

DŌGRĀ OR DŌGRI.

The Dōgrā or Dōgri dialect of Pañjābī takes its name from Dōgar or Dugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kāshmir, in which a variety of dialects, such as Rāmbanī and Pōgūlī, intermediate between Dōgrā and Kāshmirī are spoken. These dialects in many respects closely resemble Dōgrā, but I have classed them with Kāshmirī as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pahārī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamēālī, is also a form of Pahārī; but a mixed form of speech called Bhaṭṣālī, which is based on Dōgrā, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Pañjābī. Dōgrā is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra; here a dialect of Pañjābī is spoken which is closely allied to Dōgrā. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. Dōgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndā.

The word Dōgar is popularly said to be a corruption of the Sanskrit Dvigarta, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been *Durgara*, from which 'Dōgar' is derived, through the Prakrit 'Doggara.'¹

As will have been gathered from the foregoing remarks, Dōgrā is bounded on the south by standard Pañjābī, on the east and north-east by Pahārī, on the north by the semi-Kāshmirī hill dialects, and on the west by Lahndā.

There are three sub-dialects of Dōgrā mentioned in the reports. These are Kañḍiālī, the Kāngrā Dialect, and Bhaṭṣālī. Kañḍiālī is a mixture of standard Pañjābī and Dōgrā spoken in the hills of the north-east of Gurdaspur. The Kāngrā Dialect is the main language of the head-quarters *taḥqils* of Kangra District, and Bhaṭṣālī is spoken in Western Chamba. Like Kañḍiālī, the Kāngrā Dialect is a mixture of Dōgrā and standard Pañjābī, with also a few peculiarities of its own, while Bhaṭṣālī is a mixture of Dōgrā, Kāngri, and Chamēālī.

The following are the estimated number of speakers of Dōgrā in localities in which it is a vernacular:—

Number of speakers.

¹ See Dr. Stein's translation of the *Rājatarānginī*, Vol. II, p. 432. It will be observed that the initial *ḍ* of Dōgar has been cerebralised. This is an example of the influence of Lahndā, in some dialects of which an initial *ḍ* is often cerebralised. Thus in the Thālī of Shahpur, the root *dā*, give, becomes *ḍā*.

Dogrā Proper—			
Jammu and neighbourhood	. . . . .	434,000	
Gurdaspur	. . . . .	60,000	
Sialkot	. . . . .	74,727	
		<hr/>	568,727
Kaṇḍiāli (Gurdaspur)	. . . . .		10,000
Kāngrā Dialect	. . . . .		636,500
Bhaṭṭāli	. . . . .		14,000
			<hr/>
		TOTAL	1,229,227
			<hr/>

In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891. The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891. The Bhaṭṭāli figures are those reported by the Chamba officials. In Gurdaspur Ḍogrā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal *Taḥṣīl* to the north and west of Zafarwal, and all over the Bajwat 'Alāqa of the Sialkot *Taḥṣīl*.

No information is available as to the number of speakers of Ḍogrā outside the region in which it is a vernacular.

Ḍogrā closely resembles standard Pañjābī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case. The vocabulary, too, differs somewhat, being influenced by Lahndā and (especially) Kāshmirī. As regards the oblique form, all masculine nouns add a short *e* or *ai* in the singular to the nominative, while feminine nouns add *ā*, thus following the example of northern Lahndā. For the accusative-dative case, the usual suffix is *kī* or *gī*, instead of the Pañjābī *nī*. In Kāngrā an alternative suffix is *jō*. Ḍogrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī.

So far as I am aware the only Ḍogrā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826. There are said to be some translations of Sanskrit books into Ḍogrā, one of which, a version of the *Lilāvati* (a mathematical work) is mentioned by Dr. Bühler.¹

Literature.

AUTHORITIES—

The only previous account of the Ḍogrā dialect which I have seen is contained in the following :—

DREW, FREDERIC,—*The Jumboo and Kashmir Territories. A Geographical Account.* London, 1875. Account of Dogri, pp. 463 ff. Dogri Alphabet described, p. 471. Appendix I (pp. 503 ff.). Dogri Grammar.

Ḍogrā has an alphabet of its own, which is allied to the Ṭākri alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Ṭākri so as to bring it more into line with *Dēvanāgarī* and *Gurmukhī*. This improved Ḍogrī is used for official documents, but it has not generally displaced the old Ṭākri form of script, which is that employed in the

Written Character.

¹ *Detailed Report of a Tour in search of Sanskrit MSS. made in Kāshmir, Rajputana, and Central India.* Bombay, 1877, p. 4.

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Dēvanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound. More especially, *e* and *i*, and *o* and *u* are frequently confounded. At other times we find vowels omitted altogether, so that the reading of a Dōgrā document is no easy task.

There is another peculiarity in Dōgrā writing which should be observed. It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels. It is as if in Dēvanāgarī we were to write ददा when we meant to write दा. An examination of the specimens will show instances of this in every line. In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form. It is as if I were to transliterate ददा by *d'ā* and दा by *dā*.

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis. I have, however, altogether ignored the very frequent use of a long vowel for a short one, or *vice versa*. Such cases I have passed over silently in the transliteration. Dōgrā has never been printed in type of its own character. I therefore give the specimens in the vernacular character in facsimile just as I have received them. Types are, however, available for the form of Ṭākri employed in the adjoining State of Chamba, which is closely allied to that used for Dōgrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Ṭākri type of Chamba.

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