LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY

VOL. IX.
INDO-ARYAN FAMILY.
CENTRAL GROUP

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

Vol. IX

INDOARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

In England.
E. A. Arnold, 41 & 43, Maddox Street, Bond Street, London, W.
Constable & Co., 10, Orange Street, Leicester Square, W.C.
Grindlay & Co., 54, Parliament Street, London, S.W.
P. S. King & Son, 2 & 4, Great Smith Street, Westminster, London, S.W.
Bernard Quaritch, 11, Grafton Street, New Bond Street, W.
R. H. Blackwell, 50 & 51, Broad Street, Oxford.
Dighton Bell & Co., Cambridge.
T. Fisher Unwin, 1, Adelphi Terrace, London, W.C.
W. Trübner & Co., 2, Creed Lane, London.

On the Continent.
R. Friedländer & Sohn, 11, Carlsstrasse, Berlin, N.W.
Ottis Harrassowitz, Leipzig, Germany.
Karl Hirschmann, Leipzig, Germany.
Rudolf Hauff, 1, Dorienstrasse, Leipzig, Germany.
Ernest Lehoyt, 29, Rue Bonaparte, Paris.

In India.
Trücker, Spink & Co., Calcutta & Sind.
R. Cambray & Co., Calcutta.
Hodgkinson & Co., Madras.
V. Kalyanarama, Aiyer & Co., Madras.
Thompson & Co., Madras.
Temple & Co., Madras.
Comebridge & Co., Madras.
Trücker & Co. Ltd., Bombay.
Narashari Akrabam Sardoon, Bombay.
N. H. Meyhur, Superintendent, Nasir Kanan Hind Press, Allahabad.
Rai Sahib M. Guler Singh & Sons, Mafid-i-Am Press, Lahore.
Superintendent, American Baptist Mission Press, Rangoon.
Sunder Pandubang, Bombay.
A. M. A. J. Ferguson, Ceylon.
A. Champ & Co., Lahore, Punjab.
P. R. Rama Iyer & Co., Madras.
LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RÁJASTHÁNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.LITT., L.C.S. (Retd.)


CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
1908
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. 1. Introductory.
"II. Môn-Khmr and Tai families.
"III. Part I. Tibeto-Burman languages of Tibet and North Assam.
"" II. Bodo, Nágá, and Kachin groups of the Tibeto-Burman languages.
"" III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
"IV. Munda and Dravidian languages.
"V. Indo-Aryan languages, Eastern group.
"" Part I. Bengali and Assamese.
"" II. Bihári and Oríyá.
" VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
" VII. Indo-Aryan languages, Southern group (Maráthi).
" VIII. Indo-Aryan languages, North-Western group (Sindhi, Láhindú, Káshmíri, and the Písácha languages).
" IX. Indo-Aryan languages, Central group.
" Part I. Western Hindi and Páñjábi.
"" II. Rájasthání and Gújaráti.
"" III. Bhil languages, Kándésí, etc.
" IV. Himalayan languages.
" X. Eranian family.
" XI. "Gipsy" languages and supplement.
## CONTENTS

**SYSTEM OF TRANSLITERATION**

<table>
<thead>
<tr>
<th>Introduction</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of language</td>
<td>1</td>
</tr>
<tr>
<td>Where spoken</td>
<td>1b.</td>
</tr>
<tr>
<td>Language boundaries</td>
<td>1b.</td>
</tr>
<tr>
<td>Relationship to neighbouring languages</td>
<td>2</td>
</tr>
<tr>
<td>Dialects</td>
<td>3</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>1b.</td>
</tr>
<tr>
<td>Literature</td>
<td>4</td>
</tr>
<tr>
<td>Authority</td>
<td>4b.</td>
</tr>
<tr>
<td>Written character</td>
<td>4b.</td>
</tr>
<tr>
<td>Grammar</td>
<td>4b.</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>4b.</td>
</tr>
<tr>
<td>Gender</td>
<td>6</td>
</tr>
<tr>
<td>Declension. Nouns Substantive</td>
<td>1b.</td>
</tr>
<tr>
<td>Adjectives</td>
<td>7</td>
</tr>
<tr>
<td>Pronouns</td>
<td>8</td>
</tr>
<tr>
<td>Verbs</td>
<td>10</td>
</tr>
<tr>
<td>Syntax</td>
<td>14</td>
</tr>
<tr>
<td>General conclusion</td>
<td>15</td>
</tr>
</tbody>
</table>

**Maharsi**

| Where spoken | 16 |
| Language boundaries | 1b. |
| Compared with Jaipuri | 1b. |
| Sub-dialects | 1b. |
| Number of speakers | 17 |
| Marwari literature | 19 |
| Authorities | 1b. |
| Written character | 1b. |
| Grammar | 1b. |
| Pronunciation | 1b. |
| Declension. Nouns | 1b. |
| Adjectives | 22 |
| Numerals | 23 |
| Pronouns | 24 |
| Conjugation | 25 |
| Vocabulary | 30 |

**Central Eastern Rajasthani**

| Name of dialect | 31 |
| Where spoken | 1b. |
| Language boundaries | 1b. |
| Sub-dialects | 1b. |
| Number of speakers | 1b. |
| Jaipuri literature | 32 |
| Jaipuri. Its various names | 33 |
| Authorities | 33 |
| Written character | 1b. |
| Grammar | 1b. |
| Pronunciation | 1b. |
| Enclitics and suffixes | 34 |
| Declension. Nouns Substantive | 35 |
| Adjectives | 36 |
| Pronouns | 37 |
| Conjugation | 39 |
# CONTENTS

## NORTH-EASTERN RAJASTHAN—
- Sub-dialects ....................................................... 43

## Mewari—
- Name of dialect .................................................. 44
- Language boundaries ............................................ 44
- Sub-dialects ...................................................... 44
- Number of speakers ............................................. 44
- Literature ........................................................ 44
- Authorities ....................................................... 44
- Grammar .......................................................... 44
  - Declension. Nouns Substantive ........................... 44
  - Adjectives ................................................... 44
  - Pronouns ..................................................... 44
  - Conjugation ................................................. 44

## Ahirwati—
- General description ............................................ 46
- Number of speakers ............................................. 46
- Literature ....................................................... 46
- Authorities ...................................................... 46
- Written character ............................................. 46
- Grammar .......................................................... 46

## Malvi—
- Where spoken .................................................... 48
- Language boundaries ........................................... 48
- Relationship to Marwari and Jaipuri ....................... 48
- Sub-dialects ..................................................... 48
- Number of speakers ............................................. 48
- Authorities and Literature ................................... 48
- Written character ............................................. 48
- Grammar .......................................................... 48
  - Pronunciation ................................................ 48
  - Declension. Nouns Substantive ........................... 48
  - Pronouns ..................................................... 48
  - Conjugation ................................................. 48
  - Suffixes ....................................................... 48

## Nimari—
- General character ................................................ 49

## SPECIMENS—

### Marwari—
- Standard of Marwari ......................................... 50
- Eastern Marwari ................................................ 50
  - Marwari-Dungdari .......................................... 50
  - Marwari of Kishangarh (Gorawati) and of Ajmer ........ 50
  - Marwari of Marwar .......................................... 50
  - Mirwari Standard ........................................... 50
  - of Ajmer ...................................................... 50
  - of Kishangarh ............................................... 50
  - Khaireti ..................................................... 50
- Southern Marwari .............................................. 50
  - Godari ........................................................ 50
  - Sirhii .......................................................... 50
  - Ahghawati bhol or Bati ..................................... 50
  - Sathri bhol .................................................. 50
- Dhorawati ...................................................... 50
- Marwari-Dungdari .............................................. 50
- Western Marwari ............................................... 50
  - General sketch ............................................... 50
  - Thah (of Jaisalmer) ......................................... 50
  - Mixed Marwari and Sindhi ................................ 50
  - Quatari ...................................................... 50

## PAGE

- 43
- 44
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
- 6
## CONTENTS

<table>
<thead>
<tr>
<th>Marwari—contd.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Marwari</td>
<td>130</td>
</tr>
<tr>
<td>Bikaneri—Shekhawati</td>
<td>147</td>
</tr>
<tr>
<td>Bikaneri</td>
<td>15</td>
</tr>
<tr>
<td>Shekhawati</td>
<td>15</td>
</tr>
<tr>
<td>Bagri</td>
<td>148</td>
</tr>
<tr>
<td>Meaning of the name</td>
<td>15</td>
</tr>
<tr>
<td>Position in regard to other dialects</td>
<td>15</td>
</tr>
<tr>
<td>Where spoken</td>
<td>15</td>
</tr>
<tr>
<td>Bagri and Shekhawati</td>
<td>15</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>15</td>
</tr>
<tr>
<td>Literature and Authorities</td>
<td>15</td>
</tr>
<tr>
<td>Written character</td>
<td>15</td>
</tr>
<tr>
<td>Grammar</td>
<td>15</td>
</tr>
<tr>
<td>Prounciation</td>
<td>159</td>
</tr>
<tr>
<td>Declension. Nouns Substantive</td>
<td>159</td>
</tr>
<tr>
<td>Adjectives</td>
<td>159</td>
</tr>
<tr>
<td>Pronouns</td>
<td>159</td>
</tr>
<tr>
<td>Conjugation</td>
<td>159</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>159</td>
</tr>
<tr>
<td>Bagri of Bikaner</td>
<td>159</td>
</tr>
<tr>
<td>of Hisar</td>
<td>159</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Central Eastern Rajasthani—</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpuri. Standard</td>
<td>164</td>
</tr>
<tr>
<td>Terwathi</td>
<td>173</td>
</tr>
<tr>
<td>Khajurao</td>
<td>178</td>
</tr>
<tr>
<td>Churu</td>
<td>183</td>
</tr>
<tr>
<td>Kishangarh</td>
<td>188</td>
</tr>
<tr>
<td>Nagaur</td>
<td>191</td>
</tr>
<tr>
<td>Kishanpur</td>
<td>195</td>
</tr>
<tr>
<td>Ajmer</td>
<td>200</td>
</tr>
<tr>
<td>Harwani</td>
<td>203</td>
</tr>
<tr>
<td>General sketch</td>
<td>205</td>
</tr>
<tr>
<td>of Kota</td>
<td>206</td>
</tr>
<tr>
<td>Sipahi</td>
<td>216</td>
</tr>
<tr>
<td>of Gwalior</td>
<td>218</td>
</tr>
<tr>
<td>Marwari—</td>
<td>Page</td>
</tr>
<tr>
<td>of Jaipur</td>
<td>221</td>
</tr>
<tr>
<td>Ahirwari—</td>
<td>Page</td>
</tr>
<tr>
<td>of Gogam</td>
<td>232</td>
</tr>
<tr>
<td>of Bholpur</td>
<td>237</td>
</tr>
<tr>
<td>Malvi—</td>
<td>Page</td>
</tr>
<tr>
<td>of Dewas</td>
<td>249</td>
</tr>
<tr>
<td>Bikaneri of Dewas</td>
<td>249</td>
</tr>
<tr>
<td>Malvi of Kota and Gwalior</td>
<td>258</td>
</tr>
<tr>
<td>of Bhilwara</td>
<td>263</td>
</tr>
<tr>
<td>of Bhopawal</td>
<td>270</td>
</tr>
<tr>
<td>of Western Malwa</td>
<td>273</td>
</tr>
<tr>
<td>Shopsawi</td>
<td>278</td>
</tr>
<tr>
<td>The broken Malvi of the Central Provinces</td>
<td>288</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>290</td>
</tr>
<tr>
<td>Dhilwadi of Botul</td>
<td>291</td>
</tr>
<tr>
<td>Bishwari of Chhindwara</td>
<td>293</td>
</tr>
<tr>
<td>Patwari of Chanda</td>
<td>294</td>
</tr>
</tbody>
</table>

| Nimari— | Page |
| of Nimar | 296 |
| of Bhopawal | 301 |

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

VOL. IX, PART II.
CONTENTS.

GUJARĀṬĪ.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of language</td>
<td>328</td>
</tr>
<tr>
<td>Area in which spoken</td>
<td>46.</td>
</tr>
<tr>
<td>The Gujarāṭis</td>
<td>46.</td>
</tr>
<tr>
<td>Mixed origin of the population of Gujarāṭī</td>
<td>46.</td>
</tr>
<tr>
<td>Linguistic boundaries</td>
<td>324</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>325</td>
</tr>
<tr>
<td>Dialects</td>
<td>329</td>
</tr>
<tr>
<td>Place of language in connection with other Indian languages</td>
<td>46.</td>
</tr>
<tr>
<td>Origin of the language</td>
<td>327</td>
</tr>
<tr>
<td>The Gujarāṭī synthetic genitive and dative</td>
<td>328</td>
</tr>
<tr>
<td>Other characteristics</td>
<td>329</td>
</tr>
<tr>
<td>Gujarāṭī literature</td>
<td>332</td>
</tr>
<tr>
<td>Authorities</td>
<td>333</td>
</tr>
<tr>
<td>Alphabet</td>
<td>338</td>
</tr>
<tr>
<td>Punctuation</td>
<td>339</td>
</tr>
<tr>
<td>Skeleton Grammar</td>
<td>340</td>
</tr>
<tr>
<td>Appendix I.—Words containing a short e</td>
<td>344</td>
</tr>
<tr>
<td>Appendix II.—Words containing a broad d</td>
<td>345</td>
</tr>
<tr>
<td>Appendix III.—Words in which there is an unwritten a</td>
<td>347</td>
</tr>
<tr>
<td>Appendix IV.—Old Gujarāṭī Grammar</td>
<td>353</td>
</tr>
</tbody>
</table>

SPECIMENS—

Standard Gujarāṭī                                             305
Old Gujarāṭī                                                  326
Standard of Ahmedabad                                         370
Standard of Broach                                            373
Nagari Gujarāṭī                                               375
Bombay Gujarāṭī                                              380
Surat Gujarāṭī                                               382
Ambala or Bhābhāla                                           388
Gujarāṭī of Eastern Broach                                    389
Parsi Gujarāṭī                                               392
Charotari                                                     394
Parādari                                                     402
Vadodāra                                                     408
Ghānādār of Ahmedabad                                         410
Patiala Gujarāṭī                                              412
Gujarāṭī of Thar and Parkar                                   424
Gujarāṭī of Cutch                                            424
Kathiyāwadī                                                   425
Musalman Gujarāṭī (Vhidastāl and Khanwā)                       426
Patyūhli                                                    447
Kakhari                                                      449
Tārāmnāki or Ghīśīji                                          465

LIST OF STANDARD WORDS AND SENTENCES IN GUJARĀṬĪ               469

MAPS.

Map illustrating the localities in which the dialects and sub-dialects of the Rajasthāni language are spoken  To face page  1
Map illustrating the area in which the Gujarāṭī language is spoken                                  322
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

<table>
<thead>
<tr>
<th>Devanāgarī</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ, ा, आ</td>
<td>a, a, α, a</td>
</tr>
<tr>
<td>ए, ए</td>
<td>e, e</td>
</tr>
<tr>
<td>ई, ई</td>
<td>ei, ei, e, i</td>
</tr>
<tr>
<td>उ, ऊ, ऊ</td>
<td>u, o, a, o</td>
</tr>
<tr>
<td>ऋ, ऋ</td>
<td>ri, ri</td>
</tr>
<tr>
<td>ए, ए</td>
<td>e, e</td>
</tr>
<tr>
<td>य, य</td>
<td>y, y</td>
</tr>
<tr>
<td>र, र</td>
<td>r, r</td>
</tr>
<tr>
<td>ल, ल</td>
<td>l, l</td>
</tr>
<tr>
<td>व, व</td>
<td>v, v</td>
</tr>
<tr>
<td>श, ष</td>
<td>sh, sh</td>
</tr>
<tr>
<td>ष, ष</td>
<td>sh, sh</td>
</tr>
<tr>
<td>ष, ष</td>
<td>sh, sh</td>
</tr>
<tr>
<td>ष, ष</td>
<td>sh, sh</td>
</tr>
<tr>
<td>ष, ष</td>
<td>sh, sh</td>
</tr>
<tr>
<td>ष, ष</td>
<td>sh, sh</td>
</tr>
</tbody>
</table>

Visarga (;) is represented by h, thus अष्टम : brahmasah. Anusvāra (‘) is represented by m, thus सिंह: simh, यंग: rāmā. In Bengali and some other languages it is pronounced ng and is then written ng; thus बंगाल: bangal. Anusāsika or Chandra-bindu is represented by the sign ” over the letter nasализed, thus मे.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>sh</td>
<td>sh</td>
</tr>
<tr>
<td>gh</td>
<td>gh</td>
</tr>
</tbody>
</table>

Tanwin is represented by n, thus 어요 fauron. Alif-e maqsūra is represented by ă; thus, �� da'ăwī.

In the Arabic character, a final silent h is not transliterated,—thus ی بanda. When pronounced, it is written,—thus, ی bandā.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, ی ban, not banā. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) खबित dēkhitā, pronounced dēkhita; (Kāśmi) त्र dēkhitā; त्र, कोर, pronounced kore; (Bihārī) त्र dēkhathā.
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 *t* sound found in Marathi (奄), Puṣṭā (普通话), Kāśmirī (कॉश, कॉश), Tibetan (雪), and elsewhere, is represented by ट. So, the aspirate of that sound is represented by टग.

(b) The ड sound found in Marathi (ड), Puṣṭā (ड), and Tibetan (ड) is represented by ड, and its aspirate by डग.

(c) Kāśmirī व (व) is represented by व.

(d) Sindhi य, Western Panjābī (and elsewhere on the N.-W. Frontier) झ, and Puṣṭā झ or झ are represented by झ.

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

\[ \text{व त; फ ट or ड, according to pronunciation;} \]

\[ \text{च ठ; फ ठ; फ ह or घ, according to pronunciation;} \]

\[ \text{अ झ or ख, according to pronunciation;} \]

\[ \text{ल ज or घ, घ, according to pronunciation;} \]

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

\[ \text{व बब; व ध; त ठ; त ठ; ट ढ; फ घ; फ ह;} \]

\[ \text{च झ; च झ; च झ; ल क; ल ख; ल घ; ल घ;} \]

\[ \text{स घ; व घ; व घ; ल घ;} \]

\[ \text{स घ;} \]

\[ \text{त घ;} \]

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:—

\[ \text{अ, represents the sound of the } a \text{ in } a t.} \]

\[ \text{े, } e \text{ in } m e t.} \]

\[ \text{ॆ, } o \text{ in } h o t.} \]

\[ \text{ॊ, } e \text{ in the French } é t o i t.} \]

\[ \text{ॊ, } o \text{ in the first } o \text{ in } p r o m o t e.} \]

\[ \text{ॊ, } o \text{ in the German } s c h o n.} \]

\[ \text{ॊ, } h \text{ in the } m u h e.} \]

\[ \text{झ, } th \text{ in } t h i n k.} \]

\[ \text{झ, } th \text{ in } t h i s.} \]

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus क', ल', त', झ', and so on.

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

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

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

GEORGE A. GRIERSON.

Camberley;
February 24, 1909.
RAJASTHANI.

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

On its east, Rajasthani is bounded (going from north to south) by the Braj

Language boundaries.  Bhainsi and Bundeli dialects of Western Hindi. On its
south (from east to west), it has Bundeli, Marathi, Bhili, Khandsi, and Gujarati. Bhili is also spoken in two mountainous tracts (the Vindhy Hills and the Aravali Hills) in the heart of the Rajasthani country.

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

As explained in the general Introduction to the Group, the areas now occupied by

Relationship to neighbouring languages.  Panjabi, Gujarati, 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, 18,907,500. Area, 160,000 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 ḍ like the a in 'ball,' of ē and ā like the a in 'hat,' and of au like the a in 'vote.' Such, too, are the common pronunciation of chh as s and the inability to pronounce a pure s when it really does occur, an h-sound being substituted. Again, Rājasthānī nouns have the oblique form in ā, as in most Outer Languages, and in the west it forms the genitive with r as in Bengali. Eastern Rājasthānī, like the Outer Lahūdā, forms its future in s, and in the west we find a true passive voice—for unknown or almost unknown at the present day in Western Hindi.

All this is borne out by what we know of the way in which Rajputana and Gujarat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pańchchālas 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 Pańchchālas 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 Gujarat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadeśa (the home of the Central Group) in Gujarat, the first mentioned being that of Dwârakâ in the time of the Mahābhārata war. The only way into Gujarat from the Madhyadeśa 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 Raṭhauras abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankis from the Eastern Punjab. Gujarat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlots of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujarat, 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 Gujarat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārvārī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmar, Bikaner, the South Punjab,
and the North-West of the Jaipur State. The area occupied by Mārwārī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipūrī and Hārauṭi, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipūrī, although in the East of Rājputana, is more nearly allied to Gujarāṭī than is Mārwārī, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rājasthānī includes the Mèwāṭī of Alwar, Bharatpur, and Gurgaon, and the Ahörwaṭī of the Ahör country south and south-west of Delhi. It is the form of Rājasthānī 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 Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvī, spoken in Malwa and the adjoining country. It has Bundeli (a Western Hindi dialect) to its east and Gujarāṭī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipūrī, 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 Mālvī, 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 Khāndēṣī that it is now a distinct dialect, with marked peculiarities of its own.

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mārwārī</td>
<td>6,088,389</td>
</tr>
<tr>
<td>Central-East</td>
<td>2,907,200</td>
</tr>
<tr>
<td>North-Eastern</td>
<td>1,570,099</td>
</tr>
<tr>
<td>Mālvī</td>
<td>4,390,807</td>
</tr>
<tr>
<td>Nimāḍī</td>
<td>1,474,777</td>
</tr>
</tbody>
</table>

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

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwārī are found in other parts of India. In 1891, 451,113 speakers of Mārwārī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name Mārwārī to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was at least 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwārī. Numbers of poems in Old Mārwārī or Dīngal, as it is called when used for poetical purposes, are in existence but have not as
yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's Rājasthān, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the Prithvirāj Rāsau of Chand Bārdāi, 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 Rājputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithvirāj Rāsau which has been published is written in an old form of Western Hindi,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Sera Māpur missionaries translated the New Testament into Marwārī, Udāipurī (i.e., Mewārī), Bīrānī (a form of Mārwārī), Jaipurī proper, Hāruṇī (an Eastern dialect), and Ujainī (i.e., Mālvi).

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

For printed books the Deva-nāgari character is used. The written character is a corrupt form of Deva-nāgari, related to the Mādī alphabet used in Marāṭhī, and to the Mahājānī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters Ą and Ė.

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, Mārwārī, Jaipurī, Mewātī, and Mālvi, based on the Note referred to above. Nimādī, being a mixed form of speech, does not require illustration in this connexion.

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

I take this opportunity of explaining the pronunciation of the letter द, sometimes transliterated w, and sometimes v. In Western Hindi and in the languages further to the east this letter almost invariably becomes b. Thus wadam, a face, becomes badam, and vichār, consideration, becomes bichār. In Rajasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī 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 Indā v is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English w and that of an English v. This sound naturally varies slightly according to the vowel which follows it. Before long or short a, u, o, ai, or au it is nearer the sound of w, while before long or short i or e it is nearer that of v. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant w or v is pronounced as a pure labial, and not as a denti-labial. In transliterating Rajasthānī I represent the w-sound by w, and the v-sound by v, but it must be remembered that the English sound of v is never intended. Thus, I write ‘MārvāṬ’ not ‘Mārvā_pdf,’ because the w is followed by a, but ‘Māḷi,’ not ‘Māḷi,’ because the v is followed by i.

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

In the following tables, I also give the Braj Bhāshā, Bundelī and Gujārāṭī forms for the sake of comparison.

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

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

A.—DECLENSION.

(a) Strong masculine taṭhava noun. ghōṛā, 'a horse.'

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundelī</th>
<th>Rājasthānī</th>
<th>Mēwāṭī</th>
<th>Māḷi</th>
<th>Jaipurī</th>
<th>MārwāṬī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular.</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
</tr>
<tr>
<td>Direct</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>...</td>
<td>...</td>
<td>ghōṛai</td>
<td>ghōḍō</td>
<td>ghōṛai</td>
<td>ghōḍō</td>
<td>ghōḍai</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōṛā</td>
<td>ghōḍā</td>
<td>ghōṛā</td>
<td>ghōḍā</td>
<td>ghōḍa</td>
</tr>
</tbody>
</table>

Gender.
RĀJASTHĀṆĪ.

A.—DECLENSION.

(a) Strong masculine tadbhava noun. ghārā, 'a house'—(continued).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mēwālī.</td>
<td>Māvi.</td>
<td>Jalpātī</td>
<td>Mārwārī</td>
<td>Gujarātī</td>
<td></td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghārā</td>
<td>ghārā</td>
<td>ghārā</td>
<td>ghōdā</td>
<td>ghōrā</td>
<td>ghōdā</td>
<td>ghōdā</td>
<td>ghōdā(-a)</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
<td>ghārā</td>
<td>ghōdā</td>
<td>ghōrā</td>
<td>ghōdā</td>
<td>ghōdā</td>
<td>ghōdā(-a)-ā</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghārā</td>
<td>ghārā</td>
<td>ghārā</td>
<td>ghōdā</td>
<td>ghōrā</td>
<td>ghōdā</td>
<td>ghōdā</td>
<td>ghōdā(-a)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mēwālī.</td>
<td>Māvi.</td>
<td>Jalpātī</td>
<td>Mārwārī</td>
<td>Gujarātī</td>
<td></td>
</tr>
<tr>
<td>Singular.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī(-a)</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī(-a)</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī(-a)-ā</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōrī</td>
<td>ghōdī</td>
<td>ghōdī</td>
<td>ghōdī(-a)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mēwālī.</td>
<td>Māvi.</td>
<td>Jalpātī</td>
<td>Mārwārī</td>
<td>Gujarātī</td>
<td></td>
</tr>
<tr>
<td>Singular.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<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</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 (-a)</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar (-a)-ā</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<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 (-a)</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 (-a)-ā</td>
</tr>
<tr>
<td>Oblique</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar (-a)-e</td>
</tr>
</tbody>
</table>
INTRODUCTION.

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

Mâlvi has also a plural formed by suffixing hôr, which reminds us of the old Kanauji kârār and the Khas (Naipali) karu.

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

B.—POSTPOSITIONS.

<table>
<thead>
<tr>
<th>Braj.</th>
<th>Bundêli</th>
<th>Rajasthanî</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>nē</td>
<td>nē</td>
<td>nai</td>
</tr>
<tr>
<td>Genitive</td>
<td>kau, ke, ki</td>
<td>kô, kû, kî</td>
<td>kô, kû, kî</td>
</tr>
<tr>
<td>Dative</td>
<td>kai</td>
<td>kôô</td>
<td>nai</td>
</tr>
<tr>
<td>Ablative</td>
<td>sē, tê</td>
<td>sû, sô</td>
<td>sal, tal</td>
</tr>
</tbody>
</table>

In the above, note that the oblique genitive ends in ə, as in Gujarati, not in ē, as in Braj and Bundâli. The forms commencing with r are typical of Rajasthanî. The dative postpositions commencing with n are typical of Rajasthanî and Gujarati. So is the ə or ai of the Agent. Note that Mewâti and Mâlvi 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 kô, and nai the locative of the Gujarati nô. Note that in Mâlvi and Mewâti nē and nai are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus āchôkhô, good; fem. āchôkhî; masc. obl. āchôkhâ. 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, kâlê gharê tāt mârî, the black horse kicked; râjâ-kê gharê, in the Râjâ’s house. In other words, adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarati bijê dârađê, on the second day.
## Pronouns.

### A. PERSONAL PRONOUNS.

#### First Person.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><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>mai, ho n</td>
<td>me, maı</td>
<td>mai</td>
<td>mu, hu</td>
<td>maı</td>
<td>hu, muı</td>
<td>maı</td>
<td>ha</td>
</tr>
<tr>
<td>Oblique</td>
<td>moh, mu, muj</td>
<td>mo, mo y</td>
<td>moh, muj</td>
<td>ma, mha</td>
<td>ma, mu, maı</td>
<td>mha, maı</td>
<td>mha, muı</td>
<td>maı</td>
</tr>
<tr>
<td>Genitive</td>
<td>meran</td>
<td>mer-k, merı, mo-n</td>
<td>merō</td>
<td>märō, mhrō</td>
<td>mhrō</td>
<td>mhrō, märō</td>
<td>märō</td>
<td>märō</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>ham</td>
<td>ham</td>
<td>ham, hamā</td>
<td>mbe, apā</td>
<td>mbe, apō</td>
<td>mbe, mbe, apā</td>
<td>amē, apnē</td>
<td>amē, amrāj, apō, apē, apē, apē, apē, apē, apē, apē</td>
</tr>
<tr>
<td>Oblique</td>
<td>hamā, hamāni</td>
<td>ham</td>
<td>ham</td>
<td>mbe, apā</td>
<td>mbe, apā</td>
<td>mbe, mbe, apā</td>
<td>amē, amrāj, apō, apē, apē, apē, apē, apē, apē, apē, apē</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>hamāran</td>
<td>ham-kō, hamārō, hamās</td>
<td>mhrō</td>
<td>mhrān, āpō</td>
<td>āpō</td>
<td>mhrān, āpō</td>
<td>āpō</td>
<td>āpō</td>
</tr>
</tbody>
</table>

#### Second Person.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><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>taı, tı</td>
<td>tı, tı</td>
<td>tı</td>
<td>tı</td>
<td>tı</td>
<td>tı, thı</td>
<td>tı</td>
<td>tı</td>
</tr>
<tr>
<td>Oblique</td>
<td>tohı, tı, tı</td>
<td>tı, tı, tıg</td>
<td>tı, tıj</td>
<td>ta, tha, thı</td>
<td>ta, taı, tı</td>
<td>tha, taı</td>
<td>tı, thı</td>
<td>la, tık</td>
</tr>
<tr>
<td>Genitive</td>
<td>tıran</td>
<td>tı-k, tı-r, tı-nō</td>
<td>tı-rō</td>
<td>thı-rō</td>
<td>thı-rō</td>
<td>thı-rō</td>
<td>thı-rō</td>
<td>tıro</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>tıma</td>
<td>tıma</td>
<td>tıma, tam, tham</td>
<td>thı</td>
<td>thı</td>
<td>thı, tamę</td>
<td>thı, tamę</td>
<td>tamę</td>
</tr>
<tr>
<td>Oblique</td>
<td>tıma, tıma</td>
<td>tıma</td>
<td>tıma</td>
<td>thı</td>
<td>thı</td>
<td>thı, tamę</td>
<td>thı, tamę</td>
<td>tamę, tamę</td>
</tr>
<tr>
<td>Genitive</td>
<td>tıma-rı, tıma-rı</td>
<td>tıma-kı, tıma-mı</td>
<td>tıma-rı</td>
<td>thı-pı</td>
<td>thı-kı</td>
<td>thı-rı</td>
<td>tamı-rı</td>
<td>tamı-rı</td>
</tr>
</tbody>
</table>

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundelī is *ma-, muji, or me-; to-, timi, or ti*. In Rājasthānī it is *ma- or mū; ta-, or ti*, in this agreeing with Gujarāti.
In the plural it is mahā and thā instead of ham and tum. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get mahā and thā. Māvāṭī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having tum, not tum, which it optionally aspirates to tham. In the genitive plural Mālī has the termination nū, which corresponds to the nū which Gujarātī uses for substantives, and which appears in the genitive of āp in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of āp to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Mundā or Dravidian languages. On the other hand, Rājasthānī 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>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>yah</td>
<td>jō</td>
<td>yō, fem. yā</td>
<td>yō, fem. yā</td>
</tr>
<tr>
<td>Oblique</td>
<td>yāhī, yā</td>
<td>jā</td>
<td>āl</td>
<td>iñī, añī</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>yē</td>
<td>jē</td>
<td>yē</td>
<td>yē</td>
</tr>
<tr>
<td>Oblique</td>
<td>tēhā, tēi</td>
<td>ē</td>
<td>in</td>
<td>inā, añā</td>
</tr>
</tbody>
</table>

#### That.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>uō, uā</td>
<td>a, bō</td>
<td>wō, woh, fem. wā</td>
<td>wō, fem. wā</td>
</tr>
<tr>
<td>Oblique</td>
<td>uēhā, uā</td>
<td>a, bā</td>
<td>wā</td>
<td>unī, wānī</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>uō, uā</td>
<td>bō</td>
<td>wā</td>
<td>vī</td>
</tr>
<tr>
<td>Oblique</td>
<td>uēhā, uā</td>
<td>un</td>
<td>wañā</td>
<td>wā</td>
</tr>
</tbody>
</table>
### Rājasthānī.

**C.—OTHER PRONOUNS.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Relative</td>
<td>jau, jaun</td>
<td>jō</td>
<td>jō</td>
<td>jō, jyō, fem.</td>
</tr>
<tr>
<td>Oblique</td>
<td>jāhi, jā</td>
<td>jā</td>
<td>jhaī</td>
<td>jāni</td>
</tr>
<tr>
<td>Correlative</td>
<td>so</td>
<td>so</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Oblique</td>
<td>tāhi, tā</td>
<td>tā</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Interrogative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc., fem.</td>
<td>kō, kan</td>
<td>kō</td>
<td>kauṇ</td>
<td>kāṇ</td>
</tr>
<tr>
<td>Oblique</td>
<td>kākhi, kā</td>
<td>kā</td>
<td>kaith</td>
<td>kāni</td>
</tr>
<tr>
<td>Neuter</td>
<td>kāka, kā</td>
<td>kā</td>
<td>kō</td>
<td>kāf</td>
</tr>
<tr>
<td>Indefinite</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc., fem.</td>
<td>kōu, kō</td>
<td>kō</td>
<td>kōi</td>
<td>kōi</td>
</tr>
<tr>
<td>Neuter</td>
<td>kūak</td>
<td>kūak</td>
<td>kimal</td>
<td>kāf</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 Hindi. The typical syllable of this voice is  İyi. Thus mārṇō, to strike; mariṇḍō, to be struck. A similar form occurs in Sindhi and Lahnda, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of a, the resulting form thus agreeing with Western Hindi potential passives such as dikhānā, to be visible.

**A.—Verbs Substantive.**

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwāṭī sū is, of course, only a phonetic spelling of the Jaipurī chhū. The conjugational forms are the same as those which
occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthāni are that, in the present, the first person plural ends in ā, that (except in Mewāli) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in ā.

<table>
<thead>
<tr>
<th></th>
<th>Braj.</th>
<th>Bundeli</th>
<th>Mewāli</th>
<th>Mārā</th>
<th>Jaipur</th>
<th>Mārvārt</th>
<th>Gujarāti</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<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>hai</td>
<td>ḍ, āw</td>
<td>hū, sū</td>
<td>hū</td>
<td>chhū</td>
<td>hū</td>
<td>chhū</td>
</tr>
<tr>
<td>2.</td>
<td>hai</td>
<td>ḍ, āy</td>
<td>hai, sā, sāi</td>
<td>hē</td>
<td>chhai</td>
<td>hāf</td>
<td>chhē</td>
</tr>
<tr>
<td>3.</td>
<td>hai</td>
<td>ḍ, āy</td>
<td>hai, sāi</td>
<td>hē</td>
<td>chhai</td>
<td>hāf</td>
<td>chhē</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>1.</td>
<td>hai</td>
<td>ḍ, āy</td>
<td>hū, sā</td>
<td>hā</td>
<td>chhā</td>
<td>hā</td>
<td>chhā</td>
</tr>
<tr>
<td>2.</td>
<td>hai</td>
<td>ḍ, āw</td>
<td>hō, sō</td>
<td>hō</td>
<td>chhō</td>
<td>hō</td>
<td>chhō</td>
</tr>
<tr>
<td>3.</td>
<td>hai</td>
<td>ḍ, āy</td>
<td>hai, sāi</td>
<td>hai</td>
<td>chhai</td>
<td>hāf</td>
<td>chhē</td>
</tr>
<tr>
<td><strong>Past</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>hau, hatan</td>
<td>hatā, tā</td>
<td>hō, thō, sō, thō</td>
<td>chhō</td>
<td>hō</td>
<td>khat</td>
<td></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>Masc.</td>
<td>hā, hatā</td>
<td>hatā, tā</td>
<td>hā, thā, sā, thā</td>
<td>chhā</td>
<td>hā</td>
<td>khat</td>
<td></td>
</tr>
</tbody>
</table>

B.—The Finite Verb.

In Rājasthāni the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindi, of which latter Braj and Bundeli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindi, and follows that of Gujarāti. 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 Gaugētic Doab. They are, nevertheless, distinctly typical of Rājasthāni. It will be sufficient to give only a few of the principal tenses of the intransitive verb chel, ‘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 Rājasthāni we may note that, as in the verb substantive and in the simple future, the first person plural ends in ā.
and that, except in Mewati, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundel.</th>
<th>Mewati</th>
<th>Malvi</th>
<th>Jaipur.</th>
<th>Marwati</th>
<th>Gujarati</th>
</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>chala</td>
<td>cha'i</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
</tr>
<tr>
<td>2.</td>
<td>chalai</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
</tr>
<tr>
<td>3.</td>
<td>chalai</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</td>
<td>cha'li</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>1.</td>
<td>chala</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
</tr>
<tr>
<td>2.</td>
<td>chalai</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
</tr>
<tr>
<td>3.</td>
<td>chala</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
<td>cha'le</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundel.</th>
<th>Mewati</th>
<th>Malvi</th>
<th>Jaipur.</th>
<th>Marwati</th>
<th>Gujarati</th>
</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>2.</td>
<td>chal</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</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>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</td>
<td>cha'l</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, cha'le'ṣyā or cha'le'ha'ni; thus, cha'le'ṣyā or cha'le'ha'ni. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi cha'la'gā, which probably means 'I am gone (ga) that I may go (cha'la).' Some dialects use one form and some another and some both.

### Simple Future

<table>
<thead>
<tr>
<th></th>
<th>Braj</th>
<th>Bundel.</th>
<th>Mewati</th>
<th>Malvi</th>
<th>Jaipur.</th>
<th>Marwati</th>
<th>Gujarati</th>
</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>cha'le'ṇā</td>
<td>cha'le'hō</td>
<td>...</td>
<td>...</td>
<td>cha'le'syā</td>
<td>cha'le'hō</td>
<td>cha'le'hō</td>
</tr>
<tr>
<td>2.</td>
<td>cha'le'ṇā</td>
<td>cha'le'hō</td>
<td>...</td>
<td>...</td>
<td>cha'le'si</td>
<td>cha'le'hī</td>
<td>cha'le'sē</td>
</tr>
<tr>
<td>3.</td>
<td>cha'le'ṇā</td>
<td>cha'le'hō</td>
<td>...</td>
<td>...</td>
<td>cha'le'si</td>
<td>cha'le'hī</td>
<td>cha'le'sē</td>
</tr>
</tbody>
</table>
### INTRODUCTION.

#### SIMPLE FUTURE—contd.

<table>
<thead>
<tr>
<th>Braj</th>
<th>Bundali</th>
<th>Mewati</th>
<th>Malwa</th>
<th>Jaipur</th>
<th>Marwati</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. chaṭhadā</td>
<td>chaṭhadā</td>
<td>...</td>
<td>...</td>
<td>chaṭhyā</td>
<td>chaṭhā</td>
<td>chaṭeō,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>chaṭeō</td>
</tr>
<tr>
<td>2. chaṭhadā</td>
<td>chaṭhadā</td>
<td>...</td>
<td>...</td>
<td>chaṭhyō</td>
<td>chaṭhō</td>
<td>chaṭō</td>
</tr>
<tr>
<td>3. chaṭhadā</td>
<td>chaṭhadā</td>
<td>...</td>
<td>...</td>
<td>chaṭai</td>
<td>chaṭhi</td>
<td>chaṭhi</td>
</tr>
</tbody>
</table>

#### PERIPHRASTIC FUTURE.

<table>
<thead>
<tr>
<th>Braj</th>
<th>Bundali</th>
<th>Mewati</th>
<th>Malwa</th>
<th>Jaipur</th>
<th>Marwati</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc. 1.</td>
<td>chaṭā-gau</td>
<td>chaṭā-gū</td>
<td>chaṭū-gū</td>
<td>chaṭū-lo</td>
<td>chaṭū-lā or -gū</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc. 1.</td>
<td>chaṭā-gū</td>
<td>chaṭā-gū</td>
<td>chaṭā-gū</td>
<td>chaṭā-lā</td>
<td>chaṭā-lā or -gā</td>
<td>...</td>
</tr>
</tbody>
</table>

Note that in Mālvi and Mārwāri the singular terminations are ġū and lā respectively, not gū and lō as we should expect. Unlike the gū of Mewāti and Mārwāri and the lō of Jaipurī, gū 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 ġū of Standard Hindi.

(d) The Periphrastic Present.—This is the ordinary present with which we are familiar in Hindīstānī. In that language, as in Braj and Bundūli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, maī chaṭitā hō, ‘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 Jaipurī as an example, we have—

**Singular.**

1. maī chaṭā chhā,  'I am going.'
2. tu chaṭai chhāi, 'thou wast going.'
3. wū chaṭai chhōi, 'he was going.'

**Plural.**

1. wē chaṭā chhā,  'we are going.'
2. thē chaṭō chhō, 'you are going.'
3. wai chaṭai chhōi, 'they are going.'
The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundelí only the masculine forms are shown:

- **Braj** :  *chaḷṭu hāū.
- **Bundelí** :  *chaḷat hō or chaḷat āw.
- **Mewāṭi** :  *chaḷū hū.
- **Mālvī** :  *chaḷū hū.
- **Jaipurī** :  *chaḷū chhū.
- **Mārwāṛī** :  *chaḷū hū.
- **Gujarāṭī** :  *chaḷū chhū.

(e) The Imperfect.—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ōi*, which does not change for gender, number or person. Thus we have in Jaipurī *maī chaḷai chhū*, 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. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindi and Gujarāṭī. The present participle may also be optionally used in Mārwāṛī. We thus obtain the following forms of the imperfect:

- **Braj** :  *haū chaḷṭu hō.
- **Bundelí** :  *maī chaḷat tō.
- **Mewāṭi** :  *maī chaḷai hō.
- **Mālvī** :  *hū chaḷṭō thō.
- **Jaipurī** :  *maī chaḷai chhō.
- **Mārwāṛī** :  *hū chaḷṭō hō, hū chaḷai hō.
- **Gujarāṭī** :  *hū chaḷṭō haitō.

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

<table>
<thead>
<tr>
<th></th>
<th>Present Participle</th>
<th>Past Participle</th>
<th>Infinitives</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Braj</strong></td>
<td>chaḷṭu</td>
<td>chaḷyaunu</td>
<td>chaḷnu, chaḷawaū</td>
</tr>
<tr>
<td><strong>Bundelī</strong></td>
<td>chaḷat</td>
<td>chaḷo</td>
<td>chaḷan, chaḷbō</td>
</tr>
<tr>
<td><strong>Mewāṭi</strong></td>
<td>chaḷṭō</td>
<td>chaḷyō</td>
<td>chaḷnū, chaḷbō</td>
</tr>
<tr>
<td><strong>Mālvī</strong></td>
<td>chaḷṭō</td>
<td>chaḷyō</td>
<td>chaḷnū, chaḷnō, chaḷwō</td>
</tr>
<tr>
<td><strong>Jaipurī</strong></td>
<td>chaḷṭō</td>
<td>chaḷyō</td>
<td>chaḷnū, chaḷbō</td>
</tr>
<tr>
<td><strong>Mārwāṛī</strong></td>
<td>chaḷṭō</td>
<td>chaḷyō</td>
<td>chaḷnō, chaḷnū, chaḷbō</td>
</tr>
<tr>
<td><strong>Gujarāṭī</strong></td>
<td>chaḷṭō</td>
<td>chaḷyō</td>
<td>chaḷnū, chaḷbō</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 Gujarāṭī, but differ from Braj and Bundelī.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindi. Here again the Gujarāṭī 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 Gujarātī, on the contrary, the verb is attached to the gender of the object. Thus, lēnē 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 Gujarātī.

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 rō or ḍō, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindi on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindi than does, for instance, Panjahi. 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 Gujarātī.

In the inflexion of nouns they agree with Gujarātī 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 Gujarātī 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 Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western 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 Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindi.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindi. Here and there we find in Mālvī a point of agreement with Bundeli, while Jaipuri and Mārvārī agree most closely with Gujarātī.

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 cast, 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 Palaipur; 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 Shekhawāṭī 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 Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhi spoken in Sind and Kharipur, and further north, the Lāhndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahnī and Panjābī through a mixed form of speech entitled Bhaṭṭānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāṅgārā dialect of Western Hindī through Bāṅgī. In the extreme north-east of the area, it has Mēwāṭī 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 kō, while in Standard Mārwārī it is rō. In Jaipuri, the verb substantive is khāh, I am, ckhā, was; in Mārwārī it is hā, I am, hō, was. In Jaipuri there are two forms of the future. Of one the typical letter is s, as in mārs̄yā, I shall strike. The other takes the suffix lō, which changes for gender and number; thus, mār̥lō, I shall strike. In Mārwārī, there are three forms. In one of these, the typical letter is h, as in mār̥hā, I shall strike. In another lā is added, which does not change for gender or number, as in mārh-lā, I shall strike; while the third adds gō, like the Hindī gā.

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 Mōwārī or Mārwārī, according to locality. In South Marwar, in the State of Sirohi, and in the north of Palaipur in Gujarāt, the Mārwārī is affected by Gujarāṭī, 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 Thaṭī and Dhaṭ̄kī, which are grouped together as Western Mārwārī. Finally there are a Northern Mārwārī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawāṭī of Jaipur, in which we again find Mārwārī merging into Jaipuri, and Bāṅgī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāṅgārā.
It should be noted that, right in the heart of the Marwār country, between Marwar and Mewar, the Aravalli hills are inhabited by tribes speaking various Bhil languages. These have also affected the Marwār spoken in their neighbourhood.

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

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

<table>
<thead>
<tr>
<th>Standard Marwār—</th>
<th>1,591,160</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwar</td>
<td></td>
</tr>
<tr>
<td>Eastern Marwār—</td>
<td></td>
</tr>
<tr>
<td>Marwār-Dhundhārī (Marwar)</td>
<td>49,300</td>
</tr>
<tr>
<td>Gōģwārī (Kishangarh)</td>
<td>15,000</td>
</tr>
<tr>
<td>Marwār of Ajmer</td>
<td>208,700</td>
</tr>
<tr>
<td>Marwār of Marwara</td>
<td>17,000</td>
</tr>
<tr>
<td>Mewār (including Mewārī)</td>
<td>1,634,864</td>
</tr>
<tr>
<td>Southern Marwār—</td>
<td>1,974,864</td>
</tr>
<tr>
<td>Gōģwārī (Marwar)</td>
<td>147,000</td>
</tr>
<tr>
<td>Sichī—</td>
<td></td>
</tr>
<tr>
<td>(Sichī)</td>
<td>169,300</td>
</tr>
<tr>
<td>(Marwar)</td>
<td>10,000</td>
</tr>
<tr>
<td>Dūćwārī (Marwar)</td>
<td>179,300</td>
</tr>
<tr>
<td>Marwār-Gujarāṭī—</td>
<td>86,000</td>
</tr>
<tr>
<td>(Marwar)</td>
<td>30,970</td>
</tr>
<tr>
<td>(Palanpur)</td>
<td>35,000</td>
</tr>
<tr>
<td>Western Marwār—</td>
<td>477,370</td>
</tr>
<tr>
<td>Thāl—</td>
<td></td>
</tr>
<tr>
<td>(Marwar)</td>
<td>380,000</td>
</tr>
<tr>
<td>(Jaisalmer)</td>
<td>100,000</td>
</tr>
<tr>
<td>Mixed dialects</td>
<td>480,000</td>
</tr>
<tr>
<td>Northern Marwār—</td>
<td>655,549</td>
</tr>
<tr>
<td>Bīkānārī—</td>
<td></td>
</tr>
<tr>
<td>(Bikaner)</td>
<td>533,000</td>
</tr>
<tr>
<td>(Bahawalpur)</td>
<td>10,770</td>
</tr>
<tr>
<td>Shakhāwārī</td>
<td>543,770</td>
</tr>
<tr>
<td>Bāgī</td>
<td>488,017</td>
</tr>
<tr>
<td></td>
<td>327,359</td>
</tr>
<tr>
<td>Total number of speakers of Marwār in the Marwār area</td>
<td>6,888,989</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Province/Rajputana and Feudatories</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>5,475</td>
</tr>
<tr>
<td>Bengal</td>
<td>8,591</td>
</tr>
<tr>
<td>Berar</td>
<td>38,614</td>
</tr>
<tr>
<td>Bombay and Feudatories</td>
<td>241,094 i.e. the Provincial total 276,000 less 35,000 for Palampur.</td>
</tr>
<tr>
<td>Barma</td>
<td></td>
</tr>
<tr>
<td>Central Provinces and Feudatories</td>
<td>22,566</td>
</tr>
<tr>
<td>Madras and Agencies</td>
<td>1,108</td>
</tr>
<tr>
<td>United Provinces and Native States</td>
<td>2,228</td>
</tr>
<tr>
<td>Punjab and Feudatories</td>
<td>130,000 Approximate. Separate figures not available.</td>
</tr>
<tr>
<td>Nizam's Dominions</td>
<td>...</td>
</tr>
<tr>
<td>Baroda</td>
<td>4,859</td>
</tr>
<tr>
<td>Mysore</td>
<td>579</td>
</tr>
<tr>
<td>Rajputana</td>
<td>...                No figures available.</td>
</tr>
<tr>
<td>Central India</td>
<td>...                No figures available.</td>
</tr>
<tr>
<td>Coorg</td>
<td>1</td>
</tr>
<tr>
<td>Kashmir</td>
<td>...                No figures available.</td>
</tr>
<tr>
<td>Total number of speakers of Mārwarī so far as known, in places in India outside the Mārwarī area</td>
<td>461,115</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 Mārwarī. Such are the Ods of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārwarī, 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 Mārwarī are the Mahārī and Oswāli of Chanda in the Central Provinces. They are the languages of two Mārwarī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārwarī spoken in the Province. So also has the dialect of the Kirs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārwarī and Malvi. Bhōyari, another tribal dialect of the Central Provinces, which is usually classed as Mārwarī, is really a bad Bundeli. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikanārī, and is already included in the Mārwarī figures.
The total number of recorded Mārwārī speakers is therefore as follows:

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mārwārī</td>
<td>speakers at home</td>
<td>abroad</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

AUTHORITIES—

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


PANDIT RĀM KARNA SĀHLÉ—Mārwārī Vyākaraṇa. A Mārwārī grammar written in Mārwārī. No date or place of publication in my copy, Udēpur. About 1901.

For books and the like the ordinary Dēva-nāguṇī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Māhājani' character of Upper India and to the Mōḍī of Mārāthī 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.

The following account of the grammar of Standard Mārwārī is based on the specimens and on Pandit Rām Kara Śarma's Mārwārī Vyākaraṇa. It is interesting to note that the Mārwārī verb has a regular organic Passive Voice. Although the grammar of Mārwārī 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 Māhājani character is really this Mārwārī 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 Mārwārī merchant who went to Delhi. Thence his clerk wrote home 'बहू आजमर गाया, बाबा बाड़ी बाड़ी दिंदी, the Baba has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, Baba आजमर, बाबा बाड़ी बाड़ी दिंदी, the Baba died to-day, send the chief wife,—apparently to perform his funeral obsequies!
others, and the student is recommended to read the Central Eastern Rājasthāní grammar before the Mārvārī one, as several references to it occur in the latter.

**PRONUNCIATION.**

In ā, the termination of the oblique plural of nouns, the ā is pronounced broadly something like the a in all. The diphthongs ai and au have each two sounds. In Tāsama 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 aai and auu respectively. It may be added that ē and āi are often practically interchangeable, and so are ō and ai.

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

The cerebral i is very common. It usually represents a single i in Prakrit. Thus the Prakrit chaithi, gone, becomes, in Mārvārī, chāityo. A dental i represents a Prakrit double ii. Thus, Prakrit chhailiū, gone, becomes, in Mārvārī, chhāityo. I is often indicated thus, य, instead of by य.

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

Aspiration and the letter μ are commonly omitted. Thus padma for patha-mo, to read; pittō for pathitō, first; kāntō for kahnto, 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 se, but has, like the locative, a special form in declension:—

**Tadbhava masculine noun in ā.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ghōdō, a horse.</td>
<td>ghōdā.</td>
</tr>
<tr>
<td>Agent ghōdē, ghōdāi.</td>
<td>ghōdā.</td>
</tr>
<tr>
<td>Loc. ghōdē, ghōdāi.</td>
<td>ghōdā.</td>
</tr>
<tr>
<td>Obl. ghōdā.</td>
<td>ghōdā.</td>
</tr>
</tbody>
</table>

**Tadbhava masculine noun ending in a consonant.**

| Nom. ghar, a house. | ghar.  |
| Agent ghar.         | gharā. |
| Loc. gharē, gharai, gharā, gharā. | gharā. |
| Obl. ghar.          | gharā. |
MĀRWAŘī.

Tadbhava feminine nouns in r.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ghōḍi, a mare.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ghōḍīrī</td>
</tr>
<tr>
<td>Loc.</td>
<td>...</td>
</tr>
<tr>
<td>Obl.</td>
<td>ghōḍīṭī</td>
</tr>
</tbody>
</table>

Tadbhava feminine noun ending in a consonant.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>bāṭ, a word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>bāṭī</td>
</tr>
<tr>
<td>Loc.</td>
<td>...</td>
</tr>
<tr>
<td>Obl.</td>
<td>bāṭā</td>
</tr>
</tbody>
</table>

We occasionally meet with a feminine locative in ḍ, as in Ṽu ḍirīyā, at that time.

OTHER NOUNS.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛājā, a king.</td>
<td>ṛājāva.</td>
</tr>
<tr>
<td>mūni, a sage.</td>
<td>mūnīva.</td>
</tr>
<tr>
<td>tēli, an oilman.</td>
<td>tēli.</td>
</tr>
<tr>
<td>ṡādhā, a saint.</td>
<td>ṡāḍhāva.</td>
</tr>
<tr>
<td>bābā, a gentleman.</td>
<td>bāvbā.</td>
</tr>
<tr>
<td>mā, a mother.</td>
<td>māva.</td>
</tr>
<tr>
<td>mūrti, an image.</td>
<td>mūrti.</td>
</tr>
<tr>
<td>tamākhu, tobacco.</td>
<td>tamākhuva.</td>
</tr>
<tr>
<td>bāḥā, a daughter-in-law.</td>
<td>bāhwā.</td>
</tr>
<tr>
<td>gau, a cow.</td>
<td>gauva.</td>
</tr>
</tbody>
</table>

The usual postpositions are:

- Acc.-Dat. neī, nai, kanai, rai.
- Instr. and Abl. sū, Ṽ.
- Genitive rō, kō, Ṽagō, handō.
- Locative mē, māi, māhāi, māi, māy.

With regard to the above it should be noted that the dative (and accusative) postpositions neī (or nei) and rai are locatives of nō and rō respectively. Kanai is a contraction of kāt-nai, which is the locative of kō-nō. Kō, nō, and rō are all genitive postpositions. Kō and rō occur in Mārvārī and nō in the neighbouring Gujarātī. Further remarks regarding the use of rai will be found below.

The usual suffix of the genitive is rō. Ṽagō and handō are archaic, and are now only found in poetry. Kō, as a genitive suffix, is used in those parts of the Mārvārī area which border on tracts in which Māwārī or Māvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy rō, rai, and nai should be joined to the noun without hyphens, as is done with the nō of Gujarātī, while kō, Ṽagō, and handō should have hyphens. Thus Ṽagōnō, Ṽagōrīt, Ṽagōnātī, but Ṽagō-la, Ṽagō-วรรณ, and Ṽagō-handō. This is a question of derivation which will be found explained under the head of Gujarātī on p. 323 infra. In Rājasthāṇī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, Ṽagō-rō, Ṽagō-rīt, Ṽagō-nō.
The genitive terminations are liable to change as in Eastern Rajputana. Ró (kó, taqó, handó) changes to ró (kó, taqó, handó) before a masculine noun in the oblique singular or in the plural; to ró (ki, taqi, handi) before any feminine noun; and to ro or ró (or sometimes ró) before any masculine noun in the agent or locative. As postpositions like ágái, in front, before, or pachhái, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. Rai or ró, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, khét-ró dhán, the paddy of the field; rajá-rá ghódrá-sú, from the horse of the king; khél-ró kákditáp, the cucumbers of the field; ghar-ráí pachhái, behind the house; thá-ráí báq-ráí ghar-mái, in your father's house; áp-ráí khétá-mái, in his own fields; in-ráí hát-mái, in his hand; khétá-ráí pálí, the boundary of the fields, literally, 'in of the fields'; un dés-ráí, in of that country, one amongst its inhabitants; thá-ráí báqó-sú góth kae, by your father a feast was made; un-ráí báqó dítóhó, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (má or mái is itself the locative of the Gujarati genitive termination nó), we often find ró 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, máhá un-ráí báqá-ráí ghaná chérké ári-dví-xláí, I have given many stripes to his son; ék jinár-ráí dób gáw-rá há, to a certain man there were two sons; un-ráí góth, a feast for him. In the first example it will be noted that the ró of un-ráí is also in the locative to agree with báqá. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), ró is often used instead of ró. Thus áp-ráí báqó-nái káyó, he said to his father; áp-ráí nákm-nái lálpó nál, I did not disobey your order.

Finally, when a noun itself is in the locative with má, the má is sometimes attached to the inflected locative in á, and not to the oblique form. Thus káphé-rál-mái (not káphé-rá-mái), in debauchery.

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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Pler.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ghódrá.</td>
<td>ghódrá.</td>
</tr>
<tr>
<td>Agent</td>
<td>ghódré, ghódráí.</td>
<td>ghódré, ghódráí.</td>
</tr>
<tr>
<td>Accus.</td>
<td>ghódrá, ghódrá-nái.</td>
<td>ghódrá, ghódrá-nái.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ghódrá-nái.</td>
<td>ghódrá-nái.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ghódrá-sú, -ú.</td>
<td>ghódrá-sú, -ú.</td>
</tr>
<tr>
<td>Loc.</td>
<td>hé ghódré, hé ghódráí, hé ghódrá-mé, etc.</td>
<td>hé ghódré, hé ghódráí, hé ghódrá-mé, etc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>hé ghódrá.</td>
<td>hé ghódrá.</td>
</tr>
</tbody>
</table>

Adjectives.—Adjectives nearly follow the customary Hindostání rule. The oblique masculine of tadbhaya adjectives ending in ó ends in á, and the feminine in í. Thus,—

Kálo ghódrá kówá-rá jíú jág-hái, the black horse goes like the wind.
Káli ghódrá-nái dóráweó, make the black horse gallop.
Káli ghódrá boqó saítan hái, the black mare is very vicious.
Káli ghódrá-nái dóráweó, make the black mare gallop.
When a noun is in the agent case singular the adjective is put in the agent case also. Thus काले गुड़े तार मारी, the black horse kicked; नायक कै सारे सारे, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in झाटे लाह सभाप, in a small house.

In comparison the ablative is used, or (as in Gujarati) the word कौरळा is employed in the sense of ‘than,’ as in ugehākran by मुझ मारा कौरळा लामु नमीजी, in pronunciation they are uttered longer than the original vowels.

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

As ordinals, we may quote पहला, first; दोसा, second; तीसा, third; चौथा, fourth; पाँचा, fifth; चौथा, sixth; साता, seventh; आठवा, eighth; नवारा, ninth; दसण्ड, tenth, and so on. पाँचा has its agent पाँचवा and its oblique form पाँचा. So for other ordinals in ता. The others are declined regularly. Chhelō (as in Gujarati) is ‘last.’

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

The Pronoun of the First person is thus declined. It has two forms of the plural. One, अपा, includes the person addressed. The other, महो, does not necessarily do so. महो means ‘we,’ and अपा, ‘we including you.’

<table>
<thead>
<tr>
<th></th>
<th>Single</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तह, कला।</td>
<td>अपा, महो।</td>
</tr>
<tr>
<td>Agent</td>
<td>महान, महाल।</td>
<td>अपा, महो।</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>महारा, महाल।</td>
<td>अपा, महो।</td>
</tr>
<tr>
<td>Gen.</td>
<td>महारा, महाल।</td>
<td>अपा, महो।</td>
</tr>
<tr>
<td>Obl.</td>
<td>महाल, महारा, महारा, महाराण, महारती।</td>
<td>महो, महो, महारा, महारा, महाराण, महाराण।</td>
</tr>
</tbody>
</table>

So, for the Second person, we have—

<table>
<thead>
<tr>
<th></th>
<th>Single</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तह, था।</td>
<td>था, तामः।</td>
</tr>
<tr>
<td>Agent</td>
<td>था, तार।</td>
<td>था, तामः।</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>था-नार, था-नाल।</td>
<td>था-नार, था-नार।</td>
</tr>
<tr>
<td>Gen.</td>
<td>थारा।</td>
<td>थारा, थारा।</td>
</tr>
<tr>
<td>Obl.</td>
<td>थारा, थारा, थाराव, थाराव।</td>
<td>था, थारा, थारा, थारा।</td>
</tr>
</tbody>
</table>

The honorific pronoun of the second person is अप, your honour. It is regularly declined. Thus, अप-नार, to your honour; अप-रो, of your honour. Another honorific pronoun is राज, your honour, also regularly declined. जी, जी-सा, सा, or साह are added to a noun to indicate respect. Thus सुन-जी-सा, ठहुकर-सा, सेठ-साह, all of which are titles; बाबु-सा or बाबु-जी, O father!

The Reflexive pronoun is also अप. अप-रो is ‘one’s own.’
The pronoun of the third person is supplied by the demonstrative pronouns ə, this, and əʊ, 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, ə; fem. ə, ə.</td>
<td>əə, ə, əə; fem. əə, əəə.</td>
</tr>
<tr>
<td>Agent</td>
<td>ɪə.</td>
<td>ɪə.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>ɪə-ə, ɪə-ə, əɪ-ɪə.</td>
<td>ɪə-ə, ɪə-ə, əɪ-ɪə.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ɪə-ə.</td>
<td>ɪə-ə.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ɪə, əɪ, əɪ.</td>
<td>ɪə, ɪə, əɪ.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>ət, ə.</td>
<td>ət, ə, ə, ə.</td>
</tr>
<tr>
<td>Agent</td>
<td>ət, ə, ə.</td>
<td>ət, ə, ə, ə.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ət, ə, ə.</td>
<td>ət, ə, ə, ə.</td>
</tr>
</tbody>
</table>

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.
The Relative and Correlative pronouns are ʃə or ʃəə, who, and əə or əəə, 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>ʃə, ʃə, ʃəə, ʃəə; fem. ʃəə, ʃəə.</td>
<td>əə, əəə, fem. əəə.</td>
</tr>
<tr>
<td>Agent</td>
<td>ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən.</td>
<td>ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən.</td>
<td>ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən, ʃən.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
</tr>
<tr>
<td>Agent</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
<td>ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə, ʃəə.</td>
</tr>
</tbody>
</table>

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rajasthani. Many examples will be found in the specimens.
The Interrogative Pronouns are *knu*, who? (masc. and fem.) and *kār*, what? (neut.) They are thus declined—

<table>
<thead>
<tr>
<th></th>
<th>Masc. and Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td><em>knu</em>, <em>ka:</em></td>
<td><em>kār</em>, <em>kā:</em></td>
</tr>
<tr>
<td>Agent and Obl. form.</td>
<td><em>knu</em>, <em>ka:</em> <em>ka:</em> <em>ka:</em> <em>ka:</em> <em>kā:</em></td>
<td><em>ka:</em></td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td><em>knu</em>, <em>ka:</em></td>
<td></td>
</tr>
<tr>
<td>Agent and Obl. form.</td>
<td><em>knu</em>, <em>ka:</em></td>
<td></td>
</tr>
</tbody>
</table>

The Indefinite pronouns are *kā*, anyone, and *kār*, *kā*, or *kā*, anything. *Kā* has its agent and oblique form *kna*, *kna*, or *kā*. When *kā* is used, the letter *r* must be added to the postposition, as in *kā-*rō-, of anyone. *Kār*, *kār* or *kā* 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>ka:</em></td>
<td><em>kā:</em></td>
</tr>
<tr>
<td>2. <em>ka:</em></td>
<td><em>kā:</em></td>
</tr>
<tr>
<td>3. <em>ka:</em></td>
<td><em>kā:</em></td>
</tr>
</tbody>
</table>

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

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

Root, *hō*, become.

Present Participle—*hō*, *hō*, *whēp* (masc. pl. -ā; fem. -ī), becoming.

Past Participle—*huwō*, *huwō*, *whiśi*, *whiśi* (fem. *huśi*), become.


Infinitive—*hōway*, *hōpū*, *hōpū*, *hūpū*, *whānū*, *whānū*, *whārū*, to become.

Noun of Agency—*hōn-awātī*, 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>huwē</em>, <em>hūwa:</em> <em>whēp</em>.</td>
<td><em>huwē</em>, <em>whātā</em>, *whātā:.</td>
</tr>
<tr>
<td>2. <em>huwātī</em>, <em>whātī</em>.</td>
<td><em>huwō</em>, <em>whātī</em>, <em>whātā</em>.</td>
</tr>
<tr>
<td>3. <em>huwātī</em>, <em>whātī</em>.</td>
<td><em>huwātī</em>, <em>whātī</em>.</td>
</tr>
</tbody>
</table>

**Definite Present**—I am becoming, etc. *huwē-hō* or *whēp-hō*, etc.

**Imperfect**—I was striking, etc.

*whēp-hō*, as in Hindi, or
*whāt-hō*, as in Eastern Rajastāñi.
Future, I shall become, etc.

1st form—

Sing.                      Plur.
1. ṭeḥē.                  ṭeḥē.       
2. ṭeḥē.                  ṭeḥē.       
3. ṭeḥē.                  ṭeḥē.       

2nd form—

ḥuḥ-l, ṭeḥē-l, etc.

3rd form—

ḥuḥ-ga, ṭeḥē-ga, etc.

Imperative, become!

Sing. ṭeḥāi, plur. ṭeḥāo.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, mār, strike.

Present participle, mār-tō, striking.

Past participle, māriyo, māryō (fem. mārī), struck.

Adjectival past participle, māriyōrō, māriyō-huṇaō, stricken.

Conjunctive participle, mār, mār-kar, mārav, mar-ṑi (or -nāi), mārũ-nāi (or -nāi), mār-tō-kunāi, having struck.

Infinitive, māroṇ, mārṇ-yō, mārṇ-yū, mārṇ-bō, to strike.

Noun of Agency, mārṇ-vācālō, mārṇ-bācālō, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi mārā-huā. When a participle is used adverbially, it takes the termination ō. Thus, muk-mē liyā phirō, I will take (thee) about the country; mhrō ma lā magāoṭō ghar na karō jē, he will not make an hour’s delay in sending for my property; ṛōṭā ооружā ghar nōrō āgyō, as he came along he arrived close to the house.

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

Sing.                      Plur.
1. mārō.                  mārō.       
2. mārō.                  mārō.       
3. mārō.                  mārō.       

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. mārō-hū.               mārō-hū.    
2. mārō-hāi.              mārō-hō.    
3. mārō-hāi.              mārō-hāi.  

26  RĀJAṆañ.ī.
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 ādi. Thus—

**Form I.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1. mār'to-ho</td>
<td>mār'ti-hi</td>
</tr>
<tr>
<td>2. mār'te-ho</td>
<td>mār'te-hi</td>
</tr>
<tr>
<td>3. mār'te-ho</td>
<td>mār'te-hi</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>1. mār'i-ho</td>
<td>mār'i-ha</td>
</tr>
<tr>
<td>2. mār'i-ho</td>
<td>mār'i-ha</td>
</tr>
<tr>
<td>3. mār'i-ho</td>
<td>mār'i-ha</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>1. mār'hē, mār'ē, mār'i</td>
<td>mār'hē, mār'ē</td>
</tr>
<tr>
<td>2. mār'hē, mār'ē, mār'i</td>
<td>mār'hē, mār'ē</td>
</tr>
<tr>
<td>3. mār'hē, mār'ē, mār'i</td>
<td>mār'hē, mār'ē</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Sīkṣa</th>
<th>Pātha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mār-kə</td>
<td>mār̥-kɨ</td>
</tr>
<tr>
<td>2. māri-kə</td>
<td>mār̥i-kɨ</td>
</tr>
<tr>
<td>3. mār̥i-kə</td>
<td>mār̥i-kɨ</td>
</tr>
</tbody>
</table>

**Imperative**, strike thou, etc.

2. sg. mār, pl. mār̥.

Respectful forms mār̥ej, mār̥ej, mār̥iyō, mār̥ijō.

**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, nāiwa kai dāo rāi gayō, by the younger son it was gone, i.e., the younger son went.

The following additional tenses are formed from the present participle:

- hē mār̥-tō, (if) I had struck.
- hē mār̥-tō-hu, I may be striking.
- hē mār̥-tō-hu-lā, I shall (or may) be striking.
- hē mār̥-tō-hōlō, I was striking.

The following are the tenses formed from the past participle:

- māhāi māriyō, I struck (him).
- hē sūlō, I slept.
- māhāi māriyō-hāi, I have struck (him).
- hē sūlō-hē, I have slept.
- māhāi māriyō-hō, I had struck (him).
- hē sūlō-hō, I had slept.
- māhāi māriyō-huvāi, I may have struck (him).
- hē sūlō-hu, I may have slept.
- māhāi māriyō-hu-lā, I shall (or may) have struck (him).
- hē sūlō-hu-lā, I shall (or may) have slept.
- māhāi māriyō-hōlō, had I struck (him).
- hē sūlō-hōlō, had I slept.

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

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

- kar′yō, to do, past participle kīyō (fem. kī or kīv) or karīyō.
- lōwō, to take, past participle līyō (fem. lī or līv).
- dāwō, to give, past participle dīyō (fem. dī or dīv).
MARWARI.

phu'wo, to drink, past participle phiyô (fem. phô or phî).  
 jácw'wo, to go, past participle gâyô (fem. gai).

kah'wô, kâróô, or kâw'wô, to say, 3. pres. kâcîâ; past participle kaoyô (fem. kahi or kaî); conjunctive participle kâiyâr.

Like kah'wô are conjugated rak'wô, to remain, and bah'wô, to flow.

The past participles of kôr'wô, dëw'wô and lëw'wô are sometimes kînô, kîdô or kîdô; dînô, dîdô or dîdô; and lînô, lîdô or lîdô, respectively. Similarly khâw'wô, to eat, makes khâdôhô. Mar'wô, to die, has mariyô or mâyô. Dëkh'wô, to see, has dîthô.

Other verbs sometimes form the past participle in Ö, not iyô, as in kasîlo bhug'tâs lâgô, he began to feel want.

Causal verbs.—These are formed generally as in Hindi except that the causal suffix is âw, not â, and the double causal suffix is âwâ, not râ. Thus, ud'âwô, to fly; causal udâw'wô; double causal ud'âwâw'wô. Root vowels are shortened as in Hindi, viz., ã to a; i, e, and ai to i; and â, ã, and âi to u.

Causals formed like mûr'wô, to kill, from mû'wô, to die, and khôk'wô, to open, from khul'wô, to be open, are as in Hindi.

Verbs whose roots end in b, drop the b in the causal. Thus, from bah'wô, to flow, bâwâw'wô, and from kah'wô, to say, kâwâw'wô.

The following do not follow the usual Hindi rules:

dëw'wô, to give, causal dirâw'wô, double causal dir'âwâw'wô.

lëw'wô, to take, causal bëw'wô, double causal bîr'âwâw'wô.

sîw'wô, to sew, causal sîwâw'wô.

khâw'wô, to eat, causal khâwâw'wô.

piw'wô, to drink, causal piwâw'wô.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb rah'wô, to remain. Thus gâtô rah'wô, is 'not to sing,' not (as in Hindi) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, kîwô lej-dô kai manâkô mahâdôtâ rahât, shut the door that people may not come in.

Passive voice.—Marwarî has a regular inlected passive voice, formed by adding iy to the root of the primitive verb. Thus, mûr'wô, to strike; marîj'wô, to be struck.

The primitive root undergoes the same changes that it does in the formation of causals.

Other examples are:

**Active.**

| kar'wô, to do | kari'j'wô |
| khâw'wô, to eat | khawij'wô |
| lëw'wô, to take | lirîj'wô |
| dëw'wô, to give | dirîj'wô |

Even neuter verbs can take this passive (cf. the Latin lusîtur a me), and are then construed impersonally. Thus, from âw'wô, to come, we have awîj'wô, to be come; mâh'îâ awîj'îhô, by me it is not come, I cannot come. Other examples of these passives, mâh'î marîj'îwô, I was struck; thâlî-sâ mâhî khawîj'îrî-lâ, 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 â 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 rō, pari, 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 lēwō, to take for oneself.

Examples are:—

parō mār̥yō, to kill (Hindi mār̥-dā′nu).  
pārō jāwō, to go away (Hindi chalā′-jānā).  
pārō uṭh̥-yō, to rise up (Hindi uṭh-ji′nā).  
tha warō jā, thou (mas.) go away.  
tha warī jā, thou (fem.) go away.  
ā pōthī warī lēvāt, let him take the book for himself.  
hū pōthī warī tēv̥-hū, I take the book for myself.  
ā pōthī pari dēhā, he will give the book away.  
māhā chābriyā ri dīvī-hāt, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in bō, and not as in High Hindi. Thus, jābō kar′u, to go frequently.

Inceptive verbs are formed with the infinitive in v, as in nwō kaśā′vō bhug′tav vāvō, 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 i:j or hā:j used to give emphasis, and connected with the Śaurasenī Prakrit jjēva, as in in-sū-hā:j, even from these; mār′wārī bhakhā-ri unnati hōn′nu-sū mār′wār′-rō tō phāy′dō hwea′-i:j, by importance being attached to the Mārwārī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes jēj as in kar′sī-jēj, he will certainly do.

The termination rō is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, bādō-rō āwō-rō, the elder son; jākō-ri gaw-ri kachārī-mā uḥō-ri hāt, the cow which is standing in court. It will be seen that the ō in jākō and ubō is not changed for the feminine when rō follows.
CENTRAL EASTERN RĀJASTHĀNI.

The Central Eastern dialect of Rājasthāni contains four forms of speech which are recognised by natives as independent dialects. These are Jaipuri, Ajmērī, Kishangarhi, and Hāraṇṭī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hāraṇṭī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthāni. 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 Rājasthāni 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 Hāraṇṭī States of Bundi and Kota (hence the name Hāraṇṭī), and in the adjoining portions of the States of Gwalior, Tonk (Pargana Chabra), and Jhullawar.

On its north-east, Eastern Rājasthāni has the Mēwāṛi dialect of the same language; on its east, in order from north to south, the Dāngh sub-dialects of the Braj Bhāṣā spoken in East Jaipur, the Bundēlī of the centre, and the Māłvi of the south, of the Gwalior Agency of Central India. On its south it again has Māłvi and also the Mōwāṛi form of Mārwāṛi and on its west and north-west Mārwāṛi. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthāni dialects.

We have taken Jaipuri as the standard of Eastern Rājasthāni. 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 Tōrāwāṭi, of the Tūmar country in the north of the State, standard Jaipuri in the centre, Kāthārī and Chaurāsī in the south-west, and Nāgaṛhāl and Bājārāṭī in the south-east. Kishangarhi is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmer, and Ajmērī over the east centre of the latter district. Hāraṇṭī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhullawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hāraṇṭī called Sīpārī or Shiopuri.

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

<table>
<thead>
<tr>
<th>Jaipuri</th>
<th>720,231</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tōrāwāṭi</td>
<td>342,584</td>
</tr>
<tr>
<td>Kāthārī</td>
<td>127,937</td>
</tr>
<tr>
<td>Chaurāsī</td>
<td>182,138</td>
</tr>
<tr>
<td>Carried over</td>
<td>1,442,575</td>
</tr>
</tbody>
</table>
No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwāri, 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, Dādūji and his followers. Regarding these, the Rev. John Trull, writing in 1884, says as follows:

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

The Book, or Bālā of Dādū, I have translated into English. One of the copies of the Bālā now in my possession was written 204 years ago. In the Bālā there are 20,000 lines, and in Dādū’s life, by Jān Gopal, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Dādūwāris founded by them. Taking up the list of Dādū’s disciples, I copy out a few names, with what each is said to have written:

- Gharib Dās: 32,000 lines.
- Jaisā: 134,000.
- Prayāg Dās: 48,000.
- Rajabji: 72,000.
- Bakhnārāji: 20,000.
- Śāhkar Dās: 4,000.
- Bāh Bānwarī Dās: 12,000.
- Sundar Dās: 120,000.
- Mādhub Dās: 68,000.

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

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

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

The name ‘Jaipuri’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhāri, or
the language of the Dhundhar country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (dhungh) on the western frontier of the State. Other names employed by natives are Chhāy-kāli bōli, or the speech of the kingdom of the wilderness, and (contemptuously) Kār-kāl-bī bōli, or the speech of kāl-kāl, from the peculiar word kāl, which, in Jaipur, means 'what'? The people of Shekawat do not use the Jaipuri word mālā, on, and they facetiously call a speaker of Jaipuri a 'mālā-kālō', or 'man who uses mālā'.

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

AUTHORITIES—


Brief notices of Jaipur on pp. 488 and 491.

KELLOGG, REV. S. H.—A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputâna, with copious philological notes. Second Edition, London, 1883. Amongst the Rajputana Dialects described is Jaipuri, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mewari.

MACALISTER, REV. G.—Specimen of the Dialects spoken in the State of Jeypore. Allahabad, 1895. (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 Devanagari character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

Written character.

As excellent materials are available, and as Jaipuri can well be taken as the standard of the Eastern Rajasthâni 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, pindat, a pinda; sir gārō = Hindustâni sar; gārā, it decayed; mānukh, a man; dān for diu, a day. The vowel ō is sometimes represented by u, as in diu, instead of diu, given; ku, etc, instead of kuo, why. The diphthong ai is preferred to ē, as in maē, in. In words borrowed from Persian ending in h followed by a consonant, an i is inserted as in jhâir for zahr, poison, suīr for shahr, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both bā and bāhā, also; kusā, for kusā (Persian khūshā), happiness; adū, half; sikhō, to learn; kār-bō, to draw, pull; ladkō (for lādh-kō), to obtain; dē for dēh, a body; sāy for sahāy, help. In phār-bō for pār-bō, to read, and chhār-bō for chrār-bō,
to rise, the aspirate has been transferred from one letter to a preceding one. So also in ḍhair for sahr, poison, already quoted and bhogat (i.e., bahat for saqi) time.

We have seen that in words like sāy for sahāy, a medial h is dropped. This is the case with verbs like rāh"bō, to remain, and kah"bō, to speak, which are frequently written rāibō and kāibō respectively. More often, however, kah"bō is written khaibō, with the aspiration transferred to the first consonant. So we have khū-chhū, I say; kha-chhai, he says; khai, it (fem.) was said; khūsi, a story; mhartī, for mhartī, a king; bhatī, for bahtō, floating; mharō, for mahartō (Hindūstānī hamārā), my; thārō, for tahartō, thy.

The letters n and l often appear as cerebals (ณ n and ǀ l respectively). This is a survival from old times. The rule is (as in Paśjābī, Marāṭhi, and Gujarātī) that in a tadbhva 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>Rajasthānī.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dīnu, given</td>
<td>dīnā (dental n)</td>
</tr>
<tr>
<td>ghallai, he throws</td>
<td>ghālai (dental l)</td>
</tr>
<tr>
<td>bollīan, spoken</td>
<td>bōliyō (dental l)</td>
</tr>
<tr>
<td>chāliau, gone</td>
<td>chālyō (dental l)</td>
</tr>
<tr>
<td>But jāviau, a person</td>
<td>jāvō (cerebral n)</td>
</tr>
<tr>
<td>bālu, a child</td>
<td>bōl (cerebral l)</td>
</tr>
<tr>
<td>chāliau, gone</td>
<td>chālyō (cerebral l)</td>
</tr>
<tr>
<td>kālu, time</td>
<td>compare kāl, 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 kas), or; as, he, by him, his, she, etc.

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

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

Examples of the use of these enclitics are as follows:

- chhōō"kōō bētō . . . chālyō-gāyō ar . . . ēp-kōō dhan urā-dīnū, the younger son went away and squandered his property. Here the initial a of ar has not been elided.
- ādī rāt gai-r (मर) kāvar-ji nāi-nai bōliyō, midnight passed, and the youth spoke to the barber.
ak, that —

jó thè pucah-’k (पुचा) ‘nhé kii karā? ’ tó mai yā khū-chhū-’k (खूँ-क) ‘aurā-ki sày karbā-nai sadā tīyā rahan-’k (रहाँ) jī-śē thè kām-kā minakh wàjū, if you ask that ‘what shall we do?’ then I am saying this that ‘always remain ready to help others that by this you may become a useful man.’

On the other hand, the initial a is not elided in láyak kònai ak thā-kō bēū bājū, I am not so worthy that I should be called thy son.

k, or —

kēē thè jasyō-’k (जास्यो) kònai, will you go or not.

wō rōji khē-chhāi-’k (खेंकेह) dādī piyo chhāi, has he eaten bread or drunk milk.

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

áp bichār-’as ab āidāi raihā-kō dharam kònai.—she herself considered it is not proper to stay here.’ Here the initial a is not elided.

rāni puçhī-’s, ‘wō kēē bāt chhāi?’ —the queen asked (lit. by the queen it was asked by her), ‘what is that thing?’

mā-nai-’s khāi kònai, he did not tell it to his mother. This suffix sometimes takes the form aśī as in nādi-maī hirā mōtī whāi-śī, in this river there are diamonds and pearls. cf. kanai-śī-’k, near (him).

jīd āidāi sāuvāi-’s gāvār-i-gāvār chhā-śī, then there in his father-in-law’s house they verily were perfect boors.

kha gayō-’s, where did he go?

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

maī-’s tō āidāi-ś chhō, it was I who was here.

Here the as does little more than emphasize the word maī.

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 Kâśmîri and Bihârî, originally meant of him,’ ‘of her,’ ‘of it,’ or ‘of them.’ Thus, कत्रो kat-ṛō or कत्रो kat-ṛō-k, feminine कत्री kat-ṛī or कत्री kat-ṛī-k, how much? कस्यो kasyō or कस्यो kasyō-k, feminine कस्य kasy or कस्य kasy-ś, of what kind. Katuro-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 सुख, it was heard. The masculine would be सुख, and the feminine सुख.

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

Tadbhava nouns, which in Hindostānī end in ā, in Jaipūrī end in ō. Thus, ghôrō, a horse (Hindostānī ghôrā). The normal oblique form singular and the nominative plural of these nouns ends in ā, thus, ghôrā-ko, of a horse; ghôrāi, horses. The oblique

Vol. IX, Part II.
plural ends in ā, as ghōṛā. These nouns have also another oblique form in the singular, ending in ai. Thus, ghōṛai. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, pōṭō khai or pōṭai 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 pōṭō, a grandson, which is employed by Mr. Macalister as an example:—

<table>
<thead>
<tr>
<th></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, pōṭai</td>
<td>pōṭā, pōṭā</td>
</tr>
<tr>
<td>Loc.</td>
<td>pōṭai</td>
<td>pōṭā</td>
</tr>
<tr>
<td>Obl.</td>
<td>pōṭā</td>
<td>pōṭā</td>
</tr>
<tr>
<td>Voc.</td>
<td>pōṭā</td>
<td>pōṭō, pōṭāwō</td>
</tr>
</tbody>
</table>

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

The postpositions which form cases are as follows:—

- Accusative
  - nai, kai.
- Dative
  - nai, kanaī.
- Ablative
  - sū, saī.
- Genitive
  - kō.
- Locative
  - mai (in), āpar or mālaī (on).

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, kai and nai are by origin locatives (like pōṭai) of genitive suffixes kō and nō. Kō itself is used in Jaipurī, and nō occurs in the closely related Gujarātī. Kanaī is a contracted form of kai-rajī. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix kō has an oblique masculine kā and a feminine ki. Thus, pōṭā-kō ghōṛā, the horse of the grandson; pōṭā-kā ghōṛā-mālaī, on the horse of the grandson; pōṭā-ki bāś, the word of the grandson. It has also a locative form kai, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, āp-kai sās'raj lugāi kanai gājū, he went to his wife in his father-in-law's house. As already explained, the suffix nai itself a locative, and so is mālaī; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, kanaī for kai-rajī explained above; āp-kō māthō or nāk pānī-kai bārā-rajī vākhāi-chhāī, it keeps its head and nose outside the water; saīt-kai mālaī, on the butter milk. Similarly āgai, before, and pāchhāi, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have thā-kai pāchhāi, 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 māṭa-kai āgai.

The locative postposition mālaī is sometimes used with the locative of the genitive, as in saīt-kai mālaī above, and is sometimes attached directly to the oblique base, as in pōṭā-mālaī, on the grandson.

Other examples of the locative in ai are akkal thikānai ai, his sense came into a right condition; jō bāīō māhrai bāṭai āwā, what share comes into my share, whatever my share of the property may be. In the plural we have kuggāīīā, in evil ways.
I have only noted this locative in ā in the case of tadbhava nouns in ā. Other nouns show, however, occasional instances of a locative singular in ā. Thus, bāgā chālā, let us go into the garden; bazārā chālā, let us go to market; dukānā-mai ráhyō, he remained in the shop; pāchhā (as well as pāchhōi), behind. These are all (except perhaps pāchhōi) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in ā we have gōdyā, on the lap; gōdātyā, on the knees; gōdāpōthē, on the back; dhārtyā, on the ground; bāgā, early; bhāiyā, on the ground; hātēlyā, on the palm of the hand; maryā (oblique form of an obsolete verbal noun mari) pāchhai, 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 ā:

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

The following examples illustrate the use of adjectives:
- ēk chōkhō minakha, a good man.
- ēk chōkhā minakh-kō, of a good man.
- chōkhā minakha, good men.
- chōkhā min'khā-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, ā-kō bhāi ā-kē bhāin-sē lomō cōhai, his brother is taller than his sister. Sometimes bhā, between, is used, as in wō maryō kūdō ā bōch bādō ar bhāryō chō, that dead insect was bigger and more heavy than he.

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

The following are the principal forms:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. maī</td>
<td>mhē</td>
</tr>
<tr>
<td>Agent maī</td>
<td>āpā</td>
</tr>
<tr>
<td>Acc.-Dat. mū-nai, ma-nai, mūrui</td>
<td>mhā-nai, mhā-kai</td>
</tr>
<tr>
<td>Genitive mhārā (rā-, rā-, rāi), mhārō to mhā-kō</td>
<td>āpā-nai, āpā-nai</td>
</tr>
<tr>
<td>Oblique form. mū, ma, mai</td>
<td>mhā</td>
</tr>
<tr>
<td>(excluding the person addressed.)</td>
<td>(including him.)</td>
</tr>
</tbody>
</table>
In the above mahro is treated exactly like a genitive in kō. So is áp’yū, obl. masc. áp’wā, locative áp’nāi, fem. áp’yī. Note that áp’yū means ‘our,’ not ‘own.’ Mr. Macalister gives the following examples of its use—

áp’yū ghōrō gāyō, our horse went.
áp’wā chhārā yō kām kārō-čhāi, our boys have done this deed.
vō áp’nā ghōrō-malai bālīyō, he is seated on our horse.
vō áp’nā chhārā-nāi phōrāvai-čhāi, he is teaching our children to read.

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Thā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>Thē</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>Thā-nāi, Thē-čhāi</td>
</tr>
<tr>
<td>Gen.</td>
<td>Thā-čhāi (rā, rī, rāl)</td>
</tr>
<tr>
<td>Obl.</td>
<td>Thā</td>
</tr>
</tbody>
</table>

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

I have pointed out that the accusative-dative suffixes nāi and kāi are really locatives of genitives suffixes. Here further note that the accusative-datives mahārai and thārai are locatives of the genitives mahārō and thārō respectively.

The Reflexive pronoun is áp, self. It is declined regularly, its genitive being áp-kō. It should be noted that the use of áp-kō when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this uses has disappeared altogether. Thus, we have not only chhā’kāyō áp-kā bāp-nāi khāi, the younger (son) said to his father, but also maī ṭhī’ṣyū ar mahārā (not áp-kā) bāp-kanāi jāṣyū, I will arise and go to my father.

The Demonstrative pronouns, including the pronoun of the third person, are yō, this; and vō or jō, he, it, that. The form jō is declined exactly like the relative pronoun āō, 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 chhōrā chhāryū ar bārā ād’myā-kāi chhī’ṣū lagawai-čhāi, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb jīd means both ‘then’ and ‘when,’ as in jīd nāi . . . vōhā lāggyū. jīd rāsī khāi, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; yā, vō, 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 vō.
The Relative pronoun, which in the form Ḗo is also used as a demonstrative pronoun, is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ḗo or Ḗa, (fem.) Ḗa</td>
<td>Ḗo or Ḗa</td>
</tr>
<tr>
<td>Agent</td>
<td>Ḗo or Ḗa, (fem.) Ḗa</td>
<td>Ḗo, Ḗa, Ḗi, or Ḗa</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>Ḗa-nai, -kaï</td>
<td>Ḗa-nai, -kaï; Ḗa-nai, -kaï</td>
</tr>
<tr>
<td>Gen.</td>
<td>Ḗa-ko</td>
<td>Ḗa-ko, Ḗa-kaï</td>
</tr>
<tr>
<td>Obl.</td>
<td>Ḗi</td>
<td>Ḗi, Ḗa</td>
</tr>
</tbody>
</table>

The Interrogative pronouns are Ḗu, who? and Ḗi, what? Neither changes in declension. Thus Ḗu-koï, of whom? Ḗi-koï, of what? The word Ḗi is typical of Jaipuri, which is hence locally called the Ḗi-koï-koï bōtī.

Kō means 'any' and kei, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindostāni 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></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>chhā</td>
<td>chhā</td>
</tr>
<tr>
<td>2.</td>
<td>chhāi</td>
<td>chhō</td>
</tr>
<tr>
<td>3.</td>
<td>chhāi</td>
<td>chhāi</td>
</tr>
</tbody>
</table>

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

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

**Infinitive.**

whaiḥo, hōbō, whaiwā, or hōwā, to become.

**Present Participle.**

whai, hōtō, becoming.

**Past Participle.**

huyō, become.

**Conjunctive Participle.**

whai, hōr, having become.

**Adverbial Participle.**

whaiṭh, hōlī, immediately on becoming.

**Noun of Agency.**

whai, hōt, hōbālāj, hōbād, hōpāh, hōbāk, hōtīb, or hōtāb, one who becomes or is about to become.

**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>hō, or hā</td>
<td>whā</td>
</tr>
<tr>
<td>2.</td>
<td>hōy, whai</td>
<td>hō</td>
</tr>
<tr>
<td>3.</td>
<td>hōy, whai</td>
<td>whai</td>
</tr>
</tbody>
</table>
Future.

Of this there are two forms, viz.:—

I shall become, etc.

I.

Sing.                  Plur.
1. hōt-lā, hōt-lo, hūlā, or hūlō  vāhā-lā
2. hōy-lō, hōy-lo, vhai-lō       hō-lā
3. hōy-lō, hōy-lo, vhai-lō       vhai-lā, or hō-lā

II.

1. hōyā        hōyā
2. hōi        hōyō
3. hōi         hōi

Imperative.—2. sg., vhai, pl., hō; respectful vhaijō, vhaijō, or hōjō.

The other tenses are regularly formed from these elements.

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

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In 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 mār-tō-chāhū, but mārū-chāhū, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in ai. Thus māi mārai-chhō, not māi mār-tō-chhō, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, lā or lō being substituted for gā. Thus māi mārū-lā or māi mārū-lō, I shall strike. In the plural lā is alone used, and not lō.

The second form of the future has sy or si for its characteristic letter, and is the direct descendant of the old Śaurāsaṇī Prakrit future. Thus māi mār-syā, I shall strike.

The Infinitive ends in bō or vā, thus mār-bō or mār-vā.

The Conjugative Participle takes the termination or or, after a vowel, r. Thus, mārār, having struck; dēr, 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 Hindōstānī, but it must be remembered that in Jaipuri the agent takes no termination, while it is the accusative that takes the termination mai. Thus 'he struck the horse' would be:—

Hindōstānī—

Jaipuri—

English—

us-ne    ghōrē-kō    mārā
vō       ghōyā-mai   māryō
by-him   to-the-horse it-was-struck
With these remarks I give the following conjugational forms of the verb mar’tō, to strike:—

Infinitive. mar’tō, striking.
Present Participle. mar’tō, striking.
Past Participle. māryō (obl. sing. and nom. plur. masc. māryō; fem. māri), struck.
Conjunctive Participle. mārar, having struck.
Adverbial Participle. mārtā, immediately on striking.
Noun of Agency. mār’tā, mār’tā, mār’rō, or mār’kō, a striker.

Simple Present and Present Subjunctive—
I strike or may strike, etc.

Sing. Plur.
1. mārā mārā
2. mārai mārō
3. mārai mārai

Future—
I shall strike, etc.

I.
1. mārū-lā or mārū-lō mārū-lā
2. mārai-lō mārō-lā
3. mārai-lō mārō-lā

(Fem. mārū-lā, pl. mārū-lā, and so on.)

II.
1. mār’gyā mār’gyā
2. mār’si mār’gyō
3. mār’si mār’si

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

Present Definite—
I am striking, etc.

1. mār’-chhā mār’-chhā
2. mārai-chhai mārō-chhō
3. mārai-chhai mārāi-chhai

Imperfect—
I was striking, etc.

1. mai mārai-chhō mhē mārai-chhā
2. tū mārai-chhō the mārai-chhā
3. wō mārai-chhō vai mārai-chhā

(Fem. sing. and pl. mārai-chhā.)

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

1. mai māryō mhē māryō
2. tū māryō the māryō
3. wō māryō vai māryō

Other forms are:—

Perfect mai māryō chhai, I have struck.
Pluperfect mai māryō chhō, I had struck.
Past Conditional jai mai mārtō, if I had struck.

1 Note that the 3rd plural is not nasalised.
Similarly we have, after the analogy of Hindostani, mā' mār'tō-hū, I may be striking; mā' mār'tō-hū-lō, I shall be striking, I may be striking; jai mā' mār'tō-whaitō, were I striking; mā' māryō-whai, I may have struck; mā' māryō-whai-lō, I shall have struck, or may have struck; jai mā' 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 laggō, as well as loggyō, he began.

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

From dēbō, to give, we have an imperative dīyō, and a past participle dinū or dīyō. Similarly lēbō, to take, has līyō and linū or līyō. Karbō, to do, makes its past participle regularly karyō. Jābō, to go, has its past participle gūyō, gīyō, gūyō, or gō.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, bāy-nai khāi, he said to his father; ā-nai pūchhī, 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 qālmā in that language. Thus, chhōr-nai mār-nākh, kill the children.

Frequentatives are made with the infinitive. Thus, karbō karjē, do continually, keep doing,—Hindostani kiyō kījīyē. Inceptive are formed with the oblique infinitive, as in roibō lággō, he began to remain.

The verb ābō, to come, is often compounded with the root of another verb, y being inserted. Thus, iyānō, bring; fiy-āyō, he came to life; lādgy-āyō, he was found. In Déva-nāgarī these words are written चाओ, चीयावि, and चायाइ, respectively.

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

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

North-eastern Rājasthānī represents 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, Ahirwāṭī, it is merging through Mēwāṭī, into the Bāṅgarū dialect. The populations reported as speaking these two dialects are:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mēwāṭī</td>
<td>1,121,134</td>
</tr>
<tr>
<td>Ahirwāṭī</td>
<td>446,945</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,568,080</strong></td>
</tr>
</tbody>
</table>

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

MEWAṬĪ is, properly speaking, the language of MEWAṬ, the country of the MĒȳōs, 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 MEWAṬ. MEWAṬ 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 MEWAṬ. To the north-west of the Alwar State there is situated the Kot Kasam Nigāmat of the Jaipur State and the Bawal Nigāmat of the Nāhha State. Here also MEWAṬ is spoken. The JAIPUR and NABHA people call their MEWAṬ ‘Bīghōtā-kī bōlī,’ a name the exact meaning of which I have failed to ascertain.

The ALWAR Gazetteer (pp. 167-8) defines the true MEWAṬ country as follows:—

The ancient country of MEWAṬ may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

MEWAṬ is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāṅg dialects of Jaipur. On its north it has the AHIRWĀṬī of west Gurgaon. On its south-west it has the Törāwāṭī form of Jaipuri, and on the north-west, the mixed dialect of Narnaul Nigāmat of Patiala. Beyond this last is Shekhāwāṭī. The Narnaul dialect will be considered under the head of AHIRWĀṬī.

MEWAṬ itself is a border dialect. It represents RĀJASTHĀṇĪ 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 MEWAṬ, RĀTHĪ MEWAṬ, NAHĒRĀ MEWAṬ, and KĂTHĔR MEWAṬ. KĂTHĔR MEWAṬ is also the MEWAṬ of Bharatpur. The KĂTHĔR track consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. KĂTHĔR MEWAṬ is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the MEWAṬ of Gurgaon. NAHĒRĀ MEWAṬ is mixed with Jaipuri. NAHĒRA is the name of the western portion of TAK��IL Thana Ghazi which lies in the south-west of Alwar State. The RĀTH (ruthless) tract is the country of the Chanhan Rajputs and lies near the north-west border. RĀTHĪ MEWAṬ, as well as the MEWAṬ of Kot Kasam of Jaipur and Bawal of NĀHHA is mixed with AHIRWĀṬī. Over the rest of Alwar the language is Standard MEWAṬ. 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>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard MEWAṬ</td>
<td>223,200</td>
</tr>
<tr>
<td>RĀTHĪ MEWAṬ</td>
<td>222,200</td>
</tr>
<tr>
<td>NAHĒRĀ MEWAṬ</td>
<td>166,200</td>
</tr>
<tr>
<td>KĂTHĔR MEWAṬ</td>
<td>113,300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>758,000</strong></td>
</tr>
</tbody>
</table>

In Bharatpur, KĂTHĔR MEWAṬ 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 Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajputana</td>
<td></td>
</tr>
<tr>
<td>Alwar</td>
<td>2,568,500</td>
</tr>
<tr>
<td>Bharatpur</td>
<td>80,000</td>
</tr>
<tr>
<td>Kot Kasam of Jaipur</td>
<td>17,954</td>
</tr>
<tr>
<td>Total</td>
<td>2,746,454</td>
</tr>
<tr>
<td>Punjab</td>
<td></td>
</tr>
<tr>
<td>Gurgaon</td>
<td>245,500</td>
</tr>
<tr>
<td>Bawal of Nabhā</td>
<td>20,000</td>
</tr>
<tr>
<td>Total</td>
<td>265,500</td>
</tr>
<tr>
<td>Total</td>
<td>3,012,054</td>
</tr>
</tbody>
</table>

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

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

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī 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 Rājasthān 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 Mēwātī 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 Jaipuri.

The declension of nouns closely follows that of Jaipuri. The only difference is that the agent case can take the postposition naı̂ as well as accusative and dative, and that the postposition of the ablative is generally lā instead of sē. 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>ghōrā</td>
<td>ghōrā</td>
</tr>
<tr>
<td>Agent</td>
<td>ghōrā, ghōrāi, ghōrā-nai</td>
<td>ghōrā, ghōrā, ghōrā-nai</td>
</tr>
<tr>
<td>Accusative</td>
<td>ghōrā-nai</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-lāi</td>
<td>ghōrā-lāi</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghōrā-kā (kā, kai, ki)</td>
<td>ghōrā-kā, etc.</td>
</tr>
<tr>
<td>Locative</td>
<td>ghōrāi, ghōrā-nai</td>
<td>ghōrāi-nai</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghōrā</td>
<td>ghōrā</td>
</tr>
</tbody>
</table>
It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes कृ, का, कै, and की are used exactly as in Jaipuri.

Adjectives often end in यो, where in Hindi they end in ऑ, and in Jaipuri in ऑ.

Thus, अच्छयो, good; भारयो, severe.

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

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

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>Thou</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>मै</td>
<td>त्</td>
</tr>
<tr>
<td>Agent</td>
<td>मै</td>
<td>तौ, तो</td>
</tr>
<tr>
<td>Obl.</td>
<td>मै, मू, मैरी</td>
<td>तौ, तृ, तैरी</td>
</tr>
<tr>
<td>Gen.</td>
<td>मूरो</td>
<td>तैरो</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>हाम, हामा</td>
<td>तम, तम, थाम</td>
</tr>
<tr>
<td>Obl.</td>
<td>हाम, र्हारी</td>
<td>तम, थारी</td>
</tr>
<tr>
<td>Gen.</td>
<td>म्हारो</td>
<td>थारो</td>
</tr>
</tbody>
</table>

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

‘Own’ is ऑप्रोउ, obl. ऑप्रोवि.

The Demonstrative Pronouns are यो, this, and वो or वू, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, viz.:—याओ or ऑ, this; वाओ, she. The following is the declension:

<table>
<thead>
<tr>
<th></th>
<th>This</th>
<th>That</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>यो, fem. याओ, ऑ</td>
<td>वो, वू, वोह, fem. वाओ</td>
</tr>
<tr>
<td>Agent</td>
<td>यो (fem. याओ, ऑ), ऑ</td>
<td>वो, वू (fem. वोह), वू, वाओ</td>
</tr>
<tr>
<td>Obl.</td>
<td>ऑ</td>
<td>वाओ, वाओ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ऑ-को</td>
<td>वाओ-को, वाओ-को</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>यो, याओ</td>
<td>वो, वाओ, वाओ</td>
</tr>
<tr>
<td>Obl.</td>
<td>इन</td>
<td>उन</td>
</tr>
<tr>
<td>Gen.</td>
<td>इन-को</td>
<td>उन-को</td>
</tr>
</tbody>
</table>

The Relative and Interrogative Pronouns are thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Who</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>जो, ज्यो</td>
<td>कानु</td>
</tr>
<tr>
<td>Obl.</td>
<td>जाऊ, जाऊ</td>
<td>काऊ (ablative कि-ताऊ)</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>जो, ज्यो</td>
<td>कानु</td>
</tr>
<tr>
<td>Obl.</td>
<td>जन</td>
<td>कौ</td>
</tr>
</tbody>
</table>

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

The Neuter Interrogative pronoun is के, what? The oblique form singular is क्याव्य.

The Indefinite pronoun कृ, anyone, has its oblique form काओ or काव्य. ‘Anything’ is किमाइ.

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>hū</td>
<td>hē</td>
</tr>
<tr>
<td>2.</td>
<td>hai, hā</td>
<td>hā</td>
</tr>
<tr>
<td>3.</td>
<td>hai</td>
<td>hai</td>
</tr>
</tbody>
</table>

Past. 'I was,' etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 2. and 3.</td>
<td>hō or āma</td>
<td>hā</td>
</tr>
<tr>
<td></td>
<td>or thō</td>
<td>thā</td>
</tr>
</tbody>
</table>

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

*Infinitive* whai'bō, hō'ō, whai'gō, to become.

*Present Participle* hō'tō, whai'ítō, becoming.

*Past Participle* hū'yō, become.

*Conjunctive Participle* hō-kar, hār, having become.

*Noun of Agency* whai'ítū, whai'ítō'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>hū, hū</td>
<td>whū</td>
</tr>
<tr>
<td>2.</td>
<td>whai, whā</td>
<td>hō</td>
</tr>
<tr>
<td>3.</td>
<td>whai, whā</td>
<td>whai'ē</td>
</tr>
</tbody>
</table>

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

Present Definite. hū-hū, I am becoming.

Imperfect. whai-hō, I was becoming.

Future. hū-yō, I shall become.

FINITE VERB.—The principal parts are:—

*Infinitive* már'hō, már'gū, to strike.

*Present Participle* már'tō, striking.

*Past Participle* már'yō, struck.

*Conjunctive Participle* már-kar, már-ar, már-kar'hāni, having struck.

*Noun of Agency* már'ay-ú'śō."
RAJASTHANI.

Simple Present. ‘I strike’ or ‘may strike,’ etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārā ḫā</td>
<td>mārā ḫā</td>
</tr>
<tr>
<td>2.</td>
<td>mārāi, mārā</td>
<td>mārō</td>
</tr>
<tr>
<td>3.</td>
<td>mārāi, mārā</td>
<td>mārāi- ḫā</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></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
</tr>
<tr>
<td>2.</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
</tr>
<tr>
<td>3.</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</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 ai. The same for all persons.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, and 3.</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
</tr>
<tr>
<td>2.</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
<td>mārā- ḫā</td>
</tr>
<tr>
<td>3.</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
<td>mārāi- ḫā</td>
</tr>
</tbody>
</table>

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

Past Conditional. mārī ḫō, (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.
AHIRWAṬI.

Ahirwaṭi, also called Hirwati and Ahirwal (or the language of the Ahir country) is spoken in the west of the district of Gurgaon (including the state of Patnai). It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mewati. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsīl in the south of the district of Rohtak. Further north we have the Bāngar dialect of Western Hindi, and the Ahirwati of Delhi and Rohtak, is much mixed with this dialect.

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

To the west of Gurgaon lies the southern tract of the state of Nābha. Here, except in the north of the tract, where Bāngar is spoken, the language is also Ahirwati. Again, along the west of this portion of Nābha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul Nizamat of Patiala, which has to its north the Dadri Nizamat of Jind, and to its west the Shekhwati territory of Jaipur. To its south, lies the Tārwati country of Jaipur. In Dadri of Jind the language is mainly Bāngri. In Shekhwati it is a form of Mārwāri; in Tārwati it is a form of Jaipuri; in Alwar it is Mewati; and in south Nābha it is Ahirwati. The language of Narnaul of Patiala is also Ahirwati, but, as may be expected, it is much mixed with the surrounding dialects.

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

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

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

1 Properly speaking there should be a hyphen in each of these three names. Thus, Ahir-waṭi, Hir-waṭi, and Ahir-wal.
2 A small portion of the State of Dujana is also within Gurgaon, but no separate language report 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 Bāngri-Mewati. I find that it is simplest to look upon it merely as a form of Ahirwati.
speaking an Ahir dialect. The dialect of Rājasthāni spoken in Malwa is usually called Mālvi (distinct from the Mālwa dialect of Paṇjaḍī), but is also called Ahir; and that curious form of Gujarāṭi, which is half a Bhil dialect, and which is generally known as Khāndēšī, also bears the name of Aḥirā. Nay more, between Khandesh and the Ahirwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Ābhira. All these colonies of Aḥirs 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 Khāndēšī which deserve attention. The most important of these is the use of the word sā to mean 'I am' which is typical of Ahirwāṭī and its connected dialects, and is also common in Khāndēšī.

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

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurgaon</td>
<td>159,900</td>
</tr>
<tr>
<td>Pataudi</td>
<td>19,000</td>
</tr>
<tr>
<td>Delhi (returned as Mēwāṭī)</td>
<td>18,694</td>
</tr>
<tr>
<td>Rohtak (Jhajjar)</td>
<td>71,470</td>
</tr>
<tr>
<td>South Nabha</td>
<td>43,881</td>
</tr>
<tr>
<td>Narnaul of Patiala (returned as Bāgrī-Mēwāṭī)</td>
<td>136,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>445,945</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 Panjab are written in the Gurmukhi character, and those of the district of Gurgaon, in which there are a number of Brāj 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 Bāngarū dialect of Western Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahirwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word sā, instead of the Mēwāṭī sā, 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 Bāngarū which has ā, with an oblique ā. The same rule is followed in adjectives and in the suffixes of the genitive, it

---

1 The Nabha figures were reported to be 63,861, and of these 20,000 have been shown under Mēwāṭī. See p. 45.
being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in ē, not ā. Thus, mhārē (not mhārā) ghārī, in my house. Nouns of this class form the locative singular in ē or ā, as ghārē, or ghārāī, 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 naī or neī, and the same suffix is also used for the case of the agent. The genitive suffix is kō, as in Mēwātī. The agent case is regularly used before the future passive particle, which is the same in form as the infinitive, as in tū-neī kar-vō thō, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. mērui, to me.

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

The personal pronouns are as in Mēwātī. We have also ma-neī as well as ma-śeī, by me. Note the use of neī to form the agent case of these pronouns. Tumhārō is ‘your.’

‘Own’ is ap-vā or ap-śō, masculine oblique ap-vā.

The demonstrative pronouns are yō or yōh (feminine yā), this, oblique singular aih or āh, oblique plural in, often used in the sense of the singular; and wō or wōh (feminine wōi, that), oblique singular waih or wōh or ū, oblique plural un, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So jāh, then, as well as ‘when.’

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of jō and kau would be jāh or jāh and kauh or kāh, respectively, but I have not come across examples.

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

Singular. Plural.
1. sū  sū
2. sā, sai  sō, or saī
3. sai   saī

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

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

In other respects verbs are conjugated as in Mēwātī.
MĀLṆĪ.

Mālvi 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 Hārauṭī), and into the neighbouring Chabra Pargana of Tonk. It is also spoken in the Nimbaheira 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, Mālvi has the East Central dialects of Rājasthānī, of which we have taken Jaipuri as the standard. To the east it has the Bundeli dialect of Western Hindi spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundeli of Narsinghpur and Eastern and Central Hoshangabad, the Marāthī of Berar, and the Nīrāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Māwarī form of Mārwārī, and on its south-west Gujarāṭī and Khandeshī. This description does not take into account the numerous Bhil and Gōṇḍ dialects spoken in the mountainous parts of the Mālvi area. These are shown in the map facing p. 1.

Mālvi is distinctly a Rājasthānī dialect, having relations with both Mārwārī and Jaipuri. It forms its genitive by adding kō as in the latter language, while the present tense of the verb substantive follows Mārwārī and is ālu, not chālu. The past tense of the verb substantive is formed on independent lines, and is thō, thus closely agreeing with Western Hindi. The future of the finite verb is formed from the simple present by adding gā, which (like the Mārwārī lā) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindostānī), and not by adding it to a verbal noun in d or a, as in other Rājasthānī dialects.

Mālvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundeli, and speak of an Eastern Mālvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla pargana of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvi spoken by Rajputs of Malwa proper is called Raṅgrī. It is distinguished by its preference for Mārwārī forms.
The following table shows the estimated number of speakers of Mālvi in the area in which it is a vernacular:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indore Agency</td>
<td>180,750</td>
</tr>
<tr>
<td>Eastern Mālvi</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>335,000</td>
</tr>
<tr>
<td>Bhopal Agency</td>
<td></td>
</tr>
<tr>
<td>Bhopawar Agency</td>
<td>1,800,000</td>
</tr>
<tr>
<td>Western Mālwa Agency</td>
<td>147,000</td>
</tr>
<tr>
<td>Tonk (Nimbahera)</td>
<td>1,241,500</td>
</tr>
<tr>
<td></td>
<td>4,000</td>
</tr>
<tr>
<td></td>
<td>1,245,600</td>
</tr>
<tr>
<td>Sūdāwārī</td>
<td></td>
</tr>
<tr>
<td>Western Mālwa</td>
<td>114,000</td>
</tr>
<tr>
<td>Jhalawar (Channahāla)</td>
<td>86,556</td>
</tr>
<tr>
<td>Bhopal</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td>203,556</td>
</tr>
<tr>
<td></td>
<td>1,449,056</td>
</tr>
<tr>
<td>Broken Mālvi of the Central Province</td>
<td></td>
</tr>
<tr>
<td>Hoshangahbad</td>
<td>126,523</td>
</tr>
<tr>
<td>Betul</td>
<td>119,000</td>
</tr>
<tr>
<td>Bhīyārī of Chhindwara</td>
<td>11,000</td>
</tr>
<tr>
<td>Kaṭājīāl of Chhindwara</td>
<td>18,000</td>
</tr>
<tr>
<td>Paṭvī of Chanda</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>274,723</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,350,507</strong></td>
</tr>
</tbody>
</table>

No figures are available to show the number of speakers of Mālvi in other parts of India. It is true that from a few districts some speakers of Mālvi spoken elsewhere in India—Rāṅgī 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 Mālvi. As the main dialect of Central India, Mālvi has exercised considerable influence on the Dakhinī Hindostāni of Hyderabad and Mādras.

I do not know of any previous account of the Mālvi dialect, or of any literary authorities and literature works written in it.

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

As Mēwārī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvi Grammar represents Rājasthānī merging into Bundelī 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 that follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvi, in the Malwa country, has two forms, viz.:—Rāṅgī (properly spelt Rāṅgī) or Rāj-wāpī, spoken by Rajputs, and Mālvi (properly spelt Mālvi), sometimes called Ahīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāṅgī shows a tendency to agree with the dialects of central Rajputana, Mārwārī (under the form of Mūwārī) and Jaipūrī.
RĀJASTHĀNĪ.

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 Abhīrī, attention has been drawn, when dealing with Abhīr-wātī, to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipuri and Mārwāri, 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 Rāṅgṛī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce ai as ē, and au as ō. Thus we have bē or bāī, is; chēn for chāī, pleasure; ār for aur, and. As usual i and u are often changed to a; thus, dān, a day; māṭī for mīṭhī, a kiss; thākar, for thākār, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, kāḍō for kāḍhō, draw (water); bī, for bhi, also; aḍāi, for aḍhāi, two and a half; ḍūḍ, for ḍūḍh, milk; lūḍ or lūḍhō, taken (a Gujarātī form); kīḍō or kīḍhō, done (also Gujarātī); manō, for manukh, a man; māṭī, for mīṭhī, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in ḍ, as rā-hai, for rāh-hai, he remains; kēṇo, for kahṅo, a saying, an order; rīḍo or rayṅō, for rahṅō, was.

Words which elsewhere begin with b sometimes follow Gujarātī in having v. Thus, vāṭ as well as bāṭ, a word.

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

As compared with Rāṅgṛī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has āprū, own; mārū, to strike; while Rāṅgṛī has āprū, and mārū.

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

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></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōḍā, a horse</td>
<td>ghōḍā</td>
<td>ghōḍā.</td>
<td>ghōḍā.</td>
</tr>
<tr>
<td>tēgḍā, 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>laḍ̄ ki, a daughter</td>
<td>laḍ̄ ki</td>
<td>laḍ̄ ki.</td>
<td>laḍ̄ ki.</td>
</tr>
<tr>
<td>wāṭ, a word</td>
<td>wāṭ</td>
<td>wāṭ.</td>
<td>wāṭ.</td>
</tr>
</tbody>
</table>

In the plural forms, the nasalisation is commonly omitted.

1 See page 49.
Mālvi.

In Mālvi, as distinct from Rāngri, the plural may take the suffix, hōr, hōrā, or hōnō. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of hār or hērū. So, also, in the old form of Kanauji preserved in Curey's translation of the New Testament published early in the nineteenth century, there is a plural termination hoār.1 Examples of this form in Mālvi are bāp-hōr, fathers; bāji-hōrā, daughters; ādmī-hōn-sē (not ādmyā-hōn-śe), from men; gūpā-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, bāpē or bāpē, the father (saw). This word is written sometimes guē and sometimes guē. Another example is cūhōsā laëkēsā chālyō-gīyō, by the younger son it was gone. Which shows that the ē can be added to the oblique form (as in Gujarāti), 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 Hindī. The ē is not always used. Thus we have vi sarūdār (not sarūdēr) dē kārī, that sarūdār accepted.

Mālvi, itself, on the contrary, alone among the Rājasthāni dialects, uses nē exactly as in Western Hindī. Thus, cūhōsā cūhōrā-ne bāp-sē kīyō, the younger son said to his father.

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

- **Accusative-Dative:** nē, kē.
- **Ablative-Instrument:** sē, sē, ă.
- **Genitive:** kō, rō.
- **Locative:** mē, mē.

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 Māwāri. 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 kā, rā. As usual they generally take the forms kē and rē, when agreeing with a noun in the locative or (in Rāngri) the agent. Thus, pitā-rō gharē, in the house of the father.

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

<table>
<thead>
<tr>
<th></th>
<th>1.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>hē</td>
<td>tā.</td>
</tr>
<tr>
<td>Agent</td>
<td>mhaī</td>
<td>thāī.</td>
</tr>
<tr>
<td>Oblique</td>
<td>mha, mē, na</td>
<td>thā, thā, ta.</td>
</tr>
<tr>
<td>Genitive</td>
<td>mha-rō, mērō</td>
<td>thārō.</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>mēhē, mē</td>
<td>thē, thāī.</td>
</tr>
<tr>
<td>Oblique</td>
<td>mēhē</td>
<td>thā.</td>
</tr>
<tr>
<td>Genitive</td>
<td>mēhā-kō, mēhāyō</td>
<td>thā-kō, thāyō.</td>
</tr>
</tbody>
</table>

In all the above, the nasals are frequently omitted. Mālvi differs slightly. 'I' is hē or mā; 'our' is tamāro, not mha-kō; and 'your' is tamāro, not thā-kō. 'You' is tam, not thē.

---

1 e.g., lam-awār, we, in Luke xv, 28.
Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgṛī) āpā-nē, to us; (Mālvi) apan, we; apan-nē, by us.

‘Your Honour’ is āp, genitive āp-rō or āp-kō. Sā and ji are respectful suffixes. Thus, bhābhā-sā, a father. ‘Self’ is āp, genitive (Rāṅgṛī) āp-rō, (Mālvi) apan-nē. Āp-rō is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have ā-nē op’nē māl-tāl-kō hājō kar-digō, he divided his property, we have in the immediately preceding sentence hājō chhōrā-nē ā-kō lāp-sē kįgō, the younger son said to his father.

The pronoun of the third person differs in Rāṅgṛī and Mālvi. Its forms are as follows:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular—Nominative</th>
<th>Oblique</th>
<th>Plural—Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāṅgṛī</td>
<td>wō, he, it; wō, she</td>
<td>wā, it</td>
<td>wā, us.</td>
<td></td>
</tr>
<tr>
<td>Mālvi</td>
<td>ā, he</td>
<td>sā, us.</td>
<td>vi, us.</td>
<td></td>
</tr>
</tbody>
</table>

As usual, nasals may be omitted. The agent case in Rāṅgṛī is ā, as in ā rāj-pūt kari, that Rajput did. The emphatic syllable -y is often added, as ā-y wavkhat, at that very time.

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

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular—Nominative</th>
<th>Oblique</th>
<th>Plural—Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāṅgṛī</td>
<td>yō, feminine yā</td>
<td>yō, yā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mālvi</td>
<td>yo, feminine yā</td>
<td>yē, yē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Relative is:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular—Nominative</th>
<th>Oblique</th>
<th>Plural—Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāṅgṛī</td>
<td>jō</td>
<td>jā, jē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mālvi</td>
<td>jō</td>
<td>jē, jē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Similarly ‘who?’ is kōi, oblique singular (Rāṅgṛī) kai, etc. (Mālvi) kē, etc. ‘What?’ is kai, kai, or kōi. ‘Anyone’ kōi. As an adjective this does not change in inflexion, but (Rāṅgṛī) kaii-ē nāhī digā, no one gave them. Mālvi, however, has here kōi-nē.

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

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

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

aṭhō, this place; aṭhō-śe, from here; aṭhē, here.

vaṭhō, that place; vaṭhō-śe, from there; vaṭhē, there.
aesthesia, that place; aesthesiae, from there; aesthesia, there.

feather, what place, that place; feather, from where, from there; feather, where, there.

kathā, what place? kathāe, from where? kathē, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

<table>
<thead>
<tr>
<th>Single</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hū</td>
<td>hā.</td>
</tr>
<tr>
<td>2. hō, hāi</td>
<td>hō.</td>
</tr>
<tr>
<td>3. hē, hāi</td>
<td>hē, hāi</td>
</tr>
</tbody>
</table>

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

Past. I was.

Masculine sing. thō; plural thā.

Female sing. thī; plural thī.

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

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

Rāgri. Mālvi.
infinite

Present Participle

Past Participle

Conjunctive Participle

Imperative

Future

waūgā, wāgā

hōgō.

Finite verb.—Principal Parts.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Rāgri.</th>
<th>Mālvi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārnō, mārnōd</td>
<td>mārnō, to strike.</td>
<td></td>
</tr>
<tr>
<td>mārtō</td>
<td>mārtō, striking.</td>
<td></td>
</tr>
<tr>
<td>māryō</td>
<td>māryō, struck.</td>
<td></td>
</tr>
<tr>
<td>māri-nē, mārnē</td>
<td>māri-nē, mārnē, having struck.</td>
<td></td>
</tr>
</tbody>
</table>

Noun of agency mārnō-wālō mārcā-wālō, a striker.

Simple Present. This is as in other Rajasthānī 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>Single</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārō</td>
<td>mārā.</td>
</tr>
<tr>
<td>2. mārō</td>
<td>mārō.</td>
</tr>
<tr>
<td>3. mārē</td>
<td>mārē.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Single</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārō-hū</td>
<td>mārō-hā.</td>
</tr>
<tr>
<td>2. mārō-hē</td>
<td>mārō-hō.</td>
</tr>
<tr>
<td>3. mārō-hē</td>
<td>mārō-hē.</td>
</tr>
</tbody>
</table>

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

VOL. IX, PART II.
Gujarāti and Bundeli. Thus, ḍhū māṛtō-thō, I was beating, and so on, as in those languages.

The Future is formed by adding ḍō, which does not change for number or gender, to the simple present. The ḍō thus follows the ḍa of Mārwārī. Thus:

I shall strike.

Singular. | Plural.
---|---
1. māṛūgā | māṛūgā.
2. māṛégā | māṛégā.
3. māṛēgā | māṛēgā.

Mālvī sometimes substitutes the Bundeli ḍō for ḍā, and this ḍō is liable to change for number and gender. Thus: ḍhū māṛūgō, I (masculine) shall strike; ḍhū māṛūgī, I (feminine) shall strike; ḍam māṛūgā, we (masculine) shall strike; ḍam māṛūgī, we (feminine) shall strike. The futures with ə or r 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:

Rāṅgī. | Mālvī.
---|---
maī māṛyo | mha-nē māṛyo, I struck.
ḥū chāḷyō | ḍhū chāḷyō, I went.
maī māṛyo-hai | mha-nē māṛyo-hai, I have struck.
ḥū chāḷyō hai | ḍhū chāḷyō-hai, I have gone.
maī māṛyo-thō | mha-nē māṛyo-thō, I had struck.
ḥū chāḷyō-thō | ḍhū chāḷyō-thō, I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in laṭ‘-kē gōyō, the son went.

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

karvō, to do, past participle karvō, kidhō, kidō.
leśō, to take, „ | liśō, lidhō, lidō.
dēvō, to give, „ | divō, didhō, didō.

The forms kidhō, lidhō, and didhō, also occur in Gujarāti. Jānō, to go, has its past participle gōyō or gitō.

We have seen that the conjunctive participle ends in i-nē. When the root of the verb ends in á, the whole becomes áy-nē in Rāṅgī and aṁ-nē in Mālvī. Thus, pāy-nē, having got; jāy-nē, having gone; būlāi-nē, having called; aṁ-nē, having come.

Causals are formed somewhat as in Mārwārī, that is to say, they often insert a ə after the characteristic á. Thus, jñānādō, you cause to eat. In Mārwārī r is inserted.

A potential passive is, as usual, formed by adding á. Thus (Rāṅgī) suṛvō, to hear; suṭānō, to become audible. Note that, as in Northern Gujarāti, these potential passives form their past tenses by adding ə (Mālvī ə) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāṅgī) suṛānō, it became audible; (Mālvī) bāṇānō, it was displayed. It may be noted that in Awadhī, all verbs in á 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 Mālvī dai-lāktānō, to give away. As examples of other
compound verbs we may give bhējyā kārē, he sends regularly; pad-vā lāgī, she began to fall. In one instance, Mālvi has the Bundeli form hēnē lāgyō, 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* donā-mē, in a very few days; *upr-*af, even upon.

The Rajasthāni suffix *dō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, bālu-dā, the children; minak-dī, the little she-cat; tēg-dō, a dog. Lō is also used in the same sense as in kāka-lā, O wretched cock.
NIMĂDI.

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

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

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

Nimădi is really a form of the Mālvi dialect of Rājasthāni, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarāti and Bhili languages, and also of the Khāndeśī which lies to its south. The Nimădi of Bhopawar, being nearer Gujarāti, shows more signs of the influence of Gujarāti than does the Nimădi of Nimār.

In its pronunciation Nimădi is mainly peculiar in its almost universal change of every ā which occurs in Rājasthāni to a. This runs through the entire grammar.

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

Nimădi is not fond of nasal sounds, and frequently drops them. Thus, dāt, not dāt, a tooth, and ma, not mō (for mē), in. As in Mālvi and Khāndeśī, aspiration is often dropped, as in hāt, not hāhā, a hand; bhūkā, for bhūkhā, hungry.

The letters and ŋ are interchangeable as in lim and nim, tree.

In the neighbouring Bhili languages, both j and ch are commonly pronounced as s. In Nimădi, ch seems to be pronounced according to its proper sound, but j is often interchanged with it. Thus in Nimar both jauach and jauaj means ‘he goes.’ In the specimens which come from Bhopawar such forms are always written with j. The letter jā is often pronounced as a s, as in the Marāthi of Berar, and as in some forms of Khāndeśī.

In the declension of nouns, the common form in ā, which in Rājasthāni is used sometimes for the agent and sometimes for the locative, appears in Nimădi as ending in a. Thus we have gharā, in a house.

Strong masculine tadbhavas in ā, form their oblique form in ā, as in Mālvi. Thus, ghotē, a horse, ghotā-kō, of a horse. To form the plural the termination mā is added to the oblique form singular. Thus, ghotānā, horses; ghotānā-kō, of horses.

1 The language of the Burhanpur Taḵsil is Khāndeśī.
bōp, a father; bōp'ñā, fathers; bēti, a daughter; bēśīna, daughters. When no ambiguity is likely to occur, this ū is often omitted.

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

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

We occasionally find the Rājaśthānī kā, and the Bundelī khē (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 kō used to agree with feminine nouns. These are—māhā kākā-kā ek chārā-kī ū-kā bāhēn-sī kāśī kōichī, a son of my uncle is married to his sister; and ū-kā bhā-nū bāhēn-sī ū-kō chā; his brother is taller than his sisters.

The following are the principal pronominal forms:—

| Hāū, I; ma-na, by me; mha-ka, or ma-ka, to me; mha-rō, my; hām, we; āmārō, our; apā, we (including the person addressed); apū, our (including the person addressed); apā-na, by us. |
| Tū, thou; tūn-na, by thee; thārō, thy; tūm, you; tumhārō, your. |

Yē, this; oblique inā or ē. |

We, he, that; oblique unā, o, oo; Pl. wō; oblique un. |

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

Kū or kūn, who? kūn-kō, of whom; kōi, what? kōi, anyone; kāś, anything. |

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

The past tense of the verb substantive is thā (thā, thē), as in Māvī. When used as an auxiliary verb chhē drops the final ū and its aspiration, and becomes chh, which in its turn (especially in Bhopawar) often becomes j. We thus get the following form of the present of mārūnū, to strike.

<table>
<thead>
<tr>
<th>I am striking.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārūch or mārūj</td>
<td>mārūch, mārūj.</td>
</tr>
<tr>
<td>2. mārēch, mārach, mārōj, māraj.</td>
<td>mārēch, mārach, mārōj, māraj.</td>
</tr>
<tr>
<td>3. mārēch, mārach, mārēj, māraj.</td>
<td></td>
</tr>
</tbody>
</table>

Similarly the perfect is māryōch, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination sē, instead of ch. The word is hūsē, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple s in the present, not sē. The Pārādhi Bhīl dialect uses ch like Nīmadī.
The future (as in Gujarati) has $s$ for its characteristic letter, and is conjugated as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mār̥s</td>
<td>mār̥sā.</td>
</tr>
<tr>
<td>2.</td>
<td>mār̥sē</td>
<td>mār̥sō.</td>
</tr>
<tr>
<td>3.</td>
<td>mār̥sē</td>
<td>mār̥sē.</td>
</tr>
</tbody>
</table>

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

The infinitive ends in $gū$, thus, mār̥pā, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, apay-na anand monāw-gū ni khūśi lōnū, 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 $ga$, thus, mār̥pā-kō, of beating.
MĀRWĀRĪ.

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

[ No. 1. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.  Marwar State.
नैप्रेजीयोते बिप्रमुखः नम ग्रामेष्टः ग्रामांगनि
जित्वामकु आपरेपेष्ट नामान्गे भारताँभिमानीः पूर्ण
तापारः कीर्तिकणी कुरा नीट्ट्यरी जानिः गारते
तन्हेजः जारे विवादे ग्रामाणु पिनाकाः भिन्नाः
हैनणीयाः नीत्ता जीघ्नमुखः बारी भिज्जतीः तिं
बिनारम्परः ब्रीकेजी नी ब्राजवरे रेते। दोनींकः
जुगांबोधः मृदुतें िपाण चालते यम पालना व्हान्रे
पालह्वें नालं नी जराण नेमलें नीजी जाजरे यात्रा में पार
भिज्जररुङ्गे सुपकु दी नी आप मुखारु िपाण
पश्चिमर सुङ्गे नामणी याम भारी नेम
द्रिष्योः मुद्धसेवा आपरेद्विनू कीविः जीरे तरे
नाली ग्रुः में आप मले हैनणीयांगमः बारे
प्रेमकु िमेचापकने गायीः तो आंगारमु आचरनः
नी करारे बाप बिपाजै जीदीते तो द्रया आपरे मु
दोनीं खानी नामांगवाजी जीयोः तरे मायमु
ईंग्रजी बालिका जी कुपर रोड जी है आपने आपको हर हरे ने आपकी पूरी जीवन जीवित रखने की आवश्यकता नहीं। जब ते बापमाद ने ते ही आभारी हाथा जाना जाती है। ने दिए ने पेश किया जो हरियलाल ने मूँड़िये राजा ने लगा खेलकिया अंग्रेजी ने पत्रकारों ने राजस्थानी कलेक्टर सर जी को जाना रखे पाये है। राम मिठौड जानये हैं: तरी उमर ही मारीजी कुंजा:

चिमारिया बुयारे वेडी भारत जाकर बियोतिरहे ने हैं चाचा जी चाचा घर बियो चाचा जी हारका पत्र युगलिया: जारे है जी स्वागत

ने मेनेत चूजी चूजी चूजी की हो जानछाई: जारे सर बुई है चार जी जाइ जायजर है हे चार रेडी बुई

मातिए रेडी बुई पाने आचरण ये गीर

VOL. IX, PART II.
हिन्दी विलेन : जीरा के पर बेग रामाणु भालिया ने जागरण के जनी जि जरे बिरा रे जाप चारे आ गो ने बिरा श्रवण निवारा मारी किनी : जब बिरा जग ने ई तिम बुजरा कु खाप री नाज गरी गरी नें जै हरे आपरी कु क्रम ने ऊपियो नहीं तो। ई आप ने नें न्दी हें जेन बाजर भारी गाथि यां जैगो हंडिवा मालुदिर रं यो जनी : ने हरी नी आप रे माज दो आयी जीयामें जाचर बि हरी जुनिया रङ म्यों ने जाप वाय दिनी जीयारे मा लु आप रे रमपी भिन ची ती हैं : तो बिरा बाजी नी नाज नूलित भारी गाथि रे वेट नेमारे जो हैं टें जिंदों प्रेमाशाहे ई जै हैं आपुगी भजरा जोग ती क्रि बिरे यो हार नाइ जरु बेंकु जो जग खियो ते जै गमियो हंडिवा को एं ?
INDO-ARYAN FAMILY.

RAJASTHANI.

TRANSLITERATION AND TRANSLATION.

Ek jināti-rāi dōy ḍāwṛā hā. Uwā-mūy-aū nāmp'kiāt
A man-to two sons were. Them-amongst-from by-the-younger
āp-rāi bāp-nāī kayō kāit, 'bābō-sā, māri pātī-rō māt āwāit
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
jikō ma-nāī dirāwō.' Jarāī un āp-ri ghar-bik'ri unā-nāī
dirawā. Then by-him his-own living them-to
that me-to cause-to-give.'
ārā bāt-dīvi. Thōrā dihārā pachhāt nāmp'kiāt dāw-rāt āp-ri sāri
was-divided. A-few days after by-the-younger son his-own all
pūjī bhell-kar par khandā gayā, nāī uṭhāit āp-ri
property gathered-having foreign to-country it-was-gone, and there his-own
sāri mūtā kū-phārād-māt uḍāy-dīvi. Sāig khātiyā pachhāt
all substance riotous-living-in was-wasted. All on-being-spent after
un dēs-māj jah-rō kǎl pāriyō, tō uwō kāsālō bhur'ṭan lāgō.
that country-in mighty famine fell, then he want to-feel began.
Nāī pachhāt un dēs-rāt ēk rāṯwāt-kanāt rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
un āp-rāt khaṭā-māt sūrā-rī dār charāwān-nāt māliyō. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
un sūrā-rāt charaṇ-rō ḍhākhētjo hō, jin-nū āp-rō pēt bhāran-rō
by-him swine-to grazing-of the-husk was, then-with his-own belly fill-to
mātō kīyō, parant khākhētjo hī kīnī un-nāī dinō nāṅī
desolate was-made, but the-husk-even by-anyone him-to was-given not.
Sāōchēt huwō, jarāī biahūrī kāit, 'mārāt pitā-kanāt kītā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
dān'giyā hā, jinā-nāī dhaṇāu bāti mil'ti-hī, un up'trānt
hired-servants were, whom-to enough bread being-given-was, that more-than
kī uthē jāh hā unwā-rāt rāttō-hō; nāī hu bhukā
something to-spare also them-to remaining-was; and I in-hunger
marā-hū. Sū hāmaā hū pagāhāl-hōy mārāt bāp-kanāt
perishing-am.
So now I arisen-having-become my father-to
jāū, nāī un-nāī kāū kāıt, 'bābō-sā, māt Par'mēsā-rū
(I)-may-go, and him-to may-say that, 'father, by-me God-from

\* Aś should be pronounced as a in \* hat.*

VOL. IX, PART II.
bēmukh-huwo nāt āp-sā kūpāta-paṅgō kiyō, sū hamāṁ āp-rō turned-face-became and you-with undeservedness was-done, so now your chhōrū kawāū jāṛō to rayō nabh; sū hamāṁ āp ma-nāt son I-may-be-called worthy indeed remained not; so now you me-to dhān'giyā sarastāī rākhō." 'Pher ēṅ-sī nāt bāṅ-kunāī gayō. To a-hired-servant as keep." And arisen-having father-to he-went. But āgā-sā āwta-nāī un-rāī bāṛī un-naī dītho, tō dayā before-from while-coming by-his father him-to it-was-seen, and compassion āī, sū dōṛ-nāī chhāti laqāy, bālo liyō. Tarāī came, so run-having breast having-applied, kiss was-taken. Thereupon āwet-rāī kāī kāī, 'bābō-ji, hū Parmesār-āī nāt āp-rō chōr by-the-son it-was-said that, 'father, I God-of and your-own sinner hē, nāt āp-rō pūt kawāū jāṛō rayō nabh.' Jarāī am, and your-own son I-may-be-called worthy remained not.' Thereon bāpr chākśā-nāī kāī kāī, 'amāmā gābā lāo, nāt in-nāī by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to pāḷāo; nāt in-rāī hāt-māī mūḍrī pāḷāo, nāt pagā-māī pagār-khiyā put-on; and his hand-in a-ring put-on, and feet-in shoes pāḷāo, nāt sū baṅyā chikāū, nāt tāṭ kār lagāwā; put-on, and come breast we-may-eat, and merriment we-may-make; kārāṅ o āwetō mar, nawō jamāro pāyō-hāī; gamiyōrō, lābō for this son having-died, new birth got-has; lost, found hāī.' Tarāī sārā-hī rūjī huā. is.' Then all-indeed merry became.

Un biriyā un-rō bājīrō āwet-rō khēt-māī hō, nāt āwetā āwetā At that-time his elder son field-in was, and in-coming in-coming ghar nēpō āyō, jad un hāgṛa-thāī supiyā. Jarāī house near come, then by-him dance-(and)-music were-heard. Thereupon ēk chākara-nāī tēr būjio kāī, 'ō dōḷ kāī hāī?' Jad one sereaut-to calling it-was-asked that, 'this matter what is?' Then un kāī kāī, 'thārī bhāī āy-gayō hāī; nāt thārāī bābō-sā by-him it-was-said that, 'your brother come is; and by-your father un-rāī thōr-thōrā phāchhō āwan-ri gōth ģhī kāī hāī.' Ḫīn-unaṃ him-for safe-(and)-sound back coming-of a-feast been-made is.' Thereupon uwo rīsā bhāiyō, nāt māī gayō nabhī. Jarāī un-rō bāep he with-jealousy burnt, and within went not. Then his father bārāī āyō nāt un-sīṃ sistāchāri kīvī. Jad un kāī out came and him-to entreaty was-made. Then by-him it-was-said kāī, 'ītṛā baras hū āp-ri chākṛī kāri, nāt kādū āp-rāī that, so-many years by-me your service was-done, and at-any-time your hukām-nāī lōpiyō nabhī, tōī āp ma-nāī kadeī ēk commandment-to it-was-transgressed not, yet by-you me-to ever-even a
khājṛu mārāt sāthiyō-nāt gōth dōwaṇ sārā dirāyō nahi.
kīd my companions-to a-feast giving for was-caused-to-be-given not.
Nāl hamāf ō āprō dāwṛō āyō, jin sāg ghar-bikṛī rulīyār
And now this your son came, by-whom whole living-etc. vicious
rāndā-nāt khāwāy-divī, jin-rāt sārā āp ītī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
kivi hāt.' To up kayō kā, 'bhābā, tū nit mārāit made is.'
Then by-him it-was-said that, 'son, thou ever me
sāthē rātwāt, nāt mārāt gōḍāt hāt jikō sāg thārō-ṛī hāt. A
with livest, and in-my near is whatever all thine-alone is. This
khusī karṇā jōg hī; kīkāt thārō bhāt mar-nāt, dūjo
merriment doing meet was; for by-thy brother having-died, second
janam hyā-hāt; nāt gamiyōṛō, lāhō hāt,'
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 Mag'ra-ki bōli, from mag'ra, 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 Girāsiyā-ki bōli, or Nyār-ki 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>Mag'ra-ki 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 sō; the Jaipuri verb substantive chhā, I am, instead of the Mārwārī hā, and the Jaipuri future with s, instead of the Mārwārī future ending in lā. The varying proportions of the admixture of Jaipuri
have led natives to give special names to the dialects of different localities. Thus the Mārāwēṛi spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhālīi (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 Mārāwēṛi. In Kishangarh the local Mārāwēṛi is called Gōrwāṛī, a name probably identical with the south-eastern Gōrwāṛī of Marwar. Further south, in Ajmer the Mārāwēṛi does not seem to have any special name, nor is any such given for the Mārāwēṛi of Merwara.

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

- Mārāwēṛī-Dhunḍhālīi (Marwar) .......................... 49,300
- Gōrwāṛī (Kishangarh) ................................. 15,000
- Mārāwēṛī of Ajmer ........................................ 208,700
- Mārāwēṛī of Merwara ..................................... 17,000
- Mēwāṛī (including Mārāwēṛī) ............................ 1,684,364

Total = 1,974,864

I commence with the most northern of these dialects, Mārāwēṛī-Dhunḍhālīi, 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 Mārwārī the element more and more predominates. The local return gives separate figures for pure ‘Dhundhārī’ and for ‘mixed Dhundhārī.’ They are as follows:—

<table>
<thead>
<tr>
<th>Dhundhārī</th>
<th>38,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mixed dialect</td>
<td>20,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>49,000</strong></td>
</tr>
</tbody>
</table>

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 ā is here written as if it were ē. I have transliterated it āt as in Standard Mārwārī. Thus, kāt. We may notice a few Jaipuri forms, such as ēt, 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 अजना-के दो ठाबर था। वो-के-सू छोटी आप-का पाने कानो के भाव-को मारे पहले-में भावे कानो मारे म-ने दो। जबाने आप-को घर-विराज-मने सागर-सी एक दिन। छोटा-सा दिना यहीं छोटी डाबोडो आप को संगी पंजी लेकी कार परदो गयी। तोते घर-की सही पंजी कुछ-का में लखा-सी। संगी निमंडिया यहीं बी-देश-में जबरो फाक पड़ती। तो बी कथों सुगंध में आयो। पक्की बी-देश-का विजवाला कार रही। बी आप-का खेलते में मारे-की डार चराव संख्या। तो वों सुर-के घराव-की खाली को बी-के-सू आप-को पंजी मरवाको मती कयी। एक खालीहो-की बी-के-सू-ने दियो बोली।
TRANSLITERATION AND TRANSLATION.

Ek janā-kāf dō ṭabar hū. Bā-māṅ-sū chhōt'kyē
A-certain man-to two sons were. Them-among-from the-younger-by
āp-kā bāṅ-nāṅ kayō kāṛ, 'bābājī, māṇī phūtī-māṅ āwāṛ jākō
his-own father-to it-was-said that, 'father, my share-in may-come that
māī ma-nāṅ dyō. Jāṛṛē bṛ āp-ki ghar-bik'ṛī bīs-nāṅ bāṛ
property me-to give.' Then by-him his-own property them-to having-divided
dīnī. Thūṛā-sā dinā pachhāṛ chhōt'kyō ḍawṛō āp-ki sag'ī pūṛī
was-given. A-few days after the-younger son his-own all substance
bēṛī-kar par-dēs gayō. Bāṛṛē āp-ki sārī pūṛī
together-having-made a-foreign-country went. There his-own all substance
kuphaṇḍā-māṅ udā-dī. Sag'ō niw'yīṅ pachhāṛ bī dēs-māṅ
debauchery-in was-squandered. All on-being-wasted after that country-in
jabṛō kāṛ pāryō, tō bō kaśālō bhuṛītabā ḍag'yō. Pachhāṛ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
bī dēs-kā raṛābālā-kanāṛ rayō. Bī āp-kā kheṛ-māṅ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
sūṛī-kā dīr charābā mēlyō. Tō bī sūṛī-kā charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
khāṛh'ō chhō jī-sū āp-kō pūṛ bharbā-kō matō karyō. Pāṛ
husk was that-by his-own belly filling-of intention was-made. But
khāṛh'ō-hī kōī i-nāṅ diyō kōṇī,
husk-even by-anybody this-to was-given not.
MĀRWĀRI OF KISHANGARH (GŌṆĀVĀṬI) 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 teetotal 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 pū (feminine pū). The last termination has been already discussed in the Mārwāri grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, dāru-pū might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[ No. 3.]

INDO-ARYAN FAMILY.  

Central Group.

RĀJASTHĀNĪ.

MĀRWĀRI (Eastern).

अमः-पिया आः लागः राजः पियो-नी दाइः;  
सुरजः थाँ-पुत्रः-जी भर मोहः-को बालः  
घरेलः मोहः विभूति-जी पिया-जी लागः राजः।  
पियो-नी-दाइः;  अमः-पिया आः लागः राजः।  
पियो-नी दाइः।  
आः दाइः वामः-ने और सुरजः राजः-दी बालः;  
कदेक सदै स्मृति सतः तो मत्ताकी घण्ठान।  
पियो-नी दाइः।  
अमः-पिया आः लागः राजः।  
पियो-नी दाइः।  
सुरजः थाँ-पुत्रः-जी न रोنمو।  
पियो-नी-दाइः कराहः लागः कराहः न कोए।  
पियो-नी दाइः।  
अमः-पिया आः लागः राजः।  
पियो-नी दाइः।
Jā ě-dāsi bāg-māy ār suñ rājan-ri bāt,
Go O-maid-servant garden-in and hear the-lord-of talk,
kadēk mahl padhār-sī tō matwālō dhanrāj;
at-what-time palace will-come then the-intoxicated lord-of-wealth;
pīwō-nī dāru-ṛi; amḷā-māy āchhā lägō, mhārā rāj;
do-drink wine; intoxication-in nice you-appear, my Lord;
pīwō-nī dāru-ṛi.
do-drink wine.

Thārī ṇī mē karā, mhārī karai na kōy; thārī ṇī
Thy longing I do, mine does not anybody; thy longing
mē karā; Karṭā karā jō, hōy; pīwō-nī dāru-ṛi, amḷā-māy
I do; Fate does what, becomes; do-drink wine, intoxication-in
āchhā lägō, mhārā rāj; pīwō-nī dāru-ṛi.
nice you-appear, my Lord; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

[NO. 4.]

INDO-ARYAN FAMILY. Central Group.

RĀJASTHĀṆĪ.

MĀRWAṆĪ (EASTERN).

District Merwara.

MārwaṆī (Eastern).

Kīnī ād’mi-rāi dōy gīgā hā. Wūmā-mā-hū nān’kyāī
A-certain man-to two sons were. Them-among-from by-the-younger
bha-hū kahwiyō kāt, ‘ān bha, ājūkā-mā-hū jákō mhārō
the-father-to it-was-said that, ‘O father, property-in-from which our
bītō hōy o mha-nāī dyo.’ Tārī vī wuṇi-nāi āp-rī
share may-be that me-to give.’ Then by-him him-to his-own
ājūkā bāchh divi. Ghaṇḍi divas nī bitiyyā-hā kāt
property having-divided was-given. Many days not passed-were that
nān’kiyyō sīg samōtār alag dēsā hālyō-gyō, ar
the-younger son all having-collected a-far in-country went-away, and
wūthī khotī chālī-mā diwān bītāwto-huwo āp-rī ājūkā bitiyyā divi.
there bed conduct-in days spending-become his-own property was-wasted-away.
Jārā vin sīg bitiyyā divi tārā vin dēs-mā bārō kālantār
When by-him all was-expended then that country-in a-great famine
pariyō; ar wu māgō hō-gayō; ar hūlar vin dés-rā
fell; and he destitute became; and having-gone that country-of
rah'wan-wājā-mā-hū yēk-rāt aṭhāl rah'wan lāgiyō. Jini viq-nāt
inhabitants-among-from one-of near to-live he-began. By-whom him-to
āp-rā jāwā-mā sūr-rā charāwan khātar bhējiyō. Ar wu viṇī
his-own fields-in swine feeding for it-was-sent. And he those
ohhā-vrā-mā-hū jiq-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-desiring-was;
ar viṇī-nāt kuṇī nī dēwā-hā.
and him-to anybody not giving-was.
MÉWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mëwārī. This form of Mûrwarī 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. Mëwārī has to its east, on the north the Hārauṭi of Bundī, and further south, the Mālwī 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 Ganganpur pargana of the Nimach district of Gwalior and the Nimbahāra 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 Mëráwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairārī, where the three states of Mewar, Jaipur, and Bundī meet; and where it is known as Khairārī. These various kinds of Mëwārī will be dealt with in detail further on.

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar (including pargana Ganganpur of Gwalior)</td>
<td>1,300,000</td>
</tr>
<tr>
<td>Tonk (Nimbahāra)</td>
<td>58,000</td>
</tr>
<tr>
<td>Partabgarh</td>
<td>5,000</td>
</tr>
<tr>
<td>Ajmer</td>
<td>24,100</td>
</tr>
<tr>
<td>Merwara (Mëwārī)</td>
<td>54,500</td>
</tr>
<tr>
<td>Kishangarh (Sarwārī)</td>
<td>15,000</td>
</tr>
<tr>
<td>Khairārī—</td>
<td></td>
</tr>
<tr>
<td>Mewar</td>
<td>145,000</td>
</tr>
<tr>
<td>Jaipur</td>
<td>59,264</td>
</tr>
<tr>
<td>Bundī</td>
<td>24,000</td>
</tr>
</tbody>
</table>

225,264
1,084,564

The Mëwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mûrwarī. It is really a mixture of Mûrwarī and Jaipurī. The typical Jaipuri chhā, I am, chhō, was, do not occur: instead we have the Mûrwarī hā and hō. On the other hand, the suffix of the genitive is hō as in Jaipuri, rō only occurring in pronominal forms such as mharō, my. The other postpositions are nē or kē for the accusative dative, hā (Mûrwarī ā) for the ablative, and mā, for the locative. The pronouns are usually declined as in Mûrwarī, but we sometimes meet Jaipuri forms like sī, the oblique form of ā, 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 thôr-khō 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 ā has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in khāvā-hō, they were eating; chāvō-hō, he was wishing.
The verb देदो, to give, makes its past tense दिदो, he gave, and similarly we have किदो, he made.

The word for 'and' is the Jaipurī अर or हर.

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

[ No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

Mewari.

The verb देदो, to give, makes its past tense दिदो, he gave, and similarly we have किदो, he made.

The word for 'and' is the Jaipurī अर or हर.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mewari.
[No. 5.]

INDO-ARYAN FAMILY.  

WEST-CENTRAL GROUP.

RAJASTHANI.

MEWARI.  

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunj manakh-kē doy bēṭā hā. Wā-mā-hū lhoṛkēyō  
A-certain man-to two sons were. They-among-from (by)-the-younger
āp-kā bāp-nē kahyō. ḥē bāp, pūjī-mā-hū jō māhārī  
his-own father-to it-was-said, 'O father, property-in-from what my
pāṭī hōwāt māhā-nē dyō.' Jad wā wā-nē āp-ki pūjī  
share may-be me-to give.' Then by-him them-to his-own property
bāṭ didā. Thōrā dan nahi hūyā hā kāi lhoṛkēyō  
having-divided was-given. A-few days not passed were that the-younger
bēṭō sag'jō dhan bhejō karhar par-dēs parō-gayō,  
son all wealth together having-made foreign-country went-away,
ar uṭhāy luchchā-paṁ-mā dan gamāvāṁ-huva āp-kō sag'jō  
and there riotousness-in days in-having-passed his-own all
and dhan udāy-didō. Jad u sag'jō dhan udā-chukyō, tad vī  
wealth was-squandered. When he all wealth had-expended, then that
dēs-mā bhrāi kāl paryō, har u tōtāy'lo hō-gayō, har  
country-in a-mighty famine fell, and he poor became, and
u jāy-nāt wa dēs-kā ral'hāwāṅ-mā-hū ēk-kāi nakhāy  
he having-gone that country-of inhabitants-among-from one-of near
ral'hā lāgyō. Wā wā-nē āp-kā khet-mā sur charābā-nē  
to-remain began. By-him him-to his-own field-in swine feeding-for
mēyō. Har u wā chīhūtā-lū jyā-nē sur khāvā-hā āp-kō  
heating-seat. And he those husks-with which-to swine eating-were his-own
pēū bhar'hō chāwō-hō; har wā-nē kōi bhī kāi nahi  
belly to-fill wishing-was; and him-to anyone even anything not
dētō-hō. Jad wā-nē chēt hūyō har vī kahyō kāi  
giving-was. Then him-to consciousness became and by-him it-was-said that,
'mhārī bāp-kē kāt'rā-hi dāṁkyā-nē khāvā-hū bad'āi rōti  
my father-of how-many hired-servants-to eating-than more bread
mīlāt-hāi, har hū bhūkhā marū; hū uṭhar māhā-rā bāp nakha'ī  
being-sick, and I in-hunger die; I having-arisen my father near
jāūō har wā-nē kahūtō kāi, 'hē bāp, Baikunṭh-hū ul'tō har  
will-go and him-to will-say that, "O father, Heaven-from against and
āp-kē dekh'tā pāp kidō-hāt; hū phērū āp-kō bētō kuhābā your-honour's in-seeing sin done-is; I again your-honour's son to-be-called jāgō nahi hū. Mha-nē āp-kā dāṅ'kyā-sākhā ek-kō sarīkhō worthy not am. Me-to your-honour's hired-servants-among-from one-of like kār-dyō."" make.""
MEWĂRĪ OF AJMER.

Mewări 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 Mewări, 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 ṛū instead of ḷo, which is what might be expected from the fact that this part of Ajmer borders on the Mārwaṛī-speaking tract. As an example I give a short folksong in honour of the Rāṇā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĂRĪ.

District Ajmer.

रखो राखि-राख लिंदुपत रखो राखि-राख
भारे बखो बिलबड़ा माय | बिकाली रखो राखि-राख
भोख करे जमबंदः पघारे | नोख बिराज नाय
मोखौ दमराव साव लिंदुपत | रखो राखि-राख
भारे बखो बिलबड़ा माय | बिकाली रखो राखि-राख
निबन्धक पखी नाय-री | कोई मौंहर कुरबान
आधा-रा कहैं अनेहाव्या | एक पक वाह प्राय
बिकाली रखो राखि-राख लिंदुपत | रखो राखि-राख
भारे बखो बिलबड़ा माय | बिकाली रखो राखि-राख
INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWARI.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyö Rāṇē-Rāw Hindupat; rasyö Rāṇē-Rāw. Mhārāī
Cultured Rāṇē-Rāw Lord-of-the-Hindus; cultured Rāṇē-Rāw. My
basyö hiwarā-māy, bilālō rasyō Rāṇē-Rāw.
hast-taken-abode heart-in, handsome cultured Rāṇē-Rāw.

Jōkha karā Jagamandra padhārā, nōkha birājāt nāw.
Wish he-makes Jagamandra-palace (he)-goes, (and)-well shines (in)-a-boat.
Sōlā umarāvī såth, Hindupat; rasyō Rāṇē-Rāw. Mhārāī
Sixteen nobles with, Lord-of-the-Hindus; the-cultured Rāṇē-Rāw. My
basyö hiwarā-māy; bilālō rasyō Rāṇē-Rāw.
hast-taken-abode heart-in; handsome cultured Rāṇē-Rāw.

Nichharāva] prathā nātha-rī krōd mōhar kurān.
As-offering the-earth lord-of ten-million gold-mahars (I-will)sacrifice.
Āyā-rā kaṛī ochhāwanā pala-pala wārū
(His-)coming-of I-will-do great-festival every-moment I-will-give
prān.
the-breath (of-my-life).

Bilālō rasyō Rāṇē-Rāw, Hindupat; rasyō
The-handsome and-cultured Rāṇē-Rāw, Lord-of-the-Hindus; cultured
Rāṇē-Rāw. Mhārāī basyō hiwarā-māy, bilālō rasyō
Rāṇē-Rāw. My hast-taken-abode heart-in, the-handsome and-cultured
Rāṇē-Rāw.

FREE TRANSLATION OF THE FOREGOING.

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

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 Rāṇās.

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

**MEWĀRĪ OF KISHANGARH.**

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

**MERWĀRĪ.**

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Māgrā-ki bōlī*, 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 Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mērwārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

---

1. The Jag-mandir is a famous palace at Udaipur, situated on an island in the Pichhola Lake.
2. See Part III of this volume, pp. 31 and ff.
MEWAÑI (KAIRAÑI).

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 Mewāñi. The Khairār extends into all three States, and the number of speakers of the Khairār dialect is estimated to be—

<p>| | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>145,000</td>
</tr>
<tr>
<td>Jaipur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>29,254</td>
</tr>
<tr>
<td>Bundi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>24,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>228,254</strong></td>
</tr>
</tbody>
</table>

The main language of Jaipur is Jaipuri and of Bundi Harauṭi, both of which belong to the eastern group of Rājasthāṇī dialects. That of Mewar is Mewāñi, which belongs to the western group of the same. Hence, Khairār 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 Khairār 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.]

INDOARYAN FAMILY.       CENTRAL GROUP.

RĀJASTHĀNĪ.

Mewābī (Khairābī).

Jaipur State.

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

बाप-नाई कहीं घर-का वापन-नि कीयो चाह घर-को बाप-जो कहाँ पाँि आये को स-ने दे। क आप-को वापन वान-भी बाटो-दीयो। बोड़ा दी बाप-होटे बेटो विश बन ले ले पर-देख-में कह-खोरी अर कहे बोड़े नकड़े लागा आप-को सब भन भन चदा-दीयो। जव अप जम-दीया जवां को देस-मेंँ तो जाकर पानी अर ज बंधक दीयो। ज नियो अर को देस-का रेखकां-के मेंँ एक-के रेखो। अर को देस-का खेतो-के शुरू चरावा चलायो। जो पातली शुरू खावा-का जाँ-सू क आप-को पेट मरवा-सं राजी को॥

TRANSLITERATION AND TRANSLATION,

Koi ad'umai-kai do betha ha.
Wa-mai-si chhoti uth-kai
A-certain man-to two sons were. Them-among-from (by)-the-younger his
bap-nai kiyo, 'bap, dhan-mai-si jo mhari pati awwai
father-to it-was-said, 'father, wealth-among-from what my share may-come-
jo ma-nai de.' U ap-khi dhan wa-nai bait diyo.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
Thorui dan-a pa'chhai chhoti beta sab dhan ler
A-few days after the-younger son all wealth having-taken
par-des-mai utth-gyo, ar udai khotai gelai
a-foreign-country-into having-arisen-went, and there bad in-way
lagar ap-khi sab dhan udai-diyo. U sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
udai-diyo jadya u des-mai baajo kal pariyu, ar a kagaal
was-squandered then that country-in a-great famine fell, and he poor
ho-gyo. U gyu ar u des-kai raita-halai-mai-si ek-kai
became. He went and that country-of inhabitants-from among one-in-(house)-of
rai-gyo. Ar u u-nai ap-khi kheti-mai sur charabha khanayu.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
Jo patryai sur khwai-chha jai-si u ap-khi pet bharba-si
What husks swine eating-were them-with he his-own belly to-fill
raji chho.
willing was.
SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarāṭī, but here and there have borrowed from Mālvī. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarāṭī, and some which are Mālvī. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarāṭī 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 Gujarāṭī, the Palanpur people (whose native language is Gujarāṭī) call it Mārwārī. For want of a better name, I call it Mārwārī-Gujarāṭī. 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) Gōḍwārī immediately to the west of the Bhil Nyāṛ-bī hōṭī mentioned on p. 70, (2) Sīrohī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēṛāwāṭī, spoken immediately to the west of Sīrohī, and (4) Mārwārī-Gujarāṭī. 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>Gōḍwārī</td>
<td>147,000</td>
</tr>
<tr>
<td>Sīrohī</td>
<td>169,300</td>
</tr>
<tr>
<td>Marwar</td>
<td>10,600</td>
</tr>
<tr>
<td>Total</td>
<td>337,900</td>
</tr>
<tr>
<td>Dēṛāwāṭī</td>
<td>30,270</td>
</tr>
<tr>
<td>Mārwārī-Gujarāṭī</td>
<td>86,000</td>
</tr>
<tr>
<td>Marwar</td>
<td>35,000</td>
</tr>
<tr>
<td>Palanpur</td>
<td>55,270</td>
</tr>
<tr>
<td>Total</td>
<td>477,570</td>
</tr>
</tbody>
</table>
GÔDWÄRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Marwara and Mewar, we find a Bhil dialect spoken called the Nyûr-kî bôli. 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 Nyûr-kî bôli in the eastern part of parganas Sojat, Bali, and Desuri, the Mårwâri is called Gôdwârî (from the Godwar tract in which it is spoken).

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

In this dialect the letter ए is fully pronounced, and not like ऐ. I therefore transliterate it ē. The letter cʰ usually becomes s as in sarîwâ for charîwâ, to graze (cattle). S becomes h. Thus, sukhi-dév, a proper name, pronounced (and often written) hukh-dëv; hârî for sârî, 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 Gujarâtī: bê, two; dik'rô (Gujarâtī dik'rô), a son; ti (Gujarâtī thi), from; hatô, he was; karê-nê (Gujarâtī kari-nê), having done. The use of thô (fem. thi) for 'was' is borrowed from Mâlvi. I may add that the future is as in Standard Mårwâri. Thus, jâô, I will go; keô, 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, lôrô dik'rô kiyô, the younger son said. In Eastern Râjâsthânî, the agent can be the same in form as the nominative.

[ No. 8. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RÂJASTHÂNÌ.

MÂRWARÎ (GÔDWÄRÎ).

JODHPUR STATE.
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RÄJASTHÄNl.

JODHPUR STATE.

MARWÄR (GOPWÄR).

TRANSLITERATION AND TRANSLATION.

Ek jaññ-rô bê dîk'ro hatã. Wanmê-mê lôrô dîk'ro
A-certain man-to two sons were. Them-from-among the-younger son
âp-rô bâp-nê kîyô, 'bhâbû-jê, mûri pûti-rô mâl âwê jakô
his-own father-to said, 'father, my share-of property may-come that
ma-nê wât'wâr karê-nê dyô.' Jâre wanê âp-rê ghar-wak'trê wânî-nê
me-to division having-mad-e gîce.' Then by-him his-own living-etc. them-to
wâtê-nê dô-dî. Thûrâ dârã kere lôr'kîyô dîk'ro wan-rî pûti
having-divided was-given. A-feaw days after the-younger son his share
tô jêkô bhêlît karê-nê par-dês gö; nê wathê wan-rî
came that together having-made foreign-country went; and there his
pùjî thi sô apançhñ-me gamây didî. Hârî khatiya
property was that riotous-living-in having-roasted was-given. All on-being-lost
kôrê wan dês-mê môto kül pariyô. Tarê wô bhûk-tir
after that country-in a-mighty famine fell. Then the hunger-and-thirst
bhuqât-wä lâgô. Añhâ kere wan dês-râ êk rêwâsi pâyê
to-feel began. Here after that country-of one inhabitant near
riyô. Nê up wan-nê bhadûra-nê sarâwâ-nê khôt-me mêliyô.
hê-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
Tô wan bhadûra-rô sàrâwâ-rô khâlë-to hâtô tân-ti âp-rô pêt
Then by-him swine-of feeding-of husks was that-with his-own belly
bharâwâ-rô mâtô kidô. Pan wan-nê khâkhô-hî kâne-i didô
filling-of intention was-made. But him-to husks-even by-any-one was-given
ñî.

not.
The Sirōhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalore of Marwar, which lies on the Sirōhī frontier.

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

The estimated number of speakers of Sirōhī (including Rāṭhī and Sāṇṭh-ki Bōli) is as follows:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sirōhī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sirōhī</td>
<td></td>
<td></td>
<td>161,300</td>
</tr>
<tr>
<td>Rāṭhī</td>
<td></td>
<td></td>
<td>2,000</td>
</tr>
<tr>
<td>Sāṇṭh-ki Bōli</td>
<td></td>
<td></td>
<td>6,000</td>
</tr>
<tr>
<td>Marwar</td>
<td></td>
<td></td>
<td>169,300</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>10,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>179,300</td>
</tr>
</tbody>
</table>

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

The letter e is often dropped when initial, as in vou or au, him, and it is equally often added at the beginning of a word as in vou for (h)u, became.

Ch, chh, े, and ạ are regularly pronounced e, and are so written in the specimens. Thus, sarūṣō for charūṣō, to graze (cattle); sandān-pur for chandān-pur; sēr for sahr (ṣa), a city; dusāṭ, for dushāṭa, wicked; but uncompounded sēṭa is pronounced kha or ḍa, as in minak for manush, a man.

Aspiration is continually neglected. Thus we have dērū for dēharū, a temple; gar and ghar, a house; gomā and ghonā, many; jāḍ, and jhāḍ, jungle.

Unlike Mārvārī, the cerebral ḍ sa is pronounced as if it were dental.

When ṛ sa is initial it is pronounced as ṭa, and is so written in the specimens. Thus, hārū, all; hūr, swine. When it is final, it is not pronounced at all. Thus, ḍa ḍes, ten, is pronounced ḍa. In such cases, I transliterate the word thus, ḍa(e).

There is a regular neuter gender as explained above. The suffix of the genitive is rū (plural, rā) fem., ṭā, neuter rū, (plural rā). A good example of the neuter is māhādev-rū dērū dēkhiū, a temple of Mahādeva was seen. The suffix of the ablative is tī.

Amongst the pronouns, note the Gujarāṭī pōṭō, self.
The past tense of the verb substantive is tō, was, thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. tō</td>
<td>tā</td>
</tr>
<tr>
<td>Fem. ti</td>
<td>ti</td>
</tr>
<tr>
<td>Neut. tū</td>
<td>tē</td>
</tr>
</tbody>
</table>

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

In verbs note the frequent use of parū and warū (here written arū) to form compound verbs as explained in the Mārwārī Grammar (vide p. 30).

As specimens of Sirohi, 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 Sirohi.

[No. 9.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RAJASTHANI.**

Mārwārī (Sirohi).

INDO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

MARWAṆI (SIROHI).

SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāi mīnāk-rē bē dīkṛā tā. Waṅ-māy-tī nān'kē
A-certain man-to two sons were. Them-among-from by-the-younger
dīkṛē bhābā-nē kiyū kē. 'O bhābā-jī, āp'ōnē an
by-the-son father-to it-was-said that, 'O father, in-your-own that
dhan-māy-tī jō mārē pāṭi āwē jīt'rū ma-nē diō.'
property-among-from what to-me share may-come so-much me-to give.'
Jārī waṅē pōtā-rō dhan wōjīnē dē-didā. Gaṅā dādā nī
Then by-him his-own property divided-having was-given. Many days not
wū nā jārī nān'kō dīkṛō hārū-i dhan bhēlo kārī-nē
became when the-younger son all-even property together made-having
al'gō dāsāvar gō. Jārī waṅē lūchāj-mē dāḍā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
pōtā-rō dhan gamāo. Tārī pasē waṅ dē(s)-mē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
kāl padīō. Jārī wō kāngīr wū. Jārī wō jāy-nē waṅ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
rēvāsā-māy-tī ēk-rē pāg'tī rūwā lāgō. Jārī waṅē waṅ
inhabitants-among-from one-in-of near to-live began. Then by-him that
ād'µi-nē pōtā-rā khēṭar-mē hūr sarāwā hārū mēliō. Jārī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
khākh'īā hūr khākh'-tā waṅ-māy-tī waṅ-rī pēt bhar'wā-ri mar'jī
husk swine eating-were that-from-among him-of belly filling-of wish
wūi; paṅ koī mīnāk waṅ-nē kārī nū détā-tā.
became; but any man him-to anything not giving-was.
[No. 10.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RĀJASTHĀNĪ.**

**Mārwārī (Sīrohī).**

**Sīrohī State.**

**Specimen II.**

एक बन जलापूर नाम बंगाली जादुकार तो। वहे-से एक जनमानी पूर्वार नी जकी जुरमोती संगीतें पर। जीनार तो अति के-ने परी-नी। जहर पर्यतन कार गरे आयो। जाहर जादुकार-रे गुप्त कौंड के म-ने जुरमोती परी-नी। जहर बने जादुकारे कौंड के सु-म परदेस-में जाय जादु-पुन मे जाय ने जाय ले रहे। तरी गो जादु-

कार अतररे जे-ने देखाओ गो। जायने जाय देखाओ जाय अतररे वर तीन धरणा की।

तरी वने-ने सोर्न्तु आधू मे अट्टधरमोती नी। जहर बो देखने बीने-वुने ने पाय। तरी गो सोर्न्तु आधू मे अट्टधरमोती नी। जहर बो देखने बीने-वुने ने पाय। तरी मारारे मे एक भावदेव-के वरे देखाओ। जहर गो जादुकार काह देखने-ने जायने बंदरो। जहर मारारे मे भावदेवकारी रूपारे एक बोम्मण आयो। जहर मारारे मे भावदेवकारी रूपारे एक बोम्मण आयो। जहर मारारे मे भावदेव-रे धरणा रीं। जहर मारारे मे भावदेव-रे धरणा रीं।

जहर मारारे मे भावदेव-डी धरणा रीं। जहर मारारे मे भावदेव-डी धरणा रीं।

जहर मारारे मे भावदेव-डी धरणा रीं।
INDO-ARYAN FAMILY. 

RÁJASTHÁNÍ.

MÁRWÁRí (SIRóHí).

SIRÓHí STATE.

CENTRAL GROUP.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Sandan-púr nám sér tī. Wau-mé ek dhan-wálí haukár
One Chandanpur by-name city there-was. That-in one rich merchant
tó. Wáne-rei wu hái tī. Wau wu-né hónár kówá lágo
was. His wife beautiful was. That wife-to one-goldsmith to-say began
kè, 'thè dur'mótí pērāw ní, jàkò dur'mótí mágáw-né
that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having
pèr.' Hónár tó aṭrú kè-né pár-go. Jari pasè
sawar.' The-goldsmith on-his-part so-much said-having went-away. Then after
haukár gáre áyó. Jarii haukár-re wu-è kíf ké,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
'má-né dur'mótí pērāwó.' Jarii wáne haukár-ké kíf ké,
'mo-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
'mú par-dés-né léwá jàu-hú; nè lawe-né pērāwó.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on you.'
Tari wó haukár aṭrú ké-né déśáwar gó. Játé
Then that merchant so-much said-having to-a-foreign-country went. In-going
játá al'gó dàri kánáré gó. Jày-né wáne dàri úpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
tin dhar'gú kídá. Tarii wáne-sóinú áyó ké aṭhè dur'mótí
three fastings were-made. Then him-to dream came that here royal-pearl
ní hé. Jarii wó ut'é-né vīr-wú, nè pásó áwító-tó; jatírê
not is. Then he arisen-having set-out, and back coming-was; meanwhile
márg-mé Mabhádev-rú derú dēkhú. Jarii wó haukár wan dērā-
on-the-road Mabhádev-of temple was-seen. Then that merchant that temple-
mé jày-né bētó. Jatí-rúrí Mabhádev-ji-ró pújári ek bénján
in gone-having sat. In-the-meanwhile Mabhádev-of priest one Brábma
áyó, nè wáne bám'né pūsýlú ké, 'thú kúh hó?' Jarii
came, and by-that by-Brábma it-was-asked that, 'thou who art?' Then
wó kówá lágo ké, 'mú haukár hú.' Tarii wáne bám'né
he to-tell began that, 'I a-merchant am.' Then that by-Brábma

---

¹ Note that dur'mótí being of extreme value, always agrees with participles, etc., in the neuter plural.
kivû kë, 'thu kivû ayo?' Jarî wô haukâr
it-was-said that, 'thou why hast-come? Then the merchant
boliô kë, 'dur'môti lâwâ hârû ayo-hâ.' Tarî lâm'nê
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brâhma
kiû kë, 'thu Mâhâdev-jî úpar dhâra'gû dô; jakô
it-was-said that, 'thou Mâhâdev upon fasting give; then
tha-nê Mâhâdev-jî dur'môti dô. Jarî wâne haukârê
the-to Mâhâdev a-royal-pearl will-give.' Then by-that by-merchant
Mâhâdev-jî úpar dhâr'nê dîtâ. Tarî Mâhâdev-jî rât-râ
Mâhâdev on fastings were-given. Then (by)-Mâhâdev night-at
bâmañ-rê soûnê jây-nê kiû kë, 'ê bâmañ,
the-Brâhma-to in-dream gone-having it-was-said that, 'O Brâhma,
thu an âdârâ vérâ-mê utâr'â-nê dur'môti lâwê-nê
thou this dark well-in descended-having royal-pearl brought-having
an-nê dô.' Jarî wô bâmañ âdârâ vérâ-mê utâr'â-nê
this-to give.' Then that Brâhma the-dark well-in descended-having
dur'môti lâwâ-nê haukâr-nê dîtâ. Jarî wô
royal-pearl brought-having the-merchant-to was-given. Then the
haukâr dur'môti lê-nê garê âwîç takâ
merchant the-royal-pearl taken-having to-house in-coming then
mârag-mê ek thug miljô. Jarî haukârê thag-nê
the-way-on one robber was-met. Then by-the-merchant robber-to
dêkhi-nê man-mê vichâriyû kë, 'môti thug arâ-
seen-having mind-in it-was-thought that, 'the-pearl the-robber will-take-
leî.' Jarî haukârê pôtâ-ri hîtal phâdê-nê
for-himself.' Then by-the-merchant his-own thigh torn-open-having
dur'môti para-gâlâm. Pasé wô haukâr thagû-rê garê
the-pearl was-kept. Afterwords the merchant robber-in-of in-house
go. Jarî bâti-liî khây-nê rât-râ hûtô. Jat rê thag-rî
come. Then bread-etc. eaten-having night-at slept. Then robber-of
bêtí ãi. Jarî haukârê purûlû kë, 'thu kûq
daughter came. Then by-the-merchant it-was-asked that, 'thou who
he?' Jarî wâ thag-rî hêj kâwâ lägi kë, 'mû
art?' Then that robber-of daughter to-say began that, 'I
tha-nê thagûwâ ât'ûhû.' Jarî haukârê, kiû kë,
the-to to-rob come-am.' Then by-the-merchant it-was-said that,
'bhalâî, thag; pan márû ek vën hâm-bal.' Jarî kiû
'very-well, rob; but my one word hear.' Then it-was-said
kê, 'kâ kë-hê?' Jarî wâne kiû kë, 'thu
that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou
páp kâré jan-nê páp-râ bhâgîdâr gar-rê köî
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 Mahadeva, and sat down there. The Brahman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brahman, 'fast and pray to Mahadeva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahadeva, and in the night the deity came to the Brahman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brahman did so, and brought up a royal pearl which he gave as instructed.

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

1 A dur-mōti, which I translate by ‘royal pearl,’ is described as a name of the rarest kind of pearl.
2 Dhar-‘mū in this story means to sit doggishly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.
3 A Thag combines robbery with murder.
'Who are you?' said the merchant. 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away. But first hear one word which I have to say to you.' 'What is that?' replied she. 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. 'We won't be sharers in the guilt,' said they. Then the Thag's daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you. Leave the place, but take me with you.' So the merchant and the Thag's daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.
ABU LÖK-KI BOLÌ OR RÄTHI.

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 Sriöhi. A good example of its mixed character will be found in the specimen, in which both the Märwäri (h)ö, and the Sriöhi-Gujaratî tö 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 sëri 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 païchayat of the Lök, without bloodshed; a promise usually being effected in the shape of a fine in grain and ghee to the Räj, and a feast to the brethren, ending with amalpätri, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have dawö for dauq, punishment, and ganö for gauq, crime. The word wörö used to form compound verbs in the middle voice becomes öro. The genitive -rë (neuter), of this, is used to mean 'of this kind.' Note the word jöjë, corresponding to the Gujarati jöjë, it is necessary. There are several Bhil words in the short specimen. Such are khölrë, a hut; dölë, a branch; pûñhë, behind.

There are several cases of dissipation. Such are jëgërë, a quarrel, and gar, a house. Sëri, as usual, is for chöri, theft. Hawö-hö is for sava-sö. Harö-kö is for sarikö, like.

[ No. II. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RÄJASTHANÍ.

MÄRWÄRI (SRIÖHI-RÄTHI).

[ The following is based on the information given in the Rajputam Gazetteer, First Edition, Vol. III, pp. 139 and ff., q.v. for further particulars. ]
INDO-ARYAN FAMILY.  CENTRAL GROUP.
RĀJASTHĀNĪ.

MĀRWĀKI (SĪROHĪ-RĀTHĪ) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ek bhai sūrī-pēto gar-mē birōt gālī; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-bad; brother’s-wife
gar-mē gālī-bē. Jan-rē mātē ḍund-mund rāj-tī kidō. Tarē jag-rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hawai-hō rupīā didā. Āge ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū; sāt pāśrī amōl ḍund-rē āstē tolo. Birōt-rē
was; (that-)seven five-seers of opium punishment-of for was-weighed. The-wo-man-of
mātē sāt vara kajīō kidō. Khōt-rē pādīā. Nyāt-mē o
on-head seven years quarrel was-made. The-huts were-destroyed. Coste-in this
dhanī jōjē nāhi. Dālū-kabādū kajī-ārē
mon was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ārū. Tārī āhō piyā harīō bhātō upē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one piece like a-stone him-of house-in was-kept
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jan-rō mātē pūṭhē-wārā khāṅwāṅwārā maḷīō nī. Ōṭē āge
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rāja-rū ḍund-mund nī tū. Khūn hābhrīō
such-(custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārā ḍund pāde, jag-rō sōtaw-tō-tō kē ājāmtō-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 piece
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.
SĀETH-KI BÖLI.

Sāeth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwāri of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarāt, cā is pronounced as s. Thus we have both chaʊrī and sawrī, a marriage pavilion; počē and paurē, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRI (SĀETH-KI BÖLI).

Sirohi State.

पौये जीविंणि धर्म-वेन कोरो। पौये दीक्षित जनसत्ता ईरास-रो वाण परो-सुभो 

नी दीक्षित भोटी हुयो। अरे जीविइ ईरास-रो प्रवीण वीरो। ने जाल-रो लालकु री दीक्षित वयं दीक्षित वर्णाभ- 

शाकु जुड़। पौये दीक्षित वर्णाभ-रो जबान नर्या मारवार-री रोकी बंदीवत्ता का दीक्षित वर्णाभ-रो 

थोधानिखो। ने पर्यावरण वहदीरो। उतरानी पाता तीर्थात दीक्षित वर्णाभ-रो गाथो। बंद 

कारो। का दीक्षित वर्णाभ-रो न माये। पौये जान राक्षो। पौये दीक्षित वर्णाभ-रो 

पीट बेदिया। नृगो। रोकी मारवार-रो वर्णाभ-रो जबान नर्या गाथो। दीक्षित वर्णाभ-रो नी दीक्षित वर्णाभ- 

वर्णाभ-रो वाण मारवार-रो लखो। अव-री मे राजाणि धर्म-भाई कीरो। अरे 

राजाणि धर्म-भाई कीरो। पौये दीक्षित वर्णाभ-रो दीक्षित वर्णाभ-रो नि गाथो। पौये 

दीक्षित वर्णाभ-रो ने बंदीवत्ता वर्णाभ-रो वर्णाभ-रो छोरो। ने जान राक्षो। पौये 

दीक्षित वर्णाभ-रो ने बंदीवत्ता का दीक्षित वर्णाभ-रो न माये। पौये जान राक्षो।
INDO-ARYAN FAMILY.  

RĀJASTHĀNĪ.

MARWAĪ (SĀTH-KĪ BÔLĪ).

CENTRAL GROUP.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek rājā Ujeśī nag'ri-rō dhani thō. Wō rājā rāt-rā bajār-mē.  
A king Ujeśī city-of lord was. That king night-at bazaar-in  

gō, nē Wadāēt āw'ti-thī. Wān-nē rājāe puchiyu kē, 'thu  
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou  
kun hō?'  
Aw'nārē kiyu kē, 'mu Wadāēt hu. Ėk  
svo who art?'  
By-the-comer it-was-said that, 'I Providence am. A  
bhā�ānān-rē āṣ lakh'wā-rē-wāstē jān-chu.'  
Rājāe puchiyu  
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked  
kē, 'su āṣ lakhīō?'  
Te Wadāēt kiyu kē, 'jēwā  
that, 'what lines were-written?' Then (by-) Providence it-was-said that, 'what  
āṣ lakhīs tēwā waltā kehi jāu.'  
Wadāētāē wō  
līnes I-shall-write those in-coming-back having-told I-go.' By-Providence that  
āṣ likhiō kē, 'ē Bhārānān-rē naw'mē mēhinē ēk dik'ro  
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son  
āvé.  
Dik'ro jamaṁtō sāhrē, to bāp mar-jāē. Wo  
may-come. The-son being-born he-may-hear, then the-father may-die. That  
dik'ro pranaṁ-wā-rē-wāstē jāē, to chaw'rain-mē wāg mārē.'  
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'  
Īwu kehinē  
Wadāēt rājā pāg'ti-thī garē gai.  
This having-said Providence the-king near-from in-home went.  
Pachē rājāe bhārānānī-nē dharam-bēn kidhi.  
Afterwards by-the-king as-for-the-Brāhmaṇi god-sister she-was-made.  
Pachē dik'ro jamaṁtā dik'ro-rō bāp parō-muō; nē dik'ro  
Afterwards the-son on-being-born the-son-of the-father died; and the-son  
mōtō hūn. Jarē rājāē dik'ro-rē sāgāi kidhi, nē  
big became. Then by-the-king the-son-to betroth that was-made, and  
jūn-rē tyārī kidhi; nē pranaṁ-wā-sārō  
the-marriage-procession-of preparation was-made; and marrying-for  
wūnā.  
Pasē dik'ro-rē sāw-rē jāēnē,  
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,  
nāhi mār'wā-rō pakō bandōbast kār, dik'ro-nē  
not getting-killed-of thorough arrangement having-made, as-for-the-son.
MARWĀRI (SĀTH-KĪ BÔLL).

saw'rān-mē biādiō, nē par'gūvinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
saw'rān-thi uṭrīnē vid vidar'ni-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride
ek lodārī kōthi-mē gālinē band karū; kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
dik'rānē na mārē. Pasē jān rawānī hui.
the-son not may-kill. Afterwards the-marriage-procession started became.
Tārē dik'rā-nē wōbhu kēwā lági kē, 'āpū bell-nē lodārī kōthi-mē
Then to-the-son the-bride-to-say began that, 'as-for-us two iron bin-in
kān-wāstē gāḥā? ' Dik'rō kiyu kē, 'āwō Wadātāt-ro ūt
what-for are-we-put?' By-the-son it-was-said that, 'this Providence-of line-of-fate
lakhō kē manē saw'rān-mē wāg mār-vārō lakhirō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
Jan-thi mē rāj-a-nē dlaram-bhāī kidō. Jarē rājāe āpē-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
lodārī kōthi-mē gāhū. Jarē dik'rānē kū kē, 'wāg
iron bin-in were-placed.' Then by-the-girl it-was-said that, 'a-tiger
kōwō wē-hē? ' Tārē wanē dik'rē lodārī kōthi-mē bēṭē-takā
what-sort becoming-is?' Then by-that by-son the-iron bin-in while-sitting
wāg-ro chērō kādīō. Jarē unē chērā-nē wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
wanē-nē dik'rā-nē parō-mārīō. Pasē jarē āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
lodārī kōthi ugaḍī, to bhārāman-rō dik'rā-nē muō dēkhiō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,
nē wāg bārē nik'hiō. Tārē rājāē manē-mē jānīyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
kē, 'Wadātāt-rē ūt lakhirō wē-hē,' sō kharā hē.
that, 'Providence-of lines written becoming-are,' those true are.

FREE TRANSLATION OF THE FOREGOING.

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

¹Wadātē is a corruption of Viḍhātē, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. Those lines are called šṛ. 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 Brähman’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 Brähman’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.
DEORĀWĀṬĪ.

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

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

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

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

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

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

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

[No. 13.]

INDO-ARYAN FAMILY.

RAJASTHANI.

MARWARI (MIXED WITH GUJARATI).

State Palanpur.

एक बेठ-जी बने स्त्री घर में घर-घर दिखाई देते हैं। त्यस जी ने बेठ-जी घर में घर-घर दिखाई देते हैं। जी जी ने बेठ-जी घर में घर-घर दिखाई देते हैं। जी जी ने बेठ-जी घर में घर-घर दिखाई देते हैं। जी जी ने बेठ-जी घर में घर-घर दिखाई देते हैं। जी जी ने बेठ-जी घर में घर-घर दिखाई देते हैं।
TRANSLITERATION AND TRANSLATION.

Ek sēth-rā kanē in-rā chār mulājim diwālī-rā dāhādē bakhīs
A merchant-of near him-of four servants Diwālī-of on-day present
dēn-kū āyē. Sēth-ji-nē in-rā āgē te-bal-par ek gitā-ji
taking-for came. The-merchant-by them-of in-front table-an a Gītā
dhar-dini, or unū-ri bājū-me pāch pāch rupiyā-ri chār ḍhag'li-o
was-placed, and it-of side-in five five rupees-of four heaps-also
kīni. Pūr sēth-ji-nē ek nōkar-kū pūsiyā ke, ‘thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, ‘you-to
ō gitā-ji chāhījē-hē kē pāch rupiyā chāhījē-hē?’ ‘Sāheb, hē padhi
this Gītā necessary-is or five rupees necessary-are?’ ‘Sir, I to-read
sakū nāhī. Jīn-sū mōrē-tō pāch rupiyā lejā hē.’
am-able not. This-from to-me-indeed five rupees to-be-taken are.
Bād sēth-ji-nē dus'rē-kū pūsiyā ke, ‘thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, ‘you-to what
pasand hē, ō gitā-ji kē pāch rupirā?’ ‘Sāheb, mē paḍhīyā-tō
pleasing is, this Gītā or five rupees?’ ‘Sir, I educated-indeed
hū; magar mōrē-tō rupiyā-ri gamj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
lētā-hē.’ Thā-rē-nē bhi rupiyā linā. Chōthā sakas jō
taking-1-am. The-third-by also rupees were-taken. The-fourth person who
chawad buras-rī 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?’ Laṭ'kē-nē jābāḥ diyā kē,
you-to also rupees necessary-are?’ The-boy's answer was-given that,
Sāheb, mōrē-tō gitā-ji chāhījē-hē. Mē ap'nu budhī mū-kē
‘Sir; to-me-indeed the-Gītā necessary-is. I my-own old mother-of
āgē paḍhīgū. Yē kahē-kar uśnē gitā-ji upād-lini. In-māē-sū
in-front will-read. This said-having him-by the-Gītā was-lifted. It-in-from
ek somā mōhar nikañ āī. Wē dekh-kar tinū sakas
a gold coin having-issued came. That seen-having the-three persons
saram-sū nichī bhal'ne lage.
shame-from downwards to-look began.
FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwali festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad 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.

\footnote{One of the Hindu Scriptures. It is accounted very holy.}
**WESTERN MĀRWAṆ.**

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 Mallana 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 MārwaṆ.'

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

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

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

The following is the estimated number of speakers of Western MārwaṆ:

<table>
<thead>
<tr>
<th>Thalī proper:</th>
<th>Marwar</th>
<th>Jaisalmer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mixed dialects</td>
<td></td>
<td></td>
<td>689,649</td>
</tr>
</tbody>
</table>

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

Thalī proper is in the main good MārwaṆ, 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 Thalī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhi we may note that a final short a is often pronounced in a monosyllabic word with a heavy vowel. Thus tina, not tín, three; satta, seven; afikā, eight; gāga, cow; but kau, not kāva, an ear, and nak, not naka, a nose, because the vowel is not a heavy one. So also, as in Sindhi, we often find short vowels where other Indian languages have long ones. Thus nak, not nāk, a nose; kath, not kāth, a hand; āk, not ākh, an eye. The pleonastic termination do or ro occurs both in Eastern and in Western Rājasthāṇī, but it is especially common in Thalī and Sindhi. Thus chhōp-rō, the younger. The word for 'one' is hēkē, compare Sindhi hIk̄ or hikērō. The words mājjo, my, tāj̄o, thy, have the Sindhi suffix j̄o of the genitive.

On the other hand, the influence of Gujarāti is seen in words like bē, two: dīkōrō, a son, and in the future formed with s as in jāis̄ (pronounced jāish), I will go.
In the declension of nouns, we may note that nouns, etc., of the form गोरा, with a final र, form the oblique singular in र, not रा. Their nominative plural ends in र and the oblique plural in र as usual. Thus, from गूहा, a गूका, we have a genitive गूकेरा; गूहा माया, a good man; गूहा माया-रा, of a good man; गूहा माया, good men; गूहा माया-रा, of good men; तह्वे गूहेरा गहर-मा, in your father’s house; मा-जे काकेरा गूजेरा बिया, the marriage of the son of my uncle.

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

**Pronouns.**—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination ज, of the genitive, instead of the Mārārī रा. Thus मा-जे, my; ता-जे, thy; but मा-रा, our; ता-रा, your. Another form of a possessive genitive occurs in मायारा, मारा; तारा, तारा, thine. ‘I’ is हा; obl. sg. मा; ag. sg. मा; nom. pl. मारा; obl. and ag. pl. मारा. ‘Thou’ is ता or ता, obl. sg. ता; ag. sg. ता; nom. pl. ताता; obl. and ag. pl. ताता.

The demonstrative pronouns are ये, this, ये, that, as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ये, this</td>
<td>ये, that</td>
</tr>
<tr>
<td>ये, that</td>
<td>ये, that</td>
</tr>
</tbody>
</table>

Jी, he, who, etc., as usual; कुा, who? केरा, of whom? क्या, what? क्या, anything; क्या, why?

**CONJUGATION.**

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

The past is हाता, fem. हाती, plural (masc.) हाता, (fem.) हाती. We also have तो instead of हाता.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मारा-श्</td>
<td>मारा-श्</td>
</tr>
<tr>
<td>2. मारे-श्</td>
<td>मारे-श्</td>
</tr>
<tr>
<td>3. मारे-श्</td>
<td>मारे-श्</td>
</tr>
</tbody>
</table>

The imperfect is formed with हाता or तो. Thus मारे-श् or मारे-श्.

The Future is formed on the Gujarati system. Thus—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मारे-श्</td>
<td>मारे-श्</td>
</tr>
<tr>
<td>2. मारे-श्</td>
<td>मारे-श्</td>
</tr>
<tr>
<td>3. मारे-श्</td>
<td>मारे-श्</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 Marwāri.

There are, as usual, many contracted forms, such as kāyō, said; rayō, remained; rē-i, is remaining; pagō, fallen; mō, dead.

The termination ar of the conjunctive participle is often written as a separate word. Thus sīkh-ar (सीक-न) instead of दर uhar, having arisen.

The Rājasthānī negative kō-ni or kōy-ni is common. Kōy dāw-tō kōy-ni, no one used to give; thī kō-digō-ni, 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.

RÁJASTHÁNÍ.

MĀRWĀRI (THALI).

JAIŚALMER STATE.

SPECIMEN I.

चंहे मनकर-रे वे दिखा रहता। चन्द्र-माय-बूं छोटीड़े बाप-माँ खरी अरे बाप माँ-जी पत्ती-री धन धीवे जिसकी मन-ना दी। तानी उवे आप-री धन दवा-ना लेवे हियो। जिविं-मूं यवे वेनां-पेड़ छोटीड़े दिखेरी आप-री समाय जन महेंद्र के परस्पर उठी-थी। अर उवे कुछ-आ-मैं रेन बढ़ते आप-री धन कीय-दियो। बाजी और मारी चराई-पौरी खीय-रही तानी उवे देस-में माही काद यवो अर उवे-ना तंग-साय खीय लगो। यवे उवे देस-रे छेड़े कम जाय रचन लगो। जिवे उवे-ना सबध सबरत्ना आप-रे बैठी-में मैन्यत्त। अर और मुझकर-रे खायों-रे छीनता-बूं आप-रे पेट भरनी चाहती-ती। अर कोई उवे-ना को देवती कोई-नी। तानी उवे-री अकल ठार आईं अर कवन मने की माजी बाप-रे किताक-रे सबूरों-ना पेट भरन-बूं बसी रिंडियों समे-न। अर तुं मूल मरा-रे पयो। तुं ठट-रे आप-रे बाप बसे जाएगा अर उवे-ना बदले बाप-साय में भगवा-धरी अर दादा-रे पाप कियों-नी। तुं छोटे दादा-री दिखेरी कुवास-रे कामरा कोई-नी। म-ना आप-रे भसरूरी-में बती। तुं गो ठट-रे आप-रे बाप कने गयो। तुं अर भसी-पैग पहनी का स्वरूप-में बदले बाप उवे-ना देख-आर दुवा की अर द्वीप-रे गुलाम-री गती। अर उवे-री कीय दिखेरी दवे-ना कथों बाप-जी में संगम-री अर दादा-री पाप कियों-नी। तुं छोटे दादा-री दिखेरी कुवास-रे लाकर कोई-नी। पण बाप आप-रे चाकाओं-ना कथों के असल कथा। फढ़-रे दवे-ना पीरायो देवे-देवे बैठी। अर आपा जरूर अर गीठ कराए। कोईं ए मातरी दिखेरी मो तो वे जीवियों पै। गुरैयों पै। पणे अर जरूर करण लमा। अर जानी और घर वने आपी तानी उवे बाजी अर नार-री खड़की झूँझियो। अर उवे चाकारो-माय-बूं छेड़े-ना आप-रे कने तेह-रो पृथ्वीं के ए की। ए दवे-ना कथों के ता-जी मारी आवें-रे अर ता-जी बाप उवे-रे राजौ-साय आवण-री गीठ की। तुं छोटे दादा-री रीत आईं अर माया भी जावन लगो। तानी उवे-री बाप बाप आप-रे उवे-ना समाय लगो। उवे बाप-ना जवाब देखीं की देखे छुं इत्ताजं बसरी-बूं दादा-री चाकारी पनी कराए। अर तुं छोटे दादा-रे बदले मारी भी मीठे गीठ कराए-रे बसे कथे बहारें। कोईं दिखेरी कोई-नी। पण ए दिखेरी जिकी वाघ-री धन पत्तरियों में बाना बड़ाय आमिर-रे जिकी आप-रे बाप ही परी-की। बाप उवे-ना कथों बेटा में कहाम-दे माँ-जी भक्तों ए अर जिसी मायावी आवे-पौरी आईं जो सीता तेजाली। ए। पण सुखी अर जरूर कराए। चाहियाती-ती कोईं ए ता-जी मारी मो तो वे जीवियों पै। गुरैयों पै। पणे ए बाप जो मो देने-रे।
Specimen I.

TRANSLITERATION AND TRANSLATION.

Heke manakh-re be dik-ра hата. Uvā-mūy-sū
A-certain man-to two sons were. Them-among-from
chhotō-rē bāp-nā kayō, 'arē bāp, mā-ji patti-rō
the-younger-boy father-to it-was-said, 'O father, my share-of
dhan hōwē jīkō ma-nā do.' Tānō uwe āprō dhan
wealth may-be that me-to give? Then by-him his-own wealth
uvā-nā bēh diyō. Jīkē-sū pachhē bēgō-iē
them-to having-divided was-given. That-from after immediately
chhotōrō dik-rō āprō sōy dhan bhejō le
the-younger son his-own all wealth together having-taken
par-dēs uwo-gyō. Ar uthē luchāi-mē din kaḥā-ṭē
foreign-country went-away. And there riotousness-in days passing
āprō dhan khōy-diyō. Jānō ō sāri ōthī-pothī
his-own wealth was-squandered. When by-him all property
khōy-rayō, tānō uwe des-mē bhāri kāl payō
was-squandered-away, then that country-in a-mighty famine fell,
ar uwe-nā taṅg-chāi howaṅ lagī. Pachhē uwe des-rē
and him-to want to-began. Afterwards that country-of
heke kanē jay rawaṅ lagō. Jīkē uwe-nā suar
one near having-gone to-live he-began. Whom-by him-to wine
charānā-nā āp-rē khetā-mē mēlyō. Ar ō suārā-rē
to-feed his-own fields-in it-was-sent. And he wine-of
khāw-nē-rē chhitān-sū āp-rē pēt bhar-nō chāw-tō-tō; ar
eating-for his-own belly to-fill wishing-was; and
kōy uwe-nā kī dēw-tō kōy-nī. Tānō uwe-rī skāl
anybody him-to anything was-giving not. Then him-of senses
thā āī ar kawaṅ lagō kē, 'māje bāp-rē kitāf
right came and to-say he-began that, 'my father-to how-many
majūrān-sū pēt bharaṅ-sū batā rōtiyā māle-i, ar
labourers-to belly filling-than more bread being-obtained-is, and
báp kané jiś ar uwé-ná káś, "báp-jí, mé father near will-go and him-to will-say, "father, by-me Bhag^wan-ró ar thá-ró páp kiyó-i; hú bálé God-of and you-of sin been-done-has; I now thá-ró dikró kuwáwan-ré láyak kóy-ní; ma-ná áp-ré your son being-called-for worthy am-not; me-to your-own majúrá-mé gható." Pachhé o uth-ar áp-ré báp kané labourers-in put." Afterwards he having-arisen his-own father near gayó. Pán o aghó-ij hátó ká iti-mé uwé-ré went. But he yet-a-far was that the-meantime-in his báp uwé-ná dékh-ar dayá kí, ar dau-ar gal^báni by-father him-to having-seen compassion was-made, and having-run embracing ghatí, ar uwé-ró bakó lívó. Dikró uwé-ná káyo, ‘báp-jí, was-put, and his kiss was-taken. By-the-som him-to it-was-said, ‘father, mé Bhag^wan-ró ar thá-ró páp kiyó-i. Hú bálé thá-ró dikró by-me God-of and you-of sin been-done-has. I now your son kuwáwan-ré láyak kóy-ní. Pán báp áp-ré cháktr-rá-ná being-called-for worthy am-not.’ But by-the-father his-own servants-to kayó kí, ‘asal kap’rá kaḍh-ar iye-ná péráwó, uwé-ré it-was-said that, ‘excellent clothes taking-done out this-to put-on, his hath-mé bhi ar págá-mé pagar’khí péráwó; ar ápá harakh ar hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and gót kar’jé; kýó-ké é májó dikró mó tó, bálé jivíyó i; feasting make; because that this my son dead was, again alive is; gujíjyó tó, bálé ladhó-i.’ Pachhé o harakh karan lagá. lost was, again found-is.’ Afterwards they merriment to-make began.

Uwé-bákhát uwé-ró baḍó dikró khát-mé hátó. Ar jápó o At-that-time his elder son field-in was. And when he ghar kané áyó tánó uwé bálé ar nách-ró khrá-kó suníyó. Ar house near came then him-by music and dancing-of sound was-heard. And uwé cháktr-rá-máy-sú béké-ná ápére kané tér-ar púchhíyó kí, him-by servants from among one-to his-own near having-called it-was-asked that, é kí é?’ Uwé uwé-ná káyo ké, ‘tá-jó bhái áyó-i, this what is?’ Him-by him-to it-was-said that, ‘thy brother is-come, ar tá-jé báp uwé-ró rájí-khuá áwán-ri góth ki-é.’ Pán and thy father him-of safe-and-sound coming-of a-feast has-done. But uwé-ná ris át ar máy ni jáwan lagó. him-to anger came and within not to-go he-began. Tánó uwé-ró báp bár áy-ar uwé-ná manáwan lagó. Then him-of father out having-come him-to to-entreat began.
Uwē bāp-nē jawāb diyō kē, 'dēkho, hū itā bārē-sā
Him-by father-to reply was-given that, 'see, I so-many years-from
thā-ri chāk-ri payō-karā-i; ar kadē thā-rē hukam-nā olanghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
kōy-ni; ar thē ma-nē āp-rē bēliyē bhēlī gōth karan-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
kadē hēk bāk'riyō kō-diyo ni. Paṅ ē dik'rō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
pūtariyē bhēlō udāy āyō-l, jikē-rē āwātē-i thē
harlots with having-wasted come-is, him-of just-on-coming by-you
gōth pari-ki. Bāp uwe-nā kayō, 'bētā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
sadā-i mū-jē bhēlō ī ar jikō mayāli athi-pothi ī ē sōy
always-even me-of in-company art and what my property is that all
teā ē. Paṅ khuśi ar, harakh kar'no chājītō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
ē tā-jō bhāi mō tō, bālē jivīyō ī; guṇījīyō-tō, bālē ladhō-i.'
this thy brother dead was, again alive is; was-lost, again found-is.'
[ No. 15.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  State Jaisalmer.

Mārwārī (Thaḷї).

Specimen II.

भाँड़-भाँड़ दोला वणजाती-री पीढ़ ।
तमाकु खायो रे मौ-जा गाढा माहू सीठी ।

रे क़ा-रा राज ॥

भाण उत्तारी वढ़े-रे भूठ ।
बहली हायो रे मौ-जा गाढा माहू जामें मोलिये।

रे क़ा-रा राज ॥

संदे संदे मिश्रदार-री माह।
कावैक संदे गाढा माहू-रा गामघ बालिया।

रे क़ा-रा राज ॥

कधे रे जाणिड़ा तमाकु-री मोल।
कधे-रे पारे मौ-जा गाढा माहू तमाकु चौंखी।

रे क़ा-रा राज ॥

बपाइ-री दीवी अथ टाक रे।
कोर-री दीवी कहा-री साँदर पान-हरी।

रे क़ा-रा राज ॥ Ṣ॥

भूजन कूप-रा चैंद्रिया वडाय।
कूप-री डाक्डी रे गाढा माहू भक्त तोले।

रे क़ा-रा राज ॥

रासकली रे भंवर गढ़े चढ़ राज।
भूजन का घाडिया रे मौ-जा गाढा माहू भंवर जी।

रे क़ा-रा राज ॥

मला-ना मला-ना दोरा दे सर्किरण-री साब रे।
हुकी इजारी बाकियो मौ-जी साँदर बाकियो।

रे क़ा-रा राज ॥

हुके-री बापे मूंढी वाघ उपरांठा पोठे रे।
हुकी रे-री तालिया पठकाय विलम पठकाय रावं चोयटे।

रे क़ा-रा राज ॥
याचे रे याचे मोरां रे यां-आं-पर शीत ।
पराणी रे याचे युग-वट-री एक्षर ।
रे महा-रा राज। ॥ १०॥

पराणी भवर पाँच एक्षर ।
रे मातृ-जी-रे बंदी लाजी रे मां-जा गाठा माफ ।
रे महा-रा राज। ॥

भागे मे यागी लोड़ा-री चमचां ।
भाविया रे रव माँ-जी सोकड़ बेरण-री वाजली ।
रे महा-रा राज। ॥

भागै माती छुड़ले-री लगाम ।
बीड़ा-री भावी रे गाठा माफ-री काटरी ।
रे महा-रा राज। ॥

भाविया रे मुगला रसकाय ।
पिताक भागी रे माँ-जी सोकड़ बेरण बापरी ।
रे महा-रा राज। ॥

भाविया वर्ट रौपाय रे ।
कानि न सूरा माँ-जी सोकड़-नां बलाती ।
रे महा-रा राज। ॥ १५॥

भानी भानी भीतरी शुराय रे ।
भाक्षण न देखा माँ-जी सोकड़ी-नां माफती ।
रे महा-रा राज। ॥

बाँधू-ले रे रमाया सांतम नाम ।
बिच्छू-री खादी माँ-जी गाठा माफ रे तो नहीं डरा ।
रे महा-रा राज। ॥

जांमडी रे यां-आ-री ठान ।
कालीडा ताजां रे गाठ माफ-रा सर्विया ।
रे महा-रा राज। ॥

जांमडी बीना-री बंबड्डी रे दुकाय ।
चावों-से बांडों रे भंवर-जी-रा चिल्लिया ।
रे महा-रा राज। ॥

बीनों बुचे-री बुकूडी काराय ।
भोलीडे जडां रे गाठ माफ-री खिलमडी ।
रे महा-रा राज। ॥ २०॥
INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.  

MĀRWĀRĪ (THALĪ).  STATE JAISALMER.

SPEOMEN II.

TRANSLITERATION AND TRANSLATION.

Āi ā, ḍhōlā, baṅḍjārē-ri pōth. 
*Came* come, *beloved*, a-merchant-of package.

Tamākū lāẏō, rē mā-ja gāḍhā mārū, sōrāṭhi. 
Tobacco he-brought, *O* me-of intimate friend, of-Kaṭhiāvād.

rē mā-ṛī rāj.  
O me-of prince.

Ān utārī baḍḷé-ṛī hēth. 
*Having-brought* it-is-put-down a-fīg-tree-of under.

Baṅḍlo  ḍhāyō, rē mā-ja gāḍhā mārū, jājē motiyē. 
The-fīg-tree was-adorned, *O* me-of intimate friend, with-numerous pearl.

Lāsē lēsē sīr-dārī-ṛō sāth. 
Will-take will-take Sardārs-of party.

Kāyēk lēsē gāḍhē mārū-ṛū Bámaṇ Bāniyā. 
A-little will-take intimate friend-of Brāhmaṇ Bāniyā.

Kāhē, rē bānti-ṛū, tamākū-ṛō mōl, 
Tell, *O* Bāniyā, the-tobacco-of price,

Kāyē-ṛū pārē, mā-ja gāḍhā mārū, tamākū chōkhī. 
What-of circumstance, me-of intimate friend, tobacco excellent.

Rūpyē-ṛī dīni adh ūk rē; 
Rūpee-of is-given half chītaṇk *O*;

Mhōr-ṛī dīni, māh-ṛī sāchī sundar, pā-bhārī. 
Mhōre of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-ṛī chēlāiyā ghāḍāy, 
Gold silver-of scales having-formed,

Rūpē-ṛī ḍāḍē, rē gāḍhā mārū, bhalī tōlē. 
Silver-of scale-beam, *O* intimate friend, well weigh.

Rāṭaḍhī, rē bhāwar, gai adh rēt; 
Night, *O* darling, passed half night;

^This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.
Mārwarī (Thāli).

Mōdā kyā padhāiyā, rē mā-jā gāḍhā mārū bhāwār-jī?
Late why arrived, O me-of intimate friend darling?
Gayā-tā gayā-tā, gōrā dē, sāhnā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
Hukkō hajāri chhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand-(rupees) was-smoked, me-of true beautiful,
chhākiyō.
was-smoked.

Hukkā-rī āwē bhundī bās, uprātā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
Hukkō thā-rō ālariyē pāṭkāy, chīlam pāṭkāwā
Hukka thee-of on-open-ground having-thrown, the-bed I-will-cause-to-be-dashed
rāwī chōwītē.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par ris;
There-comes O comes, fair body, thee-even-on anger;
Par̤njē lē āwē Pugal-gadh-ri padmānī.
Married, darling, face twenty-five;
Mē bhābhē-ji-rē bēṭī lāḍīktē, rē mā-jā gāḍhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghodī-rē ghām'sānū,
In-front O in-front horen-of crowd,
Bhāsīyā rē rāth mā-jī sōkār bēran-rō bāj'no.
Behind O carriage me-of rival enemy-of sounding.

Jhālā jhālā ghudālē-ri lagām,
I-may-catch catch horse-of bridle,
Kādiyā-rō jhālā rē gāḍhā mārū-rō katarō.
Loins-of I-may-catch O intimate friend-of dagger.

Āganiyē rē mūgar-lā rā'kāy,
In-the-courtyard O mung-grain having-scattered,
Pītāk bhāgē rē mā-jī sōkār bēran sāw'kī.
Having-slipped may-break O me-of rival enemy co-wife.

Āganiyē gharat rōpay rē,
In-the-courtyard a-milstone having-set-up O,
Kōnē na suṇā mā-jī sōkaṁ-nā bōltī.
By-eye not I-may-hear me-of rival speaking.

Ādī ādī bhitar'li chunāy rē,
Across across a-small-wall having-built O,
Ākhiyē na dākhā mā-jī sōkaṁ'ni-nā māl'tī.
With-the-eye not I-may-see me-of rival walking-about.
Hāthār-le rē ūr callam, bāsāng nūg,
With-the-hand O have-been-played-with venomous snakes.
Biohehi-ri khādi, mā-ji gādhā mārū, hū tō nāhī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
Jājam-ri rē thā-i-ri dhālāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
Bēl-ri tēdāwā rē gādhē mārū-rā sētā.
Friends I-may-call O intimate friend-of companions.
Lāgā dojā-ri dhūyaṛi rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,
Hāṭhā-śil chādā rē bhāwar-ji-rū chilamiyā.

Sāne rūpa-ru bukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
Mōtī-rē jadāwā rē gādhē mārū-rī chilam-ri.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.
O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.
It will be purchased by Sardārs and a little by the Brahmans and Bāniās of my intimate friend.

Wife to the tobacco merchant.—O Bāniā! 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 chottāk 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 feint 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 Padmīnī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padmīnī is the name of the most excellent kind of women.
Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew mung grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you: having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.
MIXED MĀRWĀRĪ AND SINDHĪ.

The word Dhāt means ‘desert,’ and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:

In Thar and Parkar—
- Cholar.
- Parno.
- Naursar.
- Gundra.
- In Jaisalmer—
- Mayajlar.
- Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the Pat or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the Parkar tract to the South-East; and (3) the Thar or desert (corresponding to the Dhāt). The language of the Pat is 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 Mārwārī, 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 Mārwārī 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 Thāli and Sindhi. This tract is really a continuation of the Dhāt, and the language in no way differs from Dhātīkī.

Dhātīkī, or the language spoken in the Dhāt, is simply Thāli 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 Dhāt of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwārī or of Thāli 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:

<table>
<thead>
<tr>
<th>Language Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwar-Mallani so-called ‘Sindhi’</td>
<td>46,960</td>
</tr>
<tr>
<td>Mārwārī and Sindhi mixed</td>
<td>15,600</td>
</tr>
<tr>
<td>Thāli and Sindhi mixed</td>
<td>70,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>131,560</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaisalmer Dhātīkī</td>
<td>150</td>
</tr>
<tr>
<td>Thar and Parkar Dhātīkī</td>
<td>72,039</td>
</tr>
<tr>
<td><strong>Total: mixed dialects of Mārwārī and Sindhi</strong></td>
<td><strong>204,749</strong></td>
</tr>
</tbody>
</table>

Standard Mārwārī 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 Dhât’ki, one from Thar and Parkar, and the other from Jaisalmer. Dhât’ki is also known by other names, such as Tharâchi, or Tharéti, the language of the Thar. The employment of these latter names leads to confusion with the true Tharâli dialect of Sindhi, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mârwaři, or rather Thâli, shows many Sindhi peculiarities. Such are the employment of the Sindhi letters ण (ן) and व (ו) which I transliterate bba and gga respectively. The letter ज़ (ژ), which is strange to Sindhi, but is common in Mârwaři, does not occur. Note also the Sindhi termination यू in sharam, shame, bichâru, a pretext. It is worthy of remark that nâhar (we should read nahâr according to the metre) means (like the Sindhi nâhar) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bihâli dialects, and also as in the Pâsâ dialects of the North-Western Frontier and in Sindhi, there is a tendency to confuse cerebral for dental letters (e.g. dijé for dijé, give, khêt for khêt, a field) and to harden soft ones, as in kuvâli for gûc, a cow.

[ No. 16. ]

INDO-ARYAN FAMILY.

RÂJASTHÂNÏ.

Mârwaři (Dhât’ki Thâli).
[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

MARWARI (ḌHĀṬ’Ī THAL). DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Ar bhelā kūñ āviā, kah-rō muj-mē kām?
Today late why came, what-of mo-in business?
Thō-rō māhō ghar nahī, iē sugum-rō sām.
You-of clerk at-home not, this chaste-one-of husband.
Ṣahhr Ujējī hū phirīo, mahē lē aivō āj.
City Ujjain I walked, in-(this)-quarter came today.
Tōs avelā aivō, tuj bhalāwañ kāj.
Therefore late came, to-you talking for.
Chandar gyō ghar ap’nē, rājā tū bhi ghar jā.
The-moon has-gone house its-moon, O-king thou also house go.
Māi abbalā-sī-sē kaisō bhalāno, tū kēhir hū ēgā.
Me humble-like-with what talking, thou liōn I cow.
Kēhir kawalī bakhē, chhālī bakhē nāhnr,
Lion cow devours, goat devours wolf;
Jōkhō lāgge jindu-nā, lākhō karē bichāru.
Perīt happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aih, sīh puchāpā, hēkal gir abbīhū.
Āh, lion fearless, alone roaring brave.
Ghar ūdrē-rā dhunī tō ta-nā, sāramu na āwē sīh.
Houses mice-of searching then thee-to, shame not comes lion.
Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
Jōkhānu lāggē jīa-nā, lākhō karē bichāru.
Perīt will-happen life-to, hundreds-of-thousands you-may-make pretext.

Bbāri diē khētar-nā, bbāri khēt-nā khāi?
Hedge put fields-to, hedge the-field eats?
Rājā daṇḍē mānt-nā jin-re, kūk kanē lāgg jāī?
King injures subjects his, complaint whom near goes?
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 Sahēchi, 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, Sahēchi; 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 Brāhmaṇ. I am the daughter, you my father.
The following song is sung in the Ḍhāṭ at marriage festivities. It is in praise of a Sōḍhā Rajput, of Khūrī, named Ḍhāṭhi Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīns. On his return to Khūrī he learns from Bhagwān Singh, the son of Anjālī Singh of Chhor (in Thar and Parkar) how Bhagwān’s uncle Ḍhāṭhi the Hakim (i.e. Maharajah) of Jodhpur in Marwar. Ḍhāṭhi Singh was sufficiently powerful to meet Jodhpur on equal terms and to settle the dispute without a conflict.

Described Ḍhāṭhi Singh lived in the time of Māl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Ḍhāṭti is not so strongly influenced by Sindhi as that which comes from Thar and Parkar. The Sindhi letters Ṣ, (്) and Ḍ, (੢) do not occur, and there is one instance of a cerebral Ḍa. The verb ‘to give’ is, however, spelt with a cerebral ā, as in dināḥ, given. The mixed nature of the dialect is well shown by the use of the Bikanerī chāhe to form the present tense of verbs. The oblique form ra of the genitive is employed to form an accusative in majā-ra pāvē, may they obtain pleasures.

[ No. 17.]

INDO-ARYAN FAMILY.  

RAJASTHĀNī.

MARWAṆī (Ḍhāṭ̃ī Thālī).

1. सरसता माता तुज पाए लागा । जाणा घरबीरी साहो वध मांगा ।
2. बजरो रे सोडी देस-भरे बंकौ । वरी डान-रा सुना उतरे ।
3. तिया नारोनी भकरे सदाए सुने । शिष-सिव-री कभी न कादे ।
4. देवा भांजे-भे मूल-रा राजा । बैली-रा से जूते-भे बाजा ।
5. नारी-संग स्तिथि दैदाराय पाये । बावे मीर-ना मालम किये ।
6. गोर साविच थूनी चुजा विलिय । बहु सिधेन ने बीड़ो दिलिया ।
7. सिरपाह पेटे-ने डेरे पताखो । भेंड-रा बेली दीवी मांगा ।
8. नारी संग स्तिथि दैदार-ना दाये । सारी ठाट-में उबरते पाये ।
9. भगवान बंडे-भे बीड़े-से मांगे । कादे दैदार-रा कामः लाये ।
10. जाणद जाण रीत बढाये । एडो नाजर-भे कोंदे न चाये ।
11. बहुनों की गीतों घर घर चताये । जाणा सिम-बा काम-कादे ना जाये ।
12. नारी संग-सार सारा यू-रे मेला । मेला बढ़ा-ने बात विसारी ।
13. भाला दौले-सारे सपुत जाये । बाल मेरे-ने मीरता बाधयो ।
14. वारन माता गुण मीता गाये । कड़े बांडा ने मीरज-रा पावे ।
INDO-ARYAN FAMILY.

MĀRWĀRI (ḌHAṬ’KI THALI)

TRANSLITERATION AND TRANSLATION.

1. Sarasasti mātā tuj pāe lāgā.
   Sarasvati mother thy at-feet I.fall.
   jāuā ghanēri sāhe budh māgā.
   to-know much all wisdom we-see.

2. Barīō rē Sōjho ē∂ā-mē baṅkō.
   Brace O Sōjho countrie-in gallant.
   bērī uwh-rā sūtā udārē.
   enemies him-of while-asleep start-up.

   Subjects ḍhāti-Singh-to always are-happy.
   ridh-sidhrī kāmī na kāhē.
   prosperity-success-of want not any.

4. Rāja mānē-chhē Mūr-rāj rājā.
   King respecting-is Mūr-rāj king.
   ātā-rā bājā Khūrī-mē bājā.
   victory-of musical-instruments Khūrī-in are-sounded.

5. ḍhāti-Singh chaḍhīyā Haidarābād jāwē.
   ḍhāti-Singh mounted Haidarabad goes.
   jāwē Mirā-nā mālam kidhē.
   goes the-Mirs informed made.

   Mir Sāhib was-pleased order was-given.
   rūrī sir-pāw nē ghūrō āṁhī.
   excellent robe and horse was-given.

7. Sir-pāw peh’rē-nē derē padhāryā
data put-on-having to-camp he-set-out
   derē-rā bēlī disē sājoṛā.
camp-of followers appear well-pleased.

8. ḍhāti-Singh chaḍhīyā dés-nā āwē.
   ḍhāti-Singh mounted country-to comes.
sarī ḍhāṭ-mē uch’raṅg pāwē.
   all ḍhāṭ-in festivities he-gets.
FREE TRANSLATION OF THE FOREGOING.

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

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

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

4. Múl Ráj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khári.

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

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

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

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

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

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'

11. So mighty are the Sōḍhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jodhā, the Hākim of Jodhpur.

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

13. Well done! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.
NORTHERN MĀRWĀRĪ.

BIKĀNERI-SHĒKHĀWĀTĪ.

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

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

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 Bhaṭṭīānī, and is a compound of Lahndā, Pañjābī, and Bikanerī. It is dealt with under the head of Pañjābī.1 In the north-east of Bikaner, in the country near Hisṣar, the language is Bāgri. 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 Shēkhāwātī 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 Shēkhāwātī 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 Panjāb, Bāgri is spoken. This is Bikanerī merging into Pañjābī and Bāngara, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikanerī and Shēkhāwātī 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-Shēkhāwātī dialect, together with Bāgri, ‘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>533,000</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>10,770</td>
</tr>
<tr>
<td>Shēkhāwātī</td>
<td>488,017</td>
</tr>
<tr>
<td>Bāgri</td>
<td>327,329</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,350,146</td>
</tr>
</tbody>
</table>

A version of the New Testament in Bikanerī was published by the Scāmpore 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-Shēkhāwātī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in ē, like ḡhērē, a horse, often ends in ai, (especially in the ablative) as in bikēi-ē, from Bikē (nom. Bikē); pūta-ē, from a grandson. In Bikanerī, the postposition of the genitive is the Mārwārī rō, while in Shēkhāwātī it is the Jaipuri kō. This is one of

1 See Vol. IX, Part I.
Marwari (Phat'ki Thali).

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

In the pronoun of the first person, the form of the genitive varies, we have mhārō, mhārlō, mērō, and mērlō, 'my,' so we have thārlō, thārīlō, tōrō, and tōrīlō, 'thy.' With mhārlō, thārlō, etc., compare the Western Marwari mayālō, tagalō. In Shēkhwāṭi we often find Jaipuri forms of the pronoun of the third person, such as bō, he; bē, by him. In Bikānēri, the Marwari forms are used. Kē is 'what?'

Over the whole tract, both the Marwari and the Jaipuri forms of the verb substantive are in constant use. Both hē and chē, I am, and hō and chō, was.

In the finite verb, the future is usually formed with s, as in mār'syē, I shall strike. In Shēkhwāṭi we also now and then find the Jaipuri (Torāwāṭi) form with go (mār'go). Torāwāṭi is the form of Jaipuri spoken immediately to the east of Shēkhwāṭi. In other respects, the verb is conjugated as in Marwari.

I give examples of this Northern Marwari from both Bikānēr and Shēkhwāṭi.

The following account of the fortunes of Bikā and of the founding of Bikāner comes from the State of that name. The language is the same as that just explained. Both chhāi and hai are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in ā often end in ai. The only peculiarity which may be noted is the Gujarāṭi 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 jāl-rā jāl-nāi jī (not jīlō), tribes of Jāts were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Bikānērī.

State Bikānér.

VOL. IX, PART II.
કીમિર જીસી પી જી ગીર
સીમાના હર્ગિની હાસની
જન ઘણી જીજી સ ચીનુ
જીબાંસથી ગણપં હીર
જી મહીષુ કી હા હીર આમર
તીલ પરમલી શ્રીમં દેવભાઈ
જીબાં ત્રણ સાજની સ્ત્રી જી
જીબાં ભીલ માછાણી ઓર શ્રીમં દે
શરુ ખંડ જીલ બીજુ સ્ત્રી
જીબાં ઉમર વનકલમે
જન્મ ૧૯૯૬રાજીની રાજપાતાનો
જન પ્રજાભારતી સીમચાન હેદે
मारवाड़ (रीक्षारी).  

सिंहीं कारी भुजाहरा रान ह।

राजविधेय चैती रंग नवरूपी

वी किरी वीला वी धी

क्रमिक्षेत्र में जब राज वीरी

कुली डलवागरी - नगाधि मुराठी

ही नारियों वाग सुगा नहीं लिखि

और वीरी वे नाटी मंडरे

आपस में लंडरी और श्वेती

लंडरी नाटी टारा और राजवीरी

जीवा नगराठी इर ली

अग्नि गायले हिंदी पाम राज वार्यिची
रजस्तानी

लहड़ा रहा था विशे
बीते नागी मरीमे जोते नजम
वा जिनिरो ठेट बहु यहि
बीती ब्राह्मणगी मति न मारी और
मोदिया नाली क्षितिजन हठे ले प्रेमी
तैवे धानी ओर री मे छोँलु
राजविगुणी आपरी राजमली
दीघानिर दर लोंकी ओर नजरे गिरी
सिस्तर जलकु दश्ते ती दरां
आदीने वीरविदा जोर और मैरे
उससे नाटी आग्नेिनी आती
ગીતી છેવારે જી શાંતે જાણતા આપતી

રાજ ચાંદીદરી કી ઇલેની લાગે પાલ

સ્થીર આ તાર પાર કી કેલોલો?

નાયાવરા ચાંદી જચલીયા દર્દી પટ્ટી

રાખવા શું શું કેલે જી ની જી ની

રાજાનું ખેડ હીર આજાજરી રાજ રાજ.

શીલદીના સ્થીર હીરેલે પઠે

રાખવા કેલેટી ચીટે નાસી શીલી

મેચર રામસુંગારી રાજ ઓષભર.

કી એ છુર શેલી રાખવાલી

જીગાણે બીઝલવાડી મો નડલાંગો.
मारूज हो जांविलाली मरोबाळ

dीवें त्रिजीलालली ने मानकरूणी

मार पहरी दिली गोहरेरी

राज आउपरे बड़े बड़ी दिलियो।

dेवदीयो दी दी दहाप ठे राजवीलियो।

पूर्ण रसिकियो 5 जनल दिलियो।

हूर्गुं दो दी दी फिरा दर्गाने।

dेवदीयो आरबा हो दी दीमा मंझाई।

सांख्या जी दीवनियो लाख धारापी।

हंसीं ही हरा री से लु बेलाको।

लहिड़ीयो मधु किंग्लियां रंग लोही।
[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

STATE BIKANEER.

Bikaneri.

TRANSLITERATION AND TRANSLATION.

Raw Biköji sambat 1522 mitti Asöj sud 10 Jodhpur-sû
Prince Bikö year 1522 date Asöj bright-half 10th Jodhpur-from
bahir hu, ar Mándör-maah áyar mukám kiyö; òr
started became, and Mándör-in having-come a-half was-made; and
phér Dësnok Sri Matä-ji Karîn-ji-ri hájirî-maah bajar hu; òr
again (at-) Desnok Sri Mother Karni-of presence-in present became; and
bathai-sû gaw Chãññasar-maah áyar thër-ra. Òr bathai-
there-from village Chãñasar-in having-come he-remained. And there-
sû Kodam-dësar áyar tin barsas tâî Kodam-dësar-maah
from (to-) Kodamdesar having-come three years during Kodamdesar-in
reyä. Òr Kodam-dësar-maah êk chhãtô-sô kót kar-wâyö.
he-remained. And Kodamdesar-in a small fort was-caused-to-be-made.
Òr Kodam-dësar-sû usthar gaw Jâgîn-maah barsas das tâî
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
rahä. Bai bakhat Bhûtiyä-rö räj usthar chho, jikä-rä mânk
he-dwelt. At-that time the-Bhâtis-of rule here was, whom-of lord
Sëkha-ji Bhûti Pûgal-rä raw bä. Raw Sëkha-ji-ri beti Hang
Sëkha Bhûti Pûgal-of prince was. Prince Sëkha-of daughter Hang
Kûwar-sû Bikai-ji-rö bîhà kiyö. Kodam-dësar-maah jad Raw
Kûwar-with Bikö-of marriage was-made. Kodamdesar-in when by-Prince
Bikai-ji kilô karawan-ri man-maah kari-chhi, tô Bhûtiyä
Bikö the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhâtis
bançawu nañâ diyo; òr Bikai-ji or Bhûtiyä-rä
to-get-it-built not was-allowed; and Bikö and the-Bhâtis-of
Bhûti
ápâs-maah laräi hûi. Iyäi laräi-maah the-Bhâtis
themselves-among fighting took-place. This fighting-in
hûrä, òr Raw Bikö-ji jità. Pañ Bhûti
were-defeated, and Prince Bikö was-victorious. But the-Bhâtis
phér-hë ñanäi-tanai mûkô pâyär Raw Bikai-ji-sû
again-when-ever opportunity having-obtained Prince Bikö-with
lartarähi. Òr pañchhai usthai-sû Râti ghañi-maah jathäi abar
fighting-remained. And afterwards there-from Rati valley-in where now

VOL. IX, PART II.
Bikaner-ro sāhar bas-o-ro chhai kilō karāwan-ri man-maī
Bikaner-of city situated is a fort causing-to-make-of mind-in
kari; Ār sambat 1545 mitī Bēsākh badai tij-nai
(intention-) was-made; and year 1545 date Bēsākh dark-half third-on
kilai-ri nīvī ghāṭī. Ār iyai din-sū Raw Bīkai-ji
the-fort-of foundation was-laid. And this day-from Prince by-Bīkā
āp-ri rāj-dhāni Bikaner kar-livi. Ai pachhai moko
himself-of capital Bikaner was-established. This after opportunity
dēkhar Saik-sar Rōniya-raj Gōdarā Jāṭṭā-nai jīt-lyūrā
having-seen Saik-sar Roniya-of the-Gōdarā Jāṭs-to they-were-conquered.
Or pher dūrī Jāṭṭā-ri jāṭṭā-nai bhi jīti Ār
And aghain other Jāṭs-of tribes-to also they-were-conquered and
uvā-ro gaw-nai khōsar āp-ri rāj-dhāni Bikaner
them-of villages-to having-taken-possession-of himself-of capital Bikaner
lānī lāyā. Or Jāṭṭā hār-parā Bīkai-ji-nai
with(-him) they-were-brought. And by-the-Jāṭs (who-)were-defeated Bīkā-to
āp-rā dhāni kar-lyūrā. Iyai pachhai Raw Bīkai-ji
their-own lord he-was-acknowledged. This after Prince by-Bīkā
Kūchī Rājputā-raj jītar āp-rāi rāj-maī
Kūchī Rājput-of several villages having-conquered his-own rule-in
būj-lyūrā. Or iyai-sū pachhai Raw Bīkai-ji-nai chhōtsai bhaī
were-united. And this-from after Prince Bīkā-of by-younger brother
Bidai-ji Mōhal Rājputā-ri rāj gaw Chhāpar Drūnpur-maī
Bidā the-Mōhal Rājput-of rule village Chhapar Drōnpur-in
chhō. Raw Bidai-ji jītar khōs-lyūrā.
was. By-Prince Bidā having-conquered they-were-taken-possession-of
Mōhalā-ri malak Ajīt-Mal-ji Mōhal chhā. Iyai Ajīt-Mal-ji-nai
The-Mōhals-of ruler Ajīt-Mall Mōhal was. This Ajīt-Mall-to
Raw Jōdhā-ri mār-parā. Iyā Mōhalā-ri rāj āp-rāi bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
Bidai-ji-nai dēw-diyū. Kāi dīnā pachhai Raw Bidai-ji-nai
Bidā-to was-given. Several days after Prince Bidā-to
Mōhals pher dabhāyā. Iyai-ri kāran ē hō kai
by-the-Mōhals again he-was-attacked. This of reason this was that
Mōhalā-nai Dīlā-ri Bād'sahā-ki-(for ri) himat bādhāi. Sārāṅg
the-Mōhals-to Delhī-raj Emperor-of encouragement was-offered. Sārāṅg
Khā jīko Dīlā-ri Bād'sahā-ri kūn-sū Hisar-nai subaidār chhō,
Khān who Delhī-of Emperor-of side-from Hisar-of subaidār was,
Mōhalā-nai madat iyai Sārāṅg Khā dī,
the-Mōhals-to help by-this Sārāṅg Khān was-given.
FREE TRANSLATION OF THE FOREGOING.

Prince Bikā set out from Jodhpur on the 10th of the bright half of Açoj of the Sambat year 1532, 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 Kodamedesar, 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 Bhāṭīs, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

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

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

After this, as he saw opportunity, he conquered the Godārā 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 Khichi Rajputs, and brought them under his rule.

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

---

\(^1\) Karṇī was a Chāna woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.
MARWĀRĪ (SHEKHĀWĀṬI).

From Šēkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bony 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 Šēkhāwāṭī, the reader is referred to that gentleman’s Specimens of the Dialects spoken in the State of Jeypore. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHEKHAWATI.

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

एक लाख-की देश बुद्ध ज्ञा। बांस-बंस डोटकोरिया प्राय-का बाप-ने बैयोर बाबा धन-मं-सूं निरा बन-को राव सो मस्तिं दे-ने। बी प्राय-को घन बांस-ने बांट-दीयो। धोंडा दिन पहे डोटकोर बैठो सो सूर-संतर परस्त-मं धर्मी हुए कह-ली बर बरट बनोदा गेहूँ चाल धर-को भी घन गमा-दीयो। चोर बी सोखू फिगाड़-दीयी जरा बी देश-में जबरो काल धर-को घर ही बंगाल चुए-लीयो। बी दश-का एक भैलास-की गर्वी घर बी बांस-ने प्राय-का बंस-मं दूर चरायत-ने बिगाड़ी। जरा पाटड़ा घर बाव-का बांस-ने खार धर-को घंट जनम-मे रजस्ती को घर बोजी घाड़सी बै-ने कोसी देन-को। घर बांस-ने खान बाबा जरा बी बनो देश-का नीरर-चालकर-ने रोटी घरी घर में मूँका समें। कहाँ घर पर मेरे वाप-के कने जासू घर बै-ने केसी वाप में राम-जी-को पाप काहीं घर तरे पाप काहीं घर बह भें तरे बैठो कुछवाण जीमो सीने। तेरे नीकरो में एक भर बी राख-नी।
[No. 19.]

INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN 1.

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

TRANSLITERATION AND TRANSLATION.

Ek  jainā-kai  doy  bētā  hā.  Bāi-mai-sū  chhōt’kyō
A-certain  person-to  two  sons  were.  Them-among-from  (by-)the-younger
āp-kā  bāi-pai  kaiyō,  bābā,  dhan-mai-sū  mērū  bant-kō  āwāi
his  father-to  it-was-said,  ‘father,  wealth-in-from  my  share-of  comes
that  me-to  give.’  By-him  his-own  wealth  them-to  dividing  was-given.
Thōrā  din  pachhāi  chhōt’kyō  bētō  sō  sōr-samētar  par-dēs-mai
A-few  days  after  the-younger  son  all  having-collected  foreign-country-into
ghani  dūr  uth-gyō.  Ar  bāthō  khōtā  gaiiā  chhālar
very  far  went.  And  there  (in-)each  ways  having-behaved
āp-kō  sō  dhan  gamā-diyo.  Or  bī  sōtyū  bigār-diyo,
his-own  all  wealth  was-squandered.  And  by-him  all  was-toasted,
janē  bī  dēs-mai  jāb’rō  kāl  paryō,  ar  bō  kāngāl
then  that  country-in  severe  famine  fell,  and  he  poor
hūy-gyō.  Bō  jār  bī  dēs-kā  ēk  rābāla-kai  rahyō.
became.  He  having-gone  that  country-of  one  citizen-in-of  lived.
Ar  bō  bāi-nai  āp-kā  khētā-mai  sūr  charāwān-nai  khīnātō.
And  (by-)him  him-to  his  fields-into  swine  to-feed  it-was-sent.
Jākā  pā’rāi  sūr  khāy-chhā  bāi-nai  khār  āp-kō  pēt  bharu-nai
What  hospitable  swine  eating-were  them-to  having-eaten  his  belly- to-fill
rājt  chhō.  Ar  koī  ādu’i  bāi-nai  kōni  dē-chhō.  Ar  bāi-nai
willing  he-was.  And  any  man  him-to  not  giving-was.  And  him-to
vyān  āyō,  jainna  bāi  kāhī,  ‘mērā  bāi-kā  nōkar-chēk’rāi-nai
understanding  came,  then  by-him  it-was-said,  ‘my  father-of  servants-to
rōti  glani,  ar  mai  bhukā  marū.  Mai  uth’syē  ar  mērā
bread  much-(is),  and  I  hungry  am-dying.  I  will-arise  and  my
tāp-kai  kanai  jāsyū  ar  bāi-nai  kaisyū,  “bāp,  mai  Rām-jē-kō
father-to  near  will-yo  and  him-to  will-say,  “father,  by-me  God-of
pāp  karyō,  ar  tērō  pāp  karyō;  ar  ab  mai  tērō  bētō  kuh’vawāŋ
sin  was-done,  and  thy  sin  was-done;  and  now  I  thy  son  to-be-called
jōgō  kōni;  tōmai  nōk’rā-mai  ēk  man-nai  bī  rākh-lai.”
worthy  am-not;  thy  servants-among  one  me-to  also  keep.”)
[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP:

BĀJASTHĀNI.

SHĒKHAWĀṬI. STATE JAIPUR.

SPECIMEN II.

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

एक तो चिड़ी की बोर एक खाम़ों हो। दोन्हों धरम-भाई हा। चिड़ी-ने तो लाखों
मोटी चार बागरें-ने पाए लाल। जागरे कहीं के दंड़ चिड़ी तंरो मोटी। मोटी तिर नीमधू-पर जा बैठे। चिड़ी कहीं के भोजरंढ़ २ बोग झड़ा-डे। तौ बङ्ग झड़ाज भाई। नीरो के लीघो।
जाणा खाना कहे गंड़ के खातीं २ तौ नीमधू काट। यो में वो काट भाई। नीरो के लीघो।
जाणा पक्के राजा कहे गंड़ के जागरे २ तौ खाना डड़। तौ बङ्ग डड़ भाई। नीरो के चीघो। जाणा
पके राजीया चने गंड़ के राजीया २ चे राजा-भू झूस। तौ बङ्ग झूस भाई। खारो के लीघो।
जाणा पके पुस्ता कहे गंड़ के चूसो २ चे राजीया-का जागरे फाटो। तौ बङ्ग फाटो भाई। खारो
के लीघो। जाणा पके चिड़ी कहे गंड़ के विष चे दूसा भाई। तौ बङ्ग दूसा भाई। खारो
के लीघो। जाणा पके चिड़ी कहे गंड़ के विष चे दूसा भाई। तौ बङ्ग दूसा भाई। खारो
के लीघो। जाणा पके बाण चने गंड़ के राजी २ चे डांग बाण। तौ बङ्ग डांग भाई।
खारो के लीघो। जाणा पके बाण चने गंड़ के राजी २ चे डांग बाण। तौ बङ्ग डांग भाई।
खारो के लीघो। जाणा पके चिड़ी कहे गंड़ के राजीया २ चे राजुखा सुखाय। तौ बङ्ग राजुखा भाई।
खारो के लीघो। जाणा पके चिड़ी कहे गंड़ के राजीया २ चे राजुखा सुखाय। तौ बङ्ग राजुखा भाई।
खारो के लीघो। जाणा पके चिड़ी कहे गंड़ के राजीया २ चे राजीया-का जागरे काटो। तौ बङ्ग
काटो भाई। खारो के लीघो। बे चारी-की सुंड-भें ने बड़ीभी तो मे बङ्ग-ने सरसू।

जाणा कीड़ी जीघी मँ-ने को मारो पुग। ने चारी-की सुंड-भें बड़ा। जाणा पके हारी
बोरी भाई। मेरो सुंड-भें का बड़ा। में जीघी सोरसू। जीघी कहीं भाई म-ने को सोरसू। में
बारीं सुरसू। बारीं कहीं म-ने को सुरसू। बाहं झड़ा। झड़ा कहीं म-ने को बारीं का मारो।
तौ कुता मारसू। कुता कहीं मँ-ने को मारो भाई। में बारीं मारसू।
बोरी बक़ो न-ने को मारो भाई। में चुप्पा मारसू।
चुप्पा कहीं मँ-ने को मारो भाई।
मे राजीया-का काटो। राजीया कहीं खारा काटो का खाटो भाई। मे राजा-भू झूस।
राजा कहीं म-ने को खाटो भाई। में खाटो झड़ा। खाटी बोरीं म-ने को झड़ो भाई।
मे नीमधू काट-सरसू। नीमधू कहीं म-ने को खाटो पुग। मे जाग झड़ा।
बाग कहीं म-ने को झड़ा। बाग। मे चिड़ी-की मोटी देख।
[No. 20.]

INDO-ARYAN FAMILY.

RAJASTHÁNÍ.

SHEKHÁWÁTÍ.

SPECIMEN II.

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

Ek-tò chiri hí, ór eù kāg'-lò hó. Dónyā dharam-bhāī hā.

A hen-sparrow was, and a crow was. Both religious-brothers were.

Chiri-nai to ládyō mōtī, ar kāg'-lai-nai pāi

The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got

lāl. Kāg'-lai kahi kai, 'dēkhī, chiri, tērō mōtī.'

a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'

Mōtī lēr nim'-ri-par jā baithyō. Chiri

The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow

kahī kai, 'nim'-ri nim'-ri kāg urā-dō.' 'Māi kyā

it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why

urāl? bhāī? Mērō kē liyō?' Janā kāhti kānai

should-cause-to-fly, brother? Of-me what is-taken? Then a-carpenter near

gai kai, 'kāhti khātī, tā nim'-ri kāt.' Kai,

she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,

'māi kyā kātī, bhāī? Mērō kē liyō?' Janā

'I why should-cut, brother? Of-me what is-taken?' Then

pachhai rājā kānai gai kai, 'rājā rājā, tā kāhti

after the-king near she-went that, 'king king, thou the-carpenter

dānāl.' 'Māi kyā dānāl, bhāī? Mērō kē liyō?' Janā

fine.' 'I why should-fine, brother? Of-me what is-taken?' Then

pachhai rūnyā kānai gai kai, 'rūnyā rūnyā, thē rājā-sū

after the-queens near she-went that, 'queens queens, you the-king-wit

rūsā.' 'Mēhē kyā rūsā, bhāī? Mānē kē liyō?'

be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'

Janā pachhai chūsē kānai gai kai, 'chūsō chūsō, thē rūnyā-kā

Then after the-mice near she-went that, 'mice mice, you the-queens-of

capta kātō.' 'Mēhē kyā kātō, bhāī? Mērō kē liyō?'

clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'

Janā pachhai billī kānai gai kai, 'billī billī, thē chūsā

Then after the-eats near she-went that, 'eats eats, you the-mice
मारे, 'म्हे कुं मारे, भाई? महारो के लियो?' जाना किल। 'We why should-kill, brother? Of-us what is-taken?' Then
पचहाई कुत्ता कानै गाई काई। 'कुत्तो कुत्तो, थे बिलल
after the-dog near she-went that, 'dogs dogs, you the-cat
मारे, 'कुत्ता बोली, 'भाई, म्हे कुं मारे? महारो के
kill.' The-dogs spoke, 'brother, we why should-kill? Of-us what
लियो?' जाना पचहाई जङा कानै गाई काई, 'जङा
is-taken?' Then after the-cudgels near she-went that, 'cudgels
dङा, थे कुत्ता मारे, 'म्हे कुं मारे, भाई? महारो-
cudgels, you the-dog boat.' 'We why should-boat, brother? Of-us
के लियो?' जाना पचहाई बांसे कानै गाई काई, 'बांसे बांसे,
what is-taken?' Then after the-fire near she-went that, 'fire fire,
थे दङा बाली, 'म्हे कुं बाली, भाई? महारो के
you the-cudgels burn.' 'We why should-burn, brother? Of-us what
लियो?' जाना पचहाई जोराई कानै गाई काई, 'जोराई जोराई, तु बांसे
is-taken?' Then after a-tank near she-went that, 'tank tank, than the-fire
भुजाई, 'म्हे कुं भुजाई, भाई? मरो के लियो?' जाना
extinguish.' 'I why should-extinguish, brother? Of-me what is-taken?' Then
पचहाई हाती, कानै गाई काई, 'हाती हाती, थे जोरो
after the-elephants near she-went that, 'elephants elephants, you the-tank
सोसै, 'म्हे कुं सोसै, भाई? महारो के लियो?' 'drink-up.' 'We why should-drink-up, brother? Of-us what is-taken?'
जाना पचहाई कीरीया कानै गाई काई, 'कीरीया कीरीया, थे
Then after the-ants near she-went that, 'ants ants, you
हाती-की सूद-माई बारो, 'म्हे कुं बारो, भाई? महारो
the-elephant-of trunk-in enter.' 'We why should-enter, brother? Of-us
के लियो?' 'थे हाती-की सूद-माई मै बारोगि तो माई
what is-taken?' 'You elephant-of trunk-in not will-enter then I
यू है-माई मर्सलू,'
you will-kill.'

जाना कीरी बोली, 'म्हा-मा कुं माराई, भाई? म्हे
Then the-ant said, 'us why dost-thou-kill, brother? We
हाती-की सूद-माई बार सस्या, जाना पचहाई हाती बोली, 'भाई,
the-elephant-of trunk-in will-enter.' Then after the-elephant spoke, 'brother,
मेरी सूद-माई कुं बारो? माी जोरो सस्या.' जोरै
my trunk-in why do-you-enter? I the-tank will-drink-up.' By-the-tank
कही, 'भाई, मा-मा कुं सोसै? माी बांसे भुजास्या.'
it-was-said, 'brother, me why drink-up? I the-fire will-extinguish.'
बांसे कही, 'मा-मा कुं भुजावो, भाई? माी दङा
By-the-fire it-was-said, 'me why extinguish, brother? I the-cudgel
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?'

VOL. IX, PART II.
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.'
BAGRI.

The word Bāgrī, or more correctly Bā'grī, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhumābār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.1 This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

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

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

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Pañjāb district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Taḥsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.3 Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahābad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debatable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

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

---

1 See Bullock M.S. Journal, quoted in Elliot's Supplemental Glossary, ed. Beames, i. 9.
2 Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with bāgor, a kind of coarse grass, used for making mats, which grows in the tract, and with the Pañjābī šākar or šākhar, a goat.
3 Bāgrī is here spoken in Saradighar-Dhumal in Nizāmat Amahbadgarh; i.e., in the extreme south of the central portion of Patiala State, where it just cuts into the Hissar District, immediately to the east of Sirsa Taḥsil.
South, again, of Loharu and Dadri lies the Narauli Nizamat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahirwati.

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

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bikaneri Mārwāri merging into Jaipurī, while Bāgrī represents it merging into Panjahabi and Bāngārā.

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

<table>
<thead>
<tr>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>RAJPUTANA—</td>
</tr>
<tr>
<td>Bikaner</td>
</tr>
<tr>
<td>FANJĀB—</td>
</tr>
<tr>
<td>Hisar</td>
</tr>
<tr>
<td>Anahadgarh of Patiala</td>
</tr>
<tr>
<td>Loharu</td>
</tr>
<tr>
<td>Dadri of Jind</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson’s Final Report on the Revision of Settlement of the Sirā District in the Panjāb, 1879-83. In Section 100 (pp. 120 and foll.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgārī, and others again in that form of the Dēva-nāgārī character which is used in Marwar, and which has separate signs for ā̆ and ā (see p. 29).

The pronunciation of Bāgrī mainly differs from that of the neighboring Panjahabi and Bāngārā in being broader in its vowel sounds. The vowel ā̆ sounds almost like the a in ‘all.’ Thus kākā, an uncle, is pronounced cow-case, and the people themselves often spell this sound with ō̆, not ā. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Panjahabi often cuts them short, at the same time often doubling the following consonant, e.g., Bāgrī tabar, a child, Panjahabi tawbar, a family; Bāgrī tābā, Panjahabi tobar; Bāgrī ānt, Panjahabi kunf, a bruise. The Mārwāri pronunciation of ē or ā like the a in ‘hat’ also prevails, and so much is this the case that ē̆ ē̆ is quite commonly written a. Thus the suffix ē̆ gē (sign of the conjunctive participle) is as often as not written ē̆ ga.

1 Much of this is taken from pages 121 and foll. of Mr. J. Wilson’s Sirā Settlement Report.
In the pronunciation of consonants ƙ is often pronounced as ƙ. This is most noticeable in the suffix of the genitive फको, which is often written फको का, but is always pronounced फको, the ƙ having a tendency to be pronounced like v or w.

As in Standard Marwari, a medial ƙ is commonly dropped, as in kasृ, for kahsृ, I will say; kayो, for kahyो, said; chayो, for chahyो, he wished.

In Bikaner, the Bāグ्रī often prefers an initial ƙ to v or w. Thus ƙो, not wो, he.

Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāグ्रī area which are more under the influence of Panjabi, Bangarū, or Ahirwāṭi, the v or w sound is retained. This will be noted in the specimen from Hisar.

Bāグ्रī having Panjabi to its north, and Bangarū and Ahirwāṭi 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 Bāグ्रī of Bikaner. The other comes from the Punjab district of Hisar, and shows the language as influenced by Bangarū. I do not propose to give a complete grammar. Bāグ्रī closely resembles Marwari, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāグ्रī of Bikaner as the standard.

The declension of nouns closely follows Marwāṛī. Strong tādadhava nouns of the a base, have their nominative singular in ƙ, as in Māṛwāṛī.

Thus:

<table>
<thead>
<tr>
<th>Declension</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>गोरा, a horse</td>
<td>गोरा</td>
</tr>
<tr>
<td>Obl.</td>
<td>गोरा</td>
<td>गोरा</td>
</tr>
<tr>
<td>Voc.</td>
<td>गोरा</td>
<td>गोरा</td>
</tr>
</tbody>
</table>

The ƙ of the nominative is sometimes written ƙ, under the influence of Panjabi or Bangarū, but its sound is that of ƙ, or of the v in ‘caw’ (see above).

The case of the agent of these nouns ends in ƙ in the singular, and ƙ in the plural. Thus, गोरा, गोरा. The suffix नेत० or नेट० 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 ƙ. Thus बाप दयो, the father struck; बापा दयो, the fathers struck. The oblique plural of all nouns ends in ƙ.

The Rājasthāนी locative in ƙ or ƙ is also common. Thus गरेर or गरेर, in a house.

For the case-postpositions, the Dative-Accusative suffixes are गे, नेट, and (in Hisar) नै, नेट. The last is borrowed from Panjabi. गे गे is often written ग गा. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition गे.

The suffixes of the Instrumental-Ablativae are सू and ता.

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

The Genitive suffix is peculiar to Bāグ्रī, and is typical of the dialect. It is गें, oblique गे; locative and agent masc., गे, fem. गी. As usual गे is used before a noun in the agent or locative case singular, and गें before other oblique cases. Thus राजा-गे लेखमें, in the king’s mind; राजा-गे अगें, before the king; राजा-गे तैयार, the king’s father saw; राजा-गे हात-सू, from the king’s hand; राजा-गे रुपए, the king’s rupees. As the influence of Panjabi and Bangarū is stronger, the use of गे increases,
and it is often used instead of gā, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, gō sometimes appears as gā, and gō as go, but this does not affect the pronunciation. Similarly, k sometimes written for g, thus kō, kā, kē, kī. This again does not affect the pronunciation, which is that of g. If k is heard in such cases, it is an instance of borrowing from Bāngārū.

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>hē</td>
<td>tē</td>
</tr>
<tr>
<td>Agent</td>
<td>mōi</td>
<td>tōi</td>
</tr>
<tr>
<td>Genitive</td>
<td>mērō</td>
<td>tērō</td>
</tr>
<tr>
<td>Oblique</td>
<td>māı</td>
<td>tā</td>
</tr>
<tr>
<td>Plur. Nom. &amp; Agent</td>
<td>mēc</td>
<td>thē</td>
</tr>
<tr>
<td>Genitive</td>
<td>mērcō, mērcōgō</td>
<td>thārō, thā-gō</td>
</tr>
<tr>
<td>Oblique</td>
<td>mēcā, mēc, mēc</td>
<td>thā, thā, thē</td>
</tr>
</tbody>
</table>

Mōi and tōi are only used in the Agent case, not in the nominative. Thus hē kārē, I do; mōi kāryō, I did. In both pronouns the plural is frequently used in the sense of the singular.

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

<table>
<thead>
<tr>
<th></th>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>yō, ē; fem. yā, ē</td>
<td>bō; fem. bā</td>
</tr>
<tr>
<td>Agent</td>
<td>ē, a, iyā</td>
<td>bā, ba, uwa</td>
</tr>
<tr>
<td>Oblique</td>
<td>ē, iyā</td>
<td>bā, uwa</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>āi</td>
<td>bāi</td>
</tr>
<tr>
<td>Ohl.</td>
<td>ā, in</td>
<td>bā, bin, un</td>
</tr>
</tbody>
</table>

The Hissar forms are:

<table>
<thead>
<tr>
<th></th>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>yēh; fem. yā, ē</td>
<td>wōh; fem. wā</td>
</tr>
<tr>
<td>Agent</td>
<td>ē</td>
<td>wē</td>
</tr>
<tr>
<td>Ohl.</td>
<td>ē</td>
<td>wē</td>
</tr>
</tbody>
</table>

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

The Interrogative Pronouns are kūn (genitive ki-gō) who? and kē, what? In Hissar, we have kihā and kē for 'what?' Kēhā is 'anything' and kē is (oblique forms the same) is 'anyone.'
CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

Sing. Plur.
1. hū hū
2. hō hō
3. hai hai

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

In Sīrsa, and other parts affected by Bāṅgarū or Ahirwāti, we have,—

Sing. Plur.
1. sū sū
2. sā, sē sē
3. sā, sē san

The past is—

Sing. Plur.
Masc. hō hā
Fem. ĥī ĥī

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

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

Present.—I strike, etc.—

Sing. Plur.
1. mārē mārā
2. mārē mārō
3. mārē mārē

In Hissar, the third person plural is mārē.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :

Definite Present.—I am striking, etc.—

Sing. Plur.
1. mārē-hū mārē-hū
2. mārē-hai mārē-hō
3. mārē-hai mārē-hai

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

Imperfect.—I was striking, etc.—

Sing. Plur.
Masc. mārē-hō mārē-hō
Fem. mārē-hī mārē-hī

In Hissar and the neighbourhood, the present participle is used, as in Hindūstānī. Thus, ĥū mārē-hū.
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>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mār’ayū</td>
<td>mār’ē</td>
</tr>
<tr>
<td>2. mār’ē</td>
<td>mār’ē</td>
</tr>
<tr>
<td>3. mār’ē</td>
<td>mār’ē</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mār’ē</td>
<td>mār’ē</td>
</tr>
<tr>
<td>2. mār’ē</td>
<td>mār’ē</td>
</tr>
<tr>
<td>3. mār’ē</td>
<td>mār’ē</td>
</tr>
</tbody>
</table>

The following are the Verbal Nouns and Participles:

- **Infinitive.** mār’bō, mār’nō, mār’kō, to strike.
- **Present Participle.** mār’tō, striking.
- **Past Participle.** māryō (often written māriō), struck.
- **Conjunctive Participle.** mār-gē, mārvar, mār-kar, having struck.
- **Noun of Agency.** mārav-ālō, mār’vē-ālō, a striker.

From these elements the remaining tenses can be formed as in Hindostāni. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, mār-gē is the true Bāgri form. Mārvar is Mārvarī and mār-kar is Bāngarī. We may note the form bulā’ār in the second specimen, meaning ‘having summoned.’

As regards irregular verbs, they are as usual, except that the past participle of kārō, to do, is kāryō.

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

The Mārwāri termination ṛō is common with adjectives and participles. Thus mōlo-ṛō, the elder son; bādhō-ṛō, fem. bādhō-ṛi, tied up; equivalent in meaning to the Hindostāni bādhē-hui.

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-kū (sab-kō), all; kānē, near, from near, from; dāhrō, from; gail, with; athē, iṭhē, here; baṭhē, there; kaṭhē, where? ęsō, such; hambē, yes. In the second specimen, the phrase ghasē na budhē, 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 dēhāt-dīpak, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.
Bāgāl.

[I] [No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

State Bikaner.

Bāgāl.

[Page 153]

[Vol. IX, Part II.]
[No. 21.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RAJASTHANI.**

**State Bikaner.**

**TRANSLITERATION AND TRANSLATION.**

Kōī māṇas-gū dōy bēţā hā. Bē-māy-sū lhōr'kiyē bāp-nē
A-certain man-of two sons were. Then-in-from by-the-younger the-father-to
kāyō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jātō māhāre
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
bāt āvē, jākō ma-nē dō-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
bātā kar-gē bān-nē bāt-diyo. Thōrā-sā din paichē
shares having-made-them-to it-was-divided-and-given. A-few-very days afterwards
lhōr'kiyē bēţō 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-gāyō, ōr bathē kumārāg-mē sō-kūt khoī-dīyō. Sag'ō
went-away, and there evil-conduct-in everything was-squandered. All
bigānī paichē bī mulak-mē jab'ro bhārī kū'ō mo huwō, ōr bō kangā-
on-being-destroyed after that country-in very heavy famine became, and he poor
hūy-gāyō. Ōr bō bī mulak-rē rah'ṇē-ājē ek māṇas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
bī-gē bhēlē rahān lāgō. Ōr bī uwa-nē āp-gā khetē-mē
him-of with to-remain began. And by-him, him-to himself-of fields-in
sūr charāwan-bēi hērōyō. Ōr bō sūrā-gū khāwan-gū chhōjē-sū
seine grazing-for it-was-sent. And he the-seine-of eating-of hucks-with
ghanē dōrī pēt bharāi kar'tō-hō. Ōr bī-nē kōī kūhī nah
(with-)great difficulty belly filling doing-was. And him-to anyone anything not
dētō. Jānī bī-nē chētō hūyō, ōr āp-gē man-mē kāyō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
ka, 'māhāre bāp-gē to ghanē-i māṇas hai, ōr bē māṇī-gē
that, 'my father-to indeed many-indeed men are, and those men-to
rōtī aegān-paṅgān pārī rahā-hai, ōr hū marō to marū-hū. Sū
bread abundantly fallen remains, and I dying dying-ain. Therefore
āthiē'yā chāl-gē māhāre bāp kanē jāṣē, ōr bī-nē kāśē ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
bābā, māī Bhag'wan-gē āgē ōr thārē mūghā-gē pāp karyā-hai.
father, by-me, God-of your before and your face-to sins done-are.
MĀRWAṆī (BĀGRĪ).

Jak'tā ab thārō bētō kawāwan jōgō nahi rahyo. Pan ma-nē Therefore now your son to-be-called fit not (I-) remained. But me thārē māp-sātē ēk mānas bañāyē.employer's " the bō uth-gē āp-gē your men-among one man make-for-yourself." And he arisen having himself-of bāp kāne āyo. Bī-nē ghami-sāri dūr-sū bī-nē bāp dekhīyo. father near came. Him-to very-great distance-from him-of by-father it-was-seen. Jārē dayā kar-gō bhāg-kar sāmē jāyar bī-nē galā-gē Then compassion made-having run-having near having-gone him-to neck-to lagāyo, ōr bājā liyā. Ōr bētē kāyo ka, "ō it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'ō bābā, Bhāg-wān-gē sīm-nē ōr thārī ḍāhyē āgē māi pāp karyā-hai, father, God-of before and your eyes before by-me sins done-are, ōr thārō bētō bājan jōgō nahi hū. Pan bābē āp-gē and your son to-be-called fit not I-am.' But by-the-father himself-of mān-sā-nē kāyo, "sag-sū phōchāhū gābhā ṭāy-gē nī-nē men-to it-was-said, 'all-than excellent garments brought-having this-one-to pairāwō; ōr ṭī-gē bāt-mē mūrgī pairāwō, ōr pāgā-mē pagār-khi put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe pairāwō; ōr āpā jīman jīmā, ōr mājā karā; ṭē-hē kā, mēhē put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me ō bētō mar-gāwō, phērā jiyo-hai; gūm-gāwō-ho, phērū lādhē-hai, this son dead-went, again living-is; lost-gone-was, again got-is.' Ōr hai kēd karaṇ lāgā. And they merriment to-make began. Abār-tāi uwa-rō mōtō-rō bētō khet-mē ho. Jārē bō ghar-nē āyo, Now-up-to him-of the-elder son field-in was. Then he house-in came, ōr ghar-gō nēpō pūgō, tō bi git gūm-nō ēr nāch-nō sunō. and house-of near arrived, then by-him song singing and dancing was-heard. Jārē bō āp-gē mān-sā-māyā ēk janē-nē buṭā-gē Then by-him himself-of men-among a person-to summoned-having būjō ho ka, 'ō kē hai?' Jārē ba bī-nē kāyo ka, it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that, tērō bāt āyo-hai, ar tērō bāp jīman kāryō-hai, ṭē-hē bī-nē thy brother come-is, and thy by-father a-feast made-is, this-for him-to bō rājī-khūsī milīyō-hai. Jārē bō ghanō risānō huyō, ōr ghar-mē he safe-sound got-is.' Then he very angry became, and the-house-in bur-nō nahi chūyō. Jak'tā ṭī-gē bāp mānāwan-nē to-enter not it-was-wished. Then him-of the-father remonstrating-for bār āyo, ōr mānāyō. Jārē īya bāp-nē kāyo outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said ka, 'dekho, atā barsa-tāt māi tērō hippō kāryō-hai; ōr kādē-i that, 'see, so-many years-during by-me thy service one-is; and ever-even x 2 VOL. IX, PART II.
thārō an-kayō mahī karyō. Pan tō-hī thē ma-nē kade-hī your disobeying not was-done. But nevertheless by-you me-to ever-even
bakteyō-hī mahī diyō ka hū mhārē mit'rū-gō sāgē khūsī a-kid-even not was-given that I my friends-of with rejoicing
cartō. Pan thārō o beṭō, jakō thārō dhana-māl ṛūḍī-gō might-have-made. But your this son, by-whom your possession harlots-of
sāgō kumārag-mē khoy diyō, jaka-re āvītā pān bē-gō with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
bēi jīmaṇ karyō.' Jarā hi bē-nē kayō ka, 'nē bētā, for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
tū tō sadā-i mhārē bhējō hai. Or sō-kū mhārē kanē thou indeed ever-indeed of-me with art. And everything of-me near
hai, jakō tērō-i hai. O tērō bhāi mar-gayō-hū, jakō phērū is, that thine-even is. This thy brother dead-gone-was, he again
jīyō-hai; or guṁ-gayō-hū, jakō phērū lābhō-hai; jakṭā rājī hūnō living-is; and lost-gone-was, he again got-is; therefore happy to-become
ör kōḍ karaṇ chāhijē-hō.'
and merriment to-make fitting-was.'
[No. 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

Bagri.

State Bikaner.

एक राजा थे। वे एक साहुकार थे और दस पांच ब्राह्मण देख्ने चीजों की चि धेरौ। वह राजा-नं समस्त अयोध्या उत्तराधिकारी जगहें। ये तेरहों लाख चिकित्सकों निभा देने। ये राजा थे साहुकार-नं बुझायो। उसका साहुकार-नं एकी कर्मान्त कि चार चोट लूभे डाल कर-देने। एक तो घटें-हो घटें। एक बघें-हो बघें।

एक घटें न बघें। एक घटें चीजों बघें। साहुकार दक्ष कश कि के महोंगे में चार चोट बनाने करने। यो मूंग राजा दक्ष-नं निकला दीवारी स्थान कि एक महोंगे में चार चोट लूभे डाल कर-देने। ये राजा आनंद जगहें। चार चोट लूभे डाल कर-देने। वह शाहुकार-नं समस्त अयोध्या उत्तराधिकारी जगहें। ये तेरहों लाख चिकित्सकों निभा देने। राजा थे साहुकार-नं हुसेन डाल कर-देने। ये राजा आनंद जगहें। चार चोट लूभे डाल कर-देने। राजा थे साहुकार-नं बुझायो।

तो साहुकार-नं उग्राई दोस्त-नं चाप-नं चाप-नं अयोध्या निकला दीवारी स्थान कि चार चोट लूभे डाल कर-देने। वह आनंद जगहें। चार चोट लूभे डाल कर-देने। आनंद जगहें। चार चोट लूभे डाल कर-देने। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो।

राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो। राजा थे साहुकार-नं बुझायो।
एक वटे न वटे थे कर्म-ग्री रखा है। धीरे धीरे धीरे वटे थे यो बृह लटृ है। राजा पूली वेळे ने कोई कहा। बीती धार-री कांगड़-में बैठे कोई गधा है कोई धरी है कोई डांड़ है। तर कोई धीरे न कहा कि क्रोड़-पति-मे घर-से वीरबाणी कांड़-में बख्शा था सब था। धीरे धार बैठे की भो जल्द पीथी। हूं धार-ने कह नहीं सकती। भारी पीड़क-भी राजवाड़-में प्रभारी। तो धार-ने थी डांड़ बताबे ।
INDO-ARYAN FAMILY.

RAJASTHANI.

TRANSLITERATION AND TRANSLATION.

Ek raja tbh. Vl ek sahuwār kanē das pāch krōg rupaiyō
A king was. By-him a merchant near ten five orves rupee
dēkbhō aur suyō. Vl rājā-gē man-mē ēst-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
'Ī-rā rupaiyō khōs'nā chāhījē. Ėsi taj'wij-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
lēnē chāhījē ki y-hū burō bī mīlām na
they-are-to-be-taken it-is-proper that to-him also evil also apparent not
deve.' Vl rājā vēl sahuwār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
sahuwār-nai ēst phar'māt kī, 'chār chij mēh-nū paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
Ek tō ghaṭō-hī ghaṭē. Ek bhadhē-hī bhadhē. Ek
One verily decreases-verily decreases. One increases-verily increases. One
ghaṭē na bhadhē. Ek ghaṭē aur bhadhē.' Sahuwār ik'rēr
decreases not increases. One decreases and increases.' By-the-merchant promise
karyō kī, 'ēhē mahinē-mē chārē chij hājūr kar'sū.'
was-made that, 'six months-in the-four things present I-will-make'
Vēl rājā ik'rēr-nāmā likh'wā-llēyō kī, 'ēhē mahinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
hājūr na karū, tō mērē ghar-māhī jō dhan hai sō rāj-rē
present not I-make, then my house-in what wealth is that the-Government-of
hōyō.' Ik'rēr likh sahuwār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
Gharā jā, gumaṭā-nai kānī-kānī kāgoj diyā kī,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
'kihyā bhāu milāi, ai chārā chij kharād-kar bhēj-deō.'
'at-whatecer rate they-may-be-got, these four things purchased-having send.'
Gumaṭā butērī dhūli kari, lādhē nāhī. Gumaṭā
By-the-agents much search was-made, (the-things)-were-got not. By-the-agents
ultō jawāb sēth-nai likh-diyō kī, 'īsthē kihyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these
chijā lādhī nahi, aur na koi ithe inhi chijū-nū janaī-hai,

"things are-got not, and not any-one here these things knows."

Sāhukār-nai bā̲ḡ̲o bhāri phikar bōyō, 'ab kāi jābātā karījō?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?'

Dhan to rājā le̲j̲eśi. dhūjō jāhō bōjī.

"Wealth indeed the-king will-take-for-himself. Bad state will-be."

To sāhukār-gi lugāi bōli, 'thā-nū kāi āśō phikar

Then the-merchant-of wife spoke, 'you-to why such anxiety hai, sēth-jī? Sō mharga-tō batāō.'

Sēth kahān lágyō, is, banker-sir? That mo-to indeed explain.' The-banker to-say began,

'lugāi-ge kihā batāō?' Lugāi hath pākar-likīō.

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

'Hū to puchhā-hī rahśān.' Sēth-jī hār-kar batāwan

'I indeed in-asking-verbatim will-remain.' The-banker given-up-having to-explain

lágyō. 'Chār chij Bād'éśhā māgī-hai. Sō gumāṣṭā kanē

begun. 'Four things by-the-Emperor asked-for-are. So the-agents near

likhā-thā. Sō gumāṣṭā jawāb dē-bhājīō-hai.

(leterres) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, to māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government

le̲j̲eśi.' Sāhukār-nī bōli ki, 'ē chijā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for

rāj kāi mharga dhan le̲j̲eśi? Aī chārā chijā
the-Government why my wealth will-take-for-itself? These four things

mē mharga bāp kanē lyāi-thī. Mharga būgchā-me būdhō-ri
I my father from-near brought-hod. My bundle-in tied

pāri hai. Rāj māgśi, dē-dēśā.' Sāhukār

lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant

ēśi kahī, 'mharga-ākhyā dikhāō.' Sāhukār-nī ēśi
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such

kahī ki, 'jāō the rāj-mē arji kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour

mharga-sū kāi chijā māgī. Ēśi ēśi chij to lugāyā-re
from why the-things were-asked-for. Such such things indeed women-of

kanē lādh-jāwē.'

near are-obtained.'

Rājā āp-ṛē man-mē ēśi bīhārī ki, 'thē to
By-the-king his-own mind-in such was-considered that, 'by-you indeed
soch-samajh bāt kahī-thī. Pan ēśi chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
lādh-jāwē, to lūgāi bulāō.' Rājā sāhukār-gī lugāī-nāi
are-got, then (your-)wife summons.' By-the-king the-merchant-of wife-for
har'kārō bulāwañ bhējyō. Sāhukār'ni kahyō ki, a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that, rājā-ji āp-ri kōi mūthar bāḍī bhējī-đēwē, tō hū' His-Majesty his-own some trustworthy female-slave may-send, then I bāḍī-nū dē-dēśē. Bāḍī rām-nai dē-dēśī. the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.

Rānī rājā-nai dē-dēśē.' Rājā na mānī. I The-queen the-king-to will-give-up. By-the-king not she-was-heeded. In-this dūlē chār bēr har'kārō gayō, ar chār hēlē āyō. number four times the-messenger went, and four times came-(back).

Paebhē sāhukār-bachchē āṭi. Hāṭ-mē ēk thāl lyāi. Ēk Afterwards the-merchant-girl came. Hand-in a tray she-brought. A dūdh-gō kātōrhā thāl-manī rākhyō, aur ēk dānā chanā-gō, ēk milk-of cup tray was-placed, and a grain grain-of, a dānā mōth-gō, ēk dūb gūs-gi. Ēk ēk dānā asāli-kārā-gē grain vetch-of, a blade grass-of. One one grain the-officials-of ēgē, aur gūs bi asāli-kārā-gē ēgē, dūdh-gō bāṭkō rūjā-ji-gē before, and grass also the-officials-of before, milk-of dish His-Majesty-of ēgē dhar-diyō. Rājā ēsī phārmāi ki, 'sāhukār-bachchē, before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
tū māhari dharman-gi puttrī hai. Woh chīj paebhē dēō.
thou my religion-of daughter artī. Those things afterwards give.

Yē kāṭ kiyō, yēh bātā māh-nai.' Wē kahyō, This what is-done, this explain mo-to.' By-her it-was-said,


Āp pūchhō-thō ki, 'ēk ghatē-hē ghatē.' Woh By-Your-Honour asked-it-was that, "one decreases-verily decreases." That to umar hai. Aur āp kahyō, "badhē-hē indeed life is. And By-Your-Honour it-was-said, "increases-verily badhē," so woh trishmā hai. Badhī-hē chāljī-jāē. Aur "ēk increases," so that ambition is. Increasing-verily it-goes-on. And "one ghatē na badhē," so karm-gi rēkh hai. Aur "ghatē aur decreases not increases," so fate-of line is. And "decreases and badhē," so woh srishti hai.' Rājā pūchhī, 'yēh tāi increases," so that creation is." By-the-king it-was-asked, 'this by-thee kāṭ karyō?' Bōlī, 'āp-ri kachhāri-mē bāṭhīyō kōi why was-done?' She-spoke, 'Your-Honour's court-in seated some-one gadhō hai, kōi ghūrō hai, kōi dāgār hai, kī kōi ass is, some-one horse is, some-one beast is, because by-any-one o na kahyō ki, "krīp-patā-gē ghar-sū bīnhānī kachhāri-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 जगत* जनि means 'to change.' Creation is always changing.
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 folk-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 34—74 of that gentleman's Specimens, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHAN.

JAIPUR (STANDARD).

JAIPUR STATE.

SPECIMEN I.

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

एक जन्म-खो दों बैठा था। वो—में सूर बीते चाप-का चाप-ने छड़े हादासी धन-भीं से ली बांटी घरी वाली बांटी घरी। वो चाप-की धन वो—ने बांट दी। बांटा-यां दिन वाले बीते बीते सब सौ—समय सब परदेस-में घरी गया घर। यह भी बैठा है। जो लोग घर वो देश-का रेखा जगा-में सूर एक जन्म-खा घरी। वो लोग जारि चरा-में चाप-का मिला बी। उर जो गलड़ा मस्ता के जो क़ाप-की घर भर भर। जो लोग जारि चरा-में चाप-का घर है। जो लोग जारि चरा-में चाप-का घर है। जो लोग जारि चरा-में चाप-का घर है। जो लोग जारि चरा-में चाप-का घर है।
जं-जी बढ़ी वेटी कहताएँ हो। वो बाघों घर घर-घर बनाए हों। पी बाघों में-सें एक-एक कुलाये घर हो जाने युक्त अंक तथा कांटे बाज़ार में हो। वो ज्ञ-ज्ञ मनाए बाघ मान वायो फिरा। जी-जी मनाए बाघ जीव खुश कहो-हें कोई कहने वो नन्दीमा भाल शागयो। वो दीप जै-मिये घर मान-माने की-गयी-मने। ढंढ-ढंढ जं-जी-की बाघ बाराने घर मान-मनाए। की जुवाव दें चाप-चाप बाग-बाग ने खर्च-खर्च या चाल वरा-रा में मनाए ठह कह-कह मनाए घर घर खेल-खेल कहर-कहर नाशी-नाशी। तो-तो तु मन-ने तो एक भजन को बच्चों भी कह दो डो-टो-भं-भं में खारा माती भावनामा-ने खेर कुमेर करता। पण घरा जं बेटा-ने भाता-भाता जो घरों घन रागामा-मु उड़ा-टोंगू तु जं-जं-जं जीव खुश। वो जं-जं खर्च बेटा तु सदा नाशी साथ हें। नन्दी-नन्दी मनाए जगे हो की घरी-घरी हें। तुसी कहरों घर घर घरी बहंदी शरीर बांग-बांग की कांटे की घरों भारी मर-मरी की की शेर जीयाओं घर सुम पनी को सो लाभायो-हें॥
[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JIJPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

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

TRANSLITERATION AND TRANSLATION.

Ek janā-kai do bētā chhā. Wa-maǐ-sī chhōt'kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
bāp-nai khai, 'dādā-ji, dhan-maǐ-sī jō bātō mhānai
father-to it-was-said, 'O-father, wealth-among-from what share my
bāntai āwai, sō muṅ-nai dyō.' Wo āp-kō dhan wā-nai bāt-dīnū,
in-share comes, that me-to give. He his-own wealth them-to divided.
Thōrā-ī dinā pāchhai chhōt'kyō betō sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
par-dēs-maǐ chālyō-gayō, ar īdāi kugālī chālar āp-kō
foreign-country-into went-away, and there in-civil-ways walking his-own
dhan urā-dīnū. Ū-nai sab-kıī urā-diyā pāchhai Ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
dēs-maǐ ēk barō kāl paryō, ar wō whai-go kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
ū dēs-kā raibhā-hi-maǐ-sī ēk janā-kai raibhā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
ū-nai sūr charabhā-nai āp-kā khētā-maǐ khināto. Sūr jō pātīrā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what hukks
khāy-chhā wā-sī wō āp-kō pēt bharbā-nai rājī chhō.
casting-teere them-from he his-own belly filling-for pleased was.
ū-nai kōt-ī ād'mī kō-dētō-nai. Ab ī-kt akkal thikānāi
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
āī. Jid wō bōlyō ak, 'mhārā bāp-kā nārā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
atrō chhai-k wai āp khā-lē ar sur pāchhō-pastał-kō, ar
so-much is-that they themselves may-eat and also may-spare, and
maǐ bhūkā marū. Maǐ úth' syū ar mhārā bāp-kanai jāsyū,
I in-hunger die. I will-arise and my father-near I-will-go,
and him-to I-will-say that, "O-father, by-me God-of sin
karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ã
done-has-been, and you-of before sin done-has-been, and now this
lāyak kōnai ak thā-kō bētō bājū. Mū-nai bhī thā-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
mājūrā-māi ēk mājūr rākh-lyō." Wo ūthyo ar āp-kā
labourers-among one labourer keep." He arose and his-own
bāp-kānai āyō. Ū-nai dūrsū ātō dekhyō-'r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
dayā ā-gai. Wo bhāgar Ū-nai galai lagayō ar
compassion came. By-him running him-to on-neck it-was-applied and
śūn hēt karyō. Bētō bāp-nai khaī, 'dādā-ji,
him-with love was-made. By-the-son father-to it-was-said, 'O-father,
maī Pan'mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
karyō-chhai, ar ab maī ã lāyak kōnai ak thā-kō bētō
done-has-been, and now I this worthy (am-)not that your son
bājū. Pan bāp āp-kā ād'myā-nai khaī.'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
'chhōkhā-sū chhōkhā lattā lyāwō ar Ū-nai pairāwō; Ū-kā ēat-mā-
good-than good clothes bring and him-to clothe; his hands-on
bīṭi pairāwō, ar pagā-māi jūtyā pairāwō. Ar āpā
a-ring place, and feet-on shoes put. And let-us-all
khaīwā piwā ar kusi kara; kyōk yō mharō bētō mar-gayō-
eat drink and merriment make; because this my son dead-
chhō, jō phēr jiy-āyō; ar gum-gayō-chhō, jō lady-āyō. Ar
was, that-one again is-alice; and lost-was, that-one is-found. And
wai kusi knārā laggyā.
they merriment to-make began.
Ū-kō barō bētō khēt-māi chhō. Wo āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
pauchhīyo, jīd nāchhō gābō ar bajabo sunyō. Wo ād'myā-
reached, then dancing singing and playing he-heard. He men-
maī-sū ēc-nai bulayō ar Ū-nai pūchhi ak, 'ye kāī bath ē
among-from one-to called and him-to asked that, these what things
whai-chhai?' Wo Ū-nai khai-'k, 'thārō bhāi āyō-chhai,
are-being-done?' He him-to said-that, 'thy brother come-is,
jī-sū thārō bāp jīman karyō-chhai; kyōk Ū-kanai wo nīkā-
which for thy father a-feast has-made; because him-to he safe-and-
bhājā ā-gayō.' Wo rōs whai-gayō, ar māī-nai kō-gayō-nai. Ī-sū
sound came.' He angry became, and within went-not. This-for
RāJASTHĀNĪ.

ū-kō bāp bārā-nai āyō, ar ā-nai manāyō. Wō his father outside came, and him-to persuaded. He juwāb der āp-kā bāp-nai khai-k, 'dēkh, yā, aṭrā bar-sā answer giving his-own father-to said-that, 'behold, these so-many years-

sāi maɪ thārī thāɪ karā-ehhū, ar thārō khaibō kade-i ko-nākhyō-from I thy service am-doing, and thy order ever broke-
nai; tā-bhī tū mū-nai tī ek hākṛā-ko baucheyō bhi kade not; yet thou me-to indeed a goat-of young-one even even kō-dinū-nai-k maɪ mhrā sāṭi-bhāyā-nai ler kusi gacent-not-that I my companions-and-friends having-taken merriment karā; pān thārā ḫ bēṭā-nai aān-ī, jō thārō dhan māghī-make; but thy this son-to on-coming-immediately, who thy wealth rājā-maɪ urū-dinū tū ā-kai-tī jīmaṇ karyō.' Wō ā-nai harlots-among wasted thou him-for a-feast made.' He him-to khai, 'bēṭā, tū sadā mhrāi sāṭh chhai; jyō-kyū mhrāi-kanai said, 'son, thou always me with art; whatever me-newr chhai so thārō-i chhai. Kusi karbō ar rājī whaibō is that thine-alone is. Merriment to-make and pleased to-be whaiti bāt-i chhi; kyōk yō thārō blāi mar-gayō-becoming (proper-)thing-versity was; because this thy brother dead-

chhō, so pher jī-yāyō; ar gum-gayō chhō, so lādy-āyō chhai.' was, he again is-alive; and lost was, he found is.'
[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). JAIPUR STATE.

SPECIMEN II.

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

एक राजा की। चर छूँ-से दो बैठा का। समवान-की चमत्कार मरली हुईं को राजा बैठा वातचित्त जा जिते मर-गये। मरती मस्त भाप-का होटा मरली-ने बुलार भाप-का दोनों बाहकाँ- की। चर भाप-की राणी-को सरम करने वाला गया। चर या ले-गया चर ये दोनों काम-काज-में ने समाये, जिसे काम-काज राज-की तू मरली करे। चर ये खौफा समस्या अंत-जाय जिते याँ-की राज-पाट याँ-ने समकाली-दीवे। सी राजा-ने मरते पाले यी-पे काम-काज करने चर सारा राजपाट-को कुलकुल सोई-पे मालिक जै-पैरे। योहू-सा हिनान पाले ये भाप-का मर-ने सिवारी-पे देखे-ने मर-, मतीजा बड़ा के-जायला तो राज-पाट भापणा जात-सूं खुश-जायला। जै जै-तो याँ-ने चैंदी-पे मरा-संघर्ष-का जुए पाने। सी वी या बात विचार करना चर-ने नाने-ने बुलाये चर जै-ने बाजार देखे या खरेखर-पे, तू या दोनों दौड़े-ने मार-मार। गाँई छांछदे तो भर- जीवनी पृथि मर-ने धर-पृथि पिछवाये। चर जै बाजार-का चेका-पूं भर-का राज करना दोनों-की संधर रखना-ने रहने-से मोय। वे दोनों मर-संधर करवाने-ने बाया। जित मर- देते-में बाजा महान चर रोया खुश गये। जित राणी-बड़े परे मरा खराब तू जो रोये-ऐ। राजा-जी मर-मगा ती पहर मर-जायः। नारायण करी तो यिंदा-सा हिंदू-ने वे ची बाजा जै-जायला। नवीगी वीली मराण में दे बात-सूं बोल रोये। में निरों बात-सूं रोई-ऐ। राणी खुदीस सा बाल-के तू जी-सूं देर रोये-ऐ। नवीगी खर बात मराण या संवेद-का बाजा-जी सूं-के चाँ दोनों-ने मराण-की-तौर-के भर-का राज देखा-ऐ। चर या खर-छूँ-सा तू या दोनों-ने मरा-नान। जी नारायण में-सूं ती साही की-जाय-ने। चाहे तो चैंदे राजा दे। ये में दे बात-सूं रोई-ऐ। राणी खुशभाव-नी तो पांछ नहीं देर बिच-कर-दीवे चर भाप विचार-पृथि चर ऐंठे रे-अभा-की घरम करे। जै जै तो या दोनों-ने भर कोड़े-ने चाहे चाहे।
TRANSLITERATION AND TRANSLATION.

Ek rājā chhā. Ar ū-kai dō bēṭā chhā. Bhagwān-ki asi
One king was. And him-to two sons were. God-of such
mar'jī hul's wō rājā bēṭā bājāk chhā jīdi mar-gayō. Mar'tī
will become-to-him that king sons children were then he-died. Dying
bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bāl'kā-ki
time his-own younger brother-to having-called his-own both children-of
ar āp-kī rāni-ki saram ū-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
ak, 'yē dōnyū kām-kāj-maī nai sam'jai jītāi kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
rāj-kō tu kar'bo-kar'je. Ar yē syānā samāj'na 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 rājā-nai maryā pāchhai
then them-of throne them-to make-over. So the-king-to dying after
yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulīkul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
whaī-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māī bichāri-as,
become. Very-few days after by-him his-own mind-in it-was-thought-by-him,
'yē dōnyū bhatijā baṣa whai-jāy-lā, to rāj-pāt āp'nā hāt-sū
these two nephews big will-become, then the-throne our hand-from
kbus-jāy-lō. Jai whai, to yō-nai paillī 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 nāi-nai
device let-us-make. So by-him this thing having-considered house-of barber-to
bulāyō, ar ū-nai lālesh der yā khaul-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
tū yā dōnyū chhōr-nai mār-nākh.' Nāi bānālī to bhar-līnī,
'thou these two boys-to kill-cast.' By-the-barber asseul indeed was-given,
pan man-māī ghanū-ī, pīlāwāi. Ar ū kākā-kā kalbā-sū jhāir-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'As long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

1 The word khawās or khawās (خواس), a confidential servant, is employed in Jaipūri to mean 'barber.'
kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes’ hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. ‘The king is dead and gone,’ said she, ‘and regrets are unavailing. Please God, these boys will soon be kings themselves.’ ‘Your Majesty,’ said he, ‘that is not why I am weeping. I am weeping for something altogether different.’ ‘And what is that?’ asked the queen. The barber replied, ‘Your Majesty, I have been given poisoned barber’s tools by their uncle with which to kill these two princes. But, Your Majesty, I can’t do it. To me, it is only these two who are king. And that is why I am weeping.’ So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister’s book on the Jaipur dialects.)
JAIPURI (TORAWĀṬI).

The hilly district in the north of Jaipur state is known as Törāwāṭi, the ancient home of the Tömār or Tuar Rājpūts of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭi. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭi. To its west and north-west lies the Shēkhāwāṭi district of the state of Jaipur, the language of which is Shēkhāwāṭi. The number of its speakers is estimated at 3,42,554.

As might be expected, Törāwāṭi differs from Standard Jaipuri in being mixed with Shēkhāwāṭi and Mēwāṭi. It represents Jaipuri shading off into these two dialects. We note the typical Jaipuri disuse of aspirates in the word må for måh, cloud or rain. We may also note that k and g are interchangeable as in the root thāk or thōg, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are mērō and lērō, ‘my’ and ‘thy’, respectively. The plurals are mārō, our, and thārō, your. The oblique plural of the first personal pronoun is må.

The proximate demonstrative pronoun is ō, au, or əō, this, plural ai. Its singular oblique base is ai or aū. Its plural oblique base is å.

The remote demonstrative pronoun is bō, that, plural bai, bā, or bāi. The oblique singular is bai, bāi, or bō, and the oblique plural is bē.

The relative pronoun is jaō, who, obl. sg., jaā, jaī, or ja; nom. pl. and obl. pl. jaē.

The interrogative pronoun kuō, who? has an obl. sg. kaē. Kē, obl. sg. kyē, is ‘what’? Kō or kayō is ‘any’, with an obl. sg. kaē.

Jawē is ‘then’.

In the conjugation of the verb, the noun of agency ends in ō, as in mār-tō, one who strikes. The future takes gō, as in mārū-gō, I will strike. We may note the irregular causal verb, pāyōō, to cause to drink.

The negative is köngāi.

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 Törāwāṭi is a portion of a folktale, and has been provided by Mr. Macalister.
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

JAIPURī (TōRAWATī).

Central Group.

Jaipur State.

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

हूलजी भाटी की सिंधी-की राजा। यी सिंधी-का राज-की मंड़ा-का मिल्डरां मे बांदियो। जन्म सात बरस लागी ने कोम बराही जबी देखुक पुजक बी-मयो। जाक पड़ मयो। यह जैसाना बाद-पहच या-के तो सिंधी-का राज-मे मंड़ा-का मिल्डरां मे बांदियो। बादलानां-के डार के जी-के बिहानुनाह सिहरण मे। बी-से सागड़ी-के मे बांदियो। जाको बी मारो जय दारा राज-मे मे बर्मे। सो राजा भुजाहू चोढ़ी कीर सिरणां-की गैल दिया-के। सो चोड़ा थामता-गया। जे चोड़ा रेता-गया पर सिहरण बी राज-गया। सो बीर तो रेता-मया भर सी बिहानुनाह सिहरण भर राजा कोई बैकड़ी की चिक बचता-गया। सो सिहरण शाकर जबी रेता-मयो। जाको राजा बहरनां-में बाद-गयो। सो मात शर्म जी माँदी बी मारो नूकत भार मे भार पड़ी। सो राजा मे-को माओ बी चोड़ा-का भांमा-के चिप-मयो। बाबुहोंडो सो कोई-के राजा। सो राजा ने सुरत नहीं बर बीड़ा-मे सुरत। सो कोई बाड़ बगान-के माउ के चोर-की डाँसी की। सो मिशराना-की बीली सुसार चोड़ी दे चीर-की डाँसी के बर सात बढ़। बीनो चोर। चोड़ो। सो कोई बीड़ी। यादेन-देखा। बंगाड़ा बीडक देखो। सो तो चार जाना भार देखी। सो बीड़ा-का हाँमा-के एक मानवी चिप-रचाह-के। सो बी-से उतर बांटे-मे लिए-गया। बीड़ा-के चाय दादु टे-टरयो। बी-से बूपाण दियो। रूद्रे मे डावर सुभाष दियो। सो भाद्रा बर ती की बी-डें निरबंध बाबूची। सो की बी मास-के मार्बो। सो जाट-की बीडी भाण-की माँ-दन्ते-चुंब ल्यार पायी भर पार सुभाष दियो। फेर सुभाष हुभोर सो कोई-पड़। अत्य तमा बबा बबी पूछी। तू कुरा है। खड़े को है। खड़े पायी है। जाना बी मारो सिंधी-को सो मे राजा है। हूलजी भाटी मेरी नाव है।
[No. 25.]

INDOARYAN FAMILY.

RAJASTHANI.

JAIPOUR (TÖRÄWÄT). JAIPOUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Phûl-ji Bhâlî ehhô Sindî-kô râjî. Sô Sindî-kâ râj-mâî Mërtâ-kâ
Phûl-ji Bhâlî wâs Sindh-of king. Sô Sindh-of kingdom-in Mërtâ-of
pîndâsî mû bûtîyô. Jad sât bars tânî më konyai barsyô,
by-pandîts rain was-tied-up. Then seven years during rain not rained,
jakô dês hutal-phaltal whai-gayô, kâ aç par-gayô. Tad
so-that the-land became, a-famine fell. Then
kaibâlî kaibili, 'thâ-kai tô Sindî-kâ râj-mâî
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
Mërtâ-kâ pîndâsî mû bûtîyô-as. Hirnâ-ki dår ohhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
ji-mâî kîstûryô hiran ohhai. Bî-kâ sîg'î-kai mû bûtîyô. Jakô bî
which-in musk deer is. It-of horn-to rain was-tied. So that
hiran-mai márô. Jad thârâ râj-mâî më barsâi.' Sô râjâ
deer kill. Then your kingdom-in rain may-rain! So by-the-king
hajjârî ghôrô lèc hirnâ-ki gail diya-ohhai. Sô ghôrâ
thousands horse having-taken the-deers-of pursual was-given. So the-horses
thâg-tâ-gayô, jë ghôrâ raita-gayô ar hiran bî
became-tired, so-that the-horses remained(-behind) and the-deers also
raita-gayô. Sô ôr tô rai-gayô, ar bô kîstûryô hiran
remained(-behind). So others verily remained(-behind), and that musk deer
ar râjâ kôi saik'tî kôs chalyû-gayô. Sô hiran thâkar ubô
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
raî-gayô. Janâ râjâ hiran-mai már-gâyô. Sô
remained. Then by-the-king the-deer-to having-killed-it was-caused-to-fall. So
sût bars-kô åsadô ehhô, sô mûsâl dhâr më ar paryô.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
Sô râjâ më-kô märyô ghôrâ-kâ lânu-kai chip-gayô. Thâkyô-rô tô
So the-king rain-of was-struck horse-of pommel-to clung. Wearing indeed

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhāti was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which
had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhatti.

(The rest of this interesting folktale will be found in Mr. Macalister's Specimens, pp. 17 and ff.)
JAIPURI (KĀTHAIRĀ).

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 Kāthairā, 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 Kāthairā, kū may be used as the sign of the accusative-dative and ayū as that of the ablative. The agent case of the second personal pronoun is taī, the nominative being tā. The oblique form is also tā. The proximate demonstrative pronoun is aī or ā (fem. ā), this; obl. sg. ā; nom. pl. ai, obl. pl. gā. The remote demonstrative pronoun is woā or bō (fem. bō), obl. sg. woā or bā; nom. pl. bai or wai, obl. pl. gā.

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, bānyū (not bānyū-nai, which would mean 'to the shopkeeper'), by the shopkeeper; moi, by me; tāi, by thee; ia-nai, by this; woai-nai, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms haer, having become; hattā-ī, immediately on becoming; hātālō, one who becomes; kai (not kāi) is 'he said' ; kiyō is 'a thing said.' Jājō or jijō is 'be good enough to go.' Jājū is translated 'you know.' 'Gone' is gīyō, gayō and gyo.

In other respects Kāthairā is the same as Standard Jaipuri. We may note the change of i to o in forms like bakai-li, it will be sold; bāch̃ār, considered; pāo for pīo in pāo chhūtābō, to be rid off; and jād for jāid, then. There is the usual dispiration in aŭ, half, bar for barā, enter, and even bhagā as well as bhagā, time.

An excellent example of the locative of the genitive occurs in āp-kai ghar-kai bārai, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipuri, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in gender with the object. Thus, bānyū āp-kī lugāi-nai jagāī (not jagāī), by-the-shop-keeper his own wife as to she was awakened. 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, jagāī is put in the feminine to agree with lugāī. This is the regular idiom of Gujarātī.

Further examples of Kāthairā will be found in Mr. Macalister’s Specimens.
[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURI (KĀthārī).”

JAIPUR STATE.

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

एक बांस्वी की। रात्रि की भस्म दीवारि लोग तुगारि घर-में खुला है। पापी रात निखाना एक चोर बाछर घर में बड़ा-बड़ा हो। जो भगत के बांसवा-के नाले-से धूर वो-यो। बांसवा-के चोर की ठीक पढ़-पढ़ा। जब बांसवा भाग-की तूफान-ने जगाई। जब तुगारि में कई धार बहार-की दसावर-में बीजाई लायी है। यह राय के मोत सभी हो-हो। तुधा की रिति। करावर बसी-बसी। राय-का पातर-में नीली काराई से तले। जब तुगारि कई राय-का घरा वारी तवारी-का बांसवा-से पढ़ा-पढ़ा।

तुड़े-पे बांसवा भी-करें नै देख। चोर बारा सुना बा-में बताया राय पाता-से मुं मंड पाँच लें-लाखो। चोर चीज-से काया-काया। यह बी चोर राय-का पाता-की पोट मंड लें-लाखो। बांसवा देखी चोर माल-से बची। राय देख। माल-से घुटू-घुटू। जब दर जाया-पे, को चोर राय-ती की भी कहर बंधन-बारे में वाका-से लाया। यह बारा का पीछा-की ठारी सर-का माल-से मुंगी। तो चोर राय-की माल में सभी बांसवा चालाकी वहर धार-का घर-को घन घन लिखो। यह बी बांसवा-की तो चोर के पीछे जाना चीखी कठबंधन। नीली चीख था चर-से टिके पेहले बी-पे बांसवा-की चीखी कठबंध बांसवा-निया। राय-का हमार बीज बांसवा जामी। चीर बांसवा-की भन माल लारी एक माटे-से मंड वाला हो-में कह किशो। जब बांसवा देखी चाचा भेंटें करकर तो न जाना चीर मन-ने मारा नामसें। पर राय-मे बाबी तो घन लें-लाखी। जब बांसवा धार-की तूफान-से हमार। चीर एक चापार-पर जारा घट मबो। बवारी-से जा बेखो। जब बांसवा देखी बेखी घर तुगारि-ने कब्र तो नीला-पी जारी। यह बांसवा-सी मुंग-से कपड़ा लगा मंड जाय। जब तुगारि घोर-की भी हमार गंगा-बी जाया की कार्य। दृश्यमंद्री वेड-जाय। एं समाचार चीर जेडी-डी सुपूर। जब हो तुगारि धार-बी घर-बी बारा बारा बांसवा-पाड़ी-से जामी। चारों घर-की धनी गंगा-बी जाया हों-हों में माल से बालर सभी-बी के दृश्यमंद्री घड़े-जाने। जब दह बीस प्रादेशिक बांसवार-बी घर-से निकल हो-हो घर सारा घना बी बांसवा-ने सभी-बी कहर से घाट है। दृश्यमंद्री वारी शुर्की है तो चढ़ो-जाने। जब बी बांसवा सपूर ते जारी-से तो बी की निया। बांसवा समका घर-बी को मिली रेहो। बांसवा चालाकी बांसवा कर चोर-मे उठाया-दिया।
INDO-ARYAN FAMILY.

RAJASTHĀNĪ.

JAIPŪRĪ (KĀTHAIRĀ).

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

TRANSLITERATION AND TRANSLATION.

Ek bāgyā chhō. Rāt-ki bhagat dōnyō lōg lugāi ghar-mai A shopkeeper was. Night-of time both husband wife house-in sūtā-chhā. Adi rāt giyā ek chōr ār ghar-mai asleep-were. Half night on-having-gone a thief having-come house-in bāryā. Ū bhagat-mai bānyā-nai nīd-sā chēt hō-gyō. entered. That time-in the-shopkeeper-to sleep-from awakening became. Bānyā-nai chōr-kō thik par-gyō. Jad bānyā The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper āp-ki lugāi-nai jagāī. Jad lugāi-nai kai, āj hīs-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day sothā-kai dasāwar-nā chithyā lāgī-ehhai, so rāi bhot merchants-to foreign-countries-from letters have-arrived, that mustard very maigī hō-li, tar-kai ripyā barībar bakalā-li. Rāi-kā dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of pātā-nai nīkā jāb-tā-sā mēl-dē.' Jad lugāi kai, 'rāi-kā vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of pātā bārī tahāri-kā khamā-nai paryā-ehhai. Tar-kai-ī nīkā vessels outer verandah-of corner-in lying-are. To-morrow-even well mēl-dēyī.' Chōr ā hāt sunar man-māi bachāri, I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought, 'rāi pātā-maī-sā bādār lē-chhālo; ār chij-sā kāī 'mustard vessels-in-from having-packed-up take-away; other thing-from what kām ehhai?' Jad bō chōr rāi-kā pātā-ki pōt business is?' Then that thief mustard-of vessels-of package bādār lē-gyō. Bānyā dēkhā, 'ōr māl-sā having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from bachāyō; rāi lē-gyō, māl-sā pand-chhūtyō.' he-escaped; mustard he-took-away, goods-from he-was-rid.' Jad dan āgā-yī bō chōr rāi-ki jhōjī bharar Then day on-being-risen that thief mustard-of bag having-filled bechbā-nai bajār-māi ly-ayāī. Tō bajār-kā pīsī-ki dhai selling-for bazaar-in brought. Then bazaar-of price-of two-and-a-half
ser-kā bhāw-sū māgī. Jad chōr man-māī samjāhi, 
seeks-of rōte-at it-was-asked. Then by-the-thief mind-in it-was-understood,

'bānyū chālāki karar āp-kā ghar-kō dhan bāchā-liyō.
by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.

Pan bī bānyū-kai tō phēr bī chālār chōrī karṇā.'
But that shopkeeper-in-of verily again also having-done theft I-will-do.

Mīnā bis dan bīch-māī dēr phērū bī-ī.
A-month twenty days interval-in having-given again-also that very

bānyū-kai chōrī karba chālō-giyō. Rāt-ki bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again

bānyū jagyō. Chōr bānyū-kō dhan māl sāro ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a

gāth-ri-māi bādār hā-nai kar-liyō. Jad bānyū
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper

dekhi ak, 'heō kar'syū, tō na jānō chōr ma-nāi
was-seen that, 'noise I-will-make, then not we-know the-thief me
mār-nākh'si, ar heō nai kāryo, tō dhan lē-jāsi.'
will-murder, and noise not was-made, then wealth he-will-take-away.'

Jad bānyū āp-ki lugū-nai jagāi. Chōr ēk
Then by-the-shopkeeper his-own wife-(to) was-wakened. The-thief a

bakhārī-par jār chād-gyō, bakhārī-māi jā-bāi-thyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then

bānyū diwō joyō, ar lugū-nai kāi, 'maĩ
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I

tō Gaṅgā-ji jagyō.' Ek chhōū-si gāth-māi kap'ā-lattā bādār
verily Gaṅges will-go.' A very-little bundle-in clothes having-tied-up

tyār hūyō. Jad ingāi bōhī, 'ō bagat Gaṅgā-ji jāhā-kō
ready he-became. Then the-wife said, 'this time Gaṅges going-of

kā? Dannūgāyī chālāyā-jāiyo.' Aī saunāchār chōr bai-thyō-bai-thyō
what? At-daybreak please-depart.' These words the-thief seated-seated

sunāi. Jad bā lugāā āp-kāi ghar-kai bānāi ār
hears. Then by-that wife her-own house-of in-outside having-come

ārośi-pāroś-nāi jagāyā. 'Mhāro ghar-kō dhanī Gaṅgā-ji ji-yā-chhāi,
the-neighbours were-awakened. 'My house-of lord Gaṅges is-going,
bār ī bhagat. So the chālār samjā-dyō kai, 'dannūgāyī now at-this time. So you having-come remonstrate that, 'at-daybreak
bānyū-jāi.' Jad das bis ād-tā bānyū-kā ghar-māi bhējā
please-depart.' Then ten twenty men the-shopkeeper-of house-in assembled

hō-gyā, ar sārā jānā bī bānyū-nāi samjāhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
tō, rāt chhai, dannūgāyī thāri khmsī chhai tō chālō-jāi.'
indeed, night is, at-daybreak thy wish is then please-depart.'
Then by that shopkeeper it was said, "You may know I verily you-of said man-jasṛ; pan o chōr gāth bādyā baīthyo, mharā sac'jā will-need; but this thief bundle on-being-tied is- seated, my entire ghar-ki o kīyā rai-lō? Asi chālāki bānyū karar house-of he how will- remain?" Such trick by the shopkeeper having-done chōr-nai pak'ra-diyō.
the-thief'-to was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, "Letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard." The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, "I must pack up and carry off the jars of mustard. What is the use of touching anything else?" So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the price 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 therupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, "I am going straight off now to visit the River Ganges." Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, "this is not the time to go and visit the Ganges. Wait till daybreak and then go." These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. "My husband," said she, "is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak." So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, "Now it is night. At daybreak, if you still wish to go, you can." The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?" So by this trick the shopkeeper got the thief captured.
**JAIPURÍ (CHAURĀSI).**

The Chaurāsi form of Jaipuri is spoken immediately to the south of Kāthaijūn, 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>95,773</td>
</tr>
<tr>
<td>In Lawa</td>
<td>3,360</td>
</tr>
<tr>
<td>In Tonk</td>
<td>80,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>182,133</strong></td>
</tr>
</tbody>
</table>

Chaurāsi differs hardly at all from Standard Jaipuri.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is ṯā, not ṯ́, and that the interrogative pronoun kuy, who? has an oblique form kuyē. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktales, and has been provided by Mr. Macalister.

---

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**RĀJASTHĀNĪ.**

Jaipurī (Chaurāsi).

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

---

Jaipur State.
जद की रोटी खार चालखा । बेठ-चोबंबू पे रोटी खा-शी दाह पी-लियो । नसों घम शी गियो । भवारी-ने मुलांद । शारा दो बगत रोटी-का कांड दाम डुंगा । भवारी वोली शी पासी चीज दराओं कमर तांडे याद राखू । जद बाट दंडी कमर याद रेखा जसी कांडे था । जद जात पातूस रखा काडर दीना । पहा पटक-दिवा भवारी । मुन-ने तो पासी चीज बो कमर-पु याद राख । जद रीख चारे जात-ने पकड़ा पे-ने भवारी-ने नाका काट लियो ।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀŠI).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

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

Dalli dekhrā giyō Jāt ghōṛi-par chādar. Kōi dānā-
Dēlhi for-seeing went a-Jāt mare-on having-mounted. Some days-
māi kōs tinēk udāi pūchhīyo. Rāt par-gī udāi-i rai-gyō,
in kōs about-three there arrived. Night fell there-nerily he-stopped.
Khāṣ-phāṭir uthyō Dalli-kai gailai lāg-gyō. Kōsēk ri
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
Dalli ar udī-sū Dalli kēnī-sū bānyū mal-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
Sō bānyū-kai yā pān-barat so kōi bōl-le
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak-(to-him)
dannūgyā pailī tō ū-kai haim par-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
bōlai kōnai. Ŭ bagat-kā so yō Jāt chālītō-i mājān-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
kiyō kai, ‘Rām Rām.’ Jad Ḳ̄ gāl kādī. Jad Jāt
it-was-said that, ‘Rām Rām.’ Then by-him abuse was-made. Then by-the-Jāt
jūtā-ki dimī. Jad kōs tāy Jāt tō ghōṛi-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
utarar jūtā-sū kūṛīgiyō ar yō gāl kādyā
having-descended shoes-with beating went, and ho-(the-other) abuse giving
giyō. Jad Dalli-kai darūjai jūtā jūtā dan āth-gyō. Udāi sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
bōlyā, ‘kēyō larā-chhō ihi?’ Jad bānyū bōlyō, ‘mā-lai jatyān-
said, ‘why are-you-quarrelling eh?’ Then the-shopkeeper said, ‘me-to shoes-
ki pari; jatti, Khājī, thā-kai pari, tō
of-(beating) have-fallen; if-so-many shoes), O-Khan-jī, to-you were-to-fall, then
kū-jānā kēlī whal.’ Jad miyā bōlyō, ‘mharāi kyō
who-knows what would-happen.’ Then the-Musalmān said, ‘to-me why
parai; thārāi pari, tō
should-they-fall; to-you-only they-fall.’ Then the-Musalmān said, ‘you

VOL. IX, PART II.
lār̥ṭā lār̥ṭā ab kaḍājī jāṣyō? Jad bānyū bōlyō, 'mār̥ā,
quarrelling quarrelling now where will-go?' Then the-shopkeeper said, 'mahārajī,
kōṭ'wālī-maṅ le-jāṣyū.' Jad mālyā bōlyō, 'Kōṭ'wālī-maṅ
police-court-into I-shall-take-(him).'</Then the-Muṣalāmaṅ said, 'police-court-into
tō mat jāwō, ar wā bhāṭyārī cḥhā, Jīkāṅī tō Jāṭ-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāṭ-to
kai-dē, "tō jā," ar tō thāràī gharā chalāyō-jā; ar dannāgyā-
tell, "thōn go," and thōn thy to-house go; and at-day-break-even
bhāṭyārī-kā-sū Jāṭ-nai pakār-lyājē. Ar ū-bagat-kā-ī
the-innkeeper's-(house)-from the-Jāṭ do-you-seize-and-bring. And at-that-time-even
kōṭ'wālī-maṅ le-jājē, sō nyāw ho-jāsī. Ar abār the
police-court-into take-away, then justice will-be-done. And now you
kōṭ'wālī-maṅ jāṣyū tō dōnyā-ñai-ī bāityā-īsī, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
dannāgyā hōsī. Jad Jāṭ tō bhāṭyārī-kā chalāyō-gūyō;
at-day-break will-be-done.' Then the-Jāṭ on-his-part the-innkeeper-to went;
ar bānyū bānyā-kāi gharā chalāyō-gūyō. Bhāṭyārī
and the-shopkeeper the-shopkeeper's-in-house went. The-innkeeper
rāt-ki bagat Jāṭ-nai rōtyā chōkhī khuwāī. Rāt-ki-rāt tō
night-off-at-time the-Jāṭ-to bread good caused-to-eat. At-night then
rōtyā khār sō-gūyō. Dun ǔgyō ar bānyū
bread having-eaten he-slept. The-day broke and the-shopkeeper
āyō gharā-sū, 'chāl ūth kōṭ'wālī-maṅ chālā.' Jad ki,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
'rōtī khar chāl'syū.' Baith-gūyō bānyū. Ī rōtī
'broad having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
khā-ī, dārū pīlyō; nasō ghaṇā hō-gūyō. Bhāṭyārī-ñai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
bhalī, 'thārā do bagat rōtī-ñā kāī dām luḥyā?' Bhāṭyārī
it-was-called, 'thy two times bread-of what cost is?' The-innkeeper
bōli kāi, 'āsī chīj darāwō ūmar-ṛāṛī yād rākhū.'
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
Jad Jāṭ dēkhi, 'ūmar yād raibā jāsī
Then by-the-Jāṭ it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
kāī dyā?' Jad Jāṭ pachās rupāṛē kāḍār
what shall-we-give?' Then by-the-Jāṭ fifty rupees having-taken-out
dinā. Pachāṛ āṭā-ṛāṛē bhāṭyārī. 'Mū-ñai tō
were-given. Afterwords they-were-hung-down by-the-innkeeper. 'Me-to indeed
āsī chīj dyō ūmar-i yād rākhū.' Jad ris āī
such a-thing give for-lifetime-verity memory I-may-keep.' Then anger came
Jāṭ-nai, pakā ṭ-nai bhāṭyārī-ñai nāk kāṭ-lyō.
the-Jāṭ-to, laying-hold her-to to-the-innkeeper nose was-cut-off.
FREE TRANSLATION OF THE FOREGOING.

A Jât 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 Jât passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jât 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 Musalmân 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 Musalmân, 'don't do that. Here is this innkeeper here. Tell the Jât to stay for the night with her, and do you go to your home. In the morning you can fetch the Jât 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 Jât 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 Jât 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 Jât 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 Jât 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.)
JAIPURî (KISHANGARHî).

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 Kathairî and Chauriâî forms of Jaipuri are spoken. A very similar form of Jaipuri is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhi, and this name will also apply to the Jaipuri of Ajmere.

It is estimated to be spoken by the following number of people:-

<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>28,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>116,700</strong></td>
</tr>
</tbody>
</table>

Kishangarhi is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mêrwâri, and, in the south, where it adjoins Mewar, Mêwâri.

The following are the only peculiarities of Kishangarhi which I have noticed. The nominative singular of the pronoun of the first person is हूँ, and its genitive is मृत्रो. ‘Thou’ is तूँ. ‘These’ is ये. The demonstrative pronoun हो has its oblique form ये or उन्, and जो, that or which, has its oblique form जिए. Both these forms are singular.

[ No. 28. ]

INDO-ARYAN FAMILY. Central Group.

RAJASTHANI.

JAIPURî (KISHANGARHî).

<table>
<thead>
<tr>
<th>District</th>
<th>Ajmere.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaipur</td>
<td>Kishangarh</td>
</tr>
</tbody>
</table>

एक राजा-की बेटी-में भूत आती-को | ओर एक आदमी राज खरी-को | राजा बारी वाच-दी-को | वारी-में प्रात-ता | एक दिन एक खुमार-का बेटा-की बारी की | अर जै-का बर-में दिन एक पातली आती | अ मारा श्रीवा दामा | जट ओ गुढ़-के बारे-हो | खुमारी बोली मारी एक-की बेटों के | ओर एं राजा-की बारी में भूत आव-हे | सी गोजीना एक आदमी खावे-के | सी आज मारा बेटा-की बारी के | सी ओ फ़ूढ़ जासी | जट ओ खेड़ ओ रीवे मर | राजा बेटा-की बोली में बाले-को | राज चौता-के बो गये | ओर आज-पर एक दयारे रखता-दो भूत मानी | तड़कावे-के जट मंगण मुक्तारि-के मट तो बारे-के चोटी तरज-में दैवी | मंगण जार राजा-ने खेड़े | राजा चारारी में खुमार-ने पकड़ा बुखारी |ः राजा खरी राज-ने बारी बेटा-की बारी की | सी काँटे बरी | खुमार खरी माराज मारी एक पातली आवे-के | ओर ने खंडो मारो | राजा कृष्ण-ने खुबाये ओर मारी पूजित पृष्ठी | ओर बारे-के जै-ने गर्भन-टी ओर आये राज देव-दियो।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURI (KISHANGARH).

TRANSLITERATION AND TRANSLATION.

Ek rājā-ki bēṯ- maize bhūt ātō- chhō.  Or ek ād-mi
A-certain king-of daughter-in evil-spirit used-to-come.  And one man
rōj khāṭo-chhō.  Rājā bāri bādha-dī-chhī.  Bāri-sū
daily he-used-to-eat.  By-the-king a-turn fixed-was.  The-turn-according-to
lōg jātā-chhā.  Ek din ēk khumār-kā bēṭā-ki bāri chhī.  Ar ū-kā
people used-to-go.  One day one potter-of son-of turn was.  And his
ghar-maĩ ē din ek pāw-ṇō ayō.  A sārā rōhā āgya.  Jad
house-in that day one guest had-come.  These all to-cry began.  When
ō pūchhi, 'thō kyū rōwō- chhō?'  Khumārī bōli, 'mārai
by-him it-was-asked, 'you why crying-are?'  The-potteress said, 'to-me
ek-hū bēṭō chhāi; ēr ū rājā-ki bāi-maĩ bhūt āwai-chhāi,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
sō rōjīnū ēk ād-mi khāwai-chhāi.  Sō āj mārā bēṭā-ki bārī
and every-day one man he-eats.  And to-day my son-of turn
chhāi, sō ō uṭhāi jāsi.'  Jad ō khāi, 'tū rōwē
is, therefore he there will-go.'  Then by-him it-was-said, 'thou cry
mat.  Thārā bēṭā-ki badhi hū jāū-lō.'  Rāt hoṭā-ī bo
do-not.  Thy son of instead I will-go.' Night as-soon-as-became he
gayū.  Or āg-par ēk dawāi rakh-tā-i bhūt bhāgō.
went.  And fire-on a-certain medicine on-putting-just the-devil ran-away.

Tad-kai-i jad bhāṅgān bhūrā-ṇāi gāt tō bāi-nāi
Early-in-the-morning when a-sweepress to-sweep went then the-daughter-as-to
chokhi tamā-sū dēkhi.  Bhāṅgān jār rājā-nāi
good condition she-was-seen.  By-the-sweepress having-gone the-king-to
khāi.  Rājā harkārō bhēj khumār-nāi pakṛā
it-was-said.  By-the-king a-messenger having-sent the-potter-to having-caught
bulāyo.  Rājā khāi, 'rāt-nāi thārā bēṭā-ki bāri chhī.
he-was-sent-for.  By-the-king it-was-said, 'last-night thy son-of turn was.'
Sō kāi karō?'  Khumār khāi, 'mārāi, mārai ēk pāw-ṇō
By-him what was-done?'  By-the-potter it-was-said, 'sire, to-me one guest
āyō-chhāi, jīm-nāi khumāyō-chhō.'  Rājā un-nāi bulāyo ēr sārī
come-has, whom-as-to sent-he-was.'  By-the-king him-as-to he-was-sent-for and all
FREÉ 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.
JAIPUR (NÄGARCHHÄL).

The Nãgarchhãl 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—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaipur</td>
<td>53,575</td>
</tr>
<tr>
<td>Tonk</td>
<td>18,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>71,575</strong></td>
</tr>
</tbody>
</table>

It differs very slightly from Standard Jaipuri. The pronoun of the first person is më, as well as mëi and the pronoun of the second person is tu, as well as to, with an oblique form tha, as well as to. The relative pronoun is jë, not jëi. As a specimen, I give a portion of a folk-tale, 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.

RÄJASTHĀNĪ.

JAIPUR (NÄGARCHHÄL).

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

Jaipuri State.
TRANSLITERATION AND TRANSLATION.

Ek kāgḍō chhō, ar ēk harān chhō. Yā dönə-y-kai
A croun there-was, and a deer there-was. These two-in-of
bhāyajāchārō chhō. Dan-maṅ tō āp-kai chāwai
friendship there-was. The-day-during verily them-selves-of in-the-wish
jaṭhāi ehōjō kary-ābō-karai, ar rāt-nai dönvī āsmaṁ
there picking-up-of-food doing-they-do, and night-at the-both together
hō-jāwai. Kāgḍō tō āpar rōkh-rā-par baith-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
harān rōkh-rā-kai nīc̄hai baith-jāwai. Yā dönvī-kai jyās āsyo
the-deer tree-of beneath would-sit. These two-to love so
ghanū jō kēt dan badit-hō-giyā. Ek dan syāl-kai ar
much-(was) that several days passed. One day a-jackal-to and
harān-kai mājāp kathai-yāh huyō; jad syāl-yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
būchārār bōlyō-as, ‘yō harān mōto chhai; ī-sū bhāyajāchārō karar
thinking said-about-him. ‘this deer fat is; him-with friendship making
kathai-n-kathai ī-nai phād-maṅ phasār maṛā-maktāwā’
in-some-place-or-other him-to a-net-in entrappping let-us-come-to-be-killed.’
Jad ī-nai bōlyō-as, ‘ā-rāi harān, āpā bhi bhāyajā
Then him-to he-said-to-him, ‘come-O deer, (let-)us also friends
mād-jāwā.’
Jad harān bōlyō kai, ‘kāgḍō ar māi
bēgn (i.e. become’). Then the-deer said that, ‘a-crow and I
bhāyajī mād-ruyō-cchū, ar tū kaići-chhai, “āpā mād-jāwā.”
friends are-already-become, and thou saigest, “(let-)us become(friends)”
Tō mū hō to mhārā bhāyajī kāgḍō-nai pūchhīva bānā tāsū
Then I indeed my friend the-crow-to asking without thee-with
bhāyajī nai mādī.’
Jad syāl bōlyō-as, ‘tū thārā
friend not may-become.’ Then the-jackal said-to-him, ‘thou thy
bhāyajī-nai kāl būṛ-jē; mā thārā godāī ān-cchū, āpā bhāyajī
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends
jaipuri (nāgarchāl).

mādā-lā.' Jad haran ḍhaṅ-kā ū-i rōkhtrā nichai
shall-become.' Then by-the-deer sunset-at the-same tree under
kāg'la-nai buji ki, 'rai bhāyailā, māh-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
malyō-chhō; jō û yā ki'-s, "āpē bhāyailā mād-jāwā." met-was;
so by-him this was-said-by-him, "let-us friends become."
Jō tū kai, tō mādā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
māḍē.' Jad kāglō bōlyō-as, 'māhāro kaihō mānai-chhāi,
we-will-become.' Then the-crow said-to-him, 'my saying (if')-thou obey,
 tô tū syāl-sū bhāyailō mat mādāi. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
tanai kaithai-n-kaithai dagō karar phūd-māi phnay-ā-de-go.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
Jad phēr dānrai dan ū syāl-ar haran malyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
"āj tō tū thān bhāyailā-nai būjy-āyō? Ab āpē
'to-day then thou thy friend-to must-have-asked? Now let-us
donyū bhāyailā mādē.' Jad haran bōlyō, 'a-rai hai syāl,
both friends become.' Then the-deer said, 'O brother jackal,
māhāro bhāyailō tō nat-gyō-as, "tū bhāyailō mat mādāi.'"
my friend indeed refused-to-it, "thou friend do-not become."
Jad syāl bōlyō-as, 'āpē tō māḍ-syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
syāl bī ḍhaṅ-kā ū-kī lār-lār ū-ī rōkhtrā nichai
the-jackal also the-evening-in him-of with the-same tree underneath
giyō jaṭhai kāglō-r haran bāiṭhai-chhā. Jad haran kāglā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
phēr buji kai, 'yō-tō mānai kōnai; bhāyailō māda'hā hai-i
again asked that, 'this-posed yields not; friend becoming for
ū-gyō.' Jad kāglō bōlyō, 'tū mhāri mānai-chhāi tō ī-sū
has-come.' Then the-crow said, '(if')-thou me obey-doat then him-with
bhāyailō mat mādāi. Syāl-kī jāt dagābāj chhāi. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
karar tanai kōi dan marā-ghalāsi.'
practising thee-to some day he-will-cause-to-be-killed.'

vol. ix, part ii.
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.)
JAIPURI (RĀJĀWĀṬI).

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 Chaurāsi area, in
the heart of the Jaipur territory, we find Rājawāṭi Jaipur spoken. Towards the north
it is more mixed with Standard Jaipuri. The number of its speakers is estimated to be—

<table>
<thead>
<tr>
<th>Type of Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure Rājāwāṭi</td>
<td>133,999</td>
</tr>
<tr>
<td>Mixed dialect</td>
<td>39,510</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>173,509</td>
</tr>
</tbody>
</table>

Rājāwāṭi has immediately to its east the Ḍāṅg dialects which I have grouped under
Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the
conjugation of the verb haibō (Jaipuri whaibō), to become. Its principal parts are as
follows:—


**Present tense:**

- **Sing.**
  - 1. hai
  - 2. hai
  - 3. hai

- **Plural.**
  - hai

**The future is hai-lō, etc., or haiṣyā, etc.** The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarāti form of the impersonal
construction in which the verb is attracted to agree with the object with nai. Thus,
charī baḥokha-nai dēkhyā (not dēkhyā), the hen-sparrow saw the young ones. Similarly,
charī charā-nai kīō, the hen-sparrow said to the cock; but rējā 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.
[ No. 30. ]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURE (RĀJĀWAT).  

JAIPUR STATE.

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

एक तो चढ़ी को घर एक चढ़ी की। वो दूरीं-को घुमकी राजा-वाम थान-के में-में छो।

ती चढ़ी-के तन्योक-नाम-ना परमाण-सू बचा बीयर। ती वाँ वट्रां-की वो घड़ा-की घर चढ़ी-की परिपत देखर दूरीं भोला खसी भी। वा राणी वड़ा-चढ़ी-की बीजी मसी-की। चढ़ी वड़ा-के में कीयो धक में मन-जारी ती हारा बचा दुक्के में पाने। चढ़ी बीजी का बाँटे वालने तो भू मर-के।

बर काँटे वालने धरा बचा दुक्का पाने। तै जसी चढ़ी केर में मठी भी तो बोलने घर जी कठाद मूं मर-जाने तो दो-का धरा धर धक में वै करण घर वर्ण-में परवरता कर लिख।

वा वालने वो दूरीं-के करार बीयर जो राणी रुप-री। दस पाँच घर तो नकक्खा घर चढ़ी मर मर। बच चढ़ी खुशाव घर बच राणी वो सो देखे-री चढ़ा-के घर वर्ण-में। चार दन-की पाँढे चढ़ी वो मो दुसरी चढ़ी बीयर। वा चढ़ी का बचा-का वर्ण-में देखा। देखता-के चढ़ी के तन-नन-में ब्राह्म लाहा-भी नत वै तो बीजी-का बीयर है। चढ़ी की ती चढ़ी-के बालने सुगी खाने की धकायो धख। घर वा चढ़ी के सो वाल-के में-में गला काटा वह चम-में खाने।

सी बाँटे-हे काटा खाने हो वो वर्ण-में। दन दो एक-की में-में वे बचा मर मर। चढ़ी जी राणी का नरांग धरा धरा ज्यो तू मर-जाने तो राजा वी दुसरी धरा धर घर वर्ण-में वा चढ़ा-का मार-नाख। जनावर-के बाँटे में-में तो वे धरा-के वो तो पूरा धरा नरांके डैंगो-का पाने। वा चढ़ी का वर्ण-की घर चढ़ी-की राणी-के बटे एक सीता धर-बने। बच एक राजा पूरा राणी-ने बच राणी धरा बोलो बीजी काँटे-से है। नै धीरों ने मैं बैठों ने धीर-भी जरा ने खसी।

राणी का बोल धरा है धरा। सी में-में भी। राणी कीयो-का नरांग में तो कांटे-हे बाल-की बोल बीजी। राजा की तो भूंगी बदलकर बाँटेकी है बार। जब राणी जी महाराज भारे एक धर-बने। वरस पाणिक्ष-का ऊषर है। जी-की बरे पूरी सीता है।
INDO-ARYAN FAMILY.

Central Group.

Rajasthani.

Jaipur (Rajawat).

(Jaipur State.

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

Transliteration and Translation.

Ek to chari ohho, ar ek chari ohhi. Wa
A verily cock-sparrow was, and a hen-sparrow was. Those

donya-kō ghusalō rajā-kā mail-kai mai-nai ohho. To
both-of a-nest a-king-of palace-in-of within was. Then

chari-kai Tarlokí-nāth-kā partāb-sū bachchā hiyā. To
the-hen-sparrow-to Tarlokínath-of favour-by young-ones became. Then

wā bachchā-kī wā chari-kī ar chari-kī parit
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
dēkhar ṛaṇi bhōt khusā hi. Wā ṛaṇi
having-seen the-queen very-much pleased became. That queen

chari-chari-kī bhōt samjai-chhi.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.

Charī chari-nai kiyō ak, 'maï mar-jāu,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,
tō mharā bachchā dūkh nai pāwai.' Charō bōlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,

'kān wāstai tō tū marai-chhau, ar kān wāstai thārā
(for-)what reason then thou shouldst-die, and (for-)what reason thy
bachchā dūkh pāwai? Taį jasi, chari pher ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to

maii hī tō kōnā; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
tō yōi mharō dharam chhai ak maï nai par'nū, ar
then this-alone my row is that I not (am-)to-be-married, and

bachchā-nai parbas'tā kar-leyū.' Ye bātā wā donyā-kai
the-young-ones-to support will-make.' These things these both-to

kačār hiyā, jō ṛaṇi sun-ri. Das pačh dan tō
agreements became, that the-queen hearing-remained. Ten five days thus

naklyā, ar chari mar-gai. Ab chari
passed-away, and the-hen-sparrow died. Now the-cock-sparrow

khurāb, ar ab ṛaṇi chhai, sō dekhrī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained
charā-nai ar bachchā-nai. Chyrā dan-kai pūchhais-i
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
echarō ohhai, sō dus'ri chari hy'ayō. Wā ehari
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
ũ ehari-kā bachchā-nai dēkhyā; dēkhtū-i
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
ehari-kai to tan-badan-mā' āg lāg-gi, ak yē to
the-hen-sparrow-of indeed body-in fire burned, that these surely
sauk-kā chhrā chhai. Sō chari tō wā-kai
cow-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
wāstāi chuğō ly'āwai sō achhīyō ly'āwai, ar wā chari
for picked-up-(food) brings that good brings, and that hen-sparrow
chhai sō bā'kai maĩ-nai-ā' gulyā kātā chchēh-maĩ ly'āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
wā-nai wai kātā ly'ār dē wā bachchā-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
maĩ-nai wai bachchā mar-giyā. Ab ũ rān-kai khyūl āyo ak,
within those young-ones died. Now that queen-to (this)-thought came that,
'asyā jyō tū mar-jāwai, tō rūjā bi dus'ro biyāw kar-lē,
in-this-way if thou die, then the-king also another marriage will-make,
ar thārā bachchā-nai wā asyā-i mar-nākhai. Janāvarū-i-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
maĩ-nai yō ir'kho chhai, tō rānyā-maĩ tō pūrō ir'kho
among this ill-will is, then queens-among indeed complete ill-will
haitō-i āyo-chhai.' Wā chari-kā bachchā-kō ar chari-kō
becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
rān-kai barō ēk soch chhā-rayō. Jad ēk dan rūjā
the-queen-to. great an anxiety overshadowed. Then one day by-the-king
pūchhī rān-nai ak, 'Rānī, thārāi attō soch kāi-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
chhai? Nāi nhābō, nai baith'bo, nai dūl-kai ēpurū-nai khūsi.
Asyō kāi soch chhai thārāi? Sō ma-nai khāi.' Rānī
Such what anxiety is to-thee? That me-to tell.' By-the-queen
khyō'k,
'Mhārāj, ma-nai tō kāi-i bāt-kō soch kōnā.'
it-was-said-that, 'Oh-mhārāj, me-to indeed any thing-of anxiety is-not.'
Rājā ki, 'tō attī udēsāi kāi-kī 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
pāchek-kī umar chhai; ũ-kō mhārāi pūrō soch chhai.'
about-fifteen 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 it,’ 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.)
AJMERI.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhi variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Marwari, and to its south Mewar, of which the language is Mewari. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhi, and is locally known as Dhandhari, one of the names of Jaipuri. In the west of the district the language is a form of Marwari. In the south it is Mewari. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmeri. In the city of Ajmere the Musalmans speak ordinary Hindostani. We thus get the following figures for the languages spoken in Ajmere:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmeri</td>
<td>111,500</td>
</tr>
<tr>
<td>Jaipuri (Kishangarhi)</td>
<td>28,700</td>
</tr>
<tr>
<td>Marwari</td>
<td>208,700</td>
</tr>
<tr>
<td>Mewari</td>
<td>24,100</td>
</tr>
<tr>
<td>Hindostani</td>
<td>41,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>13,359</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>422,359</td>
</tr>
</tbody>
</table>

It will suffice to give as a specimen of Ajmeri the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. Mha-nai is 'to me.' Besides the standard form the pronoun of the third person takes the forms wai and wae both in the nominative and in the oblique cases. The negative is kona, instead of konai.

[No. 31.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI. DISTRICT AJMER.

कस्या आदर्श-क्रं दो बेंटा का। वाँ दोघा-मों कोटी की यो बाप-ने विदी बाप खारे पारी आवे कों घन बन-ने दें-दें। ओर भाव-को भन बन-ने बीड़-दियो। ओर वचा दन कोन धूबा के कोटी बंदी घन घन भेड़ी कर दृष देखा-गया। ओर उंडे दम-शार युक्ता-से स्की-दियो। ओर बढ़ ई समक क्षरण कर-युक्ता बो सुन्के में लंगी लाल नहीं ओर बैं 'मुक्ती ढीबा लाया। पर बढ़-का रक्षका-से ममता ओर जा जो-की बेख में गौर वरणा मेण्डी। ओर जा गौर खारा-की जो लोक-से पेट भरवा की लार धी। यन कोई जा-ने दीमा नहीं। ओर वढ़ जा-ने चेत हुआ। बो राशी खारा बाप-क्रं क्षक चाहरा-क्रं रोटी बनी ओर में तो भूका मर्द-हुं। में जोर खारा बाप के जाके-को ओर जा-ने करस्क बाप में राम-जी-को ओर बारी दीमा-के अगर बाप जाके-से ओर बारी बंदी बाह्या जिसीं नहीं रखी। मु-ने बारा नोकरा
[ No. 31. ]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

RAJASTHANI.

AJMERI DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād’mi-kai dō bēta chhā. Wā dōyā-mā chhōtō  
A-certain man-to two sons were. Those two-among the-younger  

chhō wō bāp-nai kiyō, ’bāp, mhrārī pāśti āwai jō dhan  
was by-him father-to it-was-said, 'father, to-me share comes that wealth  
mhrān de-dē. Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghunā dan  
me-to give, And his-own wealth them-to was-divided. And many days  
kōnā hūyā kai chhōtō bēto sab dhan bhējō kar dūr  
not became that the-younger son all wealth together having-made a-far  
country went-away. And there every-farthing delauhery-in was-squandered.  

Ar ād’ jad wai sāg’lo kharac kār-chutchyo wa mulk-māi jāngi kāl  
And when he all expense had-done that country-in a-great famine  
payyō, ar wai mūg’tō hobā lāgyō; par wathai-kā rahlbājā-sū  
fell, and he a-hoggar to-be began; but that-place-of an-inhabitant-with  
malyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū  
he-joined. And by-him his field-in swine to-feed he-was-sent. And he  
sūr khātan-chhā jī chhōdā-sū pēt bharbā-kō tyār chhō. Pag  
swine eating-were those husks-tooth belly filling-of ready was. But  
kōt ū-nai dinā nahi. Ar jad ū-nai chēt huyō  
by-anybody him-to was-given not. And when him-to consciousness became  
wa kālyō, ‘mhrārī bāp-kai kattā’k chāk’tā-kāi  
by-him it-was-said, 'my father-out-of-the-house how-many servants-to
roti ghani chhai; ar mañ tō bhūkā marū-chhū. Mañ ṝthār bread much is; and I indeed of-hunger die. I having-arisen mharā bāp-kanē jāū-lo ar ū-nai kahasyū, "bāp, mañ. Rām-ji-kō my father-to will-go and him-to will-say "father, by-me God-of ar thārō dōnya-kai āgai pāp karyō-chhai; ar thārō bētō knh-bā and thy both-of before sin done-is; and thy son to-be-called jisyō nahi rahyo; mha-nai thārā noktrā jyūn ēk nōkar worthy-of not (I-)remained; me-to thy servant like one servant rākh-lai." Ar wai ētyō ar bāp kōṛē āyō. Wō dūr-hū keep." And he arose and father near came. He at-a-distance-even chhō kai ū-kō bāp ū-nai dékh-līyō, ar ū-par diyā ā-gai, was that his by-father him-as-to he-was-seen, and him-upon pity came. Ar daurār ū-ki galū-āū maiyō ar bāchyō liyō. Ar And having-run his on-the-neck was-joined and kiss was-taken. And bētō bāp-nai kahyō, "mañ Par'mēsār ar thārī ākhyā-mañ by-the-son father-to it-was-said, by-me God and thy sight-in guṇō karyō-chhai. Ar thārō bētō kahū bā jisyō nahi rahyō, sin done-is. And thy son to-be-called worthy-of not (I-)remained." Pan bāp āp-kā noktrā-nai hukam kiyō kai, "āchhā-hū But by-the-father his-own servants-to order was-made that, 'good-than āchhā karpā lāyō ar ī-nai paina-dyō, ar āhāt mañ chhallō good clothes bring and this-to cause-to-near, and hand-in a-ring paina-dyō, ar ū-kā pag-mañ pagar-khū. Āpno khāō ar majā put, and this-of feel-in shoe-put. Let-us eat and merriment karō. Kyū-kai wai mharō bētō mar-gayō-chhō, ar pāchhō ji-gayō-chhai; make. Because he my son dead-was, and again alive-is; ū gam-gayō-chhō, ar pāchhō lādy-āyō." Ar wai khuśi karbā he lost-was, and again is-found. And thy pleasure to-do lāgyā.
began.
HĀRAUṬI.

Hārauṭi 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 Hārauṭi. Of the remainder, 24,000 speak the Khairārī form of Mēwāri employed by the Minās of the Khairār 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>Hārauṭi</td>
<td>353,395</td>
</tr>
<tr>
<td>Mālvi</td>
<td>80,978</td>
</tr>
<tr>
<td>Others</td>
<td>84,638</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, Hārauṭi is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shihpurī or Sipārī) in the Shihpur 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 Hārauṭi.

In the Jhallawar State, as now constituted, Hārauṭi is spoken in the Patan Pargana in the north of the state, which has Hārauṭi-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭi:

<table>
<thead>
<tr>
<th>State/Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundi (including the Chiefship of Shahpara)</td>
<td>330,000</td>
</tr>
<tr>
<td>Kota</td>
<td>353,395</td>
</tr>
<tr>
<td>Gwalior</td>
<td>17,000</td>
</tr>
<tr>
<td>Gwalior (Shihpur)</td>
<td>45,000</td>
</tr>
<tr>
<td>Tonk (Chabra)</td>
<td>17,000</td>
</tr>
<tr>
<td>Jhallawar</td>
<td>25,676</td>
</tr>
</tbody>
</table>

**Total** | 991,101

As a dialect, Hārauṭi belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipuri as the standard. It has to its east and south the Bundelī dialect of Western Hindi 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 Hārauṭi, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel ē is often preferred to ai. Thus, where Jaipuri has kai, to, Hārauṭi has ke. The letter u is preferred in infinitives like hōwō, to become, and in other words, such as aswāb for ashāb, property.

The influence of Bundelī is most marked in the case of the agent, which regularly takes the postposition nē, while in Jaipuri the agent never takes this suffix. Thus we
have ohōf’kya-né kahi, the younger son said. Né is, however, also used as a sign of the dative-accusative, like the nai of Jaipuri, as in koi û-né ko mhai dēto, no one used to give anything to him. In one instance the termination hē is employed to indicate the dative. It is kēlā’k mhau’tyā-hē rūhā mič-cchē, to how many servants is bread got. Nearly the same termination occurs in the Māvī of Bhopal (pp. 258 and 263). Sometimes kū is the sign of the dative-accusative, as in ek-kū goḍē bulār, 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 sū, as in Western Hindi. Thus, bāp-sū kahi, he said to the father.

The pronouns show greater divergence from Jaipuri. All the Jaipuri forms occur, but we have also mhē or mū, I; mhē, we; mūs, mhēr, or meh, to me; ma-nē, by me (agent); mhē-kō, of me; tēr, to thee; saî or sē, to him; soā, to them. For ‘this’ (besides go, feminine gū) we have ī used in the nominative as well as in the oblique form; similarly, ī is both nominative and oblique for ‘he’, ‘that’.

The genitive of the reflexive pronoun is both ṣōp’nō and ṣōp-kō, but ṣōp’kō also means ‘our’ (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hāruṭi does not otherwise differ (if we allow for the frequent preference of ī to oī) from Standard Jaipuri.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale 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 Mārvāṛi alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārvāṛi merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as goḍhē for goḍē), and have supplied omitted vowels.
[No. 32.]

 Indo-Aryan Family.

 Central Group.

 Rājasthānī.

 Hārāuti.

 State Kota.

 Specimen I.

 என்று மாசு துத்தோதவ வாழ்க சொல்லு
 நேற்று குறி-தளை வகை பாரி சொல்லு
 மேல் துளூங்கு மன எவ்விளையே குழையா
 போன கருணா விளை மாகாணில நல்லோர் பைது
 இறுதி வரும் போன் நூற்று கால் மனாணகம் காட்டு-
 கவர்ந்து எனது நூற்று கால் மணிக்கு வாக எறை மறு-
 நாற்று வேளை மன பாகுசவனா
 வா-பாகுசவாமர் நார்கூட்டு உக்ரிப்புண்ணோர் நூறு நூற்று புண்ணோர்
 செய்து குறிப்பிட்டு மாம்படு சாயாங்கில்
 நா பாகுசவை-கிருட்டு வேளை வேளையுறிய ஊறுமன்னு நுற்று
 இரும்பிக்கு ஆர்த்தியுடன் புண்ணோருற்று நுற்று
પણરી દેખાવી શું આવો ત્યાં કાચા કેટલી
કુલ આખા છે યો - જે કુલ છે એક હોય નો
પણરી કે માણસ કાચ કે નાળુકાક કોણ દંત
નીચે માલખી કે ગાજર માણસ પાણી કરી
જાણી કે કાચા પોર કરી કે હેડી આંદો
પણ મૂન દે સંબંધ જન તાજ મુલ્લા પાણી
પાણી ક્રાઝ દી માણ જાણી કે દોપામારન
ગા પક - પણ કાચ સેટી આ ક્રાઝ દી અંકનન
સુખુમિ - જે કુલ મો હાં કા કાચા કોણ દંત
gામનું મૂન પામી કે ભજાનન કુલ દે
જાણી કે કાચા પોર કરી
બાબુ જન તાજ - જાણી કે ભજાનન કુલ દે
હેડ ક્રાઝ દી 
પણ મૂન દે સંબંધ જન તાજ મુલ્લા
હારાવુટિ.

207
ની ગાયાંકરી પિર્સથી-ફિક્કત તુલનામા અને તેમના ટાબલ અને પછી પાંખડણા કરી રહ્યા છે. એ સૌથી મુખ્ય તમનાથ བાણું කરી નહીં. ગાયાંલાં જેમને તેમની માન્યતા માનની હૈ તેમ કે એક માન્યતા ગાયાંકરી પછી પાંખડણા કરી રહ્યા છે. તુલનામાની જેમને તેમની માન્યતા માનની હૈ તેમ કે એક માન્યતા ગાયાંકરી પછી પાંખડણા કરી રહ્યા છે. તુલનામાની જેમને તેમની માન્યતા માનની હૈ તેમ કે એક માન્યતા ગાયાંકરી પછી પાંખડણા કરી રહ્યા છે. તુલનામાની જેમને તેમની માન્યતા માનની હૈ તેમ કે એક માન્યતા ગાયાંકરી પછી પાંખડણા કરી રહ્યા છે.
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

HĀＲAＵＴＨī.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsāmī-kē dō bēṭā chhā. Wā-mē-sū chhōt’kya-nē bāp-sū  
A person-to two sons were. Their-in-from the-younger-by the-father-to  
kahī. ‘dājī, uhārī pāt’kō dhān jō müń pugai-chhain mān-māi  
it-wa-said, ‘father, my share-of wealth which to-me falls to-me  
dē-khaē.” So ū-nē āp’nō dhān wāi bāt-diēyō. Ghaṇā dīn nē  
give-away. So him-by his-own wealth to-them was-divided. Many days not  
hōwā pāyā-ehhā, kē chhōt’kya bēṭō sārō mān-nās’wāh s’hōrār’  
to-become got-were, that the-younger son all property having-collected  
dēr-dēzhō chhālō-giyō, ar utēhē kuchalān rahar āp-kō sārō  
in-a-far-country went-away, and there evil-conduct having-lived his-own all  
dhān bigār-nākhyō. Jab gōdē kāī bi na rhiyō, ar utēhē  
wealth was-wasted-away. When nearly anything even not remained, and there  
kāj bi padyō; tō ghaṇō nādār hō-giyō. Phēr wahā ū  
a-famine also fell; then very destitute he-became. Again there that  
dēs-kē ek āsāmī gōdē rhaiwā lāgyō. ū-nē ūhi āp’ūū  
country-of a person near to-remain he-began. Him-by him his-own  
khētā-mē sur charāwā-wēi mēlyō. Ar ū-nē wahā nōlā-sū pēj  
fields-in seine feeding-for he-was-appointed. And him-by there husks-with belly  
bhar’wō bachāryō kē jāī sūr khāwā-karē-chhā; ar  
to-fill it-was-thought that which the-swine eating-continually-were; and  
kōi ū-nē kāī nhai dētō. Jad ū-nē yād parī tō  
anyone him-to anything not used-to-give. When him-to memory fell then  
bachārī kē, ‘m(h)ārū bāp-kā kētā’k mhan’tyē-hē it’rī  
it-wa-considered that, ‘my father-of how-many servants-to so-much  
rōtī mijē-ehhā kē wā-kū khāwā pāchē bhi hah rahai-ehhāi;  
bread is-got that they-to eating after even over-and-above remains;  
ar mū bhuķā maru’-ehhā. Ab m(h)ārū bāp gōdē-hi jāīgō,  
and I in-hunger am-dying. Now my father near-even I-will-go,  
ar ū-sū kāhū-gō kē, “hē dājī, ma-nē Par’mēsur-kē saṁ’mukh ar  
and him-to I-will-say that, “O father, me-by God-of before and  

1 ū’ē represents an aspirated s (exampleInputEmail), and is written with an apostrophe to distinguish it from the ordinary s. This  
sound is also found in the Gujarātī of Kathīwār, vide post, pp. 430 and ff.

VOL. IX, PART II.
भक्ति भोजन भोजन
करने झूठे झूठे
सर्वथा सर्वथा
राजाथानी.

अं-के मुदा अगे पप कर्यू-चहाई. इ करान अं-को बौटो बाग'वाय
you-of face before sin done-is. For this reason you-of son to-be-called
jog nahi chhū. Parantu ab mēं अं-को ek mhan'tyā jī rakhl-o;''
worthy not I-am. But now me you-of a servant like keep.'''

जब ने उठार अं-का बाप गोदे गियो. आर दुर-हि चहो
Then he having-arisen his-own father near went. And distant-even he-was
के दीक्षा पिताने दी देखा दिया कारी, आर भृगार
that him-of father-by to-him having-seen compassion was-made, and having-run
अं-का गाले जा लाग्या, आर चुम्भा. लाद'का-ने नृ-से काही
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
के, 'हो दाढी, परम्य-सुधरे सन्मुख ar अं-के मुदा अगे मन-पे
that, 'O father, God-of before and thee-of face before me-by
ग्हनो पप कर्यू, ar मुं अं-को बौटो बाग'वाय जोग nahi chhū.'
great sin was-done, and I you-of son to-be-called worthy not am.'

तो पहर पिताने अं'ना चात्री-सा काही के, 'ग्हना भहारी
Then again the-father-by his-own servants-to it-was-said that, very heavy
बाढ़की पोस्का खुधार ती पहरावो; ar अं-का हात-मे मुद्री
costly robe having-taken-out him clothe; and him-of hand-in a-ring
रव रव मे ज्यु ने पहरावो. माहे जिमा अर आंद खरागाः
and feet-on shoes put-on. We will-feast and rejoicing will-make;

क्यूँके यो m(h)ारो बौटो मार-गियो-चहो, पहरी जियो-चहाई; ar गम-गियो-
because this my son dead-gone-was, again alive-is; and lost-gone-
चहो, पहरी पायो-चहाई.' Jad we khua खरवा लाग्या.
was, again found-is.' Then they happiness to-make began.

उँ-को बाढो बौटो माल-मे चहो. Ar jad ने नृ हागस जाग
Him-of the-elder son field-in was. And when he coming time house
गोदे पेयायो, तो बाढो ar माह सुन्यो. Ar नृ-ने अं-का
near arrived, then music and dancing was-heard. And him-by his-own
चात्रा मे-सुं ek-कु गोदे बुलार पुआँहयो के, 'यो कृष
servants-in-of one near having-called it-was-asked that, 'this what
हो-रह्यो-चहाई?' उँ-ने उँ-सा कियो के, 'भाली भहारी
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,

जी-की थाका बप्प-ने गोथ कारी-चहाई; क्युँ-के वा-ने अं-को बौटो
wherefore thee-of the-father-by feast made-is; because him-by his-own son
जी-वो जाग तो पायो-चहाई.' Parantu उने रोस कर्यू, ar मेहलाड़ी नाइ
living-waking found-is.' But him-by anger was-made, and inside not
जावो चह्यो. Jad उँको बाप नृ अर मानावा लाग्यो.
to-go wished. Then him-of the-father to-him having-come to-entreat began.

तो नृ-ने बप्सु काही के, 'देखो, मुं अत्र बाने
Then him-by the-father-to it-was-said that, 'see, I so-many years-from
थाकि सूखा खर-रह्यो-चहूँ; ar थाकि कियो मन-रे कादि
thee-of service doing-am; and thee-of that-which-it-said me-by ever
nai tālyō. Phēr bhī thā-nē m(h)āī ēk urpō bhī nhī not was-disobeyed. Again also thee-by to-me one kid even not
diyō kē mhū mhārā bhālīū-nē gōth tō dētō. was-given that I my friends-to feast indeed might-have-given.
Parantu yō thā-kō bētō jō bhag-tanā gōdē rahaar
But this thee-by son by-whom harlots near having-remained
āp-kō sārō dhan bagād-nākhyō ā-kā ātā-hī thā-ne you-of all wealth was-squandered him-of immediately-on-coming thee-by
rasōī karī.' Jin-pē bāp bōlyō kē, 'ārē bētā, tū-tō dinner was-made.' This-on the-father said that, 'O son, thou-verily
m(h)ārē gōdē sadiw rhiyō-chhai, ar jō-kuchh m(h)ārē gōdē chhai me near always remained, and whatever me near is
sō thāro-i jān. Parantu kusi karwō ar rāji howo that thine-eve know. But rejoicing to-make and happy to-become
jōg chhai, kāran yō thāro bhāī mar-giyō-chhō, sō phērū proper is, because this thy brother dead-gone-was, he again
jiyō-chhai; ar gam-giyō-chhō, sō phērū pāyō-chhai.' alive-is; and lost-gone-was, he again found-is.'
[No. 33.]

INDOARYAN FAMILY.

CENTRAL GROUP.

Râjâsthânî.

Hârâutî.

Kota State.

SPECIMEN II.

एक सहर-में दुर्रक वरामण थीं। दी रोगीना कण भिन्न-शाय कर-की आप-का उदर-पुरण करें। एक मांस-में जाया तो-भी तीन ऊर वेकाल्ड़ी आये। दी गांव जाया जब भी झी-घी आये। और दो वरामण-की एक लड़की वूंचारी कहीं। जब वरामण-की अंधे-नी कादी की सहारा आयणी भगड़ा तो है। उसे कम्बल-का पेटा द्रात बाईड़ी-भूर कराना। जब वरामण बोली अब भू-बाई कादी। एक मांस जाए तो-भी तीन ऊर वेकाल्ड़ी निके और दो मांस जाले तो-भी झी-घी मिले। शारा सहारा-की कान्ही वात हैं। वरामण-की अंधे-बीड़ी शाराज या-मू काँड़ी मल-द्रम न होग। और धारा चारी चारी चारी। गुलद चारी जब भी कुछ भी। रागर महल कुछ भी भी। भीते भागड़ी सची। भीते दंगी कली। जब वरामण-के-तांडे गुप्ता कान्ही। वरामण वर-पूर पीकछ-धर परदेस-में वात है। विष वीस-पर चार चारा के वीस चारा। पारा सहारा-में चार। वाढ़ा एक सुग्रीव वरामण और वाणी-वेखी। वाणा एक बीजी-साह तपाहा कर-निकाह कर। अर वाने-नी समान बड़ा-सघी। वरामण-ने चारा के अर बाई। वाणा भी संत-जन मिल-मिल। वाणा धी वेकरा कराना। भीतराम वेकरा भी बड़ी। जब या चारा वरामण भस्तर धुआर-धर सदूर-की वेख-में वेक-मिली। जब दुका करता भीते रोग धी-मिला वर बाठ-की-को गढ़क अंधे। जब वरामण-ने कादी के वरामण वृक्ष भी। शारा-की वेकरा करता दीर धन धी-मिला। जब वरामण ने कादी शाराज कादी सामा। खारी एक लुंगारी लड़की वृक्ष आदरा वीस वेकरा की कादी-का पेटा द्रात नहीं। भी शारा चारा-के और नारे बाधा धी-मिली। जब में चुंकके बाही। बूंकी खारे पार बाई भी वरामण भी। जब संत-जन-ने मनमारी के वृक्ष चुंकी कान्ही-के लेप-जा और चारा चारा में वास देख-देख। चारा होम ती करें में। अर बाख्श-का पंका द्रात धी-जाय वस्त्रा-सा धाया के-कादें। अर जूं चुंकी-में या वात लिखी की के धीरी-की द्रात कुरू-की की माई। धीरी बैंकी नार पराई। जागे सी नर धीरी। सीम ही नर मरे। गम राखे सी आनंद बरे। जब जूं चुंकी ऊर वरामण सहर-में मिली। एक झलकर-का लुंगारा-कुंछ आये कादी के वृक्ष बाही। धीरी खाया दे-खाड़ी और धीरी दो सो रुपा दे-खाड़ी। जूं सालमार-का कुंछ ने जूं चुंकी-में संभन्द-की वाती मेंडी देख। दो सो शखा तुरंत दे-खाड़ा। और जूं चुंकी दे-खाड़ी। और वरामण शखा ऊर कान्ही-का आया वृक्ष-के वर-द्रात।
TRANSLITERATION AND TRANSLATION.

Ek sahar-mē dur’bēl Barāman chhō. Wō rōjinā kan bhīgśāyā
A-certain city-in a-poor Brahmaṇ was. He daily grain begging
kar-kē āp’kā udar-pur’gā karē-chhō. Ek gāw-mē jāwē to-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
 tin sēr bēkār’i āwē; do gāw jāwē jāb-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go they-even that-much
āwē. Or ū Barāman-kē ek la’kī kūwārī chhi. Jab
may-come. And that Brahmaṇ-to one daughter unmarried was. Then
barāman-ki astri-nē kāhī kē, ‘Mhārāj, āp’nō bhāg tō ī
the-Brahman-of wife-by it-was-said that, ‘Sir, our lot indeed this
mujab chhai, ī kanyā-kā pēlā hāt1 kāi-sū karāgā?’ Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?’ Then
Barāman bōlyō, ‘ab mū kāi kartū. Ek gāw jānē to-bhī tin
the-Brahman said, ‘now I what can-do. One village if-I-go still three
sēr bēkār’i milō, or do gāw jānē to-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
milē. Mhārā sākā kāi bāt chhai? Barāman-ki astri
is-obtained. My power-of-(in) any thing is-there?’ The-Brahman-of wife
bōlī, ‘Mūrāj, thē-sū kāi-bhī uddam na bowē. Or upāi kar’nō
said, ‘Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh hī hō,’ Bhōt jhag’rō machō; bhōt dāngō karyō.
anything not becomes.’ Much quarrelling took-place; much dispute was-made.
Jab Barāman-ke-tā’ī gussō āyō. Barāman, ghar-sū nikāl-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mē chāhyō. Bis kōs-par jār
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, ‘kathī chālā?’ Pāchhē gējā-mē baraṛ āi. Wāhā ēk
that, ‘where do-we-go?’ Afterwards the-way-on a-forest came. There one
sundar baglohi ōr hāwrī dēkhi. Wāhā ēk jōgī-rāj tapseyā
beautiful garden and a-well was-seen. There one saint-king austerities

1This 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-rihyā-chhā, ar wā-nē samād chaṛā-rakhi-chhī. Barāmañ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
bachārī kē, 'ab kaṭhū chālī? Ab to sant-jan mil-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
giyyā. Yā-kī sēwā karāgā. Bhagwān khāhāi bhi degō.' Jab
found. These-of service I-will-do. God food even will-give.' Then
yā bachārī, Barāmañ astān būhā-kar sādu-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
bēth-giyyā. Jab sēwā kartā bhōt rōj hō-giyyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
Jab sādu-jī-kī palak ūg'rī. Jab barāmañ-sū kahi kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
'Barāmañ, tū māg. MHz-kī sēwā kartā tēī ghanā dan
'Brahman, thou ask-(for-a boon). My service in-doing to-thee many days
hō-giyyā.' Jab Barāmañ-nē kahi, 'MHzāhē, kēī māgū
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should I-ask.
Mhārē ēk kūwāri lar'kī chhāi aṭhārā bīs baras-kī, jī-kā pēlā
To-me one unmarried daughter is—eighteen twenty years-of, whose yellow
hāt nī huwā; sō mhārī ghar'hālī-kē ār mhārē larāī hō-gai,
hands not are-become; and my wife-to and to-me quarrel took-place.
Jab mhū chalyō-āyō; kū-kī mhāre pās kāī-bhī sartān nē chhō.'
Then I came-away; because me-of near any-even money not was.'
Jab sant-jan-nē pharmaī kē, 'yē chunthi kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
lē-jā, ār sahar-mē jār bech-dījē. Jādā lōhī-tō kar+jē mati;
take, and a-city-in having-gone sell. Great avarice-verily make not;
ar kannya-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
ū chunthi-mē yā hāt likhī-chhī kē, that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāī.
'(well)-being-of a-sister, evil-being-of a-brother.
Pir bēū ār parāī.
Father's-house daughter woman not-one's-own.
Jāgē sō nar jwē.
Wakes that man lives.
Sōwē sō nar marē.
Sleeps that man dies.
Gam rākhē sō śānand karē.'
Passions controls he happiness does.'

Jab yē chunthi lē Barāmañ sahar-mē giyyō. Ėk sābākār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
ū lar'kā-sū jār kahi kē, 'yē chunthi āp lē-kār+jō, ār
of non-to having-gone it-was-said that, 'this piece you accept, and
mēṭ do so rupya dé-khāyo. So sāhukār-kā kūwar-nē ū
to-me two hundred rupes gie. Then the-merchant-of son-by that
chunthi-mē chōkhī sikh-ki batā maṇḍi dēkhar do so
piece-in good teaching-of principles arranged having-seen two hundred
rupya turat dē-khāryā, or chunthi le-khārī. Or Barāmaṅ
rupaes immediately were-given, and the-piece was-accepted. And the-Brahman
rupaes having-taken daughter-of marriage those rupaes-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but
if he begged in one village he could get only three seers of corn, and if in two still not
more than the same quantity.

As he had a daughter to be married his wife said to him, 'Mahārāj; such is this fate
of ours! How shall we be able to marry this daughter?' On this the Brahman said
'What can I do? If I beg in one village I get only three seers of grain, and if in
two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You
must do something else. Work hard and everything will come all right. Nothing can
be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon
lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty lōs, he began to consider to what
direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little
garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I
will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the
holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes
and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of
eighteen or twenty years. There was a quarrel between me and my wife and I have
left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not
covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a
brother loves him even in adversity. A wife away at her father's house is beyond the
control of her husband. He is living who is wide-awake, and a man asleep is practically
dead. Happy is he who controls his passions.'

Having taken this piece of paper the Brahman went to a city where he asked the son
of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral
instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his
daughter.
HĀRAUTĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhawar. In Shahabad and the Gwalior country to its east and south, the language is Mālī, 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 Mālī, 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 Mālī there spoken is hence locally known as Dāngi or Dhanārī.

North of the Shahabad pargana lies the Shiplur 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 Dāngi. The Gwalior people call this form of Hārauti Shipluri, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shipluri dialect I give a short fable, 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 ḍhō, as well as cẖhō, for 'was,' or ẖā, as well as cẖhā, for 'I am.' In bāchehā-chā, to the children, we have an oblique plural and postposition borrowed from Dāngi.

[No. 34.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

एक सुभाषी और एक सुभाषी एक टीकर रहतीं करेंगा। एक दिन वो-वो यास करेंगा। जित सुभाषी-ने सुभाषी-बी काही पाशी पीवी चालाया। दू सुभाषी भी जागी-है। वहाँ एक नाहर की अंदर है। नू जोईं काहारी आणी-सोईं ती भाषण पाशी गिया। तु पासी मरें क्या। या काहर ये पाशी-को जोर पै गया। वहाँ जार सुभाषी-ने पुछी तू कोई काहारी जागी-है। तु-वो ये बास जगण नाहर-ने बन-वन दिखा-दिखा। जब सुभाषी-ने वही चौ तो मारी वालो भूल-गयो। सुभाषी-ने काहीं उं सुभाषी यहाँ जाभो क्यू रह-मियो। पाशी पीर जानाप काहारी-कू सराम कर। सुभाषी भगु पाशी पीवी-काम्यो पर जब पाशी पीर घास-मियो जू-ने नाहर-कू सराम कर। ये सुभाषी-जी पाशी हेसर जू-ने जू-ने काही क्यो तू काहर भोजी-है। तु-भी पाशी पीर जानाप काहारी-कू सराम कर। जब सुभाषी पाशी पी-पुकी जू-ने नाहर-सू काही के मू-की जाह-ने चालो। वहाँ जामे दो वालो ये। ये सुभाषी ते काहरे-है। ये सुभाषी ते जा-अर, वही-की दो पारी पाल-दो। जब नाहर-ने जानाप-कर ने मू-ने वालो के क्यू ये चारो-ने जाना-जावेगो। चाव दे वहाँ-सू उड़ी बाँड़ अर घर-ने बाह्य। तो


हरावति (सिपारी).

सुभाषि-नि आप-का सुभाषि-सू वही तु मैं जन तर हर दोन्ह विभाजन-कः वारी लिए। नाराय नारी पाड़-लगी। सुभाषि के-की मारी वारी नदी कही। में नहीं तैयार। बड़े सुभाषि बोले में विभाजन-कः लाल-सू। या कादर वासी आ-बुली। वारी बच्चें नाराय ही जब रहते कही। पारे सुभाषि-नि आप-की नाराय आदर-से-नू वारी कादर नाराय-सू बोली वाचा बड़े-की राजी-नामी डी-निया। एक वसी तो सुभाषि-नि लेखी। बीर एक स-ने। नाराय खुट्टो डॉर्म-में चढ़ा-गया। दुर्व तरंग व बच्च-सिया। बीर नाराय-कः वादा-से मनार जब-ने पाणी पी-खियो।
TRANSLITERATION AND TRANSLATION.

Ek suāryō sur ēk suāri ēk thōr rah'bō karai-hā.
Ek din wā-kū pyās lāgi. Jad suāri-nē suāryā-sū
One day them-to thirst stuk. Then the-she-jackal-by the-jackal-to
kahi, 'pānī pīlā chāhī. Tū kahāṇī hī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?
Wahā ēk nāhar-ki ṣādār hai. Tū kī kahāṇi jān'tō-hōwē
There one tiger-of a-den is. Thou any story if thou-know
tō āpaṇ pānī pīlā; hū pyāsī marū-chhilā! Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
wē pānī-ki thūar-pai gayā. Wahā jār suāri-nē
they water-of place-near went. There having-gone the-she-jackal-by
pūchhi, 'tū kī kahāṇi jānai-hai?' Jyā-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
nāhar-nē wā-kū dekhī-lyā. Jad suāryā-nē kahī, 'hū to sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
batā bhāul-gayō.' Suāri-nē kahi, 'ai suālyā, yahā ēbhō kyū rahila-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?
Pānī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
pīlā-lāgyō, ar jad pānī pīr dhāḥ-giyō ū-nē nāhar-kū
and when water having-drunk was-refreshed him-by the-tiger-to
salām kuri. Phēr suāri-kī ārī dekhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
kahi ki, 'tū kī jākāi-hai? Tū-bhi pānī pīr āp'ṇā
it-was-said that, 'thou what peeping-ari? Thou-too water having-drunk our
kākā-kū salām kar.' Jad suāri pānī pi-chuki ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
kahi kē, 'mīhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
suāryō tō kahā-hai, "yē mhārē hai," ar māi kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they
Hondaati.

mārā hai." Ji-sū the chāl-kar wā-ki dō pāti pār-dō. Jad nāhar-nē mine are." So thou having-come them-of two shares make. Then the-tiger-by āp-kā man-me bachāri kai, 'hū yū chār-nē khā-jāigō.' his-own mind-in it-was-thought that, 'I these four-to will-eat-up.' Ab wē wahā-sū u̱ltā bāwṛyā ar ghar-nē āyā. Tō Now they there-from back returned and the-house-to came. Then suārī-nē āp'kā suāryā-sū kahi kī, 'tu bhitar jár the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone donā bachebān-kō bārē lē-ū. Nāhar pūtī pār-dēgō.' Suāryō both the-young-ones-to out bring. The-tiger shares will-make. The-jackal dār-ki marī bārē naḥī karyō; maṁe-hi riyo. Jad suārī fear-of through out not came-out; within he-remained. Then the-she-jackal bōlī, 'maṇī bachebān-kō lā-hū.' Yā kahar wā bhi said, 'I the-young-ones-to bringing-am.' This having-said she also jā-ghusī. Bārē akshō nāhar hi ūbhō rahbō-karyō. entered. Outside alone the-tiger only standing remained.

Pachhai suārī-nē āp-ki nār ādar-me-sū bārē kīdāq Afterwards the-she-jackal her-own neck the-cave-in-from out projecting nāhar-sū bōlī, 'bābā, māh-kō rājānāmō hō-giyō. Āk bachebā to the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed suāryā-nē lē-lōnō, aur ēk ma-nē.' Nāhar ultō dāng-mē the-jackal-by was-taken, and one by-me. The-tiger back jungle-in chalō-gayō. Ī tarah wē bach-giyō, aur nāhar-kū bōtā-mē went-away. This in-manner they were-saved, and the-tiger-to stories-in lagār wā-nē pānī pi-liyō. having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the 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

VOL. IX, PART II.
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 jackale 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 jackaleess 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 jackaleess 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.
MÉWÁTI.

Two specimens of Mewati are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a fable tale. Both come from Kót Kásam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RÁJASTHÁNI.

MÉWÁTI.

STATE JAIPUR.

SPECIMEN I.

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

क्यों भादीड़ि-के दो बेटे थे। उन सभी-ने बीडी-ने चप्पू बाप्ने करके बावा घनमें-ने सेता बट-को चाँदु के मूं-के बाट-दे। वे-ने चप्पू धरन उन-ने बाट-दीयो। चला दिन गोद हुआ। यह बटी-के बाट खा रहा-के पर-देस-में चक्को-गयो। पर उन झो-का सब खन की-सौन छोड़-कर विगाड़-दीयो। जब वे-ने चारों धन विगाड़-दीयो जब वे हंस-में भीत भावी काफ़ पड़ू। पर ये समाक ती-गयो। यो मंगी चर तेहँ देता-का रामण-नाचा था उन-में-ने एक-के रखी। यो वे-ने चप्पू खिता-में सूर धराय-के खोद्दी। यो बर्बर खुर खाय-का उन-ने यो चप्पू ठट मरण-ने राजी थी। जोई बादमी वे-ने जिमी यो मंगी देती। जब वे-ने दुर्गत चारे। उन कई भावे बाप-का नौकर-वे रोटी चाही चर में भूल कर तुर्य। में उठी की चप्पू बाप-की। कर कांजीगी चर वे-ने कहका चाह। सेता-में बाप कही चर तेही पाप करके चर तेही बेटी करण नाकल नये। तेरा नौकर-में सूरे वे बांग। यो काफ़ी कर चप्पू बाप करी मारी। वे-के बाप वे-ने नूश-के पाप-की ताकी। जब वे-ने ठट चाह। जब ठट-कर गड़े लागी। पर वे-ने चुम्मा चाह। बेटी-में बाप कही चर तेही पाप करके चर तेही बेटी करण नाकल नये। पर बाप नौकर-वे काफ़ बाया-के पाप पड़ा खायी। पर वे-ने पहार। वे-का झटा-में गंगी पहार। पर बाप-में जोडी पहार। तज ये पुरी कर भूल कर। यो मरे बेटी। सर-गयी। यो जी फिर-के जियाही। भाजी-रेखी। यो भी पा-गयी। पर ये खुशी करण। लागा।

वे-को मंडी बेटी। खिता-में हो। यो पारी। पर चार-ने नूश-पाप। जब ये माचु। बनाने बुने गोर लागण सृज। वे-ने नौकर-में एक उलआ। पर वे-ने पूज। यो ने बाट की-की। यो। उन बेटी-ने कही। तेही। यो। चर कर। बाप-ने आपत दुर्ग-हे। हो। यो। वस-ने बाप-ने लाख। हो। यो उम। तज ये। बाप बाजर पारी। पर बीच मनयी। उन ज्ञान नूश-का चप्पू बाप-ने जाय। देख इतना बरसा।
में तेरी शिवा कहै-हूँ बजे में तेरी कहण नाहं गंधे । ती-शी में भी मे-ने बले एक बचकरी-को बची बी ना दियो था में दिखा भावका-की साव सुसी करती । पर तें तेरी थी बेटी धाव-तें-हैं जहे तेरा धन राह-में जड़-दियो बेंह-ने जापल दई । बीत वृह-ने कही बेटा नू सला भीरे-कानी-है । जी विसे मेरे-ने बरे छे सी तेरो-की है । राजी दोषी पर शुद्धि कारण पांडी वान है । कई थी तेरी भाई मर-गयो की बी फहर-ने जीवायी है । जाती रई थी बी बो पा-गयो है ॥
INDO-ARYAN FAMILY.  CENTRAL GROUP.

RAJASTHANI.
Mewati Dialect.

STATE JAIPUR.

SPECIMEN 1.

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

TRANSLITERATION AND TRANSLATION.

Kahi admai-kai do bētā hā. Un-mai-tāi chhōtā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
ap'ňa bāp-tāi kahlī 'bābā, dhan-mai-tāi mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
so mū-nai bāt-de.' Waīn-nai ap'ňa dhan un-nai bāt-diyo.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
Ghanā din nā nāh huyā jāb chhōtō bētō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
par-dēs-māi chālyō-gāyō. Ar ut jā-kār sab dhan
foreign-country-in went-away. And there gone-having all wealth
kuggnailai chal-kar bīgār-diyo. Jab waīn-nai sārō dhan
in-violent-way gone-having was-squandered. When him-by all wealth
bīgār-diyo, jab waīn dēs-māi bhaut bhāryō kāl paryō;
was-squandered-away, then that country-in a-very mighty famine fell;
wa was-feeding-for it-was-sent. What hushs swine eating-were them-from he
ar wō kaṅgāl hō-gāyō. Wō gāyō ar waīn dēs-kā rahan-wājā
and he a-beggār became. He went and that country-of inhabitants
thō, un-mai-tāi ḍō-kāi raḥyō. Wō waīn-nai ap'ňa khetā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
sūr charāwan-nai khādāyō. Jā hārc'hā sūr khāy-hā un-tāi wō
swine feeding-for it-was-sent. What hushs swine eating-were them-from he
ap'ňa pēṭ bharān-nai rōjī thō. Kōi ad'omi waīn-nai kīmaī bi nāyā
his-own betiy filling-for ready was. Any man him-to anything even not
dētō. Jab waīn-nai surat āī un kahlī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
nauk'ā-nai rōtī ghaqī, ar mai bhūkō marū-hū. Mai uthūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
ap'ňa bāp-kai kanai jāgō, ar waīn-nai kāhūgō, "bābā, mai
my-own father-in-of near will-go, and him-to will-say, "father, by-me
Rajasthani.

Isur-kô pâp karyô, ar têrô pâp karyô; ar têrô bê tô kahân.

God-of sin was-done, and thy sin was-done; and thy son to-be-called
lâyak nûyû. Têrâ nauk-râ-maî mû-nai bî râkh-lê. Wô
fit I-am-not. Thy servants-among me-to also keep.

He úthûô ar ap'nâ bâp-kanai âyû. Waîh-kô bâp waîh-nai
arose and his-own father-near came. His by-father him-to
dûr-hi-tâi âw'tô dêkhyô. Jab waîh-nai dayâ ãï;
distance-even-from coming he-was-seen. Then him-to compassion came;
jab dau-kar galâi lagûyô, ar waîh-nai chûman-châta'n lâggýô.
then run-having on-the-neck stuck, and him-to to-kiss-to-tick began.

Bêtai waîh-nai kahi, 'bâlâ, maî Isur-kô pâp karyô ar
By-the-son him-to it-was-said, father, by-me God-of sin was-done and
têrô pâp karyô. Ar têrô bê tô kahân láyak nûyû.' Par
thy sin was-done. And thy son to-be-called fit I-am-not. But
bâp nauk-râ-taî kahi, 'áchhyû-taî ãchhyû kaprû lyâwô ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
waîh-nai pah'rawô; waîh-kâ bâtâ-maî gûthi pah'rawô, ar pâg-maî jûrâ
him-to put-on; his hands-on a-ring put, and feet-on shoes
pah'rawô. Ham khû piwâ ar khusi kara.' Kyû yû mûrô bê tô
put. Let-us eat drink and pleasure make. Because this my son
mar-gâyô-thô, jô phir-kai jîy-âyô-hai; jâtô-mhû-thô, sô pâ-gâyô.'
dead-gone-was, he again has-become-alive; lost-remained-was, he is found.'

Ar wai khusi kara'n lâggûyû.
And they pleasure to-do began.

Waîh-kô baçô bê tô khêt-maî hû. Wô âyû ar ghar-kai mû-nai âyû,

His elder son field-in was. He came and house-to near come,
jab wô gâw'nû bajâw'nû aur nâch'nû sunyû. Waîh nauk-rû
then by-him singing music and dancing was-heard. By-him servants-
maî-taî ek bulâyô ar waîh-nai pûchhi, 'yû kô bêt hû-hraî
from-among one was-called and him-to it-was-asked, 'this what thing going-on
hai?' Un waîh-taî kahyô, 'têrô bhû'î âyû hû; ar têrai bâp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
japhat dair-hai; kyû wô waîh-nai rûkì-khusî ãn miùyû.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'

Wôh chhûyû hû-gâyû; ar bhittar nûh gayû. Jab waîh-kô bâp bâhar âyû
He angry became; and in not went. Then his father out came
ar woh manâyô. Un jubâb kah-kar ap'nâ
and by-him (he-)was-persuaded. By-him reply said-having his-own
bâp-nai kahyô, 'dêkh, it'ñô bûh'sa-taî maî têrî sëwà karû-hû;
father-to it-was-said, 'to, so-many years-from I thy service doing-am;
kabai maî têrô kah'nû nûh gûryû; taubî taî maî-nai kabai ek
ever by-me thy command not was-broken; still by-théé me-to ever one
bak’ri-kô bâchchô bî nû diyô, ak maî sp’nâ bhây’bê-ki
she-goat-of a-young-one even not was-given, that I my-own friends-of
sâth khusi karmô. Par tāî têrô yô bêêtô aw’taî-hî
with merriment might-have-made. But by-thee thy this son on-coming-just
jhaî têrô dhan rândî-phaî uñû-diyô wâîh-nai jâphat dâî.’
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.’

Wôh wâîh-nai kahi, ‘bê tô, tâ sâdâ mêrai sâjhai hai, jô-kîmaî
By-him him-to it-was-said, ‘son, thou always me with art, whatever
mêrai kanai hai sô têrô-hî hai. Râjî hônû ‘ar khusi kar’nû
to-me near is that thine-alone is. Pleased to-become and merriment to-make
achhi bât hai; kyû yô têrô bhâî mar-gayô-thô, sô phir-kái jîy-ayô
good thing is; because this thy brother dead-gone-was, he again alive
hai; jâtô-rahô-thô, sô pâ-gayô hai.’
is; lost-remained-was, he found is.’
[No. 36.]

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

STATE JAIPUR.  

SPECIMEN II.

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

एक दौर की बर एक कामको पर एक नागर चर एक वींद्र वे शाखा वंश कुवा-में पढ़ा- 
या। एक राजा विकार खेलनाई डॉर्ड-यों। वेढ़-ने खाया निम्न। डॉर्डी सुना-पर बाहि। 
कुवा-में डॉर्डी तो चार जानवर पढ़ा-है। फेर वास्की वींद्री के तू मूं-में काह-ने तो तेरे मात 
भीड़ पड़ीं जब मूं-में तेरे काम जाऊँगे। जब राजा-ने वे काँटा-लीगी। जब कामको बोलो चक 
बान-ने काजायो। डॉर्डर-ने मत काटायो। कामका-ने काट-लीगी जब वींद्री बोली के मूं-ने भी 
काठ-है। मूं तेरे भीड़ पड़ा-में काम चाँदमाची। वेढ़-ने की काँटा-मीगी। वींद्री डॉर्ड-ने मत 
कालायो। नागर-ने काँटा-लीग। जब ती की काँटा-लीगी। बिंदी की काँटा-लीगी। फेर नागर 
बोली मूं-ने चे काठ-है। डॉर्डी मूं में चे का काठ। तू तू मूं-ने खाया। फेर बोली 
नागर बोली चक मूं-में तू ने ना खाया। तू मूं-ने काठ-लीग। तू मूं-में भीड़ पड़ीं जब मूं 
तेरे काम आऊँगी। जब तेरे मार में भीड़ पड़े जब तू मूं-ने खाया। जब राजा-ने की काठ-लीगी। 
जब नागर बोली चक मूं-में न चा काटायो। जब डॉर्ड्र बींद्री बींद्र मूं-ने की काठ-लीग। 
जब राजा-ने दवा खा-गई। वीं की काठ-लीगी। डॉर्डर बोली चक भीड़ पड़ी जब मूं-ने खाया। 
तू भी बाहि हाट-में वे बाहि हाट-में। खाया हुए चप्पा चप्पा घर-ने चक्का-गया। राजा विकार खेलना घर- 
हें घर-में।

कोडिय़क दिन राजा-ने बिंदी-है। जब राजा-में भीड़ पड़ी। तू राजा नागर बने गया। 
नागर पा-सी के बैढ़ ने। जब डॉर्डर-ने कहीला चाँदी-को डॉर्डर कोडिय़क का 
मुरूली बोली देख। मात्र भीड़-ने मिली जब डॉर्डर-ने हो। फेर 
जब वास्की बोली मूं-से तो तो बोलक नाख बने। नागर बोली तेरे जापर पॉड पढ़-ली। तू बी 
बच-ली। चारे गार पींदी-वाघों। फेर पॉड की धर-लई नागर जाप। चर राजा बी 
शट-लीगी। फेर दव-का गांव-का खा उताया। जब राजा पॉड पढ़ा घर-ने लीगया। चर 
नागर बनक-से गया।

फेर दूसरे दिन राजा कामका काने गया। जब कामको बोली बैढ़-का। डॉर्डर तेरे राजा 
किमें बाहेर-पड़े। राजा बैढ़-गया। कामको गाँव-में उड़-भया। एक वैद्यकी-ने नय बाह- 
कर चर बोली सींगा-को घर राखा-में। वी उन-ने बें-कर बिड़विया। फेर राजा-ने 
बस-लीगी। राजा घर लीगया।

दूसरे दिन राजा डॉर्डर-की गया। डॉर्डर-ने बैढ़-लीग। डॉर्डर गाँव-में रोजीना बाहेर- 
को वी लीगा-करसी बंधा में घर। डॉर्डर दिन बींद्रों-की भोजरी ये डॉर्डरे को बढ़-को। 
राजा-ने बाहेर जिम्बई घर बैढ़-का दीर्घा घर सींगा-का मूं-ने में है। फेर
मेवाति।

ज्ञान गांव-में गयों के जमदगी खाली लारे एक भादरीजो थे गयों है वकः भाग-में खांगा। जब सब भाग-में था। मेवाति-पर जोत कर-दर्द। कहीं सीतायाया भर बेंग राजा-ने बी पकड़ खाया। हात पाँव बांध-कर पटक-दीवाया भर भादरीजो कुरी पैनायाया लाग-गया।

जो वो कालको बेंग-जो भागको थों। बेंग-ने छियों तो उड़-कर नाफ़ार करे गयो। भादरीजो बीको के राजा तो ज्ञान करे बाज़ो-गयो। बेंग-ने तो मेवाति-की बकः-भाग-में देगा। व्यारे जोर-रहें है। जमदगी काल पर जीपा-ने बी ले-चाल। भेंदे बच-दीया पर जीपा-ने गाया ले-दीया। तो तीन समुद्री करण लामा हो जानकी तू। तो कराओ। जो में मेवाति-की जोत-का-मॉर्न-ने बालां ले-कर गांव-में। गुरु दोंगो। संग्रह भादरीजो गांव-में भाग-जायगा। कीपे पान खार डटे। कालको नाफ़ार-ने बोली तो कराओ। जी पान चार। रहेंगा इस-ने में खा-जायगी। में बी मूकी मरहू। भेंदे नाफ़ार-जीपा-ने बोली तू। कराओ। जी मेरे उपर तम मदा-दीया। में ले-कर भाग-जायगा। कहने-की जा प्रेषण। जब राजा-की नाफ़-पर हुरी दरी। भर कालको बाली ले-कर गांव-में। पुरु हर। जब गांव-की भादरीघा भाग-ने देख-कर। तीन भादरीजो रखा। जिन-ने नाफ़ार खा-गयो। जीपा-पर मदा-दीया। बीपी ले-कर भागयो। कर नाफ़ार भर कालको बी भागया। राजा-ने राजा-को। दर खाली। वे चपाये घर गया।

VOL. IX, PART II.

2 0 2
[No. 36.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  STATE JAIPUR.

MEWĀR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1890.)

TRANSLITERATION AND TRANSLATION.

Ek hir hō, ar ek kāg Josh, ar ek nāhār, ar ek chaupō,
An Āhr was, and a crow, and a tiger, and an ass,
ye chyārd andh kūwā-maī paryā-thā. Ek rājā sikār khētō
these the-four a-blind well-in fallen-were. A king hunt playing
dōjai-thō. Wañh-nai lágy-āi pis. Wañ-hī kūwā-por
a-wandering-was. Him-to was-applied thirst. That-very well-on
āyō. Kūwā-maī dekhyō tō chyār jān'twar paryā-hāī
he-came. The-well-in it-was-seen then four animals fallen-were.
Pher kāg Josh bólyō kai, 'tō mū-nai kādh-lē, tō tērān-māyā
Then the-crow said that, 'thou me take-out, then thee-on
bhīr paraigī, jab maī tērān 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 Josh bólyō ak, 'sab-nai kādhliyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
Hir-nai mat kādhliyō.' Kāg Josh-nai kādh-liyō, jab chaupō
The-Āhr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
bōlyō kai, 'mū-nai bi kādh-lē. Maī tērān bhīr paryā-maī
said that, 'me also take-out. I to-thee difficulty falling-on
kām āūgō.' Wañh-nai bi kādh-liyō. Wō bólyō, 'hir-nai
of-use will-come.' Him-för also it-was-taken-out. He said, 'the-Āhr
mat kādhliyō. Nāhār-nai kādh-lē.' Jab wō bi kādh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
Chaupō bi kādh-liyō. Pher nāhār bólyō, 'mū-nai bi
The-ass also was-taken-out. Then the-tiger said, 'me also
kādh-lē.'
Kai, 'maī tō tō-nai nā kādhū.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
Thou to mū-nai khā-jā.' Pher bólyō nāhār ak, 'maī
Then said the-tiger that, 'I
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
jab maₙ tērāi kām āṅgō. Jab tērāi-māyā bhīr parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
jab tū mērāi kanai ā-jaiyō. Jab rājā-nai wō kādhl-lyō.
then thou to-me near please-come. Then the-king-by he was-taken-out.
Jab nāhār bōlyō ak, 'hir-nai mat kādhl-lyō.' Jab hir
Then the-tiger said that, 'the-Āhir not please-take-out.' Then the-āhir
also said that, 'me also take-out.' Then the-king-to pity came.
Wō bi kādhl-lyō. Hir bōlyō ak, 'bhīr parai, jab
He also was-taken-out. Thē-Āhir said that, 'difficulty may-fall, then
mērāi kanai ā-jaiyō tū.' Chyārū ap'ṇā ap'ṇā ghar-nai
_to-me near please-come thou._ Thē-four their-own their-own house-to
chalāy-gayā. Rājā sikār kūlār ap'ṇāi ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Some days the-king-to passed. Then the-king-in difficulty fell.
Tō rājā nāhār kanai gayō. Nāhār pā-gayō wāiḥ-nai. Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
wāiḥ-nai karālā tāg̱̱ tā chōdī-kā, dōrā sonā-kā, mur'kī
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
sōnā-kī daī. Māl bhaut-sō diyō. Jab wāiḥ-nai pōt
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
bādh daī nāhār-nai. Phēr rājā bōlyō, 'muŋ-saī tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
yō bojh nāh chalai.' Nāhār bōlyō, 'mērāi āspar pōt dhar-lē.
this lead not goes-on.' The-tiger said, 'to-me on the-bundle place.
Tū bi chaḍh-lē. Thārāi gāw paũḥchā-dyūgō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
pōt bi dhar-lai nāhār āspar. Ar rājā bi chaḍh-lyōy.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
Phēr un-kā gāw-māi lyā utāryo. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
pōt ap'ṇā ghar-nai ḥiy-āyō, ar nāhār jāngal-māi gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.
Phēr dū'raī din rājā kāg'lo kanai gayō. Jab kāg'lo
Again on-another day the-king the-crow near went. Then the-crow
bōlyō, 'bathī-jā; maṁ tērāi ātai kimaṅi lyān-hū.' Rājā
said, 'sīl-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neutral verb, in the agent-case.
kād'h-kar ar bōr'lo sōnā-kō dhar rākhya-thā. Wō un-nai taken-off-having and anklet gold-of having-pit placed-were. Ėh them
lē-kar udī-āyō. Pher rājā-nai dē-dai. Rājā ghar taken-having flew-and-came. Again the-king-to it-was-given. The-king home
liy-āyō. brought (them).

Dūs'rai din rājā hir-kai gayō. Hir-nai baithā-

On-another day the-king the-Āhir-to went. The-Āhir-by he-was-caused-
liyō. Waith āw-māi rūjina āḍ'mi-ki bāj liyō-kartō bhāiyā
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
ghar gail. Jaith din waith-hē-kō ēśtō thō hir-kō house according. On-that day that-even-of turn was the-Āhir-of
bāl-kō. Rājā-nai rasōi jīmāi, ar kīwāyā bhitār kōṭhā-the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
maį mūḍ-diyō, ar sākāi lagā-dai. Pher hir āw-
in it-was-closed, and the-door-chain was-applied. Then the-Āhir the-village-
maį gayō kai, 'jāl'dī chālo, mhārā ek āḍ'mi ā-gayō-hai, in went (saying)-that, 'quickly come, to-me a man come-is,
bāl-māi dyāgā.' Jab saṁ ā-gayā. Bhāiyā-par jōt sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
kar-dai. Kadhāiyā liy-āyā, ar waith rājā-nai bi pakaṛ was-arranged. Sweetments they-brought, and that king also having-seized
ly-āyā. Hāt pāw bādh-kar pātaḳ-diyō ar bhāyā-
they-brought. Hands feet bound-having he-was-thrown-down, and whealstone-
kai chhuri paināwāṅ lāg-gayā.
to a-knife to-which they-became-engaged.

Jō wō kāgb'lo waith-kō bhāy'lo thō, wō ud-rahyō-thō. Waith-
Who that crows him-of friend was, he flying-was. Him-
mai dēkhyo, tō uḍ-kar nāhār konāi gayō. Nāhār-nai by it-was-seen, so floor-having the-tiger near he-went. The-tiger-to
bōlyō kai, 'rājā tō hir konāi chhāyā-gayō. Waith-nai he-said that, 'the-king indeed the-Āhir near went.' Him
 tô bhāiyā-ki bāl-māi dēga, Tyāri hō-rāi-hai. Jāldi
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
chāl, ar chaupā-nai bi lō-chāl.' Pher chāl-diyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
sāth lē-liyō. Tō thū man'sūbō karaṇ lāgyā kai, 'kāgb'la, with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
tū kē kārāgō?' Kai, 'maį bhāiyā-ki jōt-kā-māyā-taį
thou what will-do?' (He-said)-that, 'I the-earth-of lamp-of-in-from
báti lè-kar gãw-maí pùr dyügo. Sági lá ád’mi gãw-maí
cwick taken-having village-in conception will-give. All men village-in
bhãg-jãyãgã. Kóí pán chýar jãtaigã.’ Kãg’ló nãhãr-nai
will-run-away. Some fierce four will-remain-behind.’ The-crow the-tiger-to
bólyô, ‘tú kê karãgô?’ Kai, ‘pán chýar rahaigã,
said, ‘thon what will-do?’ (He-said)-that, ‘fierce four will-remain,
un-nai maí khá-lyügã. Maí bi bhãkô marú-hãh.‘ Phêr nãhãr
them I will-eat-up. I also hungry dying-am.’ Again the-tiger
chaupã-nai bôlyô, ‘tú kê karãgô?’ Kai, ‘mërai upar
the-ass-to said, ‘thon what will-do?’ (He-said)-that, ‘me-on above
the-crow’
then chãdha-diyô. Maí lè-kar bhãg-jãûgô.’ Kanaí-hã já
you cause-to-mount. I taken-having will-run-away.’ Near-noon having-gone
pûlh’chýà. Jab rájã-ki ná-par chhuri dhari, ar kãg’ló
they-arrived. Then the-king-of thrust-on knife was-put, and by-the-crow
báti lè-kar gãw-maí pùr dãi. Jab gãw-
the-crow taken-having the-village-in conception was-given. Then the-
maí ád’mi bhãg-gã ág-nai dékh-kar. Tín ád’mi mõhãyá.
village-in the-men ran-away the-fire seen-having. Three men remained.
Jin-nai nãhãr khá-gayô. Chaupã-par chãdha-diyô. Chaupô
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
lè-kar bhãgy-ayô. Phêr nãhãr ar kãg’ló bi bhãgy-ayã.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
Rájã-nai rájã-ki ghar ghãlyô. Wai appnai ghar gayà.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, ‘if you take me out, I’ll be of use to you if ever you fall into trouble.’ So he took the crow out. Then the crow said to him, ‘take all the others out, except the Ahir.’ When the donkey saw that the crow had got out, he said, ‘if you take me out, I’ll be of use to you if ever you fall into trouble.’ So the king took him out. Then said the donkey, ‘don’t take out the Ahir, but take out the tiger.’ When the tiger saw that the donkey had been taken out, he said, ‘take me also out.’ The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, ‘I won’t eat you up. If you take me out, I’ll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.’ So the king took him out. Then said the tiger, ‘don’t take out the Ahir.’ Then the Ahir also said, ‘take me out too,’ and the king, moved by pity, took him out. Then said the Ahir, ‘if ever you fall into trouble, come to me.’ Then the four went each to his own house, and the king finished his hunting and went home.
After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.
AHİRWAṬĪ.

I give two specimens of Ahirwāṭī. One is in the Dēva-nāgari character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[ No. 37.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

Ahirwāṭī.

एक सकस-के दो बेटा था। उन-मात्र-के होटो बाप-ते बेटो था। दो बेटे सबसे बड़ा था। उन मात्र के बेटे के दोस्तों के साथ था। जब उन्हें बड़े बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था। उन मात्र के बेटे के साथ देखने का मांसल था।
INDO-ARYAN FAMILY.

RAJASTHANI.

TRANSLITERATION AND TRANSLATION.

Ek sakas-kē dō bhētā thē. Un-mūh-tai chhōt'nō bāp-taś.

A-certain man-to two sons were. Then-in-from the-younger the-father-to

bolyō ak, 'bāhā-ji, māl-kō bat jō muṁ-nē diūū hoy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
so dē-dō.' Jab u-nē wō māl-kō bat jīs tarah kahyō-thē,
that give.' Then him-by that property-of share which way said-it-was,
us-i s tarah bāt diyō. Thērā din pichē chhōēō
in-that-very way having-decided it-was-given. A-few days after the-younger
bhētō sag'ō māl jamā-kar-kē par-dēśā-nē chālō-gayō; ar
son all property collected-having foreign-countries-to went-away; and
wāthai ap'ū dhan had-chal'ni-mē kho-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
chukyō, aur wāh dés-mē hapō kāl par-gayō, ar wōh kaṅgūl
made-completely, and that country-in a-great famine fall, and he indeg
hō-gayō, tau wāthai-hī wūhī dés-kā bhāṅg'wān jīmīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
lāgyō. Un wōh ap'ū khoṭ-mē sūr charāwan-nē bhējō,
he-engaged-himself. By-bim he his-own fields-in swine feeding-for was sent.
Ar un chāhī kē un chhōl'kā-taś, jō sūr kho-thē,
And by-him it-was-wished that those husks-by, which swine au-eating-were,
un-taś ap'ū pēt bharai; kyū-ke kāhī nē kōī "kinaī
them-by his-own belly he-may-fill; because him-to anybody anything
nāh dō-thē. Jab surat sābhar-kē kahī ak, "māhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
ghari kit'ān-hī mihin'tiyā-nē rōṭī sai, ar mē bhūk'ō mar'tō
on-house how-many-even labourers-to bread is, and I hungry dying
dōḷū-sē. Māī uth-kē ap'ū bāhā-ji kānā jāūgō ar un-taś
scandering-am. I arisen-having my-own father near will-go and him-to
kahūgō ki, 'ma-nē āhān-kō aur tumhārō al'bat khoṭ karyō-sai;
I-will-say that, 'you-by God-of and your surely evil-deed done-is;
ar ib māī isō nā rahyō ki phirī tērō bētō kāhānī. Ar
and now I such not remained that again thy son I-may-be-called. And
ib tā mūnē ap'nā mihin'ti-yā-kē tarah-hi rākh-le"’” Jab uthiyā-ṭā
now thou me thy-own labourers-of like-even keep."” Then arisen-having
ap'nā bāp pāṁh-ne chal-diyo. Aur wō ahhā dār thō ak dēkẖ-ṭā-
his-own father near he-started. And he yet far was that on-seeing-
hī wāh-kā bāp-nē mahār ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
līyō, aur bōhat pyār kiyō. Bēṭā-nē kāhī ak 'bāhā-ji,
attached, and much cares was-made. The-son-by it-was-said that 'father,
humē Dhanī-kō aur tērō al'bat khot karyō-sai. Ib maï tērō bēṭō kahāvaṇ-
I God-of and thy surely evil have-done. Now I thy son to-be-called
lāyak nā mhyō.' Wāh-kō bāp ap'nā mihin'ti-yā-nē bolyō ak, 'achehā-
worthy net remaining.' Him-of father his-own labourers-to speak that, 'good-
tā'-achehā kāp'tā āhīnē pahr'ray-dō; ar āh-kā hath-mē gūthī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on o-ring, and
pawā-nē jōt pahr'ray-dō; ar ham kāhī ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
kyū-kē mēre ċēkhī mēre bēṭā-nē phir-kē jiwan liyō-sai; khyō, páyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
Jab wō chaw-chōhēn'ā karaṇ lāgyō.
Then he rejoicing to-make began.
Wāh-kō bāro bēṭō khēt-mē thō. Jab ghar-kō nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
gūjā-būjā-nē sug-kō ap'nā ēk mihin'ti-nē bolyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
'yo kē sai?' Un kāhī kē, 'tērō bhād āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
aur tērō bābā-ji-nē bārī khāṭar-dārī kari-sai; nyū-ak wāh-tā-
and thy father-by a great feast done-is; because-that him-by
rājī-khusī ā-millyō.' Wōh chhōṁ hō-kar bhītār
safe-and-sound having-come-he-vaś-mel.' He angry become-having inside
māh guyō, Wāh-kā bāp-nē wō bāhar ā-kar-kē māñyō.
not went. Him-of the-father-by he outside come-having he-was-appeared.
Un ap'nā bāp-ṭā kāhī ak, 'dēkẖ, maī it'nā baras-tāī
By-him his-own father-to it-was-said that, 'see, I so-many years-since
tērī tahal kārū-sū; ar kādī tērō kahyō nā gēryō-sai; maï
thy service doing-on; and ever thy sayings not disobeyed-is; but
ṭāī kādī mūnē ēk bak'ri-kō bachehō nā diyō jāh-tāī maī
thou ever me-to one she-goat-of young-one not was-given which-with I
bhi ap'nā pīrā dhābbīyā-kī khāṭar karīto. Ib jab-tāī
also my-own dear companions-of feasting might-have-done. Now since
tērō yō bēṭō āyō ar in tērō sag'īō dhan kishbanā-nē
thy this son came and by-this-one thy all fortune harlots-to

VOL. IX, PART II
क्हुङ्गा-लुटा-दियो तम्बु-ने वाह-कि बोहत कहार कारी। उन
बस-स्कूंडरेड-आवय थीस-एव्य-बय हिम-अफ ग्रेट फेस्टिंग वास-डोने। बय-हिम
वाह-ने कही, 'बेता, तु सदा-ताई मेरे दहोरे दु; किमाइ
हिम-टो इट-वास-साइड, 'सो, थों थोर ब्रे डे मेद-फ्रे मेन अर-अर; व्हॅल्वर
मेरो तेरो दो नाहि सै। तु-ने बि चाव कर्पो थोः,
माइन थिन्स ट्वू नोट डे। थीस-टा अल्ड मेरी-मेकिंग ट्यू-बे-डोने वास,
अक तेरा इन भाई-ने प्यर-के जैम्न लियो-सै; अक क्हुयो, अॅर
थॅट थ्य थिस ब्रोटियर-ब्य अगेन बिथ्थ तॅकन-इस; थॅट लोस्ट-वास, अॅड
प्यर मिल्यो-सै-गो।
अगेन (हे) फ्लॉन्ड-ईस।
The other specimen of Ahirwāṭī comes from the Jhajjar Tōshūl in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwāṭī of this district. The first sentence, ek Ahir dakhālo parā thō, is good Ahirwāṭī, and the second, us-kā jamāl bārē-nai āyā, is equally good Bāṅgarū. So throughout the whole specimen Bāṅgarū and Ahirwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like bōlo for the Ahirwāṭī bōlyō, and sometimes words like the Bāṅgarū bōlā. The only local peculiarity is the dropping of the y in the past participle (bōlo for bōlyō) which is general over the whole of the Rohtak district. In one place the oblique form aik is used for the nominative yō, this.

[ No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Ahirwāṭī.

District Rohtak.
[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

DISTRICT ROHTAK.

Arunwati.

Ek abhir dukhalo paro thō. Us-kā jamāi bērēnai āya.
An Aahir sick fallen was. Him-of-the-son-in-law enquiry-for came.
Jis din woh āya, abhir-kai māri-māri ēt hō rahi-thē. Hīr
On-what day he came, the-Aahir-to gradually recovery occurring-was. The-Aahir
apne bhāi-sē bolō ki, 'ahā lāl-pag'ri-wālō kaun baithō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' Hīr
bolō, 'terō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kali-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kali-
sai ghar-wālō.' Woh hīr bolā ki, 'tū Jai-kali-kai ghar-wālō sai?'
sai le husband.' That Ahir said that, 'thou Jai-kali-to husband art?'
Ki, 'hā-ji.' 'To, birā, mērai āj ēt hūn-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.
Tu kuchh māg.' Hīr-kā jamāi bolō ki, 'birā, tū
Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou
ji-kō kaṛtō sai. Māi māgāga, sō nā dégo.' Woh bolā
tsoul-of narrow art. I will-ask-for, that not will-thou-give.' He said
kī, 'nāh kai-ṭarāh duṅgō? Mēre marṭe-kē mūh-tāī nikāl-gal.'
that, 'not how I-shall-give? Me dying-of mouth-from (the word)-issued.'
Hīr-kē jamāi-nai kahā ki, 'ji tam dō, tō maś-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
chausang jēlī lātā-lahi woh dē-dō.' Hīr bolā ki, 'tū
four-pronged corn-rake hanging-was give-away.' The-Ahir said that 'thou
barō sohannō; ki yā jēlī tin tin chand-kai pōri gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
jaṅh-nai fikā baras dhārē-dhārē hō-gayō, mēre kāh Hukam'la-kē hāth-ki,
which twenty-one years keeping became, my uncle Hukam'lo-hand-of.
Mēre kāl'jē-kī kōr. Jaṅhar tin tin biyāh big'āī-sai. Ta'īnai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
kaṛṭaṇāh dē-du?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Aahir, who had fallen sick. His son-in-law came to visit him.
It happened that that day he was a little better. He asked his brother who the young
fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kaji's husband.' Said the Ahir, 'are you Jai-kaji's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the 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 Hukamlö 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?'
I give two specimens of Standard Mālvi and two of Rāngṛi, 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 Rāngṛi specimen is a tale illustrating Rajput heroism, and the second Mālvi one is a folksong sung at weddings.

[ No. 39. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

Mālvi. (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

...
अरिवाति।

जैते छोटे-बी बाप वाहिर ऐ-ने छो-के समजाओ लायो। यह छी-ने छी-का बाप-के किया के देख दू स्वारी इतरा बरस-की सेवा कहै-हू योर सारी स-ने केवल कटी-की ऊलाया नी। ऐसो छोटे छी य-ने म-के स्वारा संतर बरोबर गज करवा-की ताली कटी शी बुलियो-को बची दिया नी।

पोर जै-ने छारी माल भागणी-के साय उड़े-दिया जना छोरा-के वासे शिल दीया। फिर छो-ने छो-के किया के बेटा तू बदला म्हारे-का पास रह-हैं। योर जो करीं स्वारे पास हैं वह बार-ज़ हैं। यी छारी भागी मनी तो योर पायों जीती हुयी। छोराई-बद्दी-के योर पोड़ो पायों। ऐ-के पाते चप-ने खरक बनाये यी जीन हैं।
[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Mālvi.

(State Dewas, Junior Branch).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād̓mi-kē do chhōrā thā. Un-mē-se chhōṭā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
ō-kē bāp-se kiyō kē, 'dāy-ji, mha-kē mhrō dhan-kō
his-of father-to it-was-said that, 'father-sir, mine to my wealth-of
hīsō da-lākh.' Or ō-nē un-mē ap'nā māl-āl-kō bāto
share give-away.' And him-by them-among his-own property-of division
kar-diyō. Phir thōdā-dī din-mē ŋ chhōṭō chhōrō sab ap'nī
was-made. Then a-few-every days-in that younger son all his-own
māl-mattā ekātī kari-nē, kōi-ēk dūr dēs-mē chalē-gāyō.
property together made-having, a-certain distant country-in sent-away.
Or wā chēn-mē rai-nē ō-nē sab ap'nō dhan
And there pleasure-in remained-having him-by all his-own wealth
udāi-diyō. Sab kharach huā-par unā dēs-mē bhōt baqō kāl
was-squandered. All expenditure been-on that land-in a-every great famine
padyō, or ō-kē khāwā-pitā-kē bhōt ād̓chan pādwa lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-full began. Then
un ŋ unā dēs-mē kōi-ēk ād̓mi-kē pās jai-nē riyo. Ū
he that land-in a-certain man-of near gone-having remained. That
ād̓mi ō-kē sūḍ̓lā charāwā-kē ap'nā khēt-mē bhejāyā-karē. Or
man him scine feeding-for his-own field-in sends-regularly. And
sūḍ̓lā jō-kōi phōt-rā khātā-thā, ō-kē uprn-jū khusī-sē
the-scine what-ever chaff, eating-scene, that-of on-even he pleasure-with
retō; pan ŋ bī ō-kē kōi-nē diyō ni. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
ū sūd-mē āyō, tō kēnē lāgyō, 'mhrā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
mukta-j mēnat majūrī karwā-wālā-kē bi pēt bharī-nē
many-verity labour wage dōers-to even belly filled-having
bache, it'rō khāwā-kē miḷē, or hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from
marû. Ab yā-sē hû uthî-nē bāp-kê wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
kûga kē, “day-ji, hû tamârō ēr Bhag’wân-kô gunâgâr hû, ēr
will-say that, “father-sir, I you-of and God-of sinner am, and
ē-kê uprât hû thârō chhôrô kēwâwâ-kê lâyak ni riyo. Mhârî
this-of beyond I thy son being-called-for fit not remained. My
gin’ti tû ap’nâ mûkar-mê kar.”’ Phûr ē wâ-sê
counting thou thine-own servant-among make.”’ Then he there-from
uthî-nē ap’nâ bāp-kê pâs āyô. O-kâ bâp-nê ē dûr
arisen-having his-own father-of near came. Him-of father-by he far
ehâtîpê hôtâ-j ê-kê dékhè; ēr ê-kê dayâ āi, ēr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
bhâgyô, ēr ê-kê galâ-sê chhôlî-liyô, ēr ê-kê mâtî di. Phûr unâ
he-ruan, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
ehîrâ-nē ê-kâ bâp-sê kiyô kê, “day-ji, hû Bhag’wân-kô ēr
son-by him-of father-of it-was-said that, ‘father-sir,’ I God-of and
tamârō gunâgâr hû, ēr hû tamârō chhôrô kēwâwâ-kê lâyak ni
you-of sinner am, and I your son being-called-for worthy not
hû.” Pan bâp-nē ê-kâ mûkar-hôn-sê kiyô kê, “ek bhôt
am.” But the father-by him-of servants-to it-was-said that, ‘a very
good robe bring, and this-one-to put-on; and this-one-of hand-on
achchhô ângî law, ēr ê-kê perâw; ēr ê-kê hát-mê
ring perâw, ēr pêg-mê jûtî perâw, ēr aj jhû-chûtî-nê
put-on, and foot-on shoe put-on, and today eat-on-feasted-having
bado harak apan manâwâgâ. Kyo-kê mharô yô marîô
great rejoicing we-all will-celebrate. Because-that my this dead
huô chhôrô aj jiwi’tô huô; yô khôwai-gayô-thô, pan phûr
been son today living became; this lost-gone-was, but again
mîlyô.’ Jadê vi bâdô harak manâwâ lâgyâ.
was-got.’ Then they great rejoicing to-celebrate began.

Ab ê-kô bâdô chhôrô khât-mê thô. Or jadê u châlyô
Now him-of the-elder son the-field-in was. And when he walked
or ghar-kê pâs āyô, ë-kê nêch’wâ-kê or gâwâ-kô âwâj
and house-of near came, him-to dancing-of and singing-of noise
sunânô. Phûr ê-nê mûkar-hôn-mê-sâ êk-kê bulai-nê puchhîyô,
become-audible. Then him-by servants-in from one called-having it-was-asked,
‘in hát-kô arath kai he?’ Phûr ë-nê kiyô kê, ‘thârô
‘this affair-of meaning what is?’ Then him-by it-was-said that, ‘thy
bhât ayô-he, or thârâ bâp-sê u khusi-majô-mê mîlyô, jê-nê
brother come-is, and thy father-by he good-health-in was-got, which-from
ô-nê sail diwi-he.’ Phûr ê-kê ghussô ayô, or ghar-mê
him-by a-feast given-is.’ Then him-to anger came, and the-house-in

VOL. IX, PART II.
jāwē ni. Jē-so ō-kō bāp bāhēr ai-nē ō-kē: he-goes not. That-from him-of the-father outside come-having him-to
sam'jāwā lägyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
hū thārī it'rā baras-sē sēwā karā-hū, ēr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
kadi bi ulāgyō ni. Esē hōtē, bi thā-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
mintar barōbar chēn karwā-kē wāstē kadi bi bak'rī-kō bachchō
friends with pleasure doing-of for ever even a-the-goat-of young-one
diyō ni. Or jē-nē thārō māl rām-janī-kē sāth udāl-diyyē,
was-given not. And whom-by thy property harlots-of with was-squandered,
unā chhōrā-kē wāstē sēl diwē.' Phīr ō-nē ō-so kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
kē, 'bēṭē, tū hanmēśā mhārē-j pēs rē-hē. Or jō-kaṛ mhārē
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of
pēs hē, ē sab thārō-j hē. Yō thārō bhāī maryō-thō, ēr
near is, that all thine-verily is. This thy brother dead-was, and
pāchhō jīv-tō huō; khōwāi-gayō-thō, ēr pichhō pēyō;
afterwards living became; lost-gone-was, and afterwards was-found;
ē-kē wāstē apan-nē harak latānō yō jōg hē.
this-of for all-by rejoicing was-displayed this proper is.'
[ No. 40.]
INDO-ARYAN FAMILY.
CENRAL GROUP.
RAJASTHANI.
MALVI.

(SWTE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परवात
पेदी पैर मने नावत चोंढ़त लाम्बो वी माह-मी।
के दुसरे के दुसरे बीव गुरावता माह-मी।
के तितरे के तितरे भाव-वा समजावता माह-मी।
चोदी पैर रमजान नियावता लाम्बो वी माह-मी।
पांच मी पैर नाय जिमावता लाम्बो वी माह-मी।
होडो पैर मने चेत विवाता लाम्बो वी माह-मी।
सात मी पैर मने सार बैलता लाम्बो वी माह-मी।
के बाले के बाले बागो बंदी कोंडो माह-मी।
के लो-बे वी बाजसंगावी रे कुंकड़-हा।
के माये के माये रत-मे बोले रे कुंकड़हा।
डाल डाल मिरावी पिरे माह-मी।
के पते के पते बंदी कोंडो माह-मी।
डाल टोटी मिरावी पही माह-मी।
के कुंकड़ के कुंकड़ करे सदरवा माह-मी।
के कुंकड़ के कुंकड़ मार भगवा वी मिराव-ही।
मामन ठील बज़ावे वी माह-मी।
मामन गोपु गवावे वी माह-मी।
के कुंकड़ के कुंकड़ मार चुपरा बदरवा माह-मी।
SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ  PAR'BĀTYĀ.
MARRIAGE-OF  MORNING-SONGS.

Pēlō  pēr  ma-nē  nhāwat  dhōwat  lägyō,  wō  mārū-ji.
The-first  watch  to-me  bathing  washing  passed,  O  beloved.

Kaṅ,  dus'-rō,  kaṅ,  dus'-rō  sis  guthāw'tā,  mārū-ji.
Ah,  the-second,  ah,  the-second  head  braiding,  beloved.

Kaṅ,  tis'-rō,  kaṅ,  tis'-rō  bālū-dā  sam'jāw'tā,  mārū-ji.
Ah,  the-third,  ah,  the-third  the-children  in-reconciling,  beloved.

Chōthō  pēr  rasōi  nipāw'tā  lägyō,  wō  mārū-ji.
The-fourth  watch  food  in-dressing  passed,  O  beloved.

Pāh'mō  pēr  nāy  jīmāw'tā  lägyō,  wō  mārū-ji.
The-fifth  watch  the-husband  in-feeding  passed,  O  beloved.

Chhaṭṭō  pēr  ma-nē  sēj  biolhātā  lägyō,  wō  mārū-ji.
The-sixth  watch  me-to  bed  in-spaying  passed,  O  beloved.

Ṣāṭ'mō  pēr  ma-nē  sār  khel'ūtā  lägyō,  wō  mārū-ji.
The-seventh  watch  me-to  chess  in-playing  passed,  O  beloved.

Kaṅ,  āth'mē,  kaṅ,  āth'mē  bōlyō  bērī  kūk'jō,  mārū-ji.
Ah,  at-the-eighth,  ah,  at-the-eighth  crossed  the-enemy  the-cock,  beloved.

Kaṅ,  tō-nē  sōk  sātāpyō,  rē  kūkad-lā.
Ah,  thee-by  sorrow  was-kindled,  O  cock.

Kaṅ,  mhārī,  kaṅ,  mhārī  rat-mē  bōlyō,  rē  kūkad-lā.
Ah,  my,  ah,  my  dalliance-in  thou-didst-crow,  O  cock.

Dāl  dāl  min'ki  phirē,  mārū-ji.
Branch  branch  the-she-cat  wonders,  beloved.

Kaṅ,  pattē,  kaṅ,  pattē  bērī  kūk'jō,  mārū-ji.
Ah,  on-leaf,  ah,  on-leaf  the-enemy  cock,  beloved.

Dāl  tūtī,  min'ki  padi,  mārū-ji.
The-branch  broke,  the-she-cat  fell,  beloved.

Kaṅ,  kūkad,  kaṅ,  kūkad  karē  badaw'nā,  mārū-ji.
Ah,  the-cock,  ah,  the-cock  makes  joy-celebration,  beloved.
MALVI.

Kachchhō du̱d pilā̤ṳ, wō minak-ji.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kā̤, kūkā̤d, kā̤, kūkā̤d mār-bhagāw, wō minak-ji.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Āgan ḍhol bajāw, wō mārū-ji.
In-the-courtyard drum play, O beloved.

Āgan ġid gawāw, wō mārū-ji.
In-the-courtyard song cause-to-be-sung, O beloved.

Kā̤, kūkā̤d, kā̤, kūkā̤d mār huā baḍāw-nā, mārū-ji.
Ah, cock, ah, cock, (thy-)heating become 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, flieth 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 ukkers 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 ḍ, like ḍh, signifies contempt.
[No. 41.]

INDO-ARYAN FAMILY.

Central Group.

Rajasthani.

Malvi (Rangri).

(State Dewas, Junior Branch).

Specimen I.

कोई एक आदमी—ने दो कवर था। व्याना—भूं झोटा लड़कार व्याना—का पिता—ने कबूल कहा के भाषा—की नहीं शाहा माता की बात दे—जाकर। फिर व्यानों व्याना—का दान—ने बाबा की व्याना—के बदले। व्याना—ज दान—ने व्यानों झोटा लड़कार सब आपणी पता एक ख़ारा कर—ने कदेक दूर देस—से बच्चा—गया। और पते वेंसे रेते व्याना—या गूँ दहा दिया। फिर जो इंदू—ने पास दो ने सब ख़ारा कर—दिया। फिर व्याना—देस—के एक बड़ी भारी काक पड़ा। और व्यानों—के लड़का—पिवार—की बड़ी अर्थशाश्व पड़ा। जब के व्यानों देस—मे कोई एक पास जाय—ने रहा। जब व्यानों आदमी—ने शूर परारा—ने वास्ते आमी पाना थे—पर वाकते। और उस से बाबा—ने होता खाना—या व्याने—दादा—के जुड़ी—मे रही। व्याना—वही—ने व्यानों—ने भागी—ने नहीं दिया।

जब बी—ने लड़ा आये। व्याने—के कहने भर तो सेत मजबूरी अंदा—बाका—के देने बनार—ने बढ़ी। और बूस्का मह—हुँ। अब अंदा—ने पड़ी—ने चूँ धरे जुब्बा ने कहानी भर भाषा—का गोमती के माता—ने अपनी—के पास माता—की आप—ने प्रातिपोषण के ज हुँ। जब अंदा—की अपने व्यानों—बी लड़का—के लड़के पता नहीं। खाना नियत आया। अंदा—ने नोकरा ले गए। और जो दुकान—ने आप—ने पिता—के पास आया।

व्याना में व्यानों—ने दूर—ने आपती दीक्षा—ने व्याने—वी व्याना—को दया आया। और दीर्घाजी दूरी हुई जाय—ने क व्यानों—ने व्याना। और व्याने—की मृदू चूही। और व्याना लड़कार आमी पिताने व्याना—की भाषा—का दूरी भागना—की ने आप—की आप—ने अपराधी हुँ। और बूस्का आप—की लड़को जेवार—के लड़के नी बी। ती—वही व्याना—का पिताने आमी नोकरा व्यानों—के भाषा—के भाषा—के लड़को जेवार—के जेवार—ने व्याना। दूर—ने पहेला। दूर—का दूर—ने व्याना—का फहराव। और दूर—का प्रेम—ने धाराकी पहराव। आज जीवी चुट्टी—ने आपनी दुःख खुशी करामा। कारण जे माता ये सवार—यािक लड़को जीवनी नहीं। खोजने गया था पच पारी मजबूर। जब वी बड़ी दुःख समाप्त करा।

अब व्याना—की व्याना लड़की धौर—पर थी। चकला—बच्चे व घर—ने नहीं आया। तो शी—ने बड़े वास्ता गावा—की अभास सुराणी। और व्याना—बताव। एक नोकरा—ने बुद्वाना—ने गुम्भाने व्यानों के आल थों कामे थे। जब व्याने—के बबे—ने बाबे—ने वाह! भागा। और छाता बाप—ने बूस्की—भाबा—ने लड़की अपने—के बाबें या मिर्जानी किये—ने थे। जब बी—ने रोता आया और घर—ने जाये नहीं। जब—व्यानों—की बाबा बाबा आया—ने शी—ने समया। आमी। व्याना व्यानी थीं। बी—का बाप—ने फिरी के देखे दूरी व्याने—की पता बहुत बुझी। बहुत—हुँ। और बी—की कोणी थीं। कटे भी लौटे नहीं। असी शेता भी थीं। बी—ने शेता दूरी—पिचावा—के बताव। आराम—चूही करवा—ने गाये कई बड़ी बाबरा—की बबे भी बी—ने नहीं। व्याना जोंने शी—की बाप रामरावा—की बेहुँ—ने तड़ा दिया। व्याना लड़का—की बबे लौटा—ने आमी। जब व्याना—व्याना—के वाह! ने वाह! भागे ने। और जो काटे माता पास देने का सब बारी हुँ। ये बारी मजबूर—को आप्त के दूरी—ने फिरी। और पते जीवी—का वापस आप—ने दुःख खुशी करामा।
[No. 41.]  
INDO-ARYAN FAMILY.  
CENTRAL GROUP.  
RAJASTHĀNĪ.  

MĀLYĪ (RĀNGĪ).  

(State Dewas, Junior Branch).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṭi ek āḍmī-kē dō kawar thā. Wanā-mē-sū chhōtā laḍ̄kāē  
A-certain one man-to two sons were. Them-in-from the-younger by-son  
wanī-kā pīta-kē kē, bhuḥbha-jī, mhad-nē mhadā dhan-kō bījrō  
his father-to it-was-said that, father-sir, me-to my wealth-of portion  
dē-kādō. Phēr wanī wanī-kā dhan-kō bījrō wanī-mē kar-diyo. Phēr  
give-out. Then by-him them-of wealth-of portion them-among was-made. Then  
thonā-j dān-mē wanī chhōtā laḍ̄kāē sab āp̄nō dhan ēkaṭhō  
a-few-only days-in that younger by-son the-whole his-own wealth together  
karnē kathē-k dūr-dēs-mē chhōtē-gayō, aur wathē chēn-sū  
made-having somewhere distant-country-in it-was-gone, and there ease-with  
rañ-mē wanī sab āp̄nō dhan uḍāy-diyo. Phēr jō i-kē pās  
lived-having by-him all his-own wealth was-squandered. Then what him-of near  
thō u sab kharar-kār-diyo, phēr wani dēs-mē ēk badū-bhārā kāl̄  
was that all was-spent, then that country-in one very-great famine  
padyō, ēr wani-kē khāwā-piwa-kē bājī aḍ̄chan pad̄wā lāgī. Jād u  
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he  
wanī dēs-mē kōṭi ek āḍmī-kē pās jāy-nē rahyō. Wanī āḍmī  
that country-in a-certain one man-of near gone-having lived. That by-man  
vi-nē sūr charāwā-kē-wāste āp̄nā khet-par bhejyō. Ēr sūr jō-kō  
him-to swine feeding-of-for his-own field-on it-was-seen. And swine whatever  
chhōtā khatā-thē wanī-rē up̄ra-j u khusi-sū reṭō. Pun  
huska eating-were them-of upon-even he gladness-with would-have-lived. But  
vi-bhī vi-nē kauṇē nahi diya. Jād vi-nē suddie āvī, wani-bō  
those-even him-to by-anyone not were-given. Then him-to senses came, by-him  
kāyō kē, mhadā pīta-rē girārē to mhenat-majūrī-kār̄wā-wālā-kē-i  
was-said that, 'my father's in-the-house while labour-hire-doers-to-even  
pēṭ bhārī-nē bache it̄rō khāwā-nē mile-hai; or hū bhūkā  
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger  
mari-hū. Abē aṭhā-sā uṭhā-nē ēr pīta-kē wathē jāu nē kahūgā  
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say  

Vol. IX, Part II.
ke, "bhâh-hâ-sa, hû apar-kô nê Bhag'wan-kô ap'râdhi hû; or
that, "father-sir, I your-Honour-of and God-of guilty am; and
arp-kô la'd'ko bêj'wa-kê lâyak nî rahyô. Mhârî gînti
your-Honour-of son being-called-for worthy not remained. My reckoning
arp aparâ nôk'ra-mê karô."' Or a wathî-sê
your-Honour your-Honour-of servants-among make." And he there-from
uthi-nê âp'nê pîtâ-kê-pas âyô. Pân vi-kâ bâpê vi-nê
arisen-having his-own father-of-near came. But his by-father him-to
dûr-sê âwô dîkh-nê vi-nê wani-ki dayâ âvi, or dôl'tô-huô
distance-from coming seen-having him-to him-of compassion come, and running
jây-nê û wani-kê galâ lâgyô, or wani-rô mûh chûmyô.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
Or wani la'd'kâê aparânê pîtâ-nê kahi kê, 'bhâh-hâ-sa, hû Bhag'wan-kô
And that by-son his-own father-to it-was-said that, 'father-sir, I God-of
nê apar-kô aparâdhi hû; or hû apar-kô la'd'kô kêmâwâ-kê
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
lâyak nî-hû.' To-bhi wani-kâ pîtâ aparânê nôk'ra-nê kahyô kê,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
'achhi anag'khi lâw or l-nê paherâw, l-kâ hât-mê bîthi paherâw, or
good robe bring and him-to put-on, his hand-in a-ring put-on, and
l-kâ pag-mê pagarkhî paherâw. Aj jîmî-chûthi-nê achhi harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
huskî karâga; kâran-kê mbhâro yô maryô-thakô la'd'kô, jîw'tô
rejoicing we-will-do; because that my this dead-was son, alike
whayô; khôwâ-gayô-thô, pân pakhô malyô.' Jadi wi badô harakh
became; lost-gone-was, but again is-got.' Then they great joy
manâwâ lâga.
to-celebrate began.
Ab wani-kô badô la'd'kô khêt-par thô; chaî'tâ-chaî'tâ û ghar-kê
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
najik âyô, to vi-nê wathê môch'wa-gâwâ-kô awaj súpâno. Or vanî-nê
near came, then him-to there dancing-singing-of sound became-audible. And by-him
ek nôkar-nê bulay-nê pûchhyô kê, 'âj yô kây hê? Jad
one servant-to called-having it-was-asked that, 'to-day this what is?'. Then
wanî wani-kê kayô kê, 'tharô bhalti âyô-hê; or tharâ báp-nê û
by-him him-to it-was-told that, 'thy brother come-is; and thy father-to he
khswâ-majâ-sû malyô; anî-kê wasté yâ mij'mâni divi-hê.' Jad vi-nê,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,
ris âvi, or ghar-mê jávê mûh. Ó-nî wani-kô báp bûhâr
anger came, and house-in he-goes not. Therefore his father come-having
âvî-nê vi-nê sam'jûwa lâgyô. Pa'n wani'ê vi-kê báp-nê kîyô kê,
out him-to to-treat began. But by-him his father-to it-was-said that.
dēkāhō āt thā-kō ke-nō mhaī
*hū bā-kī itrā baras-sū sēwā karā-hū, āt thā-kō ke-nō mhaī
'see, I thy so-many years-from service doing-am, and thy word by-me
kadi-hā lōpyō nāhī; ast whētā bhi thāe mha-nē mharā
ever-even was-transgressed not; so on-being even by-you me-to ny
hētū-sōb'tyā-kē-barōhar ārām-chān karwā-kē wāstē kadi bak'ri-kō
friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
bachhō bhi dīdhō nāhī. Paṇ jānī thā-kō dhan rām'janī-kī gūl-mē
young-one too was-given not. But by-whom your wealth harlots-of way-in
raī-nē nājāy-diyō, wānī laḍ'kā-kē wāstē lōkā-nē jīnādō-
lived-having has-been-squandered, that son-of for people-to causing-to-eat thou-
ha.' Jad wānī want-nē kayō kē, 'bētā, tū sadā mhārē pās
art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
rēvē-hai; āt jō-kāī mhārē pās hē, ā sab thārō hē. Yo thārō
living-art; and whatever me-of near is, that all thine is. This thy
maryō-thakō bhāi, āj ta-nō jīw'tō malyō; ār gam-gayō-thō, ā pichhō
deal-wos brother, to-day thee-to alive is-met; and lost-gone-was, he again
pāyō; anī-kē wāstē āpā-nē harakh-khās kar'no jōgyā hāi.'
is-found; this-of for us-to merriment to-do proper is.'
[No. 42.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RAJASTHANI.

MALVI (RANGRI).  (STATE DEWAS, JUNIOR BRANCH).

Specimen II.

आदालत-का प्रकाश-से ची दरवार-के इलेवन सुधातोमपुर नामक-ने जजार २०। २०-की पंडाल-की ठहरापी है। अंत में चार अय-ने जजा देने अदालत-की दरवार-में चार मन-ने पायी जाया करनी। जब मेला-ने गिरावटी में यो अय-का डर-में तारक-ने अय-ने अजर करना-के एक प्रविधार सदस्य-ने तारक देने-की लार दिया। आगे निरसाधन या-ने एक ही-के बास-के द्वारा।

चार धारः साधू ग्रामिण तुलसी और एक दोकान दिवाली-बंद-ने राजपूत गिरावटे फल या-ने। परंतु गिरावट पिया सी था। वे-भी चारण धार-ने तीता-की विचार रखे-रहे।

राय आप धारा रज्जुत-ने दुस्मन-के चारे डर-ने आपना नायक नायक बनाय-ने शक्ति-से बचने-पी जीव-की क्रिया करणी या वात मिलात समझने-की जाता-के पायी आयोजन-के सरदार भी या वात आए करी नहीं। आराक भाग्यी हुई। प्रविधार सदस्य-का नायक-से वार आदमी विवेचन करता।

एक-रा शाह-से तरवार-बाल तारक-से प्रविधार-रो माया की पुनः एक-से एक आयोजन।

यह कार्य रूप-से रूपांतरित। और संकर-पर प्रहार करना-मूलक कारण तरवार भी उत्तर-पीड़ित।

ये ती निर्धारित बैरक-ने कहा दीड़-ने कुछ दूर जाय आयोजन दुस्मन-ने मारा-माराया। और पूरे उधार-ने कहा आप-की माया कह सुनें-की वे आय-ने गोली गाली-ने वैट-से-माया। कब्रियार-ने अमरतरण-की चालनी पहले वाहकर वाहने घुटू-ने माया-ने कही। और पूरे आय-रा तुलसी-रा निकली पुरा रक प्रवास-मूलक मृताश्रम कर से आय भी माया-रे पार सरदार कही। या सव लान ज चारण अजर अभी कभी शीर्ष-रश्मी-थी। राजपूत माया-ने गया परंतु चारण-री समझ व्यकात-गयी।

या अधा-से चारने आगे ने सीरीकी झाले बीचाज नामक देउडा चाहूवाण सदस्य-ने ठहराये जाने की चुड़े थी को सारी जाना कही। तो ठहराये तेरा-बम-आय या जान उत्तर-से उत्तर सदस्य-का घरा वानाक कोही।

या जान कब्र सरदार-रे घाजी सुन-ने आय से-से बिखर पिया-की कहाँ-कहाँ था धारा और पूवी। ती चारण एक चब जान कही। ती सुन-ने कब्र-आय कही की माया कहा नजदीक कब्रियार संसू-ने माया-ने माया ने आय-ने अगाजी-की चाल-से कब्रिरे माया-ने माया-ने कही की तो ठहरी। तीत तहरा कब्रियार-की माया-ने बीतरे-के पहले माया-के वाहर-ने पहले। जो वाहर-ने पहले पूछी ती ठहरा नव-कही गई। या जान कब्र-आय-की सुन-ने गाना-ने माया-ने सब एडवा लाया।

एक गह और सदस्य-के बहुतरे-से कोडे नरेरे-मूलक उपाय एंडे कीताज्ञ-को हंसांद राधे-ने मुख्तन-से भेद काताध्याय धा जान ठहरा-साधने भी आयी नी काम्य तो आय-बाली की सुनी जो कब्र-आय बीतरे-की पहले कहीं कहे। के राजम
तो जो करी सो धर्मि-ज आड़ी करी। और मायः वहं कटारी मानवा-की या जलान्त्व तो अब वहं दों रत्नपूवी करी। जो करीजो जद जाणांगा की ठीक है। ताँ-से तो जो बराजी सो कर दिखाई। कवलीए पिता-का महंड-से असा करदा वचन सुण-ने धर्म-ज वश्म पिता-जे कुरां रहों पथ कपर्दी की तीस बरस-को वसर हुआ वें-के एक महरनों भी आमे नही जीवणी। और डूं धरम सरदार-की तरह-से भगवं तन-ने मायो कबा पासे तरहार चलाय-ने माथा-रे पास आय-कर मध्यवा पता-से कटार मान-ने म्यान-से कर-ने पासे स्खत पड़णी।
TRANSLITERATION AND TRANSLATION.

Adawlā-kā pahād-mē ērī darbār-ke ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of in-the-jurisdiction Jodamerpur
nāmak-nē hajār vis pachīs-ki pēdās-ko thakanā hui. Jaṭhē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
chāran āy-nē hajār dō adāt-ki dātār-pī āy-nē pachhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back-to-go
lāgo. Jad gēlā-mē girāsīyē Mēr, Mīnā ōr Bhālā-kā ḍar-sū
began. Then the-way-in free-booters Mērā, Mīnās and Bhāls-of fear-from
Thākār-nē araj karwā-sū ēk Pādiyā ārāmdar-nē Thākār 1-ki
the-Thākur-to application making-by one Pāriyār Sārdār-to by-the-Thākur him-of
lār dinō. Āgē girāsīyē yā-nē lūtōwā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
ghāṛā.

they-were-surrounded.

Chāran-Rāw, sūdhū, brāhman, lugāi ōr ēk-lā dōkā diwān-band-nē
A-Chāran-Rāo, a-saint, a-Brāhman, a-woman and alone in-twin armed-man-to
Rājpūt girāsīyō lātē nahi. Parant girāsīyā Bhāl, Mīnā thā. Yē
a-Rājpūt freebooter robs not. But the-freebooters Bhāls, Mīnās were. These
bhi Chāran-Rāw-nē lutāwā-kē vichār rākhō-kē. Parant āp khaś
too Chāran-Rāo-to robbing-of consideration entertain. But he himself
Rājpūt whē-nē dūs-mānā-kē āgē ḍar-nē āp-nē jāt chāran
Rājpūt being enemies-of in-front feared-having his-own caste bard
batāy-nē ladhā-sū hach-nē, jiwā-kē lōbh karō-gō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
nindit samāj-nē jō jāpā-kē wāstē āyō-thō vi sārdār bhi
censurable considered-having who escorting-of for come-had by-that sārdār too
yā wāt āri kari nahi. Ākhar jhaṅ-gō hū. Pādiyār
this thing acceptance was-made not. At-last a-struggle took-place. Pāriyār

1 The illustrious Darbār, or the Darbār par excellence is the Court at Udaipur.
MÀLÌ (RÀNGRÌ).

Sar'dàr-kà hàt-sù bàrà àd'-mi khèt pádyà. Èk-rà hàt-rì tar'wàr-Sar'dàr-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-wàr làg'wà-sù Pàdiyàr-rò màthò bì dhàd-sù alag huò, stroke being-hit-from the-Paríyàr-of head also the-trunk-from separate became, par kabandh ran-mè rùp-rayò, òr satrù-par pràhàr kar'wà-but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-sù ab-ki-bàr tar'wàr bì hì tàt-pàdi. To kàtàr khèch-nè by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having kabandhè dòò-nè kuchh dàr jày àp'nya ìus'mànnà-nè by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to már-nàkhyò. Òr phèr uthì-sù palat-nè jàthè àp-kò màthò were-cut-down. And then that-place-from returned-having where his-own head kàt pádyò-thò, wàthè ày-nè gòdì-gàl-nè hàth-gayò. Kàtàrì-nè cut-off lying-cas, there come-having knelt-having he-sat-down. Dagger-to angàrkhi-kì chàl-kè pallè bàhrì bag'ò pfèch-nè myàn-mè coat-of skirt-of on-the-border the-outside on wiped-having sheath-in kidhì, òr phèr àp-rà turat-rà nìk'lyà-huà ràkt-pràwàh-sù mòttìkì-rà it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of pìnìd kàr-nè àp bì màthà-rè pàs sàrìr chhòdyò. Yà sub a-ball made-having by-himself too head-of near body was-given-up. This whole wàt ù chàran alag ubhò ubhò dékh-rahyò-thò. Ràjìpùt thing that bard alocf standing standing witnessing-was. The-Ràjìpùt màryò-gayò, parant chàran-rò màl baeh-gayò, killed-was, but the-bard-of properly saved-was.

Yò athà-sù chàl-nè àgè Siròhì ilàkè Khàwàj. This(-man) here-from walked-having further Siròhì district Khàwàj nàmak Dwàqá Chàhuwààn Sar'dàr-kè tìkàrà jày-nè jò by-name Dwàqá Chàhuwààn Sar'dàr-of in-the-estate gone-having what huì-thì sò sàrì wàt kàhì. Tò Thàkàr Harbàmì-jè yà happened-had that all story was-told. Then Thàkàr by-Harbàmì this wàt sun-nè ùp Sar'dàr-kà ghanà bàkhàn kìdà. story heard-having that Sar'dàr-of very-much praises were-made.

Yà wàt kawàr Nar-pàl-dwà-jì sun-nè àp ì-j wàkhàt This story the-Prince Nàrpàl-Dwà-jì heard-having himself at-that-every time pitù-ki kàchhàrì-nè àyà, òr pfèchì, tò chàránè phèr sab father-of court-in came, and it-was-asked, then by-the-bard again whole wàt kàhì. Sò sun-nè kawàr-jè kàhì kè, 'màthò account was-said. That heard-having by-the-Prince it-was-said that, 'the-head katàrì këdè kàbandhà satrù-nè már-nè pfèchì being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards màthò nakhè ày-nè ajíbì-kì chàl-sù katàrì màj-nè the-head near come-having robe-of skirt-by dagger wiped-having
myān-mē kidhi, sō tō thik. Parant katār angar'khi-ki sheath-into wasa-made, that verily right. But the-dagger robe-of chāl-kē bhitar-kē palle mājā, kē bāhar-kē palle? Jō skirt-of inner-of on-border wasa-wiped-clear, or outer-of on-border? If bāhar-kē palle pāchhē tō pēhā 'ā-mē kāñ hai?' Yā wōt outer-of on-border it-wasa-wiped then indeed it-in what is? This remark kawar-ji-ki suñ-nē nāndāni jān-nē sab huswā lägyā. Ekk sūr prince-of heard-having folly known-having all to-laugh began. One brave bir sar'dār-ki bahaduri-mē kōi tare-sū āp pāndē hir'tāt-kō warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of ghamaṇḍ rākh-nē kuṭil'tā-sū nyān'tā batāw'nī yā pride entertained-having crookedness-through deficiency to-be-shown this wōt Thākār-sāb-nē bhi aṛhi nī laut. Tō āp kahyō thing the-Thākār-Sahib-to also well not was-felt. Then by-him it-wasa-said ki, 'sunō-ji kawar-ji, bāhar bhitar-kō palle kāñ kārē? Ū that, 'āṭen-O prince, outer inner-of border what makes?' By-that Rājput to jō kari sō ghani-j aṛchi kari. ᪇rāyēlē Rājput as-to what was-done that very-much good was-done. And inner palle kātarī māj-wā-ki yā batai to ab thā kōi rājputī border dagger wiping-of this was-pointed-out then now you some heroism karō. Jād kar'jō, jād jānāgā kē thik hāi. Ū-sā do. When you-may-do, then I-will-acknowledge that proper is. By-him to jō baṇī sō kar dikhāi.' Kawar-ji pētā-kā indeed what was-done that having-done was-shown.' By-the-Princē father-of mūča-sū asā kar'jā wachan suñ-nē wani-j wakhat pētā-kē mouth-from such harsh words heard-having the-same time father-of rāb'rē isō pān karyō kē, 'tīs baras-ki umar huā in-the-presence such vow was-made that, 'thirty years-of age having-become kēdē ek mahinō bhi āge nahi jīw'nō; ооруж uṇ Pādīyār after one month even afterwards not to-live; and that Pādīyār sar'dār-ki taraḥ-sū jhag'dō kar-nē māthō katiyā pāchhē tar'wār chieftain-of fashion-by fight done-having head being-topped-off after sword chalāy-nē māthā-ṛē pūs āy-kar māyēlā pāllā-sū kāṭār branded-having head-of by-the-side come-having inner border-with dagger māj-nē myān-mē kar-nē pāchhē khet pād'nō.' cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

**FREE TRANSLATION OF THE FOREGOING.**

In the Aravalli hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to
go back. Then being afraid of the neighbouring freebooters, Mārs, Minās, and Bhils, he requested the Thākūr and got from him a Pariyar Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Minās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyar Sardār twelve persons fell to the ground. By the sword stroke from one freebooter’s hand, the head of the Pariyar Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirohi, belonging to the Devda Chāhuwān Sardār, related all that had happened. Then the Thākūr Harbhājāi hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narbāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, ‘it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath.

But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?’ Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one’s own prowess. So he said ‘Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.’ Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyar Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.
MALVI OF KOTA AND GWALIOR.

Mālvi is spoken in the east (the Shahabad Pargana) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra Pargana, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvi in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</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>392,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>495,978</strong></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 Dāng, the language is known as Dangīhāi, Dangērā or Dānērē, with a reported number of speakers as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gwalior</td>
<td>35,000</td>
</tr>
<tr>
<td>Kota (Shahabad)</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>41,000</strong></td>
</tr>
</tbody>
</table>

Further, inquiry, however, shows that this does not differ from the ordinary Mālvi spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvi of Kota and Gwalior. In Kota the Mālvi is locally known as Kūndāli.

The Mālvi spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārānūṭī form of Jalpūrī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvi. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to dissipation and uncertainty of the vowel scale. Thus we have bōjī, for bājā, enquired; sāt for sāth, a companion; rīgū, remained. Note khēr, for kahr, having said. As examples of vowels, see gairnō, for girnō, to fall; dān, for dān, a day; gīyō, for gayō, gone; rōkō-hō, for rakō-hō, you remain.

The cerebral ◌ is more common than in Standard Mālvi. Thus, mār-nō, instead of mār-nō, to strike.

In the declension of nouns, we have a locative in kā in the word chhōrkhā, in the daughter. This form also occurs in the neighbouring Hārānūṭī and in the Mālvi of Bhopal, see pp. 204 and 263.

In pronouns, we have mhaī, to me. The plural is regularly used for the singular in māhā, we, for I; thē, you.

In the conjugation of verbs, the past tense of the auxilliary verb is hō (hā, hē), not thō, thus following Bundēlī. The imperfect of the finite verb is built on the central

---

1 This is a very rough estimate. No separate figures for the Mālvi speakers of Chabra have been reported.
Rājasthānī system, with a verbal noun in ē, and not with the present participle as in regular Mālvi. Thus, rohē-hō, not rohē-tō-hō, was dwelling. The Jaipuri verbs compounded with avārō, to come, with y as a junction semi-consonant, are common. Thus, lāgy-āhī, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENral GROUP.

RĀJASTHĀNī.

Mālvi.

Mālvi (State Kota.)

एक भको मानस गाँव-ने जाप-हो। मारम-मे जो-की-तांडे एक दुर्गरी चादमी मिल्यो। जो-न-रानी की के घारो किए नाम है। ती जो-ने मेज गाँव तलायो। चार जो-ने बुधी के घारो कांडे बांध है। जो-ने जो-को बाद गांव तलायो। चार की के चाल नहीं सात-बी भीतो। घांडा बाजा निया चर जो बद-हने की के से तस लाख झाडाई। कुड़ा-पर पानी पीया कावाया। ती कुड़ा-पर बार जो नेक-ने कोटे कुड़ा-ने पानी भरवा-माह पटको। पकड़ू-मू में बद-हने जो-के बचौ के देखाया। कुड़ा-मे गर-पयारी।
INDO-ARYAN FAMILY.  

RAJASTHĀNI.  

MALVĪ.  

CENTRAL GROUP.  

TRANSLITERATION AND TRANSLATION.  


A gentle man village-to a-going-was. The-road-in him-of-to another  
admi milyo. ū-nē ū-sē ki kai, 'thārō kā nēw hai?' Tō  
mans was-met. Him-by him-to it-was-said that, 'your what name is?' Then  
ū-nē 'Nēk' nēw batāyō. Ar ū-nē būji kai, 'thārō  
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your  
kāi nēw he?' ū-nē ū-ko 'Bad' nēw batāyō, ar  
what name is?' Him-by him-of 'Wicked' name was-shown, and  
ki kai, 'chāl mūhrē saṁ-hi hūyō.' Thōrā  
it-was-said that, 'come to-me a-companion-verily thou-becomest.' A-little  
sāk giyā ar ū Bad-nē ki kai, 'mēai tas  
distance they-went and that Wicked-by it-was-said that, 'to-me thirst  
lāgy-āi. Kūrā-par pānī pīwā 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 lōtō kūrā-mē pānī bharwā-sāru pat'kyō.  
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.  
Pachhūri-sū ū Bad-nē ū-kē dhakkō de-khāyō. Ū kūrā-  
Behind-from that Wicked-by him-to push was-given-violently. He the-well-  
mē gar-paryō. in fell-down.  

Kūrā-kē lāchē ēk rūkh pīp'li-kō hō. Sō ū pīp'li-mē  
The-well-of in-the-middle a tree pīpal-of was. So that pīpal-in  
ulāj-giyō, ār rūt-bhār ē kūrā-mē riyo. Ļ kūrā-mē  
he-entangled-went, and night-while that well-in he-remained. That well-in  
do jand rāhē-hā. Rāt-mē wē dōna bat'layā. Ėk-nē ki  
two demons a-dwelling-were. Night-in they both concerned. One-by it-was-said  
kai, 'kō, bhāi-sab, thā āj-kāl kāhā rohō-hō?' Tō ū-nē  
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by  
ki kai, 'mū Bad'vyā-ki ohrārī-kā ād-mē hū.' Dusrā-nē  
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by  
ki kai, 'mū, ī kūrā-kā jhānā-kē nichē dhan bhāt-sok hai.  
iit-was-said that, 'I, this well-of mouth-of below wealth great is.
MALVI OF KOTA.

I-ki rukhāji kara-hū. Yad kāḥ pabhā-sē pūchhī kai, This-of guarding doing-I-am. This having-said the-first-to it-was-asked that, 'thā-nē kōi ū ehōrī-kā dhil-mē-sū chhurāvē tō you-to any-one that daughter-of body-in-from (if-) may-release then chhūtō kai nhī? Tō jawāb diiyō kai, 'yā-to kadi-bā do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even na chhūtā. Parant kōi ī kūra-kō jāl lā-jār ū-kē not we-leave. But any-one this well-of water having-taken-away this-one-to chhūtā dē-khār, tō chhūt-jawā.' Dus'rā-nē ki kai, 'mē-kō drops may-put, then we-leave.' The-second-by it-was-said that, 'us-of dhan bī mē kōi nē lā-jawā-dā. Parant kōi ī wealth also we any-one-to not to-take-away-allow. But any-one this kūra-kō jāl kharā ī thām-par chhar'kē tō mē well-of water having-drawn that place-on (if-) may-sprinkle then we ē-sū kāt-bā khēchāl nhē kārā. Dhan ē-i lā-jawā.' him-from any-even obstruction not do. The-wealth he-alone takes-away.' Yad bāt ē Nēk-nē sun-līnī. This word that Good-by was-listened-to.

Dūjē dan ban'jarā kūra-par pānī bharwā āyā. On-the-second day travelling-merchants the-well-on water to-draw came.

Or ē ē Nēk-nē kūra-mē-sū bārē khāryō. Dō chyār And that Good-to the-well-in-from outside it-was-drawn. Two four gharī-mē sās lēr ēnē pahrī ēk ēto jāl-kō hours-in breath having-taken him-by first a vessel water-of bharar wā-ī giyō kai jāhā ē jand bād'syā-kī ehōrīchē having-filled there-indeed went that where that demon the-king-of daughter-in lāg-riyā-hō. Bād'syā-kē yō nīm hō kai, 'ū-kā dhil-mē bārō dwelling-was. The-king-to this rule was that, 'her-of body-in a-great jand hai. Jō ēnē chhurā-degō ēnē pār'nū-dūgō.' demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.' Tō ēnē jār ū-kō upāi yō-hī karyō kai ū-kī Then this-one-by having-gone her-of remedy this-erily was-done that her-of ēk-hār ī kūra-kā jāl-kā chhūtā diyā. Jad jand eye-on that well-of water-of drops were-given. Then the-demon chhūt-giyō. Ū-kē nīrāṭ hō-gayī. Bād'syā-nē wā ehōrī ū-kē-tēf left. Her-to relief became. The-king-by that daughter him-of to par'nū-di. Asyā-ī wō dhānū-kē nichē-nū ē dhan-par in-marriage-was-given. So-erily he the-month-of below-from that wealth-on jāl chhar'kār wō dhan bī khar-līyō. Or lugā ar dhan water having-sprinkled that wealth also was-day-out. And wife and wealth lēr ānand kār'wā lāg-giyō. having-taken happiness to-do he-began.
FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a 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.
MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual dispiration, as in ṣāh for ṣāhō, standing up. On the other hand we have phē for pē, on. There is also the usual interchange of vowels as in mījar for mājar (māzr), a present; kūswar for kūswar, 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 pūjībo, to worship; kūdībo, the act of leaping; chhōrībo, the act of releasing.

In the declension of nouns we meet the termination hē, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hāraũṭi (pp. 258 and 204). Examples of it here are bhēsāhē, to the buffalo; khathe, into the river; ghorāhē, 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 a is erroneously written for o as in khūsī-kā (for bō) amal-pānī hōgā (for bōgā), opium-water of happiness took place (i.e. was drunk).

[No. 44.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (State Narsinghgarh.)

तीस खासिस घास दौरा गए
कंठ अवशोषित की रजस्मेद पाया
जूर राजस्मेद के पास बाजारानीश्चित
मीहाड़के जन जनाती सीढ़ गी की
फूली पाठी दे है संघ मोहर सा
लीलार के नैवे बुनाने न कु पढ़ा
पाठी नाम नोक मवारी बेर डोक़
पुका पठा गद नेंसी आयो
केशी गोडी बंधी थी जो जोड़ा
हारी गद राजनी सांबा बखाना
ही ही भी जब नैवे आई सो काली
नामों के आलमाजी श्री हुँगारी
के नैवे गोडी गद राजनी साव से
हुर नणानी सीयानी से श्री हे
हूं जनेनों के गम पीठ झेली गाया
हाँ, गद इकलोशी के योका श्री लगाम
बंटी देखी लोक-श्री धरी
गद घोड़े नामों लो गोमों है जानो
ગધ નેષેર શો ગો વાલ ગુરુ કેદુર વાળાની સીયભાલી
ડી રાજન શે ખુલત છોડ બોડીપો નેલા
શે છોલ સરી શે સુના નાખશગા
અલગ રોગાણ સાદી અલાંગ લીંમી
લાલદી રીલાંણ હે ગામી જીવન આપ
અલગ પહેડ શે હીવા રોગાણ ત્રભ
બેલ બેલ શે મુકલાંલા રીલાંણ
માં જીવન તેસા પાછુ ગાડ અઢલ
સાં લે સુકાપરીલા દે ઉમરાંલાંટ
ગાડ તંમ સભ કૃષીલાં શાય દે
પાંડ માંડ ગાડ પકડા મણાંકી
ઉલી ભારાભાર ગાથી લોખી ટેરે
બુકાનલો ઓયી જોણ શીલા શે ઉગાયો
ज्ञान लघुदान जो मे मसाले श्री
को सीपारी घोंघे सारे
के दीप में चक्कां मे खोटा हुा धीरा
का राख मे देखाये नमां जोने राखा
जी काब दोनी सबका देशा ने पहाड़
जोने राखनी साव ने जोने दुर ज्ञानी
सीधी ने डूंगरी आशीरोगे
मारी आशुमे राखा ने साव नी साव
मेरे मे पहाड़ मोने कुछ नी साव
उन्ने मे दोड़ डुकरा दीरा दीरा
पुरी दा नाममा पानी दोसा
नीजर नीछरता दोसी रीमा
वारी कुछ जी साव जी नीलमा
माल वा जी बहारी दोहर
[No. 44.]
INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

MĀRVĪ.

(CENTRAL GROUP.

(State Narsinghgarh.)

TRANSLITERATION AND TRANSLATION.

Tis cholīs barī's hoyā; jad Kāwar Bhawānī Singh-ji Rājgarh
Thirty forty years became; when Prince Bhawānī Singh-ji to Rājgarh
jadāryā. Jad Rāwat-ji-sābh-ke pāś-kā ād'mīn-nē bichārī kē, 'Kāwar
went. Then Rāwat-ji-sāhib-of near-of men-by it-was-thought that, 'the-Prince
Bhawānī Singh-ji-ki charhē tu pāṭh-phē dekhā'gā.' Or yā bichār-kē
Bhawānī Singh-ji-of riding a-race-course-on we-will-see.' And this thought-having
bhēsō charāyō. Jad parwā pāṭī āi; ār sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
khec-kē pūjīhā padārī. Jad bhēsō āyō, jē-ki gōṛi bandi
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
thi, jō gōṛī kāṭī jad Rāwat-ji-sāb-nē barbhochhā-kē di
were. When those-legs were-cut then Rāwat-ji-sāhib-by spear-of was-struck.
Ab bhēsō chālīyō sō aṭrō bhāgyō kē Jālpāji-ki dūgā-ri-kē nichē
Now the-buffalo went-off and so-much ran that Jālpā-ji-of mountain-of under
gayō. Jad Rāwat-ji-sāb-nē Kāwar Bhawānī Singh-ji-sō kāi
he-went. Then Rāwat-ji-sāhib-(by) the-Prince Bhawānī Singh-ji-to it-was-said
kē, 'hū jānē-thō kē, tam pith-phē-it gayā-hō.' Jad kāwar-ji-nē
that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by
ghorō-kī laqām khec-kē dō tin kōṛī-ki dai. Jad ghorō
horse-of reins pulled-having two ships-of were-given. Then the-horse
bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khālīē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
kūd'bō hoyō, ār Kāwar Bhawānī Singh-ji-kē tarwār-kē hāt ehhōrbō
jumping became, and the-Prince Bhawānī Singh-ji-of a-sword-of hand loosening
became. The-buffalo-of a-drums like a-drum-skin separate separate became.
Ādō anūg, ār ādō unūg hō-gayā, ār āp lagām pakā-ki
Half this-side, and half that-side became, and himself the-reins having-held
ūbā hō-gayā. Ham khec-kē-li mē dhūrē-thō hoyā unūg gayā ār
standing became. We acacia-jujube-in making-a-search that-side went and
hēlā pāryō. Jad Kāwar-sāb-nē juwāp diyō kē, 'hī yō ūbā
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing
FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawâni Siṅgh (then heir-apparent of the Narsinghgarh State) went to Râjgarh, when some of the courtiers who attended on the Râwatji ¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the Parvâ Pâštî ² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Râwatji struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jâlpâji Hill. The Râwatji then said to Prince Bhawâni Siṅgh, '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 Bhawâni Siṅgh 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 Bhawâni 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 Râwatji is the title of the Râja of Narsinghgarh.
² This festival is held on the day after the Diwâlî, and is celebrated by horse-races.
while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.
MALVI OF BHOPAWAR.

Malvi 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 Nimri.

The Malvi of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rangri version of the famous tale of Sravana or Sarwan, the son of the sister of Dasaratha or Dasrath, the father of Rama Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Ramayana.

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 ãḍó for ãḍhó, blind. As usual, also, vowels are interchanged, as in pharitó, for pherító, wandering; lakkhó, for likkñó, to write. An initial s becomes š, as is common in other Rājasthānī dialects. Thus, haróp, for saróp, a curse; huunó for suunó, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in Surwov-ré, to Sarwan; iha, to you.

Verbs have an imperative in jó or jó, which is not necessarily honorific; thus, pāwújó, give to drink; marjó, die. The past participle of kalchó or kēnó, to say, is kidó. The causal of pínó, to drink, is pāwúnó.

[No. 45.]

INDO-ARYAN FAMILY.                CENTRAL GROUP.

RĀJASTHĀNī.

MALVI (RANGRI).

(MALVI (RANGRI).

(State Jhabua.)

एक सर्वनाम करी-ने आधमी दी। बाणी-पता ऑहर-ने ऑहर था। वर्णी वण-ने वणाश्रय करती-यो। जड़त जड़त ऑहर-ने रसते-मी ततस लागी। जड़ी सर्वनाम-ने वणाश्रय के बैठा घाँटी पानी पाया। बाणी-ने ततस लागी। बाणी जड़त जड़त बैठा बैठते-मी पानी भवण-ने ततस उठा गया। वणी ततस उठा गया राजा दर्शन-की चीखी थी। वणी वणण सर्वनाम पानी भवण कामी। जड़ी राजा दर्शन-ने दृश्य-ने देखी। ती आधमी के वणी सर्वनाम पानी घाँटे-पी।

बाणी आधमी-ने राजा-ने वणण कामा। बी सर्वनाम-ने च्या-ने वणण। जड़ी सर्वनाम वणण बैठा राम कामा लागी। जड़ी राजा-ने आधमी-ने यो तो बाणी भवण कामा। बाणी आधमी-ने राजा दर्शन सर्वनाम कामा लागी। ती देखी ती आधमी भवणा। राजा चीख करवा संभव। जड़ा सर्वनाम वणण के बैठा मारी मीता चात्र-कामा लागी-थी। अवे राणा सर्वनाम-ने पानी पाया। अतरा बैं-ने सर्वनाम तो सर्वनाम लागी। राजा दर्शन पानी भवण-ने बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं बैं -
[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀÑI.

MĀLVI (RĀNGRI).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ek Sar'wan nām karī-nē ādī-thō. Wani-rā mā-bāp ākkhā-ū
A Sarwan name made-having man was, Him-of mother-father eyes-by
ādī thō. Sar'wan wana-nē tokū phartō-thō. Chālī
blind were. Sarwan them-to by-having-carried wandering-was. In-going
chālī ādī ādī-nē rastā-mū taras lāgī. Jadi
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
Sar'wan-nē kidō kē, 'bēta, pānī pāw. Mhā-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
lāgī.' Jadi ā wana-nē wathē bethāi-nē pānī bharwā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
talāw upar gīyō. Wani talāw upar Rājā Daśrath-ki chōkā thī,
a-tank upon went. On-that tank upon King Daśrath-of watching was.
Jañi wakhat Sar'wan pānī bharwā lāgō. Jadi rājā Daśrathē
At-that time Sarwan water to-drink began. Then by-king Daśrath
dūrā-ū dēkhyō. Tō jānyō kē, 'kōt haran-yō pānī
distance-from he-who-seen. Then it-was-thought that, 'some stag water
pīvē-hē.' Esū jānī-nē rājā bān māryō, jō
drinking-is.' Such thought-having by-the-king arrow was-shot, which
Sar'wan-nē chhāti-nē lāgō. Jō Sar'wan wani wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
kār-wā lāgō, jadi rājā jānī-kē, 'yō tō kō manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
hē.' Esū jānī-nē Rājā Daśrath Sarwan kanē gīyō. Tō dēkhē
is.' Such thought-having King Daśrath Sarwan near went. Then he-sees
tō āpno bhānej. Rājā sōch kār-wā mandyō. Jād Sar'wan bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
kē, 'khūn, māri mōt thānā hūt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
mā-bāp-nē pānī pawjō.' Atro kē-nē Sar'wan to
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
mārī-gīyō, nē Rājā Daśrath pānī bharwā bēn bēnōi-nē
died, and King Daśrath water drawn-having sister sister's-husband-to
There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rāja Daśrath was on a watch at the tank. When Sarwan commenced drawing water, Rāja Daśrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.' The Rāja then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rāja Daśrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou?' Daśrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Daśrath said: 'I am Daśrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rāja Daśrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

\footnote{Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'}
MÄLVI OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,308. The Musalmans speak Hindostani. The Bhils speak Bhiili, and nearly all the rest speak Mälvi. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mälvi is spoken on the Malwa border. In Tonk in Rajputana,1 it is spoken in the Nimahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises Pargana Pirawa of Tonk in Central India, and Parganas Satkheda and Garot of Indore. In this Sondwar tract a special form of Mälvi is spoken which is called Sōndwarī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mälvi. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

<table>
<thead>
<tr>
<th>Mälvi—</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Western Malwa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nimahera of Tonk</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,241,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,245,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mälvi (Sōndwarī)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Western Malwa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chaumahla of Jhallawar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>86,556</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bhopal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>208,556</td>
</tr>
<tr>
<td></td>
<td>Bhil (Western Malwa)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>56,000</td>
</tr>
<tr>
<td></td>
<td>Hindostani (Western Malwa)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>120,000</td>
</tr>
<tr>
<td></td>
<td>Other languages spoken in Western Malwa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16,808</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,711,924</td>
</tr>
</tbody>
</table>

I now proceed to deal with the Standard Mälvi of Western Malwa (including that of Nimahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāngī folk tale 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 Rājasthāni. There is the usual loss of aspiration as in svuyō, for svhayō, he became. In Eastern Marwāri there is a tendency for an initial s to be pronounced as h, and this is, as we shall see, also a marked peculiarity of Sōndwarī. It also appears in the Mälvi of Western Malwa, as in hājē, for sājhē, in the evening; huq'ō, for suq'ō, to hear; ham'jā button, for sam'jhā button, having persuaded. There is the Central Rājasthāni preference for a cerebral y, as in suq'ō quoted above. There is the Standard Mälvi preference of w over b, as in wāl for bāl, a word.

In pronouns there is the Central Rājasthāni ēpē, meaning 'we, including the person addressed.'

1 Portions of the Tonk State are in Rajputana, and here also Mälvi is spoken, but the figures are included in the general ones here given for Central India.

VOL. IX, PART II.
Rājasthānī.

In verbs, there is an imperative in ḥe, as we have noted in Bhopawar. Thus, kijē for kahi jē, say. There is an instance of the Mewari h-future in wotā̃hē, I will show. There is the Mārvārī causal with ṣ in kam'jādi-nē, having persuaded, and rōvād'jē, cause to cry (an imperative in ḥe).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with nē. Thus, chhōrā-nē rōvād'gā (not rōvād'gō), she caused the cubs to cry.

INDO-ARYAN FAMILY.

RAJASTHĀNī.

MALVI (Rangālī).

एक व्यापक व्याख्यात आपूर्ण व्याख्या-ने काही के अधिकार सहारी दुश्यंत कहे करोगा। ती वाक्य काही से गाहरे-री गुणा-मारी। तदी गाहर आवागा ती आपूर्ण व्याख्या-काही प्राप्त व्याख्या-ने काही व्याख्या-ने रोवागे ने भंगुचे के पंड जोड़े। ती तुषी कोड दे नाहार-री काहीपारी भगवती-चे।

वोचा दन पंडे थे दोंगे लजा चाली-ने नाहार-री गुणा-मारी दुश्यंत की ढी। वोचा दन जद धरे नाहार आपूर्ण व्याख्या ने मनैराज जामी के सहारा चर्म-से कोडे न कोडे। ती जस्ती व्याख्या-ने हो ढी। या वात दुर्ण-अ व्याख्या-काही-री वास्तव पारिय-ने जोड़ा व्याख्या। ती व्याख्या काहीयों के अनु अनन्त-सही दुश्यंत तुम्हारी भो रोवें। ती व्याख्या काहीयों के अनु दर-भजन-राजा दुर्ण-अ बेनी नाहार-री वास्तवी पारियें। या वात दुर्ण-अ नाहार-री की उड़-गयों ने पैडे पांव भाग्यों ने विचार करवा लायीं के सहाय पर भंगुचे महान-ने हावारीरी कोडे न कोडे। ती मरी-सी जगल नज़र दे। असा विचार-मारी ता रात काठ-वाँदी ने दुसी, दम आयो तो श्री या-की या-अ वात दुर्ण-से पांव भाग्यों। अतरा-न-में एक वाँदी पांव-ने भिंडों ओर वाँदराए। पांवों के चौ नाहार राजा अज भंगुचे भाग्य फिरो-ची। तदी नाहार-वोचा के सहारा घर-भारी काही वास्तवीरी कोडे न कोडे। या वात दुर्ण-ने वाँदी पांव-बेनी नाहार-री जोड़ा करवा नाहार-री गुणा कह गयों ने पांव भाग्यो ने केवा। काहीयों के ए सहारा गाइए एक व्याख्या वटे ने वाक्य-ने वंड जोड़े। या वात दुर्ण-ने नाहार-ने भीतॊरी भी कहो। ती वाँदराए। काही के आपूर्ण-री पौडी दोंगे मरी वाँदी के-ने चाली ने हो या-ने हावारी वटे वाटाये। या वात दुर्ण-ने दोंगे दुर्ण-यों भरी बाँद-ने अंगे न नाहार-री गुणा आहें वास्तव। व्याख्या-ने भाग्यो ने दर्शे दुश्यंत की ढी। ने व्याख्या-ने रोवागा तो व्याख्या पांवों के दुश्यंत-तुम्हारी भो रोवें। ती व्याख्या-ने काहीयों के बेनी-नाहार-री वास्तवी पारियें। वास्तवी काहीयों के भाग्यों ने दर्शे रोवा महत दो। नाही राही। अगार शीरे वाँदी मामी नाहार-ने गुण-लड़की-ने लावें। या वात दुर्ण-अ नाहार-अ जामी के वाँदराए। भरा-ने ता कहत से ने पांव फलीम भारती मामी मार-गयों। ने वास्तवी के दर्शे मजा-ने रेवा लागी।
TRANSLITERATION AND TRANSLATION.

Ek gyāhuṇa saḷāṅe āpr'ūnā dhānu saḷāṅe kahyō kē, 'abar'kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
mērā luwaṇad kathē karōgā?' Tō wani kahyō kē, 'nāhār-ri
my lying-in where you-will-make?' Then by-him it-was-said that, 'a-tiger-of
guphā-ātyā.' Jādi nāhār āvāgā tō āśā-ri khāī-jāyāgā.' Tō saḷāṅe
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
kahyō kē, 'jādi mū khūkhārūt, tō tō tābāryā-tūb'ri-nē chūtakāyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pūces
bharī-nē rōwā'jē, nē hū pūchhū kē, "ī kē nī rōvē-hē?" tō tō
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
kīē kē, "ī nāhār-ri kā'jō māgē-hē."' say that, "these tiger-of liver wanting-are."'

Thōdā dan pachhē ye dōī jānā jāi-nē nāhār-ri guphā-ātyā
A few days after (by-)these two persons gone-having a-tiger-of
den-in luwaṇad kūdi. Waqī dan jādi bēji nāhār āyō, nē sanēb
lying-in was-done. On-that day when at-evening the-tiger came, and suspicion
lōwū lāgūyā kē, 'mērā ghar-mē kōr-nā kōē hē, tō jādi saḷāṅyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
hē kūdi. Yā wāt huntā'j saḷāṅyē
throat-clearing was-done. This word on-hearing-immediately by-the-jackal
chhōrā-chhōriyā-nē chūtakāyā bharī-nē rōwāyā. Tō saḷāṅyā
the-male-female-cubs-to pūches filled-having they-were-made-to-cry. Then the-jackal
bōloyā kē, 'ay Kanak-sundāri tābāryā-tūb'ri kē yē nī rēvē-hē?' Tō
said that, 'O Kanak-sundāri male-female-children why crying-are?' Then
saḷāṅyē bōlī kē, 'ō Dar-bhājan-rūjā, chhōrā-chhōrī nāhār-ri kāl'jō
the-she-jackal said that, 'O Darbhajan-king, male-female-cubs a-tiger-of liver
māgē-hē.' Yā wāt huntā'j nāhār-ri jī ud-gāyō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
pūchhē pāw bhāyō, nē vichār kār-wā lāgūyā kē, 'mērā ghar-mē mēhā-nē
backwards feet he-flew, and thought to-make began that, 'my house-in me-to
vol. ix, part ii.
khāvāwārō kōi-na-kōi mhārā-ū moto janāvar hē. Āsā vichār-mānhī
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kātī-dīdī, nē dusre dan avyō to bi yā-ki yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
hunī-nē pāchhē bāgyā. Atṛā-k-mē ēk bādhrō anī-nē milīyō, ār
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bādhrō pāchhīyō kē, 'kyū, nāhār mājā, āj kyū, bāgyā bāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' Tādi nāhār bōlyō kē, 'mhārā ghar-mānhī mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāvāwārō kōi-na-kōi hē.' Yā wāt hunī-nē bādhrō anī wāt-ri
eater someone-or-other is. This word heard-having the-monkey this word-of
chokṣū karwā nāhār-ri guphā kane gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-my
lāgyō kē, 'ē mhārā sāh, ēk syālīyō wathē hē, nē waqvū tā yē kō āī
began that, 'O my lord, a jackal there is, and him-from then thus what
dār-hē?' Yā wāt hunī-nē nāhār-nē bharōso ni wayō. To
fear-thing-ART? This word heard-having the-tiger-to confidence not became. Then
bādhrē kahyō kē, 'apā-ri pūchhīyō dōi bhērī bād-i-le-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālē, nē hē thā-nē syālīyō wathē wathāhī.' Yā wāt hunī-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchhidiyō bhērī bād-nē, abē yē nāhār-ri guphā ādi
the-two tails together tied-having, now these the-tiger-of den towards
chālē. Syālīyō-nē anā-nē dēkha khūkhārō kidō, nē syālīyē
went. The-jackal-by these having-seenough was-made, and by-the-she-jackal
chhōrā-nē rõwādyā. To syālīyē pūchhīyō kē, 'ṭābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that,'male-female-
tābūrī kyū rõwā-hē?' To syālīnē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
chhōrā nāhār-ro kāljo māgō-hē.' Syālīyō bōlyō kē, 'anā-nē rõwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to-cry
mat dō. Chhānā rūkhō. Abār dhērē dhērē bādhrō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jādi-nē āvē-hē.' Yā wāt hunītā-hi-j
nāhārē
persuaded-having bringing-is.' This word on-hearing-verification-immediately by-the-tiger
jānyō kē, 'bādhrā-ṛē man-mē to kapat hē,' nē pūchhā
it-was-thought that, 'the-monkey-of mind-in verity treachery is,' and back
phalīg mārtō mārtō bāgh-gayō, nē bādhrō pūchhīji-nū bhandyō-thō, so
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
bhādīkāl-bhādīkāl-nē mari-gayō, nē syālīyō wathē majā-mē rēvā 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 Dar Bhañjana, 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 someone 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 meal, and so does she him, in order to impress the tiger.
SONDWARI.

Sondwari is the language of the Sondias, a wild tribe, which inhabits the tract known as Sondwar, in the north-east of the Western Malwa Agency, and in the Chaumahal, the southern portion of the Jhailwar State. In the Western Malwa Agency, it includes the Pirawa Pargana of the State of Tonk, and Parganas Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sondwari are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwari tract. The number of speakers of Sondwari is estimated as follows:—

<table>
<thead>
<tr>
<th>Western Malwa Agency</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tonk and Indore</td>
<td>115,000</td>
</tr>
<tr>
<td>Chaumahal of Jhailwar</td>
<td>86,556</td>
</tr>
<tr>
<td>Bhopal</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>203,556</strong></td>
</tr>
</tbody>
</table>

The following account of the Sondias is taken from pp. 200 and ff. of Vol. II. of the Rajputana Gazetteer:

Their chief clans are Raohar, Tawar, Jalon, Secodia, Gehlot, Chohan, and Solankhi. The Chohans are said to have come from Gujar and Ajmer, the Raohars from Nagore of Mewar, and the Secodias and others from Mewar from seven to nine centuries ago. The Chaumahal Sondias consider themselves as descended from Rajput (of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sondwar, corrupted into Sondwar, 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 Sondhi—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sullen owing to one of their number having had his turban knocked off by a sepoys, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumahal patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jagir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time:—

They are often called Rajputas, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he united upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchic of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswani Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwār, most of whom, from breeding their own horses, were well-mounted. At the peace of Mandsar, the Sondias were

1 Properly spelt with a hyphen, Sōnd-wāri.
The principal among the illegitimate, or, as they are often termed, half-caste, Rajputs in Central India, are the Sondias, who have spread from Sonduwari (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rajput heroes; but their habits have led them, in many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rajput ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rajputs upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rajputs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and are subject to much violence and murder amongst themselves, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem 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 Pindari war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

At their marriages and feasts the Sondias are aided by Brahmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Charsus are treated with more courtesy; but the Bhats, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses.

I give two specimens of Sondwari, both of which come from the State of Jhullawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Malvi.

The most typical peculiarity of Sondwari is the universal change of an initial s to h. Its speakers call themselves Hondi, not Sondia. There are several examples of this in the specimens, amongst which we may quote, hag'to or hag'r', for say'to, all; hâ'r', for sâ'tr', a Gujarati word; a daily portion of food; hâ, for südî, good; háma'jâr', for sâ'haba'jâr, to hear; háma'jâr'jâ, for sam'j'hânu, to remonstrate. On the other hand chh is pronounced as s, as in sük'tö, for chhûk'tö, chaff.

There is the usual Malvi loss of aspiration, as in lörö, for lôrÖ, young; tî or thē, from; dîlō or dîlîhō, given; wâyō, for wâhò, became; háma'jâr', for sâ'haba'jâr, to hear (another Gujarati word); háma'jâr'jâ, for sam'j'hânu, to remonstrate.

In the declension of nouns, the ablative suffix is tî or thē. The accusative-dative has the usual hē and nē, and also hē, as in other Malvi-speaking tracts. The agent also takes nē, as in bâhûh-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 ...... pāp kâdhō......ma-nē thē hâlitâ-râ'u dâh bâhûh râkhō, I have sinned, keep thou me among (thy) servants.
The suffix hē is also used for the locative. Examples of its use are, (dative) ucau-hē, he divided to them; (locative) ihā-hē rūkam-pāt bāchhā-gā-dām-gā-hē, he wasted your substance on singers and dancers.

As regards the pronouns, āpi or āp'ē means 'we, including the person addressed.' Āp'ē-nō is 'own.'

The past tense of the verb substantive is usually thō, but sometimes we find the Bundelī form hō. Besides hē, we have hāi for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Māvī, but with the oblique verbal noun as in Central Rājasthānī. Thus, bhāre-thō, he was filling, literally, was a-filling. Causal verbs are formed with q or r as in Mārwārī. Thus, hām'jāryā, he remonstrated, 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:—ji, a father; māti, a mother; wāl-dī, a servant; san, a year; rōthā, bread, plural rōthā, a feast; banō, a bridegroom; birō, 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.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀVĪ (SŌNĐWĀRĪ).

(State Jh alliances.)

SPECIMEN I.

एक आदमी-के दो बेटे थे। लोकवा बेटा-ने वर्षी-का जी-हो करी के म-ने मारा बाढ़-की बुधमान पाए। बंदी वर्षी-का जी-ने अपनी बुधमान पाया-हो बाढ़-हो। लोकवा दिना पाए लोकवा बेटा जी-का बाढ़-की बुधमान पाए बंदी कोखी। बाढ़ जी-ने बुधमान की बुधमान पाए बंदी-दीया। दो बुधमान को दीया हो रही हो बाढ़ पर बुधमान-से काक उद्धो। बंदी भुजा मस्त लाया। बंदी बुधमान-का एक बाढ़ आदमी-पा गया। अगर बुधमान बाढ़ से भंडारा पराजय माक-में सीकरो। क लाब्धर बुधमान से बुधमान बुधमान बुधमान दीया। जी-ने बुधमान बुधमान दो दीया। बंदी वर्षी-ने गम पाया जी-के बेटे जी-की मारा जी-ने मारा बाढ़ी बाढ़ी। वर्षी-ने पट भरी-ने रोटा मटन-के वर्षी वांगता है। कुछ मुखी मटन-है। अब कुछ मुखी मटन-हो जाती रहें। वर्षी-ने करुषा बी-मन-ने बाढ़-का पाया बोधो। बी-की बेटी बाज़ारा अभी नहीं रही। अब म-ने बी-की बाज़ारा बी-ने राज-का-का बाढ़ की हाता-कर हो। बी-की बेटी बाज़ारा अभी नहीं रही। अब म-ने बी-की बाज़ारा बी-ने बाढ़ की हाता-का बाढ़ की हाता-को बाढ़ की हाता-का पाया। के बड़ी बी-की बाज़ारा अभी नहीं रही। बी-की बाढ़ की हाता-का बाढ़ की हाता-का बाढ़ की हाता-को बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया। बी-की बाढ़ की हाता-का बाढ़ की हाता-का पाया।
ठाकुर चित्रकुटा लाखी-ने पृथ्वी-दी अर आंगिकाओं- में बीती अर पूर्ण-में खाना पराजी-दी। आयी घापी-ने खाना पीया। मारी बली भरी गयी-दी भरे पाड़ी गीतों वयो। यो खोजाई गयी-दी अवे पाड़ी लाभी। जंदी झगड़ा भिड़ने राजी खुशी व्या।

अतरा-में बाँध-की मोटी बेडी माक-से धी। त नाम-में धी अपणा वह-ले पां-हे आयी अर गीत गाल चामकी। जंदी झगड़ी-ने तेंड़ी-ने पृथ्वी के अरणी गंगा की बात-की कार्य मनाया है। झगड़ी-ने कहीं ने ढाँ-की इंज़ोड़ी भारी आयी झाड़ अर धां-का झी-ने भीटा कराया है। कियों-ने वो पाना झाड़ तरा पाड़ा आंद-गया। जंदी बड़ा बेड़ा-ने रो लागो अर वरे भी गयी। जंदी वणी-का झी-ने आयी-ने बाँध-ने चमकायाँ। जंदी बाँध-ने झी-थी कबी मन-ने अतरा वर-दी धां-की चाकरी कोई। धां-का झीया गारे पार्ला नहीं। झी-ने एक बकरी-को बाँध-की नहीं दीया जो हू भारी-बड़ा-ने गाय-गृहैरी करती। झी-ने अरो बेड़ा-ने आयवा-की लागो-ने धां-को काँगीरी रकम-पात बाक्सा-गृहैरी-ने लड़ाई ढाँढी जाँच-ने झी-ने भीटा दीया। जंदी वणी-का झी-ने काँच-ने बेड़ा तू मारे प्यो रही। वर-टापरी क्षत-माक दारी है। आपने राजी खुशी-थी रही। यारी भाई। आयी जो राजी व्यो चार्जें। यारी भाई भरी गयी-दी अवे पाड़ी सीवती व्यो। खोजाई गयी-दी नंद लाही है।
[No. 47.]

INDOARYAN FAMILY.

RAJASTHANI.

MALVI (SONDWARA).

(CENTRAL GROUP.

(state Jhllawar).

SPEICMEN I.

Ek ad'mi-kö dö bëthä thä. Lër'kä bëthä-në wani-kä ji-hë
A man-to two sons were. The-younger son-by him-of father-to
kahi kë, 'ma-në märi wäftä-ki rükam-pät dai-dë.' Jëdë wani-kä
it-was-said that, 'me-to my share-of property give-away.' Then him-of
ji-në ap'në rükam-pät wañä-he wët-dë. Thöra dinä pëchbe
father-by his-own property them-to was-distributed. A-few days after
lorë bëthö wani-kä wäf-tä-ki rükam-pät lai vëg'ëo chaly-gayô.
the-younger son him-of share-of property having-taken far went-away.
Wäh wani-në wani-kä wäf-tä-ki hag'li rükam-pät vigär-didi. Ar
There him-by him-of share-of all property was-wasted. And
wani-kä pë kër nahn'rayô, or wani mülak-më kël përyô,
him-of near anything not remained, and that country-in a-famine fell,
jëdë bhëkë mar'wa lágyô. Jëdë wani mülak-kë ek hëun ad'mi
then by-hunger to-die he-began. Then that country-of a good man
pë gayô. Ar wani hëun ad'mi-në bhëd'ûrëa charäwa mël'më
near he-went. And that good man-by swine-to-feed field-in
mëkalë. Ü lëcha har wànë wani sük'jä-thë pët bharë-thô
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
jë sük'ëo bhëd'ûrëa-ke khäwa-kë thô. Wani-në khäwa këi nahn'
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
dëvë-thô. Jëdë wani-në gam pë't; jëdë këwë lágyô kë
a-giving-was. Then him-to consideration fell; then to-say he-began that,
'mëñ' ji-kë ghañä háli-wët'dë hë. Wänä-hë pët bharë
'my father-to many ploughmen-servants are. Them-to belly filled-having
rothë mile-hë, ghañä hä'trë hë. Hë bhëkë mar'ë-hë,
loaves being-got-are, much dairy-portions are. I by-hunger dying-um.
Abë hë marë ji-kë pë-hë jätö mëhë. Wänä-të kahënzë,
Now I my father-of near-to going I-remain. Him-to I-will-say,
"jë, ma-në Räm-jë-kë ghar-kë pëp kähë, thë-kë bi haram-khor
"father, me-by God-of house-of sin was-done, you-of also traitor
wayô. Thë-kë bëtö bëj'wë asö nahn'rayô. Abë ma-në
I-become. You-of son to-be-called such not I-remained. Now me
The text on the page is a bit challenging to transcribe accurately due to the quality of the image and the writing style. However, I'll do my best to provide a readable transcription:

"thē hāli-wāl’diś bhēlō rākhō." 
Ú uṭhi-nē wani-ka ji pā
thou servants with keep." He arisen-having him-of father near
āyō. Pan ū vēg’ō thō, wani-kā ji-nē ċēkiyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion
kari-nē dōryō ar ehnātī-nē lagāyō, ar múde bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss
dīdō. 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-kē-thi bēmukh wayō. Thā-kō bētō bāj’wā
sin was-done and you-of-from aware I-became. You-of son to-be-called
jasō nahi rayō.’ Jādi wani-kā ji-nē hāli-yā wāl’diś-thi kahī,
such not I-remained.’ Then him-of father-by servants-to it-was-said,
‘ani-nē háū chhitrā lāvī-nē parāvī-dō; ar āg’liṅ-nē vītyō, ar
‘this-one-to good clothes brought-having put-on; and fingers-on rings, and
paṅg’-nē khāryā parāvī-dō. Āpī dhāpī-nē khāwā piwā.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
Mārō bētō mari gayō-thō, abē pachhō jīw’tō wayō; yō
My son having-died gone-was, now back living became; this-one
khōwāi gayō-thō, abē pachhō lād’yō.’ Jādi hag’rā mīli-nē
having-been-lost gone-was, now back-again was-got.’ Then all come-together-having
rājī khusī wayā.
happy rejoicing became.

Aṭrā-mē wani-kō mōtō bētō māl-mē thō. Ú māl-mē-thi
So much-in him-of great the-son field-in was. He field-in-from
ap’nā ghar-kē pā-hē āyō, ar gīt-gūl hām’ji. Jādi
his-own house-of near-to came, and songs-etcetera were-heard. Then
hāli-nē tēq’-nē puchhīyō kē, ‘ani hag’ji wāt-kō
a-servant-to called-having it-was-asked that, ‘this all affair-of
kāl mat’lab hē?’ Hāli-nē kahī kē, ‘thā-kō lōrō
what meaning is?’ The-servant-by it-was-said that, ‘you-of younger
bhāi āyō hāi, ar thā-kā ji-nē rōthā karīyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
kīyū-kē rī ghanā hāū tara pachhā āi-gayō.’ Jādi bārā
because-that he very good way back-again came.’ Then the-elder
bētā-nē ri lāgī ar gharē nī gayō. Jādi wani-kā
son-to anger was-attached and in-the-house not he-went. Then him-of
ji-nē āvī-nē wani-nē ham’jāryō. Jādi wani-nē
father-by come-having him-to it-was-remonstrated. Then him-by
ji-thi kāyō, ‘ma-nē aṭrā war-thi thā-ki chāk’ri
the-father-to it-was-said, ‘me-by so-many years-from you-of served
kīdī. Thā-kā kīyā bārē chāl’yā nāhī. Thā-nē
was-done. You-of things-said outside were-caused-to-go not. You-by
क बक्री-को बाच्चो बी नाहि दियो, जो हूँ
one she-goat-of young-one even not was-given, that I
भार्हि-हैतु-मेघ गोथ-गुग़्री कार्तो. तहः-ने अणि बेता-का
brothers-friends-among feasting (I-)might-have-done. You-by this son-of
आवतः-हि, जानि-ने थाह-की हाग़्री रुकम-पत बाह्ने रुड़े दुमे रुड़े-हे
on-coming-even, whom-by you-of all properly singers-dancers-on
उराई-दिदी, जानि-के थाह-ने रोथा दिया.' जादि वानि-का
was-squandered, him-to you-by loaves were-given.' Then him-of
जी-ने काहि के, 'बेता, तू मारो पातर रायो. गहर-ताप्रो
father-by it-was-said that, 'son, thou me-of near remained. House-hut
क्षेत्राः थाह्रो हे. अपहे राजी कहुस-थि रहा. थाह्रो
field-meadow thine are. We joy happiness-with may-remain. Thy
भार्हि आयो जो राजी-वयो चाईजे. थाह्री भारी मारी
brother came therefore joyful-to-be is-proper. Thy brother having-died
गायो-थो, अंि पाँचहो जिव्वो वयो; क्षोवै गायो-थो, pher
gayo-tho, abe pachho jivto wayo; khowa gayo-tho, pher
gone-was, now back-again living became; having-been-lost gone-was, again
लाहो हे.'
got is.'
[ No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MĀLVI (SŪNDWARI).

(State Jhallawar).

Specimen II.

बना-जी बां-के छोड़ने-के मग यूंगर-माक। पार्व-का नंदर वाजया रे बन-डा। बना-जी बां-का गाय-में घरों हमने। पार्व-की मैं-ढी राजनी रे बन-डा। बना-जी वे तो चढ़ पाक्या मज अधिकार। मारो छह नगरी ऊर जाके रे बन-डा। ॥

कंकड़ मारे गीतके रे वीर। गण्य-पर चढ़ कोड़ धारी वाष। मोही-जायो चुनर लायी। गाँवी-की भविय गण-शिक्षा रे वीरा। पंच-से राज्यो वार-री भीन। मोही-जायी चुनर कायी। लायी तो हमरा छाह लायी रे वीरा। नष्ट-से शील गाँव दे। मोही-जायी चुनर कायी। में तो टाक भरहाद वीरा। कोड़ू तो वीर भर-पड़े। मोही-जायी चुनर काय। नार्वे तो शाय पचा। तोर्ने तो तोड़ा लोह। मोही-जायी चुनर लायी॥ ॥
TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

(1) Banā-ji, tha-kē ghōri-kē galē ghuṅgar-māl.
Pawā-kā nēwar-bāj'nā, re ban-rā.
Feet-of ornament-musics, O bridegroom.
Banā-ji, tha-kē bāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
Pawā-ki mēdi rāch'ni, re ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
Banā-ji, the tō chařh chālyā maj adhrāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
Mārī sūtī nag'ri oj'ki, re ban-rā.
My sleeping village was-awakened, O bridegroom.

(2) Kānkar māthē pip'jī, re bīrā,
Border on a-pipal-tree, O brother,
Janī-par chaṛh jōū thāri wāt.
Which-on having-mounted I-watch thy path.
Māḍī-jāyō ehūnar láviyō.
The-mother-born a-scarf brought.
Bhābhī-kō bhan'war ganē-mēṭ'jē, re bīrā.
Brother's-wife-of noo-ring pawn, O brother.
Pāńchā-mē rākhō bāi'ri hōb.
The-village-assembly-in preserve sister-of dignity.
Māḍī-jāyō ehūnar láviyō.
The-mother-born a-scarf brought.
Lāwō, tō hag'ra hārū lāw'jē, re bīrā,
If-you-bring, then all for bring, O brother,
Nāhl-tur rījē thārē dēs.
Otherwise remain in-thy country.
MĀLVI (SÖNDWĀR). 287

Māḍī-jaṭiyō chūnār lāviyō.
The-mother-born a-scarf brought.

Mēlū, tō dhāl bharāi, bīrā;
If-I-put (-it), then a-shield was-filled, brother;

Orhū, tō bīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Māḍī-jaṭiyō chūnār lāviyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;

Tōlī, tō tōlā tīh.
If-I-weigh (-it), then tolas thirty.

Māḍī-jaṭiyō chūnār lāviyō.
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 Bundēlī and Nimāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katiyās of Chhindwara, and the 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>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mālvī of Hoshangabad</td>
<td>126,928</td>
</tr>
<tr>
<td>Mālvī of Betul (called Dholswār)</td>
<td>119,000</td>
</tr>
<tr>
<td>Bhāyars of Chhindwara</td>
<td>11,200</td>
</tr>
<tr>
<td>Katiyās of Chhindwara</td>
<td>18,000</td>
</tr>
<tr>
<td>Patwā of Chanda</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>274,728</strong></td>
</tr>
</tbody>
</table>
MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundeli, and has been described in Vol. IX., Pt. I. The western end of the district, including the Tahsil of Harda, and the State of Makrai does not speak Bundeli, but a corrupt form of Mālvi. The number of speakers is estimated at 126,523.

This tract has the Bundeli-speaking portion of Hoshangabad to its east. The Mālvi-speaking tract of Central India to its north, the Nimāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvi, Bundeli, and Nimāḍī, the basis being Mālvi. 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 table. Examples of the use of Bundeli expressions are kha for the sign of the accusative-dative, and go for goyō, gone. The Nimāḍī idioms are more numerous. Such are aya for aya, in front; chhē, is; jāch, he goes. We may also note the peculiar form lie-kā, meaning ‘having taken.’ This is Bihili. In the Bihili of Khandesh li-s is ‘having taken.’

[No. 49.]

INDO-ARYAN FAMILY.

RAJASTHĀNI.

MALVĪ.

(DISTRICT HOSHANGABAD).

Rājasthāni.

MALVI.

[Short text not transcribed due to language and script differences.]

VOL. IX., PART II.
TRANSLITERATION AND TRANSLATION.

Kai-kä din ēk ād’mi ap’nā chhōrā-khē liskē jangal-mē On-a-certain day a man his-own son taken-having forest-in jāi-rahyō-thō. Chhōr jō āga āga dōtō-jātō-thō hāk-māri-kē going-was. The-son who before before running-going-was called-out-having kah’nō lāgyō ki, ‘ḍādā-ji, dēkhō salā, yō kit’rō badō pēd lāwā-mē to-say began that, ‘father-air, see verily, this how large tree wind-in ukh’ādi-kē jāi padyō. Bhalā, dēkhō tō, yō kasō been-uprooted-having having-gone fell. Well, see now, this how padyō hōy-gō.’ Tab ō-kā bāp-nē kahī ki, ‘bētā, yā fallen became.’ Then him-of father-by it-was-said that, ‘son, this ūdhāwal-mē gīri-padyō.’ Tab ō-kā chhōrā-nē kahī ki, ‘bhalā, storm-in fall-down.’ Then him-of son-by it-was-said that, ‘well, dēkhō tō, yō bēt-kō jhād kasō pat’lō or kit’rō ūchehbō ehē. see now, this cane-of tree how thin and how high it-is. Aru yē-khē ūdhāwal-nē kyō nāhī ukhādyō?’ Ō-kā bāp-nē And it-to the-storm-by why not was-it-uprooted?’ Him-of father-by jawāb diyō ki, ‘bētā, sāgōn-kō jādōpan ō-kā gir’nā-kō kāraṇ answer was-given that, ‘son, teak-of stiffness it-of falling-of cause chhē. Ō-khē ap’nī dālan-kō aru bādāpan-kō garb the thō. Wo jab to. It-to his-own boughs-of and greatness-of pride was. It when havē chalē, tab hal’tō chal’tō nāhī. Biehārō bēt-kō jhād the-wind comes, then shaking moving not. The-poor cane-of tree jārā-sē lāwā-mē lātā-paṭū hui-jāch. Esō wō bachi-gayō.’ a-little-very wind-in bending becomes. So it escaped.’

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, ‘see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?’ The father said that it had been blown down by a storm. Then the son said, ‘but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?’ His father replied, ‘my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.’
DHÖLEWAŘI OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāṭhi-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlewāři, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhi. The line of division between the two languages is an ethnological one. The Marāṭhi speakers are Kuñbhis, who originally came from the Deccan. The Dhōlewāři speakers are principally Bhōyars and Dhōlewāř Kürnās. The former say that they came from Dhārā-nagar in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhi and Dhōlewāři, there are also in Betul, Kūrku spoken by 31,400 persons, and Gōndi by 94,000. The Marāṭhi speakers number 75,000.

Like the language of Harda, this Dhōlewāři is a broken mixture of Mālvi, Bundēli, and Nimarī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both thō and hotyō, the latter being the Bundēli hatō, with a Mālvi termination. Note also the Marāṭhi sāthi, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Mālvi (Dhōlewāři).

DHOWLWAŘI.

Mālvi (Dhōlewāři).

Sawāl. Tamrō tiḍā kahū pakadyō-gayō?

Question. Your caravan where seized-was?


Answer. Our caravan Jātāpur-on was. We seven men were.

Ham Parat-wāḏā-sē mahū bēch-kar āwat-thā, aur ham sāt-ma-sē

Ham Parat-wāḏā-from mahū sold-having coming-were, and us seven-in-from
Pirú Baitāl hat-kā sāthi ā rōj gayō-thō. Dhōr-gir kahr
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
sāth-mē nī le-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōl-ki
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
chōrī-mē chālān nī bhayō. Jaitāpur-par kōl tāḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
nī hatā. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
gāw-kē ēnā-bājū jab dō sipāhī-nē ham-kē layē
village-of on-this-side when two constable-by us having-brought
milā.
were-mē.

Free translation unnecessary.
BHÖYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagari, and speak a broken Mālvī. In the adjoining district of Chhindwara the local Bundel is often mechanically mixed with Marāṭhi, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvī, but, in the same way, have mixed it with Marāṭhi, 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 ā is often represented by a. This is borrowed from Nimādi and also agrees with the practice of the Marāṭhi of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

RAJASTHANI.

MĀLVĪ (BHÖYARĪ BROKEN DIALECT).

Certain one man-to two sons were. Them-in-of the-younger

Kōnī ēk mānus-la duī bēṭā hōtā. Tē-ma-kō nānbo
bāp-lā kahan lágyo, ‘bābā, ma-lā mharā hīssā-kō dhan āy-hē,
the-father-to to-say began, ‘father, me-to my share-of wealth comes,
tyū dē.’ Tab ā-nē, dhan ō-lā bāṭ-dīyō. Tab thōrā
that give.’ Then him-by wealth him-to was-ā-divided. Then a-feo
dina-bh nānbo bēṭā sam’ilbō jamā kar-kān dūr
days-after the-younger son all together made-having a-distant
muluk-ma gayō, āur wahā wāhiyāt-pānā kar-kān āplō paisō
country-in went, and there riotousness made-having his-own money
udāyō. Tab ō-nā aw’tihō kharchā-ūpar wānā muluk-ma
was-squandered. Then him-to all on-being-spent-after that country-in
mōthō duskāl pādyō. Ō-nā bipat padan lági. Tab wō wōn
great famine fell. Him-to difficulty to-fall began. Then he that
muluk-mā ēk bhalā mānus-ke javar rahyō,
country-in one gentle man-of near lived.
PAṬ'VĪ OF CHANDA.

The Paṭ'wīs, 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 Bundeli), and for convenience sake we may class the language as a form of Māḷvī. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'ṇūli or Paṭ'wēgāri, 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). (District Chanda).

κόνι ἕκ ὸ μανουσβι-κα δόν πόρυ α ὑμ. Τι-κα-μαν-τι λαβάνο
Some one man-to two sons were. Them-of-in-from the-younger
bap-κα μανε ἡ βαβα jē māl-mattō-kō wāṭ’ni ma-ka avan-κō,
the-father-to says, ‘father, what property of share me-to coming-of-(is),
tε δε.’ Μαῦγ τι-μα τεῦ-κα Ἰαμά wāṭ’-dí-yē. Μαῦγ thodā
that give.’ Then him-by them-to property was-divided. Then a-few
diwās-κα inhān porē sam’-dō jamā kari-kunyā dur dēs-κα
days-in the-younger by-son all collection made-having a-for country-to
gayē, anik tāhā bār’band-paṇ-κ-τi āp’-lō jamā udāi-dí-yē. Mang
went, and there debauchery-by his-own property squandered. Then
τι-μα aw’-dēhō khar’chyi-y-war tε dēs-κā mōthō mahāṅrō paḍē,
him-by all on-being-spent-after that country-in a-great famine fell.
Māng ti-κα aḍ-čhan poda-κα ἅγε. Tañwā ti-μα tε dēs-κα
Then him-to difficulty falling-to began. Then him-by that country-in.
ek bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
charāwan-ka āpō wawar-mē dhādē. Tavā ḍukar je kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
khātō-hōtō, tē kōḍā-tī āpō pōt bhārṇu asō ti-kā dil-mē bāṅnā
eating-vere, that chaff-by his-then belly to-fill such him-of heart-in wish
hui. Āni ti-ka kōni diya nahi.
was. And him-to anyone gave not.
NIMĀḌI.

As examples of Nimāḍi, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folksite from Bhopawar.

[ No. 53. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

RĀJASTHĀNĪ.  (DISTRICT NIMAR).

Nimāḍi.

‘निंमाढी का दूर दूड़का था। उन्म-छ खोटा-ग अपना बाप-छो खाड़ी अंगे ददा अपने धन-दीदीन जो मारी फिसी ढींग थी क्ष-क दुर-नाक। तेवा बाप-ग अपनी धन-दीदीन अपना बेटाना-क बाट-दी। वहाँ दिन निज़ाम नहीं हु-से कि बीती बेटी अपने सब धन-दीदीन निज़ाम-क भाड़-बड़न- म बाहु-तूफान निज़ाम तेज-कुर्सी अपनी धन-दीदीन उड़ाव दी। अथ तब धन धन-दीदीन बरवाद हु-गईं तेवा उना सूचक-म बाड़ी अवाकथा पढ़ी। अथ बी बोगूर गढ़-गड़ा। तेवा बी जादू-न उना बेटाना-क रहस्यावादक-म-सी एक-का घर जादू-न करी। अथ उना आदमी-न-छ अपना खेतान-स सबर चरान-क मृही। तेवा जिना खिलाका-क सुवर खाड़ा-रा म-या निका खिलाका खाड़ा-न अपना पौंड भरीयु अथो भीतर गुजराव थी। अथ बीती आदमी बोगूर करी- न हे। अथो खेतान-जब बीती पुंडी जादू-न आदमी बढ़ी। तेवा बी कहां बारा ददा-का बेटाना राखा-हुआ नीकर के को हे जीत भीतर-न रोंटा खावाच अथ रिज़ा-सहसी बाहर-न चर रोन-जाव अथ हरे बारे भूको मरो-रहें। बढ़ी आदमी जादू-न अपना ददा-का पास जादू अथ व-क जेत्तस ददा ददा म-न भगवान-का आदेदी भी बारा आदेदी नहीं पाय बिका हे-का-सी बारी लखानी कहाणा-का भारी अवकाश नहीं रही। बारा राखा हुआ नीकर का म-सा-सी एक नीकर के अथो समस। अथो बाधा बी उठी नी अपना बाप-का पास आयी। बी हरे-सी आद-रखी-सी एतारा-म आदी-का बाप-न आदी-का बेटी-का बेटी-का बाप-न आयी। तेवा बी देरी या बेटा-का मनोहर-न दिखाया नी आदी-का पुत्रा खिला। बेटाना-न बाप-सी खाड़ी ददा म-न भगवान-का आदेदी नी बारा आदेदी बड़ी पाय बिका हे-का-सी बारी जहाँ-प जहाँ-प कहाणा-का बारी अवकाश नहीं रही। एतारा-पर भी बाप-न अपना नीकर-न-सी बारी-का सब-सी आदा कापड़ा कहाना-क प्रहोर-न अथ आदी-का उंगली-स बांगमी धूली अथ ओ-का पास-न डालके-कू घमंडी देख। अथ भाँजा-क खासी बीसी ही बेंक किसा। बीसी बढ़े सबसे सी के दे बारी बीसी मर-गयों दू-से पन नहीं फिर नी दे दिसी हे। बी कहाँ बढ़के-गयी-म पर फिर आद गयी। अतो कहाना के बेंक करण लाहाय।

‘अथ ओ-का बढ़ी बेटी खेतान-या। नी अपना लाहाय भी घर-का पास पड़ी। तेवा उन-द सूचकों का बालाय अथ नाच चड़के-रखाच। ओ-का-पर-सी उन-न अपना नीकरना-सी एक-क धूलकानी नी ओ-क गूँगी की दे कहां हु-रखाच। एक ओ-क कहानी की धरारी भाद आयोक नी बारा बाप-न जापत दिखाय कहाँकी बारी भाद आयोक मभोक घर आयोक।
ए-का-पर-भी बड़ा भाद-क खुशीं आयों नो घर-म नहीं जाय । तव वाप बाहर आयों नी बड़ा बेटा-क मनावे । ते-का-पर-भी बड़ा बेटा-न वाप-भी काफ़ी देखो ऐतर बस-भी वारो शेष-चाकरी कहें बहु बारा नुकाब-क नक्शे तोबी । ऐतर-पर भी तु-न म-क एक वार-भी बकरी-को बची तक नक्शे दियो की चुई अपणा कीसाना-का मात्र पैन वारी । बन बारा बोटा क्रो-न रंगना का साथ रंग-न अपणी पन-दीवाल उड़ाद दीवीं वो क्रो-व धर भाग-का सात तु-न व-का सात जापत दीवीं । तव वाप अपणा बड़ा बेटा-सो बाल्खों बेटा तू ही खादा क्षरा पांच ही नी जो सारी धन-दीवाल के सब दारिच हे । अपण समभा वा की बारी भाद महि-गयो-के-शे पन महि सिरे भी वो सिरे हे । वो जबहे चक्को-गयो-शे पर फिर आए गयोंच पर-का सात अपण-क चाते की अपण-न अनेंद्र मनावण नी खुशी ही।

VOL. IX; PART II.
[No. 53.]
INDO-ARYAN FAMILY.

RAJASTHĀNĪ.
(District Nimar).

NIMĀR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kəi ek ād’mi-kə dui ḍad’kə ṭhə. Un-ma-sə chhoṭə-na
A-certain one man-of two sons were. Them-in-from the-younger-by
ap’nə bāp-sə kahyō, ’arō dādə, ap’nə dhan-daulat-ma jō
his-own father-to it-was-said, ‘O father, our wealth-property-in whatever
mhorō hissō hōy sō mha-ka dāi-unhāk.’ Tāwa bāp-na ap’nī
my share may-be that not give-away.’ Then the-father-by his-own
dhan-daulat ap’nə bēṭānā-ka bāṭ-di. Bahut din bityā nahi
wealth-property his-own sons-to was-divided. Many days passed not
hu-sē ki chhoṭō bēṭō ap’nī sab dhan-daulat lii-na kahi
been-were that the-younger son his-own all property taken-having some
dūr dēs-ka chalīyā-gaνō, aru wahi dāngā-bakhēḷa-ma din
distant country-to went-away, and there riotous-conduct-in days
tēr-kari-na ap’nī dhan-daulat uñā-di. Aru jīwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
bar’bād hui-gaν, tāwa unā mulak-ma badō akīl paṇyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
kāṅgal hui-gaνō. Tāwa wō jāi-na unā dēs-kā rahepāvāḷa-ma-si
poor became. Then he gone-having that country-of inhabitants-in-from
ek-kā gharā jāi-na rahyō. Aru unā ād’mi-na wa-kha ap’nə
one-of in-house gone-having lived. And that man-by him-to his-own
khet’nu-ma suwar charaṇa-ka bhūjyo; tāwa jinā chhili’kə-ka suwar
fields-in swine feeding for it-was-sent; then what husks the-swine
khāi-rahyā-ṭhā wō chhili’kə khāi-na ap’nō pēt bhar’nū asi
to-eat-used those husks eaten-having his-own belly to-fill such
naubat guj’ri-thi. Aru kōi ād’mi wō-kha kāf na dē
an-event occurred-had. And any man him-to anything not gives.
Asi wakt’na jāb wō-kī dhundī jāi-na ākhyaɺ khuli, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
wō kahē, ‘mḥārā dādā-kə kər’rā rākhyā-huṇā naukā chhū, ki jō
he says, ‘my father-of how-many kept servants are, that who
pēt bhar’na rōṭa khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above
bādhi-na ghara lañ-jūch, aru haũ hyā bhūkō mari-mahyočh.

Haũ āwa utli-na apna dādā-ka pās jāis aru wa-ka kahiš, 

"dādā, dādā, ma-na Bhagwān-ka agōdi ni thārā agōdi 

father, father, me-by God-of in-presence and thee-of in-presence 

bādi pāp kiyō, jē-kā-si thārō laḍ-kō kahelān-ki mahī avkāt 

great sin was-done, which-of-from thy son being-called-of my worth 

nāhi rahi; thārā rākyā-huwā naukār-ṇā-ma-si laũ bhi ek naukar 

not remained; thy kept servants-in-from I also one servant 

chhē, asō samajh." Asō kahi-na wō uthyō ni apna 

am, such (you-may-understand)." Such said-having he arose and his own 

bāp-ka pās āyō. Wo dūr-si āi-mahyō-thō, etра-ma o-kā bāp-na 

father-of near came. He far-from coming-was, when his father-by 

bāp-si kahyō, dādā, ma-na Bhagwān-ka agōdi ni 

the-neck-in embraced and him-of kisses were-taken. The-mon-by 

bētā-kā galā-ma liptýō ni o-kā chhunma liyā. Bētā-na 

the-son-of the-neck-in embraced and him-of kisses were-taken. The-mon-by 

thārā agōdi bādi pāp kiyō, jē-kā-si thārō laḍ-kō 

of-thee in-presence great sin was-done, which-of-from thy son 

kahelān-ki mahī avkāt nāhi rahi.' Ettra-par-bhū bāp-na 

being-called-of my worth not remained.' So-much-on even the-father-by 

apna naukār-ṇā-si kahyō, kī, sab-si āchhā kap’dā lai-na 

his-own servants-to it-was-said, that, all-than good clothes brought-having 

laḍ-kā-ka pahanāw; aru o-kā āg’ti-ma āg’thi dālō aru o-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 dōw. Apan majā-ma khasū pīsā ni 

putting-for shoes give. We pleasure-in will-eat will-drink and 

chain karś; kyuū-ki haũ samjhū-thō kī yē māhō chhōrō 

merriment will-make; because-that I understood-had that this my son 

mari-gayō-hu-sā, pāp nāhi, phiri-bhī yē jindo chhē; wō kathāi 

dead-gone-was, but no, again-seen he alive is; he somewhere 

chhāyō-gayō-thō, par phiri āi-gayō? Asō kahi-na wō chain 

gone-away-had, but again returned.' Thus said-having they merriment 

karṇa lágyā. 

to-do began.

Āwa o-kō baḍō bētō khēṭ-ma thō. Wō aw’na lágyō ni ghar-kā 

Now his elder son field-in was. He to-come began and house-of 

pās pahučhō; tāwa un-na sunyō kī baḍjō aru nāčh 

near reached; then him-by was-heard that music and dancing
chahi-rahyačh.' Ok-par-si un-na ap'nā naurkān'ā-ma-sī ē-kā

going-on-are.' That-of-on-from him-by his-own servants-in-from one-to

pükaryō ni 0-kā pūchhīō kī, 'yē kāi hui-rahyaō ch?'

it-was-called and him-to it-was-asked that, 'this what going-on-is?'

Nāukar-na 6-kā kahyo kī, 'thārō bhāi āyōh, nī thārā

The-servant-by him-to it-was-said that, 'thy brother come-is, and thy

bāp-na jāphat divich, kyañ-kī thārō bhāi āchhō-bhālo ghara

father-by a-feast given-is, because-that thy brother safe-well in-house

āi-gāyōch.' Ek-par-si bādā bhāi-ka ghussō āyō nī ghar-ma

returned-is.' This-of-on-from the-elder brother-to anger came and house-in

nahi jāw. Tāwa bāp bahar āyō nī bādā bētā-ka manāyō.

not goes. Then the-father out came and the-elder son-to it-was-entreated.

Tē-kā-par-si bādā bētā-ma bāp-sī kahyo, 'dekhiō, ētrā

That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many

bars-si thārī sōwā-chāk'ī karōch, kabhi thārā lukam-kā nahi

years-from thy service I-doing-am, ever thy order-to not

tōdyō. Ētrā-par-bhī tū-ma ma-kā ēk-wār-bhī bak'ī-kō

it-was-broken. So-much-on-even thee-by me-to one-time-even a-the-goat-of

bachchō tak nahi diyō kī hañ ap'pā dost'nā-kā sāth chain

a-young-one even not was-given that I my-own friends-of with merriment

karto. Inā thārā chhōta chhōrā-nar rāng'nā-kā sāth rahi-na

might-have-made. This thy younger son-by harlots-of with ied-having

ap'pī dhan-daulat udāi-divī, wō chhōrē ghara āta-kā

his-own property was-wasted-away, that son to-house on-coming-of

sāth tū-ma wa-kā-sātha jāphat divich.' Tāwa bāp appā bādā

with thee-by him-of-for a-feast given-is.' Then the-father his-own elder

bētā-sī bōlyō, 'bētā, tū-tō saddā mhārā pāsā-ch ehē, nī jō

son-to said, 'son, thou indeed always me-of near art, and whatever

mhāri dhan-daulat ehē, sab thārī-ch ehē. Apan sam'jhā-thā kī

my property is, all thine-alone is. We understood-had that

thārō bhāi mari-gāyō-hu-sē, pān nahi, phirī-bhī wō jindo ehē; wō

thy brother dead-gone-isa, but no, again-even he alive is; he

kathaī chahyo-gāyō-thō, par phirī āi-gāyōch; ē-kā-sāṭīna apan-kā

somewhere gone-away-had, but again returned-has; this-of-for us-to

chāyāje kī apau-na anand manāw'nū ni khusā

it-was-meet that us-by merriment was-to-be-celebrated and happiness

hōnū.'

was-to-be-become.
[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmādī.

(State Barwani, Bhopawar Agency).

एक राजा थिए। वो विकार-ख चाहे। वहाँ फर्जर-सी तो विकार खेलो खेलत शोप-ख पानीकी तौस लागी। धन-अपना मद-म कयों की पानी वेंडो ज्ञात तो पौरन।

इतर-म वो-ख एक जीव-की भाष गढ़ो नजर आयी। वहाँ पानी शोपया अमी यांची-न चोट दल्दाँड़-न शीम पास गयो। नाहो आई-न देख जो एक सूखी तत्काल पढ़ोज न एक जीवीचे पकडल वगळो-न बांध-पी न वो-को चेहरो बसती-म आंटी मगळ गयो-बो। राजा-न मद-र कयों

की बहाँ पानी सम्र करे सिख। जसी जगाल-बो जीवी बनळो। यो-सी देखत राजा सोना-को सुगट पहेंडो-बो। यो-र कली-को बांसी फो। ते-खाल राजा-ख वेंडो समज नहीं। दाँतो बो जीवी-का मगळ-बो आंटी।

इतर-म आंटी जीवी-सी चेहरो आयो। चेसिन सर्वोत्तमा भाग्या साथी देखवलो खोप-ख कयों को जिन-ज्ञात गहरा गुरु-का मगळ-सा साथ बुधजी-बो नीह जाई-न रात-म डस। अन्न रायो राय अपना मद-म

आई-न सुगट उत्तरी-न भला। तब राजा-ख चेह आई-को भाषण आंटी-का करो-बरें शोप बकळ-भाया। ये बही काम, कबो। गण अब जाई-न साथ निकाहको-आज़। अमी विचार करी-न राजा बिदा बुधो।
[No. 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

NIMADI DIALECT.

(State Bharwani, Bhopawar Agency).

TRANSLITERATION AND TRANSLATION.

Ek rāja thō. Wo sikār-kha jāy. Bādi phajar-sī to
A king there-was. He hunting-for goes. Early morning-from indeed
sikār khēltā-khēltā wo-kha pānī-ki tīs lāgī. Ĉ-nā ap'ṇā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
man-ma kāyō ki, 'pānī kāī jagā mīṇā to pīgū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
It'ra-ma wo-kha ēk lim-kō jhād gah'rō najañ āyō. Wahā pāṇī
equ-more-in him-to one nīm-of tree dense in-sight came. There water
hōy'gā asō jāni-na ghōjō daw'dāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nīm near he-went.
Whā jāi-na dēkhaj tō ēk sūkhi talāī padīj na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
palak lāgū'na bathyō thō, na wo-kō chēlō was'ti-ma ētō
eye-lashes closed-having sealed was, and him-of disciple village-into flour
māg'na gayō-thō. Rājā-na man-ma kāyō ki, 'yahā pāṇī mīṇā
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
na kāī mila; kasi jagā mā jōgī bathyōjā!' Wo'ti bākhlāt
not anything got; what-sort-of place in-the-devotee sealed-is.' At-that time
rājā sōnū-kō mugāt paheryō-thō; wo-ma Kāli-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kāli-of abode being-is;
tē-kā-sū rājā-kha kāī sawam nāhī padī. Na mārelo
that-of-from the-king-to any understanding not occurred. And a-dead
sāp jōgī-kā gaḷā-ma wāl'vī āyō. It'ra-ma ētō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
māg'na chēlō āyō. Chēlā-ma ap'ṇā. gurū-kā gaḷā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
sāp wāl'vēlō dēkhī-na sāp-kha kāyō ki, 'jin-na māhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
gurū-kā gaḷā-ma sāp wāl'yēlō hōy, wo-kha tō jāi-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having
rāt-ma ās.' Alyūg rājā ap'ṇā mahāl-ma āi-na mugūt
the-night-in bite.' Here the-king his-own palace-in come having crown
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.

* The prevailing evil genius of the present age.
<table>
<thead>
<tr>
<th>English</th>
<th>Marwârî</th>
<th>Marwāpi (Rajâljar)</th>
<th>Jalpuri</th>
<th>Mewâli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>एक (Ek)</td>
<td>हौल (Hâl)</td>
<td>एक (Ek)</td>
<td>एक (Ek)</td>
</tr>
<tr>
<td>2. Two</td>
<td>दो (Dô)</td>
<td>बे (Bê)</td>
<td>दो (Dô)</td>
<td>दो (Dô)</td>
</tr>
<tr>
<td>3. Three</td>
<td>तीन (Tin)</td>
<td>टिना (Tina)</td>
<td>टिन (Tin)</td>
<td>टिन (Tin)</td>
</tr>
<tr>
<td>4. Four</td>
<td>चौथ (Chiyâr, chyâr)</td>
<td>चिया (Chîra)</td>
<td>चियार (Chyâr)</td>
<td>चियार (Chyâr)</td>
</tr>
<tr>
<td>5. Five</td>
<td>पाँच (Pâch)</td>
<td>पाँचह (Pâcha)</td>
<td>पाँच (Pâch)</td>
<td>पाँच (Pâch)</td>
</tr>
<tr>
<td>6. Six</td>
<td>छह (Chhaw)</td>
<td>छह (Chhaw, chha)</td>
<td>छह (Chhâi)</td>
<td>छह (Chhâi)</td>
</tr>
<tr>
<td>7. Seven</td>
<td>सात (Sât)</td>
<td>सात (Sâtha)</td>
<td>सात (Sât)</td>
<td>सात (Sât)</td>
</tr>
<tr>
<td>8. Eight</td>
<td>अष्ट (Âth)</td>
<td>अष्ट (Attha)</td>
<td>अष्ट (Âth)</td>
<td>अष्ट (Âth)</td>
</tr>
<tr>
<td>9. Nine</td>
<td>नौ (Naw)</td>
<td>नौ (Nau)</td>
<td>नौ (Nau)</td>
<td>नौ (Nau)</td>
</tr>
<tr>
<td>10. Ten</td>
<td>दस (Das)</td>
<td>दस (Das)</td>
<td>दस (Das)</td>
<td>दस (Das)</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>बिस (Bis)</td>
<td>बिस (Bis)</td>
<td>बिस (Bis)</td>
<td>बिस (Bis)</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>पाँचह (Pachas)</td>
<td>पाँचह (Pachas)</td>
<td>पाँचह (Pachas)</td>
<td>पाँचह (Pachas)</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>सौ (Sô) साल-पौड़ (Saîk-po)</td>
<td>सौ (Sau)</td>
<td>सौ (Sau)</td>
<td>सौ (Sau)</td>
</tr>
<tr>
<td>14. I</td>
<td>हूँ, मह (Hû, mû)</td>
<td>हूँ (Hû)</td>
<td>मह (Mâh)</td>
<td>मह (Mâh)</td>
</tr>
<tr>
<td>15. Of me</td>
<td>म्हरो, मारो (Mhârû, mûrû)</td>
<td>म्हरो (Mhârû)</td>
<td>मारो (Mûrû)</td>
<td>मारो (Mûrû)</td>
</tr>
<tr>
<td>16. Mine</td>
<td>म्हरो, मारो (Mhârû, mûrû)</td>
<td>महालो (Majalû)</td>
<td>महालो (Mhâlû)</td>
<td>महालो (Mhâlû)</td>
</tr>
<tr>
<td>17. We</td>
<td>महो, मे (Mhô, mê)</td>
<td>महो (Mhô)</td>
<td>हम, हमार (Ham, hamâ)</td>
<td>हम (Ham)</td>
</tr>
<tr>
<td>18. Of us</td>
<td>महरो, मारो (Mhârû, mûrû)</td>
<td>महरो (Mhârû)</td>
<td>मारो (Mûrû)</td>
<td>मारो (Mûrû)</td>
</tr>
<tr>
<td>19. Our</td>
<td>महरो, मारो (Mhârû, mûrû)</td>
<td>महरो (Mhârû)</td>
<td>महरो (Mhârû)</td>
<td>महरो (Mhârû)</td>
</tr>
<tr>
<td>20. Thou</td>
<td>तू, ठू (Tû, thû)</td>
<td>तू, ठू (Tû, thû)</td>
<td>तू (Tû)</td>
<td>तू (Tû)</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>ठार्थ (Thârû)</td>
<td>ठार्थ (Thârû)</td>
<td>ठार्थ (Thârû)</td>
<td>ठार्थ (Thârû)</td>
</tr>
<tr>
<td>22. Thine</td>
<td>ठारो (Thârû)</td>
<td>ठारो (Thârû)</td>
<td>ठारो (Thârû)</td>
<td>ठारो (Thârû)</td>
</tr>
<tr>
<td>23. You</td>
<td>ठारो, ठारो (Thârô, thûrû)</td>
<td>ठारो (Thârû)</td>
<td>ठारू (Thûrû)</td>
<td>ठारू (Thûrû)</td>
</tr>
<tr>
<td>24. Of you</td>
<td>ठारो, ठारो (Thârô, thûrû)</td>
<td>ठारो (Thârû)</td>
<td>ठारो (Thûrû)</td>
<td>ठारो (Thûrû)</td>
</tr>
<tr>
<td>25. Your</td>
<td>ठारो, ठारो (Thârô, thûrû)</td>
<td>ठारो (Thârû)</td>
<td>ठारो (Thûrû)</td>
<td>ठारो (Thûrû)</td>
</tr>
</tbody>
</table>
### Sentences in Rājasthānī

<table>
<thead>
<tr>
<th>Malvi (Rāgī)</th>
<th>Malvi (when different from Rāgī)</th>
<th>Nimāqī (Nimār)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Šk</td>
<td>Šk</td>
<td>Dui</td>
<td>1. One.</td>
</tr>
<tr>
<td>Dō</td>
<td>Dō</td>
<td>Tīn</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Tīn</td>
<td>Tīn</td>
<td>Chār</td>
<td>3. Three.</td>
</tr>
<tr>
<td>Chār</td>
<td>Chār</td>
<td>Pīch</td>
<td>4. Four.</td>
</tr>
<tr>
<td>Pīch</td>
<td>Pīch</td>
<td>Chhāw</td>
<td>5. Fire.</td>
</tr>
<tr>
<td>Sāt</td>
<td>Sāt</td>
<td>Āṭh</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Āṭh</td>
<td>Āṭh</td>
<td>Naw</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>Bīs</td>
<td>Bīs</td>
<td>Pachās</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Haū</td>
<td>Haū</td>
<td>Mhārō</td>
<td>14. I.</td>
</tr>
<tr>
<td>Mhārō</td>
<td>Mhārō</td>
<td>Mhārō</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Ham</td>
<td>Ham</td>
<td>Mhārō, mārō</td>
<td>17. We.</td>
</tr>
<tr>
<td>Mhārō, mārō</td>
<td>Mhārō, mārō</td>
<td>Hamāro</td>
<td>18. Of us.</td>
</tr>
<tr>
<td>Tū</td>
<td>Tū</td>
<td>Thārō</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Thārō</td>
<td>Thārō</td>
<td>Tam</td>
<td>22. Thine.</td>
</tr>
<tr>
<td>Tam</td>
<td>Tam</td>
<td>Tām</td>
<td>23. You.</td>
</tr>
<tr>
<td>Tām</td>
<td>Tām</td>
<td>Tamārō</td>
<td>24. Of you.</td>
</tr>
<tr>
<td>Tamārō</td>
<td>Tamārō</td>
<td>Tumhārō</td>
<td>25. Your.</td>
</tr>
<tr>
<td>Tumhārō</td>
<td>Tumhārō</td>
<td>Thāko, thānō</td>
<td></td>
</tr>
<tr>
<td>Thāko, thānō</td>
<td>Thāko, thānō</td>
<td>Thāko, thāpō</td>
<td></td>
</tr>
<tr>
<td>Thāko, thāpō</td>
<td>Thāko, thāpō</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**VOL. IX, PART II.**
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>ʿO</td>
<td>ʿO</td>
<td>ʿO</td>
<td>ʿO, woh</td>
</tr>
<tr>
<td>27. Of him</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
</tr>
<tr>
<td>28. His</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
<td>ʿOv-ō</td>
</tr>
<tr>
<td>29. They</td>
<td>ʿOw, wai, uwa</td>
<td>ʿOw, wai, uwa</td>
<td>ʿOw, wai, waih</td>
<td>ʿOw, wai, waih</td>
</tr>
<tr>
<td>30. Of them</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
</tr>
<tr>
<td>31. Their</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
<td>ʿUwā-ō</td>
</tr>
<tr>
<td>32. Hand</td>
<td>ʿHāt</td>
<td>ʿHāt</td>
<td>ʿHāt</td>
<td>ʿHāt</td>
</tr>
<tr>
<td>33. Foot</td>
<td>ʿPāg</td>
<td>ʿPāg</td>
<td>ʿPāg</td>
<td>ʿPāg</td>
</tr>
<tr>
<td>34. Nose</td>
<td>ʿNāk</td>
<td>ʿNāk</td>
<td>ʿNāk</td>
<td>ʿNāk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>ʿĀkh; nāṭo</td>
<td>ʿĀkh nāṭo</td>
<td>ʿĀkh</td>
<td>ʿĀkh</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>ʿMūdō</td>
<td>ʿMūdō</td>
<td>ʿMūdō</td>
<td>ʿMūdō</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>ʿDāt</td>
<td>ʿDāt</td>
<td>ʿDāt</td>
<td>ʿDāt</td>
</tr>
<tr>
<td>38. Ear</td>
<td>ʿKān</td>
<td>ʿKān</td>
<td>ʿKān</td>
<td>ʿKān</td>
</tr>
<tr>
<td>39. Hair</td>
<td>ʿKās; bāl</td>
<td>ʿKās bāl</td>
<td>ʿBāl</td>
<td>ʿBāl</td>
</tr>
<tr>
<td>40. Head</td>
<td>ʿMāṭhō</td>
<td>ʿMāṭhō</td>
<td>ʿMāṭhō</td>
<td>ʿMāṭhō</td>
</tr>
<tr>
<td>41. Tengae</td>
<td>ʿJib</td>
<td>ʿJib</td>
<td>ʿJib</td>
<td>ʿJib</td>
</tr>
<tr>
<td>42. Belly</td>
<td>ʿPēṭ</td>
<td>ʿPēṭ</td>
<td>ʿPēṭ</td>
<td>ʿPēṭ</td>
</tr>
<tr>
<td>43. Back</td>
<td>ʿMāṭr</td>
<td>ʿMāṭr</td>
<td>ʿMāṭr</td>
<td>ʿMāṭr</td>
</tr>
<tr>
<td>44. Iron</td>
<td>ʿLō</td>
<td>ʿLō</td>
<td>ʿLō</td>
<td>ʿLō</td>
</tr>
<tr>
<td>45. Gold</td>
<td>ʿSōnō</td>
<td>ʿSōnō</td>
<td>ʿSōnō</td>
<td>ʿSōnō</td>
</tr>
<tr>
<td>46. Silver</td>
<td>ʿRāpō</td>
<td>ʿRāpō</td>
<td>ʿChāḍi, rūpō</td>
<td>ʿChāḍi</td>
</tr>
<tr>
<td>47. Father</td>
<td>ʿBāp</td>
<td>ʿBāp</td>
<td>ʿBāp</td>
<td>ʿBāp</td>
</tr>
<tr>
<td>48. Mother</td>
<td>ʿMā</td>
<td>ʿMā</td>
<td>ʿMā</td>
<td>ʿMā</td>
</tr>
<tr>
<td>49. Brother</td>
<td>ʿBḥāl</td>
<td>ʿBḥāl</td>
<td>ʿBḥāl</td>
<td>ʿBḥāl</td>
</tr>
<tr>
<td>50. Sister</td>
<td>ʿBāṭa</td>
<td>ʿBēn</td>
<td>ʿBēn</td>
<td>ʿBēn</td>
</tr>
<tr>
<td>51. Man</td>
<td>ʿMinakḥ; ʿāṭān</td>
<td>ʿMinakḥ, mānas, ʿāṭān</td>
<td>ʿMōṭyār, minakḥ, ʿāṭān</td>
<td>ʿĀṭān, mard, mōṭyār</td>
</tr>
<tr>
<td>52. Woman</td>
<td>ʿLūgāl</td>
<td>ʿLūgāl</td>
<td>ʿLūgāl</td>
<td>ʿLūgāl</td>
</tr>
</tbody>
</table>

306—Marwāṭ.
<table>
<thead>
<tr>
<th>Malvi (Rāngī)</th>
<th>Malvi (when different from Rāngī)</th>
<th>Nimāḍi (Simar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ú</td>
<td>Ú</td>
<td>Wo</td>
<td>26. He.</td>
</tr>
<tr>
<td>Wāñ-kō, -rō;</td>
<td>Un-kō, -rō;</td>
<td>Us-kō, 5-kō</td>
<td>27. Of him.</td>
</tr>
<tr>
<td>vi-kō, -rō</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wāñ-kō, -rō;</td>
<td>Un-kō, -rō;</td>
<td>Us-kō, 5-kō</td>
<td>28. His.</td>
</tr>
<tr>
<td>vi-kō, -rō</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vi</td>
<td>Vi</td>
<td>Wo</td>
<td>29. They.</td>
</tr>
<tr>
<td>Wāñ-kō, wañ-kō</td>
<td>Un-kō</td>
<td>Un-kō</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Hāt</td>
<td></td>
<td>Hāt</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pāg</td>
<td></td>
<td>Pāw</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nāk</td>
<td></td>
<td>Nāk</td>
<td>34. Nose.</td>
</tr>
<tr>
<td>Akh</td>
<td></td>
<td>Akh</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Mājō</td>
<td></td>
<td>Māpēlō</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Dēt</td>
<td></td>
<td>Dēt</td>
<td>37. Tooth.</td>
</tr>
<tr>
<td>Kān</td>
<td></td>
<td>Kān</td>
<td>38. Ear.</td>
</tr>
<tr>
<td>Kēa</td>
<td></td>
<td>Bāl</td>
<td>39. Hair.</td>
</tr>
<tr>
<td>'Māthō</td>
<td></td>
<td>Sir</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Jīhō</td>
<td></td>
<td>Jīh</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td>Pēt</td>
<td></td>
<td>Pēt</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Pīṭh</td>
<td></td>
<td>Pīṭ, pīṭ</td>
<td>43. Back.</td>
</tr>
<tr>
<td>Lōh</td>
<td>Lōwō</td>
<td>Lōh</td>
<td>44. Iron</td>
</tr>
<tr>
<td>Sēo, sūnō</td>
<td></td>
<td>Sūnō</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Chādī</td>
<td></td>
<td>Chādī</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bāp, bhābhā, pētā</td>
<td>Bāp, dādā, day-ji</td>
<td>Bāp, dādā, dādō</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Mīl</td>
<td>Mīl, jījī</td>
<td>Mā, māya</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bhāt</td>
<td></td>
<td>Bhāt</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Bain, bēn</td>
<td></td>
<td>Bahēj</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Ād'tān, manak</td>
<td></td>
<td>Ād'tān</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Lungā</td>
<td>Bairā</td>
<td>Aw'tāt</td>
<td>52. Woman.</td>
</tr>
</tbody>
</table>

VOL. IX, PART II.

Mārwārī—307

2 r 2
<table>
<thead>
<tr>
<th>English</th>
<th>Mārvārī</th>
<th>Mārvārī (Thalī of Jaisalmer)</th>
<th>Jāipurī</th>
<th>Mīrāvīlī</th>
</tr>
</thead>
<tbody>
<tr>
<td>53. Wife</td>
<td>Jorāyat; balū</td>
<td>Baū</td>
<td>Bhaū, lugāl</td>
<td>Lugāl</td>
</tr>
<tr>
<td>54. Child</td>
<td>Tābar; balak</td>
<td>Tābar</td>
<td>Balak, tābar</td>
<td>Balak</td>
</tr>
<tr>
<td>55. Son</td>
<td>Bētō, dikrō</td>
<td>Dikrō</td>
<td>Bētō</td>
<td>Bētō, chhāmō</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Bētī, dhīptī, dikrī</td>
<td>Dikrī</td>
<td>Bētī</td>
<td>Bētī, chhāmī</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Gālō; chākār</td>
<td>Chākār</td>
<td>Bādō</td>
<td>Bādō</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Kārāō</td>
<td>Haī</td>
<td>Pārīt</td>
<td>Kīsān, jīmādar</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Īvāliyo</td>
<td>Gowlā, gōrī</td>
<td>Guwāliyo</td>
<td>Guwāl</td>
</tr>
<tr>
<td>60. God</td>
<td>Īsvār; Rām-ji</td>
<td>Paṁmēsar, bhagwān</td>
<td>Paṁmēsar</td>
<td>Rām, Isur</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Rākās</td>
<td>Sētān</td>
<td>Rākās, paṛt, bhuī</td>
<td>Bhuī, paṛt</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Sūrāj-ji</td>
<td>Sūrāj</td>
<td>Sūrāj</td>
<td>Sūrāj</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chandarmā-ji</td>
<td>Chandarmā</td>
<td>Chād</td>
<td>Chād</td>
</tr>
<tr>
<td>64. Star</td>
<td>Tārō</td>
<td>Tārā</td>
<td>Tārō</td>
<td>Tārō</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Bārōdhū</td>
<td>Bātī</td>
<td>Āg, bāstē, haisāndār</td>
<td>Āg, āgyā</td>
</tr>
<tr>
<td>66. Water</td>
<td>Jāl</td>
<td>Pārī</td>
<td>Pārī</td>
<td>Pārī</td>
</tr>
<tr>
<td>67. House</td>
<td>Ghar</td>
<td>Ghar</td>
<td>Ghar, jāgā</td>
<td>Ghar</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghōrō</td>
<td>Ghōrō</td>
<td>Ghōrō</td>
<td>Ghōrō</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāy</td>
<td>Gāya</td>
<td>Gāy</td>
<td>Gāy</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kuttā, giṇḍak</td>
<td>Kuttā</td>
<td>Kūktō, gaṇḍak, gaṇḍakātō</td>
<td>Kuttā, kūktō</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Mīmnī</td>
<td>Billī, mīmnī</td>
<td>Billī, balāl, myālī</td>
<td>Billī</td>
</tr>
<tr>
<td>72. Cook</td>
<td>Kēktō</td>
<td>Kūkārō</td>
<td>Murgō</td>
<td>Murgō</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Āḍ</td>
<td>Āḍ</td>
<td>Batak</td>
<td>Batak</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gado, purmāyo</td>
<td>Gado</td>
<td>Gado, gado, gado, gado</td>
<td>Gado, chauḍō</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Uth, pāgal, tēdiya; mayyo; jākhrō</td>
<td>Uṭt</td>
<td>Uṭt</td>
<td>Uṭt</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Pākhērō</td>
<td>Paṅkhi</td>
<td>Chipī, charī</td>
<td>Chipī</td>
</tr>
<tr>
<td>77. Go</td>
<td>Ja</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Jīm</td>
<td>Khā</td>
<td>Khā</td>
<td>Khā</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bāḍāh</td>
<td>Bais</td>
<td>Bais</td>
<td>Bais</td>
</tr>
<tr>
<td>Mālvi (Rāngī)</td>
<td>Mālvi (when different from Rāngī)</td>
<td>Nimājī (Nimar)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td>---------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Lugāl, wañû</td>
<td>Bañû</td>
<td>Lāñjī, hāy'ki</td>
<td>53. Wife.</td>
<td></td>
</tr>
<tr>
<td>Lāñj'kō, bētō</td>
<td></td>
<td>Bētō, chhōrō, lāñj'kō</td>
<td>55. Son.</td>
<td></td>
</tr>
<tr>
<td>Lāñj'kī, bētī</td>
<td></td>
<td>Bētī, chhōrī, lāñj'kī</td>
<td>56. Daughter.</td>
<td></td>
</tr>
<tr>
<td>Lōjō</td>
<td></td>
<td>Gāḷām</td>
<td>57. Slave.</td>
<td></td>
</tr>
<tr>
<td>Kār'ahāy</td>
<td>Kār'sān</td>
<td>Kīsān</td>
<td>58. Cultivator.</td>
<td></td>
</tr>
<tr>
<td>Gāt'vī</td>
<td></td>
<td>Gādāriyō</td>
<td>59. Shepherd.</td>
<td></td>
</tr>
<tr>
<td>Paramēšwar</td>
<td></td>
<td>Déwā</td>
<td>60. God.</td>
<td></td>
</tr>
<tr>
<td>Bhāt, jīnd</td>
<td></td>
<td>Bhūt</td>
<td>61. Devil.</td>
<td></td>
</tr>
<tr>
<td>Chād</td>
<td></td>
<td>Chād</td>
<td>63. Moon.</td>
<td></td>
</tr>
<tr>
<td>Tārā</td>
<td></td>
<td>Tārō</td>
<td>64. Star.</td>
<td></td>
</tr>
<tr>
<td>Wās'jī</td>
<td>Bastī</td>
<td>Āg</td>
<td>65. Fire.</td>
<td></td>
</tr>
<tr>
<td>Ghōrō</td>
<td></td>
<td>Ghōrō</td>
<td>68. Horse.</td>
<td></td>
</tr>
<tr>
<td>Gāy</td>
<td></td>
<td>Gāy</td>
<td>69. Cow.</td>
<td></td>
</tr>
<tr>
<td>Kuttō, kut'vō, tēg'dō</td>
<td></td>
<td>Kuttō, kutō</td>
<td>70. Dog.</td>
<td></td>
</tr>
<tr>
<td>Mī'kī</td>
<td></td>
<td>Billī, mājār</td>
<td>71. Cat.</td>
<td></td>
</tr>
<tr>
<td>Kīk'dō</td>
<td></td>
<td>Kūk'dō</td>
<td>72. Cock.</td>
<td></td>
</tr>
<tr>
<td>Bālak</td>
<td></td>
<td>Bōdak</td>
<td>73. Duck.</td>
<td></td>
</tr>
<tr>
<td>Gādō, rās'hō</td>
<td></td>
<td>Gādhō</td>
<td>74. Ass.</td>
<td></td>
</tr>
<tr>
<td>Ōt</td>
<td></td>
<td>Ōt</td>
<td>75. Camel.</td>
<td></td>
</tr>
<tr>
<td>Pākhērū</td>
<td></td>
<td>Pākhērū, pākhērū</td>
<td>76. Bird.</td>
<td></td>
</tr>
<tr>
<td>Jā</td>
<td></td>
<td>Jā</td>
<td>77. Go.</td>
<td></td>
</tr>
<tr>
<td>Khā</td>
<td></td>
<td>Khā</td>
<td>78. Eat.</td>
<td></td>
</tr>
<tr>
<td>Bēth</td>
<td></td>
<td>Bēth</td>
<td>79. Sit.</td>
<td></td>
</tr>
</tbody>
</table>

Mārwāṭi—309
<table>
<thead>
<tr>
<th>English</th>
<th>Marwari</th>
<th>Marwari (Khaṣ of Jaisalmer)</th>
<th>Jaipurī</th>
<th>Mewāli</th>
</tr>
</thead>
<tbody>
<tr>
<td>80. Come</td>
<td>Āw</td>
<td>Āw, ā</td>
<td>Ā, āw</td>
<td>Ā</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Kūṭ</td>
<td>Mār</td>
<td>Pīṭ</td>
<td>Mār</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Ěṭc-hō</td>
<td>Ěṭh</td>
<td>Ubo-whāi</td>
<td>Khapō whā</td>
</tr>
<tr>
<td>83. Die</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>84. Give</td>
<td>Dē-cō</td>
<td>Dē</td>
<td>Dē</td>
<td>Dē</td>
</tr>
<tr>
<td>85. Run</td>
<td>Dōyō</td>
<td>Daur</td>
<td>Bhāğ</td>
<td>Daur, bāḥj</td>
</tr>
<tr>
<td>86. Up</td>
<td>Ucchā, ūpar</td>
<td>Ucchē</td>
<td>Ěpar</td>
<td>Ěpar</td>
</tr>
<tr>
<td>87. Near</td>
<td>Kanāi, mārā, gōdāl</td>
<td>Nēpō, kanē</td>
<td>Kanāi</td>
<td>Nērap, nīrāu, kanāi</td>
</tr>
<tr>
<td>88. Down</td>
<td>Ėṭtē, nīchāl</td>
<td>Nīchē</td>
<td>Nīchāi</td>
<td>Nīchāi</td>
</tr>
<tr>
<td>89. Far</td>
<td>Aḍgō</td>
<td>Ėghō</td>
<td>Ėdūr</td>
<td>Ėdūr</td>
</tr>
<tr>
<td>90. Before</td>
<td>Ėgāū, pāllē</td>
<td>Ėgārī</td>
<td>Pāllī, Ėgānī</td>
<td>Ėgānī</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Lārāū, pāchhāī</td>
<td>Pačhāyī</td>
<td>Pačhāīau, pāchhā-nai</td>
<td>Pačhāīau, gādā</td>
</tr>
<tr>
<td>92. Who</td>
<td>Kūn</td>
<td>Kūn</td>
<td>Kūn</td>
<td>Kānū</td>
</tr>
<tr>
<td>93. What</td>
<td>Kāt, kuś</td>
<td>Kī</td>
<td>Kāy</td>
<td>Kē</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kīlī</td>
<td>Kyā</td>
<td>Kyō</td>
<td>Kyū</td>
</tr>
<tr>
<td>95. And</td>
<td>Nā, ēr</td>
<td>Aur, ar</td>
<td>Aur, ar</td>
<td>Ar, aur</td>
</tr>
<tr>
<td>96. But</td>
<td>Pīp</td>
<td>Pāp</td>
<td>Pāp</td>
<td>Pār</td>
</tr>
<tr>
<td>97. If</td>
<td>Je</td>
<td>Jē</td>
<td>Jō, iyō, jal</td>
<td>Jāl</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Hā</td>
<td>Hā, huwē</td>
<td>Hā, māh, māhbāi, ē, hū</td>
<td>Hā</td>
</tr>
<tr>
<td>99. No</td>
<td>Nā</td>
<td>Nā, kō-nī</td>
<td>Nā, hāṣ</td>
<td>Nāh</td>
</tr>
<tr>
<td>100. Alas</td>
<td>Gajāb-re</td>
<td>Ḍar, hāya</td>
<td>Ḍar, rām-rām</td>
<td>Ḍar</td>
</tr>
<tr>
<td>101. A father</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Bāp-ćō</td>
<td>Bāp-ćō</td>
<td>Bāp-kō</td>
<td>Bāp-kō</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Bāp-nā</td>
<td>Bāp-nā</td>
<td>Bāp-nāi</td>
<td>Bāp-nāi</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Bāp-sā</td>
<td>Bāp-sū</td>
<td>Bāp-sāi</td>
<td>Bāp-sāa, sāi</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Dōy bāp</td>
<td>Bē bāp</td>
<td>Dō bāp</td>
<td>Dō bāp</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Bāp</td>
<td>Bopō</td>
<td>Bāp</td>
<td>Bāp</td>
</tr>
<tr>
<td>Marwari (Rângîl)</td>
<td>Marwari (when different from Rângîl)</td>
<td>Sindhi (Sinar)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------------------------</td>
<td>---------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Ā</td>
<td>Āw</td>
<td>80. Come.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mâr</td>
<td>Mâr</td>
<td>81. Beat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ŭbhô-rê</td>
<td>Khâjô</td>
<td>82. Stand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mâr</td>
<td>Mâr</td>
<td>83. Die.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dê</td>
<td>Dê dê</td>
<td>84. Give.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dêd</td>
<td>Bâg</td>
<td>85. Run.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upar</td>
<td>Upar</td>
<td>86. Up.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mêrê</td>
<td>Pâs, majik</td>
<td>87. Near.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nichê</td>
<td>Nicha</td>
<td>88. Down.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dûr, vêghô</td>
<td>Dûr</td>
<td>89. Far.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pélâ, ñgê</td>
<td>Ága</td>
<td>90. Before.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pâchhê</td>
<td>Pâchha</td>
<td>91. Behind.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kûp</td>
<td>Kûn, kun</td>
<td>92. Who.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kâl, kâl</td>
<td>Kâli</td>
<td>93. What.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kë, kyû, kyô</td>
<td>Kyaû</td>
<td>94. Why.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aur, ër, nê</td>
<td>Aru, ni, wa</td>
<td>95. And.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Par, parant, pan</td>
<td>Pañ</td>
<td>96. Hat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jo</td>
<td>Agar</td>
<td>97. If.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hâ</td>
<td>Hâ</td>
<td>98. Yes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nî, nî</td>
<td>Nahi</td>
<td>99. No.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arê-arê</td>
<td>Ar bâp-rê</td>
<td>100. Alas.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Báp-kô, -rô</td>
<td>Báp-kô</td>
<td>102. Of a father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Báp-nê, -kê</td>
<td>Báp-kâ</td>
<td>103. To a father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Báp-sê, -sê, -û</td>
<td>Báp-sî</td>
<td>104. From a father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dû báp</td>
<td>Dû báp</td>
<td>105. Two fathers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Báp</td>
<td>Bâp, bâp-hôn (or bâcô, -hôn, -hôn, and so throughout all declensions).</td>
<td>106. Fathers.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 The plural suffixes will be varied in the following words, so as to show their use.
<table>
<thead>
<tr>
<th>English</th>
<th>Marwati</th>
<th>Marwati (Thal of Jamnagar)</th>
<th>Jalpuri</th>
<th>Mewati</th>
</tr>
</thead>
<tbody>
<tr>
<td>108. To fathers</td>
<td>Bap få-ní, -kanǻt</td>
<td>Bap få-ní</td>
<td>Bap få-nai</td>
<td>Bap få-nai</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Bap få-sì</td>
<td>Bap få-sì</td>
<td>Bap få-sí</td>
<td>Bap få-taí, -saí</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Bèti</td>
<td>Dik rè</td>
<td>Bèti</td>
<td>Bèti</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Bèti-ró</td>
<td>Dik rè-ró</td>
<td>Bèti-kó</td>
<td>Bèti-kó</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Bèti-náí, -kanáí</td>
<td>Dik rè-sí</td>
<td>Bèti-náí</td>
<td>Bèti-náí</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Bèti-sí</td>
<td>Dik rè-sí</td>
<td>Bèti-sí</td>
<td>Bèti-sí</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Day bèti-yó</td>
<td>Dò dik rè-yó</td>
<td>Dò bèti, do bèti-yó</td>
<td>Dò bèti</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Bèti-yó</td>
<td>Dik rè-yó</td>
<td>Bèti-yó</td>
<td>Bèti-yó</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Bèti-yó-náí, -kanáí</td>
<td>Dik rè-yó-sí</td>
<td>Bèti-yó-náí</td>
<td>Bèti-yó-náí</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Bèti-yó-sí</td>
<td>Dik rè-yó-sí</td>
<td>Bèti-yó-sí</td>
<td>Bèti-yó-sí</td>
</tr>
<tr>
<td>119. A good man</td>
<td>ęb bhaló âd'tú</td>
<td>Bhaló màqas</td>
<td>ęb chókho mëna-kh</td>
<td>ęb àchhi-yá âd'tú</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>ęb bhaló âd'tú-ró</td>
<td>Bhaló màqas-ró</td>
<td>ęb chókho mànëk-kó</td>
<td>ęb àchhi-yá âd'tú-ró</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>ęb bhaló âd'ni-tú-náí, -kanáí</td>
<td>Bhaló màqas-náí</td>
<td>ęb chókho mànëk-náí</td>
<td>ęb àchhi-yá âd'ni-tú</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>ęb bhaló âd'tú-sú</td>
<td>Bhaló màqas-sú</td>
<td>ęb chókho mànëk-sú</td>
<td>ęb àchhi-yá àd'tú-sú</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Day bhaló âd'tú</td>
<td>Bè bhaló màqas</td>
<td>Dò chókho mànëk</td>
<td>Dò àchhi-yá àd'tú</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Bhaló âd'tú</td>
<td>Bhaló màqas</td>
<td>Chókho mànëk</td>
<td>Àchhi-yá àd'tú</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhaló âd'mi-yá-kó</td>
<td>Bhaló màqas-sí-ró</td>
<td>Chókho mànëk kó</td>
<td>Àchhi-yá àd'nyá-kó</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Bhaló àd'ni-yá-kó, -kanáí</td>
<td>Bhaló màqas-sí</td>
<td>Chókho mànëk kó</td>
<td>Àchhi-yá àd'nyá-kó</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Bhaló àd'ni-yá-sú</td>
<td>Bhaló màqas-sú</td>
<td>Chókho mànëk-sú</td>
<td>Àchhi-yá àd'ni-sú</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>ęb bhali lugái</td>
<td>Bhalí lugái</td>
<td>ęb chókhi lugái</td>
<td>ęb àchhi bair*bántí</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>ęb bhúté chhóró</td>
<td>Búro chhók-ro</td>
<td>ęb bura chhór</td>
<td>ęb bura chhór</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Bhali lugáyá</td>
<td>Bhali lugáyá</td>
<td>Chókhi lugáyá</td>
<td>Àchhi bair*bántí</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>ęb bhúdë chhóri</td>
<td>Búri chhókuri</td>
<td>ęb buri chhóri</td>
<td>ęb buri chhóri</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bháló</td>
<td>Bháló</td>
<td>Chókho</td>
<td>Àchhi-yé, chókho</td>
</tr>
<tr>
<td>133. Better</td>
<td>Uttar</td>
<td>Ghanó bháló</td>
<td>U-só chókho</td>
<td>Wál-baí àchhiyá (better than that)</td>
</tr>
<tr>
<td>Mātṛ (Ringū)</td>
<td>Mātṛ (when different from Ringū)</td>
<td>Nīmāḷ (Nimar)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td>--------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī</td>
<td>ṇe</td>
<td>Bāṭṭi</td>
<td>110. A daughter.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-ko, -rō</td>
<td>Bāṭṭ-ko</td>
<td>Bāṭṭ-kō</td>
<td>111. Of a daughter.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-nā, -kē</td>
<td>Bāṭṭ-kē</td>
<td>Bāṭṭ-ka</td>
<td>112. To a daughter.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-sā, -sā, -ś</td>
<td>Bāṭṭ-sā, bāṭṭ-hōr-sā</td>
<td>Bāṭṭ-sī</td>
<td>113. From a daughter.</td>
<td></td>
</tr>
<tr>
<td>Do laṣṭī-śa</td>
<td>Do bāṭṭi, do bāṭṭ-hōr</td>
<td>Dui bāṭṭinā</td>
<td>114. Two daughters.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-śa</td>
<td>Bāṭṭ-hōr, bāṭṭa</td>
<td>Bāṭṭinā</td>
<td>115. Daughters.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-śa-nā, -kē</td>
<td>Bāṭṭ-kē, bāṭṭ-hōr-kē</td>
<td>Bāṭṭinā-kā</td>
<td>117. To daughters.</td>
<td></td>
</tr>
<tr>
<td>Laṣṭī-śa-sā, -sā, -ś</td>
<td>Bāṭṭ-sā, bāṭṭ-hōr-sā</td>
<td>Bāṭṭinā-sī</td>
<td>118. From daughters.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi</td>
<td>Āchhā admi</td>
<td>Āchhā admi</td>
<td>119. A good man.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi-ko, -rō</td>
<td>Āchhā admi-ko</td>
<td>Āchhā admi-ko</td>
<td>120. Of a good man.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi-nā, -kē</td>
<td>Āchhā admi-kē</td>
<td>Āchhā admi-kā</td>
<td>121. To a good man.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi-sā, -sā, -ś</td>
<td>Āchhā admi-sā</td>
<td>Āchhā admi-sī</td>
<td>122. From a good man.</td>
<td></td>
</tr>
<tr>
<td>Do Āchhā admi</td>
<td>Do āchhā admi</td>
<td>Dui āchhā admi</td>
<td>123. Two good men.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi-hōr-kē</td>
<td>Āchhā admi-hōr-kē</td>
<td>Āchhā admi-nā-kē</td>
<td>126. To good men.</td>
<td></td>
</tr>
<tr>
<td>Āchhā admi-hōr-sā, -sā, -ś</td>
<td>Āchhā admi-hōr-sā</td>
<td>Āchhā admi-nā-sī</td>
<td>127. From good men.</td>
<td></td>
</tr>
<tr>
<td>Āchhā lugā</td>
<td>Āchhā lugā</td>
<td>Āchhā lugā</td>
<td>128. A good woman.</td>
<td></td>
</tr>
<tr>
<td>Khōṭā laṣṭīko</td>
<td>Burō chhōro</td>
<td>Burō chhāro</td>
<td>129. A bad boy.</td>
<td></td>
</tr>
<tr>
<td>Āchhā lugāyā</td>
<td>Āchhā lugāyā, aechhā lugāyā-hōr, aechhā bairā-hōr</td>
<td>Āchhā lugāyā</td>
<td>130. Good women.</td>
<td></td>
</tr>
<tr>
<td>Khoṭā laṣṭīki</td>
<td>Burō chhāro</td>
<td>Burō chhāro</td>
<td>131. A bad girl.</td>
<td></td>
</tr>
<tr>
<td>Āchhā</td>
<td>Āchhā</td>
<td>Āchhā</td>
<td>132. Good.</td>
<td></td>
</tr>
<tr>
<td>Waṣṭ-śa (than that)  Āchhā</td>
<td>O-śa aechhā</td>
<td>Jādā āchhā</td>
<td>133. Better.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Mārvāli</td>
<td>Mārvāli (Thal) of Jaisalmer</td>
<td>Jaipur.</td>
<td>Mewāli.</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td>------------------------------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>134. Best</td>
<td>Nirāt-āchō</td>
<td>Mulē bhalō</td>
<td>Sab-sū chākhō</td>
<td>Sab-tai āchhyō</td>
</tr>
<tr>
<td>136. High</td>
<td>Ūchō</td>
<td>Ūchō</td>
<td>Ūchō</td>
<td>Ūchō</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Ghapō Ūchō, up-sū Ūchō</td>
<td>Ghapō Ūchō</td>
<td>Ū-sū Ūchō</td>
<td>Wāh-tai Ūchō</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Sag-tā-sū Ūchō</td>
<td>Mulē Ūchō</td>
<td>Sab-sū Ūchō</td>
<td>Sāb-tai Ūchō</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ėk ghōṛō</td>
<td>Ghōṛō</td>
<td>Ghōṛō</td>
<td>Ghōṛō</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ėk ghōṛi</td>
<td>Ghōṛi</td>
<td>Ghōṛi</td>
<td>Ghōṛi</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ghōṛā</td>
<td>Ghōṛā</td>
<td>Ghōṛā</td>
<td>Ghōṛā</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ghōṛiyā</td>
<td>Ghōṛiyā</td>
<td>Ghōṛiyā</td>
<td>Ghōṛiyā</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Ėk sēč</td>
<td>Balādh</td>
<td>Sēč, śkal</td>
<td>Bijār</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ėk gāy</td>
<td>Gāya</td>
<td>Gāy</td>
<td>Gāy</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Sēč</td>
<td>Balādh</td>
<td>Sēč, śkal</td>
<td>Bijār</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gāyā</td>
<td>Gāyā</td>
<td>Gāyā</td>
<td>Gāyā</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Ėk kuttō, ek gūdak</td>
<td>Kuttō</td>
<td>Kūk'tō, gūdak'tō</td>
<td>Kuttō</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ėk kuttī</td>
<td>Kuttī</td>
<td>Kūk'tī, gūdak'tī</td>
<td>Kuttī</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kuttā</td>
<td>Kuttā</td>
<td>Kūk'tā, gūdak'tā</td>
<td>Kuttā</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Kutiyyā</td>
<td>Kutiyyā</td>
<td>Kūk'tyyā, gūdak'tyyā</td>
<td>Kuttīyyā</td>
</tr>
<tr>
<td>150. A he goat</td>
<td>Ėk bak'rō</td>
<td>Bak'rō</td>
<td>Bak'rō</td>
<td>Bak'rō</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Ėk bak'rī, ek ehaḷi</td>
<td>Bak'rī</td>
<td>Bak'rī</td>
<td>Bak'rī</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bak'rā</td>
<td>Bak'rā</td>
<td>Bak'rā-bak'rā</td>
<td>Bak'rā-bak'rā</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Ėk hiraŋ</td>
<td>Haranŋ</td>
<td>Hiraŋ</td>
<td>Hiraŋ</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ėk hiraŋ</td>
<td>Haranŋ</td>
<td>Hiraŋ</td>
<td>Hiraŋ</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Hiraŋ</td>
<td>Haranŋ</td>
<td>Hiraŋ</td>
<td>Hiraŋ</td>
</tr>
<tr>
<td>156. I am</td>
<td>Hū hū</td>
<td>Hū āi</td>
<td>Mā chhū</td>
<td>Māl hā</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tū hū</td>
<td>Ta āi</td>
<td>Tū chhai</td>
<td>Tū hai, hā</td>
</tr>
<tr>
<td>158. He is</td>
<td>Uwo hāi</td>
<td>Ō āi</td>
<td>Wō chhai</td>
<td>Wō hai</td>
</tr>
<tr>
<td>159. We are</td>
<td>Mō hāi</td>
<td>Mō āi</td>
<td>Mō chhū</td>
<td>Ham hā</td>
</tr>
<tr>
<td>160. You are</td>
<td>Thē hō</td>
<td>Thē āi</td>
<td>Thē chhū</td>
<td>Tam hō</td>
</tr>
<tr>
<td>Mārvi (Rāngū)</td>
<td>Mārvi (when different from Rāngū)</td>
<td>Nāmā (Nimar)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td>--------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Sab-sē ačhō</td>
<td>Sab-sē ačhō</td>
<td>Bṛo ačhō</td>
<td>134. Best.</td>
<td></td>
</tr>
<tr>
<td>Ŭcho</td>
<td>Ŭcho</td>
<td>Ŭcho</td>
<td>135. High.</td>
<td></td>
</tr>
<tr>
<td>Sāb-sē Ŭcho</td>
<td>Sāb-sē Ŭcho</td>
<td>Bṛo Ŭcho</td>
<td>137. Highest.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍi</td>
<td></td>
<td>Ghōḍi</td>
<td>139. A mare.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍa</td>
<td>Ghōḍa-bōnā</td>
<td>Ghōḍa, ghōḍanā</td>
<td>140. Horses.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍyā</td>
<td>Ghōḍi-bōnā</td>
<td>Ghōḍinā</td>
<td>141. Mare.</td>
<td></td>
</tr>
<tr>
<td>Bel, baljād</td>
<td>Sāj</td>
<td>Sāj</td>
<td>142. A bull.</td>
<td></td>
</tr>
<tr>
<td>Ġāy</td>
<td>Ġāy</td>
<td>Ġāya</td>
<td>143. A cow.</td>
<td></td>
</tr>
<tr>
<td>Bel, baljād</td>
<td>Sāj-kōrō</td>
<td>Sājānā</td>
<td>144. Bulls.</td>
<td></td>
</tr>
<tr>
<td>Ġāyā</td>
<td>Ġāy-bōnā</td>
<td>Ġāya-nā</td>
<td>145. Cows.</td>
<td></td>
</tr>
<tr>
<td>Teṛa</td>
<td>Kutrō</td>
<td>Kuttnā</td>
<td>146. A dog.</td>
<td></td>
</tr>
<tr>
<td>Teṛi</td>
<td>Kutti</td>
<td>Kuttnā</td>
<td>147. A bitch.</td>
<td></td>
</tr>
<tr>
<td>Teṛjāyā</td>
<td>Kutrō-bōnā</td>
<td>Kuttnā</td>
<td>149. Bitches.</td>
<td></td>
</tr>
<tr>
<td>Bak-tō, khāj-rū</td>
<td></td>
<td>Bak-tō</td>
<td>150. A he goat.</td>
<td></td>
</tr>
<tr>
<td>Bak-ti</td>
<td>Bak-ti</td>
<td>Bak-tinā</td>
<td>151. A female goat.</td>
<td></td>
</tr>
<tr>
<td>Bak-ti</td>
<td>Bak-ti</td>
<td>Bak-tinā</td>
<td>152. Goats.</td>
<td></td>
</tr>
<tr>
<td>Harap</td>
<td></td>
<td>Haran</td>
<td>153. A male deer.</td>
<td></td>
</tr>
<tr>
<td>Harṭil</td>
<td></td>
<td>Harṭil</td>
<td>154. A female deer.</td>
<td></td>
</tr>
<tr>
<td>Hū hā</td>
<td></td>
<td>Hūl chhē</td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>Tū hai, hē</td>
<td></td>
<td>Tū chhē</td>
<td>157. Thou art.</td>
<td></td>
</tr>
<tr>
<td>Ü hai, hē</td>
<td></td>
<td>Wo chhē</td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>Mē hē</td>
<td>Ham hē</td>
<td>Ham āya</td>
<td>159. We are.</td>
<td></td>
</tr>
<tr>
<td>Thē hō</td>
<td>Tam hō</td>
<td>Tum chhē</td>
<td>160. You are.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Mārwārī</td>
<td>Mārwārī (Thāšt of Jaisalmer)</td>
<td>Jaipurī</td>
<td>Mewātī</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>----------------------------</td>
<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Uvē hāt</td>
<td>Ō āḥ</td>
<td>Wai chhai</td>
<td>Wai hāi</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hū hōh</td>
<td>Hū ḥāṭo</td>
<td>Maṅ ohho</td>
<td>Maṅ hō, thō</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū hōh</td>
<td>Tū ḥāṭo</td>
<td>Tu chho</td>
<td>Tu hō, thō</td>
</tr>
<tr>
<td>164. He was</td>
<td>Uvō hōh</td>
<td>Ō ḫāṭo</td>
<td>Wo chho</td>
<td>Wo hō, thō</td>
</tr>
<tr>
<td>165. We were</td>
<td>Me hāh</td>
<td>Maṅ ḥāṭa</td>
<td>Maṅ chha</td>
<td>Hān hā, thā</td>
</tr>
<tr>
<td>166. You were</td>
<td>Thē hāh</td>
<td>Thē ḫāṭa</td>
<td>Thē chha</td>
<td>Tam hā, thā</td>
</tr>
<tr>
<td>167. They were</td>
<td>Uvē hāh</td>
<td>Ō ḫāṭa</td>
<td>Wai chha</td>
<td>Wai hā, thā</td>
</tr>
<tr>
<td>168. Be</td>
<td>Hō (imperative)</td>
<td>Hō</td>
<td>Whai</td>
<td>Whā</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hāṅo</td>
<td>Hōntō</td>
<td>Whaiō</td>
<td>Hōntō</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hāṭo, hōtō</td>
<td>Hōntō</td>
<td>Whaiō</td>
<td>Hōntō</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hāyār</td>
<td>Hāyāc</td>
<td>Whair</td>
<td>Hō-kār</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hū ḫōh</td>
<td>Hū ḫōwā</td>
<td>Maṅ hū</td>
<td>Maṅ hū</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Hū ḥōlāh</td>
<td>Hū ḥālā</td>
<td>Maṅ ḫō-ḥō, ḫāyā</td>
<td>Maṅ ḫā</td>
</tr>
<tr>
<td>174. I should be</td>
<td>......</td>
<td>......</td>
<td>Maṅ hū</td>
<td>......</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Kūcō</td>
<td>Mār</td>
<td>Pīṭ</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Kūcō</td>
<td>Mārōcō</td>
<td>Pīṭōcō</td>
<td>Mārōcō</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Kūcō</td>
<td>Mārōcō</td>
<td>Pīṭōcō</td>
<td>Mārōcō</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Kōnār</td>
<td>Mānār</td>
<td>Pīṭār</td>
<td>Mān-kār</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Hū kūṭāh</td>
<td>Hū mārā-1</td>
<td>Maṅ pīṭā</td>
<td>Maṅ mārā</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tū kūṭāh</td>
<td>Tū mārā-1</td>
<td>Tū pīṭāi</td>
<td>Tū mārā</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Ě kūṭāh</td>
<td>Ō mārā-1</td>
<td>Wo pīṭāi</td>
<td>Wo mārā</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Mē kūṭāh</td>
<td>Mē mārā-1</td>
<td>Mē pīṭā</td>
<td>Hām mārā</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Thē kūṭāh</td>
<td>Thē mārō-1</td>
<td>Thē pīṭā</td>
<td>Tam mārō</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Uvē kūṭāh</td>
<td>Ō mārō-1</td>
<td>Wai pīṭā</td>
<td>Wai mārā</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Ģhā kūṭiyō</td>
<td>Me māryō</td>
<td>Maṅ pīṭyō</td>
<td>Maṅ māryō</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense.)</td>
<td>Thēl kūṭiyō</td>
<td>Ě māryō</td>
<td>Thē pīṭyō</td>
<td>Thē māryō</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Uvē kūṭiyō</td>
<td>Uvē māryō</td>
<td>Wo pīṭyō</td>
<td>Wo māryō</td>
</tr>
</tbody>
</table>

316—Mārwārī.
<table>
<thead>
<tr>
<th>Māvī (Māngī).</th>
<th>Māvī (when different from Māngī).</th>
<th>Nimač (Nimā).</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vi hāi, hē</td>
<td></td>
<td>Wo chhē</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Hū tho</td>
<td></td>
<td>Hāi tho</td>
<td>162. It was.</td>
</tr>
<tr>
<td>Tū tho</td>
<td></td>
<td>Tū tho</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Į tho</td>
<td></td>
<td>Wo tho</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Mēhā thā</td>
<td>Ham thā</td>
<td>Ham thā</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Thē thā</td>
<td>Tam thā</td>
<td>Tum thā</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Vi thā</td>
<td>Ho thā</td>
<td>Wo thē</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Who</td>
<td></td>
<td>Ho</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Vhōng, vēngō</td>
<td>Hōng</td>
<td>Hōng</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Vhōng, vēngō</td>
<td>Hōng</td>
<td>Hōng</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Wai-nē</td>
<td>Hui-nē</td>
<td>Hui-na</td>
<td>171. Having been.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Hū wālgā, wūgā</td>
<td>Hōlgō</td>
<td>Hāi huī</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Mār</td>
<td></td>
<td>Mār</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Mār<em>ō, mār</em>ōwō</td>
<td>Mār*ō</td>
<td>Mār*ō</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Mār*ō</td>
<td></td>
<td>Mār*ō</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Mār*ō</td>
<td></td>
<td>Mār*ō</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Hū mārū</td>
<td></td>
<td>Hāi mārūch</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Tū mārē</td>
<td></td>
<td>Tū mārē, mārē</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Ŭ mārē</td>
<td></td>
<td>Wo mārē, mārē</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Mēhā mārē, mārē</td>
<td>Ham mārē, mārē</td>
<td>Ham mārē</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Thē mārē</td>
<td>Tam mārē</td>
<td>Tum mārē</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Vi mārē</td>
<td></td>
<td>Wo mārē, mārē</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Mhai mārē</td>
<td>Mha-nē mārē</td>
<td>Mā-nē mārē</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Thāi mārē</td>
<td>Thā-nē mārē</td>
<td>Tā-nē mārē</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Wāi-ē mārē</td>
<td>O-ē mārē</td>
<td>Un-ē mārē</td>
<td>187. He beat (Past Tense).</td>
</tr>
</tbody>
</table>

Mārwāyī.—317
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Mḥē kūṭīyō</td>
<td>Mḥū māṛyō</td>
<td>Mḥē pīṭyō</td>
<td>Ham māṛyō</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Thē kūṭīyō</td>
<td>Thū māṛyō</td>
<td>Thē pīṭyō</td>
<td>Tam māṛyō</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Uwō kūṭīyō</td>
<td>Uwō māṛyō</td>
<td>Wai pīṭyō</td>
<td>Un māṛyō</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ḥū kūṭi-hu</td>
<td>Ḥū māṛi-i</td>
<td>Māi pīṭu-chhū</td>
<td>Māi māṛi-hū</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ḥū kūṭi-hō</td>
<td>Ḥū māṛi-to-hāṭo</td>
<td>Māi pīṭu-chhō</td>
<td>Māi māṛi-hō, -thō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mḥāi kūṭiyo-hō</td>
<td>Mḥē māṛi-hō</td>
<td>Māi pīṭyō-chhō</td>
<td>Māi māṛi-hō, -thō</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Ḥū kājā</td>
<td>Ḥū māṛū</td>
<td>Māi pīṭū</td>
<td>Māi māṛū</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Ḥū kūṭi-lā</td>
<td>Ḥū māṛū</td>
<td>Māi pīṭu-lē, pīṭu-yū</td>
<td>Māi māṛūgō</td>
</tr>
<tr>
<td>196. Thou will beat</td>
<td>Tū kūṭi-lā</td>
<td>Tū māṛi</td>
<td>Tū pīṭu-lē, pīṭu-yā</td>
<td>Tū māṛaigō</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Uwō kūṭi-lā</td>
<td>Ō māṛi</td>
<td>Wō pīṭu-lē, pīṭu-yā</td>
<td>Wō māṛaigō</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Mḥē kūṭi-lā</td>
<td>Mḥē māṛi</td>
<td>Mḥē pīṭu-lē, pīṭu-yā</td>
<td>Ham māṛaigō</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Thē kūṭi-lā</td>
<td>Thē māṛi</td>
<td>Thē pīṭu-lē, pīṭu-yā</td>
<td>Tam māṛaigō</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Uwō kūṭi-lā</td>
<td>Ō māṛi</td>
<td>Wai pīṭu-lē, pīṭu-yā</td>
<td>Wai māṛaigō</td>
</tr>
<tr>
<td>201. I should beat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Ḥū kūṭiyo-hu</td>
<td>Ḥū māṛiyo-hu</td>
<td>Māi pīṭyō-chhū</td>
<td>Māi pīṭyō-hū</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Ḥū kūṭiyo-hō</td>
<td>Ḥū māṛiyo</td>
<td>Māi pīṭyō-chhō</td>
<td>Māi pīṭyō-hō, -thō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Ḥū kūṭiyo jāl-lā</td>
<td>Ḥū māṛiyo jāl</td>
<td>Māi pīṭu-lo</td>
<td>Māi pīṭu-gō</td>
</tr>
<tr>
<td>205. I go</td>
<td>Ḥū jāl</td>
<td>Ḥū jāl-lā</td>
<td>Māi jāl</td>
<td>Māi jāl</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāl-lā</td>
<td>Tū jāl-lā</td>
<td>Tū jāl</td>
<td>Tū jāl</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Uwō jāl-lā</td>
<td>Ō jāl-lā</td>
<td>Wo jāl</td>
<td>Wo jāl</td>
</tr>
<tr>
<td>208. We go</td>
<td>Mḥē jāl-lā</td>
<td>Mḥē jāl-lā</td>
<td>Mḥē jāl-lā</td>
<td>Ham jāl</td>
</tr>
<tr>
<td>209. You go</td>
<td>Thē jāl-lā</td>
<td>Thē jāl-lā</td>
<td>Thē jāl-lā</td>
<td>Tam jāl</td>
</tr>
<tr>
<td>210. They go</td>
<td>Uwō jāl-lā</td>
<td>Ō jāl-lā</td>
<td>Wai jāl</td>
<td>Wai jāl</td>
</tr>
<tr>
<td>211. I went</td>
<td>Ḥū gayō</td>
<td>Ḥū gayō</td>
<td>Māi gayō</td>
<td>Māi gayō</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gayō</td>
<td>Tū gayō</td>
<td>Tū gayō</td>
<td>Tū gayō</td>
</tr>
<tr>
<td>213. He went</td>
<td>Uwō gayō</td>
<td>Ō gayō</td>
<td>Wo gayō</td>
<td>Wo gayō</td>
</tr>
<tr>
<td>214. We went</td>
<td>Mḥē gayā</td>
<td>Mḥē gayā</td>
<td>Mḥē gayā</td>
<td>Ham gayā</td>
</tr>
<tr>
<td>Malví (Bánggil)</td>
<td>Malví (when different from Bánggil)</td>
<td>Nimáți (Nimar)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>------------------------------------</td>
<td>----------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>là̀à̀ máryó</td>
<td>Ham-̀à màryó</td>
<td>Ham-̀à màryó</td>
<td>188. We beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Thà̀ màryó</td>
<td>Tam-̀à màryó</td>
<td>Tam-̀à màryó</td>
<td>189. You beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Wà̀à̀ màryó</td>
<td>Un-̀à màryó</td>
<td>Un-̀à màryó</td>
<td>190. They beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Hù màrù-hì</td>
<td>Hù màrù-hì</td>
<td>Haù màrù-hì</td>
<td>191. I am beating</td>
<td></td>
</tr>
<tr>
<td>Hù màrù-thò</td>
<td>Hù màrù-thò</td>
<td>Hù màrù-thò</td>
<td>192. I was beating</td>
<td></td>
</tr>
<tr>
<td>Hù màrù-ìì</td>
<td>Hù màrù-ìì</td>
<td>Hù màrù-ìì</td>
<td>193. I had beaten</td>
<td></td>
</tr>
<tr>
<td>Hù màrù-gà</td>
<td>Hù màrù-gà, -gà</td>
<td>Haù màrù-gà</td>
<td>194. I may beat</td>
<td></td>
</tr>
<tr>
<td>Tù màrègà</td>
<td>Tù màrègà, -gà</td>
<td>Tù màrègà</td>
<td>195. I shall beat</td>
<td></td>
</tr>
<tr>
<td>Ú màrègà</td>
<td>Ú màrègà, -gà</td>
<td>Wo màrègà</td>
<td>196. Thou wilt beat</td>
<td></td>
</tr>
<tr>
<td>Mì màrègà</td>
<td>Ham màrègà</td>
<td>Ham màrègà</td>
<td>197. He will beat</td>
<td></td>
</tr>
<tr>
<td>Thù màrègà</td>
<td>Tam màrègà</td>
<td>Tam màrègà</td>
<td>198. We shall beat</td>
<td></td>
</tr>
<tr>
<td>Vi màrègà</td>
<td>Vi màrègà</td>
<td>Wo màrègà, màrègà</td>
<td>199. You will beat</td>
<td></td>
</tr>
<tr>
<td>Hù màrù jàà-hì</td>
<td>Hù màrù jàà-hì</td>
<td>Màs-ka màrù</td>
<td>200. They will beat</td>
<td></td>
</tr>
<tr>
<td>Hù màrù gayo</td>
<td>Hù màrù gayo</td>
<td>Màs-ka màrù-thò</td>
<td>201. I should beat</td>
<td></td>
</tr>
<tr>
<td>Hù màrù jààgà</td>
<td>Hù màrù jààgà</td>
<td>Haù màrù jààgà</td>
<td>202. I am beaten</td>
<td></td>
</tr>
<tr>
<td>Hù jààl</td>
<td>Hù jààl</td>
<td>Haù jààl</td>
<td>203. I was beaten</td>
<td></td>
</tr>
<tr>
<td>Tù jààl, jàày</td>
<td>Tù jààl, tòàjà</td>
<td>Wo jààl</td>
<td>204. I shall be beaten</td>
<td></td>
</tr>
<tr>
<td>Ú jààl, jàày</td>
<td>Ú jààl, jàày</td>
<td>Wo jààl</td>
<td>205. I go</td>
<td></td>
</tr>
<tr>
<td>Mì jààl</td>
<td>Ham jààl</td>
<td>Ham jààl</td>
<td>206. Thou goest</td>
<td></td>
</tr>
<tr>
<td>Thù jààl</td>
<td>Tam jààl</td>
<td>Tam jààl, tòàjà</td>
<td>207. He goes</td>
<td></td>
</tr>
<tr>
<td>Vi jààl, jàày</td>
<td>Vi jààl, jàày</td>
<td>Wo jààl</td>
<td>208. We go</td>
<td></td>
</tr>
<tr>
<td>Hù gayo</td>
<td>Hù gayo</td>
<td>Haù gayo</td>
<td>209. You go</td>
<td></td>
</tr>
<tr>
<td>Tù gayo</td>
<td>Tù gayo</td>
<td>Tù gayo</td>
<td>210. They go</td>
<td></td>
</tr>
<tr>
<td>Ú gayo</td>
<td>Ú gayo</td>
<td>Wo gayo</td>
<td>211. I went</td>
<td></td>
</tr>
<tr>
<td>Mì gayu</td>
<td>Ham gayu</td>
<td>Ham gayu</td>
<td>212. Thou wentest</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>213. He went</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>214. We went</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Marwari</td>
<td>(Thal of Jaisalmer)</td>
<td>Jaipur</td>
<td>Mawali</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>-------------------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Thē gayā</td>
<td>Thē gayā</td>
<td>Thē gayā</td>
<td>Tam gayā</td>
</tr>
<tr>
<td>216. They went</td>
<td>Uwāl gayā</td>
<td>O gayā</td>
<td>Wai gayā</td>
<td>Wai Gayā</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jāwō</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jawō</td>
<td>Jāwō</td>
<td>Jātō</td>
<td>Jātō</td>
</tr>
<tr>
<td>219. Gene</td>
<td>Gayō</td>
<td>Gayō</td>
<td>Gayō</td>
<td>Gayō</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Thē ϡāw kī hāf?</td>
<td>Thē-θa nām kī āthi?</td>
<td>Thē-ko kī nāw chhāi?</td>
<td>Thēro kē nāw hāi?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ilō gōtā-θi umār kī hāf?</td>
<td>Eō gōtō kitō bājo āthi?</td>
<td>Yō gōtō kattōk bājō chhāi?</td>
<td>Yō gōtō kitāi umar-mā lī hāi?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Mēhā aj gōtā pājō kiyo</td>
<td>Ajū gōtā bēh jāyo</td>
<td>Aj meh kītāi nār dūr chhāvo-chhāi</td>
<td>Aj meh bānt dūr chūyō-chhāi</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mēhā kākā-sā bēto pētu bājā pāktō-gyo-hāi</td>
<td>Mēhā kākā-sā bēto pētu bājā pāktō-gyo-hāi</td>
<td>Mēhā kākā-sā bēto pētu bājā pāktō-gyo-hāi</td>
<td>Mēhā kākā-sā bēto pētu bājā pāktō-gyo-hāi</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Līlā gōtā-sā kākāl khar-mā pārī hāi</td>
<td>Līlā gōtā-sā kākāl khar-mā pārī hāi</td>
<td>Līlā gōtā-sā kākāl khar-mā pārī hāi</td>
<td>Līlā gōtā-sā kākāl khar-mā pārī hāi</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Un-θāθ rāγlē āγār kākāl mēγā dē</td>
<td>Un-θāθ rāγlē āγār kākāl mēγā dē</td>
<td>Un-θāθ rāγlē āγār kākāl mēγā dē</td>
<td>Un-θāθ rāγlē āγār kākāl mēγā dē</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Mēhā uγlē bēto-sā rāγlē chhāvo chālīγlī rō-γlī hāi</td>
<td>Mēhā uγlē bēto-sā rāγlē chhāvo chālīγlī rō-γlī hāi</td>
<td>Mēhā uγlē bēto-sā rāγlē chhāvo chālīγlī rō-γlī hāi</td>
<td>Mēhā uγlē bēto-sā rāγlē chhāvo chālīγlī rō-γlī hāi</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Uwō gōlō-sā rōγlē pāγlē dāw chhāvo rōγlī hāi</td>
<td>Uwō gōlō-sā rōγlē pāγlē dāw chhāvo rōγlī hāi</td>
<td>Uwō gōlō-sā rōγlē pāγlē dāw chhāvo rōγlī hāi</td>
<td>Uwō gōlō-sā rōγlē pāγlē dāw chhāvo rōγlī hāi</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Uwō uγlē hējīāγlē chhāvo chhāvo chāγyō-sā hālī hāi</td>
<td>Uwō uγlē hējīāγlē chhāvo chhāvo chāγyō-sā hālī hāi</td>
<td>Uwō uγlē hējīāγlē chhāvo chhāvo chāγyō-sā hālī hāi</td>
<td>Uwō uγlē hējīāγlē chhāvo chhāvo chāγyō-sā hālī hāi</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Un-θāθ bālā āγār rāγlē chhāvo chhāvo dēγlī hāi</td>
<td>Un-θāθ bālā āγār rāγlē chhāvo chhāvo dēγlī hāi</td>
<td>Un-θāθ bālā āγār rāγlē chhāvo chhāvo dēγlī hāi</td>
<td>Un-θāθ bālā āγār rāγlē chhāvo chhāvo dēγlī hāi</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Uwō mēlō adālī rupāγlē hāi</td>
<td>Uwō mēlō adālī rupāγlē hāi</td>
<td>Uwō mēlō adālī rupāγlē hāi</td>
<td>Uwō mēlō adālī rupāγlē hāi</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Ö rupāγlē uγlē du-γlē-dō</td>
<td>Ö rupāγlē uγlē du-γlē-dō</td>
<td>Ö rupāγlē uγlē du-γlē-dō</td>
<td>Ö rupāγlē uγlē du-γlē-dō</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Uwō ruγlēγlē uγlē kāγlē-sā lēγlē</td>
<td>Uwō ruγlēγlē uγlē kāγlē-sā lēγlē</td>
<td>Uwō ruγlēγlē uγlē kāγlē-sā lēγlē</td>
<td>Uwō ruγlēγlē uγlē kāγlē-sā lēγlē</td>
</tr>
<tr>
<td>236. Beat him well and bid him with ropes.</td>
<td>Uγlē hējīāγlē hējīāγlē kāγlē-sā lēγlē uγlē uγlē rōγlē-emē-sā chāγyō-gyō-gyō</td>
<td>Uγlē hējīāγlē hējīāγlē kāγlē-sā lēγlē uγlē uγlē rōγlē-emē-sā chāγyō-gyō-gyō</td>
<td>Uγlē hējīāγlē hējīāγlē kāγlē-sā lēγlē uγlē uγlē rōγlē-emē-sā chāγyō-gyō-gyō</td>
<td>Uγlē hējīāγlē hējīāγlē kāγlē-sā lēγlē uγlē uγlē rōγlē-emē-sā chāγyō-gyō-gyō</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>Mēγō-γlē bāγlē hālī</td>
<td>Mēγō-γlē bāγlē hālī</td>
<td>Mēγō-γlē bāγlē hālī</td>
<td>Mēγō-γlē bāγlē hālī</td>
</tr>
</tbody>
</table>

*Feminine to agree with čāz or ālī, understood.*
<table>
<thead>
<tr>
<th>Malvi (Bāngri)</th>
<th>Malvi (when different from Bāngri)</th>
<th>Nimādī (Nimar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thē gayā</td>
<td>Tam gayā</td>
<td>Tam gayā</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Vi gayā</td>
<td>Vi gayā</td>
<td>Wo gayā</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Jātō</td>
<td>Gayō</td>
<td>Gayō</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Gayō</td>
<td></td>
<td></td>
<td>219. Gone.</td>
</tr>
<tr>
<td>Thārō nām kā?</td>
<td>Thārā nām kā?</td>
<td></td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Anī ghōdā-ki umar kā?</td>
<td>Inā ghōdā-ki kātā umar kā?</td>
<td>Inā ghōdā-ki kātā umar chhā?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Hyā-āl Kāsmir Kēti-k kētā dūr hai?</td>
<td>Yē-āl Kāsmir Kēti-k kētā dūr hai?</td>
<td>Yābē-āl Kāsmir Kēti-k dūr chhā?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Āj hu bāhot dūr phart-nē āyē.</td>
<td>Hū āj bhōt dūr chhāyō.</td>
<td>Aj hāi dūr-tak chhāyō gayo</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ghar-mē dēlā ghojā-kō khōgīr hāi.</td>
<td></td>
<td>Saphēt ghojā-kō khōgīr ghar-ma chhā.</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Waṅtā-kē pīth-par khōgīr mātol.</td>
<td></td>
<td>Ō-ē pīth-par khōgīr dhar</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Īl waṅtā tākā-kē māṭhā-par dhōkē chhōrē-kē hāi.</td>
<td>Īl tēkākā-kē māṭhā-par dher chhōrē-kē hāi.</td>
<td>We baṅtā-kē māṭhā-par dher charal-rayōch.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Waṅtā jūdā-kē nichē u ghojā-par bēthā-hāi.</td>
<td>Waṅtā jūdā-kē nichē ghojā-par bēthā-hāi.</td>
<td>We unā jūdā-kē nichē chhāyō-dēr-ē bāṅtā-kē dher rayōch.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Waṅtā-kō molē sālō rippā hāi.</td>
<td>Waṅtā-kō molē sālō rippā hāi.</td>
<td>O-ō kē kēmaṭ aḍāi rippā hē.</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Waṅtā kāṅgā-rē-sē pāṅi kāṅgā</td>
<td>Kāṅgā rē-sē pāṅi kāṅgā</td>
<td>Kāṅgā rē-sē pāṅi kāṅgā</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Mhārē uṣṭā jālā.</td>
<td>Mhārē uṣṭā jālā.</td>
<td>Mhārē uṣṭā jālā.</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Kāṅgā kēbā nē ṭānē sālō ṭāna-bānī.</td>
<td>Tamārē ṭānē khē-ō ṭāna-bānī.</td>
<td>Thārā ṭānē khē-ārō āwaḷ.</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ū tū-sē kānā-kān-sē sālō līlē ḍē.</td>
<td>Ū tū-sē kē-ō kē-ō pā-sē sālō līḷē ḍē.</td>
<td>Kāṅgā-sē sālō līḷē ḍē.</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>
Map
ILLUSTRATING THE AREA IN WHICH
THE GUJARĀTI LANGUAGE
IS SPOKEN.

Scale 1 inch = 63 Miles.
GUJARĀTI.

The word 'Gujarāti' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar. It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarāt' is derived from the Sanskrit Gurjarkā, which apparently means 'the country of the Gurjaras.' The ancient Gurjaratā only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikanttha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwaḍas, who ruled in Anahilawāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāta, and the extension of the name of Gujarāt to this tract seems to have taken place under Mussalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjārs) 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 Gujarāt.

The present Gūjārs of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers farther to the south and east. Though better looking, the Punjab Gūjārs in language, dress, and calling so closely resemble their associates the Jās or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjārs spread farther east and south than the Jats. The earliest Gūjār 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 Gūjārs seem to have passed to east Rajputana, and from there, by way of Kota and Mandsor to Malwa, where, though their original character is considerably altered, the Gūjārs of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarāt.³ In the other direction, the Gūjārs 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, Gujarāt and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rajasthāni and with Gujarāti.

The grammar of the Gūjārs 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 Gujarāt, already quoted. The richness of Mainland Gujarāt, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujarātaka; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.
³ Nearly all that proceeds is taken, and partly verbally quoted, from Chapter I of the Early History of Gujarāt by Dr. Bhagwanlal Iskriti. In Vol. I., Part I. of the Bombay Gazetteer. He, however, derives the name 'Gujarāt' from the Sanskrit Gujarātā-vadhāna, through the Prakrit Gujarāt-vaṭṭha. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

VOL. IX, PART II.
goodness of much of Saurāṣṭra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarāt both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—900); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Kharaguk 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 thereafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjars (A.D. 400—600); the early Jâdējās and Kâthis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afgān, Turk, Muxhul, and other northern Musalmāns (A.D. 1600—1500); and the later Jâdējās and Kâthās (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 Brijmāns; and since the 18th century have come Turk, Afgān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Gupta (A.D. 320); the Gurjars (A.D. 400—600); the Mughuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and there之后).

It will thus be seen what heterogeneous elements go to form the Gujarāt population.

To the north, Gujarāt extends almost to the northern frontier of the Palampur state beyond which lie Sirohi and Marwar, of which the language is Mārwārī. Gujarāt 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 Mārwārī to its north. On the east it is bounded by the Rān 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 Marāṭhā of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātis and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharapur, and then runs north along the foot of the hills which form the eastern boundary of Gujarāt, till it joins the eastern frontier of Palampur. These hills, here known as the Áravali 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 Bhill.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 Gujarāt, and the Bhill dialects may be considered as linking them together.

¹ Saurāṣṭra of ancient history corresponds to Peninsular Gujarāt, 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 Gujarati in the tract in which it is a vernacular:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Reported number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmedabad</td>
<td>849,000</td>
</tr>
<tr>
<td>Mahkantha</td>
<td>544,500</td>
</tr>
<tr>
<td>Palanpur</td>
<td>503,500</td>
</tr>
<tr>
<td>Cutch</td>
<td>2,571,000</td>
</tr>
<tr>
<td>Kathiwar</td>
<td>82,700</td>
</tr>
<tr>
<td>Cambay</td>
<td>840,600</td>
</tr>
<tr>
<td>Kaira</td>
<td>188,600</td>
</tr>
<tr>
<td>Pateh Mahals</td>
<td>555,600</td>
</tr>
<tr>
<td>Rewa Kantha</td>
<td>290,000</td>
</tr>
<tr>
<td>Broach</td>
<td>502,000</td>
</tr>
<tr>
<td>Surat</td>
<td>2,025,759</td>
</tr>
<tr>
<td>Baroda</td>
<td>56,000</td>
</tr>
<tr>
<td>Surat Agency</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,313,489</strong></td>
</tr>
</tbody>
</table>

Gujarati is spoken by settlers in nearly every province and state of India. The Parsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarati in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

<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>26,956</td>
</tr>
<tr>
<td>Bombay (excluding the area in which Gujarati is a vernacular)</td>
<td>1,422,031</td>
</tr>
<tr>
<td>Burma</td>
<td>761</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>126</td>
</tr>
<tr>
<td>Coorg</td>
<td>12</td>
</tr>
<tr>
<td>Madras</td>
<td>82,994</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>Andamara</td>
<td>364</td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>26,994</td>
</tr>
<tr>
<td>Mysore State</td>
<td>2,182</td>
</tr>
<tr>
<td>Kashmir State (Estimate)</td>
<td>3</td>
</tr>
<tr>
<td>Rajputana Agency (Estimate)</td>
<td></td>
</tr>
<tr>
<td>Central India Agency</td>
<td>27,313</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,330,977</strong></td>
</tr>
</tbody>
</table>

To these we must add the Gujarati 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>Kakari</td>
<td>122</td>
</tr>
<tr>
<td>Talarimuki or Ghilsal</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 Gujarāṭī in all India, according to the figures compiled for this Survey:—

<table>
<thead>
<tr>
<th>Place of Speaking</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gujarāṭī spoken at home</td>
<td>9,213,459</td>
</tr>
<tr>
<td>&quot; abroad</td>
<td>1,330,977</td>
</tr>
<tr>
<td>&quot; by wandering tribes</td>
<td>1,791</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,646,227</strong></td>
</tr>
</tbody>
</table>

In 1901 the total number of speakers of Gujarāṭī was 9,163,831.

The only true dialectic variation of Gujarāṭī 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 Gujarāṭī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarāṭī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of \( \ddot{i} \) as \( \ddot{e} \), of \( k \) and \( kh \) as \( ch \) and \( chh \), respectively, of \( ch \) and \( chh \) as \( s \), of \( s \) as \( h \), and a Cockney-like habit of dropping \( h \). There is also a general tendency to confuse cerebral and dental consonants and to substitute \( r \) for \( \ddot{r} \) and \( \dot{i} \), to double medial consonants, and to pronounce the letter \( \dot{a} \) as a broad \( \ddot{a} \), 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 Gujarāṭī of their neighbours. Musalmān Gujarāṭī is noticeable for its entire disregard of the distinction between cerebals and dents. Most Musalmāns, however, speak Hindīstānī. The Gujarāṭī 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 Nāgāri, 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 Gujarāṭī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhill languages. These are dealt with separately.\(^1\) They form a connecting link between Gujarāṭī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhill languages is 3,942,175, and if we add this to 9,213,459, the number given above for speakers of recognized Gujarāṭī, we get a total of 13,256,634, which may be taken as the estimated number of speakers of Gujarāṭī in every form in its proper home.

Gujarāṭī (with Western Hindi, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarāṭī was a member of the outer circle of

\(^1\) 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 Rajasthani, only more so, many survivals of the old outer language, such as the loss of power of pronouncing $s$ and $h$, the use of an oblique form of nouns which ends in $a$, and the frequent employment of a past participle of which the typical letter is $l$, as in Marathi and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of $s$ and $h$) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarati with its immediate parent, the Nagara form of Saurasaṇa 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 Nagara 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 Nagari after them. It is probable that the Nagara 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 Anuhiławāḍa Paṭṭaṇa 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 Pārši newspaper. No single step is wanting. The line is complete for nearly four thousand years.

The Nagara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Šaurāṣṭrī, or the Prakrit of the central Gangaetic Doab. From this it follows, as is also borne out by history, that the supression of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

1 E. 334.
2 See pp. 378 ff. Some authors derive the name Nagari of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nagari 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. 356 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarati.
Gujarati closely agrees in its main characteristics with Western Hindi and still more closely with Rajasthani. It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarati agrees with Western Rajasthani. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindostani (belonging to the Central Group) 'of a horse' is gharē-ka, and 'to a horse' is gharē-kē, in which the help-words ka and kē are added to the word gharē. On the other hand, in Bengali, 'of a horse' is ghorē, and 'to a horse' is ghorē, in which the terminations r and rē are suffixed to the word ghorē, and in each case gharē or ghorē becomes one simple word, pronounced as one whole, and not a compound like ghorē-ka and ghorē-kē.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a separated joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhramśa. This is that certain consonants (of which k and t are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word chalāt, he goes, becomes chalā in Apabhramśa, through the r, which is in the middle of a word and between two vowels, being elided; but in the phrase kānasa rati, the essence of love, the first t of rati is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a k or t (amongst other letters) in Apabhramśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are kia, kara or karā, and tanasi. The Hindostani gharē-ka is derived from the Apabhramśa ghoṣta-kia. Here it will be seen that the k of kia has not been elided in becoming ka. The k is therefore the initial letter of a distinct word, which has not become one with gharē, and kā is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali ghorē is derived from ghorē-kara, through an intermediate form ghora-kara. Here the initial k of kara has been elided. It had therefore become medial, and kara was therefore no longer a separate word, but was part of one word without a hyphen, thus ghorē-kara. The rē is therefore a termination and not a postposition. Bengali grammarians quite properly write ghorē as one word, and not gharē-rē, as if it were two, and the elision is no longer analytical, but has become synthetic.

The case is exactly the same with the Western Rajasthani ghorē, of a horse, usually, but wrongly, written ghora-rē. It is derived from ghorē-kara, and the elision of the k shows that ghorē-kara and ghora are each one word and not two. The syllable rē is therefore a termination and not a postposition and the declension is here also, synthetical and no longer analytical.

Finally, let us take the Gujarati ghoṣta, of a horse. This is derived from ghoṣta-tanasi, through ghoṣta-kia. Here again the elision of the t shows that tanasi has ceased to be a postposition, and has become a termination, just as the letter t in equi is a termination and not a postposition. Ghoṣṭa is therefore one word and not two. Nē, like rē, is a termination, not a postposition, and it is wrong to write ghoṣṭa-nē, with a hyphen as is usually done, just as it would be wrong to write equi-i instead of equi.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. Kō is the locative of kā, as rē is that of rē, and as kō is that of kō.

It will thus be seen that while the typical language of the Central Group, to wit Hindostani, forms its genitive and dative analytically, Gujarati and Western Rajasthani depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

1 In medieaval times, Gujar at was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owed by native chiefs.
2 So also Pañjābi. The Pañjābi dā is a contraction of kids.
INTRODUCTION.

In its pronunciation of the vowels, Gujarāṭī has several characteristic peculiarities.

Other Characteristics. When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel. Therefore, the Hindi makkhan, butter, is mākkhān in Gujarāṭī; so the Apabhraṃśa mārissā, I shall strike, becomes mārī in literary Gujarāṭī.

Arabic and Persian words, which contain the letter a followed by h, when borrowed by Gujarāṭī change the a to e, while in Hindōstānī the a is retained. Thus Hindōstānī sahr, but Gujarāṭī sāhr, a city.

Gujarāṭī, like Sinhā and Rājasthāṇī, usually has e and ō where Hindōstānī has ai and au. Thus Hindōstānī baithā, Gujarāṭī bethō, seated; Hindōstānī laungī, Gujarāṭī lōngī, a slave-girl. It will be observed that in beθhā, the e is short, not ō.

Gujarāṭī has a short e as well as a long Ü. A list of words containing this short e will be found on p. 346. It will be remembered that Western Rājasthāṇī has a similar short pronunciation of e. Gujarāṭī has no short ō, but, on the other hand, in some words ō is pronounced broadly, like the a in ‘all.’ A list of them will be found on pp. 346 and ff.

In such cases, the letter is transliterated ō.

Many words which contain i in Hindōstānī have a in Gujarāṭī. Thus Hindōstānī bigar’nā; Gujarāṭī bigaɾ’wā, to be spol; Hindōstānī likh’nā, Gujarāṭī lākh’wā, to write; Hindōstānī mil’nā, Gujarāṭī māl’wā, to meet; Hindōstānī adhiś, Gujarāṭī adahā, more.

In colloquial Gujarāṭī, ō frequently becomes the broad ō, and i becomes e. This is especially common in North Gujarāṭī. The change of i to e is a very old one, and occurred in Prākrit. Examples of these changes are pāni for pāst, water; and mārēś for mārī, I shall strike.

In Gujarāṭī we sometimes have a, where we have a in Hindōstānī. Thus Hindōstānī tum, Gujarāṭī tamē [compare Māvāṭ (Rājasthāṇī) tám], you; Hindōstānī maṇṇus, Gujarāṭī maṇnas, a man; Hindōstānī huā, Gujarāṭī hato, was. In colloquial Gujarāṭī hato is often pronounced huā.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarāṭī shares with Rājasthāṇī, Pañjābī, Sinhā, and Marāṭhī. The cerebral letters ī and ā in literary Gujarāṭī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindi sounds of r and ṭ. In Northern Gujarāṭī, moreover, ī is often dentalized to a pure r, as will be explained below. The cerebral n and the cerebral l are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarāṭī. The rule is that when n and l represent double nn or double ll in Apabhraṃśa they are dental, when they represent medial single letters they are cerebralized. Thus Apabhraṃśa sannū, Gujarāṭī sōnū, gold, with a dental n; Apabhraṃśa ghanū, Gujarāṭī ghanū, dense; Apabhraṃśa chalaś, Gujarāṭī chalā, he goes; Apabhraṃśa, chaloś, Gujarāṭī chaloś, he moves. As already explained, Gujarāṭī 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 Gujarāṭī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

1 Exactly the reverse tendency is observable in Pañjābī.
In such cases,  dh, and j generally become r. Thus, mātē for māte, for; dīthō for dīthō, seen; thörā or thōgā for thōgā, a few; lōrū for lōdhū, iron; tēnē for tēnu, by him; morwō for mār wō, to mingle; dēkō for dāhādō, a day; tū for tū, thou; dūchō or dūghō for dīchō, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pāśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce ch and chh as s, and, as we go north, this gradually becomes the rule. Thus, pās for pāch, five; usō, for āchō, high; sōr wō, for chār wō, to feed cattle; sōrū for chhārū, a child; pūshyō, for puṣchhyō, asked. In some northern tracts, j and gh are similarly pronounced as z, as in zād for jhād, a tree. In the Charotār country, on the banks of the river Mahi, this s and z are pronounced as ts and dz respectively, so that the name of the tract itself is called by the people who live in it ‘Tsrôtār.’ A similar pronunciation is found in Marāthī.1

While ch and chh become s, on the other hand k, kh, and g, especially when followed or preceded by i, e, or y, become ch, chh, and j, respectively, in Northern Gujarātī. Thus, dikrō, a son, becomes dihkro; khētā, a field, becomes chhētā; the verb lāy wō, to begin, makes its past tense lāyō, not lāgyō; pājē, on foot, becomes pājē. A similar change is observable in the Marāthī of the Northern Konkan.2 This ch or chh is further liable to become s, under the preceding paragraph. Thus, nākhyō, on being thrown, becomes, first nāchhyō, and then nāsya.

In Hindostānī, v or r regularly becomes b, but in Gujarātī it is preserved. Thus, Hindostānī bāntā, Gujarātī vānā, a shop-keeper; Hindostānī bīnā, Gujarātī vinā, without; Hindostānī parvat, Gujarātī parvāt, a mountain.

In colloquial Gujarātī, the letters s and ē are often pronounced h, and this is the rule in the north (compare Western Rājasthānī). Thus, mānu for mānus, a man; hō, for ñō, a hundred; hūraj for sūraj, the sun; hū for ēj, what? dēh, for dēj, a country; hamjāyō, for samjāyō, 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, h itself is elided. Thus, utō, for hulō (i.e., hulō), he was; ē, for hū, I; āhī, for hāthī, an elephant; kaś, for kuhū, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like ekātu, for ekātū, in one place; hāte or hātī, for hāthē, on the hand; adakū, for adhikū, more. Even in standard Gujarātī an h is often omitted in writing, although it is still slightly audible. Thus the word amē, we, is sometimes pronounced ahmē, in which ē represents a faint aspirate. A list of the words which contain this faint h is given on pp. 347 and ff. Some dictionaries indicate this unwritten h by putting a dot under the syllable after which it is pronounced. Thus, ək kēhu, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when h has the same vowel before and after it, the first vowel is not pronounced. Thus, mahārāsī, a queen, pronounced m’hāraši. Again, ahū is pronounced ’hau, as in bahu, much, pronounced ’hau, and ahī is pronounced ’hai, as in hāhyō, a scribe, pronounced ’hāiyō. Similarly, words like rahyō, he remained, kahyō, it was said, are pronounced ’hayō, ’hayō, etc.

1 See Vol. VII., p. 22.
2 See Vol. VII., p. 65.
INTRODUCTION.

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, *diṭhō* for *dīṭhō*, seen; *nōkhar* for *nōkar*, a servant; *amī* for *amē*, we; *nālō* for *nālo* (i.e. *nānō*), small; *mārō*, my. As in *nālō*, just quoted, there is a tendency to change *a* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *mārō*. Even in standard Gujarāti such forms as *āvēō*, *lāvēō*, are pronounced *āvyō*, *lāvyō*.

In Gujarāti we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *tiṭweā* or *piṭweā*, to beat; so *kharāčēs* for *khawārēs*, I will give to eat; *dētēwā* for *dēwētā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Chārōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *mukān*, for *mukān*, injury.

The last remark leads us to the Gujarāti spoken by uneducated Musalmāns, who do not speak Hindōstāni. 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 Gujarāti spoken by Pārsīs often exhibits the change of cerebral letters to dentsals.

Gujarāti differs from Hindōstāni in having a neuter gender. It is true that in Hindōstāni 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 Rajasthāni these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarāti agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōkṛū* (masc.), a boy; *chhōkṛū* (fem.), a girl; *chhōkṛū* (neut.), a child (male or female).

The suffix *ō* (masc.), *ī* fem., and *ū* neut. added to nouns, is as common in Gujarāti as it is in Rajasthāni. 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 *kukēdō*, a cock; *bilādī*, a cat; *gadhēdū*, an ass.

In the declension of nouns Gujarāti agrees with Western Hindi (except with the Hindōstāni dialect, which in this respect follows Pañjābī) and Rajasthāni in having the nominative singular of strong masculine *a*-bases ending in *ā*. Thus, *ghōḍā*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, *cī* in having the oblique form in *ā*, which is quite strange to Western Hindi. Thus, *ghōḍānō*, of a horse, but Western Hindi *ghōḍē-kā*. Another peculiarity of Gujarāti declension is the optional employment of the syllable *ā* to form the plural.

In the declension of pronouns Gujarāti has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the
word śù, to mean ‘what?’ The Hindūstānī kyā is also used, especially in the north where it appears under the form chiyyā.

In the conjugation of verbs we may note the use of the word chhù, to mean ‘I am.’ This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rajasthānī, but is unknown to Western Hindi, the pure representative of the Central Group. The characteristic letter of the future is ē or e. This ē-future is also found in Lāhṇī (a language of the Outer Circle) and in some dialects of Rajasthānī. In Western Hindi, when it occurs, the ē has been weakened to ē. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, dekh’wū, to see, dekhāwū, to be seen. It often forms its causals by adding ād, or more commonly āv and sometimes āvē, to the root. Thus, dekhād’wū, to cause to see; karāv’wū, to cause to do.

Gujaratī 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, tēvē rāj-dhānī kori, he founded a capital city, literally, by him a capital city was founded. In Hindūstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, us-nē rānī-kō chhōryā, 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, tēvē rāginē mulā, 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 Marāthi of the Konkan.

Gujaratī 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-sīṅgh 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 Muhihānabodhik-mautilika, was written in 1294 A.D. and has been printed. Nar-sīṅgh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagadh in the year 1413 A.D. His father was a worshipper of Śiva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prəmnənd Bhatt (fl. 1681 A.D. Author of the Nar-sīṅgh Mēhētāvū Māmārū), Vallabh,
INTRODUCTION.

Kālidās, Pritam, Bēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhūtī (author of Akōla-Rāṣi, Barās Kastūri, Murdā Pachāsī, Naud Batriśī, Padmaśaṅki, Strī-charitra, Vībraṃ-charitra), Brahmanand and Dayārām. All these are admittedly inferior to Nar-singh Māta in grace and feeling. Gujarāt has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarāti literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known Rās Māta.

The name ‘Gujarat’ has been known in Europe since the time of Marco Polo (1254—1224 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 ‘Guzurate lingua.’ The next reference to the language which I have seen is a version of the Lord’s Prayer in the ‘Lingua Guzaratica,’ with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the Orientalisch und Occidentalischer Sprachmeister. The version in the vernacular is in the ordinary Gujarāti character, and not in Dēva-nāgari, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Pitī, amārā namā pūsa-karwāne
in quæs noster Pater
vicius sanctificetur
svē tum nomen sanctificetur
Tumāra ratnām tum regnum semiat
Tumāra mān paramandalō kewun karōzō jewuzē bùmimā karō.
tua vulguntas caelo in sicut fiat ita terra in fiat.

Adelung (1806), in his Mithridates gives a brief notice of the language under the name of ‘Guzurate’ or ‘Surutte’ and reprints (with corrections) Schultze’s version of the Lord’s Prayer. He mentions a manuscript Gujarāti Dictionary by Franciscus 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 ‘Gujurāte.’

I.—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT.—

Drummond, R.,—Illustrations of the Grammatical Parts of the Gujarāti, Mahratta, and English Languages. Bombay, 1806.

1 Thesaurus epistolicus LaCroizianus, Vol. iii, p. 64. Before this, in 1715, John Jediah Ketelurr, who in 1712 was the Dutch East India Company’s direcor of trade at Surat, had written a Hindōstāni Grammar, which contains one or two Gujarāti idioms wrongly attributed to Hindīśānti.

2 Vol. i, p. 108. Published 1806.
GUJARĀTI.


MEHTANJEE HOOMAJEE MIRZA AND NOWROZEE RUSTAMJEE,—The English and Gujaratjee Scholar’s Assistant, comprising a Vocabulary and Grammar in English and Gujaratis. Bombay, 1840.


Another edition, ib., 1858; Fifth edition, ib., 1867; Sixth, ib., 1869; Seventh, ib., 1881.


—Gujarati 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th Books. Bombay, 1887 and 1885; 1879; 1882; 1874, 1877 and 1879; 1869 and 1878; 1883, 1875 and 1879, respectively. The dates are those of the editions I have seen. There have been many editions.


YOUNG, R.,—Gujaratisi Exercises, or a new Mode of Learning to read, write or speak the Gujarati Language on the Ollendorffian System. Edinburgh, 1865.


NARMADJÁ-SÁKAR LÁL-JÁKÁR,—Narmá-Vgukar. Part I, Bombay, 1865; Part II, 1866.


See Ardaseer Premjee Moos.


—Gujaratis Bhaskar Vgukar.

and Vm-jal Káliás, Dáthu-Ságráh, 1870.


NARHÁRÁDÁ NARSHKÁRÁN,—The Student’s Companion in the Acquisition of English and Gujaratisi Grammar and Idioms. Ahmedabad, 1869.


ABDUL HÁNNÉ,—Idiomatic Sentences in English, Hindustani, and Gujaratis. Bombay, 1873.


INTRODUCTION.


Hutchinson, Charles. — Specimens of various vernacular characters passing through the post-office in India. Compiled in the year 1877. Calcutta, 1877. [Contains specimens of Gujarati writing.]


Brijeshwar Das (Cassidy) and Balkeswar Das Brijeshwar Das. — A Dictionary, English-Gujarati and Gujarati-English. Rajkot, 1885.


— Supplement to above, ib., 1886.


— Short Notes on Gujarati Grammar. Ahmedabad, 1885.


Mottul Mansukhlal Shah. — Gujarati Shabdabhartha Kosha. Vejalpur, 1887 (a supplement to existing dictionaries).


Narubhai Hiralchand Patel and Motilal Sambhal. — The English-Gujarati Dictionary compiled from various sources. Ahmedabad, 1892. 2nd edition, Ahmedabad, same year. See also Randheer, M.P.

Navroji Dorabji Kishnar. — Obscure Phrases for Students and Others in Gujarati and English together with brief notes. Second edition, Bombay, 1892; Part II, ib., 1905.


— Pocket Dictionary, Gujarati and English. Ib., 1892.


GUJRATI.

NARHURAI HIRACHAND PATEL,—English-Gujarati Pocket Dictionary compiled from various Sources. Ahmedabad, 1894.

VITAL-RAI GOVARDHAN VYAS and SHANKAR-BHAI GULAB-BHAI PATEL,—Standard English-Gujarati Dictionary with Pronunciations, Roots, other Words, Meanings, Illustrations, Prepositional and idiomatic Phrases, and useful Appendices, based on Webster’s International Dictionary of 1891. Ahmedabad, 1894.


BOMBAY, 1901.

MANDANY, H. C,—The Sanskrit-Gujarati Dictionary. Bombay, 1895. See also Bengali, L. M.


BRASIL BHUJAL-BHAI GANDHI,—Budhpragya Koila, or a Dictionary of Gujarati Idioms. Ahmedabad, 1898.


KAMA KALI, T. M,—Saurashtra Dolah. Mumbai, 1900 [A Primer for the use of the Saurashtra silk-weavers. Their language is the Paiti, dialect of Gujarati].


BEST, K. N,—An Easy Gujarati Grammar. Bombay (no date).

FAKIRSHAI JALIWAR,—See Karansad Mulji.

JAYERI, M. C,—See Dalal, M. H.

JAYEBHAI UMASHANKER,—See Ardasfar Framjee Moos.

LALRAJAN UMASHANKER TRAVALI,—See Har-Govind Dwarkadhish Kantawala.

MAHESHWAR CHUNHAL,—See Pabji Kesing Ratan-Chand.

MOHANLAL, RAO SARER,—See Karansad Mulji.

MUKTELE SUBAL-DAS,—See Nalbhadh Virachand Patel.

NASIRKHAN BAPRAMI RASTI,—See Ameeta Pragni Moos.

NASHROJI FARDUNJI,—See Mohamed Cesarim, Mirza.

NOWROZ BHOJEBHAI,—See Mehrojasen Hormasji Mehta.

RESHMAYEE SORABJI,—See Forbes, W.

SAKHELAL,—See Montgomery.


THESUVAN J. SHETH,—See Ishvarlal P. Khansahib.

VIRAJLAL KELDAS,—See Taylor, J. V. S.

II.—OTHER WORKS.


—A Grammar of the Eastern Hindii compared with the other Gourian Languages. London, 1880.

WATSON, MAJOR J. W.,—Legends of the earlier Chandravamsa Eda of Juddagdh. Indian Antiquary, Vol. ii (1873), pp. 312 & ff. (Contains text and translation of a Bardic chronicle.)
INTRODUCTION.


—Historical sketch of the Town of Gohād. *Ib.* pp. 275 & ff. (similar contents).


—Historical sketch of the Principal Chāndāl settlements in Gujārat. *Ib.* Vol. v (1876), pp. 850 & ff. (similar contents).

—Narrative relating to Anandapura in Sourāshtra. *Ib.* Vol. viii (1877), pp. 7 & ff. (similar contents).


—A Comparative Grammar of the modern Aryan Languages of India; to wit, Hindī, Punjabi, Sindhi, Gujāratī, Marāṭhī, Oriya, and Bengālī. London, 1872-1879.

Campbell, Sir G.,—A Specimen of Languages of India including those of the Aboriginal Tribes of India, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. [Gujarātī Vocabulary on pp. 3 & ff.]


Marāṭhī Cunhīla,—Proverbs, Gujarati and English. Ahmedabad, 1892.


Nāktālī, K. R.,—Select Persian Proverbs with their English, Gujarati and Hindiśātāni Equivalents, including Sayings and Familiar Quotations. Bombay, 1894.


Bhūlū Fathchand Kārīnām,—Gujarātī Proverbs with their English Equivalents. Ahmedabad, 1890.


Karāja, Mrs. P. J. (née Putlibāi D. Wādia),—See Putlibāi D. Wādia and Prēmnānd.

vol. iv, part ii.
Two alphabets are employed for writing Gujarati. One is the ordinary Devanāgari. It is not much used now-a-days, except by special tribes, such as the Nāgar Brahman, 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 Devanāgari, and closely resembles the ordinary Kaitki character employed all over Northern India. A Tirkutiya 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 Mahājani script in Upper India, and in Gujarat it is known as Vāsī or Sarrāfī (from Vāsī, a shop-keeper, and Sarrāf, a banker), or Bōdiā (from Bōdi, clipped or shorn).

As the Gujarāti alphabet is treated exactly like Devanāgari 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.**

\[a, \text{ an } a, \text{ ai } i, \text{ au } u, \text{ a } u, \text{ a } e, \text{ a } i, \text{ a } o, \text{ a } au, \]

or \[a\] both anusvāra and anusvārā. Although Gujarāti has both a short \[a\] and a long \[a\], no distinction is made in writing them. Nor is any distinction made between anusvāra and anusvārā, both being represented by \[a\].

**Consonants.**

\[ka, \text{ ka } ha, \text{ ga, } ga, \text{ gha, } ga, \text{ na.} \]
\[cha, \text{ cha } ha, \text{ ja, } ja, \text{ jh, } ja, \text{ na.} \]
\[ju, \text{ ju } ha, \text{ da, } da, \text{ da, } da, \text{ na.} \]
\[ta, \text{ ta } ha, \text{ ba, } ba, \text{ ba, } ba, \text{ ma.} \]
\[pa, \text{ pa } ha, \text{ ra, } ra, \text{ ra, } ra, \text{ ra or va.} \]
\[sa, \text{ sa } ha, \text{ sa, } sa, \text{ sa, } sa, \text{ ja.} \]

It will be noted that Gujarāti has a cerebral \[la\].

The following examples show the employment of non-initial vowels:–

\[ba, \text{ bi, } bi, \text{ bu, } bu, \text{ br, } br. \]
\[be, \text{ be, } bi, \text{ bo, } bo, \text{ bau, } bau. \]

The following are more or less irregular:–

\[ru or ru, \text{ also } ru, \text{ ru, } ru, \]
\[ja (hardly irregular), ji, jn, jn, ju, ju. \]
\[dri, \text{ dri, and } ri. \]

For some of these regular forms are also used. Thus, \[ri, ru, \text{ and } r. \]

The following are examples of compound consonants:–

\[ka, \text{ kna, } ku, \text{ gua.} \]
\[ha, \text{ tra, } tra, \text{ tra, } tra. \]
\[sta, \text{ dva, } dva, \text{ dya, } dya. \]
\[dha, \text{ eva, } eva, \text{ eva.} \]
\[or, better, ja } (tha), \text{ ha, } ha, \text{ dha.} \]
INTRODUCTION.

It will be seen that these all closely follow Dēva-nāgari, 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 ष. Thus, छ, rtha. When it is not the first member of a compound, it takes the form ् ष. Thus, ्‍ण gṛya, ्‍ण bra.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that ी is often written for इ and उ for ऐ. दि is often pronounced rā (German ř), but more commonly as the English ra in ‘rule.’ The letter ए is a pure labial, as explained under Rājasthānī (ante, p. 5), and is not a denti-labial as in English. Before ई, उ, or ए it is transliterated व, otherwise व. The letter द is properly pronounced like the s in ‘session,’ but in some dialects sounds like an ordinary dental s. The letter न is pronounced ्‍न as in Marathi. In the Charōtar tract, ᄡ, ᄡ, ज, and ज are sounded ्‍त, ्‍त Also, ्‍त, ्‍त, ्‍त, and ्‍त, respectively (see pp. 304 and ff. below).

As a general rule, the spelling of Gujarāți 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 Gujarāți Grammar will enable the reader to understand the specimens.

Grammar.
GUJARĀTI 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.

Sing. | Nom. | masc. | chākā́rī, a boy | Fem. | chākā́rī, a girl | Neut. | chākā́rī, a child.
| Obli. | chākā́rī | chākā́rī | chākā́rī | chākā́rī | chākā́rī | chākā́rī | chākā́rī,
| Ag-Loc. | chākā́rī, chākā́rī, by or in a boy | chākā́rī, by or in a girl | chākā́rī, by or in a child | chākā́rī, chākā́rī, by or in a child.
| Obli. | chākā́rī, chākā́rī, chākā́rī | chākā́rī, by or in girls | chākā́rī, by or in children |
| Ag-Loc. | chākā́rī, chākā́rī, chākā́rī, by or in boys |

B.—Other nouns. Bhājā, a child (nom. and obl. sing.); bhājā, by or in a child; bhājā (nom. and obl. plur.); bhājā, by or in children.

The usual case suffixes are, acc.-dat. s; abl. étā; gen. a; loc. (instead of s above) a. They are all added to the oblique form. Thus, chākā́rī, to a boy; chākā́rī, from a boy; chākā́rī, of a boy; chākā́rī or chākā́rī, in a boy. Ghārā, in a house, is nearly always written and pronounced ghār.

The genitive s is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find tanō or tanē instead of sā.

Instead of the ablative sā, 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 sā. No and sā are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, chākā́rī. On the other hand, tā and a are postpositions, and require hyphens. Thus, chākā́rī tā. This is a matter of history which is too long to explain here. (See p. 385.)

Adjectives.—A strong adjective (including genitives, and the tā-absolute) has its masculine in ə, its feminine in ɛ, and its neuter in ɔ. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in ɔ. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: sārā chākā́rī, a good boy; sārā chākā́rī, to the good boy; sārā chākā́rī, a good girl; sārā chākā́rī, to the good girl; chākā́rī sā, on the second day; chākā́rī (not sā) khatārī sā, Monday, his nephew named. Adjectives other than strong do not change.

Comparisons are formed as usual by the ablative. Thus, mātā tā sā, larger than the head; sā, in Mārā, with kharā, with the obl. gen. thus, dārstā jānu kharā dārstā, higher than the door. Generally sā is omitted. Sā dārṣṭā sā kharā kharā sāj, largest of all.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor’s Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. hā, ma, mārā, and maj (or maj); plur. aam, amārā, amā. Second person, sing. tā, tārā, taj; plur. tām, tamārā, tamā. We thus get the following declension—

First Person.

<table>
<thead>
<tr>
<th>Base.</th>
<th>hā</th>
<th>ma</th>
<th>mārā</th>
<th>maj</th>
<th>am</th>
<th>amārā</th>
<th>amā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hā</td>
<td></td>
<td></td>
<td></td>
<td>am</td>
<td></td>
<td>amā</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>amārā</td>
<td>amā</td>
</tr>
<tr>
<td>Ag.</td>
<td></td>
<td>ma</td>
<td></td>
<td></td>
<td></td>
<td>amārā</td>
<td>amā</td>
</tr>
<tr>
<td>Abl.</td>
<td>hā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>amārā</td>
<td>amā</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>amārā</td>
<td>amā</td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>amārā</td>
<td>amā</td>
</tr>
</tbody>
</table>

Second Person.

<table>
<thead>
<tr>
<th>Base.</th>
<th>tā</th>
<th>tārā</th>
<th>taj</th>
<th>tam</th>
<th>tamārā</th>
<th>tamā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tā</td>
<td></td>
<td></td>
<td></td>
<td>tam</td>
<td></td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td></td>
<td>tam</td>
<td></td>
<td>tam</td>
<td>tamā</td>
<td>tamā</td>
</tr>
<tr>
<td>Ag.</td>
<td></td>
<td>tārā</td>
<td></td>
<td>tam</td>
<td>tamā</td>
<td>tamā</td>
</tr>
<tr>
<td>Abl.</td>
<td>tā</td>
<td></td>
<td></td>
<td>tam</td>
<td>tamā</td>
<td>tamā</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td>taj</td>
<td></td>
<td>tam</td>
<td>tamā</td>
<td>tamā</td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
<td></td>
<td>tam</td>
<td>tamā</td>
<td>tamā</td>
</tr>
</tbody>
</table>


The genitives mārā, mānā, tērā, and tēmārā are, as usual, adjectives. So are nār (mas.) and nāv, but these do not change for gender, number, or case. The nāv and nāv forms are mainly postinal. a<nā> and nāvē, nāmē, and tēmā are rarely used. A<nā> and nēmē, etc., and mārā, mārā, are pronounced with a slight h-sound. Thus, kāmē, tāmē, māhārē, tāhārē.

The pronoun of the first person plural, áp'sē is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., áp'sē; gen. áp'sā; agent, áp'sē-thā; loc. áp'sē-māt. (postinal, áp'sā(m); loc. áp'sā-māt.)

The honorific pronoun of the second person is áp, your Honour. It is declined regularly, like a noun. Thus, abl. áp-thā; gen. áp-thā.

Demonstrative Pronouns. There are tūs, this, these, that; ā, this; ā, that (nur). Tū has sing. agent tūthā, gen. tūthā, obl. base tū, or (in abl. and loc.) tūn; plur. nom. tūs, tūs, tūs, tūm, or (in abl. and loc.) tūm. In the agent tūthā, and in the acc.-dat. tūthā, may be used in the fem. sing. About Sunt, tūm is used as a plural of respect. Pār is often used for 'he' and tū for 'she,' both declined regularly. Ā and Ā are declined exactly like ū. Other demonstrative pronouns are pātās, there, and tūs or tū, that, both declined regularly.

Reflexive Pronouns. This is pātā, self, agent, pātā; gen. pātā; obl. base, pātā. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and merely to represent the second person. But we have often phrases like ā ā tāvā, I went myself.

The Relative Pronoun is ā. Declined like ā.

The Interrogative Pronouns are—(1) kē, who? (sing., same as plur.) It has four forms of the oblique base, which are used as follows, kē (acc.-dat., abl., gen., loc.): kēnt (abl., loc.); kē (acc.-dat., gen.): kēnt (abl., loc.). Kē is pronounced with a slight h-sound. Thus, kēnt. The agent is kēnt or kēnt. (2) 7, what? then declined.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sō</td>
<td>sī</td>
<td>tē</td>
<td>tā</td>
<td>tā</td>
<td>ū</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>wanting</td>
<td>wanting</td>
<td>wanting</td>
<td>wanting</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>tū</td>
<td>tū</td>
<td>tūn</td>
<td>tūn</td>
<td>tūn</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>tū-nē</td>
<td>tū-nē</td>
<td>tūnē</td>
<td>tūnē</td>
<td>tūnē</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>tū-nā</td>
<td>tū-nā</td>
<td>tūnā</td>
<td>tūnā</td>
<td>tūnā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tū-nā</td>
<td>tū-nā</td>
<td>tūnā</td>
<td>tūnā</td>
<td>tūnā</td>
<td></td>
</tr>
</tbody>
</table>

The defective parts are supplied by ātā.

The Indefinite pronouns are kōt (m. and f.), anyone, some one, and kēt or kēt, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are kēt, kēt-ē, some one; kēntē, kēntē, something; kār-kēt, any one; kār-kēt, anything. Although kē is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>7, that.</th>
<th>7, who.</th>
<th>kē, who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quality</td>
<td>sōkē, sō, like this</td>
<td>tōkē, like that</td>
<td>tōkē, like which</td>
</tr>
<tr>
<td>Size</td>
<td>sōnōsō, sōnōsō, this size</td>
<td>tōnōtō, so large</td>
<td>tōnōtō, so large</td>
</tr>
<tr>
<td>Quantity</td>
<td>tō'ōsō, tō'ōsē, this many or much</td>
<td>tō'ō'ōsō, that many or much</td>
<td>tō'ō'ōsō, as many or much</td>
</tr>
<tr>
<td>Manner</td>
<td>sōm, sōm, thus</td>
<td>tōm, so</td>
<td>tōm, so</td>
</tr>
<tr>
<td>Place</td>
<td>tōnōtō, tōnōtō, here</td>
<td>tōnōtō, there</td>
<td>tōnōtō, where</td>
</tr>
<tr>
<td>Time</td>
<td>tōnōtō, now</td>
<td>tōnōtō, then</td>
<td>tōnōtō, when</td>
</tr>
</tbody>
</table>

The adjectives of quality have a slight unpronounced h-sound in their first syllables. Thus, sōkē, tōkē, tōkē; similarly in tōkē, tōkē, tōkē, tōkē, and in words like tōkē, tōkē, then, etc. See the list on pp. 547 and 57.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chāk</td>
<td>chāk'</td>
</tr>
<tr>
<td>2</td>
<td>chāk</td>
<td>chāk</td>
</tr>
<tr>
<td>3</td>
<td>chāk</td>
<td>chāk</td>
</tr>
</tbody>
</table>

Past, I was.

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

This tense does not change for person. The forms with n (n) are vulgar.

Present participle locative, chākē, in or while being. Other forms are wanting.
Negative present nastā, used for all persons and both numbers. Past, nastātē, nastātē, or nāstātē.
B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, तौड़ चाँद समाय (not तौड़ समाय) by तौड़, with reference to the queen, तौड़ (not तौड़) was left, he left the queen.

Principal parts.

Infinitive, अविष्ट, obl. अविष्ट, to strike.

Present participle, अविष्ट, striking.

Past... मृग, मृग (obsolete), मृग (declinable), मृग (indicible), struck.

Future... मृगेदल (gen. of Infm.), about to strike.

Conjunctive... मृग, मृग, having struck.

Present Gerund, अविष्ट, on striking.

Past... मृग, having struck.

Noun of Agency, मृगेदल (declinable), मृगेदल (indicible), one who strikes or is about to strike.

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</td>
<td>मृग</td>
<td>मृग</td>
<td>मृग</td>
</tr>
<tr>
<td>2</td>
<td>मृग</td>
<td>मृग</td>
<td>मृग</td>
</tr>
<tr>
<td>3</td>
<td>मृग</td>
<td>मृग</td>
<td>मृग</td>
</tr>
</tbody>
</table>

Imperative, ‘strike thou,’ etc. 2nd person sing. मृग, plur. मृग; familiar, मृग; मृग; polite, sing. मृग; plur. मृग; prescriptive (2nd and 3rd persons), मृग.

(c) Participial tenses.

Transitive verb.

अविष्ट मृग, I used to strike.

(जो) अविष्ट मृग, (न) I had struck.

(जो) अविष्ट मृगेदल, I was striking.

(जो) अविष्ट मृगेदल, (न) I may be striking.

(जो) अविष्ट मृगेदल, (न) I had been striking.

(जो) मृग (मृगेदल), I struck (him).

(जो) मृगेदल, I have struck (him).

अविष्ट मृगेदल, I had struck (him).

(जो) मृगेदल, (न) I may have struck (him).

(जो) मृगेदल, (न) I had struck (him).

अविष्ट मृगेदल, I am about to strike.

(जो) अविष्ट मृगेदल, (न) I be about to strike.

(जो) अविष्ट मृगेदल, (न) I had been about to strike.

Intransitive verb.

अविष्ट चाँद, I used to go.

(जो) अविष्ट चाँद, (न) I had gone.

(जो) अविष्ट चाँद, I was going.

(जो) अविष्ट चाँद, (न) I may be going.

(जो) अविष्ट चाँद, (न) I had been going.

(जो) चाँद (चाँद), (न) I went.

(जो) चाँद, I have gone.

(जो) चाँद, I had gone.

(जो) चाँद, (न) I may have gone.

(जो) चाँद, (न) I had gone.

(जो) चाँद, I am about to go.

(जो) चाँद, (न) I be about to go.

(जो) चाँद, (न) I had been about to go.

Irregular verbs.

1. घात, to become. Pres. sg. (1) घात, (2) घाते, (3) घाते; pl. (1) घाते, (2) घाते, (3) घाते. Future, (1) घाते, (2) घाते, and so on; conj. part. घाते. The stem is घात before ए, ए, or a consonant. Otherwise it is घात. Note, however, घाते, past part., and घाते of pres. tense, 2nd and 3rd sing. and 2nd plur.

2. जेव, to go. Conjugated like जेव. Past part. also irregular. See below.

3. जेव, it is necessary (defective impersonal); सह. जेव; past subj. जेव; pres. part. जेव. मृग चाँद जेव, to me this book is necessary.

4. Verbs like जख्म, to take, जख्म, to give, जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म, or जख्म. So, conjunctive participle जख्म, जख्म, जख्म, जख्म, जख्म, जख्म, जख्म, जख्म, and so on.

5. Verbs with roots in ज, like जेव, form the 1st plur. present like जेव.

6. If the root ends in अ, it becomes न before त, त, त, त, त, त, त, त, and त, to be rotten, make हो and हो, respectively, with the termination त.

7. If the root ends in अ, it becomes न before अ or अ in some dialects, but not in the Standard. Thus (dialectic), आँच, to sit; आँच, having sat: आँच, to dwell; past particip. आँच.

8. Irregular past participles.

हाँ, to sit, past part. बैठ, बैठा.

दो, to see, past part. देख, देखा.

ता, to be, past part. रहा, रही.

कर, to enter, past part. पक्ष, पक्षा.

मत, to bear, past part. खड़ा, खड़ा.

कर, to give, past part. देख, देखा.

कर, to do, past part. खड़ा, खड़ा, खड़ा, or कर.

कर, to end, past part. खड़ा, खड़ा, खड़ा.

कर, to take, past part. खड़ा, खड़ा.

* And so, throughout, the participle in अ may be substituted for that in अ.

* Or मृग मृग, चाँद चाँद, and so throughout.
GUJARĀTI SKELETON GRAMMAR.

Pīchā, to drink, past part. pīchā, pīchā, pīchā;
Khe, to be, 1st, khe, khe (regular);
Sūr, to sleep, 1st, su, su, su;
Mar, to die, 1st, mur, mur, or marā;
Jār, to go, 1st, gā, gā, gā;
Kē, to be rotten, 1st, kē, kē, kē;
Kē, 1st, ke, ke, ke;
Rah, 1st, rah, rah, rah;
Nim, to remain, 1st, nim, nim, nim;
Up, to be produced, 1st, up, up, up;

The past gerunds of these verbs are regular. Thus, sē bābā (and bābā) karā-chē, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarāti, participles whose roots end in a may optionally form the past participle by adding ni (ni, ni) instead of ni (ni, ni). Thus, khar, (or khar), was killed; dhadā, was printed. So, also, dīshā, for dīshā, 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 feminains a se).

The passive stem is formed by adding a to the root. Thus, jāhā, to write; jāhā, to be written. If the root ends in a vowel, as is added, not a. Thus, jāhā, to be seen. A preceding a is shortened. Thus, mar, to use, passive mar, to sing, passive mar, to come, passive mar, to come; anā, it is come. These passives have usually a potential sense; jāhā, it can be written; jāhā, it can be seen, it is visible; anā, it can be come.

Another passive is formed by conjugating the past participle with jā, to go, as in Western Hindī. Thus, sē māryā gā, he was struck.

Another is formed from jā, to come, and the boudh of the intransitive. Thus, sē māryā jā, sē māryā, this thing will come into seeing, will be seen.

With all these passives the end of the action is put in the ablative, not in the case of the agent. Thus, sē jā, sē kā, karāj, this work was done by the king.

Causal Verbs. These (including transitives from nomera) are usually formed by adding an or in to the root, a preceding a being shortened.

Thus, jāhā, to write, jāhā, to see,
Nāhā, to hear.

Sometimes the added syllable is ae.

Thus, chādā, to release, chādā, or chādā, to cause to release.

Irregular are—
Kā, to be mixed,
Pah, to be turned,
Mā, to be met,
Pā, to drink,
Mā, to die,
Phar, to be fixed,

and others.

Double causals and passives can be formed from causals. Thus, khar, khar, to cause to eat; khar, khar, to cause to be warm; khar, khar, to cause to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, e.g.—

(1) From the shorter form of the conjunctive participle.
Intensives, mā, hit, to strike down, kill.
Potential, jāhā, jāhā, to be able to write.
Completes, jāhā, jāhā, to finish writing.

(2) From the past gerund.
Frequentatives, bāl (or bal) kar, to speak frequently.
Kā (or kā) kar, to eat frequently.
Jā (or jā) kar, to go frequently.

(3) From the present participle, with jā, jā, or rahā.
Continuatives, jā, jā, rahā, to keep talking.

(4) From the intransitive.
Oblatives, jā, jā, kar, to the sepoy dying by hunger will fall, the sepoy will have to die of hunger.
Permissives, jā, jā, to allow to do.
Inceptive, kar, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. Nē is prohibitive. It follows the verb; dhā, do not eat. Nē is used in answering questions like our 'no.' It and Nē are also used in prohibition, preceding the verb; nē, nē, do not fear. Nē Nē is used in such cases may also follow. The usual general negatives are an (generally with the present) and nā. Questions which do not contain an interrogative pronoun are generally indicated by nē, what? Thus, dhā, nē, what are you going? The emphatic suffix y is of frequent occurrence. Thus, tānt, you indeed; bā, only one. It corresponds to the Māṅkhī tā. 
GUJARĀTI GRAMMAR.

APPENDIX I.

Words containing a short e.

The following list of Gujarāti words containing short e is taken from the Narmakōṭ:

- sevā, a woman. (passionate) fond of her lover, but
- karn, love.
- phā, a snake's head.
- phā, pretense.
- phā, to be spread.
- phā, a decision.
- ke, two.
- kōchār, about two or four.
- kē, a seat.
- ke, a sister.
- kē, a deaf.
- kē, a bell.
- kē, to sit.
- kē, or hā, four.
- bhone, an earth-burn cooking pot.
- bhāv, a certain musical mode, a form of śrāv.
- mquat, a frog.
- megha, a ram.
- megh, a certain plant (Lacsonia sericea).
- megh, fine wheaten flower.
- megh, a honey.
- megh, a guest.
- megh, intervention, be off!
- megh, lit., filth.
- megh, spontaneously.
- megh, night.
- megh, dust.
- le (le), or lē, inclination, propensity.
- lehā (lehā), motion, gait.
- lehā, due, debts due.
- lehā (lehā), a wave.
- lehā, intent upon.
- lehā, a crow.
- lehā (lehā), to reflect, think (but lehā, to take).
- lehā, a hole.
- megh, voice, word.
- megh, a lute.
- megh, a wooden bar fitted against a door.
- megh, a water cart.
- megh, manner.
- megh, absence of worldly affections.
- megh, name of a certain musical mode.
- megh, with, along with.
- megh, wise, discreet.
- megh, a city.
- megh, a little.
- megh, hemp.
- megh, hemp-cloth.
- megh, taking the air, a walk.
- megh, to bear, endure.
- megh, stocks, fetters, cf. ed.
- megh, practice, habit, cf. sūn.
GUJARĀTI GRAMMAR.

APPENDIX II.

Words containing a broad ō.

The following list of words in which ō is pronounced like the awe in ‘law,’ and transliterated ő, is compiled from the Narmakōś and other standard dictionaries:

şōhō, a pretext.
şōhō, raincoat.
şōhō, declension.
şōhō, a search.
şōhō, the lap.
şōhō, in a wall.
şōhō, dirty, nasty.
şōhō, a prey; prey; a nest.
şōhō, a boil, a tumour.
şōhō, a married woman invited to dinner in fulfilment of a vow.
şōhō, a kind of cattle-felder.
şōhō, forest; manure.
şōhō, a family priest.
şōhō, a dinner given by the father of a bride to the bridegroom.
şōhō, treacle, but şōhō, spherical.
şōhō, an empty treacle-jar.
şōhō, a large, heavy, hammer.
şōhō, a drum.
şōhō, a quadrangle.
şōhō, a quadrangular frame.
şōhō, a square; an aggregate of four.
şōhō, an ear ornament.
şōhō, to start, to be born.
şōhō, exact.
şōhō, a police station.
şōhō, a quadrangular spot for cooking.
şōhō, a square.
şōhō, a kind of checkered cloth.
şōhō, on all sides.
şōhō, quadrangular.
şōhō, the figure 4.
şōhō, on all sides.
şōhō, a period of four ghatis.
şōhō, a heap.
şōhō, to cook.
şōhō, breadth.
şōhō, broad; fourfold.
şōhō, a heap.
şōhō, on all sides.
şōhō, thirty-four.
şōhō, a raised square, a chhattra.
şōhō, a kind of cloth.
şōhō, having four measures of time.
şōhō, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
şōhō, fourth.
şōhō, a certain public officer.
şōhō, four-edged.
şōhō, vigilance; a mace.
şōhō, a quadruped.
GUJARÁTI.

APPENDIX II—contd.

ňó (ňóy), may not be.
ńó̄́ (ňór), a scratch made by the nails.
ńó̄́-ńó̄́ (ńór-ńór), name of a certain festival.
ńó̄́y, mongoose.
ńó̄́, the ace of spades.
ńó̄́p, a promise, vow.
ńó̄́pán, nilgiri-elnē and three-quarters.
ńó̄́pán, three-fourths of one-hundred, seventy-five.
ńó̄́pā̄́, three-quarters.
ńó̄́pā̄́, a throw in dice, the ace and two aces, i.e. thirteen.
ńó̄́r, last year.
ńó̄́r, the amount held in the two hands placed open side by side.
ńó̄́r, a street, a lane.
ńó̄́rā̄́, a deer-stinger.
ńó̄́rā̄́ (ńórā̄́), wide.
ńó̄́rē, death.
ńó̄́rēn, rud, hake, chalk.
ńó̄́rē, memory.
ńó̄́rē, smell, odour.
ńó̄́rēn, spray.
ńó̄̄lē, grains in an ear of corn.
ńó̄̄lē, big, large, vast.
ńó̄̄lē, in front.
ńó̄̄lē, a way, passage.
ńó̄̄lē, ā̄̄lē, darkness.
ńó̄̄lē, dear, high-priced.
ńó̄̄lē, eating, food.
ńó̄̄lē, the roll of names in a boys' school.
ńó̄̄lē, delay.
ńó̄̄lē (ńórē) or mā̄nā̄lē, the face.
ńō̄̄rē, mā̄nā̄lē, clarified better or oil poured on dough.
ńō̄̄rē-mānā̄lē, gradually.
ńō̄̄rē (ńórē), tree-blossoms; but rē, a peacock.
ńō̄̄rēn, soft hair.
ńā̄̄lē, a maternal grandfather's house.
ńā̄̄lē, name.
ńā̄̄lē, to shred anything for cooking.
ńā̄̄lē, that part of a garment on which the loose is fixed.
ńā̄̄lē, a preparation of gran-flour.
ńā̄̄lē, insipid.
ńā̄̄lē (ńā̄̄lē), pertaining to a maternal grandfather's house.
ńā̄̄lē, a sieve-earl.
ńā̄̄rē, air, orientation, but nā̄̄rē, a sapling.
ńā̄̄rē, a child's penis.
ńā̄̄rā̄̄, a slave-girl.
ńā̄̄rā̄̄ (ńā̄̄rā̄̄), a purchaser.
ńā̄̄rā̄̄ (ńā̄̄rā̄̄), to purchase.
ńā̄̄rē, the side.
ńā̄̄rē (ńā̄̄rē), a veil.
ńā̄̄rē, near, close to.
ńā̄̄rē, with.
ńā̄̄rā̄̄, ruby.
ńā̄̄rā̄̄, a large nothia.
ńā̄̄rē (ńā̄̄rē), to scrape.
ńā̄̄rē, a meal.
ńā̄̄rā̄̄, that which will be.
ńā̄̄rē, he may be; let it be.
GUJARÁTI GRAMMAR.

APPENDIX III.

Words in which there is an unwritten ī.

In a good many Gujaráti words, a slight sound of ī is heard although that letter is not represented in writing. The presence of this ī-sound is indicated in the Narmakóś and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus īj, pronounced kēhōī, to say. The words in which this ī-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 ī is optionally written fully, thus, īj īj or īj, and that the ī-sound is in most of them there by right of origin, as in ḍī ḍēhr, deaf, derived from the Sanskrit badhērā, through the Prakrit bahörō, or as in ḍī ḍēhrō, better, from the Persian badīrī.

In the list, I have indicated this slightly pronounced ī-sound by ī 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.

adāhr (for adāhōr or adrād), eighteen.
aṣṭaḥ-pam, without understanding.
ābēhr, we.
ābēhrā, pedantry.
ābēhrā or baṃhrā, the older.
ābēhrō, adēhrō or adēhrō, a water-trough.
ābēhrō, panting.
ābēhrō, confused.
ābēhrō, to pant.
ābēhrō, of this kind.
ubhrī or uhrā, a rain of fire.
ubhrī, hot.
udr or hōd, stock, letters, a drove of cattle.
udhrō, death-struggles.
udhrō, a drove of cattle, but udhrō, custom-dill.
udhrō, affection.
udhrō or udhrō, a water-trough.
udhrō or udhrō, an incessant shower of rain.
udhrō, in this year.
udhrō, a push.
echrī or hēhrā, habitation, custom.
echrō, of this kind.
echrō, to be familiar.
echrō, a wave of water.
echrō, in this year.
echrō or echrō, an embroidered cloth.
echrō, like, following the example echrō. (The Narmakóś writes the word for 'either' or, but other dictionaries have īchrō, and do not give the meaning here given for īchrō.)
echrō, to clothe.
echrō, near.
echrō or echrō, the sloping bullock-track of a well.
echrō or echrō, to be extinguished.
echrō, to comb.
ka-ādhrō or ka-dhrō, on an unlucky day.
ka-ādhrō, a fly, a gandhar.
ka-ādhrō or kādhrō, call.

kāhrō, the wall of a house.
kēhrō, tin.
kāhrō, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
kēhrā or kēhrā, where?, but kēhr, why?
kēhrō-ū, removing and replacing.
kēhrō, to extract.
kēhrō-nār, one who brings out.
kēhrō, a deception, an exit, water channel.
kēhrō, a message, but kēhr, a wish of condolence.
kēhrō, a story.
kēhrō, an almighty bearer, but kēhr, a deer.
kēhrō, a kind of dance.
kēhrā or kēhrā, which?
kāhrū, a cotton pod, but kāhrū, ripening.
kaḥū, coffee.
kaḥū, to be tossed.
kaḥū, vexation.
kaḥū or kahū, an arrowy pet.
kaḥū, a message.
kaḥū, a proverb.
kaḥū, whose.
kaḥū or kāhrā, a catastrophe.
kaḥū, a proverb.
kaḥū, at what time?
kaḥū, of what sort?
kaḥū, to say.
kaḥū, mortification (the disease).
kaḥū, a riddle.
kaḥū, a byre.
kaḥū, white leprosy.
kaḥū, afflicted with white leprosy.
kaḥū, a byre.
kaḥū, a kind of gum.
kaḥū, a kind of serpent.
kaḥū, a kind of grain, jūnīrā.
kaḥū, a riddle, but kēhrō, a whip.
kőbő, the elbow.
kőbőli, a riddle, but kőbőlé, a whip.
kőbőlet, to bewilder, to confound.
kőbéjt, speaking with prolixity.
kőbėj, speaking with prolixity.
kőbőr, reddish-brown.
kőjő, a jagal.
kőművő, a hatchet.
kőművőn, prostitution.
kőművő or kőművő, to prostitute.
kőfű, the vine of a kőművő.
kőfű, a kind of grain.
kőhadő or kőhadő, a threshing floor.
kőhádás, a ditch, but kőhát, food.
kőhádás, a kind of weed.
kőhádás, to lose.
kőhádás or kőhádás, to take.
chád-vinar, ascent and descent.
chád-vinar, an ascent.
chád-vinar, rise.
chád-vinar, rising.
chád-vinar, to rise.
chád-vinar, an ascent.
chád-vinar, a vine.
chád-vinar, competition.
chád-vinar or chád-vinar, a vine, ascent.
chád-vinar, to cause to rise.
chád-vinar, superior.
chád, tea.
chád-vinar, love.
chád-vinar, to love.
chád-vinar, irritable, but chád-vinar, a bead.
chád or chád, irritability.
chád, a cart-rut.
chád-vinar, a hearth.
chád-vinar, a portable hearth.
chád, chád or chád, a fireplace.
chád, case, reserve, a mark.
chád, grazing.
chád-vinar, to erase.
chád-vinar, pain caused by indigestion.
chád-vinar, to adhere.
chád-vinar, to affix.
chád, pinching frequently.
chád, a kind of sweetment.
chád, a pinch.
chád-vinar, to affix.
chád, curdled milk.
chád, a shelf, a thatched.
chád, a ceiling.
chád-vinar, to thatch, to befit.
chád-vinar, having the breast in mourning.
chád-vinar, a thatched outhouse.
chád-vinar, ashes.
chád-vinar, to compromise.
chád-vinar, a slim on liquor.
chád-vinar, dust, rubbish.
chád-vinar, or chád-vinar, teasing.

chád-vinar, to toss.
chád-vinar, a knot tied at the time of performing a marriage ceremony.
chád-vinar, conclusion, end.
chád-vinar, a waxy excrement.
chád-vinar, to discharge watery excrement.
chád-vinar, a plastering with channa.
chád-vinar, dry crust of human milk.
chád-vinar, to vomit milk (of a baby).
chád or jás, where.
chád or jás, when.
chád, pemp.
chád, beating, dashing.
chád or jás, Poland.
chádva, (such) as, like.
chád, while.
chád, chád or chád-vinar, coldness.
chád, chán, or chán, coldness.
chád, ironical scolding.
chán, dán, ague.
chán, ashes.
chán, certain days in the month of Śvāna, on which cold food is eaten.
chán, cold (adj.)
chán, a cooling medicine.
chán, pride.
chán, loquacity.
chán, crying; a certain beggar's cry.
chán, a beggar who employs chán.
chán, a person set in a field to scare birds.
chán, to scare birds.
chán, to scare the cry of a bird.
chán, a certain coin.
chán, to take by force.
chán, chán, the name of hide-and-seek.
chán, chán, see chán.
chán, see chán.
chán, see chán.
chán, see chán.
chán, a rule, a weapon.
chán, a rule, a weapon.
chán, to shake (a liquid), but chán, to shake and pick up what comes to the surface.
chán, a thin, filthy liquid.
chán, there.
chán, see chán.
chán, after that time.
chán, or chán, then.
chán, forty-three.
Appendix III—cont'd.

pañamati, fortunate.
pañasa, against the will.
pañasa, pañasa, a good.
pañasa, dawn, daybreak.
pañi or pañi, absence.
pañi, pañi, pañi, pañi, pañi, pañi, dawn, daybreak.
pañi, a guest.
pi, see pāñi.
pi, a mountain, but pāñi, obligation.
pīk, rocky, mountainous.
pīku, a custom, but pāñi, a he-buffalo.
pīla or pān, a stone, a rock.
pīlāvānu, the place in a house where water-cups are kept.
pīlā, the heel.
pīlā, the flowing of milk into theudder.
pīlā or pīlā, a grinder (tooth), a paint for the tooth, but pīlā, pain.
pīlāvā, besmearing the forehead of a woman with red ointment.
pīlā, the mucus of the eye.
pīlā or pīlā, a generation.
pīlā, the lower part of the belly.
pīlā, a kind of fret.
pīlā, a garment.
pīlā, to wear, put on, but pān, a piece of sugarcane.
pīlā, to cease to put on.
pīlā, a sentinel.
pīlā, see pīlā.
pīl, beginning.
pīla, a wrestler.
pīla, at first.
pīrā or pīr, first, but pīlā, that.
pīla, early morning.
pīla, an ear of jowar, fit to be parched.
pīla, a receipt.
pīla, an ear of jowar, fit to be parched.
pīla, a receipt.
pīlā, a sentinel.
pīlā or pīlā, the wrist.
pīlā, to sleep.
pīlā, a three-fourth part.
pīlā, to crush.
pīlā or pīlā, crushed.
pīlā or pīlā, arrived.
pīlā, a period of three hours, but pār, a city; pār, next year.
pīla, delight.
pīlā or pīlā, a sentinel.
pīlā, or pīlā, a watch, a guard.
pīlā, breath.
pīlā, a large.
pīlā, a family priest.
pīlā, a slight meal.
pīlā, a wooden partition.
pīlā, a certain measure of grain.
pīlā or pīlā, a fountain.
pīlā, a street.
pīlā, a sister's husband.
báthí, pimplars on the lips, but khú, pride.
báthí, to write off an account.
báthí, congealed milk, but hú, strong.
báthí, the arm.
báthí,án, an assurance.
báthí, a wooden support placed in the shutters of a door.
báthí, a pretense, but háthī, a lady.
báthí, the treble end of a drum, to which iron paste is not applied.
báth or háth, spring; outside.
báthí, a sister of goldsmith’s dust.
báthí, an outlaw.
báthí, a sweeper.
báthi, off, to sweep.
báthi, of any beast’s skin but háth, a door.
báthi, rather than alive; but háthi, a dog.
báthi, rather than alive; but háthi, a dog.
báthi, established, confirmed.
báthi, a bull.
báthi, a doll, a statue.
báthi, thin.
báthi, frightful.
báthi, at risk, afraid.
báthi or háthi, etc, to fear.
báthi, both.
báthi, uncontrollable in temper.
báthi, the time of life at which a man has to use spec- tacles.
báthi, forty-two.
báthi, send forth fragrance; to be disbelieving.
báthi, two water-pots, one on the top of the other, carried on the head.
báthi, better, good.
báthi, a sister.
báthi, sisterhood.
báthi, a female friend.
báthi, a confidante.
báthi, a horse.
báthi, a horse.
báthi, a flag.
báthi, a wristlet.
báthi, a rosary.
báthi, a kind of bird.
báthi, see háthi.
báthi, to be a purchaser, to give a handbell.
báthi, a handbell.
báthi or háth, much.
báthi, seventy-two.
báthi, a cat.
báthi, large, excessive.
báthi or háthi, to overlay, line.
báthi, to beautify.
báthi, beautifying.
báthi, much, many.
báthi, or háthi, in.
báthi, or háthi, charcoal; a mahout; cf. máti, a present sent by parents to their daughter in the seventh month of her first pregnancy.
máthi, in, inside.
máthi, a married woman’s mother’s house.
máthi, mutually.
máthi, my.
máthi, a certain fiscal division of the country.
máthi, an officer in charge of a maháli.
máthi, to strike, but máthi, a westerly.
máthi, a mahout; cf. máthi.
máthi, a mahout, practice, habit.
máthi, an instant.
máthi, a cloud.
máthi, a memorial representation (corruption of English ‘memento’).
máthi, a taunt.
máthi, a sweeper.
máthi, a teacher.
máthi, an examan, a guest.
máthi, the face, see máthi.
máthi, the ceremony of first seeing the bride and bridegroom.
máthi, large.
máthi, maháli, maháli,
máthi, a street.
máthi, the face, see máthi.
máthi, the ceremony of first seeing the bride
and bridegroom.
máthi, a horseman’s sister.
máthi, loudly.
máthi, a section among Brahmins, Bariyás, etc., but máthi, a chaplet.
máthi, a pile of cow-dung cakes or grass; but máthi, to
swirl.
máthi, the mouth of a thing.
máthi or máthi, mouth, the face; but máthi, delay.
máthi, by heart, by rote.
máthi or máthi, a net muzzle.
máthi, death.
máthi, the owner of a house.
máthi, as much as he is asked for, without bargaging.
máthi, a net muzzle.
máthi, before; máthi or máthi, a blossom.
máthi, to blossom.
máthi, a small net muzzle.
máthi, or máthi, a chessman, a piece or counter in a
game.
máthi, the mythical stone found in the head of a snake.
máthi or máthi, a palace, but máthi, a crop.
máthi, pieces of old leather.
máthi, see máthi.
máthi, oil poured on dough.
máthi, a disease of the mouth in cattle.
máthi, to cry with the head covered.
máthi or máthi, to bewitch.
máthi, a summons.
máthi, a season.
máthi, low prices, but máthi, names.
máthi, pertaining to a maternal grandfather’s house.
máthi, the maháli tree.
máthi, or máthi, a snake-charmer’s flute.
máthi, a certain medicinal plant.
rúd or rúd, a road.

rúd jú or rúd jú, a cry, a noise.

růf (fem.), rain ; (masc.), a dollar (corruption of English "royal").

růfí or růfí, to be pleased.

růfí or růfí, healing.

růfí, a kind of bullock-cart.

růfí, a water wheel.

růfí, the line of vessels on a water-wheel.

růfí, a spinning wheel.

růfí, a cart.

růfí, a kind of cement, but see, night.

růfí, a residence.

růfí, manner of living, conduct.

růfí, inhabiting.

růfí, a, to remain, dwell.

růfí, to rub away.

růfí, a, to rub, rub, polish.

růfí, luncheon.

růfí, very thick.

růfí, a fierce quarrel.

růfí, an anchor.

rýd, a joyful feast, a feast.

rýd, a paste.

rýd, a complete army.

rýd, a person of a certain sect of Râjiya.

rýd, distribution of presents to members of a community, but rýd, reaping.

rýd, a kick.

rýd, a conflagration; medicine that is to be licked; a kind of silk cloth.

rýd, a kind of feasting.

rýd, a row, a line.

rýd, a bundle.

rýd, burning charcoal, see rûd.

rýd, see rûd.

rûd, a bundle.

rûd, an army.

rûd, to distribute presents to members of a community.

rûd, a joyful feast, a feast.

rûd, a joyful feast, a feast.

rûd, a joyful feast, a feast.

rûd, a joyful feast, a feast.

rûd, to wipe.

rûd, plunder.

rûd, to plunder.

rûd, plundered property.

rûd, a plunderer.

rûd, robbery in several places.

rûd, a blacksmith.

rûd, body.

rûd, immediate, propensity.

rûd, to move the limbs.

rûd, a gesture.

rûd, to limp.

rûd, small trumper.

rûd, a kind of thin wheat cake.

leh or leh, a ass, shoes, dores, dores.

leb, adding and putting.

leh or leh, a wave.

leb, a kind of necklace.

leb, a, fanciful.

leb, intent upon.

leb, overtaken by sleep.

leb, hurry.

leb, to reed, think, but leb. to take.

leb, a scythe, a writer.

leb or leb, iron.

leb, a, blood.

leb, a frying pan.

leb, a, an iron pan.

leb or leb, iron.

leb, to wipe.

leb, a buffoon.

leb, a daughter-in-law.

leb, a, girls who are both daughters-in-law in the same house.

leb, a married couple.

leb, a dispute.

leb, a certain quarrelsome kind of bird.

leb, quarrelsome.

leb, increasing.

leb, the shoot of a pulse-plant.

leb, ugly, but see, to marry; to be spent.

leb, a certain casted-dinner.

leb, to scrape.

leb, to be cheated.

leb, the edge of a cutting instrument.

leb, a man who wriggles in order to pay less than he owes.

leb, to cut in two.

leb, a desire.

leb, a vessel for holding gâl, but leb, a garden.

leb, a ship, but see, speech.

leb, the dawn.

leb, help, aid, but see, a day.

leb, love.

leb, a lover.

leb, dear, beloved.

leb, a kind of box.

leb, to persuade: to be dragged, but see, to blow.

leb, a kind of bird.

leb, a, ahoed, alone.

leb, a marriage.

leb, a hole.

leb, distribution.

leb, to distribute.

leb, the span.

leb, dwarf, span-high.

leb, a finger-ring.

leb, a kind of sweetmeat.

leb, a mango-fruit plucker.
APPENDIX III—concluded.

safrūf or safrūs, a pleasant taste or smell.
safrūs, palatable.
safrūṣ or safrūs, a perfume-seller.
safrūṣ or safrūs, to be in heat (of an animal).
safrūṣ, dawn, but sāfrūs, a rider.
safrūṣ, early, betimes.
safrūṣ or safrūs, to be pregnant (of an animal).
sāfrūṣ, evening.
sāfrūṣ or sāfrūs, a song sung in the evening.
sāfrūṣ, a bull.
sāfrūṣ, upright, honest, cf. sādū.
sāfrūṣ, a merchant.
sāfrūṣ, mercantile dealing.
sāfrūṣ or sāfrūs, a female friend.
sāfrūṣ, a meeting of respectable people.
sāfrūṣ or sāfrūs, a canteen.
sāfrūṣ, a sixty.
sāfrūṣ, sixty years of age.
sāfrūṣ, plus one half.
sāfrūṣ, a wife's sister's husband.
sāfrūṣ, wise, discreet.
sāfrūṣ, an opponent.
sāfrūṣ, face to face.
sāfrūṣ, in front of.
sāfrūṣ, to catch, hold.
sāfrūṣ, sweetmeat.
sāfrūṣ, a kind of sweetness.
sāfrūṣ, an elephant's trunk.
sāfrūṣ, a kind of dry cake.
sāfrūṣ, soft, smooth.
sāfrūṣ, a hundred.
sāfrūṣ, a bribe.
sāfrūṣ, power of endurance.
sāfrūṣ, shabby, little.
sāfrūṣ or sāfrūs, easy, not difficult; but sēr, a dress of honour.
sāfrūṣ, to endure, bear.
sāfrūṣ, to be acceptable.
sāfrūṣ, a female companion, cf. sahi.
sāfrūṣ, co-operation.
sāfrūṣ, conduct, character.
sāfrūṣ, a veil.
sāfrūṣ, easy, not difficult.
sāfrūs, fear, noise.
sāfrūṣ, to scrape.
sāfrūṣ, dās, to be beautiful; sāfrūṣ, to sift.
sāfrūṣ, a garment worn at times of ceremonial offices.
sāfrūṣ, a rafter sixteen feet long.
OLD GUJARÁTI GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhrava published an edition of the Mughdācābodhāmanukti, which he described as "a Grammar for Beginners of the Gujarát Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujaráti Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujaráti. The date of the work is A.D. 1304, and all that is known of the author is that he was the pupil of Déva-sundara. His name is not given. As a Sanskrit Grammar the Mughdācābodhāmanukti is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Héma-chandra (fl. 1150 A.D.) and the time of Narśágh Méta (fl. 1450 A.D.), with whom Gujaráti literature is commonly said to commence. The close connection of this Old Gujaráti with the Gaurjara Abhramsá 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 anusvára, which is omitted ad libitum. When printed, it usually represents anusvára. Possibly it sometimes represents anusvāra. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by’. Forms like tó, já, should perhaps be written tam, jam, respectively. I have silently corrected the numerous misprints in the use of anusvāra.

The letters e and o are no doubt often short, as in Abhramsá. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Maráthi a single Prakrit u remains cerebralized in the modern vernacular, but a double cerebral au becomes dentalized to n, thus following the example of Jaina Máhárástrí. The same rule obtains in Old Gujaráti. Thus, Abhramsá jávai, Old Guj. jánai, he knows; but Ap. pauna, Old Guj. pána, a leaf; Ap. auna, Old Guj. anai, and.

The rule, of course, does not apply to tutsamas like dína, a gift.

As in Abhramsá, a conjunct r is optionally retained (Hc., iv, 398). Thus, Chattra or Chailla, N.P.; prámai, he obtains.

As in Prakrit, the diphthongs ai and au occur only as compounds of a and i, and a and u, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, ai, aii. I have followed Professor Jacobí’s example in omitting the diacresis as a useless complication.
GUJARĀTI.

NOUNS.

Weak Noun in a.

Base, dāna (neut., Sanskrit loan-word), a gift; Chaitā (masc.), N.P., Chaitra.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>APADHĀRĀG</th>
<th>OLD GUJARĀTI</th>
<th>MODERN GUJARĀTI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dāpa</td>
<td>dāna, Chaitta</td>
<td>dān.</td>
</tr>
<tr>
<td></td>
<td>dāna, Chait</td>
<td>dānā, Chaitta</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>dāna</td>
<td>dāna, Chaitta</td>
<td>dān.</td>
</tr>
<tr>
<td></td>
<td>dāna, Chait</td>
<td>dānā, Chaitta</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>dānepā, dānī</td>
<td>dānī, dānī</td>
<td>dānī.</td>
</tr>
<tr>
<td>Dat.</td>
<td>dānapānt, iv. 428, 348.</td>
<td>dānapānt</td>
<td>dānapānt.</td>
</tr>
<tr>
<td>Abd.</td>
<td>dānapa-nā, -nākṣā, -sukhā, dānapa.</td>
<td>dānapa-nā, -nākṣā, -sukhā, dānapa.</td>
<td>dānapa-nā, -nākṣā, -sukhā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>dānapa-tapa</td>
<td>dānapa-tapa</td>
<td>dānapa-tapa.</td>
</tr>
<tr>
<td></td>
<td>dānapa-kā (active), iv. 428, 348.</td>
<td>dānapa-kā</td>
<td>dānapa-kā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>dāni</td>
<td>dāni</td>
<td>dānī.</td>
</tr>
<tr>
<td>Obl. base</td>
<td>dāpaha, dāna</td>
<td>dāna</td>
<td>dān.</td>
</tr>
</tbody>
</table>

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—mora in mora nāchā, a dance. In Ap. it would be the same. In Mod. Guj. it would be mōr(-u). Cf. however, je līngā vēdhāt vachana hui, etc. pratyaya parādi ānū, the terminations of gender, case and number, are added to the suffix sāt.

Examples of the various cases—

Nominative.—(a) chandra uga, the moon rises; dāna dājai, a gift is given; sikhya pāchhri, the disciple asks; dharma-karanahāra jiva sukha prāmad, an individual who acts virtuously obtains bliss; loka dekhāi, the person sees.

(b) Chaittu loka-sūr vātu karai, Chaitra converses with a person; Maittu nāchāi, Maitra dances; anyādika-nāv yognı hui, the sense of 'other' or the like is indicated; pumāṅga prathamāeka vachana hui, it is the third person masculine singular. Neut. dharmā sukha-nāv kāravi hui, virtue is for (i.e. leads to) happiness; chaitta-tapaā dhanā gāmī cēhāi, Chaitra's wealth is in the village.

3 References here and elsewhere are to Hēma-chandra's Grammar. In iv. 428 Hēma-chandra gives tāpasa, but we are authorised to substitute tāta for this by 348.
Accusative.—(a) vītarāga vaichhita dī, the ascetic grants a boon; vīta karai, converses (see above); tapa karai, he performs austerities; gurū-taṅgī vachana haū sādhanaū, I listen to the word of the preceptor; artha pūchhai, he asks the meaning; hala khejatau, he is driving the plough (cf. below); bija vācāi, he sows seeds; suka prāmoi, he obtains happiness; śīkha haū sābhalaū, I hear the disciple; kātra pathatau, reading the scriptures.

(b) Chaithu katu karai, Chaithra makes a straw mat; saṃsāru tarai, he passes over existence; gurī arthu kahatai, while the preceptor is telling the meaning; kīśī khejatau, haū, what is he driving? the plough (cf. above).

Instrumental.—(a) jīva dharmaṃ saṃsāru tarai, by virtue a living being crosses (the ocean of) existence (see below); kīśī kijatau, sūtradhāri, by whom is it being made? by the architect (see below); śīkhyī pāthitaī haū sābhalaū, I listen to what is being read by the disciple; e grantha sukhī pāthāyaī, this book can be read with pleasure; śrāvakī Dodd pājuī, the god is worshipped by the votary; gopālī gāe dohitī, while the cows are being milked by Gopāla; chaithī gāittai maítta nāchāi, while (a song) is being sung by Chaithra, Maitra dances.

(b) kīśī tarai, dharmī, by what does one cross? by virtue; sūtradhāri kijatau praśāda, loka dekhāi, a person looks on while the palace is being built by the architect.

Dative.—sukha-naī, for bliss; jeha vasu- naī parityāga sūbhī, for what thing abandonment is indicated. Instead of naī, the word kārana (the locative of kāraṇa), preceded by naī (the termination of the genitive put into the locative neuter to agree with kāraṇa), is commonly used. Thus, vīnekaū moṣaka-naī kārana khaṇa, the man of discrimination strives after salvation; dharmī suka-nāi kārana haī, 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 diyaū, to whom a gift is given.

In the following instance the dative is used for the accusative.—i-kāra-naī bolivai, in saying the letter i.

Ablative.—vīkṣha-taū pāna pōāi, the leaves fall from the tree. No examples are available of the other suffixes.

Genitive.—Examples of laṅgu and of naū will be given under the head of adjectives. The suffixes rahai and rahī occur frequently in the grammatical rules, as in chaḥ-rahai, of this; a-varna-raḥī, (in the place) of a vowel of the a-set. No examples are available of kīṇa.

Locative.—saṃpradāni, in the dative; chaitt-laṅgu dhanū gāmi chhai, Chaithra’s wealth is in the village; chaittu gāmi vasāī, Ch. lives in the village; sādā-nāi chheki, at the end of a word; meghī varasatai mora nāchāi, while the clouds rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix naī of the dative is really the instrumental masculine or neuter of the genitive termination naū, which, as we shall see, is capable of being declined in all its cases.
GUJARĀTI.

STRONG NOUN IN ०.

Base, tārau (masc.), a star; sonāū (neut.), gold.

Singular.

<table>
<thead>
<tr>
<th>Apabhrān̄āl.</th>
<th>Old Gujarāti</th>
<th>Modern Gujarāti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tārau, sonāū</td>
<td>tārau, sonāū</td>
</tr>
<tr>
<td>Acc.</td>
<td>tārau, sonāū</td>
<td>tārau, sonāū</td>
</tr>
<tr>
<td>Instr.</td>
<td>tārau-tānū</td>
<td>tārau-tānū</td>
</tr>
<tr>
<td>Dat.</td>
<td>tārau-tānū</td>
<td>tārau-tānū</td>
</tr>
<tr>
<td>Abd.</td>
<td>tārau-kha</td>
<td>tārau-kha</td>
</tr>
<tr>
<td>Gen.</td>
<td>tārau-tānū</td>
<td>tārau-tānū</td>
</tr>
<tr>
<td>Loc.</td>
<td>tārau</td>
<td>tārau</td>
</tr>
<tr>
<td>Obl. base</td>
<td>tārau-kha</td>
<td>tārau-kha</td>
</tr>
</tbody>
</table>

Plural.

In Old Gujarāti, the nom. plural masc. appears to end in ो and the neuter in ०. Cf. Apabhrān̄āl tārau and sonāū. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarāti the forms for both the Nom. and the Obl. base are tārv-(ो) and sonā-(ी), the addition of ो being optional in each case. The only examples which I can give of the plural are mūlaga kartā kriyā suchigā, 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); atmanepada-tanā navā vachanā, the nine persons of the atmanepada; 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 karitaṁ ju mūlaga hui; su karita; the originator in doing an action is the subject; tārau āgā, the star rose; ihā sonāū suhigā vikāri, gold is sold cheap here; atmanepada-nau pahitaṁ ekā-ja vachanā hui, the first (i.e., what we should call the third) person of the atmanepada is only in the singular (ja=Saurasenī jīva); jēka-rakhā kriyā hetupanāu na hui, the actions of which do not become causality.

Accusative.—sūtradbhāri kjataṁ dekrau loka dekhai, a person looks at a temple being built by the architect.

Instrumental.—karī lei dei ityādi bolivāi, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—ju karaś īdi dei padhāi hui ityādi bolivāi, in saying the person who does, takes, gives, reads, becomes, etcetera; kriyā karitaṁ ju mūlaga hui; su karita (see Nom.).

Oblique base.—varga-tau pahitā akhara parā, after the first letter of a varga.

No examples of the employment of the other cases are available.
OLD GUJARĀTI. 357

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following:

Nominative singular.—viveki moksha-nai kāraṇī khopai, a man of discrimination strives for final beatitude; karaṇāsū khol khejātau bija vána, the cultivator, while driving his plough, sows seed; guru arthu kahatau pramādiu ūghai, while the preceptor is telling the meaning. Pramādi (or the lazy one) is drowsy.

Accusative singular.—sūtradhārī kijāti vávi lokā dekhāi, a person looks at a well being built by the architect.

Dative singular.—jēka santu-nai pārītyoga sūchī, for what thing abandonment is indicated.

Genitive singular.—guru-tānau vachana, the word of the preceptor.

Genitive plural.—e bhui-nai yogi, in the sense of these two.

Locative singular.—guri, loc. of guru, see Nom. sing. above.

Locative plural.—gopālī gae (gen. sg. gāi-nau) dohitie chaṭṭu aviu, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—karta (nom. the same) āgai, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in au (neut. aū) ends in i. Thus, puvinau, first; puvili kriyā, the first verb. So kijatou (masc.), kijati (fem.), kijatou (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, sonoi suhūgaū (nom. neut.), cheap gold; varga-tavā trijā (nom. masc. trijau) akhara-rahi padānti, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); tiṅga chhehi (oblique form) sāda-tavau huī, the gender (of a dvandva compound) is that of the last word; gae dohitie, while the cows are being milked (loc. plur. absolute).

The genitive in tuṣau 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.—cha-tuṣau or cha-nau, of this; anyādika-nau yogu, the sense of ‘other,’ and the like; je kartā-nau athava karma-nau ādhāra huī, te adhikaranā, those things which are the receptacle of the subject or of the object are the adhikaranā; teha trijā akshara parai kāraṇa-rahi trijā-nau sāgau chaṭṭau huī, after these (above-mentioned) third letters (of the varga) the fourth letter (of the varga) is added (sagata) to the third one (in the place) of the letter ha.

Nom. sing. fem.—karta-ni akekhā huī, there is a reference to subject.

Nom. sing. neut.—chaṭṭa-tuṣau dhanu, the wealth of Chaitra; karu-tuṣau dhanu, whose wealth? guru-tuṣau vachana, the word of the preceptor; epaya karma-nau vīshaya, a qualifier of its own object; bhāva-nī (sic.) vīshaya (sic.), a qualifier of impersonality, an impersonal verbal adjective.
The information regarding the personal pronouns is not complete. The pronoun of the first person is haṁ, I. So Ap.; Mod. Guj. ḫu. No instance of the pronoun of the second person occurs. It was probably tuhaṁ, as in Apabhramsha. In Mod. Guj. it is tā. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are māharau (Ap. māharau, Mod. Guj. māhrō); mā; amhārau, (Ap. amhārau, Mod. Guj. amhrō), our; tāharau (Ap. tuhārau, Mod. Guj. tāhṛō), thy; tamhārau (Ap. tamhārau, 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 (m.), su (f.), tām (n.). In Mod. Guj. we have tē (com. gen.). The nom. plural is te (? com. gen.). In Ap. it is te (m.), tā (f.), tā (n.). Mod. Guj. has tē (-ō) (com. gen.). Examples of these pronouns are—

Guru-tauṁ vachana haṁ sādhalaṁ, I listen to the word of the preceptor.

Ju tārāi su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so ju dekhāi su kartā; jā kējai tā karma, that which is done is the object (of the sentence); ṣāṁya ṣāṭra paṁ hi arta puchhāi; ju puchhāi su kartā, tīṁ prathamā; kisī puchhāi, arta; jā puchhāi, tā karma, tīṁ devitīya, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; je biṁga viṁbakti vachana haṁ, te bātṛ pratyaya paraṁ āvīś, the signs of gender, case, and number are put after the suffix saṁṛ.

'This' is e, which is both masc. and neut. sing. and plur. In Ap. the forms are eho (m.), eha (f.), ehu (n.), sing.; ei (com. gen.), plur. In Mod. Guj. it is e for all genders and both numbers. There is a substantival oblique form, eho, for both sing. and plur. Examples are—

E grantho sukhiṁ pathāyai, this book can be read with pleasure; e bhukhī-vaṁ yogi, in the sense of these two; eha-nuṁ, of this; eha-vaṁ, of this. From this oblique form we may assume that the oblique form of su is tēha.

The relative pronoun is ju, neut. jā. The feminine has not been noted. The corresponding Ap. forms are ju, ja, jan, Mod. Guj. jō (com. gen.). There is also an instrumental jīnaṁ or jīnā (this latter may possibly be an accusative), both used as
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 puchhai; as given above under su; jīhā karī korai lī dī sīgādi yuktā jihāhā kahāhā, anā jīnā karī kartā kriyā sāhāhā, lā karāna, the instrument is those things which are said (i.e. indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’; jīnā i mūllāhā kartā kriyā sūchāhā, by which the original subject and action are indicated. The dative sing. is jeha-nai or jeha-nai kāram; the abl. jeha-tau, hūlāu, thau, thāhau; jeha-sīhī sīgādī bolivā sahādī yogyī bīgā hūi, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is jeha-nau or jeha-rūhāhā, with a loc. of gen. jeha-nai, and an abl. gen. jeha-nā. For the nom. plur. we have je īnīgī vihākti vacāna hūi as given under su.

The interrogative pronoun for masc. and fem. is kauṇa or kuṇa. Its instrumental singular is kīnā or kauṇā, its abl. kauṇa-tau, its gen. kīna-taun, and its abl. base kauṇa or kīnā.

Kauṇa tarai, who passes over? chandra uga; kuṇa uga, chandra, the moon rises. Who rises? The moon; kīnā kijātau, by whom is (the palace) being made? gāe kauṇa dohīta; while the cows are being milked by whom? vriksha-tau pāna padaī; kauṇa-tau padaī, the leaf falls from the tree. From what does it fall? kīnā-sīhū, with whom?

The neuter interrogative pronoun is kisū, kisū, or kisī; instr. kisi; dat. kisēnai kāraṇi or kauṇa-nai kisū; abl. kauṇa-tau; gen. kauṇa-taun; loc. kisā; loc. plur. fem. (see examples below) kīse. The forms with kauṇa refer to nouns having grammatically a masculine gender. Compare Ap. kīnā, instr. kīnā, abl. kisā, gen. kisā.

Kisū puchhai, what does he ask? kisū kheṅtāu, hālu, what does he drive? the plough; kisū dekhōi, prasāda, what is he looking at? the palace; guru arthu kahatai, kisū kahatai, while the preceptor is telling the meaning. What is he telling? kisi tarai, dharmāi, by what does he cross? by virtue; kauṇa-nai kāraṇi, moksha-nai, for the sake of what? for beatitude; kisēnai kāraṇi dharmu hūi, sukha-nai, for what (i.e. tending to what) is virtue? for happiness; kauṇa-tau padaī, vriksha-tau, from what does it fall? from the tree; kisā hūltai, gātai, while what is going on? while singing is going on (loc. abs.); gopālaī gāe dohīte chaítāu avu; kisā hūltai, gāe; gāe kīse, dohīta, while the cows were being milked by Gopāla, Chaitā 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, āpaṅī (fem. of -pan) kriyā, its own action; āpaṅī karmā-nau, of its own object. Ap. has appaṅu. Mod. Guj. has āpaṅū, 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 Munḍhāvābādhamukti. 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 *sūhalaū, 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, *ī.* That of the third person plural is *ai,* or, after a vowel, *ī.* There are several examples of the third singular. Thus—

\[(a)\] *Consonantal roots.*

- ācāi, he comes.
- ṭūghai, she is drowsy.
- ṭūgaī, (the moon) rises.
- karaī, he does.
- khapāi, he strives.
- chhai, it is.
- jānai, he knows.
- turai, he passes over.

- sūkai, he can.

\[(b)\] *Vocalic roots.*

- hūi, he becomes.
- ādi, he gives.

The following are examples of the third person plural: *nāchāi,* they dance; *hūi,* they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj.:

<table>
<thead>
<tr>
<th>Aparnāsī</th>
<th>Old Gujarāti</th>
<th>Modern Gujarāti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāchhoū</td>
<td>nāchā</td>
<td>nāchā</td>
<td>I dance.</td>
</tr>
<tr>
<td>nāchhoī</td>
<td>nāchāi</td>
<td>nāchāi</td>
<td>he dances.</td>
</tr>
<tr>
<td>-nāchhoī</td>
<td>nāchā</td>
<td>nāchã</td>
<td>they dance.</td>
</tr>
</tbody>
</table>

**Future tense.**—No example of the future occurs. We should expect a form such as *nāchīsāi,* corresponding to the Mod. Guj. *nāchī* and the Ap. *nachīssāi.* The noun of agency in -*mahāra* can be used as an immediate future, as in *hāi kālī amūkaī karānahāra,* 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, *chaitu avit,* Chaitra is come; *śrāvakiī deva pūjīn,* the god was worshipped by the votary, i.e., the votary worshipped the god; *śrāvakiī deva pūjīn,* 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 hāi padhata tuv ubhalaū hūta,* if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *īg* to consonantal roots, and *īj* to vocalic ones. With the terminations *ai* and *ai* of the third person, *īgai* can become *īi,* and *īgai* *īi,*
The Ap. termination of the passive is ãjjã, or in Sãurasãni Ap. ãn. This form of the passive is not used in modern standard Gujarãti. Examples are—

(a) Consonantal roots.

uchchãriyai, it is pronounced. boliyai, it is said.
kahiyai, it is said. sãchiyai, it is indicated.
kãhi, it is said. sãchi, it is indicated.
tarii, it is passed over. aãvi, they are brought.
pãrhi (not pãrhi), it is read. sãchiyai, they are indicated.
diãjai, it is given. 

kijai, it is taken.

Note that the root kar, do, is treated irregularly as if it were vocalic (Pr. kijai), as, indeed, it is in Sanskrit.

A potential passive is formed by adding a or ãy to the root. So also in Mod. Guj. Examples are—
pãthãyai (not pãdãyai), it can be said. bolãyai, it can be said, it is called.
 be read.

vikãi, it can be sold.

kãhãi, they can be said.

Present Participle.—This is formed by adding aãtu (weak form) or aãtai (strong form). I have only noted the weak form in the neuter (cf. the genitive termination nã on p. 351). Thus, masc. karatãu, fem. kãratãi, neut. kãratã or karatãi, doing. So in the passive, kijatãu, -ãti, -ãtaã, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) Active.

karatãu, doing.
kãhataãu, saying. Loc. abs. kãhataã.
kheãdãtãu, driving (a plough). 
ghãtaãtãu, happening.

(b) Passive.

kijatãu, being done.
gãtãu, being sung. Loc. abs. gãtãi.
dohãtãu, being milked. Loc. plur. fem. abs. dohitãie.

Examples of the use of these participles are—

Meghi varamatãi morã nãchãi, while the clouds rains the peacock dance; guri arthu kahataã prãmadãv ãghai, while the preceptor is telling the meaning. Pramãdi is drowsy; gopaãlii gãe dohitie chatiãta avãi, while the cows were being milked by Gopãli. Chaitra came; sãshtã sãstra pãthataã hau sãbhalãi, I listen to the disciple reading the holy book; sãshtãi sãstra pãtãhtaã hau sãbhãlai, I listen to the holy book being read by the disciple; chatiãti gãtãi maitãt nãchãi, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in ãu, as in Ap. The examples found are avãi, come; gãi, went; pãfiã (neut.), worshipped; ãfhiã, risen; jãgiã, awakened.
The Sanskrit *suptaka* becomes, through the Ap. *suttan*, *sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṣṭyō*, risen.

The conjunctive participle ends in *i* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *kari*, having done; *leī*, having taken; *dei*, having given; *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *kari jāwai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *in* is by origin an infinitive.

**Verbal noun.**—This ends in *inaī* after consonantal and *eai* after vocalic roots. Thus, *karivaī*, the act of doing; *levai*, the act of taking. The oblique forms, such as *kariā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot." (In the original the example is only given in Sanskrit.) The locative and instrumental are also very common.

The noun of agency is formed by adding *apahāra* to consonantal and *napahāra* to vocalic roots. Thus, *karaapahāra*, a doer; *levapahāra*, a taker. The Mod. Guj. forms would be *karanār*, *teṇār*.

**POSTPOSITIONS.**

The following postpositions have been noted. They all govern nouns in the oblique form—

- *siū*, with.  
  *āgali*, before.
- *māhi*, in.  
  *pāchhalī*, behind.
- *parai* or *parī*, after.

It will be seen that the last four are nouns in the locative.

**MISCELLANEOUS PRONOMINAL FORMS.**

- *ihā* or *iḥā*, here; *tiḥā*, there; *jihā*, where; *kiḥā*, where?
- *havaḍā*, now; *tacārāi*, then; *kavāraī*, when? *aneri-vāra*, at another time;
- *ekavāra*, once; *sadaivai*, always.
- *im*, in this manner; *lim*, in that manner; *jim*, how; *kim*, how?
- *isiv*, or *isau*, like this; *tisiv*, like that; *jisiv*, like what; *kisiv*, like what?
- *etalau*, this much; *telalau*, *ketalau*, ketalau.
- *etalā* (plural), this many; *telalā*, *jetalā*, ketalā.
- *evadāu*, this big; *levadāu*, *jevadāu*, kavadāu.
- *athau*, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:

- *aia*, (cf.) thus.
- *ajī*, even to-day, still, yet.
- *onai-ki*, what else?
- *anorev*, (? *aneriu*), adj., like another, of another kind.
- *anerai disi*, on another day (both words in loc.).
- *anerā-lonau*, belonging to another.
- *ahua*, during the present year.
- *ahunokau*, belonging to the present year.
- *āgiltu*, adj., before, in front.
- *eju*, to-day.
afánə, of to-day, modern.
ávatai kāli, to-morrow (both words in loc.).
thā-tyau, belonging to here.
upari, above.
urvahau, near, on this side.
upilu, adj., upper.
vigata, ascent (uddālaya).
ekū-ja, one only.
ošu (cf. pailau), facing towards one.
kahāti, near.
kaśi, somewhat (kimapt).
kātvau, of yesterday or to-morrow.
khi-jāi, who knows what, something or other.
keśagama-tyau, adj., belonging to where?
ghada, in keśaganam, chihugama, jināgamanā, and jāvagamā, qq. v.
yāma-tyau, of or belonging to a village, rustic.
gii-kāli, yesterday (both words in loc.).
chau, four.
chauhau, fourth.
chihugama, in all directions, on all sides.
chhehīlu (obl. sg. chhehītā), final, last.
ja, in ekū-ja, only one = Ap. ji (Hoi. iv, 420).
jā, (1) rel. pron. neut. (yāt); (2) as far as (yāvat).
jai, if. The correlative is tai or tau.
jaiva-lagāi (? also jai-la), from what time forth.
jinaagamā, on the right hand.
jāvagamā, on the left hand.
tā, (1) dem. pron. neut. (tāy); (2) so far as (tāyāt).
tai or tau, then. Correlative of jai.
tai-lagai, from that time forth.
tau, see tāi.
tau-kisaš, what then? of what use is it? (talš kim)?
tribu, the three.
trījau, third.
dīsi, on a day, in anerai disi, q. v.
nau, the nine.
pailau, facing away from one, cf. ošu.
pauru, last year.
paraya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pailau, first.
pāchama, fifth.
pākhālu, adj., behind.
pūshat, postposition, without, except.
pūshati, adv., on all sides.
pūrvilu or puvilau, old, antique, former.
bāhiralu, adj., external.
bāhirā, adv., outside.
bīhu or bīhu, both.
bīrūpa, doubled.
bē or bi, two.
maudau, slow.
māhīlu, adj., in the middle.
cahilau, quick, swift.
vagalu, distant.
sarasin, like, resembling.
sāte, the seven.
hūū, yes.
hecīhu, adj., facing downwards.
hecīhi, below.
hecīhīlu, adj., beneath.
STANDARD GUJARATI.

The first specimen of standard Gujarati is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society’s translation of the Gospel of St. Luke.

[ No. 1. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARATI.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક બાળકે શીલ દીશા હતા. અમે તેને જેમ નાનાની પાપની કશ્તી હતી, ખાંપ તબદીલ પણ મને આપી આપી, સુંદર પૂછ્યો કહી લાગ્યો. અમે તે ખાંપ કહી લાગ્યો. સુંદરી સભ્ય જણકીએ જણકીએ કેવી એ લગ્યો, સુંદરી સભ્ય જણકીએ કેવી એ લગ્યો, તે શહેર શહેર શહેરી શહેરી ના ના ના ના. અમે તે છેલ્લે ખાંપ ખાંપે ખાંપે, તારે ખાંપ તારે ખાંપ તારે. અમે તે જણકીએ જણકીએ જણકીએ જે ભારતીય ભારતીય ભારતીય ભારતીય, તે શહેર શહેર શહેર શહેર શહેર. અમે તે છેલ્લે ખાંપ ખાંપે ખાંપે, તારે ખાંપ તારે ખાંપ તારે. અમે તે જણકીએ જણકીએ જણકીએ જે ભારતીય ભારતીય ભારતીય ભારતીય, તે શહેર શહેર શહેર શહેર શહેર. અમે તે છેલ્લે ખાંપ ખાંપે ખાંપે, તારે ખાંપ તારે ખાંપ તારે. અમે તે જણકીએ જણકીએ જણકીએ જે ભારતીય ભારતીય ભારતીય ભારતીય, તે શહેર શહેર શહેર શહેર શહેર. અમે તે છેલ્લે ખાંપ ખાંપે ખાંપે, તારે ખાંપ તારે ખાંપ તારે. અમે તે જણકીએ જણકીએ જણકીએ જે ભારતીય ભારતીય ભારતીય ભારતીય, તે શહેર શહેર શહેર શહેર શહેર. અમે તે છેલ્લે ખાંપ ખાંપે ખાંપે, તારે ખાંપ તારે ખાંપ તારે. અમે તે જણકીએ જણકીએ જણકીએ જે ભારતીય ભારતીય ભારતીય ભારતીય, તે શહેર શહેર શહેર શહેર શહેર.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTI.

SPECGIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ek maniśné be dikrā hātā. Ānē tēō-mānā nānāē
A tō-man twō sōns were. And thēm-in-ōf by-the-younger
bāp'ēnē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
manē āp, nē tēnē tēōne pūnjī wahēchē āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.
Anē thōdā dāhlādā pachhi nānō dikrō saṃhī'ū ēk'thū
And a-few days after the-younger son everything together
karīnē vēḻā dēs-mā gayō, nē tyā mūng-bhōgē pōtāī
having-made a-distant country-in went, and there in-pleasure-delight his-own
sāmpat udāivī-nākhī. Anē tēnē baḻhū khar'chī-nākhīyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
tyār pachhi tē dēs-mā moto dukāj pādyō, nē tēnē tāṅgī
then after that country-in a-heavy famine fell, and to-him distress
pad'wā lāgī. Anē tē jaeśē tē dēśnā waṭ'nī-mānānā
to-fall began. And he having-gone that of-country inhabitants-in-of
ēk'nē tyā mīyō, nē tēnē pōtānā kēṭar-mā bhūṅdōnē
in-of-one there he-remained, and by-him his-own fields-in to-see
chārwā sāru tēnē mōkālyō. Anē jē ēṅgō bhūṅdō
feeding for (as-)for-him he-was-sent. And what husks the-swine
khāţ-hātā tē-mā-thū pōtānū pēt bhār'wānē tēnī iōchēbhū hātī, nē
cating-were them-in-by his-own belly for-filling of-him the-wish was, and
kōiē tēnē āpyū nāhī. Anē tē saw'chīt thāyō tyārē
by-anyone to-him it-was-given not. And he conscious became then
tēnē kahyū kē, 'mārā bāp'nē kēīlā majūrōnē pūshkāj
by-him it-was-said that, 'my of-father how-many to-hired-servants copies
rotālā chhe, pan hū tō bhūkēhē vinās pāmū-ōchūhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
Hū upṭhīnē mārā bāp'nī pāsē jāīsī, nē tēnē kahīś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say.
Ané hāvē tārō dikrō kahēwāwā hū yogya nathi; manē tārā And now thy son to-be-called I worthy am-not; me thy majurō-mānā ēk'nā jēwō gan." Anē tē uhinē pōtānā servants-in-of one like count." And he having-arisen his-own bāp'ni pāsē gayō, nē tē hajī ghanō vēg'lıō hatō tyārē of-father in-neighbourhood went, and he yet great distant was then tēnā bāpē tēnē dīthō, nē tēnē karunā āvi, nē tē his by-father (as-) for-him he-was-seen, and to-him pity came, and he dojunē tēnī kōtē wal'gyō, nē tēnē chumban kidhū. having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dikrāē tēnē kahyū kē, 'bāp, mē ākās sāmā And, by-the-soon it-was-said that, 'father, by-me heaven against tathā tārī āgal pāp kidhū-chhe, nē hāvē tārō dikrō kahēwāwā also of-thee before sin done-is, and now thy son to-be-called hū yogya nathi.' Pan bāpē pōtānā dās'ne kahyū I worthy am-not.' But by-the-father his-own to-servants it-was-said kē, 'uttam wastra lai-āwō, nē ēnē pahērāwō; nē that, 'excellent garment having-taken-come, and to-this-one clothe; and ēnē bāthē viṭi ghālō, nē pag-mā jōḍā pahērāwō; on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
anē pājēlā wāchhar'dānē lāvinē kāpō, nē ēp'nē khaīnē and the-fatted to-calf having-brought slaughter, and we-all having-eaten ānand kariē. Kem-kē ā mārō dikrō muō hato, nē rejoicing may-make. Because-that this my son dead was, and pāchhō jiwtō thāyō-chhe; nē khōvālō hato, nē jadēyō-chhe.' Nē afterwards living become-is; and lost was, and got-is.' And tēo ānand kar'wā lāgyā.

they rejoicing to-make began.

Anē tēnō wājō dikrō khētār-mā hato. Nē tē āwētē And of-him the-great son the-field-in was. And he in-coming ghar'ni pāsē pahōchhūyo. Tyārē tēnē rāg tathā nāch of-the-house in-neighbourhood arrived. Then by-him music also dancing sābhāyānā. Anē tēnē chāk'ro-mānā ēk'nē būlāvinē puchhūyu were-heard. And by-him the-servants-in-of to-one having-called it-was-asked kē, 'ā să chhe?' Nē tēnē tēnē kahyū kē, 'tārō that, 'this what is?' And by-him to-him it-was-said that, 'thy bhājī āvyō-chhe, nē tārā bāpē pājēlā wāchhar'dānē brother come-is, and thy by-father the-fatted (as-) for-the-calf kapāvāyo, kem-kē tē tēnē sañā-sañāmat pāchhō māyō-chhe.' it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'
Paṅ tō gussē thayō, nē māhē aw'wānī tēnī khusī nahōtī.  
But he in-anger became, and inside of-going of-him pleasure not-was.

Māṭē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as) for-him

sam'jayō.  Paṅ tēnē uttar āptē bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father

kahyū kē, 'jo, āptē waras hū tārī chāñ'tī kārū-chhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and

tārī ajīña mē kadi ullanghū nathī; tō-paṅ mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends

sāthē khusī kar'wānē, tē manē bōk'diyū paṅ kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever

nahōtā-apyū. Paṅ ā tārō dik'rō, jēnē kas'bēñōnī sāthē tārī
not-was-given. But this thy son, by-whom of-hariots in-company thy

sāmpat khāī-nākhī, tēnē āw'tē-jī tē tēnē sāru
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for

pūlēla wāchhar'dānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as) for-the-calf it-was-slaughtered.' And by-him it-was-said that,

'dik'rā, tō mārī sāthē nitya chhe, nē mārū sagh'ū tārī
'son, thou of-me in-company always art, and mine everything thine

chhe. Āp'nē tō khusī thawū tathā harkh kar'wo
is. By-us-all on-the-other-hand rejoiceing to-become also joy to-make.

joitō-hatō, kem-kē ā tārō bhai muō hatō, nē pāo'hō
being-proper-was, because-that this thy brother dead was, and afterwards

jīw'tō thayō-chhe; nē khōwālō hatō, nē jadyō-chhe.
living become-is; and lost was, and got-is.'
OLD STANDARD DIALECT.

As a specimen of old Gujarati, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurji Edalji’s Gujarati dictionary, p. xiv.

[ No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTI.

A POEM BY NAR-SĪNGH MĒTĀ (CIRCA 1450 A.D.)

परा। रे नेपार रूप्ण व्यांतका सती सीता पाणे उ
पास नापारी गतत्रु, जूवी राम नापारे उ
नेपार तारे घरें बीला। गांव पात्रु उ
तेटु बघा नेपार गतत्रु, वींस रामेन नापारु उ
नेपार तारे घरें शी शी सेनार लेखु उ
साराना करी आलाम कपड़ी पीसना उ
पांच पारणी ने पक्ष पारु, देखे कठिन कष्टका उ
नरसान्ना स्वागतमे बनो राम राजू रहिवे उ

TRANSLATION.

Recite, O Parrot, may Sītā, 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 (gāpit) over (it);

Your wing is yellow; and your foot is white; on your neck is a ring of black.

Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarati, I give a folktale which comes from Ahmedabad.
[ No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

(DISTRICT AHMEDABAD).

[Text in Gujarati: Detailed content not visible due to OCR limitations.]
[No. 3.]

INDO-ARYAN FAMILY.

GUJARĀTI.

CENTRAL GROUP.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

lok hiṭate ruejā. Tañē sāt-tō dīkrā. Sātē upar
One was king. To-him seven-servily sons. The-seven above
Vir-bāi hahen hati. Asō mās āvyō. Ajwālō pakhīwādō āvyō.
Vir-bāī sister was. Āvin month came. Bright fortnight came.
Waje-daśamnō dahādi āvyō. Sātē bhāirōṇī wahrōō
Of-the-Vijaya-daśamī day came. The-seven of-brothers by-sisters-in-law
warat mūḍyā. Bahen kahē, "bhābhī, bhābhī, manē
come were-begun. The-sister says, 'sisters-in-law, sisters-in-law, to-me
ko-tō hū kari." Bābhī bolōō, 'tam-thud thēē
(co)-you-say-then I may-do. The-sisters-in-law said, 'you-by it-will-become
nahi.' Bahenē kidhū, "'thēē, tōē kariō; nahi
not.' By-the-sister it-was-said, 'it-will-become, even-then I-will-do; not
thēē, tōē kariō.' Vir-bāī tō warat lainē
(th)-it-become, even-then I-will-do.' Vir-bāī then the-vow having-taken
sūtā.  Dōhūlī ritē purū kārinē ujayōū. Ghanē
sūpt. Painful in-manner the-whole having-done was-finished. In-many
dahādi Gōrmā rijhyā, anē Vir-bāīnē tō līlā-lahēr
in-days Gaurī-mother was-pleased, and to-Vir-bāī on-the-one-hand happiness
tha-gāī. Bhābhī-bābhī jōī rahyōū. Gōrmā
having-become-went. The-sisters-in-law-etc. having-seen remained. Gaurī-mother
upar kēghūn kari. Gōrmā sapnē didhā, 'ām
upon fasting was-done. By-Gaurī-mother dreams were-given, 'in-this-manner
karañ nahi sarē. Vir-bāīnī viēlā vichārō. Tēni pērē
object not may-do-accomplished. Vir-bāī's time consider. Her in-manner

Notes.—This story is in the colloquial Gujarāti of educated women. It is recorded in the language of an elderly lady
of the Nāgar Bhrāmāna caste.

1 The verb āndō is put out of its usual place at the end of the sentence for the sake of rhythm.
2 The word tō is a common expressive used after numerals.
3 The s at the end of sād gives delinquency. The seven.
4 Pakhīwādō is here colloquially used in the masculine. The usual form is pakhīwādīgī, neuter.
5 Wajī is a colloquial form of vījaya.
6 Kōō, jē, and tō are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law,
and so everywhere.
7 Kāndō is a colloquial contraction of kānē, tō.
8 Kidhū, dē, is quite commonly employed in the sense of kāndō, said.
9 The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other
instances in the story.
10 Sapnē. Here the plural is used instead of the singular to indicate respect.

VOL. IX, PART II.
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 Virbā. It was the month of Āśvin, the bright fortnight, and the day of the Vijaya-dāsami. 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 Virbā, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gauri, was pleased with her, and Virbā 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 Virbā 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 Virbā to immense trouble. As for Virbā, 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 Virbā 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 Virbā did will get what Virbā 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.  

GUJRĀTI.  

Standard Dialect.  

CENTRAL GROUP.  

(DISTRICT BROACH.)

नाकार्यकाल महोदयः
कहिँ भयोंगे भयाण, नाकार्यकाल कहो भयोंगे, 
शुभी पक्षां न पार, नाकार्यकाल कहीं भयोंगे।  
तह.
संभाग सम्पूर्णि, विक्रमा, अति भाण भक्तिमात्र; 
शुभी पक्षां शाताने, जोगे आधियो एफ नाकार्यकाल.

नाकार्यकाल १

नाकार्य गाला गहोदय, गहोदय सुहुर सेवा; 
पक्षां तेने एक पारहां, तारी पालो गाना नव वेर.

नाकार्यकाल २

कही जहां सत्य नी, नाकार्य नव वेर; 
पाप छुट नही जाइने, अर सो हो दे बेदावर.

नाकार्यकाल ३

कुहाक हरी अवस्थानी, वनरां मृृंदे बोक; 
मरी हो नुः साप्ताह, सह पाला भाती शोक.

नाकार्यकाल ४

शाजी ने जहां कहरे, सुना कामांशाह जाइत; 
इसे पायला ईंतानी, हरे नापो नामाई भाए.

नाकार्यकाल ५

नाकार्य विरो मेरा प्रेमता, वेश करे चाकू दुप; 
पाप नेर एकादिस, वापसे हां दुती वर्दी कृप.

नाकार्यकाल ६

कहे नाकार्यकाल नाके शी, कही झुनू नेरे; 
कर नौकी कहे कर्माणि, अरे भाली पताकाली बेद.

नाकार्यकाल ७

सर कुहाक नेरी कहे नाके। 
सत्यार्थां बोली कहे, ताने पाणि अत्यंत नेरे: 

नाकार्यकाल ८
अन्तर देर रात्रि तकह, सीरों-स मबर; 
तेहि कमुवा मध्य, तमेहि षोठि नहीं पार.

महाराणा ५

महाराणा मिस्त्रि वर, नावीका दीन नयन; 
नवी भगव ने खजाने, नाहि बूढ़े पोले के मन.

महाराणा १०

सर जाई थेिी कहे, नाभ गदि परि; 
नवी ठोकी खिता कहि, तत्म ठाठि रागि. खित.

महाराणा ११

भरीभां मनेिा. सहि, न्या मरानी उठा; 
जलाभिा ते बाहि अय, लेवे माभरां सुभान.

महाराणा १२
[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARATI.

STANDARD DIALECT.

(District Broach).

TRANSLITERATION AND TRANSLATION.

MALAIR-RAWaNO GARBO,

OF-MALAIR-RAW SONG.

Kedi banyore bhupal,

A-captive become-O the-protector-of-the-earth, Malair-Raw a-captive become-O.

Lagi pakaDta na wahr, Malair-Raw kedi banyore.

There-was-undergone in-capturing no delay, Malair-Raw a-captive become-O.

Tek Refrain

Samvat 0ganise-ekatris, Pos mas gurwahr;

Samvat nineteen-hundred-thirty-one, Pos month Thursday;

Sukal pakhun satme jone jhalyo jhat aswahr.

Bright the-half-of the-seventh see arrested-(him) suddenly by-the-troops.

Malair-Raw, etc. 1

Malair-Raw, etc. 1

Malw (for malw) avya mahipati, besi sundar (for sundar) vehel;

To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;

Pakdyo tene ek palak-ma, tyare pamyo jawwaw gher.

He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malair-Raw 2

Malair-Raw 2

Kidho kamp-ma ed ne japat karyu ghar-bahr;

He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;

Pap muke nahii koine, eto kon kare vehewahr?

Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malair-Raw 3

Malair-Raw 3

Duwai phari Anegejni, thar-thar dhruje lok;

A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thase havve sii raymu, sau pamyaa atise sok.

Will-become now what of-the-king, all got excessive grief.

Malair-Raw 4

Malair-Raw 4

1 Pama'ez, although a transitive verb, is construed as though it were intransitive.
Rañi be rūdan karē, Sunā Kamā-bāī sōt;
Queens two weeping make, Sunā (bāī) Kamā-bāī with;
Karē prārthana Iś'ūnī 'lavō āpot' hamārū mōt.'
They make a-prayer of-God, 'now give our death.'
Mālār-Rāw || 5 ||
Mālār-Rāw || 6 ||
Āvyā vipra dēś par-dēś'nā, bēthā karē bahu
There-came Brāhmans (of-) the-country of-other-countries, sealed make much
jāp;
incantation;
Dhyān dharē Jugadiś'nū, jānē kālē chhuti (for chhuti) jāsē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
nābī.
the-king.
Mālār-Rāw || 6 ||
Mālār-Rāw || 6 ||
Kahē Mālār-Rāw 'vāk sō kidhō muj'īnē kēd;'
Says Mālār-Rāw 'fault what was-made to-me a-captives;'
Kar jōdī kahe karagari, 'manē khōlī
The-hands having-folded he-says having-implied, 'to-me having-disclosed
batāvōṇi bhēd,' do-show the-mystery.'
Mālār-Rāw || 7 ||
Mālār-Rāw || 7 ||
Sar Luīsu Pēli kahē, 'kidhō rāy tamē kēr;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act;
Sarbat-nē ghōlī-kari, tamē pāyū karāl'nē jēher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.
Mālār-Rāw || 8 ||
Mālār-Rāw || 8 ||
Karṇāl Phēr rāṇi-tanū Résident Sar-dār;
Colonel Phaye the-Queen-of the-Resident General;
Tēnē han'wa kār'nē, tamē lēs kari nahi wār.'
Him to-kill for, by-you a-little was-made not delay.'
Mālār-Rāw || 9 ||
Mālār-Rāw || 9 ||
Mālār-Rāw vismay-thai bōlō (for bōlyō) din vačhan;
Mālār-Rāw being-astonished spoke humble words;
'Nāthī khabar ē muj'īnē, mārū bahu-nē balē-ohhe man.'
'Malār-Rāw || 10 ||
Mālār-Rāw || 10 ||
FREE TRANSLATION OF THE FOREGOING.

THE SONG 1 OF MALHAR-RAO.

Refrain.—Malhar-rao, the protector of the earth, became a captive. Suddenly did he become a captive.

(1) On Thursday, the seventh of the bright half of Phag in the Samvat year 1931, behold the troops suddenly arrested him.

(2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.

(3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished: Who therefore would do a sinful act?

(4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.

(5) His two queens, Suna-bai and Kama-bai, weep and pray to God to end their lives.

(6) Brahmins came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.

(7) Says Malhar-rao, ‘for what fault have I been made captive?’ with hands folded in supplication he implores them to unfold the mystery.

(8) Says Sir Lewis Pelly, ‘O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.’

(9) ‘Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.’

(10) Malhar-rao was astonished, and spoke humble words, ‘Nothing know I of this. My mind is on fire.’

(11) Says Sir Lewis Pelly, ‘pure justice will be done. Be not anxious. Keep patient, my friend.’

(12) This interesting song was composed in Broach. Unexpectedly they carried Malhar-rao off, and now, behold, the protector of the earth is in Madras.

1 A garbh is a kind of song sung by women, while dancing in a circle.
NĀGARI GUJARĀTI.

The Nāgar Brāhmans have always formed an important part of the Gujarāt community. The literary form of the Apabhraṃśa from which Gujarāti 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 Gujarāti character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgari Gujarāti, but their language is ordinary Gujarāti, with a slightly greater use of Sanskrit words than is met with in the Gujarāti of other casts.

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.

GUJARĀTI.

Nāgarī Dialect. (Bombay Town and Island).

एक मामलेने वे होकर चला । थाने ते-माना ग्रामाव थाना चावन कलूं के बापा मारी मास मिलकर-माँ-बी विलेको मारी खानी होय ते मने चायी । ते-श्री तेघे पोतानी मिलकर ते-बी-माँ बीचो चायी । तवु सिनस थर्यां नवी एटला-मां तो नाना होकरारे कलूं-माँ पौंजी एकांदे कराने दूर देंग तर द्रुत याभार कलूं ने पातालं सावेश उपहारियो-ढी छावयो नाभुं । तेना पायल कांडे कवर रखूं नवी थानेते वधतते ते देंग-मां मोटी तहाकांक पत्थरे ने ते मोटी खामाली-माँ चायी । पही ते ते देंग-ना एक मामलाकी पारी गायी थाने तेना खानय-मां रखूं । तेघे तेना पोताना खेतर-माँ दुकार चराय बोकायो । थाने दुकार वे काम खातां चारं तेघे थाने रेझ दुईते थाने सम पावल । थाने पान कोहर तेने बायर नाभुं ।
[No. 5.]

INDO-ARYAN FAMILY.

Central Group.

Gujarati.

Nagari Dialect.

(Bombay Town and Island).

Transliteration and Translation.

Ek muna'sne be chhok'ta hatu. Anu te-mu-nu nhunu.
A-certain to-man two sons were. And them-in-of by-the-younger
pota'nal bap'nu kahyu ke, 'bapu, tamari mal-nil'kat-mu-thu
his-own to-father ti-was-said that, 'father, your goods-and-property-in-from
je hiso maro awo'ho'y tu manu apu.' Tu-thu tenu
what share my coming-may-be that to-me give.' Therefore by-him
pota'nal nil'kat teo-mu vel'chhi apu. Bahru diwas theya nahi
his-own property them-in having-divided was-given. Many days passed not
etla'mu tu nhunu chhok'ra saghi pujju ek'thi karine
meanwhile-in that younger by-son all substance together having-made
dur des'taraph prayan karyu, nu potana sarwaswa
distant country-towards departure was-made, and his-own substance
ummatiyi-thu udavi-nakhyu. Teni-pase kai seh rathu nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
anu te-wakhi'li te dev-mu moto dushka padyo ne te meti
and at-that-time that country-in mighty famine fell and the great
apattu'mu avyu. Butu tu te dev'mu ek nag'trik'nu pasu gayo,
want-in came. Therefore he that of-country one of-citizen near went,
anu tena a'sray-mu rathu. Tenu tenu potana kheta'-mar dukkar
and his shelter-in lived. By-him to-him his-own field-in swine
charawwa mok'lyo. Anu dukkar je chhala khata hatu tej
to-graze he-was-sent. And the-swine what huska eating were that-even
khainu peh bhar'vane paq te magna that, pan te
having-eaten belly to-fill even he happy would-have-become, but that
paq koile tenu apyu nahi.
even anyone by him-to was-given not.
BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāthī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāthī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgārī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like rahlī for the Arabic-Hindostānī rāiś, a headman; a respectable person, a citizen.

As expressions which are due to the influence of Marāthī, we may quote the use of sōp'wū, instead of āp'wū, to give; bār gām (cf. Marāthī bāher gārā), to a distant village; wāp'riwū, to squander; and garaj lāgī, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindostānī, but their selection here is no doubt due to the influence of Marāthī.

[No. 6.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.  (BOMBAY TOWN AND ISLAND).

One to-man two sons were. Them-in-of the-younger by-son

Ek mānas'ne be chhōk'ra hatā. Te-mīn'ā nāmā chhōk'raē

tēnā bāp'ne kahyū kē, 'bāpā, mārō bhāg manē sōpō.'

his to-father it-was-said that, 'father, my share to-me give.'

Bāpē tēnī dōlat'ā be bhāg karyā. Thōdā diwas pachhi

By-the-father his of-wealth two shares were-made. A-few days after

nānō chhōk'ro pōtānī dōlat laī bār gām gāyo,

the-younger son his-own wealth having-taken a-distant village went,

ānē tyā bōh'jēhā-thē pōtānī dōlat wāp'ri-nākhi. Anē jhārē

and there with-excessive-hand his-own wealth squandered-entirely. And when

tēpē badhī dōlat udāvī-nākhi, tyārē tē dēs-mā mōtō dukēl

by-him all wealth was-wasted-entirely, then that country-in a-mighty famine
GAMADIÀ.

The Gamadià, or Grāmya, Gujarāti is a general name for the dialect spoken by the uneducated village people of Gujarāt generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Surṭī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gamadià Gujarāti, are the tendency to drop the letter ḫ, and on the other hand to pronounce s as ḫ, and chh as s; the tendency to pronounce a 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.
**SUR-TI GUJARATI.**

The educated classes of the districts of Surat and Broach speak ordinary Gujarati, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call Surti, or the language of Surat.

In pronunciation, Surti continually pronounces the letter s as h, as we find in the Bihil languages and in Southern Bajasthani. S is often written, but even then it is pronounced h. Examples are dáh, for das, ten; mánah, for manas, a man; háro for sáró, good; há, for sá, what? hóqé, for sóqé, near.

On the other hand a true original initial or medial h is often elided, or, when written, is not pronounced. Thus, hůr or hů, pronounced ū, I; utó for huto, a dialectic form of ható, was; kah for kahů, I say.

The letter ch is pronounced s. Thus, chha, six, is pronounced sa, and chů, I am, is pronounced sů.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, thóqá or thóqá, few; ekthůr or ekthů, in one place; didhů, didhů, or didhů, given; tenqi or tangi, want; tem or tem, that much; dištů or dištů, seen; tamáro or tamáro, your; tů or tů, thou; tědíně or tědíně, having called; gáhůdó for dákáhůdó, a day. Cerebral n and l are rare. Thus we have káran, not káray, a cause; gaté, not gaté, on the neck.

The letter n is often changed to l. Thus, nító for námó, younger; lákweů, for nákhróů, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, nító, younger; dištů, seen; nórkar or nórkar, a servant; amné, we; mmáro, my.

The letter jh is pronounced as s. Thus, jhan, pronounced sád, a tree.

When the letter y follows a consonant, it is pronounced before it, and is then sometimes written y and sometimes i. As most past participles end in y preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few.—máyóró or máyóró, for máryó, struck; póyóró or póyóró for póyó, caused to fall, made; cháyóró or cháyóró, for cháyó, went; máyóró or máyóró, for máyó, met; póyóró, for póyó or póyó, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nagpuri sub-dialect of the Bhopturi dialect of Bihari.

Nouns ending in a consonant optionally add á in the oblique form. Thus, bápuré or bápańě, to a father; bápó or bápóá, fathers.

The following are the first two personal pronouns:—

<table>
<thead>
<tr>
<th>I.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ú</td>
</tr>
<tr>
<td>Agent</td>
<td>wů</td>
</tr>
<tr>
<td>Gen.</td>
<td>hůrá, mmáro</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></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chhawē, chhū, chhe, chha</td>
<td>chhaigē, chhē.</td>
</tr>
<tr>
<td>2</td>
<td>chhe, chha</td>
<td>chhē, chhe, chha.</td>
</tr>
<tr>
<td>3</td>
<td>chhe, chha</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 sawō, sē, se, etc. In all the specimens the chh is written throughout, and I have not altered the spelling.

The past is hūtō or utō, both being pronounced utō. When employed as an auxiliary verb tō is often used instead of utō.

As regards finite verbs, the present definite is either conjugated as in the standard, or chh is added to all persons of the simple present. Thus, I strike.

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

As explained above, the auxiliary employed for the imperfect is usually tō. Thus, ū mārē-tō-tō, 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, māriē, I will strike; but the s is pronounced as h, so that the true form of the future is—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārēh</td>
<td>mārēh.</td>
</tr>
<tr>
<td>2</td>
<td>mārēhā</td>
<td>mārēhā.</td>
</tr>
<tr>
<td>3</td>
<td>mārēhē</td>
<td>mārēhē.</td>
</tr>
</tbody>
</table>

Sometimes the future ends in ū or wānō. Thus, ū uthē, I will arise; ū jawā, I will go; ū kēwānō, I will say.
The following specimen of Surṭī is provided by the Collector of Customs, Bombay. It is printed, as received, in the Deva-nāgari character.

[ No. 7. ]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**GUJARĀTI.**

---

**Surṭī Dialect.**

(Villages of Surat and Broach).

---

ते-माँ-ना नाखाने वाने करुँ के बाबा जे सिल्कजिन मारे भभिये वां ते मने चारी-चारी। वाघी मिलकलयहा जे मारे पारक। द्वारा (द्वारा) दावह-भाँ नाखो पोवोरो समं एकमु (एकमु) करने टू मुक्त चारीलो ते तो पोकाने देख्याना वटाणा वटाणा। भारे तें ते समलं दुहानी-दिबाले (दिबाले) ते मजळे ते सुखानो-मो मोदो दुकान पावडा चने तें तें हिं (हिंगी) पपा लागी। दही ते ते सुलानो रवाने मदरें अंतु तें जमजम-भो दुकान चारा माँहो।

तें दिवालयां टिकुर खाता ते कुक्कलां-धो धोर-धोत पण ते कोडोः तें चाराना नह। चनो ते वारे तें दतु टेकांची चारेरो ते बादलोळे के मारा वाने तां राखला केला वा या नाखो जोके ठें (तें) खातां दने जूँ-हो न वली तूँ सुके चने। तो तो मी हक्कीहे। श दहा ने मारा चारा ढोरे जयी न वागोळो के बापा में ठारां (ठारां) वाढत भर्कनी धावोळे चने ठारां मती धोरोळे केंधाडा मुख मालाम नही। भने ठारां नोकर ठें राखी। ते भर्कनी ते तेना चारा ढोरे जयी।

एक हुँ धरणी धरणी जलो ते बारे तेना चारे तें राखो ठें (ठें)। तें दतु दान नाखो ते ते राखोळी ने गण सहारी-पहरी चने वरी कीयो। धावाणे करूँ बापा में ठारां सणो (सणो) भर्कनी लुणी धावोळे। चने ठारां पीवरोळे केल्डा मठ मालाम नही। चने चारे नाकरोळे तें ठें (ठें) केल्डा (केल्डा) देखी जोके चने करूँ के काही काढाणी धावी धीरी ने गमात करूँ केम-केम जा ठारा पीवरो मारा-मारा-लो ने फारी-ठी (ठी) झोरो धावोळे-के ने स्वाजी-स्वाजी-ठी ते पाछो झरोळी ने।

तें तें गमात करूँ लागा।

तें ठें ठें पीवरो ठें ठें तें जेम जेम जेम जेम तरफ आरोळी तें गाम-गाम-गाम गाम-गाम-ल्या।

तें ठें एक काढाणी बोलानी चने पुढी रे के बा बा बा। तें बंदोळी ले तारी नाखो मे भारी-केवले चने तारा बापा एक लाफत बाली-के। कान ने ते ठारी ठारी बाली-के। कान ने ते सामो ठते तारी-केवले भारी-के। तें-ठी ते सुकेने क्षेत्र चने घर-माँ पंडो नह। ठें-ठी तें बापा बापा भारी-के। चने भने बाला बाला बाला।

तें ठें तें बापा करूँ ले में मारां (ठारां) केल्डा बापा (बापा) बापा या वर्त्तास भर्कनी-के चने काही वर्त वजात मारां (ठारां) झुकू ठोकावा नह।

तो-तर ते मारा ठोकावा बाली-के म्हणे गमात बड़वावा एक बीजकुं पण चाराना-करी। पण चा पीवरो जेके तारां मारा-मारा बाली-के सहावा-केवले सुकेने-के चने आप्सो ते-हास कमे एक जास्त (भास्त) भारी।

तें जमात आप्सो बेंडा हूँ (ढूँ) ते डर-डर्मा बापा साठ रखड़े-के चने तें-ठी ते सामने मारा कने के ते तारा हूँ। चने का बापा भने मारा-मारा-लो ते जोरभोळे धावी धावी-के चने गुमर गरको हूँ ते पाछो झरोळी।

माटे गमात करी राजी खाँ घ बटो-बड़े के।
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SURTÍ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ek jaapnē be poyrā utā. Te-māday nāllāe bāpʹnē
One to-man two sons were. Them-in-of by-the-younger to-the-father
kayū kē, 'bāpā, jē mīlkat mārē bhāgē āve, tē
til-said that, 'father, what property in-my in-share may-come, that
manē āpi-lākhō (for nākhō).
Bāpē mīlkatnā be bhāg
to-me give-away.' By-the-father of-the-property two shares
pāidā Thōḍā (or thōḍā) dāhrā-mū (for dāhrā-mū) nāllō poyrō
were-made. A-few days-in the-younger son
sagāhā ekthū (or ekthūh) karnē dūr mulakē chālō, nē tē
everything in-one-place having-made a-for country went, and there
pōtānī dōltānā watānā waw'āiwā. Jhārē tēnē sagāhā
his-own of-wealth peas threw-away.1 When by-him everything
udāvī (for udāvī) didū (or didū, for didū), tē wakh'tē tē mulakē-mū
was-squandered-completely, that at-time that country-in
moṭō dukāl pāidō, anē tēnē tangī (or tangī) pād'wā lāgi
a-mighty famine fell, and to-him want to-fall began.
Eṭ'tē tē tē mulakēnā rēnā'nē māilo jēnē tēnī
In-the-meantime he that of-country to-a-dweller met by-whom his
jamīn-mū dukkar chār'wā mōkālō. Tēnē pōtānā pēt dukkar
land-in scine to-feed he-was-sent. By-him his-own belly spine
khātā, tē kus'kā-thī ba[hārū-hōt, pān tē kölē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
tēnē āipā māi. Anē tē wārē tēnī sūdā (for sūdā) thekānē
to-him were-given not. And that at-time of-him sense in-place
āvī, tē bōlō kē, 'māra bāp'nē tā rākhēlā kēplā
came, he said that, 'my in-of-father near hired how-many
badhā (for badhā) mānakō nē jōyyē tem (or tem) khāvānū mālē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
nē wali bāhū mukē-chhe, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
marī-chhū. Ū uthā nē mārī bāp hōde jawā nē kēwān
dying-am. I will-arise and my father near will-go and will-say

1 Throw away like peas, squandered.
કે, "બાપ, મારું તમારું (અથવા તમારું) આબાદ ખાઈ પ્રથમ કારણો, અને
આતંક, મદદ કરે તમારા પ્રેમ તથા અતિશ્યંરતા.
તમારું કુદકારો ભુવંધર મને લાજમ નથી. મને તમારી નોકર
તમારા સોન તેજા કહેવાની મને દુઃખ અિયો. પણ હાજુ ગાપો
કેટલી રીતે."” તે ઉઠ્થી ને તેના બાપ હોયે અિયો. પણ હાજુ ગામો
જવાબ આપણાં તમારા જીવનનું નથી. તે વલા વાલ્ફકીદાર, અને
દેખાતા ભુવંધર થાય છે અથવા (જીવંતી).
તેનું સમય આવી ને તે દૌડણી ને ગાંધ પલાગ, અને
ચેતતી ભુવંધર થય છે અથવા (જીવંતિ).
દેખાતા ભુવંધર થાય છે અથવા ( જીવંત સથાન).
અને ખુલ્લી કે, "ચાલો, આપની ખાયી પિયી ને ગામય લે (ગામય)
 નહે કહે એ સાઇટો સ્વાઇ દે & સંદેશ અને મીમણણ
karye; કમ કે એ મારો પૂર્વીન - મારી ગાલો - તે પાટ્યી(થી થી)
માટે, કારણ કે તે મેં મોઝનો ને હોય અને
જિવંત (ગામ જિવંત) થાલો - ચી ને કોટાઉટ ગાલો - તે પાચક ઠાકર
ting became-is; and lost-gone-was, he again recovered
chhe."" ને ટો ગામય કરવા લાગગો
is."" અને they merriment to-make began.

તેનું વાણી પૂર્વીન કેટેર-માં ઉતો. તે જેમ-જેમ ગુંહ તારફ
પતની તમી ત્રીજી-પાસ થયો. તે એક ચિક્કારના
કામ, so of-singing-music the-sounds were-heard. By-him a as-for-servant
bolaio, ane puichhâ ke, 'a hû chhe?' Tene keyû
he-was-called, and it-was-asked that, 'this what is?' By-him it-was-said
ke, 'târo nallô bhai aiwô-chhe, ane târa bapê ek jâphat
that, 'tho younger brother come-is, and tho by-father a feast
ai-chhe; kâmn ke te hari pathem hûjô-lamô aiwô-chhe.
given-is; because that he well like safe-sound come-is.
Tê-thi (for-thi) te gusse thayô, ane ghar-ma phêho nai.
That-from he in-danger became, and the-house-in entered not.
Té-thi tsén bâp bâr aiwò ané tsé nà kàlè-wàlù kàirà.
That-from his father outside came and of-him entreaties were-made.
Téné tsé bâp’nè kayù kà, ‘më tamàrî (or tamàrî) kef’la
By-him his to-father it-was-said that, ‘by-me your how-many
badhà (or bađhà) bar’hò thayá bardàst kàirí-chhe, ané kòi wakhat majàt
all years were service made-is, and any time single
tamàrî (or tamàrî) hukam tòldà nathù. Tó-pan tame mûrâ
your orders broken were-not. Nevertheless by-you my
dôsdârò bhâgì gammat udâw-wà ëk wûk’dû pan àilû-nathù.
friends with merriment to-cause-to-fly a kid even given-is-not.
Pañ à poyrò jëno tamàrî mûl-matà râdò-mû phàno-phât-kari
But this son by-whom your property harlots-in having-wasted
mûki-chhe, té aiwò té-hàru tame ëk jàphat (or jhàphat) áipl.’
thrown-is, he came him-for by-you a feast was-given.’
Téné jàbi pàilò, ‘betàa, tû (or tû) tò har-hammès
By-him answer was-given, ‘son, thou on-the-one-hand always
màri sàthà rabè-chhe, ané té-tìthi (for-thi) jë sàg’lù màri kanè
of-me with remaining-art, and that-from what all of-me near
chhe, té tàrû chhe. Ané à târò bhai màri-gàlû-tû,
is, that thing is. And this thy brother dead-gone-was,
tè jìwò pàchhò aiwò-chhe; ané gûmmà gâlû, tè pàchhò jaîdò-chhe;
he living again come-is; and lost went, he again recovered-is:
 mâtè gammat kàri ràjì thàwù e bađòhâd chhe.’
therefore merriment having-made happy to-be this proper is.’
ANĀW’LĀ OR BHĀTHELĀ.

This is the dialect spoken by Bhāthelā or Anāw’lā Brāhmans of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur’ti just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Ḍhāḍjīs 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 ćḥḥ are phonetically spelt with s, thus illustrating the pronunciation of ćḥḥ, to which attention was drawn when dealing with Sur’ti. Thus, the word for ‘six’ is written ‘ṣa,’ not ‘ćḥha,’ and the present tense of the verb substantive is written

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ṣḥ</td>
<td>ṣḥḥ</td>
</tr>
<tr>
<td>2</td>
<td>ṣḥ</td>
<td>ṣḥ</td>
</tr>
<tr>
<td>3</td>
<td>ṣḥ</td>
<td>ṣḥ</td>
</tr>
</tbody>
</table>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.
GUJARĀTI OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarāti, 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 Harbhāy for Sarbhāy, and of ch to s as in pāsā for pāchhā, afterwards. L sometimes becomes n as in nōk for lōk, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in hā, as in nōkhā for lōkhē, by the people. The dative plural ends in hān, as in Talāvāhān, to Talāvyās.

The Genitive masculine ends in nā, and sometimes even in a. Thus, Harbhāynā or Harbhānā, of Sarbhān.

The sign of the locative is nā, as in Aṅgrējī-nā, in English territory.

The following pronominal forms may be noted, amē, we; amēhā or amēhā, by us; amēhān, to us; amē, our (oblique); tamē, you; tiyē, by him; tiyē, his (oblique).

In Verbs, note way-nē, it does not become; viyē, it became; atā, they were; kāyō, it was done.

The suffix nē is commonly added to past tenses. Thus, rahyān, we lived; amēhā rūpiā nāyān, we asked for money; amēhān rūpiā nē āpyān, money was not given to us.

The Future is as in Bhil dialects, e.g. āpūhnā, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, katśnā, we were doing; majēri jāti ri, wages were going away; rāt, (if) you remain. Note the additional suffix in katśnā (for karsō), as in Rānī Bhil. Rī, of course, is for rahi, rāt for rahat.

Examples of the Conjunctive Participle are kai, having done; chhōdi, having left. Such forms are common in most Bhil dialects. In jāitnē, going, and nēltunē, taking off, there is a very old suffix tanē, instead of the modern form nē, added to the participle in tani: nē is itself derived from the ancient tanē.

[ No. 8.]

INDO-ARYAN FAMILY. Central Group.

GUJARĀTI.

Mixed Dialect of East Broach.

TRANSLITERATION AND TRANSLATION.

Rəwə̄fə̄ amɨ̄ Ḥar'bhān'nə. Amɨ̄ Ḥar'bhānə rakhò kat'nə,
Inhabitants we Sarbhān-of. We of Sarbhān watch were-doing,
ti àsar 15-20 waras rakhò kayə. Tēi rakhə rūpiə amāhān
that about 15-20 years watch was-done. But of-watch money to-us
5 waras-lagi ni āpyən. Tāhə amhā rūpiə māgyən. Tāhə
5 years-for not was-given. Then by-us money was-asked. Then
nok'hə kahyə ke, 'əwat waras amī rūpiə āpūhə.' Tāhə
by-people it-was-said that, 'coming year we money shall-give.' Then
am'hə pāsə rakhə rākhəyə, pəŋ āwat waras pəŋ rūpiə ni
by-us again watch was-kept, but coming year again money not
āpyən. Tāhə pāsə amhā rūpiə māgyən, tēthi gām-nok'hə
was-given. Then again by-us money was-asked, thereupon by-village-people
rakhə not'nən talāvəhān āpyə. Tēthi mēh'nat-majūrī
watch taking-off to-Talāvəhā was-given. Thence labour-working-for-hire
jātī ri. Tēthi gām oɔhōdîn amī Gāy'k'wādi-mi Dabhōi
going-away was. Thence village having-left we Gāy'k'wādi-in Dabhōi
tālūkā gām Gōpār-parə-mi jāi't'nə khētī kanā-hārī māhēn; pəŋ
Tālūkā village Gōpālpur-in going cultivation making-for remained; but
ēk waras pākēyə, tāhə bīj waras thōdō-ghanō vi'yə. Tīj
one year (the-crop)-ripened, and second year scantly-every-(crop) became. Third
waras warasād ālā-m. Tāhə āmā gāmā tāhī ətā tiyə kānī
year rain was-given-not. Then our-of-village owner were his near
gayān; tāhə tiyə yōk'yō-k, 'ēt'lo anāj āwat waras-lagi
went; then by-him it-was-said-that, 'so-much grain coming year-to'
mā-thi purō way-ni; wāsət Angṛēj-mī jāt mēh'nat-
ma-from sufficient becomes-not; therefore English-among going labour-
majūrī kəi jiw'tā rāt, āwat waras pāsā təmī āw'jā,' working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhān. We served as watchmen of Sarbhān for about 15
or 20 years, but we were not paid for 5 years. When we asked for the rupees the people
told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talávyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.
PĀRSĪ GUJARĀTI.

The Gujarāti spoken by Pārsīs varies from the standard form of the language in some respects like the Gāḍāḍi dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarāti.

In pronunciation it as a rule prefers 喱 to ɟ, the dental ℓ to the cerebral ʟ, and the dental ʍ to the cerebral ʍ. Thus, paryā, not padyā, he fell; ągāl, not ągal, before; tень, for tenn, by him; pan, for pān, even. As in the Gāḍāḍi dialects, it shows a tendency to drop the letter ḥ. Thus, аться, I. The ḥ 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 ū or of ḡh to s. The distinction between cerebral and dental letters is preserved, but ʍ is liable to be changed to ℓ or ʟ. Sometimes we find dentals preferred to cerebals, as in dukkar for ꎲukkar, swine. Initial ᵁ is pronounced ᴍ, as in ᵇék for ᵇk, one.

The declension of nouns is as in standard Gujarāti, except that we often hear ᷐ instead of ᴽ in the locative case. In the Pronouns, we have ᵃ, I plural ᵃmē. ᵄ and ᵅ are also used. For the third personal pronoun we often meet tevon, he, feminine tevǐ, she. The word for 'what?' is sü, not ᵇū or ᵇhū.

The Definite Present of finite verbs is often formed by adding eh. Thus:

I am striking.

<table>
<thead>
<tr>
<th>Slg.</th>
<th>Flr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārū-eh</td>
</tr>
<tr>
<td>2</td>
<td>mārē-eh</td>
</tr>
<tr>
<td>3</td>
<td>mārē-eh</td>
</tr>
</tbody>
</table>

The ᵁ of the Future becomes ᵃ and is not changed to ḡ. Thus, māršē, he will beat. The first person singular is mārās, not mārī. Similarly, the first person plural is mār'sū, not mārśū.

The past participle sometimes inserts ᵁ before the ᴍ, and sometimes drops the ᴍ altogether. Thus, māryō, māryō, or mārē, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, omē ḥatē, for anmē ḥatē, we were going. The past subjunctive takes the suffix ᵁ. Thus (a woman is speaking), agar-jo mānē ḥabar ḥatē, to kadē bi hū tyē sute nahi for jo mānē ḥabar hōt, to kadē pān hū tyē suti nahi; if I had known, I should never have slept there.

The past participle of jānā, to go, is giyo.

As a specimen of Pārsī Gujarāti, 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 Hindostāni, the Agent case is sometimes used for the subject of an intransitive verb in the past tense. Thus, nhāllā chhōk’rāc giyo, the younger son went.
TRANSLITERATION AND TRANSLATION.

Yēk sakha’s-nē be chhōk’rā utā. Tē-mā-nā nhāllā chhōk’rāe
One to-person two sons were. Them-in-of the-younger by-the-son
pōtānā hāwānē keyū, ‘bāwā, tamārī dōlat-mā-thī jē hissō
his-own to-father it-was-said, ‘father, your wealth-in-from what shore
mārō thāy, tē manē āpō.’ Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.’ Thereupon by-him his-own wealth
tēwān-mā vēchū āpī. Ghanā dādāhā thayā naī ētā-mā
them-among having-divided was-given. Many days became not the-meantime-in
nhāllā chhōk’rāe pōtānī puṇji ēk’ti karīnē dūr dēsawār
the-younger by-son his-own property together having-made a-far country
giyō, nē īś kharāb hālātēni andar baddhī gumāvī-dīdhū. Tenī
he-went, and there bad of-ways in all was-squandered. Of-him
pāśe ēk pai pan rahi naī, nē yē wakhtē tē dēs-mā
near one pie even remained not, and this at-time that country-in
mōttō dukāl pariyō. Tē-thī tē mōttī āphat-mā āvī
a-mighty famine fell. Thereupon he mighty calamity-in having-come
pariyō, nē tē dēs-nā mōttē gherānē māmān pāśe giyō,
sell, and he of-the-country in-a-great of-in-house man near went,
nē tēnā āsrā-ma rayō. Tēnē pōtānā khētar-mā dukkār
and his refuge in-he-remained. By-him his-own field-in swine
charāwā-sārū tēnē mōkālāyō. Dukkār jē chhānī khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
tē khānē pēt bhūrwānuṇē pan tē rājī utō. Pan tē
those having-eaten bellys for-filling even he willing was. But those
pan kōiē tēnē āpiyā naī.
even by-anyone to-him were-given not.
CHARÖTARÍ.

The Charötar, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charötari dialect of Gujarati takes its name from this tract, but is spoken over a somewhat wider area, i.e., over the whole of the Charötar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahi.

The educated people of this tract speak standard Gujarati, but the cultivators speak Charötari.

Charötari closely resembles the other Gâmadi dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel ā often has the sound of a broad o something between that of the o in not, and that of the aw in howl. This sound I represent in transliteration by ã. It also occurs, but to a less extent, in the standard dialect. Thus, mā, in, is pronounced in Charötari like the French mon. Similarly, we have kān or kōn, an ear; lēdā, for chādā; the moon; pōvā, water; hōdh, a bull. It is shortened in bhai for bhāi, a brother, khāinē for khāinē, having eaten, and similar words.

The vowel a preceding a y is often optionally omitted. Thus, dgyō for dgyō (i.e. geyō), he went; thyō or thyō, he became.

The letter ī is often changed to ē. Thus, sēgō for sēgō, husks; hēdyō for hēdyō, he started; vēsī for vēsī, a ring.

A nasal at the end of a word is very frequently omitted. Thus, nd or nō, in; thyū or thyū, it became; dgaun, for dgaun, I go; kahu for kahū, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, märū-lish, for märū-chū, I am striking.

The letter h is often dropped, but there are not so many examples as in Surōṭi. I have noted dāładā, for dahādā, days; hū or ū, I; pērū, for pakhū, clothe; kevūrāca for karēvūrāca, to be called.

The letter ch is frequently pronounced as tē; chh as tah; j as dž; and jh as dzh. The pronunciation is so common that I have transliterated these letters tē, teh, dz and dzh in the specimens and list of words. Examples are sēte, having divided; tehōrō, a son; dgyō, found; dleyō, when. Sometimes chh is pronounced (and written) s. Thus (b) or ( ámbito) as he or se, he is; tehō or sō, six; tehēyō or sēyō, far.

The letter k often becomes ch (tē) especially under the influence of a neighbouring e or ē, and kh often becomes chh (tēh). Thus, tsēlā for kēlā, how many; dīrō, for dikrō, a son; nāshōnū for nākhūnū, to throw; tehērā for kērā, a field; bhēhē for bhukhe, by hunger.

The letter s regularly becomes h. Numerous examples will be found in the specimens. The following are a few, hāru for sāru, for; hāró for sārō, good; hōtēyōt for sōwrō, conscious; hāmō for sāmō, against; hōhā for sāsā, want; hadāwān for sajīwan, alive.

In the word hām'rinē for sāhālinē, having heard, ē has become r.

In words like tē for tyō, there; tēnē for tyōnē, then, a y has been dropped.

Nouns.—As in Surōṭi, nouns ending in a consonant have an oblique form in ā. Thus, bāpā-pāhē-thī, from a father; bāpā, fathers. This ā is often nasalized so that
(especially in the case of neuter nouns), we have words like ghārī, houses; tāhērā, fields. Ši is a postposition of the instrumental, as in khusā-ši, joyfully.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>hā, ī</td>
<td>amā, amhā</td>
<td>tū, tū</td>
<td>tamā, tanā</td>
</tr>
<tr>
<td>Agent</td>
<td>me, mē</td>
<td>amā, amhā</td>
<td>tē, tē</td>
<td>tamā</td>
</tr>
<tr>
<td>Genitive</td>
<td>mārō</td>
<td>amārō, almārō</td>
<td>tārō, tāhērō</td>
<td>tamārō</td>
</tr>
</tbody>
</table>

Other forms are as in the standard dialect. The list of words also gives āmīnā, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial h. Thus, hē, he; hēnō or hānō, his; hēvē, by him; hānē-hānē-tō, from near him; hēnē or hānē, to him; hē-mē-nō, of them.

*Kosu* 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 ī as well as in ē.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sanskrit forms.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tāhā</td>
<td>tāhē</td>
</tr>
<tr>
<td>2</td>
<td>tāhū, tāhe</td>
<td>tāhe, so</td>
</tr>
<tr>
<td>3</td>
<td>tāhe, tāhe, so</td>
<td>tāhe, tāhe, so</td>
</tr>
</tbody>
</table>

The past tense is either hatō, as in the standard, or utō, as in Sanskrit. When used as an auxiliary we also find tō. Thus, khōwāyō-tō, he was lost.

The verb tāhō, to become, makes its past tense thāyō or thyō.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of mārā or mārāwū, to strike:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārū-tāhu, tākū</td>
<td>mārū-tāhā</td>
</tr>
<tr>
<td>2</td>
<td>mārū-tāhu, tāhū, -tāhe</td>
<td>mārū-tāhō, mārā-so</td>
</tr>
<tr>
<td>3</td>
<td>mārū-tāhe, mārū-tāhā, mārū-so</td>
<td>mārū-tāhe, tāhā-so</td>
</tr>
</tbody>
</table>

The imperfect is mārā-tō-utō or mārā-tō-tō.
In none of the specimens have I met any instance of the ę 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>मारिः, मारिः</td>
<td>मारिः</td>
</tr>
<tr>
<td>2</td>
<td>मारि, मारि</td>
<td>मारि</td>
</tr>
<tr>
<td>3</td>
<td>मारि</td>
<td>मारि</td>
</tr>
</tbody>
</table>

Note how the i of the first and second persons singular is changed to ē, and how it is also optionally shortened to ē. So we have jaē, I will go.

The past participle is much as in the standard dialect. Note, however, āyō for āvyō, he came; and dgyō, guō, or guyō, he went.

The conjunctive participle is irregular in verbs whose roots end in long ā. Thus, khoṇē, having eaten, for khoṇē.

At the end of a question, we find the word kanē, ‘is it not?’ Thus, ē badhu tārn-dē tē-kunē, 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 kānahi, or not.
[ No. 10. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

( BOMBAY TOWN AND ISLAND).

CHAROTARI DIALECT.

Specimen I.

એક માત્ર હેહા દાન હતા. તેને દાન નાના નાના હાલ થયેલ ચિંતાથી કંઈ કરી, પાથ્ય યોજના, તમારી પ્રેમાન્યાથી તે નાના ભાષા આવી લે નાના વસ્તુ.

એક પ્રેમાન્યા માટે તમારી માટે કંઈ વસ્તુ.

એક પ્રેમાન્યા માટે તમારી માટે કંઈ વસ્તુ.

એક પ્રેમાન્યા માટે તમારી માટે કંઈ વસ્તુ.

આ હેઠળ તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.

તેની જીવન માટે કંઈ વસ્તુ.
[No. 10.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJARÁTI.  (BOMBAY TOWN AND ISLAND).

CHARÔTARÎ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manah'nê be tshôk'râ hatâ. Anê hê-mô-nâ nânê hêñâ
A-certain to-mon two sons were. And them-in-of by-younger his
bêp'nê kahyû kë, 'bâppâ, tamâri puñji-mô-thi jë márê bhâgê
to-father il-was-raid that, 'father, your property-in-from what my in-share
âvê tê manê âpô.' Anê hêñê pôtëni mëlkat hem'nê
may-come that to-me give.' And by-him his-own properly to-them
vângë àpô. Anê thôdë dädâ thyâ nahi ëñña mô pêlâ nânâ
having-divided was-given. And a few days became not meanwhile that younger
Tshôk'râ pôtâm hâdhi puñji samêti karínê dësawar dzyô,
tshôk'râ pôtâm/hâdhi puñji samêti karínê dësawar dzyô,
by-son his-own whole wealth together having-made to-a-far-country he-went,
anê tê udâupaña-mô hâdhi khoi-nâthgyû. Anê dzhârê lanâ-kânê-thi
and there ridious-lying-in all was-squandered-away. And when him-near-from
badhu khalâs thayu târê ê mulak-mô bhârê dâkâl pâyô,
badhu khalâs thayu târê ê mulak-mô bhârê dâkâl pâyô,
all expended became then that country-in a-mighty famine fell.
anê hanê khâdhâ-piðhâna hâhê pâd'wâ muñyû. Anê hêñê
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
dgatê-kanê ê dës'nê ek reh'twañô ësêrô lidhô. Ënê hêñê
going that of-country one of-resident shelter was-taken. By-him to-him
buñch tîsâr'wâ tshëtâr-mô môk'lyô. Đukkar džë tshôdâ khâtê tê
swine to-feed field-in he-was-sent. Swine which husks (are)-eating that
malyû hôt to khusî-ñi khât; pan ëya ênê
if-available had-been then pleasure-with he-would-have-eaten; but those-to-him
kôlê äpûyû nahi. Đzhârê ënê bhân äyu târê ê bôlyô kê,
by-anyone were-given not. When to-him sense came then he said that,
'mârâ báp'nê tse't'la badhû nókar-tsâk'ronê khâtê-piñê
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
ëñña tseh; nê márê shi bhutshê mar'wû pâjë-tsëh. Ërë
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
ê to hêñô mårû báp-kanê dzaû nê kahn kë, 'bâpa, më
indeed walk my father-near I-go and I-say that, 'father, by-me
Par'mesarnô nê tamârû ghanô karyô-tshe; nê tamârû tshaiyô of-God and your sin done-is; and your son kalêwrawânê láyak nathî; manê pagûr âpi tshâkar rûkhô." Am to-be-called worthy am-not; to-me pay giving servant keep." So kahînê è hênâ bâp-kanê dýo. Pau ènê bâpâê ènê âghû-thî having-said he his to-father went. But his by-father to-him distance-from daïyô ètlê dayâ ñû, tê-thî hadî-kâdînê ènî kôjê bâdzhî-padyô, he-was-seen so-much compassion came, that-from running his on-neck embracing-fell, anê batî kari. Tshôk'räê bâp'nê kahûô, 'bâpâê, mê tamârû nê and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and Par'mesarnô ghanô karyô-tshe; nê tamârû dîgîrô kéwrawânê láyak of-God sin done-is; and your son to-be-called worthy rahyô nathî.' Bâpê ènê nêk'tônê kahûô kê, 'hârâ-mô hârâ remained not.' By-the-father his to-servants it-was-said that, 'good-among good was'tar làmê hanê pêrâo; anê hâtê vêti ghâlo nê clothes having-brought to-him put-on; his on-hand a-ring put-on and pudge gõdâ pêrâo; anê khaï-pûnê khušt thûlê; on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become; sâ-thî kê a már ô dîgîrô dzânê muêlo dzwîlô tshâyô-tshe; è what-for that this my son as-if dead alive become-is; he khoâyô, tô dêadyô tshê." Em karînê badhû râdâ thâyê was-lost, he found is. Thus making all merry became.

A-wakh tô ènô môtô tshôk'rô tshêtar-mô ható; tô dêbharê ghar-bhâni At-this-time his elder son field-in was; he when house-near áyô tärê gânô nê nâta hâm'ryâ. Ek tsâkar'ñê bolânê came then singing and dancing were-heard. One to-servant having-called putshûyô kê, 'â badhî dhâm-dhum ñôni tshê?' Tsâk'rä it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant kahûô kê, 'tamârû bhaï áyô tshê. È hêm-kêm pâthô ñôy it-was-said that, 'your brother come is. He safe-and-sound back came tê-thî tamârû bâpê uzâñî kari-tshe.' À hâm'rinê è therefore your by-father a-feast made-is.' This having-heard he tâpû-dzyô, nê ghar-mô pesthô nahi. Hênê bêy ghar bêr âyô incensed-went, and house-in entered not. His father house out came nê mûj âw'wânê ham'dzwâwâ mãndêyô. Pau hênê dzwâwâ âyyô kê, and in to-come to-eatREAT began. But by-him answer was-given that, 'âpî warah-thî hû tamârî ñêwa karû-tshu; tamârâ kahûô kôi 'so-many years-from I your service doing-am; your word any dâjô uthbâyû nathi; tôya tamê manê èk bâk'rinê bâjtstâô day was-transgressed not; still by-you to-me one of-she-good young-one har'ku-rî màrâ bhaî-band-dzôdê gammat kar'wâ nathi âlyû. Pau â like-even my friends-with merriment to-do not was-given. But this
tamārō ṭeṅk'ro ḍēṅō badhi puṇjī ṭāḍō-mō dhul-māl'vi-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
tē āyō kē tartā-dz tamē ēna-hāru uṭōṅgī kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
kahyū, 'dīta'ro, tu-tō nīt māri pāhē hātu, nē dzē māri-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
tāhe ē badhu tāru-dz tāhe-kanē? Āp'ge khusī thānē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
kar'ī ē ladgām tāhe; sā-lihī kē ā tāro bhaī ḍēṅē
should-be-made this proper is; what-for that this thy brother as-if
muṅā āṅīw'ō-tāhe; tē khōwāyō-tō, tē dzādyō tāhe.'
derd alive-is; he lost-was, he found is.'

[ No. II.]

INDO-ARYAN FAMILY.       CENTRAL GROUP.

GUJARATI.

Charōtāri Dialect.

SPECIMEN II.

शेषे अने मरव्वी.

गैराहो भोरो नेत्रीगो वरभार विस्वासी चैती लोपणा तेमां आश्वी ते गोंडे पैसा मरव्वा वा कों देवा भीं देवा मनो सबेह, तेयो ते तेह बनाहनी बनाहनी. पत्रो ते तेह नारी नाइसा नागा हाता, ताहो तेह अन्य तार वागालां को तेमां
हस्तारीगो रेडौंगो अनमो ते दोह भाकनने भुक्कों छुरिन अने तेमां धम हात वागालां नवालां तेहो को दोहो, कुल्हां अंग
पावु तार भार भाने मनो नाभीदे पदी सु. लेन्हो ते भोरी भागने भागने अने बाहरी रणन, तेही तारे नापी रिकर्ते मनो
चैती कृि सकता नथी.
TRANSLITERATION AND TRANSLATION.

TSÖRO THE-THEIVES AND THE-COCK.

ANÉ some thieves having-entered a-house-in design-with theft to-commit
MARAGH'DÖ. te-
MÉ, tÖle tÖ mÖhÉ pethÁ, maragh'dá wanÁ dzéwú
it-in; in-the-meanime they inside entered, a-cock except worth
LEWÁ ka'ú nañi dzadyú, te-thi te tënÉ ungtgakine
to-take anything not was-found, therefore they him having-raised
LAI-DZIÁ. PaN te tënÉ mÁri-nÁtsh'wÁ dzatá-hatÁ. TÁNÉ tënÉ
took-away. But they him to-kill going-were. Then by-him
DZIWAÑE hÁru bÁnu kÁlwáñÁ karyÁ, tem'NÉ hambahárinÉ tseplo
life for much beggins were-done, them having-put-in-mind how-much
KÁM'NÖ te báto mÁnab'NÉ kuk'dekuk karine, anÉ tem'nÁ kÁm
useful he was to-mankind crowing having-made, and their work
hÁRU wÁ'bÉLA dzagádinÉ. Tem'nÉ kidÕ, 'lústsÁ, 'villain,
for betimes having-wakened. By-them it-was-done (i.e. said), 'villain,
é-dz' kÁran hÁru tÁru mÁthU amÉ mÁtsgÁj-nÁtshÁSlÁ. KEM-dzØ
this-very reason for thy head we will-wring-off. For
TÚ lókóNÉ bha'dkÁwó-shÁ, anÉ dzagÁdí rákó-tshÁ,
thou to-the-people alarming-art, and having-awakened keeping-art,
tÉ-thi tÁrÉ hídHÉ nírántÉ amÉ tsóRÍ kurÍ saktÁ-náthÁ.'
therefore thee for in-quiet we theft having-done able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'
PĀṬIDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charotar tract. The Kunbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as pāṭidārs. Hence the language of the cultivators of Kaira, excluding that of the Charotar tract, is locally known as Pāṭidāri. As Charotar has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidāri, more especially referring to those points in which it differs from Charotarī.

**Pronunciation.**—We have noted how in Charotarī 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 Pāṭidāri, in which words that in the standard dialect are written with a long ā, are here written with a long ō. Examples are mē, for mā, in; wāniyō, for wānīyō, a merchant; mādō, for mādō, sick; nōnā, for nānō, younger; pōhē, for pāsē, near; gōm'ō, for gām'ō, a village; hōnō, for sānō, opposite.

The letter k is liable to be changed to ch, especially under the influence of a neighbouring c, i, or y, as in dīckrō, for dīkōrō, a son; chīdū, for kidū, it was done. Before a y, the letter g becomes j, as in mājya for māgya, ask.

So far as I can judge from the specimens ch, chh, j, and jh are not pronounced ts, thō, dh, or dhō, as is the case in Charotarī. Ch appears generally to preserve its proper sound, but sometimes it is represented by s, as in wesā, for wocoh, a promise; wāsā, for wāchē, speech. Chh is regularly changed to s, as in sōkōrō, for chhōkōrō, a son; pāsē, for pachē, afterwards. So entirely convertible are these two letters, ch and s, that chh is once actually written for s, when that is the proper letter. The instance is chhū, written instead of sū, for sū, what?

As in Charotarī, the letter kh follows the analogy of k. While k becomes ch as shown above, kh becomes chh. Thus, ráchāwū, for rākhāwū, to keep; déchhīnē, for dēkhīnē, having seen. In the word āsar, for khēsar, 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; thō, for thō, twenty; hāp, for sāp, a snake.

An h is itself often elided, as in āthī, for hāthī, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭidāri. Here the pronunciation of the second person is written with a cerebral t. Thus, tō, thou. Similarly, we have ūt, then, for the standard tō.

The letters d, r, l, and j, are interchangeable. Thus, we have ūgar, for āgār, before; kalyō, for kāryō, done; ghād, for ghar, a house; and mārō, mālo, or mādō, my.

The vowel scale is not very definitely fixed. We have i changed to a in wocoh, for vichār, consideration; and u changed to o, in kōl for kul, a family, and kokhē, happy.

**Nouns.**—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition né seems to form the agent case. The
sentence is Bhagwān-nē kar-wū, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

**Pronouns.**—Me or mē is 'by me.' As already said, 'my' is mārō, māło, or mādā. Mārō seems to be used as the agent case in the phrase mārē dēko nathi, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen—

*fū,* thou; *fē,* by thee; *fādē,* to thee. Note the cerebralisation of the *f.*

Sū, written chhō, is 'what?' Chiyā gōm-nō is 'of what village?' With chiyā we may compare the Sindi chhā, what? We may also remember that, as shown above ch sometimes may represent a k, so that the original form was kiyā. Compare Hindostāni, kydā, what.

**Verbs.**—The conjugation of verbs closely follows that of Charótāri, and calls for no remarks. The verb substantive is *sē,* he is, the *chhā* being regularly changed to *s.* The past tense is *tō,* was. An irregular past participle of a finite verb is kāyō, done. If correctly translated, kar-wū, in Bhagwān-nē kar-wū, also means 'done.'

As a specimen of Pāṭidāri, I give a folk tale received from Kaira.

---

[No. 12.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**GUJRĀTI.**

(PAṬIDĀRĪ.

(ĐİSTRICT KAIRA,)

[From p. 403]

[Text continues on page 398]
સો નારીઓ દે બહાર બધી નથી. પ્રતિ મધ્ય માયતા. ને પછી નોંધાઇ નાખી. ને મધ્યમ વાળી માણક કસીને પ્રતિ. પણ પૌંદ્રણ લોકો ને મધ્યમ માયતા તાં આવુંખતાની સદ્ધવી બંધ બંધ દે. મધ્યમ માણક કસીને નાખી. પોડા નોંધી ભીની ઘરી. પોડા તો હલાલની મેહબૂત વાણી શૈક્ષણ. કેટલી મેહબૂત પાલનની તસી માણક. કેટલી મેહબૂત પાલનની તસી માણક. હલાલની મેહબૂત પાલનની તસી માણક. પોડા નોંધી ભીની ઘરી. પોડા નોંધી ભીની ઘરી. પોડા નોંધી ભીની ઘરી.
INDO-ARYAN FAMILY.  

CENTRAL GROUP.

GUJARÁTI.

Pâtîdârî.

(District Kaira).

TRANSLITERATION AND TRANSLATION.

EK DHÂRâLâNÎ WÂT.  
A OF DHÂRâLÎ STORY.

Ek wôniyô tô; tênâ châr sók'râ tâ, nê ènô bâp mûdô  
A merchant was: of-him four sons were, and their father sick

pad'yô. Ènê wachâr karyô kê, 'hû marês, tyârê sók'râ  
fall. By-him thought was-made that, "I shall-tie, then sons

wadhi-mar'sê.' Tê-thì tô passe jiwtâ-jivi môţâ  
having-quarrelled-will-die.' Therefore that after while-get-alive elder

tain'nê bahê bahê rupâ alyâ, anê hau-thî  
tin-those two-hundred two-hundred rupees were-given, and all-than

nômanè pîchchîhô rupâ alyâ. Bhag'wân'nê kar'wû kê  
to-younger five-hundred rupees were-given. By-God it-was-done that

e'm'nô bâp hajô thayô. Dukânê behê ûwô thyô.  
their father well became. In-the-shop he-sits such he-became.

Nônâ sók'râe wachâr karyô kê, 'hû hô-hô gau  
The-youngest by-son consideration was-made that, 'I hundreds miles

phar'wâ jau.' Tyârê chhêtê wanjêrarô kût'rô dêchhyô. Pelâ  
to-travel may-go.' Then on-a-field of-a-Wanjêrá a-dog was-seen. That

sôk'rêe kahyû kê, 'êm'n je mágû, tô ápû. Tû mâjya  
sok'ree kahyu ke, "enn jeh magu, te apu. Tu majya

by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask

mâjya.' Wanjêrá hô rupâ mâjya. Tê warrî ask.  
旺fjarô hó rupâ májya. Te wár'tî ask. 

by-him on-the-other-hand the-dog was-kept. That after

dhârâlânê gber pôntôt, tô te pan râchhyô. Passe  
dhâralano gher ponat to, te pan rachhyo. Pase

in-of-a-Dhârûlô in-the-house a-parrot was, that also was-kept. Afterwards

passe malâdî râchhi. Passe âgar jatô tô. Tyârê tênê,  
pase maladi rachi. Pase agar jato to. Tyare tenne,

afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,

ek wâgîfri têni soûdînâ hâl'rê waraw'tô tô, tô malyô. Tê  
e k waghifr tenni sodine halre warawto to, te malyo. Te

a fowler his daughter in-husband's-house sending-was, he was-met. He  
a fowler his daughter in husband's house sending was, he was met. He

kahê tô kê, 'rôti sêchô mar'gadô alyô, kâjô kût'rô alyô.  
kaheto to ke, "roti seekmar nga dom ayo, kaio kuttro ayo.

telling-was that, 'red of-beak cock was-given, black dog was-given.
Tô-yê söjî ɗah'ɗah'tî nê ɗah'ɗah'tî rahi.' Pasê è Nevertheless the-girl sobbing and sobbing remained.' Afterwards this sokrî tô ágar hêdyô. Hêg'tâ hêg'tâ boy on-the-other-hand further walked. In-walking in-walking madârî hômî malyô. Énô badhô vêh, tum'çi, mhor, a-snake-charmer opposite was-met. His all costume, gourd, pipe, badhû-y hô rupë râchhyô. Mhor wa pjî all-even hundred on-ruppee was-kept. The-pipe having-caused t-sound jôl tô chidhû, 'barûbar wâjî.' Pasê having-seen then it-was-made (i.e. said), 'correctly it-sounded.' Afterwards ágar hêdyô. Hêg'tâ hêg'tî wachîryû kë, 'mâ râ further he-walked. In-walking in-walking it-was-thought that, 'my mûtî bhai pôbë jû.' Tê jîyô anê tainé bhai elder brothers near I-may-go.' There he-went and the-three brothers pôhë hâp kàdjîyô. Tê-thî tainé bhai dëchhi- near a-snake was-produced. Thereon the-three brothers having-seen- dëcchin-nî nàthû. Mûtî bhaië chidhû, 'të à having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this chêh kàlyû?' Tê bâp'nû kal bôlyû, jatô what was-done? By-thee of-the-father the-family was-disgraced, going rêhë mûlî hâm'da dhex.' Pasê bâp pôhë jîyô. remain my father-in-law Dhex.' Afterwards the-father near he-scent. Bâp'në, 'bâpë,' kâyô. Târê bâpë olachhyô. To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized. Pasê bâpë chidhû, 'mûdô ðich'dô sêtî? Tû tâdê Afterwards by-the-father it-was-said, 'my son how? Thou to-thee phävë, tê ja. Tû mûdâ ghad-mâ nai.' Bâpë kâyô it-pleases, there go. Thou my house-in not.' By-the-father it-was-said ke, 'tû mûdâ ghad-mâ ñyo, tô têdô bhotû wàdî-nàchhês.' Te-thî that, 'thou my house-in come, then thy head I-will-cut-off.' Therefore semûjë talaw'dî upar jai bethô. Tê ëk hâp dôkû in-the-field a-tank on having-gone he-sat. There a snake head kàdhnû jôl rîyô-tô. Târê kañdjânû hâpë putting-forth having-looked remaining-was. Then of-the-basket by-a-snake bâr kàd'wànu kâyû, nê chidhû ke, 'pëlô hâp dôkû out-of-taking-out it-was-said, and it-was-said that, 'that snake head kâdhi rîyô-se, tê mûrô mûmô se.' Hâp having-put-forth remaining-is, he my maternal-uncle is.' The-snake pasê pàsu a'w'wànu wasan ápî jîyô. War'tî ënà afterwards back of-coming promise having-given went. Thereupon his mômâ mômyûچ 'nû jawû,' kâyû. Pasê (by) maternal-uncle by-maternal-uncles, 'not go,' it-was-said. Afterwards-
FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHARÂLÂ.

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

1 Dhârâlas are a tribe of farmers and wandering labourers. They are quite undisciplined; and are a sept of the Kolli 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 Banjara, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjara asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharaul, 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 Dhéj.' 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, 'monkeys 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 kind 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 Dhéj is a low-caste scavenger. The expression is a term of abuse.
2 In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.
VAĐODARI.

From Bombay City a dialect of Gujarāti 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 Patan Gujarāti is spoken; Baroda proper, on the east bank of the Mahi; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere. The 79,544 persons returned as speaking Gujarāti in this division, speak either standard Gujarāti, if they are educated, or Anwālī similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarāti. As usual those who are educated speak the standard dialect. The rest speak Vađodari. Vađodari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭidāri) 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 ə often becomes ɔ, as in mɔ́, in; hɔ́n, the ear; for mɔ́ and kɔ́n, respectively.

A is shortened before i, as in bhai, a brother; khainé, having eaten. K often becomes ch under the influence of a neighbouring e or i (chẽlā, for kẽlā, how many; chẽnaju, for kẽnaju, to be called); and kh similarly becomes chh (chhēla, for khēla, a field; bhuchhă for bhūchhă, by hunger).

Medial consonants are doubled as in Surṭi; thus, põtṭām, own; badhādhā for badhādhā, all.

S often becomes ɔ, as in hɔbhli, for ɔbhi, having heard; hɔmʃāw, for somʃaw, to conciliate. ɔ, however, seems to be preserved, and is sounded as an English sh, as in dēś, a country; hɔi, I shall be.

Chh is always pronounced as s.

In the pronouns, the locative of the genitive is used for a dative. Thus, mɔrē, to me.

The second person singular of verbs is the same in form as the first person. Thus, mɔrē-chh, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarāti spoken by cultivators of the Panch Mahal's district who do not speak Bhili.

---

1 See Vol. IX, Part III, pp. 199 and ff.
GAMADIA OF AHMEDABAD.

The ordinary village dialect, or Gamadia of the centre and north-west Ahmedabad district does not differ materially from the Patidari 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 k is sometimes retained and not changed to chh, although k becomes ch, and that hat is used for hat in bharyu-hat, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarati.

[ No. 13. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

GUJRATI.

GAMADIA OF AHMEDABAD.  (DISTRICT AHMEDABAD).

Ek mana'me be dich'rū hatā. Nē tē-mō-nā nōnē
bāp'nē chādhu ke, 'bāpā, māl-matāmō mārō bhāg
to-the-father it-was-made (i.e. said) that, 'father, of-the-property my share
manē ālō.' Anē bāpē māl-matāmē vēh'chānē kari. Nē
to-me give.' And by-the-father of-the-property division was-made. And
thōdā di kaṣē nōnō chhāiyō saqājū bhējū kari
a-few days after-the-younger son everything together having-made
par-dēś gayō, nē tyā mōj-majā-mō paismo khar'chī-nōkhyō.
a-far-country went, and there debauchery-in money entirely-expended.
Nē tē pachhī tē dēs-mō mōtō kāl padyō, nē tēnē
And that after that country-in a-mighty famine fell, and to-him
tōn pād'wā ṭāgi. Tē dēs-mā 'ek sēth'nē tyā jayi
want to-fall began. That of-country a to-rich-man there having-gone
rahyō, jenē pōtikā chhētar-mō bhunḍā char-wā mokalīyō. Ne he-remained, by-whom his-own field-in swine to-feed he-was-sent. And jē ségō bhunḍā khaī-rabētā tē-mō-thī pōtānū pēt what husks the-swine eating-were them-in-from his-own belly khusī-thī bhāryū-hat, tē pāp koiē sēnē āli happiness-with would-have-been-filled, that even by-anyone to-him was-given naṁ.

not.
PAṬṬANĪ GUJARĀṬI.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Arāhilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarāṭi spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahakantha 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 Mārwāṛī through an intermediate dialect which has been dealt with under the head of Rājasthāṇī. On the east it has the various Bihil dialects of Mahikantha, 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 Ramn of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarāṭi.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarāṭi, the ā in the word bhāē, a brother, is shortened, and we have bhāit. The vowel a is changed to i in dīyā for dāyā, compassion.

As usual, ā is often pronounced as a broad ó, and is written, in the Gujarāṭi character ∅. Thus, ādī: chōdō, for chāēdō, the moon. This broad o-sound I represent in transliteration by ó. Other examples are mōnō for mēnō, small; mōē:wū for mēō:wū, to place. So firmly established is this custom that we sometimes even find words which have an ā in them by right of origin, written with an ā, i.e., the writer has attempted to spell according to the rules of standard Gujarāṭi, and has blundered in doing so. Thus, in the first specimen mōj, joy, is written māj. Following the principle of the change of ā to ó, in the word paṭēō, a paṭēl or village headman, ā has been changed to yō.

A long ī is regularly changed to ē as is also common in northern Gujarāṭi. Thus, mēchē, for mēchē, below; kēmat, for kēmat, price; vēlī, for vēlī, a ring; wēl-chēl, conversation; mēērē or mēērēk, I shall strike.

In dākh, for dūkāh, grief, ū has been changed to a.

A final unaccented ē often becomes a or ā. Thus, oka, for onē, and; kē for kē, that (conjunction); hama or hamē, for hambē, 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 hama or hamē, now; karyū for kāryū, it was done; mē or mē, the sign of the dative; kāhē:kē, they (masculine) were eating. The oblique plural is often nasalized as in gharāē, houses; nēk'rāē, servants, instead of the standard ghorō, nēk'rō.

The letters ch and chh are regularly pronounced as s, and are usually written so. Even when eh and chh are written, they are pronounced as s. Indeed so entirely identical are the sounds represented by the Gujarāṭi letters ō, and ē that they are

---

1 See ante, p. 106.

written for each other ad libitum and are all pronounced s. Thus the standard word सूचक सूचक, conscious, is actually written विमा chāvāchē in the first specimen, and similarly संवेदित sābhālyō, he heard, is written संवेदित. Other examples of the pronunciation of these letters are sāk’ri, for chāk’ri, service; cẖyār or sār, four; pās, for pāch, five; uō, for incō, high; cẖawū, for cẖāwū, to be sold; cẖi, for cẖi, having distributed; khar’i, for khar’i, having spent; sār’wū, for cẖār’wū, to feed cattle; sālē, for chālē, he goes; cẖhōrū or sōrū, a child; pāsī, for pachhē, after; pūṣyū, for puchhū, it was asked; nāṣyū, for māchhū, i.e. māṣyū, on being thrown. On the other hand, s and ś are usually pronounced h, and are then, as explained below, written h.

As elsewhere in north Gujarāt, kh is pronounced (and written) as chh, i.e. is pronounced as s (and sometimes written so). Thus, khōdū, or chhōdū, a cultivator, chhētār, for kētār, a field: nāṣyū, for māchhū, i.e. māṣyū, on being thrown.

Very similarly, when the letter g is followed by i, ē, or y, it is pronounced (and written) j. Thus, lāj’wī, to begin; but ējī, she began; lāj’ū, they began; war’jyō, for woal’gyō, he embraced; pagē, for pagē, on foot.

There is the usual confusion of cerebral and dental letters. Thus, mačē, for māčē, for; kōtī, for kōtē, on the neck; aṭh or aṭh, eight; ek’tu, for ek’tū, in one place; dītho, for dīthō, seen; tēnē, for tēnē, by him, as well as to him’; guk’hī, for duk’hī, a famine. D and dh, however, usually become r. Thus, gḥōrō or ghōrō, a horse; thōrā dārō for thōrā dāhārā, a few days; urārī, for urārī, having squandered; por’wū, for por’wū, to fall; warō, for woal’wō, great; jarō, for jaal’jō, found; lōdhū or lōdū, iron.

The letters s and ś regularly become h. Thus, ho, for so, a hundred; mānah, for mānas, a man; hūraj, for sūraj, the sun; hū for śū, what; hūd, for śūd, why? dhē, for dé, a country; kuuhi, for kūti, happiness; kāśmir, for kāśmir, Kashmir; kān’jyō, for saṃj’jyō, conciliated.

I have not noted any instances in which h is dropped, but aspiration is lost in words like ek’tu, for ek’tū, in one place; hāṭi, for háṭhē, on the hand.

The cerebral j, like d, regularly becomes ṣ. Thus, mar’wū, for mar’wū, to mingle; sōg’wū, for sog’wū, entire; açār or aṣār, before; d’hōrū, for dhōrū, white; hēl’cārō, for hāl’cālō, a shop-keeper; war’jyō, for woal’gyō, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note niḥēl, for nūd’, satisfied (cf. Hindi nīhāl).

**Nouns.**—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in u, instead of ū, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is uē or uē.

Nouns ending in a consonant, even when masculine, have a plural in ū. Thus, ghar’ū, houses; nōk’rū, servants.

The agent-locative ends in ū, instead of ē. Thus, hāṭi, for háṭhē, on the hand; kōṭh, for kōṭē, on the neck; háṭhē or háṭhē, for sāṭhē, with; dhē, a father; mōtā-hē, by the grandfather.

**Pronouns.**—The agent case of the first person singular is mē or mē. Similarly, we have tē, tē, or tiē, by thee.

Other pronominal forms are amē or amē, we; āp’rē, we (including the person addressed); omarō, āp’rō, our; tamā, for tamē, you; tēnē, of him; tēnē (not tēnē),
by him, to him; i or ñ, he (declined regularly, thus, in or in, of him); kwa, who? 

**Verbs.**—The verb substantive is thus conjugated in the present,—

<table>
<thead>
<tr>
<th>Sig.</th>
<th>Pir.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>sū.</td>
</tr>
<tr>
<td>2</td>
<td>sū, sū.</td>
</tr>
<tr>
<td>3</td>
<td>sē.</td>
</tr>
</tbody>
</table>

The negative verb substantive is nathē, is not.
The past is hatō (as in standard Gujarāti), often contracted to lō. The negative past is natō, was not, as in matū āpyu, was not given. ‘I shall be’ is hośē 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>Sig.</th>
<th>Pir.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārē-sū, mārēn.</td>
</tr>
<tr>
<td>2</td>
<td>mārē-sū, mārēsē.</td>
</tr>
<tr>
<td>3</td>
<td>mārē-sē.</td>
</tr>
</tbody>
</table>

The future, I shall strike, is thus conjugated,—

<table>
<thead>
<tr>
<th>Sig.</th>
<th>Pir.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>māriś, mārēh.</td>
</tr>
<tr>
<td>2</td>
<td>mārī, mārēś, mārēh.</td>
</tr>
<tr>
<td>3</td>
<td>mārēś, mārēh.</td>
</tr>
</tbody>
</table>

The Present and Past Participles are as in standard Gujarāti, with a few irregularities. The past participle of jawū, to go, is jyō, gyō, or jēlō. That of āwōwū, to come, is āyo. Instead of jadyō, got, we have jarō.

Lēwū, to take, has its conjunctive participle li, for lāi.
I give two specimens of Pāṭaṇī Gujarāṭī, both of which come from the Parantij-Mudasā 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 Gujarāṭī Grammar.

[No. 14.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**GUJARĀṬI.**

(PAttānī.  (Mudasā, District Ahmedabad).

**GUJARĀṬI.**
[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJRATI.

PATTAN:

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek mānekh'nē be sōrā hatā. Tēo-mō-nā nōnāē bāp'nē A to-man two sons were. Them-in-of by-the-younger to-the-father kayā, 'bāp, māl-matānō jō bhāg manē mar'wanō hoy, tē manē it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me āp.' Tēnē tēonē puṇjī vēsī āpi. Thōrā dārā pasī give.' By-him to-them the-property having-decided was-given. A few days after nōnē sōrē sagh'ru ek'tu karyu, ana vēgrā dēh-mō ṣē, by-the-younger by-him everything together was-made, and a distant country-in he-went, ana tē māj-majhā-mō pōtānī puṇjī urārī-đūthī. Sagh'ru and there debauchery-in his-own property was-squandered-away. Everything khar'st-nāsī-pāsī ē dēh-mō mōtō ḍākār parāyō, nē tēnē having-spent-completely-after that country-in a-mighty famine fell, and to-him khoṭ par'wā lājī. Tē jainē tē dēh'nā ēk rēwāhinē tē mayō. want to-fall began. He having-gone that of-country an of-inhabitant there remained.

Tēnē pōtānā oħe-tar-mō bhunjō sūr'wanē tēnē mōkāyō. Jē By-him his-own field-in swine for-feeding as-for-him he-was-sent. What dhunībē bhunjō khāṭā-tā, tē-wātī pōtānū pēt bhar'wanī tēnē mar'jī husks the-swine eating-where, those-with his-own belly of-filling to-him desire thai, pan khoṭi tēnē āpyā nahī. Ana jānē tē ehhāw'sēt thayō, was, but by-anyone to-him they-were-given not. And when he conscious became, tānē tēnē kāyu, 'mārā bāp'nē chētīā mājurōnē puḥ'kar rōṭā sē, then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are, pan hu-tō bhūkhe maru-sē. Hu uṭhīnē mārā bāp kanē but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near jēh, nē tēnē kēh kē. "bāp, mī Par'mēhar hāmā nē tārī will-go, and to-him I-will-say that, 'father, by-me God against and of-thee āgar pōp kidhū-sē, nē hama hu tāro sōrō kahēwawā jōg nathī. Manē before sin done-is, and now I thy son to-be-called worthy am-not. Me tārā nōkaro-mō-nā ēk jēwō gan.'" Tē uṭhīyō ana bāp kanē jyō. Nē tē thy servants-in-of one like count.'" He arose and the-father near went. And he haṭī ghanē vēgrō hatō, tānē tēnē bāpē dūthō, nē tēnē still great distant was, then as-for-him by-the-father he-was-seen, and to-him
diyā āi, nē tē dōrinē tēnē kötti war'jyō, nē tēnē basi
compassion came, and he having-run on-his on-neck hung, and to-him kiss
kīdhi. Sōrē tēnē kāyu, 'bāp, mi Par'mēhar hāmā
was-made. By-the-sōn to-him it-was-said, 'father, by-me God against
nē tārī āgār pāp kīdū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
nathī.' Pan bāpē pōtānā sākrānē kāyu kē, 'hau-thi
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
hārā lug'rá liūō, nē tē ēnē pērāō; nē ēnē hāti
good robes bring, and those to-him put-on; and to-this-one on-hand
vēṭī ghālo, nē pājē jōrā pērāō; nē āp'ēhē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
kāriē, kēm-kē ā mārō sōrō muō-tō, nē pāsō jiw'ōti thayō-sē;
mey-do, because-that this my son dead-was, and again living become-is;
nē khōwāy'ōtō, nē jārō-sē.' Nē tēō ānand kar'wā lájyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw'tō ghar
Now his great son the-field-in was. And he in-coming the-house
kanē āyō, tēnē rāg ana nās chhābhāryō. Tēnē
near came, then by-him music and dancing was-heard. By-him
sākrā-mō-nā ēk'nē bolāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
tēnē kāyu, 'tārō bhai āyō-sē, nē tārā bāpē ēk warī
to-him it-was-said, 'thy brother come-is, and thy by-father a great
ujānī āpī-sē kēm-kē tē hēm-khēm pāsō maryō-sē.' l'an
feast give-is because-that he safe-sound back-again got-is.' But
nē tēnē karōdh kāryō, nē mātē āyānē rājī natō.
by-him anger was-made, and with him for-going willing he-was-not.

Mātē tēnē bāpē bār ānē tēnē ham'jāyō.
Therefore his by-father outside having-come os-for-him he-was-persuaded.
Pan tēnē jahāp dētō bāp'ēnē kāyu, 'jō, ātē'
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
warah-thi tārī sākrī karū-sē, nē mi kadhī tārō hukam
year-from thy service doing I-am, and by-me ever thy order
ōtaryō-nathī, tō-pan mārā mitrō-hāthē khūhī kar'wānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
tī mānē bōk'ru pan kadhī nathā-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-got even ever not-was-given. This thy son by-thom
tārū gharāb sēnūrō-hāthē urārī-dīdhū, tē jēō āyō kē tīē
thy living harlots-in-company was-wasted-away, he as came that by-thee
tēnē mātē wari ujānī āpī.' Tēnē tēnē kāyu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,
rōj tu: mārā hāthī sē, ṣana māru saṅhṛu tāru sē.

daily thou of-me in-company art, and mine everything thine is.

Apḍē kuhī thawā jōitu hatu, tathā har'khāwū
to-us-all rejoicing to-become being-proper it-vas, also to-rejoice
jōitu hatu; kem-kē ā tārō bhai muō-tō, tē pūsō
being-proper it-vas; because-that this lyd brother dead-vas, he again

jiw'tō thayō-sē; nē khōwāy-lō-tō, jaryō-sē.'

lying become-is; and lost-vas, found-in.'
INDO-ARYAN FAMILY.

GUJARÁTI.

(Pattani)

Central Group.

(District Ahmedabad).

Specimen II.


A VILLAGE DIALOGUE.

Dramatis Personæ.

HERKSHU पापेस अने माधवम जारेक

Scene: पापेस्ती भाषानक.

MAHARAN—(पापेस वाकीन) ये ज्ञानशुल्क आपने तो पता.

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे, तमा गाँवी माता?

MAHARAN—गाँवी आपने ये दास प्लेग, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए बुझाए?

HERKSHU—करी बुझाए, आपने रहे ये बुझाए रहे का बुझाए?

MAHARAN—अब आपने एस दास प्लेग, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?

HERKSHU—(पापेस वाकीन) श्रीमान कृपया, नाबारे तो तास, हरी कनी से, तत्त्व भाषा मालमुनी को बुझाए तो बुझाए?
[No. 15.]

INDOARYAN FAMILY. CENTRAL GROUP.

GUJARĀTI. (DISTRICT AHMEDABAD).

PĀṬTĀNĪ.

SPECIMEN II.


TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personae—

Dēw'kān Patyōl anē Mātyām Bārōt.
Dēw-kṛishṇa Patēl and Mātyām Bādā.

Scene—

Palāchār'ṇī bhāgōl. Of-the-Palāchār the-precincts.

Mātyām.—(Ghāṭō pādīnē) E Dēw'kān-dā, āwō
tō, kharā. indeed, in-truth.

Mātyām.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dās come
tō ka ṣamō phari jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise

(to)-the-Bārd the-to the-Brāhmaṇ (into)-a foreign-country that why

jawī pađe? Tamē har'khā bāpā pāhē āīnē
go-to falls? You like gentleman near having-come

sākan nākhtā, ka nhāl thai

a-request (sc-)used-to-throw, that satisfied having-become

jatā. Hamā tō majūri kārī

(sc-)used-to-go. Now on-the-other-hand labour having-done

karīnē tūm'li-a tuṯī jāy-sē. Înū
having-done the-head-even being-broken going-is. Of-this

hāṭyānāḥ jāy. Mēmāi-mē Mātā Kāl'kānū

destruction moy-go. Bombay-in (of-)mother of Kālīkā
khappar
the-sacrificial-dish

sālē-sē.

Insā ū rānū thajō ka

the-going-is.

Of-it good be that

māṛō mā p̥hōrō mā
jēwū dakh nathī.

the-way-in of-last-year the-like pain is-not.

Dēw'kān.—Lyō, thīk thīyū tāmē āyā tē. Gām-mā
Dēw-kān.—Take (i.e., well), nice it-was you came that. The-village-in
so tē he gāḍī wāt-chēṭ puswā thāhē.
you-are (for-)that two gharis conversation the-asking will-be.

Bhāi, jārā mārē utāwāl sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in
chēṭ-lē gham'ūnā padāś-sē. Bhai Śā,
how-many crowds fallen-are. Brother Sir,

jārā mandar-mā jāō, nē bāwā-jinē k'hō
for-a-little the-temple-in go, and the-holy-person say
ka, 'thākōr-jinō thāj kārwā anē kałē
that, 'of-the-idol the-dish to-make and yesterday
āī sē ē badhī mur'tyonē jamād'wā
having-come are those all to-holy-men to-cause-to-eat
kāī rōṭinō vēt thāy īm nathī.'
black of-bread the-opportunity may-be so not.'

Gām-mā pharī pharīnē har'dhā par'mānē
The-village-in having-gone-round (their-)faith according-to
lok ālē, ē le-jō.
people give, that having-taken-go.

Mātyām.—Hārū, hū jāū-sū, paṇ jārā ghar'ūnī
Mātyām.—Good, I going-am, but for-a-little of-the-house
k'hōl-sām'ṇī tō wāt k'hō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw'kān.—Hau k'hōl-sām sē. Bhai Śā, vīghōṭinū
Dēw-kān.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment
dham'ūnū sālē-sē.

Ī-mā wājī
the-disturbance going-on-is. This-in (i.e., in-addition-to) also
pēlā bhāwāīṇā āyā-sē. Gām-mā t'hēlīnā
those players come-are. The-village-in beggar

tō ēṭlā, phachir tō ēṭlā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
chēṭ'ānū purū kariā?
of-how-much full may-we-make ?

Mātyām.—Bhā, kar'bī tō rājā sē. Bhāwāīnāo
Mātyām.—Father, the-cultivator on-the-other-hand king is. Of-the-players
vēt tō p̥hēlō kar'wō pad'he, ocham-ka
opportunity indeed first to-make will-fall, because-that
be warahē ιπρο upar ्राजपो natō. two years above (i.e., past) of-them satisfaction was-not. 
Eṭ̑ā gām-mā dhōrā mən'bhāṅō In-so-much(-time) the-village-in the-cattle of-the-men hubātō wālī jyō tō. a-heavy-blow having-turned went-true indeed.

Dew'ka. — Kharū k'ho-sō. E tō kharē lekhē Dew-kant. — 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 thāḥē; paṇ ājānū tō kar'wā it-will-be, but (that-)of-these on-the-other-hand to-make pad'he. it-will-fall.

Mātyam. — Bhā, bhāt bh'ṛman gau partipāl sō, k'he-sē Mātyam. — Father, Bard Brahmāna cow protector you-are, saying-they-are ka nahi ka, 'kaṇ'bi āḥē karōd'? or not that, 'the-cultivator at-the-back ten-millions'? Mōr sē, chūr sē, atit sē, phāchir ācōck there-is, thief there-is, devecē there-is, mendicant sē, m'hetō sē, maśandi sē. Kun nē? there-is, accountant there-is, clerk there-is. Who is-not? Hau tamārē wāhe. All at-your at-the-back.

Dew'ka. — Hāchī k'ho-sō, bārō; paṇ āgalyā dādā Dew-kant. — A-truel(story) saying-you-are, Bard; but former days jyā, p'heḷā tō gām'nā dhaṇī-ṛaṇī are-gone, at-first on-the-other-hand of-the-village masters hamē hatā, ve vere.


Dew'ka. — Lyō, patyol, Rām Rām, pāsā bhāgā Dew-kant. — Take (i.e., well), Patēl, Rām Rām, again met(-with-me)

thaṭō. become-please.
FREE TRANSLATION OF THE FOREGOING.

Speakers:—Dew-krishna-dás, the village headman.
Mátyam, a bard.

Scene:—A gate of the village Páláchar.

Mátyam (in a loud voice)—This is Dew-krishna-dás I see, isn’t it?
Dew-krishna-dás (looking round)—O! ho! ho! where have you come from; bard? (or when did you come, bard?)

Mátyam.—I came here two days ago: but it is plain that times are changed indeed, else why must bards and Brahmans travel so far from home? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied: but now we’re just killed with constant hard work. Bad luck to it all! In Bombay Máta Kálika’s bowl is going round (i.e., death, or the plague, is now raging in Bombay): but, thank goodness, there isn’t as much annoyance in travelling now as there was last year.

Dew.—I’m glad you’re come, and as you’re in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Mátyam.—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?

Mátyam.—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.

Mátyam.—Friend, you’re the protector of bards and Brahmans and cows. Doesn’t the saying run, ‘Millions follow the farmer’ (i.e., the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not? All follow you (for support).

Dew.—You speak truly, bard; but the former days are gone. Once we were lords of the village.

Mátyam.—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, Patél, 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 Patani Gujarāti, mixed with Marwāri.

GUJARĀTI OF CUTCHE.

In the Peninsula of Cutch the following languages are reported to be vernaculars:

<table>
<thead>
<tr>
<th>Language</th>
<th>Spoken by</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kachchhi</td>
<td></td>
<td>311,000</td>
</tr>
<tr>
<td>Kayasthi</td>
<td></td>
<td>500</td>
</tr>
<tr>
<td>Gujarati</td>
<td></td>
<td>205,500</td>
</tr>
<tr>
<td>Ayari or Ahir</td>
<td></td>
<td>20,500</td>
</tr>
<tr>
<td>Hindostani</td>
<td></td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>350,500</strong></td>
</tr>
</tbody>
</table>

Of these Kachchhi will be dealt with under the head of Sindhi. Kayasthi,—a mixture of Rajasthani, Gujarati, and Kachchhi,—will be dealt with under the head of Kachchhi.

The Hindostani of Cutch has been dealt with under the head of Western Hindi,¹ and Ayari or Ahir under the Bihli languages.²

There remains Gujarati. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I.
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 Kāthiawādī. Most of the Musalmāns speak Hindōstāni, 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, Soraḷī in the south-west, Hālādī in the north-west and centre, and Gōhilwādī or Bhāwnagārī 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 Kaḷēchī, such as the use of panyō, 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 Jhalaṇadh, 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>Soraḷī</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>2,351,000</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, wachārī for vichārī, having considered; kapāṭer for kupāṭra, a bad person. As usual ō is shortened before ī. Thus, bhāū for bhāū, a brother; khāinē, for khāinē, having eaten. So we have the change of i to ī in kēmāt, price. Ī is sometimes changed to ya as in gāmya for gāmē, a village. The broad sound of o, which I transcribe as ā, is rather common. We have even ghōdā, a horse. The past participle of jāva, to go, is always written jīgō, although the ō in other past participles is written as in the standard; thus, hatō (not hatō), was; padyō (not padyō), 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 pachhā, back-again, is written with chh, it is pronounced pāsē. Before i, e, and y, however, the chh often becomes ī, not s. The following are examples of these changes: sādō for chādō, the
moon; sār-wū, for chār-wū, to graze cattle; sākar, for chākar, a servant; saq-wū, for chād-wū, to mount; pā, for pāch, five; pāw, for pachās, fifty; sā, for chha, six; sāk-rū, for chhāk-rū, a son; pāsē, also spelt pachā, after; sű, also spelt chhū, I am; sōdāvū, for chhōdāwū, to release; māras, for mār-e-chhe, thou striketh (so rūnacch, thou weepest, here written with cch); sc, often written cchā, he is; cētā, for chhētā, far; sēdu, also spelt chhēdu, a cultivator; pāsū, for pūchhīsū, it was asked.

K becomes cū, and kh becomes chū, under the influence of a neighbouring i or e. Thus, dēk-rū, for dik-rū, a son; chēt-lū, for kēt-lū, how many? chau, for kem, why? chēdē, for kēdē, after; chhētā, for khētā, a field; chhēdu, chhēdu, or sēdu, a cultivator.

Jh is pronounced as z, as in jhōd, pronounced zōd, a devil.

S or š only becomes h in the middle of a word. Thus, sāhā, for sāsā, want; deh, ten; ezh, twenty; dēh, for dē, a country; pur-deh, a foreign country; māṇāh, for mānas, a man; sēwarāh, for sēwara, a year; jāh, for jā, fame. At the commencement of a word, s is aspirated and is written in the vernacular as which bears the same relation to a s, that a k, does to a k. The same sound is common in the languages of Burmah, and is there transliterated khā. I cannot here transliterate s through 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'hā, for sā, seven; s'hō, for sō, a hundred; s'hūraj, for sūraj, the sun; s'hāhā, for sēdē, want; s'hārō, for sārō, good; s'hābharīyū, sēbharīyū, he came to his senses; s'hābārā, standing up; s'hāthī, for sāthī, a servant; s'hapar-mō, for sāpar-mō, festive.

An initial ā seems to be preserved. Thus, sā, what? āyo-thā, why.

The letter h, when medial, is elided. Thus, hān, let me say; waḥ, a wife; rē, for rahē, he remains. The letter ḥ usually becomes r. Thus, sārya, for chhālās, husks. A final vowel is optionally nasalized. Thus, āṭālā, thereupon; pachā or pachhē, after; köyē, by anyone; nē or nē, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sūrī, nouns ending in consonants take ā in the oblique form singular and in the plural (in the plural also ā). Thus, javānē, to a man (javā); bāp-ē or bāpānē, to a father; gāsā, songs; bhūchā, swine; ghōdā or ghōdā, horses.

Another oblique form is made by adding ya. It is used in both numbers. Thus, sārya, husks; gōshya, feastings; mōrya, formerly; gāmya, in a village; adɡa-mā, on the side (of a pond). Compare ā-bhai, he, oblique ābhīya, below.

The plural is also indicated by the addition of ā. Thus, mānagā, men; dēckāvā, daughters; gāyā, cows; s'hāthya-packā, to his servants; rādūnā, of harlots.

The ō of the agent-locative is often nasalized. Thus, āṭālā, thereon; köyē, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, manē or mārē, to me.

The pronoun of the third person is tē, tī, or t. All these forms are declined regularly, except that the nominative plural of tī may be tīnātī. The case of the agent has a dental n, as in ānē (as well as, to) him. I'mnē or temnē is "to him" or "to them." The word bhai, is also employed with a pronoun of the third person. Compare standard Gujarātī bhay-dā, a man. Thus, ā-bhai, he (lit. this man) (was sent to the fields); bhainē, (consciousness came) to him; ā-bhāyānē ḏik-rū, his belly. Kūn or kūg is "who?", kunō is "whose?", sō (fem. sī, neut. sī) or kīgō or chīgō is "what?" Its oblique form is āgā.
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>sāyā.</td>
</tr>
<tr>
<td>2</td>
<td>sū.</td>
<td>sō.</td>
</tr>
<tr>
<td>3</td>
<td>sā.</td>
<td>sā.</td>
</tr>
</tbody>
</table>

This is often written chhū, etc., but the pronunciation is always sū, etc.
The past tense is ṅatō or ṭō, as in other northern Gujarati 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-sāyā.</td>
</tr>
<tr>
<td>2</td>
<td>mārū-sū, māras.</td>
<td>mārū-sō.</td>
</tr>
<tr>
<td>3</td>
<td>mārū-sā.</td>
<td>mārū-sā.</td>
</tr>
</tbody>
</table>

The standard forms are also used. The auxiliary is often written with chh. Thus, mārachh, for māras, thou striketh. The imperfect is mārtō-tō. 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 ĕ. Thus, mārē, I shall strike.
The imperative ends in ya. Thus, mārya, strike.
The past participle of verbs the roots of which end in ā (passives) takes the termination yō. Thus, bharāyō, he was filled; jhalāyō, he was seized; lāyō, he was plundered; mārāyō, he was killed.
The verb jau, to go, has its present participle jātō, not jatō, and its past tense jīyō. In this word the final o is always written in the specimens as ō, not as ō. So also its infinitive is jāwū, not jau. Similarly, thau, to be, has its infinitive thāwū, and its present participle thālō.
[No. 16.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**GUJARĀTĪ.**

**Kāthiāwārī.**

**Specimen 1.**

ह्ने करनें मे शिक्षा करता है। तीमारी तारे हमा भागने करती है, 'भाषा, भाषा महीने-भाषा अने भारी भाषा आयू।' ज्यादा हमारे भाषा बनने बनने में थोड़ी है। जैसा हैं एंग्रे भाषा तथा भारतीय संबंधित है। हमारे देश के नाम-संबंधित हैं। ज्यादा हमारे भाषा बनने में थोड़ी है। तारे हमा भागने साक्षात्कार है। पत्रों के लेख ज्यादा व्यापक भाषा साक्षात्कार है। ज्यादा हमारे भाषा बनने में थोड़ी है। ज्यादा हमारे भाषा बनने में थोड़ी है। ज्यादा हमारे भाषा बनने में थोड़ी है। ज्यादा हमारे भाषा बनने में थोड़ी है।
INDO-ARYAN FAMILY.

GUJARĀTI.

Kăthiyāwādī.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek janānē be sōkṝṇa īntā. Ti-mā-thi nānē inā
A-certain two sons were. Them-in-from by-the-younger his
bāpānē kē, ‘bāpā, ēpādā majhānemā-thi manē mārū
father it-was-said that, ‘father, our joint-property-in-from to-me my
bhag ēpā. ’ Āṭlé inā bāpē badhē ghar-vaḵẖīrī vēchē
share gave.’ Thereupon by-his by-father all living having-divided
didī. Thōdā dī chechē nānē to pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
bhagnē badhū vēchē-sāthi inā je paisā āvāyā i
of-share all having-disposed-off of-that what money came that
lainē par-deh-mā jiyē, nē iyā-kaṇē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
gothē im udāṭwē mādyū. Āṭlé thōdā dī-mā to
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
badhū khaṭi-riyū ēṭlē-mā i deh-mūjē bārē kāl
all had-been-expended then that country-in-certainty a-mighty famine
padī. Tārē inē khāvānā sūhā pādyā. Pachē ī ēk tē
died. Then to-him of-food went fell. Afterwards he one that
fēl. Then to-him of-food went fell. Afterwards he one that
dehnē sūhā wabhāvālā āśāmēnī iyē jainē sūhāthī
do-country a-good respectable to-man near having-gone as-a-field-labourer
riyō. Iyā-kaṇē ā-bhāi tō olyā dhanānā bhūdēmā
remained. There-near he indeed of-his of-master swine
wagdū-mā sāṟwē jiyē. Pan bhū̄dēmā tō sūryā khāy, i
field-in to-graze went. But swine indeed husks eat, that
mānē-thi khāvāy naē, nēkē tō i khainē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
nabhat. Wāli inē koyē kālē nō āpyū; āṭlē
could-have-lived. And to-him by-anyone anything not was-given; thus
ā-bhīyānū ojīrē nō bharānū. Tārē bhainē sūhābhrāyū kē, ’mārā
his belly not was-filled. Then to-him senses-came that, ‘my
bāp-nē gharē tō cheṭlē dādīyā rājē-chhe, wāli
in-of-father at-house indeed how-many hired-servants earning-are, again
im'nē khāvā-pāvā paṁ mabh'kēh mājē-chhē, nē āi to-them to-eat-and-to-drink also more-than-enough being-got-is, and here mārē tō lāgh'nyū kar'ī pačē-chhē. Tō īw'nē, hū s'hābeh'dō to-me indeed fasting to-be-done falling-is. So come, I arisen thanē mārē bāp pāhē ja'ū anē tem'nē jainē kau haviing-become my father near may-go and to-him having-gone I-may-say -kē, "bāpē, hū tamārō nē Par'bhumō sōr sū; hū tō kapātar that, "father, I your and of-God thief am; I indeed unerworthi jāgyō. Paṁ haśē, sōru kasōru thāy, paṁ måw'tar kamåw'tar have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents thāy naî, im jāṇi manē tamārē iyā dādiyō rākhō." "Im may-be not; thus considering to-me on-your near servant keep." Thus wachāri tē s'hābeh'dō thiyō anē pōtānā bāp pāhē jiyō. Īnē havin-thought he arisen became and his-own father near went. By-his bāpē tō inē sētē-thi bhālyō kē antar-mē by-father on-his-part to-him distance-from he-was-seen that heart-at dayānō umaik'ō ávyō. Tē-thi bārā-kāttō dieh'rái kōtē of-compassion bursting-out came. Therefore havin-run of-the-son on-the-neck bājhi padośā nē bhačhiyō bhar'wā mādyō. Sōkrō bōlyō, 'bāpē, clining-he fell and kisses to-take began. The-son said, 'father, hū tō tamārō nē Par'bhumō ēwō gunēgār thiyō-sū, kē tamārā I indeed your and of-God so sinner become-am, that your jēwānō dieh'ráō kōw'rāwā jōg riyo nathi.' Īnē bāpē of-like son to-be-called worthy remained not.' Hit by-father s'hāthiyūnē kāyō kē, 'jāō, ghar-mā-thi s'hāro s'hawāghō to-servants it-was-said that, 'go, house-in-from good garments lávinē inē pērāwō; nē háth-mā vēdhl-vēthi, tathā pāge havin-brought to-him put-on; and hand-in a-ring, and on-feet pagār'kāhā pērāwō; walt āj s'haparamō di guśinē jōman'wär shoes put-on; and to-day festival day havin-counted a-fensi karō, tathā dhōj'mangal gaw'ráwō. Śyā-thi kē, āj mē muwō do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead dhāsēlō dieh'ráō s'hajirān dekhō; anē khōwālēlō, jadyō-se,' considered son alive was-seen; and was-lost, found-is.' Pachhē bādha lilā-ler kar'wā mādyā. Afterwards all merriment to-do began.

**Note:**

Atānē inē mōṭō sōk'ro tō chhētār-mē kāmē jiyō-tō; iyī-thi his elder son indeed field-in on-work gone-was; there-from pāchhō walti ghar pāhē tē ávyō tāre pōtānē gharē nās back returning house near he came then his-own in-house dancing

1 A well-known proverb inserted to make the meaning clear.
thatō nē gānā gawatē s'hābbhālyā. Pachhē inē sākarnē going-on and songs being-sung heard. Then by-him a-servant-to
s'hāk'ri pūṣyū kē, 'āj gharē śi dhāmālōm se?' having-called it-was-asked that, 'to-day in-house what noise is?'
Tārē sāk'rē jābāp didhō kē, 'tammārō bhai āj him'khum then by-servant reply was-given that, 'your brother to-day safe-and-sound
pāchhā āvyā, tē-thī rāji thainē tammārē bāpē āj gōthya back came, therefore pleased being by-your by-father to-day a-feast
kari se.' A-thī i ēwō riśē balyō kē gher jiyō-j made is.' This-upon he so with-anger burnt that in-house went-surely
nai. Ė-thī inē bāpē āvinē phoh'lawā mādyō. Tārē not. This-upon by-his by-father having-come persuasion was-begun. Then
i bōlyō kē, 'bāpā, āj lārī warah lagan mē tammāri sāk'rī he said that, 'father, so-many years for by-me your service
kari, nē tammārū ekē vēn wāḍhyū naī; tōy manē was-done, and your any order was-disobeyed not; still to-me
kē to mārā bhaibandh'ūnē gōthya dēwā s'hāru ekē on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
rābh'ru nō āpānū; anē jyārē rāḍūnī ramat-mē tammāri māyānē kid not was-given; and when of-harlots company-in your to-property
udā'dnār dich'ró gher āvyā tārē tamē mōśi mēmānī kari.' squanderer son to-house came then by-you a-grand feast was-made.'
Bāp bōlyō, 'bējā, tū to rōj mārī pāhē-j sū; nē The-father said, 'son, thou indeed daily my near-surely art; and
mārī badhū muḍī pan tārī-j se. Hārū ē kē ā tānē my all wealth even thine-alone is. Good this that this on-occasion
kē āp'nē ānand kar'wō jiyō; śyā-thī kē, ā tā'ā muwā indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
dhārelā bha'īnē jiw'tō dīthō; anē khōwānelō, āj jadyō se.' considered to-brother alive he-was-seen; and was-lost, to-day found is!'
[No. 17.]

**INDO-ARYAN FAMILY.**

**Central Group.**

**Gujaratit.**

**Kothiyawadi.**

**Jhalawad (Kathiawar).**

**Specimen II.**

लग्न तो एक दृष्टि देखते हैं, तब तक गण्डरीता नामक जीवन गर्वनिर्माण शरीर के लिए इतिहास भाषा रामरता; लक्ष के सरल वास्तव बाध्य भाषक ज्ञानी प्रकरण आदि। नाती जीवन की सत्यता गि, गि अलापः प्रधान शेष भाषित। तारे स्वभाव पुरुष है, तुध कर दिष्टता? तारे जीवन देखने हैं, दोस भाषा अर्थ है। तब देखने प्रेरित हैं अन्य बाल वातावरण नहीं, हैं तब शान्ति बनते हैं। तब नाम यथाज्ञ हुआ पदी देखी। भेंगे में भाषा नीति के अधीन तविती श्रेष्ठ। तस्मान धारणा वाह गि, नेवा लाल है, जेठी भाषा नानान भाषा शाकाः। नेवा वायू होता, तै सही देखे। परंतु अस्ति ज्ञानित तारा संपर्क बर्मने नत भाषा के दामादे अस्ति बहुत हो, भाषण भी तविती भाषा आदि। तु वातानी नमो नक्षात ने गेत्र प्रयेद से तै सेवा शारस नामक ग्रंथ हो, तै पसें निर्णाय देखा दिया। आयो? तारे सर्दियों हुए हैं, तु दिनशुष्क भी, नेवा प्रशान लगते दिया, दूः कह देखकर वाहन अँधे सुते हैं। परंतु लभी तत्पत्र जेठ को, नेवा संपर्क वाते सायते। परंतु अस्ति यथार्थ शासने नेवा नानान भाषा नाम। नेवा बहुत भाषा संपर्क बनते हैं, जेठी। संपर्क बाया है श्रीमान नेवा नानान भाषा नाम। नेवा भाषा नानान भाषा संपर्क बनते हैं, जेठी। संपर्क बाया है श्रीमान नेवा नानान भाषा नाम। नेवा भाषा नानान भाषा संपर्क बनते हैं, जेठी। संपर्क बाया है श्रीमान नेवा नानान भाषा नाम। नेवा भाषा नानान भाषा संपर्क बनते हैं, जेठी। संपर्क बाया है श्रीमान नेवा नानान भाषा नाम। नेवा भाषा नानान भाषा संपर्क बनते हैं, जेठी। संपर्क बाया है श्रीमान नेवा नानान भाषा नाम।
INDOARYAN FAMILY.

GUJARATI.

KATHIYAWAR.

JHALAWAD (KATHIWAR).

CENTRAL GROUP.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RALIYÁ-GADH-VINÍ

OF-RALIYÁ-GADHAVÍ

THE-STORY.

Mórya dhádá bau padí. Táré gám'dáná márajah

Formerly raids many used-to-fall. Then of-villages people

Raliyá-Gadhviní gánya Ráníhar-má pótnó múl-thal rákh'tá,

in-Raliyá-Gadhavi's in-village Ráníhar-in their-own property used-to-place,

káran-ká Sáran'nú gám mágan'nú jáni kóy

because-that of-Cháran a-village of-beggars having-considered anyone

lut'tú naí. Pañ Bódí-Mógalé tó Ráníhar

used-to-plunder not. But by-Bodí-Mughul on-the-other-hand Ráñihár

máryú, nè Bñam'ní sójí bán jháli. Raliyo iné

war-conquered, and a Brahman's daughter hostage was-seized. Raliyá her

sódáwá jíyó, pañ jháláño. Pachhe rówa mándyó. Táré

to-release went, but was-(himself-)seized. Then to-weep he-began. Then

Mógalé púsyú kē, 'tú chám rówa chhā? Táré iné

by-the-Mughul it-was-asked that, 'thou why weepest?' Then by-him

kídú kē, 'máí máyá dhál-chhe, inú kóiné ádháán

it-was-done(i.e., said) that, 'my wealth buried-is, of-it to-anyone hint

wátávýú nathí. Havé tamé jháli jáwó-chhe, tó i

explained is-not. Now you having-seized(-me) going-are, then that

máyá ín'ni-im padí réśe.' Mógalé, máyá nik'le,

wealth where-it-is fallen will-remain. By-the-Mughul, wealth (if-)it-comes-out,

tó ađ'dhí laíné iné sódî-muk'wánó kól ápyó. Pañi

then half having-taken him of-releasing promise was-made. Afterwards

Raliyó ín'é tēdînè ēk talaωí néyá má lai-jíyó, nè

Raliyá them having-invited a of-pond the-side-on took-away, and

kídú kē, 'olyá gad'ná wálē rókátya chhe.' Tē-thi

it-was-said that, 'that of-muddy-place behind the-wealth is.' Then

badhé ghóda lákýá. Tó gárā-má khunti-jíyá. Raliyó wáhýa

by-all horses were-urged-on. They the-mud-in stuck. Raliyá behind

VOL. IX. PART II.
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 barda, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodhi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. "Because," replied Raliya, "all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good." So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said the money is buried on the far side of this slough. So they all urged on the 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 not 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, Bodhi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

1 Both Muli and Wadhwan are in 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. 566.
MUSALMÂN GUJARÂTI.

Most of the Musalmâns of Gujarat speak Hindostâni, not Gujarâti, and specimens of their language will be found in the section devoted to Western Hindi. Some tribes, however, who are by origin descended from converted Hindus, speak Gujarâti. The educated members of this class speak ordinary Gujarâti, 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 Gujarâti-speaking Musalmâns usually employ the dialect of their uneducated Hindû neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhôrâsî or the language of the Bohora community, and the dialect of a certain Musalmân community of Kâthiawar.

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. Vhôrâsî has been reported for the present Survey as a definite dialect of Gujarâti 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>Kaira</td>
<td>13,520</td>
</tr>
<tr>
<td>Panch Mahals</td>
<td>4,216</td>
</tr>
<tr>
<td>Broach</td>
<td>32,367</td>
</tr>
<tr>
<td>Surat</td>
<td>12,908</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 Vhôrâsî dialect. Everywhere it is the same as the general dialect of the uneducated natives of

1 See Vol. IX, Pt. I.
the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their h’s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhórasái 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’ dikrō, not dikrō, for ‘was’ they say hulō, not hulō, and for ‘taken,’ they say līlō, not līlō. 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 Vhórasái.

The Musulmán Khárwás 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 Singapour; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.’1 Their origin is obscure. They call themselves Pátháns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Píram 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 Gujárátí, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

**Pronunciation.**—The vowels ā and e and ē are liable to be changed to a, in the first syllable of a word. Thus, manā, for mānā, by the younger (son); marō, for mārō, my; tarō, for tārō, thy; darō, for dārō, a day; sathē, for sāthē, with; hath, for häth, a hand; kadhō, for käthō, draw water; tancār, for tēnārē, then; katlā, for kätlā, how many? jām, for jem, is, like; kam, for kem, how, why? So the ā in the Persian termination dār is shortened, as in ġōs-ţar, for dōs-tār, a friend; dūkān-ţar, for dūkān-dār, a shopkeeper. Similarly, ā is shortened before ī, as in northern Gujárát. Thus, khaínē, for khāinē, having eaten; khāi, for khāi, a brother.

The vowel ī is liable to be changed to ē, as in northern Gujárát. Thus, mārēs, for māris, 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 ī in hūtō, was; pātānō, own; saṃpat, wealth; ṭē, he; wojān, a native; khējār, a field; chhōrā, husk; khōtō, eating; swōcēt, conscious; gammat, rejoicing; jōtō, living; uftār, an answer; ā, thou, and many others: th becomes ō in ōth, from; thāyō, became; tathā, and; tathē, is not; uṭhāpiyō, for uṭhāpiyō, disobeyed; satkhā, with; d becomes d in dikrō, a son; qōs, a country; ḍukāl, a famine; Khudā, God; ġās, a servant; avētār, within; dab becomes dā in khādāh, for khidhā, done; and līlō, taken. In lāj, a tooth, both consonants have been cerebralized.

On the other hand, t has become t in mātō, great; pēl, belly; katālā, for kētālā, how many? atō, so much; rōdi, bread; kōtē, on the neck; ēlti, a ring: th has become ō in ḍākherū, in one place; and bēthā, bēthō or bētō, seated: ɵd has become nd, in bhundō.

1 Kathiawar Gazetteer, p. 133.
swine. The letters ɘ and Ʉ, when medial, generally become r, as in thɔrɔ, a few; darə, days; urəni, having caused to fly; pariŋ, for paŋ, fell; dəriŋ, for dədinə, having run; saŋkəɾ, for saŋkə, entire; vəɡrə, for vəɡə, distant; səkariŋ, for səkahiyə, heard; agar, for āgal, before; pəchhar, for pəchhə, behind. On the other hand, r has become Ʉ in khaŋchi, expenditure; mədi, having died; chakə, service. Sometimes it becomes v, as in lug'pə, for lugrə, clothes. So v, when standing alone, almost always becomes n, as in mənəs, for mənas, a man; pən, but; goŋ, count; ghanə, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Surī dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial n often becomes t, as in ləkhi, for nəkhi, having thrown; ləthi, for nəthi, is not; ləch, for nəch, dancing; ləkari, a servant; lək, a nose.

The letter ɘ becomes s in mərəs for mərēs, I shall strike, and other futures, and in the word sə, what?

In the word khiiŋə, for kədənə, not the khas been cerebrализирован, but the initial k has also been aspirated. So also in khɔdiŋə, for kədiği, was taken out. On the other hand, h, or an aspiration, is elided in darə, a day, for dəŋə, i.e. dahəŋə; riŋ, for raŋə, i.e. raŋə, remained; nəi or nəi, for nəhi, not; kəsə, for kəhə, i.e. kəhə, I will say; kərəvə, for kərvəvə, for kəhəvəvə, to be called; rən, for rəhmə, compassion; pərəvə, for pəhərəvə, clothe; bər for bəhər, outside; bəfə or bəfən, 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, bəŋə, for bərənə, a door; gəvənə, for gəwənə, a herd-maiden. So, we have dəllə-θi, with ropes, for dərəqə-θi, in which the ɘ is first changed to l, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, khərəvəs, for khɔvəvəs, i.e. khəvəvəs, I will give to eat: so dətəvə, for dəvətə, fire.

A final nasal is sometimes dropped, as in təmərə, for təmərə, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is əθi, not əthi. The only dialectic peculiarity is the use of hənə, to form the plural. Thus, bəyu, a father; bəpəhənə, fathers. This termination hənə is also found in the Malvi dialect of Hājastānī and in some forms of Khāndēsī.

Some adjectives form their feminines in ə, as in bədənə khaŋči, all expenditure. Compare ədə, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral ʈ. Thus, ʈə. The dental ʈ also occurs. The agent cases of the first two personal pronouns are mə or hənə and fə or lənə, respectively. The genitive

singulars are marə and larə or ʃərə. The plurals are regular (allowing for the optional cerebrализації of the ʈ in the second person). In the singular the nominative is also used as an oblique base. Thus, hənə, to me; ʃənə, to thee; hə-ʃi, from me.

The pronoun of the third person is ʃə or ʈ, he, she, it, that: ʃə is declined regularly in the singular. ʈ is shortened in the oblique cases of the singular; thus, ʃə, by him; ʃənə, of him. The plural of ʃə is ʃəhənə, and of ʈ, ehhənə, both being declined regularly.

The relative pronoun is ʃə, who, declined like ʈ; thus, ʃənə, whose. Similarly is declined kənə, who?: genitive, ʃənə, and so on; ənə, is 'what'.
Verbs.—The present tense of the verb substantive is chhe, which does not change for number and person. Thus, hû chhe, I am. When used as an auxiliary the e is dropped, and it becomes simply chh. Thus, karûchh, I do; aviyôchh, he has come; khîghûchh, it has been done.

The past of the auxiliary is huṭô, fem. huṭê, plur. masc. huṭâ.

The finite verb has a few irregularities. The t of the present participle is cerebralized. Thus, mår’tô, striking. The past participle inserts an i before the t. Thus, mårîyô, for mår’yô, struck. So we have pariyô, fell; lâkhîyû, thrown; mûkaliyô, sent; âpiyû, given; wâlagiyô, he embraced; lâgiyô, he began; pôchîyô, he arrived.

The definite present is formed by adding chh to all persons of the simple present. Thus, mårûchh, I am striking; mårêchh, thou art striking, and so on. So the perfect is mårîyôchh, he has been struck; similarly, khîghûchh, it is done; thiyyôchh, he has become; aviyôchh, he has come. Rôchh, for rahêchh is a contracted form of the present definite.

An irregular simple present is khêî, he says, for kahê.

The Imperfect and Pluperfect are regularly formed with huṭô. Thus, mår’tô-huṭô, he was striking; iê mårîyô-huṭô, he had struck.

The future is slightly irregular, as it changes t to ê and s to s. We thus get,—

I shall strike.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mårêi.</td>
<td>mår’m.</td>
</tr>
<tr>
<td>2</td>
<td>mår”ê.</td>
<td>mår”ê.</td>
</tr>
<tr>
<td>3</td>
<td>mår”ê.</td>
<td>mår”ê.</td>
</tr>
</tbody>
</table>

Contracted forms are hôô, I shall be; jàs, I shall go; kêô, I shall say; rôô, I shall remain.

The verbs thawûi, to be, and jawûi, to go, lengthen their first vowels. Thus, thûôîûi, to be; ñhûôî, being; jàîtô, going.

Irregular past participles are khîôîhô, done, from kar’wû; often used in the neuter to mean ‘said’ by so and so. Bah’wûi has its past participle riôî, remained, and jàwûi, to go, makes giyôî. The feminine of giyôî is giêî or gi. With giêî, compare baîhêî, the feminine of baîhôî, all.

The verb lêwûi, to take, makes its conjunctive participle li, for laî, having taken.

As specimens of Khûrwû Gujarâti I give a version of the Parable, and an amusing, if slightly coarse, folktale.
\textbf{Specimen 1.}

\begin{quote}
	extbf{INDO-ARYAN FAMILY.}

\textbf{CENTRAL GROUP.}

\textbf{GUJARATI.}

\textbf{KHA\v{R}w\'{A}.}

\textbf{GOGO (AHMEDABAD).}
\end{quote}
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR'WA.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek mānas'ne be dīk'ra hūtā; nē teō-mā-nā nanē bāp'ne
A to-man two sons were; and them-in-of by-the-younger to-the-father
khiḍhū kē, 'bāpu, sampat'no pōch'ō bhag
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
hūnē āp.' Nē iē puñji vehēchī āpī. Thōrā dara
to-me give.' And by-him the-wealth having-divided was-given. A-few days
pachhi, tē nanō dīk'ra sāgh'ru ektū karīnē vēg'ra dēs-mā
after, that younger son everything together having-made a-far country-in
gīyō. Tē tāh mang-bhōgē pōtānī sampat
sent. By-him there in-delight-enjoyment his property
urāvī-lākhī. Nē iē baḍhēi khad'chī-lākhīyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
pachhi tē dēs-mā mōtō dūkāl parīyō, nē inē tāngī
to-fall began. And he having-gone that of-country
after that country-in a-mighty famine fell, and to-him poverty
par'wā lágī. Nē tē jaimē tē dēs'ōnā watṣānī-mā-nā
one-of there remained, and by-him his-own field-in the-wine feeding
sāru inē mōkaliyō. Nē jō ohbōttā bhūndō khātā-hūtā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
tē-mā-thī pōtānū pēt bhar'wānē inē iehhā huftī, pan kōiē
then-in-from his-own belly for-filling of-him wish was, but by-anyone
inē āpyū naī. Nē tē sāw'chēt thiyō; tavār iē
to-him was-given not. And he conscious became; then by-him
khiḍhū kē, 'marā bāp'ṇā karīlā majurōnē mās rōtī
ti-was-said that, 'my of-father how-many to-labourers enough bread
it-was-said that, 'my of-father how-many to-labourers enough bread
malēchh, pan hū tō bhukhē madī-jāchēh. Hū uthi
malechh, pan hū tō bhukhē maḍī-jāchēh. Hū uthi
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
marā bāp'ṇā pāsē jās, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,
SL
હું કુદાતુ તાંતા તારુ પાપ ક્ષેલવું, ને હવે તારો by-me of-God and of-thee sin has-been-done, and now thy dikrુ કેળાવુ હુ જોગ લથી. હું તારુ મજરુ-માસ-ના એકના જમ son to-be-called I worthy am-not. Me thy servants-in-of one like ગાન."' Nê તે તુથ્થે પૌતાના બાપની પાસ ગીયો; ને તે count."' And he having-arisen his-own of-father near went; and he હજી ઘાનો વેગ્રો, તાવાર ના બાપે ઇને જોયો, ને ઇને still much distant, then his by-father as-for-him he-was-seen, and to-him રેમ અવી, ને તે દોરીને ઇને કોટે વાલાગયો, ને compassion came, and he having-run on-his on-neck clasped, and inે બુહુલી લિખી. તે dikrુએ ઇને ક્ષેલુ કે, 'બાપુ, to-him kiss was-taken. That by-son to-him it-was-said that, 'father, hું કુદાતુ તાંતા તારુ પાપ ક્ષેલવું, ને હવે તારો dikrુ by-me of-God and of-thee sin has-been-done, and now thy son kેરાવુ હુ જોગ લથી.' Pan બાપુએ પૌતાના દાસને to-be-called I fit am-not.' But by-the father his-own to-servant kh્રુ કે, 'રુજ લગના હૂએ, ને ઇને પેરાવો; ને it-was-said that, 'good dresses bring, and to-this-one put-on; and inા હથમા વિતિ લખો, ને પાગમા જોરા પેરાવો; ને of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and અપને khાનને gammat kariyē, kam-kē a maro dikrુ muh ne-all having-eaten rejoicing may-make, because-that this my son dead hુદો, ને પાંચો જીવન ઠિયોચ્ચ; ને kh્રૂયા હુરો, ને was, and back-again living has-become; and lost was, and mળીયોચ્ચ.' Nê ઇવો gammat karવા lâgyâ. has-been-got.' And they rejoicing to-do began. Anê inે મોતા dikrુ khેતર-મા હુતો. Nê તે અુય્ક્ત And of-him the-elder son the-field-in was. And he in-coming ghar્નુ pâs pôcchiyô, tawâr iê rag tàthâ lâch sâhuhriyâ. of-the-house near arrived, then by-him music and dancing were-heard. Nê iê lokarુ-માના એકને તેરીલે pôcchiyô kē, 'અ And by-him the-servants-in-of to-one having-called it-was-asked that, 'this sù ohhe?' Nê iê inે Íkh્્રુ kē, 'તારો bhai what is?' And by-him to-him it-was-said that, 'thy brother avîyo, tê tanâ bâpuê Êk môti míjâânë khîdìhiyâ, has-come, therefore thy by-father a great feast has-been-made, kam-kē inે sahi-salâmât pâcchi mળીયોચ્ચ.' Pan tê because-that to-him safe-(and)-sound back-again he-has-been-got.' But he gussē thîyô, nê anjâr âwâ inâ khûshî ni hûtî. in-anger become, and within to-go of-him willingness not was. Tê-thi inâ bâpê bar ávinê samrjâvîyô. Pan Therefore his by-father out having-come he-was-made-to-understand. But
khār'wā.

īē uttar āp'tā bāp'nē khādhū kē, 'jō, at'tē
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
waras hū tari chāktī karōchh, nē tārō hukam hūē kaḍī
years I thy servico am-doing, and thy order by-me ever
uthāpyō laṭhi, tōpan marā dōs-daruṁ satē khaūē
was-disobeyed not, nevertheless my of-friends in-company happiness
thāwanē tūē hūnē bōkāriyū pan kaḍī nē āpiyū hutā. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
ā tārō āk'rō jiē karbanōmī satē tārī sampāṭ
this thy son by-whom of-hosts in-company thy wealth
khōī-lākhī, inā āwē-fā-j tūē inā sāru mōṭī miṃhānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
khūdhī.' Nē īē khādhū kē, 'āk'rō, tī mari satē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
rōj rečchh, nē marū sagh'rū tārū che. Āp'nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
khush thāvū, tāṭhā hadakh karwō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
tārō bhai muvō huṭū, tē pāchhō jīwā'ī tḥīyōchh; nē khōwāy'rō
thy brother dead was, he back-again living has-become; and lost
huṭū, tē māliyōchh.'
was, he has-been-found.'
[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARATI.

KHAIRWA.

GOGO (AHMEDABAD).

SPECIMEN II.

Ach draa shahi ne aik duniya shahi. Ache khatin saapana shahi. Ne shahi sathu kishan. Ne shahi thakri badi aapni paath naahe ne sari khati.

Ach khati khati badi aapni aapni paath naahe ne sari khati. Ne shahi sathu kishan aapni aapni paath naahe ne sari khati.

Ach khati khati badi aapni aapni paath naahe ne sari khati. Ne shahi sathu kishan aapni aapni paath naahe ne sari khati.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARÁTI.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek huti ochak'lô, nê ek huti ochak'li. Chakô
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow
lâviyô ochakhânô dâgo nê chaki lâvi dâl'nô dôno.
brought of-rice grain and the-hen-sparrow brought of-peas grain.
Inu khich'ri pâkâvi; nê chaki pâni bhârwâ gêi.
Of these pottage was-cooked; and the-hen-sparrow water to-draw went.
Chakô khich'ri khaîné ahkhê pâta baîhînê
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied
suî-giyô. Awâ-mê chaki pâni bhârinê avî,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,
nê khíd'hû, 'chakû-rânê, bânpû khoâtû.' Tûrê chakô
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow
kheî, 'mari âkhô dukhêchh.' Tô chakîé gharô
says, 'of-me the-eyes are-paining.' Then by-the-hen-sparrow the-pitcher
lâkhî-dîdhû, nê bânpû khoîyû. Tô joy'chh, tô khîch'ri
was-put-down, and the-door was-opened. Then she-sees, verify the-pottage
ni mâû. B wât chakânê khîd'hû kê, 'khîch'ri
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage
kôn khai-giyû?' Chakîô kheî kê, 'râjânô kut'rô khai-giyô.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'
Chakîh râjâ pâsê gi, nê râjânê khíd'hû kê,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,
'tâmârô kut'rô mari khîch'ri khai-giyô.' Tô râjûe kut'rânê
'your dog my pottage ate-up.' Then by-the-king to-the-dog
puchhâyû kê, 'khîch'ri tô khođhiêchh?' Tô kut'rô kheî
it-was-asked that, 'the-pottage by-the has-been-eaten?' Then the-dog says
kê, 'nà, mî lathi khođhi.' Tô râjûe chakîânê
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow
puchhâyû, tô chakîô kheî kê, 'nà, mî bî lathi
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not
khođhi.' Tô râjûe sipâînê hukam dîdhû kê,
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 cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, ‘cock-sparrow, my king, open the door.’ ‘I can’t,’ said he, ‘my eyes are hurting me.’ So she put the pitchfer down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. ‘The king’s dog,’ said he, ‘came and ate it up.’

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, ‘if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.’ So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, ‘sit down, please, on this golden chair.’ So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, ‘I didn’t get any rice milk, and I am burnt on the part of me on which I sit down.’
PAṬṆULĪ.

Patṇūli, also called Saurāshṭri (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them:—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāta through one of the many local courts of old times in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed; and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭri weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patṇūli in the Madras Province who still return their language as of yore.'

Patṇūli 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:—

<table>
<thead>
<tr>
<th>Bombay</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay City</td>
<td>2</td>
</tr>
<tr>
<td>Sholapur</td>
<td>387</td>
</tr>
<tr>
<td>Dharwar</td>
<td>654</td>
</tr>
<tr>
<td>Bijapur</td>
<td>56</td>
</tr>
<tr>
<td>Feudatories</td>
<td>391</td>
</tr>
<tr>
<td>Total</td>
<td>1,600</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Madras</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kistna</td>
<td>1</td>
</tr>
<tr>
<td>Nellōre</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>2,793</td>
</tr>
<tr>
<td>Salem</td>
<td>7,546</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>4,533</td>
</tr>
<tr>
<td>Madura</td>
<td>35,197</td>
</tr>
<tr>
<td>Thanjavur</td>
<td>3,811</td>
</tr>
<tr>
<td>South Carama</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>73,352</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mysore (Bangalore)</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>74,357</td>
</tr>
</tbody>
</table>

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Patṇūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Patṇūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Honrath Dr. Bhaber 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 Daaspur (Mandsaur) from central and southern Gujarat, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumaṛa Gupta.—J. A. B.
other hand, 6,550 speakers of 'Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'ṇūlī. The following are, therefore, the figures for Paṭ'ṇūlī as returned for this census from the Bombay Presidency:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednagar</td>
<td>300</td>
</tr>
<tr>
<td>Belgaum</td>
<td>4,000</td>
</tr>
<tr>
<td>Dharwar</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,800</strong></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. Paṭ'ṇūlī is merely ordinary Gujarāṭī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'ṇūlī (or Paṭ'wēgārī) 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 Paṭ'ṇūlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'ṇūlī, 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 Paṭ'vi, which appears to be based on Marāṭhī. *Vide ante*, page 204.
KĀKARI.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned:

- United Provinces: 25,386
- Punjab: 4,386
- Hyderabad: 4,193
- Bombay: 122

Total: 34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhni Hindostani. Kākars belong to the Kākarzāhi tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marathas at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar '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 Gujarāti. I give a version of the Preamble of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarāti basis. The Gujarāti on which it is founded is that of North Gujarat, and is mixed with Rājasthāni. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthāni) to weaken a final ṣ to a short a. Thus the Gujarāti ṭaṁe, we, becomes ṭama; the Rājasthāni dative suffix ké, becomes ka (this is the usual suffix of the dative); the Gujarāti suffix nē of the conjunctive particle becomes na.

There is a tendency to dis aspirate (also common in Northern Gujarāti). Thus, chhē, is, becomes chē or cha, and we have uṣṭa for uṣṭamē, having arisen.

Strong masculine nouns with ṣ-bases form the nominative singular in ṣ, with an oblique form in ṭ. Thus, bēṭā, a son; plural, bēṭā. The suffix of the genitive is the Gujarāti nē. That of the dative is the Rājasthāni ka (for ké). The agent case does not seem to be used.

The word for 'two' is ṭi, as in Labhāni.

The present tense of the verb substantive is chhē or chē (cha), he is. Thus, milaĉha for marē-chhe, it is got. The past is hatō or tō as in Northern Gujarāti.

There are some curious forms of the finite verb in the specimen. Such are karīĉndō, he did; a doubled ti in the present participle as in awattē, in going. The conjunctive participle ends in isna, isnhō, or isnē. Thus, jagīnna, having gone; bhārīnna, having filled; wāṭīnndō, having divided; uṣṭa or uṣṭna, having arisen. This form is probably borrowed from Dravidian languages. So also the ir in marīro cha, (I) am dying. Compare Tamil iru, be.

VOL. IX, PART II.
Kônëk śaka'h's-ka di bëtû hatâ. Tis-ma nhânoh bëtô
A-certain person-to two sons were. Them-among younger son
âpanô bâ-ka kayô, 'bâ, târi jin'gi-ma majê âwattê
his-own father-to said, 'father, your property-in to-me that-may-come
wâtô majê dê.' Bâ tis-ma âpanô màl wâtsimô-didô.
sârve to-me give.' Father them-among his-own property having-divided-gave.
Nhânoh bëtô âpanô wâtô lîsna dûr mulûk jayisna
Younger son his-own share having-taken a-for country having-gone
bahut din mà hûyâ-tâ, tît'lä-ma tyô dundhûyà âpanô màl
many days not had-been, meantime he luxury-with his-own property
sam'dyô hîl-karishânô. Tyô aşıyô karyô bâd tê mulûk-ma môttû
all squandered. He thus had-done after that country-in a-great
îl dükîl padîsna ti-ka garihî åyî. Tyô tê mulûkñû êk
famine having-fallen him-to poverty came. He that of-country one
sákhi'sû jûl nauk'ri rhayô. Tyô sákhi's ti-ka suwar charâwan-ka
of-person near service remained. That person him-to swine grazing-for
âpanô khêt-ka mûkhâl-didô. Whâ bhukë-ti tal'malima suwar
his-own field-to sent. There hunger-with being-overcome swine
khâtê bhusô suddâ khâyisna pêt bharali-rhatô. Lëkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
kis-ti kây-bi màmilâ-tô. Aşıyê thoçâ din gayâ, âpanô
anybody-from anything-even not obtained-was. So some days went, his-own
pichhîlyâgani wât yâd âyisna tyô âpanô dill-ma kayô,
former state (in-memory having-come he his-own mind-in said,
'mârâ bânô jûl rhuma kîtt'hâ nauk'ran-ka pêt bharisna jâstî
'my of-father near living how-many servants-to belly having-filled more
hûyitlû kûl midâcha... Lëkhin hyâ hau hhukkyô mari-rochâ. Hau
become food is-obtained. But here I hunger-by am-dying. I
utisna màrâ bû-ka jûl jayisna, "bâ, hau Allânô pêp
having-arisen my father-of near having-gone, "father, I of-God sin
bânô pêp bûând-didô. Hau têrô bêtô-kâ-ka lâyakh nàî. Majê
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
têrô jûl naukar sar'kya mukh'le,"' krîsna what'-ti tyô
your near a-servant like keep,"' (so)-saying there-from he
KAKARI.

utisna ąpanò bēnô jul ąwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
dūr-ti dēkhiśma, rhām āyisma, nāhī-jaśma, kawatō
distance-from having-seen, pity having-come, having-gone-running, embrace
mārisma, mukkō didō. Taba bētō bā-ka kayō, 'bū,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
han Allānō sām'na tārō sām'na chūk karyō; majē tārō
I of-God before your before sin did; me your
bētō-kari bulāwū nakō.' I-ka bā āpanō nauk'rau-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
'chōkū pōsāk layisma mārā bētā-ka perāw; nāgīt-ma mundi
'best a-dress having-brought my son-to put-on; finger-in a-ring
ghālō, pāy-ma jōdō ghālō; khūn-ka tāyāri karō; hana
put, feet-in shoes put; eating-for preparation make; we
khāyisma khūsā-hōvungā. Kā-ka-ta yō mārō bētō marya-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
phirisma wāchīyō; chukailidō-to, mīlyō.' Yū sām'lishna sam'dyā
again is-alive; lost-ness, is-found.' This having-heard all
khūsā höyāa,
glad become.

E-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharina jul
At-thir-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
naukār-ma ḍē janā-ka bulāyisma, 'ti kasū chāliāhā' puchhya.
servants-in man-to having-called, 'that what is-going-on' asked.
Tī-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisma
Him-to he said, 'your brother is-come; he safe-and-sound having-come
pōhachētē sabāb tārō bā khāṇū tāyār karīsā
on-reaching one-account-of your father a-feast ready having-made
mukhyā. Yū sām'lishna tyō mōtō bētō ghus-hōyisma
has-kept.' This having-heard that elder son angry-having-become
mada-ma naĩ gayō. Sabāb ti-nō bā bhuīr āyisma mada-ma
in not went. Therefore his father out having-come in
ākerกอง kaisa ti-ka bahut kailidō. Tī-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
kayō, 'hau ittalā varis taka tārī nauk'ri karīsā kuba tāri
said, 'I so-many years till your service having-made ever your
wāt tōdyō-naî. Lekhīn hau mārā dēsā-ka mīlēsā
word broke-not. But I my friends having-gathered-together
khanā khuvādan-ka tā majē kaba ēk bak'tū-bi naĩ-didō. Kas'bin
feast to-make thou to-me ever one goat-even not-gavest. Harlōts-

VOL IX, PART II.
sangât padjena tārū māl sam'dyō ning'isna yō tārō
in-company having-fallen your property all having-devoured this your
bētō ghar-ko āyō barābar-ka tū tinā-wāstī khānū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made?
Bā bētā-ka kayō, 'tū sārā wakhata mārū sangât rhača. Mārā
Father son-to said, 'thou all the-time my with art. My
juł ohhē tē sam'dyō tārū ohhē. Mare-tō tārō bhāyi,
near is that all thine is. That-dead-was thy brother,
phirisna wāchyō; chukailī-gayō, tē milyō. Aśyō hama khusī
again is-alive; that-lost-gone-was, he is-found. So we happy
hōnū barābar ohhā.'
to-be proper is.
TĀRĪMŪKI 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:—

**Bharad—**
- Amraoti .......................... 200
- Akola ................................ 4
- Buldana ................................ 200

**Bombay—**
- Poona .................................. 1,000
- Satar ................................................................... 165
- Belgaum ................................................................ 100

**Total** ....................................... 1,265

The Ghisādī call themselves Tārīmūkī. They are called Ghisādī (*i.e.* polishers) by their Hindū 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:—


**Le.**—Vol. xix (1886), Satar, p. 83.

**Le.**—Vol. xxi (1888), Belgaum, pp. 135, 136.

**Aurangabad Gazetteer.**—p. 272.

**Crooke, W.**—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Bharad 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, pāchāl for pāchil, after; u♯ina, for u♯hindē, having arisen; chō or ch, for chhe, is, when used as an auxilliary.

A final e or ē becomes a. Thus the suffix of the dative, and of the conjunctive participle ne, becomes na, as in manukyā-na, to a man; u♯ina, having arisen; chhe for chhe, is, khamā for khamē, we. This a is sometimes dropped, so that we have forms such as kārūn, having done; lēnu-n, to take; hucā-n, to become; āyōch for āyō-chhe, he has come; and kāryōche, for kāryō-chhe, he has done, in the same sentence.

As in the Marāthi of Bharad, an initial ə before ē becomes ə, and before ə is dropped. Thus, yəl, for vəl, time; ichāryō, for vichāryō, asked. A final ə is dropped in bakryān (for bakryā-nā) bachōnā, 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, *nānō bēôō kāyō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarati, except that its neuter is *nū*, not *nū*. Similarly, all strong neuter nouns end in *ū*, as in *bachūhū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tumā*, not *tama* (for *tamē*). 'They' is *ēg.*

The verb substantive is thus conjugated in the Present:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. chhāu.</td>
<td>chhā.</td>
</tr>
<tr>
<td>2. chhā.</td>
<td>chhā.</td>
</tr>
<tr>
<td>3. chhā.</td>
<td>chhā.</td>
</tr>
</tbody>
</table>

When used as an auxiliary, it becomes *čha* or *čh* for all persons and both numbers.

Thus—

**I am striking, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārūčha.</td>
<td>mārēčha.</td>
</tr>
<tr>
<td>2. mārāčha.</td>
<td>mārōčha.</td>
</tr>
<tr>
<td>3. mārāčha.</td>
<td>mārāčha.</td>
</tr>
</tbody>
</table>

In all the above the final *a* may be dropped. Thus, *mārūčh.*

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarati.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ō* to *a*. Thus,—

**I strike, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārū.</td>
<td>mārē, mārā.</td>
</tr>
<tr>
<td>2. māra.</td>
<td>māro.</td>
</tr>
<tr>
<td>3. māra.</td>
<td>māra.</td>
</tr>
</tbody>
</table>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

- *mārēwū*, to strike.
- *mārētō*, striking.
- *māryō*, struck.
- *māryōch*, has struck.
- *māryōtō*, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.
INDO-ARYAN FAMILY.  
CENTRAL GROUP. 

TĀRĪMŪKI OR GHISĀṆI. 

(DISTRICT BEGAUM).

SPECIMEN I.

Kōŋ’tā  manusāyāna bē póryā hotā. Wanā-má nānū bētō  
A-certain to-man two sons were. Them-among younger son  
āplō bāna kāyō, 'bā, tārī sampādā-mā mana  
his-own to-father said, 'father, your property-in to-me  
waṭō mana da.' Bā ōnā-ṃbhāyī āplō sampādā  
share to-me give.' Father them-among his-own property  
didō. Nānū bētō āplō waṭō lēna dūr dēsna  
gave. Younger son his-own share having-taken a-far to-country  
jāyina ghanā dis huyā naĩ, owaḏā-ma ō dund  
having-gone many days had-been not, meantime he debauched  
hōyina āplō sampādā saq’ō hāl-karyō. Ō im  
having-become his-own property all squandered. He so  
kuryā-par wō dés-ma mōthī mōli’gīyī pādina wana  
having-done-after that country-in a-mighty famine having-fallen to-him  
garibi āvi. Ō wō dés-ma ēk mānūs-kun tśāk’rī rhayō.  
poverty came. He that country-in one man-near service-(in) remained.  
B manusāyā wana dukkar charāwā āplō khēṭārma lag’at-didō.  
This man him swine to-food his-own to-field sent.  
Whā bhuṅkē-ti kāl’wajīna dukkar khāwāno kōn’do suddā khāyīna  
There hunger-with being-overcome swine of-food hawks also having-eaten  
pēṭ bharā-tō. Pan-ta wana kē-māṅgā-tī kāya-ch mil’tā  
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained  
nau tū. Im thōḍā dis gayā, āplō pāchali wāt yād-kāḏīna  
not was. So some days passed, his-own former state having-remembered  
ō āplō man-ma kāyō, ’mārā bā-kun rhayel ghanā tśāk’rarna  
his-own mind-in said, 'my father-near remaining many to-servants  
pēṭ bharāma jyāsti an mil’tā-tū. Hū hyā bhuṅkē  
belly having-filled more food being-got-was. I here with-hunger  
maṛuchā. Hū užina mārā bā-kun jāyina kabōs, ‘bā,  
amounting. I having-arisen my father-near having-gone will-say, "father,  
hū Dēvrā pāp bānu pāp bāṇī-liḍō. Hū tārō bētō kāi-lōwān  
I of-God sin of-father sin have-tied-got. I your son for-being-called  
lyṅk naĩ. Māa ēk tśāk’r par’mān tārā-kān mukīl."  Im  
worthy am-not. He one servant like of-you-near keep." So
કામ વાહિ-તિ ઉદિમા અપલો બા-મંગો જાતાના
having-said there-from having-arisen his-own father-near when-going

બા ઓના દૂર-તિ જોયા દયા આવકા નહિસ્ત-જયાિક
father him distance-from having-seen pity having-come running-having-gone

મિટ્ટ-મારી મકકો-દીદો. તાવ બેઠો બાના કયો, 'બા, હું
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I

ડેવનું અલ હાનલ અલ ચુક કયો. માન તારો બેઠો કારના
of-God before of-father before sin did. To-me your son as

બોલવો નાકો.' બા અપલો ત્યાકરના કયો, 'વસ્તુમ દેખાગો
call not.' Father his-own to-servants said, 'best dress

લયીના મારલ બેઠાના ગાલ બોલ્ત-મા અંગટી ગાલ, પાગ-મા
having-brought my to-son put-on, finger-in a-ring put, feet-in

જોદો ગાલ, કાહીના તળારી કરો. હામ કયીના સંત
shoes put, of-eating preparation make. We having-eaten happy

ઘૂબાત. કાકાઈત એ મારલ બેઠો માર્યો-તો, ફ્રીન જિટો હુયો;
let-us-become. Because that my son dead-was, again alive became;

ગમાયી-ગાયો-ઠો, મિલ્યો.' યે આકાના સાગલો સંત. હુયા.
lost-gone-was, is-found.' This having-heard all happy became.

યે-યાલ ઓનો વાદો બેઠો કેઠર-માં હોતો. ઓ ગહ-કાના અવતાના
At-this-time his elder son field-in was. He house-near when-came

વાના ગાનું નાખાં ગાલું આખ-અયુ. વો ત્યાકર-મા એકલાં બોલયીના
to-him singing dancing came-to-hear. He servants-in one having-called

સુ ઘૂમા-લાગ્યો-કારી આખરો. ઓના ઓ કયો, 'તારો બ્રાયી
what was-going-on-as-to inquired. To-him he said, 'your brother

અયો, ઓ સુકસ્તમ અયો પોચયો કારના તારો બા જમિન
ayoch, o suk'stum ayó pochý karina táró bá jamín
is-come, he safe-and-sound come reached on-account-of your father a-feast

કયોવાલ.' યે આકાના વાદો બેઠો રાગ-તી મહયી ગાયો નાય,
karyôcha.' Ye aikina wádo bétó rági máhíyí gáyó ná,
has-made.' This having-heard elder son anger-with in went not,

મનન ઓનો બા બાહેર આવના મહયી ઐવ કારના વાના
manin onó bá báhēr āvīna mhāyī āv karina wana
therefore his father out having-come in come in-order-to to-him

ઘલનો કયો. ઓ અપલો બાના કયો, 'હું ઈતલા વરા પરિયત
ghlánó kayő. Ó ápľo bána kayő, 'hū itľa waras purint
much said. He his-own to-father said, 'I so-many years till

તારી ત્યાકક્તરી કારના કાંડી તારી વાત બ્રાગ્યો નાય. તારી હું
your service having-done ever your word broke not. However I

મારા દોસ્તી મીલાઈ કાહુલ કારન સાથી તો માન કાંડી
márá dôstú milain khâwâ karâ sâth tó mana kandi
my friends having-gathered a-feast to-make for thou to-me ever

એ બાક્ર્યાન બાપીશુ દીદો-નાય. પાંટુ રાખાના સંગત પાટી
eô of-goat young-one given-not. But of-harlot company(-in) having-fullen

તારી સંપદા સાગિલ્યે ગીલ્ટો. યે તારો બેઠો ગહરણ અયો
tári sampadâ sâgi gîlê-to. Ye táró bétó gharâ añó
your wealth all devoted-had. This your son to-house come

બારબ ટુ રોસટી જમુન કયો.' બા બેઠાના kayő, 'tú
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 mo-near art. Mo-near whatever is that thing-alone.

Marēl tārō bhāyī, jittō huyō; chukāy-gayō-tō, milyō; manin
That-was-dead thy brother, all is become; lost-gone-was, is-found; therefore

hama khuśī huwān barābar ohha.
become happy to-become proper is.
Specimen II.

UKÂN.
RIDDLE.

Pand'rā chāṅglā mānūs dūr dēsā jāwā-lāgyā-tā, wāt-ma sāmān-pārī

Fifteen good men a-far to-country going-were, road-in in-the-evening

ghanō pānī padyō. Tawā ō hāyi-huyō jōtāna ēk dharm'śālā

plentiful rain fell. Then they round-about when-seeing one inn

jōyin wēh jāyin garam baisi-rhayā. Thōḍi rāt

having-seen there having-gone comfortably sat-down. A-little night

huyō-par dūsār wāt-tī pand'rā chōrtā ō-čh dharm'śālā

having-become-after another road-from fifteen thieves the-same to- inn

āyā. Im chōrtā chāṅglā mānūs tis lōk mijīnuma

came. So thieves good people thirty people having-gathered-together

whā dhuṣpi karīna āspis golakari baisyā-tā. Whā

there fire having-prepared round-about in-a-circle were-sitting. There

ēk sāw'kārō āp'lyō barōbar pāch mānūs lēnā ēkāekī āyō.

one rich-man his-own with five men having-brought suddenly came.

ō wari onā saṅgū āyēl manuṣyā bhāri bhukkyā huyā-tā

He and his with that-had-come people very hungry become- were

kārān ō tis mānuṣaṇa, 'dayā karīna, tumā-kan kā

on-account-of he thirty to-men, 'pity having-made, your-near something

hachchēitō khāwānā déw,' kari ichāryō. Tawā chāṅglā mānuś- ma kāyī

if-be to-eat give,' as-to asked. Then good men-in-some

lōk phir'tē nik'lyō. Tawā ghar-ma-tī bāndi-lēyēl butīti

people walking set-out. When house-in-from that-was-tied-and-brought food

ōna didō. Tawā ō sāw'kāryō khāyāna sant huyōna kayō,

to-him gave. Then that rich-man having-eaten happy having-become said,

'I if-you-among fifteen rupees reward will-give. But you

ima-čh bais'tānā hū āt mānūs mējīna nauna didō

in-this-way-only when-sitting I eight men having-counted to-ninth given

barōbar ō uṣīna jāwā-pājē, manīn kayō. Onō ō kabāl

as-soon-as he having-arisen must-go,' so said. Of-that they consent
FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]
<table>
<thead>
<tr>
<th>English</th>
<th>Gujarāī (Standard)</th>
<th>Sūrīl</th>
<th>Charotāli</th>
<th>Paṣerīl</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Ḍk</td>
<td>Ḍk</td>
<td>Ḍk, lāḥk</td>
<td>Ḍk</td>
</tr>
<tr>
<td>2. Two</td>
<td>Be</td>
<td>Be</td>
<td>Be, bannē</td>
<td>Be</td>
</tr>
<tr>
<td>3. Three</td>
<td>Trān</td>
<td>Taŋ</td>
<td>Taṅ</td>
<td>Taŋp</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār, sār</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pāch</td>
<td>Pāch</td>
<td>Pāch</td>
<td>Pāch</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chha</td>
<td>Chha</td>
<td>Taḥa, taḥō, sō</td>
<td>Sō</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sāt</td>
<td>Sāt</td>
<td>Hāt</td>
<td>Hāt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Ath</td>
<td>Ath</td>
<td>Ath</td>
<td>Ath, āth</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Naw</td>
<td>Naw</td>
<td>Naū</td>
<td>Naw</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Dās</td>
<td>Dāh</td>
<td>Dāh</td>
<td>Dāh</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vīs</td>
<td>Vīh</td>
<td>Vīh</td>
<td>Vīhs</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pachās</td>
<td>Pachāh</td>
<td>Pachāh</td>
<td>Pachāh*</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sō</td>
<td>Hō</td>
<td>Sō, hō</td>
<td>Hō, hō</td>
</tr>
<tr>
<td>14. I</td>
<td>Hū</td>
<td>Ū</td>
<td>Hū, û</td>
<td>Hū, hu</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mārō</td>
<td>Mārō, mmārō</td>
<td>Mārō</td>
<td>Mārō</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mārō</td>
<td>Mārō, mmārō</td>
<td>Mārō</td>
<td>Mārō</td>
</tr>
<tr>
<td>17. We</td>
<td>Amē</td>
<td>Hamē, amāmē, ammē</td>
<td>Amē, ambē</td>
<td>Amē, amē, āpēšō</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Amārō</td>
<td>Hamārō, ammārō</td>
<td>Amārō, amārō, ahmārō</td>
<td>Amārō, āpēšō</td>
</tr>
<tr>
<td>19. Our</td>
<td>Amārō</td>
<td>Hamārō, ammārō</td>
<td>Amārō, amārō, ahmārō</td>
<td>Amārō, āpēšō</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tū</td>
<td>Tū</td>
<td>Tu, tū</td>
<td>Tū, tu</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tārō</td>
<td>Tārō</td>
<td>Tūhō, tārō</td>
<td>Tārō</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tārō</td>
<td>Tārō</td>
<td>Tūhō, tārō</td>
<td>Tārō</td>
</tr>
<tr>
<td>23. You</td>
<td>Tamē</td>
<td>Tamē, tammē, tammē</td>
<td>Tamē, tamō</td>
<td>Tamē</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tamārō</td>
<td>Tamārō, tammārō</td>
<td>Tamārō</td>
<td>Tamārō</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tamārō</td>
<td>Tamārō, tammārō</td>
<td>Tamārō</td>
<td>Tamārō</td>
</tr>
</tbody>
</table>

460—Gujarāī.
<table>
<thead>
<tr>
<th>Kathiyâwâdi (Jhâlîwâdi)</th>
<th>Khârâ</th>
<th>Ghânâfî (Belgum)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ek</td>
<td>Ek</td>
<td>Ek</td>
<td>1. One</td>
</tr>
<tr>
<td>Be</td>
<td>Be</td>
<td>Be</td>
<td>2. Two</td>
</tr>
<tr>
<td>Taîq</td>
<td>Taîq</td>
<td>Taîq</td>
<td>3. Three</td>
</tr>
<tr>
<td>Chhîr</td>
<td>Chhîr</td>
<td>Chhîr</td>
<td>4. Four</td>
</tr>
<tr>
<td>Pâs</td>
<td>Pâs</td>
<td>Pâs</td>
<td>5. Five</td>
</tr>
<tr>
<td>Soâ</td>
<td>Soâ</td>
<td>Soâ</td>
<td>6. Six</td>
</tr>
<tr>
<td>S'hât</td>
<td>S'hât</td>
<td>S'hât</td>
<td>7. Seven</td>
</tr>
<tr>
<td>Àth</td>
<td>Àth</td>
<td>Àth</td>
<td>8. Eight</td>
</tr>
<tr>
<td>Dah</td>
<td>Dah</td>
<td>Dah</td>
<td>10. Ten</td>
</tr>
<tr>
<td>Vîh</td>
<td>Vîh</td>
<td>Vîh</td>
<td>11. Twenty</td>
</tr>
<tr>
<td>Pâsâ</td>
<td>Pâsâ</td>
<td>Pâsâ</td>
<td>12. Fifty</td>
</tr>
<tr>
<td>S'hô</td>
<td>S'hô</td>
<td>Sau</td>
<td>13. Hundred</td>
</tr>
<tr>
<td>Hû</td>
<td>Hû</td>
<td>Hû</td>
<td>14. I</td>
</tr>
<tr>
<td>Marô</td>
<td>Marô</td>
<td>Marô</td>
<td>15. Of me</td>
</tr>
<tr>
<td>Mărô</td>
<td>Mărô</td>
<td>Mărô</td>
<td>16. Mine</td>
</tr>
<tr>
<td>Amê</td>
<td>Amê</td>
<td>Hama</td>
<td>17. We</td>
</tr>
<tr>
<td>Amârôîî</td>
<td>Amârôîî</td>
<td>Amârôîî</td>
<td>18. Of us</td>
</tr>
<tr>
<td>Amârôîî</td>
<td>Amârôîî</td>
<td>Amârôîî</td>
<td>19. Our</td>
</tr>
<tr>
<td>Têôrôîî</td>
<td>Têôrôîî</td>
<td>Têôrôîî</td>
<td>20. Thou</td>
</tr>
<tr>
<td>Têôrôîî</td>
<td>Têôrôîî</td>
<td>Têôrôîî</td>
<td>21. Of thee</td>
</tr>
<tr>
<td>Têrôô</td>
<td>Têrôô</td>
<td>Têrôô</td>
<td>22. Thine</td>
</tr>
<tr>
<td>Tamôôîî</td>
<td>Tamôôîî</td>
<td>Tamôôîî</td>
<td>23. You</td>
</tr>
<tr>
<td>Tamôôîî</td>
<td>Tamôôîî</td>
<td>Tamôôîî</td>
<td>24. Of you</td>
</tr>
<tr>
<td>Tamârôôîî</td>
<td>Tamârôôîî</td>
<td>Tamârôôîî</td>
<td>25. Your</td>
</tr>
</tbody>
</table>

Gujarâti.—401
<table>
<thead>
<tr>
<th>English</th>
<th>Gujarāṭī (Standard.)</th>
<th>Sūrī</th>
<th>Chārdī</th>
<th>Pājānī</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Ho</td>
<td>Tē</td>
<td>Tē</td>
<td>Tē, े, े</td>
<td>Tē, े</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Tēnō</td>
<td>Tēnō</td>
<td>Tēnō, े, े, े</td>
<td>Tēnō, े उ, े</td>
</tr>
<tr>
<td>26. His</td>
<td>Tēnō</td>
<td>Tēnō</td>
<td>Tēnō, े, े</td>
<td>Tēnō, े</td>
</tr>
<tr>
<td>29. They</td>
<td>Tēō</td>
<td>Tēō, ओ, ओ, ओ</td>
<td>Tēō, ओ, ओ, ओ</td>
<td>Tēō, े, ओ, ओ</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Tēnō, ओ, ओ, ओ</td>
<td>Tēnō, ओ, ओ, ओ</td>
<td>Tēnō, ओ, ओ</td>
<td>Tēnō, ओ, ओ</td>
</tr>
<tr>
<td>31. Their</td>
<td>Tēnō, ओ, ओ, ओ</td>
<td>Tēnō, ओ, ओ, ओ</td>
<td>Tēnō, ओ, ओ</td>
<td>Tēnō, ओ, ओ</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāth</td>
<td>Hāth</td>
<td>Hāth</td>
<td>Pāh, pāh</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pag</td>
<td>Pag</td>
<td>Pag</td>
<td>Pag</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ākh</td>
<td>Ākh</td>
<td>Ākh, े, े</td>
<td>Ākh, े, े</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mō, मोहः</td>
<td>Mō, मोहः</td>
<td>Mō, मोहः</td>
<td>Mō, मोहः</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dīś</td>
<td>Dīś</td>
<td>Dīś</td>
<td>Dīś</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān, kān</td>
<td>Kān, kān</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Wāl</td>
<td>Wāl, नों</td>
<td>Wāl, नों</td>
<td>Wāl, नों</td>
</tr>
<tr>
<td>40. Head</td>
<td>Māṭhū</td>
<td>Māṭhū</td>
<td>Māṭhū</td>
<td>Māṭhū</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Jībh</td>
<td>Jībh</td>
<td>Jībh</td>
<td>Jībh</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Pē</td>
<td>Pē</td>
<td>Pē, पेनः, पेनः</td>
<td>Pē, पेनः, पेनः</td>
</tr>
<tr>
<td>43. Back</td>
<td>Wāṅd</td>
<td>Wāṅd, वांड, वांड</td>
<td>Wāṅd, वांड, वांड</td>
<td>Wāṅd, वांड, वांड</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lōjha</td>
<td>Lōjha, लोज़ा</td>
<td>Lōjha</td>
<td>Lōjha</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Sōnū</td>
<td>Sōnū</td>
<td>Sōnū</td>
<td>Sōnū</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Rāpū</td>
<td>Rāpū</td>
<td>Rāpū</td>
<td>Rāpū</td>
</tr>
<tr>
<td>47. Father</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
<td>पाप, पाप, पाप</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mā</td>
<td>Mā</td>
<td>Mā, मा, मा</td>
<td>Mā, मा, मा, मा</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhai</td>
<td>Bhai, bhai</td>
<td>Bhai, bhai</td>
<td>Bhai</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Ben, bahen</td>
<td>Ben</td>
<td>Ben</td>
<td>Ben, बन, बन</td>
</tr>
<tr>
<td>51. Man</td>
<td>Māṇaṣ, bahyṛ</td>
<td>Māṇaṣ</td>
<td>Māṇaṣ</td>
<td>Māṇaṣ, माण, माण, माण</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Bāyrō</td>
<td>Bāyrō</td>
<td>Bāyrō</td>
<td>Bāyrō</td>
</tr>
</tbody>
</table>

462—Gujarāṭī.
<table>
<thead>
<tr>
<th>Kondh (Jharkhand)</th>
<th>Khairwā</th>
<th>Ghilsari (Belgum)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tā, 1</td>
<td>Tā, 1</td>
<td>O</td>
<td>26. Ho.</td>
</tr>
<tr>
<td>Tōna, inō</td>
<td>Inō</td>
<td>Onō, ūnō</td>
<td>27. Of him.</td>
</tr>
<tr>
<td>Tēnō, inō</td>
<td>Inō</td>
<td>Onō, ūnō</td>
<td>28. His.</td>
</tr>
<tr>
<td>Tā, 1, iwaqājā</td>
<td>Tēhōn, ēhōn, ūtō</td>
<td>Ūy</td>
<td>29. They.</td>
</tr>
<tr>
<td>Tem'nō, im'niō</td>
<td>Rēhōnō</td>
<td>Wānō, ūnō</td>
<td>30. Of them.</td>
</tr>
<tr>
<td>Tem'nō, im'niō</td>
<td>Rēhōnō</td>
<td>Wānō, ūnō</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Hāth, bāw'qu</td>
<td>Hath</td>
<td>Hāt</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pag, ūjīyā, ūjāp, gudā</td>
<td>Pag</td>
<td>Pag</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nāk</td>
<td>Lāk</td>
<td>Nāk</td>
<td>34. Nose.</td>
</tr>
<tr>
<td>Ākhyā</td>
<td>Āk</td>
<td>Īōjā</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Mōjēhū, mō</td>
<td>Mū</td>
<td>Mūjū</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Dāt</td>
<td>Dēj</td>
<td>Dāt</td>
<td>37. Tooth.</td>
</tr>
<tr>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
<td>38. Ear.</td>
</tr>
<tr>
<td>Māthū, tōlō</td>
<td>Māthū</td>
<td>Mātū</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Jībh, jīlī</td>
<td>Jībh</td>
<td>Jībh</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td>Ēpē, ējē'ru, ēdār</td>
<td>Ēpē</td>
<td>Ēpē</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Wāōō, bar'qō</td>
<td>Ballō</td>
<td>Piō</td>
<td>43. Back.</td>
</tr>
<tr>
<td>Lāŋhū</td>
<td>Lōŋhū</td>
<td>Lōŋjū</td>
<td>44. Iron.</td>
</tr>
<tr>
<td>S'ānūsū</td>
<td>Suṣu</td>
<td>Suṣu</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Rūpū</td>
<td>Rupu</td>
<td>Chāndī</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bāpō, pātāyā</td>
<td>Bāpu</td>
<td>Bā</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Mā, māšē</td>
<td>Mā</td>
<td>Āyī</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bhāt</td>
<td>Bhai</td>
<td>Bhai</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Bēn</td>
<td>Ben</td>
<td>Bēn</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Mānab, jān</td>
<td>Mānas</td>
<td>Mānās</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Bāy'tē, bātē, bāl</td>
<td>Baśtī</td>
<td>Baśtī</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Surti</td>
<td>Chaudhari</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Vahu</td>
<td>Wahū</td>
<td>Astri, hañū, baytā, wahu</td>
</tr>
<tr>
<td>54. Child</td>
<td>Chhoke ≤rū</td>
<td>Chhoke ≤rū, bahbehū</td>
<td>Taḥaiyū, lañdyū, taḥoke ≤rū</td>
</tr>
<tr>
<td>55. Son</td>
<td>Dik ≤rū, chhok ≤rū</td>
<td>Chhok ≤ro, paytā</td>
<td>Taḥaiyū, taḥoke ≤rū, moṣṭān, diṣṭātō</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Dik ≤rū, chhādi</td>
<td>Chhōt, port</td>
<td>Taḥōt, taḥok ≤rū, diṣtātō</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Gulām</td>
<td>Chālmar, gulām</td>
<td>Gulām, lundō</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Khōtūt</td>
<td>Khēt, khēt ≤nār</td>
<td>Taḥōt, khēt, taḥōtū</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Bhār-wid</td>
<td>Bhār-wād</td>
<td>Bhār-wād</td>
</tr>
<tr>
<td>60. God</td>
<td>Ḡeṭar</td>
<td>Parmēḥar</td>
<td>Parmēḥar, Ḡeṭar</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Bhūt, setān</td>
<td>Bhūt</td>
<td>Setān, daṅt, rākhah</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Sāraje</td>
<td>Sāraje</td>
<td>Hūraj</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chandar-mā</td>
<td>Chandar-mā, chhādo-mā</td>
<td>Chandar-mā, ḡandar-mā</td>
</tr>
<tr>
<td>64. Star</td>
<td>Īrō</td>
<td>Īrō</td>
<td>Īrō</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Đāwta</td>
<td>Āg, dawta</td>
<td>Đawta, āg, láhē</td>
</tr>
<tr>
<td>66. Water</td>
<td>Pāṇi</td>
<td>Pāṇi</td>
<td>Pāṇi</td>
</tr>
<tr>
<td>67. House</td>
<td>Ghar</td>
<td>Ghar</td>
<td>Ghar</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghōdo</td>
<td>Ghōdo</td>
<td>Ghōdo, ghōḍū</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāy</td>
<td>Gāy</td>
<td>Gāy</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kūtō</td>
<td>Kūtō</td>
<td>Kūtō, kutō ≤rū</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Bīlādi</td>
<td>Bīlādi</td>
<td>Bālādi, mani, marāžī</td>
</tr>
<tr>
<td>72. Cook</td>
<td>Kukōjō</td>
<td>Marōghō</td>
<td>Marōghō, kukōjo</td>
</tr>
<tr>
<td>73. Dusk</td>
<td>Bātak</td>
<td>Bātak</td>
<td>Bātak</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gadhōjō</td>
<td>Gadhōjō</td>
<td>Gadhōjō</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ŭū</td>
<td>Ŭū</td>
<td>Ŭū</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Pañkhī, pakāhi</td>
<td>Pañkhī</td>
<td>Pañkhī, pantāhi</td>
</tr>
<tr>
<td>77. Go</td>
<td>Jā</td>
<td>Jā</td>
<td>Drā</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Khā</td>
<td>Khā</td>
<td>Khā</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bes</td>
<td>Beh</td>
<td>Beh</td>
</tr>
</tbody>
</table>

464—Gujaratī.
<table>
<thead>
<tr>
<th>Kāhīnādī (Jhālīkādī)</th>
<th>Khārwā</th>
<th>Ghulāfī (Belgaum)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wānū</td>
<td>Bāirī</td>
<td>Bāyākā</td>
<td>53. Wife.</td>
</tr>
<tr>
<td>Sākā, chhātā, patā, bātā, bātā, chābā, gāgā, bālīkā</td>
<td>Chhōkā</td>
<td>Pūryō</td>
<td>55. Son.</td>
</tr>
<tr>
<td>Sādī, chhātā, chhāti, gāgā, bālīkā</td>
<td>Chhōkā</td>
<td>Pūrānī</td>
<td>56. Daughter.</td>
</tr>
<tr>
<td>Galām, kāfār</td>
<td>Gūlām</td>
<td>Gūlām</td>
<td>57. Slave.</td>
</tr>
<tr>
<td>Kheēnu, sēdī, chhōdā</td>
<td>Kūnā</td>
<td>Kūnā</td>
<td>58. Cultivator.</td>
</tr>
<tr>
<td>Bhar-wād, gōkā, pīdār</td>
<td>Bharāwār</td>
<td>Kūhābāra</td>
<td>59. Shepherd.</td>
</tr>
<tr>
<td>Pāsē, pūrān, Parīmār</td>
<td>Khūdā</td>
<td>Dūw</td>
<td>60. God.</td>
</tr>
<tr>
<td>Sākā, sarusēmā</td>
<td>Chājā</td>
<td>Chānḍ</td>
<td>63. Moon.</td>
</tr>
<tr>
<td>Sākā, tārā</td>
<td>Tārō</td>
<td>Chāpūyō</td>
<td>64. Star.</td>
</tr>
<tr>
<td>Dāt-wā, khōtāwā, ḍāgūrū</td>
<td>Āg, dāt-wā</td>
<td>Āg</td>
<td>65. Fire.</td>
</tr>
<tr>
<td>Ghōrō</td>
<td>Ghōrō</td>
<td>Ghōrō</td>
<td>68. Horse.</td>
</tr>
<tr>
<td>Gā</td>
<td>GĀ</td>
<td>GĀ</td>
<td>69. Cow.</td>
</tr>
<tr>
<td>Kūṭā</td>
<td>Kūṭā</td>
<td>Kūṭā</td>
<td>70. Dog.</td>
</tr>
<tr>
<td>Malādī, balādī, mūṭādī, man, manādī</td>
<td>Mūṭādī, mūṭādī</td>
<td>Mūṭādī</td>
<td>71. Cat.</td>
</tr>
<tr>
<td>Bātāk</td>
<td>Bātāk</td>
<td>Bātāk</td>
<td>73. Duck.</td>
</tr>
<tr>
<td>Gadhērō, khar</td>
<td>Gadhērō</td>
<td>Gāyā</td>
<td>74. Ass.</td>
</tr>
<tr>
<td>Sīhāsā, sīhīsā</td>
<td>Unt</td>
<td>Hūf</td>
<td>75. Camel.</td>
</tr>
<tr>
<td>Pākhi</td>
<td>Pākhi</td>
<td>Pākai</td>
<td>76. Bird.</td>
</tr>
<tr>
<td>Jā, s'kātāk, s'kābāk</td>
<td>Jā</td>
<td>Jā</td>
<td>77. Go.</td>
</tr>
<tr>
<td>Khā, śākāw, gahāh, jam</td>
<td>Khā</td>
<td>Khā</td>
<td>78. Est.</td>
</tr>
<tr>
<td>Beth</td>
<td>Beth</td>
<td>Bais</td>
<td>79. Sit.</td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Sanskrit</td>
<td>Chileteci</td>
</tr>
<tr>
<td>-------------------------</td>
<td>--------------------</td>
<td>----------</td>
<td>------------</td>
</tr>
<tr>
<td>80. Come</td>
<td>Āw</td>
<td>Āw</td>
<td>Āw</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār, ṭhok</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Úbhō thā</td>
<td>Úbhō rēh</td>
<td>Úbhō rēh</td>
</tr>
<tr>
<td>83. Die</td>
<td>Mar</td>
<td>Mar</td>
<td>Mar (mēr imp. 2nd sing.)</td>
</tr>
<tr>
<td>84. Give</td>
<td>Āp</td>
<td>Āp, ē</td>
<td>Āl, āp</td>
</tr>
<tr>
<td>85. Run</td>
<td>Doj</td>
<td>Doj</td>
<td>Doj, nāh, hād-mak</td>
</tr>
<tr>
<td>86. Up</td>
<td>Upar</td>
<td>Upar</td>
<td>Upar</td>
</tr>
<tr>
<td>87. Near</td>
<td>Pāhē</td>
<td>Pāhē</td>
<td>Pāhē</td>
</tr>
<tr>
<td>88. Down</td>
<td>Nichē</td>
<td>Nichē, ēṭhē</td>
<td>Nichē, hōthā</td>
</tr>
<tr>
<td>89. Far</td>
<td>Āğhē</td>
<td>Āğhē</td>
<td>Āğhē, sēṭe</td>
</tr>
<tr>
<td>90. Before</td>
<td>Āgal</td>
<td>Āgal</td>
<td>Āgar</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Pachhal</td>
<td>Pachhād, pachhal</td>
<td>Pachhād, pachhal</td>
</tr>
<tr>
<td>92. Who</td>
<td>Kōv</td>
<td>Kōv</td>
<td>Kōv, kūp</td>
</tr>
<tr>
<td>93. What</td>
<td>Šu</td>
<td>Hū</td>
<td>Šu</td>
</tr>
<tr>
<td>94. Why</td>
<td>Šā māṭē</td>
<td>Hā-māṭē</td>
<td>Tśyam, śā-hārū</td>
</tr>
<tr>
<td>95. And</td>
<td>Anē</td>
<td>Anē, aunē</td>
<td>Anē, nē</td>
</tr>
<tr>
<td>96. But</td>
<td>Pan</td>
<td>Pan</td>
<td>Pan</td>
</tr>
<tr>
<td>97. If</td>
<td>Jo</td>
<td>Jo</td>
<td>Dōg</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Hā</td>
<td>Hōrvē, hā</td>
<td>Hā, hōrvē</td>
</tr>
<tr>
<td>99. No</td>
<td>Nā</td>
<td>Nā</td>
<td>Nā</td>
</tr>
<tr>
<td>100. Alas</td>
<td>Arē</td>
<td>Arērō</td>
<td>Arē, hūy</td>
</tr>
<tr>
<td>101. A father</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp, bāpā</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Bāp-nō</td>
<td>Bāp-nō</td>
<td>Bāp-nō, bāpānō</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Bāp-nē</td>
<td>Bāp-nē, bāpānē</td>
<td>Bāp-nē, bāpānē</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Bāp-thī</td>
<td>Bāp-thī, bāpā-thī, -thakī</td>
<td>Bāpā-pāhā-thī, bāpā-kānē-thī</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Be bāp</td>
<td>Be bāp</td>
<td>Be bāp, bāpā</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Bāp(0)</td>
<td>Bāpō, bāpād</td>
<td>Bāyā</td>
</tr>
</tbody>
</table>

466—Gujarāṭṭ.
<table>
<thead>
<tr>
<th>Kājālāwādī (Jhālāwādī)</th>
<th>Khārwā</th>
<th>Ghādī (Belgum)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āw</td>
<td>Āw</td>
<td>Āw</td>
<td>80. Come.</td>
</tr>
<tr>
<td>Mār, lāgāw, pədštāl, jhāpāt</td>
<td>Mār</td>
<td>Mār</td>
<td>81. Beat.</td>
</tr>
<tr>
<td>dā, rammēkāw, tiḥōt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khan, khōbā, khōhūsh, uhīw</td>
<td>Ubāhū rē</td>
<td>Hubār</td>
<td>82. Stand.</td>
</tr>
<tr>
<td>Mar, pāsā tā, guś jā, mēr, uhār</td>
<td>Mar</td>
<td>ḫar</td>
<td>83. Die.</td>
</tr>
<tr>
<td>Dē, āl, āp</td>
<td>Dē</td>
<td>Da</td>
<td>84. Give.</td>
</tr>
<tr>
<td>Dīhō, nās, bāg, ban*mēkāw, bahūd</td>
<td>Dōr</td>
<td>Nhās</td>
<td>85. Run.</td>
</tr>
<tr>
<td>Upar, māṭīs, ṭočo</td>
<td>Upar</td>
<td>Upra</td>
<td>86. Up.</td>
</tr>
<tr>
<td>Pānē, kantē, tīnakō, tê</td>
<td>Pānē</td>
<td>Kanna</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Hēthē, nās, heṭhē</td>
<td>Hēthē</td>
<td>Hitā</td>
<td>88. Down.</td>
</tr>
<tr>
<td>Sēgē, āgō, āghō</td>
<td>Vēγrē</td>
<td>Dār</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Mēyā, mēxhānwīlyu</td>
<td>Āgar</td>
<td>Agāl</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Wāhē, pāwądē</td>
<td>Pāchhār</td>
<td>Pāchhāl</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>Kau, kōn</td>
<td>Kōn</td>
<td>Kōn</td>
<td>92. Who.</td>
</tr>
<tr>
<td>Chīyo, ēś, kiyo</td>
<td>Sū</td>
<td>Sā</td>
<td>93. What.</td>
</tr>
<tr>
<td>Anē, nē</td>
<td>Nē, tašhā</td>
<td>Wār</td>
<td>95. And.</td>
</tr>
<tr>
<td>Paḥ</td>
<td>Paḥ</td>
<td>Panta</td>
<td>96. But.</td>
</tr>
<tr>
<td>Jō</td>
<td>Jō</td>
<td>Tē</td>
<td>97. If.</td>
</tr>
<tr>
<td>Hā, huā</td>
<td>Hā</td>
<td>Hōy</td>
<td>98. Yes.</td>
</tr>
<tr>
<td>Arē, rē</td>
<td>Arē</td>
<td>Arēy</td>
<td>100. Alass.</td>
</tr>
<tr>
<td>Bāp*nō</td>
<td>Bāpwnō</td>
<td>Bānō</td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>Bāp*nē, bāpānē</td>
<td>Bāpānē</td>
<td>Bānā</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Bāpā-thi</td>
<td>Bāpā-pās-thi</td>
<td>Bā-ti</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Be bāp</td>
<td>Bē bāp</td>
<td>Bē bā</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bāpō</td>
<td>Bāpūhōn</td>
<td>Bā</td>
<td>106. Fathers.</td>
</tr>
</tbody>
</table>

Gujarātī.—467
3 o 2

VOL. IX, PART II.
<table>
<thead>
<tr>
<th>English</th>
<th>Gujarati (Standard)</th>
<th>Sar</th>
<th>Chardari</th>
<th>Panjari</th>
</tr>
</thead>
<tbody>
<tr>
<td>107. Of fathers</td>
<td>Bap(o)nē</td>
<td>Bāpōṇo, bāpānō</td>
<td>Bāpānō</td>
<td>Bāp'ōnē</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Bap(o)nē</td>
<td>Bāpōṇo, bāpānē</td>
<td>Bāpānē</td>
<td>Bāp'ōnē</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Bap(o)-thī</td>
<td>Bāpō-thī, bāpā-thī, thakī</td>
<td>Bāpā-kanē-thī</td>
<td>Bāp-thī</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Chhoji</td>
<td>Chho:k'tī</td>
<td>Taḥo:ji, diə'tī</td>
<td>Soːji</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Chho:jinō</td>
<td>Chho:k'tinō</td>
<td>Taḥo:jinō</td>
<td>Soːjīnō</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Chho:jinē</td>
<td>Chho:k'tinē</td>
<td>Taḥo:jinē</td>
<td>Soːjīnē</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Chho:jī-thī</td>
<td>Chho:k'tī-thī, thakī</td>
<td>Taḥo:jī-kanē-thī</td>
<td>Soːjī-thī</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Be chhō</td>
<td>Be chho:k'tī</td>
<td>Be taḥo:jiyō</td>
<td>Be soːhē</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Chho:jō</td>
<td>Chho:k'tō</td>
<td>Taḥo:jiyō</td>
<td>Soːjō</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Chho:jī-thī</td>
<td>Chho:k'tī-thī, thakī</td>
<td>Taḥo:jīyō-pānē-thī</td>
<td>Soːjō-thī</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Sārō māṇas</td>
<td>Bhalā māṇah</td>
<td>Ḥārō māṇah</td>
<td>Ḥārō māṇah</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Sārō māṇas:nō</td>
<td>Bhalā māṇah:nō</td>
<td>Ḥārō māṇah:nō</td>
<td>Ḥārō māṇah:nō</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Sārō māṇas:nē</td>
<td>Bhalā māṇah:nē</td>
<td>Ḥārō māṇah:nē</td>
<td>Ḥārō māṇah:nē</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Sārō māṇa:s-thī</td>
<td>Bhalā māṇa:s-thī, thakī</td>
<td>Ḥārō māṇa:s-pānē-thī</td>
<td>Ḥārō māṇa:s-thī</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Be sārō māṇas</td>
<td>Be bhalā māṇah</td>
<td>Be ħārō māṇa:s</td>
<td>Be ħārō māṇa:s</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Sārō māṇas</td>
<td>Bhalā māṇahō</td>
<td>ħārō māṇahō</td>
<td>ħārō māṇahō</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Sārō māṇas(o)nē</td>
<td>Bhalā māṇahō:nē</td>
<td>ħārō māṇahō:nē</td>
<td>ħārō māṇahō:nē</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Sārō māṇas(o)nē</td>
<td>Bhalā māṇahō:nē</td>
<td>ħārō māṇahō:nē</td>
<td>ħārō māṇahō:nē</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Sārō māṇas(o)-thī</td>
<td>Bhalā māṇahō-thī, thakī</td>
<td>ħārō māṇahō-pānē-thī</td>
<td>ħārō māṇahō-thī</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Sārī bāy:ṭī</td>
<td>Bhali bairi</td>
<td>Hari bāy:ṭī</td>
<td>Ḥārū bāy:ṭū</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Naṭhārō chho:k’tī</td>
<td>Kharāb chho:k’tī</td>
<td>Naṭhārō ṭahō:k’tī</td>
<td>Naṭhārō sārō</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Sārī bāy:ṭī</td>
<td>Bhali bairi</td>
<td>Hari bāy:ṭī</td>
<td>Ḥārū bāy:ṭū</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Naṭhārī chho:jī</td>
<td>Kharāb chho:k’tī</td>
<td>Naṭhārī chho:jī</td>
<td>Naṭhārī sārī</td>
</tr>
<tr>
<td>132. Good</td>
<td>Sārō</td>
<td>Sārō, ħārō</td>
<td>ħārō, ṭhīk, bā</td>
<td>ħārō</td>
</tr>
<tr>
<td>133. Better</td>
<td>-thī sārō (better than)</td>
<td>Ghano sārō, ghano ħārō</td>
<td>Wadhārō ħārō</td>
<td>-kur,kū ṭhā (better than)</td>
</tr>
<tr>
<td>Kâhîwâdî (Jhâlâwâdî)</td>
<td>Khârâwâ</td>
<td>Ghâsî (Belgaum)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>---------</td>
<td>-----------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Bā'pañî</td>
<td>Bā'pañî</td>
<td>Bā'panî</td>
<td>107. Of fathers.</td>
<td></td>
</tr>
<tr>
<td>Bā'panî</td>
<td>Bā'pañî</td>
<td>Bā'panî</td>
<td>108. To fathers.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri</td>
<td>Chhok'ti</td>
<td>Pōrt-î</td>
<td>110. A daughter.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-to</td>
<td>Chhok'ti-dinô</td>
<td>Pōrt-înô</td>
<td>111. Of a daughter.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-nô</td>
<td>Chhok'ti-dinô</td>
<td>Pōrt-înô</td>
<td>112. To a daughter.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-nô-thi</td>
<td>Chhok'ti-pās-thi</td>
<td>Pōrt-înô-ti</td>
<td>113. From a daughter.</td>
<td></td>
</tr>
<tr>
<td>Be dîch'tri-yû</td>
<td>Be chhok'ti, be chhok'ti</td>
<td>Be bèjô</td>
<td>114. Two daughters.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-yû</td>
<td>Chhok'ti</td>
<td>Bèjô</td>
<td>115. Daughters.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-yû-nô</td>
<td>Chhok'ti-nô</td>
<td>Bèjô-nô</td>
<td>117. To daughters.</td>
<td></td>
</tr>
<tr>
<td>Dîch'tri-yû-nô-thi</td>
<td>Chhok'ti-pās-thi</td>
<td>Bèjô-nô-ti</td>
<td>118. From daughters.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ mācâ</td>
<td>Ruñâ advî</td>
<td>Châng'lo mânûs</td>
<td>119. A good man.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ mācâ-nô</td>
<td>Ruñâ advînô</td>
<td>Châng'lo mânûs-nô</td>
<td>120. Of a good man.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ māsâ-nô</td>
<td>Ruñâ advînô</td>
<td>Châng'lo mânûs-nô</td>
<td>121. To a good man.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ māsâ-thi</td>
<td>Ruñâ advî-mâs-thi</td>
<td>Châng'lo mânûs-thi</td>
<td>122. From a good man.</td>
<td></td>
</tr>
<tr>
<td>Be s'hârâ mâcâ-hû</td>
<td>Be ruñâ advî-mâs-hû</td>
<td>Be châng'lo mânûs-hû</td>
<td>123. Two good men.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ mânûs-nô-thi</td>
<td>Ruñâ advî-mânûs-thi</td>
<td>Châng'lo mânûs-thi</td>
<td>126. To good men.</td>
<td></td>
</tr>
<tr>
<td>S'hârâ mânûs-thi</td>
<td>Ruñâ advî-mânûs-thi</td>
<td>Châng'lo mânûs-thi</td>
<td>127. From good men.</td>
<td></td>
</tr>
<tr>
<td>S'hârî bai</td>
<td>Majàni bâri</td>
<td>Châng'li bâr-ko</td>
<td>128. A good woman.</td>
<td></td>
</tr>
<tr>
<td>Bhûndô sol-ro</td>
<td>Nàshândô chhok'ti</td>
<td>Wângal pîrî</td>
<td>129. A bad boy.</td>
<td></td>
</tr>
<tr>
<td>S'hârî bâli-û</td>
<td>Majàni bâli-û</td>
<td>Châng'lo bâl-ko</td>
<td>130. Good women.</td>
<td></td>
</tr>
<tr>
<td>Bhûndô sölû</td>
<td>Nàshândô chhok'ti</td>
<td>Wângal pîrî-û</td>
<td>131. A bad girl.</td>
<td></td>
</tr>
<tr>
<td>S'hârî</td>
<td>Ruñà, majànà</td>
<td>Châng'li</td>
<td>132. Good.</td>
<td></td>
</tr>
<tr>
<td>Bâhî s'hârâ</td>
<td>Bâhî ruñà, bâhî majànà</td>
<td>Wat-tî châng'li (better than that)</td>
<td>133. Better.</td>
<td></td>
</tr>
</tbody>
</table>

Gujarati—409
<table>
<thead>
<tr>
<th>English</th>
<th>Gujarati (Standard)</th>
<th>Surs.</th>
<th>Chardari</th>
<th>Patani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Best</td>
<td>Sau-thi sārō</td>
<td>Hau-thi sārō, hau-thi hārō</td>
<td>Hārā-mā hārū</td>
<td>Hau-thi hārō</td>
</tr>
<tr>
<td>High</td>
<td>Ūchō</td>
<td>Ūchō</td>
<td>Ūtāū</td>
<td>Uso</td>
</tr>
<tr>
<td>Higher</td>
<td>-thi Ūchō</td>
<td>Ghaṇo Ūchō</td>
<td>Wadhārē īlā</td>
<td>-thi uo</td>
</tr>
<tr>
<td>Highest</td>
<td>Sau-thi Ūchō</td>
<td>Ūchā-mā Ūchō</td>
<td>Ūtā-mā īlā</td>
<td>Hau-thi uo</td>
</tr>
<tr>
<td>A horse</td>
<td>Ghōḍō</td>
<td>Ghōḍō</td>
<td>Ghōḍā, āṭāū, bōḍh, bōḍhāyō</td>
<td>Akhālō, gōḍhū, bōḍh</td>
</tr>
<tr>
<td>A mare</td>
<td>Ghōḍī</td>
<td>Ghōḍī</td>
<td>Ghōḍā</td>
<td>Ghōḍā, gōḍhā</td>
</tr>
<tr>
<td>Horses</td>
<td>Ghōḍā(8)</td>
<td>Ghōḍā</td>
<td>Ghōḍjā</td>
<td>Ghōḍjō, gōḍhō</td>
</tr>
<tr>
<td>Mares</td>
<td>Ghōḍîō</td>
<td>Ghōḍîō</td>
<td>Ghōḍjō</td>
<td>Ghōḍjō, gōḍhō</td>
</tr>
<tr>
<td>A bull</td>
<td>Gōḍhō</td>
<td>Gōḍhō</td>
<td>Gōḍhā, ākhālō, bōḍh, bōḍhāyō</td>
<td>Akhālō, gōḍhā, bōḍh</td>
</tr>
<tr>
<td>A cow</td>
<td>Gāy</td>
<td>Gāl</td>
<td>Gāy, gā</td>
<td>Gāy</td>
</tr>
<tr>
<td>Cows</td>
<td>Gāyō</td>
<td>Gāyō</td>
<td>Gāyō</td>
<td>Gāyō</td>
</tr>
<tr>
<td>A dog</td>
<td>Kutrō</td>
<td>Kutrō</td>
<td>Kutrō</td>
<td>Kutrō</td>
</tr>
<tr>
<td>A bitch</td>
<td>Kutrī</td>
<td>Kutrī</td>
<td>Kutrī</td>
<td>Kutrī</td>
</tr>
<tr>
<td>Dogs</td>
<td>Kutrī(8)</td>
<td>Kutrī</td>
<td>Kutrī</td>
<td>Kutrī</td>
</tr>
<tr>
<td>Bitches</td>
<td>Kutrīō</td>
<td>Kutrīō</td>
<td>Kutrīō</td>
<td>Kutrīō</td>
</tr>
<tr>
<td>A be goat</td>
<td>Bakrō</td>
<td>Bakrō</td>
<td>Bakrō, bōkājā</td>
<td>Bakrō, bōkājā</td>
</tr>
<tr>
<td>A female goat</td>
<td>Bakrī</td>
<td>Bakrī</td>
<td>Bakrī</td>
<td>Bakrī, bōkājā</td>
</tr>
<tr>
<td>Goats</td>
<td>Bakrāō</td>
<td>Bakrāō</td>
<td>Bakrāō</td>
<td>Bakrāō</td>
</tr>
<tr>
<td>A male deer</td>
<td>Harṇū</td>
<td>Harṇū</td>
<td>Harṇū</td>
<td>Harṇū</td>
</tr>
<tr>
<td>A female deer</td>
<td>Harṇūi</td>
<td>Harṇūi</td>
<td>Harṇūi</td>
<td>Harṇūi</td>
</tr>
<tr>
<td>Deer</td>
<td>Harṇū</td>
<td>Harṇū</td>
<td>Harṇū</td>
<td>Harṇū</td>
</tr>
<tr>
<td>I am</td>
<td>Hū chhū</td>
<td>Hū chhū, chhū</td>
<td>Hū īchhū</td>
<td>Hū sū</td>
</tr>
<tr>
<td>Thou art</td>
<td>Tū chhe</td>
<td>Tū chhe, chha</td>
<td>Tū tēhū</td>
<td>Tū sē, sē</td>
</tr>
<tr>
<td>He is</td>
<td>Tē chhe</td>
<td>Tē chhe, chha</td>
<td>Tē fāhe, se</td>
<td>Ė sē</td>
</tr>
<tr>
<td>We are</td>
<td>Amē chhālē</td>
<td>Amā chhālē, chhālē</td>
<td>Amē īsayē, sāyē, sa</td>
<td></td>
</tr>
<tr>
<td>You are</td>
<td>Tamē chhō</td>
<td>Tamē chhō</td>
<td>Tamē īghō, sō</td>
<td>Tamē sō</td>
</tr>
<tr>
<td>Kābhīsāgūṭī (Khārvāṭī)</td>
<td>Khārvāṭī</td>
<td>Ghūḍi (Benggālī)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td>----------</td>
<td>------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Hū sū.</td>
<td>Hū chhe.</td>
<td>Hū chhau.</td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>I se.</td>
<td>I, tē, chhe</td>
<td>O chha.</td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>Amē sayē.</td>
<td>Hanē chhe.</td>
<td>Hanē chha.</td>
<td>159. We are.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Surnil</td>
<td>Choshtari</td>
<td>Patani</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------</td>
<td>----------------</td>
<td>-----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Tēō chhe</td>
<td>Tēō chhe, chha</td>
<td>Tēō tāhe, se</td>
<td>Eś aś, sē</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hū haśo</td>
<td>Ī utō, hūtō</td>
<td>Hū haśo, utō</td>
<td>Hū haśo</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū hātō</td>
<td>Tū utō, hūtō</td>
<td>Tū hātō, utō</td>
<td>Tū hātō</td>
</tr>
<tr>
<td>164. He was</td>
<td>Tē hātō</td>
<td>Tē utō, hūtō</td>
<td>Tē hātō, utō</td>
<td>Ė hātō</td>
</tr>
<tr>
<td>165. We were</td>
<td>Amē hātā</td>
<td>Hamē utā, hūtā</td>
<td>Amē hātā</td>
<td>Amē hātā</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tamē hātā</td>
<td>Tamē utā, hūtā</td>
<td>Tamē hātā, utā</td>
<td>Tamē hātā</td>
</tr>
<tr>
<td>167. They were</td>
<td>Tēō hātā</td>
<td>Tēō utā, hūtā</td>
<td>Tē hātā, utā</td>
<td>Ė hātā</td>
</tr>
<tr>
<td>168. Be</td>
<td>Hō, thā</td>
<td>Hō, thā</td>
<td>Thā, hō</td>
<td>Hō, thāi</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hōwū, thawū</td>
<td>Hōwū, thawū</td>
<td>Thawū, hōwū</td>
<td>Hawū</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hōtō, thatō</td>
<td>Hōtō, thatō</td>
<td>Thatō, hōtō</td>
<td>Hōtō</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hōmē, thatnē</td>
<td>Hōmē, thatnē</td>
<td>Thatnē, hōmē</td>
<td>Hōmē</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hū hōō</td>
<td>Ū hōō</td>
<td>Hū thawū, hōwū</td>
<td>Hū haśo, thau</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Hū hōlē, haś</td>
<td>Ū hōśe</td>
<td>Hū thayā, hayā</td>
<td>Hū hāśa, hēh</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td>Ū hōt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mār-wū</td>
<td>Mār-wū</td>
<td>Mār-wū</td>
<td>Mār-wū</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mār-to</td>
<td>Mār-to</td>
<td>Mār-to</td>
<td>Mār-to</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Mārinē</td>
<td>Mārinē</td>
<td>Mārinē</td>
<td>Mārinē</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Hū mārū</td>
<td>Ū mārū-čhū, mārū-čhha</td>
<td>Hū mārū-tāhe, tāhū</td>
<td>Hū mārū-sū, mārūn</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tū mārē</td>
<td>Tū mārē-čhe, mārē-čhha</td>
<td>Tū mārū-tāhe, tāhū</td>
<td>Tū mārē-sū, mārē-sū</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Tē mārē</td>
<td>Tē mārē-čhe, mārē-čhha</td>
<td>Tē mārē-tāhe</td>
<td>Ė mārē-sē</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Amē mārīē</td>
<td>Hamē mārīē-čhīē, mārīē-čhīa</td>
<td>Amē mārīē-tāhé</td>
<td>Amē mārīē-saśī, mārīē-saśīyā</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tamē mārō</td>
<td>Tamē mārō-čhū, mārō-čhha</td>
<td>Tamē mārō-tāhe</td>
<td>Tamē mārō-sō</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Tēō mārō</td>
<td>Tēō mārō-čhe, mārō-čhha</td>
<td>Tē mārō-tāhe</td>
<td>Ė mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mē māryō</td>
<td>Mē mārū</td>
<td>Mē māryō</td>
<td>Mē māryō</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tē māryō</td>
<td>Tē mārū</td>
<td>Tē māryō</td>
<td>T, or tē, māryō</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Tēō māryō</td>
<td>Tōśe mārū</td>
<td>Hēśe māryō</td>
<td>Tōśe māryō</td>
</tr>
<tr>
<td>Kātīlyāwāḍī (Jhālāwāḍī)</td>
<td>Kāhāwāḍī</td>
<td>Ghiyādī (Bolgum)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------</td>
<td>------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Iwadjī se</td>
<td>Bhōn chhe</td>
<td>Óy chha</td>
<td>161. They are.</td>
<td></td>
</tr>
<tr>
<td>Ḥū hatō</td>
<td>Ḥū hūtā</td>
<td>Ḥū hotā</td>
<td>162. I was.</td>
<td></td>
</tr>
<tr>
<td>Tū hatō</td>
<td>Tū hūtā</td>
<td>Tū hotā</td>
<td>163. Thou wast.</td>
<td></td>
</tr>
<tr>
<td>Ḣī hatō</td>
<td>Ḣī hūtā</td>
<td>Ó hotā</td>
<td>164. He was.</td>
<td></td>
</tr>
<tr>
<td>Amē hatā</td>
<td>Ḥamē hūtā</td>
<td>Ḥama hotā</td>
<td>165. We were.</td>
<td></td>
</tr>
<tr>
<td>Tamē hatā</td>
<td>Ṭamē hūtā</td>
<td>Tūma hotā</td>
<td>166. You were.</td>
<td></td>
</tr>
<tr>
<td>Iwadjī hatā</td>
<td>Bhōn hūtā</td>
<td>Óy hotā</td>
<td>167. They were.</td>
<td></td>
</tr>
<tr>
<td>Thā</td>
<td>Thāw</td>
<td>Rha</td>
<td>168. Be.</td>
<td></td>
</tr>
<tr>
<td>Thāwū</td>
<td>Thāwū</td>
<td>Rhawān</td>
<td>169. To be.</td>
<td></td>
</tr>
<tr>
<td>Thāti</td>
<td>Thāti</td>
<td>Ṭkhatō</td>
<td>170. Being.</td>
<td></td>
</tr>
<tr>
<td>Thāinē</td>
<td>Thāinē</td>
<td>Rhaín</td>
<td>171. Having been.</td>
<td></td>
</tr>
<tr>
<td>Ḥū thālī</td>
<td>Ḥū hōs</td>
<td>Ḥū rhowōs</td>
<td>172. I may be.</td>
<td></td>
</tr>
<tr>
<td>Ḥū thālā</td>
<td>Ḥū hōs</td>
<td>Ḥū rhowōs</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>
</tr>
<tr>
<td>Mār, mārya</td>
<td>Mārō</td>
<td>Mār</td>
<td>175. Beat.</td>
<td></td>
</tr>
<tr>
<td>Mār*twū</td>
<td>Mār*twū</td>
<td>Mār*twū</td>
<td>176. To beat.</td>
<td></td>
</tr>
<tr>
<td>Mār*tō</td>
<td>Mār*tō</td>
<td>Mār*tō</td>
<td>177. Beating.</td>
<td></td>
</tr>
<tr>
<td>Mārtē</td>
<td>Mārtē</td>
<td>Mārtna</td>
<td>178. Having beaten.</td>
<td></td>
</tr>
<tr>
<td>Ḥū mārū-tū</td>
<td>Ḥū mārūchh</td>
<td>Ḥū mārūchha</td>
<td>179. I beat.</td>
<td></td>
</tr>
<tr>
<td>Tū mārū-se, mārū-tū, māras</td>
<td>Tū mārūchh</td>
<td>Tū mārocha</td>
<td>180. Thou beatest.</td>
<td></td>
</tr>
<tr>
<td>Ī mārū-se</td>
<td>Ī mārūchh</td>
<td>Ó mārocha</td>
<td>181. He beats.</td>
<td></td>
</tr>
<tr>
<td>Amē mārū-sayē</td>
<td>Ḥamēḥōn mārīyēchh</td>
<td>Ḥamāmārocha</td>
<td>182. We beat.</td>
<td></td>
</tr>
<tr>
<td>Tamē mārū-se</td>
<td>Tamē mārūchh</td>
<td>Tūma mārocha</td>
<td>183. You beat.</td>
<td></td>
</tr>
<tr>
<td>Iwadjī mārū-se</td>
<td>Tūo mārūchh</td>
<td>Óy mārocha</td>
<td>184. They beat.</td>
<td></td>
</tr>
<tr>
<td>Mē māryō</td>
<td>Ḥūs mārīyō, mē mārīyō</td>
<td>Ḥū māryō</td>
<td>185. I beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Tē māryō</td>
<td>Tūo mārīyō</td>
<td>Tū māryō</td>
<td>186. Thou beatest (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Īnū māryō</td>
<td>Īnū mārīyō</td>
<td>Ó māryō</td>
<td>187. He beat (Past Tense).</td>
<td></td>
</tr>
</tbody>
</table>

Gujarāṭī.—473
VOL. IX, PART II.
<table>
<thead>
<tr>
<th>English</th>
<th>Gujarātī (Standard)</th>
<th>Surūṭi</th>
<th>Chāñḍīrāṭi</th>
<th>Ṛṣa V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Amē māryō</td>
<td>Hamē mārī</td>
<td>Amē māryō</td>
<td>Amē māryō</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tamē māryō</td>
<td>Tamē mārī</td>
<td>Tamē māryō</td>
<td>Tamē māryō</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Tēō māryō</td>
<td>Tēō mārī</td>
<td>Hemēē tā māryō</td>
<td>Ímēē, ot tēō, māryō</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hū mārē-chhō</td>
<td>Ī mārē-chhō, mārē-chhō</td>
<td>Hū mārē-sē, mārē-sē</td>
<td>Hū mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hū mārē-tō-hatō</td>
<td>Ī mārē-tō</td>
<td>Hū mārē-tō-tō</td>
<td>Hū mārē-tō-tō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mē mārē-yo-hatō</td>
<td>Mē mārē-tō</td>
<td>Hū mārē-yo-tō</td>
<td>Hū mārē-yo-tō</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hū mārē</td>
<td>Ū mārē</td>
<td>Hū mārē</td>
<td>Mē mārē-tō</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hū mārē-sē</td>
<td>U mārē-sē, mārē-sē, mārē-sē</td>
<td>Hū mārē-sē</td>
<td>Hū mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū mārē-sē</td>
<td>Tū mārē-sē, mārē-sē</td>
<td>Tū mārē-sē</td>
<td>Tū mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Tē mārē-sē</td>
<td>Tē mārē-sē, mārē-sē</td>
<td>Tē mārē-sē</td>
<td>B mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>198. We shall best</td>
<td>Amē mārē-sē</td>
<td>Hamē mārē-sē, mārē-sē</td>
<td>Amē mārē-sē</td>
<td>Amē mārē-sē, mārē-sē</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tamē mārē-tō</td>
<td>Tamē mārē-tō, mārē-tō</td>
<td>Tamē mārē-tō</td>
<td>Tamē mārē-tō, mārē-tō</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Tēō mārē-tō</td>
<td>Tēō mārē-tō, mārē-tō</td>
<td>Tēō mārē-tō</td>
<td>B mārē-tō, mārē-tō</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>........</td>
<td>........</td>
<td>........</td>
<td>........</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Hū mārē, manē mārē-sē, mārē-sē</td>
<td>Manē mārē-o-ho</td>
<td>Manē mārē-sē, tāhē</td>
<td>Hū mārē-sē, tāhē</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Hū mārē-sē, manē mārē-sē, mārē-sē</td>
<td>Manē mārē-tō</td>
<td>Mē mārē-khāthō-tō</td>
<td>Mē mārē-khāthō-tō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Hū mārē-sē, manē mārē-sē, mārē-sē</td>
<td>Ū mārē-sē</td>
<td>Hū mārē-sē</td>
<td>Hū mārē-khāthō</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hū jāhi</td>
<td>Ū jāhi-chhō, jāhi-chhō</td>
<td>Hū dzē-tāhē, dzē-tāhē</td>
<td>Hū jāhi-sē</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāhi</td>
<td>Tū jāhi-chhō, jāhi-chhō</td>
<td>Tū dzē-tāhē, dzē-tāhē</td>
<td>Tū jāhi-sē, jāhi-sē</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Tē jāhi</td>
<td>Tē jāhi-chhō, jāhi-chhō</td>
<td>Tē dzē-tāhē, jāhi-chhō</td>
<td>B jāhi-sē</td>
</tr>
<tr>
<td>208. We go</td>
<td>Amē jāhi</td>
<td>Hamē jāhi-chhō, jāhi-chhō</td>
<td>Amē dzē-tāhē, jāhi-chhō</td>
<td>Amē jāhi-sē, jāhi-sē</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tamē jāhi</td>
<td>Tamē jāhi-chhō, jāhi-chhō</td>
<td>Tamē dzē-tāhē, jāhi-chhō</td>
<td>Tāmē jāhi-sē</td>
</tr>
<tr>
<td>210. They go</td>
<td>Tēō jāhi</td>
<td>Tēō jāhi-chhō, jāhi-chhō</td>
<td>Tē dzē-tāhē, jāhi-chhō</td>
<td>B jāhi-sē, jāhi-sē</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hū gāyō</td>
<td>Ū gāyō</td>
<td>Hū dzē, gāyō, gyo</td>
<td>Hū gyo, gyo</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gāyō</td>
<td>Tū gāyō</td>
<td>Tū dzē, gāyō, gyo</td>
<td>Tū gyo, gyo</td>
</tr>
<tr>
<td>213. He went</td>
<td>Tē gāyō</td>
<td>Tē gāyō</td>
<td>Tē dzē, gāyō, gyo</td>
<td>B gyo, gyo</td>
</tr>
<tr>
<td>214. We went</td>
<td>Amē gāyō</td>
<td>Hamē gāyō</td>
<td>Amē dzē, gāyō, gyo</td>
<td>Amē gyo, gyo</td>
</tr>
<tr>
<td>Kanniyakumari (Jallawadin)</td>
<td>Kharwi</td>
<td>Othmani (Belgau).</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------</td>
<td>-------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Amè məryo</td>
<td>Hamè məryo</td>
<td>Hama məryo</td>
<td>188. We beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Tamè məryo</td>
<td>Tamè məryə</td>
<td>Tuma məryo</td>
<td>189. You beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Im*ə məryo</td>
<td>Êhonè məryə</td>
<td>Òy məryo</td>
<td>190. They beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Hù mər*to</td>
<td>Hù mər*to-huŋo</td>
<td>Hù mər*wà-hotø</td>
<td>192. I was beating.</td>
<td></td>
</tr>
<tr>
<td>Mè məryə-st</td>
<td>Hùe məryə-st</td>
<td>Hùe məryə-tø</td>
<td>193. I had beaten.</td>
<td></td>
</tr>
<tr>
<td>Hù mərə</td>
<td>Hùe mərə</td>
<td>Hùe mərəs</td>
<td>194. I may beat.</td>
<td></td>
</tr>
<tr>
<td>Hù mərës</td>
<td>Hùe mərəs</td>
<td>Hùe mərəs</td>
<td>195. I shall beat.</td>
<td></td>
</tr>
<tr>
<td>Tù mərə</td>
<td>Tù mər*se</td>
<td>Tù mərəs</td>
<td>196. Thou wilt beat.</td>
<td></td>
</tr>
<tr>
<td>I mər*se</td>
<td>I mər*se</td>
<td>O mərəs</td>
<td>197. He will beat.</td>
<td></td>
</tr>
<tr>
<td>Amè mər*ti</td>
<td>Hamè mər*ti</td>
<td>Hama mərəs</td>
<td>198. We shall beat.</td>
<td></td>
</tr>
<tr>
<td>Tamè mər*to</td>
<td>Tamè mər*to</td>
<td>Tuma mərəs</td>
<td>199. You will beat.</td>
<td></td>
</tr>
<tr>
<td>Īwadį mər*se</td>
<td>Êhonè mər*se</td>
<td>Òy mərəs</td>
<td>200. They will beat.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hùnè məriyəqchh</td>
<td>Hù mər-khàdø</td>
<td>202. I am beaten.</td>
<td></td>
</tr>
<tr>
<td>Mè mər khođ-a</td>
<td>Hùnè məriyə-huŋo</td>
<td>Hù mər-khàdø-tø</td>
<td>203. I was beaten.</td>
<td></td>
</tr>
<tr>
<td>Hù mər khoija</td>
<td>Hùnè mər*se</td>
<td>Hù mər-khàwəs</td>
<td>204. I shall be beaten.</td>
<td></td>
</tr>
<tr>
<td>Hù jàu-əu</td>
<td>Hù jàu-chhi</td>
<td>Hù jàwəcha</td>
<td>205. I go.</td>
<td></td>
</tr>
<tr>
<td>Tù jàs</td>
<td>Tù jàq*chhi</td>
<td>Tù jàcha</td>
<td>206. Thou goest.</td>
<td></td>
</tr>
<tr>
<td>I jàq*se</td>
<td>Tù jàq*chhi</td>
<td>O jàcha</td>
<td>207. He goes.</td>
<td></td>
</tr>
<tr>
<td>Amè jàq*so</td>
<td>Hamè jàq*chhi</td>
<td>Hama jàq*cha</td>
<td>208. We go.</td>
<td></td>
</tr>
<tr>
<td>Tamè jàwö-so</td>
<td>Tamè jàwö-chhi</td>
<td>Tuma jàwöcha</td>
<td>209. You go.</td>
<td></td>
</tr>
<tr>
<td>Īwadį jàq*so</td>
<td>Təq jàq*chhi</td>
<td>Òy jàcha</td>
<td>210. They go.</td>
<td></td>
</tr>
<tr>
<td>Hù jàq*</td>
<td>Hù giyo</td>
<td>Hù gayo</td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>Tù jàq*</td>
<td>Tù giyo</td>
<td>Tù guyø</td>
<td>212. Thou wentest.</td>
<td></td>
</tr>
<tr>
<td>I jàq*</td>
<td>Tù giyo</td>
<td>O guyø</td>
<td>213. He went.</td>
<td></td>
</tr>
<tr>
<td>Amè jàq*</td>
<td>Hamè giya</td>
<td>Hama gayø</td>
<td>214. We went.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Gujarati (Standard)</td>
<td>Sanskrit</td>
<td>Chartered</td>
<td>Punjabi</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------</td>
<td>----------</td>
<td>------------</td>
<td>---------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tamē gayā</td>
<td>Tamē gayā</td>
<td>Tamē gayā</td>
<td>Tamē gaya, gaya, gaya</td>
</tr>
<tr>
<td>216. They went</td>
<td>Teō gayā</td>
<td>Teō gayā</td>
<td>Teō gaya, gaya, gaya</td>
<td>Teō daya, gaya, gaya</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jatō</td>
<td>Jatō</td>
<td>Jatō</td>
<td>Jatō</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gayō, gsało</td>
<td>Gāyō</td>
<td>Dyō</td>
<td>Jelo</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tamārū nām sū?</td>
<td>Tamārū nām hu chhe?</td>
<td>Tamāru nām s?</td>
<td>Tamāru nām hu?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ā ghoḍānū umar kēṭṭi?</td>
<td>Ā ghoḍānū kēṭṭi chhēṭ?</td>
<td>Ā ghoḍānū kēṭṭi chhēṭ?</td>
<td>Ā ghoḍānū kēṭṭi chhēṭ?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Hū āśa ghaḍānū chāliyo-chhū</td>
<td>Mārā kākānō dīk’ka tēnī</td>
<td>Hū āśa bhu gaho-thi ayo</td>
<td>Mārā kākānō saiyō pēlānī bhuṁmū pēyō sē</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>In the house is the saddle of the white horse.</td>
<td>In the house is the saddle of the white horse.</td>
<td>In the house is the saddle of the white horse.</td>
<td>In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Tēnī pīṭh upar jin makō</td>
<td>Tēnī pīṭh-par pālān kūsō</td>
<td>Tēnī pīṭh-par pālān kūsō</td>
<td>Tēnī pīṭh-par pālān kūsō</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Te ō te tōk’kānē māṭhalō dhor chhārāv-chhē.</td>
<td>Te ō te tōk’kānē māṭhalō dhor chhārāv-chhē.</td>
<td>Te ō te tōk’kānē māṭhalō dhor chhārāv-chhē.</td>
<td>Te ō te tōk’kānē māṭhalō dhor chhārāv-chhē.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Te pēḷā jhād nēchē ghoḍā upar beṭṭālu ḅōhō chhe.</td>
<td>Te pēḷā jhād nēchē ghoḍā upar beṭṭālu ḅōhō chhe.</td>
<td>Te pēḷā jhād nēchē ghoḍā upar beṭṭālu ḅōhō chhe.</td>
<td>Te pēḷā jhād nēchē ghoḍā upar beṭṭālu ḅōhō chhe.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Ā rūpiyā tēnā āpo.</td>
<td>Ā rūpiyā tēnā āpo.</td>
<td>Ā rūpiyā tēnā āpo.</td>
<td>Ā rūpiyā tēnā āpo.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Kōnī pās-ṭhī tāmā ṭē vēčhālī līhū?</td>
<td>Kōnī pās-ṭhī tāmā ṭē vēčhālī līhū?</td>
<td>Kōnī pās-ṭhī tāmā ṭē vēčhālī līhū?</td>
<td>Kōnī pās-ṭhī tāmā ṭē vēčhālī līhū?</td>
</tr>
<tr>
<td>Kāhājī (Khalajī).</td>
<td>Kāhārwā.</td>
<td>Ghūlājī (Belgāu).</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------</td>
<td>-------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>Tāmē jīyā</td>
<td>Tāmē giyā</td>
<td>Tuma gayō</td>
<td>215. You went.</td>
<td></td>
</tr>
<tr>
<td>Iwājāi jīyā</td>
<td>Tēhon giyā</td>
<td>Ōy gayō</td>
<td>216. They went.</td>
<td></td>
</tr>
<tr>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
<td>217. Go.</td>
<td></td>
</tr>
<tr>
<td>Tamārū nām sī se?</td>
<td>Tamārū nām sū?</td>
<td>Tārū nāw sū?</td>
<td>220. What is your name?</td>
<td></td>
</tr>
<tr>
<td>Ā gḥōdjō chēṭṭū warah-nā se?</td>
<td>Gḥōdjō kāṭṭū muṭṭ ċhe ?</td>
<td>Ū gḥōdjānā kewṭāw nā warahs ?</td>
<td>221. How old is this horse?</td>
<td></td>
</tr>
<tr>
<td>Āf-thi Kāsmir chēṭṭū thāyā-se?</td>
<td>Iyā-thi Kasmir kāṭṭi vēgānā ċhe?</td>
<td>Ūyā ti Kāsmir kewṭāli dūr?</td>
<td>222. How far is it from here to Kashmir?</td>
<td></td>
</tr>
<tr>
<td>Tamārā bāp-nā ghar-mā chēṭṭā dīchā-se?</td>
<td>Tamārā bāpānā ghar-mā kāṭṭā cihōkā-ṛā ċhe?</td>
<td>Tārā bānā ghar-mā kewṭāpā ċhōyā?</td>
<td>223. How many sons are there in your father's house?</td>
<td></td>
</tr>
<tr>
<td>Hā āj lēbhā panthē hāliyō-sū</td>
<td>Hā āj lēbhā hāliyō</td>
<td>Hā āj ghanō wēj chāliyō</td>
<td>224. I have walked a long way today.</td>
<td></td>
</tr>
<tr>
<td>Mārā kākānō dīchā-ro iñ bōn hārē payō-ro-se.</td>
<td>Mārā chīhānā dīkā-ro iñ boon-nā saṭāh pānyō.</td>
<td>Oū ni pōn nī mārū kākānō bējānā didā</td>
<td>225. The son of my uncle is married to his sister.</td>
<td></td>
</tr>
<tr>
<td>Ghar-mā dōlo gōhājō sēmān se.</td>
<td>Ghar-mā dōlo gōhājō sēmān se</td>
<td>Ghar-mā dōlo gōhājō sēmān se.</td>
<td>226. In the house is the saddle of the white horse.</td>
<td></td>
</tr>
<tr>
<td>Gḥōdjō ēkman nākho.</td>
<td>Īnā upa parān mājō.</td>
<td>Wānā pātā-par khōghr ghiā.</td>
<td>227. Put the saddle upon his back.</td>
<td></td>
</tr>
<tr>
<td>Mē īnā dīchānānē ghaqā phāp-yā māryā-sē.</td>
<td>Mē īnā dīchānānē ghaqā phāp-yā māryā-sē</td>
<td>Mē īnā dīchānānē ghaqā phāp-yā māryā-sē.</td>
<td>228. I have beaten his son with many stripes.</td>
<td></td>
</tr>
<tr>
<td>Ī dārā-ṭi upar dūbārā sārō-se.</td>
<td>Ī dārā-ṭi upar dūbārā sārō-se</td>
<td>Ī dārā-ṭi upar dūbārā sārō-se.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
<td></td>
</tr>
<tr>
<td>Jhādī (nā) bhēbhō gḥōdjō upār bōchō-se.</td>
<td>Ī pēla jhār nībhē gḥōdjō-par bōchō-se.</td>
<td>Ī pēla jhār nībhē gḥōdjō-par bōchō-se.</td>
<td>230. He is sitting on a horse under that tree.</td>
<td></td>
</tr>
<tr>
<td>Inā bhal iñ bōn kār tāsī ucō-se.</td>
<td>Īnā bhal iñ bōn-nā kārtāsī ucō-yā</td>
<td>Īnā bhal iñ bōn-nā kārtāsī ucō-yā</td>
<td>231. His brother is taller than his sister.</td>
<td></td>
</tr>
<tr>
<td>Lei kēmnat adjā rupīyā se.</td>
<td>Īnā kēmnat hari rupīyā chē.</td>
<td>Īnā kēmnat hari rupīyā chē.</td>
<td>232. The price of that is two rupees and a half.</td>
<td></td>
</tr>
<tr>
<td>Mārō bāpō i jhūpā-ṛāmā-re-se.</td>
<td>Mārō bāpō i jhūpā-ṛāmā-re-se</td>
<td>Mārō bāpō i jhūpā-ṛāmā-re-se.</td>
<td>233. My father lives in that small house.</td>
<td></td>
</tr>
<tr>
<td>Ā rupīyō īnā ṛō.</td>
<td>Ā rupīyō īnā ṛō</td>
<td>Ā rupīyō īnā ṛō</td>
<td>234. Give this rupee to him.</td>
<td></td>
</tr>
<tr>
<td>Inā pāhē-ṭhī oṭyā rupīyā leṭ.</td>
<td>Inā rupīyā niṃ-pāhē-ṭhī liyō</td>
<td>Inā rupīyā niṃ-pāhē-ṭhī liyō</td>
<td>235. Take these rupees from him.</td>
<td></td>
</tr>
<tr>
<td>Mari āgār salō.</td>
<td>Mari āgār salō</td>
<td>Mari āgār salō</td>
<td>238. Walk before me.</td>
<td></td>
</tr>
<tr>
<td>Tamārī wāhē kuno sōkṛō āwō-se?</td>
<td>Tamārī pāchār kihō cihōkō-ṛā āwēčā?</td>
<td>Tārā pāchāl kēnō pēryō āwōčā?</td>
<td>239. Whose boy comes behind you?</td>
<td></td>
</tr>
</tbody>
</table>