LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. CRIERSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.)

VOL. VII.
INDO-ARYAN FAMILY.
SOUTHERN GROUP.

SPECIMENS OF THE
MARATHI LANGUAGE.
LINGUISTIC SURVEY OF INDIA.

Vol. VII.

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Honorary Member of the Asiatic Society of Bengal and of the American Oriental Society, Foreign Associate Member of the Société Asiatique de Paris.

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        "  II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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    "  VII. Indo-Aryan languages, Southern group (Marāṭhī).
    "  VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the "Non-Sanskritic" languages).
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| Total number of speakers of Konkan Standard | 64 |
| Speakers of Broken Dialects | 65 |

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  - Berar
- Bahra
- Nihari
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### Standard List of Words and Sentences in the Various Dialects of Marathi

### Map

Map illustrating the Dialects of Marathi

To face page 1
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—
च a, छ ā, ट b, ठ i, ड n, ढ ə, क r, ख o, ख ə, छ ə, छ a.
क ka, कha ग g, घ gha ङ ṣ, च cha छ cha छ ha
ट ṭa ठ ṭha ड ṭa ढ ṭha ण ṭa त ta थ tha द da ध dha न na
प pa फ pha भ bh भ ha भ ma ब ya भ ra भ a भ va or va
ग ɡa घ ɡha ङ ɡa ङ a ङ ha ङ a
Visarga (:) is represented by h, thus क्रमः kramah. Anuvāra (') is represented
by n, thus सिंह синх, वंग vaṅ. In Bengali and some other languages it is pronounced
ng, and is then written ng; thus बंग bang. Anuvāsa or Chandra-bhindu is
represented by the sign " over the letter nasalized, thus mə.

B.—For the Arabic alphabet, as adapted to Hindīstānī—
\[\begin{array}{lll}
\mid & a, & b, & c, & d, & e, & f, & g, & h, & i, & j, & k, & l, & m, & n, & o, & p, & q, & r, & s, & t, & u, & v, & w, & x, & y, & z, & \mid
\end{array}\]

Tanwin is represented by n, thus न fauran. Alif-i maqṣūra is represented
by ɡː—thus, झ daṅg.

In the Arabic character, a final silent h is not transliterated,—thus बू banda.
When pronounced, it is written,—thus, ॐ gnamā.

Vowels when not pronounced at the end of a word, are not written in transliteration.
Thus, बन ban, not bana. When not pronounced in the middle or a word or only
slightly pronounced in the middle or at the end of a word, they are written in small
characters above the line. Thus (Hindi) देखता dékhtā, pronounced dékhtā; (Kāś-
mirī) देखते dék̪aṭe, pronounced kor; (Bihāri) देखती dék̪athaɪ.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:

(a) The ts sound found in Marāṭhi (ḷ), Puṣṭā (ṛ), Kāśmīrī (ṅ, ṇ), Tibetan (ṅ), and elsewhere, is represented by ḍ. So, the aspirate of that sound is represented by ḍh.

(b) The dz sound found in Marāṭhi (ḷ), Puṣṭā (ṛ), and Tibetan (ṅ) is represented by ḍz, and its aspirate by ḍzh.

(c) Kāśmīrī (ṅ) is represented by ņ.

(d) Sindhi, Western Panjābī (and elsewhere on the N.-W. Frontier) Ṣ, and Puṣṭā Ṣ or ṣ are represented by ṣ.

(e) The following are letters peculiar to Puṣṭā:

\[ \varphi \ t ; \ \epsilon \ ḍ \text{ or } ḍz \text{, according to pronunciation} ; \ \delta \ r ; \ \gamma \ h \text{ or } g \text{, according to pronunciation} ; \ \omega \ s \text{ or } s \text{h}, \text{ according to pronunciation} ; \ \lambda \ j \text{ or } ṣ \ \eta. \]

(f) The following are letters peculiar to Sindhi:

\[ \varphi \ bh ; \ \epsilon \ bh ; \ \omega \ th ; \ \delta \ t ; \ \gamma \ h ; \ \omega \ s \text{h} ; \ \epsilon \ s \text{h} ; \ \lambda \ j \text{h} ; \ \omega \ s \text{h} ; \ \lambda \ j \text{h} ; \ \omega \ s \text{h} ; \ \lambda \ j \text{h} ; \ \omega \ s \text{h} ; \ \lambda \ j \text{h} ; \]

\[ \omega \ m ; \ \omega \ dh ; \ \delta \ d ; \ \gamma \ d \text{h} ; \ \omega \ d \text{h} ; \ \epsilon \ k ; \ \gamma \ h \text{h} ; \ \delta \ p \text{h} ; \ \gamma \ p \text{h} ; \]

\[ \lambda \ j \text{h} ; \ \omega \ m ; \ \lambda \ j \text{h} ; \]

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

\[ \acute{o} \text{, represents the sound of the } a \text{ in all.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in } k \text{at.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in } m \text{et.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in } h \text{ot.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the French } \text{étaît.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the first } o \text{ in } p \text{romote.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{o} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

\[ \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{, } \acute{e} \text{, } \acute{a} \text{ in the } s \text{chön.} \]

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus \( h', \ e', \ p' \), and so on.

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

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.
THE SOUTHERN GROUP.

MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, viz., Marāṭhī.

Marāṭhī with its sub-dialects occupies parts of three provinces, viz., the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam’s dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāṇḍēśi. It thence runs along the southern and eastern frontier of Khāṇḍēśi, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hāḍhī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wum, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basīm, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has its north, in order from west to east, Gujārātī, Khāṇḍēśi, Rājasthānī, Western Hindi, and Eastern Hindi. To the east we find Eastern Hindi, Gōṇḍī, and Telugu. Hāḍhī, which is separated from Marāṭhī by Chhattīsgarhī and Dravidian languages, merges into Oṛiẏa in the east through the Bhātri dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, viz., Kōṅkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kurbīs of Poona.

In the southern part of the district of Raṇagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.
Several broken dialects are spoken in various parts of the Marāṭhi territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhi we find some smaller dialects, such as Kāthōḍi, Vārli, Vāḍ'val, Phuḍ'gi, and Sāmvēdi, which in several points agree with Gujarāṭi-Bhilī. The Khānḍēli dialect of Khandesh, which has hitherto been classed with Marāṭhi, has in this Survey been transferred to Gujarāṭi. It contains a large admixture of Marāṭhi, but the inner form of the language differs, and its base is a Prākrit dialect more closely related to Sāurasēṇi than to Mahārāṣṭrī which latter Prākrit is derived from the same base as modern Marāṭhi.

Further towards the east we find some broken dialects, such as Katiyā, Halbhī, Bhunjiā, Nāhāri, and Kamārī, which have been so largely influenced by Marāṭhi that it has been found convenient to deal with them in this connection, though they are no true Marāṭhi dialects.

Marāṭhi, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam’s dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhi in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhi as their home language. The details will be found under the different forms of Marāṭhi; the total number of speakers of the various forms of the language within the Marāṭhi territory is as follows:

Marāṭhi of the Dekhan 6,193,063
Marāṭhi of Berar and the Central Provinces (including the Nizam’s dominions) 7,677,432
Marāṭhi of the Konkān 2,350,817
Kōṇkānī (including Portuguese territories and Madras Presidency) 1,550,029

Total 17,781,381

These figures include the speakers of broken dialects in the Konkān and the Central Provinces. The figures for the Nizam’s dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhi and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhi and Kōṇkānī were separately returned. The figures for those districts where Marāṭhi and Kōṇkānī were spoken as foreign tongues were as follows:

<table>
<thead>
<tr>
<th>Marāṭhi spoken abroad</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajuvere-Merwara</td>
<td>1,694</td>
</tr>
<tr>
<td>Andamana</td>
<td>913</td>
</tr>
<tr>
<td>Assam</td>
<td>85</td>
</tr>
<tr>
<td>Bengal and Feudatories</td>
<td>999</td>
</tr>
<tr>
<td>Burmah</td>
<td>555</td>
</tr>
<tr>
<td>Coorg</td>
<td>2,621</td>
</tr>
<tr>
<td>Madras</td>
<td>123,530</td>
</tr>
<tr>
<td>Mysore</td>
<td>65,566</td>
</tr>
<tr>
<td>Punjab and Feudatories</td>
<td>551</td>
</tr>
<tr>
<td>Quetta</td>
<td>1,340</td>
</tr>
<tr>
<td>Rajputana and Central India</td>
<td>11,672</td>
</tr>
<tr>
<td>Sind</td>
<td>7,955</td>
</tr>
<tr>
<td>United Provinces and Feudatories</td>
<td>7,414</td>
</tr>
</tbody>
</table>

Total 229,925
INTRODUCTION.

Kōṇkanī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mysore</td>
<td>4,166</td>
</tr>
<tr>
<td>Rajputana</td>
<td>47</td>
</tr>
<tr>
<td>Chanda</td>
<td>20</td>
</tr>
<tr>
<td>Coorg</td>
<td>2,129</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,362</strong></td>
</tr>
</tbody>
</table>

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects:

<table>
<thead>
<tr>
<th>Marāṭhī spoken at home</th>
<th>Marāṭhī spoken abroad</th>
<th><strong>Total Marāṭhī</strong></th>
<th>16,446,557</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dekhan</td>
<td></td>
<td>6,193,083</td>
<td></td>
</tr>
<tr>
<td>Borar and Central Provinces</td>
<td></td>
<td>7,677,432</td>
<td></td>
</tr>
<tr>
<td>Konkan</td>
<td></td>
<td>2,350,517</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>15,221,232</td>
<td>225,225</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kōṇkanī spoken at home</th>
<th>Kōṇkanī spoken abroad</th>
<th><strong>Total Kōṇkanī</strong></th>
<th>1,565,391</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1,559,029</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>6,362</td>
<td></td>
</tr>
</tbody>
</table>

| **GRAND TOTAL** | 18,011,948 |

The Prākrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Saurasena in the west and Magadha in the east. Between both was situated a third dialect, called Ardhamagadhi, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhyā range and the river Narmada. To the south of Āryāvarta was the great country called Māhārāṣṭra extending southwards to the Kistna, and sometimes also including the country of the Kunthalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Māhārāṣṭra was considered to be the base of the most important literary Prākrit, the so-called Māhārāṣṭrī. The South-Indian author Danḍin (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Māhārāṣṭra.* And the oldest work in Māhārāṣṭrī of which we have any knowledge was compiled at Pratiṣṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāṣṭrī from the vernacular of Māhārāṣṭra, or, in the terminology of the Prākrit grammarians, the Māhārāṣṭra Apabhramśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kāvyādarśa i. 33, Mahārāṣṭrāprāvagāṁ bhāshāṁ prakṛtiṁ Prakṛtiścāṁ vidūḥ.
The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marathi and Mahrashtri from the same base are of two kinds. In the first place it is argued that Mahrashtri and Saurasheni are simply two varieties of the same dialect; in the second place it is pointed out that Marathi in several respects agrees with eastern vernaculars which must apparently be derived from a Magadha dialect and not from the old language of the Sauraseni country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Mahrashtri was a quite distinct dialect which differed from Saurasheni and approached the eastern Prakrits, the analogy which certainly exists between Marathi and eastern vernaculars could no more be adduced against deriving Marathi and Mahrashtri from the same base.

It will, therefore, be necessary to put the supposition of the identity of Mahrashtri and Saurasheni to the test.

Our knowledge of the Prakrits is to a great extent based on the Prakrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prakrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prakrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prakrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prakrits by the grammarians is not complete, and must be supplemented from the Prakrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Mahrashtri and Ardhamagadhi. Saurasheni is less known, though we are able to understand the principal features of that dialect. With regard to Magadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prakrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prakrits.

Classification of the Prakrits.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Saurasheni agrees with Magadhi as against Mahrashtri and Ardhamagadhi. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prakrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prakrits and a faintly sounded y, or, in the case of p or b, a s, is substituted for it. This y is not, however, written in other than Jainas manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars.

Compare Marathi kumbhar, Sanskrit kumbha-(k)āra, a potter; Marathi tafe, Sanskrit
ta-da(g)a, a tank; Marathi sūg, Sanskrit sū(ch)i, a needle; Marathi nev'ud, Sanskrit na-(j)ānāmī, I don't know; Marathi bī, Sanskrit bi(j)ā, a seed; Marathi sam(bhar), Sanskrit sā(t) u, hundred; Marathi pāy, Sanskrit pā(d) a, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A t between vowels becomes d in Śauraseni and Māgadhī, but is dropped in other dialects. Thus, Sanskrit gata, Śauraseni and Māgadhī gada, Māhārāṣṭri and Ardhamāgadhī gaa, gaya, gone. A t between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The d is the intermediary stage between t and the dropping of the sound, and there can be no doubt that a d was really often pronounced in the vernaculars on which Māhārāṣṭri and Ardhamāgadhī were based. For not only does the oldest Prākrit grammarian Vararuci (ii, 7) allow the change of t to d in Māhārāṣṭri in certain words, but the manuscripts freely write d in Māhārāṣṭri, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix ia in Śauraseni and Māgadhī, but ija in the other dialects. Thus, Sanskrit kriyatā, Śauraseni and Māgadhī karijadā, Māhārāṣṭri and Ardhamāgadhī karijjai, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in iyyadi, which is a variant of ijjadi, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in ia in Śauraseni and Māgadhī and in aṣa in Māhārāṣṭri and often also in Ardhamāgadhī. This latter dialect has, however, several other forms. Thus, Māhārāṣṭri haśiṣa, Śauraseni and Māgadhī haśia, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The a-form has survived in Marathi, in some Rajasthani dialects, and in Oriya, while other languages use forms derived from the old participles ending in ia.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śauraseni and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his Comparative Grammar of the Gaudian Languages divided the Eastern and Western Group.

Prākrit dialects into a western group, viz., Śauraseni-Māhārāṣṭri, and an eastern, viz., Māgadhī. These two groups differ in pronunciation and in the formation of the nominative singular of masculine a-bases. The western group changes every s-sound to a dental s, the eastern to a palatal ʃ; the western substitutes j for every initial j and y, the eastern prefers y; the western possesses both r and l, the eastern only l; the nominative singular of masculine a-bases ends in o in the west and in ē in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine a-bases usually ending in ē, but also, in old texts in ō.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Dhakki, which must have been
based on the dialect spoken in Dacca, forms the nominative in ā; thus, puliśā, a man.

This dialect also differs from Māgadhī in the treatment of s-sounds. It possesses a dental s, corresponding to s and sh in Sanskrit, and a palatal ā, corresponding to Sanskrit ā; thus, dāka, ten; puliśasa, Sanskrit purasasa, of the man. Dhakki also seems to use j like the western Prākrits. Thus, jampiduśī, Māgadhī yampiduśī, Sanskrit jakiluma, to talk.

There thus only remains one of the test points in which the cast differs from the west, the use of l and r respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākrits into a western and an eastern group is based on the supposition that Sāurasēni and Māhārāṣṭri are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Sāurasēni has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāṣṭri is full of provincial words; the inflexional system of Sāurasēni has nothing of the rich variety of forms which characterizes Māhārāṣṭri. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the śūdras, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāṣṭri agrees with Ardhāmāgadhī. The close connection between these two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Sāurasēni.

Ardhāmāgadhī is the link which connects Māhārāṣṭri with Māgadhī. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāṣṭri and Ardhāmāgadhī than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhī is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāṣṭri and Ardhāmāgadhī.

Māgadhī has preserved traces of the old dative of a-themes, which has been throughout replaced by the genitive in Sāurasēni. Thus, vināśā, Sanskrit vināśa, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of a-bases; thus, puttākā and puttāka, Sanskrit puttasa, Sāurasēni only puttasa, of the son; mukē, Sanskrit mukhé, in the mouth; kavāmē, Sanskrit kāpē, in the well; kulāhīm, Sanskrit kulē, in the family. Sāurasēni has only forms such as kulē.

The Ātmanepada form of verbs, which in Sāurasēni is confined to the first person singular, is used more freely in Māgadhī; optatives such as kaṅgayā, I may do, occur in Māgadhī as well as the Sāurasēni forms kaṅgayām or kaṅge; imperatives such as pariḥā, drink, are used in addition to pīca, Sanskrit pīca, but not so in Sāurasēni.
INTRODUCTION.

A suffix corresponding to the āḷa, which plays a great rôle in Māhārāṣṭrī and Ardhamāgadhī, but not in Śaurasenī, must have been common in Māgadhī, as the modern vernaculars clearly show. Compare also Māgadhī gāmēlua, Sanskrit grāmya, boorish.

Such instances might be multiplied if we could draw the Māgadhī of the inscriptions and Pali into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhī dialects was more closely related to that of Māhārāṣṭrī and Ardhamāgadhī than that of Śaurasenī. We seem therefore to be justified in dividing the Prākrits into one inner group, viz., Śaurasenī, and one outer comprising Māhārāṣṭrī, Ardhamāgadhī, and Māgadhī. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāṣṭrī and Māraṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāṣṭrī and Māraṭhī are based on the same form of speech just as the two names, Māhārāṣṭrī and Māraṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Māraṭhī agrees with Māhārāṣṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Māraṭhī and Māhārāṣṭrī as against Śaurasenī. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Śaurasenī dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāṣṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindi.

Māhārāṣṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvetāmbara Jains. This latter form of the language is usually called Jaina Māhārāṣṭrī, and was perhaps based on the vernacular spoken in Surāṣṭrā, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāṣṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Māraṭhī with Māhārāṣṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasenī and Māgadhī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāṣṭrī. Thus, in the common word kumarō, Sanskrit and Śaurasenī kumārō, a boy. Compare Māraṭhī kumar, which is not a poetical form. Other dialects have kūvar and kūwar.

Haridrā, turmeric, often becomes haliddi or haladdi in Māhārāṣṭrī. Compare Māraṭhī halad, dative haḷid-i, rural Hindi halad, haḷid, haḷdi.

The Sanskrit vowel ė is sometimes differently treated in the old dialects. Thus, Sanskrit krīta, Māhārāṣṭrī and Ardhamāgadhī kaa (compare Māgadhī, Ardhamāgadhī
kuḍa), but Sauraseni usually kida, done; Sanskrit ghṛita, Māhārāṣṭrī and Ardhamāgadhī ghaa, but Sauraseni and Māgadhī ghīda, clarified butter. Similarly we find Marathi kēḷ, i.e., kaya-ullaam, done, while gēḷ, clarified butter, according to Molesworth is scarcely used in Marathi and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāṣṭrī machoḥai and mājai, Sanskrit madyate, he grows mad; Māhārāṣṭrī vačoḥai for vajjai, Sanskrit vrajati, he goes.

Compare Marathi mataśaṇā (Hindi mach'na), to swell; Kōnika vōka, to go.

The aspiration has been transferred in the Māhārāṣṭrī and Ardhamāgadhī ghōttam, Sanskrit grahitum, to take. Sauraseni has geshhidum. The base occurring in the Māhārāṣṭrī and Ardhamāgadhī forms has only survived in Marathi. Compare ghēṭrī, taken.

Dental consonants are much more commonly cerebralised in Māhārāṣṭrī, Ardhamāgadhī, and also in Māgadhī, than in Sauraseni. Compare Māhārāṣṭrī and Ardhamāgadhī ḍasē, Sanskrit ḍaṭati, he bites; ḍaṭai, Sanskrit ḍaṭati, he burns; ḍōḷa, an eye (compare Sanskrit ḍōḷa, oscillating); ḍōḷai, Sanskrit ḍōḷayate, he swings; ḍōḷaiwa, Sanskrit ḍōḷolaka, the longings of a pregnant woman. Similarly we find Marathi ḍos'ē, to bite; ḍāṭ (poetical), heat; ḍāṭ'ē, to be hot; ḍōḷai, an eye; ḍōḷ'ē, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit kṣhētra, Māhārāṣṭrī and Ardhamāgadhī chhetta, Marathi kēḷ, but Sauraseni khetta, Hindi khēṭ, a field; Māhārāṣṭrī kīra, Marathi kēr, but Sauraseni and Sanskrit kīra, forsooth; Sanskrit gardabha, Māhārāṣṭrī gaddaḥa, Marathi gaddab, but Sauraseni gaddaha, Hindi gadhā, an ass; Sanskrit paśchāṣat, Māhārāṣṭrī pāṇāṣat, Marathi pannās, while other modern vernaculars have forms such as Western Hindi pachās.

The termination of the nominative singular of masculine a-bases was ो in Māhārāṣṭrī and Sauraseni. The same is the case in old Marathi, thus, rāvō, a king; vand奏a, a son. The final u in the latter form is directly derived from an older ो.

The genitive of i-bases, with which old in-bases were confounded, ends in īṣa and īṇo in Māhārāṣṭrī and Ardhamāgadhī, but only in īṇa in Sauraseni; thus, aggīsa and aggīṇa, Sanskrit agnī, of the fire; hatthīsa and hatthīṇa, Sanskrit haṭṭinak, of an elephant. The form hatthīsa directly corresponds to Marathi hāthis.

With regard to pronouns we may note that the typical Māhārāṣṭrī forms mājja, my; tuṣṣha, thy, have survived in Marathi māджha, my; tudžha, thy.

Verbs.

The Marathi verb shows something of the same rich variety as the Māhārāṣṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the pluperfect.

Compare—

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>dekhī</td>
<td>indriyā</td>
</tr>
<tr>
<td>ādhina</td>
<td>ādhina</td>
</tr>
<tr>
<td>hoijē,</td>
<td>hoijē,</td>
</tr>
<tr>
<td>tai</td>
<td>tai</td>
</tr>
<tr>
<td>ānī</td>
<td>ānī</td>
</tr>
<tr>
<td>sukhadūkhē</td>
<td>sukhadūkhē</td>
</tr>
<tr>
<td>ākālijē</td>
<td>ākālijē</td>
</tr>
<tr>
<td>āpānā-pē</td>
<td>āpānā-pē</td>
</tr>
<tr>
<td>he-will-get and with-pleasure-and-sorrow he-will-bind himself;</td>
<td></td>
</tr>
</tbody>
</table>

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (Dnyāneśvarī, ii, 119). Such forms have
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usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as labhita, to be got; disava, to appear, and so on. In old poetry, however, a passive formed with the characteristic j is in common use; thus, vadhitati, they are killed; kipte, it is done. Such forms have been confounded with the remains of the old preactive, and both were probably felt to be identical. In modern Marathi only the forms mahu pape, it is said, namely; and pape, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhrābhi passive ending in ājī, while Sauraseni has iadi.

Marathi infinitives such as marā, to strike, are directly derived from Māhrābhi forms such as mārōa, to strike. The participle of necessity, which ends in averse in Māhrābhi, tavga in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marathi, as well as Gujarati, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marathi mya karōj, Māhrābhi mar karvau, it should be done by me, I should do.

The Marathi conjunctive participle in ām, old Marathi ā and un mi, i.e. ā + mi, is derived from the corresponding Māhrābhi form ending in āves and un, and has nothing to do with the Sauraseni form which adds ias. Thus, Sanskrit ḫīvā, Māhrābhi karvau, karvun, Marathi karē, karve, karun, but Sauraseni karva and karva.

We may add the frequency with which the suffix ina is used in Māhrābhi and probably all eastern Prakrit, just as its modern representative l in Marathi, and, lastly, the use of the emphatic particle Māhrābhi and Ardhambaḍhi che, chia, chcha, Marathi che, is, Chhattisgarhi śch, but Sauraseni jeva, Gujarati and Rājasthani j.

Such points of agreement cannot fail to add strength to the conclusion that Māhrābhi Prakrit was based on the vernacular of the Marathi country, which is the direct source from which modern Marathi is derived.

Marathi is the only modern vernacular which has been derived from the old Māhrābhi Apabhraṃśa. That latter form of speech had a distinctive character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Sauraseni, especially in the pronunciation of certain sounds. The modern representative of the old Māhrābhi Apabhraṃśa is Marathi, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marathi has tended to make this independence greater than it was, and at the present day Marathi is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marathi on one side and Gujarati, Rājasthani and Western Hindi on the other, is very sharply marked. In the west we see that Gujarati Bhili and Khándēsi gradually become more and more influenced by Marathi. But even when such dialects assume the linguistic form of Marathi, as in the case of Vaiḍval, Vārī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Harī dialect is not a connecting link between Marathi, Chhattisgarhi and Oriya, but a
mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows:

The pronunciation generally. In Kōṅkaṇi, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇi possesses the short e and o sounds and pronounces the short a like the o in 'hot.'

Marāṭhī has two s-sounds, a dental s and a palatal ū. This latter sound is used before y and before i, i̯, and ā, which vowels are usually pronounced almost as yē, yī, yā, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of s is, therefore, due to the combination of s and y, and quite different from the Bengali ū, which has another origin as the eastern Prākrits clearly show. Some Marāṭhī dialects only know the dental s.

The pronunciation of the palatal s as ɑ̃, ɑ̃̃, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of s and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, v and b are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāṭhī has a cerebral i like Rājasthānī, Gujarātī, Pañjābī, and also Orīyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindi.

The nominative singular of strong masculine bases ends in ɑ̃ as in the east and in some dialects of Western Hindi, but in ū in Kōṅkaṇi. The nominative plural ends in ū as in Western Hindi.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇi also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇi h AH, Gujarātī h AH, I.

The nominative singular masculine of demonstrative and relative pronouns ends in ū as in Western Hindi, like the nominative of masculine a-bases in Māhārāṣṭrī.

Marāṭhī uses an -u suffix to form a verbal noun, as does also Western Hindi. The same suffix, however, also occurs in Eastern Hindi, and Marāṭhī has also a u infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāṣṭrī agreed with Saurāṣṭrī.

In other points Marāṭhī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.
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On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāṣṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak a-bases in Marāṭhī have an oblique form ending in ā; thus, bāp, a father, dative bāpā-lā. The same form also occurs in the east. Thus, Bihārī pahār, a guard, oblique pahārā. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in ā, it also, dialectically, uses a form ending in ās; thus, in the Konkan, bāpās-na, by the father. Bāpās directly corresponds to the Māhārāṣṭrī form bāpahipsa, of a father, and it is evident that bāpā has the same origin, the change of ss to s being already found in Māhārāṣṭrī.

The termination of the second person singular of verbal tenses ends in s as in Bengali, Bihārī, and Eastern Hindi. Kōṅkaṇī, however, uses y like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an s.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The s which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a t added to the second person plural, and an n to the third person singular. Compare forms such as karītē, it was done (by thee); sāŋgītīn (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an l-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an l-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The l-suffix must be derived from the Prākrit suffix ulla which played a great rôle in Māhārāṣṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvāni māyā and mānatal, it was stricken. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī āṣillīga, brought.

The future is formed by adding an l- or n-suffix. This form has been compared with the l-present in Bihārī. An l-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpuri niḍā, I used to sleep, but niḍal, I shall sleep; Karhāḍi mārāti, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāṣṭrī future forms such as karītē, thou wilt do; karītē, he will do, would regularly become karē and kē in Marāṭhī.
The most important points in which Marathi agrees with eastern vernaculars are thus the oblique form of weak a-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the l-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marathi and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Mahrashtri Prakrit.

In many points Marathi differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in ś; the genitive suffix iśā; the possessive pronouns mādhā, my; tūdā, thy; the numeral pannaś, fifty; the conjunctive participle ending in in (compare, however, Oriya), and so on.

The position of Marathi as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarati, a fact which may perhaps be accounted for by the supposition that the Marathi-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujaratis. The tradition according to which their original home was Trihuta may be a faint recollection of such a migration.

The Marathi country has long been famous for its literature. The Vaidarbhi Riti, the literary style of the Berar school of Sanskrit writers, was highly praised by Dandin, as far superior to the artificial style of the east, the Gaundya Riti. The old Mahrashtri lyrics fully justify this praise, and later poets such as Rajaśekhara proudly mention Mahrashtra as Sarasvati-jama-bhūḥ, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prakrit and Sanskrit literature connected with Mahrashtra. We must be content to give a short account of the later literature in Marathi.

The revival of literature in the Marathi country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Sankara down to the present day. The oldest Marathi literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marathi literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marathi literature and the development of the Marathi language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marathi literature seems to be connected with the Vishnuit reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnū was the ‘Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.’
The same religious devotion to Vishnu, or, as he calls him Viṣṇuḥ, meets us in the Abhāṅgaḥs of Nāmaḍēv, who is considered to be the first Marāṭhi poet. He was a tailor from Pandharapur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the Ādīgranth of the Sikhs, and they can still impress us with his devotion to God, for whom he longs “as the Chakravākā longs for his mate or a child for its mother.”

A contemporary of Nāmaḍēv was Dnyāṇobhā, or Dnyāṇēśvar who wrote a paraphrase of the Bhagavadgītā in the Ovi metre. He lived at Alandi, north of Poona, and his work, the Dnyāṇēśvarī or Bhāavrahdipikā, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the Viśēka-Simēhu, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ekanāth, a Bīgvedin from Paithan, who died in 1609. His favourite metre was the Ovi, but he also wrote Abhāṅgaḥs. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His Ekanāthī Bhāgavata is based on the 11th Skanda of the Bhāgavata-Purāṇa, and has been printed in Bombay. He further wrote the Bhāavrahdā-Rāmāyaṇa, the Rukmini-Svayamvarā, the Svaīlmasukha, etc., and also composed works in Hindoostāni. He was a contemporary of Šāhiji, the father of Śivaji, and is spoken of as an ardent student of the Dnyāṇēśvarī.

His daughter’s son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the Ovi metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a Śatāhābhārata, a Bhāgavata, a Sata-mukha-Bāvanākhya, and, according to tradition, also a Rāmāyaṇa.

We have now come down to the time of Śivaji, the founder of the Marāṭhi power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhi literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1651), the son of a Kulkarnī in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the Dēśēdāh, on religious duties, and he also wrote numerous Abhāṅgaḥs and Ślokās.

Tukīrām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of Kathās or religious stories and legends, and he is considered to have brought the Abhāṅga to the highest perfection. His poetry is devoted to the praise of Viṣṇuḥ. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahipati.

1 “Abhāṅgaḥ” is the name of a metre. The word means “unbroken,” and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.
A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Rīgvedin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for yunakas and other artificial embellishments show the growing influence of the Sanskrit Kāvyā. He wrote a commentary on the Bhāgavatgītā in the Ovi metre, called the Yathārthdipikā, and numerous works based on the Mahābhārata, the Rāmāyaṇa, the Bhāgavata, and so on.

Śrīdhar (1678-1728), the most copious of all Marātḥa poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are Rāmavijaya, Harivijaya, Pāṇḍavaprabhāpa, Śivanilāmṛita, and so on.

Amṛitarāya, who was a Dēsastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a sīhāraṇuśi, and wrote also in Hindīstāni. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mūropant or Māyāra Paṇḍit (1729-1794), a Kharāḍa Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marātḥi works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marātḥi. His works, which include a Bhārata, a Bhāgavata, several Rāmāyaṇas, a Mayūrakēśavati, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēsastha Brāhmaṇ of the Rīgvedins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the Bhāktavijaya, the Bhaktolilāmṛita, the Santavijaya, the Santalilāmṛita, are usually described as the Acts Sanctorum of the Marātḥis. They are partly based on older works by Nābhāji and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānabā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmanī, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marātḥi poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marātḥis from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous Saṅkasa of Hāla. In modern Marātḥi the erotic poetry is principally represented by the so-called Lāvānīs, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of Lāvānīs we may mention Anantaphandhi (1744-1819), a Yājurvedin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bāji Rāo, the last Peshwa, and Rāmjīsī (1762-1812), a Dēsastha Brāhmaṇ from Sholapur. In this connection we may also mention the Naukā Kṛṣṇa of Viśvanāth, and the Anegravarang of Kalyāṇa Mala.

* A sīhāraṇuśi is a poet who is able to compose a poem on any topic without preparation or delay, an improvisator or extemporizing poet.
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The feats of the national heroes from Śivāji and downwards, have furnished materials for numerous Pāñḍāgaṇa, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭha should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭha is of much smaller importance. It embraces narratives of historical events, the so-called Bakharas; moral maxims such as the Vīdar Nīti; folk tales, such as the Vētāl Panḍeśī, the Sinhāsaṇ Battīsī, the Śuk Bāhattī, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭha are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāṣṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varahamihira in his Bṛhatsaṃhitā, v, 64. The reference to the language of Mahārāṣṭra as the base of the principal Prākrit in Daṇḍin’s Kāvyādarśa, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Huien Tsang, to Albirūnī, and to Ziau’d-din Barni. See the references in Yule’s Hōboon-Jōbon, s. v. Mahāratī.

The first reference to Maharāṣṭra as the name of a language seems to be in Vararuchi’s Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use Prākritam, i.e., the Prākrit language, instead.

Later authors, such as Rāmatarkavāgīsī and Kramadāvaravīr, mention a dialect called Dākshinātā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshinātā is, in the Sāhitya Darpana stated to be identical with Vaidarbhikā, the vernacular of Berar. Dākshinātā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinātā has any characteristic of its own. On the contrary, Maropaṇa, expressly states that Dākshinātā is not a separate dialect, takeṣṭhāpāvarṣi, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshinātā and Vaidarbhikā. They may, or may not, correspond to the modern Dakhini and Varhadi, the dialects of the Deccan and Berar respectively. Modern Marāṭhi is, at all events, so old that the mention of Dākshinātā and Vaidarbhikā can refer to it. The oldest Marāṭhi inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare Epigraphia Indica, Vol. 1, pp. 343 and f.; Vol. vili, p. 109. It should be mentioned that a reference to the dialect of the Dākshinātās, or Southerners, occurs in the Mṛchahhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshinātās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasūni.

The first mention of the Marāṭha country in Europe seems to be found in Friar Jordana’s Mirabilia Descripta (c. 1328). The passage containing the reference has been reprinted in Yule’s Hōboon-Jōbon, i. e., and is as follows:—

‘c 1328. “In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great.”—Friar Jordana, 41.’
The same authority also reproduces the earliest mention of the Marathi language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows:—

"1673. " They tell their tale in Morality; by Profession they are Gentiles."—Fryer, 174."

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marathi was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marathi itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marathi. In reality, however, these are only the two common characters used in writing Marathi, Balabande corresponding to the Bālbōdh and Marathi to the Moḍī character.

Marathi does not seem to be represented in the translations of the Lord's Prayer published by John Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called Balabande. He rightly remarks that the written character is identical with Dēvanāgari. See *Thesaurus epistolorum Lacroixianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultzze, the well-known author of one of the first Hindōstāni grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1784, and it contains the incidental remark that Schultzze had sent specimens in the Dēvanāgari and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marathi. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalsicher Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultzze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Moḍī character on pp. 94 and ff which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstāni, taken from Schultzze's *Grammatica Hindostantica*, have been printed. We are here told that the Balabandish and Marathi language is a daughter of the *Dēvanāgara* language, that is of Sanskrit. P. 124 gives the Balabandu, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marathi figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marathi, with the headings *Marathico* and *Balabandico*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇi, *Cuncaṇice*. To the *Sprachmeister* is annexed a.
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collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathi, p. 93, all by Schultze. The Sprachmeister furnishes the materials for the mention of the 'Marathi' and 'Balabandeca' languages in the Alphabetum Bramhamianum sec Undosum universitatis Kusti. Rome, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the Grammatica Marastia, Rom., 1778, and Catechismo da Doutrina Cristian, Rom., 1778, in Portuguese and Marathi.

From about the same time is Iwarus Abel's Symphonia symphoniae, sive unde decem Lingvarum orientalium Discors exhibita Concordia, Tamulica videlicet . . . Marathica, Balabandica . . . Carnicae . . . Kopenhagen, 1782.

Lorenzo Herras y Panduro, a Spanish Jesuit from Galizia, also dealt with Marathi in his huge encyclopaedia Idea del Universo, Cesena, 1778-87. The twentieth volume has the title Vocabulario poliglotta con Prolegomeni sopra più di el Lingu, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marathi portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue a Dialecti. It contains a Marathi version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marathi version, after the Catechism, mentioned above.

Some Marathi words are also given in the Russian publication Glossarium comparative Lingvarum totius Orbis. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book Uber die Samskramische Sprache, Vienna, 1794.

A short review of the older works will be found in Adelung's Mithridates. See below.

The Scriptures were partly translated into Marathi by the Scaramore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Konkani version of the Bible appeared at Scaramore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Konkani. See pp. 65 and 166.

D.—General.


MARÂTHI.


CAMPBELL, Sir George.—Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Mahârâthi on pp. 3 and ff.


D’PENNA, GRO. PRI.—Folklore in Saiûtta. Indian Antiquary, Vol. xvi, 1887, pp. 333 and ff; xvi, 1888, pp. 13 and ff; and 106 and ff; xix, 1890, pp. 314 and ff; xx, 1891, pp. 29 and ff; xx, 1895, pp. 312 and ff.


O.—Grammars and Reading-books.


CARRÉ, WILLIAM.—Grammar of the Maharatta Language, with Dialogues of familiar subjects. Scarampergo, 1805.


GUNGADHUR.—Elementos de Gramática. Poona, 1836, and Bombay, 1838.


Marâthi Grammar. Bombay, 1848.


BEEF, PHIL. NIBH.—Grammatica Maratica explicada em Língua Portuguesa. Bombaim, 1854.

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Grammatica da Lingua Consoani no dialecto do Norte, compost a no seculo xvii por hum missionario Portugues e agora pela primeira vez data & estampa (por Joachim Heliodoro da Oinha Ribeira). Nova Epa, 1585.


GOPAL GANESH AGARAO.—Inquiry into the Nature of Sentences with an Analysis of them. Poona, 1888.


D. BADHAI—Marathi Grammar explained in English. Bombay, 1892.

APALLI KANHAIYAH KHEM.—A Higher Anglo-Marathi Grammar, containing Accidence, Derivation, Syntax, on a new plan, with the analysis of sentences, proverbs, figures of speech, short lives of the chief Marathi poets.


NARAYAN BALKAB NAMJOSHI.—English verb phrases with their exact Marathi equivalents. Poona, 1896.


D.—Dictionaries.

CARRY, WILLIAM.—A Dictionary of the Maratha Language. Serampore, 1810.


JUGENDATH SHASTRI KRAMYUT, and others.—Dictionary of the Maratha Language; with the supplement under the direction of Capt. Molesworth. Bombay and Poona, 1829-31.


[No attribution for this entry.]


IMALI KISHENRA DAIMBA.—A Glossary. Bombay, 1892.


A New Marathi English Dictionary. Bombay, 1901.
Marāṭhī is usually written in the so-called Bālbōdha or in the so-called Mōdi character.¹

Written character.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōdi character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 250 and ff. It consists of the following signs:——

**VOWELS.**

\[ a \space e \space i \space u \space o \space \bar{a} \]

**CONSONANTS.**

\[ k \space \bar{a} \space kh \space \bar{g} \space j \space g \space \\ n \space o \space c \space ch \space r \space j \space j \]  
\[ t \space \bar{t} \space \bar{t} \space \bar{d} \space \bar{d} \space l \]  
\[ p \space \bar{p} \space b \space b \space m \]  
\[ y \space \bar{y} \space \bar{r} \space \bar{l} \space \bar{v} \]  
\[ s \space \bar{s} \space \bar{s} \space \bar{h} \]

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in Bārākhḍis, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākhḍis are:——

\[ k \space k \space k \space k \space k \space k \space k \space k \space k \]
\[ g \space g \space g \space g \space g \space g \space g \space g \space g \]
\[ t \space t \space t \space t \space t \space t \space t \space t \space t \]

¹ A short note on the Modi Character by B. A. Gugilo will be found in the *Indian Antiquary*, Vol. xxvii, 1905, pp. 37 and ff.
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In Konkani the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marathi has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marathi literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find prasād, favour, instead of the pasāy of Dnyānōbā's poetry; gambhir, deep, instead of his gāhīr; nāth, a lord, instead of his nāh, and so on. The general character of Marathi has been described by Mr. Beames as follows:—Marathi is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short a is pronounced like the u in English 'but.' In Konkani, however, it assumes the open sound of o in 'hot,' as is also the case in Bengali. Thus, vōk, to go. A short a is inherent in every consonant which is not combined with any other vowel. In poetry this short a is always pronounced. Thus, ghar, a house, is pronounced gharā. Such a word is, therefore, said to be disyllabic. In the same way gharās, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short a of a polysyllabic word is not pronounced. Thus, ghar, a house; bāhin, a sister.

In a word of three syllables, which ends in a vowel other than a, a short a in the penultimate is slurred; thus, tāk, a sieve. In words of four syllables a short a in the antepenultimate is silent; thus, kar'cal, a saw. In a word of five syllables a short a in the second syllable, and, if the word does not end in a silent a, in the penultimate is silent. Thus, sār'khāvat, resemblance; var'tav'tā, an extra payment. The short a in compound words is dropped in the same cases as in the uncompounded word. Thus, cī-sar'tā, he forgot; kāf'ka'v'ō, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short a is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, visarvalā, he forgot. A final a is, however, in most cases silent. This tendency to pronounce the short a is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final a is often fully sounded; thus, dōna, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long a are often interchangeable with ē, more especially in the termination ē of neuter bases, of the instrumental and of verbal forms, and in the termination ēn of the future. Thus, gharē, gharē, and gharā, houses; bāpā-nē and bāpā-nā, by the father; sāngitēlā and sāngitēlā or sāngitēlā, it was said; mahanē, mahanān, or mahan, I shall say. The a-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short i and u as final vowels only occur in loan-words such as māti, intelligence; bhānu, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final i and u are quite common.
I and a are always long in the penultimate of words ending in a silent a; thus mārīt, striking; lākād, wood; ā, a sugarcane. They are short when they are followed by a full nasal sound; thus, nā, camel. These rules, however, only apply to the language of the educated classes. When a word is inflected or ends in a long vowel the long i and ū of the penultimate are shortened or changed to a; thus, mārīt, striking, mārītā or mārītū, while striking.

A long ā is apparently also shortened under the same conditions, though it is written as long, thus, hātās, written hātās, to the hand; ḫunās, written ḫunās, to the ear. In such cases a has the sound of a in Italian boltō.

E is commonly pronounced as yē; thus, yēk and ēk, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as yēva, to come; yēthō, and ṑēthō, here, etc., show that the pronunciation of ē as yē has been common all over the Marāṭhi country. E is commonly interchangeable with yē; thus, tē, or tyē, vēlē, at that time. Compare sām-bhar, for sāyam-bhar, and sēm-bhar, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, ēvī, a camel; māvī, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, ātē, inside; bhūcāi, an eyebrow.

In Sanskrit words the Anunāsika before r, ē, sī, ē, and h is pronounced as a nasal ē, and before y, l, and ē as a nasal y, l, ē, respectively. Thus, sāsārī, the world; sāsār, destruction of the universe; saūygō, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by n. The latter pronunciation is especially used in honorific words such as tyānī, to him (honorific plural). Thus, gharāt, in the house; tyā-nē, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostāni, and in Marāṭhi words before ē, ē, and y; thus, chānd, fierce; jamā, collected; chikhāi, mud; bāpā-chēh ghar, the father's house; mahāyāgharāt, in my house. Čh is also pronounced in the same way in chōr, four. This form is derived from Prākrit chatṭāri and chastrāro probably through the stops chastrā, chāyār; compare ghōṣyās from ghōṣaṇa, ghōṣās, to a horse. The numeral 'forty' is usually pronounced ḍhāṣṭ. In other cases the palatals are pronounced as ā, ā, dā, ḍh, respectively. In the Konkan this pronunciation is also common before ē. Thus, ākēr, a servant; ḍhēν, to go; ḍhē (Konkan), which.

Jē is pronounced as dny, or, in the Konkan, as gıy; thus, dnyān or gıyān, knowledge.

The sound only occurs in borrowed words.

The cerebals are usually pronounced as in Sanskrit. The cerebral ā after vowels is, however, pronounced as an r in the Central and Northern Konkan, and as an ā in some dialects in Berar and the Central Province, and probably also elsewhere. Thus, ghōḷā, ghōrā and ghōrā, a horse. We may compare the change of ā to ī between vowels in Māharāṣṭri-Prākrit; thus, Sanskrit taṣṭa, Māharāṣṭri taṣā, Marāṭhi taṭē, a tank. In some rustic dialects in Berar ā is, in a similar way, often confounded with ī; thus, ghōḷā, a horse; ḍzavād, near. The cerebral ā is often confounded with the dental ā, though both
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have a different origin, thus, pāṇi instead of pāṭi, water. It has often been stated that the cerebral ə is more common in the Konkan. This statement, however, only applies to the Konkani dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental ə is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental ə in all places.

Marathi possesses a cerebral (ə) as well as a dental (ɐ) l-sound. The former is derived from a single l between vowels in Prakrit, the latter from a double əl; thus, kāl, Māhārāṣṭrī kāḷo, time; phāl, Māhārāṣṭrī phāḷam, flower. The cerebral əl is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral əl has become dental, and in Berar and the Central Provinces it is often pronounced as an r or as a y. Thus, mālī, māḷī, māṛī, and māyī, a gardener.

The consonant ə has a sound between v and w. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a w. Before i, i, ə, y, and ə it sounds almost like a v, while in other positions it approaches the sound of w. A final əl coalesces with a preceding vowel to a kind of diphthong; thus, gāṅa, a village, pronounced almost as gāō or gāē. Before i, i, and ə, a ə has a tendency to be dropped. Thus, we find istō and viṣṭā, fire; is and viṣ, twenty, viḷ and viḷ, time. Such forms occur all over the Marathi country, especially in rustic dialects.

Marathi has two s-sounds, a dental s and a palatal ə. The latter is used before i, i, and ə, and y, and in loan-words from Sanskrit and Persian. Thus, śimpi, a caste name; ək, a stone; ək, field; əyān, blue. Similarly əsam-bhār, instead of əyam-bhār or əsam-bhār, hundred. Dialectically every ə is changed to s. A cerebral əs only occurs in borrowed words such as əs, rest; əśaṇa, to dry up. It is pronounced as an ə.

Aspirated letters have often lost their aspiration, thus, kāl, Prakrit kāṭha, hand; māḍi, Prakrit māṭja, waist; sāṅg, Prakrit sāṅghā, to say. In the Southern Konkan and Dekhan, where Marathi borders on Kanares, disspiration is almost the rule.

Nouns.—Nouns may end in a short silent ə, or in a long vowel, including ə, with or without nasalisation. A few nouns end in at, ə, and au. Final ə and ə only occur in borrowed words such as kavi, a poet; mati, intelligence; dhēnu, a cow.

The bases of nouns are weak, when they end in a short inherent ə, or strong, when they end in a long vowel or a diphthong. Thus, weak, ghar, house; bhāṅg, wall: strong, ghōḍa, horse; mōṭ, pearl. The long final of strong bases is derived from contraction. Thus, ghōḍa goes back to a Prakrit ghōḍau; mōṭ to a Prakrit mottāṁ.

Gender.—There are three genders, masculine, feminine, and neuter. The gender is used to denote animate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, māt, people. In the Konkan the neutral singular is commonly used to denote females before the age of puberty; thus, chāṭā, a girl. In the plural the neutral is often used as a honorific feminine; thus, bāi-sāhēb dē, the lady came.

Strong bases ending in ə are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are i and ə, respectively; thus, māṭgū, a boy; māṭgi, a girl; māṭgī, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in ə, which take ə instead of ə, change for the plural. Thus, bōp, father, fathers; but ghōḍa, a horse; ghōḍa, horses.
Most feminine nouns add ā in the plural; thus, jībhā, a tongue, plural jībhā; ghōḍī, a mare, plural ghōḍyā; bāyākā, a woman, plural bāyākā. Compare borrowed words such as kathā, a tale, plural kathā.

Most feminine nouns ending in a short silent ē form their plural in ā. They are derived from Prākrit bases ending in ā; thus, jībhā, a tongue, goes back to a Prākrit jībhā. In Prākrit there was also a large class of feminine nouns ending in i. This final i must be dropped in Marāthī, and these old i-bases, therefore, look exactly like old ā-bases. Thus, jībhā, a tongue, Prākrit jībhā; māthā, a fist, Prākrit māthā. These two classes are, however, distinguished in declension, and the old i-bases form their plural, not in ā, but in i; thus, bhint-ī, walls; vēl-ī, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, bhēṭā, a meeting, from bhēṭ-ē, to meet; thēvā, a deposit from thēv-ē, to deposit, and so forth.

Some feminine nouns ending in ā do not change in the plural; thus, dārū, liquor and liquors.

Neuter nouns ending in ē form their plural in ē, all other neuter nouns add ē; thus, τaḷē, a tank, plural τaḷē; ghār, a house, plural ghārē; mōtelē, a pearl, plural mōtelē, and so forth.

Words ending in ī and u do not change in the plural; thus, kavi, a poet, poets; dhēmē, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is the dative ending in s; thus, bāpās, a father. Bāpās is derived from Prākrit boppras, the genitive of bopā, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and s is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, māṭyās, to daughters. The original force of a genitive can still be seen in the Konkan where this form in s is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as ghārē, in the house; pēryē, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word gēr, in the house.

An old instrumental ends in ē, plural ē and ē; thus, kumare, by the boy; kāule, by the crwes; īōurekē, by the lord (honoriific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in ī and u ends in ī, plural ī, and ē, plural ē, respectively. Thus, kavi, a poet, obl. sing. kavo; dhēmē, a cow, obl. plur. dhēmēē.

Masculine bases ending in ā and neuter bases ending in ē change ā and ē to yā, plural yā in the oblique form. Thus, ghōḍā, a horse, obl. sing. ghōḍyā, obl. plur. ghōḍyā; τaḷē, a tank, obl. sing. τaḷyā, obl. plur. τaḷyā. Ē is often substituted for yā, thus ghōḍē-lā, to the horse. Rāja, a king, often rejects the y of the oblique form in writing; thus, rājā-kadē, to the king. The same is also the case in other words after palatals, the y being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add ā, plural ā in the oblique form. Thus, bāpā, a father, obl. bāpā; plur. bāpē; mōtelē, a pearl, obl. plur. mōtelē.

Masculine bases ending in ā, however, usually retain the ā; thus, ṛākā, a pen-knife, obl. plur. ṛākē. In other bases ending in ā the oblique form often also ends in ā or vā;
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thus, nātu, a grandson, obl. nāṭā, nāṭā, and nāṭā-vā. Bhāśa, a brother, usually forms bhāśā. Many neuter bases in ś, especially all diminutives, add u, plur. yā; thus, karōḍē, a kid, obl. karōḍā; plur. karōḍō, obl. karōḍā. In the Konkan both masculine and neuter ā-bases often add va, plur. vā; thus, lāḍu, a cake, obl. lāḍā-vā.

The oblique singular of feminine nouns ending in ī, ē, and ŏ is like the base; thus, gāḍī, a cart, obl. gāḍi; bhāy-kō, a wife, obl. bhāy-kō. Old ē-stems ending in a silent ē take ī; thus, āy, fire; obl. āyī. Old ā-stems ending in a silent ā and borrowed words ending in ā form the oblique base in ē; thus, jāh, tongue, obl. jāhē; kathā, a tale, obl. kathā. The same is often the case with feminine ā-bases in the Konkan, and feminine ē-bases in Kōṅkāṇī. Thus, dzālā, a leech, obl. dzalā and dzalō; rāṇī, a queen, obl. rāṇā. In female names ending in ā the polite oblique form ends in ē; thus, Yamunā-kaḍē, to Yamunā. The oblique plural is the nasalised plural base; thus, gāḍā, carriages, obl. gāḍā.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a hē, ē or ēhā may be added. Thus, bāpā-hē-kaḍē, to the fathers.

An old oblique plural ending in ē occurs in compounds such as pāisān-pāisā, every piece; gharōn-ghar, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, tēhī-nā Rāmā-ō-hē hākōn dīlē, he drove away Rama; bhō nās-kyā āmyā-ō-kāy mē khāb, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in ē, in which case they form their feminine in ī, and their neuter in ē. The plural then ends in ē, e.g., yā, neut. ē, and the oblique form in yā or ē; thus tēaṅg-ī-lā mānū, a good man; tēaṅg-ī-yā bhāy-kā, good women; tēaṅg-īlī mūlā, good children. The oblique form is used before inflected nouns. The genitive in ē is such an adjective; thus, bāpā-chyā gharōt, in the father's house; tēaṅg-īyā mūlī-pāyās, to good girls. The suffix ē is also used to form ordinary adjectives from nouns; thus, gharē-bās belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in uē; thus, karēōḍē, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus karē, I used to do. In the negative it expresses unwillingness in the past; thus, tō gharōt dzāi-nē, he house-into would-not-go. The imperative and the future are likewise old forms; thus, karin, I shall do; karō, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle forms the past tense, and a present conjunctive is formed from the future participle passive; thus, mē uktātō, I rise; mē uktātō, I rise; mē uktītō, I rose; mē uktāvā or myā uktāvē, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, tō karītō, he does; tī karītē, she does. This construction is called by native grammarians the karītā pragōyā, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, gētā, Sanskrit gata, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, mē uktītō, I rose.
The past participle of transitive verbs is passive. Thus, while vāchit means 'reading,' vāchītā means 'having been read,' 'read.' The boy reads a book' is mul'gā pōthī vāchītā, but 'the boy read a book' must be expressed 'a book was read by the boy,' mul'gā-nē pōthī vāchitā. Here the verb agrees in number, person, and gender with the object. This construction is called the karmaṇī prayōga, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' myā tālā mārilē. This is called the bhāvē prayōga, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, tsālācē means 'to be gone,' eundum; and mārācē, which is to be killed, interficiendum. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, myā uṭhāvē, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, tō uṭhāvā, he may, or might, rise; tī uṭhāvī, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, apūrdh na karāvā, sin should not be committed; myā vātāvē, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are taruṣē, to pass over; pāthuṣē, to study; pārṣē, to obtain; piṣe, to drink; bōlṣē, to speak; mhauṣē, to say; lēpē, to put on; visārṣē, to forget; śikṣē, to learn; samādāṣṇē, to understand; hārṣē, to lose, etc. Thus, tō bōltō, he said; tī dhātā śikṣī, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitive as use the active construction, the second most transitive. Verbs ending in vowels and h form their present tense after the first conjugation. Verbs ending in h form their past tense after the second conjugation, while the past tense of vocable roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an ē is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an a. Thus mārilē, striking; uṭhat, arising; mārīlā, struck; uṭhīlā, arisen. Similarly the characteristic vowel of the habitual past and the future is ē in the second, and ā, or, dialectically, ā, in the first conjugation. Thus, mē karīna, I shall do; mē uṭhēn, or uṭhān, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.
INTRODUCTION.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, tu ākē, thou art; tu gēlā, thou wentest. In Kōṇkaṇi the second person usually ends in y; thus, tē āwāy, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṇkaṇi; thus, ākē, Kōṇkaṇi āsāt, you are; in Sholapur even ābhōt, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṇkaṇi also the first person plural takes the same form. Thus, Berar gēlē, you went, they went; Kōṇkaṇi gēlē, we went, you went, they went.

A dialectical termination of the second plural person is v, which is found in a few cases in the Konkan, thus, hāv and hā, you are; māvīsvī, you shall strike.

The third person singular ends in a in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, tyā-no sāṅgitlān, he said.

The verb substantive has in the Konkan a form different from that used in other districts, ā being substituted for o; thus, mē hāy instead of mē hōy, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination o of the first person singular neuter, however, we commonly find ò in the Dekhan; thus, mē karītō, I (neuter subject) do. The termination tē used with a subject of the feminine gender is commonly replaced by ti in the Dekhan and tyō in the Konkan.

Thus, ti karītī, or karīyatī, she does.

In the Konkan, Berar, and the Central Provinces the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan mē sōdīkōy, that is sōdī-kōy, I seek; Berar tō, tē, gēlē, he, she, comes; Nagpur tē dzātē, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, tum-chi tōghēvī sōdīlyā-var, your service left-on, having left your service; tyāhī aś vārtyā-pasūn, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, bōg pakēvīs tōghē, go to see the garden; nāγārīvā-chē pustak, a book to read; mē marāvāyā-tyō nākā, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, taşēvālō, in order to tend (Konkan, Berar, Central Provinces), formed from a base tāsēvō; karā-lē, in order to do; tāsēvē-lē, in order to tend (same localities), form a verbal noun tāsēr; tāsēvē-lē, in order to tend (Berar), from a verbal noun tāsēr, and so on.

The conjunctive participle usually ends in ān; thus, karān, having done. Besides this there is a form ending in ān, corresponding to poetical forms ending in ōn, ōnē, ōnīgā. It is occasionally met with all over the Marāṭhī country; thus, nīghōn, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, gāpē, to drop; gāpē, to strain: tāsēvē, to graze; tāsēvē, to cause to graze, to feed: pādē, to fall; pādē, to fell: tūfē, to be
broken; töḍaḥ, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, tyā-la uddhār hōi, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, mī mārīla ḍaīn, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, ma-lā uṭhavātī, for-me arising can be-done, I can rise.

Old passive forms are pāhījē, it is wanted; mhayējē, namely, lit. it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.
MARĀṬHĪ SKELETON GRAMMAR.
I.—Nouns.

<table>
<thead>
<tr>
<th>Masculine nouns.</th>
<th>Feminine nouns.</th>
<th>Neuter nouns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom. कापु, a father</td>
<td>माअी, a mea- dependent</td>
<td>गोवीद, a horse.</td>
</tr>
<tr>
<td>Obl. कापु</td>
<td>माअी</td>
<td>गोवीद</td>
</tr>
<tr>
<td>Plur. Nom. कापु</td>
<td>माअी</td>
<td>गोवीद</td>
</tr>
<tr>
<td>Obl. कापु</td>
<td>माअी</td>
<td>गोवीद</td>
</tr>
</tbody>
</table>

The oblique base is used as a Nominative; thus, कापु, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are नौ, plur. नौ (one of the agent), एल, plur. एल and एल (Instrumental); एल, plur. एल, एल (Dative); एल, एल (Abative); एल, एल (Genitive). The Accusative is usually the same as the Nominative. Thus कापु, a father; Instrumental कापु-एल, plur. कापु-एल; Genitive कापु-एल. The Dative termination ए is no true postposition; thus, कापु, to a father. Old Locatives are गोवीद, in the house: पांडव, at the feet.

II.—Pronouns.

<table>
<thead>
<tr>
<th>I</th>
<th>नौ</th>
<th>वॉ</th>
<th>तॉन</th>
<th>यॉ</th>
<th>सॉ</th>
<th>कॉ</th>
<th>कॉः</th>
<th>कॉः-एल</th>
<th>कॉः-एल</th>
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<td>कॉः-एल</td>
<td>कॉः-एल</td>
</tr>
</tbody>
</table>

(*) Also used as an honorific singular. (**) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (**) Also दॉ, दॉ; plural दॉः. (**) Postal डॉः-दॉः, etc. (**) Also डॉः, डॉः. (**) Postal डॉः-दॉः, etc.

Indefinite Pronouns—का, का, का, का; एल, एल, some one; ता, ता, ता, ता, एल, एल, some one; का, का, का, anyone; अ, अ, अ, something, none.

Demonstratives and Relatives.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
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<td>नौ</td>
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<tr>
<td>कॉः</td>
<td>कॉः</td>
<td>कॉः</td>
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</tbody>
</table>

(*) यॉ is sometimes substituted for यॉ, and एल for एल; thus, gen. गोवीद, f. गोवीद.

III.—Verbs.

A.—Auxiliary Verbs and Verbs Substantive.

<table>
<thead>
<tr>
<th>I am, etc.</th>
<th>I was, etc.</th>
<th>I was not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्या or क्या</td>
<td>क्या</td>
<td>क्या</td>
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<tr>
<td>क्या</td>
<td>क्या</td>
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<td>क्या</td>
<td>क्या</td>
</tr>
</tbody>
</table>

The negative Past is नहीं, I was not, etc. The second form of the Present, एल, etc., means "to be," "to exist," while एल, etc., is the past verb substantive. एल to be, is conjugated regularly, but the present एल, etc., is used as a Habitual Present, I usually am; and the Past tense, एल, etc., is used as a Past Conditional, "should I be," etc.

क्या, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus, माँ एलः गोवीद, I want, or must, माँ to end forever, गोवीद, then must do. The corresponding negative is माँ एलः; thus, माँ एलः क्या, he does not want to come. नहीं with the Infinitive forms a negative Imperative. Thus, नहीं साड़ा, don't give.
### MARĀTHĪ SKELETON GRAMMAR

**B. Finite Verbs.**

**First Conjugation.**—उठाते, to rise.

Infinitive, उठेल्।

Verbal Nouns: (1) उठाते, पु. उठाते; (2) उठाते, पु. उठाते; (3) उठाते, पु. उठाते; (4) उठाते, पु. उठाते.

Participles, Past, उठेल्; Future, उठेल्; Active, उठेल्; Passive, उठेल्; Conjugative, उठेल्; having risen.

Adverbial Participle, उठेल्, उठेल्; while rising.

<table>
<thead>
<tr>
<th>Present, I rise, etc.</th>
<th>Past, I rose, etc.</th>
<th>Past habitual, I used to rise, etc.</th>
<th>Future, I shall rise, etc.</th>
<th>Subjunctive, I may rise, etc.</th>
<th>Imperative, rise, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong> 1</td>
<td>उठाते, पु. उठाते</td>
<td>उठेल्, पु. उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>उठेल्, पु. उठेल्, पु. उठेल्</td>
</tr>
<tr>
<td>2</td>
<td>उठाते, पु. उठाते</td>
<td>उठेल्, पु. उठेल्; पु. उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>पु. उठेल्, पु. उठेल्, पु. उठेल्</td>
</tr>
<tr>
<td>3</td>
<td>उठाते, पु. उठाते</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>पु. उठेल्, पु. उठेल्</td>
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<td><strong>Plur.</strong> 1</td>
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<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>पु. उठेल्, पु. उठेल्</td>
</tr>
<tr>
<td>2</td>
<td>उठाते</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>पु. उठेल्, पु. उठेल्</td>
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<tr>
<td>3</td>
<td>उठाते</td>
<td>उठेल्, पु. उठेल्; पु. उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
<td>पु. उठेल्, पु. उठेल्</td>
</tr>
</tbody>
</table>

**Second Conjugation.**—उठेल्, to strike.

Participles, Present, उठेल्; Future, उठेल्; Past, उठेल्.

<table>
<thead>
<tr>
<th>Present, I struck, etc.</th>
<th>Past habitual, I usually struck, etc.</th>
<th>Future, I shall strike, etc.</th>
<th>Subjunctive, I should strike, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Passive construction.</strong></td>
<td><strong>Imperative construction.</strong></td>
<td><strong>Passive construction.</strong></td>
<td><strong>Imperative construction.</strong></td>
</tr>
<tr>
<td><strong>Sing.</strong> 1</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
</tr>
<tr>
<td>2</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
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<tr>
<td>3</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
</tr>
<tr>
<td><strong>Plur.</strong> 1</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
</tr>
<tr>
<td>2</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
</tr>
<tr>
<td>3</td>
<td>उठेल्</td>
<td>उठेल्</td>
<td>उठेल्; पु. उठेल्; पु. उठेल्</td>
</tr>
</tbody>
</table>

S is often added in the second person singular of the Past tense; thus, तू जारीचा, then you made a feast.

Other forms agree with the first Conjugation. Thus, माझी, etc., I strike; माझी, strikes.

### C. Irregular Verbs.

Verbs ending in vowels and in आ form their present after the first and their future and habitual past after the second conjugation. Thus, ढेवा, I give; गिरा, I shall come; गिरा, he usually came. These ending in आ form their past in आ; thus, ढेवा, remained.

In the verb मोड्या, to become, आ is changed to ए before आ; thus, मोड, becomes या.

Some verbs form their Past in आ; thus, उठाते, he went up; मोड्या, he said. आ is inserted before आ in ढेवा, to take; ढेवा; to put; ढेवा, to wash; ढेवा, to eat; ढेवा, to ask; ढेवा, to tell; thus, ढेवा; ढेवा; ढेवा; ढेवा; ढेवा; ढेवा. आ is inserted in बहाव्या, to dig; बहाव्या; to say; बहाव्या, to stay; thus, बहाव्या; बहाव्या; बहाव्या, सींच्या; पॅर्स्या; स्पार्स्या. Roots ending in a and आ; thus, पसवा, drank (root पस्ता); परेस्या, feared (root परेस्या). So also आ, to wear; आ, to do, forms आ; मोड्या, to do, forms मोड्या; मोड्या, to give, मोड्या. Irregular are मोड्या, to become, पु. मोड्या, पु. मोड्या, पु. मोड्या, पु. मोड्या, पु. मोड्या, to go, पु. मोड्या.

### D. Casual Verbs.

Casuals are formed by adding on, on, or, in roots ending in long vowels and आ, two and once respectively. Thus, आ, to cause to sit; आ, to cause to give. In the Dhiṣan it is substituted for on, and is now generally adopted in the Imperative; thus, आ, let him do. Casuals follow the second conjugation.

### E. Potential Verbs.

Formed as usual verbs, but follow the first conjugation. They always use the passive or the imperative construction, the subject being put in the Dative or in the Instrumental formed in the Genitive. Thus, नीवा-नी, or नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी, नीवा-नी.
MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the Dēśē, the country par excellence.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kunbhis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district.Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baroda</td>
<td>35,678</td>
</tr>
<tr>
<td>Navaari</td>
<td>10,674</td>
</tr>
<tr>
<td>Kadi</td>
<td>3,138</td>
</tr>
<tr>
<td>Amruti</td>
<td>2,338</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>51,828</strong></td>
</tr>
</tbody>
</table>

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td></td>
</tr>
<tr>
<td>Thana</td>
<td></td>
</tr>
<tr>
<td>Nasik</td>
<td></td>
</tr>
<tr>
<td>Ahimnadgar</td>
<td></td>
</tr>
<tr>
<td>Poona</td>
<td></td>
</tr>
<tr>
<td>Dharwar</td>
<td></td>
</tr>
<tr>
<td>Sholapur</td>
<td></td>
</tr>
<tr>
<td>Akalkot State</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>1,193,300</td>
</tr>
<tr>
<td>Safara Agency (State Aundh)</td>
<td></td>
</tr>
<tr>
<td>&quot;     &quot; (State Phaltan)</td>
<td></td>
</tr>
<tr>
<td>Belgaum</td>
<td></td>
</tr>
<tr>
<td>Jat State</td>
<td></td>
</tr>
<tr>
<td>Kolhapur State</td>
<td></td>
</tr>
<tr>
<td>Dharwar</td>
<td></td>
</tr>
<tr>
<td>Dharwar (Kulwadi)</td>
<td></td>
</tr>
<tr>
<td>Southern Marathia Jaghirs</td>
<td></td>
</tr>
<tr>
<td>Bijapur</td>
<td></td>
</tr>
<tr>
<td>Baroda</td>
<td></td>
</tr>
<tr>
<td>Buldana</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,693,858</strong></td>
</tr>
</tbody>
</table>

Number of speakers
MARĀTHĪ IN THE DEKHAN.

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kunbhīs of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāthī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāthī, though many of the educated classes speak pure Dēśī.

The speakers of Marāthī in those parts of India where it is not a vernacular have been returned as speaking Marāthī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāthī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāthī has been returned from Kanarā and Savamur. The ensuing estimates of the number of speakers have been forwarded by the local authorities—

<table>
<thead>
<tr>
<th>Districts</th>
<th>Marāthī Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanarā</td>
<td>2,000</td>
</tr>
<tr>
<td>Savamur</td>
<td>800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,800</strong></td>
</tr>
</tbody>
</table>

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows—

<table>
<thead>
<tr>
<th>Districts</th>
<th>Marāthī Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>5,000</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>220</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,220</strong></td>
</tr>
</tbody>
</table>

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhini Marāthī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāthī in that district have been included in the total given above on p. 32.

In Central India Marāthī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhini Brāhmaṇs and Marāthās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows—

<table>
<thead>
<tr>
<th>Districts</th>
<th>Marāthī Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indore</td>
<td>77,000</td>
</tr>
<tr>
<td>Gwalior</td>
<td>1,000</td>
</tr>
<tr>
<td>Bhopal</td>
<td>3,300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>81,300</strong></td>
</tr>
</tbody>
</table>

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkari. Almost all the speakers are found to the north of the Satpura plateau, in the Saugar and Narbada territories. These districts once belonged to the Garha-Mandla dynasty of Gōnḍ, but were finally handed over to the Peshwa in 1781.
and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhā of these districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hooshangabad and Makrai</td>
<td>5,500</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>600</td>
</tr>
<tr>
<td>Jubulpore</td>
<td>2,250</td>
</tr>
<tr>
<td>Dāmōh</td>
<td>1,500</td>
</tr>
<tr>
<td>Chanda</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,875</strong></td>
</tr>
</tbody>
</table>

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular
B. Spoken abroad—
   - Bombay Presidency
   - Berar
   - Central India
   - Central Provinces

<table>
<thead>
<tr>
<th>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>2,500</td>
</tr>
<tr>
<td>Berar</td>
<td>5,250</td>
</tr>
<tr>
<td>Central India</td>
<td>81,500</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>9,875</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99,325</strong></td>
</tr>
</tbody>
</table>

**Total** 6,193,083

**POONA.**

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form mī is used in addition to mīyā as the case of the agent of the personal pronoun of the first person; thus, mī pōp kēlē āhē, by-me sin done is. Transitive verbs add s in the second person singular of the past tense; thus, toō, or tē, kārēdā hi dītē-naḥē, by-thee a-kid even was-not-given-by-thee; mōthī jērāvēl kēlēs, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in tē, tē respectively, in Standard Marāṭhī. Thus, gēlē, I (neuter) come; gēlē, she comes. The usual forms in the Dekhan are gēlē, I (neuter) come; gēlē, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.
[No. 1.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(District Poona.)

SPECIMEN I.

कोणे एका मुरुग्यास द्वेष पुत्र होते । ल्यातील धाकटा वापळा लश्नाला, वावा, जो साहमशेाचा वाटा मला वावावाचा तो देते । मग लाने खास संपत्ति वाहून तिली । मग ठोकका दिवसानी साक्षा पुत्र सर्व जमा कहन दूर देशात गेला । आणि तेथे उपर्युपणाचे बागून आपली संपत्ति उडविली । मग लाने सर्व खारिच्या-वृक्ष देशात नोटा दुपाराे पडला, खारुकेच्या वाला अडचन पडून लागली । तेव्हा ती बाहेरीतील एका मुरुग्या-जवला आसन राहिला । लाने तर बाहेर वाक्ये चारावास अपन्या शिरात पाठविले । तेव्हा वाक्ये ती ठरवले तात असल खाते-बर आपले पोट मराणे असिल बाळा बाळवले । आणि कोणी बाहेर कार्ये ठिकां दिले नाहीं । तत्तद ती श्याडी-बर वेजन मुणाला, मास्सा बापाच्या बिटी चारारस भरपूर भाग्य आहे । आणि मी मुक्ते मरतां । मी तटून आपल्या वापळे-वडे जाँचिव व बाळा मुणेन, वावा, मी आकाशाचा-विक्रम व तुम्हास-सोये पाप केले आहे आणि आतां पडून तुम्हा पुत्र मुणावास भरी योग्य नाहीं । आपल्या एका चारारसूर-प्रमण लेला ठेव । तत्तद ती तटून आपल्या वापळे-वडे गेला । तेव्हा ती दृश्य आहे उपर्युपणात ल्याचा वापळ बाळा पाचन बङ्गवाळा, आणि लाने वाजन ल्याचा गंगावस भागील, व बाळेच्या बुक्ष बेचतेच । मग पुत्र बाळा मुणाला, वावा आकाशाचा-विक्रम व तुम्हास-सोये भरी पाप केले आहे । आणि आतां पडून तुम्हा पुत्र मुणावास भरी योग्य नाहीं । परंतु वापळे आपल्या चारारस वापळसांगत । उत्तम तभा आपूर्त बाळे आंगा-बर बाळा । आणि ल्याचा लतात अंगी व पावत योडा बाळा । मग आपण डूंढ आणि आंगद काही । कोणी हा मास्सा वापळे होता, तो फिरून जिवत मास्सा; व बाळवला होता, तो सापडला आहे । तेव्हा ती आंगद काही लागते ।

खाला-वेकेस ल्याचा वाहले पुत्र शिरात पाठविले । मग ती घरा-जवला वेजन पीड्याच्या-वर खाने वापळ व नाच बंधविले । तेव्हा चारारसूर एकास...
बोलावून व्यान विचारिलें, हे वाघ आहे। खाणे व्यान सांगितलें की, तुम्हा भाज आला आहे; आणि ती तुम्हा बापाला मुखूळ समजाला। महून व्यानं मोठी जेवणावक केली आहे। तेठ्या तो वागण्या आणि आंत जाईं-ना। म्हणून व्यान बाप वाहिर बेहोन व्यास समजावूळ लागला। परंतु खाणे बापाला उत्तर दिलीं की, पद्या, मी इतर किंवा वर्षेत तुम्ही चांगणी करतीं आणि तुम्ही आम्ही सी करूं-ही मोडली नाहीं। तरी म्हा आपल्या भिंत्रा-बरोवर चैन करावी म्हणून त्यां महा कर्ती करईं हि दिलें नाहीं। आणि खाणे तुम्ही संपती क्रजबिंधु-बरोवर उद्दल जेणेकरी तो तुम्हा पुन्हे केहीं आला तेचीं व्यासातून मोठी जेवणावक केलेला। तेचं तो व्यास महाला, मुल्या, तू नेहमी माहीबाब-बरोवर आहेझ आणि माझ्य माझ्या त्यां माहीता तुम्हाच्य आहे। परंतु तर व आनंद होणें योग्य आहे, वाणण कीं तुम्हा भाज मेळा होता तो फिरण जिवंत भाला, व हरवला होता तो सांपडला।
[No. 1.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kônê  eékâ manushyas dôn putra hôtê.  Tyâstil  dhâk'tâ
Certain one to-mand two sons were. Then-in-from the-younger
bâpâ-lâ mhaṇâlā, 'bâhâ, dë moâl'matâ-tesâ vâtâ ma-lâ yâvâyâ-tesâ
the-father-to said, 'father, what the-property-of share me-to is-to-come
tô dâ.'  Mag tyâ-nê tyâs sampatti vâtûn dili.
that give.' Then him-by to-them wealth having-divided was-given.
Mag thôd'k'yyâ div'sâ-nî dhâk'tâ putra sarv dzhâmâ karûn
Then a-few days-after the-younger son the-whole together having-made
dûr dêsit gêlâ, ânî têthê udh'jê-pânâ-nê vâgûn âpîli
far into-country went, and there spendthriftiness-with having-behaved his-own
sampatti udâvîlî.  Mag tyâ-nê sarv khârîhîyâ-var tyâ
wealth was-squandered. Then him-by all being-spent-after that
ôdôt môthâ dushkâj padlî,  Tyâ-mulê tyâ-lâ ad'îsan
in-country great famine fell. That-on-account-of him-to difficulty
padlî lâg'îlî; têv'hâ tô tyâ dêsitil eékâ grîhasthâ-dzava
of-full begun; then he that country-in-from one householder-near
dzhân rûhîlâ.  Tyâ-nê tar tyâ-lâ duk'rê tsâravâyas âp'yâ sôtâs
having-gone lived. Him-by then him swine to-feed his-own into-field
pâthâvîlî.  Têv'hâ duk'rê jî tar'phalê khât-asat tyâ-var âpîlê
Âl-was-sent.  Then swine which husks used-to-eat that-upon his-own
pôt bharâvê asê tyâ-lâ vâtê; ânî kônî tyâ-lâ
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
kâhî dîlê nähî. Nantar tô suddhi-var yên mhaṇâlā,
anything was-given not. Then he senses-to having-come said,
'mâjhyâ bâpâ-chyâ kiti tsâk'tâs hâr-pûr bhâkâr âhê, ânî mi
'father-of how-many to-servants sufficient bread is, and I
bhuk'tê mar'tô. Mî u'hûn âp'yâ bâpâ-kâdê dznîn va
hunger-with die. I having-arisen my-own father-to will-go and
tyâ-lâ mhaṇân, "bâhâ, mi âkkâsâ-chyâ-viruddh va tujhîya-samôr pâp
him-to will-say, "father, me-(by) heaven-against and of-thee-before sin
Marathi

Kela ahe, ani ati-pudhe tudgha putra mhaaqavyas
done is, and henceforth thy son to-come-(myself)-to-be-called
mi yogya nahi. Aplya ek teakra-pramang me-la thev.' Nantar
I fit am-not. Thy-own one servant-like me keep.' Then
to uthun aplya bapaka deela. Tevha to dur ahe itkyet
he having-arisen his-own father-to went. Then he far is just-then
tyasba bap tyalaya pahun kaivala; ani tyane dhau
his father him having-seen pitied; and him-by having-run
tyasyay galyas miithi marli, va tyache chumban ghetile.
his on-the-neck embracing was-struck, and his-of kiss was-taken.
Mag putra tyalaya mhaqala, 'baba, akaashyayavruddh va tujhyay samor
Then the son him-to said, 'father, heaven-of-against and of-thee-before
mi pap kele ahe. Ani ati-pudhe tudgha putra mhaaqavyas
me-(by) sin done is. And henceforth thy son to-be-called
mi yogya nahi.' Parantu bapana aplya teakra sangatile,
I fit am-not. But the-father-by his-own to-servants it-was-told,
'uttam dghaha aqun tyache anga-var ghala. Ani tyache
'the-best robe having-brought his the-body-on put. And his
hast angthi va payat dooda ghala. Mag apana jeer
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat
ani amand karu, kaaka, ha madgha putra melaa hota, to
and happiness shall-make, because this my son dead was, he
phirun jivant ghala; va harvarla hota, to sapadla ahe.' Tevha te
again alive became; and lost was, he found is.' Then they
amand karu lagiile.
joy to-make began.

Tyavesa tyasba vadil putra statt hota. Mag to gharad-daval
At-that-time his elder son in-fold was. Then he house-near
yeun pohotslyarvar tyane vady va naa vaikile. Tevha
having-come arriving-after him-by music and dancing was-heard. Then
teakravail ekasa bolavun tyane vichariile, 'he kai ahe? servents-in-from to-one having-called him-by it-was-asked, 'this what is?'
Tyane tyalaya sangatile kyi, 'tudgha bhau ala ahe; ani to
him-by him-to it-was-said that, 'thy brother come is; and he
tujhyay bapalaya sukhrup milala mhaun tyane mothi jevnaved keli
thy father-to safe was-got therefore him-by great feast made
ahe.' Tevha to ragavila ani at deainaa. Mhaun tyasba
is.' Then he got-angry and inside would-not-go. Therefore his
bap bhahe yeun tyas samdhavali lagiila. Parantu tyane bapalaya
father out having-come him to-persuade began. But him-by father-to
utter dil me, 'paha, mi itkye varshhe tujhi teakri karto,
reply was-given that, 'see, I so-many years thy service am-doing,
अे तुज्या अद्या मी काठी-ह्या मोडली नाही. तरी म्या अप्ल्या आणि त्या ध्यास (by)-मे तीत-तीत वस-ब्रोकन नाही. येत ब्य-मे म्या-वन मित्रासंसण काॅरवी म्हणून त्या मा-ला काठी फ्रेंड्स-विथ मर्रिंमेन्ट शॉल्ड-बु-मैड स्याईं ब्य-थी से मे-टो आवर्गी हि डील-नाही. आंि ज्या-नी तुज्या सांपत्ति का-काॅै दण गिव-नास ब्य-नॉट-ब्य-थी. आंि व्होम-ब्य थ्य प्रपर्टी कांडुस-बीने-बरोबर उद्ववास्थ केली होती तो तुड़हा पुत्रा जेवहा अला हॅर्लोस-विथ स्कूडरेट वस-मैड थे थ्य सॉन व्हे-से कमे तेवहा त्या इस त्या त्यास तेंस हिस-साक्ष-फॉर ग्रेट फेस्ट वस-मैड-ब्य-थी. तेंस हे टो-हिम म्हणून, 'मुला, तुू नेह्मी माजीस्ही-बरोबर अहेश, आंि माजी सर्व सॉय, सॉन, थॉन अवास मेव-विथ अर्थ, आणि मे अल्ल मालमाट्या तुजऱ्या असे अहेन. पारंतु हार्ष वा अनंद होप्या योग्या अहेन. प्रपर्टी थने-अलोन्या आहे. ब्यौरे धेंचा एंड जोइ टो-बी प्रीर आहे. कारण-की, तुड़हा भांस मेला होताच, तो पहिंच जिवंत गेहुळा; वा ब्यौरे, थ्य प्रत्येक दोळ्या वेज, हे अगाध अलिव बनेच; आणि ह्या-रव्या होताच, तो सापाला.'

lost was, he was-found.'
[ No. 2.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

(District Poona.)

Specimen II.

नारायण-रावनी आपल्या-कडून पुढळण लागून पाहिले। पण गोरंदाचे मन वाळणा। खाच मराठी वटकी धंता विषयाचा असेच तलेजे होते। आणि बांसीचा धंता विषयाचे वा दिवसांत तसेच फारसीं साधन नक्ते।

एकुण्टला एक सुव्या धर्मसंतुं अधिक इतिहास शिष्यांना तयार भाळा क्षणे कोठे-तरी चिकटून धावा। नौकरांचा वा दिवसांत सहज लागत आणि मॉकरी लगादी क्षणे बटली ही लवकर होईल। पण गोरंदाचा नाही एक, आतासं अधिक इतिहास न शिष्यांना आपल्या शिष्यांनी साधनांचा डाकऱ्या-वरक राहण डाकरी धंता शिष्यांनी लवकर डाकरी करहून लागवेत।

नारायण-रावनी तसे-ही सांगतलेले वरी, तू आणेवर इतिहास शीक्षण नवी उपलब्ध डाकरी-व्यक्त तुला धावहोता। पण नाहीं। शेवटी सुव्या नाही पूर्वांचा असे मराठी आणण बांती डाकर द्रम्यर-रावस आपल्या सुव्या हे सुव्या हे सुव्या वरक व्यास जवळ करवा अशी बीतली केली। आणि वांती-ही, मी बाळा शिक्षण तयार करतो, पण तयार भाळ्या-नंतर वांतीं या गावत डाकरी-धंता करत नवे। अशा अटी-वर व्यास आपल्या हाता-खाली बिचारी क्षणून चिर्यांचे काळून केले।
[No. 2.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHI.  

(DISTRICT PONNA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā-nī' āp'lyā-kaḍūn pushkaḷ sangūn pāhīlē. Paṇ Narayan-Rao-by himself-by much having-told it-was-seen. But Gōvindā-chē man valē-nā. Tyā-chē manāt ḍākṭri-tsā-dhandaṅ Gōvind-of mind would-not-move. His in-mind the-medical-profession sīkāvā asē-ts bharī' hotē. Āni ḍākṭri-tsā-dhandaṅ should-be-learnt so-only entered was. And the-medical-profession sīk'nyā-chē tyā divsēt tase phārī' sādhan navātē. Ėkutē ēk learning-of those in-days so considerable means was-not. Single one mul'gā, thōdē-sē adhik īṅraji sīkūn tayār ḍghālā, mhaṅ'jē son, a-little more English having-learnt educated (if-)became, then kōthē-tari chik'tūn dyāvā. Nauk'ryā tyā divsēt somewhere having-employed should-be-given. Employments those in-days saḥadź lāgāt, āni nauk'ri lāg'hī, mhaṅ'jē baṅrhā-tī hī easily used-to-be-got, and employment (when-)was-got, then promotion-also lav'kār hōi. Paṇ Gōvindā-tsā nād ek. Ātā adhik īṅraji rapidly used-to-be. But Gōvind-of hobby (was-)one. Now more English na sīk'ūn āp'lyā bādārī-ṭe as'naṛyā ḍākṭra-dgavaḷ not learning his-own in-the-neighbourhood-just being the-doctor-near rāhūn ḍākṭra dhandaṅ sīkūn lav'karkar ḍāk'tri having-lived the-medical-profession having-learnt soon medical-practice karū lāgāvē. Nārāyaṇ-rāvā-nī tase hī sāṅgīlē kē, 'tē to-make should-be-begun. Narayan-Rao-by that also was-said that, 'thou āṅ'khī īṅraji sīk, mhaṅ'jē navin ughadlēḷyā ḍāk'tri kālējāt still-more English learn, then newly opened the-medical-in-college tu-lā ḍghāltō. Paṇ nāhī. Śēv'tī, 'mulā-tsā nād purvāvā, the I-will-put.' But no. Āt-last, 'the-son-of hobby should-be-satisfied;' aśe manāt āp'nu tyā-nī ḍāktar Dāmodar-rāvās āp'lyā so in-the-mind having-brought him-by doctor to-Dāmodar-Rao his-own
FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy’s object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marathi is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambolis in Bombay Town and Island, and further in Thana, Nasik, and Ahmednagar.

Bombay Town and Island is a meeting-place for all the different Marathi sub-dialects. The real home language is the Marathi dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marathi which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marathi is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.
The principal language of Nasik is Marathi, shading off into Khundesi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marathi. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarati, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marathi dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Konkani, which is entirely different from Konkani proper, in the north, and Thakari in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marathi spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marathi of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marathi current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marathi. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marathi is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that t is often added to the second person plural of the past tense of intransitive verbs. Thus, tumhi ghati, you went.

In Sholapur the same form of Marathi is the principal language in the north and the west.

Marathi is also the principal language of the northern part of the Akalkot State and of Pillo and Kurla of the same State. The language of the rest of the State is Kanaress. No specimens have been received, but there is no reason for assuming that the Marathi of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marathi with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kurbis. Their dialect does not, however, differ from that of the rest of the population.
The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marathi. The figures returned for the different Talukas are as follows:

<table>
<thead>
<tr>
<th>Taluka</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gokak</td>
<td>4,000</td>
</tr>
<tr>
<td>Athni</td>
<td>40,000</td>
</tr>
<tr>
<td>Chikkodi</td>
<td>85,000</td>
</tr>
<tr>
<td>Belgaum</td>
<td>82,532</td>
</tr>
<tr>
<td>Paragad</td>
<td>4,000</td>
</tr>
<tr>
<td>Khanapur</td>
<td>48,381</td>
</tr>
<tr>
<td>Sampgaon</td>
<td>500</td>
</tr>
</tbody>
</table>
| **Total**      | **264,463**, or, in round numbers, 265,000.

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual s are confounded. Thus, we find tyā-nē and tyā-nē, by him. The numeral 'one' is written yēk, a state of affairs which is common in many parts of the territory in which Marathi is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, nighōn, having gone out; yēvun, having come. The verb hōnē, to become, forms the past tense dzāhālā, where Standard has dzāhālā. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marathi is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marathi is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marathi spoken in Satara. The tendency to pronounce the short a fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a ta is added in the second person plural of the past tense. Thus, ma-lā kōṭarū sudhā dilē-wāhita, to me a-kid even has-not-been-given-by-you; ēka mējāvōnāi tumhi dēt āhāta, you have given a feast.

In the Southern Jaghir States Marathi is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds s. The only other peculiarity which needs be mentioned is the preference shown for the word awaghā, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug.

As in the neighbouring Belgaum dialect the past tense of the verb hōnē, to become, is dzāhālā and not dzāhālā.

As will have appeared from the preceding remarks Marathi is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short a fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.
[No. 3.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHI.

(SHATE KOLHAPUR.)

Kônâ èkā manushyāsa dōna mulagē hōtē. Tyāntila dhākaṭā āpalyā bāpāsa mhaṅālā,
'bābā mālamattō-tīsā ḍō bhāga ma-lā yāvayā-tīsā tō ma-lā dé.' Maga tyā-nē āpali jinaṅī
tyā-nā vāṭūna dīlī. Puṭhē phār divasa lōtālē nāhita tō-tīsā dhākaṭyā-nē ti sarva dzamā-
karūna èkā dūra-chyā dēśā-chyā mārga dhārīllā, āni tētē udhalepanā-nē vāgūna āpalā
nivedga gamāvīlā.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in
Janjīra, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes
all over the Konkan. No estimates are, however, available with regard to the proportion
of the population in those districts which speak the Dekhan form of the language, and
the reported figures have, therefore, been put down as all belonging to the slightly different
form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam’s
territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects
from the form which the language has in the Dekhan, and it will, therefore, be separately
dealt with below. The usual Dekhan form is, however, also spoken by a considerable
portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī
current in the Dekhan and in Berar respectively. The west of the district belongs to the
former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that
the current dialect of Western Buldana in no important points differs from the usual
Dekhan Standard. We may only note the frequent use of āḥā instead of āḍhī, and. A
list of Standard Words and Phrases which has not been reproduced gives the forms
āmu-chē; our; āmhi āḥānt, we; tumhi āḥānt, you are. These do not occur in
the specimen.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARAṬHĪ.

(DISTRICT BULDANA.)

Koṇa ēkā māṁśās ḍōn muṅ'gē hōṭe. Tyā-paikī dhākṭā
certain a to-man two sons were. THEM-from-among the-younger
bāpās mhaṇālā, ‘bābā, mājhyā hiśā-čhi jin'gī ma-lā dyā.’
to-the-father said, ‘father, of-me share-of property me-to give.’
Mhaṇūn bāpā-nē āp'li jin'gī dūghā-madhīyē yāṭūn
therefore the-father-by his-own property both-among having-divided
dilī. Thōḍyā-ts div’sā-nū dhākṭā muṅ'ga āp'li sarv
was-given. A-few-only days-after the-younger son his-own all
jin'gī ghēūn dāstā-rās gēlā; va tōṭhē tyā-nē
property having-taken to-another-country went; and there him-by
chān-bājī-madhīyē āp'li sarv jin'gī udāvili. Tyā-īsā sarv
merry-making-into his-own all property was-squandered. Him-of all
paīsa hīya rīti-nē khārīs dēhaḷya-var tyā dāst ēk
money this manner-by spent having-become-after that into-country one
mōṭhā dūshkāl pad'ū; va tyā-muṅ'ī tyās phār dādāt pad'ū lāg'li.
mighty famine fell; and that-for to-him great difficulty to-fall began.
Nantār tō ēkā grihaṭhā-kaḷā dāṭūn rāhīlā. Tyā grihaṭhā-nē hīya-lā
Then he one householder-to having-gone lived. That householder-by him-to
āp'li sēśāt duktē rākh'nyās thēvīlē.
his-own into-field swine to-keep it-was-kept.
The dialect of Basim was originally reported to be the Dekhan form of Marathi. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marathi spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marathi literature, as is the case in all Marathi speaking districts.

**BROKEN DIALECTS OF THE DEKHAN.**

Marathi is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Konkani in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marathi current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marathi borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marathi speakers in Bijapur has been estimated at 27,080. Most of these speak ordinary Marathi. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marathi of the Dekhan. In some points, however, it has features similar to the Marathi dialects of the Konkan.

Thus we find a for Standard ë; u for u; dropping of aspirates; dropping of v before i, i, and ë; insertion of y before other vowels, and so on. Compare tata for lēlhē, there; kunı for konı, some one; nāi for nakh, not; viruddh for viruddh, against; yis for vish, twenty; yel for vēl, time. Compare also forms such as lyökam, by the son; tyāś-nē, to him; hai, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find sanda and sandi jindagi, all property; tyā-choyā mulās mī lae phātē kē mārō to āhē, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.
[No. 5.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHI.

BIJAPUK DIALECT. (DISTRICT BIJAPUK.)

कृति व्येक मानसाला टीन ल्योक होते। व्यातला ब्यानागा वापास कहत्या, वाबा, माणे वाटनीचा माल मला रे। सग खेन वाटनी कडून दिले। सग दोडक्या दिवसानी दाख्ता ल्योक समादन माल गोडा कडून वावन-ग्यानी तूर कल्पनास मेळा। तत उद्देश्यन कडून समादन जिंदगी इमारे केला। सग समादन जिंदगी इमारे केल्या-वर सोटा टुकूक पडला। वा-मुंक व्यासन अडचन होय प्राण्यल। तता तबयेक येषक मानसा-जाबक चाकरी राहिला। लेण व्यासन दुकार राजायला आपल्या सेत्यावर लाहून दिला। तता डुकारानी खानच टेंड बावन-ग्यानी आपल पोट भराव केला। तरी वाला कृति काभेच दिले नाही। सग लो सुध्दी-वर वावन-ग्यानी कहत्या, माणे वापाच जिंदगी काकरासन पोटभर वापाच हा आहे। आनि स्था भुक्कन उपासी सर्वत्री। ती उद्देश्य वापाच लिक्लेन, आणि तेला म्हणून की, वावा रे, स्था आकाशचा इसह आणि तुरळा खीर पाय केला रे। अता-पासून स्था तुज ल्योक कल्पनाला लाेण न्यः। आपल्या चाकरीसाठी गद्य-वाणी मल्ला ठेव। सग लो उद्देश्य आपल वाप-वाडेस गेळा। लो अनुभव दूर हैळवर वाप वेळा पाइन कोणकन धावण-ग्यानी लेण गंभीरस मिळ्या घाटली, आणि लेणा मुखा घेतला। सग ल्योकाने व्यासन केर्टल वाबा, परलोकाच इसह आणि तुरळा काळ भावावन केला। अता-पासून तुजा ल्योक कल्पन्या रे नाही। सग वापानी चाकरास सांगितला, चांगल अंगाका आणून व्यासन वाला। लेण व्यानी मांडन अंगिनी भेचा पावात जोडा वाळा। वावण-ग्यानी अनन्द केही। का उन्न करत, ली ल्योक विलयाला परिवार कल्पना हा आहे। गावावन गद्यला मिळाला हा। तता तें येताला जाले॥

तता वेचा धोरला ल्योक सेतात होता। लो घर-पासी आख्या-वर खेन गाना बजाना ऐकला। तता गद्यात्ला व्येक गड्ढीस वोल्याूण दुःखारला, हे काहे हे। लेण व्यासन सांगितले की, तुजा भाड आला हे। आनि लो तुजा वापास कुंतला मिळाला खून-साठी मोट केल्या लेणा हे। तता लो राणाला बवून आला जाईला। वेच्या-करता वाप भाड वेजल-ग्यानी व्यासन समजावू
कागदा। मग खेन वापाला फिरन खेल्ला क्री, बग, इतक वरीस तुजी चाकारि करती, तुजी गोट्र स्था कवाच भोड़ली नाई। तरी ख्या माजी सोवती-वरावर खेन करन्यास तु मला कवाच शिमीचि पिघू भि दिला नाई। आनि तुज जिन्दगी कसविनीवि-वरावर समझि हाक सेल्लाला हा तुजा ल्योस आला हे, बहुत खेच-साटिय बीठ जेवन केल हे। तबा खेन वास मंतळा क्री, लेका, तु हमेशा माजी संगात हे। माज समस जिन्दगी तुझीच हे। पन काळि कुशाळि कराव झोळा रासत हे। का मंतळा तर झो तुजा माह मेला धोता व्यो मिरून जिवंत जाला हे; आनि गमावला धोता व्यो सिकाळा हे।
[No. 5.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.  

BIJAPUR DIACRITIC.  

(DISTRICT BIJAPUR.)  

TRANSLITERATION AND TRANSLATION.

Kuni yok māṃśāla dōn lyōk hōtē. Tyāṭā la hāāŋgā  
Certain one man-to two sons were. Then-in-from the-younger  
bāpās mhaṃṭlā, ‘bābā, māḍgē vāṭ’ni-tsā māl ma-lā de.’ Mag  
to-the-father said, ‘father, of-me share-of property me-to give.’ Then  
tyēn vāṭ’ni karuṇ dīlī. Mag thōḍ’kṣyā div’sā-ni dākṭā  
him-by share having-made was-given. Then a-few in-days the-younger  
lyōk sam’dī māl gōlā karuṇ gevūn-syāni dūr mu’lkās  
son all property together having-made having-taken far to-a-country  
gēlā. Tata ud’lēpan karuṇ sam’dī jind’gī hā’ jēlā. Mag  
went. There spend-thriftiness having-made all property ruin made. Then  
sam’dī jind’gī hā’ kēlyā-var mōtā dukul pad’lā. Tyā-mul tyās-ni  
all property ruin made-after great famine fell. Therefore to-him  
ad’chan hōvū lāg’lī. Tāvā tak’ya-tā yok māṃśā-dzava] teāk’rī  
difficulty to-become began. Then there one man-near in-service  
rāhīlā. Tyēn tyās-ni dukar rākāy’lā āp’lē sētā-lā lāvūn  
lived. Him-by to-him swine to-keep his-own to-the-field having-employed  
dīlī. Tāvā duk’rā-ni khānē-tsa pō’nd khāvūn-syāni āp’la pōt  
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly  
bharāva mhaṃṭlā. Tari tyā-lā kuni kā̄-ta dīlē  
should-be-filled he-thought. Yet him-to by-anybody anything was-given  
nātī. Mag tyō suddi-var yērūn-syāni mhaṃṭlā, ‘māḍgā bāpā-tsa kitī  
not. Then he senses-on having-come said, ‘my father-of how-many  
teāk’rās-ni pōt-hērā khāyālā hai. Ānī myā bhukēn upāsi mar’tō.  
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.  
Mi uṭūn bāpā-kadā āžān, ānī tē-lā mhaṇā ki, “bābā-rē,  
I having-risen father-to will-go, and him-to will-say that, “father-O,  
myā ākās-tṣā-irudd ānī tujāyā m’hōr pāp kēlā hai. Ātā-pāsūn  
by-me the-heaven-of against and of-those before sin done is. Now-from  
myā tudza lyōk mhaṃś-nya-lā lāyāk nhava. Āp’lē teāk’rī-tā gudāyā-vānī  
I thy son to-be-called fit am-not. Thy-own service-of servant-like  
ma-lā āhyā.’” Mag tyō uṭūn āp’la bāpā-kadēs gēlā. Tyō aṅgānī  
me-to keep.’’ Then he having-risen his-own father-to went. He yet
dūr hai-stavar bāp tyē-lā pāhūn kāl'kalūn
far is-me-amobile the-father him-to having-seen having-taken-pity
dhāvūn-syāni tyē-tās galyās miṭi ghāṭi, āni tyē-tās mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
ghēṭ'la. Āni tyōkān tyās-nil mhanṭ'la, 'bāhā, par'lākā-tās-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against
āni tujuyā mhor myā pāp kēlā. Atā-pasūn tūzā lūkā mhan'nyās
and of-thee before by-me sin is-done. Now-from thy son to-be-called
myā lāyak nāt. Mag bāpū-nil teśāk'ras sāngīl'la, 'tsāng'la
I fit am-not. Then the-father-by to-servants it-was-told, 'good
āng'rıkā ānu-nil tyās-nil ghālā. Tyē-tās hātā-mandi āng'tī, ānik
a-coat having-brought to-him put. His hand-on a-ring, and
tyē-olā pāyāt dāōdā ghālā. Khāvūn-syāni ānand karā. Kā
his on-the-foot a-shoe put. Having-eaten joy we-shall-make. Why
mhanṭ'la, tar, hyō lūkā métyālā, phirūn vāt'la hai; gamāvūn
(if') it-is-said, then, this son had-been-dead, again recovered is; having-lost
gēlyālā, milālā hai. Tavā tē kusāl džālē,
he-had-gone, got he-is. Then they joyous became.

Tavā tyē-tās thōr'la lūk sētāt hōtā. Tyō gharā-pādā ālhā-var
Then his eldest son in-the-field was. He house-near coming-on
tyēn gānā baḏgānā aik'la. Tavā gadyāt'la yōk gajīs
him-by singing music was-heard. Then servants-in-being one to-servant
bolāvūn āt'sāl'la, 'hō kāy hai?' Tyēn tyās-nil sāngīl'le kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
'tūzā bhānā ālā hai. Āni tyō tuju bāpās kusāl milālā
'thy brother come is. And he thy-father safe was-got
mhan'ntī moṭ jēvan kālā hai.' Tavā tyō rāgā-lā yēvīn āt
therefore great a-feast made is.' Then he anger-to having-come in
džānā. Ye-chyā-kar'tā bāp bhār yēōn-syāni tyās-nil sam'dāvā
would-not-go. Of-this-for the-father out having-come to-him to-persuade
lāg'la. Mag tyēn bāpā-lā phirūn bol'la kī, 'bag, it'ka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
varis tuju teśāk'ri kar'tō, tuju gotī myā kavā-ṭe mōd'li nāī. Tari
gears thy service I-do, thy story by-me ever was-broken not. Still
myā mādžē sōb'ti-barābar chain karanyās tu ma-lā kavā-ṭe
I of-me friends-with merriment to-make (by)-thee me-to ever
śēl-chi pillā-bi dīlā nītī. Āni tūzā jind'gi kār'bhīnī-tās-barābar
sheep-of young-one-even was-given not. And thy property of-barlots-with
sam'dī hāl kēlālā, hā tūzā lūk alā hai, mhan'nti tyē-tāsāti
all waste made, this thy son come is, therefore him-fors

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mōta jēvan kēla hais. 'Tavā tyēn tās mhaṅṭ'la kī, 'lēkā, great a-feast made is-by-thee.' Thon hēm-by to-him it-was-said that, 'son, tu hamēsē māṅgā-saṅgāt hai. Māṅga sam'da jind'gi tuji-tā hai. thou always of-me-with art. My all property thine-alone is. Pan kyāli-kuśāli karaṇa hyō rāst hai. Kā mhaṅṭ'la, tar, But joy-merriment should-be-made this right is. Why (if-)it-is-said, then, hyō tadā bhāu māḷa hōtā, tyō phirūn jivant dālā hai; āni this thy brother dead was, he again alive become is; and gamāv'la hōtā, tyō milālā hai,' lost was, he got is.'

The current language of Dharwar is Kanares. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhi. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanares influence.

The Marāṭhi Kuribis in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kulaṇḍi. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kulaṇḍi has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhi current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hēsu</td>
<td>1 hēy</td>
</tr>
<tr>
<td>2 hās</td>
<td>2 hāy</td>
</tr>
<tr>
<td>3 hāy</td>
<td>3 hāt</td>
</tr>
</tbody>
</table>

Similarly we also find forms such as tu māṛtēs, thou strikest; tō māṛtēy, he strikes; tūṁ māṛtēyās, you strike; tyāṁ māṛtēyāt, they strike. In the past tense we find forms such as tyāṁ māṛtēyān, he struck; tyāṁ māṛtēyān, they struck, etc.

In the future we may note forms such as tūṁ māṛśāli, you will strike; tyāṁ māṛśāli, they will strike.

In other respects Kulaṇḍi does not seem to differ from the usual form of Marāṭhi spoken in the Dekhan.

The Marāṭhi dialect of Dharwar is, in some places, influenced by the neighbouring Kanares. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, āp'la (for āp'li) sarv jind'gi, all his property; grīhasā-la (instead of -chyā) gharī, in a citizen’s house; tu meśpāni dīlē, thou gavest a feast; mī pēp kēlō, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhi. It will be seen that the discrepancies are not very important.
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHI.

Dharwar Dialect.

(District Dharwar.)

SPECIMEN I.

एक मनुष्याचा दोन मुळे होते. आणि ग्या-पैकी घाकंता मुळा वाच्या
वापरा क्षणाला की, वाचा जिन्दगी-पैकी मासे हिजाला वेणार भाग मला होते. तेवा वाच्या वाप आपला जिन्दगी विभाग कहान दिला. काही दिवसानंतर लहान
मुळा आपला सर्व जिन्दगी चेवून दूर देशाला गेला. तरी तो आपला सर्व जिन्दगी लांगिरीने नाग केला. तो आपला सर्व जिन्दगी खरे केल्या-नंतर वा देशाला मोठा दुखाखाक पडला. तेवा तो आपला पोटला काही नाही असे पाहून वा गाव-पैकी एका गृहस्थाची घरी जावून राहिला. तो गृहस्थ वाच्या दुकान संरचन करावाला आपला श्रीताला पाठविला. तरी तो दुकान श्रीताची बहिणी आपला पोट भरावाला बुक्का केला, तरी ते सुधा वाच्या कौण?ही दिल्ये नाही. तेवा तो गृह सोय चेवून असे क्षणाळा की, मास्त्रा वापा जवक पुष्कर नवकराखा पोटभर अन्न मिळते. असे असुन भी उपवास मरतो. मी आता देखून माभोळा बापा-कडे जावून क्षणाला की, वाचा भी तुम्म्या-पूर्ण व परंतु बिहुला विहुल पाप केला. आता तुमचा मुळा क्रूण वाच्या श्रीताला सी वीख्या नाही. मला तुमच्या नवकरा-पैकी एक काहन वा. असे वीठून ती आपला बापा-कडे गेला. ती अजून दूर होता तेवा वाच्या वाप वाच्या पाहून मोठ्या अन्त:जण्याने वाच्या-कडे पकत सावून वाच्या गोम्याला मिळता वाच्या चूकिला. तेवा ती मुळा क्रूणाळा की, वाचा, परंतु विहुला व तुमचा समजम पाप सी केला. आता तुमचा मुळा क्रूण वाच्याला वीख्या नाही. हे रंगाव वाप आपला नवकर लोकाला असे साथितला की, उत्तम प्रकाशे आंग्रेजा आणून वाच्या घाला, साही वीठात आंग्रेजी घाला, आणखी पायात जोडे घाला. अशी जीवन कहान आनंदामुळे राहू. बायाच दा माफ नुस्ता मेघा-सारखा भाला होता
आता तो जीवित आहे, गेला छोटा तो आता मिळाला। सर्वांना हे एकून अनन्द स्वाद होला॥

बाचा घेला मुलगा श्रीता-धेर होला। श्रीताचा परत वेलून घरा-जवळ नूका आणि गाव एकून, आज काळ आहे, महणून आपला नवकरा-पैकी एकून वीलावून विचारला। तुम्हा या स्वभाव आला आहे महणून तो नवकर सांगितला, आणखी तो धुः सुरक्षित तेबून भेटला-सुकु तुम्हा वाप भेटवानी चित्ते आळंदाचा कृूळ केला आहे। हे एकून ती रागावून घरा बांधू उभा राहिला। वेचा बाचा वाप बांधू वेलून बाला जिनली कसू लागला। बाला मुलगा बोलला की, पण, स्त्री इतरे दिवस तुम्हचे सेवा करीत आहे। तुमचा अन्ना भी कधी-ही मोडला नाही। असे असून माम्मा खेरी वरीवर चैलन करावाला मला कधीही सवड दिल्या नाही। परंतु तुम्हा सर्व संपत रांडवानीचे हस्तेला तुम्हा मुलगा आल्या वरीवर तु बाच्या करता भेटवानी दिले। बाला वाप सांगितले की, तू मेरी माम्मा-जवळ असतोस, माम्मा सर्व जिन्दी तुम्हाच आहे। आता तू अनन्दी व संतोषी बाचा असावा होतास। कारण हा तुम्हा वंभु मेलेला जीवित आहे आणि गेलेला सापडला आहे॥
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

Dharwar Dialect.  (District Dharwar.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manusłyā-lā dōn mule hōtē. Āni tyā-paiki
A-certain man-to two sons were. And them-from-among
dhāk-tā mulgā tyā-chyā bāpā-lā mhaṅālā ki, 'bābā,
the-younger son his father-to said that, 'father,
jind'gī-paiki mājhe hisā-lā yēṅār bhāg ma-lā de.' Tevā
the-property-from-among my share-to to-come portion me-to give.' Then
tyā-tṣā bāp āplā jind'gī vibhāg-karun dīlā. Kāhi divśa-nantar
his father his-own property having-divided gave. Some days-after
lahān mulgā āplā sarv jind'gī ghēvūn dūr dēśā-lā
the-younger son his-own all property having-taken a-far country-to
gēlā. Teṭhō tō āplā sarv jind'gī laphaṅgīrī-nē māṅ-kēlā. Tō
went. There he his-own all property riotous-living-by squandered. He
āplā sarv jind'gī kharī-keḷā-nantar tyā dēśāt mōṭhā duṣhkāl
his-own all property had-expended-after that in-country a-great famine
padplā. Tevā tō āplā pōśā-lā kāhi nāhi ase pāṭhūn tyā
fell. Then he his-own belly-to anything is-not so seeing that
gāvā-paiki ekā griḥasth-chi ghari dzāvun rāhilā. Tō
village-from-among one householder-of to-house having-gone remained. That
griḥasth tyā-lā duk'ra samrakṣaṅ karīyā-lā āplā sēṭā-lā pāṭhavīlā.
householder him-to swine protection to-make his-own field-to sent.
Tēthā tō duk'ra khāṅyā-chi pōḍi-nē āplā pōṭ hārīyā-lā ichchhā
There he swine eating-of huak-wiith his-own belly to-fill wish
kēlā, tāri tō sudhā tyā-lā kōṇi-hi dīlē nāhi. Tevā tō
kēlā, tāri tō sudhā tyā-lā kōṇi-hi dīlē nāhi. Tevā tō
made, yet that even him-to by-anybody-even was-given not. Then he
śuddhi-var yēvūn ase mhaṅālā ki, 'mājhyā bāpā-dzavāl pushkāl
sense-on having-come so said that, 'my father-near many
nāv'k'ra-lā pōṭ-bhar ann miḷītā; ase aśaṅ mi up'vīsa marthō.
servants-to belly-full food is-got; so having-been I starvication-by am-dying.
Mi āṭṭā itūn mājhyā bāpā-kadā dzāvūn maṅtō ki, 'bābā,
I now from-here my father-to having-gone say that, 'father,
mi tujiya puθhā va par-lōkā-viruddh pāp kēlā, ātā tum-tṣā mukgā
I of-these before and next-world-against sin did, now your son
mhanun ghyāyā-lass mi yōgy nāhi; ma-lā tum-chyā navkṛā-paiki
having-said to-take I worthy am-not; me-to your servants-from-among
ēk karun ghyā." Āsa bōlūṁ to āp:lā bābā-kaḷē gēlā. To
one having-made take." So having-said he his-own father-to went. He
agun dūr hōtā tēvha-ts tyā-ṭsā bāp tyā-lā pāhūn mōthyā
yet for was just-then his father him having-seen great
antahkarunā-nē tyā-chyā-kaḷē pałat dēvūṁ tyā-chyā galyā-lā mūṁ
compassion-with him-of-towards running having-gone his neck-to embracing
gālūn chumbila. Tevā to mukgā mhaṇālā ki, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-
viruddh va tum-chyā samakshan pāp mi kēlā. Ātā tum-tṣā
against and your in-presence sin I did. Now your
mukgā mhanun ghyāyā-lā yōgy nāhi.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father
āp:lā navkṛā lokā-lā āsa sāṅgītā-lā ki, 'uttam prakār-chē āṅgar-khā
his-own servant people-to so told that, 'the-best sort-of a-coat
ānūn tyā-lā ghālā; tyā-chyā bōtāt āṅγthi ghālā, āṅkhi
having-brought him-to put; his on-finger a-ring put, and
pāyāt dgoḍā ghālā; ahmi jēvān karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;
'kārān hā mādghā mukgā mēlyā-sār'kāhā dehālā hōtā, ātā to jivant
because this my son dead-like became was, now he alive
āhē; gēlā hōtā, to ātā mījālā.' Sarvānā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy
dehālā.
became.

TYā-ṭsā thōr-lā mukgā sētā-madhe hōtā. Sētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
gharā-dgavāl nṛtyā āni gāyan aikūn, 'ādu kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'
mhanun āp:lā navkṛā-paiki ēkā-lā bōlyān vihārālā. 'Tudā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy
sahādār ālā āhē,' mhanun to navkar sāṅgītā-lā; 'āṅkhi to pūmān
brother come is,' having-said that servant told; 'and he again
surakshit yēvān bhētā-lā-mulē tudgāhā bāp mūjvānī, vagaire,
in-good-health having-come met-because thy father feast, etc.,
ānandā-ṭsā kṛityā kēlā āhē.' Hē aikūn to rāgāvān
rejoicing-of action done is.' This having-heard he being-angry
gharā-bāhēr ubhā rāhīlā. Tēvā tyā-tā bāp bāhēr yēun house-outside-of standing remained. Then his father out having-come
tyā-lā vinanti karū lāgīlā. Tyā-lā mul'gā bōlīlā ki, 'palē, mī it'kē him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
divas tum-chē sēvā karīt āhē, tum-īgā adnyā mī kadhi-hī mōdīlō-
days your service doing am, your order I ever-even broke nāhī; asē asēn mājhyā snāhi-barōbar chaiāi karāyā-lā ma-lā kadhi-hī not; so having-been my friends-with merriment to-make me-to ever-even savād dilē nāhī. Parantu tudghā sarv sampat rāṇḍ-bājīnē harīlēlā liberty given not. But thy all wealth harlotry-by who-has-wasted tudghā mul'gā ālyā-barōbar tu tyā-chyā karītā mēj'vānī dilē.' thy son came-as-soon-as thou of-him for a-feast gavest.'

Tyā-lā bāp sāngīlē ki, 'tū nēh'mī mājhyā-dzaval astōs, mādghā Him-to the-father said that, 'thou always of-me-near art, my sarv jind'gī tudghā-ts āhē. Ātā tā ānandī va santōshi vīvā-
all property thine-alone is. Now thou happy and contented shouldst-
asāvā-bōtās; kāraṇ hā tudghā bandhu mēlēlā, jivant āhē; āqi gēlēlā, have-been; because this thy brother dead, alive is; and gone,
sāpaḍīlā āhē.' round is.'
[ No. 7. ]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.  (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

वेक कोल व बोली चोटी। ते वेक दिवस फिरणास गेले। जाताना वाढू-मधे वेक वाचाचा घर होता, ते पाहून कोली, मी फळी व्यसूत होतो, म्हणून लागली। हे एँजून कोला म्हणाला की, अंध रांडे, वाघ सायंकाकी वेजून तुला खाण्यान ठाकील। खाल्यावर तुम्हा जन्म नाहिंसा होतो। हे न एँकला कोली वाचाचा घरात गेली। सायंकाकी वाघ आपल्या घराला आला। हे पाहून कोला कोलीस, मूळ कशासाठी रडतात, म्हणून विचारला। वाला ती, वाचाचा मास दे म्हणतात, म्हणून सांगितली। वाला कोला, अणून ढिळो आळे की, म्हणून उत्तर दिला। हे एँजून कोली, ते सगळे संपले म्हणून सांगितली। तेवढे वाघ एँजून, सला सारतात, म्हणून पक्के गेला। इतक्यात मूळ घोर भाली आणि आळे व मूळ मिळून आपल्या घराला जाणून प्रपंच कसू लागले। वाघ ते गेलेले पाहून आपल्या घराला आला।
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀṬHĪ.

Dharwar Dialect. (District Dharwar.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōla va kōli hōtī. Tē yēk divas phir'nyās gēlā.
A fox and a-vixen there-were. They one day to-walk went.

Dāṭā-nā vāṭe-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen
kōli, 'mī ithē-te prasāt-hōtō,' mhaṇū lāg'ī. Hē aikūn
the-vixen, 'I here-only deliver;' to-say began. This having-heard
kōlā mhaṇālā ki, 'aga ṛṇḍē, vāgh sāyākājī yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come
tu-lā khān tākīl; khālyā-var tudhī jann māhi-sā
theo-to having-eaten will-throw; having-eaten-after thy life nothing-like
hōtē.' Hē na aik-tā kōli vāghā-chyā gharāt gēlī. will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyākājī vāgh āp'lyā gharū-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox
kōlā, 'mūl kaṣāsāthī mad'ītāt?' mhaṇūn vichārātā. Tyā-lā
to-the-vixen, 'children what-for aro-owing?' so asked. That-to
tī, "vāghā-tsā mās dē," mhaṇ'bītāt, mhaṇūn sāṅgitī. Tyā-lā kōlā,
she, "'tiger-of flesh give, (they)-say,' so told. That-to the-fox,
'āpūn dīlō-āhē ki,' mhaṇūn uttar dīlā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This
aikūn kōlā, 'tē sag'īlē samplē,' mhaṇūn sāṅgitī. having-heard the-vixen, 'that all was-finished,' so she-told.

Tyē'dē vāgh aikūn, 'ma-lā mārtāt,' mhaṇūn paḷūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run
gēlā. It'kūtī mūl thōr dghālī ānī āi
went. In-the-meantime the-children groon-up became and the-mother
va mūl mījūn āp'lyā gharā-lā dzāūn prapaṇūn
and the-children together their-own house-to having-gone worldly-living
karā lāg'ālā. Vāgh tē gēlelē pāhūn āp'lyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.
KONKAN STANDARD.

Marathi is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marathi and Gujarati, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarati. This element is not, however, strong.

In the south Marathi gradually develops into Konkani, the connecting links being Sañgamésvari and Bänköli on one side, and Kudáli on the other.

The Marathi spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marathi of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kurnis of Poona and the Thákurs of Nasik mainly agree with the Marathi of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marathi of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Sañgamésvari, one of the dialects of the Konkan, have proved to be in the usual language of Marathi literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Konkani.

It is not, however, a dialect of Konkani, but a form of speech intermediary between that dialect and the Standard form of Marathi current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marathi. This name cannot lead to confusion. It has long been customary to state that Marathi has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Konkani, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

To the former class belong Bänköli, Damañ, Ghâti, Mâoli, and Sañgamésvari; to the latter Ağrí, Bhaudairi, Dhamgari, Karhadí, Kiristâv, Kojâ, Kurn, Parbhí, and Thákri. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.
Proceeding from the north the details are as follows.

A dialect called Parbhī has been returned as spoken by nearly the whole Marāthī speaking population of Bombay and Thana as far north as Daman. Parbhī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasāths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Parbhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasāth, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey:

<table>
<thead>
<tr>
<th>Thana</th>
<th>15,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jawhar State</td>
<td>51,000</td>
</tr>
<tr>
<td>Bombay Town and Island</td>
<td>94,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>160,000</td>
</tr>
</tbody>
</table>

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷīs are found in almost every village in Gujarat, the Konkan, and the Dekhan.

They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Mundā tribes, who are commonly denoted as Kols. The Kōḷīs of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōḷīs, the Son Kōḷīs of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōḷī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows:

| Bombay Town and Island | 10,000 |
| Thana                 | 1,693,000 |
| Kolaba                | 10,186 |
| Janjira               | 6,000   |
| **Total**             | 189,186 |

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

The Kūṇbīs or Kulambis are husbandmen. They are usually divided into three groups, the Talhorī or Konkan Kūṇbīs, the Marāthā or Dekhan Kūṇbīs, and the Pāchkalās. They everywhere speak the local language of their district. Thus the Kūṇbīs of Khandesh speak a form of Khāndēṣī. See Vol. ix, Part ii.
Kun'bi has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>350,000</td>
</tr>
<tr>
<td>Janjira</td>
<td>18,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>368,000</strong></td>
</tr>
</tbody>
</table>

The Āgrīs are a class of husbandmen, usually considered to be Kölīs. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,836.

The Dhan'gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'gari of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'gari has been returned from Thana, the Jawhar State, Janjira, and Belgaum.

The following are the local estimates of the number of speakers:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>1,260</td>
</tr>
<tr>
<td>Jawhar</td>
<td>20</td>
</tr>
<tr>
<td>Janjira</td>
<td>70</td>
</tr>
<tr>
<td>Belgaum</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,380</strong></td>
</tr>
</tbody>
</table>

Bhānḍārī is the dialect spoken by the Bhānḍāris, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolaba</td>
<td>3,813</td>
</tr>
<tr>
<td>Janjira</td>
<td>4,850</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,663</strong></td>
</tr>
</tbody>
</table>

The Thākuris are one of the early tribes, and they are found all over Gujarāt, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kölīs. Thākurī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolaba</td>
<td>10,405</td>
</tr>
<tr>
<td>Nasik</td>
<td>15,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>25,405</strong></td>
</tr>
</tbody>
</table>

Karhādi is the dialect spoken by the Karhādā Brāhmans in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.
Saṅgamēsvāri is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇi Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>90,000</td>
</tr>
<tr>
<td>Kolaba</td>
<td>88,000</td>
</tr>
<tr>
<td>Junjira</td>
<td>70,000</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>90,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,088,000</strong></td>
</tr>
</tbody>
</table>

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇi, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,322,800 speakers of Saṅgamēsvāri. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bāṅkōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poonah. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghāṭī</td>
<td>2,000</td>
</tr>
<tr>
<td>Māoli</td>
<td>35,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>37,000</strong></td>
</tr>
</tbody>
</table>

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parāṭhī</td>
<td>160,000</td>
</tr>
<tr>
<td>Kōṭi</td>
<td>189,183</td>
</tr>
<tr>
<td>Kīristāv</td>
<td>25,500</td>
</tr>
<tr>
<td>Kānṭhi</td>
<td>368,000</td>
</tr>
<tr>
<td>Āgri</td>
<td>22,828</td>
</tr>
<tr>
<td>Dhanargari</td>
<td>1,750</td>
</tr>
<tr>
<td>Bhāṇḍāri</td>
<td>8,663</td>
</tr>
<tr>
<td>Thākārī</td>
<td>25,405</td>
</tr>
<tr>
<td>Kāraṇjā</td>
<td>2,000</td>
</tr>
<tr>
<td>Saṅgamēsvāri</td>
<td>1,382,800</td>
</tr>
<tr>
<td>Bāṅkōṭī</td>
<td>1,787</td>
</tr>
<tr>
<td>Ghāṭī and Māoli</td>
<td>37,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,174,917</strong></td>
</tr>
</tbody>
</table>
To this total must be added the speakers of a few broken dialects, viz., Kātkar or Kāthōdi, Vārli, Vād'val, Phud'gi and Sāmvēdi. They will be dealt with below. We thus arrive at the following grand total:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konkan Standard</td>
<td>2,174,917</td>
</tr>
<tr>
<td>Kātkar</td>
<td>76,700</td>
</tr>
<tr>
<td>Vārli</td>
<td>92,000</td>
</tr>
<tr>
<td>Vād'val</td>
<td>3,500</td>
</tr>
<tr>
<td>Phud'gi</td>
<td>1,900</td>
</tr>
<tr>
<td>Sāmvēdi</td>
<td>2,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,360,617</strong></td>
</tr>
</tbody>
</table>

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimarãens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a ‘Purān’ and is highly popular with the Catholic Christians of Thana.

**Authorities:**


Grammatica da língua Concani no dialecto do Norte, composta no seculo xvi por um missionario Portugues; e agora pela primeira vez dada à estampa (por Joaquim Helttoda da Cunha Rosara.) Nova-Goa. Na imprema nacional. 1853.


**Pronunciation.**—There is considerable uncertainty in the marking of long vowels. Thus we find máy and may, not; uṭhān and uṭhun, having risen; tā and tū, thou; hulē and hōlē, I was. The final a of neuter bases is usually marked as short; thus, sāgātā, all; sākṛā, swim. The long forms sāgātā, sākṛā, etc., are, however, also common and seem to be more correct. Ē is usually pronounced as yē, yā, or yō; thus, yēk, yēk, one; lýēk, lýēk, and lýōk, son. Before yē a guttural is occasionally changed to the corresponding palatal. Thus, gēlē, gēlē, and fēlē, he went; gēlōn and fēlōn, having taken; kēlē and chēlē, done. Similarly we often find vō and vā instead of ō; thus, pōt and pōvōt, belly; sōnē and svānē, gold.

An a is pronounced in many cases where the language of the Dekhan uses ē. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, sōnā, gold; sākṛā, swim; bōlān, I shall say. Also corresponds to ē of the Dekhan in several pronominal adverbs, and, occasionally, elsewhere; thus, kēvē, there; bhūka-na, by hunger; hōtē, they were.

The Anumēsika is very commonly dropped. Thus, karē and karē, to do; rānēt, in the forest. It is often, however, replaced by an a, and an a-sound is often inserted between a vowel and a following consonant. Thus, tānēlē, from among them; mēn, by me, mānēzē and mādēzē; my; karihē and kathē, story, etc.
Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, jib, tongue; āmī, we; hānūn and ānūn, having brought; lābṛṭā and lābṛte, is found, etc.

The palatals are pronounced as ḍ, ḍ̣, etc., not only in the same cases as in the Dekhan, but also before ā; thus, ḍ̣rā, who (plural); tyā-tyā sōk-rā, his sons.

Cerebral ḍ and ṭ̣ after vowels become r; thus, ghōrā, a horse; purṭā, he fell; avṛṛā, so great. D is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral v becomes n; thus, kōn, who? pān, but. N is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhāḍa Brāhmaṇs of Bombay use the cerebral n. In the verb mhaṇ̥rī, to say, v sometimes becomes ṇ; thus, mhaṅgūn, therefore.

Cerebral ṛ becomes t; thus, sāgrā, all; ṭōlā, an eye. Ṭ is, however, often used exactly as is the case with n.

V is very faintly sounded before i, ī and ē; thus we find istu and vistu, fire; īs and ēis, twenty; yel and vēl, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nouns.—The oblique base is, in most cases, formed as in the Dekhan. Bōpus, a father, however, has the oblique form bāpās; thus, bāpās-sā, of a father. In the same way we often find āis, a mother, unchanged before case suffixes and forming its plural āyās, oblique āyā. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvari forms such as bāpās, to a father; bāpās-kaḍā, towards (his) father. On the other hand, the oblique form sometimes ends in ū, also in other nouns; thus, sōkriśō, to a daughter; mānōsūn-ū, to a man.

Bases ending in ā often change ā to vā in the oblique form; thus, lēk-rū, a child, obl. lek-rvā. The common form is, however, lēk-rū as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in a, na, or ni; thus, sōkṛyān, by the son; bābā-na and bāpās-ni, by the father. The last form is originally a plural. An ablative is often formed by adding ḍ-zān, and this form is very often used as the case of the agent; thus, bāpās-ḍān tsāk-rū-lā sāngītā, the father said to the servants. The suffix ḍ or ̀s is also very commonly used to form an ablative or instrumental; thus, tsāk-rūn-̀s ek, one from the servants. The locative is often formed by adding ān or āt; thus, gharān and gharāt, in the house.

We may finally note that the neuter gender is commonly used as in Koṅkaṇī to denote young female beings; thus, ṭsē, a girl (Saṅgamēśvari). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, mī, I; āmī, we; tu, thou; tūṁ, you. The agent case often takes the suffix nī; thus, mī and mī-nī, by me. ‘To me’ is mānūn and ma-lā; ‘my’ is mānūgyā, mānūrzā, and also sometimes mākā. The first person plural, when the person addressed is included, is ōpun.

Other pronouns are in the main regular. The usual form for ‘this’ is hō or ā, but also hā and ā. In Saṅgamēśvari we find hā, this; tā, that; and ḍzā, which.

Verbs.—The verb substantive is formed from the bases ās and hō as in the Dekhan. The base ās forms its present tense regularly āsē, I am; āsē, thou art, etc. The present
tense of the base ō is formed irregularly, the vowel o being changed to a; thus, singular, 1, hōy; 2, hārya and hāś; 3, hāy; plural, 1, hāv; 2, hā and hāv; 3, hāt and hān, occasionally also hātin.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is hōē, or hōtyē, and not hōlē. The second person plural has sometimes different forms for the three genders; thus, m. hōtēs, fem. hōtyās, n. hōśās. These forms are, however, probably only used as an honorific singular.

The future is āsan and hōin, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, mī sōditāy, I seek; 2, sōditēs; 3, sōditē; plural, 1, sōditāv; 2, sōditē; 3, sōditāt and sōditān.

In the imperative we may note forms such as dēs, give; ghēs, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, mī gelē, t. gēlē, n. gēlē, I went.

The past tense of transitive verbs differs from the Marāṭhi of the Dekhan in often agreeing with an infected object, as is also the case in Kōṇkaṇi and Gujarātī. Thus, tyā-nā tyā-lā pathāvīlā, he sent him, where pathāvīlā has the form of the nominative masculine.

In the third person singular an u is often added, and the form ending in ān is often used both with a masculine and feminine object. Thus, tyā-nā māṭlān or māṭlān, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, tō gelēy (i.e., gelē-hāy), he has gone; tō mēlaṭā (i.e., mēla hōlā), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in an; thus, mī bōlan, I shall say. The second person singular often ends in ē; thus, mārśē, thou wilt strike (Karhūdī, Bombay, and Kūnūbī, Thana); mārśēv, thou wilt strike (Dhan'gāri and Kōlij from Janjira).

In the conjunctive participle ēś and ēṇē or ēṃē are often added; thus, uṭhōu-lē, having arisen; dzāun-ēnē, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhi. Thus we find in the first specimen sōkrā, a son; dzaklē, all; bidē, other; mērē, near; dzāy-nē, to speak (Sanskrit jālp); māyo-nē, to begin, and so on. Other peculiar words have been collected in the District Gazetteer.

See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōļā in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōlij. The third is taken from the old Purāṇ by Vas de Guimarães. The transliteration has been altered in accordance with the system used for this survey.
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KOŁI DIALECT. (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाला टीन सींबरे झोंि. खासचा धावावा सोळा वापासला जापला. बापुस माजा घनाचा बाधा माना देस. तरं वापास-जून घन वाहा. तरं शोधा दीसांगी धावावा सोळहान वाच्या वाच्याला जवऱे आहलं तवरं जवऱे कवलिंग चान टूट बिजा गावा वेळा आन तरं रेळा न वाची मेरे जवऱे होतं मोतं तवरं जवऱे उदलिंग. याचं मेरे अर्थे पुन नोती नी लेवा गावात मोटा दुकाल आयला नी तरं आवा वाचवी हाण होव लागले. मगणीं तो तनचेच एका सावळांची घरा वेळा न वाची जवऱे जाला. तरं वा सावळाच्या वाला धालवत शेतां-तर डुकाल चारावावा. डुकाला वी शेती लावी मानसची खान खृष्ठीना खावन पोट मार्फत असतं. पुन वाला कोण देवाला नाव. तरं वाची लोळे उदरले तरं तो जावती. मामी वापासचे घरा कवरे चाकराळा पोटभर रीटी लामते न भी अष्ट डुळ रीटी भरतां. आतां भी अंगों उठतांव न वापासचे घरा बातांव न वाला दिसितांव, रोय बापुस मीन परसंसारांच तुज देखत पाप रेळें. तरं आज्ञांची माणा तुजा सोळा नव बोववये. पण माणा तुं आज्ञां चाकर लेख. अवर्या बापुपणी तो लावे वापासचे घरा जेला. तरं वाचे बापास-जून जावरी मिळगं माणा सोळा शेती तरं तो धावत वेळा न सोळहाना आँधी मारली. तरं सोळा बोलते रोय बापुस मीन तुजे देखत परसंसारांच पाप केण न आज्ञांची माणा तुजा सोळा नव बोववये. वाची बापास-जून चाकराळा सागितां, वाला आंगन वाचावा एक आंगनशा जाणा नी दास. याचे हातां आंगुतवी न पावान जोरी घालावास वास. मगणीं बापुं जेवांने सांडु नी मजा काअलं. माणा सोळा मेहता तो अिन्हुन जिता भाववा न ती नाव भाषता माणा बाववा. तरं ते जवऱे नाजावा लागले।
ते वकताला खाचा मीठा सोंकरा ग्रीक-वर जेवता। तो बहा आला।
तो घरा मेरे पॉंचला तर खान बगीर लोक माचलान वाजवितान काला। खानें
एक चालकारा मेरे वालसर न निमागिन खला चैक्। तर तो चालक जापिला
तुजा भाव ‘�ाचलाय नी तुजी वापसला’ तो बिजुन जावलाय तर भोजना
जैवन मांडलाय। अवरं धनिला न खाला राग आला न तो घरांत जावा।
घासी खाचा बापुस बेना आवला न खाची समजी करावा
खाला। तर तो वापसला बोलते। बरुँ गा बापुस भिन अवरी वर साकरी
बेली। तुज वरद कदन नय मोरला। तरी पन दूँ माना कदन तरी भावाचा
संग बेसुन खुशीला बोकर खावाला नव दिलास। न ख्या तुजया सोकवाय
तुज धन नाशिला तो घरा आला खातो दूँ अवरं मीठे जैवन करतेस।
तर बापुस जापला रोव फटे बग हूँ जलला टप्प माजे भेरी असतेस तर
माहाच भेरी साव तें तुज्म्हें। पन तुज भाऊस सेलता तो बिजुन जिता
आला न भास्वता तो खावला। खातो आज हैस न मीज करावाची।
[No. 8.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KÖLİ DIALECT. (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānṛ̱ā-lā dōn sōkṛ̱ā hotē. Tyā-man-tsā dhākḷā sōkṛ̱ā bāpās-lā
One man-to two sons were. Them-in-of younger son father-to
dāyālā, ‘bāpā, mādā dhanā-tsā vātā mā-nā dēs.’ Tadā bāpās-dzūn
said, ‘father, my wealth of share me-to give.’ Then the father-by
dhan vālīlā. Tadā thōyā disī-śī dhākḷ-yā sōkṛ̱yān tyā-chyā
the-wealth was-divided. Then a-few days-by the-younger son-by him-of
vāṭyā-lā ḍavṛ̱ā alātā tāvṛ̱ā ḍakḷā kāv-līlā, ān dār
share-to what-much had-come that-much all was-collected, and for
biyā gāvā jēlā. Ān tāṭē rēlā, na tyā-tsē-mērē ḍavṛ̱ā
another to-village he-went. And there lived, and him-of-near whatever
hotā-nōū tāvṛā ḍakḷā udīlīlō. Yā-tsē mērē ardī pun
was-and-was-not that-much all was-squandered. This-of-near a-pie even
nōtī. Nī tyā gāvēt mōtā dukāl āyālā, nī tadā tyā-tō
not. Unless this great famine came, and then to-him
khāv-tē hāl hōvā lāg-lā. Mag-sī tō tantsē-tsē ēkā
eating-of distress to-be began. Afterwards he that-very-place-of one
sāv-kārā-tsē gharā jēlā, na tyā-tsē-ṛṇaival rādālā. Tadā tyā sāv-kārān
rich-man-of to-house went, and him-of-near lived. Then that rich-man-by
tyā-lā ḍavṛ̱ān sētā-var ḍukṛ̱ā tārāvā-lā. Dukṛ̱ā-lā jī bhuśā
him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk
lābhē tyā-man-chī tyān khūśi-sī khāvān pōṭ bhuḷā astā.
was-got that-in-from him-by gladly having-eaten belly filled would-have-been.
Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē jōlē ughārālē. Tadā
Pan tyā-lā kon deva-la nay. Then his eyes opened. Then
But him-to anyone give-to was-not. Then his eyes opened. Then
to ḍāpītē, ‘mādā hāvā bāpās-tsē gharā kāvṛ̱ē īsākrā-lā pōṭ-bhuḷ rōṭī
he says, ‘my father-of a-house how-many servants-to belly-full bread
lābhē, na mī atē inpōṭī marāṭāy. Aīśā mī atē-sī uṛṭāy
is-got, and I here without-bread die. Now I from-here rise
"nav bāpās-tē gharā dāṣāy na tyā-lā nimṛgītāy, "rōy bāpus, min and father-of to-house go and him-to I-say, "O father, by-me Par'meṭrā-tsē tudi dēkāt pāp kēlāy. Tavā ādg-sī mā-nā God-of thy in-sight sin is-made. Therefore to-day-from me-to tudžā sōkṛān may bōlava-ye. Pan mā-nā tē ādg-sī tsaṅkar thy son not to-call-is-proper. But me-to thou to-day-from a-servant lekh." Āvṛā dāṇpun-sī tō tyā-tśē bāpās-tā gharā jēlā. Dzadā consider."" Thus having-said he his father-of to-house went. When tyā-tśē bāpās-dūn lāmb-sī bagīlā, 'madzhā sōkṛā yētā, tadā tō his father-by from-distance it-was-seen, 'my son comes,' then he dhāvāt jēlā na sōkṛyā-lā ñūtā mārāli. Tadā sōkṛā bōltē, running went and son-to embracing was-struck. Then the son speaks, 'rōy bāpus, min tudžē dēkhat Par'meṭrā-tsē pāp kēlā, na ādg-sī 'O father, me-by thy in-sight God-of sin made-is, and to-day-from mā-nā tudžā sōkṛān may bōlava-ye.' Tyā-tśē bāpās-dūn tsaṅkā-lā me-thy son not to-call-is-proper.' His father-by servants-to sāṅgitā, 'yā-lā āngān ghālāvā ēk āngār-khā hānā ni dyās, tyā-tśē id-was-told, 'this-to on-body to-put-on one coat bring and give, his hātān āṅgutāli na pāyān dōrē ghālavās dyās. Mag-sī āpun jēvā-tśē on-hand a-ring and on-feet shoes to-put give. Then we dining-of māndu, ni madžā karū. Mādzā sōkṛā mēlātā, tō bidgun shall-begin, and merry shall-make. My son was-dead, he again jītā dāzhāyālā; na tō nāy-dūhālātā, mā-nā lāb-lā.' Tadā tō alive has-become; and he was-lost, me-to was-obtained.' Then they dzak-lē nāchāvā lágilā. all to-dance began.

Tē vaktē-lā tyā-tśē mōtā sōkṛā sētā-var jēlātā; tō gharā That time-at his elder son the-field-in had-gone; he to-house āyālā. Tō gharā-mērā pōtēlā tātē tyā-nā bāgīlā, 'lōk māch-tān came. He house-near reached then him-by it-was-seen, 'people dance vadgavītān kanā-lā lī? Tyā-nā ek tsaṅkā-lā mērē vārastēlā na play vohā? ' Him-by one servant-to near it-was-called and nimṛgīlā, 'balā, yē kā?' Tadā tō tsaṅkar dzāpīlā, 'tudžā bhāv asked, 'O, this what?' Then that servant said, 'thy brother āyālāy, ni tudžē bāpās-lā tō bidgun labāyāy tātē lōkā-lā has-come, and thy father-to he again is-obtained therefore people-to jēvān māndālāyā.' Āvṛā aikīlā na tyā-lā rāg āyālā, na tō a-feast is-spread.' This-much was-heard and him-to anger came, and he gharāt dzāy-nā. Tyā-tō tyā-tśē bāpus bēnā āyālā, na tyā-chi into-house did-not-go. Therefore his father out came, and his
samṛjī karāvā lág'ā. Tadā tō bāpūs-lā bōltē, 'bagū, gā bāpus, entreaty to-make began. Then he father-to say, 'see, O father, mi-na avṛṇī varśā śākīrī kāli, tudgā sabad kadun nay mör'ā; me-by so-many years service was-done, thy word ever not was-broken; tari-pan āī kādun-tari bhāgya-aṅgā baisun khusī-āī still (by-)thee me-to ever-even friends-with having-sat pleasure-with bōkār khāvā-lā nay dīlās; na jyā tujyā sōk'ṛyān tudgā dhan a-goat to-eat not was-given; and which thy son-by thy wealth nāśālē tō gharā āy'ālā tyā-tō tū avṛṇā mōtā jēvān kar'tēs.' was-wasted he to-house came therefore thou so great a-feast makest.' Tadā bāpus dzāplā, 'rōy, atē bag, tū dzak'ā tēp mādē-mērē Then the-father said, 'O, here look, thou all time of-me-with. astēs; tadā mājhyā-mērē hāy tē tudgā-ts. Pan tudgā bhāus art; then of-me-with is that thine-alone. But thy brother mōlātā, tō bidgun jītā dshāy'ālā; na bhās'ḷātā, tō láb'ālā, was-dead, he again alive became; and was-lost, he was-obtained. Tyā-tō ādz haus na mādē karāvā-chē.' Therefore to-day gaiety and merriment is-to-be-made.'
[No. 9.]

INDO-ARYAN FAMILY.          SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KÖL DIALECT. (State Janjira.)

SPECIMEN II.

एक कुलवी आपल्या मरनाचे वेळी आपल्या समया सोकवास जवळ
वाहून व्यास बोलले, बाळानी, माजी जवळ तुमाला देखावा मांज्या सेतासिवाय
बिसरे काय नाय। आनी व्या सेताचे मिनी तुमाना सगळ्यांना सारखी वारस
हेच्या चालीन। माजी जवळी की काय संपाती चाहू ती सगळी मिनी व्या
सेतात पुरूळ्या चाहू। ती खनली ते तुमाला सवेल। असा बोलले आनी
खानी आपला परां सोरला। मंग ते सोकरे पावली कुदसी भेंजन व्या सेतातला
धावत जेले, आल दरवर करता सेत खनाळ्या बागले। खानसी ते सगळा सेत
खनला। क्वाला व्याला दरवर कराळ गवळा नाय। तवा व्याना बाईट वाळा
आल ते बरा जेले। मंग व्यानी व्या सेतातला भात पर्सला। तवाल ती जमीन
चकोट खनाळा-सुलिला व्या वरसी व्या सेतातला वसली पच्छी भात मोप ऐला। तवाल
ते सोकरे बोलले, आपल्या वाचानी सेतातला दरवर युहीं ठेवला चाय ते आपूर
व्याची चकोट मेंत करावी खमीर शानी सांगला आसवा, व व्या परमान
आपल्याच व्याच फक्क गवळा।
SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KOli DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek kulṭi ap’lyā mar’nā-tā yēli ap’lyā samṛdhyā sōkṛätzlich
One husbandman his-own death-of at-time his-own all sons
dzaval vārūn tyās bōl’lo, ‘bālānō, māndzē-dzaval tumā-lā dēyā-lā
near having-called to-them said, ‘O-sons, me-of-near you-to give-to
mānjuvā sētā-sivāy bīrē kāy nāy. Āni tyā sētā-tā āmi-nī
my farm-except another anything is-not. And that farm-of me-by
tumā-nā sag’rīyā-nā sārkē vāras kēlē-hātān. Māndzē-dzav’lī jī kāy
you-to all-to equal heirs made-are. Of-me-near which any
sampātī hāy ti sag’rī mi-nī tyā sētāt pur’lēli-hāy. Ti
wealth is that all me-by that in-farm buried-is. That (wealth)
khan’lī, tē tumā-lā gavel.’ Asū bōl’lo, āni tyā-nī ap’lā
if-dug, then you-to will-be-found.’ So he-spoke, and him-by his-own
parāṇ sōr’lā. Māng tē sōkṛē pāv’lī kudd’lī jhānān tyā
life was-left. Then those sons spades pickaxes having-taken that
sētāt-lā dhāvat jēlā, ān darbē-kartā sēt khanāy-lā līg’tē.
farm-to running went, and wealth-for the-farm dig-to they-began.
Tyāsī tē sag’lā sēt khan’lā. Tyāt-lā tyā-lā darbē kave’-tā
Them-by that whole farm was-dug. In-that them-to wealth anywhere
gav’lā nāy. Tavā tyā-nā vāt vār’lā ān tē gharā
was-found not. Then them-to defection occurred and they to-home
jēlē. Māng tyā-nī tyā sētāt-lā bhāt pūr’lā. Tavā ti
went. Then them-by that in-the-farm rice was-sown. Then that
dzamin tēskōt khān’lāyā-mule tyā var’śī tyā sētāt-lā vārā
land well by-being-dug that in-year that in-the-farm (proceeding) years
pakshi bhāt mōp aillā. Tavā tē sōkṛē bōl’lo, ‘ap’lyā
than rice-crop much came. Then those sons said, ‘our-own
bābā-nī sētāt-lā darbē purun thev’lā-hāy tē āpūn
father-by in-the-farm wealth having-buried kept-is that by-us
A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—‘Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikīli vārtā missā-chi
(If,) was-heard word mass-of
Kā barē karē āmān-tāe gardē?
What good does our to-need?
Tyē-tō Parṁeśor saran dētē.
That-for God all gives.
Tumi missa aikā, Parṁeśor pavītīl.
You mass hear, God will-be-found.

Ekē nāgrā-na bōtē dōn dōsata;
One town-in were two friends;
Ekā missa aikē sādē,
One mass heard always,
Bīdē naṁē karita missā-chi paruā.
The-other not-was doing mass-of care.
Bagā tyā-lā kā vīgālā(?).
See him-to what happened.

Dōganay sādē dōsata bāsata pārēdē.
Both always going were to-hunting.
Ekē disā gelē ranānā.
One day they-went to-the-wood.
Taī bagā kā vīgālā tyā-nā.
Then see what happened them-to.
Aikūn hōāl hairān.
Having-heard you-will-become amazed.

Ranān pāuṁ džaïlyā bōtēyā nau garyā.
In-the-wood having-arrived become had nine ghaṭīs.
Thēpā gīmā-tāe bōtē.
Season summer-of was.
Dzaulā dhaālī lāgalā tadānā,
Clouds to-fly began then,
Vindza vārā gurgurāṭha ānī mēthā parīlā.
Lightning wind thunder and darkness fell.
FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine ghatis had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, ‘Kill, kill quickly him who does not hear the mass.’

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:

‘Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.’
The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marathi. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marathi of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard.

KOŁİ.

Two specimens of the so-called Köl dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kölis, have been received from Thana. The first has been taken down among the so-called Machhimarī, i.e., fisher, Kölis on the coast. The second is in the dialect of the so-called Mahādēv Kölis, a sub-division of the hill Kölis.

The dialect of the Machhimarī Kölis is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find tō and tō, he; tē and tē, they; hūtō, he was.

C and ĕ are often substituted for o and ō; thus, hūtē, I was.

L and n are interchangeable. Thus, nāmb, far; nāgātē, he began.

N is substituted for r in nōfē, bread; nāg, anger.

There is only one s-sound, the dental s being used instead of the palatal and cerebral ones. Thus, dēs, country; dzēs-si, having gone. The latter form corresponds to Standard dzēs-si. Compare also dzān instead of dzān, I shall go.

Note finally forms such as mi, me, and mē, I, by me; tū, thou, by thee; hētē, they are, etc.

For further details the specimen which follows should be consulted.
[No. 11.]

**INDO-ARYAN FAMILY.**

**MARATHI.**

**SOUTHERN GROUP.**

**KONKAN STANDARD.**

**DISTRICT THANAKA.**

**MACHHIMARI INDIAN DIALECT.**

Könō-ékë mān’sä-la dóñ sók’rë hūtë. Tyān-tsā dhāk’rā sók’rā
Some-one man-to two sons were. Then-of the-younger son
bāpās-la bolë nāg’lā, ’bāpā, dō mār’mattē-tāsā vāṭā ma-nā dévā-
the-father-to to-say began, ‘father, which property-of share me-to giving-
-tsā to dē.’ Maṅg tyā-nā ap’li sampattī vāṭūn dilli. Maṅg
of that give.’ Then him-by his property having-divided was-given. Then
thoryā disë-ni dhāk’rā sók’rā sag’lī jam’vūn duṣrā dés-lā
few days-in the-younger son all having-gathered another country-to
gōlā. Ani tāṭhē uḍ’lāy karūn ap’li dav’lāt udālī.
went. And there rōtow ness having-made his property was-squandered.
Maṅg tyā-nā tāṭhē sag’lī kharchhīyā-var tāṭhē mētā dukāl parlā. Tāvā
Then him-by there all squandered-on there big famine arose. Then
tyā-lā arjān parū nāg’lī. Tāvā tō tyā désān-tsā ēkā mān’sā-tsē
him-to difficulty to-fall began. Then he that country-of one man-of
mērē dzīv’-sā hūtā. Tyā-nā tyā-lā duk’rā tsar’vāvā ap’lē sōtān
near having-gone stayed. Him-by him-to swine to-feed his in-field
pāṭālā. Tāvā duk’rā jī ťarp’hāl kḥāt hūti, tyā-var ap’lā pōt
it-was-sent. Then swine which husks eating were, that-on his belly
bhhārvīā asā tyā-lā vāṭ’lā. Ani tyā-lā kōnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything
dillā nāy. Maṅg tō sudī-var ap’lā, ani bolā nāg’lā, ‘mād’ghā bāpā-
was-given not. Then he sense-on come, and to-say began, ‘my father-
tsē kāv’rē tās’k’rā-nā khub nōtī hāy, ani mē bhuk‘-nē mar’tāy.
of how-many servants-to much bread is, and I hunger-with am-dying.
Mē uṭān māndē bāpā-tsē aye dūn ani tyā-lā bolēn, “yē
I having-arisen my father-of near will-go and him-to will-say, “O
bāpā, mi dévā-tsē virūdā ani tudghē purū pāp
father, by-me God-of against and thy before sin
kēlā hāy. Atā pāsūn tudghē pūr mhanāyūs mē yōgē nāy. Ap’lē ēkā
done is. Now from thy child to-say I worthy not. Your one
mōlākāryā-sār’kḥā ma-nā thēv.”’ Maṅg tō uṭūn ap’lā bāpā-tsē
servant-like me keep.”’ Then he having-arisen his father-of
aye gela. Tava to dur hay, avaryaa-nu tyaa-saa bapusi tyaa-la baghun near went. Then he far is, that-much-in his father him-to having-seen kalvalaa, ani tyaa-nu dhruu tyaa-saa galun mihi gheli ani was-moved, and him-by having-run his neck-on embracing was-put and tyaa-saa chumban gheli la. Mag-si porna tyaa-la bolaa, 'bahaa, his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father, Deva-chhayaa viruddha ani tudgee puru ma pap keee hay. Ani ata God-of against and thy before by-me sin done is. And now pusuun tudgaa sokra mhanayaas mi yogee nay.' Pan bapaa-nu tsaakraa from thy child to-say I fit not. But the-father-by to-servants sangirta, 'phakkar dhaagaa anuun yu-laa ghal, ani tyaa-sae it-was-said, 'good cloth having-brought this-to put, and his hauat aangti ani payat dechaa ghal. Mag-si apu khuaan hars hand-on ring and foot-on shoes put. Afterwards we having-eaten joy karu. Karan ha madgaa sokra maala huita, to phirun jivant let-make. Reason this my son dead was, he again alive dhaayi la; ani gamavr la huita, to millaa hay.' Tava to hars karu became; and lost was, he found is.' Then they joy to-make lagi la.

began.

Tava tyaa-saa mohaa sokra seetaan huita. To yuun gharui-taa Then his big son in-field was. He having-come house-of mere pusaalayaa var tyaa-nu vade va nats aikila. Tava tsaakrita near coming-on him-by music and dancing was-heard. Then servants-in-from ekliyaa la vaarun mimgili, 'yu kay?' Tyaa-nu tyaa-la sangirila one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said kii, 'tudgaa bhuaa ayila hay. Ani to tudzhe bapasi la millaa, maingun that, 'thy brother come is. And he thy father-to was-met, therefore tyaa-nu mohaa jevan keeli.' Tava tyaa la nag yuun at him-by big feast is-made.' Then him-to anger having-come inside dday naa. Maingun tyaa-saa bapus bhur yuun tyu saumbizaar would-not-go. Therefore his father outside having-come him-to entreat nagila. Pan tyaa-nu bapasi la uttar dillu kii, 'bagay, arf began. But him-by the-father-to answer was-given that, 'lo, so-many varaa tuji tsaakri kartii, ani tuji adnya me kavla hi morkli years thy service I am-doing, and thy order by-me ever-ever was-broken nay. Tari me apila mitba barobar khusali karvi maingun not. Still by-me my friends-with merriment should-be-made therefore to ma-nu kavla ku karliu dillaa nay. Ani jyu-nu tuji by-thee me-to ever-ever a-kid was-given-by-thee not. And whom-by thy sampatti kashini barobar khav-si takli, to tudgaa sokra ayila, property harlots with having-eaten was-thrown, he thy sou came,
The dialect of the Mahādev Kolis is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāthī of the Dekhan than is the case on the coast. Thus the cerebral ɔ and the cerebral ʃ are used as in the Dekhan. Compare padɔlə, fell; dukāl, famine. The present tense is also formed as in the Dekhan; thus, mi marɔtɔ, I die. Characteristic forms are māhā, my; tuhā, thy; tyāsā, oblique tyāsā, his. The form doghā-li, to both, contains a dative suffix -li which corresponds to -e in Khundēsī. The usual suffix is, however, -ā; thus, manukshā-lā, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[ No. 12. ]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

MAHĀDEV KÔLI DIALECT. (DISTRICT THANÀ)

Konā yōkā manukshā-lā dōn lyōk vhata. Tyātirlā dhākṭā lyōk
Some one man-to two sons were. Them-among the-younger son
mhaṅgālā, ’bā, dzō ishtakī-tṣā hisā mā-lā tā-yāsā tō māhā
said, ‘father, which property-of share me-to is-to-come that mine
mā-lā dā.’ Maṅg tyāsā bā-nā tyēn-lā doṅghā-li sam’dā dirīb
me-to give.’ Then his father-by them-to both-to all wealth
vāṭān dīlā. Maṅg thodyā-lā diāt dhāk’lā putur sam’dā
having-divided was-given. Then few in-days the-younger son all
gölā karūn lāmn multkāt gyēlā, ṣān titha udhālyāpānān
together having-made far to-country went, and there riotousness-with
vāgūn āplī sam’dī dānlāt gamv’lī. Maṅg tyā-nā av’g’hā
having-behaved: his all property was-spent. Then him-by all
kharas'lyä-var tyä mul'kät möthä dukäl paď'lä. Tyä-muḷä tyä-lä
being-spent-after that in-country great famine fell. Therefore him-to
lai äd'igān paďü läg'lä. Tavä to tyä mul'kät yökä girastä-dzāval
great distress to-fall began. Then he that in-country one householder-near
dzä'ün räy'lä. Tyä-nä tyä-lä sërdä tigärąy-lä ränät löv'lä.
having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.
Tavä sërdä džhād-pälä khät tō-ts khä'ūm āpun dis
Then goats husks used-to-eat that-even having-eaten himself-by days
kadhāva, asa tyä-lä vāṭ'lä.
should-be-passed, so him-to it-appeared.

DIALECT OF THE KÖNKANĪ MUSALMĀNS OF THANA.

Könkani Musalmāns are residents of the larger villages of all talukas in Thana, but
chiefly of Salsette, Kalyan, and Bhiwandi. No estimates are available regarding their
number.

Their dialect contains a considerable amount of Hindostānī words. Thus, āsman,
heaven; baît, sit; bahīya, a child; miî-kal, property, etc. The masculine and neuter
genders are often confounded; compare saî'lā, all. In all essentials, however, it closely
agrees with the current language of the district, as will be seen from the beginning
of the Parable of the Prodigal Son which follows.
Könkaní Muḥammadan Dialect. (District Thana.)

KONKAN STANDARD.

MANIHYA ēkā mānsālā dōn sōkṛē hōtē. Tyān-śi dhākēlā
Some one man-to two sons were. Them-from the-younger
bāpuś-lā bōlpā, ‘bābā, dō mīl’kāt-iṣā vāntā ma-nā yēvā-īṣā to
the-father-to said, ‘father, what property-of share me-to to-come that
dē.’ Maṅg tyā-nī tyā-lā mīl’kāt vāntūn dillī.
give.’ Then him-by him-to the-property having-divided was-given.
Maṅg thōryā disā-śi dhākēlā sōkṛā sag-lā jāmā karūn
Then a-few days-after the-younger son all together having-made
lāmb’chāyā mul’khā-lā gōlā, ānī tāvār udhēlēpanā-śi īsālūn āplī
distant country-to went, and there riotousness-with having-lived his-own
mīl’kāt umrāvū. Maṅg tyā-nīn sag-lā karatgīlē-var tyā
property was-squandered. Then him-by all spent-was-after that
mup’khat moṭhā dukāl pad’lā. Tyā-sahab tyā-lā ar’īsan parā-lī
in-country great famine fell. That-reason him-to difficulty to-fall
lāgū. Tavān tō tyā mul’khaṇ ēkā mānsā-chāyā nājik džāūn
began. Then he that in-country one man-of near having-gone
rheḷā. Tyā-nī tāvā tyā-lā dūkṛān tṣarā-lā āplīyā mul’khaṇ-lā dhārālā.
lived. Him-by then him swine to-feed his-own country-to was-sent.
Tavān dūkṛān ji ṭar’phalā khāt asat, tyā-var tyān-nīn āplā
Then swine what husks eating are, that-on him-by his-own
pōt bharūvī, āsā tyā-chāyā dilān allā. Ānī kōnī
belly should-be-filled, thus his in-mind came. And by-anybody
tyā-lā kai dillā nāy
him-to anything was-given not.

KIRISTĀV.

The dialect of the native Catholic Christians of Thana is usually called Kiristāv by
the Hindūs and Musalmāns. It has adopted some Portuguese words, such as pāy, father;
māy, mother; mās, mass; īgār, vicar; padrōn, god-father; madrōn, god-mother. Note
also the use of the English word esēzh, estate. The cerebral IFICATE is often written as in the
Dekhan; thus, mārsā-iṣē, of a man; but also mānus, a man. Note also forms such as
bōltā, he said; aikat-lā, it was heard, which are not, however, unknown in the other
dialects of the district.

M 2
The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHĪ.**

**KONKAN STANDARD.**

**KIRISTĀV DIALECT.**


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**KUṆ'BĪ.**

It has already been stated that the Kuṇ'bis everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, mī mār'tō, I strike. The verb substantive is written hāyō, he is, and so on. This is probably only another way of spelling the common form hāy.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, ĝ is preserved after vowels, and the cerebral ĭ is of frequent occurrence. Compare ḡhōdā, a horse; ġvēlā, an eye. The present tense is formed as in the Dekhan; thus, mī dzātō, I go, tū dzātōs, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ'bi is not a separate dialect, but merely the usual Konkan Standard, with local variations.
[ No. 15. ]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.  (BOMBAY.)

SPECIMEN I.

येवं मानसाखा द्रोण पूत डोळे। खानचा धाक्कला पुत्र आपले पावसला वोतला, पाय मजा धनाचा वोटा माना द्यास। तरां व्याच्या पावसवून धन वाटिलं। तरां वोखा टपार्जी धाक्कला पुतान व्याच वाञ्चला जवर आहे-धं
tवरे जवरे चंगाळ्यानं न गावाचा गेलं न तरं रेलं, न व्याच मंगे जवरे आहे
तोरं तरल जवर भासवलं। वोखा टपार्जी व्या गावास मोटा दुखाळ परला।
व्याच मंगे अर्द्रेपुन नीती, नी व्या तो खावाच व्याच देव लागलं। संगधी
tो तनवे येंको वी शावकारांचा चरा गेलं खालं व्याच पाय धेंधे। तरां व्या
शावकाराने खावा शेतान डुकारं चारकाच चारते। डुकारं जी बुभा खवाला
मिंि खानचंचर वाध्ये मोघ्या खण्डी खालजी असती पुन खाला कौन वाच
देवना। तरां खाला सुट आबरी।
[No. 15.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNHI DIALECT.  

(BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yékō mān’sā-lā dōn pūt hōtē. Tyān-tsā dhāk̩tā pūt āp̩lē
A-certain man-to two sons were. Then-of the-younger son his-own
pāyas-lā hōtā ʼpāy, mādzā dhanā-tsā vātā mā-nā dyās.’ Tavā tyā-chhā
father-to spoke, ʼfather, my wealth-of share me-to give.’ Then his
pāyas-dzūn dhan vāṭīla. Tavā thōryā tēmpā-śī dhākJēyā
father-by the-wealth was-divided. Then a-little time-after the-younger
putān, tyā-tsē vāṭyā-lā dzav̩r̩ā ālk̩tā, tav̩r̩ā dzak̩lā yēungāllā
son-by, his share-to whatever had-come, that all was-collected-together
na gāvātryā gelā na tāyā relā, na tyā-tsē mērē
and to-another-village went and there remained, and him-of near
dzav̩r̩ā hōtā-nōtā tav̩r̩ā dzak̩lā bhāsvīllā. Thōryā tēmpā-śī
whatever was-and-was-not that all was-squandered. A-little time-after
tyā gāvās mōtā dukāl parīlā. Tyā-tsē mērē arū-pūn nōtī, ni
that to-village a-great famine fell. Him-of with a-piece-even was-not, and
tyā-tō khāvā-tsē hāl hōva lāg̩lē. Mang-si tō tan-tsē-tsē
therefore (his)-eating-of trouble to-be began. Then he of-the-same-place
eke sāv̩karā-tsē gharā gelā, tyā-dzūn tyā-tsē pāy dhōlē. Tavā tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
sāv̩karān hyā-lā sētān duk̩r̩ā ṭsarāvā dhār̩lī. Duk̩r̩ā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
ji bhūsi khāvā-lā mīlē tyā-man-chi tyā-nā mōṭā khūsī-śi khālī
ti which husk to-eat was-got that-in-of him-by great delight-with eaten
astā, pun tyā-lā kōn kāy dāy-nā. Tavā tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
sud āhī.
sense came.
**INDO-ARYAN FAMILY.**  
**SOUTHERN GROUP.**

**MARATHI.**

**KONKAN STANDARD.**

**KUNDE Dialect.**

(District Thana.)

**SPECIMEN II.**

कोनी येका गिरस्ता-ला दोन सौके होते। बालकचा धाकला लापसाला बोतला, वा जो काय इतक्या बारा मला दिवाचा तो दे। मंग या गिरस्ताची आपली इकट्ठा बाँटून दिली। मोर धारका दिसावी धाक्या पोरस्ती जबलों जमूकून सोप दुर्गाचा देखाला जेला, आन लिवरे उष्णकट्या करून आपली जबली इकट्ठा खचवर्णी। पर खाली समय खरचत्या-वर या सुलक्षणा मोटा दुसऱ्या पर्यं। तबा खाली भारी हिवाहर पर्यं। तबा तो या सुलक्षणा येका गिरस्ता-बर जाणन रेला। खालीत तर खाली हुहाऱ चरावला जेन्न आपल्या सेता-वर धारव्या।

**TRANSLITERATION AND TRANSLATION.**

Koni yakā girastā-lā dōn sōkē hotē. Tyā-man-tā dhākē-lā  
Certain one householder-to two sons were. Them-from-of the-younger  
bāpēsā-lā bōča, 'bā, dō-kāy ishtaki-tā sātā ma-lā diyātā  
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given  
tō dā.' Māng tyā girastē-nī āp'li ishtak vātūn dili.  
that give.' Then that householder-by his-own estate having-divided was-given.  
Mora thōrkēyā-dēsā-nī dhākē-yā pōrā-nī dzakē-lā dzamvūn mēp  
Then after-a-few-days the-younger son-by all having-gathered very  
dūr'chēyā dēsā-lā jēlā, ān tikē udhalpanā-ka rūn āp'li  
distant country-to went, and there 'spendthriftness-through his-own  
dzak'ē ishtak khapavēli. Par tyā-nā sam'da kharate'yā-var tyā  
that country all estate was-squandered. Then him-by all being-spent-after that  
mūl'khā-lā mōtā dukōl par'lā. Tavā tyā-lā bhāri phikār par'lī. Tavā tō  
country-to great famine fell. Then him-to great anxiety fell. Then he  
tyā mūl'khā-chēyā yakē girastā-karā dzānē rēlā. Tyā-nī ār  
that country-of one householder-to having-gone stayed. Him-by then  
tyā-lā dukē tēsāy-lā daheūn āp'lyā sētā-var dhārē-lā,  
him-to suine to-graze having-taken his-own field-to (on) it-was-sent.
[No. 17.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARÁTHÍ.**

**KONKAN STANDARD.**

**KUṆ'BĪ DIALECT.**

**JANJIRA STATE.**

**SPECIMEN III.**

**A FOLK-TALE.**

एक रंग-सुंदरचा पोर होता, लाखा एक वड होती. ती राज्या-वर दूरा कांडा कराया जात आहे. ततना ती बोंडा-सुंदरा चिंजन वे. तरां या रांग सुंदरचा पोरा च्या दृष्टी काला होता. तरां एक तला होता. या तल्या-वर ती गाया चर्चवत आहे. तरां लांची क्या या तल्या-वर भांज करुणा व्या पोरा-सार्वजनिक चिंजन वे. तरां या पोराचा राखणार राज्या आपली गाय देखी. तरां ती पोर तल्याचा पारी-वर आपली भांज करुणा वसून खाताच तरां एक नांगी आभार एक आररक्षा या दौडाचा मेल झाला. तरां या पोरान व्या आररक्षा-वर काठी टाकला. तरां काठी टाकला-वर तांती नांग नांगी पालांचा गेली. ती पालांचा गेला-सुंदरा तांती च्या बाय पालांचा गेला. तरां ती बास आभार सांगताव, रंगसुंदरचा पोरान नवर्ती वर काठी टाकला. तरां नांग दुसरा सापास कलं, तुमी रंगसुंदरचा पोरान दसाव्हा वा. तरां थितना च्या बाय साप निंगाल आभार विखर तोर झाल, आभार लाखा वार्ष आहार. तरां या पोरान च्या पालांच च्या दुसरा वाजवला आभार एक गाय च्या दुसरा-संगी वाजवला. आय ती च्या दुसरा च्या सापाचा तोरंबाल विलिवला. तरां साप लाखा साँगतात, सुभा नांगी बोळवा क्लेशाल. तू गेला-वरोवर नांग तुळा झारकील की, नांगीनी कसी-कसी वेळा केला, तां सांग. ती तुळा रंग दौरान देख. तरां तू खन, मना तुमची घन दौरान नको. तुमच्या हाती आंगडी हात ती मना था. संग या नांगान या लेखनाचा सात पाट काही मुंडा माणाचा वर वसव्हला, आभार तिसरी रंग नांगान नांग आभार तिसरा झाली दौरान लाखवला.
[No. 17.]

INDO-ARYAN FAMILY. [SOUTHERN GROUP.

MARATHI.

Konkan Standard.

Kuñ'bi Dialect.  (Janjira State.)

Specimen III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek rânda-munda-tsâ pôr hôtâ, tyâ-lâ ek bay hôtâ. Ti râjya-kara
One poor-widow-of son was, him-to one mother was. She asking-to
dalâ kândâ karâyâ duât âsa. Tat-nâ ti kânda-munda
gtinding husking to-make going was. From-there she husk-etc.,
ghëân yê. Tavâ tyâ rânda-munda-chyâ pôrâ-chyâ dôn
ghëân yê. Tavâ tyâ rânda-munda-chyâ pôrâ-chyâ dôn
having-taken used-to-come. Then that poor-widow-of the-boy-of two
gâyâ hôtâ. Tavâ ek talâ hôtâ. Tyâ talyâ-var tô gayâ tsar'vit
cows were. Then one tank there-was. That tank-on he cows grazing
âsa. Tavâ tyâ-chi bay tyâ talyâ-var bhâkar-tuk'yâ tyâ pôrâ-sit'nâ
was. Then his mother that tank-on bread-(of-)piece that boy-for
gheûn yê. Tavâ tyâ pôrâ-chyâ râkh'nât rûjân âp'li
ghëân yê. Tavâ tyâ pôrâ-chyâ râkh'nât rûjân âp'li
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
gây deli. Tavâ tô pôr talyâ-chyâ pârî-var âp'li bhâk'ri
cow was-given. Then that boy the-tank-of the-bank-on his-own
basûn khâtây tavâ ek nângin âni ek âr'dâlyâ, yâ dûgâ-tsâ
sitting is-eating then one she-cobra and one arâila, these both-of
môl lâg'lâ. Tavâ tyâ pôrân tyâ âr'dâlyâ-var kâthi tâk'ân.
union began. Then that boy-by that ardâla-on stick was-thrown.

Tavâ kâthi tâk'ân-barôbar nângin pâtâlût gêlt.
Then stick being-throwed-immediately-after the-she-cobra the-nether-region-in went.

Ti pâtâlût gêlyâ-barôbar ti-tsâ bûp pâtâlût
She the-nether-region-in went-immediately-after her father the-nether-region-in
vhatâ. Tavâ ti tyâs âsi sâng'tây, tânda-munda-chyâ pôrâ-na mândghê-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
kâthi tâk'ân. Tavâ nâng dus'ryâ sâpûs mûhânta, 'tumi
â-stick was-throwed. Then the-cobra other to-serpents says, 'you
rânda-munda-chyâ pôrâs dâsîy-lâ dâ'â. Tavâ tih'tânâ chyâr sâp
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents

Tûmi
FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow’s son had used his stick against her. Then her father ordered other serpents to go and bite the widow’s son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, ‘the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, “I do not want your wealth, but give me your finger ring.”’ Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.
कौना एका मनुष्याचा टेंत मुळांग्रह. व्हातवा धावकवाचा वापासानी कंगाला, बाबा, जी जिनमानीचा वाटा माणा वास्का लो देव. संग व्हानी व्हाला जिनमानी वाटून-शांती दिखी. संग वोष्ट्रा दिसानी धावकवा मुळांग्रह सर्वें जमा कसल शांती दूर देश-मंडळी गेला, आन तिथ सरच्चपणानी राहून आपली जिनमानी उडचवली. संग व्हानी समद खरच्चा-वर वा देश-मंडळी मोठा काळ पडला. व्हा-सुंदर व्हाला आडवन पडू लागली. तत्त्वा व्हा व्हा देश-मंडळी एका गिरला-प जान-शांती गेला. व्हानी तर व्हाला डुकर चाराया आपल्या गेला-मंडळी पाठवल. तत्त्वा डुकर जी तरफाल व्हात व्हा-वर व्हानी आपल पोट भराव आने व्हाला वाटल, आन कुनी व्हाला काळे वी दिल नाही.
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNBI DIALECT.  

(DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Könā-ēkā manukā-lā dōn mulpā vahta. Tyāt-lā dhākē-lā Bipās-ni mhaṅgālā, "bābā, dē jīṅgānī-ēsā vātā mā-lā yāī-ēsā tyō to-the-father said, 'father, what property-of share me-to to-come that dē.' Maṅg tyā-ni tyā-lā jīṅgānī vātun-śānī dīli. Maṅg you-give.' Then him-by him-to the-property having-divided was-given. Then thōdyā disā-ni dhākē-lā mulpā sarvē džamā karnun-śānī dūr a-few days-after the-younger son the-whole together having-made for dēsā-mandi gēlā, ān titha udhaṅpanā-ni rāhūn āpī jīṅgānī country-into went, and there riotousnesses-with having-lived his-own property udāvī. Maṅg tyā-ni samrāda kharatgīyā-var tyā dēsā-mandi mōthā was-squandered. Then him-by all was-spent-after that country-in great kāl pad-lā. Tyā-mulā tyā-lā ādēsān padā lāgī; tāvā tyō famine fell. On-thal-account him-to difficulty to-fall began; then he tyā dēsā-mandi elā girasta-pa džāun-śānī rāhīlā. Tyā-ni tar tyā-lā that country-in-of one householder-to having-gone lived. Him-by then him-to ḍukṛā tśārāyā apīyā sētā-mandi pāṭhavīlā. Tavā ḍukṛā jī tarphala swine to-feed his-own field-in it-was-sent. Then the-swine which husks khat tyā-var tyā-ni āpīlā pōt bharāva āsā tyā-lā used-to-eat upon-that him-by his-own belly should-be-filled so him-to vātīlā, ān kunī tyā-lā kāt-bī dīlā nāhī. thought, and anyone-(by) him-to anything was-given not.
PAR'BHĪ.

The dialect of the Prabhus has been returned under different names, such as Par'bhi, Kayasthi, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that u, l, and ģ are used as in the Dekhan. Thus, thōḍē divān, in a few days; phār dukāl pafiḷa, a great hunger arose. The present tense is formed as in the Dekhan; thus, mī mār'tō or mār'tāv, I strike. The same is the case with the future in the first conjugation. Thus, mī sāngēn, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarāti words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form diliṅ, was given. Compare Gujarāti dikhī and old Marāṭhi didīṅ.

[No. 19.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

PAR'BHĪ Dialect. (DAMAN, DISTRICT THANĀ.)

कोणी एक माणसाला टीन पौर होती । बाणाचा घाना बापाला बोलला ।
बाणा, जो टील्लीचा भाग माणा नवाणा ती हे । मग भाजू लाळा
टील्ल वापून दिखी । मग थऱ्या सिसाण धाज्याला पौर असळं गोंका काहन
टूर इसाला गेला, न तिकडे उपढपूर्ण काहन असली टील्ल वाळवली । मग
भाजून असल खरचक्या-वर ते देसान फार दुकाला पडला । खासाटी लाळा
अढ्याच पश्चा लागली । तव तो ते देसानचे एक माणसां-जवळ जावू रायला
भाजून ते लाळा डुका चारख्याला बाचे भरतान घाडला । तव डुका जी
टरफळ खूंत-असल वाचून आपल पोळ भरव अस लाळा वाठल, न
कोणी लाळा काय दिश नय।

TRANSLITERATION AND TRANSLATION.

Konī-ga mān'sā-lā dūn tōr hōtā. Tyān-tsā lānā bāpā-lā
Some-one man-to two children were. Them-of the-younger father-to
bōlā, 'bābā, dūr daulatī-tsā bhāg mā-lā yēyā-tsā, tō dō.' Mag
said, 'father, which property-of part me-to coming-of, that give.' Then
tyā-dzūn tyā-lā daulat vāṭun dīlī. Mag thoṛē disān
him-by him-to property having-divided was-given. Then few in-days
dhākta pōr aska golā karūn dūr dēsī-lā gēlā, na
the-younger son all together having-made far country-to went, and
tīk-de udhal-pattā karūn aski daulat ghālav-li. Mag tyā-dzūn
there spendthriftness having-done all property was-squandered. Then him-by
asha kharatēlyā-var tē dēsān phār dukāj padī-lā. Tyāsāthī tyā-lā
all spent-after that in-country great famine fell. Therefore him-to
ad̂tsan pad̂vyā lāg-li. Tava tō tē dēsān-tsē ekē māṇsā-dzavarl
difficulty to-fall began. Then he that in-country-of one man-near
dzāvīn rāy-lā. Tyā-dzūn tē tyā-lā ḍukṛa tsārvyā-lā tyā-tsē sētān
having-gone stayed. Him-by then him swine feed-to his in-field
dhādī-lā. Tava duka rī tārphal khāt-āsat, tyā-tsē-var tyā-dzūn āpla
was-sent. Then swine what husks eating-were, them-on him-by his
pōṭ bharavā asa tyā-lā vāṭ-lā, na kōṇi tyā-lā
belly should-be-filled thus him-to ti-appeared, and (by-)anybody him-to
kēy dilla nay.
anything was-given not.
Äg'ri has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marathi in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral I is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, saq'tā, all; but dukāl, famine; mar'tō, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

(DISTRICT KOLABA.)

Äg'ri Dialect.

बृंका निरिलाला दोन सोक्रे हुते। बातच बागता बापासा बोलला, बाबा, 
जी इंखुकाचा वाटा मना बेहाचा ती इंस। संग बानी दरबार खाला वाटू 
ह्या। संग वीरका दिसानी धाकता पुतुस सग्रह कतूभून दूर मुलुकास 
जेला। अन तवा उदलेबना कक्ष आपले दखलत उरजली। फुरे बानी 
सगूढी उरुख्या-बर, खा देसाने मोटा दुकान परला। बासारी खाला अच्छे 
पराय लागली। तवा ती तेल्ला बृंका सावळा-कड रेळा। बानी खाला आपल्या 
संतान दुकारी चरखाळा बारला। जी सालं दुकारी खात खानवाचा-वर 
बानी आपला पीट भररा असा बाचू मनात आला।

TRANSLITERATION AND TRANSLATION.

Yēkā giristā-lā dōn sók'rē hute. Tyāt-tgā dhāk'tā bāpās-lā 
One householder-to two sons were. Them-among of the-younger the-father-to 
bōl'ā, 'bābā, dō īstakā-tgā vātā ma-nā yēyā-tgā tō dēśa.' Maṅg 
said, 'father, which estate of share me-to is-to-come that give.' Then 
tyā-nī daravāyā tyā-lā vāṭūn delā. Maṅg thōr'k'yā disā-nī 
him-by money him-to having-divided was-given. Then few days-in 
dhāk'tā putus saq'tā karv'ēn dār mulukās jēlā. Ān taya 
the-younger son all having-collected far to-country went. And there 
ud'ḍepanā karūn áp'ēlī dāv'ēst urāśī. Phure 
spendthriftiness having-done his property was-squandered. Afterwards
tyā-nī sag'le uraśiyā-var tyā āośān mōtā dukāl par'la; tyūsāthī
him-by all spent-being-after that in-country great famine fell; that-for
atyā-lā ar'țan parāy lāg'li. Tavā tō tēdhalyā yōkā sāv'kārā-kaḍa
him-to difficulty to-fall began, Then he there-of one rich-man-with
rēlā. Tyā-nī tyā-lā āp'lyā sētān  đuķ'ra t̥gar'yā-lā dhar'la.
stayed. Him-by him his in-field swine to-graze was-sent.
Jī sālā  đuķ'ra khāt tyān-chyā-var tyā-nī āp'la pōṭ
which husks the-swine used-to-eat them-upon him-by his belly
bharavā āsā tyā-chē maṇāt ay'la.
should-be-filled thus his in-mind came.
Dhāṅgārī.

As has already been stated Dhāṅgārī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhāṅgārs are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnātik. They are not very numerous, and most of them are found in Mhasa. In Belgaum Dhāṅgārī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhāṅgārī of Thana has preserved the cerebral MBED after vowels, and also the cerebral /; thus, thōḍā, small; saṅḍā, all. The present tense is formed as in the Dekhan; thus, mi marṭā, I die; tu dētōs, thou givest. In most respects, however, the Dhāṅgārī of Thana agrees with the current language of the district. Note the frequent insertion of a MBED before vowels; thus, vyātā, share; tyō, that, etc.

The dialect of the Dhāṅgārs of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marāṭhi. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in ān, and so on. Compare dhanyān maḷā (fem.) lāvṭi, the master applied me; bā-na sāṅgīt-lān, the father said. On the other hand, MBED is used after vowels, and the present tense is formed as in the Dekhan. Thus, ghoḍā, a horse; mī kāṭō, I eat; tu khatōs, thou eatest; tō mhaṅgṭō, he says; tī mhaṅṭē, she says.

In Belgaum, where Dhāṅgārī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhi of the Konkan. MBED, MBED, and usually also MBED are, however, used as in the Dekhan; thus, ghoḍā, a horse; ḍō, an eye; āvi, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, sōn, for sīnā, gold; ghoḍ and ghoḍā, a horse; vāsar, for vās'rā, calves; tūḍā nāv, thy name, and so on.

In other respects we find the usual Konkan peculiarities. Compare forms such as yāk and yōk, one; dyōn, two; iś, twenty; hā, I am; hās, thou art; hā, he is; hāv, we are, etc.

The present tense is formed as in the Dekhan; thus, mī myāṛṭō, I strike.

The short specimens which follow will show that Dhāṅgārī is no separate dialect. Like all eastern dialects of the Konkan it in some characteristics agrees with the Marāṭhi of the Dekhan, but is, on the whole, only the current Konkan Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan.
[No. 21.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DAN'GARI DIALECT. (DISTRICT THANA.)

SPECIMEN I.

कुन्या एका मानसाला दोन खोले हुतां। बातला याळवला आपस्सा बाळक जनला। वा मना मालमतीचा किंवा बाटा इंदीस सींडे मनां। जाव ती संपदा खेला बाटून दिली। मंग ठोळचा हिसानी वा याळवला खोक समत जमा-जहल टूर द्याळ्यांचा खेळी; अन तिथ खाजान जी संपदा कती ती उडण्याची सगडी उडून दिली। मंग जाव असीच खरमखर वा साळी वा सुलखत मोठा देवांवरा खेळा। जाव सुंक खेळा अडचन पडू तणाली। तेचा ती वा सुलखत एका गिरिचा-जवळ खाजान राखिला। बांग बाळक आपस्सा बऱ्या वडण्या खावल। तिथ कणी जो गवत-पाळा खात ती तिथ खाजान पोट भराव असा बाणी इत्यार बेला। अन कुनी खाजान काय दिल नाही।

TRANSLITERATION AND TRANSLATION.

Kunyā ekā mān'sā-la dōn lyōk hutā. Tyāt-la dhyāṅ-la āp'yā āma-to two sons were. Thēm-among the-younger his bā-lā mhaṅ'la, 'bā, ma-nā māl'matē-tsā ke vyāṭā dētoṁ, tē fathēr-to said, 'father, me-to property-of what share thou-giveat, that dē ma-nā.' Bhāna ti sampadā tyē-lā vāṭūn dili, gīe me-to.' Fatheh-by that property him-to having-divided was-given.

Maṅ thōlyā dis-mi tiyō dhyāṅ'la lyōk samāda dzāma karūn dūr Thēn fēv days-in that younger son all together having-made far dōsā-lā gyēlā, ān tītha jyāun jē sampadā vhati ti udhalapana-na country-to went; and there having-gone what wealth was that spendthriftness-with sag'li udhalā'li. Maṅ tyā-na av'gха kharats'li tyā sāli tyā all was-squandered. Thēn him-by all was-spent that in-year that mul'khāt mōtā dushṭa-kāl paḍ'li. Tyā-muḷa tyē-lā aṭ'tgan paḍū in-country big bad-time fell. Therefore him-to difficulty to-arise lāg'li. Tēvā tō tyā mul'khāt ekā girista-dzava jyāun rāhilā. began. Then he that in-country one householder-near having-gone stayed.
Tyā-na tyā-lā āplyā mhasī valāyā lyāv-la. Titha mhasī Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
dʒō gavat-pālā khāt tō-tē khāun pōt bharāva. what grass-leaves were-eating that-even having-eaten belly should-be-filled
asā tyā-nī ichyār kēlā. Ān kuni tyā-lā kāy dila such him-by reflection was-made. And (by-)anybody him-to anything was-given nāhi. not.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

Dhan'gari Dialect.

SPECIMEN II.

विराम जाता कासी आन वगुः पडळा हळता फासी। तवाँ विराम-मनला वगुः शंगला, सना फासातना बाड मनं तुला कासी चांगली बडळ। तवाँ विरामनला मया आली आन खान वगुः फासातना बाडळ।

तवाँ वगुः हंगतो, तुला सी आता खातो। तवाँ विरामन शंगला, संगती तू शंगलास खात नाय आन आता कासा खातोस। तर आता क्षती-जबल न्याय कर-न्याय जाव चल। आस क्षेत्र ते सिंह गेल। तवाँ विरामन कसीला शंगला, माजा आन वगुः न्याय कर। तवाँ विरामन शंगला छो वगला मी फासातना बाडळा आन आता वगुः मना हंगतो, ती तुला खाती। तवाँ खंडस विरामनास क्षणते, माज्या आंगात जवा सत्ता होळा आनी मी जवा टूट हे रहते तता माजा बनी माजी जतन करूनत क्रता। आन आता मी क्षतारी जाते तता धन्यान मला दारकी उपटावा लावली। तवा दित कमी न्याय आवध। तवा वगुः हंगतो, विरामना, न्याय भाला। आता तुला सी खातो। तवा विरामन शंगला, खा।

इतक्यात विरामनाच्या कोला नवम पडळा। तवाँ खाला विरामनानाच चाज माळी। तवा हे तित उवा खाळा आन क्षेत्र, खाळा वोलन आसल ते तिकाच बोल। तवा विरामन आपली डाळीकात सांगितली। तवा बोलीवा शंगला, वगुः जिथे फासात आडकला होता तित मना ने संग खाळा खा सांगन। आस महून वगुः सामन आन कोला आस तित गेल। आन वगुः कसा फासात आडकला ह्या तो मना पार्न हे। आस क्षेत्रवर वगुः खाळा दाळ्यविन्या करता फासा संत्री सिरला। तता तो फासात आडकला। तवा बोला विरामनास शंगला तू आता कासीला जा। तता वामन चालता भाला, आन वगुः बोल्याना खाला॥
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GAR DIALECT.  
(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bīrāman ḍātā Kāśi āna vagra pājalā-vhātā phāṣā.  
A-brāhman was-going to-Kāśi and a-tiger had-fallen in-a-trap.

Tavā bīrāman-lā vagra mhaṅg-lā, 'ma-nā phāṣāt-nā kāḍ mān'jē  
Then brāhman-to the-tiger said, 'me-to the-trap-from take-out then

tu-lā Kāśi tsaṅ'gī ghadal.'  Tavā bīrāman-lā mayā āli ān  
thee-to Kāśi well will-happen.' Then the-brāhman-to pity came and
tyā-na vagrā-lā phāṣāt-nā kāḍ-lā.  Tavā vagra mhaṅg-tō,  
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,

'tu-lā mi ātā khātō.'  Tavā bīrāman mhaṅg-lā,  
'maṅgūsī tu
'thee I now eat.' Then the-brāhman said, 'before-a-while thou
mhaṅg-lās khāt-nāy ān ātā kāṣā khātōs?  Tar ātā  
did-at-say (I)-do-not-eat and now how (thou)-eatest? Therefore now
mhaṅg-ḍāval nyāy kar'nyās dzāv-tsāl. Āsa mhaṅgūn tē tīthā  
to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there
gēlā. Tavā bīrāman mhaṅg-lā mhaṅg-lā, 'mādīā ān vagrā-tsā  
went. Then the-brāhman the-she-buffalo-to said, 'my and the-tiger-of
nyāy kar.'  Tavā bīrāman mhaṅg-lā, 'hyō vagrā-lā mi phāṣāt-nā  
justice do.' Then the-brāhman said, 'this tiger-to (by-)me in-the-trap-from
kāḍ-lā ān ātā vagra ma-nā mhaṅg-tō, "mi tu-lā khātō."'  
was-taken-out and now tiger me-to says, "I thee eat."

Tavā mhaṅs bīrāmanās mhaṅ'tē, 'mājāa āṅgāt dzāvā  
Then the-she-buffalo to-the-brāhman says, 'my in-body when
saktā hōtyā āni mi dzāvā dūd dét-vhātē tavā mādhā dhani mājī  
strengths were and I when milk giving-was then my master my
dzatan karit-vhātā, ān ātā mi mhaṅtāri dzālē, tavā dhanyān ma-lā  
care doing-way, and now I old became, then by-my-master me-to
bār'li upṭiyyā láv'li.  Tavā hita kāsā-chī nyāy ālay.'  Tavā  
grass to-uproot am-applied. Then here of-what justice is-come.' Then
vagra mhaṅg-tō, 'bīrāmanā, nyāy dhālā. Ātā tu-lā mi khātō.'  Tavā  
tiger says, 'O-brāhman, justice is-done. Now thee I eat.' Then
A Brāhmaṇ pilgrim was going to Kāśī when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśī successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say, keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśī.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.
[No. 23.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

Dhan'gari Dialect. (District Belgaum.)

SPECIMEN III.

सकाळ पासून संधाकाळ पर्यंत कास। सकाळचा उठल्या वरीवर वासर सोळली। वासर तोडून मसीची वार राहिल्या वा बझून दोन गडी पाठवून वणींद्र आनल। ते वणींद्र दोन तीन वणींद्र मिळल्या मशीस चापल। तीनून पुढे ताक ढप्पल। तिथून पुढे बाकी खाजल सात आल आकाही लोक वर्णवलीं। आकाही लोक परेळून कामास लाजल बाकीरी खाजल गोरा-बाड गेलो युना गोरा-बाड जाजल मस पाळली। मस पाळली तर निकाळ ठकली। तिथून युना हरली मरले समजून बाही-तारी वणींद्र वगव चणून दुर्गाग गेलो। युना महाकापास गेलो, नागुराबास गेलो। अवणींद्र विजल तीन तास रात्रीस गरास गेलो। तिथून पुढे जयभाऊन ते बखाट मशीस पाजिवल। तुजून खाजल जरा पडली। दोन तास रात्रा असताना मीर सोळली। तिथून गरास आनून वासर सोळली। वासर सोळून चाला-वर बेही बेकी बाकीरी विजल लवकर तीव्रकुंडस आली। तिथून कचरीस आली॥
INDO-ARYAN FAMILY.  \[ No. 28. \]  SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHA’NGARI DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakāl-pāsūn  sandhyā-kā-paryant-ta  kām.  Sakāl-ta  uth’l yā
Morning-from  evening-time-until-of  work.  In-the-morning  rising
barābar  vāsar  sódlī.  Vāsar
on  young-ones-of-buffaloes  were-loosened.  The-young-ones
soḍūn  masī-chī  vār  rāhīl yā  tyā-baddal  dōn
having-let-loose  she-buffalo-of  afterbirth  remained  that-for  two
gādi  pāth’vūn  vāsīd  ān’la.  Tē  vāsīd  dōn  tīn
servants  having-sent  medicine  was-brought.  THAT medicine  two  three
vāsīd  mil’vūn  maśī  ghāṭ’la.  Tīthūn-puḍha
medicines  having-mixed  to-the-she-buffalo  were-administered.  Thence-further
tāk  dhavāl’la.  Tīthūn-puḍha  bāk’ri  khāūn  sāt  āṭh
butter-milk  was-churned.  After-that  bread  having-eaten  seven  eight
ālā-chī  lōk  balīv’lī.  Alā-chī  lōk  bal’vūn  kāmās
lān-af  people  were-called.  Lane-of  people  having-called  to-work
lātūn  bāk’ri  khāūn  gorī-kādē  gēlō.  Punā  gorā-
having-applied  bread  having-eaten  cattle-towards  I-went.  Again  cattle-
kaḍa  džāūn  mas  pālī;  mas  pālī  tār  nǐkāl
towards  having-gone  she-buffalo  was-seen;  she-buffalo  was-seen  then  very
thak’lī.  Tīthūn  puna,  ‘hi  marcē,’  sam’dzūn  kāhī-tari  vāsīd
was-exhausted.  Thence  again, ‘this  dies,’  considering  something  medicine
bagāvā,  mha’ūn  Durgās  gēlō.  Punā  Mad’kōpās  gēlō,
should-be-found,  therefore  to-Durga  I-went.  Again  to-Madkōpā  I-went,
Nāgur’dūs  gēlō,  av’śīd  gheūn  tīn  tās  rātrīs  gārās
to-Nagarī  I-went,  medicine  having-taken  three  hours  at-night  to-home
gēlō.  Tīthūn  puḍhā  jēṭh’rūn  tē  vakhād
went.  Thence  afterwards  having-pounded  (the-medicine)  that  medicine
maśī  pājīv’la.  Tuk’dū  khāūn
to-the-she-buffalo  was-caused-to-be-drunk.  A-piece-of-bread  having-eaten
dērā  pad’lō.  Dōn  tās  rātr  aṣ’tānā  gōr
for-a-while  I-laid-(myself).  Two  hours  night  while-remained  cattle
sōḍ'li. Tithūn garās ānūn vāsār sōḍ'li. was-let-loose. Thence to-house having-brought the-young-ones were-loosened.

Vāsār sōḍūn hātā-var bēghi-bēghi bāk'ri ghōūn
The-young-ones having-loosened on-the-hand quick-quick bread having-taken
lav'kar Tirthākundēs ālō, tithūn kachēris ālō.
soon to-Tirthakund I-came, thence to-the-court I-came.

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.
BHANDĀRI.

Bhandāri is the dialect of the Bhandāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral ā is usually written as in the Dekhan; thus, paḍīḷā, fell. It is, however, often changed to r after vowels, as is usually the case in the Northern Konkan; thus, tudsā subda mī āda-ṭī mōrīḷā nāy, thy word by-me at-any-time-even was-broken not. The writing of ā in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhandāri has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvari received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhandāri of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.
[ No. 24.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

Bhaṇḍārī Dialect. (STATE JANJIRA.)

कोणी एका मनुष्याचे दोन सोकर होत. बातची साक्षी वाचला वाचला म्हतरा, वावा, इक्ष्वाकु जो वाटा मना यावला जावा तो देत. संग वाण व्यास मालिक जिंभि वाटून दिल्ली. संग बोडूकया दिसानी धाकला सुरला आपल समूह जमा कहुन दुक्हा मुख्यत गिल्ला, आणि व्यत उद्विक्षणासे वागून आपली सर्व संपत्ता उघडली. संग सलीली संपत्ता उघडल्या-वर वा मुख्यत मोठा दुकाळ पडला. बांसुर बाळा गरळी आही. तरां ती बाण मुख्या-मदील एका गिरिस्ता-जवलः झाल. बाणी बाळा शितात डुकूर चर्चवाण वापरिला. तरां डुकूर बोड़क खतरात, बां-वर बाणी आपला पिंठ भरावा असा वाटला आणि कोणी-भी बाळा काही जीत नायका भाला. संग तो सुदार-वर धरक वोडला, माज्ञा बाळाच्या जितील चाकरास कोण भाकरी जावा, आणि भी भुक मरता. मी उटून आपल्या बाळा-वड बाईल आणि बाळा महन वावा, मिळू देवा-इकड ता तुज्या-इकड पाप वेळ जावा. आता या घडीपणी तुजा सुरला भी व्यव, असा माज्ञा मनाला आला. तू आपल्या एकापेक्षा चाकरा परमान मला वागव. संग तो उटून-शिंगी आपल्या वाहा-वड बेला।
INDO-ARYAN FAMILY.  
MARĀTHĪ.  
KONKAN STANDARD.  
BHANḍĀRĪ DIALECT.  
(STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōk'ra hōta. Tyāt-nā dhāk'la
Certain to-a-man two sons were. Them-in-from the-younger
bābā-lā mhat'la, 'bābā, ishtak'il-sā dzō vātā ma-nā yū'yēsā hāy
the-father-to said, 'father, the-caste-of what share me-to to-come is
tō dē.' Maṅg tyā-na tyās māl-jin'gi vātūn dīli. Maṅg
that give.' Then him-by to-him property having-divided was-given. Then
thōd'k'yā disū-nē dhāk'la muṛgā āp'la sam'dā dgamā karūn
a-few days-after the-younger son his-own all together having-made
dūr'e-h'yā mu'rkhāt gēlā, ānī thāta udāi'paṇ'ē-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
āp'li sārv sampātā udhāl'ī. Maṅg sag'li sampātā udhal'yā-var
his-own all property was-squandered. Then all property having-squandered-after
tyā mu'rkhāt mōthā dukāl pad'la. Tyā-mula tyā-lā garibī āli.
that into-country great famine fell. Therefore him-to poverty came.
Tavē tō tyā mu'rkhā-madil ēkā giristā-dzaval rūhā. Tyā-ni tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
ētētā ḍuk'ra τσar'vāy-lā pāṭūrvilā. Tavē ḍuk'ra kōndā khatāt tyā-var
in-a-field swine to-graze was-sent. Then swine huak eat that-on
tyā-nē āp'la pōṭ bharāvā asa vāṭī-ā, ānī kōnī-ē tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
kāti dyēt nū'yē-dā dhamālā. Maṅg to suddi-var yoūn bōlā,
anything giving not-so became. Then he senses-on having-come said,
"mājā bābā-ēh'ya kitik tṣāk'raś mḥōp bhāk'ri hāy, ānī mī
my father-of how-many servants-to much bread is, and I
bhruka marīṭā. Mi utūn āp'lyā bābā-kada dzāin ānī tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
mhanan, "bābā, mī-nī dēvā-ik'I-ā nā tuj'yā-ik'I-ā pāp kēla hāy. Aṭā
will-say, "father, me-by God-against and thev-against sin done is. Now
yā ghaḍī-śi tūḍgā mu'rgā mī nhava, asā mājā man-lā ālā. Tū
this time-from thy son I am-not, so my mind-to come. Then
āp'lyā ēkād'ya tṣāk'ra par'mān ma-lā vēgāv."’ Maṅg tō utūn-śēni
thy one servant like me treat."’ Then he having-arisen
āp'lyā bābā-kada gēlā.
his father-to went.
THĀK'RĪ.

Thāk'ri has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhi current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhi current in the Dekhan. Thus, cerebral ŀ and ŋ are usually distinguished from the corresponding dental sounds, and ɺ has been preserved after vowels. Compare words such as dukāl, famine; māñ'sā-lā, to a man; pañ'lā, he fell. The pronunciation of ŋ is, however, probably that of a dental ṇ, for we find both ȵ and ŋ constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.
TRANSLITERATION AND TRANSLATION.

Kunā māṇsā-lā dōn mūl'ga hōta. Tyātīlā dhāktā mūl'ga
Certain man-to two sous were. Them-among the-younger son
bābā-lā m'huṇāy-lā, 'bābā, dzō'kāy ishṭāki-tā waṭā asēl tō
the-father-to said, 'father, whatever estate-of share will-be that
mādzhā dē.' Maṅ gōpā-nē waṭā dīlā. Tō sam'ādā paisā
mine give.' Then the-father-by share was-given. He all money
gundālūn dūr deśāt gēla. Tik'dīla dzāūn sam'ādā paisā
having-gathered far to-country went. There having-gone all money
udhr'īn ṭāktīlā. Mag tyā deśāt dukāl pad'lā. Tavā
having-wasted was-thrown. Then that in-country famine arose. Then
khar'tsā-chī ad'tsān pad'li. Mag titha sāv'kārā-kaḍa tāg'kris rāhilā.
expenditure-of difficulty arose. Then there rich-man-with for-service stayed.
Sāv'kārān tyā-lā duk'ta tāsār'vyā-lā sēkā pāṭhavilā. Duk'ta khaūn
The-man-by him swine feeding-for in-field was-sent. Swine having-eaten
ṭāḍphlā tāktā, tyā-var pōṭ bharīn. Tyā-lā kōnī
kāi dīlā nāhī. anything was-given not.
The Thāk'ri dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral ḍ and ḍ are both retained; compare ghōḍā, a horse; pāḷ, run. The cerebral ṇ is occasionally changed to n; thus, pāṇi, water. Usually, however, we find forms such as kōṇ, who?. The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkana forms, such as īstān, fire; yēl, time; tyā-ṇa, by him; dūk'ra, swine; āsan, I shall be; fyeḷā, he went. In ti dūk'ra khāt hōtē, those swine were eating, the verb hōtē has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'ri of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkana, as will be seen from the beginning of the Parable of the Prodigal Son which follows:

[ No. 26.]

INDO-ARYAN FAMILY.    SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

Thāk'ri Dialect.    (District Nasik.)

कोणा एका माणसाचा दोन शुद्ध कती । आणि व्याचया पैकी नव-
तरण खटा थानी वापरला सांगितल की माहा हिसा माळा वाचा । आणि
tी संपता वाटून देखी । मग थोडक्या दिवसात धातका मुलगा खटा, ती सर्व जसा
कहून भेजल जिला । आणि तेंदू उठकणे वागून आपली संपता उडविली ।
मग ती द्वादश उडवून दिळी, भिकारी माळा, क्षणेच व्या देशात दुःखाते पडला ।
वा मुनाजत बाळका मोठी अडचण पडू वापली । तेसा मग ती वा तैरीए एका
गर्सा-जवळ वाजता राहिला । व्याचया दुःक चारावर श्रेणीत वाटिला । ती दुःक
tी टरपण खात होती वा-वर पोट भरावी असे वाटले । आणि व्याचया कोण काहीं
दिल नाहीं। मग ती सुही-वर वेजन सांगल, माहा वापरला किंवी मोळक्यासां
भरपूर भांकर आढ़े; आणि मी भूकल मती; वा उद्दून आपल्या वाप-कडे जाईल
v व्याचया क्षण, ही वाच, मी ठेवा-समोर व तुम्मा समोर पाप कील आर्जे।
TRANSLITERATION AND TRANSLATION.

Könyà-ëkä máršâ-lä dön mula vhatî. Âni tyâ-chyâ-palki nava-
A-certain man-to two children were. And them-of:from-among fresh-and-
tar'nâ vhatâ tyâ-ni bâpâ-lâ sânqû-lâ ki, 'mâdhâ hisâ ma-lâ
young (soho) was him-by father-to it-was-told that, 'my share me-to
dyâvâ.' Âni ti sampâtâ vâtûn delî. Mag thôd'kya
should-be-given.' And that property having-divided was-given. Then a-few
div'ât dâkhâ-lâ mul'gâ vhatâ, tò sary dzâmâ karân jhûn
in-days the-younger son was, he all together having-done having-taken
jëlî. Âni têthë uhdal'pâñë vêguân âpli sampâtâ udâvili.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag ti dav'âlat ud'vân dili, bhikâri dâhalâ, mhar'jë tyâ
Then that property having-wasted was-given, poor (he-)became, that-is that
dêîât duskal' pa'dî. Tyâ mulâ-nâ tyâ-lâ mothî ad'tsân pa'dû
in-country famine fell. That on-accounts-of him-to great difficulty to-fall
lâglî. Tevhâ mag tò tyâ dêstîl 'êkâ garastâ dzâvâj dzûn
began. Then after he that country-in one householder near having-gone
rähilâ. Tyâ-na dûk'ra džâsar'î-lâ âstât pâtâvîlî. Ti dûk'ra jì
remained. Him-by swîne to-graze in-the-field he-was-sent. Those swîne which
tar'phala khit hotê, tyâ-var pôt bharavé ašè vâtîlî. Âni
husks eating were, that-upon betty should-be-filled so it-appeared-(to-him). And
tyâ-lâ köpna kâhî dîla nähî. Mag tò suddhi-var yeûn sâng'lâ,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mîjhyà bâpâ-chyà kitî mîl'karyâs bhar-pur bhâkar âhâ; âni mî
my father's how-many to-labourers sufficient bread is; and I
bhuka-na mar'tô. Myâ utûn âplîyà bâpâ-kadê dzûn va tyâ-lâ
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mhanan, "hyë bâpâ, mî Devâ-sômâr va tujhyâ sômâr páp kâla âhâ."
will-say, "O father, by-me God-before and of-thee before sin done is."
In Thana, Thakurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekkan. There is, besides, a slight admixture of Gujrati. Compare forms such as dēi-dā, give; bhuka, with hunger; ḍākhān, at last. The termination of the dative is usually l; thus, āḥbhāl, to the father; māl, to me; tyāḍāḥa, to him. The case of the agent of personal pronouns ends in ḍān; thus, mahān, by me; tuḥān, by thee. Compare the dialectical forms māhā, my; tuḥā, thy. Note the use of the particle kārī, how? why? which corresponds to kī nāi, why not? namely, in colloquial Marathi.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

Konkan Standard.

Thāk'ri Dialect. (District Thana.)

INDO-ARYAN FAMILY.  

MARĀTHĪ.  

KONKAN STANDARD.  

THĀK'HI DIALECT.  

(DISTRICT THANÁ.)

TRANSLITERATION AND TRANSLATION.

Ekā mān’sā-lā kari dōn lyōk huta. Dhāk’ā tyā lyōk ābbā-lā mhanilā,  
One mun-to namely two sons were. The-younger son father-to said,  
‘ābbā, māl mājhyā īshṭakā-chī vāṁ pān dēī-dēō.’ Ābbān  
‘father, me-to my property-of share having-divided give.’ The-father-by  
ākṛtā ūryā īshā vāṁ dēī dhēn. Mag uhē rōd-gān tō dhāk’tā  
him-to his share having-divided gave. Then few days-in that younger  
yōk śēlā vāṁ jhēān dēī māl’kāhāt parāgānā dzhāilā. Tēthā  
lyōk his share-taking far to-country migrating became. There  
kāhān ṭēkāli-yā-var tā múl’kāhāt bāhū-tā dukōl pācilā. Mān’ūn  
having-spent throwing-after that in-country mighty famine arose. Therefore  
tō bāhū-tā bhuka marū lāg’ālā. Ta’ tō tyā múr’kāhāt ēkā ḍaśā-chyā  
hē very-much with-hunger to-die began. Then he that in-country one householder-of  
ghar īnūn rāhilā. Tyēn tyād-gān sēr’dā ṭsārāyā sētāt dhēdilā.  
in-house having-gone stayed. Him-by him goats to-lend in-field was-sent.  
Tēthā sēr’dā ḍhād-dālā kāhā tēsā-tā ṣāpun khuva nā  
There goats tree-leaves ate thus himself-by it-should-be-eaten and  
rāhāvā uṣa tyā-ṭsē manāt vāt’ālā. Tyād-gān kari kōnī-tā  
rahāvā asa tyā-ṭsē manāt vāt’ālā. Tyād-gān kari kōnī-tā  
it-should-be-eated thus his in-mind it-appeared. Him-to namely (by-)anyone-even  
amā-ṭsē nakh-pari delā nāhī. Ākhē tō suddhi-var yeūn mhanilā,  
food-of a-noil-even was-given not. At-last he senses-on having-come said,  
‘mājhyā ābā-čhāyā gharā kav’ālak tari mān’rē-tā gādī pōt-bhā  
‘my father’s in-house how-many indeed hired servants belly-full  
pōt’āl ān khātān, ān mā kari ik’ālā bhuca mar’ō. Īthēn mā mājhyā  
belly-for food eat, and I nomely here with-hunger die. From-here I my  
ābbāk dżān ān tyādghal dżān sāng, “ābā, māhān Dēvā-tā ān  
to-father will-go and him-to having-gone will-say, “father, by-me God-of and  
tudghā bāhū-tā pāp kēlā. Tē av’dāh-di māhān phēdilā. Ātā  
thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now  
pun māl kari lyōk sāngū na-kō. Dzēsā tudgha chhār tākār  
again me-to indeed son to-say not-proper-is. As thy four servants  
āhēk, tāsā māl thei-dēō.”’ Ākhōn tō śēlā ābā-kāda ala.  
are, so me keep.”’ Lastly he his father-near came.
KARHĀDI.

Karhādi is the language of the Karhādi Brahmanas. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhādi has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marathi spoken in Satara. Cerebral $a$ and cerebral $r$ are distinguished from the corresponding dental sounds; $q$ is not changed to $r$ after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, mhayālā, he said; dukal, famine; ghōdā, a horse; tē mārtōs, thou striketh, and so on.

It is possible that Karhādi was originally a dialect of the Marathi spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as kāpna, oblique kāpāsti, a father; āne, a mother; tree, a daughter. The verb substantive is hāy, I am; hās, thou art; hāy, he is, and so on. Note also the substitution of the class nasal for the Anunāṣika in forms such as tēntā, among them; and the use of the cerebral $a$ in forms such as tō-pā, by him.

One of the forms of the dative is characteristic of the dialect, the final $s$ having developed to a visarga; thus, māyṣāh, to a man. Besides, we also find forms such as āp̥ās, to himself; tēs, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHI.

Konkan Standard.

KARHĀDI DIALECT. (Bombay Town.)

एका मानसा: दोन सुलगी होती । तेंतला धाकड । मूल वापाशी: क्षणाला, तुजे कडें जाण काव डोळां चाव तेंतिला जाण काव मज बेहिं तां मल दे । मग वापाशीन आपले वीनबेची बाँध कमल तेंत रिले । वोकाचे दिसांत धाकडशा सुलगाण जाण काव आपणास आहां तां एकांथ वैलान नी तो मग धरातु भावर जाणला वाळव्या एका जांवास काळा । आणि तंत तेंतण जाण काव होतीं व्यावे वाल साँस । मग वेळांपासून तिले कड बाय नायसां भालां तेंतवां व्या गाववळ्या मोठा तुकेऊ पडला आणि तेंत खावू जंबेस सिंहेना-सां भालां । तेंतवां तो व्या गाववळ्या एका सावाराच्या हीं काळा । तेंतण तेंत आपले मझेंत दुःखार्ई राखास घडलां । तेंतवां दुःखार्ईं जो मुंडा ।
खाडूंत तो मुळ्यां खाणार ती पोट भरास वव घे पण तेस कोणी काय दिल्लां नाय। तेवां तेसं जोकं उपवडकं आणि तेस वाटलां माणे वापाशीचं कळं जितलं माणांर्: पोटभर खाणार उरे इतकी माकसी मिळकं आणि मी असा उपासी मरतीं। मी आतां उदं वापाशी-कळं जाणून नी वापाशीं: संगीं कीं मी देवाशी चूऱ्या लेली हवा नी ती तुंजे समोर। तेवां तुळ्या मुळ भणसां नजख योम्यतनां नाहंं। तर आरां तुं मज माणाया सारखा घरांत ठेव। मग तो तेथें उठून वापाशीचं हं आला। वापाशीच वेताना तेस दुःश थळतला नी तेस तेची दुःश आली नी तेचा घाडवत जाणां तेचा गळकंस वंग मारलीं नी वाचा मुळा चेतलान। तेचं मूलां वापाशीं: कहोलं कीं मी तुळ्या समोर देवाशी मिळावाच वेवंदन आणि तुळ्या मूल भणसं वेवंदन योम्यता मज दालणी नाहंं। तर तुं आरां मज आपला माणाया सारखा ठेव। मग वापाशीच माणाणीं: सात घाटलान नी संगम्यतलान एक चक्रोत्सर पोशाक आणा नी खेस घाला, आणि खेसच हातांत चालास एक मुळी नी पायांत वालास चुळां बां। आणि आमी वैवूऱ्यं आणि मग मीज मारवं। कारण हा माखा मूळ मेल्ला तो आज जिवा भाळाय आणि नवसा भाळा तो आज मज गावला।
[No. 28.]

INDOARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KARHAPÉ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā maṁśaṁ don mul'gō hōte. Tenaṁ dhāk'ya mul bāpāśiṁ
One man-to two sons were. Then-in-from younger son father-to
mnaṁla, 'tujē kaḍen ḍaṭ-kāy dābolī hāy, ternaṁ dhā-kāy madaṁ
said, 'of-thee at whatever property is, that-in-from whatever me-to
yēdā tē madaṁ dē.' Mag bāpāśiṁ āpī ānūvā-tē ānē
comes that me-to give.' Then the-father-by his-own property-of
divisions karāṁ tēs dilā. Thētyā-tē dieśt dhāk'ya mulāṁ
having-made to-them were-given. A-few-only in-days the-younger son-by
dhā-kāy āpī nāś ālī tē ek-thāy kolāṁ ni tō mag gharān-nu
whenever to-him came that together was-made and he then house-from
bhār dhāūṁ lāṁbohāya ekā gāvāṁ rhāyāṁ. Ānī tēnta tēnā
out having-gone distant one to-village lived. And there him-by
dhā-kāy hōte tyā-chi vāt-lāṿlin. Mag dhēdh'va tē-tēs-kaḍē kāy
whatever was that-of was-squandered. Then when him-of-with anything
nāy'sā dhāṁk tedh'va tyā. Gāvāt mōthā dukaḷ paḍ'la, ānī tēs khārēs
not-as became then that into-village great famine fell, and to-him to-eat
dēvēhās milē-nāsā dhālahā. Tedh'va tō tyā gāvāth'la ekā sav'kāri-tēsā
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
rī rhāyā. Tē-nā tēs āpī āmajē mājē dūc'tā rakhēs dhāchālān.
in-house lived, him-by to-him his own into-field swine to-tend it-was-sent.
Tedh'va duk'tā dū koṇḍā khāit to sudhā khāūn tō pōt bharās
Then the-swine which husks ate that even having-eaten he belly-to-fill
baghi, pan tēs koṇī kāy dilā nāy. Tēvā tē-tēs dōlē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes
ugha'd'la, ānī tēs vāṭ'la, 'mādēhē bāpāśi-tēs rī kīk'ke
opened, and to-him it-appeared, 'my father-of in-house how-many
mānēyāṁ pōt-bhar khāūn urē it'kī bhāk'ri mītē, ānī
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and
mī asā upāśā mārtō. Mī ātē uthēn bāpāśi-kaḍē dūgāṁ
I thus without-food die. I now having-risen father-to will-go
mī bāpāśiṁ sāṅgēn kī, 'mī Devā-chi tsūk khē hāy, mī tī
and father-to will-tell that, 'by-me God-of fault made is, and that
tudse samor, teva tudzhá mul mhanás madz yogytá náí. Tar of-thee before, then thy son to-be-called me-to fitness is-not. Then aší tő madz manáyá sár’khá gharat thév.”’ Mag tő téth’ná now thou me-to a- servant like into-house keep.”’ Then he from-there uthún bapášít-tse rhí álí. Bapášin yétá-ná tés having-rise a father-of to-house came. The-father-by while-coming to-him dur-nu bártlám ni tés té-chi dayá álí, ni té-ná from-a-distance was-seen. and to-him his compassion came, and him-by dhávat dzáun té-chyá gales véng márlám, ni tyá-tsá muká running having-gone of-him to-neck embracing was-struck, and his kiss ghétlá.n. Teváh múlám bapáshí mha’ltám kí, ‘mi tujyá was-taken. Then the-son-by the-father-to it-was-said that, ‘(by-)me of-thee samor Dévá-tsá aprádh kelay, ání tudzhá múl mhanám ghévé-chi before God-of sin done-is, and thy son having-said taking-of yogytá madz rháy’li náí. Tär tő ájá madz áplá mánáyá fitness me-to remained not. Then thou now me-to thy-own a-servant sár’khá thév.’ Mag bapáshín mánáyáh sád ghétlé.n ni sángitlám, like keep.” Then the-father-by servants-to word was-put and it-was-told, ‘ék tsakót-sá pósák áná ni hyés ghalá, ání hyé-tsé háftá ghaláas one excellent dress bring and to-this put, and of-this on-the-hand to-put ék mudi ni payát ghaláas dżutá dyla. Aní ámi jévuyá ání mag one ring and on-the-feet to-put shoes give. And we let-dine and then mandz márýá. Káran há madzhá múl mélám, tő ádz jívá merry let-make. Because this my son was-dead, he to-day alive džálám; ání nár’sá džálám, tő ádz madz gáv’lam.’ has-become; and lost had-become, he to-day me-to was-found.’
GHÂTİ.

GHÂTİ is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marâṭhî of that area. Thus, the cerebral ā is preserved after vowels, and the cerebral ū is not always changed to ū; compare ghôdā, a horse; dōlā, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, mā āūātō, I go; ū tū āūātō, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, hāy; 2, hais; 3, āy; plural, 1, hāū; 2, hāy’sū; 3, āy’sū. The form āy’sū is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as āūātōyā, he goes; āy’sūγās, thou art giving; kēlāyē, it is done, etc.

In most respects, however, the short specimen which follows will show that GHÂTİ is simply a form of the Konkan Standard of Marâṭhî.

[ No. 29. ]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARÂṬHÎ.

KONKAN STANDARD.

GHÂTİ DIALECT.  

(Yâka mānsālā dīn āy’sū khatā.  
Ānâ dhājkāla āy’sū bahāl khanalā, 
bañas, māyâ varttini jijagōnī mālā bī.  
Ānā dhan āpāli jinagōnī 
vesnī varttīnī khanalī.  
Ānā dhīs kāi dāl nāñtītī ikkāla māntrī 
ñagōnī khanalō.  
Ānā tāy āpāli jinagōnī 
samahī bātāl tām khar khatan gama-
valī.  
Ānā samahī khar śālī-ghār vā ālāa-sāmtrī ānāmā-suṇā āikāla pudālā, 
ānā bīchī 
udāa-mārī bātālī.  
Ānā dhī kāng bā ānēsāla bākā 
ālāmpa-mārā bātālā.  
Ānā bēnā bēlā āauphā shētā-sāhī āikāla 
pūsāvāla khanalā.  
Ānā ānāmā ārāmpā khatā tī bahālā khanalā bān āauphā ḍhātā māntrī āsā.  
ānā khanal, tār bēlā kōnī-wī kāvī bēlē-nā.  
Ānā mān bēlā nūtā āhī ān 
khanalā māyā bāchā rōjgaḍhā-sāmītī kēkānāla ḍhātā māntrī  
ūt āikāla šākār 
mīlātīvalī, ānā mī mūkha mārētōvā.  
ī ānā ātā  
ūtān-shānī vā-kātā khanalā 
bēlā khan, bāhā rēvāvā mī gūnā ānā rūyā kōt bēlē, ānā ṭūjā āy’sū 
ghānūn ċāyē śārśā kētē kētē.  
ānā ṭū māla rōjgaḍhā śārśā tēvā.  
ānā 
bī ānāmā āauphā bā jākū bālā.  ]
Yakā māṅsā-lā dōn lyāk vhata. An ḍhākīlā lyāk bā-lā
One man-to two sons were. And the-younger son father-to
mhanālā, ‘bāhā, mājya vāṭa-ni-chi jin’gānī mā-lā dyē.’ An
said, ‘father, my share-of property me-to give.’ And
bān āp’lī jin’gānī tyēs-ni vāṭa-nānī dīlī. An lai
the-father-by his-own property then-to having-divided was-given. And many
dis kāi ḍgālā nahi ḍi k’tyā mandi ḍhāk’lyā lyākān sam’da
days some became not that-much in the-younger son-by all
yakā ḍgālī ḍgālā kyēlā ān yakā dār désā-lā
one in-place collected was-made and one far country-to
nighūn-nānī gyēlā. Ān tatha āp’lī jin’gānī sam’di
having-departed he-went. And there his-own property all
vhaṭ’lā tasa khars karūn gamaḥ’lī. Ān
it-seemed-(to-him) thus spending having-made was-squandered. And
sam’di khars’lyā-var tyā dési-mandi dāṇa-gā ḍuṅgal paṭīlā,
sam’di khars’lyā-var tyā dési-mandi dāṇa-gā ḍuṅgal paṭīlā,
as spending-after that country-in mighty famine felt,
ān tyō-chi upās-mār ṭsālīlī. Ān tyō maṅg tyā dés’e-chyā
and his starvation began. And he then that country-of
yakā pāṇḍhar-pēśa-kāḍa ḍgān ḍsāk’rī rhāy’lā, ān tyēn
one citizen-near having-gone in-service remained, and him-by
tyō-lā āp’lyā sēṭa-mandi ḍuṅk’ra pōsāyā lāv’lā. Ān
him fields-in swine to-feed was-employed. And
ṣuk’ra ṭaṛ’pāl khāt tit khsāl khānūn tyēn āp’lā
swine husks were-eating those gladly having-eaten him-by his
pvaṭ bharān ghēṭ’lā aṣṭa; kā, mhanāl,
belly having-filled taken would-have-been; why, (if-)you-will-say,
tar tyō-lā kōṇi-hī kāi dyē-nā. Ān mag
then him-to anyone-even anything would-not-give. And then
tyō-lā sud āl, ān mhanālā, ‘mājya bā-echyā rōḍa-gāryā-mandi
him-to sense came, and he-said, ‘my father-of servants-among
kaikānā-lā pvāṭ bharūn uṛa ikṭī bhākar mīltīyā, several-to belly having-filled might-be-spared so-much bread is-got, ān mi bhukā marṭōyā. Mī ātā uṭān-sānī bā-kāda dzāūn and I hungry am-dying. I now having-arisen father-to having-gone tyē-lā mhanan, “bābā, Dēvā-tgā mī gunā ān tuṣyā mhor him-to will-say, “father, God-of by-me sin and thee before kyāla. Ān tūḍā lyāk mhanūn ghyāyā sār-khā bi mi nāhi. was-done. And thy son having-said to-take worthy even I am-not. Tar tā ma-lā rōdz-gāryā sār-khā thēv.” Ān tyō uṭān Then thou me servant like keep.” And he having-arisen āp’lāyā bā dzaval ālā.
his father near came.
SANGAMESWAR.

Sāngamēsvāri is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kusāli, the northernmost dialect of Kōnika.

Specimens of Sāngamēsvāri have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Sāngamēsvāri, have proved to be ordinary specimens of the common Marāthi of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find pāsī sīrūḥ, the water entered, where sīrūḥ is the Konkan form corresponding to sīrūh in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāthi, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Sāngamēsvāri we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāthi. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and o are apparently both long and short, as is the case in Kōnika. The short pronunciation must be inferred from writings such as dīkā, for dēkā, even; hūtā, for hōtā, was.

Cerebral s after vowels remains, as is also the case in Kōnika; thus, ghōdā, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in á; thus, hā, this; tā, that; dīkā, who.

The verb substantive forms its present as follows,—singular, 1, hāy; 2, hāy’s; 3, hāy. plural, 1, hās, 2, hās; 3, hāst. Similarly the present tense of finite verbs is mārātā(y), I strike; 2, mārātās; 3, mārāty; plural, 1, mārātās; 2, mārātāv; 3, mārāty’s, and mārātāt.

In these forms, as in all other essential points, Sāngamēsvāri closely agrees with the Konkan Standard of Marāthi, as will be seen from the specimen which follows.
एका सनुप्यास टॉन लेणु करती. आती बांधुला धारका आपातक बापास म्हणाला, वावा तुम्हां जिंदीचा जा हिसा माझ्या बाँठण्यास शेवट त घडा ठेस. मग बांधन वांतांनी आपात जिंदीची बांठणी कहाच दिली. आती मग धीर्याच दिसात धारका लेणान आपला सगडा पैसा अडका गोळा केला नी परांगी भांडा. तिंबू बांधन आपला समगा पैसा अडका धारकी तुकडा ठेसला नी द्वास उपास पूर्ण लागल. मग बा गांवातल्या एका समर्पत घिरेला जवळ गेळा नी ब्या घिरेला द्वास दुंबाच भारावास शेता-वर ठाळकान, नौळांचा जा बुळडा खायत ता खाजा दिकील अन्यास ता राजी म्हणा पन ाप कोव वाच काळ ठेस-ना. जवळ मुडी-वर आला तवळ ता बोला माझ्या बावाचा घरांत किंवा मामकरी पोह-भर खातावत नी दुसर्यांच्या धातावत नी मी घर मुकम मरतां. मी उदान बापसा-कडेच जावान नी ब्या धन वावा तुम्हा डोक्यांमधून समुह मी परांगी राप बैठले नी लोकांमधून मला तुजा लेण कहाच अभी काळ आतां माजी लावली नाय. तवळ आतां मला घरांत कामकंजू सारखा रावायास ठेव. अशा किंवून ता तत्ता उठला नी बापसा-कडेच आला. वाचा बापसात ाप काळ असांतांचा पाळणान नी ब्या द्वा आली नी धावला नी ब्या निरंतर मारात्ता नी वाचा भावक घेतला. मग लेणान बापसा संगतिला वावा तुम्हा देवत नी परांगी राप केले. तवळ आतां मला तुजा लेण किंवून याची सरस बांती. पन बापसात गद्यास-नी संगतिला अरे द्वास चांगल्याच चांगलीरी कापडे लेणाचास ठेसा नी झावा हातानं आंतरी माळा नी पाराव अतास बाबत नी पोहोचते ब्या विवाह आजचा बजा मला मला. काळनाच या माजा लेले गेळा करता ता आज जिथे माळा संडला हुता ता आज मला गवसला. तवळ ते आतांत गवर भाळे. याचा थोर्या लेण सक्षम रोहीत करता. ता धरा जवळ जवळ वेळी तवळ ब्या गांव नाच नाचण ऐकायस आलं. तवळ बांधन एका गद्यास साद घातालाण नी
हैं काय स्नून दुःखार्लान। तर्वा ला गद्यान सांभितलान सुजा भाव आलाव नी
ता कुशाल परत आलाव स्नून हा सन तुज्या वापसान केलान। तर्वा ला श्रीमान
आला नी ता घराऩ लाव जावाना स्नून वापूस भावर आला नी नाच्या इनविवा
करावस लागला। लेखान वापसास परत बोलणें केलान बावा आज इजव्या वस्तू
मी तुज्या काठ खपतीं नी तुज्या हूँकाम काढी मोडला नाव। असं असुन टुळूँ मला
सोबत्या-वी रूळ बसवून पोशा करावस एक शेताच्या सुदृंडं दिलेंस नावस। नी ज्यासं
तुज्या सगळा पैठका रूळङ-मंदीं बालबूलान ता हा तुजा लेख आल्या-विहार नव्या
सन करावस। वा-वापूस लेखान बोलला तूं माजे जवळ रोजचा अस्तीत्व नी
जे काय माजी ते तुजांच। पन आपला सर्वही आनन करावा हैं चांगलं हाव।
कारण छा तुजा भाव मेंळा खळता ता जिता भाळा नी जा संबंधला खळता ता
पुना गावला।
[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

(SANGAMEŚVARI DIALECT. [BOMBAY TOWN.]

TRANSLITERATION AND TRANSLATION.

Eka manushyas don lek vhat. Ani tyarīla dhakta
certain to-a-man two sons wore. And them-in-from the-younger
aplyā bapās mahanāla, ‘bābā, tujhya jin'gi-tūa dza hisā
his-own to-father said, ‘father, thy property-of which share
mājhya vā'ni yēl tā ma-la dēa.’ Mag tyā-na tyās-ni aplyā
my to-share will-come that me-to give.’ Then him-by to-them his-own
jīngi-chi vā'ni karun dīlī. Ani mag thodyā-ta disāt
property-of division having-made was-given. And then a-few-only in-days
dhaktya lekān apīla sagīla paisā-ad'kā golā kālān
the-younger by-son his-own entire money-and-other-things together was-made
ni parāgandā dhālā. Tik'da tyā-na apīla sagīla paisā-ad'kā
and vagrant he-became. There him-by his-own entire money-and-other-things
khyāl-giri karūn ghalav'lan; anī dzavā tir'kis mahā
licentiousness having-done was-squandered; and when to-a-pie wanting
dhālā tava tyā desāt moto dukal pad'la ni hyās upās
he-became then that in-country great famine fell and to-this fasting
pad'ī lāg'la. Mag tyā gāvat'lyā ēkā sam'rat girēstä-dzaval
to-fall began. Then that village-in-from one rich household-in-near
golā; ni tyā girēstān hyās duk'ra tisārāyas ētā-var dhālīlan;
went; and that by-householder to-this swine to-graze the-field-to it-was-sent;
i duk'ra ēkā kundā khāyt tā khāun dikil rhānyās tā rāji
and swine which husks ate that having-eaten even to-live he ready
dhālā, pan tyās kēn kāy dēy-nā. Dzavā sudi-var
become, but to-him anyone anything would-give-not. When senses-on
alā tava tā bōplā, ‘mājhya bābā-chhya gharāt kīti kām-kari pōl-bhar
came then he said, ‘my father’s house-in how-many workers belly-full
khāttayt ni dusāryās ghul'tayt, ni mi hatā bhukan mar'tā. Mi
cat and to-others give, and I here by-hunger die. I
uthān bāpśā-kadē dzāy'n ni tyās mahan, “bābā, tujhya jōlyā
having-arisen father-to will-go and to-him will-say, “father, thy eyes
samur mi Par'mēsṛā-tṣā pāp kolkā ni. Lokā-ni ma-lā tudgā before by-me God-of sin was-done and the-people by-me thy lēk mhanāvā aśi kāy atā maji lay-ki nāy. Tavā atā ma-lā
don it-should-be-said such what now my fitness is-not. Then now me-to gharāt kām-karyā sār-khā ṛābāy's thev'."; Asā mhanān tā tata-nā in-the-house o-worker like to-labour keep." So saying he from-there uthā-lā ni bāp'sā-kadē ālā. Tyā-ohyā bāp'sān tyās lāmb as'tā-nā arose and father-to come. His father-by him distant while-he was pāhyā-lā ni tyās dayā āli ni dhāvā-lā ni tyās mīti it-was-seen and to-him pity came and he-ran and to-him embracing mār-lā ni tyā-ṭsā mukā ghet-lān. Mag lēkān bāp'sā was-struck and his kiss was-taken. Then by-the-son to-the-father sāngetic-lān, 'bābā, tujyā dēkat mi Par'mēsṛā-tṣā pāp kolkā ni. it-was-said, 'father, thy in-presence by-me God-of sin was-done. Tavā atā ma-lā tudgā lēk mhanān ghyāy-chi saram vātē.' Pan Then now me-to thy son having-said taking-of shame appears.' But bāp'sān gadyās-ni sāngetic-lān, 'āre, hyās tāng'lyāt tāng'li-sā by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such kāryā nēsāyās dēsā; ni hyā-ohyā hātāt āng'θi gālā ni pāyāt clothes to-wear give; and of-this in-hand a-ring put and on-foot ghālāy's pāy'tana dēsā; ni pōth-bhar khāv'n-piv'n ādg-tsā to-put sandals give; and belly-full having-eaten-and-drunk to-day-of vakat madgā mārā. Kāran, li mādga lēk mēlā vhatā, tā ādg time mervinent make. Because, this my son dead was, he to-day jītā dzhalā; sāp'plā butā, tā ādg ma-lā gavas'plā. Tavā te ānāūāt alive became; lost was, he to-day me-to is-found.' Then they in-joy garak dzhalā. absorbed became.

Tyā-ṭsā thūr'la lēk malyēt vhatā; tā gharā-dzaval dzavā yētoy His eldest son in-the-field was; he house-neur when came tavā tyās gānā nats'nā aikāy's ālā. Tavā tyāna ekā gadyās then to-him singing dancing to-hear came. Then him-by one to-servant sād ghat'lanā ni, 'hē kāy?' mhanān igsārlān. Tavā tyā word was-put and, 'this what?' saying it-was-asked. Then that gadyān sāngetic-lān, 'tudgā bhāv ālāy, ni tā kūsāl parat ālāy by-servant it-was-told, 'thy brother is-come, and he safe back is-come mhanān ā hā san tujyā bāp'sān kēlān.' Tavā tyās kōp ālā, therefore this festival thy father-by is-made.' Then to-him anger came, ni tā gharāt kāy dzāy-nā. Mhanān bāp'sā bhāy'r ālā and he in-the-house at-all would-not-go. Therefore the-father out come
ni tyā-chyā inav-nyā karāy's lāg-lā. Lēkān bāp’sās parat
and him-of entreaties to-make began. The-son-by to-the-father in-return
bōlpā kēlān, ‘bābā, ādz it'kī varā mi tujiyā-kāda kharptō ni
speech was-made, ‘father, to-day so-many years I of-the-near labour and
tudčā hukúm kaddi moď-lā nāy. Asā asūn tū ma-lā
thy order ever was-broken not. This being by-thee me-to
sōb'tyā-barōbar hasūn pōst karāy’s ēk sērlū suddā dīlā
friends-with sitting a-feast to-make one small-goat even was-given-by-thee
nāy’s. Ni jyā-nā tudčā sag-lā pālā rāng-mandī ghālav-lān tā
not. And whom-by thy all money harlots-among has-been-spent that
hā tudčā lek ālyā-barābar tyā-chyā nāvān san kar'tōs,’
this thy son came-as-soon-as of-him in-the-name a-festival makest.’

Tyā-var bāpūs lēkās bōlpā, ‘tū mādzē-dgavāl rōdz-tās as'tōs
Upon that the-father to-the-son said, ‘thou me-with always art
ni dzā-kāy mādzā tē tudčā-ts. Pan āpun sarvā-ni āman
and whatever mine-(is) that thine-alone-(is). But us all-by joy
karāvā hē tsang-lā hāy. Kāran, hā tudčā bhāv mēl-lā vhatā,
should-be-made this good is. Because, this thy brother dead was,
tā jītā dzhalā; ni dzā sipāl-lā vhatā, tā punā gāv-lā,’
he alive has-become; and who lost was, he again is-found.’
BĀNKŌṬI.

The variety of Saṅgāmeśvari spoken by Muhammadans is usually called Bānkōṭi, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgāmeśvari. The pronouns 'that' and 'who' are, however, tō and dsō, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, mē mār-tō, I strike.

The Hindostāni suffix vālā is used to form nouns of agency; thus, sēt-vālā, a cultivator; dukān-vālā, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[ No. 31.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

KONKAN STANDARD.

BĀNKŌṬI DIALECT. (MANDANGAD, DISTRICT RATNAGIRI.)

कॉन एका मानसास दीन सुलग छोटी । आनि ब्या-पौर्णी भाकटा आपल्या वापस लातला, बापा, आमच्या मालमर्या-पौर्णी जो हिसा मात्या वाक्यात आसल तो मला बापा । आनि, ब्या आपली मालमता बाँजला, वाटून-शान दिली । पुढे बीजता दिसानाची ब्या चाकूचा सुलनाची जी वावू इटक घोळी ती सगळे गोळा कमजून-गाती ती एका दूर धाण-मर्या गेला । बिले चैनी-वाजी-मर्या सगळी आपली दौडत चालली । जवऱ्या आपली सगळी देखून ब्या चाळवली, तरा ब्या धाणात बोटा दुःख यांला । आनि भा व्या निवारी मात्या-सुरू ब्यास खाया-पिया मिळे-नाव-सां भाला । आनि ब्या धाण-मर्या वाका भागत जाण-गाती एका भिक्खा-कोड तो चाकरीस जाला । ब्या बिरकान आपली दुःखरां राखाव ब्या धाण्या मात-मर्या घावला । आनि ते शेतक दुक्कडी जोू भुखाच खात होतीं तां जरी ब्या कोणी दिलांच असतांतरी तां खायास तो तबाह होता ।
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BANKOTI DIALECT.  (MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kôn ēkā mān̄śas dôn mul̄ga hōtē. Āni tyā-paikī
certain one to-man too sons were. And them-from-among
dhāk'tā āplīyā bāpās mhat'la, 'bābā, ām-chyā māl̄matyā-paikī
the-younger his-own to-father said, 'father, our property-from-among
dō hisū mājīyā vátyā-tšā āsal tō ma-lā dyūvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
tyān āplī màl̄matā tyādg-lā váṭūn-sān dīlī. Phūdē
by-him his-own property then-to having-divided was-given. Afterwards
thōyā disū-nī tyā dhāk'tyā mulā-chī ji-kāy īshāk hōtī tī sag'li
after days-in that younger son-of whatever estate was that all
gōlā karūn-sānī tō ēkā dūr dyāsā-madī gēlā. Thītē
chaini-būji-madī sag'li āplī daulat ghālav'li. Dzāvē āplī sag'li
luxurious-living-in all his-own property was-wasted. When his-own all
daulat tyān ghālav'li, tavā tyā dyāsāt mōtā dukal pad'la; ānī
property by-him was-wasted, then that country-in great famine fell; and
tō bhīkāri dzāhāyā-mulā tyās khāyā-piyā millē-nāy-sā
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
dzāhālē. Ānī tyā dyāsā-madī yākā šārāt dzāūn-sānī ékā
it-became. And that country-into one in-town having-gone one
girātā-kadē tō tsāk'ris rhalā. Tyā girāstān āplī duk'tā
householder-near he for-service remained. That householder-by his-own swine
rākhāy tyā-lā āplīyā sātā-madī dzādg-lā. Ānī tā-yēlas duk'tā
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
dē bhus'kūt khāt hōtī tē dzāri tyā-lā kōnī dīlā astā
which husks eating were that even-if him-to (by-)anybody given had-been
tari tē khāyās tō tayār hōtā. still that to-eat he ready was.
BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkari or Kāthādī, which is originally a Bhil dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārī. The Vārīs, as also the Kātkaris, are said to be more like the Bhils than the Kōḷis. Their dialect is still more influenced by Marāṭhī than Kātkari.

Lastly there are three small dialects in Thana, viz., Vāṭval, Phuḷgi, and Sāmvēdi, which still have preserved many of the characteristic features of Gujarāṭī Bhili.

KĀTHĀDĪ OR KĀTKARI.

The Kātkaris are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from kath, catechu, which they extract from the terra japonica, or khār tree. Their dialect is sometimes called Kātkari and sometimes Kāthādī or Kātvaḍi. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
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<tbody>
<tr>
<td>Khāndēśī</td>
<td>110</td>
</tr>
<tr>
<td>Thana</td>
<td>44,500</td>
</tr>
<tr>
<td>Jawhar State</td>
<td>450</td>
</tr>
<tr>
<td>Janjira State</td>
<td>700</td>
</tr>
<tr>
<td>Kolaba</td>
<td>30,940</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>76,740</strong></td>
</tr>
</tbody>
</table>

No specimens have been received from Khāndēśī and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthādī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkaris all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is nā; thus, bāhās-nā, of a father. Here the oblique form bāhās corresponds to bāpās in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarāṭī. The Marāṭhī form in tā is also used; thus, mājyā bā-chyā tā-kār-vālā, to the servants of my father. Similarly we find gharā-nā and gharāt, in the house; sōk-vā and sōk-vē, sons; mā-nā, my; tu-nā, thy; and tvāyā samār, before thee; tō, that, and yē (ghōḍā), this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, aḥā; 2, aḥās; 3, aḥāḥ; plural, 1, aḥāv; 2, aḥāḥ; 3, aḥāḥt and aḥāṭ.

The past tense is 1, hat(ā); 2, hat(ā)v; 3, hatā; plural, 1, hatāv; 2, hatā; 3, hatāt or hatāt. Another base he occurs in forms such as hinā, he was; hināt, they were; he-hina and hin, having been. Besides, we often meet with Marāṭhī forms such as hōtā, he was.
The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, mā džāhā, or džātā-hā, I go; mā marā-hā, I die; tē khapahant, they work. This seems to be the regular present tense. Other forms are kūthas, thou bearest; rahas, thou livest, he lives; yēha and yēhē, he comes, vātēho, it appears. Compare Khāndēṣī maras, present singular of mar-na, to die.

The past tense is formed as in Khāndēṣi; thus, gyā, he went; ōnā, he came; raknā, and raknā-hā, he lived; aqītsaṇ paq-nī, difficulty arose; yō bhōṇ-pavān ikaḷ lidās, from whom did you buy this? mā pōp karā-hā, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are khaṭ-nā, having eaten; vāṭīnhā, having divided; ihīn, having come; māṭmatā sōpi tāki, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāṭhōḍi is now, to a great extent, that of a Marāṭhi dialect, but that the originally different character is still easily recognised.
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KATOHPI DIALECT.

SPECIMEN I.

एकी वाहासां टोंग सोहरा हतात. बाँतला झान सोहरा वाहासां इसा आखु, वा आपला काय आहां बाँतला बाटा माला दी. संग लानी वाढीसीन दिना. संग तो पेसा हीसीन दूर मुळखत थ्या. लानी तिकडी जाहीसी सारा पेसा उडवा. आती तठ दुर्बल पडणां. तठ लानी अडचन पडणी. तत्वां बाख-पा बाळां नाहीं. संग तो सवकार-बंद चाकूरी रहाणा. बाख इसा आहां दुकारं चाहला ज. तठ खाला काय नाहीं. तत्वां दुकारं खालं धात तो फील माला खात राह, इस लानी मनात आनं. बाखा लोनी काळी अभिप्रेत नाहीं. संग तो शुद्ध-वर आना. मानी बासणं घर बड़ी गड़ी खपटत, बाखा पोटम भाकर बिखऱ्या. मा भुक्केनं मरांह. मा उठीन वाहासं-बंद झाडून वाहासं मा आबिन वा मा वाहासां देखत देवानी रुपट पाय करांह. अता-पसून तुना सोहरा मा नाहीं. माणा गड़ा-सारा ठीव. इसा अर्ण तो बाख वाहास-बंद थ्या. तो टूर हता ते बाखा बासणं हरा. बाखी मनात बाइकट बाटना. ती धावदी ग्या आती बाखी वागडीला मिठी मारी वाहासां बाखा मुळा दिना. संग बाहास-ला सोहरा आख, वा मातुभासं-समूह देवानी रुपट पाय करांह. अता माणी वाहासां माणा नाव आखुला लाज बाठह. वा गड़ा बाखी नाहीं, ज नी माणी सोहरांची चबोट अंगिरांचा घाल. बाख हरात अंगिरांची घाल, आती बाखी पावभा जोडा घाल. संग आयन समधी जण खांव नी सण बाँस. कारण माणा सोहरा मरलेल तो जिवा रीता; ती गरेर तो आना. संग ते सण बाँस लागलेल.

अपेक्षांत बडकील सोहरा शेतांत हता. तो आपले घर आना तो हेरे माणा नी नाव हता. बाख गड़कीला बाहर आती गड़कीला सोड घाल, ईं काय. संग गडी आंब तुना भास्क आना, आती बासला वीच रीतिन मेटना, हडून तठ मोठी वेषणवर घाली. ती रागीना घरांत जा नाहीं. बाखा बास बाहर दृष्टी बाखा रुपट लागला लागला. मोठी सोहरांनी वाहासां आंब, ईं हेर,
ओढा बरसा तुनी चाकारी करी, तुनी गोष्ट मा कटी मोडल नाहीं। तरी माणि
मैतरा बरोवर मधी खुशाली करी खणून बोखऱ्या आश्वऱ्या दिनेल नाहीं। आणि
तुनी धाकटे सोहऱ्यानी जिंदगी वासवणी बरोवर नार्दी नागमा नी उडावी टाळी,
खासाठी ऑटी मोडी जेवणावर कसा करीस। तेथवां वाहासणी सोर्वाणा आखां,
सोहरा, तुं माणि पाटी नेहमी आश्वऱ्या, माणा बाळ आशां ती सगळा तुंवाच आहां।
मजा करवां हसवां खिड्डवां इं कसला हता। कार्यत तुना भावस मरना हता तो
जिवा श्रीहीन आना; जो गरेल तो आतां सापडना।
[No. 32.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP. 

MARĀTHĪ. 

KĀTHĪRĪ DIALECT. 

(DISTRICT KOLABA.) 

SPECIMEN I. 

TRANSLITERATION AND TRANSLATION. 

Eke bāhās-lā don sohṛā hatat. Tyāṭ-lā lahan sohṛā bāhās-lā 
One father-to two sons were. Them-among the-younger son father-to 
isa ākha, ‘bā, āp’lā kāy āhā, tyāṭ-lā vātā mā-lā dyā.’ Maṅg 
sō said, ‘father, ours what is, that-in-from share me-to give.’ Then 
tyā-nī vāthān dinā. Maṅg tō paśā līhin dūr mulakhāṭ 
hin-by having-divided was-given. Then he money having-taken far in-country 
gyā. Tyā-nī tik’dē dgāhin sārā paśā uḍ’vā. Āni taṭha dukāj 
went. Him-by there having-gone all money was-squandered. And there famine 
pāq‘nī. Taṭha tyā-nī ad’tīsan pāq‘nī. Tadhavā tyā-pā kāṁī nāḥī. 
arose. There him-of difficulty arose. Then him-near anything was-not. 
Maṅg tō sav’kārā-kāda ḍsāk‘rī rahā-nā. Tyā-na isā ākha. ‘duk’rā 
Then he a-rich-man-with in-service stayed. Him-by so il-was-said, ‘swine 
tāru-lā dga.’ Taṭha khāva-lā kāy nāḥī. Tavā, ‘duk’rā khāi-nā 
feeding-for go.’ There eating-for anything was-not. Then, ‘the-swine having-eaten 
tākat, tō phōl mā khāi rahā,’ iss tyā-nī maṁat ānā. 
used-to-throw, that husk I having-eaten stay,’ so his in-mind came. 
Tyā-lā konī kāṁī opēlā nāḥī. Maṅg tō sūddhi-var ānā. ‘Mā-nē 
Hiṃ-to by-anyone anything was-given not. Then he senses-on came. ‘My 
bās-nē ghar bahu gaḍi khapahant; tyā-lā pōt-bhar bhākār milaḥa. 
father’s in-house many servants working-are; them-to belly-full bread is-got. 
Mā bhukē-nē marāhā. Mā utīn bāhās-kāda dgaṁ bāhās mā ākhiṁ, 
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say, 
‘bā, mā bāhās-nī dekhat Devā-nī ulaṭ pāp karāhā. Āṭa-pasūn 
“father, (by-)me father-of in-sight God-of against sin done-is. Now-from 
tu-nā sohṛā mā nāḥī. Mā-lā gaḍyā-sārā thye.’’ Īsā mhaṇūn tō tyā-na 
thy son I am-not. Me servant-like keep.’’ So having-said he his 
bāhās-kadē gyā. To dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē maṁat 
father-to went. He far was then him the-father-by it-was-seen. His in-mind 
vāṭ vāṭ-nī. Tō dhāv’dī gyā ānī tyā-nī bag’ḍī-lā mijhi mārī 
bad appeared. He running went and him-by ribs-to embracing was-struck
bāhās-nī tyā-lā gulā dinā. Maṅg bāhās-lā sōhrā ākha, ‘bā, mā. the-father-by him-to kiss was-given. Then the-father-to the-son said, ‘father, (by-)me
tujhyā-samār Devā-nī ulāt pāp karahē. Aṭā mā-nā bāhās-nā maṅ-lā nāv
thee-before God-of against sin done-is. Now my father-of me-to name
ākhu-lā lāj vāṭēha.’ Bā gadyā-lā mhanē, ‘dha ni mā-nō sōhrā-lā
to-say shame seems.’ The father servant-to said, ‘go and my son-to
ṭṣakōṭ aṅgar-khā ghāl. Tyā-na hataṭ āṅguṭhī ghāl, ānī tyānī pāy-nā
good robe put. His on-hand ring put, and his feet-on
dzōḍā ghāl; maṅg āpān sagṭē ḏēa khāv ni sān karā. Kāraṇ shoes put; then we all men will-eat and holiday will-make. Because
mā-nā sōhrā marṇēl, tō jivā thinhā; tō gayēl, tō ānā. Maṅg tē sān
my son had-died, he alive became; he had-gone, he came.’ Then they holiday
karā lāgnāt.
to-make began.

Odhyaṅt vaḍil sōhrā sēṭṭāt hatā. Tō āpāṅ ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,
gānā ni nātā hatā. Tyā-na gadyā-lā bāhārā ānī gadyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,
‘ī kāy?’ Maṅg gāḍī ākha, ‘tu-nā bhāus ānā, ānī bās-lā byēs
this what?’ Then the-servant said, ‘thy brother came, and father-to good
riti-nā bhūṭā, mhanān tathā mōṭhi jēṛnāval ghālī-ḥi.’ Tō rāginā,
way-in met, therefore there great feast put-is.’ Ho got-angry,
gharāṭ dzā nāhā. Tyā-nā bās bāhēr ihin tyā-lā samadcav-lā lāg’nā,
in-house went not. His father out having-come him to-entreat began.
Mōṭhi sōhrā-yā-nī bāhās-lā ākha, ‘ī hēr, oḍhā varsā tū-nī āṣak’rī
The-elder son-by the-father-to it-was-said, ‘this see, so-many years thy service
kari; tū-nī gōṣṭ mā kadi model nāhā. Tari mā-nē maitṛā barōbar
was-done; thy word I ever broke not. Yat my friends with
mayi khusāli kari mhaṅūn bōk’lyā āṁhās dinhēl nāhā. Ānī tū-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy
dhāk’ṭē sōṛyā-nī jīnd’ṭī kashāṇi barōbar nādē lāg’nā ni udāvī
younger son-by property harlots with connection was-made and having-squandered
ṭāki, tyāsāṭhī oḍhī mōṭhi jēṛnāval kasā karīs?’ Tēḷhāvī bāhās-nī
was-thrown, him-for so-great big feast how is-made?’ Then the-father-by
sōhrā-lā ākha, ‘sōhrā, tē mā-nē pāṭi neḥ’ṃi āḥās, mā-nā kāy āha
the-son-to it-was-said, ‘son, thou me-af with always art, mine what is
ṭi sagṭē tu-nā-ṭs āḥā. Madā ḍaṛvā hasrā kheṛvā. ḍaṛvā karū-lā hatā,
that all thing-only is. Feast to-make to-laugh to-play this to-do was,
Kāraṇ tu-nā bhāus marṇā hatā, tō jivā thinhā ānā; dzō gayēl,
Because thy brother dead was, he alive having-become came; who had-gone,
tō āṭṭ śṛṇāvā
he now was-found.
[No. 33.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

Kāthōpī or Kātkāri Dialect.  (State Janjira.)

SPECIMEN II.

A TALE.

दोन दोसं एकच बाटन संगत जावा नाही. खाना नाहसं एक आशूल पडणेल. खास एक विहीनी एका माहात्मा-वर चटपटेल, आना माहात्मा खासूत आपना वीव जगवा द्याना. वीरसं आपल्या एकच्याचाच अशसं समोरानी नीवाव लागाव नाही, आता वेळ्याला जसीतीने-वर पडणा आन सरलाना सीमत लीपा।

क्षान महान दोघ लीकाने काळन खान एकील झाता, आशूल मोहदान सीवत नाही. तो पडणा आता ती आशूल खाच्या डोयाच्या बांधी आनी आन खाना काळींज काळ आन नावा गंदावा पर शा सांस्कार ठावेल नाही, दम धरी रहला, आन ती आशूल ती मरी-गई वे ध्यानसमेत लीपा. ती आशूल घरी घडी. तो आशूल टुर पडणी धूळीला मानस काळा-व्रुःक खाल उतरना आन वीरवाना आता, आशूल तुक्ता कानावा काळ गंदावा हती. तो आता, ती खाना तोंड तुवा काना-पा घरी. खाना टोमार बोला, खास मोठासा दपाडा नाही. खाना वर्ण आता, जा मानस काळीनाला आता ता आपल्या वचनाच्या मुखार वर्गवाश्च आन आपल्या टोमारानना फसवावा हे लोकासं संगत करवा नाही.
MARBHĪ.

paḍnā ān marṇā-ṇā nimit līdā. Tyā-na maru-ṇā dhīṅg līdā-ṇā fell and death-of pretence was-taken. Him-by dying-of pretence-taking-of kāraṇa, tyān aikēlā-vhātā, āsval marṇā-ṇā sīvat nāhā. Tō paḍnā-āhā reason, by-him heard-was, bear a-corpor-to touching not-is. He fallen-was ti āsval tyā-čhya dōy-pā ānī ān tyā-ṇā kāliṇḍ kān ān nāk that bear his head-near came and his heart ears and nose gand-vā, par tyā māṁsān hāl'vēl nāhī, dam dharī raurīnā, smelled, but that by-man it-was-moved not, breath having-held he-remained, ān ti āsval to māri-gāī yē dhyān-mā līdā. Ti āsval hērī and that bear then dead-is this mind-in was-taken. That bear having-seen gāī. Ti āsval dur paḍnā, pūhā māṁsā dghād-varān khāl utārīnā went. That bear far went, the-first man the-tree-from-on down alighted ān bīṣryā-ṇā ākā, 'āsval tujyā kāṇā-mā kāy gundavya hātī?' Tō and the-other-to said, 'the-bear thy ear-in what whispering was?' He ākāhā, 'mi tyā-ṇā tōnd tujyā kāṇā-pā hērā.' Tyā-ṇā dōs'dār bōlā, 'tyā-ṁā said, 'I his mouth thine ear-near saw.' His friend said, 'that-in mōthā-sādā dapāda nāhī. Tyān vaḍā-te ākāhā, dōg māṁsā kāśī-ṇā so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in āha tā āpī'ya bātsāvā-gōa ichār karvāhā ān āpī'ya dōs'dārī-ṇā is then his-own protection-of thought should-be-made and his-own friends-to phaśvāhā yē lōkā-sā saṅgat karvā nāhī, should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.  
MARATHI.

KÂTHÔDI or KÄTKÅRÄ DIALECT.  
(District Thana.)

SPECIMEN III.

जिन्या एका मानसाळा द्रौप सोहऱा दुःख नाही, बळाळा भाकाळा भांसाळा आखूळा लागाणासा, वा मानी काव्य दौळत बांधाळा गंजमी ती मानी माळा बाटा करी दे। वा वाहूल्यांच राहाणा। मग व्याव्या वाणी व्याळा दौळत वाटी दिनी। मंग वोडळा दिसवणी वाणाला सोहऱा सगळी दौळत लीहीन दूर देसामा गेहा, आज तपासूनन का रहीन सगळी दौळत खपवणी ठावा। मग व्याव्या सगळा खर्चूं ठावात मागून वा देसामा मीठा काळ पडवा। व्याव्या व्याळा अडळा ग्याळा लागानी। तवा तो वा देसामा एका गरूला जबक जाई रहणा। वा गरूली व्याळा दुःख बाळळा आपल्या हैतमा वाळवला। तठ व्याळा वाठनाणा बुऱ्याचा जी टरफळ खातात तिवळ खावीन पोट भराया। दुसर व्याळा कोणी काही ओपेल नाही। मग तो सुदूक हीहण आपल्या जीवाळा आखूळा लागाणा, मान्या वापाळ्या घरी जवऱ मंजूरका पोट भराहण न वा अघ भुक भराहण। वा आता मान्या बास-कड जावण न व्याळा आपली, वा, मा तुना न देवाना बुव अवराळ कराहण। तू माला आता-पासून सोहऱा नको आधारी छ। मा तुना गडळ तुना गड्यामा रहीन, न पोट भरीन। तुना गड्यामा माळा ठव। मग तो उद्धीन आपल्या बास-कड गेहा। व्याव्या भांसाळी व्याळा दुःख तैराण न व्याळचा पोटमा वर्दळू लागाणा। आा पऱ्याची जाहीन व्याळा गड्यामा मीठी चाली, आण व्याळा वगड्यासा वगड्याची लीहीन व्याळा गुळा दौळा।
KINNAUÉK DIAMÁL. (DISTRICT THANÁ.)

TRANSLITERATION AND TRANSLATION.

Kinyá éká máns-lá dón söörtá hutat. Tyátd-lá dhákl-lá báhás-lá
some one man-to two sons were. Them-among the-younger the-father-to
ákhul-lá lághná-há, tā, má-mi ná káy daulat vátyá-lá yéen-ní tí má-ní
father- to say begun, 'father, my what property share-to is-to-come that mine
ná-lá vátyá karí dé; má váhál-ts táhá-há.' Mag tyá-nýá ná
ma-lá vátyá karí dē; má váil-s-ts ráhá-há.' Mag tyá-nýa bá-ní
me-to share having-made give; I separate shall-live.' Then his father-by
ságlá daulat lhi-na dãr déd-ná gáhá, án tatha
son all property having-taken far country-in went, and there
udhalpanán rahi-na ságlá daulat khpvī tákí. Mag tyá-ní
udhal panán rahi-na saglí daulat khpvi takí. Mag tyá-ní
riotously having-lived all property having-spent was-thrown. Then him-by
ságlá kharči táktá mágún tyá déd-ná móthá ká
all having-spent was-throwen afterwards that country-in great famine
paq'ná. Tyá-munjá tyá-lá ad'tsin păglá lágní. Tavá to tyá déd-má
paqna. Tyá munja tyá lá adtsin padlá lágni. Tavá to tyá déd ma
felt. Therefore him-to difficulty to-fall began. Then he that country-in
éká garástág dzava ergál dğnal ránhá. Tyá garastá-ní tyá-lá dukar tšər-lá
eká garastá dzava ergal dğnal ránhá. Tyá garastá-ní tyá lá dukar tšər lá
one householder near having-gone lived. That householder-by him swine to-tend
áplyá šet'ma ghrává-há. Tatha tyá-lá vátrná-há, dukr'rá ji tarp'hal
aplya šetma ghrawa há. Tatha tyá lá vatrna há, dukr'ra ji tarp'hal
his field-in sent-was. There him-to it-appeared, swine which husks
kháhát ti-ts kháhí-na pót bharvá; dus'ra tyá-lá koní
khá had tis kháhi na pot bharva; dus'ra tyá lá koní
ate that having-eaten belly should-be-filled; else him-to by-anything
káhi ópél náhi. Mag to suddhi-var ihi-na áplyá jivá-lá
kahi opel nahi. Mag to suddhi var ihi na aplya jiva lá
anything given was-not. Then he sense-on having-come his mind-to
ókhul-lá lágná, 'má-nýá bápá-nýá gharí dğbábar mandzür-karyá
ákhul lá lágni, 'ma nyá bápá nyá ghari dğbar mandzür karyá
to-say begun, 'my father's in-house a-great-many labourers
pót bhará-há, na má átha bhuka-na mará-há. Má átá má-nýá
pot bhará há na má atha bhuka na mará há má atá ma nyá
belly fill, and I here hunger-with dying-am. I now my
né-kdá dzày-n na tyá-lá ákhn, "bá, má tu-ná na Dévá-ná
bắ-kda dzay n na tyá lá akhn, "bá, má tu ná na Dévá ná
father-to will-go and him-to will-say, 'father, by-me thee-of and God-of
f 2
bahu aprād karā-hā. Tū mā-lā ātā-pāsūn sōh'rā nakō ākh'śil. Mā much sin done-is. Thou ma-to now-from son not will-say. I tu-nā gaḍi tu-nyā gadyā-mā rahin na pōt bharin. Tu-nyā thy servant thy servants-among will-live and belly will-fill. Thy gadyā-mā mā-lā thēv."  Mag tō uṭṭihin āp'lyā bās-kada gēhā. servants-among me keep." Then he having-risen his father-to went. Tyā-nyā bāhās-nī tyā-lā durū-te hōrā-hā, na tyā-chyā pūtā-mā His father-by him far-even soon-was, and his belly-in ravandalū lāg'na-hā, ān dhāvdi dzāhin tyā-nā gaḷā-mā mīthī ghāli-to-mose it-began, and running having-gone his neck-on embracing put-hī ān tyā-nā bag'di-mā bag'di ghāli-na tyā-lā gūḷā dīnā-hā was and his neck-on neck having-put him-to kiss given-was.
VÄRLĪ.

The Värîls are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Värîls have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Värîls of the Dangs speak a Bhil dialect, founded on Gujarâtî.

The Värîls of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khandâsî. In the course of time it has, however, been so largely influenced by Marâthî, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarâtî.

According to the District Gazetteer the Värîls have a tendency to shorten the words, and say for instance kōṭ dás, instead of kōṭhī dālōs, where are you going? Moreover, they use some peculiar words such as nāng-nil, to see. The specimen received from Thana corroborates these statements. Nāng, see; nāngûn, having seen, occur, and an instance of the so-called shortening of words is vichâr, he asked, for which the fuller Marâthî form is vichār-lâ.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marâthî of Poona, and, lastly, there is an admixture of Gujarâtî.

A is used as in the dialects of the Northern Konkan in many cases where Standard Marâthî has ē; thus, tatha, there; paṭlā, it fell; dūkâra, swine; sângan, I shall say.

The Anumâsika is often dropped, and often also added where it seems to be incorrect. Thus, tyāl-si, from among them; tēnā, by him; dēvâ-isâ and dēvâ-obyâ, gharâ, in God’s house; aha, aha, and aha, is.

The aspirates are sometimes irregularly used; thus, osâmî-nu davaçlâ, the man sent him; maṅgh, afterwards; dâlā and dâlā, given; tēnâ and tyân, by him.

In the inflection of nouns we find typical Konkan forms such as bâs-lâ, to a father; bhâs, a brother; dûkâra, swine, etc.

On the other hand, v, l, and ñ are used as in the Dekhan. Thus, mânasâ-lâ, to a man; dûkâl, famine; paṭlâ, he fell. In milât, meeting, however, l is substituted for ñ as in the Northern Konkan.

The Gujarâtî element is chiefly seen in the vocabulary. Compare biś, another; pûlê, by himself; tyâ-nē, his; mûrēl, dead; dżârē, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.
[No. 35.]

INDO-ARYAN FAMILY.  

MARATHI.

Vārī Dialect.  

(District Thana.)

एका माणसाला टीन पोवरे होते. वाताने लहाना बाळां विचारा, वा इस्तेला भाग जो माळा वेल तो दे. मंचो जॉनी इस्तेला भाग सरखा वाळून दिला. मंचो गोडने दृष्टानी लहानो पोवरा असाच लांबी बिंजे गर्वीत वेल गेला. मंच तथा जाजन असाच इस्तेल उघडला ठाकला. मंचो तेव्हे असाच ब्यंचन टाकल्या-चर तया मौठ दुकांतेपला. तेशी ब्याळा वाळ पडलेही. ब्या-ब्याळ ती तवच एका असामी-जवक जाजन रहला. ते असामीन ब्याळा डुकार चाराचा ब्याळ्या शेतांत दुबडलेही. तत्त्वे डुकार ठरफल खात ती पोते खाजन पोट भराव असें ब्याळा वाळलेही. पण ब्याळा कोणी काहीं दिलेही नाही. तत्त्वे ब्याळी सुदरे जरा वाळली न बोलला. माफ्यासे वरता कोठेक मुंबराना खाया विचवा आहे नसी मुखीचा फार आभारला आहे. मी अथवा माफ्यां वा-कडे जाईल न ब्याळा संगण, वा मी टेव्हांने उल्टों न तुम्हीं पुढऱ्यां पाप कीला आहे. आयार्गी तुफा पोवरा मी आहे अस तुऱ्या मजर्गी नको. तुफा मी एक चाककुङ वसा आहे.
[No. 35.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀṬHĪ.  

VĀRLĪ DIALECT.  

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā màāq-sā-lā  dōṅ pỳ'rē hōtē.  Tyāl-śī  lahānā  bās-lā
One man-to two sons were.  Then-in-from the-younger father-to
vichār, 'bā īstēlā-tsā bāṅg dźō mà-lā yēl tō dē.'  Maṅghā
asked, 'father estate-of share which me-to shall-come that give.'  Then
bā-nī īstēlā-tsā bāṅg sar-khā vāśūn dīlha.  Maṅghā thoṅ'kē
father-by estate-of share like having-divided was-given.  Then few
dīsā-nī  lahānā  pỳ'rā  as'gha  lām  bīndgā  gāvāī  ghen
days-in the-younger son all fur another to-village having-taken
gēlā.  Maṅgh tatha dzāūn as'gha īstēl udhrūn tāk'tāī
went.  Then there having-gone all estate having-squandered was-thrown.
Maṅghā tē-nhā as'gha khar'gsūn āk'tāyā var  tatha mōthā dukāī
Then him-by all having-spent being-thrown-after there great famine
pad'īlā.  Tai-sī tyā-lā hāl pad'īlā.  Tyā-khāl tō tath-tsē ēkā
fell.  Therefore him-to distress fell.  That-under he there-of one
asāmī-śgavaī  dzāūn  rah'īlā.  Tē  asāmī-na  tyā-lā  ḍuk'rā  tsārāyā
person-near having-gone stayed.  That person-by him-to swine to-feed
tyā-čhāyā  śētōtī  davaśīlā.  Taī  duk'rā  tar'phal  khāt  ti
his in-field it-was-seat.  There swine hussks used-to-eat them
potē  khāūn  póṭ  bharāvā  asā  tyā-lā  vāṭīlā.  Pan
himself-by having-eaten belly should-be-filled thus him-to it-seemed.  But
tyā-lā  kōń  kānī  dhīlā  nāhī.  Taī  tyā-chī  sud
him-to (by-)anybody anything was-given not.  Then his consciousness
dgārā  vālī  na  bōltā,  'māṅghē  bās-tsē  gharā  kōdhēk
somewhat was-turned and he-said, 'my father-of in-house how-many
maḍḍurā-nā  kāyā  milāt  āhā,  na  mī  bhukā-tsē  phār  ābhādālat  āhā.  Mi
madura-na khyā milat āhā, na mi bhukē-tsē phār ābhādalat āhā. Mi
servants-to to-eat got is, and I hunger-of much perishing am. I
ath-śī  māṅghē  bā-kaḷē  dzāīn  na  tyā-lā  sāṅgān,  "bā,  mī
ath-sī madghe bā-kaḷe dzāīn na tyā-lā sāṅgan, "bā, mī
here-from my father-to will-go and him-to will-say, "father, (by-)me
Dēvā-tsē  u'llā  na  tudghē  pūdhā  pāp kēla  āhā.  Āthā-śī  tudghē  pỳ'rā  mī
Dēva-tsē u'llā na tudghē pudhā pāp kēla āhā. Āthā-sī tudghē pỳ'rā mī
God-of against and thee before sin done is. Now-from thy son I
āhē  asa  tū  samādrīśī  nakā.  Tudghā  mī  ēk  ḍsākūr-tās  dzāsī  āhā,"' am thus thou will-consider not. Thy I one servant-only like em,"'
VĀḌ'VAL.

The Vāḍvals are one of the sub-tribes of the Pāchkaḷai Kupābis. They are returned to the number of 3,500 from Thana, where they are found in the coast tahukas of Bassier, Mahim, and Daharu. Like the rest of the Pāchkaḷai they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral ġ is not, however, changed to r after vowels; thus, ghōḍā, a horse. The cerebral ş is often written, but seems to be pronounced as a dental, n being often written instead; thus, pāṇī, water; but kōṃ, anyone. The cerebral l is used as in the Dekhan; thus, dōḷā, an eye; mīḍā, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vāḍ'val shares with several Bhil dialects. The most important ones are as follows:—

Ch becomes s or ś; thus, sākar, a servant; sānd, moon; sār, four.
S and ś become h, i.e., probably the sound of ch in 'loch.' Thus, hōma, gold; bah, sit; hāngatla, it was said; hēl, field; hāmbhar, hundred. The s of the genitive suffix sā usually becomes h and is often dropped altogether; thus, bābā-hā, bābā-yē and bābā-ā, of the father; tyā gānā dukāntārā-tyā mērun, from a shopkeeper in the village. Compare the Bhil dialects of Chhotā Udepur, etc.

H is regularly dropped; thus, aṭh, a hand; ñā, he is. Forms such as bāy, he is; bāḷā, he was, are, however, also met with, and h is perhaps in reality a feeble h-sound, a kind of spiritus lenis.

Ordinary Marāṭhī forms occasionally also occur; thus, sāl, seven; vīs, twenty; ponnās, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find a in many places where the dialects of the Dekhan have ā; compare dāla, it was given; ḍālā, they began.

The Anamāika is usually dropped; thus, bārī māk'na, good men; tyāl-ṇa, from among them.

The case of the agent usually ends in n; thus, bābān, by the father; tyān, by him; mīn and mīṇa, by me.

The genitives of the personal pronouns are māā, māyā, mā, my; tūā, tūnā, thy; ām-ā, our; tūn-ā, your.

The verb substantive is kāy, or āy in all persons of the singular; the plural forms are 1, (h)āt, 2, āhā, āt, 3, (h)āt. The past tense is 1, (h)ōlā, ālā, 2, hōlā, hōtā, 3, hōlā; plural, hōtā.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, mār'tāy, I strike; 2, mār'tē, 3, mār'tē, plural 1, mār'tāv, 2, mār'tā, 3, mār'tē. ‘You go’ is tumī dā.

The past tense is regularly formed; thus, gēlāv or gēlā, I went, 2, gēlā, 3, gēlā; plural 1, gēlē, 2, gēlē, 3, gēlē.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, ālāy, he has come; gēlāv, I have gone; mōttā, he had died. A curious form is padābhā, he was lost.

Future forms are abēn, I shall be; sālān, I shall go; hāṅgēn, I shall say; māṛhiṅ, thou wilt strike, etc.
Some forms and words are Gujarati and not Marathi; thus, sū, i.e. ohha, six; mēre, near; pōtē-hi (bāg'kō), one’s own (woman), wife; bhukē, with hunger; pōt bharēvō, the belly should be filled; tyāt-na, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀTHI.**

**Vāp'vāl Dialect.**

(District Thana.)

एका माहणाला टॉन पोर होते. खातन धकाला बावळा बोळला, बावा माय वावळा दोस्तेक माला देते. मग खान बाला दोस्तेक वाटून दिला. मग धीर्या दिवात धकाला पोर जवळ हाव्हून लांच गेला, आन ताताला धेंसा उडवाया लागला. मग खान ज्यकल खपील्या-वर ताताला मग धणा दुकाळेच पडला. खाकारतां बाला आडसव पडली. तबा तो टलन एकायेसे मेरे वाजन रेखला. बाला खान हुकार साराला बावा हेतात धडला. तबा हुकार जी टरफल खात आहत खाव्हा-आरसी खान माये पोट मराठो अस्त बाळा बाटला. आन बीनी खाळा काय देडे नाव. मग तो हुड्डी-वर आला न बोळला माया बावळा घरा साकराला कवडी-पिटो आय. पण आते मी मुखी मरतय. भी उद्धून बावळा-तय सागान आन बाळा डांगार, बो बावा, मिन आवाळा बँगव व तुया मेरे पाप केल. अता तुआ होक्का वोळला मी घटत नाव. माला एका साकरा हारक ठेव. मग तो उठूता-न बावळा मेरे गेला. तो लोंच अहे आवधारत बाळा बाळा बाळा बाळा बाळा बाळा बाळा बाळा बाळा बाळा बाळा. मग खान धव-साराली अन बाळा गम्भीराला अटी साराली व बाळा मुखा धेतला. मग पोर बाळा बोळला, बावा, मी आवाळा बँगव व तुया मेरे पाप केल. अता तुआ होक्का वोळला मी घटत नाव. पण बावळा साकराला हांगलत. वर आळद साला आगात वाळ आणि बाळा हातात वाळडा वाळ आणि पाया-रंटी जोडा चल. मग आपण जवळे जाण खाव शीस केल. कारण यो माया पृती मेहळता तो पुने जिता जाळा, व पडलोआ ती सिकला. तबा ते माजा केळ लागल.
TRANSLITERATION AND TRANSLATION.

Ekā mātkā-lā don pōr hotō. Tyāt-nā, dhak̲l̲ā bābā-lā
One man-to two sons were. Them-among-of the-younger father-to
bōlī-lā, ‘bābā, māy vātāyā istēk mā-lā dē.’ Mag tyān tyā-lā istēk
sāid, ‘father, my share-of estate me-to give.’ Then him-by him-to estate
vātān dīl. Mag thōdyā dīhat dhak̲l̲ā pōr dzak̲l̲ā
having-divided was-given. Then few in-days the-younger son all
hār-tūn lāmb gēlā, ān tayālā paisā uḍ-vāyā lāg̲l̲ā. Mag
having-collected far went, and there money to-squander began. Then
tyān dzak̲l̲ā khāpālīyā-var, tayālā mag ghanā dukāl pad̲l̲ā.
by-him all being-spent-after, there then mighty famine fell.
Tyā-kart̲ā tyā-lā ādān pad̲l̲ī. Tāvā tō taṭ-nān ēkā-yē mērē
Therefore him-to difficulty fell. Then he there-of one-of near
dzāyān reyālā. Tyā-lā tāvā dukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field
dhaḍ-lā. Tāvā dukar ji āeṛ phal khāt āhat tyā-ar̲t̲ā tyān, ‘mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, ‘my
pēt bharāvō,’ aha tyā-lā vāt̲l̲ā. An kūnī tyā-lā kīy
belly should-be-filled,’ thus him-to it-appeared. And anybody him-to anything
dēi nāy. Mag tō hudi-var ālā-n bōlī-lā, ‘mā-yē bābā-yā gharā sāk̲r̲ā-lā
gave not. Then he senses-on came-and said, ‘my father’s in-house servants-to
ekav̲ti rōṭā āy. Paṅ āte mī bhukē mar̲tāy. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father
tay sāllān ān tyā-lā hāngām, ‘vō bābā, min ābā-lā vēgāl va tyā-yā
pēt go and him-to will-say, “O father, by-me Heaven-to against and thee-of
mērē pēt kēlā. Ātā tu-ā hōk̲r̲ā bolāyā mī ghaṭāt nāy. Mā-lā ēkā
before sin done-is. Now thy son tu-say I worthy not. Me one
sāk̲r̲ā hār̲k̲a thēv.’’ Mag tō uṭhūnān bābā-yā mērē gēlā. Tō lāmb
servant like keep.’’ Then he arose-and father-of near went. He far
āhē avāyāt tāvā-bābā tyā-lā bagūn kāl̲vāl̲lā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running
mār̲l̲ā an tāvā gālāyā-lā aṭā mār̲l̲ā va tyā-ā mūkā ghēṭlā,
was-struck and his neck-to embracing was-struck and his kiss was-taken.
PHUD'GI.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phud'gi has been received from Thana, and it shows that the dialect is almost identical with Vāḍ'val. Compare ghōdā, a horse; pānī, water; sākar, a servant; sār, four; hōma, gold; sāt, seven; viṣ, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ'val; thus, tuṣā bābā-hyā gharāt kavīrā-pār hāt, how many sons are there in your father's house? tum-sā, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ'val and Phud'gi are absolutely identical, and it is therefore safer to separate them.
SĀMVEDĪ.

The Sāmvēdis live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāthī of Thana and vulgar Gujarātī.

Ch has become s and h; thus, sākur, a servant; nāst'yāt, they dance; ād'k'hay, difficulty. The suffix of the genitive is hō, hā or ā; thus, bāpā-hā, of a father; rāṇī-dā, of prostitutes.

S becomes h; thus, dēhāt, in a day; hōkrō, a son; hēt, a field. Ns becomes ḫu and re hr; thus, māhāvā-dō, to a man; vahrē, years.

Līl becomes lī; thus, bōlō, he said; ghālī, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkaṇī; thus, hōkrō, a son; vātō, a share. The corresponding feminine plural also ends in ō; thus, vōṭhyō, breads. The instrumental ends in ē, hē, and dē; thus, nīrbhēyō, without fear; āṇaṇdā-hē, with joy; bhūkē-dē, with hunger.

The dative ends in dō; thus, māhēvā-dō, to a man. The usual Marāthī postpositions lā and tē (usually dē), also occur; thus, bāpā-lā, and bāpū-tē, to the father; sākṛā-dē, to the servant.

The inflection of verbs mainly agrees with the Marāthī of Thana; thus, hā, thou art; hāy, he is; hāt, they are; marētē, I die; vāttē, it appears. The third person masculine of the past tense usually ends in ō; thus, bōlō, he said; gēlō, he went. We find, however, also forms such as gēlā, he went; dhādēlā, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, mēlō, he had died.

On the whole the Sāmvēdi dialect must be characterised as a mechanical mixture of Konkan Marāthī and Gujarātī, as will appear from the specimen which follows.
सम्वेदी क्लेस्ट. (दिश्तूच थाना.)

होणे एका माणणारी दीन पुत्र होते. बाळाने धाकूले बापाती बोळळे, दादा, जी माझी विद्वेषी होती आहे ती माझी माते देते. हिंदी बाळ बन बाटून दिला. हिंदी बोळा दिसून धावली होकरी जाणना श्रवण हवाहो बाळसो-बाळे मिळे, आल निरभये जकल्या घेंच्या निचळ-पहळे. हिंदी घाया-सरसा जकला खपखो-वर बा गाया-मिळ्या ठोळ दुःखाँ फडकले. बाळी बगळा अडण जाती. हिंदी तो बा गाया-मिळ्या दुःख चाचा घडला. हिंदी कुकर आहे हा घटणे खाल्या ती आणण खायां अडण बाळते. होणे बगळा काय दिला नाह. हिंदी ती दराव-वर बॅज बोळले, माझा बापाळा तडी सावराडी दरवर चौडी हायारी हात, अने मे चंद्रें दरते. मे आते बापाळा-डडी जाते आते बाळा हांगाते, जो बाळा, मे आमाळा इकठ्ठा आम तुया-म्हणे पाप बेला. आते तुवा होकरी हांग्या मे हारकी नाह. तुवा एका साकरा हारका माते ही आहे. हिंदी ती उदून आपल्या बाळा झाटो नेला. ती लांब डाव तीज बाळी बाप बाळों देशीन कदं-कदं, आल बाळी धाळी बाळा गडगाळी हासी ठोळे. आल बाळी गोडी देशी. हिंदी बाळी होकरी बगळा बोळले, बाळा, आमाळा इकठ्ठा अने तुया-म्हणे पाप बेला अने मे आते तुवा होकरी हांग्या हारकी नाह. ती पण बाप सावराडी बोळले. बा अंगडा हाडोन बाळा आंग-मिळ्या बाळ अने बापा हाता-मिळ्या वाकुली अने पाप-मिळ्या बाणो बाळ. हिंदी आपण कोंवा समाधानी वेळी. कालन माझी होकरी मेंकतो ती आते जेतो जाती, आल भाळो ती बाळी. हिंदी ते आनंद्वन्द्री हांडो बागली.
तुई लांगी वाटे नाकार्ली नाव। तो पण होपद्या-वरावर सैन करेडें तरी तु माले बीकसला ठिल्ळा नाव। आन जाणे तुआ धन रांडाआ-वरीवर खाला तो तुआ होवारी आलो तिगळा बाखा-करिता सोठे जिवणे ओळे। तिगळा बाखा वाप बीक्षलो, तू जाको जळम माथा सिंरें हा, आन माघे जाल धन तुआच चाय। पण आशा आणंद कळो अर्थी रीतस चाय। कारण तुवो भा मेल्लो तो जेतो जालो व मालो तो लालो झाय।
Kopē 'ēkā māh'ēn-dō dōn put hotē. Tyāt-nē dhākūlō bāpā-tē
Some one man-to two sons were. They-in-from the-younger father-to
boilo, 'dāda, gō māhō vishtēki-hō vātō ahāde, tō māhō
said, 'father, which my the-estate-of share is, that mine
mā-te dē.' Mingē tyāh tyān dhan vātūn dīlā.
me-to give. Then to-him by-him wealth having-divided was-given.
Mingē thōdyā dihāt dhāk'ō hōk'ō dhāk'ē hāv'tān kaq'ō-kaqē
Then few in-days the-younger son all having-gathered abroad
gelō ān nir'bājō dhāklyā paiśa-hō nikāl paŋlō. Mingē tyā-yā
went and without-fear all money-of spending effected. Then him-of
mērsā dhāk'ē khap'īyō-var tyā gāvā-minē mōthō dukāl
near-being all being-spent-after that village-in great famine
paŋlō. Tyā-hē tyā-lā ād'hān dzālī. Tēg'ē tō tyā gāvā-minē dukar
fell. Therefore him-to difficulty became. Then he that village-in swine
sāryā dhād'ē. Tīg'ē dukar jī hāl'paṭē khātyūt tī āpaṇ
to-feed was-sent. Then swine which husks eat that himself-by
khāyā ahā vāt'ō. Kopē tyā-lā kāy dīlā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
nāy. Tīg'ē tō dhāre-var yētūn boilo, 'māhā bāpā-ha tāde
not. Then he senses-on having-come said, 'my father-of place-at
sāk'rā-dō kav'ē rothōyā khāyā-dō hēt, anē mē bhukē-dē mar'tē.
servants-to how-much breads eating-for are, and I hunger-with die.
Mē ātē bāpā-hā tādē dzātē ān tyā-lā hāngātē, "O bābā,
I now father's place-to will-go and him-to will-say, "O father,
mē āhlā-hā irud ān tu-yā mōre pāp kēlā. "Ātē tūvā
(by-)me Heaven-against and the-of before sin is-done. Now thy
hōk'ō hāngāyā mē hār'kō nāy. Tyāē ēkā sāk'rā hār'kā mā-tē thōv,"'
sōn to-say I worthy not. Thy one servant like me keep,"'
Mingē tō uthān āp'ēyā bābā hāyā-tō gelā. Tō lāmb hāy,
Then he having-risen his-own father this-to went. He for is,
tōv tyā-hō bāp tyā-dō dēk'ōn kaq'val'ō ān tyā-nē
then his father him having-seen fell-compasion and him-by
dhaōn tyā-yā gāyā-dō āthī ghiālō ān tyā-dō gōkō gēlō. Having-ran his neck-to embracing was-put and him-to kiss was-taken.
Mingē tyā-o hōk'rō tyā-lā bōlī, 'bāhā, ābhā-hā ārud anē
Then his son him-to said, 'father, Heaven-against and
tu-yā mērē pāp kēlā, anē mē āte tu-vō hōk'rō ḥāngyā hār'kō
the-of before sin is-done, and I now thy son to-say worthy
nāy.' Tō-paṇ bāp sāk'rā-dē bōlī, 'bara āng'gā hādōn
not.' Still-however the-father servants-to said, 'good coat having-brought
tyā-yā āngō-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on
vānō ghāl. Mingē āpaṇ jīvō majyāyē bēhō. Kāraṇ māhō
shoes put. Then we will-eat in-merriment will-sit. Because my
hōk'rō mēl'tō, tō āte jētō džālo; ān bhālō, tō lālō.'
sūnd-dāva, he now alive became; and was-lost, he was-found.'
Tig'la tē ānandā-he hāndō lāg'lo.
Then they joy-with to-overflow began.

Tig'la tyā-o mōthō hōk'rō hētāt hōtō. Tō gharā-yā ālō
Then his eldest son in-fields was. He house-to came
tōdyā-minē tūrē vadṛtyāt ān nāṣṭyāt āhō ākīlō. Tig'la ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one
sāk'rā-lā āhā mārili ān isār'īlā, 'ī kāy ĕhāt?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is?' He
bōlō, 'tu-vō bhā ālō, ān tō tu-vō dādā-lā hukā-hē milālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,
tyāhēti mōthā jīvan kēlō.' Tig'la tō rūgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house
khirē-nāy. Tig'la tyā-o bāp bār yeōn tyā hām'dāsā
would-enter-not. Then his father out having-come him to-appease
lāg'lo. Tig'la tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy
āv'gē vah'rē sāk'rī kēlī, ān tu-i hāngi kātē nākār'īlī
these-many years service was-done, and thy word ever was-neglected
nāy. Tō-paṇ hōprīyā-barabār saïn karōi, tari tu mā-tē
not. Still friends with merry should-be-made, then (by-)thee me-to
bōk'rū-lā dilā nāy; ān dāzē-nē tu-a dhan rāndi-ā-barabār
a-kid was-given not; and whom-by thy wealth prostitutes-of-with
khālā tō tu-ō hōk'rō ālō, tig'la tyā-ō karātā mōthē jīv'nu
was-eaten that thy son came, then his for-sake great feast
kēlō.' Tig'la tyā-ō bāp bōlī, 'tō džāk'lo džalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near
hā, ān mā-i džāk'la dhan tu-ā-ts hāy. Paṇ āhā ānand
art, and my all wealth thine-only is. But thus happiness
karyā-āhi ritas āhy. Kāraṇa tu-vō bhā mēṁtō, tō jētō should-be-made-thus proper is. Because thy brother dead-was, he alive
dgālō; va bhālō, tō lālō āhy.'
became; and was-lost, he found is.'

In the north of Thana Marāṭhi is gradually superseded by Gujarāṭi. The minor
caste dialects are often of a more or less mixed appearance, but it would be waste of time
and paper to give specimens of all of them. It may, however, be of interest to print one,
and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken
by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been
returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlās returned at
the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably
nowhere different from that of the district where they live, and it has not been separately
returned.

The specimen printed below has been forwarded from Bhiwadi. It will be seen that
it is a dialect of the same kind as Vāḍyāḷ, Sāmvēḍī, etc., with a strong admixture of
Gujarāṭi. The palatals have been transliterated as ĉh, jh, and so on. It is, however,
possible that they are in reality pronounced as in Marāṭhi.
[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

SO-CALLED MAṅgELĀ DIALECT.

(District Thana.)

तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या। तीणनसाठी ठेन पोटां होत्या।

मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली। मिंगली वाळ्या संपत्ती वाढुन दिली।
MÁṆΓÉLÁ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kónyá-ěká mán'vá-lá dón póṛá hóṭtá. Ti-man-só dhák'lo
Some-one man-to two sons were. Them-in-of the-younger
bāpá-lá bōl'lo, ‘bāpá, jò máḷmatā-hó věǒo má-nā yěýā-hó tó dē.’
father-to said, ‘father, which property-of share me-to is-to-come that give.’
Míŋgō tyá-lá sāmpatti věį̄tān dīli. Míŋgō thōdí-ýā
Afterwards them-to property having-divided was-given. Afterwards few
dīńa-dhák'lo por sakh'li jāmā karūn dūr deēst gělō
days-after younger son all together having-made far country-in went
ání tayá udhālepanā-na vāgūn āp'li sāmpatti uṛavīlī. Míŋgō
and there riotousness-with having-lived his property was-wasted. Afterwards
tyān sakh'li kharēhīya-var tyā deēst bōthō duk'al pād'lo,
him-by all being-wasted-on that country-in big famine fell.
Tyā-muśē tyā-lá ad'chan pađu láγ'li. Tavā tō tyā deśā-mānī ěkā
Therefore him-to difficulty to-fall began. Then he that country-in one
mān'sā-khāni jāań rēlo. Tyān tar tyā-lá duk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own
hēńt dhād'lo. Tavā duk'rā jī tar'phuḷā khāt hōṭi, tyā-var tyān
field-in was-sent. Then swine which huaks eating were, those-on him-by
āp'lyā poṭ bhar'vō ahē tyā-lá vāt'lä. Āni kūn tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
kay dīle nāy. Míŋgō tō suddhi-var yēņā bōl'lo, ‘mā-yā
anything was-given not. Afterwards he sense-on having-come said, “my
bāpā-hō kar'jō māl-kāryās bhar-pūr lōṭī ąy, āni mi bhukin
father-of how-many servants-to sufficient bread is, and I hunger-with
mar'ēś. Mī ūṭhūn āp'lyā bāpā-khāni jān va tyā-lā bōlēn, “ō
die. I having-arisen my-own father-near will-go and him-to will-say, “O
bāpā, mi Dévā-hā viruddh va tu-yā hamōr pāp kēlē, na tē
father, (by-)me God-of against and the-of before sin was-done, and that
āṭa-pāśuṁ tu-yō póṛ mi bōl'vyā-lā liy'k nay. Āp'lyā ĺkā māl-kāryā-
now-from thy son I saying-for worthy not. Your-own one servant-
pramāṇē mā-nā thēr.”,’ Míŋgō tō ūṭhūn āp'lyā bāpā-khāni
like me keep.” Afterwards he having-arisen his-own father-near
x 2
गेलो. तवां तो दृष आय अर्जुनां-मनुष्य त्यासो हापु त्यासो बागहुन
अगहुन. तुने हें फूर इस तात-मूरह-इन विशेषता हिम हिम देख-सीन
केलो. अंि त्यां धावून त्यासो हापु गाला धाती मिती गोली वा
पिंटी. आंि हिम-बिह-हो नेक्क-एन इम्ब्रैज वा-पुट आंि त्यासो हापु
चुम्बो गोली. मिंगे पोर त्यासो होलो, ‘हापु, देवासो हापु
केली मिती वा-पुट. अर्क्युद्ध वा तु-याम सामेर मुन पाप केली आय. अंि आथापून तु-याम पोर
इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
विरूढ्द वा तु-याम सामेर मुन पाप केली आय. अंि आथापून तु-याम पोर
अगहुन इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
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अगहुन इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
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अगहुन इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
विरूढ्द वा तु-याम सामेर मुन पाप केली आय. अंि आथापून तु-याम पोर
अगहुन इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
विरूढ्द वा तु-याम सामेर मुन पाप केली आय. अंि आथापून तु-याम पोर
अगहुन इन्फ्रेंड्स सन हिम-डो सौंड, ‘फातर, गोस्थ-डेवथू
MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāthī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēl Holā, and Parvāri. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coil slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāthās to help the Dēsmukhs and the Dēspūdyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāthī.

€ and  ď are commonly written yā and vā, respectively. Thus, tyā, Standard tē, that; ghevārā, horse; ghērē, horses. Instead of yā we also find ya and yō; thus, yab and yōk, one. Final  ď commonly becomes a; thus, bhukāna, Standard bhukēnā, with hunger.

The instances just given show that the Amunāsika is commonly dropped.

A apparently has a broad sound. Compare anōnd, happiness; harōs, joy, etc.

There is no cerebral v, ā, or j. Compare pānī, water; ghevārā, horse; gālā, eye.

Ts is often substituted for s; thus, hēstēsā, share; dutēkōl, famine.

V is dropped before i as usual; thus, is, twenty; istō, fire.

Note the tendency to aspiration in words like hāt, eight; nhar, nine; dhāt, tooth, and so forth.

Forms such as jyelā and gyelā, went; jhyēlā and ghyyēlā, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in s in forms such as tūhē bāpurīa, to thy father. Note also forms such as sātām, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare mohā, mādāhā and mādzā, my; tyāhē and tyāgā, his; hāmī, we; tumī and tumhī, you. Note also munā, to me; mīgā and mīhā, by me; tuyā and tunhā, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:

Sing. 1 ħāyē  Plur. 1 ħārō
2 ħāyēs, ħāyas  2 ħā
3 ħāyē, ħāy  3 ħāyēt, ħīyēt.

Other verbal forms are regular. Compare ālāy, he has come; āsāin, I shall go; mhaunan, I shall say.
Note śāṅgla, said; śāṅgāyāṃśī, in order to tend; mhaṅgāy-lā, to be called; vāṭun-
śāṇi, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39]
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

MARĀTHĪ DIALECT. (DISTRICT THANĀ.)
माहारी।

कारान कीं व साज धार खाल चृत ख्या सजी भाल भान गमावला चृता ख्या गावला हाये। ते नाचू उज्जृन हरोह बारावांसरी झाले॥

ख्या वती खाचा बरखा पुतुर ग्यातान चृता। तो ब्रून ऊर-गोटी धरा-कल्या-पर ख्या वतजी धाच झाईसर। तंबी चाकरो-माणसारातील बोक आसामी बळबुन-शनी ख्या पुसर, ख्या काच चाच॥

तवा ख्या संगल किनव तुश्चा भार आलाव भान तो तुश्चा बापुसरा सुखाचा मोठा। आवध्या कंताना ख्या मांजोरी बासहु कापला हाये। तंबी तो लू दृषी भुन-शनी भान मखी जाव-ना। खुन-शनी खाचा बावो भायर वजन ख्या संग गवारगार चौंचू ख्याला।

पन बापुसरा धाच बिला कीं पद्द्र सिंहा इतवी साला तुश्चा गोटी चाकरी कलन-शनी तुंभा डुकुम वि कौदी व्यारहा ग्याच। तरी-पन सिंहा आपल्या खेंगाळ-पूः खुंपेली करारी सुन-शनी तुश्चा कौदी झाड़ू वि चिला स्वारू॥

चान ख्या तुंभ्या समव जन कल्यातनी-संग खाडुन-शनी टाकवला खो वी तुंभा धार आलाव तुश्चा खाचा जिवावारी मांजोरी बासहु कापलास।

ख्या वती ख्या ख्या-संग खाले म्हाल, घारा तु हार घरी मख्या गोटी हावस।

चान मांजी समवी जन-प्रेमंत तुंविच चाचे। परलु हरोह च चानुंद बारावा झा वाजवी चृत। कारान कीं वी तुंजा भावो ख्या चृता तो सिंहज सजी हाये। गमावला चृता तो गावला हाये॥
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHI.

MĀHĀRĪ DIALECT.  (DISTRICT THANĀ.)

TRANSLITERATION AND TRANSLATION.

 Kvānā-yōkā mān’sā-lā dvān mu’lga vha. Ḍān kh tā-mandhāla
 Some-one man-to two children were. And then-in-being
dhāk’lā bāpus-lā mhaṛālā, ‘bābō, dō māl-mil’kati-tāsā hitstāō ma-nā
younger father-to said, ‘father, which property-of share me-to
mil’ā-tā to ma-nā dē.’ Māṅg tyā-na to sam’dā paikā vātun-
to-be-obtained that me-to give.’ Then him-by that whole money divided-
sāni dhālā. Thōr’k’ya div’sā-nī tyā dhāk’lā prār sam’dā dār ev
having was-given. Few days-in that young child all money
gōlā karun-sāni lāmb’chīyā pardeśāt gyālā, ān tiṭha
 together made-having far-being other-country-in went, and there
udhālayaṇā-na byāphām rahūn tyā sam’dā dhan udhālān
debauchery-with heedless lived-having that all property wasted-having
ṭāk’lā. Māṅg tyā-na tyā dirvē sam’dā khaṛās-tyā-var tyā dēsā-
was-thrown. Then him-by that money all spent-on that country-
mānhī mvālā duṭa-kol par’lā. Tyā-mula tyā-lā dzāgo-dzāg ār’tsā-n par’lā
in big famine fell. Therefore him-to everywhere difficulty to-fall
lāg’lā. Tandhī to tyā dēsā-mandhīya yakā girsṭā-pāśi dzāun-sāni
began. Then he that country-in-being one householder-near gone-having
rāv’lā. Ān tyā girsṭā-na ḍukrā tāsaryās-ni āp’lā yātēn pāṭhālā,
lived. And that householder-by swine feeding for his field-in it-was-sent.
Tī ḍukrā jī tār’phālā khāt vhatī tyā-var-thī tyā-na āp’lā
Those swine which hukṣs eating were those-on from him-by his-own
pvāt bharūvā așa tyā-lā kāl’lā. Ān tyā vakti tyā-lā kvar
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
kā-bi dhālā nāy. Tandhī to suddhī-var yaśān mhaṅgālā, ‘mahāyā
anything-even was-given not. Then he sense-on come-having said, ‘my
bābō-chīyā maṅjūrdārā-nā pvāt-bhar bhāk’rōr hāyē. Ān mī bhūka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
marōtō. Mī utḥun-sāni āp’lā bāpus-kara dzāin, tyā-lā mhanan,
die. I arisen-having my father-near will-go, him-to will-say,
“lāvō bābō, mīhā ākāśa iruddhā ān tuhū yam bhukh laya pāp
‘O father, me-by heaven against and of-thee before much sin
kyāla hāyē. Āṭhā uthun-sāni tūdg’hā prār mhaṅgāy-lā ma-nā laya sar’mā
done is. Now from thy son call-mysel’-to me-to much shame
vāṭṭe. Āp'lyā yakā ṭsāk'rā parmāna man-nā sambhālā." Tō uthun-appear. Your-own one servant as me consider." He arisen-śani āp'lyā bāpā-kara jyāla. Tavā tō laya dūr āyē, it'kyā-manhī having his near-vaunt. Then he much for is, this-much-in tyā-ṭsā bāpus tyā-lā hērun-śani laya kal'vałā. Tyā vaktī tyā-nā his father him-to seen-having much pitted. That time-at him-by paul-śani tyāhā galyā-manhī mithī mār'li ān tyā-ṭsā muka run-having his neck-on embracing was-struck and his kiss ghyāt'la. Maṅg prār tyās-ni mhaṅgālā, 'vō bāppe, abhā-lā irudhā was-taken. Then child him-to said, 'O father, heaven-to against ān tuhē sambukh mīhā pāp kyāla hāyē. Ān āṭhā-pūn tūṣārā prār end of-those before by-me sin done is. And now-from thy child mhaṅgāl-lā vāstaki nhāyē.' Tyā vaktī bāpus-na āp'lyā nvaṅk-rās to-call-myself fitness not-is.' That time-at father-by his servants-to pharmaṇā, 'laya byas yōk dāg'la ānun-śani yā-lā pēh'ṇavā; ān it-was-ordered, 'much good one robe bringing-having this-to put-on; and yā-chyā hātā-manhī yak mandi, pāyān dzvārā ghālā. Maṅg māṅdzōri this-of hand-on one ring, feet-on shoes put. And fat vhās'ṛū ānun-śani katā. Ān āpun bī khānān piun-śani calf bringing-having kill. And we also eaten-having drunk-having khuchi vhaṭā. Kārān kī ya māḍga prār myāla vhaṭā, tyā saṭi happy shall-be. Reason that this my child dead was, it alive džālā; ān gamāv'la vhaṭā, tyā gāv'la hāyē.' Tō nāṭgū urūn became; and lost was, it found is. They dancing jumping harōs kārūyās-ni lāg'le, joy to-make began.

Tyā vaktī tyā-ṭsā var'la putur sātān vhaṭā. Tō yavūn That time-at his big son field-in was. He come-having ghara-goṭī dharāk'lyā-var tyā-na vajātri nhāts hāyik'la. Tandhi tākōr-house-near coming-on him-by music dance was-heard. Then servant-māṁsa-til yōk āsāmi bal'vun-śani tyā-na pus'la, 'hīyā kīy hāyā?' men-among one person called-having him-by it-was-asked, 'this what is?' Tavā tyā-na sāng'la kinay, 'tūḍhā bhāv ālāy, ān tō tuhē Then him-by it-was-said that, 'thy brother come-has, and he thy bāpus-lā sukhā-tsā mil'la. Āvāryā-kartānā tyā-na māṅdzōri vār'ru kāṛ'la father-to happiness-of was-met. This reason-for him-by fat calf killed hāyē.' Tandhi tō laya kurdhi bharun-śani ān manhī is.' Then he much anger-with filled-having-become and inside džāy-nā. Mhung-śani tyā-ṭsā bābō bhāyār yāun tyā-śaṅga gvār- would-not-go. Therefore his father outside come-having him-with sweet-gvār bolū hāg'la. Pan bāpus-lā jāb dhīlā kī, 'pal'ya, mīhā sweet to-speak began. But father-to answer was-given that, 'lo, me-by
i't'ki sālā tuhyā-gōśi īsāk'ṛī karun-ānī tāḍghā hukum-bī kandi so-many years thy-near service done-having thy order-ever ever mvār'īa nāhī. Tāri-pān mīhā āp'ṛyā khēl'gārya-pa khutsēli was-broken not. Still me-by my playmates-with merriment karāvī mhun-ānī tunhā kandi kadḍu bi dhilā nāhī. An should-be-made said-having thee-by ever kid even was-given not. And jyā-na tūjhyā sam'dā dhan kal'vāt'ni-sāngā khādun-ānī tāk'īhā, whom-by thy all property harlots-with eaten-having was-thrown, tyō yō tāḍghā pvar ālāy, tunhā tyā-chyā jivāsātīhi māndgūūī vhāstrū that this thy son come-has, thee-by his life-for fat calf kāp'īāa.' Tyā vaktī tyā-na tyā-sāngā bval'na kyaāla, 'pvarā, was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son, tu hār gharī mahū gōśi hāyas; ān māṭī sam'dī dhan-dua-and tūjī-īs thou all time of-me near art; and my all property thine-only hāye. Parantu harōs va ānōnd karāvā, hya vād'ji vhatā. is. But joy and happiness should-be-made, this proper was. Kārān ki yō tāḍghā bhāvyo myālā vhatā, tō phirūn saji hāye; Reason that this thy brother dead was, he again alive is; gamāv'īa vhatā, tō gāv'īa hāye.'

lost was, he found is.'
KÖŃKAṆI.

Könkanati is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name Könkanati seems to be of a relatively recent date. The authors who first mentioned the language describe it as lingua brahamica, lingua Canariam or Canarina, lingua brahamana Goana, and so forth. Könkanati means the language of the Konkan, i.e., the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case—in Mr. Beames’ Comparative Grammar, for instance; and the common statement that there are two main dialects of Marathi, Dakhaṇi and Könkanati, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marathi. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Könkanati should be reserved for this latter form. It is pronounced Könkanati and Könkani in the north, and Könkanati in the south. The original seat of the language was Gómánta or Goa, and it is, therefore, often called Gómántaki or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as Bárdeskari, Kudāli and Mālvanati.

The Könkanati language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Šaṣṭi, a province of Goa. In North Kanara, Königani is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Königani is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Königani is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Königani, Gómántaki, and Bárdeskari. Under the latter name it is also spoken in Khandapur, by the Bardezkars, a tribe of Marathi Brāhmaṇs, which forms one of the subdivisions of the Śeqvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Königani is, moreover, the main language of the State. It is usually known as Kudāli, i.e., the language of the Kudal Peta. The same name is also used in Ratnagiri where Königani is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvanati under which the language is locally known.

Könkanati has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marathi of the district.
A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇi and Kudāḷi speaking people are found in Bombay Town and Island.

Kōṅkaṇi is bounded on the east and south by Kanaorese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgāmēvāri and Bāṅkōṭī.

Kōṅkaṇi is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Kōṅkaṇi has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Saṅgīs, a tribe of Brāhmans who have largely spread over the Konkan from Goa, were originally brought from Trīhūtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇi has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālaṅkōṭī, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short a, which sounds almost as an o, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇi, are of a similar opinion, and contend that Kōṅkaṇi is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇi would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇi there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇi is that the national literature is written in a language which is mainly derived from the northern dialects of Punya and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇi is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāḷdī and Chitpāṇi, and these as well as Kudāḷi will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇi grammar below.
The estimates of the number of speakers which follow are based on local returns furnished for the use of the Linguistic Survey. Konkani has been returned under various names, and these have been added in the table which follows:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Reported name of dialect</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>Konkani</td>
<td>24,000</td>
</tr>
<tr>
<td></td>
<td>Kudali</td>
<td>90,000</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>Goanese</td>
<td>2,800</td>
</tr>
<tr>
<td></td>
<td>Kudali</td>
<td>302,000</td>
</tr>
<tr>
<td>Sawantwadi</td>
<td>Goanese</td>
<td>4,600</td>
</tr>
<tr>
<td></td>
<td>Kudali</td>
<td>183,800</td>
</tr>
<tr>
<td>Kannara</td>
<td>Konkani</td>
<td>157,000</td>
</tr>
<tr>
<td>Belgaum</td>
<td>Konkani</td>
<td>4,150</td>
</tr>
<tr>
<td></td>
<td>Goanese</td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td>Bardezari</td>
<td>2,500</td>
</tr>
<tr>
<td>Dharwar</td>
<td>Konkani</td>
<td>1,700</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>Konkani</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>773,650</strong></td>
</tr>
</tbody>
</table>

To this total must be added the speakers of Daldi and Chitpavani, two dialects which form the connecting link between Kudali, the northernmost dialect of Konkani, and the Marathi dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Konkani and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows:

Konkani, including Kudali: 773,650
Daldi: 23,500
Chitpavani: 69,000

Total: 866,150

Outside the Bombay Presidency Konkani has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Konkani is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows:

Konkani in Bombay Presidency: 866,150
Madras Presidency: 132,872
Coorg: 2,123
Mysore: 4,168
Portuguese India: 560,000
Rajputana: 47
Chanda: 20

Total: 1,565,591
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Compare the authorities mentioned above on pp. 15 and ff.

Konkani is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Konkani among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of the non-observance of the law of His Most Serene Lord Dom Sebastiao and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.
Under such circumstances it cannot be wondered that the study of Kōṇkanī was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōṇkanī grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular Oēi metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōṇkanī has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha’s Materials for the History of Oriental Studies amongst the Portuguese, quoted under authorities.

A national literature in Kōṇkanī does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d’Abreu in his periodical publication Ramalhetinkho, Goa, 1866.

The old Kōṇkanī literature is said to have been written in the Devanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kannarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

**Pronunciation.**—Kōṇkanī is usually described as a strongly nasal language. The nasality is carried to the extreme degree by the Šēvis of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anumāsika is much more strongly pronounced than is the case in Standard Marāṭhi, and sometimes entirely supersedes a following sound; thus, paryān, for paryant, until; śetān, for śetānt, in the field. It is usually replaced by the class nasal before all mute consonants; thus, śetānt, Standard Marāṭhi śetāt, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhi.

In the extreme south, about Mangalore, and also among the Šēvis of Karwar, we find the same rule as in Kannarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, pūṭ, son; kēs, hair; agōv, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as sānu, the younger; pūṭa, sons. The preservation of old final vowels in such dialects is probably due to Kannarese influence, and, as a general rule, we may say that the short a is pronounced in the same cases as in Standard Marāṭhi. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, cē(645,786),(708,855)(710,786),(773,855), Standard dehē, ten; ad or ē, Standard sahō, six.

The short a has the usual sound like u in ‘but’ in the north, from Sawantvadi to Bombay. Farther south it becomes more open, like the o in ‘hot,’ and it is then usually written o or u; thus, borō, well; bōrō, sister; mōu, mānu, and mōv, say. It is then often lengthened before compound consonants; thus, pōd-cē, which will fall; kōrō, having done. In such cases the ō is also due to the dropping of the u which originally followed; compare Standard Marāṭhi karōn, having done. A final i and u are similarly sometimes reflected oponenthetically in the preceding vowel, changing a short a to ē and ō respectively; thus, gēr, from garī, in the house; sōi or sōr, from usari, Standard Marāṭhi sōr, on; bōv, much, but bāonō, with the emphatic particle ū added.
A long ā corresponds to Standard Marāṭhi ē in the Nominative plural of neuter nouns; thus, vasa, Standard varsa, years. On the other hand the final ē in strong neuter bases is preserved as ē in Kōnkanī; thus, bora bhurghi, a good child. Kōnkanī has here preserved an older state of affairs than Standard Marāṭhi, the termination ē in the neuter plural being derived from Prakrit aē, while ē in the neuter singular goes back to a Prakrit aoy. In the same way Kōnkanī has ā in the Future of the first conjugation where Standard Marāṭhi has ē; thus, utthān, Standard uthūn, I will rise.

I and ā are generally treated as in Standard Marāṭhi. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhi. Thus, ghetli and ghetlii, she was taken; mārūn and mārn, having struck.

E and o have two different sounds, a long and closed, and an open and short one. The short e and o are best distinguished in the specimens written in Kanarese letters. The Savantwadi specimens, which are written in Devanaagari, make use of the signs ठ and ठ in order to denote the short e and o respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long i and u, the long sound being shortened in the penultimate and in syllables preceding it. Thus, ēk, one, oblique ekā; lāk, people, oblique lokā. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular; thus, chele gele, the boys went; belē, it was done; saēlē, all, etc. The short e sometimes also occurs in words such as tel, oil; sēt, field; ek and ēk, one, in all of which the following consonant is derived from a double consonant in Prakrit; compare Māhārāṣṭri Prakrit telē, oil; oḥāḷa, field; ekka, one. In the same way we also find puṭ and pūṭ, Prakrit putta, son. In this respect Kōnkanī agrees with Sindhi, Lahnda, and the Paisāchi languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open o is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find ā in Standard Marāṭhi; thus, ghōdo, a horse; gelo, he went. The feminine plural of weak bases, on the other hand apparently ends in ē; thus, vāṭā, ways; but also dhāvā, daughters. Open o also occurs in the infinitive, which ends in ık or ēk, or else in ēk; thus, mhanāk, to say; mārūk and mārāk, to strike.

Initial ē and o are usually pronounced as ye and eo respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words; thus, gergo for Latin ergo; vordo for Latin ordo. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of ye we dialectically find yō in yōk, one (Gon and Belgaum), yō, go (Belgaum), etc.

Ai and au are not proper diphthongs in Kanarese, but are frequently written instead of āy and āv respectively. The same seems to be the case in Kōnkanī, where ai and āy, au and āv are continually interchanged; thus, ailo and āylo, he came. When these sounds are nasalled the semivowels y and e are apparently pronounced through the nose. This we must infer from such spellings as bāpāyk and bāpātk, to fathers; hān, hāu, and hāe, I. The correct spellings are probably bāpāyk and hāe.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōnkanī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōnkanī and also of Marāṭhi, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.
The consonants are, generally speaking, pronounced as in Standard Marathi. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find boiv, Standard bhain, sister; bāv, Standard bhāv, brother; gōr, Standard ghar, at the house; āmi, Standard ambī, we; āō and hāē, I; o and ho, this. In bōv, much; rāvlo, he remained, the h seems to have elided and replaced by a euphonic v. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, dhūr and diūr, far.

The palatals are pronounced as in Standard Marathi. The emphatic particle ūs, before which a short ā is inserted if the preceding word ends in a consonant, has preserved the older form chī in Karwar.

The consonant pronunciation of jā is gny; thus, gnyān, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marathi. D and dh appear instead of d in dukar or dhukar, swine. This is probably due to the influence of Kanarese, in which language an initial d is sometimes interchangeable with ū.

The cerebral ū is used as in Standard Marathi. Note, however, āmī, Standard ānī, and.

The cerebral l is also used as in Standard. Sakat, all, is probably different from soglo, all.

V is often dropped before i, and occasionally also before e; thus, ikāk and vikāk, to sell; is'īkāl and vis'īkāl, scattered; irār and vis'īr, forget; yepār, business. It has sometimes an aspirated sound; thus, vhād, vhōd, and even vhōt, great; compare Standard vaṭāl; vhād'ap, music; sirhīdor, Portuguese servidor, a servant. Similarly we also find mhāl, Standard māl, property. V between vowels is sometimes interchangeable with y; thus, tūvē and tuyē, by thee.

A dental n and l often become cerebralised when a cerebral sound precedes; thus, mhan for mhaun, having said; hočlo, for hoč'lo, big; dhādlo and dhālo, for dhād'lo, sent; melo and melo for mečlo, he was found. Occasionally we find other instances of assimilation; thus, mālti, for mārti, she was struck; vīgūlī for vīgurī, it was asked. In a similar way an Anmāsika usually coalesces with a following n; thus, dukrū-nī, for dukrū-nā, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anmāsika that is so characteristic of other Marathi dialects.

**Nouns.**—Gender is usually distinguished in the same way as in Standard Marathi. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, chedū, a daughter; a girl; te khaē gēē, where did she (lit. it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives dātō, male, and bātō, female; thus, sunē, dog, bāt or bātē sunē, a bitch; dātō gōnē, a male crane, and so forth.

The plural is formed as in Standard Marathi. We need only remember that the feminine plural ends in ō, ū, and ō, and the neuter plural of weak bases in ō; thus, rāgyo, queens; vorsē, years.

The oblique form of feminine bases in ū ends in gē, plural gō; thus, rāvā, a queen, dative rāvēkē, plural rāvēkē. Bāpēy, a father, has the oblique form bāpēy. In other respects the oblique form of all bases is the same as in Standard Marathi.
The oblique form is sometimes used for the genitive and even for the dative; thus, Devā kurpa, God’s mercy; kityā and kittyāk, what for? why? bāpay (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding n to the oblique form; thus, bhukē; by hunger. The Sharavat Brāhmaṇs of Karwar sometimes use this case irregularly; thus, bāpayē āsthī-kāde, father by being-to, to where the father was; hāvē tāgō īnākē kartā, mo-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes ēgo, fem. chē, n. chē, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base; thus, tyā gāv-chyā chē gōr rāv’lo, that village of one’s house in remained, he stayed with an inhabitant of that village. As in Standard Maṛāthī, the genitive is inflected like an adjective.

Another suffix of the genitive is golo; thus, mā-gelyā bāpan-gelyā īnākē-paikē, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form bāpay-lo, my father’s, also occurs in the specimen received from Bombay.

The locative is formed by adding r to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, nētor, on the road; bāpay-chōr, with the father. The suffix gēr in ām-gēr, with us; Pedrē-gōr, at Pedro’s, is originally a locative of gar, house. Old locatives are also ētā, in the field; garā, in the house; nēfē, at the time, and so on.

With regard to Pronouns, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit āham; thus, hāvē, āvē, hāvē, hāwē, I. The case of the agent in hāvē or hāvē, by me.

The Koṅkāni Verb presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Koḍāli are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Koḍāli forms also occur in Koṅkāni proper. The usual forms are derived from aṣṭā, to be, but we also occasionally find forms such as hāy, is; hōtā, was; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Maṛāthī.

The active and the passive constructions are used as in Standard Maṛāthī; thus, hāvē maṛātā, I did, by him his property was given. The impersonal construction is also, in most cases, used regularly; thus, tāvē sāngtē, by him it was said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard.

Compare Gujarāti. Thus, tāvē tā-kā dādī-lo, him by as for him he was sent, he sent him.

With regard to the formation of tenses, Koṅkāni has apparently lost the past habitual. There are no traces of it in Pater Maffei’s grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as ëgālkā, they used to treat; hādī, they used to bring; vharat, they used to carry. On the other hand, Koṅkāni has developed some new tenses.

The present tense differs from Maṛāthī in that it does not change for gender. Thus we find lo, ti, and tē nidētā, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding lo; thus, nīdē tōlo, I shall sleep. Compare Bājāsthāmi. The form ending in ān or in, corresponding to
Standard ān, in, respectively, is also used but has commonly the sense of a contingent future; thus, nidān, I may sleep; mārīn, I may strike.

The imperfect is often formed in the same way as in Standard Marāthi, but it may also take the suffix tālo; thus, nīḍālālo, fem. -ţī, n. -ţī, I was sleeping.

Kōṅkānī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, nīḍī, I slept; nīḍā, from nidā āhā, I have slept.

The two forms of the past participle, Marāthi nīḍē and nīḍēlē, have been differentiated in their use in Kōṅkānī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, nīḍullō or nīḍēlō, I had slept; gellō, I had gone.

The infinitive in ē is often used as an imperative; thus, āsū, be; gātē, let him put, or, he may put. The usual case suffixes may be added to it; thus, korūk, in order to do; yēu-chē āsā, it is to be gone. The suffix tāco, chi, chē, added to the infinitive in ē or to the root, forms a future participle passive, which is used like the corresponding Latin participle in mundus to denote the different forms of the verbal noun. Thus, yēu-chē āsā, Latin eundem esse, a going should be done; kharulāy kar-chi āu santōs pār-tāco samū dēvān āsā, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin ad urbem condendum. This participle also corresponds to the Standard Marāthi form in vē, from which the subjunctive mood is formed; thus, hāvē nīḍ-chē, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kannarese.

The causal verb is formed by adding āy instead of Standard āv; thus, karāylo, I caused to do.

The potential verb is always used impersonally and ends in ye or yet; thus, hāvē mārīye, I can beat.

Dē or dēy is added in order to denote obligation or necessity; thus, hāvē mārī-dēy, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root dē, to know, forms its present from the root; thus, dēmā, I know. The corresponding negative verb is ngāvā or nēvā, I do not know. Other tenses do not occur. In a similar way we also find tassā, I go; compare Māhārāṣṭrī Prakrit cañāmī, I go.

The negative verb is a characteristic feature of Kōṅkānī. The usual Marāthi forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, nīḍa-nā, he does not sleep; nīḍa-nānt, they do not sleep; nīḍa-nātī, I was not sleeping. The past tense is often formed from the present by adding dēlō, became; thus, vatsā-nā dēlō, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in uk (ōk) or ē (ē); thus, nīḍuk-nā, I did not sleep; vatsēk-nānt, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.
### KOŃKAŃI SKELETON GRAMMAR.

#### I—NOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Masculine nouns.</th>
<th>Feminine nouns.</th>
<th>Neuter nouns.</th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Nom.</td>
<td>püt, a son</td>
<td>goje, a horse</td>
<td>wāj, a road</td>
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<tr>
<td>Instr.</td>
<td>putān</td>
<td>gołyān</td>
<td>wājān</td>
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<td>Dat.</td>
<td>putāk</td>
<td>gołyāk</td>
<td>wājāk</td>
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<td>Gen.</td>
<td>putā-chē</td>
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<td>wāj-chē</td>
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<td>Loe.</td>
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<td>gołyā-chōr</td>
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<td>putānt</td>
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<td>Plur.</td>
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<td>Nom.</td>
<td>pūt</td>
<td>goje</td>
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<tr>
<td>Instr.</td>
<td>putā-nī</td>
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<td>wāj-nī</td>
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<tr>
<td>Dat.</td>
<td>putāk</td>
<td>gołyāk</td>
<td>wājāk</td>
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<td>Gen.</td>
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<td>gołyā-chē</td>
<td>wāj-chē</td>
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</table>

Postpositions are added to the oblique form; thus, bęgū-kọde or bęgū-kọde, with the father; putā-lāyī, near the son. The genitive is inflected as an adjective; thus, bęgū-kọḥ burgī, the father's children.

**Adjectives ending in o have different forms for genders and numbers.** Thus, bōro, good; fem. bōrī, n. bōro, obl. bōryā and bōre; plur. bōrō, l. bōryō, n. bōrō. Other adjectives do not change.

#### II—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We</th>
<th>Thou</th>
<th>You</th>
<th>Self</th>
<th>Who?</th>
<th>What?</th>
</tr>
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<tbody>
<tr>
<td>Nom.</td>
<td>kāv</td>
<td>âmā</td>
<td>tē</td>
<td>tum</td>
<td>āpun</td>
<td>kōp</td>
<td>kīṭō</td>
</tr>
<tr>
<td>Instr.</td>
<td>kāvā</td>
<td>âmā</td>
<td>tawā</td>
<td>tum</td>
<td>āpōn</td>
<td>kōpē</td>
<td>kīṭān</td>
</tr>
<tr>
<td>Dat.</td>
<td>mā-kā</td>
<td>âm-kā</td>
<td>tow-kā</td>
<td>tow-kā</td>
<td>āpō-kā</td>
<td>kōpāk</td>
<td>kīṭāk</td>
</tr>
<tr>
<td>Gen.</td>
<td>mojā</td>
<td>âm-chē</td>
<td>tow</td>
<td>tum-chē</td>
<td>{āpō-chē}</td>
<td>kōp-chē</td>
<td>kīṭ-chē</td>
</tr>
<tr>
<td>Obl.</td>
<td>mojā</td>
<td>âm-ayā</td>
<td>tayā</td>
<td>tum-ayā</td>
<td>āpō-ayā</td>
<td>kōpā</td>
<td>kīṭā</td>
</tr>
</tbody>
</table>

That

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<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neuter.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>to</td>
<td>tā</td>
<td>tē</td>
<td>te, f. tyō, n. tō</td>
</tr>
<tr>
<td>Instr.</td>
<td>tāyō</td>
<td>tāyā</td>
<td>tāyō</td>
<td>tāyō</td>
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<tr>
<td>Dat.</td>
<td>tā-kā</td>
<td>tā-kā</td>
<td>tā-kā</td>
<td>tā-kā</td>
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<tr>
<td>Gen.</td>
<td>tā-chē</td>
<td>tā-chē</td>
<td>tā-chē</td>
<td>tā-chē</td>
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<tr>
<td>Obl.</td>
<td>tyā</td>
<td>tyā</td>
<td>tyā</td>
<td>tyā</td>
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</table>

Indefinite pronouns are kēm, some one; kōv-i, anyone; kāvī, something.
III.—VERBS.

A. Verbs Substantive—

Axó, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms Axó and Axó. Both are conjugated in the same way. Thus, Axó, I am; Axó, thou art; Axó, he is; Axó, we are; Axó, you are, they are.

Negative Verb Substantive—Axó, I am not, 2d, 3d; plural 1. Axó, 2d, 3d, Axó; or Axó throughout. Imperfect Axó, I was not; Past Axó, I was not.

B. Finite Verb—

First Conjugation.—niditó or niditó, to sleep.

Verbal Nouns, nid-itó, nid-itó, niditó, to sleep.

Participles, Present, nida; Past, nida; Future, nida, he who will sleep.

Conjunctive Participles, nida, nida, nida, having slept.

Adverbial Participles, nida, nida, nida, while sleeping.

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<tbody>
<tr>
<td>Sing. 1</td>
<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
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<tr>
<td>2</td>
<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
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<tr>
<td>3</td>
<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
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<tr>
<td>Plur. 1</td>
<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
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<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
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<td>3</td>
<td>nida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
<td>nida; f. -ida, n. -ida</td>
</tr>
</tbody>
</table>

Present Definite. Nida Axó, I am sleeping. Imperfect, Nida Axó, I was sleeping; or Nida Axó. Pluperfect, Nida Axó or Nida Axó, f. Axó, n. -Axó. I had slept. Contingent Future. Nida Axó, if I had slept, or, I could have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

Second Conjugation.—mári, to strike.

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<tbody>
<tr>
<td>Sing. 1</td>
<td>mári</td>
<td>mári</td>
<td>mári</td>
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<td>2</td>
<td>mári</td>
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<td>3</td>
<td>mári</td>
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<td>Plur. 1</td>
<td>mári</td>
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<td>mári</td>
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</tbody>
</table>

Pluperfect, Axó mári Axó, I had struck. F is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, taw mári Axó, thou struckest. Present participles mári, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—Da, I know, has only a present, conjugated as nida; thus, da-sá, thou knowest; da-sá, they know. So also mor, I don’t know.

Verbs ending in vowels form their future after the second conjugation; thus, gáti, for gete, I shall take; gete, they will take.

Several verbs form their past tense irregularly. Thus, khá, eat, past kha; kwa, do, past kwá; mor, die, past mor; war, carry, past war; wh, come, past wh; sá, go, past sá; mor, say, past mor; ge, take, past ge; má, hear, past má.

D. Causative Verb.—Formed by adding éy; thus, kare-cá, I cause to do; kare-cá kare-cá, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, tó-há, tó-sá, tó-éy, or tó-éy, móri (or móri), he may, he can strike. In a similar way dú or dú is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, tó-ó móri éy, I must go.

F. Negative Verb.—Present, nida-ró, I did not sleep; Imperfect, nida-niditó, I was not sleeping; Past, nida-nida or nida-nida, I did not sleep; Future, nida-nida, I shall not sleep, etc.
Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 294 and ff. It has been received from Kanara and is independent of the specimens.
[No. 40.]

INDO-ARYAN FAMILY. 
SOUTHERN GROUP.
MARATHI.

KONKANI DIALECT.
(State Sawantwadi.)

SPECIMEN I.

अंका मन्याकां दोन्हो अभेड आसले। आनि तांत्रिक धारकां वापरावक
करण्यां लागलो, पाय माझा घेण्यो ती संसाराची बाळो माझायी। सामीर तांत्री
तांत्री आपल्या संसार वाटन दिल्यां। सामीर धारकां दिसां मित्र धारकां
चेहारा साक्षां अक्षां बोल, आनि पैलिफ्ला मुख्याचा घेण्यो, आनि हृंदां जाय
tसम्म रावणां आपल्या साक्षां होळ्यांच्या। ताचे कडळे साक्षां सर्वां उपरांत वा
सुखूनांत कड दुःखां पडली आनि ती जिव्वेण्यां। सामीर ती घेण्यो आनि
कर गोष्टी कडका ती निर्माण होणे अनेक अपरीत मूळां की जितें अनेक तांत्री घडली
आनि धुःखां खळाले ती कुंडें आपणाऱ्या संसारात कीतांत जितें तांत्री घडली
आनि बोण तांत्री दिव्दी। आनि जेव्हा तांत्री मिळून उगडले तेंत्रा ती करण्यांला
मद्यां पायचे नितंबा चालू, खात जेव्हा आहात, आनि हृंदां मुख्यांत
हाँ उठान आनि मद्यां पाय-खायीं वाचण आनि तांत्रा करणां, पाय हृंदां देखी
आनि तुळ्या सुखार चुकलो, आनि हुळे तुळे पुढे करण्यां फांस-ना। तुळ्या
चालू आकारांतलें नेक माझा करा। आनि ती उडले आनि मद्यां घेण्यो अांगणे।
पूळे तो पैस आकारां तांत्रा वापरावक तांत्रा घेण्यो, आनि तांत्रो माझो आकारो
आनि ती धाळी आनि तांत्रो तांत्रा मद्यां घेण्यां मिटी माझी आनि तांत्रो मुखो
घेण्यो। आनि तुळे तांत्रो करण्यां लागलो, पाय हृंदां देखी आनि तुळे सुखार
चुकलो, आनि हाँ उठान तुळे पुढे करण्यां फांस-ना। पूळे वापर आपल्यांचा
करण्यांक करण्यां लागलो, एक वर्ग आंगणे हाळा आनि तें खास धाळी, आनि धाळी
हाळू दुःखी धाळी, आनि पायांत करणी धाळी। आनि आशी जेव्हा आनि
खळाल जाया। बोण तर ही मद्य पुढे मेंलो तांत्रो परतो जिवी जाया, ती
सांढांत आनि मेंलो। आनि तें खळाल जाअी।

आनां तांत्रो कडळे चेहरे शेतांत नैंलो। आनि ती वेळें लागलो आनि
चराचे खार्गी पावलो तेंत्रा तांत्रो खाजग आनि गाणे आयवलो। आनि
ताण्यो अंक्त चाढकार आपस्वरी, आनि विचारलें होणे किते। आनि ताण्य ताका म्हणून, तुझी भाव आयला आनि तो परतो आपणात मेंढला म्हण तुम्हा वापरला जेवण दिला। आनि ताका राग आयली आनि ती घरात बच्चा। म्हण ताच्या वायुव्य भावार आयली आनि ताण्या विनावृत्त लागली। आनि तो वापरला म्हणून लागली, पण तलांत वर्स्वी शांत तुजी चावरी करतां आनि कोमळच शांत तुजे उतर मोडलें ना। इतरां आनेन सज्जा दल्ल वरोवर खोशी करवून तुव्हें माणा अंक्र बोकड पर्यंत दिलें ना। पुण शी तुजी पुत्र जाण तुम्हा संसाराची कासवर्णी वरोवर राजांन वाट लागली तो जेवून आहीं ताच्या पासून तुव्हें जेवण दिलें। आनि तो ताण्या म्हणून लागली, पुत्रं तुं शांत मजी वरोवर आहाय, आनि मजी आशा तं सगर्सुतुं तुजच आहा। आभरं खुशाल जावून फाता, किल्या तर हो तुजी भाव मेंढला आनि परतो जिरो जाली, तो सांडलें आनि मेंढली।
TRANSLITERATION AND TRANSLATION.

Ekā manāyāk dōn chede āśe. Āni tānt'lo dāk'to bāpāy'k mhaṅō
One to-man two sons were. And then-among the-younger to-father to-say
līg'lo, ‘pāy, mā-kā yevo to sāsārā-tso vāṅṭo mā-kā di.’ Māgir
began, ‘father, me-to may-come that fortunate-of share me-to give.’ Then
tāṅē tā-kā āp'lo sāsār vāṅṭan dīlo. Māgir thodīyā-ta dīsē
him-by them-to his property having-divided was-given. Then few-only days
bhitar dāk'tyā chedīyān sāg'lo ek-tīīy kōlē, āni paśālīyā mul'khāk
within younger son-by all together was-mādē, and far to-country
gelo, āni thāi-sar dzāy taso rávon āp'lo sāg'lo hoc'dāy'lo
he-went, and there it-chanced thus having-lived his all was-spent.
Tā-chē kād'lo sār'lyā-uprānt tyā mul'khānt ṛhaḍ dukal pad'lo,
His near-being all was-spent-after that country-in great famine fell,
āni to jīg'jīg'lo. Māgir to gelo āni tyā gāv-chyā ēkā ēr rāv'lo;
and he was-poor. Then he went and that village-of one-man’s at-house stayed;
āni tā-nē tā-kā dhukrā tsaṛāk sētānt dāḍ'lo. Āni dhukrā khaṭāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs cat
to kūṇḍo āp'ṇāk melāt ki kīṭē, aśē tā-kā dzālā. Āni kōn
that huk to-himself will-be-got or what, thus him-to became. And anyone
tā-kā di-nā. Āni jennā tā-che dole ugaḍ'le tennā to mhaṅōk
him-to would-not-give. And when his eyes opened then he to-say
lāg'lo, ‘ma'yā pāy-che kīṭe tāśākar khaṅ'n jēv'n āhāī,
began, ‘my father-of how-many servants having-eaten having-dined are,
āni hāv bhukēn maṛtā. Hāv uṭhān, āni ma'yā pāy-lāg'ī vatsān,
and I with-hunger die. I will-arrive, and my father-to will-go,
āni tā-kā mhaṅān, ‘pāy, hāv Devār āni tujīyā mukhār tūg'lo
and him-to will-say, “father, I to-God and thy in-face sinned,
āni phuḍē tudgo put mhaṅōk phāvā-nā. Tujīyā tāśāk'rant'lo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me
kar.”’ Āni to uṭh'lo āni bāpāy-kud'lo āy'lo. Pun to pais āśtanā-tīs
make.”’ And he arose and father-to came. But he far being-only
tā-chyā bāpāy'n tā-kā pālolo, āni tā-kā kākūt āy'li, āni to dhāvlo
his by-father him-to he-was-seen, and him-to pity came, and he ran
āni tā-nē tā-chyā galyāk miti mār'li, āni tā-tso puṅko gheflo,
and him-by his on-neck embracing was-struck, and his kiss was-taken.
Āni put tā-kā mhaṇō lāg'lo, 'pāy, hāv Devār āni tujya mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face
tukāi, āni hyā-up'rant uḍgo put mhaṇōk phāva-nā.' Puṅ bāpuy
sinned, and hence-forward thy son to-say deserve-not.' But the-father
āp'lyā tāskārāk mhaṇōk lāg'lo, 'ek barā āṅg'lo hādā āni tā hā-kā
his to-servants to-say began, 'one good robe bring and that him-to
ghālā, āni hā-chyā bātānt mudī ghālā āni pāyānt yāhāo ghālā, āni āmī
put, and his hand-on ring put and feet-on shoes put, and we
jeyā āni khusāl dāvāyā, kityā, tar ho madgo put me'lo, to pār'to
let-us-feast and merry let-us-be, why, then this my son was-dead, he again
jivo dzālo; to sānd'alo, āni me'lo.' Āni te khusāl dzāle.
alive became; he was-lost, and was-found.' And they merry became.

Atē tā-tso vhaḍ'lo cheḍo sētānt gel'lo. Āni to yēvūk lāg'lo,
Now his elder son in-the-fields had-gone. And he to-come began,
āni gharā-chō lāg'ī pāv'lo, teṃnā tā-nē vhaḍ'zap āni gānē āy'k'li.
and house-of near reached, then him-by music and singing was-heard.
Āni tā-nē ekā tāskārāk āp'lo, āni vitāś'li, 'hē kīt?' Āni
And him-by one to-servant was-called, and it-was-asked, 'this what?' And
tā-nē tā-kā mhaṭē, 'tu-dzo bhāv āy'lo āni to pur'to āp'ndāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him
me'lo, mhaṇ tujya bāpāy'n jevaṇ dīlā.' Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.' And him-to anger
āy'lo, āni to gharānt vaṭṣa-nā; mhaṇ tā-tso bāpuy bhāy'rt
came, and he house-into would-not-go; therefore his father outside
āy'lo āni tā-kā vinaṅk lāg'lo. Āni to bāpāy'k mhaṇō lāg'lo, 'pālō, itfī
came and him-to entreat began. And he to-father to-say began, 'see, so-many
varā hāv tuji tāskārī kar'tā, āni kēnā-ta hāvē tujiū utar mōd'li nā,
years I thy service do, and at-any-time-even by-me thy word was-broken not.
Itī śōn majjā ishtā barohār khośī karūk tuvā mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
bokoḍ paryān dīlē nā. Puṅ ho uḍgo put dzā-nē tujya sāsāra-chi kāś'hiṅ
kid even was-given not. But this thy son whom-by thy property-of harlots
barohār rāvon vāṭ lāy'li, to yēvū-chyā ādī, tā-chō pāsun tuvā
with having-lived waste was-caused, he coming-of before, him for by-thee
jevaṇ dīlē.' Āni to tā-kā mhaṇō lāg'lo, 'putā, tū sādā majjā-barohār
feast was-given.' And he him-to to-say began, 'son, thou always me-with
āhāy, āni majō āhā, tē sag-lē tuje-te āhā. Ānī khusāl dzāvūk phāvā, 
art, and mine is, that all thine-only is. By-us merry to-become is-fit,
kityā tar ho tudzo bhāv mel'lo, āni par-to jīvo dzālo; to sāng'alo 
why then this thy brother was-dead, and again alive became; he was-lost 
āni mel'lo.'
and was-found.'
INDO-ARYAN FAMILY.

MARATHI.

Kõńkañê Dialect.

(SOUTH GROUP.

 Specimen II.

हड्डखेच वसां जतीत आमचे पूर्वज गोऱ्यांना आव्यूहार। ते हंगासार बेंजक पाको गोऱ्यांचा परास हांगा तांकी पास बंदरो वरी मेका। वा-वेका वाची भोस्ला राज आसरे, आनि ते राजा तांकी वरे भाषिन चलैत। तांतलेज जावते जस्म कसी आसरे, आनि बोडे वपारी आसरे। वपारी आसरे ते गोऱ्यांना तप आनि धाख्यांची तांज तेल चांदीत, आनि बाडीच्या पानाची गोऱ्या क्ष्यत। ते समया बाडीयांना गोऱ्या विंचूं वरे मारग नसले क्षण माल हाडबो करूं तो सगदी बैलांच्या बालभान क्ष्यत। बाँट चौराळी भरंचत आसरकरी ल्यापासून डडू हाडबे चरचे जाल्यास तेलांच्या दरबारांनी चालून तेल क्षण क्ष्यत। बाडीत वरी वरी घरी घरांना आनि बांद्यांची आहारत। ती समस्ती तांती आनि तांती संस्तीचे हाराची। आजुन पवान बाडीच्या विभिन्नांची-भित्ते जावते वरे गावंदी आहारत। बाडी विशिष्ठांची वसी चपडी तेस्वी गोऱ्यांचा विस्तार (भिन्नान) हांगा एक पाटी धाळलो। बाडीच्या राजान दुःख बांडूक तांका जागे दिले। आनि विभिन्नांची समुद्र वरी चपडी लागली। हडू हडू बाडी चैका विगाहण जावना क्षण एक कुर धाळले। आतां बाडीच्या राज्यांत पांच हजारां वैर विशिष्ठच आहारत। तांती भित्ते बाण, चाऱाक आनि मुंदर अम्बर आहारत, आनि तांती भातीस वेगमाळ्यांनी आहारत, पुषां कों चैका वेगांच्या नाते। आनि बेळेकी भास समारोहां दुस्सासारखी कठीन पडला। गोऱ्यांचा लोकांची भारतीय क्रिंत्यांचा उत्तर जावतों मिसाळ्यांत, तांतीं बाडीच्या विभिन्नांची भारती मालांच्या उत्तर मिसाळ्यांत, पुषां तिलेली नाते। आनि बांबी वाडी फिरंगी उत्तर मिसाळ्यांत पाटीं-वर्षों। फिरंग तस्वी बाडीच्या पाटीं जेवात ते सगडे मोडते आनि तांती भास गोऱ्यांची फिरंगी उत्तर मिसाळ्यली। पुषां ते जावत तिलेली कडा वेगमाळ्यांत फिरंगी उत्तर वाली-नाते। ते जावत हीं हंगासार लोक फिरंगी विशिष्ठत तेस्वा तांती फिरंगी उत्तर समजूनीं नाते।
[No. 41.]

INDO-ARYAN FAMILY.  Southern Group.

Marathi.

Końska Dialect.  (State Sawantwadi.)

Specimen II.

Transliteration and Translation.

Ded-a varšē dźātit am-che pūrvad Gōy-thān āy'lyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.

Te hungasār yēlā pāvo, Gōy-chyā purās hāngā tā-kā kam-dhando
They hitter to-come reason, Goa-of than here then-to work-and-business
baro melā. Tyā-velā Vādi Bhāklyā-chē rādz āś'le, āni te rādzā
better was-got. Tha'th time at-Vādi the-Bhonslas-of sway was, and those kings
tā-kā bare bhāsēn tsalait. Tānt'le dzāy-te dżan bare kas'bi āś'le, āni
tho we go way-in used-to-treat. Them-among many men good artists were, and
thode yepāri āś'le. Yepāri āś'lo te Gōy-thān tup āni ghānyā-chē tājē tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
hādit, āni Vādi-thān pānātso Gōyā vharat. Te samāy Vādi-thān
used-to-bring, and Vādi-from tobacco to Goa used-to-take. That at-time Vādi-from
Gōyā vatsōk bare mārag nārle, mhaṇ mhaļ hāditgo vhar'tso
to Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken
to sā-g'lo bālī vairyān vharat. Vātēr tserā-chē bhir'ant āś'tāli,
that all ozen on they-used-to-bring. On-the-road thieves-of fear was,
tyā-pāśun dūnā hād'che vhar'chē dzāyār tēlā-chyā dab'dyā-nū ghalūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
tel mhaṇ vharat. Vādint bari bari gharā āni bānd'kāmē ahāt; tē
oil having-said they-brought. In-Vādi good good houses and buildings are; they
sāg'li tā-chē āni tā-chē sāst'i-chē hāt-chē. Ādzūn-parvān Vādi-chyā Kiristāvā-
all their and their descendants' hand-of. Now-till Vādi-of Christians-
bhitar dzāy-te bare gav'ndi ahāt. Vādī Kiristāvā-chē vasti tsaud'li, tennē
among many good masons are. At-Vādi Christians-of population increased, then
Gōy-chyā bispān (or bhismān) hāngā ēk pādri dhād'lo. Vādi-chyā rājān igradz
Goa-of by-bishop here one priest was-sent. Vādi-of by-king church
bānālik tā-kā dzāgo dīlo. Āni Kiristāvā-chē samut bari tsalōk lāg'li,
to-build him-to site was-given. And Christians-of religion well-to-prosper began.
Hālū-balū Vādi ekī vīgārān dzāy-nā; mhaṇ ēk kur
By-end-by at-Vādi one by-vicar it-could-not-be-managed; therefore one curate
One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants’ hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brahmanas, Kshatriyas, and Sudras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and
in the language of the Christians of Vadi Marathi words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.
[No. 42.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.  

(DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntīyā dhāktya putān āplyā
One to-man two sons were. And them-among the-younger by-son his
bāpāi-kade mūlē, ’bāpāi, mojīyā vāntyāk pōd-chi āst mā-kā di.’ Āni
father-to it-was-said, ’father, my to-share falling estate me-to give.’ And
tā-nē tā-chē modal āplī āst vāntī. Āni tā-chē uprānt dzaīte dis yotsāk
him-by them between his estate was-divided. And that-of after many days to-go
nānt, titlyānt dhāktya putān sagī āst yekā kōrn pōsālīyā
were-not, that-much-in the-younger by-son all estate together having-made for
gāvāk gēlo, āni thā āplī āst pōd jīnyēn ībhālī. Āni tā-nē sagī
sojālō. Āni to volōsān tyā gār-chyā yekā gāūkārā-kade kǎmāk rāvlo.
to-country went, and there his estate bad by-living was-wasted. And him-by all
āst kharchita-ts, tyā gāvānt yēk hōdlo dukōl podlo, āni to gārjevōint
te-nās āplē dukōr tśarānē āplyā gādyānt tā-kā dhādlo. Āni
estate-on spending-only that in-country one big famine fell, and he wanting
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And
āplē dukōr-nē khāū-tō kuṇḍo khāvn āplē pot khusālūyēn bhorto
would-have-been, but by-anyone him-to to-give not. And he his sense-on
swine-by to-be-eaten hauks having-eaten his-own belly gladly filling
yēta-ts muṇpālo kī ’mojīya bāpāi-gēr kītīlē modhūre-che
āsullo, pun kōne-tī tā-kā divūk nā. Āni to āplē gnyānā-chē
on-coming-only said that, ’my father’s-in-house how-many hire-of
would-have-been, but by-anyone him-to to-give not. And he his sense-on
tsākār dīgī tītī khāvn īje kūnśo kāri-sārkāh āsāt,
swine-by to-be-eaten having-eaten saving to-make-like are,
servants wanting so-much having-eaten having-consumed saving to-make-like are,
āni hāā bhukēn mortē. Hāū utōn mojīyā bāpāi-gēr vētā
and I by-hunger die. I having-risen my father’s-to-house (will-)go
and I by-hunger die. I having-risen my father’s-to-house (will-)go
āni munițē, ’bāpāi, hāvē Devā-chē āni tujīyā mukār tsēk
and say, ’father, by-me God-against and thy in-face fault
and say, ’father, by-me God-against and thy in-face fault
kelā, āni hya-mukā hāū tūdgo pūt mūn gheūk phāvō nā.
hase-done, and hence-forward I thy son having-said to-take worthy (am-)not.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.
Mā-kā tujīyā modhūre-chē tśakār-vāri kār.’ Āni to utōn āplyā
Mā-kā tujīyā modhūre-chē tśakār-vāri kār.’ Āni to utōn āplyā
Me thy hire-of servants-like make.’ And he having-arisen his
bāpāi-lāgī āilo. Pun to bōv pois āstānī-īs tā-choyā bāpāin tā-kā polōv
father-to came. But he very far on-being-only his by-father him having-seen
tā-čhi bimōt chhātān dhāvūn gelō āni tā-čhe mānēr poñn tā-kā
him-of pāg having-felt having-run went and his on-neck having-fallen him-to
ume dīle. Āni to pūt tā-kā mḥuṇālo, ‘bāpāi, hāvē Devā-chēr āni
kissē were-given. And that son him-to said, ‘father, by-me God-to and
tujā dolyā mukār tāk keīā, āni hyā-mukār hāū tudzo pūt mhoñ gheūik
thy eyes before fault is-made, and henceforward I thy son having-said to-take
phāvo nā.’ Pun tyā bāpāin āplyā taśkrāk sānglē, ‘uttīm āṅgostor
worthy (am-)not. But that by-father his to-servants it-was-said, ‘best robe
bhāir hādā āni tō tā-kā ghālā; āni tā-choyā hātāk yēk mudi ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
tā-choyā pāyēk moche ghālā, āni āmī khāvn khusālāi karyā, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
mholār, ho modzo pūt mollo, āṭā to portūn jīvōnt dāzāl; to sāndullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
to mellā.’ Āni te khusālāi korūk lāgle.
he has-been-found.’ And they merriment to-do began.

Āṭā tā-lāo hōḍlo pūt gadyānt āsullo. Āni to yēvn gharā-lāgī
Now his big son in-the-field was. And he having-come house-near
pāvto-īs tā-nē vādzō āni nātīs āīkālē. Āni tā-pē yēkā taśkrāk
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
āpōvā itsālē, ‘hā-tāo art kitē?’ Āni tā-pē tā-kā dzāp
having-called it-was-asked, ‘this-of meaning what?’ And him-by him-to answer
dīlī, ‘tudzo bhāvālā, āni tujā bāpāin yēk jevān dīlē; kityāk
was-given, ‘thy brother has-come, and thy by-father one dinner is-given; why
mholār, to tā-kā boryā bolākīn mellā.’ Āni to rāgār dāzāl,
on-saying, he him-to good in-health has-been-found.’ And he in-anger became,
āni bhitar vota-nā dāzāl. Dekān tā-lāo bāpui bhāir āilo āni portūk lāglo.
and inside go-not became. Therefore his father out came and to-entreat began.
Āni tānē dzāp divi āplyā bāpāi-lāgī mḥūlē, ‘polai hyā sabār
And by-him answer having-given his father-to it-was-said, ‘see these many
vareē thāyān hāū tujī taśkri kartā, āni hāvē tujē utār kaī mojūk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and
tari tuvē mā-kā yēk bokdē-chē pil dekunī kaī dīk nā, hāvē mojyā
stūk by-thee me-to one she-goat-ūf young-one even ever to-give not, by-me my
ishtē sāngātā khusālāi korūk. Pun daś-nē tuji āst chejālā sāngātā
friends with merriment for-making. But whom-by thy estate harlots with
ibādī, to tudzo pūt āillyā-phārēs tuvē tā-choyā khātīr yēk jevān
was-wasted, that thy son coming-directly by-thee his for-sake one feast
dīlī.’ Āni tā-nē tā-kā mḥūlē, ‘puta, tā sadā mojyā sāngātā āsai,
was-given.’ And him-by him-to it-was-said, ‘son, thou always me with art,
The preceding specimens represent what might be called Standard Kōṅkānī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntaki and Bardeskari, shows a strong tendency to drop the Anudāsaṅka. Thus, ṭagolok, for ṭgālūk, to go; ās, for ār, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, vodik, for adhik, more; vai for hai, yes. D and l seem to be interchangeable as is also sometimes the case in Kanarese; thus, ṭagol and ṭgal, for ṭgad, much; dukol and dukol, famine. The occasional softening of hard consonants is also due to the same influence; thus, ṭēk, yōk, and yēg, one; nesag for nesīk, to put on, etc. The final y in verbal forms is usually dropped; thus, ākā and āsā, thou art. On the other hand, y is substituted for t in the second and third persons plural of the present tense; thus, vedāy, you, they, go. In other respects the various Kōṅkānī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bardeskars, one of the four divisions of the Śenvis or Gauḍ Brāhmans.
[No. 43.]

**INDO-ARYAN FAMILY.**  

**SOUTHERN GROUP.**

**MARATHI.**

**KÖŃKAŃI (BARDÉSKAÑI) DIALECT.**  

<table>
<thead>
<tr>
<th>Ek Arab manuśyā-tso godā-tso mōg.</th>
<th>Ek Arab monis</th>
<th>One Arab man-of horse-of love.</th>
<th>One Arab man</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsōl garib āsulo.</td>
<td>Tyā-chē kañēn kāi-tsē ēg nesog ōū pāng-tōk very poor was.</td>
<td>Him-of with any-even one to-dress and to-wear nāsulo.</td>
<td>Pōn yōk dzobor boro godō tyā-choyā kāde āsulo. was-not. But one very good horse him-of with was.</td>
</tr>
<tr>
<td>To goō vik-to geō-choyā ek poisosol monis sodūtālo.</td>
<td>Pōn tyā-kā That horse buying to-take one of-a-far-country man was-seeking. But him-to goō vik-chi bīk-kal poilli khośī nāsulā.</td>
<td>Māgir āpōn tsōl the-horse to-sell at-all at-first willingness was-not.</td>
<td>Afterwards himself very garib āsā mon vikūk kāhūl dżhālō, ānik āpēlō mōgā-tso poor is saying to-sell willing he-became, and his-own love-of goō geōn geōn tyā manuśyā-kāde. Tyādānā te manuśyān horse having-taken he-went that man-to. Then that by-man tsōl khusān tyā-kā rupōy medzon dile.</td>
</tr>
</tbody>
</table>
nyāgār  dzālō.  Aśe  dzātā,  poñe  koñoyi  vost  kobāl-korun
promise-breaker  he-became.  So  becomes,  at-first  whatever  thing  having-agreed
āni  māgār  nyāgār  dzālē  mañ'che  he  vāit  kām  aśe
and  afterwards  refused  became  to-say  this  bad  work  (is)  so
sam'düo-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to
wear, but had a very good horse. Now it happened that a man came from a far coun-
try in order to buy his horse. At first he was not at all willing to sell it. Afterwards,
however, he agreed to sell it because he was so very poor. He took his beloved horse
to the other man, who willingly paid the price for it. The Arab took the rupees in
his hand, looked at them and afterwards at his horse, and said: 'I am now going to
give thee up to others; they will bind thee, and, who knows, if they will not beat thee
and thus torment thee. Well, go home, then. My children will be glad to see thee.'  With
such words he threw the rupees on the ground, took the horse, and went straight off. But
it was not right of him to do so after having taken the money. First he agreed to sell
the horse, and afterwards he broke his word. And thus it should be considered wrong
to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkāṇi dialect spoken by the Sarasvat Brāhmāṇs of Karwar presents several
peculiarities of its own, and it will, therefore, be illustrated by means of a separate
specimen.

The Sarasvat Brāhmāṇs, who belong to the Śenvis or Gauḍ Brāhmāṇs, like other
Brāhmāṇs of the Konkān, assert that they were originally brought from Trihōtra by
Parāśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is
found in the Sañjādrīkhandā of the Skandapurāṇa. They assert that they first settled in
Goa, from which place they fled after the Portuguese conquest. They are now found in
large numbers in towns and villages in Karwar and Ankola on the coast, and inland in
Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich
in tatsuams, but comparatively free from Kannarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking,
no word ends in a consonant. Thus, we find pūtu instead of pūt, son; dōnt instead of dōn,
two. Exceptions to this rule are only apparent; thus, dog dzānā pūta, two persons sons.
Here dog-dzāna forms a compound, and this fact accounts for the termination of dog.

The short final vowels are unaccented. This is shown by the fact that i, ā, ē, and ō
in the preceding syllable are not shortened. Thus, ēku ghodō, a horse, but genitive ekū
ghodōyā-gelē.
The short final vowels seem to be the old Prakrit terminations. Compare aksa pata, Maharashtri Prakrit ekkā puttā, a son; eki dhava, Maharashtri ekki dhūdā, a daughter; pata, Maharashtri puttā, sons; dōni, Maharashtri dōnī, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, āsā, I am; āsa, thou art; āti, give; saṭṭi āsti, all (his) estate.

E and o have the same sounds as in Standard Kannāki, and the vowel system is, in all essentials, the same in both forms of speech.

The Anuānaika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, āṇī, and; āmnī, we; āvā, I; kānā, ear.

Consonants are often doubled between vowels; thus, makkā, to me; tānnā, by him; āsā, is; bhittari, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, makkā mārtida, they will beat me, I shall be beaten; tajjē, Standard tā-chē, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in u in the Nominative singular, and in a in the plural; feminine bases in a and i, plural a and i; neuter bases in a, plural ā; thus, pata, a son; pata, sons: dhava, a daughter; dhava, daughters: pāthī, a back; pāthi, backs: chittalī, a deer; chittalī, deer. The instrumental and case of the agent ends in nē; the genitive in gelē and chē; the locative in ānū; thus, bāpsu-nē, by the father; rādsu-nē, with ropes; dhava-chē nāvā, the daughter’s name; mu-gelē bāpsu-gelē tsākrū-paikī, among my father’s servants; gāvānub, in the village.

In other points the declension of nouns agrees with Standard Kannāki.

Pronouns.—Hāvā, I; hāvā, by me; mațjē and ma-gelē, my; āmnī, we, and so on.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, vattā, I go; vattā, thou goest, he goes; vattāti, we, you, or they, go. The first person singular of the second future ends in nā; thus, āssānā, I shall be; mārañē, I shall strike.

The second person imperative ends in a in the first, and in i in the second conjugation; thus, vata, go; bejan, sit; kari, make; māri, strike.

‘I should strike’ is hāvā mār-kālaga.

The verbal noun in chē is used in the oblique form as an infinitive; thus, mho-nchē (i.e., mho-chē) lāglo, he began to say. An infinitive of purpose is often formed by adding the suffix ā; thus, davar-ā, in order to keep; karī-ā, in order to make.

The conjunctive participle ends in ānu or nu, the final ā being often nasalised; thus, kōrnu, having done; vāṣānu, having divided; vatsa-nu, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kannāki, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.
[No. 44.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KÖKANI DIALECT.  

(SARASWAT BRAHMANAS OF KARWAR.)

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The text is in a language that is not clearly identifiable, and it appears to be a page discussing the Marathi language, specifically the Konkani dialect, and possibly referring to the Saraswat Brahmanas of Karwar.

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The content seems to be a historical or cultural reference, possibly discussing linguistic features or historical context related to the Marathi language.
ಪ್ರದರ್ಶನ ಸಮಯದಲ್ಲಿ ಉಳಿದು ಬರುತ್ತಿದ್ದ ಶುಭೇಷ್ಟ ಪ್ರತಿಪಾದಕ ಶಾಸ್ತ್ರಾಧಿಕಾರಿಯು ಸಹಿಷ್ಣುತ್ತಿದ್ದು ಸಮರ್ಪಿಸಿದ ಸಮಯದಲ್ಲಿ ನಿದರ್ಶಿಸಿದ ಸಾಧನವು ಮುಂದುವರಿಸಿದ: ಶಾಸ್ತ್ರಾಧಿಕಾರಿಯಿಂದ ಕೆಲಸ ಮಾಡಬೇಕು. ಪ್ರತಿಪಾದಕ ಶಾಸ್ತ್ರಾಧಿಕಾರಿಯಿಂದ ಕೆಲಸ ಮಾಡಬೇಕು.
TRANSLITERATION AND TRANSLATION.

Ekā grīhastāka dog-dāpa pūta āśille. Tāntu-lo-pakī sīnu
One householder-to two-persons sons wore. Them-from-among the-younger
āpū-gelyā bāpsu-kade mhoṇ-chyā lāglo, ‘ānnā, ma-gelyā vāntyāka yēv-chi titli
his father-to to-say began, ‘father, my to-share coming so-great
āsti makkā dī.’ Anī tānnē āpū-geli āsti tā-kā vaṇtūnu dili.
estate me-to give,’ And him-by his estate them-to having-divided was-given.
Anī thodā-chi divsā-nī sān-pūtu āpū-geli āsti sarva yekde kornū
And few-only days-in the-younger-son his estate all together having-made
dhūr-eč gāvāka vatsu-gelo, anī thāvī vāltī-nē āpū-gelo paiso sarva
far-one to-country went, and there had-conduct-by his money all
vālt-kello. Anī sarva kharṭa-ḥuṇḍe tuvā gāvāntū hōḍ dushkālū pallo, Ḥānī
bad-was-made. And all spending-after that in-country great famine fell, and
tākkā garadz palī. Anī to tuvā gāv-chyā ek grīhastā-kałe kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.
Anī tānnē tākkā āpū-gelyā gāḍyāntū ḍukrāṅka tesarā-čhyāka ḍhallo. Anī to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
tyā ḍukrā-nī khāv-če toalo kuṇḍo khāvnu ḍhuśāle-nē āpū-gelo pota
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly
bhōmnu ghetlo-sūlo. Dālāryā tākkā konekhi dī-nē. Anī
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
tākkā buddhi yēnā-ḥuṇḍe to mhoṇu lāglo, ‘ma-gelyā bāpsu-gelyā āśkā-rā-pakī
him-to sense coming-after he to-say began, ‘my father-of servants-among
kittekkāka khāv-chṛ khāvnu davar-āī āsa, anī ḍhrvā bhukke-nē marī.
how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
Hāvā utāvnu ānnā-kałe vatsunū, “ānnā, hāvē Devā-lāggi anī tudā-lāggi
I having-risen father-to having-gone, “father, by-me God-to and thee-to
pāpa kellya, anī hyā-ṣukkāri tu-gelo pūtu mhoṇ-ghōv-čhyāka hāvā
sin has-been-committed, and henceforward thy son having-said-to-take I
phāvnu. Makkā tu-gelyā āśkā-nī-ḥuṇke kornū davarū,” mhrvū
am-worthily-not. Me thy servants-like having-made keep,” having-said
mhaṇāatī.’ Anī to utāvnu āpū-gelyā bāpsu-nē āśille-kałe vatsu-gelo.
I-say-put.’ And he having-risen his father-by being-to went.
Dālāryā tānnē sobār dhūr āstānā tā-gelyā bāpsu-nē tākkā palallo, anī tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to.
kākultā yēvnu to dhāvlo, anā tākkā poṭṭōlnū umma dili.

pīty having-come he ran, and him having-embraced kiss was-given.

Tā-vali pūtu tādā-lāggī mhanālo, 'āmā, hāvē Devā-lāggī anī tudg-lāggī pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin
kellyā, hyā-mukhāri tu-gelo pūtu mhōṅ-ghēv-chyāka hāvā phāv-nā.'
has-been-committed, henceforward thy son to-be-called I am-worthy-not.'

Džālyāri tyā bāpsnu-nē āpṇā-gelyā ṯāskrāka sāṅgū ki, 'bāri-chi eki āṅgī
cāyā, but that father-by his servants-to it-was-said that, 'good-indexed one rohe
hāṅnu tākkā ghālyā; anī tā-gelyā hāttāka eki muddā, anī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe
ghālyā; anī āmmī khāvā-jēvnu khusāl koryā; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why
mḥālyāri, ho ma-gelo pūtu mōrn gellelo, anī partānu jivant dzāllā;
on-saying, this my son having-died had-gone, and again alive has-become;
to nā-dāvnu gellelo, meļā.' Anī tānnī khusāl kor-chyāka
he having-been-lost had-gone, has-been-found.' Aud them-by merriment to-make
suro kello.
beginning was-made.

Tā-gelo hōd pūtu gàdyāntnū āśīlo. Tānnī yēvnu gharā-lāggī
His big son in-fields was. Him-by having-come house-near
pāvā-phude nāṣu anī āgānu tānnī āyikē. Anī tānnī įsākā-paikā
reaching-after dancing and music him-by was-heard. And him-by servants-among
eklyāka āppōvnu, 'hādādo arthe itātē?' mhuṇu vītārā. Tānnī
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by
tākkā sāṅgū ki, 'tu-gelo bhāvā āyā, anī tānnī surākshtā pāvillā-mi
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for
tu-gelyā bāpsnu-nē ēka jevānu kellyā.' Tākkā tā-vali kūpo yēvnu to
thy father-one feast has-been-made.' Him-to then anger having-come he
bhittāri vatātāsa-nā-dālā. Tyā-khatāra tā-gelyā bāpsnu-nē bhaira yēvnu tākkā
inside would-not-go. Therefore his father-by out having-come him-to
samūzā-sā kornū sāṅgū. Tānnī bāpsūka aśī uttara dillē ki, 'hō
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this
pale, hī itīlī varā hāvā tu-geli įsākī kartā, anī tu-geli uttāra koṇāvī
see, these so-many years I thy service do, and thy word ever
mon-nā; džālā-tarkā tuvē mākkā ma-gelyā mitāṅ sāṅgāti khusāl kari-sī
was-broken-not; still by-thou me-to my friends with merriment making-for
ēka bakryā-pilā suddā dinē. Džālyāri tu-geli bhūyā-hāta chediyyā
one kid even was-not-given. But thy land-and-garden prostitutes'
sahavāsā-nē khāvnu-kālīle-taslyā hyā tu-gelyā putā-nē āyillyā-khaṅā
comp-any having-eaten-squandered-such this thy son-by coming-moment-at

2 c
KUDALI.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Konkani and the Konkan Standard of Marathi.

Standard Konkani is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Taluks of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Konkani dialect. It is usually called Kudali, a name derived from the Kudal peta in Sawantwadi. In Ratnagiri it is sometimes also called Malvani.

The Kudali dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively.

Kudali is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey:

<p>| | | |</p>
<table>
<thead>
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<tr>
<td>Sawantwadi</td>
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<td>Ratnagiri</td>
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<td>Bombay Town and Island</td>
<td></td>
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<td></td>
<td>183,600</td>
<td>302,000</td>
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<tr>
<td><strong>Total</strong></td>
<td>375,600</td>
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The chief points in which Kudali differs from Standard Konkani are as follows:

The long and short e and o are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, te-ba, to him; ketu, done; hota, was, etc. Both e and o are, however, usually long, just as is the case in Standard Marathi.

A or a is used for Standard Marathi e, not only in cases where it is so used in Standard Konkani, but also elsewhere. Thus, vasati, years; dulka, pigs; te saagi, that all.

There is a strong tendency to drop the Anumānsa, a tendency which is also found in the Konkani of Belgaum and in the dialects of the Central Konkan. Thus, tyutu, for tyutu, from among them; tesu and tesvi, by him (honorable plural).

The cerebral ș is correctly used in Sawantwadi, but it is freely replaced by s in Ratnagiri and Bombay; thus, pashi and pashi, water; kosa and kōy, who? The dental n is also substituted for Standard Marathi t in nhān, small.
"V is often dropped before i and i; thus eis and is, twenty; igestru, to ask. It is sometimes also dropped in the conjunctive participle in en or an; thus, mhran, having said; uthâm, having risen. It is replaced by y in they, keep (Ratagiri), for which the Sawantwadi texts give thêv.

The inflection of nouns agrees with Standard Konkani. The word bápás, father, however, differs in the oblique form which is bápâs or bápâsî; thus, bápâs-të or bápâs-tën, of a father.

The pronoun of the first person singular takes the form më or mîgî as in Standard Marathi while Konkanî has hêv. Apan is used as the corresponding plural including the person addressed.

The pronoun tô, that, forms its dative and corresponding forms from the base tê or tyâ; thus, te-kà, te-kâ and tyâ-kà, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is kày as in Standard Marathi. The form kitë seems, however, also to be used, for we find kitëgâk, why?

The verb substantive forms its present tense as follows:—më àsày; tô àsay, or ânas; tô àsâ; âni àsân; tumâ àsât; tô àsât. In the second person singular we also find has or âhas, and in the third hâ or âhâ, and the other persons can certainly be formed in a corresponding way. The past tense is 1. hôtây; 2. hôtay; 3. hôtû; plural, 1. hôtâv; 2. hôtât; 3. hôtë.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, âni ázâto, we go; tumâ géyât, you went. In the future the form in ân is in common use; thus, mhâvan, I shall say; melât, it will be got. But also yôtâlû, he will come. The habitual past seems to be used as in Standard Marathi; thus, ázây-mâ, he would not go.

The past tense of transitive verbs agrees with Standard Konkani. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in lay or las, the third person singular in lyân, the first person plural in lâo; the second person plural in lyât, and the third person plural in lyâm; thus, tô mårlyay, or mårlyas, thou struckest; tôh mêrlâyân, he struck; âni mårlyav, we struck; tumâ mårlyât, you struck; tô-o mêrlâyâni, they struck; tô tô kouâ-kauâ-sun viktë ghêstlay, or ghêstlas, thou that whom-from buying thoukest? from whom did you buy that? tyê-nû tyê-chyâ galyûk mîî mêrlâyân âni tyê-êzô nukû ghêstlayân, him-by his neck-on embracing was-struck, and his kiss was-taken, he fell on his neck and kissed him. In tô jêvân kâla has, thou hast made a feast, kâla has is the uncontracted form of hélas. The future is formed as in Standard Marathi; thus, më mårin, I shall strike. In the second person singular we find mårît and mårët.

In other respects the specimen which follow will be found to agree with Standard Konkani. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratagiri.
[No. 45.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKANI (KUDAKI) DIALECT.  

(State Sawantwadi.)

Specimen 1.

अंतर माणसात दोन भील होते। तेथुरो खाणगो वापायीक स्रावण लागलो बावा, साक्ते वेजले तो जिंदगीचे चांगो माखा दी। मंगा तणी तेंकी आपली जिंदगी ब्राॅल दिली। मंगा पुढे दौर सायचे आंधी खाणगा भिलान सार्वकं एकरला बेलो, आंगी दूर तेजाक जाव्हा गेलो अंगी वेसर मीज माहून होता ता समकां वाचवलं। तेंकी कडळत समकां सरल्याचें बेलें एक घोर दुकां पडलं; आंगी तेंकी कड्रीण दौर आवले। मंगा तो वेसरला अंगी भंदरांचे जाण रवले। तेंकीं तेंका आपल्या दुकांचा चरवाण्याचा अपला शैलीत घाडलं।

आंगी तेंका दिसून लागला दुकांचा खातत तो बूंडू कावा सेकात तर बरो। पण तो सुदां बोण तेंका देवना। मंगा तो भानार वेसर म्हणून लागलो, माख्या वापायीचे जिंदांती तरी गडी खाणव जेवन आसत आणि मी उपासांनी मरतं।

मी उटाव आणि वापायी-हार जेवन आणि तेंका म्हणून, बावा मी देव-कडे आणि तुंजे-कडे चुकावले, आणि तुंजे मीहू म्हणून पावणून। तुं माख्या तुंजे एक गडी म्हणून तुंजे-कडे ठेव। आणि तो मंगा उटली आणि वापायी-हार आयली।

तो दूर आसतानंच बापायीन तेंका बालळो, आणि तेंका तेंकी कालकाळ आयली।

थांि माख्या तेंकी तेंका गडणव भिली मार्ही आणि तेंकी मुखा भेटलं। भिलान तेंका स्करलं, बावा, मी देव-कडे आणि तुंजे-कडे तुकळ, मी तुंजे म्हणून म्हणून पावण। पण वापायीन गडणव स्करलं, एक बरोसी ओंगरको हाडा आणि तेंका धाळा आणि नेच्या हातांत एक आंगटी आणि पासवांत बुती बाला। आणि जेवन बाला आळंद बूंडळा, माख्या मीहू मेलोलं तो फिरून जिती बालो, तो सांडलं पण परत गावले। मंगा तेंकीं आळंद कीलं।

तेंकी थीरलं मीहू केलं गेलं। तो घार-हार ढेवा तर तेंका गाणा नावणा आंधीत ब्राॅल लागलं। तेंकी अंतर देवा साद्र भाली आणि बाजेरे द्वारा म्हणून बिचारलं। तेंकी तेंका स्करलं तुंजे भाव आयलें, तो खुशाळ घराक
आयलो महं तुल्या वापाशीन श्रां जेवाण शेल्लोऽसा। तेष्का राग आयलो आणि तो
वर्णै जायना। तेशी वापूस भावर आयलो आणि तेशः वांजपुपता करूँक लागलो।
तेशी वापाशीक शेल्लां, वग, इतकां वसँ भी तुजी चाव्यरी वारते, तुल्या शब्दा
भावर करूँ गेल्यां नाव। यथा तूँ माखा भाॅँच माख्या इरे वांगढा भाला मारूँक
एक वकावाचां पोर सुद्रां दिल्या नाव। यथा तूँ जीणी तुजी जिनिगी रंडां वरीवर
बाटक लायली ती तुजी भीत परत वेवऱे आद्रीच तन्वासाठी तूँ जेवाण करतय।
वापाशीन सांगलां, बिह्या, तूँ सद्री माजे वरीवर आसय, माज्यां आसा ती सगरऱी
तुजाँच। आमी आंबां करूँच झऱ्छ खरां। बिह्या महं शेपाइत तर, हो तुजो
भाव मेल्लो तो जीतो जालो, तो नाय जाल्लो तो गावलो।
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

KŌŠKAŅI (KUDALI) DIALECT.  (STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṁsāk dōn jīl hōtē. Tāturū lō nāṁgō bāpāsīk mhanūk lāg[l]ō, One to-man two sons were. Of-them the-younger the-father to-say began,
'bābā, mā-kā yētalō tō jindgō-tāō vātō mā-kā di.' Magē tē-ni 'father, me-to will-come that the-property-of share me-to give.' Then him-by tē-kā āpāli jindgī vātān dili. Magē puskal dis dzāv-chē them-to his-own properly having-divided was-given. Then many days passing aḍt-tās nāṅgṛṇyā jhiḷān sag[l]ā ek-thāy kekā, āni ānār dōsāk before-even the-younger son-by all in-one-place was-made, and far to-country dzāvēk gēlo āni thaṅsaṛ manūj mūrūn hotātām sag[l]ā ghūlātām, to-go went and there merr-y-making having-done (whatever)-was-that all was-spent. Tē-chā-kad[l]ā gō ar ṭhaṅsaṛ ek thōr dukāl padāḷō; āni te-kā Him-with all was-spent-after there one great famine befell; and him-to kathīṇ dīs āy[l]ē. Magē tō thaṅsāṛlyā ekā gīṛētā-thāī dzāvēr ār hard days came. Then he of-that-place one householder's-house-in having-gone rāvīḷō. Tē-nī te-kā āpāli dūk[l]ē khaṛēk āpīḷā ṭetāt dhāḍ[l]ō. dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent. Āni te-kā dīśkā lāg[l]ē dūk[l]ē khātāt tō kūṇāl mā-kā melāt tar And him-to to-appear began the-swine are-eating that husks me-to will-come then barū. Pāṇ tō sūddā koṇ te-kā dēy-mā. Magē tō bhāmār yeṛvēn good. But that even anyone him-to would-not-give. Then he-to-senses having-come mhanūk lāg[l]ō, 'mājyā bāpās-chē kīnā kōṛē tāṛi gāḍi khāṛn jēṛn āsat ānī mi to-say began, 'my father-of how-many servants eating dining are and I upāsaśē marṭaṛī; ma uthan ānī bāpāśi-hār dzāyēn ānī te-kā mhanūn hunger-with am-dying; I will-rise and (my); father-to will-go and him-to will-say "bābō, mē Devā-kadē ānī tuje-kadē tskēḷāy; ānī judō jīl mhanūk "father, I God-towards and thee-towards have-erred; and thy son to-be-called phāṛa-naī; tā mā-kā tūdō ēk gāḍi mhanūn tuje-kadē thēr." Ānī tō magē utṛhō am-not-fit; thou me-to thy one servant saying thee-with keep."' And he then arose ānī bāpāśi-hār āy[l]ō. To dūr āṛtānū-tās bāpā-śīn te-kā bag[l]ō; ānī and father-to came. He far while-he-was-even the-father-by him-to was-seen; and te-kā tō-chī kāk[ē]ṛūṭ āy[p]řī. Dhūv-mūrūn te-nī te-chyē gālyāk him-to him-of pity came. Running-having-struck him-by his on-the-neck
mūlī mār'ī, āni tō-chi mūkā ghētī. Jhīlān te-kā mātālā, embracing was-struck, and him-of kiss was-taken. The-sun-by him-to it-was-said, 'bābā, mi Devā-kājē āni tuję-kājē taulalā, mi tuđū jujū mhaṇāk 'father, I God-towards and thee-towards have-erred, I thy son to-be-called phāvā-nāi.' Pañ bāpā-śīn gadyāk mātālā, 'ek barōsō āṅg'raḥō hīdā āni am-not-fit.' But the-father-by servants-to it-was-said, 'one good coat bring and he-kā ghālā; āni he-chyā hātēt ēk āṅg'ṭhi āni pāyāt dūtī ghālā; āni him-to put-on; and his in-the-hand one ring and on-the-foot shoes put; and jēvān khāvān ānād karū-yā; mādīsō jujū mēlī, to phirīn jīto by-dining by-eating merriment was-made; my son was-dead, he again alive dzālō; tō saṅg'ładā, pañ parat gā'vlo.' Magē tē-nī ānād kēlo, became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tōsō thōr'lo jujū sētāt gełō. Tō gharā-hār yet ā, tar te-kā His elder son in-the-faits was-gone. He house-towards comes, then him-to gānā nāt'sā āy'kūk yeł'kā lāg'łā. Tē-nī ēkā gadyāk sād ghat'lo āni, singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and, 'kāy-re ḫā?' mhaṇān vīhaṛī. Tē-nī te-kā mātālā, 'tudīō bhāv 'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother āy'lo-sā, tō khaśāl gharāk āy'lo, mhaṇān tujā bhāpā-śīn ḫā āvān kēli-sā.' come-is, he safe house-to came, therefore thy father-by this feast made-is.'

Tē-kā rāg āy'lo āni tō gharā dzāy-nā. Tē-tōsō bāpās bhāy'r Him-to anger came and he into-the-house would-not-go. His father out āy'lo āni te-kā bābā-putā karū lāg'łō. Tē-nī bāpā-sāk mātālā, came and him-to entreating to-do began. Him-by (his-)father-to it-was-sa't, 'hoq, it'kī vara āni tuji tekṛī kar'tāī; tujāyā sābā-bhāy'r kāfī 'see, so-many years I thy service have-been-doing; thy word-out-of ever gēlaī nāy; pañ tō mā-kā kāt'sā māyā iṣṭā-vāṅḍā māja have-gone not; but by-thee me-to ever-even my friends-with merriment mārūk ēk bak'ryā-tēlā por suddā dilay nāy; pañ jē-nī for-making one goa't of young-one even was-given not; but whom-by tujī jin'gī rāṇḍā-barōbar vātēk-layālī tō tudīō jujū gharāt yeł-ōhe thy property harīots-with was-wasted that thy son into-the-house coming adē-ās tē-chēsāthī tē ḫēvān kartāy.' Bāpāsān sāṅḡ'lā, 'jhiā, before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son, tē sadī mājā-barōbar āsā; mādīsā āsā tē sāng'la tūđā-lā. Āmi thou always me-with art; mine is that all thing-verity. By-us āmād karū-tāo ḫā-yēs hārā; kītā mhaṇātī, tar hō tudīō merriment should-be-made this-only proper; why if-thou-will-say, then this thy bhāv mēlī, tō jīto dzālō; tō nāy-dzālī, tō gā'vlo.' brother was-dead, he alive became; he was-lost, he is-found.'
Kōṇkāṇi (Kuḷāḷ) Dialect.

**Specimen II.**

Kōṇā yēkā māyākā dōg-dōgā jūl hūtā. Āṇi tyētullō dhākēlō
Some of them in the-younger
bāpākā unāgōlō, 'bihā, dzō jind'gē-ṭsō vātō mā-kā yēū-ṭsō. tō. di.'
the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'
Mage tyē-nā tyē-kā jind'gī vātān dīli. Mage thōḍyā disā-nī
Then him-by them-to property having-divided was-given. Then few days-in
dhākēlō jūl sag'īhā ghēvā lāmb-ṭhāā mūl-kāṭ gēlō, ṣarnā spēj-saR ritihghāgar
the-younger son all having-taken for to-country went, and there riotously
tasān āpīḷō paisō kharāsīn tākēlō. Mage tyē-nā sag'īhā kharāg-līyār tyā
living his money having-spent was-thrown. Then him-by all spent-after that
mūl-kāṭ mōṭhō dukāl padlō. Tyē'vā tyē-kā paisō myēlā-nāsō dzēlō.
in-country great famine arose. Then him-to money was-got-not-such became.
Tevā tō tyā mūl-kāṭ-līyā yēkā giristā-lāgī dzēvān rāv'īlō. Tyē-nā tyē-kā
Then he that country-in-of one household-in-near having-gone-stayed. Him-by him
dukōṛā tṣaraūk āpīḷā sētāt dhāqīlyān. Tyē'vā dukōṛā dzō kūnḍō khāyī tyā
swine to-tend his in-field it-was-sent. Then swine what husk ate that
kundyan āpīḷā pōṭ bhāṛī-teśā asū tyē-kā dieō. Āṇi tyē-kā kōṇī
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
kāyyēk dīlyān nāy.
anything was-given not.

**Dālḍī.**

The Dālḍīs or Nawāits are a caste of Muḥaṃmādān fishermen. They claim an Arab
descent, but speak a broken Kōṇkāṇi. They are found in the Madras Presidency, in
Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for
the Linguistic Survey are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>2,000</td>
</tr>
<tr>
<td>Janjira</td>
<td>11,500</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>2,000</td>
</tr>
<tr>
<td>Kanara</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,500</strong></td>
</tr>
</tbody>
</table>

To this total must be added the Nawāits of the Madras Presidency, for the number
of whom no estimates are available.
In Ratnagiri the Dáldis are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkal.

The dialect spoken by the Dáldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dáldis are said to be able to talk and understand Hindostáni. This latter language has, however, little influence on their dialect. Several Hindostáni loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral Ɓ to Ɓ, and, in Ratnagiri and Janjira, the substituting of 组长 for 组长 between vowels. Compare instances such as Roboto, eye; ghürü, horse. These peculiarities are, however, also shared by the Marathi of the Konkan.

Of the Konkani dialects, Dáldi most closely agrees with Kurdi. It has the same form mî for I, and the same third person singular of the past tense of transitive verbs ending in ãn; thus, te-nā bollān, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form ker in addition to kar, do; thus, keru-lā, to do; kerṵ, done. The latter form shows that the past tense of this verb differs from Konkani.

Characteristic are also the many forms of nouns ending in s; thus, putās, son; bhāvs, brother; dhuvas, daughter; bāpā-lā and bāpā-lās, to a father; putā-chis rāhām, pity with the son, etc.

In most respects, however, Dáldi will be found to agree with Konkani and with the dialects surrounding the speakers. Thus, long and short e and o are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by u, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Konarrese characters. The second specimen is a folk-tale from Janjira, and is printed in Devanagari. Each is accompanied by a transliteration and translation.
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

KÖNKAN (DÄLĐI BROKEN) DIALECT. (KARWAR, DISTRICT KANARA.)

SPECIMEN I.

...
ԴԱԼՁ. 203

_Clear
text

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INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARĀTHĪ.

KONKANI (DALDI BROKEN) DIALECT.  
(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṇi-lā dog-dzān putūs hote. Tenūsi lānā putāsin
A-certain man-to two-persons sons were. Of-them the-younger son-by
bāpā-lā sāngān, 'bāpā, mājyā vaṭtyā-lā kāy yēte tā ma-lā dē.' Anī
the-father-to it-was-said, 'father, my shore-to what comes that me-to give.' And
ne-nā āplī dzāmīn tyā-lā vaṃtun dili. Thodīya diśī nhāṅsō
him-by his-own land them-to having-divided was-given. A-few in-days the-younger
putūs sāgaṭ yōntke karūn ghēvān dūr gāvānt gelo. Thāī āplī
son all together having-made having-taken distant into-country went. There his-own
sagī dzāmīn kherūn-khāvūn pād-karūn taṅk'ān. Ne-nā sāgaṭ kharāch
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure
karūn dzālā tedvā tyā gāvānt bhārī moto bargal poḷo. Tedvā tyā-lā
having-made became that into-country very great famine fell. Then him-to
garadz lāṅg'ī. Anī tō dzāvān tyā gāv-chyā ekā gāv-kārā lāṅgātg taṅk'ī-lā
want was-felt. And he having-gone that country-of one citizen near in-service
rāvlo. Tedvā tyā gāv-kārān tyā-lā āpīyā gādyānt āplī dukrāng taṅk'ī-lā
remained. Then that citizen-by him-to his-own into-field his-own swimto-to-sore
dhādlān. Tedvā tyā dukrāng khāv-tīgo kuṇḍo tyā-lā gāvānt hōto tar tō
it-was-sent. Then those swim-to eating-of huks him-to if-obtained had-been then he
juñsālēn khāto-hōto; dālyār te-lā kōn kāy dē-nā. Tedvā
gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then
tyā-lā akkal yeṅā tō bolū-lā lāglo, 'mājyā bāpā-gharā taṅk'ī-chyā māṇi-lā
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to
khāvān jōvā tō āpīyā hāntānt hāyatāt; mī hiṅ bhukkē martā.'
having-eaten having-fed they their-in hands keep; I here hunger-by am-dying.
Mī utān mājyā bāpā-gharā dzāvān also boltā, "bāpā, mī Khudhā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God
nā tu-ji-yā sāmko pāp kerī; ātā he-chyā-phuddā mī tudło putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward I thy son speaking to-speak
hōy-nāī; tu-ji-yā taṅk'ī-sāngāti ma-lā taṅk'ār karūn thōv.' Tedvā tō
am-not-fī; thy servants-with me-to a-servant having-made keep." Then he
utān bāpā lāṅgāt gelo. Bāpān putū-lās dūr āstā-nā bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;
the father-to compassion came. He running having-gone him-to embracing
mārān dharān anī bōndī ghetān. Tedvā putā-sīn tyā-choh āgāt
having-struck it-was-held and kiss was-taken. Then the-som-by him-of near
bollān, ‘bāpā, mī Khudā nā tujāy śāmko pāp kerlū; mī tudgo putās bolūn
it-was-said, ‘father, by-me God and thee-of before sin is-done; I thy son saying
bolū-lā hoy-nāt.’ Tedvā bāpā-sīn aplyā tāsākā-lā sānglān, ‘ēk tākōt
to-say am-not-fit.’ Then the-father-by his-own servants-to it-was-said, ‘one good
āgrākā hādūn tyā-choh āgānt ghālā, anī ēk mūdi tyā-choh botānt, anī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and
tyā-choh pāyūk vānē ghālā. Anī āmī khāvn āmrīn khusālīn
him-of to-foot shoes put. And we having-eaten having-dined gladness-with
rēvū-lā; kityā bollyār, mādz putūs mēlo hōto, jīto hōvn āylo;
let-us-live; ‘whyl if-you-ask, my son dead was, alive having-become has-come;
to nāi-dzailā hōto, to gāvlo.’ Tedvā tē khusālī kerū-lā lāg.īl.
he lost was, he is-found.’ Then they merriment to-do began.

Tedvā to-tee mōto putūs gādyānt hōto. To gādyāntu-sī gharā-laggī yētā-varī
Then his elder son in-the-field was. He the-field-in-from house-near coming-on
gāv-tāā ānhī nāstē-tāā aiklān. Tedvā te-nā ēkā tāsākā-lā apāllān ānī
singing and dancing was-heard. Then him-by one servant-to it-was-called and
ihārān, ‘hiti kāy hotē-se?’ Tedvā te-nā te-lā bollān, ‘tudgo bhāvūs
asked, ‘here what is-going-on?’ Then him-by him-to it-was-said, ‘thy brother
āyō-se anī tujāy bāpā-sīn ēk jevan delān; kityā-khātīr bollyār, tō tākōt
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good
hōvn āylo.’ Tedvā te-kā rāg āylo, gharānt dzāy-nādzāylo. Tedvā bāpūs
being come.’ Then him-to anger came, in-the-house would-not-go. Then the-father
bhair āylo, te-kā samjāv-kā lāg-lo. Tedvā te-nā bāpā-lās sānglān, ‘hi bagī,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, ‘this see,
ete varā nī tuji tāsākā karī, tuji bāt kēdī vākhī mālā nāī. Te-bi āpūyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own
dōstā-sāngātī khusālī kerū-lā ēk bakrā-tāā pōr pan āpūyā-lā dīlōs nāī.
friends-with merriment to-do one goal-of young-one even my-own-self-to gavest not
Dālīyā tuji dzāmin kalāvantyā sāngātī rēvūn khāvn kādēlāyā putū-lās
But thy land harlots with having-lived having-eaten that-wasted the-som-to
āyēyā barōbhār tyā-choh khātīr tā moṭā jēvan dīlōs.’ Tedvā te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.’ Then him-by him-to
it-was-said, ‘thou at-all-times my-near art, meet-with what is that thine-only.
Amī khusālī kerū-tāā ānī khusān rāvū-tāā tākōt āēe. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this
tudgo bhāvūs mēlo hōto, jīvān āylo; tō nāi-dzailō, āā gāvlo.’
thy brother dead was, alive came; he was-lost, now is-found.”
[No. 48.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.  

Kонка́ (Далди бро́кен) Диалект.  
(Штат Янджира.)

SPECIMEN II.

A FOLK-TALE.

एक प्रकीर-साड़ी होती। व्याचि चार सोकर होते। व्याचि वाडको आपल्या घोळा बोलते, तुम्ही चरांत बेसून हेक्सा धडी रोजसार नाह। तरां हे लेखरा खातील पितील काय। तरां ती वाडकोला बोलते, बिची आजचे देदस सबूर करा आनि सवा चार रोटी मंडळ सुधून या, व्योम सी धंदाळा जान। आता वाडकोली मुळूची आपल्या घोळा चार रोटी सुधून दिलान। घोळे ती घो वेजन जंगळ्या तरफ रवाना बेलो। ती मुळा कीकाखानांत बेलो। व्याळा रिसा वारा वाजनाच्या भुमाराला एक वाव मार पडली। व्या वाढी-बांदणे वेटून सीवनच्या चार रोटी सोडून वाढीचा चार कोनचं ठेवला, आनि बोलवे लागलो, एकमध्ये खाण की दोकु खाण। आवर्ज्ञ वा बांनतला शिखाखानांत धू झोती। तरां वाणानी घोळे बोलवे लागलो की, वाढी-बांदणे एक प्रकीर भुका वेजन बेलेल्या हाय, व्याळा बांदणे घोळे। घो घोळा मागली आपल्या जवळं घोळा देवला काय नाह। तरां बाप बोललो, आपली हांडी हाय, ती वरती वेजन जा, आनि व्या हांडीच्या खलती लुढण जाल, व्योम व्या हांडीत काय तरी शिखर पर्यंत होडल। तरी व्याळा खावं देस। व्या-परमाणू धू वरती वेजन वाणानी सांगितल्या परमाणू कवृत फकिराच्या खाणा घाटावान, आनि ती हांडी वी फकिराच्या हवाली वेळाला वेळाला। फकिरानी ती हांडी वेजन वनधी चालतो बेलेली। ती वार चालता चालता एका खपरी चोराच्या गावात बेलेली। रात भेली हांडी, आनि व्या गावाचे सगळे लोक चोरीला बेले झोते। बचने एकाच्या अोटी-बर लान आपल्या विस्तार घालवान। चोराच्या वाणको चरात होती। व्या वाणानी व्या फकिराच्या सोवनच्या हांडी वगाहान। तिथ्या दिलेल्या लागलें की, ही हांडी सुटी गुनवान हाय। आवर्ज्ञ तिच्या घो चोरी बागलं झो। ती आपल्या घोळा सांगते, व्या फकिराच्या जवळं एक हांडी चाव, ती सोटी.
गुनवान हाय। सून फकोर निजल्या-वर आपल्या घरानची एक हांडी नधा आली फकिराची हांडी हाय ती आपल्या घरातला हना। खा परसाने तेंचा घोवान केला। वाचकानी ती हांडी ठुली-वर ठेवल्या तरोवर व्यात आहणी विरिबाणी शिषाणी। ती द्रोगा घी वाचलानी बेपूर खाल्या। तिन-वरती वाचकां आपल्या घोवाला वोल्या लागली, तुमचा आरां चौरी करता जाण्याची वाच-करून नाह। आपल्याला आरां प्रोट भर म्हणुन खान्या लिहिलया।
[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KÖńkańi (Dálti broken) Dialect.

(State Janjira.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek phakir-saí hotā. Tyā-chē chār sōkō españ hotē. Tyā-chē bāy'kō āp'lyā ghovā-la
One āf gair was. Him-of four sons were. His wife her husband-to
bōl-tē, 'tumī gharānt baisūn rōdēyav, dhandō rōdēyāv nāy.
says, 'you in-the-house having-sat have-remained, occupation employment is-not.'
Tavā hi lēk'rā khētāl pītīl kāy?' Tavā to bāy'kō-la bōl-tē, 'bihi
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife
āg-dē chē dis sabur kārā, ānī sabā chār rōtī ma-lā bhudēn dypā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
harbrē mē dhandyā-la dznā.' Ātā bāy'kō-nī sūbō-chī āp'lyā
then I work-on shall-go.' Now the-wife-by early-morning-of her-own
ghovā-la chār rōtī bhudēn dilān. Tyō rōtō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband
ghēun dzangal-chyā taraph rāvānā-dzhailō. Tō mūtē kōkasthānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
gōlo. Tyā-la disa bārā vād'nyā-chyā shumārā-lā ēk bāv nōd'ra pad'rī
went. Him-to by-day twelve striking-of about-at one well in-sight fell.
Tyā bāvī-var baiṭhān sohan-chyō chār rōtō sēduń bāvī-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
kōnā-var tērṿ'lān, ānī bōl'vē lāg'lo, 'ēk-kā kāv khāv ki dō-ku khāv.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'
Āv'ryānt tyā bāvīnt-lā sēkh-nāgā-chi dhū hōtī. Tavā
In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then
bāpā-nī duvē-lā bōl'vē lāg'lo ki, 'bāvī-var ēk phakir bhukē
the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry
yēun bēth'nē lā háy; tyā-lā kā khāvē-lā dēy.'
Dhū bōl'vē yā
having-come sat is; him-to something to-eat give.' The-daughter to-speak
lāg'lo, 'āp'lyā-dzavāl khāvē-lā dēvē-lā kāy nāy.' Tavā bāp bōl'lo,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,
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'Äp'lit händi háy, ti var'ti ghōön dzā, áni tyā händi-chyā khālti lubān 'our-own pot is, that up having-taken go, and that pot-of under incense dzāl, mhan'te tyā händit kāy tāri śidgūn tāyār höil. Tū tyā-lā burn, then that in-pot something at-least having-cooked ready will-be. That him-to khāvē dés,' Tyā-par'man dhū var'ti yeūn bāpā-nē to-eat give.' That-according-to the-daughter up having-come the-father-by sāngit'lya-par'man karūn phakira-lā khāryā ghat'hān, áni ti händi bi told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also phakira-chyā havālī kēlān. Phakira-nē ti händi ghōün than-āi the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from tsiáltō-dzhāliō. Tō vāt tsāltā tsiáltā ēkā khāp'ri-tsōri-chyā āvāt gelō. went-away. He the-way walking walking one house-breaker-of in-village went.

Rāt dzhālīl-hōtē, áni tyā gāva-chē sag'le lok tsōri-lā gelē hötē. Mhaγūn Night become-bad, and that village-of all people theft-for gone were. Therefore ūkā-chyā oṭi-var tyā-na āp'lä bistār lāv'lān. Tsōri-chi bāy'kō one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife gharāt hötē. Tyā bāy'kō-nē tyā phakira-chyā sōban-chi händi bag'lān. in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.

Ti-chyā dilā-lā lāg'la ki, hi händi muṣi gun'vān háy. Her mind-to it-occurred that, this pot great possessing-merit is.

Āv'ryāt ti-tsō gho tsōri karūn ailō. Ti āp'lyā ghōvā-lā In-the-meanswhile her husband theft having-made came. She her-own husband-to sāng'te, 'hyā phakira-dzaval ēk händi háy, ti moṭi gun'vān háy. tells, 'this faqir-near one pot is, that great possessing-merit is.

Mhanūn phakir nidg'lya-var āp'lyā gharān-chi ēk händi nhyā āni Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and phakira-chi händi háy, ti āp'lyā gharāt-lā hanā.' Tyā-par'manē tā-chyā the-faqir-of the-pot-is, that our-own in-the-house-to you-bring.' That-like her ghowān kēlān. Bāy'kō-nē ti händi tsāli-var thevīlya-barobār husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after tyāt akham-biriyāni sīsālī. Ti doghā gho-bāylā-nī baith'uun in-that best-dishes were-cooked. That both the-husband-and-wife-by having-eat khālyē. Tin-var'ti bāy'kō āp'lyā gho'veā-lā bōr'lya lāg'la, 'tum-lā ātā was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now tsōri kar'ryā dzānyā-chi kāy dzārūr nāy. Āp'lyā-lā ātā pōt-bhār khāryā-lā theft to-make going-of any necessity is-not. Us-to now belly-full eat-to millāy.' is-got.'
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Mussalmān mendicant. He had four sons. His wife said to him, ‘you are sitting idle at home and do no work. What shall these children eat?’ He then said to her, ‘wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.’ Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, ‘shall I eat one or two?’ At that moment a serpent in the well said to his daughter, ‘daughter, there is a hungry faqir sitting by the side of the well. Give him something to eat.’ The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, ‘take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.’ The daughter accordingly ascended and did as her father had ordered. She put the food before the faqir, and also presented him with the pot. The faqir walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqir made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqir’s pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, ‘this faqir has a pot which is endowed with some special merit. When therefore the faqir goes to bed, take one pot from our house and exchange it for the one which he possesses.’ Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, ‘there is no more need for going a-thieving, we have now enough to live upon.’

CHITPĀVANI.

The Chitpāvans or Konkanasths are the chief Konkan Brāhmaṇs. Their headquarters are Parsurām Hill, near Chipflan, in Ratnāgiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadrīs, and in the Aigāon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvani dialect are only available for Bombay and Ratnagiri. They are as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>4,000</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>65,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>69,000</td>
</tr>
</tbody>
</table>

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the
nal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

\(\bar{A}\) is used for \(\bar{B}\) in the same cases as in Kuḍāḷṭi; thus, ďukrē, swine; \(\bar{D}x\) mādāhā sē tē sōgjā tukāhā sē, what mine is that all thing is.

\(\bar{E}\) and \(\bar{O}\) are apparently always long. Thus, ghōdē, horses.

The inflection of Nouns in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in \(\bar{S}\); thus, mutrī-gītā, of a daughter. The dative ends in \(\bar{lō}\); thus, mānvrā-lō, to a man, etc.

Pronouns.—Mū, I, by me; mā-lō, to me; tēvēn, by him; kōī, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is sa-pā, to be. Present tense, sō, I am; sas, thou art; sē, he is; sō, we are; sē, you are; sat, they are. The regular present mē satā looks to be used as a habitual present, ‘I usually am’; thus, tē māja-dāval rōḍtē satāsā, thou art always with me. The past tense is regularly formed; thus, tē salōs, thou wast.

The finite verb forms its present from the participle in īgō; thus, mē mārtēgī, I strike. This participle has no longer a passive meaning. The future participle passive ends in \(\bar{vē}\), corresponding to Standard Marāṭhī \(\bar{vē}\); thus, mē mār-vē, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in \(\bar{s}\) and not in \(\bar{y}\) as in Kōṅkaṇī; thus, gelō, I went; gelōs, thou wentest; gelō, he went; plural, gelō, gelō, gelō.

The past tense of transitive verbs ends in \(\bar{s}\) in the second person singular; in \(\bar{n}\) in the third person singular; and in \(\bar{t}\) in the second person plural. Thus, tē mā-lō bāk-rō dīlō, by-thee me-to a-goat was given; bāpōn ... mēlē mār-līn ānī tē-īgō mukō gelōtēn, the father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix \(\bar{lō}\); thus, mē tē-chē mutrī-lō pushkāl ātubāk māy-rō, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, mē pātāb kōī sō, by-me sin made is, I have sinned; mē mhaṅē, I will say; āgāy-nē, he would not go; khaṭ-tē, they usually ate.

The imperative of de-nā, to give, is de or dē. Other imperatives are regular; thus, ghē, take; yā, go ye.

The verbal noun in \(\bar{vā}\), corresponding to Standard Marāṭhī \(\bar{vē}\), is common; thus, mār-vō, to strike; khaṭā, to eat. The usual oblique base of the verbal noun ends in \(\bar{vē}\), corresponding to Standard Marāṭhī \(\bar{vē}\); thus, ghēvē-chī iṣṭaṇā, fitness to take.

The conjunctive participle ends in mē or nē; thus, mārūnī and mār-nē, having struck; dzār-nē, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find bōdō, a son; chēd, a daughter; ḍōkāhōt, good; tēgō, then; kōī, what? etc. A short list of such words has been printed in the Gazetteer of the Bombay Presidency, Vol. X, Bombay 1880, pp. 111 and f.
It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvani which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[ No. 49.]

**INDO-ARYAN FAMILY.**

**MARĀTHĪ.**

**SOUTHERN GROUP.**

**CHITPĀVANI DIALECT.**

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोधी सल्ले। तिंपैती धाङकोर आपले वापाला क्षणालो बाखा, जो जिन्याची वाढण्या माणणी वैधे ती देते। मग तेंतीन तेला आपली जिन्यी बाहू दिलीली। मग थोड्या हिरसान हांकटो मुळ्यां ग्राह किंवा जिन्यी मोला-कर्णी दूर देखण्याचा गेले आणि लांबां उत्क्रम्यांना वागुयां आपली जिन्यी हूढण्यान।

मग तेंतीन मर्गां खृश्चियन ठाकूनावर तेले देखील मोठी दुःख पडली। तेले-सुंदर तेला मर्ग यांना गांव्या लागली। तेंतीला ते देखील एका गुण्यासाठी जवा जावी रेहेला।

तेंतीन तेला आपले श्रीत्वें दुःखां छायेच्या घाडकोला घाडकोला। तेंतीला दुःखां जी शरीरां खात सते ते-ते तेंतीन आपल्या प्रत आर्कांत घराच्या असतात। पण कौनी शुद्ध तेला काँची दिलाला नाही। मग जेडला तो शुद्धी-वर आलो तेंतीला तो क्षणालो माने बापाचे जिन्यीतिरी चाकरानला खावी मुळे ब्राह्मणी भांसी, आणि मे सुखान उपाधी मर्गां। मे उद्धीनी वाला-हारी जावी तेला क्षण, बाखा मे देख्याचे चरा तुभी देखील अन्याचें बालके सा। आणि देखील उपर मे तुभी मुळ्यां क्षणाली घेव्या वीण्याने नाही। माणणी आपले एका पायसवाच्या प्रमाण ठेव। मग तो उद्धीनी आपले वापाउळी आलो। पण तो लांब सतर्क तेला बोपाला आमुन ठेका देखील आली आणि धावी तेही मुळे ब्राह्मणी आणि तेही मुळे बहुत लागलो।

मुळ्यां तेला क्षणाली, बाखा, मे देख्याचे चरा ब्राह्मणी देखील पात्रां कोणी से रे बे देखील उपर तुभी मुळ्यां क्षणाली वीण्याने नाही। पण ब्राह्मणी चाकरानला क्षणाली चारी मुळे आगारी खेळाले आणणी देखील आणणी धावी ते हातां वाचाले। तो अगारी वाचाल उत्पादन जोड कसला। आण झोपांतरे मुळ्यां सेव्या माणणी जिवंत नेले, तो सांगते सो कोणंतरे से। असां क्षणाली ते आगारे कसले।

ते वैटा तेली काही मुळे झांसी सल्ले। तो जेडला खेवानी चरा ज्वक कपड्या तेंतीला तेंतीन सागर व नाचणा आपले भांसी। आण तेंतीन आपले चाकरां
पक्षी एकाला शाक मरलीन व विचारलान हैं खिताँ चाहरा से। तेल्ला तो तेला भ्रणाळे। तुभी भाज्य आलो से व तुभी वापसान मेघवानी कीलीन से। कारण तेला तो सुख्षम मिलालो से। तेल्ला तो रागावनी आत जावान। भ्रणाळे तेछो वापूर वाहें वेवनी तेछी विनवणी काहूँ लागलो। पण तेन्नी आपले वापसाला उत्तर दिल्लान की, वच आज इतकी वर्षी मी तुभी चावरी करचाँ व वाज्यी तुभी आजळा मौदली नाही। तरी मी माफी मिळाविं बरोबर आरंभावान वागवान आसी हेतुन एकाळा करहूँ इंग्रील तूँ माला दिल्लास नाही। पण जेणीन तुभो पैसो रांडांचे संगतीन खावनी फडळो पाल्लान से तो हो तुभो बोझो आलो तींच हूँ तेचेसाठी एक मेघवानी दिल्ला। तेंचे-चर तो तेला भ्रणाळो मुख्या हूँ माफी जवक रोज सचत व मामे जवक जां वाक्षी से ताच सगर्वी तुभों से। आपलेन्या हर्ष व आनंद करो जसे बांगलां सलां। कारण ही तुभी भाज्य मेलो सलो तो फिर्नी जगलो से व सांडलो सलो तो सांडलो से।
TRANSLITERATION AND TRANSLATION.

Ekā māṁśā-lā dhō bāyē salē. To-paśkē dhāktō āplē bāpā-lā
A-certain man-to two sons were. Then-from-among the-younger his-own father-to
maṇḍalō, ‘bābā, dhō jin’gyā-tō gānčī mā-lā yēchē to dē.’ Mag tā-pṁ
said, ‘father, what the-estate-of share me-to comes that give.’ Then him-by
tō-lā āplē jin’gi vāṇīn dilin. Mag thōdē div’-sān dhāktō
tīm to his-own estate having-divided was-given. Then few days-in the-younger
mūl’gō sāg’lē jin’gi golā-kār’nī dūr dē’-sān gēlo, āṇi tyāhā
son all estate together-having-made distant into-a-country went, and there
udh’-ēpānān vāgūni āplē jin’gi ud’-lı’in. Mag tō-nūn
producible-manner-by having-behaved his-own estate was-squandered. Then him-by
sāg’lē khārtuṇi-tāk’-lē var tē dē’-sān mōṭhō dukāl pad’-lı.
all having-squandered-away-after that into-country great famine fell.
Te-muśā tē-lā garadz lāg’lī lāg’lī. Te-pḷā tē dē’-sāntlē ēkā grihaṇātā
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
draval dhāv’-nī rēhēlō. Te-pīn tē-lā āplē sē’tānt duk’-tē ṭār’vē-lō
near having-gone he-lived. Him-by him-as for his-own in-the-field swine to-feed
dhāḍlōn. Te-pḷā duk’-tē jī sālī khat sat tē-var tō-nūn āplē
pōṭ he-was-sent. Then swine what husks eating were that-upon him-by his-own belly
ānandān bhar’lān as’tān. Paṅ kōṇī-suddhā tē-lā kāḥī
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
dilān nāhī. Mag jēd’lā tō suddhī-var ālō tē-dḷā tō maṇḍalō, ‘mañē hāpā’-chō
was-given not. Then when he senses-on came then he said, ‘my father-of
kñī-ći tāk’-rān-lā khāv’-nī purē it’kī bhāk’-rī sē; āṇī mē bhukān
how-many servants-to having-eaten enough so-much bread is; and I hunger-by
upāsī maraṭā. Mē uṭhāṇi bābā-hārī dhāv’-nī tē-lā maṇḍalē,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,
‘bābā, mē Deva-āche gharā taḥjē dēkhat anyāy kēlo-sē. Āṇi he-āche-upar
“father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after
mē tuḍẖō mūl’gō mhaṇṇāni ghēvē-lā yōgya nāhī. Mā-lā āplē ēkā
I thy son having-said to-take fit am-not. Me-to thy-own one
pāy’kāḷā-primān thāy.”’ Mag tō uṭhāṇi āplē bāpā-hārī ālō. Paṅ tō
servant-like keep.”’ Then he having-arisen his-own father-to came. But he
lância-ta tê-chê bâpan tê-lâ baghit'lan âni tê-lâ dayâ âli;
distant being-just his father-by him-to it-was-seen and him-to compassion came;
âni dhâvûni tê-chê galé-lâmithi mâr-lin, âni tê-tsö mukô ghet'lon. Mul'gô
and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son
ê-lâ mhanâlô, 'bâbâ, mê Dévâ-chê gharâ va tujhê dô-dêkhat pâtax këllô sô.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.
Va më hê-chê-unar tûshô mul'gô mhanôvê-lê yôgya nâhi.' Pan bápûs tsaik'ráin-lô
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to
mhanâlô, 'tsâng'lo ângar'khô sol to ân'ni hê-chê ângant ghâlô;
said, 'good a-coat will-be that having-brought his in-body put;
tê-chê hatânt ang'ôthi va pâyânt gôôlô ghâlô. Magânhi jëv'nî-khâv'nî
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten
gôôd karû-ya. Kârañ hô mädzhô mul'gô melô salô, tô phirûni jîvant
merciment will-make. Because this my son dead was, he again alive
sô; tô sîndô salô, tô sîpaô'lo sê.' Asô mhan'ni te anand karî lâg'le.
is; he lost was, he found is.' So having-said they joy to-make began.

Tê vêlâ tê-tsö vadîl mul'gô ëêtânt salô. Tô jërlôjê yëv'nî gharâ
That time-at his eldest son in-the-field was. He when having-come the-house
dzâval pôô'lo, teq'dîn gânâ va nãts'na ay'kyêlân. Ani tênin âplî near arrived, then him-by singing and dancing was-heard. And him-by his-own
tsaik'ra-paik' ekâ-lô hât mär'lîn va vichârlân, 'hê kîta tsâ'lo sô?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is'
Teq'dîn to tê-lâ mhanâlô, 'tudzhô bhûnô álô-sô, va tujhê bôr'swân mâyv'nî
Then he him-to said, 'thy brother come-is, and thy father-by a-feast
kelin sô; kârañ tê-lô so sukhrûp mijêlô sô.' Teq'dîn to râgâv'nî ânt
made is; because him-to he safe got is.' Then he being-angry in
dzây-nâ. Mhan'ni tê-tsö bâpûs bâhêr yëv'nî tê-chê vinav'ni karî lâg'lo.
would-not-go. Therefore his father out having-come his entertaty to-make began.
Pan tênin âplî bôp'sâi-lô uttar dilân kî, 'bahgh, adz ir'kê varshô me
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I
tujhê tsaik'ra kar'nî sa va kah-tujhî âduyâ mûdhi nàhi. Tari më mâjhê
thy service do and ever thy command was-broken not. Yet by-me my
mitrâ-barôbarânân vûg'nî ase hêtûn ek'dî kar'dî friends-with gladness-with it-should-be-behaved such object-with one kid
dêkhat tê mâ-lô dilôs nàhi. Pan tênin tudzhô paiô ràndchê
even by-they me-to was-given not. But whom-by thy money harlots-of
sung'tin hâv'nî phad'sô-pôôlôn sô tô ho tudzhô hûdôyô álô tô-ts
in-company having-eaten squandered-away is that this thy son come just-then
tô tê-chêsit'hi êk màjv'nî dilôs.' Tê-chê-var tô tê-lâ mhanâlô, 'mul'gyâ
by-they him-of-for one feast was-given.' There-upon he him-to said, 'son
tô mâjhê-dzavâl rôdô sattas, va mâjhê-dzavâl dë-kêhi sô tô sif'lo tudzhê sô.
thon of-me-near always art-usually, and of-me near whatever that all thine is.
Us-to delight and joy be-made this good was. Because this thy
brother dead was, he again alive is; and lost was, he found is.
MARĀṬHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāṭhī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāṭhī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāṭhī of Berar is usually spoken as Varhādi or Berāri, and Nāgpuri is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality denote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

The so-called Varhādi, the Marāṭhī of Berar, has been returned from the following districts:

A. Spoken at home in—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amravati</td>
<td>541,623</td>
</tr>
<tr>
<td>Akola</td>
<td>465,600</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>210,600</td>
</tr>
<tr>
<td>Buldana</td>
<td>140,500</td>
</tr>
<tr>
<td>Wun</td>
<td>311,500</td>
</tr>
<tr>
<td>Basim</td>
<td>381,650</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,001,473</strong></td>
</tr>
</tbody>
</table>

B. Spoken abroad in—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Betul</td>
<td>75,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>4,559</td>
</tr>
<tr>
<td>Bombay Town and Island</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>82,559</strong></td>
</tr>
</tbody>
</table>

**Grand Total** 2,084,023
The so-called Nāgpuri has been returned from the following districts:

A. Spoken at home in—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>19,000</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>54,950</td>
</tr>
<tr>
<td>Wardha</td>
<td>316,000</td>
</tr>
<tr>
<td>Nagpur</td>
<td>540,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>285,000</td>
</tr>
<tr>
<td>Bhandara</td>
<td>400,875</td>
</tr>
<tr>
<td>Balaghat</td>
<td>98,700</td>
</tr>
<tr>
<td>Raipur</td>
<td>9,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,813,975</strong></td>
</tr>
</tbody>
</table>

B. Spoken abroad in—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bilaspur</td>
<td>3,500</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>4,000</td>
</tr>
<tr>
<td>Kawardha</td>
<td>1,000</td>
</tr>
<tr>
<td>Akola</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,500</strong></td>
</tr>
</tbody>
</table>

**Grand Total**: 1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhan'gari</td>
<td>Chhindwara</td>
<td>1,800</td>
</tr>
<tr>
<td>Dabhāṛī</td>
<td>Ellichpur</td>
<td>5,000</td>
</tr>
<tr>
<td>Gōvārī</td>
<td>Chhindwara</td>
<td>2,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chanda</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Bhandara</td>
<td>150</td>
</tr>
<tr>
<td>Kōṭhī</td>
<td>Akola</td>
<td>300</td>
</tr>
<tr>
<td>&quot;</td>
<td>Ellichpur</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Baldana</td>
<td>2,100</td>
</tr>
<tr>
<td>Kumbhāṛī</td>
<td>Akola</td>
<td>4,500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chhindwara</td>
<td>?</td>
</tr>
<tr>
<td>Kumbāu</td>
<td>Chanda</td>
<td>110,150</td>
</tr>
<tr>
<td>Māhāṛī</td>
<td>Chhindwara</td>
<td>9,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chanda</td>
<td>10,000</td>
</tr>
<tr>
<td>Marhāṛī</td>
<td>Balaghat</td>
<td>?</td>
</tr>
<tr>
<td>Natakāṇi</td>
<td>Chanda</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>146,180</td>
</tr>
</tbody>
</table>
IN BERAR AND THE CENTRAL PROVINCES.

Of these minor dialects the Marathi of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindi, and the Natakâni of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marathi commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiâs of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marathi of Berar and the Central Provinces:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Varhâdi</td>
<td>2,084,023</td>
</tr>
<tr>
<td>Nagpur</td>
<td>1,825,475</td>
</tr>
<tr>
<td>Minor dialects</td>
<td>146,150</td>
</tr>
<tr>
<td>Katiâ</td>
<td>18,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,072,378</strong></td>
</tr>
</tbody>
</table>

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marathi. They are the following:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halâhi</td>
<td>104,671</td>
</tr>
<tr>
<td>Bhunjiâ</td>
<td>2,900</td>
</tr>
<tr>
<td>Nahari</td>
<td>482</td>
</tr>
<tr>
<td>Kanâri</td>
<td>3,743</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,196</strong></td>
</tr>
</tbody>
</table>

If we add the 3,493,868 speakers of Marathi returned in Hyderabad at the Census of 1891, the grand total comes out as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berar and Central Provinces</td>
<td>4,072,378</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>3,493,868</td>
</tr>
<tr>
<td>Halâhi, etc.</td>
<td>111,196</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,677,432</strong></td>
</tr>
</tbody>
</table>

The Marathi spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

**Pronunciation.**—Long vowels, and especially final ones, are very frequently shortened; thus, mé and mî, I; măhî bâyôkô, my wife; măhâ and makhâ, my.

There is a strong tendency among the lower classes in Berar to substitute ô for ava and oni. Thus, dzôl for dzavâl, near; udôlô for udôlî, squandered.

As in the Konkan, an a is very commonly used where the Dekhan form of the language has an ē, especially in the termination ē of neuter bases, in the suffix a ē of the instrumental, and in the future. Thus, asa, so; sângirâ, it was said; gûkâra, swine;

2 v 2
bhāk-a, with hunger; aul, I shall be. In some rustic dialects this short final a is occasionally dropped altogether; thus, tejā, by him, in the so-called Dharāgari and Gōvāṛi of Chhindwara.

I is often interchanged with e and ya; thus, dēla, dēlla, and dyalla, given. The e in such words is probably short. Compare ṣe, yēl, and sēl, time.

An initial e is commonly pronounced as a yē, as is also the case in the Konkan; thus, ek and yēk, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an u; thus, karu, to do; tyā-mušē, therefore; dēvā-sun, to God; tun, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral ķ, when preceded by a vowel, is pronounced as an r in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that ķ in such positions is very commonly confounded with l. Thus, in the so-called Dharāpī and Koshī of Ellichpur we find forms such as ghōlā, a horse, and in the dialect of the Kuṇbhis of Akola ķ is substituted for l in words such as dēlakā, near. The cerebral l, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft r, and even as a y, in which case it is sometimes almost inaudible. Thus, mahī, mārī, māgī and māśi, a gardener. All these facts can only be explained on the assumption that the cerebral l has a sound which is very near to that of a cerebral r, and that the cerebral ķ after vowels assumes the same sound.

The cerebral n is always changed to u, though u is often retained in writing; thus, kūn, who; pūn, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental n being pronounced as an ū. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and n are continually interchanged in the future tense; thus, mī mārīn and māril, I shall strike; tō māran and māral, he will strike.

V is very indistinctly sounded before i, i, and e, and it is often dropped altogether. Thus, istō, fire; iz, twenty; ye, time. This fact accounts for occasional spellings such as vēvor, God.

Ph occasionally becomes bh; thus, uabhēt and uabhētē, it was not.

Nouns.—The substitution of a for ķ in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word pōṛō, a child, is constantly used in the sense of son. Mōńya, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, āṅgītē mōńya, good men, and so on. In the dialect of the Kuṇbhis of Akola and Chanda, of the Gōvāṛs of Chanda and Bhandara, in the Marāṭhi of Balaghat, the Marāṭhi dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṇṭhi and Gujrāṭi, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṇṭhi. In the oblique form plural, however, ḫ or ķ is often added; thus, bāpāḥis, to fathers; mānṛśālī, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding ṭē and not ṭēn most of the rustic dialects such as the Kuṇbhi of Akola and
Buldana, the Kumbhārī of Akola and Chhindwara, the Dhanagart and Gōvārī of Chhindwara and Chanda, and so on. Thus, bāpā-tē, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is tvā, by thee; ‘my’ is māhā, and ‘thy’ is tukā. The usual Dekhan forms, however, also occur; thus, tvē and tvā, by thee; mādēhā nāv, my name. ‘To me’ is madē, madē-tē, and ma-tē.

The demonstrative pronoun tō, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, tē as in Old Maṛāthī.

Kāy, what? has an ablative kāchun or kāhun, why? Kām, why? is a compound meaning ‘what having said’?

Verbs.—There is only one conjugation; thus, mi marī-tō, I die; mi mār-tō, I strike; mē mhanē, I shall say; mi kari, I shall do; mi asal, or asin, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, tū āhē, thou art; tū getē, thou wastest. Similarly the second person plural of the past tense coincides with the third person; thus, tumhi getē, you went; tē getē, they went. The ordinary Dekhan forms are, however, also used; thus, tū āhēs, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find mi āhō and mē āhē, I am. From the root hō is formed mi vhay, I am, etc. In the past tense vha is interchangeable with hō; thus, tē holā or vhatā, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, mi karī-tō, I do; tē karī-tō, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, tu rākī-tē-sy, thou livest; tē yē, he comes; tē kari, he does; tē dzē-tē, they go. In Berar a is substituted for ē in the terminations of the second person singular and the third person plural; thus, tē mār-tē, thou striketh; tē mār-tat, they strike.

In the imperative we may note forms such as dzēy, go; khāy, eat (Berar); pāhga, see.

The habitual past is often used as an ordinary past. Thus, tō mhanē, he said. The first person singular ends in ṏ in the only instance which occurs in the materials available; thus, mē mīdhō, I used to sleep. Note forms such as tē dzēy-nē, he would not go; tē dēy-nē, he would not give.

The past tense is formed as in the Dekhan; thus, mī mār-la, I struck; tyā mār-la, thou struckest. The third person singular of transitive verbs sometimes ends in am; thus, dhē-am, sent. Such forms occur in the rustic dialects of Elllichpur, Chhindwara, and Bhandara. The final m in such forms corresponds to n in the Konkan, where we find forms such as sangīt-lān, it was said. It has perhaps developed from an Anunāsīka.

In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghath, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as mī pāp kēlō, I sinned.
In the future we must note forms such as mi asal, I shall be; tē mār'sun, thou wilt strike; tē mār'tun, they will strike. The final i and u are interchangeable in such forms. In the dialect of the Kun'bhis of Akola we find a form tumhi mār'sun, instead of mārul, you will strike. Note also forms such as pāhād'ès, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dokhan. Thus, ṭsār'āyās, in order to tend; ṭākk'nyās, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in yā, ā, and ē. Thus, ṭsār'āyā-lē, in order to tend (Akola and Buldana); tsār'āy-lē, in order to tend (Akola, Basim, Betul, and Raipur); kara-lē, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as rākhāvā-lē, corresponding to Standard Marāthi rākhāvā-lē, in order to tend (Ellichpur, Bhandara, and Balaghāt).

In the conjunctive participle sanyā is often added; thus, dhāān-sanyā, having run. From mhan'na, to say, an abbreviated form is mhan, having said, therefore. Forms such as mhan'ṇā, having said, which occur in the Nāgpuri specimens from Wardha, are current in old Marāthi and in the Konkani.

The vocabulary contains some words which are not usual in the Dekhan. Thus, bhēṭ'na for miś'na, to be got; vāvār, a field; pōr'ā, a son; phōṭ'ra, husks; tāngi, difficulty; va, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāthi current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhāḍī and closely agrees with the form of Marāthi described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kun'bhi, the language of the bulk of the population. The estimated figures for the two dialects are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brāhmaṇī</td>
<td>18,000</td>
</tr>
<tr>
<td>Kun'bhi</td>
<td>443,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>461,600</td>
</tr>
</tbody>
</table>

The total number of speakers in Akola has been estimated at 463,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpuri, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff.; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix lē and the frequency with which ga is substituted for ē and ē, i.e. perhaps e. Thus, mān'sā-lē, to a man; rāhyalē, he lived; tēn'ēhā, then.
[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHAPI (BRAHMANI) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

कीर्या एक्यामान्साला त्रिन लेख ह्याते। ब्यावताला एक लाखान आपख्या
वापस मनाला, बाबा जी निर्देषीता हिख्या माघ्या वाव्यास बेडेडेल्यो तो मला था।
मग बोलक्या दिवसान लाखान पौरान सम्बंद जमा कमनून तो दूर मुसलमानला गेला।
आनि तेथे उत्तरेक्षणान राहून आपल्या समजा पैसा खर्च कमनून ठकाला।
मग लाखा अर्धच स्वरूपात्वर ब्या मुलकात शीठा काक डाळला (माखांमारी पडली) व ब्याला
अडचन पडू गाळली। मग तो लाखा देशातल्या एक्यामानसाजवक जावून राहा।
लाखा-नंतर लाखा डुकार चाराला आपल्या वारात ठाळूल। बङ्का डुकार जे
टप्रह खात करते ब्यावाच-वर आपल्या वापसीत भराव असे ब्याला वात लागल।
आनि लाखा कीर्या बाही बाळ नाही।
मग तो सुरक्षीत तेजसंहने, माघ्या बापाच्या स्वती
साल्टाराख्या पीठभर भाजक मंत्रे (बंधुं), आन मी उपाती भरती।
मी उत्तर माघ्या बापात-कडे जाईल आनी लाखिला नवत, बाबा लाखा देशाव्या काडा-काळे
व तुमचा सामने पाय कौल आहेत। बाच-उपर तुमच पौरेच नचन्यास मला लाज वापसी।
तुमचा एका साखरात-वानी मंडळ ठेवा।
मग तो उत्तर माघ्या वापस-जवक गेला।
तो दूर आहे धतकात ब्याला पाहून ब्याची ब्याला बापाला बीत आहे, आनी ब्याला
भावत जाऊन ब्याला गड्यात झाले वाळते व ब्याची मुकी वाळते।
मग ती पोरीग
ब्याला मनू लागल, बाबा, देशाव्या काडा-काळे व तुमचा सामने म्हा पाय कौल।
आना बाच-उपर तुमच पौरेच नचन्याची मला लाज वापसी। यान बापान आपल्या
कामाराख्या सांगितल, बोलक (ब्याॅहोट) पांचरून आनून ब्याला ओंगावर ब्याला
आनी ब्याला बीतात मुळी व पावात बोला बाला।
मग आपल खातान चितण
चवण कहूते।
काळण मनाला तर हा माघा धोरणा भेला कृता त निर्दो भाला
आन हारपणा ह्यात त सापडला। बङ्का ती चवण करू लागते।

ला बेंक्या ब्याला शीठा मुळा वावरात कृता।
मग तो जवक अरथच-वर लाखा वारांबी व नाम एकोऱा।
बङ्का कामाराख्या एकोऱा
वलावून व्हान इळारलेले (पुसळे) हे काय क्रय। व्हान व्हाला संगिनिल, तुझा भाज आला आहे, आन तो तुझा वापळा कृमाल भेटला, क्यूं व्हान मोठी पंगत केली आहे। त्वम्हा ती राग-भेंज आत जायचे-ना। क्यूंनन व्हाला वाप वाह्ये वेजल व्हाल समजाऊ बघला। पन्न व्हान वापळा कटल, पाळ्य, मी इतकी वसे तुमची चारकी करतो, आन तुमची मर्ड म्या कदीही वलावून लागली नाहीं। तरी व्हा आपल्या गटाव्रोर शिरा करावी क्यूंनन मला कदी शेवळे प्रिय-ही देख नाहीं। आफे व्हान तुमचा भेडळा कांच्य-वरावर खराब त्या ती तुमचा पोरगा आला तंत्रा तुम्ही व्हाला-साठी मोठी पंगत देखी। तंत्रा व्हान व्हाला कटल, पोरा, तुम्हजाच ईऱ्या माझ्या-जवळ आहे। आफे माझी समग्री जिनमी तुमची आहे। हा तुझा भाज मेळा कठता त जिता भाला आह डारपला कठता त सापडला। क्यूंनन आर्यर व चुन हलावी हे वर कठत।
[No. 50.]

**INDOARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARATHI.**

**VARHAPID (BRAHMANI) DIALECT.**

**(DISTRICT AKOLA.)**

**SPECIMEN I.**

**TRANSLITERATION AND TRANSLATION.**

Kōnā ēkā mānsā-lā dōn lēk ē hotē. Tyā-chyāt-lā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger
āp'lyā būpās mhanālā, 'bābā, dzō jind'gi-tāsā hīsā māhyā vātēs
his-own to-father said, 'father, what property-of share my to-share
yēl tō ma-lā dyā.' Mag thoḍ'kēyā div'sā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by
sag'jā dzāmā karūn tō dūr muč'kā-lā gelā. Ānī tēthā
all together having-made he a-distant country-to went. And there
udh'īpēpanā-na rāhūn āp'lā sag'jā paīsā kharās-karūn tāk'jā
extravagance-by having-lived his-own all money having-spent was-thrown.
Mag tyā-na av'gā kharās'tīyā-var tyā muč'kāt mōthā kāl āp'jā
Then him-by whole having-spent-on that in-country mighty famine fell
(māhāgī āp'jā); va tyā-lā' aḍ'gān padū lāg'jā. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that
dēsā't'jā ēkā mānsā-dagāvāl dāvūn rāhyālā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to
dukar tīsārā-lā āp'lyā vāv'rāt dāhāt'jā. Tyāvāhā dukar je ṯāpra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks
khat vhatē tyā-chyā-var āpan āp'jā pōt bharāvā asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him
vātā lāg'jā. Ānī tyā-lā kōnā kāhī dyalla nāḥī. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he
suḥhīt yēūn mhanē, 'māhyā bāpā-chyā kitā sāl'dārā-lā
into-senses having-come said, 'my father-of how-many servants-to
pōt-bhākār bhētt'ē(bhēttē), ānī mi upāsī mar'tō. Mi
belly-full bread is-obtained, and I hungry die. I
ūṭhūn māhyā bāpā-kadē dzūl, ānī tyā-hi-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,
myā Dévā-chyā kahārā-bāhēr va tum-chyā sām'ne pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

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tum-tsa pör’ga mhan’nyās ma-lā lādz vāt’te. Tum-chyā ēkā sāl’dārā-vānī your son to-be-called me-to shame seems. Your one servant-like mallā thēvā." Mag tō uṁhūn āp’yā śāpā-[dzaval] gēlā. Tō me-to keep." Then he having-arisen his-own father-near went. He dūr āhē it’k’yāt tyā-lā pūhūn tyā-chi tyā-chyā śāpā-lā kīv distant is in-the-mean-time him-to having-seen him-of his father-to pity āli, ānī tyā-na dhāvat ḍsānūn tyā-chyā galyāt hāt ghāṭ’lā, came, and him-by running having-gone him-of on-the-neck hands were-put, va tyā-chē mukē ghēṭ’lā. Mag tō pör’ga tyā-lā mhanū lágr’lā, ‘bābā, and him-of kisses were-taken. Then that son him-to to-say began, ‘father, Dévā-chyā kahyā-bāhēr va tum-chyā sām’nē myā pāp kōla. Anī God’s order-against and you-of before by-me sin was-made. And yā-upar tum-tsa pör’ga mhan’nyās-chi ma-lā lādz vāt’lā.’ Pan this-after your son being-called-of me-to shame appears.’ But bāpā-na āp’yā kāṁ’dārāi-lō sāṅgil’lā, ‘ṭsāṅgil’lā (ṭsōkhō) pāṅghrūn the-father-by his-own servants-to it-toas-told, ‘good (good) cloth ānūn tyā-chyā āṅgā-var ghālā, ānī tyā-chyā bōṭāt mudi va having-brought him-of body-upon put, and him-of on-finger a-ring and pāyāt dzōḍa ghālā. Mag āpān khāum piūn chyā’n kārā, on-feet a-shoe put. Then see having-eaten having-drunk meritment shall-make. “Kā-mhūn?” mhanāl tā, hā māhā pör’ga mēlā vhatā, ta jītā dzhālā; “Why?” if-you-say then, this my son dead was, he alive became; ān hārāplā vhatā, ta sāpad’lā.’ Tyāvahā tē chāin kārā lágr’lā, and lost was, he is-found.’ Then they meritment to-make began.

Tyā vēṭ tyā-tsa mōṭhā mūl’ga vav’rāt vhatā. Mag tō gharā-dzaval That at-time his eldest son in-field was. Then he house-near ālā-var tyā-na vādzantri va nātā nik’lā. Tyāvhā kāṁ’dārāi-lāyā having-come-upon him-by music and dance was-heard. Then the-servants-in-from ēkā-lā balavūn tyā-na ichār’lō (pus’lā), ‘hē kiy vhay?’ Tyā-na one-to having-called him-by it-toas-asked (it-toas-asked), ‘this what is?’ Him-by tyā-lā sāṅgil’lā, ‘tuhā bhāt ālā āhē, ān to tuhā śāpā-lā khusāl him-to was-told, ‘thy brother come is, and he thy father-to safe-and-sound bhrēṭ’lā, mhan tyā-na mōṭhā pāṅgat kēlī āhē.’ Tyāvahā tō rāg-was-met, therefore him-by great a-feast made is.’ Then he anger-with bharūn āt dzāyē-nā. Mhanūn tyā-tsa bāp bāhēr yeūn tyās having-become-filled in would-not-go. Therefore his father out having-come to-him sam’dāsā lágr’lā. Pan tyā-na bāpā-lā mhat’lā, ‘pāhya, mi it’ki varsa to-entreat began. But him-by father-to it-was-said, ‘see, I so-many years tum-chi tgaṅ’rī kartō, ān tum-chi marjī myā kaddhi-lā valāṅpī your service am-doing, and your will by-me ever-even was-transgressed nāhī. Tari myā āp’yā gadyāi-barobar mājā kārāvī mhanūn ma-lā not. Yet by-me my-own friends-with mirth should-be-made having-said me-to
kadhi śelī-tṣa pilū-hi délā nåhī. Änī jyā-na tum-īṣā
ever she-goat-of a-young-one-even was-given not. And whom-by your
pay-sā kañcẖā-nil-barābar kharāb kēlā tō tum-īṣā pōṛ-gā āḷā, tēvīhā
money harlots-with waste was-made that your son came; then
tumhī tāyā-chīsāṭhī mōṭhī paṅgāt délī. Tēvīhā tāyā-na tāyā-lā
by-you him-of-for great a-feast was-given. Then him-by him-to
mhaṭ-lā, ‘pōṛā, tā saṛ-gā iḷ màḥyā-dzavāḷ āḥē, ānī māhi saṛ-gī
it-was-said, ‘son, thou whole time of-me-near art, and my whole
jin’gī tuḥt-tā āḥē. Hā tuḥā bhāṇ melā vhatā, ta jītā dzhālā; ān
property thine-alone is. This thy brother dead was, he alive became; and
hārapīḷā vhatā, ta sāpāḍ-lā. Mhanūn ānand va chāṅn karāvī
lost was, he is-found. Therefore joy and merriment should-be-made
he bara vhatā.’
this good was.”
[ No. 51. ]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

VARHADE (BRAHMANI) DIALECT.  (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-ची बहुत सोचा-ची. जात माही। उंबर वर्ष पंचिचाळी। वसी सोम-थान। प्रतिन्धित-वर बरकवितो की, आता (सुमार) बंधा दिवस क्षणी असतील रोज गुरु-तरी रात्री सी व माही बाजारी आती ब्यूँ घर असे नाहीत नवलो असता ब्यूँ प्रहर रात्रींचे सुमारास माही बायकोंने मला जाण केलं, आन वहूं लागली की, घरात मांडवू वाजत असून मानसाचा चाहांक भेटे। तेंक्रा उठला। व्या-ब्रजून मी उठली आणी भीती-कडे पाहिले त बमा तोंबा दिसलं। व्या-ब्रजून खास बाटल की, बीणी-तरी चर फोडून आता गिरल आहे। घरात दिवा वकरता। माही आयसना खाली आक-पेटी कळती, ती लगेच बाहुली पेटिवली। इतक्षात हात आरोपी भीतीस पाठळेल्या भीत-बजव झाडं लागला। वा-ब्रजून माही नजर देखी पावर भर वास पकडल। आणि बाजा हात वहून खास हनाली की, आणे बोरा कोऊ जात। व्या-ब्रजून बाही व माही भीताखोंची वरीच भाली। सी घरातून खाल्माईं भंडा केला। व्या-ब्रजून घराची घेणारी लोक शिताराम व इटीवा हे आले। इतक्षात माही बायकोंचा दिवा लावला अशी घरातून साखती काहांकडूं व सदर्भू हिंसम आत आले। मग मला भंडा झोर आल। सदर्भू आरोपी-बजव घराच्या-बजव पाहिल त पाच खन निघाले। ते खन तीन सयी किंतीचे आहे। ते माही आहेत। माही बायकोंचा गाठोयता येते। ते गाठोयत जावा-जवक्या उतंडी-जवक्या येत। वा-शिवाय दुसरा माल गेला नाही।

आमी तिवारी बाजी हात बांधले। आमी लगेंच पाटवा-कडे जिवन गेली। आमी माहीलेह इतिहास पाठवलं संगीतली। व्या-ब्रजून पाठवला चबबौद्ध आमी माहार भविष्या तावळात आरोपीला हेंड। आमी प्रातःलातीली पोहोच म्हणजेच ठेवला बायकोंचा वा-कडे पाठवला। आरोपी कोपाय गावावा आहे, लाच नाव बाणे, हे मला ठारक नाही। बारं ती आमीला गावावा नाही। दिवा
लावन्याच्या वाटा आकाशपट्टीच्या काळी वडळी इतक्या आरोपी भोक्ता-जवळ दिसला व्हा-मुळे माझ्या-कडून दिवा लावता आला नाही. पावलेल्या भोक्तातून मनुष्य अडचनीन वाज वज सकत. कोटडित असलेला खिळा ज्यान भीतीस भेक पाडल तो मला भोक्ता-जवळ न्यानीत सापडला॥
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHI.

VARHĀP (BRĀHMĀN) DIALECT. (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Bām-jī, vallad Sōnā-jī, dzāt mālī, umbar varsā pānchēchālis;
Bām-jī, son-of Sōnā-jī, caste mālī (gardener), age years forty-five;
vastī Somṭhān. Pratidnye-var kalavitī ki, ādz-mās (sumār)
residence Somthan. Solemn-affirmation-on I-inform that, about (about)
pandhrāa divān dzālē aśtīl, rōdz Šuṅkhar-vārī rātri mi va māhi
fifteen days become might-have, day on-Friday at-night I and my
bāy-kō ani dōn pōra asē gharat nīdzālo asā dōn prahar
wife and two children these in-the-house sleeping being two quarters
rātri-chē sumārās māhā bāy-kō-na mā-lā dzāga kēla, ān māhā
night-of at-about my wife-by me-to awakening was-made, and to-say
lāg'īhā ki, ‘gharat bhandē vādzat asān mānū-sā-ṭsā tshāl
she-began that, ‘in-the-house pots sounding having-been man-of noise
yēte. Tēvā uthāi.’ Tyā-varūn mi uth'lo āni bhitī-kadē pāhilē,
comes. Therefore get-up.’ Thereupon I got-up and the-wall-towards it-was-seen,
ta mā-lā bhāk dzālā. Tyā-varūn khās vāt'la ki kōnt-tari
then me-to a-hole appeared. Thereupon certainly it-appeared that someone
ghar phōdūn āt śīr'la āhē. Gharat divā navhītā. Māhā
house having-broken in entered is. In-the-house lamp not-was. My
āth'runā-khālē āk-pēti vhatī ti lāg'-ts kādhūn pētvī'li,
bed-beneath a-match-box was that at-once having-taken-out was-lighted.

It'kyāt lā-tā ārōpi bhitīs pād'leyā bhōkā-dzāval dzānī
In-the-meanime this-very accused in-the-wall made hole-near to-go
lag'āl. Tyā-chyā-var māhi nadzār gelyā-barābar myā tyās pakād'la.
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.
Āni tyā-tsā hāt dharūn tyās mhanālō kī, ‘āre tsonā, kōthā
And him-of hand having-held to-him I-said that, ‘Ah thief, where
dzātā?’ Tyā-varūn tyā-chī va māhi dzōmbā-dzōmbī bari-tsā dzālī.
do-you-go?’ That-upon him-of and my struggling considerable became.
Mi gharatūn kal'mā-i bhallā kēla. Tyā-varūn gharat-chē
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of
VARRÁPI OF AKOLA.

Sezâri, lok Sitârâm va Ithôbâ hê âle. It'kyât neighbouring people Sitârâm and Ithôbâ these came. In-the-meantime mâyá biy'kô-na divâ lávâ, âni gharâ'tlí sakh'lí kâhâ'dí. my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out. Va sudar'hu isam ât âle. Mag ma-là bhalla dzôr âlu. Sadar'hu Va said the-said persons in came. Then me-to great force came. The-said ârû-pî-dzaval gharâ-chyâ-dzaval pâhîla ta pâts khan nighâlé. Te accused-near the-house-of-near it-was-seen then five bodices were-found. Those khan tîn rupayô kim'í-chê âhêt. Te mâhê âhêt. Mâyá biy'kô-chyâ clothes three rupees worth-of are. Those mine are. My wife-of gâthôdyât what. Te gâthôla dzâyâ-dzaval-chyâ ut'randi-dzaval vihata. in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was. Yâ sívây dus'tá mâl gelâ náhi. This besides other property went not.

Amla tighâ-na tyâ-chê hát bânêb'hê. Âni lage-ts Pâlâ-kadê ghêân Us three-by his hands were-tied. And at-once the-Patel-to having-taken gelô. Âni dghalêli hakikat Pâlâ's sângit'hi. Tyâ-varun Pâlâ-na see-sent. And happened account to-the-Patel was-told. There-upon the-Patel-by tsa'v'kidâr âni mâyâ yahi-chyâ tábyât ârû-pî-dá della. Âni the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And prâta'hkâlí polis thësan Bârsitâk'li yâ-kadê pâthâvâla. Árû-pî kôntyâ in-the-morning police station Barsi-Tâkli this-to was-sent. The-accused what gâvâ-tsá ahê, tyâ-tsa nây käy, hê ma-lâ thââk náhi. Kâran tö 'am-chyâ village-of is, him-of name what, this me-to known is-not. Because he us-of gâvâ-tsá náhi. Divâ láv'nya-kar'tá myâ âk-pêî-chi kâji vahad'li, village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed, it'kyât ârû-pî bhokâ-dzaval dis'tá, tyâ-mulë mâyá-kadûn in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by divâ láv'tá âla náhi. Pâd'hâlyâ bhokâ'tun manusy a'dtsâni-na dzâû lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go yâ sak'ta. Kôr'tât as'lêlê kîhîla jyâ-na bhîts bhok pâ'd'la to to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that ma-là bhokâ-dzaval-chyâ nhânit sâpâ'd'la. me-to the-hole-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) Râm-Jî, SON OF Sônâ-Jî, OF THE MÂLî CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,
there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sitārām and Vithōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.
The dialect of the Kuṇḍis is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral ज is, however, pronounced as a य; thus, कय, famine; गय, time. अम usually becomes अ; thus, द्य, द्य, and द्य, near. The writing of ज in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in ज; thus, मार्जा-जा, to a man. The masculine and neuter genders are sometimes confounded; thus, जह, which part; जूत्रा जह, the swine were eating. In all essential points, however, the so-called Kuṇḍi closely agrees with the usual Marathi of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

VARĀṆḍĪ (KUṆḌĪ) DIALECT: (DISTRICT AKOLA.)

कोन्था एका मानसालें देन पोर करते. लामन्त्रणा एका लामन्त्रणा बापाले महे, बावा, जे बिनावीतचा हिसा महे बंधूले तो दे. संग व्यान बाळे पैसा बाटून देळा. संग व्यान दिसान लामन्त्रणा पोर भाडून पैसा जसे काहून लाम सुलूकान गेला, तब तरी उदिव्यान राहून अपला पैसा गामावून देळा. संग व्यान अवश खरचाहून अव मुखात. काव्य पडला. व्या-मुने ती क्वालें गोड भाला. तत्त्वा ती व्या सुलूकातल्या एका मानस-जोड साजून राहिला. व्यान तर बाळे हुंकार चालाले आपल्या वावरात धाळू. तत्त्वा हुंकार जे टप्र खात करते भावा-वर व्यान आपल रोट सधे राहले. तानं बाळे कोन्था बाळ देखी नाही. संग ती गुलंदर वेजून महे. माझ्या वापाच्या जिती साळंचराले पोट-मा भार लेटते, आपण भी उपासी मरती. ती उटून माझ्या वाप-कड जार्क आशीर्वाद बाले महीन, अरे. बावा, म्हा-इवाच्या काळा बाहीर व तुझ्या सामने पाप जील धाव, शा-पुढे तुष्ट पोर म्हेंजाले महे वर लागत नाही. तुझ्या एका साळंदरा-वानी म्हें ठिव. संग ती उटून आपल्या वापा-कोड गेला.}
INDOARYAN FAMILY.

VARHADI (KUNBI) DIALECT.

SOUTHERN GROUP.

MARATHI.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Konya okk marši-l de don por vhat. Tyā-mandhr'ā ēk láhyanā bāpā-lē
Certain a man-to two sons were. Then-among one younger father-to
mhar, 'bārā, je jin'gi-tsā hisā ma-lē yēil to dé.' Māng tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by
tyā-lē paisā váṭūn délā. Māng thōdāyā disā-na láhyanā pór
him-to money having-divided was-given. Then a-few days-in the-younger son
dūjādūn paisā džamā-karān ān mul'kāna gēlā, an tathū udā'ti'ēpana-na
altogether wealth having-collected far a-country-to went, and there riotousness-with
rāhūn āp'la. paisā gamāvūn delā; māng tyā-na av'gha
having-lived his-own wealth having-wasted was-given; then him-by all
kharat'gi'lyā-var tyā mul'kāt kāy pad'la; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell; therefore he to-eat
mōtād džhālā. Tavāhā tō tyā mul'kā'lyā ēkā mār'sā-dgoţ dzāūn rāhēlā.
needly became. Then he that country-in-of one man-near having-gone lived.
Tyā-na tar tyā-lē dug'ra tšāryā-lē āp'lyā vá'ōt džhālā. Tavāhā dug'ra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine
je tapra khat vhatē tyā-chyā-var tyā-na āp'la pōt' bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so
tyā-lē vā'ōt; ānī tyā-lē kānē kāi delā nāhī. Māng
him-to it-appeared; and him-to by-anyone anything was-given not. Then
ō sudi-var yōōn mharē, 'māhāyā bāpā-chyā kiti sā'l-dārā-lē
be senses-on having-come said, 'my father-of how-many servants-to
pōl-bhar bhākar bhit'ē, ānī mī upāsi mar'tō. Mī uṭhān māhāyā
belly-full bread is-obtained, and I hungrily die. I having-arism my
bāpā-kaśē dšāl akhin tyā-lē mharēl, 'arē bārā, myā Dévā-chyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word
bāhir va tuhyā sīm'nā pēp kāla hāyē, yā-pušhē tuha pōr'ga mhan'ā-lē
against and thee-of before sin done is, hereafter thy son to-be-called
ma-lē bāmē lágāt nāhī; tuhyā ēkā sā'ādā-rā-vānī ma-lē thiv.'" Māng tō
me-to well appearing is-not; of-thee one servant-like me-to keep.'" Then he
uṭhān āp'lyā bāpā-dgoy gēlā.
having-risen his-own father-near went.
To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marathi. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called Ghatā var-chī Varhādi, in the south, and the Ghatā khāl-chī Varhādi, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kūn'bi in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral ʟ as ɣ and the use of the dative suffix ʟa. Thus, ɟoγ, an eye; bāpā-ła, to a father. We may, in addition to this, note the tendency to substitute an ə for a as and as; thus, dsoγ and dsoγav, near; jin'gi udhū, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.  

MARĀTHI.

VARHĀDI (Kūn'bi) DIALECT.  

VARHĀDI OF BULDANA.

Kōnya eka manasale dīon lekā hotē. ḍoṭun laγana vāpari khaṇe bha, ārē bāva, māṣa hīshāvē jīnagāni mālē ḍi.  

Khu vāpan āapāli jīnagū ḍoṭa sāndhi vāṭun ḍeśi.  

Kōnya ḍoṭa-sāndhi laγana pōrga āapāli samdē jīnagū ḍeṣa-sāndhi ḍeša-vaγa ḍeśa.  

Vo tētdē ḍaγa chārni-sāndhi samdē jīnagū uδoδi.  

Aγhāna samadā pāṣa khaγa málesa-vrava ḍoγa-sāndhi mōṣa kāya pāγa.  

Khu vālaγe  

Aγhāna pāγa pāγa.  

Sāγa tē eka gīršāγe  

Bhūrī jāγa vahī.  

Bha gīršāγe  

Bhaγe  

Bhāγa  

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Bhां-kārtā  

Bhaγe  

Bhaγe  

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Bhaγe  

Kōnyā ekā mānsā-li dōna leka hōte. Tyātun lāhyanā bāpā-li  

Kōnya eka man-sā-li dōna leka hōte. Tyātun lāhyanā bāpā-li

Certain a man-to two sons were. Them-in-from the-younger the-father-to

Certain a man-to two sons were. Them-from the-younger the-father-to

Mhūn said that, 'O father, my share-of property me-to give.' Therefore

Mhūn said that, 'O father, my share-of property me-to give.' Therefore

bāpā-nā ṣāpāli jīn'gū dōghā-mandhī vāṭun deśi. Thādyā

bāpā-nā ṣāpāli jīn'gū dōghā-mandhī vāṭun deśi. Thādyā

the-father-by his-own property both-among having-divided was-given. A-few

the-father-by his-own property both-among having-divided was-given. A-few

disī-ni lāhyanā pōrgā ṣāpāli samdē jīn'gū ghēūn dēsā-var gēlā. day-after the-younger son his-own all property having-taken a-country-to went.
Va tathī tyā-ṇa chañi-mandhi sam'ḍī jin'gi udōli. Tyā-ḍsā sam'dā And there him-by merry-making-in all property was-squandered. His all paisā kharī dehāyā-var tyā deśा-mandhi mōṭhā kāy paḍ'ōli. Mhun. money spent having-become-on that country-into great famine fell. Therefore tyā-lē phār aḍt'ṣan paḍ'ōli. Maṅg tō ēkā girastā-ōhē gharī dzāun
him-to great difficulty fell. Then he one householder-of in-house having-gone rāhilā. Tyā girastā-nē tyā-lē tyā-ōhē vāv'rāt ḍukkar rakhya-lē thir'la. lived. That householder-by him-to his into-field swine to-keep it-was-placed,
Tathī tyā mān'sā-nē duk'ṛā-na khāun tākōla kōṇḍyā-var khūsī-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with pōṭ bhar'la ast'a. Pan tyā-lē tē bi kōṇa delā nāhī, belly filled would-have-been. But him-to that too by-anyone was-given not.
Xā-kar'tā tyā-ōhē doyē ughad'ōle. This-for his eyes opened.
Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhāḍi. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as mī āhō, I am; mī māhyā bāpā-kuḍa āgāt, I will go to my father and so forth. The suffix of the dative, on the other hand, is tá as in the Dekhan.

[ No. 54.]

INDO-ARYAN FAMILY.  

Southern Group.  

MARĀṬHĪ.

VARHĀḍI DIALECT.  

(District Basim.)

कौनी एका मानसाला ढील पोर होते. ब्याल लहान पोर वापाला बहाल बावा, मला जिनाचा जो हिंशा येथे तो देते. सम ब्यान व्यास जिनगी वाटून देटी. सग थोडा दिसानी धारक्क पोर वर जिनगी जमा करून सूलव्या-वर गेल. तेथ उत्कर्षमाथव्या करून सर्व खर्चे उडून टांकली. सगाड़ी जसा खराब्या-वर, व्या वहाण्या तूने फडला. व्या-मुंक व्या बोटी हांगद भाली. तेथा ती व्या तेव्राळ्या एका मानसाला-जबाला चाकरी राहिला. व्या व्या धुक्कारायला वावॉन पातल्या. उडचुक जी टरफ खाजन राहत ती टरफ खाजन राहत आस ब्या बावा वानोल. आनी ब्या बोटी हांगद नाही. सग होकेच उडळ्या-वर ब्या बनता व्रो, माझ्या वापाच्या घरी रोजादारास भरपूर भावना मिळती, मी तर भुकन सरती. मी माझ्या वापाला-बाल उडत, अनी कळीन होता बावा, मी तेव्राळ्या उडत आमी तुझा समोर पाप केल. आतां-पासून तुक पोर बहानायला वायक नाही. मला एका रोजादारा-सारख ठेव.
[No. 54.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

VARNA DICTIONARY.  

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kūni ekā mānsā-lā dūn pōr hōtē.  
Tyāt‘la lahan pōr’ga 
Certain one man-to two sons were.  
Them-among the-younger son
bāpā-lā mhanāla, 'bābā, mā-lā jin’gi-lśā dzō hisā yāy-tśē to dē.’  
father-to said, 'father, me-to property of what share to-come that give.'
Mag tyā-na tyūs jin’gi vātun delī.  
Mag thōtyā disā-nī 
Then him-by to-him property having-divided was-given.  
Then a-few in-days
dhāk’ta pōr’ga sarv jin’gi dzamā karun muk’hā-ya var ḡōla.  
Tēthā the-younger son all property together having-made a-country-to went.  
There udhal-māvandya karun sarv khawhē uḏun tāk’li.  
Sag’li extravagance having-made all provision having-squandered was-thrown.  
All dzamā khawhē-ya var tyā deś’-madhē môthā dukal pad’lā.  
Tyā-mula tyā-lā wealth being-spent-on that country-into great famine fell.  
Therefore him-to môthi tāngi dzālī.  
Tēthā to tyā deś’līyē ēkā mānsā-ḍəzavāl tsāk’rī great difficulty became.  
Then he that country-in-from one man-near in-service rāhilā.  
Tyā-na tyā-lā dukra tśār’ay-lā vāv’rāt pāthmva’lā.  
Tēthā dukra lived.  
Him-by him-to swine to-feed into-field it-was-sent.  
Then the-swine
ji tar’phalā khaūn rāhāt ti tar’phalā khaūn rāh’va
which husks having-eaten lived that husks having-eaten it-should-be-lived
āsa tyā-lā vāt’lā.  
Āni tyā-lā konhi kāhī dēla nāhī.
so him-to it-appeared.  
And him-to by-anybody anything was-given not.
Mag dole ughad’tīyē-var tyā-na mhan’la kē, 'māhē bāpā-ochā’
Then eyes having-been-opened-upon him-by it-was-said that 'my father-of
ghāri rōd’rārās hār-pūr bhākar mi’pte.  
Mē tār bhukha-na maṛtō.  
Mē at-house to-servants sufficient bread is-got.  
I then hunger-with die.  
I māhē bāpā-kāda uhūn dzāl, āni mhanun kē, "bābā, mē DeVā-chyā
my father-to having-risen will-go, and will-say that, 'father, by-me God-of
ūla tān tuhē samōr pāp kēla.  
Ātā-passūn tuhē pōrgā mhanāy-lā against and of-thee before sin is-made.  
Now-from thy son to-be-called
lāyak nāhī.  
Ma-lā ēkā rōd’rārās-sār’kha tēv’.”
worthy am-not.  
Me-to one servant-like place.”’
To the east of Basin lies the district of Wun. The principal language of the district is Varhāḍi. In the south it meets with Telugu and Gōḍi, but these languages do not appear to have influenced the current Marāṭhi of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀﺜI.**

**VARHĀḌI DIALECT.**

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दौर पौर होती. त्याला करान पोरंग वापस स्नेह, बावा माझ्या हिम्मताचा माल मला देजत ठाक. तैरां ब्यान आपघें जिनीच्या होया पौरांत वाटवण्या केल्या. पुढा त्याला दिसणाऱ्या वापसी पोरान आपली सर्व जिनीमाझी सावडती. मग ती हुस्या मुख्यांत फिरण्यास मेळा. तेथे व्यान चपल व्यारात आपला सर्व पैसा उडवला. जेव्हा जवळीची बाणी सर्व भाळी, तेव्हा त्या देणात सोंठा दुक्कड पडला. व ब्यानाचा पिवाची वान पडली. मग तो ब्या मुख्यांकी एका भाषा मानसाच्या घरी बाजण वापस जवळ राहिला. तेव्हा व्यान व्यास आपघें वावरात डुकर राहन्यास घाडल. त्या त्यांनी डुकर होते. ते भूस व्यान पोर भरण्यास ती राजी भाळा. पन ते भूस ही व्यास कोणी देणया. अस भाल तेव्हा मग ब्यान डोडीं उडवले. मग त्या अनुसार की माझा वापसीच्या घरी वडा सावळीचा आहे. वाहीला पोटा-पेचा व्यास महाराज मिळून, अन मी वेळ मुळ्ळून मरतो. तर मी आता उडून वापस-कडे जाऊ व व्यास ह्यास. ब्यान, मी तुज्या व देवाचा अपराजी आहे. या उपर मी तुज पोरंग क्वऱ अस भनावे देळीवर न क्वऱ. क्षत्री हून मला आपला सावळीचा कर. अस बोला तो उठला अन आपघें बाया-कडे आला. पन तो दूर अंतरा-बर होता तेकाच वापस व्यास पाडल व व्यास सीताआली. क्षत्री हून देवाचा व पोराच्या गव्याच्या मिळून माझ्या व्यान वाचा सुका घेतला. मग पोरें ह्याच, ब्यान, मी देवाचा व तुज्या अपराजी आहे. व तुज पोरें क्षत्री वेवाचा मी आता भायक नाहीं. पन व्यास आपघें गव्याच्या सागरात की चांगले प्रायोगण आनून व्यास या. व व्यास व्यास पोरेंपास्त मुळीं वाचा चन वाचा पायण्या फोळा.
चाला। आज आपन खाण्य प्रज्ञन चंगक नहीं, काल्लों की हैं। माहळ लेकरूं मिळे
कऱ्य पन ते पुनः जित भाल। ते हरपल होत पन आज फिरन मेटल। सगं ते चंगक
करूं लागणे॥

व्या बेड़ी व्यवस्थ मोठे पोरग वाचरांत होत। तै-ही चरीं बेड़े लागणे, तेघा व्यवस्थ
नांधन व गान ऐछूँ बेड़े लागणे। तेघा व्यवस्थ एका गद्यास द्वारा माखन पुसल, काँ रे, भाज हे काय कल। तेघा व्यवस्थ सांगितल रों, तूळा भाज आला व तो खुशा-
लीन आला मनून तुळा वाप व्यवस काहनचार करणे। तेघा व्यवस्थ मर्दी विपाली,
मग ती चरी वाहानयास जाते। मनून व्यवस्थ वाप वाहीर वेजन व्यवस खुशामत करूं
लागला। तेघा ते पोरग मने, पाठा वाहा तेघा साल व्या तूळी चाकरी बेड़ी
तुळा डूळूं स्वा कर्षी मीठला नाहीं। इतर अदून माख्या वापा बरोबर मजा कर-
न्यास तुळा मज वटकाचें तिंकूं ही करूंते ढुळे नाहीं। पन रंडवाजीत तूळी सर्व जिनंती
वुडूं टांकनारा रा तूळा लेक आला तेघा तुळा व्यवस काहनचार केला। तेघा
व्यवस्थ व्यवस केल—पोरा तूळे चाकरी माख्या जवचं राह्या व ते काय माख्या जवचं आहे,
ते सर्व तूळ आहे। चा तूळा मेकेला भाज पुनः उठेत, मेटायचा नाहीं तो पुनः
मेटला, मनून आपनास कौन सुध व आपन आनंद कराव हे वेस आहे॥
TRANSLITERATION AND TRANSLATION.

Ekā mānśīs dōn pōr hōtē. Tyāṭ′la lahanā pōr′ga bāpās
One to-a-man two sons were. Them-among the-younger son to-the-father
mhanē, 'bābā, māℎyā hiyā-tsā māl ma-lā dēun ōk.' Tēvhā
said, 'father, my share-of property me-to having-given throw.' Then
tyā-na āp′lyā jin′gi-čhāyā dōghā pōrāt vāṭ′nyā kēyā. Pūhā
him-by his-own the-property-of both between-sons divisions were-made. Then
thōdā′-tsā dīv′sāt lāhanāyā pōr′na āp′li sarv jin′gi sāvad′hī.
a-few in-days the-younger son-by his-own all property was-gathered-together.
Mag tō dus′rīyā mūl′khīṭ phir′nyās ēlā. Tēthā tyā-na tsaḥūl-bājīt
Then he another into-country to-journey went. There him-by in-riotous-living
āp′lā sarv paisā udav′lā. Jēvhā dzavāl-chi bākī sarv dzahālī,
his-own all money was-squandered. When near-of remainder all became,
tēvhā tyā dēsūt mōṭhā dukaḷ pāḍ′lā; va tyā-lā khyā piyā-chī
then that into-country mighty famine fell; and him-to eating drinking-of
vān pāḍ′lī. Mag tō tyā mūl′khīṭīl ēkā bhālyā mān′sā-čhāyā gharī
cant fell. Then he that country-in-being one noble man-of to-house
drāmān tyā-čhāy-dzavāl rāhilā. Tēvhā tyā-na tyās āp′lyā vāvrāt ḍukar
having-gone him-of near lived. Then him-by him his-own into-field the-swine
rākh′nyās dhād′lā. Tyā yēḷi ḍukar ḍe bhūs khat hōtē tē
to-tend it-was-sent. That at-time the-swine what chaff eating were that
bhūs khānūn pōṭ bhar′nyās tō rājī dzhālā. Pan tē bhūs hī
cant having-eaten belly to-fill he willing became. But that chaff even
tyās kōṇi dēyā-nā. Asa dzhālē tēvhā mag tō-chē dōḷe ughā′lē.
to-him anybody would-not-give. Such became then after him-of eyes opened.
Mag tyā-na mhan′tā kī, 'māhyā bāpā-čhāyā gharī bahu sāl-kārī
Then him-by it-was-said that, 'my father-in-house many hired-servants
āḥēt. Tyāḥī-lā pōṭa-pēkshā jyāst bhākār mīl′tē, an mī yēthā bhukē-ṇa
are. Them-to belly-than more bread is-got, and I here hunger-with
mārṭō; tar mī anā utūṅn bāpā-kādē džātō, va tyās
die; then I now having-risen father-to go, and to-him
mhan′tō, "bābā, mī tulaḥ va Dēvā-tsā ap′nādhi āḥē; yā
I-sūy, "father, I thy and God-of offender am; this
upar mē tuha pōrga vhaya asa mhanāva he barobur na
upon I thy son am so it-should-be-said this proper not
vhaya. Mhanūn tī ma-lā āpō-lā sāl-kari kar.”’

is. Therefore you me-to thy-own hirc-servant make.”’
Thus
bōlūn tō utīr-lā; an āpīyā bāpā-kaqē ālā. Pan tō dūr
having-spoken he arose; and his-own father-to came. But he far
antarā-vaṛ hōtā tevēh-lā bāpā-na tyāsa pāhyala, va tyū-lā
distance-on was then-even the-father-by to-him it-was-seen, and him-to
kiv ālī. Mhanūn tō dhāv-lā va pōrā-chyā galvās
compassion came. Therefore he ran and the-son-of to-the-neck
mīthi mārūn tyā-va tyō-tsā mukā ghēt-lā. Mag
embracing having-struck him-by him-of a-kiss was-taken. Then
pōr-ga mhanē, ‘bāhā, mē Dēvā-īsā va tuhā āpīrādhi āhā,
the-son said, ‘father, I God-of and thy offender am,
va tuha pōr-ga mhan-vūn ghēnīyā mē ātā lāyak nāhī.’ Pan
and thy son having-called-myself to-take I now worthy am-not.’ But
bāpā-na āpīyā gādyās sāṅgīl-lā kī, ‘tsāṅgīl-lō pāghumuna
the-father-by his-own to-servants it-was-told that, ‘good robes
ānūn yās ḍyā, va yā-chyā bōtāt mudi ghālā, an yā-chyā
having-brought to-this-one give, and this-of on-finger a-ring put, and this-of
pāyāt ḍōlā ghālā. Ādē āpan khāūn pūn tsāṅgāl
on-feet a-shoe put. Today we having-eaten having-drunk merry
karū; kā-vhun kī, hē māha lekṛū mēla vhaṭa, pan tē
shall-make; because that, this my child dead was, but it
punah jiṭa ḍīhāla; tē harapāla hōtā, pan ādē phirān bhēṭ-lā.’ Mag
again alive became; it lost was, but today again was-met.’ Then
tē tsāṅgāl karū lāg-lā
they merry to-make began.

Tyā yēli tyō-tsā mōtha pōr-ga vāvṛāt hōtā. Tē hī gharāī yēū
That at-time him-of eldest son in-field was. He too to-house to-come
lāg-lā, tēvēhā tyās māsūn va gūn aikī yēū lāg-lā. Tēvēhā tyō-na
began, then to-him dancing and singing to-send to-come began. Then him-by
ēkā gādyās hāk mārūn pus-lā, ‘kā-rē, ādē one to-servant a-call having-struck it-was-asked, ‘what-O, today
hē kīy vhay?’ Tēvēhā tyō-na sāṅgīl-lā kī, ‘tuhā bhāū
this what is?’ Then him-by it-was-told that, ‘thy brother
ālā, va tō khusāi-va ālā, mhanūn tuhā bāp tyās
came, and he safety-with came, therefore thy father to-him
pāvhanṭāsār kartyā.’ Tēvēhā tyō-chi marji bighādāī. Mag to
hospitality is-making.’ Then him-of temper was-spoiled. Then he
gharāī kāhiyās dētā? Mhanūn tyō-tsā bāp bāhēr yān
into-house what-for goes? Therefore him-of father out having-come
tyā-chī khusāmat karū läg'lä. Tēvhā tē pōr'ga mhanē, him-of flattery to-make began. Then that son said, 'pāhya, bābā, it'kē sāl myā tuhi ṭsāk'ṛi kēlī; tuhā * see, father, so-many years by-me thy service was-done; thy hukūm myā kadhī mōḍ'lä nāhī; it'ka asūn māhyā gāḍyā-order by-me ever was-broken not; so-much having-been my friends-barōbar madgā kar'nyās tuvā madg bak'ryā-chē pūū hi kahi with merriment to-make by-thee to-me a-goat-of young-one even ever delā nāhī. Pan rāṇḍ-bājīt tuhi sarv jin'gi būḍrūn tāk'nārā was-given not. But in-wenching thy all property having-drowned thrower hā tuhā lēk ālā tēvhā tuvā tyās pāvhan'tsār kēlā.' Tēvhā this thy son came then by-thee to-him hospitality was-made.' Then tyā-na tyās mhaṭ'la, 'pōrā, tū akṣhayi māhyā-dzavaḷ rāhat, va him-by to-him it-was-said, 'son, thou always of-me-near art-living, and jē-kīy māhyā dzavaḷ āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāa whatever of-me near is that all thine is. This thy dead brother punah uth'la; bhēṭyā-tsā nāhī, tō punah bhēṭ'la, mhanān āḍ'nās kautuk again arose; to-be-met not, he again was-met, therefore to-us delight vhāva va āpan ānand kar'ava, hē bēs āhē.' should-be and by-us joy should-be-made, this good is.'
Marathi is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhadi is spoken all over the district. Two smaller dialects, Dharpi and Kosti will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix lā in ma-lā, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

VARHADI DIALECT.

(District Ellichpur.)

एका मानसासं देन पौर होते। काताल लहान लोरषा वापस कहने, बाचा, माझ्या निंभाचा माळ माळ देतान टाका। तेक्हां व्याल आपल्या जिन्याच्या दृष्टा पोरात वाठण्या शैल्या। पुढे योव्याच दिवसात लहान्या पोरात आपल्या सर्व जिन्याच्या सावडीली। मग ती दुसर्या मुल्यात फिरवाच से गेला। त्या व्याल नवळाच्यांचू आपल्या सर्व पेसा उडवला। तेक्हां नवळची बाच्यांची सर्व भाली तेक्हां खा देशात मोठा दुकडू पडला। व बाचा खाया-घिडऱ्याची वाण पडली। मग तो भाला मुल्यातील एका भाल्या मानसाच्या घरी जाजं बाच्या-वबळ राहिला। तेक्हां व्याल भाला आपल्या घरारे दुक्कर राखवास घाडला। व्यालाची दुक्कर जे मुस खाल होते ते मुस खाजन पोट भरवास तो राजी क्षेत्रा। पण ते मुस ही व्याल कोणी देशेला। अस भाल तेक्हां मग बाचा दोक्ये उढले। मग व्याल खट्टल कोम, माझ्या वापाच्या घरी बडू सावढीकरी आहि, खाहिला पोटा-चंगा जाळू भाजर भिंकणे, अन सो बऱ्य खुशीन मरतो।
[ No. 56.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARÂTHI.  

VARHÂDÎ DIALECT.  

(DISTRICT ELLECHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekâ mânśâs dön pôr hôtâ. Tyâṭ’la lahân pôr-ga
A-certain to-man two sons were. Then in-from the-younger son
bâpâs mhanê, 'bâbâ, mâyâ hiśyâ-gâ màl mà-lâ dôun
to-father said, 'father, my share-of property me-to having-given
ùkâ.' Têvâhâ tyâ-na âplîyâ jin’gi-chyâ dôghâ pôrštâ vât’nyâ
snake-over.' Then him-by his-own property-of two among-sons divisions
kêâyâ. Puñha thôdîyâ-îs div’stât lahânyâ pôrâ-na âplî sarv jin’gi
were-made. Then a-few-only in-days the-younger son-by his-own all property
savâd’lî. Mag to du’s’tâyâ mul’khât phir’nyâs gêla. Têtha tyâ-na
was-collected. Then he another into-country to-journey went. There him-by
tashûl-bâjít âplâ sarv paisâ udâv’lî. Jêvâhâ dzaval-chi
in-riotous-living his-own all money was-squandered. When near-being
bâkî sarv dzhâlî têvâhâ tyâ dêsât môthâ dukâl padhâ; va
remainder all was-over then that into-country great famine fell; and
tyâ-lâ khâyâ-piyâ-chi vân pad’lî. Mag to tyâ mul’khâtil
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from
êkâ bhalyâ mânśâs-chyâ ghari dzâun tyâ-chyâ-dzaval râhilâ. Têvâhâ
one well-to-do man-of-to-house having-gone him-of-near lived. Then
tyâ-na tyâs âplîyâ wâv’rât dukar râkh’nyâs dha’lî. Tyâ-yel’l dukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine
jo bhus khat hôtê të bhus khân pôt bhar’nyâs tô ráji dzhâlâ,
what chaff eating were that chaff having-caten belly to-fill he ready became.
Pan të bhus-hî tyâs kônî dêyâ-nî. Asa dzâhâlâ têvâh mag
But that chaff-oven to-him anyone would-not-give. Such became then after
tyâ-chê dôl’é ughâl’lî. Mag tyâ-na mha’t’lî kê, ‘mâyâ bâpâ-chyâ ghari
him-of eyes opened. Then him-by it-was-said that, ‘my father-of-in-house
bahu sâl-kari âhêt, tyâhî-lâ pôtâ-pékshâ ëást bhâkar mî’l’tê, an mi yêtha
many servants are, them-to belly-than more bread is-got, and I here
bhukê-na mar’tô.’
hunger-with die.’
Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms **nabhaté**, for **nabhaté**, was not; **mhat'la**, for **mhat'la**, it was said; and **itkas**, there.

[ No. 57. ]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀTHĪ.**

**VARHAṆI DIALECT.**

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। बालक्या बाहन्या पोरान बालाले मुंताल की, द्रांदा साधा हिस्या बहुत है। तर्कां लां दोन पोराले वरीवर हिस्या ठेंडा। शोधाश्चाच दिवसा लाहन पोरां आपला हिस्या वेजन दुसथा मुलुकांत गेहा। तीथी जाजन ला पोरान वद्फैली कहूण आपल सार घन बुडवल्या। जेव्हा लां सार घन उडवल्या, तेव्हा ला मुलुकांत मोठा कार पडल्या। तेव्हा ती मोठा गरी भाला। मग तो जाजन तीव्र भेंका किरसानाचे घर राहिला। लां लांन आपल्या वावरत दुकर चारावले घाडल्या। तर्कां लांच संगा आपल पोट मराल, ज्यालं कि दुकर खात होते। आणखी लांच बोन्ही काहीं भी टेंस नभते।
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

VARHĀDI DIALECT. (DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ekā manśā-la dön pōr hōtē. Tyāṭ'iyā lāh'nyā pōrā-na bēpā-lē
One man-to two sons were. Then-in-from the-younger son-by father-to
mhat'la kī, 'dādā, mādghā hissā karūn de.' Tavhā tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both
pōrā-lē barōbar hissā dellā. Thōḍyāśyā-ts div'sā lāh'na pōr'ga āp'la hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share
ghān dus'ryā mulukāt gēlā. Tithī dūān tyā pōrā-na bud-phaili
having-taken another into-country went. There having-gone that son-by debauchery
karūn āp'la sārnā dhan buḍav'la.
Jēvāḥ tyā-na sārnā dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
udav'la, tāvēḥ tyā mulukāt mōthā kār pod'la; tēvēḥ tō mōthā
was-squandered, then that into-country mighty famine fell; then he very
garīb dūhālā. Mag tō dūān tithā yēkā kī'sāmā-chē ghārī rāhilā.
Tyā-na poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by
tyā-lō āp'lyā vāvṛat dukar tsārāy-lō dūād'la. Tavhā tyā-na tyā-ts
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very
sēngā-na āp'la pōt bhar'la, jīyā-lē ki dukar khat hōtē; ān'khīn tyā-lē
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
kōnhi kāhī bhi dēt nabhatē.
anybody anything even giving was-not.
The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpuri, from the head-quarter of the Marāṭhī kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpuri country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakhnī; (3) Kōnkaṇī; (4) Dhan'garī; (5) Kēvārī; (6) Kōshī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakhnī is probably the Dekhan form of Marāṭhī; Kōnkaṇī may mean any dialect spoken by settlers from the Konkan; Kēvārī is a mixed form of speech, based on Baghālī mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, is, her; ghāri, in the house; mē, I. The dative is always formed in s in the specimens; thus, ḍāpas, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpuri Dialect.  (District Nagpur.)

SPECMEN I.

कोत्या एका मानसास ट्रे घर होते. खा-पैशी बाहान बापास मनाल कि, बावा जमेत माहा जी हिंदा असल तो सज हे. खानी घन बाहन देख. बोंद्या दिनसाह लहान पोंया सर्व विज्ञ टूळ देशी गेला. आनित तेघ उठधरपि कहन आपल घन उडूळ. खानी सर्व बब्बला-बर खान टेदार मोठा टुकाक पडला. खान-सुके खास अडजन पडली. तेश्रा तो तेश्रा एका धर्मय-जवक जातन राहिला. खान खास ठुकर चारायास आयल्या वाजवर पाठवल. तेश्रा ठुकर जी मुसा खांतित खान-बर आयल घोर सराव अस मनात आनल. कोत्या काही खास देख नाही. मग तो सुनी-बर एजन कहाल, माहा बापाच्या घरी चाकारस
पोट-मर खावस सिकते, आते मी सुकेन मरतो। आता मी आपल्या बापा-वाढ जातो व खावस पून्ती की, देवाच्या इंकेच्या विक्रेण व तुंडा सामने पाप बील आहे। कनुन मी तुंडा लेक राखिलो नाही। माजे आताचा सारख्य ठेव। मग तो आपल्या बापाकडून गेला। खावस दुसऱ्या पादीने वाप गडळवला। आति धारण-सन्या खावस गडळवता मिळी मारली, व खावस मुखा वेळता। मग हाथास खावस बनाला, धावा, देवाच्या विक्रेण व तुंडा खाती सामने पाप बील, तर आता तुंडा लेक राखिलो नाहीं। पर धारण माजीसारखे सांगितले कि, वास उभय आंगरक्षा आनुन घाल, आति याचा गावात मुळ्या व पायात कोडा घाल। मग आपलं धारण पिन्न आनंद करतं। कारन की, हा माहातेत लेक सेला होता तो नुक्सा जिता भाला व द्वंडला होता तो सापडला। अस कनुन आनंद कारावस लागले॥

ख्या वेंकेस खावस वांडले लेक वाघरात होता। तो वाघर-जवळ एजन्य पोही-चौक्य-वर खाव साजत धावणे एकेल। चाकरा-पैकी एकास तिकय सायण पुसल कि, हे काय चाह आहे। खावस सांगितले कि, तुंडा भाज आला आहे व तो भुङ्खल तुंडा खावस विकल्या कनुन खावणी मोठी मेजवाणी दिली आहे। तेल्या खावस राग एजन्य आत जायेला। कनुन खावस बाप वाढऱ्या एजन्य खावस समजाव लागला।

परंतु खावणी बावस पलाव देखि कि, ती इतके वतस तुंडी चाकरी करती, आति तुंडी आज्ञा काळी मोळकी नाही। अस असुन स्या आपल्या मिळी-बरोबर चैन काराम-साठी खा मला कोक्य इंकेच्या देखि नाही। आती खावण्या तुंडा पैसा धाण्याची-बरोबर उडवला तो तुंडा लेक आला कनुन खा बावसाठी मोठी मेजवाणी रेळी। तेल्या बाप बनाला, मुळ्या तुळा बेटे माहात-बरोबर आहेस, आति माहात सारी जिन्हीं तुंडीच आहे। पर आनंद कारावा हे खर होत। कारन की, तुंडा भाज मेला होता तो पुन्ना जिता भाला व द्वंडला होता तो सापडला आहे॥
[ No. 58. ]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHĪ.  

NAGPURÍ DIALECT.  

(DISTRICT NAGPUR.)  

SPECIMEN I.  

TRANSLITERATION AND TRANSLATION.  

Kónyā ëkā mānāsīs dōn pōr hōtē.  

Tyā-paiki lahān  

certain a to-man too sons were.  

Them-from-among the-younger  

bāpās mhanālā ki, ‘bāhā dzmēt māhā dzō hisā asal  

to-the-father said that, ‘father in-the-estate my what share will-be  

tō madz dē.’  

Tyā-nē dhan vātun dēlā.  

Thōdāyā  

that to-me give.’  

Him-by the-wealth having-divided was-given.  

A-few  

divāsā-na lahān pōrāyā sarv ghāun dūr dēsī gēlā.  

days-after the-younger son all having-taken far-off into-a-country went.  

Āni tōthā udhalī-parthi karun āp'la dhan udāv'la.  

And there debauchery having-made his-own wealth was-squandered.  

Tyā-nē sarv khārste'īyā-var tyā dēsāt mōthā dukāl pad'la.  

Him-by all had-been-spent-after that in-country great famine fell.  

Tyā-muļā tyās ad'īsam pad'īl.  

Tērvā tō tēth'chyā ēkā grahaštā-  

Therefore to-him difficulty fell.  

Then he there-of one householder-  

džavāl dzōān rāhīlā.  

Tyā-na tyās ďukār tārāyās āp'lyā vārāt  

near having-gone lived.  

Him-by to-him swine to-feed his-own in-a-field  
pāthav'la.  

Tērvā ďukār dzō bhusā kūthē tyā-var āp'la pōt  

it-was-sent.  

Then the-swine what husks eat that-upon his-own belly  
bharāva asa manāt ān'la.  

Kōnī kūhī tyās  

should-be-filled so in-the-mind it-was-brought.  

Anyone(-by) anything to-him  
dēlā nāhī.  

Mag to suddhī-var ēun mhanālā, ‘māhāyā bāpā-chyā  

was-given not.  

Then he senses-on having-comes said, ‘my father-of  

ghari āsāk'ras pōt-bhar khāyās mīlītē, āni mī bhukē-na mar'tō.  

in-house to-servants belly-full to-cat is-got, and I hunger-with die.  

Ātā mī āp'lyā bāpā-kadē dzōātō va tyās mhan'tō kī, “Devā-chyā  

Now I my-own father-to go and to-him (I)-say that, “God-of  

ichhē-chyā viruddh va tuhyā sīm'nē pāp kēla āhē, mhanun mī tuhā  

the-will-of against and of-thee before sin made is, therefore I thy  

lek rāhīlō nāhī; madz ātā āsāk'rasār'khā thēv.'”  

Mag tō āp'lyā  

son remained not; me now a-servant-like place.”  

Then he his-own
bāpā-kadē gēlā. Tyās durun pāhun bāp
father-to went. To-him from-a-distance having-seen the-father
ghuviarā. Āni dhāān-sanyā tyā-chiyā gālyās mithī
was-overcome-by-affect. And having-run him-of to-the-neck an-embracing
mārli, va tyā-tā mukā ghōtā. Mag lek tyās mahanālā, was-struck, and him-of kiss was-taken. Then the-son to-him said,
‘bābā, Dévā-chiyā viruddh va tuhāy sām-nē pāp kēla, tar ātā
‘father, God-of against and of-those before sin was-made, therefore now
tuhā lek rāhilo nāhī.‘ Par bāpā-na mārēsās sāngīlā ki, thy son (I)-remained not.’ But the-father-by to-the-men it-was-told that,
yās uttam āngār-khā ānun ghāl, āni ya-chiyā hātāt
‘to-this-one best coat having-brought put, and this-one-of on-the-hand
mudi va pāyāt dēdā ghāl; mag āpan khaun pīn
a-ring and on-the-feet shoes put; then we having-eaten having-drunk
ānand karu. Kārān ki, bā māhā lek melā hōtā, to punhā
joy shall-make. Because that, this my son dead was, he again
jītā dhūālā; va davādālā hōtā, to sāpādīlā.’ Aṣa mhanun ānand karīyās
alive became; and lost was, he is-found.’ So having-said joy to-make
lāgālē.
(they)-began.
Tyā-yeles tyā-tā radāl lek vāv-rāt hōtā. To gharā-dava
At-that-time him-of the-oldest son in-the-field was. In house-near
cān pōhōtā-lyā-var tyā-na gāna bajāvānā aikālā.
having-come arriving-after him-by singing dancing was-heard.
Ṭhākṣā-pālikā ēkās hāk-mārūn pusāla ki, ‘he kāy ṭālla
The-servants-from-among to-one having-called it-was-asked that, ‘this what going-on
āhā?’ Tyā-na sāngīlā ki, ‘tuhā bhāā ālā āhē, va to khusāl tuhāy
is?’ Him-by it-was-told that, ‘thy brother come is, and he safe of-thee
bāpās milāā mhanun tyā-nē mōthī mējvānī dīlī āhē.’ Tyēhā tyās
father was-got therefore him-by great a-feast given is.’ Then to-him
rāg ēun āt dēyē-nā. Mhanun tyā-tā bāp bāhēr ēun
anger having-come inside would-not-go. Therefore him-of father out having-come
tyās sam’dzān lāgālē. Parantu tyā-nē bāpās dēvāh dōllā ki, to-him to-entreat began. But him-by to-the-father an-answer was-given that,
‘mi it’kē varah tuhā thāk’rī kar-tō, āni tuhā ādnyā kahi mōd’lī nāhī.
‘I so-many years thy service do, and thy order ever was-broken not.
Aṣa asun myā āp’lyā mitrā-barōhar chain karīyāsathī tvā
Such being by-me my-own friends-with merriment making-for by-thee
ma-lā kōk’tu dēkhiō dēllā nāhī. Āni jyā-na tuhā paisī rāndāhī-bara-bara me-to a-kid even was-given not. And whom-by thy money harlot-with
udāvālē to tuhā lek ālā mhanun tvā tyā-chiyāsathī mōthī mējvānī
was-squandered that thy son came therefore by-thee him-of-for great feast
Tēvā bāp mhanāla, 'mulā, tu sārā-yē] māhyā-barōbar āhēs, was-given.' Then the-father said, 'son, thou all-time of-me-with art, āni māhi sāri jin'gi tulū-ts āhē. Par ānand karāvā hé dzarur and my all estate thine-only is. But joy should-be-made this necessary hōta. Kāran ki tuhā bhāū melā hōtā, tō punhā jitā dzhālā; va was. Because that thy brother dead was,' he again alive became; and davaḍ'la hōtā, tō sāpaḍ'la āhē,' lost was, he found is.'
[No. 59.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARATHI.**

**NAGPUR DIALECT.**

(District Nagpur.)

**SPECIMEN II.**

**STATEMENT OF AN ACCUSED PERSON.**

सवल—पश्चिमवारीचा विंधु वोटी बाच्य–कोड तु चाकरी होतास का।

जवाब—होतो। सात आठ मासिने चाकरी केली। गेल्या चेताचे मध्यत चाकरी सोडली।

सवल—चाकरी–वर होता तेना चोठ राहत होता।

जवाब—माझ्या ठावल्याच्या बायको इस घेऊन मी विंधुचे दारास राहत होतो। माझ्या–कडू विंधुसानची नक्सा होत। आतापर्यंत माझ्याच्या नेकर लागू नाहीत. ते कराव। केला सारा विका जमा भाल व वाराव लकड केल तरी मी लाभात राजा दिवस साह्याळिस राहत होतो। व माझ्या बायको घर राही।

सवल—विंधु काही-तरी लाभात राहला होता।

जवाब—ती काही काही लाभात निचे। एक प्रश्नाच्या पंढराची ल्यानसी कोपडी केली होती। म्हणत मी निचे।

सवल—तारख १२ माहे मार्च सन १८८३ रोजी, मनी नबरी विंधु लाभात मिळाला होता।

जवाब—ही मिळाला होता। त्या मॅडोस दिव्य सहिना भाला। म्हणून मी कोपडी–मधे होतो व माझ्या बायको वसी घर राही। चाकरी क्रमांती।

सवल—विंधु वा दिवसेस लाभात–वर मिळाला होता, तर लाभाचा आंगा–वर डांगली होती।

जवाब—विंधु दिवसे–वर लाभात–वर होता। जेव्हायस परी गेला नाही। संध्या–काही लाभ तासु बाहावल आती पर गेला नाही। मुख्य नाही, खून सुंगितले। त्या रात्री लाभ–वर मिळाला। लाभा आंगा–वर सोनाच कड, चांदचुळ चांद, सोनाच्या ९ चंद्रकाळा चांदचुळा करटोडा आधि सोनाचा दहा देखक होता।
सवाल—अाज कोटाक पेश केलेले हामीच्या कौनस्याचे आहित.
जवाव—चिंतुचिंता आहित. ती निजला होता तेल्या ते बऱ्या अंगा-वर्च होते.
सवाल—हे हामींच तुळ्या काव्याचा बसूळ आले.
जवाव—ते स्पष्टपणे द्वीन बऱ्याता चेता भालो. तेशा चिंचु मेळा दिसला. बऱ्या कौन मारल होत माहित नाही. मग बऱ्या अंगा-वर्च सारे डाळिने काळासेव निधालो. चिंचुचे दोंगी पाय माण पहिल्यांनी रस्खानी कोन वाचले होते. बऱ्या डीसक्षणन रत्न चाळ होत. हा गोटा बऱ्याचा-जवळ पडला होता. चंद्रकांड बान तीडन काळासेव नाही. लायव विहिरित किंचन भिं कायकी-कडे मेलो, आणि क्रांत्या-वर तिस देवान गाडी मेलो.
सवाल—हा गोटा चिंचुचे खड्डातून तु काळासेव देखा का.
जवाव—काळासेव-खाड्ड म्हणुन रात ठेवला होता. ती काळासेव देखा. हे धोन माँभ आहे. माहित बऱ्याकरी नैतिक होती. तिचा दात वनत नक्षत्राचे, ह्यातुन रस्खाचे डाण पडले. दोरासे ते रस्खाचे डाण आहे हे बऱ्याने रस्खाचे आहे. तुन भैल्याच मालचे-वर बाव बऱ्या म्हणुन बऱ्या अडात ठाकली, आणि म्हणजे हामींचे रि लपलून ठेविले. आणि नाव का बऱ्या म्हणुन वि मेलो. II
[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NAGPUR DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Patgōvārī-tgā Chindhu Lodhī yā-chyā-kadē tu
Question.—Patgōvārī (village)-of Chindhu Lodhī him-of-near thou

tṣāk’rī hōtās kā?
in-service what was what?

Darāb.—Hōtē Sāt āṭh mahinē tṣāk’rī kēllī. Gēlyā Chāitā-chē
Answer.—(I) was. Seven eight months service was-done. Past the-Chait-of
madhāt tṣāk’rī sodētī.
in-the-middle service was-left.

Savāl.—Tāk’rī-var hōtā tēvē chā kāthā rāhat hōtā?
Question.—Service-on were then where were living were?

Darāb.—Māhi tiēr’lēlī bāy’kō is gheān mi Chindhu-chē
Answer.—My kept woman her having-taken I Chindhu-of
gharāt rāhat hōtō. Māhī-yakadē kir’ān’k’-tga kām hōtā. Ān’k’hin
in-house living was. Of-me-near cultivation-of work was. And
māl’k’-na jē kām sāngit’lā tē kārāvā. Jēvāhā sāra pik
the-master-by what work was-told that would-be-done. When all ripe-produce
jamā dzhālā, va vāv’sāt khāla kēlā, tahi mi
gathered became, and in-field threshing-floor was-made, then I
khal’āt rātrān-divas rakh’vālis rāhat hōtō, va
in-the-threshing-floor night-and-day for-taking-care-of living was, and
māhi bāy’kō gharā rāhē.
my wife at-home used-to-live.

Savāl.—Chindhu kahi-tarē khal’āt rāhēlā hōtā?
Question.—Chindhu at-any-time in-the-threshing-floor living was?

Darāb.—Tō kadī-kadē khal’āt nijē. Ek kāl’byā-chyā
Answer.—He sometimes in-the-threshing-floor slept. One ka’dī-grass-of
pondalā-chē lahān’si jhāp’dē kālī hōtī; tēyāt mi nīdō.
bundles-of small hut made was; in-that I slept.

Savāl.—Ṭārik kārā, māhē Mārch, san 1898, rōjē, mhan’jē,
Question.—Date twelve, month March, year 1898, on-day, that-is,
San’vērī Chindhu khal’āt nīdēlā hōtā?
on-Saturday Chindhu in-the-threshing-floor sleeping was?
Dzábáh.— Hō, nīḍāḷā hōtā. Tyā gūḍhīś did mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month
abhālā. Tyā rātri mi ḫōpqlī-madhē hōtō, va māhi bāy-kō vastī
came. That on-night I the-hut-in was, and my wife in-village
ghari hōtī, vārī navhatī,
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā divasā khyāly-var nīḍāḷā hōtā tar
Question.— Chindhu that on-day the-threshing-floor-on sleeping was then
tyā-chyā āṅgā-var āṅginē hōtā?
him-of person-on ornaments were?

Dzábáh.— Chindhu divas-bhar khyāly-var hōtā. Jēvāyās ghari
Answer.— Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house
gēlā nāhi. Sandhyā-kāḷi tyā-chi sāsu balān āli, par gēlā
got not. In-the-evening his mother-in-law to-call come, but (he-)went
nāhi. Bhūk nāhi, mhnū sāṅgīrīlē. Tyā rātri khyāly-var
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on
nīḍāḷā. Tyā-chyā āṅgā-var sūnyā-tṣa kada, tsāndi-tṣa kada,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,
sūnyā-chyā ohār chandra-kāḍyā, tsāndi-tṣa kaḍōḍā, āni sūnyā-tṣa chhalā,
gold-of four chandra-kāḍis, silver-of waist-string, and gold-of a-ring,
it'ka hōtā.
this-much was.

Savāl.— Āds kōrtāt pēs kēlēlē āṅginē konā-chē āḥēt?
Question.— To-day in-the-court produced made ornaments whom-of are?

Dzábáh.— Chindhu-chē āḥēt. To nīḍāḷā hōtā tévāhā te tyā-chyā
Answer.— Chindhu-of are. He asleep was then they him-of
āṅgā-vara-ts hōtē.
the-person-on-even were.

Savāl.— ḫē āṅginē tuhyā kabhjāt kase ālē?
Question.— These ornaments of-thee in-possession how came?

Dzábáh.— Tyā Sanvārī dōn vāḍzē chētā dāhālo. Tēvāhā
Answer.— That on-Saturday two striking conscious I-become. At-that-time
Chindhu melā dis'lā. Tyās kona mar'la hōtā māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then
tyā-chyā āṅgā-var-chē sārē āṅginē kāhādun nīghālo. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of
dōnā pay, mān pahilyā-nē-ts rasyā-nē kōna bānḍē hōtā. Tyā-chyā
both feet, neck at-first-even a- rope-with by-somebody tied were. Him-of
dōlākātān rakt tṣālla hōtā. Ḫā gōtā tyā-chyā-dzavāl pad'lā hōtā,
the-head-from blood passing was. This stone him-of-near fallen was.
Chandra-kāḍyā kān tōdun kāhād'lyā nāhi. Lās vihirī
The-chandra-kāḍis ears having-out were-taken-off not. The-corpse into-a-well
phēkun mi bāy-kō-kađē gēlō, āni tshak-đya-var tis ghaun
having-thrown I wife-near went, and a-cert-on her having-taken
gāvi gēlo.
to-the-village went.

Savāl.— Hā gōnā - Chindhu-chē khalā tūn tu
Question.— This cloth Chindhu-of the-threshing-floor-from (by-)thee
kāhādun dēlā kā?
having-taken-out was-given what?

Dzabāb.— Kađhāy-kaählī myā lapvun thēvēlā hōtā. Tē
Answer.— The-kađhā-grass-under by-me having-concealed kept was. That
kāhādun dēlā. Hē dhōtra mādža āhē; māhī bāy-kō nēēlī-hōtē.
having-taken-out was-given. This cloth mine is; my wife worn-had.

Ti-tśā hāt banat navhātā, mhanun raktā-chē dāg pad-lē. Dorās jē
Her hand good was-not, therefore blood-of stains fell. To-the-rope which
raktā-chē dāg āhē tē bālā-ohyā raktā-chē āhē. Khun kālā-yēśa
blood-of stains are those an-oξ-of blood-of are. Murder committing-of
māhā-vaśā nāv ēl, mhrūn lās ahāt tākli,
name (suspicion) will-come, therefore corpse into-a-well was-thrown,
āni mhrūn-tē dāginē hi lapvun thēvēlē; āni nāv
and therefore even the-ornaments also having-concealed were-kept; and name
na yāvā mhrūn pālun hi gēlō.
not should-come therefore having-run also I-went.

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FREE TRANSLATION OF THE FOREGOING.

Question.— Were you in the service of Chindhu Lodhi in Fatgovari?
Answer.— Yes, for seven or eight months. I left the service in the middle of
last Chait (March-April).

Question.— Where did you live when you were in his service?
Answer.— I used to take my wife with me and live in Chindhu’s house. My business
was to do the tillage and whatever else the master might ask me to do. When all the
crops had been collected and the threshing had begun in the field, then I used to stay day
and night on the threshing-floor in order to keep an eye on it, and my wife stayed in
the house.

Question.— Did Chindhu sometimes also stay on the threshing-floor?
Answer.— From time to time he used to sleep there. A small hut had been built of
bundles of Kađbā grass, in which I was wont to sleep.

Question.— Did Chindhu sleep on the threshing-ground on the 12th March 1898?
Answer.— Yes, he did. It was two and a half months ago. On that night I was in
the hut, and my wife was in the village, in the house, and not in the field.

Question.— Did Chindhu wear any ornaments on that day when he slept on the
threshing-floor?
Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.
Between Nagpur and Berar lies the district of Wardha. The principal language is Marathi, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Modi character. Note that the dative ends in "a" or "s", and the case of the agent usually in "m"; thus, ma-ta, to me; ma-sas, to a man; aropi-ni, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

NAGPUR DIALECT.  (DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

The text is not legible due to handwriting style and quality. It appears to be a statement in Marathi.
हृदय तृप्त व मनानात गर्दी निरूपे गुरज
मित्रम हात साधुत तांत्रिक रहे की कृपया
कहिं व नरन सरीर महीने चतुर लौक
पावन व श्रीगुरुसंभव धर्म ही प्रेमजन
धर्म ज्ञान भूत गौरी धर्म न है अवेदन
तत्काल हरे हरे अंडर कर नहीं अवेदन
मूर्ति जी अंडर भर जानू न तो मुझमुरू
पावन की उपेक्षा के मनुष्य नहीं मान
पावन की उपेक्षा के मनुष्य नहीं मान
पावन की उपेक्षा के मनुष्य नहीं मान
पावन की उपेक्षा के मनुष्य नहीं मान
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पावन की उपेक्षा के मनुष्य नहीं मान
पावन की उपेक्षा के मनुष्य नहीं मान

[No. 60.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHĪ.**

**NĀGPURĪ DIALECT.**

**DISTRICT WARDHA.**

**TRANSLITERATION AND TRANSLATION.**

Savāl.— Phiryādi-chē tsāvṛdhit dzāān phiryādi-var

Question.— The-complainant-of the-shop having-gone the-complainant-on

gardi keli, ūṛā ārop kalam 147 pramāṇē tudz-var āḷā, tar

riot was-made, this-of charge section 147 according-to the-on came, then

dzābāb kāy āhē?

reply what is?

Dzābāb.— Rodž Budh’vār divāli-chē pad’vā Kārtik māṣēt

Answer.— Day Wednesday the-Divāli-of Pāḍava Kārtik in-the-month

sakāl-chē prahṛi mi tōnḍ dhūt hōtō, tar Māhādev āḷā. Tyā-ni

the-morning-of time-at I mouth washing was, then Māhādev came. Him-by

sāṅgīṭ’lē kī, ‘tudhā bhāū Raghunāth sōnār Pāṇḍurāng

it-was-told . that, ‘thy brother Raghunāth goldsmith Pāṇḍurāng

sōnārā-chē dāthiyā-puṭhe pad’lā āhē,’ Mhanōn mi va Māhādev

goldsmith-of the-door-in-front fallen is.’ Therefore I and Māhādev

mīḷūn gelō, tar Raghunāth rastyāt pad’lā hōtā, va tyā-chē

together went, then Raghunāth in-the-street fallen was, and him-of

dōke phut’lē hōtē, va hāṭhās rakah lāg’lē hōtē, va hāṭhās

head broken was, and to-the-hand blood stuck was, and to-the-hand

hi garsād lāg’lē hōtē, va tyāḍz-lā pāṇi pāḍgān

also scratches inflicted were, and him-to water having-made (him)-drink

huśār kēḷē, va Siv Gōvind kāṁśṭ ātaba yāḍz-lā balaṃ

conscious was-made, and Siv Gōvind a-constable him-to having-called

āṛē. Tyāḍz-lā dākhvālē, va Siv Gōvind mhanāḷā kī,

it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,

‘Dev’līs nākyā-var gheūn dā.’ Tēvāh Māhādevā-chē khasār

to-Devīl-(village) the-outpost-on having-taken go.’ Then Māhādev-ōf cart

māgūn Dev’līs gheūn āḷō va nākyā-var nōḷē;

having-legged to-Devěl having-taken came and the-outpost-on it-was-carried ;

va yā kōṛṭā phiryādi Raghunāth-nī phiryādi va

and this in-court the-complainant Raghunāth-by the-complainant and

phiryādi-chē dōghē lēk va Siv Ratan va-gēṛē yāḍz-var phiryād

the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint
FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge?

Answer.—On a Wednesday morning, the first day of the Divâli, in the month of Karthik, I was washing my face, when Mähâdév came and told me that my brother the goldsmith Râghumâth was lying outside the door of the goldsmith Pânlurâng. I and Mähâdév therefore went together and saw that Râghunâth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Govind, and showed him to him. He ordered us to take him (Râghunâth) to the customs’ station in Devli. I borrowed a cart from Mähâdév and took him to the station in Devli. Râghuâth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Govind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.
country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhāḍī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as dālta, given; māhā, my; tyākā, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhi of the Central Provinces.

[ No. 61.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHĪ.**

**Nāgpurī Dialect.**

(District Chanda.)
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

NAGPUR DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ekā purushās dōn lahān mula hōtī, ēk mulgā āni ēk mulgī. Mulgā One to-person two small children were, one son and one daughter. The-son hōtā, tō rupā-ṇa phār sundar hōtā. Mulgī sūdhārān hōtī. Ekē was, he appearance-by very beautiful was. The-daughter common was. One was, he appearance-by very beautiful was. One divrī-ṭi ubhēyaṭā mula ārśā-pāśī khēyat astā mulgā mulīs on-day they both children the-mirror-near playing while-were the-son to-the-girl mhanṭō, ‘aga, hyā ārśā āpan pāhu bara, sundar kōn diōtē.’ Te mhanṭō, ‘aga, hyā ārśā āpan pāhu bara, sundar kōn diōtē.’ Te says, ‘Oh, this in-the-mirror we may-see well, beautiful who appears.’ That mulīs vāṅt vāṭla. Ti-lā samadāyā ki, hyā-ṇa hē apīṛyā-ḷa to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me hinvāyāśāthī mhatā. Mag ti-na bāpā dāgavā džānūn bhārā-gūsa humiliating-for was-said. Then her-by father near having-gone brother-of gārhāna sāṅgiṭā. Ti mhanāli, ‘bābā, ārśā rup pāhuṇ complaint was-told. She man satisfaction should-be-felt this women-of business, in-that a-man-by mind ghalu na-yē.’ Bāpā-ṇa dōghās pōta-sī dhārūn tyā-𝑐hē samādān to-put is-not-meet. The-father-by both the-breast-to having-held them-of consolation kēla. Tō mhanāli, ‘mulāno, tumhī bhāṅḍu na-kā. Ād-pāsūn tumhī was-made. He said, ‘children, you quarrel do-not. To-day-from you dōgha hi nitya ārśā pāhuṇ džā.’ both also always in-the-mirror looking go.’


**FREE TRANSLATION OF THE FOREGOING.**

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Soma, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nagpuri is the principal language. A considerable proportion of the population, however, also speak Rajasthani, Bundeli, Gondi, and other aboriginal dialects.

The Marathi of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.
[No. 62.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

NAGPUR DIALECT.  (DISTRICT BHANDARA.)

एका मानसास दोन पोर होते। त्या-पाक्क लहान वापस महाला, वासा, माम्मा हिंदीची जसा मला मी। व्हान आपली जसा व्हासा बाटून देखि। मग व्हान बाहिक दिवसासारखे आपली सर्व साथी चीजांना दुस्करचा गावी भेला। तेवा जाजान व्हान आपली पेठीसाची हुक्काताती केली। व्हाचा सर्व पेसा सरिळ्या-वर व्हा गावी मोठा दुकान पडला व व्हान तंगी भाली। मग तो व्हा गावीचा एका मानसास जवक जाजान राहिला। व्हान व्हान आपल्या वानरात दुकान चार्यास पाठवलु।

TRANSLITERATION AND TRANSLATION.

Ekā manśas don por hōtē. Tyā-paiki lahān
A-certain to-man two sons were. Them-from-among the-younger
bāpā ās mhanāla, ‘bābā, mājhyā hiśś-achi dzāmā ma-lā dē.’
to-the-father said, ‘father, of-me share-of property me-to give.’
Tyā-na āpāli dzāmā tyāhīs vāṭūn dēlī. Mag tyā-na
Him-by his-own property to-them having-divided was-given. Then him-by
kāhik divsā-na āpāli sarv dzāmā ghaan dus’ryā dārchyā
some days-after his-own all property having-taken another distant
gāvī gōla. Tētha dzāūn tyā-na āpāli paśā-chi dhul’dhānī
to-village (he-)went. There having-gone him-by his-own wealth-of waste
kēlī. Tyā-tyā sarv paśā sar’lyā-var tyā gāvī mōṭā
was-made. Him-of all wealth expended-after that in-village mighty
dukāl paḍlā, va tyādā taṅgi dhālī. Mag tō tyā gāv’chyā
famine fell, and to-him difficulty became. Then he that of-the-village
ekā manśa-dzava dzāun rāhīlā. Tyā-na tyās āp’lyā vāv’rāt
a-certain man-near having-gone lived. Him-by to-him his-own into-field
ḍuk’ra tśā’nyās pāṭhav’la.
the-swine to-feed it-was-sent.
INDO-ARYAN FAMILY.

NAŚPUŘI OF BALAGHAT.

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindi, Marārī, and Gōḍī.

The lower classes use a mixed form of speech, locally known as Marāṭhī. This dialect will be separately dealt with below. See pp. 301 and ff.

The language of the upper classes, on the other hand, is pure Naśpuri. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Naśpuri.

[No. 63.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

NAŚPUŘI DIALECT.

(DISTRICT BALAGHAT.)

Konyā ekā man'sūś dōn lēk hōtē. Tyā̤ tā lahān lēk bāpās mānālē, 'bābā, dō dhanā-tsā hīśā māds yēīl to-the-father said, 'father, what the-wealth-of share me to will-come to de.' Mag tyā̤ na āp̄la dhan tyā̤ vātūn that give. Then him-by his-own wealth to-him having-divided dēlā. Mag lahān lēk thōdāyā div-sā-na sāḡla dhan was-given. Then the-younger son a few days-after all the-wealth gheūn par-mul'kāt gēlā. Mag tētha vāṭīla tasā having-taken into-another-country went. Then there it-pleased(-him) so paisā udāv̄lā. Mag sāḡla tyā̤ las paśā sar'lyā-var the-money was-squandered. Then all him-of the-money was-spent-after tyā mul'kāt mō̤ thā kāl pad̄lā. Tēvās tyā̤ sā mō̤ thī tāngi that in-country mighty famine fell. Then to-him great difficulty hōū lāḡī. Tō tyā̤ gāvāīlyā ekā mō̤ thīyā man'sā-pāśī rāhelā, to-be began. He that village-in-of one great man-near lived.

Tyā̤ na āp̄lē duk'ra isārāyasāthi āp̄lē yāv̄rāt pāthāvālā. Him-by his-own scine to-feed-for his-own into-field it-was-sent.
Marathi is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nagpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marathi is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nagpuri, though there are some traces of the influence of the neighbouring Chhattisgarhi. Compare khāy-chā man'shā, desire to eat; khōt, field. The neuter gender is on the point of disappearing. Compare dōn lōk'ā (neuter) hōtē (masc.), two sons were. The occasional writing of a cerebral ā is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[ No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPUŘ DIALECT.

(District Raipur.)

एका मुनाहूळा टीन लेकर होते । लहाना पोरान मनले की, बावा जिनमी-मधी माहा जी वाटा आहे तो मला धे । मग ल्याण आपली संपत्ति वाटून शिवळी। लहान स्वरूपर जावदार एका ठिकाणी कहान अपण परेशात चाळुळा गेला । तेथ ठारी तिम्बसे राजू-सन्यास जे वाही ल्याण-जवळ होत ते ल्याण उडवून दिल । जमा उडवून दिल्या अन तेथं दृश्यक पडला अन तो अनाय ढोजन गेला । जेथे ती उपायी सर लागला तेथेच तो कोन्या मुळीखाचा घरी गेला । अन ल्याण आपल्या खेतामधी डूबूर चारावस सांगितल । डूबूर जी मृस हातात तो खाववी खाची मनःक्रा भाली, अणीक कोन्या खाळा ट्रें नलता । मग ल्याण सुदर भाली अणीक ल्याण मनुष्टल की, माही माहा वेब्या भें बही माहीला तृत्तक खायवस मिते अन सी उपायी राहिलो । मी उद्दून आता आपल्या बापाळा-पाळी जाईन अणीक मी ल्याण मनीन की, हे बावा, बा देवाचा विक्रेंड व तुळा सोळी पाप केल । मी आपला लेख मनायवा गोळा नाही । व मला आपल्या मझुरा-प्रमाणिक समजा । मग उद्दून आपल्या बापा-पाळी जाऊ लागला ॥
[No. 64.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

NAGPURĪ DIALECT. (DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā manushya-lā dōn lēkṛī ḍhōtē. Lāhānā yā pāra-nī mhan’la
A-certain man-to two sons were. The-younger son-by it-was-said
ki, ‘bābā, jin’gi-madhē māḍghā dzō vāṭā āhē ṭo ma-lā dyā.’
that, ‘father, the-property in my what share is that me-to give.’
Mag tyā-na āpī sammāti vāṭūn dili. Lāhān
Then him-by his-own property having-divided was-given. The-younger
lēkṛī-na sāri jāy’daḍ ēkā-ṭhikāṇī karūn āpan par-deśāt
son-by all property together having-made himself into-another-country
sāl’la gelā. Tēthā kāhī divās rāḥūn-sanyā jē kāhī tyādā-ṛavāl
moved went. There some days having-lived what anything of-him-near
hōtā tē tyā-na uḍ’vūn dila. Dzāmā
was that him-by having-squandered was-given. The-property
uḍ’vūn dili, an tēthā dukāl paṭḍā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute
hōṅn gelā. Jēvāhā tō upāṣī marū ḍap’lā, tēvāhā tō
having-become went. When he starvation-with to-die began, then he
kōnā grīhaṁthā-ohyā ghari gelā. An tyā-na āpīyā kхотā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
dūk’ra ṭsāry’s sāṅgīṭā. Dūk’ra dzō bhumā kartā tō ḍhāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
tyā-chī man’shā džhāllī, ānīk koon tyā-lā dēt navḥ’ṭā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
sud dzhāllī, ānīk tyā-na mhan’ṭī la ki, ‘mājhyā bāpā-ohyā yēṛhā
sense became, and him-by it-was-said that, ‘my father-of here
kahi mān’sā-lā puṣkal khāyās miṭṭē; an mī upāṣī ṛāḥy’tō. Mī
how-many men-to much to-eat is-got; and I hungry live. I
uthūn āṭa āp’lā bāpā-ṛavāl dzāin, ānīk mī tyā-lā mhanin
having-arisen now my-own father-near shall-go, and I him-to shall-say
ki, “hē bābā, myā Dēvā-ohyā viruddha va tuḥyā samūr pāp kēla.
that, “O father, by-me God-of against and-of-thee before sin is-made.
Mī āp’lā lēk mhanāy-chyā yōgya nāhī. Va ma-lā āp’lā
I your-own son of-being-called worthy am-not. And me-to your-own
DHAN'GARI.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'gari, i.e. 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marathi current in the Central Provinces. The Dative takes the suffix lē as in Betul; thus, mānasū-lē, to a man.

The only peculiarity of the so-called Dhan'gari is a tendency to drop the final a which corresponds to ḍ in Standard Marathi. Thus, we find tyān, by him; sagāl dham, all property, and so on. This tendency is, however, also found among the Dhan'gars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative ye-ḍō, please come; pāhē-ḍō, please look; the imperfect boṣṭē, were sitting; the third person plural of the present tense, ḍātē, they eat; ḍātē, they go, etc.

On the whole, however, the Dhan'gari agrees with the Marathi of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[ No. 65.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

DHAN'GARI DIALECT.  (DISTRICT CHHINDWARA.)

SPECIMEN 1.

बोद्धा मानसाले दोन लेख डोळे। खातून लहान बापाले गताळा, बावा आमचा जो बाही बिछा आहे तो वाटून दे। मंग खान लाल्हि धन बाटून टिळ। मंग बोड्धा दिवसांत लहान लेख समक धन बम बाहून कोनी वडे टूर गांवी चाळा गेला, आनि खा देमात बाजून तो भिकारी भाला। धन उडून देख तत्त्व खा देमात मोठा बाळ महला। मंग खाले मोठी गरीबी आली। तत्त्व तो खा गारात्वा एक्स येवाना जबक बाजून राहला। खान खाले दुकरे चरासाठी आपल्या वाचातांत धाळू। मंग खान महत्तव का, दुकर जे साठ खाले ते खाजून आपल लोट भराव। आतील खाले बोल काही देख नाही।
[No. 65.]

**INDO-ARYAN FAMILY.**

**SPECIMEN I.**

**SOUTHERN GROUP.**

**MARĀTHĪ.**

(District Chhindwara.)

**TRANSLITERATION AND TRANSLATION.**

Konya manśā-lé dön lek höte. Tyätun lahkan bāpā-la
A-certain man-to two sons were. Them-in-from the-younger father-to
mhanālā, ‘bābā, ām-chyā dzō-kāhi hissā āhe tō vāṭun de.’
said, ‘father, us-of whatever share is that having-divided give.’
Maing tyān tyāhi-lē dhan vāṭun dila. Mag thodyā
Then him-by them-to wealth having-divided was-given. Then a-few
divūt lehān lek saggā dhan dzāmā karun koni-kadō
in-days the-younger son all wealth together having-made elsewhere-to
dūr gāvi tāl-lā-gēlā, āni tyā dēśāt dzānān tō bhikāri
far to-a-village went-away, and that in-country having-gone he a-beggar
dzhālā; dhan udūn dell, tēvā tyā dēśāt mōṭhā
became; wealth having-squandered was-given, then that in-country mighty
kāl padīā. Mag tyā-lē mōṭhī garibi āli. Tavhā tō tyā gavāt’lyā
famine fell. Then him-to great poverty came. Then he that of-village
ēkā manśā-dzaval dzānān rāḥlā. Tyān tyā-lē dukar tērāsēthī
one man-near having-gone lived. Him-by him-to the-swine to-feed-for
āp’lyā vavmāt ḍhadīāla. Mag tyān mhaṭal kā, dukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine
jē sūl khātē tē khāun āpan pōṭ bharāv. Anik
what husks eat that having-eaten by-me belly should-be-filled. And
tyā-lē kōn kāhi dell nāhi.

him-to by-anybody anything was-given not.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

Dhan'gari Dialect.

(District Chhindwara.)

SPEICENII.

A POPULAR TALE.

एक धनगर होता। तो बकऱे चारावळे गेला। ब्यान आयव्या सुनिचे सांगी-
तलू, माही भाकर ब्रैज़न वळी। वारा बाबाची वेळी माळी, तिले वा भाकरीसी वाळ.
राहण्याचा नाही। एका बावारा-मंधीत एक कुनवी आजवत वाळत होता। तो
धनगर ल्याव्या-पाशी गेला, ता कुनवाळे चारते की, माही बकऱे आयव्या खाले
वसलेलं। माही बकऱे पाँडवळी। सी जेजन वळी। ती जेवाळी गेला। जेजन पणः
अला, बकऱे वसलेलं होता। पणः ब्यान आयव्या बकऱे ब्रैज़न गेला चारावळे।

TRANSLITERATION AND TRANSLATION.

Ek dhunagar hota. To bakre tsaray-le gela. Tyun aplyay
A shepherd there-was. He sheep to-graze went. Him-by his-own
sunel sun-leya, mahi bhakar ghuen ye-dzo.' Bara
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve
vadsali-chi yela dzhali, til-yu bhakr'i-chi yad rahl'i nahi.
striking-of time became, her-to that bread-of recollection remained not.
Ek a wawr'a-mandhi ek kunbi aaut vahait hota. To dhanagar
One field-in one cultivator plough driving was. That shepherd
tyay-yaya-pashi gela, tyu kunbya-le mhan'te ki, 'mahie bakre ambgya-
him-of near went, that cultivator-to says that, 'my sheep a-mango-tree
kalte bakl'e. Mahie bakre pahde-dzo. Mi jeen yeto.'
under are-seated. My sheep. look-after-please. I having-dined come.'
To jeyvaasathi gela. Jeen punah ala, bakre basl'e-te
He dinner-for went. Having-dined again came, the-sheep seated-even
hotya. Punah tyun aplyay bakryay ghuen gela tsaray-le.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come
out and bring me bread.' At noon she had quite forgotten all about the bread.
Now a peasant was driving his plough in a field (close by). The shepherd went to
him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them
while I go home to eat.' He then went away to get something to eat, and when he
came back his sheep were still on the same spot. He then took them out to graze.
DZHARPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral ɿ for a cerebral ɭ when preceded by a vowel. Thus, ghōlā, a horse; vāhālā, Standard vāghā, he served. Occasionally, however, we find forms such as dhāḍlan, it was sent. The genuine cerebral ɿ is commonly pronounced as r; thus, kār, famine; ṛ, time, and the ɿ, which is substituted for ɭ, is probably pronounced in a similar way. Thus, the name of the dialect is often given as Jhādī.

In other respects the dialect calls for few remarks. Note forms such as rākhāvālē, in order to tend; dhāḍlan, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as bārā, to my child; ghēṃi, having taken, and also some Eastern Hindi forms, such as bāl, hair; Gōpichanda, oblique form of Gōpichanda, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Dzharpī Dialect. (District Ellichpur.)

Specimen I.

एका मानसाले दोन घोर होते। खाली लाहान घोर घोर बापास मने, बाबा माझ्या शिष्या मले देजन ठाक। खा बसी खान आपली जिनमी देखा घोरले बाटून ठें, मंग बोझाच दिवस-संधी लाहान्या घोरान आपली सारी जिनमी देखली। मंग तो दुस्ते मुख्य संधी दिरावले मेळळा। तथा खान चहळ-बार्जून्या आपला सारा पेसा सरला। "जक्रा अवक्रच लाहा पेसा सरला, खा बरेत खा मुख्यसंधी काऱ पकर्ला; अन खाले खावा पिवाची मोठी अवक्रच लाहा। तब ती खा मुख्यसंधी एका भक्ता मानसाचा घरी जाजन खायचा-पाणी राहिला। तबा खान खाले आपल्या वायरात हुज्जर राखावाले घडले॥

TRANSLITERATION AND TRANSLATION.

Ekā mānśā-le dōn pōṛ hōtē. Tyāṭlā lāhān pōṛgā
One man-to two sons were. Them-in-from younger son
bāpās mhanē, 'bāhē, māhīyā hiśa-tṣā māl ma-le dēan tak.'
to-father said, 'father, my share-of property me-to having-given throw.'
Tyâ-vakti tyâ-na āp'li jin'gi doghā pórâ-lē vâtûn.
At-that-time him-by his-own property both sons-to having-divided
dèli. Maṅg thôlyâ-ts div'sâ-mandhi láhânyâ pórâ-na āp'li
was-given. Then a-few-only days-in the-younger son-by his-own
sâri jin'gi sâval'li. Maṅg tō dus'ryâ mul'khâ-mandhi
all property was-collected. Then he another country-into
phirâvâ-lē gēlā. Tathâ tyâ-na tshâhûl-bâjīt āp'li sârâ
journeying-to went. There him-by in-wantonness his-own all
paisā uļav'lä. Dzavhâ dzavâl-tsâ sârâ paisâ sar'lä, tyâ
money was-squandered. When near-of all money was-spent, that
vakh'ti-ts tyâ mul'kât kār pal'lä, an tyâ-lē khâvâ-pivâ-chi
time-very that in-country famine fell, and him-to eating-and-drinking-of
môthi al'hsan džâhâlî. Maṅg tō tyâ mul'kâ-mandh'chyâ ēkā bhâlyâ
great difficulty became. Then he that country-in-of one well-to-do
mân'sâ-chyâ ghari džâun tyâ-chyâ-pâsî râhilâ. Tavhâ tyâ-na
man-of to-house having-gone him-of-near lived. Then him-by
tyâ-lē āp'lyâ vâr'rát dûkar râkhâvâ-lē dhâd'lan.
him-to his-own in-field swine to-lead it-was-sent.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

Specimen II.

A POPULAR SONG.

गोपिचंद्र राजसो जो सोनाशंचे वाल॥
विजयलोक वोक्का वर सार भाला॥
आंगी लेला भगावागा कानी बुंदल लिखालेला॥
चेला गोसावाचा भाला॥

माता बोलली मेनाबंती जोगदंड नोकी बेज॥
राज कोनालें देज भोवर बंगावाचा॥
गोपिचंद्र जाते वना रवत रवते हुर्हुर॥
नारीं नेतालें जल मेनावंतिचा॥

gopichandral jaita van ranv juggu mani gavwali
mahi shal balali menabanti
darra gopichandra jogdanda deej
puk chalvan deej bhavar bangavach raj

lakho nako bhull nako amrakantii badheeni
dalaa loog bheji gopichand raaja

gopichandnal bhava goora alaa san
dela nejoo vaishe koos bhejin bohali school

gopichandnal bhava asleen alaa san
pathi vasmal koos mahaa vaisheechaa varjun

gopichandnal mahaa bhava divaari alaa san

varevan karhe koos szan vaarjun॥
बारा वरस माझे गोपिचंद्राच्या व्यावहारले।
सुंदरज्ञ वेनीले बहीनी चंकावत्तीच्या॥
भावा माझ्या गोपिचंद्राघरा वरसाची तुकडी जाणी।
कोण तऱ्यंत्र पानी तुड्डा आंधोरीले॥
गोपिचंद्र वोळूना बारा वरसाची माझी जाणी।
अऊठच वरसाची माझी राणी तऱ्यंत्र मळे पानी आंधोरीले॥
भावा माझ्या गोपिचंद्राबौबरी तुकडी जाणी।
तुड्डा आंधोरीले कोयचा ठाणरीचा पानी॥
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

Dhārpi Dialect.  (District Ellichpur.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājiyā-chē sōniyā-chē bāla,
Gōpichanda king-of gold-of hair,
Bijalyā ghōli-vara sāra dzhālā.
(Shifty-as-) lightning more-on mounted become.

Angī lēlā ḍzḥagā-bāgā kānī kuṇḍala liknēlā;
On-the-body was-taken robe-etctera in-the ear earring was-put;

Chēlā gōsāyā-tsā ḍzhālā.
Disciple ascetic-of he-became.

Mātā bōlāi Maināvanti, 'džōga-danḍa nō-kō ghēū.
The-mother said Maināvanti, 'world-renunciation not-should take.

Rādža kōnā-lē dēū bhōvara Bangalyā-tsā ?'
Kingdom whom-to shall-I-give large Bengal-of ?'

Gōpichanda dzātē vanā; rayat ralatē dura-dura.
Gōpichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē dzala Maināvanti-chyā.
Not eyes-to water Maināvanti-of.

Gōpichanda dzātē vanā; rayat mani gayavaranl.
Gōpichanda goes into-forest; subjects in-mind grieve.

Mani khusālā dzhālī Maināvanti.
In-mind happy became Maināvanti.

'Bārā Gōpichandā dzōga-danḍa déīnā;
'To-my-child to-Gōpichanda renunciation I-shall-give;

Pūla tṣālavūna ghēīna bhōvara Bangalyā-tsā rādža.'
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'
Laḷū nökō, dzhurū nökō Champhāvantī bahēnī.
'Cry do-not, pine do-not Champhāvantī sister.
Āḷā dzēga ghēūnī Gōpichanda rūḍgā.'
Come meditation having-taken Gōpichanda king.'
Gōpichandana bhāyā, Pōrā āḷā sana.
'Gōpichanda brother, Pōrā has-come festival.
Bailā jēvū vāhāje kōṇa?' bahīna bōlali Champhāvana.
Ballock to-eat will-serve who?' sister said Champhāvana.
Gōpichandana bhāyā, Āśīna āḷā sana;
'Gōpichanda brother, of-Āśīn came festival;
Pāṭī basavala kōṇa māhīyā Kāśi-chyā varadżuna?
On-seat will-place who my Kāśi-of except?
Gōpichandana māhīyā bhāyā, Divārī āḷā sana.
'Gōpichanda my brother, Divārī came festival.
Boravana karala kōṇa sadzanā vāṭguna?'
Giving-away will-make who good-person except?
Bārā varasa dzhālē Gōpichandā-chyā īyānī-lē.
Twelve years became Gōpichanda-of youth-to.
Mundurakā yēnī-lē bahīni Champhāvantī-chyā.
Ornaments braid-to sister Champhāvantī-of.
'Bhāyā māhīyā Gōpichandā, bārā varasā-chi tuhī jānī.
'O-brother mine O-Gōpichandā, twelve years-of thy youth.
Kōṇa dēḷa pāṇi tuhyā āṅghōrī-lē?'
Who will-give water thy bath-for?
Gōpichanda bōlalā, 'bārā varasā-chi māhī jānī,
Gōpichanda said, 'twelve years-of my youth,
Aḷaṭē varasā-chi māhī rānī, dēḷa ma-lē pāṇi āṅghōrī-lē.'
Two-and-a-half years-of my queen, will-give me-to water bath-for.'
'Bhāyā māhīyā Gōpichandā, kōvāri tuhī jānī;
'O-brother' mine O-Gōpichanda, delicate thy youth;
Tuhyā āṅghōrī-lē kōryā ghāgari-tsā pāṇī.'
Thy bathing-for new jar-of water.'

FREE TRANSLATION OF THE FOREGOING.
The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple
of an ascetic. Said Maināvanti, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Göpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvanti’s eyes. Göpichanda went into the forest. His subjects felt grief in their minds, but Maināvanti became happy at heart. 'I will let my child Göpichanda renounce the world,’ she thought, ‘and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvanti. King Göpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Göpichanda, the Pōḷā festival has come. Who will serve food to the bullocks?'

'O my brother Göpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśi?'

'O Göpichanda, my brother; the Divāḷi festival has come. Who will send me to the husband’s house, except the good friend?'

Twelve years of Göpichanda’s youth passed. Rings were put into the braided hair of his sister Champhāvanti.

'O my brother Göpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Göpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Göpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

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GÖVĀRI.

The Gövārs or cowherds are often stated to speak a separate dialect, called Gövāri. In reality, however, no such form of speech exists. The Gövārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gövārs is as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhindwara</td>
<td>2,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>500</td>
</tr>
<tr>
<td>Bhandara</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,650</strong></td>
</tr>
</tbody>
</table>

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gövārs speak the ordinary Marāṭhī current in the district.

The so-called Gövāri of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final ā in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to ē in Standard Marāṭhī, is often dropped; thus tyāṅ, by him, pōḍ bharāṅ, the belly should be filled; bhukon, with hunger. Similarly also sāman, Standard sāmāṅe, before.

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1 The Pōḷā is a festival in honour of cattle, celebrated on the day of the new moon of Śrīvāsa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.
MARĀTHĪ.

E is sometimes substituted for i, and ó for u; thus, dēll and dīla, given; tōhā, thy.
In itē kē vara ḍghālē, so many years have past, vara has become masculine, the influence of the neighbouring Bundēli having occasioned the disappearance of the neuter gender.
In tyān tē sārā dhan vāṭān dēllī, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in hyā pōṛyā, this son, where hyā apparently is the neuter form hē; compare pāhē, see.

A corresponds to Standard Marāthī ē in forms such as bhukan, with hunger; tyā veḷas, at that time; rāhṭas, thou livest.

The cerebral u is very irregularly used; thus, mhaw'la and mhow'la, it was said. It is probably always pronounced as a dental n.

The cerebral i is regularly used. The only exception is kāl, famine, which seems to be a Hindi loan-word.

Characteristic words occurring in the specimen are tūt, thou; tūdā, i.e., tuchyā, thy (oblique); tē khalē, they eat.

The Gōvārs in the Bundēli-speaking tract of Chhindwara speak Bundēli, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāthī of the Central Provinces.
[ No. 69.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

GÖVĀRĪ DIALECT.  

(District Chhindwara.)

कौन मानाले दोन पोर होते? खातक्या लाहुराला वापाले क्षण वापा माझा जी दिसणे गेलेले तो मले देव? लाई ति सर्व वन खातीले बाटून देखी. त्याने भावन समतूच देखो क्रूर टुसा गावात चाला गेला. तेथे लाई वदमासीत सर्व पैसा उडून देखा. मग ला गावात काळ पडला. मग तो मोठा भीतारी भाला. त्या तो एका मानाला बदक चाकर राहला. लाई बालेले रुकवळ चारालाची बावरात बाळला. मग लाई केऱल की बुकर जे खाते ती खाडल आपण पोट भरव. आन बालेले कौन बाळी देख नाही. मग लाई केऱल की, माझा बापाच्या घरी कीताक चांगली भाकर मिळवले. आन मी सुवीपन मरतो. मी आता आपल्या वापा पासी जातो, आन बालेले क्षणी की, मी मोठ पाप केल आता मी तुझ्या पोरा नोळे. मी तुझ्या परंतु चाकर आहे. मग ती सुवीपन आपल्या वापा पासी गेला. मग लाईचा बापान बाळे पाहला. त्या तो लाईचा खातक धावत आला, आन बालेचा रुकवडले बिल्वाने गेला, आनाच बालेचा सुका खेलला. मग लाईचा पोरान बाळे केऱल, बाल्या भ्या तुझ्या सामन मोठ पाप केल आता तु मल्या आपल्या पोषामान नको. पन बापान आपल्या चाकराला संगत ची चांगल अंगरक्ष आला, आन बाल्यांच्या बाळुन देव, आनाच बाल्या बोळतं मुळी बाळ, आनाच पावळ जोडा बाळ, मग आपण अन खाज. काले की द्दा माझा पोषा इतकादिस मेळा होता आता तो जीताच भाला, आनाच इरपला होता तो सापडला मूळ लाई मोठी खसी भाळी.

ला हेक्स लाचा बडली बोरण बावरात होत. मग जब्बा तो घरी आला तब्बा लाई नाच पाहिला. त्या बापान एका चाकराले व्हाळवल आनाच केऱल की हे काळ होव, त्या बापा सांगतल की तुझ्या भाकर आता आला आन ती आपल्या वापा पासी गेला मूळ लाई मोठ बेवर देखी. त्या तो मंधी जात नकला. त्या बापान बाप बाटीर आला आन बालेले समजोल. पन बापान वापाले क्षण की पाहें दुःसंधे वसं काळे मी तुझ्या चाकरी कारतो आन ख्या तुझ्या बोलवन काळी ही तोडला.
नाही। तरी तुम्ही आपल्या दोषाचा वरीवर खंडाव घणुन माझे बजरीच पीलू देखु नाहीस। आणि त्याच्या तुमचा सर्व धन किलवी वरीवर झुंडून देखू तो तुमच पोषा आला मुंड तुम सर्वांत घोड जेवन देखू। तत्त्वं भण खाली काळ की पोषा तुम्हाचा वरीवर सदृश राज्यस आज माळा सर्व धन तोडु आहे। पन खसरे कराव हे वरीवर आहे काहून का झा तुमच माळ मेळा होता तो आता जीता काळा आन हरपला होता तो आता सापडता॥
[No. 69.]
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

Gòvārī DIALECT.  (DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kôn māṁsā-lē don pōr hotē. Tyāṭ'lyā lāh'nyān
A.-certain man-to two sons were. Them-in-from tho-younger-by
bāpā-lē mhaṇ'la, 'bāpā, māhā dzō hissā yeil to ma-le dē;
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
Tyān - tē sarv dhan' tyāḥi-lē vāṭūn dēllā. Lahān
Him-by that all wealth them-to having-divided was-given. The-younger
bhāvān sagāl dhan jamā karūn dus'ryā gāvāt tsāllā
brother-by all wealth together having-made another into-village moved
gēlā. Tēthā tyān bad'māsit sarv paisā uḍūn
went. There him-by in-debauchery all money having-squandered
dēllā. Mag tyā gāvāt kāl pad'lı. Mag tō möthā bhikārī
was-given. Then that into-village famine fell. Then he great a-beggar
dzhālā. Tavhā tō ēkā māṁsā-dzaval tsākar rāhlā. Tyān tyā-lē dūkar
became. Then he one man-near a-servant lived. Him-by him-to the-swine
tsārrā-sāthī vār'rāt dhaḍ'la. Maṅ tyān mhaṭal ki, dūkar
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
je khātē tē khūm āpan pōt bharāv. Ān tyā-lē
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
kōn kāhlī dēll māhī. Mag tyān mhaṇ'la ki, 'māhā
by-anybody anything was-given not. Then him-by it-was-said that, 'my
bāpā-chya ġhari kitik lokā-lē tāng'-li bhākar mil'tē, ān mi
father-of in-house how-many people-to good bread is-got, and I
bhukan mar'tō. Mi ātā ap'lı bāpā-pāsī dzāṭō, ān tyā-lē mhaṇīn
hunger-with die. Ī, now my-own father-near go, and him-to will-say
ki, 'mi möth pāp kēl. Ātā mi tuhā pōrā nōhē. Mi
that, 'by-me great a-sin was-made. Now I your son not-am. Ī
tuhyā ġhar'tsā tsākar āhō.'" Maṅ tō tēthān ap'lı ā bāpā-pāsī
your house-staying servant am."' Then he there-from his-own father-near
gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tāvā tō tyā-chyā-dzaval
cal went. Then him-of father-by him-to it-was-seen, then he him-of
dhāvāt ālā, ān tyā-chyā gālyā-lē bil-ğūn gēlā, ānīk tyā-tsā
running came, and him-of the-neck-to having-clung went, and him-of

2 0 2
mükā ghēttā. Maṅg tyā-chyā pōrān tyā-lē mhatāl, ‘baḥā, myā
a-kiss was-taken. Then him-of the-sun-by him-to it-was-said, ‘father, by-me
puttyā sāman mōtā pāp kēl. Ātā tā ma-lē āpī-lā pōryā mānū
thee-of before great a-sin is-made. Now thou me-to thy-own son consider
na-kō.’ Pan bāpān āpīlā tēkārī-lē sāngatāl ki, ‘tēkā-ła
should-not.’ But the-father-by his-own servant-to it-was-told that, ‘good
āṅgar’kha ān, ān hyā-lē ghālān dé, ānīk tyā-chyā hōtāt
a-coat bring, and this-to having-put-on give, and him-of on-the-finger
mundi ghāl, ānīk pāyāt dzōdā ghāl, maṅg āpan an khātū.
a-ring put, and on-feet a-shoe put, then we food shall-eat.
Khātūn ki, hyā māhā pōryā it-kē divas mōlā hōtā, ātā tō jītā
Because that, this my son so-many days dead was, now he alive
dhālā; ānīk harapālā hōtā, tō sāpā-ła.’ Mūn tyā-lē mōthī khusi
became; and lost was, he is-found. Therefore them-to great joy
dhālā became.

Tyā vēlas tyā-tsä vadīl pōrag vāv-rāt hōt. Maṅg dzāvāhā tō
That at-time him-of eldest son in-the-field was. Then when he
ghrāi ālā, tavāhā tyān nāts pāhēlā. Tavāhā tyān ēkā
to-the-house came, then him-by a-dance was-seen. Then him-by one
tēkārī-lē būvāval, ānīk mhan’lā kī, ‘hē kāy hōy’? Tavāhā
servant-to it-was-called, and it-was-said that, ‘this what is’? Then
tyān sāngatāl kī, ‘tuḥā bhaū ātā ālā, ān tō āpīlā
him-by it-was-told that, ‘thy brother now come, and he your-own
bāpā-pāsī gēlā, mūn tyān mōthā jēv’n dell.’ Tavāhā tō
father-near went, therefore him-by great a-feast was-given.’ Then he
mandhī dzāt navhatā. Tavāhā tyā-tsā bāp bāhīr ālā, ān tyā-lē
into going was-not. Then him-of father out came, and him-to
sam’dzöl; pan tyān bāpā-lē mhan’lā kī, ‘pāhē, it-kē vars
entreated; but him-by the-father-to it-was-said that, ‘see, so-many years
dhālā, mi tuḥī tēkārī kar-tō, ān myā tuh bolan kadhī hi tödal
became, I thy service do, and by-me thy speech ever even was-transgressed
nāhī; tārī tūn, mi āpīlā dōstā-barābar khelāv, mhan’n
not; still by-thee, by-me my-own friends-with it-should-be-played, having-said
mā-lē bakrī-tsē pilū dell nāhīs; ānīk jyān tuh sarv
me-to a-young-one was-given not; and whom-by thy all
dhan kis’bīn-barābār uḍūn dell, tō tuḥā pōryā ālā, wealth harlots-with having-squandered gave, that thy son came,
mūn tūn sarvā-lē mōthā jēv’n dell.’ Tavāhā tyān tyā-lē
therefore by-thee all-to great a-feast was-given.’ Then him-by him-to
mhan’lā kī, ‘pōrā, tūt māhā barāhār sādāī rāhīlās; ān māhā sarv
it-was-said that, ‘son, thou of-me with always liveest; and my all
dhan tōha-tē āhē; pan khusī karāv hē barābar āhē, kāhūn
wealth thine-alone is; but joy should-be-made this proper is, because
kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhalā; an harapā hōtā,
that, this thy brother dead was, he now alive became; and lost was,
tō ātā sāpadā,`
he now is-found.'
It has already been remarked that some of the Gövārs of Bhandara speak Bundālí and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, ātā, now; tanbhā, then. Sometimes, however, it is preserved or changed to n; thus, ālē, now; karūn, we shall make.

The cerebral t has always been written as ā in thus, pūtā, belly; vātā, share.

The cerebral s is very irregularly used; thus, māvā-lē, to a man; pānē, water.

The cerebral d is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, dzaval and dzavār, near; mwirē, he was found.

The neuter gender is constantly confounded with the masculine; thus, hā kā āhē, what is this? itē vārākā ālē, so many years passed; āpē rā kāma-kē, our business.

The dative takes the suffix tā; thus, bāpā-lē, to a father. ‘To him’ is tyā-lē and tyā-lē; ‘their’ tyāhā-tyā. The suffix of the agent-instrumental is nē or na; thus, bhukānē, with hunger; bāgā-na, by the father.

The verb substantive is āhā and āhō, I am; āhē and āhēs, thou art; āhē and āhēt, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, mi mar-tō, I die; te mār-tē(t), they strike. Irregular forms are mi dzātū, I go; mi mār-tē, I strike; āmē dzāhun, we go. The final n of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. Mi ālun, I have come, stands for mi ālō. Mi goē, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, tyā-nē vāthā karūn dēlā, him-by division having-made was given. The first person singular, however, ends in ī, the third person singular often in lan, and the first person plural in ī; thus, mi pāp kēlō, I did sin; tyā-nā tyā-lē dhād’lān, him-by him it-was-sent; āmē mār-tō, we struck; āpē kōmpat khōun dēlān, he squeezed his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find tō gēlān, he went.

Forms such as mi āsin, I shall be, I may be; mi mārūn, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[ No. 70.]

INDO-ARYAN FAMILY.

MARĀṬHĪ.

SOUTHERN GROUP.

GOVĀR DIALECT.

(DISTRICT BHANDARA.)

GÖVĀR DIALECT.

एका माणसांचे टॉप लेख होते। टीचा पोरा-बंकूल लहान पोल्ता वापाळ्या वेळ्याला। बाबा जी पैसा आहे खाचा वाढा साव्हा माळे आहे त्याचा संग खाली पैसाचा
वाटा बहन देला। संग बोझा दिवसांनी लहान पोरगा सामान पैसा बेंजन दूर गाँवाले चालखा गेला। तेवा जानक-संता बेजांना खवे बहन आपली संपत्त खोजन देखला। सवे पैसा खरून-सनी संग या गावात मोठा फांका पडला। माहाय पडला तर बाले अडचन भाली। तो या गाँवचा भाल्या सामान-जवक जानक राहिला। खाल आपल्या चावरात लाले दुकार चारावाळे धाडला। तत्ता दुकार जे पोळ खाल दिसे ते खाल आपल्या पोट भरावा अस लाले बाठला। खाला कोणी काही नाही देला। संग ती अवकलत आहाळ आणि खण्डन, सामान्य चावरचा घरी चावर माणसांनी विधु भाकर, खालांनी आहे। आता ती वृक्षातीती मरतो। ती उठून आपल्या बापास जवक जाईल, अन खाला सवीण, बाला ती देवा-जवक अन तुम्हाची सामनी पाप केली असीन, आज-पासून तुम्हा लेखा-परमाण नाही राहलेली चावरा-परमाण आता मले ठव। संग आपल्या बापा-जवक गेला। तत्ता दुरवस पाहून-सनी बापाले दुवा आली। तेथात उठून गेलं गेलं लेखा गेलं भोंय अनुसार-सनी चुमा बिळता। संग पौरन खण्डन। संग देवा-जवक आणि तुम्हा सामनी पाप केली। आज-पासून तुम्हा लेखा खण्डनाचा योगदान काही राहली नाही। संग बापान आपल्या चावराले संगेत चांगल्या अंगडा व्हाले चालावले या। चावरा बोठात असुंगू (सुंगू) ठाकावले या, जोडा वी पावून ठाकावले या। खालन आतां आमी सुखी वहन। हा लेख मेला होता, जिता होजन-सनी आहाळ। दुसरा होता ती आला। तत्ता ती अनंद कध लागले॥

या बेल्यास बापामुळे मोठा लेण चावरात होता। संग यास बाप-जवक बेजन उधा राहून आवाज एकान। तत्ता पक्षा माणसाला बोलावून-सनी खवर विढली, हा का आहे। खाल संगेतल, हा तुम्हा भाज आला आहे, तुम्हा बापाले हा सुखूरंग भिंकरा। संग मोठा पाहूनच बेजन। तत्ता बाले मोठा राग आला। तर वराूँ नाही गेला। खाला बाप बाहर आला, अन बाले समजू लागला। संग खाल बापाले उत्तर देखले, इतरे वर्ला भाले ती तुम्ही चाहाऱी करतो। अनं ती तुम्हा दुकस बांधी मोठी मोठी नाहीं। भी संवाची सुखी करावाले बांधी वरक देखला नाहीं। अन बाप माळाने पैसा जेण्यी-सराव उद्दून-सनी आणणी बापा-जवक आला, लेखाचाूँ मोठा बेला बेला। संग तत्ता बापान समणन, पोरा तु केशवा सामान-बारोवर आहेस। हा आतां जितली हन-दृश्यत घरां चाहेत ती तुम्हीच हाते। आतां सुखी करावाचा आपला कामच हो। हा तुम्हा भाज मेला होता आतां जिता माळा, दुसरा होता ती सोपडला आहे॥
[No. 70.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

GUVAR DIALECT.  

(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ekā māvśā-le dögha lēk hōtē. Dögha pōrā-mandhil labān  
Certain man-to two sons were. Both sons-from-among the-younger
pōrā-bāpā-le bōlā, ‘bābā, dō paisha āhē tyā-tsā vāthā mādzhā mā-le  
son the-father-to spoke, ‘father, what money is that-of share my me-to
son the-father-to spoke, ‘father, what money is that-of share my me-to
dā.’ Maṅ gyā-nē paisha-tsā vāthā karūn dēlā. Maṅ thōdyā  
dā.’ Maṅ gyā-nē paisha-tsā vāthā karūn dēlā. Maṅ thōdyā
give.’ Then him-by the-money-of share having-made was-given. Then a-few
dis-su-nā labān pōrā-samādā paisha gāvēn dūr gāvē-le tsālā  
days-in the-younger son all money having-taken far a-village-to moved
gālā. Tēthā dzān-sanyā bō-jāhā khārts  
gālā. Tēthā dzān-sanyā bō-jāhā khārts karūn āpēlī sampat
karūn āpēlī sampat
went. There having-gone misplaced expense having-made his-own property
kjūn dēllā. Sarv paisha khārtsūn-sani maṅ gyā gāvēō mōthā  
went. There having-gone misplaced expense having-made his-own property
havēng-squandered gave. All money having-spent then that in-village great
phākā pādlā. Māhāg pādlā, tar tyā-lē aḍī-tsan dzāhāi. Tō tyā  
phākā pādlā. Māhāg pādlā, tar tyā-lē aḍī-tsan dzāhāi. Tō tyā
famine fell. Deaceness fell, then him-too a-difficulty became. He that
ūngheva bhalā māvśā-dzaval dūn rāhīlā. Tyā-mā āpēlā  
ūngheva bhalā māvśā-dzaval dūn rāhīlā. Tyā-mā āpēlā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own
vārāt tyā-lē dūkār tsārāvā-lē dhrālān. Tavā dūkār jē phōt khāt  
vārāt tyā-lē dūkār tsārāvā-lē dhrālān. Tavā dūkār jē phōt khāt
in-a-field him-too the-swine feed-to it-was-sent. Then the-swine what husks eating
hōtē tē khāūn āpēlā pōth bharāvā asa tyā-lē vāthālā,  
hōtē tē khāūn āpēlā pōth bharāvā asa tyā-lē vāthālā,
were that having-eaten his-own belly should-be-filled so him-too it-appeared.
Tyā-lē kōntī kāhī nāhi dēlā. Maṅ tō akēlē āā, ānī  
Tyā-lē kōntī kāhī nāhi dēlā. Maṅ tō akēlē āā, ānī
Him-by anybody anything not was-given. Then he in-senses come, and
mhanālā, ‘maṃhā bābā-chyā gharī tsākār māvśā-lē bahu bhākār khāyā-lē  
mhanālā, ‘maṃhā bābā-chyā gharī tsākār māvśā-lē bahu bhākār khāyā-lē
it-was-said, ‘my father-of in-house servants men-to much bread to-eat  
it-was-said, ‘my father-of in-house servants men-to much bread to-eat
āhē. Ātā mī bhūkē-mā mar-tō. Mī uṭhūn āpēlā bāpā-dzaval  
āhē. Ātā mī bhūkē-mā mar-tō. Mī uṭhūn āpēlā bāpā-dzaval
is. Now I hunger-with die. I having-arisen my-own father-near
ūn an tyā-lē mhaṅin, “bābā, mī  
ūn an tyā-lē mhaṅin, “bābā, mī
will-go and him-too will-say, “father, by-me God-near and
will-go and him-too will-say, “father, by-me God-near and
tuḥyā sāmne pāp kēlō asin, ādž-pāsuṅ tuḥyā lekā-parmān nāhī  
tuḥyā sāmne pāp kēlō asin, ādž-pāsuṅ tuḥyā lekā-parmān nāhī
of-there before a-sin done will-be, to-day-from thy son-like not
of-there before a-sin done will-be, to-day-from thy son-like not
rāhlo, tsākār-parmān ātā ma-lē thēv.’”  
rāhlo, tsākār-parmān ātā ma-lē thēv.’”  
Maṅ āpēlā bābā-dzaval  
Maṅ āpēlā bābā-dzaval
I-remained, a-servant-like now me place.”’  
I-remained, a-servant-like now me place.”’  
Then his-own father-near
gēlā. Tavhā du-rnā-tā pāhun-sani bāpā-le dayā álli. He-went. Then from-a-distance-even having-seen the-father-to compassion came. Tethun uthūn gēlān lēkā-chyā galyā-le dzhōnbūn-sani. There-from having-arisen he-went, the-son-of the-neck-to having-embraced tsumā gētlā. Maṅg pōrā-na mhanṭān man Dēvā-dūval ānik tujhāya a-kis was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee sām'nē pēp kēlo. Adz-pasūn tudzhā lēk mhanṭā-tā-yōgā kháh before sin was-done. To-day-from thy son being-called-of hit at-all rāḥṭā nāhī. Maṅg bāpā-na āp'lyā tāskārā-le sāng'lan, 'tāsāng'lā I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good aṅg'dā yā-le ghālāvā-lē dyā. Yā-chyā bōṭāt āṅgūtlā (mundī) coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring) thākāvā-lē dyā, dgōḍā hi pāyāt thākāvā-lē dyā. Khāun to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten āṭā āṁhī khusā karūn. Há lēk mēlā hōtā, jīta hūn-sani now we rejoicing shall-make. This son dead was, alive having-become ālā; davaḍ'āhā hōtā, tō ālā.' Tavhā tē anand karū lāg'le. came; lost was, he came.' Then they joy to-make began.

Yā vejēs tyā-tą mōṭā lēk vār'rāt hōtā. Maṅg yā-na This-at-time him-of the-elder son in-the-field was. Then this-one-by gharā-dūval yēn ubhā rāhūn āvāḍ ēk'lan. Tavhā ēkā the-house-near having-come standing having-remained music was-heard. Then one mārśā-le bōlāvūn-sani khabar ghet'tli, 'hā kā āhē?' Tyā-na sāng'lan, man-to having-called news was-taken, 'this what is?' Him-by it-was-told, 'hā tudzhā bhāū ālā āhē. Tujhāya bāpā-lē hā sukh-rít mirēlā. Maṅg 'this thy brother come is. Thy father-to this safe was-met. Then mōṭā pāhun'ṭār kēlān.' Tavhā tyā-lē mōṭā rīg ālā. great hospitable-reception was-made.' Then him-to great anger came. Tar gharāt nāhī gēlā. Tyā-tą bāp bāhēr ālā, an tyā-lē And into-house not he-went. Him-of father out came, and him-to sam'dāvū lāg'īlā. Maṅg tyā-na bāpā-lē uttar delan, 'it'tē to-treatent began. Then him-by the-father-to reply was-given, 'so-many varśā dghāle, mi tujhī tāskārī kartō. Agā, mi tudzhā hukūm kāhī years became, I thy service do. O, by-me thy order ever mōḍ'īlā nāhī. Mi sāngyā-chī khusā karavā-lē kāhī bak'rī dēlāyā was-broken not. I the-friends-of pleasure make-to ever a-goat was-given nāhī. An yā-na sam'dā paisā kidzhīn-barbar uṭā-rūn-sanyā āp'kūn not. And this-one-by all money harlot-with having-squandered again bāpā-dūval ālā, tyā-chyāsāthī mōṭā jēvaṅ kēlān.' Maṅg the-father-near came, him-of-for great a-feast is-made.' Then
tavhā hāpā-nya māhan'lan, 'pōrā, tu hamēśā mājhyā-barōbar āhē, Hā ātē jīt'li dhan-daulāt gharāt āhē ti tujhī-ts āhē.
art. This now as-much wealth in-honse is that thine-alone is.
Ātē khushī karāvā-tsā āp'la kāma-te hō. Hā tudghā bhāū mēlā
Now merriment to-make our duty-verily is. This thy brother dead
hōtā, ātē jītā dzhālā; davaḍ'lu hōtā, tō sāpaḍ'la āhē.'
was, now alive became; lost was, he found is.'
KŌSHṬI DIALECT.

This is the dialect of the Kōshṭis or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey:

<table>
<thead>
<tr>
<th>Location</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>300</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>500</td>
</tr>
<tr>
<td>Buldana</td>
<td>2,100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,900</strong></td>
</tr>
</tbody>
</table>

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭis of Akola is merely the ordinary Maṛāṭhi of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows:

[ No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHI.

Kōshṭi Dialect.

(Disrict Akola.)

एका मनुष्याला दोष पोर होते। व्हा-पैकी लहान पोरान आपल्या वापरला भटले वा, जो मान्य वास्तवाला जिन्नीचा हिल्या बेंडले तो मला दे। वापर आपली जिन्नी पोराला वाटलं दिली। रूप रोज काळ नाखून तोच लहान पोरान सवं जिन्नी एका ठिकानी वेळेली, आता दुर देखूला चालणा गेला। आताने वेळे उपकेशनाच्या वागण सवं जिन्नी नाम केली। आताने व्हा वजी सवं पेसा थान खरे गेला, वा वजी व्हा देखूलें मोठा कार्य पडला, व थाला गरज पडू लागली। आताने तो गेला, आताने व्हा देखूलें मोठा रहवाताचा घरी नौकर राहूला, व थान आपल्या वाचार-मंदीर थाला डूबू चारायला भाडल। आताना जो वेळा हुकरायला थाळा लावू बोधाने थान आपल्या पोट आरंभात मरल असत। आताने एका-हि मनुष्याला बाळू काळी दिले नाही। आताने व्हा वजी थान अझूल धरली वा वजी तो हणाला, मान्य वापराच्या घरी ठेवेच्या नोकराना बाचक थाणी-थाणी उरूणा-इटकी निःकाल असेल, व मी तर उपायी भरतो।
TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōgha pōr hōtē. Tyā-paiki lahān pōr-nā
One man-to two sons were. Then-from-among the-younger son-by
āpīlā bāpā-lā māhīlā, 'bā, dzō mājhyā vātyā-lā jin'gī-tēā
his-own father-to it-was-said, ‘father, what my share-to the-property-of
hisā yēil tō ma-lā dē.’ Bāpā-na āpīlī jin'gī pōrā-lā
share will-come that me-to give.’ The-father-by his-own property the-sons-to
vātān dīlī. Lāi rōdz dzhālā nāhīt, tō-tē lahān
having-divided was-given. Many days became not, then-just the-younger
pōrā-na sarv jin'gī ēkā tīkānī kēlī ānīk dūr dēsā-lā
son-by all property one in-place was-made and fur country-to
tsēlī gēlā; ānīk tēthē udhālō-panā-nē vāgūn sarv jin'gī nās
moved went; and there riotousness-with having-behaved all property waste
kēlī. Ānīk jyā vaktī sarv pāsā tyā-na kharis-kēlā
was-made. And which at-time all money him-by was-spent
tyā vaktī tyā dēsīt mōthā āy pālī, va tyā-lā garadā
that at-time that in-country mighty famine fell, and him-to want
padē lāgōlī. Ānīk tō gēlā, ānīk tyā dēsīl rhāvēśā-chyā
to-fall began. And he went, and that country-in-from an-inhabitant-of
ghari naukā rāhī-lā, va tyā-na āpīlā vāvra-mandā tyā-lā jūkār
in-house a-servant lived, and him-by his-own field-into him wine
tsāryā-lā dhājīlā. Ānīk dzō kōndā āuk'tay-na khālīa tyā-ts
to-feed it-was-sent. And what husk swine-by was-eaten those-even
kōndyā-nē tyā-na āpīlā pōt ānandā-na bharī-sa astā;
ānīk hūks-with him-by his-own belly gladness-with filled might-have-been; and
ēkā-hi manushyā-na tyā-lē kāhī dīlā nāhī. Ānīk jyā vaktī
one-even man-by him-to anything was-given not. And which at-time
tyā-na akkal dharīlī tyā vaktī tō mhanālā, ‘mājhyā bāpā-chyā kītī
him-by sense was-held that at-time he said, ‘my father-of how-many
ghari thēvēlīlā nūk'ē-nā bhairā khānt-syānti ur'nya-it'ki milat
in-house kept servants-to bread having-eaten to-spare-so-much obtained
āsāl, va mī tar upśāi mar'tō.’
might-be, and I then hungry die.’
In Ellichpur the so-called Kōṣṭī is identical with the so-called Raṅgūrī, the dialect of the Raṅgūris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Maṛāṭhī spoken by the lower classes in the district. As in the so-called Dharāpī, a cerebral ō between vowels is pronounced as ă; thus, ghōlā, a horse. The cerebral ō has been transliterated as ă, ē, and ō; thus, dōlā and dōgā, an eye; dōl and dōl, near. It must be inferred that the pronunciation of ō does not materially differ from that of ă. Occasionally we also find forms such as pecaḷā, he fell, where the ō has been preserved. Avo and avī are pronounced as ō, as is also the case in the so-called Kunbī of Buldana and other vulgar forms of speech. Thus, dōl, near; samāvo dhan udōlā, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows, will, however, be sufficient to show that the so-called Kōṣṭī of Ellichpur is not different from the ordinary Maṛāṭhī of the district.

[No. 72.]

INDOARYAN FAMILY.  

SOUTHERN GROUP.

MARĀṬHĪ.  

Kōṣṭī DIALECT.  

(DISTRICT ELlichpur.)

TRANSLITERATION AND TRANSLATION.

एका मासिकचे दोन पोर कल्ले, खातील मळ्या वापरून मरन पर्यंत त्या जीजन्यीच विषय फिरल्या ती मलेले दे. मंग खान खा दोपचैळ राजदीव वाहू डोळा. मंग खातीला दिसल्या मळ्या पोर अंग घन गोया अग्नि वु टूर खेळेला. अन तथी समय धन उड्डील. अवघ वर्षभर तथी दुकान पडळा. तबा खालू मोठ पोड पडळा. मंग ती तथी एका गिरदरा-जोड राखिला. खान खालू दुकान चाराले आपल्या वारा-मंधी पाठिला. तबा दुकान जे कोटर खात कल्ले ते सांता-गेन्या राजवर अस खालू कंबल. अन खालू खोन काही खावस ती ठेव नाही. मंग-सन्या ती सुवर्ण आला अन बनाला, मासिक बापाचा इथी किती मान पोटभर खात असतील अन मी अधी मुकदम मरला. मी उरुर-सन्या बापा-जोड जास्त, अन बालेक महीन, अरे बाबा, खा देवा-सामने व तून खा सामने मोठ पाप काल. अधूर-सन्या तुळ्या पोर गेन्या लावक मी नाही. मली तून नवकाह-मराठी ठिव॥
[ No. 72.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHĪ.  

Kōshīṭh Dialect.  

(DISTRICT ELLECHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mānā-le ḍon pūr ṛhatē. Tyātīl lāhenā bāpā-le mhan’ṭē, ‘hāva, One man-to two sons were. Of-them younger father-to says, ‘father, dzō jin’gi-ṭasā hissā phiral to ma-lē dē.’ Maṅṅ tyā-na tyā doṅghā-le rāsad which estate-of share will-fall that me-to give.’ Then him-by those both-to estate vāṭūn dēlī. Maṅṅ kāhikā disī-na lāhenā pūṛga av’gha dhan having-divided was-given. Then some days-after younger son whole wealth goyā-karūn bu dūr gyelā. An tathī samrā-da dhan udola, Av’gha having-collected very far went. And there all property was-wasted. All sar’lyā-var tathī dukay pad’la. Tavā tyā-le mōtha kōda pad’la. Maṅṅ being-spent-on there famine fell. Then him-to great difficulty fell. Then tō tathī ekā girāsta-dzōd rāhlā. Tyā-na, tyā-le dukar fśārā-le ḍīyā he there one householder-near lived. Him-by him swine to-feed his-own vāvrā-mandhi pāṭhōla. Tavā dukar jē phōṭ’ra khāt ṛhatē tē field-in it-was-sent. Then swine what husks eating were those khāun-senāya rāḥāva asa tyā-le kay’la. An tyā-le kōna having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone kāhī khāyā-le bī dēla nāhi. Maṅṅ-sanyā tō sūḍi-var ālā an anything to-eat also was-given not. Afterwards he sense-on came and mhanālā, ‘mājhyā bāpā-ṭhyā-iṭthī kiti ḍhan pōṭ-ṛhār khāt aśtīl. An said, ‘my father’s-in how-many persons belly-full eating may-be. And mi athī bhukē-na mar’to. Mi uthūn-sanyā bāpā-dzōd dżūn, an tyā-le I here hunger-by die. I having-arisen father-near will-go, and him-to mhanīl, “arē bāvā, myā Dēvā-sām’nē an tūhyā-sām’nē mōtha pāp kēla. will-say, “O father, by-me God-before and of-thee-before great sin was-made. Athūn-sanyā tūhyā pūṛga mhanāyā lāyak mi nāhi; ma-lē tūhyā nav’krā-par’māna Henocforth thy son to-be-called fit I am-not; me thy servant-like thiv.”’

keep.”’
KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, i.e. potters' language. The following are the revised figures:

- Akola.................................................. 4,500
- Buldana............................................... 580
- Chhindwara................................. 4,400
- Chanda........................................... 1,000
- Bhandara........................................... 30

Total............................................... 10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēlī. In Chhindwara some of them speak Bundēlī and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmtāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēlī.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kurbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(District Akola.)

कोला एका मानसाय ट्रेन पोर होते | बातची एका लेखान वापरले गेले,
वा, जो जिहदीचा विषय मले बऱ्याले तो होते | संग खाण बाळे पेसा वापरले गेले | संग गोंड्याच्या रचने लेखान पोरान पेसा जसा केला आन दुर सुलाका-वर जेला | संग तबी उदासीन्यांना राहूले, आन आपला सारा पेसा गमावले | संग खाण सारा पेसा गमावला-नर, वा मुक्तवात महागण पडली | खाण-मुळे बाळे विचार पडली | त्या मुळे सुलाकालिका एका मानसांजोळे आण राहूले | बाण बाळे तुक्कर खायले आपलं बावरात वाडले।
[No. 73.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHĪ.

KUMBHĀRĪ DIALECT.  

(DISTRICT AKOLA.)

Kōnya ēka māṅ'śā-lē dōn pōr hōtē. Tyāṭ'la ēk lāhān bāpā-lē  
Certain one mān-to two sons were. Then-in-from one younger father-to  
mhānē, 'bā, dzō jīṅ'gī-tsā hīsā ma-le yēil tō dē.' Maṅg tyā-  
tē-na said, 'father, what property-of share me-to will-come that give.' Then-him-by  
tyā-lē paīsā vāṭān dilā. Maṅg thōdyā disā-na lāhān pōrā-na  
hīm-to money having-divided was-given. Then a-few days in-the-younger son-by  
paīsā dzāmu-kā keḷā, ān dūr mul'kā-var gelā. Maṅg tāthī udhrī'yā-panā-na  
money together was-made, and far country-into went. Then there riotousness-with  
rāhī-lē, ān āp'ī-lē sārā paīsā gamāv'īlā. Maṅg tyā-  
na sārā paīsā lived, and his-own all money was-squandered. Then him-by all money  
gamāv'ī-lē var tyā mul'kāt mahāgī paḍ'ī, tyā-muṇyē tyā-lē vitsār  
was-squandered-after that in-country dearness fell, therefore him-to consideration  
paḍ'ī. Tavhā tō tyā mul'kāt'ī-yā ēka māṅ'śā-dzoj dzā'īn rāhī-lē. Tyā-na  
fell. Then he that country-in-of one man-near having-gone lived. Him-by  
tyā-lē dūkkar tāryā-lē āp'ī-lē vāv'ī-lē dahā'ī-lē.  
hīm-to swine to-feed his-own into-field it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundeli, and some Marāthī. It is not  
possible to decide how many of the 4,400 speakers should be assigned to each language,  
and the whole total has, therefore, been put down as belonging to Bundeli. See Vol. IX,  
Part I.

The Marāthī dialect of Kumbhāri in Chhindwara is identical with other Marāthī  
dialects of the neighbourhood, such as Dhan'gari, Gōvāri, etc., and the first lines of the  
Parable of the Prodigal Son which follow will show that it is in reality only a form of  
Nāgpuri.

[No. 74.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHĪ.  

KUMBHĀRĪ DIALECT.  

(DISTRICT CHHINDWARA.)

Eka māṅsālē dōn pōr hōtē.  

TRANSLITERATION AND TRANSLATION.

Eká mán'sá-le dón pór hóte. Tyátun lahán bápis
One man-to two sons were. Them-in-from the-younger to-the-father
mhanála, 'báhá, džó ám-tsá hissá áhé, tó ámhú-lé dá.'
said, 'father, what of-us share is, that us-to give.'
Tyá-na tó sag'li sampat dogha prá-lé vátún delli.
Him-by that all property both sons-to having-divided was-given.
Lahán bháu sagal dhan dzama karún dusréya
The-younger brother all wealth together having-made another
dešát nghián gelá. Téth dzáun bádhr'váí paisá
into-country having-gone went. There having-gone riotously the-money
kharts karún ud'vín delli. Téth tyá-na té
expense having-made having-squandered was-given. There him-by that
sagal khartsún ták'lyá-var tyá dešát móthó dukál]
all having-spent being-thrown-after that in-country mighty famine
pad'lá. Mag tyá-lé aq'ísan padú lág'li. Tavhá tó eká bhalyá
fell. Then him-to difficulty to-fall began. Then he one well-to-do
mán'sá-pási dzáun rálh'li. Tyá-na áp'lyá váv'ráit dukar
mon-near having-gone lived. Him-by his-own into-field swine
tsá'rá lav'lé. Tavhá dukar jé sál khát hóte, té-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very
khúun ápan áp'la pot bharáv asa tyás vátlá,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
an kon káhi tyá-lé delli náhi.
and by-anybody anything him-to was-given not.
KUN'BÃO.

The Kun'bis or husbandmen of Chanda are sometimes said to speak a separate dialect called Kun'bão. It is stated to be identical with Köhli, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows:—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th>102,550</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kun'bão</td>
<td>Köhli</td>
<td></td>
<td></td>
<td></td>
<td>7,800</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>110,350</td>
</tr>
</tbody>
</table>

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marathi of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, dōgha lēk'ra (neuter) hōtē (masculine), two children were; lēk'ra gēlā, the son went. Here lēk'ra, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form hya, this.

[No. 75.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

Kun'bão Dialect. (District Chanda.)

कौनि एका मानसाळेही दौडक खेळलं होतं, खा पैकी लहान वापाहे कनने, वाप साळ माळनतंचा हिल्ला मळे वेळांत ता हे. संग खाण लेढालं घन वाळून देखि. संग वोआ कोचान लहान लेकरे सार जसा कहलन दारूच्या मुख्यात गेळा. आलिका खा तिसाळें उबलेपणां कहलन आपला जसा वरगाहे केले. संग खाणी सारीं जिनती वरगाहात भाष्य-वर खा मुख्यात मोठा माळाच्या पडला. खा-कारता खाणे नुपर्य पडले. ततः तो खा मुख्यात एका मोडा मानसाळा-जवां जाजन रहिला. संग खाण वाणे कुंकर चाराले आपला वावरात पाठवला. ततः दुकर टीकार महत होते, खा-वर खाण आपल पोट भराव अस वाणे वाटल, कनने कौनीच बाळे काळी देख नाही. संग तो झूळ-वर वेजन म्हणून, माहिती वापाचा चारी जितीकाळ चावराले पोटभर भाषा मिळती, व मी झूळन मरतो. मी झूळन, आपला वापा-बांध जाजन वाणे म्हणून करून, वे वापा मी देवाचा विरूढ्य व तुभया सामग्री पाक बेल आहे. आज-पासून तुफा लेख म्हणून मी योग्य नाही. तू आपल्या चेथा चावरा-वानी मळे ठेच. संग तो झूळन आपल्या वापा-बांध गेळा.
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.  
MARATHI.  
KUN'bâû DIALECT.  
(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Könî ökâ mân'sâ-lê dogha lêk'ra hötê. Tyâ-paiki lahân
A-certain one man-to too sons were. Them-from-among the-younger
bâpâ-lê mhan'tê, 'bâpâ, mâhâ mâl'mattâ-tsâ hissâ ma-lê yêrâ-tsâ to
father-to says, 'father, my the-property-of the-share me-to to-come that
de.' Mañg tyâ-ma lêkâ-lê dhan vâtûn dêllâ. Mañg thôdyâ
give.' Then him-by sons-to wealth having-divided was-given. Then a-few
rôdûsâ-na lahân lêk'-ru sâra jamâ karûn dûr'chyâ mul'khât
days-in the-younger son all together having-made far-off into-country
gêlê. Anîk tyâ thîktâni udr'le-pamû karûn âplî jamâ
went. And that at-place spendthriftiness with his-own property
bar'bât kêlî. Mañg tyâ-chî sârî jin'gi bar'bât dzhâlî-yâ-var
squandered was-made. Then him-of all property squandered becoming-on
tyâ mul'khât môth'hâ mâhâgr pâd'la Tyâ-karîtâ tyâ-lê nupar pâd'li
that in-country mighty dearness fell. That-for him-to difficulty fell.
Tavhâ tô tyâ mul'kh'h'chyâ ekâ môth'hâ mân'sâ-ch'chyâ-dzavar dzûûn
Then he that country-inhabiting one great man-of-near having-gone
râhêlê. Mañg tyâ-na tyâ-lê ûdkar tsârâ-lê âpl'yâ vâr'ät pîthâr'la. Tavhâ
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then
ûdkar tôkâr khât hötê, tyâ-var tyâ-na âpl'a pôt bhawâva asa
pigs huksa eating were, that-on him-by his-own belly should-be-filled so
tyâ-lê vât'la; mhanûn könî-ts tyâ-lê kâhî dêllâ nahi.
him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.
Mañg tô sudî-var yêîîn mhanâlê, 'mâj'hyâ bâpâ-ch'hyâ ghari kitikâ-ts
Then he senses-on having-come said, 'my father-of al-house several
tsâk'ra-lê pôt-bhar bhâkâr mî'tê; va mî bhûkê-na mar'tô. Mi yethûn
servants-to belly-full bread is-got; and I hunger-with die. I here-from
âpl'yâ bâpâ-kâda dzûûn tyâ-lê mhanîl kî, "yê, bâpâ, mi
my-own father-to having-gone him-to will-say that, "oh father, (by-) me
Dêvâ-ch'hyâ virudh va tujîhâ sam'nê pâp kela ahê. Ádz-pâsûn tûghâ
God-of against and of-thee before sin made is. To-day-from thy
lêk mhanûlê mî yogy nahi. Tû âpl'yâ yêkâ tsâk'ra-vâni ma-lê thêv.''
son say-to I worthy am-not. Thou thy-own one servant-like me place.''
Mañg tô uthûn âpl'yâ bâpâ-kâda gelê.
Then he having-arisen his-own father-to went.
MĀHĀRĪ.

The Māhārīs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dheās, and their dialect has been returned as Māhārī or Dheāli. In reality, however, the Māhārīs everywhere speak the dialect of their neighbourhood. The Māhārīs of Thana thus use the current Mārāthī of the Konkan, and the dialect of the Māhārīs of Bastar is the common Haḷṇī of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows:

|               |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
|---------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
|               |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Chhindwara    | 9,000 |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Chanda        | 10,000|       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| **Total**     | **19,000** |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |

The Māhārī of Chhindwara is, in all essential points, identical with the usual Mārāthī dialects of the district. Compare forms such as īṣṭā, fire; īs, twenty; dārē, eyes, pāṇī, water; mī ṣaṇ, I shall be; tō māṭān, he will strike. The cerebral PTION between vowels is pronounced as a cerebral r; thus, parā, he fell. Note forms such as mār̥tan, they kill; mār̥thā-nā ṭeṣā-le ṭeṣā-lā, the man kept him; uṣṭā-ion, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, mī tuḥā ṭiṣkā-li ḫēlā, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHĪ.

MĀHĀRĪ DIALECT.  

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TRANSLITERATION AND TRANSLATION.

Yêkâ mân†sâ-le dógâ hîra pôrâ hôtê. Tyâ lahân pôr†ga bâpâ-lê
Certain a-man-to two sons were. In-them the-younger son father-to
mhan†tê ki, ‘bâpî, âm†så hîssâ âmâ-lê dê.’ Tavhâ tyû-na âp†lyâ
says that, ‘father, our share us-to give.’ Then him-by his-own
mâl†-lê hîssâ dógâ pôrâ-lê karân delâ. Mag lârh†nyâ pôrâ-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by
âp†lê hîssâ ghe†lê; mag tô dus†ryâ mul†khâ-mandhi phûrâ-lê gêľâ. Têthî
his-own share was-taken; then he another country-into journey-to went. There
tyû-na âp†lê hîssâ khyûl†-tamâsâti uďun delâl. Ðzavhâ dzavâr†tsâ
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being
sam†rê paisâ sar†lê, tavhâ tyâ mul†khât môthâ kâr par†lê.
all money was-finished, then that in-country mighty famine fell.
Tavhâ tyû-lê khvû-âpiyâ-lê mûthî bipât gêlî. Mag tô
Then him-to eat-drink-to great difficulty went. Then he
tyâ mul†khât bhalyâ mân†sâ-chi tsâk†ri karâ-lê lâgé-lâ. Mag tyâ
that in-country well-to-do a-man-of service make-to began. Then that
bhalyâ mân†sâ-na tyû-lê âp†lyâ vâv†râ-ôc êûkar râkhâ-lê ûv†lan. Tyû-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-
khêpî êûkar dzô bhusâ khât hôtê tê-ts bhus tô khûvâ-lê rây.
time the-swine what chaff eating were that-very chaff he eat-to ready
dzâhâlê. Têbhi bhus kônî khûvâ-lê na-dê. Mag tyû-chê dôrê
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
ughîrîlê. Mag tyû-na mhafrîlê ki, ‘mâhâ bâpî-ôc êîthî lâgê têsâkar
opened. Then him-by it-was-said that, ‘my father-of here how-many servants
âhat; tyôl-lê pôtâ-pak†sâ jêst khûvâ-lê bhêêtê, va mi yêthâ bhuk†-na
are; them-to belly-than more eat-to meets, and I here hunger-with
mar†tê. Tavhâ mi atâ bâpî-ôc êîthî dêstô, an tyû-lê mhan†tê ki, “mi
die. Therefore I now father-of here go, and him-to I-say that, “I
tudzhâ Dêvâ-ôtsâ tsêrô ahê. Yâ-var mi tuh pôr†ga hôy asa mhanat†lâm
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
tar bara nahi. Tu ma-lê âp†lyâ êîthî têsâkar thêv.”’’ Asa bôhûn
then proper not. Then me thy-own at-place servant keep.”’’ Thus having-said
uśhrûn an bâpî dzavâr alô.
he-arose and father near came.
The dialect of the Mahārs of Chanda is still more closely connected with the current Marāṭhī of the district. There is the same tendency as in Natakānī to confound the genders; thus, sampoṭ dēkhā, property was given; dōghē lēk'ra hōtē, two sons (lit. children) were. Note also forms such as mōṭā, for mōp'tā, broken, in tuldā hukum kadhī mōṭā nāhī, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHĪ.**

**MĀHĀRĪ DIALECT.**

(District Chanda.)


**TRANSLITERATION AND TRANSLATION.**

Kōnā yākā yānāsālē dōghē lēk'ra hōtē. Tyāṭ'la dhāk'tā
A-certain one man-to two sons were. Them-in-from the-younger
bāpā-lē mhanālā, 'bāpā, dzō māl-mattā-tsa vātā mā-lē yēvā-tsa
the-father-to said, 'father, what the-property-of share me-to coming
asal tō dē.' Māṅg tyā-nā tyā-lē sāmpat vētūn dēkā:
might-be that give. Then him-by him-to property having-divided was-given.
Māṅg thōdyā dīvāsā-nā dhāk'tā lēk sārī dżāmā kārūn dūr
Then a-few days-in the-younger son all together having-made distant
dōsās gēlā. Māṅg tēthi udhār-pānā-nā rāhān āp'li dżāmā
to-a-country went. Then there spent/thriftiness-with having-lived his-own property
udāv'li. Māṅg tyā-nā av'gā kharāg'lyā-var tyā dēsāt mōṭhā
was-squandered. Then him-by whole being-spent-upon that in-country mighty
dukar pad'la. Tyas'kun tyä-lë a'lsun padu lag'li. Tavha to tyä
famine fell. Therefore him-to difficulty to-fall began. Then he that
desätil yëkyä bhalë män'äsä-dzavar dga'un räh'lä. Tyä-nä
country-in-from one well-to-do man-near having-gone lived. Him-by
tar tyä-lë dukar tsäräs aplyä vâv'rät pâthav'la. Tavha dukar
then him-to swine to-feed his-own into-field it-was-sent. Then the-swine
takar khat bôte tyä-var tyä-na pöt bharäva asa tyä-lë vät'la.
chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.
Maṅg kona tyä-lë këhi dälla näh. Then by-anybody him-to anything was-given not.
MARATHI.

Marathi is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral \( \ddot{i} \) is always distinguished from the dental one, and it sounds like an \( r \); thus, \( \ddot{y} \)r, time; \( \ddot{y} \)r, a triquet; \( \ddot{d} \)var, near. \( \ddot{n} \) becomes \( n \); thus, \( \ddot{m} \)nlä, he said. \( V \) is dropped before \( i, i, \) and \( \ddot{e} \); thus, \( \ddot{i} \)r\( \ddot{u} \)d, against; \( y \)r, Marathī vēḥ, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, chākār, a servant; jāvar, near. The cerebral \( \ddot{d} \) after vowels is given as \( r \) in the second specimen; thus, jhār, a tree. In the Parable we find \( \ddot{d} \); thus, paḍtā, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare \( m\)nlä, he said; dōrā, a pool, Standard Marathī dōbhāu.

The neuter gender is constantly confounded with the masculine. Thus, chānglā pāṅgkrēn, a good cloth; jō kāhi mājāhā āhē tē tujhā āhē, whatever is mine that is thine; āpōlā pōt bharāvā, his belly should be filled. In dōn lēkrē hōtē, two sons were, lēkrē is the neuter plural, Standard Marathī lēkrē, but it is treated as a masculine, and hōtē is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find hē bhāv, this brother; hā kā hoy, what is this? There are, however, some traces of the ordinary Marathi neuter; thus, dhan dīlē, property was given; (dōnkrā) upḍētē nakh, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both lā and lē; thus, pōryālā and pōryālē, to the son. Note also jhādāvarnā, on the tree; dōhē hātānā, with both hands; tyūmē and tyūmēn, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, mē pāp kēlō, I did sin; bāpānā dayā kēlā, the father made compassion; mē tyālē khālā pāllō (i.e. pāllō), I knocked him down. The regular passive construction, however, apparently also occurs; thus, tumhā pāṭkōṛi bāhī nāhī dīlā, by-thee a-kid even not was-given; tyūmē dhan dīlē, he gave his property; (mē) garā murḍān dēlā, I wrung his neck.

The future mānī, I will say, also occurs in Nagpur; jāhān, I will go, is probably written for jāin.

To the influence of Eastern Hindī are due forms such as bhukā, hungry; chālā, gone; pāṅgkrēc, put on, etc.

Note also the form mānāvi, i.e. mānāvī in mā-lā āpōlē majdurāsārkēhā mānāvi, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.
[No. 78.]

INDO-ARYAN FAMILY. 

SOUTHERN GROUP.

MARATHI.

MARHETI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

कौंती मानसाचे टून लेकरा होते. लाख मधुन नाहीतात बापास मनला, हे वाप, ध्नामधुन जो माका हीक्या. आहेत तो माले दे. तत्त्वातील लाले आपला धन वातुन दिले. बहुत दिवस नसी भाले कि नाहीन लेकरी समया बाही जमा कफ मर्दाण्यात नीमुन गेला थानी तंत्री श्रीरी-श्रीरी-मधी दीवस सुमात-जन-सन्या आपला पैला खोजून तेसा. जब खानी सर्वी काही खोजून वसला तत्त्व बा देगा-मधी मोठा कांताळ पडला अनीस तो कंगळ म्हाला. अनीस तो जाड-सनी जा मुखाचे वेकाचे घरी राहू लागला. खाच बास आपले वावरत डुकर चारावास पाठवला. अनीस तो बा पुलवास डुकर खात होते आपला पोट भरणा चाहत होता. बाले कौंती काही खाउ नाही देत होते. तत्त्व बाले पैला भाळा अनीस वाला मनला, माफी बापाचे वेळी काही सहूं-करता जेवनाची शीतल भाला ही अनीस मी मुखा रतनात. मी उडत-सनी आपले बापां-पाची जाहीन, अनीस लाची-सनी मनीन की, हे वाप मी ईश्वराचे इरुख अनीस आपले समोर पाप बोल. मी आता आपला जेक मनन चारखा नाही, माफ आपले मजदुरा सारखे मानती. तत्त्व तो उडत-सनी आपले बापाचे-पाची चाला. तेव्हा दुरच होता की लाख बापानी बास पाउन-सनी दूरा बोल, जबा बावन-सनी गावणी पीतराळी चुमा बोल. लेखांना वासन मनला, हे वाप मी ईश्वराचे इरुख अनीस आपले समोर पाप बोल. मी आता आपला जेक मनन चारखा नाही. मग बापानी आपले चालारास सांगता, समधान बाला पांचह जावन-सन्या बाळा पाँचराव. अनीस खाचे चाता-मधी मुदी अनीश पावंत पावत तामा. अनीश आपली खाऊ आती आनंद काह. बाहुन का हा आमच्या पुढ मेळा होतो बातं जीवत भाला, खोजून गेला होतो आता मीरला आहे. तेव्हा ती आनंद काह लागले.
बाचा मोठा लेकऱ्या वाचवत होता। जेव्हा तो वेद होता अनिश्चित वराचे जवर पिऊऱ्याचा तेव्हा बाच्याचा वी नाचाचा आवाज आर्जेचा। ती लांबे आपले चाकरा-मधुन घेऊन घेऊन बाच्याचा आपले जवर वुलान-समी युक्तकुल, हा का होठा। लांबे खासीन सांगीतला की, तुमच्या भाज आला आहे। तर तुमचे बापाची चांगला भोजन केला आहे। काहीन की वाळी चांगला पालवा। मग तो गुसा खाला। तब्बा तो आत-मधी नाही गेला। वाचि-हाहा याचा वाप वाहर वैंचू-सानी खास मनाव खाला। लांबे बापाच्या ब्रताची देखी, पहा ती इतकी वर्या खाला आपल्या सेवा करती अनीष भरी तुम्ही कोणी बाळ नाही टाळला। अनीष तुम्ही माळा वेळ सेवीचा पाठूऱ्या नाही खोला की ती आपल्या सीताच्या-संगा खुसी बाळती। आपल्या हे लेकऱ्या जोर रांदुऱ्या-संगा तुमचा घन खाऊन वसला, जेव्हा आहे तेव्हा तुम्ही बाचा कारीता चांगला भोजन केले। मांडोच खास मनाला, हे वेळ, तु सुर भाज भोज-संगा आहे। जी बाळी मासा आहे तो तुम्हा आहे। आनंद नेबासा दो खुशी करावा जवळत होता। काहीन की, हे तुम्हा भाज मेळू होता, आता जीवन भाज, खोडून गेला होता, आता मीरखा आहे।
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

MARATHI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kônhi mária-chê dön lêk'ra hôtê. Tyá-ch-madhu'n näh'nyâ-nê
A-certain man-of two sons were. Them-in-from the-younger-by
bâpâs man'la, 'hê bap, dhanâ-madhu'n jô mäjha hissâ âhô tô
to-the-father was-said, 'O father, the-money-from what my share is that
mä-lê dâ.' Tavhä tyá-nî tyá-lê áp'la dhan våtun dilê.
me-to give.' Then him-by them-to his-own money having-divided was-given.
Bâun dîsas râhi jhâla ki nähan lêk'ra sam'ïdâ kâhi jámâ
Many days not became that the-younger son all whatever together
karun par-deït níghun' gelâ, ânî tethi chhichhöci-bajj
having-mad into-others-country having-gone went, and there frivoulosness-
hâdhi dîsas gumânn-sanyâ áp'lâ paisâ khôn dêllâ. Jâvhi
in days having-passed his-own money having-lost was-given. When
tyâ-nê sarvâ kâhi khôn vas'lâ, tavhä tyá dâs-âdhlî môtâ kantâl
in days having-wasted lived, then that country-in mighty famine
pa'd'lâ, anikh tô jaaun-sani tyâ mûl'kâ-chê yëkâ-chê
fell, and he a-beggar became. And he having-gone that country-of one-of
ghari râhu lâg'lâ. Tyá-nê tyâs áp'lâ vâv'rât ûkur chárrâvâs
in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed
pâthâv'lâ. Anikh tô tyâ phûk'kâs ûkur khat hôtê áp'lâ pôt
fell, and he that husks the-swine eating were his-own belly
shûnd-ê filled wishing was; him-to anybody anything to-eat not giving were.
Tevhä tyá-lê chêt jhâla, anikh tyâ-nê man'la, 'mäjha bâpâ-chê
Then him-to consciousness became, and him-by it-was-said, 'my father-of
yëthi kîtâk majurâ-kartâ jöv'nyâ-sin adhik saîpâk hôtê, anikh
at-place how-many servants-for eating-them more cookings become, and
mi bhûkâh mar'tô; mi utshun-sani áp'lâ bâpâ-pâsi jahin, anikh tyá-chê-sin
I hungry die; I having-arisen my-own father-near will-go, and him-of-to
ma'in ki, 'hê báp, mi lêvâ-chê irûdh anikh áp'lâ samôr pûp
will-say that, 'O father, I the-Lord-of against and your-own before a-sin
kêlu, mi atâ áp'lâ lêk man'nyâ sük'hâ nâhi. Mâ-lê áp'lâ
made, I now you-own son to-be-called like an-not. Me-to your-own

2a2
"माण्डुरासर्क्खे माण्डवी". तय्याचा तू उध्युन-स्याणी अळेळे बापा-चेंभरें-सेवकाचे आहे. त्याची दुराच बऱ्याची किती चित्त्याचे बऱ्यामध्ये त्याचे पाहतुनवर गेले. त्याने तत्त्व-स्थले म्हणून त्याचे हात सुगम घेतले आते. जाव्या धाव-धानी গাঁথে পিট्टে-নি চুমু ঘেতেলা. 

सेवकाचे क्षमा, 'हे बाप, मी इश्वर-चै इरुढ्याने अळेल्या माझ्या नोंद-मारे पात्रा. तयाच्या मात्रेतील, 'मॅर्टन पाय-रून काही-शांती असे-सर्वत्र तीत-तांतीचे मुद्दे अनिक पहुँचताना. त्याला पूर्णरूपाने नियोजित केले होते आणि त्याला हात-मध्ये मुंडे अनिक प्यावणी ताकेही. मी ती ने हात-मध्ये रंग-रोजवर असे-सर्वत्र नव-रूजवर ताकेही. त्याने आपल्या माझ्या नियोजित करून केले. काहीतरी हा आम-चा पुढील आणि मी चार-चा वाढत होते आणि मी चार-चा शीर्षात जात आहे. तय्याची तुमची नसले आवडी, नाही आले आणि तुमच्या नसले आवडी, नाही आले. तय्याचा तुमचे मानुष आणि तुमच्या नसले आवडी, नाही आले. तय्याची तुमच्या नसले आवडी, नाही आले. तय्याची तुमच्या नसले आवडी, नाही आले. तय्याची तुमचे मानुष आणि तुमच्या नसले आवडी, नाही आले.
sāngā tum-chā dhan khāun vas'lä, jērhā ālā tērhā tumī
with your money having-eaten lived, when came then by-you
tyā-chā-karitā chāṅg'lä bhōjan kēlē.' Bāpā-nē tyās man'lä, 'hē bēṭā,
him-of-for good a-feast was-made.' Thē-father-by to-him it-was-said, 'O son,
tu sadā mājē-sāngā āhēs; jō-kāhi mājē āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy
karāvā vō khusī karāvā jārūrāt hōtā. Kāhuṁ ki hē
should-be-made and pleasure should-be-made necessary was. Because that this
tujhā bhāū mēlā hōtā, ātā jivat jhālā; khōn galā hōtā, ātā mīr'lä-āhē.'
thy brother dead was, now alive has-become; lost gone was, now got-is.'
[ No. 79.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

MARHETHI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

मी आई विविधा आपत्त्वा सांगत जांबुर खावाले नेली होत. मी ब्रेका मोठ्या भाडां-पाळी गेलो, मंग खा भाडा-वर चंगली. पोरंगा भाडा-च्या खाली उभा होता. मी चरित्राच जांबुर टाकत होतो, पोरंगा काळी जांबुर खात होता आन काळी ठेवत होता. मी मंग भाडा वरना उतरलो अन खा पोरले विजन चरा-कडू वेत होती. मोठ्या तथा-पाळी थालो, मंग मी बाचा गरा ढोकी हाताना चवण लाळे खाला पाळी, बाचा ग्या-वर ढावरा ठेवत गरा मुर्डून देखला. बोझा बेणी-संधी पोरंगा फडणकून मरून गेला. ती मेला तथा बाचा कानातल्या ढीन बाया अन हातातल्या तीन वेणा काळ्या अन काव्या ठेवल्या. मंग खा पोरले उष्ण डोंगनीत फेकून देखला, बाचा डोसका मंग चिरलाहाट ठांबून देखला, उक्ष्ठ नको बुनून, मंग मी आपल्या चराले चाळा गेला.

बेबू वातार माहात्म्या चराळे आहाला अन बले दाब्ला दुकान-वर विजन गेला. तेथ खा पोराचा वाण ताळास करत आहाला अन माहात्म्या-सीन पुसूल खागला, पोरंगा तुम्हा सांग-संधी जांबुर खावाले आहाला होता ती कोठी गेला. मी बंतलो मी नाही जाऊ. बझ बेबू जमा बाली. समेटे भिक्खून पोरले तथा-वर पाळले गेले. तंद्रा-वर मी आपल्या चराळे पहन गेला. एक रीढ माडार्या बाडून लूक घोटी. मंग टूसका रोज तेधून निंबून तित दीसात संडल्या संधी गेले. तेथ पोलीसान मला धरला.
[No. 79.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀTHI.**

**MARHETI DIALECT.**

(DISTRICT BALAGHAT.)

**SPECIMEN II.**

**TRANSLITERATION AND TRANSLATION.**

Mi tyā pōryā-lā āp'lyā sāngāt jāmbur khāvā-lē nēlo-hōtō.
I that boy-to of-myself with jām-n fruit eat-to brought-had.

Mi yēkā mōthāyā jhārā-pāsi gelō, māng tyā jhārā-var chang'lo.
I a big tree-near went, then that tree-upon climbed.

Pōrgā jhārā-chāyā-khālī ublā hōtā. Mi var'tāun jāmbur
The-boy of-the-tree-under standing was. I above-from jām-n fruit
tākat hōtō, pōrgā kāhi jāmbur khāt hōtā, an kāhī thēvāt
throwing was, the-boy some jām-n fruit eating was, and some keeping
hōtā. Mi māng jhārā-var'nā utar'lo, an tyā pōrā-lē ghōūn
was. I then an the-boy descending, and that boy-to having-taken
gharā-karā yēt hōtō. Mōthāyā taryā-pāsī ālo, māng mi tyā-chā
house-to coming was. The-great tank-near came, then I him-of
garā dōhī hātā-nā dharūn tyā-lē khāl'tā pāllō, tyā-chāyā garyā-var
neck both hands-with having-caught him-to down fell'd, his neck-on
tōngh'ra thēun garā mūrdūn delā. Thōryā yōrā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within
pōrgā phar-pharūn marūn gelā. Tō mēlā tārvā tyā-chāyā kānār'lyā
the-boy having-gurgled having-died went. He died then his ear-in-from
dōn bārīyā an hātār'lyā tīn yērā kābālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and
kaṁhyāt thēr'lyā. Māng tyā pōrā-lē uhlūn dō'būnit
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool
phēkūn delō, tyā-chā dōskā māng chihālīt dābūn
having-thrown gave, his head then in-mud having-pressed
delō, uph'le nakō mhanūn, māng mi ap'lyā gharā-lē ohālā
gave, float-up should-not therefore, then I my-own house-to gone
gelō. Yēk kalār mājhyā gharā-lē álā, an ma-lē dārā-chāyā
went. One kalār my house-to came, and me-to liquor-of
dukānā-var ghōūn gelā. Tēthā tyā pōrā-o-hā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making
álā; an mājhyā-sīn punā lág'lo, 'pōrgā tujhyā-sāngā-mandhī
came; and of-me-with to-ask began, 'the-boy of-the-with
FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmum-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy’s neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalar (liquor-merchant) came to my house and took me to a liquor-shop. There the boy’s father came to make enquiries, and he asked me, ‘my boy went with you to eat jāmum-fruit; where has he gone?’ I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.
NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sirono Tahnī of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short a is often pronounced as an open o, and ā is sometimes written instead; thus, mōṅṭān and māṅṭān, it was said; na-kō and nō-kō, it is not proper.

Long vowels are constantly shortened; thus, mi, I; ti, she; tyā-cha bōp, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as ch, j, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, mājhā and mājhā, my.

The various genders are no longer correctly distinguished. Thus, we find tyā-ārī dayā ātā, him-to pity came; tyā-ārī rāg ātā, him-to anger came.

There are no instances of the relative pronoun, participle being apparently used instead; thus, djukrā khāllā pōtu-nē, swine eaten husks with, with the husks which the swine ate; tū saṅgālāsā aikat, thou said such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in n; thus, mī jātan and jyātō, I go; mī mantōn, I say; tyājā bhājā ālān, thy brother has come; māhag padālān, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in lan; thus, mī pāp kātan, I did sin; mī vāt pākātan, I looked at the way; tū pāhārā nāhī délān, thou didst not give a kid; tō (and tyā-ār) mantān, he said, and so forth.

Note also forms such as khāunu, we should eat; rāhunu and rāhun, we should remain; pājō, see; āju, go. The final u in khāunu, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.
[No. 80.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀTHĪ.**

**NATAKĀNI DIALECT.**

(DISTRICT CHANDA.)

**SPECIMEN I.**

एका मानसाले दोषः लेकर राखिले। बालक लाहान बापा-संगा घटलन, बापा, माझा तबियता माझे माझे हे। बायस माझे समद्वा बाठून चाललन। संग लाहान लेकर आला माझे बीजन दूर देसाले मिंगुन गेला। दिसाहा बाम करण माझे दुःखदलन। समद्वा माझे दुःखदल-वर ते देसाले मोठा माझे गळे पडलन। बाले काळ्य स्नेहदलन। ते देसाले एका मानसा-पाली जाजन नवकर राखिलान। बाले बांत दुःखदल दुःखे चालावर धांंगे देलन। दुःखे बाळक शौची गोरुळी गोरुळ भरलान। बाले कीची काळ्य वापडू देलन। तवार बांत मंडलन, मामो बापा-जवर ब्यतत नवकरले खाले चिंते आहे। सी खोडा नाहिंसो महळ जातान। ती मृण बापा-जवर जातो बाले मनोन, बापा सिं तुम्हे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेकन मनु नोको- तुजे नवकर-मंडल मले वालान। ती दुःखा, बापा-जवर गेला। तो दृव आहे तवार खाले बाहुळा पाहिला। बाहुळे दृष्य आला। जाजन गवा-वर पडलन, मृणा चिंतलन। बाहुळे लेकन मनाहा, बापा सिं आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजेलेकन मनु नोको। बाप नववराचे मनाहा घड़ा फेरकस बीजन वे, बाहुळे घाले। बाहुळे हाताले मुंडचा घाळ, पावळे राहनास घाळ। अचौळ खावळुं सुराण-कुऱ्ण राहूनु। काहेच मनाहा तर माझा लेंक महळ गेला प्रतिः बाहुळा, सुरून गेला प्रतिः मिळजिला। ते सुख पडू लागळे।}

**बालचा मोठा लेख दुःखदल बिठलता। तो जवर वरा-जवर आला, नाच गाना एलोलन। एक नववर्तती बीजन बायस बापा खाले बीजन। तो बाहुळे मनाहा, तुम्हा भाज आला, तुम्हे बाप खाना पाहलन, तो चांगला आला मनुन। बाहुळे राग आहे, आत नाही जाजन बालचा बाप बाहिर आला, बाहुळे बत्त-मिळजिलन। तो बापा-संगा मंडलन, मिं सूरा रोज-पासून तुजे-जवर आहे। तु जवरात एकत आहे। तर-पन तु दृष्टतोन समोढ राहा बापा मनुन एक सरच्च पिवळ नहीं देखून। अता तुम्हा लेख आल्यासाठी, तो माझे राहोडले घातलन, बाहुळे तु अत्र घातलन। तो मनाहा, लेखा, तू माझे-संगा आच्छास। मज-जवर आहे समद्वे तुच्छ आणाने सुरार-कुऱ्ण राहून सरांगकुऱ्ण राहून। काहेच मंडल्यास तुम्हा भाज महळ गेला प्रतिः बाहुळा, सुरून गेला प्रतिः सपडला।
INDO-ARYAN FAMILY. SOUTHERN GROUP.
MARATHI.
NATAKANI DIALECT.
(DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lē doghe lekṛē rāhile. Tyāṭḷā lāhān bāpā-sāngā
One man-to two soons were. Them-in-from younger father-to
manṭṭlan, ‘bāpā, mājya takshimi-chā māl ma-lē de.’ Tyās māl samrūda
said, ‘father, of-me division-of property me-to give.’ To-them property all
vāṭthin ghatṭlan. Maṅg lāhān lekṛū āpḷā māl ghēūn dūr
having-divided put. Then the-younger son his-own property having-taken far
dēsā-lē nīṅgūn gēlā. Dimāk kām karūn māl davaḍṭlan.
-a-country-to having-gone-forth went. Riotous work having-done property he-squandered.
Samrūda māl davaḍḷā-var tē dēsāt mōṭhā māhāg pāḍṭlan.
Whole property being-wasted-upon that in-country great dearness fell.
Tyā-lē kāhi navṛṭṭīn. Tē dēsātīlē ekā mānsā-pāśai jaan
Him-to anything was-not. That country-in-from one man-near having-gone
nav'kar rāhilan. Tyā-lē tyā-na daṇḍat dukṛē chārā-lō dhāḍūn delān.
svēnt (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.
Dukṛā khāllā pōtu-nē pōt bharṭlan. Tyā-lē kōṇī kāhi nāhi delān.
Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.
Tavār tyā-na maṇḍḷān, ‘mājhe bāpā-javār kītī nav'kar-lō khāy-lē piy-lē
Then him-by it-was-said, ‘my father-near how-many servants-to eat-to drink-to
āhe. Mī annā nāhīśā marūn jātan. Mī uthūn bāpā-javār
is. I food having-not-got having-died am-going. I having-arisen father-near
jyātō tyā-lē mantōn, “bāpā, mi tujhē-pūre ākāsā-pūre pāp kēlān.
go him-to will-say, “father, by-me of-thee-before heaven-before sin is-done.
Aj-pāsūn tuje lēk manu nōkō. Tuje nav'karā-mandē ma-lē kar.” Tu uthīlē,
Today-from thy son say do-not. Thy servants-among me-to make.” He arose,
bāpā-javār gēlā. Tō dūr āhe tavaṛ tyā-lē tyāṅ-nē pāḥālan. Tyā-lē dāvā
father-near went. He far is then him-him by it-was-seen. Him-to compassion
ālā. Dhāūn gāryā-var pāḍṭlan, mūkā ghetṭlan. Tyā-lē lekru manālā, 'bāpā,
came. Having-run neck-upon he-fell, kiss took. Him-to son said, ‘father,
mi ākāsā-pūre tuje-pūre pāp kēlān. Aj-pāsūn tuje lēk manu
by-me heaven-before of-thee-before sin is-done. Today-from thy son say
nako.' Bap nav'karū-le manālā, 'dhād phal'ki ghēūn yē, tyā-le do-not.' The father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-le hātā-le mundi ghāl; pāyā-le vāh'nā ghāl. Amhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukha-kun rāhunu. kāhē-le manāl tar, majhā lēk marān gelā, pleasure-with let-us-live. Why (if-)you-will-say them, my son having-died went, phirūn vāch'lä; suṭūn gelā, phirūn mirārā.' Tē sukha-puddā lāg'lä, again was-saved; lost went, again was-obtained. They to-be-merry began.

Tyā-chā moṭhā lēk danḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā

His elder son in-field was. He when house-near came, dancing-singing akālān. Ėk nav'karū-le bōlav'la, kāy manūn khabar ghēṭ'la. Tō tyā-le heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhūhū alan, tujhē bēp khānā vād'lan, "tō chāṅg'lä ālā," said, 'thy brother came, thy father-dinner served, "he good came," manūn.' Tyā-le rāg ālī; āt nāḥī jāūn, tyā-chā bēp bāhir ālā, having-said.' Him-to anger came; inside not having-gone, his father out come, tyā-le bat-milāch'nan. Tō bāpā-sāṅgā maṭṭ'la, 'mi bhū riōj-pāṣūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tō sāṅg-lāsa aikat āhē; tari-pān tā dosti-tōn of-there-near am; thou told-so hearing I-am; still thou friends-with santōsh paṭa-lē manūn ek sēri-cha pilu nāhi delān. Atā tujhā merriment enjoy-to therefore one she-gout-of young-one not gaves. Now thy lek ālyāsātī, to māl rāndā-lē ghāṭ'lan, tyā-lē tā annā ghāṭ't'la'n. Tō son coming-for, he property harlots-to put, him-to thou food puttest.' He manālā, 'lēkā, tō májē-sāṅgā āhēs; maj-javar āhē, sam'da tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukha-kun rāhun sambrām-kun rāhun; kāhē-le maṇṭ'lyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bēhū marān gelā, phirūn vāch'lä; suṭūn gelā, phirūn sapād'lä.' thy brother having-died went, again lived; lost went, again was-found.'
A POPULAR TALE.

Ekê gävâ-mandê Virappâ manâ-châ lêk’rû râhilan. Ekê disî tyâ-chê
One village-in Virappâ called a-boy lived. One day his
bâp tyû-lê belârîlan; tyû-lê bhâjê-chê tôp’li dîlan; âp’la dôstî-lê
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to
dôyû-lê sângît’lân. Mâng Virappâ tôp’li dôkî-var ghêt’lân, Abhirâmammâ-javar
give-to he-told. Then Virappâ the-basket head-upon took, Abhirâmammâ-near
jânn tâ ti-lê dîlan. Bhâjî ghêûn Abhirâmammâ manâlî,
having-gone that her-to gave. Vegetable having-taken Abhirâmammâ said,
‘mâjhe larkâ Virappâ, tûsâthî blû rôj jhylê vât pâhlîn,
‘my (dear) boy Virappâ, thee-for many days became (thy-) way was-looked-at,
tûsâthî châng’lê inâm râkh’lân.’ Virappâ manâlî, ‘bayê, kay-châ inâm?’
thee-for good reward was-kept.’ Virappâ said, ‘lady, what-of reward?’

TRANSLITERATION AND TRANSLATION.
FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmmā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvāṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'
KATIA OR KATIYĀI.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyā in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows:

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Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhi and Hindi. The phonetical system is Hindi, and not Marāṭhi. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhi rather than Hindi, especially in Chhindwara.

The case suffixes are partly Marāṭhi and partly Hindi; thus, ghōrā-chā, of a horse; jhād-kē, of a tree; gharī, gharāt, and ghar-mē, in the house; kis'banō-chē sāth, in company with harlots.

The same is the case with the personal pronouns, thus, mē, mī and maī, I; mē-nē, by my; māsā and māsā, my; kam and āmē, we; tyā-nē and tā-nē, by him; tis-mē-sē and tīn-mē-sē, from among them; tēn-chā, their, etc. In Narsinghpur jō and jāb are often demonstratives, meaning ‘that,’ ‘then,’ respectively. Compare Bundeli.

The verb substantive usually takes the Marāṭhi form; thus, ākē, he is; hōtē, they were. Occasionally, however, we also find forms such as hai, he is; thā, he was.

The past tense of finite verbs is usually formed by adding an -suffix; thus, gēlā, he went; karēlē, I did; kēlā, he did. A common form of the third person singular in Chhindwara ends in an or tan; thus, bōlan, he said; karan, he did; dēlan, and once dētan, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.
[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYAI OR KATLA DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN 1.

वीरे आइसीले धौन लेकरी होते। तिसरूंपे नागाने वापणा बोलले, दादा संपत्तिमिती जी हिंसा हो ती माळा हे। तत्व तांगी अपनी संपत द्रोणी-का वाटी देतम। सुतक दिन नहीं वाळे की नागान लेकूर सबला एकडा करोसन दुर देसला चाला गेला और तत्व लक्षणन्त्र दिन कोई देतन अपनी संपत्ति लड़के देतन। जब तो सव कुछ उड़न देतन जब तो देसमे वढ़ा बाळ पड़ी गेला और तो बांगला बनी गेला। और तो जाईसन तो देसम आईसीले वीसे मे एकचा इथी राज्य लागला ज्याचे ताला आपला खेतीमे सोयी चरुला पोडोशु देतले। और तो ते कोईं जी सोयी खाते हे आपला पोट भरा चालल था। और ताला वीडी कुछ नहीं देत था।

तत्व तांगे दिलेंमे समज आली और तांगी बोलने के, मामा वापणे किंतू चाकराला पोट लुका भाकरी बनल होती, और मैं सुकु लुकक सरते आय। मैं उठीसम अपने वाप जोरी जाईसन और ताला बोलला, दादा मेरी भगवानचे घरी और तुमचे सामने पाप करायले आहे। मैं फिर तुमचा लेकूर कहावनीचा लावक नडया, मारा तुमचा मूर्ति-सुकु एकचे करावर करा। तब तो उठीसन अपने वाप जोरी चालल। परंतु दूरी होती की तांगी वापणे ताला देसीसन दरेंग आला और दूरीसन तांगे गरायले मिळीसन नुमा धेतन। लेकूरमे ताला बोलला, दादा, मेरी भगवानचे घरी और तुमचे सामने पाप करायले आहे। और फिर तुमचा लेकूर मे बोलीचा लावक नडया। परंतु वापणे आपला नौकराला सांगले सव लुक चांगला कब्दा निवारिसन ताला खिवाई था। और तांगी हामीमे सुंदरी और पावमे सोचीरी खिवाई था, और इत्य मच्छा खाईसन और खुशी करा, का ती हा मामा लेकूर मरी गेला होता फिर जीता जाला, खवाडी गेला होता फिर मिळा आहे। तब ते खुशी करो लागले।

ताला बढ़ा लेकूर खेतीमे होता। और जब तो बेहत होता और घराते जोरी पीडचढा तब बाला और नाचचा आवाज धक्कन। और तांगी अपने नौकरामे लुक पाले अपने जोरी बुलाईसन पूकन, हा काय होई राखिला हे। तांगी ताला बोलला...
के, तुम्हा भाज थाला है और तुमचा वापने चांगला खावला बनवला है। हाचे लिचे के ताला अफ्ता मिळावा है। पर ताले आफो तरन और भीतर जाना नहीं; चाहून। हाचे लिचे ताला वापने बाढ़ेर निकालन मल्ला मनज खावला। ताले वापला जावाव देवन के, देखो में दूसरे बरस तुकी आफची सेवा करत होते और कभी आफची बातला मोने नहीं तोड़ली। और माला तुम्हे कभी एक ठीला पाठ भी नहीं दिसते के में अपने दोसाचा साथ खुशी करता। पर तुमचा हा लेखर के जाने ब्राह्मणोच साथ आची संध्या खावला करत जब तो भाला तब आपन ताचे खाली अफ्ता खावला केला है। वापने ताला बोलन, लेखर तु हरमस मार्गे जोरे शाहता और जो कुद माफी है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिए होता। कहा की, हा तुम्हा भाज मरी गेला होता सो फिर जीता जाला आई खोवाई गेला होता फिर मिळा है।
TRANSLITERATION AND TRANSLATION.

Kōi ād'ni-chē dōn lēk'rē hōtē. Tis-mē-nē nahān-nē bālp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
bōlān, 'dādā, sampat-mē-nē jō hīssā hō to mā-lā dē.' Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then
tā-nē aṁ'ni sampat dōn-lā bāfī dētan. Mut'kē din nāṁ jālē kē
him-by his property both-to having-divided was-given. Many days not became that
nahān lēkur sab-lā ēkaṭṭhā kari-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made far country-to departed went, and
tāhā lachchāpān-mē din khōō-dētan, aṁ'ni sampat-lā uṛāī dētan.
there debauchery-in days passed, his property having-squandered gave.
Jab tō sab kuchh uṛāī dētan tab tō dēs-mē bārā kāl
When he all anything having-squandered gave then that country-in great famine
parī gēlā, aur tō kaṅgāl bāuī gēlā. Aur tō jāi-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
dēs-chē ād'ni-chē bich-mē ēk-chāyā ithi rāhū laṅgā, jyā-nē tā-lā āparā khet-
country-of men-of midst-in one-of there to-live began, whom-by him his field-
mē sōī charāi-lā pōṁe chu ātēlēn. Aur tō tē kōdēs jō sōī khātā
in shine feeding-for to-attain was-given. And he that hunk which shine eating
hai āpṇā pōt bharā chāhāt thā. Aur tā-lā kōi kuchh nahī dēt thā,
are his belly to-fill wishing was. And him-to anybody anything not giving was.
Tab tā-chē dil-mē samaj āli, aur tā-nē bōlān kē, 'mājā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
kit'chē chāk'rā-lā pōt luk bhāk'rī banat hōtī, aur māi bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with
mar'tē āy. Māi uṁ-hūn-san aṁ'ni bāp jōrē jāisān aur tā-lā bōlin,
dying am. I having-arisen my father near having-gone again him-to will-say,
"dādā, mē-nē Bhag'yan-chē gharā aur tum-chē sām'nē pāp kar'lē āhē. Māi
"father, me-by God-of in-house and you-of before sin done is. I
phir tum-chē lēkur kāhāvān-chē lāyak nāyā. Mā-lā tum-chāyā majūr-mī-luk
again your son being-called-of worthy not-am. Me your servants-of
ém-ché harábar kará."" Tab tó utthi-san ap'né báp jóré chál'lá. Par tó one-of like make."" Then he having-arisen his father near went. But he duri hótá ké tá-ché bá-pá-ñé tá-lá dákhi-san darég álá, aur día-pí-san far was that his father-by him having-been compassion came, and having-run tá-ché gará-mé milli-san chumá ghéstan. Lékur-né tá-lá bólán, his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said, 'dádá, mé-né Bhag-ván-ché ghari aur tum-ché sám-né pāp kar'le áhē. Aur 'father, me-by God-of in-house and you-of before sin done is. And phir tum-ché lékur mañ ból-chiyá láyak naiyá.' Par bá-pá-ñé ap'lá again your son I saying-of worthy not-arn. But the-father-by his naukar-lá sañg'lé, 'sah luk cháng'lá kap'rá nikāri-san tá-lá servants-to it-was-said, 'all than good cloth having-brought him-to liváí dyá, aur tá-ché háth-mé mundi aur päv-mé moh'ri having-applied gice, and him-of hand-on ring and feet-on shoes liváí dyá, aur ham achehá kháî-san aur khusí kará, ká-ki having-applied gice, and we good having-eaten again merry make, because há májha lékur marí géla hótá, phir jita jálá; kuváhi géla this my son having-died gone was, again alive became; lost gone hótá, phir millia áhē.' Tab tó khusí karó lág'lé, was, again found is.' Then they merriment to-make began.

Tá-chá bárá lékur khét-mé hótá. Aur jab tó yét hótá His elder son field-in was. And when he coming was aur ghar-ché jóré pōba-ch'lá, tab bájá aur náol-chá avāj aikan and house-of near arrived, then playing and dance-of sound was-heard. Aur tá-né ap'né naukar-mí-luk ék-lá ap'né jóré buláí-san píchhan, And him-by his servants-from one-to his near having-called it-was-asked, 'há káy hói. ráhilla hai?' Tá-né tá-lá bólán kē, 'this what having-become being is?' Him-by him-to it-was-said that, 'tujhá bhāā álá hai, aur tum-chá báp-né cháng'lá kháv-lá thy brother come is, and your father-by good eating-for banav'lä-hai, há-ché liyé kē tá-lá achehá millá-hai.' Par tá-né kródh arranged-is, this-of for that him-to well met-is.' But him-by anger karan, aur bhitar já-ná nahī cháhūn. Há-ché liyé tá-chá báp-né was-made, and inside to-go not wished. This-of for his father-by bāhér nik'ri-san tá-lá manāa lág'lá. Tá-né báp-lá jāvāb dētan out having-gone him-to-entreat began. Him-by father-to answer was-given kē, 'dékho, mé it'lé bārus lüké áp-chi sēvā kurat hótā, that, 'see, I so-many years from your-Honour's service doing was, aur kalhi áp-chi bāt-lá mé-né nahī tōr'li. Aur má-lá tum-and ever your-Honour's word me-by not was-broken. And me-to you-
nē kabhi ēk thōla pāth bhi māḥī dīu'lkē, kē mē āp'nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
sāth khusī kartā. Par tum-chā hā lēkur kē jā-nē kishānā-chō
with merry might-make. But your this son that whom-by harlots-of
sāth āp-chī sampat khaiyā karan, jab tō alā tab
with your-Honour's property devoured was-made, when he came then
āpan tā-chō lānē acharhā khāv-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is.' The-father-by him-to
bōlan, 'lēkur, tu hamēs mājhē jōrē rāhtā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of wear art, and whatever mine
hai, sō tujhā hai. Par khusī honā aur khusī kar'nā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
kabā-kī hā tujhā bhāū mari gēlā hōtā, sō phir jītā jāla
because this thy brother having-died gone was, he again alive become
āhē; khōvīē gēlā hōtā, phir millā hai.'
is; being-lost gone was, again found is.'
[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATİYAÎ OR KATĪA DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक भनाना-च्या दोष लेकुरे होते. तिनसंसूने छोटे लेकुरे अपने बापका बोलले त्या, जी घरी जी धन आवश्यक सो मदेसा हिर्सिंग सो माना तुळ हे. तव वापरी तिनं अपना धन बोट दिल्ले. त्याचे शिवीसचे पोट नाही हेकुर अपना धन-दीर्घाले वळू नार्ते निरंतर चक्का गेला. तिच्या गेल्या चालसी सव धन वर्चुवाद करू दिल्ले. जब बाबाचा राहू गेला तो देश-पेप बड्या काळ गेला. तर्को तो भूवी भरत लगला. तर्को तो बोले, देश-आदमी-खान नौका लघु गेला. ताला त्याचे सुंगरियां वरील राखले. तब तो सुंगरियांच्या खांबी जुटवावेय अपना पोट भरत चाल, बोले आदमी ताला काळ न देत होता. जब तो खवर-पे आला तब बोले लगला, त्यांची देख्या, जब मांंमां बाप-खाले कनते आदमीही पोट-भर खांबा मिळत होता, और वाच रहणार होता. और मां मृत्यु मरते आहें. अम में उठकने बापचं जीरे वाले और अध बीलिंग, दादा माई तुऱ्याचा सल्ही नमर्म रस्ते बंद करते हे. अब भी तुऱ्याचे लेकुर बोलले लाखू नाही ताले. अपनी नौकरी एक वाले माना सोई राहू वेळा. जब ती उठकले ठाडा जाला, और अपने बापचं जीरे गेला. बापचं दुरसून आवल देश्या विषीत तोंचा-कधुर दृष्टा करते, और ताला दीर्घके गाड्यां लघु विचले और चूसा चिचले. तयाचे लेकुर बोलले, हे दादा माई तुऱ्या सल्ही नमर्म रस्ते करते हे. अम में लेकुर बोलले, हे दादा माई तुऱ्या सल्ही नमर्म रस्ते करते हे. हे बापचं बोलले, नौकरी दुरसून पधन करते हे. और एक जोड़ी पनिवड़ पडला. चलावू जेवा, और तूमा करू, बाबींचं अव हे लेकुरचा नया ज्ञान जाला. हा हारसो जारीं राखा होता, प्रवर मिळा. हा तरहजुऱ्या भोज सब करू लगले.

जेटा लेकुर ते वात खतपते होता. लोटकाचा वर आवारीत वसत ताल्या नोँच गाँवचा ऐतर सून पडला. नौकरींचे एक भनाता ठरूना ताल्या उडूढ जो बाया आहे. तव ताल्या वापर दिल्ले, तुऱ्या नाहिं भेंडत एँव गेला हे. और ताजे बापनुँ ताल्या नोऱ्या.
भला डोरला देखून खुशी भली मनोले। तब तो हाँ सुनून्ही तो गुंजा जानहू, और घरी नहीं जाय चाहिए। जब ताचा वाप निकाहून तात्पर्य मनो लगला। लेखून बोलले, जब मी दादा तूंजी वस्सों गोसळ वारलें हूं। जब मी मूळ तुमसी का वाप नर्वे नर्वे टारली। जब तू माहा बोकरा कबड़ू नर्वे दिल्लू, तो चन-संग खुशी मनोति। जब नाहिन लेखून तब तांम तुमचा धन गॉवारीमध्ये बो दिल्लू जबसें मुरखूकी घरी आलेहू, तुम सबला पुन्हा आडूपले आहाला। जब तो बापनी व्याप दिल्लू हे बेटा, तू रात-दिन मांमी जारी आसेहू, तो धन मांमी जारी आसेहू, सो सव तूजा आहाल। तूजा नाहिन भाज मर गेला होता लोकी जी उठला तबती हिराजें गेला होता, तब मिळा होता।

तैसे आ सुखी मनोहा और सुखी जानहे।
 TRANSLITERATION AND TRANSLATION.

Ek jhanā-chē dön lēkurē hōtē. Tin-mē-sō chhōtē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by
ap'nē bāp-lē bolīlē kē, 'jō gharī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that
majhā hissā sō mānā dun-dē.' Tab bāp-nē til-lē ap'nā
my share that me-to give.' Then the-father-by them-to his-own
dhan bātē dīlīlē. Kachhu dīnā-chē pīchhē nānēn lēkur ap'nā
wealth dividing was-given. A-few days-of after the-younger son his-own
dhan-daulat gūh-kē par-dēs-lā chalā gēlā. Techhī gāvārī-
property having-taken foreign-country-to moved went. There vulgar-
chāl-sē sab dhan bar'bād-kārū dīlīlē. Jab kōrā rahū
conduct-in all wealth having-squandered was-given. When destitute to-become
gēlā tō dēs-pē barā kāl pār-lā. Tahī tō bhūkhō maṣō
went then the-country-in great famine fell. Then he of-hunger to-die
lag-lā. Tahī tō kōi dēsu-ād'mi-khē naukar lāgū-gēlā. Ta-lāhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to
tā-nē gūgāriyā charō-lā rākhlē. Jab tō gūgāriyā-chē khāv-chē jūthān-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with
ap'nā potu bhāro chāhrlē. Kōi-ād'mi tā-lāhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.
Jab tō khabar-pai ālā tab bōlō lag-lā, 'ai majhē Daiyyā, jab
When he senses-an came then to-speak began, 'O my God, since
majhē bāp-khē kīttē ād'mōlē potu-bhar khāv-lā milat hōtā;
my father-with how-many men-to belly-full eat-to obtained was;
aur bāchhu rahāt hōtā. Aur mai bhūkhō mar'tē ālē. Ab mai
and saved remaining was. And I of-hunger dying am. Now I
ūth-kē bāp-chē jōrē jītē aur ab bōl'hō, "dādā, mi-nē tūjē
having-arisen father-of near go and now will-say, 'father, me-by of-thee
sāmētēnē Par'mēśvar-chē dōsh kar'īlē hai. Ab-bhi tūjē lēkur bōlīlē lākh'tē
before God-of sin done is. Now also thy son to-call worthy
Jetha lekur te-vakt khet-pe hota. Laukchhi ghar avti.

The elder son at that time the field in was. Returning to home coming
vakt tahlia nach gani-chha aira sun-parhla. Naukro pe
at-the-time him-to dancing singing sound to his hearing-fell. The-servants-from
ek jhanda-la teekh-khe tahlia puchhle, jo kaya hai. Tab tane jyap
one person-to having-called him-to it-was-asked, this what is. Then him-by reply
dile, tuja nahan bahrain ekha gellia hai; aur tachha bapno tahlia
was-given, thy younger brother having-come gone is; and his father-by him-to
nohon bhalo laufsla dakhuchhe khushi bhalo manole. Tab to haimanik good
well returned having-seen happy good considered. Then he this having-heard
to gusaa janaab, aur gharun nahi jay chahhe. Jab tachha bap nikro-chhe
he angry became, and in-the-house not to-go wished. Then his father coming-out
tahlia manalo lagla. Lekhunno bole, jab mi, dada, tujhi barsha-tee gael
him-to to-entreat began. The-sound-it-was-said, while I, father, thy for-years service
karla hai; jab mi-no tum-sa kahi koii nahi tarii, jab tu-no nanh bokra
done; while me-by thy word ever not was-transgressed, still thee-by small a-goat
kabu nahi dilas, to chhan-sang khushi manole. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When
nāhin lēkur-te tab tā-nē tum-chā dhan gāvārī-mē khō-dil’le,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
jab-sē mur’kū-kē gharī ālhē tum sab-lā punya āṭārālē-āhā.’ Jab-tō
as-soon-as having-returned to-home has-come by-you all-to a-feast given-is.’ Then
bāp-nē jvāp dil’le, ‘hē bētā, tū rāt-din mājhē-jorē āsē, tō
the-father-by answer was-given, ‘O son, thou night-and-day of-me-near art, what
dhan mājhē-jorē āhai sō sab tājā āhai. Tājā nāhin bhāū marū-gellā hōtā,
wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
lō-phir ji uth’lā; tab-tō hirāū gellā hōtā, tab millā hōtā. Taisē ā
again alive arose; then lost gone was, then obtained was. Therefore now
khusī-manō, aur khusī jānhē.’
merriment-celebrate, and merry shall-make.’
BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhi is surrounded by Chhattisgarhi and other dialects of Eastern Hindi in the north, and by Gōndī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhi with any of these dialects.

Further to the east we find another Aryan language, Oriyā. A dialect of this language, Bhatri, is spoken in the Bastar State, and forms a kind of connecting link between Oriyā and the language of the central portion of Bastar. This latter is known as Hal'bi, and is a curious mixture of Oriyā, Chhattisgarhi, and Marāṭhi. Some minor dialects in Raipur and Kanker, such as Bhumji, Nāhari, and Kamāri, have several points of analogy with Hal'bi, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hal'bi</td>
<td>104,271</td>
</tr>
<tr>
<td>Bhumjā</td>
<td>2,600</td>
</tr>
<tr>
<td>Nāhari</td>
<td>482</td>
</tr>
<tr>
<td>Kamāri</td>
<td>3,743</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,196</strong></td>
</tr>
</tbody>
</table>

These dialects are the only one which can claim to be intermediary between Marāṭhi and Oriyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL'BI.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypure zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōndī. In Berar they are weavers, and most of them are found in Ellippur.

Hal'bi, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal'bi specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>96,181</td>
</tr>
<tr>
<td>Kanker</td>
<td>5,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>3,500</td>
</tr>
<tr>
<td>Bhandara</td>
<td>150</td>
</tr>
<tr>
<td>Raipur</td>
<td>140</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>104,431</strong></td>
</tr>
</tbody>
</table>
Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mahar. This dialect has, however, proved to be identical with Halbi. It is probably the dialect returned as Mēhari in the 1891 Census Report. According to the same authority the Halbi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandari, Gachikolo, Mēhari, Mirgāni, Muria, and Śūndi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Halbi returned from Chanda 1,300 have been stated to speak Bastari and not Halbi. Mēhari is the language of the low-caste Mēhars or Māhars. The Murias or Marias are mentioned by Colonel Glasfurd in his Papers relating to the Dependency of Bastar...Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Halbi district and live as cultivators. Most of them speak a Gōnd dialect. The Śūndis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōndas. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōnd descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōndas.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattīsgarhi, and Marāthi. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāthi and not as Halbi. No specimens have been received from Chanda and Raipur, and the remarks on Halbi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his Papers relating to the Dependency of Bastar, quoted above, pp. 46 and ff., describes it as follows:—

'The first [i.e. Halbi] closely resembles the Chuteeuehrieco dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindustani word is taken and a Muratha termination added; thus the Mooras around the Jagdalpore say 'mā dāktō sodī, I did not see. Here we have the pronoun Muratha and the verb, a Hindustani word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindustani words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Halbas and Mooras, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jagdalpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Halbi.

Pronunciation.—The short a is probably often pronounced as an o, and a and o are therefore sometimes interchangeable; thus, battō and bōlō, he said; mā-kō and mā-kē, to me. Similarly aī interchanges with uī; thus, mai and mūi, I; bālīa and builā, an ox. Compare also bābā and bābā, a father.

ō is always marked as long. It is however probably short in words such as ebē, now; compare abē and ibē.
At and è, an and ò, respectively, are sometimes interchanged; thus, mòi and mèi, I; gaòlo and goòlo, we went; kànì and kòì, somebody.

The Aumāṣkā is very faintly sounded, and its use is rather irregular. Thus we find hūn and hun, he; jānè and jànë, I know.

The palatals are pronounced as in Hindi, and not as in Marāṭhi; thus, mò-chò, my; puχhò, he asked. Chh seems, however, to be occasionally pronounced as s, for in the specimens received as illustrating the Malāṭri dialect we find chhām'ncē, in the presence of.

The cerebral ɖ between vowels has usually the Marāṭhi sound of ɖ, but is sometimes also pronounced r as in Chhattisgarhi; thus, baḍè dukāl paḍ'li, a great famine arose; kap'rá, cloth. The pronunciation as r seems to be more used in the so-called Malāṭri than in Hamāṭi proper.

The cerebral s has become dental as in the Marāṭhi of the Central Provinces and in Chhattisgarhi; thus, kòi, somebody.

The cerebral ʈ sometimes becomes r; thus, parā, run; bērā, at the time; pōrā, the Pōlā festival. It is impossible to decide whether this pronunciation is due to the influence of Hindi or to that of the Marāṭhi of the Central Provinces. Compare Hindi bēr, Marāṭhi yēr, time; Hindi parā̄nā, Marāṭhi paṭ'ncē, to run. In most cases, however, a dental l corresponds to Marāṭhi l; thus milētē, it will be got; dūkāi, famine.

Halāṭi uses b like Hindi, Oriyā, etc., where Marāṭhi has r; thus, bēr, Marāṭhi vēl or yēr, time; bēs, Marāṭhi vēs or ȉs, twenty.

The cerebral ṣh is pronounced as kh; thus manuh, a man.

Initial b has a rather faint sound. Compare âṭ and hâṭ, a camel; hān and ān, we; un and hun, he.

Note pōj'pānì instead of mēj'mānì, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarh than with Marāṭhi.

**Nouns.**—Bitā, a person, is sometimes used as a kind of definite article. Thus, bāp-bitā, the father; bējā-bitā-kē, to the son.

**Gender.**—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhi; thus, lēkā, a child, a son.

**Number.**—The plural is formed as in Chhattisgarhi by adding man; thus, bābā-maṃ, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning ‘many,’ ‘all,’ etc. Thus, hun and hun-maṃ, they; nauka r sabō-kē, to the servants; khubē ghōṭā, horses; jugē ghōṭā, horses.

**Case.**—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhi and Oriyā. In one instance we find an oblique plural formed by adding an; thus, bhuṭiyār-in-chō, of the servants. Compare Chhattisgarhi an.

The usual case suffixes are as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>kē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>lē, lagō-lē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>chō, kē.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mē, nē.</td>
</tr>
</tbody>
</table>
Of these only the genitive suffix ḍha agrees with Marāṭhi ḍa, ḍhi, ḍhī. The dative suffix ḍe corresponds to Chhattīsghārī ḍa; compare Mālwi and Bihārī ḍe. The ablative suffix ā and the genitive suffix ḍe correspond to Chhattīsghārī ā and āe respectively, while the locative suffix āe must be compared with Chhattīsghārī āe, Awadhī and Bihārī āe.

There is no proper instrumental. Thus, ‘with ropes’ is translated ḍōri-svāgō; ‘with a stick’ is ḍāg-gi-mē. In Kanker we occasionally find a suffix āe denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhi or Hindī. Thus, musā-nē marūtō saumō, the mouse heard the cry; bāg-nē phāndō-nē nik-lan rākō, the tiger was getting out of the net.

Instead of the dative suffix ḍe the Kanker specimens sometimes use āō; thus, bāp-ke, to the father; bāg-hō, to the tiger. Final ā and āe are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes ā, āō, and āē. Thus, bahīn-tē, from a sister; phāndō-nē, from the net. Āō occurs in sub-ō uttoam, best, and is, perhaps, no real ablative suffix but the Marāṭhi suffix āō in tyātō, from among them, etc. Compare, however, the l-suffix of the ablative in Gōndī and luk, from, in Katiyāī.

The genitive suffix ḍhō does not change for gender and number; thus, Bhag-vaun-chō hukum, God’s command; tu-chō nāc, thy name; uu-chō bahīn, his sister; mō-chō bāp-chō khōbē bhūtī-bītī-man-kē, to many servants of my father’s. Occasionally we find chō instead of chō; thus, bāp-chō purē, before the father.

The suffix ḍe occurs in instances such as ḍhōḍā-kō pāt-nē, on the back of the horse; nāch-kē gajār, the sound of dancing. In Kanker we also find kā; thus, ḍālō yē-čhe ḍāyā-kā bād-lā, a reward for this your compassion. Here ḍālō corresponds to Marāṭhi ḍalō; yē is Chhattīsghārī, and the suffix chē Marāṭhi; while ḍāyā-kā is high Hindī. Even Bājāsēkhā, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, mō-chō bāp āhar-mē, in my father’s house.

The locative suffix āe is perhaps related to Telugu na, Gōndī nē. Thus, pāt-nē, on the back; tumū nānī kubīyā-nē, in that small house.

Adjectives do not change for gender and number; thus, baḍō, or baḍō, bētā, the elder son; tu-chō sēvā, thy service; ḍālō ḍhān, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattīsghārī. Gōfōk, one, is also used in Bhatrī. Duṇ, two, corresponds to Bhatrī and Oriyā ḍnī. In Kanker we find the Chhattīsghārī form dō. Chhāb, six; das, ten; bīs, twenty; pochās, fifty; saun, hundred, are pure Chhattīsghārī and have nothing to do with Marāṭhi. Note also the addition of than in duṇ than bētā, two sons; compare Chhattīsghārī duṇ-than, exactly two.

Pronouns.—The following are the personal pronouns:

|mui, mē, mai, maı, mē, I. | tuı, tuı, tā, thou.
|mō-ke, mō-ke, to me | tu-ke, to thee.
|mō-chō, mō-chō, my | tu-chō, tōr, thy.
|(h)amē, ham-man, we | tum(ā), you.
|(h)am-chō, (h)amar, our | tum-chō, tamār, your.
The final i in homi, tami, is an emphatic particle. It also occurs in the pronoun hui or hui-i, that, he. Hui is also written un and is regularly inflected; thus, hui-cho, his; hui-man, they.

Other pronouns are to, oblique toth, that; ye, this; je, jio, and jain, who; ko, genitive ka-cho, who? kay, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is ralā, ralē, rali, and ralō; 'he had compassion' is translated dayā karlē and dayā karlō.

A particle na is often added; thus, tu-cho nāo kāy aqē-nā, what is your name? jaō-nā, go; mui hindēlō-nā, I have walked; jaō-nā, let us go; mārendō-nā, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>1 āse</th>
<th></th>
<th>Plural</th>
<th>1 āsē</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 āsis</td>
<td></td>
<td>2 āsās</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 āse</td>
<td></td>
<td>3 āsat</td>
<td></td>
</tr>
</tbody>
</table>

Other forms are aqē and hāy, I am; aqē and āy, he is.

The present tense will be seen to be more closely related to the usual forms in Marathi than to those used in Chhattisgarhi. The corresponding past tense is formed from the same base as in Chhattisgarhi by adding the l-suffix of Marathi and Oriya. The terminations of the various persons seem to be borrowed from all these languages. Thus—

<table>
<thead>
<tr>
<th>Singular</th>
<th>1 ralē and rali</th>
<th></th>
<th>Plural</th>
<th>1 ralē, ralē, and ralō</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 ralā, ralē, rali</td>
<td></td>
<td>2 ralās, and ralē</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 ralō, ralē, rali, and ralō</td>
<td></td>
<td>3 ralō, ralē, rali, and ralō</td>
<td></td>
</tr>
</tbody>
</table>

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, mui pigē, I drink; tui marśis, thou striketh; amī mārē-sē, we strikō; ham jāī-sē, we go; hui-man bōt-sat, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, mui mārēlō, mārlō, and mārlō, I struck; mui tārēb, I transgressed; mui gēlō, and gēlē, I went; mui holē, I became; tui gēlē, and gēlas, thou wastest; tui mārlō(s), thou struckest; hui mārlō, mārlō, and mārlō, he struck; tōhā hōlt sē, blood had become (attached); homi mārlō, we struck; tami dēkhēs, you saw, etc.
HAL'BĪ.

Another past tense is formed by adding a b, and not an l-suffix. Thus, mā is karbēseč, I have done; mā bē bā-sat, they struck me. Compare the remarks under the head of participles below.

Solitary forms are balē, he said; ruhē, they were; bāchē, it is left; chhōgēn-thātī, he released; dēyō, he gave.

The characteristic sign of the future is dē, or, occasionally, tē; compare the present participle. Thus, mā mārōn-dē, I shall strike; bōlan-dē, I will say; hūn dē-dē, he will give; hūn mārōn-dē, we will strike; hūn-mūn mārōn-dē, or mār-dē, they will strike; milē-tē, it will be got. Sē is sometimes used instead of dē. Thus, mā karū-sē, I will do; tū dīyō-sē, or dē-sē, thou wilt give; tūn mārā-sē, you will strike. In hūn mārēū, we will strike; puchkēē, we will ask, the v perhaps corresponds to the b-suffix in Bihāri. Dēhō, I shall give, on the other hand, is Chhattīsgarhī.

The imperative is usually formed without any suffix; thus, bas, sit; jā, go. An honorific imperative is sometimes formed by adding ās; thus, digās and dēs, give; ānās, bring; mārās, strike. In the second person plural we sometimes find the Marāthī form in ā, and sometimes the Chhattīsgarhī form in ē. Forms such as khēē, let us play; hōēē, let us be, occur in Mahārī.

Participles.—The present participle is sometimes formed as in Chhattīsgarhī and sometimes as in Orīyā. Thus, karōl, doing; jālē, going; jārātē, transgressing; sōē (rolē), sleeping (he was). Other forms are karūndē, doing; mār-dē, striking, and probably also mārē in mārēē, (I) strike; nikalān (rahālō), (he was) getting out. The past participle sometimes agrees with Marāthī and sometimes with Chhattīsgarhī; thus, gōō, gone; pachō, fallen; bhākē, hungry; mārē, dead; bačā, left. The form mārbō, dead, corresponds to the past tense formed with a b-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāthī; thus, bālnūn, having divided. Thānī and bhātē are often added; thus, bālnūn-bhātī, having made; jānā-thānī, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in ā, ā-sīn, kē, and ē; thus, bājā dīlō, having-divided give, he divided and gave; dēyā-sīn, having given; jāyā-kē, having gone; mūntē, having said, therefore. In bhul-kūṁ, having been lost, the suffix kūn must be compared with Gondī kūn.

Verbal noun.—The usual form ends in tō, genitive tōr; thus, khātō, to eat; ētō bakhōt, at the time of coming; bōjā kōjār, the sound of music. Several other forms are also used; thus, mārōnā, to strike; puchhākē, to ask; jāukē, to go; charāū-kē and charāūnū, in order to tend; nikālō, to get out; mārī-sē, from (my) killing; mārō-bār tāyār, ready to kill; dēkā-kē, in order to see, etc.

Causals are formed as in Chhattīsgarhī and Orīyā by adding ā; thus, charāū-kē, in order to tend.

The preceding remarks will have shown that Halbī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatri, it gradually merges into Orīyā. It agrees with Chhattīsgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classified as a dialect of Chhattīsgarhī, chiefly because it uses an l-suffix in order to form its past tense, just as is the case with Marāthī and Orīyā. With Marāthī it shares the ćh-suffix of the genitive,
the present tense of the verb substantive, the conjunctive participle, and irregular
verbal forms such as goē, went.

The language of the Halbas is a borrowed form of speech, and there can be little
doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara
now speak Marathi, and in order to avoid splitting HaPbi up and dealing with it
in more than one place, it has been found convenient to subordinate it under Marathi,
though it cannot be considered as a true Marathi dialect. With regard to the dialect of
the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar,
and the third one from Kanker. A List of Standard Words and Phrases will be found
below on pp. 395 and ff.
[No. 84.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

HAL'IBI.  

(BASTAR STATE.)

SPECIMEN I.

कौनी आदमीयों दुकट-ठन बेटा रहा। युनी शीतरो नाँही बेटा वाप- 
के बीलों, ए बावा, धन साल भीतर शो शीशी बाढा आध मोके हीस्मा।  
तें से इन्के आपनों घनी बाढा दृष्टी चौंक दृष्ट।  
बहू दिन नी हेडौन रही नानी बेटा  
सबके गोदाली धाँनि वनाउन-भारी खुदे पूर जाते गेलों और हुता फटकारी- 
बुझमे दिन सारती आपनों घन चाँदावन दृष्टी।  
तें हुन सब घनी सारलो  
तें हुन राजसं के दृश्य दृष्ट।  
तें हुन गरीब हेडौन गेलो।  
अरु हुताले  
हुन राजसं कोई एक मनुष्य घरे घरेलू रहे।  
हुन बीता हुनी वेडाने वराह चराती-काजे पतहो।  
और हुन हुनी चाराके जो के बराह खाते रहा आपनी पेट  
भरती-काजे मन करले।  
और कौनी हुनकी कार्री नी दंते रहा।  
तें हुनके बेटा  
मिले तें हुन बीलों के सीतो वापनों खुदे पूरी-भेदीमनकी पेज भार खाती  
धानली बाचती रही एवं भेदी मरेने।  
एवं बंदुन मोची वाप घरे जाएंदे,  
और हुनकी बेटों के, बूवा, भगवानची हुकुम नी मानने और वापनो पुरे पाप  
करले।  
फें हुनकी बेटा वापतो वदुमची नी होते।  
मोके जसा हुता हुनी पूरी-भेदीमन भासत हुसं राखा।  
तें हुन बंदुन-भारी आपलो वाप-घरे गेलो।  
हुनकी वाप दूरलेख दुच्छुन माया करले और भराउन-भारी द्वीदाके धरण  
चुमलो।  
बेटा हुनकी वापलो के, ए बूवा, शे हास्यदारची हुकुम नी मानने और  
तुमचो पुरे पाप करले।  
हुनकी बेटा वापतो लवक नी होते।  
तें हुन वाप आपलो  
नवकरको वालो, सबले नंगत कपड़ा स्विट्जर-भारी हुनकी धनचांडा और हुनकी  
हार उस्ती अरु पापमें पहर्डु धिंधाहा।  
हुन-मन खाउन हरीह सारते रहा।  
तें सीतो बेटा महतर जोच्छो मुकुन रखो फें विलो।  
तें हरीह होती रहा।  
हुनकी बेदी बेटा बेडामं रहे।  
और हुन जेबे एतो-बेहा घर-घर अमरलो, तेंबी  
बाजतोर और नाँचतोर गजर सुनलो।  
और हुन आपनों बावादिमणलो गोदक- 
के वनाउन-भारी पुकंटी, ए काय आध।  
हुन हुनकी वापलो, तेंमी अर्धे  

24
इला और तुमची वापस नंगत प्रेमपदार्थ नवाली, बारा फि बेटा-बीतांको नीचों र
पावलो। तेिे इतनों दीव लागलो और घर-भीतर जाती-बाजी भन नै कारलो।
हुनची-काजी हुनची वापस बाहिर निवासन सनाली। इन वापस बल्लो, दृष्टा, मैं
खुबे दिनसे तुमली सेवा करेनसे, और तुमची हुकुमको नी टारते राख्न। अरु तुम्ही
मोको बवेच एक ढंढा बले नी दीघास, जो मोको मीत संगे हरीख बारते। और तुमचो
ए बेटा जी किवीन संग तुमची धन उडाउन ढीलो, हुन जसन इलो, तसन आपन
नंगत खावक दिलो। वाप हुनची बल्लो, ए बेटा, तुम मोको संगी आसीस फि
जे मोको धनमाल आस हुन तुम्ही आय। और एमें तो हरीख होतोर आनन्द कर
- तोर तुम्ही उठवत रही। बारा फि तुम्ही भाई महन राख फेर जीवन क्लो हाजुन
जाउन राख फेर मिळुळो।
TRANSLITERATION AND TRANSLATION.

Koni ad'mi-chō dui-thān bēṭā rālā. Huni-bhitār-chō nānī bēṭā
A-certain man-of two sons were. They-in-from the-younger son
bāp-ke bōlō, 'ē bābā, dhan-māl-bhitār-lē je mō-chō bēṭā āy mō-ke
father-to said, 'O father, wealth-property-in-from which my share is me-to
diā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many
din ni hōun rāli nānī bēṭā sab-kē gotki-thānā bānun-
days not having-been were the-younger son all one-in-place collected-
hāt khūbē dhūr jāte gēlo, aur hūta pahākvār-bud-mē din sīrīte
having very far going went, and there riotous-conduct-in days passing
āplō dhan gāvāun dīlō. Tēbē hun sab dhan-kē sīrīlo, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
hun rāj-mē bādē dukāl paṭ-li. Tēbē hun garīb hōun gēlo.
that country-in great famine fell. Then he poor having-become went.
Arū huta-lē hun rāj-chō kōnī-ek manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself
rālā. Hun bītā hun-kē bēḍā-mē barāhā oharā-to-kājē pithālo. Aur hun
(hē)-lived. That man him-to field-in swine feeding-for sent. And he
hun mō-chō jē-kē barāhā khatā rālā āplō pēt bharā-to-kājē
those-very husks which the-swine eating were his-own belly filling-for
man kar-lē. Aur kōnī hun-kē kāi ni dēṭā rālā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to
chēṭ cheg-li, tēbē hun bōlō kē, 'mō-chō bāp-chō khūbē bhūti-consciousness came, then he said that, 'my father-of many hired-
bītī-man-kē pēj bhitā khatā thān-le bāch-to rali; ēbē maī
servants to rice-water cooked-rice eating than exceeding was; now I
huṅkē marē-sē. Ēbē maī uṭhun mō-chō bāp-gharē jāēndē;
hungry dying-am. Now I having-risen my father-to house will-go;
aur hun-kē balāndē kē, 'bābā, Bhagvān-chō hukum ni māntī,
and him-to will-say that, 'father, God-of order not (I-)obeyed,
aur bāp-chō pūrē pāp kar-lē. Phēr tum-chō bēṭā bāltīr āsāl-
and father-of before sin (I-)made. Again your son to-be-called-of worthy-
\[ No. 84. \]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAILABÉ.

(BASTAR STATE.)
marâthi.

chô ni bôlē. Mô-kê jasan tum-chô bhutti-bitî-man āsat hussnē râkhā.’’
of not become. Me-to as your hired-servants are so please-to-keep.’’
Têbê hun ut-hun-bhâti âplô bâp-lage-gêlo. Hun-chô bâp dår-lê
Then he arose-having his-own father-near went. His father a-distance-from
dakhun mâyâ karlô; aur parân-bhâti tôtâ-kê dhurum
having-seen compassion made; and run-having neck-to having-seized
churâlô. Bétâ hun-kê balâlô kē, ‘ê bubâ, maî Bhagvân-chô
he-kissed. The-son him-to said that, ‘O father, I God-of
hukum ni mân’tē aur tum-chô pûp karlô; tum-chô bêtâ bal’tôr
order not obeyed and your before sin I-made; thy son to-be-called-of
lâyêk ni bôlē.’ Têbê bâp âplô nav’kar-kê balâlô, ‘sab-lê
worthy not (I-) became.’ Then the-father his-own servants-to said, ‘all-from
nangat kap’tâ hitaun-bhâti hun-kê pindhâhâ; aur hun-chô hâthê
good cloth brought-forth-having him-to put-on; and his on-hand
mundi, aru pâc-mê panhai pindhâhâ. Ham-man khâum harikh
a-ring, and feet-on shoes put-on. We having-eaten merriment
kartê ralā. Têbê mô-chô bêtâ marun ralô, jivâlô; bhul-kun ralô, pher
making are. Then my son having-died was, is-alive; being-lost was, again
milâlô.’ Têbê harikh hôtê ralâ.
was-found. Then merriment being they-were.

Hun-chô baḍē bêtâ bêdâ-mê ralô. Aur hun jehê étô-bâra ghar-
His elder son field-in was. And he when coming-while house-
lagê amarâlô, têbê bâj’tôr aur nakh’tôr gajar sunlô. Aur hun
near came, then music-of and dancing-of sound he-heard. And he
âpân-chô kabâdi-man-lê gôtak-kê balau-nbhâti puchhlô, ‘ê kây âe?’
himself-of servants-from one-to called-having asked, ‘this what is?’
Hun hun-kê balâlô, ‘tum-chô bhâi îlâ; aur tum-chô bâp nangat
He him-to said, ‘thy brother is-come; and thy father good
pêj’pânî bannâlô. Kâran kî, bêta-bitâ-kê nikô nikô pâvlô.’
feast has-prepared. Because that, son-person safe sound he-found.’
Têbê hun-kê ris laglî; aur ghar-bhutar jâtô-kajê man ni karlô. Hun-chô-kajê
Then him-to anger came; and house-into going-for mind not he-made. Therefore
hun-chô bâp bâhûr nik’run manâlô. Hun bâp-kê balâlô, dakhâ, maî khubê
his father out having-come extreated. He father-to said, ‘see, I many
din-lê tum-kê sova karē-sē; aur tum-chô hukum-kê ni târtê
days-from thee-to service doing-am; and your order-to not transgressing
ralâ. Arâ tumî mô-kê kêbê ēk menchâ balâ ni dilâs, ki mô-chô mit-saṅge
was. And you me-to ever one kid even not gave, so-that my friends-with
harikh kartē. Aur tum-chô ē bêtā jê kis’bin-saṅg tum-chô dhan
merry (I-)might-have-made. And your this son who harlots-with your wealth
udāun dilō, hun jasan ilō tusan āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
dilō.' Bāp hun-kē balālo, 'ē bēṭā, tuy mō-chō-saṅgā āsīs, ki jē
gave.' The-father him-to said, 'O son, thou me-of-with art, that which
mō-chō dhan-māl āsā hun tu-chō āy. Aur ēmātō harikā hōtōr ānand
my property is that thine is. And this-time merry becoming-of joy
kartōr tu-kē uchit rāli. Kāran ki, tu-chō bhāi marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
phēr jiun ilō; hājān jāun ralō, phēr mīlālo.'
again alive came; having-been-lost having-gone was, again is-found.'
INDO-ARYAN FAMILY.  

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

HALABI.  

(BASTAR STATE.)  

SPECIMEN II.  

STATEMENT OF AN ACCUSED PERSON.  

सवाल—तुम्हारे गाँव में कोसम कुंविया नामका कोनी मतुख रहे।  
जवाब—रहे।  
सवाल—हुन जिम्मत आसक छो कि मरलो से।  
जवाब—नी आय, मरलो।  
सवाल—कसन मरलो।  
जवाब—बाहरी मसन दीजू।  
सवाल—तुम्ही एक ही मन मारूलास कि और कावी गांधे।  
जवाब—एक ही मन नाई, तुझे भाई मारूलू।  
सवाल—काव बिनीम मारूलास।  
जवाब—बड़ी।  
सवाल—काव बड़गीम भागलास।  
जवाब—हुनी बास बड़गीम।  
सवाल—तुझू बीन बड़गीम भागलीस।  
जवाब—हुनी लाम बड़गीम।  
सवाल—भीमा मन बड़गीम मारलो।  
जवाब—हुनी बोढ़की बड़गीम मारलो।  
सवाल—नामी बड़गी कावी आय।  
जवाब—हमारी मारूलू घर रहे।  
सवाल—मारती ठाने तुम्ही नौ रलास।  
जवाब—नाही।  
सवाल—तुम्ही कावी कावी कोसमके मारलास।  
जवाब—आपली बेटूमी खाचा कावी।  
सवाल—खाचा गोट कसन कसन आय।  
जवाब—उनची घर मैं घर-जवडू रहे। कोसम वलो खामी खाचा कबी।
दियासे भाचा। मैं बढ़ते देवन्दे जातु मामा। केवे देसे उन्ह बोललो। मैं बढ़ते तुम्हारे घरे आसे जातु मामा। परंतु बाहु-ले-ले देवन्दे। मामा बढ़ते केवे दियासे। असन बलुन परकनवारे (बांध्य) दक्षन मोंधे खुंडली। अह तुम्ही निर्दिशे मारिन्दे-ना मावे-लोटिया असन बढ़ते।

सवाल—असल तुम्हारी गोटवात होती तेरा भीमा रहो।

जवाब—हुर्दलो, दाये नी रखो।

सवाल—भीमा हुता केवे इले।

जवाब—हाँ। गेल्ह हाम्चो भाई घरी। भाईको घर नही पैरे आसे।

जाँद्र भाई हाम्चो बाय काछे धारालो रे खुंडली रे पुक्क जाँवे
असन मैं बढ़ते। मरतले मारिन्दे बलुन बलते रहो हामी
देवन्दे। देवन्दे बलसे।

सवाल—इनक मन बाउन-भाती कोसम्चो घरी बाय काय करलाई?

जवाब—अग्नि मालवुजार घरे गेल्हे। हाम्चो भाई मालवुजारको बढ़ते
जाँद्र-ना पुक्कछाँ हाम्चो भाईको बाय काछे धारालोसे। मालवुजार
बढ़ते। तुम्ही जाखा हुताय दुनका हुता आता। इता
पुक्कछाँ। हाम्चो बोसतम ठाणे गेल्हे। मैं बढ़ते, जाँद्र, मामा
मालवुजार घरे हुए मोंधे भाई इले से। इन भीतर-ले निकरली
अह बढ़ते, आह तुम्ही मरतले मारिन्दे।
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

HALBĪ.

( Bastar State. )

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōnī manukh ralō?

Question.— Your village-in Kōsam Muriyā name-of certain man was?

Jabāb.— Ralō.

Answer.— Was.

Savāl.— Hunā jīvat āsō ki marlō ṭē?

Question.— He alive is or dead is?

Jabāb.— Nī āy, marlō.

Answer.— Not is, dead.

Savāl.— Kasanī marlō?

Question.— How he-died?

Jabāb.— Āmhi mārun dilū.

Answer.— We having-killed gave.

Savāl.— Tumhi ēk-hī jhan mārīlās ki aur kā-chō-saṅgē?

Question.— You one-only man killed or other anybody-of-with?

Jabāb.— Ēk ā him jhan nāī; dui bhāī mārīlū.

Answer.— One only man not; two brothers we-killed (him).

Savāl.— Kāy bitti-mē mārīlās?

Question.— What thing-with you-killed?

Jabāb.— Badgi.

Answer.— A-stick.

Savāl.— Kāy badgi-mē mārīlās?

Question.— What stick-with you-killed?

Jabāb.— Huni bās badgi-mē.

Answer.— This bamboo stick-with.

Savāl.— Tui kōn badgi-mē mārīlā?

Question.— Thou what stick-with did-strike?

Jabāb.— Huni ēm badgi-mē.

Answer.— This long stick-with.

Savāl.— Bhimā kōn badgi-mē marlō?

Question.— Bhim what stick-with did-strike?

Jabāb.— Huni gōṭ’ki badgi-mē marlō.

Answer.— This particular stick-with he-struck.
Savāl.—Nāni baḍ'gi kā-chō āy?

**Question.**—The small stick whose is?

Jabāb.—Hām-chō bhai-gharē ralē.

**Answer.**—Our in-brother-house was.

Savāl.—Mār'ṭō-thānē tumhī nēu ralās?

**Question.**—At-the-killing-spot you carrying were?

Jabāb.—Nāhi.

**Answer.**—No.

Savāl.—Tumhī kāy-kājē Kōsam-kē mār'ūs?

**Question.**—You what-for Kōsam-to did-kill?


**Answer.**—His-own daughter-of expense-for.

Savāl.—Kharchā-chō gōt kasan kasan āy?

**Question.**—The-expense-of story how how is?

Jabāb.—Un-chō gharē māi ghar-javāl ralē. Kōsam bal'lo,

**Answer.**—Him-of in-the-house I house-son-in-law was. Kōsam said, 'hām-kē kharchā kēbē diyāsē, bhāchā?' Maī bal'lo, 'deundē, 'us-to expenses when will-you-give, nephew?' I said, 'I-will-give, jānu māmā.' 'Kēbē dēsō?' unh bōlō. Maī bal'lo, 'tu-chō gharē you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house āsē, jānu māmā, ēsu kahā-yelē-balē deundē.' Māmā I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle bal'lo, 'kēbē diyāsē?' asan balun parak'nāyē (jaldī) uṭhun mō-kē said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to khund'lo; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōtiyā,' asan bal'lo. he-kicked; and, 'thēe death-to I-will-beat, mother-plunderer,' thus said.

Savāl.—Asan tum-chō gōt-bāt hōtō-hērā Bhīmā

**Question.**—In-this-way your talk was-going-on-while Bhīmā ralē?

was (present) ?

Jabāb.—Hud'lo-dāyē ni ralō.

**Answer.**—At-that-time not (he)-was.

Savāl.—Bhīmā lutā kēbē flō?

**Question.**—Bhīmā there when came?

Jabāb.—Hāmī gelā hām-chō bhai-gharē. Bhai-chō ghar nadi


We, "will-give will-give," said.
Savāl.— Dunō jhan jāum-bhātī. Kōsam-chō ghārē kāy-kāy karīsā?

Question.— Both people having-gone Kōsam-of in-house what-what you-did?

Jabāh.— Āgē mālgujār ghārē gēlū. Hām-chō bhāī

Answer.— First the-malguzar-(of) to-house (we)-went. Our brother mālgujār-kē balū, ‘jāv-nā, puchhūvā, hām-chō bhāī-kē kāy-kājē the-malguzar-to said, ‘let-us-go, we-will-ask, our brother-to what-for jarālō-sē?’ Mālgujār balū, ‘tumhi jahi hūtāy hun-kē hūtā ānā, did-he-burn?’ The-malguzar said, ‘you go there him-to here you-bring.


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FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village?
Answer.—Yes.

Question.—Is he alive or is he dead?
Answer.—He is no more; he is dead.

Question.—How did he die?
Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody?
Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with?
Answer.—A stick.

Question.—What stick did you kill him with?
Answer.—With that bamboo stick.

Question.—With which stick didst thou strike?
Answer.—With that long stick.

Question.—And which stick did Bhimā use?
Answer.—This one.

Question.—To whom does the small stick belong?
Answer.—It was in my brother’s house.

Question.—Were you carrying it to the spot where you killed him?
Answer.—No.

Question.—Why did you kill Kōsam?
Answer.—On account of the expenses for his daughter.
Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kösam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhīma present during this your altercation?

Answer.—He was not, at that time.

Question.—When did Bhīma come there?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kösam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kösam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.
[No. 86.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**HALABI.**

**(Kanker.)**

**SPECIMEN III.**

एक-दून बाघ कोनी बनमें पड़े सोउ रही। एक-दून स्वर्गम मुसा हमके पास अपलो बिल्ले निकली। हमके आरोसे बाघ उठले आउर हमके बावला एक-दून मुसा-पर एक-दून पड़ल। रितमें बड़े। बाघने हम मुसाको मारेवर तैयार हो रहिलो। मुसा अर्जी करलो। नुमतां आपन-वाट देखो मोचो वोर बेख। सोंची मारसे-से तुचो का बड़ाई सीलिले। इतनो सुन बाघने मुसाका जोड़ी दिया। मुसाने अर्जी करलो। को कहलो, कोनी दिनमें आपलो बंचे दायापाला बदला दी। हमके सुन बाघ मंसो आउर बंद-वाट मेल। बॉदे दिन पांडे हम बाघने मुसाके रहिलो वीताम माँड़ा लगालो। बाघने पासवालो। क्योंकि हम हमके मारकी बानु-बानू मारते रहलो। बाघने माँड़ों निकलन रहलो, फेर निकाल नही सकलो। आखिर हम दूनकी मारेवर निराकर-बलू। हमके मुसाने जिनके वाघ बोड़ाउन दिले रहलो बुल नितिहालो सुनलो। हम आपली उपवार का खियाको चली जानलो आउर खेलत उठा अमरलो। इता बाघ पास पड़ा रहलो। हम आपली तेजचो दूँसोंसी माँड़ाको बनालो आउर बाघको बढ़वालो।
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BĪ.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.


Bagh-nē hun musā-kō márē-bar taiyār hō rahiō. Musā The-tiger-by that mousa-to killing-for ready having-become was. The-mouse arjī kar'īō, 'tum-chō āpaun-bāt dekhō mō-chō vār dekh; mō-chō márē-sē statement made, 'your own-way look me-of direction look; me-of killing-from tu-chō kā baśē mile-tē?' It'nō sun bagh-nē musā-kō your what greatness will-be-got?' This having-heard tiger-by mousa-to chhōdēn-dhāāī. Musā-nē arjī kar'īō. Vō kar'īō, 'kōṇī din-mē let-off. The-mouse-by statement was-made. He said, 'a-certain day-on āplō ye-chē dāyā-kē bad'īā dīhō.' Hun-kē sun bagh your-own this kindness-of return I-will-give.' That having-heard tiger hās'īō āur ban-bāt gallō. Thōdē din pāchhē hun ban-kē pās-kē laughed and forest-way went. A-few days after that forest-of near-of rahiō bitā-man phādā lagāv'īō, bagh-kō phasāv'īō. Kyaū-kī hun hun-kē dhōr-kō living men a-net spread, tiger-to caught. Because he their cattle kantu-kantu mārtē reō. Bagh-nē phādō-sē nik'īān rahiō, phēr nikal sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out nahi sak'ūō. Akhīr hun dukh-kē márē mariāv'īō. Huni musā-nē, jin-kē not could. At-last he pain-of through roared. That mousa-by, whom-to bagh chhōdāun dīlā rahiō, hun mariālō sun'īō. Hun āplō the-tiger having-let-off having-given lived, that roar was-heard. He his-own up'kār kariyā-kē bōli jān'īō āur khojāt uthā amar'īō hūtā bagh obligation doer-of speech knew and searching there arrived there the-tiger phāsā paḍā rahiō. Hun āplō tēj'ōhō dātō-sē phādā-kō katar'īō āur ensnared fallen was. He his-own sharp teeth-by the-net-to cut and bagh-kō ohaāv'īō. the-tiger-to set-free.
A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest.

A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'ri dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.
[No. 87.]

INDO-ARYAN FAMILY.  

Southern Group.

HABBI.

Mar'bi Dialect.  

(Bastar State.)

Specimen I.

कोषीचो दुःऱ्ण बेटा रहा। तात्री नानी बेटा बापके बेटेले, ए  
बाबा, धन-भितरचो जी माता भाग आले तात्री माती के।  
तेवे हुन्नी आपले  

चनी बाटा दोली।  

बहुत दिन नी सारा रली नानी बेटा सब धनी एणे ताने  
वालाण दुःऱ्ण देश गेले और हुता बृंडायन में दिन सारे रली सब  
धनी के वर्ताय करो।  

तेवे सब धनी सारापावाला हुँन देशमें बहुत भूख  

पडली।  

और हुँन सांगाल दोले।  

और हुँन हुता जायके हुँन राजकी गोठक  

सांगाल घरे रले।  

हुँन सांगाल हुँनके तात्रे बेड़में वर्ताय चाराजी  

पटायले।  

और हुन्नी वर्या खाती रले तात्री आपले खाती-काजी मन  

करो।  

और तात्री कोणी काही नी दोली रले।  

हुँताहे तात्री चेत पडली,  

और तो वोटले,  

मातो बाप घरे मृतियारित भाग, बाढ़ जात रली  

और एवे मुँख भूख काजी मरने  

आये।  

और एवे मुँख बाबा घरे जायदें  

और बाबाकी बोलूंदे, वे बाबा, मुँख भाग  

बावाजी हुकम नी मानले, बापचे पुरै पाप करले।  

अवे मुँख तुची बेटा बोलतार  

कायक्रो नी जाव।  

अवे तुची तुची मृतियार सूंग बराबर बनवा देस।  

तेवे हुन उठले  

और पांडे बाबा घरे गेले।  

अवररो बाप-बीता देखले और माता करले।  

बाप-बीता पराताती गेली हुऱके ठोऱड़ा भरासिन चूपले।  

तेवे बेटा  

बोलले, वे बाबा, मुँख भागवाणी हुकम नी मानले तुची पूरे तो मुँख पाप  

करले।  

वेदी सुऱ्ण तुची बेटा बोलतार नी होली।  

तेवे बाप-बीता कवाड़ीमन-  

के बोलले, अच्छा कवाड़ा निकरासिन तानी पिंचवा।  

और हाँदे सुऱ्णी और  

पांडे पखरऱ्ण पिंचवा।  

और हाँदे की दिके हरिख होले।  

मोची बेटा मरा रली  

अवे और जीवले भाजा रली और पावलो।  

तेवे हुऱ दियख होले।  

तात्री बड़े बेटा बेड़में रले।  

और जेवे बेड़में इतो बेड़ा घर लगे  

पिंचले तेवे बाबा और नातके नज़र सुनले।  

और हुऱ कवाड़ी-भितरची  

गोटकाके हाँके देयासिन तानी पुऱ्ण, वे बाबा आय।  

कवाड़ी-बीता हुनके
वील्ला, तुच्चो माई दहावो आवे और तुच्चो वाप नीक्र राखा बनावलो आवे, वे ताळो बाजी इनकी नीक्री पावलीस। तो रिस लग्ने स्तनी वर-मीतरे नी जाँभ वील्ला। बावा चरि निस्मातीन इनको मनावाते रहे। तबे हुन बावाकी वील्ला, देख, सूप बिरलो वरखले तुच्चो सिवा कर्दा आवे। तुच्चो वील्ले मुंघ केरे नी टारले। वे नीप्री तूँम संडा नी दीलिस, शारी मीत संगे सुँभ हरिख करतो रहे। वे वेटा विनार संगे तुमकी धनकी सारा पकावलो ज्यद्धो-दाई डो वेद्धो-दाई नीक्री राखा बनावली। तावे बावा वील्ला, वे वेटा, तूँम सगर दिन मीप्री संगी आसीस। जे माच्यो आवे हुन तुच्चो आवे। हुनकी हरिख करतू वा कर रही, तुच्चो माई मरा रखो फेर जिवलो हाजा रहे और घावलो॥
[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BĪ.

MAH'BĪ DIALECT.

353

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kohī-chō dui-thān bētā ralā. Tā-chō nānī bētā bāp-kē
A-certain-one-of two-only sons were. Then-of younger son the-father-to
bōlō, 'ō bābā, dhan-bhitār-chō jō mō-chō bhāg āse tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to
dē.' Tēhē hun-kē āpōlo dhan-kē bētā dilō. Bahut din
give.' Then them-to his-own wealth divided he-gave. Many days
ni sārā rali, nānī bētā sab dhan-kē ēkō-thānē bānālā,
not passed were, younger son all wealth one-in-place made,
dūr dēi gēlō; aur hutā lāriyāpan-mē din sār'tē ralō
for country he-went; and there debauchery-in days passing (he-)was
sab dhan-kē bābād karēlo. Jēhē sab dhan-kē sārā-paikālā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that
dē-ī mē' bahut bhūkā paṛ'ī, aur hūn kāngāl hōlō. Aur
country-in great hunger fell, and he poor became. And
hūn hutā jāy-kē hūn rāj-kē gōtōk sāhūkār ghārā ralā,
he there having-gone that country-of one wealthy-citizen in-house lived.
Hūn sāhūkār hūn-kē tā-chō bērā-mē ghūs'ērā charū-kē pāthā'īlō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his
bārbā khātē ralō, tā-kē āpan khātō-kājē man karēlo. Aur tā-kē kōhū
the-swine eating were, that himself eating-for mind he-made. And him-to anyone
kāhī ni dūtē ralā. Hūntā-īlē tā-kē chēt paṛ'ī; aur tō
anything not giving was. That-after him-to consciousness fell; and he
bōlō, 'mā-chō bāp-ghārē bhūtīyārūn-chō bhāt bāchā jātē ralī, aur
said, 'my father's-in-house hired-servants-of food saved going was, and
ēbē múy bhūk-kājē marāndē āyē; aur ēbē múy bābā-ghārē
now I hungry-with dying am; and now I to-father's-house
jāyēndē, aur bābā-kē bōlāndē, "yē bābā, múy Bhaghvān-chō lukum ni
will-go, and father-to shall-say, "O father, I God-of order not-
mān'ī, bāp-chē purē pāp karē. Abē múy tu-chō bētā bōltōr
obeyed, father-of before in I-made. Now I thy son, being-called-of

2 z
lāyak-chō nō āhī. Abē mō-kē tu-chō bhutiyār-sāngē barābar barvā-vā-dēs."
worthy-of not am. Now me-to thy servant-with alike make."" 
Tēbē hun uṭṭhā, aur pāchhe bābā-thānē gēlō. Adharālo 
Then he arose, and afterwards father-near went. From-a-distance 
bāp-bitā dēkhālō, aur māyā karlō. Bāp-bitā paraātē gēlō, 
father-the saw, and compassion made. The-father running went, 
hūn-kē tōrā dharā-sān chūm-lō. Tēbē bētā bōlīlō, 'yē 
him-of neck having-seized kisā. Then the-son said, 'O 
bābā, mūy Bhagvān-čō hukum nī mānīlē, tu-chō pure tō mūy 
father, I God-of order not obeyed, thee-of before then I 
pēp kar-lō; yēbē mūy tu-chō bētā bōltōr nō hōlī; 
sin made; now I thee-of son being-called-of not became.' 
Tēbē bāp-bitā kābāri-man-kē bōlīlō, 'achohhā kaprā nikaarvā-sān 
Then father-the the-servants-to said, 'best a-cloth having-brought-forth 
tā-kē pindhāvā; aur hāthē mundī, aur pāyē panhai pindhāvā; aur hamu 
him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we 
khelū, harikh hōlū. Mō-chō bētā marā raiło, abē aur jīvlō; hājā 
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost 
railo, aur pāvīlō.' Tēbē hūn harikh hōlū. 
was, and is-found. Then they joyous became. 
Tā-chō bārē bētā bērā-mē raiło; aur jēbē bērā-lē itō bērā 
His elder son field-in was; and when field-from coming while 
ghar-lagē pōhūc-lō, tēbē bājā aur nāch-kē gajār surūlō. Aur 
house-near. he-arrived, then music and dancing-of noise he-heard. And 
hun kābāri-bhitar-chō gōtak-kē hāk-dēyā-sān tā-kē pūcchhālō, 'yē 
he the-servants-among-of one-to having-called him-to he-asked, 'this 
kāy āy?' Kābāri-bitā hun-kē bōlīlō, 'tu-chō bātī īlō āyē; aur tu-chō 
what is?' The-servant him-to said, 'thy brother come is; and thy 
bāp nikō rādhā bānāyālō-āyē, yē tā-chō-kājē hun-kē nikō pāvīlīs. 
father good a-feast has-given, this that-of-on account him-to safe he-found.' 
Tō ris laṅū mani, 'ghar-bhitarē ni jāy,' bōlīlō. Bābā 
Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father 
ghar-lō niēkā-sān hun-kē manaātē raiło. Tēbē hun bābā-kē bōlīlō, 'dēkha, 
house-from having-come-out him-to entreating was. Then he father-to said, 'see, 
mūy yeṭlō barakh-lē tu-chō sēvā karanā āyē, tu-chō bōl-kē mūy kebē ni 
I so-many years-from thy service doing am, thy speech-to I ever not 
ṭārīlō; kebē mō-kē tū mērā ni dilīs, mā-chō mūt-sāngē mūy 
transgressed; ever me-to thou a-goat not gavest, my friends-with I 
harikh karīlō raiło. Yē bētā ohhinār-sāngē tum-chō dhan-kē 
merriment making might-be. This son harlots-with thee-of wealth 
sārā pakālā, jaṭlō-dāī īlō, yeṭlō-dāī nikō rādhā 
having-squandered three, as-soon-as he-came, so-soon good a-feast
banaylo.' Ta-chë babhë bóllo, yë bëtû, tûi sgar din mô-chô is-given.' His father said, 'O son, thou all days me-of sang tî äsis; jë mû-chô äye hun tu-chô äye. Hun-chô harikhî kartôr with art; what mine is that thine is. That-of merriment making-of bût rali; tu-chô bhâi marâ mah, phër jiblô; hâjä mah, aur pûrlo.' affair was; thy brother dead was, again is-alive; lost was, ond is-found.'
[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

MAH'BI DIALECT. (Bastar State.)

SPECIMEN II.

सवाल—तुमची गाथें माटा नाम बोलव्या राहलो जी?

जवाब—रहतो-काजी राहलो मातार जुळे निखऱे।

सवाल—माटा बसू बाहां गेली।

जवाब—बाहां निखू जाऊ हृदी मासण गेली।

सवाल—काळे वायू धरण रहले कि हुनाची बोझ मासण पझाला।

जवाब—हुनकी काळे वायू योग निखू घरे कोणी हुनी गार्ला तेवे हुन मरलो।

सवाल—हुनकी कोण मारली?

जवाब—मैं कसल जाऊ।

सवाल—शाक्षी ह्यों बोलल्या ति माटाची तुश्ची मासण पझाल्स। एवे तुमची काळे बोलल्या असे।

जवाब—मैं तो निखू मारूल्से। शाक्षीमानके सिखाल्स अस। मचो माटा-संग भज्जं ठिन काळी होल्त निखू। मैं हुनकी कसल मारते।

सवाल—तें टोंगिया तुमची घरे निखरली?

जवाब—हाँ निखरली। तें मुचो टोंगिया आय। गुंचे मुचो घरे निखरली।

सवाल—तें टोंगिया-उपरे लोह शोलीसे?

जवाब—हाँ, शोलीसे। में बोकडा कोटले गुंचे हुनचो लोहू शोलीसे।

सवाल—तें काटू तुमची घरे निखरली?

जवाब—पोल्स हवलदार मोचो झामने ते घोटी मध्यो घरे प्रेक्षण दिलो।

मं बहुले, मालिक हुसन निख करा। मुचो उपररे बडा एन्दे। स्कार मोके फाँसी
देदें। चक्कदार बोलो तुझ माटाकै मार्गीसत्, सबू होग बोल्सत तो एने काजे ये पीटी तुजो घर पसायसे।

सवाल—तुझ और माटा मंदिर पिसुन रहस।

जवाब—मैं रोज पिरवसे, मौस पूनी खायसे।

सवाल—मंसा कलारंचो मंदि-माठीमें तुझ और माटा पोरा दिने मंद खाते रहस।

जवाब—पोरा दिन मोची माँमाँ बुझा पहरे रहो। माटा-संग मंसाबंतो माठी दाने निमच रेलसे। सबू फूल्दाब।

सवाल—माटाचो मंद तुम्ही देखलास अस।

जवाब—राग्बो लोग सबू देखूकी जाउन रहा। चुसने मैं पुनी देखू-की जाउन रहे।

सवाल—माटाके काड़ दाने पुन चाव हागुन रहे।

जवाब—एक चाव टगिवातो हुनके मुढे रहली। दूसर हुनके हातीमें रहे। हुनके मागामें एक-ठन कटढ़ रहु, चूता होइ होइन रहे। हुललोले मैं काषी निमच जाने॥
[No. 88.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

HALABĪ.

MAH'RĪ DIALECT.  
(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gayē Māṭā nām-chō gōnd rah'lo jē?
Question.—Your in-village Māṭā by-name a-Gond lived what?

Javāb.—Raḥtō-kājē, rah'lo, mātar ibē niṅē. 
Answer.—Lived-as-to, lived, but now is-not.

Savāl.— Māṭā ibē kahā gelō?
Question.—Māṭā now where went?

Javāb.— Kahā nih jāy. Hūnī marun gelō. 
Answer.—Anywhere not went. He having-died went.

Savāl.— Kāi byād dharun rali, ki humā-kē kohū márūn 
Question.—Any disease having-seized was, or him-to anyone having-beaten 
pakālā?

killed?

Javāb.—Hun-kē kāi byād-rōg nih dharē; kōni-punī mārlō, 
Answer.—Him-to any disease-sickness not seized; somebody-else killed (him), 
tēbē hun marlō. 
them he died.

Savāl.— Hun-kē kōn mārlō?
Question.—Him-to who killed?

Javāb.—Māi kasar jānē. 
Answer.—I how should-know.

Savāl.— Sākhi-lōg bōt'sat ki, Māṭā-kē tumhi márūn-pakālas. Ebē 
Question.—The-witnesses say that, Māṭā-to you have-killed. Now 
tum-chō kāy bōltur asē?
you-of what to-say is?

Javāb.—Māi tō nih mārlē-pē. Sākhi-man-kē sikhālas-asā. 
Answer.—I surely not have-killed. The-witnesses (they-)taught-have.

Ma-chō Māṭā-sang jhagśā-thin kāhī holar nihē. Maī hun-kē kasar 
Me-of Māṭā-with quarrel any become is-not. I him-to why 
mārtē?
should-have-killed?

Savāl.— Yē tāṅgiyā tum-chō gharē nikaṛ'li?
Question.—This axe your in-house was-found?
Javâb.—Hâ nikar’î; yê mu-chô tângiyê ây. Gunê mu-chô gharê nikar’î.

Answer.—Yes was-found; this my axe is. So my head is.

in-house was-found.

Saval.—Yê tângiyê-uprê lôhû hûlî-se.

Question.—This axe-upon blood attached-is.

Javâb.—Hâ hûlî-se, Ma’î bók’ê pêlê gun hun-chô

Answer.—Yes attached-is. I a-goat cut (killed) therefore its

lôhû hûlî-se.

blood was-attached.

Saval.—Yê kâçî tum-chô gharê nikar’î.

Question.—This cloth your in-house was-found.

Javâb.—Polis huvall’êr mo-chô chhâm’ê yê dhûtî ma-chô

Answer.—The-police Havildar me-of in-presence this cloth me-of

gharê pakaun dîlê. Ma’î bal’êî, ‘mâlik, husan nih kara;

in-house having-thrown gave. I said, ‘master, this-way not do;

mu-chô-uprê badi êdê; Sarkâr mû-kê phûsî dedê.’

me-of-upon ill-name will-come; Government me-to hanging will-give.’

Huvall’êr bûlê, ‘tui Mâtå-kê mâr’îsas, sabû lôg bôl’ê sat, to

The-Havildar said, ‘thou Mâtå-to hast-killed; all people say, then

cê-chê-kêjê yê dhûtî tu-chô gharê pûkî yê.

this-of-for-the-sake this cloth thy in-house I-have-thrown.

Saval.—Tui aur Mâtå mêt piyûn rêlas?

Question.—Thou and Mâtå liquor having-drunk were?

Javâb.—Ma’î rôj piyê-sê, maus puni khûy-sê.

Answer.—I daily drink, flesh also I-eat.

Saval.—Mansâ kalâr-chô mêt-hûti-mê tui aur Mâtå Pôrâ-dinê

Question.—Mansâ kalâr-of liquor-still-in thou and Mâtå on-Pôrâ-day

mêt khûti rehas?

liquor eating were?

Javâb.—Pôrâ-dinê mêt-chô mâmâ Gutât gharê ralô. Mâtå-sangâ

Answer.—On-Pôrâ-day my uncle Gutât in-house was. Mâtå-with

Mansâ-chô hûti-thânê nih gûlê-sê. Sabû phanday.

Mansâ-of still-near not I-gone-was. All false.

Saval.—Mâtå-chô mêtâ tumî dêkh’îsasas?

Question.—Mâtå-of dead-body you have-seen?

Javâb.—Gay-chô lôg sabû dêkhû-kê jûn ralô.

Answer.—The-village-of people, all to-see having-gone were.

Hûmê ma’î puni dêkhû-kê jûn ralô.

In-the-same-way I also to-see having-gone was.

Saval.—Mâtå-kê kâ-thânê pun ghab lûgün ralô?

Question.—Mâtå-to what-in-places again wound having-been-applied was?
MARĀTHĪ.

Javāb.—Ek ghāv taṅgiyā-chō hun-kē munḍe rahlī. Dusar hun-kē
Answer.—One stroke axe-of him-of on-head was. Another him-of
chhāti-mē rahē. Hun-chō gāgā-mē ēk-than kātāi rali, hutā lōhū
the-breast-on was. Him-of body-on one-only cloth was, on-that blood
hōum rahlē. Huvō-lē maś kāhī nih jānē.

having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Mātā in your village?
Answer.—Yes, but now he is not there.
Question.—Where has Mātā now gone?
Answer.—He has not gone anywhere. He is dead.
Question.—Did a disease seize him, or has anybody killed him?
Answer.—No disease seized him, but some one killed him, and so he died.
Question.—Who killed him?
Answer.—How should I know.
Question.—The witnesses say that you have killed Mātā. Now, what have you to
say ?
Answer.—Surely I have not killed him. The witnesses have been told to say so. I
have not had any quarrel with Mātā. Why should I kill him?
Question.—This axe was found in your house?
Answer.—Yes; this is my axe, and so it was found in my house.
Question.—There was blood on this axe?
Answer.—Yes. I had killed a goat, and therefore there was blood.
Question.—This cloth was found in your house?
Answer.—The police sergeant threw this dhoti into my house in my presence. I
said, ‘Master, don’t do so. I shall be suspected, and the Government will hang me.’
The sergeant said, ‘thou hast killed Mātā. All people say so, and therefore I have thrown
this cloth into thy house.’

Question.—Had you and Mātā drunk liquor?
Answer.—I drink liquor every day, and I also eat flesh.
Question.—Were you and Mātā on the Pōra day drinking liquor in Mansā Kalār’s
liquor-distillery?
Answer.—On the Pōra day my uncle Guṭṭā stayed with me. I did not go with Mātā
to Mansā’s distillery. That is all false.
Question.—Have you seen Mātā’s corpse?
Answer.—All the village people went to see it. And in the same way I also went to
see it.

Question.—Where had Mātā been wounded?
Answer.—There was a wound of an axe on his head, and another on his breast.
Only one cloth was on his body, and blood was on it. I do not know anything more than
this.

1 The Pōra festival is celebrated on the day of the new moon of Śravana or of Bhādrapāḍa. Bullocks are exempted from
tax, variously daubed and decorated, and paraded about in worship.
The Halbas of Bhandara speak the usual Marathi of the district, with very few peculiarities.

Tā is usually substituted for fa; thus, dhārkā, younger; vāthā, share.

Cerebral fa is pronounced as ru; thus, mirīṭe, is got. In dzavao, near, the final a is probably written for r or ru.

Note forms such as mi pāp kōla, I did sin; tyā-nā rūṣēl dēla, he gave his property; khāvā-nā, to eat.

In all essentials, however, the so-called Halib of Bhandara closely agrees with the current Marathi of the district, as will be seen from the specimen which follows.

[ No. 89.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARĀTHĪ.

HALIB DIALECT.  
(Bhandara.)
बऱ्याची खाचा चंद्रपूर्ण पोषा वाच्यात शीता। सिद्ध वरा-काठी चंद्र-सन्न वाचा अन नात्त विकल्प। एका चाव्याला चाव्याला बाळांच्या-श्रीमती विचारांनु, ह्या का हि। खान संगीतन का, हा तुभा भाज धाला आहे। तुभ्या बापाळे हा सुख-रितान मिळता। संग खान मोठा जेवण कीलन। खाली मोठा संग राग धाळा, श्री घरात जायेशा। मथा वाप वारी ह्याला खाले समजाज लागला। संग बापाळे मंत्रण का, इतकी वरस भाली मी तुभी चाचारी बारतन। तुभ्या देखुयू वाळीं मोडलू नाहीं।
सांग्या संपत्ता-वरोऱ्य वृषी करावाले तु माही लाही वहाला देख्यात नाहीं। अने याने तुभे समदा पैक। कीवाची वरावर उडवून दिले वाप-कड धाळा, सुन वाच्यासाठी खान जेवण कीलन। तत्का बापाळे पोराळे मंत्रण, पोरा तु क्षेत्रामाही वाच्या बरावर वाहिसू। हा इतकीं सालमता तुभीच आहे। खापुन सुपमी करावाले हे आपले काम होते। हा तुभा भाज सेला होता, संग फिरून जिता धाळा। तो दृष्ट्या होता तो सापल्या॥
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

HALBI DIALECT. (BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ekā mānśā-lō dōn lēkṛā hōtē. Tyā-paiki dhākṭhā
One man-lo two children were. Them-from-among the-younger
bāpā-lē bōrlī, 'bābā, māl'mattē-tā dō vāṭhā āhē, tō ām-tā dē.'
father-to spoke, 'father, the-property-of what share is, that our give.'
Tyā-na maṅg rāsēt vāṭhūn delan. Mag dzugya dīsā-nī
Then the-younger the-property having-divided was-given. Then a-few days-in
lēhūn pōṛyā ardhā dzaṅā kēlā, an dūr mul'hā-mandhī nighūn
those days half together was-made, and far country-into having-gone
bī chā. Tētha dzāṅūn-sanyā-nī āplē paisā tyā-na umas'panān udāvī-
gālā. There having-gone his-own money him-by riotousness-with was-squandered.

Avyghā paisā tyā-na udvūn-sanyā maṅg tyā gāvī mahāhāng
All him-by having-squandered then that in-village dearth
padīl. Tyā-chyā madhi tyā-lē adīsān padīlī. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that
gāv-chyā moṭhāyā mānśā-chyā-pāsī dzāṅūn rāhīlā. Tyā-na āplīyā
village-of great man-of-near having-gone lived. Him-by his-own
vārīt dūkār tārāvā-lē dhāḍ'īlā. Tavhā dūkār phoḷ khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that
khāvā-nā, an āplā pōth bharāvā, asa tyā-lē vāṭhīlā
to-eat, and his-own belly should-be-filled, so him-to it-appeared.

Tyā-lē kōnī kāhī delan nāhī. Maṅg tō sūdh-var ālā, an
Him-to by-anybody anything was-given not. Then he scaves-on came, and
bōrlī, 'māṭhāyā bāpā-chyā gharī tārāvā-lē pōth-bhar rōṭhī khāvā-le
spoke, 'my father-of at-house servants-to belly-full bread eat-to
mirīlī, mī upāsī mar'tūn. Mī uthūn āplīyā bāpā-kunda
is-obtained, I hungry die. I having-arisen my-own father-to
dūṅīn, bāpā-lē manal, "mī Devā-pāsī an tuṭhā dhī să pāp kēlūn
will-go, father-to will-say, "by-me God-near and thy on-say sin was-made.
Adh-pāsūn mī tuḍhā kāhī pōṛyā mhuṅ rāhīlu nāī, tu mā-lē
Te-day-from I thy at-all son saying remained not, thou me-to
ekā tārāvā par'mānē thēv."' Maṅg uthūn bāpā-dzavaḍ ēlā
one servant like keep."' Then having-arisen father-near (he) went.
Tyā-vakti tyā-tiṣā vadil poryā vāvrāt hūtā. Tikūn gharā-kāthī At-that-time him-of eldest son in-field was. There-from house-near yeun-sanyā wājā an nāṭs aikān. Ekā tsākṛā-le balāūn-sāni having-come sin made was and dance was-heard. One servant-to having-called vitsārān, ‘hē kā hū?’ Tyā-na sāṅgītān kā, ‘hā tudhā bāhā it-was-asked, ‘this what is? ’ Him-by it-was-told that, ‘this thy brother alā āhe. Tujhā bāpā-le hā sukh-rītān mirā. Maṅg tyā-na mōṭhā come is. Thy father-to this safe was-got. Then him-by great jēvan kēlān. Tyā-le mōṭhā maṅg rāg alā an gharat a-feast was-made. Him-to great then anger came, and in-the-house dzāyā-nā. Tyā-tsā bāp bāhēr alā, tyā-le sam’dāzā láṛā. Maṅg sound-go-not. Him-of father out came, him-to entreat began. Then bāpā-le mantān, kā, ‘itkē varas dzhālē, mi tujhi tsākṛ ‘the-father-to it-was-said, that, ‘so-many years became, I thy service kartān, tudhā hukum kāḥī moḍīnu nāi. Majhā saṅgyā-barābar khaśi am-dōng, thy command ever was-broken not. My friends-with delight karāvā-le tu mā-lē kāḥī bak’rā dālās nāhi; an yā-na tudhā sam’dā maṅketo by-thee me-to ever a-goat was-given not; and this-by thy all paisā kidz’bīdž-barābar uḍ’vun delān, bāpā-kada alā, ‘money the-harlots-with having-squandered was-given, the-father-to came, mun tyā-chyasithī tyā-na jēvan kēlān. Tavhā bāpā-na therefore him-of-for him-by a-feast was-made. Then the-father-by
Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Halbi has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Halbi dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marathi and more closely agrees with Eastern Hindi. On the other hand, it has some characteristics in which it agrees with Gujarati Bhili.

The pronunciation is mainly the same as in ordinary Halbi. Compare, bâliś and bôlîś, he said; ba'rû, I will say; bêrz, time. Chh, however, becomes s as in Bhili; thus, pusîś, he asked. Note the frequent substitution of ə for ē; thus, udh-dôpanâ-na, riotously; kâd, famine.

The usual case suffixes are, case of the agent, na; dative, lâ; genitive, kâ, kë; locative, mā. Thus, bâ-na âplâ kâm'dâr-lâ sângiś, the-father-by his-servants-to it-was-said; mânas-lâ, to a man; môrô bap-kâ kîti sâl'dâr-lâ, to how many servants of my father’s; jis’gî-kô hisâś, the share of the property; thôdâ dêvas-mâ, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in lâkâno pôryâ bôlis, the younger son said. Pôryâ perhaps contains another suffix of the agent corresponding to ē in Bhili.

Pôryâ, son, shows that strong masculine bases end in â. They do not change in the plural; thus, pôryâ, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in ə, and only occasionally in ā. Thus, lâkâno pôryâ, the younger son; but môthâ pôryâ, the elder son.

The following are the personal pronouns:—

<table>
<thead>
<tr>
<th>mî, I.</th>
<th>tē, thou.</th>
<th>ō, he (oblique ōn).</th>
</tr>
</thead>
<tbody>
<tr>
<td>mî, by me.</td>
<td>tûr-na, by thec.</td>
<td>ō-ne, by him.</td>
</tr>
<tr>
<td>mōr-lâ, to me.</td>
<td>tûrû, thy.</td>
<td>ō-lâ, to him.</td>
</tr>
<tr>
<td>mōrô, my.</td>
<td></td>
<td>ō-kô, his.</td>
</tr>
</tbody>
</table>

Other pronouns are yō, this, dative yē-lâ; jē-na, by whom; kây, what?
The verb substantive agrees with Marathi in the present and with Bhili in the past tense. Thus, āhû, I am; āhās, thou art; āhā, he is; past hātō (and hātā), plural hōtā.

The present tense of finite verbs is formed from the present participle. Thus, mātā, I die; bō′tā, it is got. The latter form might also be compared with Dravidian forms such as Kannarese mād-utte, Gōndi kātā, it does.

The past tense is formed in various ways. The suffix yō, corresponding to Bhili yō, occurs in forms such as lōry marji mi tōdyō (sic) nahi, I did not break thy order; guyō, he went. A suffix s is used in the second and third persons singular; thus, dēyēs, (thou) gavest; diis, he gave. Such forms take the subject in the case of the agent.

A third suffix nu or na occurs in forms such as rahē-nu, he stayed; dēi-na, he gave. It is probably identical with the n-suffix which is used in Bhili and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form chhōdēn-thātī, he released, mentioned above under ordinary Hābhi.

A perfect is formed by adding the verb substantive to a form ending in ē, third person ēs; thus, mī kārē āhū, I have done; tu-na pāngat dēyē-āhās, by-thee a-feast given-is; d-na pāngat karis-āhā, him-by a-feast made-is.

The future is formed by adding an h-suffix. Thus, bāt-hū, I shall say. In the plural we find karhāhā, we shall make. Compare Chhattisgarhi.

The infinitive is formed as in Eastern Hindi; thus charōb-lā, in order to tend. There is also a form ending in nō, but it is used as a future participle passive; thus, pōt bhar-nō, the belly should be filled.

Examples of the conjunctive participle are vaf, having divided; chali, having gone; kar-sari, having done; dhāy-kunā, having run. Kunā in the last example corresponds to Gōndi kun.

For further details the specimen which follows should be consulted.
[No. 90.]

INDOARYAN FAMILY.  

Southern Group.  

HALBĪ.

(District Ellichpur.)

कौणी-एक मानसला दोईं पोषा होता। ऑन भितर एक लाहानी पोषा वापसा बोलिसु बाबा जो जिनमें कोई हिस्सा मीला आक ओरे। सग ऑन ओला पैसा बाट दीईस। सग बोड हिन्दुसमा लाहानी पोषा नमों पैसा जमा कर-सरी दूर मुख्मा जली गयो। आनी वहाँ उबडोपनान रह-सरी आपली पैसा गामार्दीस।

सग ऑन सर्स पैसा खर्ची भाई बरतु ऑन मुख्मा वाजाप दोयो। ऑन-सुद ओ खावला मोताल भाई। तब ओ भी मुख्मा एक मानसला पास जाक-सारी रहें तु। ऑन ऑला डुकर चरवला आपल वावरमा धार्दीस। तब डुकर जो कोळ खात होता ऑन बरतु ऑन आपल पोट मरनी अभी ऑला समवी। आखिनी ओला कौणी बाँझी देखि नहीं। सग पूर्ण-रटु आक-सारी बोलीस, मोरी बाप्पा जिती साहदराला पोटमर भाकर भेंटती आनी मी उपासी बरतु। मी उट-सरी आपली बाप्पु दा जाणाले आखिनी ओला वल्लमु, अरे बाबा मी टेकी काझीको बाहर आनवी तीरी सामने पाप करे आहू। बेबु पुट तीरी पोषा वल्लमु कोला वेस लागत नही। तीरी एवढान साखवा सरतीको ठेव। सग उट-सरी जो आपली बाप्पु दा गयो।

तब ओ टूरच आहाह इतकोमा ओला टेकुकु ओक बाप्पा दुया आही। आखिनी ऑन धाय-कुना ओक गररमा वाहा टाकीस जो ओला मुखा खंडीस। सग पैसा ओला वल्लमु लागो, बाबा टेकुकु काझीको बाहर जो तीरी सामने भी पाप करे आहुँ आखिनी देख पुट तीरी पोषा वल्लमु मोला वरी लागत नही। पून बाप्पा आपली कामदारका संगीस कांगडी पावसान आनी-सारी बेंच पेशराव आखिनी ओक बोटमा सुरू मो पायमा जोडा चाल। सग आपुन धाय-पिवी-कुना मजा कराई।

बेवकाफाली की जो पोषा समो होती तो अब जीती भाई। वो हरायो होतो तो सभझो। तब वे आनब्र करत लागत।

ऑन बेहा ऑली मोठा पोषा वावरसा होता। सग ऑ घर आय-वना ऑन बाजा व नाच आयकीस। तब कामदार-भितरकी एक भानला वालाय-कुना ओला पुसीस, जो काय आहा। ऑन ओला संगीस की तीरी भाई आय आहा,
आख्यान ती तीरो वापला खुशाल केल्या आहा बर-कुना जोन मोठी घंटास करीस आहा। तब जो राग भर-सरी शीतर जात नीं होता। वेकसाठी ओको वाप वाहर आव-सरी ओला समजावला हाय। पण जोन वापला वर्षी, देखू भी त्यात वरीसकी तीरी चाकरी करतु आख्यान तीरी मर्जी कचवाही भी तोडणे नसली। तरी भी आपलें गडी वरीवर मजा करतो वेकसाठी मोला काळं शरीरीं किंवा पिला ही देखेंस नसली। आणि जेन तीरी ऐसा किंवींची संग नास करीस आहे तीरी पोता आहे तब तुम आख्यान थीटी मोठी घंटास देखे आहास। तब जोन ओला वर्षी पोता तून सारो दिन मोरी संगमा आहास। आख्यान मोरी समदर्शीं जिंदगानी तीरीह आहा। पण हीस्ती को खुशी करतो अशी वरी होती। कहा-किंग तीरी भाई मरो होतो अब चो जीतो भयो को हर्षो होतो चो सपडी।
Kōnī-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitārālā ēk lāhānō pōryā
some-one man-to two sons were. Them-of among one younger son-(by)
bāp-lā bōlis, 'bābā, jō jin'gi-kō hissā mō-lā ārha
the-father-to it-was-said, 'father, which property-of share me-to may-come.
ō dé.' Mag ō-na ō-lā paīsā bātī diis. Mag thōda
ō dē.' Mag ō-na ō-lā paīsā bātī diis. Mag thōda
that give.' Then him-by him-to money having-divided was-given. Then few
dīvas-mā lāhānō pōryā sam'ōdo paīsā jamā kar-sari dūr mulukh-
days-in the-younger son all money together made-having far country-
mā chālī gayō. Ānī vāhā udhīlōpanā-νa rah-sari āp'lo paīsā
in having-gone went. And there riotousness-with lived-having his money
gamā-dīs. Mag ō-na sarva paīsā khar'chī bhayō-bartu on
squandering-was-given. Then him-by all money having-spent became-after that
mulukh-mā kāḍ padyō. Ōn-muḍā ō khāb-lā mātāb bhayō. Tab ō
country-in famine arose. Therefore he eating-for wanting became. Then that
mulukh-kō ēk mānus-κā pās jāy-sari rahēnu. Ō-na ō-lā ḍukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
charab-lā āp'lo bāvar-mā dhādīs. Tab ḍukar jō phēl khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
ō-ka bartu ō-na āp'lo pōt bhar'ngō asō ō-lā samajīyō, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
ō-lā kōnī kāhī déina nahi. Mag ūsdh-bartu āy-sari bōlis, 'mōrō
him-to anyone anything gave not. Then sense-on coming-having he-said, 'my
bāp-kā kāti sārdār-lā pōt-bhar bhākar bhāttē, ānī mi upāsī
father-of how-many servants-to belly-full bread is-got, and I with-hunger
martu. Mi uth-sari āp'lo bāp-ku dyā jāhū ākhīn ō-lā bal'hu,
am-dying. I arisen-having my father-of near will-go and him-to will-say,
"arē bābā, mi Dēr-kō kahyō-kō bāhar ān'kītoro sām'nhē pāp kare-āhū.
"O father, I God-of word-of outside and of-the before sin done-have.
Yē-ka puḍhā tōrō pōryā balab-ki mō-lā bēs lāgat nahi. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
ekhādē sāl-bāsā sarīkō thēv."' Mag uth-sari āp'lo bāp-ku dyā gayō.
one house-dweller like keep."' Then arisen-having his father near he-went.
Tab o du-ra-oh ahã, if'kô-mã o-lã dêk-h-kunã o-ka bãp-lã dayã ayã,
then he far-indeed is, that-in him seen-having his father-to ply came,
ãkhin o-na dhây-kunã o-ka garô-mã hât tâkis, vô o-kã muka lâyis.
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
Mag pôryã o-lã balab-lã lâyô, 'bãbã, Dêv-ka kahêno-kô bãhãr vô
then the-son him-to tell-to began, 'father, God-of word-of outside and
tôrô sim'no mì pâp karê-ãhû, ãkhin yê-ka puñha tôrô pôryã balab-lã
of-thee before I sin done-have, and this-after thy son to-say
mô-lã barô lâgat nahi.' Pan bãp-na âplô kâm'dâr-lã sângis,
me-to fitness attacking is-not. But the-father-by his servants-to it-was-said,
'chaâg'lo pânghrûn ân-sari yê-lã pêh'râv, ãkhin o-ka bô-mã mundi
'good cloth brought-having this-to put-on, and his hand-on ring
vô pây-mã jôdã ghãl. Mag âpûn khây-pîy-kuñâ maja kar'bô.
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
Ken-kasâthi, kî yô pôryã marýô hôtô, tô ab jitô bhayô; vô
What-of-for, that this son dead was, he now living become; and
harâpyô hôtô, tô sapadyô.' Tab vê ânand karab lâyî.
lost was, he was-found.' Then they joy to-make began.

On bêrã ô-kô môthi pôryã 'bávar-mã hôtâ. Mag ô ghar ây-baryã
That time his eldest son field-in was. Then he house coming-time-at
ô-na bêjã va nach ây-kis. Tab kâm'dâr-bhitkar-kô èk-jhan-lã balây-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
kunã ô-na pusis, 'yô kây ahã?' Ô-na o-lã sângis kî,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
'tôrô bhûi ây-ahã, ãkhin ô tôrô bãp-lã khusãl bhetê-ahã bal-kunã ô-na
thy brother come-is, and he thy father-to safe joined-is said-having him-by
môthi paiygat karîs-ahã.' Tab ô råg bhar-sari bhitar jât ni
big feast made-is. Then he (with-)anger been-filled-having inside going not
hôtã. Ye-kasâthi ô-kô bãp bâbar ây-sari o-lã sam-jhâ-lã lâyô. Pan
was. This-of-for his father outside come-having him-to evact-to began. But
ô-na bãp-lã balis, 'dêk, mi if'kô baris-kô tôri châk'ri kar'tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
ãkhin tôri marj kab'kahlî mi tôdyô nahi. Tari mi âplé
and thy order ever (by-)me was-broken not. But (by-)me my
gadi barôbar majã kar'no ye-kasâthi mô-lã kâhî sêri-kô pilâ
friends with feast should-be-made this-of-for me-to ever goat-of young
hi déyës nahi. Ani jê-na tôrô paisa kishîi-saông nás-kris,
even was-given not. And whom-by thy money harlots-with spent-was-made,
ô tôrô pôryã âyô, tab tu-na ô-kasâthi môthi paiygat déyô-ahãs.'
that thy son came, then thee-by his-sake-for big feast given-is.'
Tab ó-na ó-lá balis, 'pőỳa, tīl sārō din mōrō sang- mâ āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,
ākhīn mōrī sam'di jind'gānī tōrī-ch āhā. Pan haus vô khusī
and my all property thine-actually is. But glad and merry
kar'nō aśō barō hōtō, kahā-kī tōrō bhāi marō hōtō, ab ô
should-be-made so fit became, because thy brother dead was, now he
jītō bhayō; vô harap'yō hōtō, 'ō 'sapa'yō.'
alive became; and lost was, he was-found.'
BHUNJIĀ.

The Bhunjīā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891:—

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Number of Bhunjīās.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoshangabad</td>
<td>1</td>
</tr>
<tr>
<td>Raipur</td>
<td>6,186</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>9</td>
</tr>
<tr>
<td>Patna</td>
<td>26</td>
</tr>
<tr>
<td>Kanhawadi</td>
<td>107</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,339</strong></td>
</tr>
</tbody>
</table>

According to Sherring’s Hindu Tribes and Castes, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur tahsil of that district alone.

Hitherto it has been reported that the Bhunjīās have no special language of their own. The utmost that is said about them is that they speak ‘a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōnd words occur, which they have learned by mixing up with Gōndś.’ A language called Bhunjīā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjīās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson’s Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose’s Chhattīsgarh: Notes on its Tribes, Sects and Castes. Journal of the Asiatic Society of Bengal, Vol. lix, part i. 1890, pp. 287 and ff.

Bhunjīā is closely related to ḫari. The phonetical system and the inflection of nouns is practically the same. The genitive is always formed by adding the suffix kē; thus, mānuś-kē, of a man. The suffix chō is, however, common with pronouns; thus, mā-chō, my; tā-chō, thy. In the dative we also find the suffix lā in addition to the usual ḫari suffixes kē, kō, kā; thus, bābā-lā, to the son.

With regard to pronouns we may note the form tā-chō, thou. The final chō is here probably the emphatic particle, Chhattīsgarhī ah, Maharāṭī ā; and different from chō in tā-chō, thy. Compare kachō, some. Note also hārā, he, usually added to hūn; thus, hūn-hārā, he. Compare Chhattīsgarhī kar.

The inflection of verbs is mainly the same as in ḫari. In the verb substantive we may note forms such as āchē or āgyē, I am; tā-chō āchkat, thou art; āchē and āgyē, he is.

With regard to finite verbs we sometimes find n substituted for l in the past tense; thus, kar-nī, I did; bānī and bānīl, he became; gommārī, he was lost. The final s in ṯreytās, he squandered, is probably due to the influence of Chhattīsgarhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, bāpur-nē
dhan dīlē, the father gave his property. But we just as often find instances such as bābū bīātā nilā, the son took his share.

In the future we may note forms such as jāidē, I will go; guthi yābā, I will say. Khācan, let us eat; rahan, let us remain, contain a suffix an of the first person plural. Compare Eastern Hindi.

In most essential points, however, the specimen which follows will show that Bhunjīā agrees with Ha'ībī.
काची मातृथ सिद्धम सूक्त सिद्ध होती। झुंजी होटे बाहु बात्स बोलिये, ऐं बाबा धनस बो माँ बाढ़ा बांटी सो मा-चर देखै। ताप्य वायुसनहु नारकी अप्लो धन बांटून दीलो। जूना दिन नौ कोड़ा होटे बाहु बाढ़ा नीला अर बड़े बूढ़े गाँव बस्सू मेला। झुंझी खराव संग में दिन काठलो आपलो धन उड़ालो। जब हुई जमा उदारस ब्रह्मलो ताप्य उन दस बड़े टुकाल पड़लो, और हुनहारा कोल भुज्जलो। अर हुई दस रहववाधां गोथव
लेगे जाइन रहुले जीत हुनथारो अप्ले बीती बरहथा चरावाहों पाठले।
अर हुई फल जिन बरहा खानरे अप्ले पोट मवहु बाहरो। हुनाके मांगनी
बांझे नहीं देंदे। ताप्य हुई सुज्ज करलो अस सुहस्वाय माँ बाढ़ा-ची वहुत
कमाणिको पोटसे आगर खार्दिके सिलत आधि अर सुझ भूख गरत आधि।
सुझ बाबा-बधे उदार बाढ़ी, अर सुहस्वाय अर बाबा, सुझ बैकुण्ठ उच्च अर
tूचे लगे पाप कहनाहे। यदारे सुझ तूची बाटा कहुन लायक नही आये।
जिसीं कमाणिका ठीकलिस हुसोड़ मोको ठेव। मनी मोहुन उदार बाढ़ा
लगे गेला। बाबानी होटे बावूला घुरी से लाएला मया लागला अर धरूवी सोनो हुनाची टोंटरा पुटारालो अर पुलिये। बाबू हुनाके सुहस्वायः
बांझे ऐ बापुस, सुझ बैकुण्ठ उच्च अर तूचे ठाव धार धरानंदी। यदारे सुझ
tूची बाटा कहुन लायक नही आये। बाबानी कमाणिके कहलो अर विद्यवाही आना अर पहिरावा। अर अंगुरीमात सुदरी पहिरावा अर मोंड़े पनही
pहिरावा। ताप्य अरहीं खावन अर सुझे रखन। योहारा माँची बाबू आई,
हुनहारा मरला बैली एटाय जीला, माँची बाबू गवारामी पंके सीलेलो। हुन-
hारा सुझी करला-नो।

बांझे बाबू बिने सिद्ध होता। अर चरकी ठाँके पुट्ला बाजा अर नाच गर-
जलो तांकू सुननी। हुनाची कमाणिके सोट्टकी पुड़ता हुई काय आधि।
कमाणिके सोट्टवालो तुम्हीं भाई पुट्ला। तुम्हीं बाबानी वनक वनक चवावला।
बाँझ के हुनाचो बने पावला। वे बात सुनून बड़े बाबू रिस होयला, अह भीतर नो मिला। तपहर हुनाचो बाप्स बाहिर आयलो हुनाके मनाज़ के लागलो। हुनाहरा बावसि बोलला, बावा मुझु तुमचे इतने बरस सेवा करनी अह तुमचे करण चलनी। तूचौं मोक्रे भर्डी पीला खाज्जो बामू ना दीलास, कि मुझु अपिलो मीत संग खुशी कहन रहलो। तुमचे छोटा बाबू जो किसवी संग रहलो, अह जमा धनकी उड़ियलास यो द्राश्य आइला तो बनक बनक खवालली। बावा गौड़ियालहा ए बाबू तूचौं माचो साधे आहत अह माचो सवै तूचों आहे। तूचौं होटे भाई एन्डला, खुशी होजें ठाहा। काम्हों के तूचों भाई मरला बैनीत हारा जिष्का, गवांमी फेंर मिललो।
[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

BHUNJIA DIALECT.

Kachō manush-kē dū-jhan putār rahilō. Hū-chō chhootā bābū ār certain mon-ōf two-persons sons were. Them-of the-younger son
bābā-sē hūlā, 'ai bābā, dhan-sē jō mā-chō bātā āchē, the-father-to spoke, 'O father, the-wealth-from what my share is,
sō mā-chuk dēhē.' Tāphār bāapus-nē humā-kē ap'lo dhan that me-to give.' Then the-father-by them-to his-own wealth
bātān dilō. Jāgā din nō hūlā chhootē bābū bātā having-divided was-given. A few days not became the-younger son the-share
nīlā aru barō dhūr gēva basē ēlā. Hūthā kharāb song- took and very far to-a-cottage to-live went. There bad company-
me din kāthē, ap'lo dhan. upalō. Jāb hun jānī among days he-passeed, his-own wealth he-squandered. When he property
upāvun-chuk'lo tāphār un dēsē barō dukāl par'lo, aur hun-hārā had-squandered then that in-country mighty famine fell, and he
kāgāl huilō. Aru hūvē dēsē rāvaiyā-mē gōjēk lagē a-leggar became. And he in-country the-inhabitant-among one near
jāhūn rahunā-chē. Jon hūnā-chō ap'lo khētā bar'hā having-gone lived. By-whom him-to his-own into-field swine
ēharākē patrālo; aru hun phal jin bar'hā khānā-chē, ap'lo feeding-for was-seen; and those fruits which the-swine eating-were, his-own
pōt bharān chālhē. Hūnā-kē māg'ni kōnē nāhī dēi. Tāphār belly to-fill he-wished. Him-to alms anybody not given. Then
hun sudh kar'lo; aru guṭhiyān, 'mā-chō bābā lagē bāhut by-him senses were-made; and said, 'my father near-to many
kamāhā-kē pōt-sē āgar khāu-kē milāt-āchē; aru mui bhūkhe mazat servants-to belly-than more to-eat got-is; and I hungry dying
āchē. Mui bābā-lagē uthūn jāidē, aru guṭhiyābā, 'yē bābā, am. I father-near having-arisen will-go, and will-say, 'O father,
mui baikuntha uthē, aru tū-chē lagē pāp karunā-chē. Yādayē by-me heaven against, and the-of near sin done-is. Henceforth
mui tū-chō hētā kahūn lāyak nāhī āyē. Jīsō kamāhā-kē thēr'liś, I thy son to-be-called worthy not am. As the-servants thou-keepest,
husōi mō-kō thēr.'" Manē gōkhuṇ uthūn bābā lagē so me keep." In-mind having-thought having-arisen the-father near
gēlā. Bābā-nē chhōṭā bāba-lā dhūr-sē ētē lāh-lā, he-went. The-father-by the-younger son-to distance-from coming it-was-seen, mayā lāg-lā, aru dhāv-tē golā, hunā-chō tōṛā putā-lō, aru compassion came, and running he-went, him-of neck embraced, and chām-lō. Bābā hunā-kē gōthiay-lō, 'ai bāpus, mui baikmunha ultā kissed. The-son him-to said, 'O father, I heaven against aru tū-chō thāvē pāp karunā-chhu. Yudāyē mui tū-chō bēṭā kahun and thee-of near sin done-is. Therefore I thy son to-be-called lāyak nahi āyē.' Bābā-nē kamāhā-sē kahā-lō, 'achehhā worthy not am.' The-father-by the-servant-to it-was-said, 'good chhidāhi ānā, aru pahirāvā; aru aguthi-mē mud'ra pahirāvā; aru robe bring, and put-on; and the-singer-on a-ring put; and goē pahirāvā. Taphar amhē khāvan, aru sukhe rahan. on-foot a-shoe put. Then we will-eat, and happy will-be. Yo-hārā mā-chō bābū āhē, hun-hārā mar-lē baini, ēdāy jila; mā-chō Because my son is, he dead was, now revived; my bābū gavāy-ni, pher mīl-lō.' Hun-hārā khuśi kar-lē-chō. son was-lost, again was-found.' They merriment made-indeed.

Bārē bābū khītē rāh-lō. Aru ghar-kē thāvē ēlā, bājā The-oldest son in-the-field was. And the-house-of near he-came, music aru nāch garāj-lō, tē-kē sunīlā. Hunā-chō kamāhā-ma-sē gōṭēk-kē and dance sounded, that he-heard. His servants-among from one-to pūch-lō, 'hun kāy āchhe?' Kamāhā gōthiay-lō, 'tum-chō bhāī he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother ēlā. Tum-chō bābā-nē banak banak khāvāy-lā; kāī-kē hunā-chō came. Thy father-by good feast-is-given; because that him banē päy-lā.' Æ hāt sunān bāyē bābū ris hōy-lā, aru safe he-received.' This thing having-heard the-elder son angry became, and bhitar nō gēlā. Taphar hunā-chō bāpus bāhir āy-lō, hunā-kē manāk-kē inside not went. Then him-of the-father out came, him-to entreat-to lāg-lō. Hun-hārā bābā-sē bōll-lā, 'bābā, mui tum-chē it'nē begin. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many baras sōvā kar'nī, aru tum-chō kahē cha'ri. Tā-chō mā-kē bhāy-years service was-done, and thee-of order was-obeyed. You me-to sheep-pilā khāū-kō kabhū mā dīlās, ki mui aqilā mit-sāngē khusū young-one eating-for ever not gave, that I my-own friends-with merriment karūn rah-tō. Tum-chō chhōṭā bābū jō kis'ē sang rah-lō, having-made might-have-been. Thy younger son who harlots with lived, aru jamā-dhan-kē uqāy-lēs, vō dāy ēlā, tō banak banak and properly squandered, he yoked came, then good good khāvāy-lō.' Bābā gōthiay-lā, 'ē bābā, tā-chō mā-chō sāthē āchbat; feast-is-given.' The-father said, 'O son, thou me-of with art;
aru mā-chō sabai tū-chō āchhai. Tū-chō chhōṭē bhāi ēilā, and my all thine is. Thy younger brother came, khufō hoūn thāhā, kāi-kē tū-chō bhāi marīā bainīt, delight having-become was-right, because thy brother dead was, hārā-jillā; gavāy-nī, phēr mīlō.' he-alive-is; was-lost, again is-found.'
NĀHARI.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891:—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>171</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>38</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>37</td>
</tr>
<tr>
<td>Chhattisgarh Feudatories</td>
<td>442</td>
</tr>
<tr>
<td>Oriya Feudatories</td>
<td>256</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>994</strong></td>
</tr>
</tbody>
</table>

Their dialect Nāhari has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāhari is closely related to Hal'bi.

The phonetical system is the same as in Hal'bi, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes k̄, kə, kə, kə, and lə; thus, bāp-k̄, to the father; būbā-kə, to the son. In the ablative we find the suffixes sə and bə corresponding to Hal'bi sə and lə; thus, dhan-sə, from the property; dūr-bə, from far off. In the genitive the ordinary Hal'bi suffixes are used; thus, nāch-kə, of dancing; dūr-kə, of a country. Note also forms such as mānē-chā, of a man; dāyā-karātō bu'dtā, return for compassion. In the plural we find Chhattisgarh forms such as mitān-sāngē, with my friends.

'Ve give' is mō-chō, mā-chō, and mērē; 'this' is yē and yə, genitive in-chō, etc.

The verb substantive is inflected as in Hal'bi; thus, āsē, he is; ruk̄-tō, ruk- tə, ruk-tə, he was. Peculiar forms are āsō, thou art; ruk-tō, he was.

The past tense of finite verbs is formed as in Hal'bi; thus, chāhō, he wished; gailō, he went; pār-tō, I transgressed; kar-tō, I did. Note forms such as hāsīdā, he laughed; karindā, I did; ilis, he came; dilās, he gave, etc.

Instances of the future are jāindē, I will go; sānghūndē, I will say; dēk-chō, I will give. Note also forms such as khatātē, let us eat; pīlē, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL'BI.

NĀHARI DIALECT. (KANKER.)

SPECIMEN I.

तो निशी कड़िया सांपली
ऐ बृहा, धन जो वारी हो हौन मके देख । पड़पाय हून हुनाक आपला धन

3 0 2
हर यह दिन नहीं होता बांधा सबों इतरारवों दूर देन निकालन गते, और हाँ अदाराऔ साथ। सब मारवक उड़ाजन दिले। जब वे उड़ाजन हुए देखे मूँडा दड़ाल पड़े और हुए गरीब जौने। और हुए देखे सबों माने एकां मरे रहे। हुए हुए अपनी खेत सिरोय चरांक ठाकरे और हुए सिरोय खात रहे। हुए लोगों पुटी मरले भाले।

कौना काँटे नहीं दीलास। तब चेत करले और अपनी बौलो, में बूढा घरे कैसे ही ठीकलां खाद्यो सबन-बीरी बांधो और मईं मृते संतावा।

इस या उठे बूढा बग जाँचे और हुए संपूर्ण, एं बूढा, संसार-बांधी राप करवे अन तुधे पुसी पाप करवे। सं तुधे बेटा कहते नौहाँ। माता हुए नौकर-बांधर कहक। तब हुए उठे बूढ़ा बग माले। पर हुए बूढ़े बूढ़े देखे साधा और पराजन टीटरे लटकू चौमँ। कड़ा हुए वापसी बौलो, एं बूढा संसार-बांधी राप करवे अन तुधे पुरी राप करवे। सं तुथे बेटा कहते नौहाँ। फर बूढा बौलो अपनी नौकर अक्षा जाप्पा निकाला हुनाव निकाला। और हुनाव हाथसे मुडी अन मारी आवा पूरी। अन इसी खाद्ये पीड़ी आनंद कहूँ। काय सं माची कड़हे सौ रहे। बिट जीवलो पकाये रहे बिट मले। तब हुए खुदी खागली।

हुनावी बड़े कड़हे बंड़े रहे। और जब हुए बेटी बाहर घर लाये और बाहर तब माड़ नाची कुल्हार सुनली। तब हुए आपका नौकर आसे हुनाव पूँछा कि ली काँई आय। हुए हुनाव बौलो, तुधी दादा इलो। आसे अन तुधे बूढा अक्षा खाद्य, काँई कि हुनाव कड़हे नगत आसे। पर हुए रिस करवे और रीत दादा श्रद्धा नी रहे। हुनावी बूढा बांधर बंडी अन मनावलो। हुए वापसी बावा दीये, देखे इतरे। बांधा तुधी सीया करी अन तुधे तुआ बांधत नहीं घराये। अन कभी बीड़हे-बड़हे ही दृष्टिक आपका मितान-संगी खुदी कारे। फर तुधी कड़हे तुधी अनक बावंला संगी खाद्य में इल्लिस तिसे दुधी अक्षा खाद्य। बूढा हुनाव बौलो। अं कड़हे तु माची संग समारे दिन आसत। जो जितना आसे तुधी आय। बिट आनंद का खुदी काहें साहिया; काय सं ले तुधी दादे मरल रहे। बिट जीवलो पकाये रहे बिट मले।
Kônåhâ mânâ-châ dó kar'hâ ñsät. Hûné dhûlti kar'hâ bûbâ-kâ
Certain man-of two sons were. Them-from small son father-to
sâng'hâlô, ‘ai bûbâ, dhan-së jô bôtô hô hun ma-ke déy.’
sâng'hâlô, ‘ai bûbâ, dhan-së jô bôtô hô hun ma-ke déy.’
said, ‘O father, wealth-from which share is that me-to give.’
Panbây hun hunâ-k âp'hâ dhan bôtûn dîli. Khûbâi din
Then he him-to his-own wealth having-distributed gave. Many days
nai höün rah'lô ki dhûlti kar'hâ sabô ikâthâv'lô
not having-become remained that the-small son all gathered-together
dûr-dës nîk'rûn gailô, aur hûva ad'rûpan kar'lô, sab
far-country-(to) having-started went, and there bad-conduct did, all
mâl-ka urân dîlo. Jâbâi urak'lô hun dês-më khûb
wealth having-squandered gave. When spent that country-in much
dukal pâl-lô, aur hun garîb hûlo; aur hun dês-kâ bas'lô
famine fell, and he poor became; and that country-of living
mânâ ek'lô gharê rahlô. Hunâ hun ap'tôy khet sôrîy charââ-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze
pâtâv'lô, aur hun sôrîy khat rahlô hunâ-chô putô bhar-lô bhûv-lô.
was-sent, and he the-swine eating remained that-from belly filling he-wished.
Kônâhâ kai mai dîlãs. Tab chêt kar'lô aur ap'nîy bôllô, ‘mêrë
Anybody anything not gave. Then sense he-did and himself said, ‘my
bûbâ gharê kamaiyâ thôbîlas, khatîlô saban-vôrî bûchîlô, aur mai
father in-house workers kept, eating all-of it-remained, and I
bhûkhë maridâhâ; ithâ-bê uthûn bûbâ-lag jândé aur hun-kë
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
sâng'hûndâ, ‘ai bûbâ, sansâr-bâhirî pâp kar'bë an tu-chë-pur'hë pêp
will-speak, ‘O father, the-world-against sin I-did and thee-of before sin
kar'bë. Mai tu-chë bëtà kahat-lô ma-hû. Mâ-chô hun naukar-baribar
I-did. I thy son to-be-called not-am. Me-to that servant-like
karûk! Tab hun uthûn bûbâ-bag gailô. Par hun khûbâi
do.’ Then he having-arisen father-near went. But he much
dhûr-bë dék'hûn mayâ karûn aur parânûn tëtê-re
far-from having-seen kindness having-done and having-run on-the-neck
lat’kun chưm’lē. Kar’há bāp-kē böl’lo, ‘ē bûbâ, having-hung kissed. The-son the-father-to spoke, ‘O father, sansār-bāhīrī pāp kar’hē an tu-chê-pur’hē pāp kar’hē. Māi the-world-against sin I-did and thee-of-before sin did. I tu-chê bētā kahat-bē naa-haû. ‘Pher bûbâ böl’lo ap’lo naukar, thy son to-be-called not-am. ‘Again the-father said his-on (to-)servants, ‘auchhâ kar’hē nik’rā-lā hunā-k nēsivā; aur hunā-k bāthā-me ‘good cloth take-out him cause-to-put-on; and him-to the-hand-in muddō an khatē-lē āvā pāhr-nilē, an hamī khaḍ’lū pîlî a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink ānand kar’lē. Kar’-kī mā-chō kar’hō marû rahlō, pēr jīv’lo; pakāyē joy will-do. Because my son dead was, again lived; lost rah’lê, pēr millō.’ Tab hun khusā lāg’lē. was, again is-found. ‘Then to-him gladness was-attached. Hunā-chō barē kar’hā bēyē rahlō. Aur jâb hun yeṭē His elder son in-the-field was. And when he coming bakhat ghar-laghē āvar’lo, tab mādār-chō nāch-chō kula’r sun’lō. Tab time house-near arrived, then music-of dance-of noise he-heard. Then hun āp’lā naukar åsē hunā-k pūchhā ki, ‘yō kāī āy?’ Hun he his-on servant was him-to asked that, ‘this what is?’ He hunā-k böl’lo, ‘tu-chō dādā ilō åsē, an tu-chō bûbā aunchhā him-to said, ‘thy brother come is, and thy father good (things) khaḍ’lō, kā-ki hunā-k kar’hō naugāt åsē. Pa hun ris kar’lō ate, because-that him-to son well is. But he anger made aur bhītē jāu-k frādā nī rahlō. Hunā-chō bûbā bāhir ilō an and inside go-to wish not was. Him-of father outside came and manāy’lō. Hun bāp-kē jāvāb dîlē, ‘dēkh, it’rō bar’sē entreated-(him). ‘He the-father-to reply gave, ‘look, so-many years tu-chō sēvā karinda, an kabhē tu-chō bāt-ka nai fâr’lo, an kabhī thy service I-doing, and ever thy word-to not transgressed and ever bōk’rō-kar’hō nī diviś ki āpān mitān-sangē khusā kartū. ‘Pher goot-child not gavest that my-own friends-with gladness I-might-have-done. Then tu-chō kar’hō tu-chō dhan-k bālā-sangē khaḍ’lō, jīcē ilīs tīsē tūmi thy son thy wealth-to women-with ate, as came so you aunchhā khaḍ’vā.’ Bûbā hūnā-k bōl’lo, ‘ai kar’hō, tā mā-chō-good (things) gave-to-eat? The-father him-to said, ‘O son, thou me-of sangā sagārē din āsā; jō-kît’na āse tu-chō āy. ‘Pher ānand with all days art; whatever is thine is. Then gladness karū khusā kar’kē châhībā; kāy-ki ye tu-chō having-done merriment to-make was-proper; because-that this thy dādā mar’la rahlō, pēr jīv’lo; pakāyē rahlō, pēr millō,’ brother dead was, again ticed; lost was, again is-found.’
[No. 93.]  

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

Nāharī Dialect.  

HALĀBI.  

(Kanker.)  

Specimen II.  

एकल बाघनी कोठा बनमें पढ़नी सीधी। दुर्गा खुबसूरत उंचिलो हुनाची पास थापलो बीलेसी निकालो। हुन शारीरिक बाघनी उठलो और हुनाची डौबो एकले उंचिलो-पर हुर्गला पढ़लो। रीतमें ऐसा बाघनी आन्दोलने हुन उंचिलों की तिथाना चाही। उंचिलों हरजी करलो थापलो तुची और और मोचे और देख। इमची आर्थिक बाघनी जीवा बडायः होलो। इमची सुनलो बाघनी उंचिलों की तिथाना डौबो दिलो। उंचिलों हरजी करलो, कोठा दिनमें थापलो इमची द्राया-करलो बदला देख। इमची सुन बाघनी चाँदीदा वन किन्नरी परावतो। पातकी दिन आसी हुन नकी-नकी रहिया पाँढी लगावलो। बाघनी फासलो। हुन हुकी गाय बैलो कथे मारत रहिलो। बाघनी पाँढी फासलो निक-रहनकी खुब साहलो, निकालना साफ ना सापलो। हुन दुखी होतो हुब गालो। हुन उंचिलों जेनला बाघनी क्राहून रहलो हुन गालो सुनलो। हुन उंचिलो बाघनी क्राहून सख्लो खोजते हुन हीरा शंकरलो जहाँ बाघनी पाँढी बनाने पड़ून रहलो। हुन उंचिला थापलो द्रायो सदिको अांती बाघनी बाघनी बोडाजन दिलो।
[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek'lo bāghēlo kōn'tā barmaē pačōlo sōvēro. Hun'hā
One tiger a-certain forest-in lying sleeping-vas. Suddenly
khub'sē uthelō humā-chō pās āplō bil-mē-rē nīkar'lo. Hun
many mice him-of near their-own hole-in-from came-out. That
ārōōē bāghēlo ut'lō aur humā-chō dān'lō ek'lo uthelō-par hun'hā
noise-from the-tiger arose and his paw one mouse-on by-chance
You killing-from your what greatness will-be. This heard the-tiger-by
uthelō-kē chāhānū dīlō. Uthelō-nē arji kar'lo,
the-mouse-to having-left was-given. The-mouse-by statement was-made,
'kōn-tā dīn-mē āplō ih-chō dāyā-ka'rlō bād'ū iē dēl'chō.' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give.' This
sun bāghēlo hāśādā, ban kindsō parāvatō. Aś'āē din āśē
having-heard the-tiger laughed, forest roaming ran. A-few days were
hun bān-kē hāģē rahiya phādō lagāvōlō, bāghēlo phāsōlō. Hun
that forest-of near inhabitants a-net fixed, the-tiger caught. He
hun-kō gāy-balō kathē mārat rāhilō. Bāghēlo-nē phādō-sē
their cows-and-oxen sometimes killing was. The-tiger-by the-net-from
nik'run-kē hāģē chāhēlo, nik'run nā sak'lo. Hun dukhi
coming-out-for much wished, come-out not could. He troubled
bāyēlē hāģē gāg'ōlō. Hun uthelō-nē jēn-lā bāghēlo chāhānū rāhilō
having-become much roared. That mouse-by which-to the-tiger having-left was
hun gāg'ōlō sunēlō. Hun uthelō bāghēlo-kē gāg'ōlō chinhālō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,
khōj'tē-khōj'tē hun thaurvā aya'rlō jahū bāghēlo phādā'-mē pačōlō
searching-searching that place reached where the-tiger net-in having-fallen
FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.
KAMĀRI OR KĀWĀRI.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 148 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>5,265</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>23</td>
</tr>
<tr>
<td>Sambhalpur</td>
<td>164</td>
</tr>
<tr>
<td>Bastar</td>
<td>187</td>
</tr>
<tr>
<td>Kanker</td>
<td>13</td>
</tr>
<tr>
<td>Raigarh</td>
<td>1,302</td>
</tr>
<tr>
<td>Ramra</td>
<td>13</td>
</tr>
<tr>
<td>Rairakhol</td>
<td>28</td>
</tr>
<tr>
<td>Sonpur</td>
<td>375</td>
</tr>
<tr>
<td>Patna</td>
<td>338</td>
</tr>
<tr>
<td>Kalahandi</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,817</strong></td>
</tr>
</tbody>
</table>

It will thus be seen that they are found in every Oriyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Ramra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the ‘Kawars’ described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the ‘Kanwars’ of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaur of Chhattisgarh and the Tributary States of Chhota Nagpur.¹

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamār language. The rest speak the language of their more civilised neighbours. Kamār has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimens now received from that district, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the ‘Komārs’ has been printed by Mr. P. N. Bose, in his Chhattisgarh: Notes on its Tribes, Sects and Costes. Journal of the Asiatic Society of Bengal, Vol. ix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamār is a dialect of the same stamp as Halbhī. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarh, Oriyā and Marāḷi are mechanically mixed together. There is even less of

¹ In the Census Report of the Central Provinces for 1891, the Kamars and Kawars appear separately in the Gazetteers. The Kawars are No. 27 in Group II(a) ( Cultivators), Class A. Agricultural. The Kamars are No. 13 in Group IV (Forest and Hill Tribes) of the same class.
uniformity in Kamāri than in Halpī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form hunā-chā, from the demonstrative pronoun hun, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gonds in appearance, and it is very probable that their original dialect was some form of Gondī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Halpī, and closely akin to Chhattisgarhi. Compare kā-śā, some one; bāṭā, share; āchhē, is.

The inflection of nouns also agrees with Halpī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, dḕ-mḕ, in a country; majur-kō, to the servants.

The usual case suffixes are,—

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instr.</td>
<td>nḕ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kṑ</td>
</tr>
<tr>
<td>Abl.</td>
<td>sḕ</td>
</tr>
<tr>
<td>Gen.</td>
<td>kḕ, kā, dḕ</td>
</tr>
<tr>
<td>Loc.</td>
<td>mḕ</td>
</tr>
</tbody>
</table>

Thus, abhār-kō uthā, against Heaven; nāchā-dḕ šabd, the sound of dancing; apan-kō gāgrā, your son.

The personal pronouns usually take the plural form; thus, am, I. They form their genitive by adding chā, chār, or chē; thus, am-chā kar-hō, my son; tum-chā sām-nḕ, before you; tum-chā bhāud, your brother; tum-chā chāk-ḕr, your service. ‘My’ is, however, also mōr; thus, mōr bāṭā, my share.

‘He’ is hun, to which har, or, and a are usually added; thus, hun-kar, he; hunar-se, from him; hunā-chē, his. Har is borrowed from Chhattisgarhi.

The verb substantive is formed from the bases hō and āchh; thus, hō, he is; āchhē, thou art, he is, and they are. The form āchhō, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix dē which plays a great rôle in the conjugation of the finite verb in Halpī is also frequent in Kamāri. Thus, karūndē, I do; marūndē, I am dying; jāūndē, I will go; bōlūndē, bōlādē, and bāldē, he said. Instead of dē we also find dī; thus, dukāl parē-dī, a famine arose; dēv-dī, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding iyā, and sometimes by adding ī; thus, chumbiyā, he kissed; niyō, he was found; jālā and jālō, he became; bōp-nē hūn-sē dēkhiyā, doyā kālā, the father saw him and had compassion. Forms such as tum-chā hubum na tērē, I did not transgress your command; bāṭar nāē yē, he did not go in, correspond to the past habitual in Marāthī.

Future forms such as kāvē, I will eat; bōrōē, I will say, also occur in Halpī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, kālō, to eat (Halpī); karī, to do (Marāthī); charāun, in order to tend (mixture of Chhattisgarhi and Marāthī); koyā, to be called; kār-dē, to do; hākār-kē, having called (Chhattisgarhi); nēhūn, having arisen (Marāthī), and so on.
Causals are apparently formed as in Marāṭhi; thus, mīrāvā, cause him to put on; nīrāvā, bring out.

Irregular are galā, went (Oriyā); malā, died (Oriyā); kēlā, did (Marāṭhi), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[ No. 94.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

KAMĀRĪ OR KĀVĀRĪ DIALECT. (DISTRICT RAJPUR.)

बाई जात मानसकें दू गागरा बाई। एक-सोब इम्लिने बासें बोलते ही बागा चन जो हो जा सोर बोला ही खासी दे। तब बागा हुनराम किप धन बोलिया। सुगुळ दिन न टहर किकाली गागरा जमा माल इकाका बाक भरू देंग गला। बारः बाछां मंडी संग दिन गुलिया किपने माल हरसत जाल्ला। जब हुन सव उड़ावा देला तब हुन देशमे बड़ा दुआप खड़ी बीर हुनार मिलकारी जाला। बार देश चीला-में एक लगी गेला देला जोन हुनराकी किपने कंते बराबर चरा लोना। बीर हुनहर बुन पोला बरहा खायदि किपने पोट कावणी बोलन्द। कों हुसी कोंडे कुह न देशदी। तब हुसी छेते हेलो बीर खोखड़ेदी, खासी बासें कों बेढी सजार-को खासी कोंरासे बुंगी खाजा मिलेडी बीर बम भूली महर्दी। बम उड़ून किपने बागा लगे आकारे बीर बोलवण कहो बागा बम भारकेर उड़ा बीर तुमचो सामने पाप बेला। उद्धर बम किपना गागरा कावानी बायकारी नाखीं। बच्चा किपने मज्जर्दी बेढी एकाने सामय करा। उद्धर सोंसे बेला हुन उड़ून किपने बागा लगे गला। पर हुन टूर ठावां बाईं कि बुस्ताने हुसी देखिया देखा बेला बीर धाविया हुसी गेली पोटाबला हुन चुकिया। पुण हुसी बलिया छोय बागा बम भारकेर उड़ा बीर तुमचो सामने पाप बेला। उद्धर बम किपना गागरा कावानी बायकारी नाखीं। बागा किपने नीकर से बलिया, सबसे नीकी बाँड़से निमावा हुने निस्ताबा। बीर मूंदी बीर गोड़ेम बाल बानी निस्ताबा। बेला मजा बेला। बान खासी बाछी बाज़ छने होंजी पड़ीजों। ठाविया समी तोप मिरिया। तब हुनार हमा काली लागिया।

हुलाचे उड़ली काँड़ी जो छेते श्राचंत तब चलिया घर लगी एढ़ला। तब बागा बीर नाखादे ग्यव गुंडी। हुलाचे किपने बाकसे एकाकी किपने लगे इकारी गुलिया बहार बाई जात बाध्य। हुलाचे उड़ली बाकसे तुमचा भावद
एड़ा। हुंसे तुमचा बाबाणी नंद खाजा कैला हुसीय हुनाचे नगद चंगा लाइया। बहार सुन उड़वतो कड़वनी खुदस कैला और भीतर नर्ही या। हुनए-से बाबा बांधर एड़ा हुनासे मनाज राला। हुना बाबसे जवाब कैला दिखाय-ढे आम इतक बहारसे तुमचे चाकरी करूहं और कमाऊंहो तुमचा खुमान न ठारूं। और अपन बार्फ़ी बचक्को एक सेंध थीला नार्ही देता कि चंडा अपन भीता संग भाऊंड़ करूहंदेता। तुमचा बहार कड़वो जो जिसबिन संग तुमचा माल खंड़ुला धांं-धां खंडुला धांं-धां अपन हुना लिए नगद खाजा दीला। बाबा हुनाचे वलिया होय कड़वो तुम सव दिन वस्थी वंगी बाणी और जो कुकर चमचा बाणी सो सव तुमचा बाणी। परंतु भाऊंड काराढे और खुश हुआये ढे वाजिव बाणी वोंती बहार तुमचा भाऊंद मला बाणी तीं जामिया हाजियो सने तोय मिलयो।
Kāśiyā jāt manus-kē du gāg'ra āchē. Ėhū-sōy idh'li-nē
A-certain-individual man-of two sons were. The-from the-younger
bēbā-sō bōl-dē, 'hōy bēbā, dhan jō hō jā mōr bātā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
ām-chō dē.' Tab bēbā hun-har-kō apan dhan bātiyā. Jūgē din
me-to give.' Then the-father them-to his-own property divided. Many days
na tāhā ki idh'li gāg'ra jāmā māl iktāthā kar dhūr
not passed that the-younger son all property together having-made distant
dēs galā; aur vahā phaundī saṅg din gūtiyā ap'no māl
country-(to) went; and there evil-people with days passing his-own property
har'khāt jālō. Jab hun sab uṛāv'n-dīlā tab hun dēs-mē
tainting became. When he all had-squandered then that country-in
bārā dukāl pār-dē; aur hun-har bhikhārī jālā. Aur hun dēs-kē
a-great famine fell; and he beggar became. And that country-of
ṭhilā-mē ēk lagē galā thilā, jōn hun-har-kō apan khētē bar'hā
countrymen-in one near he-went stayed, who him his-own fields-in seine
char'ān bōyā. Aur hun-har hun phōsē bar'hā khāy-dī, ap'nē pōt
to-feed sent. And he those husks the-swine used-to-eat, his-own belly
khāvā bolandē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hū-sē
will-eat said. Why? To-him anybody anything not used-to-give. Then him-to
chēt bēlo, aur khökhai-dī, 'ām-chō bāp-kē lagē kēdhi majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
khāto kuśā-īcē jūgē khājā mīvē-dī, aur am bhūkhā marūnē. Am
to-eat food-than more food is-got, and I from-hunger am-dying. I
uthān apan bēbā lagē jāuṇādē aur bōl'vā ki, "hō bēbā,
having-arisen my-own father near am-going and I-will-say that, "O father,
am abhār-kē ultā aur tum-chō sām'ne pāp kēlā. Uday am apan-kā
I heaven-to opposed and there-of before sin did. Now I thy
gāg'ra kāyasī āski nāhī. Amhā ap'nē majūr'ni bēdi ēk-kē
son to-be-called so I am-not. Me thy-own labourers among one-of
sāmān kārā.'" Iḥār soch kēlā, hun uthān ap'nē bāp lagē galā,
like make."' This thought he-made, he having-arisen his-own father near went.
Par hun dūr thāvā āchē kī hun bāp-nē hūsē dēkhiyā, dayā kēlā,
But he far-off place-in was that his father him having-seen, pity did.
aur dhāvīyā hun-sē galē potāyā, hun chumbiyā. Putra hun-sē
and running him about-the-neck embraced, him kissed. The-son to-him
baliyā, 'hóy bábā, am abhár-kê u०ਿता aur tuṃ-ohò sâm{nê pap kēlā. spoke, 'O father, I heaven-to opposite and thee before sin did.
Udāy aum apan-kā gāg-rā kāyānî ūs'kī nāhī.' Bábā apan
Now I thy son to-be-called so not-am. The-father his-own
naukar-sē baliyā, 'sab-sē nikō chidārā nīgāvā, hunē nisāvā. Aur mūdī
servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son
āchē mālā-sanē, höjī pariyo; hājī-yō-sanē, tōp mīviyo.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found. Then they
majā karū lāgiyā.

meriment to-make began.

Hunā-chē uṛlo kār-hō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,
tab bājā aur nāchā-dē āshad sunēdē. Hunā-chē apan chākār-sē
then music and dancing sound he-heard. He his-own servants-from
ek-kō apan lagē hākār-kē pēchhīyā, 'yāhā kāt jāt-āchēhā?' Hunā-chē
one his-own near calling asked, 'this what going-on-is?' He
hun-sē bal-dē, 'tum-chā bhāud ēilā, hūsē tum-chā bābā-nē nagad
him-to spoke, 'thy brother came, for-him thy father-by good
kūjā kēlā; husiy hunā-chē nagad chanγā lāhiyā.' Yāhā sun uṛlo
feast was-made; because him well healthy he-found. This hearing the-elder
kār-hō-nē khusā kēlā aur bhūfar nāhī yā. Hunar-sē bābā bāhir ēilā,
son-by anger was-made and inside not went. Therefore father outside came,
hun-sē manāu-nālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām ītēk
him-to remonstrating-was. He the-father-to answer did, 'see, I so-many
bāchhar-sē tum-chē chāk'ri karūndē aur kahūn-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not
tārū. Aur apan kāhī ām-hā ēk mēṛh-pilā nāhī dētā ki
transgressed. And you ever me one sheep-young-one not gave that
ām-hā apan mitā sang ānāid kūrinēdē. Tum-chā yahār karlo jō
I my-own friends with merry might-make. Thy this son who
kis'bin sāngē tum-chā māl khālā jyō-hanī aulā, tyō-hanī apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour
hunā liyē nagad khājā ditā. Bābā hunā-chē baliyā, 'hóy kār-hō, tum
him for good feast gave.' The-father him-to spoke, 'O son, thou
sub din am-chō sāngō āchēh, aur jō-kuchh am-chā āchēh so sub tum-chā
every days me with art, and whatever mine is that all thine
āchēh; parantu ānād-karādē aur khūs-huādē vājīb āchēh, kyō-tō yahār
is; but merry-make-to and pleased-to be proper is, because this
tum-chā bhāud mālā āchēh, tōi jāgiyā; hājī-yō-sanē, tōi mīl'yō.'
thy brother dead was, and he became-alive; having-been-lost, he is-found.'
<table>
<thead>
<tr>
<th>English</th>
<th>Kūkāŋ (Kamea)</th>
<th>Kūkāŋ (Kuswar)</th>
<th>Chōpārēn (Ranāgiri)</th>
<th>Kōl (Tham)</th>
</tr>
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<td>1. One</td>
<td>Tōk</td>
<td>Eka</td>
<td>Řk</td>
<td>Yōk</td>
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<td>Đōn</td>
<td>Dën</td>
<td>Đōn</td>
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<td>3. Three</td>
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<td>Tīn</td>
<td>Tin</td>
<td>Tīn</td>
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<td>4. Four</td>
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<td>5. Five</td>
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<tr>
<td>6. Six</td>
<td>Sō</td>
<td>Sa</td>
<td>Sāhā</td>
<td>Sā, or sā</td>
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<tr>
<td>7. Seven</td>
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<tr>
<td>8. Eight</td>
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<td>Āṭh</td>
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<td>Nāvva</td>
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<td>Vīs</td>
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<td>13. Hundred</td>
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<td>14. I</td>
<td>Hāv</td>
<td>Hāvā</td>
<td>Mō</td>
<td>Mi, or myā</td>
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<tr>
<td>15. Of me</td>
<td>Mojō</td>
<td>Ma-gelē</td>
<td>Mādāhō; māšī; mādāhē</td>
<td>Mādāhō, or mādāghā</td>
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<td>16. Mine</td>
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<td>Mādāhō; māšī; mādāhē</td>
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<td>Āmhi</td>
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<td>18. Of us</td>
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<td>Ām-gelē</td>
<td>Ām-gē; ām-chī; ām-gē</td>
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<td>Tū</td>
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<td>Tu-gelē</td>
<td>Tu-dēhō; tujā; tu-dēhē</td>
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<td>Tum-gē; tum-chī; tum-gē</td>
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M.—392
### IN THE VARIOUS DIALECTS OF MARATHI.

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<tr>
<th>Marathi (Puna)</th>
<th>Marathi (Kushti/Akola)</th>
<th>Nagpuri (Nagar)</th>
<th>Hardi (Bundar)</th>
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<td>Kôyî</td>
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<td>Itë</td>
<td>Kitë</td>
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<td>Dësar</td>
<td>Dësar</td>
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<td>Hoyî</td>
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<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
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<td>Mār</td>
<td>Mār</td>
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<td>Don bāp</td>
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<td>Bāpēl-gelō</td>
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<td>Ghoţ'yâ</td>
<td>Ghoţ'yâ</td>
<td>Khube ghoţî</td>
<td>141. Maces.</td>
</tr>
<tr>
<td>Eko bail</td>
<td>Bail ; goên</td>
<td>Eko bail</td>
<td>Baila, or baila</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Eko gayû</td>
<td>Gayû</td>
<td>Gayû</td>
<td>Gayû</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Bail</td>
<td>Bail</td>
<td>Bail</td>
<td>Khube bailû</td>
<td>144. Bulla.</td>
</tr>
<tr>
<td>Eko kuntra</td>
<td>Kuntra ; kutsalda</td>
<td>Eko kuntra</td>
<td>Kukur</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Eko kutri</td>
<td>Kutri</td>
<td>Eko kutri</td>
<td>Kutri</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Kuntryâ</td>
<td>Kut'ryâ</td>
<td>Kut'ryâ</td>
<td>Khube kutri</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Eko bak'ra</td>
<td>Bâk'ra ; bok'ryâ</td>
<td>Bak'ra</td>
<td>Bok'ra</td>
<td>150. A hog-goat.</td>
</tr>
<tr>
<td>Eko māgdihi</td>
<td>Šol'i ; bak'ri</td>
<td>Bak'ri</td>
<td>Chsheri</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Bak'ri</td>
<td>Bak'ri</td>
<td>Bak'ri</td>
<td>Khube bok'ra</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Eko hastû</td>
<td>Kaytî</td>
<td>Haran</td>
<td>Har'na</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Eko kâl'vî</td>
<td>Har'tî</td>
<td>Har'tî</td>
<td>Mungî, or har'tâi</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Mî âhû</td>
<td>Mî âhû, hâyû, or vhûy</td>
<td>Mî âhû, or âhû</td>
<td>Mî âhû, or âhû</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tû âhûs</td>
<td>Tû âhûs(os), or hûyû</td>
<td>Tû âhûs(os)</td>
<td>Tû âhûs(os)</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Tû âkës</td>
<td>Tû âkës, or hûyû</td>
<td>Tû âkës, or hûyû</td>
<td>Tû âkës, or hûyû</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Āmâh âhû</td>
<td>Āmâh âhû, or hâo</td>
<td>Āmâh âhû, or hâo</td>
<td>Āmâh âhû, or hâo</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tumâh âhû</td>
<td>Tumâh âhû, or hâû</td>
<td>Tumâh âhû</td>
<td>Tumâh âhû</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English</td>
<td>Koskapi (Kamara)</td>
<td>Koskapi (Karwey)</td>
<td>Chippewa (Ratnagiri)</td>
<td>Koj (Thana)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>------------------</td>
<td>-----------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Te bëñt</td>
<td>Te ñaassë</td>
<td>Të sat</td>
<td>Tö bëñt, or bëñt</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hëv ñaassë</td>
<td>Hëvë ñëstëë</td>
<td>Më sañi</td>
<td>Më hoñë</td>
</tr>
<tr>
<td>163. Thou was</td>
<td>Të ñaassë</td>
<td>Të ñëstëë</td>
<td>Të sañis</td>
<td>Të hoñës, or vhañës</td>
</tr>
<tr>
<td>164. He was</td>
<td>To ñaassë</td>
<td>To ñëstëë</td>
<td>To sañis</td>
<td>To hoñës, or vhañës</td>
</tr>
<tr>
<td>165. We were</td>
<td>Amë ñaassë</td>
<td>Amëñi ñëstëë</td>
<td>Amë sañës</td>
<td>Amë hoñës, or vhañës</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tumë ñaassë</td>
<td>Tumëñi ñëstëë</td>
<td>Tumë sañët</td>
<td>Tumë hoñës, hoñës, or vhañës</td>
</tr>
<tr>
<td>167. They were</td>
<td>Te ñaassë</td>
<td>Te ñëstëë</td>
<td>Te sañis</td>
<td>Të hoñës</td>
</tr>
<tr>
<td>168. Be</td>
<td>Âët</td>
<td>Rëba, rëva</td>
<td>Reñë, ho</td>
<td>Hë, as</td>
</tr>
<tr>
<td>169. To be</td>
<td>Âëñë-chë, ñëëë</td>
<td>Âëñë-chë</td>
<td>Sañatë</td>
<td>Âëñë, hoñëë</td>
</tr>
<tr>
<td>170. Being</td>
<td>Êat</td>
<td>Êatë</td>
<td>Sëñë</td>
<td>Hët, ëst</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Êatë, ëtë</td>
<td>Êatëñë</td>
<td>Sëñë-sëñë, soñëë</td>
<td>Hoñë-ëtë</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hëvë ury</td>
<td>Hëvë ñëydh</td>
<td>Më ëtnë</td>
<td>Më ëtë</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Hëv urtoñë</td>
<td>Hëvë ñaasë</td>
<td>Më ëtnë</td>
<td>Më ëtë</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Hëvë uru-dëtë</td>
<td>Hëvë ña-këdë</td>
<td>Añëñë sañës, më sañëë</td>
<td>Më añëñë-tëgë</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mër</td>
<td>Mëri</td>
<td>Mërtë</td>
<td>Mërt</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mër-ëtë</td>
<td>Mër-ëtë</td>
<td>Mërtë</td>
<td>Mërt</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mërtë</td>
<td>Mëritë</td>
<td>Mërtë</td>
<td>Mëritë</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Mër-ëtë</td>
<td>Mëritë</td>
<td>Mëritë</td>
<td>Mër-ëtë</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Hëvë mërtë</td>
<td>Hëvë mërtë</td>
<td>Më mërtë-ëtë</td>
<td>Më mërtë-tëgë</td>
</tr>
<tr>
<td>180. Thou beat</td>
<td>Të mërtë</td>
<td>Të mërtë</td>
<td>Të mërtë-ëtë</td>
<td>Të mërtë-tëgë</td>
</tr>
<tr>
<td>181. He beats</td>
<td>To mërtë</td>
<td>To mërtë</td>
<td>Të mërtë-ëtë</td>
<td>Të mërtë-tëgë</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Amë mërtëtë</td>
<td>Amëñi mërtëtë</td>
<td>Amëñi mërtëtë</td>
<td>Amëñi mërtë-tëgë</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tumë mërtëtë</td>
<td>Tumëñi mërtëtë</td>
<td>Tumëñi mërtë-tëgë</td>
<td>Tumëñi mërtë-tëgë</td>
</tr>
<tr>
<td>184. They beat</td>
<td>To mërtëtë</td>
<td>To mërtëtë</td>
<td>To mërtë-tëgë</td>
<td>To mërtë-tëgë</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Hëvë mërtë</td>
<td>Hëvë mërtë</td>
<td>Më mërtë-të, or mërtë-të</td>
<td>Mëtë mërtë</td>
</tr>
<tr>
<td>186. Thou beat</td>
<td>Tëvë mërtë, or -ëtë</td>
<td>Tëvë mërtë</td>
<td>Tëvë mërtë-të, or mërtë-të</td>
<td>Tëvë mërtë-të</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Tëvë mërtë</td>
<td>Tëvë mërtë</td>
<td>Tëvë mërtë-të, or mërtë-të</td>
<td>Tëvë mërtë-të</td>
</tr>
<tr>
<td>Marāli (Poca)</td>
<td>Varāki Kupī (Akola)</td>
<td>Nāgpuri (Nagpur)</td>
<td>Hindī (Bunjar)</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------</td>
<td>-----------------</td>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>Tē abēt</td>
<td>Tē abēt, or hābēt</td>
<td>Tē abēt</td>
<td>Humī āmē, or ānū</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mi hātō</td>
<td>Mi hōtō, or vhōtē</td>
<td>Mi hōtō</td>
<td>Mū hōtē</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tē hōtā</td>
<td>Tē hōtā, or vhōtā</td>
<td>Tē hōtā</td>
<td>Tē vhātē, or vhātē</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Tē hōtā</td>
<td>Tē hōtā, or vhōtā</td>
<td>Tē hōtā</td>
<td>Tē vhātē, or vhātē</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Āmī hātē</td>
<td>Āmī hōtē, or vhōtē</td>
<td>Āmī hōtē</td>
<td>Āmī hōtē</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tumā hōtē</td>
<td>Tumā hōtē, or vhōtē</td>
<td>Tumā hōtē</td>
<td>Tumā vhātē, or vhātē</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Tē hōtē</td>
<td>Tē hōtē, or vhōtē</td>
<td>Tē hōtē</td>
<td>Tē vhātē, or vhātē</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Hō</td>
<td>Hō; hoy; vhāy</td>
<td>Hōna</td>
<td>Hōna (ʔ)</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Ḫāṣ̣</td>
<td>Astāna; hōna; vhāna</td>
<td>Hōna</td>
<td>Hōna (ʔ)</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Ḫōt</td>
<td>Ḫōt</td>
<td>Ḫōt</td>
<td>Ḫōn (ʔ)</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Ḫōn</td>
<td>Ḫōn</td>
<td>Ḫōn</td>
<td>Hōn</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mi vhāvē</td>
<td>Mi asē; mi vhail</td>
<td>Mi asē</td>
<td>Mūi hōtē, or hōtē</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mi hōn</td>
<td>Mi asē; mi vhail</td>
<td>Mi asē</td>
<td>Mūi hōtē</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Mi vhāvē</td>
<td>Mi asē; mi vhail</td>
<td>Mi asē</td>
<td>Mūi hōtē</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Mār</td>
<td>Mār; mārā</td>
<td>Mār</td>
<td>Mār</td>
<td>175. Beut.</td>
</tr>
<tr>
<td>Mārā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>176. To beut.</td>
</tr>
<tr>
<td>Mārēt</td>
<td>Mārēt</td>
<td>Mārēt</td>
<td>Mārēt</td>
<td>177. Beuting.</td>
</tr>
<tr>
<td>Mārēnt</td>
<td>Mārēnt</td>
<td>Mārēnt</td>
<td>Mārēnt-bhāt</td>
<td>178. Having beutent.</td>
</tr>
<tr>
<td>Mi mārēnt</td>
<td>Mi mārēnt</td>
<td>Mārēnt</td>
<td>Mārēnt-bhāt</td>
<td>179. I beut.</td>
</tr>
<tr>
<td>Tē mārēnt</td>
<td>Tē mārēnt, or mārēnt</td>
<td>Tē mārēnt</td>
<td>Tē mārēnt</td>
<td>180. Thou beutest.</td>
</tr>
<tr>
<td>To mārēnt</td>
<td>To mārēnt</td>
<td>To mārēnt</td>
<td>To mārēnt</td>
<td>181. He beuts.</td>
</tr>
<tr>
<td>Āmī mārēnt</td>
<td>Āmī mārēnt</td>
<td>Āmī mārēnt</td>
<td>Āmī mārēnt</td>
<td>182. We beut.</td>
</tr>
<tr>
<td>Tumā mārēnt</td>
<td>Tumā mārēnt</td>
<td>Tumā mārēnt</td>
<td>Tumā mārēnt</td>
<td>183. You beut.</td>
</tr>
<tr>
<td>Tē mārēntt</td>
<td>Tē mārēnt, or mārēnt</td>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>184. They beut.</td>
</tr>
<tr>
<td>Mi mārēntt</td>
<td>Mi mārēntt</td>
<td>Mi mārēntt</td>
<td>Mi mārēntt</td>
<td>185. I beut (Past Tense).</td>
</tr>
<tr>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>186. Thou beutest (Past Tense).</td>
</tr>
<tr>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>Tē mārēntt</td>
<td>187. He beut (Past Tense).</td>
</tr>
</tbody>
</table>

M.—405
<table>
<thead>
<tr>
<th>English</th>
<th>Kowany (Kanara)</th>
<th>Kowany (Kawara)</th>
<th>Chépêjëng (Datungri)</th>
<th>Kifl (Thana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ámi märë</td>
<td>Ámë märë</td>
<td>Ámi märë or mayë</td>
<td>Ámi märë</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tumë märë</td>
<td>Tumë märë</td>
<td>Tumë märë or mayë</td>
<td>Tumë märë</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Tuëë märë</td>
<td>Tumë märë</td>
<td>Tyëë märë or mayë</td>
<td>Tyëëgëëu märë</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hëë märtë ëssë</td>
<td>Hëë märëtna ëssë</td>
<td>Më märëthaë-ëssë</td>
<td>Më märëthi ëssë</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hëë märët ëssë</td>
<td>Hëë märëçna ëssë</td>
<td>Më märët ëssë</td>
<td>Më märëthi ëssë</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Hëë märtë saëf</td>
<td>Hëë märëëntë saëf</td>
<td>Më märët saëf</td>
<td>Më märëtëëf, or mätët këië</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hëë märyë</td>
<td>Hëë märëëytë</td>
<td>Më këëdëtàuëtë mätë</td>
<td>Më mätë</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hëë märë</td>
<td>Hëë märëcëna</td>
<td>Më märëcëna</td>
<td>Më mätë</td>
</tr>
<tr>
<td>196. Thou will beat</td>
<td>Tëë märtëlaë</td>
<td>Tëë märtëlaë</td>
<td>Tëë märtëllë</td>
<td>Tëë märtëllë</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>To märtëlaë</td>
<td>To märtëlaë</td>
<td>Tëë märtëllë</td>
<td>Tëë märtëllë</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ámë märëtcëlaë</td>
<td>Ámë märëtcëlaë</td>
<td>Ámë märëtcëlaë</td>
<td>Ámë märëtcëlaë</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tumë märtëtcëlaë</td>
<td>Tumë märtëtcëlaë</td>
<td>Tumë märtëtcëlaë</td>
<td>Tumë märtëtcëlaë</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Tëë märtëtaë</td>
<td>Tëë märtëtaë</td>
<td>Tëë märtëtaë</td>
<td>Tëë märtëtaë</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Hëë märtë-ëssë</td>
<td>Hëë märë-thëëga</td>
<td>Më märë-tëëva</td>
<td>Më märtë-tëëva</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mëkë märë</td>
<td>Mëkë märë</td>
<td>Mëkë märë-gëtë</td>
<td>Mëkë märë-tëëna</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mëkë märtëlë</td>
<td>Mëkë märëlelo</td>
<td>Mëkë märtëlë, mëkë märtëlaë</td>
<td>Mëkë märtëlë</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mëkë märtëlaë</td>
<td>Mëkë märtëlaë</td>
<td>Mëkë märtëlaë</td>
<td>Mëkë märtëlaë</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hëë veë</td>
<td>Hëë vëttë</td>
<td>Më dëstë</td>
<td>Më dëstë</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tëë vëttë</td>
<td>Tëë vëttë</td>
<td>Tëë dëstës</td>
<td>Tëë dëstës</td>
</tr>
<tr>
<td>207. He goes</td>
<td>To vëttë</td>
<td>To vëttë</td>
<td>To dëstës</td>
<td>To dëstës</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ámë vëttë</td>
<td>Ámë vëttëtaë</td>
<td>Ámë dëstë</td>
<td>Ámë dëstë</td>
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<tr>
<td>209. You go</td>
<td>Tumë vëttëtaë</td>
<td>Tumë vëttëtaë</td>
<td>Tumë dëstë</td>
<td>Tumë dëstë</td>
</tr>
<tr>
<td>210. They go</td>
<td>Tëë vëttëtaë</td>
<td>Tëë vëttëtaë</td>
<td>Tëë dëstës</td>
<td>Tëë dëstës, or dëstës</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hëë goïë</td>
<td>Hëë vëtëngë</td>
<td>Më goïë</td>
<td>Më goïë, or jëlë, etc.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tëë goïë</td>
<td>Tëë vëtëngëlo</td>
<td>Tëë goïës</td>
<td>Tëë goïës</td>
</tr>
<tr>
<td>213. He went</td>
<td>To go</td>
<td>To vëtëngëlo</td>
<td>To go</td>
<td>To go</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ámë go</td>
<td>Ámë vëtëngëlo</td>
<td>Ámë go</td>
<td>Ámë go</td>
</tr>
<tr>
<td>Marathi (Vocal)</td>
<td>Varhâgi Kytô (Abola)</td>
<td>Nâgput (Nagpur)</td>
<td>Hañi (Bundar)</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------------</td>
<td>-----------------</td>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>Āmbi mār̥a</td>
<td>Āmbi mār̥a</td>
<td>Āmbi mār̥a</td>
<td>Hami mār̥a</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Tumki mār̥a</td>
<td>Tumki mār̥a</td>
<td>Tumki mār̥a</td>
<td>Tumi mār̥a</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Tyâ-ñi mār̥a</td>
<td>Tyâ-ñi mār̥a</td>
<td>Tyâ-ñi mār̥a</td>
<td>Han-man mār̥a</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mi mār̥a āhè</td>
<td>Mi mār̥a āhè</td>
<td>Mi mār̥a āhè</td>
<td>Mai mār̥a (āhè), or mār̥a (āhè)</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mi mār̥a hoñá</td>
<td>Mi mār̥a hoñá</td>
<td>Mi mār̥a hoñá</td>
<td>Mai mār̥a hoñá</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mi mār̥a hoñá</td>
<td>Mi mār̥a hoñá</td>
<td>Mi mār̥a hoñá</td>
<td>Mai mār̥a hoñá</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Mi mār̥a vë</td>
<td>Mi mār̥a vë</td>
<td>Mi mār̥a vë</td>
<td>Mai mār̥a vë</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Mi mār̥a</td>
<td>Mi mār̥a</td>
<td>Mi mār̥a</td>
<td>Mai mār̥a</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tū mār̥a</td>
<td>Tū mār̥a</td>
<td>Tū mār̥a</td>
<td>Tū mār̥a</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Tu mār̥a</td>
<td>Tu mār̥a</td>
<td>Tu mār̥a</td>
<td>Han mār̥a</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Amhī mār̥a</td>
<td>Amhī mār̥a</td>
<td>Amhī mār̥a</td>
<td>Hami mār̥a, or mār̥an</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Tumki mār̥a</td>
<td>Tumki mār̥a</td>
<td>Tumki mār̥a</td>
<td>Tumi mār̥a</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Te mār̥a</td>
<td>Te mār̥a</td>
<td>Te mār̥a</td>
<td>Han-man mār̥a, or mār̥an</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Mi mār̥a vë</td>
<td>Mi mār̥a vë</td>
<td>Mi mār̥a vë</td>
<td>Mai mār̥a vë</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mala mār̥a āhè</td>
<td>Mala mār̥a āhè</td>
<td>Mala mār̥a āhè</td>
<td>Mō-kē mār̥a āhè</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mala mār̥a hoñá</td>
<td>Mala mār̥a hoñá</td>
<td>Mala mār̥a hoñá</td>
<td>Mō-kē mār̥a hoñá</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mī mār̥a-ñāñ</td>
<td>Mī mār̥a-ñāñ</td>
<td>Mī mār̥a-ñāñ</td>
<td>Mō-kē mār̥a-ñāñ</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Mi dāñō</td>
<td>Mi dāñō</td>
<td>Mi dāñō</td>
<td>Mai jāñō</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tē dāñō</td>
<td>Tē dāñō</td>
<td>Tē dāñō</td>
<td>Tū jāñō</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>To dāñō</td>
<td>To dāñō</td>
<td>To dāñō</td>
<td>Han jāñō</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Āmhi dāñō</td>
<td>Āmhi dāñō</td>
<td>Āmhi dāñō</td>
<td>Hami jāñō</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tumhi dāñō</td>
<td>Tumhi dāñō</td>
<td>Tumhi dāñō (-ā)</td>
<td>Tumi jāñō</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Te dāñō</td>
<td>Te dāñō</td>
<td>Te dāñō</td>
<td>Han-man jāñō</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mi gēl̥a</td>
<td>Mi gēl̥a; mi gēl̥a</td>
<td>Mi gēl̥a</td>
<td>Mai gēl̥a</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tū gēl̥a</td>
<td>Tū gēl̥a</td>
<td>Tū gēl̥a (-ā)</td>
<td>Tū gēl̥a</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>To gēl̥a</td>
<td>To gēl̥a</td>
<td>To gēl̥a</td>
<td>Han gēl̥a</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Amhī gēl̥a</td>
<td>Amhī gēl̥a</td>
<td>Amhī gēl̥a</td>
<td>Hami gēl̥a</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Kākāṣa (Kannada)</td>
<td>Kākāṣa (Kawara)</td>
<td>Chātāra (Ratnagiri)</td>
<td>Kūḷ (Tamil)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>------------------</td>
<td>---------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tumī gele</td>
<td>Tummi vaṇṇugole</td>
<td>Tummi gōla, or gōlī</td>
<td>Tumī gōla</td>
</tr>
<tr>
<td>216. They went</td>
<td>Te gele</td>
<td>Te vaṇṇugole</td>
<td>Te gōle</td>
<td>Te gōle</td>
</tr>
<tr>
<td>217. Go</td>
<td>Vośa</td>
<td>Vaśga</td>
<td>Da</td>
<td>Da</td>
</tr>
<tr>
<td>218. Going</td>
<td>Voche</td>
<td>Vačasta</td>
<td>Da</td>
<td>Da</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gello</td>
<td>Gello</td>
<td>Gello</td>
<td>Gello</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tahe mārī kīte</td>
<td>Tahe-gōle nāvā itte</td>
<td>Tahe gōle-kīte</td>
<td>Tahe gōle-kīte</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ho ghooda kīlīya prāye-ko</td>
<td>Ho ghooda kītīya vara sat?</td>
<td>Hō ghooda-la kītī vara sat?</td>
<td>O ghooda kāvet koṁrīga hāy?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Hāmghāthāve Kāsmiṅkā kīlī te pōla</td>
<td>Hāmghāthāve Kāsmiṅkā kītī dhute āsa?</td>
<td>Hāmghāthāve Kāsmiṅkā kītī lāmb hoī?</td>
<td>An-it Kāsmiṅ kāvet lāmb hoī?</td>
</tr>
<tr>
<td>223. How many sons are there in your father’s house?</td>
<td>Tahe bāpā-chya gharā kīlī putā sat?</td>
<td>Tahe bāpā-chya gharā kīlī putā sat?</td>
<td>Tahe bāpā-chya gharā kīlī putā sat?</td>
<td>Tahe bāpā-chya gharā kīlī putā sat?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Ārā lāvā lām kā teśalī</td>
<td>Ārā lāvā lām kā teśalī</td>
<td>Ārā lāvā lām kā teśalī</td>
<td>Ārā lāvā lām kā teśalī</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Ārā-chāyā pāṭhī jīn āsa</td>
<td>Ārā-chāyā pāṭhī jīn āsa</td>
<td>Ārā-chāyā pāṭhī jīn āsa</td>
<td>Ārā-chāyā pāṭhī jīn āsa</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Ta ghooda-chāyā taletā gūrīkā gūrīkā.</td>
<td>Ta ghooda-chāyā taletā gūrīkā gūrīkā.</td>
<td>Ta ghooda-chāyā taletā gūrīkā gūrīkā.</td>
<td>Ta ghooda-chāyā taletā gūrīkā gūrīkā.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Ta yā rākā-chāyā yāka yēka ghoodā baśīva.</td>
<td>Ta yā rākā-chāyā yāka yēka ghoodā baśīva.</td>
<td>Ta yā rākā-chāyā yāka yēka ghoodā baśīva.</td>
<td>Ta yā rākā-chāyā yāka yēka ghoodā baśīva.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Ta-bhāv ārā-chāyā baśīva yēka yēka ghoodā baśīva.</td>
<td>Ta-bhāv ārā-chāyā baśīva yēka yēka ghoodā baśīva.</td>
<td>Ta-bhāv ārā-chāyā baśīva yēka yēka ghoodā baśīva.</td>
<td>Ta-bhāv ārā-chāyā baśīva yēka yēka ghoodā baśīva.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>O rupō ti-tākā di</td>
<td>O rupō ti-tākā di</td>
<td>O rupō ti-tākā di</td>
<td>O rupō ti-tākā di</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Moji-mukār āti</td>
<td>Moji-mukār āti</td>
<td>Moji-mukār āti</td>
<td>Moji-mukār āti</td>
</tr>
<tr>
<td>Marathi (Pushti)</td>
<td>Varhadi Konya (Akaola)</td>
<td>Nagori (Nagar)</td>
<td>Halch (Baster)</td>
<td>English</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------------------</td>
<td>---------------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>Timfi gelā</td>
<td>Timfi gelō</td>
<td>Timfi gelē</td>
<td>Tami gelēs</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Tē gelā</td>
<td>Tē gelō</td>
<td>Tē gelē</td>
<td>Han-man gelō</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Dēa</td>
<td>Dēa ; dāky</td>
<td>Dēa</td>
<td>Ja, jātēna</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Dākt</td>
<td>Dākt</td>
<td>Dākt</td>
<td>Jātōr</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Tuhē nav kay?</td>
<td>Tuhē nav kay hē?</td>
<td>Tuhē hānā nav hā akē?</td>
<td>Tuhō nav kay āyē-ānē?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Hya ghōdyē-chē vay kay?</td>
<td>Hē ya ghōda Chuītī vay-ātē hākē?</td>
<td>Hē ya ghōda Chuītī unmar-mē sātē hākē?</td>
<td>Hē ya ghōda Chuītī unmar-mē sātē hākē?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Yēkān Kāmīr kītī lāmē akē?</td>
<td>Yēkān Kāmīr kītī lāmē akē?</td>
<td>Yēkān Kāmīr kītī lāmē akē?</td>
<td>Yēkān Kāmīr kītī lāmē akē?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Tuhēy hāpē-chhāy gharēt kītī mulī akēt?</td>
<td>Tuhēy hāpē-chhāy gharēt kītī porā akēt?</td>
<td>Tuhēy hāpē-chhāy gharēt kītī porā akēt?</td>
<td>Tuhēy hāpē-chhāy gharēt kītī porā akēt?</td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>Mē ādē lāmē rastā (ādē)</td>
<td>Mē ādē lāmē rastā (ādē)</td>
<td>Mē ādē lāmē rastā (ādē)</td>
<td>Mē ādē lāmē rastā (ādē)</td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>229. He is growing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>Tē Kēlē kītī yēkān chē var īhē ākē?</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>