LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY
C. M. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

VOL. V.
INDO-ARYAN FAMILY.
EASTERN GROUP.

PART II.
SPECIMENS OF THE
BHARATI AND ORIYA LANGUAGES.
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   III. Part I. Tibeto-Burman languages of Tibet and North Assam.
          II. Bodo, Nágā, and Kachin groups of the Tibeto-Burman languages.
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SYSTEM OF TRANSLITERATION ADOPTED.

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

\begin{align*}
\text{a} & \quad \text{ā} & \quad \text{e} & \quad \text{ē} & \quad \text{u} & \quad \text{ū} & \quad \text{i} & \quad \text{ī} & \quad \text{o} & \quad \text{ō} & \quad \text{a} & \quad \text{āy} & \quad \text{āyā} \\
\text{b} & \quad \text{ha} & \quad \text{kā} & \quad \text{gā} & \quad \text{gha} & \quad \text{hā} & \quad \text{ōha} & \quad \text{ūha} & \quad \text{jā} & \quad \text{s̄жа} & \quad \text{ja} & \quad \text{jha} & \quad \text{jhā} \\
\text{c} & \quad \text{t̄a} & \quad \text{tha} & \quad \text{d̄a} & \quad \text{dha} & \quad \text{gha} & \quad \text{ha} & \quad \text{na} & \quad \text{π} & \quad \text{pa} & \quad \text{phā} & \quad \text{va} & \quad \text{ma} & \quad \text{ya} & \quad \text{ra} & \quad \text{ka} & \quad \text{vā} & \quad \text{va} \\
\text{d} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} & \quad \text{ja} \\
\end{align*}

Visarga (\text{ḥ}) is represented by \text{ḥ}, thus \text{ḥaṃgaḥ}.

Anusvāra (\text{‘}) is represented by \text{v}, thus \text{vindaṃ}.

In Bengali and some other languages it is pronounced \text{ng}, and is then written \text{ng}.; thus \text{bangla}.

Anusvāra or Chandra-bindi is represented by the sign ‘ over the letter nasalized, thus \text{mē}.

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

\begin{align*}
\text{a} & \quad \text{ā} & \quad \text{i} & \quad \text{ī} & \quad \text{u} & \quad \text{ū} & \quad \text{e} & \quad \text{ē} & \quad \text{o} & \quad \text{ō} & \quad \text{y} & \quad \text{yā} & \quad \text{yā} \\
\text{b} & \quad \text{b} & \quad \text{t} & \quad \text{t} & \quad \text{p} & \quad \text{p} & \quad \text{f} & \quad \text{f} & \quad \text{g} & \quad \text{g} & \quad \text{k} & \quad \text{k} & \quad \text{m} & \quad \text{m} & \quad \text{n} & \quad \text{n} \\
\text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} & \quad \text{h} \\
\text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} & \quad \text{w} \\
\text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} & \quad \text{y} \\
\text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} & \quad \text{v} \\
\end{align*}

Tanwin is represented by \text{a}, thus \text{a}ṃ fauraṃ. Alif-lām maqṣura is represented by \text{a};—thus, \text{da'a}ṃ.

In the Arabic character, a final silent \text{h} is not transliterated,—thus \text{b}anda.

When pronounced, it is written,—thus, \text{b}anda.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, \text{ba}ṃ, not \text{banā}.

When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) \text{dekh}ta, pronounced \text{dekh}ta; (Kāśmirī) \text{dekh}ta, pronounced \text{dekh}ta; (Bihārī) \text{dekh}ta, pronounced \text{dekh}ta.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:

(a) The *ts* sound found in Marāṭhī (र), Puṣṭā (श), Kāśmīrī (श, झ), Tibetan (ར), and elsewhere, is represented by ट. So, the aspirate of that sound is represented by ट्ह.

(b) The *ds* sound found in Marāṭhī (र), Puṣṭā (श), and Tibetan (ར) is represented by ड्स, and its aspirate by ड्स्त.

(c) Kāśmīrī ज (ज) is represented by ज़.

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

(e) The following are letters peculiar to Puṣṭāː—

\[
\begin{align*}
&\text{ई}; \text{के}; \text{के} \\
&\text{र्त}; \text{र्ह} \\
&\text{ह्न}; \text{व्य}
\end{align*}
\]

(f) The following are letters peculiar to Sindhiː—

\[
\begin{align*}
&\text{ई}; \text{के}; \text{के} \\
&\text{र्त}; \text{र्ह} \\
&\text{ह्न}; \text{व्य}
\end{align*}
\]

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the followingː—

- ड, represents the sound of the a in all.
- ए, " " " a in hat.
- ऐ, " " " a in hat.
- औ, " " " o in hot.
- ए, " " " o in French état.
- ऑ, " " " o in the first o in promote.
- ओ, " " " o in the German schön.
- ए, " " " in the mähle.
- थ, " " " th in think.
- थ, " " " th in this.

The semi-consonants peculiar to the Māṇḍū languages are indicated by an apostrophe. Thus k', t', p', and so on.

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


Bihārī.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and on the West by the Chhattīsgarhi, Baghelī, and Awadhī dialects of Eastern Hindi. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindi, Baghelī, and Chhattīsgarhi. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Maγadhī Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithili, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithili agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindi.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindi. Nothing is so characteristic of Bengali as its pronunciation of the vowel o and of the consonant a. The first is sounded like the o in the English word not, and as it is of frequent
occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithili, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindostān. It is something between the ə in cub and the o in cub. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most W estery dialect of Bihārī,—Bhojpuri. As regards the letter s, the ancient Māgadhī was unable to use the sound, and substituted for it a sound approaching that of an English sh. On the other hand, the Prakrit-speaking tribes more to the West could not say this sh, and substituted for it s. Here Bengali and Eastern Hindi exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindostān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English sh is non-existent in all its dialects. I have said that Bengali turns every s into sh; but this is only true of the Standard form of speech. The line of distinction between the s-sound and the sh-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce sh. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithili alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindi the idea contained in the English words 'of a horse,' we first take the word ghūrā, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing ghūrā to ghūrā. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition kā, and obtain ghūrā-kā, of a horse. In Hindi, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in ā. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in l, r, and b. Save in a few exceptional cases, it ends in ā, not ē. Examples are hamārā-ā-kā, to me; dekhā-ā-rū, of seeing; pakārā-ā-mē, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are āmārā-kā, to me; dekhābā-ā-r, of seeing. So in Hindi, the oblique form of the genitive postposition is kā, but in Bhojpuri, the only dialect of Bihārī in which it has an oblique form, it is kā, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindi. Thus hamānī-ka, of us, oblique form, hamānī-kā, used to mean 'we.' So also in Maithili, we have hamārā, of us, of me, and the nominative plural hamārā-sabh, we all. The same construction occurs in Bengali. We have santān-ār, of a son, and its oblique form, santānār-ā, used as a nominative plural, to mean 'sons.' Again, āmārā, of us, of me, and the nominative plural āmārā-sabh. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindi.
In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, ka, as Bengali. For most of the other cases the postpositions, such as mā, in, are more closely connected with Eastern Hindi.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

Adjectives.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindi. The Bihārī for ‘I am seeing’ is dekhāil-chohi, and in Bengali, the same phrase is translated dekhiti-chohi. In one dialect of Bihārī, the word for ‘I am’ is bāfe, and in Bengali it may be bafe. In Bihārī and Bengali, the sign of the future tense is the letter b. Thus, Bihārī dekh-ab, Bengali dekh-iba, I shall see. In Hindi, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is l. Thus, Bihārī dekh-lamk, he saw, Bengali, dekh-ilam.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindi, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, ‘I went.’ In the case of transitive verbs, the construction is passive. We cannot say ‘I struck him.’ We must say, ‘he was struck by me.’ In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For ‘I struck,’ we have the Bihārī hom már-láh, and the Bengali am mārilām, just as for ‘I went,’ we have hom gelāh, and am gelām. There is a further point in this connection which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says gelā for ‘he went,’ but mārilā for ‘he struck.’ The same distinction is observed in Bihārī, where ‘he went’ is gāṭ, and ‘he struck’ is māral-kāi. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindi.

To sum up, we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindi. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindi, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindi, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maitillī or Tirhutī, Magahi, and Bhojpuri. Each of these has several sub-dialects. The three dialects fall naturally into two groups, viz., Maitillī and Magahi on the one hand, and Bhojpuri on the other. The speakers are also separated by ethnic
peculiarities, but Magahi and Maithili, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpuri. Magahi, indeed, might very easily be classed as a sub-dialect of Maithili, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpuri, on pp. 41 and ff., post. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpuri has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is apane in Maithili and Magahi, but raure in Bhojpuri.

The verb substantive in Maithili is usually chhai or aeh, he is. In Magahi it is usually hai, and in Bhojpuri it is usually bātā, bārī, or bārī. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithili dekhait-achh, Magahi dekhait-hai, Bhojpuri dekhait-bātā, he is seeing. But Magahi has also a special form of the present, viz., dekha-hai, he sees, and so has Bhojpuri, dekha-lā, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithili and Magahi, but is as simple and straightforward in Bhojpuri as it is in Bengali or Hindi.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithili and Magahi are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpuri is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpuri are two of the great civilisers of Hindostān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithili and Magahi on the one hand, and those who speak Bhojpuri on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmans extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmans of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a timea cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and
INTRODUCTION, GENERAL.

sparsely cultivated, and over much of the remainder cultivation is only carried on
with difficulty by the aid of great irrigation works widely spread over the country, and
dating from prehistoric times. Its peasantry, oppressed for centuries, and even now,
under British rule, poorer than that of any other neighbouring part of India, is unedu-
cated and unenterprising. There is an expressive word current in Eastern Hindostán
which illustrates the national character. It is 'bhadès,' and it has two meanings. One
is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is
the original, and which the derivative, I do not know: but a whole history is contained
in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from
the others who speak Bihāri dialects. They form the fighting nation of Hindostán.
An alert and active nationality, with few scruples, and considerable abilities, dearly
loving a fight for fighting's sake, they have spread all over Aryan India, each man ready
to carve his fortune out of any opportunity which may present itself to him. They
furnish a rich mine of recruitment to the Hindostán army, and, on the other hand,
they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick,
the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding
over fields far from his home. Thousands of them have emigrated to British Colonies
and have returned rich men; every year still larger numbers wander over Northern Ben-
gal and seek employment, either honestly, as pālki bearers, or otherwise, as dacoits.
Every Bengal Zamindar keeps a posse of these men, euphemistically termed 'darwāns,'
to keep his tenants in order. Calcutta, where they are employed, and feared, by the
less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri,
and it can be understood that their language is a handy article made for current use,
and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each
dialect in the area in which Bihāri is spoken:—

<table>
<thead>
<tr>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maithili</td>
</tr>
<tr>
<td>Magahi</td>
</tr>
<tr>
<td>Bhojpuri</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

For reasons which I shall explain when dealing with the Maithili dialect, vide post,
pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihāri in those parts
of India which lie outside the Bihāri area. The only exception is that we are able to
estimate the number of speakers of Bihāri in Assam, and in the non-Bihāri speaking
districts of Bengal. These figures are as follows:—

<table>
<thead>
<tr>
<th>Number of speakers in Assam</th>
<th>Maithili</th>
<th>Magahi</th>
<th>Bhojpuri</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>66,575</td>
<td>33,365</td>
<td>65,730</td>
<td>165,670</td>
<td></td>
</tr>
<tr>
<td>196,782</td>
<td>231,485</td>
<td>346,878</td>
<td>775,145</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>263,357</td>
<td>264,850</td>
<td>412,608</td>
<td>940,815</td>
</tr>
</tbody>
</table>


The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967 + 940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

Campbell, Sir G.—Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.


Fallon, S. W., Temple, R. C., C.I.E., and Lala Faqir Chand.—A Dictionary of Hinduastani Proverbs. Benares and London, 1886. Contains many Bihāri proverbs scattered through it, and has a special section for Bhājpuri ones.


No less than five different characters are used in writing Bihārī, viz., the Bengali, the Oriyā, the Maithili, the Dēva-nāgari, and the Kāthi. Written character.

The Bengali and Oriyā characters are only employed in writing a form of Magahi current in Mantham and the Native State of Mayūrbanja, respectively. The Maithili character is used by Brāhmaṇas in writing Maithili, and will be described when dealing with that dialect. There remain the Dēva-nāgari and the Kāthi.

The Dēva-nāgari character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.
THE DEVĀ-NĀGARI ALPHABET:

VOWELS.

अ  आ  ए  इ  ई  उ  ऊ  ऋ  ऌ  ए  ऑ
क्र  क्र  क्र  ल्र  ल्र  र  ले  ओ  औ

Consonants.

Gutturals . ख  क  ख  ख  ग  ग  घ  घ  ङ  ङ
Palatals . च  छ  च  छ  ज  ज  झ  झ  ङ
Cerebrals . ट  ठ  ठ  ड  ढ  ढ  ध  ध  न  न
Dentals . त  थ  थ  द  द  ध  ध  न  न
Labials . फ  प  फ  प  व  व  भ  भ  म  म
Semi-vowels य  र  र  ल  ल  य  य
Sibilants ष  ष  ष  ष  ष  ष  ष  ष

Although for the sake of completeness the vowel signs क्र, ल्र, र are included in the list of characters, they are not used at all in ordinary Hindi. They are, however, required in transcribing Sanskrit grammatical works into the Hindi language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms: —

- आ (not expressed), ई, ई; उ, उ; ऊ, ऊ; ऋ, ऋ; ए, ए; ऑ, ऑ; औ, औ; औ, औ.

Thus क  क, ख  क, छ  क, ग  ग, घ  घ, घ, ङ; ङ; झ; झ; ङ; ङ.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

- र  र  उ  उ  क.
- र  ऊ  ऊ  क.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in ख  स्व, क्  क्ला, ख  म्मा; but there are some in which the elements are so altered as to be with difficulty recognised.

1 Most of this is based partly on the corresponding portion of Mr. Beames’ Bengali Grammar and partly on the corresponding portion of Mr. Kellogg’s Hindi Grammar.

2 The signs भ, भ, भ, भ, भ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pundits. These short vowels do not exist in Sanskrit, to which language the Deva-nāgari alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.
Consonants are compounded in three ways, *viz.*, 1stly, by writing one above the other, as ग kka, ज jha; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as ङ bha, ध tha, च yya; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क h + थ tha becomes क kha, also written भ ḍ + ज ḍa, ज jña.

र ra takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called ṛpḥ) above the second consonant, as in स य yarp; but when non-initial it takes the form of a short stroke below the preceding consonant, as in स य yara.

When a conjunct of which र ra is the first member, consists of more than two consonants, the semi-circle ṛpḥ is written over the last letter, as in धर्म rohna, स य yara serve. When a conjunct with र ra initial is vocalized by श श, ठ ठ, ड ड, or is followed by न्ना or न्ना, then ṛpḥ is written to the right of them all; thus, धर्म rohna, स य yara, ग गा, ग गा.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them. Conjuncts formed of strong letters only, are termed strong, and those formed of weak letters only, weak conjuncts. Combinations of strong and weak letters are called mixed conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

**Strong Conjuncts.**

क kka, क kka, क kta; ग gha, ख chch, च chchha, ज jja, ज jja, ज jha, ज jha; 

dge, द दे; ख खा, ख खा, ख खा, ख खा, ख खा, ख खा, ख खा, ख खा.

**Weak Conjuncts.**

नन, न यन, न यन, न नन, न नन, न नन, न नन, न नन, न नन, न नन, न नन, न नन.

**Mixed Conjuncts.**

क kma, क kya, क kra, क kha, क kha; क kha; ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna, ग gna.

Anuvāsik (अनुवासिक), simply denotes the nasalization of a preceding vowel, and

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1 In most modern Indian languages, the inherent a of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

2 By the strong letters are intended all the five classes of mātras letters, both smooth and aspirated; by weak letters, all other consonants.
can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized; thus कां " kha₂, कां " kȳ. In books edited by foreigners, Anusvä (अनुस्वार) is commonly, but incorrectly, written instead of Anusvārik (अनुस्वारिक). It is represented in transliteration by the sign ’ over the nasalized vowel. Thus बां " bà₂, बं " mē.

Anusvä (अनुस्वार), which, in strict accuracy, denotes a stronger nasalization than the above, is written, like Anusvārik, over, or to the right of the preceding vowel; as, चं " anē, बं " banē. In Hindi, however, anusvä is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, सं " instead of बान " laṅkā; सं " instead of सन " saṅch; पं " instead of पुं " pumē; चं " instead of चन " ant; सं " instead of सन " khambhā.

Visarga (विसर्ग), meaning ‘emission of breath’ indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or r. It is only found in pure Sanskrit words, and even then, though occurring in the original, it is commonly omitted in Hindi. It is written thus: ; e.g., in दुः " dukkha, usually written and pronounced दुः " dukkha, = दुः + ख " dus + kha; अंतःकरण antah-karṇ.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained:—

Vrām (व्राम), ‘pause’ is written under a consonant, thus क " kā, and denotes the absence of the inherent a by which the consonant is vocalized. It is also called hal.

Anagrab (अनाग्र) indicates the elision of an initial k a after a final र " r or थ " th: त्रिभुवन: त्रिभुवन, for त्रिभुवन: त्रिभुवन. It is, therefore, analogous to the English apostrophe. The half pause, त, is written at the end of the first line of a couplet of poetry; the full pause, , at the end of the second. These marks are only prosodical, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol between two words indicates that the former of the two is repeated; as, बस जपन " बस जपन वाह अपने अपने गहर गहर.

The mark is used, like the period in English, to indicate the abbreviation of a word; as रामायण " Rāmāyaṇa, for रामायण वालकार्य Rāmāyaṇa Bāl-kāva.

The characters for the numerals are these:—

<table>
<thead>
<tr>
<th>०</th>
<th>१</th>
<th>२</th>
<th>३</th>
<th>४</th>
<th>५</th>
<th>६</th>
<th>७</th>
<th>८</th>
<th>९</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>0</td>
</tr>
</tbody>
</table>

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into ¼ × ¼ = 16, parts called ānā, which are thus designated (units of all kinds are also thus divided):—

<table>
<thead>
<tr>
<th>1</th>
<th>ānā or ¼</th>
<th>9</th>
<th>ānās</th>
<th>10</th>
<th>ānās</th>
<th>11</th>
<th>ānās</th>
<th>12</th>
<th>ānās</th>
<th>13</th>
<th>ānās</th>
<th>14</th>
<th>ānās</th>
<th>15</th>
<th>ānās</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ānās</td>
<td>10</td>
<td>ānās</td>
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<td>3</td>
<td>ānās</td>
<td>11</td>
<td>ānās</td>
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<tr>
<td>4</td>
<td>ānās</td>
<td>12</td>
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<td>5</td>
<td>ānās</td>
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<tr>
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<td>ānās</td>
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<td>7</td>
<td>ānās</td>
<td>15</td>
<td>ānās</td>
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</tr>
<tr>
<td>8</td>
<td>ānās</td>
<td>One rupee</td>
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</tr>
</tbody>
</table>
Table showing the Kaithi alphabet, as written by Tirhuti, Bhojpuri & Magahi Scribes

<table>
<thead>
<tr>
<th>Tirhuti</th>
<th>Bhojpuri</th>
<th>Magahi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>अ</td>
<td>अ</td>
<td>a</td>
</tr>
<tr>
<td>आ</td>
<td>आ</td>
<td>आ</td>
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<td>इ</td>
<td>इ</td>
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<tr>
<td>च</td>
<td>च</td>
<td>च</td>
<td>ch</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Tirhuti</th>
<th>Bhojpuri</th>
<th>Magahi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ह</td>
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<td>ह</td>
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<td>ष</td>
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<td>sh</td>
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</tbody>
</table>
The Kaithi alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste—the writing caste of Northern India. While not so complete as the Deva-nāgari, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Deva-nāgari is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarāti language were printed in the Deva-nāgari type.

In the following account of the Kaithi character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihār is concerned, the Kaithi used changes slightly according to locality, and three varieties are recognised, viz., that of Mithila, that of Magah, and that used in writing Bhojpuri. These three are shown on the plate opposite.
KAITHI OR KAYATHI ALPHABET.

VOWELS.

\[ a \quad e \quad i \quad o \quad u \quad \bar{a} \quad \bar{e} \quad \bar{i} \quad \bar{o} \quad \bar{u} \quad au \quad am \quad ah. \]

CONSONANTS.

Gutturals. \( k \) \( kh \) \( ga \) \( gh \)
Palatals. \( cha \) \( chha \) \( ja \) \( jha \)
Cerebrals. \( ta \) \( tha \) \( da \) \( dh \)
Dentals. \( ta \) \( tha \) \( da \) \( dbha \) \( na \)
Labials. \( pa \) \( ph \) \( ba \) \( bha \) \( ma \)
Semi-Vowels. \( ya \) \( ra \) \( la \) \( va \)
Sibilants. \( s \) \( sh \) \( sa \)
Aspirate. \( \\) 

\( a \), being inherent in each consonant, is only written when initial in a word or syllable; thus, we write \( \text{ap} \), \( \text{bua} \), but \( \text{pa} \), \( \text{ta} \). The other vowels, when following a consonant, are substituted for the inherent \( a \), and, in this case, they take the following forms:

\( a \) (not expressed); \( \bar{a} \) \( \bar{i} \);
\( \bar{e} \) \( \bar{i} \); \( \bar{i} \) \( \bar{i} \);
\( \bar{e} \) \( \bar{e} \); \( \bar{a} \) \( \bar{a} \);

Thus, the several vowel sounds, when they follow consonants, are written as follows:

\( ka \), \( \bar{k} \), \( ki \), \( k\bar{i} \), \( ku \), \( \bar{k}u \), \( \bar{k}i \), \( \bar{k} \),
\( ki \), \( k\bar{i} \), \( k\bar{i} \).

The vowel mark \( \bar{ } \) is called \( \text{अंग्रेज़ी अनुस्वर} \) as in Deva-nagari. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: \( as, \text{ } \text{am, } \text{bāh} \). It is used for both the \( \text{मृगीक} \) and the \( \text{अनुस्वर} \) of Deva-nagari. The mark: is called \( \text{वृद्धि बिसर्ग} \), and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi; as, \( \text{dakṣ} \), \( \text{dakṣ} \), \( \text{dakṣ} \), \( \text{dakṣ} \).

I now proceed to deal with each of the three dialects separately.
MAITHILI OR TIR'HUTIYA.

Gṛiha śīra wandā kāṭē, paraspara-vairādīkine,  
Kālībdāmānā Rudrā Mithilāyam kauśīkāna.

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-jealousy,  
shall ye be in Mithila.

Rāma-chandra’s curse on the Mithilā Drāmaṇeṣar.

Maithili or Tir’hutiyā is, properly speaking, the language of Mithilā, or Taibr-bhukti (the ancient name of Tirhut). According to the  

Mithilā-mahāmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himalaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kosi.1 It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithili, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the District of Purvā, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the South Parganas.

Maithili is spoken in its greatest purity by the Brāhmins of the north of the Darbhanga and Bhagalpur Districts and by those of western Purvā. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purvā, it becomes more and more infected with Bengali, till, in the cast of that District it is superseded by the Siripuri dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithili, and written, not in the Bengali character, but in the Kaithi of Bihar. Siripuri will be found described on pp. 189 and ff. of Vol. v, Pt. i, under the head of Bengali. The Maithili spoken in Purvā may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahi spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as Chhikā-chhikā bōli, from its frequent use of the syllable ‘chhik,’ which is the base on which the conjugation of the Verb Substantive is conjugated.

---

1 Gangā-dīmaṇāvī madhyā madhyā pāsadādānāvī  
Tarābdākārī tī hāyātī dīśāh paranā-pāvaneh  
Kaudākān te samārthaṃv Ganaṭakām ad kṣambena vai  
Wyānaṇa cattarāvika vyāyanāh parāśāriloṇaṇaḥ
The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shekhāi or as Musalmānī, and is sometimes called Jolāhā Boli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolāhā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals:

<table>
<thead>
<tr>
<th>Name of Sub-dialect</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>1,946,800</td>
</tr>
<tr>
<td>Southern Standard</td>
<td>2,300,000</td>
</tr>
<tr>
<td>Eastern</td>
<td>1,332,300</td>
</tr>
<tr>
<td>Chhikā-čhikāl</td>
<td>1,719,781</td>
</tr>
<tr>
<td>Western</td>
<td>1,783,495</td>
</tr>
<tr>
<td>Jolāhā</td>
<td>337,000</td>
</tr>
</tbody>
</table>

Total number of speakers of Maithili in Maithili-speaking districts 9,389,375

These figures do not include the speakers of Maithili in the Nepal Terai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindustān under the one head of ‘Hindi.’ We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, ‘Hindi’ is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking ‘Hindi,’ proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan.

1 Include 2,300 Tharūs of North Parmā, who, apparently, speak a corrupt form of Eastern Maithili.
but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

**Table showing the estimated number of speakers of Maithili within the Lower Provinces of Bengal, but outside the area in which Maithili is the Vernacular Language.**

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>6,900</td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Birbhum</td>
<td>3,500</td>
<td></td>
</tr>
<tr>
<td>Midnapore</td>
<td>7,900</td>
<td></td>
</tr>
<tr>
<td>Hooghly</td>
<td>2,400</td>
<td></td>
</tr>
<tr>
<td>Howrah</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>24-Parganas</td>
<td>8,800</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>34,000</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td>3,300</td>
<td></td>
</tr>
<tr>
<td>Jessore</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Murshidabad</td>
<td>33,100</td>
<td></td>
</tr>
<tr>
<td>Khulna</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>Dinajpur</td>
<td>25,700</td>
<td></td>
</tr>
<tr>
<td>Rajshahi</td>
<td>9,100</td>
<td></td>
</tr>
<tr>
<td>Pangpur</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>Pabna</td>
<td>3,500</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>13,900</td>
<td></td>
</tr>
<tr>
<td>Kuch-Bihar (State)</td>
<td>3,200</td>
<td></td>
</tr>
<tr>
<td>Dacca</td>
<td>10,800</td>
<td></td>
</tr>
<tr>
<td>Faridpur</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td>Bokergunge</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Mymensingh</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Chitragong</td>
<td>1,800</td>
<td></td>
</tr>
<tr>
<td>Noakhali</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Tippera</td>
<td>800</td>
<td></td>
</tr>
<tr>
<td>Malda</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Cuttack</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Puri</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>Balasore</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>195,782</strong></td>
<td></td>
</tr>
</tbody>
</table>
### Table showing the estimated number of speakers of Maithili within the Province of Assam.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>20,400</td>
<td></td>
</tr>
<tr>
<td>Sylhet</td>
<td>9,200</td>
<td></td>
</tr>
<tr>
<td>Goalpara</td>
<td>3,700</td>
<td></td>
</tr>
<tr>
<td>Kamrup</td>
<td>800</td>
<td></td>
</tr>
<tr>
<td>Darrang</td>
<td>4,100</td>
<td></td>
</tr>
<tr>
<td>Nowgong</td>
<td>2,250</td>
<td></td>
</tr>
<tr>
<td>Sitagar</td>
<td>15,600</td>
<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>10,050</td>
<td></td>
</tr>
<tr>
<td>Naga Hills</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>Khari and Jamaria Hills</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>66,575</strong></td>
<td></td>
</tr>
</tbody>
</table>

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magabi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Maithili in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem:

- Total number of people speaking Maithili at home, say 10,000,000
- Estimated number of people speaking Maithili elsewhere in the Lower Provinces 196,782
- Estimated number of people speaking Maithili in Assam 66,575

**Total 10,263,357**
INTRODUCTION, MAITHILI.

Maithili is the only one of the Bihari dialects which has a literary history. For centuries the Pandits of Mithila have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Thakkurātī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Thakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the Purusha-parīkṣa, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛṣṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindu reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati’s name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the Pada-kalpa-turu, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the Pada-kalpa-turu was the only record which we had of the poet’s works, but, in the year 1882, the present writer was enabled to publish, in his Maithili Chhrestomathy, a collection of songs attributed to him, which he collected in Mithili itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Pandita. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Thakkura or, as he is called in the vernacular, Vidyāpati Thākur, had many imitators in Mithila itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Modā-narīyaṇa, Ramāpati, Mahāpati, Jayānanda, Chaturbhujā, Sarasā-rāma, Jayadeva, Kōśava, Bhaṭārjana, Chakrapāni, Bhānumāthā, and Harshānātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithili may be mentioned Man-bōdhī Jhā, who died about the year 1788 A.D. He composed a Haribana, or Poetical Life of Kṛṣṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithila. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The Pārījāta-karavāna, and the Rukminī-parīṣaṇa, both by Vidyāpati Thakkura.
The Gaurī-parīṣaṇa by Kavi-lāla.
The Usā-karavāna by Harshānātha above mentioned.

D
The Prabhānāṭa-harāṇa by Bhānunāṭha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a Maithilā-bhāṣā Rāmāyaṇa, and a translation, with an edition of the original Sanskrit text, of the Puruṣa-parīksha of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Scrammone Missionaries translated the Scriptures. At the same time, if an article in the Calcutta Review be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī boli, on p. 96 post. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—Early References.—The earliest reference which I can find to Maithili or Tīrḥatiya is in the Preface to the Alphabetum Bramhanticum, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili1 as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brahmans, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,2 like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the Indian Antiquary3 in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's Specimens,4 but they are there classed as some of many dialects of Hindi spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindi, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

2 Note, however, Aimé-Marin's Lettres édifiantes et curieuses, Paris, 1840. In Vol. II, p. 265, when describing the languages of India, he says 'the Māthīla (sic) re trouve dans Népaul.'
3 Indian Antiquary, Vol. IV, 1875, p. 345.
4 Specimen of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier. Calcutta, 1875. The specimens given are headed, 'Vernacular of West Tirhooit'; 'Vernacular of East Tirhooit'; and 'Vernacular of West Purnah (Hindi), respectively. They will be found on pp. 60 and following.
INTRODUCTION, MAITHILI.

II.—GRAMMARS—


HOERNLE, A. F. R.—A Grammar of the Eastern Hindi compared with the other Oudhia Languages. London, 1880. In this Grammar Dr. Hoernle was the first to recognise Maithili as a dialect separate from Hindi. He was able to give some specimens of its grammatical forms, but no published materials were then available.


III.—DICTIONARIES—

GRIBBON, G. A.—There are vocabularies attached to the Maithili Chrestomathy, above mentioned, and to the edition of Manabodi's Haribana mentioned below.


IV.—GENERAL LITERATURE—


For the benefit of those who wish to study Maithili, the following is a list of the head works which have been published in the language.

The present writer's Maithili Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.


Vidyāpati's Purna-dharm-ārtha, Edited and translated in prose and verse into Maithili by Chandra Jhā, Darbhanga, Raj Press, Śāke 1810.

Table showing the various alphabets used in Maithili.

<table>
<thead>
<tr>
<th>Deva-nagari</th>
<th>Kaithi</th>
<th>Maithili</th>
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<th>Deva-nagari</th>
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* The semi-vowel ष is not used by Kayasths in writing Maithili, the vowel ष being substituted for it.
INTRODUCTION, MAITHIL.

No less than three different alphabets are in use in the tract in which Maithili is spoken. The Maithili character proper is that used by Maithili Brahmans, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithi. It is not a complete alphabet, using only the long form of the vowel ‘i’ for both the short and the long vowels, and the short form of ‘u’ for similar purpose. A fount of Kaithi type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgari character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Maithili in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithi, the necessary correction of distinguishing between the long and short ‘i’ and ‘u’ will be made.

The pronunciation of the Maithili language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

This is principally noticeable in the sound given to the vowel ए a, which is neither so broad as the o in hot, nor so close as that of the a in America, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant ग्राह्य agraḥya. In Bengali this is pronounced as if it were agraḥya. Thus ग्राह्य agraḥya is pronounced agraḥya. In Maithili it is pronounced as if it were agraḥya, and agraḥya is pronounced agraḥya. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ख ख, when not compounded with another consonant, is pronounced as if it were ख ख. In the Kaithi character there is even no peculiar character for ख, and that for श is used instead. Thus the word खार khaṛ, sixth, is pronounced khaṛ, and in the Kaithi character the word khel, a field, is written ṭeṭ. The compound खार khaṛ is pronounced khaṛ. Thus खार khaṛ, a flower, is pronounced khaṛ. The letters ख and ख, are both pronounced like the s in sin. Thus खार khaṛ, remainder, is pronounced, and usually written, ṭeṭ ṭeṭ. The letter ख is usually reserved to represent the Persian ख. Thus खा ṭeṭ khaṛ, is written in Nāgari ख and in Kaithi ख, i.e., ख.

As in other Bihāri dialects, the vowels e and o, and the diphthongs ai and am have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgari character, but no distinction is made between them in the Maithili or in the Kaithi characters. In transliterating the following specimens the
distinction will always be carefully shown. The following are the signs used in the Dėva-nāgari character, together with the signs used in transliterating them:—

<table>
<thead>
<tr>
<th>Dėva-nāgari</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial</td>
<td>Non-initial</td>
</tr>
<tr>
<td>प्र</td>
<td>e, as in दक्षिण १०४, तेकर teke'ra.</td>
</tr>
<tr>
<td>ए</td>
<td>é, as in दक्षिण १०४, तेकर teke'ra.</td>
</tr>
<tr>
<td>ओ</td>
<td>o, as in चोकर ok'ra, चोइहै hoins.</td>
</tr>
<tr>
<td>औ</td>
<td>ō, as in चोकर ok'ra, चोइहै hoins.</td>
</tr>
<tr>
<td>ऐ</td>
<td>ā, as in ईंस आईसन, देविन देविन</td>
</tr>
<tr>
<td>ए</td>
<td>a, as in येंस आईसन, देविन देविन</td>
</tr>
<tr>
<td>ऑ</td>
<td>ō, as in चौलिंग ऑउलिंग, पौलें पौलें</td>
</tr>
<tr>
<td>औ</td>
<td>ō, as in चौलिंग ऑउलिंग, पौलें पौलें</td>
</tr>
</tbody>
</table>

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter ē is pronounced like the a in mate; ō as the second o in promote; ai as the i in might; and au as the ou in house.

As for the short vowels, each has the short sound of the corresponding long one. Thus, e is pronounced as the ō in the French word était; o is the first o in the word promote, and is well represented by the o of the French word voir, while ō is represented by the ō of vôtre. It has not the sound of the o in hot. The diphthong ōi has no good representative in English. It is almost the first i in mightily, but is pronounced still shorter; so ōi may be approximately represented by the ou in householder, when spoken quickly as compared with the ou in house, which is distinctly long.

The vowel a has four distinct sounds, which should be noted. They can be shown in Dėva-nāgari writing, but not in the two other alphabets of Mithilā. They are as follows:—

<table>
<thead>
<tr>
<th>Dėva-nāgari</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial</td>
<td>Non-initial</td>
</tr>
<tr>
<td>थ</td>
<td>a, as in चौं चौं अगु, fire; मारिक्ष मारिक्ष, I am dying.</td>
</tr>
<tr>
<td>ञ</td>
<td>a, as in देखबं देखबं, you will see.</td>
</tr>
<tr>
<td>ओ</td>
<td>a, as in देखबं देखबं, you will see.</td>
</tr>
<tr>
<td>ओ</td>
<td>a, as in देखबं देखबं, you will see.</td>
</tr>
</tbody>
</table>
Regarding the pronunciation of these vowels, that of ə has been already described. It is something between that of the a in America, and that of the o in hat. The letter ə is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the a in all. It is not usually represented in native writing, but is commonly written as if it was merely a. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by : , thus देखते or देखिते. This sound, it should be noted, is not nearly so marked in Maithili, as it is in Bhojpuri, in which dialect it is pronounced with a distinct drawl. The letter ə is the well-known a of father. The letter ə is the short sound of this. It is something like the a in farrier. In Bengali it is pronounced rather flatter, like the a in hat, but its pronunciation in Bihari is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary अ being usually written in its place. Sometimes, however, अ is written for this sound, instead of अ. Thus we have both बालुका and बालूका for दुःखा.

In Maithili, the vowels a, i, and u are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ə, ə, ə. The small ə only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew sheva mobile. It is found in most Indian languages. In Hindi, it is usually left untranslated, or, at most, is transcribed by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written mārānā, but which is commonly transliterated mārā or mārānā. Under the system adopted in this Survey it would be transcribed mārā. The reason which necessitates this is the requirements of other languages of India, such as Kashmiri, in which this imperfect - sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithili occurs in the word देखते dekhātē, he saw, which is pronounced nearly, but not quite, as if it were dekhākai.

The small ə and the small - occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखि dekhī, he saw, and देखिते dekhītē, let me see you. These imperfect vowels are frequently nasalised, as in, देखिता dekhītā, immediately on seeing, and in देखिते dekhītē, I saw. It should not be supposed that every i or u at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि pāni, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter a at the end of a word of more than one syllable, is not pronounced. Thus, the word पानि is pronounced pāni, and not pāata. This pronunciation will be observed in transliteration, by not writing the final a. Thus, पानि will be transliterated pāni.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindi poetry, मारना is pronounced mārānā, not mārā. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on
the line will be written in their places. So, the final a of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written dekhalaki, dekhalankhi, dekhalukh, dekhalukhi, dekhalukha, and phala.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such ease the accent will be indicated by a ' on the accented vowel, as in dekhalukha quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, dekhalukhakhi, not dekhalakkhakhi.

**Rule of the Short Antepenultimate.**

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to Tadbhava1' words.

Before coming to the rule itself, it should be noted that, in Tadbhava words, the diphthongs रे अ and री अ are always contractions of रा (or र आ) + इ (or इ द) and रा (or र आ) + उ (or उ द) respectively, and may be always, at option, written and pronounced रे अ, रे आ, री अ, री आ, or री अ, री आ, रा उ, रा उ, or री उ, री उ, respectively according to their origin. Hence, in applying the Rule, रे अ and री अ should always be counted as consisting of two syllables.

a. Whenever the vowel रा अ finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to रा अ. Thus, the long form of नाना, a barber, is नाना or नी नाना; the long form of झामिरा अगी, fire, is झामिरा अगिया; and the instrumental case of पानि पानी, water, is पानिन पानी. This रा अ is often written रा अ, so that the above words would be written नाना नाना, झामिरा अगिया, and पानिन पानी, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic य or य, follows it. Thus, from सिखाव sikhāv, to learn, निखल sikhālo, he learned; नेना, a boy, long form, नेना नेना; but from घृङ्खल chhāb, to dip, घृङ्खल chhābā, you will dip, in which the र अ is followed by a vowel, and from पीढ़ pīb, to drink, पीढ़ pībā, you will drink, in which the र अ is followed by euphonic य.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखाव dekhāv, to see, देखाव dekhātv, (if) I had seen; from सुधāv sūdhāv, to sleep, सुधाव sūdhāva, (if) he had slept.

d. In counting syllables for the above rules, रे अ and री अ, as already stated, count as two, thus, रे अ अकhi, he sees. The imperfect vowels र अ and उ उ, at the end of a word, are not counted as syllables, nor is the silent र अ in the same position. Thus,

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1 The meaning of the words Tadbhava and Tadbhava will be found fully explained in the General Introduction. Briefly stated, Tadbhava are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while Tadbhava are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French, substituting Latin for Sanskrit, angelus is a tadasma, while ange is a tadbhava. So the English fragile is a tadasma, but frail is a tadbhava.
The principal difficulty to the beginner in the study of Maithili, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithili Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithili Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh*. Thus *dekha-ndh*, he (a king) saw him (a slave); and *dekhin-ndh*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh-la*, I saw, or you saw; (fourth form) *dekh-lain*, I saw, or you saw.

The Rule of Attraction is as follows: If a verbal form ends in *ai* or *ain* and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ain* to *aunn*. Thus, *Murtä nöna-kö märalkai*, Murtä beat the child; but, *Murtä toharä-kö märolkau*, Murtä beat you. *Oherä garä-mä kön mäl chhau*, what goods are in this cart? but, *tahärä gari-mä kön mäl chhau*, what is there in your cart (remote object). In the first person, *as* is often spelt *ah*'. Thus, *märalias* or *märaliäli*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *märalkaï* or *märalkaik*: *märolkau* or *märolkan*.

Forms ending in *ai* or *aik*, or *an* or * ank, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithili Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *an*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.
MAITHILI SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
<th>Redundant</th>
</tr>
</thead>
<tbody>
<tr>
<td>gharā</td>
<td>gharācea</td>
<td>gharānā</td>
</tr>
<tr>
<td>ghar</td>
<td>a horse</td>
<td></td>
</tr>
<tr>
<td>mālī</td>
<td>a gardener</td>
<td>mālīyā</td>
</tr>
<tr>
<td>nāgā</td>
<td>a barber</td>
<td>nāgā</td>
</tr>
</tbody>
</table>

Adjectives

| mīthā | sweet    |
|       | (mīthākā | mīthāmā) |
| mīthā (fem.) | sweet | (mīthākā | mīthāmā) |

Number.—Plural is formed by adding a noun of multitude, such as sabā or sabāk, all; tobāni, people. Thus, nēmā, a boy; nēmā sabā, nēmā sabāk, nēmā tobāni, boys.

Case.—The only true case is the Instrumental formed by adding ी, before which a final ः is elided, इ becomes ए, and ह ore भ is shortened. Thus nēmā, by a boy, nēmā sabākā, by boys; phal, a fruit; phal, a fruit; phal, water; pāl, a girl, pālā, a girl, pālāk, nom. prop. pālākā. To these may be added a rare locative in इ, क, etc., as gharā, gharāk, or gharkā, in the house. Also a Genitive in ए, or k, as in the following,—

- nēmāk, of a boy; nēmā sabāk or sabākā, of boys; phalāk, of a fruit; phalāk, of water; nēmā, of a girl; kāhā, of Kāhā.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are kē; to; mē, mēl, from or by; hēr or hēr, of; mē, mēl, in. Thus, nēmā kē, a boy.

Gender.—Taddeśa nouns and adjectives in ī, form the feminine in ī. Thus, nēmā, fem. nēmī. Long forms in ā, have fem. in ā. Thus, nēmā, fem. nēmā. Redundant forms in ā, have fem. in the fem. Thus, nēmā, nēmā. Taddeśa adjectives ending in silent consonant form the fem. in ī. Thus, mālī, mālī, mālī. Also some Taddeśa words: kāhā, kāhā, kāhā; kāhā, kāhā, kāhā. Also some Taddeśa words: kāhā, kāhā, kāhā; kāhā, kāhā, kāhā.

Oblique form.—Certain nouns, principally ending in ल, र, अ, and तु, have an oblique form in ā used before postpositions. Thus, pārī, a guard; pārī āl, from a guard. These are principally verbal nouns in ल and तु. Thus, dēkhā, to see; dēkhā āl, from seeing; dēkhā, of seeing; pārī, a guard, pārī āl, from guarding. So also, the verbal noun in ā has an oblique form in ā or ā. Thus, dēkāl, the net of seeing; dēkāl āl, or dēkāl āl, for seeing, and so on. Irregular pro ṁū, giving, obl. ṁū; ṁū, taking, obl. ṁū.

II.—Pronouns.—

<table>
<thead>
<tr>
<th>I</th>
<th>Thou</th>
<th>Self</th>
<th>This</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mē</td>
<td>tō</td>
<td>tē</td>
</tr>
<tr>
<td>Obl.</td>
<td>mōl</td>
<td>tō</td>
<td>tē</td>
</tr>
<tr>
<td>Gen.</td>
<td>mēr</td>
<td>tōm</td>
<td>tōr</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mē sabā</td>
<td>tē sabā</td>
<td>tē sabā</td>
</tr>
</tbody>
</table>

That, be          | Who           | That, be      | Who? (substantive) |
| Sing.           |              |              |              |
| Nom.            | s             | s             | s             |
| Obl.            | ak            | ja            | sab           |
| Gen.            | kēr           | jā-kēr        | kē           |
| Plur.           |              |              |              |
| Nom.            | s sabā        | ja sabā       | kē sabā       |

 krist, what? (substantive) ; obl. kāhā, gen. kāhā. kāhā, who? or what? (adjective), does not change. kāhā, anyone, someone (substantive) ; obl. kāhā, gen. kāhā. Also obl. kāhā; gen. kāhā.

kāhā, any, some (adjective), does not change. kāhā, something; obl. kāhā, gen. kāhā. kāhā, when it means anything, does not change. Thus kāhā kē, to something; kāhā kē, to anything.

Honorific Pronoun, sāh, sah, ap-sāh or ap-sāh, your Honour; obl. sāh, sah, ap-sāh; gen. sāh, sah, ap-sāh.
### MAITHILI SKELETON GRAMMAR:

All the above Genitives have an oblique form in -a, as follows:

<table>
<thead>
<tr>
<th>Direct.</th>
<th>Oblique.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mór</td>
<td>mōrā</td>
</tr>
<tr>
<td>hāmar</td>
<td>hāmarā</td>
</tr>
<tr>
<td>tār</td>
<td>tārā</td>
</tr>
<tr>
<td>apan</td>
<td>apanā</td>
</tr>
<tr>
<td>ḍān</td>
<td>ḍānā</td>
</tr>
<tr>
<td>ṇām</td>
<td>ṇāmā</td>
</tr>
<tr>
<td>ḍa-kar</td>
<td>ḍa-karā</td>
</tr>
<tr>
<td>ṇa-kar</td>
<td>ṇa-karā</td>
</tr>
<tr>
<td>ḍa-kar</td>
<td>ḍa-karā</td>
</tr>
<tr>
<td>jatāk</td>
<td>jatākā</td>
</tr>
<tr>
<td>tā-kor</td>
<td>tā-korā</td>
</tr>
<tr>
<td>tā-kor</td>
<td>tā-korā</td>
</tr>
<tr>
<td>kustā</td>
<td>kustāk</td>
</tr>
</tbody>
</table>

Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus bàddan jaukā ḍa, to whom, we can have jaukā ḍa, and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, hāmarā; dat., hāmarā ḍa, tārā ḍa, hāmarā ḍa, and so on. We even have nominative plural like hāmarā nōdā, tārā nōdā. The non-honorific oblique forms are also used as adjectives, and of and of are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. Kā is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus hāmar ghar, my house; but hāmarā ghar sa, from my house.

### III.—Verbs.—

#### A.—Auxiliary Verb, and Verb Substantive.—Present Participle, ačchāi, existing.

**Present, I am**

<table>
<thead>
<tr>
<th>Form 1.</th>
<th>Form 2.</th>
<th>Form 3.</th>
<th>Form 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. čā, čhači a</td>
<td>čchāi a</td>
<td>čā, čhači a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>2. čhā, čhači a</td>
<td>čchāi a</td>
<td>čhā, čhači a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>3. ačhā, čhači a</td>
<td>čchāi a</td>
<td>ačhā, čhači a</td>
<td>čchāi a</td>
</tr>
</tbody>
</table>

Optional forms, (1) čchāi a; (2) čhā, čhači, čhāhāk, čchāhik; fem. čhā a; (2) čhā, čhači, ač, kai; (1) čhāhāk a.

**Alternative forms, I am**

<table>
<thead>
<tr>
<th>Form 1.</th>
<th>Form 2.</th>
<th>Form 3.</th>
<th>Form 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. čhā, čhāči a</td>
<td>čchāi a</td>
<td>čhā, čhāči a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>2. čhā</td>
<td>čchāi a</td>
<td>čhā, čhāči a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>3. čhā, čhāči a</td>
<td>čchāi a</td>
<td>čhā, čhāči a</td>
<td>čchāi a</td>
</tr>
</tbody>
</table>

Optional forms, (1) čchāi a; (2) čhā, čhāči, čhāhāk, čhāhik; fem. čhā a; (2) čhā, čhāči, ač, kai; (1) čhāhāk a.

**Past, I was**

<table>
<thead>
<tr>
<th>Form 1.</th>
<th>Form 2.</th>
<th>Form 3.</th>
<th>Form 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. čhā, čhači a</td>
<td>čchāi a</td>
<td>čhā, čhači a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>2. čhā</td>
<td>čchāi a</td>
<td>čhā, čhači a</td>
<td>čchāi a</td>
</tr>
<tr>
<td>3. čhā, čhači a</td>
<td>čchāi a</td>
<td>čhā, čhači a</td>
<td>čchāi a</td>
</tr>
</tbody>
</table>

Optional forms, (1) čchāi a; (2) čhā, čhāči, čhāhāk, čhāhik; fem. čhā a.

**Alternative form, I was**

<table>
<thead>
<tr>
<th>Form 1.</th>
<th>Form 2.</th>
<th>Form 3.</th>
<th>Form 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. račā, račāči a</td>
<td>račāi a</td>
<td>račā, račāči a</td>
<td>račāi a</td>
</tr>
<tr>
<td>2. račā</td>
<td>račāi a</td>
<td>račā, račāči a</td>
<td>račāi a</td>
</tr>
<tr>
<td>3. račā</td>
<td>račāi a</td>
<td>račā, račāči a</td>
<td>račāi a</td>
</tr>
</tbody>
</table>

Optional forms, (1) račāi a; (2) račā, račāhāk, račāhik; fem. račāi a; (1) račā is seldom used, račā being generally employed instead; (2) račāči a.
B.—Transitive Verb.—dākhab, to see. Root, dākh.

Verbal Noun, (1) dākhab, obl. dākhā'ık; (2) dākhab, obl. dākhā'ık; (3) dākhā, obl. dākhā'ık er dākhā'ık.

Participles. Pres., dākhā'ık, fem. dākhā'ık; Past, dākhā, fem. dākhā'-ık.

Conjugative Participles, dākhā'ık (as khā', or khā'-ık), having seen.

Adverbial Participle, dākhā'ık, on seeing.

Simple Present, I see; Present Conditional, (if) I see:

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dākhā, dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā, dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>2. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>3. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
</tbody>
</table>

Optional forms, (1) dākhā'ık, dākhā'ık; fem. dākhā'ık; (2) dākhā'ık is only used in the simple present, dākhā'ık being generally employed instead in the Present Conditional; (3) so also, dākhā'ık is generally employed in the Conditional; (4) dākhā'ık is more usual than dākhā'ık.

Future, I shall see. Three varieties—

First variety, the same as the Simple Present, to which, however, the syllable ık is generally added. Thus, dākhā'ık-ık, I shall see.

Second Variety—

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dākhā'ık, dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık, dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>2. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>3. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
</tbody>
</table>

Optional forms, (1) dākhā'ık, dākhā'ık, dākhā'ık; fem. dākhā'ık. The syllable ık may be added to any form. Thus, dākhā'ık-ık.

Third Variety—

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>2. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>3. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
</tbody>
</table>

Optional forms, (1) dākhā'ık, (1) fem. dākhā'ık; (2) fem. dākhā'ık, dākhā'ık; (3) dākhā'ık. The syllable ık may be added to any form. Thus, dākhā'ık-ık.

Imperfect. Let me see—

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dākhā, dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā, dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>2. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>3. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
</tbody>
</table>

Optional forms, (1) dākhā, dākhā'ık, dākhā'ık; fem. dākhā'ık; Transitive form, dākhā'ık, be good enough to see; dākhā'ık-ık, etc.

Past Conditional, (if) I had seen—

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dākhā'ık, dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık, dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>2. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
<tr>
<td>3. dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
<td>dākhā'ık</td>
</tr>
</tbody>
</table>

Optional forms, (1) dākhā'ık; (1) dākhā'ık, dākhā'ık, dākhā'ık; fem. dākhā'ık; (2) dākhā'ık. Some people say dākhā'ık instead of dākhā'ık, and so throughout.

Present Definite, I am seeing—

Masculine, dākhā'ık, or dākhā'ık, and so throughout.

The 3rd person singular is commonly dākhā'ık.

Feminine, dākhā'ık, or dākhā'ık, and so throughout.

The verb dīkhā'ık may be substituted for chā'ık throughout.

Imperfect, I was seeing—

Masculine, dākhā'ık, or dākhā'ık, and so throughout.

Feminine, dākhā'ık, or dākhā'ık, and so throughout.

The verb rākh may be substituted for chā'ık throughout.
**MAITHILI SKELETON GRAMMAR.**

**Past, I saw.**

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>dēkaḥ</em>, <em>dēkaṭai</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>dēkaḥ</em>, <em>dēkaṭai</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>2. <em>dēkaṭaḥ</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;3&lt;/sup&gt;</td>
<td><em>dēkaṭaḥ</em>&lt;sup&gt;2&lt;/sup&gt;, <em>dēkaṭaṭai</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>3. <em>dēkaṭaḥkai, dēkaṭaṭai</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;4&lt;/sup&gt;</td>
<td><em>dēkaṭaḥkai, dēkaṭaṭai</em>&lt;sup&gt;3&lt;/sup&gt;</td>
<td><em>dēkaṭaṭai</em>&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

Optional forms: (1) *dēkaṭaṭai, dēkaṭaṭai, dēkaṭai*, the fem. of *dēkaḥ* is *dēkaṭai*; (2) *dēkaṭaṭai, dēkaṭai, dēkaṭaṭai, dēkaṭaṭai, dēkaṭaṭai*, fem. *dēkaṭaṭai*; or *dēkaṭaṭai*; (3) *dēkaṭaṭai*; (4) *dēkaṭaṭai*.

**Perfect.** I have seen. Two variations:

1. Formed by adding *aṭai*, etc., throughout to all persons of the Past. Thus *dēkaḥ aṭai, dēkaṭai aṭai, etc.*, I have seen.
2. Formed by adding the present of the Auxiliary Verb to *dēkaṭai*, the Instrumental of the second verbal noun. Thus *dēkaṭai aṭai*, I have seen, and so on.

*Pluperfect, I had seen.* *dēkaṭai eṭaiḥ* (or *aṭaiḥ*), and so on.

**C. Neuter Verb.**—Sūṭaiḥ, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

*Simple Present, and Present Conditional, I sleep; (1) I sleep; sūṭaiḥ, sūṭaiḥ, as in the Transitive Verb.*

*Past, I shall sleep, sūṭaiḥ, etc., as in the Transitive Verb.*

*Imperfect, let me sleep, sūṭaiḥ, as in the Transitive Verb.*

*Past Conditional, (1) I had slept, sūṭaiḥ, as in the Transitive Verb.*

*Present Definite, I am sleeping, sūṭaiḥ, etc., as in the Transitive Verb.*

*Imperfect, I was sleeping, sūṭaiḥ, etc., as in the Transitive Verb.*

**Past, I slept.**

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>sūṭaiḥ, sūṭaiḥ</em>&lt;sup&gt;3&lt;/sup&gt;</td>
<td><em>sūṭaiḥ</em>&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>2. <em>sūṭaiḥ</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>sūṭaiḥ</em>&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
<tr>
<td>3. <em>sūṭaiḥ</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td></td>
</tr>
</tbody>
</table>

Optional forms: (1) *sūṭaiḥ*<sup>2</sup> *sūṭaiḥ*, *sūṭaiḥ*, *sūṭaiḥ*, *sūṭaiḥ*, *sūṭaiḥ*; (2) *sūṭaiḥ*; fem. *sūṭaiḥ*, or *sūṭaiḥ*; (3) *sūṭaiḥ*; fem. *sūṭaiḥ*, *sūṭaiḥ*.

*Pluperfect, I had slept, sūṭaiḥ eṭaiḥ*, etc., as in the Perfect.

**Perfect.** I have slept.

*First variety. sūṭaiḥ, etc., after the analogy of Transitive Verbs.*

**Second variety.**

<table>
<thead>
<tr>
<th>Form 1</th>
<th>Form 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>sūṭaiḥ</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td><em>sūṭaiḥ</em>&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>2. <em>sūṭaiḥ</em>&lt;sup&gt;3&lt;/sup&gt;</td>
<td><em>sūṭaiḥ</em>&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

Feminine *sūṭaiḥ* eṭaiḥ, and so on. Any form of the Auxiliary may be used.

**D. Verbs whose roots end in *aḥ*; pāḥ, to obtain; first and third forms only given. Present Part., pāḥai or pāḥ; Past Part., pāḥa; Root, pāḥ.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>pāḥ</em> or <em>pāḥ</em></td>
<td>pāḥ, pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
</tr>
<tr>
<td>2. <em>pāḥ</em></td>
<td>pāḥ, pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
</tr>
<tr>
<td>3. <em>pāḥa, pāḥa</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td>pāḥ, pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
<td>pāḥ</td>
</tr>
</tbody>
</table>

*These include all causal verbs, the verbs *pāḥ*, to sing, and *dēḥ*, to come, and all Transitive Verbs with infinitives in *aḥ*, except *dēḥaḥ*, to eat.*

Other Intransitive Verbs whose infinitives end in *dēḥ* and *dēḥaḥ*, are conjugated as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em>&lt;sup&gt;2&lt;/sup&gt;</td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em>&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>2. <em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
</tr>
<tr>
<td>3. <em>dēḥaḥ</em>&lt;sup&gt;1&lt;/sup&gt;</td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
<td><em>dēḥaḥ</em></td>
</tr>
</tbody>
</table>

*Other Infinitives in *dēḥ*, and *dēḥaḥ*, are conjugated as follows. *dēḥaḥ* to go. Past Part., *dēḥaḥ*.

Other Infinitives in *dēḥ*, to take. Past Part., *dēḥaḥ*.

Other Infinitives in *kēḥ*, *kēḥ*, *kēḥ* or *kēḥ*, to become. Past Part., *kēḥ*.

Other Infinitives in *mēḥ*, *mēḥ*, *mēḥ*, to die. Past Part., *mēḥ* or *mēḥ*.
MAGAHĪ OR MĀGADHĪ.

Maraka dēsa hai kāśāhāna purī,
Dēsa hagā pāi bākāhā hāri.
Rahatī Mariya kahālī 'rā',
Toharā-lī hā marahā rā?

Magahī is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rā.' Why, 'rā,' do you beat me for doing so?1

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha. The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct modern name is Magahī.

The ancient country of Magadha (now often called Magahī) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It contained at different times three famous capital cities. The oldest was Rāja-grīha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-grīha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jārā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbisāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbisāra’s son and successor founded the city of Patna, which in after years became the capital of Magadh in supersession of Rāja-grīha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśoka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the river Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word vihāra or monastery. From this town, the whole sūha or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadh, formed one District known as Zila’ Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila’ Rāmpargh. From that date, the two Districts of Patna and Gayā have been in existence.

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1 Vide p. 34, post. The unfortunate man has lived in Magahī and has acquired the vulgar habit of ending every question with the word ‘rā,’ which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.
Magahi is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayâ and over the District of Hazaribagh; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmân element which inhabits that town, and which itself speaks more or less correct Urdu.

On its eastern border, Magahi meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahi so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahi. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsawan, and even so far South as the Native States of Mayurbhanj and Bamera which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahi has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalâ and Kharsawan, where it is spoken side by side with Oriya. It will be noticed that both Standard Magahi and Eastern Magahi are spoken in Kharsawan. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahi, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahi is bounded on the North by the various forms of Maithili spoken in Tihar across the Ganges. On the West it is bounded by the Bhujpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikia-chhikia Maithili of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahi is bounded on the South by the Sadan form of Bhujpuri spoken in Ranchi. It then, in the form of Eastern Magahi, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriya-speaking District of Singhbhum, reappearing here as Standard Magahi. It will thus be seen that a belt of Magahi-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three enclaves of Eastern Magahi, one in the Native States of Mayurbhanj and Bamera, where it is surrounded on all sides by Oriya, and is known as Kurumuli, and the other in Western Malda, where it is called Khootive, and is bounded on the North and West by Maithili, and on the East and South by Bengali.

The area in which Magahi is spoken is illustrated in the map facing page 1, and the area of Eastern Magahi is shown in greater detail in the map facing page 147.
The following are the figures which show the number of people who speak Magahi in Districts in which it is a vernacular:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Total for each Sub-dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patna</td>
<td>1,551,362</td>
<td></td>
</tr>
<tr>
<td>Gaya</td>
<td>2,067,877</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>7,195</td>
<td></td>
</tr>
<tr>
<td>Monghyr</td>
<td>1,019,000</td>
<td></td>
</tr>
<tr>
<td>Palamu</td>
<td>1,062,000</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>1,062,000</td>
<td></td>
</tr>
<tr>
<td>Singhabhum</td>
<td>25,867</td>
<td></td>
</tr>
<tr>
<td>Sarai Kala State</td>
<td>34,835</td>
<td></td>
</tr>
<tr>
<td>Kharsawan State</td>
<td>987</td>
<td></td>
</tr>
<tr>
<td><strong>A.—Standard Magahi</strong></td>
<td><strong>5,926,103</strong></td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>7,333</td>
<td></td>
</tr>
<tr>
<td>Banehi</td>
<td>8,600</td>
<td></td>
</tr>
<tr>
<td>Manbhumi</td>
<td>111,100¹</td>
<td></td>
</tr>
<tr>
<td>Kharsawan State</td>
<td>2,957</td>
<td></td>
</tr>
<tr>
<td>Bamra State</td>
<td>4,194</td>
<td></td>
</tr>
<tr>
<td>Mayurbhanja State</td>
<td>280</td>
<td></td>
</tr>
<tr>
<td>Malda</td>
<td>180,000</td>
<td></td>
</tr>
<tr>
<td><strong>B.—Eastern Magahi</strong></td>
<td><strong>313,864</strong></td>
<td></td>
</tr>
<tr>
<td><strong>GRAND TOTAL FOR MAGAHI</strong></td>
<td><strong>6,239,967</strong></td>
<td></td>
</tr>
</tbody>
</table>

For the reasons stated when dealing with Maithili, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahi, but who live in parts of India where Magahi is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India:

¹ The figures include some speakers of pure Magahi.
Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahi is the vernacular language.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>16,600</td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>1,600</td>
<td></td>
</tr>
<tr>
<td>Birbhum</td>
<td>3,900</td>
<td></td>
</tr>
<tr>
<td>Midnapur</td>
<td>14,900</td>
<td></td>
</tr>
<tr>
<td>Hooghly</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Howrah</td>
<td>7,900</td>
<td></td>
</tr>
<tr>
<td>24 Parganas</td>
<td>19,300</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>20,200</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td>Jessore</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td>Murshidabad</td>
<td>22,500</td>
<td></td>
</tr>
<tr>
<td>Khulna</td>
<td>900</td>
<td></td>
</tr>
<tr>
<td>Dinajpur</td>
<td>2,900</td>
<td></td>
</tr>
<tr>
<td>Rajshahi</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>Ranagpur</td>
<td>900</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>Pahari</td>
<td>1,800</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Kuch Bihar (State)</td>
<td>350</td>
<td></td>
</tr>
<tr>
<td>Dacca</td>
<td>8,200</td>
<td></td>
</tr>
<tr>
<td>Faridpur</td>
<td>1,300</td>
<td></td>
</tr>
<tr>
<td>Backergunge</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Mymensingh</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>Chittagong</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>Noakhali</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Tippera</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>Cuttack</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Puri</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>Halsore</td>
<td>170</td>
<td></td>
</tr>
<tr>
<td>Ranchi</td>
<td>20,141</td>
<td>Spoken in the North of the District by immigrants from Hazaribagh.</td>
</tr>
<tr>
<td>Jashpur State</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>231,485</strong></td>
<td></td>
</tr>
</tbody>
</table>
Table showing the estimated number of speakers of Magahi within the Province of Assam.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>10,200</td>
<td></td>
</tr>
<tr>
<td>Sylhet</td>
<td>4,600</td>
<td></td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,800</td>
<td></td>
</tr>
<tr>
<td>Kāmrūp</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>Darrang</td>
<td>2,100</td>
<td></td>
</tr>
<tr>
<td>Nowgong</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>Sibsagar</td>
<td>7,900</td>
<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Naga Hills</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Khasi and Jaintia Hills</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>33,365</strong></td>
<td></td>
</tr>
</tbody>
</table>

Note.—Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahi recorded in the above tables:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of people speaking Magahi at Home</td>
<td>6,289,967</td>
</tr>
<tr>
<td>&quot; elsewhere in the Lower Provinces</td>
<td>231,485</td>
</tr>
<tr>
<td>&quot; in Assam</td>
<td>33,365</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,504,817</strong></td>
</tr>
</tbody>
</table>

Magahi is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhmins for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.\(^1\) To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rā'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

\(^1\) Compare Atharva-veda, v, xvi, 14.
Magahi has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gopichandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. IV, Part I, 1886, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archaeological Survey of India, and in the present writer’s Notes on the District of Gayā.\footnote{Calcutta, 1893.}

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the ‘Magadhi’ language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

**AUTHORITIES—**

**Campbell,** Sir G.,—*Specimens of Languages of India.* Including those of the Aborigine Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Page 60. Lists of Words and Sentences in the ‘Vernacular of Patna’ and ‘of Gayā.’


The character in general use in writing Magahi is Kaiti, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahi, we find the Bengali, and even the Oriya alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahi is not so broad as in Māthīi. The letter व ऋ is usually pronounced like the उ in ‘nut,’ as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the ऋ in ‘all.’ It will then be transliterated आ. Thus मार् marā, beat thou. There is the same confusion of ज ठ and ज ह that we find in Māthīi. When not compounded with another consonant, both are pronounced ह. The letters ज ठ and ज ह are both pronounced like the ठ in ‘sin.’\footnote{Vide ante, p. 31, for further details.} The vowel द ऋ is sometimes pronounced like the ऋ in ‘mad.’ It is then transliterated आ. Thus मारपकाई marap’kāi. Regarding this sound, and the other vowels, see the remarks under the head of Māthīi on page 22, which also apply to Magahi. See also the remarks on page 22 regarding the small ‘ in the middle of a word in unaccented syllables. The vowels व ऋ and व ऋ at the end of a word are fully pronounced in Magahi, and not as ‘ or ‘ as in Māthīi. A final व ऋ is not usually\footnote{A final ऋ is pronounced in the second person of verbs, as in मार् marā given above.} pronounced in

\[ \text{...} \]
prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus देखा will be transliterated phal in prose, and phala in poetry.

The Rule of the Short Antepenultimate applies in Magahi, exactly as it does in Maithili. The reader is referred to pages 24 and ff.

As in the case of Maithili, the chief difficulty of Magahi Grammar is the number of verbal forms for each person. The verb, as in Maithili, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithili, the four forms are as follows:
1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in \( \text{a} \). The preceding vowel is generally, but not always, \( \text{i} \) or \( \text{a} \), and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides \( \text{dekhatthin} \), he (honorific) saw him (honorific), we may have \( \text{dekhatthin} \).

The Rule of Attraction closely agrees with that which obtains in Maithili. If a verbal form ends in \( \text{a} \) (or \( \text{ai} \)) \( \text{i} \) or \( \text{in} \), and the Object, direct or remote, is in the second person, the \( \text{a} \) (or \( \text{ai} \)) is changed to \( \text{a} \) (or \( \text{au} \)), the \( \text{i} \) to \( \text{e} \), and the \( \text{in} \) to \( \text{un} \). This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is ‘his brother’, the termination would be \( \text{ai} \) or \( \text{e} \), but if it is ‘your brother’, the termination would be \( \text{ai} \) or \( \text{a} \). The letter \( \text{o} \) is often substituted for \( \text{au} \). The following examples illustrate this rule:

- \( \text{Rám lar'kā-ke mārál'kai} \), Ram beat the child.
- \( \text{Rám tohr'vā lar'kā-ke mārál'kai} \), Ram beat your child.
- \( \text{Ok'ra gāri-mē kāin māl kai} \), What goods are there in his cart?
- \( \text{Tohr'vā gāri-mē kāin māl kai} \), What goods are there in your cart?
- \( \text{Dekhatthin} \), he has seen His Honour.
- \( \text{Dekhatthin} \), he has seen Your Honour.
- \( \text{Okar bhāi aīl'hi kai} \), his brother has come.
- \( \text{Tōkar bhāi aīl'hi kai}, your brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter \( \text{k} \) may be added to any form in \( \text{ai} \) (or \( \text{ai} \)), \( \text{a} \) (or \( \text{au} \)), or \( \text{o} \), without changing the meaning. Thus, \( \text{mārāl'kai} \) or \( \text{mārāl'kāi} \); \( \text{mārāl'kai} \) or \( \text{mārāl'kāi} \).

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahi has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter \( \text{a} \) has been appended. Thus \( \text{dēkha hā} \), I see; \( \text{dēkha halē} \), I saw. These tenses are of very frequent occurrence.

On the whole, Magahi Grammar closely follows that of Maithili. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,
the form of the Verb Substantive, which is ḫ, I am, instead of the very common Maithili chhī.

It should be remembered that the rules of Magahi spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahi Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing ai to aui, i to ı, or in to una, or by adding k, are omitted, to save space. They are provided for by the above general rules.
BHARÍ.

**MAGAHÍ SKELETON GRAMMAR.**

**I.—NOUNS—**

Each has three forms as in Maithili. Thus (short) ghor, (long) ghorwá, (todumáni) ghaurwá, a horse.

The short form may be weak (as ghor), or strong (as ghaurwá).

**Number.**—Plural is formed by adding a and shortening a final long vowel. Thus, ghaur, horse, pl. ghauras; ghar, a house, pl. gharaus. Plural may also be formed by adding nouns of multitude, such as osh, lag. Thus ghaur osh, the horses; rād osh, the kings.

**Case.**—The only two cases are the Instrumental and the Locative, formed, as in Maithili, by the addition of á and ū respectively, before which a final á is elided, and a final ū is shortened. Thus, ghorá, by a horse; ghorū, in a house; phalā, a fruit; phalā, phalā: māthi, a gardener; mā, māthi. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (as below). Some of these are kē, to (also used as a sign of the Accelerative); sē, sē, sat, from or by; tā, tā, tāā, tāgi, for; mē, mē, mī, in; bē, bē, bō, of. Before the postposition kē a final long vowel is shortened. Thus ghaurkē, of a horse. When the noun ends in a consonant, ū is inserted. Thus phalū, of a fruit.

**Gender.**—Adjectives do not change for gender.

**Oblique Form.**—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nomi native, or may add ū. Thus ghar kē or ghara kē, of a house.

Verbal nouns in I have an oblique form as kē. Thus dādāhā, seeing; oblique form dādākē. Other verbal nouns follow the ordinary rules about nouns ending in consonants.

**II.—PRONOUNS—**

<table>
<thead>
<tr>
<th>I</th>
<th>Thou</th>
<th>Self</th>
<th>This</th>
<th>That, He</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Nom.</strong></td>
<td><strong>Obl.</strong></td>
<td><strong>Gen.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>Inferior form</td>
<td>Superior form</td>
<td>Inferior form</td>
<td>Superior form</td>
<td>Inferior form</td>
</tr>
<tr>
<td>sam</td>
<td>samā</td>
<td>tē, ē</td>
<td>ē</td>
<td>kē, kē</td>
</tr>
<tr>
<td>sāk</td>
<td>sākā</td>
<td>tēk, ēk</td>
<td>ēk</td>
<td>kēk, kēk</td>
</tr>
<tr>
<td>sākā, samā, sākā</td>
<td>samā, ēmā, ēmā</td>
<td>ē, ē</td>
<td>kē, kē, kē</td>
<td>kē, kē, kē, kē</td>
</tr>
<tr>
<td>sākā, samā, sākā</td>
<td>samā, ēmā, ēmā</td>
<td>ē, ē</td>
<td>kē, kē, kē</td>
<td>kē, kē, kē, kē</td>
</tr>
<tr>
<td>ham</td>
<td>hamā</td>
<td>toh, ēr</td>
<td>ēr</td>
<td>kēr, kēr</td>
</tr>
<tr>
<td>hamā</td>
<td>hamā</td>
<td>toh, ēr</td>
<td>ēr</td>
<td>kēr, kēr</td>
</tr>
<tr>
<td>hamā, samā, hamā</td>
<td>samā, ēmā, ēmā</td>
<td>ē, ē</td>
<td>kē, kē, kē</td>
<td>kē, kē, kē, kē</td>
</tr>
</tbody>
</table>

**Wha.**

<table>
<thead>
<tr>
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<th>Thou</th>
<th>Self</th>
<th>This</th>
<th>That, He</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
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<td><strong>Obl.</strong></td>
<td><strong>Gen.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>Inferior form</td>
<td>Superior form</td>
<td>Inferior form</td>
<td>Superior form</td>
<td>Inferior form</td>
</tr>
<tr>
<td>jē, jau</td>
<td>jau</td>
<td>sē, tām</td>
<td>tām</td>
<td>kē, kē</td>
</tr>
<tr>
<td>jē, jau</td>
<td>jau</td>
<td>sē, tām</td>
<td>tām</td>
<td>kē, kē</td>
</tr>
<tr>
<td>jē, jau</td>
<td>jau</td>
<td>sē, tām</td>
<td>tām</td>
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<tr>
<td>jē, jau</td>
<td>jau</td>
<td>sē, tām</td>
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</tr>
<tr>
<td>jē, jau</td>
<td>jau</td>
<td>sē, tām</td>
<td>tām</td>
<td>kē, kē</td>
</tr>
</tbody>
</table>

**Norm.**—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy). karāvā, kārāvā, kārāvā. The spelling of these fluctuates. Thus, we find kārvā, and so on. From sī, we have, tōkān, tōkān, tōkān, tōkān, tōkān, tōkān. So also for sī, jē, ē, and ē. The spelling of all these fluctuates.

**Oblique Genitivus.**—All genitives in kē have an oblique form in kēk. Thus, tēk, tēkā, tēkā, tēkā, tēkā, and so on. This can be used as a kind of secondary oblique. Thus the pronoun, to which postpositions can be attached. Thus, Dat. sing., kēkā, kēkā, kēkā, and so on.

**III.—VERBS—**

**A.—Auxiliary Verbs & Verbs Substantive.**

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
<th>Form III</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
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<td>3</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>

**Past.** I was, etc.

**Optional forms:**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>fā</td>
<td>fā</td>
<td>fā</td>
</tr>
<tr>
<td>tā</td>
<td>tā</td>
<td>tā</td>
</tr>
<tr>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
</tbody>
</table>

**Optimal forms:**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
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</thead>
<tbody>
<tr>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
</tbody>
</table>
B. — Transitive Verb.—Dékhab, to see. Root, dékhab.
Verb-suffixe, 1, dékhab, obl. not used; 2nd, dékhab, obl. dékhab'â; 3rd, dékhab, obl. dékhabhi.
Present Tense, Dual, dékhab, dékhab, dékhab; Past, dékhab, dékhab, dékhabhi. 
Conjunctive Participles, dékhab ke or dékhab kar.

Simple Present, I see, etc. Present Conditional, (if) I see, etc. Past, I saw, etc.

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
<th>Form III</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhab</td>
<td>—</td>
<td>dékhab'â</td>
<td>—</td>
</tr>
<tr>
<td>dékhab'â</td>
<td>—</td>
<td>dékhab'â'ìi</td>
<td>—</td>
</tr>
<tr>
<td>dékhab'â'ìi</td>
<td>—</td>
<td>dékhab'â'ìi'ìi</td>
<td>—</td>
</tr>
</tbody>
</table>

Optional forms:
1. dékhab; 2nd, dékhab, dékhabhi, dékhab, dékhab'â; 3rd, dékhab, dékhab, dékhab, dékhab; 4th, dékhabhi, dékhabhi, dékhabhi, dékhabhi, dékhabhi.
5. dékhabhi; fem. dékhabhi, dékhabhi, dékhabhi, dékhabhi; 6th, dékhab, dékhab, dékhab, dékhab; dékhabhi, dékhabhi, dékhabhi, dékhabhi.
7. dékhabhi, dékhabhi, dékhabhi, dékhabhi; fem. dékhabhi, dékhabhi, dékhabhi, dékhabhi.

Variety I— Variety II—

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
<th>Form III</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhab</td>
<td>—</td>
<td>dékhab'â</td>
<td>—</td>
</tr>
<tr>
<td>dékhab'â</td>
<td>—</td>
<td>dékhab'â'ìi</td>
<td>—</td>
</tr>
<tr>
<td>dékhab'â'ìi</td>
<td>—</td>
<td>dékhab'â'ìi'ìi</td>
<td>—</td>
</tr>
</tbody>
</table>

Past Conditional, (if) I have seen, etc.

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
<th>Form III</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhab'â</td>
<td>—</td>
<td>dékhab'â'ìi</td>
<td>—</td>
</tr>
<tr>
<td>dékhab'â'ìi</td>
<td>—</td>
<td>dékhab'â'ìi'ìi</td>
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<tr>
<td>dékhab'â'ìi'ìi</td>
<td>—</td>
<td>dékhab'â'ìi'ìi'ìi</td>
<td>—</td>
</tr>
</tbody>
</table>

Optional forms:
1. dékhab, dékhabhi; fem. dékhab'â; 2nd, dékhab, dékhabhi, dékhabhi, dékhabhi, dékhabhi; 3rd, dékhab, dékhab, dékhab, dékhab, dékhabhi, dékhabhi, dékhabhi, dékhabhi.

The Imperative is the same as the Simple Present. Prepositive Forms are dékhab'â, dékhabhi, and dékhabhi.

Present Indefinite, I see; dékhab hâ or dékhab hâ, and so throughout, conjugating the Auxiliary Verb.
Past Indefinite, I saw dékhab hân, or dékhab hân, and so throughout.

Present Definite, I am seeing; dékhabhâ (dékhabhâ or dékhabhâ) hâ, and so throughout. 
Imperfect, I was seeing; dékhabhâ (etc.) hân and so throughout.

Perfect, I have seen, formed by adding kâ, hâ, or hâ to the Past. Thus, dékhabhâ hân, I have seen. Present perfect, I had seen, similarly formed by adding hân or hân. Thus dékhabhâ hân, I had seen.

O—Neuter Verbs.—These only differ in the conjugation of the Prepositive, and of the tenses derived from it, which follow that of hân.

D.—Verbs whose roots end in ą: pâšâ, to obtain. Present, pāšâ, pāšâ, pāšâ.

<table>
<thead>
<tr>
<th>Simple Past</th>
<th>Future</th>
<th>Past</th>
<th>Past Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 pâšâ or pâšâ</td>
<td>pâšâ</td>
<td>pâšâ or pâšâ</td>
<td>pâšâ or pâšâ</td>
</tr>
<tr>
<td>2 pâšà</td>
<td>pâšà or pâšà</td>
<td>pâšà or pâšà</td>
<td>pâšà or pâšà</td>
</tr>
<tr>
<td>3 pâšâh</td>
<td>pâšâ, pâšâ</td>
<td>pâšâ or pâšâ</td>
<td>pâšâ or pâšà</td>
</tr>
</tbody>
</table>

E.—Irregular Verbs.

Jâhâ, to go; Past Part., jâhâ.
Kurah, to do; — kârâ.
Kushâ, to die; — kushâ.
Da or tâ: — da or tà.
Kûshâ, to give; — kushâ.
Lâh, to take; — lâh.
Lūh, to become; — lūh, lūhâ, lūhâ, lūhâ.

Forms containing â, like pâšâ, pâšâ, pâšâ, are only used in the case of transitive verbs, except kâshâ, to eat, which does not use such forms. They are never used in the east of the Magahi tract.
BHOJPURI.

Lañhō guṇa bohata hai,
Nadāt uṣra agha jala,
Tulā bākhāwai aṅga,
Deshmanā dāwegyā,
Kaha Giri-dhara Kabī-rāya,
Saha hāthūra-bē chāhārī
dañhā rākhā sañhā,
tahā bākhāwai aṅga.

(Thus paraphrased by Mr. W. S. Meyer, I.O.S.)

Great the virtues of the stick!
Keep a stick with you alway—
Night and day, well or sick.

When a river you must cross,
If you'd save your life from loss,
Have a stout stick in your hand,
It will guide you safe to land.

When the angry dogs assail,
Sturdy stick will never fail.
Stick will stretch each yelping hound
On the ground.

If an enemy you see,
Stick will your protector be.
Sturdy stick will fall like lead
On your foe man's wicked head.

Well doth poet Girdhar say
(Keep it carefully in mind)
'Other weapons leave behind,
Have a stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, 'Bhojpurī', is properly speaking the language of Bhojpur, the name of a town and pargana in the north-west of the district of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon raj, and the battle of Buxar was fought at Bagh Sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bihār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alīhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepāl frontier, up to the lower ranges of the Himalayas, from Champaran to Bāsti. On the South, it has crossed the Sone, and covers the great

1 The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name ‘Bhojpurī.'
Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Orijä of Singhbhum.

Of the three Bihari dialects, Maithili, Magahi, and Bhojpuri, it is the most western. North of the Ganges, it lies to the west of the Maithili of Muzaffarpur, and, south of that river, it lies to the west of the Magahi of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahi of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahi spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Orijä of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhi spoken in Sarguja and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhi for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Bagheli of Baghelkhand, and then by Awadh. Having crossed the Ganges, its boundary line lies nearly due north to Tandža on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tandža, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpuri is also spoken by the members of the wild tribe of Tharas, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpuri is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahi, and the 10,000,000 who speak Maithili. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihari dialects put together. This division of the dialects of Bihari into two groups, an eastern, consisting of Maithili and Magahi, and a western, Bhojpuri, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpuri. In grammatical forms, Maithili and Magahi have much in common that is not shared by Bhojpuri, and, on the other hand, Bhojpuri has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with the languages of Eastern Hindostan. In Maithili, the vowel a is pronounced with a broad sound approaching the ‘o in hot’ colour which it possesses in Bengali. Bhojpuri, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindostan. Contrasted with this the dialect also possesses a long dawelled vowel, which is written in many different ways,
but which is always pronounced like the aw in awl. This last sound also occurs both in Maithili and in Magahi, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel a, with which it is, as pronounced in the east, easily confounded. In Bhojpuri, on the contrary, the contrast between this drawled d and the clear-cut sound of the common a is so very marked, and the drawled d is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpuri postposition of the genitive is ke, while in the Eastern dialects it is either k or kar or kér. Besides this, the genitive of a Bhojpuri substantive has an oblique form, a thing unknown to Maithili or Magahi. As regards pronouns, Bhojpuri has a word for 'your honour',—viz. raure,—which does not occur in the east. In the conjugation of verbs, the Bhojpuri verb substantive, bāṭē, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—hāt, he is,—is throughout its conjugation pronounced so differently in Bhojpuri that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpuri has a present tense,—dēkhi-i, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpuri has cast aside all that maze of verbal forms which appalls the student when he first attempts to read Maithili or Magahi. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpuri, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpuri has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpuri is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpuri is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpuri along the Nepal frontier from that district to Bahraich.

Standard Bhojpuri extends over a large area, and exhibits some local peculiarities.

Standard Bhojpuri.

The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter r instead of f in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpuri prefers to say ‘bāṭē’ for ‘he is,’ the Southern prefers bāṛē. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which u is substituted for the l which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

\[1\text{This is the sound which I transliterate by d.}\]
variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpuri, and the language of the west of that district and of Basti, Sarwarāī.1

Western Bhojpuri is frequently called Pūrbi, or the Language of the East, par excellence. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpuri, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbi, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindi. It altogether wants the characteristic features of Bhojpuri,—the present in -ī and the Past in -āī,—and instead has the well-known Eastern Hindi Past in -īs. I have hence decided to abandon the term Pūrbi altogether, and to use instead the term ‘Western Bhojpuri,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpuri, the following are the principal points of difference in Grammar. In Standard Bhojpuri, the termination of the Genitive is ke, with oblique form ko; in the Western dialect it is ka or kaē, with an oblique form kō. The latter has also an Instrumental Case ending in an, which is altogether wanting in the Standard language. In Western Bhojpuri, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word tāh can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in ē, while in the West, it always ends in ē. The Verb Substantive has two forms in both sub-dialects, but the kāwē, I am, of the East has become kawē in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpuri than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says ham kātī la for ‘I did’. In Western Bhojpuri this nasal is dropped in the plural, and we only have ham kātī. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in -um or in -umī, and in the West it ends in -ū. The above are only the most noteworthy points of difference between the two main forms of Bhojpuri. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpuriā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhatisgarhi of the east of the Central Provinces.

1 For an explanation of this last name, see pp. 236 and ff.
Instances are the use of the termination -kar, to give definiteness to a noun, and the suffix -mass to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuri is sometimes known by the people who speak it as Sadān or Sadri and is called by the Munda tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the 'Madhya-dēśa,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindi.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

<table>
<thead>
<tr>
<th>Sub-dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southern Standard</td>
<td>4,324,293</td>
</tr>
<tr>
<td>Northern Standard</td>
<td></td>
</tr>
<tr>
<td>Dialect of Saran</td>
<td>1,504,500</td>
</tr>
<tr>
<td>Gorakhpuri</td>
<td>1,307,500</td>
</tr>
<tr>
<td>Sarwarī</td>
<td>3,353,151</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6,165,151</td>
</tr>
<tr>
<td>Western Dialect</td>
<td></td>
</tr>
<tr>
<td>Nagpuri</td>
<td>589,287</td>
</tr>
<tr>
<td>Madhēsi</td>
<td>1,714,036</td>
</tr>
<tr>
<td>Thārū Bhojpuri</td>
<td>39,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>16,776,037</td>
</tr>
</tbody>
</table>

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, vide ante pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

1 Include some speakers of Thārū Bhojpuri and Domrā.
Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>12,800</td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>1,600</td>
<td></td>
</tr>
<tr>
<td>Birbhum</td>
<td>9,200</td>
<td></td>
</tr>
<tr>
<td>Midnapur</td>
<td>40,600</td>
<td></td>
</tr>
<tr>
<td>Hooghly</td>
<td>4,900</td>
<td></td>
</tr>
<tr>
<td>Howrah</td>
<td>19,000</td>
<td></td>
</tr>
<tr>
<td>24-Parganas</td>
<td>23,000</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>71,600</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>Jessore</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td>Murshidabad</td>
<td>40,900</td>
<td></td>
</tr>
<tr>
<td>Khulna</td>
<td>1,600</td>
<td></td>
</tr>
<tr>
<td>Dinajpur</td>
<td>7,300</td>
<td></td>
</tr>
<tr>
<td>Bajpahai</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>Rangpur</td>
<td>17,900</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td>9,400</td>
<td></td>
</tr>
<tr>
<td>Pabna</td>
<td>7,000</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>4,500</td>
<td></td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Kuch-Bihar (State)</td>
<td>4,800</td>
<td></td>
</tr>
<tr>
<td>Daeea</td>
<td>11,600</td>
<td></td>
</tr>
<tr>
<td>Faridpur</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Bactergunga</td>
<td>900</td>
<td></td>
</tr>
<tr>
<td>Mymensingh</td>
<td>24,800</td>
<td></td>
</tr>
<tr>
<td>Chittagong</td>
<td>1,200</td>
<td></td>
</tr>
<tr>
<td>Noakhali</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>Tippa</td>
<td>2,200</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>7,406</td>
<td></td>
</tr>
<tr>
<td>Cuttack</td>
<td>350</td>
<td></td>
</tr>
<tr>
<td>Puri</td>
<td>340</td>
<td></td>
</tr>
<tr>
<td>Balasore</td>
<td>920</td>
<td></td>
</tr>
<tr>
<td>Jashpur State</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>346,678</strong></td>
<td></td>
</tr>
</tbody>
</table>
Table showing the estimated number of speakers of Bhojpuri within the Province of Assam.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>18,400</td>
</tr>
<tr>
<td>Sylhet</td>
<td>18,500</td>
</tr>
<tr>
<td>Goalpara</td>
<td>3,100</td>
</tr>
<tr>
<td>Kamrup</td>
<td>900</td>
</tr>
<tr>
<td>Darrang</td>
<td>3,200</td>
</tr>
<tr>
<td>Nowgong</td>
<td>1,800</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>10,300</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>9,000</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>130</td>
</tr>
<tr>
<td>Khasi and Jaintia Hills</td>
<td>350</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>66,730</strong></td>
</tr>
</tbody>
</table>

* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpuri recorded in the above tables:

<table>
<thead>
<tr>
<th>Number of people speaking Bhojpuri at home</th>
<th>Number of people speaking Bhojpuri elsewhere in the Lower Provinces</th>
<th>Number of people in Assam</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>20,412,608</strong></td>
</tr>
</tbody>
</table>

Bhojpuri has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpuri area, and the national epic of Lôrik, which is also current in the Magahi dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpuri language. Bhojpuri, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Parab, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson-Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

**Parab, and Poorbea, as Hind. Parab, Purā,'the East,' from Skt. pūrva or purī, 'in front of,' as pascha (Hind. pačcham) means 'behind,' or 'westerly'; and dakshina, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the
Benares division, and Behar. Hence Poorbeea (पुर्बीया), a man of those countries, was, in the days of the old Bengal army, often used for a soppy, the majority being recruited in those provinces.

1562. "Out upon it!" exclaimed poor Terry, "I am not afraid to follow your advice, and I am not afraid to fight for it."

1606. "I am afraid to follow your advice, and I am not afraid to fight for it."

1806. "I am afraid to follow your advice, and I am not afraid to fight for it."

1811. "I am afraid to follow your advice, and I am not afraid to fight for it."

And the Poorbeea sang a song of his own, and the Poorbeea swarmed about the streets as if they had done it all."

Attar Singh Sikander, in "Sana," in an Indian paper, the name and data lost.

B.—GRAMMARS AND VOCABULARIES.


CAMPBELL, Sir G.—Specimens of Languages of India. Including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. P. 60, Lists of Words and Sentences in the Vernacular of Champaran. P. 95, Ditto in the Kharwar of Shahabad.


RAID, J. R., I.C.S.—Report on the Settlement Operations in the District of Assamgur. Allahabad, 1881. Appendix II contains a full account of the Western Bhojpuri spoken in the District; Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

ALEXANDER, E. B.—Statistical, Descriptive, and Historical Account of the North-Western Provinces of India. Vol. vi, Cawnpore, Gorakhpur, and Basti. Allahabad, 1881. On p. 372 there is an account of the form of Bhojpuri spoken in Gorakhpur.


C.—TEXTS.


RAVI-DATTA SURE, Jaiga-Maâga or a Short Account of Some Recent Doings in Ballia. Benares, 1886.


The character in general use in writing Bhojpuri is the Kaithi, for the alphabet of which, see the plate facing p. 11. The Deva-nâgari is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Bihâr. The sound of the latter, especially of Maithili, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter a which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter a is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, i.e., like the u in nut.

The long, drawled a which I transliterate â, is especially common in Bhojpuri, and its contrast with the short clear-cut a, which is of frequent occurrence, gives a striking pliancy to the general tone-colour of the dialect. Usually, this drawled â is left untranslated in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write a over the consonant containing this vowel. Others write * after it. Others write ; after it, and others repeat the letter â after it. For instance, the word dekhâ-lâ, you see, is written by some देखबैं; by others देखबै; by others देख बै; and by others देखबाई. The first method is that adopted by the present writer.

The short vowel, which I transliterate a, which is pronounced like the a in mad, and which is common in Maithili and Magahi, does not occur in Bhojpuri. The clear-cut a pronounced like the u in nut is always substituted.

The Rule of the Short Antepenultimate occurs in Bhojpuri as in the other Bihâr dialects. The only difference is that a long â is shortened to a and not to â. Thus, the third person Past of marâl, to strike, is marâlas, he beat, not marâlas. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter a in the middle of a word is silent, or is only very lightly heard, it is represented by a small * above the line. As elsewhere, this is not done in poetry, in which every a, even the a at the end of a word is fully pronounced.

Bhojpuri Grammar is much more simple than that of Maithili or Magahi. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiar form of the Present Indicative, which closely corresponds to the Naipalî Future, and which is, itself, often used in the sense of the Future. It
is formed by adding the suffix -lā to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the -gā of the Hindostāni Future. Just as the Hindostāni dēkhū-gā, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipāli dēkhū-lā, and the Bhojpuri dēkhī-lā. In the last named instance the tense has come to be more often used as a present.

Bhojpuri has its own Verb Substantive. Just as chhi, I am, is typical of Maithili, and hi, I am, is typical of Magahi, so bāfī, bārī, or bāmī, is typical of Bhojpuri.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpuri grammar, as shown in the following sketch: —
I.—NOUNS—

Each noun has three forms as in Māthlāli. Thus (short) ghor, (long) ghörwà, (redundant) ghørwà. The long form sometimes ends in ə instead of ā. Thus, ghōrə. All these forms may have their termination nasalised. Thus ghōrən. The short form may be weak (as ghorə) or strong (as ghōrə).

**Number.—** Plural is formed by adding ni, nh, or n, and shortening a preceding long vowel. Thus ghōrə, hor, ghōrin, ghoran, or ghorin, horin; ghōr, a horse, pl. ghōrin, ghōran or ghōrin. Plural may also be formed by adding nouns of multitude, such as sakhi, all, lik, people. Thus ghōrə sakhi; rijāli双腿.

**Cases.—** The only true cases are the Instrumental and Locative Singular, formed, as in Māthlāli, by the addition of ē and ā respectively, before which a final ā is elided, and a final ā or ē is shortened. Thus, ghorē, by a horse; ghōrā, on a horse; pēlā, a fruit; pēlā, pl. pēlā, pēlā; wālā, a gardener; wālā, wālā. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are kā, to (also used as a sign of the accusative); ā, ā, sā, or kārā, by; kātā, āgā, ā, for; ā, ā, from; kā, kā, of; mē, mē, on.

Before the postposition kā, a final long vowel is shortened, as in ghōrē, of a horse; when the noun ends in a consonant, ā is inserted, as in ghārān, of a house. There is an oblique genitive postposition kā. Thus rijāli kā mandī, the king’s palace; but rijāli kā māndī, in the king’s palace. The distinction is seldom observed by the uneducated.

**Gender.—** In Standard Bhojpuri, adjectives do not change for gender.

**Oblique Form.—** Verbal nouns in ād have an oblique form in ā. Thus dākhā, seeing; dākhā-ād, in seeing. Verbal nouns in the form of the root have an oblique form in ā. Thus dākhā, seeing; dākhā-ād, in seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

<table>
<thead>
<tr>
<th>I.</th>
<th>Thou.</th>
<th>Your Honour.</th>
<th>Self, Your Honour.</th>
<th>This.</th>
<th>That, He.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inferior form.</td>
<td>Superior form.</td>
<td>Inferior form.</td>
<td>Superior form.</td>
<td>apəne</td>
<td>t, the, it</td>
</tr>
<tr>
<td>Sg. Nom.</td>
<td>wə</td>
<td>ham</td>
<td>tə or tə</td>
<td>tə or tə</td>
<td>ā</td>
</tr>
<tr>
<td>Obl.</td>
<td>wəkə or wə</td>
<td>həm</td>
<td>tək or tə</td>
<td>təkə</td>
<td>apənə</td>
</tr>
<tr>
<td>Gen.</td>
<td>mər, mərə</td>
<td>həmrə, həmrə</td>
<td>təkə, tərə</td>
<td>təkə, tərə</td>
<td>apənə</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>həmrə-kə</td>
<td>həmrən</td>
<td>təkə-nəkə</td>
<td>təkən</td>
<td>apənə</td>
</tr>
<tr>
<td>Obl.</td>
<td>həm-nə</td>
<td>həmrə</td>
<td>təkə-nə</td>
<td>təkən</td>
<td>apənə</td>
</tr>
</tbody>
</table>

Who | He, that | What (thing) | Any one, some one |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>jə, jaun, jan</td>
<td>sə, tə, tən, tən</td>
<td>kə, kənən, kənən</td>
</tr>
<tr>
<td>Obl.</td>
<td>jək, jaunə, janə</td>
<td>tək, tənə</td>
<td>kə, kənən</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>jənkə, jaun, jan</td>
<td>tənkə, tən, tən</td>
<td>kənkə, kənən, kənən</td>
</tr>
<tr>
<td>Obl.</td>
<td>jink</td>
<td>tənk</td>
<td>kən, kənən</td>
</tr>
<tr>
<td>Gen.</td>
<td>jink-ə</td>
<td>tənk-ə</td>
<td>kənkə</td>
</tr>
</tbody>
</table>

An optional form of the oblique singular of ā is kākā; of jē, jāḥi; of ā, ā; of kē, kākā. For teh, we can substitute teh or tē; for mē, mē, or n, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of ā. The others can be formed by analogy. El'vān, inān, inān, inān; sən, sən, sən, etc. jək-nə, etc. The spelling of all these fluctuates.

The genitives in ā and nə have a feminine form in ā, which is met in poetry. Thus mārā, hānār, and so on.

All these genitives have an oblique form in ā, viz. mārnə, hānərnə, tōrnə; also sēnə, sēnə, jēk-nə, tōrnə and kōr-nə. These can be used as fresh oblique bases of the Pronouns. Thus mōr-ən, from me; sēnə-ən, from this, and so on. In the plural they become hārnən, tōrnən, sēnən, etc.; thus hārnən-ən, from us.

BHOJPURI SKELETON GRAMMAR.
III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable स् may be added to the second or third person to show the plural number or respect. Thus देखो—बी, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

<table>
<thead>
<tr>
<th>Form I.</th>
<th>Form II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>बारा</td>
</tr>
<tr>
<td></td>
<td>बारी</td>
</tr>
<tr>
<td>बारी</td>
<td>बारी</td>
</tr>
</tbody>
</table>

Past, I was, etc.

<table>
<thead>
<tr>
<th>Form I.</th>
<th>Form II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>रह।</td>
</tr>
<tr>
<td>रह।</td>
<td>रह।</td>
</tr>
<tr>
<td>रह।</td>
<td>रह।</td>
</tr>
</tbody>
</table>

Sometimes the a* is dropped. Thus रहू, I was.

The Strong Verb Substantive is कादो, to become, conjugated regularly.

The Negative Verb Substantive is माक्त्वहो or मात्वहो, I am not, conjugated regularly, but only in the present tense.
**DIHĀRĪ.**

**B.—Finito Verb—**

*Verbal Nouns.*—(1) dēkhā, obl. dēkhe; (2) dēkhāl (infinite), obl. dēkhāl; (3) dēkhāb, no obl. form. All mean 'to see,' 'the act of seeing.'

*Participles.*—Pres. dēkhāt, dēkhāti, dēkhās; Fem., dēkhāti, etc.; obl. dēkhās, etc.; Past, dēkhāl; Fem., dēkhālī; obl. dēkhās.

*Conjunctive Participle.*—dēkha- or dēkha-l-; 交通枢纽 may be used instead of 交通枢纽.

<table>
<thead>
<tr>
<th>Simple Present</th>
<th>Present Indicative, I see, etc.</th>
<th>Present Conditional (if I see, etc.)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(dēkha)</td>
<td>—</td>
<td>dēkha</td>
<td>—</td>
<td>(dēkha-t)</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2</td>
<td>dēkha, dēkhā</td>
<td>dēkha</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
</tr>
<tr>
<td>3</td>
<td>dēkha, dēka, dēkha, dēkha, dēkha, dēkha, dēkha</td>
<td>—</td>
<td>dēkha</td>
<td>dēkha</td>
<td>dēkha</td>
<td>—</td>
<td>dēkha</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past, I saw, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(dēkha)</td>
<td>—</td>
<td>dēkha</td>
<td>—</td>
<td>(dēkha-t)</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2</td>
<td>dēkha, dēkhā</td>
<td>dēkha</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
<td>dēkhā</td>
</tr>
<tr>
<td>3</td>
<td>dēkha, dēka, dēkha, dēkha, dēkha, dēkha, dēkha</td>
<td>—</td>
<td>dēkha</td>
<td>dēkha</td>
<td>dēkha</td>
<td>—</td>
<td>dēkha</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past Conditional, I had seen, etc.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(dēkha)</td>
<td>—</td>
</tr>
<tr>
<td>2</td>
<td>dēkha, dēkhā</td>
<td>dēkha</td>
</tr>
<tr>
<td>3</td>
<td>dēkha, dēka, dēkha, dēkha, dēkha, dēkha, dēkha</td>
<td>—</td>
</tr>
</tbody>
</table>

The Imperative is the same as the Simple Present. *Present Tense Forms* are, singular, dēkha, dēkha, dēkha; plural, dēkha, dēkha, dēkha, dēkha, dēkha.

**Present Definite.** I am seeing, dēkha tām, and so on. Contracted form dēkhātām, or dēkhātām, and so on. The participle does not change for gender or number.

**Imperfect.** I was seeing, dēkha tām, or dēkha tām, and so on. The participle does not change for gender or number.

'or dēkha, and so throughout.'

**Perfect.** I have seen, formed by adding ḍhā or ḍhā to the Past. ḍhā is used in the first and third persons plural, and ḍhā in the second person, and in the third person singular. Thus dēkhāt, I have seen: dēkha tām, you have seen. ḍhā may be substituted for ḍhā and ḍhā for ḍhā.
BOJPURÍ SKELETON GRAMMAR.

Another form of the Perfect is made by conjugating the locutive of the Past Participle, with the Present tense of the auxiliary verb. Thus, dekhé tābhā, I have seen; dekhē tābā, you have seen; and so on.

Puperfect, I had seen, dekhē rākātī or rākātī and so on. The syllable ād may be added. Thus, dekhē rākātī ād. In the second person, and in the third person singular, ād is used instead of ādhā.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside girīrē and girīrētā, we may have also girāt (fem. girīrē), meaning 'he fell.'

In the second form of the Perfect, the nominative, and not the locutive of the Past Participle is used. Thus, girāt bānā, not girīrē ānā, I have fallen. In the Puperfect, the form is the same as in the Active Verb. Thus, girītē rākātī or rākātī, I had fallen.

D.—Verbs whose roots end in ā and ə—

Those in ā are all transitive verbs, except the neuter verb gānē, sing.

Example,—pāsāt, to obtain; Pres. Part., pāsāt, pāsāt, pāsāt; Past Part., pāsāt.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 pāsā</td>
<td>pāsā</td>
<td>pāsā-passē</td>
<td>pāsā-passē</td>
<td>pāsā-passē</td>
</tr>
<tr>
<td>2 pāsāē</td>
<td>pāsāē</td>
<td>pāsāē-passē</td>
<td>pāsāē-passē</td>
<td>pāsāē-passē</td>
</tr>
<tr>
<td>3 pāsās</td>
<td>pāsās</td>
<td>pāsās-passē</td>
<td>pāsās-passē</td>
<td>pāsās-passē</td>
</tr>
</tbody>
</table>

Those in ə are all neuter verbs, except the active verb kāhā, cat.

Example,—kāhā, to eat; Pres. Part., kāhāt or kāhā; Past Part., kāhāt.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kāhā</td>
<td>kāhā</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
</tr>
<tr>
<td>2 kāhās</td>
<td>kāhās</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
</tr>
<tr>
<td>3 kāhās</td>
<td>kāhās</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
<td>kāhā-passē</td>
</tr>
</tbody>
</table>

A neuter verb, such as agāhā, be satiated, would make its 3rd sg. past optionally agāhātē. The verb ānā, come, is treated as a verb in ānā in the Present Indicative (ānā-passē), he comes, and the Pretensive Conditional (ānā, if I had come). In the other tenses, it is treated as a verb in ā. Thus sēmā, I come; sēmā, he come.

E.—Irregular Verbs—

| kārāt, to do; | kārāt or kālī. | kārāt or kālī. |
| dāhāt, to place, set; | dāhāt or dāhā. | dāhāt or dāhā. |
| māt, to die; | mūr, to shout; | mūr, to shout; |
| gālī, to go; | gālī, to go; | gālī, to go; |
| dēt, to give; | dēt, to give; | dēt, to give; |
| līt, to take; | līt, to take; | līt, to take; |
| kāhāt, to become; | kāhāt, to become; | kāhāt, to become; |

F.—Causal Voice, formed by adding ā to root. Thus dekhātē, I see. The double cause adds *āwā.

G.—Potential Passive Voice, formed by adding ā to the root. Thus dekhātītā, I can be seen.
MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hiṭiyā by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhmaṇs muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhmaṇa and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, e.g., Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhmaṇs of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darbhanga</td>
<td>2,460,000</td>
</tr>
<tr>
<td>Monghyr</td>
<td>800,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>956,800</td>
</tr>
<tr>
<td>Purnea</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,246,800</strong></td>
</tr>
</tbody>
</table>

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Oṁhikā-omikī Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindi dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of
great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect:—

**TRUE STANDARD MAITHILI.**

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darbhanga</td>
<td>1,460,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>456,800</td>
</tr>
<tr>
<td>Purnea Brahmans</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,946,800</strong></td>
</tr>
</tbody>
</table>

**SOUTHERN STANDARD MAITHILI.**

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darbhanga</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Monghyr</td>
<td>800,000</td>
</tr>
<tr>
<td>Bhagalpar</td>
<td>500,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,300,000</strong></td>
</tr>
</tbody>
</table>

The following specimen is in the pure Maithili dialect used by the Tirhuti Brah- mans and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithili, *par excellence*. This character is only used by these Brahmans, and accordingly I have also given the same specimen in the variety of the Kaithi character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithili character, and silently correcting any mistakes as they occur. It should be remembered that the Maithili character is used only by Brahmans, and that other higher class people use the Kaithi character:—
ইন্দো-অর্যা প্রাচীন বংশানুক্রমের সামুদায়িক অবক্ষয়ন কর্তৃক প্রকাশিত ছিল।

কাত্তক মানবসম্পন্ন হয়ে ওঠে যখন মানবজাগরণ হয়ে যায় তখন অর্ণাচার্য অনেকের মতে মানুষের মানব কর্ম যে সমস্ত বিশ্বদেবর বিদ্যায় মূল সকল তথ্য অর্ধিনির্দেশ মেনাম্বল করা যেতে পারে নয়।

বিশ্বরাজ এর মতে পাল পালনের জন্য নাগাজেরা বংশবংশ রক্ষার জন্য আমাদের অবদানের বিষয়ে নাগাজেরাদের অবদানের প্রত্যেক পাল পালনের কর্ম হিসেবে হিসেবে রক্ষাতুলনা করা হয়।

ইন্দো-অর্যান বংশের এই ক্ষেত্রে হিসেবে সকল অবদানের প্রত্যেক পাল পালনের কর্ম হিসেবে পালিত হয়।
সংগ্রহমাধ্যমে সমাজনামাত্র কেবল আচরণকারীকে যে তোমাদের অবস্থান, প্রকৃতি কি হয় রূপক মহেষিনীরামকৃত বন্ধু বন্ধু মহেষিনীরামকৃত বন্ধু বন্ধু মহেষিনীরামকৃত বন্ধু বন্ধু মহেষিনীরামকৃত বন্ধু বন্ধু 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
পর নূতন লোকে সাক্ষাতকরণ নিম্নতমে সম্ভবত অণুরূপ কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
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অন্যান্য কলাম এবং বর্ণনের জন্য দুঃখ 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের 
অন্যান্য কলাম এবং বর্ণনের 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের 
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কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের 
অন্যান্য কলাম এবং বর্ণনের 
কে একবার দুঃখের ন্যায় অলঙ্কারে অন্যান্য কলাম এবং বর্ণনের 
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কে একবার দুঃখের ন্যায় অলঙ্কারে 
অন্যান্য কলাম এবং বর্ণনের 
কে একবার দুঃখের ন্যায় 
অন্যান্য কলাম এবং বর্ণনের 
কে একবার 
অন্যান্য কলাম এবং বর্ণনের 
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কে 
অন্যান্য 
কলাম এবং বর্ণনের 
কে 
অন্যান্য 
কলাম এবং 
কে 
অন্যান্য
নাবন্ধাকপুর্ণকেতুদৃষ্টিকীর্তিকেকরঞকামকল্লি কেকি মনসানমূতা আত্মসাপত্য স্মারকপ্রসারণ রূপকল্লি ক ষয়ন্ত্রী গ্রীষ্মকালে গীতিকায় মনোরঞ্জনায় চিত্তবৃন্দ ন সাহায্য করিয়া কুসংসার্গৃহীত উপাধিত্ব দণ্ডনিধি দেখুয়া তেরো ফেলফেল ক্ষমো অনন্তকল্পকর্তৃর্থজ্ঞান গুণানন্দ করিতে করণাত্ম স্রষ্টার শপনেক্তার্থাত্মের ইয়কর্ণস্মারকনন্দ স্বপনকমমত্তি ক্ষালনেবিঝিয়া ননৰূপনও কামিনিসনও রবীন্দ্রকবিভিন্নি গায় তন্ত্রীক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমুৎসবকায় মিলন করণাত্ম কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে পবনা ঘাসন কথন দৃষ্টিপুকুর কাঠিফুল কীঠাকুলে ভাসমায়ার্বাহী মনোরঞ্জনন্দের কোণাত্মক তুলনাত্মে গোপালমুখদৃষ্টিবৃত্তান্ত কিমুদ্রমূঘুলে।
[No. 1.]

INDO-ARYAN FAMILY.

BIHĀRĪ.

MAITHILĪ DIALECT, KAITHĪ CHARACTER.

(EASTERN GROUP.)

(DARBHANGA DISTRICT.)

(As used by Hindus of the higher castes, who are not Brahmans.)
उनाकुप्रदेश्यकनौरान्ह नागरिका वैश्वनान्ह हस्तस्रिति उपनिषदः पुनामा संधियार यथार्थमकोः तहति श्वेतस्वरूपमकोः तेक्रान्हान्होऽनीति।

प्रेमाकालुष्यान्ह नागरिकानार मसुदेवकोः द्विख्यालिककोः द्वितीयवादेवः नागरिकानार अतिक्रोऽनीति।

पूजाः सुदृढः। विद्यार्थिनी काश्यपमकोः अज्ञेयसुविद्यालिककोः आशुव्याहारमकोः ज्ञेयसूत्रमकोः टिप्पुप्रकाशमकोः प्रकाशमकोः नागरिकानार अतिक्रोऽनीति।

धन्यवादः काश्यपमकोः खित्रिकोः पौराणिककोः आशुव्याहारमकोः ज्ञेयसूत्रमकोः टिप्पुप्रकाशमकोः प्रकाशमकोः नागरिकानार अतिक्रोऽनीति।
Könö manukhya-kē dui bēṭā rahainhi. Oh-eśā ohhot'kā
A-certain man-to two sons were. Them-from the-younger
bāp-sā kahāt'kinhi, jē, ‘au bāhū, dhan-sampanṭi-mē-sā jē
the-father-to said, that, ‘O Father, the-property-in-from which
hamar hisā höy, sē ham'rā diya.' Takhan o
my share may-be, that to-me be-good-enough-to-give.' Then he
hun'kā apan sampattī bāṭī del'thinhi. Thōrek din
to-them his-own property having-divided gave. A-few days
bitil'uttar ohhot'kā bēṭā sabh-kichha'-kē (ekāṭhā kāt),
on-passing-after the-young son everything (together having-made),
kathā dūr dēs chul'gēl; ār otahī lugh'pani-mē apan
somewhere, for country departing-went; and there debauchery-in his-own
sampattī urā-dōlak. Jakhan o sabh-kichha kharhe kāi
property (he-squandered. When he everything expenditure having-done
chukal, takhan oh dēs-mē māhē akāl par'lāik, ār ok'rā
finished, then that country-in a-great famine fell, and to-him
kālēs hōc lag'laik, ār o jāe-kā oḥ dēsak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers-
sabh-mē-sā ek-gōt'ak-otai rahāt lāgal, jē ok'rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
ap'nā khet-sabh-mē sūgar charābā-lāi pathaul'kai, ār o oh!
his-own fields-(plur.)-in swine feeding-for sent, and he there
chhāmar-sā jē sūgar khāit-chhalaik apan pēṯ bharāi chhāit-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
ār keo ok'rā nāvī kichha deik. Ār jakhan ok'rā jū(gy)'ān
and anyone to-him not anything gives. And when to-him sense
bhelai, o bihār-kailak jē, 'ham'rā bāp-kē bānīhār-sabhak
become, he considered that, ‘my father's labourers-(plur.)-of
khāc-sā adhik rōṭī pakait-ohainhi, ār ham bhūk-h-sā
eating-of-them more loaves being-cooked-are, and I hunger-from
maraśchhi. Ham ap'nā bāpak-lag jaeb, ār hun'kā-sā kah'bainhi
am-dying. I my-own father's-near will-go, and him-to I-will-say
je, “au bābū, ham dharmak biruddh āor ap'neke adhyaksah
that, “O Father, I of-virtue against and of-your-Honour (in-sight-of
pāp kail-achhī'. Ham phēr' ap'neke bētā kahābāik y'(jogy')
sin have-done. I again your-Honour's son of-being-called fit
nah' chhi. Ham'ra apan banihār jakā rākhal-jāo.”' Takhan ā
not am. Me thine-own labourer like please-to-keep.”' Then he
uthal, āor ap'na bāpāk samīp chhal, parantu jakhān ō pharākāhī
arose, and his-own father-of near went, but when he at-a-distance
chhal, ji ākīr bāp ok'ra dekkh-kāī dayā kāī' thīnhib', āor
was, that his father him having-seen compassion made, and
daupi-kāī ok'ra garamē lapat-kāī ok'ra chumbā let' thīnhī;
having-run him on-the-neck having-embraced to-him a-kiss took.
Bētā hum'kā kahāł'kainh' ji ‘an bābū, ham dharmak biruddh āor
The son-to-him said that ‘O Father, I of-virtue against and
ap'neke adhyaksah pāp kail-achhī'. Ham phēr' ap'neke bētā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
kahābāik y'(jogy') nah' chhī.' Parantu bāp ap'na mokar-
of-being-called fit not am.' But the-father his-own servants-
sabh-sā kahāl' thīnhib ji, ‘sabh-sā uttam bastra bahār (bāhār) kāī
(plur.) to said that, ‘all-than excellent clothes out having-made
hin'kā pahīrābhā, āor hin'kā bahā mē āūthī, paer-mē pān'hi
this-person clothes, and this-person's hand-on a-ring, foot-on shoes
pahīrābhā, āor ham'ra lokani khāī, āor anand kari; kiekkā ī
put-on, and-let) on-people eat, and rejoicing make; because this
hāmar bētā muil chhal, sē phēr' jījul aehhī; herāel chhal, sē phēr'
my son dead was, he again alive is; lost was, he again
bhetā aehhī.' Āor takhan ō-lokani ānā(ud) karāī lag'lah.
met is.' And then they-people rejoicing to-do began.
Ō-kar jēth bētā khēt-mē chhalaik. Jakhan ō gharak samīp
His elder son field-in was. When he of-the-house near
pahūchāl, takhan ō bājā āor nāchāk sabd sun'lah, āor ap'na
arrived, then he music and dancing-of the-sound heard, and his-own
sēbak-sabh-mē sā ek-kē ap'na lag bājā-kāī, puchha'kāik
servants-(plur.) in-from one-to of-himself near having-called, he-asked
je, ‘i ki tīhīkāī?' Ō hum'kā-sā kahāl'kainh' ji, ‘ap'neke
that, ‘this what is?' He him-to said that, ‘your-Honour's
bhāī āel chhathā; āor ap'neke bāp ba r ushā kailānhi
brother come is, and your-Honour's father a-great feast has-
achhī: ē hēt' ki hum'kā bēs nirōg pāsāl-achhī.'
made: (for)-this reason that him well safe-and-sound has-found.'
Parantu ō kroōd kāī bhītar nah' gelāh. Ē hēt' humak
But he anger having-made within not went. (For)-this reason his
bāp bāhar ābhū hun'kā bujhābāē lag'āhā. O father outside having-come him to-remonstrate-with began. He
bāp-kē' utter délānhā' jē, 'dēkhū, ham etek barakh-sā the-father-to answer gave that, 'look, I so-many years-from
ap'nek sēbā karaiehhi, āor kahiō ap'nek ājn(y)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
ullaṅghau nāṁ kail, āor ap'ne hamrā kahiō ohūgar-ō nāṁ disobedienco not did, and your-Honour to-me ever a-goat-even not
dēl, āham ap'nā mitra-sabhāk sang ānand karitāhā
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
Parantu ap'nek i bētā, jē bēyā-sabhāk sang ap'nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
sampattā' khā-gēl-achhā', jēhī āel, ap'ne ok'rā nimitt
property has-encountered, when he-came, your-Honour of-him for-the-sake
bar utsab kail-achhā'. Bāp hun'kā kahal'āthiṁī jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
tō sādā hamrō sang chhā, āor jē-kicchā' hamar achnā, sē tōhar thou always of-me-een with eat, and whatever mine is, that thine
thikāhā'. Parantu ānand karab, harkhit haib, uchit chhāl, kiektā is. But rejoicing to-make, rejoiced to-be, proper was, because
i tōhar bhai muil chhal, phērī jūl achnā; herād chhal, phērī this thy brother dead was, again alive is: lost was, again
bhētal achnā.'
mēt is.'
The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithi character, but is here given in the Devanagari. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

**INDO-ARYAN FAMILY.**

**EASTERN GROUP.**

**BIHARI.**

**Maithili Dialect.**

(Darbanga District.)
INDO-ARYAN FAMILY.  
EASTERN GROUP. 
BIHĀRĪ. 
(MAITHILĪ DIALECT. 
(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Sṛi Champābati nikaṭ Durmīl Jhā likhit patra.  
The-respected Champābati near (to) Durmīl Jhā written letter.  

Swasti.

It-is-well (i.e. may-good-luck-attend-you).

Chiramājhi Champābati-kā āśīkh, āgā Lachhumān āk.

The-long-lived Champābati-to blessings, moreover (from)-Lachhumān’s

jubānī ो-chīhī-eu ahē sabhak kuśal-ōhēm būjhal. Man ānand

words and-letter-from you all well-being I-learnt. Heart pleased

bhel.  
Sṛi Lachūmāi-Dēb-kā nēna chhōṭ chhainhī,

became. The-respected Laskhimā-Dēb-to child little in,

jeh-euṁ ākā parbarā holā sē ahaṇya kartahya thīk. Hunīkā

what-(means) by his support may-be that surely to-be-done is. To-her

matā nabh; ahaī lokani bharās tēl kūrak nigāh rahainhī.

mother (is-)not; you people-of hope oil pail-of (let-the-)eye remain.

Ek box pathāol-achhī, sē ahēk hētē, ahē rākhall;

One box I-have-sent, that you-of for, you will-keep-(it);

baskas mē chhau-tā ruplayā chhaik ō masālā sabh chhaik; sē

box in six rupees are and spices all are; that

baskas kholī dui-tā ruplayā ो ādhā ādhā sabh masālā Lachūmīāi

box opening two rupees and half half all spices Laskhimīāi

Dēb-kā ap’nē chuppī dehainhī, dui-tā ruplayā masālā baskas

Dēb-to you silently will-give, two rupees spicess box

ap’nē rākhall; ahaī lai bhejāol-achhī. Kōṇō batak man mē

you keep; you for I-have-sent. Any things-of heart in

andēśā matē rākhi; jē chīj basta sabh ahēk noksān

anxiety do-not keep; whatever things property all your injured

bhūl-achhī, sē sabh pahūchat, takhan ham niśchint

has-been, that all will-reach-(you), then I easy-in-(my)-mind

haib.  
Sṛi sam’dhi-ji-kā pranām; āgā

will-be. The-respected father-in-law-to compliments; moreover

Bholā Sāhū-kā bahut din bheilainhī, ahē lokani takājā nabhī

Bholā Sāhū-to many days passed, you people demand not
TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATI.

After compliments.—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Déhi has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (lit. oil and pols). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābali * fruits; open the box and give two rupees and half the fruit to Lakshmi Déhi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don’t be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōla Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

---

* The word masčālī usually means spices. I am, however, assured that here it must be translated as above.
The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rāja Śiva-simha of Sugāna, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron’s release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent a at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.
A Poem by Vidyāpati Thākur.

कामिनि करण सिनानि। हरसते धूम धूम पवनानि।
विकुल सच्च साँध धारा। सुख-सचि दर जीनि रोषां धारा।
सितल बधल ततु बायू। सुनि-शुष्क मातर जल-मय जागू।
कुछ-कुछ चाह चक्रवर्ता। सिंह-कुल धानि सिंहाधुंड देव।
ते सरसां सुख गाय। बाँध बरिष चन उठत चकटी।
सनेहि विद्यापति भानि। सुपुष्पक कब्र हुई न शोष नदानि।

TRANSLITERATION AND TRANSLATION.

Kāmini karana sinānī,  
A-fair-one does bathing,  
heralite hṛdaya harao pachā-bānē.  
on-seeing the-heart seizes the-five-arrowed-one.
Chikura galeo jala-dhārā,  
Her-looks melt (in)-a-water-stream,  
mukha-sasi dara jani roce ādhārā.  
moon-face ((in)-fear as-though weeps darkness.
Titala basana tanu lāgū,  
The-west garments (to)-the-body cling,  
muni-hū-ka mānasā mana-matha jāgū.  
hermits-even-of (in)-the-soul the-God-of-Love awakes.
Kuha-juga chāru chakāwā,  
The-bosom-pair fair chakāwās,  
nia kula āui milācola dēwā.  
evam family having-brought united the-God.
Te sākāe bhuja-pāsē,  
Therefore in-fear in-the-arm-moose,  
bādhi dharia, ghana urata akāsē.  
having-bound clasp, clouds they-will-fly into-the-sky.
Bhanahi Bidyāpati bhānē,  
Saith Vidyāpati the-sun-(of-poets),  
su-purukha kāba-hū na hēc na-dānē.  
a-wise-man ever not becomes a-fool.
FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet chakciwás,¹ as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Mūsā kara e sinānē, here ite hridaya Hara Pacha-bānā.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galac jata-dhārā, mukho-susı jara jani ro, ae dāhārā.

Which means, 'Weep not (jani ro), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita laca samatana lāgū, muni-hu-ka mānasas Mana-matha jagū.

Which means, 'There (on her bosom, or Hara,) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the Hari bane, a poetical life of Krishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.
² I.e., verb. sup. enl.
³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.
[No. 4.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.  

BIHĀRĪ.  

MAITHILI DIALECT.  

(DARBHANGA DISTRICT.)

**Extract from Man-būdhi’s Hari-bans.**

कबे यदि विसं जलन दिति गेल । 
हरि पुनः चर्मग मैत्रहग मेल ॥

हे कोन ठाम जाते नाहि जवित । 
हे बेरि सागर आुं खरावत ॥

द्वार उपर जाँच धर धर झानि । 
हरिकेश उमवरोमलि झानि ॥

कीतु चपी मारि कड़ू दाल । 
जसोमलि काँ मेष विजवें वेजवाल ॥

हे बेरि जागि दाख आूं बीं । 
हे बेरि पवलाह सकला बीं ॥

**TRANSLITERATION AND TRANSLATION.**

Kato-eka dibasa jakhana bitti-gūla,  
Some days when they-passed,  

Hari punu hathagara gora-gara bhēla.  
Hari again hand-using feet-using became.  

Se kona thāma jatai nahi jāti.  
That what place where not he-goes,  

Kai beeri agana-hū-sū baharatī.  
How-many times the-courtyard-even-from he-goes-outside.  

Dvāra-ūpara-sū dharī dhari āni.  
The-doorway-on-from seizing seizing bringing,  

Harakhita hasathi Jasomati rāni.  
Gleeful laughs Jasūdā the-queen.  

Kausala chalathi māri-kahū chāla,  
Clever he-goes having-beaten his-gait,  

Jasomati-kā bhēla jibaka jējāla.  
Jasūdā-to he-became of-life the-worry.  

Kai beeri āgi hātha-sū chhinu,  
How-many times fire his-hand-from she-snatches,  

Kai beeri pakalāha takalā hīnu,  
How-many times was-he-burnt looking without.
FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasoda to laugh, as she over and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!
The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herdmaid who has been deserted by Krishna. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

**INDO-ARYAN FAMILY.**

**EASTERN GROUP.**

**BIHĀRĪ.**

**MAITHILĪ DIALECT.**

A POEM BY BHĀNU-NĀTH JHĀ.

*Bhūpati* bujha bichārī,  
*bhāhita*  
*abhināba*  
*bīrāba*  
*beākuli* nārī.  
*fresh* servomei distraught the-lady.

*Nalina* sayana nahē bhabē,  
*Lotus* bed not pleases,  
*tani* patha herāti dibasa gamābē.  
*his* path watching the-day she-passes.

*Keo* dhānamā kara lēpē,  
*Some* sandal do anointing,  
*keo* kāhā jiū rahala sāchēpē.  
*some* say life noes in-danger.

*Kona* pari karati nibābē?  
*What on will-she-makes recourse?*

*Sita-kara* kirana satata karu dāhē.  
*Moon* rays continually do burning.

*Tapa* jani karai sakāmē,  
*Austerities as-it-were she-does zealously,*  
*nisa* dina japāti raha tasu nāmē.  
*night day muttering she-remains his name.*

*Bhānu-nātha* kahi bhānē,  
*Bhānu-nāth* poet sings,  
*rasa* bujhā Mahesura Simha sujānē.  
*sentiment understands Mahēsura Simha the-wise.*
FREE TRANSLATION OF THE FOREGOING.

O Krishna, learn and understand. Distraught is the lady by the fresh severance. Even a bed of lotuses pleases her not. On his (i.e., thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithili which is used by the lower caste Hindus of the Darbhangā District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in \( ah \), and which denote that respect is shown to the object are not used.

It is printed in Kaiti type.

\(^1\) There is an old or poetical form of the genitive, equivalent to \( tāta. \)
[No. 6.]

INDO-ARYAN FAMILY.

BIHARI.

MAITHILI DIALECT (as used by Hindus of the lower castes).

(EASTERN GROUP.)

(DARBHANGA DISTRICT.)

एक गोदा के उस बेटा नहीं। शिक्षा बेटा नायक हो लड़कौस से वाप हमा रिया हिस्सा। जन घर है एक। वाप शिक्षा हिस्सा से गाथौ देखौ। गोदा निकल पन गोदा वेटा। अन्य घर वह वह एक है क्यो हुजू हेस आध गोदा। गोदा अपना मनहूँ वह शिक्षा देखौ। शिक्षा बेटा बने घर नायक वो हेस। गोदा सुजा बेटा नायक गांव बेटा नायक है हेस। उपरी गोदा नीति में देखौ। नायक गोदा नीति में है गोदा बेटा कसम बेटा। ला गोदा नीति बेटा देखौ। नायक नीति में नीति है हेस। वाप हम हूँ मैं नीति। वाप बेटा नीति है हेस। गोदा नीति में नीति है हेस। वाप हम हूँ मैं नीति। वाप हम हूँ मैं नीति। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा। नीति कसम बेटा।
सैल, नैशों गों समा कहियो वस्त्रीते लम्बू मयूचो ने गुमाए है। रेखु से हन शुभमा होता, सांगक सूंग युद्धन कियों है। देखियो गोलन रे वेढ़ा ये बलव सत्य कर नक्लीमीं ने, गोलन रे शापन गोल गलना। गों गोलन वास्ता मानना अधिक, वाप करेक, वेढ़ा गों लम्बा लम्बा हो। गों गोलन तट कर्ण सांग नैसै, गों गोलन तट कर्ण से रत्न गोलने दिशों।

लम्बा सत्ते वरु युद्धन पं शुद्ध ये गोलन तट कर्ण से रत्न गोलने दिशों।
INDO-ARYAN FAMILY.  

BIHARI.

MAITHILI DIALECT (AS USED BY HINDUS OF THE LOWER CASTES).

(EASTERN GROUP.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ek gotak-kë dui bëta rahaik. Chho'k'a bëta bëp-sau
One person-to two sons were. The-younger son father-to
kahal'kaik jë, ‘bap, hamar hissë sabh dhan dair däh.’ Bap
said that, 'Father, my share all wealth having-given give.' Father
ö-kar hissë dhan bät' del'kaik. Thörek din par chho'k'ë bëta
his share wealth dividing gave. A-few days on the-younger son
apan sabh dhan ekatthë kät bari dür dës chal gel.
his-own all wealth together making very distant country going went.
Öt apan sabh-të dhan ku-karam-me ohä-delak. Ö-kar
There his-own entire wealth bad-deeds-in he-wasted. His
sabh dhan jakhan ohä-gelaik, oh' dës-me bër bhamr
all wealth when was-wasted, that country-in a-great heavy
akal par't. Takhan o oh' dës-me ek gotëk oh-tham
famine fell. Then he that country-in a person's near
sügar chaubhâ-par nökær rahal. Ök'ra sugarak khaibâk
swine feeding-on servant remained. By-him of-swine of-feeding
bhüs-o no khaibâ-lai bhëtais. Jakhan ök'ra hos bhealik, mon
chaff-even not eating-for was-got. When to-him senses become, consideration
par't jë, ‘hamrä bëpaka oh-tham katek nökær sachh, jak'ra
happened that, 'my father's near how-many servants are, to-whom
khâ-pi-kë adhik dhan bachai-chhaik; ham eta bhûchhë
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
marai-chhi. Ham bëpak ota jääb, kah'bëi jë, "ham tóhar o
am-dying. I father's there will-go, I-will-say that, "I of-thee and
Bhagbânak bar ap'râdh kaîl. Ham tóhar bëta khaibâk jóg
of-God great sin did. I thy son of-being-called worthy
nah' chhiâu. Ham'ra to ap'nâ oh-tham nökär rakha.'
not am-bye-thee. Me thou thine-own near a-servant keep.'
I-sabh hât man-me thëni, bëpak ota chhalal. Bëpak
These words mind-in having-resolved, father's there he-went. Father's
lag pahûchal. Lëkin jakhan pharâkâ-h' chhal, ö-kar bap
lag he-arrived. But when at-a-distance-even he-was, his father
near he-arrived.
dekhitāḥ mam’tāk lāl; okṛā dis jah’di chal’lai; okṛā gar’dan-mē
on-seeing compassion took; his direction quickly he-went; his neck-on
lagā-kā chumbā le’l’kaik. Bētā kahāl’kai jē, ‘bāp, ham
having-stuck kis took. The-son said that, “Father, I
tōhar Bhag’bānāk bār ap’rād̄h kailāh”. Taī ham tōhar bētā
of-thee of-God great sin did-for-thee. Therefore I thy son
kahāl’kā jē, ‘khūb nik nik naa lā, ekṛā pāhārā;
said that, “very good good garment bring, on-this-(person) put-on;
āūthā hāth-mē dāhī; pan’hī-sē pāhārā-dāhī; moṭād bāchhā lā-kā
a-ring hand-on put; shoe-with clothe; the-fatted calf having-brought
mārā, jē ham-sabh kha’-pi-kā khusī kari.
kīl, that we having-eaten-(and)-drunk happiness may-make.
Kiyāl-kau hamar bētā mar-kā ji-aīlai; i bētā herā-gēl-
Because my son having-died has-come-to-life; this son had-been-
chhal, so pher bhētāl.’ I kalī sabh khusī
lost, he again has-been-got.’ This saying all happiness
kara lāgal.
for-making began.

Jakhan ō-kar bār-kā bētā khōt-sāū ghar abait-rābāi, gharak
When his elder son the-field-from home was-coming, of-the-house
nājīūk nāch ō gān sun’lak. Ap’nā nōkar-sāū puchhāl’kai ji,
near dancing and singing he-heard. His-own servant-from he-asked that,
‘āā kī chhānīk, jē nān gān hoj-chhāik?’ Ō-sabh kahāl’kāik
this what is, that dancing singing is-occurring?” They said
jē, ‘tōhar bhāī ael aeh’hi; nikō jekā aīlai-hai, taī tōhar
that, ‘thy brother come is; well because he-is-come, therefore thy
bāp ēk motāl bāchhā mār’lak-hāī.’ Tah’rē par ō tam’āū-golai,
father a fatted calf has-killed.’ That-on he became-angry,
ēgān naī gēl. Takhan ō-kar bāp bāhār ābā okṛā
to-the-inner-court not went. Then his father outside having-come to-him
nehōrā kara lāgalai. Ō ap’nā bāp-sāū kahāl’kā jē, ‘etek
entirely to-make began. He his-own father-to said that, ‘so-many
din-sāū ham tōhar sēbā kaila. Tōhvā kahāl’-sāū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action
bāhār nāī kail, tāi tō ham’rā kahō kahōt rāk
outside not I-did, nevertheless thou to-me ever of-a-goal
bachhā-ō nē khāc-lāī dēlāb, jē ham ap’nā dōst-sabha
the-young-one-even not eating-for guest, that I my-own friends-of
saṅgē khusī kariṭāhē. Lēkin tōhar i bētā, jē apan
with happiness might-have-made. But thy this son, who his-own
sabh dhan raṇḍī-ḥājī-mē ṭhā-kā āol achhī', tāk'rā-lāī tō
all wealth harlotry-in having-squandered come is, him-for thou
moṭāel bāchhā mārľā-achhī.' Bāp kahal'kai, 'bētā, tō ḥar-dam
the-fatted calf hast-killed.' Thē-father said, 'son, thou always
ham'rā saṅg rahai-chhaī. Jē-kichhā dhan ham'rā achhī, sō sabh tohar-ē me with remainest. Whatever wealth to-me is, that all thing-even
chhaiuk. Ham'rā-sabh-kē khub khusī-kar būjh, jē tohar
is-to-thee. To-us much happiness-af (there-is)-propriety, for thy
bhāī mar-kā phēr jī-alū-achhī.'
brother having-died again has-come-to-life-for-thee.'
SOUTHERN STANDARD MAITHILI.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maitili is spoken, but not quite so purely as in the true Standard Maitili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the Seven Grammars of the Dialects and Sub-dialects of the Bihar Language, written by the present author. The following are the chief points of difference between it and Standard Maitili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is dēkhai, not dekhi as in Standard Maitili.

B. NOUNS—

Another termination of the Genitive is ke. Before the Genitive termination k, a final long vowel is shortened. Thus, from nēnā, a boy, one form of the Genitive is nēnāk, not nēnāk, as in Standard Maitili. The Locative in ā, which is rare in Standard Maitili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows—mōr, mōre, or mōra; hamar, hamāre, or hamāra; tōr, tōre, or tōra; tōkar, tokēre, or tokēra. The Honorific pronoun of the second person is ās, aha, or apne. The Genitives of je, who; sē, he; and ki, who?; are jē-kar, tē-kar, and kē-kar, respectively. The corresponding oblique forms are jekāra, tekāra, and kekāra. The oblique form of ki, what?, is kathē, kethē, kāhe, kathē, or kēyē.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maitili:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form I.</th>
<th>Form II</th>
<th>Form III.</th>
<th>Form IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2, ē, or aē</td>
<td></td>
<td>i, iā (Fem. ē)</td>
<td>iānh.</td>
</tr>
<tr>
<td>2</td>
<td>ē (Fem. ē), ē, aē, āhē, or āhē.</td>
<td>Same as Form IV</td>
<td>āh, ā, hān, or hānh.</td>
<td>hānh.</td>
</tr>
<tr>
<td>3</td>
<td>aē or aēk</td>
<td></td>
<td>aēh, aēhē, aēhē (Fem. iēh)</td>
<td>ānēh, ānēh.</td>
</tr>
</tbody>
</table>

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

In the case of intransitive verbs, the second person has the following terminations:

Form I.—ā, hai, há.

In the third person, Form I either drops all terminations, or else take one of the following,—ā, ai, and, in North Monghyr, a. The terminations of Forms III and IV are those given above in the table, with, in addition, ē, ēt; fem. it.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:

Form I.—1st person, ā (only in North Monghyr); 3rd person, kai.
Form III.—1st person, ināh, ināhī; 2nd person, hā.

The following are the terminations of the Future:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form I</th>
<th>Form III</th>
<th>Forms II and IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bē, ba, baēk</td>
<td>ab</td>
<td>baih.</td>
</tr>
<tr>
<td>2</td>
<td>bē, bē, ba, baē, bēē, bāē, bēēh, bēēk</td>
<td>bēēh, bē, bēh, bēhīk</td>
<td>bēhīk.</td>
</tr>
<tr>
<td>3</td>
<td>at, taē, taēk; (Fem.) aēt</td>
<td>tanē (Fem. tēn), tē (Fem. tē), tēh (Fem. tēh)</td>
<td>tanēh, tanēhī.</td>
</tr>
</tbody>
</table>

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this:

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an ai or aik in any termination of the first or third person is changed to an or auk, respectively. The terminations hē, aē, and aik, are only used when the object, direct or remote, is inferior to the subject. So also an and anuk, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of hai, he is, the following forms are also used:—ahī, ah, ah, yeh, ya, ha, chāē.

Besides the base ‘chha’ which we meet in Standard Maithili, there is also a base chhika. Thus, chhikāi, he is. A common form of the 3rd singular of the simple verb is aā, or chha, instead of aahī.

In Madhipura, the Past Participle of the verb hōēb, to become, is hōl, as well as the bhēl of Standard Maithili.

AUTHORITY—


The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short i, by enephenesis, into the preceding syllable. Thus chāēl, for chāēl, having gone; pey or peē, having fallen, and bēēl, i.e., bēēl, for bēēl, having divided. Note, also, the form korē-kāēl-kō, having done.
[No. 7.]

INDO-ARYAN FAMILY.  EASTERN GROUP.

BIHARI.

MAITHILI DIALECT (SOUTHERN VARIETY).  (MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोई राजनी ने दूसरे को कहा। राजनी वेदा अपना वाण से कहकर निश्चित हिसाब से वाण देता। एक समय दुनिया में हरे से सिर वाण होकर। एक दिन कुल वाण अपने वेदा का अनुसरण करने के लिए कोई राजनी सुनकर वहाँ गए। एक समय वह सब से अधिक बहुत बहुत समय बिताते हुए वहाँ रहते थे। एक दिन एक नवनी भेजी दामौली। एक समय ने कैनो आदेश दिये जे बेहतर रहे हो।

TRANSLITERATION AND TRANSLATION.

Koe admi kei dui beja chhalai. Ohhor k beth apana bap ke
A-certain man to two sons were. The-younger son his-own father to
kaha bhai kei, ‘hammar hissa dhan beja dea.’ Okar bap dunu
said that, ‘my share wealth having-divided give.’ His father the-two
bhai ke dhan beja delkai. Khuch dinak bad ohhor k betha dhan
brothers to wealth having-divided gave. Some of-days after the-younger son wealth
sab jam paisa kai koi, kono aur muluk ke chail delkai. Tab apan dhan
all collected having-made, some other country to went-away. Then his-own wealth
sab sauhanik pachhri beri bhai kai delkai. Jakhan u sab khaarch kai delkai, tab
all receive of after wasted had-made. When he all spent had-made, then
one bair akeil pair gelai. Tab u admi garib howai lagal.
there a-great famine having-fallen went. Then that man poor to-be began.
Tab sahar me kono admi koti u nokar rah gel.
Then the-city in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghydr. It is a folk-tale, illustrating the proverbial folly of a Jolahai, or man of the weaver caste. The Jolahais are the wise men of Gokham of Bihar folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithi character of North Monghydr.
[No. 8.]

INDO-ARYAN FAMILY.  
EASTERN GROUP.

BIHARÍ.

MAITHILI DIALECT (SOUTHERN VARIETY).  
(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.
INDO-ARYAN FAMILY.  
EASTERN GROUP.

BIHĀRĪ.

MAITHILÍ DIALECT (SOUTHERN VARIETY).  
(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Koi gāw-mē ego jol'hā rahi. Jab o kamāt kamāt 
A-certain village-in a weaver was. When he labouring labouring 
das pandrāh rupāśa jaur kailak, tab ap'na maugi-sē kah'ūn kī, 
ten fifteen rupees collected made, then his-own wife-to he-said that, 
'si rupāśa-sē ham bhā'īs mōl-lēb, ār o-kār dūdh dahi khāeb.' 
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.' 
Oi-par jol'hā가입 kahal'kai kī, 'ham-hū dūdh dahi laihar 
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house 
pathāul karab.' I bāt su'n-kē jol'hā wā khisiā-kē ok'rā 
Sending will-do.' This word having-heard the-weaver having-become-angry her 
bar mār' māral'kai, ār kahal'kai kī, 'ham-tā dūdh dahi 
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre 
khāibē na kail-ah, ā ham-tāre pathaibī.' Tai-par 
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on 
ok'ar maugi rus'-kē lahirā chal'lā. Tab jol'hā wā 
his wife having-been-huffed to-her-father's-house went. Then the-weaver 
ok'rā pāchsē pāchsē phirābāt-lēl chalal. Jāet jāet apan 
her behind behind causing-her-to-return-for went. Going going his-own 
saaurār gēl. Tab o-kār sār ok'rā-sē puchhal'kai 
his surgery be reached. Then his brother-in-law him-from asked 
ki, 'Tō kahā aile-achh?' Tai-par o jol'hā wā kahal'kai kī, 'ham-tā 
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand 
tohrē hīś ailā-ah.' Jab o-kār sār ok'rā-sē ūbāi-ke 
to-you only-here have-come.' When his brother-in-law him-from coming-of 
hāl puchhē lāg'lāi, tab o sab bāt bānāo-banāe-kē 
the-reason asking began, then he the-whole affair constructing-constructing 
kahal'kai. Tai-par o-kār sār ok'rā bar mār' māral'kai, ār kahal'kai 
told. That-on his brother-in-law him a-great beating beat, and said 
ki, 'aīrē! tohar bhā'īs hamar tātī rōj kīa ujārāi-ah?' Tai-par 
that, 'Ah! your buffalo my mat-fence everyday why destroys?' That-on
FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, ‘I’ll buy a buffalo with this money, and drink the milk and tyre which I get from it.’ His wife replied, ‘and I’ll send some milk and tyre regularly to my own people.’ This reply angered the weaver, and he gave her a sound drubbing, saying, ‘before I’ve eaten my milk and tyre, this creature wants to send it to her father’s house.’ Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law’s. There he met his brother-in-law, who asked him why he had come, ‘O, as for me,’ he said, ‘I’ve only come to see you.’ The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, ‘Ah, then, so it’s your buffalo that breaks down my fence every day!’ The weaver cried between the blows, ‘Oh! Oh! Why I don’t even own a buffalo, so how can it have broken down your fence.’ Then said the brother-in-law, ‘You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?’ Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.
EASTERN MAITHILĪ OR GAŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhma caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gaōwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpuri. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before ā or āu. Thus, dēkhai, not dekhāi, he sees.

II. NOUNS.—The termination of the Genitive is g, ke, kar or kēr.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is kahā, and of the second person, tëkā. The genitive singular sometimes ends in ā; thus, tōkār or tēkāre, thy. The Honorific Pronoun of the second person is apā, irā, or abā. The Demonstrative pronouns are i, ī, ē, ihā, ethā, or īthā, this, and ā, ve, whā, or uthā, that. The genitives of jē, who; sē, he; and kē, who? are jēkār or jē-kār; tēkār or tēkār; and kēkār or kē-kār, respectively. The corresponding oblique forms are jēkārā or jē-kārā; tēkārā or tēkārā; and kēkārā or kē-kārā. 'What? is kā or kā, oblique, kathā or kithā. Anyone, someone, is kōi, oblique, kathā, koūo, kakāro, kakāro, or kēkāro. Anything, something, is kūkā or kūkā, oblique, kūkā, kūkā, or kēkā. The plural of all pronouns is formed by adding sāb, sīb, sī, or ĕr.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that
EASTERN MAITHILI.

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithili, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form I</th>
<th>Form III</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>अ, ए, गौ, गौ, or ॆ</td>
<td>त, ताँ</td>
</tr>
<tr>
<td>2</td>
<td>इ, ई, ई, or इ</td>
<td>ि, िक, िक</td>
</tr>
<tr>
<td>3</td>
<td>ओ, ओल</td>
<td>ि, िक</td>
</tr>
</tbody>
</table>

In the Past tense, the third person singular also may end in kai or kai, and, in the case of transitive verbs, in ak. In the case of intransitive verbs, we may also have, for the same person, the termination kā.

For the Future, we have the following terminations:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form I</th>
<th>Form III</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bai, bो or bai</td>
<td>ah, ए</td>
</tr>
<tr>
<td>2</td>
<td>bā, बा, ब, bā, bā, bā, or म्हर</td>
<td>ि, िक, िक, िक, िक, िक</td>
</tr>
<tr>
<td>3</td>
<td>at, ti, it, itai, itah, itah</td>
<td>ि, िक</td>
</tr>
</tbody>
</table>

ibai, ibो, etc., may be substituted for bai, bो, etc., thus resembling the Bengali form. Eastern Maithili dekhibō, is equivalent to the Bengali dēkhiba, pronounced dekhibō, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in ai or aik are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithili, to au and ank, respectively.

In the second and third persons, we sometimes find a termination aihn used when special respect is shown to the object, direct or remote. If it is in the second person, this aihn becomes aihn. These are the only relics of the second and fourth forms of Standard Maithili.

AUXILIARY VERBS—

The initial h of the Standard Maithili hai, he is, is dropped, and we have ai. This verb forms a future, haihai, I shall be, which is conjugated throughout.

Besides the base 'chha,' we have also a strengthened base 'chhika.' Thus, chhai, chhā, or chhikai, he is.

The Past tense of the verb hōeb, to become, is hā, not hāl, as in Standard Maithili. In this, also, we see an approach to Bengali. Bhāl is, however, also used. 'Having become,' is bhā-ke.

FINITE VERBS—

The Past Participle in Standard Maithili ends in al, thus, dēkhal, seen. In Eastern Maithili it may also end in il. Thus, dēkhill. This is specially the case in Central
Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, dekh'laí or dekhilai, he saw. Here again, we see the shading off into Bengali, which has dekhilen. Sometimes in is substituted for I, as in kainé-chhawn, for kaité-chhawn, (thy father) has made.

AUTHORITY—


The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithi character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithi type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithi, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.
[No. 9.]

INDO-ARYAN FAMILY.  EASTERN GROUP.

BIHARI

Maithili Dialect (Eastern Varieties).  (Central and Western Purina.)

Specimen I.

[The text is in Maithili and contains a long narrative or story.]

[The text continues with detailed content in Maithili.]
શેર કાલી મેળવે ગઈ ઉદ્ભવ ગીત સાથે તહેરંગ
પાણી પીવાની પુસ્તક પરાંત્રિક સાહિત્ય
પાણી પર પીવાની પુસ્તક સાહિત્ય હેમ્લી
જોડક પરિવાર. તેની લાંબી ગણતરી નંદી રાજ દથી
શેર વિસ્તર કરી તાજે લીંબિત કરવા રોજી. અસામ
હસાઈ શેર વિકાસ વેકલા કરાયેલે.

ખેડગાંધી શેરગટ પ્રોત્સાહન મેળવેલો શેર
શેર ઇંડસ્ટ્રિયલ બિલ્ડિંગ આગળ શેર
મેળવેલો શેરગટ પ્રોત્સાહન મેળવેલો.
શેર વિસ્તર કરી તાજે લાક્ષિક હેમ્લી
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 હસાઈ શેર વિકાસ વેકલા કરાયેલે.

આધુનિક આંધ્રાપુર નાનકશાળા, શેર
રવાર નાના દેશનો શેર વિસ્તર કરી તાજે
લાક્ષિક હેમ્લી
 હસાઈ શેર વિકાસ વેકલા કરાયેલે.

આધુનિક આંધ્રાપુર નાના
દેશનો શેર વિસ્તર 
 કરી તાજે લાક્ષિક 
 હેમ્લી
 હસાઈ 
 શેર 
 વિકાસ 
 
 
 

र्यागी ये-साथा निरोग हिमाला खालिला पहुणुङ्गी लाई बल्लूङ नेपालाको फूल देखिएको भन्ने, जसलाई नयाँ नौका गर्ने राख्न सहित बाँकी करिएका भएको क्षेत्र सधिर रङ्ग लेउँछ। त्यहाँ एउटा पहाडी पुटासबो नजर राखिएका भएको हो छ। नौका बाँकीको निरोग यस्तो हिमाला र फूलको भन्ने देखिएको भन्ने नीति भन्ने जल्द सुविद्यालयलाई राख्ने गर्ने राख्न भएको हो। नौका त्यसै साथै राख्न सहित बाँकी करिएका भएको हो छ। नौका बाँकीको निरोग यस्तो हिमाला र फूलको भन्ने देखिएको भन्ने नीति भन्ने जल्द सुविद्यालयलाई राख्ने गर्ने राख्न भएको हो।
INDO-ARYAN FAMILY. 

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY). (CENTRAL AND WESTERN PURNÉA.)

SPECIMEN I.

TRANSLITERATION.

Ek götā-ke dui bētā rahain. Ok'rā-mē-śe chhōt'kā bāp-sē kah'lay ke, 'hō bāp, hamar bakh'ra jē sampat hūctē har'mā ḍē-dā.' Tekh'ni ok'rā sampat bēt' del'kai. Aur thēre'k din bit'lē-śe chhōt'kā bētā sabhai bātor'ke ārū dēs chal gelai, aur ātē apan sampat lueh'pānī-mē būrai'kāi. Aur jēk'ni sabhai būrae chukal ār dēs-mē bīhārī akāl bhelai, aur ā bīptī-mē gire lágal. Tekh'ni ā desak ēk dhanikak pathāngā pakār'kāi. Ē apan khēt sabh'-mē sūgar churābe bhejal'kāin, aur ok'rā man rahai ke ā chhil'kā sab jē sūgar khāe-chhai apan pēt bhārē. Kōi ok'rā nahi dai-rahai, takh'ni bīhārīlak ke, 'hamar bāp kanē ket'nā banihārī karaichh, ār ham bhūkh marni-chhī, ham uthi-ke apan bāp kanai jaibai, aur ok'rā kah'hai ke, 'hō bāp, hammē Bhag'mān-śe aur tohr'ā sam'ṇē ap'rādāh kail-chhil'haun, aur āb ā jokar nahi ke phē' tohr'ā bētā kah'lahai-haun. Ham'ra tōhē āpan banihār nāhat banābēh.' 'Tab uṭhi'-ke āpan bāpak lágal chahal, aur ā jēk'ni phar'kai rahē ke ok'rā dekh'-ke ōkār bāp-kē dayā bhelai; ār daury'-ke ok'rā gallā lágā lek'kai; ār bahut chumalkai. Bētā ok'rā kahal'kai, 'hammē Bhag'mān kanē aur tohr'ā kanē ap'rādāh kailā, ār āb ā jokar nahi ke phē' tohrē bētā kah'lahai-haun.' Āpan naukār sab-sē ōkār bāp kahal'kai ke, 'nik nik bastar nikāl anāb, aur ok'rā pinnhēbau; ār ok'rā bāth mē ṛagūtī, ār pair-mē jutā pinnhē dhauk, ār ham khaa, ār nik manaia, kī jē hamar ī bētā (muil) rahe, ab jīl chīe; herāel-rahe ab mila-chhē.' Tekh'ni ā kūssi kāre lágal.

Aur ōkār bāp'kā bētā khēt-mē rahai. Jakh'ni gharkāg lágal ailaik āt ār ničhak sabad sun'lak. Takh'ni ēk naukar'kē bōlāe-ke puchhal'kai ke, 'i kē chhīkai? Ā kahal'kai ke, 'tōhē bēhā ait-chhaun, ār tōhār bāp barā utsab kāine-chhaun, ṭhēkī lēl jē ā nik paill'kau.' Ā kūr'dh bhē-ke bhī'tīrī nāhī gēl; ka bhī'tī rī ṛag'ṇā-śē bāp ākār bāh'rā-ke ok'rā bōdh'la. Ōkār uttar-mē bāp-sē kahil'kā ke, 'dēkhā tāb, et'nā baras-sē tōhār sēbā karaichhī; kakhan' ha'i tōhār bāt-sē pharek nāhī bhelāi; tāl par ēk-ṭā bakh'rēk bach-chō nāhī delā-hai, ā rāpan hit-lok-sē mil-ke khusī manāmau; ār jākhan tōhā ī bētā ailaun, jē tōhār sampat paturiā-mē bhūs-kail'kau ā ok'rā lēl barā utsab kail'hauk.' Ā ok'rā kahal'kai, ke, 'hē bālak, tōhē bar-dam hamar sang chhēh; jē sab sampat hamar chhēh, sē tōhār chhil'haun. Takh'ni utsab kar'nā uchit rahe, kī jē tōhā ī bhāś mūl raunaū sē jīl'haun; ār herā-ralaun sē bhēṭ'hau.'

*Protection.
INDO-ARYAN FAMILY. Eastern Group.

BIHARI.

Maithili Dialect (Eastern Variety). (Central and Western Purnea.)

Specimen II.

A Folk-Song.

कूणे बिनु मुहम्मा मलिना भेला सखिहा हेः। कूणे बिनु हेहिएने हवरो गेला। धूणे बिनु मुहम्मा निभने मेघ असिहा हेः। धूणे बिनु हेहिएने हवरो गेला।

सेहू देखी वरिन निभन मोन असिहा हेः। तसैः तल्लो जन आने मेघ असिहा हे।

शशि मे निधा हे उड्ड असिहा हे।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamma malina bhela, Sakhiha hē,
What without face pale became, Friend O,
Kathi binu dehia, re, jhamari gela na?
What without body, ah, emaciated went O?
Pana binu muhamma, re, malina bhela, Sakhiha hē,
Betel without face, ah, pale become, Friend O,
Piha binu dehia, re, jhamari gela na.
Beloved without body, ah, emaciated went O.
Garaji uthala ghana ghora, Sakhiha hē,
Roaring rose clouds terrible, Friend O,
Se-ho dekhī darala jība mūra, Sakhiha hē.
That-also seeing feared life my, Friend O.
Dharabai jōginī-kara bhēsa mē, Sakhiha hē,
I-will-take ascetic-of guise I, Friend O,
Karabai mē piā-ke udesa, Sakhiha hē.
Will-do I beloved-of search, Friend O.
FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend?
For want of what has your body become emaciated?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.
CHHIKÄ-CHHIKĪ BÖLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogra Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithili. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dōgārh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithili being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Munḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monghyr</td>
<td>200,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>920,000</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>599,731</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,719,731</td>
</tr>
</tbody>
</table>

The name ‘Chhikā-chhikī’ is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithili, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahi, but this, as will be subsequently shown, is incorrect. It is called ‘Chhikā-chhikī Bōlī,’ owing to the frequency with which the word cẖhikai, meaning ‘he is,’ and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of ‘ō’ in the English word ‘hot’ to the end of words. This sound it represents by the letter ọ, which is represented in transliteration by ọ. It should be remembered that, in the following specimen, every ọ at the end of a word is pronounced ọ, like the ‘ō’ in the word ‘hot.’ Thus, what in Standard Maithili would be apān, own, becomes in South Bhagalpur apānō, pronounced apānō. The other peculiarity is the tendency there is to lengthen a final short i. Thus, instead of the Standard Maithili karī, having done, South Bhagalpur has karī. The local dialect has
other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century ‘Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.” It is to be regretted that no trace of this translation can now be found.

AUTHORITY—


The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgāri character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgāri character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kāthi.

[No. II.]

INDO-ARYAN FAMILY.

BIHARI.

MAITHILI (CHHİKA-chhîki bÔli) DIALECT. (SOUTH BHAGALPUR.)

एक चादमी के दूर बैठा रहे। भोजार में के धोंठका चप्पा नापे से कहलाकि कि बांड़ जि जन
हमरा बस्ता में होक जहार देखे। प्रकाश पर क चप्पा ना चोकरा ढोंठका देखे। चारो
कबीर दिन भी नय भिन्नि कि चोकरा का थोंठका बैठा बस चप्पा धण तकड़ा बार जो कोड दोसरी
ध्वनी के बड़ी में पंडो गैली गारो चप्पा नब्ज बुझ के ब्रह्मा जहार में बखर बांड़ करी देखे। तब आगे
सुतला में बड़ी चकमाह पड़ी ढाका कंगार जो गैली। जैसे देख के नम बालों के बड़ी में गारो
बहाँ रहे। जैसे चोकरा नब्ज में मुँह बांड़ा ने ब्रह्मा देखे। चौकरा बांड़ा ने नय देखी।
तब ज हार बैठे के चप्पा ने चुट मुहा में भरी जेठी ने बुझ के बखर के देख जहार रहे।
जैसे चोकरा आप ने तब ज चप्पा में ने कहे बांड़ा चप्पा में पुट धल से हिरी जहारे जहारे बैठे। तब उन्हें
बाँड़ा के बढ़ा जाये की चढ़े हिरी भवन में बुझ बैठा बांड़ा प्रकाश जहार रहे।
प्रकाश में जैसे धब्बी जाये चारो चरण क प्रकाश में धरी भवन में बुझ बैठा बांड़ा प्रकाश जहार रहे।
जब क चप्पा नापे बन के बैठे जैसे बैठे बांड़ा के बड़ी के बढ़ा जहारे जहार चढ़े। जब उन्हें बांड़ा के बढ़ा जाये
वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश में आप धरी जाये। जब उन्हें बांड़ा के बढ़ा जाये
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वह तो क प्रकाश जहार रहे।

तब चोकरा बांड़ा का बढ़ा ने बखर बैठा रहे। जब जहार में चप्पा ने पुट मुहा में भरी जेठी के बुझ के बखर
बांड़ा के बढ़ा जहारे जहारे बैठे। जब उन्हें बांड़ा के बढ़ा जाये चारो चढ़े। जब उन्हें बांड़ा के बढ़ा जाये
वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश जहार रहे। जब उन्हें बांड़ा के बढ़ा जाये
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वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश जहार रहे। जब उन्हें बांड़ा के बढ़ा जाये
वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश जहार रहे। जब उन्हें बांड़ा के बढ़ा जाये
वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश जहार रहे। जब उन्हें बांड़ा के बढ़ा जाये
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वह तो क प्रकाश जहार रहे। चौकरा बांड़ा ने प्रकाश जहार रहे। जब उन्हें बांड़ा के बढ़ा जाये

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[No. II.]

**INDO-ARYAN FAMILY.**

**BIHĀRI.**

MAITHILĪ (CHHIKĀ-CHHIKĪ BÔLI) DIALECT.

(SOUTH BHAGALPUR.)

**TRANSITERATION.**

Ek ādmi kē dū bētā rahai. Okṭrā mē sē oḥoth'kā ap'nō bāp sē kahal'kāi kē, 'bābū, jē dhan hamṛā bahārī mē hōy ā hamṛā dai dē.' Ḑkra par ā ap'nō dhan okṭrā bētt del'kāi. Āro thoḍō din bū nay bīt'kāi kē oktro oḥoth'kā bētā sab ap'nō dhan kaṭṭhā kē kō doṣō dē ghumāī lāi chal'ō ēlai āro walā ap'nō sab dhan kē aś jai mē khar'cē kari del'kāi. Tabē hau muluk mē bāri akāl par'laī, ārē ā kāngāl hōy ēlai. Ĕ hau dē sē nāgaṛ-bāśī kē yahē ēlai āro walā rahe ēlai. Ĕ oktrā ap'nō khēt mē sūr ērāvāī le bhējī del'kāi. Ĕ oktrā khāwāī le nay dētiyāi. Tabē ē har'kē hoi kē ap'nō pēt bhūsā sē bharī leṭi'yāi jē sūr kē khāy lāī dēl āj rahai. Jabē oktrā hōs bhēlai tabē ē ap'nō manō mē kahē ēlai kē, 'hamṛā bāp kē eṭnā dhan cḥhāi kē kētā nāukar khāy rahāī cḥhāi ārē bachaī bhi cḥhāi. Jabē hamē bhūkē sē mari rahal cḥhāi. Tabē hamē bābū kē yahē jāy-cḥhāi, ēro bābū kē kahr'bāīn kē, "hamē Bhag'wān kē uḷtā kām kar'le cḥhāi. Ek'rā sē dukūl cḥhāi, ēro tōrī līg'c'hāi bhi tōrī bētā kahr'lawē ēlak āy nay rah'läi. Hamṛā bhi nāukar rakkh.'"

Jabē ā ap'nō bāp kan ēlai ēhau, bahut dūr par rahai kē ok'trō bāp oktrā dekal'kāi ārē oktrā bahut dayā bhēlai. Tabē ē dauṛi kē bētā kē galā mē lagāy lek'kāi ārē chumāi lēl'kāi. Tabē oktrā bētā bōle ēlai kē, 'bābū hamē Bhag'wān kē uḷtā kām kārī kē pāpī bhēl cḥhāi, ēro tōrī lagich mē bhi tōrī bētā kahr'lawāt kē jēg nay rah'läi.'

Tabē oktrā bāp ap'nō nāukar sē kahal'kāi kē, 'barhiyā barhiyā kap'kā laṭṭā lāī lāne āro ok'trā pinnābhai; ārē ēk ğaṭ'ṭhi bhi bāṭh mē pinnāy dahī; ārē ēk gē jutā pinnāy dahī; āro ēk mōṭō hēnō bāchhērā kē lān' kē mārē ārē hamṛā sab mīlī ke khāo pīō āro khusi karāī.'

Tabh'āi oktrā bār'kā bētā khēt mē cḥhāilai. Jakhr'nī ē ghar lig'ečhā ēlai ī nāch ēt sunī ke nāukar sē puchhāl'kāi kē, 'ī sab kē hōy cḥhāī?' Tabē bunak nāukar bol'al'hāin kē 'tōrī oḥoth'kā bahē siel chhāu. Tōrī bābū mōṭō hēnō bāchhērā mārlē cḥhāu. Hunō ap'nō ēlai oḥ kāt kē pāi'kāt jāi'ni rahāin tāi'ni.' Ūī ē bāt sunī ke khiśiyā ēlai āro ghar jāwāī mē rusī ēlai. Tabē oktrā bāp bahar chaḷ'kā ēlail āro ok'trā sē bahut nilō c'ni kar'kāi. Tabē oktrā bētā bāp sē kahal'kāi kē, 'īt'nā ē ē hāmē tōrī sēbā kar'lihaun āro tōrī bāth bāth nāy tār'lihaun, tabē ēkō pājhā bhi nay dēl'kē, kē hamē yār dōst ke saṅg khusī kara'T. Jabē kē hamṛā bāhē kares' kē paturīkā ē ētē ap'nō sab'tā ēn dhan lutā pāṭay chhalā ēlhpān, īkō oktrō le mōṭō hēnō bāchhērā mār'hlai kē.'

Tabē oktrā bāp bal'kā kē, 'tōh tō sab ēn saṅg rahai cḥhāi, ēbē kē khāy hamṛā pās cḥhāi ē sab tōrī cẖhēkāi. Ābī ē bāt muṁāisī cẖhōkāū kē hamṛā sab mīlī jhul'kē khusī karē, āro ē tōrī bāhē cẖhēkāi ē jē mari ēn raħaun sē phe'rē jih'haun āro ē bērāy ēlī raḥaun sē phe'rē pāγlau ēlhpān.'
The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bhārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithili is spoken, which closely resemble the 'Chhikā-chhikā' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahi dialect of Bhārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter o as in 'hamro', my, and sometimes by 'a', as in 'chal'la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels e and ê are freely interchanged. Thus, in the same sentence, we have both chhilā, and chheī, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begusarai and in a short ë, above the line, which is hardly pronounced, in this dialect end in a long ë. Thus, karī, having done, which corresponds to the kar of Standard Maithili and of Begusarai.

Note the forms ham-ad, we, and ap'nob, your-Honour.
[No. 12.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.

BIHÁRI.

MAITHILÍ (CHHIKÁ-CHHIKÍ BÔLÍ) DIALECT.  

(East Monghry.)

शोधक आदमी के दू देखिए जोकहा इंग्रजी में इस बोल्वाण में जो बोल्वाओ की उपस्थिति हो, उसे ज्ञात होने में बंधन लिया गया है, जे यह आदमी जो बोल्वाण में जो बोल्वाओ की उपस्थिति हो, उसे ज्ञात होने में बंधन लिया गया है। जो बोल्वाण में जो बोल्वाओ की उपस्थिति हो, उसे ज्ञात होने में बंधन लिया गया है।
चन्हीचन्ही कोली ओफ मोंघर।

पूर्व होशमा नवारे खचाई न वधवा वधा न कवाल देखरेख लिए दिन से हर अधिक से सेता जरी ननब ठीक आती जरी अपनी। बे जी व दरः ती आए थे जरी आए जरी अपनी। बे हमे दौन डॉपल के तो जी मानव लगी न।

होशमा त ते ते जो जुंग यथा संपर बे हमे जीरा पालु तीजस जो लली। खबरै से अधिक खबरै जी लली। वाप जहरै लिए जी ते ते जो जी मानव लगी न।

जो जी मानव लगी न।
TRANSLITERATION AND TRANSLATION.

Koi ādmi-kē dū bētā chhelai. Ok'rā-mē-sē chhot'kā bāp-sō
A-certain man-to two sons were. Them-in-from the-younger the-father-to
khaḷ'kai ki, 'hō bāp, jē kuchh dhan sāmpat chau, o-e-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
jē ham'ro hisā hōchhā, sē ham'ra dāī dā.' Tab ā dhan
what my share becomes, that to-me giving give.' Then he the-wealth
sāmpat-kē bāṭū de'p'kai. Bahut din bhī nai bhelai, ki ok'rā chhot'kā
property dividing gave. Many days also not were, that his younger
bētā sab chīj-ka ekaṭṭhā kari dhari-kā, bahut dūr muluk
son all things together having-made having-taken, a-very far country
chal'la gelai, aur uḥhē bhumāpamī-mē din rāt rahi-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
sāmpat khōe de'p'kai. Jab ki sab dhan sāmpat chal'la gelai, tab
property losing gave. When that all wealth property going went, then
ū gāw-mē ākāl bhelai, āro ā bilalā'la hō gela, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
ū ēk wah gāw-ke rahi'waiyā kan raha lāg'la, jē ok'rā suār
he a that village-of a-dweller near to-remain began, who him suine
charabāt lel ap'nā khētā-mē bhejāl'kai. Āro ā suār-ke khābāt-ka jē
feeling for his-own field-in went. And he suine-of eating-for what
bokālā chhelai, sē-hē khōe ke ap'nā pēt bhara chāhāichihele,
huks were, those-every having-eaten his-own belly to-fill he-was-wishing,
aur ok'rā kēe kuchh' na dāi. Tab ok'rā chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
'ham'ro bāp-ke naukar sabh-ka bhūkh-sē bēśā rōśā milaichhāi, aur
'my father's servants all-to hunger-than more bread is-got, and
hamē bhākha marāū. Hamē uṭhī-ka ap'nā bāpo-ke pās jaibha,
I (of)-hunger die, I having-risen my-own father-of near will-go,
āro kahi'baim ki, 'hō bāp, hamē Bhag-wānō sōjā, aur tohrō
and will-say that, 'O father, I God also before, and thee-also
sōjā pāp kailā-chhi. Ab hamē tohr'ra bētā kahābe-ke jōkar naī
before sin have-done. Now I thy son being-called-of worthy not
Chikhi-Chikhi Boli of Monghyr.

Ohhi. Ab ham'ra ap'na nokar naakh manah. "Tabe u utthi-ke am. "Now me thine-own servant like keep." Then he rising ap'na bap'ke pas chhal'la. Jab u dura-me ohhalo, ki his-own father-of near went. When he distance-teen-in was, that ok'ro bap ok'ra-par maya karal'kaie, aur dauri-ka ok'ra galla-me lap'la-ke his father him-on pity made, and running him neck-in clasping chumm'la lepak'ia. Beeta kahal'kai, 'hoh bap, hamhe toro aur Parameswaro kisse took. The-son said, 'O father, I thy and God sojba pekar; ab ham toro beeta kahabe-ke jognafi ohhi.' before sin did; now I thy son being-called-of fit not am.'

Tab bap ap'na naukar-ke kahal'kai ki, 'sabhe-se acharha kaptra Then the-father his-own servants-to said that, 'all-than good clothes nikara-ka ek'ra pahrae dah; aro hatha-me aghubhi, having-brought-out this-person having-clothed gice; and hand-in a-ring, aur goota-me jutta pahrae dah; aro ham-ar khew, aur mauj and leg-in shoes having-clothed gice; and we let-cali, and merriment urawa; kahana ki ham'ra i beeta mari gela chhela, phina let-us-rousse; because that my this son having-died gone was, again jila; haraie gela chhila, phina mil'la.' Tabe u sab mauj lived; having-been-lost gone was, again was-got.' Then they all merriment urabe lag'la.

to-rousse began.

Ok'ra bar'ka beeta kheta-me ohhela, aur jab gharo lag ailaie. His elder son field-in was, and when the-house near he-come, tab nachh-ke ara baju-ke abaj sunali'kai, aro u ap'na naukar then dancing-of and music-of noise he-heard, and he his-own servants sabbha-me-se ek'ta ap'na lag boleka puchhal'kai, 'ki ohhika?' all-in-from one himself near having-called asked, 'what is?'

U kahali'kai ki, 'apnok-ke bhai ailo chhot, aro apnok-ke He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's bap acharha bbaj kaila-ebhait, kahinhe ki ap'no behta-ka dehgar father good feast has-made, because that his-own son well samangar pai'ka.' Tab ok'ra rokh bhalai, aur bhattar mai jabe prosperous he-got.' Then to him anger happened, and inside not-to-go ebha.' Bh lel ok'ra bap bhalar ake-ke ok'ra manabhai he-wishes. This for his father outside having-come him to-treat lag'laie. U ap'na bap'ka jahab del'kai ki, 'ote din-e-ham began. He his-own father-to answer gase that, 'so-many days-from I apnuk'ke sewa karai rahala cahi, ara kabhah apnok'ke bato Your-Honour's service doing remained am, and ever Your-Honour's word
A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihâri and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahi, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final ı, which in Standard Maithili would be short, is here lengthened to ī, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.
[No. 13.]

INDO-ARYAN FAMILY.  

BIHARI.

MAITHILI DIALECT (SOUTHERN VARIETY).  

EASTERN GROUP.  

(DEOGHUR SUB-DIVISION OF THE SONTHAL PARGANAS.)

Ek admi-ke du betha ekhalai. Okra-mee-se chhotka apna bap-ke
One man-to two sons were. Them-in-from the-younger his-own father-to
kahal-kai, 'ho babu, hamra hisa-mee je mal-jal hot se hathi
said, 'O father, my share-in what property will-be that having-divided
deh.' Tab bap sabhe mal-jal bathi delkan.
give.' Then the-father all property having-divided gave.
WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithili is spoken by the following number of people:—

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muzaffarpur</td>
<td>1,754,695</td>
</tr>
<tr>
<td>Champaran</td>
<td>28,800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,783,495</strong></td>
</tr>
</tbody>
</table>

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.
WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madheshi, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithili, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithili because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithili than other castes, and still use the Maithili alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words há, and háwē, both meaning ‘is’.

AUTHORITY—

[No. 14.]

INDO-ARYAN FAMILY.  

BIHARI.  

MAITHILI (MAITHILI-BHOPURLI) DIALECT.  

EASTERN GROUP.  

(NORTH MUDAFFARPUR.)

SPECIMEN I.

एक कूंद पादली के छू लड़का रहे हैं। बाढ़ में थोड़े कोट का गाय था केलकाका, बा बाबू, धम चबास में से ले लुधार धि स्वर सी गर्दन के हुदे। त जो भोजन के भलके धम बाँट देखा। बुझ दिन न पढ़े अर्क चोटका लड़का दर्पण मिटी जमा कर वे जू हेव चल गेहूँ पत्ते चीर उठाना नमक में दिन गम्यत भयन सबूत मसा देखा। चीर जब जा वापस के निकल सर्द देखा, त्व की देश में महाराज चबाल चला, चीर कंगाली हो गेहूँ। चीर च जा से चीनी देश के एक लमबा चारामी बने रहे वालाम, ज मोकरा वे चप्पा खेत में झुग चलाने लगा मजाक। चीर जा बापन पेट खिलाना जसे जी सुमार खादी भरे चालक; चीर केंद्र चोकरा के कुछ देखा न। तब जा चेतवन चीर वामलक, किसे भमला वापा के त चाला जना सहम नीलक खाने के चारों तरफ़ तीनों चश्में दर्पण न हो। चुमुख, चुमुख न जरा लगा। चालक को वनारा के चिन्ता व चालक वापा विचार हुए। चीर जा उठा को चप्पा वापा कहां जाए। चीर चुहुआ के चरण के दो चलक, चीर हवा के गरा लगा लेषकों, चीर चुमुख न जाने लेषकों। चीर बेटा तरफ़ के कहला, कि को वाण, चम परलोकी विचार चीर चप्पे के दोभा में भी पाप कंठी है, चीर चुपचाप देखा में चुपचाप न जाए। चीर चप्पा चजना नीलक चर में कहलान कि सब से बहिष्कार कपड़ा निवाले प्रेम चीर, चीर चिन्ता के परिक्षण, चीर चहला में दींठी, चीर चमके में पद्मा पहिया सन; चीर चुमुख चप्पा चालक जाने, चाहे कि चख्च चर में चेटा चीर है, चेता गेहूँ रहे से फेंक मेटना है। चीर जा सब चालान चजना करे बखान।}

चीरका जेटा की चेटा खेत में रहे; चीर जब जा चप्पा रहे चालान चीर लगी चालान, तब वाजा चीर नाच करी चरण। चीर जा चीरका चर में से एक नीलक के जौर के पुलक, चि ही को होटर है। नीलक कहलाने कि बचन के भारी द्वाराएँ है। चीर जा चप्पे के चालक खाने में चुपचाप हैं। चीर को चिन्ता के नीलक नीलक के पत्ती हैं, प्रह निश्चल कि चुहुआ के जा नीलक चीर निरंजन चम न है। चीर जा चिन्ता में सेंच, चीर भिन्न के चर में न में। प्रह निश्चल कि चुहुआ द्वारा चंसी में सेंच चमन। चीर जा चप्पा वापा चे उत्तर देना, कि चेटा, चुम्ह भावना द्वारा चप्पे के चुरा करमी चीर चहियो चप्पे के चलन न टालतो; चीर चेना भयने के वर्ण चलने के बहिष्कारों न देनी कि चम चप्पा चर में कर से चुपचाप करते; समग्र चप्पे के चे वेटा, जीत्तरिया सब से सी चप्पे के चर मुझा देखा, जोने वेटा राजा चने वेटा चप्पे चोकरा खेत भीलं कों। चीर बेटा से चकलन कि, चो चुपचाप। त सब दिन चमा संगी का, चीर जे कुछ मजा चरे से सब तोड़े जी। चाणक्य बखान करे के उचित है, भाषे कि चे तोड़र भारे मर शेल रहली में जीते हैं; चेता गेहूँ रहली में मिलाकर है।
INDO-ARYAN FAMILY.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURI) DIALECT. (NORTH MIZAFFARPURA.)

SPEcIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek keh ādmi-kē du laṅikā rābāī. Oh-mē-sē chhot'kā bāp-sē
A certain man-to two sons were. Thēm-in-from the-younger the-father-to
kaḥ'laṅ, bō bābū, dhan-sarbas-mē-sē jē hammar hisā bakh'rā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
še ham'rā-ke dē dā.' Ta ū ok'rā-ke āppan dhan bāt
sā ham'rā-ke dē dā.' Ta ū ok'rā-ke āppan dhan bāt
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaṅk kī chhot'kā laṅikā sab kichhiō jaṁā
dēlak. Bahut din na bhelaṅk kī chhot'kā laṅikā sab kichhiō
gave. Many days not were that the-younger son all everything collected
kār-ke dūr dēs ehaṅ gēl, aur uha lampatamī-mē din
having-made a-far country having-gone went, and there debauchery-in days
kār-ke dūr dēs ehaṅ gēl, aur uha lampatamī-mē din
having-made a-far country having-gone went, and there debauchery-in days
gamiṅ wait āppan sarbas gamā dēlak. Aur jaṅ ē āppan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ū dēs-mē bhārī akāl parlaṅk, aur ū kaṅgal
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur ū jaṅ ke ēī dēs-ke ēk lam'har ādmi kanē rahe lāgl
became. And he going that-very country-of a rich man near to-remain began.
ū ok'rā-ke ap'nā khēt-mē sūgar charāwe-lā bhoj'laṅ. Aur ū āppan peṅ
kār him his-own field-in swine feeding-for sent. And he his-own belly
ok'rā-ke ap'nā khēt-mē sūgar charāwe-lā bhoj'laṅ. Aur ū āppan peṅ
kār him his-own field-in swine feeding-for sent. And he his-own belly
chīl-kē-sē, jē sūgar khāyē, bhare chīh'laṅ; aur keu ok'rā-ke kueh
chīl-kē-sē, jē sūgar khāyē, bhare chīh'laṅ; aur keu ok'rā-ke kueh
husk-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēk na. Tab ū chēl'laṅ aur kaḥ'laṅ ki, 'ham'rā bāp-ke ta katek
dēk na. Tab ū chēl'laṅ aur kaḥ'laṅ ki, 'ham'rā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
jānā phaṅtū naukar-ke khāye-sē rūpī ubhā jāīn, aur ham
jānā phaṅtū naukar-ke khāye-sē rūpī ubhā jāīn, aur ham
men superficious servants-of eating-from bread over-and-above goes, and I
men superficious servants-of eating-from bread over-and-above goes, and I
bhūkē marai-chhi. Ham ut'ha āppā bāp kīhā jāe, aur ham'kā-
bhūkē marai-chhi. Ham ut'ha āppā bāp kīhā jāe, aur ham'kā-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sō kah'bāīn kī, 'bō bābū, ham lōk par'-lōk dumā bigāyīlī. Ham
sō kah'bāīn kī, 'bō bābū, ham lōk par'-lōk dumā bigāyīlī. Ham
to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
kt to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
ab ap'nē-kē bētā kahāwe jōg na chhi; ham'rō-ke ēk jan banā-ke
ab ap'nē-kē bētā kahāwe jōg na chhi; ham'rō-ke ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making
rākhū,"’ Aur ū uth-ke ap'ūnā bāp kihā āel. Jab ū dūr rahē, keep."’ And he having-risen his-own father near came. When he at-a-distance was, tab-hū īkār bāp ok'rā dekh-ka choh kah'kai, aur haba-ka garā then-even his father him having-seen compassion made, and having-run on-the-neck lāgā-le'kai, aur chunmā chāți le'kai. Aur bētā bāp-sē kah'kāk, applied-himself, and kiss licking took. And the-son the-father-to said that, 'hō bābū, ham par'loko bigā'lii aur ap'ne-ke sōjhā-mē bhi pāp kaili- Otather, I the-other-world-also spoiled and Your-Honour-of before also sin have-hā, aur ab ap'ne-ke bētā kabāwe jōg na chhi.' O-kar bāp ap'ūnā done, and now Your-Honour-of son to-be-called fit not am.' His father his-own naukar-sab-sē kah'kān kī, 'sab-sē baṛhā kāp'rā nikāl-ke lē-āvā; aur servants-to said that, 'all-than excellent clothes having-taken-out bring; and hin'kā-ke pahīrāwā; aur hin'kā bāth-mē sūthī, aur gör-mē pan'hi this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes pahīrāw'hun; aur ham sab kaḥ'tī aur gājī; kāhe kī hammar maral put-on; and (lot) us all eat and be-merry; because that my dead bētā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.' Aur ū sab ānand son alive is; lost gone was, he again found is.' And then all joy badhāwē kare lag'dan, merriment to-make began.

O-kar jeṭhrā bētā khēt-mē rahē, aur jab ū ap'ūnā gharē āel aur lagihch His elder son field-in was, and when he his-own house-in-came and near pahūchāl tab bājā aur nāch hōit sun'lač. Aur ū naukar-sab-mē-sē ēk arrived them music and dancing being he-heard. And he his-servants-in-from one naukar-kē bolā-ke puchh'lač kī, 'ī kī hōit hai?' Naukar kahāl'kāin servant having-called asked that, 'this what being is?' The-servant said kī, 'ap'ne-ke bāhāi allān-hā, aur ap'ne-ke bābū-ji bhōj kailan-hā; that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made; eh lēl kī hun'kā-ke ū nīman aur nīrōg pailān-hā.' Aur ū khīsā-gēl this for that him he good and healthy has-got.' And he became-angry aur bāṭtī ghar-mē na gāl. Eh lēl hun-kār bāp bāhār al'thīn, aur hun'kā-ke and inner house-in not went. This for his father outside came, and him manāwe lagal'thin. Aur ū ap'ūnā bāp-kē utārā dēlān kī, 'dēkhū, ham to-remonstrates-wish began. And he his-own father-to answer gave that, 'see. I atok bars-sē ap'ne-ke sēwā karāchhī, aur kahīo ap'ne-ke kahāl so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying na tārū, aur taiyō ap'nē ham'rā-ke kahīo ēkō pātarhū-ō na dālī, not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave, kī ham ap'nā īār dōs-ke saṅgē khusī kar'tī; magar ap'ne-ke that I my-own lovers friends-of wish merriment might-make; but Your-Honour's
1 bešē jē paturiyū-sab-ke saṅgē ap'ne-ke dhan urā delak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
jaune bēr āel taune bēr ap'ne ok'rā lēl bhōj kaili-hā.'
at-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bešē-sē kahl'lan kī, 'bō babuā, tū sab din ham'rā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
jē kuchh hammar hāwē sē sab tōh'ṭē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
uchit hai, kāhe kī i tōhar bhāi mar-gēl rah'lan, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
jilā-hā; bērā-gēl rah'lan, sē mil'tān-hā.'
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'
[No. 15.]

INDO-ARYAN FAMILY.

BIHĀRĪ.

MAITHILI (MAITHILI-BHOJPURI) DIALECT.

EASTERN GROUP.

(NORTH MIZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

इस में खोल क समूह के दूर पर ना बेद बाहर रही। जोड़ वैसा चौबीस से भेद बही। जम्मु के कच चाबुक में ले गए। इत्यादि मन रखे कि जेल के कैसे जाय। यहाँ इत्यादि सभी रखी गई थी। वेला रही। जब तक न रहे। इत्यादि खींच दूि दे वेला पर रहे। इत्यादि भारतभुक्त के अभ्यास बने। दूि पाठ पान वाले ले ले। देि ऑपर कारण ना है। देि ऑपर कारण ना है।

TRANSLITERATION AND TRANSLATION.

Ham bhaïs khöl-ka mudai-ke durā-par-se lē-lē-jāit-rahi.
I the-buffalo having-loosened the-complainant’s door-on-from was-taking-away.

Païra-me chaukidār-se bhēṭ ho-gēl. Ù ham'tā-kē dhā-ka
The-way-on the chaukidār-with meeting took-place. He me having-arrested
thānā-me lē-gēl. Hammar man rahē k' bhaïs-kē Dwāpūr,
the-police-station-in took-away. My mind was that the-buffalo to-Dēcāpur,
jabā hammar sam'đhi rahai-ehath, belā-āi. Bēče-ke
where my son’s-father-in-law lives, I-should-drive-off. Selling-of
man na rahē. Hammar khēt dū bēr i bhaïs char-gēl-ha.
mind not was. My field two times this buffalo has-grazed-down.

Ham'rā Rām-keśun-ke akhaj hāwē. Dū pāišā dhan
Of-me (and) Rām-keśun-of enmity is. Two bundles (of) paddy
kāṭ lēlē-ehath. Dwāpūr Karariā-se chhau kōs hai.
having-cut he-has-carried-off. Dwāpūr Karariya-from six kōs is.
MAITHILĪ-BHOJPURI OF SOUTH MUZAFFARPUR.

The form of Maithili spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpuri than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

[No. 16.]

INDO-ARYAN FAMILY.  

BIHARÍ.

MAITHILÍ (MAITHILÍ-BHOJPURI) DIALECT.  
(CENTRAL AND SOUTH MUZAFFARPUR.)

(A. CHRISTIAN, ESQ., 1898.)

एक नाना के तमो बेटा रहता है। बिहारी में से होटल अपना बापू से कहलकर चाहे चाहे, 
थन के सिस्करि बुझे छाता को किती दे हो। तो क परिवार ने वारे देकर करन। तो कुछ दिन जितना पर होटला 
बेटा चाहे वास बाबा कहलकर तेंदु बाबस बुझे पर्देस बाब से गेड़ा रहा। उन्हाँ के से पर बापू कुलसंग में निम्नका 
देखकर। यही कि सब निम्नका पर जांद्र बाबू में बढ़ा पढ़ाया बढ़ाया। बिहारी बापू बुझे के तुलना बुझे। यही कि 
लगात। तब के गांव में बाँधे बिंदु में उन्हाँ जा ने गिरन। तो सोहेरा चाहे बापू है चाहे गिरन। 
बापू बाबा के सिस्करि से बापू बाबा के सिस्करि से बाबा। बाबा बाबा के सिस्करि से बाबा। बापू 
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Ek janā-kē dugō bētā rakλlaṁ. Okrā-mē-sē chhoṭkā apnā
One person-to two sons were. They-in-from the-younger his-own
bābū-sō kahāl-kāṁ, 'hō bābū, dhan-ko baḥrā jē kuchh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
sē dā.' Tō ū okān-kē bāt del-kāṁ. Tō kuchh din birā-par
that give.' Then he them-to dividing gave. Then some days passing-on
chhoṭkā bētā sab jamā kal-kāṁ. Tekrā bād bārā dūr parādēs
the-younger son all collected made. That after very distant foreign-land
chal gelaṁ. Uḥā jā-ke sab dhan kukarm-mē nigāṭā del-kāṁ.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.
Pisbhe, sab nigāṭā-par, ū dēs-mē bārā akāl par-λaṁ. Okrā
Afterwards, all wasting-on, that land-in a-great famine fell. His
khāe pie-ke dukkh hōc lag-λaṁ. Tab ū gāw-mē kōi
eating drinking-of trouble being began. Then he the-village-in a-certain
barīyar-ke iḥā jā-ke girā-λaṁ. Tō okrā apnā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in swine
charāwe lā bhej del-kāṁ. Okrā man-mē ehkhalī ke sūar jē
feeding for sending he-gave. His mind-in it was that the-swine what
khoyā khāit-rākē, sē-ū hamrā milāṁ, tō khā-ke pet
hogs were-eating, those also to-me might-be-got, then having-eaten my-belly
bhar-lēth. Sē-hū keu na déi-rāhāi. Tab sochēkāk ki, 'hamrā
I-might-fell. That-even anyone not was-giving. Then he-thought that, 'my
bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
iḥā bhukh-sē mari-lē. Ham uṭh-ke apnā bāp kanē jaṭī
here hunger-from am-dying. I having-arisen my-own father near would-go
ō kahītī ki, 'hō bābā, ke ham ḫsēr-ke iḥā ō tohrā iḥā
and would-say that, 'O father, that I God-of near and thy near
pāp kaiḥ. Ham ab asan māhī ki tōhar lārīkā kahāi. Hamrā
sin did. I now such am-not that thy son I-may-be-called. Me-also
ēgō jan jakīt rakhaṁ.' Tab uṭh-ke apan bāp-ke iḥā chaṛ-lan
a servant like keep.' Then having-arisen his-own father-of near he-gave.
Pharkē-sē autē dekhalāśān, tab bāp-kā mamat lag-laśān,
Distance-from on-coming he-saw, then the-father-to compassion arrived,
daur-ke galā-mē lapōlā lēkāśān, ō bahut milājulī kāśān. Bētā
running neck-on embracing he-took, and much greeting made. The-son
kahalāśān, 'hō bāhū, īśar-ke īlā ō tohrā īlā pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
aīshan nāi ke tohar bētā kahāī.' Bāp apōnā jan-sē
such I-am-not that thy son I-may-be-called. The-father his-own servants-to
kahalāśān ke nimān-sē nīman kaprā lāwā; ō hīn-kā-kē pahīnā dēhun;
said that good-than good clothes bring; and this-person clothing give;
ō hāth-me aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālal
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
bhārā-ke bachā lāwā, ō mārā, hamnīkā khāi ō anand manāi; ki
having-filled calf bring, and kill, let-us cut and rejoicing make; that
hamar ī bētā ī mar gēl rāhē, sē ab jī gēl; ō blūttā gēl
my this son who dead gone was, he now living went; and lost gone
rāhē, sē ab mil gēl. Tab ā anand manāwe lag-lān,
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar bāp-kā bētā khēt-mē rāh-lān. Jab ghar-ke
That hour his elder son filed-in was. When the-house-of
māgich alāin, tō bājā ō nāche-ke sabad sunālāśān. Tab ēk jān-kē
near he-came, then music and dancing-of noise he-heard. Then one servant-to
bolā-ke puchhalāśān ke, 'kethī hai?' Tab ā kahalāśān ke, 'tohar
hatvā-çalled he-asked that, for-what is-this?' Then he said that, 'thy
bhāi al-thun-hai. Uṇkā dēhā āgo-sē nīk palkā-thun, okrā lāl
brother has-come-for-thee. His in-body limb-from well he-has-got, that for
log-kē tohar bāp khiwaṅtī hathun, ātū khisīyā-ke bhītīr jāe
people-to thy father feeding is-for-thee. Then he having-become-angry within-to-go
na chahāl-thin. To un-kar bāp nikās-ke al-tīn, ō manāwe
not wished. Then his father having-come-out come, and to-remonstrate
lagathin. Tab ā apānā bāp-sē jāvāh kailān, 'dekāhā to etek din-sē
began. Then he-own father-to answer made, 'see then so-many days-from
tohar sēbā kailī, ō kabhū tohar kahal na tārī, au tū ēgo
thy service I-did, and ever thy saying not disobeysed, and thou a
pathrū bhi na dēlā ke ham apānā yārān-ke sang khusī karī
tī kid even not gaveat that I my-own friends-of with happiness might-have-made.
Jakhōnī tohar ī bētā al-thun, je tohar dhan kharūn sang upā
When thy this son came-for-thee, who thy wealth hořlots with hořing-casted
delak-thun, tekrā là jēv-nār karālā.' Tab bāp kahalāśān ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
'Tū to nit hamrā jau lā, au ī jē kuchh hamar hai, sē
Thou indeed always me with art, and what anything mine is, that

* Here, and elsewhere the termination amā (not āśā) is used because the subject of the verb is connected with the
person addressed. It is thy brother who has come, and thy father who is giving the feast. Had it been any one else's brother
or father, the termination (a respectful one) would have been āśā. I have attempted to indicate this by adding the words
for thee' to the translation of the verb, as a kind of dativus commodi. So also lower down.
tōhar hai. Bākī khusī manāwe-kā chāhī kāhe ki i tōhar bhāī
thine is. But happiness making-for is-proper because that this thy brother
je mar gel rāhṭhum, sē ji gelṭhum; ō bhulā gel rāhṭhum,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,
sē mil gelṭhum.'
he found went-for-thee.'
JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithili. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithili of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdu or Hindīstāni, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithili, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Boli1.

Specimens of this dialect will be found in the writer's *Introduction to the Maithili Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

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1 In Bihār, this caste is called Jolahā, with the two first vowels short. Further west they are called Jolāhā.
[No. 17.]

INDO-ARYAN FAMILY. 

BIHĀRĪ.

MAITHILĪ (JOLAHĀ BÔLI) DIALECT. 

(EASTERN GROUP.

(DARBHANGA.)

कीनो चादसी के दो बेटा बलैन। कीनो जैसे मेरे की छोटका बेटा पलिया बाप है। कीनो चाद बाप है। कीनो छोटका बेटा सब कुछ एक जगह में है। कीनो कुछ दूर देखा बाप बताया बुधवार में बोला दिन में पलिया बाप बड़ा देखा। तब जब कुछ बड़ा देखा तब बाप देखा में दिन दिन बाप बड़ा देखा।

तब के शेष बिंदु में यह है। चादसी के दो बेटा ब्लैन। तब जब कुछ बड़ा देखा तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा। तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा।

तब बीजने शेष में तब जब कुछ बड़ा देखा तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा। तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा।

तब जब कुछ बड़ा देखा तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा। तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा।

तब जब कुछ बड़ा देखा तब बाप बड़ा देखा में दिन दिन बाप बड़ा देखा।
Kono ādīmi-kē do bētā chhalain. Ōrī-meśe chhoṭkā bētā
A certain man-to two sons were. Them-in-from the-younger son
apnā bāpśe kah’lān, ‘hē bāp, dhan-meśe jē hammar hisśā
his father-to said, ‘O father, goods-in-from whatever my share
bōy, sē hamrā bāt dae.’ Tab ū unkā appan dhan
bōy, sē hamrā bāt dae.’ Tab ū unkā appan dhan
may-be, that me dividing give.’ Then he to-them his-own property
may-be, that me dividing give.’ Then he to-them his-own property
bāṛ-del’khin. Bahut din ne bhelain ki chhoṭkā bētā sab-
del’khin. Bahut din ne bhelain ki chhoṭkā bētā sab-
divided. Many days not had-passed that the-younger son every-
divided. Many days not had-passed that the-younger son every-
kuchh ēk-jagāh-ka-ke bahut dūr dēs chal-gēl, āūr uē ēk-
kuchh ēk-jagāh-ka-ke bahut dūr dēs chal-gēl, āūr uē ēk-
thing putting-together (to)-every distant country went-away, and there
thing putting-together (to)-every distant country went-away, and there
lucrative-mē thōrā din-mē appan dhan urā-dēlāk. Jab ū sab-
lucrative-mē thōrā din-mē appan dhan urā-dēlāk. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-
riotous-living-in a-few days-in his fortune squandered. When he every-
kuchh urā-dēlāk, tab ūś dēs-meś mehāgi parlaik, āūr uē gerīb
kuchh urā-dēlāk, tab ūś dēs-meś mehāgi parlaik, āūr uē gerīb
thing had-wasted, then that country-in famine fell, and he poor
thing had-wasted, then that country-in famine fell, and he poor
hē-gēl. Āūr ā jā-ke ēk-ke rāh’wayā-mē sē ēk-ke
hē-gēl. Āūr ā jā-ke ēk-ke rāh’wayā-mē sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
became. And he having-gone that country-of inhabitants-in from one-of
ihē rahāt lāgal. Ī ghar-wālā okrā khēt-mē sūr charābē
ī ghar-wālā okrā khēt-mē sūr charābē
nezh to-līve began. That owner-of-the-house him field-in swine to-feed
nezh to-līve began. That owner-of-the-house him field-in swine to-feed
bhejal-kāi. Tab ū khēt-ke chhīmari-sē jē sūr khāē, appan
bhejal-kāi. Tab ū khēt-ke chhīmari-sē jē sūr khāē, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
pēt bhare chāh’lāk, āūr kōe ne okrā kuchh daik. Tab
pēt bhare chāh’lāk, āūr kōe ne okrā kuchh daik. Tab
belly to-fill wished, and anybody not to-him any-thing used-to-give. Then
belly to-fill wished, and anybody not to-him any-thing used-to-give. Then
okrā hēs bhelai, tab ū apnā ji-mē kah’lāk kī, ‘hamrā bāp
ekubrā hēs bhelai, tab ū apnā ji-mē kah’lāk kī, ‘hamrā bāp
to-him senses became, then he his-own mind-in thought that, ‘my father
to-him senses became, then he his-own mind-in thought that, ‘my father
kane banīhār-ke khaēk sē bēsī rōṭī pakaïa, āūr ham
kane banīhār-ke khaēk sē bēsī rōṭī pakaïa, āūr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
near labourers-of required-for-the-food than more bread is-cooked, and I
bhūkh-sē maraičhi. Ham ētā-ke apnā bāp-kane jāeb, āūr unkā-sē
bhūkh-sē maraičhi. Ham ētā-ke apnā bāp-kane jāeb, āūr unkā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
hunger-with am-dying. I arising my father-to will-go, and him-to
khal’ān kī, ‘hē bāp, ham Khādā kane āūr tohṛā kane gunāh-gār
khal’ān kī, ‘hē bāp, ham Khādā kane āūr tohṛā kane gunāh-gār
will-say that, ‘O father, I God before and thee before a-sinner
call. Ham pherō tohrā bētā kahābe jōkar nāh’ chhiau. Appan
call. Ham pherō tohrā bētā kahābe jōkar nāh’ chhiau. Appan
an. I again-also thy son to-be-called fit not am-for-thee. Thy
an. I again-also thy son to-be-called fit not am-for-thee. Thy
banīhār-meśe ēk hamrō rakkhā’.” Tab uē-sē uth-kar ū
banīhār-meśe ēk hamrō rakkhā’.” Tab uē-sē uth-kar ū
hired-servants-in-from one me-also keep.’” Then there-from arising he
ap'na bāp kane chhalal. Lēkin āb ā phāṭ Kitē rāhē, okar bāp
his-own father to went. But when he at-a-distance was, his father
ok'rā āpur māyā kal'kaín, āür đam'ka ok'rā galā-mē laga-lelkai
him upon compassion made, and running him the-neck-by embraced,
āür chumma lēlkai. Bēṭā un'kā kahal'thin jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
kane āür toh'ra kane gunān-gār chhi, ham pher tohar bēṭā kahābē
before and thee before a-sinner am, I again thy son to-be-called
jōkar nāh' chhian.' Lēkin bāp ap'na naukar-sē kah'lan ki, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
sē nik mū jē hai sē in'kā pahr'nāhūn, āür in'kā
than good dress that may-be that to-this-person put-on, and this-person's
bāṭēh-mē āṅgūthī āür gor-mē jūtā pahin lā dahnān, āür sab-keh'
hand-on ring and feet-on shoes putting on give, and (let)-us-all
mil-ke khēn āür khūsī karen. Kiak ki ē bēṭā hammar marañ
witting eat and merriment make. Because that this son my dead
chhal, pher jījāl hai; herēl chhal, sē milāl hai.' Tab ā sab
was, again alive is; lost was, he found is.' Then they all
khūsī kare lag'lan.
merriment to-make began.

Okar bar'kā bēṭā khēt-mē rāhē. Khēt-sē jab ghar-ke lag
His elder the-field-in was. The-field-from when house-of near
āel, tab ap'na ghar-mē dhōl āür nāch-ke āwāj sun'laṁ, āür appan
come, then his house-in drum and dancing-of sound heard, and his
naukar-mē-sē ēk-ṭō-bē bolā-ke puchh'laṁ, 'i ki hai?' U ok'rā
servants-in-from one-to calling asked, 'this what is?' He to-him
kahal'kai, 'tohar bhāi aikau-hā, āÜR tohar bāp khub barhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
bhōj kalkau-hā; ēi lēl ki ā ok'rā tan-durust pahr'kau-hā.'
feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'
Tab ā barā gussā bhel āür ghar ne gaḷ. Ėi lēl okar
Then he very angry became and in-the-house not did-go. This for his
bāp ap'na bar'kā bēṭā-kē manābē lāgal. Tab ā ap'na bāp-kē
father his elder son-to to-entreat began. Then he his father-to
jawāb dēlak ki, 'dekāhā, ham etta barns-sē tohar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
lian-hā, āür kahian ne tohar bāt kāṭ'liau-hā, āür tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
ham'ra kahian ēk-ṭō pāṭhī bhī ne dēlā, ki ham appan
to-me at-any-time a-single kid even not didst-give, that I my
dēst-mohīb la-ka khaītaun. Lēkin i bēṭā tohar dhun le-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

1 i.e., a kind of daltona consumd. The meaning of the termination as is 'the feast was given to thy brother.'
kurbi-paturi-ke sang ur-adel'kau-ha akhru jakhni ael takhni
harlots-of with has-wasted-for-thee and he even-when come even-then
okra-lah bes khalk kallaha.' Bap okra-se kahal'kai, 'betu
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
to sadha hamra-sang chha, akhru jeh-kuch hammar hai, se sab tohar
thou ever me-with art, and what-ever mine is, that all thine
hau. Magar khusi-karha vajib hai, kiak-ke i tohar bhain
is-to-thee. But merry-making proper is, because that this thy brother
maral chhalau, se pher jilau-ha; heragel chhalau, se
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
pher milau-ha.'
gain found-is-for-thee.'
STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of ś for ś and of a for ʌ, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial ñ is written wō, and that s is always written ś.
[No. 18.]

INDO-ARYAN FAMILY.

BIHARI.

MAGARHI DIALECT.

EASTERN GROUP.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी दे लो रेता लहराया। उभयसारी में से शीतला शाप नाम से शिखर एवं वारुणी गोपा गोविन्द नाम से शिखर उबल रहा है तथा उन्होंने वांछित किया कि अपने बेटे बोलाव शाप नाम दिया। वर्तमान के दिनों वर्तमान के दिनों दिन दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं। द्वारा का शाप नाम पवनों के कारण दिन हुए हैं।
1 सब का लेखन है। ज फ़िशशके दे गोपन नारी देखकु है से। से गोपन वाप

आपर नारी करण हल्ल आए। ते में हो लिये सुने। ता नोरत्रों वह। 1 गव तु

पोशी जोष बाढ डीनें वा गोड। 1 गव श्रेर्म वर्गो माहर गोपाेप्रभा बाढ़ संबंधिते

युद्धके र्मांक। 1 गव जे सिभन वाप से बोड़ा के यो वस्तु से हम गोपन एकत्र

करण है। आज कहीं गोपन कहा से वाहन वा नही। गरू पूरे पहुंच तो यो

वाहन वस्तु से अन्य श्वभात सम्बन्ध आने युद्ध पड़ी हो। वाली श्रीकृष्ण। गोपन के

वहा बनाने जो गोपन सब माह-गर्म पुकारने में घराव लग। वही हुं श्रीकृष्ण

का आन यो परम श्री 1 गव श्रीकृष्ण से जे फ़िशशके के ए वहा गुं नी हरमा

साने हमने नही है आज गो लुक्क सम्बन्ध है से सब गो गोने हल्ल। हमली हो

जगी है के। पुली मानसों आज आकृत नहीं ठहरे। गोप 1 माहर नष्ट गोष्ट हूँ

कोम गोष्ट हूँ नोरत्रों है।
[No. 18.]

INDO-ARYAN FAMILY.

BIHARI.

MAGAHÍ DIALECT. (GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek ádmí-ké dugo bétá haλ̨thin. Un'kān̨há-mé-se chhot'ká apan
One man-of two sons were. Them-in-from the-younger his-own
báp-sé kah'ká ke, 'á bábú-ji! tóhar chij-batú-ì-mé-se jé hamar
father-to said that, 'O father! thy property-in-from which my
bukh'tá hó-hái sá ham'rá dē-dá.' Tab ú apan sab chij-batú un'kān̨há
share may-be that me-to give.' Then he his-own all goods them
dün̨-mé būt-délak. Dhér din bite ná paulak ke chhot'ká
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
beń'wá apan sab chij bańor-satór-ke kóí bári dúr dés-mé chalal-gél.
son his-own all things collecting a-certain very far country-into went-away.
Huš já-ke apan sab pújí kucháj-mé jiń-kar-délak. Áu jáb sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
gaw̨-chukal tab ú dés-mé bári bhári akál pāpal; áu ok'tá dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
háat lag'lai. Tab huš'ké égó rub'wájñá hín já-ke rahe igal. Ú ok'tá
to-be began. Then there-of one inhabitant near going to-live he-began. He him
apán bádh-mé súar charáwé-lá peñáu'kál. Áu ú suarian-ke káà-cá-ñá
his-own field-in swine feeding-for sent. And he swine-of edible
bhúns-sé apan pèt bhare-lá bhip lillka-hul; báki kóí ok'tá ná dē-balai,
husks-with his-own betly-to-fill also oonét-did; but any-one him not was-giving.
Jab ok'tá bujñá lag'kái tab kah'ká ke, 'hamar báp-ke kai-gó
When to-him understanding began then he-said that, 'my father-of several
naukär-chákár hath, jin'ká húthuá-man khā-co ke háin jé an'ká an'ká-ñé
servants are, with-whom abundant food-for-eating is which others others-to
dé-hath; áu ham bhákhé mara-hái. Ab utl'-ke apan báp kóí giñng-are; and I hunger-from dying-an. Now arising my-own father near
jáeb áu un'ká-sé kahab ke, 'á bábú-ji, ham Bhág'wán bhíri
I will-go and him-to I will-say that, 'O father, I God before
áu toh'rá bhíri bará pāp kálí, áu ab ham tóhar bétá kaháwe
and thee before great sin did, and now I thy son to-be-called
jukur nā hi. Tū hamrā apan ēgō majūrā nīr rakhā."' Bas, ē fit not am. Thoun me thy-own one labourer like keep."' Enough, ke utthāl āu apan bāp hāī ēglā. Jakhānā okrā pahūĉhē-lā kuchh dūr arose and his-own father near went. When to-him to-reach some distance bākī-nī halai ke ēkār bappā okrā dekhal-kāi. Ě dēkh-ke okrā remaining-even was that his father him saw. He seeing him bārā mōh laglāi. Āu daur-ke okrā galā-sō milīlāi, āu chūme chāte great pāy felt. And running his neck-with met, and to-kiss (and) līch laglāi. Tab bēc-wā okrā-sō kahāl-kāi ke, 'ē bābū-jū, ham Bhag[wān] began. Then the-son him-to said that, 'O father, I God bhīrī āu tohār bhīrī bārā pāp kailī, āu ham tohār bētā kahāwe before and thee before great sin have-done, and I thy son to-be-called jukur nē hi.' Bākī okar bappā āpan nokarowan-sō kahāl-kāi ke, 'khub fit not am.' But his father his-own servants-to said that, 'very bēs bēs lūgā lāō āu ekāra penhāwahī; āu ekāra hāth-mē āgathī good good cloth bring and him put-on; ... and this-one hand-on ring penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham'nī khāb khātē-pīṭhā-jēī, āu put-on, and feel-on shoes give; and we well may-eat-and-drink, and khusī kārī; kāhe ke bētā hamar mar chukal-hal, āu phen-kē jial merriment make; because this son my dead been-had, and again alive hai; i bhuḷā-gēl-hal, āu ab phen-ke milal-hai.' Āu ā sab is; this-one lost-had-been, and now again found-is.' And they all khusī machāwē laglān. merriment to-make began.

ōkār bār'kā beṭ'wā bādh-mē halai. Āu jah huś-sē ā-ke ghar His elder son field-in was. And when there-from coming house bhīrī pahūĉchal tab git āu nach sun'īlak. Tab ēgō naukar-kē bolā-ke near reached then song and dance he-heard. Then one servant calling puchhīlak ke, 'ī sab kā hōit hai?' Ī kahāl-kāi ko tohār bhāi asked that, 'this all what being is?' He said that thy brother āllīthū hai, sēī-se tohār bāp khān-pīn karait-hathū; kāhe ke came-(for-thee)1 is, therefore thy father a-feast doing-is-(for-thee); because bētā nikā sukkē ghar āllīthin-hai. Tab ā khisī ēl āu the-son well (and) happy the-house-to come-is.' Then he angry became and bhītrē nā ēlā. Tab ākār bappō bāhār nikal-kīlāi āu sam'jāwē-bujhāwē inside not went. Then his father outside came-out and to-conciliate laglāi. Tab ā apan bāp-sō bōlāl ke, 'ētē baĉchhar-sē ham tohār began. Then he his-own father-to spoke that, 'so-many years-since I thy sēwā karait-hī āu kahīō tohār kahīnā-sē bāhār nā rahūli, tāiō service am-doing and ever-even thy saying-from out not lived, nevertheless

1 This is to represent the force of the termination thū, instead of thāt. It does not mean that the brother has come "to thee," but is a kind of deferent commodi, impossible to give accurately in English. The form in thāt is used because it is thy brother," who is come. So later on, the feast is not given "in thy honour" but it is "thy father" who has given it.
The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.
INDO-ARYAN FAMILY.

BIHĀRĪ.

MAUGHI DIALECT.

SPECMEN II.

कोई ग्राम में फलों सामु तो हैन, तब ता भीनी एक नाम। मुलाने मुलाने ना पढ़ावना, आरा। सारू के डांस के पायी गड़ियाँ बांधने जाता। सारू बख्ता बिस्कास स्वाद के मोटू डूबता उग्र के बन पाया। रेखेवला, आरा। पानी भी धारा देखावान। बैला जा के आरा। पानी पीता वो ले बहुत कुछ लेख, बांध उसका लाल मे बोझ देख के बैंको से बहनी बिस्कास जेस्काल। गत रात्रा सारू को से हारा लाफ के पुंजून के बहान में बहान बैला जा। कुछ बैला जा के से बहना स्वाद के बनता शोकन कहाँ होश। कुछ को बिस्कास के से आरा। वाण के भारत नाम। पहिजा ते से वाहन ताल। ते वान हर। स्व धारा पन हुसन र हे से सव बैला जा। देया रेखना। नीशन हे है अबतू हुक के बनना नही। आरा। सारू के से जव। स्वाद का है। स्वाद का है शोकन। पन राखा। ना भी स्व। कुछ है। दे आरा। वाण के भे जव। स्वाद का है। दे शोकन। स्वाद का है। भी। नीशन हे है। स्वाद का है। दे आरा। वाण के भे। स्वाद का है। दे भी। दे आरा। वाण के भे। दे शोकन। स्वाद का है। दे आरा। वाण के भे।
[No. 19.]

INDO-ARYAN FAMILY.

BIHĀRĪ.

MAGARĪ DIALECT.

EASTERN GROUP.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Koi jangal-me ēgo sādhū raha-holan. Un'kā bhāri ēgo Rājā
A certain forest-in one saint used-to-live. Him near one king
bhulātē-bhulātē jā-pahuch'lan āu sādhū-kē dékh-ke pāē lāg-ke baith-gelan.
tosing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.
Sādhū un'kā pīsāl jān-ke thōrā-aisan jangal-ke phar khāc-lā delthīn,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
āu pānī pīlā delthīn. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
bhelan, āu thāndhā hawā-mē thōrā bēr baith-lā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness
nikal-gelan. Tab Rājā sādhū-ji-sē āthā jör-ke puchh'lan
went-out (was-removed). Then the-king the-saint-to hand clapping asked
ke, 'Mahāraj! ham'rā kuchh sikhāwan-ke bāt kahī, ke jok'rā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
kalein ēy.' Sādhū-ji bol'lan ke, 'ī chāro bāt-ke īd rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.
Pahilā ī ke, Narāyan sāmi-ke nam har dam jāp'nā.
The-first this that, God lord-of name every moment should-be-muttered.
Dāsar ī ke, sab īn par dayā rakh'nā. Tisar ī
The-second this that, all lives on compassion should-be-kept. The-third this
ke, an-ka cāk-ke chhamā kar'nā. Āu chauthā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
koi bāt-ke ghamānd nā-kar'nā. Ī chāro bāt-ke jō-keu sādhan-
any thing-of pride out-to-be-made. These four things who-ever brings-
kara-hai, okrā par Bhag'wān sādā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
okrā bākunṭh mila-hai. Ek'ra sewāy ēk bāt rājā-łog-kē āu bhī hai,
him Heaven is-given. This besides one thing kings-for more also is.
Ū ī hai ke, neāw-mē pākkā raha-kē chāhī. Kabhī kek'ro
That this is that, justice-in firm to-remain is-proper. Ever anybody-of
khātir-sū kek'tō bigāre yā banāwe-kē nā chāhi.' I sab
favour for anybody-of to-unmake or to-make not is-proper.' These all
bāt Rājā sun-ke sādhū-ji-ke pāo-par gir-par'lan, āu kah'san ke,
things the-king hearing the-saint-of feet-on fell-down, and said that,
'ham'trā tī ū apan chāla banā-lā.' Tab sādhū-ji kah'san ke, 'jā
me thou thine-own disciple make.' Then the-saint said that, 'go
tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-karna, jaṅgal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
bāth-ke tapase-kār'na-sē bhi bēs hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is.' In-the-meanime the-king-of
sipāhi patukī Rājā-kē khōj'tē-khōj'tē hās pāhūch-gēlān. Tab sādhū-ji-kē
sepays followers the-king-for searching there arrived. Then the-saint-to
par'na-m-kār-ke Rājā apan gāw-mē ghor-ālān,
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached
him. When the king saw him he paid him reverence and sat down. The saint seeing
that he was thirsty gave him some wild fruit to eat and some water to drink. When
he ate the fruit and drank the water, the king became glad in heart, and, after sitting
for a short time in the cool air, his weariness left him. Then reverently clasping his
hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words
of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy re-
membrance these four things: First, to ever keep repeating the name of God; Second,
to show compassion to all living creatures; Third, to be tolerant to the errors of others;
and Fourthly, never to be vain-glorious for any cause. He who practiseth these four
things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides
these, there is one thing more to be observed by kings, and it is this,—Ever remain
firm in justice, and never promote or degrade anyone out of partiality.' When the king
had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take
thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom
justly. To rule with justice is better than sitting in the forest and practising austerities.'
In the meantime, the soldiers and followers of the king, who had been seeking him,
arrived, and the king bowed down before the saint and returned to his own village.
The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition kārā, with a feminine kārī, instead of kār which is an obvious imitation of the Urdu kā, feminine kī. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in ēs; thus, dēkkēs, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word gelāin, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindāri outchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kāthī hand-writing as current in Patna.
[No. 20.]
INDO-ARYAN FAMILY.  
BIHÁRI.  
EASTERN GROUP.  
PATNA DISTRICT.

MAGÁHI DIALECT.

Specimen I.
INDO-ARYAN FAMILY.  
EASTERN GROUP. 
BIHARI. 
MAGARI DIALECT.  
(PATNA DISTRICT.) 

SPECIMEN I. 

TRANSLITERATION AND TRANSLATION.

Gūhan Sinh,—E Gumāstā-jī, ap'ne-sē ham kā kahī? Jag-Mōhan Sinh, 
Gūhan Sinh,—O Agent-sir, you-to I what may-say? Jag-Mōhan Singh, 
Mōhan Rāy Gāṅā Lāl āur Pōkhan-ke khēt-ke pānī kāt-ke appan khēt- 
Mōhan Rāy Gāṅā Lāl and Pōkhan-of field-of water having-out his-own field- 
me le-gelan. Sē bhihī sām'nē hathū. Pūchh-lēhum. Ě-par gārārī bhi 
in took-away. He here before is-(for-you.) Ask-(him). That-on bund also 
bādh-del'thī, āur nich'tā khēt sabh pātā-le'l'ūthī. Ah pānī āwe-kē daur 
he-constructed, and lower fields all levelled. Now water coming-for way 
na-hāt. Ě-par-kā' sabh khētē tār hō-gelāi. 
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Mōhan Sinh, ī kā bāt hai? 
The-Agent—Jag-Mōhan Singh, this what thing is?

Jag-Mōhan Sinh,—Gūhan-Sinh-sā ēk chilim gāja-lā ījag'trā 
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl -(of) gānjā-for quarrel 
hō-gel-hal, ap'ne chal-ke dékh-lā. Ham kāhī gārārī bādhr'ī-hē? Gārārī 
has-become, yourself going see. I where bund have-constructed? Bund 
bādh-ke tō Bhat'īni Kabārin sabh pānī lō-gelāin. 
having-constructed to-be-sure Bhat'īni water-bearer's-wife all water took-away.

Gumāstā,— Gūhan Sinh chalā; khēt tō dek'lwā, 
The-Agent,— Gūhan Singh come-along; the-field now show (me). 

The next specimen also comes from Patna, and is a village folksong describing 
how a young wife rebels against the harsh language of her mother-in-law. As it is in 
verse, the vowel a which is at the end of every word, but which is not pronounced in 
prose, is here fully pronounced. So also, the silent a in the middle of a word, which, 
in prose, is written as a small * above the line. Hence, in both these cases, the a will 
be found fully written in the lines below. As in the case of the last specimen, it is 
printed in facsimile.

1 Note the force of āstā, instead of āstē.
2 ē is an oblique form of ē, borrowed from Bhojpuri.
3 This is a Maithili form.
INDO-ARYAN FAMILY.  

BIHARÍ.  

MAGAHÍ DIALECT.  

(EASTERN GROUP.  

(PATNA DISTRICT.)  

SPECIMEN II.  

 advisers in the same opinion  

 the people are in the same opinion  

 the people are in the same opinion  

 the people are in the same opinion  

 the people are in the same opinion.
[No. 21.]

INDO-ARYAN FAMILY.

BIHÅRI.

MAGAHÎ DIALECT.

(EASTERN GROUP.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalī, Sāsū, labākā abodhawā,
When I was, O mother-in-law, a girl without sense,
Ki taba-lé sahalī tōhara batiā-rē-nā!
That so-long I-brooked thy words!
Aba hama bhēlī, Sāsū, taruni jūnāi.
Now I have become, O mother-in-law, tender youthful.
Ki aba nā sahabā tōhara, batiā-rē-nā!
That now not I-will-bear thy words!
Ekā bērē sahabā, Sāsū, dāi bērē sahabā.
One time I-will-bear, O mother-in-law, two times I-will-bear.
Ki tāsārē dhurabā tōhara jhōtiā-rē-nā!
That the-third-time I-will-catch-hold-of thy hair-topknot!

Magahî is also spoken by 150,060 people in the north-east of the Palaman District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarî character:
Magahi Dialect.

(Palamau District.)

बहुत दर के मारे पढ़ना डालनास है कि लेचर बात हम न कह सकें। का मेंक कि कल्फ जब हम सव पहाड़ के विनाश किनारे सागर से शब्दतः चूंकि तब पहाड़ के ऊपर वाज बढ़त और हमें गरजते हुए। एक बार दूर खाद्य अनी बढ़कर दर न लगत। लेखन बाँध चौड़ी रास्ता से हम खपन मासा के गाँव में ठीक टू पहाड़ के बीच चौकी बैठी हुई, जब पहाड़ के जरी तर नदी बारा पहुँची हुई तब एक दम बढ़ा खड़वड़ावट वन में नदी तरफ मुझी बैठे और शीघ्र गई इतना जमाना जमाना सुंदर में न रहा। हम बुझाकों की बात अभाग्य चौर जमाना के अनुभव। हमें जान में तरवार हमें लेखन पढ़न न मिलात यह स्थान है वाश विनाशी। करेता विनाश बालक, दर के मारे हम कत्या गैंकी। वाज के विना देखने वाश गैंकी भाव गैंकि। लेखन बीचे दूर के वाल जब हम चौड़ी देखनी तो का देखनी कि एक बुढ़ा सौताला नदी के पासी वे पहाड़ के ऊपर से फिर से बढ़कर हम बारे के बादर शब्दे। उभरे दे वे पहाड़ में विनाय चौर, शीघ्र बीची बाल नदी खड़वड़ावट बढ़कर गई। जब दे देखनी तब जीव में साहस में। हम खपने से है बात खेल चाह वे प्रयत्न शब्द के बादर शब्दक पर इसका ही।
[No. 22.]

INDO-ARYAN FAMILY.

BIHĀRĪ.

MAGAHĪ DIALECT.

(EASTERN GROUP.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāī, ham kā kahiyyā. Jhūṭh dar-ke-mārē aisan ḍaraāīt
O brother, I what may-say-(to-you). False fear-through so afraid
hali ki jēkār hāl ham na kah sakiyyā.
I-was that of-which the-account I not say cau-(to-you).
Kā bhēl ki kaili jah ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
hajārē awāt hali tab pahār-ke upṛē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
garjāīt hal. Hamrē sab dhēr ādīmī hali kuchh ċar na ċalgā, lekin
roaring was. We all many men were any fear not was-fell, but
āj dēē rūstā-sē ham apan māmā-ke gōmē ōthik
to-day that-very way-by I my-own maternal-uncle-of village-in just
dū-pahār-ke bēr akēlē gēl-hal. Jab pahār-ke jari tar nādi-arā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
pahūchērē-hēa, tab ēk-dam bāpā khār baṇē bāhaṅ gām-mē nādi taraph
1-reached, then all-at-once great crash the-forest-in the-river toward
surī-hēa, jēb-sē mijāg hamār sudh-mē na rahal. Ham bhūjhē lī
1-heard, whereby temper my proper-state-in not remained. I thought
ki bāgh āēl aur hamrūkē dhelaṅk, Hamār bāhā-mē tarāwār hal.
that the-tiger came and me caught. My hand-in a-sword was.
Lēkin awār na milal ki mēn-sē bāhār nikālī.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.
Karējā thartharāē lagal, dar-ke-mārē ham kathnā-gōlī.
The-heart to-tremble began, fear-through I like-a-wooden-block-become.
Bāgh-kē bīnā dekhērē bāgh-śeērī lag-gēl. Lēkin thōē ċēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
bād jab ham ċeē dekhērē to kā dekhērē, ki ēk būṛāh Saũtāl
bad jab ham ōne dekhērē to kā dekhērē, ki ēk būṛāh Sāntāl
after when I that-side saw then what I-saw, that one old Sāntāl
nādi-ke pānī jē pahār ke upṛē-sē gīrait-hal mačhērī mārē-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
banhait halai. Uhi sē jē pāthar niche bigait halai sēi
damming was. There from what stones downward throwing he-was those-very
Magahi is also spoken in the western portion of South-Gangetic Monghyr and in
a small tract in the South-West corner of Bhagalpur. The language is the same as
that spoken in Patna and Gaya, and it is quite unnecessary to give examples. Along
the banks of the Ganges some Maithili forms have intruded, but they are easily
recognised.

AUTHORITY—

GRIFFEN, G. A.—Seven Grammars of the Dialects and Sub-dialects of the Bihar Language, Part VI.
South-Maithil-Magadhi Dialect of South Munger and the Bhoj Subdivision of Patna. Calcutta,
1886.

Ascending the plateau to the South and South-East of Gaya, we come to the
District of Hazaribagh. Here, also, the language is the same as that of Gaya, and
further examples are unnecessary. No monograph has been written regarding the
Aryan Dialect spoken in this District. It will, of course, be understood that there are
Dravidian and Mundā tribes in the District who speak their own languages, which will
be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which,
as already shown, Magahi is also spoken. On the South, Hazaribagh is separated from
the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and
its affluents. The dialect of this latter plateau is not Magahi, but is a form of Bhoj-
puri, although in the North of the area Magahi is spoken by 20,141 settlers who have
immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the
two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or
Hazaribagh, plateau, is Magahi, and that of the Southern, or Ranchi, plateau, a form of
Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern porti-
on of the Southal Parganas and the North of the District of Manbhum. Bengali is
the language of that portion of the Southal Parganas which adjoins Hazaribagh, and of
the whole of the District of Manbhum. The latter District runs down the East side of
the District of Ranchi, and both are bounded on the South by the District of Singh-
bhum, including the two Native States of Sarai Kala and Kharsawan. These also are
below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Barsanda,
and Tamar, which belong to Ranchi, and are situated in the extreme East of that
District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that
part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of
Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both
Bengali and Oriya are spoken by different nationalities. In the rest of Singhbhum, in
the State of Kharsawan, and in the Western portion of the State of Sarai Kalâ, the
main language is Oriya.
In all these sub-plateau tracts, however, there is a strong element speaking, not
the main language of the locality, but some form of Magahi. We find pure Magahi
spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau,
and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again
in Kharsawan, we find a corrupt Magahi spoken principally by Kurmi, which,
among other names, is usually called Kurmai, a form of speech which we shall deal with
presently. In the same District pure Magahi is spoken locally by some of the higher
castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Mundari,
there are spoken both Bengali and a dialect of Magahi, locally known as Pech Pargani or
Tamaria, which more nearly approaches the pure form of the language, and which is
not so much mixed with Bengali as the dialect of the Manbhum Kurmi. To conclude, as
will be shortly explained, the same corrupt Bengali-Magahi language is also spoken in
the South-East of the Hazaribagh District, on the border of Manbhum, in the thanas of
Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in
the distant District of Malda. All this will be subsequently dealt with. Suffice it to
say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker
of Magahi, on the North and South, in its pure form, and on the East, mainly in a form
corrupted by the neighbouring Bengal.

It must be noted that in this belt, Magahi is not the language of any locality. It
is essentially a tribal language. In Manbhum, speakers of Kurmi live side by side
with speakers of Bengali, and in Singhbhum and its Native States, side by side with
speakers of Oriya, or, in the case of Eastern Sarai Kala, with some speakers of Oriya,
and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in
these bilingual Districts:

HAZARIBAGH.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magahi</td>
<td>1,069,600</td>
</tr>
<tr>
<td>Kurmi</td>
<td>7,353</td>
</tr>
<tr>
<td>Mañđa and Dravidian Languages</td>
<td>87,550</td>
</tr>
<tr>
<td>Other Languages</td>
<td>438</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,164,321</strong></td>
</tr>
</tbody>
</table>

MANBHUM.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali including Khari Thar</td>
<td>907,690</td>
</tr>
<tr>
<td>Kurmi and Magahi</td>
<td>111,100</td>
</tr>
<tr>
<td>Mañđa and Dravidian Languages</td>
<td>171,727</td>
</tr>
<tr>
<td>Other Languages</td>
<td>2,811</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,193,328</strong></td>
</tr>
</tbody>
</table>

1 Pure Magahi is spoken by Zamindars and Magahiya Brahmans of Jharia, Katras, and Newaghar, but separate
figures are not available.
### MAGHĪ OF CHOTA NAGPUR.

#### RANCHI.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magahi</td>
<td>20,141</td>
</tr>
<tr>
<td>Pāch Parganiā</td>
<td>8,000</td>
</tr>
<tr>
<td>Nagpuriā Bhojpari</td>
<td>297,585</td>
</tr>
<tr>
<td>Bengali</td>
<td>54,860</td>
</tr>
<tr>
<td>Mundā and Dravidian Languages</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,128,885</strong></td>
</tr>
</tbody>
</table>

#### SINGHBHUM.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magahi</td>
<td>25,867</td>
</tr>
<tr>
<td>Bengali</td>
<td>106,686</td>
</tr>
<tr>
<td>Oriyā</td>
<td>114,462</td>
</tr>
<tr>
<td>Mundā and Dravidian Languages</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>545,488</strong></td>
</tr>
</tbody>
</table>

#### SARAI KALA.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magahi</td>
<td>34,815</td>
</tr>
<tr>
<td>Bengali</td>
<td>4,115</td>
</tr>
<tr>
<td>Oriyā</td>
<td>21,219</td>
</tr>
<tr>
<td>Mundā Languages</td>
<td>33,690</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>94,839</strong></td>
</tr>
</tbody>
</table>

#### KHARSAWAN.

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magahi</td>
<td>967</td>
</tr>
<tr>
<td>Kurmālī</td>
<td>2,957</td>
</tr>
<tr>
<td>Oriyā</td>
<td>8,867</td>
</tr>
<tr>
<td>Mundā Languages</td>
<td>22,659</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35,479</strong></td>
</tr>
</tbody>
</table>

Before dealing with Kurmālī, I shall describe the purer form of Magahi, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahi of that District, and of Sarai Kala and Kharawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in ʻokār for ʻokrā in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.
कोई श्रद्धार्थ के से दुर तीना चलक। भीकर से से फोटक अधपे यापी दुर्गा अधक विद्य जहाँ के सुमध बहसवा निज़ौँ हर भीम दे दे। तब द यापे यान-दीमल वाल देवत। देर दिन मह विनला कि फोटक वीठ मय कमल भाव दूर देव चाप से लिया यान-दीसल लुप्त में तोड़ देवत। भवर जयों के गह दुड़ा दुबलाद तब हुसी बहँ हाथ भरवाल पड़न्दे भवर भीकर दुका दोने सुज़ चलेन। भवर ज देव दे शक्ति के एक शरीर के बन्धं जते जन के राज़ नगर। भवर ज भीकरा सुधर वर्षाये वा वाम खेल में पेटेलाम। भवर ज सुधरवन के खाल फिलकन के यान वेट भरे फोटक देवर। ही उ भीकरा छूट गढ़ दलेखीन। तब भीकर ही इमले भवर ज वाहवर कि एसे वाम के नेताना सुभूमा दे खा के भी उन छड़, भवर दम भूमे भर नस। है। दम जनक चल यान यान यान भीरी जैकय, भवर भीकरा सहवर वाया परमेश्वर भीरी वाम तीर भीरे वाम करही है। भव जन तीर वेट ब्यास लापक वाही। भवरा तीर मुखरम में से एक मजूर तिथिय रख।

TRANSLITERATION.
Koi admi ke du beeta halai. Okar-me-so chhotka apan bap-so kahrai ki, ‘ce bap, dhan-daulat ke je hamar bakhrh ra hova hai se hamra de de.’ Tab u apan dhan-daulat bhit delai. Dher din naa bitla ki chhotka beeta sab jamai kahrai avar dur de chal golai. Awar u nau dhan-daulat luchat-me ura delai. Awar jab u sab ura chukhri tab huja baar akal parlaai, avar okar dukkh howe suri holaai. Awar-u u des-ke ek admi-ke ihha ja-ke rahe lagailai. Awar u okra suur charawe-la apan khet-ma pethaalai. Awar u suwarwan-ke khel chhilakwan-see apan pesh bhare kholailai. S-ua okra keu naa defthin. Tab okar hos bhelaai, avar u kahrai ki, ‘hamar bap ke ketma majura-ke khel ke bei ubra hai, avar ham bhukhe mara li. Ham utlab avar apan bap bhiri jaibaai, avar okra kahbai, “bappr Parameswar bhiri avar for bhiri pape kar-lij he; ab ham tor beta kahawe laik nakhi, hamra tor majurwan-me-se ek majur niar rakh.”
INDO-ARYAN FAMILY. EASTER GROUP.

BIHÄRI. (Singhbhum District.)

Specimen II.

A Fable.

A certain miser his own wealth-property sold gold bought, and
okätä galá-ke ñíñar bana-ke dhärti-më gär-ke
it he having-melted a-brick like having-made the-ground-in having-buried
röj ökar pahlä de-halæ. Ökar koi parosiyä i bhed
day-guarding used-to-give. Of him a certain neighbour this secret
atkar-se bujhe pailai, awar ökar ghar sunnä pâ-ke gural son'wa
guess-by-to-discover got, and his house empty having-found the-buried gold
nikäl lelaï. Keññä rõj pichhë u süm u thëw kor'lai awar khälï
having-extracted took. Some days after that miser that place dug and empty
dëkh-ke röe lag'laï. Ökar roäi sun-ke ökar döst-möhím all'thin,
having-seen to-sweep began. His sweeping having-heard his friends came,
awar oktat bujha-ke kahe lagal'thin, 'ë bhäi, tû kâhe khätir söcha-hë?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
Jab-lag son'wa for päs haläi tab-lag tû ökar pahlädar chhöy
As-long-as the gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
awar kuchh tó nai hale. Ei-së tû ù garha-thö-më ego pathar
other anything indeed not wast. This-from thou that hole-Indeed-in a stone
rakh-le, awar ok'të bhuläel son'wa bujha-ñë.:
place-for-thyself, and it-Indeed the-lost gold imagine.'
FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.
EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown, there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Mundā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali coloring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.

In Manbhum this language is principally spoken by people of the Kurmi caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmis of Bihar who spell their name differently, with a smooth,
instead of a hard, r. The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmis in the area under consideration:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Number of Kurmis.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manbhum</td>
<td>236,034</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>71,068</td>
</tr>
<tr>
<td>Ranchi and Palaman</td>
<td>60,382</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>12,400</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>39,989</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>27,944</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>437,814</strong></td>
</tr>
</tbody>
</table>

These Kurmis do not all speak corrupted Bihari. Many of them speak Bengali and Oriya. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadri Kol. In the Orissa Tributary States, the Kurmis nearly all talk Bengali, although living in an Oriya-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Name under which originally returned</th>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manbhum</td>
<td>Magahi, Magahi, Kortha, Kurmai Thar, Kharshi, or Kharshi.</td>
<td>111,109</td>
</tr>
<tr>
<td>Kharsawan State</td>
<td>Kurmai</td>
<td>2,957</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>Bengali</td>
<td>7,333</td>
</tr>
<tr>
<td>Ranchi</td>
<td>Pach Pargani or Tamaria</td>
<td>8,000</td>
</tr>
<tr>
<td>Bamra State</td>
<td>Sadri Kol</td>
<td>4,294</td>
</tr>
<tr>
<td>Mayurbhanja State</td>
<td>Kurmai</td>
<td>280</td>
</tr>
<tr>
<td>Malda</td>
<td>Hindi</td>
<td>180,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>313,864</strong></td>
</tr>
</tbody>
</table>

---

2 These figures, however, include speakers of pure Magahi, who are zamindars and Magahi-Bothmans of Jharia, Katara and Kavagath. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Kurmai dialect of Santali, which is quite distinct.
KURMĀLI THĀR.

It will be most convenient to call this form of speech 'Eastern Magahi' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahi is spoken principally by Kurmās, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Kṛṣṭā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khattāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum:—

Pronunciation.—A long ō becomes o (pronounced in the Bengali fashion like the o in 'hot') thus for lākār, of a man, we find lākār; for ō-kār of him, (a Bihārī form), a-kār; we find in the same sentence both gōr-khiyā and gār-khiyā, a shepherd; for kōnā, anything, we have kānā; for mōr, my, and tōr, thy, mār and kār; and for bhāj, a feast, bhaj. So many others. The word chhōta (for chhōya in standard Bengali) is, however, pronounced chhotta.

An ā or e is apt to change a preceding a to e. Thus Bengali kahīle, he said, becomes kēhālek; kahī-ke, having said, kēhā-ke; besi-ke having sat, for besi-ke; kērī āhā, I have done; kērī-ke, having done; kēvenā, at a time. So also maṅkā for maṅhyā, in.

In the word hōchā, for ichchā, a wish, h has been prefixed.

Nouns.—The pleonastic suffix, ṭā, ṭāi or ṭāy is very common. Sometimes, it has the force of the English definite article. Thus chhāvō-ṭā, the child; bēṭā-ṭay, the son. Its genitive case is ṭek, as in ghari-ṭek bādē, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable ek is added in the sense of the English indefinite article. Thus, tharek, a little. Ek-ṭā, is used in the same sense, as in ek-ṭā maṅkā ḍāki-ke, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is kē, which belongs both to Bihārī and Bengali. Thus bēp-kē, to the father. The Bihārī termination ṭāy or lāi is also used for the Dative, as in chāṛāvō-lāi, for feeding.

The Genitive has several terminations, viz.—

(1) ēr. This is the regular Bengali termination, as in lakēr, of a man.
(2) ē-kār. This occurs only in Bhagamānē-kār, of God.
(3) kar. This is a Bihārī termination. It occurs in dānlet-kār, of the wealth.
(4) kēr. This is also Bihārī. It occurs in muluk-kēr, of the country; śīṅkēr, of the hogs; mātīhāi-kār, of the sweetmeats.
(5) ek. This is the commonest termination of all. It is a corruption of the Bihārī ak. It occurs in dhamin-ek, of a rich man; bēp-ek, of the father; Bhagamān-ek, of God; maṅkēk, of a servant. If a noun ends in ā there are irregularities. Thus, we have ghari-ṭek, of about twenty minutes; bēṭā-ś, of a son; lā-ṭek, of a boat (lā, for nā).
The Instrumental and Locative, are formed by adding ē. Thus, bādé, afterwards; ghārē, in the house; kāthē, on the hand; dakhānē, in the shop; bhūsē, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings gula is added. Thus muni-gula-kē, to the servants; bābu-gula-k, of the Babūs.

**Pronouns.**—The following forms occur:

1st Person, māyī, I; wa-kē, to me; nār, my, but hāmur pash, near me; hāmrē, we; hāmrē-kē, to us; hāmrē-kar, of us.

2nd Person, tāy, thou; tar, thy, but tahē, or tārē, ēan, like thee.

3rd Person, tē, he; a-kē, akirē-kē, him; akar, akērē, his (the latter only once, agreeing with a nominative plural).

Tē, sē, he; tā-kē (sic) to him; tā-kar, of him. Tahē (hātē), (for the reason) of that. Similarly ekē (hātē), (for the reason) of this; tārēdēr, of them.

The Relative and Correlative Pronouns are jē, and sē.

Adjectival pronouns are a+hē and sē, that, and chē, this. Kea is anyone, and kāna is anything.

**The Verb.**—Singular and Plural are, as a rule, the same.

**Auxiliary Verbs, and Verbs Substantive.**

**PRESENT**

(1) āhē, I am; (2) āhis, thou art; āhē, āhek, he is. Once, as an auxiliary, āihōk, he is; nēkhē, nēkhēk (sic), nēkhāt, he is not. Hēk, hēkek, hētek, he becomes, he is going on.

**PAST**

(1) Heleā, I was.
(3) Hēt, hētek, he was.

Also, (1) rahē, I was.
(3) rahē, rehek, he was.

**OTHER FORMS**

Hai-ke, having become.
Hūēk, hēt, on becoming.
Akēhē keris, thou doest existing, thou existest.

**FINITE VERBS.**

**PRESENT TENSE.**

1st Person, lāgād, I seem; khātahē, I labour.
2nd Person, keris, thou doest.

**IMPERATIVE.**

1st Person, chātē, let us come.
2nd Person, dē, give thou; respectful, rākhē, keep; inferior, pinbhāohēk, put on; dchāk, give.

**PRESENT DEFINITE.**

Only one instance occurs, in the curious form, khāwāis-āhē, he is feeding.
IMPERFECT.

Only one instance, bēche-helō, I was selling.

HABITUAL PAST.

Pāolāk, he (they) used to get; pārīlāk, he (they) used to be able.

FUTURE.

Pāyam, I shall get; kalam, I shall say; kērē, I shall do; dēbē, we shall give.

PAST—

1st Person.—This occurs under three forms; viz.:

(a) Pāolō, I obtained; kekōlō, I said; khowlō, I demanded; deklō, I saw; lōgō, I began; selō, I obstructed.

(b) Pāolē, I obtained; dēlē, I gave.

(c) Aṭāolāhan, I reached; śudhāolāhan, I enquired.

2nd Person.—Only one instance, lāgōlē, thou didst commence.

3rd Person.—This usually ends in āk, as in kekālāk, he said; delāk, he gave; guchhālāk, he lost; sīrōlāk, he finished; rakhālāk, he stayed; kekālāk, he made; pāolāk, he obtained; khāolāk, he ate; bācklāk, he survived; lōgālāk, they began; śudhālāk, he (they) enquired; bhujhāolāk, he entertained; urāolāk, he wasted.

In the case of intransitive verbs sometimes the Bihāri custom of dropping all terminations is followed, as in gēl, he went.

Sometimes almost pure Bengali forms are used, as in kekōlāk, he said; kāhē, he said.

PERFECT.—This is built on the Bihāri system.

1st Person.—(a) Transitive verbs, kerē-āhā, I have done; kāfē-āhā, I have disobeyed.

(b) Intransitive verbs, maral-āhā, I have died.

2nd Person.—Transitive verb, delē-āhis, thou hast given.

3rd Person.—(a) Transitive verb, ūrē-āhē, he has considered; ānē-āhē, he has brought. Also pāolē-āhīk, he has got.

(b) Intransitive verb, aālāke, he has come; gēl-āke, he has gone.

PLUPERFECT.—Rākhē-rahē, he appointed (a long time ago); another form is mari rahē, or mari rekē, he died (a long time ago). Before the auxiliary the final t of the Past Participle of an intransitive verb, becomes r. Thus gēr (for gēl) rahē, I had gone; gēr rahē, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: keretēlā, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihāri. Thus, bēlē-ke, having divided; bēlē, having taken; jāi-ke, having gone; kērē-ke, having made; kekē-ke, having said, and many others.

As examples of Compound Verbs, we have dēi-delāk, he gave; dauri jāi-ke, having run, and others.

THE CONDITIONAL PARTICIPLE—dēle, on giving; bēlē, bēlē, on becoming.

OTHER FORMS are ghurek bēnā, the hour of returning; khābār, of eating.
Idiom —

The Negative is *nēhi* or *niki*.

Example of a Potential Verb,—*sirāolē pūrtāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg'āk*, they began to make.

Note the form *rīchek*, a little, a corruption of the Bihāri *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kūmārī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterji, Sub-Inspector of Schools;—
[No. 25.]

INDO-ARYAN FAMILY.    

BIHÄRỊ.

EASTERN GROUP.

EASTERN MAGAHỊ DIALECT.

SPECIMEN 1.

(KURMĀLĪ THĀR.

(MANSHIMA DISTRICT.)

এক লক্ষের ছটী বেটী হালিয়া রেষেক। তাদের মৈথে দুই বেটাটায় অক্ষর বাগুকে বেঁধালাকে। যে বাগুকে হামারাকে মেলতকর যে মিল হিসা পায়মু সে মকে দে। তখন তাকর বাপু আপন রোডকাকে বাঁটকে অক্ষর হিসা দেই বেলাকে। পড়োক যদি বাপু দুই বেটী ছোটাটা আপন ধন দরিয় সেইকে বিদেয় গোয়ে। সে দিনে বাকে টুকাকে দুইকে বাবরি কে বেলাকে। সে লক্ষ বাকে হারেলাকে সেনে শারিয়ারালাকে ভেরে অনেক মূলকের বেড়ি আলিয়া রেষেক। তাকর গাটিয়ার অক্ষর ছুট দেয়নে তে সেই মূলকের এক হেটেত ধারনদিয় ঘরে রাখালাকে। অনেক গনিংটা অক্ষরের টুকাকে টুকাকে শুরুর চারাগালায় গোয়ারা রাখলে রেই। অলায়া পরিয়ার মূলকের খারার চারা বাকে আপন পেট ভারায়ে হিসা কে রেষেক। বিচিত্র যানে কের কেন্দু নেই দেয়লেই। নন নন পারেলে আগে যে বাগুসকে ঘরে বেঁধাল রেষেক মূলকি যাদে আলিয়া এক কলকাটা লাফ না লাগোই। এ মগ মুনিল রাগেই। তাকর বাপু উ আপন বাগুসকে ঘলে। এক বাপু বাগুর দরাকলে দেখিয়ে দেবি দুই পাগালায়। অক্ষর বাপু আপন ছোটাটায় দেখিয়ে দেবি দুই বাকে অর্থ ধরের ছুট পাগালাকে। তখন অক্ষর ছোটাটায় কেফালায়, বাপুস তখন তখন আপন ভাষনকে দিয়ে মূল গোয়ারা কে রেষেই। এ দুই কলকাটা লাফ না লাগোই। অনেক বাপু মুনিলগুলাকে করয়েন যে কেডে বেশ লুপা আলিয়া নিন্নাখাকে স্মরাগহাকে আর অক্ষর মাংলে অক্ষর হালায় পড়ি জুড়া রেষেই। আর চালো হালায় হাই দিয়ে মাঙ কেরেই। এই এই বেটাটা মরি সেই আর বাঙালাকে: হাতীর দের রেই আর পাগালেই। একাটী কেফালে দাঙ কেরে লাগালাকে।

আর লক্ষাটু বড়ো বেটাটা দেখে দের রেই। সে দুবেকে দেরা যখন ধার ঘনাই দিয়েই দের দেখুন যে বাগুকের ঘরে আই নিন্নাখাকে একটা মুনিলকে ভাবিয়ে গোয়ালাকে হিসা দিয়ে এই মরে যাও। সেই দুইপাকে কেফালাকে দুই ভাই আলাল আচারকে। তাকর দিয়ে দুইপাকে বাংলাই দেখুন যে অক্ষর ভাই পাগালে আই-চেকে। একর দিয়ে অক্ষর বাগু চেকে, যাদে নিহ গেল। অক্ষর বাপু তখন তার আমরাকে আলিয়া অক্ষরের দুবালাকে। তখন দেয়া কেফালাকে বড় একটা তুমুলকে দুইপাকে দুই কর্ম নরু বাগু দেবি দেই কলকাটা আই মনেক তুর মকে একটা ঘনাই যাও। নিহ গেলে আইলো যে পাচ ভাই ফ্যাকে রেষেই। তখন দুই বেটাটাতে হরর এই লাঙ নাচিয়ে দেই তখন সাধন ঘরের উড়ালাকে সে মুনিলকে পর্যন্ত না পড়নত তুর ভাব শারিয়া দেখুন। তখন অক্ষর বাপু মূলকি দুই দিতে তুর হারেল পথ অক্ষর দেখুন। দেখুন যার দরিয় তবে রেষেই। কিন্তু এই এই রেরর মরি কেরে বেঁধাল কেবেন তব এই আইল। মরি রেই দুই কিন্তুর রেষে দুই বাঙালো।
[No. 25.]
INDO-ARYAN FAMILY.
EASTERN GROUP.

BIHĀRĪ.
EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

(KURMĀLĪ ṬHĀR.

(Eastern Magahi District.)

Ek laker du-tā bētā chhālīa rehek. Tārāder maiddē chhuto bētā-tāy
One man-of-two son children were. Of them among (the)-younger son
a-kar bāp-kē kheṛlāk jē, 'bāp-he, hāmrū-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
pāyam sē ma-kē dē.' Talahan tā-kar bāp āpan daulat bēśi-ke
shall-get that me-to give.' Then his father own property dividing
akar hīsā dēi-delāk. Thāpēk din bāde chhuto bētā ohihāvā-tā āpan
his share made-over. A few days after younger son child own
dhan-darib lēi-ke bīdēs gēl. Sē thiśī jāi-ke
property-(and)-things taking foreign-land went. (To)-that place going
ūj'hak hai-ke sabbē ghuchāōolāk. Jabbē kharēchā keri-ke sabbē
(a)-foot being all-(his-property) he-lost. When expenses making all
śīrōlāk, tabhē ahē muluk-kē bowl ke ākāl helek. Tāk'rē khātīr a-kar
he-finished, then that land-of great famine was. This for his
dukh hēlēī khēnē, sēī muluk-kē ek bēṛē
distress of-being at-the-time, that land-of one great
ghumāinē ghrē ṛahēlāk. Ahē dhanin-tā ak'rā-kē tāpē śūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
chārān-lāi gār-khiyā rākhēḷa-rāhe. Ahē-śāy gār-khiyā śūar-kē
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
khābār chakā khāi-ke āpan pēt bharāyēk bīchāhā kērīlāk. Bichēkam
(the)-food-of hucks eating own stomach filling-of wish he-made. But
tā-kē kēa kraṇa nehi dēlēī manē-manē thānṛē-ahē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
bāpek ghārē ketek bēṛhunīyā āhek. Ak'rā mānshi
father's house-in how-many wages-earning-labourers are. His men
etik bēṛhun pāoṭāk jē khāi-ke nehi śīrōlē
so-much wages-(in-food) used-to-get that eating not to-finish
pārtāk, ār māy bhūkhe marāl āhā. Māy bāpek thāi jāi-ke
they-used-to-be-able, and I (by)-hunger dying am. I father's near going
kaham, "bāp-hē, māy Bhagamānē-kar thēi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
thēi dash kerlē-āhā. Tar bētāk lāk māy nā
in-the-presence sin committed-have. Thē, son-of like I not
lāgā; tōy ma-kē munīs rākēhā." Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." This after he own
bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēri
father's house went. His father him a-distance-from seeing great
dukh pāolāk; a-kar bāp āpan chhāwālā-kē dēkhi-ke dārī-ke jāi-ke
sorrow felt; his father own child seeing running coming
gūshāwā dārī-ke chuṃā khāolāk. Takhān a-kar chhāwā-ty keh-lāk,
neck holding kisses gave. Then his child said,
'bāp-hē, tar ūtānē ār Bhagamānēk thīnē māy gumāhā
'father-O, thy presence-in and God-of the-presence-in I sin
kerlē-āhā. Tar bētāk lāk māy nā lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
munīs-gulā-kē kahrēn jē, 'a-kē bēs lugā ānī-ke piṅāhālāhāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
a-kar lātē angthē dēhāk, gārē jūtā dēhāk, ār chālē hāmrā
his hands-on rings give, legs-on shoes give, and come we
khāi pi-ke majā kerbēi; mar ehē bētā-tā mari-rehek,
eating drinking merriment will-make; my this son died-had,
ār bāčhlāk; hārēī gēr-rāhē, ār pāolēī.' Bhānā-tā keh-ke
and revived; lost gone-had, and I-regained.' This-much saying
majā kere lāg-lāk.
merriment doing they-began.

Aḥē lak-tār bāra bētā-tā khēt gēr rāhē. Sē ghurek
That man's elder son field gone had. He returning-of
bērē jākhan gār pānchhē ā-pānhunchi hel tekhnē nach-bājñā-kar
at-the-time when house almost-reached was then dancing-and-music-of
jāk šuni-ke, ek-tā munīs-ke dāki-ke sūbdāolāk, 'kini-lēy etek
splendour hearing, one servant calling asked, 'what-for this-much
nach bājñā hehek-rē?' Munīs-tā-i keh-ke, 'tar bāhi
dance (and) play is-going-on-ah?' The-servant said, 'thy brother
āol āhek. Tāk-ṛē hātē kutum-ke khāwās-āhō, kese na
come has. Of that for relations he-is-feeding, why because
a-kē bhālāt-bhālāt pāolē-āilōk.' Ek-ṛē hātē a-kar rāg
him in-good-condition he-got-has.' This for his anger
helek, ghārē nihi gēl. A-kar bāp takhan bārīāy āsi-ke,
rose, house-in not did-go. His father then out coming,
ānek-ānek bujḥāolāk. Takhān tēy keh-lāk, 'māy etnā-din tar munīsēk
a-good-deal entertained. Then he said, 'I so-many-days thy servant-of
like labour. Euer I thy words not disobeyed-havest, even-then thy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis āje pāch thou me-to one goat-young not given-thou-hast that five bhāi mai jā keretēla. Tar āje bētā-tā-i tahṛē āsan, brethren merriment would-have-made. Thy what the-son of-thee like, nāch-ni lēi-ke, tārē āsan dhan-darib urāolāk, so dancing-girls taking, of-thee like property-(and)-things wasted, that ghuri-ke, pār chat-nā-pāhachṭē, tāy bhaj lāgāolē.' returning, immediately-on-reaching-(home), thou feast commencedest.'

Takhan a-kar bāp kehīlāk, 'sabhē din-ta tāy hāmar pash Then his father said, 'all days-while thou me with ahūrē keris. Sabhē dhan-darib tārē hekēk; kintuk ekhan living doest. The-whole property-(and)-things thine are; but now richek mai jā kere hetēk, kāsēn tār ehē bhāi-tā mari rahē, some merriment do should, why (because) thy this brother died had, ghuri-kē bāchal; hārū gēr-rahē, ghuri-kē pāoālē.'
again (has)-lived; lost gone-had, again I-got.'
STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Statement

Kurmoli Thar. (Manbhum District.)

[No. 26.]

INDO-ARYAN FAMILY. 

EASTERN GROUP.

BIHAR.

EASTERN MAGARHI DIALECT.

SPECIMEN II.
STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, māy dākānē besi-ke mithāi bēche helaō. Chār-tā Sir, I the-shop-in sitting sweetmeats selling was. Four Babu āi-ke mithāi kēr ketak dar śudhāolāk. Māy kehrālo, 'sab Babus coming sweetmeats of how-much price asked. I said, 'all jinisēk ta ek dar nēkhekkh.' Ahe Babu-gulāy śnni-ke khrālāk, things of indeed same-price is-not.' Those Babus hearing said, 'sabhē darib milēy-ke, ek sēr hāmrā-kē dehāk.' Māy ek sēr mithāi 'all things mixing, one see rs-we-to give.' I one see sweetmeats delē, ār-āth anā dām khrjālā. Takhan Babu-gulāy khrālāk jē, gave, and eight annas price asked. Then the-Babus said that, 'hāmrā-kar sōgē pay'sā nēkhat. Ahe lādi là āhekk. Óhā jāi-ke of-us with price is-not. In-that river (a)-boat is. There going dām debeit.' Māy bhadrān-mānush dekhi-ke māy kanha nihī price we-shall-give.' I gentlemen seeing I anything not khrālā. Dhēr khen helī pay'sā nihī delāk dekhi-ke māy lādi-tak said. Long time having-been price not gave seeing I the-river-up-to gēr-rahū; jāi-dekhrālāo là-tā sē-thìn nēkhekk. Dhēr dhur-lē thānēi went; going I-saw the-boat there is-not. Great distance-from discerning thanāi dekhrālāo là-tā dhēr dhur gēl āhekk. Tekhrēnā māy discerning saw the-boat great distance gone has. Then I pechhāi pechhāi daunē lāgīlāo. Gharī-tek bàdē māy là-tā-kē after after-(the-boat) running began. Twenty-minutes-of after I the-boat āṭāo-lāhan. Āṭāi-ke lāhekk mājhitā-kē Babu-gulāk kāthā śudhāolāhan reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked. Lā-mājhi kanha nihī khrālā. Māy takhan pānī nābhī-ke The-boatman anything not said. I then (in-the)-water plunging là-tā-kē tekhrālo. Takhan Babu-gulāy lāhekk bhitar-lē bāhrīyā-kē, the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out, ma-kē-i char keri-ke gul kerālāk, ār dui-tā Babu-ī phārī-ghār-lē me-even thief calling noise made, and two Babus also the-(police)-outpost-from
ek-tā sipāhi dākā-kārāi-ke ān'ālāk. Māy sipāhi-kē sab kātbā khuli-ke
costable sending-for brought. I the-costable-to every word openly
kahi-deleī. Sipāhi mar kātā nehi śuni-ke giriptān-keri-ke ān'le-āhē.
told. The-costable my words not listening-to arresting has-brought.
Da-hāī, dharmā-atār, māy nihi chari ke'le-āhū. Māy bari
Two-aliases, incarnation-of-justice, I not theft have-committed. I-am) very
garib lak; mar kē'ū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
kanha dash nēkhe.
any guilt (there)-is-not.
SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Munḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sadrī Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgarḥī, the word ‘Sadrī’ is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahi dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahi is also spoken, called Kuṛmāli, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmāli Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel a being sounded as in Oṛiyā, viz., like the o in ‘hot.’

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive māl-jālar, of property, and plurals like snar-mānd, swine; hām-rō-mān, we.
[No. 27.]

INDO-ARYAN FAMILY.  

BIHARI.

EASTERN MAGAH DIALECT.

SPECIMEN I.

(STATE BAMBRA.)

SADRI KOL.

Göte ād'mi-kér dui-thur bêta rahin. Unhâ-lê chhôt bêta ő-kar  
One man-of two sons were. They-from the-younger son his  
báp-ké kah'läk, 'ê abâ, mäl-jâlar jin bhâg mår bhâg-mê  
father-to said, 'O father, of-the-property what share my share-in  
giri, sê-kë mô-kë dê.' Sê ő-kar mäl-jâl bhâg-kar delâk. Pure  
will-fall, that me-to give.' He his property having-divided gave. Many  
din nai jâlâ chhôt bêta mäl-jâl, sob-kë ek-thin jamâ-kar-khan  
days not went the-younger son the-property all in-one-place having-collected  
bidês gelâk, Ö-thânê kherâp kam-mê sab mäl-jâl kharach  
a-foreign-country went. There bad conduct-in all the-property spent  
kar-delâk : sab mäl-jâl kharach kar-ke serâi-khan, ő dés-mê  
kar-made: all the-property spent having-made having-completed, that country-in  
maharg holâk, âur ő bahût dukh päläk. Tabân utur-mê ő ő  
a-famine became, and he much distress got. There after-in he that  
dés-kar ek ād'mi-kar guhar-mê ashtâ lelâk, âur ő ād'mi ő-kê  
country-of a man-of house-in shelter took, and that man him  
doîn-mê suar charâi pâîthâlâ. Sê suar-mânê jôn tasu  
fields-in swine to-feed sent. He the-swine (plural) what husks  
khât-rahin, ő-kê khâî-kôr pêt purâi-kê man karâlâk. ő-kê  
used-to-eat, those having-eaten his-belly filling-for mind made. Him-to  
ő kêhû delâin nâhin khâî-ke.  
those anyone gave not eating-for.
Ek gāũ-mē budḥā budhi dui jhan rahlēn. Bahūt
One village-in an-old-man an-old-woman two persons were. Many
ād-rāi par-dēs jāĩ-ke kāmāi-khan lānāt-hen. Śē-śkhanē
men foreign-country having-gone having-earned bringing-are. Then
budhlā-ke hūgā ḡālāk. Tob-le budhi kahālāk,
the-old-woman-to envy became-attached. Then the-old-woman said,
‘ē budḥā, sabē-tō kāmāi-khan lānāt-hen, hām-rē-man
O old-man, all-Indeed having-earned bringing-are, we
jāb.’ Kāndhē sab din sarag-kēr ek hāti dhūn kāũ-rāhē, jo
will-go. Where all day heaven-of an elephant paddy used-to-eat, there
budḥā ogārālāk. Hāti ḡālāk. Hāti kāũ-rāhē. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
kāũ-khan jāũ-rāhē sarag-pur. Tob-le budḥā pōchh-mē
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
dharālāk. Hāti budhlā-ke ḡē-ḡalāk sarag-pur. Uṭā
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
budḥā bahūt kāmāi khālāk. Tob-le ō hāti-kēr pōchh-kē
the-old-man much having-earned ate. Then he the-elephant-of the-tail
dharālāk, āu nichē ḡālāk, āu budhlā-ke kahālāk, ‘Budhlā
seized, and down came, and the-old-woman-to said, ‘Old-woman
dēk, etrā kāmāi-khan lān-han.’ Tob-le budhlā dekhrālāk,
see, so-much having-earned I-have-brought.’ Then the-old-woman saw,
aur ō-kar jin bahūt ānand holālāk. Budhlā kahālāk, ‘mō-hē
and her soul very rejoiced become. The-old-woman said, ‘I-too
jāb.’ Tob-le dōn jhan gelāin, hātir pōchh dhār-khan,
will-go.’ Then both persons went, the-elephant’s tail having-seized,
sarag-pur. O-mānē ūũ khob kāmāi-lāin khalāin. Tob-le
(to)-the-heaven-city. They there well earned ate. Then
budhlā bichār karālāk. Budhlā-ke kahālāk. Tob phēr
the-old-man consideration made. The-old-woman-to ke-spoke. Then again
budhlā hāti-kēr pōchh-kē dhar-kēr gāũ-kē ād-dni-kē
the-old-man the-elephant-of the-tail having-seized the-village-of men
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of
Heaven, when the oldest caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; soon when he had earned a great deal, he again caught hold of the elephant’s tail, and was carried down home again. ‘See,’ said he to his wife, ‘how much I have earned.’ When the old woman saw it, her soul was filled with joy, and she replied, ‘I’ll go too.’ So they both set out, and both caught hold of the elephant’s tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant’s tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. ‘Why?’ said he, ‘are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer up there is a very big one.’ Then the villagers thought over the matter and agreed to go with the oldest. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant’s tail, each one clasping the waist of the one above him. They had got halfway to the City of Heaven when one of the rear men called out to the oldest, ‘hulloa, old man, you are taking us a very long way. How big is the seer up there?’ The oldest held on to the elephant’s tail with one hand, and motioned with the other saying, ‘it is so big.’ Then another fellow shouted, ‘I couldn’t hear what you said. How big is the seer?’ The oldest let go with both hands, saying, ‘it is so big.’ So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahi is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahi than the Kurmi Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahi, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahi. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmi Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahi, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

1 In India, the weight known as a seer varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.
[No. 29.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.

BIHARI.

EASTERN MAGAHII DIALECT.

So-called ‘Bengali’ of Hazaribagh.  
(Hazaribagh District.)

এই লেখকের হুঁ বেটা ছিল। তকরা হোল বেটা আপন বাস্ত কলারই, এ বাপ চিন্তক কে বের না তাহ পাওয়া সে আমরা সেই তাহ। তকরা হোল চিন্তক জোর কর দেলান। গোয়ানা তিন্ম হোল সম্ভব একসময় করের দুঃখ দেশ চলি গেলা আমি সে জগদ যে নাশক করত করত করে সব চিন্তা আপন লেলক। 

সে সব চিন্তা হরত করে তাছ যে মূল কে তাহ আকাশ লেলক ও সে দুঃখে পড়ে লাগল। তবে সে তাহে সে দেখে এক লেলক আপনার লেলক। সে লেলক তকরা আপন কেলে শুরুর চাঁদে গাঠাই দেলান। পরে শুরু যে তুলছা হাইটলি সেই দেই যে সে পেট ভাসতে লোকের করলে কিন্তু লেলক তকরা দিলে না। পর হোম দেলে সে বাজার হর হরপে করী মালিনাওয়ালা তুলছা গহত ও লাগো হং আর হাম ইছা। তুলছা মরতি। হাম তুলছা আপন বাপ ইছা বাবের, তকরা কতক বাপ হাম হরবার ইছা। পাগ করলে ও বোয়ার লক্ষ যে হাম বোয়ার রেটা নয়া নহি, হামরা এসো নকর বাওর রাজ গর তুলছা আপন বাপের বলিস্ত গেল।

কিন্তু দুঃখে তকরা বাপ দেখে পাঙ্কল আর মায়া করকে লেলক তুলছা নয়া নহি। হোল বাপ আপন নকর লেলকে কবর জলিস লবসে বেশ লুচা আমাকে একচ্ছ পিনফল, এসকা হাতে আপনী ও লেলক নুতর পিনহ্যায় দেখেন; আর হামরিং খণ্ড ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বিচল হায়া, হেরাএল গেল রহে, মিল হায়া।

পরে সে সর অনন্দ করে লাগল।

আর তুলছা বেটা ফ্রেস্টে হলকেল, সে আমাকে গরিয়ে নমক নাট ও হামরা শুনে পাঙ্কল তজ্জন

সে এক নকরা বেলাইয়ে লুচা এস নহি। সে তকরা কহল তেলের যাই আলাদা হো আর

তুলছা বাপ হোসেন তৈরী করলে যায়ের, কামনা সে তকরা নিরোধে হেলে পাঙ্কল। কিন্তু সে হিতে-আয়িলা, ভিতর যায় তুলছা না। তুলছা বাধু তুলছা বায়ার আমাকে পুনরাধী করে পালিবিন। হোল যে তুলছা করকে আপন বাপের যেই দেখ এতন। তুলছা বাপ দেখ তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী 

তুলছা বেটা বোল হামরা এসো ঘাসরিকে বাইছা নেই লেলক সে হামরা নেই লেলক দেখে মনে করত। মনে তেলের এ বেটা সে পাকুরিয়াকে সর্ব তেলের সমpopulate বর্দাম করলেক সে সর্ব আনন্দ তখন তকরা লাগের যায়ের তৈরী তৈরী তৈরী তৈরী তৈরী তৈরী 

মনে সে তকরা কহল বেটা কুই সর দিন হামার সদ হায়া আর হামার সে কুই হায়া সে সর তেলের। মনে দিনি ও অনন্দ বললো উচিত তারান তেলের ই তাই সর গেল রহে বিচল হায়া হেরাএল গেল রহে মিল হায়া।
INDO-ARYAN FAMILY.

BIHÁRI.

EASTERN GROUP.

So-called ‘BENGALI’ of HAZARIABAGH. (HAZARIABAGH DISTRICT.)

Ek lóker du bétā chhila. Takar-mē chhót betā āpan
One of-person two sons were. Then-of-among tho-younger son his-own
báp-sē kahr’āi, ‘ā bāp, chij-ke jē bakh’rā hám pāch, śē
calls father-to said, ‘Of father, property-of what share I will-get, that
hám’rā deī-deī. Takar-mē śē chij bhāg kar-delen. Thón’sā din-mē
hām’sā deī-deī. Takar-mē śē chij bhāg kar-delen. Thón’sā din-mē
to-me give.’ Thérəs’mən he property division made. A-few days-in
chhót bétā samasta ēk-saṅg kar-ke dūr dēś chalī-gēlā,
younger son whole together collected-having a-distant country went-away,
ār so-jagan-mē nāhak kharāch kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
khōy-dēlak: śē sab chij kharāch-kar’né bād śē-muluk-mē bhārī
wanted: he all property expendind after that-country-in a-severe
ākāl bhé̄l, ē sē dukh-mē pāre lág’lā. Tab śē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-done that
désēr ēk lóker āśray lēlak. Śē lōk takr’ā āpan khētē
desired ek loker aśray lelak. She lok takra āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
śūr char’nē pāthbāi-delen. Parē śūr jē bhushā khaîtal’thī seī
shoulder char’sē pāthbāi-delen. Pāre shūr jē bhusha khaîtal’thī sei
sine to-feed sent-off. Then sine which husks did-eat that
sine to-feed sent-off. Then sine which husks did-eat that
dēi sē pēt bhara’tē khaēs kar’lok, kintu keu takr’ā dilok nā.
dei sē pēt bhār’tē khēs kar’lok, kintu keu takra dilok nā.
with he belly to-fill wish did, but any-body to-him gave not.
with his belly to-fill wish did, but any-body to-him gave not.
Parē hōs bhēlē, sē bāj-kālak, ‘hām’rā bāp-ke kātē
Parē hōs bhēlē, sē bāj-kālak, ‘hām’rā bāp-ke kātē
Afterwards senses having-returned, he said, ‘my father-of how-many
māhināvālā nakar khā-hat ō bācha-o-hat ār ām āhā
many months-valued nakar eat-food ē ō bācha-eat-food ēr ām āhā
hired servants eating-are and sparing-also-are and I here
bhuikē māra-hi. Hām uth-ke āpan bāp-ihā jāēb,
bhuikē māra-hi. Hām uth-ke āpan bāp-ihā jāēb,
with-hunger am-dying. I having-arisen my-own father-near will-go.
with-hunger am-dying. I having-arisen my-own father-near will-go.
Takr’ā kahr’ān, “bāp, hām Bhag’wān āhā pāp kār’lo-hi, ō
Takr’ā kahr’ān, “bāp, hām Bhag’wān āhā pāp kār’lo-hi, ō
To-him I-will-say, “father, I God near sin have-done, and
thohār hujūr-me. Hām tohār bētā jogg’a na-hi; hām’rā ēgō nakar
thohār hujūr-me. Hām tohār bētā jogg’a na-hi; hām’rā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
thy presence-in. I thy son worthy am-not; me one servant
bārābar rākh.” Tab uth-ke āpan bāp-ke najik gel. Kintu
bārābar rākh.” Tab uth-ke āpan bāp-ke najik gel. Kintu
like keep.” Then having-arisen own father-of near went. But
like keep.” Then having-arisen own father-of near went. But
dūr-sē takr’ā bāp dēkhe pāolak, ēr māyā kar-ke daur-ke
dūr-sē takra bāp dekhe pāolak, ēr māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running
ghoʃh-a-mè dhar-ke, chumà lèlak. Bèjā tak'rā kahr'laK, 'è báp, hám
neck-on holding, a-kiss took.' The-son to-him said, 'O father, I
Bhagwà-nān hā pāp kar'li-hi, ò tòhar hujur-mè. Hám tòhar bèjā
God near sin have-done, and thy presence-in. I thy son
jog'g na-hi.' Magar báp āpan nakar-lók-ke kahr'laK, 'jalo-hi
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
sab-se bē hūgā 'an-ke en-kō pīn'han; es-kō hāt-mō àngtī
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
ò gōy-mè jutā pīn'hāy-dehan; ār hāmrīn khāy ā anand rahi;
and foot-on shoes put-on; and let-us feast and merry he;
kārān hāmār ā bèjā mar-gel-rahē, bāchh-hai; herāxgel-rahē,
because my this son had-died, revived-is; had-been-lot,
milāl-hai.' Parē sē-sab ānand kāre lāgal,
found-is.' Afterwords they-all rejoicing to-do began.
Ār takar bāya bèjā khēt-mē hōlak. Sē āy-ke ghar-ke majik,
And his eldest son the-field-in was. He coming the-house-of near,
nāīch ā bāj'nā ēnke pāclak. Takhan sē ēk nakar-ke bolāy-ke
dancing and music to-hear got. Then he one a- servant-to calling
puĉh'lak, 'è sab ki?' sē tak'rā kahr'laK, 'tòhar bhāi
asked, 'this all what?' he to-him said, 'thy brother
āel-hō ār tòhar bāp bhōj tāiyār-kar'li-hai, kāhenā sē
come-is(for-thee) and thy father a-feast has-made-ready, because he
tak'rā nīrōg dēhī-mē pūlak.' Kintu sē khisīalā, bhūtā jāy khur'tā
him sound body-in found.' But he got-angry, inside to-go sought
nā. Takar bād-mē ò-ke bāp bāhār āy-ke par'bōdēh kāre
not. Of that after his father out coming demonstrating to-make
lāgal'thin, magar sē jawāb kar-ke, āpan bāp-ke kahr'li, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
et'nā bāchchhal dhar-ke hām tòhar sēbā kar'li-hi; tòhar kōnā
these-many years during I thy service have-done; thy any
bāt kahr'ni laṅghan nā-kar'li; takar-mē tōē kakhān hāmrā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
chhā-ri-ke bāchchhā nēhī delak āe hāmār dōst-lōk-ke saṅgō ānand
goat-of young-one not gavest that my friends-of with rejoicing
kari. Magar tòhar ā bèjā āe pāturiyā-ke saṅg tòhar
1-may-make. But thy this son who karlots-of with thy
sampat bāhād kar'lek, sē jakhan aīlak, takhan takar lāg-ke bāra
property wanting made, he sohen came, then him for great
bhōj tāiyār kar'lek.' Magar sē tak'rā kahr'laK, 'bējā, tīū sāb-din
feast ready thou-made.' But he to-him said, 'son; thou all-days
hāmār sang hai, ār hāmār jē kuchh hai, sē sab tòhar,
of-me with are, and my what anything is, that all (is)-thine.
Magar khusi ो ānand kar'na uchit, kāran tōhar i bhai
  But happiness and rejoicing making (is-)meet, because thy this brother
  mar-gel-rahē, bāchhal-hai; heriel-gel-rahē, milal hai,
  had-died, received-is; had-been-lost, found is.'

In the extreme east of the Ranchi District, on the border of Manbhum, are theive sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to
the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place
of three overlapping forms of Aryan speech. In the south-east, the main language is
the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the Dis-
trict, but here the Jain Mānjhis and the well-to-do cultivating and trading castes speak
the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan
language is a form of Eastern Magahi, but, here also, the Bengali Sarākī overlaps in
Pargana Tamar. It may be added that, in the five Parganas, Nagpuri is also spoken
by some people, though, for the sake of clearness, this is not shown in the map. Finally,
over the whole of both the South-east and the East, the general language is
the non-Aryan Munḍāri, with which we are not at present concerned, and which is
not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahi spoken in the five Parganas is known as Pačh
Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely
resembles the Kurmālī Thār of Manbhum. The principal apparent difference is the
result of the characters employed in writing. In Manbhum, the character adopted is
the Bengali, and the language is looked at, so to speak, through Bengali spectacles.
Hence words are spelled as a Bengali would spell them, and, more especially, an
ō-sound is represented as elsewhere in Manbhum, by the letter ə. In the five
Parganas, on the other hand, the Kaithi alphabet is used, and the language is looked at
through Hindi spectacles, and an ə-sound is represented by the letter ꞌə.

We also see signs of the influence of Sarākī Bengali in the aspiration of words
like jham for jhan, a person.

Instances of the representation of the ə-sound of the letter a occur on almost
every line. The spelling is capricious, and this is retained, as illustrating how the
pronunciation, affected by the Western Bengali, can only be represented with difficulty
in the Kaithi character. Thus, we have riḥā for rōhē, he was; kōnal and kohal, to say;
kot'na, for kar'na, how many?

The Declension of nouns follows Magahi, the only exception being the Dative
Plural of chākar, a servant, which is chākar-gulā-gē.

As regards Pronouns, the word for 'I' is mā or mā. The word for 'Your
Honour' is rāur, which is borrowed from Nagpuriā.

As to Verbs, we have hekā for 'I am,' which is a corruption of the Magahi hikā.
We have also the form which was noted in Kurmālī Thār, viz., āhō, I am; āhīs,
thou art; āhe, he is, and so on. We have, moreover, forms like dētō-ē he used to give;
mārāōhō, I am dying. The first person singular of the Future ends in mā, as in
kār'mā, I will say. A final short ā is pronounced in the preceding syllable, as in so
many Bengali dialects and as in Nagpuriā. Thus, we have kār, having done,
many others. Similarly there is saīb for sahu, all. The Conjunctive Participle is formed by the addition of kōhan, or kahan as in uīth-kōhan or uīth-kahan, having arisen. It will be remembered that in Sadri Kōl we had khan.

This dialect is classed as a form of Magahi, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahi, but of Nagpuri Bhojpuri. The following specimen is, as a glance will show, clearly Magahi and not Nagpuri, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuri. In classifying the dialect, I have followed the specimen, 'as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.
[No. 30.]

INDO-ARYAN FAMILY.  
EASTERN GROUP.  
BIHARI.  
EASTERN MAGAH DIALECT.  
PACH PARGANIA OR TAMARIA.  
(Ranchi District.)

कोंच के लेने के लड़ख लड़खा लड़खा। गेलन माहं सोचनां की तरह लड़खा। गेलन माहं खोलना लड़खा सोचना लड़खा। गेलन माहं खोलना लड़खा सोचना लड़खा। गेलन माहं खोलना लड़खा सोचना लड़खा। गेलन माहं खोलना लड़खा सोचना लड़खा। गेलन माहं खोलना लड़खा सोचना लड़खा।
જેણ શીખ કોય જોય આઈએ! જાનવાર ગેલે વેસે પાલક! કુમબુ સે શિખર! દીપાણ આખે વાહે માણુકે! સે ગોલ ગેલે વાખ વાહેલે - સાથ કુલ જેને કૃષ્ણભે વાખે! સો મહાબી દે સલમાન આપણ વાખ વે કહો કે હેતુ કરી રખતા લખાણ વિસ્તર હેઠળ મોટા ગોણ સેવા કરો જેનો અહિત, સોન કુલાણ આપણ રે જે કુલ નુશો કાચી! કુમબુ સે ગોલ દે છાપાય વાખ આઈએ લે છે છુદાખ! જેને કોય ગોલ સાહીબ કે વાખ કુલાણ આઈએ ગાંધ સલંબા ગોલે ગેલે કાફી વાખો આધો મોટા આપણ કોય કૃષ્ણભે વાખ આઈએ! કુમબુ સે ગોલ કહો કે હેઠળ વાખ તિલે નોંધ કાફી આધો સલંબા ગોલ રાખ સે સલંબા ગોલે! કુમબુ સે ગોલે હેઠળ વાખો વાખ નુશો હેઠળ કૃષ્ણભે દે સાથ નોંધ આઈએ લે છે છાપાય વાખ આઈએ ગોલે! કૃષ્ણભે વાખો!
INDO-ARYAN FAMILY.

BIHÁRÍ.

EASTERN GROUP.

EASTERN MAGÁHI DIALECT.

PÁCH PARGANíA OR TAMARIÁ.

Káñoū ñk ád’mi-kár dui-tá chhúá-róhē. Ñkár máñññé chhóñt chhúá-tá
certain a man-of two sons were. They among the-younger son
ápán báp-ké kōr’lak, báp, máe dhan-kér jē hisā pámū sā
his-own father-to said, ‘father, I property-of which share will-get that
mó-kē déū.’ Ñkár máñññé ëkār báp sē dhan hisā-kāir délak. Bahut
me-to give.’ They-of among his father that property dividing gave. Many
din nā hōt, kēi chhóñt chhúá-tá saúb dhan jāmá-kör-lēlak, ār
days not being, that the-younger son all property collected, and
dūr gāw-ké chail-gēlak. Ār sē dhan-kē tānhā kukām máñññé
distant village-to went-away. And that property there evil-deeds in
urāy-délak. Ār jakhān sē saúb khārach-kair-chuk’lak, gāwē
khub wasted-away. And when that all he-had-spent, the-village-in great
ākāl hōlak; ār sē bahut kāt sī pāe láq’lak. Takhan sē sē
akal hot; are so much passed. There he went.
famin took-place; and he much trouble-to-get began. Then he that-very
gāw-kér raññat ád’mi-kér pāsē rah’lak. Sē sē ád’mi tē-kē ápān
village-of inhabitant man-of near lived. And that man him his-own
villas in suair charāy-kē paithnāy-délak. Ñkár bād sē ád’mi, suair
field in swine feeding-for sent-away. That after that man, swine
jē gōs khāt-rābē, ‘sēi gōs khāy-kahan pēt bharāmū,’
which grass used-to-eat, ‘that-very grass having-eaten belly I-will-fill,’
ichhūhā ka’llāk. Ār keu tē-kē dotō-cē nāhī. Ñkár bād jēbi
o-wish made. And any-one him-to used-to-give not. That after when
būjhe-pār’lak, sē ka’llāk, ‘mōr báp-kér kot-nā talap-lowniā chākār
he-came-to-see, he said, ‘my father-of how-many pay-taking servants
jat-nā khāy-kér dar-kār tēkār lek bēa pāo-lā ār
as-much eating-for (is)-necessary that than more get and
mōē ihē bhukhē mórottō-hō. Mōē uith-kōhan
I here from-hunger am-dying. I arising
ihē lek mōr báp-kér pās jāmū, ār tē-kē kār-hū, ‘báp,
here from my father-of near will-go, and him-to will-say, ‘father,
māē Bhog’wān-kér pāsē ār rāun-kér pāsē-ū pāp kāir-ahā
I God-of near and you-of near also sin have-done
ār māē rāur chhuā hekō kōt-kōhan kahal bēs nā lágē;
and I your son am anyone-to to-say good not does-appear.
Mā-ke raur-kē talap-pawāhā chē kar rakam rakhū." Tēkar
Me you-of pay-getting servant like keep." That
bad sā uth-kahan āpan bāp-kē pās gēlak. Kintu sē
after he arising his-own father-of near went. But he
phārūkē rahat, kei tē-kar bāp tē-kē dēkhe-pāc-kahānē
a-long-way-off was, that his father him having-been-able-to-see
kuld-jay-kahan tōtāy dhair-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to
kahu-lak, 'bāp, maē Bhag-čān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
kau-āhā, ār moē raur-kē chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
nā lägā.' Kintu bāp āpan chākār-gulā-gē kahu-lak jē, 'saub-lēk
not does-appear.' But the father his-own servants-to said that, 'good-than
bēs lugā lāin-kahan ē-kē pindhāwa, ār ikār āthā āgīthi
good cloth bringing this-one put-on, and this-one's hand-on ring
ār gūpē jūtā pindhāy-dōwā; ār khāy-kahan bām-rē khūsi
and feet-on shoes put-on; and eating we happy
hōi; kārān mōr ēhē chhuā-tā mōr-jay-rāhē, sā āur bāich-gurhlak;
bē; because my this son dead-was, he again returned-safe;
hojāy jay-rāhē, pāw-ilak.' Ār sā saub kōi khūsi hōy läg-lak.
lōst was, is-found.' And that all men merry to-be began.

Sekhān tēkar bār bētā lāthō rahā. Sā āy-kahan ghar-kē
At-that-time his elder son field-in was. He coming house-of
pās pahūch-lak, ār nāch ār bājānā sune-kē pālak. Ki ēk
near approached, and dancing and music hear-to got. Then one
jhān chākār-kē dāik-kahan puchh-lak, 'I saub kā?' Sā tē-kē
man servant calling he-asked, 'This all what-(is)'} He him-to
kahhlak, 'tōr bhāi āy-āhē, ār tōr bāp bahūt ādmi-kē
said, 'Thy brother is-come, and thy father many men-of
khāy-kē chīj jāmā-kāu-āhē. Kārān tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But
sē khislālak; bhitar jāy-kē nāhī mārnlak. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father
bāhiē āy-kahan tē-kē bujhāy-kē lág-lak. Sē jawāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
kahhlak, 'dēkhiē, ētīk bāchhār-lēk mēē tōr sēwā kārōtō-hē. Tōr hukum
said, 'sēc, so-many years-from I thy service am-doing. Thy orders
kōk̄nō nāi kāit-rōhā. Thāhā raur chhiγ-gūr khuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
nāi delī, ār mō āpus-kē lekhān khusī kari. Kintu tōr ēhē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

z 2
It has been already pointed out that nearly all the 40,000 Kurmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oriyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kurmīs have been returned as speaking a dialect named Kurumāli, which, on examination, turns out to be another instance of Eastern Magahi. Here, the corrupting element is more Oriyā than Bengali, and, moreover, the specimens received being written in the Oriyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oriyā abound, but even some of these are curious distortions. For instance, the word for 'was,' helēk, is evidently a corruption of the Magahi halaik, but the e of the first syllable has been changed to e, under the influence of the Oriyā helē, while Bengali has possibly had a share in changing the final aik to ek. On the whole the dialect agrees very closely with the Kurumāli Thār of Manbhum. We have the same representation of an o-sound by a and the same base, ak, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oriyā running hand and is printed in facsimile.

Vide ante, p. 106.
INDO-ARYAN FAMILY.  
BIHARÍ.
EASTERN GROUP.
EASTERN MAGARÍ DIALECT.
KURUMÁLÍ SUB-DIALECT.  
(MAYURBHANJA STATE.)

[Text in the image appears to be in a script that is not legible or recognizable.]
ხალიო - გარდამოვალი მუშაობები უფრო გარდაიქმნით რის განსაკუთრება გაუწიათ.

ბუნება - არაფორთო ბინარული არ შეიძლოთ რომ ვაზაროთ, არც ვიცოდრათ?

ბუნება - ამოქრობთ არც არაფორთო მოძრაობა რაიმე ოდენი გარე მოძრაობა.

ბუნება - უფრო ცურჯათ გულურა რომ მოკლეს სავალაო.

ბუნება - სწორი თუ უფრო რა გამოვიყოთ რომ თვალსაზრისში მოვიდე.

ბუნება - არაფორთო ბინარული არ შეიძლოთ რომ ვაზაროთ, არც ვიცოდრათ?

ბუნება - ამოქრობთ არც არაფორთო მოძრაობა რაიმე ოდენი გარე მოძრაობა.

ბუნება - უფრო ცურჯათ გულურა რომ მოკლეს სავალაო.

ბუნება - სწორი თუ უფრო რა გამოვიყოთ რომ თვალსაზრისში მოვიდე.
གུ་ཁ་ - རྣ་ ནོ་ རྣ་ དེ་ སྲེལ་ \"བོད\" ཐེག་

ཐུབ་ - ཤུག་ ཐུག་ རྣ་ སོགས་ དེའི་ \"བོད\" ་ དེའི་

རུས་ - ཀྲུང་ ཁྱེན་ རྣ་ སོགས་ མི་ རྒྱུ་ \"བོད\" བཞུགས་

ཐུ་ \"བོད\" དང་ རྣ་ སོགས་ དེའི་ \"བོད\" ཐེག་ མི་ རྒྱུ་ \"བོད\" བཞུགས་

རུས་ - ཀྲུང་ ཁྱེན་ རྣ་ སོགས་ མི་ རྒྱུ་ \"བོད\" བཞུགས་

西藏 - རྣ་ སོགས་ དེའི་ \"བོད\" ཐེག་ མི་ རྒྱུ་ \"བོད\" བཞུགས་

西藏 - རྣ་ སོགས་ དེའི་ \"བོད\" ཐེག་ མི་ རྒྱུ་ \"བོད\" བཞུགས་
INDO-ARYAN FAMILY.  

BIHĀRĪ.  

EASTERN GROUP.  

EASTERN MAGAHI DIALECT. (MAYURBHANJA STATE.)  

KURUMĀLĪ SUB-DIALECT.  

Sāyāl (Sawāl),—Kuṇḍāji Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē?  
Question,— Kuṇḍāji Parganā Paṇḍupāl village-of Jēnā Singh now where is?  
Jawāb,— U ekhyan mari-gēlā-hē.  
Answer,— He now dead-gone-is.  
Sāyāl,— Kēsan kari-ke mari'hā?  
Question,— How doing did-he-die?  
Jawāb,— Kuṇḍāji Parganā Āśkanda gāw-ēk Budhu-rām Singh Jēnā Singh-ē  
Answer,— Kuṇḍāji Parganā Āśkanda village-of Budhu-rām Singh Jēnā Singh  
marāw'ē-ahē akar thēṅgāy kari-ke  
has-caused-to-die his by-club doing.  
Sāyāl,— Ketek thēṅgāy mār'ēk, ō kan-thīnē thēṅgāy  
Question,— How-many-(times) by-club did-he-strike, and in-what-place with-the-club  
mār mār'ēk?  
striking did-he-kill (-him)?  
Jawāb,— Jēnā Singh-ēk dehinā dhārī-k kān jāṛī, ēk thēṅgā māra'ī-tē.  
Answer,— Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.  
āhē-mār'ē-i ahē-thīnē jharī-khas'ēla.  
On-that-striking-merely in-that-place he-fell-down..  
Sāyāl,— A-kē mār'ē-āhel-ēk khyānē tāy sīkē dekh'ē-āhas ki nīhī?  
Question,— Him of-being-beaten at-the-time you with-eye have-seen or not?  
Jawāb,— Hā, dekh'ē-āhā.  
Answer,— Yes, I-have-seen.  
Sāyāl,— E ghat'ēnā kabē helek, ō kati-khyānē?  
Question,— This occurrence when did-it-occur, and at-what-time?  
Jawāb,— Rāṭī ek-gharī-k samayē, Āṭī-kyānē āndhār. Ō ē  
Answer,— At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this  
ghat'ēnā gel-ēk Rabi-bār ohārī-ke tēkār āgu-k Rabi-bār  
ocurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday  
rāṭī.  
at-night.  
Sāyāl,— Jēnā Singh-kē Budhu-rāmē kinā-lāy mār'ēk?  
Question,— Jēnā Singh Budhu-rām for-what killed?
Jawāb,—Jēnā Singh-ēk bēṭī-ke māy gel-ēk baachhare bhihā kāre-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
del-rahī. O Jēnā Singh-ēk bēṭī Mangālē Singh mar bahin Gunī-k munđā
had-given. And Jēnā Singh's son Mangālī Singh my sister Gunī's head
sindur del-rahī. Kintu, Jēnā Singh-ēk bēṭī-ke mar saṅgē bhihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
nihī deśī, paṅchāit helēk. Tēkar peechhē, Jēnā Si. akar
not giving, a-castle-assembly took-place. Of-that after, Jēnā Singh his
bēṭī Pitēī-ke, Mitrapur bēṭī bhihā del-ēk-khyānē mar
dughter Pitēī-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
gungu-k bēṭī-bhāī Budhu-rām Singh Jēnā Singh-ēk mār-lēk.
elder-mate's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-ēk jē mārī-helēk, ulā kan-ṭhīnē?
Question,—Jēnā Singh when he had-killed, that in-what-place?
Jawāb,—Jēnā Singh Mitrapur-lē awēl-helā, ēśān-samaye Burhā-balāṅg nādī
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balāṅg river
pār-rahī, Budhu-rām Singh-ēk sarisā bāṛī hel-ke, jē bāṭ rahēlēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
ahe bāṭ heī-ke āw-ēk khyānē sarisā bāṛī pār-rahī-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
ār ēk Budhiā Singh-ēk khēt-ēk pahāchāitē mār-lēk.
another one Budhiā Singh's field-to on-arriving he-struck(him).

Sawāl,—Tāi ati-khyānē kīnā karē-helīs?
Question,—You at-that-time what were-doing?
Jawāb,—Māy ati-khyānē-khuī dāṇḍāi-rahī.
Answer,—I at-that-time was-standing.
Sawāl,—Ār uṭhīnē keu rahēlā ki nihi?
Question,—Other there any-one was or not?
Jawāb,— Ahē-ṭhīnē ēhē hājīrā āsāmī : (1) Nachhamān Singh:
Answer,— At-that-place these present accused : (1) Lakhhamān Singh:
(2) Rūhiā Singh : (3) Bānu Singh : (4) Paṇḍu Singh : ēhē
(2) Budhiā Singh : (3) Bānu Singh : (4) Paṇḍu Singh : these
sáb rahēlā. Kintu Khushālī Mājī uṭhīnē nihi rahēlā. Hamar
all were. But Khushālī Mājī there not was. Me
ṭhīkalē duṅ kuṛi das bāṭ dhūrī āsāmī Budhiā Singh-ēk
from two score ten cubits in-distance accused Budhiā Singh's
mustard field-in he-was.

Sawāl,—Tāi ki ār keu Jēnā Singh-ēk mār-lē āki nihi?
Question,—You or other any-one Jēnā Singh beat or not?
Jawāb,—Maṅ ki ār hājīrā āsāmīrā kēha-i nihi mār-lē-ōhēk.
Answer,—I or other present accused-persons any-one-even not have-beaten.
Sawāl,—Ēhē (ka)-chīṁhē-del ṭhēṅgā kākār?
Question,—This ka-marked club whose?
FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Pāṇḍupāl, Parganā Kurādīhā?

Answer.—He is now dead.

Q.—How did he die?

A.—Budhu-rām Singh, of Āskanda in Parganā Kurādīhā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh’s daughter, as a preliminary to marrying her. Moreover, his son, Mangā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Būṟhā-balang river, and after passing along the path which led through Budhu-rām’s mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time?

A.—I was standing there.

Q.—Was anyone else there at the time?
KHONȚAI OF MALDA.

A.—The present accused persons were there, viz., Lakshman Singh, Ruhia Singh, Bânû Singh, and Pândû Singh. But Khushâli Mâjhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jênû Singh?
A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter ‘K’?
A.—It belongs to Budhu-râm Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet?
A.—They all belong to Jênû Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmâ, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahi, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihâri which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganâs, is Maithili, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Moughyr, Bhagalpur, the Sonthal Parganâs, and Malda. In the two first Districts, they became absorbed into the allied Maithili-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganâs, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khonțai, and is principally spoken by people of the Chain, Nâgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santâli, Bihâri, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonțai is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahi through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dêva-nâgâr character.

The only form which need be noticed is the word hôchhi, it is, which is borrowed from the neighbouring Maithili of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.
[No. 32.]

INDO-ARYAN FAMILY. •

BIHARI.

EASTERN GROUP.

EASTERN MAGARHI DIALECT.

KHONTAI SUB-DIALECT. (WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনকে হো বেটা হলই। হোৰা লোকৰা আৰু বাপুকে কেলকই, বাবা, হামৰা হিসাবকে রিকষি হামৰা বে। তোৰা বাপু দেোনকে আপনৰ পিপাবকে বুটী দেলকই। তোৰা হোৰা বাবা হোৰা দেো। আপনৰ জন্মৰা হলই সমৈ হীত কৰিকে হোৰা হোৰা চলো গেলই। জীবনৰ মুখৰ পানীয় কৰিকে সম তথ্য কৰিকে দেলকই। তব য়াৰ একসমৰ হীত গালি গেলই তোৰা হোৰা হোৰা ভাণ্ডা জীবনৰ পূৰ্ণ।

আৰ উ বাড়া। মুন্ডুলী বে গিরেন। তোৰা হীকে এই দেোনকে কোই সেছালিৰ কৰিকে দিলই। তোৰা হোৰা সেছালিৰ। বিধীন কৰিকে ভালী আপনৰ হুৰাত চৱাৰো জীবনকই। উৰো হুৰাত থোৱাৰ বুঝিলেন কৰা সুন্দৰী গোৰো গোৰো জীঁকই বঁচিয়ই। ওহো ওকাৰ কোই কুন্দু নাৰি কৰিয়ই। বৰু ওকাৰ সেছালিৰ ভেলই। তোৰা আপনৰ আপনী বেলো লাগই। হামৰা বাপুকে লোকৰ কৰেত চৱৰাক পাইতে আপনৰ খালিয়ই আৰ পৰৰ বিলায়ই, আৰ হামৰা কুৱেত কৰেহ। হামৰা উঠীকে বাপুকে ভিরা তোৰা কৰে ভেলো।—বাগ, হামৰা সগৰ ভিৰা ও ভেলো ভিৰা গোৰা কৰিয়ই।

আৰ হামৰা ভেলো বৰু বিধীনে নায়ে নাৰি হই। হামৰা আপনৰ রাখনী চৱৰু কৰি বে। তোৰা উ ফীৰকী আপনৰ বাপু ভিৰা আৰই। লকিন উ বৰহ দুৰু বহোতই, বাগ ওকাৰ। সেছালিৰ বে কৰোগুৰি নৰ্ম্ম কৰিকে চৱৰা কৰে লাগই। তোৰা লোকৰ বাপুকে কেলকই—বাপ হামৰা সহ্য ভিৰা ও ভেলো সাগৰে গোৰা কৰিয়ই, আৰ হামৰা ভেলো বৰু বাপু কৰে নায়ে হই। লকিন বাপু আপনৰ চৱৰাক কেলকই, আৰা পেগৃকু আৰ ও একাৰ পৰা বে। চৱৰা নৰ্ম্ম খালিয়ই কৰি ও আঁদী কৰি। কাহাৰ ভিৰা হোৰা বৰু মৰি গোৰা হই, আৰু ফোৱা বাচলই। এ হোৰা গোৰা হই, আৰ পালিয়ই। তোৰা সুৰ কোই র্ত তামালী কৰেন বগলই।

ইল্ডু তোৰা বৰু বৰু কৰে গোৰা নৰ্ম্ম হই। যু বৰু আৰু সতীনী তোৰা হুৰা আৰুৰা আতে নান্দা।

gাইনা হুনে পন্থন। তোৰা একৰ কৰোকী ভালিকে পুনর্গুৰি হরি সুৰ কৰে হাতই। চৱৰাক কেলকই তোৰা ভাই আৰা হই। লোকৰা আমৰা লাগই। আলিঢ় পৌৰী, আপনৰ বাপু একৰ ভেলো দেোলই।

tোৰা বৰু বাপু বাপুকে নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম নৰ্ম্ম।
INDO-ARYAN FAMILY.

BIHÂRÎ.

EASTERN MAGARÎ.

KHONTÂI SUB-DIALECT. (WEST OF DISTRICT MALDA.)

SPECIMEN I.

(BABU RADHOSH CHANDRA SERT, 1898.)

Ek janâ-kê du bèjâ halâi. Chhôtâ lar-kâ āppan bâp-kâ
One man-to two sons were. The-younger child his-own father-to
kahal'kaê, 'bâbâ, hâm-râ hissâ-ke girasti hâm-râ dê.' To
said, 'father, my share-of household-property me give.' Then
bâp dôna-kê āpan girasti bâjî dehê-kâ. Tô thorâ dîn
father both-to his-own household-property dividing gave. Then a-few days
bâd chhôtô bèjô āpan jet'nâ halâi, sab hât kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
kôi dur dês chalî-gelâi. Têhâ-mê luchchâ-pânâ kari-ke sab
some distant country went. There licentiousness making all
tahhasas kari-del'kâi. Tab jab ëk-dam ôkar hât khâlî holâi to
waste he-made-complete. Then when completely his hand empty was then
ôi dês-mê baôjê àkâl par'laî, âr u bâpâ muskîl-mê girl'ai.
that country-in a-great famine fell, and he great difficulty-in fell.
Tab u jà-kar ôi dês-ke kôi sahoriyâ-kê mîl'laî. Tô ôi
Then he going that country-of a-certain townsman-to met. Then that
sahoriyâ bihêhan-mê ok'râ āpan suyâr chaîdolâ bhôj'kâi. Ûhâ u suyâr
townsman field-in him his swine to-tend sent. Then he swine's
khôy'ki bhûsî-sê bârâ khûsî hê-ke pêt bhar'tiyaî; aur
food husk-with very glad feeling (his-)belly he-would-have-filled; and
ok'râ kôi kuchêhnu nahi det'iyai. Jab ôkar goyân bheîlaî,
him-to any-one anything not used-to-give. When his senses became,
tô ëp'nâ-ëp'ni bôle lâg'laî, 'hâmâr bâp-ke ghar-ke kettâ
then himself-to to-say he-begun, 'my father's house-of how-many
châkar-pâît ëp'ne khâtiyaî ár par-kô bilâtiyaî, ár
servants themselves used-to-eat and others-to used-to-distribute, and
hâmâm bhûkkhê mare-hî. Hâmâm uthi-ke bâp-ke bhûrâ jà-ke ok'râ
I with-hunger am-dying. I rising father's near going him
bûlô, "bâp, hâmâm sarag bhûrâ ó tôrâ bhûrâ pûp
will-say, "Father, I heaven near and of-thee near sin
kar'liu. Ar hāmmā tōrā bētā kāhālānē lāyak nahi hai.

committed-for-thee. Any-more I thy son of-being-called fit not I-am.

Hāmmā āpān rākh'ni chākar kari-ke.'... Tab u uttīhi-ke
Me thy retained servant having-mad-keep.' Then he rising
āpān bāp bhūrā ālai. Lakin u bahut dār rāh'tāi, bāp
his-own father near came. But he very far remaining-even, the-father
ok'rā dēkhe pāy-ke daur-ke lar'kā-ke galā dhari-ke chūmmā kāhē
him to-see obtaining running the-son's neck seizing kiss to-eat
lag'laī. Tab lar'kā bāp-kē kahal'kāi, 'bāp, hāmmā swarag bhūrā
began. Then the-son the-father-to said, 'father, I heaven near
ō tōr sīmmē pāp kar'liyā, ār hāmmā tōr lar'kā kah'rē
and of-thee before sin committed, any-more I thy son of-calling
lāyak nai hā.' Lakin bāp āpān chākar-kē kahal'kāi, 'ācheh'ā pōsāk ān
fit not am.' But the-father his-own servants-to said, 'good clothes bring
ō ek'rā para de. Chal, sab-kōi kāhānā-pinā-kari, ō ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
Kāhē-ke hāmm'ē ehi lar'kā mari galā-halai, āb phe rāch'laī; ē hārā galā-halai,
Because my this son dying had-gone, now again survived; he lost had-been,
āb pāliyā.' Tab sab-kōi rang-tāmāsā kar'nē lag'laī,
now I-recovered-him.' Then all merriment to-make began.

Idhar tō bāra lar'kā khēt-mē halai. Jab ghar ābe lag'laī,
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,	ō ghar-ke lagri ātē nāch'nu gāonā sune pāl'kai. Tō ēk chākar-kē dākī-ke
then house-of near coming dancing singing to-hear he-got. Then one servant calling
puchh'kāi, 'i sab kāhe hōy'ehhi?' Chākar kahal'kāi, 'tōnā bhāi ālā-hāi.
he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.
Lar'kā bhālābhālāi-e ālai, sōi āp'nā bāp ēk bhōj del'kāi.' To
Bis-son well-awd-safely returned, therefore Your-Honour's father one feast gave.' Then
bāra lar'kā bāra rāg'laī, Ṛ ghar nāi sānāl'kai. Tō bāp bāhār ā-kar
the-elder son very angry-was, and house not entered. Then the-father out coming
ok'rā bāra ghing'tī kar'nē lag'laī. Tō bāra lar'kā bāp-kē jāwāb del'kai,
im much entreaty to-make began. Then the-elder son the-father-to reply gave,
'Ki tājīhā! ēt'nā bachehu kāhēmā tum'rā gharē khaḍī, ē kabhī tum'rā
How wonderful! so-many years I your house-in served, and ever thy
hukum bāhār kām nā kari, ē tabbhī āp'ne hāmmā kabhī ēk-thō pāthā bhi
order beyond work not did, and still Your-Honour me ever one kid even
nahi didān, jō hāmmā āp'nā sāgā kutūm lē-ke ānd kar'liyā. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
lar'kā tōr ghar hastā khāngī kasi'-sē tahānas kar'kāo, lakin
son thy household-property harlots strumpets-with waste mad-for-thee, but
u ātē-hi ākār wāstē tu ēk bhōj dey'lē.' Tab bāp ok'rā
he immediately-on-arriving his sake-for thou one feast gave.' Then the-father him
khal'kaś, 'bēśā, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
said, 'son, thou always my company-in-art, my which anything-(is) all
tōr-hī hāū. I monāsīb hay jō hām'rā ānī hō o hāsi-khūsī karō.
thīn-only is-to-thee. It proper is that we joyful become and merriment make.
Jō tōr bhāiyā jō mar gelā-halāo, sō pher bāch'laō; jō hērā
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
gelā-halāo, pher. mi'laō.'
had-been-for-thee, again was-recovered-for-thee.'
[No. 33.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.

BIHARI.

EASTERN MAGAHÍ DIALECT.

KHOṬĀI SUB-DIALECT.  

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Balu Radhesh Chandra Set, 1898.)

एक बहुवृती पियृयं वड़ा मास् पियृयं करसियाँ। एक दिनुः पोठाके मास् किन आनिके 
आयन रक्षके ओळ मास् रोधन करिके बाहासु गोलें। बहु हरकुँ रात धारिके बाहु धारिके जानसा 
बजुँ कोई बास्तनुः करिके तापिके रहुँकर्व। जानिकू बढ़ियाँसे एक बुज़ा डालका भकुँ बालकुँ, 
हें बास्तनुः मास् खा गोलें, स्त्रीरा ना रहि। बहु हें जानिके हायकाके कुलकर्व जो धार्पा 
सेलकर। जानिकू पुनः आषकुँ के कहने। एई भरभ बांपन सलहि। आरुः कोई उपाय ना 
रेणुः करुः नरिकुँ पुनःवृढ़े हाँसः से बँधके बांहे ओळक। कुलकर्व पुनः हारा बालकर। 
पुनः दामः काहे गोरा गोलें ध्वनः एई भकुँ पुनःकर्व हें बहु जनवि सेलकर।—वाॅकी धारा लड़ाक। 
जाना खा गोलें। लड़का बाला खा गोलें गुणिके पियृयं आरा धाला बुरा कुलः नाह लहकर।

जानिकू हें बजुँसे एकू चलाकर्व रेणी लड़का हालां। उ बुकः बदः बातः जुक्तिया। मा बागुः 
बोली चली लिहीके उ मनः मनः बोलिते लपलां आरुः करिया। रुकुँ दामः खा सेलकर। ई बुतः 
कहना मुखिल, ना कहला भिरमोनाले। बोलनेसे मा मारूः खात्तारी, ना कहले से बापः जुकूः 
बाजः हें।
[No. 33.]

INDO-ARYAN FAMILY.

BIHĀRĪ.

EASTERN MAGAHI DIALECT.

KHONṬAI SUB-DIALECT.

(EASTERN GROUP.)

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Bahu Radhesh Chandra Set, 1898.)

Ek bad-rāgi gir'hast baṛa mās piyār-kar'tïyai. Ek din pāṭha'ke
One violent-tempered householder much meat liked. One day kid's
mās kini ani-ke āppan bahu-kē āī mās rādhi'nē kahi-ke bāhār gelāi. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out here-ment. Wife
ōkar bāt mānī-ke, mās rādhi-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke ḍhārī-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
rakhk'kai. Lakin dāti-bē ek kuttā bhānsā-ghar jā-kar, āī bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
khā-gelai, thōrā sā rah'laī. Bahu āī jānī-ke hākābāki kuttā-kē tō hākā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
delkai. Lakin purus ā-kar ki kah'laī, āī āīrā kēp'nē lag'laī.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begin.

Ār kōi upāy nā dēkh-kar niṭṭhur purus-ke hāt-sē bāch'nē-ke wāstē, ok'rā
Another any means not having-found cruel husband's hand-from to-be-saved for, him
kuttā-ke juṭṭhā mās-hī khābē delkai. Purus mās kāhe thōrā holaī
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
jāb ē āī puchh'kai, tō bahu jawāb delkai, 'bākī mās lār'kā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
khā-gelai.' Lār'kā-bālā khā-gelai su-ni-ke gir'hast āī bhālā būrā kūnh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
kahal'kai.
said.

Lakin āī ghar-mē ēk chālāk bēśi-lār'kā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
bāt jān'tiyāi. Mā-bāp-ke bōlī-chālī suni-ke, ā manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
soch'tē lag'laī, āā kē kariyāi? Kuttā mās khāl'lel'kai. I bāt kah'rā
what what shall-I-do? Dog meat ate-up. This word to-tell
as-tell muskīl; nā kah'rā-bhī bē-monāsīb. Bohl'le-sē mā mār khāt'yāi,
(s) difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
na kah'rā-sē bōp juṭṭhā khāt'yāi.'
not from-telling (my)-father leavings will-eat.'
STANDARD BHOPURI.

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sono, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, viz., Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows:—

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of people speaking Standard Bhojpuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahabad</td>
<td>1,901,353</td>
</tr>
<tr>
<td>Palamau</td>
<td>50,000</td>
</tr>
<tr>
<td>Saran</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Ballia</td>
<td>903,840</td>
</tr>
<tr>
<td>Ghazipur (half)</td>
<td>469,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,334,233</strong></td>
</tr>
</tbody>
</table>

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwârs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwâr language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Deva-nâgârî character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long e and o.

¹ Revised figures.
INDO-ARYAN FAMILY.

BIHARI.

SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक घमण्ड का टूट बूट रहे। छोटका बच्चा बाप के कबखर की ए बाहुल के खं ्खं दे के वसार विश्वा बहुधे दे वाट दूर। तब क दूरी ने बाट देलस। घीड़ की दिन मे छोटका बैठा सम वें बटोर के टूट देख चढ़ा गया। उसस के सम शन कुराज मे उड़ा देलस। जब सम खरच मे देलस तब चूहे दे मे बड़ा धमाल पड़ा। छोटका बढ़ा। दुख होते सागर। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास। तब क दूरी देश का एक घमण्ड रहा जा के रहे लास मे छोटका के बाप खेर मे धूरे फंदे बाँके हे बाँके से भाग जाना था दूर मूढ़े मूढ़े बाँके हाँ। इस दुड़ बच्चा बाप की बैंडा धर था बहुल की ए बाहुल धमाल पड़ा। छोटका बढ़ा। दुख होते लास।
INDO-ARYAN FAMILY.  

BIHĀRĪ.

BHOJPURI DIALECT.  

(EASTERN GROUP.  

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ek ad’mi-kā’ dū bētā rahē. Chhoṭkā ap’nā bāp-se kah’las ki, ‘ē One man-of two sons were. The-younger his-own father-to said that, ‘O bābū-ji, dhan-mē jē hamār hissā hōkhē sē bāt-dī.’ Tab ā dūnō-father, property-in which my share may-be that dividing-give.’ Then he both-kē bāt-dēlas. Th̃ör-hi din-mē chhoṭkā bētā sabh dhan bātor-ke to dividing-gave. Af抓-soon days-in the-younger son all property collecting dur dēs chāl-gail. Uhē sabh dhan kuchāl-mē urā-dēlas. Jab distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When sabh khar’ch-kā-dēlas, tab oh dēs-mē bārā akāl parāl. Okrā bārā dukh all he-had-spent, then that country-in great famine fell. To-him great trouble hōkhē lāgal. Tab ā oh dēs-kā ēk ad’mī ilā jā-ke rahe lāgal, jē to-be began. Then he that country-of one man near going to-live began, who okrā-kē ap’nā khēt-mē sūr charā-we khātir bhēj-dēlas, āur ā anand-sē him his-own field-in swine feeding for sent-away, and he pleasure-with ohi bhūsi-sē āpan pēt bharit jē sūr khāt-rahas, those every husks-with his-own belly would-have-filled which the-swine used-to-eat, āur okrā-kē kēhu kuchh dēt-nā-rahē. Āur jāb okrā ap’nā and him-to any-body any-thing giving-not-was. And when to-him his-own bichār-mē āil ta sūjhal ki, ‘kat’nā ham’rā bāp-kā nōkār consideration-in it-came then he-considered that, ‘how-much my father-of servants chākār-kā rōjī-khailā-sē bāch-jā-lā, ā ham bhūkhē maat-bānī. Ham uthāb servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise ap’nā bāp kihē jāib ā kahab ki, ‘ē bābū-ji, ham Par’mēsār-kā my-own father near will-go and will-say that, ‘O father, I God-of sōjhā pāp kaiḥ ā raur-o sōjhā. Ham eh jē gō naikī before sin did and of-Your-Honour-too before. I of-this worth not-am jē rāur bētā kahālī, ham’rā-kē ap’nā nok’tīn-mē that Your-Honour’s son I may-be-called, me thy-own servants-among rākhī.’” Ā uthāl ap’nā bāp kihē āil; bākī abhī thōr-dūr keep.”’ He arose his-own father near came; but yet a-little-distance-off rastā-mē aw’te-rahe ki okur bāp dekh’las. Ta chhoṭ-hā-ke way-in (he)-coming-was that his father saw-(him). Then being-compassionate.

1 Here the signs of the genitive form is in the oblique form because bētā is in the plural.
daural, ok'ra-ké galá-mé lagá-ké chúmá léwe lagal. Laříká ap'ná he-ran, kim neck-in enfolding kisses to-take began. The-som his-own bāp-se kah'las ki, 'bābū-ji, ham Isvar-ká san'mukh pāp kai? āur father-to said that, 'father, I God-of before sin did and raur-ō sōjha, āur ab pher raur bētā kahāwe jōg Your-Honour-too before, and now again Your-Honour's son to-be-called fit naikhi.' Ōkār bāp ap'ná nok'ran-se kah'las, 'nīman lağā le-āwā, I-am-not.' His father his-own servants-to said, 'good clothes bring-out, in'kā-kē penhāwa, ā ēk āguthi hāth-mē āur pan'hi gōr-mē penhāwa; him put-on, and one ring hand-on and shoes feed-on put;

hamnī-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bētā (let-)us together eat, merry make, because-that my son mu-gal-rāhē ā pher jāī; bhuśāl-rāhē, ā mil-gal.' Āur had-been-dead and again alive-became; had-been-lost, and found-is.' And unh'nī-kā ānand karē lag'ī-lē-sa. they merry to-make began.

Ōkār bār-kā bhāī khēt-mē rāhē. Jaisē ghar-kā nāgien āīl nāch

His older brother field-in was. As house-of near he-came dancing rag sun'las. Ėgō nōkār-ké bōlā-ke puohhr'las ki, 'i kā bāt-bā?' music he-heard. One servant calling he-asked that, 'this what is-being?'

Jāhāb delās ki, 'rāur bhāī alīs-hā. Rāur bāp unkā-

Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-

do bhoj dēt-bārē kāhe-ki jīat jāgat āge-dēhi to feast is-giving because-that alive (and)-awake in-good-health

nīkē pahāch'ī-hā. I sun-ke khuśā-gāil, bhūtar nā gail. safely he-has-arrived.' This hearing he-angry-became, inside not went.

Ōkār bāp bānār āīl ā min'tī kare-lāgal. Ta jahāb-mē

His father outside came and to-entreat-(him) began. Then answer-in

ap'nā bāp-se kah'las ki, 'bācē, at'nā din rāur sēwā his-own father-to he-said that, 'alas, so-many days Your-Honour's service kaif; nā raurā bāt-ke ulagh'nē kaif, tehū par I-did; not Your-Honour's words transgression-even I-did, that-too on

rauū ēgō pat'ru-ō nā dēlf jē ap'nā hitan-kā sāthē Your-Honour one kid-even not gave that my-own friends-with ānand-mansātī. Bākī jahāhī i laříkā raur āīl jē I-might-have-rejoiced. But when-even this son of-Your-Honour came who

sabh dhun raur paturīā-mē urā-delas raurā ok'ra-kē all fortune thy harlot-among squandered Your-Honour him-to bhōj dēlf.' Teh-par ok'ra-kē jahāb delās ki, 'bētā, tū sadān feast gave.' There-upon him-to answer he-gave that, 'son, thou always hamrā-sāth bārā, ānr jē kuchh ham'rā pās hā sē tohar-ē hā. me-with art, and what even me with is that thing-even is.
Uchit hā ki ham’nīkā ānand karī ā khus boī, eh khātir ki proper is that we merry make and pleased be, this for that
tobār bhāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā thy brother had-died, and again alive-became; had-been-lost, and
pher mil-gail.’
again found-is.’
[No. 35.]

INDO-ARYAN FAMILY.

Bihar.

DEPOSITION OF A WITNESS.

इतना नवादा में मालिक छूटा। सुधरे सुसावें के सिही-ली। मालिक में वक्तन इसर एडे में
रहता है। बहुंवा भारत पर इसमें पही में था।

(भाव) उस स्वाम के सुधरे को कुछ सरोकार नहीं

(जवाब) कृष्ण ना। सुनपाता बंगाड़ी ठोड़ा से पावत रहता है। भग सुधरे के पारे-ले। ठोड़ा
इस भारे रहे। एक के नाम ठोड़ा दोसरा के दस्ते। सबूत बंगाड़ियों दे नौबनी चाकरी करे जात रहे
कि। जब भी ली। वरिष्ठ दिन से बहरे रही भी। वर में दस्ते जगह जोड़ गंग पर रहती भी। ठठारू
बनाने दिन भारत स्वाम पर गंगा रहती भी। सुधरे गोवरी राय या इस गोवरूप राय की
वर्तनी। कालों की एक स्मारक है कहते हैं। सुद्राधेक कहावा की ना कहते। प्रोट भारत में
सुद्राधेक से मेरी बंधा-का। इमान्दर कहाना पर कहावा की आशा में भागि, वे सरोकार। इस ना
होय।
INDO-ARYAN FAMILY.  

EASTERN GROUP.  

BIHÁRÍ.  

BHOJPURI DIALECT.  

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Îj’hář  Ajódhý Ēay  sâ(kin)  Nawâdâ  Bēn  Prâ(gamâ)

Deposition(·of)  Ajódhý Ēay  resident-of  Nawâdâ  Bēn  Pargamâ

Āré.

Arrah.

Ham  Nawâdâ-mê  mālik  hai.  Mudâi  mudâleb-kê  chînhî-lê.

I  Nawâdâ-in  owner  am.  The-petitioner  accused  I-know.

Sâbîk-mê  makan  ham’r-e  paṭṭi-mê  rahal-hâ.  Baṭ’wârâ  bhâilâ-par

Formerly  house  my-indeed  share-in  was.  Partition  occurring-on

ham’rê  paṭṭi-mê  bâ.  my-even  share-in  it-is.

(Swâl’).—  Us  makan-sê  mudâi-kô  kuchh  sarokâr  hai?

(Question).—  That  house-with  the-petitioner-to  any  connection  is?

(Jawâb).—  Kuchhu-ō  nû.  Mutârphâ  agârî  Dhorphâ-sê

(Answer).—  Any-ever  not.  Ground-rent  formerly  Dhorphâ-from

pâwst  ralî-hâ.  Ab  mudâi-sê  pâi-lê.  Dhorphâ  dû

gêtting  I-was.  Now  the-petitioner-from  I-get.  Dhorphâ  two

bhâi  rahê,  ōk-ke  nâm  Dhorphâ,  dosrâ-ke  Dasaî.  Bhandâ

brothers  were,  one-of  name  Dhorphâ,  the-other-of  Dasaî.  Bhandâ

agâpiy-ō-sê  nok’ri-obâk’ri  kare  jât  ralê-hâ.  Ab’hû  jâ-lê.

before-too-from  service  to-do  going  had-been.  Now-too  he-goes.

Baris  din-sê  bah’rê  ralê-hâ.  Ghar-mê  Dasaî-bahu-kê

A-year  days-from  out  he-has-been.  House-in  Dasaî’s-wife


he-had-left.  Eighteen  nineteen  days  ago  house-to  he-had-gone.

Mudâi  Gobrî  Ēay  ā  ham  Gobardhan  Rây  khîbâ

The-petitioner  Gobrî  Rây  and  I  Gobardhan  Rây  near

galî;  kah’î  ki,  ‘ekar  makân  hâ,  ehhor-dî.’  Mudâleb

went;  we-said  that,  ‘this-one’s  house  is,  give-up.’  The-accused

1The  questions  put  by  the  Court  are  in  the  Court-language.—Hindustani.
FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajodhya Rāy, of Nawādā Bēn, Pargana Āvē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōphā Singh. Now I get it from the Complainant. Dhōphā had a brother named Dasāi. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasāi’s wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobrī Rāy, and I went to Gobardhan Rāy, and we said to him that the house was Bhandū’s, and that he (Gobardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpurī Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager’s account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have ham āpan (instead of appnā) bābā-ji kīhā jāī, I will go to my father. Instead of kīchhī, we have kīchē, anything. For ‘he,’ we have uhā-kā, with a plural uhī.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, jāī, I will go, and kahī, I will say, instead of jāih, kahāb. The verb hāvī, I am,
becomes haũī. So also haũvā, you are, and haũvāc, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhājpūri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is l. Thus, Bengali dekkhīlām, Maithili dekkhīlā, Bhājpūri dekkhīlā, all meaning ‘I saw’. In Paḷamau, however, instead of l the characteristic letter is frequently u. Examples are baũū, I committed; pahũchuũ, I arrived; baũkuũ, I understood; takũũ, I looked; dekkhũũ, I saw; raũũ, he was, they were; haũũ, it became; gaũũ, he went. The following are third persons plural, mostly in the sense of the singular; dihuũ, they gave; laγ̊ũ, they began; ukuũ, they rose; raũkuũ, they were; dekkhuũ, they saw; kaũkuũ, they said; puũkuũ, they asked; caũkuũ, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with l is also freely used. Thus, dihuũ, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular; chaũlũũ, they wished; kaũlũũ, they said; chakũlũũ, they went; kuũlũũ, they did; laγ̊lũũ, they began; gaũlũũ, they went; aũlũũ, they came.
[No. 36.]
INDO-ARYAN FAMILY. 

BIHĀRĪ.

BHOJPŪRI DIALECT.

(EASTERN GROUP.

Specimen I.

कवरी शब्दिमी के उठके लारिका रहुए। तब वहीं एक छोटी बाबू-जी की कहाली की ए बाबू-जी
धन में है जो किस तरह बसार बसार लिये से बुझता के बैठ रही। तब उठाका शाबाश धन बांट दिखायी।
बहुत दिन ना किसी को छोटा शाबाश कुछ धन में के पदक्षेप में बच गए और उठाका लुढ़के में शाबाश
धन उठा दिखायी। जब तबी शाबाश बुझा धन बोझा दिखायी तब के दौरे बड़ा सुकार परियाँ छोटी
कहती गरीब न गाया। तब उठाका के के दौरे के किने अभी तो बुझाया। जब शब्दिमी उठाका के
धपना खिले सुपर चर्चे के भेंजाली और जो बीजमा मुझे खाल रहे बीजों से उ शाबाश पैट भरे
चढ़ाव। केहु उठाका वे बिखान ना देव रहते। जब उठाका बिखान भरे तब कहाली की बुझता बाबू-जी
का कलना नोकर के खड़ा में रोटी बोला-होई और इस भुखे मरताने। इस चढ़ा शाबाश बाबू-जी
कीना बाजरे जी बड़े से कहानी की है। बाबू-जी भुखे मरते और रायचौर निखरे पाप कैसे पढ़े
से पाप राय बाहर बड़े मरते जब रहता। तो के यह नोकरानम में हे एक दौरे के बैठाबे। उठाका
सुधर और भावा बाबू-जी का पाप चढ़ाव। समय तब जो चढ़ावे रहेंगे तब तक कर बाबू-जी
विवाद देखना और मारा कहाली और ठोर के गला में बचार के पुष्चे लगायी। निवास उठाका के
कहाली को ए बाबू-जी सरग में लटे और रायचौर निखरे पाप का बुझता और जब राय बाहर बड़े
कहाली मरते जब रहता। समय उन का बाबू-जी शाबाश में हे एक दौरे में बुझते यही की बधि
विचार एक लागे लेना वह स्थानमारे के पहिराये। और कुप्पे और मोड़ में जब दिया पहिराये।
क्यों एंधे और शाबाश करी बाजरे की बुझता है लारिका नौ गठबंधन भले जी गायत्री। और भूमि
गाढ़ा रहुए विन मिल गायन। तब बैठे करे सुधार।

उ-बेहारा दल करे बड़ा मारे खिले रहेंगे। अधी जब चढ़ करे पूंज़ा ठिठना तब बाजा
और नाच के दोहरा सुखना। अधी शाबाश मोकर से एक के ब्लाके के गोलपुर निकाली है। तब
नोकर उठाका कहाली को राय भाई बधे छोटी और राय बाबू-जी भी भीतर शाबाश खिले हुए।
क्यों चढ़ा राय उठाका के कुछ भान में पड़े हुए। समय का खोल बिखे और चढ़ा ना बुझाया।
एकी से उन कर बाबू-जी बाबू रायचौर और उठाका में पाने सुधार। तब जो बाबू-जी
के के जवाब ठिठनी की रायचौर ठिठनी सम रायचौर के देख दिन में ठुकरा कहाली और राय बुझाया
ना ठुकरे छिं। रायचौर बुझाया कहारे पुलिस ठुकरे ना निखरे की शाबाश रायचौर लोगे के बड़े बैठे
करीं। समय उने राय बुझाया के कहारे के कुछ धन बैठा ठिठनी के बड़े से पड़े तब रायचौर नाका
खाली नोकर भीतर ठिठने हुए। बाबू-जी बुझाया की ए बैठा तू सब दिन हमारा सब रहते
चढ़ा और अपने दिन में सब तोहरे ठुकरे। समय ठुकरे नाका करीं मे और बुझे के चढ़ा कहाले
के बाहर रहते हैं। बाबू के हृदय हैं और महारे गद्दि रहता शाबाश मर गद्दि रहता शाबाश है।
और भूमि गद्दि रहता है शाबाश है।
[No. 36.]

INDO-ARYAN FAMILY.  

BIHĀRI.

Bhojpuri Dialect.

(EASTERN GROUP.  

(DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION,

Kaunō adimī-ke duśthē lārīkā rahucē. Unhi-mē-sē chhoṭkā  
A-certain man-of two sons were. Then-in-from-the-younger  
bābū-ji-sē kah̄lasī ki, 'ē bābū-ji, dhan-mē-sē āk-kichh hamār  
father-to said that, 'O father, property-in-from what-ever my  
bakhtīrā hōi sē hamārā-ke bād-dī.' Tab uinha āpan  
share will-be that me-to dividing-give.' Then he his-own  
dhan bād-dīhārī. Babut din nā bital ki chhoṭkā  
property dividing-gave-(them). Many days not passed that the-younger  
āpan kul dhan lē-ke par-dās-mē chal gauű, āär uhi  
his-own all property taking foreign-country-into went away, and there  
luchhāi-mē āpan dhan uṛā-dīhāsī. Jab unhi āpan kul dhan  
evil-deeds-in his-own fortune squandered. When he his-own all fortune  
opā-dīhuan, tab ā dēsē bārā sukhar parāli āär unhi  
had-squandered-away, then that country-in great aṛyness fell and he  
garib bha-gauű. Tab unhi jā-ke ā dēs-ke ēk adimī kihā rauhe  
poor became. Then he going that country-of one man near to-live  
laguan. Ū adimī unākā-ke apnā khēte sūr charāwe-ke bheejāsī,  
began. That man him his-own in-fields swine to-feed sent,  
ār jē bokhālā sūr khāt-rāhū, obhī sē ā āpan pēṭ bhare  
and what husk swine used-to-eat, those-even-with his-own belly to-fill  
chāhānī. Kehū unākā-ke kīchh nā dēt-rāhū. Jab un-kā  
wished. Anybody him-to anything not used-to-give. When him-to  
akhil bhaūē tab kahānī ki, 'hamārā bābū-ji-ki kātnā nōkar-ke  
wisdom became then he-said that, 'my father-of how-many servants-of  
hālā-śē rōṭī bāchat-hōi, ār har bhākēhā mar-tānī. Ham  
eating-after bread might-be-saved, and I hunger-from am-dying. I  
ūtikā āpan bābū-ji kīhē jāī, ār unhī sē kāhī ki, "ē  
arising my-own father of-near will-go, and him-to I-will-say that, "O  
bābū-ji, ham Sarg-ke utā ārāwā niārē pāp kauē;  
father, I Heaven-of opposite and of-Your-Honour near sin have-done;
eh-sē ab rāur larikā kahāwe jukur naikhī. Mo-kē this-for now Your-Honour’s son to-be-called fit I-not-am. Me
apnā nok’rani-mē-sē ēk-thē ke harōbar karī.’ Unhi uthun āür
thōe-own servants-in-from one-of-(to) equal make.’ He arose and
apnā bābū-ji-kā pās chal’lani. Magar jab ā phar’kē rahun tabē
his-own father-of near started. But when he far-off was then-even
unh-kar bābū-ji un-kā dekhuān āür māyā kailani, āür daun-ke galā-mē
his father him saw and pity did, and running neck-in
lagāi-ke ohuma lag’lani. Larikā un’kā-sē kah’lasi ki, ‘ō bābū-ji,
applying to-kiss began. The-sou hiim-to said that, ‘O father,
Sar’g-ke ul’tē āür rawā niare pāp kā-chink’lī, āür ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now
rāur larikā kahāwe jukur naikhī.’ Magar un-kar bābū-ji
Your-Honour’s son to-be-called fit I-not-am. But his father
āpan nokār-mē-sē ēk-thā-sē kah’lun ni, ‘sah-sē bahphē lūgā
his-own servants-in-from one-to said that, ‘all-than good clothes
lē-āwā, in’kā ke pahirāwā, āür bāth-mē āgūthi āür gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes
pahirāwā. Sabhē khāī, āür ānān karī; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this
larikā mar gail-rahun, ab ji gailani, āür bhulā gait-rāhiū, phin mil-
sun dead had-been, now alive became, and lost had-been, again found-
gail.’ Tab chain kare lagun.
became.’ Then merriment to-do they-began.
Ū-bēlā unh-kar baṛ bhāī khētē rahun. Āür jab ā
That-time his elder brother in-field was. And when he
ghar-ke pāj’rā ailani tab bājā āür nāch-ke haurā sun’lani, āür
house-of near came then music and dancing-of noise he-heard, and
āpan nokaran-mē-sē ēk-ke balāi-ke puchhuan ki, ‘i kā
his-own servants-in-from one-to calling asked that, ‘this what
hā?’ Tab nōkār unh-sē kah’lasi ki, ‘rāur bhāī aīlē
is?’ Then servant him-to said that, ‘Your-Honour’s brother come
hā, āür rāur bābū-ji nīk bhōjan khisālē-hā
is, and Your-Honour’s father a-good dinner has-caused-to-eat
kāhe-ki rāur bābū-ji unh’kā-kē kusal-aan-sē paülē-hā.
because Your-Honour’s father him health-joy-with found-has.
Magar ā khis kailē, āür ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.
Bhī-sē un-kār bābū-ji bāhar aān āür un-kā-kē
This-indeed-because his father outside came and him
manāwē lagun. Tab ā bābū-ji-kē jōwāb dihlē ki,
to-oppose began. Then he father-to answer gave that,
'rawā, dekhī, ham rawākē dhīr din-sē tāhal
Your-Honour, look, I Your-Honour-to many days-since service
kartānī, ār raur lukum karhī nā tārīk-hā.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
rawā hamrākē karhī egupō pathrū bhi nā dīhī lī ki
Your-Honour me-to ever-even one-even kid even not gave that
ap'īn ār lōg-ke saṅgē chain karī. Magar ā
my-own friend's people-of with rejoicing I-may-make. But this
raur beṭā āe karbū-ke saṅgē kul dhān orā-dībhā,
Your-Honour's son who harlots-of with all fortune squandered-away,
jabē gharē āīlē, tabē rawā un-kā-khātir nīk bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
khiāūli-hā. Bābū-ji kahan ki, 'ē beṭā, tū to sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
hamrā saṅgē rahat-haūā, ār jē-kichh hamār haṅwē sē sahī
me with remaining-art; and whatever mine is that all
tohāre haṅwē. Magar abhī ānan karē-kē ār khusī
thue-in deed is. But now rejoicing making-for and joy
hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār ā bhāī mar-gail-rahāt-hā,
being-for it-is-proper, because thy this brother had-died,
phīn jīal-hā; ār bhulā-gail-rahāt-hā, sē milāh-hā.'
again alive-is; and lost-had-been, he has-been-found.'
[No. 37.]

INDO-ARYAN FAMILY.

BIHARÍ.

BHÓJPURI DIALECT.

DISTRICT PALAMAU.

EASTERN GROUP.

**Specimen II.**

ए भाषा नम का सही। भूमि झुंग से पालन डरात रहते को के कर हाल हम ना कहि सकों।

का भाषा की काल्पल जब डामनिका पान तो पेंजरे पेंजरे पेंजरे से फायदा देती तथा पाहौ बाध बड़े जोर से गर्वत रहूँ।

डामनिका तो पठनी रहती क्याक हर ना लागत।

समर रातु चौही रह ते रस भावना सामा का गांव ठीक ठीक पहले बरामद गरहल रहते।

जब पाहौ जो के तरे नदी घर फहरें।

तव भाषक के झटे पड़े झड़ूँ बन मे नदी के योरे सुनाता जाड़े के चमार जीव सुध मे ना रहै।

इम झुड़ीँ को वाण भाषा ऊर चमरा के पायल।

कमार भाषा मे तबहार रहल समर जून ना भिनल की निम्न से बढ़े निकाली। करेना कामी लागम डर का मारह बस सुख गरहल।

बार के बै-डेकलें ठकठको लाग मरहल।

समर बोरिका देश मे जब इम झुड़ो ऊर झुड़े तो का देखूँ की उसमा बुढ़ सीताल नदी के पानी जे पानार के ऊपर से फिरत रहूँ। बहारी मारे के बानत रहूँ, भीमर से के पर निवास फक्त रहते झेरे कीना-२० झार निवास सबरलाने भावना रहूँ।

जब इे झुड़े तो जीव मे बाहुस महत ऊर देश मे कुछ बढ़ूँ।

इम झुड़े दे वात इमाद कारि के भावना माहल पर पृष्ठ वाग्य।
INDO-ARYAN FAMILY.  

BIHARI.  

BHOPURI DIALECT.  

(EASTERN GROUP.)  

(DISTRICT PALAMAU.)  

SPECIMEN II.  

TRANSLITERATION AND TRANSLATION.  

O brother, I what may-say; false-even fear-with so afraid  

rahū ḍār-sē āsan ḍerāt  

that-of which the-condition I not to-say am-able. What  

bhaṅkā bhaṅkā pāhār-ke pāṝē pāṝē  

that yesterday when we hill-of near near  

became that coming were, then hill-of on tiger great force-with  

gar-jat  

gar-jat rahū. Hamṅi-kā dhiṁ adimi rhaṅṅī, kichh ḍar  

roaring was. We many men were, any fear  

nā lāgal. Madar āju āhī rah-tē ham āpan nāmā-kā  

not seated(-us). But to-day that-very road-by I my-own maternal-uncle-of  

gaṅgā ṭhik duk-pāhṛē akēḷe gaiṅ-rahūṅ. Jab pāhār-ke taṛē  

to-village just at-noon alone gone-was. When hill-of below  

nādi-arē pahūchauṅ, tab acohakā baṅī ḍaṅṅi-hari ham-mē nādi  

on-this-river-side I-reached then suddenly great disturbance forest-in river  

ore smaṅṅī, jebī-sē hamār jīw sudh-mē nā rahal. Ham  

towards was-heard, which-from my mind sense-in not remained. I  

buṅhū ṭē bāṅg āṁl āṁr hamṅrā-ke dhāḷas. Hamṅrā hāṁ-mē taraṛ  

thought that tiger came and me caught. My hand-in sword  

rahal, madar jūn nā mīlal ki mīn-sē bahṛē nīkāṅ.  

was, but opportunity not was-found that sheath-of out I-may-take-it-out.  

Karāṅā kāpē lāgal, ḍār-kā māṛē ham sūkḥ gaiṅṅī, bāṅg-kē  

Liver to-shudder began, fear-of through I dried-up I-went, tiger  

be-dokhrē ṭakṛ-takī lāg gaiṅṅī. Madar thorīṅa dēri-mē jab ham  

without-seeing motionlessness seized me. But little time-in when I  

oh ṭō takuṅ, ṭō kā dekhuṅ ṭī egṛā baṅṛi Saṅtāl nādi-ke  

that side looked, then what did-I-see that one old Saṅtāl river-of  

pānī ṭē pāhār-ke upṛē-sē girat rahūṅ maṛchṛi-māre-ke banhaṅ  

water which hill-of above-from falling was fish-to-kill embanking  

rahūṅ. Ōṅar-sē ṭē pathal nichṛṅ bhaṅkāt rahuṅē, sē  

was. Thai-side-from which stone downward throwing was-(ḥe), they-(very)
FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahipur. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are jowon and towon, instead of jowon and toowon respectively. We may also note the third person singular of the Verb Substantive, which is bāī instead of bā. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahipur. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.
भोजपुरी डियाकल्ट।

(बाबू भोलानाथ राय, 1898)

इंडो-अर्यान जाति।

ऐसी भिन्नों के दर बना गया है। भी में से भी डी. भोजपुरी जाति वापसी के लिए बहुमती वापसी बन गया है। गया में भी डी. भोजपुरी जाति वापसी के लिए बहुमती वापसी बन गया है। डी. भोजपुरी जाति वापसी के लिए बहुमती वापसी बन गया है। एक ही भाषा के लिए बहुमती वापसी के लिए बहुमती वापसी बन गया है। एक ही भाषा के लिए बहुमती वापसी के लिए बहुमती वापसी बन गया है। एक ही भाषा के लिए बहुमती वापसी के लिए बहुमती वापसी बन गया है। एक ही भाषा के लिए बहुमती वापसी के लिए बहुमती वापसी बन गया है।
एवं शीर्षक वाप साइलिंग विधि थारी शीर्षका ये अनेकसे भावन। एवं अपना वाप से यह तो ऐसे देखीं लह लगवो विधि नाटक रंगी हरी अब राजन आया। या उन्हीं पर्यंत रचना हरी ये एक बचना या हिंदी की एक अपना स्थान के साथ केवल वे देखकर जब वह नाटक इ वेला विधि ये नाटक खा या वेसा के साथ ज्ञान दीर्घ तिसरा पर रचना उठाना अपनिन जींन हिंदी। एवं अ शीर्षका से यह जींन हो ये वेला गुं हरी साथ वर्मावन वाले बौद्ध ये हुए हरान वाले से गोली है। बौद्ध इ हमीया आले जो हमीया पुस्त होइ शीर्षक शान्त जनो माने की इ गिराया माने माना अर्थ रहता है बौद्ध खेल फिल्म सुगार अर्थ नहीं है शीर्षक खेल फिल्म।
INDO-ARYAN FAMILY.  

BIHĀRI. 

BHOPURI DIALECT.  

(EASTERN GROUP.  

(DISTRICT GHAZIPUR.)  

TRANSLITERATION.  

(Babu Bholanath Ray, 1898.)  


O-kaṛ bāṛ-kā bēṭā tab khēṭ-mē rahē. Jab uḥā-sē chalī-ke gurh-ke gōcrā ālī, tab u bājā āūr nāchi ke sōr sun'lasī; āūr tab ap'nā ēk nōkar-kē bālāi-kē pueh'lāsī kī, 'i sabh kā hōt bāī?' Tab u ok'ra-sē khal'lasī kī, 'tohār bhāī aulan hāī āūr tohār bāp māuj karat bārānī, kāhe-kī un-k'ra-kē bhālā chāṅgā pūlān hāī.' Tab u khisāi gail, āūr ghar nā jāē. Tab o-kaṛ bāp hāhār nik'li āīl, āūr ok'ra-kē chhēuāri kīaḷā. Tab u ap'nā bāp-sē khal'lanī, 'dekhi, ham etnā haris rāur sēwā kailī, kabhī rāur āgūī nā ṭarīlī;' tab-hē raūs ham'rā-kē ēkō bak'rā nā dih'tī kī ham ap'nā īrān-ke sāth māuj kārī. Lēkīn-jabhī rāur i bēṭā aulanī, jē rāur sabh dhan bēsā-ke sāth uṛā dih'lanī, tēhūr-rau rār in-k'rā khāṭīr bhoj dih'lī. Tab u ok'ra-sē khal'lanī kī, 'hē bēṭā, tī ham'rā sāth barābār bāṛā, āūr jē kuchh hamār bāī sō toh'r-e āā. Āūr ī ham'nī-kā chāhī ki ham'nī-kā khiṣu lōī āūr ānand kārī; kāhe-kī i tohār bhāī mari gail rah'lanī hāī, āūr phēr jīlānī; bhulāī gail rah'lanī hāī, āūr phēr mīlīlānī.'

1 Grain and wealth.  
2 To me grain (i.e. food) is not available.
Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Deva-nagari character.

Here and there, we see traces of the form of Bhojpuri which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother rāur bhās ālī bārē quite correctly after the Shahabad fashion, the father uses the Sāran idiom, bāṭē instead of bārē in addressing the elder son.
INDO-ARYAN FAMILY.  
BIHARI.  
BHOPURI DIALECT.  
(DISTRICT BALLIA.)

SPECIMEN I.

कावनों की - दूसरी वेदा रही। उनकी में से कोटकाल चयनना वाण है बहरासी जै या बुध-  
बोली यथा में से यह येसर बलरा शीतके हसमर के देके हैं। तब ज चयनना वाण उनकी के बॉट दिखली।  
बहहू दिन भर बीते मनभकों को कोटकाल वेदा समुद्र कुछ कवर का के दूर देख चयनना राह बहरासी।  
उन्हाँ सुदर में चयनना दिन बनियात चयनना यथा उह आकाशिया। चाचर जब ज सम उह चूरल तब  
कोट देख में वहा वक्त झूम चाँद जब बंगाल की गहरा। चाचर लहर शीतका रहित हुआ से एकों कीहा  
रहें दागला। ज चयनना खेत में चाचर बसरे के भी के भीज दिखलाइ। ज भीडी हृद्धी में से चाचर चाचर  
धर्मी से चयनना वेदा से बहरासी चाचर दोस्रो यहा बिखा ना है। तब चोकरा चेतत कपड़ा की हसमर चयनना  
का बहुत नौकरना का बहुत रोही ही-शा चाँद इस सुख ही सरत वाँनी। जह वे हरे के चयनना वाण  
का प्रस्तांत भवन के बाहर बनिया है। वामन से चयनना नौकरना से एकों के बचार बानी।  
बक ज वे हरे के चयनना वाण के पास गेड़। लेखन जब तब ज हृद्धे रहे दोस्रे चोकरा चयनना  
पर देखा कहरासी चाँद दीर्घ के चोकरा के चयनना गवाम में लागे के बुधरास। कवरकादी चोकरा से कवर-  
बासी ए बाङु तस्म सरग के वस्त्र चाँद राहरा सामने पाण कबी दूसरी। जब ज चयनना नौकरना से एकों के  
चाचर हरे को चयनना वाण के नक्काश की है। कच चुप्पा कया कपडा हिकाली के चो-  
कारा-मे पहिनाव पर चाचर कपडा खण्डी में खण्डी भी गीज में हृद्धी में ज्ञान पहिनाव पर चाचर बनीकादी बाहर परे  
केन करी। कचाँ में दे हसमर वेदा अराघ राहर हा फिरौर और। बूढ़ गर्द राहर हा फिरौर  
जिनक दिलक दिलक के बाहर।  

चोकरा चेतत नविका खेत में रही। और जब ज चयनना खार खड़े के निवास कहरासी तब नाथ  
भो वाण के भवन चोकरा वाण में पहुँच। और ज़ चयनना पहिनाव में से एकों एक चयनना निगरा  
बोला के मुक्कला की है चा दूसरी। ज नौकरा दोहिता है कहरासी का राहर हार वाण बाद। चाँद  
राहरा बाण नौकरना भेद काली हा उह बातित की ज उनिका के बनता चंगा पड़ा है। लेखन ज  
कहरासी कहरासी चाँद भीतर ना जान बहरासी। तब चोकरा चयनना वाण के मनाये बाहर।  
ज़ चयनना बाण के कहरासी की दृश्य है वह तत्त्व दृश्य ही चाँद देखना वाण  
भी हरे को बहरासी ना तरह और रघुवाण एकी पहिना के बाहर दिखनी की न चयनना संगम ही भाए बुधी  
करी। लेखन ज चोकरा चयनना के बाहर के साथ राहर वाण भी वहरासी हार दोस्रो यहा  
चोकरा बाहर पर चाँद की चोकरा  

ज़ चयनना वेदा के बहुत कहरासी हा फिरौर और। भवन राहर हा फिरौर  
भवन राहर हा फिरौर  

INDO-ARYAN FAMILY.  

EASTERN GROUP.

BIHARI.

BHOFURÍ DIALECT.  

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Knw'no adimi-ké dui-gó bētā rābē. Unh'ni-mĕ-sĕ chhoťkā ā-certain man-to two sons were. Them-in-from the-younger ap'na bāp-sē kah'li jē, 'ē bābū-jī, dhan-mĕ-sē jē hamār his-own father-to said that, 'O father, property-in-from what my bakh'rā hōkbē sē ham'rā-kē dē-dā.' Tab ů āpān dhan unh'ni- bakh'rā hōkbē sē ham'rā-kē dē-dā.' Tab ů āpān dhan unh'ni- share may-be that me-to give.' Then he his-own property them- share may-be that me-to give.' Then he his-own property then- kē bāti-dīhlā. Bahut din nā bite pāwāl ki chhoťkā betā to dividing-gave. Many days not to-pass got that the-younger son sabh-kuchh jawar-kāi-ke dūr ēs āpān rāh pāka'rāsī. Uhhē all-things collecting a-distant country-to his-own way took. There luchai-mē āpān din bitāwāt āpān dhan urā-dīhlā. Awar evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And ānub ō sabh upā-chūkāl tab oh dēs-mē bārā akāl parāl, when he all had-spent then that country-in a-great famine fell, avar ō kāngāl bō-gāl. Awar unhā-ke rah'nīhāran-mē-sē ēgō kīhā and he poor became. And there-of inhabitants-in-from one near rāhe lāgal. Ū ap'na khēt-mē suar charāwē-kē ē-hē bheji- rāhe lāgal. Ū ap'na khēt-mē suar charāwē-kē ē-hē bheji- to-love he-began. He his-own fields-in swine feeding-for him sent- to-love he-began. He his-own fields-in swine feeding-for him sent- dīhlāsī. Ŭ ōh-i chhīmī-sē jē suar khāt-rāhl'ē-sā āpān away. He those-very husk-seith which swine used-to-eat his-own pēt bhare chahr'āsī, avar dosār kāhū kīhtu nā belly to-fill wished, and other any-one anything not dē. Tab ok'rā chēt-bhāil ki, 'ē ham'rā bāp-kā used-to-give-(him). Then him senses-became that, 'my father-of bahut notk'ran-kā adhik rōtī hō-lā avar ham bhūkh-sē manyScreenis much bread is and I hunger-from marat-bānī. Ham ūthī-ke ap'na bāp-ke pās jābī, avar am-dying. I arising my-own father-of near will-go, and unīk'rā-sē kahabī ki, 'ē Bābū, ham sarag-ke ulti, avar him-to I-say that, 'O Father, I heaven-of against
awar raurā sāmvān pāp kaile-bānī. Ab ham raur
and of-Your-Honour before sin have-done. Now I Your-Honour's
larikā kahāwe jōg naikhī. Ham-kē apnā noksān-mē-so
son to-be-called worthy am-not. Me thine-own servants-among-from
ego-ke barābar mānī. ' Tab ū utēi-ke apnā bāp-ke pās
one-of equal-to consider. ' Then he having-arisen his-own father-of near
gail. Lēkin jab-tak ū dūrē rahē ākār bāp okrā-par dayā
want. But while he at-a-distance was his father him-on compassion
kailasi, āwar dauri-ke okrā-ke apnā galā-mē lagi-ke chumā-lasi,
made, and having-run him his-own neck-on having-applied kissed.
Larikā okrā-śe kahā-lasi, 'ē Babū, ham sarag-ke ulītā awar
The-son him-to said, ' O Father, I heaven-of against and
raurā sāmvān pāp kaile-bānī, āwar ab raur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
naikhī.' Bākī ākār bāp apnā admin-śe kahā-śe ki, 'sab-śe achchhā kapān nikiś-
not-am.' But his father his-own man-to said that, 'all-than good clothes taking-
ke okrā-ke pahināwā, āwar okrā āguri mē āguthi ā gor-mē jutā
out him put-on, and his finger-in (on) a-ring and feet-on shoes
pahināwā, āwar hamnī-kā khaśī pri chain karaī, kaha kē ī hamār
put-on, and (let-us eat drink and) merriment make, because that this my
bētā mural rahal-hā, phiri jīnā; bhūli gail-rahal-hā, milā-hā. Tab ū log
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
khusi kare lāgal, rejoicing to-make began.

Ōkār jēthkā larikā khōt-mē rahē. Āūr jab ū āwat-khā
His elder son field-in was. And when he coming-in
ghar-ke niārā pahūchāl tab nāch ā bājā-ke bhanak okrā kān-mē
house-of near approached then dancing and music-of sound his ear-into
pahūchāl; āūr ū apnā admin-mē-so ego-ke apnā niārā bōdāi-ke puchh-lāsi ki, arrived; and he his-own men-in-from one himself near calling asked that,
'i kā hāwē?' Ū nōkar unikrā-śe kahā-lasi ki, 'raur bhūi āil bārē
this what is? ' That servant him-to said that, 'Your-Honour's brother come is
awar raur bāp nīman bhōj kaile-hā, eñ khātrī kē ī unikrā-śe
and Your-Honour's father good feast has-made, this for that he him
bhulā-chaṅgā pahūlē-hā.' Lēkin ū khisi kailasi āwar bhitar nā jae chahā-lasi. Tab
in-good-health has-found.' But he anger made and inside not-go wished. Then
Ōkār bāp bāhar āi-ke manāwe lāgal. Ū apnā bāp-kē kahā-lasi ki,
his father outside coming to-appease began. He his-own father-to said that,
'dēkhī, ham etnā baris-so raur ēsiwā karat-bānī āūr raurā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
bāt-kē kabhī nā tarīhī āūr rauvā ekō pathiyō nā kabhī
words eer-even not transgressed and Your-Honour one-eve even kid-ocon not ever
DIH'ǐ ki ham ap'na saṅgin-ke sāth khusī karī. Lēkin i rāur gave that I my-own friends-of with merriment might-make. But this Your-Honour's lārikā jē kas'bī-ke sāth rāur dhan khōī-ghal'lasī, jabē son who harlots-of with Your-Honour's wealth has-lost, when-even āil tab'hī raūwā ok'ra khātir acohhhā bhōj kalī. Bāp ok'ra-se he-came then-even Your-Honour him for good feast made. The-father him-to kah'lasī kī, 'ē betā, tū ham'rā sāth har dam rahālā, āur jē kichhu hamār said that, 'O Son, thou me with every moment livest, and what thing mine ha sē tohār āh. Lēkin ham'nī-kē khusī-kail o ārām kail bhal bātē is that thing is. But for-us merriment-making and pleasure making good is kāhe-ki i tohār bhāi mual rahal-hā, phiri jtal-hā; bhālal rahal-hō, phiri because this thy brother dead had-been, again alive-is; lost had-been, again milal-hā. found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.
[No. 40.]
INDO-ARYAN FAMILY.

BIHARI.

Bhojpuri Dialect.

EASTERN GROUP.

(District Ballia.)

SPECIMEN II.

बापू बृज भाज तोहँरा के टेर दिन पर हम देखत थानों। घटना दिन से कोहूं रखत है।
जब तब हम तोहँरा वारे में तोहँरा गौर को लोग में पूछत रहते थे जब स्मार हेड़ भात साफ ना बनात
रहत है। जब कहां तोहँरा घर के सम बेकार बच्चे तरे बाढ़े न ूं।

भीमी प्रभु महाराज दूर का पूछत बाढ़। जब हमारा बाल के बुनव न रोखो दुख विवाहों को
चौथे बारीक में ये कौन गिराये बीमारि। जब हम घनी धरे गुड़ी हाथ से विस्तृतों के ताम में बसती। राति
दिन प्रज्ञा भाव में हम बाहरी। दोसर चुड़ हमारा बार में जमा बने खेलों जोमार ते हम के एकी बच्चों को
पाराम भिड़ी। कार्यों से ही हमारा बाल के प्रज्ञा जवाब वे दिखाई दी हमारा जेठ जना भार्म हमारा
प्रेमचन्द का पहली-पहल नदेस लड़ी महात्मा बच्चा कम से एकी चित्त की न मेघाल बा। हमारा महात्मारो ची
बच्चे बेकार दुखकार हाल वाला का ना पाठका में विपालह बाढ़। हमारा कार्या जो अनना लिखिते
वाला विखेत लखी रख है। एकी बाल घोड़े उसे हम राति दिन मिलिरी ची तरसूत से पिसाई रखी-ले।
बच्चों दुर दिन बौज़ा बा की हम राति खाँ कपरपना का मार्क खेल में चमुरे ना गहरी।
बारेंगो बीस्ता लागाब मोटे हैं हमारा खेत में ये बीर बाली के गहरी।
महाराज ने वितालों मार्ग सुलानी खातिर खुद पिया तत्तात कश्त का है। एकी बालों हमारा पारे नहीं को अभी के दीयाल।
मार्ग भी परसी बच्चों को खरेदिया ते हम दुरू कपया मंगलों त उ साफ़ इनकार बाढ़। खेसा
घार का घर के भारत बन में गहरी। बन में खागली खागली।
INDO-ARYAN FAMILY.  
EASTERN GROUP.  
BIHARI.  
BHOJPIRI DIALECT.  

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dév! áju toh'rá-kē ðhēr din par ham dékhät-bānī.  
Kapil Dév! to-day you many days after I seeing-am.

At'na din tē kāhā rahl'āhā? Jab-tab ham toh'rá bārē-mē  
So-many days you where were? Sometimes I you about

toh'rá gāw-ke lōgan-sē pūchhat rahl'āhā, magar kēhū hāl sāpā  
your village-of people-from asking was, but anybody news plainly

nā batāwnt-ralhl-hā. Ab kāhā, toh'rá ghar-ke sāh bektāi achehhi tārē  
nā batāwnt-ralhl-hā. Ab kāhā, toh'rá ghar-ke sāh bektāi achehhi tārē

tot tellei-was. Now say, your house-of all persons good ways-in

bāyī, nū?  
arc, (or) not?

Jibōdh bhaīyē, tē kā pūchhat bārē?  
Jibōdh brother, you what asking are? When my accounts

sun'bā ta toh'ró dukh biāpī, o ākhiin-mē-sē lō  
you-will-hear then your also anxiety will-fell-(you), and eyes-in-from tears

girāwe lag'bhā. Jab ham eṭhē-sē gharē gailī  
to-curse-to-drop you-will-begin. When I here-from home-to went,

tab-sē gir'hātī-ke kām-mē bajh'flī. Bāti din eli kām-mē  
then-from household-of work-in was-I-entangled. Night (and) day this work-in

ham bānī. Dōsār kēhū ham'rá ghar-mē āsān naikhē jek'ro-sē  
ham bānī. Dōsār kēhū ham'rá ghar-mē āsān naikhē jek'ro-sē

I am. Another anyone my house-in such is-not whom-from

ham-kē ēkō lehr'jā-ke ārām mīlī; kāhe-sē-ki ham'rá bāp-ke ākhīyā  
me-to one-even moment-of ease will-be-got; because my father-of eyes-even

jawāb de-dīhlī, o ham'rá jēth janā bhai ham'rá pulūch'lä-kā  
jawāb de-dīhlī, o ham'rá jēth janā bhai ham'rá pulūch'lä-kā

replies gave, and my elder man brother my reaching-of  
replies gave, and my elder man brother my reaching-of

pahilē-hū par'dēs chāli-gaīlē, awar tab-sē ēkō chitūbyō  
pahilē-hū par'dēs chāli-gaīlē, awar tab-sē ēkō chitūbyō

before-even foreign-land-to went-away, and that-time-since one-even letter-even

nā bhej'lı hā. Hamār māh'tārī o aūrī bekati unik'tā hāl-chāl-kā  
nā bhej'lı hā. Hamār māh'tārī o aūrī bekati unik'tā hāl-chāl-kā

not he-sent-has. My mother and other female-persons his news  
not he-sent-has. My mother and other female-persons his news

nā pāulā-sē bēhāl bāyī. Hamār kākā-ji ap'na larkā  
nā pāulā-sē bēhāl bāyī. Hamār kākā-ji ap'na larkā

not getting-from uneasy are. My uncle his-own children

1 Kā pūchhat bard meaning 'what you are enquiring about is so bad that the less said about it the better.'
2 i.e. have become useless.
FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-déo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jihôdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahârâja has quartered two poons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

* Out of the frying-pan into the fire.
The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, ante, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is tinged with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see Notes on the Vernacular Dialects spoken in the District of Saran, by Babu Girindra-nâth Dutt, in the Journal of the Asiatic Society of Bengal, Vol. lxxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.
INDO-ARYAN FAMILY.

BIHARI.

BOJJPURI DIALECT.

(EASTERN GROUP.

(DISTRICT SARAN.)

SPECIMEN I.

(Rabu Girindra-nath Dutt, 1898.)
INDO-ARYAN FAMILY.

BIHARÍ.

BHOPURÍ DIALECT.

EASTERN GROUP.

(DISTRICT SARAN.)

TRANSLITERATION AND TRANSLATION.

(BABU GIRINDRA-NĀTH DUTT, 1898.)

Ek aḍārāī koi rahē. Okṛā day-gō bēta rahē. Choṭkā bāp-se apnā
A man certain was. To-him two sons were. The-younger the-father-to his-own
kah’las kī, ‘dhan hamār ādhā bāt-dā.’ Īkar bāp dhan
said that, ‘the-wealth my half dividing-give.’ His father-the-wealth
bāt-dihal. Thoro din-mē ehoṭkā bahānā dhan ekatīha kar-ke
dividing-gone. A few days-in the-younger son the-wealth together having-made
bahra chal-gailē. Oha gailē luchābāj-i mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
upā-dīnhā. Sajē dhan un-kar sadh-gail, tab bāpā
he-squandered. The-entire wealth his spent-was, then a-great
akāl paral oh dēs-mā. Garib hoegailē, o jini-kelu kihā
famine fell that country-in. Poor he-became, and somebody near
rahe lagē. Thē kahrelī kī, ‘khēt-mē sūr charāvā.’ Snariyā-ke
to-awell began. This-one said that, ‘the-field-in swine feed.’ The-swine-of
ghērāi jē khāc-kē rahē, sē apnē lagēlī khāe.
the-husks which eating-for were, those he-himself began to-eat.
Kēhu nāchhu dēt nā rahē. Tab un-kā akil khulail, ē kahrelī
Anyone anything giving not was. Then his senses opened, he said
ki, ‘hamrā bāp-ke majūrā-lōg-ke dhēr rōtī bāch jā-lā. Ab ham
that, ‘my father’s servant-people-of much bread surplus goes. Now I
bhūkhā muat-bānī. Ham apnā bāp kihā uth-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
jāe-ke kahāb kī, “ham baḍā pāp kailī Balkunth-kā, adhkā rafrā
having-gone I-will-say that, “I great sin did Heaven-of, moreover Your-Honour
sām-nē. Rāur beṭā kahāwe lāck naikhī. He bāp,
before. Your-Honour’s son to-be-called fit I-am-not. O father,
hamrā-kē ē-gō hainhān-kē sāmān jinî.”’ Tab apnā bāp-kanē
me one servant-to equal consider.”’ Then his-own father-near
gailē. Phaalāvā rahelī tā-sāhī bāp-kē cihōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Lēkin ē-kār bāp kahān nōkar-kē ki, 'nīman kāpōr But his father said the-servants-to that, 'excellent clothes

nikāl-ke pahire-kē dā: log̕-ni in-kā-ke hāth-mē āguṭhī having-brought-out wearing-for give; you-people his hand-on a-ring pahirā-dā, gōr-mē jutā pahirā-dā. Ham̕ni khār, khusi kai̕. Kāhe put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because ki hamār bēṭā mar-gail-rah-lē-hā, tā ji-gail-hā; bhulā-gail-raulī-hā, that my son had-died, indeed has-lived; had-been-lost, sē milā-hā.' Tab khusi kare lag̕-lē-hā.

he has-been-found.' THEN happiness-to make they-began.

Un-kār ē-kāh bēṭā khōt-mē rah̕-lē. Ghar-kā nagich aiplē, tab His elder son field-in was. The-house-of near he-came, then nāvī bājā un-kā kān-sē sunāil. Ap̕nā nōkar-mē-sē dancing music his cars-by were-heard. His-own servants-in-from

balā-ke puchh̕-lē ki, 'hā, i kawan tamāsā hōt-bāṭe?' ē having-called he-asked that, 'ha, this what strange-thing is-occurring?' He kahān ki, 'rāur bhāl aiše-hā. Raur bāp nīman said that, 'Your-Honour's brother has-come. Your-Honour's father excellent bhōjan karaulā-hā, ehi-wāstē jē khusi sāth sē aiše-dinner has-caused-to-be-made, this-on-account-of that happiness with he has-hā.' Lēkin ē khusā-ke gharē nā gillān. Ehi-wāstē come.' But he being-angry in-the-house not went. This-on-account-of

unhi-ke bāp bāhar ē-kē manāwē lag̕ō. Ė ap̕nā bāp-sē his father outside having-come to-appease began. He his-own father-to bol̕-lē ki, 'dekhī, barisan-sē raurā sēwā kailī-hā; raurā said that, 'see, years-from Your-Honour's service I-havo-done; Your-Honour's bāt-ke kahr̕-ī tarālī-hā nā. Baālī ē-go pātharu-o nā dīhrī-word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-lā, ki ap̕nā iā-kē khillāi. Lēkin ihē raur gīven, that my-own friends-to I-may-give-to-eat. But this Your-Honour's bēṭā jē bārā, raṇḍī-khē sañī dhide dhan nok̕-sān kar-dīhr̕-lē, jaisē son who is, harlot-of with the-entire wealth destruction has-made, just-as aiše-hā tāisāhī nīman bhūjan karaunī-lē, he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'

Un-kār bāp kahr̕-lē-hā ki, 'tū tō harūhar sangā bār̕-lē-bārā; His father said that, 'thou indeed always with-(me) remained;}
jē-kuchhu hamār hāwē, sē sajē tohār hā. Lēkin tohār
whatever mine is, that entire thine is. But thy
bhāī mar-gail-rahē-hā, sē ji-gailē-hā, ab anand khusī karēnā
brother had-died, he has-lived, now rejoicing happiness making
chāhl.
is-proper.
INDO-ARYAN FAMILY.  
EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.  
(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nath Dutt, 1898.)

Bhog puchhal, ’e bhāī, kaisē moṭāil bārā?’ Kahālan ki, ‘ham caste-people asked, ‘o brother, how fattened are-you?’ He-said that, ‘I phajire-kā bāré mūh dhūi-le, ek gāl rūj-ō ākar chabāi-le,
morning-of at-the-hour face wash, one mouthful daily-aloe gravel I-chew,
Gangā-ji ko pānī ek ohirā pi-le, dāt bhāh-rā-gail.’ Siār-lōg kahālē
Ganges of water one handful I-drink, teeth have-fallen-out! The-jackal-people said
ki, ‘dāt hamār tūr-dīh-ālan. Chalā chodanikarō-kē mārī.’ Gail lōg. To
that, ’teeth of-us he-broke. Come the-vile-one let-us-kill!’ Went the-people. Then
nā bhētāil. O-kar jatiā gailē-kē muā-dīh-le,
not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk).
Then the other jackals, his caste-fellows, asked him, saying, ‘O brother, how have you
got so fat?’ He replied, ‘every morning I wash my face. Every day I also chew a
mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth
have all dropped out.’ The other jackals said, ‘this fellow has broken our teeth.’
Come, let us kill the base one.’ They went (to look for him), but could not find him.
So the jackals, his caste-fellows, killed the cow.

1 The jackal is chiding them. His tribe is notorious for impolicy. He pretends that he has got so fat, not by drinking
the milk of the cow, but by Physician. He lives upon the parent food, and as he no longer requires to eat flesh, his teeth
have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.
2 Anglice, he has pulled our legs.
NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpuri with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpuri; and that to the west as Sarwari. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpuri, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpuri:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Approximate Population Speaking Northern Standard Bhojpuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saran</td>
<td>1,404,500</td>
</tr>
<tr>
<td>Gorakhpur, North Standard Bhojpuri of Deoria, about</td>
<td>100,000</td>
</tr>
<tr>
<td>&quot; Gorakhpuri</td>
<td>1,507,500</td>
</tr>
<tr>
<td>&quot; Sarwariā</td>
<td>1,569,807</td>
</tr>
<tr>
<td>Basti, Sarwariā</td>
<td>1,783,844</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,315,151</strong></td>
</tr>
</tbody>
</table>

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpuri of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable sā. Thus ghōrā-sā, horses. In Standard Bhojpuri it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides ham, I, hamē is also used. Besides the standard forms for ‘this’, Saran has also haī, genitive hā-kar, oblique form hō or hok-rā. Similarly, for ‘that’, we find hāū, hēū, hāūē, henuē, or ūē, with a genitive, hā-kar, and an oblique form hō or hok-rā. For ‘anyone’, we sometimes meet kūī, and for the adjective ‘what’ kuan.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive bārē, he, is, often takes the form bāfē in all districts north of the Ganges, though the form bārē is also used. We thus get forms like bāfē, or bānē, I am; bāfē, you are, and so on.
B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., deknu, dekhu; 3rd Sing., dekhu, dekh; 3rd Plur., dekh.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is ṭ, has also a form whose characteristic letter is u. The following are the optional forms of this tense in use in Saran. 2nd Sing., dekh’ū, dekhu; 3rd Sing., dekhu; 1st Plur., dekhu; 2nd Plur., dekh’uāh, dekhuā; 3rd Plur., dekh’u, dekh-uān.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gandsak.

1st person,—ham dekh’lu-gain. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, ham rājā-kē dekh’lu-gain, I saw His Majesty the King.

Ham dekh’lu-ā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, ham rārā-kē dekh’lu-ā, I saw your Honour.

2nd person, tū dekh’lu-hu. Only used when contempt is shown to the object in the third person. Thus, tū maliyā-kē dekh’lu-hu, you saw the wretched gardener.

Tū dekh’lu-hun. Only used when respect is shown to the object in the third person. Thus, tū rājā-kē dekh’lu-hun, you saw His Majesty.

Past Conditional.—2nd Sing., dekh’tes. 3rd Plur., dekh’ten.

Generally speaking, Saran uses the suffixes hā, hā, ḍhā, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be ham-dēkh’at raḥtē hā, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with u, instead of that with ṭ. This peculiarity extends to the Deoria Tehsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this u-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in an as in bhākhun, by hunger, and the third person in aī, as in rahuāī, they were. It has not been thought necessary to give an interlinear translation.
INDO-ARYAN FAMILY.

BIHARI.

BHOPURI DIALECT.

(EASTERN GROUP.

(Deoria, Gorakhpur District.)

(Pandit Murli-âhar Nâgâr, 1898.)

एक चारामो के डुबा झंडा रहूए। दवाय में वे यहुरका कहूए को ए बाहार वर वो धूम में जवन हरमा बरघरा होंधे तराब दे है। जा दायन समरो धन उदय वे बाँटे दिखूए। ही सी दिन भुजू की यहुरका झंडा समरो धन यहाँ पाने दे-दे बढ़े तालाई बढ़ी फ्लो मैं है। दलवाग समरो धन दवाय में नुसर दिखूए। जब समरो धन यहुरका मान तो झी में बहाल लगूए। घरीय की गाजू। त झी दृष्ट के एगो बोधनया केवल रहूँ लगूए। जो दोहरा के सूपर चाहें के यहुरना में भेजी दिखूए। योजना में नुसर द्वारक की सूपरी धनकाल खातारी में भोजन पैट भटन। दायर केवल यहुरका के खाये के वी देश रहूए। तंग कांड कहूए ता कहूए की जयना बाय कोहरा दुक्तनामा वन्यार्य दे अथे वे वचिक रोटी मिलातार का धम मूलंक मरतानी। यह यहुरा बाय के वे रात्रों के नाम का दमका धम करवी की हो ताल धम मरतानी। यह नीमो कर यहुरका के रात हर निमा देखी के लोहे लगूए। या दृष्ट के नाम में गर मिरल दिखूए। तुलसी चटूए। तं केवल ठीकूँ की है बाय वह यहुरा नमाय के उद्यान का योजना दमका काल कहले बाणी। धम के वनमर वन्यार्य में एक के तर हड़कर। तब नड़ा के धमने बाय के लगभग चटूए। जबवाँ फर-करवी ठीकूँ की डल के बाय पाए उदय के देश के लोहे लगूए। या दृष्ट के नाम में गर मिरल दिखूए। तुलसी चटूए। तं केवल ठीकूँ की है बाय वह यहुरा नमाय के उद्यान का योजना दमका काल कहले बाणी। धम ए नाम का बाणी की तो यहुरा डूबुँ कबार। लेखन बाय धमने नीमो करार में कहूए की बंदु दवाय विनार्य दररोजना के पहिलाव का धम में बंगुरी बीर गोड़ में जूना पत्रिरांवार बंध खुदे से खाने। वाले शो की दमन बेटा सूपल रहूँ धम जो गाजू। भूलारक रहूँ सिर मैं है। तब यहुर केवल खुदे करे लगूए।

उन के बड़का झंडा खेत में रहूए। जब घर के लग चटूए तं बाहार था तारी के बाहार चुनूए। रि धमने नीमो में वे एगो के बुला के युक्त, दे का है। तं लोग बाबूं की तो यहुरा मारे पाड़े है। तोहरा बाय धम 2 धिवायराय कढ़नी। दायर की उद्यान सब तर हरा पड़े। लेखन ज दिखनी गाजू। भा भिनन ना बाहार एडन। तं उद्यान के बाय बड़का ही के मकाबे लगूए। जा बाय के बजाव दिखूए की देखा धम प्रता दिन से तोहरा फिराज़ती करताना वे काबे तोहरा डूबुँ ने नट। बाही में वजहें एकी बीरों के वाला ना दिखा द्वारक की धमने के बगायर्य दे धमने हरी दिखा। लेखन तोहरा बेटा जे इनोराज में तोहरा धम मारे मिरल दिखूए बाय बधी दोही घोर गाजू भाटा भोजन कहई। वाला कहानी की तूँ तूँ अंद मिरल धमाल कहूँ वे बाय धम के बाहार है तम मोहरा है। लेखन हरी दोही के बध धम होंधे के बधर बाहेर बाये है की ए तोहरा धम मुखल रहूँ वे जी गाजू भुजारर रहूँ मिरल मैं है।
[No. 43.]

INDO-ARYAN FAMILY. Eastern Group.

BIHĀRĪ.

BHOJPURI DIALECT.  (Deoria, Gorakhpur District.)

TRANSLITERATION.

(Pandit Murli-dhar Nāgar, 1898.)

GORAKHPURI.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter ə in the Past Tense of verbs is abandoned, and we find a return to the letter l as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the ə-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwari which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padmuna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwari. The population figures of the District may be estimated as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Standard Bhojpuri</td>
<td>1,407,500</td>
</tr>
<tr>
<td>Sarwari</td>
<td>1,589,307</td>
</tr>
<tr>
<td>Eastern Hindi (spoken by middle class Muslims)</td>
<td>9,939</td>
</tr>
<tr>
<td>Urdu (spoken by educated Muslims)</td>
<td>6,304</td>
</tr>
<tr>
<td>Other languages</td>
<td>1,075</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,994,057</strong></td>
</tr>
</tbody>
</table>

These figures take no account of the secret languages spoken by wandering tribes of Doms and Nats, which have not been separated out in the local return. The languages spoken by Doms and Nats are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's Eastern Indian on p. 439.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaiti character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.
As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad ʃ-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter s twice. Thus sa. Examples are dua for dá, lau for lá, pahírsvaae for pahírsvaá, and many others. The only other point regarding pronunciation which is worthy of note is that the letter r is preferred to ṛ. Thus we have paral, it fell, instead of pural.

Instead of tekṛá, the oblique form of sē, he, we find sekṛa. Instead of kuchha, we find kuchhā.

As usual in the North-Gangetic Districts, forms like bāpē and the like are preferred to the southern bāpē, he is. The form with ṛ, is, however, also used. There is a third person plural bānṛ, they are, or, honorifically, he is, which is based on the optional form of the first person, bānī.

There is a third person plural in ś, which has been borrowed from the trans-Gogra ai previously alluded to, see p. 225. Thus, rāhṛē, they were. It has a feminine in ś, as in kahrī, she said, used honorifically. It should be noted that, in the second specimen, nākī, the word translated ‘alligator,’ is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in on, in bhūkhan, by hunger.
[No. 44.]
INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

Bhojpuri Dialect.

(East of District Gorakhpur.)

SPECIMEN I.

(Pandit Murli-dhar Negar, 1898.)


detailed content in script
Gobakhpuri.

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[Text in Devanagari script]
INDOARYAN FAMILY.  

BIHARI.

BHOPURI DIALECT.  

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murli-dhar Nigar, 1898.)


1 Mistake for un-kē.
[No. 45.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.

BIHARI.

Bhojpuri Dialect.  

Specimen II.  

(Pandit Muni-dhar Nagar, 1898.)

वनी सियार या वनी नान्की में बढ़ी संख्या रहें। रात दिन बरजबर एक सी लोग रहें। ना उन ने तो बिसारी ना उन के कहां। कुछ दिन पढ़ी तो चीत गइल। एक वरन कबीरी वाले में बिगाड़ हो गइल, था बिगाड़ी। प्रत्यक्ष बच्चे की एक के रंग में कुछ नान्की। नान्की बच्चे की रंग सियार में चमक था। बच्चे बच्चे बच्चे बच्चे वाले में बिगाड़ हो गइल। सियार चमक देखिए की रंग बाजार का हुआ। बच्चे बच्चे बच्चे बच्चे बच्चे बिगाड़ हो गइल। बच्चे बच्चे बच्चे बच्चे बच्चे बिगाड़ हो गइल। मुझे सर्दूं ने बच्चे बच्चे बच्चे बच्चे बच्चे बिगाड़ हो गइल। नान्की बच्चे में चली गइलें। सियार बच्चे बच्चे बिगाड़ हो गइल।

चन्द्र आए बच्चे बच्चे बच्चे बच्चे बिगाड़ हो गइल। एक दिन नान्की सियार के देरभाष में आ्य बच्चे बिगाड़ हो गइल। बच्चे या बच्चे बच्चे बच्चे बिगाड़ हो गइल। सियार पहने जिन में नान्की बच्चे बच्चे बिगाड़ हो गइल। कहाँ की चे भव काल जी गुरुपात रहकी। भावु काँप हृदें नदेंशी गुरुपात। सियार कहाँ की चे भव समान लामी लामी। क्षत्रिय बच्चे में रचना चे बच्चे बिलाल दिलें। नान्की बच्चे में रचना चे बच्चे बिलाल दिलें।

तब एगो पनेह में जे बिगाड़ बांधे में रहें। नान्की बांध में काल जी गाँव में ए पहुँचते। बिगाड़ हो गइल। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो। सियार कहाँ हो।
[No. 45.]

INDO-ARYAN FAMILY. EASTER GROUP.

BIHÁRÍ.

BHOJPÚRI DIALECT. (East of District Gorakhpur.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mûrlî-dhâr Nâgâr, 1898.)

Ego siyâr ā ēgō nàkî-mê baři sànghât râhal. Rât dîn barabbar
One jackal and one alligator—in great friendship was. Night day always
ék-saṅghê lôg râhal. Nà un-kâ ū bisârē nà un-kê ū chhârê. Kneelh
together (these)-people lived. Not her he forgets not him she leaves. Some
dîn ēhi barē bit-gail. Ēk bîr kaw’nô bât-mê bigàr
ds in-this-very way passed. One time some thing-in eminuity
hô-gail. Ā bigâr-ô aîsan bhalî kî ēk-kê
took-place. And the-eminuity also of-such-a-nature became that one
dêkhe-mê ēk nà. Nàkî kahîlî kî, 'bê siyâr, tê
tâ seeing-in the-other not.1 The-alligator said that, 'O jackal, you
ham-sê kâ laâp’tiÿáî bârâ? Töhr-rê aîsan ham bis jânê-kê thârê
me-with why entangled are?2 Thëe lîke I twenty individuals standing
hil-jîñ-lê.' Siyâr bhar’nâ-dîrîlê kî, 'tû kà
(i.e. entirely) am-acustomed to-eat-up.' The-jackal staked-the-word that, 'you what
hââ? Ham barē bârê-kê dêkh-lêîb.3 Töhr’rê dēhi-ke jôr bâ, hamrâ akil-
are! I great-men great-men will-see. Thine body-of strength is, mine wisdom-
ke bî. Töhr’rê-sê jawan bânê tawân karihâ. Ham töhr’rê-kâ manâ
of is. You-by what can-be-done that you-may-do. I you-to forbidding
nâkîy karât. Hamrâ-kê Râm bânê? Phîr ēhî târê dhûnî jânê
not am-doing. Me-to Râm is! Again in-this-very way both-even people
kallâh-kâr-kô âpan âpan râh lîrîlê. Nàkî naddi-mê châli gailî,
quarrelling their-own their-own way took. The-alligator river-into went away,
siyâr bân-mê,
the-jackal forest-in.

1 This means 'one could not break the sight of the other', i.e., each desired the annihilation of the other.
2 Lap’tiîñâl bârê is spoken when one bears a long grudge against another on account of imaginary wrongs. The
other sense in which it is used is 'when one has in wait for the other to do wrong or injury to him.' Here the phrase has
been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'
3 Tû kà, etc.—dêkh bîn, you are nothing to me. I can face those who are really great in cunning and power.
Naddī-ke tirē ēgo pīpar-ke pēr rahē. Ọ-kar sōri kuchh dūri-lē
River-of bank-on one pīpar-of tree was. Its root some distance-to
pāni-mē chali-gāl-rahali, ā kuchh īpar rahē. Ek din siyār-Rāmōhī őhi
water-into had-gone, and some above was. One day jackal that-very
sōri-par baith-ke pāni pīyat rahīlē. Tab-lek nāki dekh-
root-on sitting water drinking was. In-the-same-time the-alligator happened-
lihlās ā dubhī-duckal ʾā-ke un-ke gōr dhaliha. Siyār apne
to-see (him) and diving coming his foot caught. The-jackal his-own
man-mē kahīsā ki, nāki tā āpan dāw lihlās, ab kawan
mind-in said that, ‘the-alligator to-be-sure her-own turn1 took, now what
upāy kari?’ Pher kahīlē ki, ‘he nāki, tā bhalī bārū; dhara-kē,
device may-I-do?’ Again he-said that, ‘O alligator, you good are; [holding-for
gōr tā dhaliha-sā sōri.] Bas2 nāki gōr ohōri-kēj sōri
feet to-be-sure you-have-caught the-root.’ Enough the-alligator feet letting-go the-root
haiha-ke dhali-lihlī. Siyār mūh rigāvat khāgī-gūnīlē, ā
eagerly3 caught. The-jackal with-face making-(him)-angry ran-away, and
nāki ātha mali-ke rahi-gūllī.
the-alligator hand rubbing remained.

Ab bayar aūrī bāpī-gālī. Ek din nāki siyār-ke māni-mē
Now the-enemy more-even increased. One day the-alligator the-jackal-of den-ins
jā-ke baithi-gāllī. Siyār awte mahākī-śī bāpī-gāllī ki nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
baithal-bāyī. Kahīlē ki, ‘he bhayā, hamār māni gūgūnāt-rahali-hā,
is-seated. Said-he that, ‘O brother, my den was-making-a-sound-like-gū-gū,
āju kāhe naikī gūgūnāt?’ Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?’ In-the-same-time the-alligator
gūgūnīlī. Siyār kahīlē ki, ‘ab hamār mān-o lohīhā.
made-a-sound-like-gū-gū.’ The-jackal said that, ‘now my den-also you-took.
Achchha, ēhī-mē rahā.’ Ā i kahī-ke chali-dīhrīlē, ā māni-mē-ke
All-right, this-very-in-line.’ And this saying he-went-away, and den-in-of
rahali ohōri-dīhrīlē.
living gave-up.

Tab ēgo patai-ke gūjī-mē jē Gōr before-lan sō rahe lagīlē.
Then one leaves-of pile-in which Gonds collect he-to-live began.
Nāki jōh-lagū-ke gūjā-mē pahūchali. Pichhā siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

---

1 In relating a tale the heroes of it are sometimes jokingly given the title of Rām, especially when they are cunning
animals of the pattern of a jackal or a fox. But Rām is only added to the name of a male hero. To the name of a heroine
Rāni is added, or sometimes Devi.
2 Dūnī, to take revenge upon.
3 Tā bahā bārū means ‘you are a great fool.’
4 Basē thereupon suddenly.
5 Haikhā ke is used when one makes a mess of a thing by too great haste.

2 3
nee mā gȧj̄-ke patai khar'hāy ðēkhi-ke būjhi-gãl̄̄ī̄ ki come; then pile-of leaves upset seeing understood that
u̇nā ki ã-gail-bãlī Kahrī̄̄ ki, 'he bhaiyā, āgō tā this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
hāmār gāj khar-kharat-rahal. Ājū kāhe naikhī khar-kharat?' Tab-lī̄̄ my pile was-rustling. To-day why not-is rustling?' In-the-mean-time
nāki patta khar-kharalībē tā kailī. Siyār kahrī̄̄, the-alligator leaves to-rustle actually made. The-jackal said,
'achchhā, tā būjhi-gailī. Bas-kārā.' Daural chali-gail tani-kī-ēk 'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
Akal-ke āgō jōr kucch nā kām kare.lā. Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not hear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den always said gī̄̄ led gī̄, and to-day it says nothing at all.' Then the alligator cried out 'gī̄̄ led,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gonds. Here, too, the alligator traced him out, and one day hid herself in the pile
to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.
SARWARI\IA.

Sarwari\ia, properly means the language of the Saruar country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruar tract, and is, moreover, spoken in parts of the country to which the name Saruar does not properly apply. Sarwari\ia is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruar' is a corruption of Saray\u2212p\u2212ara, or Trans-Saray\u2212u; that is to say, the tract of country on the far side of the Saray\u2212u or Gogra River, looking from the city of Ajudhi\u2212a, the ancient Ayodhy\u2212a, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhi\u2212a in Fyzabad, and Majhauti in Gorakhpur. The story runs that when Rama-chandra returned to Ayodhy\u2212a from his exile the local Brahmans refused to sacrifice for him, on the ground that he was guilty of killing Ravana who was himself a member of their caste. He then imported some Brahmans from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rama, who stood on the bank of the Gogra at Ayodhy\u2212a, and shot an arrow across the river towards the east. It fell near Majhauti in the south-east of the Gorakhpur District, and he declared that all the land from the Saray\u2212u, i.e., the modern Gogra, to the place where the arrow fell should belong to these Brahmans and their heirs for ever. Hence arose the well-known caste of Sarwari Brahmans, and the country held by them is considered the true Saruar country to the present day.

The Sarwari sub-dialect of Bhojpuri is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small part of the Basti district falls within the traditional Saruar tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwari sub-dialect, and into the area in which the Northern Bhojpuri of Eastern Gorakhpur is spoken.

The population speaking Sarwari\ia is estimated as follows:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of persons estimated as speaking Sarwari\ia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basti</td>
<td>1,753,844</td>
</tr>
<tr>
<td>Gorakhpur</td>
<td>1,569,007</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,353,151</strong></td>
</tr>
</tbody>
</table>

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpuri of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.
There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral ḍ in Basti that we observed in Gorakhpur. Thus, we find paral, it fell, used instead of paral. The termination of the genitive is kā, with an oblique form kā. This is borrowed from Western Bhojpuri. Thus, dān-kā, of God, but bāp-kē lagē, near the father. As in Gorakhpur, the instrumental singular ends in an, as in bhākhān, by hunger. Adjectives sometimes change for gender. Thus, we have fasēl oachchhi-kē, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in ē instead of ā. Thus hauṅrē bāp-kē shā, near my father. So, tuhṛē, okrē, in-kē, opnē; and similarly, tānē-sē, from this. For the second personal pronoun honorific, instead of rauā, etc., Sarwariā has tē, genitive tuhār, obl., inā or tuhṛē. The third personal pronoun is ā, with an oblique form ē or wā instead of oh. The relative and correlative pronouns are jōru and tōnn, instead of je and sē. Their oblique forms are jauńē and tuńnē. Kāwē is ‘what?’, kuchh is ‘anything’, and kīt-wā is ‘how many.’ Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in ē instead of in as. Thus, dīkā, he said; so also, dēkās, līkās, pūchhīs, kāllīs, and others. In one instance, we have the Eastern Hindi urās, he squandered, instead of urāulis. The Respectful Imperative ends in an as in rākha. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have manāsī, for manaitē, might have made. The termination of the Conjunctive Participle may be ke, as in jāy-ke, having gone, or kās, as in dēkha-kās, having seen. The oblique case of the verbal noun ends in ē, instead of in e. Thus, charāwār-kē, for feeding.

It is important to notice that the Potential Passive is formed by adding “ō” and not ā to the root of the verb; thus, kahōnā, I may be called, instead of the standard Bhojpuri kahāt.

The form of the Verb Substantive with ī is, as usual north of the Ganges, preferred to that with ḍ. Thus, bāpē, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.
INDO-ARYAN FAMILY.

BIHARI.

BHOPUR DIALECT.

SARWARI SUB-DIALECT.

(District Basti)

SPECIMEN 1.

एक मनर्ड के द्रूप बेटवा रहें। वह में पर कोटका बेटवा बाप के कहलिस कि बाप पन में
जीन ग्राम बहारा ही हो रहे हम के मिले। तब बाप बी के बाहर दिखलिस। और घोरके दिन
बिनाँ बेटवा मां जीन कुछ रहें मी ते एक दूर दूर में स्थान और उज्ज्वल भाई खाली मधु
स्व बदमाश में उठाया दिखलिस। जब सब घोरके गदवल तब वह दूर में स्थान पतरे बाप जगरूक
हो गदवल। तब ज एक बड़े मनर्ड के द्रूप में अहाँ महल। तब ज बड़े मनर्ड बी के अहाँ चारे में कहिये
दिखलिस। और घोरके मन में रहें कि जीन बोलका सुखरध धारता हो तिनी ने बाप के पते बाप कि कीह
ची जी के कुछ नाहीं देत गदवल। तब ज बी के भाग्य गदवल कि हमसे बाप के दस्ता जितना बाप
जीवन गदव और हम सुखरध सर्व बाँटे। जब धरण में बाप के बाहर जी कि इम दूरदूर
को ठीक दिन रहें तुराक तीन बाप कहल बाँटनी। जब बहस के इस के सबने तिनाँ रही। तब ज बहस
बाप के सबने गदवल और ज टूटने लानीं रहें तब तब
घरकर बाप देखके कोटा में भाग्य के गढ़े बाप विखिलिस कि सुभमा-विखिलिस। और बेटवा बाप के
कहलिस कि इम दूरदूर के ठीक दूररत बाँटनी। हम सुखरध नाहीं बाँटनी कि तुराक बेटवा कहलार।
जब उसे इस के सबने धरण में रही। तब ज बहस बाप के पते गदवल और ज टूटने लानीं रहें तब
घरकर बाप देखके कोटा में भाग्य के गढ़े बाप विखिलिस कि सुभमा-विखिलिस। और बेटवा बाप के
कहलिस कि इम दूरदूर के ठीक दूररत बाँटनी। हम सुखरध नाहीं बाँटनी कि तुराक बेटवा कहलार।
तब बाप बहसने मनर्ड के कहलिस कि जीवन कपड़ा विखिलिस के इस के वहाँ बाप में तबरी बाप में
सही गोटा में जुटा। पहले बापों को सब सुद बाँटनी। जारी कि इसार एंबुटवा बाप में
सब रहें जीवन भो बेटवा रहें। जब सुख बाप।

तब बड़ा देखा जीवन खींच में रहें जब अंग्रेज पूरे शासन बाप बाप बाप में के एक
मनर्ड के बालाएं में दूरदूर कि दूर दूर हो रहें। तब ज कहलिस कि तुराक भाई बाप है और
tूराक बाप बहारा दिखालिस हो काभी कि जब बहारा पढ़ते हैं। तब ज रहित के सारे में नाहीं
गदवल। तब बी के बाप बहारा भाग्य में सबहरा कहलिस। तब ज बाप के कहलिस कि देखिये इस
दिन से हम तुराक खिसकता कारण बाप हैं। और बापों के बढ़ते मन में बाप के बाप नाहीं
कहलिस। तब भी हूँ जीवन बाप में कहलिस कि धरण में सब बाप के बाप घराना और जब तुराक
शेता भाग्य में तुराक में मृत्यु दृश्य पूर्व के तुराक बहारा दिखालिस हो काभी चाहिये। तब ज कह-
हिलिस कि ए देखा में सब सुद बाप में। और जीवन भाग्य है तीन जब तुराक शीख। और बुधी
मानवों भो बुधी खींच में नाहीं काही कि तुराक बाप भाई मर रहें जीवन है और देखा गदवल रहें
और मिलत है।
INDO-ARYAN FAMILY.  

EASTERN GROUP.  

BIHÁRI.  

BROJPU LÍ DIALECT.  

SARWARÍÁ SUB-DIALECT.  

(DISTRICT BASTI.)

SPECIMEN I.  

TRANSLITERATION AND TRANSLATION.  

Eê mannâ-ke弯曲 bet'wâ rah'la.  Wah-mê-sê ohhot'kâ bet'wâ  
One man-to two sons were. Them-in-from the-younger son  
hêp'sê kahl'lis ki, 'hêp, dhan-mê jaun hamâr bakh'êr hây, taun  
the-father-to said that, 'father, the-wealth-in what my shore may-be, that  
ham-kê milai.' Tab hêp ö-kê bãti dihl'lis. Àur thôrik  
me-to be-given.' Then the-father him-to having-divided gave. And a-few  
din bit'êl' chhot'kâ bet'wâ sab jaun kuchh rahal, taun  
days on-passing the-younger son all what any-thing was, that  
lêt-kê ék dûr dés-mê gail, àur uhê ãpan mâl sab  
having-taken a far country-in went, and there his-own property all  
had'ûsâr-sê urây-dih'lis. Jab sab urây-gail tab wâh dés-mê akál  
debeachery-in squandered. When all was-squandered then that country-in a-famine  
paral, àur u grib hõ-gail. Tab u ék bâr-mannai-ke ihê gail. Tab u  
fell, and he poor became. Then he a rich-man-of near went. Then that  
bâr-mannai ö-kê sûar charâwôt-ke kahi-dih'laî, àur ok'êr man-mê rahal ki,  
rich-man him swine feeding-for told, and his mind-in it-was that,  
'jaun bok'la sûari khâtî-bûy, taunë-sê àpan pêt bhural kari,  
'what hukku the-swine are-eating, thou-with my-own belly filled I-may-make,'  
ki këhû ö-kê kuchh nabhî dët-râhal. Tab u hõ-sê ày-gail ki,  
for any-one him-to any-thing not giving-was. Then he sense-in came that,  
ham'rê hêp-kê ihê ki't'mâ majûr jiat khât bâtaî, àur ham  
'my father's near how-many servants living eating are, and I  
ôhûkhan marat bâtî. Ham ap'ne hêp-kê lâgê jây-ke kahab ki,  
bât-hanger dying am. I my-own father-of near having-gone will-say that,  
'ham daun-kât o tubhár kaun kastûr kaî. Ab aisan nabhî bâtî ki  
'I God-of and of-thee what fault did. Now such not I-am that  
tubhár bet'wâ kah'wâî. Ab tê ham-kê ap'ne majûran-mê râkhau,'  
thy son I-may-be-called. Now thou me thine-own servants-among keep.'  
Tab u ap'ne hêp-kê pas gail àur u it'ñê lâmê rahal tabhâi ô-kar  
Then he his-own father-of near went and he when far was then-even his
bap dekhi-kait mohm-mée ay-ke gataśi lagāy lihr'lis,
father having-seen pity-in having-come embracing having-applied took,
o chummā lihr'lis. Āūr bet'wā bāp-sē kahr'lis ki, 'ham Dain kā o
and kisses took. And the-son the-father-to said that, 'I God of and
tuhrē kasūr kauti, āūr ēh jōg nāhī bāšī ki tuhār bet'wā
of-thee fault did, and this worthy not I-am that thy son
kah'wāi.' Tab bāp ap'nē manai-sē kahr'lis ki, 'nik-sē nik
I-may-be-called.' Then the-father his-own men-to said that, 'good-than good
kap'ā nikāi-ke in-kē pahirāwā, āūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person's hand-on
mun'ri, gür-mē jūtā pahirāwā, jaumē-mē ham khrā o khus hoī;
a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
kāhē ki hamār ī bet'wā manō maral-ralhal, jīāl; o herāll-ralhal,
because that my this son as-it-were had-died, lived; he had-been-lost,
mīlā.' ĵū sab khus bhāil.
was-found.' They all happy become.
Tab har'kā bet'wā jaun khet-mē rāhal, ā jāb ghar-
Then the-elder son the-field-in was, he when the-house-
lage āll, āūr gāib bājāib suńi-ke, ēk manāt-kē
of near came, and singing music having-heard, one man-to
bolāy-ke pūĉhi'lis ki, 'i kāw hōt-bāy?' Tab āu kahr'lis ki,
having-called he-asked that, 'this what is-being?' Then he said that,
'tuhrā bhai āil-hai, āūr tuhār bāp bhahut khrār kīār-haśi;
'thy brother come-in, and thy father much affection has-made;
kāhā sē ki bhālā chāngā phaulāi-haśi.' Tab āu riśiāy-ke
because that good healthy he-has-found-(him).' Then he having-become-angry
ghar-mē nāhī gail. Tab ā-kār bāp bhāttā ay-ke manuhr
the-house-in not went. Then his father outside having-come remonstrating
kailā. Tab āu bāp-sē kahr'lis ki, 'dekhi, it'nē din-sē
did. Then he the-father-to said that, 'see, so-many days-from
ham tuhār khrāmat karat-bāśī, āūr kabbō tuhrē man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
nāhī chal'li; taun kabbō ekkō chhēg'ri-kāī becheh-ō
not went; still ever a-single she-goat's young-one-even
ham-kē nāhī dihrā ki ap'nē boharikan-kē sāthē khusi
me-to not thou-guest that my-own friends-of with happiness
manāit. Āūr jab tuhār ī bet'wā āll, jaun tuhār
I-might-have-made. And when thy this son came, who thy
dhan daukāt paturian-mē uptās, tē-kār bhahut khrār
wealth properly harlots has-squandered, his much affection
kailā.' Tab āu kahr'lis ki, 'ō bet'wā, tu sadā ham're
you-made.' Then he said that, 'O son, thou always me
sāth bātā, āūr jaun hamār hai, taum sab tuhār hoy.
with art, and what mine is, that all things is.
Āūr khusi manāwāl o khus hōwāl-kē ohāhi,
And happiness making and happy being-for is-to-be-wished,
kāhe-ki tuhār chhōt bhāi marāl-rahal, jīal-hai;
because-that thy younger brother had-died, has-lived;
āūr herāy-gail-rahal, āūr milāl-hai;
and had-been-lost, and has-been-found.
[No. 47.]

INDO-ARYAN FAMILY.  

BIHARI.

BHOJPURI DIALECT.

SAEWARI SUB-DIALECT.

(EASTERN GROUP.)

(BHARIA GROUP.)

(DISTRICT BASTI.)

SPECIMEN II.

Sanskrit श्री श्रीमुन्माय लख जस्ट के लिए बिब निराकर लख के मै. कुशल धाराम दोनों
तनबक के नैक पाणी। याया दहाँ के जान घास धर विश्व पाप हो धाराक धाराक है
यो करें के जून बाज मगर। से देखन दिखा के तौं दुर्दृश्य तो जा ऐंट दादा घास, जीने जी सब
खेल बाट जाय। यो सबसे जवन पलस भिलाई है नतममे से विभा लागर वा बा देवाद दिखा
को फ़सिल में कब्ज़ा रोग दोनों भिलाई है। यो पौर बाज मगर घास है। जियादे दूध। शिव पारस
सूदी १२ मन १३०५ बाजर।

TRANSLITERATION AND TRANSLATION.

Swasti. Śrī Śiv-kumār Lalji-kē li(khitam) Jagat-narīyān
It-is-well. Śrī Śiv-kumār Lalji-to are-written Jagat-narīyān
Lāl-kāl salām. Kusal āram donō taraf-kāl nēk chāhī.
Lal's compliments. Welfare comfort both sides-of good are-to-be-wished.
Āgē, ihā-kāl hāl as hai ki khet bārī sab bōi-gail,
Moreover, here-of affairs such are that fields farms all are-sown,
o fasīl achchhi hai, o kati-kāl jūn āy-gail.
and the-harvest good is, and cutting-for the-time has-come.
Sē dekhat chitthī-kē tū duī hari wāwā lāt-ke ihā tak
Therefore seeing the-letter you two labourers taking here to
ājāv, jaanē-se sab khet kati-jāy. O asō jawan
come, so-that all fields may-be-cut. And this-year what
patthar girāl-hai taw-nē-se Bhagwān harām gāw bāchāy-dilhāi.
hail has-fallen from-that God my village has-preserved.
O fasīl-mē kaw-nō rog dōkī māhī lagal-hai. O
And the-harvest-in any disease defect not has-attached. And
ārī hāl sab achchhā hai. Jiyāde sbh. Mi(st) Phāgun
other affairs all good are. Further blessings. Date Phāgun
sūdī 13, saha 1305 salāl.
līght-half 13, Fasāl-year 1305 year.

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narīyān Lāl to Śiv-kumār Lāl. May both
the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

1 A Sanskrit Past Participle Nester, commonly used at the beginning of letters.
here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharib Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti is that the third person singular of the Past Tense of Transitive verbs, ends in ās, as in Standard Bhojpuri, and not in īs, as in the dialect of that district. Thus, kahās, not kahīs, he said. Among minor points, we may notice the occasional use of rāār, instead of lāhār, for the genitive of the second personal pronoun honorific, the latter being the Sarwārī, and the former, the Standard Bhojpuri form. Instead of om, the usual plural oblique form of the third personal pronoun, we have the slightly different on, while the singular oblique form is ohī, and not waḥ, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of ā to the root, and not, as in Basti, by the addition of “waḥ. Thus, kahāā, not kahāwaḥ, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.
[No. 48.]

INDO-ARYAN FAMILY.

BIHÁRI.

Bhojpúri Dialect.

Sarkwéri Sub-dialect. (South-Western Gobakhpur.)

(Pandit Róm-gharí Chaubé, 1899.)

एक अनेकों के दुखों बेटा रहे। चौहे में वे दोठोक भपण वाय दे कहलास, को हेतु वाजू जी पर के धन दीक्षाति में ज्ञान हमारा व्यक्ति होय तत्त्व हम के वाटे हैं। तव चौहे वाय चौहे व्यक्ति स्थापि वाटे दिखस। चौहिया दिन में दोठोक बेटा याध्युन कुल धन प्रवाहा के प्रश्न निवास गलय, और वहाँ भाषा कुल धन कुक्चा में उड़ा दिखस। जब व भाषा सर्वस उड़ा सुक्ल तव चौही देस में वडा व्यक्ति पड़ा। तब व बड़ा दृश्या हो। तव ज चौही देस के एक पढ़ि हिंदिया के दुखना के रहे जागा। ज वटो चौहिया ची के चाने खटे रुपरे चारे के भज दिखस। उहाँ चौहे मन चौही वारा पार के देश के ज्ञान सूपरू प्रानित रहीं धोसि ग्राम वां मन में वहाँ लागा की वह बी जो वही सिद्ध कराँ खाली। शिक्षन ची के खो विनिय गारी देस रहा। तव चौहे सुलक्त ची अर हारे मन में कहलास के देश हमारे वाय के खेतना मन्वर के प्राणा खाये के भिजत वा की के अंति पेट खड़ी कराँ वहाँ वाय चाहने कराँ। वर व हर वृक्ष हावन विहार बाद्री। भाव चानों व वाय भिन्न भा जन में खड़ों की हे वाय की इम मन्वर के परतिकुल वाय नगर वारिया धारी के वाय के जुक, वर वह प्राणा अंकों दोटी की तीनारा बेटा वाहिन। से यह चुम हस के चाने एक सकुल के रहे रागा। चौहे वाय दे भूमि के चाने एक चोरी के कहलास की वह से नील का कार्य निराश के खाया चारा व ो रागा। वर व व दे वाय में वहाँ वाय गोटे में पन्नी हर रागुर। वर चान व वहाँ खाटी पीड़ा वाय चुना कराँ। तव व व वहाँ हुज्जा मनाये लगते।

चौहे वह कुला बेटा खेत में वाय। वर वर के वाय चालां दे नाचा वाय वाय के भांत कोकरें कान पलंग। तव ज चाने एक नील के बुखार के पुक्त का डू का बोतल दे। नील चालास का राज मारे की चलाने हे वह राज मारे हुज्जा दे भान की निमित्त का। कादे से की ढोन के बाँधे देवे वाय कुला बनाने के पवन हेतु हेतु। के हुए भूमि के रितिक गलन वाय तर के वितर जाने के मन कानी हों। तव भान के वाय वाय हरके वाय नवा के मनाये लगां। तव ज चाने वाय के भरां डू की देखे कुम ग्रामा दिन से तीनारा खेता सूपरूत कराँ वाय काठ हेतु पीड़ा और वारिया चाहे कुम ग्रामा दोटी। तव ज दुम के पुक्त का हो ओड़ोन इतिहास का दोटी के वाय चालां कराँ। वारिया जोड़ी तीनारा दे बेटा चालास दोटी हुए दे तीनारा वाय चालां में नष्ट के हिटल। तव वाय बेटा
TRANSLITERATION.

WESTERN BHOJPURI OR PÜRBI.

The Bhojpuri spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpuri of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in à, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in ë, such as we meet in Standard Hindi. Western Bhojpuri is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpuri has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle’s Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithili. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpuri:—

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azamgarh</td>
<td>1,594,500</td>
</tr>
<tr>
<td>Fyzabad</td>
<td>250,000</td>
</tr>
<tr>
<td>Jaunpur</td>
<td>80,000</td>
</tr>
<tr>
<td>Benares</td>
<td>736,000</td>
</tr>
<tr>
<td>Ghazipur</td>
<td>469,000</td>
</tr>
<tr>
<td>Mirzapur</td>
<td>810,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,329,500</strong></td>
</tr>
</tbody>
</table>

AUTHORITIES—


Reid, J. R., I.C.S.—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881. Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindi is spoken. Regarding Ghazipur, vide ante, p. 201, and regarding Mirzapur, post, p. 294.

The following are the principal points in which Western Bhojpuri differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid’s grammar from which most of these notes are taken.
I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination an, being seldom used.

The postposition for the genitive is ka or kai (instead of ke) with an oblique form ke (instead of kā). It may be stated as a general rule that, while in Standard Bhojpuri the oblique form of many nouns and pronouns ends in ā, in Western Bhojpuri it ends in ā.

Thus—

Standard Bhojpuri—

*Kāp tā kā morlā-ke kuchhu-ō dōkh nākā;*

Western Bhojpuri—

*Kāp tā ke morlā kāi kinhha-ū dōkh nākā;* there is no sin in (lit. of) slaying a deceiver.

Standard Bhojpuri—

*Apnā bāp-sā kahēlān;*

Western Bhojpuri—

*Apnē bāp-sā kahēlā, he said to his father.*

Standard Bhojpuri—

*Oh dēs-kā ēk sahar-kā rakhwaiyā-kā pāś;*

Western Bhojpuri—

*Oh dēs-kē ēk sahar-kē rakhwaiyā-kē pāś, near an inhabitant of a city of that country.*

Nouns have the usual Locative Singular in ā, as gharē, in a house, and also an Instrumental Singular in an, as bhūkhan, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, beftwā or befauā, the son. The redundant form sometimes ends (in the west of the District) in annā or ivā. Thus, ghorumā, the horse; panīnā, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, ēk nōkar-ke balā-ke, having called a servant; nōkarwā kahēlas, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindi. Thus, barē bēftē kāi ghar, the house of the elder son; barē bēftī, an elder daughter; bis barē barē ghar, twenty very big houses.
### III.—PRONOUNS—

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>Thou</th>
<th>Your Honour</th>
<th>He, she (near)</th>
<th>He, she (remote)</th>
<th>It (near)</th>
<th>It (remote)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>inferior</td>
<td>superior</td>
<td>inferior</td>
<td>superior</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mār, mās</td>
<td>ham, hamā</td>
<td>tā, tē</td>
<td>raurē, raurē, raunā</td>
<td>ī</td>
<td>ī</td>
<td>itthā, itthu, othā, othu.</td>
</tr>
<tr>
<td>Obl.</td>
<td>mō, mōs</td>
<td>ham, hamā</td>
<td>tō, tōs</td>
<td>raurē, raurē, raunā</td>
<td>ő, őh, ő, in, inař</td>
<td>ő, őh, un, unā</td>
<td>itthā, itthu, othā, othu.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mōr, hamār</td>
<td>tōr, tōrē</td>
<td>raurē-kāi, etc.</td>
<td>ő-kar, in-kar</td>
<td>ő-kar, un-kar</td>
<td>ő-kāi, etc.</td>
<td>othā-kāi, etc.</td>
</tr>
<tr>
<td>Plur.</td>
<td>hamman, hamrū</td>
<td>tākhan, tākhrē</td>
<td>raunā</td>
<td>unhan, unhān</td>
<td>itthu, othu.</td>
<td>othu, othu.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>hamkhan, hamkhan</td>
<td>tākan, tākhrē</td>
<td>raunā</td>
<td>in-kān, in-kān</td>
<td>itthu, othu.</td>
<td>othu, othu.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>This</th>
<th>That</th>
<th>Self</th>
<th>Who</th>
<th>Like ī are declined tē or sē, he (correlative), and hā, who? The Nominative Singular of the first is tā, of ta. Its obl. plur. is tāhan, tāhan, or tanu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hār</td>
<td>hān</td>
<td>āp, āpā, apān</td>
<td>ī</td>
<td>jaun</td>
</tr>
<tr>
<td>Obl.</td>
<td>hē, hin</td>
<td>hā, hon</td>
<td>āpan, apān</td>
<td>jē, jehi, jin, jaun, jēh</td>
<td>jēh, jēh, jēh, jēh, jēh</td>
</tr>
<tr>
<td>Plur.</td>
<td>hēkhan, hēkhrē</td>
<td>hākhan, hākhrē</td>
<td>apān, apān</td>
<td>jēnunā, jēnunā, jēnunā, jēnunā</td>
<td>jēnunā, jēnunā, jēnunā, jēnunā</td>
</tr>
</tbody>
</table>

In all the above, the Genitive Singular has a feminine in ī, as mōrē bēfī, my daughter. The oblique form ends in ē, as mōrē bōp-kē, to my father. As usual, the oblique genitive can be used as a declensional base. Thus mōrē-kē, and so on. The oblique form of hamār is hamārē, of tuhār, tuhārē, of ē-kar, ē-kārē, and so on.

The relative and correlative pronouns have neuter forms, viz., jīthū or jīthu, sithū or sithuā, itthū or itthuā, which are declined exactly like itthū. The neuter Interrogative Pronoun is kā, kithū, or kithu, what? obl., kāhē, kithē, kithuā. Any one is kēu, kēnu, or kānu. Anything is kīchh, kīchhā, or kīchhuā. In both of these two last, the oblique form is the same as the nominative.

### IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.
The Verb Substantive is as follows:—

Present, I am, etc.—

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) bātō</td>
<td>bātī</td>
</tr>
<tr>
<td>(2) bāfē</td>
<td>bāfī, bāfīs</td>
</tr>
<tr>
<td>(3) bā</td>
<td>bāī</td>
</tr>
</tbody>
</table>

In the first form r may be substituted for r. Thus bārī, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpuri the first person plural throughout ends in r, not in r.

The Past tense is rāhīdō, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of bātō, above.

<table>
<thead>
<tr>
<th>Simple Present and Present Conditional, I see; (if) I see</th>
<th>Present Indication, I see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) dēkā</td>
<td>dēkāi</td>
</tr>
<tr>
<td>(2) dēkā</td>
<td>dēkā</td>
</tr>
<tr>
<td>(3) dēkāi, dēkō</td>
<td>dēkāi</td>
</tr>
</tbody>
</table>

Past, I saw, etc. | Future, I shall see, etc.
(1) dēkāī | dēkāī | dēkāhō | dēkāhō | dēkāhō, dēkāhō |
(2) dēkāī | dēkāī | dēkāhō | dēkāhō | dēkāhō |
(3) dēkāī, dēkāī (fem. dēkāī, dēkāī, dēkāī) | dēkāi, dēkāi | dēkāi, dēkāi | dēkāi, dēkāi | dēkāhō, dēkāhō | dēkāhō, dēkāhō |
The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows:

1. **dekha**
   - oblique form: **dekhe**, or **dekhaa**
   - **dekhaa**
   - **dekhaab**, — oblique form: **dekhhaa**

The Perfect sometimes has forms like **aikaai**, he (hon.) has come; **kaaic hai**, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form **dektas**, he gave, I have noted **dektas**, as also used. The verb for 'to begin' is **lagat**, not **lagaat**. ‘I will go’ is **jaa**.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar a sound by a long å. Thus **dai**, give, is written **di dai**. In transcribing such cases, I shall write å not a. The specimens are printed in Kaithi type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.
[No. 49.]  

INDO-ARYAN FAMILY.  

BIHĀRĪ.  

Bhojpuri Dialect.  

Western Sub-dialect.  

(EASTERN GROUP.  

(District Azamgarh.)  

SPECIMEN I.  

(Baba Rama Smaran Lal, 1898.)

एक शब्दकोपूर्व कै दूर तथा। वेस्त्र। श्री में से बीजोका अपने वाप से बलकथा के । 

एक वाप हृद वापरकृत ज्ञाय अभ्यास हो। गव हम के धार, अल्ले पर वस्त्र दुवों वेस्त्र वापर के अभ्यास वाप वापर वेस्त्र। विभूषण विभूषण का वीपा वापर श्री बीजोका वेस्त्र। 

एक शब्द वापर वापर के शब्दों के डूब वेस्त्र के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। विभूषण वापर के शब्दों के डूब वेस्त्र के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष। श्री तीत अभ्यास वापर के निकट। अस्त तीत अभ्यास वापर वापर अभ्यास में रहे। पुष्प, वर्ष।
બડભા આતાં કોણ જણી નહોત । જેમ શરૂ બને તે બાજૂદને પૂછ્યું ગયો, બદલા કી વાળા વાળા હતી બાળ હોય હતી । પણ તે ગોલને શીખ પોણી શીખા જતા હતા । ગોલ શીખ કહ્યું કે, ગોલાં હાર કરાય છે બોલી પણ ગોલાં વાપા કર શક્ય છે કે ફલ્લે જદ્દી સામાન જણી માટે માટે હતી એ પણ બડભા આતાં કે રોક ગાંભીર, શીખ કે બને તે બને બને । પણ ગોલને વાપા આતાં કો મદદગાર નિંદા કરે કાઢ । એ બડભા તેમાં અલ્લા વાપ કર્યું શીખ શીખ, ભાષા શીખતા વિદ્યા કર્યું વાપ એક લો ગોલાં શીખના કાઢી, કિશોરી ગોલાં કહ્યું કે, આ સુખિ ભૂલ કદું કે એ કી બદલા કે ધર્મ કદું કે તેમાં પુનર્ભુક્ત કરીન । એ ગોલાં તેમાં આતાં કો કદું કે બદલ કરાય કદું પુલિનામાં એ કુઝ હવામાં ગસ્સો એક દાખલ શીખને કદું ક રાહ હતી । ગવ વાપતા બડભા તેમાં શીખ કર્યું એ તેમાં પુનઃ હોણે શાચ વાળા સુખ શીખ કમન જેવા જેવા શીખા હતા । ગોલાં માટે, ત્રણે ગોલાં શીખા તેને વિજ્ઞાન કરી તેને બનાયો શું શું હતે ।
INDO-ARYAN FAMILY.  

BIHARI.

BHOFURI DIALECT.

WESTERN SUB-DIALECT.  

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ek admi ke du behta rahal. O-me se ehothka apne bap-se
One man of two sons were. Them-in-from the-younger his-own father-to
kahlas ki, 'e bap, hamre bakhras-kai jawan mai ashah ho tawan ham-ke
said that, 'O father, my share of what property goods may-be that me-to
dar.' Ehi-par bapwa daun bethak-ke apan dhan bhit dehlas.
give.' This-upon the father both sons-to his-own property dividing gave.

Bahut din na bitai pawal ki ehothka behta kul apan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
bator-ke kaunoo darr deske nikal-gail, aur apan dhan kharab chaal-me collecting some for-off country-to went-out, and his-own fortune had conduct-in
ur-puray-dalas. Jab kul okar dhan oragail tab oh des-me bahut
upas. When all his fortune was-exhausted then that country-in much
kail papaal, o du danaa-kai mohtaj howaai lagala. Tab u ja-ke oh
kail, and he grain-of poor to-be began. Then he going that
jwine to-feed sent-away. His this condition became that what swine
bhos kheta-rali lyo oke milat to o dhi-se apan
husks used-to-eat that-even if him-to was-given then he that-very-with his-own
pet khos-se bharat, lekin iho naho oke kew det-ralal.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.

Jab oke chet bhal, to o apne man-mee kahlas ki, 'ketna
When him-to senses became, then he his-own mind-in said that, 'how-many
nokariha maj'uriha hamre bap-ke bataat, jekre khue-ke bahut
servants day-labourers my father-of are, with-whom (food) for-eating much
hàw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab, 
īs, and-also in-saved, and I by-hunger dying-am. I will-start, 
apnē bāp khīhā jāb o kahab kī, "ē bāp, ham toh-re āge 
my-own father near I-will-go and I-will-say that, "O father, I thee before 
o Daṅku-kāt pāp kālī; eḥ laēk nākhi kī ab ham-kē kēw 
and God-of-sin have-done; this-(for) fit not-am that now me any-body 
lohār bēṭā kahu. Apnē nokarlāhā majdurīhā-mē-sē ham-kē samujh-ke 
thy son may-call, Thy-own servants day-labourers-in-from me knowing 
rakhā." Iha kāh-ke u īṭhāl o apnē bāp khīhā āi. Jab 
keep," This (very) saying he arose and his-own father near onee. When 
dūrāī raḥal, taḥāī o-kār bāp o-kē dekhrās. O-kē darād 
fur-off-even he-was, then-even his father him saw. Him-to compassion 
bhānī. Daṅr-ke gālī. Okrē gālī legal, o o-kē clumhās. Tab 
became. Running he-went. His neck-on applied, and him kissed. Then 
betāūā apnē bāp-sē kahrīs kī, "ē bāp, ham toh-re hajūr o Daṅku- 
the-son his-own father-to said that, "O father, I thy presence-in and God- 
kāt pāp kālī. Ab tohār bēṭā kahuwāī laēk nākhi." Lēkin bāp-wā 
of sin did. Now thy son to-be-called worthy I-not-am. But the-father 
apnē nokrān-sē kahrīs kī, 'jawan aochchhū-sē aochchhā kap'rā āh, 
his-own servants-to said that, 'what good-than good clothes there-may-be, 
tawān laā-ke on-kē pahirāvat-jā, o on-kē hāth-mē āgūthī o 
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and 
pair-mē jātā pahirāwā, o sab-kēhu āwā, khāt-jaī o khusī karā 
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make. 
Kāhī-śo-kī i hāmār bēṭā marke phēr jāl-hai; herē-ke 
Because this my son having-died again become-alive-is; having-been-lost 
phēr milāī hai. Ehi-par sab kēhu khusī karāī legal. 
again found is. This-upon all persons merriment to-make began. 
Bāṛ-kē bēṭā oh gharī khetē raḥal. Jab āīl gharē-kē 
The-elder son (at)-that hour the-field-in was. When he-come the-house-of 
nagīchē pahūcchal, to dekhrās kī bājā bājāhāw, 
neer he-arrived, then he-saw that musical-instruments are-being-played-upon, 
nācch hōt hāw. Tab ēk nokār-wā bōla-ke puchhrās, 'i kā 
dance being-carried-on' is. Then one servant calling he-asked, 'this what 
hōt hāw?' Tab nokārwā kahrīs kī, 'tohār bāhī nāṭā-hāī. Ohi-par 
being-(done) is?' Then the-servant said that, 'thy brother come-has. That-very-upon 
tohār bāp sab-kē raṛūtā kahā-i-hai; ki toh-re bāhī-sē sahi-salāman 
thy father all-of invitation made-has; that thy brother-with will-safety 
bēṛt bāhī- hai. E-par bāṛ-kē bēṭā-kē rájī gaī, o a ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

1 i.e. Propped neck to neck, the equivalent of embracing. A custom common among women when welcoming their 
returned relatives.
mē jałhāi na karai. Tab ो-kar bāp āil o ohraūri-min'tū kare into going not would-do. Then his father came and entreaties to-make illegal. Tab bārkā bētā ap'nē bāp-kē jabāb deh'las, 'bhalā! dekhā, began. Then the-elder son his-own father-to answer gave, 'well! see, et'nā din kārū baras tak ham tohār khid'mat kālī, kaunō tohār so-many days how-many years for I thy service did, ony thy kah'nā nā tur'li, o tū kabb-ō ham-kē ek-thō bak'ri-kāī bahchh-ō saying not transgressed, and thou ever-even me-to one goat-of young-one-even nā deh'las, kī ham ap'nē sangin-kē lē-ke khusi karīt. Ab not gavest, that I my-own companions taking merriment might-make. Now tohār i bētā jaīsē āil-hai, jē tohār dhan-daṅlāt kas'bi paturiya-mē thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in phāk-dal'las, taisē tū ārē dāwat ok'rē bađē kailā-hai. Tab bāp'wā bārkē burnt-down, so-even thou a-feast him for. made-hast. Then the-father the-elder bētāuā-sē kahr'las kī, 'ē bētā, tū, to, har dam-ai hamrē sāth son-to said that, 'O son, thou, to-be-sure, every moment-even me with bātā ār̄ javan-kuchh hamār hāw, sab tohār hāw. I tohār bhāi mar-art and whatever mine is, all thine is. This thy brother having-ke jial-hai, herā-ke phēr milāl hai, tō monāsīb īhai been-dead has-become-alive, having-been-lost again found is, then proper this rahal ki ham lāg khusi kārī o khus hoi.' was that we people merriment might-make and glad might-be.'
[No. 50.]

INDO-ARYAN FAMILY.  

BIHĀRĪ. 

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.  

DISTRICT AZAMGARH.)

SPECIMEN II.

(Bahlu Rama Smaran Lal, 1898.)

मे नहुँ जाना चाहिए जानो। एवं बिशपुरी जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो। नहुँ जाना चाहिए जानो।
[No. 50.]

INDO-ARYAN FAMILY.

BIHARI.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(EASTERN GROUP.)

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maį Mahuāṛē bar'ḍhā kharīdāi gailō. Tab Khētā-paṭṭī gailō
1 Mahuāṛā-to ox to-buy went. Then Khētā-paṭṭī-(to) I-went.
Mahuāṛē bar'ḍhā nā milal. Khēt-ō-paṭṭī-mē bar'ḍhā nā milal. Lautāl
In-Mahuāṛā ox ox not was-found. Khētā-paṭṭī also-in ox ox not was-found. Bok
āwat rah'li, Pal'thī-mē sājī hō-gaul. Baniā-kē dukān-par bajār-mē
coming I-was, Pal'thī-in evening became. A-shopkeeper-of shop-at market-in
thahar-gailī. Nam baniāwā-kāi nāhī jānīt. Sabērō bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
lōg sōr kaūlāi, kī Rājā-kē iḥā chōrī bhail. Sabērō-kē jīn
people noise made, that-the-Rājā-ōf near a-theft has-occurred. Dawn-of time
ham sārak dukānē jāt rah'li. Rājā-kāi tin chaųkīdār ham-kē pokār likh'laī.
I road holding going was. Rājā-ōf three watchmen me hold-of took.

Tinō aḍ'mī lapāt-ke marlāī. Bāis rupeā ham'rē pās rahal, āūr
The-three men closing-(me) beat-(me). Twenty-two rupees me with were, and
āganehā mir'jāi duṇaṭṭā ham'rē pās rahal, sō chōhrā-lihrāī. Ėk
body-cloth a-wast-coat double-wrapping me me with were, those they-seized-by-force. One
dhōṭī rahal; uhō chōhrā-lihrāī. Rupeā bhi chōhrā-lihrāī. Ham
loan-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
akēlē rah'li. Lāṭ mūkā-sē marlāī, āūr uṭhā bāṭhā-ke
alone was. Kicks fists-with they-beat-(me), and taking-(me)-up (and)-making-(me)-sit
dō-marlāī. Sagṛō badam-mē chōṭ lagal-huā. Thākim nāhī
throw-(me)-down. The-entire body-in wounds have-been-produced. To-stand not
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
Chhat-par-sē girīt to kapār phūṭ-jāt.
The-roof-on-from (if) I-had-fallen then (my-)skull would-have-been-fractured.

2 L. 2
FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-pattī, as I could not find one at Mahuārā. Nor could I find one in Khēta-pattī either. Evening fell when I was at Pāthī, on the way home; so I stopped for the night in a shop in the bāsār. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā’s palace. Just then I was going home along the road, and three watchmen of the Rājā’s came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.1 My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhōjpūrī is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindi, locally known as Banaudi, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhōjpūrī ā is represented in writing by ā. Thus dyā for dyā, give. The oblique form of the pronoun of the third person is usually written wahī instead of ohī, and, in the conjugation of verbs, the two vowels aī are usually, but not always, written aya. Thus, gayāl, bhayāl, instead of gaīl, bhaiī, etc. These are all mere varieties of spelling. Among verbal forms, we may note dyā, above mentioned, which is the second person plural Imperative, instead of the more usual dā.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

1 This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.
भोजपुरी भाषा में सीधा सुनाई जा सकती है। यह भोजपुरी भाषा में लिखी एक उपदेश है। यह उपदेश एक समय में आचरण करने की गुरुवारका से जानने का निर्देश करता है। यह उपदेश का उद्देश्य भोजपुरी भाषा में सीधी भाषा का समय में आचरण करना है। यह उपदेश का उद्देश्य भोजपुरी भाषा में सीधी भाषा का समय में आचरण करना है। यह उपदेश का उद्देश्य भोजपुरी भाषा में सीधी भाषा का समय में आचरण करना है। यह उपदेश का उद्देश्य भोजपुरी भाषा में सीधी भाषा का समय में आचरण करना है।
INDO-ARYAN FAMILY.

BIHAR.

BHOPUR DIALECT.

WESTERN SUB-DIALECT.

(EASTERN GROUP.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ek jānā-kē dui bēṭwā rahi-lāi, Lahur-kā bēṭwā ap’nē bēp-sē
One man-to two sons were. The-younger son his-own father-to
kahlēs ki, ‘bēp, dhan-mē-sē jawan hamār bakhrā hōy tawan
said that, ‘father, property-in-from what my share may-be that
sāid that, ‘father, from what my share may-be that
haminā dei-dyā.’ Bēp bakhrā dei-dih-lēs. Kichhu din pāchhē
called that, ‘father, from what my share may-be that
to-me give.’ The-father share gave-away. Some days after
lahur-kā bēṭwā jawan bakhrā pathlē-rahal tawan lei-kō bidōs
the-younger son what share took that taking (to-) a foreign-land
the-younger son what share took that taking (to-)
went. There his-own conduct-of wickedness-with all (to-) hell he-made (sent).
And when all spent had-been then that country-in famine fell. When
dānā bānā marāi lāg-lāi tab kaunou bhālā admi-kē ihē gay-lāi. U
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
unbi khetāri-kē sūr charāwāl-kē rakh-lēs. Uhā u chalāi kī,
him fields-in swine to-feed kept. There he wished that,
jaun ohkhulā sūr khāt-rahlāi, ‘uhau hammaĩ milat,
what huska swine need-to-eat, those also to-me (if-) they-had-been-given,
tau khāt.’ Bākī uhau nāhī milat. Jab pēt
then I-would-have-eaten (-them). But those even not were-given. When belly
jarāī lāgal tab ghar-kā chēt bhayal kī, ‘hamrē bēp-kē ihē
to-burn began then house-of the-remembrance became that, my father-of near
nākār-chākār khāt pahirat, sūr bachāwat haunāi sūr ham ihē
servants eating wearing (clothes) and saving (money) are and I here
dānā bānā marat-hāi.’ Tab on’kē jīy-mē bhayal kī, ‘ab ham
grain without dying-am.’ Then his heart-in became that, ‘now (let)-me
ap’nē gharē chali, sūr bēp-sē kālī kī, “ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, “me-by fault
bhayaal, aūr Isar-kē ihā-sē ham beṛāy kayal," aūr chal-ke has-come-to-pass, and God-of near-from I evil did," and going kahab ki, "ab ham tohār beṛāwā ban-ke rahāi layak nāhī baṭī. will-say that, "now I thy son becoming to-live worthy not am. Jaisē aūr majāur baṭāi taśē ham-lōh-sē majūri karāwā."" Uḥā-sē As other labourers are so me-also-by labour cause-to-be-done."" There-from apnē man-mē aisan gun-ke chalal, aūr bāp-kē ihā ayāl. Jab his-own mind-in so thinking he-started, and father-of near came. When beṛāwā lämē rahal, tab bāp dekh-īles ki, "hamār beṛāwā uhnāi the-son far-off was, then the-father saw that, 'my son there-yonder āwat han.' Dēkh-ke mōh baṛūl. Mārē chhōh-kē āgē-hōh-kē āk-wārī-coming is.' Seeing pity across. Goaded-by pity advancing the-top bhar dhai-kē chūmāi lag-laī. Tab beṛāwā kah-īles ki, 'bāp, ham tohār in holding to-kiss began. Then the-son said that, 'father, I thy kusūr kaḷī aur Par-ṃesār-kē ihā-sē beṛāy kaḷī. Ab ham tohār beṛāwā fault did and God-of near-from evil did. Now I thy son kahāwā layak nāhī baṭī.' Nok'ran-sē bāp kah-īles ki, 'barhiyā to-be-called fīt not am.' Servants-to the-father said that, 'good kaṛpū lō-āwā, pahirāwā, aūr āguri-mē munari aūr göre-mē pun'ī clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes pahirāwā; aūr raj-gaj hōe-dyā, kāhō-sē-kī januk beṛāwā hamār put; and rejoicings be-made-āt, because as-if son my mar-ko jial; aūr horāyal rahal, phēr milāl-hai.' Aūr having-been-dead came-to-life; and lost was, again found-īs.' And raj-gaj hōe lāgal.

rejoicings to-be-made began.

Jēth beṛāwā kaṭhū khetār-mē rahāi. U jab gharē 
The-elder son somewhere fields-in was. He when into-house aīlaī, tab ī sab khusābā-kāi bāt dēkh-ke ēk nōkār-sē puchhīles ki, came, then these all rejoicings-of matters seeing one servant-from asked that, 'kā bhayaal-hai?' Nōkār kah-īles ki, 'tohār labur-kā bāyā āyāl-hau, 'what has-occurred?' The-servant said that, 'thy younger brother come-is, aūr un-kē kusāl-kārī-sē laṭṭāle-kē santi tohār bāp khīwāt and his safety-with returning for thy father feeding (his-people) piāvas hauāī.' I sun-ke jēthre beṛāwā-kē jīw-mē causing-to-drink (his-people) īs.' This hearing the-elder son-of heart-into khuns āyāl aūr bakh'ri-mē nāhī gayāl. Jab ī sun-ke bāp anger came and the-house-into not went. Then this hearing the-father bāhār āya. aūr manāwāi lāgal, tab beṛāwā kah-īles ki, 'tohār outside came and to-appease (him) began, then the-son said that, 'thy
The dialect spoken in the District of Benares is Western Bhojpuri, the same as that of Azamgarh. It is locally known as Banârśi. The following specimens, which I owe to the kindness of Pandit Mahârâj Nârâyân Šivâpuri, Rai Bahâdur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpuri d is represented by visarga, b. Thus रः: dā; रः: lā, and many others. The two vowels a and ā are often spelt a, or aya. Thus kaśīm, gašt, bhayal. Similarly aî are usually spelt ana. Thus, instead of bachaît-ā, we have bachauît-ā, and instead of lagâîles, lagauîles.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpuri in the former district as speaking Standard and half as speaking Western Bhojpuri.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking Purbi. Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sônpâr.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,
which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadoli, the language is a form of Eastern Hindi, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpuri which is spoken in Benares District. The same form of Bhojpuri is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindi, which, for convenience sake may be called Sōnpāri.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Furbi' sub-divided as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Hindi</td>
<td>252,000</td>
</tr>
<tr>
<td>Western Bhojpuri</td>
<td>810,000</td>
</tr>
<tr>
<td>Sōnpāri</td>
<td>49,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,111,500</td>
</tr>
</tbody>
</table>
[No. 52.]

INDO-ARYAN FAMILY.  

BIHARI.

BHOPUR DIALECT.

WESTERN, BANARSI, SUB-DIALECT.  

(District Benares.)

SPECIMEN I.

(Pandit Mahoraj Narayan Shivapr, Roi Bahadur, 1898.)

एक धडसी के दुसरे बेटे रहल। यो मैं ए बीस्का चप्पू बाप से कहलेस है बाबू जीने कुछ साथ प्रस्थान दौरे में बच्ची तीन चमक के दे है। तब क भाषन कमाई दूरी से बाँट डिस्क्लेस। बीरिका दिन ने यह अति बड़ी बेटवा सब माल समेत जो कही है दूर परदेस चलन गया और रहता सब वन तुलसी में बुझा डिस्क्लेस। जब सब नारायण निकल तब चौचौं देस में बड़ा बाल पड़ा। और क शवम गरे लगा। तब चौबे देस के एक रहोस से जाय मिलन भाग त भी को मे पयारे चेहरे में शुभर नचाये बदे घट डिस्क्लेस। और जीने दिग्वज्या मोड़ी सुपर नाहार रहल बोधी से क भाषन बेटे मने खाने लगाव रहल। चौबे ने क न डिस्क्लेस। तब भी के चेहरे नया भाग मैं सोपास्त की चम्रे बाप बिन्हें बेटवा फिन नीतर बाटन की क जोग पेट सर खाने के कुछ चापलौ चोखे और चमक मूलन भरत बाटे। चम बड़ी से और भरपने बाप के पास चलें और भाग से चर्च के दे बाबू भगवान के सामने और टोड़े सामने हम बड़ा पाप कहल। तोहारे बेटवा कहाये नागर नावहार बाटे हम पयार में रख रहते। हे विचार के चलन और चप्पू बाप के पास गया। बाप बड़ी दूर से बेटवा के चलन देख के सवार के मारे दुकान के पयारे गरे सोपास्त और तुम्ही लगा। बेटवा नीतर बाबू भगवान के और टोड़े समाने हम पयाराथों हरे बिर चम तोहार बेटवा कहाये लाख नाहार बाटे। सुदा बाप चप्पू बोजन के काहलेस की बदखाये के बदखाये का निकास के जब लड़के के परिवार: और बाय में सुगरो और गोड में नम्माएँ पिकड़ाएँ; और हम लोग खाने गों थे छुट्टी मनाएँ कहाये हे को हे बिकुमा चसार मर के फिर जीन है बिकुमा हे फिर मिला है। तब सब लोग छुट्टी मनाएँ कमला॥

बोजना बेटवा धरे मे रहल सब उन्हौं से बीस्का और वर के नागर पहुँच तब गोत और नाव के पूरे सुगरो पड़ता। एक नोकर के बालबादे के पुलास्त की है सब का होता बाप। ज जान की जीवन बोजना ने तोहारार मारे चलन है और चसी सबसे दल्ला द्वारे वह बहुरा हे चमक में तोहार वाप बेटवा करना है। हे सुन के क शक्त्व मद और भितर नाहार गया। तब बाप बोजना निकाल चले और बोजना के मनाएँ लगें। बिकुमा वाप के जीवन बिकुमा वाप उठना दिन से तोहार गुलामी कहत चढ़ बढ़ सह तोहार दुकुम काली रहता तत्त्व अंगे एक बख्चो के बच्चे नाहार दिक्षित जो चम पयारे समी ते संग खाने गों के चैन बिछा। सुदा चप्पू बोजना बेटवा के चप्चपे जीने तोहार और समय समरे बड़े बड़े बख्चों में फूंक बिकुमा तेजार बने भी बिकुमा है। बाप नोकर को बेटा तब चमरे छोड़ सदा रहता: और जीन कुछ सर्दह बने बाप तीन सर्दह तोहारे हैं। हम लोगे के छुट्टी करे के चाहिए गोस्त बाप के फिर जीन है और बिकुमा के फिर विला है।
INDO-ARYAN FAMILY.  

BIHÁRÍ.  

BHÓJPURI DIALECT.  

WESTERN, BANÁR'SI, SUB-DIALECT.  

(DISTRICT BUNÁRÉS.)  

SPECIMEN I.  

TRANSLITERATION.  

(Pandít Maháráj Náróyán Shivapúr, Rai Bahádur, 1898.)  

Ek ad'mi-ke duui-tho bet'wa rahl'an. Ó-me-se chhoťka ap'nē bāp-se kaba'le, 'hē bābū, juan kuchh māl as'bāb ham'rē bakh'tra-mē parai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnē-kē bāt dihr'le. Thorikai din-ke bīl'le lahr'kē beṭ'wa sab māl samēt-ke bāri ār par'dēs chalal-gāel, ār āhē sab dhan luch'pan-mē phūkh-dihr'le. Jab sab gawāy chukal tab ohi dēs-mē bāpā kāl paral, ār ū bhūkhan marātī lagal. Tab ohi dēs-kē ēk rahīs-sē jāy milal, ār ū o-kē ap'nē khōt-mē sūr charāwāī bādē pāthāi dihr'le. Ār ārau chhilukā bhūsī sūr kхаt rahl'an ohi-sē ū āpan pēt bhurātī ladē lahr'chat-ralal. Kēhā o-kē na dihr'le. Tab o-kē chēt bhayal ār man-mē soch'le kī, 'ham'tē bāp kīhā kēt'na ad'mi nōkar bātān kī ē log pēt bhār khāy-kē kuchh bāhr'wāt-o bōhihāī, ār ārau bhūkhan marat-bāīī. Ham utthī ār ap'nē bāp-ke pās chāī ār on-se kāhī kī, 'hē bābū, Bhag'wān-kē sām'mē ār tohr'ē sām'mē ham bāpā pāp kālī. Tohār beṭ'wa khaśāvāī lāyak nāhī bātī. Hamañ ap'nē majūrān-mē makh-lā.' Ī bichhār'ke ātēl ār ap'nē bāp-kē pās gayal. Bāp bāri ār-se beṭ'wa-kē āwat dēk-hēkā mayā-kē mōrē daur-ke ap'nē gāre lagaw'le sūr chhummul lagal. Beṭ'wa bōlāl, 'Bābū, Bhag'wān-kē ār tohr'ē sām'mē ham ap'rādāi hāī. Ab ham tohrā beṭ'wa khaśāvāī lāyak nāhī bātī.' Mūdā bāp ap'nē nōk'ran-sē kahe'le kī, 'bārhiyā-sē bārhiyā kap'tā nīkāl-ke hamrē lairkā-kē pahār'wā ār bāth-mē muni'rī ār ē rōg-mē pan'hī pāhr'wā, ār ārau log khāy'pi-kē khusī manāñī; kāhēī kī i laṛikā hamārī mar-ke phir jīal-hai; bichhur'ke phir milal-hai.' Tab sab lōg khusī manāwāī lag'lan.  

(Pandit Mahārāj Nārāyaṇ Śivapuri, Rai Bahādur, 1898.)

सवाल || चक्रो योग्यार पठर संगम जीत चीतल हो चोरे वीच के राज में तू चरणोंधर
   विवादों के खेत से रखला उपरह।

जवाब || पेट जरत रहव विरोधान्य एक तुक्की उपरही।
   अः || तौह हे राजसर गोरंद्रत पांजो राज के चोरे के रखना है जात घड़लें।
   अः || वर विसोले यह रखला खात घर जात रहवी। राम विज्ञान गवाङ बील हाँ स्तबंत
   रखल। इसमें देखा गुहलन कल के लिए में भावत देखा। इस कल्कि की
   दृश्य सिद्ध ना से ले प्रहली है। तब राम विज्ञान इसमें ऋतु रखल।
   अः || राम विज्ञान तो हे घर ने पिता का बाप पाई।
   अः || भर से विरोधान्य गोरंद्रत बोलाय के बचक मस चलान का दिखल।
   अः || तौह से बचत राम विज्ञान से का घर है।
   अः || इसमां भर से राम विज्ञान से का हमें झिलमे से है भावत झटक।
   अः || तौहर पतले कवराँची चोरो में सजाना महत है।
   अः || हाँ बाँटू एक दार्ध दुरसंदिन के चोरो में कब्ज़ा रहवी।
[No. 53.]

INDO-ARYAN FAMILY.

BIHARI.

BHOPURI DIALECT.

WESTERN, BANARSI, SUB-DIALECT. (DISTRICT BENARS.)

EASTERN GROUP.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahârâj Nârâyan Sivapuri, Rai Bahâdur, 1898.)

Sawâl.— Ab'ki Sommâr aûr Mahâr jauj bital-hau, ok'rê bîch-kê
Question.— Of-now Monday and Tuesday which have-passed, of-them between
rât-mê tû Har-gôbind Tîwârî-kê khêt-sê rahlâ upar'û? the-night-in you Har-gôbind Tîwârî's field-from gram plucked?
Answer.— Pêj jarat-rahâl, Pirthî-nâth! Ek mutthî upar'î. I plucked.
Sawâl.— Tû-ke Râmâsar Gôràit adhû rât-kê ëhôri-kât rahlâ lê-jât
Question.— You Râmâsar Gôràit half night-at theft-of gram taking-away
Dhaîles?
arrested!

Answer.— Bêr-b Isaiah ham rahlâ khât ghar jât-rah'llî. Râm-jiâwan
Jawâb.— At-sunset I gram eating home going-was. Râm-jiâwan
gawân külhû hâkat-rah'lan. Hamâî dekh-ke puchh'lan,
witness sugar-cane-press driving-was. Me having-seen he-asked,
I have-brought-(it).’ Then Râm-jiâwan me caught-hold-of.
Sawâl.— Râm-jiâwan too-ke dhat-ke phir kâ kail'an?
Question.— Râm-jiâwan you having-seized again what did?
Jawâb.— Dhat-ke, Pirthî-nâth! Gôràit bolây-ke
Answer.— Having-seized, Earth-lord! the-Gôràit having-called
akas bas chulên kài-dih'lan.
emnity under-the-influence-of sent-up-for-trial he-made (me).
Sawâl.— Tû-sê aûr Râm-jiâwan-sê kâ akas hau?
Question.— You-with and Râm-jiâwan-with what enmity is?
FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gobind Tiwāri’s field on the night between last Monday and Tuesday?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramāsār Gōrāit arrest you on the midnight of the theft, as you were going off with the gram?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Ram-jiwān was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary. He then caught hold of me.

Question.—What did Ram-jiwān then do?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrāit and made me over to him.

Question.—What is the grudge between you and Ram-jiwān?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word hātē for ‘he is’ is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use hau, while the original inhabitants say hāwā. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāthī, Bengālī, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpūrī vowel ā by the addition of another a, thus ddā, give, is written द्व दाा.

1 Such a theft would be venial compared with stealing crops grown in one’s own village. No village is its brother’s keeper.
INDO-ARYAN FAMILY. 

BIHARI.

BHOPURI DIALECT.

WESTERN, BHARASI, SUB-DIALECT.

(Eastern Group.

(Baba Syam Sundar Doss, 1898.)

Babu Jay Subbar Doss, 1898.

[No. 54.]

Bihar.

Bhopuri Dialect.

Western, Banarsi, Sub-Dialect.

(Benares City.)

Babu Jay Subbar Doss, 1898.

O-KAR JETHUR'KÊ BE'TWÂ KHÊTÊ-MÊ RÂHAL AUR JAB Ú BAKH'RÎ-KÊ NIYÂRê PÂHUCHAL TAB BÂJÂ AUR NÂCH KÂI HAŬRÂ SUN'LES AUR NOKAR'WÂN-MÉ-SÊ ÓKÊ-GOHÎRÂ-YE PUKEH'LES KI 'KI HÂU?' NOKAR'WÂ KHAL'ES KI, 'TOHÂR BHÂY ÂYAL-HÂJ AUR TOHÂR BÂBÊ NÎK NÎK TIWÂN JEWÂRât JEWÂRât HÂJ; KÂHÉ-SÊ KI Ó-KÊ JIYÂT PÂUÎN HÂJ.' I SUN'KE Ó HUKH'AY-LES AUR BHITÂR JÂC-KÂI MAN NA KÂTE. EHI-SÊ Ó-KAR BÊP BAKH'RÎ-KE NIKÂS-KÊ Ó-KÊ MANÂWÂI LÂGAL. Ó BÊP-KÊ JABÂ BHEL'LES KI, 'DÈKH, HAM ETÎNE BARIS-SÊ TOHÂR TÂHAL KARAT-HÂJ, AUR TOHÂR HUKH HUKH KÂBÂU NÂHÎ TÂRIT; BÂKI TÎ HAMMAŬ KÂBÂU ÓKÊ-KÈ ÉHÎR'JIYÂ MÂHÎ DÈKLÊ KI HAM AP'NÊ SANGÎ-KÊ SÎNGHO CHAIN KÂRÎT. I TOHÂR Ú BE'TWÂ HÂJ JAŬN PATURIYÂK-KÊ SÎNGHO TOHÂR DHAN UPRÂY DHEL'LES. JÂSHÎ I ÀYAL TÂSH'HI ER'KE BEDÊ TÎ NÎK NÎK JEWÂR HAM-WÂVARât HÂJ. BÊP Ó-SÊ KHAL'ES KI, 'BACH'WÂ, TÂ TÎ NÎTÂI MÔCÊ SÎNGHO BÂTÊ, AUR JAŬN KUCCH MÔR HÂJ TÂŬN SAB TORÂ HÂJ. ÔAŬ TÔ-KÊ AJ KHUȘI AMAND KARÂT-KÊ CHÂHAT-RÂHAL KÂHÉ-SÊ KI TÖR MÚAL BHÂY BÂHURAL HÂJ.'
The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Harishchandra gives a description of it in his account of the Hindi Language, and a poet, named Tegh 'Ali, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the Badmāshdarpan or ‘Mirror of Sturdy Rogues,’ and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Krishna, and are couched in the slang, and illustrated with the ideas of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark which means that a final a is very lightly pronounced. Thus ɐ is pronounced k. The other is the frequency with which the Present Indicative is used in a future sense. Thus tanā-tā, I will get (a tent) pitched.
का माल चमकौं दो बड़ेया तोड़े बदे || जाजिर वा जिज भेंट बढ़ाया तोड़े बदे ||
संगम में चबा की रेती हे रचि हर तोड़े बदे || जर-दोजी का तनकेजा तम्मा हर तोड़े बदे ||
बजब देंदेला पंककयों हें रम ने || जर-दोजी जूता ठीकी दुश्या हर तोड़े बदे ||
चढ़ा जाइं कीमी दाँत पै चारे हर तोड़े बदे || कवँब के गोप सोती के माला तोड़े बदे ||
इस चर-मिटाव केंद्री में रहिहा चढ़िया के || मेंबं थरल वा दुभ ने खाता तोड़े बदे ||
मलिया से हाँ देंदी हे ले चावल करो रजा || बेला जामीं जूठी हे गवहरा तोड़े बदे ||
भोगा में सेंडकी पान तोड़े बंद रहज़ करो || बाहे हें हे बिलखुदा तमोखिया तोड़े बदे ||
ढहने के घोंडे तेजही हे कमरी भो घड़ा || बिनंकी हे, रजा, लाल दुस्साह तोड़े बदे ||
पारस मिलत हा बीत में गंगा के राम बढ़े || पारस मिलत हा बीत में गंगा के राम बढ़े ||
संखा सबरे गुंस वणावा बदल बदल || संखा सबरे गुंस वणावा बदल बदल ||
बाबुमा से हम संगीती हे घोंडा तोड़े बदे || १० ||
चतर तू मल के रूक महादेवा बढ़ा, रजा || कवौन मरल घड़ा वा कराया तोड़े बदे ||
वानीता भाज कब बेंथापन बढ़ी, रजा || बादों, लोहामी, बाबुर भो बिकुचा तोड़े बदे ||
बुलखुन बतेर लाल बड़ीयों दुकुछरा || बुलखुन बतेर लाल बड़ीयों दुकुछरा ||
बुलखुन बतेर लाल बड़ीयों दुकुछरा ||
काली, परास, दारिका, मंदिरा पीर बृहदावन || घाबल करें तेंग, बेढ़ीया, तोड़े बदे || १२ ||

TRANSLITERATION AND TRANSLATION.

Kā māl asarī hau rupsiyā tore badē;  
What value gold-coin is rupees thee for;

Hājīr bā jiū samāṭ karejā tore badē.  
Present is life with liver thee for.

Māṅgar-mē ab-kī rēti-pai, rājwā, tore badē  
The-Mangal-festival-in this-year sands-on, my-king, thee for

Jār-dōjī-kā tanāī-lā tamūā tore badē.  
Embroidery-of I-will-get-set-up tent thee for.

Bān-wā-dēī-lā ab-kī Dewārī-mē Rām dhāī  
I-will-get-made this-year Divālī-festival-in Rām taking

Jār-dōjī jātā, tōpī, ḍuḍpattā, tore badē.  
Embroidered shoes, cap, double-wrappār, thee for.
Chap-jā-lā' kaunō dāw-pai sārē to lēl-lā;
(If)-there-rise amy turn-on brother-in-law then I-will-take;
Kaṅchān-kē gōp, mōtī-kē mālā tore bādē.
Gold-of neck-ornament, pearls-of rowry thee for.

5. Ham khar-mītāw kāītī-hē rahīlā chābāy-ke;
I breakfast done-have gram eating;
Bhēwal dhāral-bā dāī-mē khājā tore bādē.
Soaked kept-is milk-in khājā-sweets thee for.
Maliyā-sē kāī-dēlī-hai, 'le-āwal-kārī,' rājā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king;
'Bela,' chameli, juhī-kē gajārē, tore bādē.
Jhūlā-mē lehrē pān tore sang rāhal-kārī,
'Bag-in taking betel thee with regularly-remain,'
Kah-dēlī-hai Rīkālīyā tamōliyā tore bādē.
Have-said-to Rīkālī betel-leaves-grower thee for.
Apnē-kē lōi lehrī-hai kam'ti bū bā dhail;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;
Kīn'ti-hai, rājā, lāl duśālā tore bādē.
I-purchased-have, my-king, a-red shawl thee for.
Pāras milal-bā bich-mē Gāṅgā-kē, Rām-dhāī;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;
Sajwā-dēlī sōnē-kē bālālā tore bādē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Saṅjāhā sabrē ghūmā cūhalāwā bādal bādal;
In-the-evening in-the-morning walk-about fashion changing changing;
Kābul-sē ham māguāl-hai ghōmpa tore bādē.
Kābul-from I sent-for-have a-horse thee for.
Attār tē mal-ke rōj nāhūyāl-kārī, rājā;
Ottō-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;
Bīsan bharal dhīyal-bā karūbā tore bādē.
Scores-of filled kept-are glass-pots thee for.
Jānī-lā āj kal-mē jūmā-jhan chalī, rājā,
I-know to-day tomorrow-in clashing will-go, my-king,
Lāthī, lōlīgē, khañjar, an bichhuā tore bādē.
Bludgeons, iron-bound-staves, poniards, and stillettos thee for.
Bulbul, batēr, lāl, lāpāwāl-lā dukrāhā;
Bulbulus, quails, anadavats, cause-to-fight men-of-straw;
Ham kābuli māguāl-hai mērīhā tore bādē.
I of-Kābul have-sent-for rum thee for.
Kustī-lāpē-ke māl banā-deb, Rām-dhāī;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;
FREE TRANSLATION OF THE FOREGOING.

What are gold aśhrats and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwāli festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhā, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher’s stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound stāves, of poniards and stilettoes.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh ‘Ali, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Krishna.

¹ A well-known fair held at Benares, entitled the Brahmā Śaṅk Maṅgal.
² The bākham may be described as a kind of curved stiletto.
³ A dūkaṭhā is a man who is worth only a dukaṭ, or the fourth part of a pie.
NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujia, and in the south, Orlyā.) It is generally known as Nagpuriā (strictly transliterated ‘Nagpuriā’), or the language of Chota Nagpur proper. It is also known as Sadān or Sadrī (Sadrī), and is called by the Non-Aryan Mundās ‘Dikkā Kāji,’ or the language of the Dikkā or Aryans. The word ‘Sadrī’ in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Kowās who have abandoned their original Mundā language, is known as ‘Sadrī Korwā,’ as compared with the true Korwā language, belonging to the Mundā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Garjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Pargania. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarākī, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Pargania according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—
## Spoken by the Undermentioned Population in

<table>
<thead>
<tr>
<th>Name of Language</th>
<th>Ranchi</th>
<th>Palaman</th>
<th>Jashpur</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanskrit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bihari,—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Standard Magahi</td>
<td>20,141</td>
<td>150,000</td>
<td></td>
<td>170,141</td>
</tr>
<tr>
<td>Pāch Pargania Magahi</td>
<td>8,000</td>
<td>50,000</td>
<td></td>
<td>58,000</td>
</tr>
<tr>
<td>Standard Bhujpuri</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nagpuriā Bhujpuri</td>
<td>297,585</td>
<td>250,000</td>
<td>46,572</td>
<td>594,257</td>
</tr>
<tr>
<td>Chhattisgarh,—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sargujiā</td>
<td></td>
<td></td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Sadri Korwā</td>
<td></td>
<td></td>
<td>4,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Oriyā</td>
<td></td>
<td></td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Mūḍā Languages</td>
<td>406,086</td>
<td>35,200</td>
<td>11,100</td>
<td>452,386</td>
</tr>
<tr>
<td>Dravidian Languages</td>
<td>325,860</td>
<td>30,000</td>
<td>29,000</td>
<td>384,920</td>
</tr>
<tr>
<td>Other Languages</td>
<td>23,086</td>
<td>81,870</td>
<td>1,864</td>
<td>106,820</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,128,885</td>
<td>596,770</td>
<td>113,630</td>
<td>1,839,291</td>
</tr>
</tbody>
</table>

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhujpuri of North Palaman, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Pargania variety of Magahi, and of the mixed population of Manbhum, some of whom speak Kurmiā Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sargujiā and Palaman up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujiā form of Chhattisgarh. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palaman. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

**Authority:**


The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley’s Grammar:
NAGPURI SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final ī is pronounced, and written in the preceding syllable. Thus anārī, a pig, becomes anānī. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter a to be sometimes pronounced as ā or ē. Thus sohī, all, becomes soē or soē.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding -mā, a termination borrowed from Chhattisgarhī. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—ēo, to (also forms Accusative); ē, kē, or kar, of; mē, in; to, to, bagā, bagā, for; sē, from.

There is an Instrumental in ē. Thus kāsēnā, by hunger.

To give the idea of definiteness, the Chhattisgarhī suffix kār is sometimes added to nouns. Thus bāsē-kār, the son.

III.—PRONOUNS.

<table>
<thead>
<tr>
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<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom. mō</td>
<td>hām,</td>
<td>tō</td>
<td>tō</td>
<td>vāmu, agْ-ne</td>
<td>i, na</td>
<td>si, uē</td>
<td>jē</td>
<td>se</td>
<td>kē</td>
<td>hā</td>
</tr>
<tr>
<td>Acc. mō-ē</td>
<td>hām-ē</td>
<td>...</td>
<td>tō-ē</td>
<td>vār-ē, agْ-ne-ē</td>
<td>i-ē</td>
<td>ū-ē</td>
<td>jē-ē</td>
<td>uē-ē</td>
<td>kē-ē</td>
<td>ka-ē</td>
<td></td>
</tr>
<tr>
<td>Gen. mōr</td>
<td>hāmīr</td>
<td>...</td>
<td>tōr, tēhar</td>
<td>vār-īr, agْ-ne-īr</td>
<td>i-īr</td>
<td>ū-īr</td>
<td>jē-īr</td>
<td>uē-īr</td>
<td>kē-īr</td>
<td>ka-īr</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom. ...</td>
<td>hām-ēr, hām-ēr-man,</td>
<td>...</td>
<td>tō-ēr</td>
<td>rām-ēr, rām-ēr-man,</td>
<td>i-man</td>
<td>ū-man</td>
<td>jē-man</td>
<td>uē-man</td>
<td>kē-man</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>hām-ēr, hām-ēr-man,</td>
<td>hām-ēr, hām-ēr-man,</td>
<td>hām-ēr</td>
<td>tō-ē</td>
<td>rām-ēr, rām-ēr-man,</td>
<td>i-man</td>
<td>ū-man</td>
<td>jē-man</td>
<td>uē-man</td>
<td>kē-man</td>
<td></td>
</tr>
</tbody>
</table>

'Any one,' 'some one' is kēl or kē. It is thus declined—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom. kēl, kei</td>
<td>kēl, kei, or kēl kei-man.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc. kēlē</td>
<td>kēl kei-ē.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. kēlēr</td>
<td>kēlēr kēlē-ē, or kēl kei-ē.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. kēlē-ē</td>
<td>kēlē-ē kēlē-ē-ē.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>and so on.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aā, aē, or aēr</td>
<td>aā or aē</td>
</tr>
<tr>
<td>2. aāsē, aēs or his</td>
<td>aās or aē</td>
</tr>
<tr>
<td>3. aē or aē</td>
<td>aē or aē</td>
</tr>
</tbody>
</table>

Past, I was.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aā or aē</td>
<td>aā or aē</td>
</tr>
<tr>
<td>2. aāsē, aēs or his</td>
<td>aāsē or aēs</td>
</tr>
<tr>
<td>3. aē or aē</td>
<td>aē or aē</td>
</tr>
</tbody>
</table>

Aē, etc., are sometimes spelt aēr, and so throughout.

The following form of the Present is borrowed from Magahi:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hēk</td>
<td>hēk</td>
</tr>
<tr>
<td>2. hēkā</td>
<td>hēkā</td>
</tr>
<tr>
<td>3. hēkā</td>
<td>hēkā</td>
</tr>
</tbody>
</table>

Aē and ē are used as copulas, as in 'the water is hot,' when the predicate is an adjective. Hēkā is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is nākā, I am not.
NAGPURIA SKELETON GRAMMAR.

B.—Finite Verbs.

Infinite, dékhā, to see (dative) ; of seeing (genitive) ;
Verbal Nouns, dékhi, Obl. dékhi; dékho, Obl. dekhāt, the act of seeing.
Present Participle, dekhāt, seeing.
Past Participle, dékhāi, seen.

The Present Conditional is the same as the Future, except that the 3rd person is often, singular, dékhā; plural, dékhī. The Tense, which in other dialects is used for the Present Conditional, is used, in Nagpuria, as an optional form of the Perfect.

<table>
<thead>
<tr>
<th>Present, I see, etc.</th>
<th>Past, I saw, etc.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhi-nā</td>
<td>dékhi-lā</td>
<td>dékhi-tā</td>
</tr>
<tr>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
</tr>
<tr>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
</tr>
</tbody>
</table>

Future, I shall see, etc.

<table>
<thead>
<tr>
<th>Past Conditional, (if) I had seen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>dékhi-tā</td>
</tr>
<tr>
<td>dékhi-tā</td>
</tr>
<tr>
<td>dékhi-tā</td>
</tr>
</tbody>
</table>

In the above, dékhat-tā is borrowed from Magahi. The Perfect, I have seen, has two forms, as follows:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi</td>
<td>dékhi</td>
</tr>
<tr>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
</tr>
<tr>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
<td>dékhi-tā</td>
</tr>
</tbody>
</table>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahi. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The Future, I had seen, is formed as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékhi</td>
<td>dékhi</td>
</tr>
<tr>
<td>dékhi</td>
<td>dékhi</td>
</tr>
<tr>
<td>dékhi</td>
<td>dékhi</td>
</tr>
</tbody>
</table>

Causals and Passives are formed as usual ; thus, dékhāt, to cause to see, dékhāt-rahā, to cause to see, dékhāt jānā, to be seen.
The only irregular verbs noted are dékkā, to be ; Present Participle, háat or dékhāt ; Past Participle, háat or dékkā, to see ; Past Participle, dékkāt or dékkāt; jānā, to go ; Past Participle, dékkāt or dékkāt; jānā.

Note that the Conjugative participle is dékhi or dékhi-tā. Comparison with other Bihar dialects shows that the original form was dékhi, but the final i is epenthetically pronounced in the preceding syllable. This i sometimes affects a preceding á, so that it is pronounced something like á. Thus ma'ār, having struck, is pronounced, and sometimes written, ma'ār.
I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpurlia. They may be taken as illustrating the form of the dialect spoken in the Districts of Itanchi and Palaman.
[No. 56.]

INDO-ARYAN FAMILY.

BIHARI.

BHOPURI DIALECT.

NAGPURI SUB-DIALECT.

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कौन्ह गाढ़ा में दुर्गा बैठा रहें। ज मन मध्ये छोटा बाप के कहता ए बाप शुरु नम जे हमर बनारा है से कै मे हैं। तब क जैन के चपनु शुरु में बाप झोपा देखा। याहीं दिन नम गोलक कि छोटा बैठा गोरे तुल जामा कहा को दूर देय चहल मेला घौं तलहरण में दिन हिस्सा मंगा खुशी उड़ा देखा। जब क सोगा उठाया बुखारा तब क मुतुख से रहा जाना में भाग के सदा शुरु के। धौर के जाने कै का मुतुक वहाँ खाना मन मध्ये एक भाध झिं रहे जाने मार्गक; जे क जैन चन्त में सुवर्ण धरात भेजा। धौर क जी मुंगा से जे के सुवर्ण मन खाते रहें द्वार पेट मन की सोलंग रहें धौर बंद के की बानी नहीं देखा रहें। तब क जी में सेल्स हुआ कहा कि जमा बाप के के धौर बंद के धौर के धौर मन के खाना से परी रोटी होका धौर हम सुखी मोहरी। इस उठाया के चपनु बाप झिं जान धौर के के कहता ए बाप जप्त हम तमाशा के बिखरे धौर बाप कहा कहाँ लागा। धौर के धौर बाप के धौर मन के खाना एक भाद मिल वाह हल देखा। तब क उठाया के चपनु बाप झिं चला। समाज क तूटे रहें कि जुन-वाप जे के हंगिया के ज जूते जला। यहां कर्त धौर के कुरंद के जे के नेपा में लापता के मुमा कर्ता। बैठा जे के कहता ए बाप जमा से नजर के बिखरे धौर राह धारा पान पाए तलहरा रहे धौर बाप कहा कहाँ लागा। समाज बाप चपनु मोहर मन के खाना; सो वे वेस शुमा विगलाम से के हंगिया धौर के जला धाम में बंडूरी धौर एवं लुता विगला धौर मोटाल बहुत लापर के समाज धौर के हमे धाय धौर धामर। कहाँ कि हमसे बंता मोहर रहे दूर लिखा है। देवासे कहा जाने दूर दूर मिलाका है। तब क ज जमा धामर के नामन। ||

का कर बंबाला बैठा छिड़े में रहें। धौर भागा भाई जब क जू भोजन लाला तब जमा के नाम के नाम बाप के लिखा धाम के मुक्ता रहे का है। का के बहाल, रॉबर बाई नामे एक भाद के लिखा धाम के मुक्ता रहे का है। का के बने बेस लाला है। समाज क बिगलाम धौर मिले के नजर ढोला। से ते क कर बाप राहे भाग से के मनाना बुखारा लागा। का बाप के विगला देखा कि देखू धम प्रवाह के साथ राहे देही धौर के बिगला एक ठंग के कही कि उसने नीचे मन के धाम में कहाँ। समाज बाप देवा के हंगिया मन के धाम धामर। धौर बाप के कहता धौर के कही।
[No. 56.]

INDO-ARYAN FAMILY.  EASTER GROUP.

BIHARI.

BHOJPURI DIALECT.

NAGPURIA SUB-DIALECT.  (DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitely, 1898.)

Konó ad’mi-k’r dū jhan bēta raḥā. Ū-man mādhe ḍhubṭ’kā
A-certain man-of two persons sons were. They among the-younger
bāp-kē kah’lak, ‘ē bāp, khur’ji-madhē jō hamar bat’warā
the-father-to said, ‘O father, the-property-in what my share
hai, sē ham-kē dē.’ Tab ā ā-man-kē apan khur’ji bāt’
is, that me-to give.’ Then he them-to his-own goods dividing
delak. Thork’ō din naī bhēlak ki ḍhubṭ’kā bēta sōb kuchh
gave. A-few days not were that the-younger son all anything.
jamā-kahr-ke dūr dēs chaig’lak, ūr uhlē luch’panāi-mē din
collecting a-far country-to went-away, and there riotous-living-in days
bitātē apan khur’ji urāo-delak. Jab ū sōb upā
passing his-own goods squandered. When he all-things having-wasted
ech’lak, tab ū muluk-mē baddā akāl bhēlak, ūr ū
finished, then that country-in a-great famine happened, and he
garī khō-gelak. Āṅr ū jāo-ko ū muluk-kē ad’mi-man mādhe ēk
poor became. And he going that country-of men amongst one
jhan thin rahe lāg’lak; jē ā-kē apan khēt-mē suwaīr
person near to-live began; who him his-own field-in swine
charāo bhoj’lak. Āṅr ū ū bhulśi-sē jē-kē suwaīr-man khāt-
to-feed sent. And he that chaff-with which swine eating-
raḥā apan pēt bhare khōjat-raḥē, āṅr keā ū-kē kōnō naī
were his-own belly to-fill seeking-was, and anyone him-to anything not
dōt-raḥā. Tab ū-kē chēt char’lak, āṅr ā kahr’lak ki,
giving-was. Then him-to consciousness arose, and he said that,
‘hamar bāp-kē ketai ketai dhāgar-man-kē khāc-sē pūrē
my father-of how-many how-many hired-servants-to to-eat-than more
His elder son field-in was. And coming when he house reached then music and dancing-of sound heard. And he his-own servants among one person-to himself-of near calling asked, 'This what is?' He him-to said, 'thy brother come-is, and tohar bap motal bachh'rū mār'lak-hai, kāhē-ki ū ū-kē bēsē-bēs thy father the-fatted calf has-killed, because he him very-well again has-been-found. Then they merriment making began.

Ú-kar bār'kā bētā khēt-mē rahē. Āur atē-āte jab ū ghar
bread is(there), and I hunger-from am-dying. I arising my-own
bāp thin jab, āur ū-kē kahāb, āe bā, ham Sarag-kār
father near will-go, and him-to will-say, "O father, I Heaven-of
birudh āur rāur āgu pāp kar'li-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
bētā kahāek āeck nakhī; ham-kē rāur dhāgar-man
son to-be-called worthy am-voi; me Your-Honour's hired-servants
madē ēk jhan niyar kār-dēn." Tab ū uith-ke apan bāp
among one person like make." Then he arising his-own father
thin chal'li. Magar ū dūrē rahē ki ū-kar bāp ū-kē deēk-ke
near went. But he after was that his father him seeing
ū-kar īpār mayā kar'li, āur kuid-ke ū-kē ghēchā-mē lapāi-ke
him upon pīity made, and running him-to neck-in enfolding
chumā kar'li. Bētā ū-kē kah'li, āe bā, ham Sarag-kār
kissing did. The son him-to said, 'O father, I Heaven-of
birudh āur rāur āgu pāp kar'li-hai, āur phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
bētā kahāek āeck nakhī.' Magar bāp apan nōkar-man-kē
son to-be-called worthy am-not.' But the-father his-own servants-to
kāhl'li, 'sōb-sō bēs lugā niklāc-ke ū-kē pīdhāwā, āur ū-kār
said, 'all-than good cloth taking-out him put-on, and his
bāth-mē āghthi āur gōr-mē jūtā pīdhāwā, āur moṭāl bachh'rū
hand-on ring and foot-on shoes put-on, and fatted calf
lāin-ke mārā āur лагē, ham'rē kāhē āur ānand karab,
bringing stay and come, (let-)us eat and merriment (let-us-)make,
kāhē-ki i hamar bētā mōr-rahē, phēr jilāk hai; herēc-jāc-rahē
because this my son dead-was, again alive is; was-lost
phēr mil'lak-hai.' Tab ū-man ānand kāre lāg'lāi,
pālak-hai.' Magar ā khisālak, āūṛ bhīrē nāī jāc khojīlak; has-found.' But he was-angered, and inside not to-go sought:
sō-lō ā-kar bāp bāhṛē āe-ke ā-kē manāē bujhaē therefore his father outside coming him to appease and to explain-to
lāgīlak. U bāp-kē jābāb dēlak ki, 'dēkhū, ham etāī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-
sō rāur sēwā karatthi, āūṛ kahiyo rāur hukum since Your-Honour's service am-doing, and ever Your-Honour's command
naī tor'ī, āūṛ rāure ham-kē kahiyo ēk-thō patharū-ō nāī dēli ki ham not broke, and Your-Honour me-to ever one kid-even not gave that I
i bētā, jē ehhinaīr-manak saṅg rāur khur'jī khāo-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,
hai, jaisē ālak taisē rāure ā-kar-lē motāl bachh'rū mārījī-hai.' as he-came so Your-Honour him-for the-fatted calf has-alain.'
Bāp ā-kē kahīlak, 'ē bētā, tōē sō-b-din hamar-sangē hais, āūṛ jē-kuchh The-father him-to said, 'O son, thou all-days me-with art, and whatever
hamar hai, sō sōb tōhar hai. Magar ānand karek, āūṛ rijhek uchit mine is, that all thine is. But merriment to-make, and to-be-glad right
rahē, kūbh-kī ī tōhar bhai mōir rahē, phēr jilak hai; herāe rahē phēr was, because this thy brother dead was, again alive is; lost was again
mitīlak-hai.' has-been-found.'
[No. 57.]

INDO-ARYAN FAMILY.  

Biharí.  

Bhojpuri Dialect.  

Nagpuri Sub-dialect.  

(DISTRICT RANCHI.)  

SPECIMEN II.  

AN AGRARIAN DISPUTE.  

(Rev. E. H. Whitley, 1898.)  

A. बैठू। कौन बात करता?  
B. ऐसी मारी, राजा बैर मुक्तदा शुभ्र ये भम चाली कह।  
A. ए मारी का कहव। दुनिया ऐसा चापें भेंख।  
B. राजा सैन्य बधेर रहे, जे का खाने के ऐसा जनर-जनी कहे लागवा।  
A. ए मारी, का कहव; मे दिना केर दिन मे हम लाह किये ले वाजार लाय रही।  
B. सैन्य का छेर कोई नहीं रहे।  
A. लड़ा भग तो रहें। समर का करव।  
B. जमीन ने जुस चयन संग यह सुगन नाटो ले ले और पंद्रह बनिए ले ये चाल रहें।  
A. दूसर चेर बधेर जान के जोर नहीं छोड़व।  
B. दूसर चेर बैर मदद मे चावग। राजा राजी मे रहव। जब पदे भाव के काटवा दें।  
A. बैठे तो।
INDO-ARYAN FAMILY.  

BIHÁRI.

BHOJPURI DIALECT.

NAGPURÍA SUB-DIALECT.  

EASTERN GROUP.

(District Ranchi.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baitīhū; kanē-kanē āli?
    Sit-down; whither have-you-come?

B. Inthē, bhāi. Rāur-kēr mukad-mā suṁ-ke ham āli-hāi, jē-mē
    It is, brother. Your Honour's law-suit hearing I am-come, in-order-that
    jānāb ki kā bhēlak.
    I-shall-know that what happened.

A. Ḭē bhāi, kā kahāb? Duniyā aisan ādēr bhēlak!
    O brother, what shall (I) say? The-world so outrageous is-become!

Bhalā, dékhū tō, ham jōtī, kōpī, kūnī, sūr sē-mē Bṛdhu hamar hōsl
    Well, see now, I ploughed, dug, sowed, and thereupon Bṛdhu my become
    dhān-kē jabar-jasti kāḍī-lālak.
    paddy by-force cut-and-took.

B. Rānēr sē-khan kahā ṭahi? jē ū āe-ke aisan jabar-jasti
    Your-Honour then where was? that he coming thus by-force
    kāṭē lāg-lālak.
    to-cut began.

A. Ḭē bhāi, kā kahāb? sē dinā-kēr din-mē ham lāh kine-le
    O brother, what shall-I-say? that day-of days-in I lac buying-for
    bājār jāe-ṛahl
    market-to had-gone.

B. Sē-khan, kā, gharē koi nābī rahaī?
    At-that-time, what, at-home any-one not was?
NAGPURIA OF RANCHI.

A. Chhaaâ-men to rahaî, magar kâ kar'baî? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
apan sañgé das jawân lâthî lê-ke â-r pandrah banihar lê-ke
himself with ten: young-men bludgeons taking and fifteen hired-servants taking
â-rahê; ar-biriyâ' ham-kê bâjâr-mê hâl mislak.
had-come; in-the-afternoon me-to market-in news came.

B. Achhaâ, tê, ab kâ karek châhi? Matiyalê rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
kônô karâb?

A. Ilê, bau, û-man-kê ham nañi chhôrâb; Râchî jae-ke ham dar'khâs
Yes, brother, them I not will-let-go; Ranchi going I petition
dêb, â-r jê-khan û-man-kê saman hôi, sê-khan inê ham
will-present, and when them-of summons will-be, then here I
Budhuâ-kêr dhân-kê kat'wâe-dêb.
Budhu-of rice will-cause-to-be-cut.

B. Í bat bahut bês hai, ham raur-kê madad-mê ñawab;
This word very good is, I Your-Honour-of help-in will-come;
Râure Râchî-mê rahab, ham inê dhân-kê kat'wâe-dêb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.
A. Bês tô.
Good then.

*This is a phrase borrowed from the Dravidian Origin.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?
B. I came here, brother, when I heard of your law-suit, that I might learn what has
really happened.
A. O Brother, what can I say? So outrageous has the World become! Well, see now,
I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.
B. Where were you then, that he should come in this way and reap by force?
A. O Brother, what can I say? On that day of all days, I had gone to market to
buy lae.
B. And was there no one in your house at the time?
A. Well, the children were there; but what could they do? You see, Budhu had
come with ten young fellows armed with bludgeons and fifteen hired servants. I got the
news the same afternoon in the market.
B. Well then, what do you think you should do? Are you going to grin and bear
it, or are you going to take any active measures?
A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll ride here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,072 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujia form of Chattisgarhi, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhi is the use of the suffix har which is added to a noun to give the force of the definite article. Thus bējā, a son, but bējā-har, the son. In the second specimen, there occurs the curious form kah'ṭēik, he says, which seems to be a corruption of the Magahi kahāl-hakāi.
INDOARYAN FAMILY.

BIHARI.

NAGPURI SUB-DIALECT.

BHOJPURI DIALECT.

(EASTERN GROUP.

(State Jashpur.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)
सेवन से वह वेटो हैं। अगर नमपाया गया है । यह वह वेटा है या नक्सल। तो वह वेटा है। अगर नमपाया गया है। यह वह वेटा है। अगर नमपाया गया है। यह वह वेटा है।

यह वह वेटा है। अगर नमपाया गया है। यह वह वेटा है। अगर नमर गया है। यह वह वेटा है। अगर नमर गया है। यह वह वेटा है।

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TRANSLITERATION AND TRANSLATION.

(Rev. Babu Munim Nath Chatterji, 1898.)

Konò ēk-jhan add'min-kar dū-gor bētā raha. Chhoēt bōtā-har āpan
Some one-person man-of two sons were. The-younger son his-own
buā-har-sō kahl'bak, 'B buā, sōgrō māl-jāl-ker jō mōr bētā hoel so mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
dē.' Tab ā āpan jinā-kē ū-mān-kē bāīt dēlak. Tho'rōkō din ni
give.' Then he his-own living them-to dividing gave. A-few days not
bit-rāhē tīs-nē chhōtē bētā-har sog'rō-kē thurālak āru ēhēr durīhē muluk-
had-passed then the-younger son all collected and very distant country-
ḥat gēlak; āru uhā ā āpan jinā-kē bar'bād kar'bak. Jab sog'rō-kē
towards went; and there his-own living wasting did. When all
sirālak tab ēhē muluk-māī barā akāl parālak; āru ū-kē tak'lit
was-spent then that-very country-in great famine fell; and him-to trouble
hōvek lāg'bak. Āru ū jāy-kāri-ke ēk-jhan rah'waiyā-kar-sāṅgō jōrāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
āru ū ū-kē sūr chara'k-lag-in dārē bhejlak. Āru snar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
khāt-rāh'ālē, sē-kō pātak tō ā āpan pēt-kē bhārtāk;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
magār konō ni ēlāī. Āru jakhān ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
takhan kahl'bak, 'mar-rē! mōr bāp-kar etek etek kamī-kay-man khāyak-hō-kē
then he-said, 'alas! my father-of-so-many so-many servants to-eat-even-than
pūre pūwat-haī, āru mōy ihā bhūkhe mar'thō. Mōy uth'ēbō āru buā
more' get, and I here hunger-from am-dying. I will-arise and father
than jābō, āru ū-kār-sō kahl'bā, 'ē buā, mōy Bhag'wān than āru
near I-will-go, and him-to I-will-say, 'O father, I God near and
tōr-o than kāsūr kār-pārālō āb tōr bētā hēkō sē kā-niār kahībō?
thee-too near sin have-done now thy son I-am that how shall-I-say?
Sē tōr kamiā-man madhā ēk jhan niār mōk-hō rākhand." Āru u
Therefore thy servants-among one person near me-too keep." And he
uthrālak āru buā-har jag ālak. Sē-khan buā-har ū-kē dhēr tān-lē
arose and the-father near came. Than the-father him much distance-from
dekhālak, āru ū-kē mayā lāgālak, āru kūid-gōlāk, āru ū-kār
saw, and him pity took-possession-of, and running-he-went, and his
dhēn-kē potārālak, āru ū-kē chūmā lēlāk. Āru bētā-har bāp-har-ē-
neck embraced, and him kiss took. And the-son the-father-to
kahīlak, 'ē buā, mōy Bhag-wān than āru tōr-o than kāsūr
said, 'O father, I God near and thee-too near sin
kār-pārālō, āru āb tōr bētā kahābō sē lāēk nikhań.'
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'
Līkin bāp-har kamiā-man than kahīlak, 'sog-rō-lē bēs lugā-kē
But the-father servants-to said, 'all-than better cloth
nikhāwā āru i-kā pūdhāwā āru hāṇh-māhā mūdīrī
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
dēwā, āru ū-kār gōr-man-māhā jūtā pūdhāwā. Āru legē, hamā-man
give, and his feet-on shoes put-on. And come, we
khāb āru khusi karab; i-legin-ki i mōr bētā malt-jāy-rahīlāk,
will-eat and merriment make; this-for-that this my son dead-was,
āru phēr jī-āhē; herey-jāy rahīlāk, āru bējālāk,' Āru u-man khusi
and again alive-is; lost was, and is-found.' And they merriment
to-make began.
Sē-khan ū-kār bārē bētā-har dārē rahlāk. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
than nārālak takhan bājā āru māch-kē sunīlāk. Āru kamiā-man
near drew-night then music and dance heard. And servants
madhā ēk jhan-kē bālālak āru puchhīlak ki, 'kā kā bowthē?'
among one person he-called and asked that, 'what what is-going-on?'
Āru ū ū-kē kahīlak, 'tōr bhāi āi-bāi āru ū-kē bēsē-bēs
And he him-to said, 'thy brother come-is and him well-well
pālak sekṛē-legin bāp tōr bhōj deī-hāi.' Āru u rīsālāk
he-has-found that-for father thy feast has-given.' And he grew-angry
āru bhītā-hāt ni jēek lāgīlāk. Sē-khan bāp-har ū-kār nikāl-ālāk
āru bētā-har manāwēk lāgīlāk. Sē-khan ū kahi glumīlāk āpo
and him to-conciliate began. Then he saying returned his-own
bāp-har-ē kī, 'dehīnā, etek bahhar tōr than kamālō āru
father-to that, 'see, so-many years thee near I have-served and
kahiyō tōr hukum-kē uṭhāy-nikhō. Sē-hō-mē kakh'nō tōy mō-kē ever thy orders put-off-I-have-not. Nevertheless ever thou me-to goṭek paṭhārū an'mān-hō ni déi-his, ki mōy mōr hit-man-saṅge one kid even not hast-given, that I my friends-with khusē kahrtō. Āb, i beṭā-har tōr ab-ō-kahrtēk, ki tōy merriment might-have-made. Now, this son thine-when-should-have-done, that thou ū-kar login bhōj dēwek lāg'le.' Tab ū ū-kar-sē kahrtēk, 'ē beṭā, him for feast to-give beganest.' Then he him-to said, 'O son, tōy sāgar din mōr saṅge rahis-lā, āru mōr jē kuekk hai sē thou all days me with livest, and mine what ever is that sāgrō tore hekē. Hamē-man-kē chāhat-rahē ki khusē all-also thing is. Us-for meet-was that merriment kartēv āru khusē hotō i-lagin-ki tōr we-should-have-made and glad we-should-have-become this-for-that thy bhāi maṅr-jāy rāhēlak, āru phēr ji āhé; āru herāy-jāy-rahē, āru brother dead was, and again alive is; and lost-was, and bheṭālak.' is-found.'
[No. 59.]
INDO-ARYAN FAMILY.  
EASTERN GROUP.

BIHARI.

BHOPURI DIALECT.

NAGPURI SUB-DIALECT.  
(SATE JASHPUR.)

SPECIMEN II.

(Bahu Manmatha-nath Chatterji, 1898.)
INDO-ARYAN FAMILY.  

BIHĀRĪ.  

BHOPURĪ DIALECT.  

NAGPURĪA SUB-DIALECT.  

(STATE JASHPUR.)  

SPECIMEN II.  

TRANSLITERATION AND TRANSLATION.  

(Babu Manmatha-nath Chatterji, 1898.)  

Ek sahar rāhē. Rājā rahlāi. Pahārē bāgh rhāt-rāhē. Ad'min  
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men  
catching used-to-eat. The-king driving did. The-tiger began to-run-away.  
Baniyā gōte bail lād-ke jāt-rah'lak. Bāgh kahlak, 'ē  
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, 'O  
bhāi, mō-kē bāchāo.' Baniyā kahlak, 'kā-niār tō-kē bāghāw?'  
brother, me save. The-shop-keeper said, 'how thee may-I-save?'  
Bāgh kahlak ki, 'tā-ī mē mō-kē saij-de āru bailā mē lād.'  
The-tiger said that, 'bag-in me shut-up and the-bullock on load.'  
Bail mē lād-ke baniyā jāek lāg'lak. Kōsek bhāui  
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground  
jāy-rah'lak-hoi, ki bāgh baniyā-kē kahlak ki, 'mō-kē  
je-one-have-might, when the-tiger the-shop-keeper-to said that, 'me  
nikāl-de.' Baniyā nikāl-deluk. Tab tō bāgh-jāiit  
let-out. The-shop-keeper let-(him)-out. Then indeed the-tiger-kind  
āru pas-jāiit kahlak, 'ē baniyā, mōy tō tō-kē dhar'be.'  
and animal-kind said, 'O shop-keeper, I indeed thee will-seize.'  
Baniyā kahlak ki, 'kā-lei mō-kē dhar'be? Maī tō tō-kē  
The-shop-keeper said that, 'why we will-you-seize? I indeed thee  
baclū.' Bāgh tō nāhich mānē. Kahlak ki, 'dhar'be  
have-saved.' The-tiger indeed not-veryly would-listen. He-said that, 'seizing-even  
kār'be. Lege, tō-kē khāw ki tor bardhā-kē khāw?'  
Baniyā  
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?' The-shop-keeper  
kalhāk, 'chal paiche than jāb. Pipar deotā hekē. Ohē  
said, 'come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even  
2 q
FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

 Said the tiger, 'Brother, save me.'

 Said the merchant, 'How can I do that?'

 'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

 So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'Now, merchant, I am going to kill and eat you.'

 Said the other, 'Why should you do that? It is I who have saved your life.'

 But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

 The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they
went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brahman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

Note.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the mire. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.
MADHÉSÍ.

Going to the east from the District of Gorakhpur, and crossing the river Gandak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Maithili. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpuri spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithili spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithili influence is strongest in the east of the District on the Muzaffarpur border, where Maithili, and not Bhojpuri, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gandak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit Madhya-dēśa, meaning ‘midland,’ an appropriate name enough for the language of the country situated between the Maithili-speaking country of Tirhut, and the Bhojpuri-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District ‘Gorakhpuri,’ but such minute distinctions are not necessary, and, excepting the small strip in which Maithili is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhēsī</td>
<td>1,686,036</td>
</tr>
<tr>
<td>Gorakhpuri</td>
<td>36,000</td>
</tr>
<tr>
<td>Maithili</td>
<td>28,800</td>
</tr>
<tr>
<td>Domrā</td>
<td>4,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,754,836</strong></td>
</tr>
</tbody>
</table>

Subsequent enquiries show that, under the head of Gorakhpuri, were erroneously included some 8,000 Tīkulihrōs, who spoke a form of Eastern Hindi. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bhaṇraich and Gonda, a corrupt form of Bhojpuri. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindi.

After combining the figures for Madhēsī and Gorakhpuri, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhēsī</td>
<td>1,714,036</td>
</tr>
<tr>
<td>Maithili</td>
<td>28,800</td>
</tr>
<tr>
<td>Domrā</td>
<td>4,000</td>
</tr>
<tr>
<td>Thārū</td>
<td>27,620</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,774,456</strong></td>
</tr>
</tbody>
</table>
Of the above, Maithili has been already dealt with, vide p. 107 ante. Dömra and Tharū will be dealt with in their proper places. I now proceed to give specimens of Madhēśī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithili a dislike to the cerebral r, frequently substituting the dental r for it. Thus, we find paral, instead of paral, it fell: bar'kā, for bar'kā, great; bārā, for bārā, you are; korhiā, for korhiā, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithili form ok'nu, current in Muzaffarpur, is used for ‘to them.’

For the auxiliary verb, we have both bārā, you are, and bāře, he is. In the Finite verb, note the form bhas, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in ak, as in Maithili. Thus, we have kah'la, he said; déloka, he gave, and many others. The word for ‘he came,’ is the Maithili āēl, not the Bhojpuri āīl. So also, the Maithili kahal'ka, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Dömra will be discussed when dealing with Gipay dialects. As for Tharū, see pp. 311 and ff.
No. 60.

INDO-ARYAN FAMILY.

BIHARI.

BHOPURI DIALECT.

MADHESI SUB-DIALECT.

DISTRICT CHAMPARAN.

EASTERN GROUP.

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)
मधेसी।

आन्तरिक विवाहकालीको प्रमुख विषयहरू हो: १. सांस्कृतिक, २. सामाजिक, ३. राजनीतिक, ४. धार्मिक।

सांस्कृतिक विषयमा, मधेसी जनताको विवाहकालीको स्वयं विश्वास, सामाजिक विषयमा, विवाहकालीको सम्बन्धमा राजनीतिक विषयमा, विवाहकालीको स्वयं राजनीतिक स्थितिको सम्बन्धमा धार्मिक विषयमा, विवाहकालीको स्वयं, सामाजिक, राजनीतिक र धार्मिक स्थितिको सम्बन्धमा।

मधेसी जनताको विवाहकालीको स्वयं विश्वास, सामाजिक विषयमा, विवाहकालीको स्वयं, राजनीतिक विषयमा, विवाहकालीको स्वयं, सामाजिक, राजनीतिक र धार्मिक स्थितिको सम्बन्धमा।
[No. 60.]

INDO-ARYAN FAMILY. 

EASTERN GROUP.

BIHÁRI.

Bhojpuri Dialect.

Madheshi Sub-dialect.

(District Champaran.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'no ád'mi-ká du-gó bētā rāhe. Chho'tká hūp-sō kah'łak.
A certain man-of two sons were. The-younger the-father-to said
ke, 'ō bābū, dhan-mē jē hamār bakh'rá hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
de-dē?' Tab ū ok'ní-kē āpan dhan bāt délak. Dher din
give-me.' Then he them-to his-own property dividing gave. Many days
nāhī bital ke chho'tkā bētā saji chhī jūg-ū-ke bāh'rá chal-gail,
not passed that the-younger son all things collecting out went-away,
ā uha luch'pan-mē āpan saji lutā-delak. Jab ū sab urā-delak
and there riotous-living-in his-own all squandered. When he all had-squandered
tab oh dēs-mē bāpā akāl paral, ā ū tak'liph-mē hō-gail. Tab
then that country-in a great famine fell, and he misery-in became. Then
jā-ke uha-kāē ēk ād'mi kīhā rahe lāgal, ā ū ok'rá-kē ap'nā khet-
going there-of one man near to-live he-began, and he him his-own field-
mē sūr chār'we-kē bhoj'łak. Ā uha uha phar jē suarā sab
in-swine feeding-for sent. And there that-very fruit which the-swine all
khās, kuś-sē pēt bhārē-kē chah'łak. Āur ok'rá-kē kāhā
used-to-eat, that-very with belly for-filling he-wished. And him-to any-one
kuchh nā de. Tab ok'rá sūjalā kē kah'łak ke, 'hamār
anything not used-to-give. Then him seeing-came and he-said that, 'my
bāp kīhā bānīhār-kē khāē-sē adhikā khāē kō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
būukhē marat-bānī. Ham-hū ab ap'nā bāp kīhā jāhi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
khab ke, 'ā bābū, Rām-sē bennukh ā toh'rá sōjā pāp kālī. Ham
will-say that, 'O father, God-from opposed and thee before sin I-did. I
phēr tohār bētā kāhāwe lāck nākhī. Ham'rā-kē ap'nā ēgō jāna nīr
again thy son-to-be-called fit am-not. Me thine own one servant like

2 r
bājī!" Tab û ūth-ke ap’nā bāp khē chalal. Jab durē rahē consider." Then he arising his-own father near went. When far-off he-was ke ō-kar bāp dēkh-ke mayā-kā-mārē dāūr-ke gardan-mē sāl-lēlāk ā that his father seeing love-through running neck-in enfolded and chūmā lēwē-lēgal. Tab ō-kar chiāw’rā kahr’lak ke, "ē bābū Rām-kā kisses to-take-began. Then his son said that, ‘O father, God-of bemukh o rāurā sām’ōnā pāp kailē-bānī. Ab ham rāur bētā opposed and Your-Honour before sin I-have-done. Now I Your-Honour’s son kahāwe lēak naikhī." Bākī ō-kar bāp ap’nā nōkar-śē kahr’lak ke, to-be-called worthy am-not.’ But his father his-own servants-to said that, ‘sab-sē niman lágā lā-ke penhāū ā okṛā háth-mē agutū ‘all-than good cloth bringing put-on and his hand-on ring ā gōr-mē jūtā penhāū; ā ham sabb khōī ā khusī karī; khū-kē and feel-on shoes put; and (le)-us all eat and merriment make; what-for i humār bētā maral-rāhal, pher jītal-hā; ā bhuilāli rāhal, sē milal-hā.’ this my son dead was, again alive-is; and lost was, he found-is.’ Tab pher sabbē khus bhāil. Then again all merry became.

ō-kar bār-kā chīhāw’rā khētē rahē. Jab û āve lāgal ā ap’nā His elder son in-the-field was. When he to-come began and his-own ghar-kā lāgē āel tab bājan ā nīch sun-ke û ap’nā nōkar-kē bōlā-ke house-of near came then music and dancing hearing he his-own servant-to calling puchh’lak ke, ‘ī kā hōt-bā?’ Tab ā kahr’lak ke, ‘rāur he-asked that, ‘this what is-going-on?’ Then he said that, ‘Your-Honour’s būkī ālān-hā, ā rāur bāp niman khāēk kailān-hā, kāhē-kē brother is-come, and Your-Honour’s father good feast has-done, because-for un-kā-kē achbā-tarāh paw-le-hā.’ Tab û khisā-ke āg’nā him (in)-good-manner he-has-found. Then he being-angry to-the-inner-court-yard nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab û ap’nā not went. Then his father outside coming to-conciliate began. Then he his-own bāp-sē kahr’lak ke, ‘ham at’nā baris-sē rāur tālūl karat-bānī ā father-to said that, ‘I so-many years from Your-Honour’s service am-doing and kah-hī rāur bāt nā uthaw’lī, bākī rāurā kahr’hī nāhī ēgō ever Your-Honour’s orders not I-put-off, but Your-Honour ever not one khasī delī ke ham ap’nā sāghātian-kā sāthē khūsī kartī.’ Bākī he-goat gave that I my-own companions-of with merriment might-make.’ But ī rāur bētā jē kas’bin-kā sāthē rāur sab dhan khū-gail this Your-Honour’s son who harlots-of with Your-Honour’s all fortune ate-up sē jaisē āil taśhī rāurā okṛā khūtīr niman tawājā kailē-hā. Tab that as came so-even Your-Honour him for good feast has-done. Then bāp ō-kar kahr’lak ke, ‘tū, tā; barābar hamrā sāthē bārā the-father of-him said that, ‘thou, to-be-sure, always me with art
ä jē ham'rā-pās bātē, sē sab toh'rē hā. Bākī khus hōkhe-kē and whatever me-with is, that all thinkeh-even is. But glad to-be chāhi, kāhe-ke ī tohār bhāi mūnāl ra(ha), sē jīal hā; ā bhulāil ought, because-for this thy brother dead was, he alive is; and lost ra(ha), sē milāl hā.' was, he found is.'
[No. 61.]

INDO-ARYAN FAMILY.

BIHĀRI.

BHOPURĪ DIALECT.

MĀDHIŚĪ SUB-DIALECT.

EASTERN GROUP.

(DISTRICT CHAMPAÑ.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Égo Rājā-kā sāt bēṭī rāhē. Ek din Rājā ap'nā sātō
One King-of seven daughters were. One day the-king his-own the-seven
bēṭī-kō bolāulē ā sātō-se puchh'lan ke, 'tā lōg'-ni kēkōrī karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
khā-lū?' Tab chhaw-gō-sā kahr̓ī ke, 'ham toh'rhē karam-sē khāī-lū.'
(Do-you)-eat?' Then six said that, 'we thy fate-from eat.'
Tab Rājā sun-ke barā khus bhailē. Tab ap'nā chhoṭ'kī
Then the-king hearing very glad became. Then his-own the-youngest
bēṭī-sē puchh'lan ke, 'tā tā kuchhu-nā bolī-lū.' Tab ā
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
kahr̓āl ke, 'ham ap'nā karam-sē khāī-lū.' Tab ā-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
jōr-sē khus-iālē, ā ā-kar bīhā ēgō kōrī-kā sāthē kār-dhī'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
dūnō-kē ban-mē nikāl-delan. Tab ā bechārī ohi korhiā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
ap'nā jāg-par dhā-ke oh ban-mē jār-bejār rōt rāhē; ā okrā
her-own thīgh-on putting that forest-in bitterly crying was; and her
reolā-sē ban-ke pachhi sajjī rōt rāhē. Āt'nē-mē uḥā kahr̓ī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
Siv-ji ā Pār'batī-ji jāt rahas. Pār'batī-ji Siv-ji-sē kahr̓ī ke,
Śiva-ji and Pārvati-ji going were. Pārvati-ji Śiva-ji-to said that,
'ab jab-lē raūr̓ā ē-kar dukh nā chhorāī tab-lē ham ihā-sē
now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
nā jaīb.' Tab Siv-ji okrā-sē kahr̓ān ke, 'ē bēṭī, āpan ākh
not will-go.' Then Śiva-ji her-to said that, 'O daughter, your eyes
mūdā.' Ū ākh mūd'īlakh. Jab ākh khalal tab dekh'ē-to
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)
FREE TRANSLATION OF THE FOREGOING,

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'It is by thy good fortune that we eat our food,' whereas the king was much pleased. Then said he to his youngest daughter, 'Thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'My daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.
THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāī, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton’s time to the present day. It will here suffice to refer the reader to Mr. Nesfield’s article in the Calcutta Review for January 1865, and to the articles in Mr. Risley’s Tribes and Castes of Bengal, and Mr. Crooke’s Tribes and Castes of the North-Western Provinces and Oudh, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, ‘The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.’

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Puréna appear to speak a corrupt form of the Eastern Māthili spoken in that District, those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Nainī Tal Turāī the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891:

<table>
<thead>
<tr>
<th>Province</th>
<th>District</th>
<th>Number of Thārūs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>Bogra</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Darjeeling</td>
<td>172</td>
</tr>
<tr>
<td></td>
<td>Jalpaiguri</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>Darbhanga</td>
<td>453</td>
</tr>
<tr>
<td></td>
<td>Muzaffarpur</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Saran</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Champaran</td>
<td>27,620</td>
</tr>
<tr>
<td></td>
<td>Total for Bengal</td>
<td>28,540</td>
</tr>
<tr>
<td>Province</td>
<td>District</td>
<td>Number of Tharūs.</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>United Provinces of Agra and Oudh</td>
<td>Brought forward</td>
<td>28,340</td>
</tr>
<tr>
<td>Bareilly</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Prithiti</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>Gorakhpur</td>
<td>3,072</td>
<td></td>
</tr>
<tr>
<td>Basti</td>
<td>963</td>
<td></td>
</tr>
<tr>
<td>Kumaon</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Naini Tal Tarāl</td>
<td>15,322</td>
<td></td>
</tr>
<tr>
<td>Kheri</td>
<td>1,975</td>
<td></td>
</tr>
<tr>
<td>Gonda</td>
<td>2,475</td>
<td></td>
</tr>
<tr>
<td>Bahraich</td>
<td>2,311</td>
<td></td>
</tr>
<tr>
<td>Total for United Provinces of Agra and Oudh</td>
<td></td>
<td>25,492</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td></td>
<td>55,832</td>
</tr>
</tbody>
</table>

No estimate can be made of the number of Tharūs in the Tarāl outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the ‘Tharū Language,’ a thing which does not really exist, were as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>District</th>
<th>Number of persons reported as speaking ‘Tharū’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>Champaran</td>
<td>27,620</td>
</tr>
<tr>
<td></td>
<td>Purnea</td>
<td>3,200</td>
</tr>
<tr>
<td></td>
<td><strong>Total for Bengal</strong></td>
<td><strong>30,820</strong></td>
</tr>
<tr>
<td>United Provinces of Agra and Oudh</td>
<td>Kheri</td>
<td>3,000</td>
</tr>
<tr>
<td></td>
<td>Gonda</td>
<td>3,500</td>
</tr>
<tr>
<td></td>
<td>Bahraich</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td><strong>Total for United Provinces of Agra and Oudh</strong></td>
<td><strong>8,500</strong></td>
</tr>
<tr>
<td></td>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>39,420</strong></td>
</tr>
</tbody>
</table>
THĀRŪ BROKEN DIALECTS.

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengai. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Nainī Tal Tarāī. It also appears that the Thārūs of Kherī speak the ordinary Awadhi of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No ‘Thārū Language’ was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Bastī, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Bastī, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the ‘Thārū Language’ is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithili, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāī, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithili of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāī as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.
<table>
<thead>
<tr>
<th>Name of District</th>
<th>The local language without alteration</th>
<th>A corrupted form of the local language</th>
<th>Name of language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naini Tal Tarai</td>
<td>15,382</td>
<td>Western Hindi.</td>
<td></td>
</tr>
<tr>
<td>Pilibhit</td>
<td>46</td>
<td>Ditto.</td>
<td></td>
</tr>
<tr>
<td>Kheri</td>
<td>3,000</td>
<td>Ditto.</td>
<td></td>
</tr>
<tr>
<td>Bahrainch</td>
<td>2,000</td>
<td>Bhojpuri.</td>
<td></td>
</tr>
<tr>
<td>Gonda</td>
<td>3,800</td>
<td>Ditto.</td>
<td></td>
</tr>
<tr>
<td>Besti</td>
<td></td>
<td>208</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Gorakhpur</td>
<td></td>
<td>3,072</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Champaran</td>
<td>27,620</td>
<td>Ditto.</td>
<td></td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td>1</td>
<td>Matihili.</td>
<td></td>
</tr>
<tr>
<td>Darbhanga</td>
<td>453</td>
<td>Ditto.</td>
<td></td>
</tr>
<tr>
<td>Purnea</td>
<td>3,200</td>
<td>Eastern Matihili.</td>
<td></td>
</tr>
<tr>
<td>Dinagpur</td>
<td></td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>172</td>
<td>Probably Bengali.</td>
<td></td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>65</td>
<td>Bengali.</td>
<td></td>
</tr>
<tr>
<td>Other Districts</td>
<td>76</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19,145</td>
<td>36,420</td>
<td>3,280</td>
</tr>
</tbody>
</table>

Total number of Tharūs speaking a corrupt language 39,700
Add those who speak the local language without alteration 19,145

Grand Total of all Tharūs 58,845

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahrainch differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Tharūs of the Western Tarai have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.
The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kheri is on the main a form of Eastern Hindi, though it shows signs of shading off into the neighbouring Western Hindi, spoken in Shahjahampur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindi spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahaich and Gonda do not talk the Eastern Hindi of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindi. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson’s Essay entitled Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nepal, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his Miscellaneous Essays relating to Indian Subjects, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahaich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.
[No. 62.]

INDO-ARYAN FAMILY.  
BHGAR.  
BHOJPURI DIALECT.  
THARU BROKEN DIALECT.  

EASTERN GROUP.  

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ek man'sē-ke dui bētā rab'la.  Ù-mā-sē chhuṭukā bet'wā  
One man-of two sons were.  The-in-from the-younger son  
kah'liā āpan bābā-sē, 'arē bābā, dhan-biit jāun barai, taun mōr bakh'rā  
said his-own father-to, 'O father, riches-property which is, that my share  
phāṭ pagāi dē.'  Tab ō-kar bābā dhan-bit chhoṭ'kāh'wā beṭ'wā-ke bakh'rā  
division making give.'  Then his father property the-younger son-to share  
bētī delia.  Bakh'rā lēl-par bahut din haini bhelai, tā chhoṭ'kāh'wā  
dividing gave.  The-share taking-on many days not passed, then the-younger  
beṭ'wā āpan dhan bakh'rā lē-lē dosar des'wā chali-gēlia.  Tab uh'wā  
son his-own property share taking another country went-away.  Then there  
lameṭāi kām karla.  Tab āpan dhan chhūṭi urāy-delia.  Jab chhūṭi  
evil deeds he-did.  Then his-own fortune all he-squandered.  When all  
dhan urāy-delia āpan, tab ā des'wā-mā khū akāl par'la.  
fortune had-squandered his-own, then that country-in great famine fell.  
Tab ō man'sawā barā kangāl bhelai.  Tab ō des'wā-ke ek man'sē-ke  
then that man very indigent became.  Then that country-of one man-of  
ghar rahe lag'liā.  Tab ok'rā-ke āpan khet'wā-mā sūar olhar'vāt-ke  
house to-live he-began.  Then him his-own field-in swine to-feed  
pethaūliā.  Tab jaw'nē thothi sūar khāthin taw'nē thothi tāri-ke  
he-sent.  Then what gram swine used-to-eat that-very gram breaking  
man'sawā khaia chāhē, āpan pet'wā bharia chāhē.  Ok'rā-ke kaw'nō man'sē  
the-man to-eat wished, his-own belly to-fill wished.  Him any man  
kathiā nāhī khāi-kē dēthi.  Tab ō man'sawā-ke hōs bhelai.  
anything not to-eat used-to-give.  Then that man-to senses became.  
Tab ō kah'liā, 'mōr bābā āpan ghar'wā-mā bahute bahute man'sē  
Then he said, 'my father his-own house-in many many men  
banīhārā lagūsia;  khāy-kē baniharani-ke bahute bahute rōti bhāt  
labourers has-employed; to-eat labourers-to much much bread cooked-rice.
KHÔHIA. Khây-ke pêt-së ubṭi jë, seï mën i'hwë causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here bhûkhdî maraik bar'hî. Ab iht-wë-së uthi-ke mohû āpan bâbâ-ke by-hunger dying am. Now here-from arising I-too my-own father-of laghi jeh-rî. Bâbâ-së kah'hî, “Arê bâbâ, mën Bhagwan'wë-ko near will-go. The father-to I-will-say, “O father, I God-of kahn'hai nö-lel'hî, tör kahn'ni phuni hai-nö-lel'hî. Tor lagë pëp saying have-not-taken, thy saying again I-have-not-taken. Thy near sin kar'lahi; ab mën tör bêtsa kahwâï jokar hai-nö-bar'hî. Ab mörâ-ke I-have-done; now I thy son to-be-called fit I-not-am. Now mo harohlyâ-ke samân rakh'hî.”’” Tab chho'tkah'wë bëtwë āpan bap'wë-ke ploughman-of like keep.”’” Then the-younger son his-own father-of lagë jay lag'hîa. Gharwâ-së thorîk dûri niaraûla, tab near to-go began. The-house-from a-little distance he-approached, then ô-kar bap'wë dekhîla chho'tkâ be'twë-ke àwaïk. Tab ô-kar bâbâ his father saw the-younger son-of the-coming. Then his father dekhî-la mân màya ka'laïla. Dagurî-ke bahar-ak'wâr dhaï-ke, gare just-as-he-saw-him compassion made. Running full-embrace holding, on-neck garë mili-ke chûme lag'hîa. Betwë āpan bap'wë-së kah'hî, “Arê on-neck joining to-kiss began. The-som his-own father-to said, ‘O bâbâ, mën Bhagwan'wë-ke kahn'ni hai-nö-lel'hîa, törâ-së pëp kar'lahi, father, I God-of saying not-have-taken, thee-from sin did, ab mën phuni tör bêtsa kahwâï lâyak hai-nö-bar'hî.”’ Tab ô-kar bap'wë now I again thy son to-be-called fit I-not-am.”’” Then his father āpan mar'hari-së kah'hîa, “Arê mar'hariawa, ek'rá-ke sabh-së dail his-own servant-to said, ‘O servant, this-one all-of good luggâ nikâri-ke pahir'wahiâ. Ô-kar hath'wë-më aguthià gor'wë-më jûtà cloth taking-out put-on. His hand-on ring feet-on shoes pehar'wahi; âb khina, piin, sukh karia; kaiê-ki ë be'twë put; now let-us-eat, drink, pleasure let-us-do; because this son maral rahl'lia, phuni jialla; bhulûl rahl'lia, bhûtîla.” Tab ù dead was, again alive-became; lost was, is-found.”’” Then he sukh kare lag'hîa. pleasure to-do began.

Ô-kar jeth'kâ be'twë khet'wë-më rahl'lia. Tab ëi ghar'wë-ke nij'klihi
His elder son field-in was. When he house-of near elia, tab bâja nách-ke awây sun'lia. Tab ëi āpan mar'hariawa-ke came, then music dance-of noise heard. Then he his-own servant-to balolîa, puchh'hîa, “Arê mar'hariawa, i kathi hokhi?”’” Tab he-called, he-asked, “O servant, this what is-happening?” Then mar'hariawa kahl'lia, “tör bhaewa ñil baris, tör bap'wë dail dail the-servant said, “thy brother come is, thy father good good
khūc-kē kailē barā; kaisē ki ὁ chhuṭ'kā beṭ\\−wā-kē (preparations)-for-eating done has; because that he the-younger son chik'han paulē. Tab ō-kar jeth'kā beṭ\\−wā khisiālīa, ghar\\−wā bhitar well found.' Then his elder son grew-angry, the-house into jāy-ke manē na parat. Tab ōhi khatir ὁ-kar bābā bah'ri aīla, going-of heart-in not chose. Then this-even for his father outside came, kahe lag'lıa bujha\-wāī lag'lıa jeth'kā beṭ\\−wā-kē. Tab jeth'kā to-say began to-remonstrate began the-elder son-to. Then the-elder beṭ\\−wā āpan bap\\−wā-kē jabāb delia, 'Dekhahi, utarā bāris torā-ke son his-own father-to answer gave, 'See, so-many years thy sēwā kar'lıhi, tōr bachan kahu nāhī tar'lıhi, tōi mōr-kē ek service I-did, thy words, ever not I-transgressed, thou me-to one khasi-ke. ohhōkan hai-nō-dēhī. Mōi āpan sanghātiyā-sē sawakh goat-of young-one not-gavest. I my-own friends-with merriment karāt-hi. Bākī, tōr chhoṭ'kār\\−wā beṭ\\−wā, tō, pataviyā ko sāg\\−wā might-have-mode. But, thy younger son, surely, harlot's of with tōr sajē dhan khoi-delia, tab òi jas-hi elia tab tōi tas-hī thy all fortune squandered, then he as-even came then thou so-even daññ' daññ' khāe-kē kałlīa.' Tab ō-kar bap\\−wā good good (preparations)-for-food made-host.' Then his father karēlīa, 'arē babua, tōi, tā, mōr saṅgē barobārī karāhī; said, 'O son, thou, to-be-sure, me with always art; jaun mōr dhan baraī taun dhan sab tōrē hokhāī. what my fortune is that fortune all thin-even is.

Bākī, khusi karāhī, anand karāhī-kē chhāhī ka-rahal-hi, But, merriment to-make, joy to-celebrate proper was,

kāhē-kē tōr \i bhaewā maral rah\'līa, Ḷi-gēlīa;
because-that thy this brother dead was, alive-became;

bhulāil rah\'līa, sē bhētēlīa.'
lost was, and is-found.'
[No. 63.]

INDO-ARYAN FAMILY.

BIHĀRI.

BHOJPURI DIALECT.

THĀRŪ BROKEN DIALECT.

(EASTERN GROUP.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

Euṛā sw'ṇiyā rahē barad char'wait. Bhāj'hariyē sub biyā
One herdsman was bullocks feeding. The-labourers all seedlings
kaṇṭit. Euṛā har'nā baithal rahāla. Euniwā kah'las, 'tōr
transplanting. One deer sitting was. The-herdsman said, 'thee
aṅgē kathī bārā? Bhāj'hariyē kah'las, 'arē, ke jānī kathī hokhni
before what is-for-thee?' The-labourers said, 'O, who knows what is
kathī na. Dēkhaṛē-tā. Bhāj'hariē gela, har'nā dokh'la. Tab euniwā
what not. See.' The-labourers went, a-deer saw. Then the-herdsman
mār-delia. Bhāj'hariyē kah'la, 'arē ssarū, tohi kihē-kē
killed (the-deer). The-labourers said, 'O father-in-law, thou why
mār-al-hē? Saran-mē āel-rah'laī. Kah-dēwasu mahr'tau-kē aghī,
hast-killed-(it)?' Refuge into it-come-had. I-will-say the-head-man-of before.
Dand'bhē. Tōr gunāwan par'laū.'
He-will-punish (you). On-thee fault felt-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpuri come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

*A bhāj'hariyē is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.*
(Pandit Janarian Joshee, 1898.)

Ek manai-kei dui-dhau laurā bātel. Chhोt-kā kah'lis ki,
One man-of two sons were. The-younger said that,
'bāpū rē, mōr bahārā bāt dē. Ab nāhī nīb'hī.'
'father O, my share dividing give. Now not it-will-suffice (under
Tab bahārā bāt dīh'lis. Thōrīk din chhōt-kā
present arrangements).' Then share dividing ke-gave. A-few days the-younger
laurā baṭoril ghar dwār sab jōr-ke bah-gail. Rupāiyā
son together house door all collecting flowed-(went)-away. The-rupees
paīsā jawan sasur paś-rahāl, tawan jāy-ke naktī-mā
piece which the-low-fellow had-got, that going evil-conduct-in
urāy-dīh'lis. Rupāiyā paśā nāin rahil. Parāū des
he-squandered. Rupees piece not remained. Foreign country-(in)
sukhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
famine fell. Then the-low-fellow of-hunger. dying was. Then the-low-fellow
bur-wābhi jōte lāgil, sān charāwāl lāgil, anr ukṛē-mā
ploughing-to-plough began, swine-to-feed began, and heart-in
kah'lis ki, 'chaīā pēt-bhar khāi.' Kahā māgai
said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked
paībāi-nā-kañai. Jab chetāil ki, 'mōr bhūr-wā-ke kāmāhī-mā
he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in
manai khāy jāt āṭē, bur-chōdi maī bhūkhan marat āṭū.
men eating going are, the-foul-one I by-hunger dying am.
Jāit āṭū bāpū lagē. Bāpū-sē kah'yā ki, "bāpū rē,
Going I-am the-father near. The-father-to I-will-say that, 'father O,
mōhī-sē kasūr bhail, twār put-wā benē āyak nāī hū. Jas
my-b y fault has-occurred, thy son to-become fit not I-am. As
other earners are, me-too keep.' His-own father near he-went-away.
Jab bāpū pās pahūchil bāpū-ke mōh lāgīl. Daur-ke
When the-father near he-approached the-father pity seized. Running
pakar-lihis ār mile lāgīl. Rōwā lāgīl bur-chōdī. Lanūpā
he-caught(-him) and to-embrace began. To-cry began the-four-one. The-boy
he-caught(-him) and to-embrace began. To-cry began the-four-one. The-boy
kahil, 'mō-sō kusūr bhail.' Bāpū tāhaluun-sē kahlīs, 'bhaīrā rē,
said,' me-by fault has-occurred.' The-father servants-to said, 'brothers O,
ľūgā dē-ṭār. Āgochhā wāgochhā pahir-lē. Mūdārī bāth-mā ār gōyē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
pahī pahir-lē. Khusi manāil bāṭē, ki mōr laurā muat, jiat āil.'
shoes put. Joy celebrated is, that my son dying, living come.'
Bahir khusi kar-le lāgīl.
Again merriment to-make they-began.

Āūr bār-kā laurā khēte rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
nāche sunil. Tab ek tāhaluā-sē pūchhīs ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
gharē bāṭē rē, ki bārā gaunā hiōtā?' Tab tāhaluā
house-in is O, that great singing is-going-on?' Then the-servant
kahīlīs ki, 'bhaīwā āil ār tohār bāpū khiwāit pliātā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
ki laurā milē bāṭē.' Bār-kā laurā bhūsiāl ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
jaā bhītṛē.' Bāpū bāh'rē āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased-(him). The-son
bāp-sē kahīlīs ki, 'maī torē ag'wā rahlī; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
rahlīs, taun karaat rahilī. Khabāt ek-thē paṭh'ṛē nāī dihlē
thou-wait, that doing I-was. Ever-even one-even kid not thou-gaveest
thou-wait, that doing I-was. Ever-even one-even kid not thou-gaveest
ki maī ap'ṇē gōchā-sē khusi kar'ṇī. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
i laurā āil, ā twār rupaiyā pùśā jāwan rahlīs tawan bējīn-kā
this son came, he thy rupees pies which was that harlots-to
dē-ḡhālīs; tū uh-kē tān bārā mōh karaat āṭā.' Bāp kahīlīs,
gave-away; thou him for great love doing art.' The-father said,
'arē bhaiyā, tū mōrē thīnā rahlīs, jāwan kuchh jōrīl-pailīl
O brother, thou me near livedst, what ever was-got-(by-fate)
khālīs kamaili. Jō-kuchh bāṭē, toh'rē hōi. Baha khusi
thou-atest(-and) diedt-carm. Whatever is, thine-very is. Great joy
karat chāhīl, ki twār bhaiwā muat jiat āil.'
to-be-done ought, that thy brother dying living came.'

1 This is the regular term by which a Thārū addresses his son.
[No. 65.]

INDO-ARYAN FAMILY.  

BIHĀRĪ.

BHOPURI DIALECT.

THĀRŪ BROKEN DIALECT.

SPECIMEN II.

(Pundit Janardan Joshee, 1898.)

Rāma o Lachhiman chal'nē shikār.
Rām and Lakshman started to-hunt.
Bel'waṭ hath'ni dāre paḷān.
Belwaṭ female-elephant-on was-put cot.
Hath'ni paḷānē as'ṇē-ba'sṇi gir'le.
The-female-elephant ran-away the-howdah-streeter fell-down.
Rām tā lag'le piyās.
Rām indeed was-seized-by thirst.
Eri eri bahini, kūḷ-pañhāriā, bundā ek, bahini, paniyā piāu.
O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.
Sōnē kerī jharīā, rup'nē kert tōī, jehi bhari lāwai, rē, Gangā-jal-pāṇi.
Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.
Jō tōī Rāma Hari jatiyā nā puchh'the, ham'rē bāp Šatal
If thee Rām God caste (expletive) asked, my father Šatal
Singh rāj.
Singh king.

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshman went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. ‘O sister,’ said he, ‘thou who drawest water from the well, give me one drop of water, sister, to drink.’ A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), ‘if the divine Rāma had asked my caste, I should have told him that my father was Rājā Šatal Singh.’

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as rakhs and kahis show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpuri.
INDO-ARYAN FAMILY.  

BIHĀRĪ.

BHOPURI DIALECT.  

THĀRŪ BROKEN DIALECT. 

(EASTERN GROUP.)  

(DISTRICT BAHRAICH.)

Munshi Baij Baladur, 1898.)

Ek manaī dē chhāwā rābis. Duiṇā-mā chhot'kawā kahis kī, 'bābā rē, mār 
one man-o'f two sons were. Both-in the-younger said that, 'father O, my 
hīsā bāt dē.' Bābā bāt dihal. Hali bhaī 
share dividing give.' The-father dividing gave. Short-time had-passed 
bāṭhā-batt'hā chhot'kawā chhāwā āpan bāṭhā lāi-kāl chal-gal aurē muluk. 
(after-) division the-younger son his-own share taking went-away (to) another land. 
Āūr patriyā-bājī kailas, dhan-daulat lūtā-dal'las aū sakor āg'las. Uī 
And. wenching did, fortune squandered and all was-spent. That 
muluk-mā sukghā par-gat, aū ē bhukkhān mao lāg. Tabbāi ui 
country-in famine fell, and he from-hunger to-die began. Then-even, that 
muluk ek manaī bāsāl-rāhil. Īṭthin ē gāinū. Ī sūri charāwāl khet'wā-mā 
country one man lived. There he went. He swine to-feed fields-in 
pāṭhā-deh'las. Ī āpan man-sē kahit, 'ihē khar-pat'wār jāūn sūri khaīt 
 sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating 
bā, taūnē khāt pēt bhar-lētō.' Kaunō nā kauchhū dihal. Tān 
av, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then 
chēt-kailas, kaha lāgal, 'ham're bābā-kē manaī-tamaī rakh-rakhl'as; 
he-remembered, to-say he-began, 'my father-to servants-eccetra are-employed; 
sub-kār nīk bātī sāp. Mah bhukkhē mutaṭī. Ab mah 
all-of good is food-supply. I from-hunger am-dying. Now I 
ghum-ghumā āpan bābā thin jīthō. O-sē kahyō kī, 'he 
having-wondered-about my-own father near going-am. Him-to I-will-say that, 'O 
bābā, mah pāpī thaharnē. Mah-sē chūk ho-gal. Mah 
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I 
kauchhō laik nē hō, ki tōr chhāwā rābō. Ek kamoī' 
any-thing-for fit not am, that thy son I-may-remain. One day-labourer 
na rākh, mohī rākh.' Tō i ' sam'jhanō āpan bābā thīn aītē.' 
do-not keep, (but)-me keep.' Then this I-understood my-own father near I-come.' 
Ab-hī ē barā dār hā, ō-he dekh bābā sōg lāg'las. 
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.
Bihar.

Daur-kāt sūnā-lagal. Chhāwā khar'las ki, 'hē bābā, rō, maḥ pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
tabār-nō. Mah-sō chūk hō-gal. Mah kachho lāk nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
ki tōr chhāwā rahē.' Bābā khar'las kamoīn-nō, 'chumur chumur
that thy son I-may-remain.' The-father said servants-to, 'good good
lāgā lē-aīnī, lē orār'no, pār'rāh'nō; lē mūdāri āgurī-mā ghiālā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
aū pan'ti goār-mā ghuālā dēō. Lē khaibī, maḥū khaś, piś,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
khuśi kar-nō; ki mōr chhāwā maral rahē ab-lē jīl āīl; herāīl
merriment I-will-make; that my son dead had-been now alive came; lost
rahē, ab-lē painū.' Sab-kō jīi khuśi hollāh.

had-been, now I-have-found-(him).' All-of heart glad began-to-be.

Bāp'kāwā laūṭā khet'wan hā. Jō ghar lagehā gail, nāchhat gāīb
The-elder son fields-is was. As house near he-scent, dancing singing
sunnānō. Kamoīī gōhrāwāl, 'eh kā kar'tātō?' U khar'las, 'tör bhāwīa
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
ā-rāhalas. Tōr bābā khaīle pīlā nāch kar'tātā, ki ū nika nika āīl.'
come-is. Thy father eating drinking dancing doing-is, that he well well came.'

Ohē ris lāgāl. Kāh lāgāl, 'mah ghar-mā nāḥī jaiō.' Bāp'wā duñō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to-āīl.
Kah lāgāl āū phuṭśālī, 'ris jīm karū.' Tō ā āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
bābā-sē kāhīl, 'hē-rārē! mah ā'raḥ baras toār dhundhā kar'nō, āṭh
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
dab'nō, goār dab'nō; kabhō toār bātan chhar'chā nē kinhō; kabhō
I-shampowed, feet I-shampowed; ever-ever thy words-(of) criticism not I-did; ever-ever
mohe chhar'ī-k bāchchā nahī dih'īā, ki sāghūtīn khuśi kar-
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
tū. Aū jāb toār iō chhāwā āīl, jaūn toār dhan pētrībājī-mā
have-made. And when thy this son is-come, who thy fortunate weenching-in
urū-deh'las, taī mān-marjēt kar'tātē.' Tō ā kāhīl, 'hē chhāwā, taī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
sab din mōr tēān rahāle. Jaun mōr bāt tāūn tōr bāt. Khusiāī
all days me near livest. What-(is) my word that-(is) thy word. Merriment
kara-ga rahē. Tohār bhāwīa maral rahē, ab jīl āīl; herāīl rahē, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
milāī.'

found-(is).'
STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.
### SPECIMENS IN THE

<table>
<thead>
<tr>
<th>English</th>
<th>Mahbili (Darshanya Bichunton)</th>
<th>Chahi-chahi (Bhagalpur)</th>
<th>Magahi (Gaya)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Bi</td>
<td>Bi</td>
<td>Bi</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dā</td>
<td>Dai</td>
<td>Dā</td>
</tr>
<tr>
<td>3. Three</td>
<td>Thé</td>
<td>Tin</td>
<td>Tin</td>
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<td>4. Four</td>
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<td>Chair</td>
<td>Chār</td>
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<td>5. Five</td>
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<td>Pāch</td>
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<td>Nāx</td>
<td>Nāu</td>
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<td>Bis</td>
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<td>12. Fifty</td>
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<td>Pachāsa</td>
<td>Pachāsa</td>
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<td>13. Hundred</td>
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<td>Sai</td>
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<td>Hamī</td>
<td>Ham</td>
</tr>
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<td>15. Of me</td>
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<td>Hamar, hamāra</td>
<td>Mēr, hammar, hamāra</td>
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<td>16. Mine</td>
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<td>Hamar, hamāru</td>
<td>Mēr, hammar; hamāra</td>
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<td>17. We</td>
<td>Hamāra lokāni</td>
<td>Hamāra ār, hamāra suhh</td>
<td>Hamāra, ham-suh, ham-log, ham-ranhi, ham-whi</td>
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<td>Hamāra ārak</td>
<td>Hamāra-ka, ham-suh-ka, ham-log-ka</td>
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<td>19. Our</td>
<td>Hamāra sabhik; hamāra lokānik</td>
<td>Hamāra ārak</td>
<td>Dīto</td>
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<td>Tū</td>
<td>Tū, tē</td>
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<td>21. Of thee</td>
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<td>Tohar, tohāra, tor</td>
<td>Tohāra-ke, tohar, tēr</td>
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<td>Tora ar, etc.</td>
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<td>Tohāra lokānik, etc.</td>
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<td>Āp-ka, ap'te-ka, tohāra-ni-ka, tohāri-ka</td>
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<td>Tohāra lokānik, etc.</td>
<td>Toca ārak</td>
<td>Āp'ka-ka, apan, tohāra-ni-ka, tohāri-ka</td>
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<tr>
<th>Karologi (Manbhun).</th>
<th>Pêch Pargasié* (Raschi).</th>
<th>Bhopuri (Bhalaad).</th>
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<tbody>
<tr>
<td>Èk-tä</td>
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* This is Nagpuri rather than Pêch Pargasié. For remarks on page 106 and.

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<table>
<thead>
<tr>
<th>Bhojpuri (North Centre of Sara)</th>
<th>Saraik (Rai)</th>
<th>Western Bhojpuri (Janpur)</th>
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<td>तोर्कूर, तोहार</td>
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### BIHĀRĪ LANGUAGE.

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<tr>
<th>Bihāri (Bis).</th>
<th>Magadhī (Champaran).</th>
<th>Tohārī (Champaran).</th>
<th>English</th>
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<tr>
<td>Ek</td>
<td>Ek</td>
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<td>Dui</td>
<td>Dū</td>
<td>Dū</td>
<td>2. Two.</td>
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<tr>
<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
<td>3. Three.</td>
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<tr>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
<td>4. Four.</td>
</tr>
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<td>Pīch</td>
<td>Pīch</td>
<td>Pīch</td>
<td>5. Fire.</td>
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<td>Sīt</td>
<td>7. Seven.</td>
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<td>8. Eight.</td>
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<td>Das</td>
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<td>Sai</td>
<td>Sān</td>
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<td>Hamar</td>
<td>Mōr</td>
<td>14. I.</td>
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<td>Mōr</td>
<td>15. Of me.</td>
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<td>Hantrā-mun</td>
<td>Hantrak</td>
<td>Hantrā sab, mōe</td>
<td>17. We.</td>
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<td>Hantrā-ke</td>
<td>Hantrā sab-ke</td>
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<td>Tē; tō</td>
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<td>Tēr</td>
<td>22. Thine.</td>
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<td>Tū; tō</td>
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<td>Tōhrā-ke, tōra</td>
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<th>English</th>
<th>Malikhil (Darbhanga Brahmans)</th>
<th>Chihlik-chihli (Bhojpures)</th>
<th>Magahi (Goyā)</th>
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<tbody>
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<td>O, sō</td>
<td>Ù</td>
<td>Ù</td>
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<td>Oktva</td>
<td>Un-kar, 3-kar</td>
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<td>28. His</td>
<td>Ùkar, ta-kar</td>
<td>Oktva</td>
<td>Un-kar, Ùkar</td>
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<td>29. They</td>
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<td>Ù sabb, etc.</td>
<td>Un'khan, un'khan, Ù-sab, Ù-kog.</td>
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<td>31. Their</td>
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<td>Hun'ka sabhak</td>
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<td>Nāk</td>
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<td>35. Eye</td>
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<td>37. Tooth</td>
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<td>38. Ear</td>
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<td>Math</td>
<td>Māthā, māmph</td>
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<td>41. Tongue</td>
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<td>Jī</td>
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<td>42. Belly</td>
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<td>44. Iron</td>
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<td>Chāṇi, rūpě</td>
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<td>48. Mother</td>
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<td>Banā'</td>
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<td>51. Man</td>
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<table>
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<th>Gujarati (Shabhran)</th>
<th>Pahari Sangrahi (Sanskrit)</th>
<th>Bihari (Shahbod)</th>
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*Note: The table contains Gujarati, Pahari Sangrahi, and Bihari terms.*
<p>| Biharī 332 |
|---|---|---|
| Ū | Ū | Ū |
| Un-kar | Ō-kar | Ō-kar |
| Un-kar | Ō-kar | Ō-kar |
| Ū-log or un | Unbānā | Ū-log |
| Ū-log-ko | Un-kar | Un-kar sal-kāli |
| Ū-log-ko | Un-kar | Un-kar sal-kāli |
| Hāth | Hāth, pakhurā | Hāth |
| Gār | Gār | Gār |
| Nāk | Nāk, nakurā | Nekurā |
| Akh | Ākhr | Ākhr |
| Mūh | Mūh | Mūh |
| Dūt | Dūt | Dūt |
| Kān | Kān | Kān |
| Bār, bās | Bār | Bār |
| Mār, kapār | Mār, kapār | Kapār |
| Jībh | Jībh | Jībh |
| Pēt | Pēt | Pēt |
| Pīth | Pīth | Pīthi |
| Lohā | Loh | Loh |
| Sūnā | Sūnā | Sūnā |
| Chānī, chālī | Chānī | Chānī |
| Bayrau, kāp, pīnā | Bāp | Bāp, babā, kakā, dādā |
| Māi | Māhṭāri | Māi, māhṭāri |
| Bāhā | Bāhā | Bāhā |
| Bāhin | Bāhin | Bāhin |
| Māna | Māna | Māna |
| Mebūrā | Mebūrā | Mebūrā |</p>
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<th>Magdhi (Boyard)</th>
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<td>Bahü, dêcâk log</td>
<td>Jœn, mông, mant, kanaïyâ, ghar-ke log.</td>
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<td>Lôp'hâh; bâchobhâ</td>
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<td>Bêth; lop'hê, oûh</td>
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<td>80. Come</td>
<td>Ao</td>
<td>Áū</td>
<td>Áū, aho, a, a</td>
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<tr>
<td>81. Beat</td>
<td>Mār</td>
<td>Mārū</td>
<td>Mārō, mār, pūtō, pūt</td>
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<td>Thāvā hā</td>
<td>Khaŋa rāb, khaŋa rāb, thāvā rāb.</td>
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<td>Mār</td>
<td>Mārū</td>
<td>Mār jā; mā jō</td>
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<td>84. Give</td>
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<td>Dī</td>
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<td>85. Run</td>
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<td>86. Up</td>
<td>Upar</td>
<td>Upar</td>
<td>Upar</td>
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<td>Lag</td>
<td>Najīk; namāp, nānē, bīrī</td>
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<td>90. Before</td>
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<td>Āgū</td>
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<td>Pāchāh</td>
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<td>Ja (relative), kā (interroga-</td>
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<td>tive).</td>
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<td>94. Why</td>
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<td>Ārō</td>
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<td>Māhrā, pār, lēkin</td>
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<td>Jāy</td>
<td>Āgar</td>
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<td>Nāhī, nāh, mā</td>
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<td>Hāy</td>
<td>Hāy</td>
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<td>102. Of a father</td>
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<td>Bāp-sē</td>
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<td>Dā bāp</td>
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<td>Bāp nābh</td>
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<th>Kurgakh (Manchurian)</th>
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<th>Bhojpuri (Bihar)</th>
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<td>Dū-go bāp</td>
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<td>Bāp-umān</td>
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<td>Bhujput (North Centre of Sasan)</td>
<td>Barmer (Basti)</td>
<td>Western Bhujput (Jaisalmer)</td>
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<td>आ से ॥ झाॅसे ॥ गुरु ॥ गृह ॥ तपस्या ॥ विद्या ॥ रथ ॥ स्वयंवर ॥ त्रिपकर ॥ जल्लाई ॥</td>
<td>आ के ॥ म्वै ॥ जिल्ल्ह ॥ मेकु ॥ विद्या ॥ त्रिपकर ॥ जल्लाई ॥</td>
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<tr>
<th>Bangaśî (Boseh).</th>
<th>Medhîî (Chumpana).</th>
<th>Thî hor (Chumpana).</th>
<th>English</th>
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<tr>
<td>Ā    .</td>
<td>Āī    .</td>
<td>Āī    .</td>
<td>80. Come.</td>
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<tr>
<td>Thārb hō</td>
<td>Khaṣa hō</td>
<td>Thaḍiḥîyō</td>
<td>82. Stand.</td>
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<tr>
<td>Dō    .</td>
<td>Dō    .</td>
<td>Dō    .</td>
<td>84. Give.</td>
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<tr>
<td>Upīrō</td>
<td>Upār</td>
<td>Upār</td>
<td>86. Up.</td>
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<tr>
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<td>Naṣīch</td>
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<td>Nibhē, tavō</td>
<td>Nibhē</td>
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<td>Dūr</td>
<td>Dār      .</td>
<td>Tanāw</td>
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<td>Pekhīhū</td>
<td>Pekhīhū</td>
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<td>Kē</td>
<td>Kawn</td>
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<td>Kā</td>
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<td>Bāki, lekin</td>
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<td>Hō, hō, hā</td>
<td>Hō</td>
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<tr>
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<td>Na, nāhī</td>
<td>Nāhī</td>
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<tr>
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<td>Bāp</td>
<td>Bāp</td>
<td>101. A father.</td>
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<td>Dāi bāp</td>
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<th>Məgək̀ (Bəyà).</th>
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<td>Nik lōg</td>
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<td>Dū nik lōg</td>
<td>Dū nik nōmni, dū ačhānā nōmni</td>
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<td>Adlèlān nēnā</td>
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<td>Adlèlān chānqi</td>
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<td>Aṭi ačhā, bērtān, bāhālā.</td>
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<td>Nik</td>
<td>Nik, mungūd</td>
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<td>108. To fathers.</td>
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<td>Bap-man-sē</td>
<td>109. From fathers.</td>
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<td>111. Of a daughter.</td>
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<td>Bēti-kē</td>
<td>112. To a daughter.</td>
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<td>113. From a daughter.</td>
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<td>114. Two daughters.</td>
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<td>115. Daughters.</td>
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<td>117. To daughters.</td>
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<td>Bēti-man-sē</td>
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<td>120. Of a good man.</td>
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<td>121. To a good man,</td>
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<td>Bāsi ad'nu-sē</td>
<td>122. From a good man.</td>
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<td>Dāi bāsi ad'nu-man</td>
<td>123. Two good men.</td>
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<td>Bāsi ad'nu-man</td>
<td>124. Good men.</td>
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<td>125. Of good men.</td>
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<td>Bāsi ad'nu-man-kē</td>
<td>126. To good men.</td>
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<td>Bāsi ad'nu-man-sē</td>
<td>127. From good men.</td>
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<td>Bāsi jānti</td>
<td>128. A good woman.</td>
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<td>Khārip chhok'tē</td>
<td>129. A bad boy.</td>
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<td>Khārip chhok'tē</td>
<td>130. Good women.</td>
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<td>Bāsi jānti</td>
<td>131. A bad girl.</td>
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<td>Bāsi jānti</td>
<td>132. Good.</td>
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<td>Bāsi jānti</td>
<td>133. Better.</td>
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<th>English</th>
<th>Malhili (Darbhanga Bhilmaru)</th>
<th>Chhikā-ehākt (Shahpal)</th>
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<td>134. Bed</td>
<td>Atyant utsam; uttamottam.</td>
<td>Sabh-ūj ūvik</td>
<td>Sab-e ǒchha, sab-so ǒçe</td>
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<td>135. High</td>
<td>Ucheh</td>
<td>Ūch</td>
<td>Uchā, ūchā</td>
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<td>136. Higher</td>
<td>Ucheh-ṭar</td>
<td>Bahut ūch</td>
<td>Ār ǒchā</td>
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<td>137. Highest</td>
<td>Atyant ucheh</td>
<td>Sabh-ūj ūch</td>
<td>Sab-so ūchā</td>
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<td>138. A horse</td>
<td>Kōro ghọpā</td>
<td>Ghọpā</td>
<td>Ghọpā</td>
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<td>139. A mare</td>
<td>Kōro ghọtī</td>
<td>Ghọt</td>
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<td>140. Horse</td>
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<td>Ghoṣa sabh</td>
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<td>142. A bull</td>
<td>ūk ēṭīh, kōno ēṭīh</td>
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<td>Sēpīh</td>
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<td>143. A cow</td>
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<td>Gāy, gāh, gāū</td>
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<td>Gāy sabh</td>
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<td>146. A dog</td>
<td>ūk kukur</td>
<td>Kukur</td>
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<td>147. A bitch</td>
<td>ūk kuttī</td>
<td>Pilli</td>
<td>Kutiū, kukiū</td>
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<td>148. Dogs</td>
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<td>149. Bitches</td>
<td>Kotti sabh</td>
<td>Pilli sabh</td>
<td>Kotti sabh, kutān</td>
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<td>Būtu</td>
<td>Khasī</td>
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<td>151. A female goat</td>
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<td>152. Goats</td>
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<td>ūk harin</td>
<td>Hārinā</td>
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<td>154. A female deer</td>
<td>ūk harint</td>
<td>Harint</td>
<td>Harinī, mirīg</td>
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<td>155. Deer</td>
<td>Harin sabh</td>
<td>Harin</td>
<td>Harin sabh</td>
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<td>156. 1 am</td>
<td>Ham thikāh</td>
<td>Homō chhikā</td>
<td>Homā hi</td>
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<td>157. Thou art</td>
<td>Tō thikā</td>
<td>Tō chhikā</td>
<td>Tō baḥ, tō hāḥ</td>
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<td>158. He is</td>
<td>Ťō thik</td>
<td>Ťō chhikā</td>
<td>Ťō baḥ, Ťō hāḥ (or hāḥ) Ťō hāḥ</td>
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<td>159. We are</td>
<td>Ham<em>ā bāk</em>ā ni thikāh</td>
<td>Ham*ā sāb sāb chhikā</td>
<td>Ham*ānā hi</td>
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<td>160. You are</td>
<td>Aḥā thikāh</td>
<td>Tūrā sāb sāb chhikā</td>
<td>Tō hā; aṁne hī</td>
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<th>Bhujnāl (Sialkhu)</th>
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<tr>
<th>Bihar (North Centre of Saran)</th>
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<th>Western Bihar (Jampur)</th>
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<th>Tihar (Champaran)</th>
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<td>बड़ी । । ।</td>
<td>क्लूब जरे चिक़ँम</td>
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<td>उ । । ।</td>
<td>उ । । ।</td>
<td>धेग । । ।</td>
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<td>बहुत च । । ।</td>
<td>बरा धेग</td>
<td>136. Higher.</td>
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<td>सब्बि-सा च । । ।</td>
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<td>एगो गोरा । । ।</td>
<td>गोरा । । ।</td>
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<td>एगो गोरे । । ।</td>
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<td>गोरा-सब्बि । । ।</td>
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<td>141. Maren.</td>
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<td>एगो संह । । ।</td>
<td>दहाकर । । ।</td>
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<td>एगो गय । । ।</td>
<td>गज । । ।</td>
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<td>बाळ सब्बि । । ।</td>
<td>बाँधिल । । ।</td>
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<td>गय सब्बि । । ।</td>
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<td>एगो कुकुर । । ।</td>
<td>कुकुर । । ।</td>
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<td>एगो कुट्टी । । ।</td>
<td>पिल्लि । । ।</td>
<td>147. A bitch.</td>
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<td>कुट्टी-मा । । ।</td>
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<td>कुट्टी-मा । । ।</td>
<td>पोग्ताइँ पिल्लि । । ।</td>
<td>149. Bitches.</td>
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<td>बलेरी, एस्क कहाँ और चहहँगँरी. । ।</td>
<td>एगो कहाँ । । ।</td>
<td>कहाँ । । ।</td>
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<td>एगो बलेरी । । ।</td>
<td>चहहँर । । ।</td>
<td>151. A female goat.</td>
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<td>बार्का सब्बि । । ।</td>
<td>पोग्ताइँ चहहँर । । ।</td>
<td>152. Goats.</td>
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<td>एगो हरिन । । ।</td>
<td>हरिन । । ।</td>
<td>153. A male deer.</td>
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<tr>
<td>हरिन । । ।</td>
<td>एगो हरिन । । ।</td>
<td>हरिन । । ।</td>
<td>154. A female deer.</td>
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<td>हरिन सब्बि । । ।</td>
<td>हरिन सब्बि । । ।</td>
<td>155. Deer.</td>
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<td>मोहेरो और नहीं । । ।</td>
<td>हम बाँसी । । ।</td>
<td>मोहेरो नहीं । । ।</td>
<td>156. I am.</td>
</tr>
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<td>तो़ हेकाँ और नहीं । । ।</td>
<td>तो़ हार्दऱ । । ।</td>
<td>तो़ हार्दऱ । । ।</td>
<td>157. Thou art.</td>
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<td>उ हेका और नहीं । । ।</td>
<td>उ बारऱ । । ।</td>
<td>उ बारऱ । । ।</td>
<td>158. He is.</td>
</tr>
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<td>हरिन-मा हेरा, शा, और हाँ. । ।</td>
<td>हरिन-मा हेरा । । ।</td>
<td>हरिन-मा हेरा । । ।</td>
<td>159. We are.</td>
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<td>तो़-मा मा हेरा । । ।</td>
<td>तो़-मा हेरा । । ।</td>
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<td>Malhikī (Dambisawa Brāhmana)</td>
<td>Chāhī-chāhī (Bhāgalpuri)</td>
<td>Magalī (Goyk)</td>
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<tr>
<td>161. They are</td>
<td>Ō lokēni dūkhā</td>
<td>Ō sabb chhikath, chhikānī</td>
<td>Ō sabb bathin, ō sabb bathum</td>
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<tr>
<td>162. I was</td>
<td>Ham chhalihē, ham rahi</td>
<td>Hamō chhali</td>
<td>Hamali</td>
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<td>163. Thou wast</td>
<td>Tū chhali</td>
<td>Tū chhalihē</td>
<td>Tū halē or halē</td>
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<tr>
<td>164. Ho was</td>
<td>Ō chhal, ā rahai</td>
<td>Ŭ chhula</td>
<td>Ŭ halai</td>
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<tr>
<td>165. We were</td>
<td>Hamrō saṃtē rahai</td>
<td>Hamrō sabh chhali</td>
<td>Hamrō halē</td>
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<td>166. You were</td>
<td>Abē rahai</td>
<td>Tēsē sabh chhālā</td>
<td>Tē halā, tobēn halē, aprēn halē</td>
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<td>167. They were</td>
<td>Ō lokēni mahēhē</td>
<td>Ō sabb chhali</td>
<td>Ŭ sabh bahin, bahēn bahin</td>
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<td>168. Be</td>
<td>Hāh</td>
<td>Hō</td>
<td>Hō, hōe, höwe</td>
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<td>169. To be</td>
<td>Hoeb</td>
<td>Halb</td>
<td>Hoeb</td>
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<tr>
<td>170. Being</td>
<td>Hoe</td>
<td>Hōta</td>
<td>Hōhat, hōt</td>
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<td>171. Having been</td>
<td>Hōt-kay-kā</td>
<td>Bhał-kē</td>
<td>Hō, hök-kē</td>
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<td>172. I may be</td>
<td>Ham hōt</td>
<td>Hamō hōō</td>
<td>Ham hōn</td>
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<td>173. I shall be</td>
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<td>174. I should be</td>
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<td>Hamrō bōta chahī</td>
<td>Hamrō bōwe-kōchāhī</td>
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<td>Mārū</td>
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<td>176. To beat</td>
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<td>Mārub</td>
<td>Pēṭaab</td>
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<td>Pēnīṭ</td>
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<td>178. Having beaten</td>
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<td>Mārī-kē, mān-kē</td>
<td>Pēṭ-kē, pēṭ-kar-kē</td>
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<td>179. I beat</td>
<td>Ham mānē-chahī</td>
<td>Hamē mānēchhibi</td>
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<td>180. Thou beatest</td>
<td>Tē mānē-chahī</td>
<td>Tē mānēchhibi</td>
<td>Tē pēta-hē or pēta-hā</td>
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<td>181. He beats</td>
<td>Ō mānē sonhi</td>
<td>Ō mānēchhibi</td>
<td>Ō pēta-hi</td>
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<td>182. We beat</td>
<td>Hamrō sabhī mānē-chahī</td>
<td>Hamrō sabh mānēchhibi</td>
<td>Hamrō pēta-hi</td>
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<td>183. You beat</td>
<td>Abē mānē-chahī</td>
<td>Tērē sabh mānēchhibi</td>
<td>Tē pēta-hē, tobēn pēta-hi</td>
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<td>184. They beat</td>
<td>Ḍō lokēni mānē-chhaliṭhī</td>
<td>Ō sabb mānēchhibi</td>
<td>Uṃchānī pēta-bahibh or pēta-bahin</td>
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<td>185. I beat (Past Tense)</td>
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<td>Hamē mātē</td>
<td>Ham pēṭī</td>
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<td>186. Thou beatest (Past Tense)</td>
<td>Tē mārē</td>
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<td>Tē pēṭē</td>
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<td>187. He beat (Past Tense)</td>
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<td>Ŭ mārētank</td>
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<td>186. We beat (Past Tense)</td>
<td>Hamâ'ı sabhâ m sûnâl</td>
<td>Ham'vâ sabh mâr'tâlê</td>
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<td>189. You beat (Past Tense)</td>
<td>Apnû mâr'āl</td>
<td>Tûrâ sabh mâr'tâlê</td>
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<td>190. They beat (Past Tense)</td>
<td>O lok'vî mâr'têsâhûlê</td>
<td>U sabh mâr'têsat</td>
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<td>191. I am beating</td>
<td>Ham mârâl-chhî</td>
<td>Hamû mâr'têsâhûlê</td>
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<td>192. I was beating</td>
<td>Ham mârâl rohû</td>
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<td>193. I had beaten</td>
<td>Ham mârâl sabhû</td>
<td>Hamû mâr'tês ohhî</td>
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<td>194. I may beat</td>
<td>Ham mârû</td>
<td>Hamû mâr'tû</td>
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<td>195. I shall beat</td>
<td>Ham mârûb</td>
<td>Hamû mâr'têsô</td>
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<td>196. Thou wilt beat</td>
<td>Tû mâr'têsô</td>
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<td>197. He will beat</td>
<td>O mârût</td>
<td>Û mâr'tî</td>
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<td>198. We shall beat</td>
<td>Ham'vâ sabhû mâr'sûb</td>
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<td>199. You will beat</td>
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<td>200. They will beat</td>
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<td>201. I should beat</td>
<td>Ham'vû mâr'sûk chhîlê</td>
<td>Ham'vû mâr'tês chhîlê</td>
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<td>202. I am beaten</td>
<td>Ham mârû mâr'sûk chhîlê</td>
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<td>203. I was beaten</td>
<td>Ham mârû mâr'sûk jahchhî</td>
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<td>204. I shall be beaten</td>
<td>Ham mârû mâr'sûk jahchhî</td>
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<td>205. I go</td>
<td>Ham jahchhî</td>
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<td>206. Thou goest</td>
<td>Tû jahchhî</td>
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<td>207. He goes</td>
<td>O jah-chhîhû</td>
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<td>208. We go</td>
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<td>209. You go</td>
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<td>210. They go</td>
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<td>211. I went</td>
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<td>212. Thou wentest</td>
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<td>213. He went</td>
<td>Û guthê</td>
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<td>214. We went</td>
<td>Ham'vû sabhû guthû</td>
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<td>Tū jā-lā</td>
</tr>
<tr>
<td>U jā-lā</td>
<td>U jā-lā</td>
<td>U jā-lā</td>
</tr>
<tr>
<td>Ham'ra jā-lā</td>
<td>Ham jā-lā</td>
<td>Ham sabbhe jā-lā</td>
</tr>
<tr>
<td>Tū jā-lā</td>
<td>Tū jā-lā</td>
<td>Tū sabbhe jā-lā</td>
</tr>
<tr>
<td>U-log jā-lā</td>
<td>U-log jā-lā</td>
<td>U-log jā-lā</td>
</tr>
<tr>
<td>Ham gailī</td>
<td>Mai gailī</td>
<td>Ham gailī</td>
</tr>
<tr>
<td>Tū gailī</td>
<td>Tū gailī</td>
<td>Tū gailī</td>
</tr>
<tr>
<td>U gailī</td>
<td>U gailī</td>
<td>U gailī</td>
</tr>
<tr>
<td>Ham'ra gailī</td>
<td>Ham gailī</td>
<td>Ham sabbhe gailī</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Naapoli (Italiki)</th>
<th>Madhebi (Champaasa)</th>
<th>Thiri (Champaasa)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Han'te or han'ter-man mar'il</td>
<td>Han'ti mar'ti</td>
<td>......</td>
<td>188. We beat (Past Tense)</td>
</tr>
<tr>
<td>Tolu'te or tolu'ter-man mar'-la</td>
<td>Tu mar'la</td>
<td>......</td>
<td>189. You beat (Past Tense)</td>
</tr>
<tr>
<td>U-man mar'tla</td>
<td>U log mar'ten</td>
<td>......</td>
<td>190. They beat (Past Tense)</td>
</tr>
<tr>
<td>Mo'h marat-hi</td>
<td>Han marat-ki</td>
<td>Moi marat-ba</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mo'h marat-ma</td>
<td>Han marat-ma</td>
<td>Moi marat-ma</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mo'h marat-lam</td>
<td>Han marat-lam</td>
<td>Moi marat-lam</td>
<td>193. I beat.</td>
</tr>
<tr>
<td>Mo'h marat-pa</td>
<td>Han marat-pa</td>
<td>Moi marat-pa</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Mo'h marat-hi</td>
<td>Han marat-hi</td>
<td>Moi marat-hi</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>To-lu mar'be</td>
<td>Tu mar'be</td>
<td>......</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>U mar'i, mar'tai</td>
<td>U mar'hi</td>
<td>......</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Han'te, han'ter-man, mar'ab</td>
<td>Han'ti mar'ab</td>
<td>......</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Tolu'te, tolu'ter-man, mar'-ba</td>
<td>Tu mar'te</td>
<td>......</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>U-man mar'tlay</td>
<td>U log mar'tha</td>
<td>......</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Mo'h marat-lam</td>
<td>Han marat-lam</td>
<td>Moi marat-lam</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mo'h marat-hi</td>
<td>Han marat-hi</td>
<td>Moi marat-hi</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mo'h marat-ga</td>
<td>Han marat-ga</td>
<td>Moi marat-ga</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mo'h marat-lam</td>
<td>Han marat-lam</td>
<td>Moi marat-lam</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Mo'h jat-lam</td>
<td>Han jat-lam</td>
<td>Moi jat-lam</td>
<td>205. I go.</td>
</tr>
<tr>
<td>To-lu jat-la</td>
<td>Tu jat-la</td>
<td>Tu jat-lam</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>U jat-lam</td>
<td>U jat-la</td>
<td>U jat-lam</td>
<td>207. He goest.</td>
</tr>
<tr>
<td>Han'te, han'ter-man, jat-la</td>
<td>Han'ti jat-la</td>
<td>......</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tolu'te, tolu'ter-man, jala</td>
<td>Tu jat-lam</td>
<td>......</td>
<td>209. You go.</td>
</tr>
<tr>
<td>U-man jat-ni</td>
<td>U log jat-ni</td>
<td>......</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mo'h gal</td>
<td>Han gal</td>
<td>Moi galiy</td>
<td>211. I went.</td>
</tr>
<tr>
<td>To-lu gal</td>
<td>Tu gal</td>
<td>Tu galiy</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>U gal</td>
<td>U galiy</td>
<td>......</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Han'te or han'ter-man gal</td>
<td>Han'ti gal</td>
<td>......</td>
<td>214. We went.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>English</th>
<th>Malayalam (Dharilanga Brāhmana)</th>
<th>Chhattisgarh (Bhojpuri)</th>
<th>Magahi (Odia)</th>
</tr>
</thead>
<tbody>
<tr>
<td>215. You went</td>
<td>Apthat ghadh</td>
<td>Tō gāla</td>
<td></td>
</tr>
<tr>
<td>216. They went</td>
<td>O lokar ghadh</td>
<td>Ú sabh gēla</td>
<td>Ù sab gēla</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jāg, jō</td>
<td>Jū</td>
<td>Žō</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jāit</td>
<td>Jāita</td>
<td>Jāit</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Ğel bahe</td>
<td>Ğela</td>
<td>Ğel</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Aṭh-k nām kā thēk?</td>
<td>Ḫai ghāṭa kataln kāthikān?</td>
<td>Tōhā kā nām hāu?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>I ghaṭa kathikā dinak thēk?</td>
<td>Hai ghēṭa kataln dinak ghaṭikān?</td>
<td></td>
</tr>
<tr>
<td>222. How far is it from here to Kushmir?</td>
<td>Ehi thām-sū Kūmr kartaṭ dūr aĉh?</td>
<td>Aṭhipī-sū Kūmr katal dūr aĉhikān?</td>
<td>Hili-sū Kūmhr kīṭnā dūr hāi?</td>
</tr>
<tr>
<td>223. How many sons are there in your father’s house?</td>
<td>Aϕō-k pīṭ-k ghrā madhīya</td>
<td>Tōhā kā pīṭ-k ghar-mā kataln bēža aṭhikān?</td>
<td>Tōhā bēpuk ghar-mā kataln bēža aṭhikān?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Ham aį bāhun dūr dhaun pēhaš’ aĉh.</td>
<td>Hamā aį bāhun khaṭhā būpāṭ aĉh.</td>
<td></td>
</tr>
<tr>
<td>226. In the house is the middle of the white house.</td>
<td>Ghar mādhyā nūgyā ghaṭikā kīn aĉh.</td>
<td>Uṟyto ghaṭikā jīn aį ghar-mā duṣina dūhikākā.</td>
<td>Uḷər ghaṭikā jīn cōbāk hāi.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Sā jīn okra pīṭh par kāṭu</td>
<td>Jīn okra pīṭh-par rāļhi dābōk.</td>
<td></td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Ham kūmrā pata sōkā anak khaṭkā pūka hāi aĉh.</td>
<td>Hamē okrahti kāṭē kāṭē bīt mārśikā.</td>
<td>Hāmā okra hīn-sū kāṭē kāṭē bīt mārśikā.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Õ pārābā sōkā-paɾ māl cōbāk hāi.</td>
<td>Ū mārjā-sū kāṭē pūka-paɾ chānu-re hāi.</td>
<td>Ù pūka-hīn-sū kāṭē pūka-paɾ māru-chānu-re hāi.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Õ oō śeṭkā rā ghaṭi-paɾ bāhāla aĉh.</td>
<td>Õ ghaṭi-paɾ ghaṭi-paɾ bāhāla aĉh.</td>
<td>Gābāk hārā ghaṭi-paɾ pāṭa-hāi aĉh.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Hunāk bōṁṭā okra bāhān-kā pōnd śaṅkā bāhāla aĉh.</td>
<td>Ô-kār bāhā okra bāhān-sū lam hānāk.</td>
<td>Ô-kār hāi Ô-kār bāhān-sū lāmb hāi.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Ô-kār mālā hūra hūra pūka aṭhikān.</td>
<td>Ô-kār ēmān ēkā pūka aṭhikān.</td>
<td>Ô-kār ēmān ēkā rupees ēmān hāi.</td>
</tr>
<tr>
<td>234. Give this rupee to him</td>
<td>I rupāś hūrāṁ dīmayā</td>
<td>I ŋaṭā okra diye</td>
<td>I rupāś okra-sū dō dō</td>
</tr>
<tr>
<td>Keerpāl (Makhatre)</td>
<td>Pābhar (Panbhat)</td>
<td>Bhujpāl (Bhula)</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>Tōhni gāl-bālī</td>
<td>Tōhni jāy rāhā</td>
<td>Tōhni-kā gai</td>
<td></td>
</tr>
<tr>
<td>Ūr-sāb gāl-halēi</td>
<td>Ūr-mān jāy rāhā</td>
<td>Ūr-mān gušān</td>
<td></td>
</tr>
<tr>
<td>Jāō</td>
<td>Jāō</td>
<td>Jāō</td>
<td></td>
</tr>
<tr>
<td>Jāō-hat</td>
<td>Jāō</td>
<td>Jāō</td>
<td></td>
</tr>
<tr>
<td>Gēl</td>
<td>Gēl</td>
<td>Gēl</td>
<td></td>
</tr>
<tr>
<td>Tōhār nām ki?</td>
<td>Tōhār kā nām hekē?</td>
<td>Tōhār kā nāw bā?</td>
<td></td>
</tr>
<tr>
<td>Ū ghaś-ke kutē umar?</td>
<td>Bēhā ghoṣā-śēr umar katē hekē?</td>
<td>Bēhā ghoṣā kai bāve-ke bā?</td>
<td></td>
</tr>
<tr>
<td>Rāhāl-lō Kāshmir katē dhūr?</td>
<td>Kāshmir katē dhūr bākō?</td>
<td>Kāshmir katē dhūr bā?</td>
<td></td>
</tr>
<tr>
<td>Kay-go gōda hokey tohēr bāp-gārā?</td>
<td>Tōhēr bōpēk gharē Kayṭē bōjē-ohluwā śē?</td>
<td>Tōhēr bōpēk gharē Kayṭē bōjē-ohluwā śē?</td>
<td></td>
</tr>
<tr>
<td>Dālā ghaś-ka kūmār gharē hali.</td>
<td>Dālā kūmār gharē hali.</td>
<td>Dālā kūmār gharē hali.</td>
<td></td>
</tr>
<tr>
<td>U ā ēchārbār āchārbār pādā bālā bār.</td>
<td>U ā ēchārbār āchārbār pādā bālā bār.</td>
<td>U ā ēchārbār āchārbār pādā bālā bār.</td>
<td></td>
</tr>
<tr>
<td>Hāmār bāpē o-ehēntē gharē ruhāt.</td>
<td>Hāmār bāpē o-ehēntē gharē ruhāt.</td>
<td>Hāmār bāpē o-ehēntē gharē ruhāt.</td>
<td></td>
</tr>
<tr>
<td>Obrē kūpā pīṭhā, ār pāhā de-śē bālākā.</td>
<td>Obrē kūpā pīṭhā, ār pāhā de-śē bālākā.</td>
<td>Obrē kūpā pīṭhā, ār pāhā de-śē bālākā.</td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Bhojpuri (North Centre of Sara)</th>
<th>Satna (Basti)</th>
<th>Western Bhojpuri (Janjupur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tu gaila</td>
<td>Tu gaila</td>
<td>Tu sabh gaila</td>
</tr>
<tr>
<td>U-log gailan</td>
<td>Unrare gaila</td>
<td>U-log gailan</td>
</tr>
<tr>
<td>Ja</td>
<td>Ja</td>
<td>Ja</td>
</tr>
<tr>
<td>Jaab</td>
<td>Jat</td>
<td>Jat</td>
</tr>
<tr>
<td>Gaal</td>
<td>Gaal</td>
<td>Gaal</td>
</tr>
<tr>
<td>Tohar ka new hai?</td>
<td>Tohar ka new hai?</td>
<td>Tohar ka new hau?</td>
</tr>
<tr>
<td>I ghopa-ke ka amir hai?</td>
<td>Ketna din kai ghopa hai?</td>
<td>Ghopa ketna din-kai nauwal?</td>
</tr>
<tr>
<td>Bra-h-se Kasmir kirta dhar bh?</td>
<td>Tha-se Kasmir ketna laa hai?</td>
<td>Haal-se Kasdra ketna dher hai?</td>
</tr>
<tr>
<td>Tohra bip-kah ganwa-mah kirta beeta banan?</td>
<td>Tohra bip-kah ganwa-mah ketna beet hai?</td>
<td>Tohra bip-kah ganwa ketna leetka banwan?</td>
</tr>
<tr>
<td>Aj ham bahut dar charh hi.</td>
<td>Aju ham bahut gimmli</td>
<td>Aju ham bahut dance</td>
</tr>
<tr>
<td>Un-kah bhui un-kah bhalin-o bhun-haar bhaan.</td>
<td>O-kah bhui otkha bhalin-o boit hai.</td>
<td>O-kah bidhi o-kah bhalin-o bhaet ba.</td>
</tr>
<tr>
<td>O-kah dam aphi rupiah hai</td>
<td>O-kah dam aphi rupiah hai</td>
<td>O-kah dam aphi rupia bauwal.</td>
</tr>
<tr>
<td>I rupia un-kah-dey-da</td>
<td>Eh rupia o-loo doo</td>
<td>I rupia un-kah dyo</td>
</tr>
<tr>
<td>U rupia un-kah-ke-laa</td>
<td>U rupia o-se law</td>
<td>I rupia one-see yah</td>
</tr>
<tr>
<td>Okti-ba bani-ke mara a ran-d-e bokh la.</td>
<td>O-kh bhul-oh mara o ran-d-e bothdha.</td>
<td>On-ki khub mari-khi maa-se bani-dyop.</td>
</tr>
<tr>
<td>Nagpurī (Basskī)</td>
<td>Maithili (Champaran)</td>
<td>Thāri (Champaran)</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Tohāī or tohā-ī man gēlā</td>
<td>Tū gēlā</td>
<td>......</td>
</tr>
<tr>
<td>Ū-ī man gēlā</td>
<td>Ū tā gēlā</td>
<td>......</td>
</tr>
<tr>
<td>Jāhā or jāu</td>
<td>Jā</td>
<td>Jō</td>
</tr>
<tr>
<td>Tēr kā nām bādāi?</td>
<td>Tēh bādāi kā nām bādāi?</td>
<td>Tēr kihā nām?</td>
</tr>
<tr>
<td>I gēčā kātī dīn-kār bēchā?</td>
<td>I gēčā kātī dīn-kār bēchā?</td>
<td>I gēčā kātī dīn-kār bēchā?</td>
</tr>
<tr>
<td>Hā-ī Kāsmīr kōtā nārī dīrār hāi?</td>
<td>Hā-ī Kāsmīr kōtā nārī dīrār hāi?</td>
<td>Hā-ī Kāsmīr kōtā nārī dīrār hāi?</td>
</tr>
<tr>
<td>Āj mōi gīrā dūr kīthānā</td>
<td>Āj mōi gīrā dūr kīthānā</td>
<td>Āj mōi gīrā dūr ghumānā</td>
</tr>
<tr>
<td>Mōr-ī-śe bātī-ī-śe bāltat (or kādhī) chāhbānī-śe mōrā.</td>
<td>Mōr-ī-śe bātī-ī-śe bāltat (or kādhī) chāhbānī-śe mōrā.</td>
<td>Mōr-ī-śe bātī-ī-śe bāltat (or kādhī) chāhbānī-śe mōrā.</td>
</tr>
<tr>
<td>U ākā upāt-ār gārī-śe man khaṅāhā</td>
<td>U gāu-śe pahāy-śe cheṭṭi par charawāt.</td>
<td>U bārūkāya-śe pahāy-śe na par charawāt-bā.</td>
</tr>
<tr>
<td>U-ī kar dūn āpān rupān hāi</td>
<td>O-ī kar dūn āpān rupān hāi</td>
<td>O-ī kar dūn āpān rupān hāi</td>
</tr>
<tr>
<td>I rupānā-śe ū-ī kā dē dē</td>
<td>I rupānā-śe ū-ī kā dē dē</td>
<td>I rupānā-śe ū-ī kā dē dē</td>
</tr>
<tr>
<td>English</td>
<td>Maithili (Dorikanga Bhārmāra)</td>
<td>Chhālāk-thālāk (Bhagalpur)</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>-------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Kūp-sā jal bharū</td>
<td>Kūp-sā pani bharā</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>Ham-rā āgū chalū</td>
<td>Ham-rā āgū chalā</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Ō ap-ne kābrā-sā kinnā?</td>
<td>Ka kābrā-sā ā mel ītā achh?</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Oti grāmak banik-sā</td>
<td>Oti grāmak banik-sā</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Kūrmālī (Masābīn)</th>
<th>Pēkh Pargānā (Ranchi)</th>
<th>Bhojpuri (Rahahat)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuś-lā pānī ānsā</td>
<td>Kuś-del pānī utthālog</td>
<td>In'tā-sā pānī kharā</td>
</tr>
<tr>
<td>Hānar chhāmānā belā</td>
<td>Mārā agi chala</td>
<td>Hām'atā sojhā ghatā pātā</td>
</tr>
<tr>
<td>Kā-khar pās u-ṣā kharā bār-le ?</td>
<td>Kā-khar tīnā u-ṣā kīn rāhā ?</td>
<td>U kātā-sā ko'lihā ?</td>
</tr>
<tr>
<td>Yāh gāyār ēk dōkān-pār-le</td>
<td>Gāw-kēr ēk dōkānār tīnā</td>
<td>Gāwā-hā mōdi-sā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bhojpuri (North Centre of Bihar)</th>
<th>Sirmati (Hathil)</th>
<th>Western Bhojpuri (Jangpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>In'ta-sö pâni bharâ</td>
<td>Kûâ-sö pâni bharâ</td>
<td>Inâre-sö pâni nilacri lî-âwâ</td>
</tr>
<tr>
<td>Ham'tre máre-chalâ</td>
<td>Ham'tre âge-chalâ</td>
<td>Ham'tre âge-ghumâ</td>
</tr>
<tr>
<td>Toh'tre pîchhê kê-kar laîkâ</td>
<td>Kê-kar laîkâ toh'tre pîchhê áwât-hai</td>
<td>Toh'hê pîchhê kê-kar laîkâ áwât-han</td>
</tr>
<tr>
<td>Tû ü ke(brâ-së kin'ê rahâ ?</td>
<td>Kê-së tû ü mol lih'tî-hai ?</td>
<td>O-ke ke-së mol lih'tî-yâ ?</td>
</tr>
<tr>
<td>Gîw-kâ ük hanîyê-sö</td>
<td>Gîw-kê ük dâkûndâr-sö</td>
<td>Gîwâl-kê bech'wâlî-yê-sö</td>
</tr>
</tbody>
</table>

Bihari 364
<table>
<thead>
<tr>
<th>Nagpurī (Ramčhī)</th>
<th>Malhētī (Champaran)</th>
<th>Thāturī (Champaran)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harār āgā chalā.</td>
<td>Harārā sāmbñē tabētā.</td>
<td>Mor āgā chal.</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Ka-kar leśā tēr pichhā pichhā āwātē?</td>
<td>Ka-kar ḍharākā to'hā pichhā āwātā?</td>
<td>Ka-kar chholeñē tēr pichhā āwāt barb'hiñē?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Tō bi-kāarā sē kē-kā kīsā?</td>
<td>Ū kēk'sā-sē kīsā-hā?</td>
<td>Obē-sā-ke tē kēk'sā-sē kīsā-lāñē?</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>
MAP
Illustrating the area in which the Oriya Language is spoken

Scale 1 Inch = 64 Miles.
ORIYÄ.

Oriyä is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyä, Odra, or UtkaI, that is to say the language of Odra or UtkaI, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct ‘Oriyä.’

The earliest example of the language which is at present known consists of some Oriyä words in an inscription of king Narasimha Deva II, dated 1236 A.D. An inscription of Narasimha Deva IV, dated 1395 A.D., contains several Oriyä sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the ‘Orissa’ of the phrase ‘Bengal, Bihar, and Orissa,’ met in the regulations framed by the Government in the last decades of the 18th century. Oriyä is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected native states, and of the Jeyapore Agency of Vizagapatam. It is thus spoken in three Governments of British India, viz., in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyä is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the river Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyä-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargram, and Binpur.1 It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhoom in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyä area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

1 See the map illustrating the meeting ground of Bengali, Oriyä, and Bihärî, Vol. V, Pt. I, facing p. 106.
and along the boundary between the Jeyapore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriya is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihari spoken in that district. On the west it is bounded by Chhattisgarh, and on the south by Telugu.

Oriya is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriya, and whose only form of speech is some Dravidian or Mundà language. Of these, the speakers of Kandhi are probably the most numerous.

Oriya, with Bengali, Bihari, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word mānā, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriya verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriya, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriya grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriya is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the
language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tillag, and, in modern times, it was for fifty years under the sway of the Bhojās of Nagpur, both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marathi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriya, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.

Oriya is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten kāy, does not hold in Orissa. In Orissa proper, i.e., in what is known as the Mughalbandi, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deficiencies from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oriya is spoken in its greatest purity, viz., Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oriya undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalis, owing to the residence there of a number of Bengalis who have settled in the district for some generations; and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination ṣ is added by the uneducated to the genuine Oriya nouns, and the Telugu pronunciation of ch and j as if they were ts and z respectively is adopted universally. On the other hand, the Oriya of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oriya. A man will begin a sentence in Oriya, drop into Bengali in its middle, and go back to Oriya at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oriya-speaking neighbours. All this time, however, the language is Oriya in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oriya is often unintelligible to a man from Puri, and vice versa. According to Babu Mommohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

1 See Beames' Comparative Grammar, i, 110.
2 In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oriya.
3 These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oriya and Hindi expressions. Owing to their frequent use of the word ēra, a corruption of the Oriya ērā, their speech is vulgarly known as ērā Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oriya.
far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oṛiyā. In true Oṛiyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oṛiyā ṭukā ṭukā which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were ṭūṅke. In Midnapore, too, the written characters are changed. Sometimes the Oṛiyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oṛiyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oṛiyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be ‘sharper,’ by which it is probably meant that the round sound of a, which, in pure Oṛiyā, is something like that of the o in hot, is gradually approaching the flatter sound of the a in America, which is the sound that the vowel has in the adjoining Chhattisgarhi. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oṛiyā language is spoken, it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oṛiyā in the north-east of the Native State of Bastar. The main language of that State is Halbi, which is a dialect of Marāṭhī. Immediately to its east, the language is Oṛiyā, but in the north-east of the State the Bhātri dialect, which is a true dialect of Oṛiyā, forms the connecting link between that language and the Marāṭhī Halbi. It is reported to be spoken by 17,387 people. It is written, not in the Oṛiyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oṛiyā literature is taken from Volume I of Mr. Beames’ Oṛiyā Literature. Comparative Grammar, pages 88 and 89:—

‘Oṛiyā literature begins with Upendra-Bhanja, who was a brother of the Rāja of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdamālā and Gītābhīdāna; the rest are episodes from the ancient Paurānic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dina-krushna Dāsa, a poet of the same age, is the author of the Rasakallōla, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgitā, Rāmāyana, Padma Purāṇa, and Lākshmi Purāṇa.

‘In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.
The Orijâs are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Orijâ seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.

Having completed a rapid survey of the various forms taken by the Orijâ language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:

<table>
<thead>
<tr>
<th>Province</th>
<th>Name of District or State</th>
<th>Number of speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Provinces of Bengal</td>
<td>Midnapore (mixed dialect)</td>
<td>572,738</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cuttack</td>
<td>1,829,623</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Balasore</td>
<td>950,335</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Puri</td>
<td>921,180</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Angul and Khondmals</td>
<td>121,038</td>
<td></td>
</tr>
<tr>
<td>Orissa Tributary States, viz.,</td>
<td>Athgarh</td>
<td>36,429</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Athmalik</td>
<td>30,905</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Barabanda</td>
<td>33,447</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bod</td>
<td>87,867</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Daspalla</td>
<td>36,975</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dhenkanal</td>
<td>228,870</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hindol</td>
<td>37,053</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Koosajhar</td>
<td>201,410</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Khondpara</td>
<td>62,554</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mayurbhanja</td>
<td>242,857</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Narsingpur</td>
<td>33,643</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nayagarh</td>
<td>111,922</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nilgiri</td>
<td>48,600</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pal Laharan</td>
<td>17,978</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ramapur</td>
<td>38,666</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Talcher</td>
<td>52,535</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tigaria</td>
<td>20,179</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sitampur</td>
<td>114,462</td>
<td>1,322,190 Revised figures.</td>
</tr>
<tr>
<td></td>
<td>Carried over</td>
<td>5,862,466</td>
<td></td>
</tr>
<tr>
<td>Province</td>
<td>Name of District or State</td>
<td>Number of speakers</td>
<td>Remarks</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------</td>
<td>--------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Brought forward</td>
<td></td>
<td>5,862,466</td>
<td></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States, &amp;c.,—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jashpur (mixed dialect)</td>
<td>10,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sarai Kala</td>
<td>21,219</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kharsawan</td>
<td>8,567</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gangpur</td>
<td>133,915</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonai</td>
<td>26,341</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total for the Lower Provinces of Bengal</strong></td>
<td></td>
<td>6,662,988</td>
<td></td>
</tr>
<tr>
<td>Central Provinces</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raipur</td>
<td>89,200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td>595,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chhattisgarh Peudatory States, &amp;c.,—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raigarh</td>
<td>29,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sarangarh</td>
<td>23,371</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baran</td>
<td>78,653</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raichur</td>
<td>19,237</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bastar (Bhatri Dialect)</td>
<td>17,387</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonpur</td>
<td>157,600</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>313,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kalahandi</td>
<td>249,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total for the Central Provinces</strong></td>
<td></td>
<td>1,608,678</td>
<td></td>
</tr>
<tr>
<td>Madras</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ganjam</td>
<td>797,132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>89,934</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>27,916</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vizagapatnam Agency</td>
<td>382,685</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total for Madras</strong></td>
<td></td>
<td>1,268,727</td>
<td></td>
</tr>
<tr>
<td><strong>GRAND TOTAL for Oriya spoken in the Oriya-speaking area</strong></td>
<td></td>
<td>8,982,413</td>
<td></td>
</tr>
</tbody>
</table>

We have counted up the number of people who speak Oriya at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.
Table showing the number of Speakers of Oriya in places in India other than the area in which that language is a local vernacular.

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Assam—</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sylhet</td>
<td>1,399</td>
<td></td>
</tr>
<tr>
<td>Cachar</td>
<td>5,698</td>
<td></td>
</tr>
<tr>
<td>Siliguri</td>
<td>1,591</td>
<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>1,715</td>
<td></td>
</tr>
<tr>
<td>Elsewhere</td>
<td>1,468</td>
<td>11,867 Most of these are employed on tea-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gardens.</td>
</tr>
<tr>
<td><strong>Lower Provinces of Bengal</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hooghly</td>
<td>1,711</td>
<td></td>
</tr>
<tr>
<td>Howrah</td>
<td>3,879</td>
<td></td>
</tr>
<tr>
<td>24-Parganas</td>
<td>23,219</td>
<td>The speakers of Oriya in the 24-Parganas are</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mostly immigrants from Hijli. The figures</td>
</tr>
<tr>
<td></td>
<td></td>
<td>for the States of Sarguja and Udaipur are</td>
</tr>
<tr>
<td></td>
<td></td>
<td>reported for the Survey, and are not</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Census ones.</td>
</tr>
<tr>
<td>Calcutta</td>
<td>23,899</td>
<td></td>
</tr>
<tr>
<td>Ranchi</td>
<td>3,816</td>
<td></td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,344</td>
<td></td>
</tr>
<tr>
<td>Sarguja</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>Udaipur</td>
<td>295</td>
<td></td>
</tr>
<tr>
<td>Elsewhere</td>
<td>7,331</td>
<td>65,799</td>
</tr>
<tr>
<td><strong>Bihar</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Bengal and Feudatories</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Central Provinces</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bilaspur</td>
<td>566</td>
<td></td>
</tr>
<tr>
<td>Other British Districts</td>
<td>1,734</td>
<td></td>
</tr>
<tr>
<td>Bastar</td>
<td>2,138</td>
<td></td>
</tr>
<tr>
<td>Other Feudatory States</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4,586</td>
</tr>
<tr>
<td><strong>Madras</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>1,710</td>
<td></td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>Elsewhere</td>
<td>1,477</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3,436</td>
</tr>
<tr>
<td>Carried over</td>
<td></td>
<td>89,075</td>
</tr>
</tbody>
</table>


We thus arrive at the following result—

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>89,075</td>
<td></td>
</tr>
<tr>
<td>North-Western Provinces, Oudh and Native States</td>
<td>279</td>
<td></td>
</tr>
<tr>
<td>Punjab and Principalities</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Nizam's Dominions</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>Baroda</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Mysore</td>
<td>573</td>
<td></td>
</tr>
<tr>
<td>Rajputana</td>
<td>?</td>
<td>No information available.</td>
</tr>
<tr>
<td>Central India</td>
<td>?</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Ajmere-Merwara</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Coorg</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Kashmir</td>
<td>?</td>
<td>No information available.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>90,112</td>
<td></td>
</tr>
</tbody>
</table>

Total number of people speaking Oriya at home: 8,952,413

Grand Total of people who speak Oriya in India: 9,042,525

AUTHORITIES.

I am not aware of any very old reference to the Oriya Language. The Sprachwissenschaft and the Alphabets und Grammatiken are both silent concerning it. Yule and Burnell, in Hobson-Jobson, give two references to the country of 'Orisa' in works dating 1516 and 1563 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's Essay On the Sanscrit and Prakrit Languages, in Vol. vii, 1799, of the Asiatic Researches, p. 225. Here there is a brief description of Oriya and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1881.

A.—Grammars, Dictionaries, etc.


CAMPBELL, Sir G.—Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. List of Oriya words on pp. 2 and II.

MILLER, REV. W., and RUGHURATI MESSA.—Oriya Dictionary with Oriya Synonymes. Cuttack, 1885.

ORIYA.


BROOKE, W.—An Oriya and English Dictionary, designed for the use of European and Native Students and Schools. Cuttack, 1874.

MALHOTRA, T. J.—A practical Handbook of the Oriya or Orijya Language. Calcutta, 1874.


HUTCHINSON, C. W.—Specimen of various vernacular Characters passing through the Post Office in India. Calcutta, 1877. Contains specimens of Oriya handwriting.


PRADEEPRAJNA SATAPATRA.—A Dictionary of Devī words not derived from Sanskrit. Cuttack, 1891.


SHIKHA SUNDRIYA MAHAPATRA and AKSHAYA KUMAR GHOSHA, Debhaśākti. A vocabulary in English and Oriya.

B.—MISCELLANEOUS.


BEAMES, J.—Folktales of Oriyas. Ibid. ib., pp. 168, 211.


HOEBEL, E. R.—A Grammar of the Eastern Hindi compared with the other Gauḍian Languages. London, 1890.


Oriya is encumbered with the drawback of an excessively awkward and cumbersome written character. This character is, in its basis, the same as Deva-nāgari, but is written by the local scribes with a stylus on a tallpot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or màtrā, which is a distinguishing characteristic of the Deva-nāgari character. For this, the Oriya scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriya printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriya book seems to be full curves, and it takes a second look to notice that there is something inside each.1

Alphabet.—The order and number of the vowels and consonants are the same in Oriya as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:

**VOWELS.**

<table>
<thead>
<tr>
<th>a</th>
<th>æ</th>
<th>े</th>
<th>i</th>
<th>ी</th>
<th>u</th>
<th>ū</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍu</td>
<td>rū</td>
<td>la</td>
<td>lū</td>
<td>ñ</td>
<td>aï</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>au</td>
<td>ů</td>
<td>ang</td>
<td>ō</td>
<td>ah</td>
<td></td>
</tr>
</tbody>
</table>

**CONSONANTS.**

<table>
<thead>
<tr>
<th>k</th>
<th>k</th>
<th>g</th>
<th>g</th>
<th>ṇ</th>
<th>ṇ</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>c</td>
<td>h</td>
<td>h</td>
<td>ja</td>
<td>ṇ</td>
</tr>
<tr>
<td>ñ</td>
<td>l</td>
<td>ha</td>
<td>da</td>
<td>ḍha</td>
<td>na</td>
</tr>
<tr>
<td>ṇ</td>
<td>p</td>
<td>ṇha</td>
<td>l</td>
<td>ḍha</td>
<td>na</td>
</tr>
<tr>
<td>q</td>
<td>q</td>
<td>ra</td>
<td>l</td>
<td>ṇla</td>
<td>wa</td>
</tr>
<tr>
<td>q</td>
<td>q</td>
<td>ḍha</td>
<td>े</td>
<td>ṇha</td>
<td>ḍha</td>
</tr>
</tbody>
</table>

Although, for the sake of completeness, the vowel signs ḍu, l, and ḍha are included in the list of characters, they are not used at all in ordinary Oriya. They are, however, required in transcribing Sanskrit grammatical works into the Oriya character, and in Sanskrit grammars written for the use of Oriya students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:

- a (not expressed) ḍ | ḍ | i | i | u | ū | ḍu | ḍ | ai | o | au |

Thus q ka, q kā, q or q kī, q kī, q ku, q kū, q kr, q kṛ, q kā, q kā, q | kā, q kā, kau.

In using these non-initial vowels, there are a few irregularities.

<table>
<thead>
<tr>
<th>ā</th>
<th>ē</th>
<th>ī</th>
<th>ū</th>
<th>ē</th>
<th>a</th>
<th>u</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>dž</th>
<th>dz</th>
<th>d</th>
<th>dz</th>
<th>dz</th>
<th>dz</th>
<th>dz</th>
</tr>
</thead>
</table>

When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus cha is ç, but chā is ç or ç, the ç being added in the second form to prevent confusion with ç ga. So q ra becomes ç | ra, the tail of ç being transferred to the body of the letter. Similarly ç la becomes ç | or ç lā.

As seen above, the sign ç for ç is often combined with the top curve as in ç or ç ki. Moreover, this letter sometimes takes the form ç as in ç or ç dhi and ç or ç thī. So the sign ç for ç is sometimes combined with the consonant, as in ç | or ç lī.

The sign ç, for ç, is often written ç, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Deva-nāgari alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable q kā q ṇha; but there are some in which the elements are so altered as to be with difficulty recognised.
The most commonly met with are the following:—

(1) Nasals preceding other consonants:—

\( \mathcal{\&} \) usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus with \( \mathcal{\&} \) \( k \) it becomes \( \mathcal{\&} \) \( \acute{n}k \)

\[ \begin{align*}
\text{\( \mathcal{\&} \) \( k \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}k \)ha} \\
\text{\( \mathcal{\&} \) \( g \)a} & \quad \text{\( \mathcal{\&} \) \( \acute{n}g \)a} \\
\text{\( \mathcal{\&} \) \( j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{\j}\)ha} \\
\text{\( \mathcal{\&} \) \( \acute{j} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\text{\( \mathcal{\&} \) \( \acute{\j} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\text{\( \mathcal{\&} \) \( \acute{j} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a
\end{align*} \]

But

\[ \begin{align*}
\text{\( \mathcal{\&} \) \( g \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}g \)ha} \\
\text{\( \mathcal{\&} \) \( \acute{\j} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)ha} \\
\text{\( \mathcal{\&} \) \( \j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)ha} \\
\text{\( \mathcal{\&} \) \( \Acute{j} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\text{\( \mathcal{\&} \) \( \j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\text{\( \mathcal{\&} \) \( \j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\text{\( \mathcal{\&} \) \( \j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{n}j \)h}a \\
\end{align*} \]

(2) Sibilants preceding other consonants:—

\( \mathcal{\&} \) \( s \) \( h \) with \( \mathcal{\&} \) \( \acute{s} \) \( a \) becomes \( \mathcal{\&} \) \( \acute{s} \) \( k \)ha

\[ \begin{align*}
\text{\( \mathcal{\&} \) \( s \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{s} \)h}a \\
\text{\( \mathcal{\&} \) \( \acute{s} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{s} \)h}a \\
\text{\( \mathcal{\&} \) \( \Acute{s} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{s} \)h}a \\
\text{\( \mathcal{\&} \) \( \Acute{s} \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{s} \)h}a \\
\text{\( \mathcal{\&} \) \( \j \)ha} & \quad \text{\( \mathcal{\&} \) \( \acute{\j} \)ha} \\
\end{align*} \]

(3) Miscellaneous:—

The letter \( \mathcal{\&} \) \( y \) \( a \) when following another consonant is written \( \text{by the side of the letter with which it is combined. Thus} \mathcal{\&} \) \( tya \).

When the letter \( \mathcal{\&} \) \( s \) \( o \)a follows another letter it is always pronounced \( s \) \( o \)a (elsewhere it is always pronounced \( b \) \( a \)), and is written \( \text{under the letter with which it is combined. Thus} \mathcal{\&} \) \( s \) \( o \)a.

When the letter \( \mathcal{\&} \) \( ra \) precedes a consonant it is written \( \text{above the letter with which it is combined. Thus} \mathcal{\&} \) \( rja \). When it follows a consonant, it takes the form \( \text{and is written below, as in} \mathcal{\&} \) \( dra \). For \( kro \) and \( tra \), see below.
The compound $st$ takes the altogether anomalous form of $q$.

$qk$ with $qma$ becomes $qkma$

$qra$ $qcha$ $qchka$

$qcha$ $qchha$ $qchhha$

$qja$ $qja$ (which is pronounced and transliterated $gya$).

$ql$ $qta$ $qta$

$qtma$ $qtiha$ $qtpa$

$qra$ $qtra$ $qtra$

$qsa$ $qtsa$

$qda$ $qdda$

$qda$ $qddha$ $qddha$

$qbha$ $qdbha$ $qdbha$

$qpta$ $qpta$

$qda$ $qda$

$qnha$ (which is pronounced and transliterated $mbha$).

$qk$ $qma$ $qkma$

$qk$

As in Sanskrit and Bengali, the short vowel $q$ when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance $q$ is $kt$, not $k$. When the absence of $q$ has to be noted, the mark (called in Oriya kasanta) is used; thus $qk$, as shown in the above list of compound consonants.

The sign $\sim$, called chandra-bindu (i.e., moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in $\sim\sim achh$\~a, we are. It is represented, in transliteration, by the sign $\sim$ over the nasalized vowel.

The characters for the numerals are these—

1 2 3 4 5 6 7 8 9 0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short $a$ is usually pronounced like the $o$ in hot or hod (not, however, so positively as in Bengali), and at the end of a word, like the second $o$ in promote. According to purists, it is pronounced, as in Hindi, like the $u$ in nut, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oriya and Bengali consists in the pronunciation of the vowel $q$, corresponding to the Bengali $q$. This is pronounced $ru$, not $ri$, and will be transliterated $ru$. The diphthongs $ai$ and $au$ are, as in Bengali, pronounced as the $oi$ in oil, and the $ou$ in house respectively. I have found no record in Oriya of the broken vowels, $a$, $e$, and $o$ which are so common in Bengali.

There is one most important difference between Oriya and Bengali, which affects nearly every word in the language. In pure Oriya the final $a$ at the end of a word is
always pronounced. Thus in Oriyā भ a house is pronounced ghara, or rather ghêrô, but in Bengali ভ is pronounced ghar (ghêr).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a y or w at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters o cha and o chha, as if they were tsa and teha respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced tsa and teha except when the vowel e, ê, i, or ê follows, when they have their proper sound. Thus ज, go on, is pronounced têla, but ज a letter chêlô. So औि tshatô, an umbrella, but औि chêlô, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ज ja and ज jha as if they were dva and dsha, but not before e, ê, i, or i. Thus in the south औि džala, a net, औि džala, perspiration; but औूि jivibâra, to conquer, and औूि jhô, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. o and o are pronounced both as da and dha respectively and as ra and rha respectively. In the latter case, a dot is put under them. As we go south the r sound disappears. Thus 'it will fall,' is puridô in Cuttack, but puritha (something like pórdô) in Puri.

In Bengali, the cerebral ध va has altogether lost its true sound, and is pronounced exactly as the dental न na. In Oriyā ध va has preserved its true sound, as a strongly burred n, almost like er pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word ध vâra is what would be represented in Bengali by ध vâra.

The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as ja, I shall henceforth transliterate it as ja, so as to distinguish it from o ja. When o is pronounced as ya, the Oriyās affix to it the sign o, so that there are practically two letters, viz., o ja and o ya.

The letter o, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'milk' (as in nut).

The letter o is pronounced as b except when in combination with other letters, when it is a clear w, as on o, oscura, a voice.

Of the three sibilants, o ê, and o sh are both properly pronounced as the sh in 'shell,' and o s as the s in 'sin'; but in practice, they are all three pronounced alike, as the s in 'sin,'—thus exactly reverting the Bengali practice.

The letter o which is properly ko, is pronounced, and transliterated, kô. The compound o jô is pronounced gyô, and is so transliterated.

So also the compound o mho is pronounced mbô, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.
**ORIYÁ SKELETON GRAMMAR.**

### I.—Nouns—

#### (1) Rational beings, and places—

<table>
<thead>
<tr>
<th>Full forms</th>
<th>Colloquial forms</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>puraṣa, a man</td>
</tr>
<tr>
<td>Acc.</td>
<td>puraṣa-ku</td>
</tr>
<tr>
<td>Ins.</td>
<td>puraṣa-ṛtṛ</td>
</tr>
<tr>
<td>Dat.</td>
<td>puraṣa-ḥa</td>
</tr>
<tr>
<td>Ab.</td>
<td>puraṣa-ṝṇa</td>
</tr>
<tr>
<td>Gen.</td>
<td>puraṣa-ṛ</td>
</tr>
<tr>
<td>Loc.</td>
<td>puraṣa-ḥaṭṭa</td>
</tr>
<tr>
<td>Voc.</td>
<td>puraṣa-ṛ</td>
</tr>
</tbody>
</table>

In the Instrumental dā or kaṭtṛṣe may be substituted for ṭṛtṛ. Instead of māśe, nouns of multitude like dāla or ṭīkṣa may be used to form the plural. When these are added, the noun is declined as if in the Singular.

#### (2) Irrational beings, and common nouns without life.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gharā, a home.</td>
</tr>
<tr>
<td>Acc.</td>
<td>gharā</td>
</tr>
<tr>
<td>Ins.</td>
<td>gharā-ṛ</td>
</tr>
<tr>
<td>Dat.</td>
<td>gharā-ku</td>
</tr>
<tr>
<td>Ab.</td>
<td>gharā-ra or gharā-ṛtṛ</td>
</tr>
<tr>
<td>Gen.</td>
<td>gharā</td>
</tr>
<tr>
<td>Loc.</td>
<td>gharā-ṛ</td>
</tr>
</tbody>
</table>

Usually found by adding noun of multitude, such as māśe, or ṭīkṣa, all. If māśe is used, the noun, plur. is māśe, not māśe-ṛ. If a noun ends in ā, or ē, the locative ends in ā; thus gharā-ṛ, on a horse; gharā-ṛtṛ, in a beast.

### II.—Pronouns—

#### L.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>mā, ma</td>
<td>mādē</td>
<td>mā, ma</td>
</tr>
<tr>
<td>Acc.</td>
<td>mā-ka</td>
<td>mā-mā</td>
<td>mā-ka-mā</td>
</tr>
<tr>
<td>Ins.</td>
<td>mā</td>
<td>mā-ṛ</td>
<td>mā-ṛ-mā</td>
</tr>
<tr>
<td>Dat.</td>
<td>mā-ṛ ṭi</td>
<td>mā-ṛ-ṛ ṭi</td>
<td>mā-ṛ-ṛ ṭi</td>
</tr>
<tr>
<td>Ab.</td>
<td>mā ṭī</td>
<td>mā-ṛ ṭī</td>
<td>mā-ṛ-ṛ ṭī</td>
</tr>
<tr>
<td>Gen.</td>
<td>mā-ṛ ṭi-ṛ</td>
<td>mā-ṛ-ṛ ṭi-ṛ</td>
<td>mā-ṛ-ṛ ṭi-ṛ</td>
</tr>
<tr>
<td>Loc.</td>
<td>mā-ṛ ṭi-ṛ</td>
<td>mā-ṛ-ṛ ṭi-ṛ</td>
<td>mā-ṛ-ṛ ṭi-ṛ</td>
</tr>
</tbody>
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#### Theu.

<table>
<thead>
<tr>
<th>Inferior.</th>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>ṭī</td>
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<tr>
<td>Acc.</td>
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<td>ṭī-ṛ ṭī</td>
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<tr>
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<td>Ab.</td>
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<td>Loc.</td>
<td>ṭī-ṛ ṭī</td>
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#### He, she, et al.

<table>
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<tr>
<td><strong>Sing.</strong></td>
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<td>Nom.</td>
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<td>Ab.</td>
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<tr>
<td>Gen.</td>
<td>ṭī-ṛ ṭī-ṛ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṭī-ṛ ṭī</td>
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</tbody>
</table>

#### Jī, yā (Relative)

<table>
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<th>Superior.</th>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
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<tr>
<td>Nom.</td>
<td>jī, jī</td>
</tr>
<tr>
<td>Acc.</td>
<td>jī-ḥa</td>
</tr>
<tr>
<td>Ins.</td>
<td>jī-ṛ</td>
</tr>
<tr>
<td>Dat.</td>
<td>jī-ḥa-ḥa</td>
</tr>
<tr>
<td>Ab.</td>
<td>jī</td>
</tr>
<tr>
<td>Gen.</td>
<td>jī-ḥa</td>
</tr>
<tr>
<td>Loc.</td>
<td>jī-ḥa-ḥa</td>
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</table>

#### Hī (Your) Honour.

<table>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
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<tr>
<td>Nom.</td>
<td>jī</td>
</tr>
<tr>
<td>Acc.</td>
<td>jī-ḥa</td>
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<tr>
<td>Ins.</td>
<td>jī-ṛ</td>
</tr>
<tr>
<td>Dat.</td>
<td>jī-ḥa-ḥa</td>
</tr>
<tr>
<td>Ab.</td>
<td>jī</td>
</tr>
<tr>
<td>Gen.</td>
<td>jī-ḥa</td>
</tr>
<tr>
<td>Loc.</td>
<td>jī-ḥa-ḥa</td>
</tr>
</tbody>
</table>

### Notes

- Adjectives rarely change for gender. Those in a sometimes change the a to ā for the feminines; those in ē to ē for those in mā to ma in the north. ^2 Spelt ṭēnē, tēnē.

#### The same explosive additions are used as in the case of nouns. Thus ṭā or ṛtṛ, that exactly. Māśe means 'even L.' Jē is often added expressively at the end of a sentence, as in ṭē ṭē, ṭē ṭē, ṭē ṭē ṭē, ṭīkṣa ṭīkṣa, ṭīkṣa ṭīkṣa ṭīkṣa, ṭē ṭē ṭē ṭē, ṭē ṭē ṭē. You may often add it to your own name. The cases are liable to contraction, as in the case of nouns, e.g., ṭē ṭē ṭē, ṭē ṭē ṭē. The syllable ā is often omitted, e.g., ṭē ṭē ṭē.
III. VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially I is frequently substituted for we and you are used. Thus ḫām for ḫām, I both; ḫām for ḫām, it is not; ḫām for ḫām, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc. 2. I become, etc. I become, etc. I become, etc. I become, etc. I become, etc.

Imperative, āk, become, āk, let him become; āk, become ye; kān, let them become.

Verbal noun, ḫām, or ḫām. Participles: Present, āk; Continuous, ākān; Past, āk; Conditional Past, ākā, ākā. Neg. Verb: Substantive; Pres. Sing. 1, nāk; 2, nāk; 3, nāk. Plur. 1, nākā; 2, nākō; 3, nākānā. Past Sing. 1, nākā; 2, nākā; 3, nākānā.

B. Verbs both Substantive and Auxiliary.

1. I am, etc. 2. I remain, etc. I remain, I was, etc. I shall remain, etc. I usually remained, etc.

Imperative, ākā, remain thou; ākā, let him remain; ākā, remain ye; ākā, let them remain.

Verbal noun, ākā. Participles: Present, ākā; Continuous, ākānā; Past, ākā; Conditional Past, ākākā. Finite Verb, dekhā to remain.

Verbal nouns: Present, dekhā, dekhā, seeing (in the future); Past, dekhā, seeing (as the past); Present, dekhā, dekhā, seeing (in the present); Participles: Present, dekhā or dekhā, seeing; Continuous, dekhānā, whilst seeing; Past, ākā, having seen; Conditional Past, dekhākā, if (1) had been seen; Present Perfect, dekhānā, though (1) was seeing; dekhā, though (1) had seen; Relative Present, dekhā, which is seen; or will be seen; Relative Present Definite, dekhānā, which is being seen; Relative Perfect, dekhākā, which has been seen.

Sporadic forms: dekhā-nā, immediately on seeing; dekhā-nā-kānā, in consequence of seeing.

(a) Simple Tenses.

Present, I see, etc. Past, I am, etc. Future, I shall see, etc. Habitual Past, I used to see, or Present Cond. (f) I see. Imperative, let me see, etc.

Periphrastic tenses.

1. Present Definite: dekhā-achā or dekhā chā, I am seeing, and so on; negative, dekhā-nā. I am not seeing; Imperfect, dekhā-kha, I was seeing, and so on; Habitual Imperfect, dekhā-kha, I usually was seeing; Future Conditional, dekhā-kha, I may be seeing; Present Conditional, dekhā-kha, I shall be seeing; Conditional Past, dekhā-kha, if (1) were seeing.

2. Perfect, dekhā-achā or dekhā-kha, I have seen; Perfect, dekhā-kha, I have seen; Habitual Perfect, dekhā-kha, I usually had seen; Past Future Conditional, dekhā-kha, I may have seen; Past Future Conditional, dekhā-kha, I shall have seen; Perfect, dekhā-kha, I had seen.

D. Irregular Verbs, ḫēkā-va, to go. Pres. ḫēkā, etc. vice. kāvā: ḫēkā, Future, ḫēkā or kāvā. Verb. noun, kāvā; Pres. part. kāvā; Past Part. ḫēkā. kāvā. Continuous part. kāvā. Conditional part. kāvā. kāvā. ḫēkā and kāvā are given above.

Hākā and ḫākā are given above. Present Sing. ḫākā, ḫākā, ḫākā, ḫākā, etc. Present Part. ḫākā, ḫākā, ḫākā, ḫākā. Past Part. ḫākā, ḫākā, ḫākā. ḫākā, ḫākā, ḫākā. ḫākā, ḫākā, ḫākā. ḫākā, ḫākā, ḫākā. ḫākā, ḫākā, ḫākā. ḫākā, ḫākā, ḫākā.

In the present of ḫākā, ḫākā, ḫākā, etc. Passive Voice. Formed by conjugating the present verbal noun in ḫā, with ḫā, to go. Thus, ḫā-kā, I am seen.

G. Exploratory adjectives. The letter ḫā is added in some cases, e.g., ḫēhā-va, I am indeed. ḫā and ḫā are added without affecting the meaning much, as in ḫēhā-va, will you go? ḫēhā-va, he has gone already.

H. Examples of the use of the Relative Participles.

1. ḫā-kākā, the one which I give.
2. ḫā-kākā, the one which you give.
3. ḫā-kākā, the one which I have given.
The form of Oriyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oriyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oriyā current hand-writing. The second is given in Oriyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oriyā Grammar is the word jauvu, having gone. We may also note nañā, he did not come, in the second specimen. A good example of the Relative Participle is ghushuri khau-thībā tashu, literally, the swine-being-eaten husks, i.e., the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the kōsābā-kōtī, of Markanda-dāsa, which, according to Babu Monmohan Chakravartī, is probably more than three hundred years old, and is still taught to children in the schools.
INDO-ARYAN FAMILY.

ORIYĀ.

STANDARD DIALECT.

EASTERN GROUP.

(GUPTA DISTRICT)

SPECIMEN I.
करुणश्री त्रिश्री ्स्वरुप त्रिश्री आश्री। त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री। त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री।

त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री। त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री।

त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री। त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री।

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त्रिश्री करुणश्री ्स्वरुप त्रिश्री आश्री।
[No. 1.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

[Text in Oriya script]
INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui puas thilä. Tanaka madhya-ro je bayasa-ro
Man-one-of two sons were. Then midst-in that age-in
säna se apañha bapa-ku kahila, 'bapa, moh bancha-re jëh
young-one he his-own father-to said, 'father, my share-in what
sampaati pariba, tahä motë dia.' Bapa apañha bishaya-ku
property will-fall, that to-me give.' The father his-own property
së-mañhika-bhitarë bantë déla, Hësí dina na jë-unu sëna
them-amongst wasting gave. Many days not having-gone the-younger
puas nija-ru sarbasva ghëni kaunasi dura-dësa-ku ohali-jëh,
son himself-of all-things taking a-certain distant-land-to going-going,
badha-khyali-re se sabu upai déla. Tahä-ra bishaya-yaka
bad-mind-in that all wasting gave. His property-all
sari-gala-ru, se desa-re baru akalia parili; tahul
spent-on-having-gone, that land-in a-great famine fall; therefrom
tahä-ru baru kashita helä. Tahü-re se jëi se-thä-ra
his great want became. Thenceupon he going that-place-of
janë nagra-basí-ra ašra nela. Nagra-basí ta-ku
one-person town-resident-of shelter took. The town-resident him
ghushuri-pala charaibha püi bila-ku paathaila. Se bhoka-re
swine-flock grazing for the-field-to sent. He hunger-in
ghushuri khair-thibha tashu khair pëta puraibha-ku ichchha
(by-the)-swine being-eaten husks eating belly to-fill wish
kari-thila, mátra tahä tæ-ku këhi déla nahi. Jëtebèle tahä-ra
made, but that him-to any-one gave not. When his
chëta helä, se pánochila, 'moh bapa-ru këte mulia
senses happened, he thought, 'my father's how-many labourers
khair-kari banthi dëu-achhanti, mu bhoka-re maru-achhi. Mu
eating-doing dividing giving-are, I hunger-in dying-am. I
uthi bapa-pakha-ku jibi, o taakku kahili, "bapa, mu
rising father-side-to will-go, and to-him will-say, "father, I
 tumha aga-re Isvaranka-thäre droha kari-achhi, o tumhira-ra
your presence-in God-of before sin done-have, and your
puča-ra jogya nuhe, motė muliā kari rakha." Sethi uttāru son-name-of fit amnot, me labourer making keep." Tha-after
se ūthose bāpa-pākha-ku galā. Bāpa tā-ku dūra-ra dekhi he rising father-side-to went. Father him distance-from seeing
dayā kalā, puńi dhāi jai tahe bēka dhari tā-ku chumā pily did, and running going his neck holding him-to kiss
dēla. Puča bāpa-ku kahilā, "bāpa, mu tumhā āga-re
gave. The son the-father-to said, 'father, I your presence-in
Iṣvaraṇka-thāre drīha kari-achhi, ēnu tumhā puca-rua jogya God-of-before sin done-have, hence your son-name-of fit
nuhe." Thāra śuni bāpa chākara-mānānku kahilā, 'saabu I-am-not.' That hearing the-father the-servants-to said, 'all
luga-thāru bhala lugā ańi bā-ku pindhāā; bhā cloth-from good cloth bringing this(person) put-on; this(person's)
hāita-re mudi nāi di, ō gōrā-re jōta pindhāā di, hand-on ring putting give, and foot-on shoes putting-on give,
ō bhala dhraja khāi pī mańja kara; kīpā and good thing eating drinking merry-making do; because
mōra ehī puca mari, puńi bāńchilā; ō hajī, puńi midilā.'
my this son having-died, again survived; and being-lost, again was-got.'
Thāra sē-mānē mańja karībā-ku lāgilā. Thereupon they merry-making doing-to began.

Tetōbēle bara puca bi-la-re kāma kari-thilā. Sē āśi
At-that-time the-elder son in-the-field work doing-was. He coming
ghara-pākha-re pahāńchilā-bēlē, nācha ō bāja-ra sabda śuniā. house-side-to arriving-time-at, dancing and music-of sound heard.
Thāra sē janē chākara-ku dāki pachārālā, 'ō kańha?'
Thereupon he a-person servant calling asked, 'this what?'
Chākara kahilā, 'tumbha bhāi āśi-achhanti, ō tumhā bāpa
The-servant said, 'your brother come-has, and your father
tāhā-ku bhala abasthā-re pāi mańja kari-achhanti.' Thāra
him good state-in getting merry-making doing-is.' That
śuni sē rāga hoi, bhitara-ku jha-ku mań킬 hearing he (in-)anger having-become, inside-to going-for desired
nāhi. Ēnu tāhā bāpa bāhāru-ku āśi tā-ku bahuta bujhāilā. not. Therefore his father outside-to coming him much entreated.
Thāra sē bāpa-ku uttara dēla, 'dēkha, mu bahun-kāla
Thereupon he the-father-to reply gave, 'see, I (for)-long-time
tumbha-ra sēbā kari-achhī; kebehe tumhā-rua kathā-ku ēri
your service doing-am; ever your word transgressing
dēi nāhi; tathāpī mohō bandhu-bāándhabānka sańga-re
I-gave not; nevertheless my friend-relatives company-in
3 2 2
maūja karibā-pāi móto gōti-ē ohhēli-chhuā kēbē
merry-making make-for me a-single goat-young-one ever
dēi-nāhā. Mātra jūdi-cha tumbha-ra ēhi pua dāri rakhi
you-have-not-given. But though your this son karlot keeping
sabu sampatti nushṭa kari-achhi, tēbēhē sē āsihā-mātrē
all property destroyed made-has, yet he immediately-on-coming
tumbhē tāhā pāi maūja kala.’ Bāpa kahilā, ‘pua, tumble
you him for merry-making did.’ The-father said, ‘son, you
sabu-bēlē mōhō pākha-rē achha, mōhā-ra jāhā kiohhi, tāhā
at-all-times my side-by are, my what anything, that
tumbha-ra atē; mātra tumbha-ra ēhi bhāi mari, puṇi
yours is; but your this brother having-died, again
laṃchībā-ru; ō haji, puṇi miḷbā-ru;
surviving-on-account-of; and being-lost, again being-found-on-account-of;
tāhā pāi maūja karibā-ru uohita.’
that for merry-making doing (is)-fil.’
Specimen II.

A Folksong—The Kesara-Kolli.

[Oriya script]
[No. 2.]

INDO-ARYAN FAMILY. EASTER GROUP.

ORIYÁ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. The Ñëšaba-ñöili.)

TRANSLITERATION AND TRANSLATION.

Köili, Këšaba Je Mathurä-ku galä,  
Cuckoo, Krishya who Mathurä-to went,  
Kähä-bölö galä putra bähuri nailä ?  
On-whose-words went son returning not-came ?

Köili, khañda khyïra döbi mëi kähä-ku ;  
Cuckoo, sugar thickened-milk will-give I whom-to ;

Khañbä-ña putra galä Mathurä-pura-ku,  
The-caring-of son went Mathurä-town-to.

Köili, galä putra, bähuri nailä ;  
Cuckoo, went the-son, returning not-came ;

Gahana-ta Brundädana sobhä na pälä,  
The-groves (of) Vë índävana charm not got.

Köili, ghara mö-ra na mañanti Nanda,  
Cuckoo, home my not likes Nanda,  
Ghatäna na diše pura na thilë Göbinda,  
Fair not looks house not remaining Gövinda.

Köili, Nanda-dëha páñhane gayhilä,  
Cuckoo, Nanda’s-body of-stone made.  
Nayanë kajjvala däi Rathë basälä  
In-the-eyes collyrium giving he-seated

lö köili.
O Cuckoo. (1)

lö köili.
O Cuckoo. (2)

lö köili.
O Cuckoo. (3)

lö köili.
O Cuckoo. (4)

lö köili.
O Cuckoo. (5)
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,  
Kōlli,  
Cuckoo,

chalu-thāi
 moved
Chakita
genitive-case
Startled
became

kaṭi-stha
on-the-waist-situated
mēkhaḷi,
ornament,
Gōpa-pura-bāḷi,
Gōpa-pura-girls,
lō
Kōlli.
O
Cuckoo.(6)

chhāṭeśka
galē
Krushṇa
mū
sēhi
parābhābē,
Struck
Before;
Leaving
mēthinks
Kṛishṇa
māli
that
on-caustigation,
lō
Kōlli.
O
Cuckoo. (7)
messenger-in-the-guise-of
ajā
Akrūra;

bholi
bhāṇḍi
nālā
ratha-rā;
Festival
saying
deceitfully
took
seatig
on-the-chariot;
lō
Kōlli.
O
Cuckoo. (8)

jhurū
jhurū
luha
na
rahlā;

mournings
mournings
tears
not
remained;

sāri-pa
Krushṇa
Mathurā
rahlā,

having-ended
Kṛishṇa
at-Mathurā
stayed,
lō
Kōlli.
O
Cuckoo. (9)

niśā-kālō
Hari
magē
ehānda;

night-at-time-of
Hari
would-ask-for
the-moon;

tekī
ā
tān-ku
rāyu-tānti
Nanda,

raising
come
him
would-call
Nanda,
lō
Kōlli.
O
Cuckoo. (10)

ṭaṭaṭaṭa
hasu-tānti
koḷe;

loudly
(Kṛishṇa)
would-laugh
in-the-arms;

hēn-tānti
jhumāra-bēḷā,

would-become
rocking-of-at-the-time,
lō
Kōlli.
O
Cuckoo. (11)

ṭaṭaṭaṭa
jaṇa
je
sundara
bēṇi
pōe,

symmetrically
that
graceful
both
sons,

bhāṇḍi
Krushṇa
nailē-bēṇhāē,
galē

would-become
not-came-back,
lō
Kōlli.
O
Cuckoo. (12)

*Written cdāśā in origina.*
FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśodā, the foster-mother of Krishna, after he had left Vrindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kansa. Nanda, Yaśodā's husband, was Krishna's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vrindāvana, where the God had spent his infancy and boyhood, were Gauālas by caste, and hence she calls the country round her home 'Gopa-pura,' or the 'City of Cowherds.' One of Krishna's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Krishna go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vrindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home; for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Krishna's eyes with collyrium and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gopa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Krishna left me.


9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Krishna had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Krishna has deceived me and has not come back.

Standard Oriya is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that achhi is spelt achī. Examples are nēi jāi-či, he has carried off; patā-či, he has fled; āči, it has taken place; kāndu-čha, thou art weeping; kāru-čha, thou art making. Note the way in which n in substituted for l, as in thinē for thilē, if it had been.

*To protect them from the dust of the journey.*
In the declension of nouns, the letter ṝ added to the nominative gives the force of the indefinite article. Thus, munāṭ-ḳ, a lump: dīn-ḳ, one day: khand-ḳ, a piece. In one instance, we have the accusative ending in ḱa instead of ku, viz., in sunā-sunā-ḳa, (he carried off) the lump of gold.

In the declension of pronouns we find ṭuma-ra, instead of ṭumbha-ra, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.
<table>
<thead>
<tr>
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<td>ବଳାଶଭାବନା</td>
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<td>2</td>
<td>ବଳାଶଭାବନା</td>
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</table>
[No. 3.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

\[\begin{align*}
\text{Eka} & \quad \text{kirapaṇa-ra} & \quad \text{kichhi} & \quad \text{daulatā} & \quad \text{thilā.} & \quad \text{Sā} \\
A & \quad \text{miser-of} & \quad \text{some} & \quad \text{wealth} & \quad \text{tous.} & \quad \text{He} \\
\text{Sabu} & \quad \text{bēlā} & \quad \text{ēi} & \quad \text{bhābanā} & \quad \text{kārē} & \quad \text{pachhē} & \quad \text{chura} & \quad \text{sandhāna} & \quad \text{pāī} \\
\text{all} & \quad \text{times-at} & \quad \text{this} & \quad \text{thought} & \quad \text{makes} & \quad \text{rest} & \quad \text{a-thief} & \quad \text{a-trace} & \quad \text{having-got} \\
\text{churi} & \quad \text{kārē} & \quad \text{Anēka} & \quad \text{bhābi} & \quad \text{chinti} & \quad \text{sē} & \quad \text{sarbaswa} & \quad \text{theft} & \quad \text{may-do.} & \quad \text{Much} & \quad \text{having-thought} & \quad \text{having-considered} & \quad \text{he} & \quad \text{(his)-entire-property} \\
\text{bikiri} & \quad \text{kalā,} & \quad \text{āu} & \quad \text{munḍē} & \quad \text{sunā} & \quad \text{kiṇi} & \quad \text{māṭi-rē} & \quad \text{made,} & \quad \text{and} & \quad \text{a-lump} & \quad \text{gold} & \quad \text{having-bought} & \quad \text{the-earth-in} \\
\text{5} & \quad \text{putā} & \quad \text{rakhilā.} & \quad \text{Sehi} & \quad \text{dina-ru} & \quad \text{sō} & \quad \text{rōja} & \quad \text{tharō} & \quad \text{lēkhā} & \quad \text{sē} & \quad \text{jāgā-ku} & \quad \text{buried} & \quad \text{put.} & \quad \text{That} & \quad \text{day-from} & \quad \text{he} & \quad \text{day} & \quad \text{once} & \quad \text{at-the-rule} & \quad \text{that} & \quad \text{place-to} \\
\text{jāi} & \quad \text{dēkhi} & \quad \text{āśē} & \quad \text{ākhi} & \quad \text{sandhāna} & \quad \text{pāī} & \quad \text{nēi} & \quad \text{jāi-chī} & \quad \text{having-gone} & \quad \text{having-seen} & \quad \text{returns-home,} & \quad \text{anyone} & \quad \text{a-trace} & \quad \text{having-got} & \quad \text{having-taken} & \quad \text{has-gone} \\
\text{kipā} & \quad \text{Kirapaṇa} & \quad \text{rōja-rōja} & \quad \text{i} & \quad \text{mati} & \quad \text{karibā-ru} & \quad \text{tā-ra} & \quad \text{or-not:} & \quad \text{The-miser} & \quad \text{every-day} & \quad \text{this} & \quad \text{manner} & \quad \text{doing-by} & \quad \text{his} \\
\text{chākara} & \quad \text{mana-rē} & \quad \text{ēi} & \quad \text{sanē} & \quad \text{bēlā,} & \quad \text{ēhā-} & \quad \text{the-mind-in} & \quad \text{this} & \quad \text{suspicion} & \quad \text{arose,} & \quad \text{perhā-pā} & \quad \text{servant} & \quad \text{the-mind-in} & \quad \text{this} & \quad \text{suspicion} & \quad \text{arose,} & \quad \text{perhā-pā} \\
\text{ōi} & \quad \text{jāgā-rē} & \quad \text{luchā} & \quad \text{dhana} & \quad \text{aehhi;} & \quad \text{na-hēlē} & \quad \text{sō} & \quad \text{this} & \quad \text{place-in} & \quad \text{hidden} & \quad \text{wealth} & \quad \text{is;} & \quad \text{otherwise} & \quad \text{he} \\
\text{Dīnē} & \quad \text{rōja} & \quad \text{tharē} & \quad \text{tharē} & \quad \text{sē-tī-ku} & \quad \text{jāntā} & \quad \text{kēnē?} & \quad \text{one-day} & \quad \text{daily} & \quad \text{once} & \quad \text{once} & \quad \text{there-lo} & \quad \text{is-in-the-habit-of-going} & \quad \text{why?} & \quad \text{One-day} & \quad \text{3} & \quad \text{ē} & \quad 2
\end{align*}\]
saju  päi  sō  jāgā  khuli  sunā-mupī-ka
opportunity  having-got  that  place  having-opened  the-gold-lump
nēi  palālla.  Tā  āra  dina
having-taken  he-absconded.  That  next  day

ṭhika  sameya-rē  kirapana  sō  jāgā-ku  jāi  dékhilā  kēsē
fixed  time-at  the-misr  that  place-to  having-gone  saw  someone
sunā  nēi  palā-qi.  Tētē-hēlō  sā  mathā  kuri,
the-gold  having-taken  absconded-hau.  At-that-time  ho  (his)-head  having-struck,
bāla  upārī,  'hāya  hāya  mū-rā  sarbanāsā  hēi-qi'
(his)-hair  having-torn-out,  'alock,  alock,  my  entire-destruction  has-taken-place,'

15  kahī  huri  pakāi  kāndilā.  Jhanē  saiparāsa  tāhā-qi
saying  cry  having-raised  he-weep.  A-person  neighbour  him
ātāguṭa  dékhī,  'kāndu-chu  kēnē?'  pachārilā,  o
distressed  having-seen,  'thou-art-weeping  why?'  asked,  and
sabu  bujhi-kari  kahilā,  'bhai,  tu  ākāraṇa  duhkha  karo-qui
all  having-understood  said,  'brother,  thou  without-a-cause  sorrow  art-doing
kēnē?  Khaṇḍē  pathara  nēi  sō  jāgā-rē  puti-dei
why?  A-piece  stone  having-taken  that  place-in  having-buried
mana-rē  kara  tuma-ra  sunā-mupi  āga-pīni  putā  achhi.  Keñēna
mind-in  make  your  gold-lump  as-before  buried  is.  For

20  ċētē-hēlō  ṭhika  kari-thila  dhana  bhūga  kariba-nāhi,
at-what-time  fixed  made-you-had  the-wealth  enjoyment  you-will-make-not,
tētē  mupī  sunā
then  a-lump  gold
māti-rē  putā-thinē  īc  phala,  au  khaṇḍē  pathara
the-earth-in  if-it-had-been-buried  what  profit,  and  a-piece  stone
putā-thinē  sudhā  sēhī  phala.  Dhana  bhūga  na  kalē,  dhana
if-it-had-been-buried  even  that  profit?  Wealth  enjoyment  not  if-you-make,  wealth
thibā  ,  na-thibā  duyā  sahāna,
being  not-being  both  equal.
FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance, putra is used instead of pua, a son, and pitâ, instead of bâpa, a father. We should however remember that the letter ṣ is more commonly pronounced as a strongly cerebral ṡ, in Puri, while, in Cuttack, its sound is more nearly that of r. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated 'paritā,' while in the specimens which come from Puri, it is spelt 'paritā.'

Similar remarks apply to the Oriyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce ch as ts, and j as dz. So also while we find that the sound r is more common in the north, ṣ is more common in the south. We may thus say that the Oriyā spoken over the whole of Orissa proper, including its Native States, is Standard Oriyā. It will of course be understood that other aboriginal languages especially Kandhi are also vernaculars of the area. But they do not appear to have affected Oriyā at all.

Oriyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west
up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Orya which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Orya of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby’s Handbook. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly te, tsh, dz, and dsh. The ch- and j- sounds are unknown. So also, we have always q and qh, and never r and rh. The common folk sometimes add the Telugu termination u to nouns, but this is not done by the educated.

Standard Orya is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Orya is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Orya-speaking area, the influence of the neighbouring Chhattisgarhi has led to the letter a not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for ‘of a man’ is janaka-r, not janaka-ra, and the word for ‘younger’ is sain, not sana. Apparently also, the sound of the vowel a gradually loses the tone of the ō in hot, as we go westwards, and approaches the sound of the a in America, which it has in the neighbouring Chhattisgarhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Orya-speaking area. Here, it will be observed, a final a is pronounced.
TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilé. Sēmānāṅka madhya-rū sāna
A-mah-of two sons were. Them among-from the-younger
pua pitā-ku kahila, 'hē pitā, tumbha sampatti-ru jēu bhāga
son the-father-to said, 'O father, your goods-of what portion
āmbhē paibū, tāhā diya.' Tahī-re se āpanā sampatti bhāga-kari
āmbhē paibū, tāhā diya.' Tahī-re se āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
sēmānāṅ-ku delā. Alpa dina uttārē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
ekā kari nē dūra dēśa-ku jāi dushta acharana-re
together having-made having-taken a-far country-to having-gone riotous living-in
sabu sampatti udāi-delā. Sabu kharhcha kalā uttārē sēhi dēśa-re
all the-substance squandered. Sabu kharhcha kalā uttārē sēhi dēśa-re
mahā durbhikhyā pādantē tāhā-ru duhkha-basthā ghatilā. Ektī-re
all the-substance squandered. Sabu kharhcha kalā uttārē sēhi dēśa-re
a-mighty famine arising his want-condition happened. This-on
sē jāi sēhi dēśa-ru ēka gruhi-lōka-ru āsra nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
mahā gruhi-lōka charābā-ku khyāta-ku pāthālā. Sē-thāre tāhā-ru
mahā gruhi-lōka charābā-ku khyāta-ku pāthālā. Sē-thāre tāhā-ru
kim swine-flock feeding-for the-field-to sent. There him-to
kim swine-flock feeding-for the-field-to sent. There him-to
kēhi kēhi khyābā-ru na dēśa-ru sē ghushurā-ru khyādya
any-body any-thing eating-for not giving-on he the-swine-of food
chūpā-re pēta purābā-ku ichohā kalā. Pachē sē manē-manē
chūpā-re pēta purābā-ku ichohā kalā. Pachē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-minū
husks-with belly filling-for desire made. Afterwards he on-his-minū
chēta pāi kahila, 'hāya, āmbhē pitānā-pāka-re kētē bhutiān-lōka
chēta pāi kahila, 'hāya, āmbhē pitānā-pāka-re kētē bhutiān-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
sense having-got said, 'alas, my father-with how-many hired-servants
kētē adhika khāi jau-achhantī, mātra āmbhē bhośkē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
how-much more having-eaten going-are, but I with-hunger dying-am.
Āmbhē utthi pitānā nikaṭā-ru jāi bōlihē, "hē pitā, āmbhē
Āmbhē utthi pitānā nikaṭā-ru jāi bōlihē, "hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, "O father, I
I having-arisen father near-in having-gone will-say, "O father, I
Iswaraṅkā-na puqi tumbha-ru bīruddha-ru pāpā kañū, tumbha-ru puqā
Iswaraṅkā-na puqi tumbha-ru bīruddha-ru pāpā kañū, tumbha-ru puqā
God-of and you-of opposition-on sin did, your son
God-of and you-of opposition-on sin did, your son
bōli-bhikhyātā-hebā-ru jōgya āu nōhū; tumpha-ru ēka bhutiāra
bōli-bhikhyātā-hebā-ru jōgya āu nōhū; tumpha-ru ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
parī āmbhāṅku rakha.'" Tatparē sē utthi pitā nikaṭa-ku galā. Mātra
parī āmbhāṅku rakha.'" Tatparē sē utthi pitā nikaṭa-ku galā. Mātra
as me kept.'" Then he having-arisen father near-to went. But
tâhâ-ra pitâ bahuta dûra-ru tâhâ-ku dékhî dayâ kalâ, puñi 
his father great distance-from him having-seen compassion made, and 
dhâï jî tâhâ-ra bêka dhari tâhâ-ku chumbana kalâ. 
having-run having-gone his neck having-seized him-to kiss made.

Eþhi-rê pua tâhâ-ku kahîlā, ‘hê pitâ, Iswarañka-ru ô tumbha
This-on the-son him-to said, ‘O father, heaven-of and you-(of)
biruddha-rê pâpa kalî, ênu tumbha-ra pua boli-bikhya-ta-hêbâ-ru âu 
opposition-in sin I-did, so your son called-(and)-noted-being-of more 
jogya nôhû.’ Mâtra tâhâ-ru pitâ âpanâ naukaramânâ-ku kahîlā,
worthy I-am-not.’ But his father his-own servant-to said,
‘ati-uttama bustra âni châ-ku pindhâa; châ-ru 
‘very-excellent robe having-brought this-(person)-to put-on; this-one’s 
hata-rê muni pindhāa, châ-ru pâda-rê pândhoî lagâa; puñi 
hand-on ring put-on, this-one’s feet-on shoes put; and 
âmûbâ-mânö bhôjana-kari âmanda karî; jê-hêtu âmba-ra chî pua 
(with)-us eating-having-done rejoicing do; because my this son 
mari-jî, punâscha jibana pâlî; sô haij thîlā, puñi mijlî.’ Tahî-rê 
having-died, again life got; he lost was, and was-found.’ That-on 
sê-mânö âmanda karibâ-ku lágilâ.
they rejoicing making began.

Têlki-hêlê tâhâ-ru bâda pua khyêta-rê thîlā. Puñi âsu-âsu 
At-that-time his elder son the-field-in was. And while-coming 
ghara-kati-rê prabêsa hôi nâta ô bâdyâ-ru sãbda 
the-house-near-in entering having-become dancing and music-of sound 
ânu-pâri naukara ëka-jana-ku dâki pachârilâ, ‘châ-ru 
having-got-to-hear servant one-person having-called he-asked, ‘this-of 
kârâna ki?’ Sê kahîlā, ‘tumbha-ru bhâi aîlê, puñi tumbha-ru pitâ 
the-cause what?’ He said, ‘your brother came, and your father 
ût-ku kuûâlê-rê âsibâ-ru dékhî bahuta bhôjana déi-aabhanti.’ 
him good-health-on coming-become having-seen great feast given-him.

Tahî-rê sê râga hoi bhitaru-ru jêbâ-ku raji na hêlā. 
That-on he angry having-become inside-to going-for willing not become.

Bhû tâhâ-ru pitâ bâhârê såi tâhâ-ku bahuta bujhâi kahîlā. 
Hence his father outside having-come him-to much having-entreated spoke.
Mâtra sê âpanâ pitâ-ru uttara délâ, ‘dêkha, tumbha-ru kaunasi 
But he his-own father-to answer gave, ‘see, your any 
lukuma amânya na kari bahuta barsha-ru tumha-ru 
commandment neglected not having-made many years-from your 
sêbâ kari ‘âsu-aabhû.’ Tahîpi mitramânîka saîga-rê utshâba 
service having-done coming-I-am. Yet friends-company-on feasting 
karibâ-ku kêbêhê götîch chhêli ãmûbân-ku dêi-nûhû.’ Mâtra 
making-for ever one-single kid ms-to give-you-did-not. But
tumbhara joti pu bhesya-adikka sahaga-tumbe-ra sampatti
your which son karlotts-at-etera company-in your property
brutha-rē kharchha kari-achhi, sē āsilbā-matra-kē tāhā pijā baṅga
vaneness-in spending done-has, he immediately-on-coming him for great
bhoji ēla.' Tāhā-ra pītā kahlilā, 'hē puā, tumbe śabādā āmbhara-
feast you-gave.' His father said, 'O son, you always my
sahā aikha, ān āmbhara jē-kichhi akhahi, sēhā sabā tumbe-ra;
company-in arie, and mine whatever is, that all yours (is);
pūnē ēnā jē tumbe-ra bhāi mari-jāi punarbāra jilā; sē
and this who your brother having-died again become-alive; he
haja-thili, mijilā; ē-hētu-ru, uṣasā ānanda karibā āmbhamānaṇa-ra
lost-was, was-found; hence, feasting rejoicing doing us-of
uchita.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find
that Oriyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai
Kalā, Kharaswān, Gangpur, and Bimaī. In the last two, it is the only Aryan language
spoken in the States, but, in the others, the case is different. In Singhbhum, Oriyā is
the Aryan language which is spoken over the whole District except Dhalbhum. But in
the north, in the Chakradharpur Thanā, immediately under the Chota Nagpur Plateau,
the Magahi dialect of Bhārī is spoken by that portion of the population, which traces
its original home to Chota Nagpur in the north. This part of the country is therefore
bilingual. Next door neighbours may talk different home languages. The same is the
case in the small States of Sarai Kalā and Kharaswān, which are enclaves in the north
of the Singhbhum District. As regards Jashpur, Oriyā is the language of the south of
the State, where it borders on Gangpur. The northern portion of the State speaks, on
the east, Nagpuria, a form of the Bhojpuri dialect of Bhārī, and on the west, the
Sargujia form of Chhattisgarhi. The Oriyā of Jashpur, being subject to the influence
of both these languages is somewhat impure, and presents peculiarities which require
illustration. In Singhbhum and the other Tributary States, the Oriyā spoken is the
standard form of the language. In Singhbhum, the Bengali character is sometimes
used for writing it, and all over this tract the only trace of the influence of the Bhārī
language which lies to its north is the tendency to drop a final a, which we have already
noticed in the most western form of Oriyā spoken in Chhattisgarh. Thus, in Singh-
bhum, the word for 'of a man' is pronounced lōkar, and not lōka-ra, as it is pronounced
in Orissa.

It is thus necessary to give specimens only of the form of Oriyā spoken in Jash-
pur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji,
Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal
Son, and the second a fable tale. The character in which they are written differs slightly
from that of standard Oriyā. Both are therefore given in facsimile of the original
manuscript and each is accompanied by a transliteration and translation.
The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter $a$ is sometimes written instead of $ā$. Thus, $maṭē$ instead of $māṭē$, to me. The letter $u$ is substituted for $l$, as in $pānnē$ for $pāulē$, if he had got; $kau$, I did. The letter $r$ in the middle of a word is pronounced $ṛ$ not $q$. Thus $dāra$, instead of $bāḍa$, great. Moreover, the two letters $r$ and $ṇ$ are interconvertible, as in $bāruka$ or $bānuka$, but. This last is a corruption of the Bhojpuri $bālu$k.

In the declension of nouns there are several irregularities. The nominative plural of $puṇa$, a son, is, in the second specimen, $puṇa$, thus recalling Hindi. Beside $ku$, the suffix of the dative is sometimes $ki$, as in $kāhī-ki$, for what; $bhāś-ki$, to the brother. The locative termination is often $ra$ instead of $rā$, thus resembling the genitive. Examples are $sā-mulukha-ra$, in that country; $jābāha-ra$, in answer; $bānu-ra$, in the forest. In the word $padā-ra$, in the field, the ablative is used in the sense of the locative. In pronouns, note the form $tōhr$, instead of $tō-ra$, thine.

In verbs, we meet $hailō$, as well as $hēlō$, it became. Nuhōya, is ‘I am not.’ In the past tense, we have $kamī$, for $kālī$, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of $baile$, they said, for $baile$. Instead of $ailō$, we have $ailō$, they came, with the first $a$ lengthened, or, rather, with the original long $ā$ preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are $karīti$, I might have made (merry); $karītā$, we should have made (merriment); $hailō$, we should have become (merry); $jāṃtī$, they used to go; $baldītī$, they used to say. The following forms of the Present Definite are irregular, $pāum-ṭhīti$, I am getting; $karu-ḍhītī$, I am doing. The Conjunctive Past Participle with $kari$, which is common in Bihārī, also frequently occurs. Thus, $jāi-kari$, having gone; $uṭhā-kari$, having arisen, and many others.

The Potential Passive, formed by adding $ā$ to the root, which is common in Bihārī, also occurs. Instances are $sūṣyē$, it can be heard; and perhaps $kaḥēbā lāekār$, worthy of being called.
[No. 5.]

INDO-ARYAN FAMILY.

ORIYA.

NORTH-WESTERN MIXED DIALECT.

JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

1. ফোলাতি নলিলে নীলচেখ গুলচ চুন। গান গুলচ গানচুন কালিগুলচ।

2. আজ তোমার বিখ্যাত নাচতে দক্ষিণ পথে চলি ভেদ।

3. আজ আমি সারাপথে চলি চাঙ্গাঙ্গ নোং।

4. হে তোমার গলা চলার পথে চলি ভেদ।

5. হে আমি তোমার গলা চলিয়ে দিচ্ছি।

6. হে তোমার গলা চলার পথে চলি ভেদ।

7. হে তোমার গলা চলার পথে চলি ভেদ।

8. হে তোমার গলা চলার পথে চলি ভেদ।

9. হে তোমার গলা চলার পথে চলি ভেদ।

10. হে তোমার গলা চলার পথে চলি ভেদ।
[No. 5.]

INDO-ARYAN FAMILY.  

EASTERN GROUP.  

ORIYA.

NORTH-WESTERN MIXED DIALECT.  

(JASHPUR STATE.)  

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kaunaski manusa-ra jorì pua thilà. Sana pua bāpa-ku kahilà, 'ē buà,  
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla gharā achihi tāhā matē baṇṭā de.' Āu sē  
what property (in)house is that me-to share give.' And he

āpāna jīnā sē-mānān-ka bāti-dēlā. Āu bhaut dīnī nāhī  
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ūtrailā bāre dhura parāilā. Āu  
passed that that younger son all gathered a-great distance(to) fled. And

sē-thāre sabu dhana-māla bura-dēlā. Āu jōbē tā-ru sabu  
there all the-property caused-to-sink. And when his all

sari-galā sē mulukha-ra bāra mahāgī parilā, āu sē dūkha  
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra jhanē manus-re  
got. And he having-gone that country-of one man-of

sāngga-rē bhāva kālā, āu sē tō-ku ghūsāra charāibā-ku dāra-ku  
company-in acquaintance made, and he him swine feeding-for the-field-to

pāṭhāilā. Āu jāhā ghūsāra tasa khāu-thilā tāhā pāunā-i  
sent. And what swine hung eating-were that if-ho-had-got-even

sē khūsī-rē khāi-sūta; tāhā-bhi kēhi nāhī dēlā. Āu  
he gladness-with would-have-eaten-up; that-even any-one not gave. And
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15. ପର୍ବା କରିଏ। ଅପର ଯୁଗ ବାହିଁ ବୁଖ କିଙ୍କାଲା ଗୃଠକା ପୁରୀକ୍ଷ୍ୟାରୁ
୬ ଅନ୍ୟ ବହୁ ବଖି ବାହିଁ ପୃଳିଖୀ ରେଇ ଧାରକା ଅପୀ ପାପ ମିଳିଏ।
ବାହୀ ଏବଂ ମୃଦୁ ପୃଳିଖୀ ଦୁର୍ଗଣ ଆଦିକା ଗାଢ଼ୀ ସମ୍ମ ପାଇଁ ଗଠିତ。
ବାହୀ ଯୁଗ ବହୁ ପୃଳିଖୀ ଦୁର୍ଗଣ ଆଦିକା ଗାଢ଼ୀ ସମ୍ମ ପାଇଁ ଗଠିତ。

20. ଅପର ଯୁଗ ବହୁ ପୃଳିଖୀ ଏବଂ ମାତ୍ୱ କୁଚିନ୍ଦ୍ର ପୁକ୍ତୁ ଆଧି କରିଏ,
ଧାରକାରୁ ଦେଇ କରିଏ। କାଠି କାଠି ପୁକ୍ତ ସମାବେଶନାସ ଦୁର୍ଗଣରୁ
ଦେଇ ମାତ୍ୱ ରହିରିଛି ଧାରକାରୁ ଏବଂ ପୁପୁକ୍ତ ଆଧି କରି
ଧାରକାରୁ ମାତ୍ୱ ହୋଇ ଚାହିଏ କିନ୍ତୁ କାଠି କାଠି ପୁକ୍ତୁ ଆଧି କରିଏ।
jēbe tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē
when him-to sense become hej said, 'my father's house-in

etē guti-dhānggāra bhāuit khāu-chhantī, āu ēthī ētkī mān-dukhā
so-many servants much are-eating, and here so-much distress

bhūkha pāu-chhēi. Mu ēthū uthī palāibi, mō-ra bāpa-katki
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jībi āu tā-thī kahībi, "ē buā, mu daiba-thāre āu tō-thāre
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

15 dōsha kanī, athara mu tō-ra pua kahēbā lākor nubōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē pari guti-dhānggāra rakhi-chhū sē jhāna-ka-ra pari matē rakha."
Thou what like servants hast-kept that one-person-of like me keep."

Āu sē hē-thū uthi-kari tā-ra bāpa-katki galā. Tā-ku bāpa dharī
And he there-from having-arisen his father-toward went. Him great distance-from-

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku putāri-pakāilā, āu tā-ku buka dēlā.
and the-son's neck having-embraced-clasped, and him-to kiss gave.

20 Āu pua tā-ku kahilā, "ō buā, mu daiba-thāre āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhībā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nubōya.'
seeing-to sin did. And thy son worth-of I am-not.'

Sē-thū bāpa guti-hāri-thī kahilā, sabu-thū jē nuga bēs aehhi,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pādhai-dīa; āu tā-ra āṃggu-lāria
that bring-out, and him-to clothe; and his finger-on

3 o


25. ಸಾಗಿ ತೆಂದು ಆಯ್ಕೆ ಕಾಯು. ಕಾರ್ಡಿಕೆ ಅದರ ಶುಭ ಸರಿ
ಅಸುಭಿಸಂ ಯಾರು ತೆರೆಯ ಕಾಯು ಹಿಂ ಎಳೆಯ ನೀರಾಸು ಬೆಳ ಅಡುಗ
ಗಿಡಿಸು. ಆದು ದುಃಖ ಸೂಕ್ಷ್ಮ ಓದು ಸಾಮಗ್ರಿಕ.

30. ಕಲ್ಲುಗಳು. ಅದ ಮಧು ಕರಸುತು ಕೊಡಬಹುದು ಅಧಿಕ. ಆದು ಹೊಸಗಿರಿ
ಪ್ರಾಕೃತಿಕ ವ್ಯವಹಾರು. ಕಾಲ್ಕು ಕಾಂತಿ ಹೋಗದುರಾಕು ಆಸುಭಿಸಂ
ಅಧಿಕ ಹುರುಳು ಹುದುಂಡು ಆದು ಹುಗಲಾಗುವ ಸ್ಥಿತಿಯಲ್ಲದೆ ಆದು ಹೊಸಗಿರಿ
ಪ್ರಾಕೃತ ವ್ಯವಹಾರು. ಆದು ಹೊಸಗಿರಿ ಪ್ರಾಕೃತ ವ್ಯವಹಾರು. ಆದು ಹೊಸಗಿರಿ
ಪ್ರಾಕೃತಿಕ ವ್ಯವಹಾರು. ಆದು ಹೊಸಗಿರಿ

35. ಕಲ್ಲುಗಳು ಹೊಸಗಿ ಪ್ರಾಕೃತಿಕ ವ್ಯವಹಾರು. ಕಲ್ಲುಗಳು ಪ್ರಾಕೃತಿಕ "ಅಧಿಕ
ಸ್ಥಿತಿ" ಪ್ರಾಕೃತಿಕ "ಅಧಿಕ" ಎಂಬ ಅಧಿಕ "ಅಧಿಕ".
mudi pîḍhaî-dia; āu gûra-rê pânhai maṇḍêî-dia. Ebê
ring put; and feet-on shoes put. Now

25 khâû pîû ânanda karû. Kâhîki ê mo-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead
jâî-thilâ, athara jûlâ; āu haji jâî-thilâ, sê athara
gone-had, and-now lived; and lost gone-had, he now
miłîlā.' Āu sê-mânê khusî hôî lâgilê.
was-found.' And they merry to-be began.

Sê pshariyâ bara pua padâ-ru thilâ. Āu
(At)that time the-elder son field-in was. And
sê guti-jhâna-ku dâkîlî, āu tâ-ku pachârilâ ki, 'êthi kîsa kîsa
he a-servant-person-to called, and him-to asked that, 'here what what

30 hôî-chhî?' Sê tâ-ku kahîlî, 'tô-ra bhâî âsi-chhî. Āu tô-ra
is-going-on?' He him-to said, 'thy brother is-come. And thy
bâpa khiaû-chhî piaû-chhî; kâhîki tâ-ku besbes pâîlî.'
father feeding-is giving-drink-is; because him safe-and-sound got.'

Āu tâ-ku risâ hailâ āu sê bhîtara-ku nâhî jau-thilâ. Êthi
And him-to anger became and he within-to not going-was. This-for
pâhîki bâpa tâ-ra bahiri állâ, āu tâ-ku samaûbâlî bujbaîlî.
reason the-father him-of out come, and him-to entreated (and)explained.

Têtêbêrê sê jabâba-ra bâpa-ku kahîlî: 'dêkha-ta, mu êtê
Then he answer-in the-father-to said: 'see-now, I so-many

35 barasa-rû tô-ra kâma karu-chhî; kêbêhê mu tô-ra kathû-rû bâhâr
years-from thy work doing-am; at-any-time I thy word-from beyond
nâhî hai; têbê-bhi matê chhêri-chhuâ-thê anmân nâi
not âm; nevertheless to-me she-goat-kid-one even not
ମାନୁଷ କୁ ଗୁନନାକୁ ଲେଖାକୁ ବୃଦ୍ଧି କରିବା ପାଇଁ କରିବା। ତାହାକୁ ଗତାକୁ ବୃଦ୍ଧି କରିବା ଏବଂ ଗତାକୁ ବୃଦ୍ଧି କରିବା ଦ୍ୱାରା ଆକୃତି ନିଶ୍ଚିତ ନିଶ୍ଚିତ ହୋଇବାକୁ ତାହାକୁ ବୃଦ୍ଧି କରିବା। ଏବଂ
40. ଏବଂ କୁଟି ନିଯୁକ୍ତ ହେବା ଏବଂ ବୃଦ୍ଧି କରିବା ଏକ ଆକୃତି ଯେବା;
ଆକୃତି ଆକୃତି ପାଇଁ ବୃଦ୍ଧି କରିବା ଏବଂ ବୃଦ୍ଧି କରିବା。
ଆକୃତି ଏବଂ ଆକୃତି କେବଲ ଆକୃତି ଆକୃତି ବୃଦ୍ଧି କରିବା;
ଆକୃତି କରିବା ଏବଂ ଆକୃତି ବୃଦ୍ଧି କରିବା। ଯେବାନିଶ୍ଚିତ ବିମିତ୍ରୀକୃତ
ଆକୃତି ଏବଂ ଆକୃତି ବୃଦ୍ଧି କରିବା। ଯେବାନିଶ୍ଚିତ ବିମିତ୍ରୀ
ଆକୃତି କରିବା।


dělu ki mu mō-ra sakhi-mānaka sāngga-rē khusi karati. Jēhē thou-gavest that I my friends with merriment might-have-made. When
tō-ra ō pua āsi-hēlā jē tō-ra jinnā-ku dāri-pātariṇi-thy this son had-come who thy living karlots-to
mānaka khaunī dēlā, tā lági tu bhōja dēu-chhu.’ Tēbē having-fed has-given, him for thou feast art-giving.’ Then

40 sē tā-thī kahilā, ‘ō pua, tu sabu dinē mo sāngga-rē achhu; he him-to said, ‘O son, thou all days me with art;
āu jāhā mō-ra achhi, sē sabu tōhō-ri. Ambha-tē ē pari chāhu-thilā and what mine is, that all thing-even. To-us this like was-meet
ki khusi karitū, āu khusi baityā, kāhikī ē tō-ra that merriment we-should-have-made, and glad should-have-become, because this thy
bhāi mari jāi-thilā, āu phēra ēbhē jūlā; haji jāi-thilā, au brother dead gone-had, and again now lived; lost gone-had, and

athara mijilā.’
now was-found.’
Specimen II.

* (Babu Manmatha Nath Chatterji, 1898.)

Oriya

North-Western Mixed Dialect.

Eastern Group.

[No. 6.]

Indo-Aryan Family.
[No. 6.]

INDO-ARYAN FAMILY.

NORTH-WESTERN MIXED DIALECT.

ORIYA.

EASTERN GROUP.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guṭī rājā thīlā. Tā-ra sāṭ-ṭā pua thīlā. Tā-ra
One king was. Him-of seven sons were. Him-of

chhaya-tā pua-ra bahu āni-thīlā. Guṭē pua-ra bahu nāī
six sons-of wives he-had-brought. One son-of wife not

āni-thīlā. Sē chha-tā bhāi kama kari ājānt;
he-had-brought. Those six brothers work to-do would-go;

sāṃa the-youngest bhāi kēbhē kama kari nāī jāya.
the-oldest brother ever work to-do not goes.

5 Sē chha bhāi jāka balāt sāṃa bhāi-ki, ‘bhāta
Those six brothers when would-say youngest brother-to, ‘boiled-rice

nēī débu,’ balāku sē kēbhē nāī nēī diē.
having-taken (to-us) give,’ but he ever not having-taken (to them) gives.

Baraku dinē chha bhāi khisē galē. Bailē,
Many days-after six brothers angry became. They-said,

‘āku bana-ra nēī-kari puji-dia.’ Tā-ku bana-ra
‘him the-wood-in having-taken let-us-out-down.’ Him a-wood-in

nēī-kari puji-delē. Ghara-ku phēri ālē.

10 Chha bhāi jāka ghara-ku phēri ālē, baryaku tā-ra
Six brothers when home-to back they-came, then their
ପାର୍ଶ୍ଵରୁ ଭାବିତ୍ରେ, କାର ଯାନ ହୋଇ ରୂପାନ୍ତୁ ବାଣା।

ଆହୁର ବାବରୁ ଏକାହି ବିଶ୍ୱସ, ତାଙ୍କ ଏକାହି ବିଶ୍ୱସ, ତାଙ୍କ ଏକାହି ବିଶ୍ୱସ।

ରାତର ଦ୍ୱାରୀ ବାଧିତ୍ରେ, ଗୁମାହାର ମାନୁରୁ ଆଧିକୁତୁ ହୈ ଗୁମାହାରୁ ଆଧିକୁତୁ।

ପରୁ କୁହିକାଲେ ଏହି କହିଲେ।

15. ସର୍କୁଂ କହିଲେ ହେଶ କହିଲେ ଏହି।

ପାର୍ଶ୍ଵରୁ ଭାବିତ୍ରେ, ଏହି ପାର୍ଶ୍ଵରୁ ଭାବିତ୍ରେ

ଚାହିଲେ ଚାହିଲେ ଏହି ଚାହିଲେ ଚାହିଲେ।

ଅଠି ଅଠି ଏପାଖ ଗୃହକୁ ଆଧିକୁ ହେଲେ ଗୃହକୁ ଆଧିକୁ।

ଅଠିକୁ ଅଠିକୁ ଏପାଖ ଗୃହକୁ ଆଧିକୁ ହେଲେ ଗୃହକୁ ଆଧିକୁ।

ଅଠିକୁ ଅଠିକୁ ଏପାଖ ଗୃହକୁ ଆଧିକୁ ହେଲେ ଗୃହକୁ ଆଧିକୁ।

ଅଠିକୁ ଅଠିକୁ ଏପାଖ ଗୃହକୁ ଆଧିକୁ ହେଲେ ଗୃହକୁ ଆଧିକୁ।

20. ସର୍କୁଂ ପୁରୀକ୍ଷନ୍ତ, ପୁରୀକ୍ଷନ୍ତ କହିଲେ, ପୁରୀକ୍ଷନ୍ତ କହିଲେ।

ମାନ୍ଦିର ଟର୍କ, ଟର୍କ ମୁଖାରୁ।

ମାନ୍ଦିର ଟର୍କ, ଟର୍କ ମୁଖାରୁ।

ମାନ୍ଦିର ଟର୍କ, ଟର୍କ ମୁଖାରୁ।

ମାନ୍ଦିର ଟର୍କ, ଟର୍କ ମୁଖାରୁ।

ମାନ୍ଦିର ଟର୍କ, ଟର୍କ ମୁଖାରୁ।
mā pachārīlā, 'mō-ra sāna pua kā galā?'
mother asked, 'my youngest son where went?'

Baraku chha bhai jā-ka bailē ki, 'tō-ra sāna pua-ku
Then six brothers to-her said that, 'thy youngest son

māri-dōi-kari palāi āinu.' Tā-ru mā
having-killed running we-came.' Their mother

bailā, 'kha lági mālā, rē puē? Kēṭhi māri-chha?
said, 'what for did-you-kill, O sons? Where have-you-slain?

15 chālā kui-dāi.' Baraku mā-kā dagara-kari
come tell (me).' After the-mother having-led

nēi-dēlē, Dékhila jē munā chhiri-kari
eye-took. She-saw that head having-been-severed

parī-chhi. 'Kāhiki mō-ra pua-kā mālā, rē puē?'
has-fallen. 'Why my son did-you-kill, O sons?'

Bailā ki, 'kālāgat kari-dhailā.' Bahuta
They-said that, 'fate seized (him).'</n

rudama kalā. Mahādēva Pārbati ākāṣa-rē jāu-thilē.
lamentation she-made. Mahādēva Pārvati the-sky-in going-are.

20 Pārbati suśilā; bailē ki, 'Mahādēva, asēkha bana-ra
Pārvati heard; said that, '(O) Mahādēva, fathomless jungle-in

kāhira tiri ṭūṛā sunāy? Sē nāi, tā-ku kīchhi
what woman's voice is-heard? That not, her-to some

bipati parī-chhi.' 'Chālā, tā-ku dēkhi jībā,' balī-kari
calamity fallen-has.' 'Come, her to-see we-will-go,' having-said

Mahādēva Pārbati utīrīlē. Pārbati pachārīlē
Mahādēva Pārvati came-down. Pārvati asked
25. କୁତୁବରୁ ଗୁମିତି ଗୁମିତି ଗୁମିତି ଗୁମିତି । ଗୁମିତି ଗୁମିତି ଗୁମିତି ଗୁମିତି ଗୁମିତି ।

30. ସେଗୁମିତି ଗୁମିତି ଗୁମିତି ଗୁମିତି । ଗୁମିତି ଗୁମିତି ଗୁମିତି ଗୁମିତି ।
25. putra-ku mō-ra puē māri-dē. Tēnu kari
son my sous killed. That for
kādu-chhō. Jebe mō-ra putra na jirba hēnē
crying-am. When my son not will-live then
ēi putra sānggara mu maribi.' Pārbati bailē,
this son with I will-die.' Pārvati said,
'hē Mahādēba, ēhā-ku jīai-dia.' Mahādēba
'O Mahādēva, him bring-to-life.' Mahādēva
amruta pāni munḍa juri-kari chhūti-dē.  
nectar water head having-rejoined sprinkled.

Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.
The language of the Contai Sub-division of the Midnapore District is certainly Oriya, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oriya, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oriya, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final a, and the Oriya one of pronouncing it. Thus, take the very first word jhan-kara. Here the final a of the Oriya jhana is omitted, but it is retained at the end of kara. On the other hand, in the word tākara-man-kar, it is retained in tākara, which is itself hardly Oriya, but is omitted at the end of kar. In this, too, the Oriya has reverted to what was the original plural form man-kar, for mana-kara, instead of mankara. The suffix re of the locative has, as we also notice in Jashpur, become ra; and in madhyāra, we have a double locative, viz., first the Bengali locative madhyā to which has been added the Oriya locative termination ra. Tākara is Bengalised from tā-kara, which is bad Oriya for tā-ra. In bāp-ku, we have the proper Oriya declension, but the final a of bāpa has been dropped. Next bisayār is the Oriya pronunciation of the pure Bengali bishayār, instead of the Oriya bishayā-ra. On the other hand, hāyā is the Bengali attempt at representing the sound of hisā, i.e., hisā, and amā is a compromise between the Bengali āmi, and the Oriya āmbā. Similarly ām-ku is shortened from āmbo-ku. Dina-ra and dēsa-ku are pure Oriya, while ār, and, is pure Bengali. In kuri-kiri and jāi-kiri we have a true dialectic development, the suffix kiri, a corruption itself of the Bihārī kari, being used to form a conjunctive participle. Dabār is a compromise between the Bengali dibār and the Oriya dibā-ra, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase hālā-tālā, the speaker has mixed up the Bengali hālā-tālā with the Oriya hālā-ku, or hēlā-ku-tālā. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oriya forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oriya, as is shown by the way in which it has been found necessary to spell the word hisā.
INDO-ARYAN FAMILY.  

ORIYĀ.

MIXED BENGALI AND ORIYĀ OF CONTAI.  (DISTRICT MIDNAPORE.)

 transliteration and translation.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sīma pō tākār
A-man-of two sons were. Them-of among the-younger son his
bāp-ku kahilā, 'bāpa, bisayēr jē hīsāyā āme pāibā, tā ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
diyā.' Sē tā-ru tākara-man-kar madhyēra hīsaya hīsāyā kari
gīe.' He there-on them-of among the-property share having-made
dēlā. Alpa dina-ra bādē sīma pō sabu ēk-ṭhāi kari-kīri dūra
gave. A-few day-of after the-younger son all together having-made a-for
dēsa-ku chālī-galā, ār se-thī se bēsi kharāc kari-kīri tā-kar
country-to went-away, and there he excessive expenditure having-done his
hīsaya upāi-dēlā. Sē sabu kharāc kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
bhāri dūrbhikhyā paśilā, ō tā-kar kashṭā hēibē lāgīlā. Tētē-bēlē sē
a-severe famine felt, and him-of trouble to-be began. Then he
jāi-kīri sēi dēsa-ra jhanē dēsa-bāsir saran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
lōk tā-ku nīja-r hála-rē ghusari charāībā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.
Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, i.e., in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargoon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, viz., a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet.

The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short ī is often written as if it were a long ī. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel a when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final a is written or omitted.

The following Bengalisms may be noted:

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, kari nāhi, I did not make; diya nāhi, you did not give.
2. The use of the Bengali infinitive, as in charātē patkāi-dātē, he sent him to feed; kari-tē lāgitē, they began to make; deitē lāgitē, he began to give.
3. Miscellaneous idioms, such as pāoyā jai-cūhē, he has been found; harā hoi thina, he had been lost; and others.

The following are dialectic forms.—Hubā-ru for hēbā-ru, from becoming; nahū for nāhū, I am not; kari-achhanta, he has made; pāi-achhanta, he has got; and others.
[No. 8.]

INDO-ARYAN FAMILY.

Eastern Group,

Oriya.

Mixed Dialect of Dantan Thana.

Midnapore District.

(Babu Krishna Kishor Acharji, 1898.)

অকাট কিতাব পুস্তকে পড়ি নদী গঙ্গাকিন্নর স্থানে
আকা঩ের বেলের করিলা গলা। পাকিতে কেরজুলে
আকা঩ে বাতিতে তামা আঁকি দিয়ার কৌশল করানো
সত্যকথা কি করিয়া কথা বলিতে অকাট বলা সাধনা।

৫ একটি রাগ একটি কথু জগায় বলবার পাশাপাশি
আকান করিয়া বলিয়া সংগীত দিয়া তেজস্ক্রিয় করানো
সত্যকথা লিখিত কথা পড়িতে সেই দিকে আকান
লুকায় তাহার কথা জানায় পাঝায় তাহার শ্রবণে
গীতায় পদাতিকে এক কথা বলিয়া অকাট বলা।

১০ একটি কন্ধে অবস্থায় হঞ্জনা পুরাণ করিয়া উদ্দেশিত করা।
[No. 8.]

INDO-ARYAN FAMILY. EASTER GROUP.

ORIYĀ.

MIXED DIALECT OF DANTAN THANIA. (MIDNAPUR DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ek jana-ra dui-ti puya thilā. Sē-mānānka-ra madhya-rē
One person-of two sons were. Them-of among

sāma āpanā-ra pitā-ku kahilā. 'bāpa, sampatti-ra jē bhāg
the-younger his-own father-to said, 'father, the-property-of what shore

āmbhē pāibu, tāhā āmbha-ku diya.' Tāhī-rē sē-mānānka
I will-get, that me-to give.' There-on them

madhya-rē' bishaya bhāg kari délē. Alpa din madhya-rē
among wealth division having-made he-gave. A-few days in

5 sāma puya samasta ēkatra kari dūra dēśa-ku puḷḷai galā.
the-younger son everything together having-made a-fur country-to having-run-away went.

Ār sō-thārē bahut kharac kari bishaya urāi-dēlā.
And there much expenditure having-made wealth squandered.

Sē sabu kharac karībā-r par sē dēśa-rē atyanta
That all expenditure making-of after that country-in an-excessive

akāl habā-ru sē kashaṭa-rē paśilā. Sē samaya-rē
famine occurring-from he distress-in fell. That time-at

sē jāi sē-thām-r ṑēk nagar-bāsī-r āṣmya nēlā,
having-gone that-place-of a city-dweller-of refuge took.

10 Sē tāhā-ku āpanā-r bila-rē ghulāṛi charāṭē paṭhāi-
He him-to his-own field-in swine to-feed despachked.
ପ୍ରପ୍ରେମ ପ୍ରତିକୁ ନେଥିବାକୁ ପ୍ରତିକୁ ପ୍ରତିକୁ ପ୍ରତିକୁ ପ୍ରତିକୁ ପ୍ରତିକୁ ପ୍ରତିକୁ ପ୍ରତି
କାକୁ ସ୍ରକ୍ରମାଗାନ୍ତି କାକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ ଚାଲକୁ
ପ୍ରମୋହ୍ନ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ ଅକୁ
ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ ଅନ୍ୟାକୁ

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ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍ରକୁ ଅଦ୍
ଅଦ୍ରକୁ ଅଦ୍

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କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ କୃଷ୍ଣ
dēlē. Ghusari jē khasā khāya, tahē-rē sē pēt bharāi-
The-scine what husks eat, that-on he the-belly filling-
bā-ku ichchhā kalā; kintu kēhi tāhā-ku dēlā nāhi. Parē
for wish made; but anyone him-to gave not. Afterwards
akkel pāi sē kahilē, 'āmbha bāpa-r kēte bētan-
senses having-got he said, 'my father-of how-many wages-
bhōgi chākar darakār adhik khaibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-thāre khyudhā-rē maru-achhū. Āmbhē uthī
I here hunger-in dying-am. I having-arisen

āmbhā-r bāpa-thāku jību; tāhān-ku kahibu, "āmbhē
my father-near will-go; him-to I-will-say, "I

tumbha-r sākhya-rē-ō bhagabānaṅka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhū. Āmbhē āu tumaha-r putra bōli
done-have. the any-more your son being-called

parichaya dēbā-r jōgya nahū. Āmbhā-ku tumha-r
recognition giving-of fit am-not. Me your

20 jōnē bētan-bhōgi chākar pari rakhā."' Parē sē
a-person wages-enjoying servant like keep."' Afterwards he

uṭhī āpanār bāpa-thāku galā. Dūru tāhā-r pītā
having-arisen his-own father-near went. A-distance-from his father
tāhā-ku dēkhibā-ku pāi, dayārdra-ohitta hōi, daūri
him seeing-to having-got, compassion-moistened-minded having-become, having-run

jāi, tāhā-r galā dhari, chhumān karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

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କଠିନ ଭାବରେ ଯାଇଥିବା ଆଲୋଚନା ରାଖାର କରାଯାଇ。

25 ତୁରୁପରେ କର୍ମରୁଗୁଡ଼ିକ ସାଧନତା ଅଖୀର ଆଲୋଚନା
କରିବାରେ ସପତ୍ତାଳ ବିଦ୍ୟା ରାଜକୀ�separatorร ଚାପ୍ଳେ ନୁୟୁ ଅଟକାଇବା ଏବଂ ଜୀବନ ଭାଳକୀରେ ଗୁହାରେ ବେଳି କଥା ରହେବାରେ ହାଥ ଅନୁଭର ଇରିବାରେ ଶ୍ରାଣୀ ପ୍ରତ୍ଯେକ ମନେ ବୃଦତ୍ତ ହେବାରେ ଖାମିକା କରାଯାଇବା

30 ବୁଦ୍ଧୀରେ ଓ କିତାବରେ ମରିତେ ଅଧ୍ୟକ୍ଷୀ ଓ ଜୀବନେ
କରିବା ଓ କାଶ ସାଧାରଣକୁ ଅନେକ କଥେକ ବୃଦତ୍ତ ବିଶ୍ୱାଳତେ ଓ ଗ୍ରାମ ତାସ୍କରେ ପୀରି ତିଙ୍କେ ତାରେ ଦ୍ୱୀରେ ନିର୍ଧାୟଣ କରିବା ଆକୃତୀ ଓ ତାଦରେ
ମ୍ୱୃଦତ୍ତ ବର୍ତ୍ୟକୁ କରାଯାଇବା କହିବାମାନଙ୍କ ଯାହାତେରେ ଉତ୍ତରାଦ୍ୟ ଲାଗାଯାଇବା ଆକୃତିକାରେ ଓ ତାଦେରେ ଏକେ ପ୍ରବଲ ବୃଦତ୍ତେ ନିର୍ଧାୟଣ କରିବାରେ
kahilā, 'bāp, āmbhē tumbha-r sākhyāta-rē āmbhē said, 'father, 1 you-of sight-in and

25 bhagabānaṅka biruddha-rē pāp kari-achhū. Āmbhē
God-of opposition-in sin done-of. 1

tumbha-r putra bōli parichita hoibā-r ḥojya nahū. Āmbhē
your son being-called recognised being-of fit am-not.

Āmbha-ku tumbha-r janē bētan-bhōgi chākar pari
Me your a-person wages-enjoying servant like

rakha.' Kintu tāhānka-r bāp āpan chākar-mānaṅku
keep.' But his father his-own servants-to

kahilē, 'sīghra bhala lugā āni-kari ihāṅku
said, 'quickly good cloth having-brought this-person-to

30 paharāo; ō ihāṅku hāta-rē aṅguri ō gōra-rē
clothe; and this-person-to the-hand-on a-ring and the-foot-on

jutā paharāo; ō āmbha-mānē āhāra kari ānanda
shoe pat-on; and (let) us feeding having-done rejoicing

karū. Kāraṇ āmbha-r putra mari jāi-thilā, baṅchhi-
make. Because my son having-died gone-was, survived-

achhi; harā hoī-thilā, pāyā-(pāwā) jāi-chhi.' Parē
has; lost been-had, found gone-is.' Afterwards

sē-māna ānanda karitō lágilē.
they rejoicing to-do began.

35 Āu tāhānka-r baṇa puya bila-rē thilā. Sē āsi ghara
And his older son the-field-in was. He having-come the-house

pākha-rē pahāṅchi gān-bādyā sunibā-ku paillā. Sē
neighbourhood-in having-arrived singing-music hearing-to got. He
কতটা সূক্ষ্মতা করতে পারে সে রাগে কি? শুধু আমার কথীর শুধু লেখার জন্য নয়। সে আছে ভালো দৃষ্টিতে। শুধু অপ্যায়ে করিয়ে দিতে নিজের কথাটি। আমার কথিত প্রস্তুতির জন্য তবুও নির্দেশ দিতে হয়।

যেন কিছু ব্যাখ্যা করেল। তার জন্য তিনি কথাটি। এখান থেকে কথিত প্রস্তুতির জন্য তাঁকে আর কোনো তথ্য দিতে হচ্ছে। তাঁর কথাটি আসলে কথিত প্রস্তুতির জন্য তাঁকে আর কোনো তথ্য দিতে হচ্ছে।

কিন্তু বলে, নির্দেশ দিতে যেন। তার কথাটি। এখান থেকে কথিত প্রস্তুতির জন্য তাঁকে আর কোনো তথ্য দিতে হচ্ছে। তাঁকে আর কোনো তথ্য দিতে হচ্ছে না।
janē chākara-ku dāki pachārīlā, 'ē sabu ki?' Sē tāhāku
a-person servant-to having-called asked, 'this all what?' He him-to
kahilā, tumbha-r bhāi āsi-achhi, āu tumbha-r
said, your brother come-has, and your
bāp uttama khādyā tayāri kari-achhanta, kēnēnā
father excellent food preparation made-has, because

40 sē tāhānkuk sustha abasthā-rē pāi-achhanta.' Kintu
he him healthy condition-in found-has.' But
sē rāgi bhitar-ku galā nāhī. Parē tāhāanka-r
he having-become-angry inside-to went not. Afterwards his
bāp bāhār-ku āsi tāhā-ku prabhōdh deītē
can outside-to having-come him-to remonstrance to-give
lāgilē. Kintu sē jābāb deī āpan bāpa-ku
began. But he answer having-given his-own father-to
kahilā, 'dekha, ētē barash dhari mu tumbha-r sēbā
said, 'see, so-many years during I your service

45 kari-achhi; tumbha-r kōna ājūnā kēbhē languhan
done-have; your any order at-any-time infringement
kari nāhī; tathāpi tumbhé kōṇaī dīna āṃbha-ku
I-made not; nevertheless you any day me-to
gutiyē chhēlt-chhuyā madhya diya nāhī, jē
a-single goat-young-one even gave not, that
āṃbō ānā mbānā mbānā ko nei ānanda karī. Kintu
I friends having-taken rejoicing may-make. But

tumbha-r ē santān kaśabī-mānāṅka sāṅga-ṛē
your his offspring karōts-of company-in
30 অশ্রু মিলিত লালু সাক্ষাৎ অঞ্চল ধীরে
তালু তুলি তৃতীয় তালু একপাশ কিছু অঞ্চল।
তৈরী তথা কর্মিতে বাণ অঞ্চল হলো
প্রায় সেগুলোর প্রায় অঞ্চল অপার
ঘাসের ভেদে কিছু মাটি যেমন ঘাসের ভেদে
35 কিছু জাকাড় ধরা ভেতর কাটিয়ে ফেলা হলো
প্রায় সেই ক্ষেতে। জোয়ল তুলিয়ে তার মাটি পাত্র
লাকি সেই কল্লু অঞ্চল ছিল পাত্র পাতাতুলো।
লালু পালকে ।-
tūmbha-rē  sampatti  khāi  pakāi-achhi,  tūmbhē
your  wealth  having-eaten  has-wasted,  you

tāhā-lāgi  uttama  khādyā  prastut  kari-achha,‘
him-for  excellent  food  ready  made-have.’

Tahē-rē  sā  kahilā,  ‘bāp,  tūmbhē  sabu
Thereon  he  said,  ‘my-dear-son,  you  all

samaya-rē  āmbha  sangā-rē  achha,  ār
time-in  my  company-in  are,  and

āmbha-rē  jāhā  kichhi  achhi,  samasta  tūmbha-ra;
mine  what  anything  is,  all  yours (is);

kintu  ānanda  karā,  ō  uḷḷaśīta  hūyā  sangat
but  rejoicing  making,  and  merry  being  proper

bēu-achhi,  kāraṇ  tūmbha-rē  ēī  bhāī  mari
being-is,  because  your  this  brother  having-died

jāi-thilā,  baṃchi-achhi;  haji  jāi-thilā,  pāoryā
gone-was,  survived-has;  having-been-lost  gone-was,  found

jāi-achhi,‘
gone-is.’
BHATRĪ.

The Bhatrās or Bhatrās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhatrās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍa, and Bhatrī, or more properly Bhatrī, their language, has hitherto been classed as a form of Gōṇḍi. I have been able to obtain very little information about the tribe. Sherring in his Hindu Tribes and Castes (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in Papers relating to the Aboriginal Tribes of the Central Provinces gives a few words of what he names Bhatrāin, and more full particulars are given on p. 41 of Part II of the Report of the Ethnological Committee of the Jubulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same Report there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabi. The latter officer’s Report on the dependency of Bastar\(^1\) contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhi and Chattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabi, which is a mixture of Marāṭhi and Chattisgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,996, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhatrās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Deva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhi forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance 掴um, not ḫubum, is ‘an order,’ and ḫe, not aĉhē, is ‘is.’ Compare ḫolā, ḫaulā, and ḫelā, all meaning ‘he’ or ‘I became.’

\(^1\) Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1893.
[No. 9.]
INDO-ARYAN FAMILY.   EASTERN GROUP.
ORIYÁ.

BHATRÍ DIALECT. (STATE BASTAR.)

कोनी मनुष्य दुः गोटा बेटा रहा। हैं प्यातर सान पीठा बुड्डा-की बल्का थे बुड्डा धन प्यातर जी मोर भाग रहे ता-की मो-की देस। तेवे हैं हैं-मन-की धन बांट देखा। खून दिन ना हैं रात रात सान बेटा सब-की गोटाकी याने वनाइ-कारी दूरी देख उठि-गला और हैं हाँ तानी पंद्री हौंड-कारी दिन सारते यापनर धन-की उड़ि-देखा। तेवे हैं सब-की सारला तेवे हैं राज-से बहुत भूख पड़ि-रहा और हैं गरीब होइला। और हैं पूर्वी कार्मी बेदीरी घरे बाज-कारी गोटाकी घरे बेदीरा। हैं मनुष्य यापनर बेदी-से बर्गा चराकी खटाला। और हैं जी गोटा-की भर्गा खाटी-रला ता-की खाइ-कारी खट भरा बाँटी-रला। और कोई ता-की बाढ़ जा देते-रला। तेवे ता-की वेल पड़िला और हैं वर्गा मोर बुड्डा घर बर्गा भीती लोग खाइ-रला घरे बाँटी-बाँटी बाँटी और में भूख मणी खाँचा। में उठि कारी मोर बुड्डा घरी जीवी और ता-की बल्की थे बुड्डा भावानर ज़कज़म ना मानदु और तमर पूरी पाप करली। और तमर वेला वेला डौंब ना गोइला। मो-की यापनर भूतियार सम-से गोटा-की समान वनाइ-देखा। तेवे हैं उठि-कारी यापनर गाप भीती गला। तेवे हैं खूबे दूर रला तेवे तार बाप ता-की देख-कारी माहा करला धौरी प्राई-कारी तार टोड़ा पौड़िर-कारी बुजला। बेटा ता-की बल्का बुड्डा भुड़ी भावानर ज़कज़म ना मानदु और तुकबर पूरी पाप करली धौरी में तुकबर वेला धोरावार डौंब ना होला। बुड्डा भावानर बालाकी-की बल्का सब-की नगद फन्टे हिटाइ-कारी ता-की विधासा धौरी तार रबे मुदी और गोटा पंढेर विधासा। और चमी खाइ-कारी दरित्त करबू। मोर वेला मर-रला करे जीव पड़िला। हिट-जाइ-रला करे बिला। तेवे हैं नस हरिक बाला-धातु।

तार बड़े बेटा बेडा में रहा। धौरी जीवे हैं ग्यासवा वेला घर करा चमरला वाजार नाचर गजर सुनरा। और हैं बूढ़ी भीतर गोटक

3 1 2
मानि बुखार-शरीर पतारला ए वाय-गोटा धाव है। चकी बख्का तुम्हार भाई
शास्त्राच्या ओर तुम्हार वाय नगद रॉऱ्या बनाइला चतव्र चारी को हकी
नोको पाइला। हतीजे हैं रोश कला ह्योतरी चाँच ना करला।
तार बूमा बाहर शास्त्र-शरीर ता-की मानाइला। हैं तार बूमा बख्का देखो
में चतव्र वरस-के तुम्हार रेरा कारी-चारी चाँचिरी तुम्हार जुम्स-की केवा
ना पेसकी। चाँचिरी तुम्ही मो-की केवा गोटक मेड़ा दीवालीके ना देखी
तो में मोहरी भंतर सगे छरख करती। हतोजे तुम्हार ए बेटा विसंविन सगे
तुम्हार धन खान-पकायला जड़क, दाँड़ी आस्ता बड़क, दाँड़ी तार
कावे नगद रॉऱ्या बनाइलास। बूमा ता-की बख्का ए बेटा तुम सोर सगे
सय शाचिस। जे सोर चाए हैं तोहरी चाए। तोवे चानम्द चोर दरख
होंगावार चाए कमतार तोर भाई। मरी रखा फेढ जीवाला हज रखा फेड
मिलवा।
[No. 9.]

INDOARYAN FAMILY.  

ORIYA.

BHATRI DIALECT.  

(EASTERN GROUP.)

(State Bastar.)

TRANSLITERATION AND TRANSLATION.

Konî manukhar dui gotâ bêša râla. Hay bhûtar sân
A-certain man of two individuals sons were. Them among the-younger
plâ bûbâ-kê balîlê, yê bûbâ, dhan bhûtar jê mûr bhag
child the-father-to said, 'O father, the-wealth amidst what my share
râla tâ-kê mû-kê dés.' Têbê hay hay-man-kê dhan bâlê
may-be that me-to give. Then he them-to the-wealth having-divided
deli. Khub din nà hôi râla sân bêša sab-kê gotlê
gave. Many days not having-been were the-younger son everything one
thânê banâï-karî dur dés ußhi galâ, aur hay
place-in having-made after country-to) having-arisen went, and that
thânê phandi hôï-karî, din sârte, âp'nàr dhan-kê upài-delâ,
place-in debauched having-become, days spending, his-own wealth squandered.
Jêbê hay sab-kê sârlê, têbê hay râj-mû bahut bhûkh parlê, aur
When he everything spent, then that kingdom-in much hunger fell, and
hay garib hoelâ. Aur hay purthi kahâri gharâ jâi-karî
he poor became. And that country some house-in having-gone
gotlê kôr gharâ theb'la. Hay manukh âp'nàr bêrî-mê
of-a-certain-man the-house-in joined-himself. That man his-own field-in
baryâ charây-kê patiâelâ. Aur hay jê gotâ-kê baryâ khây-tô-râla,
swine feeding-for sent-him. And he what things the-swine eating-were,
tâ-kê khâï-karî pêt bara'bâ kâjê khoj'tô-râla. Aur kôi
those having-eaten his-belly filling for wishing-was. And any-one
tâ-kê kût nà detâ-râla. Têbê tâ-kê chêt parlê, aur hay
him-to anything not giving-was. Then him-to sense fell, and he
balilâ, 'môr bûbâ ghar katek bhûti lôgar khâîbâr thanê
said, 'my father's house-in how-many hired persons-of eating-of than
bâch'ê asâ, aur maî bhûkhê marbî-âche. Maî ußhi-karî mûr
excess comes, and I hunger-by perishing-am. I having-arisen my
bûbâ lagê jibi, aur tâ-kê balîlê, 'Yê bûbâ, Bhagawân
father near will-go, and him-to I-will-say, "O father, God-of
ûkum nà mànn'lu, aur tamar pûrê pôp karî.' Phêr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
bêša balîlê daul nà ölê. Mô-kê âp'nàr bhûfiâr
son being-called-of worthy not I-became. Me thine-own hired-servants-of
sang-mē gōt-kē samān banāi-diyās."" Tēbē hāy utthi-kari āp'ñār company-in one like make."" Then he having-arisen his-own
bēp lāgē galā. Tēbē hāy khūbē dūr rāla tēbē tār bēp tā-kē
father near went. Then he very distant was then his father him
dēkhī-kari mayā karī, surī parāi-kari tār ūdarā potārī-kari
having-seen compassion made, and having-run his neck having-embaced
chumīlā. Bētā tā-kē baḷā, 'būbā, mūyē Bhagawānar ākum nā
kissed. Thē son him-to said, 'father, I God-of the-command not
mānī, aur tumhar pūrē pāp karī, aur māi tumhar bētā bolāēbār
obeyed, and thee-of before sin did, and I thy son being-called-of
daul nā hāulā.' Būbā āp'nār kabāri-kē baḷā, 'sāb-lē nagad
worthy not became.' Thē-father his-own servants-to said, 'all-than good
pluṭāī hitāi-kari tā-kē pūdhāhā; aur tār hāthē mundī aur
robe having-brought forth him-to put-on; and his hand-on a-ring and
gore panhai pūdhāhā. Aur amī khāī-kari harīkh karībū. Mūr
foot-on shoes put-on. And we having-eaten rejoicing will-do. My
bētā mari-rāla, phēr jiw-parālā; haji-jāi-rāla, phēr milīlā.' Tēbē
son dead-ness. again alive-has-become; lost-gone-ness, again was-found.' Then
hāy harīkh karībū āchāt.
they rejoicing doing were.

Tār bare bētā bērā-mē rāla. Auri jēbē hāy ās'bā
His elder son the-field-in was. And when he coming-(of)
bērā ghar kāthā amar-lā, bājār nāchār gajār
time-(at) the house near approached, music-of dancing-of noise
sun'la. Aur hāy kabāri bhītar gōtāk mānē bulāī-kari
he-heard. And he the-servants among a-certain man having-called
pachārlā, 'E kū gōtā āy-hai?' Hāke baḷā, 'tumhar bhāt
enquired, 'Thā what thing is being?' Him-to he-said, 'thy brother
ās'ā-āchē, aur tumhar bēp naṅgad rādhā banālā, atak anē
has-come, and thy father excellent feast made, this because
kī hāke nikō pālē.' Hāti-lē hāy rīs karīlā; bhītar
that him safe he-found.' But he anger made; within
jībār man nā karīlā. Tār būbā bāhār āsī-kari tā-kē
going-of mind not he-made. His father outside having-come him
manāelā. Hīy tār būbā baḷālā, 'dēkhō, mā tātak baraś-lē
entreated. He his father said, 'see, I so-many years-from
tumhar sēwā karībū-āchē, aur tumhar ākum-kē kēbē nā palīlā
thy service am-doing, and thy command ever not disobeyed.
Auri tumhī mō-kē kēbē gōtāk meṛā-pilā bāle nā delhīs ki
And thou me-to ever a-single goat-young-one even not gavest that
māi moh'īrī māstār sāngē harīkh karīlā. Hāti-lē tumhar
I my friends with rejoicing might-have-made. But thy
e bētā kis'bin saṅgē tumhar dhan khāi-paṅkelā, jaraḵ-dāi āś'la,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
arāk-dāi tumhi tār kājē nagad ṛūdha banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
tā-kē bāl'la, 'e bētā, tūy mōr saṅgē-saṅg āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
āē, hāy tob'ri āē. Tēbē ānand aur harikh hōēhār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
āē, kam'tār tōr bhāi mari-ralā, phēr īw'la; hajī-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
mil'la.'
was-found.'
<table>
<thead>
<tr>
<th>English</th>
<th>Orijā (Standard of Puri)</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Ḫiña</td>
<td>Gātēk.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Điि</td>
<td>Dāi gōṭā.</td>
</tr>
<tr>
<td>3. Three</td>
<td>Tiि</td>
<td>Ti.</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chāri</td>
<td>Chā.</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pāñcha</td>
<td>Pāñ.</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sitta</td>
<td>Sīt.</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Āṭha</td>
<td>Āṭh.</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Daśa</td>
<td>Daś.</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Kožē</td>
<td>Bis.</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pachās</td>
<td>Puchtēs.</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Šāđe</td>
<td>Šān.</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mēra</td>
<td>Mēṛō (Marāṭhī genitive).</td>
</tr>
<tr>
<td>17. We</td>
<td>Ṭāmbhōmāḥē</td>
<td>Ṭāmb.</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Ṭāmbhāṁāṁākāra</td>
<td>Ṭāmb.</td>
</tr>
<tr>
<td>19. Our</td>
<td>Ṭāmbhāṁāṁākāra</td>
<td>Ṭāmb.</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tē</td>
<td>Tē.</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tōṁa</td>
<td>Tōṁ (Orijā genitive).</td>
</tr>
<tr>
<td>23. You</td>
<td>Tūṁbhē</td>
<td>Tūṁ, tūṁ.</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tūṁbhār</td>
<td>Tūṁbā (Marāṭhī genitive).</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tūṁbhār</td>
<td>Tūṁbā (Orijā genitive).</td>
</tr>
<tr>
<td>English</td>
<td>Oriya (Standard of Puri)</td>
<td>Bhatri</td>
</tr>
<tr>
<td>---------</td>
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<tr>
<td>26. He</td>
<td>Sā</td>
<td>Hun, ḫāy.</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Tā Başa</td>
<td>Hun-kō (Chattigoshi genti- ties).</td>
</tr>
<tr>
<td>29. They</td>
<td>Sēṃāna</td>
<td>Hun-man, ḫāy-man.</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Sēṃānākara</td>
<td>Hun-man-kō.</td>
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<tr>
<td>31. Their</td>
<td>Sēṃānākara</td>
<td>Hun-man-kō.</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāta</td>
<td>ḫāth.</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pāda</td>
<td>P̄ya.</td>
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<tr>
<td>34. Nose</td>
<td>Nāka</td>
<td>Nāk.</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ākhi</td>
<td>Ākhi.</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Pāṭi</td>
<td>Mā.</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dūnta</td>
<td>Dūṭa.</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kāna</td>
<td>Kān.</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Bala or kāsā</td>
<td>Kāsā.</td>
</tr>
<tr>
<td>40. Head</td>
<td>Mundā</td>
<td>Mundā.</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Jibha</td>
<td>Jibha.</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Pēṭa</td>
<td>Pęṭ.</td>
</tr>
<tr>
<td>43. Back</td>
<td>Pāṭhi</td>
<td>Pāṭh.</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lohā</td>
<td>Lohā.</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Sanā</td>
<td>Sōn.</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Rapā</td>
<td>Rāp.</td>
</tr>
<tr>
<td>47. Father</td>
<td>Bāpa</td>
<td>Bābā.</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mā</td>
<td>Ayā.</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhāī</td>
<td>Bhāī.</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Bhaṭīgi</td>
<td>Bāṭīn.</td>
</tr>
<tr>
<td>51. Man</td>
<td>Mānūchatya</td>
<td>Manukh.</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Māṭīnāi</td>
<td>Bāṭi.</td>
</tr>
<tr>
<td>English</td>
<td>Oriya (Standard of Puri)</td>
<td>Hindi</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Māpa</td>
<td>Bañit.</td>
</tr>
<tr>
<td>55. Son</td>
<td>Pañ</td>
<td>Pīhā.</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Jhīn</td>
<td>Lekh.</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Dāna</td>
<td>Kabājā.</td>
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<tr>
<td>58. Cultivator</td>
<td>Chasāh</td>
<td>Kichān.</td>
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<tr>
<td>59. Shepherd</td>
<td>Māgūla-rakhūlāa</td>
<td>Dāvat.</td>
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<tr>
<td>60. God</td>
<td>Paramāvāc or Tawar</td>
<td>Bhagwān.</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Asura or Saitān</td>
<td>Dīmā.</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Sūriya</td>
<td>Sūrij.</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chandey</td>
<td>Chandā.</td>
</tr>
<tr>
<td>64. Star</td>
<td>Tara or tarā</td>
<td>Tarā.</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Nīh</td>
<td>Joy.</td>
</tr>
<tr>
<td>66. Water</td>
<td>Pāgi</td>
<td>Pāst.</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghūṭā</td>
<td>Ghūṭā.</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāi</td>
<td>Gāy.</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kukkura</td>
<td>Kukūr.</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Bīlēl</td>
<td>Bilāl.</td>
</tr>
<tr>
<td>72. Cock</td>
<td>Kukūjā</td>
<td>Gāngā.</td>
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<tr>
<td>73. Duck</td>
<td>Pāṭhī-hunga</td>
<td>Hāna.</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gachha</td>
<td>Gachhā.</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Oja</td>
<td>Hāt.</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Chaḍhōi</td>
<td>Chirāt.</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Khāna</td>
<td>Khānā.</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bāura</td>
<td>Bāt.</td>
</tr>
<tr>
<td>English</td>
<td>Oriya (Standard of Puri)</td>
<td>Bhatri</td>
</tr>
<tr>
<td>--------</td>
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<tr>
<td>80. Con</td>
<td>Āna</td>
<td>Ārta</td>
</tr>
<tr>
<td>81. Ben</td>
<td>Mira</td>
<td>Pūṁā</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Thia bua</td>
<td>Thiya</td>
</tr>
<tr>
<td>83. Die</td>
<td>Mara</td>
<td>Marin-gala (Marīghti past tense)</td>
</tr>
<tr>
<td>84. Give</td>
<td>Diya</td>
<td>Deun-dia</td>
</tr>
<tr>
<td>85. Run</td>
<td>Dauba</td>
<td>Para</td>
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<td>86. Up</td>
<td>Uparō</td>
<td>Uptē</td>
</tr>
<tr>
<td>87. Near</td>
<td>Nikāparō</td>
<td>Lagē</td>
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<td>88. Down</td>
<td>Talē</td>
<td>Khālā</td>
</tr>
<tr>
<td>89. Far</td>
<td>Dura</td>
<td>Khubē dūr</td>
</tr>
<tr>
<td>90. Before</td>
<td>Āgē</td>
<td>Āgē</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Pauchō</td>
<td>Paśētē</td>
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<tr>
<td>92. Who</td>
<td>Kiē</td>
<td>Kann</td>
</tr>
<tr>
<td>93. What</td>
<td>Kaspa</td>
<td>Kann</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kāhūki</td>
<td>Kāy-hajā</td>
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<td>95. And</td>
<td>Bhang</td>
<td>Anr</td>
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<td>96. But</td>
<td>Kintu</td>
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<td>97. If</td>
<td>Jādi</td>
<td></td>
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<td>98. Yes</td>
<td>Hā</td>
<td>Hōy</td>
</tr>
<tr>
<td>99. No</td>
<td>Nābh</td>
<td>Nābē</td>
</tr>
<tr>
<td>100. As</td>
<td>Hāyā</td>
<td>Āhā</td>
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<tr>
<td>101. A father</td>
<td>Eka bōpa</td>
<td>Bābhā</td>
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<tr>
<td>102. Of a father</td>
<td>Eka bōpan</td>
<td>Bāp-bāh 1</td>
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<tr>
<td>103. To a father</td>
<td>Eka bāpa-ku</td>
<td>Bāp-bāh</td>
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<tr>
<td>104. From a father</td>
<td>Eka bāpa-thāru</td>
<td>Bāp-langā</td>
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<tr>
<td>105. Two fathers</td>
<td>Dhi bāpa</td>
<td>Daig ēpā bāp</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Pitārā bāka</td>
<td>Bābhā-man</td>
</tr>
</tbody>
</table>

1 Here, and elsewhere in the list, Marīght forms are given, but Oriya ones are also used. See, for instance, the specimen.
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<th>Oriya (Standard of Puri)</th>
<th>Bhatri</th>
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<td>Geṭjē jhia</td>
<td>Lēkti</td>
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<tr>
<td>111. Of a daughter</td>
<td>Geṭjē jhiaśa</td>
<td>Lēkt-tō.</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Geṭjē jhiaśa-ku</td>
<td>Lēkt-tō.</td>
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<tr>
<td>113. From a daughter</td>
<td>Geṭjē jhia-ṭhāru</td>
<td>Lēkt-lagō.</td>
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<tr>
<td>114. Two daughters</td>
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<td>Dāi geṭā lēkti.</td>
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<tr>
<td>117. To daughters</td>
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<td>Lēkti-man-kē.</td>
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<tr>
<td>118. From daughters</td>
<td>Jhia-mānaśa-ṭhāru</td>
<td>Lēkti-man-lagō.</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Jānē bhala lōka</td>
<td>Nikō mānukh.</td>
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<tr>
<td>120. Of a good man</td>
<td>Jānē bhala lōkaśa</td>
<td>Nikō mānukh-ṭō.</td>
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<tr>
<td>121. To a good man</td>
<td>Jānē bhala lōka-śa</td>
<td>Nikō mānukh-ṭō.</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Jānē bhala lōka-ṭhāru</td>
<td>Nikō mānukh-lagō.</td>
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<tr>
<td>123. Two good men</td>
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<td>Dāi geṭā nikō mānukh.</td>
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<tr>
<td>128. A good woman</td>
<td>Bhala māl piṭē or jaṇē bhala sri.</td>
<td>Nikō bāli.</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Jānē manda bālākā</td>
<td>Adṛā pīlā.</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Geṭjē manda bālikā</td>
<td>Adṛā lēkti.</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhala</td>
<td>Nikō.</td>
</tr>
<tr>
<td>133. Better</td>
<td>Apechya krutta bhala</td>
<td>Khabē nikō.</td>
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<tr>
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<th>Bihari</th>
</tr>
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<tbody>
<tr>
<td>Beest</td>
<td>Salam-chharn bhalo</td>
<td>Jugé nikó.</td>
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<td>High</td>
<td>Üchela</td>
<td>Üch.</td>
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<td>Higher</td>
<td>Üchchaturra</td>
<td>Klubó ūch.</td>
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<td>Highest</td>
<td>Üchchathama</td>
<td>Jugé ūch.</td>
</tr>
<tr>
<td>A horse</td>
<td>Gōčā ghōḍā</td>
<td>Ghōḍā.</td>
</tr>
<tr>
<td>A mare</td>
<td>Gōčā ghōḍi</td>
<td>Ghōḍi.</td>
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<tr>
<td>Horses</td>
<td>Ghōḍā-mānō</td>
<td>Klubó ghōḍā.</td>
</tr>
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<td>Mares</td>
<td>Ghōḍi-mānō</td>
<td>Klubó ghōḍi.</td>
</tr>
<tr>
<td>A bull</td>
<td>Gōčā saṇḍha</td>
<td>Bayal.</td>
</tr>
<tr>
<td>A cow</td>
<td>Gōčā gāi</td>
<td>Gāy.</td>
</tr>
<tr>
<td>Bulls</td>
<td>Saṇḍha-mānō</td>
<td>Klubó bayāl.</td>
</tr>
<tr>
<td>Cows</td>
<td>Gāi-sabu or gāi-mānō</td>
<td>Klubó gāy.</td>
</tr>
<tr>
<td>A dog</td>
<td>Gōčā kākura</td>
<td>Kākār.</td>
</tr>
<tr>
<td>A bitch</td>
<td>Gōčā mai kākura</td>
<td>Karṭi.</td>
</tr>
<tr>
<td>Dogs</td>
<td>Kukkura-sabu or kukkura- mānō</td>
<td>Jugé kākār.</td>
</tr>
<tr>
<td>Bitches</td>
<td>Mai kākura-sabu</td>
<td>Jugé karṭi.</td>
</tr>
<tr>
<td>A he goat</td>
<td>Gōčā nojirā chheli</td>
<td>Bākā.</td>
</tr>
<tr>
<td>A female goat</td>
<td>Gōčā mai chhōli</td>
<td>Chhērī.</td>
</tr>
<tr>
<td>Goats</td>
<td>Chhērī-sabu</td>
<td>Jugé bākā.</td>
</tr>
<tr>
<td>A male deer</td>
<td>Gōčā nojirā hariṣa</td>
<td>Koṭra.</td>
</tr>
<tr>
<td>A female deer</td>
<td>Gōčā mai hariṣa</td>
<td>Koṭṛa.</td>
</tr>
<tr>
<td>Deer</td>
<td>Hariṣa</td>
<td>Jugé koṭṛa.</td>
</tr>
<tr>
<td>I am</td>
<td>Nū baṅ, nū achhi, ūmābā heṭ or ūmābā achhī.</td>
<td>Mai śē.</td>
</tr>
<tr>
<td>Thou art</td>
<td>Ūtu kana, achha; tumbhō kana, achha.</td>
<td>Tuś śē.</td>
</tr>
<tr>
<td>He is</td>
<td>Ŭe ānu, achhi, buman, achhant.</td>
<td>Hān śē.</td>
</tr>
<tr>
<td>We are</td>
<td>Āmābēmānē heṭ, achhī</td>
<td>Hān śēhī.</td>
</tr>
<tr>
<td>You are</td>
<td>Tumbhēmānē kana, achha</td>
<td>Tūṁ śēhī.</td>
</tr>
<tr>
<td>English</td>
<td>Oriya (Standard of Puri)</td>
<td>Bhojpal</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>They are</td>
<td>Samaa hanu, achhanu</td>
<td>Han asa.</td>
</tr>
<tr>
<td>I was</td>
<td>Maa thiili</td>
<td>Maa rala.</td>
</tr>
<tr>
<td>Thou wast</td>
<td>Tu thiila</td>
<td>Tui rala.</td>
</tr>
<tr>
<td>He was</td>
<td>Se thiila</td>
<td>Han rala.</td>
</tr>
<tr>
<td>We were</td>
<td>Ambhama nhia</td>
<td>Ham rala.</td>
</tr>
<tr>
<td>You were</td>
<td>Tumbhama nhia</td>
<td>Tumi rala.</td>
</tr>
<tr>
<td>They were</td>
<td>Semah thiile</td>
<td>Han-man rala.</td>
</tr>
<tr>
<td>Be</td>
<td>Han</td>
<td></td>
</tr>
<tr>
<td>To be</td>
<td>Hosha-ku</td>
<td>Hoon.</td>
</tr>
<tr>
<td>Being</td>
<td>Hosha</td>
<td></td>
</tr>
<tr>
<td>Having been</td>
<td>Hoi</td>
<td></td>
</tr>
<tr>
<td>I may be</td>
<td>Maa be-pari</td>
<td>Maa hoy-daa.</td>
</tr>
<tr>
<td>I shall be</td>
<td>Maa be-bi</td>
<td>Maa beha.</td>
</tr>
<tr>
<td>I should be</td>
<td>Meeh beha uchita</td>
<td>Mee hoy-daa.</td>
</tr>
<tr>
<td>Beat</td>
<td>Maru</td>
<td>Marthe.</td>
</tr>
<tr>
<td>To beat</td>
<td>Marha-ku</td>
<td>Marthe.</td>
</tr>
<tr>
<td>Beating</td>
<td>Maru</td>
<td>Marthe.</td>
</tr>
<tr>
<td>Having beaten</td>
<td>Mari</td>
<td>Maruna bhati.</td>
</tr>
<tr>
<td>I beat</td>
<td>Maa mara, mara</td>
<td>Maa marthe.</td>
</tr>
<tr>
<td>Thou beatest</td>
<td>Tu maru</td>
<td>Tui marthe.</td>
</tr>
<tr>
<td>He beats</td>
<td>Se mara</td>
<td>Han marthe.</td>
</tr>
<tr>
<td>We beat</td>
<td>Ambhama maru</td>
<td>Ham marthe.</td>
</tr>
<tr>
<td>You beat</td>
<td>Tumbhama mara</td>
<td>Tumi marthe.</td>
</tr>
<tr>
<td>They beat</td>
<td>Semah maranta</td>
<td>Han-man marthe.</td>
</tr>
<tr>
<td>I beat (Past Tense)</td>
<td>Maa marili</td>
<td>Maa marthe.</td>
</tr>
<tr>
<td>Thou beatest (Past Tense)</td>
<td>Tu mariki</td>
<td>Tui marthe.</td>
</tr>
<tr>
<td>He beat (Past Tense)</td>
<td>Sama maril</td>
<td>Hya marthe.</td>
</tr>
</tbody>
</table>

Oriya---447
<table>
<thead>
<tr>
<th>English</th>
<th>Oriya (Standard of Patr).</th>
<th>Pali.</th>
</tr>
</thead>
<tbody>
<tr>
<td>186. We beat (Past Tense)</td>
<td>Ambhënmane mārīḥa</td>
<td>Hami mārīḥa.</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tambhënmane mārīḥa</td>
<td>Tumi mārīḥa.</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Sēmânō mārī ṭe</td>
<td>Hāy mārīṭu.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Mū mārūcchhi</td>
<td>Mai mārīṭu.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Mū mārūchhiti</td>
<td>Mai mārīṭa raṭṭi.</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mū mārūchhiti</td>
<td>Mai mārīṭa ayē.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Mū mārī pāri</td>
<td>Mai mārēndē.</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Mū mārībhi</td>
<td>Mai mārīṭi.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū mārība</td>
<td>Tui mārīṭa.</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Sē mārība</td>
<td>Hāy mārīṭa.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ambhënmane mārībhi</td>
<td>Hami mārīṭa.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tambhënmane mārībhi</td>
<td>Tumi mārīṭa.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Sēmânō mārīḥa</td>
<td>Hāy maṇ mārīṭa.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Mōr maṇ mārībhi uchita</td>
<td>Mū maṇ mārēndē.</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mū mārū khāṭi</td>
<td>Mō-ko mārīṭa.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mū māra khāṭhiti</td>
<td>Mō-ko mārūṣun-rāṭṭi.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mū māra khāṭbā</td>
<td>Mō-ko mār-dā.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Mū jāi</td>
<td>Mai jāy-e.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāu</td>
<td>Tui jāy-e.</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Sē jāu</td>
<td>Hāy jāy-e.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ambhēmmane jāu</td>
<td>Hami jābū tichē.</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tambhēmmane jāu</td>
<td>Tumi jābā ṭa.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Sēmânē jānti</td>
<td>Hāy-maṇ jābū tichē.</td>
</tr>
<tr>
<td>211. I went</td>
<td>Mū jāṭhiti, gali</td>
<td>Mai gēṭo.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū jāṭhiti, gali</td>
<td>Tui gēṭo.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Sē jāṭhiti, gali</td>
<td>Hāy jōło.</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ambhēmmane jāṭhiti, gali</td>
<td>Hami gēṭi.</td>
</tr>
</tbody>
</table>

Oriya—448
<table>
<thead>
<tr>
<th>English</th>
<th>Oriya (Gusheed of Purl)</th>
<th>Bangla</th>
</tr>
</thead>
<tbody>
<tr>
<td>215. You went</td>
<td>Tumbhāmānē jāithila, galē</td>
<td>Tumi gēšā.</td>
</tr>
<tr>
<td>216. They went</td>
<td>Sēmānē jāithila, galē</td>
<td>Haiy-man gēšy.</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jā</td>
<td>Jā.</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Jāi</td>
<td>Gē.</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tumbhara nā knamā?</td>
<td>Tu-isā nāv kāy?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>E ghoḍa trauma kētē</td>
<td>Yē ghoḍa kitiśṭa barakā-taśē āśā?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Kāmārē tā-haṁa kētē āśā?</td>
<td>Tahāle Kaśmīr kitiśṭa āśā?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tumbhā-lāha-gharē kētē pān sahānti?</td>
<td>Ṭapā gharē kitiśṭa lēkā āśā?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Mū ājī bātē baṭa-chalāchhi</td>
<td>Mū ājī lāpā āśā chalā.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mūn khudāṭa-pu-haṁ tāra bhaṇḍaṛi-biḥa bāli-kā chalāchhi.</td>
<td>Mūgā jhalāṭa kahāṭa bhaṁ hūmā bhān saṅgā jholā.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Dīkā, ghoḍa jīn gharē achāchhi.</td>
<td>Gharō-baṅghā pāndā ghoḍa- jīn khalē āśā.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Ta piṭhū-ko jīn kashā.</td>
<td>Ṭamā-ā jā-hṛpā ḍākī-kā rākā.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Mū ā jūn-kū bāhūt māṁ māiṁ chalāchhi.</td>
<td>Mū ḍāu āhā ḍākā-kā khalē marēli.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Se pāḥaḍa upari gāre ekanā-achāchhi.</td>
<td>Hām gauñāko hūn sākā ṛpā chāray-ṛtā cāchā.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Se gachha-māle gōṣa ghoḍa upari bān-achāchhi.</td>
<td>Hām hūn ṭāk-khalē ḍākā-ṛpā ḍārā āśā.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Tabha bāhi tāhara bhaṇḍaṛi-ṭhāra ḍēṅga.</td>
<td>Ṭamā ṭāk kūnā-ā tehnātā āśā.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Tabhāra ḍām alē ṭakā.</td>
<td>Ṭamā jrob dū rupā waṭā ṭānā āśā.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Ta-kū ṭakā diā.</td>
<td>Ṭamā rupā hūn-kē ḍīyā.</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Ta-thārū sē ūkā ṭaṁna nā alē.</td>
<td>Ṭamā rupā-yā-kē hūn-ō māṭga.</td>
</tr>
<tr>
<td>236. Best him well and bind him with ropes.</td>
<td>Ta-kū khurb māra sā ḍaṭiṛ- ṭeh bānāḥ.</td>
<td>Ṭamā khalb māra māṅi ḍaṭiṛ-ṛtā bānāḥ.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Mū ḍō āga-ṛt chāla.</td>
<td>Māţa pūrāla ṭa.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Kāhā-ḥārī rā-kū ḍina.</td>
<td>Tumbhā bāṅgā kā-ṛṭo-ṛṭe jīnā?</td>
</tr>
</tbody>
</table>