LINGUISTIC SURVEY OF INDIA.

Compiled and edited by
C. R. Grierson, C.I.E., Ph.D., D.Litt., L.C.S.

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INDO-ARYAN FAMILY.
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SPECIMENS OF THE
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THE MEDIATE GROUP.

EASTERN HINDI

The MEDIATE group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, viz., Eastern Hindi.

This language, which includes three main dialects, Awadhi, Bagheli, and Chhattisgarhi, occupies parts of six provinces, viz., Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand, Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Purnea. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-West of the District of Mirzapur, the States of Chand Bhanar, Sarguja, and Koria, and a portion of Jashpur in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattisgarh with its Feudatory States.

The three dialects of Eastern Hindi closely resemble each other. Indeed, Bagheli differs so little from Awadhi, that, were it not popularly recognised as a separate form of speech, I should have certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudices. Chhattisgarhi, under the influence of the neighbouring Marathi and Oriya, shows greater points of difference; but its close connection with Awadhi is nevertheless apparent. The Awadhi-cum-Bagheli dialect includes the whole Eastern Hindi area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhanar, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhi and Bagheli, we may take the river Jamna where it runs between Pachmarhi and Banda, and thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Turhi dialect spoken on the north bank of the Jamna in Pachmarhi shows sufficient peculiarity to entitle it to be classed as Bagheli; and the language of the south-east of Allahabad, which is locally known as Bagheli, but which I have classed as Awadhi, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattisgarhi occupies the remainder of the Eastern Hindi tract, that is to say the States of Udaipur, Kora and Sarguja, and a portion of Jashpur, in Chota Nagpur, and the greater part of Chhattisgarh.

As above described Eastern Hindi occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces, much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an
area of about 137,500 square miles. The number of speakers of each dialect is roughly as follows:

- Awadhi\(^1\) : 16,000,000
- Bagdari\(^2\) : 4,612,766
- Chhattisgarhi\(^3\) :

Total\(^4\) : 20,612,766

27,243,066

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhi is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihari. On page 118, I have estimated the number of these Awadhi-speaking Muslims at 913,813, and these figures are included in the figures for Awadhi given above. Similarly, as regards Chhattisgarhi, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 35,090 speakers of it in the neighbouring Chhattisgarh and Omsa Punditary States, whose main language is Oriya. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindi in their proper homes.

Large numbers of speakers of Eastern Hindi are scattered all over Northern India. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam:

- Estimated number of speakers of Awadhi in Assam : 32,290
- " " " " the Lower Provinces : 111,258
- Total : 143,548

As explained in the Introduction to the Eastern Group, there were, in the early centuries after the Christian era, two main languages, or Prokris, spoken in the Tamna and Ganges valleys. These were, Sauraseni spoken in the east, with its head-quarters being the upper Doab, and Magadhi spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Oudh, in which a mixed language known as Archa-Magadhi, or Half-Magadhi, was spoken, partaking partly of the character of Sauraseni, and partly of that of Magadhi. We have seen that all the languages of the Eastern group are descended from Magadhi, and we shall see that the group of closely connected languages of which Western Hindi may be taken as the type, is directly descended from Sauraseni.

\(^1\) Census population of Hungarian, 7,483,701.
\(^2\) Census population of Portuguese, 6,040,792.
\(^3\) Census population of Bikaner, 2,310,719.
\(^4\) As, considerably more than the population of Austria (25,389,412).
\(^5\) F. J. Pledge, "Vol. V., Pt. I., p. 5."
INTRODUCTION.

It now remains to state that this mixed language, or Arda-Magadhi, was the parent of Modern Eastern Hindi.

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kannauji and Bundelkhandi.

All these are descended from Samaseni or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Nagpuri dialects of Bihar, and by Oriya. On the south it meets forms of the Marathi language. Bihar and Oriya are descended from Magadhi Prakrit. Eastern Hindi is hence surrounded on two sides by languages derived from Samaseni, and on one side by languages derived from Magadhi, and, as might be expected, is the modern representative of Arda-Magadhi. Like it, it partakes of the nature of both the two ancient languages.

The name Hindi is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahananda on the east; and between the Himalayas on the north and the river Narbada on the south. From these Bihar has already been subtracted. It is spoken in Bihar and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajputana, and there remain, still bearing the name of 'Hindi,' the dialects spoken in the basins of the Jumna and the Ganges, say, from Sirhind in the Punjab to Benares. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Banalgi, Kannauji, Broj Bihakhi, and the standard Hindustani which forms the langue fonde of the greater part of India. These dialects are all various forms of one language, which I call Western Hindi. The Eastern group includes the three dialects that together form the language which I term Eastern Hindi. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.1

The dialects of the Mediate Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb.

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, viz., Assamsee, Bengal, and Oriya, have one marked peculiarity in that the letter a is usually pronounced like the a in the English word 'hot.' In Bihar, this sound is gradually flattened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the a in 'nut.' Eastern Hindi has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindi closely resembles Western Bhojpuri. It has the same tendency to use an oblique form in ə; with regard to which, however, it would be more accurate to say that Western Bhojpuri has borrowed from Eastern Hindi, the oblique form of the other languages of the Eastern group invariably ending in ə. The

1 The student is warned that the 'Eastern Hindi' of Dr. Herrada's Gaudiya Grammar is not the language here given that name. That Eastern, which is Bihar, Dr. Herrada himself has long abandoned the name 'Eastern Hindi,' and has adopted 'Bihari.'
postpositions attached to nouns are mostly the same as in Biharî, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is हो or है, while, in the languages of the Eastern group it is है or है. It may be added that the post-position of the Locative is मा or मै, while in Biharî it is more usually मा, and it does not occur in the other Eastern languages at all. These two postpositions, है and मा, are typical of the Mediatale Group.

The declension of Pronouns in Eastern Hindi closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the other western ones. While in the latter the typical vowel of the genitive singular of the personal pronoun is ॊ, in the east it is ॉ. Thus, in Western Hindi, 'my' is मार, but in Bengali and Biharî, it is मार. Eastern Hindi follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindi, अहू or अहू, I am, although, in the eastern parts of Oudh, अहू, which is nearly the same as the Western Bhulpuri है, also occurs. In the Finite Verb there are three main tenses—present, aorist, imperfect, and future. Of these, the present conjunctive, which is derived from the Sanskrit present indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindostani, the word मार, which is derived from the Sanskrit Past Passive participle मारा, does not mean literally 'struck' or 'I struck', but 'struck by him' or 'by me', and so on. Similarly चोध, derived from चोधा, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter त in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for in this त is retained in most of the dialects derived from Sanskrit Prakrit. Thus from the Sanskrit मारा, there sprang the Saurastramine मारा, afterwards corrupted to मारा from which came the Braj Bhakthi मारा, in which the य represents the original Sanskrit and Prakrit य. The change of य to म is one of spelling rather than of pronunciation. We may, therefore, say that this य is typical of the past tenses of the group of dialects which are sprung from Saurastramine Prakrit.

Turning now to the languages derived from Magadhi Prakrit, we see an altogether different state of affairs. In the Saurastramine languages, the त of मारा and चोधा has first been softened to ड and then has altogether disappeared. In the Magadhi languages, we find in its place the letter त. Thus, 'struck' in Bengali is मारा, and in Biharî चोधा. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindostani. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says मारा, struck, अ, 'by me,' and unites the whole into one word, मारा. Similarly the Bengali चोधा originally means 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.
The particular enclitic pronouns which are used in the Māgadhi-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindi, it will be convenient to consider those in use in the Bhopuri dialect of Bihār.

Eastern Hindi combines the peculiarities of the Śaurasenī and of the Māgadhi languages. The typical letter of its past tense is not the Magadi ɻ, but the Śaurasenī s or ʃ. On the other hand, the Past Participle cannot stand by itself, but takes the same enclitic pronouns as those used by Bhopuri. In order to show this clearly, the masculine singular of the past tenses of Eastern Hindi and of Bhopuri are here given side by side. In each case the root, the tense characteristic, and the enclitic pronouns are separated by hyphens. In reading the Eastern Hindi forms, it should be remembered that, in this language, y, e, and s are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhí dialect:—

<table>
<thead>
<tr>
<th>English</th>
<th>Eastern Hindi</th>
<th>Bhopuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>I struck</td>
<td>mār-ʃ-ə</td>
<td>mār-ʃ-ə</td>
</tr>
<tr>
<td>Then struck</td>
<td>mār-ʃ-ə</td>
<td>mār-ʃ-ə</td>
</tr>
<tr>
<td>He struck</td>
<td>mār-ʃ-ə</td>
<td>mār-ʃ-ə</td>
</tr>
</tbody>
</table>

If we spell the Eastern Hindi words as follows, as is often done, we see the connexion, on the one hand with the Śaurasenī dialect, and, on the other, with Bhopuri, even more clearly:—

mār-y-u,
mār-y-u,

These are the original forms, of which the forms with ū and e are corruptions.

This Past Tense, with, according to local spelling, the third person singular ending in ə, ə, or əə, is preeminently the typical shibboleth of a speaker of Eastern Hindi. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of the language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an up-country speaker saying words like 'kef', he said, or 'mār', he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of Śaurasenī and Māgadhi Prakrit.

In this tense, Eastern Hindi has another strong point of resemblance with the Śaurasenī group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindi we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Mahā Muhammad and Tuhā Dīs the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in ə, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śaurasenī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.
Thus, in Eastern Oudh, 'he struck' is *māryū, in which *a is in the Nominative case, and means 'he'; but in Unnao in Western Oudh, the expression used is *a-māra, in which *a is in the oblique form and means 'by him.' The Nominative Singular of *a is *ə.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, i.e., we may either use the direct expression, 'he will go,' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit chalītīgati, and the second *chalītanām used impersonally. We shall first trace the former into the modern languages. In Saurāsaṇi it first became *chalītā, with the same elision of *i that we noticed in the case of the past participle. Then the two *i's became changed to ə, and we have *chalīnā. This form has survived to the present day and in Braj Bhāṣā and other Saurāsaṇi 'derived dialects means 'he will go.' The whole tense is thus conjugated in Braj Bhāṣā.

Sing. | Plu.
1. māryū ə, I shall strike, | māryū ə.
2. māryū əa | māryū əa.
3. māryū əa | māryū əa.

We are thus entitled to say that the characteristic of the future tense in the Saurāsaṇi group of dialects is the syllable ə.

The Magadhi group of dialects, i.e., those which form the Eastern group of Indo-Aryan vernaculars, on the contrary prefers to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *chalītanām, it is to-be gone, equivalent in meaning to the Latin cœpitum. The impersonal nature of this participle should be noticed. It does not say who is to go. It leaves this to be supplied by a pronoun. The Sanskrit *chalītanām becomes in both Prakrits *chalītanām, and, thence, *chalītanā, and we find the next stage of growth in the word *chalībā, in the Eastern Hindi of Talāsī Dēśa. It is here used as a pure future, and is not changed either for person or number. *Chalībā means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit. As in that language, the word literally means 'it is to be gone.' Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages. Assamese and Oriya follow it in every particular. As in the case of the past participle in the past tense, Bengali cannot use the future participle alone. It must add enclitic pronouns to it. Its future participle ends in əb. That is to say, the Prakrit *chalītanām becomes *chalībə while, similarly, the Sanskrit *chalītanām, it is to be struck, becomes in Prakrit *māryūtanā, and in Bengali *māryū. To this it adds the enclitic pronouns. When a Bengali wishes to say 'I shall strike,' he says *māryū əb, 'it is to be struck,' and then a (which he writes a), 'by me,' i.e., *māryū əb a. The Bengali future is therefore conjugated as follows:

Sing. | Plu.
1. māryū ə, I shall strike, | māryū ə.
2. māryū əa | māryū əa.
3. māryū əa | māryū əa.

Footnote: The *chalītanām which we meet as the future in the ordinary Hindustani of the books has an altogether different derivation.
The remaining Eastern language, Bihari, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with $a$, in this case $māri$. It is, however, unable to make up its mind about the third person. In Maithili and Magadhi it uses the present participle somewhat clumsily for this person of the future, but in Bhojpuri it takes refuge in the $ā$-future which we have just met in the Sauraseni dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpuri future is therefore as follows:

**Sing.**
1. māri-ā-ē, I shall strike,
2. māri-ā-ē, I shall strike,
3. māri-ē

**Plur.**

In the two first persons, the terminations are enclitic pronouns meaning 'by me,' 'by thee,' and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, $māri$, is so obscured, that it fails to show clearly the marks of its origin.

Eastern Hindi goes still further in the same direction. The Awadhī dialect closely agrees with Bhojpuri. Its Future is—

**Sing.**
1. māri-ā-ē, I shall strike,
2. māri-ā-ē, I shall strike,
3. māri-ē

**Plur.**

As, however, we go west, we find in the Awadhī-speaking district of Unao the following:

**Sing.**
1. māri-ē, I shall strike,
2. māri-ē, I shall strike,
3. māri-ē

**Plur.**

This is a pure $ā$-future, and is identical with the one given above for Braj Bhākhī.

The Baghā dialect, according to Dr. Kellogg, takes a mean position between these two extremes. It may be noted that the first person singular, $māri-ā-ē$, more nearly approaches the Prakrit form $māri-ā-ē$ than in any other dialect.

**Sing.**
1. māri-ā-ē, I shall strike,
2. māri-ā-ē, I shall strike,
3. māri-ē

**Plur.**

It should be remarked, however, that the specimens collected for this survey from the Baghā-speaking men only show the $ā$-future, conjugated exactly as in Unao.

The Chhattisgarhi future shows another mixture of these two forms. It is as follows:

**Sing.**
1. māri-ē, I shall strike,
2. māri-ē, I shall strike,
3. māri-ē

**Plur.**

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindi occupies an intermediate position between that of the Magadhi languages of the East, and that of the Sauraseni languages of the West.
We are hence entitled to state that the Eastern Hindi language, or, in other words, the Mediatic Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Magadhi or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Sauraseni group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Magadhi Prakrit.

Nothing has hitherto been written regarding the Mediatic Group of dialects. Indeed, this is the first occasion in which the group has been recognised at all. The authorities which deal with the different dialects will be found detailed in the proper place.
AWADHĪ, KŌSALĪ, or BAISWĀRĪ.

The word 'Awadhi' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term. Awadhi is spoken throughout Oudh, except in the District of Hardoi, in which Kamaraj is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpuri is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domain of His Highness the Maharaja of Benares, which occupy a portion of the North-Ganges area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South- Gangetic Allahabad, and of the whole of the District of Fatehpur except the country bordering on the Jamna River, in which a mixture of Bagholt and Bundeli is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Sitapur and Khaifi it is mixed with Kamaraj; in Fatehpur, with the same language, and also with Bundeli, Bundeli, and in South-Eastern Allahabad with Western Bhojpuri and with Bagholt; but taken as a whole, and considering the grammar only, Awadhi is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Deob approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kosalī' and 'Baiswārī.' The former name is merely a translation of the word 'Awadhi,' the word Kosalī being the ancient name of Oudh. 'Baiswārī' or 'Baiswārī' means the language of Baiswārī. 'Baiswārī' means the country of the Baiswārī Rajpūts who are numerous in Oudh. By some the name Baiswārī is confined to the dialect spoken in Lucknow. Omao, Rao Bera, and Fatehpur, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and vice versa.

Besides being spoken in its proper area as above described, Awadhi is also largely spoken by Musalma, as their vernacular language, over the greater portion of the area in which Bihāri is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Mirzānurpur. This Musalma dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalma of the same country, much as Urdu is used by their hedge.
By some people the name Purbi is applied to Awadhi, and even Dr. Kellogg in his well-known Hindi Grammar, while rightly using the terms Awadhi for the modern language, calls the old form of it used by the poet Tulsi Das 'Old Purbi.' The word 'Purbi' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhi by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpuri spoken in Azamgarh and the surrounding districts, and its application to Awadhi tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

The following table shows the estimated number of speakers of Awadhi in the area in British India in which it is a vernacular:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Estimated number of speakers of Awadhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fyzabad</td>
<td>925,000</td>
</tr>
<tr>
<td>Sitamarh</td>
<td>1,015,750</td>
</tr>
<tr>
<td>Gonda</td>
<td>1,882,000</td>
</tr>
<tr>
<td>Bahraich</td>
<td>336,000</td>
</tr>
<tr>
<td>Fatehabad</td>
<td>319,000</td>
</tr>
<tr>
<td>Rae Bareil</td>
<td>1,015,000</td>
</tr>
<tr>
<td>Una</td>
<td>900,000</td>
</tr>
<tr>
<td>Lucknow</td>
<td>685,000</td>
</tr>
<tr>
<td>Bareilly</td>
<td>1,035,000</td>
</tr>
<tr>
<td>Sitapur</td>
<td>1,077,000</td>
</tr>
<tr>
<td>Kharia</td>
<td>856,000</td>
</tr>
<tr>
<td>Fatehpur</td>
<td>486,568</td>
</tr>
<tr>
<td>Allahabad</td>
<td>1,580,000</td>
</tr>
<tr>
<td>North Mirzapur</td>
<td>280,000</td>
</tr>
<tr>
<td>Janipur</td>
<td>1,111,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,170,750</strong></td>
</tr>
</tbody>
</table>

These figures do not include the Musalmans who speak Awadhi in the Bihar-speaking area. Those I have estimated at 913,813, vide p. 118. They also do not include the Awadhi-speaking inhabitants of the Nepal Tarai. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 10,000,000 people who speak Awadhi in the area in which it is a vernacular.

It is unfortunately impossible to state how many speakers of Awadhi live outside the Awadhi tract proper. In the Census of 1891, Awadhi was grouped with a number of other languages under one head, viz., 'Hindustani.' We cannot now separate the figures. It is possible in the cases of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from Oudh, and also the total number of people who come from all parts of India in which this multiform 'Hindustani' is spoken. With the aid of these figures, we can, in the case of the two

---

1 The figures originally returned were 1,175,000, but it has since been ascertained that 254,000 of these speak Western Bhojpuri.
2 See p. 52.
3 Includes 2,600 Tharas, who speak corrupt Awadhi.
4 See p. 52.
Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhi within the Lower Provinces of Bengal, and outside the area in which Awadhi is a vernacular.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>4,000</td>
</tr>
<tr>
<td>Bankura</td>
<td>600</td>
</tr>
<tr>
<td>Behar</td>
<td>2,500</td>
</tr>
<tr>
<td>Maujpur</td>
<td>2,800</td>
</tr>
<tr>
<td>Hooghly</td>
<td>1,200</td>
</tr>
<tr>
<td>Howrah</td>
<td>8,200</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>11,000</td>
</tr>
<tr>
<td>Calcutta</td>
<td>28,700</td>
</tr>
<tr>
<td>Nadia</td>
<td>1,500</td>
</tr>
<tr>
<td>Jessore</td>
<td>500</td>
</tr>
<tr>
<td>Murshidnagar</td>
<td>11,000</td>
</tr>
<tr>
<td>Krishnagar</td>
<td>400</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>1,200</td>
</tr>
<tr>
<td>Rajmahal</td>
<td>2,400</td>
</tr>
<tr>
<td>Rangpur</td>
<td>700</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,300</td>
</tr>
<tr>
<td>Paharia</td>
<td>3,500</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>750</td>
</tr>
<tr>
<td>Jhalunge</td>
<td>3,500</td>
</tr>
<tr>
<td>Kach-Bihar (State)</td>
<td>750</td>
</tr>
<tr>
<td>Dakshin</td>
<td>4,200</td>
</tr>
<tr>
<td>Faridpur</td>
<td>600</td>
</tr>
<tr>
<td>Backergunge</td>
<td>500</td>
</tr>
<tr>
<td>Mymensingh</td>
<td>9,200</td>
</tr>
<tr>
<td>Ghatala</td>
<td>400</td>
</tr>
<tr>
<td>Neakhali</td>
<td>62</td>
</tr>
<tr>
<td>Nijpur</td>
<td>500</td>
</tr>
<tr>
<td>Dhagalpur</td>
<td>3,214</td>
</tr>
<tr>
<td>Cattack</td>
<td>329</td>
</tr>
<tr>
<td>Furl</td>
<td>290</td>
</tr>
<tr>
<td>Balasore</td>
<td>739</td>
</tr>
</tbody>
</table>

**Total** | **111,558**

¹ In the Census reports of these two Provinces, the vernacular language is named Hindi, not Hindustani. Whichever term is used, the meaning in the Census reports is the same.
Table showing the estimated number of speakers of Awadhi in the Province of Assam.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cadar Plains</td>
<td>8,400</td>
</tr>
<tr>
<td>Sylhet</td>
<td>13,850</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,200</td>
</tr>
<tr>
<td>Kamrup</td>
<td>300</td>
</tr>
<tr>
<td>Darang</td>
<td>1,100</td>
</tr>
<tr>
<td>Newtown</td>
<td>650</td>
</tr>
<tr>
<td>Silhore</td>
<td>2,500</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>50</td>
</tr>
<tr>
<td>Basra and Jamset Hills</td>
<td>200</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>40</td>
</tr>
</tbody>
</table>

Total   32,290

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindustāni.' For instance, Bihār is in these reports counted as one of the forms of 'Hindustāni,' but nowhere are figures given to show the number of people in any other Province whose birthplace is Bihār.

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

Total number of people speaking Awadhi at home, say 16,000,000
Estimated number of people speaking Awadhi elsewhere in the Lower Provinces 111,286
Date 1900 Assam 32,290

Total 16,143,586

From the earliest times, Oudh has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian Literature, both Sanskrit and in the Modern Vernacular. Such a work would be out of place in the present pages.

It will be remembered that the hero Rāma-chandra was a prince of Ayodhyā, the ancient capital of the Province, and the fact naturally led its poets to dwell upon his exploits. The fate of Awadhi was sealed by its greatest poet Tulsi Dās, who wrote his Rāmāyan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindustān, including even the eastern Province of Bihār, to use
the Awadhi language, not only in describing the gests of the warrior Prince of Oudh, but in writing any poem in a heroic style.

Awadhi has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Tulsi Dās, a genius whose name will some day be inscribed by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its pronunciation, and is so admirably suited to the lift of the chāmpāīs and dōhās which form the heroic metre of the modern vernaculars of Hindōostān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tulsi Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jādīd, whose admirable epic the Padmāvatī, is the first work of importance in it. He flourished in the reign of the Emperor Shīr Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Rātan Sān, the king of Chitaur, and of the siege and ultimate sack of that city by Ālād-dīn Khilji, and deserves the serious study of every one who is interested in Awadhi literature.

Since the time of Tulsi Dās, there have been hundreds of writers in the Awadhi language. The entire Sanskrit Mahābhārata has been translated into it, and that version is still the standard vernacular one over the whole of Hindōostān. A full account of so much as is known about all these various authors will be found in the present writer's Modern Vernacular Literature of Hindōostān published by the Asiatic Society of Bengal in the year 1899.

Very little has been written specially about the Awadhi language. It is referred to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Heerdt. The following works are the only two with which I am acquainted which deal at length with its Grammar:

Kellner, Rev. S. H.—A Grammar of the Hindi Language, in which are treated the High Hindi, Urdu, and the Eastern Hindi of the Rāmāyana of Tulsi Dās, also the Colloquial dialects of Awadh, etc., with copious Philological Notes. Second Edition, revised and enlarged. London, 1836. Contains grammars both of Modern Awadhi, and also of the old Awadhi used by Tulsi Dās, the latter under the name of Old Awadh. In the first Edition it was called Old Pūli.


There is no Awadhi Dictionary in existence, but there are numerous Awadhi words in the Hindi Dictionary of Mr. Bates, and also a full vocabulary of words peculiar to the Rāmāyana.

Besides the present writer's Modern Vernacular Literature of Hindōostān, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tulsi Dās—


The Padmāvatī of Malik Muhammad Jādīd, edited with a Commentary Translation, and Critical Notes. By G. A. Grose, and Mahamohidinīyana Pandu Suddhikarn Drīvānī, F.A.I. In course of publication by the Asiatic Society of Bengal. Three parts issued.

The Dēva-nāgari and the Kāli character are both used in writing Awadhi. These have been fully described under the head of Bihāri, see pp. 21 and ff. of Vol. V, Pt. II. The Persian character is also occasionally used. The oldest manuscripts of the Padmanabh are sometimes written in the Persian character, and sometimes written in the Kāli. A manuscript of a portion of the Rāmāyan which is said by tradition to have been written by the hand of the author is in Dēva-nāgari. A deed of arbitration is extant which was drawn up by Tulsi Dās himself. The introductory verses are in Awadhi and are written in Dēva-nāgari. The body of the deed is in the Persian language and character, and the signatures are some in Dēva-nāgari, some in Kāli, and some in the Persian character.

As in Bihāri, there is a short e as well as a long one, and a short o as well as o. Also a short a as and a short a as. In printing the Dēva-nāgari character, these are represented by ए, ओ, औ and ए, respectively.

In writing Awadhi the short e is often written and pronounced ya, and the short o written and pronounced ya, respectively. Similarly the long o is written and pronounced yha, and the long a, a.

Examples of these two alternative ways of writing the same word are—

<table>
<thead>
<tr>
<th>Usual Form</th>
<th>Alternative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>एसिय</td>
<td>एसिय</td>
</tr>
<tr>
<td>महार</td>
<td>महार</td>
</tr>
<tr>
<td>एन्दें</td>
<td>एन्दें</td>
</tr>
<tr>
<td>मान्ध</td>
<td>मान्ध</td>
</tr>
</tbody>
</table>

We find the same rule of shortening the antepenultimate which exists in Bihāri. See pp. 21 and ff. of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhi Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in े or े, and, in the plural, in े or ए. Both these forms are used all over the Awadhi area, but, to judge from the specimens, the forms in े and ए are more common in the Eastern, while those in ए and ए are more common in the Western Districts, that is, in those in which, according to some, the Baiswari dialect, as distinct from Awadhi, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhi, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in ए, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unnao, where 'he struck,' is मे मारा, literally, 'by-him struck,' the pronoun मे being in the oblique form, the nominative of which is मै. Note that the verb agrees in person with the subject and not with the object. This is a
pecularity of Awadh, which is commonly met with in the poetry of Malik Muhammad, and Tulsi Das. The use of mērus is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is passive, and the whole tense is treated, as in Bengali and Bihari, as if it were active.
AWADHĪ SKELETON GRAMMAR.

I.—NOUNS

| Short | Long | Belumuna
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>gham, gham, a woman.</td>
<td>gham, gham, a woman.</td>
<td>gham, gham, a woman.</td>
</tr>
</tbody>
</table>

Declension:

Sing

<table>
<thead>
<tr>
<th>Nom</th>
<th>Gigm</th>
<th>Gigm, a woman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gham</td>
<td>gham</td>
<td>gham, gham, a woman.</td>
</tr>
</tbody>
</table>

Sg

<table>
<thead>
<tr>
<th>Gigm, a woman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gham, gham, a woman.</td>
</tr>
</tbody>
</table>

Plur

<table>
<thead>
<tr>
<th>Gigm, gham, gham, a woman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gham, gham, a woman.</td>
</tr>
</tbody>
</table>

Adjectives change for gender: The sg forms, except 8th person, bear the change 'a' - 'ā' in the pl. These forms, however, are frequently neglected.

II.—PRONOUNS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>61</td>
<td>62</td>
<td>63</td>
<td>64</td>
<td>65</td>
<td>66</td>
<td>67</td>
</tr>
<tr>
<td>Ob.</td>
<td>68</td>
<td>69</td>
<td>70</td>
<td>71</td>
<td>72</td>
<td>73</td>
<td>74</td>
</tr>
</tbody>
</table>


FORM I

<table>
<thead>
<tr>
<th>Sing</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nome</td>
<td>Form.</td>
</tr>
<tr>
<td>1</td>
<td>67</td>
</tr>
<tr>
<td>2</td>
<td>68</td>
</tr>
<tr>
<td>3</td>
<td>69</td>
</tr>
</tbody>
</table>

FORM II

<table>
<thead>
<tr>
<th>Sing</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nome</td>
<td>Form.</td>
</tr>
<tr>
<td>1</td>
<td>67</td>
</tr>
<tr>
<td>2</td>
<td>68</td>
</tr>
<tr>
<td>3</td>
<td>69</td>
</tr>
</tbody>
</table>

PART 1, 2, etc.
### Awadhi Skeleton Grammar

#### Finite Verb: Tense

| Infinitive |  
|---|---|
| dikhā |  

#### Present Tense

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future Tense

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Past Tense

|  
|---|---|
| Infinitive | Past Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### Part, I may, etc.

#### Present Tense

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future Tense

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Past Tense

|  
|---|---|
| Infinitive | Past Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### Perfect, I have seen, etc.

#### Present Tense

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future Tense

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Past Tense

|  
|---|---|
| Infinitive | Past Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### Past Perfect and Perfectly, I have seen etc.

#### Present Tense

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future Tense

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Past Tense

|  
|---|---|
| Infinitive | Past Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### Imperfect, I was seeing, dikhāt vali, etc.

#### Present Tense

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future Tense

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Past Tense

|  
|---|---|
| Infinitive | Past Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### In the case of Interinfinitive Words, the Past is conjugated like vali

#### Interinfinitive

| Verbal |  
|---|---|
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Active

|  
|---|---|
| Infinitive | Present Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Future

|  
|---|---|
| Infinitive | Future Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

#### Passive

|  
|---|---|
| Infinitive | Passive Active Particiile |
| dikhā | dikhān, dikhān, dikhān, dikhān |

---

### Verbs whose roots end in vowels generally take w and y as the penultimate letter. Thus, lakhi, not lakhih, made; jy he comes has the past jy, in same. Verbs whose roots end in n, often form the past in t, as in dagi, he felt pity, vin, he was angry.

---

In other respects, the grammar closely follows Standard Hindi.
. BAGHÉLI, BAGHÉLKHANDI, OR RIWĀI

As its name implies, Bagheli is the language of the Baghels, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called Riwāi, from Riwā, properly spelt Rīwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chandi Bhakar, and the British District of Mandla, which lies to the south of Rawa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into Bahāri and Bundeli respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Bagheli is spoken which is more or less mixed with the latter language. Bagheli also appears as the foundation of certain broken dialects spoken to the south and southwest of Mandla.

The district of Banda is a portion of Bundelkhand, and the language spoken in it has hitherto always been called Bundeli. The resemblance between the language of Banda and Bagheli has, however, been recognised, and it has been long erroneously accepted that, therefore, Bundeli and Bagheli were different names of the same language. Nothing could be farther from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in Bundelkhand, the language spoken within its borders is not Bundeli but Bagheli.

On the north Bagheli is bounded by the impure Awadhi of South-East Allahabad and by the Western Bhopuri spoken in Central Mirzapur. On the east it is bounded by the Chattisgarhi of the Chota Nagpur Tributary States and of Bittapur. On the south it meets the mixture of languages and dialects, of which Marathī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundeli.

The following table shows the estimated number of speakers of Bagheli in the area in which it is a vernacular:

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baghelkhand Agency</td>
<td>6,630,000</td>
</tr>
<tr>
<td>Chhanda Bhakar</td>
<td>18,596</td>
</tr>
<tr>
<td>Mandla</td>
<td>240,000</td>
</tr>
<tr>
<td>South Mirzapur</td>
<td>49,600</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>644,100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,692,126</strong></td>
</tr>
</tbody>
</table>

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Fatehpur, Banda and Hamirpur, and in the portions of the native States which form the north and east of the Bundelkhand Agency. Here the language, while based on Bagheli, is more and more mixed with Bundeli as we go westwards, till, in the District of Jhunjhun, we find a mixed dialect called Nihati, in which the Bundeli predominates, and, we may say, that we have a form of Bundeli mixed with Bagheli. The following table shows the
number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 132 and ff.

<table>
<thead>
<tr>
<th>Name of broken dialect</th>
<th>Tribe</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tritari</td>
<td>Patalpur</td>
<td>197,780</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Banada</td>
<td>35,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hamarpur</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>235,780</td>
<td></td>
</tr>
<tr>
<td>So-called Bandheli</td>
<td>Banada</td>
<td></td>
<td>235,780</td>
</tr>
<tr>
<td>Godda</td>
<td></td>
<td>248,400</td>
<td></td>
</tr>
<tr>
<td>Jupar</td>
<td>Hamarpur</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Hamparan</td>
<td></td>
<td>243,400</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>834,500</td>
<td></td>
</tr>
</tbody>
</table>

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes. They also are based upon Bagheli, but are more or less mixed with Marathi and Bandheli. They differ from the Broken Dialects of the West in not being the dialects of any specific locality. On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different. The following table shows the number of speakers of these broken dialects of the South and where each is spoken:

<table>
<thead>
<tr>
<th>Name of broken dialect</th>
<th>District where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marwa</td>
<td>Mandla</td>
<td>27900</td>
</tr>
<tr>
<td>Pahari</td>
<td>Babughat</td>
<td>41,200</td>
</tr>
<tr>
<td></td>
<td>Bhandara</td>
<td>1,700</td>
</tr>
<tr>
<td></td>
<td></td>
<td>43,100</td>
</tr>
<tr>
<td>Kumbhadhar</td>
<td>Chhindwara</td>
<td>360</td>
</tr>
<tr>
<td>Ojha</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>53,360</td>
</tr>
</tbody>
</table>

For reasons the same as those given in the case of Avadhi, it is impossible to estimate the number of speakers of Bagheli elsewhere, outside the area in which the dialect is a vernacular. The following figures are therefore the only ones available:

<table>
<thead>
<tr>
<th>Number of speakers of Bagheli at home</th>
<th>Number of speakers of Broken Dialects of the West</th>
<th>Number of speakers of Dialects of the South</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,892,120</td>
<td>824,800</td>
<td>95,230</td>
</tr>
<tr>
<td>Total</td>
<td>6,712,156</td>
<td></td>
</tr>
</tbody>
</table>

Bagheli has not been rendered famous by any great writer, though the Mahówrajás of Bawa have long been renowned for the favour shown by them to literature. Maharajà Ram Chand Singh’s court was for a time adorned by the well-known singer and poet Tan Sén, till he was called to the Emperor Akbar’s capital in the year 1563. Maharajà Neja Ram is said to have given the poet Hari-náth, who flourished in 1587, a játā of rupees for a single verse. Maharajà Bhau-náth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the vòn de plume of ‘Singh Bagheli,’ and amongst his works may be mentioned a play entitled the Arand Baghwandor, and an esteemed commentary on the
**EASTERN HINDI**

Vivāya-patīrāhā of Tulsi-dās. His successor, Mahārāja Sir Raghu Rāj Singh, G.C.S.I., who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhāgavata-purāṇa entitled Avavāyāvān-bhāṣā, a history of Hurumrām, entitled the Sāndar-satāl, the Rākṣi-purāṇa, the Bhumibhās, and other works.

**AUTHORITIES.**—The only work which deals in any way with Baghēhī is Dr. Kellogg’s Grammar mentioned below. Dr. Carey translated the New Testament into the dialect.

**The Holy Bible, containing the Old and New Testaments translated from the Original into the Bengali-Bhāsā Language.** By the Serampore Missionaries. Volume V. Containing the New Testament. Serampore, 1821. There may have been published other volumes, but I have not seen them.


As in the case of Awadhi, both the Dava-nāgari and the Kaithi characters are used in writing Baghēhī. So, also, we find the same varieties of spelling that we noticed in that dialect. The short e is often written and pronounced ye, and the short o, wa. The long e is often written and pronounced ye, and the long o, wo.

As already stated, Baghēhī is scarcely worthy of being classed as a separate dialect of Awadhi. The two are practically the same. The only two important points in which Baghēhī differs are that it is fond of adding the enclitic word te or te to the past tenses of verbs, and that it has abandoned the letter h, which is typical of the first and second persons of the future tense in Awadhi, and taken k instead. Thus, while Awadhi has dēkha'o, Baghēhī has dēkha'ī.

**Baghēhī Grammar**

The various forms of ‘Riwāl’ Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Dava, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēhī, is really Awadhi. Hence, in this skeleton grammar, one typical sign of Baghēhī is wanting. The typical letter of the future is both e or k and h. The whole is, in fact, merely a quasity spell Awadhi. Attention may be drawn to the spelling of the personal pronouns, in which wa is written for e, and ma for a. This is not a mere variety of spelling. It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are constructed actively. That is to say, the subject, in such circumstances, is put in the Nominative, and not the Agent, case. It will be seen, however, that in the broken dialects there is great confusion in this respect.

The usual rule of the shortening of the antepenultimate vowel obtains in Baghēhī.
**BAGHELI SKELETON GRAMMAR.**

I.—**NOUNS.** Typical Declension

**Sing.**  
Nouns:  
Obj.  
There is no case of the Agent. The gender postposition does not change.

**Adjectives** do not seem to change for gender.

<table>
<thead>
<tr>
<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></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Noun</td>
<td>sing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

"What?" is dhi; oh. kar, os kari. "Anything," abomin. In Sarasa, kari; all form the same. "Anything" is dhi;.

**II.—PRONOUNS.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>sing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**III.—VERBS.**

**A. Auxiliary Verbs, and Verbs Submissive.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**I.—Present, I am, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Past, I was, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**II.—Present Compactive, etc.**

**Future, I shall become, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Past, I became, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**The Finite Verbs**

The past tenses of Transitive Verbs are conjugated thus:

Present: -<bdi>bitah, in, etc.
Past Participle: -<bdi>cher, in, etc.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Past</th>
<th>Future, I shall see, etc.</th>
<th>Imperfect, see them, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;bdi&gt;bitah</td>
<td>&lt;bdi&gt;cher</td>
<td>&lt;bdi&gt;b'cher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

**Past Conditional, (If I had seen etc.)**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Max</td>
<td>Fem</td>
<td>Male</td>
<td>Fem</td>
</tr>
<tr>
<td>1</td>
<td>&lt;bdi&gt;b'tah</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;b'tah</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;b'tah</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

In this tense -<bdi>b'tah may be substituted for any other.

**Present Infinitive, I am seeing, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

**Imperfect, I was seeing, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

**Perfect, I have seen, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

**Pluperfect, I had seen, etc.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>2</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
<tr>
<td>3</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'cher</td>
<td>&lt;bdi&gt;b'dcher</td>
</tr>
</tbody>
</table>

Transitive Verbs are conjugated in the past, like sing' above.

The Past Participles of -<bdi>b'cher, to see, and -<bdi>b'cher, to make, are singular, plural, and perfect, respectively.
OHHATTISGARHI, LARIĀ, OR KHALṬĀHI.

This dialect is commonly known by the first of the three names given above, Chhattisgarhi, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balağhat as Kholā. Chhattisgarhi is also spoken in a part of the latter district, and is there known as Khalṭāi, or the language of Kholāt. To the east of the Chhattisgarh plain lies the Oriya-country of east Sambalpur, and the Oriya Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhi is there called Lariā.

The head-quarters of Chhattisgarhi are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oriya. Chhattisgarhi is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanzer, Nandgaon, Khairagarh, Chitalhil, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balağhat District where, as already said, it is known as Khalṭāi. To the east of Bilaspur, it is spoken in the Feudatory State of Suki, and in parts of Basgarh and Sarangarh. North and east of these last lie the Tributary States of Koren, Sanguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhi, called Surgiā, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhi:

<table>
<thead>
<tr>
<th>Number of Speakers</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chanda</td>
<td>1,900,000</td>
</tr>
<tr>
<td>Raipur</td>
<td>1,160,000</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>1,300,000</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1,170,000</td>
</tr>
<tr>
<td>Balağhat</td>
<td>98,309</td>
</tr>
<tr>
<td>Kawer</td>
<td>96,100</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>174,000</td>
</tr>
<tr>
<td>Khairagarh</td>
<td>139,454</td>
</tr>
<tr>
<td>Chitalhil</td>
<td>88,000</td>
</tr>
<tr>
<td>Kawardha</td>
<td>88,000</td>
</tr>
<tr>
<td>Suki</td>
<td>23,714</td>
</tr>
<tr>
<td>Basgarh</td>
<td>127,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>45,432</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,301,780</strong></td>
</tr>
</tbody>
</table>

Besides the above Chhattisgarhi is also spoken in the neighbouring Oriya-speaking States and in Bastar State, in which the main Aryan language is the Halāli dialect of Marātāī, by settlers from the Chhattisgarhi, or as it is here called the Lariā country. In Banar, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures:

<table>
<thead>
<tr>
<th>States</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>1,141</td>
</tr>
<tr>
<td>Banar</td>
<td>5,800</td>
</tr>
<tr>
<td>Raichakhol</td>
<td>7,300</td>
</tr>
<tr>
<td>Scagar</td>
<td>2,100</td>
</tr>
<tr>
<td>Patna</td>
<td>4,800</td>
</tr>
<tr>
<td>Kukhārari</td>
<td>7,800</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>1,311</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>54,005</strong></td>
</tr>
</tbody>
</table>

1. Revised figures.
Finally, the following are the figures for the Surgujia sub-dialect:

- Kesia: 36,174
- Surguja: 23,194
- Udarpur: 30,208
- Jashpur: 26,090

Total: 128,666

Besides these, six broken dialects, as named below, are spoken in Chhattisgarh and the neighbouring Peadatory States by aborigines who have forsaken their ancestral tongues, and try to speak the language of their Aryan-speaking neighbours. These are rather jargons than dialects, and it will be understood that the correctness of the Chhattisgarhi depends a great deal upon the personal equation of each speaker. The following are these broken dialects:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadri Korwa</td>
<td>Jashpur</td>
<td>4,090</td>
</tr>
<tr>
<td>Basgai</td>
<td>Balaghat, Reipur, Bilaspur, Sambalpur, State Kawardha</td>
<td>7,450</td>
</tr>
<tr>
<td>Bajiwarra</td>
<td>Reipur, States Belghat, Samgath, Patna</td>
<td>9,662</td>
</tr>
<tr>
<td>Kalaliga</td>
<td>State Pataua</td>
<td>600</td>
</tr>
<tr>
<td>Bithna</td>
<td>States Sonpur, Patna</td>
<td>13,380</td>
</tr>
</tbody>
</table>

Total: 34,322

With reference to the above, it is necessary to explain that the term ‘Sadri’ is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadri Korwa means the form which the local Aryan language, in this case Surgujia, takes in the mouth of a Korwa. Similarly, the Sadri Kol of Banna means the form which an Aryan language, in this case the Kurmi sub-dialect of Magahi, takes in the mouth of a Kol.

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhi, viz., Kalanga and Bhuaha. They have hitherto been classed as dialects of Oriya. They are both clearly forms of Chhattisgarhi. Kalanga and Bhuaha, when written, are written in the Oriya character. Four dialects, which were originally classed as forms of Chhattisgarhi, have been removed from the list. They are Halabi, Bastari, Bhunjia, and Sadri Kol. An examination of the specimens of Halabi shows that it is, rather, a mixture of Chhattisgarhi, Oriya, and Mariapi, and can most conveniently be considered in connexion with the last-named language. Bastari and Bhunjia are only other names of Halabi. On the other hand, Sadri Kol, which is only returned from the Banna State, is a form of Bihari spoken by aboriginal tribes. It is identical with the Kurmi sub-dialect of Magahi spoken in the Manbhum District. It is a curious little island of Bihari in the midst of an Oriya-speaking population.
No information is available as to the number of speakers of Chhattisgarhi in other parts of India. The following is the number of speakers in the country in which it is a vernacular:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhattisgarhi spoken at home</td>
<td>3,621,750</td>
</tr>
<tr>
<td>in the neighbouring Oriya States</td>
<td>34,935</td>
</tr>
<tr>
<td>Surajkal</td>
<td>35,546</td>
</tr>
<tr>
<td>Broken Dialects</td>
<td>34,393</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,755,543</td>
</tr>
</tbody>
</table>

So far as I know, Chhattisgarhi has no literature. As elsewhere in India, itinerant bards have a repertoire of songs and stories which they recite when called on. Several of these have been published by Mr. Hiradāl Kāvyāpādhyāya in the grammar mentioned below.

**Authority**


The usual phonetic rules of Eastern Hindi regarding the shortening of the antepenultimate vowel apply to Chhattisgarhi, and need not be repeated here.

The forms that strike a stranger, who is familiar only with the pure Eastern Hindi of Oudh, are, the sign of the Dative-Accusative which is often ति even in the Accusative, and the plural termination *men*, which may be compared with the Oriya *maṇi*. It is believed that the following sketch of Chhattisgarhi grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.
II. PRONOUNS

| 1.   | thee | your house | self | this | that
|------|------|------------|------|------|------
| sing | thou | you, house | aman | thik | tiki
| obl   | me, mer | me, mer | aman | thik | tiki
| gen   | you, mer | you, mer | aman | thik | tiki
| per   | his, his house | his, his house | aman | thik | tiki
| gen   | his, his house | his, his house | aman | thik | tiki

| WHO | THEN | WHAT | WHAT | ANY ONE | ANYTHING, SOMETHING
|-----|------|------|------|---------|------------------
| sing | thou | you, house | aman | thik | tiki
| obl | me, mer | me, mer | aman | thik | tiki
| gen | you, mer | you, mer | aman | thik | tiki
| per | his, his house | his, his house | aman | thik | tiki
| gen | his, his house | his, his house | aman | thik | tiki

The Mutual Reference Protonam is 'aman' or 'aman', each other. Declined regularly.

II. VERBS.—A. AUXILIARY VERBS AND VERBS SUBSTATIVE.

<table>
<thead>
<tr>
<th>l mar, etc.</th>
<th>(a) Volkar.</th>
<th>(b) Iw.</th>
<th>I want, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing</td>
<td>then</td>
<td>sing</td>
<td>verb</td>
</tr>
<tr>
<td>1</td>
<td>lmar</td>
<td>lman</td>
<td>kari, bi</td>
</tr>
<tr>
<td>2</td>
<td>lmar</td>
<td>lman</td>
<td>kari</td>
</tr>
<tr>
<td>3</td>
<td>lmar</td>
<td>lman</td>
<td>kari, bi</td>
</tr>
</tbody>
</table>
## CHHATISGARHI SKELETON GRAMMAR

### B. - The Finite Verb. - General Remarks

There is no difference between the conjugation of Transitive and of Intransitive Verbs. The conjugation of the Past Tense is always Active, not Passive.

1. **Infinitive** or **Past Infinitive** - (1) **active**: *doAd**, meaning; (2) **intransitive**: *AdAd*, to see.

2. **Present Indicative** - *AdAd*, active; *AdAd*, passive; *AdAd*, participle, having been.

### Table of Conjugation

<table>
<thead>
<tr>
<th>Present Omission. (1) I see, etc.</th>
<th>Imperative: See them, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><em>adoAd</em></td>
<td>...</td>
</tr>
<tr>
<td>2nd</td>
<td><em>adoAd</em></td>
<td><em>adoAd</em></td>
</tr>
<tr>
<td>3rd</td>
<td><em>adoAd</em>, <em>adoAd</em></td>
<td><em>adoAd</em></td>
</tr>
</tbody>
</table>

### Past, I saw, etc.

<table>
<thead>
<tr>
<th>Present Omission: (1) I saw, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><em>adoAd</em></td>
</tr>
<tr>
<td>2nd</td>
<td><em>adoAd</em></td>
</tr>
<tr>
<td>3rd</td>
<td><em>adoAd</em></td>
</tr>
</tbody>
</table>

### Past Conditional. (2) I would see, etc.

<table>
<thead>
<tr>
<th>Present Omission: (2) I would see, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1st</td>
<td><em>adoAd</em></td>
</tr>
<tr>
<td>2nd</td>
<td><em>adoAd</em></td>
</tr>
<tr>
<td>3rd</td>
<td><em>adoAd</em></td>
</tr>
</tbody>
</table>

1. The word *Ad* is often added to this tense without changing the meaning, though this properly forms a Perfect.

2. On *AdAd* and in the plural.

*Present Definite* - I am seen, etc. (a) **Vulgar**: *AdAdAd*, (b) **Pahar**: *AdAdAd*. Sometimes continued in *AdAdAd*.

### Imperative

*Present Definite* - I am seen, etc. (a) **Vulgar**: *AdAdAd*, (b) **Pahar**: *AdAdAd*, or formed by adding *Ad* to the past throughout. Thus, *AdAdAdAd*, I have seen.

*Past Conditional* - I would see, etc. (a) **Vulgar**: *AdAdAd*, (b) **Pahar**: *AdAdAd*, or formed by adding *Ad* to the past throughout. Thus, *AdAdAdAd*, I had seen.

### C. - Transitive Verbs - Moveable in place. Past. *AdAd*, (1) *AdAdAd*, or *AdAdAd*. (2) *AdAdAd*, or *AdAdAd*, and so on. Future. (1) *AdAdAd*, (2) *AdAdAd*, etc. Past. *AdAd*, or *AdAd*, or *AdAd*.


### D. - Irregular Verbs

**Present**, *AdAd*.

**Past**, *AdAd*.

**Future**, *AdAd*.

### E. - Infinitive and Participle

**Infinitive**, *doAd*

**Past**, *AdAd*

**Future**, *AdAd*.

### IV. PARTICLES

The suffixes *Ad*, *Ad*, and *Ad* are used in place of *Ad*, *Ad*, and *Ad*, also *AdAd*; *AdAd*; or *AdAd*.

## F. - Cusmain, a cuss Standard Hindi.

### IV. PARTICLES

The suffixes *Ad*, *Ad*, and *Ad* are used in place of *Ad*, *Ad*, and *Ad*, also *AdAd*; *AdAd*; or *AdAd*.
AWADHÍ.

The first specimen of the Awadhi dialect is a version of the Parable of the Prodigal Son which Muhămahāpādhyaya Pāṇḍit Sudhākara Dwivedī has been kind enough to prepare for me. It is not in the Awadhi of the present day, but is in the dialect used by the poet Malik Muhammad Jaisi in his famous epic known as the Padmāvatī or Padmāvatī, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muhammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expiatory words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phalguna, in the Vikrama Samvat year 1555, that is to say, Friday, the 17th March, 1899.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final e, and the half-pronounced a in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus bālaka, not bāla; kuchapana, not kuchaapan.

[No. 1.]

INDOARYAN FAMILY.

EASTERN HINDI.

AWADHÍ DIALECT

(Mahāmahāpādhyaya Pāṇḍit Sudhākara Dwivedī, 1899.)

चीपाीँ

केहु युक्तहि ठुढ़ वालक चेरे|| तिन्ह-सहें छोट घाप सर्वें जहे||
धन-महें घाप सोर जो भागा|| सो गोरि देंड (ब टारिस्व बागा) ||
तब तब तिन्हरि बारि घन दुश्रण || बहुत न दिय बीतेंद (भस भुप्रण) ||
बज किसी छोट एक धाँ करिके || दूब देश चलि गा सवं जारिके ||
मितरा दिय तुष्पण-सहें (भाई) || सो भापण घन दुश्रण उठाई ||
जब सो सव उठाइ घन दुश्रण || तव बारि देश बाल बड़ परें ||
जोहु भिखारी सो (धर घर ताई) || तारि देश सव घन-परं धाई ||
बागें देन एक घर-सोरी || सो चापणी सेहत-सहें ताई ||
ढोळा।
बन्दौँ (मन-मध्ये कि समा) सुधर चरावन बाजा।
जेहि दीपलिखि-के खात-हे सुधर लिखि हि सर्दे (बाजु)।

चजपाई।
चाहें मरन पेट सो (भावी)। कृपे नारर्तारिं देखि जिक्रु जारे॥
तब जोहि चेत मणड चढ़ बढ़ैँ॥
गोरी कहु सजूर प्रवाही॥
तब तब बहुत बचि जारी॥
बड़ भरने मरे भूख-सुख हयवँ॥
बृजः जोहि कस्तव किने तुष्कर तारीमे॥
पूल तुष्कर कहावन जोगु॥
चपले पर सबूर जो (देखिण)॥
वह हर्षि मले ले बाप दिग जला॥
पह हो स्त्रे०ट दूर हुरावा॥

ढोळा।
ढृष्टि बाप जोहि सात-कार मथा कृपे चढ़ धाय।
बोधि-सूर गर लघाटाग्रज चूमृक बोधि (सुख पाव)॥१॥

चजपाई।
बोधि सर्दे पूल कहें फिनु (मानि)॥
छूद्र विश्रोिपि पाप (मन चालिश)॥
तुष्कर वहें जिग्रे बढ़ धीरा॥
जोम न पूल कहावन तोर॥
पाड़ उवारि दासियः-मध्ये चाही॥
कहें बाप पहिरायुँ धोरी॥
सव-सी नीले जे कापर बनहाँ॥
हायन सुंडरी पाथाँन पननहाँ॥
चढ़ हस जबने रंगी चनन्दा॥
(दासियः दरमि विरुद्ध दुख देद्रा॥
पाप मोख बढ़ मरि फिरि जिक्रक॥
नास चोड़ फिरि (विधि बस) मिलेक॥
बास कहि वेढ़ दोष दुखसन लागे॥
बास सुख जग पावृ वा सव कोई॥
जस वेढ़ पाप सव दुख चोड़े॥

ढोळा।
तात-कार जैना पूर जो नदा बीत विच (पाव)।
ग्रावह घर छिम जब जुड़े बाजन नाचन साजु॥२॥
III.

चांगले।
एक रंग हरिर सेवक-माहीं
चपने सिंग घूड़ का बाहीं।
सी चोहि कहेि तुम्हारीहि भाई।
पाण्डु ताहि नींद जल सुमारा।
शुद्ध रसिक घर जान न चढा।
जय दुःख राधार बाहि नींद॥
चन्द्रिका एक तुम्हारा न दालें॥
किन्तु जो मीत संग भोगतेि भोगा।
पद बढ़ पूत पदतिरिक-गामी॥

झिल्ला।
सी जलस्त्र वाणि घरे
तहसत तीव्र मोट॥
(सचि स्त्रि सूरे) सिमनाप्राण (चूलि परस सूरे छोट)॥॥

चंद्राइ।
तासूर बाप कहेि तल बाताः।
पूर सोरे संग तुलि (मुख-उता)॥
वित-बिक चहरू सी की बिक बीरा॥
ब्रह्मण (भाज-सति) सव सी तीरा॥
यह छलस्व दीखव (प्रति बैशरा)॥
बड़ पहले नाते बड़ भाई (बिरा)॥
बह दा मंगा जिग्र फिरि (भाड़े)॥
सव बढ़ कहा फिरि मिलें भो (भाड़े)॥
कहा हेमस्व मिला फिरि (बाड़े)॥
बसत-पूर्ण कहि कदा सोहाई॥
सीता भिस्मरण बनियाँ पर्थ॥
भावा ठठ जटास हड़ गार॥
प्रवत मुड़ियांि-हरि (बाड़े)॥
तेहि चनुदारि तुमाक्त लिखें॥
बह विस्मरण जस बिकूं मिलें॥
टूट देिरावहु संग उंि पा फर्ज॥

टीका।
उमरस संग परपन घरे विकरि संवत मान।
राम एक चमनक दुष्क बिल्झेंग राम रूप घरि आय॥॥
[No. 1.]

INO-ARYAN FAMILY.  

MEDIATE GROUP

EASTERN HINDI.

Awadhī Dialect.

IN AWADHĪ VERSE.

TRANSLITERATION AND TRANSLATION

(Mahāmahopādyāya Prapāti Sudhākara Dwivedī, 1899.)

CHAUPÁL.

Kehu purukhahāi dih bākha āhe;
A certain man—to two sons were.

Tinā mahā chhota bāpa—sahe kāhe.
Then among the—younger father—to said.

‘Dhana—mahā, bāpa, māma jō bhāga;
‘Property—sin, father, my what share;

So mohi dēhu, (na tārā bhāga).’
That to—me give; (do—not turn the—reins)

Taba waha tināhī hāth dhana daēn;
Then be to—them dividing property gave;

Bahata na śīma bīteu (asa bhāca)
Many not days passed (so it—happened).

Saha kichhu chhota eka—thā kam—ko;
All things the—younger in—one—place making;

Dūra dēna nhāli—gā saha kam—ko.
Far country—to went—away all taking.

Bitawāka dēna luchhapan—mahā, (bhāś);
Passing days debloghāry—m, (O brother):

Sō āpana dhanā: dōn—udān.
He his—own property squandered.

Jaha sō saba udān—dhana daēn;
When he all property—squandered;

Taba obi dēsa lāla bāpa parāū.
Then thai country—in famine great fell.

Hoī būkhan sō (ghara—ghara āśā);
Becoming a—beggar he (from—house—to—house hoony—gave;

Taba dēn saba jana—pahā dhāt).
That country—of all men—near ran.

Lāgana nahana eka ghara—nūlī;
He—began to—live one (man—of) house—in;
Jo apane khetani-mahē tāhi
Who his-own fields-bu him

Dóí.
Bhējou (mona-mahē kari moyā),
Sent (mad-un doing pēy),
suara charāwana-kāja;
swine feeding-business-(on);
Jehi chhīminha-kē khāta-hē,
What hunsē eating-were,
suara tinhār-ea (āju)
the-swine those-very-with (today)

CHAUPĀI.
Chāheu bharāna pēta so, (baai);
Wished to fill the-belly he, (O brother);
Kehu nahe tāhi deī kiehhu pi
Any-body not him used-to-give anything going.
Taba chi chēṛa bhōon aū khaat;
Then to-him someone because and he-says;
'More āpa ghara bahutā abhai;
'My father-af house-at much is.
Rōi bahuta majūra aghāhī;
Bread many labourers are-satuated;
Tāū tāhi bahutā baachī jāhī.
Even-then there much becoming-over-and-above remains
Au māi maraī khākhā amateur yuhaa;
And I die hunger-from hour,
Māi aṭhi jāba āpa ghara tahāwā;
I arising will-go father house-to there.
Au ohi kutapa ki, "tumbārānā āgā;
And him will-say that, "there-see before;
Dāū birōdhi pāpa kia (jāgā).
God against saw I-ind (knowingly).
Pēta tumhāra kahāwana jūgā,
Son they to-be-called worthy
Abaai na māi phuri (karābu na sōgā).
Am not I again (make not sorrow).
Apanē ghara majūra āo dēkhīa;
The-one house-at labourers which you-see;
Ta-mahē ēka sarusā mohē lékhā.
"Then-in one like me regard."
Yaha gum mama so bapa duuga chala;
This thinking in-his-mind he father near started;
Pat so raheu dara durabala,
But he was far-off the-poor-man;

Dorni
Dekhi bapa ohi ta-kara
Seeing father him his
Maya khiha au dhaya;
pity dey and running;
Ohisaali gara Impaisa,
Him-with neck embraced,
Chhuneu ohi (sukha puya),
Kisnoe hum (pleasure finding).

Chandpal
Ohisaali pata kaha, 'pita muma;
Him-the-son said, 'father believe-me;
Dami hicrodhibi papa (mama-mia);
God against (my-)sin (call-to-your-mind);
Tumhare saahe kieh bahu ghoreh;
Thee before I-did very heinous-sin;
Joga na pata kahawana tora,
'Et not son to-be-called thy.'
Pai kaha dasahamahi keh;
But calling servanteen someone;
Kahcu bapa, 'pahirawahu ohi
Sahil father, 'put-on this-one;
Sah-sah maka je kapara banaia;
Good-then all which cloth are-made;
Hathanaa mudaari payina punahii,
Hond-cum ring feet-on shone.
Aru bama jowia kahamahimanda;
And (let-) us feast (and) make-rejoicing;
(Halabi dammah bichhurana dhakha damdah)
(During-joyous let-us-crush separation-of pain and grief).
Bena mura yaka mari phir-prnah;
Son say the being-dead has-again-come-to-life;
Nasata hon phir badhi-basa mileah;
Lost being again of God-by-power isfound.
Ara kahi wei dou hulasma lagi,
So saying they both-to-rejoice begun;
(Sabi dukha bhag śukla śukha jaye.
All pains fled all pleasures awake.
As a sukh jaga pawan sabha koi,
So happiness world-in may-get all persons;
Jasa wai pae sabha dukha chhe,
As they got all pain washing-away).

DHA

Tē-kara jeṭharā pūta jō,
His elder son who,
ahā khita bicha (āru);
was fields on (to-day);
Awasa ghara dhing jaba sunu
Coming to-house near where he-heard
bhijana niśthana saju,
music dancing preparation.

CHAPAL

Eka hākarī sāwakanha-mātī,
One calling servant-among;
Apanē dhīga pūchha,a, 'ka āhī.'
Him near he-asked, 'what are (those).'
Sō chi kahē, tumhārahi bhīt;
Then he said, 'thy brother;
Acē, tumhā pitā nika ējē.
Come, thy father well fed-him.
Paē tāhi nika an su-bhērā;
Found him well and healthy;
(Kuśala-khāma lakṣṭi huiseu lūcā).
(Welfare seeing was-pleased the-heart).
Suni risēt ghāra jāna uchāhā;
Hearing very-angry to home to-go not he-washed;
Pitā baharāi manāwāi ēkāhā.
Father outside-came opposing-for said
Ūtān daou hāpra-kābē sē;
Answer gave father-to he:
'Ekanēka barasa jo sēwa joi,
'So many means what service(-did), behold,
Agū ēka tumhāra na tareī;
Order one thy not I-transgressed;
Tēa kudāhī memmā nā dhāreī.
Even-them ever kid not I-got.
OLD AWADHI.

Su janai leva gharé,
That a-s-een came house-to,

taisā tiwana mitha;
sweeet food sweet;

(Ruca-ruchisā) upawāsā,
(With-great-care) got-you-cooked,

(an-parvam-sāni dhāta),
(extreme love with goosing).

CHAUPAI.

Ta-sāā tāpa kahus taba bātā,
Hum-to the-father and then words;

‘Pūta māre sāga tumha (sukha-ditā),
‘Son me with them (pleasure-giver).

Nita-hā aha, so jō khekhū morgā;
Always are, therefore whatever wise;

Kahaī (bhau-sāti), saba so torā.
I-say (truth-with), all that those.

Pai hula-saba haunkhaba (eit hēra);
But to-be-jogful to-be-pleased (this time);

Hat pada jō tora bhāī here.
Is proper as thy brother I-say.

Yaha ha marā jieū phiri (bhāī),
This was dead become alive again (brother);

Nasa ta ahi phiri mileū, so ū.
Lost was again is-found, he came.

or

Abhī hariyā milā phiri aī,
Was lost met-us again coming;

Nasāta pūta-kāl kathā suhāī;
Lost son's story pleasing;
Mitā Girarasana agiā pāl.
Friend Grierson of orders getting.
Bhākhā thētha pāsa hai-gāi
Language pure aa was-aung
Mahamada Padumawatī-mahī, (bharī).
Muhammad the Padmāvatī-va, (brother);
Tei ananī Sudhākara likheū;
Thei after Sudhākar wrote;
Mitā Girarasana jīsa-kheīmu sikheū.
Friend Grierson as taught-ma
Haū pādīnta-sana binaṅi karaṅi;
I PandIts to creations make;
Teta merawaru māį pārāṅgā.
Omsome one add I fall-at-(your)-feel.

Dōīū.

Unāsāsam pachāpam ahe,
1900 55 u-wes,
Bikarama sambaka manā;
Vibhrama year according-to;
Phaguna āndī ehkēthu auka likheū,
Phalgunī eight-half 8th Friday I-wrote,
Nama-rāpa dhān-dūyaṇa,
Godreẃam varṣaṅga-(a)-mind.
The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktales from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktales there are several. The postposition of the genitive is karo or ke, with an oblique form kē. It has a feminine form khit, as in Chaitaur-kei rāni, the queen of Chaitaur, which has an oblique form ī, as in mātā-kei nēli like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in i and sometimes in ī. Those in ī do not shorten the antepenultimate vowel, but those in ī do. Examples are, apam ūthī, their own eyes; astī layā, such a battle: kmārī gati, my song; khārī gatari māhī, on its neck. Possibly the forms in ī are oblique.

We may note the two following postpositions, -kahāi, the sign of the Accusative-Dative, and māhāi, the sign of the Locative, meaning ‘in.’

In verbs, we may note the Imperatives, jah, go; guṇodh, sing; dihab, give; also the forms kihē, you make; jahān, he, honours, knows; and dihé, they give.

The dialect of the district of Sultanpur closely agrees with that of Fyzabad, and it is unnecessary to give further examples of it.

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**INDO-ARYAN FAMILY.**

**Mediate Group.**

**EASTERN HINDI.**

**Awadhi Dialect.**

**(District Fyzabad.)**

**Specimen I.**

एक बच्चे का हुद चट्टवे रहिय। चोह-माँ-से लड़के अपने बाप-से कहिं
दादा धन्नाँ जवन धनार जानण होय तवन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन धन
इस उठ-वै आपने बाप-के लग जाव ब्राह उन-मे सजाव की है बाप चमड़े उन के चढ़र लीज्ये नामों बाबराख निकल ब्राह इस प्रकार लायक नामों की चम तोहार वेणा झाडी। इस हस-का आपने घार ना नाई जान। तब व उठ-वै आपने बाप के लगी है। सुला बाप वो लामेन राहिर तब शीश-का बाप शो-का विंदिश ब्राह दृश्य लाग ब्राह ब्राह के आपने बाप बटनंबर-माँ वापट विंदिश ब्राह चम विंदिश। ब्राह बेटवा बाप-से कहिस की है दादा हम दुख के नामी ब्राह तोहार बहुमत मस्ती बिंदिश ब्राह ब्राह हम प्रकार नामी बाएँ बाटी की तोहार बेटवा झाडी। सुला बाप आपने बापरण-से बाहिस की भल नीच बान्द्रा लो बाना ब्राह ब्राह ब्राह परिवार दिखा बानी हाय-माँ बुजरी ब्राह गोड़े-माँ पर्ल तिलह दिखा। ब्राह हम सब बनी बावों ब्राह बरसी करो। प्रह वरे नीच हमारे बेटवा मरा रहा ब्राह मूर्ति जी ब। ज हरेन रहा ब्राह मिला ग। ब्राह उठ-बन सुखी करे बाग।

चीड़ी हून बी-बज बी-बज बेटवा खेति-माँ रह। ब्राह जय ज बाय ब्राह चढ़र नगछाब गी नाव राहु सुनि प्रह। आपने बापरण-चे च्रोट-बाँ बैलाके भूकिस की बौ बाबे झाटे। वे बी-से कहिस की तोहार भाई बाप-के ब्राह तोहार बाप नवता विंदिश प्रकार वरे की ज कुछर-झेंम-से आव। ब्राह ज रिसिला होय गा। भीरत जावे न जारे। प्रह वरे बी-बज बाप बाहर नाव ब्राह बी-बज मनाइस। ब्राह ज आपने बाप-का जयवन निकिस की देखा की बसन-से हम उनर लिए। विंदिश कहिती तोहार कहा ठाड़ेन दाईं ब्राह तेढ़-पर तूं कहिती हम-का प्रकटें हंगड़े-के बाबा न दिखा की हम आपने सजिन-की साथी बूथी मनाई। सुका बढ़ें तोहार बी बेटवा बाबे की तोहार ब्राह परिवार के साथ वीज गी भो-बाज नवता किसा। तब ज बी-से कहिस की बेटा तूं डाबे यंग हमेसा बाज। जव तुम वार बाबा बाव मन हो बेटे। सुला इस पंच-का खुंदी होमे बाही बाही-के बी तोहार भाई मरा राहन और मूर्ति की उठें ब्राह हरेन रहा ब्राह मिला गय।
[No. 2.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**Awadhî Dialect**

(DISTRICT FYZABAD.)

**SPECIMEN I.**

**TRANSLITERATION AND TRANSLATION, 1898.**

_Ek manâl-ke dui behwê rahin._ Ok-mâ-sê lâhurâ ap'nê
_one man-of two sons were._ That-in-from the-younger his-own
bâp-sê kâhûs, 'dîdî, dhan-mâ jawan hamîr bakhîrâ légat-kôy tawan
father-to said, 'father, property-in which my share may-be that
ham-ka dai-lâ. Aur wâi âpan dhan un-ka lêit-dihin. Aur
man-to give. And he his-own property them-to dividing-gave. And
dhâr din mâhî bûh kî labhû behwê sab dhan bhatîr-ke
many days not passed that the-younger son all property-collecting
par-dês chaîl-gay, sûr un-khâ âpan dhan kushâl-ka
foreign-land-to went-away, and there his-own fortune evil-conduct-in
lûsî-parây-dihis. Aur jab samna gîwây-dâns oh dës-më bûh
squandered. And when all he-had-wasted that country-in great
kâl pêr-gâ. Wai bannî dâfûra hoy-gâ. Tab wâi ûî dës-ke
famine fell. He totally poor became. Then he that-very country-of
ûk bhal-manâl-ke pêchhê lâg-gâi. Tab wâi
one gentlemen-of behand became-attached (i.e., became his servant). Then he
ûk-e maî-nâ khêîân-mû sanar chakâr-wî-kâ pathâi-dihis. Aur û obhât-raha
him his-own fields-in whose seeking-for sent-away. And he wished
kî, 'jawan phokhât suar kêt-râhin taw-në-sê àpan pêt
that, 'what husks the-same used-to-eat thou-very-with my-own belly
bhrî.' ûn sûr ûk-e nabhâ dêit-raha. Tab ûk-e
bhiôt bhai kî, 'hamrê bâp-kô kikik majûr-kô khûy-
I-may-fill.' and anybody him-to not want-to-give (anything). Then him-to
senses became that, 'my father-of many many day-labourers-if after-eating
chût bhai kî, 'hamrê bâp-kô kikik majûr-kô khûy-
pi-ke ubar jût-hai sûr ham khûchhân marît-hai. Ham uth-khân
senses became that, 'my father-of many many day-labourers-if after-eating
and-drinking (food) is-sured and I by-hunger am-dying. I arriving
ap'nê bâp-kô lag jib sûr un-se kahâb ki, 'lô bâp, ham
ap'nê bâp-kô lag jib sûr un-se kahâb ki, 'lô bâp, ham
my-own father-of near will-go and him-to will-say that, 'O father, I
my-own father-of near will-go and him-to will-say that, 'O father, I
Dâus-kê sûr tohâe aghé aâprîh kihin, sûr ham ek-rê layak nabhî
God-of and these before sin died, and I there-for fit not-am
ki ab tohār beṭwā kahā; ab, ham-kā apnē majūr-ki
that now thy son I may-be-called; now, me thy-own day-labourers-of
māṭ jān."
Tab wai uṭh-kāṭ apnē bāg-kē lāge gai. Mūlā,
like consider!
"Then he having-arrived his-own father-of near went. But,
jab wai lāme rahān tabhā o-kār bāp ō-kā dēkhis āur dayā
when he far-off was then-even his father him saw and pity
lag āur dhay-ke appā gata-māṁ. chhapatay-lishis āur chām lihis
lag and running his-own neak-in unfoiled(him) and kisse took.
shrin(-him) and running his-own neak-in unfoiled(him) and kisse took.
Aur betwā bāhā-sē kahān kī, 'tē dādi, ham Daṁ-kē aṁsū sur
And the son the-father-sa said that, 'O father, I God-of before and
And the son the-father-sa said that, 'O father, I God-of before and
tohā hajūrē apṛadh khān āur ab ham dhērē lāyak nāṁ hāttī
tho kī tohār betwā kahā.' Mūlā bāp apnē chhaktān-sē
tho kī tohār betwā kahā.' Mūlā bāp apnē chhaktān-sē
that thy son I may-be-called.' But the-father his-own servants-to
that thy son I may-be-called.' But the-father his-own servants-to
kahān kī, 'bhatī nīk kapṭā har-āwā, aṁ o-kā pahāvī-ṛvā; o-kē
kahān kī, 'bhatī nīk kapṭā har-āwā, aṁ o-kā pahāvī-ṛvā; o-kē
said that, 'very good clothes bring, and him putting-on give; his
said that, 'very good clothes bring, and him putting-on give; his
bāth-mā mandī, aṁ gōṅ-mā paṛānī pahāvī-ṛvā; aṁ bām sab janī
hand-on ring, and feet-on shoes putting-on give; and (let)-us all men
hand-on ring, and feet-on shoes putting-on give; and (let)-us all men
kēhī āur khūnī kari, abh-barē kī i hamār betwā marā rahā,
khē āur khūnī kari, abh-barē kī i hamār betwā marā rahā,
aunt and arrangement make; this for that this my son dead was,
aunt and arrangement make; this for that this my son dead was,
sax phumī ji ga, ā hēmā rahā, aṁ mū ga.' Aūr unhan
sax phumī ji ga, ā hēmā rahā, aṁ mū ga.' Aūr unhan
and again alive went; he lost was, and found went.' And they
and again alive went; he lost was, and found went.' And they
kūnī kārā lagā, arrangement-to make began.
kūnī kārā lagā, arrangement-to make began.

Oī jūn o-kār jēth betwā khaṭe-māṁ rahā. Aūr jāb ā
Oī jūn o-kār jēth betwā khaṭe-māṁ rahā. Aūr jāb ā
At that time his elder son the-field-in was. And when he
At that time his elder son the-field-in was. And when he
āy āur ghar naṅchāy-gu machāī gānī sunī-parā. Apnē chhaktān-
āy āur ghar naṅchāy-gu machāī gānī sunī-parā. Apnē chhaktān-
came and house approached dancing singing were-heard. His-own servants-
came and house approached dancing singing were-heard. His-own servants-
moṁi ok-thā-kē bālāy-ke puchhā kī, 'tī kāw āttā?' Wām oṁ
moṁi ok-thā-kē bālāy-ke puchhā kī, 'tī kāw āttā?' Wām oṁ
from one having-called he asked that, 'this what is?' He ham-lo
from one having-called he asked that, 'this what is?' He ham-lo
kahā kī, 'tohār bāpā āy-hāṭē, āur tohār bāp meṛtā khīs ekhē
kahā kī, 'tohār bāpā āy-hāṭē, āur tohār bāp meṛtā khīs ekhē
said that, 'thy brother in-come, and thy father feast did this
said that, 'thy brother in-come, and thy father feast did this
barē kī ā kusāl-chhāṁ-sē āy.' Aūr ā rishā hoy-ṛgā. Etinct phāhī na
barē kī ā kusāl-chhāṁ-sē āy.' Aūr ā rishā hoy-ṛgā. Etinct phāhī na
for that he safety-with come.' And he angry became. Inside going not
for that he safety-with come.' And he angry became. Inside going not
kāsā. Eī ṭī barē o-kār bāp bāhār āy āur ō-kā manās. Aūr ā
ei barē o-kār bāp bāhār āy āur ō-kā manās. Aūr ā
did. This for his father outside come and him appeared. And he
did. This for his father outside come and him appeared. And he
apnē bāp-kā jāwāb dihā kī, 'dekhi, ki bār-ṣan-sē ham tohār
apnē bāp-kā jāwāb dihā kī, 'dekhi, ki bār-ṣan-sē ham tohār
his-own father-to answer gave that, 'see, that quer-from I thy
his-own father-to answer gave that, 'see, that quer-from I thy
śāwā khūn, kāhīyā tohār kahā čātṛn nāṁ; āur teh-par
śāwā khūn, kāhīyā tohār kahā čātṛn nāṁ; āur teh-par
service did, ever-even thy saying I put-away not, and that-ever-on
service did, ever-even thy saying I put-away not, and that-ever-on
tū kāhīyā ham-kā ok-thā chhapat-kē haṭhāhā na āha kī ham
tū kāhīyā ham-kā ok-thā chhapat-kē haṭhāhā na āha kī ham
that ever-even meri one-even goat-of young-one not gavāi that I
ap'ne sanghān-kē śāthē khudā manā. Mulā, jahē toḥār t
my-own friends-of with merriment might-celebrate. But, as thy ān
bet'wā āy, je toḥār āhan pataurian-kē śāthē hil-gal, ā-kar neva
son came, who thy fortune harlots-of with devoured, his feast
kīhā. Tab ā ē-sc kahu ki, 'bejā, tē hamārō sang haṁeṁa
then he him-to said that, 'son, thou me with always
bāt; jawan kuchh hamār āy towan toh'rai āy; mulā, ham paṁch-kā
hāt; whatever thing mine in that thine-own is; but, we people
khud āwā ḍāhi kahā-sē i toḥār bhāi mārā rahin, aur
happy to-be is-proper because this thy brother dead was, and
phuni ji uṭheṁa; aur kesān rābā aur mil gayā.'
again having-lived arose; and lost was and found went.
[No. 3.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**Awadhí Dialekt**

(District Fyzabad)

**Specimen II.**

अनं इस एक किसिंदी? भद्दा पड़े। तोधों कहे सब श्रेष्ठ चापन प्राप्त तो भै मुसलमान। प्राचीन लाड़ बौवैः के ते कुछति ताल बलकर सबैं लैनी सिकार हिलैं वो चलन। मिकार उद्यान तो कुछ मिलधेनः न कोई। जेठ-कृ महोमा-स्रृं, बाँधे-के गारे एक-ठीः बड़िक जलवर-के तरे सब केज काढाक लागिन। तो वाशालह कहिन, त्यज, पौजो कुछ गोतिंह। तो श्रेष्ठी पह नोजः के गाड़न कि बन-भरे-कर लीजा, जैसे, कहा, खरा, सिसार उद्यान, सब शापन क्षयन चापिं मूदि मूदि विवाद प्रेक्षा से सुने लागिन कि वनाप चुप विप चिवड़िल्ले। तो बक-ठीः हृदा जैन पौजो-के भरे चापन सुह झिंड़िय पढ़े, बोकरो गढ़े-सौः वे शापन तसवाह डारि-दिहन।

ती-द्रिण वाचैः-कर विचार तो बुढ़ित ग, वो सब बने कर जगवै वाचिन प्राप्त चापिः लिंहिन।

जब ब्रह्माण चाहे दिन दस्तार वै-के बैंडिन तो श्रेष्ठी न चाहिन, कादिः-से कि, चौन-का बड़ा जार देंड़ म-है। बौवैः तिलण कि, प्राचीन पौजो सनाड़ म-हैं कि हमारे नाइः चाप केज गवेशा नाईः कहे तीन-से न चाहिन। चढ़ न सज़हः। वाशालह कहिन, त्यज, चान कृजः गवेशा नाईः न।

बौवैः तिलण कि, कसे ती इस विरुद्ध वानरा-के बोलाइः लै-चाहिन। कलिः, जा, बोलाइ लै चाहिन। ती बौवैः विरुद्ध वानरा-करे लै-चाहिन। फुनि लागिन विरुद्ध चाहे गावैः। तदुसब बने-करै सौजा गोति मूनि-के दृश्यां नहः चाहै, केजे पिपिड़ि-की नाइः सुने लागिन। तो ज वैरणमा जीनी-की मेतामा तसविसिया पहो-रहे ठांड़ रहे। वैरण मस्तिष्कु निकार-के पौजो-के चाधे क्षिक-दिहिन। विरुद्ध वानरा कहिन, कि, हमार दालन काड़ि-के दिहुः, तानसेन कर्धैः-के नोजः गावैः जानिन। तानसेन चोलवाला गैः। दौबा गावै लागिन दिया चपैः बैरे। चउ तानसेन-पैः चार-के मर्गे। सुझ
पहिले तास्यस घड़े-हरिया गुमँ कि जो रह गई को हमारौ जोधी घि निय-गढ़े-की गंधी-मही गोलाड़-की घरासाड़ दिशे-ह। चढ़ मारे-उ चोड़ पर स्वर्णे दिशे-ह कि बचे-न कावर्या जलू हमारौ देस खाड़ न रहे। जब घि निय-गढ़े-की कमला-रानी अपने सम्पूर्ण-के चारवौ सावन-को पूजन-को हिन दरात-की मजार गान गेहूँ, तो रह सुनी-को जो उठइ।

साहिक धैसे दिंविन। जब रानी गाय लाँगीं तब तास्यस ताल बजाये लाँग। ताल सुनौ-की रानी जानी-महिं कि हमारौ गौति तास्यस सुनी-दिंविन। जी-धिन महौ तास्यस सावन बी काबिला-की लाँग चढ़ा चाहिया। बास्तार बचिन कि कमला-की गौति सुनौ-क जाही। घि निय-गढ़े-के दिन जो एक बड़िया भे कि ग्राम-माण जानी-कर साहे बिहालिया मान जने-क देश उड़े-के। जब ९२।८ चुंख मारे घि निय-गढ़े-की उपर दिन दिंविन जै-कि जबने-मे में बेज बलूं-क बिंदू न खोटे।

जब घि निय-कर राना जाने-की शोन-की मीत धारि-गढ़े- तब बास्तार कमला-देवी-के मोटे बी-ने पार्की-पर चढ़े, जबने महर्षि लबाबू बी हुकुम दिंविन कि बिंचन भिन्नार स्वामी-र देशार-को कमला-देवी-की गौति सुने-क होए। रानी एक शांत पूरा बी-ने जो रान चींटिया तो भोग-कर जिब खोंड़िया भोरिया भैंडू-र खुदपूर्ण बाला गा। जब सुनहे देव गाय सावन गुंड बाल-के ठाकिया हिंदे।
Ab ham ek kihlú baháti shi Taumí khabá sah-ké sah ápan ápan
Ján I one story ani-graphing. Thát-to ál-lmín your-own your-own
kandhí dhi dhi saná-jah. Akbar sah, Birbal, Phái, an summí
ears-applying listen. Akbar the-emperor, Birbal, Phái, ani all
law-lílikar sathé lik-kí, sükár-kheát-baré chalín Sükár-ulíár,
followers (mud)-troops with having-taken, hunting-fun started. Game-etc.,
tau, kuchhí mittá-tha-kín. Jeth-ké mahíní-maháí ghámé-ke már
indeed, anything was-not-found. Jeth-of month-in heat-of on-account
ek-thé harákú bar-újá-ké tare sab kea chha hái lágin. Tau,
one-place-in a-big bangue-tree-of among all people shade-(shelter) took. Then
Báshá kahí, ki, 'Phái, kuchhí gaučh.' Tau Phái jis níl-kí gáin
the-emperor said, that, 'Faizí, something sing.' Then Faizí so well sang
ki ban-haa-kí sarjá, jaisí hánaní, kharhá, saar-nár, sab ápaní
that the-forest-whole-of animals, such as deer, hares, jackals-etc., all their-own
ápaní ēk-hí mótí mótí dhiaán-dhia-kí saná lágin, ki hánán
their-eyes close looking attention-giving to-bear began, so-thet entirely
sudhi-budhi bárí-gái. Tau ok-thí hánání, jaa ní Phái-kí hágé ápan míi
consciencefulness lost-was. Then one deer, which Faizí-of near its-own face
kí bhi théj mání, okhi gatií-manái wai ápaní taubhi díri-chún. Tau
putting standing was, its neck-about he haa-aa men roving there. In-
áhik gáváí kar dhiaán, tau, ehí-tíga, an sab báne-ker
the-moving convulsive-attention indeed, lost-was, and all forest-of
náwáiyáí ápaní ápaní rúh hám.
sinhálants their-own their-own way took.

Jáb Akbar áná án dar-bír káy-ká hardíin, tau Phái na aíin.
When Akbar another day come in sat, then Phái not came,
háhese li on-ka hám pur húth-ga-ráhí. Birbal kahí ki, 'A Báshá,
because that him-ko great fever had-become. Birbal said that, 'O emperor,
Phái sahú-ga-shái, ki, 'hamri máin án ko gáwaiyí náhí ahaí,' Pháiı has-become-prond, that, 'me like either any singer not se,'
taumúne na án. Án na ahaí.' Báshá kahin ki, 'áan
therefore not he-come. And not he-will-come.' The-emperor said that, 'another
kād gauya nā hi na?’ Birbal kaun, ‘Kahā tau ham Birjū Bāwra- 
any singer not not?’ Birbal adī, ‘(If-you-)say then I Birjū Bāwra-
kaa holi ki-āī. Kahin, ‘ja, holi kīyāwah.’ Tan Birbal 
to calling bring.’ Sunāl-the-emperor, ‘go, calling bring.’ Then Birbal 
Birjū Bāwra-kaa holi. Phuni kegu Birjū Bāwra gawāī. Tau sub 
Birjū Bāwra brought. Agau began Birjū Bāwra to-sing. Then all 
kaa-kaa suājī gīti sunī-kāī darbār-maahī āī, weissi 
the-force-
of-animals the-song having-heard the-court-into coming, in-the-same-way 
pahāt ki nāī suājīā lāgī. Tau u kareēnā jannē-kī gāōīyā mā 
before-of time to-hour began. Then that deer which-of-neck-around 
tau-hīyā pari-balāhī, thāh-balāhī. Birbal taslāhiyā nikāri-kāī Phuupā kā āē 
the roasy throw-away, standing-ways. Birbai the-roasy taking-off Patū of before 
phik-d īhī. Birjū Bāwra kahīn ki, ‘hamār bākān kāhā-ka kahā? 
throw-away. Birjū Bāwra said that, ‘my praise what-for did-you-make? 
Tun-sēn hamalī-kī nīk gawāī jāutīānī. Tun-sēn bohōwāvāgī. Dipak 
Tun-sēn me-even-then better to-sing known.’ Tun-sēn called-maun. Dipak 
gawāī lāgū Diya apaa bār-gāū, sū Tun-sēnū jutī-kī 
to-sing he-began. The-lamp by-itself was-lighted, and Tun-sēn also bang-tri 
mara-ū. Mūl pahālī Tun-sēn kaāh-ruhiā ki, ‘jau ham mar-jāī, tau 
dīē. But beforehand Tun-sēn said that, ‘if I die, then 
hamāri lēthī Chitaur-gargh-kī khandhirkā-maahīn chorāi-kāī dharwāi-dīheh, 
my corpse Chitaur-fort-of maahū secretly cause to-be-put, 
aa mūnāa ob-par sawāj-dīheh, ki jāīnē-kawār-ū āntu hamāri dhā 
and maan-tāw sit-on put-as-guard, so that any beast my body 
kuāī na pāwā. Jab Chitaur-kī Kāmulā-Rānti apne mānāēn-kāī 
not may-be-cite. When Chitaur-of Kāmulā-Rānt-her-own husband-of 
āīī Sāwān-kī piechāh-kī ām kārat-kīī, Mālar-rag gāhāiī, tau 
lamp-illustration Suwan 56th day-of day doing-for, Mālar-Bag will-sing, then 
ham sunī-kīī ji ujāhāi.’ 
I hearing alone call-ear. 
Bēsēh wāsai kīhīn. Jab Ham gauya lagī, tab Tun-sēn 
The-emperor the-same did. When the-Queen to-sing began, then Tun-sēn 
tāl-balāgī lāgū. Tāl sunī-kīī rāūn jāīn-gaā āī, ‘hamārī 
times-to-beat began. The-bouncing-of-tune hearing the-Queen knew that, ‘my 
gīti Tun-sēn sunī-lāmī. Taā-āhik-hīāā mā Tun-sēn bhāgīn au hassāh-kī 
song Tun-sēn heard-hūā.’ In-the-moment Tun-sēn ran-away and the-emperor-of 
lage chālē-kāī. Bēsēh kahīn ki, ‘Kāmulā-kīī gīte sunī-kāī 
new come.’ The-emperor said that, ‘Kāmulā’s songs hearing-for 
chāhīl.’ Chitaur-gargh-par clāhān kīhīn, an ātī layāī kīhī 
in-necessary. Chitaur-fort-on attack he-made, and such fight took-place 
ki Brahmān kahāri-kāī sāth chaubattāri man jāīnē-kāī ātī 
that Brahmāns khaṭāhiyās-of half-and-seventy-four wounds sacred-threads-of heap
FREE TRANSLATION OF THE FOREGOING.

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Birbal, Faizi, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jeth, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faizi to sing something, and he sang so sweetly that all the wild beasts of the forest, the deer, the hares, the jackals and so forth, came to listen, and stood before him, with their eyes closed in ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faizi, and he took off his resar and threw it round her neck. The action broke the charm, and the animals each took their own way to the forest.

When Akbar sat next day in court Faizi was absent owing to a severe attack of fever; but Birbal said, 'Your Majesty, Faizi has become inflamed with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.' Said the Emperor, 'but is there no other singer?' Replied Birbal, 'if Your Majesty gives the order, I can fetch Birju Bauru.' 'Let him be summoned.' So Birbal fetched Birju Bauru, and he began to sing. Then all the beasts of the forest came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizi had thrown his resar, and Birbal took it off her neck, and cast it before him. But Birju said, 'why are you praising me? Tän-sên can sing better than even I.' So the Emperor summoned Tän-sên, and he began to sing the Melody of Illumination.1 He sang with such fire that all the lamps in the

1 The Melody of Illumination, is the name of a song, or melody, which is sung at creation. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only was the song followed by its proper effect, but Tän-sên himself took fire, and was burnt to death.
room by themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the most of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamalı of Chittaur should instruct her husband with lamps on the fifth of the month of Sāwan, and should sing the Melody of Mallar, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tānsūn came to life, and clapped his hands in time to the music. When she heard him besting time, she knew that Tānsūn had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamalı sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the Brahmanas and Kshatriyas alone, they collected seventy-four and a half mounds.1 This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Rāja of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamalı prisoner, and had her carried in a litter to his own city. There he gave the order that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.2 As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

Crossing the river Gogra from Fysalad, we find the District of Gonda and Bahraich. The language of these two districts is also Awadh, and closely resembles that of Fysalad. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as received from Gonda. In the vernacular character the version is printed in facsimile, in order to illustrate the handwriting,—a sort of mixture of Devāñga and Kaithi,—current in the District amongst the educated classes.

The following peculiarities of the dialect may be noticed. The termination -s, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in bhūkkham, by hunger, is here used as a termination of the oblique form, as in the phrase mārē bhūkkhaṛ-hē, by hunger. Another termination of the oblique is ē, as in bhēṭ-mē, in the field; etā ādaneē, from so many days. The direct masculine termination of the Genitive is sometimes kā, as in Pārwāñwar-kā, of God, mābhē ṭān, his father.

1 The Jēṭṭ is a ceremony of waving in a circle before the image of a god a plate containing a blazing burning lamp, samu, and incense. Women also do homage to their husbands in the same way. As also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tānsūn died in the month of Jēṭṭ, which is in the height of the hot season. Shāma was two months later, in the middle of the rainy season. The fifth of Shāma is the date of the festival of the Nāgar, or snake-gods. On this festival, which is a morose one, one never performs any before their image, and sing at the same time. The mūdra is one of the six principal ṭān, or modes in Hindu music. It is sung in the rainy season, and is said to be very plaintive.

2 An account of Allāh's siege of Chittaur will be found in Chapter X of the Annals of Muyt in Tāle Risalānī. "To avert the memory of this disaster, the natives 74½ are still offered at courts. Marked on the borders' letter in Khāṣṭhān, it is the highest of ranks, for "the son of the daughter of Chittaur" is thereby involved in all who violate a letter under the safeguard of this mysterious name."

3 The Gōra, or Melody of Prosperity, is another of the six principal ṭān or modes, in Hindu music.
For the third personal pronoun, we should note the forms \textit{wa-hā}, to him; \textit{wa-hē}, his; and the nominative plural \textit{we}, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique case, an idiom borrowed from the neighbouring Western Bhojpuri. Thus \textit{wa-hāvē} is used to mean both ‘to him,’ and ‘him.’

Amongst verbal forms, note \textit{hū}, he began; \textit{khaali-hei}, I have done; and \textit{kli}, for \textit{kēnā}, I did. Note also the typical Avadhi past tense ending in \textit{ān}, of a verb whose root ends in \textit{ā}, which we meet in the word \textit{sug-chān}, he approached.
[No. 4.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHI DIALECT.

Mediate Group.

(District Gonda.)
मैं ने एक शूल में सीता से कहा है - 'ताज़ा में हृदय ने कहा है - जल्द ही इसी 
मेरी जान ले लो। लेकिन मैं नहीं रूकता क्योंकि मैं देखता हूँ कि वह 
में अपना रूप में नौ गोलांगलां देता है - वो गोलां 
में नहीं गिरते। मेरी जान भी नहीं है - हृदय में 
मेरे नाम तो नहीं है - हृदय में मेरा नाम नहीं है। 
मैं ने जान के पास दौड़ाया। तज़ा में 
दिखा लगाते - ती गुड़े रे देखिए उसी रातिसी - तब बेहद 
कोटाने ते बात में छायाजल के भाद - मैं तो है 
उसी बात निरीक्षित है - उसी तो देखते 
मैं ने घटित गुड़े रे - तसी बात - भाद की छाया से जलिए 
कि रात से भी जान है, लारी। जो उन गोलां 
रात में सिंख नहीं करते। उन गोलां के 
रात में सिंख नहीं करते। उन गोलां के 
रात में सिंख नहीं करते। उन गोलां के 
रात में सिंख नहीं करते। उन गोलां के 
रात में सिंख नहीं करते। उन गोलां के 
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रात में सिंख नहीं करते। उन गोलां के 
रात में सिंख नहीं करते।
सहा-वे मानति नहीं थी। नहीं जाना कहीं हो। नहीं जाना कहीं।

लो। तुम जान लाओ तो ना भूलो तली सुन तो।

अंजी तो ज्या जान रहा था। अंजी तो।

जो देखा उठा फिर। जिस दिन
[No. 4.]

**INDO-ARYAN FAMILY.**

**Mediate Group.**

**EASTERN HINDI.**

(AWADH DIALECT)

(DISTRICT GONDA)

**TRANSLITERATION AND TRANSLATION.**

Ek june-kē dui beṭwā ṭāhē. Un-mē-sē ehoṭ-kā beṭwā
One man-of two sons were. Then-in-from the-younger son
apnē bāp-sē kahis kī 'bē bāp, hām-kē jauvān bākhā
two father-to said that, ‘O father, me-to what share
bhī-own father-to said that, ‘O father, me-to what share
pahāchhai, tuvān bāhī dēw. Tū u āpān pūjī un-kā
one having-divided gave. Some day-after the-younger son all
nai-deśa pūjā chān-gā au huṣ sab jāṛī
taking-and-each (to-)a-foreign-land went-away and there all fortune
bēkār kār-mē ṭāhā-dēhā. Jāb sab phāṭ-chhūkā tau
bad deeds-in squandered. When all he-had-burnt (i.e., squandered) then
vahi dēs-mē barā phūrā parā. Tu hūṃ bhāk-hān māṇī
to country-in great dryness fall Then indeed from-hunger to-die
lāgā. Tab u vahi dēs-kē bhī monāi-kē lāgā ā. Ā vākā
he-began. Then he that country-of one man-of near went. He him
sānī charakw明亮-kē khāir khāṭ-mē pāthānā. Ā āpān pēt
some feeding for fields-in sent. He his own belly
kāmē bhūṣ-sē jauvā sānī khāṭ-rēhā bahūt khāṭ-sē
the-particles-of-grain chaff-with which some used-to-eat much pleasure-with
bhālā-dēt, mūlā wahan koī nāhī dēch-rāhā. Jāb wākā
would-have-filled, but that-too any-one not used-to-give. When to-him
audhī bhai tab kahāī tāgā kā, 'bānāte bāp-kē bahūt
said brother tab kahāt tāga kā, ‘bamre bāp-kē bahūt
sēnā became then to-say he-began that, ‘my father-of many
rokač-hān-kē khāṭ-jē kī milāt-hāi, barī baḥī jāt-hāi, au māī
servants-to food-to eat is-given, and-alsosaved-(food)is, and I
māī bhāk-hān-kē marāt-hāī. Liā, māī uḥāḥ awar apnē
many-to hunger am-dying. Come, I may-arise and my-own
bēp-kē lāgā chānā uñ-sē kāhāl kī, ‘bē bāp, māī
father-of near may-go and him-to any that, ‘O father, I

1 When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called *kōra* and are used for the food of the animals.
Pramésvar-kāṁ au tohār gunāk-gar haē, au tohār beṭwā kahāwāṛīkāṁ
God-of and thy summer sun, and thy sea to-be-called
lāyak nahi haē. Mo-kā apnā chak-īn-mā kā mpā lāw." "U mēēṁ
fit maṁ I-am. Mē thīn-em servant-s-in having-made take."" He arose
an apnā bāp-kē lāgē āwā. Mūl jab ā bhātē darī rāhā wa-kē
and his-em father-to near come. But when he much distant was his
bāp wa-kē dekhī-lihī. Taṁ waktre dekhī daya
father him happened-to see. Then him having-seen compassion
lāgī au daurī-ke, guūī pakari-ke,.cbūni-lihī Tab
having-seized(him) and having-run, such having-hold, he kissed(him). Then
bītaṇā būkā lāi, 'bō bēp, māī Parmēēnak-kē āgū au tohē āgē
the-em spoke that, \"O father, I God-of before and thee before
pēp kīhār-bhai, āwar tohār put kahāwāī lāyak nahi-ṃ. Tab ḍāp
sin have-done and thy son to-be-called fit not-I-am. Then the father
apnā chak-īn-mā kāhī ki, \'sahāū nik kān-pā lān au a-kē
his-own servant-σ-to said that, \"all-of good clothes bring and this-one
pahīrā. Au ek mūtanā pahīrā, au gū-ṃī pahīrā pahīrā, aur āō
put-on. And one rung put-on, and feet-on shoes put, and come
sah-kēū khăū-pāi; au lhūi manāē. Kahō-koī hamēēr
(left)-σ-every-one eat-(and)-drink; and joy celebrate. Because-that my
1 beṭwā mari gī-rehā, phirī-īē jā-hāi; herēy gā-rāh-bhai, phir
this son dead had-been, again alive-has-become; lost had-been, again
milī hai.' Aur wai sab lhūi manāwāī lāgē.
found is.' And they all joy to-celebrate began.

Bāṛkā beṭwā khētē-mā rāhā. Jab ā āwā aur bakhēī
The elder son the-field-in was. When he came and the-house
nagōhan tam nāī-reē rūnī pariū Ek nokār-hī-ka goīnī-kē
approached then dancing-σ-name became-audible One servant having-called
hamēē pūchhīs. Ū bātīs ki, \'tohār bhāī āwā-hāi, tawan tohār bēp
account asked. He said that, \"thy brother has-come, therefore thy father
nowtā khīs-hūn ki wai khō-mūkēl-σ āgē-pā.' I suni-kē a
feast has-made because he safely-with come.' This heavy-heard he
bhāt rīhā bēp āwā mar baṅkhēī mū na gā. Tab wa-kēī bēp āwā na
much angry became and house-into not went. Then his father came and
chimāre khibā. Ū jawāb khibēs kē, \'sēnē dinē-sē ham tohār
entertainment made. He answer made that, \"so-many days-from I thy
kām-kēi karē-hī aur kahēī tohē kahēī sāvēy dūnī bēt nāhī
carks are-doing and ever-even thy saying-of besides another act not
kē, mol tē ham-kēi kahēī ek chēg-rē-kēī bachiā na dhūn
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
ki apēē sanghū-mā sunkh karī; mūlā jab tohār
that my-σ-em companions-among worry I-might-have-made, but when thy

AWADHI OF GONDA.

ā bettā awā jē samul-lai jajali bāginin-mī bī-paris tu tā that one came who ever fortune harbars-among waited then thou newā kihū.2 Ṭau bāp kahū kī, ‘hē betā, tā har-bhāmesā ham'rēn feast midst.’ Then the-father said that, ‘O son, thou always me sākā harat-hau aur jawan-kuchh ham'rē-rahū tawan tehrē hūy. I with live and whatever mine was that there is. This chahū rahū kī ham sab khua manā kābē-sā kī tōhē bhūy marā. proper was that we all joy may-celebrate because that thy brother dead rahū, phir jīn hau; aur herāy gā-rahū, phir milā hau.3 was, again alive is; and lost was, again found is.’

1 Harat—girls of the Hut sect, who prostitute themselves.
2 Kihū of the original is a slip of the pen for kihū.

3 Harat of the original is a slip of the pen for kihū.
LUCKNOW AND BARABANKI.

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unnao and Bal Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdu. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Barabanki.

As we go west through the Awadhi-speaking area, the tendency is to name the dialect Baiswari, instead of Awadhi. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in स or त instead of उ or आ, and that the terminations of the genitive more nearly approach those which we find in more western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhi or Baiswari, is infected by the neighbouring Kanauji. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter अ often becomes ए, as in एक for अक. There is an oblique form of nouns ending in ए, as in एक योग के, of a man; बीस देवरे की मदन नाती, in a country of great distance. The masculine genitive termination is के, direct, and ए के oblique. The feminine termination is ए, both direct and oblique. In the phrase अमेश बंधन के बल एक, having called a barber (and) a Behman, the first के appears to be used as a sign of the accusative. So also in बल एक अ बल एक, having seen the son.

In pronouns, note the form यह, this.

In verbs, note the typical western forms रहौ, he was, and रहें, they were. In the phrase माँ हैं बहुं पाप बहुं रहौ, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdu of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.
[No. 5.]  

**INDO-ARYAN FAMILY.**  

**Mediate Group.**  

**Eastern Hindī.**  

**Awadhī Dialect.**  

**(District, Lucknow.)**

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**Specimen I.**

Yāk jānā-kā dui bēt-wā rahā. Sū, chhot-kā bēt-wā bāp-sē kahās
One man-of two sons were Now, the-younger son the-father-to say
kā, ‘mōr hsā hātī dē.’ Tab bāp ohi-kā hātī
that, ‘my share having-divided give-me.’ Then the-father him-to share
hātī dēns. Kiethu din pāchhē ā sab rupaya lāk-kā bāri
having-divided gave Some days after he all rupees taking great
dūn-ki mukul-ka niṣar-gā. Aur huṁ āpan rupayā sab kuchhā-mā
distance-of country-into went-into. And there his-own money all evil-conduct-an
urāy-dīhīs. Te pāchhe ohi-kā tare kuchhā nahi rahā; aur huṁ
laxy-dīhīs. That after him near anything not remained; and there
bāri jhāra pōpāī lāg aur ā bāmāy tahāh hāc lāg. Tab
great famine to-fall began and he extremely ruined to-be began. Then
yāk bhal-mani-kā terek gā aur ā āpan khetan-mā sūrā
one well-to-do-man-of near went and his-own fields-in swine
ccharāwā-kā nōkā rakhīs. Tab chū-kē ji-mā āvā, ‘jān
feeding-for servant got. Then his mind-into came, ‘what
bok-kā-chhot-kē sārā khat-hāī wālī pūr to bām khāī,’
he-servant servant were-eating that of-I-may-get then I may-eat’;
kāhē-sā ohi-kā kuchhū nābī minta-rāhāt. Te pachhe u appā man-nā
because him-to anything not was-given. That after he his-own mind-in
sūchā, ki ‘mōre tāp-kē bahut maṛur lāg rahat-hāī sō ab
though, that ‘my father-of many day-labourers engaged remain therefore now
ham-hā uṭh-kā buś jāu aur kahā lā, “mai toṛi biyā aur
I-too arising there may-go and may-say that, “I thee near and
Gusāyā-kē biyā bahut pāp kihin-hāu aur ab aśān nahi hāu ki tōr
God-of near much sin have-done and now such not am that thy
betwa kahāā. So jē-mānō sab maṛur toṛi biyā
but I-may-be-called. Therefore as all the-day-labourers thee near
lāg hāī ham-hū-kā lagāy lā.” I sēch-hichār-kā bāp tēr
engaged are su-tōn engaged made.” This thinking the-father near
Bap-ka be-twâ kehina-khâr-mî rahil. Tab dumâ âwa tab git
The elder son fields-on was When door-to be-came then song
aur bâjâ-kâ swâj asma. Tab yâk nôkar-sô pûchhi kâ; ‘aj yu
and music-of sound be-heard. Then one servant-from he-asked that; ‘today this
ka hai, jau har khushâh manâi jâ-hai?’ Nôkar kâh kâ,
brother some is, therefore thy father this-every for
what is. mâyâ-of-which joy celebrated is-swâ?
The servant said that,
‘Tohâr bhâi ãwâ hai, so tohâr bap ei bare
brother some is, therefore thy father this-every for
khusâh khâin hâi.’ Eh par bap-ka be-twâ mein aur
happy-making done has. This upon the elder son grew-angry and
bhâtari nâhi gâ. Tab bâp âpar duâre ëk-kâ ohu-ka
inside not went. Then the father himself in-doors conning him
manâi ëk bâla, kî ‘mai itâh din-sô tohâr sawâ khusâh,
appeared. He spoke, that ‘I so-many days-since thy service did,
ever even so not was that one-every goat-of young-one-even
Ôtun kî apâr anot-par’kam-kâ khâwait aur khushâli
thou-mightest-have given-me that my-every friend I-might-have-fed and merriment
kari; aur tab yu ãwâ jin sab than kas’bin-mî
might-have-made; and when this-one came who all fortune karâ-b-among
upi-âhâ, tab yu khushâli manâin.’ Tab bâp bâla ‘He
squandered, then this rejoicing you-have-celebrated.’ Then the father spoke ‘O
bhai, tae to mera lagha rahi; jaan mera tere han so-an
brother, thou, to-be-sure, me near livest; what me with is that-all
ter han. Mulah et sait khusiili karaa jarur rahi ki ter
shena in But, this moment merriment to-make necessary was because thy
bhai mar-i-kii ab yaa han; aur heen-y-kii pher mila han.1
brother being-dead now alive is; and being-lost again found is.'

1 Bhai is a term of endearment and can be used for any man.
Yāk gāw-mā yāk lambār-dār-kē māh-sārī bātiyā raha. Jab one village-bā one landlord-kē māh-sārī little daughter raha. When
wa-ki umar sōrah satraḥ barās-kē bhai, wah jīn lambār-dār-kā her age sixteen seventeen years of became, that bālā landlord-to
her marriage-of anxiety increased. That bālā barber Brāhmaṇ
bohā-ki lapākā-ki dūphā patiṃ Tāṅa dīn-mā yāk lāliā milā calling a-boy to-search-for he-seat. A-few days-tw one boy was-found.
Waḥ-kē sīth bajīwā-kīlī dūphā bānē, nar Brāhmaṇ pūchha-gāwā, Hirn with the-girl-of horoscope agreed, and the-Brāhmaṇ was-consulted,
aur biyāh-kē tādyāri bhai. Lapākā-ki bāp āwā nar lōi
aur marriage-of arrangement took-place The-boy-of father come and taking
dē-ki pūchhe khat-kahāw bōli lāg. Hājīr rupānā bahut kāhī
growing-after words-saying-to be begun. One-thousand republic much saying
sūnē tā-bhāvā. Tab lambār-dār rāj-khusē ghar gē aur hearing-after was-settled. Then the-landlord pleasure-with house-to went and
bārāt-kē din bādā-gā. Duḥā-kē bāp pāndā rah brāj
marriage-party-of day was-fixed. The-bridegroom-of father fifteen thousand
sawāg bā-ki bāpī dhūm-dīnānā duṇīā-ki gharē āwā aur relatives taking great pompous-show-with bride-of in-house came and
dwār-chaṛ bōli lāg. Hōm dachchhīnā-kē
the-ceremony-of-the-door to-be-sacramented begun. Tāṅ-fire-sacrifice gift-of
māg-mākī pandit-kē takā'ār bhai, lālī chahā lāg.
demanding-in the-priest-with quarrel took-place, bindouses to-be-used-freely begun.
Bāhut manāt dūnō kāit gāyāl bhai. Tab bārāt
Many men both sides wounded became. Then marriage-party being-angry
ohali. Wāhī samāy-mā gāw-kē bhaiā-manus kāṭhā-halā-kē
began-to-go-back. That-very time-in village-of good-men coming-together
bārāt manāy-kān. Ochānthē din biyāh bāwā aur bāhā
marriage-party opposed. The-fourth day marriage took place and rice
bāhrār khusē khānī, aur bāhā-bāhā-ki ātnē ghar ēn,
great-food pleasure-with they-ele, and having-taken-leave their-own house-to come.
FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think of a good deal about her marriage. So he called a barber and a Brâhman,1 and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brâhmans, preparations were made for the marriage. The bridegroom’s father came, and, after the handkerchief,2 the discussion as to the amount of the dowry to be paid by the bride’s father to the bridegroom’s father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom’s marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride’s house, and they began the ceremony of the greeting at the door.3 The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.4 Then they took their leave and went home.

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1 These are the usual matchmakers.

2 This is the ceremony of giving a rope to the bridegroom’s father or to the boy himself, as a token that business is meant. Among the higher castes this called handkerchief deed. In the case of men of the twice-born caste, a rope or a gold coin is accompanied by a sacred thread.

3 In this ceremony, the bride’s father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

4 This is the ceremonial dinner which takes place on the evening of the day after the actual marriage ceremony. The bride’s father presents some money to the bridegroom’s, and then feeds him and his kith and kin.
The dialect of the south of Lucknow District, on the borders of Unnao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdu of Lucknow City. There are whole phrases in it, such as au-tē kaā, which are almost pure Urdu, and the use of the Urdu genitive postposition ka, is quite common.

We notice the same tendency to spell ē as ē, which we have found in the neighbouring districts. For 'one,' we have both ēkā and ēkā. So also we may quote as examples par-dyāsi, in a foreign country; ḍhātu, a field; dyākhā, see; and dyāso, service. Similarly, here, we have the letter ē represented by wā, as in mawā, my; and khāt-wā, it is becoming. There is also a strong tendency to make a noun singular end in ē. Thus, ēkā, one; jieżā, what; aflīhā, property; ḍh-twārn, in one place; and many others. All these peculiarities are due to the influence of the Kanojī spoken to the West.

Nouns Substantive have an oblique form in ē or ē, as in par-dyāsā, in a foreign country; dēpas-kē, nī the father, hāth-kē, on the hand.

As regards pronouns, note swāh-kē, to me; swā, my, above mentioned; and swāh, anyone. The oblique form of the pronoun of the third person, ē, is always spelled swāh. This may be only a variety of spelling.

As regards verbs, the present participle ends in ē, as in karāt-hā, I am doing; rakhāt-hā, you remain; and rakhāt-hā, they keep. Note the typical western Awadh forms, rakhā, he was, and rakhā, they were. Note also ēsā, it is; khāt-hā, it is becoming; dikhāī, he, honorific, gave, for dikhā; and dīsā, for dīso, he gave.
[No. 7.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

Awadhí Dialect.  

(MEDITATE GROUP.  

(SOUTH OF DISTRICT LUCKNOW.)

एक सन्देह-चौं दुबे बेटवा रहे। वोहि-माँ शोषणा बेटवा चणने भाग-भी कहनेपर अन्तर प्रमाण दिया तुम दुमी गर्दी माँ भूमि सरास शींसा होइ तीसो हथा-का वॉटर लेय। कुछ विन्द नाशक शोषण के बरे सर जाबार जानतूड़ू कोई परक्लाप स्थान क्यों नहीं। छैह-का चापण चौरभिन्न दुर्बन-माँ चाकर दिया दिखिलिः। चौरा जब सर दम दुमी तब वोहि देस-माँ बंधा भरा धरा की बची घरी लोह लान। ती कुंड सूक्ष्म-के चिनोतार के पुरा गा चौरग्री के लिखित। तब चौरा वोहि-का चणने ख्यात-माँ सीरी चारखज-का शतांति। चौरा वोहि-का सनु रहे के सीरी-को-चाल बसी-ने चापण चौरे सर चणने सुदा चणने ना वोहि-का कोई धरू धोन। तब सुधिकों भाग यारिति कि बढ़ाति संब्रज ती क्यारे चाप-के चिनोता खाय-नो चौरा कुछ बराबर राखति-हैं चौरा में चिनोता उपाूत बराबर-हैं। चब में चिनोता-ने चला जाओ चणने चाप-के लंबे अटों की उनके अर्ने जाहि कि दादा में तुमा चणने राम-का बुनकर हीं चाँ चब में वोहि-नना-का नाहि कि तुरार बेटवा बाङ्ग। सहंग-का चणने मौज़ूरी-माँ लगाव-लिए। फिरि छुराँ-की चले-के चणने चाप-के चिनोता बाचा। जब वर नगिवान तब चौरा-के चाप वोहि-का पहिरहिये शीर्ष ची देखते सुह छोटे-के दौरा मारे मया के कपाक्ष लिखित। तब पेटवा चणने चरीरी लिखिति कि दादा में राम का बी तुमा बुनकर हीं चाँ चब वोहि-नना-का नाहि कि तुमा बेटवा बाङ्ग। 

सुधी चाप चणने अहर-नी कहनेपर कि पीछि के घयरा लखावी की चौहि-का परिवार-बेड़ा। ची मुर्दा चाप-के अनुसार के पनकने प्याँ-नो परिवार-बेड़ा। ची सउर ममदे नेमा खानदिन की चसे में कि खार पेटवा मौज़ूरी फिरि जिता ची होराल-की फिरि मिला। ची सउर ममदे खुशी करे लांग।

वोहि बेटवा वोहि-का बुझेकर बेटवा ख्यात-माँ रहे। जब दहू लौटिये-के पर-की नगो-चाहा तब नाचे गाभे-के शाव शुनिस। तब बाक चाहर-का बोलाइं-के पूर्णिस कि छेढ़ का हात है। तब बोहि बोहिसे जहा तुमारे
भाव बाधा-है। उन-में खेल-माहूज़ चारितरी तुस्करे बांप नाच-रखन तिकिपि-है।
बाँड़ बढ़ते रिसान। पर-के भितर न जाओ-है। तेरर-मां बांहो-ना बाप बर-से
निर्माण भावा वो मनाये लाग। बांहों बाप-से ज़रिसि विर बांरी तेररे
दिन-पे तुस्करि बांरा बरित-है जो जैसे तुस्कार बड़ा नहीं ठारा। तौरेन-उँ-
पर तुम जैसे तम-का एक हृदय-हा हृदं ना दिशिओ कि जबने वीरहारिन-के
साथ सुही करित। सुदी जन-वे तुस्कर बेंट़ बेंटरा बांरा जौने चापन चौज
पल पिनार-मां जहां दिहिसि तौरेमां तुम उन-नी बड़े बड़ो सुहो विशिश।
उन उन-से बंड़ कि बंड़ तुम तो रोल्इ हमने करित-ही। जौनि चौज
पल पिनारे है जौनि तुस्कर-ही बांट। बम पंचन-का बनी कि बुझी बांड
बांड-के कि तुस्कार बांप बरित-ने जिज्ञा-है बी ज़रिसि जिज्ञा है।
INDO-ARYAN FAMILY.  
EASTERN HINDI.

AWADI DIALECT.  (SOUTH OF DISTRICT LUCKNOW)

TRANSLITERATION AND TRANSLATION.

बुध मात्र-के दूत बेटवा रहात। वही-मृ चोहरे-काव बेटवा आप्ने
One man-of two sons were. Then-in the-yaneger son his-own
हैप-के कहिए कि, 'दादा, तभिर्ती गिरोटिया माना हमार हिसी
father-to said that, ‘father, thy fortune-in what my share
लोि तामू हाम-का बेटवा देन।' तब उन आप्ने गिरिष्मिना
he-ta-sha share gave. Then-in the-yaneger son all
मे-तो पैंगिनदिव्य-दी गिन।' तब ते त्याने ते त्याने-के
reaching his-own things workmen-as squandered. And when every
उन्का बेटा दिनम। कुछ दम दिने चोहरे-काव बेटवा सब
some days having-passed the-yaneger son all
अब-फुलेहिम टक-टक पर्यलय-साजी के-अला हाम, तुरे बिहुि
property one-place-in having-made a-foreign-country-to went-away, and there
पाहिये का सपने चिट-साज लुप्त-पान-मृ उपरी-डिनी। तुरे जब सब
reaching his-own things workmen-as gone. And when every
वामः की सब जमिन ते होंगे शुरू परस् अनि तुरे गाम गरिनें
thing was-spent then that country-in great dryness fell and he-too poor
होि लिंग। तुरे बिहुि बुध मात्र-के बिहुि गी गो नाम्रे-नक-हिनी
to-be began. Then there one landholder-of near he-went service he-take.
तब बुध बुध-का आप्ने खयानन-मृ वोरी चारा-वाल-का पार्थिस। तब
Then he him his-own fields-in mine feeling-for sent. And
बुध-का मात्र रहते कि सरी-की बुध-की बुध-की अपने पैठि भारी-है
his desire was that mine-of eat-thing choka-with my-own stomach I-may-fell,
मदा वाहान नि बुध-का कोहु डिन। तब अधि-का का कहिए कि,
mad-da wahan na budi-kai ko hippa din. Tab sudi-kai-kai khihi ki,
बुध बुध नेति होि आंधि गानी। तब तबबिन अपने आंधि गानी
but thai-even not him-in anybody gone. Then recollecting he-said that,
हजी मजीर तुरे हामरे हाप-के बिहुि गी सरु घुलह
habits majur tuh hamr-he bap-kai bhiya khaia-kai suru kuchh
मन्य लोकों सुहै मे-फार-सोम पैकै गी नरव जोहिये होसम् एकिहे बृथि
many labourers surely my father-of near having-coales and something
बचहि राखि-हाँ, अ माइ बिहुि आपेच कराि-हाँ। अ माइ
bachai rakhi-hai, a mai bhiya aipecha kari-hai. Ab mai
होि-वाद आयं डॅप, आ मोुई मस्तिम-सिनेम नोस-से त्य-सो त्य-सो त्य-सो
having-saved keep, and I bore fasting om-don. Now I
बिहुि-के चाले-जाय आपने हाप-के लागे आई अ मोुई कहँू के
bhiya-kai chaha-jai aipn-e bap-kai lage ana a mai kahau ke,
हेरी फ्रॉम मैग-गा मेय-सोम फातर-सो मेय-बॉलक औं ही-मेय ई-मेय-सो ई-मेय-सो
here-from may-ga moy-som father-of near may-walk and him be I-may-say that,
“देि, माइ तम्हार आम-का गुन्धि हाँ; अ माइ यहिय-ताना-के
"de, mai tumhari aam-kai gunhi hai; aub mai yehi-tana-kai
“फातर, आ मो पी एड-सो बॉन्हर ऑं, औं हूई I इस-लिआ
"father, I thy and God-of winner am, and now I this-like
निमि बी तम्हारे हौस बॉजाउ। माइ-का आपने मैजार-मृ नो-ने त्य-सो त्य-सो त्य-सो
nimi bi tumhari hausa boua. Mai-kai aipn-e majaar-mri no-nen that thy son I-may-be-called. Me thy-own labourers-in
laguī-lāhā." Phiri hūwā-kā chāk-lat apnē bāp-kē liyā āwā. Jab 
sanga." Again there-from going his-own father-of near he-come When 
ghar nagichhān tab wohi-kē bāp wohi-kā palāt-kē dikh au 
house he-approached then his father him beforehand saw and 
dekhītāi khus hū-kāl daurā, māre-mayā-kē 
immediately-on-seeing pleased having-become re, owing-to-love 
chhaptāy-khāsī. Tab bējānā bāp-īs cheaurāi kahāni kā, 'dāddā, 
he-embarrassed-him. Then the-son the-father-to entreats made that, 'father, 
maī Bām-kā au tumhār guṇhi bāū. Ab yehi-tama-kā māhīn ki 
I God-of and thy summer am Nāwī this-like not-am that 
tumhār bējānā baṉāū.' Mudan bāp apnē chak'ran-tē kahāi 
thy son I-place-to-called.' But the-father his-own servants-to said 
ki, 'nāk nāk kāp'tā āyāū āvī yehi-kā pahālī-kā den; an mādīrī 
that, 'good good clothes bring and this-one-to put; and a-ring 
hāthā-poī su pačātī pāṟēmā pahālī-kā den. Au sab manāi neūtā khānāu 
hand-in and shoes festoon put. And (let)-all men feaut eat 
au khāū bhū, ki mawā bējānā mari-kā phiri jīīnā; an 
and pleased become, that my son having-been-died again lived; and 
heru-kā phiri māṅī.' Au sab manāi khūsī karnī lāgī, 
being-last again has-been-found.' And all men movement to-make began 

Wohi beriā wohi-kā bāmāwā bējānā khoāāī mā śāhī, Jab wohi 
(At)-that time his elder son the-field-in was. When he 
lautū-kāī ghar-kā nagichhā āwā tab nāchāī gāwāt-kāī hāū sunāhi. Tab 
returning house-of near come then dancing singing-of sound he-heard. Then 
yāk chāk'hrā bālā-kā bāla-kī püchhāi ki, 'yehu kā hūtā-hāi?' Tab 
one servant having-called he-asked that, 'this what is-being-done?' Then 
wohi wohi-tē kāhāū, 'tumhārī bhāy āwā-hāi. Un-kē khāir-sallāā āyē-to 
be āhāī to said, 'thy brother is-come. Has with-safety coming-from 
tumhārē bāp nichā rāngu kihā-hāi.' Wohi bemāti rīśāū. Ghar-kē 
thy father dancing music has-made.' He much grow-angry. House-of 
bhīttānī na jāt-śāhī. Yeśō-kē māwī wohi-kā bāpū ghar-tē mānā-āwā 
inside not going-awā. In-the-meantime his father house-from came-out; 
an manāwāī lāg. Wohi bāp-tē kahāī ki, 'dyākhān, 
and to-oppose(-him) began. He the-father-to said that, 'see, 
yestē din-tē tumhārā dīrāyā kārī-khāī, au kahāū tumhār kāhā 
evāngay days-from thy service I-am-doing, and over-even thy saying 
rāhī tūnū; tumū'kā par tum kahāū hum-kā ākum cīhāŋgā-kā 
not I-recognised; that-ever-on then ever-even na one goat-of 
hācchānā na bhīya kā apnē byathānīr-kē sāth 
khusī-karnī. 
young-one-never saw that my-own friends-of with I-might-have-made-merry. 
Mudan jābāī tumhār yahu bējānā āwā jaunī āpūn chāp-bātu 
But since thy this son come who his-own fortune
chhinari-mā upā-dhais, taunā-mā tum un-kē bārē bai khud kihyat.

dhanshery-in wasted, thāi-on thon hun-of for great merriment madest.

Un un-tē kahē ki, 'hschehē, tam tum rūjū hamrē lagē rahat-hau;
He hun-to said that, 'son, thou surely daily we wear lived;
jausi chhā-bustu hamrē bai tauni tumbair-hū ai. Ham pañchān-kē chahē
what property me-with is that thine-indeed is. Us all-to it-a-proper
ki khud kari kahē-tē-hū tumhar bhai mari-kēi
that merriment wo-may-make because-that thy brother having-been-dead
jiyē-hai; an herēy-kāi phiri milī-hai.'

lived-hus; and having-been-lost again been-found-hos:
PARTABGARH.

In the east and centre of the District of Partabgarh, the language is Awadhī, but is somewhat corrupted, owing to the proximity of the Western Bhojpuri spoken in East Jaunpur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in omā, as in bop предусмотр, a son; dāpānā, a father. The third person singular of the past tense of transitive verbs often ends in í, instead of is, as in kihā, he did, instead of kithā. We also find examples of the past tense in as of verbs whose roots end in ō, as in doān, he felt compassion; riśān, he was angry.

The suffix of the genitive masculine is often kāri, as in dada-kāri nojār, servants of my father; dayă-kāri angāk, near God, and many others. Nouns ending in consonants have an oblique form in, as in kāthā-mā, on the hand; gāri-mā, in the house and many others. Note the form rāhā, to you. The third person plural of verbs often ends in is, instead of in en. Thus, we find rāhē, instead of rāhen, they were. The following forms which are not given in the grammar may also be noted; bēkāri, will you sell? kum āmāt kāhāt aha, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.

Mediate Group.

EASTERN HINDI.

Awadhī Dialect.

(East and Centre of District Partabgarh.)

Specimen I.

कौन ने जन्म-से लड़ वेलवा रहिया नी उन-नी-से बहुवा अनमे वापस से जन्म-से वीर दादा हो साल-टाल-भा-से जान डीसा बर्दार निकसे तवन हम-का टे वा। तो वाप वापन रिचिक कम-मां वाँट दिसिस। वाँ काहु दिन बीते लड़वा वेलवा जानन साल-टाल जीर-के दूरिये परदेसे निकसे गवा थी दुःखा दुःखात की सारनामां चापन एकी घाँठ दिसिस। तो वाप ज सर-बस उड़ाइ दिसिस हुुँचा एक वड़ा भूरा पड़ा थी ज दिख दीया वाप।

तो ज वह देखि यथा नमर-से वाप मेव वीरिस। जा मना० वाह-का अनन्य विषय-सा-सुभार चरावे वी नहै दिसिस। वह ज सुनो० उहे बोकरा०-से जीर-का पुश्चि साल-रहिया चापन थेंट पालत। वह वोज दिसिस काहु देखि न-पड़ा। दौरे वाप ज वापन-सा भावा ती जानिस उनरे दादा-के कालिक मदुर नौकी तरह खाल विपण पढ़े थी हम मूर्त मरत चढ़े।
मैं अहंने श्रेयदाता-पास अपने जैहू भी उन-से जाइ-के बाहरी हों। दूसरे के नौकर नगर कसूर निकाले-यहीं भी अज तोहार बैठता कहताह बाइक नाहीं।

हम-का वचन एक समूह तो नहीं बना। यथी ज उठा थोरे वापस के लगी लाज। सुलाओ बेटीना दूसरे सबके रहे कौन निंदा श्री. बाहरी है देख विरह तो बराम श्री दोहरा श्री दोहरा श्री बाहरी गरे दोहरा श्री. भिन्ना नहीं बाहरी है।

सुला नीलाम अपने बहरी न-से बाहरी निंदा उठाना ले करे। श्री निंदा श्री वाही है।

एक सुंदर हार्दिक भी वाही श्री देहानी गांव-राजी श्री हम-का लाज भी सीज करे। देखा। बाहरी से निंदा श्री बाहरी है। सुना रहा बाहरी श्री ळगा रहा। ऽ अरहाँ गवागवा रहा भी मिला-छह। श्री बेड़ भी तीज करे लागे।

श्री नीलाम बाहरी है। श्री नीलाम बाहरी है। श्री नीलाम बाहरी है। श्री नीलाम बाहरी है। श्री नीलाम बाहरी है।
INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhi Dialect.

(Most and Centre of District Partapgarh.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Kaus kama-ka du biwa Asia. Au un-ma sa Jahunwa
A-varian man-of two sons were. And them-from the-younger
apna bap sa kahis, da ila, mal-tal ma so jawan him
his-own father-to said, 'father O, the-property-in-from what shore my
nik sa tawan ham ka dal-ya.' Tan bap upon rijik
may come-out that me-to give-away.' Then the-father his-own livelihood
un ma bai dihi. Au kachhun din bit kahunke baiwa upon
them among divided. And some days passed the-younger son his-own
mal tal jori ko dura par deed niik sa gawa au bai
property-etc. collecting a-distant foreign-country-to went-out and there
kuchhun ma apan pui givai dihi. Au jah u sarbas ayal dihi,
collect-conduct in his-own fortune wasted. And when he all squandered
bhi ek bap sa jhara padu an u dikhai bag Tan au
there one great famine fell and he to-be-troubled began. Then he
wahi do sa ek manai-se jah mal kihis. U manai wahi ka
that country of one man-to going never made. That man him
apna khetvan ma sun charawal bare pathu dihi. Au u
his-own fields-in wine feeding for went away. And he
khul sa uha chokr sa jauns ka sani khat sahun apna
pleasure-with those-very huksa with which the-wine used-to eat his-own
pet palat, au kota wahi ka kachhun cet na rahi
stomach would-have-supported; and anybody him anything to-give-not-used.
Au jah u ap-no sa, tan kahis, 'ham re dada kai
And when he himself-in came, then himself, 'my father-of
kotik magar nik栏 tan khat pait aha, an am bhukhe
how-many servants un-a-good-way eating drinking are, and I from-brother
mara-ahi. Ma uttha an dada pas ap no puhai an
dying-am I will-leave and the-father near my-own will-go and
un se yu kai kahin, 'dada, ma daya kai an toh re magic
him-to going I will-say, 'father, I God-of and the-of near
kasur kib-ahii, an ab tohur biwai kabaw wai likh moh
sin done-here, and now thy son io-be called worthy not
AHI. Ham-kā apan ēk majūr-kī nāṁ han-wā."' An ū uthā
sm. Ḡe this-own one servant-of hisa make."' And he arose
au apnē bāp-kā lādā swā. Māle beṣamā dārdā abhē
and hisown father-of near came But the-son far-of even yet
raḥ-bān-kīn, ki wahi-kā bāp wahi-kā dōkā-lihās, au đāyān. au
was, that his father him happened-to-see, and took-pity, and
danā, au wahi-se gare mālā au bhuda lihās. Toh bēṭwā
ran, and kīn-with by-the-much met and kisses took. Then the-son
wahi-se kahā, ‘dāda, ham Dayā-kar au tokhār magīch kaun
kam-to said, ‘father, I God-of and the-of near swā
kīhē-abē, au tohār bēṭwā kahār-wāsā lauk nāhē ab rahā-abē.’
done-hone, and thy son to-be-called fit not now Inremained-in.
Mālā kāpamā eyē chak-rān-sā kahā, ‘nīkān uprahā laṭ-āwā
But thefather his-own servants-to said, ‘the-good wrapper bring
au wahi-kā pahār-wā. Ėk mūdhā hātho-ū mān panh gora-ū
and that-one-on put. One ring hand-on and shose feet-on
pahār-wā, au ham-kā khāc au māj-karāā dāsā; kihē-se ki
put, and us to-eat and merriment-to-make let; because that
mēr ē beṣamā māu rahā, ab jī uthā-shāi; ā herā
my this son dead was, now alive arisen-is; he lost
gawā-rahā, au mālā-shāi.‘ Au wāi māj-kārāī lāgē.
had-gone, and found-is.’ And they merry to-make began.
Ah-hē wahi-kā jethar-wā bēṭwā hāṭā-ū mā rahā; au jaisin ū
Now his elder son field-on was; and even even he
swā au ghare nek-chān nākhā gawā-kāl awāj sūmā; au u
came and house approached dancing singing-of sound he-heard; and he
chak-mār-mār ēk-kā guhrās au pūchhis ki, ‘ī kān shāi?’
servant-in-from one asked and asked that, ‘this what is?’
Tum chak-rān wahi-se kahā, ‘tohār bhāltkā awā-āhā, au tohār
Then the-servant him-to said, ‘thy brother comes-is, and (by-)thy
dādā kībhār ‘kībhā, kīb-hā to ki wahi-kā kund-oohlām-tē pān.
father feast been-made-has, because that he him safety-secure-with found.
Au ū risān an bhātī jāt-ū rahā. Hibhar wahi-kā
And he grow-angry and inside going-not-was. This-upon his
bapamā nikal-āwā au chenār ki khibā. Au ū dādā-se apnē
father came-out and entreatments made. And the father-to his-own
jebā-kā khibā, ‘Dikāh, tum, rājā, ki hamāi tohār āwā karā
answer-in said, ‘Sir, worthy sir, that to-me thy service doing
kēnā baris bitā au kabhū tohār kāhā na ṛā; how-many years passed and ever-ever thy words not (I)-transgressed,
au chū-par tū ham-kā kabhū ēkau helāwā na dihā,
and that-ever-on then me-to ever-ever one-ever kid not gavest,
ki ham apnê gulan-mâ many karit Mahâ, jalam
that I my-own friends-among rejoicing might-hand-made. But, as-even
thôr i betwa iva, jaun thôr roj peturjan-mâ khalibisi,
yi this son came, who thy livelihood hand-som-among a-up,
ti okre mudda jalo sa khyâ,' Thau bhalui wali-no kahe,
thou him for a-feast did.' Then the father him-to said,
'betwa, ti thôr sadi humre sghâr râr-tai-ahâs au jaum
'son, thou verily always me with living-Indeed-art and what
humre abu thôr tohâra abai. Ham-khâ khaul karah padô
same s Ô that this-Indeed-Is. Us-to merriment to-make proper
raha au many karah, kahê-sê ki thôr 1 bhâkâr'mu
was and rejoicing to-make, because that thy this brother dead
raha au phuni ji uthâ-abai; an benin rahi phuni mith abai.'
was, and again alive arisen-is; and lost was again found is.'
INDO-ARYAN FAMILY.

EASTERN HINDI.

(AWADH DIALECT.)

(EAST AND CENTRE OF DISTRICT PUSA BAGAR.)

Specimen II.

एक सहौर-बी ढर्कौ-सा चार मन्दे खरिजा झाँस पतों चार चाप रहत रहेः। मुजा चाँदी बाहर रहे। वेदी एक ह्यन बीजेगाँ हर जीत-रहा था। बी चरों ची हर चारों से तुर्क राखो बचा जात-रहे। तो बेदी में गुलाक-से पौधें फूले थे चारा धरण-का जाना चाहिए-बहे बीजेगाँ डगर-से जाई। तो जी खरिजा जानिस कि हमारे बरघन-का पूर्णत चहे कि बेदी थी गोड-राख-के कहिए कि बरघन-का हम न जात। वहा पर रसा-बीजेगाँ गुलाक-से कहिए कि हमा बीज न चाहे रखा को बाटन बुझे तो लखाव था। ती ज जानिस कि ती पौधें बरघन-के लगावत चहे। थी गुलाक-राख कि राख थी रूपेया बाबू जी झूठ सी बेटें बहुत जा चाप बरघन-का तुईं न जीत। बुझी बीजेगाँ ची हर बीजेगाँ महती रोटी बहिते बड़ी। कुछ बासी बी बेदी माता थी बाज तुर्क मन्दे बरघन-के सी रूपेया देत-रहेः। सुझा हम कहा कि तुर्क सी-का हम न देते। थी रूपेया बीन बीज बाढ़। महतिए-बीजेगाँ कि हाँ बजा हम-से जानिए-कि साधा-माँ बीन बान सेवाब फुड़ गया था। सुझा बीन कुछ चोट तनी तुनी ऐसा बढ़े बाजा। बीजेगाँ जब बरे बाढ़ ती पतोहिता-से कहिए कि बीज साध-सा बस सेवाब-के दिने कि बेदी-से रोटी नाहीं खायें। ती ज कहिए कि बाबन देखे-से में सिराजी सब विवाह-रहा। राह बीन दुघारे-पर बेज-रहत-से जाता तिन-से बुझा ले। तुनी भगवत भगवत जी दुघारे-पर चादे ती पतोहिता सुसु-से बीजेगाँ कि अच्छी ती हमें बान देखे-से सिराजी ले-से बाबन देख रहा। ती सुझा बीज में गोडचड़े ती दूं जा थी बाढ़ी बबसे पूंछ्या।
INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHI DIALECT.

Eastern and Center of District Panjabgarh.

Specimen II.

TRANSLITERATION AND TRANSLATION

Ek ahar-kà gharé-mài dhur mami, harika, aie, patéh.

One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law

syr bap, nahan-rahi. Mulà charyà bahir rahi. Betama ek din

and father, being there. But all the four deaf were. The on one day

kheté-mài har-jotat-ráhà an oli áni-sé dui ráhí chalà-ávat-

kheté-mài har-jotat-ráhà an oli áni-sé dui ráhí chalà-ávat-

the-field-in ploughing-was and that stood-from two wayfarers coming-

the-field-in ploughing-was and that stood-from two wayfarers coming-

rahi Wai betama-sé guhrai-ká pichhin ki, ‘ham Ràmmegar-ká jàwà

rahi Wai betama-sé guhrai-ká pichhin ki, ‘ham Ràmmegar-ká jàwà

were. They the-on-to calling-out asked that, ‘we Ràmmegar-to go

were. They the-on-to calling-out asked that, ‘we Ràmmegar-to go

chahit-aahà. Kani dagar-sé jai?’ Tau ú ahir-wá jânà ki,

chahit-aahà. Kani dagar-sé jai?’ Tau ú ahir-wá jânà ki,

wish. Which way-by should we-go?’ Then that cowherd knew, that,

which way-by should we-go?’ Then that cowherd knew, that,

‘ham-ré bardhavan-ká pichhat-aahí ki, “bechbyà?” Au gobhrai-ká

‘ham-ré bardhavan-ká pichhat-aahí ki, “bechbyà?” Au gobhrai-ká

my oxen-about they-are-asking that, “will-you-sell?”’ And calling-out

my oxen-about they-are-asking that, “will-you-sell?”’ And calling-out

kahi ki, ‘bardhavan-ká ham na bechháat.’ Yahi-par nasta-girai

kahi ki, ‘bardhavan-ká ham na bechháat.’ Yahi-par nasta-girai

said that, ‘the-oxen I not will-sell.’ This-on the-wayfarers

said that, ‘the-oxen I not will-sell.’ This-on the-wayfarers

guhrai-ká kahin ki, ‘ham-ká hail na chahit-ráhyà, jau jánat-huá tau

guhrai-ká kahin ki, ‘ham-ká hail na chahit-ráhyà, jau jánat-huá tau

calling-out said that, ‘us-to oxen not required-were, if you-know then

calling-out said that, ‘us-to oxen not required-were, if you-know then

lakhal-dya?’ Tau ú jânà ki, ‘san rapayà bardhavan-ká

lakhal-dya?’ Tau ú jânà ki, ‘san rapayà bardhavan-ká

show-us-the-way.’ Then he supposed that, ‘a-hundred rupees oxen-of

show-us-the-way.’ Then he supposed that, ‘a-hundred rupees oxen-of

lagwát-aahí, an guhrai-ké, ‘rújú, san rapayà kaw; jau

lagwát-aahí, an guhrai-ké, ‘rújú, san rapayà kaw; jau

price-they-are-fixing,’ and called-out that, ‘sirs, a-hundred rupees what; if

price-they-are-fixing,’ and called-out that, ‘sirs, a-hundred rupees what; if

duy-ú-sau dethó tab-ké ham ápen bardhavan-tuhá na

duy-ú-sau dethó tab-ké ham ápen bardhavan-tuhá na
two-even-hundred were-you-giving then-even I my-own oxen to-you not

two-even-hundred were-you-giving then-even I my-own oxen to-you not

déit.’ Kashnuh bár-mú bi-ká muitári rújí wahi-ké barb hái.
déit.’ Kashnuh bár-mú bi-ká muitári rújí wahi-ké barb hái.
i-would-give.’ Some time-in his mother bread him for brought.
i-would-give.’ Some time-in his mother bread him for brought.

Rutíyà khái-bhé kethamá bolí, ‘mái hó, áj dui mami The bread at-the-time-of-eating the-ox spoke, ‘mother O, io-day two men

Rutíyà khái-bhé kethamá bolí, ‘mái hó, áj dui mami The bread at-the-time-of-eating the-ox spoke, ‘mother O, io-day two men

hardhavan-ká san rapayà dèt-ráhí, mulà ham kahí ki, ‘dui

hardhavan-ká san rapayà dèt-ráhí, mulà ham kahí ki, ‘dui

oxen-of hundred rupees giving-were, but I said that, “two

oxen-of hundred rupees giving-were, but I said that, “two

san-ká ham na dèhái. San rapayà kram chij áni?’

san-ká ham na dèhái. San rapayà kram chij áni?’
hundred-for I not will-give. A hundred rupees what thing it.’
Mah'tarya boli ki, 'he, bachchi, ham-hu jauit-hai ki sagro-ma. The-mother spoke that, 'yes, boy, I-too know that vegetable-in
lon aji sawa-i bai-gawahi abhi, malai jaua-kuchhi
salt to-day too-much (lit. one-and-a-quarter) happened-to-be in, but whatever
bion tam-tumi abin khidiya?' Leul-kah job ghare ait tak
be little-little so eat.' Returning when to-house she-came then
pachiya-sa kahis ki, 'lama sagro-ma as sawai-
the-daughter-in-law-to she-said that, 'salt vegetable-kinds so excessive-
kti diho ki hetaumi-sa rota nahe khadi-gai.' Tau u
having-made thou-guest that the-sun-by bread not wear-eaten.' Then she
kahis ki, 'basan dai-kah mai mithai kab bhio-rasha? Dida jaun
said that, 'utensil giving I nostrils when had-I-taken? The-elder who
dwai-par baish-rahat-ha'i, chala, tir-sa bajurari-dha'i.' Dama
the-door-at setting-remains, ga, kam-nath I-will-get-it-turn-out.' Both
jagrat jagrat jan dwai-par ait to patshipiya
quarrelling quarrelling when the-door-at came, then the-daughter-in-law
sasar-se boli ki, 'ka-hu ti hamai basan dai-kah mithai
the-father-in-law-to spoke that, 'well, you me utensils giving sweet
let kab dekha-rahyai?' Tau sasurwa boli ki, 'Guru churinwai
taking when said.' Then the-father-in-law spoke that, 'cattle to-feed
tau till ja, su lahari ham-se puchh-bhaia?'
to-be-sure thou guest, and ssick me-from white-thou-ask?'

FREE TRANSLATION OF THE FOREGOING.

In a cowherd’s house there lived four persons, the son, the mother-in-law, the
daughter-in-law, and the father, all of whom were deaf. While the son was one day
ploughing in his field there passed by that way two travellers. They called to the young
fellow and said, ‘we want to go to Ramgarh. What road should we take?’ The
cowherd thought that they were enquiring about his bullocks and wanted to know if he
would sell them; so he called out to them, ‘my oxen are not for sale’ To this they
replied, ‘we don’t want your bullocks, but show us the way if you know it.’ He
thought that they were offering him a hundred rupees for them, so he replied ‘what are
a hundred rupees? I would not give them for two hundred.’

After a while his mother brought his midday meal, and while he was eating it the
boy said to her, ‘two men offered me a hundred rupees for the bullocks to-day, but I told
them that I would not sell them for two hundred, not to say one hundred.’ The mother
replied ‘yes, my boy, I know there is too much salt in the vegetables to-day, but make
the best of it, and take as much as you can of it.’

When she came back to the house, she said to the daughter-in-law, ‘you put so much
salt in the vegetables that my son could not eat his meal.’ The daughter-in-law replied,
‘when did I buy sweetmeats in exchange for cooking pots? Come, I shall have my words
borne out by my father-in-law, who always sits in the door-way of the house.’ So the
two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots?' He replied, 'It's your business to graze the cattle, why are you asking me for the stick?'

The dialect of the west of Patahgarh District differs somewhat from that of the east, and approaches more nearly that of Rase Bareli. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel ə, we often find yə, as in yək for ək, one; dyəs for deə, a country; dyəkh ələs, he saw, and others. Nouns have an oblique form in ət, as in pur-ətət, in a foreign country; tushekən-mə, in debaucery; kətət, in the field. There is an oblique genitive in kərə, as in maasə-kərə, of a man; dyək-kərə, of the country; dagə-kərə əgtə, before God; kəp-kərə-ləgə, near the father.

Among pronouns, note yə tahe rəbərə, this thy brother; wa-kə-yaəbhə, after that, which looks like a Western Hindi form; wahe yaəin-əhə, he has got him.

In the verbs note əkə, they were; forms like kəkəst as well as kəkəsə, for the third person singular past of transitive verbs; and second persons plural like dənəyla, thou gavest, and dənəyə, thou maddest.

The language of the north of the district in Patti Pargana, closely resembles that of the west. It is somewhat mixed with the idiom of Sultanpur and Fyzabad. It is unnecessary to give specimens of it. The Eastern Hindi of Patahgarh may therefore be said to be spoken by the following number of people:

<table>
<thead>
<tr>
<th>Sub-dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Sub-dialect</td>
<td>537,500</td>
</tr>
<tr>
<td>Western Sub-dialect</td>
<td></td>
</tr>
<tr>
<td>West of District</td>
<td>41,000</td>
</tr>
<tr>
<td>Pargana Patti</td>
<td>271,500</td>
</tr>
<tr>
<td>Total</td>
<td>850,000</td>
</tr>
</tbody>
</table>

The dialect of the east of the district has been returned as Purbi. If we confine this name to Western Bhojpuri, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpuri, but, like that of the west and north, is clearly a form of Awadhi.
[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Awadhí Dialect

(West of Partangadh District)

SPECIMEN I.

\[\text{बाक मनसैं-की दुःख बेटवार रहे। उनमैं-की छोटका बेटीना चलने बाप-की कहाँसे जाता जगत-माँ-की बीजी हैंता हमारे दोग-होगे हमरे हवाले के दा। ती बान बापन धन उन-मां वाँट दिखाय। बाप-की बाहुः दिमा पाते होता लरिकोणा बापन संपति बटोर लोपिस की दूरे परेंगे कीनों सूतक-बा छला गया बी तत्त्वो लुहे-नों बापन सह धन उड़ाइ दीनिस। की बहिये सब उड़ाइ दूरी उपपान कह बास-मां चढ़ा काल परा की अंगाव रोहे बाग। तो ज बाद-की वह बास-कीरे याक रहीस-से मिला। तीन बहिये बेल्ठ-मां घरापी चरावे बोंगे ठहरस। की ज प्रतिमी-से उछे दीनिस-से बारे वरणन-वन-की बीन सुबरी काल-रही बापन भेंट परें। सुना बीज वहिये-बा देरी न रहे। ची ज ती समका कि हमरे काका-कीरे प्रनेकन मजुर भरी भत्त खात पीता नाटे की बाज घरानास मरित है। दिन-हिने में वरिेँ की चपमे बाका तीरे जाक-की कहाँको दूरे में दूहे की भी तुहेरे चमीला बसूर बीजे हैं। की तोलाहर लरिका बालाई जोग नाहीं रहतों। की यव चमे चपमे बाका मनुह-की तना राख-क्या। की ज उठा ची बापन बाप-कीरे बोंगे बाजा। सुना बारी-क्या जावे दूरीन रहा वह-कर बाज बहिया बाख लिनिस स्वान की दूर-की वहिये से गरे लगाव मिला की चुकिम। की जरिकोणा कहेंसे बाका क्या दूहे-कीरे की तोलेर नगीं बसूरवन्द भरी की चा बम तोलाहर लरिका बाजे कीया नाहिं रहते। बाका बारह-मां बीजा भवन निकास छे बाजे की लरिका-क्या पहिरायी बाज सुन्दरी धर-मां ची बुंता स्वाइ-मां बहिरायी। काहे-की हम खाईँः की युखाबी बरी। काहे-की कि हमारे छे जरिकोणा मारे गह सहा ग्राम विख चहे। बोधण रहा थियरी सुमा मिला-देरी। की जै छलन-की लामे!!}

चरकी छड़े के बेटीना लरिका छिंदे गवारे हे। की जरिमा ज बाजा परजी नीरे छी नाखे छी गोले-के सपट सुनाई दौट ज चलासन-माँ-के.
एक-का गुहाराष्ट्र श्री दृष्टिस इश्कर जीत नर्तक बे। तो चक्रवर्त्त बाहिःत तोहार छोटक्का आई बाबा छह। तोहार बाबा पहलाई दिखाने कि बाहि बिजल नाम है। तब तो जर दिखाना अब मित्राम न पैदल-रहा। कि व्यायाम बाबा थी बिनी दिखाः। वरिष्ठा जतर दिखाः जि बसैं ती बेह-का तोहारी लेवा-सा बाने कतना बारस बीत गवा बी कबू तैहरे कहे केरे खिलाफ़ न कह। तुूँ कबूँ थाकी दिखाना तालुक नसे पीन्या कि चपने व्योमरित-सा बैठ करित। मुला जबसैं मोहार ईं वरिष्ठा बाबा जीत ने हार सन धन बसरित-सा जड़ाइ दिखाः तुूँ जाफत किस्सा। ती बाहि बोला क बैठा ले। ती इसरे मिले सदीमे रडत-बहा और जीत बसार बे ततब तुरे कह। मुला हम-का नविन रहा कि खुद बसराओं की भीज करी कि यू तोहार अफ़ँी गुजर गता-रहा बब जिसे बे खोद गा-रहा भी कुन बाबा हे।
[No. 10.]

INDO-ARYAN FAMILY.  MEDITATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.  (WEST OF PUNJABARE DISTRICT.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Yak manav-kësë du be'twá râbë. Un-më-të chhot'kâ becaunâ
One man-of two sons were. They-in-from the-younger son
ap'në bîp-dë kahisi, 'këkâ, jadat-më-të juan hitâ hamar
his-own father-to said, 'father, property-in-from what share mine
kot-höi, ham'rë hawâls-kë-dya.' Tuâ bîp âpan dhan
may-be, to-me give-way.' Then the-father his-own property
an-më hëi dihi. Wà-kë kâbhuî dina pichë chhot'kë
them-among dividing gave. That-of some days after the-younger
larkanâ âpan sampaa bârô-lëhîs aï dârî par-dësî
son his-own fortune collecting-took and distant in-a-foreign-land
kaunâ muluk-kë ehalâ-gawâ. An tâh'wâ kâbhuî-rë-më âpan
a-certain country-to went-away. And there devastate-en his-own
sab dhan uâ-dôñhu. Au wahr-kë sab um-dûmë up'întâ
all property squandered. And that all squandering after
wahi dyâs-më bârë kël parâ au ù kungâl hî lâg.
that country-in great famine fell and he poor to-be began.
Tuâ ù jâ'l-kël wahi dyâs-kësë yak xalâsë-cë millâ. Tuâ
Then he going that country-of me inhabitant-with met. He
wahi-kë khet'wan-më suari ehalâwâl-badë pàthâis. Au ù amand-së
wahi-kë khet'wan-më suari ehalâwâl-badë pàthâis. Au ù amand-së
him fields-in mine founding-for went. And he pleasure-with
ubhâ chukal'wan-të, juan suari khot-altâ, âpan pët
those-very husks-with, which mine used-to-cut, his-own belly
pal'tâi, mûlâ kon wahi-kë dëta-no-râhâ. Au u tuâ
would-have-supported, but anybody him-to used-not-to-give. And he then
samjha kî, 'ham'rë kâkâ-kësë amâkán majûr bhari-hhût.
remembered that, 'my father-very many day-labourers in-a-good-way
khot-pišt-bësâî au ham up'wësa marî-hai. Ah-bhûî mûf
eating-and-drinking-were, and I from-faith am-dying. Just-now I
nhihâî su ap'në kâkâ tire jâl-kël kahihâû, "dài, mûf will-curse and my-own father near going I-will-say, "father, I
Dayā-kēē au tumhārē agwē kāsūr kinēh hāī. Au tohār larikā God-of and thee-of before sin done have. Now thy son
kabārē jēg nāhī rahyā. Au ab hamaī apnē yāk to-be-called worthy not I-remained. And woh us thine-one one
mājūr-ki tāṁ rākhyā." Au ā utnē au āpan bāp-kēē lāgē labourer-of like keep." And he arose and his-one father-of near
āwā. Mālī larī-kī jābāī dūrīn rākā wāhi-kar bāp wāhi-kā
come. Bet the-son when-even far-off was his father him
dyāk-kāhīs, mayān, au deuc-kī wāhi-ē gavē lāgē happened-to-use, tech-pity, and running him-with on-neck embracing
mīlā, au chhumāke. Tan larikānā kahesi, 'kākā, hama Dayā-kēē met, and kissed-him. Then the-son said, 'father, I God-of
au tōkē lāgē kāsūr-band abh, au ab tohār larikā bājāī and thee-of near sinful am, and now thy son to-be-called
jōgīnā nāhī rehān.' Bāp chakran-te bōhā, 'bhāshī naa bastā
fit naa I-remained.' The father the-servants-to spoke, 'good clothes
nikās láīwānau au larī-kī-kā pahirāwān; yāk mandīl kāthē-māu au taking-out bring and the-son-on put; one ring hand-on and jīkē gawār-mā pahirāwān, jēbē tē tan kābē au khyālī shoes feet-on put; so-that we may-eat and sorrowment
karē; kābē tē ki hamār i larikānā mari gawāhū, may-make: because that my this son dead had-gone,
ab jō-ahāi; khoāin rābā, ab-hē phaa mīlī-ahāi.' Au wai
now he-has-come-to-life; lont was, now again found-as.' And they
saam karī lāgē.
morrowment to-make began.

Ab-hē wāhi-kī jethāmā larikā khētāi gawāh-rahāi Au, jaisin ā
Now his elder son in-the-field was-gone. And, when-even he
āwā gharā-kē māā au nābhālī au gawāh-kī sabād sunāi-dināh;
came house-of near and dancing and music-of sound was-heard;
ū chakran-wān-māē ēk-kē guhātīs su pūchhis 'ih-kar kaun mārāh abā?
he servants-in-from one called-to and asked 'this-of what meaning is?
Tan chakran-wāh kahisi, 'tohār obhōṭhā bhaī swā-ahāi, tōbār
Then the-servant said, 'thy younger brother come-is, thy
bāp pahān khib-hāī ki wāhi jāt jagāt pain-hāī.'
father feast made-has that him alive quick-with-life he-has-found.'
Tab tau ā risyān au bārārōm na parāt-rahāi: ki
Then verify he grow-angry and inside not enter-ing-ways; that
tapamā āwā au binti khhis. Larikā-wā étar dīhīs ki, 'hamāi, the-father came and entertaines made. The-sonanswered gave that, 'to-me,
tau, jeh-kē tōhān āwā mā jēnaī kathā bāris lit-gawā,
certain, when-to thy service-in I-do-(wot-)know how-many years passed,
au kab-hū toh-rō kabālī-kevē khilaph na chālā; tī kab-hū
and ever-even thy saying-of against not I-come; thou ever-even
yikan hīt-wān tāluk nāhī dānbyā ki apīne bhojharin-mā
one-even had even not goneest that my-even friends-among chain-kārit. Mulā jah-hī tohār 'ī lārik-wā āwā, jaun
I-might-have-made-merry. But as-even thy this son came, who
tohār sab dhān kās-bīn-mā urā-dīhīs tī jāphat kīhīa'.
thy all fortune harlot-among squandered then aforest didhā-hon-maka.'
Taa hup bōla 'ka, beśwā, tī tān ham-rās milē sadīwā
Then the-father spoke, 'lo, son, thou verily me with always-even
rāhat-āna, aur jaun hamār abāl, tawan tumhārāl abāl; mulā ham-kā
living-art, and what none is, that thine-even is; but us-to
bājīn rāhā ki khūb khosyāli au nātūj kārī,
proper it-was that well merriment and enjoyment we-might-celebrate,
ki yā tohār bhaī gujar-gawā-rahā, ab jā-ahāi;
because this thy brother had-passed-away, now he-has-come-to-life;
khūn-gū-rahā, au phun pawā-hāi.'
had-bon-last, and again I-have-found-him.'
[No. II.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhí Dialect.

(WEST OF PARTANGARH DISTRICT.)

**SPECIMEN II.**

यां घर-मा क्या बही जात-रही। परिवर्त तीन बार वहाँ रहें सगरे गांव-का न्यौनिन-रहे। सुनवाया-मा शाक प्रहिरी शाित-रहे। जूस क्या सुनतीं बजे भुल करें जी पंडिती पङ्ख-का प्रेमी जान-के बहि-का नीचो तना बेढ़वे वी सूच खारिये। बाहं दिना पंडिती पृष्ठन चि रावत तूं दाित भुल ही तुम-का बाजः समुहन परत-रहे। ती शहिना तीरी सेवाएँ नामे लाग चि साहित्य मोरी यां भैंस विचार रते कुछ बड़ा मशा चि जाबहे बजरंग अई-की ची रहोता-का नेत्रविल न देत-रही। ची परीता दिना भर विचार ची सौंही जनी भर गा। तीन वंदित बह ची यां तु-हूं दिना मे दुर्भाज-रहत-रही। मैं-का देत वामत-रहे जि कालहुं तू-हूं न आकरी मामें भर गा।
[No. II.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

AWADHI DIALECT. (West Puntargarh District)

Specimen II.

TRANSLITERATION AND TRANSLATION.

Yak ghar-nā kathā kahab kahā-jāt-rahi. Pandit jaun kathā-
One house-in a-religious-story was-being-recited. The-Pandit who was-
kañt-rābaś saṃgō gāw kā nyōtain rahai. Sundāwan-nā dāg yak ahibraun
kānt-rābā reciting-the-story all the-village had-motioned. The-audience amongst one cowherd-too
āvrat-rahai. Ū kathā-bā saṃcī-bārā rswā bahut kari, used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
au panditāu wahā-kā prāmi jān-kāl wahkā niki-
and the-Pandit too him of-a-religious-turn-of-mind considering him in-a-good-
man bāthwāi au khāb khātir kari. Yak dinā panditāu
and the-Pandit too him of-a-religious-turn-of-mind considering him in-a-good-
day used-to-make-in-sūt and very-much respect-to-him did. One day the-Pandit
puchāi, ‘rāt, tī rswāt bahut-han, tum-kā kha samajh-pamāt-hai?’
asked, ‘cowherd, than weeping much, these-by anything is-understood?’
Tāu abār-wā aurah-sewāi rswād lāgh; an
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began; and
kabis kā, ‘Mahānāj, mūrā yāk bhaśā bīm-rābāt, kuchh bagād-gāwā
kā-and, ‘Sir, of-me one buffalo culled-had, something went-wrong
and the-much ill become, and the-calf to-get near-her not allowed.
au ā bahutā bērām hōngai, au paranā-kā nakhārā ma dēt-rahi.
and the-much ill become, and the-calf to-get near-her not allowed.
Tāu paranā dīkā-bhār chhichhāī, au sūhā-jūni mar gā. Tān, pandit,
Then the-calf the-whole-day loved, and in-the-evening-time died. So, Pandit,
wahā-kā nāī tē-hē dīnā-bhār chakrāt-rāhāi-han; mahā kā der lāgāt-hai
him-of the-calf the-whole-day loving-remained; me-to fear weives
kaṭ-āhā tu-hē as okhī nāī mar-jā,’
by-chance thou-too not it like may-die.’

FREE TRANSLATION OF THE FOREGOING.

A Pandit was once reciting a religious story¹ in his house, to which he had invited
the whole village. Amongst his audience was a cowherd, who always wept throughout
the whole of each day’s recital. The Pandit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for weeks.
declamations, began to consider him a man of a truly religious turn of mind, and used

One day the Pandit asked him, 'Mr. Herdsman, I notice that you are weeping a
great deal. Do you understand what I am reading?' Then the cowherd began to
weep still more, and said, 'O Sir, the other day one of my buffaloes caimed. Something
went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf
remained lugging the whole day, and in the evening it died. In the same way, O
Reverend Sir, you keep lugging all day long, and I am filled with fear that you too may
die like my poor calf.'

The dialect of the District of Rae Bareli closely resembles that of the west of Partab-
agarh, and it is unnecessary to give any specimens of it. All that need be noted is that,
owing to its proximity to the great Muhammadan city of Lucknow, Urdu phrases and
idioms are freely mixed up with the local language.

The dialect of the District of Unnao is also influenced by the Urdu of Lucknow, but
not, if we are to judge from the specimens provided by the local authorities, to the
same extent. The most prominent instances of borrowing from that language which I have
met in the Unnao specimens, is the occasional use of the Urdu postposition क़ा, meaning
'of,' instead of the regular dialectic form हीर or हीर.

The language of Unnao closely resembles that of the south of the District of
Lucknow. The only difference of importance is that the final ए is which is so common
in the specimens of South Lucknow is not met in the Unnao specimens. Across the river
Ganges lies the District of Cawnpore, and to the west the District of Hardoi, the dialect of
both of which is Kanauji. Hence we also find in the Unnao specimens sporadic instances
of the use of Kanauji forms, such as काहेत, instead of काहें, I shall say.

It would be a waste of space to give complete specimens of the Unnao dialect. I shall
only give, as samples, the first few sentences of a version of the Parable of the Prodigal
Son, and a short folk-tale.

Note the way in which, as in South Lucknow, या is substituted for ए, and में for ख।
Thus, गंध for संध, one; सोभा for सोभा, all; गंध for प्रेम, trees; both खार and
कर, of; चहल for चहल, small; थनूर, for थनूर, little.

As in South Lucknow, there is an oblique form of nouns in ए, as in जन्म-एर of a
man. The termination of the genitive is एर or यूर, but sometimes the Urdu हा is used.
In pronouns we may note the forms मुलाहेड़ा, to me,—here हा has its Awadhi use of the
dative; गा, this; and महात, महें, or महे, that (oblique forms). In verbs, note the typical
Western Awadhi रहा, he was, and रहात, they were; दित is used, as in South Lucknow,
for दिख, he gave. The Kanauji कहिला has been already referred to.

*The italicised words in the text indicate the pronunciation of the words as spoken. They are enclosed in parentheses. The pronunciation is given in the form नाम, where नाम is the name of the language in which the word is pronounced. The pronunciation is given in the form या, where या is the name of the syllable in which the word is pronounced. The pronunciation is given in the form एर, where एर is the name of the vowel in which the word is pronounced. The pronunciation is given in the form खार, where खार is the name of the consonant in which the word is pronounced. The pronunciation is given in the form कर, where कर is the name of the consonant in which the word is pronounced. The pronunciation is given in the form चहल, where चहल is the name of the consonant in which the word is pronounced. The pronunciation is given in the form थनूर, where थनूर is the name of the consonant in which the word is pronounced. The pronunciation is given in the form मुलाहेड़ा, where मुलाहेड़ा is the name of the consonant in which the word is pronounced. The pronunciation is given in the form गा, where गा is the name of the consonant in which the word is pronounced. The pronunciation is given in the form महात, महें, or महे, where महात, महें, or महे is the name of the consonant in which the word is pronounced. The pronunciation is given in the form रहा, where रहा is the name of the consonant in which the word is pronounced. The pronunciation is given in the form दित, where दित is the name of the consonant in which the word is pronounced. The pronunciation is given in the form दिख, where दिख is the name of the consonant in which the word is pronounced. The pronunciation is given in the form कहिला, where कहिला is the name of the consonant in which the word is pronounced.
[No 12.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

Awadhī Dialect.

(Mediate Group.)

(District Unao)

Specimen I.

बाबा जी-से दुर बैठता रहे। बोलिमाँ-मते बोलत्या चपपें वाप-से 
कहिस किसी घाम यसुंग-का मोर जड़न ढूँढ-है बखरा सी महिला ईं 
ढें। तब यह उन-का भन बोँठ देन। पौर थोरेरे निजन-के पाने बोलत्या 
बहुत बर देस चला गवा पौर घन भन 
पूर्व-माँ बंगान दिखिस। पौर जब सवार गंवान, तुका इंद देस माँ भूरा पड़ा 
पौर कोंगाले ढोंढ लाग। तब दुर देस-के बावा मले-मासकर से मिलाल 
जीनिस। तब को ठहर-का सुपहरी चराव-की हरे चपपे खेल पठान। पौर 
बहुत बता यह बावसा रहे किस इंद नुका। बीन सुपहरी खाती स्वी उह-सा 
घन पेट भनी। वही ठहर-का कोल नाही दिखिस। तब ठहर-का चल 
पावा किसी बाप-के बहुत घन बीकरिसा जम है, कि जिन-का पेट भर 
रोटे मिलत-है भुग मैं उपास करत हैं। घन में चपपे बाप-से तीर जाँ-के 
कहिहै कि में गुस्सा था जो तीर तुषार बूढ़ा निकन-हैं जीर घन में घस 
नाहीं है; कि तीर पूर बहार मई-का चपपे नौकरिवन-माँ मिलु।
TRANSLITERATION AND TRANSLATION.

Yāk jañ-c-kēr ḍui boṭwā rahaṅ. Wohi-mē-māte chhoṅkawā aṭpē  
One man-of two sons were. Then-in-from the younger his-son  
bap-ṭe kahā kē, more bap, basudhā-kē mōr jaun bō-kē baṅkāra, sō  
father-to said that, my father, property-of my which is share, that  
mahī-kā dēṅ-deṅ. Ṭab wō un-kē dhan bēṭ dīn Aur  
maṅ-kē dēṅ-ḍiṅ. Then he them-to property having-divided gave. And  
thōrēk dēṅ-kē pāchhe chhoṅkawā lāp-kawā saṅ jama-jañā ḍiľ-dāķ-kē baḥut  
a-few-days-of after-the-younger son all property taking very  
distant country went-away. And his-own fortune ati-losed-in squandered.  
Aur jāb säbyā gāwā-chukā uī dēṅ-mē jāṅrā pāṅ. Aur wō  
And when all he-had-loss that country-in famine felt. And he  
kangal bēṅ lāṅ. Ṭab uī dēṅ-kē yāk bhak-ṭīmāre cē  
and was-begin. Then that country-of one well-to-do-man-with  
milāp kūṅhua. Ṭab wō ubi-kē suari charāṅkā-kē-bāre aṭpē  
friendship he-made. Then he him mine feeding-for his-own  
khēṭ pathan. Aur ubi-kē yah sāṅka rahaṅ ki uī bāṅkā jām  
khēṭ-to sent. And his this desire was that these hums which  
suari khāṅ-ṛahā uhi-ṃpan pē tē bhaṛī. Wahaub uhi-kē  
mine eating-were those-with my-own stomach I-may-fill. That-own hem  
kōu nāṅī dīhā. Ṭab ubi-kē chāṭ āwā kē, more ban-ke  
anybody not gone. Then him-to once came that, my father-of  
bahut-as naukharā jāṅ haṅ kē jīn-kē pēt-khe rōṭī mīlāṅ-kē,  
mang-such servants labourers are that whom belly-full bread is-given,  
mudā maṅ upā-kśat-baṅ. Āb maṅ aṭpē bāp-kē tē jāṅ-ke hāṅkāṅ  
but I fasting-doyng-am. Now I my-own father-of near going will-say  
ki, “maṅ Gūḍiṅg-kē aur tumhārā chūk khāṅhāṅ, aur ab maṅ as  
that, “I God-of and thy fault have-done, and now I such  
nāṅ haṅ kē tēr pūr kāṅhā. Maṅ-hē-kē aṭpē naukharāṅ-mē gānu”,  
not am that thy son I-may-be-called. He-also thy-own servants-am count.”'
TRANSLITERATION AND TRANSLATION.

Yāk bāzīnā yāk din yāk jangal-ten gā aūr pyārān-tē yāk aṭāni
One carpenter one day one forest-to went and tree-from one so
ehwaṭ-bhīdī lākā mūgā jeh-ten ubhī-ā kulhār-kyār byāṭ byāṭ bān-ān.
small wood asked which-by his axe-of handle might-be-made.

Ubl-ār spechhāhī rabāi thāwar, sabhīn mān-lāhīn. Mūdā jāb wah byāṭ
His request was small, all complied. But when he the-handle
lagā-cholā tab bārā bārā pyārān-ā apnī kulhārī-ā kāthā bāgā.
had-fixed then large large trees his-own axe-with to-fell he-began. And
jab lāg tab jangal ubhī-ān askā, tō jīṭnē rakh māhī wo
when began all forest that-with to-be-fell, then as-many trees were they
sah pachhītu lāg kī, ‘yā byākhu jaun pasī taun ham’rī-ā ku-budhiṭā-
s았 to-lament began that, ‘this misfortune which fell that our-own foolishness-
tē pari, aūr apnī bīpāl-kēr kārān āpāī bhayān.’
why fell, and our-own trouble-of cause we-ourselves became.

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might
require for making a handle for his axe. As his request was trifling it was granted.
But when after putting the handle to his axe, the carpenter began to cut the large trees
and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Khiri. Of these the language is Awadhi, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Hardoi. Thus, in the specimen which follows, the word hatt, were, is Kanauji. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Khadi is in the main Awadhi. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.
[No. 14.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT  

(DISTRICT, SITAPUR.)

बाबा बने-कै टुक बिक्रिया दिते। छन-मां-के छाट बारिकै चपने बाप-के  
बहिस नाम साँ-माँ बीन हैंसा हमार हीं सीन हम-का हैं-देव। तब बोध  
उन-का हैंसा बाट दिक्किस। बोधे दिन बीने छाट बारिकै चपन चतवाय  
उक्कड़ जै-के कूड़े दृश देखा गया। और हुँवा लाइ-कर चपन माख बद-चलनो-  
माँ बझाए दिक्किस।

TRANSLITERATION AND TRANSLATION.

Yak man-i ke doi larki hate. Un-ma-i awhā larka wā 
imaon-of two lomas were Them-in-from the-younger son
aynī hāp kii kahī, ‘hāp, maal-ma jāun hisā hamār hāy tāun
his-own father-to said, ‘father, property-on what share mine may-be that
hūn-kā diṭ-dew.’ Tab woh un-kā hisā hāt dihī. Thārā din
me-to give-away.’ Then he him-to share dividing gave. A-few days
but awhā larka wā apan asbāb ikaṭhā-kī-kī
having-passed the-younger son his-own property putting-together
dūrī dēs chāla-gava sur hūnī jān-kē apan mal hād-chālān-mā
for country went-away and there going his-own property had conduct-in
pañ-dihis.

squandered.
FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kamuanj, Turbāri, and Baiswāri. Further research shows that no Kamuanj is spoken in the district. Turbāri is spoken in the south of the district, in the villages bordering on the Jamma river. It is a form of Baghī. Over the whole of the rest of the district, the language is that form of Awadhi which is locally known as Baiswāri, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kamuanj, with a strong admixture of Awadhi, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Turbāri, we shall not be surprised to meet some Kamuanj and Baghī forms in the following version of the Parable of the Prodigal Son. Some Urdu forms will also be noticed here and there, notably the use of the postposition kā for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhi the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Doab, and not that of Oudh. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of ē to yā in yāk-yā, even one. We also meet the oblique case in a as in phārās, to the house, and duūse, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Baghī. The oblique form of the first personal pronoun is mādā or mādī, and the genitive is mādār as well as mādī. ‘Thou’ is taš, its genitive being tuš or tušr as well as tūr. ‘He’ is saš or sa, its oblique form being sašr or sa. Hār is ‘such.’

In the verbs we may note the forms aś, is, and dad instead of dē, giving Kamuanj or Baghī forms are jādāśi instead of jaḍi, I will go, and kādāś, instead of kādāb, I will say.

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT, FATEHPUR.)

एक मेंढ़े-के बुध बेटबा रहै। बहु-सा लहरवा झाड़ा-से काहिस झाड़ा स्वीडिका मोर जैंसा बाजन पाला चही साज सन मोर बींह दे। तब न सन बर वरिष्ठी बींह दिहिस। झुँ दिल-सा झोटबोना बेटबा सब जसा वह-से परहेंसे-सा चला गइ। झुँ बाजा सन माज़ उबुक-उबुक-के-डायल। जब सन हदादे झाड़ासे बह देस-सा बुढ़त दुसुक परा। तब वह बंगाल होज लाग। तब वही देस-सा एक बड़े मेंढ़े-के जगे गइ। तब
वह बहिँके आपन सीरों चराए-के बारे फटे दिखिय । वह-के बंग मे बी बजन शोभा खाती-है सोंदूं खान । खुद कोई बहिँका के न बनें-रहे । तब चैत बड़े बड़े वहत भी सीरों दादा-के पहुँच जनन-की रीठी सिखल की बच रहते-है यी में मूँहन मरत-कों। मैं चयने दादा-के जगी जड़ही बै-से बहरों को दादा वाहदरारा-से ची दोन्त-से पापी और । चर इस नहीं हैं की बिर तोर बेटवा बनीं। बहिँका चयने जनन-का एक-के नहीं राख । तब बढ़-के चयने लाक-के बने हड़रा । तूरिते-से बहिँका वाप निगाद-के दया सिखिया । चार-के बहिँका गरे-माँ कपट विघन । बहुत मिहार विघन । बेटवा बहिँ-से कविता की है दा दादा दादा-के ची तोरहिया गया बाहुरेड़ वह दया नहीं हैं की यीर बेटवा बाझा बारे । दादा चयने जनन-के कविता को नीज नौक कवरा बाक़ौं ले बाव बहिँका पहिराय दे ची बहिँका हस्ति-मां खूदिया बी बिहाँका मां पनहीं पहिराय हैं । ची इस बारे पूरी खुशी अभारे कहिया-के ची सीरे बेटवा मर-गा-रहे चर बी बंडा देटमा-रहे चर खाना-हैं। तब बह खुशी करे खाना ।

बी बहिँका बड़कूला बेटवा बाहर-माँ रहे। जबे दर-की लग खाना गा नाच-के खाशज दुहिया । तबे एक चयने जनन-से पबित्र सी खाना होते-है। चहां बहिँ-से कविता बी द्वार भारी खाया-है द्वार चार पड़त सरहिसामीनी विघन हैं की बहिँका नीज धूंस पादसै। बी रिसाइ-के दंग ना गया। बहिँका द्राह नैवे भारी निगाद-के मनाइया। चह बारे-से कविता का चुहुद दिन-से में तोर सेता करतूं-की। तोर काहत की नहीं टारबीया। बहिँका कारी यारी मुझूशा न दंग को चयने साधन-का खुशी करी। जब जबे द्वार बेटवा खाया-है जनन जन-जाती पुतरित बी-वाव डॉकसे-है ची बहिँ-के बी भारी महर्मानी किया। बी वृद्ध कविता के बेटवा मे सीरों लगे सब दिन रहते-हैं। जनन द्वार बाह तजन द्वार बाह। फिर खुद मे बी खुश होया बही खाने की खार भारी मर-गा-रहे तजन जिया है देटमा गा-रहे चर खाना-हैं।
[No. 16.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

AVADHI DIALECT.

(DISTRICT, FATERPUR.)

TRANSLITERATION AND TRANSLATION.

Ek maðñ-a ke din bhetwa rahañ. Wahi-ni labur-wa didi-si kabisi,
One man-of two men were. They-in the-younger father-to said,
‘diña, mwohi-kā mör hīsā jām pāwā-chahi mai sab mōr
‘father, me-to my share which should-be-yet property all my
bēt da.’ Taihī wah sab ghar givetā bāt
bāt having-decided give.’ Then he all house household-property having divided
diño. Nōkk din-mā chhoṭkumā beh-wa sab jāmā lat-kāi par-dīshā-mā
give. Some days-in the-younger son all entire having-taken a foreign-land-into
wēnt-away. There going all property he-squandered. When all
wēnt-away. There going all property he-squandered. When all
uskē-dīa wah des-mā bahat dubhuk parā. Tabai wah kangāl ho
uskē-dīa wah des-mā bahat dubhuk parā. Tabai wah kangāl ho
he had-tasted that country-in great famine fell. Then he poor to-be
he had-tasted that country-in great famine fell. Then he poor to-be
lag. Tab wah des-mā ek baré mañ-dā-ke lagā gāwā. Tab wah
lag. Tab wah des-mā ek baré mañ-dā-ke lagā gāwā. Tab wah
began. Then that country-in one great man-of near he-went. Then he
began. Then that country-in one great man-of near he-went. Then he
wahi-kā āpan sūrī chān-wē-kā-bare pathe-diā. Wahi-kā nēt bhai
wahi-kā āpan sūrī chān-wē-kā-bare pathe-diā. Wahi-kā nēt bhai
hum kā-ein mine feeding-of-for sent-him-away. His desire become
hum kā-ein mine feeding-of-for sent-him-away. His desire become
kī ‘jānā bokāā sūrī khāit-hāi mō-hā kīhā.’ Aūr kōa
kī ‘jānā bokāā sūrī khāit-hāi mō-hā kīhā.’ Aūr kōa
that, ‘what husks the-meine are-eating I-too may-eat.’ And anybody
that, ‘what husks the-meine are-eating I-too may-eat.’ And anybody
wahi-kā ma dāit-rabai. Tab chāt-lat-kā khāt bē, mōr didi-kā
wahi-kā ma dāit-rabai. Tab chāt-lat-kā khāt bē, mōr didi-kā
him to not used-to-give. Then having-remembered saying he-became, my father-of
him to not used-to-give. Then having-remembered saying he-became, my father-of
bahat pāñkāgi rōri milat au baich-rahat-hai, au mai bhikhan
bahat pāñkāgi rōri milat au baich-rahat-hai, au mai bhikhan
many labourers of bread is-given and saved-remains, and I from-hunger
many labourers of bread is-given and saved-remains, and I from-hunger
marat-haū. Mai ap’nā dada-kā lagai jaihaū, wai-sā kaihaū ki,
dying-am. I my-ein father-of near will-go, him-to I-will-say that,
dying-am. I my-ein father-of near will-go, him-to I-will-say that,
‘dīā, Gosīyā-sā au tōk-sā pāi bhayā. Ab has nāhī haū
‘dīā, Gosīyā-sā au tōk-sā pāi bhayā. Ab has nāhī haū
‘father, God-with and thee-with a-inner I-become. Now such not I-am
‘father, God-with and thee-with a-inner I-become. Now such not I-am
kī phir tōr bot’wā banaū. Mohi-kā ap’nā pāñkāgi chokā
kī phir tōr bot’wā banaū. Mohi-kā ap’nā pāñkāgi chokā
that again thy son I-may-become. Me thy-ein labourers-in one-of
that again thy son I-may-become. Me thy-ein labourers-in one-of
mañ rūk.’” Tah utih-kā ap’nā hāp-kā laga dāh’rā. Dūrn-swā
mañ rūk.’” Tah utih-kā ap’nā hāp-kā laga dāh’rā. Dūrn-swā
like keep.’” Then asking his-ein father-of near he-started. Distance-from
like keep.’” Then asking his-ein father-of near he-started. Distance-from
wahi-kā hāp mahā-kāi dayā kīhā. Dharuk-kā wahi-kā gur-mā chha-pāi
wahi-kā hāp mahā-kāi dayā kīhā. Dharuk-kā wahi-kā gur-mā chha-pāi
his father seeing pity did. Running him neck-about enfolding
kha.  Bahut piyar khaia. Betwâ wahi-sû kahis ki 'hê dâda, took-him. Much love he-did. The-son how-to said that 'O father, took-sÎ an tobi-sû pîp khâa. Ab has nahi ball ki tîr betwâ God-with and that-with sin I-did. Now sauch not am that thy son kahâ-jêâ.' Dêda apanâ janan-sû kahia ki, 'nîk nîk kapra I-may-be-called.' The-father his-own men-to said that, 'good good clothes aîch-lât-åw, yahi-kâ phalâry-dô; an wahi-ka hathâ-mê mûdar an gûm-nû drav-out, this-one put-on; and his hand-on a-sâng and feet-on panî phalâry-dô, an ham khai an khusî manàâ; kâhâ-sû ki sheor put; and (let-)us eat and rejoicing celebrate; because that moe betwâ mar-gâ-rahai, ab ji uthâ; herây-gâ-rahai, ah àwâ-hai.'
my son dead-had-been, now alive arose; lost-had-been, now come-is.'
Tab wah khaia karâî lagi.
Then he rejoicing to-mate began.

Au wahi-kâ bhar-kâhâi betwâ hâr-mâi rahai. Jabâi guâr-kô
And his older son the-field-in was. When the-house-of
lagnâ áwâ gawâi mîchâl-kâl áwâi suna. Tabâi ëek apanâ jan-sû
near he-came singing dancing-of sound he-heard. Then one his-own man-from
pachha ka, 'kâ bari-hai?' Wah wahi-sû kahi ka, 'twâr blâh
ke-asâd that, 'what sa-Being-done?' He him-to said that, 'thy brother
áwâ-hai Twâr bâp bahut mâyamâni khaia, kâ wahi-kê nîk sîk con-ce-it. Thy father much feastings has-done, that him well happy
pâis. Wâ risâ-kê gharai ná gawâ. Wahi-kê dêda duwârâ
he-found. He being-angry house-to not went. His father door-to
nikam-kê manââ. Wah tap-sû khaia kî, 'bahut din-sô
coming-out appeared-him. He the-father-to said that, 'many days-since
maî têr sêwâ karat-hâî. Târ khatâ katsâ nahi târvâ. Mîwahi-kê
I thy service doing-on. Thy saying ever not I-disobeles. Me-to
kataî yâk-ê bukunwâ ná dihe ki apanê sîthim-ka
over one-even hill not thou-ganest that my-own compositions
khusi-karâî. Ab jabâi twâr betwâ awa-hai, pûn jama-yêthi patunyân-kâ
I sought-please. Now when thy son same-has, who substance harlats
khâsir-dûs-rahai, taî wahi-kê hare mâyamâni khaia.' Wâ wahi-sû kahi, caused-to-eat-up-had, thou him-of-for feasting modest.' He him-to said,
'hê betwâ, taî mîrê lagê râh dîn rahâ-hai. Jâm nûwâr ái taun 'O son, thou me near all days live. What mine is that
twâr ëî. Phir khus bhih au khus-haws chahi, kahi ki
three is. But pleased to-become and to-be-pleased I-laid, because that
twâr bhîh mar-gâ-rahai, taîn jîy-hai; herây-gâ-rahai, ah
thy brother dead-had-been, that has-become-alive; lost-had-been, now
àwâ-hai.'
he-has-come'
The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Ganga Pār, or the portion north of the Ganges, and (3) the Dāhākā, or the portion between the two rivers.

Except in the south-east of the District, in Pargana Barā, and a portion of Pargana Khaīragarh, in which the language is a mixture of Awadhī, Baghelli and Western Bhopuri, the dialect spoken over the whole District is Awadhī, which varies slightly according to locality. Taking the dialect spoken in the centre of the district as the typical one, we find it spoken in the East Dāhākā, in Pargana Chhail including Allahabad City, and in Ganga Pār, opposite Allahabad City, in Pargana Jhau. It is ordinary Awadhī, as will be evident from the following short specimen, which consists of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdu forms, such as the genitive termination kā, being used ad libitum.

[No. 16.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhī Dialect. (Centre of District Allahabad.)

एक मनै के हुए बेटवा रहें। छोटका बेटवा बाप से कहें। बाप धन का दिखा जवन हम का चाह इम-ई दें। तब वह उन का वाट देण्स।

वो दिन बीते ही छोटका बेटवा सब गरीब से बढ़ी दूर चला गया। उसने जापन हम सब खराब के दिलिया घीर वह दूसरे काल पड़ा गया। तब वह मूढ़ भरे जाना।

TRANSLITERATION AND TRANSLATION.

Ek manāi-kē dāi beśwā rahe. Chhephē-kē beśwā bāp-ē kahē, 'E bāp, dhan-kē hisā jawān ham-kē chāhī ham-kē deh.' Tab dhan father, property-of share which me-to is-proper me-to give.' Then the-property un-kē bēl dechē. Thōrē din bite chhephē-kē beśwā sab bātron-kē kim-to dividing hogēa. A-few days passing the-younger son all collecting bārī dār okāi-gawā. Uha śāna dhan sab kharesh-kē-dēhis, aur woh great distance-to went-way. There his-own fortune all he-squandered, and that dēs-mē kāl pargāwā. Tab woh bhākhan maṅkē kā. country-in famine fell. Then he hunger-from to-die began.
In the north and west of Ganga's plain, where it borders on Partabgarh, in Parganas Sikandrā, Mirzapur Chambir, Nawābganj, and Sorām, and in the west of the Dūbā, in Parganas Kārī, Kārī, and Aṭhārā, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhī, see p. 14, or what is elsewhere called Raunwaṭ; but it is locally known as Awadhī. The following little folk-tale is a specimen of the language. Note the typical Western Awadhī rābāi, occurring side by side with the Eastern rābāi.

[No. 17.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**Awadhī Dialect.**

(NORTH AND WEST OF DISTRICT ALLAHABAD)

ईसे ऐसे दुबा परोसन महशाह रहिए। एक न लिखा-बाला रहन बीर एक-की ना रहिए। जानी भाई बड़ा जोर। बहिन की चाली बहिन बांध बिनी। ना एक तो बांह बिलाई लागीन जानी-के लिखा रहिए।

जीर जानी-के लिखा ना रहिए आदि-भाई कोई जीरा छड़े-वाले भावा रहे परा रहिए। तो उदा दुबा उदा बिछिन भारे पोहे लागी ले गईं बारे सेवा करे लागी। बिपाल बिछिन बीते बाँध। बहिन-की माँ-की गिरीसों कोई दिलिन बीर खाइ-का बारे बीर खामारे। जी कुछ बचे करोबार मौजन दी बुलिन-का देव। तो उदा दुबा देव।

ती लिखा पक्षक कू देवी महारी नमस्कार करे दुबान लागी। ती उदा बहिन की खाइ-का तो में सब कुछ देव-हों कव चारी नव परिबार खे बंध मोरि।

ती एक दिन परिवार तो संदूर ठिकुनों की दिलिन दिखावे की ज्ञाना बीर ले बेंध।

तो उदा बहिन निघ भावा चबब दुबा देव। नाइं बपाह गईं।

तो बंदूक टोरिकों दिलिन संदूर ठिकुनों-से दिलिन।

तो बहिन-के भाई पोहे लाग।

तो उन-की महत्तरी बाय बहिन की ज्ञाना ना देवी।

अंधी-पानी ना भावत ती बंधिये ना बालिये। ऐसा पुनः बांह फिरिये। कौन-के को पैदे।
TRANSLITERATION AND TRANSLATION

Assā assā dul parōshin mah-rārū rahaī. Bīk-kē laikā-hālā raken,
So so twō neigbouring women were. One-of boys-(and)-girls were,
sur ēkkā na rahaī. Adī āl baqē jōv. Kahīn ki, 'chhahe,
and one-of not were. A-storm come great force-(with). Said-they that, 'come,
aun, ā mānī.' So ek tau āb būmī lāgī jaum-kē
sister, māngōs let-us-pick-up.' Now one them māngōs to-pick-up began whom-to
laikā rahaī, sur jaun-kē laikā nā rahaī jhām-mē klīn-kē laikā
children were, and whom-to children not were bush-an somebody-of child
upi-kē āvā rahaī, parā rahaī. Tau eu gāī aṭhāy-lijīni,
having-blown-away come had, lying was. Then she went (and) picked-up,
junēl-pōchhī lāgī, bīg-gāl jhāmū, sēwa karī lāgī. Bīyāl
the-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage
lijīn, gēn lēsāī. Wāh-kē mathī
the-did, bringing-home-the-bride brought-about Her-(the-bride-of) hand-on
ghar-kī-grīstī chhāād-dijīni, aur khāā-kē karan aur khāān-wāān,
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family)
Jō kuchh bāchā kāōyrān-pōchhān sō būmīyā-kā dēn
What-ever thing was-saved scrapings-seepings that the-old-woman-to she-needed-to-give
Sō eu dub-rāā lāgī. Tau laikā pōchhān ki 'humāīi amāī'
Therefore she to-pine-away began. Then the-foster-som asked that 'our mother
kāĀī dub-rāā lāgī?' Tau eu kahīn ki, 'khāā-kā, tau, mai sab
why to-pine-away hoo-began?' Then she said that, 'to-eat, to-be-sure, I all
kuchhū dēē-hāā, jāb chhāānī tab parthīngā īōī-lāw mōī,
things give, when you-may-wish then examination make my.'
Tau ēk dīn par-thīyānē tau, sēūr tikā-lāī dībīyā dikhāāwāi kī, 'amāī
Then one day in-secret indeed vermilion sprinkles-of box she-showed that, 'mother
sur īēī-lāw.' Tau eu kahīn ki, 'bhāyāā ab tum ēwō, mai
more take.' Then she said that, 'brother now you put-on, I
aghāy-gāyāī.' Tau ēt-wāī dāwā-kē dēkhiāī sēūrī tikā-lāī dībīyā,
have-needed-enough.' Then the-som running new vermilion sprinkles-of box.
Tau pakāā-kē jāōī pōchhī lāgī. Tau un-kē māhīārī
Then taking-hold-of her-top-knot to-beat began Then his foster-mother
kāĀī-form kī, 'ab na marāō; ēdī-pānī nā-awāt,
folded hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,
FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, ‘Come, let us go out and pick up windfall mangoes.’ So the one who had children began to pick up the windfalls, while the one who had none found a boy-baby, which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (i.e., the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only theLearnings of the meals and the scrapings and wrappings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why her mother was pining away. She replied, ‘I give her all that she wants to eat, and if you doubt me, test me any day you like.’ One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermilion and spangles, and said ‘here mother, take some more.’ The mother replied, ‘Put them on yourself, dear; I have done with such vanities.’ But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. ‘For,’ said she, ‘if the rain-storm had not come, I should not have gone into the orchard, and if I had not gone into the orchard, where would I have got so good a son, and who would now give me even the handful of which I do get to eat?’

The women sat separately from the men, and with their hands bound from them, so that the deception practised on the husband was more effective. The daughter-in-law offered the old woman a dish or two of unuseable things—the vermilion which the young married woman applied to the parting of her hair, and the two spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself; she, for her part, has done with them. But the words used are also capable of being employed in a different sense. If the first sense it refers to the daughter-in-law (to various one, as a kind of metonymy). In the second sense it refers to the husband.

1. A handful is a handful of the learnings of a dancer, which is given to beggars or to dogs. The use of the word shows she values hospitality of the old lady.
In the east of Jamnagar and of Gangā Par, i.e., in the north of Pargana Khairapar, (Tapta Chauri and its vicinity), and in Parganas Khambhanī, Mah, and Kiwād, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like rahā and rahāi, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadh. This form of dialect is locally known as Purī, but it has little connection with Western Bhojpuri, which is the Purī proper, and is very fairly pure Awadh.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

Awadhī Dialect.  

(East of District Allahabad.)

ऐसे ऐसे एक राजा रहे । सो राजा-की एक रानी रहे । ऐसे दो 
फल गिरे नींद रोय तो मोही बड़ी । राजा-की एक बूढ़ी रही । रानी-का 
विदा करायब-का राजा-की माता-की चलीं । बाहर-माँ रानी विधियों मईं । 
लौंडी कहन की बूढ़ी बाहर लेन । रानी बूढ़ी खानेह विभाग ना बुतान । 
तब लौंडी कहिए को तुम बापन पोयाक बाबा बहर-का तीन हस-का 
बलार-बर बाहर ले पैदा । यी तुम चमार पहर उत्तर राणी हे-बालक तबाघ 
सँ । को रानी तलाब-पर गदा पानी पौंचे सो लौंडी चिच्छ-को होंदी-माँ बूढ़ी 
बहार-का हर्मी-का डॉटन की चलीं । कहानी डोपा लेन चलीं । रानी बाहर- 
माँ रानी पी-बी चाहूं । ती रोगे लागीं । रोगें रहीं की एक मिर्दी मिला। 
बड़ेंस को धीरे तुम बड़ों रहीँ-हो । तो वलाभ लागीं को हम अनगे माँ 
वाप से दिला भयैँ । सो हमसे लौंडी कहा दिखिए । विध्वंस उन-का लेगा का 
बाहर-का घर-माँ निधिया दिखियस । लौंडी बूढ़ी उन-का बाहर 
दिखियस । जो बिजन्मत करी लागीं । सो मालिक हाय लागे लागीं । यो डूंढ़ 
राजा-के डूंढ़ लौंडी-जी-का बाहर देखा बाहर-है । रानी ती सूप-भर मोटी देखकर 
बूढ़ी एक बड़ा बाहर-का बसता है । ती एक बेबर राजा के यहाँ बहुत-में बर नहीं गईं। मालिक ज़ार 
बहर नहीं बिच । ती मालिक बंदस को एक मिर्दी एक बीता बिचार जे बाहर-हैं । 
बूढ़ी बेबर-की समान रहें । सो उन-के हम सूप-भर मोटी पाहिया है। तो 
अ नहीं तेंदा करतीं । एक बड़ा बिच्चा बी मी मिला। तीही बाहर फूल 
बेबर-की कौन फायदा । इह बाहर-का राजा भरती नया पायें हे खींच फिरने । 
सो सहस्रा भा की बह बूढ़ी है। रानी बढ़ौँ-की माता-का है । तब राजा 
बढ़ौँ-की इह गदे रानी-का चला फिरि। तब उनसे माता-का बलार- 
बारे । जस उन-का दिन मिला तस सब-का दिन मिरि हैं।
[No. 18]

INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHI DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisē aisō ēk rājā rahaī. Sō Rājā-ke ēk rāni rahī.
So so one king was. That king-of one queen was.

Hānsī tau phūl gai tu sa rōvāī tau motī
When-he-laughed then flowers dropped and when-he-wept then pearls
jharaī. Rājā-ke ēk laūjī rāhī Rāni bidā
hanging. The-king-of one maid-servant was. The-queen leave-to-depart
pour-forth. The-king-of one maid-servant was. The-queen leave-to-depart
keēkāhī Rājā-ke mākān-kē chali. Dich-mē rāni pānī
take-away. The-king-of the-house-to started. The-middle-in the-queen thirsty
hāvī. Laūdī kahen ki, ‘khaēr khaēr-lew’ Rāni
having-put-water the-king-of the-house-to started. The-middle-in the-queen thirsty
became. The-maid-servant said that, ‘sweet-sugar eating-take.’ The-queen
khaēr khāyen. Pānī nā butān Tab laūdī kahs
took-water. That you have-put-on. Water having-taken some-(back)
laūwāo.’ Jo rāni laūw-par gāṁ pānī pīnā so laūdī
turn-from. When the-queen the-tank-on want water to-drink then the-maid-servant
chulp-ke dhūm-mē butūn. Kahaρan-ka hum-kā dāī-dīn ki,
chall-ke water having-drunk come, then to-weep began. Weeping-she-was that one
secretly the-potauke-in sat. The-bearers to order gave that,
‘chalo’ Kahaρan ēdī jīn chalō Rāni bich-mē
‘move-on.’ Bearers the-potauke taking started. The-queen in-the-meantime
pañī pīkē āi, to rōvāī lāgī Rōwāt-rahī ki ēk
water having-drunk come, then to-weep began. Weeping-she-was that one
māstī mīlā. Kahaṁ ‘kyō bētī, tum kyō rōtī-hō?’ To
master met. He-said ‘why daughter, you why weeping-are?’ Then
hātāwāī ēdī, ki, ‘ham apnē mē bōp-sā kidā-bhāyen
here water having-drunk come, then to-weep began, that, ‘I my-own mother father-from took-leave.
the-explain she-began, that, ‘I my-own mother father-from took-leave.
Sō hum-sē laūdī chhal khās.’ Māstī un-kā
And that me with the-maid-servant treachery did. The-carpenter her
lewā-iī-gā, ēk Barīman-ke ghar-Đī ēkī-dīus laūdī
took-(her)-away, one Brahmī-ke home-to lodged-(her). Maid-servants
bāna un-ka laga-b-dhih, jō khājost karāī lāgī; sō female-attendants her-for he-engaged, who service to-do began; and-that mālīn har lawāī lāgī. An, hūn, Raja-kā bāī a-floral a-garland-of-flowers in-being began. And, there, the-king of near lāūdī-pūr-kā har dāwāī jāt rahai. Rānī the-maid-servant-too garland-of-flowers to-give going she-was. The-queen tau sūp-bāhar mātā dēī aur ek-thō on-the-one-hand a-swinging-fan-full pearls used-to-give and one kawāl-gata-kā phāl dēī, aur laāhī ēk dabāi-kā lotus-of flower used-to-give, and the-maid-servant one double-pice mābāīī dēī. Tau ēk bēr Raja-kā yahā pebuhārān-māī bēr a-month used-to-give. Then one time the-king-of near revelling-in late bāō-gā. Madhū-kā har māhī būnī. Tau mālīn she-became. The-floral-of garland-of-flowers not she-took. Then the-floral kahē ki, 'ēk misti ēk aurāt lehālīrā-arāwa-hai, aur bēj-tā and that, 'one carpenter one woman taken-his, and daughter-of samān rākhe-hai. Sō un-sē has ēk sūp-bāhar mātā pāū-hai.' Takes kept-his. And-that her-from 1 a-swinging-fan-full pearls getting-am.

To ā nāhi tēhā karīī. Ėk dabāi mūlā un ma mūlā. Tāhīī Then she noi blaming makes. One piece was-got and not was-got. Thy hath phāl bāche-le kaun playadā? In bātan-kā Raja kātā hand-in flower selling-in what good-so?' These words the-king somewhere pātā-pāyen wa khāj-kīhen Sō mālām bāhā ki yah laāūī got-clue-of and made-search-about. And known it-became that the-maid-servant hai, rānī bāgāt-kā māhūn-māī hai. Tab Raja bāgāt-kā bāī in, the-queen carpenter-of house-in is Then the-king carpenter-of near gaye; au mālīn kā chetāri-kīhen. Tab apnē raksān-kā lehālīye, went; and the-queen entreated. Then kis-own house-to brought-her Jās un-kā din phālī τau sakā-kā din phānī. As her days returned so all-of days may-return.

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palaquin, and told the bearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palaquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said
to her, 'my daughter, why are you weeping? So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brahman, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And everyone else's back turned as her's did.

In the south-east of the District of Allahabad, in Pargana Binsar, and in the greater part of Pargana Khairaghar, i.e., over the whole except Tappa Chaunrsi and its vicinity, a mixed dialect is spoken, which has been locally returned as Bagheli. An examination of the specimens of this dialect shows that it has not been correctly named. It is really Awadhi, with a mixture of the Bagheli of Baghelkhand, of the Western Bhojpur of Central Mirzapur, and of the Hindostani which is current in the neighbouring city of Allahabad. It is true that Bagheli and Awadhi are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the exclusive word koi which is so typical of Bawa Bagheli is altogether wanting from the specimens, and hence I class this form of speech as a corrupt Awadhi.

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word koi to mean 'is'; the third person future in i, as in khai, he will eat; and the occasional use of the Bhojpur postposition koi, to form the Dative-Asessive. Examples of the use of Hindostani idioms are sentences like ekhe-ris bhojkhā, the young of a goat, and amem kais mek bhoj-k专业的 tha, it was proper for us to rejoice. As regards Bagheli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhi.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a fable. Omitting forms of speech borrowed from Western Bhojpuri or Hindostani, the following are the principal grammatical irregularities which call for attention.

The word koi, one, is, in the first specimen, regularly written at koi. This appears to be intentional. The sign of the Locative is me, me, or me. Among pronominal forms we may note waah dek koi, of that country; koi-hor, of him; and amen, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have bhor, I am. In verbal terminations there is a marked preference for e instead of i. This e is in some
verbs also reflected back into the preceding syllable, as in ehes, for ihes, he gave; ehes, he took, and even khes, for khes, he said. Deheyē means 'you gave,' and kheyē, and kheyah, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in a. Thus we find both avā and avā for 'he came.' So jbaah, I will go; pucā-ha, I have got; guuđā-ha, of singing. The Present Participle ends in a, as maru̇-ha, I am dying, and karā-ha, I am doing.
[No. 19.]

INDO-ARYAN FAMILY.

MEDITATE GROUP.

EASTERN HINDI.

MIXED AVADHI DIALECT. (SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

Ink Manáki-ké tukk bétva rahi. Bhoj-m-si bhùdra bétva apani báp-
si khes kii bhn bhmár híshá hóta tóin gáth ñéh. Tó báh gáth ñéh. Bhor
kuk din bhi bhùdra bétva sáv jó-vé paríns pála Bhor jé bham máal kú-ráh
chál-jé khothé dásés. Bhor jé swá khoé chủka tów hám ká dhá, bho já bhúra pára,
bhor jé súhum járe lága. Tó wá hám kýé kók mukhá-té deñá gá. A jópani
khint-sú sútrár távál pátaín. Bhor ko-sár gápán rálido kó jóin sútrár káat-hi
támi-ké yókájá-má áápan pátt thári. Táv rékna ná ñéh. Tów chét-má hóv-
-ké bála kó hárí kó wápar-bí híráh báhút májór réotí pášt-hi. Hám vín dhamá
márit hi. Hám hám ápani wápar-bí jáne jáne Bhor jó-si káhá kó àn báp
hám hám kóin Bhor jéva jéva kóin Bhor kó hám hám bhú hám káot hám kó
tóhál bétva káfast háréh náhi. Hám kó ápani májórámá àn kóin jáná. 
Tó báv kóin wápar-bí jáne gá. Va hám rék hám hám kók hór-ké hám játi.
Dívó-ké kápáttá hórkhés, Bhor hámát kók kénk hórkhés. Tó wápar-bí hám-
hórkhés kó hám hám kóin Bhor jéva kóin Bhor hám hám náhi kóin kó
tóhál bétva káfast. Tó wápar kópán chákár-bí hórkhés kó báhú máá báhú chórána ká
bává Bhor hám hám mátró píó kóin gá thinhá-yá hám ká. Bhor
kóin kó hám bétva hám kóin hór-ké máthá má-
na-ráh ná híshá hám ká. Hám hám máthá-ráh ná híshá hám ká.
Tó báv kóin játi.

Bhor un-kár kár ká kóin sává sávár ná rás. Ján hár-ké máá bává
tó jáné ko Bhor ját-kó bóló suñés. Tó wápar báhú ká hór-ké kópán kó
báhú ká. Tó hám kópán kó hór-ké ká. Tóhál yíta báho kó
máá máá
hórkhés hórkhés kó bhú bór bává. Tó hám hám kó in-kár
bává.
बोतर जाइ। तब भी-भार बाप चार्ज़-के समावेश। तब चपले लिता-से बेहेस की देखी इसे तोहार वर्सन-से सेवा खुशामद करित-है। चौर कबल तोहारे सरजी-से बाहर नाही गयेन। तबी इस-का कवरी इसे तहोरी-का बढ़ा नाही। तहेरा को भरपूर संबंध-के साथ चनन्द करित। चौर जब तोहार वेटवा खावा जीव तोहार माल मतुरिया-का खर्च किबेस तुम भी-भार खातिर बड़ो संह्मसी बिहया। तब ज कहेस की। व वेटवा तुम सत हिन इमरे नगीच ही। चौर जीव वाल इमरे है ज तोहार है। पर चनन्द तानना इस-को चवी-का कार्ज़-के को तोहार वह भाई मरा-रहा, जानी लीमा है। चौर खोड़-मा-रहा तोम मिला-है।
INDO-ARYAN FAMILY.

EASTERN HINDI.

MIXED AWADHÍ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manaak-ké duh betwa mih. Oh-mar-ké lutará betwá
One man of two sons were. Them-to-from the-younger son
apná bap-se khas ki, 'jaan hamár hissá híe taun let
his-own father-to said that, 'which my share may-be that dividing
deh.' Tab báh dohe. Aur kuchh din báhá labhá betwá
deh. Then dividing he-gave And some days passing the-younger son
sab lát-ke pardés chala. Aur Í Í apán mál kuráh
taking a-foreign-land-to started. And there his own fortune away
chal-ke khóye-dáye. Aur jab sab khóye-chuká tab wáh dis-má
going wasted-away. And when all wasted-had then that country-in
hsá jhárá pará. Aur a bhúkhma maráh láy Tab wáh
great drought fell. And he from-hunger to-die began. Then that
dés-ke aik mukhlyák-ké thi ga. Ó apná khát-má sûar
country-of one head-saus-of near he-went. He his-own field-in some
tákh-pañhán. Aur Í-kaar garaj rahi ki, 'jaan sûar
take-after sati-kí. And his intention was that, 'what some
khát-hán tamá-ké buklá-má Í apán pat bhúrt.' Tabau
are eating those-of husk-with my-own stomach I-may-fill.' Keen-then
kán má dés. Tab Íháy-ke kahá m, any-body not gave(hím). Then some-in bowing he-said that,
'hamv-res bápy-ké há bahtu majár rúti pwarf-há. Ham bin
'my father-of near many labourers bread get. I without
dán marí-kín. Ab ham apná báp-ká lagá jhabá sur Í-ko
grain om-dyn. Now I my-own father-of near will-go and hum-to
khabí ki, 'ai báp, ham ghamand kin sur bápy kin. Aur ab
will-say that, 'O father, I pride did and voll did. And now
ham as kaptu han ki tohár betwá kahwá háyí khí. I
I so unselfish-son am that thy son to-he-called worthy not.
Ham-ká apná majúran-má aik majár janna.' Tab apná báp-ké
Me thy-own labourer-among one labourer know.' Then his-own father-of

lag-ga.  Wah darai rahā tabaagi okhā bāp-kē darad
near-ment. He far-off-even was then-even-from his father-to pity
lagi. Dar-kē chhāptāye-lehes, aur haimt chhōh kihes. Tab betwā
was-joined. Running embraced-him, and much love did. Then the-son
bāp-sā kohes ki, 'ham ghamaad kinau bēji kinau. Aur ham
the-father-to said that, 'I pride did and end did. And I
as nāhī kinau tohar betwā kahāī.' Tab bāp apnē
as not did that thy son I-may-be-called.' Then the-father his-son
chākar-sē kohes ki, 'balut nīk ṭēghnā bāwā; aur in-kē kāth-mā
chased and that, 'very good wrapper dress; and this one hand-as
mādri, aur gōrh mā padnā pahārē-lē; aur kāhē nā deh aur khusi
ring, and feet-as shoes put; and food-to eat give and mattress
kar, bāhē-sē kinau himār betwā hamrē-lēkāhī marā-gārahā, ab
make; because that my son in-my-eyes dead-had-been, now
jā-hai; heriye gawā-rahā, ab pawā-hai.' Tab
jā-come-to-life; toh had-been, now I-have-found-him.' Then
khuśi bhalt
rejoicing was-made.

Aur un-kā bārdā betwā sewrā-ma rahā. Jab ghar-kē niair
And his elder son field-in son. When house-also near
āwā lab gawāt aur nāchāi-ki bōli sames. Tab aik
away lab gawat aur nāchāi-ki bōli sames. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
chākra-rahā boi-ke puchhes kī, 'kā bōh-hai?' Tab wah kebho
chakrā-rahā boi-ke puchhes kī, 'kā bōh-hai?' Tab wah kebho
servant calling asked that, 'what is-being-done?' Then he said
ki, 'tohār bhū ṣāwā-hai. Tohār pānsā baṛi mehmāni kohen-hai kī
ki, 'tohār bhū ṣāwā-hai. Tohār pānsā baṛi mehmāni kohen-hai kī
that, 'thy brother comes-also. Thy father great feasting has-done that
achelihtar payāh.' Wah tāsān-ke nāhī chahes kī
achelihtar payāh.' Wah tāsān-ke nāhī chahes kī
in-a-good-condition he-found-him.' He getting-angry not wished that,
'bhātar jāi.' Tab ē-kār bāp ēye-ke manāyes. Tab
'bhātar jāi.' Tab ē-kār bāp ēye-ke manāyes. Tab
'maxie I-may-so.' Then his father coming appeared-him. Then
'maxie I-may-so.' Then his father coming appeared-him. Then
apnē pītā-sē kohes kī, 'dehī ham tohār bārsau-sē sewā
apnē pītā-sē kohes kī, 'dehī ham tohār bārsau-sē sewā
has-own father-to he-said that, 'see I thy great-ness service
has-own father-to he-said that, 'see I thy great-ness service
khuśāne karhā-hai aur kab-hū tohrē marjā-sē bāher nāhī bhayen
khuśāne karhā-hai aur kab-hū tohrē marjā-sē bāher nāhī bhayen
flat-footing dawg-oos am ever-even thy pleasure-of outside not become
flat-footing dawg-oos am ever-even thy pleasure-of outside not become
Tab-sān ham-kā kab-sā aik chhātri-kā bāchāhā nāhī dehāyē kī
Tab-sān ham-kā kab-sā aik chhātri-kā bāchāhā nāhī dehāyē kī
Then-ever we-to over-every one great-of young-one not greater that
Then-ever we-to over-every one great-of young-one not greater that
apnē sangi-kē sāth anand-karit. Aur jāh tohār betwā
apnē sangi-kē sāth anand-karit. Aur jāh tohār betwā
my-own companions-of with marry-might-have-made And when thy son
awā jām tohār māl paurā-īnā kharch-kihōs tum ē-kār khātrī
came who thy fortune bargains-in spent thou him for
baṛi mehmāni kiheyā.' Tab ē kohes kī, 'tē betwā, tum sab din
great feasting did.' Then he said that, 'O son, thou all daya
ham'rē magich hau; sur paun-kuchh ham'rē hau ā tohar hai. Par
me near ait; and whatever with-me is that these is. But
amand mār'nā ham-kō chahi-thā, kāhe-nē ki tohar wih bhāī
to-celebrate joy to-me proper-was, because that thy that brother
marā-raha, jānaa jū-hai; sur khūī gī-raha, taun
had-been-dead, as if has-come-to-life; and lost had-been, that
milī-hai'
has-been-found.'
INDO-ARYAN FAMILY.  
EASTERN HINDI.

Mixed Awadhí Dialect.  
(SOUTH-EAST OF DISTRICT ALLAHABAD.)

Specimen II.

ऐसी एक एक सीगठ वो बाह रहे। दूनी जने लेंगे किहें काटेंगे मीजेंगे। सीगठ कहेंगे को तम-का लेंगे को जाप-का। बचक कहेंगे को हम तम-का बेह। तब सीगठ कहेंगे को बाह-राम हम तुमा करसंगी बरह। बरा भात मुखीयों सीगठ-राम चाँद-कर बढ़ दिहेंग। बाह-राम खाइन। बाह कहेंगे को सीगठ-राम, बत हम तुमार करसंगी करत है। तब बाह-राम तेंदुआ सेबुरा चुद्म-कर चौगठ-के बागे बढ़ दिहेंग। सीगठ बाह को बाह-के बीलें। एक चौहौर सब बात सुनात-रहा। चोरियार कहेंगे को बाह- 
को करसंगी नाहीं बनी परी। सीगठ राम-को करसंगी बनी परी। बचक कहेंगे को हम तुम-का खाइ, बचाव, हमार मौला विश्रुत। तब चौह  
रा चपनी महतारी-से कहेंगे को है माई। हम-का बाह आयु धिरेय बाह  
को तुम-का हम खाइ लें। तब जी कर महतारी कहेंगे की दहज़रा-के  
नाती कैसे खाई। तब चोरियारा-का बाह-से महतारी कोठा-पर खाये-पिये-का  
छे-कर बैठाड़ आई। तब वाह चाचा ती डाँट-बार टीन पर बाला गवा ।  
माचा समेंत उठाए बार बढ़ चला। राता में एक बरगठ का पेड़ सिला ।  
चोरिया बरगठ-का डार थे-कर लटाते रहा। तब वाह चाचा डेरा-पर खायी  
माचा लड़-कर बचा गवा। माचा पटक दिहेंग। वह-से चौहौर राम त रहें।  
तब जीएन मूंड़ कमार कूंड़ बाग। चौहौर बाहौर वहीं पेड़-बार रहे बाग ।  
वहाँ सुरा गाय रहत रहे हैं। उन-का दिन भर चाचा चाचा उनके-के हुद दीये।  
तब वह बेड-पर सात-के विलके मार देंड़। बढ़ुम दिन बाहौर एक  
सरफ फन काटु बार विश-के लिखाया। तब चौहौर-से केरेस माँग का मांगता-  
है। चौर बड़ी संब-किहे। तब चोरिया कहेंगे को हमार टूंड़ सोने-के होड़  
जाय। चौर दूसरे बाहौर-के बाहर हैं। तब सँप बर-राम हैं। चुन  
खाइन। तब चोरिया-के टूंड़ सोने-के होड़ गवा।
एक दिन बहिर्ग-राम नदी-में नवाग गे। एक बार ठूली गा। सो-का
झोना-संग बड़-कर नदी-में वौंक किया। जा बहता ड़ भुरा गा। राजा-से
बानी बहाने धुआँ एक दिन दिखे। तब झोना-से झोना-से बार रहे। तव घर-
में खान-कर बाहर की जी-बार बाहर। सी-का है जा बनाई बाज़ त बहुँ।
झोना-की साथ वियाच बना। तब एक मेहरान घोट-कर, तहलुक बहस का नम टूटक लावा। तब जा बरह-की घंड-कर टूटक 2
पहुँची और वहाँ रहे लागी। एक कौंडिला साठी-के घंड-कर बनाए।
तव चारन सीचा पियान बार-सि' घरे। बहिर्ग-राम-से एक दिन बहस
की भावा मीर सीचा वियाचा दिन। तब बहिर्ग राम कौंडिला-में वुसि गे।
तव ज मेहरान कौंडिला ठगराय-कर राजा-की हाँ ले-बाँझे। और बहिर्ग
राम-के साथ गाया-का वियाच ठोस गा। ज्या दिन मीरा ठान ठहरा ठहरा
राजा बापो विदा कड़ दिखन। तव बहिर्ग राम बानी-के जहाँ बने घर
भावन। भावाले भोकरी महतारी-से बाहर की नुसार बेठना भाव। तव
पुलिस बहस की जमरे बेठना-के बाव भावन रहा। तव बेठना भारी
महतारी-से भेंट बिहने और ठोरों का भाव बना दिखे। तव बेठ-कर मह-
तारी झुकी भई।

जैसे राज घाट बहिर्ग-का झोटा झोले सब-का झोटे।
INDO-ARYAN FAMILY. MEDIAN GROUP

EASTERN HINDI.

MIXED AWADI DIACRITIC.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aise aise ek sigath wo bagh rahal. Dunia janu kheti. So on our jackal and a-tiger were. Both persons cultivation-of-land kihen, katen, mijen. Sigath kahan ki, 'tare-kah lohe ki did, out, rubbed. The-jackal said that, 'low-land-of will-you-take or upar-kah?' Bagha-ka kahan ki, 'ham tare-kah leh.' Tab sigath up-land-of? The-tiger said that, 'I low-land-of will-take.' Then the-jackal kahan ki, 'Bigha-Ram, ham tumar as'amanji karab.' Barsi, said that, 'Tiger-Ram, I of you invitation-to-a-feast will-make.' Pulse-cakes, bhat, phalari Sigath-Ram kain-t kar dhan-dheen. Bigha-Ram rice, fruit-cakes Jackal-Ram having-prepared put-before-him Tiger-Ram khain. Bigha kahesi ki, 'Sigat-Ram ah ham tumar as'mangini ada. The-tiger said that, 'Jackal-Ram now I of you invitation-to-a-feast karni-hai.' Tab Bigha-Ram dehura-mehurna churasi-kar sigath-kah age am-doing.' Then the-Tiger-Ram routes, etc., having-boiled jackal-of before dhan-dheen. Sigath we bigha-kah bheh-me ek aahir sab bit sunnat-pot. The-jackal and tiger-of between one cowherd all talk was-rahal. Aahirwa kahesi ki, 'bagh-ki as'amangini tath buni-pati overcooking. The-cowherd said that, 'the-tiger-of feast not executed-well.' Sigath-Ram-ki as'mangini bani-pare-hai.' Baghaan kahan ki, 'ham Jackal-Ram-of feast vas-executed-well.' The-tiger said that, 'I tum-kah khah, olabab, humar gilla khyah.' Tab aharu thes will-eat, will-ahead, my bad-name you-made.' Then the-cowherd apna mahtri-ale kahan ki, 'ho maai, ham-ka bigha aja his-own mother-ale said that, 'O mother, me the-tiger today dhiraye-kah, ki tum-kah ham khala-leh.' Tab akar mahtri kahesi ho-threatened, that you I shall-eat-up.' Then his mother said ki, 'dakjau-kah mah kaus khaa khah.' Tab ahirwa-ka akar that, 'beard-burnt-of grandmother how will-eat.' Then the-cowherd his mahtri kathah par khaye-pyali-ka dali-kar balthai-a. Tab mother upper-story on food-drunk green-having must-to-st. Then
Bāghī śva tāu dāk-kar kōn par chalā-gawā.
the-tiger come then jumping the-corner-of-the-upper-story on went.
Māchā samāt uṭhāt-kar lai chala. Rāsta-mē ek bārgad-kā
The-bedstead with having-lifted having-taken went. Way-in one banyan-of
pey mū. Ahirū tābāgad-kē dara dāk-kā lātākī-rahā.
tree wasfound. The-cowherd banyan-of branch having-ought suspended-remained.
Tab bāghī apāī dēs-paṛ khatā māchā hai-kā chalā-gā.
Then the-tiger his-own lodging-to empty bedstead taking went-away.
The-bedstead he-throw-er-on the-ground. That-in the-cowherd indeed remained not.
Tab āpaan mūg kapār kūlāū lāg. Aur ahir wabi
Then his-own head forehead to-beat-en-grief he-began. And the-cowherd that-very
per tar rahāī lāg. Wahī samāt gāy rahat rahāī. Un-kā
tree under to-timae began. There cow-of-the-gods living was Her
din-hār charawāi sur un-like dhūkā pīan. Tawan bechāi
the-whole-day he-eats and her-of milk drinks. That-which remained
pē-par sūp-kā bil mē nāī-dē. Mohut dīn bāt-ē ek samā phat
tree-on make-of holes-in he-groove-in. Many days passed one made hood
kara-kā bil-se nikāi. Tab ahir-kē kahē, 'mēg, lā
expanding hole-from came-out. Then the-cowherd-to it-said, 'aṅk, what
māgat-hai? mor baṅ saṅwā khā. ' Tab ahirnā kahē ki,
are-you-asking? my great service you-did.' Then the-cowherd said that,
'banāī dēn sūnē-ke boī-jāy, aur dān bāraa gāw-ke rāj dēh.'
'my body gold-of may-become, and ten twelve villages-of kingdom give.'
Tab sāpāi bar-dān dēku chal-gawen. Tab ahirwā-ke dēh
Then the-make boom-gift having-green went-away. Then the-cowherd-of body
sonē-ke hoy-gā. gold-of became.

Ek dīn Ahir-Rām nādi-mē nahanī gē. Ek bar ṁtū-ṛañ. O-kē
One day Ahir-Rām the-river-in to-bathe went. One hair broke That
dōnā-mē kai-kā nādi-mē phāk-dīhen. U bākāl-bākā
eat-of leaves-in having-get river-in he-throw-away. That flowing-flowing
chalā-gā. Bāja-ke bōbi nahanē mē; u dekhā. Tab dōnā-
went. The king-of daughter to-bathe came; she saw. Then the-eat-of leaves-
me sūnē-ka bar rahāī. Tab ghar-mē al-kā kahēs ki, 'je-kā
in gold-of hair-was. Then house-in coming she-said that, 'where
bar sūnē-ka hai u manāi kas te hoī? Ohi-kē saṁb
hair gold-of is that man of what-sort indeed may-be? That-eat-of with
bijāh hoī. ' Aur mūr-mūr-kā pari. Tab
marriage will-be. And 'head-head'-crying fell (on-her-bed). Then
ek meinram ū-kā talāhūn kahēs ki, 'ham dhūrī bāuh.'
one woman her maid-servant said that, 'I searching will-bring.'
Tab u bārgad-kē pēr-tar ḍūḥpat ḍūḥpat pūñehū, aur wāhā. 

Then ake the-bagwas-of tree-under searching searching arrived, aur there 

rahab légi. Ėk kothilā māh-kē pēr-tar bānās Tab āpna 

to-live began. One grain-rot earth-of tree-under she-made. Then her-own 

sidha pisām wahi-mē dhare. Ahib-Rām-sē ēk din kahēs ki, 

rotions floor that-very-in she-kept. The-cowherd-to one day she-said that, 

‘hābī, mōr sidha nihāh-dēn.’ Tab Ahib-Rām kothilaṁō ghushgū. 

‘Sir, my rotions take-out.’ Then the-cowherd the-grain-rot-in went-into. 

Tab ā mahārām kothila dhāhrāi-kē Rājā-kē hānā de-āi. Aur 

Then that woman the-grain-rot rolling the-kings-of new brought. And 

Ahib-Rām-kē sahā bābī-kē bhūkā bhiṭhā hot-gū. Kuwā din 

the-cowherd-ōf with the-king’s-daughter-of marriage became. Some days 

bās din dhēj dē-kar Rājā bāhā biddā-kä-dhāin 

passing gift downy making the-cooking his-daughter sent-away-to her-bridegroom’s-house. 

Tab Ahib-Rām bābī-kē lākā apānē gīna āyen Giw-wālē 

Then the-cowherd the-king’s-daughter taking his-own house-to come. Village-people 

okā mah-tārī-sē kahēn ki, ‘humār beśāwa awa.’ Tab birhūnā 

his mother-to said that, ‘they am same.’ Then the-old-woman 

kahēn ki, ‘humār beśāwa-hā bāgh khaīn-rahā.’ Tab heṭāwā apānē 

and that, ‘my son the-tiger eaten-had.’ When the-son his-own 

mah-tārī-sē bhēk-kāhēs aur ohñā karpā-kālā dhēs tab ō-kar mah-tārī 

mother-with met and wrapper clothes-etc. gave then his mother 

khamsī hōi. 

pleased became. 

Jaisē rāj-pāṭ abhrān-kē lauṭē, wañāb sah-kā laufāi 

As kingdom-throne the-cowherd-to returned, so all-of way-return. 

FREE TRANSLATION OF THE FOREGOING 

Once upon a time, the story goes, there were a jackal and a tiger, who were 

partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked 

the tiger if he would take the grain of the low-land or of the high-land, and the tiger 

chose that of the low-land. Said the Jackal, ‘Friend Tiger, I invite you to dinner,’ 

and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, 

and laid them out before Master Tiger, who ate them. Then said the tiger, ‘Friend 

Jackal, now it’s my turn to invite you to dinner.’ So Master Tiger boiled some roots 

and vegetables and laid them before the Jackal. 

Now there was a cowherd who heard this talk between the jackal and the tiger, 

and he must needs remark out loud that the tiger’s dinner was not half so fine a one 

as that of Master Jackal. Whereupon the tiger turned upon him and said, ‘you have 

taken away my good name, and I’ll eat you and chew you to pieces.’ The cowherd 

went home to his mother and told her that the tiger had threatened to eat him up. 

Said she, ‘How will the grandson of a burnt-bearded one manage to eat you?’ So she
made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn’t there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods, and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake’s hole, that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, ‘Ask any boon you like, for you have done a great deal for me.’ So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd’s body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cup of leaves, in which he sent the hair floating down the stream. The king’s daughter happened just then to be bathing, and saw a last-cup, with a golden hair in it, floating along. She went home saying to herself, ‘If a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.’ So she fell upon her bed saying that she had a headache. To console her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-vat of earth and set it up under the tree, and in it she stored her food and her dour. One day she asked Master Cowherd to take her food out of the vat. As soon as he got inside it to hand the food out to her, she rolled it off to the king’s palace, where the Princess was there and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband’s home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it; saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that belies Master Cowherd.

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1 These Cows of the Gods are mythical animals, who milk whatever their owner desires. The word kine may mean simply a milk cow.

2 Adashila is a large ephedrine vessel in which grain is stored.
It has already been pointed out under the head of Bihar, ede Vol. V, Pt. II, p. 208, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, viz., a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Son-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihar which gradually shades off into Awadhī as we go westwards. The same dialect is also spoken in the small area of Toppa Kōn, Tāluka Majhīwa, and Pargana Kuryāt Sīkhar, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, i.e., in Pargana Bhadōlī, which is a portion of the family domains of the Maharājā of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimen of this language, it is clear that this 'Provincial Dialect' is only Awadhī similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

In the Son-pār, the language is Baghūli. This tract has been only lately colonised by Aryan races, and the former Aborigines have almost entirely given up the use of their own languages. A few still speak Kōrwāri, but the Kōl speak Baghūli like their neighbours, and the language which was returned as Kōl from Mirzapur turns out on investigation to be only the Baghūli spoken by the other inhabitants of Son-pār, with a few corruptions.

We thus get the following revised estimated figures for the languages spoken in the District of Mirzapur:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bhojpuri</td>
<td>810,600</td>
</tr>
<tr>
<td>Awadhī of North-Gangetic Tract</td>
<td>259,600</td>
</tr>
<tr>
<td>Baghūli of Son-pār</td>
<td>49,500</td>
</tr>
<tr>
<td>Kōrwāri</td>
<td>43,500</td>
</tr>
<tr>
<td>Other Languages</td>
<td>475</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,117,588</strong></td>
</tr>
</tbody>
</table>

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banudin.
Ek junē-kē dūn betwā rahun. Lahur'kā, ap'nrē bāp-sē
One man-of two sons were. The-younger his-own father-to
khesi ki, 'bāp hamār haseā hame hāti dē.' Tab ō-khar
said that, 'father my share me-to dividing give.' Then his
bāp āpan sab dhān daulati ap'nrē dūnō kānān-kē hāti dihe
father his-own all property richer his-own both sons-to dividing gave.
AWADHI SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhi is widely spoken by Musalmâns over the area in which Bihâri is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Muzaffarpur. It does not appear to be current in Darbhanga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhi in this area. The following figures are based upon approximate figures furnished by the various district officers:

<table>
<thead>
<tr>
<th>Province</th>
<th>District</th>
<th>Estimated number of speakers of Awadhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Provinces of Bengal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td></td>
<td>284,354</td>
</tr>
<tr>
<td>Samna</td>
<td></td>
<td>40,000</td>
</tr>
<tr>
<td>Champaran</td>
<td></td>
<td>36,000</td>
</tr>
<tr>
<td>Gaya</td>
<td></td>
<td>64,500</td>
</tr>
<tr>
<td>Shibauld</td>
<td></td>
<td>137,500</td>
</tr>
<tr>
<td><strong>Total for Lower Provinces</strong></td>
<td></td>
<td><strong>504,454</strong></td>
</tr>
<tr>
<td>North-Western Provinces</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bahra</td>
<td></td>
<td>30,320</td>
</tr>
<tr>
<td>Champarpur</td>
<td></td>
<td>111,000</td>
</tr>
<tr>
<td>Benares</td>
<td></td>
<td>120,000</td>
</tr>
<tr>
<td>Muzaffarpur (Central)</td>
<td></td>
<td>31,000</td>
</tr>
<tr>
<td>Amarnath</td>
<td></td>
<td>107,000</td>
</tr>
<tr>
<td>Gorkhatar</td>
<td></td>
<td>9,360</td>
</tr>
<tr>
<td>Banki</td>
<td></td>
<td>241</td>
</tr>
<tr>
<td><strong>Total for North Western Provinces</strong></td>
<td></td>
<td><strong>402,380</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td></td>
<td><strong>913,834</strong></td>
</tr>
</tbody>
</table>

In the District of Muzaffarpur this Awadhi dialect is spoken by the low-caste Musalmâns, the majority of whom belong to the Jolahâ or weaver caste. It is hence locally known as Jolahâ Boli, and was described in the local return as a mixture of the local Maithili and Hindustâni. An examination of the specimen which is given below will show that it is excellent Awadhi with only a slight infusion of these two languages. It should be noted that there is also a Jolahâ Boli spoken in the Darbhanga District; but it is pure Maithili, and is quite distinct from the dialect of the same name spoken in Muzaffarpur.

In the District of Samna, Awadhi is not spoken by the lowest class of Musalmâns, who speak the local Bhojpuri. But it is spoken by those of the middle class, and is locally called 'Bihâri Hindi.' A revised local estimate puts the number of speakers at 40,000.

In the District of Champaran, Awadhi is spoken by the middle-class Musalmâns, and by people of the Tikulihrâ or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhi may be estimated at 58,000. The Awadhi spoken by the Tikulihrâ is locally known as Tikulihrâ. That spoken by
the middle class Musalmans is called Shekhari. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of these various occurrences of Awadh. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that this dialect is commonly used as a sort of language of politeness by all rustics of the Bihari area when talking to Europeans, much as Urdu is used by their betters. This fact accounts for the frequency with which Europeans hear words like salam, at last, when conversing with servants whose native home is Bihar. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihari Hindus they are using a language which they have picked up from their Musalman friends, and which they imagine to be the Hindostani of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jalalī Boli of Musaffarpur and into the Shekhali of Champaran.
[No. 22.]

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

**JOLANH BÔLL.**

(From Mediate Group.)

**Muzaffarpur District.**

> Ek koi dhîmî-kâ du lajikâ râbâ. Oh-me-se chhotâ bâp-se
> One certain man-to two sons were. Then-from the-younger father-to
> kahî, 'bo baba, ma duânt-mê-sê jo haunrâ hisse-takrîrâ hoy
> said, 'O father, property richer-from what my share may-be
> så haun-kî dê-da.' Tab wah wah-kî ap'nâ dhan bôtaulüs
> so haun-kö dë-da.' Tab wah wah-kö aprnâ dhan bêt dâlus
> that me-to give.' Then he him-to his-own property deciding gave
> Bahnt din na gujera ki chhockâ lapkâ sab kuchh jama-kar-ke
> Beant din na gujera ki chhockâ lapkâ sab kuchh jama-kar-ke
> Many days not passed that the-younger was all things collecting
> dûr des chulâ-gavâ Aûr wahâ awâr-pen-mê din gîwâ-ke
> dard des chulâ-gavâ Aûr wahâ awâr-pen-mê din gîwâ-ke
distant country-to went-away. And there waywardness-in days having-spent
> aprnâ sarhas gîwâ-lûla. Aûr jab wah aprnâ sab kuchh um-dûlûs tab
> his-own all lost. And when he his-own all things had-squandered then
> us dês-nê bhîrî akal parû, aûr wah kangal bha-gavâ. Aûr wah
> us dês-nê ek iamhur âdîn kîhâ jî-ke rahnû lâgâ. Wah o-ke
> that country-of one great man near going-to-live began. He him
> khot-nê suar kharanâ-kê hukum.
> field-she sent to-feed sent.

[No. 23.]

**SHEKHÂ.**

(Champaran District.)

> One man-of two sons were. The-younger his-own father-to sad
> ke. 'haunrâ hisse haunrâ dê-da.' Tab un-kî pès je dhan mîh
> that, 'my share to-me give.' Then him-of near what property was
> so un-kî dëdiyen. Thônî din bad ù sab dhan leke
> that kham-to he-gone-away. After days after he all property taking
> pûr-desê chala-gavâ. Luchâ-nê sab dhan āpan kharan-khes
> par-desê chala-gavâ. Luchâ-nê sab dhan āpan kharan-khes.
to-a-foreign-country went-away. Debân-kery-in all property his-own he-spoiled.
> jab dhen sab kharan-kâ-dînes tab okrû dûkh hûne lûgâ. Tab
> When fortune all he-bad-spoiled then him-to trouble to-be began. Then
> wah dêmâ-kî ek âdîn kîhâ rUGHavâ. je aûp'nâ khet-nê suar
> wah dêmâ-kî ek âdîn kîhâ rUGHavâ. je aûp'nâ khet-nê suar
> that country-of one man near he-lined, who his-own field-she swine
> chara-nê-kê hukum.
> to-feed sent (him).
THĀRŪ AWADHĪ

The language spoken by the Thārus has been fully dealt with under the head of Bihāri, Vol. V, Pt. II, pp. 313 and 314. Commencing at Bahraich and going eastwards they speak a corrupt form of Bhojpuri. On the other hand, the 3,000 Thārus of Kheri, who are settled on the north and west of the district have been locally reported to speak a 'Corrupt Gorkhāli.' An examination of the specimen of their dialect received from that district shows that it is neither more nor less than the local Awadhi, mixed with Kanaūji, with a few ignorant corruptions. This will be evident from the following first few sentences of the local Thārā version of the Parable of the Prodigal Son.

[No. 24.]

INDO-ARYAN FAMILY.  

THĀRū AWADHĪ.  

Phako ye padhān-kā dui lauṛā raḥi. O-mān-sē lauṛā lauṛā. 
A-certain gentlemán of two sons were. Then-in-from the-younger son daddā-se bōlā, 'Daddā re, hamārā jo-kuchh ho māl-kā 
the-father-to spoke, 'Father O, mine whatever may-be property-of 
jījudā bāi dē. Woh apnī jti-mā un-kā bāi diyā 
here divinding give.' He his-own life-time-in him-to dividing gave 
Bahu dī naṭī bhāyā ki lauṛā lauṛā sab kuchh ekāṭā-lārā-kāre 
Many days not because that the-younger son all things putting-together 
dur-ke des-ke chalo-gayo. Aur apnā mul luchān-mā hūṁ 
disland country-to went-away. And his-own properly wasted-aw-wa there 
upy-dāi Aur jah sab upy-dāi tab us dās-mā skāl 
squandered. And when all he-squandered then that country-in famine 
pase. Aur wah us des-ke phako basīndā-kā tār gāyo 
sell. And he that country-of a-certain inhabitant-of near went 
aur woh us apnā khētān-mā sūr chari-wān pāhān. 
and he him his own fields-in mine tofeed sent-him.
The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rawa, and the smaller ones of Nagode, Sohawal, Maharl and Kothi. Including 60,000 people transferred since 1891 from the Bundelkhand Agency, its population is 1,738,332. Over the whole area, except the western parts of Nagode and Maitbar, the vernacular is pure Bagheli. Even the aboriginal tribes who inhabit the eastern and southern portions of Rawa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Bagheli, which is locally known as Gendi or Gidami. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Bagheli, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihari. This will appear from the list of words.

The number of speakers of Bagheli in the Baghelkhand Agency are returned as follows:

<table>
<thead>
<tr>
<th>Standard Bagheli</th>
<th>1,180,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghondi</td>
<td>400,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,580,000</strong></td>
</tr>
</tbody>
</table>

The rest of the population is made up of speakers of the Banefhari mixed dialect of Bundali numbering 90,000, who live in the west of Nagode and Maitbar, and of 18,332 returned as speaking 'Other Languages,' which are not vernaculars of the country.

The following are the principal points to which the attention of the reader may be called in the annexed specimen, which may be taken as samples of the languages of Baghelkhand and of Ghond Nepal. It will be seen that the differences between the language here illustrated and Awadhi are very slight.

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, *chat Mare*, from the servants, from *chat*, a servant. There is a tendency to change a se to h, as in *hāf*, a noise; *āh*, he came; *jāh*, an answer.


As regards Pronouns, we have *ma*, I; gen. *mār*, obl. *māra* or *māhā*; *tā*, thou; gen. *tār*, *tāhā*; *ap* *nā*, *tā*. Your Honour* obl. *ap-za*. The Obl. form of the latter shows clearly that the word is borrowed from Bhojpuri. 'Own' is *apam*, obl. *ap*nā, not *ap* *nā.* *Tā* is 'this,' and *sā, that.' The Obl. form of the latter is *ēk* or *sā*, as in the gen. *wā-kur, acc. dat. *wā-ke* or *wā* *kā*, obl. *wā-sā.* 'They' is *sā.* The Relative Pronoun is *jām* with an obl. plur. *jān*; and its Correlative is *tām*.

As regards Verbs, we have *āhā*, I am; *hāj, thou art; and *sā* or *sa*, he is. For finite verbs, we have *marthā-hā*, I am dying, and *harthā-hā*, I am doing. Feminine is *hāti-hā*, it remains. *Dār* - *hā* is 'he was giving.' Feminine is *har* - *hā* - *hā* - *hā*, a quarrel used to exist. In Awadhi, the typical letter of the first person of the future is *ā*, as in *hāhā*, I will say. In the Bagheli specimens it is, on the contrary, the *ā* which we also meet in Kanauji. Thus, *jāhā*, I will go; *hāhā*, I will say. An
example of the perfect tense in kihyā-hai, I have done. The honorific imperative ends, as in Biharî, in o. Thus, dē, be good enough to give; hari, be good enough to make. The infinitive ends in a, as in Awadhî and Biharî, and verbs whose roots end in a have an oblique form in sañ, in this also following the latter language. Examples are jā to go; charūmā-kā, for feeding; and kahāmāt-māphā, fit to be called.

Typical of the Baghâli dialect is the sukhun-tâkhyā, or expletive, tai, which is added to the past tense of verbs, like the of Bhojpuri. It occurs several times in the specimens. The following are examples. Gā-tai, they had gone; dē-talā-tai, he was giving; rabā-tai, they were; rabā-tai, he was; mari-gā-tai, he died. In some cases it has the force of the Hindi tā, like the tā or tā which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, patī naa-ga-hai, the shore has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is aprā (the oblique form instead of the nom. aprā) akhrā bōjān kīmān-hai. Your Honour has given a good feast.
[No. 25.]
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÄLI DIALECT

(Rewa, Baghelkhand Agency.)

SPEClMen I.

एक मन्दे के द्रूप लाॅरिका रहे। तीन-सा बोहटसीना चयने बाप-से बहित दाहा धन-मा जीने सोपे झूसा भोज तौन सीहे है फेंटे। तब तब उन वा चापन धन माँट दिनिस। बहुत दिन नष्टी राखते कि बोहटसीना लाॅरिका सब घटकार कै-के परदेश चाला-मा चौर उठा लुएर-सा दिन बिताई-के चापन धन उड़ाई दिनिस। जब जब कुछ उड़ाई कुचा तब चौह देस-मा जयकार पड़ा थी। तो होज़ मा ची चीह देस-वाली-मा एक-सी इस्लाम जाँदा के रहे लाय ची जी-सा आपने सेत-मा सुबूत चरामा का पठाय। ती या उन दिन छठ्मिनै जिनक सुधर खाल रहे-से चापन पेट तथ्य भी चाहत रहा-ने। थी थी का बीज कुछ नहीं देत रहा-ते। तब बीज चेत था। थी थी कहिस कि मोरे वाप-सी जीतिने मजूरन का खाड़-से जमिनरा रोटी होती है थी में सुखन मरलों-हैं। मे उठिया सबने बाप-सी लड़ तोहै थी थी-सी कहियाँ कि बाप में ददड़े- के विस्तार थी धमन-के तीरे ही पाप भिजा है मे चूर-के धमन-केर लाॅरिका कहां कहां माफिक नहीं आईड़े ही धमन मजूरन सा एक-के नाइनेते-सी हैं। तब तब चिह्न-सी चपने बाप-सी बधे चला। यै या दुर्रित रहा-ते कि थी शर का बाप तोहे दिख्न-है दाख्ता कोलिस थी दौर-सी बोहट-के गरी मा जमिनटी थी मा सहिस। लाॅरिका बीसी कहिस कि बाप में ददड़े-के विस्तार थी धमन-के थी सीहे पाप भिजा है मे चूर-के धमन-केर लाॅरिका कहां में जोग नहीं आईड़े। यै या बाप चपने चकरन-से कहिस कि मह-सी निकासा था-सा निकास-के थो-सा पहिलावा थी थी के चांद भी मुंद्री थी गोड़ि-सा पनही पहिलावा। थी थी हस खड़े थी स्वसी करी। कहेहे से कि मोर लाॅरिका सरिमा-से पेहिर-से बिखा-है। हराद गा-सी चूर-के मिला-है।
सुनिश्चितः जो तपस्वी जननाथ-सा एक ना जनाने सबी चोलाहैं-कै पूर्ण्यसा कि या का होत-हैं। वा वी-सी वाहिस कि जपना-केर मार्ग भ्रम-हैं जी जपना-केर द्राक्ष निक्षा खाक-का खाक-हैं काहिः-से कि बो-का नींद मूंह पाहनि-हैं।

पृथि वह श्रीमलिस जी मीत-र जाने पाहिसः। वरसैं-सी वी-केर वाय नारे आइ-स बोहो सनामें वाय। वा वाय-का जनकम दिहिस कि देखि से प्रताने विद्यमन-से जपना-केर सेवा करतेंहैं। वी जपना दोहीं बन रहूं। एक बोहोरी मर नहीं दीन कि मे जपना दोहन के साथ चालनद करतेंहैं।

पृथि जपना-केर वा वाहिस जीत पतुतियन-से साध जपना- केर धन खाइ-का-हैं जड़-हिं खाका सज-हिं। की-की खातिर जपना छलका भोजन बोहने-हैं। वाय वी से वाहिस कि वेठा संग दीन मोरे साध बी ही की जीम खुख मोरे हैं सीत वरदार चाल। पृथि चालनद करत बी सुन होव उचित रहा-हैं काहि से कि या तोर मार्ग मर्ग-मा-हैं। पृथि-के जिया-हैं। तेराहुः गा-ते तेरिं- लों मिला-हैं।
[No. 25.]

INDO-ARYAN FAMILY. 

MEDIATE GROUP.

EASTERN HINDI.

BAGHELJI DIALECT.

(Rewa, Baghelkhand Agency.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manaik-kè du kari kaha. Tanmè ma ehotkaumà apnè.
One man of two sons were. Then in the younger his own
bap-sè kahis, 'dādu, dhun-mà jau mè hisa boī, tuan
father to said, 'father, the property in which my share maybe, that
father to said, 'father, the property in which my share maybe, that
mahi dī-dī ā. Tab wā un-kā āpan dhan bāri dīhis,
many days not passed that the younger son all together
kū-kū ke par-desa chaṅgā; sur ahī laokcharma dīn
having made (to) a foreign land went away; and there debauchery in days
having caused to pass his own fortune wasted away. When he everything
bitai-kè āpan dhan upāi-dīhis. Jab wā sab-kuchh
indigent become. And he had spent completely that country in a famine fell. And he
upāi-chalā ā tab dhī des-mā akāl popa. An wā
kangā holāgī. An wā dhī des-waian-mā ek-kē ihe jākē
had spent completely that country in a famine fell. And he
indigent become. And he that country in one of near young
rahai laī. Wā wō-kā apnè khet-mā jau kari kari-kā kathais. An
rahai laī. Wā wō-kā apnī khet-mā jau charabāt-kā patthais. An
to-one began he him his own fields in some feeding for soul. And
rahai laī. Wā wō-kā apnī khet-mā jau kari kari-kā kathais. An
to-one began he him his own fields in some feeding for soul. And
wā urhīn ekhemin-tī jum-kā jau khet-rāhāt-kā āpan pē
urhīn ekhemin-tī jum-kā jau khet-rāhāt-kā āpan pē
he those every husband with which the mine used to eat his own belly
bilāri chāhāt-rāhāt-kā. An sā-kā kū kuchhā nahi dēn-rāhāt-kā
bilāri chāhāt-rāhāt-kā. An sā-kā kū kuchhā nahi dēn-rāhāt-kā
to fill wished. And him-to anybody anything not used to give.
bilāri chāhāt-rāhāt-kā. An sā-kā kū kuchhā nahi dēn-rāhāt-kā
bilāri chāhāt-rāhāt-kā. An sā-kā kū kuchhā nahi dēn-rāhāt-kā
Tah wō-kā chēt bhā. An wā kahis ki, 'more bāp-kē keīn ā, khan,'
Tah wō-kā chēt bhā. An wā kahis ki, 'more bāp-kē keīn ā, khan,'
Then him-to stroke became. And he said that, 'my father of how many
Then him-to stroke became. And he said that, 'my father of how many
majuran-kā khāi-sē adhukhā nīt bāi-hāi an mai bhākhan martyr-hāi
majuran-kā khāi-sē adhukhā nīt bāi-hāi an mai bhākhan martyr-hāi
labourers-to selling then were bored is and I from hunger dying am.
labourers-to selling then were bored is and I from hunger dying am.
Mai uti-kā apnī bāp-kē lughē jahānī wā-sē kahibā nīt,
Mai uti-kā apnī bāp-kē lughē jahānī wā-sē kahibā nīt,
I arising my own father-of near will go and him-to I will say that,
I arising my own father-of near will go and him-to I will say that,
"bāp, mai Dān-kē bruddh ak apnī-kē suhī pāp kihā-hāi
"bāp, mai Dān-kē bruddh ak apnī-kē suhī pāp kihā-hāi
"father, I God-of against and Your-Honour-of before sin done-done
"father, I God-of against and Your-Honour-of before sin done-done
Mai phēr-ke apnā-kē lāvā kahanā māphik nahi ahoī.
Mai phēr-ke apnā-kē lāvā kahanā māphik nahi ahoī.
Apnī I again Your-Honour-of unp to-be-called worthy not am Your-own
BAGHRIU OF KHAWA.

majūran-mā ṭā-kā nāi mohī kari.'" Talk wā aṭhi-kā ap'ne bāp-kā
labours-in one-of like me make.'" Then he arising his-own father-of
laghē chāki. Pāi wā dūrm rahā-tai ki wō-kār bāp wōh dekhu-kā
near went. But he in-distance was that his father him seeing
dāyā kinkhis an dauri-ke wo-ke ārā-nā iapatā-kā wo-ka chumā,
puly did and running his mokon embracing him blees.
Larkā wē-sā kahis ki, 'bāp, mai Dein-kē bheuddh na ap'ne-kā
The-sone hūrī-tā said that, 'father, I God-of against and Your-Honour-of
sayāhī pāp khibī-hāi. Ah pher-kā ap'ne-kā larkā kahānā jāg
before sin have-done Now again Your-Honour-of son to-be-called worthy
nāhī āheī.' Pāi bāp ap'ne chakran-e ke kahis ki, 'sab-se
not I-am.' But the-father his-own servants-to said that, 'all-thān
nikhā kap'rhā nīlā-sā ke wō-kā pahīrwā; au wō-kā āthāh-mā mirdī
good clothes taking-out him-to put-on; and his hand-on o-ring
au gōy-e-mā ymoonī pahīrwā; au ham khāi au khusī kari,
and feet-on shoes put-on; and us let-eat and happiness make;
kāhā-e ki yā mār larkā mar-gū-tai, pher-kā jya-hāi;
because that the my son having-died-went, again has-come to-life;
herā-gū-tai, pher-kā mar-lāi,
keving-been-lost-went, again has-been-found.'

Jah uī āramā kahā? lāgā, tab wō-kār jēh larkā
When they rejoicing to-make began, then his elder son
khōt-mā rahā-tai. An jah wā āHum-Pāwāt ghar-kā laghē pahıchā ta
field-in was. And when he coming house-of near arrived then
baja aur ničh-kā abāj samā. An wē ap'ne chakran-mā
move and dancing-of sound he-heard. And his-own servants-in
śā-kā ap'ne laghē bākā-kā pūshēs ki, 'yā kā bōtd-hāī?' Wā
one-to himself-of near calling asked thāi, 'this what is-happening?' Ha
wē-sā kahē ki, 'ap'ne-kā khan ālā-hāi au ap'ne-kē
to him said that, 'Your-Honour-of brother comes-is and Your-Honour-of
cāā nikhā kābī-kā khan-hāi, kāhā-e ki wo-kā nik-sāh
father good food has-eaten, because that him well-and-healthy
pāi-dhāi.' Fan wē ris kinkhis au bhatar na jāb ohāhā,
ke-has-found.' But he anger did and inside not to-go wished.
Yahā-sō wō-kār bāp bāber ākā jō-hī manāmāī lāg.
Owing-to-thās his father outside coming him-even to-appear began.
Wā bāp-kā jahān dēhā ki 'dekhu, mat etne barisan-se,
He the-father-to answer gave that 'see, I so-many years-since,
ap'ne-kā swā karīñ-hāi, au ka-bhū ap'ne-kā humū
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders
nahi tare; au apnä mohi kab-hü ëk bok'ra-bhar nahi diä
not disobeyed; and Your-Honour to me ever-ever one goot-ever not gave
ki mai apnä distan-kä sath anand kar-te. Pahint 
ki mai apnä distan-kä sath anand kar-te. Pai
fact I my-own friends-of with rejoicing might-have-made. Rut
apnä-kär yä larikä jaun paturiyan-kä sath apnä-kär
Your-Honour-of this son who harlohi-of with Your-Honour-of
dum khai-gä-hä, jahfin abä tab'fin wà-kä khäätar
fortune has-eaten-up, when-ever he-own then-ever him of for-the-sake
apnä acoh-ha bhojan kinhen-häi. Bäp wä-sä kahin ki
Your-Honour good feast made-has. The-father him-to said that
'bëtä, t'ai sab din mörë sath hayë na jaum-kuchh mörë hai taun sab
'bëtä, t'ai sab din mörë sath hayë na jaum-kuchh mörë hai taun sab
'san, thou art days me with art and what-ever mine is that all
san, thou art days me with art and what-ever mine is that all
tor së. Pah anand-karab au khus-heb nehit räma-tue; kahë-së ki
tor së. Pah anand-karab au khus-heb nehit räma-tue; kahë-së ki
thing is. But to-make-merry and to-be-planned proper was; because that
this thy brother having-died-went, again has-come-to-life; having-been-lost-went,
phër-ko mila-häi, again has-been-found.'
TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-puchan-ma ṣopu-ma jīṁa ḍhāṁẖī ḍhāṁẖī ḍhāṁẖī boi-gai-tai.
We five among with-one-another land ground for quarrel took-place.

Pahlī sab bhāī sājīẖā-ma rahi-hai. Pun niṅīr boi-gē
Formerly all brethren conjointly lived. Again separate became.
Pahlī buẖat lāṛā rahi-hai Pai ab sab mukad-mā pat-patāī
Formerly much quarrel existed. But now all cases have-been-

Ah waisan-mā kamaun lāṛā mahī jāy. Fai compromised. Now in-such-a-sense any quarrel not is. But

ab-hū pahlīn-kā lāṛā-kē maré nīk-kā hōl-chāl mahī sī.
Even-now previous quarrel-of reason-by good-having-done talk not is.

An tabẖin-sā ṣopu-kā khīẖun-piyab chẖū-bai. ḍhāṁẖī-ḥūẖē
And since-then with-one-another eating-and-drinking is-stopped. Land-for

arjī dẖīn-rabāī. Fai gamī pari-gōī; taumī-te m application they-had-submitted. But mourning happened; thereby not

dẖīn-te ha mukad-mā khāẖī boi-gē. Ḍẖāṁẖī-ṛōḥ they-reached-(the-court) hence the-case was-dismissed. The-sharo-in five

chẖā jānī ṭṛūṭī-ṛār rukẖā-hai. Uṛ maṅ-gē aur un-kar ḍhāṁẖī six persons co-sharers were. They died and their land
EASTERN HINDI.

Sar\'khr-m\'a ja\'pt-hoi-gai. Ab hum\'\'ar du\'-ja\'on bhai-k\'\'al pa\'ti
Government-m was-appropriated. Now my two-persona brethren of share
rahi-gai-hai.
remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves\(^1\) about land. Formerly all our brethren lived
conjointly, but later on we became separate. Formerly there was a great dispute, but
now all the cases have been compromised, and at present, in that sense, we have no
envy; but still we are not on speaking terms on account of the original quarrel, nor
do we eat or drink together. They had submitted an application for the land, but there
happened to be a mourning for the death of a relative, and, owing to their not reaching
the court in time, the case was dismissed. There used to be five or six co-sharers, but
they died and their land was attached by Government. Now all that remains is the
share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Son-p\'ar portion of
Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words
and phrases from the Western Bhojpuri of the centre of the district. Thus, \(\text{\'}a\text{\'}al\), in
the specimen, is Western Bhojpuri, not Bagbali. So the future ja\'b, I will go, and
ja\'ho\'b, I will say, are borrowed from Western Bhojpuri, and give the extract an air of
being written in Awadhhi which also uses this future with \(\text{\'}a\text{\'}.

\(^1\) The word p\'s\'char, the oblique plural of p\'\'o\'b, five, is used here to signify a collection,—"all of us."
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

BAGHELI DIALECT.  

(SON-PAR TRACT OF DISTRICT MIRZAPUR.)

Ek ađmi-kô da bèṭa rabā. Aur eĉhāṭā bèṭa bāp-sē
One men-of two sons were. And the-younger son the-father-to
kahi, ’cana, ohī-bauς-mē jawan mōr bakh'ra hōy hōy hōy dē.’
kahis, ‘cana, ohī-bauς-mē jawan mōr bakh'ra hōy hōy dē.’
said, ‘father, things-in which my share may-be dividing give-me.’
Tab wāh āpān jūka-kā dōnī ājā-kē bāt ādhīn. Thārē ān
Then he his-own landhold both persons-to dividing gave. A-few days
behīl-kō hī eĉhāṭā eĉhāṭā yā sah jor-hāt-kē līke
might-have-become (passed) that the-younger son all collecting taking
dūr dēs-mē chal-gais; aur kū-kī pūi gūrī-mē upīy-dīhās,
dūr dēs-mē chal-gais; aur kū-kī pūi gūrī-mē upīy-dīhās,
for country-into went-away; and all-even property debarred-into squandered.
Aur jāb sah upīy-chukal tab wāh dēs-mē bāpā bāhār akal
And when all squandering-finished then that country-in very great famine
pars. Tab wāh-kā jārāmat bhais. Tab wāh dē-sē ik jan
fell. Then him-to want became. Then that country-of one person
thān gais. Wah tab āpān khet-mē sōar chanāre-kē kād-dīhās,
neer kē-mout. He then his-own field-in mine to-feed employed-him.
Aur bhāṣā-sē āpān pēt bhar-kē rājī rahis jawan saur
And kūt-kāth his-own stomach te-fill agreed he-was which mine
khet-rabā. Aar oḥ-kē kōi māḥī dīhās. Aur jāb o-kār ji
eating-mine. And him-to anybody not gave. And when his mind
thākanē bhais, tab kahi, ’hāmre dāū-kē nōkā kītē hāmā
tsettled became, then he-said, ‘my father-of servants how-many will-be
jīn-kā nāṭ bhar-pēt milāt-hān aur bach-rāhāt-hān; aur māi bhākhan
who-to bread full-belly is-given and saved-remains; and I from hunger
marat-kē. Āpān dāū-kē pās chalāi-jāb aur kahāb kē, “dāū,
dying-am. My-own father-of near I-will-walk-up and I-will-say that, “father,
moh-kē bāpā kāsar Bheg-wān-kē nīhā aur tor nīhā bhais. Aur
me-by great fault God-of near and they near became. And
māi tēr bèṭā kā̀bē līyak māḥī bāriyā. Apnē nokran-kē nāī'
I thy son to-be-called worthy not am. Thy-own servants-of like
mōhī-kē zākula.’’
ne-to keep.’’
THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Bagheli, the language is Bundeli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhi as well as of Bagheli, they are all more nearly akin to the latter than the former; in that, instead of the 3rd future, we have the one with अि, and sometimes even meet the typical Bagheli enclitic तै. One peculiarity of Eastern Hindi is very prominent in these languages, viz., the preference of आ for ऑ, of ए for ए, of घ for घ, and of ड for ड. This, as has been previously pointed out, is frequent both in Awadhi and in Bundeli, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

TIRHARI.

This language has been reported from five districts lying on the banks, in Hindostani तिहार, of the River Jamna, viz., on the north bank, Fatehpur and Cawnpore, and on the south bank Banda, Hamirpur, and Jalam. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundeli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalalpur, the dialect which is named Tirhari is good Bundeli. In Cawnpore, it is Ramnagar with some admixture of Awadhi. While in Fatehpur, Banda, and Hamirpur, it is Bagheli mixed with Bundeli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt Tirhāri, but I follow the more usual and convenient method of writing it Tirhari.

The Tirhari of Jalalpur will be described when dealing with Bundeli. That of Cawnpore will be found under the head of Ramnagar. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Bagheli Tirhari is reported to be as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatehpur</td>
<td>137,700</td>
</tr>
<tr>
<td>Banda</td>
<td>25,000</td>
</tr>
<tr>
<td>Hamirpur</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>265,700</strong></td>
</tr>
</tbody>
</table>

We shall commence with the Tirhari of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, viz., in the word गोदाल for गोदेल, a son. The conjugation of the verbs is as in Awadhi, and so is the declension of nouns, except in one important point, viz., that before transitive nouns in the past tense, the Agent case is used with the Western Hindi and Bundeli suffix आ. This occurs even before verbs which are conjugated in the Awadhi manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have मेरा-मे बापे दिला, the man divided, or more literally, by the man divided (for 'it was divided by him'). So also in many other cases. Sometimes, as in बापे, बप्रेसेई, the Agent case is in the form of the oblique case ending in ए or ऐ, instead of suffixing आ. This is an interesting survival from the old Prakrit dialect of the locality.
[No. 28.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHĀLI (TIRHĀKI BROKEN) DIALECT.  

(DISTRICT BANDA.)

'झौन'ें मड़खी-त झुड़ गद्यां रहें। उन चयने प्राप्त लक्षण छां। जिसे तेही शाय तेही होत दीक्षा-का माण तख़ रहें। तव मड़खी चन्दन सब लैग पुंजिया हानी गद्यांका छांट दिखित। कुछ दिन बीते कोटे गद्यांके चन्दन सब माल टाल जसमा छिंहित। भी लैग ती गड़ी दूरी विद्विते निज़रित गया। यह चन्दन सब बुद्धदा सैला युगुड़ माँ छटाय डाँडित। जबे सब लैग पुंजिया लाव म तब उड़े देश्वा-माँ बड़ा भारी काल पड़ा। तब उड़ी रोड-२०० दूढ़क दारा-के दित्त डीन लाव। तब उड़ी देश्वा-के पक रज्जम भावका-के लगे गया। भी जाब वड़ी-मे में भूख विखित। वहीं यही चन्दन गद्यांका मुख़ भाव जराय धराय जिसीं सुपर छत्रां-रहें। ये झौन'ें मड़खी वही वही न खाय दिखित। जब वही बीस भा तव चन्दन सब-माँ कांदित बिस दिक्क-के तीव्रे चन्दन-के रंगत पूरे। से भी लैग भावका-वा जुठाना मित्त-के जह उड़े भारी ताह यात मर खान-के भी कुछ दिन लाव। बाड़ चन्दन-भा में मूख भावका-दूरी। भर भिने चन्दन शाय वही जेही चौर विखिता बाहिरी बि यो मोरे काका में भावका-उठे वो तीव्रे सैंचे बनपां किये। भी में बाहु लाबक नहीं चाः कि तरार मुखां धारी। भोरी चन्दन और मुखां की तरार राखू ला। भाकहे पारे वो उड़ा यो चन्दन बनपां-के लगे चन्दन। ये चन्दन चन्दन बनपां-के लगे न पुड़ाना-रहें बि बाहु लाबक नहीं चाः कि तवार बेटाय कहां। ये चन्दन चन्दन बनपां-के लहे बिहित। जि सबट दीक्षा-के सैंचे बनपां किये। भी बाहु लाबक नहीं चाः कि तवार बेटाय कहां। ये चन्दन चन्दन बनपां-के लहे बिहित। जि सबट दीक्षा-के सैंचे बनपां किये। भी बाहु लाबक नहीं चाः कि तवार बेटाय कहां।
कि यो धर गद्दाल फिर-के मिठा है की हिराय गा-रहे तीन पुनि जै मिला-है। चौ उड़ चापी निठया खुशी करे लाग।

जब वह पुनि पद वर बड़तकी गद्दाल ख्यात-सा रहे। जब वह पुनि पद-के
लगे चाला तबे बहस-के आनेन-सा नाचे गाव-को धावन दरी। यही नौका
रन-का धार-का पुकारछ थी पूंछतिं जिला बहस-का का कारण है। नौकर वन
बाँधीं, जिला धार, हटकी भैया धाला है। चौ तोरें वनबैं धार-सा बाँधीं तहन
लीठी बारें-के कारन सब-का भूत जिलयति है। बड़तकी भैया बहो वात-
पर निःस्वाय उठा जी धारना-की भीतरी बहीं जात-रहे। तब बहस-का चाला
बाँधीं भाला की बारत मनाई की कुसवाई। बही बड़तकी निठये बारे
जिले देख के इतने दिन में तोरे ठहर निस्वाय की तोरे ईमान-के बाले
बाँधों नहीं होते ते मोरीं जलों दसमियों सदा नहीं दिने जिले मेरे
साथन-के संबं बुझी करं। ते जैसे वो तस्वर हटकी निठया चाला
बिज्जीं धार सब साल ठाल गुंठे-सा लाई बारस तैं भूत जिले। चौबे
जिले ची मोरी निठया तैं सब दिन मोरे साथ पह सात धाऩ ची सब जीन धार
है मानी भारें धाल। वहे हिराय रहे जि वो बहस करण ची कुश धार
वाहे जि यो धार साथेधाल। महसू पुनि जिले है। हिराय गा-रहे तीन
पुनि जै मिला-है।
[No. 28.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAHRI (TERRITORY BROKEN) DIALECT.  

(MEDIEATE GROUP.

DISTRICT BANNA.)

TRANSLITERATION AND TRANSLATION

Kunãeũ māpāi-ki dūt gādylal māha.  Un apnē bāpta-ka kahun A-certain man-of two sons were. They their-own father-to said ki, 'arē māra bāp, tai hantē hesan-ka māl-āl hāna? hānī that, 'O my father, then our shares-of property as-to dividing dē.' Tab māpāi-ñē āpan sab lāyā-pūjiyā ēṣṭānāt gādylān-ka give.' Then the-man-by his-own all substance both sons-to bēti ñihis. 

Kuchh ān bāpā chhōtē gādylān āpan sab dividing was-given-by-him. Some days having-passed the-younger son his-own all māl-tāl jāmā-ñihis. An lākāl bāpā dūrī bidēī nigri property collected. And taking-it very distant foreign-country-to nikari-gāw. Īm āpan sab rupiterā paśā gādyan-ñē uthāy-dāris. went-away. There his-own all money piece establishment in he-spent. 

Jahāi sab lājyā-pūjiyā īy-ñiū, tab uí deswā-mē bāpā bāhā." When all substance was-burnt-up, then that country-in very heavy kāl parā. Tab uhī rōj-rōj-ñē khurish-khurish-ñē dēkkhā honī famine fell. Then him every-day-of expenditure-of trouble to-bē āg. Tab wē wahi deswā-ke ēk rāhī māhān-ke lāgā gāwā ān began. Then he that country-of one well-to-do banker-of near went and jāy wahi-ñē bhāt-bhātā khibāj. Wāhī wabā apnē khibān-ñē young him-to greeting did. Him-by he his-own fields-in suwaran-ñē charāvē-kē bāhī pathāwāis. Wō wahi bhūi khīy nibhā mine feeding-for was-given-by-him. He those-very kuaka eating support karñāi jhi suwar khēt-raftē; pai kauncū-mānā-ñē wahi would-have-done which the-swine need-to-eat; but any man-by to-him wāhāu na khīy-dīhi. 

Jah wahi hē bāhī tab apnē man-mē that-too not to-eat was-given-by-him. When to-him sons became then his-own mind-in kahē ki, 'dēkkhā, māra bhāpā kahun ta mahān-ñē lātā. 

he-said that, 'see, my father-of many servants-to so-much mīlā-ñē ki uī sēchhī-tahan pyāt-bhair khēt-RAFTē ān kuchh to-given that they in-a-good-way belly-full eat and some bāchhā-ñēhā. Hiā, bāpā-ñē, mē bhūkhan mant-hātē. Ab they-are. Ātās, father-O, I from-hunger dying-am.
hin-te apne bap-kë lage japail aur wahi-te kahin-ki li,
here-from my-mou father-of near I-will-go and him-to I-will-say that,
"O moere kahë, mai Narayan-kë uta aur toes saughë apsadh kihyë,
"O my father, I God-of opposite and then before sun did,
uu maui yahi layak nahë ahyë ki twar gadyal bëjai.
au Maui yahi layak nahë ahyë ki twar gadyal bëjai.
Mohi
and I this-for sit not am that thy son I-may-be-called. Me
apne aur majuraan-ki tarah rakh-lyëw."
Yahi-kë pachhi wë uthë thy-own other labourers-of like keep."
This-of after he arose
au apne bapwai-kë lage ëwa. Paï abe wë apne bapwai-kë lage
and his-own father-of near come. But yet he his-own father-of near
so paluchë-rahai ki wahi-ke bëpai dëri-tar dikhiis aur
not had-arrived that his father distance-from saw and
mirë-mwah-kë dostu au bitam-kë gare-më chhipë-gi, sur wahi
thoughts-of here-and the-son-of neck-about applied-himself, and hen
chëmni Gadyalë kahiis li, "O moere kahë, mai Narayan-kë uta
ke-kistud. The son said that, "O my father, I God-of opposite
au tori iklhin-ke saughë apsadh kihyë au yahi layak nahë ahyë
and thy eyes-of before sun did and this-for worthy not am
ki twar bëjwë kahë."
Paï bapwai apne naukariun-kë
that thy son I-may-be-called. But the father his-own servants-to
nukum dëhiis li, "sat-te mik urinë lay yahi pabirawë; au
orders gave that, "all than good-default bringing this-one put-on; and
yahi-kë ëguri-më mutëri pabirë au gëm-më panhi pabirë. Au
this-one-of finger-on a-ring put and feel-on shoes got.
And
mohi kahi yu khusi karë dyëw; kahë-ë li yë mwër gadyal
me eat and merry make let; because that this my son
phir-këi jiyë-hai; yë birhi-gë-rahai, taum puni-këi muli-hai.
again has-come-to-iff; this had-been-lost, he again has-been-found.
Au ëi bëpen bitëwë khusi karë lagi.
And they father son merrowment to-make began.

Yahi jun wahi-ker barkamë gadyal khyaat-më rahai. Jab wahi
This time his elder son field-in was. When he
punë ghar-kë lage ëwa, tabal wahi-kë kinen-më nachë gëwa-lë
again house-of near come, then his ears into dancing singing-of
ëwaj pari. Wahi naukariun-ker yah-ëi hailai au puchheñ ki, "yahi-ker
sound fell. He servants-from one called and asked that, "this-of
kë karam ha?" Naukar wai kahë ki, "twar chhufkaunë
what cause is?" The servant to-him said that, "thy younger
bhaiwë ëwa-hai, au tore bapwai ubhi-kë acohhi-ian-ëi laul-ëwak-kë
brother come-is; and thy father his in-a-good-way having-returned-of
kārān sab-kā nyūt kibhī-īhāi. Bāp'kauṇā bhāi-wā yahi bāt-par rīshāy 
becauses all-of feast made-him. The elder brother this talk-on being-angry
uthā au ghaeāvā-kā bhītrāi mahī jāt-rahāi. Tab wahi-kar baŋ'wā 
pren aud house-of inside not going-wan Thea his father
bhāi-kē āvā au bhut manāis au phustāi. Au bāp'kauṇā bhītrāi 
outside came and much opposed-him and opposed. And the elder son
kaheī kī, 'dēkhīdē, itnē dinān mañī tāri tabal kihyū au tōrē 
said that, 'see, so-many days I thy service did and thy
hukum-kē bāhir kabbaū nahi hōyū, tai mahī kāhāi itnī
ero-order of out ever not need-to-become, thou to-me ever so-much
madst nahi dibē kī mañī apnē sāthin-kē sūghūi khusi
help not gavest that I my-own companions-of company merriment
karīyū. Pāi jaisē yā tvār abhaṅ'kauṇā bhītvā āvā jīhī tvār
might-have-made. But as thus thy younger son came who thy
sab māt-kē gūdai-mā lay-dārīs, tai nyūt kibhē. Bāp'wāi kahi,
all property wickedness-in burn-wag, thou feast madst. The-father said,
'O mārē baṅ'wā, tai sab din mārē sāth rāhā-āw; au sab jamn mwar
'O my son, thou all days me with lived; and all what mine
hai mānaū tvāmī āy. Yahai uchit raihā ki ham nyūt kauan
as ay-to-zero that is. This proper was that we feast may-make
au khus hwa māhē ki yā tvār bhāi āy; mari-kāl,
and pleased may-become because that this thy brother amna; having-been-dead,
jīyē-hai; bīrāy-gē-rahai, tam puni-kāl mūlā-hai.' 
hau-become-alive; had-become-lost, he agula has-been-found.'
The district of Fatehpur is situated on the north bank of the river Jamsa, and the
Tahirí spoken there closely resembles that of Banda. The only difference of impor-
tance is that the Agent case with *nā* is not used before the past tenses of transitive verbs.
We still meet the *a*-future. As an example of the peculiarity of spelling already alluded to,
we may quote from the second sentence of the specimen the word *kabnasi* for *kabesi,*
he said. It is not to give a complete specimen of this dialect. A short portion
of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyásat.*

**[No 29.]**

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

**MEDRATE GROUP.**

**EASTERN HINDI.**

**BAQHOLI (TAHIRÍ BROKEN) DIALECT.**

**DISTRICT FATEHPUR.**

याक्ष महेंद्र के हुए बेटू रहें। उन-सार बहुत बेटू भाप-भाप कबासि जीन ब्यास हैसा हीव तीव बाँट धाव। ची धीरे दिन-सार बहु-
रथ बेटू भापन सब जमा चुरिवास-के दौरी परवासी चला गहा ची झूँ 
भापन सब जमा कुमाड़ मा बहार शिक्षित। ची जीन सब चुरि गा वहि 
बास-सार बड़ा दुर-दिन परा ची बसे कंगाल छोट चला। तव बा द्यास- 
के याक भागमान के झूँ रहे लाय। तव वह अपने द्यास-सार सार तापणे 
पठास ची बह ढाब-धाव वह उन बोजलन-ते बी धार धाव-है भापन पेट 
भे। बहसी न बोज धाव-है। तव चेत्ते कविता वह सोरे सार-के झूँ 
संजान चा बड़ा बोड़ी है ची में भूमन मरत हैं। यथा में अपने सार-के झूँ 
चेत्ते ची कविता चेत्ते वहा यादा में दुर्धारा ची स्वाद पाकाज़ बिखीं 
यथा में 
वहि धार तरी ची भार जारिखा होई। जस चीर संभू है तस 
स-हूँ-का रासु।
INDO-ARYAN FAMILY.

EASTERN HINDI.

BASSELI (TIREHVI BROKEN) DIALECT. (DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION

Yāk manāt-kō dū bātwā rahā. Un-mā lahu-rwā bātwā apnā
One man-of two sons were. Them-in the-younger son his-own
bāp-tē kahyai, 'jau mār hīśa hēy tāsun bīśi dyāw.' Au
father-to said, 'which my share may-be that dividing give.' And
thāre dīman-mā lahu-rwā bēt-wa apnā sah jāma
there drman-made lahu-wa bet-wa apnā sah jamā
a-few days-in the-younger son his-own all property having-collected
dūrī par-dyasa. chah-gawa, au hīwā apan sah jāma
during par-days of. chah-gava, au hīwā apnā sah jamā
a-far foreign-country-to went-away, and there his-own all property
ku-chāl-mā bahāy-dhisi. Au jābā sah chuki-gā wahi dyās-mā bārā
ku-chāl-made bahāy-dhis. Au jābā sah chuki-gā wahi dyās-made barā
evil-conduci-in wasted. And when all was-spent that country-in great
dur-dūn parā. Au wā jammāl kai-gāl hōī-chalā. Tabei wā dyās-kē
during duration part. Au wā jammāl kaigāl hōī-chalā. Tabei wā dyās-ke
famine fell. And he totally indigent began-to-be. Then that country-of
yāk bhīg-mān-kē byā rahāī lag. Tab wā apnā khyātan-mā
one rich-man-of near to-live he-began. Then he his-own fields-in
swār tākāī patha. Au wā chāhāt-rahāi ḱi un bok-lān-tē
swear takāi patha. Au wā chāhāt-rahai ki un boklān-te
swine to-watch sent(him). And he desiring-was that those hogs-with
jo swār khat-hāī apnā peṭh bharat. Wakaun na
which swain eating-are his-own belly ho-my-kill. That-even not
kōn dyāt-rahāi Tab chēti-kīôte kahisi ki, 'mōrē bāp-kē byā
kōn dyāt-rahai Tab chēti-kit kabisi ki, 'mōrē bāp-ke byā
any-body used-to-give. Then remembering he-said that, 'my father-of near
mājūr-ān kā bāhut rēt hai au māi bhūkhan manāt-hai. Ab
mājūr-an kā bahut rēt hai au māi bhūkhān manāt-hai. Ab
field-labourers-to much bread is and I from-fanner dying-am. Now
field-labourers-to much bread is and I from-kanner dying-am. Now
maī apnā bāp-kē byā jahāī au wāhi-te kıldāī ki, "dāda,
maī Dayā-kē au twār apṛtād khyā. Ab maī yahi lāyāk nahī
daī God-of and thy sin did. Now I this-for worthy not
I God-of and thy sin did. Now I this-for worthy not
abḥū ki twār hāīkh bōī. Jās sur mājūr hai tal ma-hū-kā
abhū ki twār hāik bōi. Jas sur mājūr hai tal ma-hūka
am that thy son I-may-be. As other labourers are so me-too
rākhu."
keep."
West of Banda, and also on the south side of the river Jamma, lies the district of Hamirpur. Here, as might be expected, the Tirhārī is more mixed with Bundeli than in the two districts from which specimens have just been given. Thus we not only have Baghelī verbal past tenses, with the case of the Agent with no preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundeli verb. In fact in Hamirpur the verb seems to take the Baghelī or the Bundeli form at the caprice of the speaker. An instance of the Baghelī form in the following specimen is chhaī'kayā-nō kahaś, the younger said, in the second sentence. On the other hand, we have Bundeli forms like ukh-ne bāt дин, he divided; chelō, he went; and jih-nō paśhaō, who sent.

A few sentences of the Parable of the Prodigal Son will be sufficient as a specimen.

[No 30.]

INDO-ARYAN FAMILY. 

EASTERN HINDI.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALOGUE. (DISTRICT HAMIRPUR.)

उड़े मन्द्रों की हुई बाला रहें। उड़े-माँ-ने बुझका-ने दां-से कहिस कि वापू भज-माँ-से जो मीर होट सी हूँह का दूँ दुःख। जहाँ-ने वह-ना भाप खन बाँट डोन। पहुँच दिस न ये-रहें कि लहुरवा बाला बहुत कुछ जीर-ने पदेश बली-गा। हुवाँ लुखपन-माँ दिस खीय वीनिस भाप भन उड़ात वीनिस। तब सब कुछ उड़ गा तब उड़े देश-माँ बड़ा जबलाव परो। तब वा बंजाव भुग गा। वा वा-ने उड़े देश-से रखदन-माँ-से एक-ने तरी रहें लगा जिन-ने वही अपने खितवन-माँ सुवर जाने-जा पड़यो। जीर उन झींहा-ने तिहै सुवर खान रहें भाप घट भरें वीनिस। चीर झींहा नहीं वह-ना कुछ देत-जाम।
[No. 30.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (TERRARI BROKEN) DIALECT.  
(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Ui mamente-dai lalā rahaī.  

That man—of two sons were.  

Thewa-i-from the-younger-by the—father—of

kahls ki ‘hāgū, dhan—mā—jō mēr hōi sā māh-kā

said that, ‘father, the—property—of—his which mine may—be that me—to

dū—dawā.  

Dū—tawā wakā ḍān dham bāt dīn.  

Bahut dīn
give-away.  

Him—by him—to his—own fortune dividing was given.  

Many days

na gā—rāhalf ki bahur—lalā bahut kuoli jō—ke par—dē

not gone—had that the—younger son many things acquiring a—foreign—land—by

chalo—gā.  

Hūvā ḍakaṇh—par—mā dīn khow—dinhīs, ḍān dham

went—away.  

There de—waste—business—in days he—wasted, his—own wealth

upā—dinhīs.  

Jāb sah kuoli ur—ga tab ut dē—rā half barā

he—squandered.  

When all things spent—were then that country—on a—great

skal par.  

Tab wā kungāl kui—gū.  

Wā jā—ke ut dā—kā

famine fell.  

Then he poor became.  

He going that country—of

rahayān—mā—sā ḍā—lār guaram rahaī lāgā, jīh—nē wakā apinā

inhabitants—of one—of house—at to—live began, whom—by he his—own

khitwān—mā suwar chara—wān—kā pathāō;  

aur wā wa sukhā—sē jinbā

fields—in swine to—feed was—sent, and he those kus—on which

suwar khal—rāhalf ḍān pēt bharā chāhīs,  

aur kā māh wakā

mine used—to—eat his—own belly to—fill washes, and anyone not him

kuoli dē—ā, anything used—to—give.
THE BANDA DIALEOTS AND HAMIRPUR BANĀPHARI.

According to the Imperial Gazetteer of India the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundelkhandi or Bundeli. As such also they have been reported by the local authorities for this Survey, and described in the District Gazetteer.* An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tirhut, really a form of Bagheli with an admixture of Bundel forms of expression. This even applies to the dialect spoken in the south-west of the district near Kailanjar, which is locally known as, tout court, Bundelkhandi. A similar state of affairs exists with regard to the form of the Banaphari dialect spoken in the south-east of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundeli dialect spoken near Kailanjar by 236,300 people. A glance at it will show that it is Eastern Hindi and not Bundeli. Words like ḍaḥis, ḍhis, ḍinhas and many others do not belong to the latter. They are pure Eastern Hindi. Moreover, the dialect is more distinctly Bagheli than even Tirhut. Not only is there the a-future but there is also the typical Bagheli verbal suffix -at, as in mar gā-tat, he had died, and chalaat-swat-tat, he was coming. Here the suffix has distinctly the force of the Hindi ṭā, a circumstance which we have also noticed as being sometimes the fact in Bagheli, and showing us the connection between it and the Bundeli ṭā, plural ṭā, which is always used in this sense.

As in Tirhut, there are several Bundeli forms scattered through the specimen.

Such are oh-nā pāṭk’atā, he sent; nifā, he rose; tar-kā-na vah-nos bāhā, the son said to him; hop-nā nintā kinh-nat, the father has made a feast; ṭā, he came. It will be observed that when the Agent case with ne is used, the Eastern Hindi past tense in -as is, as a rule, not used.

* A list of words and of a few of the grammatical forms of the so-called Bundeli of Banda will be found on p. 104 of the District Gazetteer.
INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHÉLI (sO CALLED BUNDÉLI) DIALECT.  (DISTRICT BANDA.)

यह मलड़े-के दुस्स लालका से है । खाट लालका चापने बाप-के कहिस ने बाप तैं शिखा-का माल सुधी के है । तब ब चापन साल उन दुस्स लालका-का खाट दिखिस । बहुत दिन-माँ खाट लालका चापन बहुत घन पूरी बख़्चा कोलिस की बहुत दूरी दुमरे सुलह-माँ चली-गा ची द्वार चापन बहुत घन मैल तूरी-मां उड़ाल्स । ची जब चा चापन बहुत घन खरिच कर खामस तव द देस-माँ बड़ा ज्ञान पर जौ या भेंगा चाप । यह या-देस-के एक रजीस-का पास खार-के रिखा । छोटे-पने बह-का खेतन-माँ मृदरी चरावं-का पठवा । जिते सूपर चरल-रहे । उन-हिन-से वा चाहत-रहे कि उन-के रिखिका- से मल्ले चापन चेट भर लेंगे-करें । ये दीज मलड़े-वजी कुछ न दागा-रहे ।

चोर जने बह-का चापन सुगता चाई तवे कहिस कि बोधे दाम-के बिजनी चाहर बस है जौन खाट भर खान-है धड में भूरक मरत-हैं । सं चापने बाप-की पास बाहीं चढ़ यह-से कहिकर ने बाप मे परमेरु-की बे-मरजी-के कहिए-इंट इंट में तोरे सासू है लाइस निम्नहै कि त्यार खापा बढ़ाऊ ।

संग-का चापन नवकर चन-हे । या ऐसे चन चपे बाप-के खार-का चन दिखिस । जब या परनी खर-के गोरी दूर पुंछा तब बह-का चाप मिला चढ़ दिया बर-को दौर-के बह-का चपने गर-मां लगाय दिखिस भी बह-का पुजवारिस । तब बलका-ने कहिए-का कि बाप मे परमेरु-के बे-मरजी पाप कोलिस-हे चोर तोरे सासू वाप मे चा तरार का निम्नहै कि लार बापा बहाऊ । ये बह-के बाप-के चपने नीतर-से कहा कि बीनी नीक खोजना भैया चा भी बह-का पहिराव चोर बेरे-सी बाप-मां सुनरी पहिराव दे चोर बेरे-सी पाँड-मां जुना पहिराव-हैं । ज्ञात खाँदे पी बोर खुबी सनाई बाहीं दे कि स्वार बापा सर- मानी को लोन-गाते तोन बच फिर भिक्ना-है कि फिर जो ज़ादा-है । तब रब जरे हुसी करें चाप ।

खी बोर-मां बह-का बढ़ा लालका विखन-से चापा चापत-से । छोटे-पने गा गारे बजाय-को ज्ञात सुधी की एक नीतर-का बुलाय-के बुखिस कि बा
चुड़ रशा-है। नीज़र बाहा कि तबार भाई भावा-है बौर तीरे बाप-ने सिखा नोम-है बांध कि वा डूंज़ी तरन-से चाय गा-है। बड़ा खरा वा सुन-के रिसान कि में बहे न जैहैं। तब बह-वा बाल बर-से निकार भावा थी बह-वे मसा-भन मिलिस। तब वा छपने बाप-से जबाब टीनिस कि देख मैं विरिस डिन-से तोर सेवा बार-बी है तोर बहा मानत रहा। इतः बी पर ये सुह़का एक छोरो-का व्याय न दिखे कि में बह-वा बौर-से छपने साधिन-ने साथ खुमी सरीती। वे जब-से था तोर खरा भावा बाँध-ने तोरे बड़ुआ माल-का पुनिर्षन-से खचा टीनिस मैं बहिश-के खातिर सिखा बीने वा। तब बाप-ने वही-से बहा कि बैठा वां दो मौदे सात गर-दम रहत-हा। जो चुड़ मौरे प्राय के सव तोर चाय। भन-वा वा टिच्छ रहे कि हम सब जनि खुमी मनान थो खचन करत बाल कि तोर भाई मर-बाती तीन वो उठा बौर खोद-बा-ने तीन मिल-गा।
TRANSLITERATION AND TRANSLATION.

Ek marān-kē dui larāka rahā√. Chhutā larāka apnē bāp-se
One man-of two sons were. The-younger son his-own father-to
kahē kī, ‘bāp, taī mān hīsā-kē māl mūhī dāā-dē.’ Tab
said that, ‘father, thou my share-of property me-to give-away.’ Then
mā āpan māl un dūn’han larāka-kē bāt dūān. Bahut
his-own property those both sons-to dividing gone. Many
āhmā chhutā larāka āpan bahut dhan pūn khātābū-kīhīhīs
days-un the-younger son his-own much property substance put-together
au bahut dānī dūn’-mā mułuka-mā chhūgā, au khāā āpaṇ
and very distant foreign land-into went-away, and there his-own
bahut dhan phaïl-sūpē-mā upāsī. Au jāb wā āpaṇ bahut
much fortune debauchery-un wasted And when he his-own much
dhan kharāch-kart-dāris, tab wā dēs-mā bāra akāī pārā,
fortune spent, then that country-in a-great famine fell,
au wā mōghī leg. Au wā dēs-kē āk marān-kē pās
and he to-beg begun. And that country-of one gentleman-of near
jay-kīt trāsī. Oh-nē wah-kē khālau-mā saari charāwāl-kē path-vāi
gōng he-stayed. Him-by him fields-in wine feeding-for it-was-sent.
‘Jīttē sār charā-chalāyī, arhum-sā wā chahat-māhāi kī, un-kē
‘Jīttē near charāi-ralāyī, arhum-sā wā chahat-māhāi kī, un-kē
As-many wine were-giving, therefrom he desired that, ‘their
chhūg-sē ma-bā āpaṇ pēt bārā-kārau,’ pāī kon marān
chhūg-sē ma-bā āpaṇ pēt bārā-kārau,’ pāī kon marān
larākā-with I-toā my-own stomach may-keep-filling,’ but any men
larākā-with I-toā my-own stomach may-keep-filling,’ but any men
wahi kuchh na āyāt-rahāyī. Aur jābāl wah-kē āpaṇ surīa āi
to-lim any-thing not used-to-give. And when him-to his recollection came
than kahī kī, ‘mōr āp-kē kīn-yau chhākar as hāī
than kahī kī, ‘mōr āp-kē kīn-yau chhākar as hāī
then he-saw that, ‘my father-of how-many servants such are
then he-saw that, ‘my father-of how-many servants such are
jān pyāt-bhar khāī-kē, sū maī bhākhit marān-hū. Maī
jān pyāt-bhar khāī-kē, sū maī bhākhit marān-hū. Maī
who hālught eat, and I from-hunger am-dying. I
who hālught eat, and I from-hunger am-dying. I
apnē bāp-kē pās jāhānā sū wah-sē lāhīhāi kī, ‘bāp, mai
my-own father-of near will-go and hēz-to I-will-say that, ‘father, I
my-own father-of near will-go and hēz-to I-will-say that, ‘father, I
Parmḥeśa-kī bī-marjā-kē kīhā-hū sū sē maī tāre samhū
Parmḥeśa-kī bī-marjā-kē kīhā-hū sū sē maī tāre samhū
God-of disobedience have-done and now I thee before
rahā ḍāk naḥā ki tvār har-kā kahāhū. Mūh-kā āpan
rove worthy mni-an that thy son I-may-be-called. Me thy-own
maukar kar-kē. Wā uthā aū aṃ nā bāp-kā bhā-kā chaali-dhis. Jāh
servant make." He arose and his-own father-of wear-to set-out. When
wā aṃ nā ghar-kā thōdā-dūr pahāhāū tab wā-kā bāp
he his-own house-of (within-)little-distance arrived then his father
nāū aū dayā kar-kē daun-kē wāh-kā aṃ nā garo-mā
met-him and compassion doing running him his-own neck-on
lagāy-lijhis, au wāh-kā pahā-kāū. Tab laetiunā wahi-sē kahā
applied, and him cared-again. Then the-son-by him-to uttō-said
kī, 'bāp, maī Partmāur-kē bā-mājā pāp kinhiyāhī aur tōrā
that, 'father, I God-of disobedience sin have-done and thee
śīnū; ab maī ya taran-kē nīḥū ki tvār lākkā kahāhū'
before; 'now I this sort-of met-an that thy son I-may-be-called.'
Pai wāh-kē bāp-nē aṃ nā maukā kahāhū kī, 'nish nīk
But his father-by his-own servants hi-wus-said that, 'good good
orbhā ḍāw am ya-kā pahārāw; aur yeh-kā baḥ-mā
wrapper bring and this-one-on put; and this-one-of hand-on
mūñī pahārāy-de, aur yeh-kā pūr-mū jātā pahārāy-de. Chāli,
ing put-on, and this-one-of feet-on shoes put-on. Let-us-go,
khāī pi aur khasī mānāī; kābhēū ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
lākkā mar-gā-tai au khoy-ga-tai; taun ab phir mūhāhī,
san dead-gone-was and lost-gone-was, he now again has-been-found,
an phir ji utā-halā.' Tab sab jaṇī khusī kruddī lāg
and again alive has-arisen.' Then all persons rejoicing to-make began.
Wahi bich-mū wāh-kā bāpī lākkā khetōnā ċhāli-awat-tai. Woh-sē
That interval his elder son fields-from was-coming. Him-by
gāwāī bajāwāī kālī awāj rāmī an ek maukā-kā butā-yā-kā pūchhīs
singing dancing-of sound was-heard and one servant calling bhooked
kī, 'kā hui-rahā-halāi?' Naukār kahāhū kī, 'tvār bhāī
that, 'what is-being-done?' The-servant said that, 'thy brother
āwā-hai; au tōrā bāp-nē nūtā kin-hai, kābhē kī wā achehāhī
come-is; and thy father-by front made-is, because he good
taran-ā āy-ga-hai.' Barā lākkā yā sun-kāī rūsaṁ kī, 'maāī
way-with has-come.' The-elder son this hearing grew-angry that, 'I
gharai na jahāū.' Tab wāh-kā bāp gharāū allūr-āwāī au
house-to not will-go.' Then his father house-from come-out and
wāh-kāī khūsmānt kahī. Tab wā aṃ nā bāp-sē jāwāb dhānīs kī,
his coming did Then his his-own father-to answer gave that,
'dēkā, maī baris-dīn-sē tōr sēwā kurat-rahīs nu tōr kahāhū'
see, I year-since thy service have-been-doing and thy words
BAGHELÍ (SO-CALLED BAGHELÍ OF BANDA). 117

mānāt-rāhyā; itīnyam-par ta'ī māh-kā ēk chhēri-kā bhekhā
have-been-obeying; this-much-or-even thou ma-lo one sēr-goat-of young-ons
tak na dihē ki ma? wāh-kā bākā ap'na sāthin-kā sāth
even not present that I that taking my-own compassions-of with
khē manushyaśū; pat jēhu-se yā tor lār-kā tō jēhi-ne
rejoicing might-have-celebrated; but as-even this thy son onna whom by
tone bahut māh-kā pūtariya-nō khawāy-linkis, ta'ī wāh-kā khātir
thy much fortune haratēs-by was-caused-to-be-taken, thou kin-of sake-for
niuta kinē-hā. Tab bāp-nō wāh-sē kāhē ki, 'bēhā, ta?, tau,
feast host-made.' Then the-father-by him-to was-said that, 'son, thou, verily,
more sāth har-dam rahat-hā; jō-kuchā more pās hai sab tor
me with every-moment lives; whatever me-of near is all thine
āy. Ham-kā yā uchit rahai ki ham sab jāne khāi manāwan
is. Us-to this proper was that we all persons rejoicing may-make
au amand karan, kāhē ki tor bhiā mar-gā-itāu, tān
and happiness may-ān, because that thy brother dead-gone-was, he
' ji utēhā; aur khōy-gā-lāi, tām mil-gā,
alive arose; and lost-gone-was, he found-went.'
INDOARYAN FAMILY.

EASTERN HINDI.

BASHERI (so-called Bundeli) DIALECT (DISTRICT BANDA)

SPECIMEN II.

Ādh nau din bhaye mēr bhai Bānas-Gōpāl wa gāh-ki miharīgya Taṅkt mēn days became my brother Bānas-Gōpāl and house-oft women

Pirag nāhīy chau-ɡā ṛahī. Māī ghar-ki akā ṛahī. Allekābdī to baike gone-away had. I house-to alone was.

Pāvī Budh-ku dinā dupahār-ki māī chānti lēn

The-day-before-yesterday Wednesday-of day noon-at I grass-to-take

bār chau-gā-ṛahī. Dūriā-śaṅk Rām Sahāy ap'ṇē sāla-kō feild had-gone. In-the-veranda Rām Sahāy my-own brother-in-law

jeh-ki umr āt yā nuā bars-ki bhai bāthar-gāwa-ṛahī. Thūri-deṛ-ām whose age eight or nine years-of may-be I had-caused-to-at In-a-short-time

jau māī ektā lē-ki ghar āīn tu bākā dūriā-śaṅk nā ṛahī. when I grass-taking house-to came then the-boy veranda-hts not was

gross-of began-to-throw-down-(before-the-cuttie) then Kāsi ren-away. I

bharā-kā-ṛē ki 'Kāsi mōre bhitā-rē sikh-ṛat-chālā-śaw-ṛahī.' raised-a-cry that 'Kāsi my house-of-inside-from coming-out is-renning-away.'

Murāvā Chamūr wa Bābū Kāyāth ghar-śe sikh-ṛat Kāsi-Kā Murāvā she-mahār and Bābū writer house-from coming-out Kāsi
dīkh-bāṃ. Aur bahut ud'mi jami-hay-gayē. Jah māī bhitā ghar-kō house-ven. And many men assembled. When I inside house-of

gross dīkh-tai ar-wā-śaṅk das rupāyā aur āth āmā, jaun went I-see in-the-earthhen-pot ten rupees and eight annas, which

dharāvahe, nā miḷāi Tab āna ki Kāsi rupāīn chūryā-gawā. I-had-lost, not is-found. Then I-knew that Kāsi rupees stolen-away.

Jah māī bār gawā-ṛah tab ānār-ki sākhar āngay-gawā-ṛah

When I fields-to had-gone then door-of chain had-applied.

Sākhar kūl-ke Kāsi bhitā ghar-kt ghusā au rupāīn chūryāh-hāu

The-chain opening Kāsi inside house-of entered and rupees has-stolen.

* By 'doors' is not meant, as is generally supposed, the front of the house. In the phonology of the village people doors is that room of the house which in close to the chief entrance. Some call the 'oairs' or 'veranda' of the house 'doors.'
GAHÓRÁ.

Omitting the tract along the south bank of the River Jamna, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagan, is called Gahóra. It closely resembles Tirhuri except that the vocabulary (e.g. words like dyárā, wealth) has a greater flavour of Bundéli. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental bhíkhen, by hunger. The dialect is reported to be spoken by 243,400 people. Sub-dialects of it are called Pathá and Antar Pathá spoken in the south-east and south centre of the district, respectively.
[No. 32.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI

BAGHEL (Gahróí broken) DIALECT.

(District Banda.)

जीनी मड़हई-को दूसर जोड़ा रहै। उन्हीं जोड़का रहने वाले सैंसकी के जजाति हम-का बाँट हैं। तब वाल वाल जजाति दोनों जोड़का का बाँट दिखिल। जी जीरे दिन-वाल जुगाड़ना बेठीना सब गाँवा गाँव-की बिलिहिस भी बढ़ा दूरी परवास-का निकारा या भी हुनां ग्राम-से सड़ी निगम-माँ ज्वारिका विद्रोह। जी सन-सस्नाया विनिका व्यवहार चोप्या या भी वा सुलुक-साँ बहुत बड़ा दुर-दिन बड़ा भी विनिका ज़हीनग-की व्यवहार-को तंगें। भावे लाग। तवै वा सुलुक-की एक रक्षा-से जाव- कॉ मिला जीन ज्वारिका जापने स्थायन-माँ सुदरिन चलवाने का भवान दिखिल। यह तह जोड़का वहं गृही-का व्यवहार-की दिन काठे क्या ज्वारिका सुधरी दारी- है। ते जीजु मड़हई वही न दीन। जब ज्वारिका शविल दिखाने से तबै वा जापने सन-बां वहं लाग कि दारीकी ती सदे वापस-की बहसी से ज्वारिका-का बघा मिलन-से कि उहं नींदी करन खाल यी की कुछ चरम श्वास-हैं। यह में भूखने मरत-नौं। रूह जक-से जापने वापस-की ले जाही। जी विनिका सारहैं कि चरे वाप में दुसर-की बिलिहिस भी तोळे भागे चपारास बिलिहिस भी में वा लाठिक नढ़ाया कि त्यां बेठवा बाँझ। मोहिन-का ज्वाने चड़ा मज़ूर-की बारे राखि है।
[No. 33.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

BAGHELI (GARHWAL BROKEN) Dialect.

(District Banda.)

TRANSLITERATION AND TRANSLATION.

Kausa  maśā-kē dūt harākā rabāṁ. Uṛi larākā apnē bāp-sū
certain man-of two sons were. Those sons their-own father-to
khtin ki, "arū bap, taṁ hanā te līśā-kē jaśātī han-ka būsaid that, "O father, thou our share-of property to divide
da" Taṁtā bāp āpan jaśātī daṇhūn harākā kē bū dhūn
one. Then the-father his-own property both sons-to dividing gave.
An thāre diān-mā chuṅkānu bhatānā sab dyāṁ bājūr-kā-ābāṁ, And a-few days-in the-younger son all property collected,
aṁ bahuṁ dūrī par-dyās-kā mulākar-gā. An haṁ āpan saṁ and a very distant foreign-country to went-away. And there his-own all
rupiāū ku-karam-mā kharōca-kāy-dāṁ. An saṁ rupiāū wāhīkā
rupies exit-conduct-is spent. And all rupies him-to
kharōca-hoi-gā, am wā mulūk-ān bahuṁ bapā dur-ān parā. An
was-spent, and that country-in very great famine fell. And
wāhīkā rojina-kē kharōca-kāī tangāi ḍhōyē lag. Taṁtā wā mulūk-kā
wahīkā daily expenses-of want to-be began. Then that country-of
ek saṁhanī-sū jāyī kāli, jauṁ wāhīkā apnē khystan-mā suvarīn
one inhabitant-to going he-mat, who him his-own fields-in some
charāwī-kā pathway-ābāṁ. Ab wah larākā wahū bast-kā khāy-kā
feeding-for sent. Now that son those-very husks eating
din kāti bū ḍhōy-ka kahā-čē. Pāi kūṁ maśā waḥan
day to-spend began which the-swine eating-were. But any man that-too
na din ḍhārā wāh-kaur nīlī thīkānē bhai tabārī wā apnē
not gave. When his senses right became then he his-own
maṁ-mā kahāī bū ḍhōy ki, "dyākhaṁ, tau, more bāp-ke bahanāṁ
maid-in to-may began that, "see, very, my father-of many
man-kārān-kā yuṁ niśitaṁ kūṁ nīkī-ānā khaṁ-hāṁ, an
servants-to so-much is-given that they in-a-good-way eat, and
kuchhā bācchā-lyāk-hāṁ. Ḍhāyī maṁ bhūkhe maṁ-līkāṁ. Ab
something save. Aitā! I hungrier-from am-āging. Now
eṁaṁ kūṁ apnē bāp-ke bū ḍhōy jāhāṁ am waḥīSAN kahāī kū,
going his-own father-of near I-will-go and him-to I-will-say that,
"O father, I God-of against and thee before sin did
au maṁ yā lāk maṁūṭi ki twār betwā bājūl. Moli-ka
and I think-for worthy not-am that thy son 1-may-be-called. Me
ap'ne aṁr majama-ki nāi rakhi-le''
thy-own other labourers-of like keep''

JūRĀR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagam. Sub-dialects of it are Kundri (there is also a Bundeli Kundri of Hamirpur) spoken in the north-western border of the district, Bagrawal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundeli forms than either Gahōri or Tichari, but not so much as the so-called Bundeli spoken near Kalinjar. An example of Bundeli occurs in the second sentence of the specimen jinhan-nā kehō, who said; while, in the very next sentence, we have the Baghīäh dihāed he gave. We also meet the Baghīäh suffix tāi in gā tāi, he had gone. Here, as pointed out above, it is the equivalent of the Hindi thā and of the Bundeli tō. In one instance rakaiya-nā paṭhai dihāen, the inhabitant sent, we have the case of the Agent used with a Baghīäh past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son,
[No 34.]

INDO-ARYAN FAMILY.  

BASTEEN HINDI

BAGHELI (JUREK BROKEN) DIALECT.  

बाजी के दूर में उद्धरण के दूर बैठने रहे। जिन्होंने चपेट से ताही कि चरे 
बाप भी है। ऊँचा भी है। ऊँचा भी है। तब बाप थापन थाप खराब नाम नाम 
बाद भी बहुत दूरी पर गहरा। लोग बाजी ने सब थापन थाप पत्तिया-

(DISTRICT BANDA)

वाजी-माँ टैप्च-गांव। जब सब वड़ी-का सब बाहर गांव। जो दास्ते था।
इन बड़ी मात्र चालू परि-गा और बढ़ी-का रोज-की खाँच-की तंगी होई 
बाहर तब बाहर खाँच-की एक रहें-के ई। 

बा बहार-के चपेट-का वृद्ध हो दौड़े। तब बाहर बा बूसी-का खाब-से दिन काटें 
लाग जैसे सोरी खाती-रहे। फिर कुछ दिन-माँ बड़ी-का प्रवृत्त वा पूसी-व 
न निकाला।
[No. 34.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHÉLI (JŪHAR BROKEN) DIALECT.

(DISTRICT BANAA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kurneñ mār-kē ñui haś-twā rahuñ; jūmān-nē; aṭeñ bēp-sē
A-certain man-of two sons were; whom-by their-own father-to
kahē ki, 'arē bēp, mērē kēś-kā ḍārā mohā dāi-da,'
it-was-said that, 'O father, my share-of property me-to give-away.'
Tab bēp āpan ḍārā dār kap-kē bāgī dīhēñ. Thogā
Then the-father his-own property saw-to die-ing gave. A-few
dinān-mā eĥwāt aś-tō aṭeñ hīs-kē sab ḍārē-dārē bētū-kar-ke
days-in the-younger son his-own share-of all property put-together
bahāñ dūrī par-dēssai nikari-gā. Wāñ jāy-kē sab āpan
distant foreign-country-to went-out. There going all his-own
dvātā paṭārñyā-būt-mē uṭhāy-dāred. Tab sab wahi-kē rupiṇa
very daily foreign-country went-out. There going all his-own
fortuna karotry-in he-enamandered. When all his
money
uṭāgā, sur jauñ dūñē aś-tō āś-ūtvā, hānī bēna bhārī
very famine fell and home-to daily food-expenses-of went-to-be
had-been-spent, and what country-to he-had-gone, there a-great
fortuna karotry-in he-enamandered. When all his
money
akāl pari-gā sur wahi-kē rāj-kē kāhi-khānāh-kē telāñ ātī
very famine fell and home-to daily food-expenses-of went-to-be
hūgā, tab wā wā ḍārē-kē ēk rāhāy-kē hīñ gā. Wā
long, tab we we share of one rāhāyē-kē hey gā. Wa
began, then be that country-of one inhabitant-of were went. That
rāhāyē-nē aṭeñ khātan-mē sārī oharwē-kē pāthu-dēnheñ. Tab
habitant-by his-own fields-in mine to-food ke-enamend. Then
wā lāriñ wā bāsi-kā kāhi-kē din kātāñ lāñ jañi sārī
time those husks eating days-to-pass began which-the-same
khāt-rāhāñ. Phir kuchh dinān-mā wahi-kē kōñ wā bū-sū nu
several days-to him-to anybody those husks-even not
need to-eat. Again some days-to him-to anybody those husks-even not
dōl lāgā.

to-give began.
BANĀPHARI.

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Ahā and Udal, whose exploits form the subject of an important epic song over the greater part of Hindustān, were Banāphars and served Parmāl or Paramarād, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāphari or Barphari. The specimens of Banāphari received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundēli, and that is all. In the rest of the district of Hamirpur the language is Bundēli. Banāphari is also spoken in the western portion of the Baghelkhand Agency and here in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundēli, but is Bundēli corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāphari is spoken in the Chandā Parganas of Charkhārī, the Lāuri Pargana of Chhitāpur, the Dharāpur Pargana of Fāna, in the Jagirs of Naigewān Bēhi, Gaurīhar and Bōri, and in the States of Ajīgārā and Bānī. In the Baghelkhand Agency it is spoken in the western parts of the Nāgode and Malhar States. In the rest of these two States the language is pure Baghālī.

A grammar of Bundēli was published by Major Leech in the Journal of the Asiatic Society of Bengal, in which he states clearly that Banāphari is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāphari. It only differs from Gahorē in being more strongly impregnated with Bundēli. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghēli and Bundēli forms seem to be used at caprice. In one instance, we note an irregular Baghēli form, viz., baḥaa, instead of ṣaḥaa, he said. Before this word, the subject, abhaṭā-m, has been put in the Case of the Agent. So also, before ṣahaa 'he' is translated by the oblique form ṣaḥ, instead of by the direct form ṣaḥ. Again, instead of dhana, we have dhana. Other instances of Bundēli, more or less corrupted, are teṭi-m pāṭaṭ-m, he sent; abhaṭā-lō, he was wishing; dyāṭ-vaṭaṭ, they were not giving.

The number of speakers of Banāphari is reported to be as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamirpur, (Eastern Hindī)</td>
<td>5,600</td>
</tr>
<tr>
<td>Bundelkhand Agency, (Bundēli)</td>
<td>240,400</td>
</tr>
<tr>
<td>Baghelkhand Agency, (Bundēli)</td>
<td>90,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>340,400</strong></td>
</tr>
</tbody>
</table>

Examples of Bundēli-Banāphari will be considered when dealing with the Bundēli dialect.

1 J. A. & B., Vol. xii, 1848, pp. 1068 and 77

x 2
[No. 35.]
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLI (BANĀPHARI BROKEN) DIALECT.  

फलनवाल मढ़े-के हुई जरियां हैं। वह-माँ-के हटना-ने नामा-से कहेंसु कि जमा-माँ-के स्वार झिसा टढ़े हैं। तब उड़े चायन जमा बॉंट दीनेगः। बहुत दिन नजों गै-प्रान्त्यः कि छाँट जरिया बहुत बश्षपरा खरी के परागासे चला-गा-हन तुराक-माँ शरिगा। बहुत दिन लगाना चला चायन घन-गु बश्षपरा दीनेगः। जब भी सब कूह खोय चुको तब उड़े यास-माँ बड़ा सखाल परा धड़ वा कंगना ठुय-गा। या डुंगर जाते के वा यास-माँ याकन-के घर-माँ रहे लाग। तोहि-ने वह-वा अपने झात-माँ सुबरी चरिंग-का पढ़ना। चल वा ढिहनी-तों वह-वा सुबरी खात-रहें चायन धाट भरैं चाहत-तों। चल वह-वा बोझ कुछ धात न-ते।
[No. 35.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (BANAPATAI BROKEN) DIALECT.  

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Phalau'wá maññ-kó déd làtaiká hē. Wah-mē-tō chhùtwá-nō
A-certain man-of two sons were. Then-from the-younger-by
nānā-sē kahau kē, 'jāmā-mē-te mwēr hisā du-dēu.' Tab
father-to it-was-said that, 'properly-to-from my share give-away.' Then
uē āpan jāmā bāt-dined. Bahut din nahi gai-ali kē
he his-own substance dividing-gave. Many days not gone-were that
chhwāt làrikā bahut yāk-thayā-kari-kē par-dīwā chālī-gā-han,
the-younger son much putting-together a-foreign-land-to went-away.
Luechhāw-mē pari-gā. Bahut din lagus au āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
bahāl-dined. Jab wā sah-kuchh khōy-chukh tāh nē dyāś-mē
he-caused-to-flow-away. When he all-things had-lost then that country-in
baśā akal pārā au wā hōng-gā buy-gā. Wā būwā jāy-ko wā
a-great famine fell and he indigent became. He there going that
dyāś-mē yākam-kē ghar-mē rāhī mê lāg. Tēnā wāh-kā apāné
country-in one-person of house-in to-live began. That-ones-by him his-own
khyātan-mē suwāri charāwāth-kē pathwā. Au wā chhēhin-tō jīyā-kā
fields-in some to feed it-was-sent. And these houses-with which
suwāri khat-ruhaī āpan pyāt bhaśīl chālīb-tō. Au wābl-kē
mine used-to eat his-own belly to-fill he-wishing-more. And him-to
kō kuchh dyāś-mē.
anybody anything used-not-to-give.
GÖDWÄNÍ OR MANDLÄHÄ.

The district of Mandla was the original head-quarters of Gaṇḍa Maṇḍalā, one of the four Gaṇḍ kingdom of the present Central Provinces, which in ancient times were grouped together under the name of Gaṇḍ-wänā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Gaṇḍ line of Gaṇḍa-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two gaṇḍas or districts, comprising the country now known as Bhopal, Sagar, and Damoh on the Vindhyā plateau; Hoseingabad, Narsinghpur, and Jabalpur in the Narbada valley; and Mandla and some in the Satpura highlands. To the present day Gaṇḍas and Baigas form the larger part of the Mandla population. The total population of the district is according to the census of 1891 239,378, but of these, only 89,187 are returned as speaking the Gaṇḍ language. An equal number of Gaṇḍas are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhānas, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 166, the remainder of the population of Mandla District, i.e., 243,000, speaks one uniform Aryan language, which is called by some ‘Maṇḍalā,’ or, more strictly spell, ‘Maṇḍalāḥ,’ but is locally known as ‘Gödwān,’ strictly spell, ‘Gödwān.’

Gödwān is a form of Eastern Hindi. It is more nearly related to Baghī, than to any other dialect of that language. That dialect is differentiated from the northerly Aryan dialects, by two prominent peculiarities, one being the frequent use of the enclitic word ḍu with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is ḍ, and not, as in Aryan, ḍa. Of these two peculiarities, the dialect of Mandla, as shown by the following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilsapur, the local dialect of which is Chhattisgarhī. As might be expected, there is a strong infusion of Chhattisgarhī in Gödwānī, though the distinctive features of the former, such as the plural in ma, are altogether wanting in it.

There are also a few traces of the Bundeli spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is ḍu, and also, as in Chhattisgarhi, ḍ. That of the locative is ma, which belongs really to Bundeli and not to Eastern Hindi. That of the Genitive is ḍu, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in ma, which we have noticed in other Eastern Hindi dialects, we find one in ḍ, as in bhābā, by hunger.

Amongst the pronouns, we may note ṭōṅ, you; ṭ-kaṅ, of this; both ṭ-kaṅ and ṭ-kaṅ, of that; and a genitive plural used as an oblique base in ma-kaṅ-muṭ, from amongst them. For ‘one’s own,’ we have both ápān and ápān. None of these genitives seem to have any oblique form. ‘What’ is ḍa, with an oblique form ḍāṅ. ‘Anyone,’ ‘someone’ is ḍu or māṅi.

Amongst verbal forms, we may notice, ṭāṅ, I am; ṭāṅ, you are; ṭāṅ, he is. These three are all Bundeli forms. An example of the present tense is ṭāṅ while, I am afraid, which
is Chhattisgarhi. For the future, we have the typical Bagheli seen, I will go, and, irregular, kahñ, I will say, and others. For the past, pārñ, I disobeyed; karte, you made; dēs, he gave, and others. Kāre-hō, I have done, is a perfect. The past participle ends in e as in Chhattisgarhi. Thus kare, done, and gaya, gone. The infinitive, both direct and oblique ends in ē, as in kaban logē, he began to say; khān-iē jyādē, more than to eat. This also is Chhattisgarhi. The sign of the conjunctive participle is ke. It is also sometimes kōr, as in sua-kōr, having heard; dēkē-kōr, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.
INDO-ARYAN FAMILY.

EASTERN HINDI

BAGHEL (GODWAR) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN I.

कोई भाषा-बोध दो लक्ष्य रहें। उनके-से नाम लक्ष्य बचने को विषय नहीं हो रहा हो। तब जब चापन सम्पत जन के वाट है-जीवि द्वारा। बहुत दिन गईं जीतिस कि जोहरा वेटा सब कुछ जमा-बोध के दूर मुलुक फल-फूलस चौर तुच्छ लुकाई-में दिन काटने-से चयन सब सम्पत उद्योग-वालित्स। जब जब कुछ रहे सब खर्च बर चुकिंदा तब ज मुलुक में बड़ा चित्ता परिस थी ज गरीब हो-गरहस। चौर ज उस मुलुक-बीर बसे-रो मध्य पक-पक दिया लाभ-के रहन लगिति चौर भी-भी चापन खित-से सुविद हो सोंगरा चालान भेजिस। चौर ज जीन सोंगरा खाप-रहे ज फिलट-से चापन भुट भरन चाहत-रहे। चौर कोई भी-बा कुछ नहीं हैत-रहे। तब भी-भी चेत भद्रि चौर ज बाहन विश्व कि इसारी दादा-बीर नितर वनिता-बीर खाप-से खाद्या रीटी होत-से चौर दृश्य सूरी मरत-हू। भम वठ-से चापन दादा-बीर दिया वाप्सी चौर भी-भी कूस्तू है दादा भम खग-बीर निकल चौर तुटता चापु पाप करें-हों। भम चाह तुटता बरका काहर बीर लेक नहीं हू। भी-भी भापन वनिता मध्य एक-बीर बराबर कर-रहे। तब ज चापन दादा-बीर दिया बाहन विश्व। जब ज रूप-ती रहिसत तब अ-कर हादा भी-भी देख-से साधा परिस चौर दीड़कर-फे ज-कर गाँव-से चिपट कर-के चुकिस। लक्ष्य भी-भी वाहस के दादा दृश्य स्थग-बीर निकल चौर तुटार चापु पाप करें-हों चौर फिर तुटता बरका कहार बीर लेक नहीं हू। तब वीर-बीर दादा भापन वनिता-से वाहस सब-से पत्थर अपना निकाल-बीर पहरा दो चौर ज-कर हादा-से सुटी चौर बीर-से पनीर पाहरा देशो चौर हम सब बाल पोईई चौर खुशी करो जि-हे बमार बरका मरिस-रहे फिर बीहरन बेहार गढ़-रहे फिर निषिद्ध।

ज-कर बट बरका खित-से रहिस। चौर जब ज चापन-से घर-बीर मनोक्र पहुँचिस तब बाला गाजा चौर नाच-बीर गुल सुनिस। चौर ज चापन बर-
सियार मधे एक अनेक वेदना ज्ञात डिग्गा खुलाये नें शृंगार है है। ज बी-वा बाहर तुम्हारे भाई खाखस है। चार तुम्हारे द्राह वेदना उलटावता करें ई-छार-चाँदी बी बी-वा साजी पाहिस। पर ज मुख घास चार भीतर ज्ञान नहीं बाहिस। ई-छार-चाँदी अ-छार द्राह भाये ने बी-वा समागम वामस।

ज चापन द्राह-बी ज्यावक-दौड़ास बी देख हम इतना वर्ष-से तुम्हारे में चाल करत- रहों चार चाँदी तुम्हारे खुलास नहीं दारों चार तो दी बी-वा वाह दाढ़ी-वा पौला नहीं दियो कि हम चापन संग चाल संग खुशी चाले। पर ई-छार तुम्हारे लेना जीन वसर-चाँदी संग तुम्हारे देन खाखस चाँदी ज चाखस द्वार-चाँदी दाहन नेवता चारे। द्राह बी-वा बाहिस है बेटा तो मह दिन हमार संग हो चार बी-वा हमार है चो तुम्हारे है। पर खुशी चार वात दौड़े-के जबर रहे बी तुम्हारे भाई सर्व-रहे भार जोड़ा मुख गरे-रहे भार बिखिस-है।
[No. 36.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

BACHELI (Gędwání) DIALECT. (DISTRICT MANDLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kft. adumkér do lar'ká raha. Un-kar-më-së maa lar'ká
A certain man-of-two sons were. Then-in-from the-younger son
apan däd-së kabin, 'bë dênë, sampat-më-së jo mor bë-së
his-own father-to say, 'O father, property-in-from what my share
bë, më-là dë. Tab ù apan sampat un-kë bët dë-dë-së
bë, më-là dë. Then he his-own property than-to dividing gave-away.
Mayû-din mah bhitis kë lahùrù bê-së sab kuchh jámà-kar-ke
Rahut din mah bhitis kë lahùrù bê-së sab kuchh jámà-kar-ke
Many days and passed that the-younger son all things collecting
dur muluk chal-dë-së, sur wùnà luchë-së bën din kardne-së
a-distant country-to went-away, and there absence-in days passing-by
apan sab sampat upay-dë-së. Jab ù jë-kuchh raha sab kharh-
his-own all fortune he-squandered. When he what-ever was all had-open-
kar-chukis, tab ù muluk-më bëjë saal paris aur ù garib
completely, then that country-in a-great famine fell and he poor
ho-gais. Aur ù us muluk-kér batéri madhë ek-kë chulgà jëy-ke
became. And he that country-of inhabitants among one-of near-going
rahan lagist, jon ù-la apan khô-lë-së swår wo sogra charawan
to-live began, who him his-own fields-in swine and hogs to-feed
bhujin. Aur ù jëon sogra khaträhù ù chhitë-së apan pët
and he what the-swine want-to-eat those husk-with his-own Billy
hharan chhë-bë-rake. Aur kë ù-la kuchh mah bët-rake. Tab
to-fall was-failing. And anyone him-to anything not-used-to-give. Then
bë bëch bhitis sur ù kahan lagis kë, 'hamasë dàdà kér
bê-së bën bewa-ke and he to-say began that, 'my father-of
këtë bën bharh-kér khë-bë jyàdà rëtì hësa-lha, aur ham
how-many field-laborers-of eating-then more bread became-is, and I
bë-bëké marst-bë. Ham ugh-ke apan dàdà-kë dhihà tubù raha
from-hunger dying-om. I asking my-own father of near will-go and
ù-bë bëhù, 'bë dênë, ham swarg-kér bëndh aur tumah kë-së
ù-bë bëhù, 'bë dênë, ham swarg-kér bëndh aur tumah kë-së
him-to I will-say, 'O father, I Heaven-of against and thee before
pëp kare-bë. Ham puur tumah bëk kharwà-kér laik nahe bë.
sin have-done. I again thy son to-be-called worthy not om.
Mā-lā āpan bānīhār madhē āk-kēr bārābār kar-dē." Tab ū
Me thān  ṭeal-lō-bālō-rērs amonc on-one-of equal make." Then he āpan ādā-kēr dōgā jōn lagīs Jāb ū dār-hī rāhīs, tab his-own father near to-go began. When he distant-son was, then ā-kar ādā ālā dēnk-ke māyā karīs. Aur dāy-kar-keh ā-kar gāl-mē his father him seeing putty did. And running his check-on ohipat-kar-keh ēramīs. Lār-kā ā-lā kūhīs, 'ēhā ādā, ham swamp-stick-himself hised-ham. Tho-son him-to said, 'O father, I Heaven kēr bhrūddī aur tumūhār āgū pāp kare-hō. Aur phir tumūhār lar-kā of against and thee before wīs have-done. And again thy son kāhāwan-kēr lāk nābī bō.' Tab ū-kar ādā āpan bānīhār-sē to-be-called worthy not aw. Then his father his-own field-lōlabours-to kahīs 'sā-bē saukhīhā kūpāyā nīkār-ke pahār-dē; aur ū-kar kāi are well clothes taking-out put-on-(him); and his hāth-mē mudī aur pari-mē pari-hī pari-dē; aur ham sub khāy, hand-on a-ring and feet-on shoes put-on; and we all may-eat, pā, aur kūmār harī, ki i bāmār lār-kā mārīs-rāhī, may-drink, and merriment may-make, that this my son died-had, phir jī ḍū; harī guṅg-rāhī, phir millīs' again come-to-life; lost gone-bad, again was-found.'

Ū-kar jēth lār-kā khēt-śī rāhīs: aur jāb ū ālāt-śī ghaṅ-kē hīs elder son field-son was: and when he coming-in house-of mājīk paṭti-bhīs tah bājā-gājā aur māt-kēr gūl sūnīs. Aur ū near arrived then music-et-cetās and dance-of noise he-heard. And he āpan barṣiyar madhē āk jhan-kē āpan dbīgā bulāy-ke bōjbās, his-own field-lōlabours among one person his-own-self near calling coursed,
'ī kā bāi' ū ā-lā kūhīs, 'tumūhār bhāi āṁ-hāi, aur tumūhār 'kē what is?' He ham-to said, 'thy brother come-haa, and thy ādā saukhīhā-sō saukhīhā now-tā cārīs, r-kār-bānē ki o-lā sējō pāīs, father good-than good feast made, this-of-for that him will be-found.' Par ū gūsśī bhūs aur bāhīr jēn nābī cāhīs. I-kār-kē ā-kar dādā But he angry become and inside large not wished. This-of-for his father bāhār āy-ke lā manāmān lingī. Ū āpan dādā-la jābāh dūs outside coming him to-appease began. He his-own father-to answer gave ki, 'ādāh ham it-nā baras-sē tumūhār sēwā karat-rāhī aur kādāh that, 'see! I so-many years-from thy service dōng-sūn and ever tumūhār hukun nābī tarī, aur tumūhār mo-lā kādāh āk-thānu bhī thy orders not I-removed, and them me-to ever one-single even cēhrī-kēr pilā nābī dīyō ki hum āpan sang-kēr sang kūhīs goat-of young-one not gaveest that I my-own companions-of with merriment karīs. Par i tumūhār lār-kē jōn kāśīn-kēr sang tumūhār might-haa-nādīs. But this thy son who karōle-of in-company thy
dhan kha̱sa jab-bhi ē als tab-bhi um'dā new'sā karā.'
fortune ate-up when-even he came then-even good feast thow-madedi.'
Dida ̣lā kha̱sa, 'hā betā, ṭōy sah din hamār sang hō, aur
The-father him-to said, 'O son, than all days me with art, and
yō-kuchh hamār hai so tumhār hai. Par khusi sur ānand hōy-kē
whatever mine is that thine is. But merriment and rejoicing making-for
jarār rahāi ki tumhār bhāni maris-rahāi, phir jīs; bhulay
necessity was that thy brother died-had, again come-to-life; lost
gaye-rahāi, phir milāi-hai.'
gone-was, again he-has-been-found.'
[No. 37.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BACHELI (GOBERI) DIALECT.  

MEDIATE GROUP.

(DISTRICT MANDELA.)

SPECIMEN II.

कोशे हेंसे कोशी चैपरी एक भारी तालुका-तर मालिक वन-नार भो-सेर सुख चैन-से रहत-रहें। ची-कर तीन-दुन मोर रहें। बी-सी-से दुध भन-वा सुध सोह करत-रहें और दुध-सने सीसर मीठ ची-कर-से खूब मोह राखत रहें। चीर बी बी-वा तनक मोह छाल-रहें। बी एसन छैत-रहे जो घुमे वज ची-कर दुध मीठ चैपरी-केर भवाड़े चीर माला-से प्रभान होत-रहें तव तीसर सीत पिचार-से दुध-वे एसन बुझे को बी-से बैपरी वाकरधा कान गुरुआ सदस-डे।

पहली एसन भईस को बैपरी कोनी वाल-से राजा के टिगा कसूर-से सुना गई। तब राजा बी-ला बोलाइस को बैपरी मोर ढिगा चाव-से बी वाल-बंद वज देख। एसन बाल राजा-केर बैपरी सुन-कर खूब प्रदास और सीन लागिस को दसा दुस्क संकट में बसया कहे। बी-से बड़ा चूक भईस-डे उसे राजा के घाँठी मंतवा असे-परही और सबे-वा बुझ निम्न बनी। चीर राजा वधनी बीर न्याय-कड़वा ढैंडी। तो बी-ला यह चूक-ने बिना दुस्क सजा देने निध मानती। एक लुगाहे बो मोर गीत एल उनी-वा सम बज-बो हन मोर न्याय के बीज-माँ बोलती। बीर राजा-से बाली ही राजा महराज बठ-की चूक-वा बोली ले। बीर मी-ला दुस्क सीच-से बनाबी। तो बीन जाने राजा बी-कर सुन लेख बीर मो-वा सजा अंग दुखबी।

तब बैपरी चपन मीठ-वा बोलाइस और बी-वा वे हाव वलाइस और दाय बीसिस बिनती बिरिस को सारे राजा बड़ी मोर संग चल बीर मोर तसफ-से राजा-से बिनती खत-केर मोर बीबा-ज्याब ले। तब वह बी बी बारिस बिने लाठी वह तोर भरस बुझत है। मै राजा-के ढिगा तोर संग निश जाओ। मैं बीन हुईं लख-ने जाने और राजा-वा बिनती जाओ। राजा मोर जस्ते गुखा निश जा। बसूर चूक-से तुही मुखे-से चक्के तु-हो जा नीव जाओ।
वैपारी जब चस्त्त मारा देखिए तो जब तक चपास बने लिखित चौर बाहु भाषा लिखित चौर चाहे मारा लिखित कि चह चाह जिन-वा में भीत जानत-रहे चित्र सुसी चौर भावना-के दिन-में भीत-पढ़ा प्रीत राख-रहे चव दुख-में मो-ला छोड़ दीदी। भगव देव चस्त्त कलिंका। चौर एक भीत चौर है। मो-ला चौरहें वा मुखिश है कारे-में कि भीत-वा में नीच जानत-रहे। ते कर चहे चह सोर सहारन लिख होडी। मो-ला चौर चीं कुछ नीच तो सुन निह चर। में भी भीर दिगा बाहु। चह मो-ला चह उदास चौर रीत देख-केर ची-कर मन घूत जान चौर ही। चर चौर चन्द तिन्ती-ला सुन लेख। तब चीर दिगा चौपारी गदस चौर सरमार-के व चाँद-में धूसु भर-के कालिस ए भारे भई दिगा बाह-के मोर चूल-ला समीक ले। चौर चस्त्त मारा हाल है। दिगा बाह-के बाथ चौर चित्र-से मोर पुकार कर-के मो-ला चाहा के। चीर तीसर मोर दुख-केर चाह तुह-दे कालिस कि भई तीर जान-दे मो-ला बहुत सुसी भड़स। चौर चौर चौर पुमू-के बाथ-ला जान-दे कीड़े बाल-ला भय चोख। में सब दिन तीर जहाँ सारा चाहत-रहे। चव चीर चह जहाँ जग वन परसी तहाँ जग तीर भवान कारह। राजा मोर चितार है। मो बे दोये भल राजा दिगा रीम दीदी। चौर चोह चित्र-से पुकार करिस। चीर-चुर पुकार-ला राजा सुन लोकस। चौर चौपारी-ला चयन दिगा दौलाइस। चौर सजा-केर बड़क-गाँ ची-ला माला चारिस।
INDO-ARYAN FAMILY.

EASTERN HINDI

BAGHDAI (GUDWAHI) DIALECT.

(DISTRICT MANDEL.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Koi detera kohi bhipari ek bharai taluka-khar mullah
A-certain country-in a-certain merchant one great estate-of owner
ban-kar o-me sukh chain-sa rath-rehain Okar tin-thum
having-become that-in pleasure cease-with used-to-live. Him-of three-persons
mit rahi. O-me-ke dui jhan-la khub moh karat-rehain
friend two. Them-in-from two persons-to well affection he-used-to-keep.
Aur dui jhan-sa tisas mit o-kar-as khub moh
And the-two persons-than the-third friend him-with greater affection
rahat-rehain. Aur o-ke tanak moh karat-rehain. Aur
used-to-keep. And he him-to but-littlet affection used-to-do. And
asain hot-rehain ki, juk gub o-kar dui mit bhipari-ker
so it-used-to-happen that, formerly when his two friends the-merchant-of
hali aur maiya-moh magan hot-rehain, tab tisas mit phikar-moh
wellfare and love-in plunged used-to-be, then the-third friend anxiety-in
hui ke aisan bijkho ki, mor-so bhipari kithin kij gussa
becoming so thought that, 'me-with the-merchant what for angry
bhasa-hai?'

huses-become?'

Pachhari aisan bhnas ki bhipari kunde bit-moh Raji-le
Afterwards so it-happened that the-merchant some affair-is the-king-of
dhike kahin-moh jhuk-gais. Tab Raji o-le balis ki, 'bhipari
near fault-in entangled-was. Then the-king him summoned that, 'the-merchant
mor dhigya ay-ke o bat-kher jubub dary.' Aisan lat Raji-kher
me near coming that thing-of answer may-give.' Such words the-king-of
bhipari sun-kar khub darias aur sochan lagis ki,
the-merchant hearing very-much was-frightened and to-think began that,
'aste daikh sakati-moh kastra kaari?' Mor-so baqa chhuk,
'such trouble difficulty-in how aura-to-do?' Mor-by a-great fault
bhasa-hai, Kaha Raji-le juk mantak mahit-le parla,
has-come-to-pass How the-king-of before silent remaining-for will-it-fall,
aur bhage-la jukat nih benay. Aur Raji dharmi aur
and fleeing-of means not is-to-be arranged. And the-king pius and
nyāy-chhanātyā bōhī. Tō mā-lā yah chūk-mē hūmā dukh saja justice-sifferent will-be. Then we this fault-in without pain punishment daye nih māhī. Ěk jagat hai, jō mēr mit āhī giving-out not he-will-listen-to-me. Oke means ēk, who my friends are
un-lā sung bīj-jahī. Un mēr nyāw-kī bih̄-mā bōhī, them with-(me) I-will-take. They my decision-of in will-speak.
us Rājā kāhī ki, “Rājā mahārāj, āh-mā chūk-lā and the-king-to will-say that, "King great-king, this-time-of fault sunāk-hē." Aur mā-lā dukh soch-se baahā-hī. Tō karnā excuse.” And me pain anxiety-from will-score. Then who knows Rājā ē-kār sun-hē, aur mā-lā saja jhamp the-king bir-(words) may-hear, and me the-punishment covering dāvānā; may-reason-to-give.’

Tab bāpārī anpān mū-lā bōhīs, aur ē-lā yā hāt baāsīs, Then the-merchant his-own friend called, and him-to this affair showed, aur hāth jorā hinnī kāri kī, ‘dū, Rājā kāhī mēr and hands enfolded entreaties make that, ‘brother, the-king near me sang chal aur mōr tamāphā Rājā-nē hinnī kar-ke mēr jiv-lā with go and my side-from the-king-to entreaties making my life baachāy-le.’ Tab wā ē-lā kahī kī, ‘dhū, yah tōr asal save.’ Then ke him-la and that, ‘brother, this thy real jugat hai. Māi Rājā-ka dīghā tōr sang nih jaāī. Māi kaun means ēr. I the-king-of near thee with not may-go. I what mēn kay-ke jahī āur Rājā-lē hittā kar-hū. Rājā mēr face taking shall-go and the-king-to entreaties shall-make. The-king me-of apar gussā nih kar-hī? Kasūr chūk-mē to-hī jhūke-hūs; akāhī ou anger nai will-do? Fault feelings-in thou-very entangled-art; alone tuhā jā, māi nih jāī, thou go; I not may-go.’

Bāpārī yah göth sun-kē jyādā dukh-mē baihā ghatī The-merchant this talk hearing greater anxiety-is senseless like buy-ke bihārān lāgā. ‘Hī, hīyā, māi basān-kārā. Māi dūsar becoming in-consider began. ‘Hī, hīyā, I how-may-do. I the-second mit-lā bōhān, ē-kār bārānā bai; wah mēr sang Rājā kāhī friend will-call. Hī-āf (my)-trust ēr; ho me with the-king near chal’hi.’ Tab dūsar mit-lā bōhās aur ē-kār dūsar mit ās, will-go.’ Then the-second friend be-called and his second friend came. Aur ē-lā sab hāl baāsā. Tab wā ē-lā kahā, And him-to the-whole account he-explained. Then ke him-to said, ‘achchā hai, Māi chaṅgī.’ Mit-kēr göth bāpārī sun-kē ‘well it-is. I shall-go.’ The-friend-of talk the-merchant hearing
The merchant awakened from his sleep, and his heart began to falter. He arose and lamented, "O, my friend, the king has called me to consider the pressing need of the day, and he has sent me to seek the happiness of the day with him."

"My friend," he said, "I cannot go."

"Why, my friend?"

"The king has commanded me to go, but I cannot."

"Why, my friend?"

"The king has commanded me to go, but I cannot."
FREE TRANSLATION OF THE FOREGOING.

The tale of the Merchant and his three Friends. A friend in need is a friend indeed.

In a certain country there lived a merchant who became the owner of a great estate in which he dwelt in great ease and comfort. He had three friends to two of whom he showed great affection. The third loved him more than the other two, but the merchant felt less liking for him than for them. So much so was it that while the two friends enjoyed his welfare and his love, the third used to be filled with anxiety as to why the merchant was angry with him.

In course of time it happened that the merchant was accused of some fault before the king, and the king ordered him to be summoned to give an answer to the charge. When the merchant heard of the king's order, he was filled with fear, and began to think to himself, 'in such trouble and difficulty, what am I to do?' I certainly have committed a great fault. How can I remain silent, without an answer to the charge, before the king? I have no means of running away. Moreover, the king is a pious man and a sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

Then the merchant sent for one of his friends, and, telling him of what was the matter, said to him with folded hands, 'Brother come with me to the king, and make entreaties to him on my behalf, so that my life may be saved.' Then the friend replied, 'Brother this is an affair which concerns you alone. I cannot go with you to the king. It would be impertinence for me to go with you, and to make entreaties to him. Will not the king be angry with me? It is you who have been accused, and you should go alone. I cannot go.'

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will seek for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at
hearing these words, and the two got up and set out. But when they came near the
gate of the village where the king lived, the friend who accompanied the merchant said
to him, 'Brother, now I am getting afraid. What am I to explain to the king? Per-
haps the king will get angry at what I say, and may order me to be punished. I am
going back home. I can't go with you any further.' As soon as he had said these
words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'Alas,
alas, the whom I used to consider a friend, and who in the days of my prosperity used
to show me so much affection, now, in the days of my trouble, has abandoned me. Let
impostors like him run away. I have indeed one more friend, but it is difficult to send
for him, for I used to lightly consider him. For this reason he will refuse to be
my helper, but still I see no other resource. I will go to him myself. Perhaps,
when he sees me sad and weeping, his heart may melt, and he may show pity on
me, and hear my entreaties.' Then the merchant went to his third friend, and with
much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on
me and forgive me. My condition is such and such. For pity's sake come and
make entreaties on my behalf to the king.' Then this third friend, when he had heard
the tale of woe said, 'Brother, your coming here has made me very happy. Forget all
that has happened between you and me. I used to love you all the time. I will now
help you as far as I am able. The king is an acquaintance of mine.' So they both
went to the king, and the friend made entreaties before him, to which the king paid
heed. So he called up the merchant, and, instead of punishing him, showed him great
affection.

From the District of Jabalpur 695,100 people are returned as speaking Bagheli. The
dialect is, however, only spoken in its purity in the north-east of the District. In
the remaining area, it more and more approaches the Bundeli of Panca, Damoh
and Narsinghpur. There are a number of Kols in the District, but they have abandoned
their own language, and now speak the ordinary Bagheli of their neighbours. They are
included in the above figures. We have noticed the same fact in the Baghelkhund
Agency. It will be sufficient to give the first few sentences of the Parishke of the Prodi-
gal Sun as received from Jabalpur. The specimen does not come from the pure Bagheli-
speaking area, and is hence much mixed with Bundeli. As examples of that
language, we may quote the words bid, they become; rahat, they were, and past tenses
in a, such as abhad, he completed, and par, it fell. Note, on the other hand, the typical
Bagheli expletive te, in rahot-te, he was. We also see the Eastern Hindi past tense in
t, as, for example, duska, which is also spelt duska, with the final a slightly pro-
nounced. Attention may also be drawn to the substitution of w for v in such words as
chaumati, for feeding. According to the Central Provinces Gazetteer, p. 176, the
principal peculiarities of the local dialect are theCTION of nearly all short vowels, and
the substitution of tth for s and of s for t. The last two are, however, common to all
the Eastern Hindi dialects.
[No. 38.]

INDO-ARYAN FAMILY.

BAGHEL DIALECT, MIXED WITH BUNDELI.

(EASTERN HINDI.

(DISTRICT JAELFUR.)

A certain man had two sons. One of them was a cook. The father said to him, 'My property what can I give you?' The son said, 'All things collecting distant country into' went away. And there debuquerque-in days passing his-con

deswale-kha yah-e-ki ek-kh yah-nahill lag, sur jaun ohl

country-inhabitants-of near-from one-of near to-live began, and who him.
ap’ō khōt-mā sumar charumāl-ka path'was. Aur jaun phānyān-kā kis-aun field-in swine feeding-for sent. And what horā
sumar khaín-rāhāi tama-mā āpan pēt bhūmī-kā chātāt rāhō-tāi.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was
Aur āhi kō kuchh nā dekāhāi.
And to-him any body anything not used-to-give
THE BROKEN DIALECTS OF THE SOUTH

MARĀHI, PŌWARI, KUMHĀNĪ, AND OJHĪ.

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghelī, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattīsgarhi, Baghelī, Bundeli, and Marāthī, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghelī. In the same tract we have also Balaghāri, a form of Chhattīsgarhi corrupted by Gōndhī, Lōdhī, which in Bundeli corrupted by Marāthī, and Gōwārī, which is Bundeli in some places and Marāthī in others. Ojhī is a corrupt form of Baghelī spoken in the District of Chhindwara by the Ojhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marāhi is the dialect spoken by the Marāthīs. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin; the Berar and Northern Indiā. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marāhi, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern Talānī of Satelektī and Balarghar of which the main language is the Khālīshī form of Chhattīsgarhi. It is, so far as its verbal inflexions go, a form of Eastern Hindī, resembling the kind of Baghelī spoken in Mandāla. On the other hand, its nouns remind one of the Kansuji of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as chāṭē, little, mārā, man, ends in ā and, as in Banda, while the Eastern Hindī Past Tense, with its third person singular in īs, is used, the subject has the typical Western Hindī case of the Agent, with ṇ. Thus, īrā-ne kahe, the son said; īs-ē kahe, he said. The ī in mā-ī is probably borrowed from Marāthī or Chhattīsgarhi. The r in apīrā is an evident attempt to pronounce the Marāthī ĭ.

In the District of Balaghat, the most important language is Marāthī. It is a peculiar local dialect known as Marhāli, and is spoken by the lower classes over the whole district, except in the Northern Purgosnās of Mau, Paraswar, Sātchē, Bhīm Lāt and Raigarh, and in the Eastern one of Satelektī and Chaurī. In these three last named Purgosnās, all of which lie to the east of the District, the language is the Khālīshī form of Chhattīsgarhi. In the North-Western Purgosnās of Mau, Paraswar, and Sātchē, the Aryan languages are Marāhī, Pōwari, and Lōdhī. These three languages are also spoken over the whole of the Marāthī tract and Pōwari, also, in Bhīm Lāt. As stated above, the first two are forms of Baghelī, and the third is a form of Bundeli. The Dravidian Gōndhī is also spoken over nearly the whole district. Golarī, a Dravidian language, and Baigani, a corrupt form of Chhattīsgarhi, are also spoken in various
isolated spots Labhāī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects:

<table>
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<tr>
<th>Language</th>
<th>Dialect</th>
<th>Dialect Total</th>
<th>Language Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Hindi</td>
<td>Khadubi</td>
<td>28,500</td>
<td></td>
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<tr>
<td></td>
<td>Bagamot</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marwari</td>
<td>54,700</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pitwari</td>
<td>41,600</td>
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<td></td>
<td></td>
<td></td>
<td>185,200</td>
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<tr>
<td>Basdāli</td>
<td>Lōdhī</td>
<td>18,500</td>
<td></td>
</tr>
<tr>
<td>Labhāam</td>
<td></td>
<td>590</td>
<td></td>
</tr>
<tr>
<td>Marāthi</td>
<td>Marshāl</td>
<td>98,700</td>
<td></td>
</tr>
<tr>
<td>Dravidian Languages</td>
<td></td>
<td>77,200</td>
<td></td>
</tr>
<tr>
<td>Urdu and other languages</td>
<td></td>
<td>4,641</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>383,851</td>
</tr>
</tbody>
</table>

The first few sentences of the Marāthi version of the Parable of the Prodigal Son are given as a specimen of that dialect.
एक बदमाश-के हो दुःख रहे ब्राह्मण ने श्रेष्ठ सांस्कृतिक चलन चनन्द चलन से जो मोरी हीसा है जो मोरी है। तब उसने उनने उनना घनना यह भाषा रहना सब कहूँ और-के दो देख-बाली चलन गद्दव बढ़ा। चर्चा लुकचा-से दिन बोलताते और घनना घनना घनना घाय दारिस। जब वह सबलां घाय दारिस तब तब देख-मा माननी भग्न और वह बिन घी पसे। भीं रोज जाने दे बुधुक रोजने बाने-से एक बाद बाला रहन लगता। जोहूँ पो-ला चहरे कहत-से दुकर करने-ला पटीडेस। और वह उस भोजनने से बेन-ला दुकर खात रहे भरते एक भरत-रहे। और बोल-ना कह नहीं देख-रहे।

TRANSLITERATION AND TRANSLATION.

Ek a' dm-te do turā rahē. O-kūrā-māē eehōto turā-neh
One man-of two some were. Them-of-from-in the-younger son-by
ap'āh doāh-se kahis, 'he dasū, dhan-māē jā moērhisā hai
his-son father-to said, 'O father, property-in-from what my share to
wō moērī dē-de.' Tab un-māē un-lā apērh dhan bāb-dēs.
thai me-to give.' Then him-by between-them his-own property was divided.
Khub din māē bhaas ki eehōto āhā sab kuchhu jama-kar-ke
Many days not became that the-younger son all things collecting
dur dēhā-eelō-gais. Air wahē luch-pun-māē dān bēhās, aur
distant country-to went-away. And there wickedness-in days passed, and
ap'āh dhan-lā khāy-dēris. Jāb wah sab-lā khāy-dēris tab wa
his-own fortune ate-up. When he all ate-up then that
des-mā māhāgō bīrās, aur wah bālōrī bhai-gais. Aur wah jē-ke
country-un famine became, and he a-beggar became. And he going
wa muluk-kō rahānē-wārē-mē-sē ek-kē yāhā mahan bāhīs jinh-nē
that country-of inhabitant-in-from one-of near to-live began whom-by
ō-lā apērh kēt-mō dūhar charīwe-lā pāthōs. Aur wā un pholālā-se
hum his-own field-in some to-feed went. And he these kwala-with
Baghéli (Pòwàrī).

Pòwàrī is the language of the Pòwàrī tribe, an agricultural tribe which traces its origins to the Rajput Pramāras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pòwàrīs are found all over the Central Provinces, a distinct Pòwàrī dialect has been reported only from the Districts of Chhindwāra, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the Pòwàrīs of Chhindwāra are now stated to have no peculiarity of their own. The number of Pòwàrīs in Bhandara and Balaghat are, according to the Census of 1891, as follows:

- **Balaghat**: 43,064
- **Bhandara**: 70,949

The number of speakers of Pòwàrī returned from these districts is much less than the above, viz.,

- **Balaghat**: 41,399
- **Bhandara**: 1,700

**Total**: 43,099

Pòwàrī, like Marāṭhī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghéli which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like ḍēdī, he gave; ḍēto, he took; are Baghéli; but ḍōdī, a certain; ḍōdā, they were; ḍapārō or apārō, own; and the case signs tā, are corruptions of Marāṭhī; and a, is; and khān, in kur-khān, having done, come from Western Rajputana. Note also the use of nē with a Baghéli past tense, which we have noted in Marāṭhī.

Two short specimens of Pòwàrī are given, one from Balaghat, and the other from Bhandara.

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INDO-ARYAN FAMILY.

EASTERN HINDI.

Bagheli (Edwar broken) Dialect. (District Balaghat.)

[Text in Hindi]

TRANSLITERATION AND TRANSLATION.

Kōhī mánum kā ċui bātā bātā. O-mā-lā bā-kaṇā-nā aprē.
Certain man-of-two sons were. They-in-from the-younger-by his-own
bāpā kāhab. Ho bābā, sampat-mālā jō mārō biśā sē ā
father-to said. 'Oh father, the-property-in-from what my share is that
dō-dōw. Maq wō-nē urālā āprō dhan bāt dēis. Jug
give.' Then him-by them-to his-own son's dividing gave. Many
rōj nāhi bhāya, nāhēn bātā sab yathūjā kac-khān dār
days not became, the-younger son all together having-made distant
dēs-lā, chali gayō. Wāhē jāy-khan luch-pānā-mēn sab
country-to having-gone went. There having-gone riotousness-in all
sampātā khōy dēis. Ēb wō sab upāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that
dēn-mē akāl pādev, akhin ā garāb bhiā gayō. Akhin ā
country-uns famine fell, and he poor becoming went. And he
jāy-khan wānā dēs-kē rānā-māl-lā ēk gharō rahan lagēw,
having-gone that country-of citizens-among one into-house to-line began.
Jēnē ē-lā āprō khet-mē ēlā dūkār chariān-lā pathūbhīs. Akhin
Whom-by him his-own field-into swine to-feed went. And
ā un khōl-pā-māl-lā jē-lā dūkār khāt āpaṇ pēt
he that husk-in-from which-to the-same eating were he belly
bharaṇ chāhēt bōtō, akhin kōhī nāhi ā-lā kētē dēt bōtō,
to-fill wishing was, and anybody not him-to anything giving was.
TRANSLITERATION AND TRANSLATION.

Ek manus-ka dui bheti hota. O-kho mabano betha bahala
One man-to two sons were. His younger son the-father-to
kahat-boto, Baha, mero mab-mattia-kha bha mero tad dah,
said, 'Father, my property/furniture-of share me breaking give'
Manu aporto mab-mattia baha deta. Manu dhakhto betha mab-mattia
Then his-oas property dividing gave. Then the-younger son property
jama-kor-kam dhar desko n扎根-gayo. Auk aporto manu-
collecting distant country-to went-away. And his-oas mind-from
bariwa karash, sabhi sampat udhay-daha. Wastai jama
dealings did, all fortune squandered-away. There the-whole-substance
khamao-jaha. O kho muluk-mo bada dukar pada-boto. O kho bha-sa
he-spend-away That country-oas great famine fell. That fact-from
langi jaase wo-laha. O-kho bad on muluk-kho ek manu-kho jawar
starvation occurred him-to. That after that country-oas one man-oas near
rathyo. O jokar chhariao aporto khatma dhaaha. O-na duktaran
lived. Him-by mine to-feed his-oas field-in sent-him. Him-by mine
phol khasri. 'Ouch phol khay-kho aporto pet bharat,' on a
bhaaka awad-tower. 'Those very husk eating my-oas stomach I was-felt,' so by-him
dilma apar sochis. Auk koon a-la kehi mili deha,
sminds-in himself he-thought. There anyone by him-to anything not gave,
The number of people of the Kumbhār or Kumbhār, i.e., Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Borsa 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundeli, Marāṭhī, or Telugu. In Bhandara, out of 2,759 Kumbhārs only 30 were returned as speaking a form of Marāṭhī, but an examination of the specimens shows that the Bhandara Kumbhār is really, like Marāṭhī and Pāwārī, a form of Baghēlī very strongly affected by Marāṭhī. As in the case of the two dialects just mentioned, the Agent case with se is used before the past tenses of Baghēlī verbs.

It will be sufficient to give a short specimen of this jargon.
INDO-ARYAN FAMILY.  
MEDiate GROUP.  

EASTERN HINDI.  

BAGHBELH (KUMBHAI BACKEN) DIALECT.  

(DISTRICT BHANDARA.)

And haiki siyab u kahre. Khambhu poyar kathre, baiva, baptho
hisho soika de. Yo-ni poiana kasama kath dreis. Yo-dei khun richa
khanu poiya sab jama kare, tare, dusa chel gussa. Yo-ni vaishoi ya-ke sab
pessa ko deis. Bo yooni sab pessa ko deis tare metkho birhaskh. Kaj-ke tare
bhoi yeh n-e ubari pahisa. Tare, bo yooni ko-ka douka
churan-ka khet-me poihsahas. Vo douka fooska khat richas. Tare yeh-ke
mene haako dusa vo foamka haako me jabi re. Bo yooni ko-dei
khanu-ka na deere.  

TRANSLITERATION AND TRANSLATION.

Ek manu-la do poyra rahi. Nuhano poyra kahre, 'babe,
One man-to two sons were. The-younger son says, 'father,
ado hisha mokhi dero. Woon poyra la jamai bith deis,
half share me-to you-give.' Him-by the-som-to property having-divided gave
Thodee dina rahi, nabho poyra sab jamai karke, dur
A few days having-lived, the-younger son all together having-made, for
das chal gun. Oo waha jake sab paisa kho-deias
country having-gone went. Him-by there having-gone all money he-squandered
Jab oon sab paisa kho-dees tab mahago giri. Karke
When he all money squandered-had then dearness occurred. Therefore
tange oke upar pales; tab ek baado admi-ke jagi jake rahi
difficulty him-of on fell; then one great man-of place having-gone he-lived.
Tab oon o-la dukar charan-la khet-me pobhias. Wa dukar phoikha
Then him-by him-to some to-feed fell-into went. Those some hankh
khato rahi. Tab o-ke maa-ma ais, ya phoikha ka ka-me bi
eating were. Then him-of mind-into came, that the-hanks having-saten I too
rahi. Jab o-la khi-ni khume mai deoi
shall-lives. Then him-to any-body-by to-eat not gave.

The Ojha are a sub-tribe of the Dravida Gonds, and, according to the census
of 1891, there are 5,459 of them in the Central Provinces. They are the barda or
minstrels of the Gonds, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snackers. Most of them probably talk ordinary Gôndi, but, from Chhindwara, a hundred were returned as speaking a dialect called Ojhi, which was classed as a dialect of Gôndi. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Bagheli. The total number of Ojhâs in Chhindwara District is 486.
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

BAGHÉLI (OJRI BROKEN) DIALECT.  

(DISTRICT CHHINDWARA.)  

एक बादमी-के हुए डोका रखके। छोटवे चपन बाप-से बुधवारस बाप मौर हिश्या सो-के देंडे। बाप-के हिश्या दे-होस बाब बॉडे दिना-के बाद अपना हिश्या नकळाका बाब टूट-देस-के बाल लगिस बाबर सब बच्चो-के सातर उड़ाइयाँ देंधे। बाबर जब सब तालिया घुं खाय खौस दुह सुक्क-मे बड़ा काल पड़ गईस बाबर लोट तू गयी। बाबर दुह भो बादमी-के निजके बालाव बड़ो मुखल-के बाबर उस सुनार चरावे सेला मेलिस। बाबर बम-के हिश्या मिलितिस तो बम बड़े शुगो हेलिस खाय-के जो सुनार खात-है।

TRANSLITERATION AND TRANSLATION.

Ek admi-kë duï dëka màrke. Obhot-vë apan bap-së gatiyis, 'bap,  
One man-of two sons were. Tho-younger his-own father-to said, 'father,  
mor hissa mó-thë òódës.' Bëp-në hissa dé-dis.' Aur thëkodinà-kë  
more hissa mó-thë òódës.' Bëp-në hissa dé-dis.' Aur thëkodinà-kë  
my share mote give.' The-father share gave-away. And a few days-of  
my share mote give.' The-father share gave-away. And a few days-of  
hid apna hissa jëthë-kar-his, dër dës-kë ját-lagis. Aur sah  
hid apna hissa jëthë-kar-his, dër dës-kë ját-lagis. Aur sah  
after his-own share he-collected, distant country-to went-away. And  
after his-own share he-collected, distant country-to went-away. And  
all laykà-kë khatar ujá-dis. Aur jah sah tathiya-pëj khíy-his wah  
alaykà-kë khatar ujá-dis. Aur jah sah tathiya-pëj khíy-his wah  
harlots-of for-the-nake washed-away. And when all substance was-up that  
harlots-of for-the-nake washed-away. And when all substance was-up that  
mulk-në bapà kâl pàr-gas aur woh bëj-gayi. Aur woh bhalà ñàdmí-kë  
mulk-në bapà kâl pàr-gas aur woh bëj-gayi. Aur woh bhalà ñàdmí-kë  
country-in great famine fell and he was-broken-down. And he good man-of  
country-in great famine fell and he was-broken-down. And he good man-of  
níyë jayán wahi mulak-kà. Aur us suwar charawë khëtà bhejis.  
níyë jayán wahi mulak-kà. Aur us suwar charawë khëtà bhejis.  
near went that-very country-of. And he some to-feed to-fields sent-him.  
near went that-very country-of. And he some to-feed to-fields sent-him.  
'Aur ham-kë chàlpá mitilis tó ham bápà khust bòis khíy-ke  
'Aur ham-kë chàlpá mitilis tó ham bápà khust bòis khíy-ke  
'And me-to husks if-might-be-given then I very glad might-be eating  
'And me-to husks if-might-be-given then I very glad might-be eating  
jo sawar khal-hal.'  
jo sawar khal-hal.'  
which weins are-eating.'
CHHATTISGARHĪ.

The form of Chhattisgarhi which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

CHATTINGAHI DE LAND.  

一定 हिंदी के दूर जोड़ा है। बी-सा-के सन-से शीत-हर अपन जाप्से कहिस के जीन भीर हिष्या हीव बी-बा दीने। तब बी-हर अपन जयजाल-खा वीट दिहिस। यारीज दिन-के चीन जोड़ा जोड़ा-हर चपन सब जयदाल-खा जीर-के दुरिन्दा देस चले मद्दत और उर्ध्र जपन सब जबड़ा-खा शून्य दिहिस। जब सध पूर्वा गय तब उर्ध्र बचाल पड़िस चीर बी-हर गरीव भव गय। तब बी-हर बी-सा एक जसुभरा-के यव वहें कहिस जोन-हर बी-ला अपन खेत-मा मुख्रा चारये-खर मिलत रहिस है। चार बी-हर बी मूसा-खा बी-बा बेठा-मन हात-रहिस जपन पेट भरे-खा चाहत-रहिस। चार बी-सा कीन नहीं देत-रहिस। तब बी-सा देत बाईस और कहिस के मोर दुर्रा-के कातंवीन नीजर-खा बेठे-के पुर्यी खाय-हर सिंच-हे चार में भूलह मरह-हीं। मैं उठ-के चपन दुर्रा-के जरीक जाहीं और बी-बा-के बड़ी-के दुर्रा मे खान्द्र-के उलटा और तीन भाग-मा पाप करे-हीं। मैं तीर बड़ीता कहार्डा-के लोग नहीं बौँ। बी-ला चपन नीजर-मा के एक जान। चार बी-हर उठ-के चपन दुर्रा-के पाप बने-लिः। बी-हर बीरेर दुरिन्दा गये-रहिस-हे के बी-बार दुर्रा-हर बी-ला देखे-के दुर्रा कहिस चाँच टीर-के बी-बा-से मिल-के चुम्पस। तब जोड़ा-हर कहिस के द्रुदा में सभुर-के घनटा और तीर भाग-मा पाप करे ही चाँच में तीर बड़ीता कहाने-के लोग नहीं बौँ। तब बी-बार दुर्रा-हर अपन नीजर-खा कहिस के सुनदर कपड़ा निकाल चाँच बी-बा पहिमाव और बी-बार बाह-मा सुदरी चाँच पाप-मा पनही पहिमाव चाँच धम-सब खारे चाँच सुदी बरी। बाहे-बार के मीर बड़ीता चर गये-रहिस-हे जी गये। मैंमाय गये-रहिस-हे मिखा गये। चाँच बी-हर चन्द्र और शिखिन।
ठेम कुसल पाइस-हे। तब यो-हर गुमा कालस चौर भिंतर जाय वनहें चाहिस।
तब यो-हर दुझा-हर बाहिस-सा घा-ने यो-वा मगाय लानिस। यह यो-हर चयन गाप-ला बाहिस ने देख से थरेंक दिन-से मिरा बार-वो चौर बभू तोर गुजुम-ला नहें टारें चौर तै-हर मी-ला बेहिस-से पिला-तप-से नहें दिखे के से चयन संबो-से संग कसी वरसीव। पर वे तोर बढ़न जोन पतु-पिसा-से बच तोर सब साल-वसुल वा प्राय-से बेठे हे जैसे यो-हर बाइस हे तैसे तै-हर दी-कर सांतर सुन्दर जंकरार करे-हे। यो-हर दुझा-हर बाहिस ने तै-हर सब दिन-से मोर संग इस चौर जोन कुश मोर हे ती सब तोर हे। पर तो-खा गुजद करे चाही और कसी सनाय चाही बाइस-हर के तोर भाड़े मर गये-रहिस हे केर जीज्ञ-हे। गोमाय गये-रहिस हे केर मिलिस हे।
TRANSLITERATION AND TRANSLATION

Könö ad’me ke du c’hok’t’i rahis-hai wö-mä ke sub-ä

A certain man-of two sons were Them-in-of all-from

c‘hok’t-har apan bip-sä kahis ke, ‘jön mör bhaa höy wö-lä
the-yonger his-own father-to said that, ‘what my share may-be that
dë-de.’

Tab wö-har apan jay-dad-lä bät dëhis. Thööck din-ke

gie-(me)’ Then, he his-own property dis-divd-sing gave. A-few days-of

mehö c‘hok’t-har apan sab jay-dad-lä jör-ke

after the-yonger son his-own all property looting-collected
durihyä dës chale-gais; tür u'bö apan sab jay-dad-lä phük-
(tu)-a-distant country went-away; and there his-own all property burnt-
dëhis. Jön sab phükä-gay, tab u'bö akai paris, tür wö-har gaalh
up. When all was-burnt-up, then there famine fell, and he poor
bhay-gay. Tab wö-har wo gwöw ke ak basaandhö-ke ghar râhe
became. Then he that village-of one inhabitant-of the-house(-s) to-live
lagis; jön-har wö-lä apan khet-mä sëci chariye-har bhagtrahis-hai-
began; who him his-own fields in waive feeding for wast-sending.

Aïr wö-har wö bhöö-lä in po-la gheca-man khar-rahis apan pët
And he those hanks which the pigs used-to-eat his-own stomach
bhar-lä c‘hahnt-rahis. Aïr tön-lä könö nahi dët-rahis. Tab
filling for desired. And that-too anybody not used-to-give. Then
wö-le chët äs kör kahis ke, ‘mör dadaä-ke hâtain nokar-la
how-to sews came and he-said that, ‘my father-of how-many servants
phók-ke purta khay-har mihat-har, tür maï bhööhan marat-hai
throwing-away of sufficiency eating for is-given, and I by-hunger am-dying
Maï ut-h-ke apan dada-ke sajik jalmä tür wö-lä-gi kahâl ke,
I ariving my-own father-of near will-go and to-him will-say that
“dadaä, maï swang-ke utpa sëx för ägu-mä pëp kare-hâi. Maï
“father, I heaven-of opposite and thy presence-in sin have-done. I
for lackä kahêyä-ke jëg nahi ëy. Mélä apan nokar-mä ke
thy son being-called-for worthy not am. He thy-own servants-among-of
ëk jin.”
Aïr wö-har uth-ke apan dada-ke pës c‘hak lagis
one consider.”
And he ariving his-own father-of near to-go began

Wö-har thööck durihyä gaye-rahis-hai ke wö-kar dadaä-har wö-la dëkh-ke
He a-little distance had-gone that his father him having-seen

2 2
dayā kari, tār daur-ke wo-kar-sā mil-ko chūmias. Tab ehhokī-ke
pitī did, and running him with meeting kisod(-hin). Then the son
kabīs ke, 'dāda, mai sang-ke utta ārīr tār āyu-māh pāp
and that, 'father, I know-of opposite and thy presence-in sun
kar-ḥād, āve mai tār lākhē kabīs-ke jāg nāhi ʾsw.' Tab
have-done, and I thy son being-called-for worthy not am.' Then
wo-kar dād-ḥar āpa nokar-la kabīs ke, 'sundar kapīṣ nīkīl
his father his-own servants-to said that, 'beautiful clothes take-out
ār wo-lā pahīmāw Āfr wo-lā kar khoṭhā-māh mūḍrī āve pīh-le-māh pan-lah
and him-on put. And his hand-on ring and feet-on shoes
pahīmāw, āfr ham sab khāī, āfr khūsi karī; khoṭhā karē mūr
put, and (let)-in-all eat, and merriment make; because that my
lākhā mar gau-e-rahi-hāi, jīgāye; qumāy gau-e-miḥs-hāi, mil-gāye.' Āfr
son dead had-gone, came-to-life; laid had-gone, was-found.' And
wo-sāb anān karē lagin
they-all joy to-do began.

Wo-kar hāpqe lākhā-hār khoṭhā-māh nīsā. Āfr pāh wo-lā ghae-ke
Hās elder son the-field-in was. And when he this-house-of
najik āye lagi, kēju-gāja-ke sabād sumān, Āfr wo-lā āpa near to-come began, music-to-of unless he-heard And he his-own
nokrān-mā-ke ak lā balāy-ke pūdhīs ke, 'yā kā hōt-hāi?' Tab
servant-in-of one calling asked that, 'this what is-being-done?' Then
wo-kar wo-kar-sā kabīs ke, 'tīq bhāī ān-hāi, āfr tār dād-ḥar
he him-to said that, 'thy brother come-in, and thy father
sundar jwānār rahe-hāi; kāh-sār ke wo-lā ehhām kusāl
five feast had-prepared; because that him safety welfare (with)
pāh-hāi.' Tab wo-kar gussā karī āfr bātār jāye nāhi ebūsā. Tab
ko-found, Then he anger did and inside to-go not wished. Then
wo-kar dād-ḥar bahār-mā-hā āke wo-lā manḍīn lagi, Tab wo-lā
his father enticed in causing him to-oppose began. Then he
āpa bāh-kā kabīs ke, 'dēkhī, mai nā ṕār dinā sēwā karat-ḥād
his-own father-to said that, 'see, I so-many days-clause service am-doing
Āfr kabāś tār hākum-āh nāhi tālāw, āfr tāl-hār mūlāh chhēryā-ke
and ever-ever thy orders not put-away, and thou me-to asking-of
khe-lāā nāhi diāy ke mai āpa sang khsā
the-kid-even not Gesū that I my-own companions-of with merriment
kātiw Par yā tār lāhā jān pateryā-ke sang tār sab māl
karī sw Par yā tār lāhā jān pateryā-ke sang tār sab māl
might-make. But this thy son who harlots-of with thy all fortune
basat-kā khoṭ-e bahā-hāi, jāmēnē wo-kar as-hāi, tāsānē tāl-hār wo-kar
things losing s-sitting, as-even he came, so-even thou him
khattā sundar jwānār karē-ḥāi.' Wo-kar dād-ḥar kabīs ke, 'tāl-hār
for a-fine forest best-made.' His father said that, 'thou
CHHATTISGARHI OF BILASPUR,

The language of the Bilaspur District is also pure Chhattisgarhi as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folk-tale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gonds in Bilaspur, of whom only some 8,450 speak Gondi. The remainder speak Chhattisgarhi, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.
Specimen I.

बीनी मन्दी-अंदर बुंदा बेठवा रहिन। उन-साँ-से छोटबा-हर पपन दुःख-ले
कहिस दुःख मांझमा-से बीन हिन्दा सीर बांटा-सी मरत-होगी तीन मो-का
देत-से। ची बी-हर कपन मांझमा उन-का बांट हिन्दर। ची चुम्ब दिन नहीं बैठी
पास के छोटबा बेठवा कपन का बन कहा। छाँ-के दुःख-मां निकर-बन। ची
उहाँ कपन धन-सा नाचँ-रूंग-सा दुंगा-हिबिस। ची जब गन्नाँ-वा खूंक-डारिस तब
के देस-मां बड़ा दुंगा बरिस। ची बो-हर भूखन सरि-वाणिज। तव ची धन-से
के देस-वे चीनी मंडल जो इहाँ जा-ने रहिस। ची बो-हर बो-का खित-साँ
रुखा चराये वर पठियस। ची बीन मेंसा-का सुशीरा खाना-रहिन तीन का खाना-के
घर मरे-से बी-हर सन मन मध्य-गत तबो-से बी-का चीनी कुछ नहीं देल-रहिस।
ची जब ची-हर बेंग वासिर बी-हर अहिस के बीर दुःख-वे अयसन जाती हुई माँ.
हार नीकर जव जिनःचर-मरि खा-पी-से बाँच जात-है ची में इहाँ भूखन मरत-हैं।
से चल-से जपन दुरा-मजर जाहीं ची बो-का बहिहीं दुरा में सेवान-के
ची तोर कसूर बरे-हैं। ची चर में तोर बेडवा बहावे जीवन नहीं रहीं।
ची मो-का ते चपन एक सुखियर माँती राख-सी। ची नौ-हर बलिस ची चपन
दुःख-मरि जास। ची जब बी-हर दुरा बी-का दुररिहाँ-वे चापत दैविक बी-का
मन मारस कहीं चीत-से बी-का बॉट-लिबिस ची बी-का खुम्मा हिबिस।
ची बेठवा ची-का कहिस दुरा में सेवान-के ची तोर कसूर कर-डालों ची तोर बेठवा
बहावे जीवन नहीं रखीं। पर दुःख-हर चपन कासिया-सन-का शाहिस बन-सुधर
कबूल बाला। ची बी-का दुरियाँ की बी-हर हाँक-सा मंडरी। ची पाँच-सा चन्दी
पतिरवा ची चपन खाबे की खुमी मनाई। का-बर-के थे मोर बेठवा मर-सम-
हिबिस ची फोर ची दुखिस की बमाज गद-रहिस की-का वाद-बायी। ची उन-मन
मुसी मनाये लाखिन।

जलता-सा बी-हर बुड़ा बेठवा बीन खित सा रहिस तीन जब पर-से
लागा-सा पुहुंचिस तो बी-हर नाचा की बाजा सुनिस। बी-हर एक नीकर-का
गलाय-धू मूर्दिस ये काये गीत-बने। ती बी-हर बो-का काहिस तोर भाई एउस-हये ती तोर दुआ दी-कर स्वार्थ नेवता काहिस धये का-बन के बो कर बी-का नंगत नंगत पाहिस। जतता सुन-जे भी दिसाय-गाइस भी चर-माँ नहीं हात-रहिस।

tो बी-कर दुआ बाहिर चाष-जे बी-का मनाइस। गी-हर बाधन दुआ-का ज्वाब

| दिसिस देख में चलेंज वहाँ-ने तोर नीर-रो वजाये-हैं भी तोर कहे बाहिर कह-हूँ


माँ भयीं। चो-बी तें सी-वा एक बलस पहाये नहीं दिये बी-साँ बाधन संगी-मन संग मंग बाहाम करवीं। भी जीसी भी तोर बैतवा बाइस जीन-हर तीर, जित्यमी-का गतुरिया-मन-का ज्वाब-दिसिस तेस्ती तें बी-कर स्वार्थ नेवता-हबारी चरे।

tो बी-हर बो-का काहिस बाभु तें तो मोर तंग सह-दिन रहत-हस भी

| जीन-कुरु मोर भये तीन तीरिंच भय। तो जैवित रहिस के हम-सन भूस-मनाइस भी चानंद करी का-बन के भे तोर भाई मर-गाय-रहिस तीन पुन जी-उठिस की गमाय-यह-रहिस तीन मिलिस॥
INDO-ARYAN FAMILY.

EASTERN HINDI.

[No. 45.]

CHATTISGARH OR LAMIA.

(DISTRICT BELASPUR.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION

Kôno mân'khe-ko du bêm'â rhâhin. Un-môk'le chhoôk'â-bhôr
A-certain man of two sons were. There-in-from the-younger
apan dàdâ-lê kahis, 'dâda, môl-matô-kô juân hîk mîc têdô-mî
his-own father-to said, 'father, property-of which share my share-into
parâk-hôhi, taun mô-kâ de-dô. An wô-lâr apan mûl-matôâ un-ka
will-be-falling, that me-to give And he his-own property then-to
bit dihô. An bahît din nahi bit-pâss ko
deciding gave. And many days not were-allowed-to-pass that
chhoôk'â bhê-va apan sah dhan sakôl-ke dûr dês-mî mîkar-gây.
the-younger son his-own all fortune-collecting distant country-into went-away.
An unâ apan dhan-kâ mîch rang-mî ura-dhîs. An jâb
And there his-own fortune dance licentiousness-in squandered. And when
jumâ-mê phûk-dârts tab wô dês-mî bây dukâl pâris
the-whole he-had-squandered then that country-in a-great famine fell;
an wô-lâr bhûcîn mara lâgis. Tab wo chai-ke wô dês-ke
and he from-hunger to-die began. Then he going that country-of
kônô mandal-ke iîâ jâ-ke rhâhin. An wô-lâr wô-kâ khet-mî
A-certain well-to-do-man-of near going lived. And he him field-in
sûwarâ osha-yêlû pâthôlôs. An juan bhûsâ-kâ sùwarâ khat-rhâm
seine to-feed sent. And what chaff some need-to-eat
taun-kê khaî-ke pêg bha-res man bhûg-gây. Tabô-lê wô-la
that-ever eating stomach to-fill his mind became. Know-then how-to
kônô kurola nahi dêt-rhâhin. An jâb wô-lâr elhî chagînu
anybody anything not need-to-give. And when his senses arose
wô-lâr kahis ke, 'mor dâdâ-ke apan kâtô bhûcîhâr naukâr hawfâi
he said that, 'my father-of such how-many hired servants are
jî-kar mîr khî-pî-ke bôi-jêt-hawfâi, an mî
hombre-of near having-cate-(and)-drunk there-remains-never-and-alone, and I
iîâ bhûcîhâr marat-baû. Mai chai-ke apan dàdâ-mîr jâhê
here from-hunger dying-un. I having-gone my-own father-near will-go
au wô-lâ kahihôû, 'dâda mai Bhûgîn-ke an têr kahôr
and him-to I-will-say, 'father, I God-of and-of-thëe sin
kare-haun, au ab mai tör betwâ kahâye jòg nahi rahyaun. Au
have-done, and now I thy son to-be-called worthy not remained. And
wô-kâ ta'î apan aâk bhutihâr shâi rakh-le."' Au wô-har chaâ
tme thon thy-own one herd-servant take keep."' And he started
au apan dadâ-mâr âis. Au jab wô-har dadâ wô-ha durihâ-lê
and his-own father-near came And when his father him from-a-distance
åwât dekhâi wô-kâ mayâ âis. Au daue-ke wô-kâ poâr-hisâs au
coming saw him to pûy came. And running him embraced and
wô-kar ohâmâ lihs. An betwâ wô-kâ kahâi, 'dadâ, mai' Bhag'wân-ke
him-of kus look. And the son him-to said, 'father, I God-of
au tör kartâr kar-jârâni an tör betwâ kahâye jòg nahi
end of-thee son have-done and thy son to-be-called worthy not
rahyâun.' Par dadâ-har apan kamîyâ-man-kâ kahâi, 'bame sugghar
remained.' But the father has-own servants-to said, 'good beautiful
kap'tâ lâwâ au wô-kâ pahîrâwâ. Au wô-kar hâm-me mûlûrì au
clothes bring and that-one-on put. And him kamûn ring end
pûr-mû panthi pahîrâwâ. Au apan-khâi au khust-manât; hâbar ko
foot-on shoes put. And let-un-cut and make-merry; because that
ye mòt betwâ mar-gay-râhia au phûc jî-uthâ; wô gamây-gay-râhia,
tâs my son dead-had-gone and again ke-âllo-crone; he lost-had-gone,
wô-lâ pay-glâyân.' Au un-man khust manâyê lâgin,
him I-have-found. And they merriment to-make began.

Atkâ mâ wô-har lâkâ betwâ jauh khat-mâ mihis, tann jab
In-the-meantime his elder son who field-is was, he when
ghar-ke hâm-thâ-mâ pahîchis tâ wô-har nychâ au bâja sunis. Wô-har
house-of vicinity'en arrived then he dancing and music heard. He
âk maukar-kâ bâliy-ke pûchhis, 'yê kâye hôt-ahwâli?' An wô-har
one servant having-called asked, 'this what is-being-done?' And he
wô-kâ kahâi 'tôr hân aîns-hawâl, au tôr dadâ wô-har khâtir
hin-to said 'they brother come-es, and thy father him-of for
nawâ kahâi-hawâl; kâbar ka wô-har wô-kâ nangat nangat âis?'
feast has-done; because that he him well well found.

Atkâ sun-kâ wô riâly-gâis au ghar-mâ nahi ëvat-râhia;
This-many having-heard he angry went and house-into not coming-oes;
tô wô-kar dadâ bahâr ayke wô-ha manâtâ. Wô-har apan dadâ-kâ
then his father outside coming him opposed. He his-own father to
jâwâb dihih, 'dêkhi mai stek bøbhar-la tôr nûkîr bøjîyâ-haun, au
answer gave, 'see I so-many years-for thy service have-done, and
ôtor kahâr bëhir kabhû nahi bhyaun; tabî-âî ta'î mô-kâ ëk
thy saying out-of ever-ones not I-became; even-then thou me-to one
pahêru ghâlêyâ nahi ëtyâ, jê-mâ apan sangi-man sang
kid even not gave-est, by-which my-own companions with

2 u
mīja-kar'yañ. An jāls'ñē yē tōr het-wā āīs pahār tōr
I-wight-hence-made-merry. And as-even this thy son came who thy
jindāt-kā pāturiyā-man-lā khawāy-dīhā, tāñśe tāi wō-kañ hātīr newtā
livelihood hālōta-to gave-to-eat, as-even thou him-of for a-feast
hekārī kārē.' Tab wō-har wō-kā kalās, 'bābū, tāi to mor
insultation madest.' Then he hin-to said, 'son, thou indeed of-me
sang sab din rahāt-haś, au pahār-kuchhī mör hāwai taun tōrōch
with all days lived, and whatever name is that thing indeed
au Yē mēhit rahā ke hām-man khūsī-manāī an ānand kārī;
i. This proper was that we may-make-marry and rejoicing may-do;
khār ke yē tōr bāhī mar-gay-rahs taun pahā jī-uthāś; au
because that this thy brother dead-hari-gone he again alive-rose; and
gamay gay-rahs, taun mihr,' lost had-gone, he was-found.'
[No. 46.]
INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

Chhattisgarh or Lariā.

(District Bilaspur.)

Specimen II.

एक-उन गाँव-माँ बेटा थी के ऊँचिन रहिस। तेह-कर एक-उन जाँचा रहिस। केवल-हर महर्षि-शान-सी कपिमा शामिल-रहिस। तब एक झिन साम सिपिया 
माँ-ये शास। तब निकान-शेन धर-माँ रहाँ। लड़ा वर राखत के-लख। 
साक-हर प्रौंहुल कास-रे बान तीर ढाई-ढाई-मन काँही गयी-हे। योतेक-माँ टूर-हर 
काहिस के मोर ढाई गयी-हे एक-के-ठूँ करे-बर। ची ददा-हर बाठा-स्था काटा संध- 
बर गयी-हे। तब साक-हर कावाय के तैसे मोडिसात-हस रे टूरा। तब टूरा कावाय मैं 
तो मोहा गोटियारी। योतेक-माँ टूरा-के ची साव-से बढ़ाई। मब-गय। साक-हर 
काहिस के तैसे जौन वाह-चा गोटियाराई-हस तीन बात-चा सिरोतीम बर हे। नहीं 
बसाये ती तो मो-का साहेभ-के कचरी-माँ ले-बला। तब मो-का सजा बो-वाँही। 
टूरा-हर काहिस मोर ढाई-ढाई-मन बजता तीर कपिमा लागह-हे। तै-हा तै छांड- 
टूवे तब सेके-हर मेट-का बतायी। योतेक-माँ साव-हर काहिस के मेट-का नहीं 
बसाये ती तो मो-का कैद बूझार-देही। तब टूरा-हर काहिस री महराज चल। 
साहेब-लेंग पढ़ी। केवल-के टूरा ची साव तूरी भन साहेब-लेंग पढ़ी। साहेब- 
लेंग साव-हर फिरायाद काहिस के महराज मैं। बाज बिहँयाखा केवल-के घर गयीं। तब 
केवल की के-ोतिन घर-माँ नहीं रहिन। नी-कर लड़ा रहिस। तब मैं मो-का पूण्य 
के कार-रे बान तोर ढाई-ढाई-मन काँही गयी-हे। तब चे टूरा-हर कावाय के सोर बढ़ा 
गयी-हे एक-के-ठूँ करे-बर ची ददा गयी-हे बाठा-स्था काटा संध-बर। तव चे-कर 
ची मोर लगाई। मब-गय। चे-हर मोर बाँट-बीत बाग। चे-हर नवा-का चार-टे 
चे-हर जैसन मोडिसात-हे। साहेब-हर टूरा-की पूण्यास के कार-रे टूरा चे कर मेट- 
का बतायी। टूरा काहिस ही महराज साव-हर सोही कपिमा-का छाँड ढेखी ना 
महराज। योतेक-माँ साहेब-हर साव-का पूण्यास के चे चे मेट-का टूरा-हर बताय- 
टूवी तो सोही कपिमा-का छाँड ढेखी ना। साव काहिस ही महराज। ची नहीं 
बसाये ती सजा हो-वाँही न महराज। साहेब काहिस ची साव-मन घुम-चाप 
टूवी रहा। साहेब टूरा-का पूण्यास कार-रे टूरा चे कैसे कैसे साव-का गोटि-
चाहे। दुरा कलिक से एसन मोठियाखी के साव पृथिवी के कस-रे बावू तोर हाईके देसा कहाँ गये हैं। तब मैं कच्चे के मोर दाईं गये है एक के दुई कवर-बर की रक्षा गये-है जाता-माँ जाता हैं-बर। सुना महराज मोर दाईं गये है चना हैं-बर। तब एक-हड़स-के दूर दूर होते-हैं। थे-कर भीत दुरा यह महराज। दूसर बात एसन चाव के मोर दुन-हर भाटा-गारी-माँ काटा हैं-बर गये-रहित। तब महराज भाटा माँ काटा हैं-हैं। तब मैं कच्चे काटा-माँ काटा हैं-बर। दुरा दुरा-हर बाराईं जरिह सोर-कंग। साव-हर वोतेक-माँ बड़बड़ांग लागिस। साहिब कहिस-घुप रही साव। तू तो छाय-छो। दुरा दुरा-हर जोल-राख। दुरा-हर सिरतों बाल-बा बताईस-है। सध्या जा जाँड़ दें।
INDO-ARYAN FAMILY.

EASTERN HINDI

SPECMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-thon gāw-mē kēwatt su kēwttim rāhūs. Tē-kar
One village is a-fisherman and a-fishermans were. Them of
one son was. The-fisherman banker-of money owed.
Tab ek diu saw rupiyā mēye-bar ās Tab śūnman
Then one day the-banker money to-demand came. Then the-elder
ghar-mē nu rahūy. Lākhi ghar rákiānt baith-rahay. Saw-bhar pūdh-bhis
house-in not were. The-boy house guarding seated-was. The-banker asked
'kusāē, bābū, tēr dēl-dēl-mān kahē gaye-hāi?' Wotek-mā
'well, boy, thy mother-father (pihar) where gone-are?' Thereupon
tum-har kahis ka 'mōr dēl gaye-hai ek-ko dū karo-bar, nu
the-boy said that 'my mother gone-is one-of two making-for, and
dēl-har kēsē-mē kāta rádhē-bar gaye-hāi.' Tab saw-har kathay
father thorns-in thorns fanning-for gone-is. Then the-banker said
ke 'kaine gothiyā-has re tūnā?' Tab tūn kathay, 'maā to
that 'how are you-talking, O boy?' Then the-boy said, 'I surely
thunka gothiyā-stāū.' Otēk-mā tumā-kē su śik-ke lārāi
true am-saying.' Thereupon the-boy-of and the-banker-of quarrel
bhai-gaye. Saw-bhar kahis ke 'tāi jaun bāt-lā gothiyāye-ha
because. The-banker said that 'then words said-host
taun bāt-lā shōn-kar-dē. Naāi-karēhā to tō-lā sāch-hā-
those words true-make. If-thou-will-not-do (so) then the-the-Sūhī-of
kauchāhī-mē lē-jāhō. Tab tō-lā saāhā-jāhī. Tūr-har kahis, 'mōr
court-into I-shall-carry. Then thee-to punishment-will-be.' The-boy said, 'my
dēl-dēl-mān jet-kē tēr rupiyā lāgāt-hē tō-lā tāi chāhē-dehā, tab
mother-father how-much thy rupees owe that thou will-give-up, then
maā yeēkār bhūnd-lā bahūhāū.' Otēk-mā saw-har kahis ke, 'bhūnd-lā
I this-of meaning will-tell.' Thereupon the-banker said that, 'the-meaning
nāhī bahūhāū, tāu tō-lā kāid-kar-wā-dehāhū.' Tab tār-har kahis 'hau,
not thou-will-tell, then thee I-shall-get-imprisoned.' Then the-boy said 'yes,

[No. 46.]

MEDIATE GROUP.

CEHATTīGARH or LĀMĀ.

(DISTRICT BIHĀPUR.)
Mahraaj, chal, Sahib log chaht." Kvaat-ka tuuna au saw duno
Saw, come. The-Sahib near let-us-go. The-fisherman's son and the-banker both
Juun saheb dug gan. Sahib dug saw-har phntyad karis ke,
persons the-Sahib near went. The-Sahib near the-banker complaint made that,
'Mahraaj, mai aj bihanyad kvaat-ke ghar gayaui. Tab
'sir, I to-day in-the-morning the-fisherman-of house-to went. Then
kovaat an kowtin ghar-ma mahi ruhun. Wo-kar latka rahu.
the-fisherman and the-fishermans the-house-in not were. His son was.
Tab mai wo-la puchhew ke, 'kasre bahu, ter daad-dama-man kaha gaye
Then I him asked that, "well boy, thy parents where gone
haai?" Tab ye tura-har kathney ke, "moh dai gaye-hai ek-le aur kore bar,
"Then this boy says that, "my mother gone is one-of two making-for,
aur daadi gaya hai kata-ma kata radeh-bar." Tab yaker au
and father gone is thorna-en thorns fencing-for." Then the-one's and
moh larai bhay-gai. Ye-kar mor bar jit lage-hai. Ye-kar
my guerrel became. This-one's my default victory is-stated. This-of
nyaw-la karda, ye-kar jaisan gothiyah-bhawan.' Sahib-har tura-ke
decision do, this-one as is-saying.' The-Sahib the-boy
puchhia ke, 'kasre turai, ye-kar bhed-la bataibe? Tura kahis,
asked that, "well boy, this-of the-meaning will-you-tell?" The-boy said,
hau, mahraaj, saw-har sabo rupiya-la othay-deh-ai, mahraaj?'
yes, Sir, the-banker all money will-give-up (or) not, Sir.'
Wotak-ma saheb-bar saw-la puchhia ke, 'ye-kar bhed-la turai-har
Therefore the-Sahib the-banker asked that, 'this-of meaning the-boy
bhata-deh, to sabo rupiya-la othay-deb-ai? Saw kahis,
will-tell, then all the-rapes will-you-give-up?' The-banker said,
'hau, mahraaj Au moh-hatahi tau saha-ba-bhatai-na, mahraaj?'
'yes, Sir. And he-will-not-tell then will-ka-be-punaked-(or)-not, Sir.'
Sahib kahis 'sahebha, tun-man shupa-chap tathre rahi.' Sahib
The-officer said "all-right, you silently standing remove." The-Sahib
pura-la puchhia, 'kasre, turai, tai kaise kaise' saw-la gothiyayai?
the-boy-to asked, "well, boy, then how the-banker spoke?"
Tura kahis, 'mai aisan gothiyayai ke, saw puchhia ke, 'kasre, The-boy said, 'I in-this-way spoke that, the-banker asked that, "well,
babu, ter daad-dama-man kaha gaye-hai pa? Tab mai kahyai
boy, thy parents where gone-are?" Then I said
ke, "moh dai gaye-hai ek-ke dai karse-bad, an daadi gaye-hai
that, "my mother gone is one-of two making-for, and the-father gone-is
kata-ai kata radeh-bar."' Sumai, mahraaj, moh dai gaye-hai chaman
thorna-en thorns fencing-for." Then, Sir, my mother gone-is poese
dare-bar. Tab ek-thanko do dar bad-hai Yekar bhed iya aiy,
to-split. Then one-pee-of two split-pee became. This-thang-of meaning this is,
FREE TRANSLATION OF THE FOREGOING

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to demand it from him. The old people were not at home and only the boy was keeping house. Asked the banker, 'Well boy, where have your father and mother gone?' Said the boy, 'My mother has gone to turn one into two, and my father has gone to fence thorns with thorns.'

What nonsense is this you are saying,' said the banker. Replying the boy, 'I am telling the simple truth.'

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to haul him off to the Sáhib's court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father's debt. Said the banker, 'If you won't tell it to me, I'll get you put in jail.' Said the boy, 'Yes, Sir, I agree to that. Come along to the Sáhib.' So the fisher-lad and the banker went off to the Sáhib, and there the banker made the following complaint—

'Sir, this morning I went to the fisherman's house, and the only one there was this boy, his son. I asked him where his father and mother were, and he told me, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.' The Sáhib asked the lad if he would tell the meaning of his words. 'Yes, Sir,' said he, 'provided the banker will remit my father's debt.' Then the Sáhib asked the banker if he agreed to this. 'Yes, Sir,' said he, 'provided that he fails to explain them he is punished.' 'All right,' said the Sáhib, 'hold your tongue, and stand where you are.' Then he turned to the boy, and asked him, 'well, boy, what was it that you said to the banker?'

'Sir, my mother has gone to turn one into two, and my father has gone to fence thorns with thorns.' The Sáhib asked him where were his father and mother, and I replied, "my mother has gone to turn one into two, and my father has gone to fence thorns with thorns." Sir, my mother had gone out to split peas, and when you do that, each pea turns into two. That is the meaning of my first statement; and as in the second, my father had gone to fence his egg-plant garden with thorns, and Sir, the egg-plant is
itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me?"

The banker began to murmur, but the Sāhīb said, 'hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes.'

The Aryan language spoken in the Feudatory States immediately to the west and south of Bilaspur and Raipur, etc., Kawardha, Chunikhadan, Khairagarh, Nandgon, and Kanker is the same form of Chhattisgarhi as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.
The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *porthā*, I support, instead of *pasa-hāt*. This contraction is carried to an extreme in *rathai*, he dwells, for *rathat-hat*.

[No. 47]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

(STATE KAWARDHA.)

This specimen describes a native of Chhattisgarh or Lardi. The language is Eastern Hindi.

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**TRANSLITERATION AND TRANSLATION.**

_Ham apan dāda-ke mhār bhalā han O-mālī maī sābā._
_We our father-of four sons are. They-in-from 1 all-thau_

_kāp haū. Mār dū bhāi mōr sang-mā wath-hawāī. Āūr_
_elder am. My two brothers me with lice And_

_ek bhāi Māra gāw-mā rathai. Maī apān dū_
_one brother Harmerā village-in lives. I my-own two_

_bhāi-lā bānī-bālī kar-ke porthāū. O-mā-ke ēk-har āpānā_
_brothers field-labour doing support. Those-in-of one drum_

_bājāthā. Māh kot-wāli bhūliā māh pha hauai. Tā-lo jāi_
_plays-am. My kotwāli-(of) land me with is. That ploughing_

_bo-ke apān pet bharthan. Esō maī thēp-kun kōdā_
_sowing our-own bheeres we-fill. This-year I a little hadū_
FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Marmari. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some kodo land, and we till our belles with its produce. This year I sowed some kodo, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Marmari. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.
INDO-ARYAN FAMILY.  

[No. 48.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

Chhattisgarh or Lalia.

The following specimen of the dialect spoken in Khairagharh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition mē, instead of mē, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the k in the postpositions kā, the sign of the dative-accusative, and kō, the sign of the genitive. Thus, we have gay-kā, the cow, instead of gay-kē; a-kō, instead of a-kē, it’s ohārē ghar-mē, in her house.
[No. 48.]

INDO-ARYAN FAMILY. MEDITATE GROUP.

EASTERN HINDI.

CHHATISGARH OR LAMIA. (STATE KHAIRAGARH.)

TRANSLITERATION AND TRANSLATION.

Mai baihā-la jahar-dāshi maā lēw. Julphikār Husān-har Tiyā-ke
I the-ox hy-force not took. Julphikār Husān Tiyā of
gay-la pāch rupiyā pāch am-mē lēw. Phēr dēsar āna gay-lā
now five rupees five annas-un took. Again another day the-ox
phāre-har kahi. Ārī yēhā ghalāw kahi ko, ‘ek rupiyā-la phēr
lo-return he-said. Ānā this-also also said that, ‘one rupee book
dēbā to gay-khā lēśa.’ Phēr Tiyā-har ēk rupiyā mor-ā
son-will-give then the-ox Innīl-take.’ Agān Tiyā-ke one rupee me-from
mūgīs. Mai bānyā-man-ke ardā ēk rupiyā Tiyā-ā dyēw. Tiyā
asked. I the shop-keepers-of in-presence one rupee Tiyā-ā go-wa. Tiyā-ke
had-promised that, ‘fifteen days-un rupees Innīl-give. If I-did-not-give, then
mōr bāllā ghalā-bāi. Ā-khā tai lēśa-bā.’ Bāllā nāt lēs.
my ox is-mortgaged. That thou will-take. The-ox not she-brought.
The-ox Tiyā-ke hor-un house-un kept. Julphikār-Husān Tiyā-ā side-
lē ēk ahīthē lēk-dīye-rāhis-hai jē-lā pēś-kare-haś. Pandārā din
from one letter had-written which I-have-produced. Fifteen days
ho-gay Tiyā-ā rupiyā nai dēis. Ār baihā-la mor ghar-mē Śīvat Gōy
passed Tiyā-ā rupees not gone. And the-ox my house-in Śīvat Gōy
aur Maṇīla dīrār-ke sāmā saṃp-dēis. Bāllā nēt rupiyā-ke
and Maṇīla head-man-of presence-in she-made-over. The-ox seven rupees-of
was. When the-ox me-to she-made-over, then I it binding-book.
Tiyā-ā mor ēgā rupiyā lēke nāt lēs. Kōṭwāl rupiyā lēke
Tiyā-ā me before the-rupee taking not came. The-kōṭwāl the-rupee taking
came. I house-un not waś. The-kōṭwāl the-rupee taking went-back. Julphikār
Husān ghalāw rupiyā lēke mōr pā kahi nāi sā. Ār na mō-lē
Husān also rupees taking me near-ever-un not came. And not me-to
rupees dēis. Tiyā-ā-har jāb baihā-la gahā-rāchts, tō bāllā okhrē
the-rupee gone. Tiyā-ā when the-ox mortgaged, then the-ox her
I did not carry off the bullock by force. Zu'l-šiqār Husain bought a cow from Tihyā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tihyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zu'l-šiqār Husain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tihyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gönd and Maghlā Sirdār. It was worth some seven rupees. When she made over the bullock to me, I took it and tied it up. She did not subsequently bring me the money. The Köheziel came to my house with it, but I was not then at home, so he went back without paying me. Zu'l-šiqār never came to me with the money, or gave it to me. When Tihyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the Taksildār, in a case about liquor.
KHALTAKI.

Chhattisgarhi is also spoken in the east of the District of Balaghat, in the Chauria, Sodekri, Bhim Lati, and Raigarh Parganas, by 88,300 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Baghelik, but a perusal of the accompanying specimen will show that it is nearly pure Chhattisgarhi. It is locally known as Khatki, more correctly spelt 'Khatkathi,' or the language of Khatki, which is the name of the Dusaspur district current in Balaghat.

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that,' 'he,' is sometimes written ə and sometimes ə. This is probably merely a case of uncertain orthography. Its oblique form appears once as ə. The postposition of the locative is sometimes ə (as in Baghelik) and sometimes ə. The characteristic consonant of the present participle is ə, not ə. Thus, we find əkhetə, they used to eat, which is not contracted from əkhetə, as we might expect from the frequency with which this very contraction occurs in Chhattisgarhi. It rather corresponds to the Hindustani khettə. Another example is the Present Definite karəhəkət, I am doing. A true instance of the contraction above referred to is raheka, for raheka, thou art. Isolated peculiar forms are kare-kuncaga, I have done, and raheka for raheka, he was.
[No. 49.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

CHATPISGARI or Lakia (Khaltäni) Dialect. (District Balaghat.)

कोनी मनसे-बी दूः भल वेष्टा शिष्य। तो-मा-वे होटे वेष्टा-हर दुआ-से कहिः चन दुआ जीत रसाय धन है तो-मा-बी सीर राष्ट्र-वा दे। तब बी-हर चन पन-ला वाट देंगा। गजन हिन नहीं सजसं के नामे वेष्टा-हर सबो-बा घर-के चान राज चल दुआ चौर बी ठीर-मे जान-के चल पन रुझान-पना-मे भंट दारित। जब सबे सिराज-गये तब बी राज-के तुझाल पाहिल को गधी हो-गइस। को वे बी-बी-बी बी राज-के एक-के घर-से रहन बागिस। तीन-हर बोलिस पन खिद मे सुरा चराख-हर भिनिस। बी बी-हर बूटा भुसा-से जीत-बा सुधर सायि चलन खान बागिस को बी-मा-मा जुकु ननहिं देंगे। तब बी-बी सुरसा चाह्स को बी-हर कहिः सीर दुआ-के घर-से मे बखरो बुलिसार-बा खाय-हर गजन मिलवें बीमें सुख-से मजत-हों। क्रमें उठ-के चलन दुआ-के पास जाकर बी बी-हर-से बहु के दुआ वर-के संसार सर-के खराब काम की तोर बासू बूढ़ड़वी बीर-दीवीया किन जेजा मे तोर बेटा कहाँ-के पाहू ननहिं हों। तोर-बा चलन बहाल भुतिवर्षा-मे ठो- हो-बी एक भल दाविल धर्मवे। तब बी-हर उठ-कहर चलन दुआ-के पास चले- बागिस। तब बी-बी-बी बुर-बीच रहे तब बी के दुआ-हर देख-कर मया किर चउ दुआ-कहर बो-कहर गलसा-बा बोटाव-बेंडस जिबर चूमा-बेंडस। बेटा-हर दुआ-बा कहिः बी दुआ में हर दुनिया-बी बाहर तोर बागू पाप बिखे-हों बी तोर बेटा कहाँ-के खाटक नहिं हो। तब दुआ-हर एक भल नोकट-से कहिः के मन-ले चंदा कबड़ा बीण-के बी-बा पहिला-दे बी मो-कर हाव मे भुंडरी बी गोविंद-मे पनही पहिला-दे बी हस खानी पीजो भहा करो। बी-बी-बी बी मो-कर बेटा-हर सीर- के मरे दालिल निरकल-बख़्ये-रहिते तीन-हर झूलिस की नया-वन-रहिते तीन-हर मिलिस। तब बी-बी मंज़ा-कहर बागिस।
है पी तोर दुर्भार चक्का भाग खार्ड-वर बनाये-है जा-बार से ची-बा चक्का मोटा लाखा पाइस। तब ची-बा रिस अरिस ची भीतर बाहर जाे-बार मज नहीं जारिस। उत्तर ची-बा दुर्भार बाहिर चाहस ची-ची मनाइै लागिस। ची-बा दुर्भार दुर्भार ज्ञान विद्या यिस भी ज्ञान बधाय पाँच करखे-चों ची कभू तोर बुधन-बा नहीं टीरे ची तै-हर भी खाकर-हूँ एक मंड़ा नहीं दवे जे में अपन संगी-सब संग सजा बसंत। तोन तोर एक बेटा बिसबिसी-ची संग तोर जन-बा खाइस जे जैसे खाइस तेहने ते-हर बी-बार खालिस चक्का खार्ड-वर बनाइस। दुर्भार ची-बा चंग विद्या चरे बेटा ते हर सोर संग से हमेशा रेखा। जीन मोर है तोन सत्ता तोर है। तोन खालिस सजा बनरा ची खुसी बनरा ठूक़ा रहिस का-बी-चि वे तोर भाद्र भर-रहिस तोन-बार बीक्रुस-है। गताब गंगा-रमिस-है तोन-बार सिद्ध-है।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH or LAMIA (KHARIAH) DIALECT.

(DISTRICT BALAGHAT)

TRANSLITERATION AND TRANSLATION.

Kōrō munṭhā-le dā jhan bēṭā rahis, Wo-ma-lō ohhōte
A-certain men-of two persons son-were. Then-in-from the-younger
bēṭā-har dādī-sē kahis, ‘agā dādī, jon hamār dhan hai
son the-father-to said, ‘Ô father, what our property is
ō-me-le mōr bēṭā-lā dē.’ Tab ō-hār apan dham-lē bēḍ
that-in-from my share give.' Then he his-own property dividing
dēs Gaṇab din nhāf bhrās ke nīnha bēṭā-har sabū-lā dhar-ke
gave. Many days not become that the-younger son all taking
in rāj chal-dāis. Aur ō thōrmē jāy-ko apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
chhīnāt-paṁ-mē mēt-dāis. Jab sabō swāy-gaye tab ō rāj-mē
inconveniences-in wiped-out. When all was-spent then that country-in
dukāl paṁis sa wo garih bō-gais. An wō jā-ke wē rāj-ke
a-famine fell and he poor became. And he going that country-of
ēk-ke ghar-mē mhaṅ lagis. Tum-hār bōṅs apan khet-mē sūn
one-of house-in to-live began. That (men) spoke his-own field-in mine
country-har bīdās. Aur wo-har kōrā-bhūs-sē jōn-lā swār kāthē
food went-him. And he grass-colt-with which some used-to-eat
apan khūn lagis; ou kōrā-har kuchhu nāṅh dōwā. Tab wo-lē
himself treat began; and anybody anything not used-to-give. Then him-to
saṅta āṁs aur wo-har kahis, ‘mōr dādī-ke ghar-mē kat-kō
senses came and he said, ‘my father-of the-house-in how-many
banīhār bhūṭyār-lā khaṛy-bar gaṅab mīt-ēh the aur maṅ bhūṅ-sē
field-labourers hired-servants-to to-eat much was-given and I from-hunger
marat-hāi. Mai uthā-ke apan dādī-ke nis jhiṅhī au wo-kur-sē kāhū
am-dying. I arising my-own father-o ām will-go and how-to will-say
ko, ‘dādī, maṅ-har sarosar bhūṛ-ē kharā kāṁ wo tōr āṅ
that, ‘father, I the-world against had died and of-those before
ohlīsāl kā-nīṅhōṅa; Ḏō āmā maṅ tōr bēṭā kāhe-ke link nāṅh
she-conduct have-done; that which-en I thy son being-called-of fit not
hāṅ. Mo-lō apan banīhār bhūṭyār-mē mo-hō-lā ēk jhan
am. Ye thy-own field-labourers hired-servants-among me-also one individual

2"
dākhil samajh-le." Tab wō-har utb-kar apan dāda-ke pās obale entered consider." Then he arising his-own father-of near to-walk lagin. Tab-lē o-har dur-bāch rehte tab ो-har dāda-har dekh-kar maya began. Then he dekh-bāt open was then his father seeing-him pity karā aur dekh-kar ो-har gār-lā pūrā-bāsā aur chhmā lās. Bēhā-har did and running his neck embrace and kisses took. The-son dāda-lā kahin ki, 'dāda, mā-har duniyā-ko bīhār tōr the-father-tn and that, 'father, I the-world-of against of-the āgh pāp kiyo-haū, an tōr bāta kahāye-ko lālk mayā.' Tab before sin have-done, and thy son to-be-called worthy not-am.' Then dāda-har ो khaun nokān-sē kahin ki, 'sab-lē aehhā the-father one individual servants-from and that, 'all-than good kappā hār-lē wō-lā pahāmi-lē, au wō-har hāth-mē clothes baun-taken-out him-to pūthiy-o-gice, and his hand-on mārī an gār-mē parchi pahāmi-lē, Au ham khāb-o-phē o-ring and feet-on shoes pūthiy-give. And we shall-eat-drink mājā karbē; ka-bar yē mōr bāta-har mōr-lē mare dākhil (and-)regaining made; because this my son mōr-for dead the ukaī-gaey-rāhisā, tōn-har āj jihās; au gāwa gaya-rāhisā had-gone-away, he to-day om-si-to-life; and lost had-gone, tōn-har mūnā. Tab wō-man mē ājā karē lagin.

ke is-found.' Then they rejoicing to-make began.

ō-kar bāse bēhā-har kēhā-mē rāhisā. Au jab wō-har gtaar-ke tīr His older son the-field-tn was. And when he the-house-of near rahēhis tab bāja au māchā-lā suxā. An wō-har apan arrived then music and dancing he-heard. And he his-own nokar-man-lē ो khan-lē apan tūr balāye-ko puchhis, 'yē kā hai?' servants-from one individual himself near calling asked, 'this what is?' Ō-har wō-har-sē kahis, 'tōr hihi āye-hai, an tōr dāda-har aehhā bhēt He know-to said, 'thy brother is-come, and thy father good rice khāyā-har banāy-hai; kā-har-kā wō-lā aehhā mōtā-tāja pais.' Tab to-eat has-prepared; because him well healthy he-found.' Then wō-har ni karā an bhūtā āhā jīye-har man nāhī karē. Tab he anger did and inside direction going-for mind not made. Then ō-kar dāda-har bahīr āia au wō-lā manāyē lagin. Ō-har dāda-lā his father outside came and him to-oppose began. He the-father-to jawāb dēsā ki, 'mā-har aish bārā-lē tōr dāda pāw karāh-hē: answer gave that, 'I s-month year-for thy hand felt aim-doing; au kabālī tūr jūbae-lā nāhī jāre-wā. Au tā-har mōtā kabāhī and ever-ever thy words not I-dīsobeiayed. And thou me ever-even ēk bhēpā nāhī dayē, ke mai apan sangi-men-sang mājā one ram not gācē, that I my-own companions-with rejoicing
kartôsw. Tôn tór yah bêśa kis'inô-ke sang tór dhan-lâ
mîght-have-made. So thy this son harlots-of with thy fôrtune
khâis-hai, jûsme èis, kÎsme tai-har wô-kar khatir sohâ
eaten-up-ês, as-even he-has-come, so-even thou know for
good khaye-har banâtś. Dadâ-har o-ka-rang kahis, 'aré bêtâ, tai-har
food-to-eat hast-prepared.' The-father him-to said, 'O son, thou
môr sang-mê hasmâa rathas. Jôn môî hai, tôm sab tór hai. Tôn
me with always lived. What mine is, that all thine is. That
khâtir mûjâ karrâ an khust karrâ thawkâ râhis, kî-bar-ki
for rayowing to-make and happiness to-make proper was, because
yê tôr bhâî maro-râhis, tôm-har jîn-hai; gayâ gaye-râhis-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
tôm-har milis-hai'
he has-been-found.'
The home of pure Chhattisgarhi is the districts of Raigarh and Bilaspur, with the adjoining Fandyary States. As we go north, the language gradually merges more and more into the form of Bhajpuri spoken in Chota Nagpur, and known as Nagpuri. In the States of Korua, Surguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based on the main on Chhattisgarhi, but which possesses many of the characteristics of Nagpuri. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korua and Surguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriya is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpuri, and it is called Surguja. This name may therefore be adopted for the dialect. The word means the language of Surguja or Surgujia, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Nath Chatterji, the Manager of the Jashpur State, are here given of the Surguja dialect. The first is a version of the Parable of the Prodigal Son, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Chhattisgarhi. It will be seen that they are all, at the same time, points of agreement with Nagpuri.

I. PRONUNCIATION—There is the same tendency, which we have noticed in Nagpuri, to pronounce a final or unaccented short $ in the preceding syllable. There are many examples of this. It will suffice to quote: $mati$, for $maati$, a man; 
$gha$, for 
$ga$, having divided; 
$ka$, for $ka$, having run, and even $kar$, for $ha$, in 
$kar-aha$, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhi, in $rabhitth$, they place, and this is carried to extreme in the word $kaith$, for $kaath-aha$, he says.

II. NOUNS.—Instead of $ka$, we have $ka$ for the sign of the dative-accusative, as in $ka$, to him. The sign of the genitive is sometimes the Nagpuri $kar$, instead of $ke$, as in $maastkar$, of a man; $maastkar$, of the country.

The nasal is often omitted in the locative postposition $ma$, so that we have $ma$. We also find the Bhajpuri locative in $a$, which is used indifferently as a Instrumental, or as a locative, as in $bhakhe$, by hunger; $ghar$, in the house; $paith$, on the back

III. PRONOUNS.—We $is h awe锰-mon$, with a long $a$ in the first syllable. So also, the word for ‘own’ is $apan$, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantives, the present tense of which is taken bodily from Nagpuri, with a lengthening of the initial $a$, as in $aka$, I am; $ah$, he is; $ah$, they are. The finite verb is usually conjugated as in standard Chhattisgarhi, but there are isolated Nagpuri forms as $karit$, I did; $kor$, for $kor$, it becomes; and $kaar$, they began to make.
भनि महुनसेन दू-गोठ बेटा शही। छोट बेटा-हर चापन चाप-रा बहिस कि ए द्राज माझ-बाज-सन-वा जी मीर बाँटा चीख से मो-जा है। बेहद चो बी-सन सभि चापन जिना-वा बाँटा दिहिस। देह दिन नहि मेहरहिस कि छोट बेटा-हर सबरो-वा दुरितस चार देह दुरितस मुख-सस-सन चलि-गदछ। चार तिहाँ सबरो घन-खुर्जी-वा मुख-सस-सन वीव दरिस। चार जप सबरो-वा सीराय- 
जुलिस ची मुख-सस। बड़ी नवाज दीदम चार ची-भी दुख हीप्रक लागिस। चार चो गदछ चार। चो मुख-वा महनि मदनस संख जोराय भद्रस चार चो बी-वा बंटा नराण-के बड़ी संजिस। चार चो जी बुस-वा बंटा खात-रहिन ती-वा 
पालिस तो खुसी-से चापन पेट-वा बालिस। सुदा चो-हो बी-हर बी-वा निब 
दिहिस। चार ची-के जब सुरता भद्रस तब कौशिक मीर दाज-ठन एतेक बंगरा 
बांह चार तेहि साक-के-ही पूरी पावत-चाँई चार में भूखि मरत-चाँईयी। चैं 
उठहूँ चार दाज-ठन चाँई चार बी-वा कहूँ ए दाज में भगवान-वर चार टोरो-ठन कबुर कबुर-वाही चार पाच में टोर बेटा छों ए मियर खाने-रा जोग 
नबी तो कौशिक ची भनेने निमर सी-हो-वा राख। चार जी महिस चार दाज- 
रह-ठन चाइस। नगर ची देर-ताने संजिस तैसिलेक दाज-रा बी-वा दीहिस चार बी- 
वा मता चाणिस। चार ची हुडस गदछ चार बी-वा हुड-वा पोतिनिस चार बी- 
वा जुसिस। चार बेटा-हर बी-वा कौशिक ए दाज में सम्बान-वर चार टोरो-ठन कबुर 
कबुर-वाही चार पाच में टोर बेटा छों इसम कबुर-रा बाणक नबी। नगर दाज- 
रा चापन पंगरा वन वा कौशिक निमर्ग-के बेहु मूघा 
वा लाए चार ए-वा पिचवाय चार पाच ए-वा मूघा दिंवाय चार गोड़ 
उ-कर-थों जूता चार ची मोन-मन खाएं चार बूसी बारह। कांडें जि ए सीर 
बेटा मरे-रहिस ते चार जी-चाँई हुने संजिस चार चो-सन सुबी 
वरेक लागिन।
तेहूँ से-कर वड़े बेठा-हर डोंगे रहिस। चार से भाग्य-करिम से चार
पर-जला पहुँचि जी बाजा-नाच-ला भूलिस। चार से भाग्य से एक भन-ला बघाइस चार पूरिस ए का बोल-बाहे। तन ची ची-वा करिम तोर आईर भाइस-बाहे। चार तोर द्राज चीवा नेस-वेस पार्दुः जोशि खोगिरे भोज टेंदुस-बाहे। चार ची-वा जंगाइस चार घरे निन तूक-रहिस तें-माहाँ बाप-हर ची-वा बजरिे-साइस चार ची-वा समाभिक लागिस। चार ची भापन बाप-वना बहि-सुनाइस देख-ना पलक बेशर से तोर नौकरी करती आर तोर डूढ़-वा कड़ेई नही उठाग-थे भो मी-वा बड़वे मोंटेइ छीरी छीसा-वी नही खेड़-तस कि ते मीर भुँतार-गर-सै सूती बाही। मगर तोर ए बेठा-हर भावो करिम जे तोर जिना-वा कसब-सन-ला बिशाऊ सिराईस ते-बर लागिन ते भीज टेंदुस-भस। चार ची ची-वा करिम ए बेठा ते सव मीर संगे रह-बन भार जे कुछ मीर चारे से तीरिश बाहे। समी-सन-वा चाहेरे करत रहिस जी खुशी बाहते चार खुश होते ए-कंतिर कि ए तोर आईर सार-रहिस ते शेर बी-बाहे चार भूल रहिस ते मिसिस-बाहे।
[No. 50.]

INDO-ARYAN FAMILY. MEDITATE GROUP.

EASTERN HINDI.

CHATTISGARHI OR LAJIA (SUẬGI) DIALECT. (STATE JAGHUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Jhanē main'ē-kar dū-gōt bētā rahin. Chhōk bētā-kar
A-certain man-of two same word. The-younger son
āpan bāp-har-lē kahīs ki, 'ō dū, māt-jālāmar-lē jē
his-own father-to said that, 'O father, the-property-of what
mēr bētā hōthē sē mō-lē dē.' Tekhan ā o-man madheē
my share becomes that me-to give.' Then he them among
āpan jīnā-lē bāīt dīhī, dhēr din nahi bhai-rahis ki
his-own living having-divided gone. Many days not been-had that
chhōt bētā-kar sāgrō-lē为之āā ēār dhēr durīhā
the-younger son everything collected and a-very distant
muluk-dān chāl-gāis. Ār tīlā sāgrō chan-khurj-lē
country-toward went-away. And there the-entire wealth-property
luchā-mā khāy-dārā. Ār jēb sāgrō-lē sīruy-chuhkā o muluk-mā
deth-carry-in he-lost. And when everything he-squandered that country-in
barā skāl hāis, ār ā-kē dūkh hūek lāgīs. Ār
a-great famine occurred, and him-to distress to-he began. And
o guaś ār o muluk-kar jhanē main'ē sang
he went and that country-of a-certain man with
jocay bhaiś, ār o bā-lē ghēṭā charāšk-lē āārē
named became, and he him some feeding-for in-the-field
bhasī Ār o jē būrā-lē ghēṭā khāit-rahin tē-lā
sent. And he what chaff the-same used-to-eat that
pitās tē khāit-sē āpan pat-lē bhārtēs. Mudā
if-he-had-got them happiness-with his-own belly he-would have-filled. But
bā-lē kōnō-kar bā-lē nīchhā dīhīm. Ār ā-kē jēb sārtā
that also someone that not gave. And him-to when senses
bhus tab kahīs, ār mēr dū-thān ēte kāhī dū-gōt āhā ār
became then he-said, 'my father-near so-many servants are and
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to-man khād-k-lā-hā pūrē pūst-k-hāf, ār maī bādhkārā
they eating-than-even more getting-are, and I by-hour
marat-āhā. Maī ukī-hā ār ādā-thān jākā, ār ā-lā
dying-am. I will-arise and father-near will-go, and him-in
kāh-kā, "ō ādā, maī bāng-wān-ghar ār tōr-ōch-thān
Lucy-say, "O father, I in-God’s-house and of-there-also-near
kasār kār-āhā, ār āb maī tōr bēgā hāat ā nīyā
offence done-have, and now I thy son I am this hole
kahekar jōg makhkā. Tō kāmlyā madhā jhāuk ā nīyā
saying-of fit am-not. Therefore servants among one-person-槛
nūr-lā āliā kāh." Ār o uñthū ār ādā-har-thān āsā.
me-also keep." And he arose and the-father-near came
Māgār o dhīr-lāne rāhīs tāñau-ek ādā-har ā-lā āliā,
But he very-distant was then-even the-father him saw, and him-to
mayā lāgī. Ār o kādī gals, ār o-kār dhūt-lā potāris,
maya is. Ar o-kar dhūt-lā potāris, compassion occurred. And he hopping-ram went, and his neck embraced
ār ā-lā chūmis. Ār bēgāhī ā-lā kāhīs, 'ō ādā, maī bāng-wān-ghar
and him kissed. And the-son him-to said, 'O father, I (in)-God’s-house
ār tōr-ōch-thān kasār kār-āhā, ār āb maī tōr bēgā hūn man
and of-there-also-near offence done-have, and now I thy son am thus
kahk-kār bākā makhkā! Māgār bāp-hār āpan dhīg-gwā-man-lā
saying-of fit am-not.' But the-father his-etc servants-to
kahis, 'nimā-r-kā bētā lūgā-lā lāmā, ār ā-lā pūdāhāwā;
and, 'having-selected good garment bring-ye, and this-person-to put-on;
ār kēth-l-kār-mā mūktā pūdāhāwā; ār gōñ-kār-mā jātā; ār
and hand-this-one-of-etc a-ring put-on; and feet-kim-of-etc shoes; and
lāgā, hāmān man kāhūl ār khāu kārīhī. Kāhe kē o mor
lōng, we will-eat and merriment will-make. Why that this my
bhā mara-rāhīs, tē phāk jā-lūhā; bhuśe-rāhīs, tē mūtī.' Ār
son dead-va, he again alive-va; lost-was, he was-found.' And
ā-man khaa kārī lāgī.
they merriment to-make began.

Tekhān ā-kār bāre bēgāhā ċēgā rāhīs, ār o ābō-kāris,
Then his elder son in-the-field was. And he coming-out,
ār ghar-jāhā pābūchās, ki bēgā-nāch-lā sunis. Ār o ābō-gā
and the-house-near arrived, that music-dancing he-heard. And he servants
madhā ēk jhān-lā bālās, ār puchhās, 'ō kā bōt-āhī?' Tār
among one person called, and asked, 'this what happening-is?' Then
ō ā-lā kāhīs, 'tōr būthā āsī-hā, ār tōr ādā ā-lā bāsī-bēs
he him-to said, 'thy brother come-va, and thy father him set-end-and-sound
va, ār ābāh kūlī hōoj dēsāhā.' Ār ā-bār jāgīs, ār
got, that-instead for a-dinner has-given! And he was-angry, and
gharē mohob dhūkār-rahīs. Tā-māhī bap-har a-kar bahirī ās,
in-the-house not entering-ness. There-on the-father him-of outside came,
ār ṣā pronounced lāgī. Ṣā ṣā bāp-lā kahi sunāīs,
and him to-outreat began. And he his-own father-to having-said caused-to-hear,
dekhī, eke bahuchar mā tār nokār karī, ār tār hukum-lā
‘lo, these-many years I thy service did, and thy order
ka-rā mā mā māḥa-kā, mā mā tāl mālā kai-hō gōtēk
ever-even not disobeyed-love; but thou ma-so over-ever a-single
chhēt-ohhau āhō mā mā āhī hās, kī mā mā mā mā mā khus
goet-jeungs-one-even not given-host, that I my friends-with happiness
kartaū. Magav tār ā bētā-līhā sabā-kuṛīs, jā tār punā-lā
night-have-mode. But thy this son coming-did, who thy loving
kashi-man-lā kṣi-vād sarīs, tā-kar laṅīn tāt bhūj dā-hār-
porots having-fart squandered, him-of for-the-sake thou o-dinner given-host'
ār ā ā lā kahlī, ā bētā, tāl sabā-chā mā mā mā mā mā mā rahithūs,
And he him-to said, ‘O son, thou all-ever days my with remineest,
ār jē-kuchh mā mā, sā tār-sa aha. Hame-man-lā chūhī tī
good-never mine is, that this-even is. Us-to proprity
karā-rahīs ki khusi karī, ār khus hātē,
doing-it-was that happiness we-should-have-mode, and happy we-should-have-become,
ā bētār ki ā tār bhāt māc-rāhīs, te phār jāhāi, a bhūl-
this for that this bey brother dead-was, he again alive-er; and test-
rahīs, te milīs-āhā.
was, he found-as.'
INDO-ARYAN FAMILY. [No. 51.]

EASTERN HINDI.

CHATTISGARHI OR LAGA (SURJUJA) DIALECT.

Specimen II.

(Rabu Manmatha Nath Chatterji, 1906.)

मोटेष झाड़ रहिस। तिहाँ रचवा रहिस। रामरी वाड़ रहिस। मजनसे-ला झरत-रहिस चार झरत-रहिस। रवार कहिस चार मारी। तब गड़न झाहा फर-फर। लाखिन तो बन-ना बाहं। मारे हील ढाँचा गढ़ा गड़ा झर मारें ठीकन नो रहिस। बाधा बिलिस परम। डरावे विम मा जात रहिस। अ-वार कहिस किए ए माहूँ मो-वा वचाव। विमिता कहिस वा नियम बचाव। रघुराम कहिस टाट हैं मो-वा साज चार चल। विमिता डराइस वा लिसन कहिस। वचवा-वा साज लेहिस बनदा नितु खारिस भार चलिस। वव वाते जात हुजलिस गड़न तब बमिता कदे विमिया-वा। ए-विमिता ए बनिया मो-वा नियमलाव। विमिता निकलिस ती। तब बमिता कदे छव तो-वा घरहूँ। का-वर घरे माहूँ में। तो तो-वा दोलावीं। वचवा कहे निष्क मानी धरकेर सरही। विमिता जारिस चल पंच-ठन। वचवा कहिस कहा जाये चल। तहने जन-वन पीवर-तारी गड़न कहिस ए पीवर देवता नबू-वा-से बवी हेथी। शोवर कहिस हेथी किस। का नियम हेथी। कहिस किए में ही खुस जात चुपी रहवौ। भाँव। एक खड़ी बहधव। हड़ने मो-वा बोध राखव। भार जायें।

तब बमिता कहिस का रे विमिता छव तो-वा लाप किए तो तो बलदा-वा खाँव। विमिता कहिस चल मौ मानदा चले में दिशामा बलदी। बनिया हेथी ते मो-वा बाहं। तहने गड़न गई ठन। अपने-साहाँ बुढ़िया गाव सवर रहिस। के-वा विमिता वाहिस ए मो माता नबू-वा करल बवी हेथी। भाद कहिस का बवी हेथी। जुन। हन धृष जेत हकेन जाबन हकेन शे-वालें मुखार मोर चरार-रहिस। बैर बुढ़िया बरे दुखार रहिस। देखत ताकत रहिस। चव बुढ़िया ये एक मो-वा बवी। में हेथी। बमिता का रे विमिता कदे तो-वा लाप किए तो तो बलदा जा खाँव।
INDO-ARYAN FAMILY.  

EASTERN HINDI  

CHATRANGARI OR LAKH (SURGUNI) DIALECT.  

SPECIMEN II.  

(Babu Mannatha Nath Chatterji, 1898.)

Gutak shahar rahe. Thā raḥ rahe. Pahārī bāgh
A certain city was. There a ee-kings was. Inv-mountain a-tiger
rahis. Maunī-la dharat-rahis, ār khāt-rahis. Raja kahin, 'chalā, wās. Men he-wed-to-catch, and used-to-eat. The-king said, 'come, more.'
Tab gām hāka kare-ba. Lāgin to ban-lā
tel-in-kall. Then they went a-drive making-for. Commenced they the-forest
hāka. Māre dhol-dāk bhājā-sajū-kār māre, thākān ni rahi. Bāgh
to-drive. With drum-etc., music-cho.-of with, limit not was. The-tiger
chalis purīy. Degō baniyā jāt-rahis. Tela
went having-fled. On-the-way a-travelling-merchant gong-vaa. Den-to
kahis li, 'ē bhāī, mo-lā bāchāo.' Baniyā kahis, 'ē myar
he-said that, 'O brother, me save.' The-merchant said, 'what like
bāchāū?' Bagh-wā kahis, 'ēt-hō mo-lā sāj, ār chal,
shall-I-save?' The-tiger said, 'in-the-sack me enclose, and go-o.'
Baniyā darāis, ār tīshā kāris. Bagh-wā-la
sāj-lish, The-merchant feared, and so-even did. The-tiger having-shut-up-he-took.
barā purīy phān phān, ār chalis. Jab jāt-jāt durkā
the-butlook-(of) on-back he-loaded, and went-on. When going-on a-distance
gan, tab bagh-wā kahis baniyā-li, 'ē baniyā, ē baniyā,
they-went, then the-tiger says the-merchant-to, 'O merchant, O merchant,
mō-lā akhātāo.' Baniyā
nickels to. Tab bagh-wā me take-out. The-merchant look-(him)-out accordingly. Then the-tiger
kahō, 'ab tō-lā dharāhū.' 'Kā-bar dharāhū, bhāī? Maī
says, 'now thee I-will-save.' 'What-for will-thou-save, brother? I
tō tō-lā bāchāū.' Bagh-wā kahō, 'niho mānī; dharāhā-oh
indeed thee saved.' The-tiger says, 'not do-I-head; seeing-certainly
kārū.' Baniyā kahis, 'chal pafch-thān.' Bagh-wā kahis,
I will-do! The-merchant said, 'come an-arbitrator-now.' The-tiger said,
'kahā jāhā? Chāl.' Tāhāō umman piparkari gān,
'there where will-you-go? Come.' Then they a-pipal-tree-under went

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was 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 ordered the citizens to kill him, and set up a hunting-drive. There was no end to the bellowing of drums and blaring of trumpets to terrify the animals, and the tiger started off in flight. On his way he met a travelling grain-merchant, trudging along with his load of bullock.

Said the tiger, 'Brother, save me.'
Said the merchant, 'How can I do that?'
'Put me into one of your bags, and go on as if nothing had happened.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone some distance, the tiger asked to be let
out, and the merchant released him. Then 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.'

    The merchant asked that the matter should be decided by an arbitrator. 'Whom
do you suggest?' said the tiger. 'Come along.'

    Then they went to the fig-tree, and said, 'O divine Fig-tree, can evil be done
in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by caste
a tree, and live silently doing good. Men come and rest under my shade. Then when
they are going away they chop off my limbs and depart.' 'Now,' said the tiger,
shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a
Brahman. She will do justice. If she says you are to eat me, well and good.' So
they went on and found an old cow sunk in the mire. 'O Mother Cow,' said the
merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow.
It certainly can. When I was young and used to yield milk, my master fed me
and stabled me at sun-down. He never let me out of his sight. But now that I
have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the
fig-
SADRI KORWA.

When an aboriginal tribe in Chota Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sadri or Sadri. The Korwas are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Surguja, Palamau, the Sompur tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadri Korewa, which closely resembles Surguja. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in â as in âcântâ, he came, kâphâ, he became.

Two specimens of Sadri Korwa are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mahura Nath Chatterji, the Manager of the Jashpur State.
[No. 52.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHATTISGARH OR LAMLI (SADRI KORWA DAEUZAI)  

(SAFE JASIMPUR.)

SPECIMEN I.

(BAHU BHATTU NATH CHATTERJI, 1898.)

गोटेक जनकप्तन-बाई बूढ़ा-बाई बहिनि । गोटेक बीचा-हर बूढ़ा-हर के 

dविश्व वाया डाँग नाथ बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

गोटेक बीचा-हर बूढ़ा-बाई बहिनि । गोटेक बीचा-हर बूढ़ा-बाई बहिनि । 

तो बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो 

बीचा हर बूढ़ा-बाई बहिनि नाम पाहुं को खाना तांका मुबूढ़े गद्दी हर डाँग बांगर-बाहू के चाहे से-बाहर गोड़ा बी-बी । तो
सोटका बाइसनी। से बेनै-नेस चाँद्रोस तै-कर बैवन बुझा तौर खिसान धिसान खरिस। तै-ने बो-हर-की रीम खागिस। चाँद्र बुझा-हर बहरे चाँद्रस बाहू भी-की एक-बोरी बिको खारिस। तै-ने बो-हर बुझा भागण-की बाह्रिस ने-ना एरोक पहल-से में तोर-ठन कमावो चाँद्र काटयो तौर बात-की ठाडर नबीं तेंद-ले हैं सी-की में गोटिक पठल-हैं नहीं टूंड-बॉहस कि में चापण कृष्ण गोम्भरे खान-खिसान कहतों। चांध ए सौला तौर ने तौर बाँन-पान-मुन-डाँगर-की चाँद्र-तान-से हेड़ चाँद्र सिराजरूस से खानी-जारिस निकतीं बो-हर वेलिन खान खिसान कंरे-हैं। चांध बो-ले बाहिस ऐं बेंटा तें सव-ठन घोरे संगी बाह्रस बाहू गी बीनो ने जीनो बाहरे से तौरे पारह। सयरो बीनो-की चाँद्र रहिस कि खेलतोन भास रोम चालोन ए बैवन कि भारी तौर तिराय रहिस हे भीर बाहिस बेटराह रहिस हे प्रवास।
[No. 52.]

INDO-ARYAN FAMILY, Mediate Group.

EASTERN HINDI.

CHATTISGARHI OR LARI (SAHRI KORVA DIALECT). (State Jashpur.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Götek ab’din-kar du-gôt suas rahm. Set sauñ-bar buñhā-har-kē
One man-of two sons were. The-younger son the-father-to
kahis ’ā shā, sab dhān-pān jāgā-garū jē āhā a-kar bāhā mā-kē
said ’O father, all padd-y-sta. cattle-ones (i.e., wealth) what is that-of share me-to
ā. To thār din pāsā sot godiñā dhār jahar lānā mulak-kē
dō. Then a few days after the-younger one very great distant country-to
gān ārū dhān-pān-sab-kē săñ-sitter rami-thān kair-dārā. Tō sab-kē
ārit and wealth-all scattered destroyed made. Then all
sīnā tā-lē-pāsē ē mulak-kē jahar bāthkā hōi, tō ē-kē sat-pāt
he-spent then-after that country-in great famine occurred, then him-to distress
lagi. Tō ē jāy-kar-kēhān ē-hē rāj-kar götek ab’din-rāŋgē
collapsed. Then he going that-very kingdom-of one man-with
mesā-bois. Tō ē ē-kē suktī saraak dīd-baṭ pathāis ārā
meāna-bauna. Then he him serious feeding-for field-toward sent. And
sākār-man jē-kē sukti khūt-rāhīn ē-hē khīy khōjōt-rāhīs, tō nī
the-hawks which the-wine were-eating that-also to eat he-caused-seeking, but not
bhāits. Tō o sat-pārīs ārū kahā lāgha, ‘mēr buñhā-kē ēk
he-go. Then he come-to-senses and to-say began, ‘my father-of so-many
bāgār āhā ārū sab-kōm-kē aghaṅk-bō-łe jēst miṅṭhe,
herd-servants are and all-any-one-of-them-to satisfy-even-them more is-given,
ārā mē pā-khēn khūc bāgār mānthā. Māi uth-kēhān būrōthān
and I (is) this-place feel without am-dying, I having-arisen the-father-near
jahā, ārū ē-kē gēthiṅā, “ē ēhā, Bhag-wān-thān ārū tōr-thān māi uth-pēh
will-go, and him-to will-say, “O father, God-near and the-near I am
karī. Se ēb kā-niyar tōt sauñ kahābō? Mo-kē dhēgār
dē. Therefore now how thy son am-I-to-be-called? Me a-herd-servant
rākh.” Tā-lē ē uth-kar-kēhān āpān būrōthān ān-lāgha ārū
keep.” Afterwards he having-arisen his-own father-near to some-began and
jahar tānē rāhīs kē buñhā ē-kar lākhis ārū ē-kē mayā
long distance he-was that the-father him-of saw, and him compassion
ē
lāgir, āru dhāy gaṅa. Ta-lē ḍhēhū-kē potām, āru took-possession-of, and having-run he-went. Then the-north he-emaciated, and chuma līhī. Ta-lē āsde-har burhā-se kahīs, ē ābē, Bhugwān-than āru hūse took. Then the-son the-father-to said, ‘O father, God-near and tōr-ō-thān mai gūrāh kārtīē, ēb kā-niyār tōr sāū kahōh?’

thēr-also near 1 sine did, now how tī kār am I to-be-called?’

Ta-lē burhā dhāgā-man-kē kahīs, ēbès hūgā bahirāwāh āru ē-kē Then the-father the-servants-to said, ‘good cloth take-out and this-person-to yēdāwāh; āru hēd-e ē gōtek mundhē ē dwēh, āru gōp-man-mō pānī āru gūt-on; and hand-on one ring gīva, and foot-on shoes; and lēpē sab-kōnō khābē phābē, āru khērbō. Mor sāūr stray come let-un-all-everyone eat (and) drink, and sport. My son dead rāhī, tē ē pūthā; hērī rāhī, tē khōtāī. Ta-lē ō-man rījāwāng was, he ētīrī rose; lost was, he re-found.’ Then they moviment karak lēgin.

thōma bēgān.

Sī-pābērē 1 begh gosīyā kāhīē rāhīs. Ta-lē ō ghar-thān āīs āru All that-time the-elder one in-field was. Then he house-near came and mūdar hējāt-rāhīs āru khelat-rāhīn sē sūnēs. Ta-lē ē jhan drum was-sounding and they-sporting-tore that he-hoard. Then one person dhāgār-kē hēhēs āru kāhī kāhī karat-rāhīn sē-kē pūchēhis. To servant he-called and what what they-doing-were him asked. Then ē-kē hē-kē kathā, ‘tēr ōtīē sūnā. Sē bēse-bēs ēsā, Ta-kēr lāgin he him-to said, ‘thy younger is-coming. He safe-sound is-coming. Thot for burhā tēr kīhīn pānī karī. Ta-lē ō-kē rē ēsā lēgīs, father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of āru burhā-har bahīrē ēsā āru ķē kāhī kāhī bājārī bīntā karīs, and the-father outside came and him-to hand-clapping entreaties did.

Ta-lē ō-kē burhā spar-kē kathā, ‘Nēnāl ētēk bāchān-sē mai Then he father his-own-to said, ‘look-here! so-many years-since, I tōr-thān kamāthē ām kā-kē tēr bēt-kē tār makhē, of-the-near am-serving and ever-even thy words set-aside I-have-not

Ta-lē tē 1 kō-kē gōtek pājhū-kē nahi dērāhās ki mai ēpān Then-an one kā-dōma maṭī hān 1 given-hast that I my-own karī-ē kāhīn pānī karō. Āru 1 friends-companion-with giving-to-eat giving-to-drink might-have-done. And this same tē ē tēr dhān-pān-gūrā-jhāgā-kē ān-tāmācē hēpāyē ērisā, son thy who thy wealth in-this-(and)-that scattering has-occurred, ē abē-kērīs ki tāi ō-kē rēgin kāhīn pānī kārēhās.’ Āru he coming-maṭā that thou him-for giving-to-eat and-drink had-done! And ē 1 ē-kē kathā, ‘ō bēsē, tāi sab-dīn mōrē sangō āhas, ār mōr kā hīm-to said, ‘O son, then all-days my company-in art, and mine
whatever-whatever is that thine is. All-anyone-(of-us) to meet-was that
we-should-have-danced and merriment we-should-have-made this-for that brother
tor siray rahis, tē phēr bēchis; bīrāy-rahis, tē pauśis.'
thy dead was, he again is-saved; lost-he-was, he is-found.'

je-kono-jē-kōno sē su tūcē sē. Sagtō-kōnō-kē chihat-rahis ki
khet-en āru rījī kart-en, e-lagin kē bha
we-should-have-danced and merriment we-should-have-made this-for that brother
[No. 53]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHINTHANGI or LARI (SANSK. KORVĀ DIASPOR).  

(State Jashpur.)

SPEICEMEN II.

(Bade Mathura Nath Chatterji, 1898.)

भीर नाव है। युग-हर तो मंजर-चिट्ठाई। नावं रहित देव-साे। जात कोरवा। डीवं रही। बीनडा-है चर चाहै। जनम-ली तो आप-माए। जानती।  
कोरी-एक बसर तो क्रोध-पाई। जब्ती खारे चर-के जोडी।

तीन दिन छोड़ने भाई भीर जेठे बाई-रहित। नावं रहित पूल-साे।  
भावा दूँबै साध्य साधिक। वैं दुःखें। खर-ला काठोल रहित। गोपररायुण घना  
मो-ला तो साध्य साधिक। वैं जहाँ जसम तो पाठिस ना। जहाँ हुई वागरो-  
बर साध्य साधिक। बाहू बाह-रहित। साध्य ले ती नी मेटें। तहें  
जहै हुआ। सुधा-साहित्य बराम देखें। नी वाचिक। सुधा-वेरा साधन-  
रहित। किनवा जीत-हीत मंजर गई। र-वें घाना गई। देखी। जाना सुधा।  
सिमई बाधै देखिस बाहिस कि मुरदा-ला माध्र-नीप-का। प्रतरिये लो  
जानी गढ़र बाहै।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH or LARI (SADRI KORWA DIALECT).

(State Jashpur.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Baby Mathura Math Chatterji, 1898.)

Mör nāw Pāli, Duk-har tō maṅ-simā. Nāw
My name is (in) Hindi. The-father indeed a-dead-and-gone. His-name
ruhs Dēo-sē, Jat Korwā. Dīkē rāhōn. Binī-yē hah ghar sāhī,
was Dēo-shāh. The-caste Korwā. In-a-village I-live in-Bīmā house in.
Jāram-kē tō baṅ-māre jāṁ-hē, Kōrī ēk ērār tō
Birth to-be-sure the-father-mother will-know. Score a years probably
boi-hōi. Kē-hē hārī kar-ke yī-thē,
have-been. Agriculture gardening doing I-was-living.
Tīn ēn hoṁe bhaṅ mōr khele jā-rāhā. Nāw ruhs
Three days have-been brother my field-to gone-had. The-name was
Pāl-sē, Bhaṛhā hārē sēp sāhī. Māī dēkha, Kheṛ-lā kaṭār-rūhs,
Pāl-shāh. The-rice-planting hand-in a-snake bit. I saw. Grass be-cutting-was.
Gohrās 'ēṁ lō-mālā tō sēp sāhī,' Māī kahē, 'kēram
Goehrās 'come I-made snake to-eat sāhī.' I thought, 'karam
He-cried-out, 'OH! me indeed a-snake has-bitten.' I said, 'luck
ē rē phāṁ na,' Ēhē dūiyo ṣhri kar sandh-mē aṁ-sē rāhās. Lāhā
to-be-sure split-then.' These very two fingers-of joint-in it-bitten-had. Blood
jat-rūhs, Sēp-kē tō ni āṛēōn. Taṅmē ghanē āēn
jat-rūhs, Sēp-kē to ni bhēōn. Taṅmē ghanē āēn.
goṅ-was. The-snake indeed not I-met. Afterwards home came
Charm-etc. causing-to-do I-saw. Not he-was-saved. Sunday-time it-bitten-had.
Bihān hot-hot maar gārs. Taṅ iṁ thānē gān
Morning becoming-becoming dead he-went. Then (to) police-station I-went
Darōgālā sunāē, Sīpāl āsē dēkha. Kāhī kē,
Darogah sent. Sipaal is he-looked. Kahie ke,
tē-Pohe-Inspector-to I-reported. A-constable came (and) saw. He-said that
'ām-dālā gāṛi-tōpā-kārā,' Bārēnē to jāṁā mah-māj,
'murda-dālā gāṛi-tōpā-kārā,' Bārēnē to jāṁā mah-māj,
'dead-body burying-do.' This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

My name is Hindi. My father is dead. His-name was Dēo Shāh. By caste I am
a Korwā. I live in a settled village, to-wit Bīmā. My parents probably know how
old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pol Shah, went to my field. A snake bit him on the right hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

1 Literally, on the hand with which he eats his rice.
THE BAIGĀ DIALECTS.

The following account of the Baigā is taken from pp. 179 and ff. of Mr. Robertson’s Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the Report of the Ethnological Committee of the Jodhpore Exhibition of 1865-67; to Sherring’s Hindu Tribes and Castes, ii, 129, 130; to the Central Provinces Gazetteer, pp. 278 and ff., and to Mr. Crooke’s Tribes and Castes of the North-Western Provinces and Oudh, s. v. Bhuyār. The Bhuyārs are an aboriginal tribe, inhabiting the Sīmpār tract of the Mirzapur District, which is also known as Baiga, because large numbers of the aboriginal local priests are derived from this caste.

Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandle and Bahāghat, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigā are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Bijnwārs, Bijnjāas, and Nāhars. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Pedestrians table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bhuma, which in most cases synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.
## Distribution of Baigas and Allied Tribes over the Chief Districts where found.

<table>
<thead>
<tr>
<th></th>
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<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
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</tr>
<tr>
<td>Eastern Hills</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Bijnor</td>
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<td>5,354</td>
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<td>1,713</td>
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<td>181</td>
<td></td>
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<td>670</td>
<td>2,827</td>
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<tr>
<td>Bijnor</td>
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<td>194</td>
<td>3,263</td>
<td>650</td>
<td>3,440</td>
<td>2</td>
<td>164</td>
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<td>Meerut</td>
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<td>1,585</td>
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<td></td>
<td></td>
<td></td>
<td>2,037</td>
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<td></td>
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<tr>
<td>Meerut</td>
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<td>5,385</td>
<td>268</td>
<td>264</td>
<td>18</td>
<td>158</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total given</td>
<td></td>
<td>1,089</td>
<td>5,385</td>
<td>268</td>
<td>264</td>
<td>18</td>
<td>158</td>
<td></td>
<td></td>
<td>5,033</td>
<td></td>
<td></td>
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<tr>
<td>Bijnars of Mandla, Bahaghat and Hills north of Chunar</td>
<td></td>
<td></td>
<td>1,089</td>
<td>5,385</td>
<td>268</td>
<td>264</td>
<td>18</td>
<td>158</td>
<td></td>
<td>5,033</td>
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<tr>
<td>Total Bains</td>
<td>9</td>
<td>2,525</td>
<td>17,225</td>
<td>872</td>
<td>7,313</td>
<td>741</td>
<td>6,260</td>
<td>2,113</td>
<td>36,011</td>
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<td>Of Eastern Chunar and Other Country</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>9,260</td>
<td>10,250</td>
<td>48,288</td>
<td>12</td>
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<tr>
<td>Bijnor</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>9,260</td>
<td>10,250</td>
<td>48,288</td>
<td>12</td>
</tr>
<tr>
<td>Bijnor</td>
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<td></td>
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</tr>
<tr>
<td>Bijnor</td>
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<td></td>
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<td></td>
<td></td>
<td>214</td>
<td></td>
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<tr>
<td>Oudh.</td>
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<td></td>
<td></td>
<td>333</td>
<td>584</td>
<td></td>
</tr>
<tr>
<td>Oudh.</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>333</td>
<td>584</td>
<td></td>
</tr>
<tr>
<td>Bijnar of Desani, Jubbulpore, etc.</td>
<td></td>
<td>743</td>
<td>11,280</td>
<td>5</td>
<td>40</td>
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<td></td>
<td></td>
<td></td>
<td>12,077</td>
</tr>
</tbody>
</table>

* Includes 4 Bains from other districts.
† Includes 5 Bains from other districts.
The Baigas so called have been returned from Jabalpur, from Mandla, Sonei and Balaghat on the Satpura, and from Kawahtia and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's Notes on the Baigas of the Central Provinces, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigas of the Midha range in the east of Mandla in his book The Highlands of Central India from which I take the following passage:

"The real Baiga of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wary frame, and show less of the negrito type of feature than any other of these wild races. Draped in all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton sheet worn across their chest, with long, tangled, coal-black hair, and smeared with bow and arrow and a horn tattered over the shoulder, the Baiga is the very model of a hill aborigine. He roams all village but the days clearing on the mountainsides, gathering his scanty habitation of bamboo wicker-work, like an eagle's eyrie, on some hill-top or ledge of rock far above the valleys, protected by path ways; and eats out the fruits of the earth by an unwavering pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilds, the Mandla Baiga is by no means extremely shy, and will placidly go on cutting his daga while a team of steersmen is passing him, when a wild Gond or Korko would have abandoned all and fled to the forest. They are truthful and humble almost to a fault, being terribly chafed in consequence in their dealings with the traders; and they possess the patriarchal form of self-government still so perfectly that nearly all their disputes are settled by the elders without appeal though these are common among them is almost unheard of."

"The Baigas in Mandla have three main divisions, which again are subdivided into several gols. They are the Binjhwar, the Mundia and the Bharotia. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Mundia of Mandla with any of the tribes found in Balaghat. In the latter the place of the Mundia is taken by the Narotas or Nahas. The Binjhwaars are the highest sub-division; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baiga settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhwaars are among the most civilized of the tribes, in the villages of the Man valley many having long been regularly settled as plough cultivators. At the Census 84 per cent. of the Balaghat Binjhwaars gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Mandla Binjhwaars are nearly all—93 per cent—shown as animistic by religion. The Binjhwaars are particular as to their food and drink, refusing to eat with the other tribes of Baigas and with outsiders. The Mundia are known by the beard being shaved all but one lock; the Binjhwaars, on the other hand, wear their hair long. In Balaghat both the Bharotias and Narotas cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotias are wildest of all the tribes in the Balaghat District."

As will be seen later on, Baigas speak a jargon based on Chhattisgarhi, which no doubt differs in its purity as we go from place to place. Hence, while over 36,000 Baigas of different saps were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of
their residence to be entitled to be named separately as 'Baigah.' Under this name were included other dialects as well, as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basgial proper</td>
<td>2,636</td>
</tr>
<tr>
<td>Bijnwari</td>
<td>4,347</td>
</tr>
<tr>
<td>Brahmat</td>
<td>44</td>
</tr>
<tr>
<td>Bumghl</td>
<td>827</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,974</strong></td>
</tr>
</tbody>
</table>

These were distributed as follows, district by district, no figures which give the dialects separately being available:

<table>
<thead>
<tr>
<th>District</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mardia</td>
<td>1,560</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>6</td>
</tr>
<tr>
<td>Balaghat</td>
<td>244</td>
</tr>
<tr>
<td>Bapur</td>
<td>3,723</td>
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<tr>
<td>Bilspar</td>
<td>310</td>
</tr>
<tr>
<td>Sansulpur</td>
<td>1,027</td>
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<tr>
<td><strong>Feudatory Status</strong></td>
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<tr>
<td>Kusmaoo</td>
<td>108</td>
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<tr>
<td>Sarangshah</td>
<td>65</td>
</tr>
<tr>
<td>Patan</td>
<td>182</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>318</strong></td>
</tr>
</tbody>
</table>

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigah tribe:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Balaghat</th>
<th>Bapur</th>
<th>Bilspar</th>
<th>Sansulpur</th>
<th>Kusmaoo</th>
<th>Sarangshah</th>
<th>Patan</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Basgial proper</td>
<td>1,600</td>
<td>3,800</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
</tr>
<tr>
<td>Bijnwari</td>
<td>...</td>
<td>5,000</td>
<td>...</td>
<td>...</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td>9,662</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,600</td>
<td>6,500</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
</tr>
</tbody>
</table>

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found. I shall now deal with these dialects one by one.
BAIGĀNI.

As explained above, Baigāni, as a recognised dialect, is returned as spoken by some 7,100 people in Balaghat, Raigarh, Bilaspur, Sambalpur, and the State of Kawaraha. It is a corrupt form of Chhattisgarhi, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gondi, and on the other Bundeli. From Gondi it borrows a portion of its vocabulary, and, from Bundeli, the most noticeable idiom which is borrowed is the occasional use of the Agent case with nā before a transitive verb in the past tense. Although it is thus a composite jargon, its basis is clearly Chhattisgarhi.

In another important point it has borrowed from Gondi in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in nā or n. Baigāni has borrowed this nā or n and adds it indifferently to all persons of any verb. Similarly many cases of Gondi noun and in a termination containing the letter nā, and these Baigāni seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gondi genitive termination nā. The result is that the language of a Baiga is full of the syllable nā, repeated over and over again as a kind of explosive. The same syllable appears to have been sometimes instead of the Bundeli nā to form the Agent case.

The following are examples of this peculiarly, selected from the many which occur in the specimen.

Examples of the use of the Agent case are deh-nā pāche, he asked; vō-nā kahs, he said; mai nā nol-khā gārā, I did not fear; kālā nā rādhrāy-nā, the father cooked.

The following sentence is instructive as showing how the termination nā is added to nouns, kāmer bēg-he yēh-nā bāhāt-ō kholā nā vo-kur-lē jādā-nā banakīyā-ke lān čamṛthā-nā, in my father’s house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, mar-thā-nā, I am dying; han-nā, I am; jāthā-nā, he goes.
Future tense, jāhā-nā, I will go; kāhā-nā, I will say.
Past tense, kāhā-nā, they were; lē-gaš-nā, he took away, and many others.

Other forms—Imperative, kār-lō-nā, make Conjugative Participle, lān-kur-nā, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigāni. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.
अन्तता की बड़की-तों डाढ़ी क्या है ना। वो सेन्स नाम बाघ-की काहिस, ये यारा धन-मा सीर लाता है तो दे दे। तब चार वो-ला जन धन बाढ़-दारे। बुझता दिन नई गंगा ते खुटका क्या सब-ना सबो-सर के-भद्र-ना दूर। फिर वहा जापन बुझाई-से जन धन-ला विगड़ हृदस। समना जन-ला जन-सर तो दृढ़ तब ये देस-मा नहीं। वामाल बढ़े-है-ना भगर बी विलीनकुल सरोत ही-बेहेना। भगर बी बोह देस-में बाइब-बर एक भन-उन रहन। कसी-नी उमा ते जापन खेल-ला सुबरा नरे के पौक्व-दुड़े-ना। भगर बी वो-ला जल-चाले साधन पेटे भरण-ला जानिस-ना। भगर बी-की आखी नभी-ली ठड़े-ना। तब बी-ला सुरता बदृक्ष-ना। भगर बी फिर कहे इमर जाप-के बढ़ा-ना बहुती खाड़ू-ना बी-बर-ते जारा-ना विनिहार-के लाने उपरि-ना। भगर भूख अश्च-ना। बहुते उठ-बे मे बावा कहर जाड़े-ना। फिर बी-ला बच्च-ना बावा मै-ना भगवान-ला नहीं कुराम भगर तुम्हारा फालू पाप करी-ना। मे तोड़े छः बहो-बिन-ला नहीं हरी-ना मोहि-ला तोर वानीचर-मा एक बाज-ले-ना। बी तब उठ-बर बावा कहाँ जाओ-ना। ये बी बहुत दूर रहे बी-ला देख-बाज बाबाला लाया जाती-ना। भगर पढ़ू-बर वह-कर खेता-मा लपा-बर बी-ला चुका सनिस-ना। बी बी-ला काहिस बाथा मै-ना भगवान-ला नहीं कुराम भगर तुमारा प्रभू पाप करी-ना। भगर कॉर मे तीर बेटा कहो-बिन-के नहीं ही-ना। फिर जापन बोजक-बा बावा काहिस बहस परिया बाज-रना बी-ला भेड़-दे भगर बी-बर झंडी-मा सुंदरी भगर मौड़ा-मा पढ़ी पेहरा-दे। भगर तम खायें भगर सच्चा रखेगी। है क्या सर-गरे-रहे तो जी-रेंगे। भुखाम-गरे-रहे फिर किस गये। तब चक्का रहन लानितिना।

बी-बर बढ़े क्या लिख-मा रहेना। भगर बोड़ पर न्योक-का पौड़क्विस मेर बावा चागर नायकी-बर बाल तुमिस-ना। चागर बढ़-के जापन चाङकर-बर एक-बा जापन-से बुझाय-बर घुमे रे शाला है। बी-नी बी-ला काहिस तोर माँझे बाबे-हे भगर तोर बावा-ना चक्का रोटी सुझाव-ना बाहे-बे बी-ला चक्का
मिल-गये। फिर वे रिसाव गड्डस बजार भीमर नाही ढैठन-घावे-ना। बाहिनी-कर बी-कर नाथ बागन-मा निकर-कर ती-ता भुजवावे। बोह भावन बाग-कर बाहर लगे-हे टृको हैं। ब्रह्मा साज सेवा कर्यू चीर फिर तोर बाल नहीं ठारें बजर तेल-वा बाड़र-बौड़ी नाही हे। टृसस भी मोर जोहरिया-के संब मता बरतन-ना। फिर तो क्या चित्रवन-के संब तोर धन-ता खाव-बाड़स बी बाहर तो तै-ने दी-कर अधी गड्डा खावे-ना दे-दृश। दै-कर बाग-ना है-ला कवित हैं। चीर सब टृसस-हा दास बजर जी मोर हैं। की तीन सब ही तोर बाहर। फिर चीर-कर बजर खसी रह-कर ठीक रहे-ना-हैं। चीर हैं तोर भारू मर-मरे-रहे-ना फिर डी-गवे भुलावे सबें-रहे। फिर मिल-गये।
INDO-ARYAN FAMILY.

EASTERN HINDI.

TRANSLITERATION AND TRANSLATION.

Nara-nā ḍaṅka-kē ḍō ḍhāhwa hār-nā. Wō-mū-sē là-la ḍhāhwaṁ
certain a man-of two sons were. Then-from the-younger son
hīm-kē kahī, ṣaṅ-bābī, dhān-mā ṭīr hēṭī hātī to dah dē,
the father-to said, 'O father, the-property-in my share is that gone.'
Tab oh wō-la ḍō ḍhān bāt-dāvē. Bahut dīn ṭī rūhī ṭī
Then he him-to his-own property divided. Many days not became that
chhutka ēhwaṁ sā-la ṭūk-kar le-gāsonṁ dūr. Plur wahu āpān
the-younger son ali collecting took-away for Then there his-own
huchā-sē ḍō ḍhānā ṭīgō-dāṃ. Ṣaṅpā ḍhānā ḍō ḍhān-kar
home and the son-in his-own property he-economic. All property himself of
khā-dāṃ, tab wō dés-mā hērō akal pāre-kā-nā. Āūr wō
home-saw, then that country-in great famine fell. And he
he-seemed, then that country-in having-gone one-person-near
raham. Kīmēīñ ṭōī ṭāi ḍō ḍhāhīṁ sūrā ḍhāhwa-kē
lived He (?) told (?) him (?) his-own fields-to mine feeling-for
pāṅkhe-dāye-nā, āūr wō bhūs-lā surā khīyā-nā āpān pēṅ ḍhāmā-lā
seal-kān, and those husks wine ate his-own stomach filling-to
lāgā-nā. Āūr wō-kē kāhī māhō dē-nā. Tab wō-lā suṛōā als-nā,
he-seem. And him-to any not used-to-give. Then him-to remembrance came.
Āūr wō phīr kāke, 'hamār bāp-ko yahā-nā bahut-o kēhā-ko wō-kārō-
And he then said, 'my father-of near much also food that-of-them
jādā-nā bhānbiyā-ko lāṅē abhūrdhā-nā, nā hrākān marthā nā,
many field-labourer-of for-cooked, and from-hunger I-am-dying.
Yahā-lā uṭh-ko mai bāhī kāhī jāhē-nā. Phīr wō-lā kāhē-nā,
Herefrom arising I (my) father near will-go. Then him-to I-call-say.
"bābā, mate-nā Bhagwān-ā naṛkī dārīī āūr tumār āgō pāp khiō-nā,
"father, I God not feared and thee before sin did
Mai tēr ēhwaṁ kāhō-bāhī lāṅē-lāmā-nā. Mohī-lā tēr hāmūr-mā
I thy son to-be-called not-get-am. Me thy field-labourer-among
ēk kār-lē-nā?" Wo tab uṭh-kar bāhī kāhī jāhē-nā. Par wō
one make." He then having-arisen father near goes. But he
bahut dur rahē wō-la dēk-hār bābī lāṅē lāṅē-kā-nā. Āūr dāṅ-kar
very far was him seeing he-father pity brought. And running

[No. 54.]

CHHATTISGARHI OR LARI (BAJAREMAKI BROKEN) DIALECT (DISTRICT BAHACHAN.)
wah-kar dhēta-mā lapā-kar wō-la chave ḍina-mā. Chhawa wō-lā kahā,
his nāch embracing his knees took. The son him-to said,
‘bābā, mān-mā Bhagwān-lā mārkō dhāraṇī aṅur tumār āgni pāp kara-mā
‘father, I God not feared and thee before sin did
Aūr phec mai tōr bēthā kahōtō-lā nāhī bō-mā.’ Phir āpan maṅkā-la
And again I thy son to-be-called not (fīt)-am.' Again his-own servant-to
bābā kahī, ‘achēhā phyaṛa lāṅ-kur-mā wō-lā pehrā-dē; aūr wō-kar
the-father said, ‘good clothes bringing him on yet; and his
antā-mā mundi aūr gōr-mā pahī pehrā-dē. Aūr hām khāyō-bō aūr
finger-on ring and feet-on shoes yet. And we will-eat and
achēhā rahebō. Hai chhawā mar gayo-rahe, to jī-gaye;
well will-remain. This son deced had-been, and he-became-available;
bhulīye gayo-rahe, phir mil-gaye.’ Tab achēhā rahe láṅis-mā,
lost was, again is-found.’ Then well to-remain they-began.

Wō-kar bāṛō chhawā khēṭ-mā rahe-mā. Aūr woh ghar māṅkō nā pōṛ-chūs,
his elder son field-in was. And he house near-to arrived,
phēc bāṛō aūr nabāhrō-kar awūj sunī-mā. Aūr wah-nē āpan
then music and dance-of sound he-heard. And he his-own
chakar-kar ek-lā āpan-se bulāy-kar puchhī, ‘yē kā hai?’ Wōnē
servant-out-of one him-near calling asked, ‘this what is?’ He
wō-lā kahī, ‘tōr bāṛī āye-hai Aūr tōr bāba-mā achēhā rāti
hum-to said, ‘thy brother come-is. And thy father good food
rāḥīmway-lā, kāhō-ke wō-lā achēhā mil-gaye.’ Phir wō rīsāy gus
has-got-cooked, because that him well he-found.’ Then he angry went
aūr bhītar nāhī nā tattān-pāwa-mā. Kāhīn-kar wō-kar bāṛō āgaam-mā
and made not to-sit (fīt)-got. Thereupon (fīt) his father courtyard-in
nakar-kar wō-lā bhūryābabī. Wob āpan bāṛō-kar kahan lāge-hai,
coming-out him to-appose (begun) (?) His his-own father-to say began,
‘dēkhow, mai itak sīl snā karthū, aūr phir tōr kāt nāhīkē
see, I so-many years service am-doing, and again thy words not
tarū aūr tān-mā mō-lā gayā-chhēṛī nāhīko lāi-dēnaś, ma mōr
wōn nā chāṛē and than me-for a-kid not did-purchase, (that) I my
johāryā-ke sang māṅ-kartān-mā. Phir tō chhawā kēśi-bīn-lā sang tōr
friends-of with might-make-merry. Then thy son barīts-of with thy
dhān-lā khāy-dīris, jō āis to tān-ma bāṛō lāye achēhā khābē-la
form-nā descent-ade, when he-come than thou him-of for good food
dē-dīś. Hai-kar bāṛō nā hai-lā kōhī-hai, ‘chhawā, eñh din-hā hai,
gave.’ His father him-to said, ‘son, all days thou-art (?)
āūr jō mōr hai, tām sah-hau tōr āy. Phir achēhā-ke aūr
and what mine is, that all-even thine is. But happiness-of and
EASTERN HINDI.

khusi-raah-kar thik rahe-na-hai. Aur hai tere bhai mar gaye-rahe-na,
joyful-being-of proper was. And this thy brother dead was,
phir ji-gaye; bhalaye gaye-rahe, phir mil-gaye'
again he-came-to-life; lost he-was, again he-is-found.'

The above specimen illustrates the corrupt Chhattisgarhi used by the Baigas of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhi. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhi with great or less admixture of foreign elements.
BINJHWĀRĪ OR BINJHWĀLI.

The relationship existing between the Binjhwās (also called Binjhwals) and the Baiga has been described ante on pp. 230 and ff. While the Baiga proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwars are found mainly in Eastern Chhattisgarh and in its Oriya Feudatories. Both tribes speak a corrupt form of Chhattisgarhi, but while the corruption of Baiga is due to the influence of Gondi and the various forms of speech allied to Western Hindi, that of Binjhwārī is due to the influence of Oriya. Binjhwāri as a recognised dialect is returned from the following districts and States:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>3,000</td>
</tr>
<tr>
<td>Raigarah</td>
<td>100</td>
</tr>
<tr>
<td>Sargangarh</td>
<td>6,412</td>
</tr>
<tr>
<td>Patna</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,662</strong></td>
</tr>
</tbody>
</table>

Binjhwās are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhwāli Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sargangarh, and a folk-tale from Raigarah. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sargangarh specimen shows clearly the influence of Oriya. The Raigarah specimen is more nearly pure Chhattisgarhi, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Oriya like that of the Sargangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sargangarh specimen. It is a mechanical mixture of Chhattisgarhi and Oriya, the former predominating. It is sufficient to mention a few special peculiarities. The latter c is often substituted for s. Thus, we have rakes instead of rakie, he was, and éká, instead of ékis, he gave. 'He went' is sometimes written jāyæ, sometimes jāsæ, sometimes jās, sometimes jā, and sometimes jās. The word for 'is' is áshæ, as in Sadri Korwā. The word open is used to mean 'we,' including the person addressed, as is the idiom in Gujarāti. This use of the word is evidently borrowed from the neighbouring Māndā and Dravidian languages.
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHEATTÉGÀZH or LAKI (HINIWÀI BRÖKEN) DIALECT. (STATE SARANGABIR.)

SPECIMEN I.

गुटे रोक-के हुड़-ठा पोला रहेस। बे च-कर मुड़ बेटा तार दुआ-की बहिष्क युधा धन-दुगानी बाटा को मेहर हिंसा-के बाबे मो-की हैं। जे वह चन- दुगानी तातानिर-मे भाग-बर-देशेस। और धोड़ द्विज जायस पाणे शोंटे बेटा जता उड़ाता संकलिस चौर सुर-देश पुला-बैस और वहीं-तल धरा-मरला- मे बी-बर माल-की बर्दी रकाइस। और जेने बीड़ी-कर सुबू बचे-पकाइस वहीं ठेरे नींटि दुड़ाल परेस और बहीं तन ढोड़-बाइस। चौर वह जायस और धोड़ देस-के हुटे मल-बुकी-की बोमेस। चौर वह बी-की बी-बर खुने वहाँ परचारकी भेजिस। चौर वह चीन तसुर वहाँ बात-रहिस वही तसू-की बी-बर पटेट सुखा-वी मरला। पर बी-की बी-की नजी देशेस। चौर जेने वह बी-बर-थी बाइस वह बर्दीस मोर युधा-के बीटे-था बामिया खालवा-पुरली चौर बचाव-पुरली दूढ़ा पाट हैं। चौर मुड़ इता मूव मरत-हैं। मुढ उठी। चौर मोर युधा-के पास-कीना बाही। चौर बी-की वर्ली युधा मुड़ महामूल के चौर तोर देश करे। चौर तोर मोर बाहवा लावा नोहा। तोर कमिया मोसा बी-की राख। चौर वह उठीस ची बाप-के ठेरे जायस। पर बीने निघा दुर वह रलेस ची-बर युधा बी-की देशिस ची दुढ़ा बरिस ची टौड़ेस ची बोलखे पकाइस ची तुबेस। चौर बी-की बी-बर बेटा देशेस युधा मुड़ महामूल के बिखर चौर तोर लगा देश करें। चौर तोर बेटा बाहवा लावा नोहा। चौर बी-बर युधा तातार गोटी-की कहेस गुटे क्षरा दुड़ा यान-कीना बी-की बरिस-देश चीर लखे गुटे मुड़ी पिंडा-देश चीर गोड़े सार-सप्ट्टे पिंडा-देश। पर्या खाली-कीना बानदेस करती। बाही-की वह मोर बेटा सर्ज-बर-देशे सीर पीर जिबेस। वह पलाई-बाजा रलेस चीर भेर जिबेस। चीर बी-मन बानदेस कारीवा बागेस।
तेलको बेला जो-कर बढ़ाका बेटा खिते रहेस। चौर जब वह चालके चौर धर-चो लगा पुझूर्वा वह भाजा बजाना सुनिस। चौर वह गुठे पालिया-के हामिया चौर पुरारेंस गैंटा बाब-टा। चौर वह चो-के काहेस ताहानए भाई भाई-हे चौर ताहानए। चौर ताहानए भुषा माउड़ी-बसा-कीणा खुपाय-हे। चाई-के वह चो-के भाक काही था-सिलिस-हे। चौर वह रिहा होड़ नीस चौं घर-चे नहीं जिंद्स। पाहिए चौ-कर जुआ वाहे। चाकूस चौर चो-के सामान्य चौर वह ताहानए वुषा-के जबाब इंद्रस इंद्र मिठार जिन-हे चौर सुध खेता बरत-हूँ। सुध जिमे चौर डुकम-के नहीं ठापूँ पर चीने गुठे बेंग-पीटे तुड़ चो-के नहीं देला के सुध मिठान-समी उसत करह। पर जेते बेले वह नाहार बेटा चौर ताहार धन-डुमावी दूरू-किस्मी-हूं दें-पकाइस चाकूस तुड़ चो-के माउड़ी-बसा-कीणा खुपाय-हे। चौर वह चो-के काहेस बेटा सड़ा-जिन बीर समी तुड़ चाहेस चौर जेती घन बीर बाही सबू ताहानए बाही। ठीका रहिस ले चलन उसान कारिवा लांग चौर बानान्द वहाँ बाहे-के वह ताहार भाई मर-बास-रहिस चौर चौर नियेस चौर पुकाइ-जाय-रहिस चौर घेर मिलिस॥
[No 55.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

CHHATTISGARH or LAMIA (BENGHWA BROKEN) DIALECT. (STATE SARANGKARP)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION

Gaú ñok-ke dura-pila nakes. Jé a-kar surù beji tèr
A-certain man-of two sons were. And then the-younger son his
buñ-kò kais, 'hùa, dham-dugamir bòta jo mòr hissa-ke áné mò-kò
father to said, 'father, of-goods the-portion that my share of is me-to
dè.' Jé wàh dham-dugamir tahnar-ñé bología-kò dehès. Aur thòpā
goes. And he the-goods then-among having-divided gave. And a-few
din jaynas pachhe chhote bòta jamáikathà sákulis aur dár-dès
days went after the-younger son all together gathered and to-o-far-country
pala-jaís. Aur wàhñ-ðhan arñikarśa-ní sà-kò kar mò-kò khashi-pa-kaís,
went-away. And there rotham-tiwning-in his substance wasted.
Aur jeñna wohñ-ñar sabà khashi-pa-kaís wàhí thàññu nichat dukal parcès,
And when he all had-spent that land-in a-mighty famine arose,
aur wàh tàng bòt-jaís. Aur wàh jais aur ñi dè-kè gate
and he in-cost became. And he went out that country-of a
bhal-lùkà-kò ñðhes. Aur wàh ñ-kò ñ-kar kheto barcha chañan-ke
citizen-to joined. And he him his field-into mine sending-for
bhejts. Aur wàh jamam tasa barcha khút-rahès, wàhi tasa-kè ñ-kar
sent. And he what marks the-mine eating-were, those khashi-with his
belly happiness-with would-have-filled. But him-to anyone did-not give. And
jeñna wàh ñ-kar-thí ñis wàh kahè, 'mòr buñ-kò kétà-kà kamijà
when he himself-to came he said, 'my father's how-many hired-servants
khoti-b-a-partis aur bhasha-partis pàthà pat-hái, aur mui in bhathe
eating-enough and to-be spared-enough bread got, and I here with-hunger
marat-kè. Mui thèi aur mòr buñ-kè pàñ-kànà jahí, aur ñ-kè kahè,
persè I will-arise and my father of your will-go, and him-to I will-say,
"hùa, mui Mañ-Prabha-ke aur tòr dòs kàrè, aur tòr pòr kahèhù
"father, I God-of and thee-of see did, and thy son to-be-called
lakyà xà. Tòr kamijà mòtè mò-kè rakh."' Phèr wàh uthes au
worthy am-nai. Thày hired-servant like me keep."' And he arose and
bap-ke thanā āyas. Par jabe nāthā dūr wāh rahes, ā-kar buā (āk) father near come. But when or great distance he was, his father so-kē dēkhis, na dayā karis, na daures, an okātī pakhis, an chambers, him saw, and compassion made, and ran, and on neck fell, and kissed.

Aur ā-kē ā-kar bēṭā kahes, ‘bū, mai Māhā-Probbā ke hiruddha aur tōr, And hīnd to his son said, ‘father, I God-of against and of-those lagā dos kare, aur tōr bēṭā kahesā layāk ni.’ Par ā-kar buā near un dad, and thy son to be-called worthy am-not.’ But his father,

thēr gotī-kē kahes, ‘gūtē achenhā dagālā an-kēnā ā-kē pakhā-dēs; āis servant-to said, ‘one best robe having-brought now-to put-on; aur hāthē gūtē mādi pakhā-dēs, aur goṛē stirē-punhal pakhā-dēs, pachēhē, and on-heads a ving put-on, and on feet shoes put; then,

kī-pi-kēnā, āmand karīhī. Kīhā-ka yah mē bēṭā having-excitement-drank; rejoicing we-will-make. Because-then this my son
mar-jāy-rāhes, aur pher āyes; wah pākā-jāy-rāhes, aur pher miles.’ Aur
dead son, and again is-alive; he lost-lose, and again is-found.’ And
ā-man āmand karīhā lāges. They rejoicing to-do began.

At that time his elder son in-the-field was. And when he came

aur ghar-kē lagā pakhūchis, wah gūṭē bājīhā sunis, aur wah gūṭē and the-house of near arrived, he singing playing heard, and he a

kariyā-kē dākes, aur phanehes, ‘ārā kāy-tā?’ Aur wāh ā-kē kahes, servant-to called, and asked, ‘this what-is?’ And he him-to said,

tāhānār bīrā āye-hā, aur tāhānār bun mādā-bass-kēnā kūntē-hāi;

‘thy brother come-his, and thy father absent giving-to-eat-to; kāhā-kē wah ā-kē bīhā-kūntē ā-milhē-hāi.’ Aur wah rīś boī-jēs, because-that he him safe-and-sound has rescued. And he angry became,

aur ghar-kē māhī pēnā. Pachhē ā-kar buā bāhra āis, aur ā-kē and the-house-to not went. Afterwards his father out came, and him

samjhāis; aur wah tāhānār bīrā kē jawāh dēlā, ‘ākē, nāthā din-de
entreated; and he his father-to answer gave, ‘to many days-from

tōr mē savā kara-hā. Mē kāhē-tōr hukum-kē māhī talū, tīne I service doing-am. I at-any-time thy commandments not transgressed, par kērē ākē chahā-pūtē tāi māhī māhī dēlā, jē mē mītān-sangē and even a ēkā thōn me-to not guavest, that I friends-with

usāt-kērī. Par yētē-bēhē yah tāhār bēṭā, jo tāhār dhan-dagām
meriment-may-make. But at-what-time this thy son, who thy living

dīrīkā-dē-kē pakhā, śā, thō ā-kē mādā-bass-kēnā
harlots-to kath-equantred was-come, thōn him-for a-feast.
khuāt-hai.' Aur wah 0-ke kahes, 'bētē, sadā-din mār-sange tu tu āhes, giving-to-east-art' And he him-to said, 'son, ever with thou art, aur jēle dhan mār āhes, sabā tāhār āhes. Thaukā raahā je apan and what wealth mine is, all thine is. Proper it-was that we usat karbā-lāgā, aur ānāt kalā, kāhē-ke yah tāhār bhū movement may-make, and rejoicing may-do, because-that this thy brother mar-jāy-rahās, aur phēr āyes; aur pāhlājāy-rahās, aur phēr miles.' dead-was, and again is-alive; and lost-was, and again is-found.'
[No. 56.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHATTISGARHI OR LABL (BENJHWARI BROKEN) DIALECT, (STATE RAIGANG.)

SPECIMEN II.

एक एक द्वारसे एक राजा रहित। ची-वार प्रमुख रहित।
एक द्वारसे राजा-कर सब बैठा-वा ब्राह्मण-के एक एक माता हिंदी
ची वातिस के पंडी। तो सब के माता-कर नदी-श्रम-रहित। चीर सब-के
ची-वार चाप-कर वात-वा पूरिति के तुस सब बाबा-बार कमाड़े खात-ही। तो सब वाति
के तोर कमाड़े खात-हेन। सब-के ची-वार वातिस के में सब बाबा-बार खात-हेन। तो
ची-वार सब गहना-माता-वा निवास-के एक धीरों परिवार के निवास दिहिस।
वे चरण २ एक गाँव-से गुड़स जहाँ ची-वार माता गिरे-रहित। ची
उद्धर-के सब उद्धर-बार बलाम-के वातिस के गरजा-वा खमी। तो सब ने
निवास में एक बच्चा लिकिस। तो ची-वा लिकिस। तो ची-साँ
हाथ-च हाथी भरे रहिस। फेर द्वारक बच्चा लिकिस। ची-हूँ-दा लिकिस
दी ची-च बाबा-बार लिकिस। फेर ची-बा लिकिस तो गाये-च गाय। फेर ची
ची-बा लिकिस तो बैठा-च बैठा। चीर लिकिस तो बैठी-बा बैठा। चीर
ची-बा लिकिस तो एक सुखना-से एक बैठे बैठे रहिस। चीर ची-वार
चारो तरफ हूँ भीन बैठी बैठे रहिस। जब ची राजा-के चीरारा-हर उहाँ
गुड़स तो चर-के माता वाति के कुबारा चाप के सूर-से कुबार वारा-के बाबा चुतुँ
ची-बा भांव निवास-वार। चीर ए-बा निवास तो ए-रह अच्छो हो-
जाह। तो राजा-के बीड़ा-रा देश निवास। तो सुन्दर ज्वार चीरारी हो-गय।
चीर ची-वार संग निवास बार के भपन दुसा-के पास हाँ!/ चीर चाप गय
चीर होरा जबा सम-बा बैठे-वा बाचक। चीर बाबा दुसा-वा बातिस के देख
में भपन कमाड़े-के लावे-हें। तब-के ची-वार दुसा ची-बा बच्चा यात्रा कर-के
रखे लिकिस।
[No. 56.]

INDO-ARYAN FAMILY. 

EASTERN HINDI.

CHATTISGARH OR LAKI (BINJHWASI BROKEN) DIALECT. (STATE RAIGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek ek des-me ek Raaj raahis. O-kar ekais bhi raahis.

One one country in one king was. Twenty-one sons were.

Ek din Raaj-har apan sab haikh-la haalay-ke ek ek bhiha aainas,

One day the-king his-own all sons-to having-called one one spear gave,

aur kaha ke, ‘pheko,’ To sab-ke bhilh-bar najalik-me rha gay,

and said that, ‘throw.’ Then all-of spear near-place-in remained,

aur sab-la ehkote-ke-har utak dur-me gai ke nahi dikhi.

and all-them the-younger-of so-great distance-into went that not it-was-visible.

Tahla-la o-kar bar-ke sab-la pachhai ke, ‘tum sab kah-ke kahat’

Tahla-le o-kar bip-bar sab-la pachhis ke, ‘tum sab ka-ke kamaat

There-upon his father all asked that, ‘you all whose earning

khait-hau?’ To sab kahin ke, ‘tor kahit-kahat-hau.’ Sab-la

khait-hau? To sab kahin ke, ‘tor khami khamit-hau.’ Sab-la

eat?’ Then all said that, ‘thy earning we-eat.’ All-them

tukhtean kahin ke, ‘ma’ apan khami khamit-un.’ To o-kar

ehkote-kar kahin ke, ‘ma’ apan khami khamit-un.’ To o-kar

the-younger said that, ‘I my-own earnings eat.’ Then his

sab galvna-gathi-la nikar-ke ek dhrii pahinai-ke

his all ornaments-etc having-taken-off one lohi-cloth having-put-(on-him)

nikar-dilas. Wo chaalat chaalat ek gaiw-me gais, pahai.

(he king) turned-towards. He going going one village-into went, where

o-kar bhaad gire-nhas. An uhoke sab unvay-la haalay-ke kahital

o-kar bhaad gire-nhas. And all-ke sab unyay-la haalay-ke kahital

his spear fallen-had. And there-of all Oryas having-called he-said

ke, ‘e jagha-la khami.’ To sab khane lagin. Kahat-me ek

ke, ‘e jagha-la khami.’ To sab khane lagin. Kahat-me ek

that, ‘this place dig!’ Then all to-they began Digging in one

kapat dikhs. To o-la kohas. To o-ma kahiri-ch hathi

door came-to view. Then that he-opened. Then that-in elephant-verity elephant

bhara raahi. Phir duear kopat dikhais. O-bha-la kohils, ta

been filled were. Again another door was-seen. That-too he-opened, then

fii-ech fit dikhais. Phir o-la kohils to gaiy-eh gay,

Come-verily come were-seen. Again that he-opened then come-verily come.

Phir o Kahils to baihi-ch bals. Phir kohils to

Again that he-opened then come-verily come. Again he-opened then

ghoje-ch ghoda. Phir kohils to hir-ed biri. Phir

horse-verily horse. Again he-opened then diamond-verily diamond. Again
FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, 'by whose earnings do you eat?' They all replied, 'we eat your earnings,' except the youngest, who said, 'I eat my own earnings.' Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oriyas who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a six-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, 'draw some water in an unbaked pitcher from a potter's house, which has been fastened to a swing spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.' The Prince did as he was
instructed, and the monkey turned into a beautiful young damsel. He promptly
married her, and brought her to his father with all the elephants, horses, camels, cows,
diamonds and other treasures which he had found, and said to him, 'See, this is what
I have brought of my own earnings.' Then the king showed him much affection,
and revoked his sentence of banishment.
KALANGĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oriyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgari, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oriyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliā is classed under the head of Oriyā and was stated to be spoken by 3,106 people, while Kalangā is not mentioned.

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sonepur and Patna States, and Kalangā as spoken only in the latter. The following are the figures:

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</table>

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalangā does from Oriyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the latter k in postpositions, so that the postposition of the native accusative is ēkē, not ēk, and in one instance we have u-khār, meaning of him. For the termination kē of the genitive and of the Conjunctive participle, we usually find kē. Note also the curious way in which the word jē is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word jē, meaning 'who' or 'that.'

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgari.
[No. 57.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LALIA (KALANGA BROKEN) DIALECT.  

(STATE PATNA)
TRANSLITERATION AND TRANSLATION.

Ek āt-ke du-thun bēṭā rhāis. Ō-ke ehvō bēṭā kahis, 'āgō
One person of two sons were. His younger son said, 'O
būa, mēr bhāg jan ahē mu-lā de-dē.' A-ke bāva du-ne bēṭā-la
father, my share which is to-me give.' His father the-two sons-to
sah dhan bhāg-kari-dēs. Kātak dīn guās us×-mē u-ke ehvō
the-whole property divided. Some days went afterwards his younger
bēṭā dhan-daūlat tāken le-le durā bāt-lā le-le kharāb
and the-property-wealth whole having-taken a-distant way-to went (and) had
chain chhadē-gāis. Ō rāyi-mē gote guās-mē jē-kē guāt
conduct-by roasted. The country-in one house-to having-gone servant
rhāis. Uī māṁsāli ghuṣṭē charhā-bar khet-lā pāthōi-dēs. Oṃ
e-remained. That man pīga-to feeding-for field-to sent. There
jāhā khāne-bar nī paīs, ghuṣṭēś kharābē otupi-lā khāne-bar man-kāris
as to-eat not received, pigs are-eating kaśās eating-for he-wished.
Phēr māṃ-mē bichār-kāsī, 'mār bāva sang-mē gajah gōtē hē.
Again mind-in he-thought, 'my father near-in many servants are
U-man khōb khāne-bar pāyate-bē, ār māē ēkūl raho-ke bhikhan
They much eating-for get, and I here remaining by-hunger
manānē. Māē guās, mēr bāt-lā kahē, "ē būa, māē tama
annaying. I shall-go, my father-to I-shall-say, "O father, I thy
sang-mē ār Mahāpurā sang-mē pāp kari. Tu bēṭā kahe-ke jōg
near-in end God near-in sin did. Thy son in-be-called worthy
nēhē. Tu ek-thōn guāt bezir mu-lā rākha?"" Tahā-lē ukkū
am-aū. Thē one servant like me keep?"" Then thus
kahē-ke u-ke bāva khatē guās. A-ke bāva a-lā dharāi-lā
khaṇi-saūd his father near-to he-vent. His father him distance-from
dekhē-mē māyā karē, dhatē guās, a-ke tēna lā dhar-pakāis ār gēl
having-seen pūtkātī, running he-vent, his neck-in caught and cheek
chumis. A-ke bēṭā a-ke kāp-lā kahē, ē būa, māē tīr sang-mē ār
beheld. His son his father-to said, 'O father, I thy company-in and
Mahāpurā sang-mē pāp kari, ān tīr bēṭā haya-ke mē jōg nēhē.'
God company-in sin did, and thy son to-be I worthy amount.'
A-ke kāp a-ke gōtē-mān-lā kahē, 'āchē-āchē dāmmē kūke
His father his servants-to said, 'good-good cloth having brought
a-la pindha; a-kar ang-thi-mé ek-thun modi da, a-kar gør-mé ek-thun
hun put-on; his finger-in one-only ring give, his feet-in one (pair)
pasáhi da pindha-bar. Aabhá kar-ke ek-thun ñëmí-kar-ke
shoe give putting-on-for. Well having-done one happiness-having-done
bhöj khim; kyókí íe mar-gae-rahs, jì-le ñëh
feast let-uu-cat; because this (son) dead-gone-was, having-lived has-come;
goo gae-rahs, píen.' Tábñ-le u-man báat un-man
lost gone-was, I-found.' Therefore they very happy-minded (became).

Tábñ-pábar a-kar bár-ká bëtë khëkla gae-rahs. Ò ghar-kul-lá
At that time his great son field-to had-gone. He home-towards
úe ta báaj tamana hut-rehi suns Tábñ-le u-kar ek-thun
came (and) drum dancing was-being he-heard. Then his one
gótí-lá puchhas, 'kú-jëtik karat-kë?' Ò kahís ki, 'tor bëhú also,
gust-servant to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
Ò báaj hæ-ke ús jì ò-kar-lági fór hun bhöj dët-kë.'
He well having-been has-come that his-for thy father feast was-giving;
Tábñ-le ò risa hëe-gíes, är ghar-lá jëe-kë man-ni-káris. Tábñ-le u-kar
Then he angry became, and home-to go mood-ni-dad. Then his
bëp áy-ke álë mar-buñjá-káris. A-kar bëhú kahís, 'stak bákhábar-lá
father having-come him remonstrated-with. His son said, 'so-many years
tor seba kar-ke rëbën, kabhë fór goëtha-la mái këet-kë-ke.
thy service having-done I-remained, ever thy orders-to not out-having-given.
Jáï-kutumldí balë-ke mar-lági mëkha gótë khaóyë-ñhas.'
Caste-family-members calling my-for goat one thou-hast-never-feasted.'
Báñ-kar kahís ki, 'mar sang-má tui sabu din-me ñhas. Jáha mor
The-father said that, 'my with thou all day-in art. What my,
sang-má dhan ñëh, tór re. E tar bëhú mar-gae-rahs
company-in property is, thing verify (is). This thy brother dead-gone-was,
ätë-ke ásin; gao-gae-rahs, phër páyahan; ò kar-lági ham
having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me
uchháb-imand kar-ke hëh.'
happiness rejoicing doing may-remain!'
[No. 58.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Chhattisgarhi or Lari (Bhulia broken) Dialect. (State Patna.)
TRANSLITERATION AND TRANSLATION.

Janek guru bhe sah rahe. U describes 2 sons were. His younger son his father to said ki, 'aghe bua, tambhar jahe simpli ahe am-khe bhag-kar-ka that, 'O father, your whatever property is unto having-divided da.' O am jahe bhag kar-ka des. Dina-kade galapachhe give! He the two personal-to having-divided gave. Somedays gone-after

u-kra sna behe sushabka le-gals, hur labhua-dhang kur-ka samu his younger son all speak, and wicked-behaviour having-done all uruk-deesa. Una u-mukhe mahara paris ja baru gungala haits. Una wasted. Them in that-country feminine fell and great difficulty became. His
gals ja guthe ghar-tane hali raha ja o ghusura charai-karis. went and one houseman servant remained end he pigs caused-him-to-feed.

Ja khobi khahi-khe nahe pais ja una 'ghusura-ka kahe khub.' When anything eat to not got then he 'pigs food I shall-est'

kali-k a man-kari. Padhbe man-kari, 'amre gharre kohe hara' saying thought. Afterwards he thought, 'our in house how many servants

khi-tien, am-e-ja ithane bhakhe marathi, Mu jada ja maara bua-khe over-eating, 1-bet were by-hunger om-dying. I am-going and my father-to

haa, 'ago bua, ame tamra aur mahapura-ka dosh kari; tambhar having-said, 'O father, I of-thee and God-of sin did; thy

bhejha bali-ka bayam-karibha naa shy; tamra hali mita

we having:said of describing not am(e-worthy); thy servant like

ama-khe makh-rama,' hala jada.' U-kra bua karu dhuno

to keep,' having-said I-la-

om-young.' His father great distance-from
dekha, u-khe daya kari, phar dhain gais. Ja u-kra mukhe

having-seen, him-to compassion did, and running home-ment, and his face-on

chumha deesa. U-kra behe bahta ki, 'aghe bua, ame tamra aur

kisi gave. His son said that, 'O father, I of-thee and

mahapura-ka dosh karke, tamra beht bali-ka ki-khe nahi kaha' U-kra

God-of son de, thy son having-called as-to not say.' His

bua u-kra mukhari-man-ke jakha balis, 'tami mukhe dhati-pata

father his servants-to having-called said, 'you good clothes

in-ka i-khe pindhaa; i-kra khe much pindhia; i-kra,

having brought him put-on; this-one's hand-on ring put-on; this-one's
gure guh-balā pindīhaa, bal-ka kāhīs, 'khān-piha-ka kbusi
feel-on shoes put-on; having-told said, 'having-eaten-and-drunk happiness
karma. Āntra i bēta mar-gāi-rāhīs, ja ji-ka ās; o haj-pārahs, ja
we-will-do My this son had-died, and being-alive came; he lost-was, and
pē.' Una kōh uste hain.
I-pot.' They very happy became.

Hātak bāī-khē u-kāra bār bēta khō-ī rāhīs ja ās, ja ghar-kē
That-time-at his elder son field-in was and he-came, and house-to
nīhā-kēhē bājā-gāyō hajet-rīs, ja un-ka mākān-ū-kēhē dākīs,
of-coming-time-at music-doctora was-being-played, and his servant-me-to he-called,
halis ki, 'i-tā kāhī bājā āntra ghar-e hāj-thīs?' O balis ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
'tamēna bhōī āin; ja tamēna bān haur-vē bhōī dēshīa.' U-ta
'thy brother come; and thy father great-one dinner is-giving.' This
sumis, ja risā hāy-ka ghar-kē nāi gais. U-kāra hua bāhārā auk-ka
he-heard, and angry being house-to not he-went. His father outside having-come
u-kēhē bājāhīs, ja u-kāra bēta balis ki, 'tumēna saha din mu
service having-done remain; ever me-for kar-ke having-killed
lok-bāk-ke dāk-ke bhōj-te nāhi dēl. Tamēna ja bēta dāri
persons-to calling feast-one not thou-gavest. Thy which son debenchery
kar-ka than-kā-phasā wāc-dēs, o ās, ja u-kūra-lāji kēte bhōj
having-done money wasted, he came, and him-for how-great feast
having.

karatihā' U-kāra bān balis ki, 'āre bāhu, tum āntra sangā
sat-thōw-nakārāp.' His father told that, 'O son, thou me with
sāhu-bēlē āhās. Āntra sahar-ja-ka to tar. Iējan tar bāhī
eat-alike remain-ed. My everything indeed (is) thine. This-person thy brother
mar-rāhīs, phēr jīn; hajrāhīs, pāū; un-ka lāgi amu-neh-ha-kar-thīs;
had-died, again came-alive; lost-was, got; him for let-us-rejoicing make.'
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDI.
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<th>English (Seva)</th>
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<td>15. Of you</td>
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### IN THE VARIOUS DIALECTS OF EASTERN HINDI.

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<th>Bedes (Sepoy State)</th>
<th>English</th>
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**Note:** The table lists names and their corresponding terms in various dialects and languages, with their English translations provided. The use of punctuation and formatting may vary slightly from the printed version.
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<td>Here for, have, have</td>
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<td>They are</td>
<td>Wi mab buh</td>
<td>Wi mabo, shai or buh</td>
<td>Ut buh</td>
<td>Wi buh al shi</td>
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<td>Haun ruhe</td>
<td>Ma? ruhe</td>
<td>Ma? seyru teh</td>
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<td>Ta ruhe</td>
<td>Ta ruhe</td>
<td>Ta ruhe-bha ta ruhe-ba</td>
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<td>U ruhe</td>
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<td>Tu ruhe</td>
<td>Tu ruhe</td>
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<td>Wi rahe</td>
<td>Ut rahe</td>
<td>Ul rahe-ba, Ul rahe-ba</td>
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<td>Hi</td>
<td>Hi</td>
<td>Hi</td>
<td>Hi</td>
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<td>Hoh</td>
<td>Mho</td>
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<td>Hot</td>
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<td>Ma? bho ma-ku bho</td>
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<td>Haunt-bu</td>
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<td>Haunka ku-ka chakti</td>
<td>Dotta</td>
<td>Ma? kuha sha-ha</td>
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<td>Maran</td>
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<td>To beat</td>
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<td>Marub</td>
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<td>Marat</td>
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<td>Mar buh</td>
<td>Mar buh</td>
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<td>Ta manat-buhi</td>
<td>Te man</td>
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<td>U manat-buhi</td>
<td>U manat-buhi</td>
<td>Wi manat buh</td>
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<td>Haun manat-buhi</td>
<td>Haun manat-buhi</td>
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<tr>
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<td>Tu manat-buhi</td>
<td>Tu manat-buhi</td>
<td>Tu manat</td>
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<td>Wi manat-buhi</td>
<td>Wi manat-buhi</td>
<td>Wi manat</td>
<td>Wi manat-buhi</td>
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<tr>
<td>I beat (Past Tense)</td>
<td>Ma? maru</td>
<td>Ma? maru</td>
<td>Ma? maru</td>
<td>Ma? maru</td>
</tr>
<tr>
<td>Thou beatest (Past Tense)</td>
<td>Ta maran</td>
<td>Ta maran</td>
<td>Ta maran</td>
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<tr>
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<td>Wi marun</td>
<td>Wi marun</td>
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<td>ومان یه، یه، یه</td>
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<td>معین فيه، فيه، فيه</td>
<td>161 They are</td>
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<td>می، می، می</td>
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<td>معین یه، یه، یه</td>
<td>163 Them were</td>
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<td>ع، ع، ع</td>
<td>معین یه، یه، یه</td>
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<td>تومانی، تومانی</td>
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<td>ع، ع، ع</td>
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<td>167. They were</td>
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<td>هی</td>
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<td>معین یه، یه، یه</td>
<td>169 To be</td>
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<td>معین یه، یه، یه</td>
<td>170 Having been</td>
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<td>معین یه، یه، یه</td>
<td>172. I may be</td>
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<td>Awadhi (Budhni, Bund.)</td>
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<td>We beat</td>
<td>हम मारें</td>
<td>हम मारिए</td>
<td>हम मारनें</td>
<td>हम मारे</td>
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<td>तुम मारिए</td>
<td>तुम मारिए</td>
<td>तुम मारनें</td>
<td>तु मारिए</td>
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<td>वे मारिए</td>
<td>वे मारनें</td>
<td>वे मारि</td>
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<td>हम मारनें</td>
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<td>तू मारनें</td>
<td>तू मारि</td>
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<td>हम मारा</td>
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<td>मैं मारनें</td>
<td>मैं मारनें</td>
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<td>हम मारें</td>
<td>हम मारि</td>
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<td>तु मारें</td>
<td>तु मारें</td>
<td>तु मारि</td>
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<td>उ मारें</td>
<td>उ मारें</td>
<td>उ मारि</td>
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<td>हम मारि</td>
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<td>तू मारें</td>
<td>तू मारें</td>
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<td>वे मारें</td>
<td>वे मारें</td>
<td>वे मारें</td>
<td>वे मारि</td>
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<td>हम मारि</td>
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<td>हम मारा</td>
<td>हम मारि</td>
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<td>हम मारा</td>
<td>हम मारि</td>
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<td>हम मारें</td>
<td>हम मारि</td>
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<td>हम जाएं</td>
<td>हम जाएं</td>
<td>हम जाएं</td>
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<td>I go</td>
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<td>हम जाएं</td>
<td>हम जाएं</td>
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<td>उ जाएं</td>
<td>उ जाएं</td>
<td>उ जाएं</td>
<td>उ जाएं</td>
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<td>We go</td>
<td>हम जाएं</td>
<td>हम जाएं</td>
<td>हम जाएं</td>
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<td>You go</td>
<td>तू जाएं</td>
<td>तू जाएं</td>
<td>तू जाएं</td>
<td>तू जाएं</td>
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<tr>
<td>They go</td>
<td>वे जाएं</td>
<td>वे जाएं</td>
<td>वे जाएं</td>
<td>वे जाएं</td>
</tr>
<tr>
<td>I went</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
</tr>
<tr>
<td>I went</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
</tr>
<tr>
<td>You went</td>
<td>तु गया</td>
<td>तु गया</td>
<td>तु गया</td>
<td>तु गया</td>
</tr>
<tr>
<td>He went</td>
<td>उ गया</td>
<td>उ गया</td>
<td>उ गया</td>
<td>उ गया</td>
</tr>
<tr>
<td>They went</td>
<td>वे गया</td>
<td>वे गया</td>
<td>वे गया</td>
<td>वे गया</td>
</tr>
<tr>
<td>I went</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
</tr>
<tr>
<td>We went</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
<td>हम गया</td>
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E. Hindi—374
<table>
<thead>
<tr>
<th>Baybayin Glyph</th>
<th>Old Malay (Indones)</th>
<th>Chaldaic (Levant)</th>
<th>Arabic (Semitic)</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>Han maru</td>
<td>Han mārūb-ku</td>
<td>Han-man maru</td>
<td>Ām-mārūb marū</td>
<td>188. We went (Past Tense)</td>
</tr>
<tr>
<td>Tūy maru</td>
<td>Tūm mārūb-se</td>
<td>Tūm-man mārūv</td>
<td>Tūm-mārūb marū</td>
<td>189. They went (Past Tense)</td>
</tr>
<tr>
<td>On mārūb</td>
<td>On mārūb-ku</td>
<td>Wē-man mārūn</td>
<td>Īm-mārūn marūn</td>
<td>190. I was beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi marūb-ku</td>
<td>Māl mārūb-ku</td>
<td>191. I was beating</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi marūb-ku</td>
<td>Māl mārūb-ku</td>
<td>192. I was beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi marūb-ku</td>
<td>Māl mārūb-ku</td>
<td>193. I had beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi marūb-ku</td>
<td>Māl mārūb-ku</td>
<td>194. I may beat</td>
</tr>
<tr>
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<td>Māi mārūb-ku</td>
<td>Māi marūb-ku</td>
<td>Māl mārūb-ku</td>
<td>195. I shall beat</td>
</tr>
<tr>
<td>Tūy mārūb-ku</td>
<td>Tūm mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>196. They will beat</td>
</tr>
<tr>
<td>Īn mārūb-ku</td>
<td>Īn mārūb-ku</td>
<td>Wē mārūb-ku</td>
<td>Īm-mārūb marūn</td>
<td>197. He will beat</td>
</tr>
<tr>
<td>Han mārūb-ku</td>
<td>Han mārūb-ku</td>
<td>Han-man mārūb</td>
<td>Ām-mārūb marūn</td>
<td>198. We shall beat</td>
</tr>
<tr>
<td>Tūy mārūb-ku</td>
<td>Tūm mārūb-ku</td>
<td>Tūm-man mārūb</td>
<td>Tūm-mārūb marūn</td>
<td>199. They will beat</td>
</tr>
<tr>
<td>On mārūb-ku</td>
<td>On mārūb-ku</td>
<td>Wē-man mārūb-ku</td>
<td>Īm-mārūb marūn</td>
<td>200. I should beat</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>201. I am beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>202. I was beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>203. I was beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>204. I shall be beaten</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>205. I go</td>
</tr>
<tr>
<td>Tūy mārūb-ku</td>
<td>Tūm mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>206. They go</td>
</tr>
<tr>
<td>Īn mārūb-ku</td>
<td>Īn mārūb-ku</td>
<td>Wē mārūb-ku</td>
<td>Īm-mārūb marūn</td>
<td>207. He goes</td>
</tr>
<tr>
<td>Han mārūb-ku</td>
<td>Han mārūb-ku</td>
<td>Han-man mārūb</td>
<td>Ām-mārūb marūn</td>
<td>208. We go</td>
</tr>
<tr>
<td>Tūy mārūb-ku</td>
<td>Tūm mārūb-ku</td>
<td>Tūm-man mārūb</td>
<td>Tūm-mārūb marūn</td>
<td>209. They go</td>
</tr>
<tr>
<td>On mārūb-ku</td>
<td>On mārūb-ku</td>
<td>Wē-man mārūb-ku</td>
<td>Īm-mārūb marūn</td>
<td>210. They go</td>
</tr>
<tr>
<td>Māy mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māi mārūb-ku</td>
<td>Māl mārūb-ku</td>
<td>211. I went</td>
</tr>
<tr>
<td>Tūy mārūb-ku</td>
<td>Tūm mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>Tōl mārūb-ku</td>
<td>212. They went</td>
</tr>
<tr>
<td>Īn mārūb-ku</td>
<td>Īn mārūb-ku</td>
<td>Wē mārūb-ku</td>
<td>Īm-mārūb marūn</td>
<td>213. He went</td>
</tr>
<tr>
<td>Han mārūb-ku</td>
<td>Han mārūb-ku</td>
<td>Han-man mārūb</td>
<td>Ām-mārūb marūn</td>
<td>214. We went</td>
</tr>
</tbody>
</table>
216. You want. **Ut gyan.**
216. They want. **Wai gyan.**
217. Go. **Jho.**
218. Goong. **Jot.**
219. Guns. **Gaw.**

**English (Kosw).**
216. You want. **Tub kar nahe hai?**
216. They want. **Wai gyan hai.**
217. Go. **Jho.**
218. Goong. **Jot.**
219. Guns. **Gaw.**

**English (Kosw).**
216. You want. **Tub kar nahe hai?**
216. They want. **Wai gyan hai.**
217. Go. **Jho.**
218. Goong. **Jot.**
219. Guns. **Gaw.**
I have known the house

The son of my uncle is in Sweden.

In the house is the old
car of the wife's horse.

On the saddle upon the back

I have known his son

He is going to the top of the hill.

The price of the two

I cannot afford them.

Give them money to him.