

- ⁸⁶ W. Brueggemann, *Psalms and the Life of Faith*, p. 8.
⁸⁷ W. Brueggemann, *The Message of the Psalms*, p. 80.
⁸⁸ M. Dahood, *op. cit.*, p. 305.
⁸⁹ W. Brueggemann, *The Message of the Psalms*, p. 80.
⁹⁰ *ibid.*; C. C. Broyles, *op. cit.*, pp. 207f.
⁹¹ Cf. H. - J. Kraus, *Theology of Psalms*, p. 155; A. A. Anderson, *op. cit.*, p. 629.
⁹² W. Brueggemann, *The Message of the Psalms*, p. 80; cf. L. Alonso Schökel, *Manual*, pp. 150f.
⁹³ Cf. F. Delitzsch, *op. cit.* p. 27.
⁹⁴ Cf. J. Ziegler, *Die Hilfe Gottes "am Morgen"*, in: H. Junker, J. Botterweck (ed.), *Alttestamentliche Studien*, FS. F. Nötscher, BBB 1, Bonn 1950, pp. 284ff.
⁹⁵ W. Brueggemann, *The Message of the Psalms*, p. 81.
⁹⁶ C. C. Broyles, *op. cit.*, p. 207.
⁹⁷ 'ny represents the second word play in this Psalm, cf. M Dahood, *op. cit.*, p. 306.
⁹⁸ As it happens in other psalms where these two terms appear, S. Croft, *The Identity of the Individual in the Psalms*, JSOT Suppl. Series 44, Sheffield 1987, p. 50.
⁹⁹ *ibid.*, p. 61.
¹⁰⁰ H. - J. Kraus, *Theology of Psalms*, p. 151.
¹⁰¹ The meaning of the verb 'pwnh is uncertain, I follow the reading of F. Delitzsch, *op. cit.*, pp. 27f.
¹⁰² Cf. H. - J. Kraus, *Psalmen*, p. 776.

PRZEMYSŁAW PIEKARSKI

WORD COUNT AND BASIC HINDI

The aim for the present study is to find out the fundamental zones in Hindi lexics. The zones are grammatical and basic. More details on the zones will be given below.

A statistical investigation of linguistic data can be used as an instrument of objective analysis. It would be profitable to remaind as motto the Herdan's statement: "Literary statistics should be treated in such a way as to make it a branch of linguistics rather, than just another application of conventional statistics"¹. The data collected and tested with this instrument can be of multipurpose use.

The main purpose is a didactic one. The basic type dictionary could be useful especially for learners of the language, both beginners and advanced students. Another purpose is to contrast the statistical method and its results, that is the zones of lexics, with previous works of "basic Hindi" type².

The results are important for scientific reason, either. Statistics gives data for description of language grammatical structure. Statistical investigation of the main styles can be a starting point for the stylometrical analysis, the question of authorship, etc. Such didactic use as primers, grammars, exercises cannot be omitted.

Previous investigation

Only two works can be cited here as far as Hindi language area is concerned. The first is Phonemic and Morphemic Frequencies in

Hindi by Ghatage³, the second Urdū al fāz samārī by Ahmed⁴.

Although Urdu is a separate language, it can be treated as a sister language of Hindi. As the grammatical analysis shows⁵ they are similar on the level of grammar and basic lexics.

As contrastive works two Basic Hindi vocabularies can be cited, one for 500 words, the other for 2000 words⁶.

Both Ahmed and Ghatage had taken morphemes as the unit for word count. The difference is in population /sample/ size and stylistic varieties. Both works are the type of frequency list only. That means the investigation stopped when the units had been counted and the alphabetic and frequency lists were completed. In the present study this level is the starting point for further analysis. As the model for investigation Juilliand's dictionaries were taken⁷. These works bring such data as dispersion, frequency and usage, which altogether enable to build the zones of lexics.

Type of the frequency dictionary

The unit is lexem, that is a word "in dictionary form". All inflected words are presented in their basic form, i.e. nouns in nominative case, adjectives in masculine gender, positive grade etc.

The scope of the styles reflects contemporary written language. Hence the type of the dictionary is general and lexical.

Method

According to Herdan's motto statistics is treated as an instrument, not the aim. The population /sample/ of 50 000 words representing five styles was counted. Each word with the frequency equal or higher than 10 was measured by dispersion and usage. Comparison of frequency, dispersion and usage gives the zones of lexics.

Population. Sample size

The size of population is 50 000 lexemes /in comparison - Ghatage had taken 100 000 and Ahmed 500 000 units/.

The population was divided into five styles, 10 000 words each. Every style consists of 100 small samples, 100 words each.

Representative literature - the corpus

All the texts were printed in India, in the same period /1975 - 1984/ and at the same place /New Delhi/ thus homogeneity of time and place was respected. All the texts represent five styles of written, literary language.

The following styles were distinguished:

- religious writings /ritual and prayer books, commentaries, biographies and sermons/;
- children literature /fables, fairy tales, riddles/;
- scientific style /poetics, linguistics, literary criticism/;
- fine literature /drama, prose, poetry/;
- newspapers /news, commentaries etc./.

The author's own division is connected with the didactic purpose of the work. Students of indology learn written Hindi through these styles. On the other hand, such division gives contrastive styles, with outstanding "special" vocabulary, and proved thus the common level of lexics.

Frequency lists usually present five styles: scientific, essay, newspapers, prose and drama⁸.

The comparable works present another division. Ghatage gives the following styles: newspapers, light literature /novel, drama, etc./, scientific and serious literature, Miscellaneous /children and woman literature, texts for neoliterates, radio talks and movie scripts, translations/⁹.

Ahmed takes ten stylistic varieties: poetry, prose, criticism, translations, official and law style, historical writings, religious, press, spoken language, films and children literature¹⁰.

In the present study selected texts had to be representative for the contemporary written Hindi and for the style.

The religious style is presented by different writings: popular ritual book, commentaries, biographies, sermons.

The children literature is presented by fables, poems, games, puzzles, fairy tales printed in children magazine Nandan and children sections of popular weekly Dharm Yug and Saptahik Hindustan.

The scientific style was limited to the special field of philology. The texts on history of Hindi language, grammar, poetics, literary criticism and literature were printed mainly in special edition of Bhāṣā /Language/ quarterly.

The texts for literary style were also selected from Bhāṣā and Dharm Yug. One third proportion for each kind of literature /poetry, prose, drama/ was kept. The selection from current magazines provides the newness of a literary text. As drama is not printed in periodicals usually, the dialogue parts of short stories were taken instead.

The newspaper style was presented by several copies of Nav Bharat daily. News, commentaries, advertisements, weather reports, sport, etc. were taken accordingly to their occurrence.

Unit. Segmentation

The unit is a lexem, i.e. a word in basic form. The principal function of segmentation was to choose the lexem and to find its basic form.

The following kinds of words were excluded:

- proper and geographical names,
- titles,
- numerals written in figure,
- abbreviations,
- quotations from other languages.

A problem was connected with the definition of word boundary. Usually taken "space to space" routine could not be applied, for some separate words as postpositions can be written separately or in link with a noun. Hindi orthography is not established yet, so one and the same word can be joined or disjoined, even by the same author.

What the basic form is

- nouns: casus rectus, i.e. singular form of nominative case, e.g.:

larkom, larke - larkā 'boy'
larkiyām, larkiyom - larkī 'girl';

- adjectives: nominative, masculine form in positive grade:

barī, bare - barā 'big';

- numerals: only written as a word, as cardinal numbers, with some exceptions, e.g.:

duśrā 'the second', meaning also 'the other'
pratham, dvitīy - sanskrit ordinal forms;

- pronouns: in nominative forms, anaphoric in singular
maimne, mujhe - maim
use, unhomne - vah;
- postpositions: counted separately, genitive postposition
kā in its basic form, i.e. ke, kī - kā;
- verbs: all verbal forms in infinitive, also suppletive forms, but causative forms were counted separately.

Procedure of analysis

Each of 50 000 words was written on a separate slip. Words were written in Roman script. The slips were arranged in alphabetic order, according to devanagari letters sequence. Repeated words were summed. Thus the frequency lists were obtained. The next alphabetic arrangement gave the alphabetic list of all styles. In the list the following data were placed: total frequency - F, styles frequencies $f_1 \dots f_5$, dispersion, usage.

The total frequency F is the sum of styles' frequencies:

$$F = f_1 + f_2 + f_3 + f_4 + f_5$$

e.g.

jīvan, n. life $F = 66$ $f_1 = 28$ $f_2 = 6$ $f_3 = 16$ $f_4 = 12$ $f_5 = 4$

Dispersion D was counted according to the formula:

$$D = \frac{f_{\max} - f_{\min}}{F}$$

where $f_{\max}$ is the highest frequency in styles,

$f_{\min}$ is the lowest frequency in styles

F is the total frequency.

For example we can take dispersion of jīvan

$$D = \frac{28 - 4}{66} = 0.36$$

Dispersion can take values from 0.00 to 1.00, i.e. from absolute dispersion 0.00 to absolute concentration 1.00, e.g. kā, post. genitive $F = 3922$ $f_1 = 737$ $f_2 = 676$ $f_3 = 981$ $f_4 = 709$ $f_5 = 819$

$$D = \frac{981 - 676}{3922} = 0.07 \text{ the highest dispersion}$$

calnā, v. move $F = 108$ $f_1 = 6$, $f_2 = 51$ $f_3 = 9$ $f_4 = 26$ $f_5 = 14$

$$D = \frac{51 - 6}{108} = 0.42 \text{ average dispersion}$$

sādhnā, n., devotion $F = 19$ $f_1 = 19$ $f_2 = 0$ $f_3 = 6$ $f_4 = 0$ $f_5 = 0$

$$D = \frac{19 - 0}{19} = 19 \text{ the highest concentration}$$

Another statistical factor is usage U, the formula is:

$$U = \frac{F \times D}{100}$$

where D is dispersion and F the total frequency.

Weighing. The zones of lexics

The words with frequency of 10 and more were listed. All the slips were arranged according to frequency. Thus the common frequency list for five styles was prepared. Now, comparing the values of F, D and U we can specify the following zones of lexics:

I - the grammatical zone

F - the highest

D - the biggest /close to 0.00/

U - high

In this zone the words of the language system, auxiliary and modal verbs, particles and postpositions, conjunctions are included, e.g. mei postposition, in $F = 1358$ $D = 0.11$ $U = 1.54$;

II - the basic zone

F - high

D - high /0.2 - 0.4/

U - middle

In the zone common nouns, adjectives and verbs are included, e.g. lagnā, v., appear $F = 144$ $D = 0.36$ $U = 0.54$

III - the special zone

F - high

D - low /close to 1.00/

U - low /close to 0.00/

The words of special use, mainly nouns, are included in this zone.

All the other words with low frequency, and usage, different dispersion, form the zone of rare words. As these words have the lowest probability of occurrence, they are not listed.

The share of zones in the population is:

- the words with frequency of 10 and more - 66 %,
- the grammatical zone - 43 %,
- the basic zone - 15 %,
- the special zone - 5 %.

The relation of different words number to the style population /vocabulary richness/ is: religious style - 23 %, children style - 20 %, scientific style - 23 %, literature - 24 %, newspapers - 23.5 %.

The share of parts of speech in the I zone is: postpositions - 39 %, verbs - 32 %, pronouns - 12 %, conjunctions - 8 %, the other - 9 %.

In the second zone: nouns - 32 %, verbs - 19 %, pronouns - 15 %, adjectives - 13 %, postpositions - 6 %, conjunctions - 6 %, the others - 9 %.

For the third zone: nouns - 82 %, adjectives - 9 %, verbs - 7 %, the others - 2 %.

In the group with frequency of 10 and more: postpositions - 27 %, verbs - 26 %, nouns - 16 %, pronouns - 11 %, conjunctions - 7 %, adjectives - 6 %, particles - 3 %, adverbs - 2 %, numerals - 2 %.

I Zone - Grammatical

The grammatical zone of Hindi lexics consists of 21815 words, only 30 different lexemes, with $F = 76-3269$, $D = 0-0$, $U = \text{high}$.

The zone is presented by 40 words:

apnā, adj. one's own; ānā, v. come; ek, num. one; aur, conj. and; karnā, v. do; kahnā, v. say; kā, post. gen.; ki, conj. that; kuch, pron. some; ko, post. acc.; koi, pron. any, anybody; kyā, pron. what; jānā, v. go; jo, pron. which; tak, post. till, to; to, conj. so; denā, v. give; na, part. negative; nahī, part. neg.; ne, post. ergative; par, post. on; barā, adj. big; bhī, conj. also; milnā, v. meet; me, post. in; yah, pron. this; yahī, pron. this; rahnā, v. live; lenā, v. take; vah, pron. that; valā, suff. owner, doer; saknā, v. can; sab, adj. all; sath, post. together; se, post. from;

hamārā, pron. our; hī, part. intensive; honā, v. be.

II Zone - Basic

The total frequency of this zone is 7423, that is 15 % of the population. The zone consists of 165 words, characterized by the following factors:

F - high

D - medium /0.20 - 0.60/

U - medium

acchā, adj. good; athvā, conj. or; adhik, adj. more; anubhav, n. experience; anusār, post. according; anya, adj. other; ab, adv. now; arth, n. meaning; āp, pron. honorific; itnā, adj. so much; isliye, conj. for; uthnā, v. raise; uthānā, v. lift; ūpar, adv. above; evam, conj. and; aisā, adj. such; or, n. side; kaī, prom. some; kabhī, adv. sometimes; kam, adv. little; kal, adv. tomorrow, yesterday; kahānī, n. story, short story; kahīm, adv. somewhere; kām, n. work; kāran, n. reason, cause; kāryā, n. job; kāl, n. time; kitnā, adj. how much; keval, adj. only; kaun, pron. who; kyom, adv. why; ksetr, n. field; khārā, adj. standing; khānā, v. cat; ghar, n. home; calnā, v. move; cāhnā, v. want; cār, num. four; cuknā, v. be finished; choṭā, adj. small; chornā, v. leave; jab, adv. when; jahām, adv. where; jānnā, v. know; jī, part. honorific; jīvān, n. life; jaisā, adj. like; jñān, n. knowledge; tathā, conj. and; tab, adv. then; tabhī, adv. just then; tarah, n. kind; tīn, three; tum, pron. you, pl.; tumhārā, pron. your; din, n. day; dur, adj. distant; dusrā, num. second; dekhnā, v. see; des, n. country; do, num. two; dvarā, post. by, through; nayā, adj. new; nām, n. name; nikāl-nā, v. take out; parantu, conj. but; parnā, v. fall; pahunchnā, v. achieve; pahle, adv. before; pānī, n. water; pitā, n. father; pā-nā, v. get; pustak, n. book; pūrā, adj. complete; puchnā, v. ask; per, n. tree; prakār, n. mode, manner; prati, n. copy; pratham, num. first; phir, adv. again; patā, n. address; mukhya, adj. principal; baccā, n. child; barhnā, v. grow; mūl, n. root; batānā, v. tell; bannā, v. be made; banānā, v. make; bas, n. control; bahut, adj. much; bāt, n. matter, talk; bād, adv. later; bābā, n. old man; bār, n. time, turn; bāhar, post. outside; binā, post. without; bīc, post. between; baithnā, v. sit; bolnā, v. speak; bhāī, n. brother; bhāg, n. portion; bhāratīy, adj. indian; mantri, n. minister;

man, n. mind; mānnā, v. agree; mānāv, n. man; merā, pron. my; ma-iṁ, pron. I; yahām, pron. here; yā, conj. br; yug, n. age, era; rang, n. colour; rakhnā, v. put; rājyā, n. kingdom; rāt, n. night; rūp, n. shape, form; lagnā, v. seem; lagānā, v. engage; lānā, v. bring; likhnā, v. write; liye, post. for; lekin, conj. but; log, n. people; vā, conj. and; vars, n. year; vahām, pron. there; vahī, pron. that; vicār, n. thought; vises, adj. special; viśv, n. world; visay, n. topic; vyakti, n. person; śikṣā, n. education; śrī, adj. honorific; sabhā, n. assembly; samajhnā, v. understand; samāj, n. society; samay, n. time; sā, adj. such as, like; sāl, n. year; sun-nā, v. hear; sārā, adj. whole; sevā, n. service; socnā, v. think; skul, n. school; hamsnā, v. laugh; ham, pron. we; har, adj. every; hāth, n. hand.

The third zone of hindi lexics - the special one, yet weighed and calculated is not placed in the present paper. The reason is following: some styles have special vocabulary /religious, scientific/ the other have no special lexics.

As the aim of the work was to establish basic Hindi, so the special zone as being unreliable is not placed in the paper.

Frequency list of all styles

Rank	Frequency	Words
1	3922	<u>kā</u> , genitive postposition
2	3269	<u>honā</u> , v. be
3	1358	<u>meṁ</u> , post. in
4	1320	<u>karnā</u> , v. do
5	1107	<u>vah</u> , pron. anaphoric, that
6	979	<u>ko</u> , post. accusative
7	940	<u>se</u> , post. from
8	780	<u>aur</u> , conj. and
9	735	<u>yah</u> , pron. this
10	614	<u>jānā</u> , v. go
11	605	<u>ne</u> , post. ergative
12	487	<u>par</u> , post. on
13	456	<u>nahim</u> , negative particle
14	434	<u>ek</u> , num. one, article a
15	427	<u>to</u> , conj. so

Rank	Frequency	Words
16	418	<u>rahna</u> , v. live
17	337	<u>dena</u> , v. give
18	335	<u>hi</u> , particle, non but
19	310	<u>bhi</u> , conj. also
20	307	<u>ki</u> , conj. that
21	289	<u>lena</u> , v. take
22	284	<u>apna</u> , adj. one's own
23	273	<u>jo</u> , pron. who, which
24	247	<u>kahna</u> , v. say
25	225	<u>main</u> , pron. I
26	218	<u>ana</u> , v. come
27	192	<u>liye</u> , post. for
28	182	<u>bhasa</u> , n. language
29	159	<u>na</u> , negative particle
30	151	<u>rup</u> , n. form, shape
31	149	<u>kyā</u> , pron. what; <u>sakna</u> , v. can
32	144	<u>lagna</u> , v. seem, appear
33	130	<u>tak</u> , post. to, till
34	128	<u>chahna</u> , v. want
35	127	<u>do</u> , num. two; <u>vala</u> , word-suffix of doer, owner etc.
36	117	<u>kuch</u> , pron. some, few; <u>tatha</u> , conj. and, so
37	113	<u>dekhna</u> , v. see
38	108	<u>ap</u> , pron. honorific; <u>calna</u> , v. move; <u>dvāra</u> , post. by through; <u>bat</u> , n. matter, talk
39	102	<u>mera</u> , pron. my
40	101	<u>milna</u> , v. meet
41	99	<u>hamara</u> , pron. our
42	96	<u>koi</u> , pron. any, anybody
43	94	<u>tum</u> , pron. you; log, n. people
44	91	<u>sab</u> , adj. all, whole; <u>sath</u> , adj. together
45	90	<u>bara</u> , adj. big
46	89	<u>din</u> , n. day; <u>śrī</u> , honorific preff. for male person
47	88	<u>tin</u> , num. three

Rank	Frequency	Words
48	87	<u>ji</u> , honorific particle
49	86	<u>aisa</u> , adj. such
50	85	<u>aj</u> , adv. today
51	79	<u>jab</u> , adv. when
52	78	<u>ghar</u> , n. home
53	76	<u>bahut</u> , adv. much, many; <u>yahi</u> , pron. this
54	74	<u>yā</u> , conj. or, either; <u>samay</u> , n. time, period
55	73	<u>ham</u> , pron. we
56	73	<u>yaham</u> , pron. here
57	71	<u>phir</u> , adv. then, again
58	68	<u>kaun</u> , pron. who; <u>bolna</u> , v. speak
59	67	<u>tarah</u> , n. kind, way
60	66	<u>jivan</u> , n. life
61	65	<u>ab</u> , adv. now; <u>bacca</u> , n. child; <u>vyakti</u> , n. person
62	64	<u>naya</u> , adj. new
63	63	<u>adi</u> , adj. early, n. beginning
64	58	<u>mamtr</u> , n. mantra
65	57	<u>or</u> , n. side, direction; <u>bad</u> , adv. later; <u>sabha</u> , n. assembly
66	56	<u>evam</u> , conj. and; <u>parna</u> , v. fall; <u>hath</u> , n. hand
67	55	<u>bar</u> , n. time/s/, turn; <u>va</u> , conj. and
68	53	<u>pana</u> , v. get; <u>raja</u> , n. king; <u>rajya</u> , n. kingdom
69	52	<u>kabhi</u> , adv. sometimes
70	50	<u>lekin</u> , conj. but
71	49	<u>kam</u> , n. work; <u>nam</u> , n. name; <u>pra</u> - <u>kar</u> , n. manner; <u>vars</u> , n. year
72	48	<u>baithna</u> , v. sit
73	47	<u>śabd</u> , n. word
74	46	<u>har</u> , adj. every, each
75	45	<u>adhik</u> , adj. more; <u>ksetr</u> , n. field; <u>chota</u> , adj. small; <u>banna</u> , v. be made

Rank	Frequency	Words
76	43	<u>jñān</u> , n. knowledge; <u>vahān</u> , pron. there
77	41	<u>kāran</u> , n. cause; <u>gurū</u> , n. guru; <u>cār</u> , num four; <u>banānā</u> , v. make; <u>samajhnā</u> , v. understand
78	40	<u>kyom</u> , adv. why; <u>gāmv</u> , n. village; <u>vikās</u> , n. development; <u>viśes</u> , adj. special
79	39	<u>uthnā</u> , v. raise; <u>kaī</u> , pron. some; <u>pahumcnā</u> , v. achieve; <u>prāpt</u> , adj. obtained; <u>sunnā</u> , v. listen; <u>ḍusrā</u> , num. second. pron. other; <u>rakhnā</u> , v. put
80	37	<u>anya</u> , adj. other; <u>kahānī</u> , n. story; <u>bharatīy</u> , adj. indian; <u>man</u> , n. mind
81	36	<u>isliye</u> , conj. for; <u>jaisā</u> , adv. like, such as; <u>tab</u> , adv. then; <u>dūr</u> , adv. far away; <u>pahle</u> , adv. before; <u>barhnā</u> , v. grow; <u>bhāg</u> , n. portion; <u>lagānā</u> , v. engage
82	35	<u>itnā</u> , adj. so much; <u>deś</u> , n. country
83	34	<u>kam</u> , adv. little, few; <u>khanā</u> , v. eat; <u>puruṣ</u> , n. man, person; <u>batānā</u> , v. say, tell; <u>samāj</u> , n. society
84	33	<u>likhnā</u> , v. write
84	31	<u>parantu</u> , conj. but
85	30	<u>kāryā</u> , n. job; <u>pūrā</u> , adj. complete; <u>per</u> , n. tree; <u>sahitya</u> , n. literature
86	29	<u>nikālnā</u> , v. take out; <u>pitā</u> , n. father; <u>viśv</u> , n. world; <u>śakti</u> , n. shakti, power; <u>sā</u> , adj. like; <u>sārā</u> , adj. entire
87	28	<u>amkh</u> , n. eye; <u>adhār</u> , n. base; <u>vahī</u> , pron. that; <u>sambandh</u> , n. relation

Rank	Frequency	Words
88	27	<u>acchā</u> , adj. good; <u>pānī</u> , n. water; <u>bābā</u> , n. old. man; <u>mamtrī</u> , n. minister; <u>mānay</u> , n. man; <u>ramg</u> , n. colour; <u>lānā</u> , v. bring; <u>sevā</u> , n. service; <u>sparś</u> , n. touch
89	26	<u>kal</u> , adv. tomorrow, yesterday; <u>kahīm</u> , adv. somewhere; <u>keval</u> , adj. only; <u>tumhārā</u> , adj. your; <u>dr̥ṣṭi</u> , n. sight, view; <u>pratham</u> , num. first; <u>bāhar</u> , post. outside; <u>binā</u> , post. without
90	25	<u>nagar</u> , n. town; <u>patā</u> , n. address; <u>bhāī</u> , n. brother; <u>mandir</u> , n. temple; <u>rāt</u> , n. night; <u>sāl</u> , n. year
91	24	<u>kāl</u> , n. time; <u>jannā</u> , v. produce; <u>dhvani</u> , n. sound, suggestion; <u>pūchnā</u> , v. ask; <u>mām</u> , n. mummy; <u>mānnā</u> , v. agree; <u>raṣṭr</u> , n. nation; <u>socnā</u> , v. think; <u>sthān</u> , n. place; <u>hamānā</u> , v. laugh
92	23	<u>anubhav</u> , n. experience; <u>anusār</u> , post. according to; <u>kitnā</u> , adj. how much; <u>ūpar</u> , adv. on, upon; <u>cuknā</u> , v. be finished; <u>chornā</u> , v. leave; <u>parhnā</u> , v. read, learn; <u>pustak</u> , n. book; <u>bhāvnā</u> , n. sentiment; <u>vicār</u> , n. thought, idea; <u>śurū</u> , n. beginning; <u>samājik</u> , adj. social
93	22	<u>arth</u> , n. meaning; <u>āge</u> , adv. ahead; <u>ka-vitā</u> , n. poetry; <u>citr</u> , n. picture; <u>jānnā</u> , v. know; <u>śikṣā</u> , n. education; <u>samvaddatā</u> , n. reporter
94	21	<u>cunāv</u> , n. election; <u>jāp</u> , n. prayer, adoration; <u>netā</u> , n. leader; <u>bas</u> , n. control, power; <u>yug</u> , n. age. era; <u>rajku-mārī</u> , n. princess; <u>visay</u> , n. topic
95	20	<u>athvā</u> , conj. or that is; <u>uthānā</u> , v. lift; <u>karmcārī</u> , n. employee; <u>khārā</u> , adj. standing; <u>jahān</u> , adv. where; <u>tabhī</u> , adv. just then; <u>dal</u> , n. group,

Rank	Frequency	Words
		troop; <u>patnī</u> , n. wife; <u>pās</u> , post. near; <u>prati</u> , n. copy, print; <u>bīc</u> , adv. between; <u>bhagvān</u> , n. God, Lord; <u>bhed</u> , n. difference; <u>skūl</u> , n. school; <u>star</u> , adj. standard; <u>svarn</u> , n. gold
96	19	<u>amdar</u> , adv. inside; <u>kahām</u> , adv. where; <u>kimtu</u> , conj. but; <u>patr</u> , n. letter; <u>pāmc</u> , num. five; <u>mukhya</u> , adj. principal; <u>sādhnā</u> , n. devotion
97	18	<u>abhi</u> , adv. just now; <u>āvāz</u> , n. voice; <u>ic-chā</u> , n. will, wish; <u>kaisā</u> , adj. what; <u>khelnā</u> , v. play; <u>gulāb</u> , n. rose; <u>zarrūr</u> , adv. certainly; <u>javāb</u> , n. reply answer; <u>pūrv</u> , n. East, adj. former; <u>manusya</u> , n. man; <u>saṁgh</u> , n. union; <u>savāl</u> , n. question; <u>sāṁne</u> , adv. in front of; <u>senā</u> , n. army; <u>svayaṁ</u> , adv. by one's self
98	17	<u>adhyaks</u> , n. president; <u>anek</u> , adj. many, several; <u>āsan</u> , n. posture; <u>kārm</u> , n. deed. action; <u>kār</u> , n. suff. of doer; <u>kālā</u> , adj. black; <u>dikhānā</u> , v. show; <u>dhyān</u> , n. meditation; <u>niyam</u> , n. rule; <u>pūjā</u> , n. puja, worship; <u>phal</u> , n. fruit; <u>bjar</u> , adj. all; <u>mahān</u> , adj. great; <u>larkī</u> , n. girl; <u>lākh</u> , n. hundred million; <u>varg</u> , n. class; <u>hazar</u> , num. thousand; <u>hām</u> , part. yes
99	16	<u>āmdherā</u> , n. darkness; <u>ādes</u> , n. command; <u>utarnā</u> , v. get down; <u>kāfi</u> , adv. enough; <u>kyomki</u> , conj. because; <u>jaḡah</u> , n. place; <u>jaise</u> , adv. like, such as; <u>thik</u> , adj. right; <u>taiyār</u> , adj. ready; <u>nirmān</u> , n. construction, creation; <u>pratiṣat</u> , percentage; <u>prāyah</u> , adv. often; <u>yadi</u> , conj. if; <u>rastrīy</u> , adj. national; <u>vākya</u> , n. sentence; <u>vijnān</u> , n. science; <u>vibhinn</u> , adj. different; <u>siddhānt</u> , n. principle, theory

Rank	Frequency	Words
100	15	<u>ūmcā</u> , adj. high; <u>kathā</u> , n. story; <u>karānā</u> , v. to make; <u>chātr</u> , n. student; <u>jal</u> , n. water; <u>dakṣiṇ</u> , n. South; <u>paṇ-dit</u> , n. scholar; <u>pulis</u> , n. police; <u>pūjan</u> , n. item for puja; <u>pyār</u> , n. love; <u>pramukh</u> , adj. chief; <u>mūl</u> , n. root; <u>larkā</u> , n. boy; <u>śahar</u> , n. town; <u>śrīmā-tī</u> , n. lady; <u>sac</u> , adj. true
101	14	<u>amk</u> , n. water; <u>ādhunik</u> , adj. modern; <u>āvaśyaktā</u> , n. necessity; <u>uccāran</u> , n. pronunciation; <u>utpann</u> , adj. produced; <u>ghatnā</u> , n. incident; <u>jīv</u> , n. creature, life; <u>dharnā</u> , v. hold; <u>pair</u> , n. foot, leg; <u>praśn</u> , n. question; <u>mārnā</u> , v. kill; <u>mūmh</u> , n. face, mouth; <u>mukt</u> , adj. free; <u>mūlya</u> , n. price, value; <u>śuddh</u> , adj. pure; <u>rājnītik</u> , adj. political; <u>sau</u> , num. hundred; <u>svarūp</u> , n. shape, form; <u>hrday</u> , n. heart
102	13	<u>agni</u> , n. fire; <u>ālocnā</u> , n. criticism; <u>upanyās</u> , n. novel; <u>krivā</u> , n. action, verb; <u>galtī</u> , n. mistake; <u>golī</u> , n. bullet; <u>cehrā</u> , n. face, front; <u>jaṁgal</u> , n. forest; <u>duniya</u> , n. world; <u>daurnā</u> , v. run; <u>dharm</u> , n. faith, duty; <u>bastā</u> , n. bag; <u>bāl</u> , n. child; <u>bhakt</u> , n. devotee; <u>magar</u> , conj. but; <u>mahārāj</u> , n. king; <u>lok</u> , n. world; <u>vyavasthā</u> , n. order, system; <u>vyākaran</u> , n. grammar; <u>sahaj</u> , adj. easy; <u>śnān</u> , n. bath, ablution
103	12	<u>atyam</u> , adv. very much; <u>ann</u> , n. corn, food; <u>ādmī</u> , n. man; <u>āsmān</u> , n. sky; <u>idhar</u> , adv. here, this way; <u>kavi</u> , n. poet; <u>zyādā</u> , adj. more; <u>thag</u> , n. murderer, thug; <u>dukh</u> , n. sorrow; <u>nadī</u> , n. river; <u>mahatvapūrn</u> , adj. important; <u>maṁgnā</u> , v. ask, demand; <u>mūfch</u> , n. mouse

Rank	Frequency	Words
		taches; <u>vastr</u> , n. clothes; <u>śarir</u> , n. flesh, body; <u>saṃgat</u> , n. company; <u>saṃskṛti</u> , n. culture; <u>sir</u> , n. head; <u>sukh</u> , n. happiness; <u>subah</u> , n. morning, dawn; <u>sonā</u> , v. sleep; <u>sthiti</u> , n. position
104	11	<u>adhikārī</u> , n. officer; <u>abhāv</u> , n. want, lack; <u>alag</u> , adv. separately; <u>ārya</u> , adj. noble; <u>olampik</u> , adj. Olympic; <u>kul</u> , n. family; <u>klab</u> , n. club; <u>grām</u> , n. village; <u>thi</u> , adj. tied; <u>janm</u> , n. birth; <u>jhūth</u> , adj. false; <u>takht</u> , n. throne; <u>tattv</u> , n. element; <u>dayeṃ</u> , adv. on right; <u>der</u> , adj. delay; <u>devā</u> , n. deity; <u>nīce</u> , adv. below; <u>pakarnā</u> , v. catch; <u>pati</u> , n. husband; <u>parivartan</u> , n. change; <u>parīksā</u> , n. test, trial; <u>prakāśit</u> , adj. published; <u>pradhān</u> , n. prime minister; <u>prem</u> , n. love; <u>phāil</u> , n. file; <u>bāvjud</u> , conj. in spite of; <u>bhāṣāī</u> , adj. linguistic; <u>mahilā</u> , n. lady; <u>lagbhag</u> , adv. approximately; <u>lautnā</u> , v. return; <u>vidhi</u> , n. law; <u>śāstr</u> , n. scripture, science; <u>saṃsār</u> , n. world; <u>samān</u> , adj. equal; <u>sāmagrī</u> , n. matter; <u>sāhab</u> , n. sahib; <u>sīkhnā</u> , v. learn; <u>seth</u> , n. wealthy man; <u>sthāpit</u> , adj. fixed; <u>batyā</u> , n. murder
105	10	<u>ām</u> , adj. common; <u>āyū</u> , n. age; <u>āvaśyak</u> , adj. necessary; <u>kendriy</u> , adj. central; <u>kṣaṇ</u> , n. moment; <u>giraftār</u> , adj. arrested; <u>grahan</u> , n. eclipse; <u>ciz</u> , n. thing; <u>jagat</u> , n. world; <u>dubnā</u> , v. sink, be drowned; <u>tū</u> , pron. you/sg; <u>dhīre</u> , adv. slowly; <u>nāṭak</u> , n. drama, play; <u>parisad</u> , n. council; <u>pichle</u> , adv. back; <u>purānā</u> , adj. old; <u>pusp</u> , n. flower; <u>pūrṇ</u> , adj. whole, com-

Rank	Frequency	Words
105	10	plete; <u>prakaraṇ</u> , n. context; topic; <u>pravṛtti</u> , n. mentality, tendency; <u>prastut</u> , adj. presented; <u>bajnā</u> , v. strike; <u>bhāv</u> , n. emotion, feeling; <u>bhinn</u> , adj. separate, different; <u>bheṃt</u> , n. gift; <u>māmlā</u> , n. case; <u>māyā</u> , n. illusion; <u>minat</u> , n. minute; <u>mūrti</u> , n. statue, image; <u>yātrā</u> , n. travel; <u>rājbhāṣā</u> , n. official language; <u>rupya</u> , n. rupia; <u>saṃkhyā</u> , n. number; <u>saṃbhāvnā</u> , n. possibility; <u>safed</u> , adj. white; <u>samast</u> , adj. whole; <u>samasyā</u> , n. trouble; <u>sāṃs</u> , n. breath; <u>sādhū</u> , hermit; <u>siddhi</u> , n. proof; <u>sunānā</u> , v. tell; <u>strī</u> , n. woman, female; <u>svatāntṛ</u> , adj. independent.

Conclusions

The purpose of the present study was to find out the zones of Hindi lexics. The statistical approach gives two reliable zones: the grammatical zone, representing language system, and the basic zone representing the basic level of Hindi lexics. The other zones are not reliable and can be interesting from the grammatical point of view only.

The first zone, grammatical consists of postpositions and verbs, mainly. As the inflection of nouns in Hindi is based on the postposition system, the frequency of this group is relatively big. The verbs in this zone are usually auxiliary and modal /their proper meaning was not distinguished during analysis/. The frequency of pronouns and lack of nouns seem to be typical.

The second zone with its proportion of parts of speech seem to be clear.

The special zones consists of words with concrete meaning so the frequency of nouns is so high.

The share of zones in the population in connection to the participation of different lexemes gives the evidence of the importance of the main zones for the whole lexics.

The proportion of parts of speech in the group with frequency of 10 and more gives the evidence of the grammatical structure of Hindi language.

Yet the lists do not concern etymology, the statistical evidence is against popular statements on Hindi lexics. The grammatical zone shows no presence of loan words. Only slight reflection of Sanscrit lexics can be found in basic zone. The special zone is most influenced by other languages. The scientific and religious styles have many Sanscrit words, the newspaper style is only slightly spoiled by English words.

Current opinion on the influence of English has no reflection in word frequency.

Notes

- ¹ G. Herd an, Language as Choice and Chance, Groeningen 1956, p. 6.
- ² Basic Hindi Vocabulary 2000 Words, New Delhi 1958.
- ³ A.M. G h a t a g e, Phonemic and Morphemic Frequencies in Hindi, Poona 1964.
- ⁴ H. A h m e d, Urdū alfāz śamārī, New Delhi 1973.
- ⁵ A.P. B a r a n n i k o v, P.A. B a r a n n i k o v, Chindustani /chindi i urdu/, Moskva 1959.
- ⁶ Basic Hindi Vocabulary 500 Words, New Delhi 1958; Basic Hindi Vocabulary 2000 Words, New Delhi 1958.
- ⁷ A. J u i l i a n d et al., Frequency Dictionary of French Words, Hague - Paris 1970.
- ⁸ Ibidem.
- ⁹ A.M. G h a t a g e, op. cit.
- ¹⁰ H. A h m e d, op. cit.

ANDRZEJ PISOWICZ

AN ARMENIAN POPULAR VERSION OF THE IRANIAN RUSTAMIADE

I

In 1934 the Institute of the Culture's History at the Commissariat of Education of the Armenian SSR published a commemorative volume /abbreviated: F, see the bibliography/ on the occasion of the one thousandth anniversary of Firdawsi's birthday. The volume contains /pp. 1-116/ an extensive study "Firdusin ev Irani vipakan motivnera » Šah-name « -yum u hay matenagrut'yan meŷ" /= Firdawsi and the Iranian epic themes in Shāh-nāmeh and in the Armenian literature/ written by Karapet Melik-Ohanjanian. Its Russian summary is inserted at the end of the book /pp. 233-241/.

The Armenian scholar wonders why Shāh-nāmeh themes are so rare in Armenian written literature. It is surprising that first Armenian translations of the Iranian epos were published only at the end of the XIX e., and only in fragmentary form, whereas in Georgia the Firdawsi's text was translated as early as the XII c. /Baramidze: 537/. K. Melik-Ohanjanian /F: 104-113/ suspects that this unusual fact was due to the conscious boycott of the Iranian culture by educated circles in Christian Armenia, as part of their struggle for independence against the Zoroastrian empire of Sasanides.

Opposing the Armenian upper classes, the country people did not feel themselves restrained by ideological attitudes /F: 114/ and absorbed many Iranian themes to their folklore. When, at the end of the XIX c., Armenian ethnographers started gathering texts of the Armenian popular epic "David of Sasoon" /= Sasunc'i Dawit', Sasna