation; mērī or mērēī, I shall strike.

In akh, for akhē, grief, u has been changed to a.

A final unaccented ē often becomes a or ŏ. Thus, ana, for anē, and; ka for kē, that (conjunction); hāma or hamē, for hamē, now; tamē, for tamē, you.

Nasalization at the end of a word is omitted or introduced ad libitum. Numerous examples will be found in the specimens. Such are hāma or hamē, now; karyu for kāryā, it was done; nē or nē, the sign of the dative; khātā-tā, they (masculine) were eating. The oblique plural is often nasalized as in gharē, houses; nokrē, servants, instead of the standard gharō, nokrō.

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 s, ə, and ə that they are

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1 See ante, p. 106.
written for each other ad libitum and are all pronounced s. Thus the standard word स्वर्ण, स्वर्ण, conscious, is actually written स्वर्ण, स्वर्ण, in the first specimen, and similarly स्तव्य, स्तव्य, he heard, is written स्तव्य, स्तव्य. Other examples of the pronunciation of these letters are सङ्ग, for चाक्र, service; चार, सङ्ग, four; चाथ, चाथ, for पाठ, five; चाथ, चाथ, for भाथ, high; चाथ, चाथ, चाथ, to be sold; चाथ, चाथ, चाथ, having distributed; चाथ, चाथ, चाथ, having spent; चाथ, चाथ, चाथ, चाथ, to feed cattle; चाथ, चाथ, चाथ, चाथ, to be taken; चाथ, चाथ, चाथ, चाथ, चाथ, a child; चाथ, चाथ, चाथ, चाथ, after; चाथ, चाथ, चाथ, चाथ, it was asked; चाथ, चाथ, चाथ, चाथ, चाथ, चाथ, चाथ, on being thrown. On the other hand, s and s 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, क्षेत्र, or क्षेत्र, a cultivator, क्षेत्र, a field. नास्य, नास्य, for नाच्छ, नाच्छ, on being thrown.

Very similarly, when the letter g is followed by i, e, or y, it is pronounced (and written) j. Thus, लाँग, to begin; but ला, she began; लांज, they began; वार्ज, for वार्ज, he embraced; प्रज, प्रज, on foot.

There is the usual confusion of cerebral and dental letters. Thus, मत, for मत, for; कोट, for कोट, on the neck; अठ, अठ, eight; इक्त, for इक्त, in one place; दीठ, दीठ, seen; देन, for देन, by him, as well as 'to him'; दक्क, for दक्क, a famine. द and ध, however, usually become r. Thus, धोरो or धोरो, a horse; धोर धोर, a few; उर, for उर, having squandered; परुर, for परुर, to fall; वरो, for वरो, great; जरो, for जरो, found; लोर or लोर, iron.

The letters s and s regularly become h. Thus, हो, for हो, a hundred; महाश, for महास, a man; हुर, for हुर, the sun; हु य for हु, what; हु य, why? देह, for देह, a country; धु, for धु, happiness; काश्मिर, for काश्मिर, Kashmir; हाय, हाय, for हाय, हाय, conjugated.

I have not noted any instances in which h is dropped, but aspiration is lost in words like इक्त, for इक्त, in one place; हाल, for हाल, on the hand.

The cerebral j, like ज, regularly becomes r. Thus, वेय, for वेय, to mingle; सख्य, तेर, for सख्य, सख्य, entire; अग्नि or अग्नि, before; चेत, for चेत, white; हाजर, for हाजर, a shop-keeper; वेय, for वेय, वेय, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note नाह, for नाह, satisfied (cf. Hindi निहाल).

**Nouns.**—The declension of nouns closely follows standard Gujarati.

The neuter as often as not ends in श, instead of रे, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is ति or नि.

Nouns ending in a consonant, even when masculine, have a plural in श. Thus, गर, houses; नोकर, servants.

The agent-locative ends in श, instead of रे. Thus, हाल for हाल, on the hand; कोट, for कोट, on the neck; हाल or हाल, for हाल, with; हाल, a father; मोटा-हाल, by the grandfather.

**Pronouns.**—The agent case of the first person singular is मिं or मि. Similarly, we have ति, ति, or ति, by thee.

Other pronominal forms are अमि or अमि, we; अपि, अपि, we (including the person addressed); अमि, अपि, our; तमि, for तमि, you; ति, ति, of him; ति (not ति),
by him, to him; ī or ē, he (declined regularly, thus, īnō or ēnō, of him); kug, who? hū, what?

**Verbs.**—The verb substantive is thus conjugated in the present,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sī.</td>
<td>sāiyē, sīyē, sa.</td>
</tr>
<tr>
<td>2 sē, sū.</td>
<td>sē.</td>
</tr>
<tr>
<td>3 sē.</td>
<td>sī, sē.</td>
</tr>
</tbody>
</table>

The negative verb substantive is nathē, is not.

The past is hatō (as in standard Gujarāti), often contracted to tō. The negative past is natō, was not, as in natū āpyu, was not given. ‘I shall be’ is hōsē 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.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mārū-sū, mārūnau.</td>
<td>māryīyā-sāyē, etc.</td>
</tr>
<tr>
<td>2 mārē-sē, mārēsē.</td>
<td>mārē-sē.</td>
</tr>
<tr>
<td>3 mārē-sē.</td>
<td>mārē-sē, etc.</td>
</tr>
</tbody>
</table>

The future, I shall strike, is thus conjugated,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mārī, mārēh.</td>
<td>mārēh, mārēhē.</td>
</tr>
<tr>
<td>2 mārī, mārē, mārēh.</td>
<td>mārēh, mārēhē.</td>
</tr>
<tr>
<td>3 mārēh, mārēhē.</td>
<td>mārēhē, mārēhē.</td>
</tr>
</tbody>
</table>

The Present and Past Participles are as in standard Gujarāti, with a few irregularities. The past participle of jauū, to go, is fyō, gyō, or jēlō. That of āwū, to come, is āyō. Instead of jadēyō, got, we have jarū.

Lēōū, to take, has its conjunctive participle lī, for lōī.
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.

GUJRĀTĪ.

(PATTANÍ.
(MODASA, DISTRICT AHMEDABAD).

...
[No. 14.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJARATÍ.

PADA.  (MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek mane kh'ne he sona hat'ay. Teo-mo'na no'nae bap'ne
A to-man two sons were. Them-in-of by-the-younger to-the-father
kay'ay. 'bap', mal-mat'ayo je bhag man'ay mar'wan'ay hoy, te man'ay
it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me
ap.' Ten'ay te'one puji vesi ap'ayi. Thor'am day pa si
give.' By-him to-them the-property having-divided was-given. A-few days after
no'nae, sone sagh'ru ek'lu karyu, ana vogra deh-mo' jyoy,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
a na te majo-majha-mo' po'tani puji urari-dihi. Sagh'ru
and there deaucchery-in his-own property was-squandered-away. Everything
khara-si-nasya-pasi e deh-mo' moto dakar paray, ne ten'ay
having-spend-completely-after that country-in a-mighty famine fell, and to-him
khoo par'wa laji. Te jainay te dehn'ay eek rewahin'ay te rayoy.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
Tene po'tani ehetar-mo' bhu'ndo sari'wane tene mokalyo. Je
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
bhu'ndo bhu'ndo khoo-ti, te-wati po'tan'ay pet' bhar'wan'ay tene mar'ji
husks the-swine eating-keep, those-with his-own belly of-filling to-him desire
that, pan kooi ten'ay apya nahi. Ana jainay te chhaw'set thayoy,
was, but by-anyone to-him they-were-given not. And when he conscious became,
tene ten'ay kayu, 'maara bap'ne chet'la majur'ne puhr'kar re'la se,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
pan hu'to bhukhe maru'si. Hu uthinay maara bap kanay
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
jhe, ne ten'ay keh ko. 'bap, mi Par'me'ar ham'a ne tari
will-go, and to-him I-will-say that, 'father, by-me God against an of-those
agaar pap kidha-se, ne hama hu tare so'ro kahewiwa jog nathi. Mane
agar before sin done-is, and now I thy son to-be-called worthy am-nat. Me
tare naka'ro-mo'na eek jhew gan.' Ta uthyoy anay bap kanay jyoy. Nee te
thy servants-in-of one like count.' He arose and the-father near went. And he
haji ghan'ay vegr'ro hati, tene ten'ay bap'ne ditho, ne tene
still great distant was, then as-for-him by-the-father he-was-seen, and to-him
diyā āi, nē te dōrinē tēnē kōtī wariyō, nē tēnē basā compassion came, and he having-run on-his on-neck hung, and to-him kiss kidhi. Sōre tēnē kayu, 'bāp, mē Parvēnhar hāma was-made. By-the-son to-him it-was-said, 'father, by-me God against nē tārī āgar pāp kidhū-sā; hama tārō sōrō kahēwāwā jōg and of-thee before sin-done-is; now thy son to-be-called worthy nathī.' Pan bāpē potānā sākrānē kayu kē, 'hau-thi 1-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than hārā lugārā li-āo, nē te ēnē pērāō; nē ēnē hātī good robes bring, and those to-him put-on; and to-this-one on-hand vētī ghālō, nē pājē jōrā pērāō; nē ēpēō khāinē ānand a-ring put, and on-foot shoes put-on; and we-all having-eaten rejoicing kāriē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīwēō thayō-sē; may-do, because-that this my son dead-was, and again living became-is; nē khōwāyō-lō-tō, nē jārō-sē.' Nē tō ānand karwā lajyā. and lost-was, and found-is.' And they rejoicing to-make begun.

Hama tēnō warō sōrō chētar-mō hato. Nē te āwēō ghar
Now his great son the-field-in was. And he in-coming the-house kanē āyō, tēnē tēnē rāg ana nās cēhāharyō. Tēnē near came, then by-him music and dancing was-heard. By-him sākrānē-mō-nā ēk-nē bōlāvinē pusyū, 'ā hū sē?' Tēnē the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him tēnē kayu, 'tārō bhaī āyō-sē, nē tārā bāpē ēk wari to-him it-was-said, 'thy brother come-is, and thy by-father a great ujānī āpi-sē kem-kē te hēm-kēm pāsō maryō-sē.' Pan feast given-is because-that he safe-sound back-again got-is. But tēnē karōdē karyō, nē māt āyānē rājī nato. by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnē bāpē bār āmē tēnē hamjāyō. Therefore his by-father outside having-come as-for-him he-was-persuaded.

Pan tēnē jābāp dētō ' bāp'ēō kayu, 'jō, ārēē But by-him reply in-giving to-the-father it-was-said, 'see, so-many warah-thī tārī sākrā kārū-sā, nē mē kādhi tārō hukam year-from thy service doing I-am, and by-me ever thy order ōtaryō-nathī, tō-pan mārā mitrō-hāthē kuthūi karwānē disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making ēt manē bōk'ru pan kādhi natū-āpyū. Ā tārō sōrō jēnē by-thee to-me a-goat even ever nor-was-given. This thy son by-achom tāru gharabh sāmarō-hāthē urērō-dīdu, tē jēō āyō kē tīe thy living harlots-in-company was-wasted-away, he as came that by-thee tēnē mātē warī ujānī āpi.' 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 saṅgh'ru tāru sē.
daily thou of-me in-company art, and mine everything thine is.

Aḍē khuhī thavū jōitu hatu, tathā har'khāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
jōitu hatu; kom-kē ā tārō bhai muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
jiv'tō thayō-sē; nē khōwāy'lo-tō, jaryō-sē.'
living become-is; and lost-was, found-is.'
[No. 15.]

INDO-ARYAN FAMILY.

GUJARĀṬÍ.

PAṬTANÍ.

CENTRAL GROUP.

(District Ahmedabad).

SPECIMEN II.


A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

हरस्त भवोल अनि भावम गारिया

Scene : प्रहारपत्री नाममिहः.

भावम—(पांच अवर्तन) जे हरस्तबाल भावम तो परा।
हरस्त—(पांच अवर्तन) संतोषी, गारिया, तमे आँखी अगायी?
भावम—संतोषी आफे मे दम था, गळौरहि से तो तरी कही बोल से, नफर नाम भिंगमाणे हेदेहारे ते चीत कहु
परे? तत्र हरस्त भावम पड्य अवर्त्ति राष्ट्र नागिता क नाम हलो न्यासा। तमे तो मनीरी कर्लो
दुन्द्रीबीनु हरस्त यथा, संतोषी बापु कस्म, नेपालाना नाता अनावरण भागपर राहे से। कही चाहै थाई के
भावमान प्रहारपत्री नाम नामी।
हरस्त—वही हरस्त ता भार परा ते। आभारा सा ते ने पही वाराधन गुरुपा बाही, चाहै, नसा भारे दनादि से।
भावमान बेठाला बहारवाल भस्म से। कही शा, नसा नरसन्धि नपविज ने भावमाने कही या, महरेश्वरी कर्ला
कस्म अनि कस्म आफे मे जो नपवी बुलन्तो नमाग्या मनीरी राथि राहे तथा बाज भग नयी। भावमान कही चाहरी
कही हरस्त तथा प्रहारपत्री विषं आफे दी भगी।
भावम—हरस्त, के हरस्त भावम तो भावम नभी कही महरेश्वरी भस्म से। कही, पही भावमयी भस्म पाली से।
हरस्त—हरस्त शा, नबीदलीये बहारवाल भस्म से। कही पही भावमयी मनीरी राहे से। आभारा मे सहंग दाह भग्नौति राहो नामी नता।
भावमान तेरा हरस्तबाल दाहारे कही भावम नयी।
हरस्त—हरस्त, के हरस्त भावम तो भावम नभी कही महरेश्वरी भस्म से। कही पही भावमयी भस्म पाली से।
भावम—भाता, भावम अनावरण गल परतीताण भस्म से; कही से तद्भव भावम बाहे आंसु; नाते से, तही से, अतसि, देरी से, महोदे से, नाते से, कही घर? हो तमावे भावे।
हरस्त—हरस्त, के हरस्त भावम तो भावम नभी कही महरेश्वरी भस्म से।
भावम—भावम भस्म, भावम अनावरण गल परतीताण भस्म से, पही से भावम राहे ता, अनावरण भस्म से।
हरस्त—हरस्त, नाते से, तही से, कही गहरे. भावम भस्म, भावम अनावरण गल परतीताण भस्म से, ता भावम भस्म, भावम राहे ता, अनावरण भस्म से।

3 4 2

VOL IX, PART II.
[No. 15.]
INDO-ARYAN FAMILY. CENTRAL GROUP.
GUJARATÍ.
(PATANÍ.
(DISTRICT AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—
Dēw'kān̄ Patyöl anē Mātyam Bārōt.
Dēw-kṛṣṇā Ṭājāl and Mātyam Bād.

Scene—
Palāchar'ṇi bhāṅgōl.
Of-the-Palāchar the-precincts.
Mātyam.—(Ghū́ṭo paḍinē) E Dēw'kān-dā, āwō
Mātyam.—(Voice having-caused-to-fall) Here Dēw-kṛṣṇā-dās come
tō, kharā.
indeed, in-truth.
Dēw'kān.—(Paśū jōinē) Ohōhō, bārōt, tamē āhī chya-chi ā?
Dēw-koṇ.—(Back having-looked) Ho! Bard, you here where-from?
Mātyam.—Āhī āyē be dādā thyā. Jānō-jōśō
Mātyam.—Here on-the-having-come two days became. Knowing-verily-you-are
tō ka samō phari jyo-sē, nakar
indeed that the-time having-turned gone-is, otherwise
bhāt bh-'ṛāmanṇē dēhāvar tē hīd
(to)-the-Bard to-the-Brāhmaṇ (into-)a-foreign-country that why
jawū pādē? Tamē har'kha bāpā pāhē āinē
to-go falls? You like gentleman near having-come
sakun nākh'īṅā, ka nhāl thāi
a-request (we-)used-to-throw, that satisfied having-become
jātā. Hamā tō majūri kari
(we-)used-to-go. Now on-the-other-hand labour having-done
karinē tūm'li-u tuṭi jāy-sē. Ānū
having-done the-head-even being-broken going-is. Of-this
hātyānā jāy. Mēmāi-mē Mātā Kāl'kānā
destruction may-go. Bombay-in (of-)mother of-Kālikā
khappur sāle-sē. Īnā hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
mārī-mā p'horī̄nā jewū dakh nathi.
the-way-in of-last-year the-like pain is-not.

Dēwhkān.—Lyō, thik thiyū tamē āyā tē. Gām-mā
Dēwh-kān.—Take (i.e., well), nice it-was you came that. The-village-in
so tē be ghaḍi wāt-chēṭ puswā thambē,
you-are (for-)that two gharīs conversation the-asking will-be.
Bhai, jara mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in
chēṭ-lē ghām'hān padyū-sē. Bhai Šā,
how-many crowds fallen-are. Brother Sir,
jarā mandar-mā jāo, nē bāwā-jinē khō
for-a-little the-temple-in go, and to-the-holy-person say
ka, 'thākōr-jinō thāl karwā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
āi sē ē badhī murtyōnē jamaḍwā
having-come are those all to-holy-men to-cause-to-eat
kāli rōtīnō vēt they īn nathi,'
black of-bread the-opportunity may-be so not.'
Gām-mā phari-phaarinē harīdhā par'mānē
The-village-in having-gone-round (their-)faith according-to
lok ālē, ē lē-jō,
people give, that having-taken-go.

Mātyām.—Hārū, hō jāū-sū, pan jara ghar'ni
Mātyām.—Good, I going-am, but for-a-little of-the-house
k'hoḷ-samnē to wāt k'ho,
of-the-peace-welfare on-the-other-hand the-story tell.

Dēwhkān.—Hau k'hoḷ-sam sē. Bhai Šā, vighōṭinū
Dēwh-kān.—(We-all peaceful-well are. Brother Sir, of-the-land-assessment
dham'bhāngū sāle-sē. Ī-mā wāli
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also
pēlā bhāwaiyā āyū-sē. Gām-mā t'hēliā
those players come-are. The-village-in beggars
tō ēṭlā, phachir tō ēṭlā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
chēṭlānū purū karīā?
of-how-much full may-we-make?

Mātyām.—Bhā, kap'bhī tō rājā sē. Bhawaiyānō
Mātyām.—Father, the-cultivator on-the-other-hand king is. Of-the-players
vēṭ tō phelō kar'wō pad'he,
chān-ka opportunity indeed first to-make will-fall, because-that
be warahā upar yānō rājipō natō.

two years above (i.e., past) of-them satisfaction was-not.

ētā gam-mā dhōrā mān'bañō
In-so-much(-time) the-village-in the-cattle of-the-men

hubātō wālī jyō tō.

a-heavy-blow having-turned went indeed.

Dēv'kān.—Kharū k'ho-sō. E tō kharē lēkhē
Dēv-kan.—True saying-you-are. That indeed in-truth in-writing
sē, bijānū tō thatū ahē, īm
is, (that-)of-others on-the-one-hand being may-be, so

thahē; pan āyānū tō kara-wū
it-will-be; but (that-)of-these on-the-other-hand to-make
pañhē.

it-will-fall.

Mātyām.— Bhū, bhāt bhū'ōman gaū partāpāl sō, k'ho-sō
Mātyān.—Father, Bard Brāhmaṇ ow protector you-are, saying-they-are
ka nahi ka, ‘kaṛ'bi āhē karōd’?
or not that, ‘the-cultivator at-the-back ten-millions’?

Nōr sē, chör sē, atīt sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
sē, mṛbētō sē, maśandi sē. Kūn nhē?
there-is, accountant there-is, clerk there-is. Who is-not?

Hau tamārē wāhē.

All at-your at-the-back.

Dēv'kān.— Hāchī k'ho-sō, bārōt; pan āgalyā dādā
Dēv-kan.—A-true(-story) saying-you-are, Bard; but former days

jāyā, phelā tō gam-mā dhāgi-ranī
gone, at-first on-the-other-hand of-the-village masters

hamē hata.

we were.

Mātyām.— Hōwē, bāpā, mārō ēnē mārō, ne
Mātyām.— Yes, Sir, you-may-kill him you-may-kill, and

jīvādō ēnē jīvādo. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your

mūtā-bātī amōnē phelā bhāṣā-wālā āyā-tē,
by-grandfather to-us formerly the-barā's(-fields) given-were,

tē aji-e amārā saiya āsī bōle-sē.

(for-)that still-even our sons blessing saying-are.

Dēv'kān.— Lyō, patyol, Rām Rām, pāsā bhēgā
Dēv-kan.— Take (i.e., well), Patēl, Rām Rām, again met(-with-me)

thajō.

bevome-please.
FREE TRANSLATION OF THE FOREGOING.

Speakers:—Dew-krishna-das, the village headman.
Matyam, a bard.

Scene:—A gate of the village Palachar.

Matyam (in a loud voice)—This is Dew-krishna-das I see, isn't it?
Dew-krishna-das (looking round)—O! ho! ho! where have you come from, bard? (or when did you come, bard?)
Mat.—I came here two days ago; but it is plain that times are changed indeed, else why must bards and Brhamans travel so far from home? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied: but now we're just killed with constant hard work. Bad luck to it all! In Bombay Mata Kajika's bowl is going round (i.e., death, or the plague, is now raging in Bombay): but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dew.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you round of the village and collect what the people give as alms.

Mat.—All right. I'll go; but first let me hear that at home you're flourishing.

Dew.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too these tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met?

Mat.—Friend, the farmer is a king. You'll have to satisfy first of all 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.

Dew.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Mat.—Friend, you're the protector of bards and Brhamans and cows. Doesn't the saying run, 'Millions follow the farmer' (i.e., the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not? All follow you (for support).

Dew.—You speak truly, bard; but the former days are gone. Once we were lords of the village.

Mat.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dew.—So, Patel, Good day and may we meet again.
GUJARĀTI OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarāti 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 Gujarāti they speak. Specimens of Gujarāti received from Thar and Parkar are in the ordinary literary form of standard Gujarāti employed by educated people. The language of the uneducated is probably a form of Paṇḍi Gujarāti, mixed with Mārwāri.

GUJARĀTI OF CUTCHE.

In the Peninsula of Cutch the following languages are reported to be vernaculars:

<table>
<thead>
<tr>
<th>Language</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kachchhī</td>
<td>311,000</td>
</tr>
<tr>
<td>Kāyasthī</td>
<td>500</td>
</tr>
<tr>
<td>Gujarāti</td>
<td>205,500</td>
</tr>
<tr>
<td>Āyār or Āhīr</td>
<td>30,500</td>
</tr>
<tr>
<td>Hindostāni</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>550,500</strong></td>
</tr>
</tbody>
</table>

Of these Kachchhī will be dealt with under the head of Sindhi. Kāyasthī,—a mixture of Rājasthāni, Gujarāti, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindostāni of Cutch has been dealt with under the head of Western Hindi, and Āyār or Āhīr under the Bhil languages.

There remains Gujarāti. It is the home tongue of most Brāhmans and Vāniśas, 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.
KĀTHIYĀWĀDĪ.

The Gujarātī 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 Kāthiyāwādī or Kāṭhiāwādī. Most of the Musalmāns speak Hindūstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāthiyāwādī into four sub-dialects—Jhālāwādī spoken in the north-east, Sōraṭhī in the south-west, Hālādī in the north-west and centre, and Gōhilwādī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālādī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchhī, such as the use of pandīnō, to mean ‘of oneself,’ but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāthiyāwādī 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 Kāthiyāwādī:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>25,000</td>
</tr>
<tr>
<td>Kathiawar—</td>
<td></td>
</tr>
<tr>
<td>Jhālāwādī</td>
<td>437,000</td>
</tr>
<tr>
<td>Sōraṭhī</td>
<td>733,000</td>
</tr>
<tr>
<td>Hālādī</td>
<td>770,000</td>
</tr>
<tr>
<td>Gōhilwādī</td>
<td>631,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,398,000</strong></td>
</tr>
</tbody>
</table>

Kāthiyāwādī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, vachārī for vichārī, having considered; kōptēr 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 s to ṝ in kēmat, price. Ā is sometimes changed to ya as in gāmya for gāmē, in a village. The broad sound of o, which I transliterate as ə, is rather common. We have even ghōō, a horse. The past participle of jāvē, to go, is always written jiyō, although the ə in other past participles is written as in the standard; thus, hatō (not hatō), was; padgō (not padgō), 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 pūchhē, back-again, is written with chh, it is pronounced pūsā. Before i, e, and y, however, the chh often becomes ē, not s. The following are examples of these changes: sūdō for chādō, the
moon; sär'wū, for chär'wū, to graze cattle; sākhar, for chākar, a servant; sōd'vū, for chaq'tvū, to mount; pōs, for pāch, five; pasē, for pachās, fifty; sō, for chā, six; sōk'rō, for chōkh'rō, a son; pasē, also spelt pachā, after; sū, also spelt chāhū, I am; sōdānu, for chāhānu, to release; māras, for mārē-chhe, thou striketh (so révachh, thou weakest, here written with chh); se, often written chhe, he is; sēfē, for chēfē, far; sēdū, also spelt chēḍu, a cultivator; pūṣyē, for pūchhyē, it was asked.

K becomes ch, and kh becomes chh, under the influence of a neighbouring i or e. Thus, dik'rō, for dik'rō, a son; chēf'vā, for kāv'ā, how many? chām, for kēm, why? chēḍē, for kēdē, after; chēḍār, for kēḍār, a field; khēḍē, khēḍu, or khēḍ, a cultivator.

Jh is pronounced as z, as in jhōḍ, pronounced zōḍ, a devil.

S or s only becomes k in the middle or at the end of a word. Thus, sākhar, for sōd'vū, want; dāh, ten; vīh, twenty; dēh, for dēs, a country; par-dēh, a foreign country; māyāh, for mānas, a man; vōrāh, for voras, a year; jāh, for jās, fame. At the commencement of a word, s is aspirated and is written in the vernacular as which bears the same relation to s that s k, does to s k. The same sound is common in the languages of Burmah, and is there transliterated ks. I cannot here transliterate as 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'hāit, for sai, seven; s'hō, for sō, a hundred; s'hūraj, for sūraj, the sun; s'hākhē, for sākhē, want; s'hārō, for sārō, good; s'hābhārū, for sābhārū, he gave to his senses; s'hābdō, standing up; s'hāthē, for sāthē, a servant; s'hopar'mō, for sopar'mō, festive.

An initial ṣ seems to be preserved. Thus, sō, what? ṣāv-thē, why.

The letter ḷ, when medial, is elided. Thus, kāvē, let me say; wō, a wife; rē, for rakē, he remains. The letter ḷ usually becomes r. Thus, sārya, for chhālē, husks. A final vowel is optionally nasalized. Thus, aṭ'vē, thereupon; pachē or pachā, after; kōvē, by anyone; nē or nē, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Surtī, nouns ending in consonants take ā in the oblique form singular and in the plural (in the plural also ā). Thus, javanē, to a man (juan); bār'nu or bāpinē, to a father; āgā, songs; bhād'ē, swine; āhōḍē or āhōḍ, 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; ādyā-mā, on the side (of a pond). Compare ā-bhāi, he, oblique ābhāyā, below.

The plural is also indicated by the addition of ā. Thus, māyāhū, men; dik'vīgū, daughters; gāyū, cows; s'hāthiyūnē, to his servants; rājānu, of harlots.

The ā of the agent-locative is often nasalized. Thus, āṭ'vē, thereon; kōvē, 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 ma'vē, to me.

The pronoun of the third person is āṭ, ī, or ī. All these forms are declined regularly, except that the nominative plural of ī may be ēvaḍāi. The case of the agent has a dental ū, as in ēvē by (as well as, to) him. Im'vē or tem'vē is ‘to him’ or ‘to them.’ The word bhāi, is also employed with a pronoun of the third person. Compare standard Gujarātī bhāg'dō, a man. Thus, ā-bhāi, he (lit. this man) (was sent to the fields); bhāi'mē, (consciousness came) to him; a-bhāyāmū ājēr'vē, his belly. Kōn or kō is ‘who?’, kumī is ‘whose?’; sō (fem. sā, neut. sē) or kiyō or chiyō is ‘what?’ Its oblique form is sāvā.
Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, sū, 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:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>sū.</td>
<td>sayū.</td>
</tr>
<tr>
<td>2</td>
<td>sū.</td>
<td>so.</td>
</tr>
<tr>
<td>3</td>
<td>so.</td>
<td>so.</td>
</tr>
</tbody>
</table>

This is often written chhū, etc., but the pronunciation is always sū, etc.

The past tense is hatō or to, as in other northern Gujarat dialects. Nōtū, it was not.

The present tense of the finite verb is:

I strike.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārū-sū.</td>
<td>mārū-rayū.</td>
</tr>
<tr>
<td>2</td>
<td>mārū-sū, māras.</td>
<td>mārū-sū.</td>
</tr>
<tr>
<td>3</td>
<td>mārū-so.</td>
<td>mārū-so.</td>
</tr>
</tbody>
</table>

The standard forms are also used. The auxiliary is often written with chhū. Thus, mārchhū, for māras, thou strikest. The imperfect is mārō-to. The past participle is māryō.

The future is as in the standard dialect. The ē seems to be preserved and not to be changed to h. Thus, mārē, I shall strike.

The imperative ends in ya. Thus, mārya, strike.

The past participle of verbs the roots of which end in ē (passives) takes the termination yo. Thus, bharāyo, he was filled; jholāyo, he was seized; lātāyo, he was plundered; marāyo, he was killed.

The verb jawū, to go, has its present participle jātō, not jatō, and its past tense jīyō.

In this word the final ē is always written in the specimens as ē, not as ē. So also its infinitive is jāwū, not jawū. Similarly, thawū, to be, has its infinitive thāwū, and its present participle thātō.
INDO-ARYAN FAMILY.

GUJARĀṬI.

Kāthiyāwāḍi.

Central Group.

Jhalawad (Kathiwārd).

Specimen I.

अज जयरोग मे सोइस हठता। तीमारी नानें देना नामा पत्थर दें रे, दानापा, आभार ग्रहीतारभावी भने भारे भाग आपै। आज बने रुपारप बनी दर्शनर्हरंते देवी हृदि। भौंभौं रुपार नानें तो पत्थरा भागा दुसुं देविवाली हृदि ने पैसा बनाया दे हरे पर्यस्तर देवी, नेपाली पेतारु दुसुं देवी दर्शन बाँधार वांछ। आदर ग्रही हरे तो दुसुं पुरीरस्तू। जहाँ देवा दे हरे दर्शन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँधार। परो दे हरे तो हरे रूद्ध बाँध बाँधार आलानी दुसुं दर्शन रस्ता। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा।

परो दे हरे राहर हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा।

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महाकाले दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा। दरो दे हरे दे हरे राहर साधन बाँध खरा दर्शन पैसा।
Specimen I.

TRANSLITERATION AND TRANSLATION.

Ek janánē be sóktrā ētā. Ti-mā-thi mānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
bāp'ne kidhū kē, 'bāpā, āpṛdā majhārā-mā-thī manē mārē
to-father it-was-said that, 'father, our joint-property-in-from to-me my
bhāg āpō.' Āṭīlē inē bāpē badhī ghar-wakh'ry vēchī
share give.' Thereupon by-his by-father all living having-divided
dādhi. Thēdā di chēdē mānē to pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
bhāg'na sadhū vēchī-sātī inā jē paisā āvyā ī
of-share all having-disposed-of of-that what money come that
lainē par-dēh-mā jiyā, nē iyā-kaṇē pōtānā badhū
country-being par-deh-ma jiyā, ne iya-kahe potanu badhu
having-taken foreign-country-in went, and there his-own all
gothē im udāi'wa mādyā. Āṭīlē thēdā di-mā ī
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
badhū kūti-rīyū ēṭ'la-mā ī deh-mā j bhāre kāl
all had-been-expended then that country-in-very a-mighty famine
padyā. Tārē inē khāwānā s'hāhū padyā. Pachhe ī ēk te
fell. Then to-him of-food went fell. Afterwards he one that
deh'na s'hāra wahlāwǎ āśāmīnē iyā jainē s'hāhā
of-country a-good respectable to-man near having-gone as-a-field-labourer
rīyō. Iyā-kaṇē a-bhai to olyā dhaṇānā bhūg'bā
country riyoo. Iyaa-kahe abhai to olyaa dhananu bhuggaa
remained. There-near he indeed of-his of-master swine
wag'ga-mā sār'wā jiyā. Pan bhūrd'gā to sāryā khāy, ī
field-in to-graze went. But swine indeed huks eat, that
maṇō-thī khāwāy na, nekē to ī khāinē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
nahhat. Wali inē koyē kaā nō āpyū; āṭīlē
would-have-lived. And to-him by-anyone anything not was-given; thus
ā-bhiyānū oḥrū nō bharānā. Tārē bhaṅīnē s'hābhāryā kē, 'mārō
his belly not was-filled. Then to-him sense-come that, 'my
bāp-nē ghare to chē'la dādiyā raž-chhe, wali
in-of-father at-house indeed how-many hired-servants earning-are, again
im'nē khāwā-pīwā āpan mab'lakh maļ-e-chhe, nē āī
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
mārē tō ḍāgh-nyū kar'vi paḍ-e-chhe. Tō lāw'nē, āhū s'hāv'dō
to-me indeed fasting to-be-done falling-is. So come, I arisen
thainē mārā bāp pāhē jāī anē tem'nē jainē kāū
having-become my father near may-go and to-him having-gone I-may-say
kē, "hāpā, āhū tāmārō nē Parbhunō sōr sū; āhū tō kapātar
that, "father, I your and of-God thief am; I indeed unworthy
jāgyō. Āhū hāsō, sōru kāsōrā thāy, pān māw'tar kamāw'tar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
thāy maṅ, ām jānī manē tāmārē iyā dādīyō rākhō."' Im
may-be not, thus considering to-me on-your near servant keep." Thus
wachārī te s'hāv'dō thiyō anē pōtānā bāp pāhē jiyō. Īnē
having-thought he arisen became and his-own father near went. By-his
bāpē tō īnē sētē-thi bhālyō kē antar-mē
by-father on-his-part to-him distance-from he-was-seen that heart-at
dayānō unma'kō āvyō. Tē-thi hadī-kāghī dich'ránī kōtē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
bājhi padyō nē bachi-yō bhar'wā mādyō. Sōk'ro bōlyō, 'bāpī,
clinging he-fell and kisses to-take began. The-son said, 'father,
hū tō tāmārō nē Parbhunō ēwō gunēgār thiyō-sū, kē tāmārē
I indeed your and of-God so sinner become-am, that your
jēwānō dich'ró kēw'rawā jēg riyō nathī.' Īnē bāpē
of-like son to-be-called worthy remained not.' His by-father
s'hāthi-yēnē kāyū kē, 'jāō, ghar-mē-thi s'hāro s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garmentis;
lāvinē īnē pērāwō; nē hāth-mē vēdh-vīthī, tathā pāgē
having-brought to-him put-on; and hand-in a-ring, and on-foet
pagar'khā pērāwō; wālī āj s'hapar'mō di gaņinē jaman'wēr
shoes put-on; and to-day festival day having-counted a-feasi
karō, tathā dhōt'mangal gaw'rāwō. Śyā-thē kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dread
dhārā-lo dich'ró s'hajian dēkhyō; anē khōwānēlo, jadīō-se,
considered son alive was-seen; and was-lost, found-is.'

Pachhē bādhā lil'-ler kar'wā mādyā.
Afterwards all merriment to-do began.

Aṭāqē ānō moṭō sōk'ro tō chhētār-mē kāmē jiyō-tō; iyā-thī
Now his elder son indeed field-in on-work gone-was; there-from
pāchhō wālī ghar pāhē tō āvyō tārē 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.


thatō nē gānā gawātē sāhābāla. Pachhē inē sākarnē going-on and songs being-sung heard. Then by-him a-servant-to
sākāri pūṣyā kē, ‘āj gharē ēi dhamdhēm so?’ having-called it-was-asked that, ‘to-day in-house what noise is?’
Tārē sākāri jabāp didhō kē, ‘tāmarō bhai āj hīm’hīm Then by-servant reply was-given that, ‘your brother to-day safe-and-sound
pāchhā āvya, tē-thi rājī thainē tāmarē bāpē āj gōthya back came, therefore pleased being by-your by-father to-day a-feast
kāri se.’ Ā-thi i ēvō riē bālyō kē gher jīyō-j
made is.’ This-upon he so with-anger burnt that in-house went-surely
nāi. Ī-thi inē bāpē ēvīnē phōlīwā mādyō. Tārē not. This-upon by-his by-father having-come persuasion was-begun. Then
ī bolyō kē, ‘bāpē, āṭlē warah lagan me tāmarī sākāri he said that, ‘father, so-many years for by-me your service
kāri, nē tāmarū ēkē vēn wādīyō naī; tōy manē was-done, and your any order was-disobeyed not; still to-me on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
rābhṛtu nō apanū; anē jyārē rājānī ramat-mē tāmarī māyānē kid not was-given; and when of-harlots company-in your to-property
udāṅnār dīchṛō gher āvyo tārē tamē moṭī mēmānī kāri.’ squanderer son to-house came then by-you a-grand feast was-made.’
Bāp bolyō, ‘bētā, tū to rōj māri pāhē-j sū; nē The-father said, ‘son, thou indeed daily my near-surely art; and māri badhī muḍi pāu tārī j se. Hārū ē kē ā tāne my all wealth even thine-alone is. Good this that this on-occasion to āpne ānand karwō jōvē; śya-thī kē, ā tārā muwā indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead dhārēlā bhaīnē jīwṭō dithō; anē khōwačelō, āj jedyō se.’ considered to-brother alive he-was-seen; and was-lost, to-day found is.’
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

KATHIYAWĀDī.

JHALAWAD (KATHIWAR).

SPECIMEN II.

रागी अत्याचारी धर.

भैर धर हो जी प्रत्याः। तारे सायनी भाजते गणी। अत्याचारी धर गणी। अत्याचारी नागा गणी। वराहेमों पेतानो वराहेमों अवाह द्वार भक्ता; क्षितो के साधुमुं भान नागभबुं बाहुरी कसुं खुदी नन्दी। पत्थे गणी नेमोवे तो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सोचन्या घडो; पत्थे अवाहें। पत्थे गणी नेमोवे। तारे सायनी पर्यावरे हो। स्वाधीने नागुं; ने सायनी भीडो धार आँकी। स्वाधीने ही सो�ा

II
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KATHIAWAR.

JHALAWAD (KATHIWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RALIYÅ-GADHÅVINI  WÅT.
OF-RALIYÅ-GADHAVI THE-STORY.

Môrya dhañâ baû padë. Târê gämòñâ manâh
formerly raids many used-to-fall. Then of-villages people

Raţiya-Gadhâvinê gâmya Râñihar-mâ pôtanô mâl-thâl râkhtâ,
in-Raţiya-Gadhavi's in-village Râñihar-in their-own property used-to-place,

kâran-kê Sâran'ñû gâm mágân'ñu jânî koy
because-that of-Châran's a-village of-beggars having-considered anyone

lût'tû nañ. Pañ Bûdî-Môgalô tô Râñihar
used-to-plunder not. But by-Bûdî-Mughul on-the-other-hand Râñihar

mâyû, nê Bâman'ñi sódî bân jhâli. Raţiyo inê
was-conquered, and a-Bâk'nos's daughter hostage was-seized. Raţiyo her

sôjâwâ jiyô, pañ jhalanô. Paechhê rôwâ mandyô. Târê
to-release went, but was-(himselv)seized. Then to-weep he-began. Then

Môgalô puûyû kê, 'tû cham rôwâchh?' Târê inê
by-the-Mughul it-was-asked that, 'thou why weepest? Then by-him

kidhû kê, 'mâri mâyû dâti-chhe, inû kônê ñîdhan
it-was-done(i.e., said) that, 'my wealth buried-is, of-it to-anyone hint

watâyû nathi. Havê tamê jhalî jâwô-chhô, tô i
explained is-not. Now you having-seized(-me) going-are, then that

mâyû im'nî-im padî rësê.' Môgalô, mâyû nik'û,
wealth where-it-is fallen will-remain.' By-the-Mughul, wealth (if-)it-comes-out,
tô aûdâî lainê inê sôjî-muk'wâno kôl ápâyô. Paûj
then half having-taken him of-releasing promise was-made. Afterwards

Raţiyo im'nê têdinê èk talâw'ñi âdya-mâ lai-jiyô, nê
Raţiya them having-invited a of-pond the-side-on took-away, and

kidhû kê, 'ôlyâ gadrîmî wâhê rôkåtya chhô.' Tê-thi
it-was-said that, 'that of-muddy-place behind the-wealth is.' Then

badhê ghôdô lañkähû. Tê gâra-mâ khuntsi-jiyê. Raţiyo wâhê
by-all horses were-urged-on. They the-mud-in stuck. Raţiya behind

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hatō, tē s'hatī-jiyō. Pasē Mulīṅ āvinē tumā Lagďhīr-Parmāṁ'nē was, he decamped. Then in-Mulī having-come of-there to-Lagadhīr-Parmāṁ
raw khadhi kē, tamarō Sāraṅ lētānō, nē Bāmaṅ'ni complaint was-eaten that, 'your Chāraṅ was-plundered, and a-Brahman's söḍī bān jhālāṅi. Ī wāltī tam'nē khotya se. daughter hostage was-seized. This of-occurrence to-you a-digrave is.
Tāmē bēthē Sāraṅ Bāman lūtāsē, tō pasē You while-sitting Chāraṅ Brahman (jg) they-will-be-plundered, then afterwards tamārā jah kēwā gawāsē?' Tārē Lagďhīrē kidhū kē, your names how will-be-sung?' Then by-Lagadhīr it-was-said that,
'tū Wadāwān jā, nē śuṇā rājanē paṅ kahē. Hū 'thou Wadāwān go, and of-there to-the-king on-the-one-hand tell. I bahē ghōdē laine saḍū-ohū.' Facchē Raļiyō Wadāwān two-hundred horses having-taken mounting-am.' Afterwards Raļiyā Wadāwān jiyō nē Lagďhīr wārē sadyō. Mārag-mā bhēt-bhētīyā went and Lagadhīr in-assistance mounted. The-road-on meetings thiyā, nē rōḷū jāmyū. Tē-mā Bodī-Ḥōgal söḍinē became, and a-suffrage ensued. That-in Bodī-Ḥugṭul the-(Brahman's) daughter bōḷād-nākhīnē nāṭhō. Ši nā ādī Ālagďhīr dhōdyō, nē seatd-behind-having-thrown fled. Of-him behind Lagadhīr ran, and jhālinē hēthē puchhādyō. Paṅ ṛmaṅ'kō marīnē Mōgal having-seized down he-was-pulled. But effort having-struck the-Ḥugṭul Lagďhīr āpur saḍī beṭhō. Ālagďhīr pūhē kaṅ hathīyār Lagadhīr above having-mounted sat. Ālagďhīr near any weapon nōttā; tē-thi Mōgal'ni padyā-padyā goltaṅi dāṅi. was-not; therefore of-the-Ḥugṭul as he-lay the-throat was-pressed.
Eti-lāṅ-ṅi āli Bāmaṅ-ṅi söḍī Mōgal'ni bhēt-māṅ The-meantime-in that Brahman's by-daughter of-the-Ḥugṭul the-waist-in sarī hāti, tē Ālagďhīr'ṅē wārāvī. Tē Ālagďhīr'ṅē laine a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken Mōgal'ṅī peṭ-māṅ mārī. Mōgalē paṅ jāmaryō of-the-Ḥugṭul the-belly-in was-struck. By-the-Ḥugṭul but a-scimiter huḷātīne Ālagďhīr'ṅē mārī pādyō. Em bey having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both janā jhāṅī thainē marīnā. Tinā pāliyā haji cēhe. 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 Rambar, 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 Brahmins be looted before your very
eyes, who will be left to sing your praises?’ Lagadhir replied, ‘Go at once to
Wadhwan,‘ 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
eexist to the present day.

1 Both Muli and Wadhwan are in Jhalawar. 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. 558.
MUSALMÂN GUJARĀTI.

Most of the Musalmân of Gujarat speak Hindostâni, not Gujarâtî, and specimens of their language will be found in the section devoted to Western Hindi.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarâtî. The educated members of this class speak ordinary Gujarâtî, with a free admission of Hindostâni (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarâtî-speaking Musalmân usually employ the dialect of their uneducated Hindû neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhôrâsâî or the language of the Bohora community, and the dialect of a certain Musalmân 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. Vhôrâsâî has been reported for the present Survey as a definite dialect of Gujarâtî from the two following localities:—

<table>
<thead>
<tr>
<th>Locality</th>
<th>Reported number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>10,000</td>
</tr>
<tr>
<td>Mahikantha</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,150</strong></td>
</tr>
</tbody>
</table>

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:—

<table>
<thead>
<tr>
<th>Locality</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmedabad</td>
<td>10,972</td>
</tr>
<tr>
<td>Kairn</td>
<td>13,520</td>
</tr>
<tr>
<td>Panh Mahâla</td>
<td>4,216</td>
</tr>
<tr>
<td>Broach</td>
<td>32,367</td>
</tr>
<tr>
<td>Surat</td>
<td>12,905</td>
</tr>
<tr>
<td>Baroda</td>
<td>10,880</td>
</tr>
<tr>
<td>Other Native States</td>
<td>42,709</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>127,569</strong></td>
</tr>
</tbody>
</table>

An examination of the specimens received shows that there is no true Vhôrâsâî 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 ो's like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vihōrāsī 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' ḍīkṛō, not ḍākṛō, for 'was' they say ḍuṭō, not ḍutō, and for 'taken' they say ḍāṅhō, not ḍāṅhō. 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 Vihōrāsī.

The Musalmān Khārwās 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 Singapure; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.' Their origin is obscure. They call themselves Pāṭhāns, 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 ē 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; dārō, for dādō, a day; sathē, for sāthē, with; hath, for hāth, a hand; kāthō, for kāṭhō, a draw water; tavār, for tāvārē, then; kāṭlā, for kēṭlā, how many? jam, for jem, as, like; kum, for kem, how, why? So the ā in the Persian termination dār is shortened, as in gōs-dār, for gōst-dār, a friend; gūkān-dār, for gūkān-dār, a shopkeeper. Similarly, ā is shortened before ā, as in northern Gujarātī. Thus, khāīnē, for khāīnē, having eaten; bhāī, for bhāī, a brother.

The vowel ı is liable to be changed to ē, as in northern Gujarātī. Thus, mārēs, for mārēs, 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 ḍuṭō, was; pāṭāṇō, own; sāmāṭ, wealth; fē, he; maṭānā, a native; khēṭar, a field; chhōṭrā, husks; khāṭō, eating; sōw-chēṭ, conscious; gamaṭ, rejoicing; fūṭō, living; uṭṭar, an answer; ṭū, thou, and many others: th becomes ō in ōṭh, from; ṭhāyō, became; ṭāṭhă, and; ṭāthō, is not; uṭhāyō, for uṭhāyō, disobeled; sāthē, with; d becomes ḍ in ḍākṛō, a son; ḍēs, a country; ḍūkāl, a famine; Khudā, God; ḍās, a servant; uṭṭar, within; dā becomes ṭh in kiḍhū, for kidhū, done; and lāṅhō, taken. In ṭāṭh, a tooth, both consonants have been cerebralized.

On the other hand, ṭ has become ṭ in mōtō, great; pēṭ, belly; kāṭlā, for kēṭlā, how many? atō, so much; rōṭā, bread; kōtē, on the neck; eṭā, a ring: ō has become ō in ektēthū, in one place; and bēṭhō, bēṭhō or bētē, seated: yē has become ō, in bhunō,
swine. The letters ā and ī, when modal, generally become r, as in thrā, a few; darā, days; vrāṇi, having caused to fly; pādhū, for pājū, fell; dūrīnē, for dūminē, having run; saṅkṛū, for saṅkṛū, entire; vāgrā, for vāgṛā, distant; sūkhrjyō, for sūkhālyō, heard; āgar, for āgal, before; pachkhar, for pāchhal, behind. On the other hand, r has become ā in khaḍēchē, expenditure; maḍē, having died; chākē, service. Sometimes it becomes n, in ānugṝn, for ānuṝn, clothes. So n, when standing alone, almost always becomes n, as in mānas, a man; pan, but; gan, count; ghānē, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Surā dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial n often becomes l, as in lākhē, for nākhē, having thrown; lathē, for nathē, is not; lāč, for nāch, dancing; lōkār, a servant; lāk, a nose.

The letter ā becomes s in mārēs for mārē, I shall strike, and other futures, and in the word sā, what?

In the word khaḍēchē, for kidēchē, not only has the ā been cerebralized, but the initial k has also been aspirated. So also in khaḍēchē, for kṣādhē, was taken out. On the other hand, ā or an aspiration, is elided in darā, a day, for dādū, i.e. dādādū; rījū, for rājījū; i.e. rājījū, remained; nāi or ni, for nathi, not; kēs, for kāsēs, i.e. kahē, I will say; kārvū, for kārvū, for kārwārṇuv, to be called; rèm, for rēmā, compassion; pērāvō, for pahērāvō, clothe; bar for bāhār, outside; bēṇ or bēṭhō, 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, bāṛṇā, for bāṛnā, a door; gōvānpi, for gōvānpi, a herd-maiden. So, we have dōlā-thē, with ropes, for dōrā-thē, in which the ā is first changed to l, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, kharēvēs, for khawēvēs, i.e. khawēvēs, I will give to eat: so detwā, for dētwā, fire.

A final nasal is sometimes dropped, as in tamārē, for tamārē, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is thē, not thi. The only dialectic peculiarity is the use of hōn, to form the plural. Thus, bēpu, a father; bēpēhōn, fathers. This termination hōn is also found in the Māñvi dialect of Rājasthānī and in some forms of Khāndē.

Some adjectives form their feminines in ā, as in bādēchē khaḍēchē, all expenditure. Compare gē, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral t. Thus, tē. The dental t also occurs. The agent cases of the first two personal pronouns are mē or hūdē and tē or tūdē, respectively. The genitive singulars are marē and tarē or tarō. The plurals are regular (allowing for the optional cerebralisation of the t in the second person). In the singular the nominative is also used as an oblique base. Thus, hūnē, to me; tūnē, to thee; hū-tū, from me.

The pronoun of the third person is jē or ī, he, she, it, that: tē is declined regularly in the singular. It is shortened in the oblique cases of the singular; thus, ī, by him; īnō, of him. The plural of tē is tēōnē, and of ī, ēhōn, both being declined regularly.

The relative pronoun is jī, who, declined, like ī; thus, jīnē, whose. Similarly is declined kōn, who?: genitive, kīnē, 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, hū chhe, I am. When used as an auxiliary the e is dropped, and it becomes simply chh. Thus, karūchh, I do; āvīyōchh, he has come; khīḍhūchh, it has been done.

The past of the auxiliary is kuṭō, fem. kuṭē, plur. masc. kuṭā.

The finite verb has a few irregularities. The i of the present participle is cerebralized. Thus, mārītō, striking. The past participle inserts an i before the y. Thus, máriyō, for máryō, struck. So we have pariyō, fell; tākkhīyū, thrown; mokalīyō, sent; āpiyō, given; uṣalagīyō, he embraced; lāgyō, he began; pōchīyō, he arrived.

The definite present is formed by adding chh to all persons of the simple present. Thus, mārūchh, I am striking; mārēchh, thou art striking, and so on. So the perfect is māriyōchh, he has been struck; similarly, khīḍhūchh, it is done; thīyōchh, he has become; āvīyōchh, 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 kuṭō. Thus, mārītō-kuṭō, he was striking; iē máriyō-kuṭō, he had struck.

The future is slightly irregular, as it changes i to ē and ē to s. We thus get,—

I shall strike.

<table>
<thead>
<tr>
<th>Sag.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārē.</td>
</tr>
<tr>
<td>2</td>
<td>mārēī.</td>
</tr>
<tr>
<td>3</td>
<td>mārēē.</td>
</tr>
</tbody>
</table>

Contracted forms are hōs, I shall be; jās, I shall go; kēs, I shall say; rēs, I shall remain.

The verbs thawū, to be, and jawū, to go, lengthen their first vowels. Thus, thāwū, to be; thātō, being; jātō, going.

Irregular past participles are khīḍhō, done, from karwū; often used in the neuter to mean 'said' by so and so. Bahrwū has its past participle riyō, remained, and jāwū, to go, makes gīyō. The feminine of gīyō is gēi or gī. With gēi, compare baḍkēi, the feminine of baḍhō, all.

The verb lewū, to take, makes its conjunctive participle lā, for lāi, having taken.

As specimens of Khārāw Gujarāti I give a version of the Parable, and an amusing, slightly coarse, folktale.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

GOGO (AMRATABAD).

SPECIMEN I.

This page contains text in Gujarati script. The text is a specimen in the Indo-Aryan family, specifically in the Central Group, and is written in Gujarati. The text is likely a sample of writing from the Gogo (Ahmedabad) dialect. The page number is 440.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJARĀTI.

KHAṆŚṅA.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eky manaśnə be dikrə huṭa; nə təo-mān-nə nanoā bāpənə
A to-man two sons were; and then-in-of by-the-younger to-the-father
khiḍhū kə, ‘bāpu, sampatnə pochtō bhāg
it-was-made (i.e. said) that, ‘father, of-the-property the-reaching-(me) share
hūnə āp.’ Nə iə puṇji vēchēhi āpī. Thorā dara
to-me give.’ And by-him the-wealth having-divided was-given. A-few days
pachhi, tə nanə dikrə saṅkṛvū ekətī karinē vētrā dēs-mā
after, that younger son everything together having-made as-far country-in
giyo. Tə tāh rāṅg-bhōgē potanī sampat
went. By-him there in-delight-enjoyment his property
urāvi-lākhī. Nə iə bādhēi khadchū-lākhīyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
pachhi tə dēs-mā mōtō ḍukāl pariyo, nə inē tāngī
after that country-in a-mighty famine fell, and to-him poverty
parvā lāgi. Nə tə jānē tə dēs-nā wataṇi-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
ēkānā tāh riyo, nə iə potanā khētar-mā bhumāno chār-wā
one-of there remained, and by-him his-own field-in the-swine feeding
sāru inē mōkaliyā. Nē jē ohhōṛrā bhumō khātā-huṭa,
for as-for-him he-was-sent. And what husks the-swine eating-were,
tē-mā-thi potanū pot bharwānē inī iehhā huṭi, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
inē āpiyū nāi. Nē tē sāhwēt tēhiyō; tawar iə
him was-given not. And he conscious become; then by-him
khiḍhū kē, ‘marā bāpən kətəlā majūrone mas rōti
it-was-said that, ‘my of-father how-many to-labourers enough bread
māleōh, pan hū tō bhukhē madj-jūchh. Hu uthi
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
marā bāpən pāsō jās, nə inē kēs kē, “bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, “father,

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hūē khudānū tathā ṭarū pāp khīdhūchh, nē havē ṭarō
by-me of-God and of-thee sin has-been-done, and now thy
dīkṣō kērāwā hū jēg lāthī. Hūnē ṭarē majurō-mā-nā ēk’nā jam
son to-be-called I worthy am-not. Me thy servants-in-of one like
gan." Nē te uthinē pōṭānā bāp’nī pās giyō; nē te
count." And he having-arisen his-own of-father near went; and he
haji ghanē vēg’rō, tawar inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
rēm āvē, nē te dōrinē inē kōta waliyō, nē
compassion came, and he having-run on-his on-neck clasped, and
inē buchēlī lightī. Te dīkṣē inē khīdhū kē, ‘bāpū,
to-him kis was-taken. That by-son to-him it-was-said that, ‘father,
hūē khudānū tathā ṭarū pāp khīdhūchh, nē havē ṭarō dīkṣō
by-me of-God and of-thee sin has-been-done, and now thy son
kērāwā hū jēg lāthī.’ Pan bāpūē pōṭānā dāsē
 toile-called I fit am-not.’ But by-the-father his-own to-servant
khīdhū kē, ‘ruṇā lug’gā li-āwo, nē inē pērāwō; nē
it-was-said that, ‘good dresses bring, and to-this-one put-on; and
inē hath-mā vītī lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
āp’ē nē hainē gammat kariyē, kam-kē a marō dīkṣō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
hūtō, nē pāchhō jīv’tō thīyōchh; nē khōwāyō hūtō, nē
was, and back-again living has-become; and lost was, and
maliyōchh.’ Nē ehōn gammat kar’wā lāgiyē.
has-been-got.’ And they rejoicing to-do began.

And inō mōtō dīkṣō khētar-mā hūtō. Nē te āw’ē
And of-him the-elder son the-field-in was. And he in-coming
ghar’ē pās pōchīyō, tawār ē rāg tathā lāch sāhāriyā.
of-the-house near arrived, then by-him music and dancing were-heard.
Nē ē lākārō-mā-nā ēk’nē tērinhē puchhīyū kē, ‘ā
And by-him the-servants-in-of to-one having-called it-was-asked that, ‘this
sū chhe?’ Nē ē inē khīdhū kē, ‘tarō bhai
what is?’ And by-him to-him it-was-said that, ‘thy brother
avīyōchh, tē tarā bāpūē ēk mōti mijhānī khīdhīchh,
has-come, therefore thy by-father a great feast has-been-made,
kam-kē inē sahī-salāmāt pāchhō maliyōchh.’ Pan ē
because-that to-him safe-(and) sound back-again he-has-been-got.’ But he
gussē thīyō, nē anḍar āv’wā inī khusī nī huṭī,
in-anger became, and within to-go of-him willingness not was.
Tē-thē inā bāpē bar āvinē samjāvīyē. Pan
Therefore his by-father out having-come he-was-made-to-understand. But
iē uttar āpēā bāpinē khīḍhū kē, 'jō, atīē
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
waras hū tari chākādī karōchh, nē tarō hukam būnū kadi
garūs - I thy service am-doing, and thy order by-me ever
uthāpiyō latīhi, tōpan marā dōs-dārṇī satēā khusī
was-disobeyed not, nevertheless my of-friends in-company happiness
thawānē tūē hūnē bōkariyē pan kadi ni āpiyā hūṭhū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
ā tarō dīk'rō jīē kārbanōnī satēā tari sampaṭ
this thy son by-whom of-harlots in-the-company thy wealth
khōl-lākhi, inā āwēpā jīē inā sāru mōtī mījbaṇī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
khīḍhū.' Nē iē khīḍhū kē, 'dīk'rā, tū marā satēā
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
rōj rēchh, nē marū saṅk'rū tarū ohhe. Āpēā tō
daily remainest, and my everything thine is. To-us all on-the-other-hand
khusī thāvū, taśhā hajāk kār'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
tarō bhaī muwō hūṭhū, tē pāoḥhō jēwē āṭhīyōchh; nē khōwāy'ān
thy brother dead was, he back-again living has-become; and lost
hūṭhū, tē māliyōchh.'
was, he has-been-found.'


[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

Khar'wā.

Gogo (Ahmedabad).

SPECIMEN II.

એક કુછ જાણીને એક કુછ જાણી. એક માર્ફતા વેચાવી લેખના ઉપરે ને વધુ બધુ લાગતા કહી. તારી ભીંબ પાણી ભારી પાણી પાણીને કાઢી ભંગ કરી. જેણે પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. તારી ભારી પાણી ભારી પાણી. 

એક કુછ જાણીને એક કુછ જાણી. એક માર્ફતા વેચાવી લેખના ઉપરે ને વધુ બધુ લાગતા કહી. તારી ભીંબ પાણી ભારી પાણી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી,

એક કુછ જાણીને એક કુછ જાણી. એક માર્ફતા વેચાવી લેખના ઉપરે ને વધુ બધુ લાગતા કહી. તારી ભીંબ પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, 

એક કુછ જાણીને એક કુછ જાણી. એક માર્ફતા વેચાવી લેખના ઉપરે ને વધુ બધુ લાગતા કહી. તારી ભીંબ પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી, ને પાણી પાણી ભારી પાણી,
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR'WA.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek honō chak'lo, nē ēk honi chak'li. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow
lāviō chōkhānō ḏaṅō nē chakī lāvi dāl'no ḏaṅō.
brought of rice grain and the-hen-sparrow brought of peas grain.
Inī khich'ri pakāvi; nē chakī pāṇi bhar'wā gēi.
Of these pottage was-cooked; and the-hen-sparrow water to-draw went.
Chakō khich'ri khāinē ḥkhē pāṭā bād'hiṇē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied
suī-giyō. Awā-mē chakī pāṇi bharinē āvī,
went-to-sleep. The-mean-time-in the-hen-sparrow water having-drawn came,
nē khūd'hō, 'chakā-rānā, bānnū khōlō.' Tarē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow
khēi, 'marī ḥkhō dukhēchh.' Tō chakī gharō
says, 'of-me the-eyes are-paining.' Then by-the-hen-sparrow the-pitcher
lākhī-diṭhō, nē bānnū khōliṇū. Tō jō-y'ōhh, tō khich'ri
was-put-down, and the-door was-opened. Then she-sees, verify the-pottage
ni malē. B wāt chakānē khūdihī kē, khich'ri
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage
kōn khāi-giyō?' Chak'lo khēi kē, 'rājanō kuṭ'rop khāi-giyō.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'
Chak'li rājā pāśē gī, nē rājānē khūdiṇē kē.
The-hen-sparrow the-king near went, and to-the-king it-was-said that,
'tamarō kuṭ'rop mari khich'ri khāi-giyō.' Tō rājāe kuṭ'ranē
your dog my pottage ate-up.' Then by-the-king to-the-dog
pučhiyō kē, 'khich'ri tē khāḍi'hi.' Tō kuṭ'rop khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten?' Then the-dog says
kē, 'nā, mē lāthi khāḍi.' Tō rājāe chak'lo
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow
pučhiyō, tō chak'lo khēi kē, 'nā, mē bi lāthi
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not
khāḍi.' Tō rājāe sipāiṇē hukam dāl'ō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,
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 cook ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, ‘cock-sparrow, my king, open the door.’ ‘I can’t,’ said he, ‘my eyes are hurting me.’ So she put the pith over 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.’
PAṬÂNÜLI.

Paṭânûli, also called Saurâshtri (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 ghâis from 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 Saurâshtri 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 depurate their former tongue. There are, nevertheless, over 77,000 Paṭânûli in the Madras Province who still return their language as of yore.'

Paṭânûli 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—**

<table>
<thead>
<tr>
<th>City</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay City</td>
<td>2</td>
</tr>
<tr>
<td>Sholapur</td>
<td>587</td>
</tr>
<tr>
<td>Dharwad</td>
<td>654</td>
</tr>
<tr>
<td>Bijapur</td>
<td>56</td>
</tr>
<tr>
<td>Fouladiyars</td>
<td>301</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,600</td>
</tr>
</tbody>
</table>

**MADRAS—**

<table>
<thead>
<tr>
<th>City</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kistna</td>
<td>1</td>
</tr>
<tr>
<td>Nellore</td>
<td>2</td>
</tr>
<tr>
<td>Madras</td>
<td>989</td>
</tr>
<tr>
<td>Chingleput</td>
<td>87</td>
</tr>
<tr>
<td>North Arcot</td>
<td>2,733</td>
</tr>
<tr>
<td>Salem</td>
<td>7,548</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>19</td>
</tr>
<tr>
<td>South Arcot</td>
<td>311</td>
</tr>
<tr>
<td>Tanjore</td>
<td>18,069</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>4,532</td>
</tr>
<tr>
<td>Madura</td>
<td>35,197</td>
</tr>
<tr>
<td>Tinnevelly</td>
<td>3,811</td>
</tr>
<tr>
<td>South Canara</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>73,352</td>
</tr>
</tbody>
</table>

**MYSORE (Bangalore)**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>74,937</td>
</tr>
</tbody>
</table>

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭânûli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭânûli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hebrath 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 Dastgâr (Mandawar) from central and southern Gujarât, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumâra Gupta.—J. A. B.
other hand, 6,550 speakers of 'Paṭwēgārī,' 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 Paṭwēgārī of Bijapur is simply corrupt Marāṭhi, while that of Belgaum and Dharwar is Paṭnūlī. The following are, therefore, the figures for Paṭnūlī as returned for this census from the Bombay Presidency: —

<table>
<thead>
<tr>
<th>District</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednagar</td>
<td>300</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belgaum</td>
<td></td>
<td>4,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dharwar</td>
<td></td>
<td>1,500</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,800</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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. Paṭnūlī is merely ordinary Gujarāṭī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭnūlī (or Paṭwēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarāṭī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭnūlī are therefore quite unnecessary. No specimens are available of Madras Paṭnūlī, but it, too, according to the census reports, is also the same as standard Gujarāṭī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭvī, which appears to be based on Marāṭhi. Vide ante, page 294.
The Kâkers are Pathân immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kâkers were returned:

<table>
<thead>
<tr>
<th>Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Provinces</td>
<td>25,886</td>
</tr>
<tr>
<td>Punjab</td>
<td>4,388</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>4,193</td>
</tr>
<tr>
<td>Bombay</td>
<td>122</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>34,087</td>
</tr>
</tbody>
</table>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kâkari. It is used by Kâkers only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiní Hindustání. Kâkers belong to the Kâkarsáhi tribe of Afghan, and their forefathers are said to have come from Afghanistan with Ahmad Shâh Durrâní about 1748. On his return from India, after having conquered the Marâthâs at the battle of Panipat in 1761, these Kâkers remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujerat, they found their way to Haidâr 'Ali of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujeratí. I give a version of the Parable of the Prodigal Son into Kâkari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujeratí basis. The Gujeratí on which it is founded is that of North Gujerat, and is mixed with Râjasthání. Among special peculiarities we may mention,—

The tendency (also existing in Râjasthání) to weaken a final e to a short a. Thus the Gujeratí hamò, we, becomes hama; the Râjasthání dative suffix ke, becomes ka (this is the usual suffix of the dative); the Gujeratí suffix nê of the conjunctive participle becomes na.

There is a tendency to dissaspirate (also common in Northern Gujeratí). Thus, chhê, is, becomes chê or cha, and we have uñisna for uñisnê, having arisen.

Strong masculine nouns with a-bases form the nominative singular in ô, with an oblique form in ò. Thus, bêò, a son; plural, bêò. The suffix of the genitive is the Gujeratí nô. That of the dative is the Râjasthání ka (for ke). The agent case does not seem to be used.

The word for 'two' is dh, as in Labbâni.

The present tense of the verb substantive is chhê or chê (cha), he is. Thus, miñacha for malê-chhé, it is got. The past is hatô or tô as in Northern Gujeratí.

There are some curious forms of the finite verb in the specimen. Such are kariśendo, he did; a doubled li in the present participle as in òwaltê, in going. The conjunctive participle ends in isna, isnô, or isnû. Thus, jayisna, having gone; bharisna, having filled; wâfisnô, having divided; uñisna or uñisna, having arisen. This form is probably borrowed from Dravidian languages. So also the irr in morîrocha, (I) am dying. Compare Tamil iru, be.
Könēk śakh's-ka ðī bētā hātā. Tis-ma nhānō bētō A-certain person-to two sons were. Them-among younger son āpanō bā-kā kayō, 'bā, tārī jin'gī-ma majē āwattē his-own father-to said, 'father, your property-in to-me that-may-come wātō majē dē.' Ba tīs-ma āpanō māl wāṭiśmō-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 nāi hōyā-tā, titlā-ma tyō dundhūyī āpanō māl many days not had-been, meantime he luxury-with his-own property sam'dyō hāl-kārīśendō. Tyō aśyō karyō bād te mulūk-ma moṭṭū all squandered. He thus had-done after that country-in a-great dukāl paḍisna ti-kā garibā āyī. Tyō tē mulūknō ēk famine having-fallen him-to poverty came. He that of-country one śakh'nuō juł nauk'ri rhayō. Tyō śakh's ti-ka suwar charāvan-ka of-person near service remained. That person him-to swine grazing-for āpanō khēt-ka mōkhāl-didō. Whā bhukē-tyī tal'malisna suwar his-own field-to sent. There hunger-with being-overcome swine khātē bhūśō suddā khāyisna pēt bharali-rhatō. Lēkhin ti-ka eating husks also having-eaten belly would-have-filled. But him-to kis-tyī kāy-bī nāi millā-to. Aśyā thōḍā din gayā, āpanō anybody from anything-even not obtained-was. So some days went, his-own pībhē'lyāngāni, wāt yād āyisna tyō āpanō dill-ma kayō, of-former state (in-)memory having-come he his-own mind-in said, 'mārā bānō juł rhuānū kīt'tā nauk'ran-ka pēt bharisna jāstā my of-father near living how-many servants-to belly having-filled more höyitū kūl miljachā. Lēkhin hyā hau bhukkyō mari-ročā. Hau become food is-obtained. But here I hunger-by am-dying. I uśisna mārā bā-nā juł javisna, "bā, hau Allānō pāp having-arisen my father-of near having-gone, "father, I of-God sin bānō pāp bhānd-liū. Hau tārō bētō-ka-ka layakh nā. Majē of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me tārō juł naukār sar'kyū mukh'tē,"' kaisna wā-tē tyō your near a-servant like keep,"' (so-saying there-from) he
having-arisen his-own of-father near while-coming father him-to

dur-ti dēkhisna, rhām āyisna, nhāt-ī-jayisna, kawatō
distance-from having-seen, pity having-come, having-gone-running, embrace
mārisna, mukkō didō. Taba bētō bā-ka kayō, 'bē, having-struck, a-kiss gave. Then the-son father-to said, 'father,
hau Allānō sām′na tārō sām′na chuk karyō; majē tārō
I of-God before your before sin did; me your
bētō-kari bulāwū nako.' 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 përāw; angįt-ma mundi
'best a-dress having-brought my son-to put-on; finger-in a-ring
ghālō, pāy-ma jōdō ghālō; khān-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we
khayisna khusī-hōwngūgā. Kā-ka-tō yō mārō bētō margvō-tō,
having-eaten' happy-let-us-become. Why-for-then this my son that-dead-was,
phrisna wāchhyō; chukalīdō-tō, mīlyō.' Yū sām′lisna sām′dya
again is-alive; lost-was, is-found.' This having-heard all
khusī höyā.
glad became.

E-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharma jul
At-this-time his elder son field-in was. He to-house near
āyat bakhat-ka ti-ka gāvannū māchannū sām′lyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
naukar-ma ēk jānā-ka bulāyisna, 'tī kasū chālicheha' 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
pulacētē sabāb tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
mukhyō.' Yū sām′lisna tyō mōtō bētō ghūs-hōyisna
has-kept.' This having-heard that elder son angry-having-become
mada-ma nāi gayō. Sabāb ti-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
āker kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entertained. That-to he his-own father-to
kayō, 'hau ēttalā waris taka tārī nauk′rī karisna kaba tārī
said, 'I so-many years till your service having-made ever your
wāt tōdyō-nāi.' Lēkhin hau mārā dōsan-ka milēisna
word broke-not. But I my friends having-gathered-together
khānū khavādān-ka tī majē kaba ēk bak′ru-bi nāf-didō. Kae′zin
feast to-make thou to-me ever one goat-even not-gaviest. Harlots
saṅgāt padisna tārū māl sam'dyō ning'lisna yō tārō
in-company having-fallen your property all having-devoured this your
beṭō ghar-ko āyō barābar-ka tū tinā-wāstī khānū karyō,
sen house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā beṭā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhachā. Mārā
Father son-to said, 'thou all the-time my with art. My
jul chhē tē sam'dyō tārū chhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-was thy brother,
phrisna wāchyō; chukailī-gayō, tē milyō. Aśyō hama khusī
again is-alive; that-lost-gone-was, he is-found. So we happy
hōnū barābar chhē.'
to-be proper is.'
TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisādī 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
- **Total**: .................................................. 404

**Bombay**—
- Poona ...................................................... 1,000
- Sattara .................................................... 165
- Belgaum .................................................... 100
- **Total**: .................................................. 1,265

- **Total**: .................................................. 1,669

The Ghisādī call themselves Tārīmūkī. They are called Ghisādī (i.e. polishers) by their Hindu neighbours. Their tradition is that they originally came from Gujarāt 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 following works may also be consulted:—


- **Aurangabad Gazetteer.**—p. 272.

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 Gujarāt). Thus, *pāchal* for *pāchhal*, after; *utina*, for *uthiné*, having arisen; *chā* 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 *manukā-na*, to a man; *utina*, having arisen; *chha* for *chhe*, is; *homa* for *homē*, we. This *a* is sometimes dropped, so that we have forms such as *kavīa*, having done; *lāmā-n*, to take; *hucā-n*, to become; *áyōch* for *áyō-chhe*, he has come; and *karyōchha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marathi of Berar, an initial *e* before *ē* becomes *y*, and before *i* is dropped. Thus, *yāl*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryānū*) *bāchchū*, the young of a goat.
In the declension of nouns, there is no agent case. As in Dakhini Hindostani, the subject of a transitive verb in the past tense remains in the nominative. Thus, \textit{n\text{\`a}n\text{o} b\text{\`e}\text{\`o} k\text{\`a}y\text{\`o}}, the younger son said.

The termination of the genitive is \textit{n\text{o}}, which is treated as in Gujarati, except that its neuter is \textit{n\text{\`a}}, not \textit{n\text{\`a}}. Similarly, all strong neuter nouns end in \textit{\`a}, as in \textit{b\text{\`a}ch\text{\`a}k\text{\`a}}, a young one.

The pronouns, as a rule, are regular. But \textit{\textquoteleft}you\textquoteright is \textit{t\text{\`a}ma}, not \textit{t\text{\`a}ma} (for \textit{tam\text{"e}}).

\textit{\textquoteleft}They\textquoteright is \textit{\`e}y.

The verb substantive is thus conjugated in the Present:

\begin{tabular}{ll}
Sing. & Plur. \\
1. \textit{ch\text{\`a}n\text{o}}. & \textit{ch\text{\`a}}. \\
2. \textit{ch\text{\`a}}. & \textit{ch\text{\`a}}. \\
3. \textit{ch\text{\`a}}. & \textit{ch\text{\`a}}. \\
\end{tabular}

When used as an auxiliary, it becomes \textit{\text{\`a}ma} or \textit{\text{\`a}ma} for all persons and both numbers. Thus—

\begin{tabular}{ll}
Sing. & Plur. \\
1. \textit{m\text{\`a}r\text{"u}c\text{\`a}h\text{\`a}}. & \textit{m\text{\`a}r\text{"o}c\text{\`a}h\text{\`a}}. \\
2. \textit{m\text{\`a}r\text{\`a}c\text{\`a}h\text{\`a}}. & \textit{m\text{\`a}r\text{\`o}c\text{\`a}h\text{\`a}}. \\
3. \textit{m\text{\`a}r\text{\`a}c\text{\`a}h\text{\`a}}. & \textit{m\text{\`a}r\text{\`a}c\text{\`a}h\text{\`a}}. \\
\end{tabular}

In all the above the final \textit{a} may be dropped. Thus, \textit{m\text{\`a}r\text{"u}ch}.

The past of the auxiliary verb is \textit{h\text{\`o}t\text{\`o}} or \textit{t\text{\`o}}, as in colloquial Gujarati.

The simple present of the finite verb is practically regular, allowance being made for the change of final \textit{\text{"e}} to \textit{a}. Thus,—

\begin{tabular}{ll}
Sing. & Plur. \\
1. \textit{m\text{\`a}r\text{"u}}. & \textit{m\text{\`a}r\text{"e}}, \textit{m\text{\`a}r\text{"u}}. \\
2. \textit{m\text{\`a}ru}. & \textit{m\text{\`a}r\text{"u}}. \\
3. \textit{m\text{\`a}r\text{"u}}. & \textit{m\text{\`a}r\text{"u}}. \\
\end{tabular}

The future is irregular. It takes the form \textit{m\text{\`a}r\text{"o}s}, and does not change for number or person.

Other forms are regular. Thus,—

\begin{tabular}{l}
\textit{m\text{\`a}r\text{"u}}\text{"u}, to strike. \\
\textit{m\text{\`a}r\text{\`{\`o}}t\text{\`o}}, striking. \\
\textit{m\text{\`a}r\text{\`{\`o}}\text{\`y\text{"o}}}, struck. \\
\textit{m\text{\`a}r\text{\`{\`o}}\text{\`y\text{"o}c\text{"h}}}, has struck. \\
\textit{m\text{\`a}r\text{\`{\`o}}\text{\`y\text{"o}t\text{\`o}}}, had struck. \\
\end{tabular}

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.
INDO-ARYAN FAMILY.

TARIMUKI OR GHISADI.

(DISTRICT BELGAUM).

SPECIMEN 1.

Kôntä manuṣyāna bē pūryā hotā. Wanā-ma nhānō bētō
A-certain to-man two sons were. Them-among younger son
āplō bāne kayō, 'bā, tārī sampāda-ma mana awānī
his-own to-father said, 'father, your property-in to-me that-may-come
wātō mana da.' Bā omā-mbāyī āplō sampāda wātō-karīn
share to-me give.' Father them-among his-own property having-divided
didō. Nhānō bētō āplō wātō lena dūr dēsā
gave. Younger son his-own share having-taken a-far to-country
jāyīna ghanā dis luhā naī, owaṣā-ma o dund
having-gone many days had-been not, meantime he debauched
hūyīna āplō sampāda sagījō hā-karyō. Ō im
having-become his-own property all squandered. He so
karyā-par wō dés-ma mōṭhī mohṛgāyī paḍīna wana
having-done-after that country-in a-mighty famine having-fallen to-him
garībā ávi. Ō wō dés-ma ek māṇūs-kan ṭākīrī rhavo,
poverty came. He that country-in one man-near service(-in) remained.
E manuṣyā wana ḍukkār charāwā āplō khētāna lag-ḍi-didō.
This man him swine to-feed his-own to-field sent.
Whā bhukkē-tī kāṭwālina ḍukkār khāwānō kōndo suddā khāyīna
There hunger-with being-overcome swine off-food hukās also having-eaten
pēṭ bharātō-tō. Pan-ta wana kō-māṅgā-tī kāya-ch miltā
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
nān tū. Im thōḍā dis gayā, āplō pāchāli wāt yād-kāḍīṇa
not was. So some days passed, his-own former state having-remembered
ō āplō man-ma kayō, 'mārā bā-kan rhayēl ghanā ṭsākarna
he his-own mind-in said, 'my father-near remaining many to-servants
pēṭ bharīna jyāstī an miltā-tū. Hū īyā bhukkē
belly having-filled more food being-got-was. I here with-hunger
marūcha. Hū utina mārā bā-kan jāyīna kahōs, "bā,
am-dying. I having-arisen my father-near having-gone will-say, "father,
hū Dévṇā pāp bāṅā pāp bāndū-līdō. Hū tārō bētō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
lyāk mā. Mana ēk īsākar parmān tārā-kan mukil."' Im
worthy am-not. Me one servant like of-you-near keep."' So
kāṅ hāti utina āpťō bā-maṅgō jātāna
having-said there-from having-arisen his-own father-near when-going
bā āna dūrtā jōyina dayā āvina nhāsin-jāyina
father him distance-from having-seen pity having-come running-having-gone
miṭṭi-mārīna mukko-dīdō. Tawā bēṭō bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
Dēvāṅ gāl āgāl chāk karyō. Mana tārō bēṭō karina
of-God before of-father before sin did. To-me your son as
bōḷāwō nakō.' Bā āpťō ḍsākārāna kayō, 'uttām dzhaṅō
call not.' Father his-own to-servants said, 'best dress
lāyina mārā beṭāna ghālō, bāt-ma āṅtī ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
jōdō ghālō, khāwāṅā tāyārī kāro. Hama khāyina sant
shoes put, of-eating preparation make. We having-eaten happy
huwāsā. Kākaitō ē mārā bēṭō marīyō-tō, phirin jītō huyō;
let-us-become. Because that my son dead-was, again alive become;
gamāyī-gāyō-tō, mīlyō.' Yē aikīna sagōtō sant huyā.
lost-gone-voas, is-found.' This having-heard all happy become.

Yē-yaḷ ānō wādō bēṭō khetar-ma hotō. O ghar-kāṅ āwṭāna
At-this-time his elder son field-in was. He house-near when-came
wama gaṅū nāchānū aikī-āyū. Wō ḍsākār-ma ēktān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
sū huwā-lāgyō-kari lēharīyō. Onā ākī kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
āyōch, ā sukṣīm āyō pōchōyī karina tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
karyaōchā.' Yē aikīn wādō bēṭō rāg-tō mēyī gāyō mā,
has-made.' This having-heard elder son anger-with in went not,
manīn ānō bā bāhēr āvīnā mēyī āw karina wana
therefore his father out having-come in come in-order-to to-him
ghanīō kayō. O āpťō bāna kayō, 'hū itā parint
much said. He his-own to-father said, 'I so-many years till
tārī ḍsākīyī karina kandi tārī wāt bhāyō mā. Tārī hū
your service having-done ever your word broke not. However I
mārā dōstā milāñ khāwā kurā sāṭī tō mana kandi
my friends having-gathered a-feast to-make for thou to-me ever
ēk bakrāyān bāchchū didō-mā. Pantū rāṇānā saṅgat padina
one of-goat young-one gavest-not. But of-harlot company(-in) having-fallen
tārī sampāñ sagō tō gilē-tō. Yē tārō bēṭō gharā āyō
your wealth all devoured-had. This your son to-house come
barābar tō wō-sāṭī jamūn karyō.' Bā beṭāna kayō, 'tā
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 thine-alone.

‘Marēl tārō bhāyi, jittō huyō; chukāy-gayō-tō, mīlyō; 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.’
INDO-ARYAN FAMILY.

TARIMUKI OR GHISADI.

(CENTRAL GROUP.)

(DISTRICT BELGAUM.)

SPECIMEN II.

UKAN.

RIDDLE.

Pand'râ châng'lâ mânuś dûr dësa jâwâ-lâgyâ-tâ, wât-ma sânnâ-pârî
Fifteen good men a-far to-country going-were, road-in in-the-evening
ghanô pârî padyâ. Tawâ ō hâyihûyî jôtâna ék dharm'sâlâ
plentiful rain fell. Then they round-about when-seeing one inn
joyin wha jâyin garam baisi-rhayâ. Thôdî rât
having-seen there having-gone comfortably sat-down. A-little night
huyâ-par dâsâr wât-ti pand'râ chôr'tâ ò-ch dharm'sâlîn
having-become-after another road-from fifteen thieves the-same to-inn
âyâ. Im chôr'tâ châng'lâ mânuś tis lôk milîn.na
came. So thienes good people thirty people having-gathered-together
wha dhuîtî karina âs'pis golâkari baisyâ-tâ. Wha
there fire having-prepared round-about in-a-circle were-sitting. There
ôk sâw'kârîô âplîyô barôbar pôch mânuś lêna ékâéki âyô.
one rich-man his-own with five men having-brought suddenly came.
Ô wari ônâ sangâ âyôl manuśyâ bhârî bhukkyâ huyâ-tâ
He and his with that-had-come people very hungry became-were
kâran ò tis mânuśâna, 'dayâ karina, tuma-kan kâ
on-account-of he thirty to-men, 'pity having-made, your-near something
hachhitâ khâwâna dëw,' kari iĉhîyô. Tawâ châng'lâ mânuś-ma kiyî
if-he to-eat give,' as-to asked. Then good men-in some
lôk phir'tî nik'yô. Tawâ ghar-ma-ti bàndî-lâyêl buttî
people walking set-out. When houset-in-from that-was-tied-and-brought food
ôna didô. Tawâ ô sâw'kâryô khâyîna sant huyîna kayô,
to-him gave. Then that rich-man having-eaten happy having-become said,
'ôh tumârâ-mar pand'râ rupâyâ bak'his dëwôs. Pantû tuma
I of-you-among fifteen rupees reward will-give. But you
ima-ôh bais'tânâ hô ât mânuś mèjîna nauna didô
in-this-way-only when-sitting I eight men having-counted to-ninth givin
barôbar ô ulîna jâwâ-pâjî,' manin kayô. Ônô ô kâbul
as-soon-as he having-arisen must-go,' so said. Of-that they consent
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.]
<table>
<thead>
<tr>
<th>English</th>
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<th>Suri</th>
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<td>1. One</td>
<td>ek</td>
<td>ek</td>
<td>Rk, lābh</td>
<td>Rk</td>
</tr>
<tr>
<td>2. Two</td>
<td>be</td>
<td>be</td>
<td>Be, bāwo</td>
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<td>Be bāp</td>
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<td>अव</td>
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<td>Kharab chhoji(e)</td>
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<td>Nāthāo bharaj(e)</td>
</tr>
<tr>
<td>132. Good</td>
<td>Sāvī</td>
<td>Sāvī, bairi</td>
<td>Hārı, bairi</td>
<td>Hārı</td>
</tr>
<tr>
<td>133. Better</td>
<td>thi sāvī (better than)</td>
<td>Ghaṇo sāvī, ghaṇo hārı</td>
<td>Wadhāre hārı</td>
<td>-kar(e) hārı (better than)</td>
</tr>
</tbody>
</table>

468—Gujarati.
<table>
<thead>
<tr>
<th>Khāreṣṭrī (Jālākādī)</th>
<th>Khāreṣṭrī</th>
<th>Gihāḍī (Belgama)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāh&quot;nū</td>
<td>Bāhāhnumū</td>
<td>Bānū</td>
<td>107. Of fathers.</td>
</tr>
<tr>
<td>Bāh&quot;nū</td>
<td>Bāhāhnumū</td>
<td>Bāmū</td>
<td>108. To fathers.</td>
</tr>
<tr>
<td>Dīhātu</td>
<td>Chholāchī</td>
<td>Pōchitu</td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>Dīhātu-nū</td>
<td>Chholāchīnū</td>
<td>Pōchīnū</td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>Dīhātu-nūs</td>
<td>Chholāchīnūs</td>
<td>Pōchīnūs</td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>Dīhātu-thū</td>
<td>Chholāchīn-thū</td>
<td>Pōchī-thū</td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td>Be dīhātu-yū</td>
<td>Be chholāchī, be chholāchī</td>
<td>Be bēyū</td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td>Dīhātu-yū</td>
<td>Chholāchī</td>
<td>Bēyū</td>
<td>115. Daughter.</td>
</tr>
<tr>
<td>Dīhātu-yūs</td>
<td>Chholāchīs</td>
<td>Bēyūs</td>
<td>117. To daughter.</td>
</tr>
<tr>
<td>Dīhātu-thū</td>
<td>Chholāchīn-thū</td>
<td>Bēyū-thū</td>
<td>118. From daughter.</td>
</tr>
<tr>
<td>S'hārā māpah</td>
<td>Rūdā ādūni</td>
<td>Chāng-īlō mānūs</td>
<td>119. A good man.</td>
</tr>
<tr>
<td>S'hārā māpah-nū</td>
<td>Rūdā ādūninū</td>
<td>Chāng-īlō mānūnū</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>S'hārā māpah-nūs</td>
<td>Rūdā ādūninūs</td>
<td>Chāng-īlō mānūnūs</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>S'hārā māpah-thū</td>
<td>Rūdā ādūn-thū</td>
<td>Chāng-īlō māḷā-thū</td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>Be s'hārā māpah-ān</td>
<td>Be rūdā ādūn, be rūdā ādūnā</td>
<td>Be chāng-īlā mānūs</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>S'hārā māpahān</td>
<td>Rūdā ādūnūnā</td>
<td>Chāng-īlā mānūnā</td>
<td>125. Of good men.</td>
</tr>
<tr>
<td>S'hārā māpahān</td>
<td>Rūdā ādūninā</td>
<td>Chāng-īlā mānūninā</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>S'hārā māpahān</td>
<td>Rūdā ādūninā</td>
<td>Chāng-īlā mānūninā</td>
<td>127. From good men.</td>
</tr>
<tr>
<td>S'hārā bal</td>
<td>Majān bātcī</td>
<td>Chāng-īl bāy-kō</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>Bkānṣa sālčo</td>
<td>Nāshāndā chholāchī</td>
<td>Wāngal pēycō</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>S'hārā bālčō</td>
<td>Majān bātcō</td>
<td>Chāng-īl bāy-kēyō</td>
<td>130. Good woman.</td>
</tr>
<tr>
<td>Bkānṣa sālčō</td>
<td>Nāshāntā chholāchī</td>
<td>Wāngal pērcō</td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>S'hārā</td>
<td>Rājā, majānā</td>
<td>Chāng-īl</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Bkānṣa sālčō</td>
<td>Bānū rājā, bānū majānā</td>
<td>Wāngal chāng-īl (p better than that)</td>
<td>133. Better.</td>
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Gujarātī.—469
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<th>English</th>
<th>Gujarati (Shahmud)</th>
<th>Surti</th>
<th>Chakarti</th>
<th>Patan</th>
</tr>
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<tbody>
<tr>
<td>134.</td>
<td>Best</td>
<td>San-thi saro</td>
<td>Han-thi saro, han-thi havo</td>
<td>Hara-mah havo</td>
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<tr>
<td>135.</td>
<td>High</td>
<td>Ucho</td>
<td>Ucho</td>
<td>Ita</td>
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<td>136.</td>
<td>Higher</td>
<td>thi ul cho</td>
<td>Ghapu ulcho</td>
<td>Wadhisu ul</td>
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<tr>
<td>137.</td>
<td>Highest</td>
<td>San-thi ulcho</td>
<td>Uhara-san ulcho</td>
<td>Uhar-san ul</td>
</tr>
<tr>
<td>138.</td>
<td>A horse</td>
<td>Ghoj</td>
<td>Ghoj</td>
<td>Ghoj, Ghoj</td>
</tr>
<tr>
<td>139.</td>
<td>A mare</td>
<td>Ghojli</td>
<td>Ghojli</td>
<td>Ghojli</td>
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<td>140.</td>
<td>Horses</td>
<td>Ghojli(a)</td>
<td>Ghojla</td>
<td>Ghojla</td>
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<td>141.</td>
<td>Maces</td>
<td>Ghojli</td>
<td>Ghojli</td>
<td>Ghojli</td>
</tr>
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<td>142.</td>
<td>A bull</td>
<td>Godho</td>
<td>Godho</td>
<td>Godha, akkha, haj, hajtho</td>
</tr>
<tr>
<td>143.</td>
<td>A cow</td>
<td>Gay</td>
<td>Gay</td>
<td>Gay, gaj</td>
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<td>144.</td>
<td>Bulls</td>
<td>Godha(a)</td>
<td>Godha</td>
<td>Godha, akkha, haj, hajtho</td>
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<td>145.</td>
<td>Cows</td>
<td>Gaya</td>
<td>Gai</td>
<td>Gayo</td>
</tr>
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<td>146.</td>
<td>A dog</td>
<td>Kutia</td>
<td>Kutia</td>
<td>Kutia</td>
</tr>
<tr>
<td>147.</td>
<td>A bitch</td>
<td>Kutia</td>
<td>Kutia</td>
<td>Kutia</td>
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<tr>
<td>148.</td>
<td>Dogs</td>
<td>Kutia(a)</td>
<td>Kutia</td>
<td>Kutia</td>
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<td>149.</td>
<td>Bitches</td>
<td>Kutia</td>
<td>Kutia</td>
<td>Kutia</td>
</tr>
<tr>
<td>150.</td>
<td>A bo goat</td>
<td>Bakto</td>
<td>Bakto</td>
<td>Bakto, bohka</td>
</tr>
<tr>
<td>151.</td>
<td>A female goat</td>
<td>Bakto</td>
<td>Bakto</td>
<td>Bakto</td>
</tr>
<tr>
<td>152.</td>
<td>Goats</td>
<td>Bakto</td>
<td>Bakto</td>
<td>Bakto</td>
</tr>
<tr>
<td>153.</td>
<td>A male deer</td>
<td>Harap</td>
<td>Harap</td>
<td>Harap</td>
</tr>
<tr>
<td>154.</td>
<td>A female deer</td>
<td>Harap</td>
<td>Harap</td>
<td>Harap</td>
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<tr>
<td>155.</td>
<td>Deer</td>
<td>Harap</td>
<td>Harap</td>
<td>Harap</td>
</tr>
<tr>
<td>156.</td>
<td>I am</td>
<td>Hii chhi</td>
<td>U chhawan, chhi</td>
<td>Hii tahi</td>
</tr>
<tr>
<td>157.</td>
<td>Thou art</td>
<td>Ti chhe</td>
<td>Ti chhe, chha</td>
<td>Ti tahii</td>
</tr>
<tr>
<td>158.</td>
<td>He is</td>
<td>Ti chhe</td>
<td>Ti chhe, chha</td>
<td>Ti tahhe, oo</td>
</tr>
<tr>
<td>159.</td>
<td>We are</td>
<td>Amo chhate</td>
<td>Hanu chhaye, chhie</td>
<td>Amo tahie</td>
</tr>
<tr>
<td>160.</td>
<td>You are</td>
<td>Tami chhe</td>
<td>Tami chhio</td>
<td>Tami tahie, so</td>
</tr>
</tbody>
</table>

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<table>
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<th>Kuṭhāsvājī (Gheknavāj).</th>
<th>Khārusā.</th>
<th>Gihūdī (Bejgum).</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ī se.</td>
<td>Ī, ṭē, ohbe.</td>
<td>Ŭ chhā.</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Amē sajī.</td>
<td>Hāmē ohbe.</td>
<td>Hāmē chhā.</td>
<td>159. We are.</td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Sanskrit</td>
<td>Ch serial</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>----------</td>
<td>-----------</td>
</tr>
<tr>
<td>161. They are</td>
<td>तो के चेि, चेिा</td>
<td>तोिा, चेिा</td>
<td>तोिे, सेिा</td>
</tr>
<tr>
<td>162. I was</td>
<td>हो निितेि</td>
<td>ओिृ, बूिोि</td>
<td>हुःिृ, उनि</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>तू निितेि</td>
<td>तू नििृ, बूिोि</td>
<td>तू नििृ, उनि</td>
</tr>
<tr>
<td>164. He was</td>
<td>तेिृूिेि</td>
<td>तेिृूूि, बूिोि</td>
<td>तेिृूिे, उनि</td>
</tr>
<tr>
<td>165. We were</td>
<td>अमेिूिेि</td>
<td>हानिा नििें, नििाि</td>
<td>अमेिूिेि</td>
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<td>166. You were</td>
<td>तमेिूिेि</td>
<td>तमेिूिा, बूिोि</td>
<td>तमेिूिेि</td>
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<tr>
<td>167. They were</td>
<td>तूसिूिेि</td>
<td>तूसिूिा, बूिोि</td>
<td>तूसिूिेि</td>
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<tr>
<td>168. Be</td>
<td>हो, थािेि</td>
<td>हो, थािेि</td>
<td>थािेि, होिेि</td>
</tr>
<tr>
<td>169. To be</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>ठाविेि, होिेि</td>
</tr>
<tr>
<td>170. Being</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>ठाविेि, होिेि</td>
</tr>
<tr>
<td>171. Having been</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>ठाविेि, होिेि</td>
</tr>
<tr>
<td>172. I may be</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
</tr>
<tr>
<td>174. I should be</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
<td>हृिेि, ठाविेि</td>
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<td>175. Best</td>
<td>मृिेि</td>
<td>मृिेि</td>
<td>मृिेि</td>
</tr>
<tr>
<td>176. To beat</td>
<td>मृिेि, मृिेि</td>
<td>मृिेि, मृिेि</td>
<td>मृिेि, मृिेि</td>
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<tr>
<td>177. Beating</td>
<td>मृिेि</td>
<td>मृिेि</td>
<td>मृिेि</td>
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<tr>
<td>178. Having beaten</td>
<td>मृिेि</td>
<td>मृिेि</td>
<td>मृिेि</td>
</tr>
<tr>
<td>179. I beat</td>
<td>हृिेि, मृिेि</td>
<td>हृिेि-चिह्निेि, मृिेि-चिह्निेि</td>
<td>हृिेि-चिह्निेि, चिह्निेि</td>
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<tr>
<td>180. Thou beatest</td>
<td>तू मृिेि, मृिेि</td>
<td>तू मृिेि-चििेि, मृिेि-चििेि</td>
<td>तू मृिेि-चििेि, मृिेि-चििेि</td>
</tr>
<tr>
<td>181. He beats</td>
<td>तेिूिेि, मृिेि</td>
<td>तेिूिेि-चििेि, मृिेि-चििेि</td>
<td>तेिूिेि-चििेि, मृिेि-चििेि</td>
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<tr>
<td>182. We beat</td>
<td>अमेिूिेि, मृिेि-चििेि-सििेि</td>
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<td>183. Ye beat</td>
<td>तमेिूिेि, मृिेि-चििेि, मृिेि-चििेि</td>
<td>तमेिूिेि-चििेि, मृिेि-चििेि</td>
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<td>184. They beat</td>
<td>तेिूिेि, मृिेि-चििेि, मृिेि-चििेि</td>
<td>तेिूिेि-चििेि, मृिेि-चििेि</td>
<td>तेिूिेि-चििेि, मृिेि-चििेि</td>
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<tr>
<td>185. I beat (Past Tense)</td>
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<td>मेिेि</td>
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<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>तेिेि</td>
<td>तेिेि</td>
<td>तेिेि</td>
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<tr>
<td>187. He beat (Past Tense)</td>
<td>तेिेि, मेिेि</td>
<td>तेिेि, मेिेि</td>
<td>तेिेि, मेिेि</td>
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</tbody>
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<table>
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<tr>
<th>Kékéřewi (Jhářewi)</th>
<th>Kékéřwi</th>
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<th>English</th>
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<td>Iwejí  ac</td>
<td>Ḟiń chhe</td>
<td>Ḟiy chha</td>
<td>161. They are.</td>
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<td>Ḩū ható</td>
<td>Ḩū Ḟiń Ḟiń</td>
<td>Ḩū Ḟiń Ḟiń</td>
<td>162. I was.</td>
</tr>
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<td>Ṭū ható</td>
<td>Ṭū Ḟiń Ḟiń</td>
<td>Ṭū Ḟiń Ḟiń</td>
<td>163. Thou wast.</td>
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<td>Ḩi ható</td>
<td>Ḩi Ḟiń Ḟiń</td>
<td>Ḩi Ḟiń Ḟiń</td>
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<td>Ḩi Ḟiń Ḟiń</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
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</tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>171. Having been.</td>
</tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>173. I shall be.</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>174. I should be.</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>175. Bent.</td>
</tr>
<tr>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>177. Bending.</td>
</tr>
<tr>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>178. Having beaten.</td>
</tr>
<tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>179. I beat.</td>
</tr>
<tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>180. Thou bentest.</td>
</tr>
<tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>183. You beat.</td>
</tr>
<tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>184. They beat.</td>
</tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>185. I beat (Past Tense).</td>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>186. Thou bentest (Past Tense).</td>
</tr>
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<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>Ṭumé Ḟiń Ḟiń</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Surti</td>
<td>Chausari</td>
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<tr>
<td>---------</td>
<td>------------------</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Amē māryō</td>
<td>Hāmē maicū</td>
<td>Amē māryō</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tamē māryō</td>
<td>Tamē maicū</td>
<td>Tamē māryō</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Tēcō māryō</td>
<td>Tēcō maicū</td>
<td>Henē’ō māryō</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hū mārii-chhū</td>
<td>Ū mārii-chhū, mārii-chha</td>
<td>Hū mārii-tghū</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hū mār'tō-haē</td>
<td>Ū mār’tō-tō</td>
<td>Hū mār’tō-uto</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mē māryō-chhū</td>
<td>Mē maicō-tō</td>
<td>Hū māryō-uto</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hū māricū</td>
<td>Ū māricū</td>
<td>Hū māricū</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hū mārēs</td>
<td>U mārics, mārīb, mārs, mārūnō</td>
<td>Hū mārēs</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tī mār’sē</td>
<td>Tū mār’sē, mār’sē</td>
<td>Tū mār’sē</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Tō mār’to</td>
<td>Tē mār’tē, mār’tē</td>
<td>Tē mār’tē</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Amē māricū</td>
<td>Hāmē māricū, māricū</td>
<td>Amē māricū</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tamē mār’tō</td>
<td>Tamē mār’tō, mār’tō</td>
<td>Tamē mār’tō</td>
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<tr>
<td>200. They will beat</td>
<td>Tēs mār’tē</td>
<td>Tēō mār’tē, mār’tē</td>
<td>Tēō mār’tē</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Hū maarii, manē māricō-mā</td>
<td>Manē māricō-chhe</td>
<td>Manē māryā-ṭahe</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Hū māricō, manē māricō-mā</td>
<td>Manē māricō-ṭo</td>
<td>Mā māricō-khū-khū-ṭo</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Hū māricū, manē māricō-ṭo</td>
<td>Ū māricō-ṭo</td>
<td>Hū māricō-ṭo</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hū jaē</td>
<td>Ū jaa-chhū, jaa-chha</td>
<td>Hū dāa-tēhū, dāa-tēhū</td>
</tr>
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<td>206. Thou goest</td>
<td>Tū jaē</td>
<td>Tū jaē-chhe, jaa-chhe</td>
<td>Tū dāa-tēhū, dāa-tēhū</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Tō jaē</td>
<td>Tō jaē-chhe, jaa-chhe</td>
<td>Tō dāa-tēhū</td>
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<tr>
<td>208. We go</td>
<td>Amē jaē</td>
<td>Hāmē jaē-chhētāhē, jaē-chha</td>
<td>Amē dāa-ṭahe</td>
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<tr>
<td>209. You go</td>
<td>Tamē jaē</td>
<td>Tamē jaē-chhe, jaē-chha</td>
<td>Tamē dāa-ṭahe</td>
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<tr>
<td>210. They go</td>
<td>Tōd jaē</td>
<td>Tōd jaē-chhe, jaa-chha</td>
<td>Tōd dāa-tēhū</td>
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<tr>
<td>211. I went</td>
<td>Hū gaēy</td>
<td>Ū ġiye</td>
<td>Hū daēy, gaēy, gṛy</td>
</tr>
<tr>
<td>212. Thou wentsē</td>
<td>Tū gaēy</td>
<td>Tū ġiye</td>
<td>Tū daēy, gaēy, gṛy</td>
</tr>
<tr>
<td>213. He went</td>
<td>Tō gaēy</td>
<td>Tō ġiye</td>
<td>Tō daēy, gaēy, gṛy</td>
</tr>
<tr>
<td>214. We went</td>
<td>Amē gaēy</td>
<td>Hamē giye</td>
<td>Amē daēy, gaēy, gṛy</td>
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<tr>
<td>Káthinašáll</td>
<td>Khávwá</td>
<td>Ghádáll (Belgum)</td>
<td>English</td>
</tr>
<tr>
<td>-------------</td>
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</tr>
<tr>
<td>Amá máryö</td>
<td>Hámá máryö</td>
<td>Hama máryö</td>
<td>188. We beat (Past Tense)</td>
</tr>
<tr>
<td>Támá máryö</td>
<td>Támá máryö</td>
<td>Tuma máryö</td>
<td>189. You beat (Past Tense)</td>
</tr>
<tr>
<td>Imbá máryö</td>
<td>Ókün máryö</td>
<td>Óy máryö</td>
<td>190. They beat (Past Tense)</td>
</tr>
<tr>
<td>Hú máryö-vú</td>
<td>Hú máryö-hú</td>
<td>Hú máryö-hú</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Hú máryö-tó</td>
<td>Hú máryö-hú-tó</td>
<td>Hú máryö-hú-tó</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Hú máryö</td>
<td>Hú máryö</td>
<td>Hú máryö</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Hú máryö</td>
<td>Hú máryö</td>
<td>Hú máryö</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tú máryö</td>
<td>Tú máryö</td>
<td>Tú máryö</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>I máryö</td>
<td>I máryö</td>
<td>O máryö</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Amá máryö</td>
<td>Hámá máryö</td>
<td>Hama máryö</td>
<td>198. We shall beat.</td>
</tr>
<tr>
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<td>Támá máryö</td>
<td>Tuma máryö</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Twádá máryö</td>
<td>Óhun máryö</td>
<td>Óy máryö</td>
<td>200. They will beat.</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>201. I should beat.</td>
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<tr>
<td>Mú máryö kháddö-oó</td>
<td>Hámá máryö-hú</td>
<td>Hú máryö-hú</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Hú máryö</td>
<td>Hámá máryö</td>
<td>Hama máryö</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Hú jáfhod̍</td>
<td>Hú jáfhod̍</td>
<td>Hú jáfhod̍</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tú jáfhod̍</td>
<td>Tú jáfhod̍</td>
<td>Tú jáfhod̍</td>
<td>206. Thou goest.</td>
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<td>I jáfhod̍</td>
<td>O jáfhod̍</td>
<td>207. He goes.</td>
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<td>Añu jáfhod̍</td>
<td>Hámá jáfhod̍</td>
<td>Hama jáfhod̍</td>
<td>208. We go.</td>
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<td>Támá jáfhod̍</td>
<td>Tuma jáfhod̍</td>
<td>209. You go.</td>
</tr>
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<td>Twádá jáfhod̍</td>
<td>Óy jáfhod̍</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Hú giyo</td>
<td>Hú giyo</td>
<td>Hú giyo</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tú giyo</td>
<td>Tú giyo</td>
<td>Tú giyo</td>
<td>212. Thou wast.</td>
</tr>
<tr>
<td>I giyo</td>
<td>I giyo</td>
<td>O giyo</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Amá giyo</td>
<td>Amá giyo</td>
<td>Amá giyo</td>
<td>214. We went.</td>
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</table>
215. You went ........................... Tama gaya ........................................ Tama gaya, gaya, gaya ............ Tama jy, jy, jy ............................
216. They went ............................. Teo gaya ........................................ Teo gaya, gaya, gaya .......... E jy, jy, jy ..............................
217. Go ................................. Ja .................................................. Ja ........................................ Jaa .................................
218. Going ............................. Jato ................................................. Jato ........................................ Dzato ....................................
219. Gone .......................... Gayo, gaalo ............................................. Gaytlo .................................... Dzyo ........................................ Jalo ........................................
221. How old is this horse? .................. Á ghojatun umar kofti? ........... Á ghojatun kofti chhe? ........... Á ghojatun kofti chhe? ........... Á ghojatun kofti chhe? ........
223. How many sons are there in your father's house? ...... Tamari bapna gun-mar kofti chhe? ..... Tamari bapna gun-mar kofti chhe? ...... Tamari bapna gun-mar kofti... Tamari bapna gun-mar kofti... Tamari bapna gun-mar kofti... Tamari bapna gun-mar kofti...
225. The son of my uncle is married to his sister. ...... Mara kakano dikta teni bhen sahib paaryo-chhe. .... Mara kakano dikta teni bhen sahib paaryo-chhe. .... Mara kakano dikta teni bhen sahib paaryo-chhe. .... Mara kakano dikta teni bhen sahib paaryo-chhe. .... Mara kakano dikta teni bhen sahib paaryo-chhe. .... Mara kakano dikta teni bhen sahib paaryo-chhe. ....
226. In the house is the saddle of the white horse. ...... Ghar-mar dibha ghojatun jin chhe. .... Ghar-mar dibha ghojatun jin chhe. .... Dibha ghojatun palap ghar-mar chhe. .... Dibha ghojatun palap ghar-mar chhe. .... Dibha ghojatun palap ghar-mar chhe. .... Dibha ghojatun palap ghar-mar chhe. ....
227. Put the saddle upon his back. ........ Teni pichhupar jin kako. .... Teni pichhupar jin kako. .... Teni pichhupar palap kaso. .... Teni pichhupar palap kaso. .... Teni pichhupar palap kaso. .... Teni pichhupar palap kaso. ....
228. I have beaten his son with many stripes. ...... Më tena ocholotran gharap chahbithu marya-chhe. .... Më tena ocholotran gharap chahbithu marya-chhe. .... Më tena ocholotran gharap chahbithu marya-chhe. .... Më tena ocholotran gharap chahbithu marya-chhe. .... Më tena ocholotran gharap chahbithu marya-chhe. .... Më tena ocholotran gharap chahbithu marya-chhe. ....
229. He is grazing cattle on the top of the hill. ...... To teet-schol makhel chhe chhore-chhe. .... To teet-schol makhel chhe chhore-chhe. .... To teet-schol makhel chhe chhore-chhe. .... To teet-schol makhel chhe chhore-chhe. .... To teet-schol makhel chhe chhore-chhe. .... To teet-schol makhel chhe chhore-chhe. ....
230. He is sitting on a horse under that tree. ...... To pell jhal-lich ghojat uchhok chhe. .... To pell jhal-lich ghojat uchhok chhe. .... To pell jhal-lich ghojat uchhok chhe. .... To pell jhal-lich ghojat uchhok chhe. .... To pell jhal-lich ghojat uchhok chhe. .... To pell jhal-lich ghojat uchhok chhe. ....
231. His brother is taller than his sister. ...... Teno bhai teni bhen kar-lich chhe. .... Teno bhai teni bhen kar-lich chhe. .... Teno bhai teni bhen kar-lich chhe. .... Teno bhai teni bhen kar-lich chhe. .... Teno bhai teni bhen kar-lich chhe. .... Teno bhai teni bhen kar-lich chhe. ....
232. The price of that is two rupees and a half. ...... Teni kimat adjhit riupia chhe. .... Teni kimat adjhit riupia chhe. .... Teni kimat adjhit riupia chhe. .... Teni kimat adjhit riupia chhe. .... Teni kimat adjhit riupia chhe. .... Teni kimat adjhit riupia chhe. ....
236. Beat him well and bind him with ropes. ...... Teno khub maro ane doche bhihdo. .... Teno khub maro ane doche bhihdo. .... Teno khub maro ane doche bhihdo. .... Teno khub maro ane doche bhihdo. .... Teno khub maro ane doche bhihdo. .... Teno khub maro ane doche bhihdo. ....
237. Draw water from the well. ............ Pela kawa-mo-bhi jen kajhlo. .... Pela kawa-mo-bhi jen kajhlo. .... Pela kawa-mo-bhi jen kajhlo. .... Pela kawa-mo-bhi jen kajhlo. .... Pela kawa-mo-bhi jen kajhlo. .... Pela kawa-mo-bhi jen kajhlo. ....
238. Walk before me. ............. Mari ageel agael chalo. .... Mari ageel agael chalo. .... Mari ageel agael chalo. .... Mari ageel agael chalo. .... Mari ageel agael chalo. .... Mari ageel agael chalo. ....
241. From a shopkeeper of the village. ...... Gana-mo ek dukandar pakhti. .... Gana-mo ek dukandar pakhti. .... Gana-mo ek dukandar pakhti. .... Gana-mo ek dukandar pakhti. .... Gana-mo ek dukandar pakhti. .... Gana-mo ek dukandar pakhti. ....

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<table>
<thead>
<tr>
<th>શાસ્ત્રીય શાસન</th>
<th>ઇંગ્લીષ</th>
<th>ભાગીધર (હોગાર્ણ)</th>
<th>હવડાવી</th>
</tr>
</thead>
</table>
| તમા જ્યા | Tama gaya | Tama gaya | Gohce  
| ઇનાદાળ જ્યા | Thon gaya | Gohce  
| જા | Jâ | Gohce  
| જાટો | Jâû | Gohce  
| જીયો | Goyû | Goyce | Goyce |
| તમારુ નામ શુ છે ? | Tama nam shu ? | Tava nak shu ? |
| એ ગોહે જથા નવાવનું શુ છે ? | Gheko karu moto chhe ? | Gheko karna kek'va wacza ? |
| કદલીસ્ત જથા થયે એ ? | Ked'la gohas korni vge'ke chhe | Ked'la korni gher-ni dure ? |
| તમારી હજાર ગુસ્તા હસ્તની દીધા છે ? | Tama hajara ghas-ti hattina dite | Tama hajara ghs-ti dure ? |
| હુલા જા બાલક કલાકો | Hulâ aj beakal kalako | Hulâ aj gher-yo wâl ghalo |
| મરા માટ ગૌડણ અને બો માર પાલન શુ છે | Mara mahal ko dite koo bunu maal paalpo | Mara mahal ko dite no dujhri diha |
| ગ્રહ-મા દખો ગૌડણ અને માર મારમ | Gobra moko gohadan manman | Gobra moko gohadan manman |
| ગોહે શેમન નાખો | Gheko sheman nakho | Ina upal palan maðo |
| મે જથા દ્વારા પાલન ફાળા મારમ છે | Me korni pala falâ manman | Me korni palan mardo |
| હુલા જા વયકત પાલન પાલન સ્વતંત્ર કરે છે | Hulâ aj gher-yo wâl ghalo | Hulâ aj gher-yo wâl ghalo |
| એ તમા માટ | E tama mahal | Oo bejana ghas-ti mardo |
| હુલાની વયકત પાલન સ્વતંત્ર કરે છે | Hulâ ane upal palan manman | Hulâ ane upal palan manman |
| જથા-બમ્પ અપાર ધોરા અને બો | Jhâ-bampe apara dhora ane bunu | Jhâ-bampe apara dhora ane bunu |
| તુમા શુ છે ? | Tuma shu ? | Tava shu ? |
| તમું કોન અને કોનું ૐંદગીય છે ? | Tama korni kornu amindagi shu | Tama korni kornu amindagi shu |
| એ પાળન શુ છે | E pala shu |
| દખો |

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