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Vol. VI.

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COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

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MAP.
Map of the Dialects and Sub-Dialects of the Eastern Hindi Language .... Facing Title-page.
THE MEDIATE GROUP.

EASTERN HINDI.

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

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

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

As above described Eastern Hindi occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces, much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an
area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Awadhī</td>
<td>16,000,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baghī</td>
<td>4,612,756</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chhattisgarh</td>
<td>3,755,343</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>24,368,099</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhī is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihārī. On page 118, I have estimated the number of these Awadhī-speaking Musalmans at 913,815, and these figures are included in the figures for Awadhī given above. Similarly, as regards Chhattisgarhī, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oriya. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindi in their proper homes.

Large numbers of speakers of Eastern Hindi are scattered all over Northern India. To bring to one side the number of Oudh men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the reason given on page 10, it is impossible even approximately to estimate the number of these Awadhī speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam:—

<table>
<thead>
<tr>
<th>Area</th>
<th>Estimated number of speakers of Awadhī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>32,290</td>
</tr>
<tr>
<td>the Lower Provinces</td>
<td>111,258</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>143,548</td>
</tr>
</tbody>
</table>

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

1 Compare population of Hungary, 17,483,701.
2 Compare population of Portugal, 5,049,720.
3 Compare population of Bulgaria, 3,310,713.
4 i.e., considerably more than the population of Austria (23,895,419).
INTRODUCTION.

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

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kanaujī and Bundelkhandī. All these are descended from Śaurasenī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Śagpūri dialects of Bihārī, and by Orijā. On the south it meets forms of the Marāthī language. Bihārī and Orijā are descended from Māgadhi Prakrit. Eastern Hindi is hence surrounded on two sides by languages derived from Śaurasenī, and on one side by languages derived from Māgadhi, and, as might be expected, is the modern representative of Ardha-Māgadhi. Liko it, it partakes of the nature of both the two ancient languages.

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

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

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, i.e., Assamese, Bengali, and Orijā have one marked peculiarity in that the letter a is usually pronounced like the o in the English word ‘hot.’ In Bihārī, this sound is gradually flattened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the a in ‘nut.’ Eastern Hindi also has this pronunciation of the vowel.

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

1 The student is warned that the ‘Eastern Hindi’ of Dr. Hoernle’s Gandhān Grammar is not the language here given that name. That Eastern Hindi is Bihārī. Dr. Hoernle himself has long abandoned the name ‘Eastern Hindi’ and has adopted ‘Bihārī’.
postpositions attached to nouns are mostly the same as in Bihāri, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is kā or ka, while, in the languages of the Eastern group it is ki or ka. It may be added that the post-position of the Locative is mā or ma, while in Bihāri it is more usually me, and it does not occur in the other Eastern languages at all. These two postpositions, kā and mā, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindi closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is ē, in the east it is ē. Thus, in Western Hindi, ‘my’ is mērā, but in Bengali and Bihāri, it is mēr. Eastern Hindi follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindi, ahe or ahe, I am, although, in the eastern parts of Oudh, bahe, which is nearly the same as the Western Bhojpuri bahe, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjugative, the Past, and the Future. Of these, the Present Conjugative, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

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

Turning now to the languages derived from Māgadhī Prakrit, we see an altogether different state of affairs. In the Śaurāṣṭrī languages, the i of māritah and chalitah has first been softened to d and then has altogether disappeared. In the Māgadhī languages, we find in its place the letter l. Thus, ‘struck’ in Bengali is mārila, and in Bihāri mārval. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindostāni. They have a number of enclitic pronouns, meaning ‘by me,’ ‘by thee,’ and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say ‘I struck,’ he says mārila, struck, am, by me, and unites the whole into one word, mārila. Similarly the Bengali chalitām originally meant ‘it was gone by me,’ hence, ‘I went.’ In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.
INTRODUCTION.

The particular enclitic pronouns which are used in the Māgadhī-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindi, it will be convenient to consider those in use in the Bhojpuri dialect of Bihār.

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

<table>
<thead>
<tr>
<th>English</th>
<th>Eastern Hindi</th>
<th>Bhojpuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>I struck.</td>
<td>nār-o-ū</td>
<td>nār-i-ū.</td>
</tr>
<tr>
<td>Thou struckest.</td>
<td>nār-i-s.</td>
<td>nār-i-as.</td>
</tr>
<tr>
<td>He struck.</td>
<td>nār-i-s.</td>
<td>nār-i-as.</td>
</tr>
</tbody>
</table>

If we spell the Eastern Hindi words as follows, as is often done, we see the connexion, on the one hand with the Šauraseni dialects, and, on the other, with Bhojpuri, even more clearly:

nār-g-o-ū.

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

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

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

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit *chalitayam*, and the second *chalitayam* used impersonally. We shall first trace the former into the modern languages. In Sauraseni it first became *chalissa*, with the same elision of *t* that we noticed in the case of the past participle. Then the two *s* became changed to *h*, and we have *chaliha*. This form has survived to the present day and in Brāj Bhākhā and other Sauraseni derived dialects means 'he will go.' The whole tense is thus conjugated in Brāj Bhākhā.

Sing. | Plur.
---|---
1. māriha, I shall strike, | māriha
2. māriha | māriha
3. māriha | māriha

We are thus entitled to say that the characteristic of the future tense in the Sauraseni group of dialects is the syllable *ih*.

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

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

Sing. | Plur.
---|---
1. mārib-a, I shall strike, | mārib-a
2. mārib-i | mārib-i
3. mārib-o | mārib-o

1 The *chalīqā* which we meet as the future in the ordinary Hindustāni of the books has an altogether different derivation.
INTRODUCTION.

The remaining Eastern language, Bihārī, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with ə, in this case mārəbə. It is, however, unable to make up its mind about the third person. In Maithili and Magadh it uses the present participle somewhat clumsily for this person of the future, but in Bhojpuri it takes refuge in the əb-future which we have just met in the Sauraseni dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpuri future is therefore as follows:—

Sing. Plur.
1. mārəbə, I shall strike, mārəbə.
2. mārəbə, mārəbə-
3. mārəbə, mārəbə.

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

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

Sing. Plur.
1. mārəbə, I shall strike, mārəbə.
2. mārəbə, mārəbə-
3. mārəbə, mārəbə.

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

Sing. Plur.
1. mārəbə, I shall strike, mārəbə.
2. mārəbə, mārəbə-
3. mārəbə, mārəbə.

This is a pure əb-future, and is identical with the one given above for Braj Bhākhā.

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

Sing. Plur.
1. mārənə, I shall strike, mārəbə.
2. mārənə or mārənə, mārənə-
3. mārə, mārənə.

It should be remarked, however, that the specimens collected for this Survey from the Bagheli-speaking area only show the əb-future, conjugated exactly as in Unao.

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

Sing. Plur.
1. mārənə, I shall strike, mārəbə or mārəbə.
2. mārənə, mārənə.
3. mārə, mārənə.

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindī occupies an intermediate position between that of the Magadhi languages of the East, and that of the Sauraseni languages of the West.
Eastern Hindi.

We are hence entitled to state that the Eastern Hindi language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhi or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Sauraseni group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhi Prakrit.

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

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

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

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

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

Number of Speakers.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Estimated number of speakers of Awadhi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fyzabad</td>
<td>925,000³</td>
</tr>
<tr>
<td>Sultanpur</td>
<td>1,015,750</td>
</tr>
<tr>
<td>Gonda</td>
<td>1,453,000</td>
</tr>
<tr>
<td>Bahraich</td>
<td>334,000</td>
</tr>
<tr>
<td>Partabgarh</td>
<td>910,000²</td>
</tr>
<tr>
<td>Rao Bareli</td>
<td>1,015,500</td>
</tr>
<tr>
<td>Usno</td>
<td>903,000</td>
</tr>
<tr>
<td>Lucknow</td>
<td>685,000</td>
</tr>
<tr>
<td>Barabanki</td>
<td>1,035,500</td>
</tr>
<tr>
<td>Sitapur</td>
<td>1,071,000</td>
</tr>
<tr>
<td>Khuri</td>
<td>885,000³</td>
</tr>
<tr>
<td>Fatehpur</td>
<td>468,000³</td>
</tr>
<tr>
<td>Allahabad</td>
<td>1,485,500</td>
</tr>
<tr>
<td>North Mirzapur</td>
<td>252,000</td>
</tr>
<tr>
<td>Jaunpur</td>
<td>1,111,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,170,750</strong></td>
</tr>
</tbody>
</table>

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

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

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¹ The figures originally returned were 1,175,000, but it has since been ascertained that 250,000 of these speak Western Bhojpuri.
² See p. 78.
³ Include 3,000 Thars, who speak corrupt Awadhi.
Provinces, divide the number of persons reported as speaking Hindi ¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>4,000</td>
</tr>
<tr>
<td>Bankura</td>
<td>600</td>
</tr>
<tr>
<td>Birbhum</td>
<td>2,500</td>
</tr>
<tr>
<td>Midnapur</td>
<td>9,800</td>
</tr>
<tr>
<td>Hooghly</td>
<td>1,000</td>
</tr>
<tr>
<td>Howrah</td>
<td>8,300</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>11,000</td>
</tr>
<tr>
<td>Calcutta</td>
<td>25,700</td>
</tr>
<tr>
<td>Nadia</td>
<td>1,400</td>
</tr>
<tr>
<td>Jessore</td>
<td>500</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>11,000</td>
</tr>
<tr>
<td>Khulna</td>
<td>400</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>1,000</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>2,400</td>
</tr>
<tr>
<td>Rangpur</td>
<td>700</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,900</td>
</tr>
<tr>
<td>Pabna</td>
<td>3,800</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>700</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>2,600</td>
</tr>
<tr>
<td>Kuch-Bihar (State)</td>
<td>750</td>
</tr>
<tr>
<td>Dacca</td>
<td>3,500</td>
</tr>
<tr>
<td>Faridpur</td>
<td>600</td>
</tr>
<tr>
<td>Backergunge</td>
<td>300</td>
</tr>
<tr>
<td>Mymensingh</td>
<td>9,300</td>
</tr>
<tr>
<td>Chittagong</td>
<td>400</td>
</tr>
<tr>
<td>Noakhali</td>
<td>64</td>
</tr>
<tr>
<td>Tippura</td>
<td>500</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>3,314</td>
</tr>
<tr>
<td>Cuttack</td>
<td>220</td>
</tr>
<tr>
<td>Puri</td>
<td>280</td>
</tr>
<tr>
<td>Balasore</td>
<td>730</td>
</tr>
</tbody>
</table>

**Total A** | 111,258

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>8,200</td>
</tr>
<tr>
<td>Sylhet</td>
<td>13,850</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,200</td>
</tr>
<tr>
<td>Kamarupa</td>
<td>500</td>
</tr>
<tr>
<td>Darang</td>
<td>1,100</td>
</tr>
<tr>
<td>Nowgong</td>
<td>650</td>
</tr>
<tr>
<td>Sylhetar</td>
<td>2,500</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>50</td>
</tr>
<tr>
<td>Khusi and Jaintia Hills</td>
<td>200</td>
</tr>
<tr>
<td>Lashai Hills</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32,290</strong></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of people speaking Awadhi at home, say</td>
<td>16,000,000</td>
</tr>
<tr>
<td>Estimated number of people speaking Awadhi elsewhere in the Lower Provinces</td>
<td>111,258</td>
</tr>
<tr>
<td>Ditto ditto ditto Assam</td>
<td>32,290</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,143,548</strong></td>
</tr>
</tbody>
</table>

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

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

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

Tulsi Dasa died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jaisi, whose admirable epic the Padumawati, is the first work of importance in it. He flourished in the reign of the Emperor Sher Shah, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sen, the king of Chitaur, and of the siege and ultimate sack of that city by Akbar-ud-din Khilji, and deserves the serious study of every one who is interested in Awadhi literature.

Since the time of Tulsi Dasa, there have been hundreds of writers in the Awadhi language. The entire Sanskrit Mahabharata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindostan. A full account of so much as is known about all these various authors will be found in the present writer's Modern Vernacular Literature of Hindostan, published by the Asiatic Society of Bengal in the year 1889.

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

Kellogg, Rev. S. H.,—A Grammar of the Hindi Language: in which are treated the High Hindi, Braj, and the Eastern Hindi of the Ramayana of Tulsi Dasa, also the Colloquial dialects of . . . Awadhi, &c., with copious Philological Notes. Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhi, and also of the old Awadhi used by Tulsi Dasa, the latter under the name of Old Baiswari. In the first Edition it was called Old Pardhi.


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

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


EASTERN HINDI.

See also,—


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

As in Bihārī, there is a short ś as well as a long one, and a short ō as well as ō. Also a short ā and a short ā. In printing in the Dēva-nāgari character, these are represented by न, छ, र, and ङ, respectively.

In writing Awadhi the short e is often written and pronounced ya, and the short o written and pronounced wa, respectively. Similarly the long ō is written and pronounced ya, and the long ē, we.

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

<table>
<thead>
<tr>
<th>Usual Form</th>
<th>Alternative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tehi</td>
<td>tyahi</td>
</tr>
<tr>
<td>mohi</td>
<td>mowahi</td>
</tr>
<tr>
<td>ek dés</td>
<td>yāk dyās</td>
</tr>
<tr>
<td>mohi</td>
<td>mowahi</td>
</tr>
</tbody>
</table>

We find the same rule of shortening the antepenultimate which exists in Bihārī. See pp. 24 and ff. of Vol. V, Pt. II.

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

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

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

#### I.—NOUNS.

<table>
<thead>
<tr>
<th>Three forms</th>
<th>Long.</th>
<th>Redundant.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short.</td>
<td>ghūr, a horse.</td>
<td>mā, a woman.</td>
</tr>
<tr>
<td></td>
<td>a kanū, a woman.</td>
<td></td>
</tr>
</tbody>
</table>

**Declension.**

- **Sing.**
  - Nom: ghūr"ē, a horse.
  - Obsc. (kī, kē, kō, kōn; also denotes accusative:
    - kē, kē, kō, kōn; from, by.
  - Fem: kē, kē, kō, kōn; from, by.

- **Plur.**
  - Nom: ghūr°mē,  a horse.
  - Obsc. (kī, kē, kō, kōn; also denotes accusative:
    - kē, kē, kō, kōn; in.

An instrumental singular is formed in an, as ḥūkān, by hunger.

**Adjectives** change for gender. Thus āpē, om. āpā; āpānī, om. āpānī; āpā, om. āpā; āpā, his, āpānī. The change is, however, frequently neglected.

#### II.—PRONOUNS.

| I. | This. | Your | That. | Who | That. | Who?
|----|-------|------|-------|-----|-------|-----|
| Nom. |  ānu. | ānu. | ānu. | ānu. | ānu. | ānu.
| Obsc. | ānu. | ānu. | ānu. | ānu. | ānu. | ānu.
| Gen. | ānu. | ānu. | ānu. | ānu. | ānu. | ānu.

(Ānu is often spelt ānu, and ānu ānu. What is kē, kē; obs. kē, kē. Anywhere, ānu ānu, ānu ānu, ānu ānu; obs. kē, kē.

### III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

**Preceded, i.e., etc.**

#### FORM I.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>ābā.</td>
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#### FORM II.

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<td>ābā.</td>
<td>ābā.</td>
<td>ābā.</td>
<td>ābā.</td>
</tr>
</tbody>
</table>

**Past, etc.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>ābā.</td>
<td>ābā.</td>
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<td>ābā.</td>
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<td>ābā.</td>
<td>ābā.</td>
<td>ābā.</td>
<td>ābā.</td>
<td>ābā.</td>
</tr>
</tbody>
</table>
### B. Finite Verb. Transitive.

#### Intransitive.

- **Pros. Part. Act.** dikkat; dikkat, dekkat.
- **Past. Part. Pass.** dikki.
- **Fut. Part. Pass.** dikkat.
- **Conjunctive Participle.** dikkait, dikku.

#### Future, I shall see, etc.

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

#### Imperative, see thou, etc.

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

#### Present, I see, etc.

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

#### Past, I saw, etc.

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

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

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

#### Present, I see, etc.

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

#### Perfect, I have seen, etc.

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

#### In the case of Intransitive Verbs, the Past is conjugated like rakhā.

#### Irregular Verbs.

- The Past Participle of dikh, to go, is ga, gā, ga or gay (fem. gā) or gawā (fem. gai). That of bir, to become is bhar, bhar, bhai or bhai (fem. bhar, bhar), of kā, to go, and dēk, to give, and dēk, to take, etc., are īdā, dīkā, and dēkā, respectively. The Past of these verbs may also be dikhā, he made; dikhā, he gave; and dikhā, he took, respectively.

   Verbs whose roots end in vowels generally take s not y as the juncture letter. Thus, bānāsā, not bānāsā, made; as to come has its past īy, it came. Verbs whose roots end in a, often form the past in a, as in dāyās, he felt pity; rīsās, he was angry.
BAGHÉLĪ, BAGHÉLKHANDĪ, OR RĪWĀT.

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

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

On the north Baghēlī is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpuri spoken in Central Mirzapur. On the east it is bounded by the Chattisgarhi of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāthī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundēlī.

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baghelkhand Agency</td>
<td>2,680,000</td>
</tr>
<tr>
<td>Chand Bhakār</td>
<td>18,526</td>
</tr>
<tr>
<td>Mandla</td>
<td>249,000</td>
</tr>
<tr>
<td>South Mirzapur</td>
<td>49,500</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>695,100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,692,126</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of broken dialect.</th>
<th>Where spoken.</th>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tīrārī</td>
<td>Fatehpur</td>
<td>197,700</td>
</tr>
<tr>
<td></td>
<td>Banda</td>
<td>25,000</td>
</tr>
<tr>
<td></td>
<td>Harāmpur</td>
<td>3,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>225,700</td>
</tr>
<tr>
<td>So-called Bandelī</td>
<td>Banda</td>
<td>236,300</td>
</tr>
<tr>
<td>Gachōra</td>
<td></td>
<td>243,400</td>
</tr>
<tr>
<td>Jīrārī</td>
<td></td>
<td>114,500</td>
</tr>
<tr>
<td>Bunāphārī</td>
<td>Harāmpur</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>821,800</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of broken dialect.</th>
<th>District where spoken.</th>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marārī</td>
<td>Mandla</td>
<td>52,700</td>
</tr>
<tr>
<td>Pūwārī</td>
<td>Balsaghat</td>
<td>41,300</td>
</tr>
<tr>
<td></td>
<td>Bhundār</td>
<td>1,700</td>
</tr>
<tr>
<td></td>
<td></td>
<td>45,800</td>
</tr>
<tr>
<td>Kumbhārī</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Ojhi</td>
<td>Chhindwār</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>25,800</td>
</tr>
</tbody>
</table>

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

| Number of speakers of Baghēli at home | 3,692,126 |
| " Broken Dialects of the West        | 824,800   |
| " Dialects of the South              | 95,830    |
| Total                                | 4,612,766 |

Baghēlkhānd has not been rendered famous by any great writer, though the Mahārājās of Rewa have long been renowned for the favour shown by them to literature. Mahārājā Rām Chund Singh’s court was for a time adorned by the well-known singer and poet Tān Śa, till he was called to the Emperor Akbar’s capital in the year 1563. Mahārājā Nōja Rām is said to have given the poet Hari-nāth, who flourished in 1587, a lakh of rupees for a single verse. Mahārājā Biswa-nāth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the nom de plume of ‘Singh Baghēlī,’ and amongst his works may be mentioned a play entitled the Aṇand Baghunandan, and an esteemed commentary on the
Vinaya-patrikā of Tulʿsi-dās. His successor, Mahārāja Sir Raghu Rāj Singh, G.C.S.I., who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhāgavata-purāṇa entitled Āvondāmbudhi, a history of Hanumān, entitled the Sundar-satāk, the Rukmiṇi-purāṇa, the Bhakti-bilās, and other works.

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

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


As in the case of Awadhi both the Dūna-nagari and the Kaithi characters are used in writing Baghēli. So, also, we find the same varieties of spelling that we noticed in that dialect. The short ē is often written and pronounced yē, and the short o, wa. The long ē is often written and pronounced yē, and the long o, we.

As already stated, Baghēli is scarcely worthy of being classed as a separate dialect from Awadhi. The two are practically the same. The only two important points in which Baghēli differs are that it is fond of adding the enclitic word ē or uā to the past tenses of verbs, and that it has abandoned the letter b, which is typical of the first and second persons of the future tense in Awadhi, and taken ẖ instead. Thus, while Awadhi has dekh‘bāṅ, I will see, Baghēli has dekhībhāṅ.

The various forms of ‘Riwa‘ Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Icowa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēli, is really Awadhi. Hence, in this skeleton grammar, one typical sign of Baghēli is wanting. The typical letter of the future is both c or b and ẖ. The whole is, in fact, merely a quaintly spelt Awadhi. Attention may be drawn to the spelling of the personal pronouns, in which wa is written for a, and we for o. This is not a mere variety of spelling. It represents actual pronunciation.

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

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

I.—NOUNS. Typical Declension.

Sing. Plur. Postpositions—
Nom. ġh₁u₂d, a horse. ġh₁u₂d₁, ġh₁u₂d₂. ki, to (also denotes Aevative).
Obl. ġh₁u₂́d. ġh₁u₂́d₁. ra, tā, tār, from.

There is no case of the Agent. The genitive postposition does not change.

Adjectives do not seem to change for gender.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Thon.</th>
<th>Your honour.</th>
<th>Self.</th>
<th>This.</th>
<th>That, be.</th>
<th>Who.</th>
<th>That</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>1</td>
<td>u.</td>
<td>tāg.</td>
<td>...</td>
<td>yk.</td>
<td>u.</td>
<td>{ jaār. }</td>
<td>tāān.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>me.</td>
<td>ap'ū.</td>
<td>...</td>
<td>yk.</td>
<td>ap'ū.</td>
<td>{ jaānāy. }</td>
<td>tāānāy.</td>
</tr>
<tr>
<td>Obl.</td>
<td>1</td>
<td>me.</td>
<td>te.</td>
<td>...</td>
<td>yk.</td>
<td>te.</td>
<td>yk.</td>
<td>yk.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>me.</td>
<td>ap'ū.</td>
<td>...</td>
<td>yk.</td>
<td>ap'ū.</td>
<td>yk.</td>
<td>yk.</td>
</tr>
<tr>
<td>Gen.</td>
<td>1</td>
<td>me.</td>
<td>te.</td>
<td>...</td>
<td>yk.</td>
<td>te.</td>
<td>yk.</td>
<td>yk.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>1</td>
<td>kāh.</td>
<td>tūmah.</td>
<td>...</td>
<td>rā, u.</td>
<td>kāh.</td>
<td>tēh.</td>
<td>kēh.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>kāh.</td>
<td>tūmah.</td>
<td>...</td>
<td>rā, u.</td>
<td>kāh.</td>
<td>tēh.</td>
<td>kēh.</td>
</tr>
<tr>
<td>Obl.</td>
<td>1</td>
<td>kāh.</td>
<td>te.</td>
<td>...</td>
<td>yu, kāh.</td>
<td>u.</td>
<td>kāh.</td>
<td>yān.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>kāh.</td>
<td>te.</td>
<td>...</td>
<td>yu, kāh.</td>
<td>u.</td>
<td>kāh.</td>
<td>yān.</td>
</tr>
<tr>
<td>Gen.</td>
<td>1</td>
<td>kāh.</td>
<td>te.</td>
<td>...</td>
<td>yu, kāh.</td>
<td>u.</td>
<td>kāh.</td>
<td>yān.</td>
</tr>
</tbody>
</table>

‘What?’ is kāh, abl. kāi, or k̪āy!

***Anyone,‘ someone,’ is kānu, kāś, obl. form the name. ‘Anything’ is kēhā.

III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

I.—Present, I am, etc.

<table>
<thead>
<tr>
<th>Past, 1 was, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First form.</td>
</tr>
<tr>
<td>Second form.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hō.</td>
<td>hō.</td>
</tr>
<tr>
<td>2 hō.</td>
<td>hō.</td>
</tr>
<tr>
<td>3 hō.</td>
<td>hō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

II.—Present Conjunctive, etc.

<table>
<thead>
<tr>
<th>If I become, etc.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

> Future, I shall become, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

> Past, I became, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>2 kō.</td>
<td>kō.</td>
</tr>
<tr>
<td>3 kō.</td>
<td>kō.</td>
</tr>
</tbody>
</table>

>bēyen. bēyen.

>bēyen. bēyen.

>bēyen. bēyen.
B. The Finite Verbs.

The Past tenses of Transitive Verbs are conjugated actively.

Infinitive, —dēkkh. to see.

Participle, —Present, dēkkh, seeing; —Past, dēkha, seen: Conjunctive, dēkka-hai, having seen.

Present Conjunctive.

(II) I saw, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dēkha-h</td>
<td>dēkhan.</td>
<td>dēkha-yerā</td>
<td>dēkha-hai.</td>
</tr>
<tr>
<td>dēkhan.</td>
<td>dēkha-hai.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dēkhi.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Future, I shall see, etc.

Imperative, see thou, etc.

In this tense t may be substituted for ū throughout.

Past, I saw, etc.

Past Conditional, (II) I had seen, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dēkha-hai.</td>
<td>dēkha-hai.</td>
<td>dēkha-hai.</td>
<td>dēkha-hai.</td>
</tr>
<tr>
<td>dēkhi.</td>
<td>dēkhi.</td>
<td>dēkhi.</td>
<td>dēkhi.</td>
</tr>
</tbody>
</table>

Present Definite, I am seeing, etc.

Imperfect, I was seeing, etc.

Perfect, I have seen, etc.

Peripfect, I had seen, etc.

Intransitive Verbs are conjugated in the Past, like dēka-hū, above.

C. Irregular Verbs. Hā-s, to become, makes its Past Participle dēkha. It is conjugated under head A. Similarly jāh, to go, has it.

Past Part. ga. A root ending in a, often changes it to yā. They then follow the conjugation of kāh. Thus—dījāh, giving; dījjā, you will give. The Past Participles of dēkha to give; dēkha, to take; and dēkha, to make; are dījāh, dījāh, and dījāh, respectively.
CHHATTISGARHĪ, LARIĀ, OR KHALṬĀHI.

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

The head-quarters of Chhattisgarhi are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oryā. Chhattisgarhi is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chuikhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khalti. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhi, called Gurugi, which is also spoken in the western portion of the last.

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

<table>
<thead>
<tr>
<th>Area in which spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chanda</td>
<td>31,200</td>
</tr>
<tr>
<td>Raipur</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>1,146,000</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>147,000</td>
</tr>
<tr>
<td>Balaghat</td>
<td>88,300</td>
</tr>
<tr>
<td>Kanker</td>
<td>36,100</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>174,000</td>
</tr>
<tr>
<td>Khairagarh</td>
<td>159,404</td>
</tr>
<tr>
<td>Chuikhadan</td>
<td>32,979</td>
</tr>
<tr>
<td>Kawardha</td>
<td>88,000</td>
</tr>
<tr>
<td>Sakti</td>
<td>23,174</td>
</tr>
<tr>
<td>Raigarh</td>
<td>127,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>45,433</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,301,780</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Estimated Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>13,141</td>
</tr>
<tr>
<td>Bamra</td>
<td>3,900</td>
</tr>
<tr>
<td>Raimakhoi</td>
<td>43</td>
</tr>
<tr>
<td>Seonpur</td>
<td>2,100</td>
</tr>
<tr>
<td>Patna</td>
<td>5,750</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>7,850</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>1,311</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>34,095</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korea</td>
<td>36,174</td>
</tr>
<tr>
<td>Surguja</td>
<td>223,164</td>
</tr>
<tr>
<td>Udaipur</td>
<td>35,288</td>
</tr>
<tr>
<td>Jashpur</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384,524</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadri Korwa</td>
<td>Jashpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Baigani</td>
<td>Balahat, Raipur, Bilaspur, Sambalpur, State Khandua</td>
<td>7,100</td>
</tr>
<tr>
<td>Binjwari</td>
<td>Raipur, States Raigarh, Sarangarh, Patna</td>
<td>2,962</td>
</tr>
<tr>
<td>Kalaangi</td>
<td>State Patna</td>
<td>600</td>
</tr>
<tr>
<td>Bhuliia</td>
<td>States Sonpur, Patna</td>
<td>13,560</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>34,922</strong></td>
</tr>
</tbody>
</table>

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

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

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3,301,780</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chhattisgarhi spoken at home</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>34,985</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in the neighbouring Orya States</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>384,546</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surguja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>34,922</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broken Dialects</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,755,343</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**AUTHORITY**


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

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

1.—NOUNS.—Plural formed by adding *ma-* (often omitted). Thus *manakā* a man, *manakā-ma-* man. *Soh, sahō, sahō, jahā, or jahād,* may also be prefixed, with or without *ma.* Thus, *jahā-da-*man, the daughters-in-law. An old form of the plural ends in *aa.* Thus *kōkā,* a bulk; pler. *kōkī.*

*Har* is added to a noun to give definiteness. Thus, *gar,* a neck; *gar-hār,* the neck.

In Declension,—The following postpositions are added to the noun, which remains unchanged. *Kā,* to (also denotes accusative); *kā,* for (also denotes accusative); *har,* for; *th, th, by,* from; *ke,* of; *mā,* in. The *ke* of the genitive does not change. Example, *lakā,* a boy; *lakā-hā,* to a boy; *lakā-ma-*ke,* of boys. We sometimes find an instrumental in *aa,* as in *bachāa,* by hunger. Tadbhava adjectives in *a,* form the feminine in *i,* e.g. *chhoṭāa kābā,* a little boy; *chhoṭi sāri,* a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>mā, ma.</td>
<td>tā, ta.</td>
<td>tu, ta.</td>
<td>apan.</td>
<td>yē, iyā.</td>
</tr>
<tr>
<td>Obl.</td>
<td>mō, môr.</td>
<td>tō, tōr.</td>
<td>tāb, tābār.</td>
<td>apan.</td>
<td>yē, yē-kār.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mār.</td>
<td>tār.</td>
<td>tābār.</td>
<td>apan.</td>
<td>yē, yē-kār.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>kām, kām-aaan.</td>
<td>tān, tum-aaan.</td>
<td>tak-aaan.</td>
<td>apan apan.</td>
<td>in, yē-aaan.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kām, kām-ār.</td>
<td>tānk, tumārā.</td>
<td>tāk-āan.</td>
<td>apan apan.</td>
<td>in, inc.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kāmār.</td>
<td>tumārā.</td>
<td>tāk-āan.</td>
<td>apan apan.</td>
<td>tum-ār.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>jē, jīn, jēhāna.</td>
<td>tē, tēn, tēhāna.</td>
<td>kōn, kāna.</td>
<td>kē, kāye.</td>
<td>kānō, kānāa.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jē, jīn, jēhāna.</td>
<td>tē, tēn, tēhāna.</td>
<td>kān, kāna.</td>
<td>kē, kāye, kā.</td>
<td>kānō, kē, etc.</td>
</tr>
<tr>
<td>Gen.</td>
<td>jē-kār.</td>
<td>tē-kār.</td>
<td>kē-kār, kē-ke-kār, etc.</td>
<td>kē-ke-kār.</td>
<td>kē-kē-kār, etc.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>jīn, jē-ma-*c, etc.</td>
<td>tīn, tīm-aaan, etc.</td>
<td>kē-ma-*c, etc.</td>
<td>kē-ka.</td>
<td>kē-ka-ma-*c, etc.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jīn, jēhāna.</td>
<td>tīn, tin.</td>
<td>kē-ka-kār, etc.</td>
<td>and so on.</td>
<td>and so on.</td>
</tr>
<tr>
<td>Gen.</td>
<td>jēhāna-ke.</td>
<td>tīn-ke.</td>
<td>kē-ka-kār, etc.</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

The Mutual Reflexive Pronoun is *āpan* or *āpana,* each other. Declined regularly.

II.—VERBS.—A. Auxiliary Verbs and Verbs Substantive,

<table>
<thead>
<tr>
<th>I am, etc. (a) Vulgar.</th>
<th>(b) Polite.</th>
<th>I was, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>havo.</td>
<td>hovo.</td>
</tr>
<tr>
<td>2</td>
<td>havo.</td>
<td>havo.</td>
</tr>
<tr>
<td>3</td>
<td>havo.</td>
<td>havo.</td>
</tr>
</tbody>
</table>
### B.—The Finite Verb.—**General Remarks.**—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

**Infinitive, or Verbal Nouns**—(1) dēkhā, seeing; obl. dēkkha; (2) dēkhan; (3) dēkhab, to see.

**Participle,—**Pres. dēkhat, dēkkhē, seeing; Past, dēkkha, seen; Conjunction, dēkkhe, having seen.

<table>
<thead>
<tr>
<th>Present Conjugation, (IF) I see, etc.</th>
<th>Imperative, See thou, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>dēkhā</td>
<td>dēkkhā</td>
<td>dēkhās</td>
</tr>
<tr>
<td>dēkhaa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dēkkhā</td>
<td>(dēkkhā)</td>
<td></td>
</tr>
<tr>
<td>dēkhai</td>
<td>(dēkkhe)</td>
<td></td>
</tr>
<tr>
<td>dēkhay</td>
<td>(dēkkha)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past, I saw, etc.</th>
<th>Past Conditional, (IF) I had seen, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>dēkhana</td>
<td>dēkkhana</td>
</tr>
<tr>
<td>dēkkhe, dēkkhana 2</td>
<td>dēkkhe, dēkkhana 2</td>
</tr>
<tr>
<td>dēkkhe</td>
<td>dēkkhe</td>
</tr>
<tr>
<td>dēkhina, dēkhina†</td>
<td>dēkhina, dēkhina†</td>
</tr>
</tbody>
</table>

1 The word hai is often added to this tense without changing the meaning, though this properly forms a Perfect.
2 Or dēkkha and so throughout.

**Present Definite, I am seeing, etc.** (a) Vulgar, dēkh-thaasa; (b) Polite, dēkh-thaas. Sometimes contracted to dēkhthaas.

**Imperfect, I was seeing, etc.** dēkh-thaasa.

**Perfect, I have seen, etc.** (a) Vulgar, dēkkha-as; (b) Polite, dēkkhe-as, or formed by adding hasa to the past throughout. Thus, dēkkha-as, I have seen.

**Pluperfect, I had seen, etc.** dēkh-thaasa.

### C.—Vocalic Roots.—**Marān,** to place; **Pres. Conj.** (1) marān or marām, (2) marā or marāna, and so on; **Future.** (1) marātha, (2) marātha, etc.; **Past, marāgha;** Pres. Part., marātha.

**Jhapā, to add to;** Pres. Conj., (1) jhapā, (2) jhapā or jhapāna, etc.; **Future, jhapāthā;** Past, jhapāgha; Pres. Part., jhapāthā.

So for other verbs.

### D.—Irregular Verbs.

**Infinitive.**

- hon, to become.
- jān, to go.
- karan, to do.
- dēn, to give.
- lēn, to take.

**Irregular Past Participle.**

- kīye or bhāge; Conjunctive Participle, bhag.
- gare, gay, or gaye, is used to mean, 'he went.'
- kare, kīye, or kīhe.
- dīge, or dīhe.
- līge or līhe.

### E.—Passive Voice.—**Formed by conjugating Past Part. with jān.** Thus dēkkha gayā, I was seen.

### F.—Causals, as in Standard Hindi.

**IV. PARTICLES.**—The syllables ñ, cd, ñh suffixed to a word mean 'even;' and ñ, ñh, and ñh, also. Thus dēñ-cd-ñh even to the mother; for-ñh, thine also.
AWADHĪ.

The first specimen of the Awadhī dialect is a version of the Parable of the Prodigal Son which Mahāmāhōpādhyāya Paṇḍit Sudhākara Dwivedī has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet Malik Muhammad Jaīsi in his famous epic known as the Padumāvati or Padmāvati, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muhammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phalguna, in the Vikrama Sambat year 1965, that is to say, Friday, the 17th March, 1899.

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

[No. 1.]

INDO-ARYAN FAMILY. 1993. MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(Mahāmāhōpādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)

CHHĀRI

केरु पुरुषाः तुड़ वालक चढ़े । तिन्ह-सहः छोट बाप साँध करे ॥
धन-महः बाप मोर जो भागा । सो मोरिं हेड़ु (न टारिंस बागा) ॥
तब वह निकरिंग बाँट धन दृष्ट । बहुत न दिन बीतें (बस भप्पड़) ॥
सब जिस्य छोट एक ठाँ बाँर-के । दूर देस चलि गा सब हरि-के ॥
बिलवत दिन स्वपन-सहः (भाइं) । सो भापन धन दृष्ट उड़ाईं ॥
जब सो सब उड़ाइँ धन दृष्ट । तब बोहिं देस काल बड़ दरें ॥
होर भिखारि सो (घर घर जाइं) । ताहि देस सब जन-पहः धारि ॥
लागें रहन एक घर-माँही । जो धपनि खिंतन-सहः तारि ॥
दोहा।
भेजें (मन-माह करि भया) सुधर चरावन बाजु।
जोध छोटीन-के खात-हे सुधर तिनहरं सई (बाजु) \(11\)

चउपाई।

चाहें भरन चट सो (भाड़)। वो नहीं ताहि देख किछु जाने।
तब छोड़ि चेत भागत चउ कहड़े। मोरे बाप घर बढ़ौतः गहड़े।
रोटी वहुत मजूर क्रघाहीं। तज़ तहाँ बढ़ौतः वर्धि जाहीं।
चउ मईं मरठे भौख-सईं यहरव। मईं उठि जाव बाप घर तड़वा।
चउ छोड़ि कहबं कि तुष्करहि बाग। दृष्ट विरोधि पाप विष (बाग)।
पूंत तुष्कर भावन जोग। चउहड़े न मईं फिसि (करहू न सोगू)।
चन्दन घर मजूर जो (देवतिस)। तै-मईं एक सरिस छोड़ि लीखि।
अह गुनि मन सो बाप ढिग बला। पड़ि मो रहें दूर दुरबला।

दोहा।

देखि बाप छोड़ि ता-कर मया कौँ चउ धाय।
छोड़ि-सईं गर लपताणज चूसें छोड़ि (सुख पाय) \(22\)

चउपाई।

छोड़ि सई पूंत चउहड़ पितु (मानिच्छ)। दृष्ट विरोधि पाप (भन्त भानिच्छ)।
तुनहरे मईं भिक्राण वहू धोरा। जोग न पूंत कहावन तोरा।
पढ़ देवतिस दासन-मैं बंसं। कहैं बाप पहिरावहु एहिं।
सब-सौ नीक जो कापर बनहिँ। हाथहु मुँदरी पावेंं ननकिँ।
कहै हम जेवांहि कारहि चनंदा। (हूसिह दरहि विनुतन दुख दुंदे)।
वार मोर वह मरि फिरि जिजरक। नसत होइल फिरि (विरि वस) मिलें।
चस काँचि येकं दोष हुलन साग। (सब दुख भगी सकल सुख जाग।
चस सुख जग पावुए सब कोई। जस येकं पाए सब दुख धोइं।

दोहा।

ता-कर जेतरा पूंत जो। चस खेत विच (पाषु)।
बालत घर ढिग जब सुनेंड बाजन नाचन माजू। 32\)
बौधाईं।
एक इकारि सेवकान्त-माहीं । चपने ठिग पूँछेड का चालीं ॥
सो बोधि कहें तुम्हारहि भाईं । गापुं तुम्ह पितु नौक जेहां ॥
पापुं तारी होक चाहु सुभरा । (कुसमल बिम लबि दवसेड़ दिवर) ॥
सुनि रिसाल का जान न चहा । पितु बधरां मनावव धरा ॥
जतार ढुंढ बाप-काँह सोईं । प्रत्यक्ष वरस जो सेवा जोईं ॥
अगिरां एक तुम्हार न टारें । तज कह्रु मेमना ना धरें ॥
लेड़ जो मौल सङ भोगेतें भोगा । (सुख उठतें दूर सब दुख रोगा) ॥
पढ़ यह पूर्व पतूरिपा-गामी । घन उड़ाइ दूसरें तुम्ह सामिं ॥

dोहा।
सो जडशंक धापुं घरं । तड़संद्र तीवन मीठ।
(सचि सचि सचि) समवाप्रज (चति परम कर्य संदेह) ॥३॥

चउपाईं।
ता-सड़ बाप कहें तब बाता । पूत भोरे सङ तुष्ट (सुख-द्राता) ॥
नित-ही चढ़त सो जो किंकु मोरा । कहां (भाय-सति) सब सो तोरा ॥
पढ़ दुलसव दाखव (गुरु शेरा) । हुइ पढ़ जो तोर भाईं (हेरा) ॥
यह हा मरा जिनुज फिरि (आईं) । नसट राष्ट्र फिरि सिकेंद्र सो (आईं) ॥
वा । नसट-पूरूत कहूँ कथा दोहाईं । मोत धिशरसन आगिरां पाईं ॥
भाषा ठूंठ जबड़ हुइ गारीं । म双重 पटूमातिर-मांह (आईं) ॥
तेहि अनुमान सुधाकर लिखेज । मोत धिशरसन जस किंकु सिखेज ॥
हईं पंढतन-सन विनतो करज़ । टूट सेरावहु मड़ याँ परज़ ॥

dोहा।
उनकस दढ़ पचपन घरें । भिखरत संहत-मान।
कामुक सुंदृक-कठ सुख लिखेत राम रूप धरि ध्यान।॥५॥
[No. 1.]

INDO-ARYAN FAMILY.          MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.                      IN AWADHI VERSE.

TRANSLITERATION AND TRANSLATION.

(Mahāmahopādhyāya Purṇātii Sudhākara Drivēti. 1899.)

CHAŪPĀL

Kēhńu purukhāhi dui bālaka āhe;
A-certain man-to two sons were;
Tinha-mahā chhōṭa bāpa-saṅī kāhē.
Them-among the-younger father-to said.
'Dhana-mahā, bāpa, mōra jō bhagā;
‘Property-in, father, my what shāre;
Sō mohī dēhu; (na tāra bāgā).’
That to-me give; (do-not turn the-reins).
Taha wala tinhabī bātī dhanā dācū;
Then he to-them dividing property gave;
Bhulēta na dina biter (asa bhaṅgī).
Many not days passed (so il-lhappened).
Sābā kichhū chhōṭa ēkā-ṭhā kari-kē;
All things the-younger in-own-place making;
Dūrā dēsa āhlī-gā sāba hari-kē.
Far country-to went-away all taking.
Bitawata dina luchapanā-mahā, (bhāī);
Passing days debanērhy-in, (O brother):
Sō āpāna dhanā dācu-udāī.
He his-own property squandered.
Jaba sō sāba udāi-dhanā-dācu;
When he all property-squandered;
Taha ohi dēsa kāhā bārṇa pare.
Then that country-in famine great fell.
Hoi bhikhūri sō (ghara-ghara jāī;
Becoming a-beggar he (from-house-to-house having-gone;
Tāhī dēsa sāba jana-pahā dhāī).
That country-of all men-near ran.
Lāgeu mhaṅa ēkā ghara-māhī;
He-began to-live one (man-of) house-in;

33
Jō apanē khētanha-mahā tāhī
Who his-own fields-in him

Dānā.
Bhējēu (mana-mahi kari mayā)
Sent (mind-in doing pity)
suara charāwana-kāju;
swine feeding-business-
Jehi ehhīminha-kē khāta-hē,
What husks eating-noere,
suara tinahā-saū (āju)
the-swine those-very-with (to-day)

Chaūpāi.
Chāheu bharana pēṭa sū, (bhūi)
Wished to-fill the-belly he, (O brother)
Kehu nahi tāhī deī kichhu jāi.
Any-body not him used-to-give anything going.
Tahe ohi chēta bhaeaur aū kahai;
Then to-him senses became and he-says;
'Mōre bāpā ghara bahutaĩ ahaī.
'My father-of house-at much is.
Rōti bāhuta mahīra aghūhī;
Bread many labourers are-satiated.
Taũ tahā bāhutain bachi jhīhī.
Ecen-then there much becoming-over-and-above remains.
Au māi marnī bhūkha-saū yahawā;
And I die hunger-from here;
Māi uthī jāba bāpā ghara tahawā.
I arising will-go father house-to .there.
Au ohi kahāa ki, “tumharahi āgō;
And him will-say that, “thee-even before;
Dānī birōdhī pāpa kia (jūgō).
God against sīs I-fūd (knowingly).
Pūta tumhāra kahāwana jōgū
Son thy to-be-called worthy
Ahaĩ na māi phīri (karahu na sōgū).
Am not I again (make not sorrow).
Apanē ghara majūra jō dēkhiā;
Thy-own house-at labourers which you-see;
Ta-mahē ēka sarisa mohī lekhiā.””
Them-in one like me regard.””
OLD AWADHÌ.

Yahà guni mana so bàpà dhiga chàhà;
This thinking in-his-mind he father near started;
Paî só raheu dàra durabàlì,
But he was far-off the-poor-man,

Dòhà.

Dêkhi bàpà ohi tã-kara
Seeing father him his
mayã kinha au dhîya;
pity did and running;
Ohi-sàu gara lapaítieù,
Lim-with neck embraced,
chùmeu ohi (sukha pàya),
kissed him (pleasure finding).

CHÀUPAI.

Ohi-sàu pûța kahau, 'pitu mání;
Him-to the-son said, 'father believe-me;
Daûh birôdhì pàpà (manna-ània),
God against (my-)sin (call-to-your-mind);
Tumbarè sàuhla kicù bahu ghôri;
Thee before I-did very heinous(-sin);
Jôga na pûta kahawana tòra,
Fit not son to-be-called thy;
Paî hâkari dásanu-mahã këhì;
But calling servants-in some-one;
Kahau bàpà, 'pahirâwahu ohi.
Said father, 'put-on this-one
Saba-së nika je kàpara banahì;
Good-than all which cloth arc-made;
Hàthanu mûdari pûyàna punahì,
Hands-on ring feet-on shoes.
Aù hama jëwaìì karahì-ananda;
And (let-) us feast (and) make-rejoicing;
(Hulasì darahì bicherturana dukha danda)
(Being-joyous let-us-crush separation-of pain and grief).
Bàra màrà yaha mari phiri-jieù;
Son my this being-dead has-again-come-to-life;
Nasàta hûì phiri bidhi-basa milêà.
Lost being again of-God-by-power is-found.
Ass kahi weî dou hulasûna lâìge;
So saying they both to-rejoice began;

12
Eastern Hindi.

SABA dukha bhagē sakala sukha jāgē.
(All pains fled all pleasure awoke.

ASA sukha jagā pāwai saba kōi;
So happiness world-in may-get all persons;

JASA wei paē saba dukha dhōī).
As they got all pain washing-away).

DōHA.

Takara jē̄tharā pūta jō,
His elder son who,

ahā khēta biha (āju); was fields in (to-day);

Awata ghara ēwigā jābā suneu
Coming to-hone near when he-heard

bījana mīchana sāju,
music dancing preparation.

CHAURĀ.

ēka hākārī sēwakanha-māhī;
One calling servant-among;

Apanē ēwigā pūchheu, 'kē āhī.'
Him near he-asked, 'what are (these).'

So ohi kaheu, 'tumhārāhi bhūī;
Then he said, 'thy brother;

Ācu, tumha pūta nīka jēwāī.
Come, thy father well fed-him.

Paeu tāhi nīka au su-bhārā;
Found him well and healthy;

(Kusala-kēma lakhi hulaseu hiarā.)
(Welfare seeing was-pleased the-heart.)

Suni risāi ghara jāna na dhāhā;
Hearing being-angry to-hone to-go not he-wished;

Pītu bahārāi manāwai kāhā.
Father outside-come appearing-for said.

Ūtara daau bipa-kāhā sōī;
Answer gave father-to he;

'Etnaka barasa jo sēwā jōī,
'So-many years what service(-did), behold,

Agiā ēka tumhārā na ūreū;
Order one thy not I-transgressed;

Tāu kabalāi memanū na dhāreū.
Even then ever kid not I-got.
OLD AWADI.

Lei jo mita sāga bhogateṇ bhoga;
Getting which friends with night-hour-enjoyed pleasure;
(Sukha pañteṇ dari saba dukha-rāga).
(Happiness night-hour-got crushing-down all pain-and-ill).
Pai yaha pūta paturia-gami;
But this son harlots-give-to;
Dhana udai phūkē tumha, samā,
Fortune wasted bright thy, O-master.

DŌHĀ.

So jā saisā aevu gharā,
That as-even come house-to,
ətāsā tiwana mitha;
so-even food sweet;
(Ruéri-ruéri-sāu) sijhawācē,
(With-great-care) got-you-cooked,
(ati-parāma-sāu disṭha),
(extreme-long-with gazing).

CHAŬPĀI.

Ta-sāu bāpa kahen taha bātā;
Him-to the-father said these words;
'Pūta mārē sāga tumha (sukha-data).
'Son me with them (pleasure-giver).
Nita-hī aha, so jo-kīchhī morya;
Always are therefore whatever mine;
Kahāū (bhaū-sati), saba so tora.
I-say (truth-with), all that thine.
Pai hulasaba harakhba chē ihera;
But to-be-joyful to-be-pleased (this time);
Hai pada jo tora bhai hera.
In proper as thy brother I-saw.
Yaha hā mara jien phirī (bhai);
This was dead become-alive again (brother);
Nasața aha phirī milhō, so at.
Lost was again is-found, he came.

or

Ahi hariya milhī phirī at.
Was lost met-us again coming.
Nasața pūta-kai katha sōhāi;
Lost son-of story pleasing;
Mita Griar-sana aga pû.
Friend Grierson of orders getting.
Bhââkâ thêtha jaisa hai-gai
Language pure as hasnung.
Mahamuda Padumâvati-mahnâ, (bhûi).
Muhammad the Padumâvati-in, (brother).
Tehî anubhari Sudhâkara likhêu:
That after Sudhâkar wrote;
Mita Griar-sana jast-kichhhu sikheu,
Friend Grierson us taught-me.
Ilâ pûlitanka-sana hina te karâû;
I Pâyalîs-to entreaties make;
Tûta merawalu mai pà-paraû.
Omissions add I full-of-(your)-feet.

Dohâ.

Unaîsa-sai pachapanâ ahî,
1900 55 it-wos,
Bikarama sambata namâ:
Vikrama your according-to;
Phaguna sudi ehâthha suka likheu,
Phaguna light-half 6th Friday I-wrote,
Rama-rûpa dhari-dhyana,
God'sform calling-to-(my)-mind.
The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folk tale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folk tale there are several. The postposition of the genitive is kar or ke, with an oblique form kr. It has a feminine form ko, in Chittaur-kai rāni, the queen of Chittaur, which has an oblique form ki, as in majūr-ki mahi like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in ī and sometimes in ī. Those in ī do not shorten the antepenultimate vowel, but those in ī do. Examples are, āpanī ākhi, their own eyes; aisi lapāi, such a battle: kumāri gītī, my song; okri guţāi mahaī, on its neck. Possibly the forms in ī are oblique.

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

In verbs, we may note the Imperatives, jah, go; ganteh, sing; deh, give; also the forms kiheh, you made; jārthēn, he, honorific, knows; and dehēn, they give.

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

[No. 2.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDĪ.

Awadhi Dialect. (District Fyzabad.)

SPECIMEN I.

एक मनिज़-को तुड़ बेटें रहिन। बोह-सां में लहरा भपन वाप-से बाहिस द्रादा भन-साँ जवन हस्म बवरा लागत-होय तवन हम-का इट-ट भुर वे भापन भन उन-का वांट-दिलिन। भुर टर टून नाहाँ वीता को लहरा बेटवा सब भन बडटोर-को परटस चला-गय भुर उहा भापन भन कुषाल-मां लुटाय पड़ा दिलिन। भुर जब सबसा ग्वाय डारस बोह उम-साँ बढ़ा वाल पड़-गा। वे वनाय दलित होय-गा। तब वे बोह-ई देस-के एक भल-मनिज़ के पाछि वाग गे। तब वे बोह-का भपन खंत-साँ सुधर चराव-का पटट-दिलिन। भुर उ चाहत-रहा को जवन फोकाई सुभर वात-रहिन तवन-के भापन पैट भरो। भुर कंज़ बोह-का नाहाँ दंत-रहा। तब बो-का चत भे बो हस्म वाप भे बितिक सजर-के खाय-पी के उदर जात-हे भुर हम सुखन सवित-हे।
हम उठ-के अपने बाप-के लग जाव उठ उन-से कहने की है बाप हम दूर फिरे तोड़ते थाने अपने भागे नाहीन उठ उठ लाख नाहीन को भरे तोड़ते बेटवा कहाए। बच हम-का अपने मज़दूर को नाई जाना। तब व उठ-के अपने बाप के लग गै। मुला जब वे लामेन राहिन तबे बी-बार बाप बी-का देखिंस उठ देखा नाग उठ धार-के अपने गठ्ठे-मां कपटाय मिलिंस उठ चुम लिंहस। उठ बेटवा बाप-के काहिस की है दादा हम दूर फिरे थाने उठ उठ कोड़े हाय-नाहीन उठ उठ वन लाख नाहीन बाटो की तोड़ते बेटवा कहाए। मुला बाप अपने चकर-से काहिस की भल नोक कपड़ा ले बापा उठ बी-का पाहिराय दिया बी-का हाय-मां मुनरी उठ गोड़े-मां सलीही पाहिराय दिया। उठ उठ हम जज बाँध उठ खुसी करी। प्रह वरे की है हमारे बेटवा मरे रहा उठ उठ फुनि जी गा। जे-रेरा रहा उठ मिल गा। उठ उनहे खुसीं करे लागे॥

बीढ़ौं जून बी-का जोिँ बेटवा खिंसे मां रहा। उठ जब जे धार उठ घर नाम्बाफ गैं नाचव गाउध सुनि परा। अपने चकर-से प्रकट-का बोलाय-के पूकिस की ई बाँव माना। वे बी-से काहिस की तोड़ते भादि धार-बाट उठ तोड़ते बाप नवता मिलिंस प्रकरे बरे की जे कुसल-क्रम-से धार। उठ जे रिसिङ हँसे गा। भीतर जावे न कर। प्रह वरे बी-बार बाप बाहर धार उठ बी-का सनाईः। उठ जे अपने बाप-का जाव विदिह की देखा की बरस्ने हम तोड़ते सवा मिलिंस काहिये तोड़ते कहा टारेन नाहीं उठ तड़े-पर तू काहिये हम-का प्रकटे केंद्रे-के बाहो न दिशा की हम अपने मांदिन-के साथी खुसी मनाई। मुला जबके से तोड़ते ई बेटवा धार जे तोड़ते धन पतूविन के साथी बीजे गैं बी-बार नवता मिला। तब जे बी-से काहिस की बेटा तू हमे संग हमेसा बाह। जबन कुछ हमारे धार तबन तोड़ते धार।” मुला हम पंच-का खुसी होवे चाणी काहि-से ई तोड़ते भाई मरा राहिन बीर फुनि जी उठेन उठ उरेरा रहा उठ मिल गय॥
[No. 2.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ek manai-ke duh be'twâ rahin. Oh-mâ-sê lahurâ ap'nê
One man-of two sons were. Them-in-from the-younger his-own
bâp-sê kahis, 'dâda, dhan-mâ jawan hâmâr bakh'ra lágat-hôy tawan
father-to said, 'father, property-in which my share may-be that
ham-kâ dai-dâ. Aûr wai àpan dhan un-kâ bât-dihin. Aûr
man-days not passed that the-younger son all property collecting
ma goie. And he his-own property them-to dividing-gave. And
par'dês chalâ-gay, aûr uhî àpan dhan kuchâlmâ
foreign-land-to went-away, and there his-own fortune evil-conduct-in
lutây-parây-dihis. Aûr jab sammai gâwây-dîaris oh dê-s-mâ hârâ
squandered. And when all he-had-wasted that country-in great
kâl par-gâ. Wai banây dalidra hoy-gâ. Tab wai ôi dê-s-ke
famine fell. He totally poor became. Then he that-very country-of
ek bhal-manaî-kê pâchhê lág-gâi.' 'Tab wai
one gentleman-of behind became-attached (i.e., became his servant). Then he
ô-kâ ap'nê khêta-amâ sûr charâwî-kê pathâi-dihis. Aûr ú châhât-râhâ
him his-own fields-in swine feeding-for sent-away. And he wished
ki, 'jawan phok'laî sûr khât-râhîn taw'nê-sê àpan pêt
that, 'what husks the-swine need-to-eat those-very-with my-own belly
bharî:' aûr kêu ô-kâ nâhî dét-râhâ. Tab ô-kâ
I-may-fill: 'and any-body him-to not used-to-give (anything). Then him-to
chêt bhai ki, 'ham're bâp-kê kîtik mûj-rê khây-
senses became that, 'my father-of how-many day-labourers-of after-eating-
pî-ke ubar-jât-hai aûr ham bhûkhan marit-hai. Ham uth-kâf
and-drinking (food-)is-saved and I by-hunger am-dying. I arising
ap'nê bâp-kê lag jáb aûr un-sê kâhab ki, 'hê bâp, ham
my-own father-of near will-go and him-to will-say that, 'O father, I
Dânu-kê aûr toh'nê âgê ap'rûdîh kihin, aûr ham ek'tê láyak nahi
God-of and thee before sin did, and I this-for fit not-am
ki ab tohār beṭ'wā kahāi; ab, ham-kā ap'nē majūr-ki
that now thy son I-may-be-called; now, me thy-own day-labourers-of
nāī jān." Tab wai utū-kē ap'nē bāp-kē lāgē gai. Mulā,
like consider." Then he having-arisen his-own father-of near went. But,
jab wai lāmen raihīn tabāi ō-kār bāp ō-kā dēkhis aūr dayā
when he far-off was then-again his father him saw and pity
lāg aūr dhāy-ke āpan gātaī-mā. ohhapsāy-lihis aūr chūm lihis.
seized(him) and running his-own neck-in enfolded(him) and kisses took.
Aūr beṭ'wā bāhū-sē kahis ki, 'hē dādā, ham Dāū-kē ōgē aūr
And the son the-father-to said that, 'O father, I God-of before and
tohrē hajūrē ap'rādh kihin aūr ab ham ek'tē lāyak nāhī bāti
thy presence-in sin did and now I this-for fit not am
ki tohār beṭ'wā kahāi.' Mulā bāp ap'nē chak'tan-sē
that thy son I-may-be-called.' But the-father his-own servants-to
kahis ki, 'bhal nik kāpṛā lai-ūwā, aūr ō-kā pahārīy-diāy; ō-kē
said that, 'very good cloth bring, and him putting-on give; his
hāth-mā munri, aūr gōṛo-mā punthi pahārīy-diāy; aūr ham sab janē
hand-on ring, and feet-on shoes putting-on give; and (let)-us all men
khī aūr khusī kari; chi-barē ki ī hamār beṭ'wā marā rahā,
and and merriment make; this-for that this my son dead war,
aūr phuni ji ga; ā herān rahā, aūr mil ga.' Aūr unhan
and again alive went; he lost was, and found went.' And they
khusī karāī lāgē.
merriment to-make began.

Ōi jān ō-kar jēth beṭ'wā khēṭ-mā rahā. Aūr jab ū
At that-very time his elder son the-field-in was. And when he
āy aūr ghar nag'ehāy-gai nāchab gāub suni-parā. Ap'nē chak'tran-
came and house approached dancing singing were-heard. His-own servants-
mā-sē ek-thē-kā bolāy-ko puchhis ki, 'ī kāw ātai?' Wai ō-sē
in-from one having-called he-asked that, 'this what is?' He him-to
kahis ki, 'tohār bhalī āy-bāṭē, aūr tohār bāp new'tā kihis ek'tē
said that, 'thy brother is-come, and thy father feast did this
barē ki ū kusal-ehām-sē āy.' Aūr ū risihā hoy-gā. Bhitār jābāl na
for that he safety-with came.' And he angry became. Inside going not
karni. Ėhi barē ō-kar bāp bāhār āy aūr ō-kā maanāis. Aūr ū
did. This for his father outside came and him appealed. And he
ap'nē bāp-kā javāb dhibis ki, 'dēkḥā, ki bar'san-sē ham tohār
his-own father-to answer gave that, 'see, that year-from I thy
sēwā kihen, kahīyo tohār kahā āron nāhī; aūr tēhā-par
service did, ever-even thy saying I-put-away not; and that-even-on
tā kahīyo ham-kā ek-thē ehhāṛi-ko bachehā na dihā ki ham
then ever-even me-to one-even goal-of young-one not gavest that I
ap'nē sanghin-kē sāthē khusi manāi. Mulā, jaisē tohār ī
my-own friends-of with merriment might-celebrate. But, as thy this
beṭwā āy, jē tohār dhan paturian-kē sāthē lil-gai, ē-kar newtā
son came, who thy fortune harlots-of with devoured, his feast
kibā.' Tab ū ē-sē kahas kī, 'beṭā, tū ham'rē sang hamēsā
thou-modest.' Then he him-to said that, 'son, thou me with always
bāt; jawan kuchh hamār āy tawan toh'rāi āy; mulā, ham pañch-kā
art; whatever thing mine is that thine-even is; but, we people
khusi hōwāi chāhi kāhē-sē ī tohār bhāi marā rahin, āur
happy to-be is-proper because this thy brother dead was, and
phuni ji uṭhen; āur herān rahā āur mil gay.'
again having-liced arose; and lost was and found went.
[No. 3.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhi Dialect.

(District Fyzabad.)

SPECIMEN II.

चब हम एक किन्हीं कहत-चहे। तौंनी-कहै सब केज चाहन आपन कान धै भै सुनत-जाह। अभक्षर साह बोरवल पौजी भै सत्त नाति लाव रसिक साधे लैं-के सिकार खेले वहे चलिन। सिकार उकार तै कुछ मिलवै न कों। जट-की महीना-महैं घरे-की मारे एक-ढीं बड़ाके बरगा-बी तरे सब केज कहाँ है लागिन। तौं बाबाजी कहिन, कि, पौजी कुछ मोंसे। तौं पौजी एस नोक से गाहन वस बन-भर-कर लौजा, जैसे, हज़ा, खरहा, सिकार उदाह, सब चापन चापन बाँधि मृदी विधान भैं-के सुने लागिन वक बनाजद सुध बुध विसर गे। तौं प्रक-ढीं हज़ा जीन पौजी-के लगे चापन मुंह किंहीं ठाट रहे, जोसके गठइ-महैं वे चापन तसबीह डार-दिलै हैं।

tौ धिक गाव-कर विधान तौं कूट ग, भी सब बन कर रहवैं चापन चापन गाण दिलै हैं।

जब अक्षर चाने दिन दरवार सै-कै बैंडन तौं पौजी न चादन, कारे-से कि, चोह-का बड़ा जर होइ ग-रहे। बोरवल कहिन कि, ए बाबाजी पौजी समाइ-ग-छैं वक हमरे नाँहें आन वोज गवेया नाँहें चहे तौंनी-से न चादन। भै न चढ़े। बाबाजी कहिन, कि, आन केज गवेया नाँहें न। बोरवल कहिन, कहा तौं हम विरजावारा-कहे बोराज लै चाकै। कहिन, जा, बोराज लै चावाह। तौ बोरवल विरजावारा-कहे लै-चादन। फूँन लागिन विरजावारा गावे। तस सब बने-कर सीजा गोति मुनि-के दरबार-महैं चाय, वैसे पहले-की नाँहें चहे लागिन। तौ ज हरिवांना जीन-की गठो-मां तसबिहिया परो-रहे ठाट रहे। बोरवल तसबिहिया निकारे-के पौजी-के आगे कौंक-दिलै हैं। विरजावारा कहिन, कि, हमार बसान काँडें-क विखें, तानसेन चम्मे-लै नोक गावै जानविन। तानसेन बोलवाना गै। दोपक गावे लागिन दिया शयुषे बरिमै। भै तानसेन-उं जरि-के मरिमै। सूल
वास्तव वैसे कहिन। जब रानी गावे लागीं तब तानसीन ताल बजाये लागिन। ताल सुनि-कौ रानी जानि-गढ़ न तासा रानी जोती तानसीन सुनि-कहिन।

तो-धिक-भर-सा तानसीन भागिन चौ वास्तव-कौ लगे चला चाहिन। वास्तव कहिन न कि कमला-कौ गीति सुने-क चाहिए। चितार गढ़-पर चढ़ाई फिरिन चौं घर लड़ाई भे कि ब्राज्ञज चाक-कर साठे चोहिलिन मन जनण-क ढूर होइ-ग-हे। उठे भए वन-क चंच मनहूँ, चितिन-कौ उपर लिख देखिन कौ-कौ जवन-से हंखे उखे-कौ चित्रे हैं खोले।

जब चितार कर राजा जुड़िने चौ खोन-कौ फौर वारे-गढ़ तब वास्तव कमला-दोनों-कौ हों चौंदे कौ-कौ पालकों-पर चढ़ाई, अपने सहरहिन निवासिन चौं हृदय प्रिन न कि बिहान भिनसार दरभार-महे कमला-दोनों-कौ गीति सुनने-क होए। रानी एक ताल पूरा लेते-कौ जै राग घीचीं तो खोन-कर जिव बाल्मिरे फोरी-कौ बैकालिन चला गा। चौं सब सनन्वंच भापन भापन मुंह बाड़-कौ ठावाँ रहिने।
INDO-ARYAN FAMILY.

EASTERN-HINDI.

Awadhi Dialect.

(District Fyzabad.)

SPECIMEN II.

Ab ham ēk kihinē kahat-āhī. Taunū-ka-hāī sab-kē āpan āpan
Now I one story am-saying. That-to all-(men) your-own your-own
kāndhū-dhāī-sunat-jaō. Akbar sāh, Birbal, Phaiji, au sammini
cars-applying listen. Akbar the-emperor, Birbal, Faizī, and all
lāw-lāsīkār sāthē lāī-kāī, sīkār-khēlāī-barē chālin. Sīkār-ukār,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
tau, kuchhu mit-bāī-na-kīnhī. Jēth-kē mahnī-mahnī ghāmē-kē márē
indeed, anything was-not-found. Jēth-ōf month-in heat-of on-account
ēk-thī bārākāī bārgādō-kē tārē sab keū chahiī lāgin. Tau,
one-place-in a-big banyan-tree-of under all people shade-(shelter) look. Then
Basāū kahin, ki, ‘Phaiji, kuchhu gautēh.’ Tau Phaiji ēs nik-kē āgāin
the-emperor said, that, ‘Faizī, something sing.’ Then Faizī so well sing
ki ban-bhārē-kār saujā, jaśē hannā, kharhā, sīr-ūār, sab āpānī
that the-forest-whole-of animals, such-as deer, hares, jackals-etc., all their-own
āpānī ākhī mūrī-mūrī dhiyān-dhāī-kē sunāī lāgin, ki banāī
their-own eyes closing attention-giving to-hear began, so-that entirely
sudhi-budhi bisari-gai. Tau ēk-thī hannā, jaun Phaiji-kē lāgē āpan mūh
consciousness lost-was. Then one deer, which Faizī-ōf near its-own face
ākhī thāyī phānī, ok-ē rātāi-mahāī wai āpānī tās-bīn dārī-dihin. Tau
putting standing-was, its neck-about he his-own rosary threw. In-
dhik gāwāk-kār dhiyānī, tau, chhūṭī-ī-ga, au sab banē-kār
the-meantime singing-of attention, indeed, lost-was, and all forest-of
rahwāiyā āpānī āpānī rūh lihin.
inhabitants their-own their-own way took.

Jab Akbar ānē din darbhār kāl-kāl baiṭhīn, tau Phaiji na āīn,
When Akbar another day court in sat, then Faizī not came,
kaḥū-sē ki on-ka baṛā jar hōī-ga-rahāī. Birbal kahin ki, ‘ē Basāū,
because that him-to great fever had-become. Birbal said that, ‘O emperor,
Phaiji sanāī-ga-ahāī, ki, “ham’rī nāī ān keū gawāiyā nāḥī ahāī,”
Faizī has-become-proud, that, “me like other any singer not in,”
tauνē-sē na āīn. Aū na aīhaī.’ Basāū kahin ki, ‘ān
therefore not he-came. And not he-will-come.’ The-emperor said that, ‘another
Birbal said, 'Kahā tau ham Birjū Bawrā-ka hai bolāi lālāī.'

Kahin, 'jā, bolāi lāl-āwah.' Tau Birbal to calling bring.' Said the-emperor, 'go, calling bring.' Then Birbal

Birjū Bawrā-ka hai lālūn. Phuni lāgin Birjū Bawrē gāwāi. Tau sab Birjū Bawrā brought. Again began Birjū Bawrā to-sing. Then all

banē-kar saujā giti suni-kāī darbār-mahāī āī, waisāi the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way

pahilē-kī nāī sunāī lāgin. Tau ū harin'wā jaunē-kī gāfaiyā-māī before-of like to-hear begun. Then that deer which-of neck-ornament

tas'bhīyā pari-rahai, thāp-rahai. Birbal tas'bhabhiyā nikārī-kāī Phaiji-kē āge

the-rostory thrown-was, standing-was. Birbal the-rostory taking-off Pāzi-of before

phēki-dihin. Birjū Bawrā kahin ki, 'hamār bakhān kāḥē-ka kihēh?

throw-away. Birjū Bawrā said that, 'my praise what-for did-you-wake?

Tān-sēn ham-lūl-lāī nik gāwāi jāunē主任. Tān-sēn bolāwāwā-gāi. Dipak

Tān-sēn me-even-than better to-sing knows.' Tān-sēn called-in-us. Dipak

gāwāi lāgin. Diya apuāi hari-gai, aū Tān-sēn-ū jari-kāī to-sing he-began. The-lump by-itself von-lighted, and Tān-sēn-also being-burnt

marī-gai. Mūl pahilē Tān-sēn kabē-rahin ki, 'jau ham mari-jāī, tau
died. But beforehand Tān-sēn saīd-had that, 'if I die, then

hamārī lōthī Chittaur-garh-kī khandārē-mahāī ehorā-kāī dharwāi-dihēh,

my corpse Chittaur-foret-of mount-in secretly come-to-be-pull,
aū manāi-ū oh-par sawāji-dihēh, ki jawānē-kawānā-ū jantu hamārī dēh

and men-too it-on put-as-guards, so-that any beast my body

khiā na pāwāi. Jab Chittaur-kāī Kamālā-Rānī apnē manādāhā-kāī
cat not may-be able. When Chittaur-of Kamālā-Rānī her-own husband-of

ārūti Savān-kī pāchhām-kē din karat-kāī, Mahārāj gaihāi, tau

lamp-lustration Savān-of 5th day-of day doing-for, Mahārāj will-sing, then

ham suni-kāī ji uthāb.'

I hearing alive will-arise.'

Bāssāh waisāi kihin. Jab Rānī gāwāi lāgī, tab Tān-sēn

The-emperor the-same did. When The-Queen to-sing began, then Tān-sēn

tāl-bajāwāī lāgin. Tāl suni-kāī rānī jānī-gaī ki, 'hamārī
time-to-beat began. The-beating-of-time hearing The-Queen knew that, 'my

giti Tān-sēn suni-lihīn.' Tau-dhik-dhar-mā Tān-sēn blūgīn au bāssāh-kē

song Tān-sēn heard-ha.' In-the- meantime Tān-sēn run-away and the-emperor-of

lage chalā-ūn. Bāssāh kahin ki, 'Kamālā-kāī giti sunāī-ka

near came. The-emperor said that, 'Kamālā-of songs hearing-for

chāhī.' Chittaur-garh-par charfāhī kihin, au ēsi lārāī bhāi

is-necessary.' Chittaur-fort-on attack he-made, and such fight took-place

ki Brāhman kshatri-kār kākā-chaulhattāri man janēe-ka dhēr

that Brāhman's kshatriyās-of half-and-seventy-four maunds sacred-threads-of heap
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

The following peculiarities of the dialect may be noticed. The termination an, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in bhūkhan, by hunger, is here used as a termination of the oblique form, as in the phrase māre bhūkhan-kē, by hunger. Another termination of the oblique is ē, as in khētē-mā, in the field; etnā dinē-sū, from so many days. The direct masculine termination of the Genitive is sometimes kāi, as in Pur'ēśwōr-kāi, of God; vou-kāi bāp, his father.

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1 The Ārati is a ceremony of waving in a circle before the image of a god a platter containing a five-wicked burning lamp, flour, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tān-sēn died in the month of Jêth, which is in the height of the hot season. Śāwan is two months later, in the middle of the rainy season. The fifth of Śāwan is the date of the festival of the Nāgas, or snake-gods. On this festival, which is a women's one, wives perform ārati before their husbands, and sing at the same time. The mallār is one of the six principal rāgas, or modes in Hindu music. It is sung in the rainy season, and is said to be very plaintive.

2 An account of Akbar's songs of Chittaur will be found in Chapter X of the Annals of Mośry in Tod's Rajshāhns. To eternalize the memory of this disaster, the annuaries 74½ are titāk or secured. Marked on the banker's letter in 1668, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.

3 The śrī-rāga, or Melody of Prosperity, is another of the six principal rāgas, or modes, in Hindu music.
For the third personal pronoun, we should note the forms *wə-kā*, to him; *wə-kāḍ*, his; and the nominative plural *wəi*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus *wə-k'rē* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *lāg*, he began; *kihaū-kai*, I have done; and *kīn*, for *kinh*, I did. Note also the typical Awadhi past tense ending in *ān*, of a verb whose root ends in *ā*, which we meet in the word *nag'chān*, he approached.
[No. 4.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhi Dialect.

(District Gonda.)
मैं नहीं जानता कि क्या है - कहने में अपने नाम से बाहर नहीं निकले कि है जान 
के अभिशेप ने आते ही गोहाट उत्तमार होने आए हैं - जो निश्चित 
वेलों गाइनियाँ ने आते ही जगी है - माफी आप ने 
सफल रह गए - 6 खून मध्य जन से चाह 
मुल उन वह नहीं जिन्हें जिन्हें वाण भाऊ 
दिखा लानी ही - तो नहीं है दिखा तूरा 
जिन्हें निलेक जाती है - कुछार कितने वाण 
राज दिला है जो अपनी अपनी देशित - तत वेदोक 
बोलते है वह में घास नहुँ के तांबे नम तो नहीं 
तांबे वाण जिरहू है - नरेंद्र नोदार यहुं 
राज दिला है - तो वाण जन नामियो - कह तो 
कह सब से सब वाण भावो - जो उर नहीं निराक 
अंतिम निर्णय को जो यहू मां कहकर 
आई सब अंत तो वाणी जी नाम नहीं नाम 
आई - कि हमारे इंदिरा भगवती नहीं निर्माण
सी दी है- से हो ज्ञान न करता है- सब- 
मुल अलावे टोड़ा-
शारीर का ही हार-भार करता है।
प्रख़्यात है तो बाहर चुकी पान-फू बाहर है।
विदा नाके ने हो तो हृदय दुखित- हृदय दुखित न बाहर है।
हार आए तो कहना कहलाता है। किसी से लें लें 
किसी के घर चाहिए से जाओ- सुलिमन के सुलिमन 
है। कहना कहना है। 
निरोग किहिंद- िन राखे िनिहिंद 
माँ दिखा दिखा है तो गोरा मां नाम बिहारी 
जो जूह गोरा मां गोरा मां जूह- जूह है। 
उसी की बुचा तो दे मे जो अफसर ने देखा 
के खुद-खुद मे त्रिवेच त्रिवेच त्रिवेच 
की कॉन सन पार है वेश्या माला है।
मुले समाचार वेध भिल न हो सकतार
हां जा होना कहने नी भी अन कहना कहे
ते लेक़ नूतन वस्त्र राख साथी रहनी होती 
लोग साथ कह देने रे गजन हो रे हो 
िनादू रो कि दह सह गुज़ा सहकर जाने से
कि गीता ताल सर मर रहा है फिर वै अनो
तो देखा रो गिर निवा हो
TRANSLITERATION AND TRANSLATION.

Ek jānē-kē ārohā bēta³ wā hāru. Ul-mā-Sep chhot'kā bēta³ wā
One man-of two sons were. Then-in-from the-younger son
ap'ne bāp-se kahis ki, 'he bāp, ham-kā jāwan bakh'rā
his-own father-to said that, 'O father, me-to what share
pahūchāi, tawan bāeti dēw³. Tau it āpan pūji un-kā
having-divided, that having-divided gives.' Then he his-own properly him-to
bāeti dīhī. Kuchh din-kē pāchhē chhot'kā bēta³ wā sab
having-divided gave. Some days-after the-younger son all
lai-dai-ke pār'dēs chali-gā au ānā sab ja'jīti
having-taken-et-cetera (to-)a-foreign-land went-away and there all fortune
bēkār kār-mā urāi-dīhīs. Jab sab phūkh-ehukā tau
bad deeds-in squandered. When all he-had-burnt (i.e., squandered) then
wahi dēs-mā bāra jhūrā parā. Tab tau bhūkhan marāi
that country-in great dryness fell. Then indeed from-hunger to-die
lāgē. Tab ā wahi dēs-kē ēk munai-ke lāgē gā. U wā-kā
large. Tab it wahi country-of one man-of near went. He him
sūari charāwāl-kē khārīr khet-mā pathais. U āpan pēt
swine feeling for fields-in sent. He his-own belly
swine粒子-of-grain chaff-with which swine used-to-eat much pleasure-with
bhāri-lēt, mulā wahau kēn nāhi dēt-rahū. Jab wak'ēr
would-have-filled, but that-too any-one not used-to-give. When to-him
suddhi bhāi tab kahārī lagā ki, 'ham'rē bāp-kē bāhut
sense became then to-say he-began that, 'my father-of many
nokā'han-kē khāyē-kē milat-hai, baruk bāchi jāit-hai, au maï
servants-to food-to-eat is-given, and also sweet-(food) is, and I
māre bhūkhan-kē marat-haū. Lāo, maï ut'haū awar ap'ne
owing-to hunger am-dying. Come, I may-arise and my-own
bāp-kē lāgē chalāū aur un-se kahaū kī, 'he bāp, maï
father-of near may-go and him-to say that, 'O father, I

3 When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called 'kanā' and are used for the food of the animals.
Praśānov-kāh au tohār gunah-gār haũ, au tohār beṭwā kahwāwāl-kī God-of and thy sinners am, and thy son to-be-called láyak nahī haũ. Mo-kā apnē chaktān-māī kāī lēw."'" Û uthā fit not I-am. Me thine-own servants-in having-made takē.'" He arose au apnē bāp-kē lāgē āwā. Mul jab ū bahut dūri rahā wak-fāl and his-own father-to near eqmē. But when he much distant was his bāp wa-kā dékhū-lihīs. Tau wakrē dékhī dayā father him happened-to-see. Then him having-seen compassion lági au daurī-ke, gātāi pakuri-ke, chūmī-lihīs. Tab having-seized-(him) and having-run, neck having-held, he-kissed-(him). Then beṭaunā bōlā ki, 'hū bāp, mā Par'mēsur-kē āgē au tohirē āgē the-son spoke that, 'O father, I God-of before and thee before pāp kihāũ-hai, awar tohār pūt kahuwāl láyak nahī-na. Tab bāp sin have-done and thy son to-be-called fit not-I-am. Then the-father apnē chaktān-sē kahīs kī, 'sab-sē nīk kāptrak láo au e-kā his-own servants-to said that, 'all-of good clothes bring and this-one pahirnā. Au ēk mūdari pahirnā, au gōrē-māī panthī pahirnā, aur āo put-on. And one ring put-on, and feet-on shoes put, and come sab-kē īmān khanī-pū; au khushi manāī. Kāhē-sē-ki hamār (let)-as-every-one eat-(and)-drink; and joy celebrate. Because-that my i beṭwā mari gā-rāhū, phirī-sē jā-hai; herīy gā-rāhū-hai, phir this son dead had-been, again alive-has-become; lost had-been, again milā hai.' Aur wai sab khushi manāwāī lāgē. found is.' And they all joy to-celebrate began.

Baṛkā beṭwā khētī-māī rahā. Jab ū āwā aur bakhī The-elder son the-field-in was. When he came and the-house nagēhān tau nāich-rāng suni-parā. Ėk nokarhā-kā gōhrāy-kē approached then dancing-music became-audible. One servant having-called hawāl pūchhīs. Û batāis ki, 'tohār brū āwū-hai, twān tohār bāp account asked. He said that, 'thy brother has-come, therefore thy father newtā kihīs-hai ki wai khēm-kuśāl-sē āe-gē.' I suni-ke ī feast has-made because he safety-with came.' This having-heard he balut risihā brū aur bakhīrī-māī na gā. Tau wa-kāf bāp āwā au much angry became and house-into not went. Then his father came and chirauri kihīs. Û jawāb kihīs ki, 'etnā dinē-sē ham tohār entreaties made. He answer made that, 'so-many days-from I thy kam-kāj karit-hai aur kāhū-hū tohirē kahē-kē sāwāy dūsārī bāt nahi works am-doing and ever-ever thy saying-of besides another act not kīn, mul tū ham-kā kah-hū ēk chheg-ri-kāf bachau na dihau I-did, but thou me-to ever-ever one goat-of young-ever-ever not gavest ki apnē saughīn-māī saukh karit; mulā jab tohār that my-own companions-among merry I-might-have-made; but when thy
A beṭwā āwā jē samul-lai jajāti berinīn-mī bīl-wāis tau tū that son came who all-even fortune harlots-among wasted then thou nevītā kīheu.1 Tau bāp kahis ki, 'hē beṭā, tū hari-hamesā hamrēn feast madest.' Then the-father said that, 'O son, thou always me
sāthē rahat-hau aur jawan-kuchh hamrē-rahē tawan tohīrē hōy. I
with livest and whatever mine-was that thine is. This
chāhī rahā ki ham sab khusi manāī kāhē-se-ki tohār bhāy marā
proper was that we all joy may-celebrate because-that thy brother dead
rahā, phir jīā hai; aur herīy gā-rahā, phir milā hai.'
was, again alive is; and lost was, again found is.'

1 Berinīn=girls of the Naṭ caste, who prostitute themselves.
2 Kīheu of the original is a slip of the pen for kīheu.
LUCKNOW AND BARABANKI.

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

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

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

The letter ə often becomes yə, as in yək for ek. There is an oblique form of nouns ending in ə, as in yək jauk-əkə, of a man: bərə dərə-kə muluk-mə, in a country of great distance. The masculine genitive termination is kə, direct, and kə oblique. The feminine termination is kə, both direct and oblique. In the phrase nəu-bəmhan-kə bələy-kə, having called a barber (and) a Brahman, the first kə appears to be used as a sign of the accusative. So also in bejswa-kə dəkh-kə, having seen the son.

In pronouns, note the form yə, this.

In verbs, note the typical western forms vakai, he was, and vakə, they were. In the phrase nai bəhəl pəp kikin-hai, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdu of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.
INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADH DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN 1.

Yāk janē-kē dui beṭ'wa rahe. So, ehōt'kā beṭ'wa bāp-sē kahis
One man-of two sons were. Now, the-younger son the-father-to said
ki, 'mōr hīsā bātī dē.' Tab bāp ohi-kā hīsā
that, 'my share having-divided give-me.' Then the-father him-to share
bātī dihis. Kichhū din pāchhē ā sab rupaya lāt-kā lāri
having-divided gave. Some days after he all rupees taking great
dārē-kē muluk-mā nisār-gā. Aur hūā āpan rupayā ā sab kuchāl-mā
distance-of-country-into went-out. And there his-own money all evil-conduct-in
urāy-dihis. Tē pāchhē ohi-kē tirē kuchhā nāhihī rahā; aur hūā
he-squandered. That after him near anything not remained; and there
bārī jhūarā paṭaī āg ār ā lanāy talahī hūce lāg. Tab
great famine to-fall began and he extremely ruined to-be began. Then
yāk bhal-manā-kē tirē ga ār ā āpan khētan-mā suari
one well-to-do-man-of near went and he his-own fields-in suine
charāwāl-kā nōkar rākhis. Tab ohi-kē ji-mā āwā, 'jaun
feeling-for servant put. Then his. mind-into came, 'what
bok'ā-chhok'ā sūri khāt-haṅ wahi pāi to ham khūā;
xuska-et-ceterv suine are-eating that if-I-may-get then I may-eat;
kāh-e-sē-kē ohi-kā kuchhā nāhihī milat-rahāi. Tē pāchhē ā apnē ā man-mā
because him-to anything not was-given. That after he his-own mind-in
sōchis, ki 'mōrē bāp-kē bahut majūr āg rahāt-haṅī sō ab
thought, that 'my-father-of many day-labourers engaged remains therefore now
ham-hū uth-kāī huṅī jāi ār kāhī ki, "mārī tore hiyā aur
I-too arising there may-go and may-say that, "I thee near and
Gusaiyā-kē hiyā bahut pāp kihin-rahī ār ab aisan nāhihī haṅī kī tōr
God-of near much sin have-done and now such not am that thy
beṭ'wa kahāṅ. So jē-māṅē sab majūr tore hiyā
son I-may-be-called. Therefore as all the-day-labourers thee near
āg hāṅī ham-hū-kā lagāy īe.'" I sōch-bichār-kāī bāp tirē
engaged are me-too engaged make."' This thinking the-father near
chālā-gā. Bāp-kā ē beṭwā-kāi dūrē-sē dēkh-kāī bahut sēch ke vacet-anay. The-father-to this son far-off-from seeing much pity āwā aur daup-kāī garō-mē lapṭi-yā-lihis aur bahut chūmnīs came and running neck-in (about) enfolded(him) and much kissed(-him) chāṭīs. Tab beṭwā bōlā kī, 'maī tōrē hiyā aur Gusaiyā-kē hiyā licked(-hiw). Then the-son spoke that, 'I thee near and God-of near bahut pāp kilih-hai aur aisan nāḥī haū kī phēr tōr beṭwā much sin have-done and such not am that again thy son kahāī.' Eh par bāp āpan majūrān-sē kahis, 'kī bhā lī-ay-be-called.' This upon the-father his-own day-labourers-to said, 'that good bhal kāpṛā li-oī aur eh-kā pahiriāō; aur eh-kā ḍhāth-mā mùdarāi good clothes bring and this-one put-on; and this-one's hand-on ring aur görō-māi pān-hī pahiriāō. Iam khusiāli manāīb kī hamār and feets-on shoes put-on. I joy shall-celebrate that my beṭwā mar-kāī jiyyā; aur herāy-kāī, phēr milā.' Tab ā khusāi son dying lived; and lost-being, again was-found.' Then he merriment karāī lāg.
to make began.

Bar-kū beṭwā keo-hān-hār-māi rahai. Jab duāre āwā tab ēt The-elder son fields-in was. When door-to he-came then song aur bājā-kāī awāj sunis. Tab yāk nōkar-sē pūchhis kī, 'āj yū aur and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this kū hai, jaun khusiāli manāī jāt-hai?' Nōkar kahis kī, what is, owing-to which joy celebrated is-being?' The-servant said that, 'Tohār bhūr āwā hai, so tohār bāp ēī barō 'thy brother come is, therefore thy father this-every for khusiāli kilih hai.' Eh par bar-kū beṭwā risān aur worry-making done has.' This upon the-elder son grew-angry and bhītār nāḥī gā. Tab bāp āpāi duārē āy-kā ohi-kā inside not went. Then the-father himself in-doerway coming him maniyis. Ĉ bōlā, kī 'maī iître din-sē tohār sēwā kihūā, appealed. He spoke, that 'I so many days-since thy service did, kab-hū āis nā bhā kī ekō ehe-gṛi-kā bachchhau ever-every so not was that one-every goat-of young-one-even
dētāu kī ap'ne anoi-par'kan-kū kihwāīt aur khusiāli thou-c might-have-given-me that my-own friends I-might-have-fed and merriment karīt; aur jab yū āwā jin sab dhan kas'bīn-mā might-have-made; and when this-one came who all fortune harlots-among urā-y-dihis, tab yū khusiāli manāyin.' Tab bāp bōlā 'he squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O
AWADHÍ OF LUCKNOW AND BARABANKI.

bhaiā,¹ taī tö mōrē lagē rahai; jaun mōrē tirē han sū-an
brother, thou, to-be-sure, me near liced; what me with is that-all
tōr han. Mulā eī sāit khusāīī karāb jārūr rahai ki tōr
thine is. But, this moment merriment to-wake necessary was because thy
bhai mari-kā̃ī ab jiya han; aur herāy-kā̃ī phēr milā han.¹
brother being-dead now alive is; and being-lost again found is.¹

¹ Bhāiā is a term of endearment and can be used for any man.
[No. 6.]

INDO-ARYAN FAMILY.  
EASTERN HINDI.  

AWADH DIALECT.  (DISTRICT, LUCKNOW.)

SPECIMEN II.

Yük gāw-mā yuk lambar-dār-kē nānh-sāri biṭiwa rahi. Jab
One village-in one landlord-of little daughter was. When
wa-ki umar sōrah sat-rah baris-kē bhāi, wah jūn lambar-dār-kā
her age sixteen seventeen years-of become, that time the landlord-to
wah-kē biyāh-kī phikir bārhi. Wah beriyā nāū Bāṃhān-kāī
her marriage-of anxiety increased. That time barber Brāhmaṇ
bolīy-kāī laṇīk-wā-kā dhūphāī paṭhāin. Thōnī dinan-māī yāk laṇīkā milā.
calling a-boy to-search-for he-sent. A-few days-in one boy was-found.
Wah-kē sāth biṭiwa-kāī banībant banī, aur Bāṃhān pūchhā-gawā,
Him with the-girl-of horoscope agreed, and the Brāhmaṇ was-consulted,
aur biyāh-kī tāiyārī bhāi. Laṇīk-wā-kāī bāp āwā aur lēī
and marriage-of arrangement took-place. The boy-of father came and taking
dē-kē pūchhē bat-kāliw hoīī lāg. Hājār rupaiyā balut kāhē
giving-of after words-saying to-be began. One-thousand rupees much saying
sunē tai-bhāwā. Tab lambar-dār rāji-khusi-sē ghar gē aur
hearing-after was-settled. Then the landlord pleasure-with house-to went and
barīt-kāī din badāī-gū. Dulhi-kāī bāp pandā-rāh hājār
marriage-party-of day was-fixed. The bridegroom-of father fifteen thousand
sawīg lā-kāī bārī dhūm-dhām-sē dulhīn-kē gharē āwā aur
relatives taking great pomp-and-show-with bride-of in-house came and
dwārē-chār hoīī lāg. Hōm dachhehīnā-kē
the-ceremony-of-the-door to-be solemnised began. The fire-sacrifice gift-of
māgī-māī pandīt-sē takrār bhāi, lāthī chalāī lāg.
demanding-in the-priest-with quarrel took-place, bludgeous to-be-used-freely began.
Bahut manāi dūnā kait ghāyāl bhāin. Tab barīt rīsāy
Many men both sides wounded became. Then marriage-party being-angry
chalāī. Wahī samay-māī gāw-kē bhāl-bhānu okaṭhā-hōi-kāī
began-to-go-back. That-very time-in village-of good-men coming-together
barīt manāy-lāīn. Chauthē din biyāh bhāṇwā aur bhāt
marriage-party appeased. The-fourth day marriage took-place and rice
barītā khusi-sē khāin; aur bidā-hōi-kāī apūnē ghar āin,
great-pleasure-with they-ale; and having-taken-leave their-own house-to came.
FREE TRANSLATION OF THE FOREGOING.

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

1 These are the usual matchmakers.
2 This is the ceremony of giving a rupee to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called barachchha deyā. In the case of men of the twice-born castes, a rupee or a gold coin is accompanied by a sacred thread.
3 In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridgroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.
4 This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his kith and kin.
The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdu of Lucknow City. There are whole phrases in it, such as un un-tē kahā, which are almost pure Urdu, and the use of the Urdu genitive postposition kā, is quite common.

We notice the same tendency to spell ē as yā, which we have found in the neighbouring districts. For ‘one,’ we have both ēku and yāk. So also we may quote as examples par-dyāsai, to a foreign country; khyāt, a field; dyākhau, see; and syāwā, service. Similarly, here, we have the letter ō represented by wā, as in mwār, my; and hwāl-hai, it is becoming. There is also a strong tendency to make a noun singular end in u. Thus, ēku, one; jauunu, what; asbābu, property; ik-thauru, in one place; and many others. All these peculiarities are due to the influence of the Kamarji spoken to the West.

Nouns Substantive have an oblique form in ai or ē, as in par-dyāsai, to a foreign country; būpsai-kē, of the father; hāthē-mā, on the hand.

As regards pronouns, note mahī-kā, to me; mwār, my, above mentioned; and kōhū, anyone. The oblique form of the pronoun of the third person, ohi, is always spelled wohi. This may be only a variety of spelling.

As regards verbs, the present participle ends in ti, as in karati-haū, I am doing; rāhati-hau, you remain; and rākhati-hāi, they keep. Note the typical western Awadhī forms, rahāi, he was, and rahaī, they were. Note also āi, it is; hwāl-hai, it is becoming; dihīnī, he, honorific, give, for dihin; and din, for dīn, he gave.
[No. 7]

INDO-ARYAN FAMILY. MODIATE GROUP.

EASTERN HINDI.

AWADHI Dialect. (South of District Lucknow.)

एकु मन्द्री-क्री दुःख बेटवा रहै। वोहि-माँ कोटका बेटवा चम्पने बाप-ते काहिन फि दादा तुमहा गिरती-माँ जीवा बंधर जैसा बोहा गया स्म-का बॉट्टी देव। तब उन चम्पने गिरती-माँ उन-का बॉट्टी दिखिकि। कुँ दिन बिभी कोटका बेटवा सब सस्वातु इलाम-कै-कै परवास- सा चला गा चोहू हुवा पुँचा-सी ब्यापण चोि-बस्तु चुपचा-माँ उड़ाए दिखिस। बीहू जब सब दास जुकिन। तब वोहि देण-माँ बढ़ा भूरा परा जो वही गरोधु होहू लाग। तो हुसे एक जिसिया-का हिंया गा नीरी-का जो लिखिस। तब बृहमं वोहिका-का चम्पने ख्यातन-माँ सोही चरावे-का पठिस। बीहि-का मंजु रहे कि सोही-की खाई, पुसी-का ब्यापण धेहू भर भेत हुदा वही ना वोहि-का कोहू डोन। तब सुधिसे-का काहिन कि बहुत मेंजूर ती हमने बापे-का हिंया ख्यात-कै चोहू कुछ बचाकर राखिसे हैं जै में हिंया उपासु करति-हैं। जब में हिंयाः-का चला जारे चम्पने बाप-का लगे चटौँ जै उत्ते हैं कि दादा में तुमहा जी राम-का हुनही हैं जै चम्प में वोहि-तना-का नाहिन कि तुमहा बेटवा बालौ। सहिंका चम्पने मंजूरी-माँ लगाक-सोड। फ्रिडू डुळ्ळा चलसे-का चम्पने बाप-का हिंया स्वामा। जब घर नगिचान तब वोहिका बाप वोहिका पाहिजे में दीका ची रेखे कस्स होइ-कै दीरा मारे स्वामा के कपवाह लिखिस। तब बेटवा बाप-ते चैरिया काहिन कि दादा में राम का जी तुमहा गुहनही हों चव वोहि-तना-का नाहिन कि तुमहा बेटवा बालौ। सुदो बाप चम्पने चाकरन-का काहिन कि नोक २ कार्दा लखाओ बीहू वोहि-का पहिराय-टेंड। बी सुढरी हाथी-माँ जी पनही पांचे-माँ पहिराय-टेंड। बी सब मन्द्री नेतुता खाईका बी स्वसे में कि व्यार बेटवा मरी-का फर जिया ची हेरामु-कै फरी मिला। बी सब मन्द्री खुसी करे लागी।

वोहि बरिया वोहिका बड़का बेटवा ख्यात-माँ रहे। जब बोहू बोहिट-की घर-की नगोचे चावा तब नाचे गावे-की हाँक सुनिस। तब याक चाकररा बोलाक-का पूँछिस कि बृहू का ख्यात है। तब वोहि बोहिने कहा तुमहारा
भाय भावाहे। उन-के खद-सबाह चाय-गे तुम्हारे बाप नाम-रंगु कहिसी-हे। बोहु बहुते रिसान। घर-के मित्र-भै न जाते-हे। येरी-माँ बोहि-का बापु घर-के निकारी भावाहे भी मनावै लाग। बोहि बाप-के कहिसी कि बाखौ येरी दिन-ते तुम्हारे खावा कारते-हो चौं कवो तुम्हारे काहा नहीं टारा। तौन-पर तुम करों हम-का एडु छैंगरो-का बसो ना दिसी कि चपने घौहारिन-के साथ खुसो कारत। मुहूर जब-के तुम्हारे बेंच बेटवा भावा जौने चापन चोज बसु किलनारी-माँ उद्वास दिहिनि तौन-माँ तुम उन-के बरे बड़ो खुसो किसी। उन उन-के कहा कि बबा तुम तौ रोजुड़ हमरे-लगे रक्तते-हो। जौनि चोज बसु हमरे हैं तौनि तुम्हारे-हो छाड। हम पंचन-का चढ़ो कि खुसो काहौ काढ़े-के कि तुम्हारे भाइ मरि-ये जिया-हे भी छेला-के फिरि मिला है।
[No. 7.]

INDO-ARYAN FAMILY.  MEDIATE GROUP.

EASTERN HINDI.

AWADHÍ DIALECT.  (SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Eku manai-kā duī beṭwā rahaī. Wahī-mā ohōt'kawā beṭwā ap'nē
One man-of two sons were. Them-in the-younger son his-own
bāp-tē kahisi ki, 'dādā, tumh'ri girasti-mā jaunu hamār hīsā
father-to said that, 'father, thy fortune-in what my share
hōī taunu ham-kā bāṭī déu.' Tab un ap'nī giristi-mā
may-be that me-to having-divided give.' Then he his-own fortune-in
un-kā bāṭī dihini. Kuchh din bītā ohōt'kayē beṭwāī sab
him-to share gave. Some days having-passed the-younger son all
ar'bābū ik-thauru kāt-kāt par-dīśāi chalū-gā, aurū hūwā
property one-place-in having-made a-foreign-country-to went-away, and there
pahūchī-kā āpān chīj-bastu luch'pan-mā urū-dīhīsī. Aurū jab sab
reaching his-own things wickedness-in squandered. And when every
dām chuki-gē tab wohī dās-mā baṛā jhūrā parā au wahau garibu
farthing was-spent then that country-in great dryness fell and he-too poor
hōī lāg. Tau hūwāī ēku jīmīdār-kā hīyā āu nauk'rī kāt-lihis.
to-be began. Then there one landholder-of near he-went service he-took.
Tab wohī wohī-kā ap'nē khīyān-mā sōrī charāwāl-kā pāthaisī. Au
Then he him his-own fields-in swine feeding-for sent. And
wohī-kā manu rahai ki sōrī-ki khaī būst-tē āpān pēṭu bharī-lēī
his desire was that swine-of eaten hoaks-with my-own stomach I-may-fill,
mudā wahau nā wohī-kā kōhū din. Tab sudhī-kā-kā kahisi ki,
but that-even not him-to anybody gave. Then recollecting he-said that,
bahutī mājūr tu ham'tē bāpāi-kō hīyā khīy-kāī aurū kuchh
many labourers surely my father-of near having-eaten and something
bachūī rākh'ti-hāī, au māī hīyā upāsu karati-haū. Ab māī
having-saved keep, and I here fasting am-doing. Now I
hiyā-tē chalā-jāū ap'nē bāp-kō lāgē ātau au un-tē kahaū ki,
here-from may-go my-own father-of near my-walk and him-to I-may-say that,
"dādā, māī tumhār au Rām-kā gun'hi haū; au ab māī yehi-tanū-kā
"father, I thy and God-of sinner am; and now I this-like
nāhīn ki tumhār beṭ'wā bājāū. Mahī-kā ap'nī mājūrī-mā
not-am that thy son I-may-be-called. Me thy-own labourers-in

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lagā-āṭu." Phirī hūwā-te chālī-kāṭi ap’nē bāp-kē hiyā āwā. Jab engage." Again there-from going his-own father-of near he-came. When ghar nagichān tab wohi-kē bāp wohi-kā pahībā-hē dikh au house he-approached then his father him beforehand saw and dekh’-tai khus höi-kāi daurā, mārē-mayā-kē immediately-on-seeing pleased having-become ran, owing-to-love ehhāprāy-lihisi. Tab beṭ’-wā bāp-te chauri kihisi ki, ‘dādā, he-embraced-him. Then the-nom the-father-to entreaties made that, ‘father, mā’ Rām-kā au tumhār gun’hi haū. Ab yehi-tanā-kā nāhin ki I God-of and thy sinner anu. Now this-like not-am that tumhār beṭ’wā bājaū.’ Muda’ bāp ap’nē chak’ran-tē kahisi thy son I-may-be-called.’ But the-father his-own servants-to said ki, ‘niki niki kap’rā lyāwō au yehi-kā pahīray-dēu; au mūd’ri that, ‘good good clothes bring and this-one-to put; and a-ring hāthē-mā au pan’thī pāyē-mā pahīray-dēu. Au sab manai neutā khānī hand-in and shoes feet-on put. And (let-)all men feast eat au khus bā, ki mwār beṭ’wā mari-kāṭi phirī jīyā; au and pleased become, that my son having-been-dead again lived; and hemī-kāṭ phirī milā.’ Au sab manai khusi karāī laγī. being-lost again has-been-found.’ And all men merriment to-make began.

Wohi beriyā wohi-kā bar’kawā beṭ’wā khvāt-mā rahai. Jab wohu (At-)that time his elder son the-field-in was. When he lūṭi-kāṭi ghar-kē nagichē āwā tab nāchāī āwāl-kāī bāk sunisi. Tab returning house-of near came then dancing-singing-of sound he-heard. Then yūk chākar-kā bolāi-kāī pūchhisi ki, ‘yehu kā hwāt-hai?’ Tab one servant having-called he-asked that, ‘this what is-being-done?’ Then wohi wohi-tē kahā, ‘tumbārī bhāy āwā-hai. Un-kē khāir-sallāh āye-tō he him-to said, ‘thy brother is-come. His with-safety coming-from tumh’rē bāp ničhu raṅgu kihisi-hai.’ Wohu bahunutai risān. Ghar-kē thy father dancing music has-made.’ He much grew-angry. House-of bhitarai na jāt-rahai. Yetrë-mā wohi-kā bāpu ghar-kē nikari-āwā inside not going-was. In-the-meanwhile his father house-from came-out, au manāwālī lāg. Wohī bāp-tē kahisi ki, ‘dyākhau, and to-appease(-him) began. He the-father-to said that, ‘see, yetrē din-tō tumhārī syāwā karītī-hai, au kabaū tumhār kahā so-many days-from thy service I-am-doing, and ever-even thy saying nahī tāri; taunē-u-par tum kabaū ham-kā ēku ohhēg’rī-kā not I-transgressed; that-ever-on thou ever-even me one goat-of bachehau’ nā dihyau ki ap’nē byauhārin-kē sath khusi-karit.
young-one-ever not gave that my-own friends-of with I-might-have-made-merry.

Mudau jab-tē tumhār yehu beṭ’wā āwā jaunī āpan chij-bastu But since thy this son came who his-own fortune
chhinārā-mā urāi-dhibisi, taunē-mā tum un-kē barē barī khusi kihyaū.

debauchery-in wasted, that-on thou hin-of for great merriment madest.

Un un-tē kahā ki, ‘bachchā, tum tau rōjui hamrē lagē rahati-hau;
He him-to said that, ‘son, thou surely daily me near licient;
jauni chij-bastu hamrē hai tauni tumhari-hī āi. Ham paṁchan-kā eahāī
what property me-with is that thine-indeed is. Us all-to it-is-proper
ki khusi kari kahē-tē-ki tumhār bhāi mari-kāī
that merriment we-may-make because-that thy brother having-been-dead
jiyā-hai; au herāy-kāī phiri milā-hai.’
lived-has; and having-been-lost again been-found-has.’
PARTABGARH.

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

The specimens contain several examples of the redundant form of nouns, which ends in annā, as in beṣunā, a son; bapunā, a father. The third person singular of the past tense of transitive verbs often ends in isi instead of is, as in kihis, he did, instead of kihis. We also find examples of the past tense in án of verbs whose roots end in á, as in dayān, he felt compassion; risián, he was angry.

The suffix of the genitive masculine is often kāi, as in dādā-kāi majūr, servants of my father; dayū-kāi magich, near God, and many others. Nouns ending in consonants have an oblique form in ē, as in hāthē-mā, on the hand; gharē-mā, in the house and many others. Note the form tukač, to you. The third person plural of verbs often ends in ē, instead of in en. Thus, we find rahē, instead of rahen, they were. The following forms which are not given in the grammar may also be noted; bechabyā, will you sell? ham jāwā chāhit ahaī, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.  

Mediate Group.  

EASTERN HINDI.

Awadhi Dialect.  

(East and Centre of District Partabgarh.)

SPECIMEN I.

कौनी सन्देह-को तुड़ जेतवा रहिन चौ उन-माँ-से लहुरवा अपने वाप-से काहिस ढाक्का हो माल-टाल-माँ-से जवन हीसा हमार निकसे तवन हम-का ते या। ती वाप भाप रिजिक उन-माँ बाँट दिखिस। ती काहु दिन बोल लहुरवा जेतवा भाप माल-टाल जोर-को टूंटी पर्शसे निकासि गवा चौ हुंचाँ कुजाजी-माँ भाप खूंजी गंवाँ दिखिस। चौ जब ज सर-बस उड़ाइ दिखिस हुंचाँ एक बड़ा भूरा पड़ा चौ ज दिख होऊ लग।

to ज बहु दे ष्ट-को एक सन्देह-से जाउ मेव बिहिस। ज मन्द कहिका अपने खेतवन-माँ सूचरि चरावे बरे पठे दिखिस। चौ ज सूची-से उड़े चोकरे-से जोनिका सूचरि खात-रहिन भाप घेत पालत। चौ बीज कहिका काहु टेट-न-रहा। चौ जब ज भापे-माँ भावा तौ काहिसे हमरे ढाक्का वाल कालिक भजूर नीकी तरह खात पिपात बचै। चौ हम भूखन मरत बचै।
एवं उठः हे योग्यराज-पास अपने ऐसे दिये उन-से जाने-के कहिएँ दान में
देव-के ची तोहरे नगोच कसूर निकल-बहरे ची खव तोहार बेटवा कहवावै
लाइक नाहीँ। हम-का चविन एक मजबूर ची नाईँ बनवा। यो अ
उठा ची अपने वाप-के लगी ब्राह्म। मुझा बेटौना दूरे सबहे रहवे कान फि
वहि-के वाप वहि-का दिख चिहिसक ची दयान ची दीवार ची वहि-से गँगे
मिला ची मुक्मा चिहिसक। ती बेटवा बहि-से कहिस दादा हम द्यू-कर
ची तोहरे नगोच कसूर निकल-बहरे ची तोहार बेटवा कहवावै लाइक नाहीँ
खव रसा-बहरे। मुझा बपीना अपने चकरन-से कहिस भिको उहँना चै
ब्राह्मा ची वहि-का पहिरवा। एक सूदिटे हाथिया-ची पनहीं गोड़े-माँ पहि-
रावी ची हम-का खाण ची मीज करे देखा। कहिले कस मोर दे बेटौना
मुझा रहा खव ची उठा-बहरे। ज हेराझ गवा रहा ची मिला-बहरे। ची बे
मीज करे लागे।

चबहे वहि-के बेटवा बेटवा खेत-सा रहा। ची जैसन क भाबा
ची घरे नेकचान नाचे गावै-के चबज सुनिस। ची ज चकरन-माँ-से
एक-था गुहरास स ची पूंखिस फि ई काज चढ़े। ती चकरवा बहि-से कहिस
तोहर बेखरा ब्राह्मा-घे ची तोहार ददा खिब्राहा बिखी-बहे काहे-ते फि
ज़ बहि-का कुसल-किर-ते पाइस। ची ज रिसिना ची भितरा वाम-न-
रहा। टहि-पर बहि-कर बपीना निकास को भाना ची चेतरी बिहिसक। ची
ज़ ददा-से चपने जबवा-माँ कहिस दक सी राज फि ई मोर तोहार सेवा
करत जोतना बिरस बीता ची कबवै तोहार कहा न टारा। ची बोढ़-
पर दौ हम-का कबहू एकी देलवा न दिखा फि हम चपने गोड़चरण-माँ
मीज वारित। मुझा जैसन तोहार ई बेटवा भावा जीन तोहार रेखी
pतुलचन-सा खब चिहिसक तूं दोंगरे मुझे जलसा बिखा। ती बपीना
बहि-से कहिस बेटवा तै ती सदा हमरे साधे रहते चहस। ची जीन
लमरे चढ़े तोन तोहारे बढ़े। हम-का खुसो करव पदि रहा ची मीज करव
कहि-से फि तोहार ई मेखरा मुखा रहा ची फूला जी उठा वढ़े। ची हेरान
रहा फूल मिला चढ़े।
INDO-ARYAN FAMILY.  
EASTERN HINDI.

AWADHÍ DIALECT.  
(EAST AND CENTRE OF DISTRICT PATAKARAN.)

SPECIMEN I.
TRANSLITERATION AND TRANSLATION.

Kaun̄ā manai-kō dui beṭwā rahin.  
Au un-mā-sē lahurwā  
A-certain man-of two sons were.  
And them-in-from the-younger  
apnē bāp-sē kahis, ‘dādā hū, māl-tāl-mā-sē jawan hisā hamār  
his-own father-to said, ‘father O, the-property-in-from what share my  
nik’sai tawan ham-kā dai-dyā.’  
Tau bāp āpan rījik  
may-come-out that me-to give-away.’  
Then the-father his-own livelihood  
un-mā bāt-dihis.  
Au kachhu din bitte lahurkā beṭwā āpan  
them-among divided.  
And some days passed the-younger son his-own  
māl-tāl jūrī-kā dūrai parḍēsai nikasi-gawā au hūṅ  
property-etc. collecting a-distant foreign-country-to went-out and there  
kuchāli-mā āpan pūjī gāwā-dihis.  
Au jab ē sarbās urāi-dihis,  
evil-conduct-in his-own fortune wasted.  
And when he all squandered  
hūṅ ēk bāra jhūrā paṛā au ū dik-hōi lāg.  
Tau ē there one great famine fell and he to-be-troubled began.  
Then he  
wahi dēs-kō ēk manai-sē jāi mēl kihis.  
Ū manai wahi-kā  
that country-of one man-to going union made.  
That man him  
apnē khetwañ-mā sūari charāwāṅ barē paṭhāi dihis.  
Au ū his-own fields-in swine feeding for sent away.  
And he  
khusisē uhai chokrē-sē jaunē-kā sūari khāt-rahin āpan  
pleasure-with those-very husks-with which the-swine used-to-eat his-own  
pēt pālāt;  
au kōu wahi-kā kachhu dēta-raḥā.  
stomach would-have-supported; and any-body him any-thing to-give-not-used.  
Au jab ē āpē-mā āwā, tau kahisi, ‘hamṛē dādā-kāī  
And when he himself-in came, then he-said, ‘my father-of  
katik majūr niki-tarāh khūt piat ahaī, au ham bhūkhan  
how-many servants in-a-good-way eating drinking are, and I from-hunger  
mārāt-ahī.  
Māi utīhihāu au dādā pās apnē jaihāu au  
dying-am.  
I will-arrise and the-father near my-own will-go and  
un-sē jāi-kāi kahihāu, “dādā, māi Dayū-kāī au tohṛē nagich  
him-to going I-will-say, “father, I God-of and thee-of near  
kasūr kīh-āhaī, au ab tohūr beṭwā kahrwāwāṅ lūk nāhī  
sin done-have, and now thy son to-be called worthy not
ahī. Ḥam-kā ṛapan ēk maṯūrkī nāī bānwaī."’ Au ū uthā am. ‘Me thīne-oon one servant-of like make.’’ And he arose
au apnē bāp-kē lāgē āwā. Mulā bēṭaunā dūrai ab-hī
and his-oon father-of near come. But the-son fir-of-ever yet
raḥbār-kīn, ki wahi-kī bāp wahi-kā dōkh-lihisi, au dayān, au
was, that his father him happend-to-see, and took-pity, and
daurā, au wahi-sō garē mīlā au chhumā lihisi. Taṃ bēṭwā
rau, and him-with by-the-neck met and kisses took. Then the-son
wahi-sō kahisi, ‘dādā, ham Dayū-kar au tohtrā nagīch kasār
him-to said, ‘father, I Goī-of and thee-of near sin
kīhū-ahī, au tohār bēṭwā kahwāwāī laīk nāhī ab rahā-ahī.’
done-have, and thy son to-be-called ṛīt not now I-remained-am.’
Mulā bapaunā apnē chakṛṭan-sō kahisi, ‘nikau upṁhā hari-wāwā
But the-father his-oon servants-to said, ‘the-good teroppe bring
au wahi-kā pahiwāwā. Ek mūdri hāṭhē-mā au panṛhi gōṛ-mā
and that-one-on put. One ring hand-on and shoes foot-on
pahīwawu, au ham-kā khāo au mauj-karaī dēā; kāhē-sō kī
put, and us to-eat and merriment-to make let; because that
mōr ē bēṭaunā mūa rahū, ab ji uthā-ahī; ē hernī
my this son dead was, now alive arisen-is; he lost
gawā-rahā, au mīlā-ahī.’ Au vai mauj karāī lāgē.
had-gone, and found-is.’ And they merry to-make began.
Ah-hī wahi-kā jēthār-wā bēṭwā khāṭō-mā rahā; au jāsīn ū
Now his elder son field-in was; and as-even he
āwā au gharē nek-chān niĉhāī gawāī-kāī āwāj sunis; au ū
came and house approached dancing dancing-of sound he-heard; and he
chakṛṭan-mā-sō kī-kā guhṛūs au pūcchhis ki, ‘i kāu ahaī?’
servants-in-from one called and asked that, ‘this what is?’
Tāu chakṛṭwā wahi-sō kahisi, ‘tohār bhālkrā āwā-ahāi, au tohār
Then the-servant him-to said, ‘thy brother come-is, and (by)-thy
father feast been-made-has, because that he him safety-welfare-with found.
Au ū risīṇ au bhīṭrā jāt-na-rahā. Ihi-par wahi-kar
And he grew-angry and inside going-not-was. This-upon his
bapaunā nikasi-āwā au cheraurī kihisi. Au ū dādā-sō apnē
father came-one and entreesies made. And he the-father-to his-oon
jabā-mā kahis, ‘Dēkhā, tāu, rśjū, ki hamai tohār sēwā karat
answer-in said, ‘Sēs, vérify, sir, that to-me thy service doing
kēṭnā baris bitā au kab-hū tohār kahā nu ḍārā;
how-many years passed and ever-ever thy words not (I-)transgressed;
anub-par tē ham-kā kab-hū ēkau helwān na dibā,
and that-ever-on thou me-to ever-ever one-ever kid not givev,
ki ham ap'ṇē gāin-mā mauj karit. Mulā, jaisin that I my-own friends-among rejoicing might-have-made. But, as-even tohār ī beṭ'wā āwā, jaun tohār rōji patur'yan-mā khāi-lihisi, thy this son came, who thy livelihood harlots-among ate-up, tū ok'ṛē muddē jāl'sā kihyā.' Tau bapaunā wahi-sē kahis, thou him for a-feast did.' Then the-father him-to said, 'beṭ'wā, taī tau sadā ham'ṛē sāthē rah'tai-ahasi au jaun 'son, thou verily always me with living-indeed-art and what ham'ṛē ahaī taun tohārī ahaī. Ham-kā khusī karab padē mine is that thine-indeed is. Us-to merriment to-make proper rahā au mauj karab, kāhē-sē ki tohār ī bhāik'ṛā nuā was and rejoicing to-make, because that thy this brother dead rahā au phuni ji uthā-ahai; au herān rahā phuni milā ahaī.' was, and again alive arisen-is; and lost was again found is.'
Specimen II.

एक राहीरे के घर-माँ चार मण्डी लिखका सास पतोह चौर बाप रहत रहें। मुला चाषु बहिरः रहें। बेटोना एक दिन खिलते-माँ हर जोतत-रहा ची ओसी होरी-से ढूँढ़ राही चला-ग्रावत-रहें। वें बेटोना-से गुहराई-कै पूँछिन कि हम रामनगर-का जाना चाहित-हैं की नौने ढग-से जाई। तौ ज भिनिवा जानिस कि हमरे बरथवन-का पूँछत चाहें कि बेटोना बी गोह-राइ-कै कहिस कि बरथवन-का हम न बेचवे। यहिं पर रक्ता-गोरीं। गुह-राइ-कै कहिन कि हम-का बेल न चाही-रख्मा जी जानत हुआ ती लखाई द्या। तौ ज जानिस कि सी सपेया बरथवन-कै लगावत चाहें। बी गुह-राइ-सि राज-सी सपेया काय जी दुग सी देखी तवहूँ हम चापन बरथवन तुहें न देखत। ककुक वें-माँ बोह-कै महतारी रोटी वड़-कै बरे लीः। सुखा काँती बेरा बेटोना बोला माफ़ ही चाज दुग मण्डी बरथवन-कै सी सपेया देत-रहें। मुला हम कहा कि दुग सी-का हम न देवै। सी सपेया कौन बीज चाहें। महतथा बोली कि बाँ बचा हम-हूँ जानित-हैं कि सागे-माँ लोग बाज सेवाई हुइ गवा चहे। मुला जीन वूक होइ तनी तुही एंसिन खाई ल्या। लौट-कै जब घर बाज ती पतोहिया-से कहिम कि लोग चाने-माँ बस सेवाई-कै दिखे कि बेटोना-से रोटी नाहीं खाइ-नै। तौ ज कहिस कि बासन देने-से मिठाईं कब लिखौ-रहा। दादा जीन टुपार-पर बैठ-कहत-हैं चला तिन-से कूलबाई देखी। दूनी भगवत भूगत जी टुपार-पर बाज़ैं ती पतोहिया ससुर-से बोली कि क-कहीं तू हमे बामन टैं-से मिठाईं लेत कब देखी रख्मा। तौ ससुरा बोला कि गोह चरावै ती तूं जा बी लाठी हम-से पूँछ्या।
INDO-ARYAN FAMILY.  

MEDIAITE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.  

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek aHIR-kō gharō-MĀ chār manāī, lariKā, sūS, pataöh,
One cow-herd-of house-in four persons, son, mother-in-law, daughter-in-law
aur bāp, rahat-rahē. Mulā chāryā bahir rahē. Bētaunā ēk din
and father, living-were. But all the-four deaf were. The-son one day
and father, living-were. But all the-four deaf were. The-son one day
khātē-mā bar-jōtā-rahā au ohi ārt-se dui rāhī chalā-āwat-
tho-field-in ploughing-was and that side-from two wayfarers coming-
rahē. Wai bētaunā-so guhraī-kāt pūohhin ki, ‘ham Rāmnagār-kā jāwā
were. They the-son-to calling-out asked that, ‘we Rāmnagar-to go
chāhit-ahai. Kānnū ḍagar-so jāī?’ Tau ū aHIR-wā jānis ki,
chāhit-ahai. Kānnū ḍagar-so jāī?’ Tau ū aHIR-wā jānis ki,
whiK. Which way-by should we-go?’ Then that cowherd knew, that,
‘ham’rē bar’dhawan-kā pūohhat-ahāī ki, ‘bech’byā?’’ Au gohrāī-kāt
my oxen-about they-are-asking that, “will-you-sell?”’ And calling-out
kahis ki, ‘bar’dhawan-kā ham na bech’bāī.’ Yahi-par rastā-girnai
said that, “the-oxen I not will-sell.” This-on the-wayfarers
sahis ki, ‘ham-kā bail na chāhī-rahyā, jau jānatt-huā tau
calling-out said that, “us-to oxen not required-were, if you-know then
lakhāi-dyā.’ Tau ū jānis ki, ‘sau rupaiyā bar’dhawan-kāt
show-us-the-way.” Then he supposed that, “a-hundred rupees oxen-of
lagāvat-ahāī,’ au guhrais ki, ‘rājū, sau rupaiyā kāw; jau
price-they-are-fixing,” and called-out that, “sirs, a-hundred rupees what; if
duyu-sau dētyō tab-hū ham āpan bar’dhawan tuhāī na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
dēit.’ Kachchhu bēr-mā khā-kā mahātāri roṣī wahi-kē barā laui.
dēit.’ Kachchhu bēr-mā khā-kā mahātāri roṣī wahi-kē barā laui.
I-would-give.” Some time-in his mother bread him for brought.
Rūtyā khūṭi-bērā bētaunā bōlū, ‘māi hō, āj dui manāī
The-bread at-the-time-of-eating the-son spoke, “mother O, to-day two men
bar’dhawan-kāt sau rupaiyā dēt-rahē, mulā ham kāhā ki, “dui
oxen-of, hundred rupees giving-were, but I said that, “two
sau-kā ham na dēbāi. Sau rupaiyā kaun chīj ātāi.”’
hundred-for I not will-give. A hundred rupees what thing is.”’
Mah'taryā bōli ki, 'hā, bachhāhī, ham-hū jānit-hai ki sāgē-mā
The-mother spoke that, 'yes, boy, I-too know that vegetable-in
lōn āj sewāi hui-gawā ahai, mulā jaun-kuchh
salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever
hōi tani-tuni aisin khāi-lyā.' Lauṭ-kā'ī jāb gharō āi tau
be little-little so eat.' Returning when to-house she-came then
patohiyā-sē kahis ki, 'lōn sāgē-mā as sewāi-
the-daughter-in-law to she-said that, 'salt vegetable-into so excessive-
kāi dihē ki betoonaś-so roṭī nāhī khāi-gai.' Tau ā
having-made thou-gavest that the-son-by bread not was-eaten.' Then she
kahis ki, 'bāsan dār-kāi maī mithāi kab lihyō-rāhā? Dādā jaun
said that, 'utensils giving I sweets when had-I-taken? The-elder who
duārē-par baith-rahat-hai, chāla, tin-sō hajurāi-dēī.' Dānau
the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.' Both
jhag'rat jhag'rat jau duārē-par āī tō patohiyā
quarrelling quarrelling when the-door-at came, thou the-daughter-in-law
sasur-sē bōli ki, 'ka-hō, tō hamaī bāsan dār-kāi mithāi
the-father-in-law to spoke that, 'well, you me utensils giving sweet
lēt kab dēkhe-rabhayā?' Tau sasur-wā bōli ki, 'Goru chārāvāt
taking when saw?' Then the-father-in-law spoke that, 'cattle to-feed
tau tū jā, au lāthi ham-sē pūchhīb'hyā?
 to-be-sure thou goest, and stick me-from will-thou-ask?

FREE TRANSLATION OF THE FOREGOING.

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

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

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

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Bae Bareli. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel ē, we often find yā, as in yāk for ēk, one; dyās for dés, a country; dyākh līhīs, he saw, and others. Nouns have an oblique form in āi, as in pur-dēsāi, in a foreign country; luchchāir-mē, in dehauchery; khēlai, in the field. There is an oblique genitive in kērē, as in maunāi-kērē, of a man; dyās-kērē, of the country; dyā-kērē ag-rewā, before God; bāp-kērē-langē, near the father.

Among pronouns, note yā tohār bhāi, this thy brother; wā-kē-pūchhē, after that, which looks like a Western Hindī form; wāhi pūn-haī, he has got him.

In the verbs note rāhē, they were; forms like kāhēsī as well as kāhīsī, for the third person singular past of transitive verbs; and second persons plural like dinhyā, thou gavest, and kīhā, thou madest.

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

<table>
<thead>
<tr>
<th>Eastern Sub-dialect</th>
<th>587,500</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Sub-dialect,—</td>
<td></td>
</tr>
<tr>
<td>West of District</td>
<td>51,000</td>
</tr>
<tr>
<td>Pargana Patti</td>
<td>271,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>322,500</strong></td>
</tr>
<tr>
<td><strong>916,000</strong></td>
<td>916,000</td>
</tr>
</tbody>
</table>

The dialect of the east of the district has been returned as Pūrī. If we confine this name to Western Bhojpuri, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpuri, but, like that of the west and north, is clearly a form of Awadhī.
ENO-ARYAN FAMILY.

EASTERN HINDI.

Awadhi Dialect.

WEST OF PARTABGARH DISTRICT.

SPECIMEN I.

याक मनुष्य-कीर्ति दृष्टि बेठवा रहें। उन-सातों कोटका बेतिना चयन बाप-ते कहितो काका बहान-मात-तों जीन ही सा हमार होत-घोड़ हमेरे हवाले के घा। तै हाय चापन बन उन-माँ बाँट दिखिस। या-कै सलाम दिना पाल्चऽ कोटका लरिकोना चापन संपति बतोर लिखिस श्री तौर पर देरे कौमे सुलक-का चला गवा ची तुहाँ तुले-माँ चापन सब बन उड़ान दीखिस। श्री बहि-कै सब उड़ान दौं दौं चापन वह दास-माँ बड़ा काल परा ची ज कंगाल बोड़ लाग। तै ज जाङ-कै बाह दास-कीरे याक रहीस-से भिला। तौन बहि-का खेतवन-माँ सुरंगी चरावे बदे पटकतै। श्री ज बनन दे उहे छक-बन-न-ती जीन सुरंगी खात-री चापन बिट पते। मुला कोंज बहि-का दैंते न रहा। श्री ज ती समझा कि हमेरे काका-कीरे चन्दन मजर भरी भाँत खाल पीछत बाटे ची हम उपाय सन मरहत है। बच-हीने तें उठरी बी चपने खाका तौरे जाङ-कै काफऱ्यो हाज में दयू तोरे ची तुहारे चगवाँ कसूर बीचे ही ची तोहार लरिका कार्ये जोग नाहीं रह्ये। श्री याव हेरे चपने याक मजर-की तना राख-ख्या। श्री ज उठा ची चापन बाप-कीरे लगे बावा। मुला लरिका-जबे दौरिन रहा बहि-कर बाप बहि-का बाख लिखिस मयान श्री दौर-कै बहि-से गरे लगात भिला ची चुप किस। तै लरिकोना कहेसी काका हम दयू-कीरे ची तौहारे लगे कसूरथ पत्नी श्री चब तोहार लरिका बाजे जीत नाहीं रहन। बाप मचार-ने बेला बड़ा बस निवास ले बावी ची लरिकवाका परिवारै याक मुद्री बाहे-माँ ची ठूला रवि-माँ परिवारी। जाहे-ने हम खार्की ची हृदय होती करी। बाहेरे कि हमार ई लरिकोना मरी गवा रहा चब जिता चहरी। खोपान रहा चवहरी पुन सिला-चहरी। श्री ये बनन बावे लागे।

चवहरी बहि-कै जहैना लरिका खेते गवा-रहे। श्री जैसन ज साया घरे-कै नौरे ची नाचवे ची गीट-ने सबद सुमारे दोंग ज चकर-सा-माँ-ते
एक-का गुर्जराईस ते पूर्व बंध-कर जीन मतबल बढ़े । तो चकरवा कहिशि
तोहार। छोटका माई भावा ग्रहे तोहार वाप पहनरू जिहिन-हैं कि वाहि दिष्टत
जागत पाइँद-हैं। तब ती क विश्वास ती भित्राम न पैठत-रहा। किब वर्णना
भावा भी किसी जिहिस। लरिकावा जातर दिष्टस कि हमैं ती जेह-का
तोहारी सेवा-माँ जानें कतना बर्स बीत गवा भी कबहूं तोहारे बढ़े कीरे
खिलाफ़ न चला। तूं कबहूं याशी हिलवान तालुक नाखैं दीन्द्वा जिं बयने
व्योक्षारिन-माँ चेन करित। मुला जवहूं तोहार ईँ लरिकावा भावा जीन तोहार
सच धन कसिन-माँ उड़या दिष्टस तूं जाफत किस्सा। ती वाप बोला का
बेटवा तूं ती हमरे मिले सदैव रहत-रहा श्रीर जीन हमार बढ़े तवन
तुक्करे बढ़े। मुला हम-का वाजिव रहा कि खूब सुखालो भी मीज वरूं कि
यू तोहार माई गुजर गवा-रहा चव जिष्टा बढ़े खोड़ गा-रहा भी फुन पावा है।
[No. 10.]

INDO-ARYAN FAMILY.

AWADHÍ DIALECT.

(EASTERN HINDI.

(MEDIATE GROUP.

(WEST OF PARTAGARH DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk manāi-kērē dui beṭwā rāhē. Un-mā-tō ehoṭ'kā beṭaunā
One man-of . two sons were. Them-in-from the-younger son
ap'ne bāp-tē kahsi, 'kākā, jadāt-mā-tō jaun hīsā hamūr
his-own father-to said, 'father, property-in-from what share mine
hōt-hōi, ham'ṛē hawālē-kāṭ-dyā. 'Tāu bāp āpan dhan
may-be, to-me give-away.' Then the-father his-own property
un-mā leṭ dīhis. Wā-kē kachhuk dīnā' paēhē ehoṭ'kā
them-among dividing gave. That-of some days after the-younger
larikānā āpan sampati bātūr-līnhis au dūrī pur-dāsai
son his-own fortune collecting-took and distant in-a-foreign-land
kaunā muluk-kā chalā-gawā. Au tāh'wā lūchēhāi-mā āpan
a-certain country-to sent-away. And there debauchery-in his-own
sab dītan upūi-dīnhis. Au wahi-kāl sab upūi-dīnhē up'rīnt
all property squandered. And that all squandering after
wahi dyās-mā barā kāl para au ā kāngūl bōi lūg.
that country-in great famine fell and he poor-to be began.
'Tāu ū jāi-kāl wahi dyās-kērē yāk raḥis-sō milā. Tāun
Then he going that country-of one inhabitant-with met. He
wahi-kā khet'wan-mā suari charawāi-badē pāthāis. Au ū anand-sē
him fields-in swine feeding-for sent. And he pleasure-with
uhai chhekal'wan-tē, jaun suari khāt-rahi, āpan pēṭ
those-very husks-with, which swine used-to-eat, his-own belly
pal'tai, mulā kōu wahi-kā dētai-na-raḥā. Au ū tāu
would-have-supported, but anybody him-to need-not-to-give. And he then
sam'jāhā ki, 'ham'ṛē kākā-kērē anēkan majūr bharī-blūt
remembered that, 'my father-of many day-labourers in-a-good-way
khāt-pīat-bātāi au ham up'wāsan marit-hai. Ab-hīnaī māī
eating-and-drinking-are, and I from-fasts am-dying. Just-now I
will-arise and my-own father near going I-will-say, "father, I

m
Dayū-kārē au tumhārē agwā kasār kinhē haū. Au tohār larikā God-of and thee-of before sin done have. Now thy son kahāwāē jog nāhī rahrō. Au ab hamaī apnē yāk to-be-called worthy not I-remained. And now me thine-own one majūr-ki tanā rakh-lyā."' Au ū uthā au āpan bāp-kōrē lagē labourer-of like keep."' And he arose and his-own father-of near āwā. Mulā larikwā jhabai đurīn rahā wahī-kā bāp wahī-kā came. But the-son when-even far-off was his father him dyāk-lish, mayān, au daur-kāt wahī-sē garē lagāi happened-to-see, took-pity, and running him-with on-neck embracing mīlā, au chhumā. Tau larikaunā kahesi, 'kākā, ham Dayū-kōrē met, and kissed-him. Then the-son said, 'father, I God-of au toh-rē lagā kasār-band ahi, au ab tohār larikā bājāt and thee-of near sinful am, and now thy son to-be-called jōgā nāhī mhen.' Bāp chak-ran-tē bōlā, 'barhyā bastra fit not I-remained.' The-father the-servants-to spoke, 'good clothes nikās lāl-āwau au larikwā-kā pahāriwau; yāk mundri håthē-nāī au taking-out bring and the-son-on put; one ring hand-on and jūtā gwārō-mā pahāriwau; jāhē-tē ham khārī au khusyāli shoes feet-on put; so-that we may-eat and merriment karī: kāhē-tē ki hamār i larikaunā mari gawā-rahā, may-make: because that my this son dead had-gone, ab jīā-ahā; khoān rahā, ab-hī phun mīlā-ahā." Au wai now he-has-come-to-life; lost was, now again found-is.' And they anand karī lāgē, merriment to-make began.

Ab-hī wahī-kāī jethaunā larikā khōtai gawā-rahai. Au, jaisiū ū Now his elder son in-the-field was-gone. And, when-even he āwā gharā-kō niriē au nīchēbāī au gaunāi-kē sabād sunāi-dināi; come house-of near and dancing and music-of sound was-heard; ā chakarwān-mā-tō ēk-kā guhīrōis au pūchhis 'ih-kar kaun māt-bal ahi? he servants-in-from one called-to and asked 'this-of what meaning is?

Tau chakarwā ki kahisi, 'tohār ehothkā bhiā āwā-ahāi, tohār Then the-servant said, 'thy younger brother come-is, thy bāp pah'nai kihin-haī ki wāhi jīat jāgat pāin-hāi,' father feast made-has that him alive quick-with-life he-has-found.'

Tūb tū ū risyān au bhītām na pāihat-rahāi: ki Then verily he grew-angry and inside not entering-voas: that bapañā āwā au bintī kihis. Larikwā ūtār dihīs ki, 'hamaī, the-father came and entertainies made. The-son answer gave that, 'to-me, tau, jeh-kā tōhri sēwā-mā jānāī katnā baris bit-gawā, verily, whom-to thy service-in I-do-(not-)know how-many years passed,
au kab-hū tohrē kahāī-kērē khilāph na chalā; tū kab-hū
and ever-even thy saying-of against not I-went; thou ever-even
yākau hiltwān tāluk nāhī dinhyā ki ap'ānō byolahin-mā
one-even kid even not gacest that my-own friends-among
chain-karīt. Mulā jab-hū tohār ī larikwā āwā, jaun
I-might-have-made-merry. But as-even thy this son came, who
tohār sab dhan kasbin-mā urāi-dibis tīl jāphat kīliyā.'
thy all fortune harlots-among squandered then a-feast didst-thou-make.'
Tāu bāp bōlā 'ka, bețiwā, tīl tāu hamrē. milō sadiwā
Then the-father spoke, 'lo, son, thou verily me with always-even
rahat-ahā, aur jaun hamār ahaī, tawan tumh'rai ahaī; mulā ham-kā
living-art, and what mine is, that thine-even is; but na-to
bājīb rahā ki khūb khusyāli au mauj karī,
proper it-was that well merriment and enjoyment we-might-celebrate,
ki yū tohār bhāī gujar-gawā-rahā, ab jīā-ahai;
because this thy brother had-passed-away, now he-has-come-to-life;
khōī-gā-rahā, au phun pūwū-hai.'
had-been-lost, and again I-have-found-him.'
[No. II.]

INDO-ARYAN FAMILY.

Mediate Group.

EASTERN HINDI.

Awadhi Dialect.

(West of Partabgarh District.)

Specimen II.

याक घर-माँ कथा कई जात-रही। पणिडवत जौन कथा वहत रहें सगरे गाँव-का न्योलन-रहै। सुनवैयन-माँ याक ब्रह्मीद्र वात-रहै। जुज ज्यावा सून्दरी बेशा ज्यावा वहत करें ब्रह्मीद्र वज़्ज-का प्रेमी जान-वाँ चंद-का नौको तना चढ़ावें ब्रह्मी खूब खातिर करें। याक दिना पंडितो पूँजन किरा रावत तूं वात वहत हो तुम-का काउँ समुह परत-है। तौ ब्रह्मीद्र चोरी सेवाद ज्याबे ज्याबे ब्रह्मी बहिस किर महाराज सोरे याक मल्ल विचार रही कुछ वहत गवा ब्रह्मी ज वहते बंगास ब्रह्मी ब्रह्मी दिना-का नेकचाई न देत-रही। तौ पड़ोना दिना भर विचार ब्रह्मी साँहें जनी मर गा। तौन पंडित वहै ब्रह्मी नारें तु-हूँ दिना भू बुकरत-रहत-है। मल्ल-का डेव लागत-है किर कताहूँ तु-हूँ न प्रेकरो नारें मर ज्या।
INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHĪ DIALECT. (West Partabgarh District.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Yāk gharē mā kathā kahi-jāt-rahi. Paṇḍit jaun kathū-
One house-in a-(religious)-story was-being-recited. The-Paṇḍit who was-
khah-rahi sag′rō gāw-kū nyōtīn-rahi. Sun′waiyan-mā yāk ahirau reciting-the-story all the-village had-invited. The-audience-among one cowherd-too
ät-rahi. Ū kathvā suṁtī-bērū rwāwā bahut karaī, used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
au paṇḍitān wahi-kā prēmī jān-kāi wahi-ka nīki-
and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-
tanā baiṭhāwaī au khūb khātīr karaī. Yāk dinā paṇḍitān woh used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit
pūchhin, ‘rūt, tāi rwāwāt bahut-hau, tum-κā kāu saṃjīh-parat-hai?’
asked, ‘cowherd, thou weepest much, thee-by anything is-understood?’
au ahirvā aurāu-sewūi rwāwāhī lāg; au
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began; and
kahiś kī, ‘Mahārāj, mōṛō yāk bhaṅs biān-rahi, kuehh bagad-gawā
said that, ‘Sir, of-me one buffato killed-had, something went-wrong
au ā bahutai bērūm hūi-gai, au paṇāmā-kā nekchāi na dēt-rahi,
and she much ill became, and the-calf to-go-near-her not allowed.
Tāu paṇāmā dinā-bhār chichyān, au sīhō-jānī mar-gā. Tāun, paṇḍit,
Then the-calf the-whole-day bowed, and in-the-evening-time died. So, Paṇḍit,
wahai-ki nāṭ tu-hū dinā-bhai chukrāt-rhaṭ-hau, maṅ-kā dēr lūgat-hai
him-of like thou-too the-whole-day towing-remains; me-to four seizes
kat-hū tu-hū na ok′rī nāṭ mar-jā.’
by-chance thou-too not it like may-die.’

FREE TRANSLATION OF THE FOREGOING.

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

1 These religious recitations go on from day to day, and sometimes last for weeks.
declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

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

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

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

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

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

Note the way in which, as in South Lucknow, yā is substituted for ē, and woē for ó. Thus yāk for ēk, one; sabyā for sabē, all; pyāran for pēran, trees; both kyār and kēr, of; chhōā for chhōē, small; thōār, for thōr, little.

As in South Lucknow, there is an oblique form of nouns in ē, as in jamē-kēr of a man. The termination of the genitive is kēr or kyār, but sometimes the Urdu kā is used. In pronouns we may note the forms māhi-kā, to me,—here kā has its Awadhī use of the dative; yā, this; and wohī, wē, or wē, that (oblique forms). In verbs, note the typical Western Awadhī rahiā, he was, and rāhiā, they were; din is used, as in South Lucknow, for dēn, he gave. The Kanauji kahihaāū has been already referred to.

1 That blessed word Mesopotamia has great influence in India. At these recitations, few understand what is read, but all are edified.
[No. 12.]
INDO-ARYAN FAMILY.  
MEDIEATE GROUP.
EASTERN HINDI.
Awadhi Dialect.  
(District Unao.)

SPECIMEN I.

याक जने-कीर तुदू वेटवा रहैं। भोड़ौ-ताँ-मत छोटकवा चपन फाय-ने
कहिस कि भीरे बाप भुस्त-का मोर जडन होत-है बबरा सी महिना तै
देई। तब वो उन-का धन बाँट दीन। भीर यारीक दिनन-के पांड़ी छोटकवा
लड़कवा सब जमा-जपा देई-देई के चुहत टूर दस चला गया भीर चपन धन
कुर्म-माँ गंवाई दिशिस। भीर जब सब्यां गंवाई चुका उड़ देरस-माँ फूरा पड़ा
भीर वो बलाय सेहू लाग। तब उड़ देर-के याक भत-मानुस-से मिलाय
कोहिस। तब वो उहिका सुपरी चराव-की बरे चपने फेरत पलटिस। भीर
उहिका वह बालसा रहै कि उड़ बकुला जीन सुप्रेम खाती-रहै उहिक-सन
चपन पेट भरी। वही उहिका कोज नाहीं दिशिस। तब उहिका चेत
बाला फिर मोरे बाप-की बहत-चस नीकरिजा जन हैं, कि जिन-का पेट भर
रोटो मिलत-है मुद्दा में उपास करत-हैं। भव में चपने बाप-की तीर जान-के
कहिसकि में गुस्सौयांको भीर तुहार चूक बिखे-है भीर भव में चस
नाहीं, हैं फिर मोरे यूट चहाजे महूँ-का चपने नीकरिजन-माँ गिनु।
INDO-ARYAN FAMILY.

WESTERN HINDI.

AWADH DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk, jānē-kār dui betāwā raha. Wohi-mā-matē chhoṭkawā apnē
One man-of two sons were. Them-in-from the-younger his-own
bāp-tē kahis ki, mōrē bāp, basudhā-kā mōr jaun hūt-hai baikhā, so
father-to said that, 'my father, property-of my which is share, that
mahi-kā dāi-dēu. Tab wō un-kā dhan bāt din. Aur
ma-to give-away. Then he them-to property having-divided gave. And
thōrek dinan-kē pāchhe chhoṭkawā lār-kawā sab jamā-jathā lāi-dāi-ke bahut
after the-younger son all property taking very
dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā gāwāl-dīhīs.
distant country went-away. And his-own fortune evil-deed-in squandered.
Aur jab sabhā gāwāl-chukā uī dēs-mā jhūrā pāpā. Aur wō
And when all he-had-lost that country-in famine fell. And he
kaṅgal hōi läg. Tab uī dēs-kē yāk bhalē-mānuś-sē
indigent to-be began. Then that country-of one well-to-do-man-with
milāp kinhis. Tab wō ubi-kā suari charāwāl-kē-hāre apnē
friendship he-made. Then he him swine feeding-of-for his-own
khet pathāis. Aur ubi-kā yah hīrā raha ki uī bākula jaun
field-to sent. And his this desire was that those husks which
suari khāti-raham uhi-san apan-pēt bharī. Wohau ubi-kā
swine eating-were those-with my-own stomach I-may-fill. That-even him
kōnj nāhī dīhīs. Tab ubi-kā chēt āwā ki, 'mōrē bāp-kē
mybody not gave. Then him-to sense came that, 'my father-of
bahu-lās naukarihā jan haī ki jīn-kā pēt-bhar rōṭī milat-hai,
many-such servants labourers are that whom belly-full bread is-given,
mudā maī upās-karāt-haū. Ab maī apnē bāp-kē tir jai-ke kahihaū
but I fasting-doing-am. Now I my-own father-of near going will-say
ki, 'maī Gūṣāyā ki aur tumhār chūk kihe-haū, aur ab maī as
that, "I, God-of and thy fault have-done, and now I such
nāhī hau ki tōr pūt kahāū. Ma-hū-kā apnē naukarihan-mā gīnu.''
not am that thy son I-may-be-called. Me-also thy-own servants-in count.''}
SPECMEN II.

Yāk barāhī yāk din yāk jaṅgal-tan gā aur pyāran-tō yāk at'ni
One carpenter one day one forest-to went and trees-from one so
chhāt-lādī lak'ri māgīs jeh-tan uhi-ki kulhārī-kyār hyāt ban-jāi.
small wood asked which-by his axe-of handle might-be-made.
Uhi-kar apechelhā rahāi thwār, sab'hin mān-linān. Mudā jab wah hyāt
His request was small, all complied. But when he the-handle
lagāi-chukā tab barā barā pyāran-kā ap'nī kulhārī-tē kātāi lagā. Aur
had-fixed then large large trees his-own axe-with fell he-began. And
jab lāg sab jaṅgal uhi-tan kātāi, tō jīn'ē rūkh rahāi wo
when began all forest that-with to-be-felled, then as-many trees were they
sah pachhīlā lāg ki, 'yū byādūhā jaun pārī taun ham'ri-hī ku-budhītā-
in all to-lament began that, 'this misfortune which fell that our-own foolishnes-
tē pārī, aur ap'nī bipat-kēr kūrīn āpāi bhayan,'
by fell, and our-own trouble-of cause we-ourselves become.'

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might
require for making a handle for his axe. As his request was trifling it was granted.
But when after putting the handle to his axe, the carpenter began to cut the large trees

TRANSLITERATION AND TRANSLATION.

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FREE TRANSLATION OF THE FOREGOING.

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

It has been already stated that the language of the District of Haridoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhi, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Haridoi. Thus, in the specimen which follows, the word *katā*, were, is Kanauji. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhi. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhí Dialect. (District, Sitapur.)

Yāk manāt-ke dui larikā hatē. Un-mā-tē ohhwātā larik-wā apnē bāp-tē kahis, ‘bāp, māl-mā jaun hīsā hamār hōy taun his-own father-to said, ‘father, property-in what shore mine may-be that ham-kā dī-ā dew.’ Tab woh un-kā hīsā bāt dihis. Thōrē dhī me-to give-away.’ Then he him-to share dividing gave. A-few days bitē ohhwāt larik-wā apan as-hāb ikaṭṭhā-kā-kē having-passed the-younger son his-own property putting-together dūrī dēs chalā-gawā sūr hūwā jēy-ā apan māl bad-chalūn-mā far country went-away and there going his-own property bad-conduct-in urāo-dihis. squandered.
FATEHPUR.

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

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

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

In the pronouns, we meet the influence of Baghéli. The oblique form of the first personal pronoun is moohi or mohi, and the genitive is moohā or mohā. ‘Thou’ is taī, its genitive being tuvār or tūvār as well as tōr. ‘He’ is wah or wā, its oblique form being wahi or wāi. Has is ‘such.’

In the verbs we may note the forms aē is, and dait instead of dét, giving. Kanauji or Baghéli forms are jāhaū instead of jāīb, I will go, and kāhaū, instead of kāhab, I will say.

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhí Dialect.

...(District, Fatehpur.)
वह वहिं-का जापन सोरी चराव-के बरे पठे दिनिस । वह-कै नेत मे की जउन बोकाल सोरी खाताई है मोहूँ खावः । छुट्र जोज वहिं-का न टेट-रहे ।
तब वैत वड़-कै वहत भा मोरे दाता-के बहुत जनन-की रीति मिलत त्री वच रहताते हैं की में मूँहन भरत-हैं । मे चपने दाता-के जगे जड़हैं प्यूँसे कहिएं को दाता गोस्कर्या-से तौं पाँच-से पापी भरायी । बचह यह नहीं है को फिर तीर बेरवा वनीं । मोहि-का चपने जनन-माँ एक-के नाहीं राख ।
तब बढ़ि-कै चपने बाप-के लगे डहरा । टूरित-से वहिं-का बाप निहार-की द्वा बिहिस । धौर-कै वहिं-का मर-माँ झूठटाय बिहिस । बहुत वियार बिहिस ।
चेतवा बड़ि-से कहिस की है दाता दखाय-से को तोर-से पाप किहैं । बचहे यह नहीं हैं को तीर बेटवा कहा जायः। दाता चपने जनन-से कहिस को नोक नोक कपरा छिया । शे शे बहि-का पहराय दे को वहिं-की छुंड-माँ मुंडारी को गोड़न-माँ पहाँहूँ पहराय दे । यो तस खायः ची क्सी मनाके काँठा-से को मोर बेटवा मर-गा-रहे बचह जी उठा करा आ-रहे चव बावा-है । तब यह खसी जाने लागः।

ची बहि-का बड़क्षना बेटवा डार-माँ रहेः। जब चरा-के लगी भावा
गवाई नाचै-कै भावा वनिस। तबै एक चपने जन-से पृष्ठ की का जोत-है ।
वह बड़ि-से कहिस को स्वार भाई भावा-है त्योर बाप बहुत मरहिमानी
किस-से को बहि-का नोक सुंड पाइस । वा रिसाइ-कै घरे ना गवा। बहि-का
दाता दुपरे निकार-के मनाइस । वह बड़ि-से कहिस की बहुत दिन-से में तीर
सेवा करत-हैं। तीर कहाँ कतीं नहीं दरीयों । क्नोड़ि-का कहीं याकी
बुक्षना न दिशे की चपने सावित्र-का खसी काँठे।
चब जब चव बेटवा बावा-है जउन जसमा-वाटी पतुरियन-का खवाय डाइस-रहे तं बहि-के वारे
मरहिमानी किही । वा बड़ि-से कहिस हे बेटवा तं मोरे लगे सय दिन रहत-
हे । जउन खवाय खाइठ तउन चव बावा । फिर खस भी ची खस हावा चीली
काँठे का त्यार भाई सर-गा-रहे तउन जिया हे करा आ-रहे चव बावा-है।
transliteration and translation,

Ek māḍai-kē duī beṭwā rahaī. Wahi-mē lahuṛwā dādā-sē kahisi,
One man-of two sons were. Then-in the-younger father-to said,
′dādā, mwohi-kā mōr hīśa jaūn pūwā-chahi māl sab mōr
′father, me-to my share which should-be got property all my
bāṭ dē.′ Tabai wah sab ghar giristi bāṭ
having-divided give.' Then he all house household-property having-divided
dihis. Kuchh din-mā chhoṭ'kaunā beṭwā sab jamā lai-kāī par-dēsai-mā
gave. Some days-in the-younger son all entire having-taken a-foreign-land-into
chalā-gawā. Huṁ jāy sab māl ullum-dullum-kāī-dāīs. Jab sab
went-away. There going all property he-squandered. When all
uḍai-dāīs wah dēs-mā balut dubhuk parā. Tabai wah kāngāl hoi
he-had-wasted that country-in great famine fell. Then he poor to-be
lāg. Tab wahi dēs-mā ek baṛē māḍai-kē lāgō gawā. Tab wah
began. Then that country-in one great man-of near he-went. Then he
wahi-kā āpan sōrī charāwāl-kē-barē pāthnai-dihis. Wahi-kāī nēt bhai
him his-own swine feeling-of-for sent-him-away. His desire became
kī, ′jaūn bok'kā sōrī khitī-haī mō-hū khāw.' Aūr kōā
that, ′what hūsks the-swine are-eating I-too may-eat.' And anybody
wahi-kā na dait-rahai. Tab chhāt-kāī kahat bhā, mōrē dādā-kē
him-to not used-to-give. Then having-remembered saying he-became, my father-of
balut janan-kī rōṭī milat au baĉh-rahahai, au māī bhākhan
many labourers-of bread is-given and saved-remains, and I from-hunger
marat-haū. Mai āp'ņē dādā-kē lagai jaīhaū, wai-sē kaihaū kī,
dying-am. I my-own father-of near will-go, him-to I-will-say that
,"dādā, Gosāïyā-sē au tō-kē pāi pīhari. Ab has nahī haū
"father, God-with and thea-with a-sinner I-became. Now such not I-am
ki phir tōr beṭwā hanaū. Mohi-kā āp'ṇē janan-mā ek-kē
that again thy son I-may-become. Me thy-own labourers-in one-of
naī rīkhu,"′ Tab uṭhi-kāi āp'ṇē bāp-kē lāgē ḍaḥ'raū. Dūrin-sē
like keep."′ Then arising his-own father-of near he-started. Distance-from
wahi-kā bāp nibār-kāī dayā kihis. Dhaur-kāi wahi-kā garē-māī chhap'tāy
his father seeing pity did. Running him neck-about enfolding
lihis. Bahut piyār kihis. Beṭ'wā wahī-śō kahis ki 'hē dādā, took-him. Much love he-did. The-son him-to said that 'O father, Dān-sē au tohī-sē pāp kihēū. Ab has nahī haū ki tōr beṭ'wā God-with and thee-with sin I-did. Now such not am that thy son kahā-jāē.' Dādā ap'nē janan-sē kahisi kī, 'nik nik kap'rā I-may-be-called.' The-father his-own men-to said that, 'good good clothes aṛch-lāī-āw, yahī-kā pahīrīy-dē; au wahi-ke háthē-mā múdari au gorān-mā draw-out, this-one put-on; and his hand-on a-ring and feet-on par'nī pahīrīy-dē; au ham khaē au khusī manāī; kāhē-sē kī shoes put; and (let-)us cat and rejoicing celebrate; because that mōr beṭ'wā mar-gā-rahai, ab ji utīhā; heriā-gā-rahai, ab āwā-hai.' my son dead-had-been, now alive arose; lost-had-been, now come-is.'
Tab wah khusī karāī lāg. 'Then he rejoicing to-make began.

Au wahī-kā bar'kaūnā beṭ'wā hār-mā rahai. Jābāī ghar-kē And his elder son the-field-in was. When the-house-of lagē āwā gawāl nāchāl-kā āwāj sunis. Tabāi ēk ap'nē jān-sē near he-came singing dancing-of sound he-heard. Then one his-own man-from pāchhiss kī, 'kā hūt-hai?' Wah wahī-sē kahis kī, 'twar bhāī he-asked that, 'what is-being-done?' Ile him-to said that, 'thy brother āwā-hai. Twōr bāp bahut mahīmāni kihis-hai, ki wahi-kā nik sāk come-is. Thy father much feasting has-done, that him well happy pāis. Wā risāī-kāī gharai nā gawā. Wahi-kā dādā duwārē he-found. Ie being-angry house-to not went. Iis father door-to nīkārī-kāī manāis. Wah bāp-sē kahis kī, 'bahut din-sē coming-out appeased-him. Ile the-father-to said that, 'many days-since maī tōr swā karat-hāū. Tōr kahāb kātāū nāhī tāroyū. Mwahī-kā I thy service doing-am. Thy saying ever not I-disobeyed. Me-to kātāū yāk-au bukuruvā na dihē kī ap'nē sāthīn-kā ever one-even kid not thou-gavest that my-own companions khusī-karaū. Ab jābāī twar beṭ'wā āwā-hai, jāun jamā-jāthī paturīyan-kā I-might-please. Now when thy son come-has, who substance harlots khawāy-dāis-rahai, tāī wahi-kē-barē mahīmāni kihē.' Wā wai-sē kahis, caused-to-eat-up-had, thou him-of-for feasting madest.' Ile him-to said, 'hē beṭ'wā, tāī mōre lagō sab din rahat-hai. Jaũn mūvar āī taũn 'O son, thou me near all days livest. What mine is that twar āī. Phir khus bhē au khūs-hūwā chahi, kāhē ki thine is. But pleased to-become and to-be-pleased I-ought, because that twar bhāī mar-gā-rahai, tāun jiā-hai; heriā-gā-rahai, ab thy brother dead-had-been, that has-become-alive; lost-had-been, now āwā-hai.'
he-has-come.
The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gangā Pār, or the portion north of the Ganges, and (3) the Đūábā, or the portion between the two rivers.

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

[No. 16.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Awadhī Dialect. (Centre of District Allahabad.)

एक मनहें-के दुबू बेटवा रहें। छोटका बेटवा बाप-से कहेस ए बाप
धन-का किःका जवन हस-का चाही हस-का देह। तब धन उन-का बाँट देहेस।
घरे दिन बौी-के छोटका बेटवा सब बटोरिक-के बड़ी दूर चला गया। उनाँ
भापन धन सब खराब को दिलिस चौर वह देश-मेंँ काल पड़ गया। तब वह
भूखन मरे लाग।

TRANSLITERATION AND TRANSLATION.

Ek manhe-kē duṇ bēłwa rahe। Chhotkā bēłwa bāp-sē kahēs, 'B
A man of two sons were. The-younger son the-father-to said, 'O
bāp, dhan-kā hisā jawan ham-kā chāhī ham-kā deh.' Tab ' dhan
father, property-of share which me-to is-proper me-to give.' Then the-property
un-kā hāṭ dehes. Thōre din biṭē chhotkā bēłwā sab bātōri-ke
him-to dividing he-gave. A few days passing the-younger son all collecting
bārī dūr chalā-gawā. Ubē āpan dhan sab kharāb-kā-chihis, aur woh
great distance-to went-away. There his-own fortune all he-squandered, and that
dēs-mē kāl pargawā. Tab wah bhūkhan marāī āgā.
country-in famine fell. Then he hunger-from to-die began.
INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhî Dialect.  

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

[No. 17.]

AWADHĪ OF NORTH AND WEST ALLAHABAD.

In the north and west of Gângâ Pâr, where it borders on Pârtâbgarh, in Parganas Sikandâra, Mirzapur Chauhâri, Nawâbganj and Sorion, and in the west of the Dûâbâ, in Parganas Karâ, Karârî, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhî, see p. 14, or what is elsewhere called Baiswâri; but it is locally known as Awadhî. The following little folk-tale is a specimen of the language. Note the typical Western Awadhî rahâi, occurring side by side with the Eastern râhen.

ईसे ऐसे दुबू परोसिन मेहरानू रहें। एक-की लरिका-बाला रहें चौर एक-की ना रहें। बांधों बाँध बढ़े जोर। कहिन को चली बहिन बांड बिनी। सो एक तै बांड बिने लागों जौनी-की लरिका रहें। चौर जौनी की लरिका ना रहें भाँड़ो-माँ काँड़ा-का लरिका उड़े-को थावा रहें परा रहें। ती उड़ गईं उठाई लिखिन भारे पोंके लागों ले गईं घर सेवा करे लागी। वियाह लिखिन गोन ले बाँड़। बाँड़-के मां घर-को गिरिको भाँड़ दिखिन चौर खाड़ा-का करे चौर खबार्ष। जो कुछ बच झरोन झरोन सी बुढ़िया-का दंड। सो उड़ दुबारा लागों। ती लरिका पुलिन को हमारे चम्मा-का छुट दुबारा लागों। ती उड़ कहिन को खाड़ा-का ती में सब कुछ देख हों जब चाही तब परसिम्या ले लेव मारी। ती एक दिन परवियाने ती सेंदर टिकुलों की विकिया दिखावे को चम्मा चौर ले लेव। ती उड़ कहिन कि भया चबु तुम देव। में चवाच गयू। ती बेटा दौर-की दूरिकी सेंदर टिकुलों-की दिखिया। ती फ़कर-के भौटों पीटे लाग। ती उन-की महतारी हाय जोरन को चबु ना मारी। बांधछो- 

पानी ना चावत ती बगिया ना जातिया। ऐसा पुत्र कहां पोतिए। कौरां को देस।
[No. 17.]

INDO-ARYAN FAMILY.  
MEDIAN GROUP.

EASTERN HINDI.

AWADHÍ DIALECT.  
(NORTH AND WEST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisë aisë dui parösìn meh'v'rá rahaí.  Ekké lariká-bálá rahen,  
so so two neighbouring women were.  One-of boys-(and)-girls were,  
aur ekké ná rahaí.  Ādhí aí barë jör.  Kahin ki, 'chahau,  
and one-of not were.  A-storm came great force-(with).  Said-they that, 'come,  
bahin, 'āb binn.'  So ēk tāu 'āb bināi lagí jauñi-kē  
sister, mangoos let-us-pick-up.'  Now our then mangoos to-pick-up began whom-to  
lariká rahaí, aur jauñi-kē lariká ná rahaí jhārī-mā kohū-kā lariká  
children were, and whom-to children not were bush-in somebody-of child  
uri-kā āwā rahaí, parā rahaí.  Tau ui gaī utghāy-lihini,  
having-been-blown-away come had, lying was.  Then she went (and) picked-up,  
jhārī-pōchhi-lígī, lāt-gāl gharni, sōwā karāi lagī.  Biyāh  
to-clean-(the-baby) began, took-away home, looking-after to-do she-began.  Marriage,  
kihin, gaun lāt-ā.  Wahi-kē māthē  
she-did, bringing-home-the-bride brought-about.  Her-(the-bride-of) send-on  
ghar-kī-giristī ehhōri-dihini, aur khāi-kā karai aur khawāwai.  
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).  
Jo kuchh bache karoñan-pōchhan so burhiyā-kā déi.  
What-ever thing was-saved scrapings-wipings that the-old-woman-to she-used-to-give.  

So ui dubrāi lagī.  Tau lariká pichhin ki 'hamāri ammā  
therefore she to-pine-away began.  Then the-foster-son asked that 'our mother  
kāhe dubrāi lagī?'  Tau ui kahin ki, 'khāi-kā, tau, naī sab  
why to-pine-away has-begun?'  Then she said that, 'to-eat, to-be-sure, I all  
kuchh dōt-lāu, jab chāhau tab par'lingā lagī-lēw mūri,'  
things give, when you-may-wish then examination make my.'  

Tau ēk din par'dhiyānē tau sēdur tīkuli-kī dībiyā dīkhwāi ki, 'ammā  
Then one day in-secret indeed vermillion spangles-of box she-showed that, 'mother  
aur lāt-lēw.'  Tau ui kahin ki, 'bhayāyā ab tum dēw, maī  
more take.'  Then she said that, 'brother now you put-on, I  
aghāy-gāyā.'  Tau bot'wā dauri-kāī dekhisi sēdurē tīkuli-kāī dībiyā.  
have-had-enough.'  Then the-son running saw vermillion spangles-of box.  

Tau pakari-kāī jhārī pītkī līg.  Tau un-kī mah'tāri  
Then taking-hold-of her-top-knot to-beat began.  Then his foster-mother  
hāth-jörin ki, 'ab nā mārā;  ādhī-pānī nā-āwat,  
folded-hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,


AWADHĪ OF NORTH AND WEST ALLAHABAD.

tau bagiyai nā jāțiū; aisā putra kahā pautiū;
then the-orchard-into not i-would-have-gone; such son where shoul-d-I-have-got;
kaurō kō ḍet.'
a-handful-even who would-have-given.'

FREE TRANSLATION OF THE FOREGOING.

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

1 The women eat separately from the men, and with their faces turned from them, so that the deception practised on the husband was easy enough. The daughter-in-law offered the old woman a harmedī's feast of unwholesome things,—the vermillion which the young married woman applied to the parting of her hair, and the lea spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words used are also capable of being employed to mean 'give it to your husband, I have had more than enough.' Bhagya, literally 'brother,' is a term of endearment. In the true sense it refers to the daughter-in-law (a curious use, as a kind of interjection). In the secondary sense it refers to the husband.

2 A kaurō is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.
In the east of Jamunā Pār and of Gangā Pār, i.e., in the north of Pargana Khairagarh, (Tappa Chauriśi and its vicinity), and in Parganas Kharchanā, Mah, and Kiwā, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hinnī, which we meet in Mirzapur. We may note forms like rahāi and rahāi, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhī. This form of dialect is locally known as Purbi, but it has little connection with Western Bhojpuri, which is the Purbi proper, and is very fairly pure Awadhī.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.  MEDIANTE GROUP.

EASTERN HINDI.

Awadhī Dialect. (East of District Allahabad.)
INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHÍ DIALECT.

MEDIANTE GROUP.  

(NORTH OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisë aisë ek raja rahaí. So Raja-kê ek rains raí.
So so one king was. That king was one queen was.

Jhaarse tau phul giraí au rówai tau moti
When-she-laughed then flowers dropped and when-she-swept then pearls

Raj-kê ek lauí rhäi. Ráni bidà.
Poured-forth. The-king-of one maid-servant was. The-queen leave-to-depart

Karai-kê Raja-kê makan-kô chali.
Bich-nâ rani piási

Having-encouraged the-king-of the-house-to started. The-middle-in the-queen thirsty

Laúdi kahen kí, 'khar khai-lew.' Ráni became. The-maid-servant said that, 'course-sugar eating-take.' The-queen

Khar khayen. Piss ná bután. Tab lauí khi course-sugar ate. The-thirst not was-quenched. Then the-maid-servant said

ki, 'tum ápan posak jaun pahirí-hú taun ham-kâ utár-kâ that, 'you your-own dress which you-have-put-on that me-to taking-off

away-deu, so tum hamár pahir-leú. Páni lê away let-come, so-that you mine put-on. Water having-taken come-(back)

taláw-se.' Jo râni talú-par gá päni piné so lauí tank-from. When the-queen the-tank-on sent water to-drink then the-maid-servant

chhip-ke doli-må laíthi. Kahâran-ka hum'ki dâs-din ki, secretly the-palanquin-in sat. The-bearers-to order gave that,

'chalo.' Kahâran dólâ láí chalé. Ráni bich-nâ

'move-on.' Bearers the-palanquin taking started. The-queen in-the-meantime

páni pi-ke aí, to rówai lagí, Rówat-rähî ki ek water having-drunk came, then toweep began. Weeping-she-was that one

mistri milâ. Kahâs 'kyô bêhi, tum kyô roth-hô?' To carpenter was-met. He-said 'why daughter, you why weeping-are?' Then

hatawal lagí, ki, 'ham ap'ne mâ bâp-sô bida-bhayen to-explain she-began, that, 'I my-own mother father-from took-leave.

So ham-se laúdi chhál kihus.' Mistri un-kâ

And-that me-with the-maid-servant treachery did.' The-carpenter her

lewiyé-lât-gâ, ek Baraman-ke ghar-mâ tikây-dihis Laúdi

took-(her)-away, one Brâm-va-of house-in lodgett-(her). Maid-servants
bādī un-kā lugāī-dhib, jō khijmat karāī lāgi; sō female-attendants her-for he-engaged, who service to-do began; and-that mālin hār lāwāī lāgi. Au, hāī, Rājā-kē īhē a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near laudi-hū-kā hār dēwāī jāt rahai. Rāmī the-maid-servant-too garland-of-flowers to-give going she-was. The-queen tau sūp-bhar moti dēī aur ēk-thō on-the-one-hand a-winnowing-fan-full pearls used-to-give and one kewāī-gattā-kā phūl dēī, aur laudi ēk ābal-kā lotus-of flower used-to-give, and the-maid-servant one double-pice mahīnā dēī. Tau ēk bēr Rājā-kē yahāī paluchēnē-mē bēr a-mouth used-to-give. Then one time the-king-of near reaching-in late hō-gai. Mālin-kā hār nāli linā. Tau mālin she-became. The-florist-of garland-of-flowers not she-took. Then the-florist kahes ki, ēk mistri ēk aurat lūwāī-lāt-ūwā-hai, aur bēti-kē maid that, 'one carpenter one woman taken-has, and daughter-of samān rūkhe-hai. Sō un-sō ham sūp-bhar moti pātti-hai,' like kept-hus. And-that her-from a-winnowing-fan-full pearls getting-am.' Tō ē nāīī téhā karīīī. Ēk ābal milā au nā milā. Toh-rē Then she not blaming makes. One pice was-got and not was-got. Thy hath phūl bēche-lē kaun phāyādā?' In bātan-kā Rājā kātō hand-in flower selling-in what good-is?' These words the-king somewhere patā-pāyen wa khoj-kihen. Sō mālūm bhu ki yah laudi got-clue-of and made-search-about. And known it-became that this maid-servant hai, rāmī barhai-kō makān-mē hai. Tab Rājā barhai-kō īhē is, the-queen carpenter-of house-is. Then the-king carpenter-of near gayo; au rānī-kā cherauri-kihen. Tab apnē makān-kū lūwā-lāye, went; and the-queen entertained. Then his-own house-to brought-her. Jas un-kā din phirāi tas sab-kā din phirai. As her days returned so all-of days may-return.

FREE TRANSLATION OF THE FOREGOING.

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

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

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word bā to mean 'is'; the third person futuro in i, as in khā, he will eat; and the occasional use of the Bhojpuri postposition ke, to form the Dative-Accusative. Examples of the use of Hindustani idioms are sentences like ekchi-ka bachecha, the young of a goat, and anand-mān'na ham-kō-chaki-thā, it was proper for us to rejoice. As regards Baghelhi, it is difficult to decide whether any given expression belongs to that dialect or to Awadhí.

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

The word ek, one, is, in the first specimen, regularly written aik. This appears to be intentional. The sign of the Locative is ma, mā, or mā. Among pronominal forms we may note wah dēs-kē, of that country; ē-kar, of him; and woasē, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have han, I am. In verbal terminations there is a marked preference for e instead of i. This e is in some

* The M isi (a Musalman) speaks Hindustani.
verbs also reflected back into the preceding syllable, as in dehes, for dhis, he gave; lehes, he took, and even kehes, for kahis, he said. Deheyâ means 'you gave,' and kikeyâ, and kikeyh, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in á. Thus we find both awâ and áwâ for 'he came.' So jubai, I will go; pawâ-hai, I have got; gawâr-ki, of singing. The Present Participle ends in it, as marit-hai, I am dying, and karit-hai, I am doing.
[No. 19.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**MIXED AWADH DIALECT.**

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

**SPECIMEN I.**

एक समांक-की टुकड़ बेटवा रहे। चौँ-से सत्यं बेठवा चपने बाप-से कोहेस की जीन हसार बिखा होयें तौन बांट देये। तब कात इंसेन्स। चौँ बुढ़ दिन बीती सत्यं बेठवा सब लैँ-के परदेस चला चौर जन चपन माल कु-राह चल-से खोये डायेस। चौर जब सब खोये चुका तब वह देस-मा बड़ा भूरा परा, चौर ज भूमन सरे लाग। तब वह देस-के एक मुखिया-के लीँ गा। ज चपनें खेत-माँ सूर्य ताके पठेन। चौर घो-कर गरज रही को जीन सूर्य खात-हैं तौर-के बोलका-माँ चापन पूंट भरी। तबी क्रैंज ना देस। तब बच्चे मारे-को बाह्या को हमरे बाप-की हिषा बड़त मजुर रोटी पावत-हैं। हम बन दाना मरित हैं। चब हस चपने बाप-की लगे जबे चौर चो-से कहब की एं बाप हम चब्ब चीकन चौर चेता चीकन चौर चब हस चब्ब कपुट हम की तोहार बेटवा कहवाप लायेक नहीं। हम-का चपने मजूर-मा एक मजूर जानो। तब चपने बाप-की लगे गा। वह टूटे रहा तबँ-से बोलके बाप-के टरस लागी। दौड़-के कपटाओं लेहेस, चौर बहुत कोहेस। तब बेटवा बाप-से कोहेस की हम चब्ब चीकन चौर चेता चीकन चौर हस नहीं चीकन की तोहार बेटवा कहार। तब वह बाप चपने चाकर-से कोहेस की बहुत नीक चोटुना लै भावा चौर इन-की वाण-मा मूलरी चौर गांड़-मा पनही पहिरावे हैं। चौर खाये का देह चौर खुसी कर। काना-की को हमार बेटवा हमरे खेत मरि-गा-रहा चब जीशा हैं। इसरायैं-गवा-रह चब पवा-हैं। तब खुसी भरी।

चौर उन-कर चब्बा बेटवा सेवरा-स रहा। तब घर-के नीचर भावा तब गै चौर नाये-को बोली सुनेस। तब एक चकरहा-का बोली-के फूकेस को खा होत-हैं। तब वह कोहेस की तोहार भाई भावा-है। तोहार पिला बड़ी सेहमानी कियें-हैं को बड़ी तरह पाता। वह रिसाये-के नाहीं बोहेस की.
भीतर जाएँ। तब ची-कर बाप भायेको मनायेस। तब चपने पिता-से 
कहेस की देखो हम तोहार वर्षन-से संख्यामधू करत-है। चौर बबईँ 
तोहारे मरजी-से बाहर नाही भेजेन। तबी हम-का कबी एक छोरी-का बच्चा 
नाहीं देखेया की चपने संगी-से साथ चरन्द करित। चौर जब तोहार 
बेटवा भवा जीन तोहार माल पतुतिया-मा खर्च किहेस तुम भी-कर खातिर 
बड़ो मेहमानो विहेया। तब ज कहेस को ए बेटवा तुम सव दिन हमरे 
नगीन है। चौर जीन कुछ हमरे है ज तोहार है। पर चरन्द मानना 
हम-को छोरी-वा काहेस को तोहार वह भाई मरा-रा, जानी जीवा है। 
चौर खोज-गा-रा तीन मिला-है।
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

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

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manāi-kē duī beṭwā rāhē. Oh-ma-sē lahūrā beṭwā
One man-of two sons were. Then-in-from the-younger son
ap'nē bāp-sē kehes kī, 'jaun hamār hīsā hōe taun bāt
his-own father-to said that, 'which my share may-be that dividing
deh.' Tab bāt dehes. Aur kuchh din bītā lahūrā beṭwā
give.' Then dividing he-gave. And some days passed the-younger son
sab lāī-ke par-dēs chałā. Aur ū apan māl kurāh
all taking a-foreign-land-to started. And there his-own fortune astray
chal-ke khōye-dāyes. Aur jab sab khōye-chukā tab wah dēs-mā
going wasted-away. And when all wasted-had then that country-in
bara jhūrā parā. Aur ū bhūkhan maṅī lāg. Tab wah
great drought fell. And he from-hunger to-die began. Then that
dēs-kē aik mukhiyā-kē līṅ gā. Ū ap'nē khēt-mā sānar
country-of one head-man-of near he-went. He his-own fields-in mine
tākāī pāthain. Aur ō-kar garaj rahi kī, 'jaun sānar
to-look-after sent-him. And his intention was that, 'what mine
khūt-hai taun-kē lokālā-mā āpan pēt bhārī.' Talaun
are-eating those-of husks-with my-own stomach I-may-fell.' Even-then
kēū nā dēs. Tab chēt-mā hīye-kē kāhā kī,
any-body not gave(him). Then senses-in becoming he-said that,
'ham'rē bāp-kē hīṅ bahut majūr rūṭī pāwat-hāṅ. Ham bin
'my father-of near many labourers bread get. I without
dānā marit-hai. Ab ham ap'nē bāp-kē lagē jābāi aur ō-sē
grain am-dying. Now I my-own father-of near will-go and him-to
kalab kī, 'ai bāp, ham ghamaṅḍ kīn aur bējā kīn. Aur ab
will-say that, "O father, I pride did and evil did. And now
ham as kapūt han kī tohār beṭwā kahūrē lāyēk nāṅ.
I so undutiful-son am that thy son to-be-called worthy not.
Ham-kā ap'nē majūran-mā aik majūr jānāu,"' Tab ap'nē bāp-kē
Me thy-own labourers-among one labourer know." Then his-own father-of
lagē-gā. Wah dūrāi rahū tabāi-sē oktē bāp-kā darad
near-went. He far-off-even was then-even-from his father-to pity
lāgī. Daūr-ke chhāpťāye-lehes, aur bahut chhōh kihes. Tab bēt-wā
was-joined. Running embraced-him, and much love did. Then the-son
bāp-sē kehes kī, 'ham ghamānd kin aur bējā kin. Aur ham
the-father-to said that, 'I pride did and evil did. And I
as nāhī kin kī tohār bēt-wā kahāī.' Tab bāp āpāne
so not did that thy son I-may-be-called.' Then the-father his-own
chāk-kā kohsē kī, 'bahut nik orh-nā lāl-āwā; aur in-kē hāth-mā
servant-to said that, 'very good wrapper bring; and this-one hand-on
mūdri, aur gōr-mā phān-hī pahārāye-dū; aur khāyē-kā deh aur khusi
ring, and feet-on shoes put; and food-to-eat give and merriment
kar; kāhū-sē ki hamār bēt-wā ham-rē-lekhē mari-gā-rahū, ab
make; because that my son in-my-eyes dead-had-been, now
jiā-hai; herīye gawā-rahē, ab pawā-hai.' Tab
hās-come-to-life; lost had-been, now I-have-found-him.' Then
khūsi bhāi.
rejoicing was-made.

Aur un-kā harkā bēt-wā sawrū-ma rahū. Jab ghar-kē niar
And his elder son field-in was. When house-of near
āwā tab gawāī aur nāchāt-ki bōli sures. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
chakh-rāhā-kā bolā-ke puchhes kī, 'kā hōt-hai?' Tab wah kehes
servant calling asked that, 'what is-being-done?' Then he said
ki, 'tohār bhāi āwā-hai. Tohār pitā bāri meh'āmāni kihen-hāī ki
that, 'thy brother come-is. Thy father great feasting has-done that
achhāhi-tarah pāyā.' Wah risāye-ko nāhī chahes kī,
in-a-good-condition he-found-him.' Ille getting-angry not wished that,
'bhitār jū.' Tab ō-kār bāp āye-ke manāyes. Tab
'inside I-may-go.' Then his father coming appeased-him. Then
āp'ne pitā-sē kehes kī, 'dekhō ham tohār bar-san-sē sawā
his-own father-to he-said that, 'see I thy years-since service
khāsāmad karīt-hai aur kab-hū toh-ro marjī-sē bāher nāhī bhayen.
flattery doing-am and ever-even thy pleasure-of outside not became.
Tab-au ham-kā kab-au aik chhārī-kā bāchhā nāhī deheyā ki
Then-ever me-to ever-even one goat-of young-one not gavest that
āp'ne saṅgī-kē sīth anand-karīt. Aur jab tohār bēt-wā
my-own companions-of with merry-might-have-made. And when thy son
awā jauñ tohār māl paturiā-mā kharch-kihes tum ō-kār khātīr
came who thy fortune harlots-in spent thou him for
bāri meh'āmāni kheyā.' Tab ō kehes kī, 'ō bēt-wā, tum sab din
great feasting did.' Then he said that, 'O son, thou all days
hamrē maghe hau; aur jaun-kuchh hamrō hai ē tohār hai. Par
me near art; and what-ever with-me is that thine is. Līt
anand mān'nā ham-kō chahi-thā, kūhe-sē kī tohar wah bhāī
to-celebrate joy to-me proper-was, because that thy that brother
marā-rahā, jānu jiā-hai; aur khōi gā-rahā, taun
had-been-dead, as-if has-come-to-life; and lost had-been, that
milā-hai.'
has-been-found.'
Specimen II.

देखि ऐसी एक सीघठ वो बाँछ रहै। तूनी जने खेलती किहें काठेन मीजेन। सीघठ कहेन की तरे-का बिजे की जपर-का। बचज बहेन को हम तरे-का लिवै। तब सीघठ कहेन की बाँध-राम हम तुमार चसमगो चरव। बचा भात फुलौरी सीघठ-राम बनाइ-कर धड़ दिहेन। बाँध-राम खाइन। बाँध कहेस की सीघठ-राम, चब हम तुमार चसमगी बनरित-है। तब बाँध-राम ड़टुरा मेटुरा चुराइ-कर सीघठ-की चाले धड़ दिहेन। सीघठ वो बाँध-के बीच-में एक चहोर सब बाँध सनात-रहा। चहिए चडेया कहेस की बाँध-को चसमगी नाहीं बनी परी। सीघठ राम-को चसमगी बनी परी-है। बचज बहेन की हम तुम-का खाव, चबाव, हसर होला निघड़। तब चहिए रज चपनी महतारी-से कहेन को ही मारें। हम-का बाँध शालु धिरहे वा को तुम-का हम खाइ लिवै। तब चहिए रज महतारी चहेन को डूंगरा-के नाती बैसी खाओ। तब चहिए-का ची-कर महतारी कोटा-पर खावे-पिये-का ठि-कर बेठाड़ आई। तब बाँध चावा ती डाँड-कर कीव-पर चला गया। बाँधा समेत उठाइ-कर लड़ चला। रासा-में एक बराग-का पेड़ सिला। चहिए बराग-का डाँड़ धै-कर लटकिया रहा। तब बाँध चपनी डिए-पर खाली माचा लड़-कर चला गया। माचा पटक दिहेन। वह-में चहोर राम त रहें। तब बाँधन मूंड़ कपार कूंच लाग। चहोर चहोर वही पेड़-तर है याग। बहाँ सुरा गाय रहत रहै। उन-का दिन भर चराइ चहोर उनहीं-के दृष्ट पोई। तब बचज पेड़-पर सांप-की बिज-में नाड़ देख। बहुत दिन बीते एक सरस फन काठि-कर बिज-से निकला। तब चहोर-से कहेन मांग का मागत-है। मोर बड़ी सेवा किया। तब चहिए चहेन की हमार ठेंग सोनी-के होड़ जाय। चहोर दस बाँध गाँव-को राज ठेंग। तब संप्रज वर-द्रान ठेंग-के चल गयेन। तब चहिए-के ठेंग सोनी-के होय गया।
एक दिन चहीरा-राम नदी-में नहाते गए। एक बार टूटा गा। बो-का द्रोना-में धार-कर नदी-में धीरे दीखे। ज वहत २ चला गा। राजा-के बाबी नहाने बार्ते ज देखे। तब द्रोना-में सोना-के बार रहे। तब घर-में बाज-कर कहते को जी-कर बार सोना के है ज मनमुं कस त होते। चोटी-के साथ वियाह चोटे। चौर मूँड़ मूँड़-कर पड़ी। तब एक महरा० चौ-कर तहलुका कहते की हम दुःख लाउत। तब ज बरगाह-के परेड-कर दुःख र ४ पहुँची चौर वर्षा रहे लागी। एक कोठिला माटी-के परेड-कर बनाया। तब ज्यान सीधा पिसान वहिं-में धरे। चहीरा-राम-से एक दिन कहते को बाबा चौर सीधा निकाल देंगे। तब चहीरा राम कोठिला-में घुसके गे। तब ज महरां चौठीला ठूगराई-कर राजा-के दीवाँ ले-चाचे। चौर चहीरा-राम-के साथ बाबी-का वियाह होते गा। कुछ दिन वीरी दान देंगे दें-कर राजा बाबी निद्रा कर दीखे। तब चहीरा राम बाबी-के लढ़-कर चपमे घर चायें। गाँव-बागी चोरो महतारो-से कहाँ को तुमार बेटवा चाया। तब तुड़िया कहाँ को हमरे बेटवा-के बाव खायें रहा। जब बेटवा चपनी महतारो-से भेंट बिहेरे चौर चोढ़ा कपड़ा लाका दीखे। तब चो-कर मह-तारो बुसी भरे।

जैसे राज पाट चहीरा-का लौटा बौसं सब-का लौटे।
[No. 20.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHÍ DIALECT.  

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aise aisë ek sigath wo bugh rahai. Dunau janë kheti.  
So so one jackal and a-tiger were. Both person cultivation-of-land  
kihen, katen, mijen. Sigath kahen ki, 'tare-kâ lebë ki  
did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or  
upar-kâ?' Bagha-û kahen ki, 'ham tare-kâ leb.' Tab sigath  
up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal  
kahen ki 'Bâgh-Râm, ham tumâr as'maangi karab.' Barâ,  
said that 'Tiger-Râm, I of-you invitation-to-a-feast will-make.' Puls-cakes,  
bhät, phulauri Sigath-Râm banâi-kar dhai-dihen. Bâgh-Râm  
rice, fruit-cakes Jackal-Râm having-prepared put-before-him. Tiger-Râm  
khâin. Bâgh kahesi ki, 'Sigath-Râm ab ham tumâr as'maangi  
ate. The-tiger said that, 'Jackal-Râm now I of-you invitation-to-a-feast  
karit-hai.' Tab Bâgh-Râm deethurâ-methûrâ churaî-kar sigath-kê äge  
am-doing.' Then The-Tiger-Râm roots-etc. having-boiled jackal-of before  
dhai-dihen. Sigath wo bugh-kê bich-mê ek ahir sab bât sunat-  
put. The-jackal and tiger-of between one cowherd all talk was-  
brâ. Ahirwâ kahesi ki, 'bûgh-kî as'maangi nahi bani-pari.  
overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.  
Sigath-Râm-kî as'maangi bani-pari-hai.' Baghâu kahen ki, 'ham  
Jackal-Râm-feast was-executed-well.' The-tiger said that, 'I  
tum-kâ khub, ohabûb, hamâr gila kihyâh.' Tab ahiraâ  
thee will-eat, will-chew, my bad-name you-made.' Then the-cowherd  
ap'ni mah'târi-së kahen ki, 'he mai, ham-kâ bugh aju  
his-own mother-to said that, 'O mother, me the-tiger to-day  
dhiraye-bû, ki tum-kâ ham khau-leb.' Tab ù-ka'p mah'târi kahesi  
has-threatened, that you I shall-eat-up.' Then his mother said  
ki, 'dâhvârâ-kâh nati kaise khui.' Tab ahirwâ-kâ o-kar  
that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his  
mah'târi kothâ par khaye-pyâ'-kâ dáit-kar bâlthâi-ái. Tab  
mother upper-story on food-drink given-having made-to-sit. Then
Bāgh āwā tau ḍāk-kar kōn par chalā-gawā, the-tiger came then jumping the-corner-of-the-upper-story on went.


Tab bāgh ap'nā ḍērā-par khāli māchā lai-kar chalā-gā. Then-the-tiger his-own lodging-to empty bedstead taking went-away.


Tab āpan mūr kapār kūchāī lag. Aur ahir wahī Then his-own head forehead to-beat-in-grief he-began. And the-cooherd that-very pēr tar rahāī lag. Wahā surā-gāy rahat rahaṁ. Un-kā tree under to-take began. There cow-of-the-gods living was. Her din-bhar charāwai aur un-hī-ke dūdhi piai. Tawan baehai the-whole-day he-feeds and her-of milk drinks. That-which remained pēr-par sēp-ke bil-mē nāi-dēi. Bahut din hite ēk sarap phan tree-on snake-of hole-in he-pours-in. Many days passed one snake hood kāp-kar bil-se niklāu. Tab ahir-sē kahos, 'mīg, ka expanding-hole-from came-out. Then the-cooherd-to it-said, 'ask, what māgart-hai? mōr barī sēwā kihē.' Tab ahirāu kahen ki, are-you-asking? my great service you-did.' Then the-cooherd said that, 'hamūr dēh sōnē-ke hoi-jāy, aur das bārah gāw-ke rāj dōh.'

'my body gold-of may-become, and ten twelve villages-of kingdom give.'

Tab sāpaū bar-dān dē-ke chal-gayen. Tab ahirwa-ke dēh Then the-snake boon-gift having-given went-away. Then the-cooherd-of body sōnē-ke hoy-gā, gold-of became.

Ek din Ahir-Rām nadi-mē nahāc ē. Ek bar tūṭi-gā. Ḍō-kā One day Ahir-Rām the-river-in to-bathe went. One hair broke. That dōnā-mē kāi-kar nadi-mē phēkī-dihen. Ĉ̱ bahut-bahat a-cup-of-leaves-in having-put river-in he-threw-away. That flowing-flowing chalā-gā. Rājā-ke bāhū nahānē āi; Ĉ̱ dēkhes. Tab dōnā went. The-king-of daughter to-bathe came; she saw. Then the-cup-of-leaves-mē sōna-ke bār rahai. Tab ghar-mē āi-kar kahos ki, 'jo-kar in gold-of hair was. Then house-in coming she-said that, 'whose bār sōna-ke hai Ĉ̱ manāi kas ta bōi? Ohi-kē sāth hair gold-of is that man of-what-sort indeed may-be? That-every-of with biyāṁ bōi.' Aur mūr-mūr-kar pāri. Tab marriage will-be.' And 'head-head-crying fell (on-her-bed). Then ēk mehra rārā ē-kar tāb'luin kahos ki, 'ham dhūrā láub.' one woman her maid-servant said that, 'I searching will-bring.'
FREE TRANSLATION OF THE FOREGOING.

Once upon a time, the story goes, there were a jackal and a tiger, who were partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked the tiger if he would take the grain of the low-land or of the high-land, and the tiger chose that of the low-land. Said the Jackal, 'Friend Tiger, I invite you to dinner,' and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, and laid them out before Master Tiger, who ate them. Then said the tiger, 'Friend Jackal, now it's my turn to invite you to dinner.' So Master Tiger boiled some roots and vegetables and laid them before the Jackal.

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine a one as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she
made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn’t there, and all that the tiger could do was to beat his head in his rage and disappointment.

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

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

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

---

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

2 A *kośhīḍa* is a large cylindrical vessel in which grain is stored.
It has already been pointed out under the head of Bihāri, vide Vol. V, Pt. II, p. 266, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, viz., a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Sōn-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihāri which gradually shades off into Awadhi as we go westwards. The same dialect is also spoken in the small area of Tappa Kōn, Taluka Majhwā, and Pargana Karyāt Sikhar, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, i.e., in Pargana Bhadōhi, which is a portion of the family domains of the Mahārāja of Benares, it is locally reported that a ‘Provincial Dialect’ is spoken. On examination of the specimens of this language, it is clear that this ‘Provincial Dialect’ is only Awadhi similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

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

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bhojpuri</td>
<td>810,000</td>
</tr>
<tr>
<td>Awadhi of North-Gangetic Tract</td>
<td>252,000</td>
</tr>
<tr>
<td>Baghēli of Sōn-pār</td>
<td>49,500</td>
</tr>
<tr>
<td>Hindōstāni</td>
<td>49,500</td>
</tr>
<tr>
<td>Kōrwāri</td>
<td>33</td>
</tr>
<tr>
<td>Other Languages</td>
<td>475</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,161,508</td>
</tr>
</tbody>
</table>

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banaudhī.
[No. 21.]

INDO-ARYAN FAMILY.  MEDIATE GROUP.

EASTERN HINDI.

AWADH DIALECT.  (NORTH OF DISTRICT MIRZAPUR.)

Ek janē-kē dūi beṭwā rahin. Lahurkā ap'nē bāp-sē  
One man-of two sons were. The-younger his-own father-to
kahesi ki, 'bāp hamār hissā hamē bāṭi dē.' Tab ō-kar
said that, 'father my share me-to dividing give.' Then his
bāp āpan sab dhan dauliṭi ap'nē dānō lārikan-kē bāṭi dihesi.
father his-own all property riches his-own both sons-to dividing gave.
AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

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

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

<table>
<thead>
<tr>
<th>Province</th>
<th>District</th>
<th>Estimated number of speakers of Awadhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Provinces of Bengal—</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Muzaffarpur</td>
<td>204,954</td>
</tr>
<tr>
<td></td>
<td>Saran</td>
<td>40,000</td>
</tr>
<tr>
<td></td>
<td>Champaran</td>
<td>58,000</td>
</tr>
<tr>
<td></td>
<td>Gaya</td>
<td>64,500</td>
</tr>
<tr>
<td></td>
<td>Shahabad</td>
<td>137,000</td>
</tr>
<tr>
<td></td>
<td>Total for Lower Provinces</td>
<td>504,454</td>
</tr>
<tr>
<td>North-Western Provinces—</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ballia</td>
<td>30,370</td>
</tr>
<tr>
<td></td>
<td>Ghazipur</td>
<td>111,000</td>
</tr>
<tr>
<td></td>
<td>Benares</td>
<td>120,000</td>
</tr>
<tr>
<td></td>
<td>Miasapur (Central)</td>
<td>31,000</td>
</tr>
<tr>
<td></td>
<td>Azangarh</td>
<td>107,000</td>
</tr>
<tr>
<td></td>
<td>Gorsakhpur</td>
<td>9,989</td>
</tr>
<tr>
<td></td>
<td>Rusti</td>
<td>Nil</td>
</tr>
<tr>
<td></td>
<td>Total for North-Western Provinces</td>
<td>409,359</td>
</tr>
<tr>
<td>GRAND TOTAL</td>
<td></td>
<td>293,813</td>
</tr>
</tbody>
</table>

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

In the District of Saran, Awadhi is not spoken by the lowest class of Musalmāns, who speak the local Bhojpuri. But it is spoken by those of the middle class, and is locally called ‘Bihāri Hindī.’ A revised local estimate puts the number of speakers at 40,000.

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

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

INDO-ARYAN FAMILY. 

EASTERN HINDI.

JOLAHÁ BOLÍ.

Ek koi ád*mí-kó dū láriká rahá. Oh-mé-sé chhot'ká báp-sé
One certain man-to two sons were. Them-in-from the-younger father-to
kahis, 'bó bábá, mál daulat-mé-sé jó hamtrá hissá-bakhtrá høy
said, 'O father, property riches-in-from what my share may-be
so ham-kó dé-da.' Tab wah wah-kó apná dhan bát dihis,
that me-to give.' Then he him-to his-own property dividing gave.
Bahut din na gujará ki chhot'ká láriká sab kuchh jamá-kar-ke
Many days not passed that the-younger son all things collecting
dür dés chalá-gawá. Aur wahá awár-pan-mé din gáwá-ke
distant country-to went-away. And there waywardness-in days having-spent
apná sarbas gáwá-dális. Aur jab wah apná sab kuchh upá-dihiis tab
his-own all lost. And when he his-own all things had-squandered then
us dés-mé bhári akal paá, aur wah kängál bhá-gawá. Aur wah
that country-in heavy famine fell, and he indigent became. And he
us dés-ké ek lam'har ád'mi kihá já-ke rahné lagá. Wah ó-kó
that country-of one great man near going to-live began. He him
khét-mé súar charáne-kó bhéjís.
field-in swine to-feed sent.

[No. 23.]

SHEKHÁ.

E-go ád*mí-ká dū-go bétá rahe. Chhot'ká apná bábá-sé kalés
One man-of two sons were. The-younger his-own father-to said
ke, 'hamtrá hissá hamtrá dé-da.' Tab un-ké páš je dhan rahe
that, 'my share to-me give.' Then him-of near what property was
sé un-ké dé-diyen. Thorá din būd ú sab dhan ló-ke
that him-to he-gave-away. A-few days after he all properly taking
to-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.
Jab dhan sab kharáb-ka-dihes tab oktrá dukh hówé lágés. Tab
When fortune all he-had-spoiled then him-to trouble-to be began. Then
wah dési-ká ek ád'mi kihá rah-gawá, je apná khét-mé súar
that country-of one man near he-lived, who his-own field-in swine
charáw'né-kó bhéjís.
to-feed sent(-him).
THĀRŪ AWADHĪ.

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

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

THĀRŪ AWADHĪ.

The father spoke, 'Father O, mine whatever may-be property-of
the-father-to give. He his-own life-time-in him-to dividing gave.
Many days not became that the-younger son all things putting-together
distant country-to went-away. And his-own property wickedness-in there
squandered. And when all he-squandered then that country-in famine
fell. And he that country-of a-certain inhabitant-of near went
aur woh use ap'ne khētān-mā suār charāw'ne pāthaed.
and he him his-own fields-in swine to-feed sent-him.
BAGHÉLÌ.

The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rewa, and the smaller ones of Nagode, Sohaval, Maihar and Kothi. Including 50,000 people transferred since 1891 from the Bundelkhand Agency, its population is 1,788,332. Over the whole area, except the western parts of Nagode and Maihar, the vernacular is pure Baghélì. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Baghélì, which is locally known as Gōndi or Gōndānī. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Baghélì, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihārī. This will appear from the list of words.

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

<table>
<thead>
<tr>
<th>Standard Baghélì</th>
<th>1,180,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gōndi</td>
<td>500,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,680,000</td>
</tr>
</tbody>
</table>

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

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

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, chak'ran-sē, from the servants, from chākār, a servant. There is a tendency to change a o to a, as in ābāj, a noise; ābā, he came; jābāb, an answer.

The following are the terminations of the cases of Nouns. Genitive, kēr; also, masc. ke, obl. kē; fem., kī, obl. kā. Accusative, ka, kā. Dative, ka, kā, kāhē. Ablative, sē, tē. Locative, mā. Adjectives have a strong form in kā, as in adhikhā, much; nikkhā, good.

As regards Pronouns, we have mai, I; gen. mōr; obl. mōrē or mōhē; tā, thou; gen. tōr, tōhī; apnē, Your Honour; obl. apnā. The Obl. form of the latter shows clearly that the word is borrowed from Bhujpuri. 'Own' is āpan, obl. apnē, not apnā. Yē is 'this,' and woā, 'that.' The Obl. form of the latter is ūh or wō, as in the gen. wō-kar, acc.-dat. wō-ka or wō-kā, abl. wō-sē. 'They' is uō. The Relative Pronoun is jaum with an obl. plur. jin: and its Correlative is laum.

As regards Verbs, we have āheū, I am; hayē, thou art; and āy or ai, he is. For finite verbs, we have mar'tīyō-haī, I am dying, and kar'ṭōū-hai, I am doing. Feminine is hōti-hai, it remains. Dēt-raha-tai is 'he was giving.' Feminine is larāi raṭhi-hai, a quarrel used to exist. In Awadhī, the typical letter of the first person of the future is ā, as in kahab, I will say. In the Baghélì specimens it is, on the contrary, the ṭ which we also meet in Kanauji. Thus, jaihaū, I will go; kahībaū, I will say. An
example of the perfect tense is kihyā-hai, I have done. The honorific imperative ends, as in Bihārī, in ī. Thus, dēī, be good enough to give; kāri, be good enough to make. The Infinitive ends in b, as in Awadhī and Bihārī, and verbs whose roots end in ā have an oblique form in mā, in this also following the latter language. Examples are jāb to go; charāmāl-kā, for feeding; and kahāmā-māphik, fit to be called.

Typical of the Baghēlī dialect is the sukhum-takīyā, or expletive, tai, which is added to the past tense of verbs, like the sā of Bhojpuri. It occurs several times in the specimens. The following are examples. Gē-tai, they had gone; dēt-rahā-tai, he was giving; rahē-tai, they were; rahā-tai, he was; mari-gā-tai, he died. In some cases it has the force of the Hindi thā, like the tō or tē which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, paṭṭī rahī-gai-hai, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is apśnā (the oblique form instead of the nom. apśnē) achekhā bhūjan kinhēn-hai, Your Honour has given a good feast.
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

Bagheli Dialect.  

(Rewa, Baghelkhand Agency.)  

Specimen I.  

एक मनईं के दूध लरिका रहैं। तौरे-मा छोटकौना चलने बाप-से कहिस दमा धन-मा जीन मोर छौसा छोड़ तौन मोहीं दे देंई। तब बा उन का चापन धन बाँट दिखिस। बहुत दिन नहीं गे-तै कि छोटकौना लरिका सब प्रकाड़ के-के परदेस चला-मा चौर उड़ै लुढ़के-मा दिन किराज-के चापन धन उड़ाउ। दिखिस। जब बा सब कुछ उड़ाउ चुका तब चौह देस-मा जयाल चढ़ा बी बा बड़ाल होट-मा बी बा बोह्ड देस-वालीन-मा एक-के बुराके रहैं लाग बा बी-का चलने खेत-मा सुधर चराम-का पड़स्स। बी बा उनकी कीमत-न-जिनक सुधर खात रहैं-टै चापन पेट बरें चाहत रहा-टै। बी बी-का बोज कुछ नहीं देत रहा-टै। तब बी-का चैत भा। बी बा कहिस कि मोरे बाप-के बेटने मजूरन-का खाड़-से मेघिका रोटी होती-हैं बी बे मूख मर्यदों-हैं। मे उठे-कै चलने बाप-के लड़ बाजीं बी बो-सी कहिहीं कि चाप मे दूरक-की विश्व बी चपना-के सीख़े पाप विश्न-हैं मे फेर-के चपना-बीर लरिका कहामे माफ़ कहीं मोहीं बाहरे हैं चपने मजूरन मा एक-के नाइ गोरी करै। तब बा छठे-कै चलने बाप-के लड़ चला। पै बा दूरिन रहा-टै कि बी-का चाप बोही देख-कै द्वारा कौंसिस बी दूरिने-कै बी-के गरं-मा लपट-कै बी-का चुमिस। लरिका बी-सी कहिस कि चाप मे दूरक-की विश्व बी चपना-के मोहीं पाप विश्न-हैं बब फेर-के चपना-बीर लरिका कहामे जोग नहीं बाहरे। पै बाप चलने मजूरन-सी कहिस कि सब-सी निकासा कापड़ा निकास-के बी-का पहरावा बी बी-के धाम-मा मुंदरी बी गोरे-मा पनहीं पहरावा। बी हम खुदे बी खुदी करै। काजिये कि बा मोर लरिका मरिम-मा-टै फेर-के जिया-है। हराद- 

मा-टै फेर-के मिखा-है।  

जब चउरन चानवे बांग तब बी-का बीठ लरिका खेत-मा रहा-टै। बी जब बा चावत चावत घर-के लड़ पहुंचा तब बाजा चौर नाच-बीर चबाज
सुनिस। चौं या चपने चकरन-गा एक-का चपने खचे बोलाव-कै पूँछिस कि या का होत-है। वा वो-से कहिस कि चपना-कीर भारूँ चाँगा-है चौं चपना-के डाज निकला खाड़ा-का खाड़ा-है काशे-से कि जो-का नीचा सुख पानिन-है। पे वा निस बौनिस चौं भौतर न जाव चाँगिस। यह-से जी-कर बाप बाहर खाड़ा-के वोही समाने लाग। वा बाप-का जबाब दिशिस कि देखो मे प्रतने बार- सन-से चपना-कीर रंग इकतंत्र है चौं कब-ईं चपना-कीर डकुम नहीं टारे। चौं चपना मोहीं कब-ईं एक बोकारी भर नहीं टोन कि मे चपने दोसन-के साथ चानन्द करतें। पै चपना-कीर या बापिका जीन पतुरियन-के साथ चपना- कीर धन खाड़ा-गा-है जब-हिन चाँगा तब-हिन बो-के खातिर चपना चक्का भोजन बौनिस-है। बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ हवे चौं जीन कुछ मोरे हैं तीन सबतार चाथ। पै चानन्द करव चौं खुस देव उचित रहा-ते काशे से कि या तोर भाई मर-गा-ते फेरि-के जिया-है हेराज-गा-ते फेरि- के गिला-है।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELÍ DIALECT.  

(SREWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manā-ke dui larikā rahaī. Taunē-mā chhoṭ'kaunā ap'ēnē 
One man-of two sons were. Them the-younger his-own 
bāp-sē kahis, 'dālā, dhan-mā jaun mōr hīsā hōi, taun 
father-to said, 'father, the-property-in which my share may-be, that 
mōhī dāf-dēī.' Tab wā un-kā āpan dhan hāṭī dīhis, 
to-me give-away.' Then he them-to his-own property dividing gave. 
Bahut din nāhī gu-tai ki chhoṭ'kaunā larikā sab ekāṭṭhā. 
Many days not passed that the-younger son all together 
kēt-ke par-dēs chalā-gā; aur uhā luchchāi-mā dīn 
having-made (to)a-foreign-land went-away; and there debauchery-in days 
bitāi-ke āpan dhan uṛāi-dīhis. Jab wā sab-kuchh 
having-caused-to-pass his-own fortune wasted-away. When he everything 
upāi-chukā tab ōh dés-nā akāl para. Au wā 
had-spent-completely then that country-in a-famine fell. And he 
kāṅgāl hoi-gā. Au wā ōh dés-wālen-mā ēk-ke ihā ājī-ke 
indigent became. And he that countrymen-in one-of near going 
rāhāī lāg. Wā wo-kā ap'nē khēt-mā suar charāmāl-kā paṭhāīs, Au 
to-live began. He him his-own fields-in swine feeding-for sent. And 
wā un'bīn chhūmin-tē jin-ka suar khāt-rāhē-tai āpan pēt 
he those-every husks-with which the-swine used-to-eat his-own belly 
to-fill wished. And him-to anybody anything not used-to-give. 
Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-kē kēt'nē 
Then him-to senses became. And he said that, 'my father-of how-many 
majūran-kā khāi-sē adhik'hā rōī hōti-hai au mai bhīkhan mātrīḥ-hāī. 
labourers-to eating-than more bread is and I from-hunger dying-am. 
Mai uthī-kōl ap'nē bāp-kē lāgī jāihaī au wō-sē kahihaū ki, 
I arising my-own father-of near will-go and him-to I-will-say that, 
"bāp, mai Daṭū-kē biruddh au ap'nā-ke saūhē pāp kīhyē-hai. 
"father, I God-of against and Your-Honour-of before sin have-done. 
Mai phēr-ke ap'nā-kē larikā kahāmāl māphik nāhī aheū. Ap'nē 
I again Your-Honour-of son to-be-called worthy not am. Your-own
majūraṇ-mā ēk-kē nāī mohīt kari.' Tab wā uṭhi-kē ap'ṇā bāp-kē
labourers-in one-of like me make.' Then he arising his-own father-of
laghē chalā. Pai wā durin rahā-tai ki wō-kar bāp wohi dēkhī-kāī
near went. But he in-distance was that his father him seeing
dāyā kinhis au dauri-ke wō-kē gārī-mā lapāi-kē wō-kā chumis,
pity did and running his neck-on embracing him kissed.
Larikā wō-sē kahīs ki, 'bāp, mai Dāu-kē biruddh au ap'ṇā-kē
The-son him-to said that, 'father, I God-of against and Your-Honour-of
saūē pāp kihyō-hai. Ab phūrī-kē ap'ṇā-kē larikā kahūnāī jóg
before sin have-done. Now again Your-Honour-of son to-be-called worthy
nahī āheū. Pai bāp ap'ṇē chak'ran-sē kahīs ki, 'sab-sē
not 1-am.' But the-father his-own servants-to said that, 'all-than
nik'hā kap'ṛū nikās-ke wō-kā pahiūrāwā; au wō-kē hāth-mā mūdrī
good clothes taking-out him-to put-on; and his hand-on a-ring
au gōpē-mā par'ṛī pahiūrāwā; au ham khāi au khusi kari;
and feet-on shoes put-on; and us let-eat and happiness make;
kāhē-sē ki yā mör larikā mari-gā-tai, phērī-kāī jiyā-hai;
because that this my son having-died-went, again has-come-to-life;
erū-gā-tai, phērī-kāī milā-hai.'
having-been-lost-went, again has-been-found.'

Jah uē ānand karāī läqē, tab wo-kar jēth larikā
When they rejoicing to-make began, then his elder son
khēt-mā rahā-tai. Au jab wā āwat-āwat ghar-kē laghē pahūcha tab
field-in was. And when he coming house-of near arrived then
bājā aur nākh-kē abūj sunis. Au wā ap'ṇē chak'ran-mā
music and dancing-of sound he-heard. And he his-own servants-in
ēk-kē ap'ṇē laghē bolāi-kē pūchhis ki, 'yā kā hot-hai?' Wā
one-to himself-of near calling asked that, 'this what is-happening?' He
wō-sē kahīs ki, 'ap'ṇā-kē bāhū āba-hai au ap'ṇā-ke
to-him said that, 'Your-Honour-of brother come-is and Your-Honour-of
dāū nik'hā khāi-kē khāin-hai, kāhē-sē ki wō-kā nik-sūkh
father good food has-eaten, because that him well-and-healthy
pānī-hai.' Pai wā ris kinhis au bhitar na jāb chāhīs.
he-has-found.' But he anger did and inside not to-go wished.

Yahā-sē wō-kar bāp baher āi-kāī wō-hū manāmāī lág.
Owing-to-this his father outside coming him-even to-appraise began.
Wā bāp-kā jabāb dihīs ki 'dēkhī, mai et'ṇē barisan-sē,
He the-father-to answer gave that 'see, I so-many years-since,
ap'na-kē sawā kar'ṭēh-hai, au kab-hū ap'ṇā-kē lu'kum
Your-Honour-of service doing-um, and ever-even Your-Honour-of orders
nahi târcâ; au ap'ñâ mohî kab-hî ēk bok'râu-bhar nahi din
not disobeyed; and Your-Honour to-me ever-even one goat-even not gave

ki mai ap'nê dostan-kê sâth ānand kar-tei. Pai
that 'l my-own friends-of with rejoicing might-have-made. But

ap'nâ-kêr yâ larikâ jaun paturiyan-kê sâth ap'nâ-kêr
Your-Honour-of this son who harlots-of with Your-Honour-of
dhan khâi-gâ-hai, jab'hin abâ tab'hiu wô-kô khatîr
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake

ap'nâ acheinâ bhûjan kihen-hai.' Bâp wô-se kahis ki
Your-Honour good feast made-has.' The-father him-to said that

'bêta, tâî sab din mrô-sâth hayê au jaun-kuchh mrô hai taun sab
'son, thou all days me with art and what-ever mine is that all
tôr ây. Pai ānand-karab au khus-hôb uchit rahâ-tai; kâhê-sô ki
thine is. But to-make-merry and to-be-pleased proper was; because that
yâ tôr bhai mari-gâ-tâi, pheri-kâl jiyâ-hâi; herâi-gâ-tai,
this thy brother having-died-went, again has-come-to-life; havingBeen-lost-went,

pheri-ke milâ-hai.'
again has-been-found.'
[No. 26.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHILI DIALECT. (REWA, BAGHELKHAND AGENCY.)

SPECIMEN II.

हम पाँचन-मा भापुस-मा जिमी बाड़ा खातिर लड़ाई होइ-गइ-तै। पाहिले सब भाई साधे-मा रहित-है पुन निनार होइ-गइ। पाहिले बहुत लड़ाईँ रहित-है ये खव सब सुकदमा पट-पटाई-गे। खब देस-मा कौन लड़ाईँ नहिं चाह। ये खब-है पहिलेने को ढाँचे-के सारे नील-के बील-चाल नहिं चाह। पौर तब-हिन से भापुस-का बांधै पियव कूट-है। जाहा बाड़ि बाढ़ी दिनिन-रहि ये गमी पत्र-मै। तैमिर-टै न पहुँच ता सुकदमा खारिय शोड-गा। पद्म-मा पाँच छ जने पड़तीर रहि-है। उड़े मरग-बौर उन-केर जाहा सरकार-मा जम घोड़-गइ। खव हसार दुबन जने भाई-को पड़ी रहित-है।

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-pačhan-mā āpus-mā jimi jāghā khatir laṛāi hoī-gai-tai.

We-five-among with-one-another land ground for quarrel took-place.

Pahilē sab bhāi sūjhe-mā rahē-hai. Pun ninār hoī-gē.

Formerly all brethren conjointly lived. Again separate became.

Pahilē bahut laṛāi rahi-hai. Pai ab sab mukad’ma paṭ-paṭāi-

Formerly much quarrel existed. But now all cases have-been-

ge. Ab waisān-mā kaunā laṛāi nahiṣ āy. Pai compromised. Now in-such(-a-sense) any quarrel not is. But

ab-hū pahilen-ki laṛāi-kā māre nīk-ke bōl-chāl nahiṣ āi,

even-now previous quarrel-of reason-by good-having-done talk not is.

Au tabhin-se āpus-kā khābā-piyāb chhūṭ-hai. Jāghā-kāhē

And since-then with-one-another eating-and-drinking is-stopped. Land-for

arjī dīhin-rhāi. Pai gamī pari-gai; taunā-tē na

application they-had-submitted. But mourning happened; thereby not

pahūchē tā mukad’ma khārih-ghi. Pāṭṭi-mā pāčch

they-reached(-the-court) hence the-case was-dismissed. The-share-in free

chha janē paṭṭi-dār rahē-hai. Uī mar-gē aur un-kār jāghā

six persons co-sharers were. They died and their land
remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Sōn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpuri of the centre of the district. Thus, bhāil, in the specimen, is Western Bhojpuri, not Baghēli. So the futures jāb, I will go, and kahab, I will say, are borrowed from Western Bhojpuri, and give the extract an air of being written in Awadhi which also uses this future with b.

¹ The word pāshān, the oblique plural of pāch, five, is used here to signify a collection,—'all of us.'
[No. 27.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHEL DIALECT.  

(SON-TAR TRACT OF DISTRICT MIRZAPUR.)

Ek admi-kō dō bēṭā rahē. Aur ehhūṭā bēṭā bāp-sē
One man-of two sons were. And the-younger son the father-to
kahis, 'daun, ohij-batus-me jawan mōr bakhārā hoy bāṭ dē.'
said, 'father, things-in which my share may-be deciding give-me.'
Tab wah āpan jiukā-kā donā jan-kē bāṭ dihis. Thōrē din
Then he his-own livelihood both persons-to deciding gave. A-s few days
bhaīl-hōi ki ehhūṭā ehhūṛa sab jor-baṭor-ke le-ke
might-have-become (passed) that the-younger son all collecting taking
dūr dēs-mē ehh-gaits; aur kul-hi pūji gūṛai-mē upāy-dihis.
far country-into went-away; and all-even property debauchery-in squandered.
Aur jāb sab upāy-chukal tab wah dēs-mē bāṛā bhūṛ akāl
And when all squandering-finished then that country-in very great famine
paris. Tab wah-kā jarūrat bhaiss. Tab wah dēs-kē ik jan
fell. Then him-to want became. Then that country-of one person
thān gaits. Wah tab āpan khēt-mē sūar charāwe-ke kai-dihis.
near he-went. He then his-own field-in swine to-feed employed-him.
Aur bhusi-sē āpan pēṭ bharō-kē rāji ralis jawan sūar
And husks-with his-own stomach to-fill agreed he-was which swine
khūt-rahē. Aur oḥ-kā koi māhī dihis. Aur jāb o-ka ḫī
eating-were. And him-to anybody not gave. And when his mind
thikāne bhaiss, tab kahis, 'hum're daū-ke nokar kit-ne baṭhaī
settled became, then he-said, 'my father-οf servants how-many will-be
jin-kā rōṭi bhar-pēṭ milat-hais aur baḥ-rahat-hais; aur mai bhūkhan
whom-to bread full-belly is-given and saved-remains; and I from-hunger
marat-hū. Āpan daū-ke pās ehhul-jāb aur kahāb ki, 'dāī,
dying-an. My-own father-οf near I-will-walk-up and I-will-say that, "father,
moh-sē bāṛā kasûr Bhag-wan-kē niārē aur tor niārē bhaiss. Aur
me-by great fault God-οf near and thee near became. Ānd
maį tōr bēṭā kahī bēṭā layak māhī bāṛiyō. Ap'nē nok'ran-ki nāī
I thy son to-be-called worthy not am. Thy-own servants-οf like
mohū-kē rakhu-le.'
mē too keep.'
THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Baghélí, the language is Bundéli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhí as well as of Baghélí, they are all more nearly akin to the latter than the former; in that, instead of the b-future, we have the one with h, and sometimes even meet the typical Baghélí enclitic tai. One peculiarity of Eastern Hindi is very prominent in these languages, viz., the preference of wə for õ, of wə for o, of yə for e, and of yə for é. This, as has been previously pointed out, is frequent both in Awadhí and in Baghélí, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

TIRHÁRI.

This language has been reported from five districts lying on the banks, in Hindú-stáni tir, of the River Jamna, viz., on the north bank, Fatehpur and Cawnapore, and on the south bank Banda, Hamirpur, and Jalaun. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundéli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tirhári is good Bundéli. In Cawnapore, it is Kanaují with some admixture of Awadhí. While in Fatehpur, Banda, and Hamirpur it is Baghélí mixed with Bundéli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt Tir'hári, but I follow the more usual and convenient method of writing it Tirhári.

The Tirhári of Jalaun will be described when dealing with Bundéli. That of Cawnapore will be found under the head of Kanaují. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Baghélí Tirhári is reported to be as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatehpur</td>
<td>197,700</td>
</tr>
<tr>
<td>Banda</td>
<td>25,000</td>
</tr>
<tr>
<td>Hamirpur</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>225,700</strong></td>
</tr>
</tbody>
</table>

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

INDO-ARYAN FAMILY.

EASTERN HINDI.

Mediate Group.

Baghelī (Tirhārī broken) Dialect. (District Banda.)

कौनेंद्व मझूळे के दूः गदाल रहैं। उन चपने वाप-तन काँहिन कि भरे मोरे वाप तैं हरमे शैल-का माल टाल हसे बाँट दे। तब मझूळे-ने चपन सब लेया छुँजिया बानी गदालन-का बाँट दिखिस। कूँ दिन बोले छोंटे गदाले चपन सब माल टाल जमा बिखिस। भी ले-के बड़ी टूटे बिटिसे निकाले गवा। हुन चपन सब रूपा पैसा गुड़क-माँ उठाय डारिस। जब सब लेया छुँजिया लाय मे तब उठे देसवा-माँ बड़ा भारी काल पड़ा। तब उहाँ रोज २-कै खरिच खराबा-कै दिखत होते लाग। तब भी बर्त देसवा-के एक रहीस महाजन-के लागे गवा। भी जाय बहिसे भेंट भलाई बिखिस। वहीं वही चपने खाताना सुवरण-के चरावा-के बरे पठायस। वो वही भूसी खाय निवाल करते जिनी सुबर खात-रहैं। ये कौनेंद्व मझूळे वही वही न खाँय दिखिस। जब वही होस भा तब चपने मन-माँ काहिस यि दिख-ले मोरे वाप-के बहुत मे नौकरिन-का देखना मिलता-है कि उन्न चरी तहन प्याट भर खाता-हैं यी कूँ दिन वचाय खाता-हैं। हाय वाप रे मे भूकन मरत-हैं।

चव दिन-ले चपने वाप-के लागे वहीं चीर वहसे काहीले कि ची मोरे जाका में नरायण-के उलटे यी तोरे सीधे चपराध किस्तू। यी मे यह लायक नहीं चाहूँ कि त्यार गदाल वाजी। भोली चपने चीर मजुर वै की तरक राखी लाय। वज-के पाँड़ यो उठा यी चपने वपना-के लागे चाव। ये चव यो चपने वपना-के लागे न पहुँचा-रहैं कि वह-के वापे दूरी-ले देखिस यी मारे चव-के दौरा यी विटोना-के गरें-माँ छिपा गए। चीर यही चुमिस। गदाले काहिस यक यी मोरे जाका में नरायण-के उलटे यी तोरे जाहिना-के सीधे चपराध किस्तू यी याह लायक नहीं चाहूँ कि त्यार वेठया कहाँ दे। ये चवपे चपने नौकरिन-का हुकूम दिखिस कि सब-ने नौक छँडना लाय यही पहिरावो यी यज्ञ-की चंगुरी-में सुदरी पहिरावो यी गोजें-माँ बनने पहिरावो। यी मोरी खाँय ची खुसी करैं दाव। कहे-ते-
कि ये स्वार गदाल फिर-कै जिया-हे यो हिराय गा-रहे तीन पुनि कै मिला-हे। ची उड़ बापी बिटवा खुसी करें लाग।

बहिं जून बहिं-कर बड़कौना गदाल स्वार-मा रहें। जब वह पुनि घर-की लाग सावा तबे बहिं-के कानन-मा नाचें गावे-कि भावण परी। वही नीक्ष-रन-का भाव-का वुसवास ची पूर्णिम सिकि यजिं-कर का कारन है। नीक्षि फैं कहीं फिर स्वार कुटोकौना भेंवा भावा-हे। ची तोरे बपवे उड़ी-की बस्यी तहँ वीट भावे-की कारन सब-का न्यूत किसिम-हे। बड़कौना भेंवा यही वात-पर रिसवाय उठा ची घरवा-की भीरे नहीं जात-रहे। तब बहिं-कर बपवा बहिंरे भावा ची बहुत मनाइंस ची फुसबास। ची बड़कौना बिटवे कहेसि फिर दंक ले इतने दिन मैं तोरे तह बिड़ूं ची तोरे फुस-की बाशि बाघों नहीं होबुं तें मोईं बाथौं इटनिअनो मदत नहीं दिसै कि मैं भयवे साखिन-की सँधे खुसी करल्लूं। वे जैसे या स्वार कुटोकौना बिटवा भावा जिहौं त्वार सब माल टाल गुड़किन-मा लाव डास्सी तें न्यूत किसिम-हे। बपवे कही ची मोईं बिटवा तें सब दिन मोईं साथ रचा भाव ची सब जौन भाव हे मानी त्वारे भाव। यही उद्धत रहें कि हम न्यूत करन ची खुस झान काहे कि यो स्वार भावे भाव। मर-कै जिया-हे। हिराय गा-रहे तीन पुनि कै मिला-हे॥
[No. 28.]

INDO-ARYAN FAMILY. 

EASTERN HINDI.

BAGHÊLI (TIRHÂrü BROKEN) DIALECT. 

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

K würde dui gadyàl rahâi. Un aïp'nu bâp-tan kahin. 

A-certain man-of two sons were. They their-own father-to said

ki, 'arâ mîrâ bâp, tâi ham-rû hûsan-kâ mûl-tûl hamâi bûti

that, 'O my father, thou our shares-of property as-to dividing
dû. Tab mûnâ-âpân sab laiyâ-pûjìyâ dwânàâ gadyàlan-kâ
give.' Then the-man-by his-own all substance both sons-to

bûti dibis. Kuchh din bitê ehhôtê gadyàlê âpân sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
mûl-tûl jamâ-khûs. Au lâi-kêt bûrû dûrû bidêsai
property collected. And taking-it very distant foreign-country-to

nûkârì-gawâ. Hun âpân sab rûp'-yâ paisâ gûdîn-mûn úthûy-dûrîs.
went-away. There his-own all money pîce delmarcity-in he-spent.

Jahai sab laiyâ-pûjìyâ lû-gai, tab üi dâs-wa'-nûn bûrû bhuârî
When all substance was-burnt-up, then that country-in very heavy
kûl pûrû. Tab uhi rûj-rûj-kêt khariol-kharâbû-kêt dikkat hûnî
famine fell. Then him every-day-of expenditure-of trouble to-be
lûg. Tab wû wahi dâs-wa'-kêt ék rûhis mahûjan-kêt lâgê gawâ au
began. Then he that country-of one well-do banker-of near went and
jây wahi-tê bhûj-bhalî khibi. Wahi wahi aïp'-nû khûyiân-mûn
going him-to greeting did. Him-by he his-own fields-in
suwaran-kê charûwàl-kê-bàrê pût-uwaín. Òô wahi bhûsî khûy nihàh
swine feeding for was-sent-by-him. He those-very husks eating-support
kar-tê jihí suwar khûta-rûhâi; pûi kauënûn-mûnâ wahi
would-have-done which the-swine used-to-eat; but any-man-by to-him
wahau na khûy-dibis. Jeb wahi hûs bhu tab aïp'-nû man-mûn
that-too not to-eat was-given-by-him. When to-him senses became then his-own mind-in
kâhûs ki, 'dikhâ-ê, mîrâ bûp-kê bhuûtsé naukârihan-kêt it'nû
he-said that, 'see, my father-of many servants-to so-much
milat-hûûs ki üi achëhhi-tahan pyût-bhûr khûtâ-hûû sâ kuchh
is-given that they in-a-good-way belly-full eat and some
bachûy-lyââ-hûûs. Hây, bûp-rê, mûn bhûkhan marat-hûûs. Ab
they-save. Álûs, father-O, I from-hunger dying-am. Now
hin-tē ap'ñē bāp-kē lāgē jaihaū aur wahi-tē kahihaū ki, here-from my-own father-of near I-will-go and him-to I-will-say that,
"O mōre kākā, mai Narā́yan-kē ul'tē aur tōrē saūghē ap'rādh kihyū, "O my father, I God-of opposite and thee before sin did, 
au mai.yahi lāyak nahī āhyū ki twār gadyāl bājaū. Mohī, 
and I this-for fit not am that thy son I-may-be-called. Me 
ap'ñē aur majūran-ki tera rākhi-lyāw."' Yahi-ki pāchhē wo uthā thy-own other labourers-of like keep."' This-of after he arose 
uau ap'ñē bap'wā-kē lāgē āwā. Paī abē wo ap'ñē bap'wā-kē lāgē 
and his-own father-of near came. But yet he his-own father-of near 
na palūchā-rahai ki wahi-kē bāpaī dūri-tai dikhis aur 
not had-arrived that his father distance-from saw and 
mārē-mwāh-kē daurā au bitaunā-kē garō-mā chhipat-gā, aur wahi through-love-of he-ran and the-son-of neck-about applied-himself, and him 
chūmīs. Gadyālē kahisi ki, "O mōre kākā, mai Narā́yan-kē ul'tē 
he-kissed. The-son said that, "O my father, I God-of opposite 
uau tōrē ākhīn-kē saūghē ap'rādh kihyū au yahi lāyak nahī āhyū 
and thy eyes-of before sin did and this-for worthy not am 
ki twār bet'wā kahihaū.' Paī bap'wai ap'ñē naukarīhan-kā 
that thy son I-may-be-called.' But the-father his-own servants-to 
lukum dihisi ki, 'sab-tē nik urīnā lāy yahi pahirawō; au orders gave that, 'all-than good wrapper bringing this-one put-on; and 
yahi-ki āguri-mā mud'ri pahirāō au gorēn-mā pan'hi pahirāō. Au 
this-one-of finger-on w-ring put and feel-on shoes put. And 
mohī khīy au khusi karāī dyāw; kāhē-tē ki yō mwār gadyāl 
me eat and merry make let; because that this my son 
phir-kāī jiyā-hai; yō hirāy-gā-rahai, taun puni-kāī milā-hai. 
again has-come-to-life; this had-been-lost, he again has-been-found. 
Au uī bāpan bit'wā khusi karāī lāg. 
And they father son merriment to-make began.

Yahi jūn wahi-kar bār'kaunā gadyāl khyāt-mā rahai. Jab wah 
This time his elder son field-in war. When he 
puni ghar-kē lāgē āwā, tabai wahi-kē kānēn-mā nāchāī gawāī-kāī 
again house-of near came, then his ears-into dancing singing-of 
āwaj pari. Wahi nauk'raṇ-tē yāk-kā bunāis au pūchhesi ki, 'yahi-ka 
sound fell. He servants-from one called and asked that, 'this-of 
kā kāran hai?' Naukar waī kahi ki, 'twār chhut'kaunā 
what cause is?' The-servant to-him said that, 'thy younger 
bhaiwā āwā-hai; au tōrē bap'wai uhi-kē achhēthi-tahan lautāāwā-kē 
brther come-is; and thy his in-a-good-way having-returned-of
kāran sab-kā nyūt kihisi-hai.' Baṅ'kaunā bhaiwā yaḥi bāt-par rīṣ'hāy because all-of feast made-his.' The-elder brother his talk-on being-angry
uthā au ghar-wā-kē bhīt'rai nahī jāt-rahai. Tab wahi-kar baṅ'wā grew and house-of inside not going-was. Then his father
bahirā āwā au bahut manāis au phus'laīs. Au baṅ'kaunā bīt'wai outside came and much appeared-him and couxed. And the-elder son
dahesi ki, 'dēkhi-lē, it'nē dinan mai tōri tāhal kihyū au tōrē said that, 'see, so-many days I thy service did and thy
hukum-kē bāhir kahbañ naḥī hötyū, taṁ mōhī kataū it'nio order-of out ever not used-to-become, thou to-me ever so-much
madat naḥī dīhē ki mai ap'nē sāthin-kē saṅghai khusī help not gavest that I my-own companions-of in-company merriment
kaṛtyū. Pāi jaisē yā twār ehhut'kaunā bīt'wā āwā jihī twār might-have-made. But as this thy younger son came who thy
sab māl-tāl guḍa-i-mī liy-dāris, taṁ nyūt kīhē.' Baṅ'wai kahi, all property wickedness-in burnt-up, thou feast modest.' The-father said,
'O mōre bīt'wā, taṁ sab din mōre sāth rāhā-āw; au sab juam māvā 'O my son, thou all days me with livest; and all what mine
hai mānā twārai āy. Yahai uelit rāhai ki ham nyūt kāran is as-it-were thine in. This proper was that we feast may-make
au khus hwān kāhē ki yō twār bhai āy; mari-kāī, and pleased may-become because that this thy brother came: hazing-been-lead.
jiyā-hai; hīrāy-gā-rahai, taṁ puni-kāī milā-hai.'
has-become-alive; had-been-lost. he again has-been-form.
The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhāri spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with nē is not used before the past tenses of transitive verbs. We still meet the k-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word kahysai for kahesī, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form par-dyāasai.

[No. 29.]

INDO-ARYAN FAMILY.  

MEDINATE GROUP.

EASTERN HINDI.

Baghēlī (Tirhāri broken) Dialect.  

(District Fatehpur.)

याक्क मण्डल-के दुध बेटवा रहें। उन-माँ लहुवा बेटवा अपने बाप-ते कहसी जैन यार होसा होय तीन बाँटि याव। जॉ धोरे दिनह-माँ लहुर- 

वा बेटवा आपनि सब जमा बटुरियां-के दूरी परमाॅसे चला गवा बी झा 

आपन सब जमा कुचाल-माँ बहाव दिखिस। वी जबे सब चुकि गा वधि 

आस-माँ बड़ा दुर-दिन परा बी बह जमा कुंगाल होड चला। तबे वा यास-

के याक भागमान के झाँ रहें लाग। तब वह अपने भातन-माँ यार ताके 

पटझूस की वह बाहत-रहें की तब योकलाॅ-ते जो यार भात-हैं आपन घें 

भरे। वयों न कोज यात-रहें। तब चूत-के बहिसी की मोरे बाप-के झा 

मंज़रन-का बड़ह रोटी है बी में मूखन मरत-हैं। बब में अपने बाप-के झा 

जॉरों बी वहह-के बेहें की दादा में दुध-का बी त्वार चपराज किए। बब में 

वहि लावक नहीं पहिंई कि त्वार जरिका होई। जस चौर मंजूर है तस 

म-हूँ-का राख!
[No. 29.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLĪ (TIHBĀRĪ BROKEN) DIALECT.  

(DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Yāk manaī-kē dei betwā rahaī. Un-mā lahurwā betwā ap'nē
One man-of two sons were. Them-in the-younger son his-own
bāp-tē kahyasi, 'jaun mwār hisā hōy taun hāti dyāw.' Au
father-to said, 'which my share may-be that dividing give.' And
thōrē dinan-mā lahurwā betwā āp'ni sab jamā baṭuriyāy-kēī
a-few days-in the-younger son his-own all property having-collected
dūrī par-dyāsai chalā-gawā, an hwā āpan sab jamā
dūr for-foreign-country-to went-away, and there his-own all property
ku-chāl-mā bahāy-dihisi. Au jabai sab chuki-gā wahi dyās-mā baṛā
evil-conduct-in wasted. And when all was-spent that country-in great
dur-din parā. Au wah jammāi kaṅgāl hōi-chalā. Tabai wā dyās-kē
famine fell. And he totally indigent began-to-be. Then that country-of
yāk bhāg'mān-kē ḍūnī rahāī lāg. Tab wah ap'nē khyāṭan-mā
one rich-man-of near to-live he-began. Then he his-own fields-in
swār tākāī pathāis. Au wah chāhāt-rahai ki un bok'lan-to
swine to-watch sent (-him). And he desiring-was that those husks-with
jō swār khat-hāī āpan pēṭ bharāī. Walaun na
which the-swine eating-are his-own belly he-may-fill. That-even not
kōn dyāt-rahai. Tab chētī-kāḷ kahisi ki, 'mōrē bāp-kē ḍūnī
any-body used-to-give. Then remembering he-said that, 'my father-of near
mājūrān-kā bahut rōṭi hai au māī bhukhan marat-haū. Ab
field-labourers-to much bread is and I from-hunger dying-am. Now
maī ap'nē bāp-kē ḍūnī jaihaū au wahi-tē kaihaū ki, "dādā, I
my-own father-of near will-go and him-to I-will-say that, "father,
maī Dayū-kā au twār ap'rádi kihyō. Ab maī yahi lāyak nahi
I God-of and thy sin did. Now I this-for worthy not
ahīī ki twār larikā hōū. Jas aur mājūr haīī tas ma-hū-kā
am that thy son 1-may-be. As other labourers are so me-too
rākhu.''

keep.''

18
West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tirhāri is more mixed with Bundeli than in the two districts from which specimens have just been given. Thus we not only have Bagheli verbal past tenses, with the case of the Agent with ne preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundeli verb. In fact in Hamirpur the verb seems to take the Baghelī or the Bundeli form at the caprice of the speaker. An instance of the Bagheli form in the following specimen is chhun'kawā-ne kubis, the younger said, in the second sentence. On the other hand, we have Bundelī forms like wah-ne bāṛ din, he divided; chalo, he went; and jih-ne paṭhaō, who sent.

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

[No. 30.]

INDO-ARYAN FAMILY.  MEDITATE GROUP.

EASTERN HINDĪ.

Bagheli (Tirhāri broken) Dialect. (District Hamirpur.)
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHBSI (TIRHRARI BROKEN) DIALECT.  

TRANSLITERATION AND TRANSLATION.

U1 manaï-ké dui lála rahaí. U1-mà-té ehhut,kà-në dàdà-së
That man-of two sons were. Then-in-from the-younger-by the-father-to
kahiis ki 'båpú, dhan-mà-së jò mòr höi sò müh-ka
said that 'father, the-property-in-from which mine may-be that me-to
dåi-dawà. Wah-në wah-kà ápan dhan bät din. Bahut din
give-away. Him-by him-to his-own fortune dividing was-given. Many days
na gai-rahaí ki lahur-wà lála bahut kuchh jor-ke par-dës
not gone-had that the-younger son many things collecting a-foreign-land-to
chalô-gà. Huwå luech'pan-mà din khôy-dinhis, ápan dhan
went-away. There debanchery-in days he-wasted, his-own wealth
uråy-dinhis. Jab sab kuchh ur-gà tab uí dës-mà rará
he-squandered. When all things spent-were then that country-in a-great
akál paró. Tab wà kängáál hui-gà. Wà jía-ke uí dës-kë
famine fell. Then he poor became. He going that country-of
rähaiyan-mà-së èk-kë gharai rahaí lágã, jih-në wahlai āp'ne
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
khit'wan-mà suwar charawáñ-kà pâthnà; aur wà un ehhûl安心-së jiulhai
fields-in swine to-feed was-sent; and he those husks-with which
suwar khat-rahaí ápan pët bharô chûhis, aur kû nahî wah-ka
swine used-to-eat his-own belly to-fill wished, and anyone not him
kuchh dët-ài.
anything used-to-give.
THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

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

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundēlī dialect spoken near Kalinar by 236,200 people. A glance at it will show that it is Eastern Hindi and not Bundēlī. Words like kahī, dihī, kihīs and many others do not belong to the latter. They are pure Eastern Hindi. Moreover, the dialect is more distinctly Baghēlī than even Tirhārī. Not only is there the k-future but there is also the typical Baghēlī verbal suffix tāī, as in mar-gā-tāī, he had died, and chalat-āwat-tāī, he was coming. Here the suffix has distinctly the force of the Hindi thā, a circumstance which we have also noticed as being sometimes the fact in Baghēlī, and showing us the connection between it and the Bundēlī tō, plural tē, which is always used in this sense.

As in Tirhārī, there are several Bundēlī forms scattered through the specimen. Such are oḥ-nē path-veā, he sent; uṭhō, he rose; lar-kā-nē wahī-sē kahā, the son said to him; bāp-nē niṁtā kin-hāi, the father has made a feast; āō, he came. It will be observed that when the Agent case with nē is used, the Eastern Hindi past tense in is is, as a rule, not used.

* A list of words and of a few of the grammatical forms of the so-called Bundēlī of Banda will be found on p. 104 of the District Gazetteer.
[No. 31.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Baghelî (so-called Bundeli) Dialect. (District Banda.)

एक महदौँ-के ढूंगा लरका रहे। क्षाट लरका अपने बाप-से कहिः सि बाप ते मोरे हैंसा-का माल सुहींती है दे। तब व भापन माल उन दुनिहं लरकन-का बाट दिखिस। अहुत दि-माँ क्षाट लरका भापन बहुत घन धन धौले इंकहाँ कोंखिस ची बहुत दूसरे मुलंक-माँ चली-गा बी क्षाट भापन बहुत धन पैल-सुपी-माँ उड़डुंगूस। बी जब वा भापन बहुत घन खरिच कर डारिस तब वा देस-माँ बड़ा चवाल परा बी वा माँगे लाग। बी वा-देस-की एक रहसीस-की पास जायँ टिकी। बोह-ने वह-का खितन-सा सुप्री चरावें-का पठवा। जिसे सुबर चरत-रहे उन-हिन-से वा चाहत-रहे वि उन-के क्षिलका-से म-हूं भापन चौंट भर लेनो-बारे। पे कोज महदौँ वही कुक न धारा-रहे।

बी जब वा वह-का भापन सुरता चाड़े। तबे कहिः सि मोरे बाप-के कितनी चाकर सस हैं। कीन न्यारे भर खाट-हें अूड में मुखन मरत-हें। में चपने बाप-के पास जेहौं अठ वह-से कहिःहाँ वि बाप मैं परमेसुर-की वे-मरजी-की हिंदूई-धौं भव मैं तोरे सादूं रहे। बाँडव निजाहूं वि त्वार लरका कहाँढ़। मुँह-का भापन नवक जर-हे। वा उठो खड़ चपने बाप-की घाँ-का चाल दिखिस। जब वा भपने घर-के शोरी दूर पहुंचा तव वह-का वाप मिला। न्यार दया कर- लो दीर्घ-के वह-का अपने गरे-माँ लगाय जिखिस ची वह-का पुचकारिस। तव लरका-ने वह-से कहा वि बाप मैं परमेसुर-की वे-मरजी पाप कीखों-इंगूं बी दीर तोरे सादूं न्यारे वि ता तनन निकाहूं वि त्वार लरका कहाँढ़। पे वह- की बाप-ने अपने नीकर-से कहा वि नीक नोक चोटिना ले भाव ची वह-का पहिराव बीर बेह-की घाँ-सा मुंदूरी पहिराव दे बीर बेह-की पाँव-सा जुला पहिराव-दे। चला खड़े पी बीर खुसी मनहूँ बाहे-से वि त्वार लरका मर- गा-ते वी खोय-गाते तोम न्यार पिर मिला-हे बी पिर जो उठा-हे। तब नब जने खुसी करीं लाग।

बी बीच-सा वह-का बड़ा लरका सितेन-से चला भावत-से। बोह-ने गावें बजायें के चवाल सुनी हों बी एक नीकर-का बुलायँ-को पूंखिस वि बा
हुड़ रहा-है। नौकर कहा कि त्वार भारूँ भावा-श्रे भीर तोरे। बाप-ने निउता जोन-है कह कि वा अस्त तरन-से राय गा-है। बड़ा लरका या सुन-के रिसान कि में घरे न जाहिन। तब वह-का बाप घर-से निकर भावा चौ वह-के खुसा-मत जिह्स। तब या चपने बाप-से मवाब टीम्ह्स कि देख मैं वरिस दिन-से तोर सेवा करत-रहैं भी तोर कहा मानन रहैं। बुतनीयू पर तें सुंद-का एक कीरे-का बद्दातक न दिख्ते कि में वह-का लै-के चपने साखन-के साथ खूसी भनायूँ। पें जबै-से या तोर लरका भावो जेहिने तोरे बड़ू भाव-का पतूवितन-से खवाय लौह्स के वह-के खातर निउता कोबिज़ हा। तब बाप-ने वह-मे कहा कि बैटा तें तोी मेरे साथ हर-दसरत-हा। जो कुछ मोरे पास हे सब तोर भाय। हम-का या उचित रहे कि हम सब जबे खुसी भनायन चौ अनजा करन कहै कि तोर भाई मर-गा-तें तीन जी उठा और खौय-गा-तें तीन मिल-गा।
TRANSLITERATION AND TRANSLATION.

Ek marâî-kë duî lar'kâ raheî. Chhwât lar'kâ ap'nê bâp-se
One man-of two sons were. The-younger son his-own father-to
kahis ki, 'bâp, taî mûrî hîsâ-kâ mâl nuhi dâî-dê.' Tab
said that, 'father, thou my share-of property me-to give-away.' Then
va âpan mâl un dun'hum lar'kan-kâ bût dihis. Bahut
he his-own property those both sons-to dividing gave. Many
din-mâ chhwât lar'kâ âpan bahut dhan pûjî ikâtthâ-kînhis
days-in the-younger son his-own much property substance put-together
au bahut dûrî dus'kë muluk-mâ chalo-gâ, au huî âpan
and very distant foreign land into went-away, and there his-own
bahut dhan phail-sûpî-mâ urâîs. Au jab wâ âpan bahut
much fortune debauchery-in wasted. And when he his-own much
dhan kharîch-kar-dûris, tab wâ dës-mâ barû akûl parâ, fortune
spent, then that country-in a-great famine fell,
uû wâ mûgâît lâg. Au wâ dës-kê ëk rahis-kê pas
and he to-beg began. And that country-of one gentleman-of near
gone he-stayed. Him-by him fields-in' swine feeding for it-was-set.
Jittê sûar charat-raheî, un'hîn-sê wâ chhât-râhâi ki, 'un-kê
As many swine were-grazing, them-from he desired that, 'their
ehhil-kâî-sê ma-hû âpan pêt bhar-leô-karaû,' pâi kóû marâî
husks-with I-too my-own stomach may-keep-filling, but any man
wahi kuchh na dyât-raheî. Aur jabai wah-kû âpan sur'tâ ûî
to-him any-thing not used-to-give. And when him-to his recollection came
tabai kahis ki, 'mûrî bâp-kê kit'nyau châkdr as hai
then he-said that, 'my father-of how-many servants much are
jaun pyât-bhar khât-hê, aû mâî bhûkhîn marat-haû. Mâî
who belly-full eat, and I from-hunger am-dying. I
ap'nê bâp-kê pâs jaihaû aû wah-sê kahilâû ki, 'bâp, maî
my-own father-of near will-go and him-to I-will-say that, 'father, I
Parmesur-kî bêmarji-kê kihê-haû aû ab mâî tôrî sâmhiû
God-of disobedience have-done and now I thee before
God-of disobedience have-done and now I thee before
rahāḥ laik niāhū ki twār lar-kā kahāū. Mūh-kā āpan
to-look worthy not-am that thy son I-may-be-called. Me thy-own
naūkar kar-lō." Wā utthō aū apnē bāp-kē hyā-kā chal-dihis. Jab
servant make." He arose and his-own father-of near-to set-out. When
wā apnē ghar-kē thōri-dūr pahēchā tab wah-kā bāp
he his-own house-of (within-)little-distance arrived then his father
milā aū dayā kar-kāṛ daur-kāṛ wah-kā apnē garā-mā
met-him and compassion doing running him his-own neck-on
lagū-lihis, au wah-kā puch-kāris. Tab lar-kāṛ-nē wahi-sē kahā
applied, and him caressed. Then the-son-by him-to it-was-said
ki, 'bāp, māī Parāmśur-kē bē-marjī pāp khinhyā-hai aur tōrē
that, 'father, I God-of disobedience sin have-done and thee';
sāmhū; ab mai yū tāran-kā niāhū ki twār lar-kā kahāū.'
before; now I this sort-of not-am that thy son I-may-be-called.'
Paī wah-kē bāp-nē apnē naukar kahā ki, 'nik nik
But his father-by his-own servants it-was-said that, 'good good
orh-nā lāy-āw au yah-kā pahirāw; aur yēh-kē hāth-mā
wrapper bring and this-one-on put; and this-one-of hand-on
mūḍrī pahirāy-dē, aur yēh-kē pāw-mā jūtā pahirāy-dē. Chalā,
ing put-on, and this-one-of feet-on shoes put-on. Let-us-go,
khāī pī aur khusi manāī; kābeśe ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
lar-kā mar-gū-泰安 au khōy-gū-泰安; taun ab phir milā-hai,
son dead-gone-was and lost-gone-was; he now again has-been-found,
u phir ji utlā-hai.' Tab sab janē khusī karāī lāg.
and again alike has-arisen.' Then all persons rejoicing to-make began.
Wahi bihch-mā wah-kā baīṛ lar-kā khēten-sē chalā-āw-泰安. Woh-nē
That interval-in his elder son fields-from was-coming. Him-by
gāwāṛ bājāwāṛ-kāī āwāj sunī au ēk naukar-kā bulāy-kāī pūchhī
tsingling dancing-of sound was-heard and one servant calling he-asked
ki, 'kā huī-rahā-hai?' Naukar kahā ki, 'twār bhūī
that, 'what is-being-done?' The-servant said that, 'thy brother
āwā-hai; au tōrē bāp-nē niutā kin-hai, kāhē-kī wā achohsh
come-is; and thy father-by feast made-is, because he good
taran-sē āy-gū-hai.' Bārī lar-kā yā sun-kāī risān ki, 'māī
way-coth has-come.' The-elder son this hearing grew-angry that, 'I
gharāi na jaīlnā.' Tab wah-kā bāp ghar-sē nikar-āwā au
house-to not will-go.' Then his father house-from came-out and
wah-kāī khusimāt kihis. Tab wā apnē bāp-sē jāwāb dinhis ki, his
coaxing did. Then he his-own father-to answer gave that,
'dēkkh, māī.' barī-din-sē tōr sevā karaat-rāhyō au tōr kahā
'see, I years-since thy service have-been-doing and thy words
mānat-rahyō; it'nyau-par tāi múh-kā ēk chhērī-kā bachehā
have-been-obeying; this-much-on-even thon me-to one she-goat-of young-one
tak na ëihē ki māi wah-kā lāī-kāl ap'nē sāthin-kō sāth
even not gavest that I that taking my-own companions-of with
khusī manautyāū; pai jabai-sō yā tōr lār-kā āō jehi-nē
rejoicing might-have-celebrated; but as-even this thy son came whom-by
tōrē bahut múl-kā paturiyan-sē khawaī-linhis, tāī wahi-kō khātir
thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
niutā kinhē-hā.' Tab bāp-nē wahi-sē kahā kī, 'bēṭā, tāī, tau,
feast hast-made.' Then the-father-by him-to was-said that, 'son, thou, verily,
mōrē sāth har-dam rahat-hā; jō-kuehā mōrē pās hai sab tōr
me with every-moment livest; what-ever me-of near is all thine
āy. Ham-kā yā uchit rahai ki ham sab jānē khusī manawān
is. Us-to this proper was that we all persons rejoicing may-wake,
au anand karan, kāhē ki tōr bhāi mar-gā-tai, tau
and happiness may-do, because that thy brother dead-gone-was, he
ji uthāh; aur khōy-gā-tai, tauñ mil-gā.'
alive arose; but lost-gone-was, he found-went.'
[No. 32.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

BAGHELÍ (so-called BUNDÉLÍ) DIALECT.  

(DISTRICT BANDA.)

SPECIMEN II.

Asth nau din bhayē mōr bhāī Baghīs-Gōpāl wa ghar-kī mihariyā  
Eight nine days became my brother Baghīs-Gōpāl and house-of women  

Pirūg nahay chalī-gāi rahāī. Māī ghar-māī akōē rahū.  
Allahabad to-bathe gone-away had. I house-in alone was.

Parō Buddhā-ke dinā dupahār-kā māī chārā lēn  
The-day-before-yesterday Wednesday-of day noon-at I grass-to-take
hār chalā-gawā-rahāī. Duwārā-māī* Rām Sabāy apnē sālā-kō  
field had-gone. In-the-verandah Rām Sabāy my-own brother-in-law
jeh'ki umir āṭh yā nau haras-kī būi bātīhār-gawā-rahāī. Thōrī-dēr-māī  
whose age eight or nine years-of may-be I-had-caused-to-sit. In-a-short-time
jab māī chārā lē-kāi ghar āīn tau lay'kā duwārē-māī nā rahāī.  
when I grass taking house-to came then the-boy verandah-in not was.
Kāśi Bambhan mōrē bhītar-sē nikrāt-chalā-awat-rahāī. Māī bōjh  
Kāśi Brahman my house-of-inside-from was-coming-out. I bundle
chārā-kā nāwai-kā-kin tau Kāśi bhāg-gā. Māī  
grass-of began-to-throw-down(before-the-cattle) then Kāśi ran-away. I
hullā-kin ki 'Kāśi mōrē bhītar-sē nikar-kā bhuag-gat-hai.' 
rained-a-cry that 'Kāśi my house-of-inside-from coming-out is-running-away.'
Mūrāwā Chamār wa Bahbhū Kāyath ghar-sō nik' sat Kāśi-kā  
Mūrāwā shoemaker and Bowbū writer house-from coming-out Kāśi
dikh-haín. Aur bahut ād' mi jamā-hūy-gāyē. Jab māī bhītar ghar-kē  
have-seen. And many men assembled. When I inside house-of
gain dikh-tāi arwā-māā das rupāiyā aur āṭh ānā, jann  
went I-saw in-the-earth-pot ten rupees and eight annas, which
dhārē-rahē, nā milai. Tab jānā ki Kāśi rupaā chhuryā-lai-gawā.  
I-had-kept, not is-found. Then I-knew that Kāśi rupees stole-away.

Jab māī hār gawā-rah tab duārē-kī sākar lagāy-gawā-rah.  
When I fields-to had-gone then door-of chain had-applied.
Sākar khōl-kē Kāśi bhītar ghar-kē ghusā au rupaā chhurīyū-hai.  
The-chain opening Kāśi inside house-of entered and rupees has-stolen.

* By 'duārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'duārā' is that room of the house which is close to the chief entrance. Some call the 'sagar' or 'verandah' of the house 'duārā.'
BAGHÉLĪ (SO-CALLED BUNDÉLĪ OF BANDA).

Kāl sājhi-birīyā mōr bhāī Pirāg-sē āwā. Tab āj
Yesterday in-the-evening my brother Allahabad-from came. Then to-day
rapāt-kā āwā-hū. Mōr dāwā rupātā ohurānē-kā Kāsi-par
report-for I-have-come. My petition rupees to-steal Kāsi-on (against)
ai. Tah'kīkāt chāhat-hū. Jō likhāwā sunā; mōr bāyān
is. Inquiries I-want. What I-have-caused-to-write I-heard; my deposition
hai. it-is.

GAHŌRĀ.

Omitting the tract along the south bank of the River Jamna, the dialect spoken
in the eastern portion of the district of Banda, as far as the River Bagain, is called
Gahōrā. It closely resembles Tirhārī except that the vocabulary (e.g. words like ḍyārā,
wealth) has a greater flavour of Bundēlī. A few sentences of the version of the Parable
of the Prodigal Son will be a sufficient specimen. Note the instrumental bhākheĕ,
by hunger. The dialect is reported to be spoken by 248,100 people. Sub-dialects of it
are called Pathā and Antar Pathā spoken in the south-east and south centre of the
district, respectively.
कीनी मर्दियों के तुब्र लरिका रहे। उदाँ लरिका अच्छी बाप-से कहिन
कि घरे बाप तैँ हमरे घरीसा के जनानी हम-का बाँठ दे। तबे बाप बापन
जजाति दोनहुं लरिकन-का बाँठ दिखिस। बी ठोरे दिनन-माँ चुकावना
बेटीना सब बारा बाँटर के लिखिस बी बहुत दूरी परदास-का निवारि गा बी
हुरष्ठ बापन सब सनिया कुवारम-माँ खरिच-कै डाइस। बी सब सनिया वहिका
खरिच होड़ गा बी वा सुलुक-माँ बहुत बड़ा दुर-दिन पड़ा बी वहिका
रोजीना-की खरिच-कै तंगई छोड़ लागः। तबै वा सुलुक-के एक रहया-से जाय-
कै मिला जीन वहिक-का अच्छने खातन-माँ सुखरिन चकावे-का पठवाय दिखिस।
चब वह लरिका बहू भूसी-का खाय-कै दिन काढ़ेँ लाग जेंहि-का सुन्नरी खाती-
है। ये कोझ मड़ई बढ़ी न टौन। जबे वहिक्का चकित ठिकाने में तबै वा
अपने सन-सा कहँ लाग कि भारी ही ती मोरे बाप-की बहुतिरे नौकरिन-का
यथा मिलत-है चि उदँ नीकी तत्त खात-हैं बी कुछ वचाय ख्यात-हैं। चाय
में भूसी समर-हैं। चब चकित-के अच्छी बाप-की लगे जबड़ों बी वहिके-से कहड़ों
कि भरे बाप में दुबरू-की खिलाफ बी तोरे चाये चपरास फिज़ा बी मैं वा
लाद्रा नखराहूँ कि त्यार बेटीवा बाज़ीँ। मोहिं-का अच्छे छवा मजूर-की
नालौ राखे ले।
TRANSLITERATION AND TRANSLATION.

Kaunau māra-ké dúi larikā raḥā. Uī larikā ap’nē bāp-sē  
A-certain man-of two sons were. Those sons their-own father-to  
Kahin ki, ‘ārē bāp, taī ham’rē hūsā-kā jājāti ham-kā bāt  
said that, ‘O father, thou our share-of property us-to dividing  
dē.’ Tabai bāp āpan jājāti donhūn larikan-kā bāt dihiis.  
give.’ Then the-father his-own property both sons-to dividing gave.  
Au thōrē dinan-mā chun’kānnā betaunā sab dyārā lātur-kāl-lihīs,  
And a-few days-in the-younger son all property collected,  
au bahut dūrī par-dyās-kā nīkari-gū. Au huṅ āpan sab  
and a-very distant foreign-country-to went-away. And there his-own all  
rupiyā ku-karam-mā kharich-kāl-dāis. Au sab rupiyā wahi-kā  
rupies evil-conduct-in spent. And all rupees him-to  
kharich-hoi-gū, au wā muluk-mā bahut bara dur-din paṛā. Au  
was-spent, and that country-in very great famine fell. Au  
wahi-kā rōjīnā-kē kharich-kāl taṅgāi hoṅī lāg. Tabai wā muluk-kē  
him-to daily expenses-of want to-be began. Then that country-of  
ek rahayā-sē jāy-kē milā, jaun wahi-kā ap’nē khyātan-mā suarin  
one inhabitant-to going he-net, who him his-own fields-in seine  
charāwāl-kā pāṭhīwāy-dīhīs. Ab wāh larikā wāhā būsī-kā khāy-kāl  
feeding-for sent. Now that poor those-very husks eating  
din kātāī āl lāg jehi-kā suari khātī-hē. Pāi kōn māraī wahau  
days to-spend began which the-scene eating-were. But any man that-too  
nā din. Jabai wahi-kar akīl thikānē bhai tabai wā ap’nē  
not gave. When his sense right became then he his-own  
man-mā kahāī āl kē, ‘dyākhau, tau, mōrē bāp-kē bahutarē  
mind-in to-say began that, ‘see, verily, my father-of many  
naukarīhan-kā yattā milat-hai ki uī niki-taran khāt-hāī, au  
servants-to so-much is-given that they in-a-good-way eat, and  
kuchhu bachāy-lyāt-hāī. Hāy maī bhūkhen marat-hāī. Ab  
something save. Ains! I hunger-from am-dying. Now  
chali-kā ap’nē bāp-kē lagē jaihāu au wahi-sē kaihāu ki,  
going my-own father-of near I-will-go and him-to I-will-say that,
"O father, I God-of against and thee before sin did
au mañ yā laik naīhū ki twār beṭwā bājaū. Mohī-kā
and I this-for worthy not-am that thy son I-may-be-called. Me
ap'nē aūr majūran-kī nāi rākhi-lē."'
thy-own other labourers-of i like keep."

JŪRAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kunḍri (there is also a Bundelī Kunḍri of Hamirpur) spoken in the north-western border of the district, Bagrawal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundelī forms than either Gahōra or Tirhūri, but not so much as the so-called Bundelī spoken near Kalinjar. An example of Bundelī occurs in the second sentence of the specimen jinnān-nē kahō, who said; while, in the very next sentence, we have the Baghēlī dinhesi he gave. We also meet the Baghēlī suffix tāi in gā-tāi, he had, gone. Here, as pointed out above, it is the equivalent of the Hindī thā and of the Bundelī tō. In one instance rāhāiyā-nē pāthoi dinhesi, the inhabitant sent, we have the case of the Agent used with a Baghēlī past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.
कौनें अंड्रू-की टुडू बेटवा रहें। जिन्हें अपने बाप-से कहे कि उने बाप मोरे। हैंसा-का ब्यारा मोर्खी दे-दे। तब बाप ब्राह्म ब्यारा लड़कन-का बॉयटल दोन्हें। हींडव दिनन-मा काट बेटवा अपने हैंसा-का सब ब्यारा डॉड़ी बादर का बचत दूरी परदेसी निकार-गा। वहाँ जाय-के सब ब्राह्म ब्यारा पतुरिया-
बाजी-माँ उठाय-डरेंस। जब सब बह-का सप्ता उठ-गा चौर जौन धासैं गा-ते
दाँ बड़ा भारी जनाल परी-गा चौर बह-का रोज-की खाँव क्वायत-कै तंगदे लोहा।
लागी तब वा वा धास-के एक रहें-के झा गा। वा रहें-के अपने बेटन-माँ
सोशी चोरवरें-का पते दोन्हें। तब वा लरिया वा बृसी-का खाय-के दिन काटे।
लाग जौन सोशी खाती-रहें। फिर कुछ दिनन-माँ बह-का कोज वा बृस-उ
न दें-दें लाग।
[No. 34.]

INDO-ARYAN FAMILY.  MEDIATE GROUP.

EASTERN HINDI.

BAGHULI (JURAR BROKEN) DIALECT.  (DISTRICT BANDA.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Kauneu mārāi-kē dui beṭwā rahāi; jinhan-nē ap'nē bāp-sē
A-certain man-of two sons were; whom-by their-own father-to
kahō ki, 'arē bāp, mōrē hīśā-kā dyārā mohī dāī-dē,'
it-was-said that, 'O father, my share-of property me-to give-away.'
Tab bāp āpan dyārā lar'kan-kā bāṭi dinhesi. Then
Then the-father his-own property sons-to dividing gave. A-few
dinān-mā ohhwāṭ beṭwā ap'nē hīśā-kā sab dyārū-dāṛī bāṭur-kar-ke
days-in the-younger son his-own share-of all property putting-together
bahut dūṛī par-dēsai nikari-gā. Wabā jāy-kāī sab āpan
very distant foreign-country-to went-out. There going all his-own
dyārā paturiyā-bāzi-mā utihāy-dāresi. Jab sab wahi-kā rup'ya
fortune harlotry-in he-squandered. When all his
mone-ti, uthi-gā, sur jaunē dyāsai gā-tai, hwē bāṛa bhārī
money, uthe, sur jauné dyāsai gā-tai, hve barā bharī
had-been-spent, and what country-to he-had-gone, there a-very great
akāl pari-gā sur wahi-kā roj-kē khāy-kharich-kāī tāngāi hoi
akal pari-gā sur wahi-kā roj-kē khay-kharich-kāī tangāi hoi
famine fell and him-to daily food-expenses-of want to-be
lāgī, tab wā wā dyās-kē ēk rahaiyā-kē hyā gā. Wā
lāgi, tab wā wā dyās-kē ek rahaiyā-kē hyā gā. Wā
began, then he that country-of one inhabitant-of near went. That
rahaiyā-nē ap'nē khātān-mā sōri harārwē-kā pāṭhāi-dinhesi. Tab
rahaiyā-nē apnē khātan-mā sōri harārewē-kā paṭhai-dinhesi. Tab
inhabitant-by his-own fields-in swine to-feed he-was-ment. Then
wā larikā wā būsi-kā khāy-kāī din kāṭāī lāg jaunī sōri
swine
that son those husks eating days to-pass began which the
khāṭi-rahāi. Phir kuchh dinān-mā wahi-kā kōū wā būsi-u na
khāṭi-rahai. Phir kuchh dinan-ma wahi-kā kou wa bushi-una na
used-to-eat. Again some days-in him-to anybody those husks-even not
need lāg.
to-give 'began.
The Banaphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhâ and Udal, whose exploits form the subject of an important epic sung over the greater part of Hindostân, were Banaphars and served Parmâl or Paramaradâ, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banaphari or Banpari. The specimens of Banaphari received from Hamirpur are in a form of Eastern Hindi, resembling the dialects of Banda. They show more traces of the influence of Bundâli, and that is all. In the rest of the district of Hamirpur the language is Bundâli. Banaphari is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindi corrupted by Bundâli, but is Bundâli corrupted by Eastern Hindi.

In the Bundelkhand Agency, Banaphari is spoken in the Chanda Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebai, Gaurihar and Beri, and in the States of Ajaigarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Mailhar States. In the rest of these two States the language is pure Baghâli.

A grammar of Bundâli was published by Major Leech in the Journal of the Asiatic Society of Bengal,1 in which he states clearly that Banaphari is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banaphari. It only differs from Gañora in being more strongly impregnated with Bundâli. It will suffice to give the first few sentences of the parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghâli and Bundâli forms seem to be used at caprice. In one instance, we note an irregular Baghâli form, viz., kaheau, instead of kahefi, he said. Before this word, the subject, ohhu^wâ-nâ, has been put in the Case of the Agent. So also, before dinhesi 'he' is translated by the oblique form uî, instead of by the direct form wâ. Again, instead of dhan, we have dhanu. Other instances of Bundâli, more or less corrupt, are lehî-nâ pañh^wâ, he sent; chhâktâ-tô, he was wishing; dyâl-na-tê, they were not giving.

The number of speakers of Banaphari is reported to be as follows:—

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Hamirpur, (Eastern Hindi)</td>
<td></td>
<td>5,000</td>
<td></td>
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<tr>
<td>Bundelkhand Agency, (Bundâli)</td>
<td></td>
<td>245,400</td>
<td></td>
</tr>
<tr>
<td>Baghelkhand Agency, (Bundâli)</td>
<td></td>
<td>90,000</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>340,400</strong></td>
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</tbody>
</table>

Examples of Bundâli-Banaphari will be considered when dealing with the Bundâli dialect.

1 J. A. S. B., Vol. xii, 1843, pp. 1086 and ss.
फलनवाँ मड्रैं-के दुःख लरिका हैं। वह-माँ-ते कुटवा-ने नाना-से बाहेसु फिज जमा-माँ-ते स्वार होसा दड़ टेंड़। तब उन्हें बापन जमा बाँट दौनेंस।
बहुत दिन नहीं गै-गर्हिं कि क्षाट लरिका बहुत यहाँगारी वर्त-केप परखास खला-गा-हन लुकाँव-माँ परिख।
बहुत दिन लगाउक घड़ बापन भनु बहाड़ दौनेंस। जब वा सब कुछ खोज चुको तब उन्हें बास-माँ बढ़ा खबाल परा चड़ वा कंगला हुव-गा। वा हुवाँ जाय-के वा बास-माँ याजन-के घर-माँ रहे लाग। तेहि-ने वह-का बचने म्यान-माँ सुवरी चरावेका पठव।
घड़ वा घड़हन-ते घड़-का सुवरी खाट-रहें बापन घाट भरैं छाउप-तो। घड घड़-का खोज बुझ खात न-ते।
[No. 35.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHELI (BANAPAR DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Phalan’sāi maṛa-kē dui lariḵā hē. Wah-mā-tē ohhuṭ’wā-nē
A-certain man-of two sons were. Them-in-from the-younger-by
nānā-sē kahesu ki, ‘jama-mā-tē mwār hisā daī-dēi.’ Tab
father-to it-was-said that, ‘properly-in-from my shore give-away.’ Then
uī āpan jama bāt-dinesi. Bahut din nahi gai-ahī ki
he his-own substance dividing-gave. Many days not gone-were that
chhwaṭ lariḵā bahut yak-thay-kari-kē par-dyāsē chalā-gā-han,
the-younger son much putting-together a-foreign-land-to went-away.
Luchchāw-mā pari-gā. Bahut din lagūs aū āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
bhalā-dinesi. Jab wā sab-kuchh khōy-chukh tab uī dyās-mā
he-caused-to-flow-away. When he all-things had-lost then that country-in
bārī akāl parū aū wā kāṅg’ā huy-gā. Wā huwā jāy-ko wā
a-great famine fell and he indigent became. He there going that
dyās-mā yākan-kē ghar-mā rahāī lag. Tehinē wah-kā ap’nē
country-in one-person-of house-in to-live began. That-one-by him his-own
khyātan-mā suwari charāwāś-kū path’wā. Aū wā chlēhin-tē jyah-kā
fields-in swine .to feed it-was-sent. And those husks-with which
suwari khāṭ-rahan āpan pyūṭ bharāf chāhat-tō. Aū wahī-kā
swine used-to-eat his-own belly to-fill he-wishing-was. And him-to
kōū kuchh dyāt-na-tē.
anybody anything used-not-to-give.
GŌDWANJI OR MANDLĀHĀ.

The district of Mandla was the original head-quarters of Garhā Maṇḍalā, one of the four Gōṇḍ kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gōṇḍ-wānā. In the sixteenth century, Saṅgrām Sā, the forty-eighth Rājā of the Gōṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two garhs or districts, comprising the country now known as Bhopal, Saugar, and Damoh on the Vindhyan plateau; Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley; and Mandla and Seoni in the Satpura highlands.1 To the present day Gōṇḍs and Baigās form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gōṇḍi language. An equal number of Gōṇḍs are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labbānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, i.e., 240,000, speaks one uniform Aryan language, which is called by some ‘Maṇḍalāhā,’ or, more strictly spelt, ‘Maṇḍlāhā,’ but is locally known as ‘Gōdwānī,’ strictly spelt, ‘Gōḍwānī.’

Gōdwānī is a form of Eastern Hindi. It is more nearly related to Bagheli, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the enclitic word tāi with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is h and not, as in Awadhī, b. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilaspur, the local dialect of which is Chhattisgarhi. As might be expected, there is a strong infusion of Chhattisiṅgarhi in Gōdwānī, though the distinctive features of the former, such as the plural in mau, are altogether wanting in it.

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

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

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

Amongst the pronouns, we may note tōy, you; i-kar, of this; both ə-kar and ə-kar, of that; and a genitive plural used as an oblique base in un-kar-mē-sē, from among them. For ‘one’s own,’ we have both āpan and āpan. None of these genitives seem to have any oblique form. ‘What’ is kā, with an oblique form kāhin. ‘Anyone,’ ‘someone’ is kōi or kōhī.

Amongst verbal forms, we may notice, hē, I am; hō, you are; hōi, he is. These three are all Bundeli forms. An example of the present tense is dārathū, I am afraid, which

1 See Central Provinces Gazetteer, p. Ixxii.
is Chhattisgarhi. For the future, we have the typical Bagheli जहा, I will go, and, irregular, कहा, I will say, and others. For the past, फर, I disobeyed; करे, you made; दीस, he gave, and others. करे-हो, I have done, is a perfect. The past participle ends in e as in Chhattisgarhi. Thus करे, done, and गये, gone. The infinitive, both direct and oblique ends in an, as in कहा लगा, he began to say; खान-सो ज्यादा, more than to eat. This also is Chhattisgarhi. The sign of the conjunctive participle is ke. It is also sometimes केर, as in सुन-केर, having heard; देख-केर, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.
[No. 36.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHELI (Gopwali) Dialect.

(District Mandla.)

Specimen I.

कोई बातमी-केर दो लरका रहे। उन-कर-में से नान लरका चरण.
दादा-में कहिस हे दादा सम्प्रति-में से जो शोर हिसा ही मो-ला हो। तब
ज चरण सम्प्रति उन-के बाट इ-टोड़स। बहुत दिन नहीं बौतिस कि लहुरा
इटा सब कुछ जमा-कर-के दूर मलुख चल-टोड़स और वहाँ तुझाई-मे दिन
काटने-से चरण सब सम्प्रति उड़ाय-डालिस। जब जो जो कुछ रहे सब खर्च
कर चुकिस तब ज मलुख-मे बढ़ा ब्रजाल परिस भी ज गराव हो-गइस। चौर
ज उस मलुख-केर बसेरी सम्बे एक-के दिगा जाय-के रहन लगिस जोन चो-ला
चरण खित-मे सुवर हो सोगरा चरावन भेजिस। चौर ज जोन सोगरा खात-
रहे ज फिलटा-से चरण पेट भरन चाहत-रहे। चौर कोई चो-ला कुछ नहीं
देत-रहे। तब ची-ला चैत महस भीर ज कहन लगिस कि हमारे दादा-केर
कितनी बनिहार-केर खान-से ज्यादा रोटी होत-है और हम भूखों मरत-हूँ।
हम उठ-के चरण दादा-केर दिगा जानु भीर चो-ला कहूँ हे दादा हम खग-
कर बिख कर हम तुमहारा भागू पाप करे-हीं। हम फिर तुमहारा लरका कहवान-
कर लैक नहीं हूँ। मो-ला चरण बनिहार मधे एक-केर बरावर कर-दे। तब
ज चरण दादा-केर दिगा जान लगिस। जब ज दूर-की रहिस तब ज-कर
दादा चो-ला देख-के माया कहिस भीर दोड़-कर-के ज-कर गाल-मेंँ चिपट कर-
के चुमिस। लरका भी-ला कहिस हे दादा हम खग-कर बिख भीर तुमहारा
भागू पाप करे-हीं भीर फिर तुमहारा लरका कहवान-कर लैक नहीं हूँ। तब
भी-कर दादा चाहन बनिहार-से कहिस सब-से बच्चा कपड़ा निकाल-के पहिसा
दी भीर ज-कर घाय-मेँ मुटी भीर पैर-मेँ पनही पहिसा देशी भीर हम सब
खाय पीर भीर खुदी करी कि दे हमार लरका भरिस-रहे फिर जोड़स भेजाय
गइस-रहे फिर मिलिस।

ज-कर बीट लरका खित-मे रहिस। चौर जब ज भाव-में घर-के नजोक
पहुंचिस तब बाजा गाजा भीर नाच-केर गुल सुनिस। भीर ज चाहन बर-
सियार समि एक भान-वी भापन ढिगा बुलाव-के बूमिस डूं का है। ज बो-ला कांसिस तुम्हार माई भास्न है। चौर तुम्हार दादा भग्ना-से भग्ना नेवता कारिस दौ-कर-वाने की चो-ला साजी पास। पर ज गुश्चा भास्न चौर भीतर जान नहीं चाहिस। दौ-कर-वाने ज-कर दादा बांजर भाव-के बो-ला मनावन बगिस।

ज भापन दादा-ला जावाभ-दौस को देख हम इतना वरस-से तुम्हार हेवा तरत-रहों चौर कांगी तुम्हार दुखक्ष मन्दी को टारों चौर तीय मो-ला कांगी एक-ठोौ-भी खर्ची-कर पीला नहीं दियो फिर इस भापन संग-कर संग खुशी कारते। पर दौ तुम्हार लरका जोन कसबिर-कर संग तुम्हार धन खास्न जब-भी ज भास्न तब-ही उमदा नेवता करे। दादा बो-ला कांसिस हे बंटा तीय सब दिन हमार संग ह्रो की चौर की कुल हमार है सो तुम्हार है। पर ससी चौर भानुद्द रेह-के उतर रहे की तुम्हार माई मरिस-रहे फिर जौस भुलाव गये-रहे फिर बिलिस-है॥
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAKHÌLÎ (GÉPÀNT) DIALECT.  

(DISTRICT MANDLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi adâ-mî-kôr dô lar'kâ rahô. Un-kar-mê-sê nân lar'kâ
A-certain man-of-two sons were. Them-in-from the-younger un
apan dâdâ-sê kahis, 'hê dâdâ, sampat-mê-sê jô mör hisâ
his-own father-to said, 'O father, property-in-from what my share
hô, mû-lâ dô.' Tab û apan sampat un-kô bût dê-diis.
may-be, me-to give.' Then he his-own property them-to dividing gave-away.
Bahut din nahî bitis ki lahûrà betâ sab kuchh jamâ-kar-ke
Many days not passed that the-younger son all things collecting
dûr muluk chal-diis, aur wuha luchâi-mê din kât'nô-sô
a-distant country-to went-away, and there debauchery-in days passing-by
apan sab sampat urây-dîalis. Tab û jô-kuchh rahê sab kharch-
his-own all fortune he-squandered. When he whatever was all had-spent-
kar-chukis, tab û muluk-mê barû akal paris aur û garib
completely, then that country-in a-great famine fell and he poor
bô-gaîs. Aur û us muluk-kêr baseri madhê ek-kô dhîgha jay-ke
became. And he that country-of inhabitants among one-of near going
rahan lagisî, jôn o-lâ apan khot-mê suwâr wo sogrû charâwan
to-line began, who him his-own fields-in swine and hogs to-feed
bhôjîs. Aur û jôn sogrû khat-rahê û chhîl'ta-sê apan pêt
sent. And he what the-swine used-to-eat those husks-with his-own belly
bharan chhât-rahê. Aur koi o-lâ kuchh nahî dêt-rahê. Tab
to-fill was-wishing. And any-one him-to anything not used-to-give. Then
o-lâ ohôt bhaîs aur û kahan lagis ki, 'hamarê dâdâ-kêr
his-to senses became and he to-say began that, 'my father-of
kîtnô banihár-kêr khân-sê jyâdâ rôti hóvat-hai, aur ham
how-many field-labourers-of eating-than more bread becoming-is, and I
bhûkû marat-hû. Ham uth-ke apan dâdâ-kê dhîgha jahû aur
from-hunger dying-an. I arising my-own father-of near will-go and
o-lâ kahê, 'hê dâdâ, ham Swarg-kêr biruuddh aur tumhâr ágû
him-to I-will-say, "O father, I lieven-of against and thee before
pâp kare-hû. Ham phir tumhâr lar'kâ kah'wan-kêr laik nahî hû.
sin have-done. I again thy son to-be-called worthy not am.
BAGHELI (GOPWANI OF MANDLA).

Mō-lā āpan banihār madhē ōk-kēr barābar kar-dā." Tab ū Me thy-own field-labourers among one-of equal make." Then he āpan dādā-kēr ḍhīgā ān laqīs. Jab ū dār-hī rahis, tab his-own father near to-go began. When he distant-even was, then ō-kar dādā ō-lā ḍekh-ke māyā karis. Aur daur-kar-ke ō-kar gāl-mē his father him seeing pity did. And running his cheek-on chipat-kar-ke chūmis. Lar-kā ō-lā kahis, "hē dādā, ham Swarg-sticking-himself kissed-him. The-son him-to said, "O father, I Heaven-kēr biruddh aur tumhār āgā pāp kar-hō. Aur phir tumhār lār-kā of against and thee before sin have-done. And again thy son kahavan-kēr laik nahi hō." Tab ū-kar dādā āpan banihār-sē to-be-called worthy not am." Then his father his-own field-labourers-to kahis 'sab-sē acharhā knprā nikār-ke pahūrū-dō; aur ō-kar said 'all-than better clothes taking-out put-on-(him); and his hāth-mē mudrī aur pair-mē pan'hi pahūrū-dēō; aur ham sab khāy, hand-on a-ring and feet-on shoes put-on; and we all may-eat, piī, aur khusi kari, ki ī hamār lar-kā maris-rahai, may-drink, and merriment may-make, that this my son died-had, phir jiis; barāy gaṁ-srahai, phir milis. again came-to-life; lost gone-had, again was-found.'

Ū-kar jēth lar-kā khēt-mē rahis: aur jab ū āwat-mē ghar-kē His elder son field-in was: and when he coming-in house-of najik pahūchīs tab bājā-gājā aur nāch-kēr gul sunis. Aur ū near arrived then music-et-cetera and dance-of noise he-heard. And he āpan bar'iyār madhē ēk jhan-kē āpan ḍhīgā bulāy-ke būjhīs, his-own field-labourers among one person his-own-self near calling enquired, 'kā hāi? Ū ō-lā kahis, 'tumhār bālā āis-hai, aur tumhār 'this what is?" He him-to said, 'thy brother come-has, and thy dādā acharhā-sē acharhā now'tā karis, ī-kar-lānē ki ō-lā sājo piīs,' father good-than good feast made, this-of-for that him well he-found.'

Par ū gussā bhais aur bhitar ān nahi chūhis. I-kar-lānō ō-kar dādā But he angry became and inside to-go not wished. This-of-for his father bāhar āy-ke ō-lā manawān lāgis. Ū āpan dādā-lā jabāb diis outside coming him to-appease began. He his-own father-to answer gave ki, 'dēk! ham it'nā barn-sē tumhār sēwā karat-rhō aur kadhi that, 'see! I so-many years-from thy service doing-was and ever tumhār hukum nahi tārō, aur tōy mō-lā kadhī ek-thau hē thy orders not I-removed, and thou me-to ever one-single even ehērī-kēr pīlā nahi diyō ki ham ūpan sāng-kēr sāng khusi goat-of young-one not gavest that I my-own companions-of with merriment karatē. Par i tumhār lar-kā jōn karbin-kēr sāng tumhār might-have-made. But this thy son who harlots-of in-company thy
dhan khāis jab-bhi ā āis tab-hī um’dā new’tā karē.’
fortune ate-up when-even he came then-even good feast thou-madest.’
Dādā ḍālā kahis, ‘hō bēṭā, tōy sab din hamār sang hō, aur
The-father him-to said, ‘O son, thou all days me with art, and
jō-kuehh hamār hai sō tumhār hai. Par khusī aur ānand hōy-kē
whatever mine is that thine is. But merriment and rejoicing making-for
jarūr rahai kī tumhār bhāī maris-rahai, phir jūs; bhulāy
necessity was that thy brother died-had, again came-to-life; lost
gay-o-rahai, phir milis-hai.’
gone-was, again he-has-been-found.’
Specimen II.

कोई देश में कोही बैपारी एक भारी तालुका-केर मालिक बन-कर चो-में सुख चैन-रह सहन-रहै। चो-कर तीन-दुन भीतर रहै। चो-में से तुड़ मन-हर खूब मोह करत-रहै और दुड़ मन-से तीसर मीत चो-कर से खूब मोह राखत रहै। चौर चो-चो-चो तनक मोह करत-रहै। चौर ऐसन दोहें रहे कि चाँगू जब चो-कर चौड़ मीत बैपारी-केर भवाई और माया-में मगन होत-रहै तब तीसर मीत फिरकर-में दुड़-के ऐसन नूमं कि मोर-से बैपारी वाहिन काज मिहा भड़स-है।

पश्चात ऐसन भड़स कि बैपारी कोने वात में राजा के ढिगा कसूर-में सुख गड़स। तब राजा चो-चो-चो बोलाइंस कि बैपारी मोर ढिगा चाय-के चो वात-केर खुब देव देय। ऐसन वात राजा-केर बैपारी सुन-कर खूब डराइंस और सोचन वजिस कि चसना दुख संकट में कसना चाहै। मो-से बड़ा चूक भड़स-हे कैसे राजा-के चाँगू मंत्र रह-ला परही चौर भगो-ला जुगत निह वनन। चौर राजा धरमी की न्याय-कन्धया कोही। तो मो-ला यह चूक-में बिना दुख सजा दसे निह मानही। एक जुगत है जो मोर मीत हैं उनो-ला संग बै-प्रहू उन मोर न्याय के बीच-माँ बोलही। चौर राजा-से कहहीं कि राजा महराज चब-की चूक-ला समीख ले। चौर मो-ला दुख सोच-से वचाही। तो कौन जाने राजा चो-कर सुन कीय चौर मो-ला सजा भाप बूहाबे।

तब बैपारी चपन मीत-ला बोलाइंस चौर चो-ला वे काल वताइंस चौर धाय जोरिस विनीती कारस कि भाई राजा कहाँ मोर संग चल चौर मोर तरफ़-से राजा-से वनीती कर-के मोर जीव-ला वचाय ले। तब वह चो-ला कारस कि भाई यह तीर चसल जुगत है। मैं राजा-के ढिगा तीर संग निह जाजँ। मैं कौन तुड़ लाल-के लाखूं चौर राजा-ला विनीती करहूं। राजा मोर जापर गुला निह वरह। कसूर चूक-में तुड़ीभुज़-इस सबकलि तु-हीं ला मैं निह जाजँ।
वैपारी वह गोठ सुन-के यादा दुख-मेंै बेहद घाइं दुख-के विचारन लगिस हाय २ मेंै कसना बाहूँ मैै दूसर रीत-का बोलाएँ। बी-का भरोसा है वह मौर संग राजा कहाँ चलाहै। तब दूसर रीत-का बोलाएँ बी-का दूसर रीत जाक्स बाहूँ बी-का-ला सब हाल बलाएँ। तब वा बी-का-ला कहिस बच्चा है। मैं चलाहै। मीत-बीर गोठ वैपारी सुन-बीर खुसी भड्डस बीर उन ढोंगों में मन एकव संग उठ-के रीग ढीलन। जब माँ-की फटका ढिका प्रहुँचिन तब वैपारी-बीर संगै मीत बी-का-ला कहिन लगिस कि भारीँ चव मैंं डराईं। राजा-के बाहूँ में काजिन बताईं। कहूँ राजा मौर गोठ सुन-के मी-का गुखा होय। कहूँ मी-का सजा दवाईं। मैंं घर-ला सुर-के जाहूँ। तीर संग निह जारे। ऐसैन बताय-के भग ढीलम।

वैपारी जब चसना ढीलैं हो चपन जाप सौंस लेन लगिस बीर चाह मारन लगिस कि बाह दवात जिन-का में रीत जानत-रहें बीर खुसी बीर चानन- के दिन-में मौ-से बड़ा प्रीत राखत-रहें चव दुख-में मी-का ढील ढीलन। भगन देव चसना छलीभ-ला। मौर एक मीत बीर है। मी-का बोलाये-ला मुक्किल है बाहे-से कि मी-का मैंं नीच जानत-रहें। ती-का लये वह मौर साहव निह होयी। मी-का बीर कोई जुगल तो सुख निह परे। मैंं बी-का ढिका जाहूँ। कहूँ मी-का वह उदास बीर रोवत देख-बीर बी-का मन घुट जाव बीर दयाकर मौर बिनती-का सुन लेय। तब बी-का ढिका वैपारी गदरस बीर सरसावे-के व बाहिन-में बाँसू भर-के बाहिस पं व्यारे भाविर दयाकर चार-के मौर चूक-ला समीख ले। मौर चसना हाल है। दयाकर चार-के भाव बीर राजा-से मौर पुकार कर-के मी-का वशय-ले। बी-का तीसर रीत दुख-बीर बात सुन-के बाहिस कि भारी तीर चाये-के मी-का बहुत खुसी भड्डस। मौर बीर तीर बाँगूँ-की बात-ला जान-के कोई बात-का भग बोख। मैंं सब दिन तीर जपर माया करार-रहें। बच मी-का जहाँ लग वन परहे तहाँ लग तीर भलाई करहूँ। राजा मौर चिनाहर है। चो मैंं ढीर मन राजा ढिका रीग ढीलन। बीर बोख राजा-से पुकार करिस। बी-का पुकार-ला राजा सुन ढीलम। बीर वैपारी-का चपन ढिका बोलाएँ। बीर/सजा-बीर बदत्ती-माँ मी-का माया वरिस।
[No. 37.]

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

**BAGHĔLĪ (GōpwāNī) DIALECT.**

**MEDITATE GROUP.**

**DISTRICT MANDLA.**

**SPECIMEN II.**

**TRANSLITERATION AND TRANSLATION.**

Kōī dē-sā mē kōhī bālpārī ēk bhārī tālukā-kōr mālik
A-certain country-in a-certain merchant one great estate-of owner
ban-kār ō-mē sukh chain-sē rahat-rahai. Ō-kār tin-thun
having-become that-in pleasure case-with used-to-live. Iīm-of three-persons
mit rahai. Ō-mē-sā dūi jhan-lā khūb mōh karat-rahai.
friends were. Them-in-from two persons-to well affection he-used-to-keep.
Aur dūi jhan-sē tisar mit ō-kār-sā khūb mōh
And the-two persons-than the-third friend him-with greater affection
rākhat-rahai. Aur ō ō-lā tānak mōh karat-rahai. Aur
used-to-keep. And he him-to but-little affection used-to-do. And
aisan hōt-rahai ki, āgū jāb ō-kār dūi mit bālpārī-kōr
so it-used-to-happen that, formerly when his two friends the-merchant-of
bhalāi aur māyā-mē magan hōt-rahai, tab tisar mit phikar-mē
welfare and love-in plunged used-to-be, then the-third friend anxiety-in
hui-ke aisan būjhe ki, ‘mōr-sō bālpārī kāhin kāj gussā
becoming so thought that, ‘me-with the-merchant what for angry
bhai-s-bhai?’

has-become’

Pachhāri aisan bhai-s ki bālpārī kōnō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
dāgā kāsār-mē jhuk-gāis. Tab Rājā ō-lā bōlais ki, ‘bālpārī
near fault-in entangled-was. Then the-king him summoned that, ‘the-merchant
mōr dāgā āy-ke ō bāt-kōr jubāb dēy.’ Aisan bāt Rājā-kē
me near coming that thing-of answer may-give.’ Such words the-king-of
bālpārī sun-kār khūb dārais aur sōchan lagis ki, the-merchant hearing very-much was-frightened and to-think began that,
‘as‘nā dukh saṅkaṭ-mē kaśnā karū? Mō-sē baṛā chūk
such trouble difficulty-in how am-I-to-act? Me-by a-great fault
bhai-s-bhai. Kaisē Rājā-ke āgū mantak rahāt-lā parhī, has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,
sur bhagē-lā jugat nih banay. Aur Rājā dhar‘mī aur
and fleecing-of means not is-to-be-arranged. And the-king pious and
न्याय-घनान्याक होही। तो मोहाल यह चुक़-में बिना दुख सजाज
जस्ती सिफर विल-बी। तोन में विश हेतु-पिएस विशमाही।
दैये नह मानही। एक जुगत हई, जो मोर मित हाई
giving-out not he-will-listen-to-me. One means is, who my friends are
अनिलां सँग लाई-जाही। उन मोर न्याय-केह बीह-माँ बोलही,
them with-(me) I-will-take. They my decision-of in will-speak,
और राजा-से कहही कि, "राजा महाराज, बब-के चुक़-लां
and the-king-to will-say that, "King great-king, this-time-of fault
समोक्ल-हे।" अर मोला दुख सोह-से बाहाही। तो कुना जाने
samokh-le." Aur molā dukh sōch-sō bācāhī. To kaun jāne
excuse." And me pain anxiety-from will-save. Then who knows
राजा ओ-कर सुन-लो, अर मो-लां सजा जम्प
the-king his-(words) may-hear, and me the-punishment covering
dawāwē." may-cause-to-give.'

तभ बालपारी अपन मिट-ला बोलाई, अर ओ-ला यो हाल बताई।
Then the-merchant his-own friend called, and him-to this affair showed,
और हाथ हो जोरी बिन्ती कारी कि, 'भाई, राजा कहां मोर
and hands enfolded entreaties made that, 'brother, the-king near me
सँग चाल अर मोर तराप से राजा-से बिन्ती कर-के मोर जिव-ला
with go and my side-from the-king-to entreaties making my life
बाहाय-ला।' तभ वह ओ-ला काहिस कि, 'भाई, यह तर आस
save.' Then he him-to said that, 'brother, this thy real
जुगत हई। मई राजा-को धिगा तोर सँग निह जा। मई कुना
means is. I the-king-of near thee with not may-go. I what
मूह लय-के जाही अर राजा-ला बिन्ती कार ही। राजा मोर
face taking shall-go and the-king-to entreaties shall-make. The-king me-of
उपर गुस्सा निह कार ही। कसूर चुक-में तु-ली जुहके-हम; अकले
on anger not will-do? Fault failings-in thou-verily entangled-art; alone
tuhही जा; मई निह जा।
thou go; I not may-go.'

बालपारी यह गोठ सुन-के ज्यांदा दुख-में बालिहा गहाँ।
The-merchant this talk hearing greater anxiety-in senseless like
हय-के बीचारन लागी, 'हय, हय, मई कस्ना-कारी। मई दुसर
becoming to-consider began. 'Alas, alas, I how-may-do. I the-second
मिट-ला बोलाही। ओ-कर बहरोसा हाई; वह मोर सँग राजा कहां
friend will-call. Him-of (my)-trust is; he me with the-king near
चल ही।' तभ दुसर मिट-ला बोलाई अर ओ-कर दुसर मित आइ
will-go.' Then the-second friend he-called and his second friend came.
Aur ओ-ला सब हाल बताई। तभ वह ओ-ला काहिस, अर
के whole account he-explained. Then he him-to said,
'चैदह्ही हाई। मई चल ही।' Mit-kehr gotī bālpāri sun-kēr
'well it-is, I shall-go.' The-friend-of talk the-merchant hearing
khusi bhais, aur un dona jhan ekai-sang uth-ke rig-din.

jab gew-ke phat'ka dhiga pahuchoin tab halpam-kar saangi-mit

When village-of gate near they-arrived then the-merchant-of fellow-friend

ool kahan lagis ki, 'bhain, ab mai darathu. Raja-kk agha him-to to-say began that, 'brother, now I fear. The-king-of before

mai kabin batalu? Kahaa Raja mor goth sun-ke mo-laa

I what will-explain? Perhaps the-king my talk hearing me-to

gussa hoo, kahaa mo-laa saja darawee. Mai angry may-become, perhaps me punishment he-may-cause-to-give. I

ghara-lo mur-ke jahu. Tor sang nih jahu.' Aisan batay-ke

house-to returning will-go. Thee with not I-may-go.' So having-explained

bhag-din.

he-ran-away.

Halpam jah asma dekhis to apan upar sas len lagis

The-merchant when thus he-saw then hisself-of on sighs to-take began

aur aa manan lagis ki, 'hay, hay, jin-la mai mit

and lamentations to-strike began that, 'atsa, atsa, whom I friend

janat-rahoo aur khusi aur anand-ke din-me mose baha prit

used-to-consider and pleasure and happiness-of days-in with-me great affection

rukhat-rahoo, ab dakh-me mool chhoo-choo. Bhagan daw asma

used-to-keep, now sorrow-in me they-forsee. To-flee-away let such

ehali-in-laa. Mor ek mit aur hai, Oola holyya-laa muskil hai,

impostors. My one friend another is. Him calling-for difficult is,

kahase ki oolaa mai nicojan atan-rahoo. Ti-kaar laye wah mor

because that him I love used-to-consider. That-of for he my

sakhaa nih holi. Moolaa aur kooy jugat to saah

helper not will-be. Me other any means indeed having-become-visible

nih paraa. Mai o-kaar dhigaa jahuh; kahau mo-laa wah udas aur

not falls. I him near will-go; perhaps me he sad and

ravan dekth-kar o-kaar van ghat-jay aur daya karay, mor hiinti-ka

weeping seeing his mind may-nell and pity he-may-do, my entertainies

sun-ley.' Tab o-kaar dhigaa halpam gais aur saraye-ke

he-may-hear.' Then him-of near the-merchant went and being-ashamed

wa akhan-mee asu bhar-ke kahis, 'e pyraa bhain, daya kar-ke mor

and eyes-in tears filling said, 'O dear brother, pity doing my

chukkla samoklh-l. Mor asnaa hal hai. Daya-kaar-ke awk aur Raja-se

fault forgiver. My such condition is. Pity-doing come and the-king-to

mor pukar kar-ke moolaa bchay-l,' O-kaar tisar mit dakh-kar

my entertainies making me save.' His third friend sorrow-of

hut sun-ke kahis ki, 'bhain tor aye-see moolaa bahut khusi

words hearing said that, 'brother thy coming-from me great happiness
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

From the District of Jabalpur 695,100 people are returned as speaking Baghéli. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundeli of Panna, Damoh and Nar Singhpur. There are a number of Kols in the District, but they have abandoned their own language, and now speak the ordinary Baghéli of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Baghéli-speaking area, and is hence much mixed with Bundeli. As examples of that language, we may quote the words bhō, they became; rāhāi, they were, and past tenses in ō, such as chukō, he completed, and parō, it fell. Note, on the other hand, the typical Baghéli expletive tāi, in rāhā-tāi, he was. We also see the Eastern Hindi past tense in is, as, for example, dīnihīs, which is also spelt dīnhīs, with the final i very slightly pronounced. Attention may also be drawn to the substitution of o for u in such words as charāmāt, for feeding. According to the Central Provinces Gazetteer, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of kh for sh and of s for ś. The last two are, however, common to all the Eastern Hindi dialects.
BAGHELI DIALECT, MIXED WITH BUNDELI. (DISTRICT JARALPUR.)

कौनी मनें-के दो लड़का रहे। उन-मा-से छोटका लड़का बाप से कहिस वो बाप धन-मा जीन हमार हीसा होय सो हम-का दे राखा। तब वा धन चौहों बाँट टीकिस। बहुत दिन नहीं मे बिंक छोटका लड़का सव कुछ चौराण-के दूरी देस-मा चला गा। ची वस्त्र लुबरान-मा दिन बिताइ-बो चापन धन उद्यान टीकिस। जब वा सव उद्यान चुकी तब वा देस-मा बड़ा बचाल परो भी वा अंगाल होइ-गा। ची वा जाइ-बो वा देस-वालन-के यहाँ-से एक-के यहाँ रहें लाग चौर जीन चौहों चापने खेत-मा सुमार चराम-का पठवास। चौर जीन फालियन-का सुमार खाइन-रहे तौक से चापन वें भर-का चाहत रहो-तें। चौर चौहों कोट कुछ ना दें रहे।

TRANSLITERATION AND TRANSLATION.

Kaunam manai-ke do laikā rahāi. Un-mā-so ehoṭkā laikā
A-certain man-of two sons were. Then-in-from the-younger son
hup-so kahis ki, 'hup dhan-mā jaun hamār hisā hōy
the-father-to said that, 'father property-in what my share may-be
so ham-kā dai-rūkhā.' Tab wā dhan ohi hāī bāt dīnhiās. Bahun
that me-to give-up.' Then he property him dividing gave. Many
din nahi bhē ki ehoṭkā laikā sab kueh jōr-ke dūrī
days not become that the-younger son all things collecting distant
dēs-mā chalā-gā. Au wahan lueheh'pan-mā din bitāi-ke āpan
country-into went-away. And there debouchery-in days passing his-own
dhan urāiy-dīnhiās. Jab wā sab urāiy chukō tab wā dēs-mā
property squandered. When he all wasted had then that country-in
bārī akal parō au wā kaṅgāl hōi-gā. Au wā jāi-ke wā
great famine fell and he poor became. And he going that
dēs-walen-ke yahā-śo ēk-kē yahā rahāi lāg, aur jaun ohi
country-inhabitants-of near-from one-of near to-live began, and who him
apnē khēt-mē sumar charāmāt-kā path-wāis. Aur jaun phaliyan-kā
his-own field-in swine feeding-for sent. And what husks
sumar khāin-rahai taunē-mē āpan pēt bharāt-kā chāhat rahū-tai.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was.
Aur āhī kōū kuchh nā dē-rahai.
And to-him any body anything not used-to-give.
THE BROKEN DIALECTS OF THE SOUTH.

MARAŘI, POWARI, KUMBHARI, AND OJIL

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

Marari is the dialect spoken by the Marars. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. These of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marari, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern Tahsil of Saletekri and Raigarh of which the main language is the Khaltahi form of Chhattisgarhi. It is, so far as its verbal inflections go, a form of Eastern Hindi, resembling the kind of Bagheli spoken in Mandla. On the other hand, its nouns remind one of the Kanaudi of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as chhad, little, mōrō, mine, ends in o, and, as in Banda, while the Eastern Hindi Past Tense, with its third person singular in is, is used, the subject has the typical Western Hindi case of the Agent, with nē. Thus, ṭurā-nē kahīs, the son said; us-nē kahīs, he said. The lā in mō-lā is probably borrowed from Marathi or Chhattisgarhi. The r in aprō is an evident attempt to pronounce the Marathi l.

In the District of Balaghat, the most important language is Marathi. It is a peculiar local dialect known as Marheli, and is spoken by the lower classes over the whole district, except in the Northern parganas of Man, Paraswar, Sarekha, Bhim Lat and Raigarh, and in the Eastern ones of Saletekri and Chauria. In the three last named parganas, all of which lie to the east of the District, the language is the Khaltahi form of Chhattisgarhi. In the North-Western parganas of Man, Paraswar, and Sarekha, the Aryan languages are Marari, Powari, and Lodhi. These three languages are also spoken over the whole of the Marathi tract and Powari, also, in Bhim Lat. As stated above, the first two are forms of Bagheli, and the third is a form of Bundeli. The Dravidian Gedji is also spoken over nearly the whole district. Golar, a Dravidian language, and Baigani, a corrupt form of Chhattisgarhi, are also spoken in various
isolated spots. Labhāni is also spoken in the north and east of the District. The following are the figures for these various languages and dialects:

<table>
<thead>
<tr>
<th>Language</th>
<th>Dialect</th>
<th>Dialect Total</th>
<th>Language Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Hindi</td>
<td>Khaltāhi</td>
<td>88,300</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Baiqāni</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marāri</td>
<td>52,700</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pōwāri</td>
<td>41,300</td>
<td>183,300</td>
</tr>
<tr>
<td>Bundēli</td>
<td>Lōdhi</td>
<td>18,600</td>
<td></td>
</tr>
<tr>
<td>Labhāni</td>
<td></td>
<td>590</td>
<td></td>
</tr>
<tr>
<td>Marāṭhi</td>
<td>Maricīṭi</td>
<td>98,700</td>
<td></td>
</tr>
<tr>
<td>Dravidian Languages</td>
<td></td>
<td>77,700</td>
<td></td>
</tr>
<tr>
<td>Urdu and other languages</td>
<td></td>
<td>4,441</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>383,331</strong></td>
<td></td>
</tr>
</tbody>
</table>

The first few sentences of the Marāri version of the Parable of the Prodigal Son are given as a specimen of that dialect.
TRANSLITERATION AND TRANSLATION.

Ek ad'mi-kē dō tūra rahē. Ō-kō-sō-mē chhōtō tūra-nē
One man-of two sons were. Them-of-from-in the-younger son-by
ap'nē dāū-sē kāhis, 'he dāū, dhan-mē-sē jō morō hīsā hai
his-own father-to said, 'O father, property-in-from what my share is
wō mō-lā dō-dō.' Tab us-nē un-lā ap'nō dhan bāt-dōis.
that me-to give.' Then him-by between-them his-own property was-divided.
Klūb din nahī bhaīs ki chhōtō tūra sab kachhū jamā-kar-ke
Many days not became that-the-younger son all things collecting
dūr dēś-lā chalē-gāis. Aūr wahlē luch-paṇ-mē din bitaīs, aur
distant country-to went-away. And there wickedness-in days passed, and
ap'nō dhan-lā khāy-śāris. Jab wah sab-lā khāy-śāris tab vā
his-own fortune ate-up. When he all ate-up then that
dēś-mā māhāgō bhaīs, aur wah bhikārī bhai-gāis. Aūr wah jā-ke
country-in famine became, and he a-beggar became. And he going
wā muluk-kē rah'nē-wārē-mē-sē ēk-kē yāhū rahan lagis jīnh-nē
that country-of inhabitants-in-from one-of near to-live began whom-by
ō-lā ap'rō khēt-mē ḍukar charāwē-lā paṭhōis. Aūr wah un phok'la-sē
him his-own field-in swine to-feed sent. And he those husks-with
Pòwàri is the language of the Pòwàrs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangà valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pòwàrs are found all over the Central Provinces, a distinct Pòwàr dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the Pòwàrs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pòwàrs in Bhandara and Balaghat are, according to the Census of 1891, as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balaghat</td>
<td>43,564</td>
</tr>
<tr>
<td>Bhandara</td>
<td>70,040</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balaghat</td>
<td>41,200</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43,000</strong></td>
</tr>
</tbody>
</table>

Pòwàri, like Maràri, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghéli which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Maràthi. For instance, in the following specimens, words like dèis, he gave; tèis, he took, are Baghéli; but kònhi, a certain; kòtu, they were; āparō or aparō, own; and the case sign -lā, are corruptions of Maràthi; and sī, is; and khan, in kar-khan, having done, come from Western Rajputana. Note also the use of nē with a Baghéli past tense, which we have noted in Maràri.

Two short specimens of Pòwàri are given, one from Balaghat, and the other from Bhandara.
[No. 40.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

MEDIATE GROUP.

BAGHÉLI (PÔWÁRÍ BROKEN) DIALECT.  

(DISTRICT BALAGHAT.)

कोंकी मानुस-का दूर बैटा होता। ची-मा-कें लाइनो-ने चपरे बाप्ला कहिस हे बावा सम्पत्ति-मा-क्ले जी मोरी हिंशा से ज देखें। मग वो-ने उन-का चापरो धन बाँट देंस। जुग रोज नहीं भया, नाइनो बैटा सब ख़ू- जिया खार-खन दूर देश-का चली गयो। वर्षा जाय-खन लुचपना-मा सब सम्पति खोय देंस। जब वो सब उड़ाय देंस मग उन देस-में प्रकाल पड़ें। चितिन ज गरीब मे गयो। चितिन ज जाय-खन वो देस-के रहनार-मा-क्ले एक घरे रहन लगें। जै-ने की-का भालो खेत-माँ दुकार चरावन-का पर्शी चलें। चितिन ज उन खोला-मा-क्ले जे-का दुकार खात होती, चापन पेट भरन चाहीत होतो चितिन कोंकी नहीं ची-का बाबी दें देंत होतो।

TRANSLITERATION AND TRANSLATION.

Konhi manus-kæ dui beça hôtã. Ò-mã-lhe lâh'ô-ne ap'ré
Certain man-of two sons were. Them-in-from the-younger-by his-own
bâp'lä kahi, 'He bâbã, sampati-mã-lhe jô morô hissã së ù
father-to said, 'Oh father, the-property-in-from what my shore is that
dé-dow.' Mag wô-ñe un'lä âprõô dhan bêt déis. Jug
give.' Then him-by them-to his-own wealth dividing gave. Many
roj nahĩ bhaya, nâh'ño beça sab yekujiyã kar-khan * dür
days not became, the-younger son all together having-made distant
dës-lâ chali gayô. Waha jay-khan loch'panâ-mã sab
country-to having-gone went. There having-gone riotousness-in all
sampati khôy déis. Jab wô sab urãy déis, mag un
property wasting he-gave. When he all squandering gave, then that
dës-më akâl padôw, akhin ù garîb bhai gayô. A khin ù
country-in famine fell, and he poor becoming went. And he
jay-khan wânë dës-kû rah'när-mã-lhe êk gharê rahan lagow.
having-gone that country-of citizen-among one into-house to-live began.
Jê-në, ò-lâ âp'lö khêt-mã dûkar charâwan-lâ palûchâis. A khin
When-by him his-own field-into swine to-feed sent. And
ù un khoîl'på-mã-lhe jê-lâ dûkar khât hoti ápân pêt
he that husks-in-from which-to the-swine eating were he bally
bharan châhot hotô, akhin konhî nahi ò-lâ kahi dët hôtô.
to-fill wishing was, and any-body not him-to anything giving was.
INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHELI (POWARI BROKEN) DIALECT.

(District Bhandara.)

एक मानस-ला दुई झेटा होता। ची-को नन्हानी झेटा बाला-ला बढ़ोत होती, बाबा, मोरी माल-सतो-का हिसा मोरी तोड़ दो। मंग भापरी माल-मता बाट देयस। मंग धाकोटे झेटा माल-मता जमा बर-कन दुर देयस-की निकाल गयी। आनिक चापरी मन-ले वरतावा बर-लेयस, सरबी संपत उठाय देयस। वीतिक जमा खर-च डायस। चीन मुलख-सी बड़ा दुकार पपौ झेटी चीन बाट-सी लंगी जा-सी झीना। ची-को वाद चीन मुलख-को एक मानस-के जवर रखी। चीन डुकरर चरावन चपर खेत-स धाइस। ची-के दुकरर फोल खाइस। उधची चीन खाय-के चारों पंट भरह चस चीन दिल-स चपर सोचीस। आनिक कीजन झो-ला बाही नाही देयस।

TRANSLITERATION AND TRANSLATION.

Ek mānus-lā dui bēṭā hōtā. Ō-ko nahlānō bēṭā bāhā-lā
One man-to two sons were. His younger son the-father-to

khōt-lōtō, 'Bāhā, mōrō māl-mattō-kā hisā mōrō tōl dō.'
said, 'Father, my property: furnitures of share me breaking give.'

Māṅ gāpō māl-mattā bāt dēis. Māṅ 'dhākā-tō bēṭā māl-mattā
Then his-own property dividing gave. Then the-younger son property

jāmā-kañ-kan dūr dēs-ko nikāl-gayō. Ānīk apānō man-lē
collecting distant country-to went-away. And his-own mind-from

barītāwā kar-leis, sarbi sampat udāy-dēis. Wōtāi jāmā
dealings did, all fortune squandered-away. There the-whole-substance

kharāch-dāis. Ōn mūlakh-mō bahā dukār pādē-hōtō. Ōn bāt-sō
kharāch-dāis. On mulukh-mo baada dukar padyu-hotu. On bart-so

he-spent-away. That country-in great famine fell. That fact-from

lāṅgī jā-sē wō-lā. Ō-ko bād ōn mūlakh-kō ēk mānus-kō jawar
starvation occurred him-to. That after that country-of one man-of near

rāhīyō. Ōn ēkār charāwan apṛē khēt-mā dhādīs. Ōnē dukrān
lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine

phōl khāis. 'Uch phōl khāy-ke apṛē pēt bharā,' as ōn
phol khay-ke apro pet Bharu, as on

husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him

dil-ma apar sōchis. Ānīk kōīn ē-lā kāhlī nahi dēis,
mind-in himself he-thought. There anyone-by him-to anything not gave.
The number of people of the Kumbhār or Kumhār, i.e., Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundelī, Marāthi, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāthi, but an examination of the specimens shows that the Bhandara Kumbhāri is really, like Marārī and Pōwārī, a form of Baghēlī very strongly affected by Marāthi. As in the case of the two dialects just mentioned, the Agent case with ne is used before the past tenses of Baghēlī verbs.

It will be sufficient to give a short specimen of this jargon.
[No. 42.]
INDO-ARYAN FAMILY.  MEDIANE GROUP.

EASTERN HINDI.

BAGHULI (KUMBHARI BROKEN) DIALECT.  (DISTRICT BHANDARA.)

एक मात्रुक-ला दो पूर्ण रहें। नाहि पौर्ण जाते, बावा, बाघो
हिता मो-ला दे। वो-ने पौर्ण-ला जामा वात देन्स। वों दिन रहिः नाहि
पौर्ण सब जमा कर-के टूर देस चेल गद्दस। बो-ने बाँहाँ जा-के सब पैसा
खो देन्स। जब बो-ने सब पैसा खो-देन्स तब महां गिरिस। कर-के तंगी ची-की
उपर पडित। तब एक बड़ो बदस्की-के जगा जा-के रहिः। तब बो-ने बो-ला दुबार
चराया-ला खेत-से पोषचासस। एक दुकार पोषचा खाँत रहिः। तब बो-ने मन-मे
चासस वा पोषचा ख़ान-ला ने दें।

TRANSLITERATION AND TRANSLATION.

Ek maṇuṣ-lā dō pūryā rahē. Nhānhō pūryā kah'tē, 'bāhā,
One man-to two sons were. The-younger son says, 'father,
ādhō hissā mō-lā dē.' Wō-nē pūryā-lā jamā bāth deis,
'half share me-to you-give.' Him-by the-son-to property having-divided gave.
Thōdē din rahas, nhānhō pūryā sab jamā kar-ke, dūr
country having-gone went. Him-by there having-gone all money he-squandered.
A-few days having-lived, the-younger son all together having-made, fur
dēs obēl gais. Ō-nē wāną jā-ke sab paśā khoō-deis,
When he all money squandered-had then dearness occurred. Therefore
jāhō sab paśā khoō-deis tab mahāgō giris. Kar-ke
tangi ō-ke upar padis; tab ēk baḍō ad'mi-kō jagā jā-ke rahas.
difficulty him-of on fell; then one great man-of place having-gone he-lived.
Tab ō-nē lō-dukār eharān-lā khoē-mē poh-chāis. Wā dukār phol'kā
Tab ō-ke man-mē āis, yā phol'kā khoē-ke mē-bi
khāt rahas. Tab ō-ke man-mē āis, yā phol'kā khoē-ke mē-bi
eating were. Then him-of mind-into came, that the-husks having-eaten I-too
rahū. Jab ō-lā kōi-nē khān-lā nai dēi,
shall-live. Then him-to any-body-by to-eat not gave.

The Ojhas are a sub-tribe of the Dravidian Gonds, and, according to the census
of 1891, there are 5,459 of them in the Central Provinces. They are the bards or
minstrels of the Gond, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gondi, but, from Chhindwara, a hundred were returned as speaking a dialect called Ojhii, which was classed as a dialect of Gondi. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Bagheli. The total number of Ojhás in Chhindwara District is 486.
[No. 43.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (OJHI BROKEN) DIALECT.  

(District Chhindwara.)

एक चादमी-को दुःख होका रहके। छोटे बच्चे चपन बाप-से गाथादेख सब बाप मोर हिसाम मो-खे देते। बापने हिसाम दे-दीजाँ चौर बोडें दिना-के बाद चपना हिसाम इकठा कर लीस दूर-देख-को जात लगिस चौर सब बालक-के खातर उड़ाय देख। चौर जब मव तथियां पूँज खाय लीस उद मूलक-के बढ़ा काल पड़-दागेद हौर बोह तट गयी। चौर उह भले चादमी-के निजके जायन वही मूलक-के चौर उस मुवर चराव सेता भंजिस। चौर हम-की हिलिया मिलितिस तो हम बजे सुंगी होतिस खाय-के जो मुवर खात-है।

TRANSLITERATION AND TRANSLATION.

Ek ād'mi-kē dui ḍokā rah'kē. Chhot'-we apān bāp-sē guṭ'ya'is, 'bāp, One man-of two sons were. Thē>youn'ger his-own father-to sād, 'father, mōr hissā mō-khē dē-dē.' Bāp-nē hissā dē-dis' Aur thōrē dinā-kē my share me-to give.' Thē-father share gave-away. And a-few days-of bad ap'nā hissā ik'thā-kar-līs, dūr dēs-kō jāt-lagis. Aur sāh after his-own share he-collected, distant country-to went-away. And all bay'kō-kē khātār urūy-dis. Aur jāb sāh tathīyā-pīj khāy-līs wuh harlots-of for-thē-sake wasted-away. And when all substance ate-up that mulk-mē barā kāl par-gais aur woh tūt-gayi. Aur wuh bhūlā ād'mi-kō country-in great famine fell and he was-broken-down. And he good man-of niy'kē jāyan wāli mulak-kē. Aur us suwar chāriwē khētā bhējīs. near went that-very country-of. And he swine to-feed to-fields sent-him.

'Aur ham-kō chhīl'pā mīlt'tīs tō ham barē khūśī bōtīs khāy-kō 'And me-to husks if-might-be-given then I very glad might-be eating jō suwar khāt-hāl.' which swine are-eating.'
CHHATTĪSGARHĪ.

The form of Chhattīsgarhī which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and ff.
[No. 44.]

INDO-ARYAN FAMILY.  

Mediate Group.

EASTERN HINDI.

Chhattisgarh or Lariā.  
(District Raipur.)

बोहोँ चाँदमौ-नारे टू कोकरा रहिष्ठ-न्न। बो-माँ-के सब-से कोट-हर चपन बाघ-से कहिस के जोन सीरः हिल्का दीय की-ला देखे। तब बो-हर चरन जवाद-ला बाँट दिलिस। बोरेक दिन-के पिचे कोटे कोकरा-हर चपन सब जवाद-ला जोर-के दुरिशा देस चले गद्दस बोर उसँ चपन सब जवाद-ला फूँक दिलिस। जब सब पुंका गय तब उहाँ चक्का पहड़स बोर बो-हर गरीव भय गय। तब बो-हर बो गाव-के एक बसुंधरा-के घर रहे लगिस जीन-हर बी-ला चपन खित-माँ सुंडरा चाराह-वर मेलत रहिष्ठ-न्न। बोर बो-हर बो भूसा-ला जी-ला खता-मन खात-रहिष्ठ चपन पेट भरे-ला चाहत-रहिष्ठ। बोर तोनो-ला कोही नहीं दंत-रहिष्ठ। तब बो-ला चाह बाईस बोर कहिस के सीर ददा-के कतकोन नोकर-ला फेके-के पूर्वी खाय-वर मिलत-न्न बोर में भूमन मरत-हैं। मैं उठ-के चपन ददा-के नज़ीक जाहीं बोर बो-कर-से कहरे-के ददा में खरग-के उलटा बोर तीर भाग-माँ पाप करे-हैं। मैं तीर लड़का कहारे-के जोग नहीं बाँच। मी-ला चपन नोकर-माँ-के एक जान। बोर बी-हर उठ-के चपन ददा-के पास चले लगिस। बी-हर बोरेक दुरिशा गधे-रहिष्ठ-न्न के बो-कर ददा-हर बी-ला देख-के द्या कहिस बोर दीर-के बो-कर-से मिल-के चूमिस। तब बोरेरा-हर कहिस के ददा में सरग-के उलटा बोर तीर भाग-माँ पाप करे-हैं। बोर में तीर लड़का कहारे-के जोग नहीं बाँच। तब बो-कर ददा-हर चपन नोकर-ला कहिस के सुन्दर झुड़ा निकाल बोर बी-ला पहिराव बोर बी-कर खाय-माँ सूंडरी बीर गाव-माँ पनहे पहिराव बीर हस-सब खाई बीर खसी करी। काहे-बर के मीर लड़का मर गधे-रहिष्ठ-न्न जी गये। गोमाय गधे-रहिष्ठ-न्न मिल गये। बोर बी-सब चनन्द करे लगिस।

बी-कर बढ़े लड़का-हर खित-माँ रहिष्ठ। बोर जब बी-हर घर-के नज़ीक बाहे लगिस बाज़ा-गाजा-के सबद सुनिस। बोर बी-हर चपन नोकर-माँ-के एक-ला बलाय-के एकुदिस के ये का होत-है। तब बी-हर बी-कर-से कहिस के तीर भाँई बाधुस-है बोर तीर ददा-हर सुन्दर जेवनार रहे-है काहे-बर के बी-ला
खेम कुसल प्रायंस-है। तब बी-हर गुश्चा कारिस चौर भितर जाये नहीं चारिस।
तब बी-कर दद्या-हर तार-रा बाॅजा-ने बी-जा मनाये लगिस। तब बी-हर 
चपन वाप-ला कारिस के देख में भतेक दिन-से सेवा करत-हैं चौर जहूँ 
तौर हुकुम-ला नहीं टारेव चौर तौं-हर बी-जा करिया-के पिला-तक-ले नहीं 
दिये जे में चपन संगी-जे संग खुसी करतेंव। पर ते तौर बढ़का जोन पतु- 
रिया-को संग तौर सव माल-बसुत-ला खाव-को बैठे हैं जैसे बी-हर चारिस है 
तैसे तौं-हर बी-कर खायल सुन्दर जेवनार करे-हस। बी-कर दद्या-हर 
कारिस के तौं-हर सव दिन-ले मोर संग इस चौर जोन कुछ मोर है से सव 
तौर है। पर बी-जा चनन्द बारे चाही चौर खुसी मनाये चाही काहे-बर जे ये 
तौर भाइ। मर गण्ये-बहिस हैं फेर कीर्षस-है। गैबाय गण्ये-बहिस-हे फेर मिलिस-है।
[No. 44.]  
INDO-ARYAN FAMILY.  

TRANSLITERATION AND TRANSLATION.

Könö ăd'mi-ke dū chhok'rā rahis-hai. Wō-mā-ke sab-sē  
A-certain man-of two sons were. Then-in-of all-from  
chhōte-har apan hāp-se kahis ke, 'jôn mōr hissā hoy wō-li  
the-younger his-own father-to said that, 'what my share may-be that  
dē-dē.' Tab, wō-har apan jay'dād-lā bēt dihis. Thōrek din-ke  
give(-me).' Then, he his-own property dividing gave. A-sea days-of  
pichhē chhōte chhok'rā-har apan sab jay'dād-lā jōr-ke  
after the-younger son his-own all property having-collected  
durīhya dēs ehale-gaïś; ūr uhī apan sab jay'dād-lā phēk-  
(to-) a-distant country went-away; and there his-own all property burnt-  
dihis. Jāb sab phēk'ā-gay, tab uhī akāl pars, ūr wō-har garib  
up. When all was-burnt-up, then there a-famine fell, and he poor  
bhay-gay. Tab wō-har wō gāw-ke ēk basundh'ārā-ke ghar rābe  
became. Then he that village-of one inhabitant-of the-kouse(-at) to-line  
lagis; jōn-har wō-lā apan khēt-mā sūrāi ehariye-har bhōjat-rahis-hai  
began; who him his-own fields-in swine feeding-for was-sending.  
Ār wō-har wō bhūsā-lā jō-lā ghēl'ā-man khāt-rahis apan pēt  
And he those husks which the-pigs used-to-eat his-own stomach  
bhare-lā chālūt-rahis. Ār tōnō-lā könō nahi dēt-rahis. Tab  
filling-for desired. And that-too anybody not used-to-give. Then  
wō-lā chēt ās ūr kahis ke, 'mōr dādā-ke kāt'kōn nōkar-lā  
him-to senses come and he-said that, 'my father-of how-many servants  
phēke-ke purtī khāy-har milat-hai, ūr māt bhūkhan marat-hāu.  
throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying.  
Maï uth-ke apan dādā-ke najik jīhāhū ūr wō-kar-sē kāhāhū ke,  
I arising my-own father-of near will-go and to-him will-say that  
"dādā, māi swarag-ke ul'ṭā ūr tōr āgu-mā pūp kare-hāhū. Maï  
"father, I heaven-of opposite and thy presence-in sin have-done. I  
tōr laīkā kāhāye-ke jōg nahi św. Mō-lā apan nōkar-mā-ke  
thy son being-called-for worthy not am. Me thy-own servants-among-of  
ēk jān.'" Aūr wō-har uth-ke apan dādā-ke pās ehale lagis.  
one consider." And he arising his-own father-of near to-go began.  
Wō-har thōrek durīhya gaye-rahis-hai ke wō-kar dādā-har wō-lā dēkh-ke  
He a-little distance had-gone that his father him having-seen  

2 n 2
dayā karis, āur daur-ke wō-kar-sō mil-ke chūmis. Tab chhoktrā-har pity did, and running him-with meeting kissed(-him). Then the-son kahis ke, ‘dādā, māi sarag-ke utā āur tōr āgu-mā pāp said that, ‘father, I heaven-of opposite and thy presence-in sin kare-haū, āur māi tōr laikā kahāye-ke jōg nahī ẃw.’ Tab have-done, and I thy son being-called-for worthy not am.’ Then wō-kar dādā-har apan nōkar-lā kahis ke, ‘sundar kāprā nikāl his father his-own servants-to said that, ‘beautiful clothes take-out āur wō-lā pahināw. Āur wō-kar hāth-mā müdrī āur pāw-mā pān’hi and him-on put. And his hand-on ring and feet-on shoes pahirūw, āur ham-sah khūi, āur khusi kari; kāho-har ko mōr put, and (let-)ur-all eat, and merriment make; because that my laikā mar gaye-rahis-hai, ji-gaye; gāmāy gaye-rahas-hai, mil-gaye.’ Āur son dead had-gone, came-to-life; lost had-gone, was-found.’ And wō-sab anand kare lagin, they-all joy-to-do began.

Wō-kar bāre laikā-har khēt-mā rahis. Āur jab wō-har ghar-ke His elder son the-field-in was. And when he the-house-of najik āyo lagis, bājū-gājā-ke sabad sunis. Āur wō-har apan near to-come began, music-etc.-of noise he-heard. And he his-own nok-bān-mā-ke ek-lā balāy-ke puchhis ke, ‘yō kā hōt-haī?’ Tab servant-in-of one calling asked that, ‘this what is-being-done?’ Then wō-har wō-kar-se kahis ke, ‘tōr bhāī āia-hai, āur tōr dādā-har he him-to said that, ‘thy brother come-is, and thy father sundar jewnār rahe-hai; kāhe-har ke wō-lā chhēm kusal fine feast had-prepared; because that him safety welfare(-with) pāis-hai.’ Tab wō-har gussā karis āur bhitar jāye nahī chūmis. Tab he-found.’ Then he anger did and inside to-go not wished. Then wō-kar dādā-har bāhir-mā ā-ke wō-lā manāyo lagis. Tab wō-har his father outside-in coming him-to appease began. Then he apan bip-lā kahis ke, ‘dēkh, māi atek din-sō sośā karat-haū his-own father-to said that, ‘see, I so-many days-since service am-doing āur kabhī tōr hukum-lā nahī tārōw, āur tāi-har mō-lā ohheriyā-ke and ever-even thy orders not put-away, and thou me-to a-she-goat-of pīlā-tak-lā nahī diyē ke māi apan saangī-ke saang khusi the-kid-even not gavest that I my-own companions-of with merriment kartēw. Par yō tōr laikā jōn paturiyā-ke saang tōr sab māl might-make. But this thy son who harlots-of with thy all fortune basut-lā khōy-ke baithhe-hai, jāisnē wō-harē āis-hai, tāisnē tāi-har wō-kar things losing is-sitting, as-even he came, so-even thou him khātīr sundar jewnār kare-has.’ Wō-kar dādā-har kahis ke, ‘tāi-har for a-fine feast hast-made.’ His father said that, ‘thou
The language of the Bilaspur District is also pure Chhattisgarhi as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gongs in Bilaspur, of whom only some 8,450 speak Gongi. The remainder speak Chhattisgarhi, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.
[No. 45.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHATTISGARH OR LARIA.  

(DISTRICT BILASPUR.)

SPECIMEN I.

कोनां मनसे-के दुःख बेटवा रहिन। उन-माँ-के छोटका-हर ध्यान दद-के काहिस ददा मालमाता-के जीन हैं। मोर बाँटा-माँ परत-होसी तीन मो-का दे-दे। छो वो-हर ध्यान मालमाता उन-का बाँट द्वीहिस। छो बहुत दिन नहीं वोते पास के कोटका बेटवा ध्यान सव धन वकेल-के दूर ददा-माँ निका-गय। छो उहां ध्यान धन-का नाऊ-रंग-माँ उड़ा-द्वीहिस। छो बाबा-ला मौक-ढारिस तब वो ददा-मा बड़ दुःखा परिस। छो वो-हर भूखन मर-काटिस। तब वो चल-के वो ददा-के कोनां मंडल के ददा जां-का रहिस। छो वो-हर वो-का खित-माँ सुंबरा चरगे वर पठोड़स। छो जीन भूसा-का सुंबरा खात-रहिन तीन-का खात-का पैठ मर-के वो-कर सन भव-गय तब-के वो-ला वो-का कोना कुछ नहीं दें-दिहिस।

छो जब वो-कॉर वेंत काहिस वो-हर काहिस के सौर ददा-के एक सुन कालको मृत्यु हार मो-कर बहे जिन-कर-मंग खा-पी-को बाँच जात-हवे बी मैं उहाँ मुशखन मरत-हों। छो चल-के ध्यान ददा-मंग जाहौं बी वो-ला काहिस ददा मैं भगवान-के छो तोर कसर करे-हों छो बच मैं तोर बेटवा कहां के जोग नहीं रखौं। छो मो-का ती ध्यान एक मृत्युपर खांही राख-ले। छो वो-हर चलिस बी ध्यान ददा-मंग काढ़स। छो जब वो-कार ददा वो-ला दुर्गिंश-के द्वार द्वीहिस वो-का मया चाईस बी दीर-के वो-का पोटा-द्वीहिस बी वो-कार जुंमा विहिस। बी बेटवा वो-का काहिस ददा मैं भगवान-के बी तोर कसर वर-डायों बी तोर बेटवा कहां के जोग नहीं रखौं। पर ददा-हर ध्यान कामिया-सन-का काहिस वन-सुगध कापड़ा लावा बी वो-का पाहिरावा बी वो-हर हाँव-माँ सुंदरी बी पांव-माँ पनही पाहिरावा बी ध्यान खाई बी बुढी मनाई। काबर-के बी मोर बेटवा मर-गय-रहिस बी केर जी उठिस बी गमाय-गय-रहिस वो-का तातवाली। छो उन-मन खुसी मरनंदे लागिन।

प्रतक-माँ वो-कॉर बढ़का बेटवा जीन खित माँ रहिस तीन जब घर-के लकठा-माँ पहुंचिस तो वो-हर नाचा बी बाजा सुनिस। वो-हर एक नौकर-का
वलाय-को पूर्णिस ये वारे तीत-हवे। भी बी-हर बी-का विषस तोर भाई चाद्रस-हवे भी तोर दूदा बी-कर खातिर नेवता कारिस-हवे का-वर के वी-हर बी-का नंगत नंगत पादरस। भतका सुन-को बी रिसाय-गहरस बी घर-माँ नहीं चावत-रहिस।
ती बी-कर दूदा वाहिर चाय-को बी-ला मनाद्रस। बी-हर भयन दूदा-का जवाक दिनिस देख में भतेक बहर-ले तोर नौकरी वजाये-हैं भी तोर कहे वाहिर कब-छू नहीं भरीं।
तबो-के तूं मो-ला एक पठल घलाये नहीं दिये यं-माँ भयन संगी-मन संग मंजा करत्यो। भी जैसन ये तोर बेटवा चाद्रस जीन-हर तोर जिंदगी-का पतुरिया-मन-ला खावय-दिनिस तैसन तैं बी-कर खातिर नेवता-डकारी करे।
तब बी-हर बी-का कारिस बाहु तूं ली सीर संग सब-दिबर जहत-हस बी जीन-कुल मोर हवे तीन तीरिस ययः। ये उचित रहिस को हम-मन खुसी-मनाई बी आनद तकरी का-वर के ये तोर भाई मर-गय-रहिस तीन पुन जी-उठिस बी गमाय-गय-रहिस तीन मिलिस।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARIA.

(MEDIATE GROUP. (DISTRICT BILASPUR.))

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kôñô man'khe-ke duí beť'wâ rahin. Un-mâ'k-e chhoť'kâ-har A-certain man-of two sons were. Them-in-from the-younger apan dàdâ'-lê kahis, 'daďâ, mäl-mattâ-ke jaun hësû mîr bêtâ-mâ' his-own father-to said, 'father, property-of which share my share-into parat-hôhî, taun mô-kâ dé-dé. Au wô-har apan mäl-mattâ un-kâ will-be-falling, that me-to give. And he his-own property them-to bêt dihis. Au bahùt din nahi biba-pâis ke dividing gave. And many days not were-allowed-to-pass that chhoť'kâ beť'wâ apan sab dhan sakêl-ke dûr dês-mâ' nikar-gay. the-younger son his-own all fortune collecting distant country-into went-away. Au * uhâ apan dhan-kâ nâch raîmg-mâ' urâ-dihis. Au jab And there his-own fortune dance licentiousness-in squandered. And when jâmâ'-lê phûk-dâris tah wô dês-mâ' bâr dukâl paris; the-whole he-had-squandered then that country-in a-great famine fell; au wô-har bhûkhan maro lâgis. Tab wô chal-ke wô dês-ke and he from-hunger to-die began. Then he going that country-of kônô mandal-ke thâ jâ-ke râhis. Au wô-har wô-kâ khêt-mâ' a-certain well-to-do-man-of near going lived. And he him field-in sùwarâ charâyo-bar pathhîois. Au jaun bhûsà-kâ sùwarã khât'-rahin swine to-feed sent. And what chaff swine used-to-eat taun-kâ khây-ke pêt bhare-ke wô-kar man bhây-gay. Tabô-lê wô-lê that-very eating stomach to-fill his mind became. Even-then him-to kônô kuchhhu nahi dêt-râhis. Au jab wô-kar chêt chaghês anybody anything not used-to-give. And when his senses arose wô-har kalis ke, 'môr dàdê-ke aisan kat'kô bhutihâr naukar hauâr he said that, 'my father-of such how-many hired servants are jin-kar mîr khâ-pî-ke bûsh-jât-hawai, au mâ' whom-of near having-eaten-and-drunk there-remains-over-and-above, and I ihâ bhûkhân marat-haû. Máî chal-ke apan dàdê-môr jâhâû here from-hunger dying-am. I having-gone my-own father-near will-go au wô-lê kahihâû, 'dâdê mâî Bhag'wân-ke au tîr kasûr and him-to I-will-say, 'father, I God-of and of-thee sin
kare-ha, au ab mañ tör beťwa kahaye jög nahī rahyaū. Au have-done, and now I thy son to-be-called worthy not remained. And mō-kā tañ apan ēk bhutihār sañī rākh-ī.\'\' Au wō-har chahal me thou thy-own one hired-servant like keep."\'\' And he started au apan dadā-mer āiś. Au jāb wō-kar dadā wō-lā durihā-lō and his-own father-near came. And when his father him from-a-distance āwat dēkhīs wō-kā mayā āiś. Au daur-ke wō-kā pōtīr-lihis au coming saw him-to pity came. And running him embraced and wō-kar chūmā lihis. Au beťwā wō-kā kahis, \'dadā, mañ Bhag\'wān-ke him-of kiss took. And the-son him-to said, \'father, I God\'-of au tör kasūr kar-dāryaū au tör beťwā kahaye jög nahī and of-thee sin have-done and thy son to-be-called worthy not rahyaū.\' Par dadā-har apan kamiyā-man-kā kahis, \'bano sugglar remained.\' But the-father his-own servants-to said, \'good beautiful kap\'rā lāwā au wō-kā pahirīwā. Au wō-kar hāth-mā mūdāri au clothes bring and that-one-on put. And his hand-on ring and pāw-mā panhū pahirīwā. Au apan-khāi au khusī-manāi; kā-bar ko feet-on shoes put. And let-us-eat and make-merry; because that yo mōr beťwā mar-gay-rahis au phēr ji-uthis; wō gamāy-gay-rahis, this my son dead-had-gone and again he-alive-arose; he lost-had-gone, wō-lā pāy-ghālayaū.\' Au un-man khusī manāye lāgin, him I-have-found.\' And they merriment to-make began.

Atkā-mā wō-kar baṅkā beťwā jaun khet-mā rahis, taun jāb

In-the-meantime his elder son who field-in was, he when ghar-ke laktī-bā-ī pahūchis to wō-har nāčhū au bājā sunis. Wō-har house-of vicinity-in arrived then he dancing and music heard. Ile ēk naukar-kā halay-ke pūchhis, \'yē kāyō hōt-hawai?\' Au wō-har one servant having-called asked, \'this what is-being-done?\' And he/ wō-kā kahis \'tör bhāi āis-hawai, au tör dadā wō-kar kūṭār him-to said \'thy brother come-is, and thy father him-of for newtā karis-hawai; kā-bar ke wō-har wō-kā naṅgat naṅgat āis, feast has-done; because that he him well well found.\'

Atkā sun-ke wō risāy-gais au ghar-mā nahī āwat-rahis;

This much having-heard he angry-sewed and house-into not coming-was; to wō-kar dadā bāhir āy-ke wō-lā manāis. Wō-har apan dadā-kā then his father outside coming him appeased. Ile his-own father-to jawāb dihis, \'dēkh mañ atek bachhar-lō tōr nāukrī bājāyo-haū, au answer gave, \'see I so-many years-for thy service have-done, and tōr kahe bāhir kab-hū nahī bhayaū; tabō-lā tañ mō-lā ēk thy saying out-of ever-even not I-became; even-then thou me-to one pathrū ghalaye nahī diye, jē-mā apan sangi-man sang kid even not gavest, by-which my-own companions with
mājā-kar'tyaǔ.  Au jāis'nē yō tōr boṭ'wā āis jaun-har tōr
I-might-have-made-merry. And as-even this thy son came who thy
jind'ghi-kā paturiyā-man-lā khāwāy-dihis, tāis'ne tāi wō-kar khātir .new'tā
livelihood harlots-to gave-to-eat, so-even thou kim-of for a-feast
hakāri karē.' Tab wō-har wō-kā kahis, 'bābū, tāi tō mōr
invitation modest.' Then he him-to said, 'son, thou indeed of-me
sang sab din rahat-has, au jaun-kuchhu mōr hawai taun tōrēch
with all days lived, and what-ever mine is that thine-indeed
ay. Yē uchit rahis ke ham-man khusi-manāi au ānand kari;
is. This proper was that we may-make-merry and rejoicing may-do;
kā-bar ke yē tōr bhāi mar-gay-rahis taun pun ji-ūthis; au
because that this thy brother dead-had-gone he again alive-arose; and
gunāy gay-rahis, taun milis.'
lost had-gone, he was-found.'
[No. 46.]
INDO-ARYAN FAMILY.

MEDIANTE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARIA.

(District Bilaspur.)

SPECIMEN II.

एक-उन गाँव-माँ के वट ची केरतिन पहिस। तेज-कर एक-उन लड़का रहिस। केरत-हर महानों-के सूपिया लागत-रहिस। तब एक दिन साव सूपिया माँ-वर बाइस। तब सियान-मान घर-माँ-न रहव। लड़का घर राखत बैठे-रहव। साव-हर पूँछिस कस-ने वालू तीर दाई-दृढ़-मन कहाँ गये-है। वौरेक-माँ तूरा-हर काहिस के मोर दाई गये-है एक-के दूर करे-वर। बी दूरा-हर कारा-माँ कारा रघुः-भर गये-है। तब साव-हर काहिस के के साव-से गोटियाल-कस रे टूरा। तब टूरा काहिस मैं तो ठीका गोटियाथी। बौरेक-माँ टूरा-के ची साव-के लराई भय-गय। साव-हर काहिस के ते झूके बाल-ला गोटियाल-है है तीन बाल-ला सितितेन कर दे। नहीं करवे तो तो-ला माहेश-के कवरह-माँ ले-जाओ। तब तो-ला सजा की-जाओ। टूरा-हर काहिस मोर दाई-दृढ़-मन जतका तीर सूपिया लागत-है ते-ला ते काँड़-टंबे तब ये-कर मेह-ला वताही। बौरेक-माँ साव-हर काहिस के मेह-ला नहीं बताे तो तो-ला कट करवा-टंबे। तब टूरा-हर काहिस ही महाराज चल। साहेब-लंग चली। केरत-के टूरा ची साव दुनी मन साहेब-लंग गदम। साहेब-लंग साव-हर विवाद काहिस के महाराज मन्के बाज बिहानिया केरत-के घर गदह। तब केरत ची केरतिन घर-माँ नहीं रहिन। यो-कर लड़का रहिस। तब में ये-ला पूँछिस के कस-ने वालू तीर दाई-दृढ़-मन कहाँ गये-है। तब ये टूरा-हर काहिस के भोग दाई गये-है एक-के दूर करे-वर बी दूरा गये-है कारा-माँ कारा रघुः-भर। तब ये-कर बी मोर लराई भय-गय। ये-कर महाराज-जीत लगे-हैं। ये-कर नियाम-ला कर-टंबे ये-हर जैसन गोटियाल-हैं। साहेब-हर टूरा-से पूँछिस के कस-ने टूरा ये-कर मेह-ला बनाइ। साहेब-हर टुरा-से पूँछिस के कस-ने टूरा ये-कर मेह-ला बनाई। खी नहीं बताही ती सजा ही-जाही न महाराज। साहेब काहिस खा सुम मन चुप-चाप ठाढ़े रहा। साहेब टुरा-ला पूँछिस कस-ने टूरा ते के से के से माव-ला गोटियाल-
यायें। दूरा कहिसं में एमन गोठियाओं के साथ प्रूक्ष हस क्रस के कस-रे वाड़ू तोर दाइं-ढाइं काह्या गवे है। तब में काठीं के मोर दाइं हत गवे है एक के दुरे करे-बर बी दुरा गवे-है काठा-माँ काठा सौंचे-बर। सुना महराज मोर दाइं गवे है चला दरे-बर। तब एक-ठन-को दूर दरा होत-है। वे-कर भेद द्रुया कह भर महराज। दूसर बात एमन कह जन के मोर दुरा-हर भाटा-बारी-माँ काठा सौंचे-बर गवे-हिस। तब महराज भाटा माँ काठा होत-है। तब में काठीं काठा-माँ काठा खुंखे गवे-है। द्रुया साव-हर उहाई जहिस मोर-लंग। साव-हर योतक-माँ बड़वढ़ये खालिस। साषषि कहिसं चुप रही साव। तैं तो हार-गवे। द्रुया दुरा-हर झीत-ग्रास। दुरा-हर सिरतीन बात-जा बतायूस-है। सपिया ला झाँड़ दे।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARH OR LARI.

(DISTRICT BILASPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-than gau-ma kowat-an kewtin rahis. Té-kar
One village-in a-fisherman and a-fishermans were. Then-of

Ek-than laiká rahis. Kewat-har mahajan-ke rupiyà lágat-rahis.
one son was. The-fisherman banker-of money owed.

Tab ék din saw rupiyà mage-bar ais. Tab sian-man
Then one day the-banker money to-demand came. Then the-elders

Ghar-ma na raahy. Laiká ghar rákhát baithe-rahay. Sáw-har píshhis
house-in not were. The-boy house guarding seated-was. The-banker asked

kass-ri, bábú, tór dái-dádá-man kahá gaye-ri p? Woték-ma
'kas-ré, babu, tór daídáman kahá gaye-há p?' Woték-má
'well, boy, thy mother-father-(plur.) where gone-are?' Thereupon

Trurá-har kahis ke 'mör dái gaye-há ék-ke dá kare-bar, au
the-boy said that 'my mother gone-is one-of two making-for, and

dádá-har kátá-ma kátá rúdhe-bar gaye-ri.' Tab saw-har kathay
father thorns-in thorns fencing-for gone-is. Then the-banker said

ke 'kaise gothiyat-has ré trurá?' Tab trurá kathay, 'ma' tó
that 'how are-you-talking, O boy?' Then the-boy said, 'I surely

Thauká gothiyathau.' Otek-ma trurá-ke au swa-ke lari.
true am-saying. Thereupon the-banker-of and the-banker-of quarrel

Bháy-gay. Sáw-har kahis ke 'taí jaun bát-lá gothiyaye-has
became. The-banker said that 'thou what words said-hast

tau bát-lá sirton-kar-do. Nahí-karbá to to-lá sáheb-ke
those words true-make. If-thou-will-not-do-(so) then thee the-Sáhib-of

Kachahri-ma lá-jábó. Tab to-lá sajá-ho-jáhi.' Trurá-har kahis, 'mór
court-into I-shall-carry. Then thee-to punishment-will-be.' The-boy said, 'my
dái-dádá-man játaka tór rupiyà lágat-hár to-lá taí chhár-debá, tab
father-mother how-much thy rupees one that thou will-give-up, then

Maí yö-kar bhoed-lá batáha. Otek-ma Sáw-har kahis ke, 'bhød-lá
I this-of meaning will-tell.' Thereupon the-banker said that, 'the-meaning
nabh batábá, tau to-lá kaid-karwá-dehá.' Tab trurá-har kahis hau,
not thou-will-tell, then thee I-shall-get-imprisoned.' Then the-boy said 'yes,
महराज, चाल। साहब लाग चाल।’ केवल तुरा एवं सवा दुनाँ
Sir, come. The-Sahib near let-us-go. The-fisherman’s son and the-banker both
जन साहिब लाग गाई। साहिब लाग सहव-हर प्लुर्याद खास से,
persons the-Sahib near went. The-Sahib near the-banker complaint made that,
‘महराज, माई अई बिहनिया केवल गहर गयाॅ।’ तब
‘Sir, I to-day in-the-morning the-fisherman-of house-to went. Then
केवल आॅ केवल गहर माई नाहि रहिन। येक-कार लाइका रहिन।
the-fisherman and the-fishervwoman the-house-in not were. His son was.
तब माई वो-ला पुछिहॅ के, “कस-सबु, तौर दाई-दादा-मन कहाँ गाई
Tab maī wō-la pūchhīw ke, “kas-re bābā, tōr āt-dādā-mān kahā gaye
Then I him asked that, “well boy, thy parents where gone
एॅ तुरा-हर काथय के, “मोर दाई गाई-हाइ एॅ-के दूहॅ कार-बार,
haॅ?” Tab yē tūrā-har kathay ke, “mōr dāi gaye-hāi ē-kē duī kāre-bar,
are?” Then this boy says that, “my mother gone-is one-of two making-for,
and father gone is thorn-in thorn fencing-for.” Then this-one’s and
au dādā gaye hai kātā-mā kātā rūdhā-baru.” Tab yē-kār au
mōr lariā bhay-gay. Yē-kār mōr hār jīt lāhe-hai. Yē-kār
my quarrel become. This-one’s my decis-e victory is-staked. This-of
my quarrel became. This-one’s my victory is-staked. This-of
niyāw-λा kar-dē, yē-har jaisan gothiyāt-hawain, Sāheb-har tūrā-λे
decision do, this-one as is-saying.’ The-Sāhib the-boy
asked that, “well boy, this-of the-meaning will-you-tell?” The-boy said,
haॅ, mahrāj, saw-har sabō rupiyā-lā chhāp-dēhī-ना, mahrājॅॅ?
‘yes, Sir, the-banker all money will-give-up- (or) not, Sir?’
yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?’
Wotok-mā sāheb-har saw-lā pūchhis ke, ‘yē-kār bhēd-lā tūrā-har
Thereupon the-Sāhib the-banker asked that, ‘this-of meaning the-boy
batai-dēhi, to sabō rupiyā-lā chhāp-dēbhē-नाॅ?’ Sāw kahais,
will-tell, then all the-ruppees will-you-give-up?’ The-banker said,
‘haॅ, mahrāj. Au nāhe-batahi tau sajā-hō-jāhi-ना, mahrājॅॅ?’
‘yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?’
Sāheb kahais ‘aehelhā, tum-man chupe-chiap thūrhe rahā.’ Sāheb
The-officer said ‘all-right, you silently standing remain.’ The-Sāhib
Tūrā-lā pūchhis, ‘kas-re, tūrā, taï kaise kaise saw-lā gothiyāyēॅ?
the-boy to asked, ‘well, boy, then how how the-banker spoke?’
Tūrā kahais, ‘maī nisān gothiyāyāॅ ke, saw pūchhis ke, “kas-re,
The-boy said, ‘I in-this-way spoke that, the-banker asked that, “well,
bābā, tōr dāi-dādā-mān kahā gaye-hāiॅ?’ Tab maī kahāyāॅ
boy, thy parents where gone-areॅ?’ Then I said
ke, “mōr dāi gaye-hāi ē-kē duī kāre-bar, au dādā gaye-hāi
that, “my mother gone-is one-of two making-for, and the-father gone-is
kātā-mā kātā rūdhā-baru.” Sunā, mahrāj, mōr dāi gaye-hāi chanā
thorn-in thorn fencing-for.” Ihear, Sir, my mother gone-is peace
dare-bar. Tab ēk-θan-ke dā dār hōt-hai. Yē-kār bhēd īyā ay,
to-split. Then one-pea-of two split-peas became. This-thing-of meaning this is.
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, viz., Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Kanker is the same form of Chhattisgarhī as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.
The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *paṭhau*, I support, instead of *pōsat-hau*. This contraction is carried to an extreme in *rathai*, he dwells, for *rakhat-hai*.

[No. 47.]

**INDO-ARYAN FAMILY.**

**Mediate Group.**

**Chhattisgarh or Lariā.**

(State Kawardha.)

This specimen is from the village of *Rathai* in the district of Kawardha. The witness is a farmer named *Parthiva*, who has been providing *bhāilā* for his family for many years. He has two sons, *Dharma* and *Prajapati*, who are similarly employed in the field. The statement is taken from the witness's perspective, reflecting the daily life and work routine of the rural community.

**TRANSLITERATION AND TRANSLATION.**

Ham apan dada-ke chār bējā hau. O-mā-lā māi sab-lē
We our father's ke four sons are. The-in-from I all-thou

bāre haū. Mār du bhāi mār saṅg-māh rukh-t-a-hau. Kūr
elder am. My two brothers me with live. And

ek bhāi MāRamā gāw-māh rathai. Māi apan du
one brother Harwarmā village-in lives. I my-own two

bhāilā bani-būti kar-ke paṭhau. O-mā-ke ek-har ḍarpā
brothers field-labour doing support. Those-in-of one drum

bajāthē. Mār kotvāli bhuiyā mār pās hauwa. To-lā jōt
plays-on. My kötvāli-(of) lend me with is. That ploughing

bō-ke apan pēt blīr than. Esā māi thār-kun Ködō
sowing our-own belies we-fill. This-year I a-little Ködō
FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Marmařa. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some kōltāli land, and we fill our bellies with its produce. This year I sowed some kodo, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Marmařa. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.
The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition me, instead of ma, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the k in the postpositions ka, the sign of the dative-accusative, and kar, the sign of the genitive. Thus, we have gāy-khā, the cow, instead of gāy-ki; .ci-khā, instead of  ci-kā, it; okhrō ghor-me, in her house.

[No. 48.]

INDO-ARYAN FAMILY.  

MEDiate GROUP.

EASTERN HINDI.

CHATTISGARHI OR LAMIA.  

(State Khairagarh.)
[No. 48.]

INDO-ARYAN FAMILY. 

MEDIATE GROUP. 

EASTERN HINDI.

CHATTISGHARH OR LARI.

(State Khaibagah.)

TRANSLITERATION AND TRANSLATION.

Maï bailâ-lâ jabar-dasti nai lêw. Julphikâr Husain-har Tijiyâ-ke
gây-lâ pâch rupiyâ pâch ânâ-mê lêis. Phêr dusar din gay-lâ
cow five rupee five annas-in took. Again another day the-cow
phêre-bar kahis. Aûr yêhû ghalâw kahis ke, 'ëk rupiyâ-lâ phêr
to-return he-said. And this-also also said that, 'one rupee back
dôbê tô gay-kehâ lê-hai.' Phêr Tijiyâ-har êk rupiyâ mór-sê
thou-will-give then the-cow I-will-take.' Again Tijiyâ one rupee me-from
mâgis. Maï baniyâ-man-ke aûgû êk rupiyâ Tijiyâ-lâ dîyêw. Tijiyâ
asked. I the shop-keepers-of in-presence one rupee Tijiyâ-to gave. Tijiyâ
kabûle-râhis ke, 'pandaru din-mê rupiyâ dô-dê-hai. Kahû-nai-dîyêw, tô
had-promised that, 'fifteen days-in rupees I-will-give. If-I-did-not-give, then
môr bailâ gal'nâ-hai. Ô-khâ taî lê-lêbê.' Bailâ nai lâis,
my ox is-mortgaged. That thou will-take.' The-ox not she-brought.
Bailâ-lâ Tijiyâ apan ghar-mê râkhis. Julphikâr-Husain-har Tijiyâ-ke taraf-
The-ox Tijiyâ her-own house-in kept. Julphikâr-Husain Tijiyâ-of side-
lê êk ohi'shu likh-diye-râhis-hai jê-lâ pes-kare-hai. Pandaru din
from one letter had-written which I-have-produced. Fifteen days
hô-gay Tijiyâ rupiyâ nai deis. Aûr bailâ-lâ môr ghar-mê Sâwat Gôr
passed Tijiyâ rupees not gave. And the-ox my house-in Sâwat Gôr
aur Majhâlâ sir'dâr-ke sâmhu saûp-deis. Bailâ sât rupiyâ-ke
and Majhâlâ head-man-of presence-in she-made-over. The-ox seven rupees-of
was. When the-ox me-to she-made-over, then I it binding-tokk.
Tijiyâ môr aûgû rupiyâ lê-ke nai âis. Kot'wâl rupiyâ lê-ke
Tijiyâ me before the-rupee taking not came. The-kôtâl the-rupee taking
came. I house-in not was. The-kôtâl the-rupee taking went-back. Julphikâr
Husain ghalâw rupiyâ lê-ke mór pás kabûn nai âis. Aûr na mô-lâ
Husain also rupees taking me near ever-over not came. And not me-to
rupiyâ deis. Tijiyâ-har jab bailâ-lâ gal'nâ-râkhis, tô bailâ okh'tô
the-rupee gave. Tijiyâ when the-ox mortgaged, then the-ox her
I did not carry off the bullock by force. Zū'l-šiqār Ḥussain bought a cow from Tijiyā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tijiyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zū'l-šiqār Ḥussain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tijiyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gönl and Majhlā Sirdār. It was worth some seven rupees. When she made over the bullock to me, I took it and tied it up. She did not subsequently bring me the money. The Kōltōl came to my house with it, but I was not then at home, so he went back without paying me. Zū'l-šiqār never came to me with the money, or gave it to me. When Tijiyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the Tāḥsīlār, in a case about liquor.
KHALTĀHĪ.

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

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that,' 'he,' is sometimes written ो and sometimes ो. This is probably merely a case of uncertain orthography. Its oblique form appears once as ो. The postposition of the locative is sometimes म (as in Baghelī) and sometimes म. The characteristic consonant of the present participle is थ not 't. Thus, we find kāṭhē, they used to eat, which is not contracted from kāṭ-ē, as we might expect from the frequency with which this very contraction occurs in Chhattīsgarhi. It rather corresponds to the Hindīkī kāṭē. Another example is the Present Definite kār'ṭhē-ḥā, I am doing. A true instance of the contraction above referred to is rūtās, for rāhat-ās, thou art. Isolated peculiar forms are kār-hōntōgā, I have done, and rāhīsē for rāhis, he was.
[No. 49.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI (KHALTAHI) DIALECT. (DISTRICT BALAGHAT.)

कोन मननके दूर मन बेटा रहिस। बी-सा-ले कोटे बेटा-हर ददा-से कविहिस भगा ददा जीन घमार घन दे है बी-सा-ले मीर बाटा-ला है। तब बी-हर भचन घन-ला बाट टुंडिस। गजव दिन नहीं भइस के नाहे बेटा-हर सबो-ला घर-के जीन ताजा राज चल ददा-से चौर बी ठोर-मे जाय-के भचन घन सिनाल-पाना-मे मेट डारिस। जब सवी सिराय-वगे तब बी राज-मे दुकाल पहिस बी बो गरोब हो-गइस। बी बो जा-के बो राज-के एक-के घर-से रहन लगिस। तीन-हर वोहिस भचन बीन-मे सुगर घराय-बर बेनिस। बी बी-हर कोटा भुसा-से जीन-ला सुचर खाय भचन घन लगिस बी बीनो हर कुड़ नहीं दे। तब बी-ला सुरता भाइस बी बी-हर कविहिस मोर ददा-के घर-से वालो बनीता भूमितिया-ला खाय-बर गजव बिलधे बी में भूख-से मरत-है। मैं उठ-के भचन ददा-के पास जाँच बी बी-कर-से काहुं के ददा में हर संसार मह-ले घराव काम बी तीर भागू चंदाली करे-होरोगा कि जे-मं में तीर बेटा कहूं-के लाइक नहीं हैं। भो-ला भचन बनीता भूमितिया-मे बी- हो-ला एक भाग दाखिल सबमा-ले। तब बी-हर उठ-कर भचन ददा-के पास चले-लगिस। तब-के बी-हर टुर-हैंच रहे तब बी-कर ददा-हर देन-कर मोर कार्स चउर दउर-कर बी-हर गर-ला पोटर-लंडस चउर चुमा-लंडस। बेटा-हर ददा-ला कविहिस कि ददा में हर दृषिया-के वारसर तीर भागू पाप जितेकी हैं बी तीर बेटा कहाये-के लाइक नहूँ। तब ददा-हर एक भाग नोकर-से कविहिस के सब ले धेरा कपड़ा हर-के बी-ला पहिस-दे बी बी-कर हाय-मे सुंदरी बी गोड़-मं पनही पहिस-दे बी हम खायो पूछी सजा करवो। बार-के मोर बेटा-हर मोर-ले मरे दाखिल निकल-गंगे-रहिसे तोन-हर ग्राज बोहिस बी गवा-गंगे-रहिसे तोन-हर लिस। तब बी-सा मजा-के लगिस।

बी-कर बड़े बेटा-हर खिल-से रहिस। बी जब बी-हर घर-के तीर पोह-चिस तब बाजा बी नाचा-ला सुनिस। बी बी-हर भचन नोकर-सा-ले एक भाग-ला भचन तीर बलाय-के पूरहिस बे का है। बी-हर बी-कर-से कविहिस तीर भाई चाबे-
है चौं तोर दूध-हर चछा भात खाये-बर बानाय-है का-बर के वो-ला चछा मोटा ताजा पाइएस। तब वो-हर रिस कौरह सी भौतिक डार्ल जाये-बर मन नहीं कारिस। तब चौ-बर दूध-पर बाहिर बाड़स चौँ वो-ला मनाये लगिये। चौ-हर दूध-ला जवाब टेंड़स की मं-हर चटके वरस-ले तोर हाथ पांच करी-हैं चौं कमू तोर जुबान-ला नहीं ठीरे चौ तै-हर मो-ला कव-हूं एक मैंँ दः नहीं देखे के में चपन संगे-मन संग मजा करतें। तोर तोर यह बेटा किसविनो-के संग तोर घन-ला खाइये है जैसने बाड़स तैसने तै-हर वो-बर खातिर चछा खाये-बर बनाइये। दूध-हर चौ-बर संग बाड़स चौ बेटा तै-हर मोर संग-मे हमेशा रहस। जीव मोर है तोर सब तोर है। तोर खातिर मजा करना चौ खुसी करना ठबका रहिस का-बर किये तोर भाई मेरे-रहिस तोन-हर बड़स-है। गवाय गवे-रहिस-है तोन-हर मिलिस-है।
Könë man’khe-ko dū jhan bētā rahis. Wō-mā-lē chhuto
A-certain man-of two persons sons were. Then-in-from the-younger
bētā-har dadā-sē kahis, ‘aga dadā, jon hamār dhan hai
son the-father-to said, ‘O father, what our property is
ō-mā-lē mōr bātā-lā dē.’ Tab ō-har apan dhan-lā hāt
that-in-from my share give.’ Then he his-own property dividing
deis. Gajab din nāhi bhais ke nāhīne bētā-har sabū-lā dhar-ke
gave. Many days not because that the-younger son all taking
ān rāj chal-dais. Aur ō thōr-mē jāy-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
chhīnāl-panā-mē mēt-dācis. Tab sabā sirāy-gayō tab ō rāj-mē
licentiousness-in wiped-out. When all was-spent then that country-in
dukāl pāris au wō garib hō-gais. Au wō jā-ke wē rāj-ke
a-famine fell and he poor became. And he going that country-of
ēk-ke ghar-mē rahan lagis. Taun-har bōlis apan khôt-mē suri
one-of house-in to-live began. That (man) spoke his-own field-in wine
charity-bar bhējis. Aur wō-har kōphā-bhusā-sē ’jōn-lā sūr khāthē
to-feast sent-him. And he grass-chaff-with which wine need-to-eat
apān khan lagis; au könō-har kuehhu nāhi dōwē. Tab wō-lē
himself to eat began; and, any-body anything not needed-to-give. Then him-to
surīā ais aur wō-har kahis, ‘mōr dadā-ke ghar-mē katkō
senses came and he said, ‘my father-of the-house-in how-many
banihār bhutiya-rā khāy-bar gajab mil’tōhē aur māi bhūkh-sē
field-labourers hired-servants-to to-eat much is-given and I from-hunger
marat-hāu. Māi uth-ko apan dadā-ke pās jāhīī au wō-kar-sē kahū
am-dying. I arising my-own father-of near will-go and him-to will-say
ke, “dadā, māi-har saksār bhar-le kharāb kām wo tōr agū
that, “father, I the-world against bad deed and of-thee before
chhādāli kare-hōvōgū; ki jō-mā māi tōr bētā kahē-ke laik nāhi
citi-conduct have-done; that which-in I thy son being-called-of fit not
haū. Mō-lā apan banihār bhutiya-rā mē mo-hō-lā ēk jhan
am. Me thy-own field-labourers hired-servants-among me-also one individual

dākhil samajh-lē." Tab wō-har uth-kar apan dadā-ke pās ohale entered consider." Then he arising his-own father-of near to-walk lagis. Tab-lē o-har dur-hēch rahe tab o-kar dadā-har dēkh-kar mayā began. Then he distant-even was then his father seeing-him pīty karis aūr daūr-kar o-kar gar-lē gal potār-lēis aūr chūmā lēis. Bēṭā-har did and running his neck embraced and kisses took. The-son dadā-lē kahis ki, 'dādā, maē-har duniyā-ke bābir tōr the-father-to said that, 'father, I the-world-of against of-thee āgū pūp kīye-haū, au tōr bēṭā kahāye-ke lāīk naiyō.' Tab before sin have-done, and thy son to-be-called worthy not-am.' Then dadā-har ēk jhan nok'ran-sē kahis ke, 'sub-lē aehhā the-father one individual servants-from said that, 'all-than good kap'ra hēr-ke wō-lē pahinā-dē, au wō-har hāth-mē clothes having-taken-out him-to putting-on-give, and his hand-on mūḍrī au gōr-mē pan'hi pahinā-dē. Au ham khābō-pibō u-ring and feet-on shoes putting-give. And we shall-eat-drink majā kar'bō; kā-bar yē mōr bēṭā-har mōr-lē mare dākhil (aud)-rejoicing make; because this my son me-for dead like nikal-gaye-rahas, tōn-har āj jhīs; au gawū gaye-rahasā had-gone-away, he to-day came-to-life; and lost had-gone, tōn-har milis.' Tab wō-man majā kare lagin.

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

O-kar bāre bēṭā-har kēt-mē rahis. Au jab wō-har ghar-ke tir His elder son the-field-in was. And when he the-house-of near polīchis tab bājū au nāchū-lē sunis. Au wō-har apan arrived then music and dancing he-heard. And he his-own nōkār-man-lē ēk jhan-lā apan tir balīy-ke pāchhis, 'yē kā hai?' servants-from one individual himself near calling asked, 'this what is?' O-har wō-kar-sē kahis, 'tōr bhāī āye-hai, au tōr dadā-har aehhā bhāī It is him-to said, 'thy brother is-come, and thy father good rice khaye-bar banāy-hai; kā-bar-ke wō-lē aehhā mōṭā-tājā pāis.' Tab to-eat has-prepared; because him well healthy he-found.' Then wō-har ris karis au bhitar dāhar jiye-bar man nahi karis. Tab he anger did and inside direction going-for mind not made. Then o-kar dadā-har bābir āis au wō-lā manāye lagis. O-har dadā-lā his father outside came and him to-appease began. He the-father-to jawāb ḍeis ki, 'maē-har atek baras-lē tōr hāth paw karthē-hō: answer gave that, 'I so-many years-for thy hand feet am-doing:
uñ kabāũ tōr jubin-lā naiyā tārśw. Au tāi-har mō-lā kabhāũ and ever-even thy words not I-disobeyed. And thou me ever-even ēk bhēyā naiyā dayē, ke maē apan saṅgī-man-saṅg majā one ram not gavest, that I my-own companions-with rejoicing
kar’tāw. Tôn tör yah bētā kis'binō-ke saṅg tör dhan-lā
might-have-made. So thy this son harlots-of with thy fortune
khāis-hai, jāis’ne āis, tāls’ne tai-har wō-kar khātīr aehhā
eaten-up-has, as-even he-has-come, so-even thou him for good
khāye-bar banāis.’ Dadā-har ō-kar-saṅg kahis, ‘ārē bētā, tai-har
food-to-eat hast-prepared.’ The-father him-to said, ‘O son, thou
mōr saṅg-mē hamēsā rathas. Jōn mōr hai, tōn sab tōr hai. Tōn
me with always live. What mine is, that all thine is. That
khātīr majā kar’nā au khusī kar’nā thaw’kā rahis, kā-bar-ki
for rejoicing to-make and happiness to-make proper was, because
yē tōr bhāi mare-rahis, tōn-har jūs-hai; gawāy gaye-rahis-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
tōn-har milis-hai.’
he has-been-found.’
SURGUJIA.

The home of pure Chhattisgarhi is the districts of Raipur and Bilaspur, with the adjoining Feudatory States. As we go north, the language gradually merges more and more into the form of Bhojpuri spoken in Chota Nagpur, and known as Nagpuri. In the States of Korwa, Surguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Chhattisgarhi, but which possesses many of the characteristics of Nagpuri. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korwa and Surguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriya is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpuri, and it is called Surguja. This name may therefore be adopted for the dialect. The word means the language of Surguja or Surgujia, and that is the largest and most important of the three States in which the dialect appears.

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

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuri, to pronounce a final or unaccented short i in the preceding syllable. There are many examples of this. It will suffice to quote: main'vē, for manisē, a man; bāt, for bātī, having divided; kūd, for kūdi, having run, and even kair, for kare, in ka'īr-āhu, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhi, as in rākh-thē, they place, and this is carried to extreme in the word kuthē, for kahat-hē, he says.

II. NOUNS.—Instead of kā, we have kē for the sign of the dative-accusative, as in o-kē, to him. The sign of the genitive is sometimes the Nagpuri kar, instead of ke, as in maiṇ'sē-kar, of a man; mula'k-kar, of the country.

The nasal is often omitted in the locative postposition mā, so that we have su. We also find the Bhojpuri locative in ə, which is used indifferently as an instrumental, or as a locative, as in bākkē, by hunger; ghāre, in the house; pīthē, on the back.

III. PRONOUNS.—We' is hāmē-man, with a long ā in the first syllable. So also, the word for 'own' is āpan, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuri, with a lengthening of the initial ā, as in āhārū, I am; āhē, he is; āhā, they are. The finite verb is usually conjugated as in standard Chhattisgarhi, but there are isolated Nagpuri forms as kar'ē, I did; bōe-l, for bōe-lā, it becomes; and karek-lā'gīn, they began to make.
 Specimen 1.  
(Babu Manmatha Nath Chatterji, 1898.)

भनें सदनसेकार दू-गोद बेठा रहन। कोट बेठा-हर छापन बाप-हर-ला कहिः कि ए द्राज माल-जाल-मन-ला छे मोर बाँठा हौँजे से मो-ला दे। तैनन 

भो भो-मन मधे छापन जिना-ला बाँटू ठिठिस। ठर दिन नहीं भी-रहिः कि 

कोट बेठा-हर समय-पी ठराईस भार ठर दुरिस मुलुक-दन चले-गइस। भार 

तिहाँ समरो-मन-खुरी-ला लुकड़-सा खोज डारिस। भार जब समय-पी निराय- 

चुकस भो मुलुक-सा बड़ा भावाच होइस भार भो-के दब देखो-का लागिस। भार 

भो गइस भार भो मुलुक-कर भनें सदनसे संग जोरार भड़इस भार भो-ला 

बेठा चरावक-ले धार्ंडे भंजिस। भार भो जी बुसा-ला घड़ा क्षत-रहिः ठेन-ला 

पालिस तो खुसी से छापन पेट-ला भर्तिस। मुड़ा भो-हो कोनी-हर भो-ला निम्ब 

ठिठिन। भार भो-के जब सुगता भड़इस तब कहिः मोर द्राज-दन एले घिंगरा 

बाड़ भार ते-मन खानक-ले-को जूह भावत-बाहँ भार में भूरी मरत-बाहँ। में 

उठलू भार द्राज-दन जाहू भार भो-ला कहूँ ए द्राज में सहवान-हर भार 

तोरोच-दन कसूर कड़र-बाहरँ। भार भाव में तीर बेठा होँ ए नियार कहे-कर जंग 

खोँ तो कमिया मधे भनें नियार मी-होँ-ला गाख। भार भो उठिस भार द्राज- 

हर-दन भाइस। मगर भो ठेर-तानी रहिः त्रेकनं द्राज-हर भो-ला ठिठिस भार 

भो-ला मया लागिस। भार भो कुड़क गइस भार भो-कर ठेटु-ला पोटारिस भार 

भो-ला चुमिः। भार बेठा-हर भो-ला कहिः ए द्राज में सहवान-हर भार 

तोरोच-दन कसूर कड़र-बाहरँ। भार भाव में तीर बेठा हूँ इसम कहेक-कर 

लागकन खोँ। मगर बाप-हर छापन घंगरा-मन-ला कहिः निमार-के वेंस लुगा- 

ला लाना भार ए-ला विवाहा भार भाव इ-कर-सा मुझ-री पिवाहा भार गोड़ 

उ-कर-सा जूता भार जगे जाने-मन खाँऊँ भार खुसी करहूँ। काहँ कि ए मार 

बेठा मेरे-रहिः ते फ़ेर जी-बाहँ भूल-रहिः ते मलिस भार भो-मन खुसी 

करेका लागिस।
तंबना बो-कर बड़े बेटा-हर डाँड़े रहिस। चार चो भावी-बारिसंबार
घर-जहाँ प्रहुंचिस कि बाजा-नाछ-ला सुनिस। चार चोई धंगरा संति एक भान-ला
बलाईस चार पृक्षस ए का छैत-पाहिं। तब चो चो-ला कहिःः तोर भाई
पाइस-पाहें। चार तोर दाञ चो-ला बेले-बेले पाइस पोहिच खातिर भोज
देशस-पाहें। चार चो-हर अंगाईस चार घरे निच टूकत-रहिः ति-माहाँ बाप-हर
चो-कर बाहरे-चाईस चार चो-ला मनावेंक लागिस। चार चो चापन
वाप-ला काण-सुनाईस देख-ना एतेक बढ़र में तोर नोकरी करली चार तोर
हुकम-ला कहरी नहीं जाप-हैं मुबा तैं मो-ला कविली गोठीक हैं। ही छोच-हैं
नहीं देश-हस कि मैं गोर बुराई-मन-सैं खुसी करतीं। मगर तोर ए बेटा-हर
घायी बारिस जो तोर जिसा-ला बासती-मन-ला खियाय सिराईस ते-कर लागिन
तिंभोज देश-हस। चार चो चो-ला कहिः ए बेटा तैं सबेए दिन मोर संगी रह-यस
घर जी कुछ मोर भाई से तोरिच पाहिं। हामी-मन-ला चाहवे करत रहिः
कि खुसी करते चार खुस होतें ए-खातिर कि ए तोर भाई। मरे-रहिः तें फेट
चो-पाहें। चार मूल रहिः तैं बिहिः-पाहें।
[No. 50.]

INDO-ARYAN FAMILY. 

EASTERN HINDI.

CHHATTISGARHI OR LARIÁ (SURGUJIA) DIALECT. (STATE JASHPUR.)

· SPECIMEN I. 

TRANSLITERATION AND TRANSLATION.

(Babu Mannmatha Nath Chatterji, 1898.)

Jhané main'se-kar dū-göṭ beṭā rahin. Chhōṭ beṭā-har
A-certain man-of two sons were. The-younger son
āpan bāp-har-lā kahis ki, 'ē dāū, māl-jāl-man-lā je
his-own father-to said that, 'O father, the-property-of what
mōr bāṭā hōthē sē mō-lā dē.' Tēkhān ō ō-man madhē
my share becomes that me-to give.' Then he them among
āpan jinā-lā bāṭī dīhis. Dhēr din nahi bhāi-rahis ki
his-own living having-divided gave. Many days not been-had that
chhōṭ beṭā-har sāg'ro-lā thurāis ār dhēr durīhā
the-younger son everything collected and a-very distant
muluk-dan chalo-gaís. Ār tilā sāg'ro dhan-khurji-lā
country-toward went-away. And the-entire wealth-property
lūchal-mā khō-y-ṭāris. Ār jab sāg'ro-lā sirīy-chukis ō muluk-mā
devauchery-in he-lost. And when everything he-squandered that country-in
bārā akāl hōis, ār ō-kē dukh hēck lāgīs. Ār
a-great famine occurred, and him-to distress to-be began. And
ō gaís ār ō muluk-kār jhané main'se sang
he went and that country-of a-certain man with
jorāy bhaís, ār ō ō-lā gheṭā chhar-ek-lē dārē
joined became, and he him swine feeding-for in-the-field
bījīs. Ār ō jē busā-lā gheṭā khāt-rahīn tē-lā
sent. And he what chaff the-swine used-to-cut that
pāṭīs to khūsī-sē āpan pēt-lā bhar'tīs. Mudā
(jf)-he-had-got then happiness-with his-own belly he-would-have-filled. But
ō-hō kōnū-har ō-lā nichēh dīhin. Ār ō-kē jab sūr-tā
that-also that not gave. And him-to when senses
bhaís tab kahis, 'mōr dāū-thān ētek dhīṅ'ra āhā ār
became then he-said, 'my father-near so-many servants are and
tō-man khāek-lē-hō pūrō pāwat-āhaī, ār maī bhūkhē they eating-than-even more getting-are, and I by-hunger marat-āhaū. Maī uṭhīhu ār dāū-than jāhū, ār ē-lā dying-am. I will-arise and father-near will-go, and him-to kahiū, "ō dāū, maī bhagwān-ghar ār tōr-ōc-h-than I-will-say, "O father, I in-Gōd’s-house and of-thee-also-near kāsūr kār-āhaū, ār āb maī tōr bēṭā haū ē nīyar offence done-have, and now I thy son I-am this like kahiū-kar jēk nakhaū. Tō kāmiyā madhō jhanek nīyar saying-of fit am-not. Therefore servants among one-person like mō-hō-lā rīkh," Ār ē uṭthīs ār dāū-har-than āsī. me-also keep." And he arose and the-father-near came. Magar ē dhēr-tānē rahis tāsīn-ōc-h dāū-har ē-lā dēkhīs, ār ē-lā But he very-distant was then-even the-father him saw, and him-to mayā lāgīs, Ār ē kūdī gāīs, ār ē-kar dhēt-lū pōtārīs, compassion occurred. And he having-run went, and his neck embraced ār ē-lā chūmis, Ār bēṭā-har ē-lā kahiū, "ō dāū, maī bhagwān-ghar and him kissed. And the-son him-to said, ‘O father, I (in)-Gōd’s-house ār tōr-ōc-h-than kāsūr kār-āhaū, ār āb maī tōr bēṭā haū ēsan and of-thee-also-near offence done-have, and now I thy son am thus kahiū-kar läek nakhaū.’ Magar bāp-har ēpān dhūɡra-man-lā saying-of fit am-not. But the-father his-own servants-to kahiū, ‘nimār-ko bōs lūgū-lū lānā, ār ē-lā pīdhūwā; said, ‘having-selected good garment bring-ye; and this-person-to put-on; ār hāṭh-i-kār-mā mūdri pīdhūwā; ār gor-ū-kār-mā jūtā; ār ār and hand-this-one-of-on a-ring put-on; and feet-him-of-on shoes; and lāgū, hāmā-μan khāhū ār khsūi karihū. Kāhō ki ē mor come, we will-eat and merriment will-make. Why that this my bēṭā mare-rabhis, tō phēr ji-āhē; bhūle-rabhis, tē milīs; Ār son dead-was, he again: alive-is; lost-was, he was-found.’ And o-mān khsūi kareg lāgīn.

ty they merriment to-make began.

Tēkhan o-kar bār bēṭā-har gārou rahis. Ār ē ābō-kaaris,
Then his elder son in-the-field was. And he coming-did,
ār ghar-jāhū pahūchīs, ki bājū-nāch-lū sunīs. Ār ē dhūɡra
and the-house-near arrived, that music-dancing he-heard. And he servants
maḍhū ē jhan-lū bālīs, ār pūchhīs, ‘ō kē hōt-āhē?’ Tab
among one person called, and asked, ‘this what happenings-is?’ Then
ō ē-lā kahiū, tōr bhāī āsī-āhē, ār tōr dāū ē-lā bēśē-bēś
he him-to said, ‘thy brother come-is, and thy father him safe-and-sound
pēs, ō-hōc kātīr bhōj deis-āhē.’ Ār o-har jēgūais, ār
got, that-indeed for a-dinner has-given.’ And he was-angry, and
gharö niichh dhūkat-rāhis. Tē-māhā hāp-har ō-ka r bahirē āis, in-the-house not entering-ones. There-on the-father him-of outside came, ār ō-lā manāwek lāgīs. Ār ō āpan bāp-lā kahi sunāis, and him to-enter began. And he hin-ēven father-to having-said caused-to-hear, 'dēkh-nū, etok bachhar mai tōr nok'rī kar'ū, ār tōr būkum-lā 'lo, these-many years 1 thy service did, and thy order kai-hō nahi uṭhāe-haū; mūdā tāi mō-lā kai-hō gōtek ever-even not disobeyed-have; but thou me-to ever-even a-single ehhōi-chhaūē-hō nahi dēi-has, ki mai mōr īr-man-sā'ī khusu goat-young-one-even not given-hast, that 1 my friends-with happiness kar'tāū. Magar tōr ē bētā-har ābū-kaṛis, jē tōr jinā-tā might-have-made. But thy this son coming-did, who thy living kas'ūi-man-lā khiyāy sirūs, tē-ka r lágīn tāi bhōj dēi-has.' hārīlōs haviyōd squandered, hin-ēf for-the-sake thou v-dinner given-hast.' Ār ō ō-lā kahis, 'ē bētā, tāi sab-ečh dīn mōr sāṅgē rāḥhas, And he hin-ēto said, 'O son, thou all-even days my with remainest, ār jē-kuehh mōr āhai, sē tōr-ečh āhai. Ḭāmē-man-lā chār'īhē and whatever mine is, that thine-even is. Us-to propriety karat-rāhis ki khusu kar'tē, ār khusu hōtē, doing-it-was that happiness we-should-have-made, and happy we-should-have-become, ē khūṭīr ki ē tōr bhu narā-rāhis, tē phēr ji-āhai; ār bhul-thēs for that this thy brother dead-was, he again alive-is; and lost-rāhis, tē milis-āhai.' wōs, he found-is.'
Chittisgarhi or Lariā (Surgujia) Dialect.
(State Jashpur.)

Specimen II.

(\textit{Babu Manmatha Nath Chatterji, 1898.})

गोटेक सहर रहिस। तिहाँ रजा रहिन। पढ़ा: वांढ़ रहिस। मद्दनसेना-\textit{\textbf{ला}} धरत-रहिस भार खाल-रहिस। रजा कहिन चला मारी। तब गढ़न हाँका करे-बर। लाखिन तो बन-ला हाँके। मारे ठीक ठाक बजा गजा कर मारे \textit{\textbf{ठैकान नो}} रहिस। बाच चरिस पराय। डगरे बनिया जात रहिस। ते-ला कहिस फि ए भाड़े मो-ला बचाव। बनिया कहिस का नियय बचायें। बवाहा कहिस ठाट-हे मो-ला साज भार-चल। बनिया दराइस भार तिसने कहिस। बवाहा-ला साज लाहिस बर्दा पिठे \textit{\textbf{बांदी}} भार चरिस। जब जा: ते: जात दु:खिता गढ़न तब बवाहा कही बनिया-ला। ए बनिया ए: बनिया मो-ला निकलाव। बनिया निकालिस तो। तब बवाहा कही चव तो-ला चरहूँ। का-बर दरवे भाड़े में तो तो-ला बचायें। बवाहा कही निख मानीं धरवे: करहें। बनिया कहिस चल पंच-धन। बवाता कहिस कहाँ जाये चल। तहँ: ज-मन पीपर-तरी गढ़न कहिन ए और पीपर देखता नेकी-भो-मं बडी होड़ी। पीपर कहिन होड़ी कि। का नियय होड़ी। कहिन कि में: तो रख जाये चुप्पे रहभें। भारी। एक घरी नैठें। तहँ: भी-से: होव राखें। जाय साज। तब बवाहा कहिस का रे बनिया चब: तो-ला खाँव फि तोर बर्दा-ला खाँव। बनिया कहिस चल गौ बराहकन हवे से निसाह करहें। कहाँ होड़े तै: मो-ला खाबे। तहँ: गढ़न गो ठन। खपकन-मार्हाँ बुढ़िया गाय सपक रहिस। ते-ला बनिया कहिस ए गौ माता नेकी-भो करत बडी होयें। गाय कहिस का कहीं होयें जुन। \textit{\textbf{भे}} दूध देत-रहें जबान रहें \textit{\textbf{सी-यानी}} मुखार मोर चरात-रहिस। \textit{\textbf{वैर बुढ़िता घरे}}\textit{\textbf{दुकान रहिस। देखज ताकत रहिस।}} \textit{\textbf{चब बुढ़िया भे गढ़न मो-ला नहीं पूँछे।}} \textit{\textbf{मरदों।}} बवाहा कहिस का रे बनिया कह: तो-ला खाँव फि तोर बर्दा-ला खाँव॥
[No. 51.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LAKHÍ (SURGUJIA) DIALECT.

STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

Götek sahar rahis. Thā rajā rahin. Pahùre bagh
A-certain city was. There a-king was. In-a-mountain a-tiger
rahis. Main'sō-lā dharat-rahis, ār khūt-rahis. Rajā kahin, 'chalā,
was. Men he-used-to-catch, and used-to-eat. The-king said, 'come,
māri.' Tab gain hākā karo-bar. Lāgin to ban-lā
let-us-kill.' Then they-went a-drive making-for. Commenced they the-forest
hāke. Māre dhūl-dhāk bajā-gajā-kar māre, thēkān nī rahis. Bagh
to-drive. With drums-etc. music-etc.-of with, limit not was. The-tiger
chalis parāy. Daṅg're baniyā jāt-rahis. Tō-lā
went having-fled. On-the-way a-travelling-merchant going-on. Him-to
kahis ki, 'ē bhāī, mō-lā bachāo.' Baniyā kahis, 'kā niyar
he-said that, 'O brother, me save.' The-merchant said, 'what like
bachāhū?' Bagh'wā kahis, 'tāt-hē mō-lā sāj, ār chal,'
shall-I-save?' The-tiger said, 'in-the-sack me enclose, and go-on.'

Baniyā ċārāis, ār tīs'nē karis. Bagh'wā-lā sāj-lohīs,
The-merchant feared, and so-even did. The-tiger having-shut-up-he-look,
bar'dā pithē lādis, ār chalis. Jab jātē-jāt durāhā
the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance
gain, tab bagh'wā kathē baniyā-lī, 'ē baniyā, ē baniyā,
they-went, then the-tiger says the-merchant-to, 'O merchant, O merchant,
mō-lā nik'liāo.' Baniyā nik'lis Ċū. Tab bagh'wā
me take-out.' The-merchant took-(him)-out accordingly. Then the-tiger
kathē, ab tō-lā dhar'hū.' Kā-bar dhar'bē, bhāī? Maį
says, 'now thee I-will-seize.' 'What-for will-thou-seize, brother?' I
tō tō-lā bachāyē.' Bagh'wā kahē, 'nieheh mānū; dhar'bē-ch
indeed thee saved.' The-tiger says, 'not do-I-heed; seizing-certainly
kar'hū.' Baniyā kahis, 'chal pānch-thān.' Bagh'wā kahis,
I-will-do.' The-merchant said, 'come an-arbitrator-near.' The-tiger said,
'kahā jābā?' Chal.' Tāhānā ā-man pār-tari gain.
'where will-you-go? Come.' Then they a-pipal-tree-under went.
Kahin, 'ö pipar dōtū, nūki-ō-mē hādi hōthē?'
They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen?'
Pipar kahin, 'hōthē ki.' 'Kā-niyar hōthē?' Kahin
The-pipal said, 'it-happens verily.' 'What-like does-it-happen?' He-said
ki, 'maī tō rūkh jāt. Chupē rakhthō. Āthē. Ek
that, 'I indeed tree (by)-caste-(am). Silent I-remain. (People)-come. One
ghari bāththē. Tahānē mō-kē. chhōp rakhthē, ār
twenty-minutes they-sit. Then me having-chopped they-leave-(me), and
jāthē.' Tab bughwā kahi, 'kū-ṛē, baniyā. Ab tō-lā khāw, ki
go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or
tōr barādā-lā khāw?' Baniyā kahi, 'chal, gau barāmān
thy bullock shall-I-eat?' The-merchant said, 'come, the-cow a-brāhum
hawē. Tē nisāph karhā. Karihī hōlī, tāi mō-lā khābē.' Tahānē
is. She justice will-do. She-will-say if, thou me will-eat.' Then
gain gau-thān. Khap'kān-mālā burhiyā gāy khupak-rahis. Tō-lā
they-went the-cow-near. The-mire-in us-aged cow stuck-was. Her-to
baniyā kahi, 'ō gau matā, nēkī-ō karat hādi höye-l?'
the-merchant said, 'O cow mother, good-even doing (does) evil happen?'
Gāy kahi, 'kā kahō? Höye-l jun. Maī dādh
The-cow said, 'what way-I-say? It-does-happen verily. I milk
dēt-rahōn, jawān rahōn, tē-ghānī maūr mōr charāt-rahīs,
used-to-give, young I-was, then the-master of-me need-to-feed (me)
bēr-burtā gharō dhukāt-rahīs, dekhat-tōkat-rahīs. Ab
at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was. Now
burhiyā bhai-gaen, mō-lā nāhī pūchhē. Mārthō.' Baghwā
aged I-have-become, me-for not he-enquires. I-am-dying.' The-tiger
kahi, 'kā-ṛē baniyā, kah, tō-lā khāw, ki tōr barādā-lā
said, 'well, merchant, say, thee shall-I-eat, or thy
bullock
khāw?’
shall-I-eat?’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a city which had a king. On a mountain near by
there dwelt a tiger who used to catch and eat the citizens. So the king ordered
the citizens to kill him, and got up a hunting-drive. There was no end to the
beating of drums and blaring of trumpets to terrify the animals, and the tiger started
off in flight. On his way he met a travelling grain-merchant, trudging along with
his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'How can I do that?'

'Put me into one of your bags, and go on as if nothing had happened.'

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

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

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

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

Note.—The same story is given as a specimen of the Nagpuri dialect. As there remarked, the narrative ends abruptly. The tale is an old one, and is current all over Northern India. The merchant next appeals to the road. The road replies that he makes travelling easy, and that in return men trample on him and crush him under cartwheels. Finally the man appeals to the jeeva. The latter pretends to be very stupid and to be unable to understand what happened. Then he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done and then the merchant ties him up in it, and goes his way rejoicing.
SADRĪ KORWAH.

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

Two specimens of Sadri Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH or LARI (SADRİ KORWA DIALECT.) (STATE JASHPUR.)

SPECIMEN I.

(BABU MATHURA NATH CHATTERJI, 1898.)

गोटेक चबिदन-कार दू-गोत सीषा रहित। सोट सीषा-हर दुःख-रही काहिस ए भावा सब धान-पान डांगर-ग्रह जे बाहे से-कर बाँठा मी-के दे। तो थीर दिन पासु सोट गौसिया ठेर जबर लंका सुलुक-हे ग्रहस चाहु धान-पान-सब-की सान-सिंचिर रज्ज-भ्रम कब्जा-डारिस। तो सब-की सिराइस त-ले पासे ची सुलुक-हे जबर भूख हीस को सी-के सटपटी लागिस। तो भी जाय-कर-क्षेत्र चोळे राज्जा कर गोटेक चबिदन-संगि मिसा-हीर्र्स। तो भी ची-की सुजारी सराप्प कड़ा-बाट पटाक्स। ताह सीखरा-मन जे-की सुजारी खात-रहित चीही खाय बीजीज-रहित तो नी भेंटिस। तो भी सेत पारिस भार कहे लागिस मीक बुझा-कर एतेक धागड़ा भाई लागु सीखौँ सीखों-की बचनाकेह लों-ले जसि मिलाहे भार में ए-ठन खाप्रक बेगग मरयों। भें उठ-क्षेत्र बुझा-ठन जाहूँ भार चो-की गोठिशान्हू ए भावा भगवान-ठन भार तार-ठन में गुजा करलों से भाव का-नियार तोर सीखा कहाओ। मी-की धागड़ा राख। त-ले भी उठ-कर-क्षेत्र भाग सुझा-ठन भाग-लागिस भार जबर तारे रहिस कि बुझा ची-की सराप्क सार ची-की मया लागिस भार धार ग्रहस। त-ले टे्टु-की पोटारिस भार चुमा सिरिस। त-ले सोड़ुँ-हर बुझा-से कासिः ए भावा भगवान-ठन भार तारो-ठन में गुजा करलों भाव का-नियार तोर सीखा कहाओ। त-ले बुझा धागड़ा-सं-की काहिस बेंस लुगा बहरावाल भार ए-की पिंडावाल भार हां-मे गोटेक मुनदी टेवाल भार गोड-मन में पन्ही भार लेंग सब कोनो खायों विषयों भार खेलयों। मोर सीखा सिरायर रहिस ते जो उठिस दंडायर रहिसते भेंटाक्स। त-ले ची-मन रीक-रंग करके लागिन।

से-पहरा बड़े गोलसा हाँ रहिस। त-ले ची घर-ठन बाइस भार माउर बाजत रहिस भार खेलत रहित से सुनिस। त-ले एक मन धांगर-की कार्काक्स भार बाँठी काही करत-रहित से-की पुक्षिस। तो ची-हर ची-की काहिस तोर
सोटका बाहरसे। से बंसे-बेस बाहरसे तें-कर लगिन बुढा तीर खिसान पिषान कारस। त-ले चोर-हर-के रोस लागिस। बाहर बुढा-हर बाहर बाहरसे बाहरसे चाहे-के इत-जोरी बिनी कारस। त-ले चोर-हर बुढा चापन-के बाहरसे नी-ना एतेक बहुर-से मैं तोर-ठन कामायों चार बढ़खड़े तोर बाँट-के टांबूर नखों तें-ले तें मो-के गोटेक पसंद-हों नहीं हंस-चाहस कि मैं चापन बृहस्पति गोड़-से खान-पिषान करतो। बाहर ए सीसा तीर के तीर चापन-पान-गल-डाँगर-के जान-सान-से हेंड़ वाय सिराइंस से बाहर-कारस कि मैं चोर-कर लेगिन खान पिषान करे-हस। चार चो-के बाहरसे नंदा तं सब-ढिन मोरी संगी बाहरसे चार मोर ज़ कोनों ज़ कोनो बाहर से तोरे बाहि। सगरी कोनो-के चाहत राहस कि वेलगनें चार रोक करतै ए लगिन कि भाई तोर सिराइंस राहस ते फर बांचिंस बेड़ाय राहस ते पवाइंस।
[No. 52.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI (SARDI KORWA DIALECT).

(MEDIATE GROUP.

(State Jashpur.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(BABU MATHURA NATH CHATTERJI, 1898.)

Gōtek ab'din-kar dā-gōt sauā rahin. Sōt sauā-har burhā-har-kē
One man-of two sons were. The-younger son the-father-to
kahi tē abā, sab dhān-pān dūgar-garū jē āhū sē-kar bātā mō-kē
said 'O father, alt puddy-etc. cattle-comes (i.e., wealth) what is that-of share me-to
de. Tō thōr din pāsū sōt gosiyā dēr jahar laṅka muluk-hō
gice. Then a few days after the-younger one very great distant country-to
gais āru dhān-pān-sab-kē sūn-sittir rann-bhann kair-dāris. Tō sab-kē
went and wealth-all scattered destroyed made. Then all
sirās ta-lē-pāsē o muluk-hē jahar bhūkh hoīs, tō ō-kē sat-pāti
he-spent then-after that country-in great famine occurred, then him-to distress
lāgis. Tō ō jāy-kar-kēhen oēh rūj-kar gōtek ab'din-sangō
occurred. Then he going that-very kingdom-of one man-with
mēsī-hōis. Tō ō ō-kē suk'ri sarīkē dūl-bāt pathāis. Āru
joined-became. Then he him swine feeding-for, field-toward sent. And
sōkūr-man jē-kē suk'ri khūt-rahin ōhū khūy khūjōt-rahis, tō ni
the-husks which the-swine were-eating that-also to-eat he-was-sucking, but not
būtīs. Tō ō sēt-pāris āru kahe lāgis, 'mōr burhā-kar ōtēk
he-got. Then he came-to-senses and to-say began, 'my father-of so-many
dhāgar ēhaī āru sōb-kōnō-kē aghāck-hō-lē jasti mil'thē,
hired-servants are and all-any-one-of-them-to saliety-even-than more is-given,
āru mau ō-than khēk bēgar marthū. Māi uth-kēhen burhā-than
and I (in)-this-place food without am-dying. I having-arisen the-father-near
jāhū, āru ō-kē gōthiāhū, "ō abā, Bhagwān-thān āru tōr-than māi gun'hā
will-go, and him-to will-say, "O father, God-near and thee-near I sin
kāṛā. Se āb kā-niyar tōr sauā kahābō? Mō-kē dhāgar
dīd. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
rākh." Tu-lē ō uth-kar-kēhen āpan burhā-than ēa-lāgis āru
keep." Afterwards he having-arisen his-own father-near to-come-began and
jahar tānē rahis ki burhā ō-kar lākhis, āru ō-kē mayā
long distance he-was that the-father him-of saw, and him compassion
lāgis, āru dhāty gais. Ta-lē dhētu-kē potāris, āru took-possession-of, and having-run he-went. Then the-neck he-embraced, and chhumā lihīs. Talē sūrā-har burhā-sē kahīs, ‘ē ābā, Bhag-wān-than āru kisses took. Then the-son the-father-to said, ‘O father, God-near and tōr-ō-than mai gunrā karlō, āb kā-nīyar tōr sauā kahēbā’?
thee-also-near I sin did, now how thy son am-I-to-be-called?’
Ta-lē burhā dhāgar-man-ke kahīs, ‘bēs lugā bahirāwāh āru ē-kē
Then the-father the-servants-to said, ‘good cloth take-out and this-person-to
pidhāwāh; āru hāth-mō gotek mundrī dēwāh, āru gōr-man-mē panhī; āru
put-on; and hand-on one ring give, and feet-on shoes; and
lēgō sab-kōnō khābō piabō, āru khelbō. Mōr sauā sirāy
come let-ns-all-everyone eat (and) drink, and sport. My son dead
rahīs, tē ji uthīs; bērāy rahīs, tē bhētāsī.’ Ta-lē o-man rīh-rang
was, he alive rose; lost was, he is-found.’ Then they merriment
karek lāgin,
to-make began.

Sē-pahrō bare gosiyā khētē rahīs. Ta-lē o ghar-thān āis āru
At-that-time the-elder one in-field was. Then he house-near came and
mādar bājat-rahīn āru khēlat-rahīn sē sunīs. Ta-lē ēk jhan
drum was-sounding and they-sporting-were that he-heard. Then one person
dhāgar-kē hākās āru kāhi kāhi karat-rahīn sō-kē pūchhīs. Tō
servant he-called and what what they-doing-were him asked. Then
ō-har ō-kē kahīs, ‘tōr sōtī-kā āis’nē. Sē bōsē-bēs āis. Tē-kar lagin
he him-to said, ‘thy younger is-come. He safe-sound is-come. That for
burhā tōr khān piān karīs. Ta-lē ō-har-kē ris lāgis,
father thy giving-to-cat giving-to-drink did. Then him anger took-possession-of
āru burhā-har bahirē āis āru ō-kē hath-jōri bintī karīs.
and the-father outside come and him-to hand-clasping entreaties did.
Ta-lē ō-har burhā āpan-kē kahīs, ‘Nē-nū! ētok bahchar-sē, mai
Then he father his-own-to said, ‘look-here! so-many years-since I
tōr-thān kamāthō āru kai-hō tōr bāt-kē fār nakhō,
of-thee-near am-serving and ever-even words set-aside I-have-not.
Ta-lē tāi mō-kē gotek pathrū-hō nāhī dei-āhās kī mai āpan
Then-even thou ma-to one kid-even not given-hast that I my-own
īr-gōi-sē khān piān karō. Āru ē
friends-companions-with giving-to-cat giving-to-drink might-have-done. And this
sauā tōr jē tōr dhān-pīn-garū-dhāgar-kē ān-tān-mē hērūiy sirāis,
sou thy who thy wealth in-this-(and)-that scattering has-succeeded,
ō ābō-krīs kī tāi ō-kar-lēgin khān-pīn kare-hās.’ Āru
he coming-made that thou him-for giving-to-eat-and-drink hast-done.’ And
ō ō-kē kahīs, ‘ē bētā, tāi sab-dīn mōre saṅgō āhas, āru mōr
he him-to said, ‘O sou, thou all-days my company-in art, and mine
jë-kôno-jë-kônô ãhê sê tûrê ãhê. Saqê-rô-kônô-kê châhat-rahis ki whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that khet'ten âru rîjh kar'ten, ë-lagin ki bhôi we-should-have-danced and merriment we-should-have-made this-for that brother tûr sirûy rahis, tê phêr bâehis; bêriy-rahis, tê pawâis.' thy dead was, he again is-saved; lost-he-was, he is-found.'
[No. 53.]

**INDO-ARYAN FAMILY.**

**MEHATE GROUP.**

**EASTERN HINDI.**

**Chhattisgarhi or Lari (Sadri Korwa Dialect).**

(State Jashpur.)

**SPECIMEN II.**

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हीरा। बुधा-हर तो मद्र-सिराजस। नाँव रहिस देव-साए। जात जोरवा। डोहे रहोंन। बीमड़ा-हें घर चाहे। जनम-की तो बाप-माए जानें।

कीरी-एक वसर तो होइस-होंने। खेती बारी कर-के जीयों।

तीन दिन होइसने भाज मोर खेती जाह-रहिस। नाँव रहिस पूल-साए। भलहा हाँ साँप साबिस। मेँ देखैं। खर-ला काटीत रहिस। गोहराइस एना मो-ला तो साँप साबिस। में कहैं करम तो फाटिस ना। एहे हुइये चांगरी-कर संध-में साबि-रहिस। बढू जात-रहिस। साँप-की तो नी भेटेन। तहीं घरे भाग। गुनी-मती करार देखेन। नी बाँचिस। सुगा-बेरा साफब-रहिस। बिहान होत-होत मद्र गड़िस। त-के खाना गइन दौड़ा-ला सुनान।

सिप्पू भाइस देविस कहिस कि मुरद्र-ला गाढ़ा-तोपा-करा। प्रतरनें तो जानों महरार।
[No. 53.]

INDO-ARYAN FAMILY.  MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH or LARIA (SARDI KORWA DIALECT).  (STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mór nāw Hirā. Bu-har tō mair-sīruis. Nāv
My name (is) Hirā. The-father indeed is-dead-and-gone. His-name
wase Déa-shāh. The-caste Korwā. In-a-village I-live. In-Bimrā house is.
Janam-kē tō bip-māe jān-hī. Kōri ēk basar tō
Birth to-be-sure the-father-mother will-know. Score a years probably
have-been. Agriculture gardening doing I-am-living.

Tin din hōis-nē bhāi mōr khērī jāi-rahis. Nāv rahis
Three days have-been brother my field-to gone-had. The-name was

Gohṛāiś ‘c-nā! mō-lā tō sāp sābis.’ Mai kahē, ‘karam
He-cried-out, ‘O! me indeed a-snake hun-bitten.’ I said, ‘luck
tō phāṭis-nē,’ Elē huyō āgṛi-kar sandh-mē sābe-rahis. Lāhā
to-be-sure split-then.’ These-very two fingers-of joint-in it-bitten-had. Blood
going-was. The-snake indeed not I-net. Afterwards home I-came.

Charm-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.

Bihān hōt-hōt māir gais. Ta-lō thānā gaēn
Morning becoming-becoming dead he-seen. Then (to-)police-station I-went
Darōgā-lā sunāēn. Sipai āīs dékhis. Kāhīs ki,
the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,
‘murḍā-lā gāri-tōpā-kārā.’ Eṭarēnē tō jānōn mārtāj.
‘dead-body burying-do.’ This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

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

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

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

The following account of the Baigās is taken from pp. 170 and ff. of Mr. Robertson’s Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the Report of the Ethnological Committee of the Jubhulpore Exhibition of 1866-67; to Sherring’s Hindu Tribes and Castes, ii, 129, 130; to the Central Provinces Gazetteer, pp. 278 and ff.; and to Mr. Crooke’s Tribes and Castes of the North-Western Provinces and Oudh, s. v. Bhuiyār. The Bhuiyārs are an aboriginal tribe, inhabiting the Sonpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

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

<table>
<thead>
<tr>
<th>Tribe Name</th>
<th>Damoh</th>
<th>Jabalpur</th>
<th>Manilia</th>
<th>Sambal</th>
<th>Bighat</th>
<th>Rajpur</th>
<th>Jharepur</th>
<th>Singhapur</th>
<th>Chhattisgarh</th>
<th>Bengal</th>
<th>Orissa</th>
<th>Orissa Penn.</th>
<th>Bengal Penn.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bharotia</td>
<td>9</td>
<td>...</td>
<td>5,354</td>
<td>...</td>
<td>1,713</td>
<td>...</td>
<td>581</td>
<td>...</td>
<td>670</td>
<td>...</td>
<td>7,768</td>
<td></td>
<td></td>
<td>8,327</td>
</tr>
<tr>
<td>Binjhwar</td>
<td>196</td>
<td>3,280</td>
<td>659</td>
<td>3,449</td>
<td>2</td>
<td>108</td>
<td>...</td>
<td>...</td>
<td>74</td>
<td>...</td>
<td>3,347</td>
<td></td>
<td></td>
<td>7,097</td>
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<tr>
<td>Baiga</td>
<td>600</td>
<td>2,680</td>
<td>7</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>3,206</td>
<td></td>
<td></td>
<td>3,247</td>
</tr>
<tr>
<td>Narotia or Nahar</td>
<td>16</td>
<td>...</td>
<td>1,886</td>
<td>...</td>
<td>135</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>276</td>
<td>...</td>
<td>...</td>
<td></td>
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<td>2,987</td>
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<tr>
<td>Tribe not given</td>
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<td>5,883</td>
<td>206</td>
<td>264</td>
<td>18</td>
<td>125</td>
<td>...</td>
<td>...</td>
<td>276</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td>8,447*</td>
</tr>
<tr>
<td>Bhumiya of Mandla, Balaghat and Hills north of Chhattisgarh.</td>
<td>10</td>
<td>...</td>
<td>1</td>
<td>721</td>
<td>4,395</td>
<td>...</td>
<td>933</td>
<td>...</td>
<td>6,685</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td>6,685</td>
</tr>
</tbody>
</table>

**Total Baigás**

9 | 2,525 | 17,225 | 872 | 7,313 | 741 | 5,209 | ... | 2,113 | 36,011

**Binjhwar.**

Of Eastern Chhattisgarh and Oriya country.

- Binjhal...
- Binjha.
- Birjah.
- Birjah.
- Nahar.
- Bhumiya of Damoh, Jubbulpore, etc.

743 | 11,259 | ...

* Includes 4 Baigás from other districts.
† Includes 11 Bhumiya from other districts.
'The Baigās so called have been returned from Jubbulpore, from Mandla, Seoni and Balaghat on the Satpures, and from Kawardha and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's *Notes on the Baigās of the Central Provinces*, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage:

"The real Baigā of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wiry frame, and show less of the negro type of feature than any other of these wild races. Destitute of all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton sheet worn cross-wise over the chest, with long, tangled, coal-black hair, and furnished with bow and arrow and a keen little axe hitched over the shoulder, the Baigā is the very model of a hill aborigine. He scorns all tillage but the *dēha* clearing on the mountain-side, pitching his scant habitation of bamboo wicker-work, like an eagle's eyrie, on some hill-top or ledge of rock far above the valleys, penetrated by path-ways; and ekes out the fruits of the earth by an unwavering pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilderness, the Mandla Baigā is by no means extremely shy, and will pluckily go on cutting his *dēha* while a train of strangers is passing him, when a wild Gond or Korka would have abandoned all and fled to the forest. They are truthful and honest almost to a fault, being terribly cheated in consequence in their dealings with the traders; and they possess the patriarchal form of self-government still so perfectly that nearly all their disputes are settled by the elders without appeal, though these, of course, under our alien system possess no legal authority. Serious crime among them is almost unheard of."

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

As will be seen later on, Baigās speak a jargon based on Chhattisgarhi, which no doubt differs in its purity as we go from place to place. Hence, while over 30,000 Baigās of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of
their residence to be entitled to be named separately as 'Baigāni.' Under this name were included other dialects as well, as follows:

- Baigāni proper: 2,616
- Binjhwāri: 4,447
- Bhumiāl: 44
- Bhanjiā: 867

Total: 7,974

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

- Mandla: 1,590
- Hoshangabad: 6
- Balaghat: 944
- Raipur: 3,782
- Bilsapur: 310
- Sambalpur: 1,027

Feudatory States:
- Kawardha: 108
- Sarangarh: 55
- Patna: 152

Total: 7,974

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

<table>
<thead>
<tr>
<th></th>
<th>Balaghat</th>
<th>Raipur</th>
<th>Bilsapur</th>
<th>Sambalpur</th>
<th>Kawardha</th>
<th>Raigarh</th>
<th>Sarangarh</th>
<th>Patna</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigāni proper</td>
<td>1,000</td>
<td>3,800</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>...</td>
<td>...</td>
<td>150</td>
<td>7,100</td>
</tr>
<tr>
<td>Binjhwāri</td>
<td>...</td>
<td>3,000</td>
<td>...</td>
<td>...</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td></td>
<td>9,662</td>
</tr>
</tbody>
</table>

Total: 1,000 | 6,800 | 300 | 1,000 | 1,000 | 100 | 6,412 | 150 | 16,762 |

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found.

I shall now deal with these dialects one by one.
BAIGANI.

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

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

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

Examples of the use of the Agent case are wak-nē pūchhē, he asked; wō-nē, kahas, he said; mai-nā nak’kō durāā, I did not fear; bābā-nā rādh’wāy-nā, the father cooked.

The following sentence is instructive as showing how the termination nā is added to nouns, hamār bāyp-ke yahā-nā bāhu-tō khatē-nā wō-kar-lē jādā-nā būnahiya-ke lānē chur’thē-nā, in my father’s house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, mar’tha-nā, I am dying; hau-nā, I am; jāthē-nā, he goes.

Future tense, jāhō-nā, I will go; kahā-nā, I will say.

Past tense, kai-nā, they were; lē-gaīs-nā, he took away, and many others.

Other forms,—Impertive, kur-lē-nā, make. Conjugative Past participle, lān-kar-nā, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baiganī. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

2 n 2
[No. 64.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Chhattisgarh or Laria (Baigaí broken) Dialect.

(District Balaghat.)

नंदना चो छड़ा-के ढोई छवा है-ना। वो-मे-से नान क्वा वाप-को
कहिस, धे वावा धन-मा मोर वाटा है तो दै दे। तब भोह वो-वा चपन धन
वाट-कारे। बहुत दिन नंद होइसे ते छोटका क्वा सब-ला सरखाल-कर ते-
गड़स-ना टूर। फिर वहा बापन हुजाइ-से चपन धन-ला बिगाड़ दइसे। सफा
धन-ला चपन-कर लो दइसे तब वो देस-मा चढ़े चँबाल पड़े-हे-ना चजर वो
बिलाकुल गरोवु ही-गये-ना। चजर वो वोह इस-में जाय-कर एक भन-उन
रहन। कसरे नोला ते बापन हेट-ला सुमरा चरावे-के पोहचा-टैथे-ना। चजर
वो भूस-ला सुमरा खाये-ना बापन पेट भरन-ला लगिस-ना। चजर वो-ला
कोही नकी ढँके ना। तब वो-ला सुरता चढ़स-ना चजर वो फिर कहे हमार वाप-के
वहा-ना बढ़ती खार्तूना वो-कर-ले जादा-ना बनविसया-के लानी चुरँधे-ना चजर
भूखन मरना। वहा-के उठ-के मै वावा कहाँ जाही-ना। फिर वो-ला खाहा-
ना वावा मै-ना भगवान-ला नकी डराज चजर तुमार भागू पाप करो-ना। मै तोर
हवा कठोर-ला नहीं ही नकी भोरिला तोर बनिसहार-मा एक ली-ना। वो
तब उठ-कर वावा कहाँ जाये-ना। पर वो बहुत टूर रहे वो-ला देख-कर वावा-
ला माया लाजो-हे-ना चजर दउँड़-कर वह-कर टैठु-मा लपा-कर वो-ला चूमा
लीनस-ना। हवा वो-ला कहिस वावा मै-ना भगवान-ला नकी डराज चजर
tुमार भागू पाप करो-ना। चजर फेड मै तीर बेटा कठोर्मे-के नहीं हो-ना।
फिर बापन नोरक-ला वावा चहिस चछा फरिया लार्न-कर-ना वो-ला पेहरा-दे
चजर वो-कर चठी-मा मुंदी चजर गोड़-मा पन्झी पेहरा-दे। चजर दस खावंबा
चजर चछा रहेवी। वै हवा मर-गये-रहे तो जी-गये भुलाये-गये-रहे फिर
मिल गये। तब चछा रहन लागिस-ना।

वो-कर वड़े हवा खेत-मा रहेवी। चजर वोह घर नजीना-ना पोहिस
पेंट वाला। चजर नामनी-कर चवाज मुन्यास-ना। चजर वह-नी बापन चाकर-
कर एक-ला बापन-से तुलाय-कर पूछे ये का है। वो-ली वो-ला कहिस तीर
हाई पाव-हे चजर तीर वावा-ना चछा रोटी रंधवाय-ना काहे-के वो-ला चछा
सिल-गये। फिर वे रिसाय गद्दस्त चांगर भीतर नाझको बैठन-पाये-ना। काहिन-कर लो-कर बाप भागन-मा निजक-कर लो-ला भुजाखे। वोह भापन बाप-कर कबन लगे-है देखौ मै तुमक साल सेवा कर्भूं चौर फिर तोर वात नहको ठाहूँ चांग कि-नी मो-ला गाड़ूँ-छड़ो नाझको ले देनिस मैं मोर जोहरिया-को संग सजा कारतेन-ना। फिर तो कुवा जिसबीन-को संग तोर धन-ला खाय-डाइस जो चाइस तो ते-नी हो-कर लाये चक्का खावे-ला हे-डोस। हे-कर बाप-ना हे-ला काहिस-है कुवा सब दौन-हा फास चांग जो मोर है तीन सब, है तोर भाव। चौर चक्का-कर चांग खूणी रह-कर ठीक रहेन-ना है। चौर है तोर भाई मर-गये-रहेना फिर जी-गये भुलाये गये-रहे फिर सिल-गये॥
[No. 54.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARI (BAIGANI BROKEN) DIALECT.  

(DISTRICT BHALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Naĩ-nā ọ̀ daûkū-kè dồi chhawā hai-nā. Wô-mô-sè nôn chhawā  
Certain a man-of two sons were. Them-in-from the-younger son  
bûp-kò kahis, 'yè bôhû, dhan-mâ môr bûtâ hât to dãi-dè.'  
the-father-to said, 'O father, the-property-in my share is that give.' 
Tab oh wô-lù apan dhan bût-jûrē. Bahut din nai hois té  
Then he him-to his-own property divided. Many days not became that  
ôhuft'kâ chhawâ sab-lâ sakôl-kar lê-gais-nâ dûr. Phir wâhâ âpan  
the-younger son all collecting took-away far. Then there his-own  
luchâïsše apan dhan-lâ bigâr-dâis. Saphâ dhan-lâ apan-kar  
debauchery-by his-own property he-wasted. All property himself-of  
khô-dâis, tab wô dôs-mâ bârē akil para-hai-nâ. Aûr wô  
he-squandered, then that country-in great famine fell. And he  
bil'kul garib hô-gaye-nâ. Aûr wô woh dôs-mû jûy-kar èk-jhan-thân  
totally poor became. And he that country-in having-gone one-person-near  
rahān. Kâsējî bülâ tai âpan khât-lâ surû hârâwe-kê  
lived. He (?) told (?) him (?) his-own fields-to swine feeding-for  
pôh'châ-dayo-nâ, aûr wô bhûsâ sûr khâye-nâ âpan pêt bhûrâ-nâ  
sent-him, and those husks swine ate his-own stomach filling-to  
he-began. And him-to any not used-to-give. Then him-to remembrance came.  
Aûr wô phir kahe, 'hâmûr bûp-ke yahî-nâ bahut-ô khâtô-nâ wô-kar-lê  
And he then said, 'my father-of near much-also food that-of-than  
jàdâ-nâ hânâhiyâ-ke lûnû churthê-nû, aûr bhûkhân martha-nâ.  
more field-labourers-of for is-cooked, and from-hunger I-am-dying.  
Yahî-lô uth-ke mai bâbâ kahû jâhô-nâ. Phir wô-lû kahû-nâ,  
Here-from arising I (my)-father near will-go. Then him-to I-will-say,  
"bôhû, mai-nâ Bhag'wân-lâ nah'kô ãrâû aûr tumâr âgû pêp karô-nâ.  
"father, I God not feared and thee before sin did.  
Mai tôr chhawâ kahôbê-lâ nahû-hau-nâ. Mohî-lâ tôr banihâr-mû  
I thy, son to-be-called not-fit-am. Me thy field-labourers-among  
kê kar-lê-nâ."' Wô tab uth-kar bâbâ kahû jâthê-nâ. Par wô  
one make."' He then having-arisen father near goes. But he  
bahut dür naihê wô-lû dékh-kar bâbâ-lâ màyâ lânû-hai-nâ. Aûr daûr-kar  
very far was him seeing hefather pity brought. And running
wah-kar dhēṭu-mā lapā-kar wō-lā chhūmā lōnis-nā. Chhawā wō-lā kahis, 

his neck embracing his kisses took. The son him-to said, 'bābā, mai-nā Bhag‘wān-lā nah‘kō dāri-nū aūr tumār āihnā pāp karō-nā.

‘father, I God not feared and thee before sin did."

Aūr phēr mai tōr bēṭu kahōbē-kē nahē hō-nū.’ Phir āpan naukār-lā And again I thy son to-be-called not (ūt)-am. Again his-own servant-to

bābā kahis, ‘achēhhā phuriyā lān-kar-nā wō-lā phēṭrī-dē; aūr wō-kar

the-father said, ‘good clothes bringing him-on put; and his

anēṭi-mā mundi aūr gōr-mā panhī phēṭrī-dē. Aūr ham khāy-bō aūr

finger-on ring and feet-on shoes put. And we will-eat and

achēhhā rahēbō. Hai chhawā mar gaye-rahe, tō ji-gaye;

well will-remain. This son dead had-been, and he-became-alive;

bhulāye gaye-rahe, phir mil-gaye.’ Tab achēhhā rahan lágis-nā.

lost was, again is-found.’ Then well to-remain they-began.

Wō-kar barē chhawā khēṭ-mā raho-nā. Aūr woh ghar najik-nā pōl-chis, 

His elder son field-in was. And he house near-to arrived,

phēr bājā aūr nāch‘nā-kar awāj sunis-nā. Aūr wah-nē āpan

then music and dance-of. sound he-heard. And he his-own

chākār-kar ēk-lā āpan-sē bulāy-kar pūchhe, ‘yē kā hai?’ Wō-nē

servant-out-of one him-near calling asked, ‘this what is?’ He

wō-lā kahis, ‘tōr bhai āye-hai. Aūr tōr bābā-nā achēhhā rotī

him-to said, ‘thy brother come-is. And thy father good food

rādh‘wāy-nā, kāhe-ke wō-lā achēhhā mil-gaye.’ Phir wō risāy gais

has-got-cooked, because-that him well he-found.’ Then he angry went

aūr bhitar nāh‘kō baithān-pāwe-nā. Kāhin-kar wō-kar bāp āgan-mā

and inside not to-sit-(ūt)-got. Thereupon (y) his father courtyard-in

nikar-kar wō-lā bhur‘yābāi. Woh āpan bāp-kar kahan lāgo-hai,

coming-out him to-appease (begun) (y) He his-own father-to to-say began,

‘dēkhō, mai itak sāl sēwā karthū, aūr phir tōr bāt nāh‘kō

‘see, I so-many years service am-doing, and again thy words not

tārū aūr tāi-nō mō-lā guhar-chhērī nāh‘kō lāi-dēnis, mai mōr

disobeyed and thou mefor a-kid not did-purchase, (that) I my

jol‘riyā-ke sang maji-kart‘n-nā. Phir tō chhawā kē‘bin-ke sang tōr

friends-of with might-make-merry. Then thy son harlots‘of with thy

dhan-lā khāy-dāris, jō āis tō tāi-nō hō-kar lāye achēhhā khāb-e-la

fortune devoured, when he-came then thou him-of for good food

dē-dīa.’ Hai-kar bāp-nā hai-lā kahis-hai, ‘chhawā, sab din-hā hās;

gave.’ His father him-to said, ‘son, all days thou-art (y)?

aūr jō mōr hai, taun sab-hau tōr āy. Phir achēhhā-kar aūr

and what mine is, that all-even thine is. But happiness‘of and
khusi-rah-kar thik rahe-nâ-hai. Aûr hai têr bhái mar gaye-rahe-nâ,
joyful-being-of proper was. And this thy brother dead was,
phir ji-gaye; bhulâye gaye-rahe, phir mil-gaye.
again he-came-to-life; lost he-was, again he-is-found.

The above specimen illustrates the corrupt Chhattisgarhi used by the Baigâs of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhi. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhi with great or less admixture of foreign elements.
BINJHWĀRĪ OR BINJHWĀLĪ.

The relationship existing between the Binjhwārs (also called Binjhwāls) and the Baigās has been described ante on pp. 230 and ff. While the Baigās proper are most numerous in Jabalpur, Mandla, Bhopal, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Orijā feudatories. Both tribes speak a corrupt form of Chhattisgarhi, but while the corruption of Baigani is due to the influence of Gōdi and the various forms of speech allied to Western Hindi, that of Binjhwāri is due to the influence of Orijā. Binjhwāri as a recognised dialect is returned from the following districts and States:—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>3,600</td>
</tr>
<tr>
<td>Raigarh</td>
<td>100</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>6,412</td>
</tr>
<tr>
<td>Patna</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,662</strong></td>
</tr>
</tbody>
</table>

Binjhwārs are also found in the States of Sarguja and Ganganpur in Chhota Nagpur. In Patna, they are confined to the Binjhuāli Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Orijā. The Raigarh specimen is more nearly pure Chhattisgarhi, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Orijā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhi and Orijā, the former predominating. It is sufficient to mention a few special peculiarities. The letter e is often substituted for i. Thus, we have raheś instead of rahīś, he was, and īheśeś, instead of dīheś, he gave. ‘He went’ is sometimes written jāyṇes, sometimes jāis, sometimes jēis, and sometimes jēśis. The word for ‘is’ is āheś, as in Sadri Korwā. The word opaṇ is used to mean ‘we,’ including the person addressed, as is the idiom in Gujarātrī. This use of the word is evidently borrowed from the neighbouring Munda and Dravidian languages.
[No. 55.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI or LARI (BINJHWARI BROKEN) DIALECT.

(State Sarangarh.)

SPECIMEN I.

गुटे लोक-के दुन-टा पोळा रहेस। जे च-कर सुरू बेटां तार बुचा-के नहीं कहिस बुचा अनु-दुनानीर वाटा जो मोर बिल्मा-के चाहे मो-के दे। जे वह धन-दुनानी तारानार-में भाग-कर-देहंस। बौर योड़ दिन जायस पाये खोटे पोटा बजमा उक्का संकलिस बौर। टूर-देस पला-जैस बौर वहौँ-ठन चरा-सरला-मेंभो-कर माल-के खाचा-पकास। बौर जबे बाही-हर सबू खाचा-पकास वहौँ ठने नीचा दुकाल परेस बौर वहौँ तंग होइ-जाइस। बौर वह जायस बौर बीज-के टूर-देस-के गुटे मल-नुसै-के बोचेस। बौर वह ची-के ची-कर खंते वहौँ चराका-के भजिस। बौर वह जीन तसू वहौँ खाइ-रहिस वहौँ तसू-के ची-कर पेट खुसी-यो भरबीस। पर ची-के बाहीं नहीं टूर-देस। बौर जबे वह ची-कर-यो चाद्यस वह कहिस मोर वुचा-के बीज-टा कामिया खाड्या-पुरती बौर बचाये-पुरती पोटा पात्ते। बौर मुड़ बुना भूँ भरत-हूँ। मुड़ उठौँ बौर मोर वुचा-के पास-केना जाकी बौर ची-के कहीं वुचा मुड़ महाप्रभू-के बौर तोर टूरें बारे बौर तोर पोर वहेजा लायक नोचा। तोर कामिया मौता मो-की गाख। फौर वह उठेस ची बाप-के ठने जायस। पर जबे मिठार दुर वह रहेस ची-कर वुचा ची-के टक्कस ची त्या कामिस ची दूढ़ेस ची चोकले पकास ची चुब्धे। बौर ची-के ची-कर बेटा कहेस वुचा मुड़ महाप्रभू-के विसई बौर तोर लगा टूरें करे बौर तोर बेटा वहेजा लायक नोचा। पर ची-कर वुचा ताहार गोटी-के वहेस गुटे चक्का दग्गा चान-केना ची-के पिन्हा-टेस ची हाथी गुटे मोड़ी पिन्हा-टेस ची गोड़े सार-पक्के पिन्हा-टेस। पक्छे खाँ-पो-केना बांटूँ करही। काहे-के वह मोर बेटा मर-जाय-रहेस बौर फौर वियेस। वह पलाइ-जाय रहेस चीर फौर मिलेस। चीर ची-सन बांटूँ बारे लागेस।
तेवेन्द्र के बाबा चौ-स्तोत्र बनाया श्री श्री सुरेन्द्र। चौर जाव वह चारसे चौर घर-के लगा पहुँचिए वह गायवा बजावा सुनिए। चौर वह गुटे कामिया-के ढाके चौर पकारे ढूँढ़ा काया-टा। चौर वह चो-के काभ्य ताहानर बुड़े। चाले-हैं चौर ताहानर बुड़ा बाले-बसा-की नृथवात हैं काने-के वह चो-के बन खुसी बा-मिलिस हैं। चौर वह रिशा होइ बजस चौर घर-के नहीं चिंडस। पाके चो-का बुड़ा बाले-चाइस चौर चो-के समभाइस चौर वह ताहानर बुड़ा-की जवाव ढूंढ़ देख मिटार दिन-के तीर मुझ सेवा करत-हूं। मुझ की तीर हुकम-के नहीं ठालुँ पर किमी गुटे छिल-पौट तुझ मो-के नहीं देखा जे मुझ मिटार-संगे उसत बने। पर के जाते बने वह ताहानर बेटा जो ताहानर धन-दुगानी दारो-किसभी-कू दे-पकाइस चाइस तुझ मो-के बाले-बसा-की नृथवात हैं। चौर वह चो-के काभ्य बेटा मुझ-दिन मोर संगे तुझ चाइस चौर जैसे धन मोर चाई सबू ताहानर बाङ्ग। ठीका रहिस की चपन उसत कामिया-लागे चौर खावन्द करूँ काने-के वह ताहार भाई मर-जाय-रहिस चौर फंस उलाई सर-जाय-रहिस चौर फंस र्मिलिस।
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGAHí OR LARIÁ (BINJHWÁRí BROKEN) DIALECT. (STATE SABANGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Guté lôk-ke duê-fâ pîlâ rahas. Jê a-kar surû bêta târ A-certain man-of two sons were. And them-of the-younger son his huû-kê kahïs, 'buû, dhan-tûgânîr' bêta jô mûr hissû-ke àhë mô-kê father-to said, 'father, of-goods the-portion that my share-of is me-to do.' Jê wah dhan-tûgânî tâhânar-mê bhûg-kar dehes. Aur thorô give.' And he the-goods them-among having-divided gave. And a-few
din jîyas pâchhê chhûto bêta jama ikaṭṭhâ sîkalîs aur dûr-dês days went after the-younger son all together gathered and to-a-far-country pâlî-jaïs. Aur wahî-thân arîlû-sarî-la-mê ò-kar mûl-kê kharehî-pakûs.
went-away. And there riotous-living-in his substance wasted.

Aur jêhë wohî-har sabû kharehî-pakûs wahî þhanî nîchât dukâl þaïs, And when he all had-spent that land-in a-mighty famine arose, aur wahi tâng hoî-jaïs. Aur wah jais aur òi dês-ke gutê and he in-want became. And he went and that country-of a
bhul-lukê-kô oûhes. Aur wah ò-kê ò-kar khétê barhû shamîbî-kê citizen-to joined. And he. him his fields-into swine feeding-for
bhûjîs. Aur wah jaun tasû barhû khât-rahîs, wahî tasû-kê ò-kar sent. And he what hushs the-swine eating-were, those hushs-with his
pêt khusî-thë bhärthîs. Par ò-kê kônghé nahi-dôiis. Aur belly happiness-with would-have-filled. But him-to anyone did-not-give. And
jêhë wahi ò-kar-thë nis' wah kahîs, 'mûr huû-ke kôtê-ta kâmiyây when he himself-to came he said, 'my father's how-many hired-servants
khâyâ-pûrtî aur bachûya-pûrtî pîthá pût-hai, aur mui inâ bhûkhe eating-enough and to-be-spared-enough bread get, and I here with-hunger
marat-hû. Mui utûfî aur mûr huû-ke pâs-kônica jâhî, aur ò-kê kahî, perish. I will-arise and my father-of near will-go, and him-to I-will-say, "buû, müi Malû-P Hubbard aur tôr dôs karê, aur tôr pôr kalêbâ
"father, I God-of and thee-of sin did, and thy son to-be-called
lâyak nû. Tôr kâmiyâ mita mô-kê rûkh."' Phêr wah utûfis au worthy am-not. Thy hired-servant like me keep.' And he arose and
bāp-ke thanē āyas. Par jēbē nīthār dār wah rahes, ō-kār buā (his) father near came. But when a great distance he was, his father so-kē dēkhis, au dayā karis, au daures, au okēhī pakāis, au chumbes, him see, and compassion made, and ran; and on-neck fell, and kissed.

Aur ō-kē ō-kār bētā kahes, 'buā, mui Mahā-Prabhū-ke biruddhī aur tōr. And him-to his son said, 'father, I God-of against and of-thee, lagā dōs karē, aur tōr bētā kalabā layak niā.' Par ō-kār buā near sin did, and thy son to-be-called worthy am-not. But his father tāhār gōti-ke kahes, 'gutē aachelhī dagā ān-kēnā ō-kē pīnhā-dēś;' his servant-to said, 'one best robe having-brought him-to put-on;

aur hāthē gutē mudi pīnhā-dēś, aur gōrē sārē-panhāi pīnhā-dēś; pachāhē, and on-hands a ring put-on, and on-foot shoes put; then,

khā-pi-kēnā, ānand karhī. Kāhē-ke yah mōr bētā having-eaten-and-drunk, rejoicing with-clīme. Because-that this my son mar-jāy-rahes, aur phēr jiyes; wah pālāi-jāy-rahes, aur phēr miles. Aur dead-was, and again is-alive; he lost-was, and again is-found. And ō-man ānand karihā līges.

.they rejoicing to-do began.


At-that-time his elder son in-the-field was. And when he came

aur ghar-ke lagā pahāchhis, wah gāyā bājāhā sumis, aur wah gūtē and the-house-of near arrived, he singing playing heard, and he a koliyā-kē dākes, aur pādhāres, 'ūtā kāy-tā?' Aur wah ō-kē kahes, servant-to asked, 'this what-is?' And he him-to said,

tāhānār bāi āye-hai, aur tāhānār buā mādi-bāsā-kēnā khuāt-hai;

'thy brother come-is, and thy father a-feast giving-to-eat-is;

kāhē-ke wah ō-kē bhal-khūśi a-nilis-hai.' Aur wah rāsā hōi-jēs, because-that he him safe-and-sound han-received. And he angry became,

aur ghar-kē māhī jēs. Pāchē ō-kār buā bālērē āis, aur ō-kē and the-house-to not went. Afterwards his father out came, and him samāhūs; aur wah tāhānār buā-kē jawāh deis, 'dēkh, nīthār din-le entreated; and he his father-to answer gave, 'to l many days-from tōr mui sēwā karat-hā. Mui kēbhē tōr lunkum-kē māhī tālū, thee I service doing-am. I at-any-time thy commandments not transgressed,

par kēbhē gutē chhel-pótē tui mō-kē māhī dela, jē mui mitān-sañgāt, and even a kid thon me-to not gavest, that I friends-with

ust-kārī. Par jēbā-bēlā yah tāhār bētā, jō tāhār dhan-durgānī merriment-may-make. But at-what-time this thy son, who thy living

dārī-kisbī-kū dē-pakāis, āis, tui ō-kē mādi-bāsā-kēnā karlots-to hath-squandered was-come, thon him-for a-feast
khuāt-hai.' Aur wahi ō-kē kahes, 'bētā, sadā-din mōr-sāṅgē tui āhes, giving-to-eat-art.' And' he kim-lo said, 'son, ever me-with thou art, aur jētē dhan mōr āhe, sabā tāhānār āhe. Thaukā rahis jē apan and what wealth mine is, all thine is. Proper it-was that we usat karikā-lāgē, aur ānand kalū, kāhē-ke yah tāhār bhāt merriment may-make, and rejoicing may-do, because-that this thy brother mar-jāy-rahes, aur phēr jiyes; aur palāi-jāy-rahes, aur phēr miles.' dead-was, and again is-alive; and lost-was, and again is-found.'
[No. 56]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI or LARIÁ (BANJHIWÁTI BROKEN) DIALECT, (State Raigarh.)

SPECIMEN II.

एक एक द्रव-मैं एक राजा रहिस। ची-कर प्रकृति वेटा रहिस।
एक द्रव राजा-हर भ्रष्टन में लीन्स-ला वलाय-के एक एक भाला द्रविष्ट
और काहिल के चेहरे। तो सब-के भाला-हर नजदीक-में रहिग-गय। ची-र उस-ले
कोट-के-हर चलक टूट-में गदड़ के नहीं टोकिस। तह-ले ची-कर वाप-हर
सब-ला पुलिस के तुम सब का-कर कमाईं खात-ही। तो सब काहिल के तोर
कमाईं खाइत-हन। सब-ले कोट-हर काहिल के मैं भ्रष्टन कमाईं खात-ही। तो
ची-कर सब गड्डन-गाढ़ा-ला निकास-के एक धीरतो पहिना-के निकास द्रविष्ट:
वा चलत 2 एक गॉं-मैं गदड़ जहाँ ची-कर भाला गिरे-रहिस। ची
उस-के सब उड़िया-ला वलाय-के काहिल के ए जागा-ला खानी। तो सब खने
लगन। खनत-में एक कपाट टोकिस। तो ची-ला खोलिस। तो ची-मैं
हायो-च हायो भरे रहिस। फर द्रमर कपाट टोकिस। ची-हूँ-ला खोलिस तो
अठे-च जीट टोकिस। फर ओ-ला खोलिस तो गाये-च गाय। फर ची खोलिस
तो वैला-च बेला। फर खोलिस तो घोड़ा-च घोड़ा। फर खोलिस तो हैर-च
हैर। फर खोलिस तो एक भुजाना-मैं एक बैठे-रो बैठे रहिस। ची-र ची-कर
चारो तरफ बबु भीन चरी बैठे रहिन। जब थो राजा-के छोर-हर उहाँ
गदड़ के चरी-सन काहिल के कुवारी-हाथ-के मूल-में कुष्ठार इद-के कब्जा चुको
बाँध-के पानी निकाल-लाव। फर ओ-ला नजदीक कौं ओ-हर बादमो हंस-जाइ। तो राजा-के
छोर-हर बमदन काहिल। तो मुन्दर जिगर छोर-हर ही-मुस। ची-र ची-कर
संग बिघास कर-के भ्रष्टन ददा-के पाम हैं। ओ-ला ओ-ला जदा कहत गाय।
ची-र हैरा जरा बल-ला लि-के बांडम। थो अधन ददा-ला काहिल के दुःख
में भ्रष्टन कमाईं-के लायें-ही। तब-ले ची-कर ददा ची-ला बखा घार कर-के
रखे लागिस।
INDO-ARYAN FAMILY. EASTERN HINDI.

CHHATTISGARHI OR LARI (BINJHWARI BROKEN) DIALECT. (STATE RAIGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek <k̙> <k̙̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̖̕

Ek <k̙> <k̙ > dés-më <k̙ > Rûjû <k̙ > rahës. Õ-kar <k̙ > ekais <k̙ > bëtû <k̙ > rahës. One one country-in one king was. Him-of twenty-one sons were.

Ek din Rûjû-har apan sab laikû-lë balây-ke <k̙ > ek <k̙ > bhûlû-dëhûs. One day the-king his-own all sons-to having-called one spear gave, aur kahis ke, 'phëkö.' Të sab-ke bhûlû-har najûdkû-më rahû-gay, and said that, 'throw.' Then all-of spear near-place-in remained, aur sab-lë chhûtë-ke-har atek dûr-më gaïs ke nahi dikhis, and all-than the-younger-of so-great distance-into went that it-was-visible.

Tahû-lë Õ-kar bûp-har sab-lë pûchhis ke, 'tum sab kû-kar kamûî There-upon his father all asked that, 'you all whose earning khût-hau?' Të sab kahin ke, 'tûr kamûî khûit-hau.' Õ-lë eat?' Then all said that, 'thy earning we-eat.' All-than chhûtë-har kamûî ke, 'maî apan kamûî khût-hau.' Õ-kar the-younger said that, 'I my-own earning eat.' Then his sab gahû-nû-gûthû-lë nikûr-ke <k̙ > dhûti pahûnû-ke all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him) nikûr-dëhûs. Wû chalat chalat <k̙ > gûwû-më gaïs, jahû (the-king) turned-him-out. He going going one village-into went, where Õ-kar bhûlû gire-rahûs. Au uhnû-ke sab uriyû-lë balây-ke kahis his spear fallen-had. And there-of all Orîdas having-called he-said ke, 'ë jagû-lë khûman.' Të sab khûne lagin. Khanût-më <k̙ > that, 'this place dig.' Then all to-dig began. Digging-in one kapût dikhis. Tô Õ-lë kholûs. Tô Õ-mû háthë-ch háthë door came-to-view. Then that he-opened. Then that-in elephant-verity elephant bhare rahûs. Phûr dûsûr kapût dikhis. Ôû-lû kholûs, to filled were. Again another door was-seen. That-too he-opened, then õtû-ch õtû dikhis. Phûr Õ-lë kholûs to 'gûye-ch gûy, camel-verity came-verity were-seen. Again that he-opened then cow-verity cow. Phûr Õ kholûs to bailû-ch bailû. Phûr kholûs to Again that he-opened then ox-verity ox. Again he-opened then ghûlû-ch ghûlû. Phûr kholûs to hirû-ch hirû. Phûr horse-verity horse. Again he-opened then diamond-verity diamond. Again
FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, ‘by whose earnings do you eat?’ They all replied, ‘we eat your earnings,’ except the youngest, who said, ‘I eat my own earnings.’ Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oriyas who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, ‘draw some water in an unbaked pitcher from a potter’s house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.’ The Prince did as he was
instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, 'See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.
KALAÑGĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oriyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarphī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oriyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliā is classed under the head of Oriyā and was stated to be spoken by 9,106 people, while Kalaṅgā is not mentioned.

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sonpur and Patna States, and Kalaṅgā as spoken only in the latter. The following are the figures:—

<table>
<thead>
<tr>
<th></th>
<th>Sonpur.</th>
<th>Patna.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalaṅgā</td>
<td></td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Bhuliā</td>
<td>3,560</td>
<td>10,000</td>
<td>13,560</td>
</tr>
<tr>
<td>Total</td>
<td>3,560</td>
<td>10,600</td>
<td>14,160</td>
</tr>
</tbody>
</table>

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalaṅgā does from Oriyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the letter k in postpositions, so that the postposition of the dative-accusative is khē, not kē, and in one instance we have u-khar, meaning of him. For the termination ke of the genitive and of the Conjunctive participle, we usually find ka. Note also the curious way in which the word ja is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word jē, meaning 'who' or 'that.'

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarphī.
[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

Chhattisgarh or Lahit (Kalaṅga broken) Dialect. (State Patna.)
[No. 57.]

INDO-ARYAN FAMILY. . . MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIÁ (KALAÑGA BROKEN) DIALECT. (STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

a-la pindha; a-kar áng-thú-mê ēk-thun muði da, a-kar gôr-mê ēk-thun him put-on; his finger-in one-only ring give, his feel-in one (pair) panâhi da pindhe-har. * Aehhâ kar-ke ēk-thun ánam-kar-ke shoe give putting-on-for. Well having-done our happiness-having-done bhôjî kham; kyôki iê mar-gac-rahis, ō-ke aîse; feast let-us-eat; because this (son) dead-gone-was, having-lived has-come; gnaô gac-rahis, picî. Tâhã-lê u-man bañê usat-man. lost gone-was, I-found. Therefore they very happy-minded (became).

Tâd'ku-pâhâr u-kar bañê-kã bhê恼-khê-lä gac-rahis. Ô ghar-kul-lä At-that-time his great son field-to had-gone. He home-towards áis ta baîja tamasâ hôt-rahi sunis. Tâhã-lä u-kar ēk-thun come (and) drum dancing was-being he-heard. Then his one gôti-lä puçhhis, 'kâ-jôtik karat-lâ?' Ô kahis ki, 'tör bhâi áisë. servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come. Ô hanë ha-ke áis jô ô-kar-lägi tör bañê bañê dêt-lê.' He well having-been has-come that his-for thy father feast is-giving.' Tâhã-lê ô risä hoe-gies, âr ghar-lä jae-kê man-ni-karis. Tâhã-lê u-kar Then he angry become, and home-to to-go mind-not-did. Then his bap áy-ke a-la manâ-bujhî-karis. A-kar bhê恼 kahis, 'atak bachhar-lê father having-come him remonstrated-with. His son said, 'so-many years tör sênh kar-ke raheñ, kahhû tör goetha-lä nai kæt-dë-ke. thy service having-done I-remained, ever thy orders-to not cut-having-given.'

Jât-kutumb-lä buñê-ke mar-lägi bôk'ra gûñê khonoåî-nias.' Caste-family-members calling my-for goat one thou-hast-never-feasted.

Buñhâr kahis ki, 'mar saang-mê tuî sabù din-mê áhas. Jâhâ mör The-father said that, 'my with thou all days-in art. What my saang-mê duhan ahê, tör re. Ê tar bhûi mar-gac-rahis company-in property is, thîne verîly (is). This thy brother dead-gone-was, jê-ke aîse; gaaô-gac-rahis, pher pâyahan; ô-kar-lägi ham having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me uchhab-ánam kar-ke hoë.' happiness-rejoicing doing may-remain.'
INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARH OR LARI (BHULIA BROKEN) DIALECT. (STATE PATNA.)
TRANSLITERATION AND TRANSLATION.

Janek ḋuṛē bēṭā rahis. Un'ka śān bēṭā u-k'ra buā-kē balis one-man-of two sons were. His younger son his father-to said
ki, 'āgō buā, tumbar jāhā sampatti āhē ām-khē bhāg-kar-ka that, 'O father, your whatever property is me-to having-divided
da.' O dūi jān-khē bhāg-kar-ka dēis. Dinā-kētē galā-pachē give.' He the-two persons-to having-divided gave. Some-days gone-after
u-k'ra śān bēṭā sabuṭā-ka lō-gais, āur labrū-dhang kar-ka sabu
his younger son all took, and wicked-behaviour having-done all
urāi-dēis. Unā uil-mul'kē maharag pariś ja barā gul'gulā hāis. Una
wasted. Then in-that-country famine fell and great difficulty became. He
gais ja gūṭē ghar-tēnē haliā rahis ja ā ghusurā charāi-karis.
went and one house-in servant remained and he pigs caused-(him)-to-feed.
Ja kiehī khāībā-kē nāhi pāis ja unā 'ghusurā-ka khēed khāū' When anything eat-to not got then he 'pigs food I-shall-eat'
bal-ka máne-karis. Pachē máne-karis, 'ām'ra gharē kētē haliā
saying thought. Afterswards he-thought, 'our in-house how-many servants
khatien, āmi-ja ithānē bhūkhē marathāyū. Mu jāthā ja mara buā-khē
are-eating, I-but here by-hunger am-dying. I am-going and my father-to
balū, 'āgō buā, āmi tam'ra āur mahāpuru-ka dōsh kariē; tumbar
having-said, "O father, I of-thee and God-of sin did; thy
bēṭā balī-ka bayān-karibār nāī āy; tam'ra haliā mitā
son having-said of-describing not am-(worthy); thy servant like
ām-khē rakh-raha," balī jāthā. U-k'ra bua barā dhurē
me-to keep,' having-said I-am-going.' His father great distance-from
dēkhi, u-khē dayā karis, phēr dhāī gais, ja u-k'ra muḥē
having-seen, him-to compassion did, and running he-went, and his face-on
chumā dēis. U-k'ra bēṭā balīs ki, 'āgō buā, muśi tam'ra āur
kis gave. His son said that, 'O father, I of-thee and
mahāpuru-ka dōsh kariē, tam'ra bēṭā balī-ka kā-khē nāhi kaha.' U-k'ra
God-of sin did, thy son having-called any-to not say.' His
buā u-k'ra nāukari-mān-kē dāk-ka balis, tami nuṅō dukhā-παṭā
father his servants-to having-called said, 'you good clothes
ān-ka i-khē pindhāā; i-k'ra hātē mulū pindhāā; i-k'ra
having-brought him put-on; this-one's hand-on ring put-on; this-one's
Hātak-bēl-khē u-k'ra baŗ bētā khēṭe rahiā ja āis, ja ghar-khē
That-time-at his elder son field-in was and he-came, and house-to
āilā-bēl-khē bājā-gajā bājat-ris, ja un-ka naṅkari-tē-khē dākis,
of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,
balīs ki, 'i-tā kāhā baįā ām'ra gharē bōp-thīē? ' O balīs ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
'tam'ra bhāī āin; ja tam'ra buā bāre-tē bhōj dēthien.' U-tā
'thy brother came; and thy father great-one dinner is-giving.' This
sunis, ja risā hāy-ka ghar-khē nāi gāis. U-k'ra buā bāhārē ai-ka
he-heard, and angry being house-to not he-went. His father outside having-come
u-khē bujhaīs, ja u-k'ra bētā balīs ki, 'tam'ra sabu din mui
him-to remonstrated, and his son said that, 'thy all days I
sēbā-ṭhākari kar-ka āhā; kēbā mōr-lāgī ohḥēlī-gūtē mār-ka
service having-done remain; ever me-for kid-one having-killed
lōk-bāk-khē dāk-ka bhōj-tē nāhi dēi. Tamara ḫan bētā dāri
persons-to calling feast-one not thou-grovent. Thy which son debauchery
kar-ka ṭanķā-paṅā urāc-dēis, o āis, ja u-k'ra-lāgī kēṭe bhōj
having-done money wasted, he came, and him-for how-great feast
karthīa.' U-k'ra buā balīs ki, 'ārē bāhu, tui ām'ra saṅgē
art-thou-making.' His father told that, 'O son, thou me with
sabu-būṭē āhas. Ām'ra sabu-jā-ka ta tar. Io-ṇan tar bālī
all-white remainent. My everything indeed (is) thine. This-person thy brother
mar-rihis, phēr jīis; haj-rihis, pās; un-ka lāgī ām-ṅuḥhāl-kārtiḥē,' had-died, again came-alive; lost-was, got; him for let-us-rejoicing-make.'
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS DIALECTS OF EASTERN HINDI.
<table>
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<tr>
<th>English</th>
<th>Awadhi (Gonda)</th>
<th>Awadhi (Central Partabgarh)</th>
<th>Awadhi (Baiswari, Unao)</th>
<th>Bagholi</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Ek</td>
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<td>De</td>
<td>Dau</td>
<td>Dui</td>
<td>Dui</td>
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<tr>
<td>3. Three</td>
<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
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<tr>
<td>4. Four</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār/chār</td>
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<td>5. Five</td>
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<td>Pāch</td>
<td>Pāch</td>
<td>Pāch,pāch</td>
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<td>6. Six</td>
<td>Chha</td>
<td>Chha</td>
<td>Chhai</td>
<td>Chha</td>
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<td>7. Seven</td>
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<td>Sāt</td>
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<td>Āth</td>
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<tr>
<td>10. Ten</td>
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<td>Das</td>
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<td>14. I</td>
<td>Mai, ham</td>
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<td>15. Of me</td>
<td>Mor</td>
<td>Mor</td>
<td>Mor</td>
<td>Mor mor mor</td>
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<td>17. We</td>
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<td>Ham</td>
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<td>Tār,tohār</td>
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<td>Tūl</td>
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<td>Tū, tum</td>
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<td>24. Of you</td>
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<td>Tuah</td>
<td>Tuah,tumhār</td>
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<tr>
<td>25. Your</td>
<td></td>
<td></td>
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</tbody>
</table>

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### IN THE VARIOUS DIALECTS OF EASTERN HINDI.

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<thead>
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<th>Gifwali (Mandla)</th>
<th>Chattisgarhi (Raipur)</th>
<th>Bhilai (Scompar State)</th>
<th>English</th>
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<td>Eka</td>
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<td>Tia</td>
<td>Tini</td>
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<td>Sō</td>
<td>Śisho</td>
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<td>Awadhí (Central Partabgarh)</td>
<td>Awadhí (Baiswárd, Ussö)</td>
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<td>Ú</td>
<td>Ú</td>
<td>Wo</td>
<td>Wā</td>
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<td>Ījariya</td>
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<th>Bagheli (Goghi) (Rewa)</th>
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<td>Jāthāi (3 sg. pres.)</td>
<td>Jā</td>
<td>Jān</td>
<td>Jimā</td>
<td>77. Go.</td>
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<tr>
<td>Khāthāi (3 sg. pres.)</td>
<td>Khā</td>
<td>Khān</td>
<td>Khāmā</td>
<td>78. Kat.</td>
</tr>
<tr>
<td>Baliṭhāthai (3 sg. pres.)</td>
<td>Baliṭh</td>
<td>Baliṭhō</td>
<td>Baliṭhō</td>
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<tr>
<td>English</td>
<td>Awadhi (Gonda)</td>
<td>Awadhi (Central Provinces)</td>
<td>Awadhi (Hindustani, Unnao)</td>
<td>Bagheli (Rewa)</td>
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<tr>
<td>80. Come</td>
<td>आवान</td>
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<td>आ</td>
<td>आ</td>
</tr>
<tr>
<td>81. Eat</td>
<td>माराद</td>
<td>मार</td>
<td>मार</td>
<td>मार</td>
</tr>
<tr>
<td>82. Stand</td>
<td>ठर्ख भूग</td>
<td>उथ (stand up)</td>
<td>ठर्ख-भूग</td>
<td>ठर्ख-भूग</td>
</tr>
<tr>
<td>83. Die</td>
<td>माराद</td>
<td>मार</td>
<td>मार</td>
<td>मार</td>
</tr>
<tr>
<td>84. Give</td>
<td>डांदा</td>
<td>डेह</td>
<td>डेह</td>
<td>डेह</td>
</tr>
<tr>
<td>85. Run</td>
<td>डाराय</td>
<td>डार</td>
<td>डार</td>
<td>डार</td>
</tr>
<tr>
<td>86. Up</td>
<td>उपर</td>
<td>उपर, उपर</td>
<td>उपर</td>
<td>उपर</td>
</tr>
<tr>
<td>87. Near</td>
<td>नगिच, नर</td>
<td>निनरे</td>
<td>नरे, नगिच</td>
<td>नगिच, नर</td>
</tr>
<tr>
<td>88. Down</td>
<td>तरे</td>
<td>तरे</td>
<td>तरे, तार, तारखाल</td>
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<tr>
<td>89. Far</td>
<td>लांबा</td>
<td>पला</td>
<td>पला</td>
<td>पला</td>
</tr>
<tr>
<td>90. Before</td>
<td>आगरी</td>
<td>आगे</td>
<td>आगे, आगरी, पाली</td>
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</tr>
<tr>
<td>91. Behind</td>
<td>पांचबी</td>
<td>पांचबी</td>
<td>पांचबी, पांचबी</td>
<td>पांचबी</td>
</tr>
<tr>
<td>92. Who?</td>
<td>को</td>
<td>को</td>
<td>को</td>
<td>को</td>
</tr>
<tr>
<td>93. What?</td>
<td>का</td>
<td>का</td>
<td>का</td>
<td>का</td>
</tr>
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<td>94. Why?</td>
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<td>काबे</td>
<td>काबे</td>
<td>काबे</td>
</tr>
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<td>95. And</td>
<td>आर</td>
<td>आ</td>
<td>आ</td>
<td>आ</td>
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<tr>
<td>96. But</td>
<td>बालक, मौल</td>
<td>माल</td>
<td>पर, मुदा</td>
<td>पर</td>
</tr>
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<td>97. If</td>
<td>जो</td>
<td>जान</td>
<td>जो</td>
<td>जो</td>
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<tr>
<td>98. Yes</td>
<td>हाँ</td>
<td>आ</td>
<td>आ</td>
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<tr>
<td>99. No</td>
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<td>100. Also</td>
<td>पांचबी-ताव, सोच</td>
<td>बाप-रास्रा</td>
<td>वा</td>
<td>वा, बाप</td>
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<td>101. A father</td>
<td>वाप</td>
<td>वाप</td>
<td>याव बाप</td>
<td>बाप</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>वाप-कार</td>
<td>वाप-के</td>
<td>याव बाप-का</td>
<td>बाप-कर</td>
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<td>103. To a father</td>
<td>वाप-का</td>
<td>वाप-का</td>
<td>याव बाप-का</td>
<td>बाप-का</td>
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<td>104. From a father</td>
<td>वाप-तो</td>
<td>वाप-तो</td>
<td>याव बाप-तो</td>
<td>बाप-तो</td>
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<td>105. Two fathers</td>
<td>दो वाप</td>
<td>दो वाप</td>
<td>दो वाप</td>
<td>दो वाप</td>
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<td>106. Fathers</td>
<td>जामा वाप</td>
<td>वाप-वापन</td>
<td>वाप</td>
<td>वाप, वापन</td>
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<table>
<thead>
<tr>
<th>Nagbhāl Goṛā (Ravva)</th>
<th>Gālawān (Mandla)</th>
<th>Chattisgarh (Raipur)</th>
<th>Bhilā (Sonpur State)</th>
<th>English</th>
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<tbody>
<tr>
<td>Āwathal (3d. sg. pres.)</td>
<td>Ā</td>
<td>Ā</td>
<td>Āma</td>
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<td>Mārtā (Present part.)</td>
<td>Mār</td>
<td>Mārō</td>
<td>Mārma</td>
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<td>Kharā bhabhā (Past. part.)</td>
<td>Kharā-hō</td>
<td>Thār-hō</td>
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<td>82. Stand.</td>
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<td>Dēlōi (Verbal Noun)</td>
<td>Dō</td>
<td>Dō-dō</td>
<td>Dē</td>
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<td>Daun, kūdāl (Imperative)</td>
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<td>Dē</td>
<td>Dunad</td>
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<td>Ěpar</td>
<td>Ěpar</td>
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<td>Nār</td>
<td>Nājik, jōrā</td>
<td>Lāk-thā</td>
<td>Pākh</td>
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<td>Tarē</td>
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<td>Khālē</td>
<td>Tul</td>
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</tr>
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<td>Durihā</td>
<td>Dūrī, dūrī</td>
<td>Durihā</td>
<td>Dūr</td>
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<td>Āgō</td>
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<td>Āgō</td>
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<td>Pachhō</td>
<td>Pochhō, pichhāri</td>
<td>Pachhō</td>
<td>Pachhō</td>
<td>91. Behind.</td>
</tr>
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<td>Kō</td>
<td>Kōn</td>
<td>Kōn</td>
<td>Kau</td>
<td>92. Who.</td>
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<td>An</td>
<td>Aur</td>
<td>Aur</td>
<td>Āhur</td>
<td>95. And.</td>
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<td>Pai</td>
<td>Par</td>
<td>Parantū</td>
<td>Mātar</td>
<td>96. But.</td>
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<td>Jan</td>
<td>Agar</td>
<td>Agar</td>
<td>Jābē</td>
<td>97. H.</td>
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<td>Hā</td>
<td>Hā</td>
<td>Hā</td>
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<td>Háy</td>
<td>Háy</td>
<td>Háy</td>
<td>Āhā</td>
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<td>Dādā</td>
<td>Ilā</td>
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</tr>
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<td>Ek bāp-kār</td>
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<td>Dādā-ke</td>
<td>Ilār</td>
<td>102. Of a father.</td>
</tr>
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<td>Dādā-lā</td>
<td>Ilā-kā</td>
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<td>Dādā-lō, dādā-sē</td>
<td>Dādā-lō</td>
<td>Ilā-kā-thānu</td>
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<td>Dūi bōp</td>
<td>Dūi dādā</td>
<td>Dūi dādā</td>
<td>Jūdō buā</td>
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<td>English</td>
<td>Awadhi (Gonda)</td>
<td>Awadhi (Central Partabgarh)</td>
<td>Awadhi (Bhiwārī, Una)</td>
<td>Bagheli (Rewa)</td>
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<td>107. Of fathers</td>
<td>Bāpa-kī</td>
<td>Bāpra-kāl</td>
<td>Bāpan-kyār</td>
<td>Bāpan-kēr</td>
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<td>108. To fathers</td>
<td>Bāpa-kē</td>
<td>Bāpra-kā</td>
<td>Bāpan-kā</td>
<td>Bāpan-kā</td>
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<td>109. From fathers</td>
<td>Bāpā-śē</td>
<td>Bāpra-tē</td>
<td>Bāpan-tē</td>
<td>Bāpan-tē</td>
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<tr>
<td>110. A daughter</td>
<td>Ek bīṭīyā</td>
<td>Ek bīṭīyā</td>
<td>Yāk bīṭīwā</td>
<td>Bīṭīa</td>
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<td>Ek bīṭīyā-kāl</td>
<td>Ek bīṭīyā-kāl</td>
<td>Yāk bīṭīwā-kyār</td>
<td>Bīṭī-kēr</td>
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<td>112. To a daughter</td>
<td>Ek bīṭīyā-kā</td>
<td>Ek bīṭīyā-kā</td>
<td>Yāk bīṭīwā-kā</td>
<td>Bīṭī-kā</td>
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<tr>
<td>113. From a daughter</td>
<td>Ek bīṭīyā-tē</td>
<td>Ek bīṭīyā-tē</td>
<td>Yāk bīṭīwā-tē</td>
<td>Bīṭī-tē</td>
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<tr>
<td>114. Two daughters</td>
<td>Dō bīṭīyā</td>
<td>Dāi bīṭīyā</td>
<td>Dāi bīṭīwā</td>
<td>Dāi bīṭī</td>
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<td>115. Daughters</td>
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<td>Bīṭīwā</td>
<td>Bīṭī, bīṭīmā</td>
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<td>117. To daughters</td>
<td>Bīṭīyā-kā</td>
<td>Bīṭīwā-kā</td>
<td>Bīṭīwā-kā</td>
<td>Bīṭīwā-kā, bīṭīmā-kā</td>
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<td>118. From daughters</td>
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<td>Bīṭīwā-tē</td>
<td>Bīṭīwā-tē</td>
<td>Bīṭīwā-tē, bīṭīmā-tē</td>
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<td>119. A good man</td>
<td>Ek bhal mānāi</td>
<td>Nīk mānāi</td>
<td>Yāk nīk mānāi</td>
<td>Nīk mānāi, nīk-hē mānāi</td>
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<td>120. Of a good man</td>
<td>Ek bhal mānāi-kāl</td>
<td>Nīk mānāi-kāl</td>
<td>Yāk nīk mānāi-kār</td>
<td>Nīk mānāi-kēr, nīk-kē mānāi-kēr</td>
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<td>121. To a good man</td>
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<td>Nīk mānāi-kā</td>
<td>Yāk nīk mānāi-kā</td>
<td>Nīk mānāi-kā, nīk-hē mānāi-kā</td>
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<td>122. From a good man</td>
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<td>Nīk mānāi-tē</td>
<td>Yāk nīk mānāi-tē</td>
<td>Nīk mānāi-tē, nīk-hē mānāi-tē</td>
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<td>123. Two good men</td>
<td>Dō bhal mānāi</td>
<td>Dāi nīk mānāi</td>
<td>Dāi nīk mānāi</td>
<td>Dāi nīk mānāi</td>
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<td>124. Good men</td>
<td>Bhal mānāi</td>
<td>Nīk mānāi</td>
<td>Nīk mānāi, bhalē mānus</td>
<td>Nīk mānāi, nīk-hē mānāi</td>
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<td>125. Of good men</td>
<td>Bhal mānāi-kāl</td>
<td>Nīk mānāi-kāl</td>
<td>Bhalē mānā-kāv</td>
<td>Nīk or nīk-kē mānāi-kē, nīk-hē mānāi-kē</td>
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<td>126. To good men</td>
<td>Bhal mānāi-kā</td>
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<td>Bhalē mānā-kā</td>
<td>Nīk or nīk or nīk-hē mānāi-kā</td>
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<td>127. From good men</td>
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<td>Bhalē mānā-tē</td>
<td>Nīk, nīk-hē or nīk-hē mānāi-tē</td>
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<td>Nīk mēhārūrū</td>
<td>Yāk nīk mēhārā</td>
<td>Nīk mēhārā, nīk-hē mēhārā</td>
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<td>129. A bad boy</td>
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<td>Bēkār lārikā or bēkār gādēla</td>
<td>Yāk bārā lārikāwā</td>
<td>Nāgā lārikā, kharāp lārikā</td>
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<td>Nīk, aṭṭihā</td>
<td>Nīk, nīk-hē, aṭṭihā</td>
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<td>133. Better</td>
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<td>Uttim</td>
<td>Nīk</td>
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<td>गृहस्थानी (मृदा)</td>
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<td>दादा-मान-ला</td>
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<td>लर्नी-कर</td>
<td>बेटी-का</td>
<td>बेटी-का</td>
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<td>बेटी-कहा</td>
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<td>दू लरी</td>
<td>दू बेटीया</td>
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<td>लर्नी, तुरिया</td>
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<td>बेटी-मन-का</td>
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<td>117. To daughters.</td>
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<td>बने अद्वृत</td>
<td>असल लोक</td>
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<td>असल लोक-कर</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>एक निक्हा ममी-का</td>
<td>साजौ मानोक्क-ला</td>
<td>बने अद्वृत-ला</td>
<td>असल लोक-कहा</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>एक निक्हा ममी-ले</td>
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<td>बने अद्वृत-ले</td>
<td>असल लोक-का-ना</td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>दू निक्हा ममी</td>
<td>साजौ दू दांके</td>
<td>दू जाने बने अद्वृत</td>
<td>जुलु असल लोक</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>निक्हा ममी</td>
<td>साजौ मानोक्क या दांका</td>
<td>बने अद्वृत</td>
<td>असल लोक-मने</td>
<td>124. Good men.</td>
</tr>
<tr>
<td>निक्हा ममी-कर</td>
<td>साजौ दांके-कर</td>
<td>बने अद्वृत-मने-ले</td>
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<td>125. Of good men.</td>
</tr>
<tr>
<td>निक्हा ममी-का</td>
<td>साजौ दांकन-का</td>
<td>बने अद्वृतका</td>
<td>असल लोक-मान-का</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>निक्हा ममी-ले</td>
<td>साजौ दांकन-ले</td>
<td>बने अद्वृत-ले</td>
<td>असल लोक-मान-कहा</td>
<td>127. From good men.</td>
</tr>
<tr>
<td>एक निक्हा महरुरु</td>
<td>साजौ दुकं</td>
<td>बने दुकित</td>
<td>असल माधि-रे</td>
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<tr>
<td>एक निक्हा महरुरु</td>
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<td>भाराबुरु</td>
<td>भाराबुरु</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>एक निक्हा महरुरु</td>
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<td>भाराबुरु</td>
<td>भाराबुरु</td>
<td>130. Good women.</td>
</tr>
<tr>
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<td>कहारब तुरू</td>
<td>131. A bad girl.</td>
</tr>
<tr>
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<td>अचेहिया</td>
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<tr>
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<td>कारू</td>
<td>वोकर-ले अचेहिया</td>
<td>असल</td>
<td>133. Better.</td>
</tr>
<tr>
<td>English</td>
<td>Awadhī (Gonda)</td>
<td>Awadhī (Central Parthabgarh)</td>
<td>Awadhī (Biawāri, Umar)</td>
<td>Baghāli (Rowa)</td>
</tr>
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<td>---------</td>
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<td>----------------</td>
</tr>
<tr>
<td>134. Hey</td>
<td>Halutai nikh</td>
<td>Halutai nikh</td>
<td>Adhik uttim</td>
<td>Sab-so nikh, sab-so aeh, chha</td>
</tr>
<tr>
<td>135. High</td>
<td>Ùch</td>
<td>Ùch</td>
<td>Ùch</td>
<td>Ùch</td>
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<tr>
<td>136. Higher</td>
<td>Dhár ùch</td>
<td>Sowui ùch</td>
<td>Halutai ùch</td>
<td>Ùch</td>
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<td>Halutai ùch</td>
<td>Halutai ùch</td>
<td>Adhik ùch</td>
<td>Sab-so ùch</td>
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<tr>
<td>138. A horse</td>
<td>Ëk ghup’wai</td>
<td>Ghőğ</td>
<td>Yak ghówā, þaþawā</td>
<td>Ghőğ</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ëk ghur’wai</td>
<td>Ghőpi</td>
<td>Yak ghőpi</td>
<td>Ghőpi</td>
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<tr>
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<td>Ghopunū</td>
<td>Ghőğ</td>
<td>Ghőğ</td>
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<td>141. Mares</td>
<td>Ghuriyā</td>
<td>Ghorii</td>
<td>Ghorii</td>
<td>Ghorii</td>
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<tr>
<td>142. A bull</td>
<td>Ëk sā’wai or Ëk harumli</td>
<td>Baradhi</td>
<td>Yak baradh, aṣṛ</td>
<td>Baradha</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ëk gāṭi</td>
<td>Gay</td>
<td>Yak gāti, gora</td>
<td>Gayi, Gay</td>
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<td>Sā’wai or Baradhi wai</td>
<td>Baradhawan</td>
<td>Baradh, aṣṛ</td>
<td>Baradha</td>
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<td>Gudī</td>
<td>Gām</td>
<td>Gayi2</td>
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</tr>
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<td>146. A dog</td>
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<td>Kukurā, kukur</td>
<td>Yak kukur</td>
<td>Kukur</td>
</tr>
<tr>
<td>147. A bitch</td>
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<td>Kukuriā</td>
<td>Yak kutiyā</td>
<td>Kukuriā</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kuku’wai</td>
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<td>Kukuran</td>
<td>Kukur</td>
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<tr>
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<td>Kukuriā</td>
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<tr>
<td>150. A he goat</td>
<td>Ëk khāi, bok’tā</td>
<td>Khāi, bok’tā</td>
<td>Yak bok’tā</td>
<td>Bok’tā</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Ëk chhāng’ti</td>
<td>Ghōerti</td>
<td>Yak bok’ti, chhāeri</td>
<td>Uchhāeti</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Khāi</td>
<td>Khāiwan</td>
<td>Bok’tā</td>
<td>Bok’tā</td>
</tr>
<tr>
<td>153. A male door</td>
<td>Ëk hannā</td>
<td>Hannā</td>
<td>Yak hannā</td>
<td>Miri’kā</td>
</tr>
<tr>
<td>154. A female door</td>
<td>Ëk hannī</td>
<td>Hannī</td>
<td>Yak hannī</td>
<td>Harin</td>
</tr>
<tr>
<td>155. Doors</td>
<td>Hann’wai (mas.), hanīyā (fem.)</td>
<td>Harin</td>
<td>Hannā</td>
<td>Harin</td>
</tr>
<tr>
<td>156. I am</td>
<td>Hann han</td>
<td>Hann biṭi, or ahū</td>
<td>Mai ahū</td>
<td>Mai ha, mai ahō</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tū hai</td>
<td>Tāi biṭī, or abis</td>
<td>Tūi hai</td>
<td>Tāi hai, tāi ahō</td>
</tr>
<tr>
<td>158. He is</td>
<td>U hai</td>
<td>U biṭāi, or ahāi</td>
<td>Wō hai</td>
<td>Wā ay, wā hai</td>
</tr>
<tr>
<td>159. We are</td>
<td>Hann han</td>
<td>Hann biṭi, or ahāi</td>
<td>Hann han, ahāi</td>
<td>Hann han, hann ahēn</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tūm han</td>
<td>Tūm biṭeh, or aḥān</td>
<td>Tūm ahēu</td>
<td>Tō or tūm bā, tū or tūm ahēyā</td>
</tr>
<tr>
<td>Bagheli Gopal (Raj.)</td>
<td>Godekari (Marw.)</td>
<td>Cotticarp (Raj.)</td>
<td>Dabul (Samar State)</td>
<td>English</td>
</tr>
<tr>
<td>---------------------</td>
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<td>---------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Sab-la nikha</td>
<td>Sab-se sajo</td>
<td>Sab-la banu</td>
<td></td>
<td>131. Best.</td>
</tr>
<tr>
<td>Ukha</td>
<td>Ukhon</td>
<td>Ixh</td>
<td>Dhug</td>
<td>132. High.</td>
</tr>
<tr>
<td>Bahut ukhon</td>
<td>Arr ukhon</td>
<td>Wk-kur-ku ukh</td>
<td></td>
<td>133. Higher.</td>
</tr>
<tr>
<td>Sab-la ukhon</td>
<td>Sab-se ukhon</td>
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<td>134. Highest.</td>
</tr>
<tr>
<td>Ek ghore</td>
<td>Ghora</td>
<td>Ghora</td>
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<td>135. A horse.</td>
</tr>
<tr>
<td>Ek ghori</td>
<td>Ghori</td>
<td>Ghori</td>
<td>Mai ghudi</td>
<td>136. A man.</td>
</tr>
<tr>
<td>Ghore</td>
<td>Ghora</td>
<td>Gaaj ghora</td>
<td>Ghudia-manu</td>
<td>137. Horse.</td>
</tr>
<tr>
<td>Ek ban-alha</td>
<td>Sath, bajar</td>
<td>Sfr</td>
<td>Sath</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ek gaj</td>
<td>Gaj, tall, or gaj</td>
<td>Gaj</td>
<td>Gai</td>
<td>140. A bull.</td>
</tr>
<tr>
<td>Kukkur</td>
<td>Kutta</td>
<td>Kukur</td>
<td>Kukur</td>
<td>143. A dog.</td>
</tr>
<tr>
<td>Ek kukuriya</td>
<td>Kutiyaa</td>
<td>Kutiyaa</td>
<td>Kutuuni</td>
<td>144. A bitch.</td>
</tr>
<tr>
<td>Kukuriya</td>
<td>Kutiyaa</td>
<td>Gaaj kutiyaa</td>
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<td>146. Hitches.</td>
</tr>
<tr>
<td>Ek bojra</td>
<td>Bokra</td>
<td>Bokra</td>
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<td>147. A he goat.</td>
</tr>
<tr>
<td>Ek cheri</td>
<td>Bokra</td>
<td>Bokra</td>
<td>Gheli</td>
<td>148. A female goat.</td>
</tr>
<tr>
<td>Bokra</td>
<td>Bokra</td>
<td>Gaaj bojra</td>
<td>Bokra-manu</td>
<td>149. Goats.</td>
</tr>
<tr>
<td>Miriga</td>
<td>Khurbail</td>
<td>Harina</td>
<td>Mirig</td>
<td>150. A male deer.</td>
</tr>
<tr>
<td>Harin</td>
<td>Harin</td>
<td>Harin</td>
<td>Mirig</td>
<td>151. Female deer.</td>
</tr>
<tr>
<td>Miriga</td>
<td>Khurbail</td>
<td>Khuh harini</td>
<td>Mirig-manu</td>
<td>152. Deer.</td>
</tr>
<tr>
<td>May aban</td>
<td>Mai ha, hao, abo</td>
<td>Mai av, hui, hawa</td>
<td>Mai abo</td>
<td>153. I am.</td>
</tr>
<tr>
<td>Ta ahi</td>
<td>Ta ahs, has, ahis</td>
<td>Ta ahs, has, hawa</td>
<td>Ta ahs</td>
<td>154. Thou art.</td>
</tr>
<tr>
<td>U abo</td>
<td>Uhich hai, has, ahai</td>
<td>Wai, has, hawai</td>
<td>U abo</td>
<td>155. He is.</td>
</tr>
<tr>
<td>Ham ahi</td>
<td>Ham hi, han, abhi</td>
<td>Ham-man ahi, han, hawan</td>
<td>Amo-manu abha</td>
<td>156. We are.</td>
</tr>
<tr>
<td>Toy abo</td>
<td>Tam-hich bo, abo</td>
<td>Tam-man av, hau, hawan</td>
<td>Tamo-manu abha</td>
<td>157. You are.</td>
</tr>
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</table>

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<th>Awadhi (Central Pahari)</th>
<th>Awadhi (Kuswari, Umar)</th>
<th>Bagheli (Rewa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. They are</td>
<td>Wai sab hai</td>
<td>Wai hāten, auñ or ban</td>
<td>Uī hai</td>
<td>Uī hai, uī āy</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hou rahāu</td>
<td>Ham rāhe</td>
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<td>Maī rāhyā-tai</td>
</tr>
<tr>
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<td>Tāī rāhe</td>
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<td>Tāī rāhe-hai, tāī rāhe-tai</td>
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<tr>
<td>164. He was</td>
<td>Ĉī raha</td>
<td>Ĉī rāhe</td>
<td>Wō rabhai</td>
<td>Wā rāha-tai</td>
</tr>
<tr>
<td>165. We were</td>
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<td>Ham rāhe</td>
<td>Ham hāten [Kuswari]</td>
<td>Ham rāhen-hai, ham rāhen-tai</td>
</tr>
<tr>
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<td>Tū rāhehu</td>
<td>Tum rāhen</td>
<td>Tū rāhyā-hai, tū rāhyā-tai</td>
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<tr>
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<td>Uī rahai</td>
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<td>Hō</td>
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<td>Hō</td>
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<td>Hōb</td>
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<tr>
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<td>Hōt</td>
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<td>Hōck-kāī</td>
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<td>Kajat ham hōi</td>
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<tr>
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<td>Ham-kā bōi-kā challenge</td>
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<tr>
<td>175. Beat</td>
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<td>Mānu</td>
<td>Mānu</td>
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<td>Mārāt</td>
<td>Mārāt</td>
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<td>Māri-kāī</td>
<td>Māri-kāī</td>
<td>Māri-kāī</td>
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<td>Ham mārāt-hai</td>
<td>Maī mārāū</td>
<td>Maī mārāt-hai, maī mārāt-hai</td>
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<tr>
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<td>Tū mārāt-hūts</td>
<td>Tūī mārēs</td>
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<tr>
<td>182. We beat</td>
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<td>Ham mārāt-hai</td>
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<tr>
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<td>Wai mārāt-hāthen</td>
<td>Uī mārāt-hai</td>
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<td>Ham mārē</td>
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<tr>
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<td>Tūī mārē-rahē</td>
<td>Tūī mārē-rahē</td>
<td>Tūī mārē</td>
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<tr>
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<td>Uī māris</td>
<td>Uī māris-rahāi</td>
<td>Wā māris</td>
</tr>
<tr>
<td>-----------------------</td>
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<tr>
<td>On ahī</td>
<td>Unhī hai, bāhī, haṅī.</td>
<td>Wō-man āy, hai, havai.</td>
<td>O-māṅā āhen.</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mōy rāhī</td>
<td>Maṅī rāhī.</td>
<td>Maṅī rāhēw.</td>
<td>Maṅī rahon.</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tōy rāhē</td>
<td>Tē rāhē, rāhes.</td>
<td>Tuṅ rāhēs.</td>
<td>Tuṅ rāhes.</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Ŭ rāhīs</td>
<td>Ŭ rāhīs.</td>
<td>Wō-har rāhīs.</td>
<td>Ŭ rāhīs.</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham rāhīl</td>
<td>Ham rāhē.</td>
<td>Ham-man rāhen.</td>
<td>Āmō-māṅā rāhē.</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tōy rāhīl</td>
<td>Tum rāhē.</td>
<td>Tum-man rāhek.</td>
<td>Tumō-māṅā rāhen.</td>
<td>166. You were.</td>
</tr>
<tr>
<td>On rāhēli</td>
<td>Un rāhin.</td>
<td>Wō-man rāhin.</td>
<td>O-māṅā rāhin.</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Hob</td>
<td>Hōwek-lā.</td>
<td>Hōnā.</td>
<td>......</td>
<td>169. To be.</td>
</tr>
<tr>
<td></td>
<td>Ḥōy-ke.</td>
<td>Ḥō-ke.</td>
<td>Ḥobār rāhīs.</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mōy hōi jāteū</td>
<td>Mōy hōy sakā-ḥē.</td>
<td>Maṅī hōhāl.</td>
<td>Maṅī hai pār-hē.</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mōy hōi jāb</td>
<td>Maṅī hōt-hē.</td>
<td>Maṅī hōhāl.</td>
<td>......</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td></td>
<td>Mō-lā hōn chāhī.</td>
<td>Maṅī hūye rāhe hniṅī.</td>
<td>......</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Ham mār-thai</td>
<td>Ham mārāt-āhē.</td>
<td>Ham-man mār-than.</td>
<td>Āmō-māṅā mār-thāmā</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>English</td>
<td>Awadhí (Gonda)</td>
<td>Awadhí (Central Pahari style)</td>
<td>Awadhí (Bakwari, Unnao)</td>
<td>Bagheli (Hawa)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>-------------------------------</td>
<td>--------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ham márën</td>
<td>Ham māṛ</td>
<td>Ham māṛ-raha</td>
<td>Ham márën</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tum māṛ</td>
<td>Tum māṛ</td>
<td>Tum māṛ-raha</td>
<td>Tū māṛa</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Wai māṛin</td>
<td>Wai māṛin</td>
<td>Un māṛ-raha</td>
<td>Un māṛin</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ham mārat-ha</td>
<td>Ham mārat-ha</td>
<td>Māl mārat-ha</td>
<td>Māl jāt-ha</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ham mārat-raha</td>
<td>Ham mārat-raha</td>
<td>Māl mārat-raha</td>
<td>Māl māṛ jāt-ha</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Ham māṛen</td>
<td>Ham māṛ-chuḳ-ha</td>
<td>Māl māṛ-ha</td>
<td>Māl māṛ-ha</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Māl māṛ sakat-ha</td>
<td>Chāhē ham māṛ</td>
<td>Māl māṛ sakat-ha</td>
<td>Māl māṛ sakat-ha</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Ham māṛab</td>
<td>Ham māṛab</td>
<td>Māl māra</td>
<td>Māl māra</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ū māṛ</td>
<td>Ū māṛi-ha</td>
<td>Wō māṛi-ha</td>
<td>Wō māṛi-ha</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ham māṛab</td>
<td>Ham māṛab</td>
<td>Ham māṛi-ha</td>
<td>Ham māṛi-ha</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
<td>Tū māṛi-ha</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Wai māṛi-ha</td>
<td>Wai māṛi-ha</td>
<td>Wai māṛi-ha</td>
<td>Wai māṛi-ha</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Ham-kā mārat-kā chāḥi</td>
<td>Ham-kā mārat-kā chāḥi</td>
<td>Māḷ-kā mārat-kā chāḥi</td>
<td>Māḷ-kā mārat-kā chāḥi</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Ham māṛ gayen-ha</td>
<td>Ham māṛi ā-n̪i</td>
<td>Māl māṛ gayen-ha</td>
<td>Māl māṛ gayen-ha</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Ham māṛ gayen-raha</td>
<td>Ham māṛi ā-r̪a</td>
<td>Māl māṛ gayen-raha</td>
<td>Māl māṛ gayen-raha</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Ham māṛ jāb</td>
<td>Ham māṛ jāb</td>
<td>Māl māṛ jāb</td>
<td>Māl māṛ jāb</td>
</tr>
<tr>
<td>205. I go</td>
<td>Ham jāt-ha</td>
<td>Ham jāt-ha</td>
<td>Māl jāt-ha</td>
<td>Māl jāt-ha</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Ū jāt-ha</td>
<td>Ū jāt-ha</td>
<td>Wō jāt-ha</td>
<td>Wō jāt-ha</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ham jāt-ha</td>
<td>Ham jāt-ha</td>
<td>Ham jāt-ha</td>
<td>Ham jāt-ha</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
<td>Tū jāt-ha</td>
</tr>
<tr>
<td>210. They go</td>
<td>Wai jāt-ha</td>
<td>Wai jāt-ha</td>
<td>Wai jāt-ha</td>
<td>Wai jāt-ha</td>
</tr>
<tr>
<td>211. I went</td>
<td>Ham gayen</td>
<td>Ham gayen</td>
<td>Māl gayen</td>
<td>Māl gayen</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gaye</td>
<td>Tū gaye</td>
<td>Tū gaye</td>
<td>Tū gaye</td>
</tr>
<tr>
<td>213. He went</td>
<td>Ū āgā</td>
<td>Ū āgā</td>
<td>Wō āgā</td>
<td>Wō āgā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ham gayen</td>
<td>Ham gayen</td>
<td>Ham gayen</td>
<td>Ham gayen</td>
</tr>
<tr>
<td>Baghali (Rewa)</td>
<td>Gondali (Madilia)</td>
<td>Chhotiagathi (Balpur)</td>
<td>Singhania (Sonpur State)</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------</td>
<td>-----------------------</td>
<td>-------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Ham márli</td>
<td>Ham máre-rahé</td>
<td>Ham-man máren</td>
<td>Ám-mána máriś</td>
<td>188. We boat (Past Tense)</td>
</tr>
<tr>
<td>Tóy márli</td>
<td>Tum máre-rahó</td>
<td>Tum-man márew</td>
<td>Tum-mána máriś</td>
<td>189. You boat (Past Tense)</td>
</tr>
<tr>
<td>On márli</td>
<td>Un márin-rahai</td>
<td>Wó-man márin</td>
<td>Ö-mána márin</td>
<td>190. They boat (Past Tense)</td>
</tr>
<tr>
<td>Móy márnt-rahílo</td>
<td>Mái márnt-rahó</td>
<td>Mái márnt-rahíw</td>
<td>Mái márnt-rahíh</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Móy márnt-rahílo</td>
<td>Mái márnt-rahó</td>
<td>Mái márnt-rahíw</td>
<td>Mái márnt-rahíh</td>
<td>193. I had been.</td>
</tr>
<tr>
<td>Móy már-čoś</td>
<td>Mái már sakat-ho</td>
<td>Mái már-čoś</td>
<td>Mái már-čoś pār-hú</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Móy márům</td>
<td>Mái márům</td>
<td>Mái márům</td>
<td>Mái márům</td>
<td>195. I shall boat.</td>
</tr>
<tr>
<td>Tóy máribé</td>
<td>Tum már-hó</td>
<td>Tái már-hó</td>
<td>Tuí márihas</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Ú mári</td>
<td>Ú már-hi</td>
<td>Wó márihai, mári, már-hi</td>
<td>O már-he</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Ham márab</td>
<td>Ham már-hé</td>
<td>Ham-man márab, márāhan</td>
<td>Ám-mána márāma</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Tóy máribé</td>
<td>Tum már-hó</td>
<td>Tum-man márāhan</td>
<td>Tum-mána márāha</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>On márlihi</td>
<td>Un már-hi</td>
<td>Wó-man márlihai</td>
<td>Ö-mána már-hé</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>........</td>
<td>Mo-lai márān chāhi</td>
<td>Mái már-rahitei</td>
<td>Mái már-rahthā</td>
<td>201. I should boat.</td>
</tr>
<tr>
<td>Móy már āryei</td>
<td>Mái már āryei-gāru</td>
<td>Mó-lai márnt-rahini</td>
<td>Mái márā jā-rahā</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Móy már āryei</td>
<td>Mái már āryei-gāru</td>
<td>Mó-lai márthi</td>
<td>Mái márā jāc-rahā</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Móy jāthū</td>
<td>Mái jāt-hū</td>
<td>Mái jāthū</td>
<td>Mái jā-hū</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tóy jāthyoś</td>
<td>Tóy jāt-his</td>
<td>Taǐ jāthas</td>
<td>Tuǐ jā-has</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Ú jāthai</td>
<td>Ú jāt-hai</td>
<td>Wó jāthai</td>
<td>O jā-ho</td>
<td>207. He goest.</td>
</tr>
<tr>
<td>Ham jāthai</td>
<td>Ham jat-hi</td>
<td>Ham-man jāthai</td>
<td>Ám-máne jā-hā</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tóy jāthnaye</td>
<td>Tum jāt-hó</td>
<td>Tum-man jāthnaye</td>
<td>Tum-mána jā-ha</td>
<td>209. You go.</td>
</tr>
<tr>
<td>On jāthnaye</td>
<td>Un jat-hai</td>
<td>Wó-man jāthnaye</td>
<td>Ö-mána jā-hen</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Móy gayal rahleli</td>
<td>Mái gaye</td>
<td>Mái gaye</td>
<td>Mái jāc rahen</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tóy gayal rahleli</td>
<td>Tóy gaye</td>
<td>Tóy gaye</td>
<td>Tuǐ gae</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Ú gayal rahal</td>
<td>Ú gal</td>
<td>Wó gae</td>
<td>O gae</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Ham gayal rahleli</td>
<td>Ham gaye</td>
<td>Ham-man gayen</td>
<td>Ám-mána gae</td>
<td>214. We went.</td>
</tr>
</tbody>
</table>

B. Hindi—275
220. What is your name?  Tuhár ká náw hai?  Tohár náw káw ahài?  Tuhár ká náw hai?
221. How old is this horse?  I ghóta katik din-káli hai?  Kh ghópauná-káli umir káw ahài?  Kh mukhá-káli umir ká hoi?
222. How far is it from here to Kashmir?  Jhá-sé Kasmir katik dór hai?  Kasmir hí-té katná pálá dór hai?  Kasmir hí-té kót-té dór hai?
223. How many sons are there in your father's house?  Tuhlé háp-ká ghar-má ká biótwa hai?  Tohár háp-ká parwxá-má ká biótwa hai?  Tumháro háp-ká ghar-má ká biótwa hai?
224. I have walked a long way.  Ham-áj balát ñóh káchán.  Ham-áj balát swáj balá.  Áj mút balát chalá hu.  Áj mút balát chalá hu.
227. Put the saddle upon his back.  Úkár píttá-píttá ká hír mái káhini-sé bhwá hái.  Úkár píttá-píttá ká hír mái káhini-sé bhwá hái.  Úkár píttá-píttá ká hír mái káhini-sé bhwá hái.  Úkár píttá-píttá ká hír mái káhini-sé bhwá hái.
228. I have beaten my son with many stripes.  Ham wókí ká biótwa kái ñóh bét máre.  Ham wókí ká biótwa kái ñóh bét máre.  Ham wókí ká biótwa kái ñóh bét máre.  Ham wókí ká biótwa kái ñóh bét máre.
229. He is grazing cattle on the top of the hill.  Ó parxáit-ká chótít-par gotuy charawát-hái.  Ó parxáit-ká chótít-par gotuy charawát-hái.  Ó parxáit-ká chótít-par gotuy charawát-hái.  Ó parxáit-ká chótít-par gotuy charawát-hái.
230. He is sitting on a horse under that tree.  Ó wáti bértwa-kái táre ghóta-píjá paíhán.  Ó wáti bértwa-kái táre ghóta-píjá paíhán.  Ó wáti bértwa-kái táre ghóta-píjá paíhán.  Ó wáti bértwa-kái táre ghóta-píjá paíhán.
231. His brother is taller than his sister.  Ó-kár bhiái apínin bhwá hói lóh hái.  Ó-kár bhiái apínin bhwá hói lóh hái.  Ó-kár bhiái apínin bhwá hói lóh hái.  Ó-kár bhiái apínin bhwá hói lóh hái.
232. The price of that is two rupees and a half.  Ó-kár dam hái rupáity hái.  Ó-kár dam hái rupáity hái.  Ó-kár dam hái rupáity hái.  Ó-kár dam hái rupáity hái.
234. Give this rupees to him.  I rupáiti o-ká dáa ñúd.  I rupáiti o-ká dáa ñúd.  I rupáiti o-ká dáa ñúd.  I rupáiti o-ká dáa ñúd.
235. Take those rupees from him.  Ó rupáiti un-né lád.  Ó rupáiti un-né lád.  Ó rupáiti un-né lád.  Ó rupáiti un-né lád.
237. Draw water from the well.  Íná-só pání bhránu.  Íná-só pání bhránu.  Íná-só pání bhránu.  Íná-só pání bhránu.
240. From whom did you buy that?  Tu ká o-ká mol láhu?  Tu ká o-ká mol láhu?  Tu ká o-ká mol láhu?  Tu ká o-ká mol láhu?
Tāy gayal rahle
On gayal rahli
Jātā
Jāt-jāt
Gayal
Tēr nāu kā hā?
I ghōr kītnā hūray hā?
Indā-ke Kāzmir kītnā durhiā hā?
Tēr bāp-ke ghar-mē kai-trā laheī-
Aja maī bahun durhiā-la aśūr?
Mē kakh-ke laikā o-kī kar bahīnā-
Ujār ghōr-ke palaichā gharā dhul nahu.
Okhyā pithā palaichā dhan-
de.
Okhyā laikā mātākakhā
davāık-ke chak-sū māryā
U gōhmā-ke gocopā upar charūtsāhā.
U rukh-ke tēt gōhpā-ke jāt bhītāहā.
U-kī kar bhai dūghā hais ājan bahīnā-śāh.
Wē-kār nūl dō rupāa aur ālā hā.
Hanār daddā wē kuriyāū-
I rupāa o-lā dē-
Uu rupāīnā-ke o-kār-sū lā-
Lā kar khab mār-ke, o-lā
Kawī-āu pānī jhikā
Hamār āgu gēg
Kā-ke kar laikā tumhār (or tēt) pichhā ātī hā?
Kāyē tē tōū mūlītē?
Gāw-ke kūkān-dār thinnē