

attending to the sick, preparing for meetings, visiting among the Coolies in settlements and on Estates far and near, and all the numerous little et ceteras that intrude on one's time.

THE LANGUAGE.

Another thing to which I have given considerable time and a great deal of devoted attention during the year is the language. This may appear strange after what was said in my last annual report. I feel sure, however, that it has been time well spent, for I am satisfied that it would be mere trifling to be content with indifferent attainments in a matter of such importance. I felt that I ought to place myself at least on a level with any of their babajees. I therefore learned to read and write the Nāgārī character. This gave me the key to the Hindi dialect, which the Hindus prefer, and which has fewer words beyond their comprehension than the Urdu. I have now familiarized myself with the Hindi and use it, or the Urdu, according as the person to whom I speak may be a Hindu or Mussulman.

The truth respecting the language seems to be this. The Hindi, or Hindui, was the original language in the upper provinces of India. When the Mohammedan invaders came in, the soldiers and the people communicated as best they could. Thus a *patois* sprung up called Urdu, which means camp—the camp language. Arabic and Persian words, and even phrases, were incorporated. The phrases were however treated as words, and subjected like them to the rules of the Hindi grammar; and what was at first but a *patois* rose to the dignity of what is sometimes called the Hindustani language; but what is more correctly the Urdu or Mohammedan dialect of that language—the Hindi being the dialect of the Hindus. As commonly spoken by the people, these two dialects may be regarded as largely overlapping each other and thus forming a common central language very rich in words, particularly in nouns and adjectives. As the Mohammedans became the rulers of the country they supplied the terms of law and government, which continue to be commonly accepted though from the Persian and Arabic.—Above the one border of this common central spoken language lies the high Urdu, rich in poetic phrases and scientific and religious terms from the Persian and Arabic. Below the opposite border lies the low Hindi with a corresponding class of words derived from the Sanscrit. In literature the dialects overlap each other much less. As the Mohammedans, while imposing their laws, failed to impose their religion on the Hindus, and as the Koran and Shastras were written in languages beyond the extremes of the Hindustani, the religious terms of the

Urdu and Hindi dialects are very different. The grammar is easy; but the number of words to be learned to understand Mussulman and Hindu on all subjects is very great. There is another difficulty; the Coolies, being uneducated, do not understand all the words of either dialect as met in books, or dictionaries; we have therefore to reject all words above their comprehension, and substitute others. Last year I reported that I had gone over the first three gospels, in the Urdu version, making such changes on the margin and committing all new words.—Following up this plan I this year read through the Urdu version of the New Testament and several portions of the Old. I also read the four Gospels and the Acts in Hindi. Here I found comparatively few words to be changed; but the list to be committed was of course very large at first.

According to official returns about 2600 new Coolies arrive here annually. "The Lothians" Estate received 40 last week.—Palmyra expects 30 in a week or two. Even the old Coolies who smatter English about common things cannot be persuaded to listen to a discourse on religion in English, because they really do not understand it.—I therefore consider the language a first necessity. And I hope you will remember how much labour the acquisition of such a copious language requires, and how much delay this causes, and have patience with me and my fellow-labourer. Mr. Grant arrived early in December and chose San Fernando as his field of labour. To the coming of a second labourer I attach great importance. "Two are better than one," for they can help each other. The field is open for the second. And if the first fall—as on the high places of the field we all may, and in due time must—the second, armed with the language, can hold the field till help arrive.

ST. FERNANDO COOLIE SCHOOL.

Recently a scheme has been set on foot with a view to establish a Coolie school in San Fernando, largely assisted by government. A committee of six has been formed for the management of this school, consisting of the Mayor and one of the leading doctors of San Fernando, two gentlemen interested in neighbouring Estates, and Mr. Grant and myself. Our petition has been forwarded to the Board of Education. Details would be out of place here, and the arrangements are not yet complete, but this movement seems sufficiently important to be noticed in this report. Such a school will form a valuable auxiliary to Mr. Grant's work.

RESULTS.

And what shall I say of results? To the eye of sense they are nothing, or almost nothing. A few scratches on the surface of