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VOL. VI.

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MEDIATE GROUP.

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Awadhi spoken by many Musalmans
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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, Baghelí, 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 Bhakár, Sarguja and Korea, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandra, and the greater part of Chhattisgarh with its feudatory States.

The three dialects of Eastern Hindi closely resemble each other. Indeed, Baghelí 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 Maráthi and Oriya, shows greater points of difference; but its close connection with Awadhi is nevertheless apparent. The Awadhi-cum-Baghelí dialect includes the whole Eastern Hindi area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhakár, and the districts of Jabalpur and Mandra. 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 Baghelí, 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 Tirhúri dialect spoken on the north bank of the Jamma in Fatehpur shows sufficient peculiarities to entitle it to be classed as Baghelí; and the language of the south-east of Allahabad, which is locally known as Baghelí, 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, Korea 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 157,500 square miles. The number of speakers of each dialect is roughly as follows:

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<thead>
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<th>Dialect</th>
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<tr>
<td>Awadhi²</td>
<td>16,006,000</td>
</tr>
<tr>
<td>Baghel²</td>
<td>4,612,756</td>
</tr>
<tr>
<td>Chhattisgarhi²</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>20,618,756</td>
</tr>
<tr>
<td></td>
<td>3,755,343</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, Awadhi is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihari. On page 118, I have estimated the number of these Awadhi-speaking Musalmans at 913,018, and these figures are included in the figures for Awadhi given above. Similarly, as regards Chhattisgarhi, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,005 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.

**Speakers of Eastern Hindi.**

Putting 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 Awadhi 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:

| Estimated number of speakers of Awadhi in Assam |
|                                                |
| the Lower Provinces                            |
| **Total**                                       |
| 32,990                                          |
| 111,268                                         |
| 144,258                                         |

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, Sauruseni 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 Sauruseni, 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 Sauruseni.

---

2. Compare population of Portugal, 5,016,757.
4. *I.e.*, considerably more than the population of Austria (22.835,419).
INTRODUCTION.

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

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kanaúji and Bundelkhandí. All these are descended from Śauraseni or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Nagpuri dialects of Bihári, and by Oriyá. On the south it meets forms of the Maráthí language. Bihári and Oriyá are descended from Magadhi Prakrit. Eastern Hindi is hence surrounded on two sides by languages derived from Śauraseni, and on one side by languages derived from Magadhi, and, as might be expected, is the modern representative of Ardha-Magadhi. Like it, it partakes of the nature of both the two ancient languages.

The name Hindi is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahánandá on the east; and between the Himalayas on the north and the river Nárbudá on the south. From these Bihári 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 Rajpután, 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 Benáres. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Bundelí, Kanaúji, Braj Bhákhá, and the standard Hindostání which forms the lingua franca of the greater part of India. These dialects are all various forms of one language, which I call Western Hindi. The Eastern group includes the three dialects that together form the language which I term Eastern Hindi. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.¹

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

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

In the declension of Nouns and Pronouns, Eastern Hindi closely resembles Western Bhojpuri. It has the same tendency to use an oblique form in a; 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 a. The

¹ The student is warned that the 'Eastern Hindi' of Dr. Hindle's Gaudian Grammar is not the language here given that name. That Eastern Hindi is Bihári. Dr. Hindle himself has long abandoned the name 'Eastern Hindi' and has adopted 'Bihári.'
postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is kā or kē, while, in the languages of the Eastern group it is kē or kē. It may be added that the postposition of the Locative is mā or mā, while in Bihārī it is more usually mē, 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 ə, in the East it is ə. Thus, in Western Hindi, 'my' is maērā, but in Bengali and Bihārī, it is mār. 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, aheū or aheū, I am, although, in the eastern parts of Oudh, bāteū, which is nearly the same as the Western Bhojpuri bāteū, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindōstānī, the word mārā, 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 chelā, 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 ī in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this ī is retained in most of the dialects derived from Śaurasenī Prakrit. Thus from the Sanskrit māritah, there sprang the Śaurasenī māridō, afterwards corrupted to māridō from which came the Braj Bhākhā mārgan, in which the y represents the original Sanskrit and Prakrit ī. The change of ī to y is one of spelling rather than of pronunciation. We may, therefore, say that this ī or y is typical of the past tenses of the group of dialects which are sprung from Śaurasenī Prakrit.

Turning now to the languages derived from Māgadhī Prakrit, we see an altogether different state of affairs. In the Śaurasenī languages, the t of māritah and chalitah has first been softened to ï and then has altogether disappeared. In the Māgadhī languages, we find in its place the letter t. Thus, 'struck' in Bengali is mārā, and in Bihārī māraī. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindōstānī. 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 'mārā, struck, am, by me,' and unites the whole into one word, 'mārām.' 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.
The particular enclitic pronouns which are used in the Māgadhi-derivatives 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 Sauraseni and of the Māgadhi languages. The typical 2nd person singular of its past tense is not the Māgadhi *i*, but the Sauraseni *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*, *e*, 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>mār-i.</td>
<td>mār-*I-i.</td>
</tr>
<tr>
<td>Thou struckest.</td>
<td>mār-i-s.</td>
<td>mār-*I-as.</td>
</tr>
<tr>
<td>He struck.</td>
<td>mār-i-t.</td>
<td>mār-*I-ar.</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 Sauraseni dialects, and, on the other, with Bhojpuri, even more clearly:

mār-ar.  
mār-ya.  
mār-ya-ar.

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 *yas*, 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 sās saying words like *kahis*; 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 Sauraseni and Māgadhi Prakrit.

In this tense, Eastern Hindi has another strong point of resemblance with the Sauraseni group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronoun 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 Muhammad and Tulsi Das 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 *nī*, 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 Sauraseni 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 ə māris, in which ə is in the Nominative case, and means ‘he’; but in Unao in Western Oudh, the expression used is əi māris, in which əi is in the oblique form and means ‘by him.’ The Nominative Singular of əi is əi.

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 chalīṣkyati, and the second chalītayam used impersonally. We shall first trace the former into the modern languages. In Śaurasenī it first became chalīṣnī, with the same elision of t that we noticed in the case of the past participle. Then the two ə’s became changed to h, and we have chalīhā. This form has survived to the present day and in Brāj Bhākhā and other Śaurasenī derived dialects means ‘he will go.’ The whole tense is thus conjugated in Brāj Bhākhā.

Sing.  
1. mārhā, I shall strike.  
2. mārhāi  
3. mārhāi

Plur.  
mārhā
mārhā
mārhā

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

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 chalītayam, it is to be gone, equivalent in meaning to the Latin evītum. 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 chalītayam becomes in both Prakrits chalīdavān, and, thence, chalīvan, and we find the next stage of growth in the word chalāba, in the Eastern Hindi of Tulsi Dāś. It is here used as a pure future, and is not changed either for person or number. Chalāba means ‘I, thou, he, we, you, they will go.’ The explanation is the original meaning in Sanskrit. As in that language, the word literally means ‘it is to be gone.’ Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

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

Sing.  
1. mār-əb-a, I shall strike.  
2. mār-əb-i  
3. mār-əb-i

Plur.  
mār-əb-a  
mār-əb-i  
mār-əb-i

¹ The chalābhī which we meet as the future in the ordinary Hindūstānī 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 ́, in this case mārub-. It is, however, unable to make up its mind about the third person. In Maithili and Magahi it uses the present participle somewhat clumsily for this person of the future, but in Bhojpuri it takes refuge in the ́h-future which we have just met in the Śaurāseni dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpuri future is therefore as follows:—

Sing.  
1. mār-́o-́, I shall strike,  
2. mār-́o-  
3. mārhāt

Plur.  
mār-́ab.  
mār-́o-́  
mārīhāt

In the two first persons, the terminations are euclitic 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, mārī, is so abraded, that it fails to show clearly the marks of its origin.

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

Sing.  
1. mār-lí-́, I shall strike,  
2. mār-lio-és  
3. mārīhāt

Plur.  
mār-́ab.  
mār-lio-és  
mārīhāč

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

Sing.  
1. mārīhā ̃ ̃ ̃, I shall strike,  
2. mārīhāt  
3. mārīhāt

Plur.  
mārīhāt.  
mārīhāt.  
mārīhāt.

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

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

Sing.  
1. mār-́e-́, I shall strike,  
2. mār-́ ̃ ̃ ̃ or mārīhāes  
3. mārī

Plur.  
mār-́ab.  
mār-́ ̃ ̃ ̃ ̃ ̃ ̃ ̃ ̃ or mārīhāes  
mārīhāt.

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

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

Sing.  
1. mārīhāt, I shall strike,  
2. mār-́o-  
3. mārīhāt

Plur.  
mār-́ab or mārīhān.  
mārīhān.  
mārīhāt.

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindi occupies an intermediate position between that of the Māgadhī languages of the East, and that of the Śaurāseni languages of the West.
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 Māgadhī or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Śaurasenī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhī 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 BAISWĀRĪ.

The word 'Awadhi' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term. Awadhi is spoken throughout Oudh, except in the District of Hardoi, in which Kanauni 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 Bagheli 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 Kanauni; in Fatehpur, with the same language, and also with Bundelkhaṇḍī; and in South-Eastern Allahabad with Western Bhojpuri and with Bagheli; but taken as a whole, and considering the grammar only, Awadhi is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

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

Besides being spoken in its proper area as above described, Awadhi is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihāri is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaifarapur. This Musalmān dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihāri, 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 Pûrbi 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 Tul’si Dás ‘Old Pûrbi.’ The word ‘Pûrbi’ means literally ‘the language of the East,’ and can, without violating the strict truth, be applied to Awadhi by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpuri spoken in Azamgarh and the surrounding districts, and its application to Awadhi tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Estimated number of speakers of Awadhi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fyzalad</td>
<td>925,000</td>
</tr>
<tr>
<td>Sultanpur</td>
<td>1,185,750</td>
</tr>
<tr>
<td>Gonda</td>
<td>1,438,000</td>
</tr>
<tr>
<td>Bahraich</td>
<td>834,000</td>
</tr>
<tr>
<td>Partapgarh</td>
<td>910,000</td>
</tr>
<tr>
<td>Rae Barelli</td>
<td>1,012,500</td>
</tr>
<tr>
<td>Unnao</td>
<td>909,000</td>
</tr>
<tr>
<td>Lucknow</td>
<td>685,000</td>
</tr>
<tr>
<td>Bareniki</td>
<td>1,035,500</td>
</tr>
<tr>
<td>Sitapur</td>
<td>1,071,000</td>
</tr>
<tr>
<td>Kheri</td>
<td>885,000</td>
</tr>
<tr>
<td>Fatehpur</td>
<td>438,500</td>
</tr>
<tr>
<td>Allahabad</td>
<td>1,485,300</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>14,173,750</strong></td>
</tr>
</tbody>
</table>

These figures do not include the Musalmâns who speak Awadhi in the Bihâri-speaking area. These I have estimated at 918,813; vide p. 118. They also do not include the Awadhi-speaking inhabitants of the Nepal Tarai. Regarding these, no figures are available, but we may safely put them down at least a million, so that we are justified in saying that there are at least 16,000,000 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.* ‘Hindustânî.’ 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 ‘Hindustânî’ 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 200,000 of these speak Western Bhojpuri.
2 See p. 78.
3 Include 3,000 Thars, who speak corrupt Awadhi.
4 See p. 92.
Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>4,000</td>
</tr>
<tr>
<td>Bankura</td>
<td>600</td>
</tr>
<tr>
<td>Birbhum</td>
<td>2,500</td>
</tr>
<tr>
<td>Midnapore</td>
<td>9,800</td>
</tr>
<tr>
<td>Hooghly</td>
<td>1,600</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>1,500</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>2,400</td>
</tr>
<tr>
<td>Rangpur</td>
<td>700</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,500</td>
</tr>
<tr>
<td>Fassan</td>
<td>3,800</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>700</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>2,000</td>
</tr>
<tr>
<td>Kash-Bihar (State)</td>
<td>750</td>
</tr>
<tr>
<td>Dacca</td>
<td>3,200</td>
</tr>
<tr>
<td>Faridpur</td>
<td>600</td>
</tr>
<tr>
<td>Banskeraungo</td>
<td>300</td>
</tr>
<tr>
<td>Mymensingh</td>
<td>9,200</td>
</tr>
<tr>
<td>Chittagong</td>
<td>400</td>
</tr>
<tr>
<td>Noakhali</td>
<td>64</td>
</tr>
<tr>
<td>Tippera</td>
<td>500</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>3,214</td>
</tr>
<tr>
<td>Cuttack</td>
<td>220</td>
</tr>
<tr>
<td>Puri</td>
<td>230</td>
</tr>
<tr>
<td>Balesore</td>
<td>730</td>
</tr>
</tbody>
</table>

**Total A**                                     **111,258**

¹ In the Census reports of those two Provinces, the multiform language is named Hindi, not Hindustani. Whichever form 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>3,200</td>
</tr>
<tr>
<td>Sylhet</td>
<td>13,850</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,900</td>
</tr>
<tr>
<td>Kamrup</td>
<td>500</td>
</tr>
<tr>
<td>Darrang</td>
<td>1,100</td>
</tr>
<tr>
<td>Newgong</td>
<td>650</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>2,500</td>
</tr>
<tr>
<td>Lakhipur</td>
<td>4,000</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>50</td>
</tr>
<tr>
<td>Khasi and Jaintia Hills</td>
<td>200</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32,250</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, Bihâri 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:

- Total number of people speaking Awadhi at home, say: 16,000,000
- Estimated number of people speaking Awadhi elsewhere in the Lower Provinces: 111,258
- Ditto ditto Assam: 32,250
- **Total**: 16,143,548

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 fame of Awadhi was sealed by its greatest poet Tulâsi Dâs, who wrote his Râmâyan 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 Tulsī Dās, 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 lift of the chaupāis and dōhās which form the heroic metre of the modern vernaculars of Hindūstān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tulsī Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jāiśī, whose admirable epic the Padumāwati, is the first work of importance in it. He flourished in the reign of the Emperor Shēr Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sen, the king of Chittaur, and of the siege and ultimate sack of that city by Alāū-d-dīn Khilji, and deserves the serious study of every one who is interested in Awadhi literature.

Since the time of Tulsī Dās, there have been hundreds of writers in the Awadhi language. The entire Sanskrit Mahābhārata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindūstān. 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 Hindūstān, 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 Gérin 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 Bāmāyān of Tulsī Dās, also the Colloquial dialects of... Awadhi, etc., etc., 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 Tulsī Dās, the latter under the name of Old Balāwādi. In the first edition it was called Old Pūrāni.


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 Bāmāyān.

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


The Deva-nagari and the Kaithi characters are both used in writing Awadhī. 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 Deva-nagari. A deed of arbitration is extant which was drawn up by Tulsi Dās himself. The introductory verses are in Awadhī and are written in Deva-nagari. The body of the deed is in the Persian language and character, and the signatures are some in Deva-nagari, some in Kaithi, and some in the Persian character.

As in Bihārī, there is a short e as well as a long one, and a short o as well as ā. Also a short ā and a short ō. In printing in the Deva-nagari character, these are represented by ए, ऐ, ओ and ऐ, respectively.

In writing Awadhī the short e is often written and pronounced ya, and the short o written and pronounced wa, respectively. Similarly the long ā is written and pronounced yā, and the long ō, wā.

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>tehī</td>
<td>tyahī.</td>
</tr>
<tr>
<td>wohī</td>
<td>wawahī.</td>
</tr>
<tr>
<td>ēk dēs</td>
<td>yah dēs.</td>
</tr>
<tr>
<td>mohī</td>
<td>wawahī.</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 Awadhī 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 Awadhī area, but, to judge from the specimens, the forms in is and in are more common in the Eastern, while those in ai and ai 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 Awadhī, 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 me, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is ut māris, literally, 'by-him struck,' the pronoun ut being in the oblique form, the nominative of which is wō. 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 Das. The s of māris 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 Bihari, as if it were active.
## AWADHĪ SKELETON GRAMMAR.

### I.—NOUNS.

Three forms: 
- Short: ghār, a house.
- Long: ghārā, a house.
- Redundant: ghārāṇā, a house.

**Declension.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>ghar, a house</th>
<th>gharā, a house</th>
<th>nārī, a woman</th>
<th>nārī, a woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obl.</td>
<td>gharō, a house</td>
<td>gharō, a house</td>
<td>gharō, a house</td>
<td>gharō, a house</td>
<td>gharō, a house</td>
</tr>
<tr>
<td>Plur.</td>
<td>Noun</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
</tr>
<tr>
<td>Obl.</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
<td>gharānā, a house</td>
</tr>
</tbody>
</table>

An instrumental singular is formed in ən, as mādānā, by hunger.

**Adjectives** change for gender. Thus əpān, own, fem. əpāri; əs, each, əs; əkār, his, əkārī. The change is, however, frequently neglected.

### II.—PRONOUNS.

<table>
<thead>
<tr>
<th>L.</th>
<th>Thou.</th>
<th>Year hon.</th>
<th>This.</th>
<th>That.</th>
<th>Who</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
</tr>
<tr>
<td>Obl.</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
</tr>
<tr>
<td>Gen.</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
<td>ən</td>
</tr>
</tbody>
</table>

(Kū is often spelt yūhī, and Chỉ wūhī.)

What ə is ən, ən; obl. ən, ən, ən. Anything, something, is kūhī. əpān is *self*; *own* is əpān, obl. əpān.

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

**Present, I am, etc.**

### FORM I.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bāṣī,</td>
<td>bāṣī</td>
</tr>
<tr>
<td>2 bāṭa, bāṭa,</td>
<td>bāṭa, bāṭa,</td>
</tr>
<tr>
<td>3 bāṭar, bāṭar,</td>
<td>bāṭar, bāṭar,</td>
</tr>
</tbody>
</table>

**Past, I was, etc.**

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

**Form II.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 raḥē</td>
<td>raḥē</td>
</tr>
<tr>
<td>2 raḥē, raḥē,</td>
<td>raḥē, raḥē,</td>
</tr>
<tr>
<td>3 raḥē, raḥē,</td>
<td>raḥē, raḥē,</td>
</tr>
</tbody>
</table>
### B. Finite Verb. Transitive.

**Infinite:**
- *daıkha*

**Pres. Part. Act.:**
- *daıkha*

**Past. Part. Pass.:**
- *daıkha*

**Fut. Part. Pass.:**
- *daıkha*

**Conjunct Participle:**
- *daıkha*hī, ke.

**Pres. Conj.: (if) I see, etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
<th>Imperative, see thou, etc.</th>
<th></th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td>2 sg. <em>daıkha, daıkha</em></td>
<td>1</td>
<td><em>daıkha</em></td>
</tr>
<tr>
<td>2</td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td>2 pl. <em>daıkha, daıkha, daıkha</em></td>
<td>2</td>
<td><em>daıkha</em></td>
</tr>
<tr>
<td>3</td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td>Respectful <em>daıkha</em></td>
<td>3</td>
<td><em>daıkha, daıkha, daıkha</em></td>
</tr>
</tbody>
</table>

**Past, I saw, etc.**

**Past Conditioned (if) I had seen, etc.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha, daıkha, daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
</tr>
<tr>
<td>2</td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha, daıkha, daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
</tr>
<tr>
<td>3</td>
<td><em>daıkha, daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha, daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
</tr>
<tr>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha, daıkha</em></td>
<td><em>daıkha</em></td>
<td><em>daıkha</em></td>
</tr>
</tbody>
</table>

*Present, I see, etc. daıkha aŭli, etc.; Imperfect, I was seeing, daıkha rahe, etc.*

*Perfect, I have seen, etc.*

**In the case of Intransitive Verbs, the Past is conjugated like rahe.**

### Irregular Verbs.

The Past Participle of *daikha* to go, is *ga, pă, gai or gay* (fem. *păi* or *gany* (fem. *gani*). That of *daikha*, to become is *kha, kha, kho* or *khu* (fem. *kho*), or *khana* (fem. *khāna*). Those of *harah*, to be; *ha*, to give, and *ha*, to take, etc., are *khar, dīh*, and *hīh*, respectively. The Past of these verbs may also be *kha*, he made; *dāh*, he gave; and *līh*, he took, respectively.

Verbs whose roots end in vowels generally take *w* not *y* as the junction letter. Thus, *lōmōki*, not *lomāki*, made; *dō* to come has its past *dy*, he came. Verbs whose roots end in *n*, often form the past in *n*, as in *dayā*, he felt pity; *risāna*, he was angry.

In other respects, the grammar closely follows Standard Hindi.
As its name implies, Baghelî is the language of the Baghêls, 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 Riwâî, from Rewa, properly spelt Rîwâ, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakár, 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 Bihârî and Bundêli respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Baghelî is spoken which is more or less mixed with the latter language. Baghelî 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 Bundêli. The resemblance between the language of Banda and Baghelî had, however, been recognised, and it has been long erroneously accepted that, therefore, Bundêli and Baghelî 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 Bundêli but Baghelî.

On the north Baghelî is bounded by the impure Awadhi 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 Marâî is the principal, spoken in Balaghat, and, on the west and southwest, it is bounded by Bundêli.

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

<table>
<thead>
<tr>
<th>Area in which spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baghelkhand Agency</td>
<td>2,680,000</td>
</tr>
<tr>
<td>Chand Bhakár</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>3,392,126</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 Baghelî, is more and more mixed with Bundêli as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Nihattha, in which the Bundêli predominates, and, we may say, that we have a form of Bundêli mixed with Baghelî. 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. 182 and ff.

<table>
<thead>
<tr>
<th>Name of broken dialect</th>
<th>District where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trihari</td>
<td>Fatehpur</td>
<td>197,700</td>
</tr>
<tr>
<td></td>
<td>Banda</td>
<td>25,000</td>
</tr>
<tr>
<td></td>
<td>Hamirpur</td>
<td>3,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>225,700</td>
</tr>
<tr>
<td>So-called Bundeli</td>
<td>Banda</td>
<td>236,200</td>
</tr>
<tr>
<td>Gahar</td>
<td></td>
<td>243,400</td>
</tr>
<tr>
<td>Jipar</td>
<td></td>
<td>114,500</td>
</tr>
<tr>
<td>Banaphari</td>
<td>Hamirpur</td>
<td>5,000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>824,800</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 Baghelih, but are more or less mixed with Marathi and Bundeli. 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>Marar</td>
<td>Mandla</td>
<td>52,700</td>
</tr>
<tr>
<td>Pauri</td>
<td>Balaghat</td>
<td>41,300</td>
</tr>
<tr>
<td></td>
<td>Bhandara</td>
<td>1,700</td>
</tr>
<tr>
<td></td>
<td></td>
<td>43,000</td>
</tr>
<tr>
<td>Kamlihar</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Ojha</td>
<td>Chhindwa</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>93,830</td>
</tr>
</tbody>
</table>

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

| Number of speakers of Baghelih at home | 3,892,125 |
| Broken Dialects of the West            | 824,800   |
| Dialects of the South                  | 95,830    |
| Total                                 | 4,612,756 |

Baghelkhand has not been rendered famous by any great writer, though the Mahārājas of Rewa have long been renowned for the favour shown by them to literature. Mahārāja Rām Chand Singh's court was for a time adorned by the well-known singer and poet Tānu Sānī, till he was called to the Emperor Akbar's capital in the year 1563. Mahārāja Nōjā Rām is said to have given the poet Hari-nāth, who flourished in 1587, a tāhkh of rupees for a single verse. Mahārāja Bīswā-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 Baghelī,' and amongst his works may be mentioned a play entitled the Ānand Bhagwanda, and an esteemed commentary on the
Vinaya-patricka of Tulśi-dās. His successor, Mahārājā Sir Raghu Rāj Sīṅgh, 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 Aṭṭandāmdhūṣī, a history of Hanuman, entitled the Sundar-satak, the Rukmini-pariśraya, the Bhakti-bilās, and other works.

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

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


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

As already stated, Bagheli 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 Bagheli differs are that it is fond of adding the enclitic word te or tei 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 h instead. Thus, while Awadhi has dekkhala, I will see, Bagheli has dekhi.la.

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 Rewa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Bagheli, is really Awadhi. Hence, in this skeleton grammar, one typical sign of Bagheli is wanting. The typical letter of the future is both e or b and h. The whole is, in fact, merely a quaintly spelt Awadhi. Attention may be drawn to the spelling of the personal pronouns, in which wo is written for o, and wa 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 Bagheli.
I.—NOUNS. Typical Declension.

Sing.

Nom. ka₆₃, a horse.

Obl. ka₆₃.

Plur.

Nom. ka₆₃, ka₆₃.

Obl. ka₆₃, ka₆₃.

Postpositions—

ka₆₃, ka₆₃, to (also denotes Accusative).

I, 3, 13, from.

na, in.

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></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>k₆₃.</td>
<td>t₇₃.</td>
<td>ap₆₃₆₃.</td>
<td>...</td>
<td>y₃₃.</td>
<td>u₆₃.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ob.</td>
<td>ka₆₃.</td>
<td>man₆₃.</td>
<td>t₇₃.</td>
<td>...</td>
<td>y₃₃.</td>
<td>u₆₃.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>man₆₃.</td>
<td>t₇₃</td>
<td>...</td>
<td>...</td>
<td>y₃₃, y₃₃, etc.</td>
<td>u₆₃, k₆₃, etc.</td>
<td>etc.</td>
<td>etc.</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>ma₆₃.</td>
<td>t₇₃.</td>
<td>...</td>
<td>...</td>
<td>e, um.</td>
<td>e, um.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ob.</td>
<td>ma₆₃.</td>
<td>t₇₃.</td>
<td>...</td>
<td>...</td>
<td>y₃₃, y₃₃, etc.</td>
<td>e, um.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gen.</td>
<td>ma₆₃.</td>
<td>t₇₃</td>
<td>...</td>
<td>...</td>
<td>y₃₃-k₆₃, etc.</td>
<td>e, um, etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

*What?* is ke₆₃, ob. ke₆₃, or ke₆₃. * Anyone,* * someone,* is ke₆₃, ke₆₃, ob. form the same. * Anything* is ke₆₃.

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

I.—Present, I am, etc.

<table>
<thead>
<tr>
<th></th>
<th>Present, I was, etc.</th>
<th>Past, I was, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 k₆₃. 3</td>
<td>h₃.</td>
<td>r₇₃.</td>
</tr>
<tr>
<td>2 h₃.</td>
<td>h₃.</td>
<td>r₇₃.</td>
</tr>
<tr>
<td>3 h₃, 3</td>
<td>h₃, a₃, a₃, h₃, 3</td>
<td>r₇₃.</td>
</tr>
</tbody>
</table>

II.—Present Conjunctive, etc.

(If) I become, etc.

<table>
<thead>
<tr>
<th></th>
<th>Future, I shall become, etc.</th>
<th>Past, I became, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 h₆₃.</td>
<td>h₆₃.</td>
<td>h₆₃.</td>
</tr>
<tr>
<td>2 h₆₃.</td>
<td>h₆₃.</td>
<td>h₆₃.</td>
</tr>
<tr>
<td>3 h₆₃.</td>
<td>h₆₃.</td>
<td>h₆₃.</td>
</tr>
</tbody>
</table>
BAGHÉLÍ SKELETON GRAMMAR.

B. The Finite Verbs.

The Past tenses of Transitive Verbs are conjugated actively.

Infinitive,—dēkhab, to see.

Present Passive,—Past, dēkhā, seen; Present, dēkhat, seeing; Future, I shall see, etc.: Conjunctive, dēkhā-lai, having seen.

### Present Conjunctive.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkha.</td>
<td>dēkhas.</td>
<td>dēkha.</td>
<td>dēkhas.</td>
</tr>
<tr>
<td>2</td>
<td>dēkhas.</td>
<td>dēkha.</td>
<td>dēkhas.</td>
<td>dēkha.</td>
</tr>
<tr>
<td>3</td>
<td>dēkha.</td>
<td>dēkha.</td>
<td>dēkha.</td>
<td>dēkha.</td>
</tr>
</tbody>
</table>

Future, I shall see, etc.

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

Imperative, see thou, etc.

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

Past, I saw, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
<tr>
<td>2</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
<tr>
<td>3</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
<tr>
<td>2</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
<tr>
<td>3</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
<td>dēkhab.</td>
</tr>
</tbody>
</table>

In this tense s may be substituted for ū throughout.

### Present Definite, I am seeing, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
</tr>
<tr>
<td>3</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
</tr>
</tbody>
</table>

Imperfect, I was seeing, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
</tr>
<tr>
<td>3</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
<td>dēkhat-ū.</td>
</tr>
</tbody>
</table>

Perfect, I have seen, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
<tr>
<td>2</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
<tr>
<td>3</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
</tbody>
</table>

Imperfect, I had seen, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
<tr>
<td>2</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
<tr>
<td>3</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
<td>dēkha-bā.</td>
</tr>
</tbody>
</table>

Intensive Verbs are conjugated in the Past, like Mayā, above.

C. Irregular Verbs. Hob, to become, makes its Past Participle hān. It is conjugated under head A. Similarly jāh, to go, has its Past Part, go. A root ending in ā, often changes it to ēā. They then follow the conjugation of hāb. Thus—dārā, giving; dārān, you will give. The Past Participles of jāh, to give; jāh, to take; and kūsh, to make; are tēhā, tēhā, and kūshā, respectively.
CHHATTISGARHĪ, LARIĀ, OR KHALTĀHĪ.

This dialect is commonly known by the first of the three names given above, Chhattisgarhī, 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 Khalōti. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khalātāhi, or the language of Khalōti. To the east of the Chhattisgarh plain lies the Oriya-country of east Sambalpur, and the Oriya Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhī is there called Lariā.

The head-quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oriya. Chhattisgarhī 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, Chhikhandan, 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 Khalātāhi. To the east of Bilaspur, it is spoken in the Feudatory State of Saktī, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udalpur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhī, called Surgujī, which is also spoken in the western portion of the last.

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

<table>
<thead>
<tr>
<th>District</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>153,484</td>
</tr>
<tr>
<td>Chhikhandan</td>
<td>32,979</td>
</tr>
<tr>
<td>Kawardha</td>
<td>88,000</td>
</tr>
<tr>
<td>Saktī</td>
<td>23,174</td>
</tr>
<tr>
<td>Raigarh</td>
<td>127,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>45,483</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,301,780</strong></td>
</tr>
</tbody>
</table>

Besides the above Chhattisgarhī is also spoken in the neighbouring Oriya-speaking States and in Bastar State, in which the main Aryan language is the Halāhi dialect of Marāthī, by settlers from the Chhattisgarhī, 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>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>13,141</td>
</tr>
<tr>
<td>Bamra</td>
<td>3,900</td>
</tr>
<tr>
<td>Raikhol</td>
<td>43</td>
</tr>
<tr>
<td>Sonepur</td>
<td>2,100</td>
</tr>
<tr>
<td>Patna</td>
<td>5,780</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>7,850</td>
</tr>
<tr>
<td>Oriya Tributary States</td>
<td>1,311</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>34,065</strong></td>
</tr>
</tbody>
</table>

*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>Sagruja</td>
<td>223,164</td>
</tr>
<tr>
<td>Udaipur</td>
<td>35,393</td>
</tr>
<tr>
<td>Jashpur</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384,546</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 Korwã</td>
<td>Jashpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Baigaîî</td>
<td>Balaghat, Raipur, Bilaspur, Sambalpur, State Kawardha</td>
<td>7,100</td>
</tr>
<tr>
<td>Bijnîwâri</td>
<td>Raipur, States Raigarh, Sarangarh, Patna</td>
<td>9,662</td>
</tr>
<tr>
<td>Kalângã</td>
<td>State Patna</td>
<td>600</td>
</tr>
<tr>
<td>Bhuîîî</td>
<td>States Sonpur, Patna</td>
<td>13,860</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>34,292</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 Korwã means the form which the local Aryan language, in this case Surgujia, takes in the mouth of a Korwã. Similarly, the Sadri Kël of Bamra means the form which an Aryan language, in this case the Kûrmâlâ sub-dialect of Magahi, takes in the mouth of a Kël.

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhi, viz., Kalângã and Bhuîîî. They have hitherto been classed as dialects of Oriyã. They are both clearly forms of Chhattisgarhi. Kalaângã and Bhuîîî, 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, Bhnîjîa, and Sadri Kël. An examination of the specimens of Halabi shows that it is, rather, a mixture of Chhattisgarhi, Oriyã, and Marathi, and can most conveniently be considered in connexion with the last-named language. Bastari and Bhnîjîa are only other names of Halabi. On the other hand, Sadri Kël, which is only returned from the Bamra State, is a form of Bihari spoken by aboriginal tribes. It is identical with the Kûrmâlâ sub-dialect of Magahi spoken in the Manbhum District. It is a curious little island of Bihari in the midst of an Oriyã-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>
</tr>
</thead>
<tbody>
<tr>
<td>Chhattisgarhi spoken at home</td>
<td>3,301,780</td>
<td>Chhattisgarhi in the neighbouring Orijya States</td>
<td>34,096</td>
</tr>
<tr>
<td>Surgujia</td>
<td>364,546</td>
<td>Broken Dialects</td>
<td>34,922</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>3,755,343</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. Hirālāl Kāvyopādhyāya 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 ल even in the Accusative, and the plural termination men, which may be compared with the Orijya मौदे. 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.
CHHATTISGARHĪ SKELETON GRAMMAR.

1.—NOUNS.—Plural formed by adding man (often omitted). Thus manukā, a man, manukā-man, mm. Sub, sabā, sabāh, samā, or jamād, may also be prefixed, with or without man. Thus jamād puṭ-maṇ, the daughter-in-law. An old form of the plural ends in an. Thus bali, a bullock; plnr. baliśan.

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

In Declension.—The following postpositions are added to the noun, which remains unchanged. Kā, to (also denotes accusative); la, for (also denotes accusative); bar, for; lī, sī, by, from; sī, of; a, in. The ke of the genitive does not change. Example, laṅkā, a boy; laṅkā-lā, to a boy; laṅkā-ke, of a boy; laṅkā-maṇ-ke, of boys. We sometimes find an instrumental in an, as in bāhu, by hunger. Tuākare adjectives in a, form the feminine in i, e.g. catto tā kā, a little boy; catto ṣi, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Nom.</td>
<td>mā, mañ.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>mā, mañ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>mā, mañ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>mā, mā-man.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>mā, mā-man.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Mutual Reflexive Pronoun is ṣupen or ṣupaṭ, each other. Declined regularly.

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

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I am, etc. (a) Vulgar.</td>
<td>(b) Votive.</td>
<td>I was, etc.</td>
<td></td>
</tr>
<tr>
<td>a toli.</td>
<td>toli.</td>
<td>a toli.</td>
<td>toli.</td>
</tr>
<tr>
<td>a toli.</td>
<td>toli.</td>
<td>a toli.</td>
<td>toli.</td>
</tr>
<tr>
<td>a toli.</td>
<td>toli.</td>
<td>a toli.</td>
<td>toli.</td>
</tr>
</tbody>
</table>

raha, rahā, raha, raha, raha, raha.
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.

Infinitives, or Verbal Nouns.—(1) dékhā, seeing; dékhā, dékh; (2) dékhā, to see.
Participles.—Pres. dékhāt, dékhātī, seeing; Past, dékhē, seen; Conjunctive, dékhē, having seen.

<table>
<thead>
<tr>
<th>Present Conjunctive, (IF) I see, etc.</th>
<th>Imperative, See thou, etc.</th>
<th>Future, I shall see, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dékhē</td>
<td>dékhān.</td>
<td>...</td>
</tr>
<tr>
<td>2 dékhā</td>
<td>dékhān.</td>
<td>dékhā (Hence dékhā).</td>
</tr>
<tr>
<td>3 dékhā</td>
<td>dékhā</td>
<td>dékhā.</td>
</tr>
</tbody>
</table>

(a) Vulgar.
(b) Pūrīte.

Past, I saw, etc. | Past Conditional, (IF) I had seen, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dékhēn, dékhēnā?</td>
<td>dékhēn.</td>
<td>dékhēnā, dékhēnā</td>
<td>dékhēn.</td>
</tr>
<tr>
<td>2 dékhē</td>
<td>dékhē.</td>
<td>dékhē</td>
<td>dékhē</td>
</tr>
<tr>
<td>3 dékhēs</td>
<td>dékhēs.</td>
<td>dékhēs</td>
<td>dékhēs</td>
</tr>
</tbody>
</table>

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

Present Definite, I am seeing, etc. (a) Vulgar, dékhāt-hānā; (b) Pūrīte, dékhāt-hānā. Sometimes contracted to dékhāthaṁ.

Imperfect, I was seeing, etc., dékhēt-rāhīm.

Perfect, I have seen, etc. (a) Vulgar, dékhēt-hānā; (b) Pūrīte, dékhēt-hānā, or formed by adding hānā to the past throughout. Thus, dékhēt-hānā, I have seen.

Pursefect, I had seen, etc., dékhēt-thāmā.

C.—Vocalic Roots.—Marāṇa, to place; Pres. Conj., (1) marāṇā or marāṇ, (2) marāṇa or marāna, and so on; Future, (1) marāṇā, (2) marāṇa, etc.; Past, marāṇā; Pres. Part., marāṇa.

Jāphaṇ, to add to; Pres. Conj., (1) jāphaṇā; (2) jāphaṇa; (3) jāphaṇa, etc.; Future, jāphaṇā; Part., jāphaṇa; Pres. Part., jāphaṇa.

So for other verbs.

D.—Irregular Verbs.

Infinitives.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Irregular Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>hān, to become</td>
<td>hān, hān</td>
</tr>
<tr>
<td>jān, to go</td>
<td>jān</td>
</tr>
<tr>
<td>kān, to be</td>
<td>kān</td>
</tr>
<tr>
<td>dān, to give</td>
<td>dān</td>
</tr>
<tr>
<td>lān, to take</td>
<td>lān</td>
</tr>
</tbody>
</table>

Irregular Past Participle.

| hān, hān | Conjunctive Participle, dān |
| jān | jān |
| kān | kān |
| dān | dān |
| lān | lān |

E.—Passive Voice.—Formed by conjugating Past Part, with jān. Thus dékhaṃ pājā, I was seen.

F.—Causative, as in Standard Hindi.

IV. PARTICLES.—The syllables ā, ē, ī or ē, added to a word mean 'even;' and ā, ē, and ī, also. Thus dékhaūkā, ēven to the mother: fēr-ōkā, thine also.
AWADHĪ.

The first specimen of the Awadhi dialect is a version of the Parable of the
Prodigal Son which Mahāmohāpādhyaḥ Pandit Sudhākara Dwivedī has been kind
enough to prepare for me. It is not in the Awadhi of the present day, but is in
the dialect used by the poet Malik Muḥammad Jāīsī in his famous epic known as the
Padumāvati or Pādmāvati, 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 Muḥammad. 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 Phālguna, in the Vikrama Sambat year 1559, 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 bālak, not
bālak; inuchpana, not inuch'pan.

[No. 1.]

INDO-ARYAN FAMILY.

MEDiate Group.

EASTERN HINDI.

AWADHĪ Dialect.

(Mahāmohāpādhyaḥ Pandit Sudhākara Dwivedī, 1899.)

वौधीः

कृष्ण पुरुषवं दुःख वालक चः
धन-सहं वाप मोर जो भागा
तब वह तिन्हाँ वापि धन दण्ड
बहुत न दिन बोतेजु (भस भण्ड)
सब किंतु कट एक ठाँ जारिके
बितबत दिन लुचपन-सहं (भाई)
जव सो सब उडः चन दण्ड
तब बोह देस काल बड़ परेज
शोड़ु भिखारि सो (धर धर जाई)
ताहि देस सब जन-पड़ि धाई
वागेजु रहन एक घर-माँही
जो भयने सितन-सहं तासो
ढीळा।
भेंजें (मन-महं कारि मया) सुधर चरावण काजः।
जोहि दीमकः-के खांत-हे सुधर सियन्हिं सरः (गाण्य) ॥१॥

चउपाठे।
चार्हें भरन पिंट सो (भाएँ)
तव बोधि चेत भानु चउ कहांडः,
रोटी बहुत मजूर भ्रामारहि
चउ माई मरले भूख-सर्दः वहसः
चउ बोधि कहां फिरि तुमहरि भागि
पूत तुखार कहावि जोगू,
चपने वर सजूर जो (देशिच)।
यह गुनि मन सो वाप ढिग चला
कहूँ नहिं तायि देद फिरि जाई ॥
मोरे बाप घर बहुतड़ पहड़े ॥
तज तहां बहुतड़ ब्रिच जाहि ॥
मई उठि जाब बाप घर तहवा ॥
कहूँ िन मरू फिरि (करहु न सीमू) ॥
ता-मई एक सरिस सोकः लेखि ॥
पड़ सो रहेंड़ दूर दरवला ॥

ढोहा।
ढिख वाप बोधि ता-कर मया कौँह चउ घाय।
बोधि-सर्द गर लापांज चूमेंट बोधि (सुध पाप) ॥२॥

चउपाठे।
बोधि सर् पूत कहेंड पितु (मानि)
तुमहरि सर्दः फिरें बढ़ धीरा
पद परााँ दासाभ मां संहि
सब सी नौक जो कापर बनतहि
चउ हम बेढें हरः बनसदा
(हलसि दुभि विधु दुख दहता)
वाप मौर वह मरर फिरि लिजँज
बस कही वेढ़ दोउ दुखमन लागे
बस सुब कप पावव सव कोइँ
जस वेढ़ पापे सव दुख भोइँ ॥

ढोहा।
ता-कर जेंत्रा पूत जो बहा खित विच (गाण्य)।
चावल घर ढिग जब सुनेंट बाजन नाचन साजः ॥३॥
चिपाईः
एक हैंकारी संवकन्ह-माहीः । चपने ढिग पूङ्खेंद्र का उमाशीः ।
सी बोली कहेंद्र तुषाररिह भारुः । चाँगु तुम्ह गिन्तु नीक जोखटः ।
पात्रां तारी मोक उड़ सुभारा । (कुसाल सिम लखि हलसेंद्र फिरारा) ।
सुनि निसाउ घर जम न चहा । पितु बहराइ मनावू बहा ।
जतर दगु वाप-कह सोईः । प्रतनक बरस जो सेवा जोईः ।
श्विंथा एक तुषार न टारेंधः । तज कबरुः मीमना ना धारेरेंः ।
हेंद्र जो मौल संग धोगों धोगा । (सुख पवतेंध दरि सब दुख रोगा) ।
पढ़ यह पूर्ण पतुरिया-गामीः । धन उड़ाइः पूङ्खेंद्र तुम्ह सामीः ।

शोहाः
सी जड़सङ्ख आणु घरे । तड़सङ्ख तीव्रन मीठः।
(सची धरि सहः) सिभावाण (भति परेंम सहः झीठः) ॥४॥

चउपाईः
ता-सङ्ख वाप कहेंद्र तव वाता । पूर्ण मीरे संग तुम्ह (सुख-उड़ाता) ।
नित-शी चहेंद्र सो जो किन्तु मोरा । कहेंद्र (भाव-सति) सब सी तोरा ।
पढ़ हलसव वरसव (प्रसिद्ध बैरा) । चढ़ पढ़ जो तोर भारे (सरा) ।
वच हा भरा जिनु फिरि (भाईः) । नसट चहा फिरि सिलेंद्र सो (आईः) ।
वा । [सचा हेराय मिहा फिरि (आईः) ।
नसट-पूर्ण बचू जाहा सोहाईः । भीत विधार्सन नसीमाँ पाईः ।
भाखा ठेंद्र जादुः हड़ गाईः । महमद पठुआविर-मरहे (भाईः) ।
तेरी हरुचारी मुखार सिहेंल । भीत विधार्सन लम किन्तु सिखेंल ॥
हउँ पंडिताल-सन बिनाती जरुङः । टूट मेरावू वर्ण पाओं परवः ॥

शोहाः
उनदस सह पचपन चहे । विकरम संवक-मानः।
पायून सुब-छठ सुक सिलेंद्र राम रूप धरि ध्यान ॥५॥
INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhî Dialect.

TRANSLITERATION AND TRANSLATION.

(Mahâmahâpâdhyâya Pañhit Sudhâkara Divivedi, 1899.)

CHAÚPÁL

Kahe purukhabhi due bâlaka áhê;
A-certain man-to two sons were;
Tinaha-mahâ chhóta bâpa-sàû kâché.
Them-among the-younger father-to said.
'Dhama-mahâ, bâpa, môra jó bhâgâ;
Property-in, father, my what share;
Sô mohi dehu; (na târia bâgâ),'
That to-me give; (do-not turn the-reins).
Taba waha tinhabhi bâti dhana daëu;
Then he to-them dividing property gave;
Bahuta na dina biteu (asa bhaëu).
Many not days passed (so it-happend).
Saba kichhu chhôta éka-thâ kari-kê;
All things the-younger in-one-place making;
Dûra dësa chall-gâ saba hari-kê.
Far country-to went-away all taking.
Bittawata dina luchapana-mahâ, (bhâi);
Passing days debochery-in, (O brother);
Sô âpana dhana daëu-udáï.
He his-own property squandered.
Jaba sô saba uðâï-dhana-daëu;
When he all property-squandered;
Taba obi dësa kâla bâra pareû.
Then that country-in famine great fell.
Hoi bhikhâri sô (ghara-ghara jái);
Becoming a-beggar he (from-house-to-house having-gone;
Tahi dësa saba jana-pahâ dhâi),
That country-of all men-near ran.
Lágeu rahana éka ghara-mûhi;
He-began to-live one-(man-of) house-in;
Jò apānē khētanha-mahā tāhī
Who his-own fields-in him

Dōhā.

Bhūjēn (mana-mahā kari maẏā),
Sent (mind-in doing pity,)
suara charāwana-kāju;
swine feeding-business-(on);
Jēhī ehhiminha-kē khāta-hē,
What husks eating-were,
suara tinhālī-sānī (āju)
the-swine those-very-with (to-day)

Chaūpāl.

Chāhu bharana pēta sō, * (bhāī);
Wished to-fill the-belly he, (0 brother);
Kehu nahi tāhī deī kichhu jāī.
Any-body not him used-to-give anything going.
Taba ohi chāta bhāeu aū kahaī;
Then to-him senses became and he-says;
'More bāpa gharā bahutaī ahai.
'My father-of house-at much is.
Rōṭī bahuta majūra aghāhī;
Bread many labourers are-satiated;
Taū tahī bahutaī bachi jāhī.
Eeen-then there much becoming-over-and-above remains.
Au maī maraī bhukha-sānī yahawē;
Aud I die hunger-from here;
Maī uthī jāha bāpa gharā tahawē.
I arising will-go father house-to there.
Au ohi kahaba ki, "tumharahāi āgē;
And him will-say that, "thee-even before;
Daīn birōdhi pāpa kia (jāgē).
God against sins I-did (knowingly).
Pūta tumhāra kahāwana jōgū
Son thy to-be-called worthy
Ahaṇī na maī phiri (karahū na sōgū).
Am not I again (make not sorrow).
Apanē gharā majūra jō dekkha;
Thy-own house-at labourers which you-see;
Ta-mahā ēka sarīsa mohī lēkhīa."
Them-in one like me regard."
Yaha guni mana so bāpa dhiga chālā;
This thinking in-his-mind he father near started;
Pai sō raheu dūra durabūlā,
But he was far-off the-poor-man.

Dōlā.
Dēkhī bāpa ohi tā-kara
Seeing father him his
mayā kinha au dhāya;
pity did and running;
Ohi-saū gara hapṭaṇēu,
Him-with neck embraced,
chūmeu ohi (sukha pāya).
kissed him (pleasure finding).

Chaūpāl.
Ohi-saū pūta kaheu, 'pitu mania;
Him-to the-son said, 'father believe-me;
Daṅ birōdhi pāpa (manā-ūnā).
God against (my-)sin (call-to-your-mind).
Tumharē saūha kieū bahu ghūrā;
Thee before I-did very heinous(-sin);
Jōga na pūta kahāvana tōrā,'
'Fū not son to-be-called thy.'
Paṅ hīkāri dūsanha-mahē kēhī;
But calling servants-in some-one;
Kaheu bāpa, 'pahirāwahu ēhi
Said father, 'put-on this-one
Saba-sē nika je kāpara hahī;
Good-than all which cloth are-made;
Hāthanā mūdarā pāyāna panahī..
Hands-on ring, feet-on shoes.
Aū hama jōwāhī karahī-amandā;
And (let-) us feast (and) make-rejoicing;
(Hulasī darahī bichhurana dukha dandā).
(Being-jogous let-us-crush separation-of pain and grief).
Bara mōra yaha, maṛī phirī-jīcu:
Son my this being-dead has-again-come-to-life;
Nasāta bōi phirī bidhi-basa mileū.'
Lost being again of-God-by-power is-found.'
Asā kahi wei dou hulasana lāge;
So saying they both to-rejoice began;
Eastern Hindī.

(Saba dukha bhagē sakala sukha jāgē.
(All pains fled all pleasure awake.
Asa sukha jaga pāwai saba kōi;
So happiness world-in may-get all persons;
Jasa wei pāē saba dukha dhōi).
As they got all pain washing-away).

Doḥā.

Tā-kara jētharā puta jō,
His elder son who,
āhā khēta bieha (aju);
was fields in (to-day);
Āwatsa ghara dhiga jaba suneu
Coming to-house near when he-heard
bōjana nāchana sāju.
music dancing preparation.

Chāūpāl.

Eka hākārī sēwakanha-māhi;
One calling servant-among;
Apanē dhiga pūchheu, 'kā āhā.'
Him near he-asked, 'what are (these).'
Sō ohi kaheu, 'tumbhārahi bhāi;
Then he said, 'thy brother;
Āeu, tumha pitu nika jewāi.
Come, thy father well fed-him.
Paeu tāhi nika au su-bhāra;
Found him well and healthy;
(Kusala-khēma lakhi hulaseu hiarā).
(Welfare being was-pleased the-heart).

Suni risāi ghara jana na chāhā;
Hearing being-angry to-house to-go not he-wished;
Pitē bahārāi manawāi kāhā.
Father outside-come appeasing-for said.
Ūtara daeu bāpa-kabā sōi;
Answer gave father-to he;

'Etanaka barasa jo sēwā jōi,
'So-many years what servitude (-did), behold,
Agni eka tumhāra na tāreū;
Order one thy not I-transgressed;
Tāu kabahū memanā nā dhāreū.
Even-then ever kid not I-got.
OLD AWADIL.

Lei jo mita saγa bhogatei bhogai;
Getting which friends with might-have-enjoyed pleasure;
(Sukha pautei dari saba dukha-roγai).
(Happiness I-might-have-got crushing-down all pain-and-ill).
Paγi yaha pita paturia-gami;
But this son harlota-goer-to;
Dhana aγai phiγeγ tumha, sami,
Fortune wasted burnt thy, O-master.

DOHAI.
Sai jaλai ̄ aeγu pharai,
That as-even came house-to,
taisai tiγana mitha;
so-even food sweet;
(Ruchi-ruchi-sai) sijhaγai,
(With-great-care) got-you-cooked,
(ati-parena-sai diθha).
(extreme-love-with gasing).

CHAEPAI.
Ta-sai bai bai kaeγu taha bai;
Him-to the-father said then words;
'Pai ai ̄ yai saγa tumha (sukha-dai).
'Son me with thou (pleasure-giver).
Nita-hi ahaθi, so jai-kioθu morai;
Always are, therefore whatever mine;
Kahai (bhau-sai), saba so toγai.
I-sai (truth-with), all that thine.
Paγi hulasaθa harakhaba (chi berai);
But to-be-joyful to-be-pleased (this time);
Haγi pada jai tora bhai hēna.
Is proper as thy brother I-saw.
Yai hai marai jen phiri (bhai);
This was dead became-alive again (brother);
Nasiγa ai phiri miliθi, so ai.
Lost was again is-found, he came.
or
Ahai heriaγa milai phiri ai.'
Was lost met-us again coming.'
Nasiγa pata-kai kathai sohai;
Lost son-of story pleasing;
Mita Griarāsana agīṇ pāt.
Friend Grierson of orders getting.
Bhākhā ṭeṭha jaisa hai-gai
Language pure as has-sung
Mahamada Padumāwati-mahī, (bhū),
Muhammad the-Padumāvati-in, (brother),
Tehī anahāri Sudhākara likheū;
That after Sudhākara wrote;
Mita Griarāsana jasa-kichhu sikheū.
Friend Grierson as taught-me.
Hāū pāditanha-sana binati karaū;
I Pādīts-to entreaties make;
Tūta merāwahū mai pā-paraū.
Omissions add I full-at-(your)-feel.

Dōnā.

Unaīsa-sāī pachapanā ahē,
1900 55 it-was,
Bikarama sambata mānu;
Vikrama year according-to;
Phagumā suḍī chhaṭha suka likheū,
Phālguna light-half 6th Friday I-wrote,
Rāma-rūpa dhari-dhyana.
God’s-form 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 folktale 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 folktale there are several. "The postposition of the genitive is kar og ke, with an oblique form kē. It has a feminine form kōi, as in Chittaur-kāi rāni, the queen of Chittaur, which has an oblique form kē, as in majūr-kē naē like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in i and sometimes in ī. Those in ī do not shorten the antepenultimate vowel, but those in i do. Examples are, āpari ākhi, their own eyes; āsiā lorāi, such a battle: homārī gīthī, my song; okāri gatāi māhāi, on its neck. Possibly the forms in ī are oblique.

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

In verbs, we may note the Imperatives, jāh, go; gantēh, sing; dēheh, give; also the forms kāheh, you made; jānthīn, he, honorific, knows; and dēthīn, 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.]

INDOARYAN FAMILY.

EASTERN HINDĪ.

Awadhī Dialect. (District Fyzabad.)

SPECIMEN 1.

एक मन्हूँ-को तूह बेठके रहिन। भोस-माँ-सी लहुरा भरपन बाप-सी काहिस द्राङ्गा धन-माँ जगन हसर वखरा लागत-होय तवन हम-का दै-दै भुप वै आपन धन उन-का बाँटैहिन। भुप दुई दिन नाहीं चुर्का को लहुरा बेठका सब धन वटोर-के परस चला-गय भुप उड़ा आपन धन कुचाल-माँ लुटाय पडाय दिहिन। भुप जब सब से गवाय डारिस भोस देस-माँ बड़ा काल पढ़-गा। वै वलाय दलिया होय-गा। तब वै भो-बू देस-की एक भल-मनहूँ के पाँच लाग गे। तब वै भो-का भरपन खितन-मां सूचर चराव-का पठे-दिहिन। भुप ज चाहत-रहा को जगन फोकाद्याँ सूचर खात-रहिन तवन-मे आपन पठे भरो। भुप बीज भो-का नाहीं देत-रहा। तब भो-का चैत मे वै हमरे वाप को विकाल सजूर-को खात-पी के उवर जात-है भुप दै संख्यन मरित-है।
हम उठ-तक चप्पे वाप-के लग जाय चाँद उन-से कहब को जै वाप हम दयाव के चाँद तोहरे चाम चराध खिहिं चाँद हम प्रकरे लावक नाहीं को चाव तोहार बेठवा कहाँ। चाव हम-का चप्पे मजूर को नाइं जान। तब व उठ-के चप्पे चप्पे वाप के लगा मे। मुला जब वै चाँद राहिन तबे चो-कार वाप बी-का देखि चाँद दुा लाग चाँद भाग-के बापन गट्टे-मां बुपराय लिहिं-चाँद चाँद लिहिं। चाँद बेठवा वाप-से काहिंस की जे दादा हम दया के चाम चाँद तोहरे हजुरे चराध खिहिं चाँद चाव हम प्रकरे लावक नाहीं बाटी को तोहार बेठवा कहाँ। मुला वाप चप्पे चकरान-के काहिंस की भल नोक कपड़ा ले भावा चाँद बी-का पहिराव दिया बी-के बाद-मां मुनम्री चाँद गोड़े-मां पनही पहिराव दिया। चाँद हम सब जने खाओ चाँद खसी करी। प्रह वरे की जैं चांद काम बेठवा मरा रहा चाँद फुनि जै ग। ज रेरान रहा चाँद मिल ग। चाँद उठन खसी करे लागे।

बी जै चाँद बी-कार जी बेठवा खेत-मां रहा। चाँद जब ज चाव चाँद घर नगचाव मे नाचव गाव शुनी परा। चप्पे चकरान-मां से प्रकट-का बी-का पूविंक की जैं काव भाटी। वे बी-के काहिंस की तोहार भाई बाप-वाठे चाँद तोहार वाप नेवता लिहिं प्रकरे वरे की ज कुल-ख़स-से चाव। चाँद ज दिसिहा होइ गा। भोतर जाई न रहे। प्रह वरे बी-कार वाप वाहर चाव चाँद बी-का मनाइं। चाँद ज चप्पे वाप-का जवाव दिलिंस को देखा की बरसन-से हम तोहार सेवा खिहिं काहिंसे तोहार कहा टाडेन नाहीं चाँद संख-पर तू पहिं काहिंसे हम-का प्रकटे होड़े-के बलो न दिना की हम चप्पे खांदिं-की साथ खसी मनाइं। मुला वदि तोहार इं बेठवा वाप जे तोहार थन पतितिन के साथ लील मे बी-कार नेवता किहा। तब ज बी-के काहिंस को बेटा तू चमरे संग हरेसी बाठ। जवन कुक हाम बाप तवन तोहरे बाप। मुला हम पंच-का खसी होवी चाही काइं-से इं तोहार भाई मरा राहिन बी फूनि जै उठन चाँद रेरान रहा चाँद मिल गया।
[No. 2.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHÍ DIALECT.

(DISTRICT FYZABAD.)

Specimen I.

TRANSLITERATION AND TRANSLATION, 1898.

Ek manai-ke dui bêt-wê rahin. Oh-mã-sê lahurã aapnê.
One man-of two sons were. Them-in-from the-younger his-own
bap-sê kahis, 'dâda, dhan-mã jawan hamãr bakh'ra lâgat-hûy tawan
father-to said, 'father, property-in which my share may-be that
ham-kâ dal-dà. Aûr wai âpan dhan un-kã bêt-dihin. Aûr
me-to give. And he his-own property them-to dividing-gave. And
dhûr din nãhî bitâ ki lahurã bêt-wû sab dhan baîtôr-ke
many days not passed that the-younger son all property collecting
par-dês chahã-gay, aûr uhã âpan dhan kuchâl-mâ.
foreign-land-to went-away, and there his-own fortune evil-conduct-in
lušjâ-parây-dihis. Aûr jab sammai gãwây-dâris oh dâs-mâ barâ
squareder. And when all he-had-wasted that country-in great
kãl par-gã. Wai banãy dalidra hoy-gã. Tab wai î dês-ke
famine fell. He totally poor became. Then he that-very country-of
ek bhul-manai-kâ pîchhe lâg-gai. Tab wai
one gentleman-of behind became-attached (i.e., become his servant). Then he
ô-kã aapnê khetan-mã sùär charâwã-kã pa thi-dihis. Aûr û chahat-mãhã
him his-own fields-in swine feeding-for sent-away. And he wished
ki, 'jawan phoklûi sùar khât-râhin tawnâsê âpan pêt
that, 'what husks the-swine used-to-eat those-very-with my-own belly
bharî: aûr kû ô-kã nãhî dêt-râhã. Tab ô-kã
I-may-eat: and any-body him-to not used-to-give (anything). Then him-to
chêt bhai ki, 'ham're báp-kê kitik majûr-kê khây-senses became that, 'my father-of how-many day-labourers-of after-eating-
pû-ke ubar-jât-hai aûr ham bhûkhan marit-hai. Ham uût-kû fi
and-drinking (food-)is-saved and I by-hunger am-dying. I arising
aapnê báp-kê lag jah aûr un-sê kahab ki, "hê bûp, ham
my-own father-of near will-go and him-to will-say that, "O father, I
Dâiukû aûr tohtrê âge aaprâdh kihin, aûr ham ek'tû tayak nãhî
God-of and thee before sin did, and I this-for fit not-am
ki ab tohār beṭwā kahāit; ab, ham-kā ap'ne majūr-ki
that now thy son I-may-be-called; now, me thy-own day-labourers-of
nāī jān." Tab wai uṭh-kāī ap'ne bāp-kē lāgē gai. Mulā,
like consider." Then he having-arisen his-own father-of near went. But,
jab wai lāmen rahin tabai ā-kar bāp ā-kā dekhis aūr dayā
when he far-off was than-even his father him saw and pity
lāg aūr dhāy-kē āpan gātai-mā ohaptāy-līhis aūr chūn' līhis.
seized(him) and running his-own neck-in enfolded(him) and kisses took.
Aūr beṭwā bābū-sē kahis ki, 'bē dādā, ham Dāin-kē āgē aūr
And the-son the-father-to said that, 'O father, I God-of before and
tohār hajārē ap'rādh kīhīn aūr ab ham ek'tē lāyak nāhi bātī
thy presence-in ain did and now I this-for stō not am
ki tohār beṭwā kahāit.' Mulā bāp ap'ne chak'tran-sē
that thy son I-may-be-called.' But the-father his-own servants-to
kahis ki, 'bhal nik kap'rā lai-awā, aūr ā-kā pāhirāy-diya; ē-kē
said that, 'very good clothes bring, and him putting-on give; his
bāth-mā munrī, aūr gōpē-mā pan'hī pāhirāy-diya; aūr ham sab jānē
hand-on ring, and feet-on shoes putting-on give; and (let)-uns all men
khāy aūr khusi kari; ehi-barē ki i hamār beṭwā marū rahā,
out and merriment make; this-for that this my son dead was,
aūr phunī ji ga; ā herān rahā, aūr mīl ga.' Aūr unhan
and again arise went; he lost was, and found went.' And they
khusī kārī lāge.
merriment to-make began.

Oī jūn ā-kar jēṭh beṭwā khētē-mā rahā. Aūr jab ā
At that every time his elder son the-field-in was. And when he
āy aūr ghar nag'chāy-gai nāchab gāub suni-parū. Ap'ne chak'ran-
come and house approached dancing singing were-heard. His-own servants-
-mā-sē ek-thē-kā bolēy-ke puchhis ki, 'i kāw ānāi?' Wai ē-sē
in-from one having-called he-asked that, 'this what is?' He him-to
kahis ki, 'tohār bhāi āy-bātē, aūr tohār bāp new'tā kīhīs ek'tē
said that, 'thy brother is-come, and thy father feast did this
barē ki ā kusal-chhēm-sē āy.' Aūr ā risihā hoy-gā. Bhitār jābāī na
for that he safely-with came.' And he angry became. Inside going not
kari. Ehi barē ā-kar bāp bāhar āy aūr ā-kā manāis. Aūr ā
did. This for his father outside came and him appealed. And he
ap'nē bāp-kā jawāb dihis ki, 'dekha, ki' bar'san-sē ham tohār
his-own father-to answer gave that, 'see, that years-from I thy
sēwā kīhīm, kahiyo tohār kahā āren nāhī; aūr tēh-par
service did, ever-every thy saying I-put-away not; and that-ever-on
tū kahiyo ham-kā ek-thē chheg'āt-ke bachehō na dihā ki ham
than ever-every me-to one-every goat-of young-one not gaveat that I
ap'úc saúghin-kē sāthē khusi manāi. Mulā, jaisē tohār ī
my-own friends-of with merriment might-celebrate. But, as thy this
bej'wā āy, jē tohār dhan paturian-kē sāthē hil-gai, ō-kar new'tā
son came, who thy fortune harlots-of with devoured, his feast
kilā.' Tab ū ō-sē kahis ki, 'bējā, tā ham'rē sang hamēsā
thou-madest.' Then he him-to said that, 'son, thou me with always
bāt; jawan kuchh hamār āy tawan toh'rai āy; mulā, ham pañch-kā
art; whatever thing mine is that thine-even is; but, we people
khusi hōwāl chāhi kābhē-sē ī tohār bhāi marā rahin, aūr
happy to-be is-proper because this thy brother dead was, and
phuni ī tūhen; aūr herān rabā aūr mil gay.'
again having-lived arose; and lost was and found went.
[No. 3.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhí Dialect.

(District Fyzabad.)

SPECIMEN II.

चब एम एक किन्नों कहत-चहो। तौरी-की तव केज चापन चापन कान दै थै सुनात-जाह। चक्कर आह बोरबल फैजी थो संभनि लाव बसकर साथ लै-के सिखार खिले बरे चहिन। तिन्हर उकार तो कूकु मिलवै-न कोह। छाँद-के मडोना-मधे घाम-के सारे एक-ठी बड़ाक बरगड़े-के तरे सब कोज छड़ां लागिन। तौ बाबाखान कहिन, कि, फैजी कुछ गौटेह। तौ फैजी एस नौक के गाड़न फि बनभरे-कर सीजा, जैसे, धन्र, खूर्हा, सिखार उकार, सब चापन चापन चांख दुर्ण मडोना चियन धे-ते सुने लागिन कि बनाहु दुर्ण दुर्ण विसरि गै। तौ एक-ठी ब्रह्म मैन फैजी-के लगे चापन सुहु खिनौ ठाव रहै, बोकरी गटहु-मधे वै चापन तसबोह डायर-टिझन। ती-विख गाय-काे चियन ती छूट गै, धौ सब बने कर रहै-थे चापन चापन राह लिहिन।

जब चक्कर चाने दिन दसरार जै-के बेनिन ती फैजी न चाइन, बाहि-से कि, चोन-बा बड़ा जर होइ गरहै। बोरबल कहिन कि, ए बाबाखान पैजी सनाह-स-बहे कि हबरी नालौ ब्रान कोज गविया नांहि बहे तीपिके-न चाइन। उद न छहै। बाबाखान कहिन, कि, ब्रान बेज गविया नांहि न। बोरबल कहिन, कहा ती हम बिरज बावरा-कहे बोलान ले चाई। कहिन, जा, बोलान ले चावह। तौ बोरबल बिरज बावरा-कहे ले-चावह। मुनि चालिन बिरज बावरे गवै। तउ छब बने-कर सीजा गौरी सुनि-के दसरार-सहे बँडु, वैसे पढ़ि-की नांड़े सुने लागिन। तौ ज हरिया जौन-की गठिया-माँ तसविया परि-रहे ठाड़ रहै। बोरबल तसबिया निकार-के फैजी-के बांगे पटिकटिझन। बिरज बावरा कहिन, कि, हमारा बचान काहै-का पिकैह, तानसेन हमहु-ले नौक गवै जानिन। तानसेन बोलावा गै। टोपक गावै लागिन दिया चपूके बरिन। छठ तानसेन-उ केज-के मरिन। मूल
पहिले तानसेन कहें-रहिन फ़ि जो घम मरी बाई तौ हमारी खोदि विचार-गढ़ कौं बंधक-महैं होरेंगे-कै घरवादे दिचेहें। घठ मनई-उ बोह पर सर्वजिँ दिचेहें कि जवने कावनठ जलु हमाररे देख खाड़ न पावै। जव विचार- कौं कमला-रानी चपने मनस्थ-कौं भारती सायन-कौं पाँचोगी-कै दिन करत-कै सलार राग गैहें, तौ हम सुनि-कौं जी उठाण।

वास्तव वैसे कहिन। जव रानी गावे लायनीं तव तानसेन नाज बजाबे बागन। ताल सुनि-कौं रानी बानि-गढ़ फ़ि हमारी गौति तानसेन सुनि-विहिन।

तौ भि कंभ-प्रौ तानसेन भागन फ़ि वास्तव-कौं लगे चला चाइन। वास्तव कहिन फि कमला-कौं गौति सूने-क बाही।

विचार-गढ़ पर चढ़ाई विहिन फ़ि असि लड़ाई फ़ि कि बाजारा बाजी-कर साटे चाहिए रिन जने के ठंडे होड़-गैहें।

उहूं ७४२-क घठ मनई-चिहिन-की उपर लिखि देखिन फ़ि-फ़ि जवन-से बंड बेह-फ़ि चिढ़ी न खालीं।

जव विचार कर राजा जुमी-ये फ़ि जोन-कौ फंडे शारि-गढ़ तव वास्तव कमला-देवी-कहैं कोि य-फ़ि पशक-पर चढ़ाई, चपने सहरहि लवाइन फ़ि धुङ्ग दिचि फ़ि विशाल भिनि-सारी देखवार-खें फ़ि कमला-देवी-कौं गौति सूने-क होए। रानी एक तान पूरा ले-फ़ि फ़ि शी राग गोधीं तौ जोन-कर जिव खोमड़ाई पोरि-कौं बंडुकिचि चला गा। फ़ि सव सुनवे-ये भापन भापन संए बाज-कौं ठावीं रहिये।
Ab ham ék kihiný kahat-ahi. Tauní-kahaí sab-keü ápan ápan
Now I one story am-saying. That-to all-(men) your-own your-own
kán-dhú-lí sunat-jáh. Akabbar sáh, Bir’bal, Phái-jí, au sammini
ears-applying listen. AKBHAR the-emperor, Birbal, FAJZí, and all
law-lasíkar sáthé lái-káí, sikár-khé lái-here chali. Sikár-ukáí,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
tau, kuchhù mií-hüt-na-kính. Jéth-ké mahíná-mahín ghánmí-ké máré
indeed, anything was-not-found. Jéth-of month-in heat-of on-account
ek-íthí bárâkþí bár-gáde-ké tare sab keü chhahál lágín. Tau,
one-place-in a-big banyan-tree-of under all people shade-(shelter) took. Then
Bássáh kahin, ki, ‘Phái-jí, kuchhù gauteh.’ Tau Phái-jí és nik-káí gáin
the-emperor said, that, ‘FAJZí, something sing.’ Then FAJZí so well sang
ki báñ-bhár-kár saújá, jaisý hánná, khar’há, sáIr-úr, sab ápáni
that the-forest-whole(of) animals, such-as deer, hares, jackals-etc., all their-own
ápáni ákhi mándí-mándí dhúyan-dhú-lí-káí sunát lágin, ki banál
their-own eyes closing attention-giving to-hear began, so-that entirely
sóudhi-budhi bisár-gáí. Tau ek-íthí hánná, jaun Phái-jí-ké lágé ápan múh
consciousness lost-was. Then one deer, which FAJZí-of near its-own face
kihí tháry bháh, okí gaúatí-máháí wáí ápáni tas’bhí dárí-dáhín. Tau
putting standing was, its neck-about ha his-own rosary three. In-
dhik gáwát-kár dhúyan, tau, ohhúti-gá, au sab báñ-bhár
the-mean-time singing-of attention, indeed, lost-was, and all forest-of
rahwáiyá ápáni ápáni ráh líchín.
inhabitants their-own their-own way took.
Jab Akabbar ání din dáIr-bár káI-káI baìthín, tau Phái-jí na áin,
When Akbar another day court in sat, then FAJZí not came,
káhé-se ki on-ka baIr jár hól-ga-ráháí. Bir’bal kahín ki, ‘Ó Bássáh,
because that him-to great fear had-become. Birbal said that, ‘O emperor,
Phái-jí sánáí-ga-áhaí, ki, “ham’rí máI án koI gawáiyá máIhí ahiáí,”
FAJZí has-become-proud, that, “me like other any singer not is,”
taunú-ké na áin. Añi na ahiáí.’ Bássáh kahín ki, ‘án
therefore not he-came. And not he-will-come.’ The-emperor said that, ‘another

I hearing alive will-arise.'

FREE TRANSLATION OF THE FOREGOING.

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Birbal, Faizā, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jēth, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faizā to sing something, and he sung 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 ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faizā, 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 Faizā was absent owing to a severe attack of fever; but Birbal said, ‘Your Majesty, Faizā has become inflated 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 Birjū Baurā.’ ‘Let him be summoned.’ So Birbal fetched Birjū Baurā, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizā had thrown his rosary, and Birbal took it off her neck, and cast it before him. But Birjū said, ‘why are you praising me? Tān-sen can sing better than even I.’ So the Emperor summoned Tān-sen, and he began to sing the Melody of Illumination.¹ He sang with such fire that all the lamps in the

¹The dīpā, or Illuminator, is the name of a rāg, or melody, which is sung at events. 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 Tān-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 most of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamla of Chittaur should instruct her husband with lamps on the fifth of the month of Sawan, and should sing the Melody of Mallar, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tan-sén came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tan-sén had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamla sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brahmans 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 Raja of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamla 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 Awadh, 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 Devanâgar and Kaihi,—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 bhûkhan, by hunger, is here used as a termination of the oblique form, as in the phrase mëre bhûkhan-kë, by hunger. Another termination of the oblique is ő, as in khëtô-mô, in the field; ēt'â dînë-së, from so many days. The direct masculine termination of the Genitive is sometimes kâî, as in Parvâswar-kâî, of God; wò-kaî bâp, his father.

1 The Æriti 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. Tan-sén died in the month of Jêth, which is in the height of the hot season. Sawan is two months later, in the middle of the rainy season. The fifth of Sawan is the date of the festival of the Nâgas, or snake-gods. On this festival, which is a women's one, wives perform Æriti before their husbands, and sing at the same time. The mâtår is one of the six principal rûgs, 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 siege of Chittaur will be found in Chapter X of the Annales of Mâwar in Tod's Rajâsthân. To eternize the memory of this disaster, the numerals 74½ are tilak or accursed. Marked on the banner's letter in Rajâsthân, 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 śr-vâg, or Melody of Prosperity, is another of the six principal rûgs, or modes, in Hindu music.
For the third personal pronoun, we should note the forms waa-hā, to him; waa-kā, his; and the nominative plural wai, 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 waa-kārē is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note lāg, he began; kihā-khai, I have done; and kin, for kinn, 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 nāg-chān, he approached.
[No. 4.]

INDO-ARYAN FAMILY.

Awadhí Dialect.

(District Gonda.)

EASTERN HINDI.

MEDIATE GROUP.
नाल में तारी जूझता ना मारे हों - गाओ में उठे नाग ।
मनों वार छो जाओ नाग - तो खसे करीं कि ठे याहे में घरशुमा नों ना गिरी युरुशाम । तो आँगन करीं।
हेज़ा बालेहुंद ने लाए गई नारी थी - माफ़ का नाम में फ़रार थों ने बोध । । 6 । । देह कहा नाम करे यान । नाम के बाल:।
मुल जान के यहाँ हुकम नरियाल वाय झुका।
देहि बालिष - तो गुजरे देहि 6 । राख नाभ धीर।
बाली बालिष नहीं । कहीं । कहीं । वरिष्ठ - तब बंदुबार।
मोहि बिकार न दराइ । नुहीं राष्ट्रिय । तो बंदुबार।
नामों जान नित्य है । नाम गोदा धर । तब हूँ।
लाई गई । साथ वाय नामों अज़ाद से बदल कर
स蚜 से जीव वाह। लाई नों दुहियों नाम
अने । बनें। बनें। ना। ना। ना। ना।
लाई नाम करे काली नामों पुरना रामानी।
लाई मे कि गोना राक्ष बताता है। निरं नी
જીવાની હે - તેના બાદ તે વિશ્વ મસાલા લાગે -
જે સજેલી હતી માટ લઇ લાગ શક નહીં. તેની હે -
જે સાહિત્ય તેની બાદ તે જાહેર કરો નહીં. સાહિત્ય
ની ધૃઢદત્ત જે લહેર હતી. કરી લાગે - સાહિત્ય તે હે -
જે સાહિત્ય તેની બાદ તે જાહેર કરી લાગે. તેની હે -
જે સાહિત્ય તેની બાદ તે જાહેર કરી લાગે. તેની હે -
જે સાહિત્ય તેની બાદ તે જાહેર કરી લાગે. તેની હે -
જે સાહિત્ય તેની બાદ તે જાહેર કરી લાગે.
समुद्र- जै समाति नेपु किला मा बीकापूर
तर्को न कोष्ट्या मुख्य ने खाप अंगिनित कि
के नेला गुरुति रामसारा रेडी साधे रहा रहा
तो नाम ज्योड़ लमरे रे साग तो तो तुड़े
ईसाला हो जित तम सम युगा समापि आँते रहे
जिस लोट्ती नाह मना रहा फिर जी जाय रहे
जोर टेकिया तो कहा किसा टे-
TRANSLITERATION AND TRANSLATION.

Ek jana-ke dui betwa raha. Un-maa-se ohotka baetwa
One men-of two sons were. Them-in-from the-younger son
apne bap-se kahis ki, ‘he bap, ham-ka jawan bakhr
his-own father-to said that, ‘O father, me-to what share
pahuchai, tawan bati dew! Tau uu apan pujj un-ka
may-reach, that having-divided give. Then he his-own property him-to
bati dihis. Kuchh din-ke pachha ohotka betwa sab
having-divided gave. Some days-of after the-younger son all
lai-dai-ke par-dese chala-ga au hu sab jaajta
having-taken-et-cetera (to-)over foreign-land went-away and there all fortune
bekaar kari-maa urai-dihis. Jab sab phuchchuka tau
bad deeds-in squandered. When all he-had-invest (i.e., squandered) then
wahi des-maa bari jyara parri. Tab tau bhukhan marali
that country-in great dryness fell. Then indeed from-hunger to-die
laga. Tab uu wahi des-ke ek marat-ke lage gaa. U wa-ka
now began. Then he that country-of one man-of near went. He him
stari chaarawli-ke khaitir khetemaa pathaai. U apan pet
swine feeding for fields-in sent. He his-own belly
kanaa bhusi-se jawan stari khat-rahbe bahut khusi-se
the-particles-of grain chaff-with which swine used-to-eat much pleasure-sith
bharilat, mulaa wahau keu naahi dert-rahbe. Jab wakre
would-have-filled, but that-too anyone not used-to-give. When to-him
sudhi bhai tab kahut lagaa ki, ‘hamrer bap-ke bahut
senses became then to-way he-began that, ‘my father-of many
nokaran ka khunye-ka milat-hai, baruk bachi jat-hai, au mai
servants-to food-to-eat is-given, and also saved-(food) is, and I
maru bhukhan-ke marat-haai. Lao, mai uthaai awar apne
owing-to hunger am-dying. Come, I may-arise and my-own
bap-ke lage chalaai aur un-se kabaai ki, ‘he bap, mai
father-of near may-go and him-to say that, ‘O father, I

1 When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called ‘kawli’ and are used for the food of the animals.
Pramēśwar-kālī au tohār gunah-gār hai, au tohār bet'wā kah-wāwāl-kē
god-śī and thy sinner am, and thy son to-be-called
lāyak nahi hai. Mō-kē apnē chak'ran-mā kāl law."" U uṭhā
fit not I-am. Me thine-own servants-in having-made take."" He arose
au apnē bāp-kē lāgē āwā. Mul jah ā bahut dūri rahā wa-kāl
and his-own father-to near came. But when he much distant was his
bāp wa-kā dekhī-lihīs. Tau wa-kē dekhī dayā
father him happened-to-see. Then him having-seen compassion
lāgī au dauri-ke, gatai pakari-ke, chūmi-lihīs. Tab
having-seized-(him) and having-run, neck having-hold, he-kissed-(him). Then
beṭāunā bōlā ki, 'bē bāp, mai Par'mūṣur-kē āgū au tohṛē āgē
the-son spoke that, 'O father, I God-śī before and thee before
pēp kihaū-hai, awar tohār pūt kahāwāl lāyak māhī-ū. Tab bāp
sin have-done and thy son to-be-called fit not I-am. Then the-father
apnē chak'ran-sū kahīs ki, 'sah-sē nik kāpṛā lāō au ē-kā
his-own servants-to said that, 'all-of good clothes bring and this-one
pahirō. Au eī mūdāri pahīrō, au gorē-mā pan'hi pahīrō, aur āō
put-on. And one ring put-on, and feet-on shoes put, and come
sab-kē khāī-pū; au khusī manāī. Kāhē-sō-ki hamār
(let)-as-every one eat-(and)-drink; and joy celebrate. Because-that my
i beṭ'wā māri gā-rahā, phirī-sē jīā-hai; horīy gā-rahā-hai, phir
this son dead had-been, again alive-has-become; lost had-been, again
mīlā hai.' Aur wai sab khusī manāwāi lāgē.
found is.' And they all joy to-celebrate began.
Bar'kā beṭ'wā khetē-ūndī rahā. Jab ā āwā aur bakh'ri
The elder son the-field-in was. When he came and the-house
nag'ōhān tau nāch-rāng sunī-parā. Ek nokar'ha-kā goh'ray-kē
approached then dancing-music became-audible. One servant having-called
hawāl pūchhis. Ī bataēs ki, 'tohār bhāī āwā-hai, tawan tohār bāp
account asked. He said that, 'thy brother has-come, therefore thy father
new-tā kihis-hai ki wai khēm-kusāl-sē āe-gē.' I sunī-ke ā
feast has-made because he safety-with came.' This having-heard he
bahut risihā bhā aur bakh'ri-mā na gā. Tau wa-kāl bāp āwā au
much angry became and house-into not went. Then his father came and
chhirauri kihīs. Ī jwāb kihis ki, 'et'ńā dinē-sē ham tohār
entreaties made. He answer made that, 'so-many days-from I thy
kām-kāj kari-hai aur kab'ha tohṛē kahē-kē sēwāy dusāri bāt nahī
t works am-doing and ever-even thy saying-of besides another act not
kin, mul tā ham-kā kab-hū ēk chheg'ri-kāl bachau na dihau
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
ki apnē saṃghīn-mā snukh karit; mulā jah tohār
that my-own companions-among merry I-might-have-made; but when thy
that son came who all-even fortune harlots-among wasted then thou
new'tā kiheu.'

Then the father said that, 'O son, thou always me
wast madest.'

I with livest and whatsoever mine-was that thine is. This
chahi rahā ki ham sab khusi manāi kāhe-e-ki tohār bhāy marā
proper was that we all joy may-celebrate because-that thy brother dead
rahā, phir jiā hai; auc herāy gā-rahā, phir milā hai,' was, again alive is; and lost was, again found is.'

1) Bevisia=girls of the Nāt caste, who prostitute themselves.
2) Kaasa of the original is a slip of the pen for kāhe.
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 Awadhi-speaking area, the tendency is to name the dialect Baiswari, instead of Awadhi. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *e* or *a*, instead of *au* or *au*, 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 Kanauti. 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 *e* often becomes *y*, as in *yak* for *ek*. There is an oblique form of nouns ending in *e*, as in *yaq jan-e-kh*, of a man: *bati dur-e-kh muluk-mah*, in a country of great distance. The masculine genitive termination is *ki*, direct, and *ki* oblique. The feminine termination is *ki*, both direct and oblique. In the phrase *nau-bamhan-ki* *bolay-ki*, having called a barber (and) a Brahman, the first *ki* appears to be used as a sign of the accusative. So also in *beht-e-kh dekh-ki*, having seen the son.

In pronouns, note the form *y*, this.

In verbs, note the typical western forms *rahai*, he was, and *rahe*, they were. In the phrase *mai bohut papa kihan-ki*, 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.

AWADHı DIALECT.  

(DISTRICT, LUCKNOW.)

SPECIMEN I.

Yák janú-ké dui bet’wá rahé. Só, chhot’ká bet’wá báp-sé kahis ki, ‘mór hisá báti dè.’ Tab bap obi-ká hisá that, ‘my share having-divided give-me.’ Then the-father him-to share báti-díhis. Kichh duke páchhé u sab rupaya láit-káii baří having-divided gave. Some days after he all rupees taking great düré-ké mulok-má nisar-gá. Aur huñ ápan rupaya sab kuchál-má distance-of country-into went-out. And there his-own money all evil-conduct-in nápy-díhis. Te páchhé obi-ká tiré kuchhá náñhí rahá; aur huñ ke-squandered. That after him near anything not remained; and there bárí jhóra pàrñí lág aur ú banáy tabáh hóe lág. Tab great famine to-full began and he extremely ruined to-be began. Then yák bhal-mañál-ké tiré gá aur ú ápan khétan-má sûri one well-to-do-man-of near went and he his-own fields-in swine charáwáäl-ká nókar rákhís. Tab obi-ké ji-má áwa, ‘janna feeding-for servant put. Then his mind-into came, ‘what bok’lá-ohiok’lá sûari kháit-háí wahi pái to ham kháí; husk-etc-eaters swine are-eating that if-I-may-get then I may-eat; káhë-se-kí obi-ká kuchhu náñhí milát-raháí. Te páchhé ú ap’ñé ñ man-má because him-to anything not was-given. That after he his-own mind-in söchis, ki ‘móré báp-ké bahut mañúr lág rahut-háí só ab thought, that ‘my father-of many day-labourers engaged remain therefore now ham-hú utth-káii huñ júi aur kahi ki, “mañi tóré hiyá aur I-too arising there may-go and may-say that, “I thee near and Gussaiyá-ké hiyá bahut páp kihin-hái aur ab nísí náñhí huñ ki tór” God-of near much sin have-done and now such not am that thy bet’wá kaháí. Só je-máne sab mañúr tóré hiyá son I-may-be-called. Therefore as all the-day-labourers thee near lág hái ham-hú-ká lagáy lë.” I söch-bicháär-káii báp tiré engaged are me-too engaged make.” This thinking the-father near
chala-ga. Bap-kā ē betwā-kāl ārāā-sē dēkkā-kāl bahut sōch he went away. The-father-to this son far-off-from seeing much pity āwā aur daur-kāl gare-mē lap-tāy-lihiś aur bahut chūmīs came and running neck-in (about) enfolded (him) and much kissed (him) chātī. Tab betwā bōlā ki, 'maī tōre hīyā aur Gusiyā-kō hīyā licked (him). Then the-son spoke that, 'I thee near and God-of near bahut pāp kīhin-hai aur nānā hāū kī phūr tōr betwā much sin have-done and such not am that again thy son kahāū.' Eh par bāp āpāi mājūnān-se kahū, 'ki bhal I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good bhal kāppā lī-āō aur eh-kā pahīrāō; aur eh-kā hāth-mē vūdāri good clothes bring and this-one put-on; and this-one's hand-on ring aur gūrī-mē pāthkī pahīrāō. Ham khusiāli manāi kī hamār and feet-on shoes put-on. I joy shall-celebrate that my betwā mar-kāl jiyyā; aur herāy-kā, phūr mīlā. Tab ē khusiā son dying lived; and lost-being, again was-found.' Then he merriment karaāi lag, to-make began.

Bap-kā betwā keohan-hār-mē ráhāi. Jab duārē āwā tab git The-elder son fields-in was. When door-to he-came then song aur bājā-kāl āwāj sunīs. Tab yāk nōkār-sō pūchhīs kī, 'āj yū and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this kā hai, jaum khusiāli manāi jāt-hai?' Nōkār kahīs kī, what is, owing-to-which joy celebrated is-being? The-servant said that, 'Tohār bhāi āwā hai, so tohār bāp ēi bāre 'thy brother come is, therefore thy father this-very for khusiāli kīhin hai.' Eh par bāp-kā betwā risaān aur merry-making done has.' This upon the-elder son grow-angry and bhītārī nānā gā. Tab bāp āpāi duārē āy-kāū ēhī-kā inside not went. Then the-father himself in-doorway coming him manāyīs. Ě bōlā, ki 'maī it're din-se tohār sēwā kīhāū, appeased. He spoke, that 'I so-many days-since thy service did, kab-hū ēs nā bhā ki ēkō chhēg'ri-kā bahchhau ever-even so not was that one-even goat-of young-one-even dētān ki apnē anoi-parkān-kā kīhīāū aur khusiāli thou-might-have-given-me that my-own friends I-might-have-fed and merriment karīt; aur jab yū āwā jin sab dhan kas'bīn-mē might-have-made; and when this-one came who all fortune harlots-among urū-y-dihis, tab yū khusiāli manāyīn.' Tab bāp bōlā 'hē squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O
bhaiā,1 tāī tō mōrē lāgē rahāi; jaun mōrē tārē han sō-an
brother, thou, to-be-sure, me near livest; what me with is that-all
tōr han. Mulā eī sāīt khusāīt karāh jārār rahāī ki tōr
thine is. But, this moment merriment to-make necessary was because thy
bhāi mari-kāī ab jiyā han; aur hērāy-kāī phēr milā han.'
brother being-dead now alive is; and being-lost again found is.'

1 Bhaiā is a term of endearment and can be used for any man.
INDO-ARYAN FAMILY.  

EASTERN HINDI.

Awadhí Dialect.  

(District, Lucknow.)

Specimen II.

Yāk gāw-mā yāk lambar dār-kā nīnḥ-sāri biṭiwa raḥai. Jab one village-in one landlord-of little daughter was. When wa-kī umār sūrah satrūh bārī-kē bhai, wah jūn lambar dār-kā her age sixteen seventeen years-of became, that time the landlord-to wa-kē biyāḥ-kī phikir bārī. Wah beriyā māū Bāmhan-kē her marriage-of anxiety increased. That time barber Brāhmān bōliy-kā lari-kwā-kā dhūrāhā paṭhām. Thārā dinān-mā yāk lari-kā mīla. boil boy to-search-for he-sent. A-few days-in one boy was-found. Wah-kē sāth biṭiwa-kā banāhānt bānā, aur Bāmhan pūchhā-gawā, Him with the girl-of horoscope agreed, and the Brāhmān was-consulted, aur biyāḥ-kī tāiyāri bhai. Lari-kwā-kā bēp āwā aur lei and marriage-of arrangement took-place. The boy-of father came and taking dei-kē pāchhē bat-kahāw hoṭā lāg. Hājār rupaiya bahut kahē giving-of after words-saying to-be began. One-thousand rupees much saying sunē tāi-bhāwā. Tab lambar-dār rājī-khustā ghar gē aur hearing-after was-settled. Then the landlord pleasure-with house-to went and barāt-kā din bāda-gā. Dul'hā-kā bēp pand'raḥ lājār marriage-party-of day was-fixed. The bridegroom-of father fifteen thousands sawāg lāṭ-kā bāṛ dhūm-dhām-sē dul'hīn-kē gharē āwā aur relatives taking great pomp-and-show-with bride-of in-house came and dwārā-chār hoṭā lāg. Hām dachhchhinā-kē the-ceremony-of-the-door to-be solemnised began. The fire-sacrifice gift-of māgē-mā pāṇṭī-sē tak'rār bhai, hāṭhī chalāī lāg. demanding-in the priest-with quarrel took-place, bludgeons to-be-used-freely began. Bahut manśi ḏūnā kait ghāyal bhaiān. Tab barāṭ risāy Many men both sides wounded became. Then marriage-party being-angry chāli. Wāhī samay-mā gāw-kē bhalē-mānūs ekṣṭhā-hōi-kāi began-to-go-back. That very time-in village-of good men coming-together barāṭ manṣāy-lāhān. Chauthe dīn biyāḥ bhavā aur bhāṭ marriage-party appeased. The fourth day marriage took-place and rice bāṛār khua-sē khāin; aur bīdā-hōi-kāi aṇ'ē ghar āin. great food pleasure-with they-she; 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 Brähman, 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 Bráhmans, preparations were made for the marriage. The bridegroom’s father came, and, after the hand-sell, the discussion as to the amount of the dowry to be paid by the bride’s father to the bridegroom’s father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom’s marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride’s house, and they began the ceremony of the greeting at the door. 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 ḍāmakā ḍāna. 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 bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

4 This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride’s father presents some money to the bridegroom’s, and then feeds him and his kith and kin.
The dialect of the south of Lucknow District, on the borders of Unnao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdu of Lucknow City. There are whole phrases in it, such as un un-te 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-dyāati, to a foreign country; khyāt, a field; dyākhau, see; and syāmā, service. Similarly, here, we have the letter ē represented by wā, as in mwār, my; and kwāt-haī, it is becoming. There is also a strong tendency to make a noun singular end in u. Thus, ēku, one; jaunu, what; asābāu, property; ik-thauvu, in one place; and many others. All these peculiarities are due to the influence of the Kanaúji spoken to the West.

Nouns Substantive have an oblique form in ai or ē, as in par-dyāati, to a foreign country; bāpai-kā, of the father; hāthā-mā, on the hand.

As regards pronouns, note wāhi-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-haī, I am doing; rahati-hau, you remain; and rākhati-hai, they keep. Note the typical western Awadhī forms, rahai, he was, and rāhāi, they were. Note also aī, it is; hwāt-hai, it is becoming; dihiti, he, honorific, gave, for dihīn; and din, for dīnh, he gave.
[No. 7.]

INDO-ARYAN FAMILY.  Mediate Group.  
EASTERN HINDI.

Awadhi Dialect.  (South of District Lucknow.)

एकु म नन्द को टूट बेचता रहे। बोहि-माँ बीड़त्वा बेटवा चपने लगते वाहिसे कि दादा तुम्हारी चिरसली-माँ जीनु हमारी ही सा होइ तो चम-चा बाँटि दें। तब उन चपने गिरिस्तो-मां दन-का बोहि दिरिसि। कुछ दिन वैवे बहोकावे बेचवै तब चाल बसवाने शुकितौरजौ केव-के पहुँचने चला गा चौहाँ पुरज-के बापन चोज-सा लुचपन-माँ उड़ाइ दिरिसि। घरी जब सब दराम चुकिगे तव बोहिद देस-माँ बाहा भूगर रहा ची वहाँ गरी होइ घोड़ लागा। सी हूँ एकु जिमोदे-के हियाँ गा नीवरी कै लिहिसे। तब बोहिद बोहि-का बापने स्थात-माँ सीरी चारा-का पठ। बोहि-का मनु रहे कि सोरी-की-खाई बसी-से चापन चेतु। भर लेझै सुझा बही ना बोहि-का कोठौं टील। तब सूध-के-की कहिसे कि बढ़ति मंजूर तो हमारा वनाके विहैं खाय-कौ चौहाँ कुछ चाहा राखितवै ही से दिया उपायु करतहैं। भव में लिया-से चला जाई चिनने बाप-के लगे बंटी भी उनने कहैं कि दादा में तुकार भी राम-का गुनीरी हैं। भी भव में येरिग-तनाका नाहिन कि तुहार बेचता वाही। मंग-का चपने मंजूरी-माँ लगाइ-लें। भीर खुलौं-से चलि-कौ चपने बाप-के विहार भारा। जब वह नगियार तव बोहि-के बाप बोहि-का परहिसे हीक भी देखै सस होइ-के हीरे मारे मना के कठमाथ लिहिसे। तब बेलवा बाप-ते चरीरी कहिसे कि दादा में राम का भी तुकार गुनवी हैं। भव येरिग-तनाका नाहिन कि तुहार बेचता वाही। सुदी बाप चपने चकरन-ते कहिसे कि नोकी कए नापरा। खायो वी येरिग-का परहिसे-दें। भी सुदी-के चाहे-माँ भी पनहाँ परह-सा परहिसे-दें। भी सब मनो नेतारा खाईन भी खूब भे कि म्यार बेलवा सिरी के फिरे जिया भी हेनग-के पूरे फिरे मिला। भी सब मनो खूब से कर लागा।

बोहि बेरिया बोहि-का बड़ूकर बेलवा स्थात-माँ रहे। जब बोहि बोहि-के घर-के नगी घाया तव नापे गाय-के हाँक सुनिस। तब बाका चाकर-का बोलाइ-के पृृष्ठि कि बेहूँ का झाल है। तव बोहि बोहि-ते कहा तुहारि
भाय चाहा-है। उन-की खेर-सखार चाहे-सी तुम्हारे वाप नाजुक-रघु बिहिसे-है। वोह बढ़ते समान। गर-से भीतर न जात-रहे। येटरे-मां वोहि-का वापु घर-से निकार चाहा चौ मनावे लाग। वोहि वाप-से कहिसि कि चाही येदरे दिन-ते तुम्हारे चाहा कारित-हैं चौ करों तुम्हारे कवा नहीं थारा। तौन-उ-पर तुम कवों हम-का एकू हेंगरो-का बच्ची ना दिखी। कि परने ब्रह्मारित-के साह सुसी कारित। सुहीं जब-से तुम्हारे वेंडु तेठा चाहा जैने चापन चौज वस्तु हिनारा-मां जड़ढ़ दिखिसि तौन-सां तुम उन-के दरे बड़ो सुसी किखी। उन उन-के करा कि वहा तुम तो रोजुब हमरे-से रहित-है। जैने चौज वस्तु हमरे है तौन तुम्हारे-है आखे। हम पंजन-का चहो कि सुसी कारी काहे-से कि तुम्हारे भाद्र प्रर-से जिया-हैं चौ केरास-के किरि भिखा है॥
[NO. 7.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

AWADHII DIALECT.  
(SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Ekun manki-kä du bēt'wā rahaī. Wahīmā chhot'kawā bēt'wā apnē
One man-of two sons were. They-in the-younger son his-own
bāp-tē kahsī kī, 'dādā, tumhāri girastī-mā jauna hamār āsā
father-to said that, 'father, thy fortune-in what my share
hōi taunū ham-kā bāti dēū.' Tab un apnī giristī-mā
how taunu ham-kā bāti dēū. Tab um apnī giristī-mā
may-be that ma-to having-divided give.' Then he his-own fortune-in
un-kā bāti dihīnī. Kuchh din bītē chhot'kayē bēt'wāī sab
him-to share gave. Some days having-passed the-younger son all
asbābū ik-thāauru kāl-kāī par-dīsāī chalā-gā, aurū hūwā
property one-place-in having-made a-foreign-country-to went-away, and there
pahūkhi-kāī āpan ehi-jāustu luch'pan-mā urāl-dīhīsī. Aurū āb sab
_each āpan ehi-jāustu luch'pan-mā urāl-dīhīsī. Aurū aab sab
reach-ing his-own things wickedness-in squandered. And when every
dam chuki-gā tab wohī dēs-mā bārā jhūrā parā au wohān ārību
farthing was-spent then that country-in great dryness fell and he-too poor
hōī lāgī. Tau hūwāī ekun jīmūdār-kē hiyā gā nauk'ri kāl-lihīs.
to-be began. Then there one landlord-holder-of near he-went service he-took,
Tab wohī wohī-kā apnē khāyān-mā sōrī charāwī-kā pāthāsī. Au
Then he him his-own fields-in swine feeding-for sent. And
wohī-kā manu rahī kī sōrī kī khāī būsī-tē āpan pētu bharī-leī
his desire was that swine-of eaten husks-with my-own stomach I-may-fill,
mūdā wahon nā wohī-kā kohū dūn. Tab sudhi-kāl-kā kahisī kī,
but that-even not him-to anybody gave. Then recollecting he-said that,
bahutū mājūr tai hārā kāl-kē hiyā khayā-kā aurū kuchh
many labourers surely my father-of near having-eaten and something
bāchāī rākhī-tī-hái, au mai hiyā āpūsū karati-hau. Ab mai
having-saved keep, and I here fasting am-doing. Now I
hiyā-tē chalā-jāū apnē-bāp-kē lāgī ātuau au un-tē kahāū kī,
here-from may-go my-own father-of near may-walk and him-to I-may-say that,
"dādā, mai tumhār au Rām-kā gurhī hau; au ab mai yehi-tanā-kā
"father, I thy and God-of sinner am; and now I this-like
nāhin ki tumhār bēt'wā bājāū. Mahī-kā apnī mājūrī-mā
not-am that thy son I-may-be-called. Me thy-own labourers-in
lagāi-lēū."

Phirī hūwā-tē chali-kāī ap'nē bāp-kē hiyā āwā. Jab
engage,"

Again there-from going his-own father-of near he-come. When
ghar nagichhān tab wohi-kē bāp wohi-kā pahlī-bē dikh au
house he-approached then his father him beforehand saw and
dekh'tai khus hōi-kāī daurā, mārē-mayā-kē
immediately-on-seeing pleased having-become ran, owing-to-love
chhaptīyā-lishi. Tab bēt'wā bāp-tē cherauri kihisi kī, 'dādā,
he-embraced-him. Then the-som the-father-to entreaties made that, 'father,
maī Rām-kā an tumhār guṇhi hāū. Ab yehi-tanā-kā nāhīn kī
1 God-ōf and thy sinner am. Now this-like not-am that
tumhār bēt'wā bājāū."
Mudau bāp ap'nē chāk'ran-tē kahisi
thy son I-may-be-called.' But the-father his-own servants-to said
ki, 'nīki nīki kap'rī lyāwō au yehi-kā pahiray-dēū; au mūd'rī
that, 'good good clothes bring and this-one-to put; and a-ring
hāthā-mā au pan'hi pāyē-mā pahiray-dēū. Au sab manāī neutā khānī
der-hand-in and shoes feet-on put. And (let-)all men feast eat
au khus bhe, ki mwār bēt'wā mari-kāī phiri jīyā; au
and pleased become, that my son having-been-dead again lived; and
herā-kāī phiri milā.'
Au sab manāī khusi karāī lägī.

being-lost again has-been-found.' And all men merriment to-make began.

Wohi beriyā wohi-kā bār'kawā bēt'wā khyāt-mā rahai. Jab wohu
(At-)that time his elder son the-field-in was. When he
lauṭi-kāī ghar-kē nagichhē āwā tab nāchāī gāwāi-kāī hāk sunisi. Tab
returning house-of near came then dancing singing-of sound he-heard. Then
yak chāk'ar-kā bolāi-kāī pūchhisi kī, 'yehu kā hwāt-hai?'
Tab
one servant having-called he-asked that, 'this what is-being-done?' Then
wohi wōhī-tē kahā, 'tumhārī bhāy āwā-hai. Un-kē khair-sallāh aye-tē
he him-to said, 'thy brother is-come. His with-safety coming-from
tumhārē bāp nāchu raṅgu kihish-hai.' Wohu bahutai risān. Ghar-kē
thy father dancing music has-made.' He much grew-angry. House-of
bhitarai na jāt-rahai. Yet'rē-mā wohi-kā bōpu ghar-tē nikari-āwā
inside not going-was. In-the-mean-time his father house-from come-out,
uau manūwāī lāg. Wōhī bāp-tē kahisi kī, 'dyākhaun,
and to-oppose-(him) began. He the-father-to said that, 'see,
yet'rē din-tē tumhārī syāwā karītī-hāī, au kabačī tumhār kahā
so-many days-from thy service I-am-doing, and ever-even thy saying
nāhī tārā; tumhārē pūrū tum kabačī ham-kā ēku ohhegr'ri-kā
not I-transgressed; that-even-on thou ever-even me one goat-of
beachau nā dihyan ki ap'nē byaūharin-kē sīth khus-karīt.
young-one-even not goes that my-own friends-of with I-might-have-made-merry.
Mudau jab-tē tumhār yehu bēt'wā āwā jaunē āpan chij-bastu
But since thy this son came who his-own fortune
AWADHI OF SOUTH LUCKNOW.

chhinārā-mā upā-dīhisi, taunē-mā tum un-kē barē barī khusi kibyau.'

debauchery-in wasted, that-on thou him-of for great merriment modest.'

Un un-tē khaḍi ki, 'bachchā, tum tau rōjī ham'rē lagē mahati-hau;

He him-to said that, 'son, thou surely daily me near livest;

jauni chīj-bastu ham'rē hai tauni tumhari-hī āi. Ham pañchhan-kā chahi

what property me-with is that thine-indeed in. Us all-to it-is-proper

ki khusi kari kabhē-tē-ki tumhār bhaī mari-khī

that merriment we-may-make because-that thy brother having-been-dead

jiyā-hai; au herāy-kā phiri milē-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 aṁa, as in bēpānaṁa, a son; bēpāma, a father. The third person singular of the past tense of transitive verbs often ends in ī instead of īs, as in kihīsī, he did, instead of kihiś. We also find examples of the past tense in īs of verbs whose roots end in ī, as in dayān, he felt compassion; rīsīṁa, he was angry.

The suffix of the genitive masculine is often kār, as in dādā-kār moṣār, servants of my father; dayā-kār nagīch, near God, and many others. Nouns ending in consonants have an oblique form in ī, as in hāthā-mā, in the hand; gharā-mā, in the house and many others. Note the form tuḥā, to you. The third person plural of verbs often ends in ī, instead of in en. Thus, we find rāhī, instead of rāhen, they were. The following forms which are not given in the grammar may also be noted; bechabā, will you sell? ham-jāmā chāḥit ahaṁ, we want to go.

[No. 8.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Awadhi Dialect. (East and Centre of District Partabgarh.)

Specimen 1.

कौने मन्द्रे-क्रृ नद बचवा सवन की उन-माँ-से लहरवा अपनी बाज़-से काहिस दादा ही माल-राल-माँ-से जवन हूँ-अ हाम निकोस तवन हम-का बै या्। तौ बाप रामन दिः किक उन-माँ बाँट दिः। बी बाह हिट देन वीत-का बेटवा धापन माल-राल जोरि-क्रृ दूरे परदेस विसास गवा बी नृत्य कुचान-माँ धापन पूँजी गैवाइ दिः। बी जब ज सर-बस उड़ाइ दिः हूँ एक बड़ा भूरा पहँ बी ज दिका होइ लाग। तौ ज बल देस-क्रृ एव मन्द्रे-से जाइ लेख किहिस। ज मन्द्रे वहिका धापन खेतवन-माँ सुभार चरचा वरे परत दिः। बी ज खरी-से उत्रे चोकरे-से वीना-का सुधिर खा-राहिस धापन पैंट पालत। बी किन वहीका बाहु टेस-न-रा। बी हुँ जब ज धापन-माँ धापन तौ काहिस हारे दादा-के काहिस मन्दूर नीकी तरह खात वित्रू बहे बी हम भूतन भरत बहे।
मैं उठिएँ तो दादा-पास अपने बेड़े में उन से जाकर चाहिएं दादा में टुटी-कैसे आ तोड़े नगीच कसूर हिले-यहाँ की धार तोड़कर बेटवा कहाँ-यहाँ लाइक नाहीं चढ़े। हम-का चापन एक मज़ार की नाहीं वनवा। ची ज़ उठा चौं चापने वाप-सी लगे आया। मुला बेटीमा दूरे चबन्नी रहवै कौन जिसे भाँज-का वाप बहिस-का देख लिखित हैं दराना ची दौड़ा चौं चाहिए गरे सिला ची नुमा कहिस। ती बेटवा बहिस-का कहिस दादा हस दूर-कर चौं तोड़े नगीच कसूर हिले-पहँच ची तोड़कर बेटवा कहाँ-यहाँ लाइक नाहीं धार रहा-चढ़े। मुला वर्णिना अपने चराने-से कहिस* निकाल उठना बे आया चौं बहिस-का वहिरावा। एक मूंटी शायद-माँ च नठी गोड़े-माँ पहिस-रावी ची हस-का घांच ची मीज़ करे देखा। काहे-से जिसे चाहे बे बेटीमा नगुमा धार जो उठा-चढ़े। ज हेरात गावा रहा ची मिला-चढ़े। ची भे मीज़ करे लार्गी।

चबर्गी बहिस-का चेठिरा बेटवा सिंदूर-माँ रहा। ची जातिक ज आया ची घरे नेकवाण नाचे गावे-त्री ब्रज मुनिस। ची ज चरकर-माँ-से एक-का गुलसारस ची पूंजिया कि दे काउ रहे। ती चरकरा बहिस-से कहिस तोड़कर भेकरा आया-फ़ह ची तोड़कर दादा खिलवा कहिस-पहँच काहे-से जिसे चाहिए किस-का कुमर-खेल-में प्रामाण। ची ज रिसिबर जो मिरार जाता-न-रहा। दूर-पर बहिस-कर चपिना निकाल आया ची चेहरी फिल्हिस। ची ज दादा-से चापने जवाग-माँ कहिस देखा ती राजु कि हम तोड़कर सेवा कारत के के बरस सिता ची कबर पूरण तोड़कर कहा न तया। ची चोड़-पर ती हस-का कबर एकी घेरलकान न दिखा कि हम चापने गोड़े-चन-माँ मीज़ करित। मुला जातिक तोड़कर ई स्पेटवा आया जीन तोड़कर रोजी पत्रिया-माँ खाल लिखित हैं चाहे-से मुड़े घरवा किल्हा। ची वर्णिना बहिस-से कहिस बेटवा ती ती मता हमरे साथे रहते बहिस। ची जीन हमरे प्यारे तीन तोड़के रहे। हस-का खुदी क्या यहं रहा ची मीज़ करित काहे-से कि तोड़कर ई भेकरा मुगा रहा ची फुनी जी उठा चढ़े। ची फेरान रहा फुनी मिला चढ़े।
Specimen I.

TRANSLITERATION AND TRANSLATION.

Kauṇaḥ manāt-kē duṁ beṭṭwā rahin. Au un-mā-sē lahur-wā
A-certain man-of two sons were. And them-in-from the-younger
apnē bāp-sē kahis, ‘dādā hō, māl-ṭāl-mā-sē jawan hisā hamār
his-own father-to said, ‘father O, the-property-in-from what share my
niksai tawan ham-kā dai-dyā.’ Tau bāp āpan rījik
nık-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 bāṭ-dihis. Au kachhu din bitē lahur-kā beṭṭwā āpan
them-among divided. And some days passed the-younger son his-own
māl-ṭāl jōrī-kāī dūraī par’dēsai nikasi-gawā au huṅ
māl-ṭāl jōrī-kāī dūraī par’dēsai nikasi-gawā au huṅ
properly-etc. collecting a-distant foreign-country-to went-out and there
kuchhāt-mā āpan pūjī gōwā-dihis. Au jab ù sar’has urād-dihis,
evil-conduct-in his-own fortune wasted. And when he all squandered
huṅ ēk baṛū jhūrā parā au ē dik-hōī lág. Tau ē
there one great famine fell and he to-be-troubled began. Then he
wahi dēs-kē ēk maṇa-sē jai mēl kihis. Ĕ maṇa saṭṭ-kī
that country-of one man-to going union made. That man him
apnē ḱhetvαn-mā sūrī chariṅwāf hārē pathai dihūs. Au ē
his-own fields-in swine feeding for sent away. And he
khus-ṛ-kē uhai chokṛē-sē jaun-e-kā sūrī khat-rahi āpan
pleasure-with those-every huska-with which the-swine used-to-eat his-own
pēt pālat; au kōṇ wahi-kā kachhu dēṭ-na-rāhā.
stomach would-have-supported; and any-body him any-thing to-give-not-used.
Au jab ē āpē-mā āwā, taw kahisi, ‘ham’rē ḍādā-kāī
And when he himself-in came, then he-said, ‘my father-of
kātik majūr nikī-taraṅ khat pāt āhaī, au hām bhāṅkha
how-many servants in-a-good-way eating drinking are, and I from-hunger
maṅa-taṅ. Māṅ utṭhaṅ āu dādā pās apnē jāihaṅ āu
dying-again. I will-arise and the-father near my-own will-go and
un-sē jāi-kāṭ kahiṅhaṅ, “dādā, māṅ Dayṛ-kāī āu tohrē nāgich
him-to going I-will-say, “father, I God-of and thec-of near
kasur kīhā-ahāṅ, au ab tohār beṭṭwā kah’wawāṅ lāṅk nāḥī
ein done-have, and now thy son to-be called worthy not
awi. Ham-kä apan ēk majūr-ki nār lan’wā."' Au ù uṭhā aw. Ëme thine-own one servant-of like make."' And he arose au ap’nē bāp-kē lagē āwā. Mulā betāunā dūrāi aḥ-ṛī and his-own father-of near come. But the-son far-of-even yet rah’bāt-kīn, ki wahi-kāt bāp wahi-kā dēkh-lihisi, au dayān, au was, that his father him happened-to-see, and took-pity, and daurā, au wahi-sē garē milā au chhumā lihisi. Tau beṭwā ran, and him-with by-the-neck met and kisses took. Then the-son wahi-sē kahisi, 'dāda, ham Dayū-kar au tohṛ-te naigieh kasār him-to said, 'father, I God-of and thee-of near sin kihē-ahī, au tohār beṭwā kah’wāvāi lāk nāhī ab rahā-ahī.' done-have, and thy son to-be-called fīt not now I-remained-am.' Mulā bapauṇā ap’nē chak’ràn-sē kahisi, 'nīkau uphrnā lāt-āwā But the-father his-own servants-to said, 'the-good wrapper bring au wahi-kā pahirwā. Ek mūṛi hāthē-mā au pan’hi gōṛ-mā and that-one-on put. One ring hand-on and shoes feet-on pahirwaw, au ham-kā khāe au māuj-karāi dēā; kihē-sē ki put, and au to-eat and merriment-to-make lad; because that mōṛ i betāunā muṭ rahā, ab ji uṭhā-ahāi; ū herāi my this son dead was, now alive arisen-is; he lost gawā-rahā, au milā-ahai.' Au wai māuj karāi lāgē. had-gone, and found-is.' And they merry to-make began.

Ah-ṛī wahi-kā jeṭhōr’wā beṭwā khōṭē-mā rahā; au jaisin ù Now his elder son field-in was; and as-even the āwā au gharē nek’chan nāchāi gawāi-kāt awāj sunis; au ù came and house approached dancing singing-of sound he-heard; and he chak’rān-mā-sē ēk-kā gurbūrāis au puchhīs ki, 'i kāu ahūi?' servants-from one called and asked that, 'this what is?'

Tāu chakar’wā wahi-sē kahisi, 'tohār bhālk’ra āwā-ahai, au tohār Then the-servant him-to said, 'thy brother come-is, and (by)-thy dāda khiwā ‘khiw-ahai, kihē-to ki ū wahi-kā kusal-chhōṁ-tē pāis. father feast been-made-lad, because that he him safety-welfare-with found.

Au ū risān au bhīṭrē jāt-na-rahā. Ihi-par wahi-kar And he grew-angry and inside going-not-was. This-upon his bapauṇā nikasi-āwā au cheraurī kihisi. Au ū dāda-sē ap’nē father came-out and entreaties made. And he the-father-to his-own jābāb-mā kahis, ‘Dēkhō, tau, rījū, ki hamai tohār sēwā karat answer-in said, ‘See, verily, sir, that to-me thy service doing ket’nā barīs bitā au kab-hū tohār kahā na tārā; how-many years passed and ever-even thy words not (I-)transgressed; au ohū-par ū ham-kā kab-hū ekau hel’wān na diha, and that-even-on thou me-to ever-even one-even kid not gavest,
ki ham ap'ne gōlan-mā manj karit. Mulā, jaisin
that I my-own friends-among rejoicing might-have-made. But, as-even
thōā ī beṭ'wā āwā, jaun thōā rōji patur'yan-mā khāli-libhisi,
thā this son came, who thy livelihood harlots-among ate-up,
tā ok'ṛē muddē jal'vā kihyā.' Tau bapaunā wahi-sē kahis,
thon him for a-feast did.' Then the-father him-to said,
'beṭ'wā, tā tāi sādā hām'ṛē sāthē raht'ai-ahasi au jaun
'son, thou verily always me with living-indeed-art and what
hām'ṛē ahai taun tohāraī ahai. Ham-kā khusī karab padē
mine is that thine-indeed is. Us-to merriment to-make proper
rahā au manj karab, kāhē-sē ī tohār ī bhūk'rā muā
was and rejoicing to-make, because that thy this brother dead
rahā au phuni jī uṭhā-ahai; au herān rahā phuni milā ahai.'
was, and again alive arisen-is; and lost was again found is.'
[No. 9.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

(AWADH DIALECT.)

(EAST AND CENTRE OF DISTRICT PATELABAD.)

SPECIMEN II.

एक ग्रामीण के घर-मां चार मन्दिर लाभका सास पतीकं चौर बाप रहत रहे। सुधा चाहू बढ़त रहे। बेटीनामा एक दिन खेलत-मां हर जोतत- 
रक्त ची ओशो चौरी-से दुख राही चबा-आवत-रहे। बे बेटीनामा-से गुहरार्द-कै 
पूंछन कि कम रामनगर-का जावा चाहित-पर्ष्वे कौनी डगर-से जाई। तौ ज 
अलिहर्वा जानिस कि हमें वर्धन-का पूर्वत पहे कि बेटीनामा ची गोह- 
राक-कै कांस मि वर्धन-का कम न बेचने। यलि पर राम-गोरें गुह- 
राक-कै कांस मि हम-का बैल न चाही-रखा जी जानिस तौ की लाखाँ 
या। तौ ज जानिस कि सी समया वर्धन-कै मनावत चहे। ची गुह- 
राक्रम कि राज सी सनी काव जी दूख तहीं डैलो। तवहू हम छापन वर्धन- 
वन तूहें न देखत। काँकवा बंद-मां चोंड-कै महतारी रोटी बढ़िके बरे 
बौंड। सुधा खाती बंग्य बेटीनामा बोला माई बी बाजु दुख मन्दिर वर्धन- 
कै सी सपैया देत-रहे। सुधा इस कहा कि दुख सी-का हम न टेबे। सी 
सपैया कौन चौज चाहे। महतारी बोली कि चाँ व्रक्ता हम-ए जानित-कै कि 
सार-माँ लोक भाज सेवाक दुख गया चहे। सुधा जौन कुछ होड़ तनो 
तुनी ऐसे निर्मल खाँ खा। जोर-कै जब घरे भाग ती पताहि-से कार्हिस कि 
लोक सारे मां चस सेवाक-कै दिये कि बेटीनामा-से रोटी नहीं खाँ-ती। तौ ज 
काहिस कि वासन टैं-कै मिठाई बढ़ लिजीँ-रखा। दादा जौन दुखारे-पर 
बेट-रहत-कै बला तिन-से घुरार दूं। इसी भाग-भाग को दुखारे-पर 
चाहें ती पताहि आसुर-से बोली कि काहे तू हम्न वासन टैं-कै मिठाई चढ़ा 
कब दंखे रखा। तै सामूरा वीका कि गोहे चरावै तै हूँ जा। ची खाटी 
हम-से पूंछन।
 Indo-Aryan Family. 

Mediate Group.

Eastern Hindi.

Awadhi Dialect. 

(East and Centre of District Partabgarh.)

Specimen II.

Transliteration and Translation.

Ek ahir-kō gharē-mā chār manai, larikā, sās, pātōh.
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law
aur bāp, rahat-rahē. Mulā chāryū bahir rahē. Betauṇā ek din
and father, living-vere. But all the-four deaf were. The son one day
and father, living-vere. But all the-four deaf were. The son one day
khetē-mā bar-jōtāt-rahā au ohi āri-sē duī rāhī chalā-āwat-
the-field-in ploughing-verse and that side-from two wayfarers coming-
rahē. Wai betauṇā-sē guhrāi-kāt pūchhin ki, 'ham Rāmnagar-kā jāwā
rahē. Wai betauṇā-sē guhrāi-kāt pūchhin ki, 'ham Rāmnagar-kā jāwā
came. They the-son-to calling-out asked that, 'we Rāmnagar-to go
chāhit-ahai. Kaunī dagar-sē jai?' Tau ā ahir-wā jānīs ki,
wish. Which way-by should we-go? Then that cowherd knew, that,
hamō bar'dhawan-kā pūchhat-ahāi ki, 'bech'bāi?' An gohrāi-kāt
hamō bar'dhawan-kā pūchhat-ahāi ki, 'bech'bāi?' An gohrāi-kāt
my oxen-about they-are-asking that, "will-you-sell?" And calling-out
said that, 'the-oxen I not will-sell.' This-on the-wayfarers
kahis ki, bar'dhawan-kā ham na bech'bāi.' Yahi-par rastā-gtāi
said that, 'the-oxen I not will-sell.' This-on the-wayfarers
guhrāi-kāt kuhin ki, 'ham-kā bail na chāhi-rahyā, jau jānat-hū āu
calling-out said that, 'us-to oxen not required-vere, if you-know then
lakhī-dyā.' Tau ā jānīs ki, 'sau ṛupaiyā bar'dhawan-kāi
show-us-the-way.' Then he supposed that, 'a-hundred rupees oxen-of
lagawat-ahāi,' au guhrāi-sē ki, 'rājū, sau ṛupaiyā kāw; jau
price-they-are-fixing,' and called-out that, 'sirs, a-hundred rupees what; if
duyū-sau ḍētyō tab-hū ham āpan bar'dhawan tuhā na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
dēit.' Kachhuk bēr-mā oh-kāt mahtārī ṛōṭī wahl-kā harā laui,
I-would-give.' Some time-in his mother bread him for brought.
Rūtyā khātī-berā betauṇā bōlā, 'māi hō, āj duī manai
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men
bar'dhawan-kāt sau ṛupaiyā ḍēt-rahē, mulā ham kāhā ki, 'dui
oxen-of hundred rupees giving-vere, but I said that, "two
sau-kā ham na débai. Sau ṛupaiyā kaum chīt ātal.'
hundred-for I not will-give. A hundred rupees what thing is.'
Mah'taryā bōli ki, 'hā, bachhāhā, ham-hū jānit-hāi ki sägē-marā The-mother spoke that, 'yes, boy, I-too know that vegetable-in lōn āj sewāi huigawā ahai, mulā jaum-kuchh salt to-day too-much (lit. one-and-a-quarter) happened—to be is, but whatever höi tanī-tumi aśin khāi-lyā.' Laut-kār jāb ghurē āi tau be little-little so out.' Returning when to-house she-came then patohiyā-sē kahis ki, 'lōn sägē-mā as sewāi-the-daughter-in-law-to she-said that, 'salt vegetable-into so excessive-kār dihē ki betāna-sē rotā nāhī khāi-gai.' Tau ā having-made than-gawest that the-som-by bread not was-eaten.' Then she kahis ki, 'bāsan dāt-kār maī miṭhāi kab lihyō-rahā?' Dādā jaun said that, 'utensils giving I sweets when had-I-taken? The-elder who duārē-par baith-rakat-haï, chalā, tin-sē hajurāi-dāi.' Dāmāu the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.' Both jhag'rat jhag'rat jān duārē-par āī to patohiyā quarrelling quarrelling when the-door-at came, then the-daughter-in-law sasur-sē bōli ki, 'ka-hō, tā hamaī bāsan dāt-kār miṭhāi the-father-in-law-to spoke that, 'well, you me utensils giving sweet lēt kab dēkhū-mahāyā?' Tau sasur-vā bōli ki, 'Gōru charāwāi taking when sawā?' Then the-father-in-law spoke that, 'cattle to-feed tau tā jā, au āthī ham-sē pūchh'byā?' to-be-sure thou goest, and stick me-from wilt-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 Rāmgarh. 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 Barel. 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 ś, we often find yū, as in yāk for ēk, one; dyās for dēs, a country; dyākh līhās, he saw, and others. Nouns have an oblique form in ai, as in par-dēnai, in a foreign country; luchchait-mē, in debauchery; khetai, in the field. There is an oblique genitive in kērē, as in mūnai-kērē, of a man; dyās-kērē, of the country; dayū-kērē ag'vē, before God; hā-ke-rē-lagē, near the father.

Among pronouns, note yū tohār bhāi, this thy brother; sū-hē-pāchhē, after that, which looks like a Western Hindi form; sāhi pāin-hoī, he has got him.

In the verbs note rahā, they were; forms like kahosi as well as kahosi, for the third person singular past of transitive verbs; and second persons plural like dinhyā, thou gavest, and kihā, 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 Hindi 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>
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<tr>
<td>Western Sub-dialect,--</td>
<td></td>
</tr>
<tr>
<td>West of Districts</td>
<td>51,000</td>
</tr>
<tr>
<td>Pargana Patti</td>
<td>271,500</td>
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<tr>
<td>Total</td>
<td>322,500</td>
</tr>
<tr>
<td>Total</td>
<td>910,000</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 Awadhi.
[No. 10.]
INDO-ARYAN FAMILY.  MEDIATE GROUP.
EASTERN HINDI.

Awadhî Dialect.
(West of Partabgarh District.)

SPECIMEN I.

याक समझौ-की टुक बेटवा रहें। उन-माँ-की बोटका बेटौना चधने 
बाप-तै सोहिँस काका जड़त-माँ-की जौन चंसा हमारे, घोस-घोसे हमारे चवाबे 
के दा। ती वाप ब्रापन धन उन-माँ बाँट दिखस। वा-की कहुँ कुंडिना पांडा 
बोटका लरिकोणा ब्रापन संकहत बटोर लीलस की दूथी परेदे-सी जौनी मुलुक- 
का बचा गवा ती तंहवी तुंढ़-माँ ब्रापन स्व धन उड़ाइ दिखस। वी 
वही-की सब उड़ाइ देही उपरान वही धास-माँ बड़ा बाल परा वी ज चकाज 
होइ बाग। ती ज जाइ-की वही धास-की रेका रहीस-से मिला। तीन 
वही-का खेतवन-मां सुप्नी चरावे बदे पठिया। वी ज चनन्द-से उदे क्वकल- 
वन-से जौन सुबही खात-रही ब्रापन पठ पजते। सुला कोका वही-का देते न 
रहा। वी ज ती समझा कि हमरे काका-की चनकन मजूर बरी माँत खात 
वीषत बढ़ते वी हम उपवासन सहरत है। ख-खिने में ज्वठी वी चघने 
काका तीरे जाइ-की कल्ही टारा में टूबू कीरे की तुम्हें चिनवा कसूर की 
वी तोहरा लरिका काहे जोग नाही रहिं। वी चरइ सबै चघने याक सोर- 
की तना राख-खा। वी ज उठा वी ब्रापन वाप-कीरे लगे बावा। सुला लरि- 
काया जै दूरी रहा वही-कर वाप वही-का दाख लीलस मुरान की दूर-की 
वही-से गरे लागाई मिला की चुभस। ती लरिकोणा कहींस काका हम 
दूबू-कीरे की तोहरा लगा कसूरवन सबै वी चर तोहरा लरिका बाजे जोग 
नाही रहिं। वाप चकारन-ती बोला बवा वाला निकास दे बावते वी लरिकाव- 
का पहरावी याक मुन्नी हाथ-मां वी जौता गवाई-मां पहरारी। जार-ती हम 
खाईं वी चुखाली करिं। कारे-तीं कि हमारे दे लरिकोणा मार गवा रहा 
अव जिखा बढ़े। लोखान रहा चबवी हुन मिला-चही। वी वे चनन्द बाजे लागें।

मानवी वही-की जोठीमा लरिका खेते गवा-रहे। वी पार्वती जा बावा 
घर-की नीरे वी नाचौं। वी गौनी-से सबै सुनाई। टोला ज चकारन-मां-की
एक-का गुराधिकृ १७४-कर कौन मतवेल छहै। तौ चकरवा काहिस तोहार कोटका भाँड़ नाभा छहे तोहार वाप पहनकें विहियहैं कि वाहिं जियह नागत पाइनहैं। तब तौ ज रिखान बाहे भिटारास न पैठत-रह। कि वपीना नाभा बाहे बिनी विहियह। वरिकां जतर दिहिस कि दहैं तौ जह-का तोहारी सियां मां जाने जतना विल गवा बाहे कबौ तोहारे कहे कींरे रिखापूः न चला। तूं कबबू याां विहियहान तालुक नाहीं। दीनहा कि भापने योहारिन-मां चैन कारित। मुला जबहैं तोहार ईं लरिका नाभा जीन तोहार सब धन कसविन-मां उड़ाई दिहिस तूं जापत विलहा। तौ वाप नोला के वेदावू तूं तौ हमरे मिले सदौ रहत-चगा यो जीन हमार छहे तवन तुमरे छहे। मुला हम-का वाजिव रहा कि खुब खुशाली बाहे मौज कारह तौ यु तोहार भाँड गुजर गवा-रहा चत जिया छहे खोड़ गा-रहा बाहे पुन पावा है॥
[No. 10.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.  

AWADHÍ DIALECT.  

WEST OF PARTABGARH DISTRICT.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Yāk manā-kērē dui bèt-wā rahē. Un-mā-tē ehoṭkā beṭaunā
One man-of two sons were. Them-in-from the-younger son
apnē bāp-tē kahisi, ‘kākā, jadāt-mā-tē jaun bīsā hamār
his-own father-to said, ‘father, property-in-from what share mine
hōt-hōi, hamrē hawālē-kāṭ-dyā.’ Tau bāp āpan dhan
may-be, to-me give-away.’ Then the-father his-own property
un-mā bāt diḥis. Wā-kē kachhuk dinā pāchhē ehoṭkā
them-among dividing gave. That-of some days after the-younger
larikunā āpan sampati baṭor-linhis au dūrī par-dēsai
son his-own fortune collecting-took and distant in-a-foreign-land
kannā muluk-kā chalā-gawā. Au tāḥ-wā luchchāi-mā āpan
a-certain country-to went-away. And there debauchery-in his-own
sab dhan urū-dinhis. Au wahi-kāt sab urū-dinhē uprānt
all property squandered. And that all squandering after
wahi dyās-mā baṛā kāl parā au ā kāngāl hōi lāg.
that country-in great famine fell and he poor to-be began.
Taun ā jāi-kāṭ wahi dyās-kērē yāk rahis-sē mīlā. Taun
Then he going that country-of one inhabitant-with met. He
wahi-kā khetwān-mā suari charāwāl-baḍē paṭhais. Au ā anand-sē
him fields-in swine feeding-for sent. And he pleasure-with
uhai chhekal-wan-tē, jaun suari khāṭ-rahi, āpan pēt
those-very husks-with, which swine used-to-eat, his-own belly
paltai, mulā kōṭ wahi-kā dētai-nu-lahā. Au ā tau
would-have-supported, but anybody him-to used-not-to-give. And he then
sambāhā ki, ‘hamrē kākā-kērē anēkān majūr bhāri-bhāt
remembered that, ‘my father-of many day-labourers in-a-good-way
khāṭ-plāt-bōṭāī au ham upāṇaṃ marit-hai. Ab-hinaī maī
eating-and-drinking-are, and I from-fasts am-dying. Just-now I
uthsāhū au apnē kākā tīrē jāi-kāṭ kahibaū, “dāū, maī
will-arise and my-own father near going I-will-say, “father, I

m
Dayū-kērē au tumhrē ag-wā kaśūr kinhē haū. Au tohār larikā God-of and the-of before sin done have. Now thy son kahawā jīg nāhī rāhyā. Au ab hamā apnē yāk to-be-called worthy not I-remained. And now me thine-own one majūr-kī tānā rūkh-lēyā." Au ū uṭhā na āpan bāp-kērē lagē labourer-of like keep." And he arose and his-own father-of near āwā. Mulā larikwā jahāi dūrīn rāhā wahi-kār bāp wahi-kā came. But the-son when-again far-off was his father him dyākh-lihī, mayān, au daur-kī wahi-sā gārē lagāī happened-to-see, took-pity, and running him-with on-neck embracing mīlā, au chumīs. Tau larikāunā kahāsī, kākā, ham Dayū-kērē met, and kissed-him. Then the-son said, "father, I God-of au tōhrē lagā kaśūr-band ahi, au ab tohār larikā baṇjāī and the-of near sinful am, and now thy son to-be-called jōgī nāhī mhen." Bāp chakrān-tē bōḷā, "bāpīḥū bastra fit not I-remained! The-father the-servents to spoke, 'good clothes nikās lāi-āwau au larikwā-kā pahārāwau; yāk mundī hāthē-ō mā au taking-out bring and the-son-on put; one ring hand-on and jūtā gwāpē-mā pahārāwau; jāhare-tē ham khaṭ au khusyāli shoes feet-on put; so-that we may-eat and merriment kārī: kāhō-tē ki hamār ī larikāunā mari gawā-rahā, may-make; because that my this son dead had-gone, ab jā-ahāi; khoān rahā, ab-hī phun mīlā-ahai.' Au wai now he-has-come-to-life; lost was, now again found-is.' And they anand kariṅ lagī. merriment to-make began.

Ab-hī wahi-kāḥī jehṭaunā larikā khētai gawā-rahāi. Au, jaisin ū

Now his elder son in-the-field was-gone. And, when-even he āwā gharē-kē nīrē au nāchhāi au gaunātē kā sabad saunā-dīn; came house-of near and dancing and music-of sound was-heard; ā chakrarwan-mā-tē ēk-kē gurhāis au pūchhis 'ih-kar kaun matθ-bal ahāi? he servants-in-from one called-to and asked 'this-of what meaning is?

Tau chakrarwā kahāsī, 'tohār oḥot-kā bhāī āwā-ahāi, tōhār Then the-servant said, 'thī younger brother come-is, thy bāp pahārī kihin-ahā ki wīhi jīat jāgat pāṁ-hāi,' father feast made-has that him alive quick-with-life he-has-found.'

Tab tau ū risyān au bhūtrāṁ na paṅjhaṇ-rahāi; ki Then verify he grow-angry and inside not entering-ways: that bopauṅā āwā au bintī khis. Larikwā āṭar dīhis ki, 'hamāi, the-father came and entertainies made. The-son answer gave that, 'to-me, tau, jeh-kā tōhrī sōwā-mā jānaī kahīnā barīs bit-gawā,

verify, whom-to thy service-in I-dō-(not-)know how-many years passed,
au kab-hu toh're kahat-kere khilaph na chala; tu kab-hu
and ever-even thy saying-of against not I-went; thou ever-even
yakau bilwan taluk nahi dinhyaa ki ap're bhoharin-maa
one-even kid even not gavest that my-even friends-among
chain-karit. Mulaa jab-hu tohar i lariik-wa awa, juun
I-might-have-made-merry. But as-even thy this son came, who
tohar sab dhan Kas'bin-maa urshi-dihis tu japhat kihya.'
thy all fortune harlots-among squandered then a-feast didat-thou-makes.'
Tuu bap bula 'ka, bejwa, tuu tuu ham're mile sadawai
Then the-father spoke, 'lo, son, thou verity me with always-even
rahat-ahaa, aur juun hamar ahai, tawan tunh'raa ahaa; mulaa ham-kaa
living-art, and what wine is, that thine-even is; but us-to
bajib rahaa ki khub khusyafi aau mauj karf,
proper it-was that well merriment and enjoyment we-might-celebrate,
ki yu tohbar bhai gujar-gawah-rahaa, ab jid-ahai;
because this thy brother had-passed-away, now he-has-come-to-life;
khobi-raa, aau phun paar-hai,
had-been-lost, and again I-have-found-him.'
[No. II.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhi Dialect. (West of Pataubgarh District.)

Specimen II.

याके छह-साँ बनवाकर बाँट-रहे। पृष्ठल जौन बनवा बहुत रहँ सगरे गांव-का मौतन-रहे। सुनौतन-माँ याक छहि की उत्तर-रहे। जौन-क्यों भुवन तुरा घुट बहुत बरे श्री पंडिती बहि-का प्रेमी जान-कै बहि-का नीजी तना बैठाकर श्री खुब खाँति बरे। याक दिना पंडिती पूजन कि राजा तू र्वाकर बहुत ही तुम-का काफ समुभ परत-है। तो छहि बॉरी संवाद झावे लाभ श्री खड़ि श्री महाराज मोरे याक में विचार रही कुछ गए तो ज बहुते बॉरोम झड़-शे श्री पड़ी-का नखचाई न देत-रहे। तो पड़ी-का दिना भर विचार श्री सही जमी मर गा। तीन पंडित बरे को नाईँ तु-हूं दिना भे तुकर-रहत-है। में-का डेर खागत-है कि कताहूं तु-हूं न छोटे नाईँ मर जा।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHÉ DIALECT.  

 Specimen II.  

TRANSLITERATION AND TRANSLATION.

Yāk gharē-mā kathā kahē-jāt-rahī. Paṇḍīt jaun kathū- 
One house-in a-religious-story was-being-recited. The-Paṇḍīt who was- 
kahē-rahī sagē-ī guī-ka nyōtin-rahī. Sunywāīn-mā yāk abhirāu 
reciting-the-story all the-village had-invited. The-audience-among one cowherd-too 
āwat-rahī. Ū kathē-wā sunē-ī bērā rwāwā bahut karaī. 
used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make, 
u a paṇḍītau wahi-kā prēmī jūn-kāī wahi-kā niki-
and the-Paṇḍīt too him of-a-religious-turn-of-mind considering him in-a-good-
tanā bāthāwāī au khūb khāṭir karaī. Yāk dinā paṇḍītau 
way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍīt 
pūchhīn, ‘rānt, tī rwāwat bahut-hau, tum-kā kāu samūjū-paraṭ-hai? ‘ asked, ‘cowherd, thou weeppest much, 
then by anything is-understood? ’ 

Tāu abhirē-wā arrau-sewāī rwāwāī lāg; au 
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began; and 
kahē ki, ‘Mahārājī, mūrō yāk bhuāīs biān-rahī, kuchh bagad-guā 
said that, ‘Sir, of-me one buffalo calved-had, something went-wrong 
au ā bahutai bērām hūr-gui, au paraunā-kā nek‘chāi na dēt-rahī. 
and she much ill became, and the-calf to-go-near-her not allowed. 
Tāu paraunā dinā-bhār chīchhīn, au sēhē-īōnī mar-gā. Tāu, paṇḍīt, 
Then the-calf the-whole-day loved, and in-the-evening-time died. So, Paṇḍīt, 
wañhī-kī nāī tu-huū dinā-bhai chukk‘rat-rahāt-hau; māî-kā dēc lāgat-hai 
him-of like thou-too the-whole-day loving-remains; me-to fear seizes 
kāt-hū tu-huū na ok‘trī nāī mar-jā. ‘ by-chance thou-too not it like may-die.‘

FREE TRANSLATION OF THE FOREGOING.

A Paṇḍīt was once reciting a religious story 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 Paṇḍīt, 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 Pandit asked him, 'Mr. Herdsman, I notice that you are weeping a
great deal. Do you understand what I am reading?' Then the cowherd began to
weep still more, and said, 'O Sir, the other day one of my buffaloes 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 Partab-
garh, 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 ka, 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 kāhihaū, instead of kāhaū, 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 e, and va for o.
Thus, yāk for ek, one; sabyā for sabē, all; pyārun for pyēran, trees; both kyār and
kēr, of; chhewāt for chhēt, small; theār, for thēr, little.

As in South Lucknow, there is an oblique form of nouns in ē, as in janē-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 Awadhi use of the
dative; yē, this; and vahe, whi, or vi, that (oblique forms). In verbs, note the typical
Western Awadhi rahai, he was, and rahi, they were; dēn is used, as in South Lucknow,
for dēnā, he gave. The Kanauji kāhihaū 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.
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

Awadhì Dialect.  

MEDIATE GROUP.  

(District Unao.)  

Specimen I.  

याक जनि-बीर टूटा चोटी रहता है। चोटियाँ-साँ चोटियाँ चोटियाँ चोटियाँ चोटियाँ चोटियाँ कहिस कि मोरे वाप वसुधा-का मोर जुन होत-है बखरा सो महि-का तैं ईंद। तव वो उन-का धन वाट टीन। चौर बौरेंक दिनन-की फालि चोटियाँ चोटियाँ चोटियाँ चोटियाँ चोटियाँ चोटियाँ सब जमा-जमा जै-दी-के बहुत तूर देस चला गया। चौर चपन धन जुनभ-साँ गेंवाड़ दिखिस। चौर जब सब्जा गेंवाड़ तुका उड़ देस-साँ भूरा पड़ा चौर वो संगाल हौंड लाग। तव उड़ देस-के चाक भले-मानस-से मिलप ढीलिस। तव्वल उन-का सुबरी चराय-के वरं चपने बरत पटडास। चौर उड़-का यह जालसा रहे कि उड़ वकुला बौन सुधरो खाती-रहे उरड़-सन बाजन पेट भरी। वहाँ उड़-का कोई नाना दिखिस। तव उड़-का चाँद बाबा कि मोरे वाप-की बहुत-पस निकालिह जन हैं, कि जिन-का पेट भर रोटों मिलत-के मुड़ वे उपस करत-हैं। चब से चपने वाप-के तीर बाज़े कहिसैं कि मैं गुड़ड़याँ को चौर तुनहार चूक किह-हैं चौर चब से चब नाहीं हैं कि तीर पूर पहाड़ भरू-का चपने नीकारिह-साँ गिनु।
# Specimen I.

**TRANSLITERATION AND TRANSLATION.**

Yāk janē-kēr duī beṭwā rahaī. Wohi-mā-mate chhoṭ-kawā ap'ne
One man-of two sons were. Them-in-from the-younger his-own
bēp-tē kahīs kī, 'mōre bāp, basudhā-kā mūr jaun hōt-hai bakhāṁ, sō
father-to said that, 'my father, property-of my which is 'share, that
mahī-kā dāl-dēu. Tab wō un-kā dhan bāṭ din. Aur
me-to give-away. Then he them-to property having-divided gave. And
thōrek dinān-kē pāchhē chhoṭ-kawā lār-kawā sab jambā-jathā lāi-dāl-ke bahut
a-few days-of after the-younger son all property taking very
dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā āwā-dīhās.
distant country went-away. And his-own fortune evil-deed-in squandered.
Aur jab sabhā āwā-chukā ui dēs-mā āhūrā parā. Aur wō
And when all he-had-lost that country-in famine fell. And he
kaṅgal hōi lāg. Tab ui dēs-kē yāk bhalē-mānus-sē
indigent to-be began. Then that country-of one well-to-do-man-with
milāp kinhās. Tab wō uhi-kā suari charāwāl-kē-barē ap'ne
friendship he-made. Then he him swine feeding-of-for his-own
kēhī pathās. Aur ubi-kā yah lāl-sā rahaī ki ui bakulā jaun
field-to sent. And his this desire was that those husks which
suari khātt-rahaī uhi-sān apan pēṭ bharī. Wāhau uhi-kā
swine eating-were those-with my-own stomach I-may-fill. That-even him
kōn nāhi dihīs. Tab uhi-kā chēt āwā ki, 'mōre bāp-kē
anybody not gave. Then him-to sense came that, 'my father-of
bahut-ās naukarīhā jan hāi ki jin-kē pēṭ-bhār roṭī milat-hāi,
mūh such servants labourers are that whom belly-full bread is-given,
mudā māi upās-kaṛat-hāi. Ab māi ap'ne bāp-kē tīr jai-ke kahīhāū
but I fasting-doing-am. Now I my-own father-of near going will-say
ki, "māi Gusāyē-ki aur tumhār chūk kihe-nāū, aur ab māi as
that, "I God-of and thy fault have-done, and now I such
nāhi inū ki tōr pūt kahūū. Ma-hū-kā ap'ne naukarīhān-mā gīnu,"'
not am that thy son I-may-be-called. Me-also thy-own servants-in count."
[No. 13.]
INDO-ARYAN FAMILY. MEDITATE GROUP.

EASTERN HINDI.

AwaDi Dialect.

(District Unao.)

SPECIMEN II.

Yak barhai yak din yak jangal tan ga aur pyaran-te yak atni
One carpenter one day one forest-to went and trees-from one so

ehwaat-badi laki mungs jeht-te uhi-ki kulhary-kyar byu't ban-jai.
small wood asked which-by his axe-of handle might-be-made.

Uhti-ke apecchhhai rahai thwair, sab'hiin maun-linhin. Mudha jab wah byu't
His request was small, all complied. But when he the-handle
lagai-chukai tab baru baru pyaran-kai ap'ni kulhary-te kajai lagai.
Aur had-fixed then large large trees his-own axe-with to-fell he-began. And
jab lag sab jangal uhi-te tan kajai, to jin-ne rukh rahai wo
when began all forest that-with to-be-felled, then as-many trees were they
sab pachhiitai lag ki, 'yu byadhah jau pari thun ham'ri-li hu-budhita-
all to-lament began that, 'this misfortune which fell that our-own foolishness-
ti pari, aur ap'ni bipat-kar karan apai bhayan.'
by fell, and our-own trouble-of cause we-ourselves became.'

FREE TRANSLATION OF THE FOREGOING.

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

It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhí, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Hardoi. Thus, in the specimen which follows, the word *katē*, 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 Awadhí. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.
[No. 14.]

INDO-ARYAN FAMILY.  MEDIAN GROUP.

EASTERN HINDI.

Awadhí Dialect.  (District, Sitapur.)

बाक मनहले के दुMouseButton(177,294),(446,325) लारिका छते। उन-माँ-सी क्षाटा लारिका घपऱे वापने-ते
काविस वाप माल-माँ जोन होसा हमार होव तीन हम-का टे-टे। तय जोह”
उन-का होसा वाट दिहिस। घोरे दिन वीते क्षाट लारिका घपन चतवाव
हड़कऱ ओ-को दूर देस चला गव। घोर हुना लाह-के घपन माल बट-चलनी-मा जड़ाऱ दिहिस।

TRANSLITERATION AND TRANSLATION.

Yâk mansî-kê dûi lârikâ hatê. Un-mâ-îtê oôhwâôtâ larikwâ
One "man-of two lsons were. Them-in-from the-younger son
ap'ênê bûp-tê kâbis, 'bûp, mâl-mâ jaun hîsâ hamâr hûy taun
his-own father-to said, 'father, property-in what share mine may-be that
han-kâ dîl-dew.' Tab woh un-kâ hîsâ bêt dîhis. Thôre din
me-to give-away.' Then he him-to share dividing gave. A-few days
bîtê oôhwâôt larikwâ pata apan as'bâb ikaôttâ-kîk-ke.
having-passed the-younger son his-own property putting-together
dûrî dés chalâ-gawa sur hûwâ jâî-kê apan mâl bad-chal'ni-mê
for country went-away and there going his-own property bad-conduct-in
upâe-dîhis.

squeandered.
FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanaŭjī, Tirhūrī, and Baiswārī. Further research shows that no Kanaŭjī is spoken in the district. Tirhūrī is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Bagheli. Over the whole of the rest of the district, the language is that form of Awadhi which is locally known as Baiswārī, spoken by 488,000 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanaŭjī, with a strong admixture of Awadhi, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tirhūrī, we shall not be surprised to meet some Kanaŭjī and Bagheli forms in the following version of the Parable of the Prodigal Son. Some Urdu forms will also be noticed here and there, notably the use of the postposition kā for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhi the vocabulary is markedly different from that to which we have been accustomed in the preceding specimen. The vocabulary is that of the Donb, 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 gā in yāk-au, even one. We also meet the oblique case in ai or ē as in gharai, to the house, and docārē, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Bagheli. The oblique form of the first personal pronoun is mūkhi or wahi, and the genitive is mūr as well as mēr. 'Thou' is tā, its genitive being tūr or tūr as well as tūr. 'He' is wāh or wā, its oblique form being wāh or wai. Has is 'such.'

In the verbs we may note the forms āh, is, and dāh instead of dēh, giving. Kanaŭjī or Bagheli forms are jāhau instead of jāh, I will go, and kāhau, instead of kakh, I will say.

[No. 15.]

INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDĪ.

Awadhi Dialect. (District, Fatehpur.)

एक मूड़-की दुह चेटवा रहे। वस्त्र-माँ लड़रवा दुह-से बहिष्कर दुह। खोज-का मोर वैसा जोर धारा चह माल सव मोर बाँट दे। तब वह सव घर गिरिकूट बाँट दिदिस। कुछ दिन-माँ छोटकौना बेटवा सव जमा खड़-क छर से माल चला गया। खूबवा जाय सव माल अद्वृत-द्वृत-के बांटवा। जब सव उड़ा वाड़वा वह ईस-माँ बहुत दुभुख परा। तब वह बांगाल चौं लाग। तब वही ईस-माँ एक बड़े मूड़-की लगे गया। तब
वह वही-का बाघन सोरी चरावे-के बरे पठे दिहिस। वह-से जैसे भे की जलन बोक्खा सोरी खानी-है बोहू खैव। बड़र बोज वही-का न दैत-रहे। तव चैत कड़-कै कहत भा मोरे दादा-के बहुत जनन-की रोटी मिलत थी। चच रहत-है बी में भूखन भरत-हैं। मैं चपने दादा-की लगे जबहीं बे-से कढ़ीं की दादा गोसियाँ-से की तोख-से पापी भयों। बच हस नहीं हैं की फिर तोर बेठवा बनीं। मोहि-का चपने जनन-माँ एक-की नईं राख। तव चढ़-के चपने बाप-की लगे डहरा। दौरिन-से वही-का बाप मिहार-की दूरा बिहिस। धीर-कौ वही-का गरे-मां धाटर लिहिस। बहुत वियर बिहिस। बेठवा वह-से कहिस की है दादा तृढ़-से की बोही-से पाप कहिएँ चच हस नहीं हैं की तोर बेठवा कहा जाए। दादा चपने जनन-से कहिस की नोक नोक काफरा बड़ह ले भाव वही-का पहिराय दे की वही-के हाथ-माँ मुंदरी भी गोसिय-माँ पनहीं पहिराय दे। की हस खाई बी खुसी मनाई कहिस-के मोर बेठवा मर-गा-रहे चच जी उठा बेराय-गा-रहे चच भावा-है। तव बल खुसी करे लाग।

बी वही-का बड़कड़ना बेठवा शार-माँ रहे। जबे चर-की लगी भावा गाय नाम-की भावाज सुनिस। तवे एक परने जन-से पूरिहस की का होत-है। बह वही-से कहिस की त्वार भाई भावा-है त्वौर वाप बहुत महिमानी फिहिस-है की वही-का नोक सुंदर पाइस। वा रिसाई-कौ घरे ना गावा। वही-का दादा दूररे मिहार-के मनाइस। बह वाप-से कहिस की बहुत दिन-से में तोर सेवा जरत-हैं। तोर कहर करती नहीं टारयों। मोहि-का कहीं यहीं बुकहरा न दिये की चपने साथिन-का खुसी करीं। चच जबे स्वार बेठवा चाय-है जबन जमा-जारी पत्रियन-का खवाय डाईस-रहे तव वही-कैं बरे महिमानी लिहिः। वा बड़-से कहिस है बेठवा तें मोरे लगे सर दिन रहत-है। जबन स्वार बाई तपन स्वार बाई। फिर खुस भे बी खुसं होवा बाझी खाई तक त्वार भाई मर-गा-रहे तपन जिया है बेराय गा-रहे चच भावा-है।
Ek mādaï-kē dui beṭwā rahaï. Wahi-mā lāhur-wā dādā-sē kalisi, One man-of two sons were. Them-in the-younger father-to said,
‘dādā, mwohi-kā mūr āsa jāun pūwā-chahī māl sab mūr
‘father, me-to my share which should-be-got property all my
bāt dē.’ Tabai wah sab ghar giristi bāt,
having-divided give.’ Then he all house household-property having-divided
dihis. Kuchhi din-mā chhoṭ’kauñ beṭwā sab jāmā lāl-kāï
Some days-in the-younger son all entire having-taken a-foreign-land-into
par-dēsai-mā
gave. Some days-in the-younger son all entire having-divided that country-in
chāl-gawā. Huṣ jāy sab māl ulluk-dulluk-kāï-dās. Jab sab
went-away. There going all property he-squandered. When all
udai-dās wah dēs-mā bahut dubluk parā. Tabai wah kaṅgal hoi
he-had-wasted that country-in one great famine fell. Then he poor-to-be
lāg. Tab wahī dēs-mā ēk bare mādaï-kē lagē gawā. Tab wah
began. Then that country-in one great man-of near he-went. Then he
wahi-kā āpan sōrī charāwā-kāï-kē-bārē pathnhi-dihis. Wahi-kā nēt bhāi
him his-own sowine feeding-of-for sent-him-away. His desire became
ki, ‘jaun boklā sōrī khāti-hāī. moḥ-hū khāw.’ Air kōa
that, ‘what husks the-sowine are-eating I-too may-eat.’ And anybody
wahi-kā na dait-raham. Tab chēt-kai-kū kahat bhāi, mōrē dādā-kē
him-to not need-to-peece. Then having-remembered saying he-became, my father-of
bahut janan-ki rōṭī mīlāt au buch-rahat-hāī, au māi bhūkhan
many labourers-of bread is-gleen and saved-remains, and I from-hunger
mārañ-hāū. Māi ap’nē dādā-kē lagāi jaihāū, wai-sē kailāū ki,
dying-am. I my-own father-of near will-go, him-to I-will-say that,
“dādā, Goshiyā-sē au tōl-sē pāpī bhayō. Ab has nāhī hai
“father, God-with and thee-with a-sinner I-became. Now such not I-am
ki phir tor beṭwā banaū. Mohi-kā ap’nē janan-mā ēk-kē
that again thy son I-may-become. Me thy-own labourers-in one-of
nañ rakh.’” Tab uṭhai-kā ap’nē bāp-kē lagē dāh’rə. Dārīn-sē
like keep.’” Then arising his-own father-of near he-started. Distance-from
wahi-kā bāp nihār-kāï dayā khis. Dhaur-kāï wahi-kā gare-mā chha’ptāy
his father seeing pity did. Running him neck-about enfolding
lihis. Bahut pîyār kihā. Bet'wā wahi-sē kahîs ki "bē dādā, took-him. Much loce he-did. Tho son him-to said that 'O father, Dam-se au tobi-se pâp kheū. Ab has nahi hau ki tor bet'wā God-with and thee-with sin I-did. Now such not am that thy son kahā-jāā!" Dādā ap'nē janan-se kahīs ki, 'nik nik kap'rā I-may-be-called! The-father his-own man-to said that, 'good good clothes aîch-lāî-aw, yahî-kā pahrîyā-dè; au wahl-ke hāthē-mā múdari au görān-mā draw-out, this-one put-on; and his hand-on a-ring and feet-on pan'rī pahrîyā-dè; au ham khāi au khusi manāi; kāhē-sē ki shoes put; and (let-)us vai and rejoicing celebrate; because that mūr bet'wā mar-gā-rahâi, ab ji uṭâhū; herāy-gā-rahâi, ab awā-hai.' my son dead-had-been, now alive arose; lost-had-been, now come-is.' Tab wāh khusi karāī lagi. Then he rejoicing to-make began.

Au wahl-kā bār'kaunā bet'wā hār-mī rahâi. Jabâi ghar-kē And his elder son the-field-in was. When the-house-of lagē awā gawāī nàchā-kāi awâj sunis. Tabâi ēk ap'nē jan-sē near he-came singing dancing-of sound he-heard. Then one his-own man-from pâchhi ki, 'kā hôt-hai?' Wah wahi-sē kahîs ki, 'twar bhai he-asked that, 'what is-be-done?' He him-to said that, 'thy brother awâ-hai. Twîr bāp bahut mahîmanî kihîs-hai, ki wahl-kā nik slik come-is. Thy father much feasting has-done, that him well happy pūis. Wā risāi-kāi gharâi nā gawāî. Wahi-kā dādā dwârâe he-found. He being-angry house-to not went. His father door-to nīkri-kāi manâis. Wah bāp-sē kahîs ki, 'bahut din-sē coming-out appeased-him. He the-father-to said that, 'many days-since maî tor sewâ karat-hâi. Tor kahāb kataū nāhī tāwâyē. Mwohî-kā I thy service doing-am. Thy saying ever not I-disobeyed. Me-to kataū yāk-au bukuruwā na dihē ki ap'nē sāthin-kā ever one-even kid not thou-gavest that my-own companions khusi-karaî. Ab jabâi twâr bet'wā awâ-hai, jaūn jamâ-jâhi paturiyān-kā I-might-please. Now when thy son come-hâs, who substance harlots khaway-dāis-rahâi, täî wahi-kē-bārē mahîmanî kihē.' Wā wâi-sē kahîs, caused-to-eat-up-had, thou him-of for feasting modest.' He him-to said, 'bē bet'wâ, täî mōrē lagē sab din rahat-hâi. Jaûn mwâr āi taûn 'O son, thou me near all days live.' What mine is that twâr āi. Phîr khus bhe au khus-hôwâ chahi, kāhē ki thine is. But pleased to-become and to-be-pleased I-ought, because that twâr bhâî mar-gā-rahâi, tâûn jiya-hai; herây-gâ-rahâi, ab thy brother dead-had-been, that has-become-alive; lost-had-been, now awâ-hai.' he-has-come.'
The District of Allahabad consists of three tracts, (1) Jamunâ Pâr, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gângâ Pâr, or the portion north of the Ganges, and (3) the Dûnhâ, or the portion between the two rivers.

Except in the south-east of the District, in Pargana Barâ, and a portion of Pargana Khairagarh, in which the language is a mixture of Awadhi, Bagheli and Western Bhojpuri, the dialect spoken over the whole District is Awadhi, 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 Dûnhâ, in Pargana Chhail including Allahabad City, and in Gângâ Pâr, opposite Allahabad City, in Pargana Jhussi. It is ordinary Awadhi, 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 kâ, being used ad libitum.

[No. 16.]

INDO-ARYAN FAMILY.

Mediate Group.

EASTERN HINDI.

Awadhi Dialect.

(Centre of District Allahabad.)

एक मनृ के दुई बीत्वा रहें। बोटका बेटवा बाप भे कहें। बाप घन भम भम चाहे हम बा रहे। तब घन उन का बाँट दें। घीरे दिन वीति बोटका बेटवा सव बटोर के बड़ी दूर चला गया। उनाँ साधन घन सव खराब के दिहिस बीर वह देस में ताल पड़ गया। तब वह मूल्य मरे लागा।

TRANSLITERATION AND TRANSLATION.

Ek manr-kâ dui bêt'wâ rahen. Chhot'kâ bêt'wâ bâp-se kahes, 'E
two sons were. The-younger son the-father-to said, 'O
bap, dhâkhi hissa jawan ham-kâ chahi ham-kâ deh.' Tab dhan
father, property-of share which me-to is-proper me-to give.' Then the-property
un-kâ bât dehes. Thoro din hita chhot'kâ bêt'wâ sab batôri-ke
un-kâ bât dehes. Thoro din hita chhot'kâ bêt'wâ sab batôri-ke
him-to dividing he-gave. A-few days passing the-younger son all collecting
bâri dûr chalâ-gawâ. Iha apan dhan sab kharab-kât-dâhis, aur wah
great distance-to went-way. There his-own fortune all he-squandered, and that
dêr-ma kâl par-gawâ. Tab wah bhûkhun maâfi lag.
country-in famine fell. Then he hunger-from to-die began.
In the north and west of Gangā Pār, where it borders on Partabgarh, in Parganas Sikandrā, Mirzapur Chauhāri, Nawabganj and Soraon, and in the west of the Dāhāb, in Parganas Karā, Karāri, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhí, see p. 14, or what is elsewhere called Baiswāri; but it is locally known as Awadhí. The following little folk-tale is a specimen of the language. Note the typical Western Awadhí raḥā, occurring side by side with the Eastern rahen.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

MEDIATE GROUP.

Awadhí Dialect.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे टूट परोसन महराफ़ रहैं। एक-से लिखिता-बाला रहैं। शौर एक-से ना रहैं। बाँधी बाँधू वड़े जोर। कहैन को बच्चो बहिन चांच बिनी। सो एक तौर बांच बिने लागी जौनी-के लिखिता रहैं। शौर जौनी-के लिखिता ना रहैं। बौड़े-माँ कोहँ-का लिखिता उड़-के धारा रहैं। परा रहैं। तौ उड़ गइं उठाय लिखिता भार। पौछे खानी लागी लागे। गइं घर बोट्टे सेवा करे लागी। वियाद विखित गोप लागे। धाँघ-बिंधु माध्य घर-के गिरिस्ती दौड़ौं दिखिता शौर खाँड़-का करे शौर खाँड़वै। तौ कुछ बांच करोबन पाइन सो बुढ़ाया-का देंदू। सो उड़ दुनवारा लागी। तौ लिखिता कुर्पित को हमारी चम्पा देंदू दुनवारा लागी। तौ उड़ कहैन को खाँड़-का तौ में सव कुछ देंदू। जब चाहीं तब परतियां। ले लें और। तौ एक दीन परवियाँ। तौ संदर्भ टिकूलों को बिखिया दिखावे को चम्पा शौर ले लें। तौ उड़ कहैन किंग स्वंया चबु तुम देंदू। में चलाव गइं। तौ चौदा दौरिछे। कंदाय निदर्श टिकूलों-कै दिखिया। तौ पत्तनी-के। भोटी पौछे लागै। तौ उन-की महतारी हाय जोरिन को बच्ना ना मारी। बांधी-पानी ना चावत तौ बियादै ना जाति। ऐसा पुत्र कहाँ पौछिए। कौरो को देंदू।
INDO-ARYAN FAMILY. 

EASTERN HINDI.

AWADH DIALECT. (NORTH AND WEST OF DISTRICT ALAHABAD.)

EASTERN HINDI.

Aisē aise du parśin moh'rārū rahāi. Ek-kē lārikā-balā rahen, 
so so two neighbourin women were. One-of boya-(and)-girls were, 
aur ek-kē nā rahāi. Ḍāhi āi bāre jor. Kahin ki, 'chhalu, 
and uno-of not were. A-storm came great force-(with). Said-they that, 'come, 
bahin, āb bināī.' Sō ek tan ōb bināī lāgī jaunī-kē 
sister, mangos let-us-pick-up.' Nou one then mangos to-pick-up began whom-to 
larākā rahāi, aur jaunī-kē larākā nā rahāi jhārī-mā kohū-kā larākā 
children were, and whom-to children not were. Bush-in somebody-of child 
uri-kā āwā rahāi, parā rahāi. Tāu ū gāf uṭhāy-lihini, 
having-been-blow-away come had, lying was. Then she went (and) picked-up, 
jhārī-pāchhāī lāgī, kī-gāf gharāi, sāwā karūk lāgī. Biyāh 
to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage 
kihin, gaun lāfāī. Wahi-kē māthē 
she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) hand-on 
ghar-kī-giristi chhōrī-dihini, aur khāl-kā karāi aur khāwāwai. 
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family). 
Jō kuchh baclai kariōwan-pāchhan sō burhiyā-kā dōī. 

W hat-ever thing was-saved scrapings-epings that the-old-woman-to she-used-to-give. 
Sō ūi dubṛāī lāgī. Tāu lārikā pāchhīn ki 'hamāri ammā 
Therefore she to-pine-away began. Then the-foster-son asked that 'our mother 
kā hē dubṛāī lāgī?' Tāu ūi kahin ki, 'khāl-kā, tāu, maś sab 
why to-pine-away has begun?' Then she said that, 'to-eat, to-be-sure, I all 
kuchh dēt-hāū, jāb chāhau tab pārtīngyā lāī-lēw mōrī. 
things give, when you-may-wish then examination make my.' 
Tāu ūk din parshiyānē tāu sēdūr tikuli-kī dībīyā dīkhāwāi ki, 'ammā 
Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother 
aur lāī-lēw.' Tāu ūi kahin ki, 'bhyāyā ab tum dēw, mai 
more take.' Then she said that, 'brother now you put-on, I all 
aghay-gayū.' Tāu bēt-wā daurū-kē dēkhīsē sēdūrē tikuli-kāī dībīyā. 
have-had-enough.' Then the-son running saw vermilion spangles-of box. 
Tāu pakari-kāī jhōṭī pīṭkī lāgī. Tāu un-kē mahātāī 
Then taking-hold-of her-top-knot to-beat began. Then his foster-mother 
hūtā jōrīn ki, 'ab nā mārau; āb-hāt-pānī nā-āvāt, 
folded-hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,
tau bagiyai nā jātū; alsā putra kahī pautū;
them the-orchard-into not I-would-have-gone; such son where should-I-have-got;
kaurū kō dē.t.'
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 wipings 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 vermilion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vanities.' But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. 'Foul,' 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 deceptio practised on the husband was easy enough. The daughter-in-law offered the old woman a Bramhcalde's feast of uncostable things,—the vermilion which the young married woman applied to the parting of her hair, and the lace spangles 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.' Bhāgya, 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 kaurū 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.
INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHI DIACLACT.  

(EAST OF DISTRICT ALLAHABAD.)

In the east of Jamuna Pâr and of Gangâ Pâr, i.e., in the north of Parganas Khairagarh, (Tappa Chauriast and its vicinity), and in Parganas Kharahand, Mah, and Kiwâî, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like rakah and rahkan, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhi. 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 Awadhi.

The specimen given is a local folk-tale.

[No. 18.]

EASTERN HINDI.

[Some text is cut off or not legible.]

Awadhi Dialect.  

(East of District Allahabad.)

In the east of Jamuna Pâr and of Gangâ Pâr, i.e., in the north of Parganas Khairagarh, (Tappa Chauriast and its vicinity), and in Parganas Kharahand, Mah, and Kiwâî, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like rakah and rahkan, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhi. 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 Awadhi.

The specimen given is a local folk-tale.

[Some text is cut off or not legible.]

[Some text is cut off or not legible.]
[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADH DIALECT. (EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisō aisē ēk rājā raḥāi. Sō Rājā-kē ēk rānī raḥī.
So so one king was. That king-of one queen was.

Hāṣān tau phūl girāī an rōwāī tau mōtī
When-she-laughed then flowers dropped and when-she-wept then pearls

jharāī. Rājā-kē ēk laūḍī rahi. Rānī bidā
poured-forth. The-king-of one maid-servant was. The-queen leave-to-deport

kārāi-kāī Rājā-kē makān-kō chali. Bich-mā rānī piāśī
having-procured the-king-of the-house-to started. The-middle-in the-queen thirsty

bhaī. Laūḍī kahen kī, ‘khāṛ khāi-lew.’ Rānī
bhaī. Laūḍī kahen kī, ‘khāṛ khāi-lew.’ Rānī

became. The-maid-servant said that, ‘coarse-sugar eating-take.’ The-queen

khāṛ khāyēn. Piās nā butān. Tab laūḍī kahis
course-sugar ate. The-thirst not was-quenched. Then the-maid-servant said

ki, ‘tum āpan posāk jaun pahīrē-hā taun ham-kā utār-kī
that, ‘you your-own dress which you-have-put-on that me-to taking-off

āwāī-deh, sō tum hamār pahīr-leū. Pānī lē āwaū
take-off, so-that you mine put-on. Water having-taken come-(back)
talāw-sē.’ Jō rānī talāw-par gaī pānī pīnē sō laūḍī
talāw-sē.’ Jō rānī talāw-par gaī pānī pīnē sō laūḍī
tank-from. When the-queen the-tank-on went water to-drink then the-maid-servant

chāp-ke gōlī-mā bāiṭhū. Kahārān-kā humkē dōb-din ki, secretly the-palauquin-in sat. The-bearers-to order gave that,

chalo. Kahārān dōlā lāī chalē. Rānī bich-mā
‘chalo. Kahārān dōlā lāī chalē. Rānī bich-mā
‘move-on.’ Bearers the-palauquin taking started. The-queen in-the-meanwhile

pānī pī-ke āī, tō rōwāī lāgī. Rōwat-raḥī ki ēk
water having-drank came, then to-weep began. Weeping-she-was that one

mistrī milā. Kahēs ‘kū ḍēṣi, tum kū ṭōrī ḍōṭ-hō?’ To
mistrī milā. Kahēs ‘kū ḍēṣi, tum kū ṭōrī ḍōṭ-hō?’ To
carpenter was-met. He-said ‘why daughter, you why weeping-are?’ Then

carpenter was-met. He-said ‘why daughter, you why weeping-are?’ Then

hātānāī lāgī, kī, ‘hām apnē mā būp-sē bidā-hlayen
to-explain she-began, that, ‘I my-own mother father-from took-leave.

Sō ham-sē laūḍī chhaī kilisā. Mistrī un-kā
And-then me-with the-maid-servant treachery did.’ The-carpenter her

lewāye-lāi-gā, ēk Būrāmēn-kē ghar-mā tīkāī-dīhīs. Laūḍī
lewāye-lāi-gā, ēk Būrāmēn-kē ghar-mā tīkāī-dīhīs. Laūḍī

took-(her)-away, one Brāhmaṇ-of house-in lodged-(her). Mistrī-servants
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...
to her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brāhman, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as hers did!

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

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word ba to mean 'is'; the third person future in it, as in kāi, he will eat; and the occasional use of the Bhojpuri postposition kē, to form the Nautive-Accusative. Examples of the use of Hindostani idioms are sentences like chhēri-kā bokeha, the young of a goat, and anand-mān'nā kau-kā-chalī-thā, it was proper for us to rejoice. As regards Baghelī, it is difficult to decide whether any given expression belongs to that dialect or to Awadhi.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Omitting forms of speech borrowed from Western Bhojpuri or Hindostani, 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 dēr-kē, of that country; ī-kar, of him; and vaasē, near the end of the second specimen, so.

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

1 The Mistrī (a Musalmān) speaks Hindostani.
verbs also reflected back into the preceding syllable, as in dehes, for dihis, he gave; lehes, he took, and even kehes, for kahis, he said. Deheya means 'you gave,' and kiteya, and kiteh, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in ā. Thus we find both awā and awā for 'he came.' So jubai, I will go; paucā-hai, I have got; gauzi-ki, of singing. The Present Participle ends in it, as marit-hai, I am dying, and karit-hai, I am doing.
Specimen I.

ter von Samad-ku, dhak, bhetwa rahi.
Chhag-me ki lahara bhetwa chahe van wap-
si kahes ki jina hmaai vishwa hee toin waat dehe.

tab bhat dehes.
Chhur khat din vit samad bhetwa sam la-

jungye parayas chala Chhur ja chahe van man
dhur kuraah chal-ki kooye dayas.

भोजन जाई । तब भोजन-कर वाप चायें अनावे । तब चप्पू यिता-से
कोहेस को देखि हम तोहार वर्सन-से सिया खुशामद करित-है । बौर बिखू
तोहरे माली-से वाशेर नाशी भये । तबी हम-का कवी एक छोरी-का वद्या
नाशी कोहेस की चप्पू संगी-का साथ बचन्द्र करित । बौर जब तोहार
बेटवा बचा जीन तोहार माल पतुदरा-भा खर्च किहेस तुम ची-कर खातिर
बढ़ी मेहमानी किहेस । तब ज कोहेस को ए बेटवा तुम सब दिन हमरे
नगीच ही । बौर जीन कुछ हमरे है ज तोहार है । पर बचन्द्र मानना
हम-को चली-जा कार्स-को तोहार वह भाई मरा-रहा, जानी जीधा है ।
बौर खोइ-गा-रहा तीन मिला-है
INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manūl-kē duī bēt̪wā naḥē. Oh-mā-hē lahuṛā bēt̪wā
One man-of two sons were. Then-in-from the-younger son
apnē bāp-sē kehes ki, ‘jaun hamār hissā bōe taun bāt̪
his-own father-to said that, ‘which my share may-be that dividing
dē. ’ Tab bāt̪ dehes. Aur kuch din bātē lahuṛā bēt̪wā
did.’ Then dividing he-gave. And some days passing the-younger son
sab lāl-kē par-dēs ohalā. Aur ā apnā māl kurāh
all taking a-foreign-land-to started. And there his-own fortune astray
chal-kē khōye-dayes. Aur jāb sab khōye-chukā tab wāh dēs-mā
going wasted-away. And when all wasted-had then that country-in
bārā jhūrā pūrā. Aur ā hhūkhan mairā lāg. Tab wāh
great drought fell. And he from-hunger to-die began. Then that
dēs-kē aik mukhiyā-kē hā ṣā. Ī apnē khēt-mā sūr
country-of one head-man-of near he-went. He his-own fields-in swine
rākār paṭhaīn. Aur ā-kār gavaj rāhī kī, ‘jaun sūr
to-look-after sent-him. And his intention was that, ‘what swine
khat-bāī taun-kē bok̃lā-mā āpan pēt bharī.’ Talau
are-eating those-of husks-with my-own stomach I-may-fill.’ Been-then
kēu nā dēs. Tab chēt-mā hōye-ke kāhā kī,
any-body not gave-(him). Then senses-in becoming he-said that,
‘hamrē bāp-kē hī hā ambūt majūr rōtī pāwāt-bāī. Ham bīn
‘my father-of near many labourers bread get. I without
dānā marit-bāī. Ab ham apnē bāp-kē lagā jahāi aur Ī-sē
grain am-dying. Now I my-own father-of near will-go and him-to
kahāb kī, “ai bāp, ham ghamān ḍīn aur bējā ḍīn. Aur ab
will-say that, “O father, I pride did and evil did. And now
ham as kapūt han kī tohār bēt̪wā kah’wāc kāy-kē māṅ
d so undutiful-son am that thy son to-be-called worthy not.
Ham-kā apnē majūran-mā aik majūr jānāu.’ Tab apnē bāp-kē
Me thy-own labourers-among one labourer know.”’ Then his-own father-of
lāgē-gā. Wah dūrai rakhā tabai-sē ok'rē bāp-kē damad near-vent. He far-off-vent was then-even-from his father-to pity lagi. Daur-ke chhap'ṭ̣̄ye-lehes, aur bahut chhōh kihes. Tab bēt'wā was-joined. Running embraced-him, and much love did. Then the-son bāp-sē kehes ki, 'ham ghamaṇḍ kin aur bējā kin. Aur ham the-father-to said that, 'I pride did and evil did. And I as nāhi ki ki tohār bēt'wā kahā.' Tab bāp api'nī so not did that thy son I-may-be-called.' Then the-father his-own chākar-sē kehes ki, 'bāhut nik oph'ṇā kī-āwā; aur in-kē bāṭh-mā servant-to said that, 'very good wrapper bring; and this-one hand-on mūd'ri, aur gōr-ṭū pa'n'hi pahiraye-dē; aur kha'ye-kā deh aur khusi ring, and feet-on shoes put; and food-to-eat give and merriment kar; kẖāb-sē ki hamār bēt'wā ham'rē-lekhē mari-gā-rāhā, ab make; because that my son in-my-eyes dead-had-been, now jīā-hai; herāye gawā-rahē, ab pawā-hai.' Tab has-come-to-life; lost had-been, now I-have-found-him.' Then khusi bhai, rejoicing was-made.

Aur un-kar bārkā bēt'wā sew'rā-ma rahā. Jab ghar-kē nīr And his elder son field-in was. When house-off near āwā tab gawāl aur māchāl-kī bóli suneś. Tab aik he-came then singing and dancing-off sound he-heard. Then one chak'raha-kā bōlā-ke pūchhes ki, 'kā hōt-hai?' Tab wah kehes servant calling asked that, 'what is-being-done?' Then he said ki, 'tohār bhāi āwā-hai. Tohār pīlā bārī meh'rānī kihen-hā ki that, 'thy brother come-is. Thy father great feasting has-done that aghchā-hi tarāh pāyā.' Wah rāyē-ke nāhi chahes ki, in-a-good-condition he-found-him.' He getting-angry not wished that, 'bhitār jāū.' Tab ō-kar bāp āye-ke manāyēs. Tab 'inside I-may-go.' Then his father coming appeased-him. Then ap'nē pīlā-sē kehes ki, 'dēkhol ham tohār bar'san-sē sēwā his-own father-to he-said that, 'see I thy years-since service khusamad karit-hai aur kab-hū toh'rē marjī-śē bāher nāhī bhayen. Flattery doing-am and ever-even thy pleasure-of outside not became. Tab-nū ham-kā kab-au aik chhāri-kā bachahā nāhī dehēyā ki Then-even me-to ever-even one goat-of young-one not gaveat that ap'nē sangi-kē sāth anand-karit. Aur jab tohār bēt'wā my-own companions-of with merry-might-have-made. And when thy son awā jauν tohār māl paturiū-mā kharch-kihes tum ō-kar khātīr came who thy fortune harlots-in spent thou him for bāri meh'rānī kihēyā.' Tab ū kehes ki, 'ē bēt'wā, tum sab din great feasting did.' Then he said that, 'O son, thou all days
ham'rē nagich hau; aur jaun-kuchh ham'rē hai ā tohār hai. Par
me near art; and whatever with-me is that thine is. But
anand mān'nā ham-kō chahi-thā, kāhe-sē ki tohar wah bhāi
to-celebrate joy to-me proper-was, because that thy that brother
marā-rahā, jānau 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.'
INDO-ARYAN FAMILY.  

MEDIATE GROUP.  

EASTERN HINDI.  

Mixed Awadhi Dialect.  

(South-East of District Allahabad.)  

SPECIMEN II.  

ईसे ईसेँ एक सीगठ थी वाह रहे। दूनी जने खाती किहें काठन भीजें। सीगठ कहें की तरे-का लेबे की जमर-का। वधज कहें की हम तरे-का लेब। तब सीगठ कहें की वाह-राम हम तुमार चासंगी बारब। वहा भात पुलारी सीगठ-राम बनाई-कर बड़ा दिहें। वाह-राम खाइ। वाह पहेंस की सीगठ-राम, खबर हम तुमार चासंगी कारित-है। तव वाह-राम खेंगुरा मंदरा चुरड़ा-कर सीगठ-की बाँग बढ़ दिहें। सीगठ जो वाह-की बीच-में एक बाहर सब बात सुनत-रहा। बाहरबा पहेंस की वाह-की चासंगी नाही बनी परी। सीगठ राम-की चासंगी बनी परी-है। वधज कहें की हम तुम-का खाफ, चबाव, दमार गोला किस्साह। तव बहिरज रज गि सही महतारी से कहें की हे मादेस। हम-का वाह आज धीरे बा की तुम-का हम खाफ लेब। तव खी-कर महतारी कहें की दृढ़जरा-की नाती कैसे खाइ। तव बाहरबा-का बी-कर महतारी कीठा-पर खामेपिठा-का टै-कर बैठाइ। अर्दे। तव वाह भावा तो डांक-कर कोम-पर चला गई। माँचा समेत डाँक-कर लड़ चला। रासां एक वरम-का पेढ़ मिला। बाहरज वरगद-का डाम बै-कर लटका रहा। तव वाह घि करे-पर खानी माँचा लड़-कर चला गा। माँचा पटक दिहें। वह-में बाहर राम हं न हं न। तव भावा बूँड़ कमार कुचे लाग। चीर बाहर वहीं पेड़-तार रहे खाग। वहाँ सुगा गाय रहत रहे। उन-का दिन भर चरावै चीर उनहें-के दूष घोंधे। तव बने पेड़-पर सांप-की बिलं-में नाच दें। वहाँ दिन बीते एक सरप फन कादिया-कर बिलं-सं निकल। तव बाहर-से कहें मांग का मागत-है। मीर बड़ी सेवा किहें। तव बाहरज कहें की दमार दें। सोंनी-के हों। चीर दस वारह गाव-को राज दें। तव बाहर बर-दान दें। के चल गहें। तव बाहरबा-के दें। सोंनी-के चोय गा।
एक दिन राहें-राम नदी-में नहाया । एक बार दूढ़ गा । चो-का दोना-में कड़-कर नदी-में धोक्का दिहें । जब वहाँ राज्य-के बाहर नहाया धोई जैसे देखते । तब दोना-में सोना-के बार रहे । तब घर-के ब्रह्म-कर बहस की जैसे बार सोना की है जाने वाले कम त होई । ब्रह्मी-के साथ निवारा होई । चोर मूढ़ मूढ़-कर पड़ी । तब एक मेहराने चो-कर ठहरू-लुलू बहस की हम तूँक हाउ । तब जाबरदस्त-के पिंड-तर दीढ़त र पहुँची चोर बहाँ रहे लागी । एक कोठिला माटो-के पिंड-तर बनाई । तब चापन सीधा पिसान बड़े-में धरे । चोर-राम-से एक दिन बहस की बाबा मीर सीधा निकाली देह । तब बहार राम कोठिला-से घुसी गई । तब ज मेहराने कोठिला ठगाबदश-कर राजा-के दहाँ ले-आई चोर बहार-राम-के साथ बाहर का निवारा होई गा । कुछ दिन वैसे द्रान दहाँ दै-कर राजा बाबू बिदा कड़ दिहें । तब बहार राम बाबू-के लूँक-कर चपने वाला आया । गाँव-बाली चोर बाहरी महतारी-से बहस की तुम्हारे वेटवा भाव । तब वृद्धान्वज बहस को हमारे भेटवा-के बाध खावेन रहा । जब भेटवा चपनी महतारी-से भेट खिसेम चीर चढ़ लगा कामपक्ष लगा दिहें । तब चो-कर मह-तारी खुराम भड़ी ॥

जैसे राजा पाट बहार-का लीठा बैसे सच्चा लीठे ॥
[No. 20.]
INDO-ARYAN FAMILY.  MEDITATE GROUP.

EASTERN HINDI.

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

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aise aise ek sigath wo bagh rahai. Dunau jau kheli
So so one jackal and a-tiger were. Both person cultivation-of-land
kichen, kaichen mijen. Sigath kahen ki, 'tare-kah lebe ki
did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or
upar-kah?' Bagha-a kahen ki, 'ham tarak lebe.' Tab sigath
up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal
kahen ki 'Bagh-Ram, ham tumar asmaangi karab.' Bara,
said that 'Tiger-Ram, I of-you invitation-to-a-feast will-make.' Pulse-cookes,
bhat, phulauri Sigath-Ram banai-kar dhai-dihen. Bagh-Ram
rice, fruit-cookes Jackal-Ram having-prepared put-before-him. Tiger-Ram
khain. Bagh kahesi ki, 'Sigath-Ram ab ham tumar asmaangi
ate. The-tiger said that, 'Jackal-Ram now I of-you invitation-to-a-feast
krait-hai.' Tab Bagh-Ram dehurum-dehurau churai-kar sigath-kah age
om-doing.' Then the-Tiger-Ram roots-etc. having-boiled jackal-of before
dhai-dihen. Sigath wo bagh-kah bich-me ek aahir sab bhat sunat-put.
The-jackal and tiger-of between one cowherd all talk was-
rah. Ahirwai kahesi ki, 'bagh-kah asmaangi nahin bani-pari.
overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.
Sigath-Ram-ki asmaangi bani-pari-hai.' Bagha-a kahen ki, 'ham
Jackal-Ram-of feast was-executed-well.' The-tiger said that, 'I
tum-kah khab, chahab, hamar gila kihayab.' Tab ahiiru
thea will-eat, will-chew, my bad-name you-made.' Then the-cowherd
apni mahdari-si kahen ki, 'he mai, ham-kah bagh aju
his own mother-to said that, 'O mother, me the-tiger to-day
dhiraye-bhi, ki tum-kah ham khail-leb.' Tab ukar mahdari kahesi
has-threatened, that you I shall-eat-up.' Then his mother said
ki, 'dahjara-kah naati kaise khai.' Tab ahiirwai-kah o-kar
that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his
mahdari kotha par khaye-pyai-kah dai-ke barthai-a. Tab
mother upper-story on food-drink given-having made-to-sit. Then
Bāgh āwā tau ḍāk-kar kön par chalā-gawā.

The tiger came then jumping the-corner-of-the-upper-story on went.

Māchā samēt uthā-kar lai chalā. Rāstā-mē ek bārgad-kā

The-bedstead with having-lifted having-taken went. Way-in one banyan-of

pēr milā. AHIR-rām bārgad-kā dār dhāl-kar laṭakti-rahān.

tree was-found. The-cocherd banyan-of branch having-caught suspended-remained.

Tab bāgh apnī dārā-par khāli māchā lai-kar chalā-gā.

Then the-tiger his-own lodging-to empty bedstead taking went-away.

Māchā ṭāṭak-dihes. Wah-mē AHIR-Rām ta rahaṅ na.

The-bedstead he-throw-on-the-ground. That-in the-cocherd indeed remained not.

Tab āpān mūr kāpār kāchāṅ lāg. Aur ahir wahi

Then his-own head forehead to-beat-in-grief he-began. And the-cocherd that-very

pēr tar rahāṅ lāg. Wahā surā-gay rahat rahaṅ. Un-kā

tree under to-live began. There cow-of-the-gods living was. Her

din-bhār harāwāi aur un-hī-ke ḍūdh pitā. Tawan buhbāi

the-whole-day he-feeds and her-of milk drinks. That-which remained

pēr-par sāp-ke bil-mē nāi-dēi. Bahut din bitte ēk sarap phan

tree-on snake-of hole-in he-pours-in. Many days passed one snake head

dārhi-kar bil-sē nikāṅ. Tab ahir-sē kahes, ‘mēg, kā

expanding hole-from came-out. Then the-cocherd-to it-said, ‘ask, what

māγat-hāi? mōr bārī sēwā kihā.’ Tab ahirāu kahen ki,

are-you-asking? my-great service you-did.’ Then the-cocherd said that,

‘hamār deh sōnē-ke hoi-jāy, aur das bārah gāw-ke rāj deh.’

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

Tab sāpāu bar-dān dē-ke chal-gayen. Tab ahirwā-ke deh

Then the-snake boon-gift having-given went-away. Then the-cocherd-of body

sōnē-ke hoy-gā.

gold-of became.

Ek din AHIR-Rām nāt-mē nāhāṅ gē. Ēk bār tūtī-ḡa. Ō-kā

One day AHIR-Rām the-river-in to-bathe went. One hair brake. That

dōnā-mē kaṅ-kar nāt-mē phāk-dihen. Ě bahut-bahut

a-cup-of-leaves-in having-put river-in he-throw-away. That flowing-flowing

chalā-ga. Rājā-ke bābī nāhāṅ āī; ē dekhes. Tab dōnā-

went. The-king-of daughter to-bathe came; she saw. Then the-cup-of-leaves-
mē sōnā-ke bār rahāi. Tab ghar-mē āi-kar kahes ki, ‘jē-kar

in gold-of hair was. Then house-in coming she-said that, ‘whose

bār sōnā-ke hai ū manai kas ta hōī? Ohī-kē sāth

hair gold-of is that man of what-sort indeed may-be? That-very-of with

biyāh hōi.’ Aur mūr-mūr-kar pāṛī. Tab

marriage will-be.’ And ‘head-head’-crying fell (on-her-bed). Then

ēk mehṛārū ō-kar tālītuin kahes ki, ‘ham ḍhūṛh laub.’

one woman her maid-servant said that, ‘I searching will-bring.’
Tab ñ bar-gadh-kê pêrtar dûhrat dûhrat pahûčhi, aur walian
doing the harvesting of trees under searching arrived, and there
rabîl lägi. Ëk kothilâ mâti-kê pêrtar banâiś. Tab âpan
to-tice began. One grain-out earth-of tree-under she-made. Then her-own
sidhâ pisân wahl-mê dhareś. Ahir-Râm-sê ëk din kahes ki,
rations flour that-very-in she-kept. The-cowherd-to one day she-said that,
'bûbû, môr sidhâ nikâli-dehi,' Tab Ahir-Râm kothilâ-mê ghush-ge.
'Sir, my rations take-out.' Then the-cowherd the-grain-out-in went-into.
Tab ñ mehrârû kothilâ dâ̄g'tâ-kar Râjâ-kê hohn lêâi. Aur
Then that woman the-grain-out rolling the-king-of near brought. And
Ahir-Râm-kê sâth bûb-kê biyâh hoi-ge. Kuehî din
the-cowherd-of with the-king's-daughter-of marriage became. Some days
bitâ dán dahêj dâi-kar Râjâ bûbî
passing gift dowry making the-king's-daughter sent-away-to her-bridegroom's-house.
Tab Ahir-Râm bûbî-kê lai-kar apanâ ghar âyen. Gâ-mâlê
Then the-cowherd the-king's-daughter taking his-own house-to came. Village-people
ok'ri mahî'târi-sê kahen ki, 'tumâr be'twa awa.' Tab bûphînâ
his mother-to said that, 'thy son came.' Then the-old-woman
kahen ki, 'ham'ê be'twa-kê bâgh khâyen-rabî.' Jab be'twa apanî
said that, 'my son the-tiger eaten-bad.' When the-son his-own
mahî'târi-sê bêt-khûs aur orî'nâ ka'rat-lâtâ dîhes tab ô-kar mahî'târi
mother-with met and wrapper clothes-etc. gave then his mother
khusî bhai.
pleased became.
Jaisê râj-pât ahirâ-kê lautâ, wauśe sah-kê lautâi.
As kingdom-throne the-cowherd-to returned, so all-of may-return.

FREE TRANSLATION OF THE FOREGOING.

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

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

The cowherd took to living under the tree, for there was there a cow of the gods,1
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-vat2 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 mythical animals, who milk whatever their owner desires. The word here may mean
simply a wild cow.

2 A dugdhi is a large cylindrical vessel in which grain is stored.
It has already been pointed out under the head of Bihārī, 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 Bihārī which gradually shades off into Awadhi as we go westwards. The same dialect is also spoken in the small area of Tappa Kōn, Taluka Majhwa, and Pargana Karāt 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 Bhadāhī, which is a portion of the family domains of the Maharājā of Benares, it is locally reported that a ‘Provincial Dialect’ is spoken. On examination of the 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 Baghāli. 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 Kōrwārī, but the Kōls speak Baghāli like their neighbours, and the language which was returned as Kōl from Mirzapur turns out on investigation to be only the Baghāli 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>Speakers</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>Baghāli of Sōn-pār</td>
<td>49,500</td>
</tr>
<tr>
<td>Hindōstān</td>
<td>49,500</td>
</tr>
<tr>
<td>Kōrwārī</td>
<td>33</td>
</tr>
<tr>
<td>Other Languages</td>
<td>475</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,161,508</strong></td>
</tr>
</tbody>
</table>

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

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

Awadhí Dialect.  

(NORTH OF DISTRICT MIRZAPUR.)


AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhī is widely spoken by Musalmāns over the area in which Bihārī 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 Awadhī 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 Awadhī</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lower Provinces of Bengal</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td></td>
<td>204,954</td>
</tr>
<tr>
<td>Saran</td>
<td></td>
<td>40,000</td>
</tr>
<tr>
<td>Champaran</td>
<td></td>
<td>58,000</td>
</tr>
<tr>
<td>Gaya</td>
<td></td>
<td>64,500</td>
</tr>
<tr>
<td>Shahabad</td>
<td></td>
<td>137,000</td>
</tr>
<tr>
<td>Total for Lower Provinces</td>
<td></td>
<td>504,454</td>
</tr>
<tr>
<td><strong>North-Western Provinces</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ballia</td>
<td></td>
<td>30,370</td>
</tr>
<tr>
<td>Ghazipur</td>
<td></td>
<td>111,000</td>
</tr>
<tr>
<td>Benares</td>
<td></td>
<td>120,000</td>
</tr>
<tr>
<td>Mirzapur (Central)</td>
<td></td>
<td>31,000</td>
</tr>
<tr>
<td>Amarnath</td>
<td></td>
<td>167,000</td>
</tr>
<tr>
<td>Gorakhpur</td>
<td></td>
<td>9,689</td>
</tr>
<tr>
<td>Basti</td>
<td></td>
<td>74</td>
</tr>
<tr>
<td>Total for North-Western Provinces</td>
<td></td>
<td>409,359</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td></td>
<td>913,813</td>
</tr>
</tbody>
</table>

In the District of Muzaffarpur this Awadhī dialect is spoken by the low-caste Musalmāns, the majority of whom belong to the Jolaha or weaver caste. It is hence locally known as Jolaha Bōli, and was described in the local return as a mixture of the local Maithili and Hindustānī. An examination of the specimen which is given below will show that it is excellent Awadhī with only a slight infusion of these two languages. It should be noted that there is also a Jolaha 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, Awadhī 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 'Bihārī Hindī.' A revised local estimate puts the number of speakers at 40,000.

In the District of Champaran, Awadhī is spoken by the middle-class Musalmāns, and by people of the Tikulīhār, 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 Awadhī may be estimated at 58,000. The Awadhī spoken by the Tikulīhārs is locally known as Tikulīhārī. That spoken by
the middle class Musalmans 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 Bihari area when talking to Europeans, much as Urdu is used by their betters. This fact accounts for the frequency with which Europeans hear words like kahi, dhis, when conversing with servants whose native home is Bihari. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihari Hindus they are using a language which they have picked up from their Musalman friends, and which they imagine to be the Hindostani of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolah Boli of Muzaffarpur and into the Shekhai of Champaran.
Jolahá Bölí. (Muzaffarpur District.)

Ek koi ād'mū-kā du laśkā rābā. Oh-mē-se chhōt'kā bāp-se
One certain man-to two sons were. Them-in-from the-younger father-to
kahis, 'hō bābā, māl daulat-mē-se jō hamtrā hiśśa-bakhtrā hōy
said, 'O father, property riches-in-from what my share may-be
sō ham-kō dé-da.' Tab wah wah-kō ap'nā dhan bāt dīhis,
that we-to give.' Then he him-to his-own property dividing gave.
Baalot din na gujarā ki chhōt'kā laśkā sab kuchh jaman-kar-ke
Many days not passed that the-younger son all things collecting
dur dēs chalā-gawā. Aur wahā awār-pan-mē din gāwā-ke
distant country-to went-away. And there waywardness-in days having-spent
ap'nā sarbas gāwā-dīlis. Aur jab wah ap'nā sab kuchh urā-dīhis tab
his-own all lost. And when he his-own all things had-squandered then
us dēs-mē bhāri akāl pārā, aur wah khangāl bhu-gawā. Aur wah
that country-in heavy famine fell, and he indigent became. And he
us dēs-kē ēk lam'har ād'mī kihā jā-ke raṅ'nē lagā. Wah ā-kō
that country-of one great man near going to-live began. He him
khēt-mē sūr charān-kō bhejīs.
field-in swine to-feed sent.

[No. 23.]

Shekha. (Champaran District.)

E-gō ād'mū-kā du-gō betā rahe. Chhōt'kā ap'nē bābā-sē kahis
One man-of two sons were. The-younger his-own father-to said
ke, 'hamtrā hiśśa hamtrā dē-da.' Tab un-kē pūs jē dhan rahe
that, 'my share to-me give.' Then him-of near what property was
sē un-ke de-diyen. Thora din bād ū sab dhan lē-ke
that him-to he-gave-away. A-few days after he all property taking
par-dēś chālā-gawā. Luchai-mē sab dhan āpan kharāb-kīhes.
to-a-foreign-country went-away. Debranchery-in all property his-own he-spoiled.
Jab dhan sab kharāb-ka-dīhes tab ok'trā dukh höwe lāges, Tab
When fortune all he-had-spoiled then him-to trouble to-be began. Then
wah dēsā-kē ēk ād'mī kihā rah-gawā, jē ap'nā khōt-mē sūr
that country-of one man near he-lived, who his-own field-in swine
charāw'nē-kē bhejīs.
to-feed sent (-him).
THĀRŪ AWADHĪ.

The language spoken by the Thārūs has been fully dealt with under the head of Bihārī, Vol. V, Pt. II, pp. 318 and ff. Commencing at Bahrāisch 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 Kanaūj, 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. MEDIATE GROUP.

EASTERN HINDI.

THĀRŪ AWADHĪ. (KHERI DISTRICT)

Phalānē padhān-kē dui laurā rahaī. O-mā-sē laurā laurā
daddā-sē bōlā, 'daddā re, hamārā jō-kuchh hō māl-kā
the-father-to spoke, 'father O, mine whatever may-be property-of
jhādā bāt de.' Woh ap'ni jīt-mē un-kō bāt diyā.
shore dividing give.' He his-own life-time-in him-to dividing gave.

Bahut din nāhī bhaye ki laurā laurā sab kuchh ekaṭhā-kar-ke
Many days not became that the-younger son all things putting-together
dūr-kē dēs-kō chāō-gayō. Aur ap'na māl luchāi-mā huwā
distant country-to went-away. And his-own property wickedness-in there
urāy-dāi. Aur jāb sab urāy-dāi tab us dēs-mā akāl
squared. And when all he-squandered then that country-in famine
pare. Aur wah us dēs-kē phalānē basindā-kē tir gayō
fell. And he that country-of a-certain inhabitant-of near went
aur woh usē ap'ne khētān-mā sūr charāw-ne pathaeo.
and he him his-own fields-in swine to-feed sent-him.
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, Sohawal, 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 Baghéli. 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 Baghéli, which is locally known as Gondi or Gondhani. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Baghéli, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihari. This will appear from the list of words.

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

| Standard Baghéli | 1,180,000 |
| Gondi           | 500,000   |
| **Total**       | **2,680,000** |

The rest of the population is made up of speakers of the Banphari mixed dialect of Bundeli numbering 90,000, who live in the west of Nagode and Maihar, and of 15,332 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 Awadhi are very slight.

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, chak'run-sö, from the servants, from chakur, a servant. There is a tendency to change a w to b, as in aböj, a noise; abö, he came; fabö, an answer.

The following are the terminations of the cases of Nouns. Genitive, kör; also, masc. ke, obl. kä; fem., ki, obl. këi. Accusative, ka, käh. Dative, ka, kah, këh. Ablative, nö, tö. Locative, mä. Adjectives have a strong form in 'hö, as in adhk'hö, much; nök'hö, good.

As regards Pronouns, we have mai, I; gen. mör; obl. mörö or mörö; taï, thou; gen. tör, töhö; ap'nö, Your Honour; obl. ap'nö. The Obl. form of the latter shows clearly that the word is borrowed from Bhojpuri. ‘Own’ is ap'an, obl. ap'nö, not ap'nö. Yä is ‘this,’ and wö, ‘that.’ The obl. form of the latter is òh or wö, as in the gen. wö-kö, acc.-dat. wö-ka or wö-kä, abl. wö-sö. ‘They’ is wë. The Relative Pronoun is jam with an obl. plur. jin: and its Correlative is lëun.

As regards Verbs, we have aheü, I am; hayë, thou art; and ëy or ôi, he is. For finite verbs, we have mär'töö-hai, I am dying; and kar'tëë-hai, I am doing. Feminine is hötö-hai, it remains. Dët-raha-tai is ‘he was giving.’ Feminine is lärö-rahö-hai, a quarrel used to exist. In Awadhi, the typical letter of the first person of the future is b, as in kahö, I will say. In the Baghéli specimens it is, on the contrary, the h which we also meet in Kansauji. Thus, jaïhaü, I will go; kahëhaü, I will say. An
example of the perfect tense is kihyā-hai, I have done. The honorific imperative ends, as in Bihāri, in ī. Thus, dēī, be good enough to give; kari, be good enough to make. The Infinitive ends in b, as in Awadhi and Bihāri, and verbs whose roots end in ā have an oblique form in māē, in this also following the latter language. Examples are jāb to go; charāmē-kā, for feeding; and kahāmāi-māmphik, fit to be called.

Typical of the Bagheli dialect is the sukhun-takiyā, 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; dēī-rahā-tai, he was giving; rahē-tai, they were; rahā-tai, he was; māri-gū-tai, he died. In some cases it has the force of the Hindi thā, like the tē 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, paṭṭi rahā-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 ap'nā (the oblique form instead of the nom. ap'nē) vēchhā bhōjan kinhen-hai, Your Honour has given a good feast.
Specimen I.

एक मनूष के दुर्लभ लरिका रहै। तीनो-मा होटकौना चयने वाप-से कहिस ढाड़ा धन-मा जीव मीर शीर्षा होइ तीन मोहीं जै रहै। तब वा उन का चापन धन बांट दिखिस। कहिस दिन नईं गें-गैं ने होटकौना साजिका सब प्रकाश कै-के परिस चलाई-गा चीर उसन लुवर्तु-मा दिन विताई-के धापन धन उड़ाई दिखिस। जब वा सब कुछ उड़ाई चुका तब चीर देस-मा चकाल पड़ा चीर वा कहाल होइ गा चीर वा चीर देस-वालन-मा एक-की दृष्ट जाई-के रहैं लग वा ची-का चयने शीर्ष-मा सुख से चरामे-का पटूस। चीर वा उनमिन खेलिन-के जिनक सुख से खाल रहै-तै चापन पेट भर चाहत रहते-। चीर ची-का कोज कुछ नहीं देख रहते-। तब ची-का चेत भाँ। चीर वा कहिस कि मोरे बाप-की जाने सजरन-का खान-से भिक्षका रोटी होती-है चीर मे भुखम मरवी-।

ये उठत-कै चयने बाप-की लति चीर मीरस की कहिस कि बाप मे दुई-के विकस भी चपना-की सौंद पाप बिकौं-है। से जेर-को चपना-के लरिका वाहामे माफिक नहीं जाहेंँ। चयने सज्रन मा एक-की नाई मोहीं करी। तब वा उठत-कै चयने बाप-की लदी चला। ये वा दूर्र रहाते-कि बी-कर बाप वोही देरखो दाया कीन्ही। चीर और-के बी-की गरे-मा चयन-के बी-का चरम। जरिका वो-से कहिस कि बाप मे दुई-के विकस भी चपना-की सौंद पाप बिकौं-है। चयने जेर-के चपना-के लरिका चहामे जो कह नहीं जाहेंँ। ये बाप चपने चकाल-के कहिस कि सब-से निकाह कपड़ा निवास-के यो-का पहिरावा भी बी-की मात्र मुझे ही मोहीं पहिरावा। चीर इस खड़ी चीर खसी करी। कारे से कि या मोर लरिका मर-गा-तै जेर-की मिजी-है।

जब उड़ चानन्द करते लागी तब दो-कर जीठ लरिका शीर्ष मा रहते।

ची जब वा चारत चारत घर-के लदी परँचा तब बाजा चीर नाच-के चबाज
सुनिस। अन्तर्देश कहिय से चापनी कर बढ़िया धाराण के सी उच्च आवाज़ किना दर्ज भी वाह। अन्तर्देश कहक शब्द वाएँ से अरुनण शाक के सी वो-का नींद सुख पाएँ।

से वो-का वाक पर निकाल चाहिए। वहाँ वो-का वाह बाहेर शाक ने वो-का मनाम लगान। जब वाप-का जहाँ दिखा किना देखी मैं प्रति समस्त चापना-केर स्वाभाव करतें है। अन्तर्देश कहिय से वो-का शाक वुल्ला नहीं ठारे।

अन्तर्देश मोहीं कब-हूँ एक बोकरी भर नहीं ठाराई किना मैं चापने दोम्पटक के साथ बाणां देखते। वह चापना-केर या जरिका जौन पतुरिया-के साथ चापना-केर तस्वर शाक-गा-है। वह ही चापना चुका भोजन धारण नहीं किना है। वाप वो-से कहिय किना बेटा तै सम दिन मोही साथ है जी जौन कुछ सोरे हैं तौन समस्त बायाँ।

अन्तर्देश कहिय से अन्तर्देश कहिय से श्रद्धा होव उचित रहाई। अन्तर्देश कहिय से अन्तर्देश कहिय से अन्तर्देश के जिना है। अन्तर्देश के मिला।
[No. 25]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLÍ DIALECT.  

(MEDIANE GROUP.  

(Reva, Baghelkhand Agency.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Ek manai-ke dui lari-kā raha. Taunē-mā chhot-kaunā apnē.  
One man-of two sons were. Them-in the-younger his-own
bāp-se kahis, 'dāda, dhan-mā jānn mār līsā hoi, taun  
father-to said, 'father, the-property-in which my share may-be, that
father-to said, 'father, that child property may-be, that
mōhī dāil-dē. Tab wā un-kā āpan dhan lājī dihīs.  
many days not passed that the-younger son all together

to-me give-away.' Then he them-to his-own property dividing gave.

Bahlut din nāhī ghū-tāi ki chhot-kaunā lari-kā sab ekāṭh.thā.  
Many days not passed that the-younger son all together

kāī-ke para-dēs chalā-gā; aur unhā luchchhāi-mā din  
having-made (to) a-foreign-land went-away; and there debauchery-in days
having-made to a-foreign-land went-away; and there debauchery-in
dībāi-ke āpan dhan upāi-dihīs. Jab wā sab-kuchh  
having-caused-to-pass his-own fortune wasted-away. When he everything
having-caused to pass his-own fortune wasted-away. When he everything

upāi-chukā tab ōh dēs-mā akāl paṃ. Au wā  
had-spent-completely then that country-in a-famine fell. And he
had-spent completely then that country in a famine fell. And he
kaṅgāl hoī-gā. Au wā ōh dēs-wālen-mā ēk-kē ihā jāi-ke  
kaṅgāl hoī-gā. Au wā ōh dēs-wālen-mā ēk-kē ihā jāi-ke
indigent became. And he that countrymen-in one-of near going
indigent became. And he that countrymen in one of near going

ruhī lāg. Wā wō-kā apnē khēt-mā suar charāmāłī-kā pūthaīs. Au  
rūhī lāg. Wā wō-kā apnē khēt-mā suar charāmāłī-kā pūthaīs. Au

to-līne began. He him his-own fields-in mine feeding-for sent. And

carlo-rin chhēm-tē jīn-ka suar khōt-rūhā-tāi āpan pēt  
carlo-rin chhēm-tē jīn-ka suar khōt-rūhā-tāi āpan pēt
he those-every husks-with which the-swine used-to-eat his-own belly
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.
to-fill wished. And him to anybody anything not used to give.

Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-ke khet nē  
Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-ke khet nē
Then him-to senses became. And he said that, 'my father-of how-many
Then him to senses became. And he said that, my father of how many

maṣjūra-nā khaē-sē sāhik-hā rōtī hōti-hai au mai bhūkhān martyā-ī-hai.  
maṣjūra-nā khaē-sē sāhik-hā rōtī hōti-hai au mai bhūkhān martyā-ī-hai.
labourers-to eating-then more bread is and I from-hunger dying-am.
labourers to eating then more bread is and I from hunger dying am.

Mai uṭhī-kāī apnē bāp-ke lāgē jaiḥī au wō-sē kahihāu ki,  
Mai uṭhī-kāī apnē bāp-ke lāgē jaiḥī au wō-sē kahihāu ki,
I arising my-own father-of near will-go and him-to I will-say that,
I arising my own father of near will go and him to I will say that,

,"bāp, mai Daiū-ke biruddh au apnā-ke saũhē pāp kihyā-hai.  
"bāp, mai Daiū ke biruddh au apnā ke saũhē pāp kihyā hai.
"father, I God-of again and Your-Honour-of before sin have-done.
"father, I God of again and Your Honour of before sin have done.

Mai phēr-ke apnā-ker lari-kā kahāmāi māphik nāhī āheū. Apnē  
Mai phēr ke apnā ke lari kā kahāmāi māphik nāhī āheū. Apnē
I again Your-Honour-of son to-be-called worthy not am. Your-own
I again Your Honour of son to be called worthy not am. Your own
maju-ran-mù ēk-kē nāī moōī kari."’ Tab wā uthi-kāī ap’nē bāp-kē
labouwers-in one-of like we make.’’ Then he arising his-own father-of
laghē chulā. Pāi wā dūrin rāhā-tai ki wō-kar bāp wō-hī dekhi-kāī
near went. But he in-distance was that his father him seeing
dāyā kinhis au dauri-ke wō-kē gārē-mā laṭaṭi-kāī wō-kā chāmis,
pity did and running his neck-on embracing him kissed.

Larikā wō-sē kinhis ki, ‘tāp, mai Daiv-kē biruddh au ap’nā-kē
The-som him-to said that, ‘father, I God-of against and Your-Honour-of
saṭhē pāp khyō-hāi. Ab phēri-kāī ap’nā-kē larikā kahāmūī jōg
before sin have-done. Now again Your-Honour-of son to-be-called worthy
nahī āheī.’ Pāi bāp ap’nē chak∥ran-sō kahis ki, ‘sab-sē
not I-am.’ But the-father his-own servants-to said that, ‘all-then
nik’hā kaṭ’ya nik’sē-ke wō-kā pahīrāwā; au wō-kē hāṭh-mā mūddīri
good clothes taking-out him-to put-on; and his hand-on a-ring
au gōrē-mā paṭhī pahīrāwā; au ham khaī au khusī kari;
and feet-on shoes put-on; and us let-eat and happiness make;
kāhē-sē ki yā mēr larikā mari-gā-tai, phēri-kāī jiyya-hāi;
because that this my son having-died-went, again has-come-to-life;
herai-gā-tai, phēri-kāī miī-hāi,’
having-been-lost-went, again has-been-found.’

Jab uī ānand kaurī lāgē, tab wō-kar jēth larikā
when they rejoicing to-make began, then his elder son
khet-mā rāhā-tai. Au jāb wā āwat-āwat ghar-kē laghē pahīchā tab
field-in was. And when he coming house-of near arrived then
bājā aur nāch-kēr abāj sunis. Au wā ap’nē chak∥ran-mā
music and dancing-of sound he-heard. And he his-own servants-is
ēk-kā ap’nē laghē bolāi-kāī pūchhis ki, ‘yā kā hōt-hāi?’ Wā
one-to himself-of near calling asked that, ‘this what is-happening?’ He
wō-sē kahis ki, ‘ap’nā-kē rā kā ābā-hāi au ap’nā-ke
to-him said that, ‘Your-Honour-of brother come-is and Your-Honour-of
du āi nik’hā khāi-kā khāi-hāi, kāhē-sē ki wō-kā nik-sukh
father good food has-eaten, because that him well-and-healthy
pāinī-hāi.’ Pāi wā rīs kinhis au bhitar na jāb chāhis.
he-has-found.’ But he anger did and inside not to-go wished.

Yahā-sē wō-kar bāp baheī āi-kāī wō-hī manāmāī lāg.
Owing-to this his father outside coming him-even to-appease began.
Wā bāp-kā jābāb dihis ki ‘dekhi, mai et’nē barsan-se, He the-father-to answer gave that ‘see, I so-many years-since,
ap’nā-kē sewā karteē-hāi, au kab-hū ap’nā-kē hukum
Your-Honour-of service doing-μ, and even Your-Honour-of orders
nahi tare; au ap'na mohi kab-hu ek bok'rau-bhar nahi din
not disobeyed; and Your-Honour to-me ever-seen one goat-even not gave
ki mai ap'ne dostan-koe satth anand kar'ite. P'ai
that 1 my-own friends-of with rejoicing might-have-made. But
ap'na-kor ya lalikae jaun patuniyan-koe satth ap'na-kor
Your-Honour-of this son who karlots-of with Your-Honour-of
dhan khai-gahai, jab'hin abah tab'hin wo-koe khatri
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake
ap'na aechhah bhajan kinhen-hai.' Bap wo-se kahis ki
Your-Honour good feast made-has.' The-father him-to said that
bet, ta sab din moro satth haye au jaun-kauchh mora hai taun sab
'son, thou all days me with art and what-ever mine is that all
tor ay. Pai anand-kaab au khus-bob uchit rahat-tai; kah-e-se ki
thine is. But to-make-merry and to-be-pleased proper was; because that
ya tor bhui mari-ga-tai, pheri-kai jiya-hai; herai-ga-tai,
this thy brother having-died-went, again has-come-to-life; having-been-lost-went,
pheri-ke mila-hai.'
again has-been-found.'
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLÍ DIALECT.  
(Bewa, Baghelkhand Agency.)

SPECIMEN II.

हम पाँच-मास भापूस-मा जिसी जागा खातिर लड़ाई छोड़-गई-है। पहिले सब भाई साम्मा-मा रहे-है पुन निमार छोड़-गई। पहिले वहाॅ लड़ाई रही-है वे चाॅब सब मुखदमा पट-पटाड़-गई। चाब वै़स-मा कौनी लड़ाई नहीं चाः। वे चाब-है पहिले का लड़ाई-की मारे नीक-के शोक-चाल नहीं चाः। यहीं तब-हिं से भापूस-का खातिर उबार हुई-है। जागा कादी चाबी ठहर-रहे है मानी पतिने। तीन-ने न पहुँचे ता मुखदमा खातिर छोड़-गई। पठी-मा पाँच क जने पठीदार रहे-है। उंहीं मर-गी चौर उन-कर जागा सरकार-मा जम होइ- 

गई। चाब चमार दुख जने भाई-के पठी राख-गई-है।

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-pāchān-mā āpus-mā jimi jāghā khāṭir laḍāi hoi-gai-tai.
We five among with-one-another land ground for quarrel took-place.

Pahīlē sab bātā saįhā-mā rāhō-hai.  Pun ninaṅ hoi-gē.
Formerly all brethren jointly lived. Again separate became.

Pahīlē bālāt laṛāi rāh-hai. Kai ab sab mukad’mā paį-paį-
Formerly much quarrel existed. But now all cases have-been-

ge. Ab wāis-mā kaunau laṛāi nahāi āy. Kai
compromised. Now in-such-(a-sense) any quarrel not is. But

ab-hū pahīlen-kī laṛāi-ke māre nik-ke bōl-chāl nahāi āi.
even-now previous quarrel-of reason-by good-having-done talk not is.

Au tabhīn-śe āpus-kē khābāu-piyāb ehūt-hai. Jāghā-kāhē
talk-and drinking is-stopped. Land-for
And since-then with-one-another eating-and-drinking is-stopped. Land-for

arjī dīhīn-rāhāi. Kai gamī pari-gai; tānē-te na
application they-had-submitted. But mourning happened; thereby not

pahīchē tā mukad’mā klārīj-hoi-gā. Pāṭṭī-mā pāch
they-reached-(the-court) hence the-case was-dismissed. The-share-in-fac

ehā jānē pāṭṭi-dār rāhō-hai. Uī mar-gē aur un-kar jāghā
six persons co-sharers were. They died and their land 

s
Sar'kār-mā japt-boi-gai. Ab hamār dui-jaṁī bhūī-kāī paṭṭī
government-in was-appropriated. Now my two-persons brothers-of shore
rabi-gai-hai. remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves 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 Sūn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhōjpuri of the centre of the district. Thus, bhaut, in the specimen, is Western Bhōjpuri, not Bagheli. So the futures jāb, I will go, and kaḥab, I will say, are borrowed from Western Bhōjpuri, and give the extract an air of being written in Awadhī which also uses this future with b.

* The word pāchān, the oblique plural of pāch, five, is used here to signify a collection.—‘all of us.’
[No. 27.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

Baghelí Dialect.  

(SON-PAR TRACT OF DISTRICT MIRZAPUR.)

Ek ādã-mi-kō dō bējā rābā.  Aur chhōjā bējā bāp-se  
One man-of two sons were. And the-younger son the-father-to  
kahis, 'dau, chih-batus-më jawan mör bakh'na hōy bāt dë.'  
said, 'father, things-in which my share may-be deciding give-me.'

Tab wah āpan jiākā-kā dōnõ jan-kē bāt dihīs. Thōrē din  
Then he his-own livelihood both persons-to deciding gave. A-few days  
bhaih-hoi ki chhōjā chhāi-rā sab jor-batōr-ke lē-ke  
might-have-become (passed) that the-younger son all collecting taking  
dūr dēs-mē chal-gāis; aur kul-hi pāji gūrai-mē urāy-dihīs.  
far country-into went-away; and all-even property debauchery-in squandered.

Aur jab sab urāy-chukal tab woh dēs-mē bārā bhāri akāl  
Aur jab sab urāy-chukal tab woh dēs-mē bārā bhāri akāl  
And when all squandering-finished then that country-in very great famine  
paris. Tab wah-kā jarurāt bhois. Tab wah dēs-kō ik jan  
fell. Then him-to want became. Then that country-of one person  
thān gāis. Wah tab āpan khet-mē sūr charāwe-ke kai-dihīs.  
than gais. Wah tab āpan khet-mē sūr charāwe-ke kai-dihīs.  

near he-went. He then his-own field-in swine to-feed employed-him.

Aur bhūsi-sē āpan peṭ bharē-kē rājī rahīs jawan sūr  
And buhks-with his-own stomach to-fill agreed he-was which swine  
khet-rāhē. Aur oh-kā koi nāhī dihīs. Aur jab 6-kar ji  
khet-rāhē. Aur oh-kā koi nāhī dihīs. Aur jab 6-kar ji  
eating-were. And him-to anybody not gave. And when his mind  
ṭhikānē bhois, tab kahis, 'hamrē dāu-kē nōkar kitnē hāihaí  
settled became, then he-said, 'my father-of servants how-many will-be  
jin-kā rūṭi bhar-pēt milat-hais aur buch-ruhat-hais; aur maĩ bhūkhan  
whom-to bread full-belly is-given and saved-remains; and I from-hunger  
mart-hū. Āpan dāu-kē pās chalal-jaḥ aur kahab ki, "dāu,  
dying-am. My-own father-of near I-will-walk-up and I-will-say that, "father,  
mob-se bārā kasūr. Bhagwān-kē niārē aur tōr niāre bhois. Aur  
me-by great fault God-of near and they near became. And  
maĩ tōr bējā kahōrī layak nāhī bāryī. Apnē nokran-ki nāĩ  
I thy son to-be-called worthy not am. Thy-own servants-of like  
mobhū-kē rakhō-le.'"  
me-too keep.'"
THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Bagheli, the language is Bundeli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhi as well as of Bagheli, they are all more nearly akin to the latter than the former; in that, instead of the 3-

future, we have the one with e, and sometimes even meet the typical Bagheli enclitic tei. One peculiarity of Eastern Hindi is very prominent in these languages, viz., the preference of ne for e, of se for e, of ga for e, and of ya for e. This, as has been previously pointed out, is frequent both in Awadhi and in Bagheli, 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.

TIRHAR.

This language has been reported from five districts lying on the banks, in Hindostani 7, on the north bank Fatehpur and Cawnpore, 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 Bundeli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tirhari is good Bundeli. In Cawnpore, it is Kanauni with some admixture of Awadhi. While in Fatehpur, Banda, and Hamirpur it is Bagheli mixed with Bundeli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt Tirhari, but I follow the more usual and convenient method of writing it Tirhari.

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatehpur</td>
<td>127,700</td>
</tr>
<tr>
<td>Banda</td>
<td>26,000</td>
</tr>
<tr>
<td>Hamirpur</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>226,700</strong></td>
</tr>
</tbody>
</table>

We shall commence with the Tirhari of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, viz., in the word gadiyāl for gadēi, a son. The conjugation of the verbs is as in Awadhi, and so is the declension of nouns, except in one important point, viz., that before transitive nouns in the past tense, the Agent case is used with the Western Hindi and Bundeli suffix nē. This occurs even before verbs which are conjugated in the Awadhi manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have māra-nē bāti dīhis, 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 bāpu, bap‘wai, the Agent case is in the form of the oblique case ending in a or a, instead of suffixing nē. This is an interesting survival from the old Prakrit dialect of the locality.
कीमें अनुभव के दूर काम रहे। उन चलने बाप-तम बाहिन कि बरे मोरे बाप ते हुमरी हैसन-का माल टाल हमे बांटे दे। तब महें ने बापन सब लैया पुंजिया हानिगा गदालन-का बांटी दिहिस। कुछ दिन वोने छोटे गदाले चापन सब माल टाल जमा किहिस। बी लौ जूड़े दूरी विदेशे निकारी गवा। हुन चापन सब समया पैसा गुंडाँ-मां उठाय दारिस। जबे सब लैया पुंजिया लाय गे तब उड़े देसवा-मां बड़ा भारी बाल पड़े। तब उसी रोज २-३ खैरिच खराबा-के दिखते हैनि लग। तब ते वह देसवा-के एक रहीस महानन-के लगे गवा। बी जाय बाहिते ते मैं दराय किहिस। वहाँ वही चापने खातन-मां सुवरन-के चराके-के बरे पटवाईस। वो वहीं भूसी खाय निवात करते जिसी सुवर खात-रहे। वे कीमें महें वहीं वहीं न खाय दिहिस। जब वहीं होस भा तब चलने मन-मां कहिस कि दिख-ले मोरे बाप-के बहुत से नीकरितन-का। अति का दिशत-है कि उड़े छोटी तहन यात भर खातिरहे वो कुछ वचन खात-है। याय बाप रे में भूसन भरत-हैं। वह दिन-ते चलने बाप-के लगे जोही चौर बाहिते कहिस। कि की मोरे काका। में नरायन-के उड़टे बी तोरे सोंग बापाध किहौं। बी में वही लायक नहीं बाहाँ कि द्वार गदालव बाजी। मोहीं चलने बीर मुजुरन की तरह राख स्वाघ। वहीं-के पाउ वो उठाय बी चलने बपवा-के लगे बामा। वे बहे वो चलने बपवा-के लगे न पहुँचा-रहे कि बहीं-के बापे दोड़े देखिस बी मारे स्वाघ-के दौरे बी विटीता-के गरे-मां दिया गा। बीर बहीं चुम्स। गदाले कहिस कि बो मोरे काका में नरायन-के उड़टे बी तोरी। नोखन-के सीढी बापाध किहौं वो वही लायक नहीं बाहाँ युर कि द्वार बैठवा कहाई। वे बपवे बचने नीजरितन-का कुछ दिहिस कि सबे-तौक छोड़ा बाल वही पहिरावो वो वही-की चुंगुरे-में सुदूरी पहिरावो बी गोदन-मां पनहीं पहिरावो। बी मोहीं खाय बी सूसी करै बाम। बने...
कि ये म्हार समार गवाल फिर-कै जिया-हे हों घरघर गा-रहे तौन पुनि कै सि मिला-
हे । जी उठे बापी बिटवा खुसी जरैं लाग ॥

dि जून वहि-कै बड़ू कौना गवाल स्थात-माँ रहे । जब वह पुनि घर-कै
लगे भाव तवे वहि-कै कानन-माँ नाच गावे-कै भावल परी । वही नौक-रद-ती याक-का बुलाई-सि कि यहि-कै का कारण है । नौकर वै
बड़े कि किर्र हुकू कौना संरवा भावा-हे । जी त्योऽ परे उड़ि-कै भक्ष बहन
वैगे किर्र किर्र हुकू कौना संरवा भावा-हे । जी त्योऽ परे उड़ि-कै भक्ष बहन
पर रिसड़ाय उठा भी धरण-कै भीतरी नहीं जात-रहे । तब वहि-कै बया बया
बिटवा भावा की बहुत मनाई-की फुसलाई-सि । जी बड़ू कौना बिटवा कहेंसि
कि देखि ले दिने दिने में तोरे टहल किंचू भी तोरे हुकू कै बाहर
कहौ नाहीं होंूं ते मोहि कहौं इतनशो मदत नाहीं दिये कि कि से भपने
साधन-कै संथे खुसी करलूं। ये जैसे या त्यार हुकू कौना बिटवा भावा
िरहौं त्यार सब माल टाळ गुड़ि-माँ लाय बारिस ते न्यात किये । परे
बड़े कि मोरे बिटवा ते सब हिन मोरे साय रहा भाव की सब जीन्सः भाव
हे मानौं त्यारे भाव । ये उचित रहै कि हम न्यूत कानण भी खुस हाय
काह भी कि ये त्यार भाई भाव । मरि-कै जिया-हे । घरघर गा-रहे तौन
पुनि कै सि मिला-हे ॥
INDO-ARYAN FAMILY.

EASTERN HINDI.

TRANSLITERATION AND TRANSLATION.

Kauneśu marāi-kē duo gadyāl rahaē. Un āpnē bāp-tan kahīn
A-certain man-af two sons were. They their-own father-to said
ki, ‘arē mōre bāp, taē hamārē hīsan-kā māl-tāl hamaē bāti
that, ‘O my father, then our shares-of property us-to dividing
dē.’ Tab marāi-nē āpan sab laiyā-pūjīyā dwānaē gadyāl-ān-kā
give.’ Then the-man-by his-own all substance both sons-to
bāti dihīs. Kuchh din bītē chhōtō gadyālē āpan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
māl-tāl jama-kībis. Au lai-kāl bāri dūrī bidēsai
property collected. And taking-it very distant foreign-country-to
nikari-gawā. Hun āpan sab rup'yā paisā gūdai-mā uṭhāy-dāris.
went-away. There his-own all money piece debauchery-in he-spent.
Jabāi sab laiyā-pūjīyā laīy-gāi, tab uī des'wā-mā bāra bhāri
When all substance was-burnt-up, then that country-in very heavy
kāl paṛā. Tab uhi rōj-rōj-kā kharīch-kharāhā-kā dīkkat bōni
famine fell. Then him every-day-of expenditure-of trouble-to-be
lag. Tab wō wahi deswā-kē ēk rahi mahājan-kē lāgē gawā au
began. Then he that country-of one well-to-do banker-of near went and
jāy wahi-net bhēṭ-bhaḷāi kīhī. Wahī wahi āpnē khystān-mā
going him-to greeting did. Him-by he his-own fields-in
suwarān-kē charāwāñ-kē-bāre pāth'wāis. Wō wahi bhūsī khē nibāh
swine feeding-for was-sent-by-him. He those-very husks eating support
kartaī jihi sūwar khāṭ-rahaī; pai kauneś-āmarāi-nē wahi
would-have-done which the-swine used-to-eat; but any-man-by to-him
wahan na khāy-dīhīs. Jab wahi hōs bā tab āpnē man-mā
that-too not to-eat was-given-by-him. When to-him senses became then his-own mind-in
kahiśi ki, dīkhi-lē, mōre bāp-kē bahut-sē naukarīhan-kā it'nā
he-said that, ‘see, my father-af many servants-to so-much
milat-hai ki uī achchhi-taban pyāt-bhar khāṭi-haē au kuchh
is-given that they in-a-good-way belly-full eat and some
bachāy-lyāṭ-haē. Hay, bāp-pē, maē bhūkhan marat-haē. Ab
they-saw. Ātās, father-O, I from-hunger dying-am. Now
hin-tē ap'nē bāp-kē lágē jahānū aur wahi-tē kahīhāū ki,
here-from my-own father-of near I-will-go and him-to I-will-say that,
"O mōrē kākā, māi Nārāyan-kē īltē aur tōrē saūghē ap'raḍhā kihyū,
"O my father, I God-of opposite and thee before sin did,
au māi yahi lāyak nāhī āhyū ki tāwár gadyāl bājāū. Mōhī
au ma'i yahī layak nāhī āhyū ki twār gadyāl bājaū. Mohi
and I this-for fit not am that thy son I-may-be-called. Me
and I this-for fit not am that thy son I-may-be-called. Me
ap'nē aur mājūran-kē terah rākhī-lyāw." Yahi-kē pāchhē wō uṭhā
thy-own other labourers-of like keep." This-of after he arose
This-of after he arose
au ap'nē bap'wā-kē lágē āwā. Pāi abē wō ap'nē bap'wā-kē lágē
au apnē bapwā-kē lagā āwā. Pāi abē wō apnē bapwā-kē lagē
and his-own father-of near came. But yet he his-own father-of war
and his-own father-of near came. But yet he his-own father-of war
na pālūchā-rāhāi ki wahi-kē bāpni dūr-tai dikhis aur
na pūlūcaḥ-rāhāi ki wahi-kē bāpanā dūri-tai dikhāis aur
not had-arrived that his father distance-from saw and
not had-arrived that his father distance-from saw and
māṛ-māh-kē dūrāh au biṭaunā-kē gare-mā chhipat-gā, aur wahi
through-love-of he ran and the-son-of neck-about applied-himself, and, him
through-love-of he ran and the-son-of neck-about applied-himself, and, him
ehūmis. Gadyālē kahisi ki, "O mōrē kākā, māi Nārāyan-kē īltē
ehūmis. Gadyāi kahisi kī, "O mōrē kākā, māi Nārāyan-kē īltē
he-kissed. The-son said that, "O my father, I God-of opposite
he-kissed. The-son said that, "O my father, I God-of opposite
au tōrī śkhīn-kē saūghē ap'raḍhā kihyū au yahi lāyak nāhi āhyū
au tərī śkhīn-kē saūghē ap'raḍhā kihyū au yahī layak nāhī āhyū
and thy eyes-of before sin did and this-for worthy not am
and thy eyes-of before sin did and this-for worthy not am
ki twār bērwā kahāū." Pāi bap'wāi ap'nē naukārihan-kē
ki twār betwā kahāū." Pāi bapwāi apnē naukārihan-kē
that thy son I-may-be-called." But the-father his own servants-do
that thy son I-may-be-called." But the-father his own servants-do
hukum dihisi ki, "sab-tē nik urīnā láy yahi pahirāwō; au
orders gave that, "all-than good wrapper bringing this-one put-on; and
orders gave that, "all-than good wrapper bringing this-one put-on; and
yahi-kē āgūrī-mē mudrī pahirāō au gōren-mā pahirāō. Au
yahi-ki āgūrē mā muḍrā pahīrāō au gōren-mā pahīrāō. Au
this-one-of finger-on a-ring put and feet-on shoes put. And
this-one-of finger-on a-ring put and feet-on shoes put. And
mōhī khīyē au khāi kari dyāw; kāhī-ṭē ki yō māw ārd gadyāl
mohī khīyē au khāi karāi dyāw; kāhē-ṭē kī yō mwār gadyāl
me eat and merry make let; because that this my son
me eat and merry make let; because that this my son
phir-kāī jīyā-hāi; yō hīrāy-gā-rāhāi, taun puni-kāī mālā-hāi.
again has-come-to-life; this had-been-lost, he again has-been-found.
again has-come-to-life; this had-been-lost, he again has-been-found.
Au uī bāpnu bi'twā khāi kari lāg. And they father son merriment to-make began.
Au uī bāpnu bi'twā khāi karāī lāg. And they father son merriment to-make began.
Yahi jūn wahi-kar bārkaunā gadyāl khyāt-mā rahāi. Jab wah
Yahi jūn wahi-kar bārkaunā gadyāl khyāt-mā rahāi. Jab wah
This time his elder son field-in was. When he
This time his elder son field-in was. When he
punī ghar-kē lágē āwā, tabāi wahi-kē kānēn-mā nāchāī gāwā-kāī
again house-of near came, then his ears-into dancing singing-of
again house-of near came, then his ears-into dancing singing-of
āwaj pari. Wahi naukāran-tē yāk-kā bulāis au pāchhēsī ki, 'yahi-kar
āwaj pari. Wahi naukāran-tē yāk-kā bulāis au pāchhēsī ki, 'yahi-kar
sound fell. He servants-from one called and asked that, 'this-of
sound fell. He servants-from one called and asked that, 'this-of
kā kārān hai?' Naukār wāi kahē ki, 'twār chhīktaunā
kā kārān hai?' Naukār wāi kahē ki, 'twār chhīktaunā
what cause is?' The-servant to-him said that, 'thy younger
what cause is?' The-servant to-him said that, 'thy younger
bhāiwā āwā-hāi; au tōrē bap'wāi uhi-kē acohhi-tahan jāntūti-āwāl-kē
bhāiwa āwā-hāi; au tōrē bapwāi uhi-kē acohhi-tahan jāntūti-āwāl-kē
brother come-is; and thy father his in-a-good-way having-returned-of
kārān sab-kā nyūt kihai-hai. Bār'kaunā bhauwā yahi bāt-par risāhāy
because all-of feast made-ha. The-elder brother this talk-on being-angry
utāh au gharwā-kē bhītrai nahī jāt-rahai. Tab wahi-kar bap'wā
grew and house-of inside not going-was. Then his father
bahirā āwā au bahut manāis au phus'āís. Au bār'kaunā bīṭwāi
outside came and much appeased-him and coaxed. And the-elder son
kahesi ki, 'dekhi-le, it'nē dinan mai tōrī tāhal kihāy au tōrē
said that, 'see, so-many days I thy service did and thy
hukum-kē bāhir kabhāū nahī bōtyū, taī mōhī katau it'nīo
order-of out ever not used-to-become, thou to-me ever so-much
madat nahī dihē ki maī ap'nē sāthin-kē sāghai khusi
help not gacet that I my-own companions-of in-company merrimeni
kartyū. Pāi jaisē yā twār chhut'kaunā bīṭwā āwā jīhī twār
might-have-made. But as this thy younger son came who thy
sah māl-tāl gūdhā-mā lāy-dāris, taī nyūt kihā.' Bap'wai kahi,
all property wickedness-in burnt-up, thou feast modest.' The-father said,
'O mōrē bīṭwā, taī sab din mōrē sāth rahā-āw; au sab jau mwār
'O my son, thou all days me with livest; and all what mine
hai mānāū twārāi āy. Yahai uchit rahai ki ham nyūt karan
is os-it-were thing is. This proper was that we feast may-make
au khus hwān kāhē ki yō twār bhāi āy; mari-kāī,
and pleased may-become because that this thy brother came; having-been-dead,
jiyā-hai; hirāy-ga-mhail, taun puni-kāī milā-hai.'
has-become-alive; had-been-lost, he again has-been-found.'
The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhārī spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with ००४० is not used before the past tenses of transitive verbs. We still meet the ००१०-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word कहयसि for कहतसि, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Fumbe of the Prodigal Son will be sufficient. Note the oblique form पर-ध्यासि.

[No. 29.]

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**BAGHÉLĪ (TIRHĀRĪ BROKEN) DIALECT.**

*(District Fatehpur.)*

याँक शाः-०००० दुझ वेठवा रहै। उनमॊँ बहुरर्वा वेठवा अपने बाप-ते कतासिः जीन म्यार हौसा होय तीन वाँटि ग्राब। शी ओर दिन-मॊँ बहु-रवा वेठवा बापने सव जमा त्तिरवा-०००० दुरौँ परद्वासे चला गवा शी श्राद श्रायन सव जमा कुचाज-मॊँ वहां दिनिसौ। शी जऽे सव दछ गा बहि दास-मॊँ बड़ा दुर-दिन परर शी वह जबते कांगाश होइ चला। तवे वा दास-के याँक भागभागने के श्रां रहै लाग। तव वह अपने स्वातन-मॊँ सार ताके पत्तिसौ शी वह चाषण-०००० जो उन बोकाहन-०००० जो सार खाते-०००० बापन पेट मो। बही न वो दास-रहे। तव बही-०००० बहिसिः कि मोरे बाप-के श्रां बाजान-का बहुत रोटी है शी मॊँ भूखन समर-००००। बब मॊँ चाणे बाप-के श्रां जऽौँ। शी वाहिते कोही कि दासा मॊँ दुम-का शीत तव चपराच कही षब मॊँ बहि लयका नहीं कहिउँ कि तवार लाणिका होँ। जस चौर भजूँ है तस म-शूँ-का राखू।
[No. 29.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHEL (TIRHARI BROKEN) DIACRIT.

(DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Yāk manāi-kē dēni beṭwā rahāi. Un-mā lahur-wā beṭwā apnē  
One man-of two sons were. Them-in the-younger son his-own  
bāp-tē kahyasī, ‘jūn mwār hisā hūy taun bāṭi dyāw.’ Au  
father-to said, ‘which my share may-be that dividing give.’ Au  
thorē dinan-mā lahur-wā beṭwā apnī sah jamā baṭuriyā-kē  
a-few days-in the-younger son his-own all property having-collected  
dūrī par-dyāsai chalā-gawā, au lūwā āpan sah jamā  
after foreign-country-to went-away, and there his-own all property  
ku-chāl-mā bahāy-dihisī. Au jābāi sah chukī-gā wahi dyās-mā bārā  
evil-conduct-in wasted. And when all was-spent that country-in great  
dur-din parā. Au wah jammāi kaṅgāl hōi-chalā. Tabāi wā dyās-kē  
famine fell. And he totally indigent began-to-be. Then that country-of  
yāk bhāg-mān-kē hyā rahāi lāg. Tab wah apnē khyātān-mā  
one rich-man-of near to-live he-began. Then he his-own fields-in  
swār tākāī pāthāsī. Au wah chāhat-rahai ki un bok’lan-tē  
swine to-watch sent-(him). And he desiring-was that those hawks-with  
jō swār khat-hāi āpan pēt bharāi. Wahau na  
which the-swine eating-are his-own belly he-may-fill. That-even not  
kōū dyāst-rahai. Tab chēti-kē kahisī ki, “mōrē bāp-kē hyā  
any-body used-to-give. Then remembering he-said that, ‘my father-of near  
mājūrān-kē bahut rōṭī hāi au māī bhūkhān marat-haū. Ab  
field-labourers-to much bread is and I from-hunger dying-am. Now  
māī apnē bāp-kē hyā jaihāi au wahi-tē kaihāū ki, “dādā,  
I my-own father-of near will-go and him-to I-will-say that, “father,  
māī Dayū-kē au twār ap’rād hīyā. Ab māī yahi lāyak nahi  
I God-of and thy sin did. Now I this-for worthy not  
ahīū ki twār larikā hōū. Jas aur mājūr hāi tas ma-hū-kā  
am that thy son I-may-be. As other labourers are so me-too  
rākhū.”’

keep.”
West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tirthari 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 se 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 Bagheli or the Bundeli form at the caprice of the speaker. An instance of the Bagheli form in the following specimen is chhut-se wav-se kahis, the younger said, in the second sentence. On the other hand, we have Bundeli forms like wah-se bāt din, he divided; chalō, he went; and jih-se putkō, who sent.

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

[No. 30.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

INDO-ARYAN FAMILY.

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INDO-ARYAN FAMILY.  

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EASTERN HINDI.
[No. 30.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHÉLI (TIRHARI BROKEN) DIALECT.

(BAGHÉLI (TIRHARI BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Ui manai-ke dui lālā rahāī. Ui-mātē chhuft-kā-nē dādā-sē
That man-of two sons were. Them-in-from the-younger-by the-father-to
kahis ki 'bāpū, dhan-mā-sē jō mōr hōī só mūh-kā
said that 'father, the-property-in-from which mine may-be that mō-to
dāś-dwaī. Wah-ne wah-kā āpān dhan bāt din. Bahut din
give-away. Him-by his-own fortune dividing was-given. Many days
na gai-rahāī ki lahur-wā lālā bahut kuchh jōr-ke pār-dēs
not gone-had that the-younger son many things collecting a-foreign-land-to
chālo-gā. Huwā luchh-pan-mā din khōy-dinhis, āpān dhan
went-away. There deb anchery-in days he-wasted, his-own wealth
upāy-dinhis. Jab sab kuchh up-gā tab uī dēs-mā bāpā
he-squandered. When all things spent-were then that country-in a-great
akal parō. Tab wā kāngāl hui-gā. Wā jā-ke uī dēs-kē
famine fell. Then he poor became. He going that country-of
rahaī-yān-mā-sē ēk-kē gharai rahāī laga, jīh-ne wahai apnē
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
khit-wan-mā suwar charāwāī-kā pathāa; aur wā un chhīhā-sē jīnha
fields-in swine to-feed was-send; and he those husks-with which
suwar khat-rahāī āpā pēt bharē chhuhis, aur kō u mā háh wah-kā
swine used-to-eat his-own belly to-fill wished, and anyone not him
kuchh dēt-āī.
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 Bundelkhandī or Bundelī. 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 Bundelī forms of expression. This even applies to the dialect spoken in the south-west of the district near Kalinjar, which is locally known as, tout court, Bundelkhandī. A similar state of affairs exists with regard to the form of the Banāphari 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 Bundelī dialect spoken near Kalinjar by 236,300 people. A glance at it will show that it is Eastern Hindī and not Bundelī. Words like kahis, dihis, kinhis and many others do not belong to the latter. They are pure Eastern Hindī. Moreover, the dialect is more distinctly Baghēlī than even Tirhārī. Not only is there the ā-future but there is also the typical Baghēlī verbal suffix tai, as in mar-gā-tai, he had died, and chaliat-āwat-tai, he was coming. Here the suffix has distinctly the force of the Hindī thā, a circumstance which we have also noticed as being sometimes the fact in Baghēlī, and showing us the connection between it and the Bundelī tō, plural tē, which is always used in this sense.

As in Tirhārī, there are several Bundelī forms scattered through the specimen. Such are ok-nē paṭha-var, he sent; vēhō, he rose; lar-kā-nē vahi-sē kahā, the son said to him; bāp-nē niutil kinhai, the father has made a feast; ûō, he came. It will be observed that when the Agent case with nē is used, the Eastern Hindī 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 Bundelī of Banda will be found on p. 104 of the District Gazetteer.
[No. 31.]
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉL (so-called Bundel) Dialect. (DISTRICT BANDA.)

एक मड़के-के टुक्क सिरका रहे। छाट सिरका चपने बाप-सी कहिः श्र किए बाप तै सोने झीसा-का मालिक सुंजी पै दे। तब व चापन मालिक उन उसकुल लरकन-का वान दिहिः। छाट दिन-माँ कि छाट सिरका बापन बहुत धन पूँजी दक्षिण की छाट दूरी दुरसर मलुक माँ चलो-गा श्री हाँ चापन बहुत धन खेत-सूपा माँ उड़ाईस। जै जब व चापन बहुत धन खरीच कर दिहिः तब व देस हाँ माँ बड़ा बचाव परा श्री वा मांगी लाग। श्री वा-देस के एक राहीस-के पास आड़ नै टिका। दोह-ने वह-का खेतिस-माँ सुंजीरी चराव-का पठवा। जिन्हे सुबूत चरत-रहें हन-हिसे वा चाहिः रहें कि उन-की दिहिः-से सं-हू चापन पैट भर लेंगी-कारें। भी कोज मड़के वही कुछ न दास-रहें। और जब वह-का चापन सुनता चाई तब कहिः कि सोने बाप-की कितनी चाहकर ब्रां हैं श्री छाट भर खाट-हैं कहूँ मैं भूखिः मरत-हैं। मैं चपने बाप-की पास जैहँं भां वह-सी कहिः कि वाप मैं परमेसूर की बेस-माँ-की फिर-हैं भां चब मैं तोने सामू रहे लाख निशाऊँ हूँ कि त्यार लरका कहाँ। मुह-का चापन मिराज़ कर-ले। वा उठो छुड़ चपने बाप-का छाँ-का कण दिहिः। जब वा चपने घर-की घोरी दूर पूँजी तब वह-का वाप मिला चां दया कर- 
की दीर-की वह-का चपने मर-माँ लगाय निर्रिः श्री वह-का पुनर्जाप्त। तब लरका-ने वह-सी कहा कि वाप मैं परमेसूर की बेस-माँ वाप की सी-हीं श्री तोरे साहूँ वाप मैं र तरन-का निशाऊँ कि त्यार लरका कहाँ। वे वह- की वाप-ने चपने नीजर-से कहा कि नीजर नीजर बोधन के चार श्री यह-का पहिराफ और वेद-की दल माँ सुंदरी पहिराफ दे श्री वेद-की पांव-माँ जूता पहिराफ़-दे। चला खुदी दो श्रीर खुसी मनई कहाँ-से कि त्यार लरका मर- 
गाते श्री खोय-गाते तौन चब फिर मिला-हैं श्री फिर जो उठा-हैं। तब 
सब जने खुसी कररे लाग। 

वहीं दीर-माँ वह-का बड़ा लरका खेतिस-से चला चाहत-तै। दोह-ने गावें बजाव तै किचाज मुनी की एक नौकर-का बुलाय-के पूंंकिः कि का
इतरहासुर्यक्षता। नैकर कहा कि त्वर भ्राम चाया-है बौर तौरे बाप-ने निवाया जौन-है काहे कि वा चच्ची तर्न-से चाय गा-है। बड़ा लर्का या सुन-ने सिसान कि में घरे न जैहें। तब वह-का बाप घर-से निकार चाया चौ वह-की खसा- मत अलाही। तब वा बच्चे बाप-से जवाब दीनिसक कि देख मैंं वरिस दिन से तौर सेवा बारत-रच्छों की तौर कहा मानत रच्छों। इतना ही पर तैं सुँज- का एक हीरा-का वज्रातक न दिखे कि में वह-का लै-के बच्चे साधन-की साथ खुसी मनीखी। ये जब-से या तौर लर्का चायी जैं ने तौरे बहुत मात- का पुजूरियन-से खायाम दीनिसक तैं बली-की खातिर निवाया बोली हा। तब बाप-ने बहसे कहा कि बेटा तैंं ती मेरे साथ वर-कम रहत-हा। जी कुछ मेरे पास है सव तौर चाय। हम-का या उदाहि रहौ कि हम सव जने खुसी मनायन की चन्द्र करन काहे कि तौर भाई मर-गा-तैं तीन जी उठा बौर खोय-गा-तैं तीन सिल-गा।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLI (so-called BUNDÉLI) DIALECT.  

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Ek marat-ké dui larkā rahaī. Chhwāt larkā ap'nē bāp-sē.

One man-of two sons were. The-younger son his-own father-to

kahis ki, 'bāp, taī mōrē hīś-kā māl mūhī dāf-dē.' Tab

said that, 'father, thou my share-of property me-to give-away.' Then

wa āpan māl un dun'hun larkan-kā bēṭ dihis. Bahut

he his-own property those both sons-to dividing gave. Many

din-mā chhwāt larkā āpan bahut dhan pūjī ikaṭṭhā-kinhis

days-in the-younger son his-own much property substance put-together

au bahut dūrī dus'tē muluk-mā chalō-gā, au hwa āpan

and very distant foreign land-into went-away, and there his-own

bahut dhan phail-sūpī-mā urāis. Au jab wā āpan bahut

much fortune debauchery-in wasted. And when he his-own much

dhan kharich-kar-dāris, tab wā dēs-mā barā akāl parā,

fortune spent, then that country-in a-great famine fell,

au wā māguī lāg. Au wā dēs-kē ēk rahlis-kē pās

and he to-beg began. And that country-of one gentleman-of near

jay-kē tīkā. Oh-nē wah-kā khatān-mā suari charāwē-kā paṭh'wā,

going he-stayed. Him-by him fields-in swine feeding-for it-was-sent.

Jitte sāhar charat-rahaī, un'hin-sē wā chāhat-rahai ki, 'un-kē

As-many swine were-grazing, them-from he desired that, 'their

ohhūl'kā-sē mā-hū āpan pēṭ bhar-leō-karaū,' pai kōū maraī

husks-with I-too my stomach may-keep-filling; but any man

wahī kuchh na dyāt-rahai. Aur jabai wah-kā āpan sur'tā āī

to-him any-thing not need-to-give. And when him-to his recollection came
	tabai kahis ki, 'mōrē bāp-kē kit'nyau chākar as hai

then he-said that, 'my father-of how-many servants such are

jaun pyāt-bhar khāt-hē, aū mai bhūkhin marat-haū. Mai

who belly-full eat, and I from-hunger am-dying. I

ap'nē bāp-kē pās jaihaū aū wah-sē kahihaū ki, "bāp, mai

my-own father-of near will-go and him-to I-will-say that, "father, I

Fur'mēsur-kī bē-mar'jī-kē kihē-haū aū ab mai tōrē sāmhhū

God-of disobedience have-done and now I thee before
rahāṁ lāik niṁhū ki twār larḵā kahāṁ. Mūh-kā āpān
to-live worthy not-am that thy son I-may-be-called. Me thy-own
naukar kar-le." Wā uthō aū ap'nē bāp-kā hāyā-kā chal-dīhā. Jab
servant wake." He arose and his-own father-of near-to set-out. When
wā ap'nē ghar-kē thōrī-dūr pahūchā tab wāh-kā bāp
he his-own house-of (within-)little-distance arrived then his father
milā aū dayā kar-kāl daur-kāl wah-kā ap'nē gāre-mā
met-him and compassion doing running him his-own neck-on
lagāy-lihīs, an wāh-kā puch'kāris. Tab lar'kā-nē wahi-sē kahā
applied, and him caressed. Then the son-by him-to it-was-said
ki, 'bāp, maī Par'mesur-kē be-mar'ji pēp kihī-yō-hāi aur tōr
that, 'father, I God-of disobedience sin have-done and thec
sāmbhū; ab mai yā taran-kā niṁhū ki twār lar'kā kahāṁ.'
before; now I this sort-of not-am that thy son I-may-be-called.'
Pai wah-kā bāp-nē ap'nē naukar kahā ki, 'nik nik
But his father-by his-own servants it-was-said that, 'good good
or'mē kī-āw au yāh-kā pahīrāw; aur yeh-kē hāth-mā
wrapper bring and this-one-on put; and this-one-of hand-on
mūrī pahīrāy-dē, aur yeh-kē pāw-mā juta pahīráy-dē. Chālā,
ing ring put-on, and this-one-of feet-on shoes put-on. Let-us-go,
kgai pī aur khusi manāi; kāhē-sē ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
lar'kā mar-gā-tai au khāy-gā-tai; taun ab phir milā-hai,
san dead-gone-weas and lost-gone-weas; he now again has-been-found,
au phir jī u thā-hai.' Tab sab janē khusā karāl lāg.
and again alive has-arisen.' Then all persons rejoicing to-make began.
Wahi. bihon-mā wah-kā bāpī lar'kā khetēn-sē chālā-śwat-tai. Woh-nē
That interval-in his elder son fields-from was-coming. Him-by
gāwāg bājāwāg-kāī awāj sunī au ēk naukar-kā bulāy-kāī pāchhīs
singing dancing-of sound was-heard and one servant calling he-asked
ki, 'kā hui-rahā-hai?' Naukar kahā ki, 'twār bhāī
that, 'what is-being-done?" The servant said that, 'thy brother
āwā-hai; au tōr bāp-nē niutā kin-hai, kāhē-ki wā achihīhū
come-is; and thy father-by feast made-is, because he good
taran-sē āy-gā-hai.' Bāpī lar'kā yā sun-kāī risān ki, 'maī
way-with has-come.' The elder son this hearing grew-angry that, 'I
gharai na jaihā.' Tab wāh-kā bāp ghar-sē nikar-āwā au
house-to not will-go.' Then his father house-from came-out and
wah-kā khusāmāt kihis. Tab wā ap'nē bāp-sē jāwāb dinhis ki,
his coaxing did. Then he his-own father-to answer gave that,
'deekh, maī baris-din-sē tōr sēwā karat-māhīyō au tōr kahā
'See, I years-since thy service have-been-doing and thy words
मानत-रह्यो; इत्यादि-पर तै मुह-का एक चहरी-काबः भावहः
हवे-बन-बोगियः तह में-तो एक श्या-गो-लीम-यो
तक ना दिहे कि मैं वह-का कल-कल शप्ने शाठिन-के साठ
even not gaseet that I that taking my-own companions-of with
कहि मनांतयः; पाई जाबै-से या तौर लारका सो जे-हि-ने
rejoicing might-have-celebrated; but as-even this thy son came whom-by
tो-रे बहुत माल-का पतुरियान-से खावथ-लिंहीस, तै वाहि-के कहारथिर
they much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
नितु किंहे-हाः। तब बो-ने वाहि-से कहासे कि, बेठा, तै, तौ,
feast had-madet. Then the-father-by him-to was-said that, 'son, thou, early,
मोरे साठ हर-दाम रहान-हाः; जो-कुछ मोरे प्यास हाई सब टौर
more sath har-dam rahat-ha; jo-kuchh more pas hai sab taur
me with every-moment lived; what-ever me-of near is all thine
अय। हाम-का या उचित रहानि कि हाम सब जने कहसि मनावहि
is. Us-to this proper was that we all persons rejoicing may-make
सू अनंद करान, काहे कि टौर भाई मार-गु-ताई, तान
and happiness may-do, because that thy brother dead-gone-was, he
जी उथाह; अर्थ कोह-गु-ताई, तान मिल-गाः।' 
alive arose; and lost-gone-was, he found-acent.
[No. 32.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (SO-CALLED BUNDELI) DIALECT.

MEDIANE GROUP.  

(DISTRICT BANDA.)

SPECIMEN II.

Aṭh nau din bhaye mör bhāi Bama-Gōpāl wa ghar-ki mihariyā
Eight nine days became my brother Bama-Gōpāl and house-of women

Pirāg muhiy chali-gai rahai. Mai ghar-mā akēl rahū.
Allahabad to-bathe gone-away had. I house-in alone was.

Parō Buddh-ke dinā dupahar-ka mai chārā len
The-day-before-yesterday Wednesday-of day noon-at I grass-to-take

hār chala-gawā-rahū. Duwārā-īn Rām Sahāy apnō sālā-kō
field had-gone. In-the-erdandah Rām Sahāy my-own brother-in-law

jehri umir aṭā yā nau baras-ki hui baithār-gawā-rahū. Thōri-dēr-īn
whose age eight or nine years-of may-be I-had-caused-to-sit. In-a-short-time

jab mai chārā lē-kāi ghar ait tau lar-ka duwārē-mā nā rahai.
when I grass taking house-to came then the-boy erdandah-in not was

Kāsi Bāmhan mōre bhitar-sē nik-rat-chali-āwat-rahai. Mai bojh
Kāsi Brāhmaṇ my house-of-inside-from was-coming-out. I bundle

chārā-kā nawāi-kā-kin tau Kāsi bhāg-gā. Mai
grass-of began-to-thrown-down(before-the-cattle) then Kāsi ran-away.

hallā-kin ki Kāsi mōre bhitar-sē nikar-kāi bhāgā-jaṭ-hai.
raised-a-cry that 'Kāsi my house-of-inside-from coming-out is-running-away.'

Mūrāwā Chāmar wa Babbū Kāyath ghar-se nik-at Kāsi-ka
Mūrāwā shoe-maker and Babbū writer house-from coming-out Kāsi
dikh-hain. Aur bahut adāmī jāmā-huy-gayē. Jab mai bhitar ghar-kē
have-seen. And many men assembled. When I inside house-of
gānu dikh-tai ār-wā-mā das rupayā aur aṭh ānā, jaun
went I-saw in-the-earthen-pot ten rupees and eight annas, which

dharē-rahē, nā milai. Tāb jānā ki Kāsi rupaśā churay-lai-gawā.

I-had-kept, not is-found. Then I-knew that Kāsi rupās stolen-away.

Jab mai hār gawā-rah tab duārē-ki sākar lagāy-gawā-rah.

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

Sākar khōl-ke Kāsi bhitar ghar-ke ghusā au rupāsā churayē-hai.

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

* By 'dūwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'dūwārā' is that room of the house which is close to the chief entrance. Some call the 'dūwārā' or 'erdandah' of the house 'dūwārā.'
Kāl  sījhi-biriyā  mūr  bhāī  Pirāg-sō  āwā.  Tab  āj
Yesterday  in-the-evening  my  brother  Allahabad-from  came.  Then  to-day
rapāt-kā  āwā-hū.  Mūr  dāwā  rupees  churānā-kā  Kāsi-par
report-for  I-have-come.  My  petition  rupees  to-steal  Kāsi-on (against)
ai.  Tah-kikāt  chāhat-hū.  Jō  likhāwā  sunā;  mūr  bayān
is.  Inquiries  I-want.  What  I-have-caused-to-write  I-heard;  my  deposition
hai.
hai.
it-is.

GAHŌRĀ.

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

INDO-ARYAN FAMILY.  

Mediate Group.

EASTERN HINDI.

Bagheli (Garhwa broken) Dialect.  

(District Banda.)

कौनी मड़वूं-के हुए लहरिया रहैं। उड़े लहरिया अपने बाप-से बाहिन कि चरे बाप तैं हमरे हैंसा के जजाति हम-का बाँट दे। तबेब बाप भापन जजाति दोनहुंन लहरियां-का बाँट दिनिस। बौं घोरे हिनन-माँ चुपकूड़ा बेटौना सब खाया बाँटू है लिबिस थी बहुत दूरी परबास-का मिलकर गा थी हुणां भापन सब सिया कुकरम-माँ खरिच-कै डाइस। बौं सब सिया बहि-क्ष क्ष रंग थी था थी थी मुलुक-माँ बहुत बढ़ा दर-दिन पड़ा थी बहि-क्ष राजीनां-की खरिच-कै तंगई दौं लाग। तबेब था मुलुक-के एक रह्या-से जाय-  

स्वल बौं बहि-क्ष जिन माँ सर्वत्र बहि-क्ष अपने स्वातन-माँ सुधारिन चाराई-का पठवाय दिनिस।  

बाब वह लहरिया बहू बृसी-का खाय-किं दिन काठैं लाग जेहि-का तुषारी खाती- 

गे बौं जड़ बड़वूं वह न रोल। तबेब बहि-कर चकित ठिकाने भी तबेब था अपने मन-मा कहे लाग कि हाथी ती मोरे बाप-की बहुतेरे नौकरिन-का तरता मिलत-है कि उड़े नीकी सरन खात-है थी कुछ बचाय खात-है। शाय  

माँं भूलन मरत-हूं। बाब चलि-के अपने बाप-की लगे हड़हूं थी बहि-के कहूँ  

कि चरे बाप में हड़वूं-की स्विताफ्र थी तौरे चाँच चपाराइ खिलाफं थी में था या  

बाब निर्मी-का अपने घउर मजूर-की नाई राखिए।
KAUNAU MAHA-KI DUK LARIKA RAHI. ULI LARIKA APNE BAP-SO
A-CERTAIN MAN-OF-TWO SONS WERE. THOSE SONS THEIR-OWN FATHER-TO
KAHIN KI, 'ARE BAP, TAI HAMRE HI-SA-KAI JAJATI HAM-KAI BAI.
SAID THAT, 'O FATHER, THOU OUR SHARE-OF PROPERTY US-TO DIVIDING
DE.' TABAI BAP APAN JAJATI DONHUN LARIKAN-KAI BAI DHIHS.
GAVE.' THOU THE-FATHER HIS-OWN PROPERTY BOTH SONS-TO DIVIDING GAVE.
AU THORE DINAN-MAI CHUNKAUNA BETANNA SAP DYAIRA LAJUR-KAI-LIHIS,
AND A-FEW DAYS-IN THE-OUNGER SON ALL PROPERTY COLLECTED,
AU BAHUT DU RI PAR-DYAE-KAI NIKARI-GA. AU HAI NEPAN SAP
AND A-VERY DISTANT FOREIGN-COUNTRY-TO WENT-AWAY. AND THERE HIS-OWN ALL
RUPYA KU-KARAM-MAI KHARICH-KAI-DHIS. AU SAP RUPYA Wahi-KAI
RUPEES EVIL-COMMIT-IN SPENT. AND ALL RUPEES HIM-TO
KHARICH-HOII-GA, AU WA MULUK-MAI BAHUT BAGA DUR-DIN PARI. AU
WAS-SPENT, AND THAT COUNTRY-IN VERY GREAT FAMINE FELL. AND
WAHI-KAI ROJINAI-KAI KHARICH-KAI TAANGAI HOYE LAG. TABAI WA MULUK-KAI
HIM-TO DAILY EXPENSES-OF WANT TO-BE BEGAN. THEN THAT COUNTRY-OFS
EK RAHYA-AI JAY-KAI MILAYA, JUAN WAHI-KAI APNE KHYA-TAN-MAI SUARIN
ONE INHABITANT-TO GOING HE-MEI, WHO HIM HIS-OWN FIELDS-IN SUINE
CHARAWAL-KAI PITHWAY-DHIHS. AB WAHI LARIKA WAHI BUSI-KAI KHYAI-KAI
FEELING-FOR SENT. NOW THAT SON THOSE-VERY HUSK SENDING
DIN KHAII LAG JEHII-KAI SUARI KHATTI HAI. PAI KOII MAHAI WAHAI
DAYS TO-SPEND BEGAN WHICH THE-SUINE EATING-WERE. BUT ANY MAN THAT-TOO
NA DIN. TABAI WAHI-KAI AKIL THIKANE Bhai TABAI WA APNE
NOT GAVE. WHEN HIS SENSES RIGHT BECAME THEN HE HIS-OWN
MAN-MAI KABAI LAG KI, 'DYAKHAI, TAU, MORE BAP-KAI BAHUTERE
MIND-IN TO-SAY BEGAN THAT, 'SEE, VERITY, MY FATHER-OF MANY
NAUKARIKAN-KAI YATTAI MILAT-HAI KI ULI NIKI-TARAN KHAT-HAI, AU
SERVANTS-TO SO-MUCH IS-GIVEN THAT THEY IN-A-GOOD-WAY EAT, AND
KUERCHI BACHAY-LYAI-HAI. HAI MAI BHUKHAI MARAT-HAII. AB
SOMETHING SAVE. ATLAS I HUNGER-FROM AM-DYING. NOW
EHALAI APNE BAP-KAI LAGE JAIHAII AU WAHI-SO, KAIHAII KI,
GOING MY-OWN FATHER-OF NEAR I-WILL-GO AND HIM-TO I-WILL-SAY THAT,
"ārē bāp, māī Daūkā khalāph au tōrē āgē ap'rādh kihyō "O father, I God-un against and thee before sin did
au māī yā láik nāāhī ki tōr bēṭwā bājāū. Mohī-kā
and I this-for worthy not-am that thy son I-may-be-called. Me
ap'nē aūr majūran-kī māī rākhi-la."' thy-own other labourers-of 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 Kūṇḍri (there is also a Bundēli
Kūṇḍri 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 Bundēli forms
than either Gaborā or Tirhiā, but not so much as the so-called Bundēli spoken near
Kalinjār. An example of Bundēli occurs in the second sentence of the specimen
jīhnān-nē kāhō, who said; while, in the very next sentence, we have the Baghēli dinhesi
he gave. We also meet the Baghēli suffix tai in gā-tai, he had gone. Here, as pointed
out above, it is the equivalent of the Hindi thā and of the Bundēli tā. In one instance
rahaigā-nē pāthāi dinhesi, the inhabitant sent, we have the case of the Agent used
with a Baghēli past tense. The specimen consists of the first few sentences of the
Parable of the Prodigal Son.
[No. 34.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHEL (JūRāB BROKEN) DIALECT.  

(District Banda.)

कौनेवः मेंड़ि-के दूमे वेटवा रहें। जिन्हि-ने पपने बाप-से वही कि चौरे
बाप मोरी गौंसा-का वाको लोको दूमे। तब बाप गापन द्वारा लग्जन-का बाँटि
वोटेस। वोटे दिनन-सा छाट वेटवा चपने गौंसा-का सब द्वारा डौड़ी बाँटुर
कर-के बहुत दूने परसे निकारि-गा। वहाँ जाय-के सब गापन द्वारा पतूरिया-
वाजी-माँ उठाय-डारेस। तब सब वहिका सपथा उठि-गा चौर जौनी दाससे गा-ते
हाँ बड़ा भारी चकाल पनर-गा चौर वहिका रोज-के खाँय खरिच-के तंगे छोटे
लागि तब वा वा दास-के एक रहैरा-की झाँ-गा। वा रहैरा-ने चपने खेतन-माँ
सोरी चराव-का उत्ते जीवेस। तब वा लारिका वा बूझो-का सब जिन काटें
लाग जौनी सोरी खाती-रहें। फिर कुछ दिनन-माँ वहिका कोज वा बूझि-उ
न देशु लाग।
INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Baghéli (Jūràr broken) Dialect. (District Banda.)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Kauneu mārai-kō dui beṭ̣wā rahañ; jinhan-nē apnē bāp-sē A-certain man-of two sons were; whom-by their-own father-to kahō ki, 'arē bāp, mōre hīsā-kā dyārā molsī dūt-dē,' it-was-said that, 'O father, my share-of property was-to give-away.'

Tab bāp āpan dyārā lar'kan-kā bātu dinhesi. Thorē Then the-father his-own property soon-to dividing gave. A-few dinan-mā ohhwāj beṭ̣wā apnē hīsā-kā sab dyārā-dāri bātur-kar-ke days-in the-younger son his-own shore-of all property putting-together bāhu durī par-dēssai nikari-gā. Wahī jāy-kāl sab āpan very distant foreign-country-to went-out. There going all his-own dyārā paurīyā-bāzi-mā uṭhāy-dāresi. Jab sab wahī-kā rup'ya fortune harīotry-in he-squandered. When all his money uṭhā-gā, aur jaunē dyāsai gā-tai, hwā barā bharī had-becn-spent, and what country-to he-had-gone, there a-very great akāl pari-gā aur wahī-kā rōj-kē khāy-kharī-kā tingai hoi famine fell and his-to daily food-expenses-of want-to-be lági, tab wā wā dyās-kō ēk rahaiyā-kē hyā gā. Wā began, then he that country-of one inhabitant-of near went. That rahaiyā-nē apnē khētan-mā sōrī charāwē-kā paṭhai-dinhesi. Tab inhabitant-by his-own fields-in swine to-feed he-waswent. Then wā larīkā wā būsī-kā khāy-kēl din kātā jāu sōrī that son those husks eating days-to-pass began which the-swine khātī-rahāñ. Phir kuchh dinan-mā wahī-kā kōū wā būsī-u na used-to-eat. Again some days-in him-to anybody those husks-even not deē lág.
deō give began.
BANĀPHARĪ.

The Banāpharī are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alīhā and Udal, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāpharī and served Parmāl or Paramarāddī, 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 Banāpharī or Banparī. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindi, resembling the dialects of Banda. They show more traces of the influence of Bundēlī, and that is all. In the rest of the district of Hamirpur the language is Bundēlī. Banāpharī 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 Bundēlī, but is Bundēlī corrupted by Eastern Hindi.

In the Bundelkhand Agency, Banāpharī is spoken in the Chandla Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharumpur Pargana of Panna, in the Jagirs of Naigawan Rehal, Gaurighar and Beri, and in the States of Ajajgarh and Daoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Malhar States. In the rest of these two States the language is pure Baghālī.

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

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gahōrā in being more strongly impregnated with Bundēlī. 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, Baghālī and Bundēlī forms seem to be used at caprice. In one instance, we note an irregular Baghālī form, viz., kahešin, instead of kaheši, he said. Before this word, the subject, ohuž‘wa-nē, has been put in the Case of the Agent. So also, before dinheši ‘he’ is translated by the oblique form ni, instead of by the direct form na. Again, instead of dhan, we have dhān. Other instances of Bundēlī, more or less corrupt, are tehi-nē paţ‘wa, he sent; chāh‘tē-tō, he was wishing; dyāt-na-tē, they were not giving.

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

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

Examples of Bundēlī-Banāpharī will be considered when dealing with the Bundēlī dialect.

‘J. A. S. B., Vol. xii. 18433, pp. 1086 and ff.’
[No. 35.]
INDO-ARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Baghelî (Banâphari broken) Dialect. (District Hamirpur.)

फलनबाँ मड़िया-की दुबेर लाखिका हैं। वह-माँ-ते हुटवा-ने नाना-से कहेसु कि जमा-माँ-ते म्यार हीसा दुब देंड। तव उड़ चापन जमा बाँट दीनेस।

बहुत दिन नहीं गै-बहाँ कि क्तार लाखिका बखुंत यकठत्या कार-के पर्यासे चला-गा-हूँ तुबाँ-माँ पहि-गा। बहुत दिन लगाईस चउँ। चापन ध्रुव बहाँ दीनेस। जब वा सब कुछ खोय चुको तव उड़ दास-माँ बड़ा चकाल परा चउ वा बंगला घुस-गा। वा हुंबो जाय-के वा दास-माँ याकन-की घर-माँ रहे लाग। तेहि-ने वह-का चापने स्यालन-माँ सुवरी चरिका पढ़वा। चउ वा हीरिन-ते क्षेत्र-का सुवरी खाल-रहें चापन घाट भरूँ चाहत-तो। चउ वह-का जोज कुछ यात न-ते।
[No. 35.]

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

*BAGHELLI (BANAPHARI BROKEN) DIALECT.*

**DISTRICT HAMIRPUR.**

**TRANSLITERATION AND TRANSLATION.**

Phalan'twā maṟai-kē duī larikā kā hē. Wah-mā-tē chhut'wā-nē
A-certain man-of two sons were. Then-in-from the-younger-by
nānā-se kahesu ki, 'jāmā-mā-tē mwār hisā dai-dei.' Tab
father-to it-was-said that, 'property-in-from my share give-away.' Then
uī āpan jama bāt-dinesi. Bahut din nahi gai-ahā ki
he his-own substance dividing-gave. Many days not gone-were that
chhwaṁ larikā bahut yak-thayā-kari-kē par-dyāā chalā-gā-han,
the-younger son much putting-together a-foreign-land-to went-away.
Luchhāw-mā pari-gā. Bahut din legāis aū āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
bahāī-dinesi. Jab wā sab-kuchh khōy-chukō tab uī dyāā-mā
he-caused-to-flow-away. When he all-things had-lost then that country-in
bārā akāl para aū wā kāng'la huy-gā. Wā hūwā jāy-ke wā
a-great famine fell and he indigent became. He there going that
dyāā-mā yākan-kē ghar-mā rahāā lāg. Tohi-nē wah-kā ap'nē
country-in one-person-of house-in to-live began. That-one-by him his-own
khyātan-mā suwari charāwāl-kē path'wā. Àū wā chhēhin'tē jyāh-kā
fields-in swine to feed it-was-sent. And those husks-with which
suwari khat-rabaṁ āpan pyāṭ bhārāṁ chāhast-tō, Àū wahi-kā
swine used-not-to-eat his-own belly to-fill he-wishing-was. And him-to
kōṁ kuchh dyāā-na-tē.

Anybody anything used-not-to-give.
GÖDWÅNĪ 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, Sangrām Sā, the forty-eighth Rājā of the Gōṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two garhā or districts, comprising the country now known as Bhopal, Saugar, and Damoh on the Vindhyān plateau; Hosangabad, Narsinghpur, and Jabalpur in the Narbada valley; and Mandla and Seoni in the Satpura highlands. 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 Gōṇḍ language. An equal number of Gōṇds are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, 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 'Maṇḍlāhā,' or, more strictly spelt, 'Maṇḍlāhā,' but is locally known as 'Gōdwānī,' strictly spelt, 'Gōdwānī.'

Gōdwānī is a form of Eastern Hindi. It is more nearly related to Baghelī, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhi, by two prominent peculiarities, one being the frequent use of the enclitic word tās 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 Awadhi, ã. 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 Chhattīsgarhī. As might be expected, there is a strong infusion of Chhattīsgarhī in Gōdwānī, though the distinctive features of the former, such as the plural in man, are altogether wanting in it.

There are also a few traces of the Bundelī 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 Chhattīsgarhī, lā. That of the locative is mē, which belongs really to Bundelī 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, we have noticed in other Eastern Hindi dialects, we find one in ã, as in bhākhā, by hunger.

Amongst the pronouns, we may note tōy, you; i-kār, of this; both i-kār and ã-kār, of that; and a genitive plural used as an oblique base in ma-kār-mē-ā, from among them. For 'one's own,' we have both apan 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 kōi.

Amongst verbal forms, we may notice, kā, I am; kōi, you are; kōi, he is. These three are all Bundelī forms. An example of the present tense is dārathā, I am afraid, which

1 See Central Provinces Gazetteer, p. ixiii.
is Chhattisgarhi. For the future, we have the typical Bagheli *fāhū*, I will go, and, irregu-
lar, *kahū*, I will say, and others. For the past, *fārō*, I disobeyed; *karō*, you made; *diśe*,
he gave, and others. *Kare-hō*, I have done, is a perfect. The past participle ends in *e*
as in Chhattisgarhi. Thus *kare*, done, and *gaye*, gone. The infinitive, both direct
and oblique ends in *an*, as in *kahan logis*, he began to say; *khān-sē jyādā*, more than to
eat. This also is Chhattisgarhi. The sign of the conjunctive participle is *ke*. It is also
sometimes *kēr*, as in *sun-kēr*, having heard; *debhā-kēr*, having seen. This is an interest-
ing 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.
Specimen I.

कोई शादमी-शीर दो तरका रहे। उम-कर-में से नान तरका चपन दादा-सी कहिस हे दादा सम्पत-से सी तोर बिसा ही मो-जा दी। तब ज चापन सम्पत उन-की बाट दे-दीदस। बहुत दिन नहीं बीतिस कि बड़हरा बेटा सब कुछ जाम-कर-के दूर मुलुक चल-दीदस चौर वुहा तुपाई-ने दिन काटने-से चपन सब सम्पत उदाय-दालिस। तब ज जो कुछ रहे सब खर्च कर चुकिस्स तब ज मुलुक-में बड़ा बसाल परिस ची ज गरीव को-गइस। चौर ज उस मुलुक-केर बसारी मधी एक-की ढिगा जान-को रहन लगिसं जीन ची-ना चपन खित-में सुबरे की सोगरा चरावन मेजिस। चौर ज जीन सीगरा खात-रहे ज चिताटा-से चपन पटे मरस चाहत-रहे। चौर कीई चो-जा कुछ नहीं देत-रहे। तब ची-ना चित भड़स चौर ज कड़न लगिस कि दमारे दादा-केर खितनी वनिहार-केर खान-से ज्योता रोटी होवत-ही चौर हस भूखीं भरत-हूं। जब उठ-के चपन दादा-नी ढिगा जासू चौर चो-जा कहूं हे दादा हस खग-केर विकं चौर तुम्हार भाग पाप करे-हें। जब फिर तुम्हार लरका चकावन-केर लेक नहीं हैं। मो-जा चापन वनिहार मधि एक-केर विशार कर-दें। तब ज चापन दादा-केर ढिगा जान लगिस। जब ज टुर-रकी रहिस तब ज-कर दादा चो-जा देख-के माया कार्य चौर टीड़ू-कर-के ज-कर गाव-में चिपट बार-के चूरिस। लरका चीरा-कहिस हे दादा हस खग-केर विकं चौर तुम्हार भाग पाप करे-हें। चौर फिर तुम्हार लरका चकावन-केर लेक नहीं हैं। तब ची-ना दादा चापन वनिहार-से कहिस सब-से चखा कपड़ा निवार-को पहिरा दी चौर ज-कर लाव-में सुटी चौर पार-में पनजी पहिरा टेकी चौर हस सब खाय पोड़े। चौर कुमी करी कि हुई हमार लरका मरिस-रहे फिर जीड़म हेराय मदुस-रहे है फिर मिजिस।

ज-कर जीड़ लरका खित-में रहिस। चौर जब ज भावत-में घर-की नानीक पहुँचिस तब बाजा गाजा। चौर नाच-केर गुल सुनिस। चौर ज भावन बर-
भियार मधे एक भान-के बाणन ढिगा वृलाय-के वृक्षस ई गा का है। ज चो-का कालिस तुक्सार भाई वाइस्का है। चौर तुक्सार दादा स्वय-से स्वया नेवता जार्जस ई-कर-लाने की चो-का साजी पाइस। पर ज गुजरा भाई सौर भीतर जान नहीं चालिस। ई कर-लाने ज-कर दादा वाहर चाय-के चो-का मनावन जागिस।

अ बाणन दादा-ला जवाब-दाइस को देख हम इतना बरस-से तुक्सार सेवा करत-रहों चौर कची तुक्सार कुकुम नहीं ठारों चौर पौय मौ-का कची एक-टी-भी छेही-कर पीला नहीं दियो फिर हम बाणन संग-कीर संग खुशी करत। पर ई-कर तुक्सार लरका जीन कसावन-कीर संग तुक्सार वन खाइस जब-भी ज चाइस तव-ही उमदा नेवता कर। दादा चो-का कालिस हे वेटा तोय सब दिन हमार संग हो चौर जो कुक हमार है सी तुक्सार है। पर खुसी चौर चानंद छोटे के जहर रहे की तुक्सार भाई मरिस-रहे फिर जाइस बुलाय गये-रहे फिर मिलिस-हे।
[No. 36.]

INDO-ARYAN FAMILY.  

EGHÉLI (GÉPWA) DİALECT.  

MEDIATE GROUP.  

EASTERN HINDI.  

(DISTRICT MANDIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi ṣad-mi-kær do la ḍakā rahi.  
Un-ka-rā-sē nān la ḍakā  
A-certain man-of two sons were.  

Apan dādā-sē kahis, 'hō dādā,  
sampat-mē-sē jō mōr hisā  
his-own father-to said, 'O father, property-in-from what my share  
hō, mō-lā dō.' Tab ā apan sampat un-kë bā ḍō-dīs.  
may-be, me-to give.' Then he his-own property them-to dividing gave-away.  

Bahut dīn naḥi bittis ki lahurā bēṭā sab kuchh jāmā-kar-ke  
Many days not passed that the-younger son all things collecting  
dūr muluk chal-dīs, aur wuḥā luchā-mē  
distant country-to went-away, and there debauchery-in days passing-by  
din kāṭnē-sē  
apan sab sampat upāy-dālis.  
his-own all fortune he-squandered.  

Jab ā jō-kuchh rahi sab kharch-  
When he whatever was all had-spent-  
kar-chuki, tab ā muluk-mē baṛā akāl paris aur ā garīb  
kar-chukis, tab ā muluk-mē bara akāl paris aur ā garīb  
completely, then that country-in a-great famine fell and he poor  

ho-gals.  

Aur ā us muluk-kēr basēri madhē ĕk-kē ḍhīgā jāy-ke  
became.  

And he that country-of inhabitants among one-of near going  

rahan lagisā, jōn ā-lā apan khēt-mē suwar wo solgā rāwarān  
to-live began, who him his-own fields-in swine and hogs to-feed  

bhojis.  

Aur ā jōn solgā ḍhāt-rahi ā chhīlțā-sē apan pē  
sent.  

And he what the-swine used-to-eat those husks-with his-own belly  

bharan chhādt-rahi.  

Aur kō ā-lā kuchh nahī dēt-rahi.  
Tab  
to-fill was-wishing.  

And anyone him-to anything not used-to-give. Then  

ā-lā oxēt bhaīs aur ā kahan lagis ki, 'hamāre dādā-kē  
oxēt bhaīs aur ā kahan lagis ki, 'hamāre dādā-kē  
kim-to senses became and he to-say began that, 'my father-of  
him-to say.  

kitnē banihāt-kēr khān-sē jyādā roṭi hōwar-hal, aur ham  
how-many field-labourers-of eating-than more bread becoming-is, and I  

bhūkā marat-hū.  

Ham uti-ke apan dādā-kē ḍhīgā jāhū aur  
from-hunger dying-am.  

I arising my-own father-of near will-go and  

ā-lā nahi, 'hē dādā, ham Swarg-kēr biruddh aur tumhār āgū  
ā-lā nahi, 'hē dādā, ham Swarg-kēr biruddh aur tumhār āgū  
him-to I-will-say, "O father, I heaven-of against and thee before  
pēp kare-ho.  

Ham phir tumhār la ḍakā kāh'wan-kēr laik nahī hū.  

sin have-done.  

I again thy son to-be-called worthy not am.
Mō-lā āpan banihār madhē ēk-kēr harābar kar-dō." Tab ū
Me thy-own field-labourers among one-of equal
make." Then he
āpan dādā-kēr ḍhīgā jān lagis. Jab ū dūr-hī rahis, tab
his-own father near to-go began. When he distant-even was, then
ū-kār dādā ō-lā dékh-ke māyā karis. Aur daur-kar-ke ū-kār 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-
stick-ing-himself kissed-him. Thē-ton him-to said, 'O father, I Heaven-
kēr, biruddh aur tumhār āgū pāp kare-hō. Aur phir tumhār lar-kā
of again not before sin have-done. And again thy son
kahāwan-kēr laik nahi hō.' Tab ū-kār dādā āpan banihār-sē
'to-be-called worthy not am.' Then his father his-own field-labourers-to
kahis 'sab-sē achchhā knpā nikār-ke pahīrā-dō; aur ū-kār
said 'all-than better clothes taking-out put-on-(him); and his
hāth-mē mudri aur pair-mē pan'hi pahīrā-deō; aur ham sab khāy,
hand-on a-ring and feel-on shoes put-on; and we all may-eat,
pti, aur khusi kari, ki ī hamār lar-kā maris-rahai,
may-drink, and merriment may-make, that this my son die-thad,
phir jīs; henāy gais-rahai, phir milis.'
again come-to-life; last gone-had, again was-found.'
Ū-kār jeṭh lar-kā khēt-mē rahis: aur jāb ā āwāt-mē ghar-kē
His elder son field-in was: and when he coming-in house-of
nažik pahūchis tab bājā-gājā aur nich-kēr gul sunis. Aur ū
near arrived than music-et-cetera and dance-of noise he-heard. And he
āpan bārsiyār madhē ēk jhān-kē āpan ḍhīgā bulāy-ke būhīs,
his-own field-labourers among one person his-own-self near calling enquired,
'i kā hai?' Ū ō-lā kahis, 'tumhār bhāt āis-hai, aur tumhār
'this what is?' He him-to said, 'thē brother come-has, and thy
dādā achchhā-sē achchhā newtā karis, i-kar-lānē ki ō-lā sājō pāis,'
father good-than good feast made, this-of-for that him well-he-found.'
Par ā gussā bhais aur bhitar jān nahi chāhīs. I-kar-lānē ū-kār dādā
But he angry become and inside to-go not wished. This-of-for his father
bāhār āy-ke ō-lā manāwan lagis. Ū āpan dādā-lā jabāb diis
outside coming him to-appease began. He his-own father-to answer gave
ki, 'dēkh! ham itnā haras-sē tumhār sēwā karat-rahō aur kadhī
that, 'see! I-so many-years-from thy service doing-was and ever
tumhār hukum nahi ṭārī, aur tōy mō-lā kadhī ēk-ṭhau bhi
thy orders not I-removed, and thou me-to ever one-single even
chhērī-kēr pēlā nahi dīyō ki ham āpan saṅg-kēr saṅg khuś
goat-of young-one not gavest that I my-own companions-of with merriment
karate. Par ī tumhār lar-kā jōn kashin-kēr saṅg tumhār
might-hate-made. But this thy son who harlots-of in-company thy
dhan khäis jab-bhi ā ās tab-hi um'dä new'tä kare.'

fortune ate-up when-even he came then-even good feast thou-madest.'

Dädä ā-lä kahis, 'hē bēṭā, tōy sab din hamār saṅg hō, aur
The-father him-to said, 'O son, thou all days me with art, and
jō-kuchh hamār hai sō tumhār hai. Par khusi sur ānand hōy-kē
whatever mine is that thine is. But merriment and rejoicing making-for
jarūr rahai ki tumhār bhāi maris-rahai, phir īūs; bhulāy
necessity was that thy brother died-had, again came-to-life; lost
gaye-rahai, phir milis-hai.'
gone-was, again he-has-been-found.'
[No. 37.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

Bagheli (Gôpwânt) Dialect.

(District Mandla.)

SPECIMEN II.

कोई देश-में कोही वैपारी एक भारी तालुका-विर मालिक बन-कर चौ-में सुख चैन-से रहत-रहें। चौ-कर तीन-सुन मौहत रहें। चौ-में से तोड़ भान-ला खूब मोह करत-रहें और तुड़-भान-से तीसर मौहत चौ-कर-से खूब मोह राखत रहें। चौर की चौ-ता तलाब मोह करत-रहें। चौर ऐसा छीत-रहें कि चाँगू जव भी-कर तोड़ मौहत बैपारी-बीर भवाई बीर भाग्य-में समय होत-रहें तब तीसर मौहत कित-कर में तुड़-के ऐसा बुनूँ कि मोर-से बैपारी वाहिन काज गृहा महत्व-है।

प्राय ऐसा महत्वस कि बैपारी कोनाँ वात-में राजा के दिगा कसूर-में सुख गादस। तव राजा भी-ला भोलाैँस कि बैपारी मीर दिगा भाय-के भी वात-किर ज्योपाद देय। ऐसा वात राजा-कि बैपारी सुन-कर खूब डराइस चौर सीरन, लसस कि बसना दुख संकट में बसना बहें। मीर-से चुड़ा चूक महत्व-हे कसे राजा-के बाँग मंगल रहें-ला परही चौर भगवत-ला जुगत निह बनय। चौर राजा थसे चौर न्याय-हनंका जोही। ती मीर-ला यह चूक-में किना दुख सजा दबे निह मालहे। एक जुगत है जो मीर मीत हें उनी-ला संग के-जाँदे उन मीर न्याय के वीर-माँ बोलही। चौर राजा-के कहाँ भैं जिहा महराज चव-की चक-ला सेहव। चौर मीर-ला दुख सीर-में बचाइ। ती कौन जाने राजा चौ-कर सुन बेय चौर मीर-ला सजा मधु दबाव।

तव बैपारी भयन मीर-ला भोलाैँस चौर भी-ला वे हाल वताइस चौर जोरिस विनती कहिस कि भाइ राजा कहाँ मीर संग चव चौर मीर तरफ-से राजा-से विनती कर-के मीर जोर-ला बचाय। तव वह भी-ला बाहिस कि भाइ वह तीर चसल जुगत है। मी राजा-के दिगा तीर संग निह जाँज। मी कौन मुंह लव-के चाँही चौर राजा-ला विनती करह। राजा मीर जपर गृहा निह करही। कसूर चूक-में तुही भुक्के-ला चहकि तु-सी हा मी निह जाँज।
वैपारी यह गोठ सुन-के व्यादा दुख-में बैठा घाड़ें हृद-के विचारन लगिस हाय २ में कसाना काठं में दूसर मीत-ला बोलाएं। धी-कर भरीसा है वह मोर संग राजा कदाहं चलहीं। तब दूसर मीत-ला बोलाइज़ धीर धी-कर दूसर मीत बाइस धीर धो-ला सव हाल बलाइज़। तब वा धो-ला बाइस बक्सा है। में चलहीं। मीत-कर गोठ वैपारी सुन-कर खुसी भईस धीर उन दोनों भान एकड़ संग उठ-के रींग दौड़न। जव माँ-के फटका ठिगा पहुँचिन तब वैपारी-कर संगी मीत धो-ला बाइस लगिस कि भाई ईत भई में हदाई। राजा-के चाहू में कानिश बताहं। वहं राजा मोर मीत खुन-के मी-ला गुका हीय। कहं मी-ला महा द्वारे। में घर-ला सुर-के जाय। तीर संग निश जायज। ऐसेस बलाय-के भण बाइस॥

वैपारी जब चशना देखिस तो चपन जापर साँस लेन लगिस धीर बाह भाग लगिस कि हाय हाय जिन-ला में मीत जामत-रहूँ। धीर खुसी धीर चानन्द-के दिन-से मी-से चढ़ा प्रीत राखत-रहे भव दुख-से मी-ला छोड़ दौड़न। भगन देव चशना छलीन-ला। मीर एक मीत धीर है। धो-ला बालाजी-ला मुख्तिक है वाइस-कि धो-ला में नौच जामत-रहूँ। वे-कर वहं वह मोर सहाय निश होगी। मी-ला धीर कोई जुगत तो सुभा निश परे। में धी-कर ठिगा जाहं। कहं मी-ला वह उदास धीर रोवत देख-कर धी-कर मान पुट जाय धीर दूय धरब मोर बिनती-ला सुन लेय। तब धी-कर ठिगा वैपारी गदस धीर सरमाय-के व बाँकन-में बाँसू भर-के काहिस ए धारे भाई दूय वर-के मीर चूक-ला समीक्ष के। मीर चशना हाल है। दूय जर-के धार धीर राजा-से मीर पुकार कर-के मी-ला बनाय-ने। धीर-कर दीप भर दुख धीर दात सुन-के काहिस कि भाई धीर धार-के मी-ला वहुत खुसी भईस। मीर धीर तीर धार-के बाल-ला जान-दे कोई बाल-ला भां धोझ। में सव दिन तीर जपर माया करत-रहीं। धव मी-ला जहं लग बन पहरी तांग लग तीर भलाई कहं। राजा मीर चिकार है। में बे दोई भान राजा ठिगा रींग दौड़न। धीर धीर राजा-से पुकार कारिस। धी-कर पुकार-ला राजा सुन बाइस। धीर वैपारी-ला चपन ठिगा बोलाइज़। धीर सजा-कर बदली-माँ धी-ला माया कारिस॥
TRANSLITERATION AND TRANSLATION.

Koi deś-mē kōhi bālpāri ek bāri tālukā-kēr mālik
A-certain country-in a-certain merchant one great estate-of owner
ban-kar ā-mē sukh chain-sē rāhāt-rahai. Ō-kar tin-thun
having-become that-in pleasure ease-with used-to-live. Him-of three-persons
mit rāhāi. Ō-mē-sē dui jhan-lā khub mōh karat-rahai.
friends were. Them-in-from two persons-to well affection he-used-to-keep.
Aur dui jhan-sē tisar mit ā-kar-sē khub mōh
And the-two persons-than the-third friend him-with greater affection
rākhat-rahai. Aur ā-ō-lā tamak mōh karat-rahai. Aur
used-to-keep. And he him-to but-little affection used-to-do. And
aisan hōt-rahai ki, ōgū jab ā-kar dui mit bālpāri-kēr
so it-used-to-happen that, formerly when his two friends the-merchant-of
bhulāī 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-sē bālpāri kāhīn kāj gussā
becoming so thought that, 'me-with the-merchant what for angry
bhaīs-hai?' has-become?'

Pachhārī aisan bhaī ki bālpāri kōnō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
ḍīgīa kasur-mē jhuk-gais. Tab Rājā ā-ō-lā bolais ki, 'bālpāri
near fault-in entangled-was. Then the-king him summoned that, 'the-merchant
mōr ḍīgīa āy-ke ē bāt-kēr jǔbāb dey.' Aisan bāt Rājā-kēr
me near coming that thing-of answer may-give.' Such words the-king-of
bālpāri sun-kar khub ārāis aur sochān lagis ki,
the-merchant hearing very-much was-frightened and to-think began that,
'as-tō dukh sankaś-mē ksaśā karī?' Mō-sē barā chūk
'such trouble difficulty-in how am-I-to-act? Me-by a-great fault
bhaīs-hai. Kaisē Rājā-ke āgā mantak rāhī-lā parhi,
has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,
aur bhage-lā jugat nih banay. Aur Rājā dharmī aur
and fleeing-of means not is-to-be-arranged. And the-king. pious and
nyāy-chnanaīyā bōhī. Tō mō-lā yah chūk-mē binā dukh sajā
justice-sifter will-be. Then me this fault-in without pain punishment
dayō nih mān'hi. Ēk jugat hai, jō mōr mit hai
giving-out not he-will-listen-to-me. One means is, who my friends are
un-lā sang lāj-jahū. Un mōr nyāw-kē bīch-mē bol'hi',
them with-(me) I-will-take. Thay my decision-of in will-speak,
aur Rājā-sē kal'hi ki, "Rājā mah'rāj, ab-ki chūk-lā
and the-king-to will-say that, "King great-king, this-time-of fruit
samōkh-lā." Aur mō-lā dukh soch-sē bachehōhi. Tō kaum jānē
excuse." And me pain anxiety-from will-save. Then who knows
Rājā ò-kar sun-ley, aur mō-lā sajā jhamp
the-king his-(words) may-hear, and me the-punishment covering
dawāwē.'
may-cause-to-give.'

Tab bālpāri apan mit-lā bolāis, aur ò-lā yē hāl bataīs,
Then the-merchant his-own friend called, and him-to this affair showed,
aur hāth jōris bin'ti karis ki, 'bhāi, Rājā kahē mōr
and hands enfolded entreaties made that, 'brother, the-king near me
sang chal aur mōr taraph-sē Rājā-sē bin'ti kar-ke mōr jīw-lā
with go and my side-from the-king-to entreaties making my life
bachehā-lā.' Tab woh ò-lā kahās ki, 'bhāi, yah tōr asal
save.' Then he him-to said that, 'brother, this thy real
jugat hai. Maį Rājā-kē dīhāgā tōr saṅg nīn jāi. Maį kaun
means is. I the-king-of near thee with not may-go. I what
mēh lay-ke jāhō aur Rājā-lā bin'ti kar'hū. Rājā mōr
face taking shall-go and the-king-to entreaties shall-make. The-king me-of
ūpar gussā nīn kar'hi? Kāsūr chūk-mē tu-hī jhuke-hās; akālē
on anger not will-do? Fault failings-in thou-verily entangled-ari; alone
thūē jā; maį nīn jāi.'
then go; I not may-go.'

Bālpāri yah got hāl sun-ke jīyā ēduh-mē baihā ghāri
The-merchant this talk hearing greater anxiety-in senseless itke
buy-ke bichhārān lagis. 'Hāy, hāy, maį kāśnū-karū. Maį dūsar
becoming to-consider began. 'Alas, alas, I how-may-do. I the-second
mit-lā bolāhī. Ò-kar bharāsā hai; wah mōr saṅg Rājā kahē
friend will-coll. Him-of (my)-trust is; he me with the-king near
chal'hī.' Tab dūsar mit-lā bolāis aur ò-kar dūsar mit āis.
will-go.' Then the-second friend he-called and his second friend came.
Aur ò-lā sab hāl bataīs. Tab wā ò-lā kahās, And him-to the-whole account he-explained. Then he him-to said,
'achdāhā hai. Maį chal'hī.' Mit-kēr got hāl bālpāri sun-kē
'well it-is. I shall-go.' The-friend-of talk the-merchant hearing
Baghelî (Gôpwáîî of Mandla).

Khusi bhaîs, aur un donô jhan ekai-sang uth-ke rig-dîn.

Glad became, and those both persons (in-)one company arising started.

Jab gôw-ke phât-kâ ðihgâ pahûchhiu tab bâlpâri-kêr sangî-ûmit

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

ô-lâ kahan lagis ki, ’bhâî, ab maî jâräthû. Râjâ-kê ägû

him-to to-say began that, ’brother, now I fear. The-king-of before

maî kâhîn batâhû? Kahû Râjâ mör góth sun-ke mô-lâ

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

gussâ hûy, kahû mô-lâ sajâ dawâwê. Maî

angry may-become, perhaps me punishment he-may-cause-to-give. I

ghar-lâ mur-ke jâhû. Tôr sang nih jâû,’ Aisan batây-ke

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

bhag-dûs, he-ran-away.

Bâlpâri jab as-nâ dëkhis tô apan úpar sâs len lagis

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

aur âh mûran lagis ki, ’hûy, hûy, jiû-lû maî mit

and lamentations to-strike began that, ’ alas, alas, whom I friend

jânat-râhû aur khusi aur ânand-kê din-më mû-se bârâ prit

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

râkh-râhû, ab dukh-më mô-lâ chhôr-dûn. Bhagan dëw as-nâ

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

cchâlin-lâ. Mûr ëk mit aur hai. Ô-lâ bolâyê-lâ mus’kil hai,
impostors. My one friend another is. Him calling-for difficult is,

cûhû-së ki ô-lâ maî нич jânat-râhû. Tô-kar laye wahl môr

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

sahhâw nih hûhû. Mô-lâ aur koi jugat tô sûtû

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

nih pari. Maî ô-kar ðihgâ jâhû; kahû mô-lâ wahl udas aur

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

räwat dëkh-kêr ô-kar man ghût-jây aur dayâ karay, mûr bûn’î-lâ

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

sun-ûy. Tab ô-kar ðihgâ bâlpâri gais aur sar’miy-ke

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

wa êkhan-më ñsû bhar-ke kahis, ’ô pyârê bhûhû, dayâ kar-ke môr

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

chûk-lâ samûkh-lê. Mûr as-nâ hûl hai. Dayâ-kar-ke ãw aur Râjâ-së

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

môr pûkâr kar-ke mô-lâ bachhây-lê.’ Ô-kar tisar mit dukh-kêr

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

bût sun-ke kahis ki, ’bhâî tûr ãye-së mô-lâ 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 sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

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

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will 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? Per-
haps the king will get angry at what I say, and may order me to be punished. I am
going back home. I can’t go with you any further.’ As soon as he had said these
words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, ‘alas,
alas, 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 acquittance of mine.’ So they both
went to the king, and the friend made entreaties before him, to which the king paid
heed. So he called up the merchant, and, instead of punishing him, showed him great
affection.

From the District of Jabalpur 695,100 people are returned as speaking Bagheli.
The dialect is, however, only spoken in its purity in the north-east of the District. In
the remaining area, it more and more approaches the Bundeli of Panna, Damoh
and Narsinghpur. There are a number of Kols in the District, but they have abandoned
their own language, and now speak the ordinary Bagheli of their neighbours. They are
included in the above figures. We have noticed the same fact in the Baghelkhand
Agency. It will be sufficient to give the first few sentences of the Parable of the Prodi-
gal Son as received from Jabalpur. The specimen does not come from the pure Bagheli-
speaking area, and is hence much mixed with Bundeli. As examples of that
language, we may quote the words bhê, they became; rahai, they were, and past tenses
in o, such as chu ko, he completed, and par o, it fell. Note, on the other hand, the typical
Bagheli expletive tai, in rakh-o-tai, he was. We also see the Eastern Hindi past tense in
is, as, for example, dihias, which is also spelt dinhis, with the final i very slightly pro-
nounced. Attention may also be drawn to the substitution of m for w in such words as
charimâi, for feeding. According to the Central Provinces Gazetteer, p. 176, the
principal peculiarities of the local dialect are the elision of nearly all short vowels, and
the substitution of kh for sk and of s for ç. The last two are, however, common to all
the Eastern Hindi dialects.
[No. 38.]

INDO-ARYAN FAMILY. [MEDITATE GROUP.

EASTERN HINDI.

BAGHEL DIALECT, mixed with BUNDEL.

(DISTRICT JABALPUR.)

कौनून मनू-के दो लाजिका रहें। उन-माँ से छोटा लाजिका वाप से कहिस वो वाप धन-मा जौन चमार हीमा होय सो हम-वा दे गाया। तब वा धन चोही वाट दोहिसिस। बहुत दिन नहीं मे कि छोटा लाजिका सव कुछ जौर-के दोई देस-माँ चला गा ची वहाँ लुजन-माँ दिन विताई-के चापन धन उदाय दोहिस। जब वा सव उदाय चुकी तब वा देस-माँ वडा अकाल परी ची वा अंगाल होइ-गा। ची वा जाई-के वा देस-वालों-के यहाँ-से एक-वं वहाँ रहें लाग जौर जौन चोही चलने खित-माँ सुमर चारामें का पढ़वाइस। चौर जौन फलियन-का सुमर खाइन-रहे तीन-माँ चापन येट भरे-का चाहत रहों-से। चौर चोही कौं कुछ ना देंत रहें।

TRANSLITERATION AND TRANSLATION.

Kaunau manain-kë dë lajakë rahaï. Un-më-së chhoïkë lajakë
A-certain man-of two sons weere. Then-in-from the-younger son
bëp-së kahis kë, bëp dhan-më jauan hamraar hïsAlso hoy
the-father-to said that, 'father property-in what my share may-be
së ham-kë doï-rikha.' Tab wë dhan ohi bët dinisï. Behut
that me-to give-up.' Then he property him dividing gave. Many
dën bahë bli ken chhoïkë lajakë sab kuchha jorke dëri
days not became that-the-younger son all things collecting distant
dës-më chalâ-ga. Au wahë luchëh'pan-më din hitï-ke ayen
country-into went-away. And there deharchery-in days passing his-own
dhan uraï-dinisï. Jab wë sab uraï chukoe tab wë dës-më
property squandered. When he all wasted had then that country-in
barâ akãl paro au wë kangaal hoi-ga. Au wë jai-ke wë
great famine fell and he poor became. And he going that
dës-valen-kë yahë-së ek-ke yahë rahëi lëg, aur jau ohi
country-inhabitants-of near-from one-of near to-live began, and who him
ap'ñē khēt-mā sumar charāmāl-kā paṭh'waśis. Aur jaun phāliyan-kā
his-own field-in swine feeling-for sent. And what husks
sumar khāīn-rahai tāunē-mā āpan pēt bharāī-kā chāhāt rahō-tai.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was.
Aur ōhī kōṇ kuchh nā dēt-rahai.
And to-him any body anything not used-to-give.
THE BROKEN DIALECTS OF THE SOUTH.

MARĀRĪ, PŪWĀRĪ, KUMBHĀRĪ, AND ŌJHI.

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 Baigāni, a form of Chhattisgarhi corrupted by Gōṇḍi, Lōdhī, which is Bundeli corrupted by Marāṭhi, and Gōwāri, which is Bundeli in some places and Marāṭhi in others. Ojhi is a corrupt form of Bagheli spoken in the District of Chhindwara by the Ojhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marārī is the dialect spoken by the Marārs. 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 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. Marārī, 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 Taksīle of Saletkri and Raigarh of which the main language is the Khaḷṭārī 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 Kanaūj of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as chhēndō, little, mōrō, mine, ends in o, and, as in Banda, while the Eastern Hindi Past Tense, with its third person singular in e, is used, the subject has the typical Western Hindi case of the Agent, with nē. Thus, ṭurānē kahis, the son said; us-nē kahis, he said. The lā in mó-tā is probably borrowed from Marāṭhi or Chhattisgarhi. The r in aprō is an evident attempt to pronounce the Marāṭhi l.

In the District of Balaghat, the most important language is Marāṭhi. It is a peculiar local dialect known as Marhōṭi, and is spoken by the lower classes over the whole district, except in the Northern Parganas of Mau, Parasnās, and Sarekhā, Bhim Lat and Raigār, and in the Eastern ones of Saletkri and Chauria. In the three last named parganas, all of which lie to the east of the District, the language is the Khaḷṭārī form of Chhattisgarhi. In the North-Western parganas of Mau, Parasnās, and Sarekhā, the Aryan languages are Marārī, Pūwārī, and Lōdhī. These three languages are also spoken over the whole of the Marāṭhi tract and Pūwārī, also, in Bhim Lat. As stated above, the first two are forms of Bagheli, and the third is a form of Bundeli. The Dravidian Gōṇḍi is also spoken over nearly the whole district, Golarī, a Dravidian language, and Baigāni, a corrupt form of Chhattisgarhi, are also spoken in various
is isolated spots. Labhānī 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>Khatāhī</td>
<td>38,900</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sāigānī</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marārī</td>
<td>52,700</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pōwarī</td>
<td>41,300</td>
<td></td>
</tr>
<tr>
<td>Bandīl</td>
<td>Lōdhī</td>
<td>18,600</td>
<td></td>
</tr>
<tr>
<td>Labhānī</td>
<td></td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>Marāşhi</td>
<td>Marāşṭī</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>383,361</strong></td>
<td></td>
</tr>
</tbody>
</table>

The first few sentences of the Marārī version of the Parable of the Prodigal Son are given as a specimen of that dialect.
एक चहमी-के दो दुरा रहे थे को से के मे कहीतो दुरा-ने चने दाज़े- खिस्स है दाज धन-में से जो मोरो डीसा है ये मो-ला दी-दे । तब उस-ने उन-ला चन्नो धन बाँट देय देस । सब दिन नहीं भड़स को कहीतो दुरा सब बाजु जमा कर-के दूर देस-ला चने गड़स चुड़ वहाँ लुप्त-में से दिन बोटाइकस बीर चन्नो धन-ला खाय डाईस । जब वह सब-ला खाय डाईस तब वा देस-मा माहागो भड़स बीर वह भिक्षारी भे गइस । बीर वह जा-ने वा मुलुक-के रहने-वारे में से एक-के वाहा रहन लगिस जो ने बी-ला चन्नो देख-में डुकर चराचा-ला पटड़स । बीर वा उन भोकला-से जा-ला डुकर खात रहे चन्नो पैट भरत-रहे । बीर बी-ला काहु कोई नहीं देत-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ek admi-kē dō ṭūra ṭabē, O-kū-se-mē chhōtō ṭūra-nē
One man-of two sons were. Them-of-from in the younger son-by
apnē dāu-se kahis, ‘hē dāu, dhan-mē-se jō mōrō hisō hāi
his-own father-to said, 'O father, property-in-from what my share is
wō mō-la dé-dē,' Tab us-nē un-lā apnō dhan bāit-deis.
that me-to give.' Then him-by between-them his-own property was-divided.
Khub din nāhī bahūs ki chhōtō turā sab kachhu jamā-kar-ke
dūr dēs-lā chalē-gais. Aūr wāhā luch-pan-mē din bitāis, aur
Many days not became that the-younger son all things collecting
distant country-to went-away. And there wickedness-in days passed, and
apnō dhan-lā khāy-dāris. Jab wāh sab-lā khāy-dāris tab wā
his-own fortune ate-up. When he all ate-up then that
dēs-mā māhabā bhais, aur wah bhihāri bhai-gais. Aur wah jā-ke
country-in famine became, and he a-beggar became. And he going
wā muluk-kā rahān-mērā mē-sē ek-kē yāhū rahan lagis jinh-nē
that country-of inhabitants-in-from one-of near to-live began whom-by
ō-lā apnō khēt-mē dūkar charāiwe-lā pathōis. Aur wā un phokā-lē-sē
him his-own field-in swine to-feel sent. And he those husks-with
Pôwârî is the language of the Pôwârs, 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 Wainganga valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pôwârs are found all over the Central Provinces, a distinct Pôwâr dialect has been reported only from the Districts of Chhhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the Pôwârs of Chhhindwara are now stated to have no peculiar dialect of their own. The number of Pôwârs 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 Pôwâr 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>41,300</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,700</td>
</tr>
</tbody>
</table>

Total 43,000

Pôwârî, like Marârî, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghêli which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marâthî. For instance, in the following specimens, words like détâ, he gave; létâ, he took, are Bagheli; but kómâ, a certain; hôtâ, they were; áparô or aparô, own; and the case sign -lâ, are corruptions of Marâthî; and sê, is; and khan, in kar-khan, having done, come from Western Rajputana. Note also the use of nô with a Baghêli past tense, which we have noted in Marârî.

Two short specimens of Pôwârî are given, one from Balaghat, and the other from Bhandara.
TRANSLITERATION AND TRANSLATION.

Könhī mānus-kā dui bēṭā hōtā. Ō-mā-lēhē lāhnō-nē aprē Cērtain man-of two sons were. They-in-from the-younger-by his-own bāpīlā kahis, 'Hē bābā, sampati-mā-lēhē jō morō hissā sē ṛ father-to said, 'Oh father, the-property-in-from what my share is that dé-dēw.' Mag wō-nē mōlā āprē dhan hēt déis. Jug give.' Then him-by them-to his-own wealth dividing gave. Many rōj nahi bhayā, māhnō bēṭā sab yekujiyā kar-khan dūr days not became, the-younger son all together having-made distant dēs-lā chāllī gayō. Wāhē jāy-khan lūh-pānā-mā sab country-to having-gone went. There having-gone riotousness-in all sampati khyū déis. Jab wō sab upāy déis, mag un property wasting he-gave. When he all squandering gave, then that dēs-mē akal pādev, akhīn ā garīb bhai gayō. Akhīn ā country-in famine fell, and he poor becoming went. And he jāy-khan wānē dēs-kē rahnār-mā-lēhē ēk gharō rahan lagēw. having-gone that country-of citizen-among one into-house to-live began. Jē-nē ā-lā āpīlō khēṭ-mā dūkār charāwan-lā pahūchāīs. Akhīn Whom-by him his-own field-into swine to-feed went. And ā un khūḥ-pā-mā-lēhē jō-lā dūkār khāt hōtī āpan pēṭ he that huksa-in-from which-to the-swine eating were he belly bharan chāḥōt hōtō, akhīn könhī nahi ā-lā kāhi dēt hōtō. to-fill wishing was, and any-body not him-to anything giving was.
[No. 41.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHELÍ (Fôwârî broken) Dialect. (DISTRICT BHANDAÍA.)

एक मानुस-ला हुई बेटा हीला। ची-की नहानी बेटा वाला कहीं हीते, बावा, मोरी माल-मन्तो-का हिसा मोरी तोड़ हो। साग बापों
माल-मन्ता बाट देंस। साग धकेलो बेटा माल-मन्ता जमा बर-कन दूर देस-
की निकाल गयी। भाषिक बपरो मन-वे बस्ता वाला कर-देंस, सरनी संयत उठा
देंस। बींगै जमा खरच डाइस। चीन मुलुक-मो बड़ा उजार पड़ी शीती
चीन बाल-सी लंगी जा-सी ची। ची-की बाद चीन मुलुक-बी के एक मालु-
के जार रही। चीन वूकर चरावन चपरे खींम-म धाइस। ची-में डूकरन मोल
खाइस। उस मोल खाया की चपरो पेंट भर चस चीन दिल-म चपर सोचीस।
भाषिक बींगैन ची-ला बाणी नहीं देंस।

TRANSLITERATION AND TRANSLATION.

Ek mânus-la du’i bêta hôta. Ô-kô nahanô bêta bâbâ-la
One man-to two sons were. His younger son the-father-to
khot-hôto, ¿Bâbâ, mörø mál-mattâ-kâ hisa mörø tôd dô,'
said, 'Father, my property-furniture-of share me breaking give.'
Maông ap’rô mál-mattâ bôt deîs. Maông dhak’tô bêta mäl-mattâ
Then his-own property dividing gave. Then the-younger son property
jamà-ka-rê dur deîs-kô nikal-gayô. Ânik ap’rô man-lê
collecting distant country-to went-away. And his-own mind-from
bar’îwâ kar-leis, sar’î sampat udây-deîs. Wotaí jamà
dealings did, all fortune squandered-away. There the-whole-substance
kharach-dâis. Ôn mulukh-mô ba’dâ dukar padyo-hôto. Ôn bêt-sô
he-spent-away. That country-in great famina fell. That fact-from
langi jà-sê wô-lâ. Ô-kô bàd Ôn mulukh-kê ek mânus-kô jawar
starvation occurred him-to. That after that country-of one man-of near
ruhyô. Ôn dukar charawân ap’rà khêt-ma dhâdës. Ô-nê duk’t-ram
lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine
phôl khâs. ‘Uch phôl khây-kê ap’rô pêq bharë,’ as ôn
husks used-to-eat, ‘Those-very husks eating my-own stomach I-may-kill,’ so by-him
dil-ma apar söchis. Ânik kôin ô-lâ kâhî nahi deîs,
mind-in himself he-thought. There anyone-by him-to anything not gave.

2 A 2
The number of people of the Kumbhār or Kumbār, 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 Bundeli, Marati, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marathi, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Marārī and Pāwārī, a form of Bagheli 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 Bagheli verbs.

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

EASTERN HINDI.

BAGHELI (KUMBHAT BROKEN) DIALECT.

(A DISTRICT BHANDARA.)

एक माणस-रा दो पोर्या रहे। डाहाली पोर्या कहते, बापा, बाघी
हिस्सा मो-ना दे। बी-ने पोर्या-रा जामा बाट देंद्रस। बीडी दिन रहिस नाहो
पोर्या सब जामा कर-के दूर देंस बच गयस। बी-नै बाँद जा-के सब पैसा
खो देंदर। जब बी-नै सब पैसा खो-देंदर तब महेन्द्र फिरस। बेड़ा-नै तानी बी-की
उपर पड़स। तब एक बड़ी चाँदी-की जगा जा-के रहिस। तब बी-नै बी-ला लुकर
चराण-ला खेत-मे पोर्या ड्राइस। वा ड्राइस फोलका खात रहिस। तब बी-नै लम-ने
राइस या फोलका खान-ने मे-वी रहूं। जब बी-ला कोई-ने क्षान-ला नै देंदर।

TRANSLITERATION AND TRANSLATION.

Ek mānas-lā dō pōryā rahē. Nānāhō pōryā kahi-te, 'bābā,
One man-to two sons were. The-younger son says, 'father,
ādō hīsā mō-lā dē.' Wo-nē pōryā-lā jamā bāth deis,
half share me-to you-give.' Him-by the-son-to property having-divided gave.
Thōdē din rahi, nhau-only pōryā sab jamā kar-ke, dūr
A-few days having-lived, the-younger son all together having-made, far
dēs chōl gais. O-nē wāhā jā-ke sab paisā khō-deis.
country having-gone went. Him-by there having-gone all money he-squandered.
Jab o-nē sab paisā khō-deis tab mahāgo giris. Kar-ke
When he all money squandered-had then dearness occurred. Therefore
taṅgi o-kē upar pañis; tab ek badō adhā-ke jaga jā-ke rahi,
difficulty him-of on fell; then one great man-of place having-gone he-lived.
Tab o-nē o-lā dūkar charān-lā khōt-mē pothēhais. Wā dūkar phol'kā
tab o-kē man-mē āis, yā phol'kā khō-ke mē-bī
eating were. Then him-of mind-into came, that the-huskas having-enten 1-too
rāhā. Jab o-lā kōt-nē khān-lā nai dēt,
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 Gonds, 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 Ojhi, 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 Ojhas in Chhindwara District is 486.
[No. 43.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

Baghelī (Ojhi broken) Dialect. (District Chhindwara.)

एक बादमी-के तुड़ डोका रहके। चोटवे बसन बापे-से गुस्तायास वाप मीर हिसाब मी-के टेंटे। बाप-ने हिसाब दे-दीस चोर बोड़े दिना-के बाद बपना हिसाब टक्का कर लीस दूर-दीस-को जात लगिस चोर सव वैको-के खातर उड़ाया दीस। चोर जब सव तथिया पूया खाय लीस तुह मुल्क-मे बड़ा लाज पढ़-गइस चोर बोड़ तट गएगी। चोर तुह भले बादमी-के निजके जावन वहो मुल्क-के चोर उस सुवर चरावे खेता भेजिस। चोर इम-को हिसाब मिलिस तो इम बड़े रुपही होतिस खाय-के जी सुवर खात-हे।

TRANSLITERATION AND TRANSLATION.

Ek ādmi-kā duī dōkā rāh-kē. Chhot-wē sapan bāp-sē guṛyāis, 'bāp,
One man-of two sons were. The-younger his-own father-to said, 'father,
mōr hisā mō-khē dē-dē.' Bāp-nē hisā dē-dēs' Aur thōpē dinā-kē
my share me-to give.' The-father share gave-away. And a-few days-of
bad apnā hisā ikṭhā-kaṛ-īs, dūr dēs-kē jāt-lagīs. Aur sab
after his-own share he-collected, distant country-to went-away. And all
baykō-kē khātar upā-dis. Aur jab sab tathiyā-pūj khāy-lis wuh
harlots-of for-the-sake wasted-away. And when all substance ate-up that
mulkā mē hārā kāl par-gaṅ ās aur woh tūt-gaṛī. Aur wuh bhulē ādmi-kē
country-in great famine fell and he was-broken-down. And he good man-of
nijkē jēyän mulak-kē. Aur us suwar charāwe khētā bhējīs.
near went that-very country-of. And he swine to-feed to-fisīds sent-him.
'Aur ham-kō chhilī pā milīs tō ham hārī khusī hōtīs khāy-kē
And me-to husks if-might-be-given then I very glad might-be eating
jō suwar khāt-hali.'
which swine are-eating.'
CHHATTĪSGĀRHĪ.

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

INDO-ARYAN FAMILY.  

Mediate Group.  

EASTERN HINDI.  

CHHATTISGARHI OR LAKIA.  

(District Raipur.)

कोनी आदमी-कों दू छोकरा रहिस-हैं। वी-माँ के सव-से छोटे-हर चपन बाप-से कलिस के जीन मीर बिश्वा धीय वी-ला देख-हैं। तब वी-हर चपन जवादाद-ला दोहर दिलिस। धीरेंक दिन-को हिसी छोटे छोकरा-हर चपन सव जवादाद-ला जोर-को दुरिया तेस चले गड़ड़ और उस्त चपन सव जवादाद-ला पूंज़ी दिलिस। जब सव पूंज़ी गय तब उस्त चकाल पद्धि तुरत वी-हर गरीब भय गय। तब वी-हर वी गाँव-के एक बासुरा-के घर रहे लगिस जीन-हर वी-ला चपन खित-माँ सुपरा चराये-हर भजत रहिस-है। और वी-हर वी भूसा-ला जी-ला बांटा-मन खात-रहिस। चपन रेणी और छोकरा-की खात-रहिस। चाद और तोनी-ला कोनी नहीं देन-रहिस। तब वी-ला बीत आदमी और कलिस के मीर दुद्दा-के काटकीय नीकर-ला भेक-के पुरी खाय-वर मिलत-हैं और में भूखन मरत-हैं। मैं उठ-के चपन दुद्दा-के नजीक बाज़ा और बी-बार-से काकड़ी के दुद्दा में सरग-के उलटा और तीर भाग-माँ पाप करे-हैं। मैं तीर लड़का बाहर-के जोग नहीं बाव। मी-ला चपन नीकर-माँ के एक जान। और वी-हर उठ-के चपन दुद्दा-के पास चले लगिस। वी-हर धीरेंक दुरिया गवे-रहिस-हैं के बी-बार दुद्दा-हर वी-ला देख-के दुद्दा कलिस और दीर-के बी-बार-से भेक के छुटिस। तब छोकरा-हर कलिस के दुद्दा में सरग-के उलटा और तीर भाग-माँ पाप करे-हैं। और में तीर लड़का बाहर-के जोग नहीं बाव। तब वी-बार दुद्दा-हर चपन नीकर-ला कलिस के सुदर कपड़ा निकाल और बी-ला पहिनाय और बी-बार भाग-माँ सूंदरी और पांव-माँ पनी के पहिनाय और हस-सब खाड़े और खुदी कारी। बाहर-बार के मीर लड़का मर गवे-रहिस-हैं जी गये। गौमान गवे-रहिस-हैं सिल गये। और वी-बार चनन्द करे लगिस।

वी-बार नही लड़का-हर खित-माँ रहिस। और जब वी-हर घर-के नजीक भाये लगिस बाजार-माता-के सव गुफिस। और वी-बार चपन नीकरन-माँ-के एक-ला बाहर-के पुफिस के घर का हीत-हैं। तब वी-बार वी-बार-से कलिस के तीर भादु आदम-हैं और तीर दुद्दा-हर सुन्दर जेवनार रने-हैं काहे-बार के वी-ला
छेम कुसल पाइसा-है। तब वी-हर घुसा कारिस धीर भितर जाये नहीं चाहिस।
तब वी-कार दुसर-हर वाहिर-सा भा-के वो-ला मनाये लगिस। तब वी-हर
चपन बाप-ला कहिस के देख मैं चतेन दिन-से सेवा करत-हैं धीर कहूँ तोर
डूंगा-ला नहीं ठारेव धीर तें-हर मी-ला मनिया-के पिला-तक-ले नहीं
दिये के मैं चपन संगी-के संग खुसी करतेंव। पर ये तोर लक्षमा जीन पतछा
निया-के संग तोर सब माल-बसुत-ला खाउ-के बैठ-हैं। जैसने वी-हर बाइस है
तैसने तें-हर वी-कार खालिस मुंदर जेवनार करें-हस। वी-कार दुसर-हर
कारिस के तें-हर सब दिन-के मोर संग इस धीर जीन कुक मोर है सो सब
तोर है। पर तोर-ला चाननद करें चाही धीर खुसी मनाये चाही कारें-वर के ये
तोर भाँझे मर गवे-रहिस है फैर जीइस-है। गंभीर गवे-रहिस है फैर मिलिस-है।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHATTISGARH OR LARI.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Könō ād̄mi̍-ke du chhok̄rā rahis-hai. Wo-mā-ke sab-sē 
A-certain man-of two sons were. Them-in-of all-from 
chhōte-har apun bāp-sē kahis ke, jōn mōr hissā höy wō-lā 
the-younger his-own father-to said that, 'what my share may-be that 
dē-dē.' Tab, wō-har apan jaydād-lā bāt dihīs. Thōrek din-ke 
give(me). Then, he his-own property dividing gave. A-few days-of 
pichhō chhōte chhok̄rā-har apan sab jaydād-lā jōr-ke 
after the-younger son his-own all property having-collected 
durihyā dēs chale-gais; sōr uха apan sab jaydād-lā phūk-
(d-to)n-distant country semi-away; and there his-own all property burnt- 
dihīs. Jab sab phūkā-gay, tab uха akāl paṛis, sōr wō-har garib 
up. When all was-burnt-up, then there a-famine fell, and he poor 
blīn-gay. Tab wō-har wō gāw-ke ēk basundh̄rā-ke ghar rahi 
became. Then he that village-of one inhabitant-of the-house(-at) to-live 
lagis; jōn-har wō-lā apan khet-mā sūhārā charāyee-har bhējat-rahis-hai- 
began; who him his-own fields-in seine feeding-for was-sending. 
Ār wō-har wō bhūsā-lā jē-lā ghējā-man khat-rahis apan pēt 
And those husks which the-pigs used-to-eat his-own stomach 
bhare-lā chhāh̄at-rahis. Ār tônō-lā könō naḥī dét-rahis. Tab 
filling-for desired. And that-too anybody not need-to-give. Then 
wō-lā chēt āis sōr kahis ke, 'mōr dadā-ke katkōn nōkar-lā 
hin-to senses come and he-said that, 'my father-of how-many servants 
phēke-ke purī khāy-bar milat-hai, ār māī bhūkān marat-hai, 
throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying. 
Māī uṭh-ke apan dadā-ke najik jāhaū sōr wō-kar-sē kaihaū ke, 
I arising my-own father-of near will-go and to-him will-say that 
"dadā, māī swarg-ke ulīṭā sōr tōr āgu-mī pāp kare-hai. Māī 
"father, I heaven-opposite and thy presence-in sin have-done. I 
tōr laīkā kahāye-ke jōg nahī ṛ. Mō-lā apan nōkar-mā-ke 
thy son being-called-for worthy not am. Me thy-own servants-among-of 
ēk jān.'" Ār wō-har uṭh-ke apan dadā-ke pās chale lagis, 
one consider." And he arising his-own father-of near-to-go began. 
Wo-har thōrek durihyā gāye-rahis-hai ke wō-kar dadā-har wō-lā dēkh-ke 
He a-little distance had-gone that his father him having-seen.
dayā karis, āūr daur-ke wō-kar-se mil-ke chūmis, Tab ehok'rā-har
pity did, and running him-with meeting kissed(-him). Then the-son
kahis ke, 'dadā, māi surag-ke utā āūr tār āgu-mā pāp
said that, 'father, I heaven-of opposite and thy presence-in sin
kare-hai, āūr māi tār laikā kahāye-ke jeg nahi āw.' Tab
have-done, and I thy son being-called-for worthy not am.' Then
wō-kar dadā-har apan nōkar-lā kahis ke, 'sundar ka'p'rā nikīl
his father his-own servants-to said that, 'beautiful clothes take-out
āūr wō-lā pahināw. Āūr wō-kar hāth-mā mūd'-rā āūr pāw-mā pan'hī
and him-on put. And his hand-on ring and foot-on shoes
pahirāw, āūr ham-sab khaī, āūr khusī kari; kāhe-bar ke mōr
put, and (let-)as-all eat, and merriment make; because that my
lāikā mar gaye-rahis-hai, ji-gaye; gāmāy gaye-rahis-hai, mil-gaye.' Āūr
son dead had-gone, came-to-life; lost had-gone, was-found.' And
wō-sab anand kare login.
they-all joy to-do began.

Wō-kar bāre laikā-har khōt-mā rahis. Āūr jāb wō-har ghar-ke
His elder son the-field-in was. And when he the-house-of
majik āye lagis, bājā-gājā-ke sabd sunis. Āūr wō-har apan
near to-come began, music-etc.-of noise he-heard. And he his-own
nok'ran-mā-ke ok-lā balāy-ke pučhis ke, 'yē kā hōt-hai?' Tab
serving-in-of one calling asked that, 'this what is-being-done?' Then
wō-har wō-kar-se kahis ke, 'tār bhāt āis-hai, āūr tār dadā-har
he him-to said that, 'thy brother come-is, and thy father
sundar jew'nār rahe-hai; kāhe-bar ke wō-lā chhōm kusal
fine feast had-prepared; because that him safety welfare -(with)
pāis-hai.' Tab wō-har gussā karis āūr bhitar jāye naih ēhāsī. Tab
he-found.' Then he anger did and inside to-go not wished. Then
wō-kar dadā-har bābir-mā ā-ke wō-lā manāye lagis. Tab wō-har
his father outside-in coming him-to appease began. Then he
apan bāp-lā kahis ke, 'dēkh, māi atek din-sā sāwā karat-hāī
his-own father-to said that, 'see, I so-many days-since service am-doing
āūr kahi-hū tār hukum-lā nahi tārēw, āūr tāi-har mō-lā chhēriyā-ke
and ever-even thy orders not put-away, and thou me-to a-she-goat-of
pilā-tak-lē nahi diyā ke māi apan sangi-ke sang khusi
the-kid-even not gazeat that I my-own companions-of with merriment
kar'tēw. Par ye tār laikā jōn paturiyā-ke sang tār sab māl
night-make. But this thy son who hariots-with thy all fortune
hasut-lā khōy-ke bājhe-hai, jās'nē wō-har āis-hai, tāī's'ne tāi-har wō-kar
things losing is-sitting, as-even he came, so-even thou him
khātīr sundar jew'nār kare-has.' Wō-kar dadā-har kahis ke, 'tāi-har
for a fine feast host-made.' His father said that, 'thou
The language of the Bilaspur District is also pure Chhattisgarh as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folk-tale, of how the Fisherman's boy outwitted the Banker.

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

MEDIANTE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARI.

(DISTRICT BILASPUR.)

SPECIMEN I.

कोनी मन्के-के हुड़े बेटवा रहिन। उन-सा-के ही जी असा मोर बाँड़ा-माँ चर-पाछ तीन मो-का दे-दे। कह वो-हर चयन मालामता उन-का बाँट दिखिस। कह वह दिन नहीं तोते पास के ही जी असा मोर बाँड़ा चयन सब भन सकिया-के दूर देस-माँ निकर-गय। कह उहाँ चयन घन-का नाच-रंग-माँ उड़ा-दिखिस। कह जब जमा-ला फूंक-डारिस तव कह देस-माँ बड़ा दुःखाल परिस। कह बी-हर भूखन मरे-खागिस। तव कह चल-के कह देस-के कोने मंडल के इहाँ जाने-के रहिस। कह बी-हर बी-का खेत-माँ सुंखरा चराये वर पठाइस। कह जीन भूसा-का सुंखरा खाय-रहिन तीन-का खाय-के पेट भरे-के बी-कर सन भय-गय तबे-के बी-का कोने कुछ नहीं देत-रहिस। कह जब बी-कर वेंत चविस बी-हर-काहिस के भोर दमा-को अगस सकृती कुछ नहीं नीकर-हार। कह जब बी-कर बी-ला बी-का काहिस के दूर भरे-के वीर जात-है कह बी-का भूखन मरत-हीं। यह चल-के चयन दमा-से ज्याँ-के बी-ला काहिस-के दमा में भगवन-के बी तोर कसर करे-हों कह चयन में तोर बेटवा कहाये जोग नहीं रह्य। कह मी-का में चयन एक भूतिहार साँखी राख-ले। कह बी-हर चविस के चयन दमा-से बाइस। कह जब बी-कर दमा बी-का दुरिना-ले भावां दिखिस बी-का मधा बाइस कह दूर-के बी-का पोर-विलिस बी-बी-कर चूमा लिखिस। कह बेटवा बी-का काहिस दूर में भगवन-के बी तोर कसर बाँड-रायों बी तोर बेटवा कहाये जोग नहीं रह्य। पर दमा-हर चयन कमिया-सन-का काहिस वन-शुदर कपड़ा लावा कह बी-का परिवार बी-बी-कर हाँड़-माँ मुंदरी कह पाँव-माँ पनही परिवारा बी-का चयन खाई कह खसी मनाई। कह बी-कर भोर बी-का पोर जी दूसरा को गमाय-गय-रहिस बी-का पाय-खाक्ले। कह उन-मन खुसी मनाये लागिस।
विद्वानों के प्रविष्ट ये बाये हीत-हवे। छः बी-हर बी-का काविस तीर भाई नास-हवे छः तीर द्रढा बी-कर खातिर नेवता कौरम-हवे का-वर के बी-हर बी-का नंगत नंगत पाइस। चतुरा सुन-के बी विद्वाण-गाइस छी घर-माँ नहीं खायत-रहिस। ती बी-कर द्रढा बाहिर शाय-के बी-ला मनाइस। बी-हर भयन द्रढा-का जवाब दिहिस देख में छतंबा बहर-ले तीर मौकी बलाये-छः छी तीर कहे बाहिर कब-छू नहीं भयू। तथा-ले तँ बी-ला एक पत्ख चलाये नहीं दिये जी-माँ भयन संगी-मन संग मंजा करलो। छी जैसे वे तीर बैठवा बाइस जौन-हर तीर जिंदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसे ती बी-कर खातिर नेवता-हखारी करे। तब बी-हर बी-का काविस बावू तँ ती मर संग सव-दिस रहन-हस छी जौन-कुछा मोर हवे तीन तोरीच भय। वे उचित रहिस के हम-मन खुसी-मनाई छी चांद करी का-वर के वे तीर भाई नर-गाय-रहिस तीन पुन जी-उठिस छी गमाय-गव-रहिस तीन मिलिस।
[No. 45.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARIA.

(DISTRICT BILASPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kónô man’khe-ko duí beťwâ rahin. Un-mâ-lê chhoť-kâ-šar a-čertaın. man-of two sons were. Them-in-from the-younger
apan dadâ-lê kahis, ‘daâ, mâl-mattâ-ke jaun bîsâ mû bûtâ-mâ his-own father-to said, ‘father, property-ôf which share my share-into
parat-hôhî, taun mô-kâ dê-dê. Au wô-har apan mûl-mattâ un-kâ will-be-falling, that me-to give. And he his-own property them-to
bât dihis. Au bahût din nahi bite-pâis ke dividing gave. And many days not were-allowed-to-pass that
chhoť-kâ beťwâ apan sab dhan sakel-ke dûr dês-mû nikar-gay. the-younger son his-own all fortune collecting distant country-into went-away.
Au nàhâ apan dhan-kâ nêch râng-mû urâ-dihis. Au jab And there his-own fortune dance licentiousness-in squandered. And when
jâmûn-lâ phûk-dâris tab wô dês-mû bar dukâl paris; the-whole he-had-squandered then that country-in a-great famine fell;
uwô-har bhûkhan mûre lâgis. Tab wô chal-ke wô dês-ke and he from-hunger to-die began. Then he going that country-of
kônô mûndal-ke ihâ jâ-ke rahis. Au wô-har wô-kâ khet-mû a-čertaın well-to-do-man-of near going lived. And he him field-in
sùwarâ charâye-bar pâthôis. Au jaun bhûsâ-kâ sùwarâ khot-râhin suinie to-feed sent. And what c'haff suine used-to-eat
taun-kâ khûy-ke pêt bhare-ke wô-kar man bhay-gay. Tabô-le wô-lâ that-very eating stomach to-fill his mind became. Eeen-then him-to
kônô kuehhu nahi dê-râhis. Au jab wô-kar chôt chaghis anybody anything not used-to-give. And when his senses arose
wô-har kahis ke, ‘mûr dadâ-ke aisan kât-kô bhûtîhâr nankar hawaı he said that, ‘my father-ôf such how-many hired servants are
jin-kar mûr khâ-pî-ke bûch-jat-hawaı, au mây whom-ôf near having-eaten-(and)-drunk there-remains-over-and-above, and I
ihâ bhûkhan marat-hâu, mây chal-ke apan dadâ-mû râhâu here from-hunger dying-am. I having-gone my-own father-near will-go
au wô-lû kahihaü, ‘dâ, mây Bhagwán-ke au tér kasûr and him-to I-will-say, ‘father, I God-ôf and of-thee sin
kare-hañ, au ab maĩ tor beṭ'wa kahäye jög nahi rahañ. Au have-done, and now I thy son to-be-called worthy not remained. And mo-kä taĩ apan ek bhunthä-sahi rakh-ła.'" An wo-har chails me thou thy-own one hired-servant like keep.' And he started au apan dadä-mër äis. Au jab wo-kar dadä wo-lä durihä-lë and his-own father-near came. And — when his father him from-a-distance äwat dëkhäs wo-kä mayä äis. Au daur-ke wo-kä pōjar-lihis au coming saw him-to pity came. And running him embraced and wo-kar chümä lihis. Au beṭ'wa wo-kä kahis, 'dadä, maĩ Bhagwän-ke him-of kiss took. And — the-son him-to said, 'father, I God-of au tor kasur kar-därayä au tor beṭ'wa kahäye jög nahi and of-thee sin have-done and thy son to-be-called worthy not rahañ.' Par dadä-har apan kamiyä-man-kä kahis, 'bane sugghar remained.' But the-father his-own servants-to said, 'good beautiful kap-rä láwa au wo-kä pahiräwa. Au wo-kar hāth-më müdari au clothes bring and that-one-on put. And his hand-on ring and pāy-mä pan'hi pahiräwa. Au apan-khät au khusi-manäi; kā-bar ke feet-on shoes put. And let-us-eat and make-merry; because that ye mör beṭ'wa mar-gay-rahis au pher jï-úthiis; wo gamiy-gay-rahis, this my son dead-had-gone and again he-alive-arise; he lost-had-gone, wo-lä pāy-ghālayä.' Au un-man khusi manäye lágin. him I-have-found.' And they merriment to-make began.

At'kä-mä wo-kar laj'kä beṭ'wa jaun khōt-mä rahis, taun jab In-the-meantime his elder son who field-in was, he when ghar-ke laktä-mä pahūchis tō wo-har ničhä au bājä sunis. Wo-har house-of vicinity-in arrived then he dancing and music heard. He ēk naukar-kä bāšy-ke pūchhis, 'yē kāye hōt-hawai?' Au wo-har one servant having-called asked, 'this what is-being-done?' And he wo-kä kahis 'tör bhai āis-hawai, au tör dadä wo-kar khätir him-to said 'thy brother come-is, and thy father him-of for new'itä karis-hawai; kā-bar ke wo-har wo-kä naṅgat naṅgat páis.' feast has-done; because that he him well well found.'

At'kä sun-ke wo risśy-gaiss au ghar-mä nahiñ āwat-rahis; This-much having-heard he angry-went and house-into not coming-see; to wo-kar dadä bāhīr āy-ke wo-lä manäis. Wo-har apan dadä-kä then his father outside coming him appesed. He his-own father-to jawāb dūhis, 'dēkh maĩ atek bachhar-lë tör naṅk'rī bajiye-haun, an answer gave, 'see I so-many years-for thy service have-done, and tör kahi bāhīr kab-lū nahi bhayañ; tabā-lë taĩ mō-lä ēk thy saying out-of ever-even not I-became; even-then thou me-to one path-rū ghalāye nahiñ diye, jē-mi apan saṅgī-man saṅg kid even not gavest, by-which my-own companions with
mājā-kar'tyañ. Au jali'se nyē tōr bēj'wā āis jaun-har tōr
I-might-have-made-merry. And as-even this thy son came who thy
jind'gi-kā paturiyā-man-lā khsawā-dihis, tāîs'ne tāî wō-kā khātir new'tā
livelihood. karlots-to gave-to-eat, so-even thou him-of for a-feast
hakāri karē.' Tāh wō-har wō-kā kahis, 'bābū, tāî tō mār
invitation madest.' Then he him-to said, 'son, thou indeed of-me
sang sab din rahat-bas, au jaun-kuchhu mōr hawai taun tōrēch
with all days livest, and what-ever mine is that thine-Indeed
ay. Yē uchit rahis ke ham-man khusī-manāi au ānand kari;
is. This proper was that we may-make-merry and rejoicing may-do;
kā-har ke yē tōr bhāī mar-gay-rahis taun pun ji-uṭhīs; au
because that this thy brother dead-had-gone he again alive-arose; and
gamāy gay-rahis, taun mills.'
lost had-gone, he was-found.'
INDO-ARYAN FAMILY.  
EASTERN HINDI.  

CHATTINGGARI OR LARI.

(District Bilaspur.)

SPECIMEN II.

एक-उन गाँव-माँ की बैठन बी केंद्रित रहिस। ते-कर एक-उन लड़का रहिस। केंद्र-हर महाजन-के सूफिया लागत-रहिस। तब एक दिन साव सूफिया मांगे-वर बाइस। तब सियान-मन घर-माँ न मिल। लड़का घर राखत बैठे-रहय। साव-हर पूंछिस कसरे बाव तीर दई-दाला-मन कहाँ गये-हैं। धोतिश-माँ टूरा-हर बाहिस को मोर दई गये-हैं एक-को दूर करे-वर। बी ददा-हर काठा-माँ काठा छड़े-वर गये-हैं। तब साव-हर काठय में केह सौंदीयात-हस रे टूरा। तब टूरा काठय में तो ठोरी गोरियाली। धोतिक-माँ टूरा-ची ची साव-को लारई भय-गय। साव-हर बाहिस को तैं जैन बात-ला गोरियाली-हस तीन बात-ला उतरी तथा कर ठे। नहीं करवे तो ती-ला साहेब-को चारछरी-माँ ले-जाय। तब ती-ला सजा ही-जाय। टूरा-हर बाहिस मोर दई-ददा-मन जतका तीर सूफिया लागत-हैं तै-ला तैं छाँड़-ढ़े तब तैं धे-कर मेंद-ला वताहाँ। धोतिक-माँ साव-हर बाहिस को मेंद-ला नहीं वताहे तैं तो-ला वैदर करवा-देंही। तब टूरा-हर बाहिस ची महराज चह। साहेब-लांग चलौ। केंद्र-के टूरा ची साव टुनी मन साहेब-लांग गइन। साहेब-लांग साव-हर फिरवाद किरिक के महराज में चाज विहनिया केंद्र-के बर गयों। तब केंद्र ची केंद्रित घर-माँ नहीं रहिन। धे-कर लड़का रहिस। तब में धे-ला पूंछिस के कसरे बाव तीर दई-ददा-मन कहाँ गये-हैं। तब धे टूरा-हर काठय के मोर दई गये-हैं एक-को दूर करे-वर बी ददा गये-हैं काठा-माँ काठा छड़े-वर। तब धे-कर बी मोर लारई भय-गय। धे-कर मोर हार-जीत लगे-है। धे-कर नियान-ला कर-डें धे-हर जैसन गोरियाली-चवे। साहेब-हर टूरा-ची पूंछिस के कसरे टूरा धे-कर मेंद-ला बैठे। टूरा किसह ची महराज साव-हर सबी सूफिया-ला छाँड़ ढ़ेही ना महराज। धोतिक-माँ साहेब-हर साव-ला पूंछिस के धे-कर मेंद-ला टूरा-हर बताय-ढ़ेही तो सबी सूफिया-ला छाँड़ ढ़ेही-ना। साव किसह ची महराज। बी नहीं बताही ती सजा ही-जाही न महराज। साहेब किसह बैठा तुम मन चुपे-चाप ढ़ेह रह। साहेब टूरा-ला पूंछिस कसरे टूरा तैं केह सौंदी साव-ला गोरी
वाहे। दुरा कहिस में ऐसन गोठियाओं के साव पूर्णिस के कस-रे बाबू तोर दाईर-ददा कहाँ गये हैं। तब में कहाँ ओ मोर दाईर गये हैं एक के दुई वर पर बी ददा गये हैं काटा-माँ काटा रूंदे-वर। सुना महराज मोर दाईर गये है चना दूरे-वर। तब एक ढन-ढन दूर दार होत-है। वे-वर मिरद इया बचय महराज। दूसर वात ऐसन चर्चा के मोर ददा-हर भाटा-वारी-माँ काटा रूंदे-वर गये-कहिस। तब महराज भाटा माँ काटा होत-है। तब में कहाँ काटा-माँ काटा रूंदे गये-हैं। इया साव-हर बराई लिस मोर-लंग। साव-हर बोतक-माँ बड़बड़ावे खागिस। साहिब कहिस चुप रखे साव। तौं तो दार-गये। इया दुरा-हर जीत-गढ़स। दुरा-हर सिररीन वात-जा बलाइस-है। रुपया खा छाँड़ दे।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-than gāw-mā kēwāt au kewṭīn rahis. Tē-kar
One village-in a-fisheerman and a-fisheerwoman were. Them-of
one son was. The-fisheerman banker-of money owed.
Tab ēk din sāw rupiyā māge-bar āis. Tab siyān-man
Then one day the-banker money to-demand came. Then the-elders
ghar-mā na rahī̂y. Laīkā ghar rākhat baith-pe-rahay. Sāw-har pīchhis
house-in not were. The-boy house guarding seated-was. The-banker asked
‘kas-rē, bābū, tōr dāi-dādā-man kāhī gaye-hāi? ’ Wotek-mā
‘well, boy, thy mother-father-(plur.) where gone-are?’ Thereupon
father thorn-in thorn-fencing-for gone-is. Then the-banker said
turā-har kahis ke ‘mōr dāi gaye-hai ēk-ke dū kare-bar, au
the-boy said that ‘my mother gone-is one-of two making-for, and
dādā-har kātā-mā kājā rūdhe-bar gaye-hai.’ Tab sāw-har kathay
father thorn-in thorn-fencing-for gone-is. Then the-banker said
ke ‘kaise gothiyāt-has rē ūrā?’ Tab turā kathay, ‘māī tō
that ‘how are-you-talking, O. boy?’ Then the-boy said, ‘I surely
thaukā gothiyāt-ha.’ Otek-mā turā-ke au sāw-ke larî
true am-saying.’ Thereupon the-boy-of and the-banker-of quarrel
bhay-gay. Sāw-har kahis ke ‘tāji jau bāt-lā gothiyāye-has
became. The-banker said that ‘thou what words said-hast
taun bāt-lā sirōn-kar-dē. Nahī-karbē tō tō-lā sāheb-ke
those words true-make. If-thou-will-not-do-(so) then thee the-Sāthib-of
kačhāri-mā lā-jāhō. Tab tō-lā sajā-hō-jāhī. Turā-har kahis, ‘mōr
court-into I-shall-carry. Then thee-to punishment-will-be.’ The-boy said, ‘my
dāi-dādā-man jat-kā tōr rupiyā lágat-haí tō-lā tāi ohhār-dēbē, tab
mother-father how-much thy rupees one that thou will-give-up, then
maį ye-kar bhēd-lā bātāhāū.’ Otek-mā sāw-har kahis ke, ‘bhēd-lā
I this-of meaning will-tell.’ Thereupon the-banker said that, ‘the-meaning
nahī bātāhē, tā tō-lā kaid-kar-wā-dehāū.’ Tab turā-har kahis hau,
not thou-will-tell, then thee I-shall-get-imprisoned.’ Then the-boy said ‘yes,
mah'rāj, chal. Sāheb lāg chali. Kēwāt-ke tūrā au sāw dūnō. Sir, come. The-Sāhib near let-us-go. The-fisherman's son and the-banker both jhan sāheb lāg ga'n. Sāheb lāg saw-har phir-yād karis ke, persons the-Sāhib near went. The-Sāhib near the-banker complaint made that, 'Mah'rāj, mai āj bihānīyā kēwāt-ke ghar gayāu. Tab 'Sir, I to-day in-the-morning the-fisherman-of house-to went. Then kēwāt au kewtin ghar-mā nahī rahin. Wō-kar laikā rahis. The-fisherman and the-fishercwoman the-house-in not were. His son was. Tab mai wō-lā puchhōw ke, "kas-re bābū, tōr dād-dādā-man kāhā gaye Then I him asked that, "well boy, thy parents where gone ha'i?" Tab ye tūrā-har kathay ke, "mōr dāi gaye-hai ēk-ke dui kare-bar, are?" Then this boy says that, "my mother gone-is one-of two making-for, au dādā gaye hai kāt-mā kāti rūdhe-bar." Tab ye-kar au and father gone is thorns-in thorns fencing-for." Then this-one's and mōr lāri bhay-gay. Yē-kar mōr hār jīt lage-hai. Yē-kar my quarrel become. This-one's my defeat victory is-staked. This-of niyāw-lā kar-dē, yē-har jaisan gothiyāt-hawāi. Sāheb-har tūrā-le decision do, this-one as is-saying." The-Sāhib the-boy puchhis ke, "kas-re tūrā, yē-kar bhēd-lā bataibē?" Tūrā kahis, asked that, "well boy, this-of the-meaning will-you-tell?" The-boy said, hau, mah'rāj, saw-har sabō rupīyā-lā chhār-dēhī-nā, mah'rāj? yes, Sir, the-banker all money will-give-up (or) not, Sir? Wotek-mā sāheb-har sāw-lā puchhis ke, 'yē-kar bhēd-lā tūrā-har Thereupon the-Sāhib the-banker asked that, 'this-of meaning the-boy batāy-dēhī, tō sabō rupīyā-lā chhār-dēbē-nā? Sāw kahis, will-tell, then all the-rupees will-you-give-up?' The-banker said, 'hau, mah'rāj. Au nahī-batāhi tau sajā-hō-jāhi-na, mah'rāj?' 'yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?' Sāheb kahis 'achchā, tum-man chupe-chāp thārche rahā,' Sāheb The-officer said 'all-right, you silently standing remain.' The-Sāhib tūrā-lā puchhis, 'kas-re, tūrā, ta'ī kaise kaise saw-lā gothiyāyē? the-boy-to asked, 'well, boy, then how the-banker spoke?' Tūrā kahis, 'maī nisan gothiyayaū ke, saw puchhis ke, "kas-re, The-boy said, 'I in-this-way spoke that, the-banker asked that, "well, bābū, tōr dād-dādā-man kāhā gaye-hai?' Tab mai kahyāu boy, thy parents where gone are?' Then I said ke, "mōr dāi gaye-hai ēk-ke dui kare-bar, au dādā gaye-hai that, "my mother gone-is one-of two making-for, and the-father gone-is kāt-mā kāti rūdhe-bar." Sunā, mah'rāj, mōr dāi gaye-hai chanā thorns-in thorns fencing-for." Hear, Sir, my mother gone-is peace dare-bar. Tab ēk-than-ke dū dār hōt-hai. Yē-kar 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.'

'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." Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.' The Sâhib 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 Sâhib 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 Sâhib, '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 peas, 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 Sahib 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 Chhattisgarhi as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.
The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, pōthāṅ, I support, instead of pāsat-hāṅ. This contraction is carried to an extreme in rāthāṅ, he dwells, for rāhat-hāṅ.

[No. 47.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARIĀ. (STATE KAWARDHA.)

हस चपन दूः-के चार बेरा हज़। ची-माँ-ले मैं सब-मे बढ़े हैं। मौर दू भाई मिर संग-मा रहत-चा बौर एक भाई सड़ग-हाँ गाँव-मा रहे। सैं चपन दूः भाई-ला बराब-बूरी का के पोस्ती। ची-माँ-ले एक-चर डप्पा बाज़ार। मीर कोटवाली भुइयां मोर पास हवे। ते-हा जोत बी-के चपन पेट भरक। एसौँ मैं बोड़-कुन कोटे की काघ-हवे। पानी नहीं वरसें तौन पा-के चिरथा सुखा गइसौ। एसौँ मैं चपन दूः भाई-मां-ला सिती-सा लगाँग, काव-के मीर भुइयां पड़ती पड़ गइस-है। मीं बचाव्या नहीं जोत सकेंग बौर मीर पास बीज बला नहीं रहिः। कुल जब्ता मोर पास दू बैला हवे। एसौँ एक बैला सप्ता भिंजी तों विसाहूं। दू बैला-मा भुइयां बराब नहीं जोत सकेंग। मीर दाँड़े मोर दूसर भाई-के संग-मा सड़ग-हाँ रहत-चा कभी कभी मीर पास ता जाधी। फिर चपन गाँव चले जाधी। मीर गाँव-के बी-कर गाँव एक कोस पड़ैं।

TRANSLITERATION AND TRANSLATION.

Ham apan dadā-ke chār bēţā han. O-mā-lē maĩ sab-lē We our father-of four sons are. Them-in-from I all-tham
bārc haŭ. Mōr dū bāhāi mōr sang-mā rahat-hawai Āūr elder am. My two brothers me with live. And
ek bāhāi Mārzą-mā gāw-mā rathai. Maĩ apan dū one brother Mā्रwać village-in live. I my-own two
bāhā-lā bāni-būṭi kar-ke pōthāṅ. O-mā-ke ēk-har āṟpā brothers field-labour doing support. Those-in-of one drum
bajāthē. Mōr kot-wāli bhuiyā mōr pās hawai. Tē-lā jot plays-on. My kōtva tritur of land me with is. That ploughing
bō-ke apan pēṭ bharthan. Esō maĩ thōp-kun kōdō sowing our-own bellies we-fill. This-year I a-little kōdō

2 D
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 Marmaţ. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some kötwili 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 Marmaţ. 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 _kor_, the sign of the genitive. Thus, we have _gāy-kā_, the cow, instead of _gāy-ka_; _ā-khā_, instead of _ā-ka_, _it_; _okh-vē ghar-me_, in her house.

[No. 48.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

_Chattīsgarh_ or _Lari_.

(State Khairagarh.)

...
INDO-ARYAN FAMILY.  

EASTERN HINDÍ.  

(CHHATTISGARH OR LABIÁ.)  

(MEDITATE GROUP.)  

(State Khairagarh.)  

TRANSLITERATION AND TRANSLATION.  

Mái bai lá jahar-dásti náí lêw. Julphikár Husain-har Tiiyá-ke  
I the-ox by-force nook took. Julphikár Husain Tiiyá-of  
gáy-lá puch rupiá-yá puch ana-mé leis. Phér dúsar din gáy-lá  
cow five rupees five annas-in took. Again another day the-cow  
phere-bar kahis. Áür yēhú guāšw kahis ke, 'ek rupiá-yá-lá pher  
to-return he-said. And this also also said that, 'one rupee back  
debê tó gáy-khá lé-hat.' Phér Tiiyá-har èk rupiá-yá mór-sé  
thou-will-give then the-cow I-will-take.' Again Tiiyá-yé one rupee me-from  
mágis. Mái baiyá-man-ke ágū èk rupiá-yá Tiiyá-lá diyéw. Tiiyá-yé  
asked. I the shop-keepers-of in-presence one rupee Tiiyá-to gave. Tiiyá-yé  
kabul-rahis ke, 'pandara din-mé rupiá-yá dê-dehat. Kahu-nai diyéw, tô  
had-promised that, 'fifteen days-in rupees I-will-give. If I-did-not-give, then  
môr bailá gah-ná-hai. Ó-khá taí lái-leh,' Bailá nai läis.  
my ox is-mortgaged. That thou will-take.' The-ox not she-brought.  
Bailá-lá Tiiyá-yé apan ghar-mé rákhis. Julphikár-Husain-har Tiiyá-ke taraf-  
The-ox Tiiyá-yé her-own house-in kept. Julphikár-Husain Tiiyá-yé-of side-  
lé èk chiffhi likhi-diyé-rahis-hai jë-lá pës-kare-hat. Pandari din  
from one letter had-written which I-have-produced. Fifteen days  
hô-gay Tiiyá-yé rupiá-yé nai dëis. Áür bailá-lá môr ghar-mé Swat Gôr  
passed Tiiyá-yé rupees not gave. And the-ox my house-in Sêwat Gôr  
âur Majh-yé sir-dár-ke sâmhi sâulp-dëis. Bailá sit rupiá-yé-ke  
and Majh-yé head-man-of presence-in she-made-over. The-ox seven rupees-of  
rahis-hay. Jab bailá mô-lá sâulp-dëis, tô mâi ô-lá bâdh-liyë.  
voa. When the-ox me-to she-made-over, then it it binding-look.  
Tiiyá môr ágû rupiá-yé lé-ke nai às. Kot-wál rupiá-yé lé-ke  
Tiiyá-yé me before the-rupee taking not came. The-kôtwál the-rupee taking  
husain ghalaw rupiá-yé lé-ke mór pás kahrâ nai às. Aür na mô-lá  
Husain also rupees taking me near ever-even not came. And not me-to  
rupiá-yá dëis. Tiiyá-yé-har jab bailá-lá gah-ná-rákhis, tô bailá okhré  
the-rupee gave. Tiiyá-yé when the-ox mortgaged, then the-ox her.
I did not carry off the bullock by force. Zu'-l-fiqār Ḥusain bought a cow from Tijīyā 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 Tijīyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zu'-l-fiqār Ḥusain 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 Tijīyā 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 Gōd and Majhālā 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 Kotwal came to my house with it, but I was not then at home, so he went back without paying me. Zu'-l-fiqār never came to me with the money, or gave it to me. When Tijīyā 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 Tāhsīlār, in a case about liquor.
KHALṬĀHĪ.

Chhattīsgarhī 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 Chhattīsgarhī. It is locally known as Khaṭāhī, more correctly spelt 'Khalṭāhī,' or the language of Khalḍī, 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 ḍ and sometimes ṣ. This is probably merely a case of uncertain orthography. Its oblique form appears once as ṭ. The postposition of the locative is sometimes mā (as in Baghēlī) and sometimes mē. The characteristic consonant of the present participle is th not š. Thus, we find khatē, they used to eat, which is not contracted from khat-ḥē, as we might expect from the frequency with which this very contraction occurs in Chhattīsgarhī. It rather corresponds to the Hindīstānī khatē. Another example is the Present Definite karṭhē-ḥē, I am doing. A true instance of the contraction above referred to is ruṭhas, for rahat-has, thou art. Isolated peculiar forms are kare-hōnōgā, I have done, and ruḥē for ruḥīs, he was.
[No. 49.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI (KHALTIHI) DIACRCT.

(DISTRICT BAGHAT.)

कोजि मनहि-के दू भन बेटा रहिस। बी-सा-ले कोटे बेटा-हर ददा-सि काहिस
बहा ददा जीन ईसार धन है बी-सा-ले मोर बाटा-ला दे। तब बी-हर चपन धन-ला
बाट द्रेकस। गजब दिन नहीं भड़स के नाने बेटा-हर सबो-ला धर-के धान राज
बल दीदस बीर बी-राह-से जाय-के चपन धन दिनाल-पुना-से मीठ दारिस। जब
सवो सिराय-गवे तब बी राज-में दुकाल पड़िस बी बो गरोव हौ-गिस। बी बी-
श-के हे राज-के एक-के गर-में दहन लगिस। तीन-हर बोलिस चपन खित-में सूरा
चराय-बर मिलिस। बी बी-हर कोजा मुसा-से जोन-ला सुधर खायि चपन खान
लगिस बी बीनोर-हर कुछ नहीं दे। तब बी-शा सुरता भाइस बी बी-हर
काहिस मीर ददा-के गर-में कतको बनिहार मुखियार-वा क्रान्त-बर गजब
मिलियि बी-के मूढ़-से मरत-है। में-उठ-के चपन ददा-के पास जाहू बी बी-कर-से
बाहू के ददा में-हर संसार सर-ले खानाबाबा बी तीय चागू चींनाली के-हौ-ठीमा
मक हे तीर बेटा कहे-के लाक नहीं है। मोला चपन बनिहार मुखियार-से मोर
लो-ला एक भन दाखिल समझ-ली। तब बी-हर उठ-कर चपन ददा-के पास चले-
लगिस। तब-ले बी-हर दुर-देख रहे तब बी-कर ददा-हर देख-कर महा कारिस बउर
उठ-कर बी-हर गर-ला डोटार-लेविस बउर चूमा-लेविस। बेटा-हर ददा-वा
काहिस कि ददा में-हर दुनिया-को बाहिर तीर धारु पाप तने-हैं। बी तीय ददा
कहे-के लाक नहीं है। तब ददा-हर एक भन नीवरन-सि काकिस के सव-ले
बड़ा कपड़ा हर-के बी-शा पहिया-दे बी बी-कर हाय-से सुदरी बी गोड-में
पनही पिनिया-दे बी हम खानी पीवी मजा करवी। का-हर बी मोर बेटा-बर मीर-
के मरे दाखिल निकल-गदे-रहिसे तीन-हर आज जौहिस बी गव-गवे-रहिसे
तीन-हर मिलिस। तब बी-सा मन मजा-करे लगि।

बी-कर बड़े बेटा-हर खित-में रहिस। बी जब बी-हर धर-के तीय पोह-
चिस तब बाजा बी माझ-ला सुनिस। बी बी-हर चपन नीवर-मन-ले एक भन-वा
चपन तीय बजाय-के पृक्षि ते वा है। बी-हर बी-बर-से काहिस तीय माई घावेय.
<table>
<thead>
<tr>
<th>Eastern Hindi</th>
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<tbody>
<tr>
<td>तू तैयार दरहर चढ़ा हुआ खाये-पर बनाये-है का-पर के वो-ला फक्ता मोटा नाजाना थाइस। तब दी-हर रिस कारिस दी भोतर डाहर खाये-पर बन नहीं कारिस। तब धी-हर दरहर बाहिर थाइस धी वो-ला समाये लागिस। । धी-हर दरहर नबाव देढ़स कि मैं-हर चतुर बरस-ले तोर शाय पाँव कार्धि-हैं धी कमी तौर बुदान-खा। नहीं ठारेव धी तै-हर मो-ला कव-हूं एक मेंड़ा नहीं दये के में चपन संगीत-भन संग मजा करतें। तोन तौर यह बंटा किसबिनो-के संग तौर धन-ला खाइस है। जैसे भाषा स्तैस तै-हर वो-कर खातिर चढ़ा खाये-पर बनाइस। दरहर धी-हर संग बहिर्स चरे बेटा तै-हर मोर संग-में क्षेत्रो रख। जोन मोर है तोन सव तौर है। तोन खातिर मजा करना धी खुसी करना ठवका रहिस का-पर कि ये तौर भाई मरे-रहिस तौन-हर जोब्रस-है। गजाय गवे-रहिस-है तोन-हर मिलिस-है।</td>
</tr>
</tbody>
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INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARIÁ (KHALTAHI) DIALECT.  

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Köné man'khé-ke dū jhan bèta rahis. Wò-mā-lè chhôte
A-certain man-of two persons sons were. Them-in-from the-younger
bèta-har dādā sè kahis, 'agā dādā, jin hamār dhan hai
son the-father-to said, 'O father, what our property is
ò-mā-lè mōr bāṭā-lā dē.' Tab ō-har apan dhan-lā bāt
that-in-from my share give.' Then he his-own property dividing
dēs. Gaqjān din nāhī bhais ke nāhīe bèta-har sābā-lā dhar-ke
gave. Many days not became that the-younger son all taking
ān rāj chal-daís. Aur ō thōr-mē jāy-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
chhināl-panā-mē mōt-dāris. Jab sābō sūrya-gaye tab ō rāj-mē
licentiousness-in wiped-out. When all was-spent then that country-in
dukāl pāris au wò garib hō-gaís. Au wō jā-ke wē rāj-ke
dukāl pāris au wò garib hō-gaís. 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-bar bōlis apan khet-mē sūrā
one-of house-in to-live began. That (man) spoke his-own field-in swine
charāy-bar bhējis. Aur wò-har kōṛha-bhusā-sē jōn-lā suār khāthē
to-feed sent-him. And he grass-chaff-with which swine used-to-eat
apan khān lagis; au kōnō-har kuchhu nāhī dēwē. Tab wū-lā
himself to-eat began; and any-body anything not used-to-give. Then him-to
sūtā uś aur wō-har kahis, 'mōr dādā-ke ghar-mē kat'kō
senses came and he said, 'my father-of the-house-in how-many
banihār bhutiya-rā-lā khāy-bar gaqjab mil'thē aur maī bhākk-sē
field-labourers hired-servants-to to-eat much is-given and I from-hunger
marat-hač. Maī uth-ke apan dādā-ke nās jāhē au wō-kar-sē khāthē
am-dying. I arising my own father-o more will-go and him-to will-say
ke, "dādā, maī-har samsār bhar-lē kharāb kām wō tōr āgū
that, "father, I the-world against bad deed and of-thee before
chādāi kare-hōvōgā; ki jē-mā maī tōr bèta kahe-ke laik nāhī
civil-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
Eastern Hindī.

dākhiil samajh-lē,' Tab wō-har uth-kār apan dādā-ke pās chāl
entered consider,' Then he araising his-own father-of near to-walk
lagis. Tab-lē o-har ēr-hēch rāhe tab o-kar dādā-har dēkh-kar mayā
began. Then he distant-even was then his father seeing-him pity
karis aūr daur-kar o-kar gar-lā potār-lēis aūr chūmā leis. Bētā-bar
did and running his neck embraced and kisses took. The-son
dadā-lā kahis ki, 'dādā, maī-har duniyā-ke bāhir tōr
the-father-to said that, 'father, I the-world-of against of-thē
āgū pāp kīya-hāū, au tōr bētā kahāye-ke lēik nāīyō.' Tab
before sin have-done, and thy son to-be-called worthy not-am.' Then
dadā-har ēk jhan nok'ran-sē kahis ke, 'sab-lē achnā
the-father one individual servants-from said that, 'all-than good
kap'rā hō-ke wō-lā pahinā-dē, au wō-kar hāth-mē
clothes having-taken-out him-to putting-on-give, and his hand-on
mūd'rī au gōr-mē pān'hi pahinā-dē. Au ham kāhō-pibō
a-ring and foot-on shoes putting-give. And we shall-eat-drink
maja karbō; kā-bar yē mōr bētā-har mōr-lē mare dākhiil
(and)-rejoicing make; because this my son me-for dead like
nikal-gaye-rahis, tōn-har āj jihās; au gawā gaye-rahisē
had-gone-away, he to-day came-to-life; and lost had-gone,
tōn-har milis.' Tab wō-man majā kare lagin,
tōr is-found.' Then they rejoicing to-make began.
ō-kar bārē bētā-har khet-mē rahis. Au jab wō-har ghar-ke tīr
His elder son the-field-in was. And when he the-house-of near
pol'chīs tab bājā au nāchā-lā sunis. Au wō-har apan
arrived then music and dancing he-heard. And he his-own
nokar-man-lē ēk jhan-lā apan tīr bālāy-ke pūchhis, 'yē kā hai?
servants-from one individual himself near calling asked, 'this what is?'
ō-har wō-kar-sē kahis, 'tōr bhāi āye-hai, au tōr dādā-har achnā bhāt
He him-to said, 'thy brother is-come, and thy father good rice
khaye-har banāy-hai; kā-bar-ke wō-lā achnā mōtā-tajā pāis.' Tab
to-eat has-prepared; because him well healthy he-found.' Then
wō-har ris kariis au bhitar dāhar jaye-bar man nahī kariis. Tab
he anger did and inside direction going-for mind not made. Then
ō-kar dādā-har bāhir āis au wō-lā manāye lagis. O-har dādā-lā
his father outside came and him to-appease began. He the-father-to
jawāb deśa ki, 'maī-har atek barsā-lē tōr hāth pāw karthā-hō:
answer gave that, 'I so-many years-for thy hand feel am-doing:
au kabūt tōr jūbān-lā nahī tārēw. Au tāi-har mō-lā kab'hus
and ever-even thy words not I-disobeysed. And thou me ever-even
ēk bheērā nahī dayē, ke maī apan sangi-man-sang majā
one ram not gavest, that I my-own companions-with rejoicing
kar-tew. Tön tör yah bètā kis'hinō-ke saṅg tör dhān-lā
might-have-made. So thy this son harlots-of with thy fortune
khāis-hai, jāis'ne āis, tāis'ne tai-har wō-kār khāitīr aehhā
eaten-up-has, as-even he-has-come, so-even thou him for good
khāye-bar banāis.' Dadā-har ō-kār-saṅg kahis, 'āre bètā, tai-har
food-to-eat host-prepared.' The-father him-to said, 'O son, thou
mōr saṅg-mē hamēsā rathas. Jōn mōr hai, tôn sab tōr hai. Tōn
me with always livest. What mine is, that all thine is. That
khāitīr mājā kār'nā au khusī kār'nā thaw'kā rahas, kā-bar-ki
for rejoicing to-make and happiness to-make proper was, because
yē tōr bhāi mare-rahas, tōn-har jiis-hai; gāwāy gaye-rahas-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
tōn-har millis-hai.' he has-been-found.'
SURGUJIÄ.

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 Bhopuri spoken in Chota Nagpur, and known as Nagpuria. In the States of Korea, Sarguja, 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 Nagpuria. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korea and Sarguja 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 Nagpuria, and it is called Surgujia. This name may therefore be adopted for the dialect. The word means the language of Sarguja 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 Surgujia 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 Nagpuria.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuria, to pronounce a final or unaccented short i in the preceding syllable. There are many examples of this. It will suffice to quote main’se, for mainse, a man; bāṭi, for bāṭī, having divided; kāsid, for kādi, having run, and even kair, for kare, in kair-āhāu, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhi, as in rākhhē, they place, and this is carried to extreme in the word kathē, for kahat-hē, he says.

II. NOUNS.—Instead of kā, we have kē for the sign of the dative-accusative, as in ḍē, to him. The sign of the genitive is sometimes the Nagpuria kar, instead of ke, as in main’se-kar, of a man; muluk-kar, of the country.

The nasal is often omitted in the locative postposition mā, so that we have mā. We also find the Bhopuri locative in ē, which is used indifferently as an instrumental, or as a locative, as in bhūkē, by hunger; gharē, in the house; pīṭhē, on the back.

III. PRONOUNS.— We’ is hāmē-man, with a long ā in the first syllable. So also, the word for ‘own’ is ḍōpan, 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 Nagpuria, with a lengthening of the initial ā, as in āhāu, I am; āhē, he is; āhāi, they are. The finite verb is usually conjugated as in standard Chhattisgarhi, but there are isolated Nagpuria forms as kar-lō, I did; hōe-lē, for hōe-lā, it becomes; and karek-lāgin, they began to make.
भनी सेडलस-बार डू-गोट बेटा दिखन। छोट बेटा-हर भापन दाग-हर-ला बाहिस कि ए द्राज माँज-जाल-मन-ला जी मोर बाँठा होबी से मो-ला दे। वैशं बो मो-मन मधे भापन जिना-ला वाँटा दिखिस। देर दिन नहीं भै-रहिस जिक छोट बेटा-हर सगरो-ला दुरायस चार देर दुरिहा मुलुक-इन चले-गिस। चार तिरहा संगरो चन-बुझी-ला वुचा-मा वीव बारिस। चार जब सगरो-ला फिराय- लुजिस ची मुलुक-मा बड़ा पवाज दोइस चार बो-के तुह दोइस वानिस। चार बी गुडस चार बी मुलुक-कर भनी मधनसे संग जोराय भड़स चार बी बी-ला बेटा चराय-ले डूंडे मेंबिस। चार बी बी बुसा-ला बेटा खात-रहिस ते-ला फांसी ती बुसोसे भापन में-ला बारिस। सुदा बी-की कोनो-हर बी-ला निन्ह दिखिस। चार बी-के जब सुरता भड़स तब बाहिस मोर दाग-ठन एलेक धंगरा झाँस चार ते-मन माण्ड-ले-हों पूरे पावत-बाँह चार मैं भूखे मरत-बाहों। मैं उठके चार दाग-ठन जाँहू चार बी-ला कह्हूँ ए द्राज मैं भमगवान-वर चार तोरोच-ठन कदूँ तिर-बाही। चार चार मैं तीर बेटा ही ए निव गहँ-कर जीग नहीं तो कामिया मधे भनैक निव मो-ही-ला राख। चार बी उठिस चार दाग-ठन बाहिस। मय बो देब-लागि रहिस तैसनेच द्राज-हर बी-ला देखिस चार बी-ला मया लाखिस। चार बी कुड़ड़ गुडस चार बी-कर एटू-ला पोटारिस चार बी-ला चुमिस। चार बेटा-हर बी-ला कसिस ए द्राज मैं भमगवान-वर चार तोरोच-ठन कदूँ तिर-बाही। चार चार मैं तीर बेटा ही। इसन कहेक-कर लाफिक नहीं। मगर द्राज-हर भापन धंगरा-मन-ला कहिस तिमार-के बेस लुमा- ला बाना चार ए-ला मिन्हावा चार चार इ-कर-मा सुंदरी मिन्हावा चार गोड़ उ-कर-मा जुता चार जमे चमाज-मन खात्हूँ चार खसी कहूँ। बाहि कि ए मोर बेटा मरे-रहिस ते प्रेर जी-बाहे भैने-रहिस ते मिलिस चार बो-मन खसी करेन लाखिस।
लेखन बो-कर बड़े बेटा-हर डाँड़े रहिस। चार ची बाबू-कारिस चार
बर-जदो पहुँचस कि बाजा-नाग-ला सुनिस। चार ची धौंगरा मध्य एक भन-ला
बलाईस चार पूँछिस ए का होत-बाहि। तब ची बो-ला कहिस तोर भाई
चारस-चाहै। चार तोर टाज ची-ला वेस-वेस पाईस बोहिच खातिर भोज
डेंड्रस-चाहै। चार ची-हर जैमाईस चार घरे निखु दुबुत-रहिस ते-माहा वाप-
हर ची-कर वहिर-चाइस चार ची-ला मनावेक लागिस। चार ची चापन
वाप-ला काँट-सुनाईस देख-सा एतेक बड़ा मैं तोर नोकरी करलो चार तोर
हुसूम-ला कहड़ो नहीं जटाज-हों मुटा तै मो-ला कहड़ो मोठेक कीरी छोटा-हों
नहीं डेंड्र-हस फक मैं सीर इबराइ-मन-सें खुसी कारतो। मगर तोर ए बेटा-हर
चाबी कारिस जै तोर जिना-ला कसकरी मन-ला खियाथ सिराइस ते-कर लागिन
तै भोज डेंड्र-स। चार ची बी-ला काहिस ए बेटा तै सबेच दिन मीर संगी रह-
वस चार के कुछ मोर चाहै से तोरेंच चाहै। हसी-मन-ला बाहुबे कारत रहिस
फक खुसी कारतै चार खुस होते ए-खातिर फक ए तोर भाई मरे-रहिस तै फोर
जी-बाहै। चार भूल रहिस तै मिलिस-चाहै।
[No. 50.]

**INDO-ARYAN FAMILY.**

**EASTERN HINDI.**

**CHATTISGARH OR LARIA (SURGUIJ) DIALECT.**

(State Jashpur.)

**SAMPLE I.**

**TRANSLITERATION AND TRANSLATION.**

(Babu Manmatha Nath Chatterji, 1898.)

Jhané man’sé-kar du-got bétá rahin. Chhot bétá-har

A certain man with two sons were. The younger son

arı pan bap-har-lá kahís ki, ‘é dán, mál-jal-man-lá jé

his-own father-to said that, ‘O father, the-property-of what

mór bájá hóthé sá mól-lá dán.’ Tekhan ó o-man madhé

my share becomes that me-to give.’ Then he them among

arı pan jiná-lá bájít dihis. Dher dín nahi bhai-rahis ki

his-own living having-divided gave. Many days not been-had that

chhot bétá-har sagró-lá thuráis ár dher duríha

the-younger son everything collected and a-very distant

muluk-dan chalo-gâis. Ar thíhá sagró dhan-kurí-já

country-toward went-away. And there the-entire wealth-property

luchâ-má khoý-dâris. Ar jab sagró-lá siráy-chukís ó muluk-má

debaukhyry-in he-lout. And when everything he-squandered that country-in

bará akál hóis, ár ó-ke dükh hösk lagiis. Ar

a-great famine occurred, and him-to distress to-be began. And

ó gâis ár ó muluk-kar jhané main’sé sang

he went and that country-of a-certain man with

jóriy bhaís, ár ó bájá ghetá charáek-lé dâré

joined became, and he him swine feeding-for in-the-field

bhéjís. Ar ó jú busá-lá ghetá khat-rahin. té-lá

sent. And he what chaff the-swine used-to-eat that

páthís tá khust-se ár pan pé-lá bhartís. Mudá

(if) he had got then happiness-with his-own belly he would have filled. But

óst hó kóná-har ó-lá niech díhin. Ár ó-ke jab surítá

that-also anyone that not gave. And him-to when senses

bhaís tab kahís, ‘mór dán-than éték dhuág-rá áhái ár

became then he-said, ‘my father-near so-many servants are. and
मरात-आहूँ। मै उहरहुँ अर दाँ-थान जाहूँ, अर ०-ला
"कहैँ, "े कु, मै भाग्वान-गहर अर तौर-थान
I-saw-say, "O father, I in-God's-house and of-there-also-near
कसुर कैर-आहूँ, अर अब मै तौर बैठा हाँ ए नियर
offence done-have, and now I थथ son I-am this like
काख-कर झू नकहाँ। तो कमिया मधे जहाँक नियर
saying-अर fit am-not. Therefore servants among one-person like
मो-ला राखँ।" अर ० उत्स्न्य अर दाँ-हर-थान अंस।
me-also keep." And he arose and the-father-near came.
मगर ० धीर-ताने रहिस तैसन-थान दू-िर-हार ओ-ला देखिस, अर ो-ला
But he very-distant was then-even the-father him saw, and him-to
माया लागिस, अर ो कुढ़ गास, अर ो-कार धेत्त-ला पोतारि,
compassion occurred. And he hasten-run went, and his neck embraced
अर ो-ला चुमिस, अर बैठा-िर ो-ला काहिस, 'े कु, मै भाग्वान-गहर
close, and him kissed. And the-son him-to said, 'O father, 1 (in)-God's-house
अर तौर-थान कसुर कैर-आहूँ, अर अब मै तौर बैठा हाँ इसान
अर दे-िर-थान नियर अर अब मै तौर बैठा हाँ इसान
अर दे-िर-थान नियर अर अब मै तौर बैठा हाँ इसान
and of-there-also-near offence done-have, and now I थथ son अथ
काख-कर लाख नकहाँ।' मगर बाप-िर अपन धाग्व-रान-मल-िर
saying-अर fit am-not. But the-father his-own servants-to
काहिस, 'निमर-के बेस लगू-ला लानूँ, अर ो-ला पिद्हावा; अर ो-ला
said, 'having-selected good garment bring-से, and this-person-to put-on;
हाथ-ि-िर नू नू पिद्हावा; अर गौन-िर-िर जुता; अर
close, अर दे-िर-थान नियर अर अब मै तौर बैठा हाँ इसान
हंद-िह इ-िर-िर आर-िर-िर आरह-िर-िर आरह-िर-िर
close, and him kissed. And the-son him-to said, 'O father, 1 (in)-God's-house
लागू, हैम-िर कह्न अर कङ्गेय करहूँ। काहे की मौर
come, we will-eat and merriment will-make. Why that this my
िदा-िर-िर धुली-िर-िर ते मिली; भुली-िर-िर, ते मिली।' अर
bēthā mare-rāhis, te phēnd jī-āhē; bhūle-rāhis, te mīlī।' Ar
son dead-was, he again alive-is; lost-was, he was-found। And
शो-िर कारेक लागिस
they merriment to-make began.

Tekhan ो-िर बारे बैठा-िर गरे राहिस। अर ो अबो-िर-िर,
Then his elder son in-the-field was. And he coming-did,
अर गहर-िह भाइचिस, की बैजा-िर ला सुनिस, अर ो धागृँरा
and the-house-near arrived, that music-dancing he-heard. And he servaun
मधी अक जहाँ-िर बलाईस, अर पुछिस, 'े का होत-ाहे?'
madhi āk jahn-lā balāis, ār pūchhis, 'ē kā hōt-āhē? Tab
among one person called, and asked, 'what have happening-is?' Then
ो ओ-िर-िर िहिस, 'िर भाउँ नीं-िहे, अर तौर दाँ ओ-िर-िर भेसे-िर
to him-to said, 'thy brother come-is, and thy father him safe-and-sound
पाईस, ओ-िर-िर कुतिर भोज दे-िहे,' अर ो-िर जीगास, अर
got, that-indeed for dinner has-given। And he was-angry, and
gharë nischh d'hukat-rahis. Tē-māhā bap-har ō-kar bahirē āis,
in-the-house not entering-was. There-on the-father him-of outside came,
ār ō-lā manāwek lāgis. Ār ō āpan bāp-lā kahi sunāis,
and him to-entreat began. And he his-own father-to having-said caused-to-hear,
'dēkhā, ētek bachhar maï tōr nok'rī kar'ū, ār tōr hukum-lā
'lo, these-many years I thy service did, and thy order
ka'i-hō nahi usthā-haū; mudā tāĩ mō-lā kāt-hō gōtēk
ever-even not disobeyed-have; but thou me-to ever-even a-single
evhērī-chhauḥ-hō nahi dē-has, ki maï mōr iār-man-sāi khusi
gōat-young-one-even not given-host, that I my friends-with happiness
karta'ū. Magar tōr ē bētā-har ābō-karis, jē tōr jinā-lā
might-have-made. But thy this son coming-did, who thy living
kas'bū-man-lā khīyāy sirāis, tē-kar lāgin tāĩ bhōj dē-has.'
karlotā having-fed squandered, him-of for-the-sake thou a-dinner given-host.'
Ār ō ō-lā kahis, 'ē bētā, tāĩ sab-ēch din mōr sāngē rah'thas,
And he him-to said, 'O son, thou all-even days my with remainest,
ār jē-kuchh mōr āhai, sē tōr-ēch āhai. Hāme-man-lā chāh'be
and what-ever mine is, that thine-even is. Us-to propriety
karat-rahis ki khusi kartē, ār khus hōtē,
dōing-it-was that happiness we-should-have-made, and happy we-should-have-become,
e khātīr ki ē tōr bhāi māre-rahis, tē phēr ji-āhai; ār bhul-
this for that this thy brother dead-was, he again alive-is; and lost-
rahis, tē milis-āhai;
was, he found-is.'
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

CHHATTISGARHI OR LARIA (SURGUJIA) DIALECT.  

(State Jashpur.)

Specimen II.  

(Babu Manmatha Nath Chatterji, 1898.)

मोठेक्स सहर रहिस। तिहाँँ रज्जा रहिन। पहाइँ वाच रहिस। मबनसे- 
ला धरत-रहिस चार खात-रहिस। रज्जा काहिन चुला मारी। तव गइन दाँका 
बारे-बर। लागिन तो बन-ला चाँकिए। मारे डॉक डॉक बजा गजा कर मारे 
ठोळान नो रहिस। बाच चलिस पराय। डगरे बनिया खात रहिस। ते-ला काहिस 
क्रि ए माड़ मो-ला वचाच। बनिया काहिस का निययर वचाहूं। वचवा काहिस 
टाट-ई मो-ला साज चार बर। बनिया डराउँस चार तिसने क्रि। वचवा-ला 
साज खेलिस बरहा थिए बाहिस चार चलिस। जब जाते जाते दुर्भिष क्रड़ 
सब वचवा क्रि बनिया-ला। ए बनिया ए बनिया मो-ला निकालाच। बनिया 
निकालिस तो। तव वचवा क्रि चव तो-ला घरहूं। चा-बर घरवे भाकरुं में ती तो-ला 
बचायँ। वचवा कहे निक्य मानीं घरवेष करहूं। बनिया काहिस चल वंच-ठन। 
वचवा काहिस कहूँ भाँचे चल। तहाँ ज-मान पीपर-तरो गइन काहिन ए पीपर देखिया 
भेकी-प्रो-प्रे बांधी देखी। पीपर काहिन हार्दी त्रि। का निययर होंखे। काहिन क्रि में तो 
रख जात चुपे रहिन्हें। बाँधी। एक घरी वैठें। तहाँ मो-ले छाय रखवें। चार जाखे। 
तव वचवा काहिस का रे बनिया चव तो-ला खांच क्रि तोर बरहा-ला खाँच। बनिया 
काहिस चल गौर वराक्ष बरहे ते निसाप करही। कहूँ होंखे ते मो-ला खाबे। तहाँ 
गइन गौर ठन। खपकन-मारिएं। वुंडिया गया खुपक रहिस। ते-ला बनिया काहिस 
ए गौर माता भेकी-प्रे चरह बढ़ी होंखे। गया काहिस का कहूँ होंखे जुन। में 
दूध डॉक-रहेन जवान रहेन ते-वाली मुखम दोर चरह-रहिस। चार वुड़ला घरे 
टुकात रहिस। देखत ताकत रहिस। बच वुड़ला भे गइन मो-ला नहीं पूके। भराईं। 
वचवा काहिस का रे बनिया कहँ तो-ला खाँच क्रि तोर बरहा-ला खाँच।
[No. 51.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LAKHÍ (SURUGHI) DIALECT.

STATE JASHPUR)

SPECIMEN II.

(Babu Mammatha Nath Chatterji, 1898.)

Götek sahar rahas. Tihük raja rahin. Paharé bágh
A-certain city was. There a-king was. In-a-mountain a-tiger
rahas. Main'se-lá dharat-rahis, är khát-rahis. Rajá kahin, 'chahá,
was. May he-used-to-catch, and used-to-eat. The-king said, 'come,
mári.' Tab gain háká kare-bar. Lágín to bau-lá
let-us-kill. Then they-went a-drive making-for. Commenced they the-forest
háke. Máré chol-dhák bajá-gajá-kar máré, thékán ní rahís. Bágh
to-drive. With drums etc. music etc. of with, limit not was. The-tiger
chalis paray. Dag'rá baniyá jat-rahis. Té-la
went having-fled. On-the-way a-travelling-merchant going-was. Him-to
kahis ki, 'é bháti, mó-lá báchão.' Baniyá kahis, 'ká niyar
he-said that, 'O brother, me save.' The-merchant said, 'what like
bacháhü?' Bagh'wá kahis, 'tát-hé mó-lá sáj, är chal,
shall-I-save?' The-tiger said, 'in-the-sack me enclose, and go-on.'
Baniyá dáraís, är tis'né karis. Bagh'wá-lá sáj-léhis,
The-merchant feared, and so-even did. The-tiger having-shut-up-he-took,
bar'dá pithe ládis, är chalis. Jab játé-jat durhá
the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance
gain, tab bagh'wá kathé baniyá-lá, 'é baniyá, é baniyá,
they-went, thou the-tiger says the-merchant-to, 'O merchant, O merchant,
mó-lá nik'híao.' Baniyá nikális to. Tab bagh'wá
me take-out.' The-merchant took-(him)-out accordingly. Then the-tiger
kathé, 'ab to-lá dhar'hí.' 'Ká-bar dhar'hé, bháí? Mái
says, 'now thee I-will-seize.' 'What-for will-thou-seize, brother? I
tó to-lá bácháyé.' Bagh'wá kahis, 'nicheh máno; dhar'hé-ch
indeed thee saved.' The-tiger says, 'not do-I-need; seizing-certainly
kar'hí.' Baniyá kahis, 'chal pachh-thau.' Bagh'wá kahis,
I-will-do.' The-merchant said, 'come an-arbitrator-near.' The-tiger said,
'káhá jábé? Chal.' Tabháné 'n-man pípar-tári gain.
'where will-you-go? Come.' Then they a-pipal-tree-under went.
Kahin, 'ō pīpar dēotā, nēki-ō-mē hadī hōthē?'

They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen?'

Pīpar kahin, hōthē ki. 'Kā-niyar hōthē?'

Kahin, 'I happened verily. What-like does-it-happen?'

Ki, 'maī to rākh jāt. Chupē rah-thē.'

Ek that, 'I indeed tree (by)-cotā (am). Silent I-remain. (People)-come. One
gharī bāth-thē. Tahānē mō-kē chhōp rākh-thē, ār
twenty-minutes they-sit. Then me having-chopped they-leave-me, and
jāthē.'

Tab bāghāwā kahis, kā-śē, baniyā. Ab tō-lā khāw, ki
go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or
thor bar-dā-lā khāw?'

Baniyā kahis, 'chāl, gau barāmhan hawā. Tē nīsāph kar-hi. Kahhi hōlē, tāī mō-lā khābē.'

Tahānē is. She justice will-do. She-will-say if, thou me will-eat.' Then
gain gau-thān. Khaṭkan-māhā burihiyā gay khapak-rāhīs. Tē-lā
they-went the-cow-near. The-mire-in an-aged cow stuck-нās. Her-to
baniyā kahis, 'ō gau matā, nēki-ō karat badi höye-l?'
the-merchant said, 'O cow mother, good-even doing (does) evil happen?'

Gay kahis, kā kahō? Höye-l jun. Mai ādād
The-cow said, 'what may-I-say? It-does-happen verily. I milk
dēt-rahen, jawān rahe, tē-ghānī muār mōr charat-rāhis,
used-to-give, young I-was, then the-master of-me used-to-feed (me)
bēr-būtā gharē dhukat-rāhis, dēkhat-tākat-rāhis.

At-sunset in-the-house used-to-house (me), watching-looking-at-(me)-nās. Now
burihiyā bhāi-gān, mō-lā nahi pūchhe. Mar-ṭhō.' Bagi'tāwā
aged I-have-become, me-for not he-enquiries. I-am-dying.'

The-tiger
kahis, 'kā-śē baniyā, kah, tō-lā khāw, ki tor bar-dā-lā
said, 'well, merchant, say, thee shall-I-eat, or thy
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 jackal. 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 KORWĀ.

When an aboriginal tribe in Chota Nagpur or the Chhatisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sadri or Sadri. The Korwās are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Falamau, 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 ū as in āūnē, 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.
[No. 52.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARI (SARDI KORWA DIALECT.)

(State Jashpur.)

SPECIMEN I.

(Babu Mathura Nath Chatterji, 1898.)

गोटेज श्रद्धनकर दूरी-गोट सीषा रहिन। सीट सीषा-हर बुझा-हर-की काहिस ए भावा सर भगवान डाँगर-ग्रवे जे भावा से-कर बाँटा मी-की है। तो धीर दिन पास सीट कीसियों टेक जवार लंका मुखक-हे गद्द्स भार धान-पान-सर-की सात-सिचिर रस-भड़ार डारिस। तो सर-की सिराजस ते-जे पासे जी मुखि-हे जवार मुख हीड़स तो भी-की सतपटी लागिस। तो भी जाब-बार-बेहेम बोहे रास्ता कर गोटेज श्रद्धन सरी सैसा-होड़स। तो भी पी-की सुखरी सराणक डाँड-बाट पटायस। भावा सोकर-मन जे-की सुखरी खात-रहिन भीदों खाय खोजे-रास्ता तो नी भेंटिस। तो भी सरी पारिस भार जाहे लागिस सोर बुझा-बार ऐतेक धाँड़ा भार भी सीषा मोन-की चरयारभ-हैं-जे जाकित मिलधि भार में ए-उन खायाक बेंगर सर्वथा। में उठ-कीहेन बुझा-उन जाहू भार भी-की गोठिशारू ए भावा भायान-उन भार तीर-उन में गुणहा कार्यों से भाव भाव-नियार तीर सीषा कहावे। मी-की मोन-की धाँड़ा राख। ते-जे भी उठ-बार-बेहेम भायान बुझा-उन चाय-चाय्स भार जवार ताजे रास्ता किभी बुझा भी-बार खायिस भार भी-की मया लागिस भार धाँड़ा गद्दि ते-जे टेंट-की सीराजस भार चुमा लिहिस। ते-जे सींध्या-हर बुझा-से काहिस ए भावा भायान-उन भार तीर-उन में गुणहा कार्यों भाव भाव-नियार तीर सीषा कहावे। ते-जे बुझा धाँड़ा-मन-की काहिस बेस लुगा बहिरावाले भार ए-की विंध्यावाण भार हाँच-से गोटेज मुन-दरी डेववाण भार गोडा-मन-से पत्ती भार जेंगे से सब जोनो खायियों पिथरवि भार खेबावे। मीर सीषा सिराज रास्ता जे जी उठिस टैंड्राय रास्ता जे भेंटा। ते-जे मी-मन रीम-रंग करेंज लागिस।

से-पहरा बुझा गोटिशयों शीर्षे रास्ता। ते-जे भी घर-उन भायास भार मान्दर बाजार रास्ता खेबान राहिन से सुनिस। ते-जे एक मन धाँड़ा-की डेववास भार काँही सीराज करत-रहिन से-की पुछिस। तो भी-हर भी-की काहिस तीर
सोठकार वाहसे। से वेसें-वेस चाहिः ते-कर लागिन बुड़ा तोर खिरान पिला नां करिः। त-ले धो-हर-की रोस लागिस। चाह बुड़ा-हर बसीरे चाहिः चाह बो-की हस-सोरी बिनी करिः। त-ले धो-हर बुड़ा चाहन-की वाहिः ने-ना एते मुक। बुड़ा से में तोर-ठन कामायो चाह बुड़ा तोर बात-की टांबर नखों तेंद-ले तैं मो-की गोटेक पठान ही नहीं देंत-चाहिः कि में चाहन वृषार गोंड-से खान-पिला करो। चाह ए सीरो तोर की तोर थान-पान-गांड़र-की थान-तान-में हेंड़ बाय सिराहम से चाओ-करिः कि तैं धो-कर लागिन खान पिला बार-से। चाह धी धो-की वाहिः एं बट्टा तैं सब-दिन मोर संगी चाहिः चाह मोर की कोरी की कोरी चाह तैं तोर चाह। सगरो कीं कीं चाहत रहिः कि खेलतैं चाह रोम करतें ए लागिन कि भाई होर सिरा रहिः ते पें वाहिः वेंड़ा रहिः ते पवाईस।
INDO-ARYAN FAMILY. 

EASTERN HINDI.

CHHATTISGARHI OR LARIÀ (Sadrí Kowá Dialect).

(Mediate Group)

(State Jashpur)

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Gošek ab'din-kar du-got sauí rahiñ. Sôt, sauí-har burhã-har-kë
One man-of two sons were. The-younger son the-father-to
kahis 'e abà, sab dhàn-pàn dâgar-garu jë alë së-kar bhôta mô-kë
said 'O father, all paddy-etc. cattle-cows (i.e., wealth) what is that-of share me-to
dë. Të thôr din ësîn sôt gosiyà dhër jabar lukà muluk-hë
give. Then a-few days after the-younger one very great distant country-to
gais ërù dhàn-pàn-sab-kë sàn-sittir rann-bhann kair-dãris. Të sab-kë
went and wealth-all scattered destroyed made. Then all
siràs ta-lê-pâsë o muluk-hë jabar bhûkõ boïs, tò o-kë saêt-pàï
he-spent then-after that country-in great famine occurred, then him-to distress
lágis. Tô o jày-kar-kehên obè rûj-kar gošek ab'din-sangë
occurred. Then he going that-very kingdom-of one man-with
mësà-boïs. Tô o o-kë suk'ri saràek dàd-bût pathôis. Êru
joined-became. Then he him suîne feeding-for field-toward sent. And
sokor-man jë-kë suk'ri khêt-rahiñ obô khày khônô-rahis, tò ni
the-husk the which the suîne were-eating that also to-eat he-was-seeking, but not
bhëtis. Tô o sôt-pàris ërù kahe lágis, 'môr burhã-kar ëtëk
he-got. Then he came-to-sense and to-say began, 'my father-of so-many
dhâgar ëhãi ërù sob-kûnô-kë aghûk-hô-lë jasti mil'thë,
hired-servants are and all-any-one-of-them-to satiety-even-than more is-given,
ëru maï ë-ñham khûc begar mar'thô. Maï uût-këhen burhã-than
and I (in)-this-place food without am-dying. I having-arisen the-father-near
jâhã, ërù o-kë gothâlhë, 'e abà, Bhngwàn-thân ërù tör-than maï gun'hë
will-go, and him-to will-say, "O father, God-near and thee-near I sin
karljë. Së ãh kë-niyar tör sauå kahâbô? Mô-kë dhûgâr
did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
râk'h." Ta-lë o uût-këhen ëpàn burhã-than ëe-lágis ëru
keep." Afterwards he having-arisen his-own father-near to-come-began and
jabar tânë rahis kì burhã o-kar lakis, ëru o-kë mayà
long distance he-won that the-father him-of saw, and him compassion

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lāgis, āru dhāy gaśis. Ta-lē dhētu-kē potāris, āru took-possession-of, and having-run he-went. Then the-neck he-embraced, and chumā lihis. Tale sōre-har burhā-sē kahis, ē ābā, Bhagwañ-than āru kisses took. Then the-son the-father-to said, 'O father, God-near and tōr-o-than maś gunhā karlē, āb kā-niyar tōr saunā kahābō?' the-also-near I sin did, now how thy son am-I-to-be-called?'
Ta-lē burhā dhāgar-man-kē kahis, 'bēs lugā bahirāwāh āru ē-kē Then the-father the-servants-to said, 'good cloth take-out and this-person-to piðhiāwāh; āru hāth-mē gotēk mundhī dewāh, āru gōr-man-mē panhi; āru put-on; and hánd-on one ring give, and feet-on shoes; and légē sab-kōnō khabō piabō, āru khefbō. Mōr saunā sirāy come let-us-all-everyone eat (and) drink, and sport. My son dead rahis, tē ji uhiśa; hēryā rahis, tē bhēṭāis.' Ta-lē o-man rīh-rang vais, he alive roes; lost was, he is-found.' Then they merriment karuk làgin.
to-make began.

Sē-pahrū bare gotiśā khête rahis. Ta-lē o ghar-than āis āru At-that-time the-elder one in-field was. Then he home-near came and mādar bājat-rahis āru khelat-rahin sē sumis. Ta-lē ēk jhan drum was-sounding and they-sporting-wore that he-heard. Then one person dhāgar-kē hākās āru kāhi kāhi karat-rahin sē-kē pūchhīs. To servant he-called and what what they-doing-were him asked. Then o-har o-kē kahis, 'tōr sof'kē āis'ne. Sē bēsē-bēs āis, Tē-kar lagin he him-to said, 'thy younger is-come. He safe-sound is-come. That for burhā tōr khiśā piān karis. Ta-lē o-har-kē ris lágis, father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of āru burhā-har bahirē āis āru o-kē hāth-jōri binti karis. and the-father outside came and him-to hand-clasping entertainies did. Ta-lē o-har burhā āpan-kē kahis, 'Nē-mā! etek bachhar-sē maś Then he father his-own-to said, 'look-here! so-many years-since I tōr-than kamāthō āru kañ-hō tōr bāt-kē tār nakho. of-the-near am-serving and ever-even thy words set aside I-have-not.
Ta-lē tāi mó-kē gotēk pāhbrū-hō nahi deśāhās ki maś āpan Then-even thou me-to one kid-even not given-hast that I my-own tār-gōi-kē khān piān kāрtō. Āru ē friends-companions-with giving-to-eat giving-to-drink might-have-done. And this saunā tōr jē tōr dhān-pān-gurū-gāgar-kē ān-tān-mē hēruñey sīrāis, son thy who thy wealth in-this-(and)-that scattering has-succeeded, ē ābō-karis ki tāi o-kar-lēgin khān-piān kare-hās.' Āru he coming-made that thou him-for giving-to-eat-and-drink hast-done.' And o o-kē kahis, 'ē beśā, tāi sab-din morō saṅgē āhas, āru mōr he him-to said, 'O son, thou all-days my company-in art, and mine
jé-kōno-jé-kōno āhē sē tōrē āhē. Sagrō-kōnō-kē chāhat-rahis ki whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that khet'én āru rījh kar'ten, ē-lāgin ki bhai we-should-have-danced and merriment we-should-have-made this-for that brother tōr sirāy rahis, tē phēr bōchis; bērāy-rahis, tē pāwāis.' thy dead was, he again is-saved; lost-he-was, he is-found.'
[No. 53.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (SABRI KORWA DIALECT).

(State Jashpur.)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव होरा। बुशा-हर तो मझूर-सिरखिस। नाँव रहिस देव-साए। जात
कोरा। डोंगे रहोन। बीमड़ा-भे घर बाहे। जनम-बी तो बाप-माए जानहाँ।
कोरी-एक वसर तो भीड़स-होइ। खेतो वारी कर-चे जोसी।

तीन दिन होइसने भाग मोर खेते जाग-रहिस। नाँव रहिस मूळ-साए।
भत्ता हाँच साप साविस। में देखें। खर-ला माटोंर रहिस। गोड़रास सना
भो-ला तो साप साविस। में बहें करम तो फाटिस ना। भझें दुबुयों चंगरो-
कर संध-में साव-रहिस। वडू जात-रहिस। साप-बी तो नी मेंते।
तहें घरे बापन। गुमी-सती बापन। नी वाहिस। सुगा-सुरा साव-रहिस।
विदाह होत-होत मझूर गइस। ते याने गाँव दरोया-ना सुनान।
सिप्पू बाइस देखिस कहिस कि मुर्टा-ला गाड़ा-तोपा-करा। गड़रे भे तो
जानों मझराज।
INDO-ARYAN FAMILY.

EASTERN HINDÍ.

CHHATTISGARHI OR LARIÁ (SADRÍ KORWÁ DIALECT).

(State Jashpur.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mór náw Hirā. Buā-har tō maīr-sirāis. Náw
My name (is) Hirā. The-father indeed is-dead-and-gone. His-name
rahas Déo-shāh. The-caste Korwā. In-a-village I-live. In-Bimrā house is.
Nann-kē tō būp-māe jānīh. Kōrī ek basar tō
Birth to-be-sure the-father-mother will-know. Score a years probably
have-been. Agriculture gardening doing I-am-living.
Ten din hōis-nē bhai mōr khētē jāī-rahis. Nāw rahis
Three days have-been brother my field-to gone-had. The-name was
Goh'rās 'ē-nā! mōlā tō sūp sābis.' Māī kāliē 'kāram
He-cried-ont, 'O! me indeed a-snake has-bitten.' I said, 'luck
tō phāthis-nā.' Ėhē duiyō āgārī-kar sandhi-mē sābe-rahis. Lahū
to-be-sure split-then. These-very two fingers-of joint-in it-bitten-had. Blood
jāī-rahis. Sūp-kē tō mī bhēten Tahnē gharō āen.
Charms-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.
Bhān hōt-hōt maīr gāis. Ta-lē thānā gaēn
Morning becoming-becoming dead he-went. Than (to)police-station I-went
Darōgā-lā sunēn. Śiśā āis dékhis. Kāhis kī,
the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,
'mur'dā-lā gārū-tōpā-karā.' Batarēnē tō jānēn mahrāj.
'dead-body burning-do.' This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

My name is Hirā. My father is dead. His name was Déo 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. 179 and ff. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the Report of the Ethnological Committee of the Jubbulpore 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 Sōnpār 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 Chhattīsgharh 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 Chhattīsgharh country, such as the Binjhwārs, Binjhiās, and Nāhārs. 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, Bhumis, 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 Bajías and allied tribes over the chief districts where found.

<table>
<thead>
<tr>
<th>Tribal Name</th>
<th>Damoh</th>
<th>Jabalpur</th>
<th>Mandla</th>
<th>Satna</th>
<th>Baragarh</th>
<th>Ratpur</th>
<th>Bijapur</th>
<th>Sehore</th>
<th>Chhatarpur (Pond.)</th>
<th>Oraon Brahmins</th>
<th>Provincial Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bharotia</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td><strong>Bajias Proper</strong></td>
<td>9</td>
<td>3,354</td>
<td>...</td>
<td>1,713</td>
<td>561</td>
<td>670</td>
<td>...</td>
<td>8,327</td>
<td>7,428</td>
<td>3,601</td>
<td></td>
</tr>
<tr>
<td><strong>Bilhwa</strong></td>
<td>166</td>
<td>3,280</td>
<td>659</td>
<td>3,449</td>
<td>108</td>
<td>74</td>
<td>...</td>
<td>7,688</td>
<td>3,347</td>
<td>2,037</td>
<td></td>
</tr>
<tr>
<td><strong>Mandla</strong></td>
<td>660</td>
<td>2,880</td>
<td>7</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>8,442*</td>
<td>6,085</td>
<td>3,601</td>
<td></td>
</tr>
<tr>
<td><strong>Nurcia or Nahar</strong></td>
<td>16</td>
<td>1,880</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1,35</td>
<td>2,037</td>
<td>6,085</td>
<td></td>
</tr>
<tr>
<td><strong>Tribe not given</strong></td>
<td>1,059</td>
<td>5,885</td>
<td>256</td>
<td>264</td>
<td>125</td>
<td>276</td>
<td>...</td>
<td>8,442*</td>
<td>6,085</td>
<td>3,601</td>
<td></td>
</tr>
<tr>
<td><strong>Bhumi of Mandla, Balaghat and Hills north of Chhatarpur.</strong></td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>6,085</td>
</tr>
</tbody>
</table>

**Total Bajías** | 9 | 2,525 | 17,25 | 872 | 7,313 | 741 | 3,309 | 2,113 | 36,011 |

**Tribes allied to Bajías.**

- **Bilhwa.**
  - Of Eastern Chhatarpur and Oriya country.
  - Total: 8,820 | 10,220 | 45,258 | 12 | 24,670 | 89,180

- **Bilhwa.**
  - Ditto: 214 | ... | ... | ... |

- **Nahar.**
  - Ditto: 171 | 88 | 27 | 442 | 256 | 994

**Bhumi of Damoh, Jabalpur, etc.**

- Total: 742 | 11,289 | ... | ... | ... | ... | 12,977†

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*Includes 4 Bajías from other districts.
†Includes 11 Bhumiás from other districts.
'The Baigás so called have been returned from Jubbulpore, from Mandla, Scori and Balaghat on the Satpuras, 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 Baigás of the Central Provinces, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigás 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 Baiga 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 negrito type of features 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-sack 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 Baiga is the modern model of a hill aborigine. He scorns all tillage but the daga clearing on the mountain-side, pitching his nest habitation of bamboo wicker-work, like an eagle's eyrie, on some cliff-top or ledge of rock far above the valleys, penetrated by pathways; and skis out the forests of the earth by an unceasing 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. Thus secluded in the wilderness, the Mandla Baiga is by no means extremely shy, and will pincingly go on cutting his daga while a train of strangers is passing him, when a wild Gond or Korku 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 Baigás in Mandla have three main divisions, which again are sub-divided into several gôts. They are the Binjhwar, the Munđias and the Bharotias. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Munđias of Mandla with any of the tribes found in Balaghat. In the latter the place of the Munđias is taken by the Narotias or Nâhars. The Binjhwaris are the highest subdivision; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baiga settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhwaris 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 Binjhwaris gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Mandla Binjhwaris are nearly all—93 per cent.—shown as animistic by religion. The Binjhwaris are particular as to their food and drink, refusing to eat with the other tribes of Baigás and with outsiders. The Munđias are known by the head being shaved all but one lock; the Binjhwaris, on the other hand, wear their hair long. In Balaghat both the Bharotias and Narotias cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotias are wildest of all the tribes in the Balaghat District.'

As will be seen later on, Baigás speak a jargon based on Chhattisgarhi, which no doubt differs in its purity as we go from place to place. Hence, while over 36,000 Baigás 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 ‘Baigāli.’ Under this name were included other dialects as well, as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigāli proper</td>
<td>2,616</td>
</tr>
<tr>
<td>Bighwāri</td>
<td>4,447</td>
</tr>
<tr>
<td>Bhumāli</td>
<td>44</td>
</tr>
<tr>
<td>Bhanjā</td>
<td>387</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,974</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandia</td>
<td>1,580</td>
</tr>
<tr>
<td>Hooghlywāli</td>
<td>6</td>
</tr>
<tr>
<td>Bālaghāti</td>
<td>944</td>
</tr>
<tr>
<td>Raipur</td>
<td>3,782</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>310</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1,097</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,974</strong></td>
</tr>
</tbody>
</table>

Feudatory States—

<table>
<thead>
<tr>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kawardha</td>
<td>108</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>35</td>
</tr>
<tr>
<td>Patna</td>
<td>132</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>375</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Balaghāti</th>
<th>Raipur</th>
<th>Bilaspur</th>
<th>Sambalpur</th>
<th>Kawardha</th>
<th>Bālaghāti</th>
<th>Raipur</th>
<th>Sarangarh</th>
<th>Patna</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigāli 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>100</td>
<td><strong>7,100</strong></td>
</tr>
<tr>
<td>Bighwāri</td>
<td>...</td>
<td>8,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td>150</td>
<td><strong>2,962</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,000</td>
<td>6,800</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td>150</td>
<td><strong>16,762</strong></td>
</tr>
</tbody>
</table>

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

As explained above, Baigani, as a recognised dialect, is returned as spoken by some 7,100 people in Bagalhat, Raipur, Bilaspur, Sambalpur, and the State of Kawartha. It is a corrupt form of Chhattisgarhi, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gondi, and on the other Bundeli. From Gondi it borrows a portion of its vocabulary, and, from Bundeli, the most noticeable idiom which is borrowed is the occasional use of the Agent case with 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 Gondi in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in nā or n. Baigani has borrowed this nā or n and adds it indifferently to all persons of any verb. Similarly many cases of Gondi nouns end in a termination containing the letter n, and these Baigani seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gondi genitive termination nā. The result is that the language of a Baiga is full of the syllable nā, repeated over and over again as a kind of 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 wah-nā pūchhē, he asked; wo-nē kahis, he said; mai-nā nakhō darāw, I did not fear; babā-nā rādhāwag-nā, the father cooked.

The following sentence is instructive as showing how the termination nā is added to nouns, hamār bājak-ke yohā-nā bahut-ō khātā-nā wo-kar-le jādā-nā bunihiyā-ke lānē churthē-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, marthā-nā, I am dying; hau-nā, I am; fāthē-nā, he goes.

Future tense, fāhō-nā, I will go; kāhō-nā, I will say.

Past tense, hai-nā, they were; lā-gain-nā, he took away, and many others.

Other forms,—Imperative, kar-lē-nā, make. Conjugative Participle, lān-kar-nā, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigani. 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 Bagalhat.
नट्टा बी भुजा-भी दंडरे भव्य है-ना। बी-से से नाम हवा वाप-को कहिस, ये बावा धन-मातींग्रे बाढ़ है तो है-ना। तब बीह बी-ला चप्प धन वार-पार। 
बहुत दिन नदी होइस ते हटका भव्य सव-ना सबके-कर भु-गइस-ना तूर। फिर वहा बाप्प मुँहाई-से चप्प धन-ला विगाड़ ददस। सफा धन-ला चप्प-कर भी ददस तब वो भे-मा भड़ चकाल पड़े-ने-ना भजर वो बिलकुल गरीब ही गये-ना। भजर बी बीह ददस में बाज-कर एक अन-उन रहन। 
कसी-की बोला ते बाप्प खेत-ला सुधरा चरावे-की पोईःचा-दे-ना। भजर बी भुस-ला सूरज़ खाय-ना बाप्प पेट भरन-ला विगिस-ना। भजर बी-ला बोली नसकी देंद-ना। तब बी-ला सुरता चदस-ना भजर बी फिर कहे हसरार बाप-के 
छड़ा-ना बुती क्रान्त-ला बो-कर-ले बाढ़ा-ना बनहैया-के लांमे चुरंगे-ना भजर 
भूसण भरण-ना। कहा-की दरव-ले से बावा कहाँ जाई-ना। फिर बी-ला बस्ना 
बावा मे-ना भगवान-ला नसकी दरवाँ भजर तुमारा भालू पाप करो-ना। तै तीर 
छड़ा कहोंते-ला नहीं है-ना भोज-ला तीर बनिहार-मा एक बार-कर-ना। बी 
तब उठ-कर बावा कहाँ जाये-ना। पर वो बहुत दूर रहे बी-ला देश-कर बाबावा- 
ता भाना जानी-की-ना भजर ददस-कर भड़ा ददस-कर बी-ला भूसा 
लहिस-ना। बी बी-ला कहिस बावा भै-ना भगवान-ला नसकी दरवाँ भजर 
तुमारा भालू पाप करो-ना। भजर फिर मै तीर बेटा कहोंते-की नहीं हो-ना। 
फिर बाप्प नीकर-ला बावा कहिस बच्चा फरिया लान-कर-ना बी-ला पेहरा-दे 
भजर बी-कर देही संदी भजर गौड़ा-मा पनी पेहरा-दे। भजर हम खायो 
भजर बच्चा रहेये। जे हवा भार-रहे तो जी-गये भूलाये-गये-रहे फिर 
सिल गये । तब बच्चा रहन लागिस-ना।

बी-कर बड़े हवा खेत-मा रहे-ना। भजर बीह घर नजीका-ना पोहिविस 
फेर बाजा भजर नाजीका-कर भाजार सुनिस-ना। भजर बह-नी बाप्प चांकर- 
कर एक-ला बाप्प-से तुलाय-कर पूरे दे तो है । बी-ने बी-ला कहिस तीर 
भाई भारे-है भजर तीर बावा-ना बच्चा रोटी रघवाय-ना बाहे-के बी-ला बच्चा
फिर वो रिसाय गड़स चाजर भीतर नाख्को बैठन-पावेना। काहिनी
कर बो-कर बाप भागन-मा निकर-कर बो-ला भुर्यावै। वोह बापन बाप-कर
कहन जाने-है देखो मैं इतजा साख सेवा करयूँ चौर फिर तोर बात नाखी
टाँछ प्रजर तै-मे भी-ला गाड़र-केंडो नाखी के डेनिसहै मै मोर जोगरिया-के
संग बना बारतेन-ना। फिर तो छवा किसिन-के संघ तोर भन-ला खाय-
डाइस जो नाइस तो तै-भी हो-कर लाखे प्रज्ञा खावे-ला दे-दी। है-कर बाप-ना
है-ला काहिसहै द्वा सव दीन-हा हास प्रजर जो मोर है तौन सव
ही तोर चाव। फिर प्रज्ञा-कर प्रजर खुंखी रह-कर ठीक रहेना-है। चौर है
तोर भाई मर-गये-रहेना फिर जी-गये मुलाये गये-रहें फिर मिल-गये।
[No. 54.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARIÁ (BAIGANÍ BROKEN) DIALECT. (DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Naí-ná 5 dāukā-ké déi chhawá hai-ná. Wō-mē-sé nán chhawá Certain a man-of two bōns were. Them-in-from the-younger son
bāp-ké kāhīs, 'yē bābā, dhan-ná mó̄r bātā hai tō dai-dē,' the-father-to said, 'O father, the-property-in my share is that give.'
Tab oh wō-lā āpan dhan bāt-dāre. Bahut dīn nai hōis tē Then he him-to his-own property divided. Many days not became that
chhawā sab-lā sakāl-kar le-gais-ná dūr. Pāgh wāhā āpan the-younger son all collecting took-away far. Then there his-own
luchā-sé āpan dhan-lā bigār-dāis. Saphā dhan-lā āpan-kar debaughery-by his-own property he-vastod. All property himself-of
khō-dāis, tab wō dēs-mā bāre akāl pāre-hai-ná. Aūr wō he-squandered, then that country-in great famine fell. And he
bil'kul gariib hō-gaye-ná. Aūr wō woh dēs-mē jāy-kar ēk-jhan-thān totally poor became. And he that country-in having-gone one-person-near
rahan. Kasejī bolā tāi āpan khēt-lā suarā charāwē-kē lived. He (?) told (?) him (?) his-own fields-to swine feeding-for
pōltōhā-daye-nā, aūr wō bhūs-lā sūr khāye-nā āpan pē̄ bhanān-lā sent-him, and those husks swine ate his-own stomach filling-to
Aūr wō phir kahe, 'hamār bāp-kē yahā-ná bahutō khāūn-ná wō-kar-lē And he then said, 'my father-of near much-also food that-of-than
jādā-ná' banahiyā-kē lānē chur̥thē-nā, aūr būkhan marthā-nā. jādā-ná banahiyā-kē lānē chur̥thē-nā, aūr būkhan marthā-nā.
more field-labourers-of is-cooked, and from-hunger I-am-dying.
Yahā-lē uṭh-kē mai bābā kahā jāhō-nā. Phir wō-lā kahā-nā, Here-from arising I (my) father near will-go. Then him-to I-will-say,
"bābā, mai-ná Bhagwān-lā nakhā ūrānā aūr tumār ūgū pē̄ pār karō-nā, "father, I God not feared and thee before sin did.
I thy son to-be-called not-fit-am. Mē thy field-labourers-among ek kar-le-nā.'" Wō tab uṭh-kar bābā kahā jāthē-nā. Par wō one make.'" He then having-arisen father near goe. But he
bahut dūr rāhē wō-lā dēk-kar bābā-lā māyā lānō-hai-nā. Aūr dāt-kar very far was him seeing he-father pity brought. And running
Wō-kar baře chhawā khēt-mā rahe-nā. Aūr woh ghar najik-nā pōh-chis, his elder son field-in was. And he house near-to arrived, phēr bājā aūr nāch'ni-kar awāj sunis-nā. Aūr wah-nē āpan then music and dance-of sound he-heard. And he his-own chākkar-kar ēk-lā āpan-se bulāy-kar pūchhe, 'yō kā hai?' Wo-nē servant-out-of one him-near calling asked, 'this what is?' He wō-lā kahis, 'tōr bāhā āye-hai. Aūr tōr bābā-mā aechhā rōti him-to said, 'thy brother come-is. And thy father good food rādhāwāy-nā, kāhe-ke wō-lā aechhā mil-gaye.' Phir wō risāy gais has-got-cooked, because-that him well he-found.' Then he angry went aūr bhitar nāh'kō baīthan-pāwe-nā. Kāhin-kar wō-kar bāp āgan-mā and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in nikar-kar wō-lā bhuryābāi, Woh āpan bāp-kar kahan lage-hai, coming-out him to-appease (began) (?) He his-own father-to-say began, 'dēkho, mai itak sāl sēwā kar'ṭhū, aur phir tōr bāt nāh'kō 'see, I so-many years service am-doing, and again thy words not ūn' aūr tai-nē mō-lā gārār-chēṛī nāh'kō lai-dēnīs, mai mōr disobeyed and thou me-for a-kid not did-purchase, (that) I my joh'riyā-ke sang majā-karten-nā. Phir tō chhawā kis'bin-ke saṅg tōr friends-with might-make-merry. Then thy son harlots-of with thy dhan-lā khay-dāris, jō ās to tai-nē hō-kar lāye aechhā khābe-la fortune devoted, when he-came then thou him-of for good food dē-di.' Hai-kar bāp-nā hai-lā kahis-hai, 'chhawā, sab din-hā hās; gave.' His father him-to said, 'son, all days thou-art (?)? aūr jō mōr hai, taun sah-hau tōr āy. Phir aechhā-kar aūr and what mine is, that all-even thine is. But happiness-of and
The above specimen illustrates the corrupt Chhattisgarhī used by the Baigās of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhī. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhī with great or less admixture of foreign elements.
BINJHWÄRĪ 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, Bilaspur, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Oriyā Feudatories. Both tribes speak a corrupt form of Chhattisgarh, but while the corruption of Baigāni is due to the influence of Gōndī and the various forms of speech allied to Western Hindi, that of Binjhwāri is due to the influence of Oriyā. Binjhwāri as a recognised dialect is returned from the following districts and States:—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>3,000</td>
</tr>
<tr>
<td>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>2,662</strong></td>
</tr>
</tbody>
</table>

Binjhwārs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhuṣṭī 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 Oriyā. The Raigarh specimen is more nearly pure Chhattisgarh, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Oriyā 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 Oriyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter *e* is often substituted for *i*. Thus, we have *rahes* instead of *rahis*, *dehis* instead of *dihis*, he gave. *He went* is sometimes written *jāyas*, sometimes *jaśis*, sometimes *jaśis*, sometimes *jēśis*, and sometimes *jēśis*. The word for *‘is’* is *āhā*, as in Sadri Korwā. The word *apan* is used to mean *‘we,’* including the person addressed, as is the idiom in Gujarātī. This use of the word is evidently borrowed from the neighbouring Munṣā and Dravidian languages.
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI (BINHWARI BROKEN) DIACLECT. (STATE SARANGARH.)

SPECIMEN I.

गुटे बॉक्स-के टूट-टा पौँछा रहेस। जै चौ-कर सुरु बेठा तार कुछा-के
काहिस बुझा धन-तुगागीर वाला जो मोर हिखा-के चाहे मो-के हैं। जै वह धन-
तुगागीर ताहानर-में भाग-कर-डेस। चौर घोड़े दिन जानस पाले कोठे बेठा
जमा डूपटा संक्लिष और टूर-डेस पला-जेस चौर वही-ठन चरला-सरला-
में चौ-कर माल-के खराब-पिकादस। चौर जैवे गोहा-हर सब खरच-पिकादस वहों
ठने नौजाट दुकाल परसेच चौर वहो तंब होइ-जादस। चौर वह जादस
चौर बॉक्स-के गुटे भज-वूके-की बोदेस। चौर वह चौ-के चौ-कर गेंते
वहां चराचजिया-की बेगिस। चौर वह जीन तसू वह स्थान-रहिस वही तसू-के
चौ-कर फेट खुसी-यो भरवोस। जर चौ-के कोने नहीं टेस। चौर जैवे वह
चौ-कर-ची बाजास वह काहिस मोर बुझा-के कैत-टा जामिया खाबा-पुर्ती
और बजाबे-पुर्ती पोठा पात-है। चौर मुड इनामा भूले भरत-हूं। मुड उसी
चौर मोर बुझा-के पास-कीना जादीं चौर चौ-के वहीं बुझा मुड महाभूम-के
चौर तोर डोस करें चौर तोर पोर कहेवा लायक नौचा। तोर कजिया मोला
मो-की राख। चौर वह उठेस ची वाप-के ठने चायस। जर जैवे गिनार दूर
वह रहेस चौ-कर बुझा चौ-के टेसिस ची दया करिस ची टौडेस ची चौकले
पिकादस की जुसेस। चौर चौ-के चौ-कर बेसता कहेस बुझा मुड महाभूम-के
विश्व चौर तोर लगा डोस करें चौर तोर बेसता कहेवा लायक नौचा। जर
चौ-कर बुझा ताहार गोली-के कहेस गुटा चाला चान-कीना चौ-के
पिञ्जा-देस और चाहे गुटे मुडी पिञ्जा-देस और गोडी-सारे-पनहे पिञ्जा-देस
पक्षे खाबे-कीना चानंदट करें। चानें-की वह मोर बेसता मर-जाय-रहेस चौर
फर निजेस। जर पलाइ-जाय रहेस चौर फर मलेस। चौर ची-मन चानंदट
करिया लागेस।
तेतको बेला चो-कार बड़वा बेटा खेते रहें। चौर जब वह खायेस चौर घर-के लगा पहुँचिस वह गायबा वजावा सुनिस। चौर वह गुटे कहिया-की डाँड़ चौर पचार्स झुं-टा काया-टा। चौर वह चो-की कहेस ताहानर माँगे याये-हे चौर ताहानर वुषा माँटी-बसा-की-ना सुखात-हे काँटे-के वह ची-की बल खुसीय भा-सिलस-हे। चौर वह लिसा डोड़ जिस चौर घर-की नहीं जोड़स। पाबे चो-का दुषा वाहेरे खाये चौर चो-की समभाइंस चौर वह ताहानर वुषा-की जवाब टेंड्रस देख निघार दिन-ले तीर सुदूर सेवा करत-हूं। सुदूर कौमे तीर हुकुम-की नहीं ठार्लू पर चौमे गुटे केले-पोटे तुड़ मो-की नहीं देखा जे सुदूर सितार-संगे उस्त बहुं। पर जैसे बेले वह ताहारे बेटा जो ताहार घन-दुगानी दारी-किसकी-क टेंड्राइस खाये- तुड़ चो-की माँटी-बसा-की-ना सुखात-हे। चौर वह चो-की कहेस बेटा सदा-दिन मोर संगे तुड़ खायेस चौर जैसे चन मोर बाहे सुदूर ताहानर भाऊ। ठीका रहेस जे चनन उत्तर कारीब-लागे चौर जानन पलू काँटे-के वह ताहार भाई मर-जाय-रहेस चौर फैर जिहेस चौर पलाई-जाय-हरेस चौर फैर मिलेस।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH or LABLÁ (BINJHWÁRI BROKEN) DIALECT. (STATE SARANGARH.)

MEDIATE GROUP.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gúté lók-ke dui-ta pilá rahe. Jó a-kar surú betá tár
A-certain man-of two sons were. And them-of the-younger son his
buú-ké kahís, 'buú, dhan-dugání betá jó mór hissá-ke áhe mó-ké
father-to said, 'father, of-goods the-portion that my share-of is me-to
dé.' Jó wah dhan-dugání tánhánar-mé bhúgt-kar dehes. Aur thógée
deve.' And he the-goods them-among having-divided gave. And of-a-few
din jyás páchhe ehháte betá jamá ikatthá síkalís aur dór-dés
days went after the-younger son all together gathered and to-a-far-country
páá-jais. Aur wahí-than ñaríá-sarñá-mé ó-kar mál-ké kharchí-pakáis,
went-away. And there riotous-living-in his substance wasted.
Aur jébí wohí-har sabá kharche-pakáis wahí thané nichat dukál pares,
And when he all had-spent that land-in a-mighty famine arose,
aur wahí taáng höí-jais. Aur wah jais aur ói dís-ke gují
and he in-want became. And he went and that country-of a
bhál-lukké-ké ñíhes. Aur wah ó-ké ó-kar khété bhará charáñi-bá-ké
citizen-to joined. And he him his fields-into mine feeding-for
bhéjí. Aur wah jaun tasú bhará khát-rahís, wahi tasú-ké ó-kar
sent. And he what husks the-mine eating-were, those husks-with his
pét khushi-thi bharríthís. Par ó-ké konhé náí-désí. Aur
bolly happiness-with would-have-filled. But him-to anyone did-not-give. And
jébí wah ó-kar-thí áis wah kahís, 'mór buú-ké két-tá kamiýá
when he himself-to came he said, 'my father's how-many hired-servants
kháy'pur-ti aur báchaye-pur-ti pithá pát-hái, aur mui iná bhukkhé
eating-enough and to-be-spared-enough bread get, and I here with-hunger
marst-hú. Mui uthí aur mór buú-ke pás-kéná jähí, aur ó-ké kahí,
perish. I will-arise and my father-of near will-go, and him-to I-will-say,
"buú, mui Mahá-prabhú-ke aur tór dós karé, aur tór pór kahebá
"father, I God-of and thee-of sin did, and thy son to-be-called
láyak niñá. Tór kamiýá míita mó-ké rákhh." Phér wah úthes au
worthy am-not. Thy hired-servant like me keep." And he arose and
bāp-ke ẓhamē āyas. Par jēbē nīthār dūr wah rahas, ẓ-ko buā (hā) father near came. But when a great distance he was, his father 
sō-ko dekhis, an daṭā karis, an daures, an okērē pakāis, an chumbess, 
him saw, and compassion made, and ran, and on-neck fell, and kissed. 
Aur ṭ-ko ṭ-ko ḍhā ḍhā kahes, buā, mui Mahā-Prabhu-ke biruddh aur tōr 
And him-to his son said, 'father, I God-of against and of-thee 
lagā dūs karē, aur tōr bēṭā kahēbā lāyāk niā.' Par ṭ-ko buā 

near sin did, and thy son to-be-called worthy am-not.' But his father 
tāhār gōti-ko kahēs, 'gūṭē achaḥū ḍag-lā an-kēnā Ṭ-ko pinhā-dēs; 
his servant-to said, 'one best robe having-brought him-to put-on; 
aur háthē gūṭē mutō pinhā-dēs, aur gōrē sāre-panhāi pinhā-dēs; pacchhē, 
and on-hands a ring put-on, and on-feet shoes put; then, 
khā-Ṭ-kēnā, āmand karīh. Kāhē-kē yah mūr bēṭā 
haṅg-ing-eat-and-drunk, rejoicing we-will-make. Because-that this my son 
mar-jāy-rahas, aur phēr jīyes; wah palāi-jāy-rahas, aur phēr miles.' Aur 
dead-was, and again is-alive; he lost-was, and again is-found. And 
ō-man āmand karībā lāges. 

they rejoicing to-do began.

Tet-kā-belā ṭ-ko bāp-kā bēṭā khalē rahas. Aur jab wah āye 
At that-time his elder son in-the-field was. And when he came 
aur ghar-ke lāgā pahūchis, wah gāy-hā bajābā sunis, aur wah gūṭē 
and the-house-of near arrived, he singing playing heard, and he a 
kamiyā-kā ḍakes, aur pacchāres, 'īṭā kāy-ṭā?' Aur wah ṭ-ko kahēs, 
servant-to called, and asked, 'this what-is?' And he him-to said, 
tāhānār bhāi āye-hai, aur tāhānār buā māṭi-bāsā-kēnā khūāt-hai; 
'thy brother come-is, and thy father a-feast giving-to-eat-is; 
kāhē-kē wah ṭ-ko bhāl-khusi ā-mills-hat.' Aur wah rīsā hōi-jēs, 
because-that he him safe-and-sound has-received.' And he angry became, 
aur ghar-kē nāṭhē jēsā. Pachhe ṭ-ko buā bāhrē ās, aur ṭ-ko 
and the-house-to not went. Afterwards his father out came, and him 
sam-jāhās; aur wah tāhānār buā-ke javāb deis, 'ḍēkā, nīṭhār din-lē 
entreated; and his father-to answer gave, 'to all many days-from 
tōr mui sēwā kārāt-hē. Mui kēbhē tōr hukum-kē nāṭhē tāśā, 
thee I service doing-am. I at-any-time thy commandments not transgressed, 
par kēbhē gūṭē ehēl-pōṭē tui mō-ko nāṭhē dela, je mui mīṭān-sangē 
and even a kid thou me-to not gavest, that I friends-with 
usat-kārē. Par jēṭhē-bālē yah tāhār bēṭā, jō tāhār dhan-dugunā 
merriment-may-make. But at-what-time this thy son, who thy living 
dārī-kishi-kī de-pakāis, ās, tui ṭ-ko māṭi-bāsā-kēnā 
harlots-to hath-squandered was-come, thou him-for a-feast
khuāt-hāi." Aur wah ō-kē kahes, 'bētā, sadā-din mōr-saṅgē tui āhes, giving-to-eat-art.' And he him-to said, 'son, ever mē-with thou art, aur jētē dhan mōr āhe, sabā tāhāmar āhe. Thaukā rahis jē apan and' what wealth mine is, all thine is. Proper it-was that we usat karibā-lāgē, aur ānand kālī, kāhē-ke yah tāhār bhai 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.'
INDO-ARYAN FAMILY.  

EASTERN HINDI.

Chhattīsgarhī or Larāī (Binjhwarī broken) Dialect, (State Raigarh.)

Specimen II.

एक एक देस-में एक राजा रहिस। बार-बार प्रजास बेटा रहिस।
एक दिन राजा-हर चला सव लेका-ला वलाय-के सव एक एक भाला दिखिस।
भीर कहिस के फेंको। ती सब-के भाला-हर नवंदीक-में रहि-गय।
भीर सब-ले छोटे-हर चतेक दूर-में गढ़स के नहीं दिखिस।
तब-ले बाद-बार बाल-हर सव-ला पुरुस्क के तुम सब का-कार कामाई खात-ही।
तो सब चिह्न के तीर कामाई खाई-हन।
सब-ले छोटे-हर कहिस के में चलन कामाई खात-हो।
तो बाद-बार सव गहना-गाढा-ला नवार-के एक बालती पहिना-के नवार दिखिस।
वो चलात 2 एक गौर-में गढ़स जहाँ बाद-बार भाला पिरो-रहिस।
भी उड़ान-के सव उड़वा-ला वलाय-के कहिस के ए जघ-ला खनी।
तो सब खने लगन। खनात-में एक कपाट दिखिस।
तो बाद-ला खोलिस।
तो बाद-साँ हायो-च बायो-भरे रहिस।
फ़ेर दूसर कपाट दिखिस।
फ़ेर बूला खोलिस तो बेला-च बैला।
फ़ेर बोलिस तो बौढ़े-च बौड़ा।
फ़ेर बोलिस तो हीरे-च हीरा।
फ़ेर बोलिस तो एक भुजना-में एक बौढ़े बैठे रहिस।
भीर बाद-कार चारो तरफ खूब भीन बैरी बैठे रहिस।
जब भी राजा-के होकरा-हर उड़ा गढ़स तो बाहर-मन कहिस के खुशज-बाय-के सूत में कुमार इहाँ-के काबा-चुकी बाँच-के पानी निकाल-लाव।
भीर औ-ला नहवाव तो औ-हर बाइसी हीरा-जाहें।
ती राजा-के होकरा-हर बैसी बैरी।
तो सन्दर्ज जवान बौड़ेरो ही-गय।
भीर बाद-कार संग बिहाय कर-के अपन दुड़ा-के पास हाँ-वो बौड़ा बौड़ा गाय।
भीर हीरा कर सव-ला लिंके चाइस।
भीर अपन दुड़ा-ला कहिस के टेख में अपन कामाई-के लाई-हो।
तब-ले बाद-कर दुड़ा बाद-ला बुझा तार कर-के रखे लागिस।
TRANSLITERATION AND TRANSLATION.

Ek ēk dēs-mē ēk Rājā rahas. Ő-kar ekais hōṭā rahas. One one country-in one king was. Him-of twenty-one sons were.
Ek din Rājā-har āpan sab laikā-lā balāy-ke ēk ēk bhālā dīhis. One day the-king his-own all sons-to having-called one one spear gave,
aur kahis ke, 'phēko.' Tō sab-ke bhālā-har nājātik-mē rahi-gay, and said that, 'throw.' Then all-of spear near-place-in remained,
saur sab-lē chhōtē-ke-har aktek dūr-mē guis ke mēhī dīkhis, and all-than the-younger-of so-great distance-into went that not it-was-visible.
Tahā-lē ō-kar bāp-har sab-lā pūchhis ke, 'tum sab kā-kar kamaā There-upon his father all asked that, 'you all whose earning
khāt-han?' Tō sab kahin ke, 'tōr kamaā khāt-han.' Sab-lē eat?' Then all said that, 'thy eating wo-eat.' All-than
ehchōtē-har kahīs ke, 'māi apan kamaā khāt-han.' Tō ō-kar the-younger said that, 'I my-own earning eat.' Then his
sab guh'nā-gāṭhā-lā nīkār-ke ēk dhōtī pahina-ke all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him)
nīkār-dīhis. Wō chaat chaat ēk guw-mē guis, jahā (the-king) turned-him-out. He going going one village-into went, the where
ō-kar bhālā gire-rahas. Au uhi ke sab uriyā-lā balāy-ke kahis his spear fallen-had. And there-of all Oriyas having-called he-said
ke, 'ē jāghā-lā khanau.' Tō sab khane lagin. Khanaṭ-mē ēk that, 'this place dig.' Then all to-dig began. Digging-in one
kapāt dīkhis. Tō ō-lā kholīs. Tō ō-mā hāthi-ch hāthi door came-to-view. Then that he-opened. Then that-in elephant-verily elephant
bhare rahas. Phēr ēdhār kapāt dīkhis. Īhū-lā kholīs, tō filled were. Again another door was-opened. That-too he-opened, then
ūtā chūt dīkhis. Phēr ō-lā kholīs tō gāye-ch gāy, camel-verily camel were-seen. Again that he-opened then cow-verily cow.
Phēr ō kholīs tō bālā-ch bālī. Phēr kholīs tō Again that he-opened then ox-verily ox. Again he-opened then ghādē-ch ghādā. Phēr kholīs tō hīrē-ch hīrū. Phēr horse-verily horse. Again he-opened then diamond-verily diamond. Again
khōlis tō ēk jhulnī-mē ēk bēdī rai bāithe-rahīs. Aur ō-kar
he-opened then one swing-in one female-monkey seated-was. And her
chārī taraph khāb jhin chārī bāithe-rahīn. Jab ō
(on)-the-four sides very many maid-servants seated-were. When that
Rājā-ke chhokra-hār uha gais tō chārī-man kahin ke,
king-of son there went then the-maid-servants said that,
'kuwāri-hāth-ke sūt-mē kumhār-ihā-ke kachchā chukl bādh-ke pānī
'virgin-of-hand-of thread-in potter's-house-of raw pitcher having-tied water
nikāl-lāw, aur ē-lā nah'wāw, tō ē-hār ādōmī hō-jaigāl.'
draw-and-bring, and this-one bathe, then this-one human-being will-become.'
Tō Rājā-ke chhokra-hār wāsīnē karis. Tō sundar jawān
Then the-king-of son the-same did. Then a-beautiful youthful
chhokra hō-gāy. Aur ō-kar sang hīhāw kar-ke apan
girl she-became. And her-of with marriage having-done his-own
dadā-ke pās hāthi, ghōḍā, ūt, gāy, aur hīrā-ūrā sab-lā
father-of near elephants, horses, camels, cows, and diamonds-etc. all
lē-ke āis; aur apan dadā-lā kahis ke, 'dēkh, maī apan
having-taken he-came; and his-own father-to said that, 'see, I my-own
kamāī-ke lāyē-ḥā. Tab-lē ō-kar dadā ō-lā achchā pyār-kar-ke
earning-of have-brought.' Then-after his father him well loving
rakhe lágis.
to-keep began.

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 Oryías 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.
KALÄNGÅ AND BHULIÅ.

These two dialects have hitherto been classed as forms of Oriyå. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhi, 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 Oriyå character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliå is classed under the head of Oriyå and was stated to be spoken by 9,106 people, while Kalańgå is not mentioned.

In the returns supplied for the present Survey, Bhuliå is shown as spoken in the Sonpur and Patna States, and Kalańgå 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>Kalańgå</td>
<td>....</td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Bhuliå</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, Bhuliå borrows more freely than Kalańgå does from Oriyå. 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 Bhuliå, 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 kā, not ḫa, and in one instance we have n-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 ja, 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 Chhattisgarhi.
[No. 57.]

INDO-ARYAN FAMILY.

MEDiate GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARI (KALANGLA BROKEN) DIALECT.

(State Patna.)

[Text in Devanagari script, not transcribed]
TRANSLITERATION AND TRANSLATION.

Ek jhan-ke òu-thum bèña rahis. O-kar chhote bèña kahis, 'àgò
One person-of two sous were. His younger son said, 'O
buà, mór bhang ëjân àhë ma-là dé-dè.' A-kar buà duno bèña-la
father, my share which is to-me give.' His father the-two sous-to
sub dhan bhág-kari-deis. Katak din gais utår-mè u-kar chhote
the-whole property decided. Some days went afterwards his younger
bèña dhan-daülat sakan le-ke durià bát-là le-ke kharàb
son the-property-wealth whole having-taken a-distant way-to went (and) bad
chan chhidà-gais. O raîy-mè gòte ghar-mè jàe-ke gòti
conduct-by wasted. That country-in one house-to having-gone servant
rahis. Úi mamsilà ghurà charài-bar khet-la pathòi-dèis. Òkun
he-remained. That man pigs-to feeding-for field-to sent. There
yàhà khàe-bar ni pais, ghurà khathé chupà-là khâo-bar man-karis
as to-eat not received, pigs are-eating husks eating-for he-wished.
Pher man-mè bichár-karis, 'mar buà saàng-mè gajab gòti hé.
Again mind-in he-thought, 'my father near-in many servants are.
U-man khôb khàe-bar páyi-hè, ār maè èkul rahe-ke bhukhan
They much eating-for get, and I here remaining by-hunger
marathà. Maè yàhà, mar buà-là kahyà, 'ë buà, maè tamar
am-dying. I shall-go, my father to I-shall-say, "O father, I thy
sàng-mè àr Mahàpuru saàng-mè páp karë. Tar bèña kahe-kè jòeg
near-in and God near-in sin did. Thy son to-be-called worthy
nahà. Tar èk-thòn guti bâgir ma-là ràkha?" Tahà-là ukulà
am-not. Thy one servant like me keep?" Then thus
kahe-kè u-kar buà kulà gais. A-kar buà a-là dhurià-là
having-said his father near-to he-went. His father him distance-from
dèkh-ke màya karìs, dhât gais, a-kar têntu-là dhar-pakàis àr gàl
having-seen pity did, running he-went, his neck-to caught and cheek
chumis. A-kar bèña a-kar báp-là kahis, 'ë buà, maè tòr saàng-mè àr
kissed. His son his father to said, 'O father, I thy company-in and
Mahàpuru saàng-mè páp karë, òu tòr bèña haya-kè mè jòeg nahà.'
God company-in sin did, and thy son to-be I worthy am-not.'
A-kar báp a-kar gòti-màni-là kahis, 'àchhà-àchhà dhutì àn-ke
His father his servants-to said, 'good-good cloth having-brought
a-la pindha; a-kar ang-thi-mé ek-thun mudi da, a-kar gôr-mé ek-thun
him put-on; his finger-in one-only ring give, his feet-in one (pair)
panâhi da pindhe-bar. Ñhâhá kar-ke ek-thun ânand-kar-ke
shoe give putting-on-for. Well having-done one happiness-having-done
bhoji khân; kyôki tè mar-gae-rahis, jî-ke ñud; feast let-us-eat; because this (son) dead-gone-was, having-lived has-come;
gnô gae-rahis, ñuñ. Tâhâ-ñe u-man bañe usat-man.
lost gone-was, I-found.' Therefore they very happy-minded (became).

Tad'kú-pâlah u-kar bar'ká bêta khêlâ gae-rahis. Ò ghar-kulâ
At-that-time his great son field-to had-gone. He home-towards
âis ta báya tamása hôt-rahi ñunís. Tâhâ-ñe u-kar ek-thun
came (and) drum dancing was-being he-heard. Then his one
gôi-lâ puchhis, 'ká-jâtik karat-hê?' Ò kahis ki, 'tôr bhái âisê.
servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
Ô banê ha-ke âis jô õ-kar-lâgi tôr buñ bhój dêt-hê.'
He well having-been has-come that his-for thy father feast is-giving.'
Tâhâ-ñe õ risa hör-plies, är ghar-lâ ñae-ke man-ni-karis. Tâhâ-ñe u-kar
Then he angry became, and home-to to-go mind-not-did. Then his
báp ñy-ke a-la manâ-bujhâ-karis. A-kar bêta kahis, 'atak bachhar-ñe
father having-come him remonstrated-with. His son said, 'so-many years
tôr sëbâ kar-ke rähen, karhû tôr goêtha-lâ nai kâc-ñê-ke.
your service having-done I-remained, ever thy orders-to not cut-having-given.

Jât-kûmb-lâ bulâ-ke mar-lâgi bûk'râ gute khoaýaâ-niâs.'
Cast-family-members calling my-for goat, one thou-hast-never-feasted.'
Buñ-har kahis ki, 'mar saang-mé tui sabu din-mé ñahas. Jähâ mör
The-father said that, 'my with thou all days-in art. What my,
saang-mé dhan ñhê, tôr re. Ê tar bhái mar-gae-rahis
company-in property is, thine verily (is). This thy brother dead-gone-was,
jî-ke âisê; gnô-gae-rahis, phêr pêyahan; õ-kar-lâgi ham
having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me
uchkah-ânand kar-ke hâh.'

happiness-rejoicing doing may-remain.'
[No. 58.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARIA (BHULLA BROKEN) DIALECT.  

(State Patna.)

\[
\begin{align*}
&\text{\underline{\text{C\text{h}}}}\text{\underline{\text{a\text{tt}}\text{\underline{\text{i}}\text{\underline{\text{i}}\text{\underline{\text{s}}\text{\underline{\text{g}}\text{\underline{\text{a}}\text{\underline{\text{r}}\text{\underline{\text{i}}}}}}}}} \text{ OR \text{ LARI\text{A} (BHULLA BROKEN) DIALECT.}} \\
&\text{(State Patna.)}
\end{align*}
\]
INO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARI (BHULIA BROKEN) DIALECT.  

TRANSliterATION AND TRANSLATION.

Janek jurē bēṭa rahiś. Un'ka sān bēṭa u-k'ra buā-kē balis One-man-of two sons were. His younger son his father-to said  
ki, 'āgō buā, tumbhar jāhā sampatti āhē ām-khē bhāg-kar-ka  
that, 'O father, your whatever property is me-to having-divided  
ōnā.' O dui ān-khē bhāg-kar-ka deīs. Dīnā-kētē galā-pachē  
give.' He the-two persons-to having-divided gave. Some-days gone-after  
uk'ra sān bēṭā sabujā-ka lē-gais, ān labrā-ṭhaṅg kar-ka sabu  
his younger son all took, and wicked-behaviour having-done all  
ugāi-deīs. Unē uï-um'kē mahānagar pāris āna bārā gūl'gulā hais. Una  
wasted. Then in-that-country famine fell and great difficulty became. He  
gais āna ātē ghar-ṭenē balīā rahiś āna ghusurā charā-kariś.  
went and one house-in servant remained and he pigs caused-(him)-to-feed.  

Ja kiehī khāibā-kē nāhī pāis āna unē 'ghusurē-ka khāed khāū'  
When anything eat-to not got then he 'pigs food I-shall-eat'  
bal-ka manē-karsi. Pachē manē-karsi, 'ām'ra gharē kētē balīā  
saying thought. Afterwards he-thought, 'our in-house how-many servants  
khātien, āmī-ja ithānē bhūkhē marathīyā. Mū jāthā āna mārā buā-khē  
are-eating, I-but here by-hunger am-dying. I am-going and my father-to  
hali, 'āgō buā, āmī tam'ra āur mahāpuru-ka dōsh karī; tumbhar  
having-said, 'O father, I of-thee and God-of sin did; thy  
bēṭā balī-ka bayān-kārīb nāi āy; tam'ra balīā mitā  
son having-said of-describing not am(-worthy); thy servant like  
ām-khē rakhi-raha;" balīā jāthā. U-k'ra buā barā dhūre  
me-to keep," having-said I-am-going. His father great distance-from  
dēk-kē, u-khē dayā karīs, phēr dhāi āyes, āna u-k'ra mūhē  
having-seen, him-to compassion did, and running he-came, and his face-on  
chumā deīs. U-k'ra bēṭā balīā ki, 'āgō buā, mūi tam'ra āur  
kiss gave. His son said that, 'O father, I of-thee and  
mahāpuru-ka dōsh karī, 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 mākari-mān-kē dāk-ka balīā, 'tami nukō dhūti-patā  
father his servants-to having-called said, 'you good clothes  
ān-kē i-khē pindhāā; i-k'ra hātē mūi pindhāā; i-k'ra  
having-brought him put-on; this-one's hand-on ring put-on; this-one's
gurë gur-balë pindhāna,' bal-ka kahis,' 'kañ-a-pia-ka khusi feel-on show put-on,' having-told said, 'having-eaten-(and)-drunk happiness kar’ma. Ām’ra i bēţā mar-ja’il-rahis, ja jī-ka āis; ē haj-ja’a-rahis, ja we-shall-do. My this son had-died, and being-alive came; he lost-vas, and pāc.' Unē khōb usat haēn.
I-got.' They very happy became.

Hūtak-bel-khē u-khār bar bēţā khētē rahis ja āis, ja ghar-khē That-time-at his elder son field-in was and he-came, and house-to āilā-bel-khē baţā-gajā bājat-ris, ja un-ka mār-kart-te-khē dākis, of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called, balis ki, 'i-tā kāhē baţā ām’ra gharē bāj-thīē?' Ī balis ki, said that, 'this for-what music our house-in is-being-played?' He said that, 'tam’ra bhāi āin; ja tam’ra buā bāye-te bhōj dēthiēn.' U-tā 'thy brother came; and thy father great-one dinner is-giving.' This sunis, ja risā hay-ka ghar-khē nāt guās. U-k’ra buā bāhārē ai-ka he-heard, and angry being house-to not he-went. His father outside having-come u-khē bujhāis, ja u-k’ra bēţā balis ki, 'tam’ra sabu ēn mui him-to remonstrated, and his son said that, 'thy all days I ēbā-chākari kar-ka āihā; kēbhē mōr-lāgi ehēi-gūtē mār-kā service having-done remain; ever me-for kid-one having-killed lōk-bāk-khē dāk-ka bhōj-te nahi dēī. Tamara jan bēţā dārī persons-to calling feast-one not thou-gaveest. Thy which son dehauchery kar-ka tānkē-pāisā urā-deis, ē āis, ja u-k’ra-lāgi kētē bhōj having-done money wasted, he came, and him-for how-great feast karathia.' U-k’ra buā balis ki, 'āre hābū, tui ām’ra sangē art-thou-making.' His father told that, 'O son, thou me voii sabu-bēle āhas. Ām’ra sabu-jā-ka ta tar. Ī-ējan tar bhāi all-while remainest. My everything indeed (is) thine. This-person thy brother mar-rihis, phēr jīs; haj-rihīs, pāś; un-ka lāgi ām-uchhab-kar-thīēh,' had-died, again came-alive; lost-vas, got; him for let-us-rejoicing-make.'
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS DIALECTS OF EASTERN HINDI.
<table>
<thead>
<tr>
<th>English</th>
<th>Awadhi (Gonda)</th>
<th>Awadhi (Central Pashtabagh)</th>
<th>Awadhi (Nainewâr, Unao)</th>
<th>Beghâli</th>
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<td>Pâch</td>
<td>Pâch</td>
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<td>Sât</td>
<td>Sât</td>
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<td>Âth</td>
<td>Âth</td>
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<td>Das</td>
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<td>Sau</td>
<td>Sau</td>
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<td>Môr</td>
<td>Môr or mwâr</td>
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<td>Ham</td>
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<td>Hamar</td>
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<td>19. Our</td>
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<td>Tui</td>
<td>Taî</td>
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<td>Tôr, tohâr</td>
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<td>22. Thine</td>
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<td>25. Your</td>
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### IN THE VARIOUS DIALECTS OF EASTERN HINDI.

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<tr>
<th>Baghali Gopil (Renu)</th>
<th>Gökwaí (M andia)</th>
<th>Chattrighádi (Haiper)</th>
<th>Bhalla (Scapur State)</th>
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<td>Tamâra, tamar</td>
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<tr>
<th>English</th>
<th>Awadhi (Beaha)</th>
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<td>Ú</td>
<td>Wô</td>
<td>Wâ</td>
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<td>Wô-कर</td>
<td>Uhi-क्या, कर</td>
<td>Wo-कर, Wo-कर; oï. mën., Wo-क्ही; fem. Wo-कि।</td>
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<td>Wô-कर</td>
<td>Uhi-क्या, कर</td>
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<td>Wô, ui</td>
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<td>मात</td>
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<td>Baíshu</td>
<td>Baíshau, baísh-jão</td>
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<td>Jimā</td>
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<td>Thārah hō</td>
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<td>Mar</td>
<td>Marau</td>
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<td>Dānr</td>
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<td>Nēre, nagīch</td>
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<td>92.</td>
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<td>Kē</td>
<td>Ko</td>
<td>Ko</td>
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<td>93.</td>
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<td>Jōu</td>
<td>Jō</td>
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<td>Yak bāpu</td>
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<td>Yak bāp-kīr</td>
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<td>Åwāhāl (ād. sg. pron.)</td>
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<tr>
<td>113. From a daughter</td>
<td>Ek bītiyā-śē</td>
<td>Ek bītiyā-śē</td>
<td>Yāk bītiwā-śē</td>
<td>Bītiā-śē</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dō bītiyā</td>
<td>Dō bītiyā</td>
<td>Dō bītiwā</td>
<td>Dō bītiā</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Bītiyā</td>
<td>Bītiwā</td>
<td>Bītiā</td>
<td>Bītiā, bītiwā</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Bītiyā-śē</td>
<td>Bītiwā-śē</td>
<td>Bītiā-śē</td>
<td>Bītiā-śē</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Bītiyā-śē</td>
<td>Bītiwā-śē</td>
<td>Bītiā-śē</td>
<td>Bītiā-śē</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Bītiyā-śē</td>
<td>Bītiwā-śē</td>
<td>Bītiā-śē</td>
<td>Bītiā-śē</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Ek bhāl manāi</td>
<td>Nik manāi</td>
<td>Yāk nik manāi</td>
<td>Nik manāi, nikhā manāi</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Ek bhāl manāi-śē</td>
<td>Nik manāi-śē</td>
<td>Yāk nik manāi-śē</td>
<td>Nik manāi-śē, nikhā manāi</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Ek bhāl manāi-śē</td>
<td>Nik manāi-śē</td>
<td>Yāk nik manāi-śē</td>
<td>Nik manāi-śē, nikhā manāi</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Ek bhāl manāi-śē</td>
<td>Nik manāi-śē</td>
<td>Yāk nik manāi-śē</td>
<td>Nik manāi-śē, nikhā manāi</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dō bhāl manāi</td>
<td>Dō nik manāi</td>
<td>Dō nik manāi</td>
<td>Dō nik manāi</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Bhāl manāi</td>
<td>Nik manāi</td>
<td>Nik manāi, bhāl manās</td>
<td>Nik manāi, nikhā manās</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhāl manāin-śē</td>
<td>Nik manāin-śē</td>
<td>Nik manāin-śē</td>
<td>Nik manāin-śē, nikhā manāin-śē</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Bhāl manāin-śē</td>
<td>Nik manāin-śē</td>
<td>Bhāl manāin-śē</td>
<td>Nik manāin-śē, nikhā manāin-śē</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Bhāl manāin-śē</td>
<td>Nik manāin-śē</td>
<td>Bhāl manāin-śē</td>
<td>Nik manāin-śē, nikhā manāin-śē</td>
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<tr>
<td>128. A good woman</td>
<td>Ek bhāl meh-śērū</td>
<td>Nik meh-śērū</td>
<td>Yāk nik meh-śērū</td>
<td>Nik meh-śērū, nikhā meh-śērū</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Ek bēkār lār-śē</td>
<td>Bēkār lārīka or bēkār gadēlā</td>
<td>Yāk būrā lārīkāwā</td>
<td>Nik bēkār lārīka, kharāp lārīka</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Bhāl meh-śērūwā</td>
<td>Nik meh-śērūwā</td>
<td>Nik meh-śērūwā, bhāl manān-śērūwā</td>
<td>Nik bēkār lārīka, kharāp lārīka</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Bēkār bītiyā</td>
<td>Yāk kharāb bītiwā</td>
<td>Yāk kharāb bītiwā</td>
<td>Nik bēkār lārīka, kharāp lārīka</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhāl</td>
<td>Nik bhāl</td>
<td>Nik, sēchhā</td>
<td>Nik, nikhā, sēchhā</td>
</tr>
<tr>
<td>133. Better</td>
<td>Dīhēr sēchhā</td>
<td>Bhāl</td>
<td>Uttim</td>
<td>Nik</td>
</tr>
<tr>
<td>Nagdi (Gujarat, Rewa)</td>
<td>Gujarati (Manudis)</td>
<td>Ghātāgarhī (Balpur)</td>
<td>Shāhī (Sompur State)</td>
<td>English</td>
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<tr>
<td>-----------------------</td>
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<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Ėk lariki, Ėk gadelī</td>
<td>Bētī, larkhī, tūrī</td>
<td>Bētī</td>
<td>Bētī</td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>Ėk lariki-kā, Ėk gadelī-kā</td>
<td>Larkhī-kēr</td>
<td>Bētī-ke</td>
<td>Bētī-ka</td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>Ėk lariki-kā, Ėk gadelī-kā</td>
<td>Larkhī-lā</td>
<td>Bētī-lā</td>
<td>Bētī-kha</td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>Ėk lariki-lē, Ėk gadelī-lē</td>
<td>Larkhī-sē or larkhī-lā</td>
<td>Bētī-mērk-lē</td>
<td>Bētī-kā-nū</td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td>Dūi lariki, dūi gadelī</td>
<td>Dū larkhī</td>
<td>Dū bētīya</td>
<td>Jujē bētī</td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td>Ėk nikā manai</td>
<td>Sājū ādhmi, manēkh or jānū.</td>
<td>Bān ādhmi</td>
<td>Asal lōk</td>
<td>119. A good man.</td>
</tr>
<tr>
<td>Ėk nikā manαι-kā</td>
<td>Sājū manākh-kēr</td>
<td>Bān ādhmi-ke</td>
<td>Asal lōk-ka</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>Ėk nikā manαι-kā</td>
<td>Sājū manākh-lā</td>
<td>Bān ādhmi-lā</td>
<td>Asal-lōk-kha</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>Ėk nikā manαι-lē</td>
<td>Sājū manākh-sē</td>
<td>Bān ādhmi-mērk-lē</td>
<td>Asal-lōk-kā-nū</td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>Dūi nikā manαι</td>
<td>Sūjā dū jānūcē</td>
<td>Dū jānū tan ādh-ē</td>
<td>Jujē asal lōk</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>Nikā manai</td>
<td>Sājū manākh or jānūcē</td>
<td>Bān ādhmi</td>
<td>Asal lōk-mānē</td>
<td>124. Good men.</td>
</tr>
<tr>
<td>Nikā manαι-kā</td>
<td>Sājū dānčan-lā</td>
<td>Bān ādhmi-lā</td>
<td>Asal lōk-mān-kha</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>Ėk nikā mēhrārū</td>
<td>Sājū dānūkī</td>
<td>Bān ādhmi-ē</td>
<td>Asal mājhi-ē</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>Ėk nāgā lariķa</td>
<td>Kharāth tūrā</td>
<td>Kharāth tūrā</td>
<td>Kharāt pīlā-ē</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>Ėk nāgā lariķa</td>
<td>Kharāth tūrī</td>
<td>Kharāth tūrī</td>
<td>Kharāth ḍāukāl-ē</td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>Nikāū</td>
<td>Sājū</td>
<td>Achchāhā</td>
<td>Asal</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Bahut nikāū</td>
<td>Karū</td>
<td>Wōkār-lē achchāhā</td>
<td>......</td>
<td>133. Better.</td>
</tr>
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<th>English</th>
<th>Awadhí (Gonda)</th>
<th>Awadhí (Central Pahari)</th>
<th>Awadhí (Bilwārī, Unnao)</th>
<th>Baghūli (Bewa)</th>
</tr>
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<tbody>
<tr>
<td>135. High</td>
<td>Ţeh</td>
<td>Ţeh</td>
<td>Ţeh</td>
<td>Ţeh</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Dheër Ţeh</td>
<td>Seway Ţeh</td>
<td>Bahutai Ţeh</td>
<td>Ţeh</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Bahutai Ţeh</td>
<td>Bahutai Ţeh</td>
<td>Adhik Ţeh</td>
<td>Sab-sé Ţeh</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ek ghurwā</td>
<td>Ghōr</td>
<td>Yāk ghwaṛa, ṭaṭuwa</td>
<td>Ghōr</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ek ghuriyā</td>
<td>Ghōrī</td>
<td>Yāk ghōrī</td>
<td>Ghōr</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ghurwāi</td>
<td>Ghūpsunā</td>
<td>Ghōr</td>
<td>Ghōr</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ghuriyā</td>
<td>Ghōriyā</td>
<td>Ghōrī, bahdhēri</td>
<td>Ghōr</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Ek sār-wā or ek baradh</td>
<td>Baradhā</td>
<td>Yāk baradhī, sār</td>
<td>Baradhā</td>
</tr>
<tr>
<td>143. A cow</td>
<td>EK gau</td>
<td>Gāy</td>
<td>Yāk gāi, gorū</td>
<td>Gaiyā, Gāy</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Sār-wā or baradh-wāi</td>
<td>Baradhawan</td>
<td>Baradhī, sār</td>
<td>Baradhā</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gūtē</td>
<td>Gāin</td>
<td>Gaiyā</td>
<td>Gaiyā, gāi</td>
</tr>
<tr>
<td>146. A dog</td>
<td>EK kūkur</td>
<td>Kukura, kūkur</td>
<td>Yāk kūkur</td>
<td>Kūkur</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>EK kukuriyā</td>
<td>Kukuriyā</td>
<td>Yāk kutiyā</td>
<td>Kukuriyā</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kukurwāi</td>
<td>Kukurwān</td>
<td>Kukur</td>
<td>Kukur</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Kukuriyā</td>
<td>Kukuriyā</td>
<td>Kutiya̰, kukuṛyā</td>
<td>Kukuriyā</td>
</tr>
<tr>
<td>150. A he goat</td>
<td>EK khās, boḳrah</td>
<td>Khās, boḳrah</td>
<td>Yāk boḳrah</td>
<td>Boḳrah</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>EK chhag̣riti</td>
<td>Chhērī</td>
<td>Yāk boḳrit, chhērī</td>
<td>Chhērī</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Khās</td>
<td>Khāsiawan</td>
<td>Boḳran</td>
<td>Boḳran</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>EK hanna</td>
<td>Hannā</td>
<td>Yāk hannā</td>
<td>Hannā</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>EK hannī</td>
<td>Hannī</td>
<td>Yāk hannī</td>
<td>Hannī</td>
</tr>
<tr>
<td>155. Deers</td>
<td>Hanawāi (masc.), hanīyā (fem.)</td>
<td>Harin</td>
<td>Hannā</td>
<td>Harin</td>
</tr>
<tr>
<td>156. I am</td>
<td>Ham hau</td>
<td>Ham hāṣ̣, or ahī</td>
<td>Māi āhiū</td>
<td>Māi hāi, māi āheō</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tā hai</td>
<td>Tāi hāṣ̣, or ahī</td>
<td>Tāi hāi</td>
<td>Tāi hāi, tāi āhe</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ų hai</td>
<td>Ųi hāṣ̣, or ahai</td>
<td>We hāi</td>
<td>Wā āy, wā hāi</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ham hau</td>
<td>Ham hāṣ̣, or ahān</td>
<td>Ham hān, āhān</td>
<td>Ham hān, ham āhān</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tum hau</td>
<td>Tūi hāṣ̣hu, or ahān</td>
<td>Tum ēhōu</td>
<td>Tū or tum ēh, tū or tum ēhāyā.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Bagheli</th>
<th>Gidrodhi (Mandla)</th>
<th>Chittagong (Calper)</th>
<th>Bhilá (Sonnur State)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sab-lo mikhá</td>
<td>Sabš-e sájo</td>
<td>Sabš-lo bané</td>
<td>...</td>
<td>134. Beat.</td>
</tr>
<tr>
<td>Ùchá</td>
<td>Ùchó</td>
<td>Ùch</td>
<td>Déog</td>
<td>135. High.</td>
</tr>
<tr>
<td>Sabš-lo Ùchá</td>
<td>Sabš-e Ùchó</td>
<td>Sabš-lo Ùch</td>
<td>...</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>Ek ghótri</td>
<td>Ghorí</td>
<td>Ghorí</td>
<td>Mai ghuḍí</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ek bar-áhá</td>
<td>Sáčhá, bájar</td>
<td>Sák</td>
<td>Sák</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Ek gáy</td>
<td>Gáy, tálí, or gáiyá</td>
<td>Gáy</td>
<td>Gái</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Bas-áhá</td>
<td>Sišeñ</td>
<td>Gaží sár</td>
<td>Sáčh-máné</td>
<td>144. Bulla.</td>
</tr>
<tr>
<td>Kukkur</td>
<td>Kuttá</td>
<td>Kúkur</td>
<td>Kukur</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Ek kukuriyá</td>
<td>Kutiyá</td>
<td>Kutiyá</td>
<td>Kuturi</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Kukuriyá</td>
<td>Kutiyá</td>
<td>Gaží kutiyá</td>
<td>Kuturi-máné</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Ek bok'tá</td>
<td>Bak'tá</td>
<td>Bak'tá</td>
<td>Buka</td>
<td>150. A he goat.</td>
</tr>
<tr>
<td>Ek chhérí</td>
<td>Bak'tí</td>
<td>Bak'tí</td>
<td>Chheli</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Bok'tá</td>
<td>Bak'tí</td>
<td>Gaží bok'tá</td>
<td>Buka-máné</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Mir'gá</td>
<td>Khareñal</td>
<td>Hariná</td>
<td>Mirig</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Harin</td>
<td>Hareñ</td>
<td>Harini</td>
<td>Mai mirig</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Móy ahén</td>
<td>Móy háñ, háñ, ahó</td>
<td>Móy āñ, háñ, háñu</td>
<td>Móy ahá</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Táy ahí</td>
<td>Táy háñ, háñ, áñís</td>
<td>Tañ áñ, háñ, háñas</td>
<td>Táñ ahá</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Ù ahén</td>
<td>Ù-kich háñ, háñ, aní</td>
<td>Wo āñ, háñ, háñai</td>
<td>Ù ahé</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Ham ahí</td>
<td>Ham háñ, háñ, ahó</td>
<td>Ham-man áñ, háñ, háñas</td>
<td>Amó-máné ahá</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tóy ahé</td>
<td>Tum-kich háñ, ahó</td>
<td>Tum-man áñ, háñ, háñas</td>
<td>Tumó-máné ahá</td>
<td>160. You are.</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Wai sab hai</td>
<td>Wai bāṭan, ahū yeh han</td>
<td>Ui hai</td>
<td>Ul hai, ul āy</td>
</tr>
<tr>
<td>162. I was</td>
<td>Ham raha</td>
<td>Ham rāhe</td>
<td>Māl rahā</td>
<td>Māl rahyā-tai</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū rāhe</td>
<td>Tū rāhe</td>
<td>Tūi rahā</td>
<td>Tūi rahā-haś, tūi rahā-tai</td>
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<tr>
<td>164. He was</td>
<td>Ú rāhe</td>
<td>Ú rāhe</td>
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<tr>
<td>165. We were</td>
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<td>Ham rāhe</td>
<td>Ham haten (Kuṇavij)</td>
<td>Ham rahun-hai, ham rahen-tai</td>
</tr>
<tr>
<td>166. You were</td>
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<td>Tū rāhehu</td>
<td>Tūm rahēu</td>
<td>Tū rahyā-hai, tū rahyā-tai</td>
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<tr>
<td>167. They were</td>
<td>Wai rahai</td>
<td>Wai rahen</td>
<td>Ui rahai</td>
<td>Ui rahē-hai, ui rahē-tai</td>
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<tr>
<td>168. Be</td>
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<td>Hōy</td>
<td>Hō</td>
<td>Hō</td>
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<td>169. To be</td>
<td>Hōb</td>
<td>Hōb</td>
<td>Hōb</td>
<td>Hōb</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hōt</td>
<td>Hētē</td>
<td>Hōt</td>
<td>Hōt</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hōc-kāl</td>
<td>Hēi-kāl</td>
<td>Hō-kāl</td>
<td>Hōi-ke</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Ham hōy-sakī-hai</td>
<td>Kajat ham lōf</td>
<td>Māl hātē (Kuṇavij)</td>
<td>Māl hoi sakti-hai</td>
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<tr>
<td>173. I shall be</td>
<td>Ham-lōb</td>
<td>Ham lōb</td>
<td>Māl huḷhaḷ</td>
<td>Māl hoiḷhaḷ</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Ham-kā hōy-kā-chāḥ</td>
<td>Ham-kā lōb-kā chāḥi</td>
<td>Ditto</td>
<td>Mohi lōbā chāḥi</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mārau</td>
<td>Māru</td>
<td>Mārau</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mārab</td>
<td>Mārab</td>
<td>Mārab</td>
<td>Mārab</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mārat</td>
<td>Mārat</td>
<td>Mārat</td>
<td>Mārat</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Ham mārat-hai</td>
<td>Ham mārat-lāṭi</td>
<td>Māl māru</td>
<td>Māl mārat-hai, māl mār-tyaḷ-hai</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tū mārat-hai</td>
<td>Tū mārat-bāṭiṣa</td>
<td>Tūi māra</td>
<td>Tūi māṛ-ti-hai, tūi māṛ-taḥ-hai</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Ū mārat-hai</td>
<td>Ū mārat-bāṭaḷi</td>
<td>Wo mārat-hai</td>
<td>Wo mārat-hai</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Ham mārat-hai</td>
<td>Ham mārat-lāṭi</td>
<td>Ham mārat-hai</td>
<td>Ham mārat-hai, ham mār-thai</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tum mārat-hau</td>
<td>Tū mārat-bāṭeḥu</td>
<td>Tūm mārau</td>
<td>Tūm māṛ-tāḥ-hai</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Wai mārat-hai</td>
<td>Wai mārat-bāṭē</td>
<td>Ui mārat-hai</td>
<td>Ui mārat-hai</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Māl mārū</td>
<td>Ham mārā</td>
<td>Māl māre-raḥōu</td>
<td>Māl māreō</td>
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<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tū mārau</td>
<td>Tū māre-raḥē</td>
<td>Tūi māre-raḥa</td>
<td>Tūi māre</td>
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<tr>
<td>187. He beat (Past Tense)</td>
<td>Un-nē māriś</td>
<td>Ū māriś</td>
<td>Ul māris-raḥai</td>
<td>Ul māris</td>
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<table>
<thead>
<tr>
<th>Baghīl Gāği (Khwa.)</th>
<th>Ghīwānī (Mandla.)</th>
<th>Chatīlaghī (Raipur.)</th>
<th>Bihālī (Sagar State.)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>On āhī</td>
<td>Unhī hai, ḍhaṅhī, ḍhaṅhī</td>
<td>Wō-man ɐy, hai, hawāī</td>
<td>Ö-mānē ḍhun</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mōy rahyō</td>
<td>Mā̂r rahī</td>
<td>Mā̂r rahōw</td>
<td>Mūr rahẹ</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tōy rahē</td>
<td>Tōy rahāes</td>
<td>Tē rhāh, rahāes</td>
<td>Tūl rahēs</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>U rahēs</td>
<td>U rahīs</td>
<td>Wō-har rahīs</td>
<td>Ö rahīs</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham rahēs</td>
<td>Ham rahē</td>
<td>Ham-man rahēn</td>
<td>Ṭē-mānē rahē</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tōy rahēs</td>
<td>Tum rahē</td>
<td>Tum-man rahow</td>
<td>Tumē-mānē rahēn</td>
<td>166. You were.</td>
</tr>
<tr>
<td>On rahēs</td>
<td>Un rahin</td>
<td>Wō-man rahin</td>
<td>Ö-mānē rahin</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Bhai</td>
<td>Ḥōy</td>
<td>Ḥō .</td>
<td>Hā</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Hōb</td>
<td>Ḥōwēk-lā</td>
<td>Ḥōṇā</td>
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<td>169. To be.</td>
</tr>
<tr>
<td>Mōy hōi jātē</td>
<td>Mōy hōi sak-t-ūhū</td>
<td>Mā̂r hōbaghī</td>
<td>Mūl hāi pāčhū</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mōy hōi jāt</td>
<td>Mā̂r hōt-ūhū</td>
<td>Mā̂r hōbaghī</td>
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<td>172. I may be,</td>
</tr>
<tr>
<td></td>
<td>Ḥō-ūhī hōn chāhī</td>
<td>Mūl huye rahē huḥū</td>
<td></td>
<td>173. I shall be,</td>
</tr>
<tr>
<td>Mārū</td>
<td>Mār</td>
<td>Mār</td>
<td>Mārma</td>
<td>174. I should be,</td>
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<td></td>
<td>Mārān-lā</td>
<td>Mār-nā</td>
<td>Mār-be</td>
<td>175. Beat.</td>
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<td>Mārāt-mārāt</td>
<td>Mārāt</td>
<td>Mārāt</td>
<td>Mārūt</td>
<td>176. To beat.</td>
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<td>Mār-ke</td>
<td>Mār-ke</td>
<td>Mār-ka</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Mōy mār-thō</td>
<td>Mā̂r mār-t-ūhō</td>
<td>Mā̂r mār-t-ūl</td>
<td>Mūl mār-thū</td>
<td>178. Having beaten.</td>
</tr>
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<td>Tōy mār-thās</td>
<td>Tōy mārāt-āhis</td>
<td>Tūl mārāthas</td>
<td>Tūl mār-thuas</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Wōhī mārāth</td>
<td>Ū mār-t-āhī</td>
<td>Wō-har mār-thāi</td>
<td>Ŭ mār-thīh</td>
<td>180. Thou beat.</td>
</tr>
<tr>
<td>Ham mār-thāi</td>
<td>Ham mārāt-āhē</td>
<td>Ham-man mār-than</td>
<td>Ṭē-mānē mār-thān</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Tōy mār-thāi</td>
<td>Tum mārāt-āhē</td>
<td>Tum-man mār-thō</td>
<td>Tumē-mānē mār-thuas</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Mōy mār-lū</td>
<td>Mōy mārō-hē</td>
<td>Mā̂r mārōw</td>
<td>Mūl mārē</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Tōy mār-lū</td>
<td>Tōy mārō-rahē</td>
<td>Tē mārē, māres</td>
<td>Tūl mārēs</td>
<td>185. I beat (Past Tense),</td>
</tr>
<tr>
<td>U mār-līs</td>
<td>Ū mārōs-rahē</td>
<td>Wō mārēs</td>
<td>Ö mārēs</td>
<td>186. Thou beatest (Past Tense),</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>187. He beat (Past Tense),</td>
</tr>
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<td>English.</td>
<td>Awadhi (Gonda).</td>
<td>Awadhi (Central Parsi).</td>
<td>Awadhi (Bhilwari, Unao).</td>
<td>English (Bengali).</td>
</tr>
<tr>
<td>---------</td>
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<td>--------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>183. We beat (Past Tense).</td>
<td>Ham márān</td>
<td>Ham márā</td>
<td>Ham márā-rahā</td>
<td>Ham márān.</td>
</tr>
<tr>
<td>184. You beat (Past Tense).</td>
<td>Tum mārū</td>
<td>Tum māre-rahā</td>
<td>Tum mār-rahā</td>
<td>Tī māryā</td>
</tr>
<tr>
<td>185. They beat (Past Tense).</td>
<td>Wāi mārin</td>
<td>Wāi mārin</td>
<td>Un mār-rahā</td>
<td>Uī mārin</td>
</tr>
<tr>
<td>186. I am beating</td>
<td>Ham márāt-hāi</td>
<td>Ham márāt-hā</td>
<td>Maī márāt-hā</td>
<td>Maī mār rābyā-hāi</td>
</tr>
<tr>
<td>187. I was beating</td>
<td>Ham márāt-rahā</td>
<td>Ham márāt-rahē</td>
<td>Maī márāt-rahā</td>
<td>Maī mār rābyā-rahē</td>
</tr>
</tbody>
</table>
| 188. I had beaten | Ham māru | Ham mār-chukā-nā | Maī mār-chukā-nā | Maī mār nāyā-
| 189. I may beat | Maī már sakht-hā | Chāhrē ham már | Maī már sakht-hā | Maī mār nāyā |
| 190. I shall beat | Ham mārab | Ham mārab | Maī mārab-hā | Maī mārab-hā |
| 191. Thou wilt beat | Tē mārīhā | Taī mar-bō | Taī mārīhā | Taī mārīhē, tu marub |
| 192. He will beat | Ū mārī | Ū mārīhā | Wo mārīhā | Wa mārī |
| 193. We shall beat | Ham mārab | Ham mārab | Ham mārīhā | (Konsūl) Ham mārab |
| 194. You will beat | Tum mārīhān | Tū mārīhan | Tū mārīhan | Tum mārīhā |
| 195. They will beat | Wāi mārīhā | Wāi mārīhā | Ui mārīhā | Ui mārīhā |
| 196. I should beat | Ham-kā mārā-l-kā chāhī | Ham-kā mārā-l-kā chāhī | Maī-kā mārā-l-kā chāhī | Maī kā mārā chāhī |
| 197. I am beaten | Ham mārā gayen-hāi | Ham mārī gā-nā | Maī mārā gā-hā | Maī mārā jāyā-hāi |
| 198. I was beaten | Ham mārā gayen-rahā | Ham mārī gā-rahē | Maī mārā gā-rahā | Maī mārā gayā |
| 199. I shall be beaten | Ham mārā jāb | Ham mārī jābā | Maī mārī jābā | Maī mārā jābā |
| 200. I go | Ham jāt-hāi | Ham jāt-hā | Maī jāt-hā | Maī jāt-hāi |
| 201. Thou goest | Tū jāt-hāi | Taī jāt-hā | Taī jāt-hā | Taī jāt-hāyē, taī jāt-hā |
| 202. He goes | Ū jāt-hāi | Ū jāt-hā | Wo jāt-hā | Wa jāt-hā |
| 203. We go | Ham jāt-hāi | Ham jāt-han | Ham jāt-hā | Ham jāt-hāi |
| 204. You go | Tum jāt-hān | Tū jāt-hān | Tum jān | Tum jāt-hā |
| 205. They go | Wāi jāt-hāi | Wāi jāt-hān | Uī jān | UĪ jāt-hā |
| 206. I went | Ham gayen | Ham gā-rahē | Maī gayē | Maī gayā |
| 207. Thou wentest | Tē gayē | Taī gā-rahē | Taī jāt-hān | Taī gayē |
| 208. He went | Ū gā | Ū gā-rahē | Wo gā-rahā | Wa gā |
| 209. We went | Ham gayen | Ham gawā rahē | Ham gayen | Ham gayen |

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<thead>
<tr>
<th>Bağdhī Gīśpāl (Bawa)</th>
<th>Ğīdīwāl (Mandīs)</th>
<th>Ĉhartīgarhī (Rājput)</th>
<th>Bhūliā (Sonpur State)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ham mārīli</td>
<td>Ham mārā-rahū</td>
<td>Ham-man māren</td>
<td>Äm-manā mārīū</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Tūy mārīli</td>
<td>Tūm mārā-rahū</td>
<td>Tūm-man mārew</td>
<td>Tūm-manē mārīē</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>On mārīli</td>
<td>Un mārin-rahāī</td>
<td>Wō-man mārin</td>
<td>O-mānō mārin</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mōy mārāt rahī-tī</td>
<td>Māy mārāt-rahī</td>
<td>Māy mārāt-rahī</td>
<td>Mūi mārāt-rahī</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mōy mārī-ōūi</td>
<td>Māy mār sakat-hō</td>
<td>Māy mārī-ōūi</td>
<td>Mūi mārē-ōūi</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Mōy mārrūm</td>
<td>Māy mārrūm</td>
<td>Māy mārrūm</td>
<td>Mūi mār-hū</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Ṭūy mārībē</td>
<td>Tūm mārē-bē</td>
<td>Tūi mārē-bē</td>
<td>Tuī mārības</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Ú mārī</td>
<td>Ū mārē-bē</td>
<td>Wō mārībē, mārī, mārē-bē</td>
<td>O mārē-bē</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Ham mārra</td>
<td>Ham mārē-hē</td>
<td>Ham-man mārra, mārīhan</td>
<td>Äm-manē mārīma</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Ṭūy mārībē</td>
<td>Tūm mārē-hē</td>
<td>Tūm-man mārīhau</td>
<td>Tūm-manē mārīha</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>On mārīhi</td>
<td>Un mārē-hē</td>
<td>Wō-man mārīhāi</td>
<td>O-mānē nār-hēn</td>
<td>200. They will beat.</td>
</tr>
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<td>Mōy mārī gayūi</td>
<td>Māy māre gayu-hāi</td>
<td>Mū-lā mārat-hāi</td>
<td>Mūi mārē-gayūi</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mōy mārī gailūi</td>
<td>Māy māre gayu-hāi</td>
<td>Mū-lā mārat-hāi</td>
<td>Mūi mārē gailūi</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mōy mārī jāib</td>
<td>Māy mārāl jāib</td>
<td>Mū-lā mārē-hē</td>
<td>Mūi mārē jā-rahēn</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mōy jāthū</td>
<td>Māy jāth-hū</td>
<td>Māy jāth-hū</td>
<td>Mūi jā-hū</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Ṭūy jāth-yēs</td>
<td>Tūy jāth-hēs</td>
<td>Tuī jāthas</td>
<td>Tuī jāthas</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Ú jāthāi</td>
<td>Ū jāth-hāi</td>
<td>Wō jāthāi</td>
<td>O jā-hō</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Ham jāthāi</td>
<td>Ham jāth-hē</td>
<td>Ham-man jāthān</td>
<td>Äm-mānē jā-hē</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Ṭūy jāthhayē</td>
<td>Tūm jāth-hē</td>
<td>Tūm-man jāthau</td>
<td>Tūm-manē jā-ha</td>
<td>208. We go.</td>
</tr>
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<td>Mōy gayal rahī-tōūi</td>
<td>Māy gayō</td>
<td>Māy gayēw</td>
<td>Mūi jāe rahēn</td>
<td>210. They go.</td>
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<td>Ṭūy gayal rahī-tī</td>
<td>Tūy gayō</td>
<td>Tuī gaes</td>
<td>211. I went.</td>
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<td>Ú gayal rahāi</td>
<td>Ū gaas</td>
<td>Wō gaas</td>
<td>212. Thou wentest.</td>
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<tr>
<td>Ham gayal rahāi</td>
<td>Ham gayō</td>
<td>Ham-man gayca</td>
<td>Äm-mānē gaś</td>
<td>213. He went.</td>
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<tr>
<th>English</th>
<th>Awadi (Gonds)</th>
<th>Awadi (Central Partahgah)</th>
<th>A wadi (Balsek, Unau)</th>
<th>Baghel (Rawa)</th>
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<tr>
<td>215. You went</td>
<td>Tum gayan</td>
<td>Tū gawā rahē</td>
<td>Tum gayēn</td>
<td>Tum gayā</td>
</tr>
<tr>
<td>216. They went</td>
<td>Wai gayan</td>
<td>Wai gawā rahen</td>
<td>Uī go</td>
<td>Uī go</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jāo</td>
<td>Jā</td>
<td>Jāo</td>
<td>Jā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jāt</td>
<td>Jāt</td>
<td>Jāt</td>
<td>Jāt</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gāwā</td>
<td>Gāi</td>
<td>Gā</td>
<td>Gā</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tēhār kā nāw hāi?</td>
<td>Tēhār nāw kāw hāi ahi?</td>
<td>Tēr kā nāw hāi?</td>
<td>Tējhār kā nāw hāi?</td>
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<thead>
<tr>
<th>Baṣāhī Gōrdī (Raser.)</th>
<th>Gōndāi (Maṣāla).</th>
<th>Chattīṣgarh (Raipūr).</th>
<th>Bihālā (Somas State).</th>
<th>English</th>
</tr>
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<tr>
<td>Tōy gāyāl ṛahālē</td>
<td>Tum gāyō</td>
<td>Tum-maṇā gāyew</td>
<td>Tum-maṇē gac</td>
<td>216. You went.</td>
</tr>
<tr>
<td>On gāyāl ṛahālē</td>
<td>Un gāyō</td>
<td>Wō-maṇā gāin</td>
<td>Ō-maṇē gāin</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Jātt-jaṭ</td>
<td>Jātt-hai</td>
<td>Jawāl, jāt</td>
<td>..</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Tor nān kā bā?</td>
<td>Tor kahin nūw?</td>
<td>gōha-kēr umir kīttō</td>
<td>I gōha-kē kētō, bāes nūw?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>I gōhr kītā bhīg bā?</td>
<td>I gōha-kēr umir kīttō</td>
<td>Kāsmīr kītā ṛahānā</td>
<td>I-nu Kāsmīr kētō ṛahān</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Hāī-ḷō Kāsmīr kītā hāī?</td>
<td>Yāḷīkā Kāsmīr kītā hāī?</td>
<td>Tumahārā dādā-kēh, gān-mē</td>
<td>Tumahārā dādā-kēh, gān-mē</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Tor bāp-ko hān-mē kāi-thāh lārī kā bāthā?</td>
<td>Tumahārā dādā-kēh, gān-mē</td>
<td>Kāsmīr yāḷālā kāte kūr hāī?</td>
<td>Kāsmīr yāḷālā kāte kūr hāī?</td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>Ajī māt bahut durāh-lē aṭālā</td>
<td>Ajī bahut duṣṭhīśā gāyō-rāhā</td>
<td>Ajī māt kūhī kīṭēw</td>
<td>Ajī māt kūhī kīṭēw</td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>Mār kākā-kār lārī kā ṛahān bāhī kāṭī</td>
<td>Hāmrā māmā-kēr lārī kā ṛahān bāhī kāṭī</td>
<td>Mār kākā-kār bāṭā kār bāhī kāṭī</td>
<td>Mār kākā-kār bāṭā kār bāhī kāṭī</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Īḍā ḡoṁ kar pālīkā dū ḍhārāl ḍhāt</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Īḍā ḡoṁ kar pālīkā dū ḍhārāl ḍhāt</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>228. I have eaten his son with many stripes.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Ūkār bāṁā-kē hāṁā ṛahān-hān</td>
<td>Pāḷācā ṛahā māṭā pīṭhār-mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>Wō-SCRIBE a kēṭā ko ṛahā mē</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>

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