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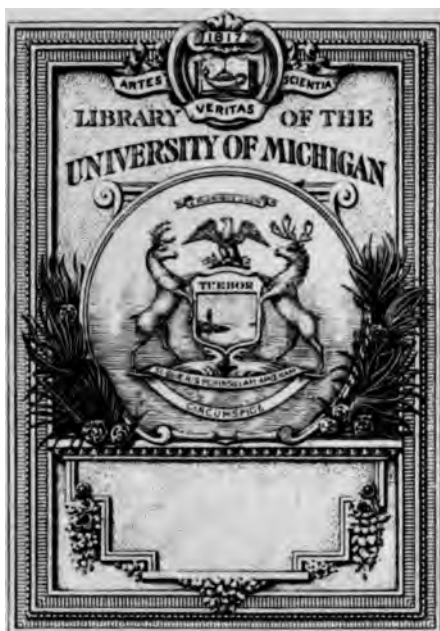
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# A Bibliography of Western Hindi, including Hindostani.

<sup>12</sup> BY G. A. <sup>1897</sup> <sup>Madam</sup> GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

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## A BIBLIOGRAPHY OF WESTERN HINDĪ, INCLUDING HINDŌSTĀNĪ.

BY G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

THE following bibliography deals with what I call Western Hindī, a language which includes the Bundēlī, Kanaujī, Braj Bhākhā, and Hindōstānī<sup>1</sup> dialects. The last appears under two phases, — viz. (1) the vernacular language of the Upper Dôâb, and (2) the well-known *Lingua Franca*, which has received literary cultivation. As a literary language Hindōstānī appears under several forms. Rêkhta, or Hindōstānī poetry following the Persian rules of metre, may be taken as commencing with Walī of Aurangabad (16th century). Hindōstānī prose did not take birth till the end of the 18th century, among the learned natives at the College of Fort William, and under the fostering care of Dr. Gilchrist. We may note three varieties of it, — (1) ordinary Hindōstānī, capable of being written either in the Persian or Dêva-nâgarī character, and intelligible to both Musalmāns and Hindūs, of which the *Baitāl Pachīsī* may be taken as a good example; (2) Urdū, the variety employed by literary Musalmāns, more or less loaded with a Persian (including Arabic) vocabulary, and capable of being written only in a modified form of the Persian alphabet, of which the *Bāgh o Bahār* is a familiar example; and (3) Hindī, the variety employed by literary Hindūs, more or less loaded with a Sanskrit vocabulary, and capable of being written only in the Dêva-nâgarī alphabet. The *Prém-sâgar* is an example. Hindī has rarely been used for anything but prose. Attempts at employing it for poetry have only resulted in derision. The Hindū poetry in the Western Hindī language is almost all in Braj Bhākhā. When Urdū or ordinary Hindōstānī is employed for poetry, it becomes Rêkhta.

I do not include under the name of Western Hindī the language of Oudh and the neighbourhood, or the dialects of Rajputana and Central India. The language of Oudh, which is that employed by Tulasī Dās for his Rāmāyan, is a form of Eastern Hindī, an altogether different language.<sup>2</sup> I group the Rajputana dialects under one language-name, Rājasthānī. This language is more closely allied to Gujarātī than to Western Hindī.

Of the dialects of Western Hindī, Braj Bhākhā and Hindōstānī are the ones which have received most literary culture. Kanaujī is so like Braj Bhākhā, that it hardly deserves separate mention. I only refer to it as its existence is popularly recognised. Some few works have been written in Bundēlī, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students. Even Dr. Kellogg does not describe it in his *Grammar*. Kanaujī and Bundēlī are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī.

The Bibliography is divided into four sections : —

I. — *General*. — This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology.

II. — *Grammars, Dictionaries, and other helps to the student*. — I have endeavoured to make this as complete as possible up to the date of the Mutiny. After that I have selected, perhaps in a somewhat arbitrary fashion.

III. — *Selections, Collections of scattered pieces, and Collections of Proverbs*. — This includes some Readers put together mainly for students.

IV. — *Tests*. — Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars. It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native presses of

<sup>1</sup> This is the correct spelling of the word, not 'Hindōstānī.' In Urdū poetry, 'Hindōstān' rhymes with 'Bōstān.' See C. J. Lyall, *Sketch of the Hindustani Language*, Edinburgh, 1880, p. 1, Note 1.

<sup>2</sup> *Vide ante*, Vol. XXVII. pp. 262 and ff.

India. For them, the reader can consult Mr. Blumhardt's *Catalogues* of Hindustani and Hindi works in the British Museum Library, and of the same in the India Office Library. These are all published separately, and can be obtained at a moderate price. To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindi.

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name. In the fourth section writers are arranged alphabetically.

I shall be grateful for any additions to, or corrections in regard to, the lists.

The earliest date which Yule gives of the use of the word 'Hindōstāni' is 1616, when Terry speaks of Tom Coryate being proficient in 'the Indostan, or more vulgar language.'<sup>3</sup> We may also note that Terry, in his *A Voyage to East India* (1655), gives a brief description of the vulgar tongue of the country of Indostan, which will be found quoted below under J. Ogilby. So Fryer (1673) (quoted by Yule) says: 'The Language at Court is *Persian*, that commonly spoken is *Indostan* (for which they have no proper character, the written Language being called *Banyan*).' It is evident, therefore, that early in the 17th century it was known in England that the *Lingua Franca* of India was this form of speech. On the other hand, another set of authorities stated that the *Lingua Franca* of India was Malay. So Ogilby in the passages quoted below. Again, David Wilkins, in the preface to Chamberlayne's collection of versions of the Lord's Prayer (published 1715), explains that he could not get a version in the Bengali language, as that form of speech was dying out, and was being superseded by Malay. He therefore, for Bengali, gave a Malay version, written in the Bengali character.

It is possible that Ogilby had less excuse than appears for his mistake, for Mr. Quaritch, in his *Oriental Catalogue* published in 1887, mentions a MS. Dictionary then in his possession (No. 34, 724 in the Catalogue)<sup>4</sup> which he doubtfully dates as 'Surat, about 1630.' This is a Dictionary of Persian, Hindōstāni, English, and Portuguese, and he describes it as 'a great curiosity as being the first work of its kind. It was probably compiled for the use of the English factory at Surat. The Persian is given in Native and in Roman letters, the Hindōstāni in Gujarāti and Roman letters.' It is a small folio manuscript on Oriental tinted paper.

The celebrated traveller Pietro Della Valle arrived at Surat early in 1623, and remained in India till November 1624, his head-quarters being Surat and Goa. His *Indian Travels* were published in 1663,<sup>5</sup> and he has the honour of being the first to mention the Nāgarī, or, as he calls it, Naghèr, alphabet in Europe. He also mentioned a language which was current all over India, like Latin in Europe, and which was written in that character.<sup>6</sup> This is, however, probably Sanskrit, not Hindōstāni.

A Jesuit's College was founded at Âgrā in the year 1620, and to it, in 1653, came Father Heinrich Roth.<sup>7</sup> Here he studied Sanskrit, and wrote a grammar of that language. He visited Rome in 1664, and afterwards returned to Âgrā, where he died in 1668. While in Rome he met Kircher, who was then in that city getting the imprimatur for his *China Illustrata*, and gave him information regarding the Nāgarī alphabet which he incorporated in that work. It was published at Amsterdam in 1667, and its full title was *Athanasii Kircheri e Soc. Jesu CHINA Monumentis qua sacris qua profanis, nec non variis Naturae et Artis Spectaculis, aliarumque Rerum memorabilium Argumentis ILLUSTRATA*. Roth's contributions (besides verbal information) consisted of a set of

<sup>3</sup> See, for this and other quotations, *Hobson-Jobson*, s. vv. *Hindostanes* and *Moors*. It is hardly necessary to remind the reader that in the 18th century Hindōstāni was commonly called 'Moors.'

<sup>4</sup> It has since been sold, and I have failed to trace it.

<sup>5</sup> So *Encyclopædia Britannica*. Yule (*Hobson-Jobson*) gives 1650-53. [Edited for the Hakluyt Society by Edward Grey, B.C.S., 1892, 2 Vols. — ED.]

<sup>6</sup> See Professor Zachariae, in the *Vienna Oriental Journal*, XVI. pp. 205 and ff.

<sup>7</sup> See Professor Zachariae, *V. O. J.*, XV. pp. 313 and ff.

illustrations of the ten Avatâras of Vishnu (nine of which have titles in both Roman and Nâgarî characters), and five plates, four of which describe the Nâgarî alphabet (*Elementa Linguae Sanscritæ*),<sup>8</sup> while the fifth gives the *Pater Noster* and the *Ave Maria* in Latin, but written (incorrectly enough) in the Nâgarî character. The *Pater Noster* begins as follows,—बासिद् (sic) नोस्त्रि की एस् इन् सेलिस्.<sup>9</sup>

In 1673 John Ogilby, Cosmographer, published in London—*Asia, the first Part. Being an Accurate Description of Persia, and the Several Provinces thereof. The Vast Empire of the Great Mogol, and other Parts of India; and their several Kingdoms and Regions: With the Denominations and Descriptions of the Cities, Towns, and Places of Remark therein contained. The various Customs, Habits, Religion, and Languages of the Inhabitants. Their Political Governments, and way of Commerce. Also the Plants and Animals peculiar to each Country. Collected and translated from the most authentick Authors, and augmented with later Observations, illustrated with notes and adorned with peculiar Maps, and proper Sculptures.* On pp. 59, 60, he deals with the Persian language and its three dialects, Xirazy, Rostazy, and Harmazy. On p. 129 he takes up the subject of the Malay language. He says, 'as to what concerns the Language of the Indians, it onely differs in general from the Moors and the Mahumetans, but they have also several different Dialects amongst themselves. Amongst all their Languages, there is none which spreads it self more than the Malayan.' He then proceeds to give a vocabulary of Malayan. He next rather wavers on this point, for (p. 134) he first quotes Pietro Della Valle to show that the same speech is used everywhere, but the written characters differ. Next, he explains on Kircher's (not Pietro Della Valle's)<sup>9</sup> authority that the word 'Nagher' is used as the name both of a language and of a character. He then goes on, 'According to Mr. Edward Terry [see above] the Vulgar Tongue of Indostan hath great Affinity with the Persian and Arabic Tongues: but is pleasanter and easier to pronounce. It is a very fluent Language, expressing many things in few Words. They write and read like Us, viz., from the Left to the Right Hand.' (This last remark shows that some alphabet akin to Nâgarî, and not the Persian one, is referred to.) The language of the Nobility and Courts, and of all public businesses and writings is Persian, but 'Vulgar Mahumetans speak Turkish, but not so eloquently as the natural born Turks. Learned Persons, and Mahumetan Priests, speak the Arabic. But no Language extends further, and is of greater Use than the Malayan . . . . The Netherlands East India Company have lately printed a Dictionary of the Common Discourse in that Tongue, as also the New Testament and other Books in the same Language. Moreover, the Holland Ministers in their several Factories in India, teach the Malayan Tongue, not only in their Churches, but Schools also.'<sup>10</sup>

In the same year we have Fryer's much more accurate statement about Indian languages already quoted.

In 1678 there appeared at Amsterdam the first volume of Henricus van Rheede tot Drakestein's<sup>11</sup> *Hortus Indicus Malabaricus adornatus per H. v. R. t. D.* The introduction contains eleven lines of Sanskrit, dated, in the Nâgarî character. The date corresponds to 1675 A. D.

In Berlin in the year 1680, Andreas Müller, under the pseudonym of Thomas Ludeken, produced a collection of versions of the Lord's Prayer under the title of *Oratio Orationum. S. s. Orationis*

<sup>8</sup> All this is taken from Professor Zachariae's article above referred to. The representation of *coelis* by सेलिस् (*sēlis*) is interesting. The Italian pronunciation of the word is represented by चेलिस (*chēlis*) in Beligatti's work mentioned below.

<sup>9</sup> So O. Dapper's *Asia* (published in Dutch in 1672; German Translation, Nürnberg, 1681) in a passage which Ogilby has evidently translated in the above quotation. Professor Zachariae, however, states (*V. O. J.*, XVI.) that so far as he has been able to discover, Kircher does not mention Nagher at all. I have not seen Dapper's work, but Ogilby certainly borrowed largely from it.

<sup>10</sup> I am sorry that I can give no clue as to the Dutch works mentioned. Perhaps some of my readers can. Ogilby appears to have confused India Proper with the Dutch Settlements in Further India, where, of course, Malay was the *Lingua Franca*.

<sup>11</sup> See Professor Maodonell, in *J. R. A. S.*, 1900, p. 350. The work appeared from 1678 to 1703 in twelve volumes.

*dominicæ Versiones præter authenticam fere centum, eâque longe emendatius quam antehac, et e probatissimis Autoribus potius quam prioribus Collectionibus, jamque singulâ genuinis Linguâ suâ Characteribus, adeoque magnam Partem ex Aere ad Editionem a Barnimo Hagio traditæ editæque a Thoma Ludckenio, Solq. March. Berolini, ex Officina Rungiana, Anno 1680.*<sup>12</sup> The Barnimus Hagius mentioned herein as the engraver is also a pseudonym for Müller himself. In this collection Roth's *Pater Noster* was reprinted as being actually Sanskrit, and not a mere transliteration of the Latin original.

In 1694 there appeared a work on Chess by Thomas Hyde, entitled *Historia Shahiludii*.<sup>13</sup> On pp. 132-137 he gives twelve different Sanskrit words for 'elephant' engraved in Nāgarī characters.

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī is written. With the commencement of the 18th century we find the first attempts at giving serious accounts of the language itself. According to Amaduzzi in his preface to Beligatti's *Alphabetum Bramhanicum* (see below), a Capuchin monk named Franciscus M. Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, in two parts, of between four and five hundred double-columned pages each. In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there some twelve years ago it could not be found.

We now come to the first Hindōstānī grammar. John Joshua Ketelaer (also written Kōtelār, Kessler, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia. He was accredited to Shāh 'Ālum Babādūr Shāh (1708-1712) and Jahāndār Shāh (1712) as Dutch envoy. In 1711 he was the Dutch East India Company's Director of Trade at Surat. He passed through Āgrā both going to and coming from Lahore (*viâ* Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat. The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Āgrā on the 20th October. From Āgrā they returned to Surat. In 1716 Ketelaer had been three years Director for the Dutch Company at Surat. He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies. He died of fever at Gambroon on the Persian Gulf on his return from Isfahān, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders.<sup>14</sup> He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his *Miscellanea Orientalia* (see below). We may assume that they were composed about the year 1715.

In the same year there appeared another collection of versions of the Lord's Prayer. Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens. Its full title was *Oratio dominica in diversas omnium fere Gentium Linguas versa et propriis cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, variisque ipsarum Permutationibus. Editore Joa. Chamberlano Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Guil. et David. Goerei, 1715.* For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's *Pater Noster*, but without making Müller's error of imagining it to be Sanskrit.

Maturin Veyssièrè LaCroze was born at Nantes in 1661. In 1667 he became librarian to the Elector at Berlin and died in that city in 1739. As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and T. S. Bayer. This was published after his death under the title of *Thesauri*

<sup>12</sup> Adelung, *Mithridates*, Vol. I. pp. 654 and ff.

<sup>13</sup> See Professor Maodonell, *J. R. A. S.*, 1898, p. 133, Note 2. Another similar work by the same author appeared in the same year, entitled *Historia Nerdiludii*. See Prof. Zachariae in *V. O. J.*, XV., quoted above.

<sup>14</sup> See G. A. Grierson, *Proceedings*, A. S. B., May, 1895. Cf. Adelung, *Mithridates*, Vol. I. p. 192.

*Epistolici LaCroziani. Ex Bibliotheca Jordaniana edidit Io. Ludovicus Vhlivs. Lipsiae, 1742.* In this we find him helping Wilkins and Chamberlayne in the compilation of the *Oratio Dominica* just mentioned. For our present purpose, the most important letters are those to and from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St. Petersburg. In one of Bayer's letters (dated June 1, 1726) we find what are I believe the first words of what is intended for Hindôstâni ever published in Europe. These are the first four numerals as used by the 'Mogulenses Indi' (1 = *hicku*; 2 = *guu*; 3 = *tray*; 4 = *tsahr*), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindôstâni. *Guu* is an evident misprint. The others are Sindhi (1 = *hiku*; 2 = *tré*; 3 = *châri*). Bayer does not say where he got these words from. Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find him busily deciphering the Nâgarî alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nâgarî (Lântshâ), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned.<sup>15</sup> Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marâthâs is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara.' He then proceeds to show how, in his opinion, the 'Balabande' alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth's *Pater Noster* as reproduced in Chamberlayne's work.

Our next stage is Mill's *Dissertationes Selectae*. Its full title is *Davidis Millii Theologiae D. ejusdemque, nec non Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, varia s. Litterarum et Antiquitatis orientalis Capita exponentes et illustrantes. Curis secundis, novisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae. Lugduni Batavorum, 1743.* To us its principal interest consists in the fact that, in the *Miscellanea Orientalia*, he prints Ketelaer's Hindôstâni Grammar and Vocabulary, which, as we have seen, was written about the year 1715. He also gives some plates illustrating Indian alphabets. Two illustrate the Nâgarî character, and I am not certain from where he got them. The third is taken from Bayer's essay in the Transactions of the Imperial Academy of St. Petersburg, and shows the Lântshâ, ordinary Tibetan, and Manchu characters. The fourth illustrates the Bengali alphabet. The *Miscellanea Orientalia* are on pp. 455-622 of the work. Caput, I., *De Lingua Hindustanica* (pp. 455-488). *Latin, Hindôstâni, and Persian Vocabulary* (pp. 504-509). *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindôstâni, Persian, and Arabic) (pp. 510-598). Except for the plates of characters, all the Hindôstâni is in the Roman character, the body of the work being written in Latin. The spelling of the Hindôstâni words is based on the Dutch system of pronunciation. Thus, *me kii*, feci; *me kartsjoekæ* (*maî kar chukâ*), feci; *mieja* (*mujhê*), mihi. The use of the Perso-Arabic alphabet for writing Hindôstâni is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the plural of the personal pronouns, and the use of *né* in the Agent case), Ketelaer is right in the first and wrong in the second. He recognises *maî* (which he spells *me*) and *tû* (*toe*) as singulars, and *ham* (*ham*) and *tum* (*tom*) as plurals. He has no idea of the use of *né*. On the other hand, he teaches the Gujarâti use of *âp* to mean 'we.'

Ketelaer's Grammar includes not only the Hindôstâni declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindôstâni. It runs as follows:—

*Hammare baab—Ke who asmaannehe—Paak hoé teere naam—Auwe hamko moluk teera—Hoé resja teera—Sjon asmaan ton sjimienme—Rootie hammare nethi hamkon aasde—Oor maafkaar tasier*

<sup>15</sup> Regarding LaCroze and Bayer, see further particulars in Grierson, G. A., *J. A. S. B.*, Vol. LXII. (1898), Pt. I., pp. 42 and ff.

*apne hamko—Sjon mafkarte apre karreadaur onkon—Nedaal hamko is was wasjeme—Belk hamko ghaskar is boerayse. Teeræ he patjayi, sooræuri alemgiere keamelmæ. Ammen.*

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur. Reverendi Benjamin Schultzii Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum (sic) Luce perfusis Regulis constans et Missionariorum Usui consecrata. Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D. Jo. Henr. Callenberg. Halæ Saxonum, 1744* (some copies are dated 1745). Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultze's Grammar is in Latin. Hindôstâni words are given in the Perso-Arabic character with transliteration. The Nâgarî character (*Dewa-nâgaricæ*) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones. He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of *né* with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze. Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europâisch-Asiatisch-Africanisch-und Americanischen Völckern und Nationen gebräuchlich sind, Auch einigen Tabulis polyglottis verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herrn, in 200 Spruchen und Mund-Arten mit derselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet. Aus glaubwürdigen Auctoribus zusammen getragen, und mit darzu nöthigen Kupfern versehen. Leipzig, Zu finden bey Christian Friedrich Gessnern. 1748.* Fritz's book is a long way ahead of its predecessor Chamberlayne's. Part I. (pp. 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each. On pp. 120-122 we have described the use of the Perso-Arabic alphabet as applied to Hindôstâni. It may be noticed that all mention of the cerebral letters is omitted. On p. 123 we have the 'Devanagram,' on p. 124 the 'Balabandu,' and on pp. 125-131 the 'Akar Nagari,' which are all rightly classed together as various forms of the same alphabet, but the transliteration is often curiously incorrect. For instance, under 'Akar Nagari,'  $\text{ꣳ}$  is transliterated *dhja*, and it is explained that an *n* is always sounded before it and that the *j* is clearly pronounced as in the Arabic  $\text{ج}$ . It will be seen that here the existence of cerebral letters is indicated. Except in the case of 'Akar Nagari,' no attempt is made to distinguish between aspirated and unaspirated letters. On p. 204 are given the Hindôstâni numerals from 1-9, and 10, 20, 30, etc., up to 90. They commence, *Jek, do, tin, schahar, patsch, sche, sat, att, nau, das.* Part II. (pp. 1-128) contains the versions of the Lord's Prayer. On pp. 81 and 82 is given Schultze's 'Hindostanica seu Mourica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, *Asman-po rahata-so hamara Bap, tumara naun pak karna hone deo, tumari Padaschahi ane deo, etc.* The versions in the Nâgarî character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s. Hanscret,' and Bhôjpurî in 'Akar-Nagarika' (the last two by Schultze). Finally there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes. The Hindôstâni forms of these four words are given as *Bab', Asmân, Hunnia, and Rosi,* respectively.

Our next authority is *Travels from St. Petersburg in Russia to diverse Parts of Asia.* By John Bell. Glasgow, 1763. (New Edition, Edinburgh, 1806.) In Chapter 12 of this work are given the Numerals of Indostan.

Of much more importance is the *Alphabetum Brammhanicum seu Indostanum Universitatis Kasî. Romæ, 1761. Typis Sac. Congregationis de Propag. Fide.* It is by a Capuchin Missionary named Cassiano Belligatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi). In this preface there is a very complete account of the then existing knowledge regarding Indian languages. It describes Sanskrit (संस्कृत) correctly as the language of the

learned, and next refers to the 'बका बोली' or 'Beka Boli' or common tongue which is found in the University of 'Kasi or Benarès.' It then goes on to enumerate the other principal alphabets of India which (except 'Nagri, Nagri Soratensis, or Balabandù') do not immediately concern us. Of more particular interest is his mention of a *Lexicon Linguae Indostanicae* which was composed by a Capuchin Missionary of Surat named Franciscus M. Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length. He also mentions a manuscript dialogue (? in Hindôstâni) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Râjâ of Betiâ, in the present district of Champâran, by Josephus M. Gargnanensis and Beligatti, the author of the work we are now describing. The *Alphabetum Brammhanicum* is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types. But not only are the Dêva-nâgarî letters represented by types, but even the Kaithî ones receive the same honour. Beligatti calls the Dêva-nâgarî character the 'Alphabetum expressum in litteris Universitatis Kasi,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum populare Indostanum vulgo Nagri.' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be written in the 'भासा बोली *bhaka boli* or vulgar tongue.'<sup>16</sup> He then gives a good description of the Kaithî alphabet, using moveable types also here. The book concludes with an account of the numerals and with reading exercises. These last are transliterations of the Latin *Pater Noster* and *Ave Maria* into Dêva-nâgarî, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindôstâni, in the same character. Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work.

With the *Alphabetum Brammhanicum* the first stage of Hindôstâni Bibliography may be considered to be completed. Hadley's Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese *Gramatica Indostana* (1778: far in advance of Hadley), Gilchrist's numerous works (commencing 1787), and Lebedeff's Grammar (1801). These will all be found below, each described in its proper place. Lebedeff's work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras. After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindôstâni (or, as he called it, the Indian mixed dialect). His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year. According to Adelung,<sup>17</sup> he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East. In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia. He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press. I have no knowledge of any other works from his pen. It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindôstâni which he displays in his grammar. Not only is its system of transliteration (*kon hay hooa* = who is there) detestably incorrect, but so is the whole account of the grammatical structure of the language. The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time. 'The Indian

<sup>16</sup> Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down.

<sup>17</sup> *Mithridates*, I. 185. According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Rasumovsky, who carried him to Italy, where he became proficient on the violoncello. He then wandered to Paris and London, where he took service under a Lord who went to India as Governor.



words in this work are . . . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a *Bebee-saheb*, cannot fail in a short time to obtain a knowledge of their [the natives'] idioms, and to master the Indian dialects with incredible facility.'

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindôstâni had begun to be seriously studied in Calcutta. In 1782 Ivarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium Discors exhibitâ Concordia Tamulicæ videlicet, Granthamicæ, Telugicæ, Sanscritamicæ, Marathicæ, Balabandicæ, Canaricæ, Hindostanicæ, Cuncanicæ, Gutsaratticæ et Peguanicæ non characteristicæ, quibus, ut explicativo-Harmonica adjecta est Latine*. It is a comparative vocabulary of fifty-three words in these eleven languages. The words include parts of the body, heaven, sun, etc., certain animals, house, water, sea, tree, the personal pronouns and numerals.

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S. Bartholomæo, entitled *Alphabeta Indica, id est Granthamicum seu Sanscritamico-Malabaricum, Indostanum sive Vanarense, Nagaricum vulgare, et Talenganicum*. It is a collection of these four alphabets, all in moveable types.

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* may be taken as the link between the old philology and the new. A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement. As far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century. In it 'Mongolisch-Indostanisch oder Mohrisch' (i.e., Urdû) (Vol. I. pp. 183 and ff.) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp. 190 and ff.) are jointly described as the 'Allgemeine Sprachen in Indostan.' By 'Rein oder Hoch-Indostanisch' is meant the various 'Hindi' dialects spoken between Mathurâ and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit. It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p*. For instance, he spells *bhōjanam* 'podsanam.' Vol. IV. of the work consists of additions and corrections, and of a supplement by J. S. Vater. Further information regarding Hindôstâni will be found on pp. 58-63, 83 (relationship of Hindôstâni to Romani), and 486 of that volume.

#### SUMMARY OF IMPORTANT EARLY DATES.

- A. D.
1600. EMPEROR AKBAR reigning.  
English East India Company incorporated.
1602. Dutch East India Company founded.
1605. EMPEROR JAHÂNGIR comes to the throne.
1615. Embassy of Sir T. Roe. English factory established at Surat.
1616. Earliest recorded mention of the Indostan language (spoken by Tom Coryate).
1620. Jesuits' College founded at Âgrâ. English establish an Agency there.
- 1623-24. Pietro Della Valle in India.
1628. EMPEROR SHÂH JAHÂN comes to the throne.
1630. ? Compilation of the Surat Dictionary of Persian, Hindôstâni, English, and Portuguese.
1640. English factory established at Hugli.
1653. Heinrich Roth joins Jesuit College at Âgrâ.

1655. Terry's *Voyage to East India* published. Terry accompanied Sir T. Roe (1615).
1658. EMPEROR AURANGZĒB comes to the throne.
1661. Bombay transferred to the English crown.
1663. Pietro Della Valle's *Indian Travels* published.
1664. Heinrich Roth visits Rome and meets Kircher.
1667. Kircher's *China Illustrata*. LaCroze appointed Librarian at Berlin.
1672. J. Fryer's *Travels in East India and Persia* commenced and continued to 1681. Published 1698.
1672. O. Dapper's *Asia* published in Dutch.
1673. J. Ogilby's *Asia*.
1678. Henricus van Rheede tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue.
1680. Andreas Müller's *Oratio Orationum*.
1681. O. Dapper's *Asia* (German Translation) published at Nürnberg.
1694. Thomas Hyde's *Historia Shahiludii*.
1696. Charnock founds Fort William in Calcutta.
1698. J. Fryer's *Travels in East India and Persia* published. See 1672.
1704. Franciscus M. Turonensis completes his *Lexicon Linguae Indostanicae*.
1709. EMPEROR BAHĀDUR SHĀH comes to the throne.
1711. Ketelaer's embassy.
1712. EMPEROR JAHĀNDĀR SHĀH comes to the throne.
1713. EMPEROR FARRUKH-SİYAR comes to the throne.
1715. Ketelaer's Grammar. The *Oratio Dominica* of Chamberlayne and Wilkins.
1719. EMPEROR MUḤAMMAD SHĀH comes to the throne.
- 1726-29. Bayer's investigations.
1739. Death of LaCroze. See 1667. Invasion of India by Nādir Shāh.
1743. Mill's *Dissertationes Selectae*. Publication of Ketelaer's Grammar. Manoel da Assumpçam publishes a Bengali Grammar and Vocabulary at Lisbon.
1744. Schultze's *Grammatica Hindostanica*.
- 1745-58. Schultze's Bible translations.
1748. EMPEROR AḤMAD SHĀH comes to the throne. Fritz's *Sprachmeister* published.
1754. EMPEROR 'ĀLAMGĪR II. comes to the throne.
1757. Battle of Plassy.
1759. EMPEROR SHĀH 'ĀLAM II. comes to the throne.
1761. *Alphabetum Bramhnicum*. Third battle of Panipat. Defeat of the Marāṭhās by Aḥmad Shāh Durrānī.
1772. WARREN HASTINGS GOVERNOR OF BENGAL. Hadley's Grammar published.
1773. Fergusson's *Hindōstānī Dictionary* published.
1778. *Grammatica Indostana* published at Lisbon.
1782. Ivarus Abel's *Symphona Symphona*.
1786. MARQUIS OF CORNWALLIS GOVERNOR GENERAL.
1787. Gilchrist begins publishing.
1788. *The Indian Vocabulary* published in London.
1790. Harris's *Dictionary of English and Hindostany*.

1791. *Alphabeta Indica* published at Rome.
1793. SIR JOHN SHORE GOVERNOR GENERAL. William Carey lands at Calcutta.
1798. LORD MORNINGTON (MARQUIS OF WELLESLEY) GOVERNOR GENERAL.
1800. Roberts' *Indian Glossary*.
1801. Lebedeff's Grammar. Carey's first Bengali New Testament printed.
1805. MARQUIS OF CORNWALLIS SECOND TIME GOVERNOR GENERAL. W. Hunter's translation of the New Testament into Hindôstâni. Done with the aid of Muhammad Fîrat and other learned natives.
1806. Publication of first volume of Adelung's *Mithridates*. Henry Martyn arrives in India, and commences translation of New Testament.
1807. EARL OF MINTO GOVERNOR GENERAL.
1810. Henry Martyn's Urdû translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muhammad Fîrat.
1811. Carey publishes a Hindi New Testament.
1812. Fire in Serampore Press. Henry Martyn's version of the New Testament destroyed before issue.
1813. EARL OF MOIRA (MARQUIS OF HASTINGS) GOVERNOR GENERAL. Carey publishes the Pentateuch in Hindi.
1814. Henry Martyn's translation of the New Testament into Hindôstâni issued. Carey publishes New Testament in Hindi.

In the following lists I have taken special care to include everything written by Garcin de Tassy. In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J. Vinson. With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar:—

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- Smith, V. A.**, — *Popular Songs of the Hamīrpur District in Bundelkhand, N. W. P., Journal of the Asiatic Society of Bengal*, Vol. XLIV (1875), Pt. I., pp. 389 and ff.
- „ „ *Popular Songs of the Hamīrpur District in Bundelkhand, N. W. P., No. II. Ib.*, Vol. XLV. (1876), Pt. I., pp. 279 and ff.
- Badley, Rev. B. H.**, — *Jagjivandas, the Hindu Reformer. Indian Antiquary*, Vol. VIII. (1879), p. 289. (Contains Selections from his works.)
- „ „ See Craven, T., in Section II.
- Trumpp, E.**, — *Die ältesten Hindūt Gedichte. Sitzungsberichte der Königl. bayer. Akademie der Wissenschaften, Philosophisch-philologische Classe*. München, 1879 (pp. 1-48).
- Temple, Captain E.**, — *Some Hindu Songs and Catches from the Villages of Northern India, Calcutta Review*, LXXIV. (1882), p. 334.
- „ „ *Folk Songs from Northern India. Calcutta Review*, LXXVIII. (1884), pp. 273 and 295.
- „ „ *The Hymns of the Nāngipanth*. From the papers of J. W. Parry, A.M.I.C.E. *Indian Antiquary*, XIII. (1884), p. 1.
- „ „ See Fallon, S. W.
- Anon.**, — *Hindūstānī and English Parallel Proverbs. Together with some Persian and Hindūstānī Parallel Proverbs*. Delhi, 1885.

- Thornton, Thomas H., C.S.I., D.C.L.**, — *Specimen Songs from Panjab Literature and Folklore*, *Journal of the Royal Asiatic Society*, Vol. XVII. (1885), p. 373. (Account of Hindi and Urdū literature of the Panjab, p. 386 : Specimens, p. 401.)
- Fallon, S. W.**, — *A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims and Similes. By the late S. W. F.* . . . . . Edited and revised by Captain R. C. Temple . . . . . assisted by Lala Faqir Chand, Vaish, of Delhi. Benares and London, 1886.
- Kempson, M.**, — *First Hindustani Reader*. Lithographed. (? Place of publication), 1892.
- Morris, J.**, — *English Proverbs, with Hindustani Parallels*. Cawnpur, 1893.
- 'Abdu 'l-Majid, Hākīm Maulavī**, — See Kālī Kṛishṇa, Rājā.
- Faqir Chand, Lālā, (Vaish)**, — See Fallon, S. W.
- Gilbertson, G. W.**, — See Lallū Lāl.
- Benmohel, N. L.**, — See Shakespear, John.
- Bertrand, l'Abbé**, — See Garcin de Tassy, Joseph Héliodore.
- Lancereau, E.**, — See Garcin de Tassy, Joseph Héliodore.
- Parry, J. W.**, — See Temple, Captain R.
- Smyth, W. Carmichael**, — See Lallū Lāl.
- Tariqī-charaṇ Mitra**, — See Price, Capt. William.

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

- 'Abdu 'l-lāh, Mīr, called Miskīn**, — *Marciya ou Bhatial de Mir Abdulla Miskin, sur la Mort de Muslim et de ses deux Fils*, traduit de l'Hindoustani par M. Garcin de Tassy. Paris, 1845. See Haidar Bakhsh (Haidarī).
- “ ” See also Gilchrist, J. B., in Section II.
- 'Abdu 'l-lāh, Saiyid**, — See Bahādur 'Alī ; Kāzīm 'Alī Jawān.
- 'Abdu 'l-karīm, Munghī**, — See Arabian Nights.
- 'Adālat Khān**, — See Amman, Mīr ; Lallū Lāl.
- Aḥmad Khān, Saiyid, C.S.I.**, — *Asāru 'e-ṣanādīd*. Delhi, 1847. *Asar-oos-sunnadsed. A History of old and new Rules, or Governments, and of old and new Buildings, in the District of Delhi*; composed by Syud Ahmed Khan. Delhi, 1854 (A second edition of the preceding with much additional matter). *Description des Monuments de Dehli en 1852, d'après le Texte hindoustani de Saiyid Ahmad Khan*, par M. Garcin de Tassy. *Journal Asiatique*, V., xv. (1860), pp. 508 and ff. ; xvi. (1860), pp. 190 and ff. ; pp. 392 and ff. ; pp. 521 and ff. ; xvii. (1861), pp. 77 and ff. ; separate reprint.
- Alexander, James Edward**, — See I'tiṣāmu 'd-dīn.
- Amānatu 'l-lāh, Maulavī**, — *Hidayat ool Islam (Hidāyatu 'l-islām)*, compiled by Muoluwee Umanut Oollah, in Arabic and Hindoostance. Translated under the superintendence of, and by J. Gilchrist. (In two volumes, of which only Vol. I. was published.) Calcutta, 1804.
- Ambikā Datt Byās**, — See Bihārī Lāl.



Amman, Mir, — باغ و بہار (*Bāgh o Bahār*). One hundred and two pages appeared in Gilchrist's and 'Abdu 'l-lāh Miskīn's *Hindee Manual or Casket of India*. Calcutta, 1802. See Section II.

*Bagh o Buhar, a Translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled "Qissui Chuhar Durwesh," by Meer Ummun, under the superintendence of J. Gilchrist.* Calcutta, 1804. Second Edition by Ghoolam Ukbur, under the superintendence of Captain Thomas Roebuck. Calcutta, 1813. Third Edition, *ib.*, 1824. Other Editions: Cawnpore, 1832; Calcutta, 1834; Madras, 1840; Calcutta (Title, باغ و بہار, *Tales of the Chahar Durvesh*), 1847; Cawnpore, 1860; Calcutta, 1863; Delhi (illustrated), 1876; Bombay (in Gujarātī character), 1877; Cawnpore, 1878; Delhi (illustrated), 1882, and many others. *Bāgh o Bahār; consisting of entertaining Tales in the Hindūstānī Language. By Mir Amman of Dihli, one of the learned Natives formerly attached to the College of Fort William at Calcutta. A new Edition, carefully collated with original Manuscripts . . . To which is added a Vocabulary of all the Words occurring in the Work,* by D. Forbes. London, 1846. Second Edition of the same, London, 1849. Another edition of the same. *The Hindustānī Text carefully printed in the Roman Character. To which is added a Vocabulary of all the Words occurring in the Work,* by D. Forbes. London, 1859. *Bāq-o-Buhār. The Hindūstānī Text of Mir Amman, edited in Roman Type, with Notes and an introductory Chapter on the Use of the Roman Character in Oriental Languages,* by M. Williams. London, 1859.

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

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

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

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

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

Anderson, Lieut. R. P., — See Nihāl Chand (Lāhōri).

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

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

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

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

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

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

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

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

Ayōdhyā Singh Upādhyāy, Paṇḍit, called Hari Audh, — *Thēṭh Hindī kī Thāṭh,* or an original Indian story in pure Hindustani, by Pandit Ayodhya Sinha Upadhyā, (Hari Oudh) of Nizamabad, N.-W. P. Edition in Nāgarī characters, Bankipore, 1899. Edition in Persian characters, Bankipore and (printed) Allahabad, 1902.

(This, like the 'Kahāni Thēṭh Hindī-mē' of Inshā Allāh, is in pure Hindī, absolutely free from both Persianisation and Sanskritisation. Unlike the older work, the idiom is that of Hindī, rather than that of Urdū. This is most noticeable in the order of the words.)

'Azīzu 'd-din Aḥmad, — *Kaniz Fāṭima.* Lahore, 1895.

Bahādur 'Alī, Mīr, — *Ukhlaqi Hinlee or Indian Ethics, translated from a Persian Version of the Hitopades, or Salutary Counsel, by Meer Bukadoor Ulee, under the Superintendence of J. Gilchrist.* Calcutta, 1803. Other Editions: Madras, 1845; Bombay, 1875; Madras, 1879. *Akhlat i Hindī, or Indian Ethics. Translated into Urdū from a Persian Version of the Hitopadesa, by Mīr Bahādur 'Alī . . . Edited, with an Introduction and Notes, by Syed Abdoolah.* London, 1868. Extracts from the book will be found in Price's Hindec and Hindoostanee Selections. See Section III.

See Ḥasan, Mīr.

Banerjā, K. M., — See Lallū Lāl.

Baness, J. F., — See Lallū Lāl.

- Barker, W. B.**, — See Maḡhar ‘Alī Khān Wilā.
- Beames, J.**, — See Chand Bardāi.
- Bell, C. W. Bowdler**, — See Ḥasan, Mīr.
- Benmohel, N. L.**, — See Shēr ‘Alī Afsōs.
- Bertrand, l’Abbé**, — See Ḥaidar Bakhsh (Ḥaidarī); Shēr ‘Alī Afsōs; Tahsinu ‘d-dīn.
- Bhairava-prasāda**, — See Lallū Lāl.
- Bihārī Lal**, — *The Sutsuya of Biharee, with a Commentary entitled the Lala Chundrika; by Shree Lulloo Lal Kavi, Bhak’ha Moonshee, in the College of Fort William.* Calcutta, 1819. A revised edition issued from the Office of the Superintendent of Government Printing, India, in 1896, by G. A. Grierson. It is entitled ‘*The Satsaiyā of Bihārī, with a Commentary entitled Lāla Candrikā, by Ḥrī Lallū Lāl Kavi.*’ Several editions have been published by native presses, amongst which may be mentioned *Sringāra-saptasāfi*, Benares, 1873. (This includes a Sanskrit metrical version and a Sanskrit commentary, both by Paramānanda Paṇḍit); *Srī-Bihārī Sat-sai saṭik. Hari-prakāś Tikā sahit*, Benares, 1892. (Has an excellent commentary by Hari Prakāś); *Bihārī-Bihār*. Benares, 1898. (Has an introduction, and a commentary in the Kuṇḍaliyā metre by Ambikā Datt Byās.)
- Burton, Sir Richard F.**, — See Maḡhar ‘Alī Khān Wilā.
- Carmichael-Smyth**, — See Smyth.
- Chaman**, — See Kāzīm ‘Alī Jawān.
- Chand Bardāi**, — Only portions of the text have been printed. Parts have been edited by Mr. J. Beames, and by Dr. A. F. R. Hoernle, C.I.E., in the Bibliotheca Indica. The latter gentleman has also translated a section of the portion which he edited. Canto I. has also been edited in Benares by Paṇḍit Mōhanlāl Vishṇulāl Paṇḍyā, under the title of *M. V. Pandia’s Manuscript of the Prithvirāj Rāsāu of Chand Bardāi, edited in the original old Hindī with critical Notes by Pandit, &c.* Benares, 1887, 1888. A continuation is now (1902) being issued in Benares by the Nāgarī Prachārīṇī Sabhā. The following are the principal works dealing with the poem :—
- Tod, Col. James**, — *Rajasthan*, passim. See especially, Vol. I., pp. 254, 614, 623. Also, *The Vow of Sanjogta* (a translation of an episode in the poem), *Asiatic Journal*, Vol. XXV., pp. 101-112, 197-211, 273-286.
- Beames, J.**, — *On Chand’s Poems. Proceedings, Bengal Asiatic Society*, 1868, p. 242.
- „ *The Nineteenth Book of the Gestes of Prithvirāj by Chand Bardai, entitled ‘The Marriage of Padmavati,’ literally translated from the old Hindī. Journal, Bengal Asiatic Society*, Vol. XXXVIII (1869), Pt. I., p. 145.
- „ *Reply to Mr. Growse. Ib.*, p. 171.
- „ *Translations of selected Portions of Book I. of Chand’s Epic. Journal, Bengal Asiatic Society*, Vol. XLI (1872), Pt. I., p. 42.

- Beames J.**, — *List of the Books contained in Chand's Poem, the Prithirāja Rāso. Ib.*, p. 204.
- „ *Letter* (on his edition of Chand). *Proceedings*, Asiatic Society of Bengal, 1873, p. 122.
- „ *Studies in the Grammar of Chand Bardāi. Journal*, Asiatic Society of Bengal, Vol. XLI (1873), Pt. I., p. 165.
- „ *Translation from the first Book of the Prithirāja Rāso. By Kavi Chand Bardāi. Indian Antiquary*, Vol. I (1872), p. 269.
- Growse, F. S.**, — *The Poems of Chand Barday. Journal*, Asiatic Society of Bengal, Vol. XXXVII (1868), Pt. I., p. 119.
- „ *Further Notes on the Prithirājrayasa. Ib.*, Vol. XXXVIII (1869), Pt. I., p. 1.
- „ *Translations from Chand. Ib.*, p. 161.
- „ *Rejoinder to Mr. Beames. Ib.*, Vol. XXXIX (1870), Pt. I., p. 52.
- „ *A Metrical Version of the opening Stanzas of Chand's Prithirāj Rāso. Ib.*, Vol. XII (1873), Pt. I., p. 329.
- Syāmal Dās, Kavirāj**, — *The Antiquity, Authenticity and Genuineness of the Epic called the Prithi Rāj Rāso, and commonly ascribed to Chand Bardai. Journal*, Bengal Asiatic Society, Vol. LV (1886), Pt. I., p. 5.
- Mōhanlāl Vishṇulāl Paṇḍyā, Paṇḍit**, — *The Defence of Prithirāj Rāso*. Benares, 1887. This is a reply to the preceding.
- Syām Sundar Dās**, — *Arrangement of the Chapters of the Prithirāj-Rāso. Indian Antiquary*, Vol. XXXI (1902), p. 499.
- See also 'Notice sur un poème historique indien composé par Tchand, barde du xii<sup>e</sup> siècle.' *Journal Asiatique*, II., i. (1828), p. 150.
- Clint, L.**, — See Inshā Allāh Khān, called Inshā.
- Court, Major Henry**, — See Muḥammad Rafī'; Sher 'Alī Afsōs.
- Eastwick, E. D.**, — See Amman, Mīr; Ḥafīẓu 'd-dīn Aḥmad; Ikrām 'Alī; Lallū Lāl; Maḡhar 'Alī Khān Wilā.
- Feer, L.**, — See Kāẓim 'Alī Jawān.
- Forbes, Duncan**, — See Amman, Mīr; Ḥaidar Bakhsh (Ḥaidarī); Ikrām 'Alī; Maḡhar 'Alī Khān Wilā.
- Garcin de Tassy, Joseph Héliodore**, — See 'Abdu 'l-lāh, Mīr, called Miskīn; Aḥmad Khān, Saiyid, C.S.I.; Amman, Mīr; Ikrām 'Alī; Muḥammad Taqī, Mīr; Nihāl Chand (Lāhōrī); Tahsīnu 'd-dīn; Waliu 'l-lāh, Shah.
- Ghulām Akbar**, — See Ḥafīẓu 'd-dīn Aḥmad.
- Ghulām Haidar**, — See Ikrām 'Alī; Muḥammad Rafī'.

**Ghulām Muḥammad, Munḡhī**, — See Maḡhar ‘Alī Khān Wilā.

**Ghulām Qādir**, — See Ḥafīḡu ‘d-dīn Aḡmad.

**Gilchrist, J. H. B.**, — See Amānatu ‘l-lāh; Anman, Mir; Bahādur ‘Alī, Mir; Ḥaidar Bakhsh (Ḥaidarī); Kāzīm ‘Alī Jawān; Ḥasan, Mir; Nihāl Chand (Lāhōrī); Shēr ‘Alī Afsōs.

**Giridhar Gōswāmī**, — See Sūr Dās.

**Grierson, G. A.**, — See Bihārī Lāl.

**Growse, F. S., C.I.E.**, — See Chand Bardāi.

**Ḥafīḡu ‘d-dīn Aḡmad**, — *The Khirud Ufroz (Khirad-afroz), or the Ayar Danish of Abool Fuzl, translated into Hindoostanee, by Muoluwee Shuekh Huffeez Ood-deen Ahmud.* Calcutta, 1805 or 1803 (Incomplete). *The Khirud Ufroz; originally translated into the Hindoostanee Language, by Muoluwee Huffeez ood-Deen Uhmud, from the Uyar Danish, written by the celebrated Shuekh Ubool Fuzl, Prime Minister to the Illustrious Ukbur, Emperor of Hindoostan. Revised, compared with the original Persian, and prepared for the Press, by Captain Th. Roebuck with the Assistance of Moulavee Kazim Ulee and Moonshees Ghoolam Ukbur, Mirzae Beg and Ghoolam Qadir.* Calcutta, 1815. *Khirad-Afroz (the Illuminator of the Understanding) by Maulavi Ḥafīḡu ‘d-dīn. A new Edition of the Hindustānī Text, carefully revised, with Notes, critical and explanatory; by Edward Eastwick, F.R.S., F.S.A., M.R.A.S., Professor of Hindustānī at Haileybury College.* Hertford, 1857. *The Khirud-Ufroz: translated from the Oordoo into English, and followed by a Vocabulary of the difficult Words and Phrases occurring in the text, by T. P. Manuel.* (Only a portion of the Work has been translated.) Calcutta, 1861.

(N.B.—Abū ‘l-Faḡl’s Ayār-e Dānīsh is a simpler Persian version of Ḥusain ibn ‘Alī al-Kāshifī’s Anwār-e Suhailī.)

**Ḥaidar Bakhsh (Ḥaidarī), Saiyid**, — *Arāish-e Maḡfil.* Published by Munḡhī Qadratu ‘l-lāh. Calcutta, 1803. *Araesay Mehfeel.* A translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled *Qussu, e Hatim Tai*, executed under the direction of John Borthwick Gilchrist . . . by Suced Hydurbux Hydree. Bombay, 1845. Many other editions in India. Among them one in the Nāgarī character, (Calcutta, (?) 1845), and one in the Gujarātī character (Bombay, 1877).

(N.B.—There is another, altogether different, *Arāish-e Maḡfil*, dealing with the history of India, by Shēr ‘Alī Afsōs.)

” ” *Totā Kahānee.* A Translation into the Hindoostanee Tongue of the popular Persian Tales entitled *Tootee Numi*, by Sueyud Hueder Bukhsh Hueduree. Under the Superintendence of J. Gilchrist. Calcutta, 1804. (An edition of four pages of this work had previously appeared in 1802 in Gilchrist’s *Hindee Manual*.) Other Editions: Calcutta, 1836; *ib.*, 1839; Bombay, 1840; Madras, 1841; Bombay, 1844; Delhi, 1859; Cawnpore, 1864; Bombay, 1870, and many others. *Totā Kahānī; or Tales of a Parrot, in the Hindustānī Language. Translated by Saiyid Ḥaidar Bakhsh, surnamed Ḥaidarī . . . a new Edition with . . . a Vocabulary of all the words occurring in the Text, by D. Forbes.* London, 1852.

*The Totā Kahāni; or Tales of a Parrot, translated from Saiyid Haidar Bakhsh's Hindūstāni Version of Muḥammad Qāsim's Persian Abridgment of Nakhlshabi's Tūḡi Nāma, by G. Small. London, 1875.*

**Haidar Bakhsh** (Haidarī), Saiyid, — *Gooli Mughfirut; or the Flower of Forgiveness, being an Account . . . of those Moosulmans called Shoohuda or Martyrs, from the Time of Mookummud, to the Death of Hoosuen at Kurbula. By Meer Huedur Bukhsh Hueduree. Calcutta, 1812.*

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

„ „ See **Shēr 'Alī Afsōs**.

**Hairat, Mirzā**, — See Arabian Nights.

**Hall, F. E.**, — See Lallū Lāl.

**Hari Prakāś**, — See Bihārī Lāl.

**Harischandra**, — See Sūr Dās.

**Hasan, Mir**, — *Sih-r-ool-buyan* (Sihru 'l-bayān) or *Musnuwee of Meer Husun, being a History of the Prince Benuzeer, in Hindoostanee Verse. Published under the patronage of the College of Fort William in Bengal. Calcutta, 1805. Many other editions, such as Cawnpore, 1862, 1874; Meerut, 1876; Cawnpore, 1878. Nusri Benuzeer (Nasr-e Bēnazir), or a prose Version by Meer Buhadoor Ulee, of the Sih-r-ool buyan, an enchanting Fairy Tale in Hindoostanee Verse, by Meer Husun; composed for the use of the Hindoostanee Students in the College of Fort William, under the superintendence of John Gilchrist. Calcutta, 1803. The Nasr-i Be-nazir. An Eastern Fairy Tale, translated from the Urdū by C. W. Bowdler Bell. Calcutta, Hull (printed), 1871.*

„ „ See also **Nihāl Chand** (Lāhōrī).

**Herklots**, — See Ja'far **Sharif**.

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

**Hollings, Capt. W.**, — See Lallū Lāl; Maghar 'Alī Khān Wilā.

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

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

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

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

**Inshā Al'āh Khān**, called **Inshā**, — *Kulliyāt-e Inshā Allāh Khān*. The complete works. Delhi, 1855; Lucknow, 1876.

*A Tale by Inshā Allāh Khān*. Communicated and translated by L. Clint, Esq. *Journal of the Asiatic Society of Bengal*, Vol. XXI (1852), pp. 1 and ff. Continuation, translated by the Rev. S. Slater. Vol. XXIV (1855), pp. 79 and ff. (This is the celebrated tale commonly called 'Kahānī thāzih Hindī-mē,' which has frequently appeared in Indian School-books such as 'Gurkā.' Its value consists in its style, which, though pure and elegant Urdū and fully intelligible to the Musalmāns of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Paṇḍits. The idiom (including the order of the words) is distinctly that of Urdū, not of Hindī. In this last respect, it differs from the work of Ayūdhya Singh Upādhyāy, in which the order of words is that usual in Hindī.

„ „ See also Section II.

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

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

**Jarrett, Capt. H. S.**, — See M'n'ammad Rafī'.

**Kūlī Krishṇa, Bājū**, — See Mazhar 'Alī Khān Wilā.

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

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

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

*Singhāsan Battist* . . . translated into Hindī, from the Sanskrit, by Lallūji Lal Kabi . . . A new edition . . . with copious Notes by Syed Abdoollah. London, 1869.

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

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

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

**Kāḡim 'Alī Jawān (Mīrzā)**, — *Sukoontula Natuk; being an Appendix to the English and Hindoostanee Dialogues* [by J. B. Gilchrist], in the *Universal Character*. London, 1826. Another Edition, Lucknow, 1875. See Section II.

” ” See Ḥafīẓ 'd-dīn Aḥmad; Muḥammad Rafī', commonly called Saudā; Muḥammad Taqī, Mīr.

**Kempson, M.**, — See Naẓīr Aḥmad.

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

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

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

Translations. *The Prem Sagur. Translated into English*, by Capt. W. Hollings. Calcutta, 1848. Second Edition, 1867. Another, Allahabad, 1900. *Prem Sāgar; or the Ocean of Love. Literally translated from the Hindī of Shri Lallū Lāl Kab into English*. By Edward B. Eastwick, C.B., F.R.S., M.R.A.S. London, 1867.

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



- Lallū Lāl**, — *Rajneeti*; or *Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos. Translated from the original Sanscrit of Narayun Pundit into Braj B,hak,ha.* By Shree Lulloo Lal Kub. Calcutta, 1809. Other Editions, *ib.* 1827; Agra, 1843. *Rāja-nīti, a Collection of Hindu Apologues, with a Preface, Notes, and supplementary Glossary.* By F. E. H[all]. Allahabad, 1854. Other Editions: Lucknow, 1873; Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners. By the Rev. Dr. K. M. Banerjea and Lt.-Col. A. C. Toker. Calcutta, 1883.
- Rājantī yā Pañchōpākhyān. A Hindī Version,* by Bhairava-prasāda, of the Braj-Bhākhā Text of L. L. Bombay, 1854. Another Edition, Bombay, 1866.
- The Rājnīti; or Tales exhibiting . . . . Hindoos. Translated literally from the Hindī of Shri Lallū Lal Kab, into English,* by J. R. A. S. Lowe. Calcutta, 1853.
- Analysis et Extraits du Radj-niti.* By M. Éd. Lancereau. *Journal Asiatique*, IV., xiii. (1849), p. 71.
- „ „ *Madho Bilas; Tale of Madho and Sulochan, in poetry (done into Hindī from the Sanscrit),* by Lallū Ji Lall Kabi. Agra, 1846. Other Editions: Calcutta, 1868; Calcutta, (?) 1870. I have been unable to trace the earlier editions.
- „ „ See Bihārī Lāl; Kāzim ‘Ali Jawān; Maḡhar ‘Ali Khān Wilā; Muḡammad Taqī.
- Lāl Kavi**, — *The Ch,hutru Prukash, a Biographical Account of Ch,hutru Sal, Raja of Boondelkhund,* by Lal Kuvi. Edited by Captain W. Price, Professor of Hindee and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829.
- History of the Boondelas,* by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prakāś.)
- Lancereau, E.**, — See Lallū Lāl; Maḡhar ‘Ali Khān Wilā.
- Lees, W. Nassau**, — See Ikrām ‘Ali; Shēr ‘Ali Afsōs.
- Lowe, J. B. A. S.**, — See Lallū Lāl.
- Mahdī ‘Ali Khān**, — See Nihāl Chand (Lāhōrī).
- Manuel, T. P.**, — See Ḥafīẓu ‘d-dīn Aḡmad; Ikrām ‘Ali.
- Maḡhar ‘Ali Khān Wilā, and Lallū Lāl**, — *Buetal Pucheese; being a Collection of twenty-five Stories, related by the Demon Buetal to the Raja Bicrumajeet, translated into Hindoostanee from the Brujb,hak,ha of Soorut Kubeeshwur,* by Muzhur Ulee Khani Vila, and Shree Lulloo Lal Kub. Calcutta, 1805. Other editions, Calcutta, 1809, 1834; Agra, 1843; Calcutta, 1849; Indore, 1849; Bombay, 1857; Calcutta, 1860; Calcutta, 1870; Benares, (illustrated) 1876; (?) Delhi, 1876. Also printed in Vol. I. of Price’s *Hindee and Hindoostanee Selections*, 1830. See Section III. *The Baitāl Pachisi; or Twenty-five Tales of a Demon. A new Edition of the Hindī Text,*

with each Word expressed in the Hindústāni Character immediately under the corresponding Word in the Nāgarī; and with a perfectly literal English interlinear Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes, by W. B. Barker . . . Edited by E. B. Eastwick. Hertford, 1855. *Baitāl Pachchtst. A new and corrected Edition, with a vocabulary of all the Words occurring in the Text*, by D. Forbes. London, 1857.

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

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

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

Michael, J., — See Ikrām 'Alī.

Mirsā Bēg, — See Hāfiẓ 'd-dīn Aḥmad.

Mōhanlāl Vishṇulāl Paṇḍyā, Paṇḍit, — See Chand Bardāi.

Muḥammad Asghar 'Alī Khān Naṣīm, — See Arabian Nights.

Muḥammad Aslām, — See Muḥammad Rafī'.

Muḥammad Faiṣ, — See Nihāl Chand (Lāhōrī).

Muḥammad Hāmid 'Alī Khān, Hāmid, — See Arabian Nights.

Muḥammad Rafī', commonly called Saudā, — *Intikhāb-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), or *Selections from the poetical Works of Rufeṣu oos Souda*, by Moulavee Muhammad Uslam and Kazim Ulee Juwan. Calcutta, 1810. Second Edition, revised and enlarged, by Moulowe Golam Hyder. Calcutta, 1847. *Muntakhāb-i Muṣṇawiyāt-i Saudā*. Revised Edition, by Captain H. S. Jarrett. Calcutta, 1875. *Selections from the Kulliyat or complete Works of Mirza Raṣṭ-oos-Souda . . .* literally translated by Major Henry Court. Simla, 1872. Editions of his complete works, — *Kulliyāt-e Saudā*. Poetical Works of Mirzā Muḥammad Rafī' (Saudā). Delhi, 1853. Cawnpore, 1872, 1888.

Muḥammad Ramaṣān, — See Nihāl Chand (Lāhōrī).

Muḥammad Taqī Khān, called Hawas, — *Laili Majnūn-e Hawas*. (The Story of the Loves of Laili and Majnūn, in verse.) Cawnpore, 1844; Calcutta, 1846; Lucknow, *ib.*, 1862; 1869; Cawnpore, 1874; *ib.*, 1882; *ib.*, 1885.

**Muhammad Taqī, Mīr**, — *Kooliyat Meer Tuqee; The poems of Meer Mohummud Tuqee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāzīm 'Alī Jawān and other] learned Moonshees attached to the College of Fort William, Calcutta, 1811. *Shooulu, e ishq (Sho'la-e 'Ishq): The Flame of Love: a Hindoostanee Poem, by Meer Mohummud Tuqee*. Edited by William Carmichael Smyth. London, 1820. (This poem will also be found in Lallū Lāl's *Latāif-e Hindī*. See Section III.) *Conseils aux mauvais Poètes, Poème de Mir Taki, traduit de l'hindoustani*, par M. Garcin de Tassy. *Journal Asiatique*, VII. (1825), pp. 300 and ff. Separate reprint, Paris, 1826. *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pugliesi Pico), Palermo, 1891. The Hindōstānī text of this poem will be found on p. 124 of J. Vinson's *Manuel de la Langue Hindoustani*. Paris, 1899. See Section II. *Satire contre les Ignorants* (literal translation of original), by J. Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff.

„ „ See Lallū Lāl.

**Naḡīr**, — See Walī Muḡammad.

**Naḡīr Aḡmad, Khān Bahādur**, — *Mīr'ātu 'l-'arūs*. (A Hindōstānī Novel, especially intended for women.) Cawnpore, 1869; Lucknow, 1869; Cawnpore, 1875; Bareilly, 1880; Allahabad, 1885; Delhi, 1889. *The Bride's Mirror or Mīr-ātu l-'Arus*. Edited in the Roman Character with a Vocabulary and Notes by G. E. Ward. London, 1899.

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

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

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

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

**Nihāl Chand (Lāhōrī) and Shōr 'Alī Afsōs**, — (*Gul-e Bakāwālī*, also called *Mazhab-e 'Ishq*.) *Gooli Bukawulee, a Tale translated from the Persian into Hindoostanee*, by Moonshee Nihal Chund, under the superintendence of J. Gilchrist. Calcutta, 1804. *Muzhubi Ishq, on the Gooli Bukawulee, written in the Oordoo Dialect*, by Moonshee Nihal Chund . . . and afterwards revised by Meer Sher Ulee Ufsos . . . Second Edition. Revised . . . by T. Roebuck. Calcutta, 1815. Another Edition, edited by Muḡammad Faiz and Muḡammad Ramaṣān, Calcutta, 1827; Another Edition, Calcutta, 1832. *Musubai Ask. A Translation into the Hindoostanee*

*Tongue of the popular Persian Tales, entitled Goolai Bucawley*, by Moonsey Neehalchund Lahoree, under the superintendent (*sic*) of John Gilchrist. Sixth Edition. Bombay, 1843. Other editions, Calcutta, 1846; Lucknow, 1848; Bombay, 1850 (in one volume with Mahdī 'Alī Khān's *Yūsuf Zulaikhā* and Mir Ḥasan's *Sihru 'l-bayān*); Cawnpore, 1851; Delhi, 1852; Cawnpore, 1859; *ib.*, 1869; Delhi, 1872 (in the Nāgarī character); *ib.*, 1873 (with illustrations); *ib.*, 1887 (Nāgarī character); Cawnpore, 1875; Lucknow, 1875; *ib.*, same year; Cawnpore, 1876; Delhi, 1876; Cawnpore, 1877 (illustrated); *ib.*, 1879; Delhi, 1879; Madras, 1879; Delhi, 1881 (illustrated); Benares, (?) 1887; Cawnpore, 1889.

Extracts from the Gooli Bukawullee are in Vol. II. of Price's *Hindee and Hindoostanee Selections*. See Section III.

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

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

Oesterly, Hermann, — See Maḡhar 'Alī Khān Wilā.

Paramānanda, Paṇḍit, — See Bihārī Lāl.

Pico, Pugliese, — See Muḡammad Taqī, Mīr.

Pincott, Frederic, — See Arabian Nights; Lakshmaṇ Singh, Rājā.

Platts, John, — See Ikrām 'Alī; Maḡhar 'Alī Khān Wilā.

Pogson, W. R., — See Lāl Kavi.

Price, Capt. William, — See Amman, Mīr; Bahādur 'Alī, Mīr; Lāl Kavi; Maḡhar 'Alī Khān Wilā; Nihāl Chand (Lāhōrī); Shēr 'Alī Afsōs.

Pyārē Lāl, Paṇḍit, — See Arabian Nights.

Rajab 'Alī Bēg, Surūr, Mīrāsā, — See Arabian Nights.

Raṅg Lāl (Chaman), — See Kāḡim 'Alī Jawān.

Rieu, Dr. Charles, — See Ikrām 'Alī.

Roebuck, Capt. Thomas, — See Amman, Mīr; Ḥafīẓu 'd-dīn Aḡmad; Nihāl Chand (Lāhōrī).

Saiyid Ḥusain, Munshī, — See Ikrām 'Alī.

Sardār, — See Sūr Dās.

Saudā, — See Muḡammad Rafī'.

Shādī Lāl Chaman, — See Arabian Nights.

Shakespear, John, — See Kāḡim 'Alī Jawān; Shēr 'Alī Afsōs.

Shamsu 'd-dīn Aḡmad, Munshī, — See Arabian Nights.

**Shēr 'Alī Afsōs, Mīr,** — *Bāgh-e Urdū, The Rose Garden of Hindoostan; translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeras, by Meer Sher Ulee Ufsos . . . under the direction and superintendence of John Gilchrist. Calcutta, 1802. Other Editions, Calcutta, 1808; Madras, 1844; Bombay, 1846; Dehli, 1848; Bombay, 1851 (without prefatory matter).*

” ” *Araish-i mahfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura. Compiled from the Khool-asut-ool-Hind [of Sujān Rāy] and other Authorities, by Meer Sher Ulee Ufsos. Calcutta, 1808. Other Editions: Calcutta, 1848; Lahore, 1867; Lucknow, 1870. The Araish-i-mahfil, printed for the use of the junior Members of Her Majesty's Indian Civil Services. Third Edition, revised and corrected by W. Nassau Lees. Calcutta, 1863.*

Selections from this work will be found in Shakespear's *Muntakhābāt-i-Hindī* (1817) and in Price's *Hindee and Hindoostanee Selections* (1830). See Section III.

*The Araish-i-mahfil, or the Ornament of the Assembly, literally translated from the Oordoo by M. H. Court. Allahabad, 1871; Second Edition, Calcutta, 1882.*

*Arāish-e Mahfil or Assemblage of Ornament (sic). Ten Sections of a Description of India, being the most interesting Portion of J. Shakespear's Muntakhābāt-i-Hindī . . . Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical, by N. L. Benmohel. Dublin, 1847.*

*Quelque Lignes sur les Sciences des Indes, extraites de l'Araich-i-Mahfil, de Mir Cher Aly Afsos, et traduites de l'Hindoustani, par M. Garcin de Tassy. Journal Asiatique, IX, (1826), pp. 97 and ff.*

*Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Araich-i-Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Cher-Aly-Afsos, et traduite de l'Hindoustani, par M. Garcin de Tassy. Journal Asiatique, XI, (1827), pp. 94 and ff.*

*Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Araich-i Mahfil de Mir Cher-i-Alī Afsos. Par M. l'Abbé Bertrand, Journal Asiatique, III., xiv., 1842, pp. 71 and ff.*

*Histoire des Rois de l'Hindoustan après les Pandavas, traduite du Texte Hindoustani de Mir Cher-i Alī Afsos. By the same. Ib., IV., iii., 1844, pp. 104 and ff.; 229 and ff.; 354 and ff.*

*Note.* — There is another and altogether different *Arāish-e Mahfil* by Haidar Bakhsh Haidarī, which deals with the Story of Hātim Tāi. The two works have often been confounded.

” ” See Haidar Bakhsh (Haidarī); Nihāl Chand (Lāhōri).

Slater, Rev. S., — See Inshā Allāh Khān called Inshā.

Small, G., — See Haidar Bakhsh (Haidarī).

Smith, L. F., — See Amman, Mīr.

Smyth, William Carmichael, — See Muḥammad Taqī, Mīr.

Sūr Dās, — *Sūr-sāgar*; Lucknow, 1864; Agra, 1876; Lucknow, 1880.

*Driśhṭikūṭ*; Lucknow, 1890 (with the comm. of Sardār, called *Sāhityalaharī*); Benares, 1869 (with a comm. by Giridhar Gōṣwāmī); Patna, 1889 (with a comm. by Hariśchandra).

Many editions of portions of the *Sūr-sāgar* have appeared in India.

Syāmal Dās, Kavirāj, — See Chand Bardāi.

Tahsinu 'd-dīn, — *Qiṣṣa-e Kāmṛup ō Kalā. Les Aventures de Kamrup, par Tahsin-uddin, publiées en Hindoustani* par M. Garcin de Tassy . . . Paris, 1835.

*Les Aventures de Kamrup, texte hindoustani romanisé, d'après l'Édition de M. Garcin de Tassy, par M. l'Abbé Bertrand.* Paris, 1859.

*Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand.* Paris, 1857.

*Les Aventures de Kamrup, par Tahsin-uddin; traduites de l'Hindoustani* par M. Garcin de Tassy . . . Paris, printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834.

Tod, Col. James, — See Chand Bardāi.

Toker, Lt.-Col. A. C., — See Lallū Lāl.

Tolbort, T. W. H., — See Arabian Nights.

Tōṭārām Shāyān, — See Arabian Nights.

Vinson, J., — See Amman, Mīr; Kāḡim 'Alī Jawān; Muḡammad Taqī, Mīr; Naḡīr Aḡmad.

Wali Muḡammad, usually known as Naḡīr, — *Kulliyāt, or Complete Works.* Lucknow, 1870; Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma*, or the Story of the Grain Merchant, and *Achār chāhō-kā*, or Pickled Rats). Lucknow, (?) 1860. *Banjāra Nāma*, and *Mōṭī Nāma*, Lucknow, 1874. *Giri-band-e Naḡīr* (a collection of short poems, of which the principal is the *Jōḡī Nāma*). Agra, (?) 1860. *Lailī Majnūn-e Naḡīr* (the Romance of Lailī and Majnūn in verse). Cawnpore, 1866; Delhi, 1873. *Mun-takhab-e Naṣṭr* (selections from his poems). Cawnpore, 1863; Bombay, 1880.

Walī 'l-lāh, Shāh, usually known as Walī, — *Diwān-i Walī. Les Oeuvres de Walī, publiées en hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1878. *Les Oeuvres de Walī. Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836.

Ward, G. E., — See Naḡīr Aḡmad.

Wilā, — See Maḡhar 'Alī Khān Wilā.

Williams, Monier, — See Amman, Mīr.

Yōga-dhyān Mītra, — See Lallū Lāl.

#### SECTION IV.—APPENDIX.

##### *Early Translations of the Scriptures.*

Schultze, Benj., and Callenberg, J., — The first four Chapters of Genesis in Hindōstānī. Translated by Schultze and published by Callenberg. Halle, 1745-46. Daniel by the same, Halle, 1748.

**Schultze, Benj., and Callenberg, J.,** — *Evangelium Lucae, in Linguam indostanicam translatum a viro plur. reverendo Benjam. Schultze, evangelico in India Missionario, edidit D. Jo. Henr. Callenbergius.* Halae Saxonum, 1749. The same, 1758.

*Acta Apostolorum, in Linguam, etc.,* Halae Sax. 1849.

*Epistola Jacobi, in Linguam, etc.* Halae Sax., 1750.

*Marci Evangelium, in Linguam, etc.* Halae Sax., 1758.

*Evangelium Johannis, in Linguam, etc.* Halae Sax., 1758.

*Johannis Apocalypsis, in Linguam, etc.* Halae, 1758.

*Novum Testamentum, in Linguam, etc.* Halae, 1758.

**Hunter, Will.,** — *The New Testament of Jesus Christ, translated into the Hindoostanee Language, by Mirza Mohummud Fitru and other learned Natives of the College of Fort William, revised and compared with the Original Greek by Will. Hunter.* Calcutta, 1805.

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<sup>1</sup> There are entries which were omitted from the main list. I have taken the opportunity of giving lists (so far as I could) of the works of the four acknowledged masters of modern Urdū, Āsād, Hāli, Sarshār, and Sharar. For many of the entries I am indebted to Captain R. St. John, M.A., Teacher of Hindōstāni, and Mr. J. F. Blumhardt, M.A., Teacher of Bengali, at the University of Oxford.



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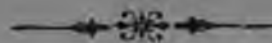
# A Bibliography of Western Hindi, including Hindostani.

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