LINGUISTIC SURVEY OF INDIA.

COMPiled AND EDITED BY

G. O. GRIFFITH, C.I.E., Ph.D., D.Lit., I.C.S. (Retd.)

VOL. VII.

INDO-ARYAN FAMILY.
SOUTHERN GROUP.

SPECIMENS OF THE
MARATHI LANGUAGE.
LINGUISTIC SURVEY OF INDIA.

Vol. VII.

SPECIMENS OF THE MARĀṬHĪ LANGUAGE.
Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta.

In England.

E. A. Arnold, 41 and 43, Maddox Street, Bond Street, London, W.

Constable & Co., 16, James Street, Haymarket, London, W.

P. S. King & Son, 2 & 4, Great Smith Street, Westminster, London.

Kegan Paul, Trench, Trübner & Co., Charing Cross Road, London.

Bernard Quaritch, 16, Piccadilly, London.

B. H. Blackwell, 50 and 51, Broad Street, Oxford.

D. R. Bell & Co., Cambridge.


In India.

Thacker, Spink & Co., Calcutta and Simla.


R. Cambrai & Co., Calcutta.

Hogginsotham & Co., Madras.

V. Kala Manam Ayyar & Co., Madras.

J. A. Nataran & Co., Madras.

Thacker & Co. Ltd., Bombay.


Radbahai Atnam Sagoon, Bombay.

Sunder Pandurang, Bombay.

N. B. Mathur, Superintendent, Nazir Kuran Hind Press, Allahabad.


Superintendent, American Baptist Mission Press, Honolulu.
Linguistic Survey of India.

Vol. VII.

Indo-Aryan Family.

Southern Group.

Specimens of the Marathi Language.

Compiled and edited by

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

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

23430

491.4
L.S.I. Gvi

Calcutta:
Office of the Superintendent of Government Printing, India.
1908.
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.
   " II. Môn-Khmer and Tai families.
   " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
      " II. Bodo, Nágá, and Kachin groups of the Tibeto-Burman languages.
      " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
   " IV. Dravido-Munda languages.
   " V. Indo-Aryan languages, Eastern group.
      Part I. Bengali and Assamese.
      " II. Bihāri and Oriyā.
   " VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
   " VII. Indo-Aryan languages, Southern group (Marāthi).
   " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the "Non-Sanskritic" languages).
   " IX. Indo-Aryan languages, Central group.
      Part I. Western Hindi and Panjābī.
      " II. Rājasthānī and Gujarātī.
      " III. Himalayan languages.
   " X. Eranian family.
   " XI. "Gipsy" languages and supplement.
# CONTENTS

**SYSTEM OF TRANSLITERATION** ......................................................... v

**INTRODUCTORY NOTE** ................................................................. vii

**INTRODUCTION**
- The Southern Group .................................................................. 1
- Area in which spoken .................................................................. 1
- Political Boundaries .................................................................. 1
- Linguistic Boundaries .................................................................. 1
- Dialects ......................................................................................... 2
- Number of Speakers .................................................................... 2
- Origin of Marathi .......................................................................... 3

**Classification of the Prakrits**
- Northern and Southern Group .................................................. 4
- Eastern and Western Group ......................................................... 5
- Final Classification of the Prakrits .............................................. 5
- Marathi and Maharsahi .................................................................. 7

**Vowels** .......................................................................................... 7

**Consonants** .................................................................................. 8

**Nouns and Pronouns** ................................................................... 8

**Verbs** ........................................................................................... 8

**Place of Marathi in reference to other Indo-Aryan Vernaculars** .... 9

**Relation of Marathi to the Inner Group** ..................................... 10

**Relation of Marathi to the Outer Circle** ..................................... 10

**General Conclusion** ..................................................................... 12

**Marathi Literature** ....................................................................... 12

**Authorities**
- A.—Early references ................................................................. 15
- B.—General ................................................................................. 17
- C.—Grammars and Reading-books .............................................. 18
- D.—Dictionaries .......................................................................... 19

**Written Character** ........................................................................ 20

**Grammar** ...................................................................................... 21

**Precedence** ................................................................................... 21

**Nouns** ........................................................................................... 23

**Gender** .......................................................................................... 23

**Number** ........................................................................................ 23

**Case** ............................................................................................... 24

**Adjectives** ..................................................................................... 25

**Verbs** ............................................................................................ 25

**Marathi Skeleton Grammar** ....................................................... 30

**Marathi in the Dekhan**
- Territory where spoken ............................................................. 32
- Number of speakers .................................................................... 32

**Poonna** ........................................................................................... 34

**Elsewhere in the Dekhan** ........................................................... 42

**Kolhapur** ....................................................................................... 43

**Beedana** ......................................................................................... 45

**Bollos Dialects of the Dekhan** .................................................... 47

**Bijapur** ........................................................................................... 47

**Dharwar** ........................................................................................ 52

**KONKAN STANDARD**
- Name of the Dialect .................................................................... 61
- Sub-dialects .................................................................................... 61
## CONTENTS

### Marathi in Berar and the Central Provinces—contd.

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kharat of Ellichpur</td>
<td>283</td>
</tr>
<tr>
<td>Kumbhâri</td>
<td>285</td>
</tr>
<tr>
<td>&quot; of Akola</td>
<td></td>
</tr>
<tr>
<td>&quot; of Chhindwara</td>
<td>296</td>
</tr>
<tr>
<td>Kumbhâri and Khojri</td>
<td>298</td>
</tr>
<tr>
<td>Mahâri</td>
<td>300</td>
</tr>
<tr>
<td>&quot; of Chhindwara</td>
<td></td>
</tr>
<tr>
<td>&quot; of Chandla</td>
<td>302</td>
</tr>
<tr>
<td>Marathi</td>
<td>304</td>
</tr>
<tr>
<td>Nathâri</td>
<td>313</td>
</tr>
<tr>
<td>Katîa or Katypal</td>
<td>319</td>
</tr>
<tr>
<td>&quot; of Chhindwara</td>
<td>320</td>
</tr>
<tr>
<td>&quot; of Nasirâhpur</td>
<td>325</td>
</tr>
</tbody>
</table>

### Broken Dialects of the East

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Habri</td>
<td>330</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>331</td>
</tr>
<tr>
<td>Nouns</td>
<td>332</td>
</tr>
<tr>
<td>Adjectives</td>
<td>333</td>
</tr>
<tr>
<td>Numerals</td>
<td>333</td>
</tr>
<tr>
<td>Pronouns</td>
<td>334</td>
</tr>
<tr>
<td>Verbs</td>
<td></td>
</tr>
<tr>
<td>Of Bastar</td>
<td>337</td>
</tr>
<tr>
<td>Of Kanhre</td>
<td>348</td>
</tr>
<tr>
<td>Mahâri</td>
<td>350</td>
</tr>
<tr>
<td>Habâri of Banda</td>
<td>361</td>
</tr>
<tr>
<td>&quot; Berar</td>
<td>365</td>
</tr>
<tr>
<td>Bhunjiâ</td>
<td>372</td>
</tr>
<tr>
<td>Nihâri</td>
<td>379</td>
</tr>
<tr>
<td>Kemâri or Kavâri</td>
<td>386</td>
</tr>
</tbody>
</table>

### Standard List of Words and Sentences in the Various Dialects of Marathi

### MAP

Map illustrating the Dialects of Marathi

To face page 1
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nāgarī alphabet, and others related to it—

a, ə, ər, əi, ə, a, ə, əə, ə, ə, ə, ə, au,

k, ka, kha, ga, gha, ḍ, ḍha, ḍha, ḍha, ḍha, ḍha,

ī, ı, ı, ı, ı, ı, ı, ı, ı, ı, ı, ı, ı,

Visarga (’) is represented by ḍ, thus ḍakṣaṃ. Anusvāra (‘) is represented by ū, thus ṣukṣma. In Bengali and some other languages it is pronounced ng, and is then written ng; thus  bhaṅga. Anumānika or Chandra-bimśa is represented by the sign * over the letter nasalized, thus ṣ* me.

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

a, etc. ą, ā, ē, ę, ā, ā, ā, ā, ā, ā, ā, ā,

b, p, n, m

When representing anumānika in Deva-nāgarī, by * over nasalized vowel.

Tanwīn is represented by ḥ, thus ḍh fouran. Mīf-i maqūra is represented by ū; thus, ḍū ḍū ḍū.

In the Arabic character, a final silent h is not transliterated,—thus bīda. When pronounced, it is written,—thus,  wādī gufth.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, ban bar, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) dēkthā pronounced dēkthā; (Kāśmirī) kōt; (Bihārī) dēkthāh.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:

(a) The *ts* sound found in Marāṭhī (/Branch/), Pushtō (/Branch/), Kāśmyrī (/Branch/, /Branch/), Tibetan (/Branch/), and elsewhere, is represented by /tš/. So, the aspirate of that sound is represented by /tṣ̌/.  

(b) The *dz* sound found in Marāṭhī (/Branch/), Pushtō (/Branch/), and Tibetan (/Branch/) is represented by /dž/, and its aspirate by /dẓ̌/.  

(c) Kāśmyrī /w/ (/Branch/) is represented by /n/.  

(d) Sindhi /v/, Western Panjābī (and elsewhere on the N.-W. Frontier) /v/, and Pushtō /j/ or /u/ are represented by /v/.  

(e) The following are letters peculiar to Pushtō:—

\[ \text{\textbeta} /!\), /tasya/ or /dasya/, according to pronunciation; /t̥/ or /ṭ/, according to pronunciation; /su/ or /su/, according to pronunciation; /j̥/ or /j̣/, according to pronunciation; /u/ or /u/.  

(f) The following are letters peculiar to Sindhi:—


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

\[ /, represents the sound of the /a/ in /all/.  

/\), /a/ in /kat/.  

/\), /e/ in /met/.  

/\), /o/ in /kot/.  

/o/, /e/ in the French /était/.  

/o/, /o/ in the first /o/ in /promote/.  

/o/, /o/ in the German /schön/.  

/\), /a/ in the /mühle/.  

/\), /th/ in /think/.  

/\), /th/ in /this/.  

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

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

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

GEORGE A. GRIERSON.
THE SOUTHERN GROUP.

MARATHI.

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

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

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

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

Marathi has to its north, in order from west to east, Gujarati, Khândeshi, Raja-sthâni, Western Hindi, and Eastern Hindi. To the east we find Eastern Hindi, Gônd, and Telugu. Harbi, which is separated from Marathi by Chhattisgarhi and Dravidian languages, merges into Oriya in the east through the Bhatri dialect. In the south we find, proceeding from the east, Gônd, Telugu, and Kanarese.

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

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

In the southern part of the district of Ratnagiri the Konkan form of Marathi gradually merges into Kôńkaṇi, through several minor dialects.
Several broken dialects are spoken in various parts of the Marathi territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marathi we find some smaller dialects, such as Khatu, Varli, Vadhval, Phudugi, and Samvedi, which in several points agree with Gujarati. The Khundesi dialect of Khandesh, which has hitherto been classed with Marathi, has in this Survey been transferred to Gujarati. It contains a large admixture of Marathi, but the inner form of the language differs, and its base is a Prakrit dialect more closely related to Sauraseni than to Mahrashtri which latter Prakrit is derived from the same base as modern Marathi.

Further towards the east we find some broken dialects, such as Khaty, Harbi, Bhunji, Nahori, and Kamari, which have been so largely influenced by Marathi that it has been found convenient to deal with them in this connection, though they are no true Marathi dialects.

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marathi of the Dekhan</td>
<td>6,193,083</td>
</tr>
<tr>
<td>Marathi of Berar and the Central Provinces (including the Nizam's dominions)</td>
<td>7,677,482</td>
</tr>
<tr>
<td>Marathi of the Konkan</td>
<td>2,380,517</td>
</tr>
<tr>
<td>Konkani (including Portuguese territories and Madras Presidency)</td>
<td>1,559,029</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,780,361</strong></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marathi spoken abroad in</td>
<td></td>
</tr>
<tr>
<td>Ajmere-Merwara</td>
<td>1,634</td>
</tr>
<tr>
<td>Andamanas</td>
<td>913</td>
</tr>
<tr>
<td>Assam</td>
<td>85</td>
</tr>
<tr>
<td>Bengal and Feudatories</td>
<td>565</td>
</tr>
<tr>
<td>Burmah</td>
<td>2,621</td>
</tr>
<tr>
<td>Coorg</td>
<td>123,330</td>
</tr>
<tr>
<td>Madras</td>
<td>65,336</td>
</tr>
<tr>
<td>Myan</td>
<td>551</td>
</tr>
<tr>
<td>Punjab and Feudatories</td>
<td>1,340</td>
</tr>
<tr>
<td>Quetta</td>
<td>11,072</td>
</tr>
<tr>
<td>Rajputana and Central India</td>
<td>9,265</td>
</tr>
<tr>
<td>Sind</td>
<td>7,414</td>
</tr>
<tr>
<td>United Provinces and Feudatories</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>235,235</strong></td>
</tr>
</tbody>
</table>
**INTRODUCTION.**

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

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

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

**Marāṭhi spoken at home**

- Deccan ........................................... 6,193,083
- Berar and Central Provinces ............... 7,677,482
- Konkan ........................................... 2,330,817

**Marāṭhi spoken abroad** ........................................... 16,221,332

**Total Marāṭhi** ........................................... 16,446,557

**Kōśkaṇi spoken at home** ........................................... 1,559,029

**Kōśkaṇi spoken abroad** ........................................... 6,362

**Total Kōśkaṇi** ........................................... 1,565,391

**GRAND TOTAL** ........................................... 18,011,948

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

*See Kāvyākāra i. 35, Mahārāṣṭṛāṇāṁ bāhūḥ prakrīṭāṇāṁ Prakrītiḥ vídah. b 2
The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

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

It will, therefore, be necessary to put the supposition of the identity of Mahārāṣṭṛi and Saurusēnē to the test.

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

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

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

Classification of the Prākritis.

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

In some features Saurusēnē agrees with Māgadhī as against Mahārāṣṭṛi and Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākritis and a faintly sounded \( y \), or, in the case of \( p \) or \( b \), a \( v \), is substituted for it. This \( y \) is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhi \( kumbhār \), Sanskrit \( kumbha-(k)āra \), a potter; Marāṭhi \( lāl \), Sanskrit
INTRODUCTION.

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

The passive is formed by adding the suffix ia in Sauraseni and Magadhi, but iija in the other dialects. Thus, Sanskrit hariyata, Sauraseni and Magadhi haridhi, Maharashi and Ardhamagadhi karijjii, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in iyadi, which is a variant of ijaji, seem to occur in Magadhi verses. This point cannot therefore be urged.

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

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

Dr. Hoernle, in his Comparative Grammar of the Gaudian Languages divided the Prakrit dialects into a western group, viz., Sauraseni-Maharashi, and an eastern, viz., Magadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine a-bases. The western group changes every s-sound to a dental s, the eastern to a palatal ā; the western substitutes j for every initial j and y, the eastern prefers y; the western possesses both r and l, the eastern only l; the nominative singular of masculine a-bases ends in ā in the west and in ē in the east. Ardhamagadhi agrees with the west in all points excepting the last one, the nominative singular of masculine a-bases usually ending in ē, but also, in old texts in ā.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prakrit dialect of which we have any knowledge, the so-called Dhakki, which must have been
based on the dialect spoken in Dacca, forms the nominative in ś; thus, puśiśa, a man. This dialect also differs from Māgadhi in the treatment of r-sounds. It possesses a dental ś, corresponding to s and śh in Sanskrit, and a palatal ś, corresponding to Sanskrit ś̥; thus, dāśa, ten; puśiśaśa, Sanskrit purushāśa, of the man. Dhakki also seems to use j like the western Prākrits. Thus, jampidū̄sa, Māgadhi jampidū̄sa, Sanskrit jalpitum, to talk.

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

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

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

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

Māgadhi has preserved traces of the old dative of a-themes, which has been throughout replaced by the genitive in Śaurāśāni. Thus, vināśa, Sanskrit vināśa, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of a-bases; thus, puttaśa and puttāśa, Sanskrit putraśa, Śaurāśāni only puttaśa, of the son; muhā, Sanskrit mukhā, in the mouth; kūrammi, Sanskrit kūṇā, in the well; kulāhām, Sanskrit kula, in the family. Śaurāśāni has only forms such as kula.

The Átmanepada form of verbs, which in Śaurāśāni is confined to the first person singular, is used more freely in Māgadhi; optatives such as karejā, I may do, occur in Māgadhi as well as the Śaurāśāni forms karejām or karejē; imperatives such as pūvē, drink, are used in addition to pē, Sanskrit pīla, but not so in Śaurāśāni.
INTRODUCTION.

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

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

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

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

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

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

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

Haridrā, turmeric, often becomes haliddī or haladdī in Māhārāśṭrī. Compare Māraṭhī halad, dative haladdi-lā, rural Hindi halad, halādi, harādi.

The Sanskrit vowel ṛ is sometimes differently treated in the old dialects. Thus, Sanskrit kṛita, Māhārāśṭrī and Ardhamāgadhī kaa (compare Māgadhī, Ardhamāgadhī
kāda), but Şaurasēṇi usually kida, done; Sanskrit ghṛita, Māhārāṣṭrī and Ardhamāgadhī gha, but Şaurasēṇī and Māgadhī ghida, clarified butter. Similarly we find Mārāṭhī kēlā, i.e., kaya-illānā, done, while gī, clarified butter, according to Molesworth is scarcely used in Mārāṭhī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāṣṭrī močchāi and mājjai, Sanskrit mādyāti, he grows mad.

Māhārāṣṭrī vachchāi for vajjai, Sanskrit vajjati, he goes. Compare Marāṭhī mats'ā (Hindi māch'nā), to swell; Kōṇaṇi vōtu, to go.

The aspiration has been transferred in the Māhārāṣṭrī and Ardhamāgadhī ghēltum, Sanskrit grābitum, to take. Şaurasēṇī has geohidun. The base occurring in the Māhārāṣṭrī and Ardhamāgadhī forms has only survived in Marāṭhī. Compare ghēt'i, taken.

Dental consonants are much more commonly cerebralised in Māhārāṣṭrī, Ardhamāgadhī, and also in Māgadhī, than in Şaurasēṇī. Compare Māhārāṣṭrī and Ardhamāgadhī gāsī, Sanskrit dohāti, he bites; gāhā, Sanskrit dohāti, he burns; dōla, an eye (compare Sanskrit dōla, oscillating); dollā, Sanskrit dōlātā, he swings; dōhalā, Sanskrit dōhalaka, the longings of a pregnant woman. Similarly we find Marāṭhī dos'ā, to bite; dāhō (poetical), heat; dādzō, to be hot; dōla, an eye; dōl'ā, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit khaṭra, Māhārāṣṭrī and Ardhamāgadhī khettā, Marāṭhī ēt, but Şaurasēṇī khatta, Hindi khēt, a field; Māhārāṣṭrī bēra, Marāṭhī bēr, but Şaurasēṇī and Sanskrit kīta, forsooth; Sanskrit gardābha, Māhārāṣṭrī gadhāha, Marāṭhī gadhā, but Şaurasēṇī gadhāha, Hindi gadhā, an ass; Sanskrit paṃchāsht, Māhārāṣṭrī paṃchāsht, Marāṭhī pannās, while other modern vernaculars have forms such as Western Hindi pachās.

The termination of the nominative singular of masculine a-bases was ō in Māhārāṣṭrī and Şaurasēṇī. The same is the case in old Marāṭhī, thus, rājō, a king; nandaun, a son. The final u in the latter form is directly derived from an older ō.

The genitive of i-bases, with which old in-bases were confounded, ends in iṣa and iṇō in Māhārāṣṭrī and Ardhamāgadhī, but only in iṇō in Şaurasēṇī; thus, aggisa and aggiṇō, Sanskrit agni, of the fire; hattisā and hattikō, Sanskrit hastinaḥ, of an elephant. The form hattisā directly corresponds to Marāṭhī hāthī.

With regard to pronouns we may note that the typical Māhārāṣṭrī forms mōjja, my; tujhja, thy, have survived in Marāṭhī mūdžhā, my; tudžhā, thy.

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

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

Compare—

dēkhē indriyā ādēna hōjē, tai sitōshnā-tē
dōs of senses dependent he-may-become, then cold-and-heat

dēvī āni sukhabadūkhyā ākaliyē āpana-pē
dō-ill-get and with-pleasure-and-sorrow he-will-bind himself;

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (Dvyānēsvarī, ii, 119). Such forms have
INTRODUCTION.

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as tābārājē, to be got; diṣṣārē, to appear, and so on. In old poetry, however, a passive formed with the characteristic j is in common use; thus, cādājēṭā, they are killed; kijē, it is done. Such forms have been confounded with the remains of the old prescriptive, and both were probably felt to be identical. In modern Marāṭhī only the forms mhaṇjē, it is said, namely; and pāhijē, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāṣṭrī passive ending in ṭiṭṭē, while Śaursēnī has ṭaḍḍē.

Marāṭhī infinitives such as māṛū, to strike, are directly derived from Māhārāṣṭrī forms such as māṛum, to strike. The participle of necessity, which ends in eva in Māhārāṣṭrī, taevya in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marāṭhī, as well as Gujārātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī mṛkā pācē, Māhārāṣṭrī māb kariavān, it should be done by me, I should do.

The Marāṭhī conjunctive participle in an, old Marāṭhī ā and u-nā, i.e. ā + nā, is derived from the corresponding Māhārāṣṭrī form ending in an and an, and has nothing to do with the Śaursēnī form which adds ān. Thus, Sanskrit krīte, Māhārāṣṭrī karitāṇa, karitam, Marāṭhī karī, karunā, karūn, but Śaursēnī karī and kāduṇa.

We may add the frequency with which the suffix ilta is used in Māhārāṣṭrī and probably all eastern Prākrits, just as its modern representative l in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāṣṭrī and Ardhamāgadhi chaē, chia, chcha, Marāṭhī chi, ty, Chhattisgarhī ñch, though Śaursēnī jēva, Gujārātī and Rājasthānī jē.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāṣṭrī Prākrit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

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

Relation of Marathi to the Inner Group.

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

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

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

The pronunciation of the palatals as ū, ū, respectively, also occurs in some eastern dialects, and in Kāśmirī. A similar pronunciation is common in several dialects of Gujarati and Rajasthani. Exact parallels to the Marathi pronunciation of s and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marathi and of eastern vernaculars.

On the other hand, ë and ë are distinguished as in Gujarāti, Pañjābi, Sindhi, and, partly, in Rajasthani. Marathi has a cerebral ë like Rajasthani, Gujarāti, Pañjābi, and also Oriya.

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

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

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

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

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

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

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

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

The termination of the second person singular of verbal tenses ends in as in Bengali, Bihari, and Eastern Hindi. Konkani, however, uses y like Kāśmiri, and in Berar and the Central Provinces the second person is usually formed like the third person without an a.

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

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

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

In many points Marathi differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in s; the genitive suffix teha; the possessive pronouns madhau, my; tadha, thy; the numeral pannas, fifty; the conjunctive participle ending in an (compare, however, Orinya), and so on.

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

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

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

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

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

The beginning of Marathi literature seems to be connected with the Vishnuite reformation inaugurated by Ramanuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'
INTRODUCTION.

The same religious devotion to Vishnu, or, as he calls him Vithoba, meets us in the Abhang of Namdev, who is considered to be the first Marathi poet. He was a tailor from Pandharipur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the Adigranth of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravaka longs for his mate or a child for its mother.'

A contemporary of Namdev was Dnyanoba, or Dnyaneshvar who wrote a paraphrase of the Bhagavadgita in the Oesi metre. He lived at Alandi, north of Poona, and his work, the Dnyaneshvari or Bhavavali, is dated 1212 = 1280 A.D. This work is very highly esteemed among the Marathas. It is penetrating by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

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

The next important poet whose works have been preserved is Ekanath, a Rigvédin from Paithan, who died in 1609. His favourite metre was the Oesi, but he also wrote Abhangs. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His Ekanathi Bhagavata is based on the 11th Skanda of the Bhagavata-Purāṇa, and has been printed in Bombay. He further wrote the Bhavartharāmaya, the Rukmi-Sayanjiratra, the Sevāmasukha, etc., and also composed works in Hindostani. He was a contemporary of Shahuji, the father of Shivaji, and is spoken of as an ardent student of the Dnyaneshvari.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the Oesi metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a Mahabhārata, a Bhagavata, a Sutamukha-Rāvavākhya, and, according to tradition, also a Rāmāyaṇa.

We have now come down to the time of Shivaji, the founder of the Maratha power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marathi literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdas (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rama, and hence changed his name Nārāyana to Rāmdas. Shivaji is said at one time to have offered him his whole kingdom, but Rāmdas declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the Dāsbodh, on religious duties, and he also wrote numerous Abhangs and Ślokas.

Tukārām (1508-1614) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Sūdra. By profession he was a wandering reciter of Kathas or religious stories and legends, and he is considered to have brought the Abhang to the highest perfection. His poetry is devoted to the praise of Viṭhoba. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahipati.

1 Abhang is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing nature of the rhythm.
A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Rigvedin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for yamakas and other artificial embellishments show the growing influence of the Sanskrit Kāya. He wrote a commentary on the Bhagavadgītā in the Oevi metre, called the Yathārthaśāstra, and numerous works based on the Mahābhārata, the Rāmāyaṇa, the Bhāgavat, and so on.

Śrīdhar (1678-1720), the most copious of all Marathi poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇa, and are highly popular. Some of the titles are Rāmaciṇḍay, Harivājaya, Pānchacintamaṇi, Śivottamaṇi, and so on.

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

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

Mahipati (1718-1790), a Dēsasthra Brāhmaṇ of the Rigvedins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the Bhaktavijaya, the Bhaktalotetanī, the Santavijaya, the Santalotetanī, are usually described as the Acta Sanctorum of the Marathas. They are partly based on older works by Nābhāji and Udbhavachidgā, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyanēbā and Tukārām.

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

Almost all the Marathi poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marathi from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous Sattasa of Hāla. In modern Marathi the erotic poetry is principally represented by the so-called Lāvani, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of Lāvani we may mention Anantapandita (1744-1819), a Yajurvedin from Ahmadnagar, who also mis-used his poetical genius in lavish praise on Bāja Rāo, the last Peshwa, and Rāmjīsī (1702-1812), a Dēsasthra Brāhmaṇ from Sholapur. In this connection we may also mention the Nauka Kridas of Viśvanath, and the Anauka Kridas of Kalyana Mala.

1 A śīkhākara is a poet who is able to compose a poem on any topic without preparation or delay, an improvisator or extemporising poet.
INTRODUCTION.

The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous Pāvādās, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhi is of much smaller importance. It embraces narratives of historical events, the so-called Bākhars; moral maxims such as the Vidur Nītī; folk tales, such as the Vētāl Pāngālī, the Śīṅhāsaṃ Batiśī, the Šuk Bāhattari, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhi are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāṣṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his Bṛhat-Saṅhitā, v. 61. The reference to the language of Mahārāṣṭra as the base of the principal Prākrit in Dandin's Kavyādarśa, i. 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Huien Tsang, to Alibirūnī, and to Ziāw-đ-din Barnī. See the references in Yule’s Hōboon-Jōboon, s. v. Maharatī.

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

Later authors, such as Rāmatarkavāgīśa and Kramādāvāra, mention a dialect called Dākṣiṇāyā as a form of Aparāharaṇa, i.e., in this connection, as one of the vernaculars of India. Dākṣiṇāyā is, in the Śāhitya Darpana, stated to be identical with Vaidarbhika, the vernacular of Berar. Dākṣiṇāyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākṣiṇāyā has any characteristics of its own. On the contrary, Mārkanḍeya expressly states that Dākṣiṇāyā is not a separate dialect, lakṣāṇakārayāt, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākṣiṇāyā and Vaidarbhika. They may, or may not, correspond to the modern Dakhni and Vahâdi, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākṣiṇāyā and Vaidarbhika can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare Epigraphia Indica, Vol. i, pp. 343 and f; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākṣiṇāyās, or Southerners, occurs in the Mṛichhakāṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākṣiṇāyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Sauraseni.

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

"... In this Greater India are twelve idolatrous Kings, and more... There is also the Kingdom of Maratha which is very great."—Friar Jordanus, 41."
The same authority also reproduces the earliest mention of the Marathi language of which I am aware. It has been taken from John Fryer’s—*A New Account of East India and Persia*, London, 1688, and it is dated 1673. It is as follows:—

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

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

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

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

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

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

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindostani grammars, who for some time lived as a missionary in Madras. The letter is dated the 25th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Devanagari and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord’s Prayer into Marathi. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōdi character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindostani, taken from Schultze’s *Grammatica Hindostanica*, have been printed. We are here told that the Balabandish and Marathish language is a daughter of the Devanagara language, that is of Sanskrit. P. 124 gives the Balabande, *i.e.*, the Bālōdh character. On p. 206, we find the first ten numerals in Marathi figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens horum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marathi, with the headings *Marathisco* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōkani, *Cuncanice*. To the *Sprachmeister* is annexed a.
INTRODUCTION.

collection of versions of the Lord’s Prayer. It includes the Lord’s Prayer in Goanica, p. 85; Balabandee, p. 99; and Marathi, p. 93, all by Schultze. The Sprachmeister furnishes the materials for the mention of the ‘Marathica’ and ‘Balabandee’ languages in the Alphabetum Grammaticum seu Indorum universitatis Kost. Rome, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the Grammatica Marastica, Rom., 1778, and a Catechismus da Doutrina Cristam, Rom., 1778, in Portuguese and Marathi.

From about the same time is Iwarus Abel’s Synphyma symphona, sive uniclin Lingua rn orientalium Discursa exhibita Concordia, Tamulica videlicet . . . Marathicae, Balabandee . . . Cuncantica . . . Kopenhagen, 1782.

Lorenzo Hiervas y Panduro, a Spanish Jesuit from Galizia, also dealt with Marathi in his huge cyclopedia Idea del Universo, Cesena, 1779-87. The twentieth volume has the title Vocabulario poliglotto con Prolegomeni sopra piu di 300 Lingue, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marathi portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord’s Prayer in more than 360 languages and dialects. The title of this part is Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti.

It contains a Marathi version on p. 148, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marathi version, after the Catechism, mentioned above.

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

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

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

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Korka. See pp. 65 and 169.

B.—General.


P. DAVYDOW, A Collection of Proverbs and Sayings in English, Gujarati, Sanskrit, Persian, and Marathi, with their Explanation in Hindit. Bombay, 1858.


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


D'PERRIN, GEO. FL.—Folklore in Salketa. Indian Antiquary. Vol. xvi, 1887, pp. 332 and ff; xvii, 1888, pp. 13 and ff; and 106 and ff; xix, 1890, pp. 314 and ff; xx, 1891, pp. 29 and ff; xxi, 1892, pp. 312 and ff.


C.—Grammatics and Reading-books.


GUNAANE—Elements of Grammar. Poona, 1836, and Bombay, 1838.


Marathi Grammar. Bombay, 1848.


INTRODUCTION.

Grammaria da língua Comandá no dialecto do Norte, composta no seculo seis por hem missionario Portugue; e agora pela primeira vez dada à catanua (por Jooschel Hebeler do Cunha Brito). Nova Goa, 1688.


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

APJÁI KIRnkRÁTÍ KHERA.—A Higher Anglo-Marathi Grammar, containing Acceptence, Derivation, Syntax, on a new plan, with the analysis of sentences, proverbs, figures of speech, short lives of the chief Marathi poets. etc. Poona, 1895.


NARAKAN BALLÁL NAMOBAH.—English verb phrases with their exact Marathi equivalents. Poona, 1896.


D.—Dictionaries.

CAREY, WILLIAM.—A Dictionary of the Maharatta Language. Serampore, 1810.


RAGHAVANÁI BHASKAR GUBDOL.—A New Marathi Dictionary. Bombay, 1870.


Marathi is usually written in the so-called Bālbodh or in the so-called Mōḍi character.¹

Written character, lit. 'teachable to children' is identical with Dēvanāgari, and has been described in Vol. v. Part ii, pp. 7 and ff. It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍi character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs:—

**VOWELS.**

\[ a \, \dot{a} \, \grave{a} \, i, \dot{i}, \grave{i}, \grave{u}, \grave{i}, \grave{u}, \grave{a}, \grave{u}, \grave{a} \]

**CONSONANTS.**

\[ \text{ka, kha, ga, gha, ha, ha} \]
\[ \text{cha, chha, ja, jha, na, na} \]
\[ \text{ta, tha, da, dha, na} \]
\[ \text{pa, pha, ba, bha, ma} \]
\[ \text{ya, ra, la, va} \]
\[ \text{sa, sva, sa, sa, ha} \]
\[ \text{ṭa, ṭha, ṭha, ṭha, ṭha, ṭha, ṭha} \]

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

\[ \overset{\text{ka}}{\text{kā, kī, kī, kū, kū, kā, kū, kā, kā, kā, kā, kā, kā, kā}} \]
\[ \overset{\text{gā, gā, gā, gā, gā, gā, gā, gā, gā, gā, gā, gā, gā, gā, gā}}{\text{gu, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi, gi}} \]
\[ \overset{\text{ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā, ṭā}}{\text{ṭa, ta, ta, ta, ta, ta, ta, ta, ta, ta, ta, ta, ta, ta, ta}} \]

A short note on the Mōḍi Character by B. A. Gough will be found in the Indian Antiquary, Vol. xxxiv, 1903, pp. 27 and ff.
INTRODUCTION.

In Kōōkānī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

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

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

In a word of three syllables, which ends in a vowel other than ā, a short ā in the penultimate is slurred; thus, tālī, a sieve. In words of four syllables a short ā in the antepenultimate is silent; thus, kārēcat, a saw. In a word of five syllables a short ā in the second syllable, and, if the word does not end in a silent ā, in the penultimate is silent. Thus, sūrkhavat, resemblance; varēcarē, an extra payment. The short ā in compound words is dropped in the same cases as in the uncombined word. Thus, vi-sarētā, he forgot; korēkātē, to be agitated.

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

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

Short i and u as final vowels only occur in loan-words such as mati, intelligence; bhānu, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final i and u are quite common.
I and a are always long in the penultimate of words ending in a silent a; thus marit, striking; tākūt, wood; ās, a sugarcane. They are short when they are followed by a full nasal sound; thus, uṣṭ, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long i and ā of the penultimate are shortened or changed to '; thus, marit, striking, maritā or mārītā, while striking.

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

E is commonly pronounced as ye; thus, yēk and ēk, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as gēṇḍ, to come; yēṭhē; and ēṭhē, here, etc., show that the pronunciation of ē as ye has been common all over the Marathi country. E is commonly interchangeable with yā; thus, tē, or tyā, vēlēs, at that time. Compare bōm-bhār, for ēyam-bhār, and ēm-bhār, hundred.

The Anuvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, vēt, uṣṭ, a camel; ṅiṇī māṇḍi, a thigh. Such nasals occur before soft mutes and also, if the preceding vowel is short, before hard mutes. In other cases the Anuvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anuvāsika. Thus, ēt, inside; bhōvai, an eyebrow. In Sanskrit words the Anuvāsika before r, ē, a, and b is pronounced as a nasal ē, and before y, l, and n as a nasal ē, ē, ē, respectively. Thus, saḥsār, the world; saḥsār, destruction of the universe; saṅgṛṣ, junction.

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

The gutturals, dentals, and labials are pronounced as in Sanskrit. The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostani, and in Marathi words before i, ē, and a; thus, chaṇḍ, fierce; jumā, collected; chakhāl, mud; bāpā-chē ghar, the father’s house; mājghā gharāt, in my house. Ch is also pronounced in the same way in chār, four. This form is derived from Prakrit chattāri and chaury probably through the steps chaṛi, chyār; compare ghōḍyā from ghōḍaśa, ghōḍās, to a horse. The numeral ‘forty’ is usually pronounced ṭsālī. In other cases the palatals are pronounced as ṭs, ṭs, ṭs, ṭs, respectively. In the Konkan this pronunciation is also common before ē. Thus, ṭsākar, a servant; ṭḍāvē, to go; ṭḍē (Konkan), which.

Jā is pronounced as day, or, in the Konkan, as gy; thus, dnyān or gyān, knowledge.

The sounds only occur in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral q after vowels is, however, pronounced as an r in the Central and Northern Konkan, and as an r in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, ghōḍā, ghōrā, and ghōrā, a horse. We may compare the change of q to ḍ between vowels in Mahrārāṣṭra-Prakrit; thus, Sanskrit ṭadāga, Mahrārāṣṭri ṭalā, Marathi ṭalā, a tank. In some rustic dialects in Berar ḍ is, in a similar way, often confounded with ḍ; thus, ghōḍā, a horse; ḍavaṇḍ, near. The cerebral q is often confounded with the dental n, though both
have a different origin, thus, pāṇi instead of pāṛi, water. It has often been stated that the cerebral s is more common in the Konkan. This statement, however, only applies to the Köńkāṇ dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental n is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental n in all places.

Marathi possesses a cerebral (ɔɔ) as well as a dental (n) l-sound. The former is derived from a single l between vowels in Prakrit, the latter from a double 1; thus, kal, Mahārāṣṭri kāḷ, time; phul, Mahārāṣṭri phulāśa, flower. The cerebral l is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral l has become dental, and in Berar and the Central Provinces it is often pronounced as an r or as a y. Thus, mālī, mālī, mārī, and māyi, a gardener.

The consonant ɔ has a sound between v and w. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a w. Before i, i, ē, y, and a it sounds almost like a v, while in other positions it approaches the sound of w. A final ɔ in nouns has a tendency to be dropped. Thus, we find ino and vistan, fire; is and vis, twenty, yel and yel, time. Such forms occur all over the Marathi country, especially in rustic dialects.

Marathi has two s-sounds, a dental s and a palatal ʃ. The latter is used before i, ɔ, and ə, and y, and in loan-words from Sanskrit and Persian. Thus, śāmpa, a caste name; ʃil, a stone; ʃēl, field; ʃyām, blue. Similarly ʃam-bhar, instead of ʃyam-bhar or ʃam-bhar, hundred. Dialectically every ʃ is changed to s. A cerebral sh only occurs in borrowed words such as ʃeṣ, rest; ʃoṣ, to dry up. It is pronounced as an ə.

Aspirated letters have often lost their aspiration, thus, hāt, Prakrit hattha, hand; mādš, Prakrit maʃ, waist; sāṅg′vē, Prakrit sanģha, to say. In the Southern Konkan and Dekhan, where Marathi borders on Kanarese, dissipation is almost the rule.

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

The bases of nouns are weak, when they end in a short inherent a, or strong, when they end in a long vowel or a diphthong. Thus, weak, ghar, house; bhīnt, wall: strong, ghāḍā, horse; mouḍ, pearl. The long final of strong bases is derived from contraction. Thus, ghāḍa goes back to a Prakrit ghāḍai; mouḍ back to a Prakrit moṭiai.

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

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

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in ə, which take ə instead of ə, change for the plural. Thus, bāp, father, fathers; but pāḍa, a horse; pāḍe, horses.
Most feminine nouns add ā in the plural: thus, jībh, a tongue, plural jībhā; ghoḍī, a mare, plural ghoḍyā; bāgykā, a woman, plural bāgykā. Compare borrowed words such as kathā, a tale, plural kathā.

Most feminine nouns ending in a short silent a form their plural in this way. They are derived from Prakrit bases ending in ā; thus, jībh, a tongue, goes back to a Prakrit jībhā. In Prakrit there was also a large class of feminine nouns ending in i. This final i must be dropped in Marathi, and these old i-bases, therefore, look exactly like old ā-bases. Thus, jībh, a tongue, Prakrit jībhā; muṭh, a fist, Prakrit muṭṭhi. These two classes are, however, distinguished in declension, and the old i-bases form their plural, not in ā, but in i; thus, bhānt-i, walls; veḷ-i, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, dhēt, a meeting, from dhēṛuṇ, to meet; thēn, a deposit from thēṛuṇ, to deposit, and so forth.

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

Neuter nouns ending in ā form their plural in ā; all other neuter nouns add ā; thus, taḷā, a tank, plural taḷā; ghar, a house, plural gharē; muṭī, a pearl, plural muṭīyē, and so forth.

Words ending in i and u do not change in the plural; thus, kaṇī, a poet, poets; dhēnu, a cow, cows.

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

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

An old instrumental ends in ā, plural ā and ha; thus, kunārē, by the boy; kānī, by the crow; jēcarē, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in ā and u ends in ā, plural ā, and ā, plural ā, respectively. Thus, kaṇī, a poet, obl. sing. kaṇī; dhēnu, a cow, obl. plur. dhēnu.

Masculine bases ending in ā and neuter bases ending in ā change ā and ā to yā, plural yā in the oblique form. Thus, ghoḍā, a horse, obl. sing. ghoḍyā, obl. plur. ghoḍyā; taḷā, a tank, obl. sing. taḷyā, obl. plur. taḷyā. E is often substituted for yā; thus ghoḍē-ī, to the horse. Rāḍā, a king, often rejects the y of the oblique form in writing; thus, rāḍā-kaṇē, to the king. The same is also the case in other words after palatalis, the y being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add ā, plural ā in the oblique form. Thus, bāp, a father, obl. bōpa, plur. bōpa; muṭī, a pearl, obl. plur. muṭīyē.

Masculine bases ending in ā, however, usually retain the ā; thus, ṭākā, a pen-knife, obl. plur. ṭākā. In other bases ending in ā the oblique form often also ends in ā or eā;
INTRODUCTION.

thus, nātā, a grandson, obl. nātā, nātā; and nātēv. Bhāv, a brother, usually forms bhāv. Many neuter bases in ā, especially all diminutives, add ā, plur. yā; thus, karaḍā, a kid, obl. karaḍā; plur. karaḍē; obl. karaḍē. In the Konkan both masculine and neuter ā-bases often add ā, plur. vā; thus, lāvā, a cake, obl. lāvē.

The oblique singular of feminine nouns ending in ā, ā, and o is like the base; thus, gāḍī, a cart, obl. gāḍī; bāy’kō, a wife, obl. bāy’kō. Old ā-stems ending in a silent a take o; thus, ag, fire; obl. agī. Old ā-stems ending in a silent a and borrowed words ending in ā form the oblique base in ē; thus, jībhē, tongue, obl. jībhē: kathā, a tale, obl. kathē. The same is often the case with feminine ā-bases in the Konkan, and feminine ā-bases in Kōnkanī. Thus, sālā, a leech, obl. dālā and dārē; rāpi, a queen, obl. rānyē. In female names ending in ā the polite oblique form ends in ā; thus, Yamunā-kadē, to Yamunā. The oblique plural is the nasalised plural base; thus, gāḍyā, carriages, obl. gāḍyā.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a hi, ī or hā may be added. Thus, bāpā-hā-kadē, to the fathers.

An old oblique plural ending in a occurs in compounds such as paisān-paisā, every piece; gharan-ghar, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, tyā-nē Rāmā-lā hākūn dītē, he drove away Rama; hyā nās’kūyā āmbyā-lā bāy mī khāḥ, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in ā, in which case they form their feminine in ē, and their neuter in ē. The plural then ends in ē, ēm, ēn, neut. ē, and the oblique form in yā or ē; thus, šāng’lā māvās, a good man; šāng’lā bāy’kā, good women; šāng’lē mulē, good children. The oblique form is used before inflected nouns. The genitive in tsā is such an adjective; thus, bāpā-chyā gharēt, in the father’s house; šāng’lēyā mul’gyās, to good girls. The suffix tsā is also used to form ordinary adjectives from nouns; thus, gharētsā belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in yā; thus, karaḍā, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus karaḍē, I used to do. In the negative it expresses unwillingness in the past; thus, tō gharēt dās-nā, he house-into would-not-go. The imperative and the future are likewise old forms; thus, karē, I shall do; kar, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, mī utkrētō, I rise; mī utkrēt, I rose; mī uthrēnā or myā uthrēnē, I should, or may, rise.

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

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, gēlō, Sanskrit gata, means ‘gone,’ ‘having gone.’ The past tense of intransitive verbs is accordingly used in the Active construction; thus, mī utkrētō, I rose.
The past participle of transitive verbs is passive. Thus, while vāchit means ‘reading,’ vāchitā means ‘having been read,’ ‘read.’ ‘The boy reads a book’ is multiya pōthi vāchito, but ‘the boy read a book’ must be expressed ‘a book was read by the boy,’ multiyana-ṇa pōthi vāchitā. Here the verb agrees in number, person, and gender with the object. This construction is called the karmaṇi prayōga, or Passive construction and is used in all cases where the object is uninflected.

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

The future participle passive or participle of necessity never has an active sense. Thus, tisalācē means ‘to be gone,’ eundum; and mārāvē, which is to be killed, interfectum. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, myā utthāvē, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, tō utthācē, he may, or might, rise; tī utthācī, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, uprādē na karācē, sin should not be committed; myā nātācārē, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are taurana, to pass over; padkana, to study; padevē, to obtain; pidevē, to drink; bōrana, to speak; mharana, to say; laevē, to put on; visaraṇa, to forget; sikana, to learn; samadana, to understand; harana, to loose, etc. Thus, tō bōrālo, he said; tī dhodā sikli, she has learnt her lesson.

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

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an i is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an a. Thus mārit, striking; uhat, arising; mārilā, struck; uṭhelā, arisen. Similarly the characteristic vowel of the habitual past and the future is i in the second, and e, or, dialectically, a, in the first conjugation. Thus, mā karin, I shall do; mā utthān, or uṭhān, I shall arise.

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

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

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, tu uhē, thou art; tu gelē, thou wentest. In Konkani the second person usually ends in y; thus, tu āsīy, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Konkani; thus, uhāt, Konkani ādāt, you are; in Sholapur even uhōt, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Konkani also the first person plural takes the same form. Thus, Berar gelē, you went, they went; Konkani gele, we went, you went, they went.

A dialectical termination of the second person plural is e, which is found in a few cases in the Konkan, thus, āv and āhā, you are; mārē, you shall strike.

The third person singular often ends in a in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, tyā-na saūght-lān, he said.

The verb substantive has in the Konkan a form different from that used in other districts, a being substituted for á; thus, mā bāy instead of mā bāy, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination á of the first person singular neuter, however, we commonly find ā in the Dekhan; thus, mā karē, I (neuter subject) do. The termination tā used with a subject of the feminine gender is commonly replaced by ti in the Dekhan and tyō in the Konkan. Thus, ti karē, or karitē, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkani mā sūitē, that is sūit-bāy, I seek; Berar tā, tē, gēle, he, she, comes; Nagpur tē dzātē, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, tum-chē tsārēvī sāīżē-var, your service left-on, on having left your service; tuṣāi āi vārīya-pāsā, thy mother dead-from, since your mother’s death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, bāy pālēvās tsālā, go to see the garden; nāīgāvā-chā pustak, a book to read; mā marōngvī-tsā añāt, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, tsārēvā-lā, in order to tend (Konkan, Berar, Central Provinces), formed from a base tsārēn; barā-lā, in order to do; tsārēy-lā, in order to tend (same localities), form a verbal noun tār; tsārēvā-lā, in order to tend (Berar), from a verbal noun tsārē, and so on.

The conjunctive participle usually ends in ān; thus, kārāñ, having done. Besides this there is a form ending in ān, corresponding to poetical forms ending in ān, ānī, ānīgā. It is occasionally met with all over the Marathi country; thus, nāghōn, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marathi has further preserved many verbal doubles, the one being intransitive or an old passive, the other an active verb. Thus, gāvē, to drop; gāvē, to strain: tsārē, to graze; tsārēvē, to cause to graze, to feed: pāvē, to fall; pāvē, to fall: tāvē, to be
broken; *tōdāvā*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-bā udāhar hōil*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mā mārilō džāin*, I shall be struck.

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

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

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

## I. NOUNS

<table>
<thead>
<tr>
<th>Masculine nouns</th>
<th>Feminine nouns</th>
<th>Neuter nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>bāp, a father</td>
<td>mātī, a mar-</td>
</tr>
<tr>
<td>Obl.</td>
<td>bāpā</td>
<td>mātā</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>bāp</td>
<td>māl</td>
</tr>
<tr>
<td>Obl.</td>
<td>bāpā</td>
<td>māl</td>
</tr>
</tbody>
</table>

The oblique has is used as a Vocative; thus, bāpā, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are bhāt, plur. bhāt (case of the agent); bhāt, plur. bhāt and bhāt (Instrumental); mātī, plur. mātā and māt (Instrumental); māl, dān (Adjectival); bhāt, f. dān, n. dān (Genitive). The Accusative is usually the same as the Nominative. Thus bāp, a father; Instrumental bhātā, plur. bhātā; Genitive bhātā. The Datitive termination a is a true postposition; thus, bhātā, to a father. Old Locatives are gōhōde, in the horse; pār, at the foot.

## II. PRONOUNS

<table>
<thead>
<tr>
<th>I</th>
<th>We</th>
<th>Thou</th>
<th>You</th>
<th>Self</th>
<th>Who?</th>
<th>What?</th>
<th>How many?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mā, mā</td>
<td>dānā</td>
<td>tā</td>
<td>tā</td>
<td>dāpā</td>
<td>kōp</td>
<td>kōtī</td>
</tr>
<tr>
<td>Instr.</td>
<td>mā, mā</td>
<td>dānā</td>
<td>tā</td>
<td>tā</td>
<td>dāpā</td>
<td>kōp</td>
<td>kōtī</td>
</tr>
<tr>
<td>Dat.</td>
<td>mādā, mādā</td>
<td>dānā</td>
<td>tā</td>
<td>tā</td>
<td>dāpā</td>
<td>kōp</td>
<td>kōtī</td>
</tr>
<tr>
<td>Gen.</td>
<td>mādā</td>
<td>dānā</td>
<td>tā</td>
<td>tā</td>
<td>dāpā</td>
<td>kōp</td>
<td>kōtī</td>
</tr>
<tr>
<td>Obl.</td>
<td>mādā</td>
<td>dānā</td>
<td>tā</td>
<td>tā</td>
<td>dāpā</td>
<td>kōp</td>
<td>kōtī</td>
</tr>
</tbody>
</table>

(*) Also used as an honorific singular. (†) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (‡) Also used as plural. (§) Also used as plural. (‖) Also used as plural. (‖) Also used as plural. (††) Also used as plural. (‡‡) Also used as plural. (§§) Also used as plural.

### Demonstratives and Relatives

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>Instr.</td>
<td>kādā, kādā</td>
<td>kādā, kādā</td>
</tr>
<tr>
<td>Dat.</td>
<td>kādā, kādā</td>
<td>kādā, kādā</td>
</tr>
<tr>
<td>Abr.</td>
<td>kādā</td>
<td>kādā</td>
</tr>
<tr>
<td>Gen.</td>
<td>kādā</td>
<td>kādā</td>
</tr>
<tr>
<td>Obl.</td>
<td>kā</td>
<td>kā</td>
</tr>
</tbody>
</table>

Thus also kā, he, that, f. ē, n. ē, če, who, which; f. ē, n. ē. The oblique form is used before inflected nouns. Thus, ē kōp, in that house. The plural is regular; thus, ē, f. ē, n. ē; gen. ēkā, etc.

### III. VERBS

#### A. Auxiliary Verbs and Verbs Substantive

<table>
<thead>
<tr>
<th>I am, etc.</th>
<th>I was, etc.</th>
<th>I am not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ā or āhā</td>
<td>āhā</td>
</tr>
<tr>
<td>2.</td>
<td>āhā</td>
<td>āhā</td>
</tr>
<tr>
<td>3.</td>
<td>āhā</td>
<td>āhā</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>āhā, āhā, or āhā</td>
<td>āhā</td>
</tr>
<tr>
<td>2.</td>
<td>āhā</td>
<td>āhā</td>
</tr>
<tr>
<td>3.</td>
<td>āhā</td>
<td>āhā</td>
</tr>
</tbody>
</table>

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

Pathā, is wanted, is used with the past participle passive or the dative of the verbal noun; thus, sahā ākā sahā; I want, or must, go to; I have quoted sahā, thus, must do. The corresponding negative is nākā; thus, nākā ākā nākā, he does not want to come. Nākā with the Infinitive forms a negative Imperative. Thus, nākā nākā, don't give.
### B. Finite Verb.

**First Conjugation.** - उठा, to rise.

Infinite, उठा.

Verbal Nouns: (1) उठला; (2) उठलिया, उठली, उठलित; (3) उठलेर, उठली, उठलित; (4) उठाम.

Participles, Present, उठलय; Past, उठलित; Future, उठलेर; Noun of Agency, उठलाय.

Conjunctive Participles, उठलय, having risen.

Adverbial Participles, उठलय, उठलय-म, while rising.

<table>
<thead>
<tr>
<th>Present, I rise, etc.</th>
<th>Past, I rose, etc.</th>
<th>Past habitual, I used to rise, etc.</th>
<th>Future, I shall rise, etc.</th>
<th>Subjunctive, I may rise, etc.</th>
<th>Imperative, rise, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active construction.</td>
<td>Imperfective con-</td>
<td>struction.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1 3 उठा (f. उठा, न. उठा)</td>
<td>उठला (f. उठला, न. उठला)</td>
<td>उठली (f. उठली, न. उठली)</td>
<td>उठलित (f. उठलित, न. उठलित)</td>
<td>उठलेर, उठली, उठलित</td>
<td>उठलय</td>
</tr>
<tr>
<td>2 उठलय, न. उठलय</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलेर, उठली, उठलित</td>
<td>उठलय</td>
</tr>
<tr>
<td>Plur. 1 उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलेर, उठली, उठलित</td>
<td>उठलय</td>
</tr>
<tr>
<td>2 उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलेर, उठली, उठलित</td>
<td>उठलय</td>
</tr>
<tr>
<td>3 उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलित, न. उठलित</td>
<td>उठलेर, उठली, उठलित</td>
<td>उठलय</td>
</tr>
</tbody>
</table>

### Present Definite. I am rising, etc., मैं उठा, etc.

Imperfective, I was rising, etc., मैं उठला, मैं उठलेर, मैं उठलय, etc.

Present habitual, I usually rise, etc., मैं उठलय अर्थातः, उठलय, उठलय, etc.

**Perfect and Pluperfect**, formed by adding rising, respectively, अधि and अधि to the Past tense; thus, ते उठला अधि अधि, thou hast risen, etc.

Past Conditional, had I risen, etc., मैं उठलय आतिह, etc., inflected like the Past tense.

### Second Conjugation. - मारा, to strike.

Participles, Present, मार; Past, मार; Future, मार.

<table>
<thead>
<tr>
<th>Past, I struck, etc.</th>
<th>Past habitual, I usually struck, etc.</th>
<th>Future, I shall strike, etc.</th>
<th>Subjunctive, I should strike, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1 मारा (f. मार, न. मार)</td>
<td>मारला (f. मारला, न. मारला)</td>
<td>मारली (f. मारली, न. मारली)</td>
<td>मारलित (f. मारलित, न. मारलित)</td>
</tr>
<tr>
<td>2 मारला (f. मारला, न. मारला)</td>
<td>मारली (f. मारली, न. मारली)</td>
<td>मारलित (f. मारलित, न. मारलित)</td>
<td>मारलेर (f. मारलेर, न. मारलेर)</td>
</tr>
<tr>
<td>Plur. 1 मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
</tr>
<tr>
<td>2 मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
</tr>
<tr>
<td>3 मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
<td>मारलित, न. मारलित</td>
</tr>
</tbody>
</table>

S is often added to the second person singular of the Past tense; thus, तू सा तुम्हारे सै अधि, thou madest a feast.

Other forms agree with the first Conjugation. Thus, मैं मारलय, etc., I strike; तूर, strike.

### C. Irregular Verbs. — Verbs ending in vowels and in आ form their present after the first and their future and habitual past after the second conjugation. Thus, देखो, I give; प्रेण, I shall come; प्रेण, he usually came. Those ending in आ form their past in आ, thus, प्रेणेत, he remained.

In the verb ज्ञात, to become, ज्ञात is changed to ज्ञात before त; thus, ज्ञाती, becomes.

Some verbs form their Past in आ: thus, नहीं, be went out; महान, he said. ते is inserted before आ in बहुत, to take; बहुते, to put; बहुते, to wash; बहुते, to see; बहुते, to ask; बहुते, to tell; thus, गर्हते, गर्हते, गर्हते, गर्हते, गर्हते, गर्हते. ते is inserted in चार, चारे, to चार, मारे, to चारे, मारे, to चारे, मारे, to चारे, मारे, to चारे, मारे, to चारे, मारे, to square; thus, चारे, चारे, and चारे; मारे, मारे, चारे. Roots ending in आ, add आ; thus, चारे, चारे, चारे, (रोह पे); भारे, भारे, (रोह भारे). So also चारे, चारे, चारे, चारे, चारे, चारे, चारे, चारे, चारे.

### D. Causal Verbs. — Causatives are formed by adding अने, अने, अने, in roots ending in long vowels and आ, and आ respectively. Thus, देखो, to cause to sit; देखो, to cause to give. In the Dehan is substituted for आ, and this is now generally adopted in the Imperative; thus करुन, let him do. Causatives follow the second conjugation.

### E. Potential Verbs. — Formed as causal verbs, but follow the first conjugation. They always use the passive or the imperfective construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, रामा, or रामा-त्रायि, भाकर दाने-मत्यां, रामा can eat bread; मा-शाल त्यात, I could go.
MARĀṬHĪ IN THE DEKHAH.

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

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

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baroda</td>
<td>35,678</td>
</tr>
<tr>
<td>Navaari</td>
<td>10,614</td>
</tr>
<tr>
<td>Kalli</td>
<td>5,138</td>
</tr>
<tr>
<td>Amreli</td>
<td>2,338</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>51,829</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>80,000</td>
</tr>
<tr>
<td>Thana</td>
<td>32,000</td>
</tr>
<tr>
<td>Nasik</td>
<td>520,000</td>
</tr>
<tr>
<td>Ahmadnagar</td>
<td>304,000</td>
</tr>
<tr>
<td>Poona</td>
<td>939,000</td>
</tr>
<tr>
<td>Bhos State</td>
<td>153,000</td>
</tr>
<tr>
<td>Sholapur</td>
<td>386,000</td>
</tr>
<tr>
<td>Akalkot State</td>
<td>26,000</td>
</tr>
<tr>
<td>Satara</td>
<td>1,199,500</td>
</tr>
<tr>
<td>Satara Agency (State Aundh)</td>
<td>55,000</td>
</tr>
<tr>
<td>Satara Agency (State Phaltan)</td>
<td>59,500</td>
</tr>
<tr>
<td>Belgaum</td>
<td>265,000</td>
</tr>
<tr>
<td>Jat State</td>
<td>43,000</td>
</tr>
<tr>
<td>Kolhapur State</td>
<td>710,000</td>
</tr>
<tr>
<td>Dharwar</td>
<td>44,000</td>
</tr>
<tr>
<td>Dharwar (Kalvaḍi)</td>
<td>3,000</td>
</tr>
<tr>
<td>Southern Marāṭhī Jaghirs</td>
<td>265,250</td>
</tr>
<tr>
<td>Bijapur</td>
<td>27,680</td>
</tr>
<tr>
<td>Baroda</td>
<td>51,828</td>
</tr>
<tr>
<td>Buldana</td>
<td>270,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,093,858</strong></td>
</tr>
</tbody>
</table>
MARĀTHĪ IN THE DEKHAN.

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

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

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

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanara</td>
<td>2,000</td>
</tr>
<tr>
<td>Savanur</td>
<td>800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,800</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>5,000</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>250</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,250</strong></td>
</tr>
</tbody>
</table>

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

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

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

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoshangabad and Makrai</td>
<td>5,500</td>
</tr>
<tr>
<td>Nasirpur</td>
<td>600</td>
</tr>
<tr>
<td>Jubbulpore</td>
<td>2,230</td>
</tr>
<tr>
<td>Damoh</td>
<td>1,500</td>
</tr>
<tr>
<td>Chanda</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,875</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Spoken as a vernacular</td>
<td>6,633,538</td>
</tr>
<tr>
<td>B. Spoken abroad:</td>
<td></td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>2,800</td>
</tr>
<tr>
<td>Berar</td>
<td>5,285</td>
</tr>
<tr>
<td>Central India</td>
<td>81,300</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>9,875</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99,925</strong></td>
</tr>
</tbody>
</table>

**POONA.**

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāthī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form mū is used in addition to myā as the case of the agent of the personal pronoun of the first person; thus, mū pāp kāṭē āhē, by-me sin done is. Transitive verbs add s in the second person singular of the past tense; thus, tēś, or tu, kar-liś kā dilā-phāṭē, by-thee a-kid even was-not-given-by-thee; mōṭē jēs-yānāt keśā, a-great feast was-made-by-thee, thou gavest a great feast.

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

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

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(District Poona.)

Specimen I.

कोणी एका भनुभाषा दोह पुढे शीतीचे धाकटा वापरला नैराग, वावाचे, जे मालमत्हेचा वांता मला वावाचा तो देते. मग वानांचे वांत संपत्ति वाढून दिली. मग वोडका दिवसांनी धाकटा पुढे सर्व जमा कसून दूर देशात शेळा. आपण तिचे 'उद्योगपणांचे' वाण आपली संपत्ति उडविली. मग वानांच्या सर्व खंडित्या-वर वा देखावत मोठा दुसऱ्या पडला. वा-सुवर्ण वाला अडवचन पडू लागली. तेलांत तो वा देखावतील एका गुअध्यव-वजक जाजन राहिला. वानांं तर वाळा दुकरारे वातावरणाचा आवला शिरात गाडविले. तेलांत दुकरारे जी टरफलेले खात असत वाळा-वर आपले घोट भरावें. असें वाळा बाजारे. आपण कोणी वाळा काही दिलेले नाहीं. नंतर तो शुद्धी-वर वेजन खणाळ, साहवा वाणाच्या जिन्ही चाकरास भरपूर भाषा आहे. आपण मी मुळी भरती. मी उठून आपल्या वाणा-वजक वाळण व वाळा नैराग, वाळा, मी आकाशाचा-विवेक व तुम्हाचा-सामर माप केलें आहें. आपण आतां पुढे तुम्हा पुढे नैराग वाणाच्यास मी योग्य नाहीं. आपल्या एका चाकरास-प्रामाण्यं मधा ठेव. नंतर तो उठून आपल्या वाणा-वजक गेला. तेलांत तो दूर आले. इतकांत वाळा वाण वाळा पाळाव वाळवला, आपण वानांचे धाजन वाळा गरुध्वास मिरी मारले, व वाळांचे बुंदाव घेतले. मग पुढे वाळा नैराग, वाळा आकाशाचा-विवेक व तुम्हाचा-सामर मी पाप केलें आहे. आपण आतां पुढे तुम्हा पुढे नैराग वाणाच्यास मी योग्य नाहीं. परंतु वाणांचा आपल्या चाकरास संगीतले, उद्योग भगा. आपण वाण आंगा-वर वाळा. आपण वाळा शारात अंगती व पारात जोडता वाळा. मग आपण तंदूळ आपण आंगन करहां. कों काही माफ केला होता, तो किंचन जिवों भाला; व डावला होता, तो सोपडला आहे. तेलांत ते आंगन कराव लागले. 

वा-वेकस वाळा वर्दील पुढे शिरात दोळा. मग ती घरा-वजक जाजन पीहेच्या-वर वानांचे वाळा व नाच एखाले. तेलांत चाकरासंगीत एकास 12
माराठी:

वोलावून ख्रान विचारिलें, हे खाय आहे। ख्रानं ख्राणा मांगिललें कीं,
तुळ्या भाज आला आहे; आणि तो तुळ्या बापाला सुखद मिळाला क्षणून
ख्रानं मोठी विचारावर तेक्की आहे। तेक्का तो रागावला आणि आळ जाईला।
क्षणून ख्राणा वाप वाहिल वेजन व्रास समझून लागला। परंतु ख्रानं बापाला
उतर दिलं कीं, पहा, भी इतरवा कबू तुळ्या चाक्करी करतों आणि तुळ्यी
आज्ञा मी कर्तीही मोहली नाहीं। तरी ख्राणं आपल्या मिळाचा-वरीवर जेण
करावी क्षणून त्यां मला कर्ती करि नि दिलं नाहीं। आणि ख्रानं तुळ्यी
संपत्ती करजवैणी-वरीवर उघडा चेकली तो तुळ्या पुत्र जेकरं आलं तेक्का
वासाठी मोठी विचारावर जेकलेस। तेक्का तो व्रास क्षणाला, मुला, तू
नेहमी माहणा-वरीवर आहेस आणि माहणी सर्व माहणता तुळ्यीच आहे। परंतु
हसं व आनंद होणं योग्य आहे, कारण कीं तुळ्या भाज मेला होता तो
शिरषन जिवंत भाला, व हरसेला होता तो सापडला।
TRANSLITERATION AND TRANSLATION.

Kōvā ēkā manushyās dōn putra hōtē,  Tyātēl dhāktā
Certain one to-man two sons were. Them-in-from the-younger
bāpi-lā mhanālā, ’bāhē, dō māl-mattē-tāsā vātā ma-lā yāvāyā-tāsā
the-father-to said, 'father, what the-property-of shore me-to is-to-come
tō dē.'  Mag tyā-nē tyās sampatti vājun dili,
that give.' Then him-by to-them wealth having-divided was-given.
Mag thōd'kēyā divēsī-nē  dhāktā putra serv dzamā karan
Then a-few days-after the-younger son the-whole together having-made
dūr dēsēt gēlā, ānī tēthē udhrē-paqū-nē vāgun āpī
dēr for into-country went, and there spendthriftiness-with having-behaved his-own
sampatti učavili, Mag tyā-nē serv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
dēsēt mōthā dushtkāl pad'ē,  Tyā-muṣṭē tyā-lā aḍ'ṭṣan
in-country great famine fell. That-on-account-of him-to difficulty
padē bāghī; tēvā tō tyā dēsētēl ēkā grihasṭhā-ḍigaval
to-fall began; then he that country-in-from one householder-near
dgaun rahlālā. Tyā-nē tar tyā-lā ḍuck'ē ṭsarāvayās āpīlā  ṭaṣēt
gone lived. Him-by then him swine to-feed his-own into-field
pāthavilā. Tēvā ḍuck'ē jī ṭarphaḷē khāt-assat tyā-var āpīlē
ṭi-vas-sent. Then swine which ġhāsā used-to-eat that-upon his-own
pōt bharāvē aṣē tyā-lā vāṭlā; ānī kōṇī tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
kāhī  diē nāhī. Nantar tō suddhi-var yēn mhanālā,
diē anything was-given not. Then he senses-to having-come said,
'mājhyā bāpā-chyā kiti tsāk'ēs bhar-pūr bhākār āhē, ānī mī
' my father-of how-many to-servants sufficient bread is, and I
bhukē-nē mar'tō. Mi  uṭhūn āpīlā bāpā-kaḍē dgaun va
hunger-with die. I having-arisen my-own father-to will-go and
tyā-lā mhanēn, 'bāhē, mē ākāsā-chyā-viruddh va tujhī-samār pāp
him-to will-say, 'father, me-(by) heaven-of-against and of-there-before sin
kule ahê, ani atâ-puâlê tudghâ putra mhanâvîyas
done is, and henceforth thy son to-cause-(myself)-to-be-called
mi yogya nahi. Apîyâ ékâ tsâk'rin-pramânê ma-lâ thêy.' Nantar
I fit am-not. Thy-own one servant-like me keep.' Then
tõ uthûn apîyâ bâpâ-kađê gêla. Têvhâ tõ dûr ahê it'k'yt
he having-arisen his-own father-to went. Then he far is just-then
tyâ-tsâ bâp tyâ-lâ pâhûn ka'val'la; âni tyâ-nê dhâun
his father him having-seen pîied; and him-by having-run
aty-chyâ galyâs mîthi mûrî, va tyâ-chê chumban ghêrtê.
his on-the-neck embracing was-struck, and him-of kiss was-taken.
Mag putra tyâ-lâ mhanâlâ, 'hâhâ, ákâsê-chyâ-viruddh va tujhya-samôr
Then the-him-to said, 'father, heaven-of-against and of-the-before
mi pâp kêtê ahê. Ani atâ-puâlê tudghâ putra mhanâvîyas
me-(by) sin done is. And henceforth thy son to-be-called
mi yogya nahi.' Parantu bâpâ-nê apîyâ : tsâk'rin sàngirîlê,
I fit am-not.' But the-father-by his-own to-servants it-was-told,
'uttam gûhaâ ânuin tyâ-chê ângâ-var ghâlâ. Ani tyâ-chyâ
'the-best robe having-brought his the-body-on put. And his
hâtânt ang'îthi va pâyât gûdôî ghâlâ. Mag âpan jêî
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat
âni ânand karû, kêt-kêt, há mîzhâ putra mela hôtâ, tô
and happiness shall-make, because, this my son dead was; he
phirun jîvant gôhâlâ; va hârav'la hôtâ, tô sâpad'la ahê.' Têvhâ tê
again alive became; and lost was, he found is.' Then they
ânand karû lâglâ.
joy to-make began.

Tyâ-valês tyâ-tsâ vadîl putra stêtât hôtâ. Mag tô gharâ-dzaval
At-that-time his elder son in-field was. Then he house-near
yeun pohîhîlyê-var tyâ-nê vâdy va nâta nîkhiê. Têvhâ
having-come arriving-after him-by music and dancing was-heard. Then
tâsîk'ratîl ékâs bolâvûn tyâ-nê vichârlî; 'he käy ahê?' servants-in-from to-one having-called him-by it-was-asked, 'this what is?'
Tyâ-nê tyâ-lâ sàngirîlê kî, 'tudghâ - bhâû alâ ahê; âni tô
him-by him-to it-was-said that, 'thy brother come is; and he
tujhya bâpâ-lâ suhk'rup mîshâlî mhanûn tyâ-nê möthî jêv'nuval kôtî
thy father-to safe was-got therefore him-by great feast made
ahê.' Têvhâ tô râgâlî âni ât džai-nê. Mhanûn tyâ-tsê
is.' Then he got-angry and inside would-not-go. Therefore his
bâp bâhêr yeun tyâs sam'gûsaî làg'la. Parantu tyâ-nê bâpâ-lâ
father out having-come him to-persuade began. But him-by father-to
uttar dîlê kî, 'pahê, mi it'kî varshê tujhî tsâk'ri kurtô,
reply was-given that, 'see, I so-many years thy service am-doing,
मराठी ओळका.

अंि तुज्ही अद्यां मी कडळी-ही मोळ्यां नाही. तरी म्याच आपल्या
नव महान हे म्हणून त्यां माला कडळी
फ्रेंड्स-वित्त इत्यादी शूल्या मे-तो ते.
कार्य आहे दीलेनाही.
अंि ज्या‌-नेता तुज्ही सांपत्ती
अंि तुज आणि गिवन-वित्त नै-ते.
अंि त्यांच्या तुज्ही संपत्ती
कुज्हीच्या वातावरण तुज्हीतीतीती.
कार्य आहे तेवढा तुज्ही आला
तेवढा ते त्यास" त्यास
तेवढा ते त्यास
तेवढा ते त्यास
माणाला, 'मुला, ती महणे' माजेही-वातावरण आहे, अंि माजी सर्व
वर्ण, 'तीम आला मॅने वित्त' आला, ती माजी आला
आला तुजी-ती आला,
आला तुजी-ती आला,
बाहु भां मेला होता, तो फिरणे जीवण इत्यादी; वा
Because, त्या भांतो अंि आला तो, त्या नंशीला; वा
लेट आला, ते बर्दीला.'
"lost आला, he आला-found.'"
[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावँनी आपल्या-कडून पुष्कर संगृह पाहिले । पण गोविंदराचे मन बल्ला। ल्याचे सरात डातीराचा घंटा शिक्षण असंच तरसे फारसं साहित्य नहीं। आणि डातीराचा घंटा शिक्षण प्रचार दिवसांनी तसा-चांगला साहित्य नहीं।

एकुण एक मुलगा लोकसे अधिक इंग्रजी शिक्षण तयार आहे तरी जीवन-तरी चिकित्सा ज्ञान। नौकर आणि दिवसांनी सहज साहित्य आणि जीवनी लगानी नहीं करती ही लोक कोड वाचते। पण गोविंदराचा नाही एक, आतापर्यंत अधिक इंग्रजी न शिक्षण आपल्या शिक्षणाचे असणाऱ्या डातारा-वर्दळ राहून डातारी घंटा शिक्षण तयार डातारी कसे लागावे।

नारायण-रावँनी तससे ही सांगितले विका, तु आणखी इंग्रजी शीक्षण नवीन उपकरणांचा डातारी-काळेचा तुला बाळकों। पण नाहीं। शिवर कुमार नाही पुरवावा असो मनात आणेच खाली डातार दामोदर-रावँस आपल्या मुलाचा हे तुकडून लास बजवून कारवा असेल व्यक्ती शीतली। आणि लाचं-शी, मी ल्याला शिक्षण तयार करताना, पण तयार कला-नंतर ल्याली या गातांमध्ये डातारचं घंटा काही नये। अशा अटी-वर त्यास आपल्या दाता-खाली विद्यार्थी क्रमांक केळेले।
INDO-ARYAN FAMILY.

MARĀTHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyana-ravī nī āplyā-kadūn pushkaḷ sangūn pabhē. Pan
Narayan-Rao-by himself-by much having-told it-was-seen. But
Gōvindā-chē man valē-nū. Tyna-chē manāt dākt'ri-tsā-dhandā
Govind-of mind would-not-more. His in-mind the-medical-profession
śikāvā asē-ts bharīhē hotē. Aṇi dākt'ri-tsā-dhandā
should-be-learnt so-only entered was. And the-medical-profession
śik'nūr-chē tyā divsāt tase phārśē sādhān navhītē. Ekutā ēk
learning-of those in-days so considerable means was-not. Single one
mūrgā, thōē-sē adhik ingraji śikūn tayār džhālā, mhan'jē
son, a-little more English having-learnt educated (if-)became, then
kōṭhē-tari chik'tūn dyāvā. Naunik'ryā tyā divsāt
somewhere having-employed should-be-given. Employments those in-days
sahadā laṅgat, āṇi nauk'ri laṅgā, mhan'jē bādh'tī-hī
easily used-to-be-got, and employment (when-)was-got, then promotion-also
lav'kar hōi. Pan Gōvindā-tsā nād ēk. Ātā adhik ingraji
rapid used-to-be. But Govind-of hobby (was)-one. Now more English
na śik'tē āplyā sēdārī-ts as'nūryā dākt'ra-dzaval
not learning his-own in-the-neighbourhood-just being the-doctor-near
rāhūn dākt'ri dhandā śikūn lav'kar dākt'ri
having-lived the-medical profession having-learnt soon medical-practice
karī laṅgāvē. Nārāyana-ravī nī tase ī śāṅgītī kī, tē
make should-be-begun. Narayan-Rao-by that also was-said that, 'thou
ān'khi ingraji śik, mhan'jē navin ughaḍ'leyā dākt'ri kalejāt
still-more English learn, then newly opened the-medical in-college
tu-lā ghāltē,' Pān nāhī. Šev'tē, 'mulā-tāgā nād pur'vavā,' thec I-will-put.' But no. At-last, 'the-son-of hobby should-be-satisfied,
āsē manāt āṇūn tya-nī dāktar Dāmodar-ravās āplyā
so in-the-mind having-brought him-by doctor to-Dāmodar-Rao his-own
FREE TRANSLATION OF THE FOREGOING.

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

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

ELSEWHERE IN THE DEKHAN.

To the north and west of Poon Marathi is spoken as a vernacular by most of the Dekhan Hindus and Musulmns in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

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

The principal language of Thana is the dialect of Marathi which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marathi is spoken by Brahmins and other high castes. The number of speakers has been estimated at 82,000.
The principal language of Nasik is Marathi, shading off into Khândeshi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marathi. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarati, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Taluka</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gokak</td>
<td>4,000</td>
</tr>
<tr>
<td>Athni</td>
<td>40,000</td>
</tr>
<tr>
<td>Chikodi</td>
<td>85,000</td>
</tr>
<tr>
<td>Belgaum</td>
<td>82,582</td>
</tr>
<tr>
<td>Parasgad</td>
<td>4,000</td>
</tr>
<tr>
<td>Khanapur</td>
<td>48,381</td>
</tr>
<tr>
<td>Sampgaon</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>264,463</strong>, or, in round numbers, <strong>265,000</strong>.</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(State Kolhapur.)


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

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

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

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

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of ca instead of āṣi, and. A list of Standard Words and Phrases which has not been reproduced gives the forms ānu-chē, our; āṃhi āhōnī, we are; tumhā āhānt, you are. These do not occur in the specimen.
[No. 4.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTI.

(DISTRICT BULDANA.)

कोणा एका चाषणात स्त्रोत सुरु होते? ल्या-प्रेक्षा भाषकनार वापर
म्हणाला, वाचा माह्या हिशाची जिनगी मला या। कृपण वाचने आपली
जिनगी दोर्चाळ-मध्ये वातमं दिली। योह्याच दिवसांनी धाकटा सुलभ आपली
सर्व जिनगी घेतली देखाते घरांत गेला; व तेथील ल्याने चेनबाजी-मध्ये आपली
सर्व जिनगी उठवली। ब्राह्मण सर्व प्रेक्षा ह्या रितीने खचे म्हात्रा-वर ल्या
देखात एका मोठा दुकान घडला। व ल्या मुख्य व्यास पार दृष्ट घडू लागली।
नंतर तो एका गृहस्थ-बरी जाजन राहिला। ल्या गृहस्थांनी झाला आपले शेतांत
झुकणे राखण्यास ठेवले।

= Kônâ ékā mānśás dōn mul'gē hōtē. Tyā-paikī dhâk'tā
Certain a to-man two sons were. Them-from-among the-younger
bāpās mhanalā, 'bābā, mājhī īhā-ōhī jin'gī ma-lā dyā.'
to-the-father said, 'father, of-me share-of property me-to give.'
Mhanūn bāpā-nē āplī jin'gī doghā-madhīē vātūn
Therefore the-father-by his-own property both-among having-divided
dīlī. Thōdā-sāts dīv'sī-nē dhâk'tā mul'gē āplī sarv
was-given. A-few-only days-after the-younger son his-own all
jīn'gī ghēūn dēsāt-rēs golā; va tēthē tyā-nē
property having-taken to-another-country went; and there him-by
chāin-bājī-madhīē āplī sarv jin'gī udāvili. Tyā-tsā sarv
merry-making-into his-own all property was-squandered. Him-of all
paśa hyā riti-nē kharta dālālyā-var tyā dēsāt ēk
money this manner-by spent having-become-after that into-country one
mōthū dushkaḷ paḍāḷa; va tyā-mulpē tyās phār dadāt paḍū lāg'ī. mighty famine fell; and that-for to-him great difficulty to-fall began.
Nantar tō ékā grīhaśthā-kadē dāūn rūhūlā. Tyā grīhaśthā-nē hyā-lā
Then he one householder-to having-gone lived. That householder-by him-to
āp'īlē śēśit duk'ṛē rākh'ṛūs thēvīlē.
his-own into-field swine to-keep it-was-kept.
The dialect of Basim was originally reported to be the Dekhan form of Marāṭhi. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhi spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhi literature, as is the case in all Marāṭhi speaking districts.

**BROKEN DIALECTS OF THE DEKHAN.**

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

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

The number of Marāṭhi speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhi. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

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

Thus we find a for Standard õ; n for v; dropping of aspirates; dropping of e before i, i, and ÿ; insertion of y before other vowels, and so on. Compare tata for tēthē, there; kuni for kōṇi, some one; nāi for nāḷi, not; irudd for viruddh, against; yis for cis, twenty; yēl for vēl, time. Compare also forms such as lyōkān, by the son; tyās-ni, to him; hāi, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find sanāda and sanādi juddagi, all property; tyā-chyā mulaś mīlas phat'ke mār'tō āhē, I have beaten his son with many stripes.

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

\textbf{INDO-ARYAN FAMILY.}

\textbf{SOUTHERN GROUP.}

\textbf{MARATHI.}

\textbf{Bijapur Dialect.} (District Bijapur)

कृनि योक मानसाला दीन स्थाय होते। खातेर खाणगा बापास केलं, आता, माजी रागनीचा माल मला हे। मग लेण अटणी करून दिलं। मग धोडका दिवसानि दांकोक स्थानी साल गोंगका करून गैंगन्यानि टूर सुमास गेला। तत उदांकें वसन्ध समादि जिंदगी शाक केला। मग समादि जिंदगींचा हाके केल्या-वर सोटा दुःख पडला। ला-सुंदर लासनि अडकून होंबऱ्या लागली। तत्वा तकडच योक मानसा-जवळ चाकरी राखिला। लेण लासनि डुकर राखलीला आलेले सेचला खातून दिला। तत्वा डुकरानी खाननच पंढर खावून-श्रायनि आपल्या पोट भराव केलं। तरी खाचला कृनि बाडवू दिले नाहीं। मग लेण तुूळ-वर वेंक-श्रायनि मंटलं, माज बापाचं निर्माण चान्यासनि पोटभर खावला हून। आनि स्वयं भुजींचं उपास मरतो। मी उतरू बापा-कड जाईल, आनि तेला मने की, वावा रे, खाण आकाशांचं इह आनि तुूळ जोर पाप केला हून। अता-पासून स्वयं तुज लाचित मनसाला लावून नाही। आपल्या चाकरीचे गाड्यालांनि मला ठेव। मग लो उतरू आपल वापा-कडंस गेलं। लो अजूनं दूर शास्त्रवर बाप खेला पाऊळ काहा काहा धावून-श्रायनि लेणच गैंगवास निर्माण वाखंद, आनि लेणच मुजका घेतलं। मग ल्योकान्र लासनि मंटलं वावा, पर्वाच डुकर आनि तुूळ जोर स्वयं पाप केला। अता-पासून तुजा लाचित मनसाला स्वयं लावून नाहीं। मग बापानी चान्यास संगितला, चांगलं अंगरांका आगण वासनि धाळा। खेळें शूरत-मंदे अंगित आनेूने केळी पालाने जोडा धाळा। खावून-श्रायनि आमद आहेत। का मंटलं तर, लो लाचित मेल्याला फिंदून वाचला हून। समांचा मेल्याला मिळाला हून। तत्वा ते कुशाळ जाणे॥

तत्वा लेणच शोरला क्योंकी सेतात होता। लो शा-पासी आख्या-वर लेण गाना वजाना ऐकल。तत्वा गधाला योक गड्स ओलांकून माचाऱला, हे काय हे। लेण लासनि संगितले की, तुजा भाज आला हे। आनि लो तुजा बापास कुशाळ मिळाला महून-सार्ट मोट जवळ बेल्या हे। तत्वा लो रागला खोखून आत जाईलं। येवचा-करता बाप भादर वेंक-श्रायनि लासनि समजिवू।
लागला। सग लैंन वापाला लिङ्ग बोलला की, बग, इतक वरीस तुजी
चालारी करती, तुजी गोंड म्या कवाच मोहली नांझें। तरी म्या माजी सोंवती-वरावर
चैन करवास सु मोड़ा कवाच श्रीकृष्णच बिहू बि दिला नांझें। आनि तुज जिन्दगि
कसभन्नीच-वरावर समदि बांक केल्हाला हा तुजा ल्योक आला हे, मूलन
लच्च-सार्ट मोट जेवन केल हेस। तता लैंन वापस क्षेत्रला की, लेखा, तु
हेमथा माजी संगाट हे। माज समद्र जिन्दगी तुजीच हे। पन क्वालि कुमारलि
कराव छोरास हे। का खेत्रला तर छो तुजा भाव मेला होता यं लिङ्ग
विरुबत जाला हे; आनि गमावला होता यं मिलाला हे॥
TRANSLITERATION AND TRANSLATION.

Kuni yok man'sála dön lyók hotá. Tyát'lá lhár'gá
Certain one man-to two sons were. Them-in-from the-younger
bápás manhát'lá, 'báá, mád'gá váž'ni-tsá mál ma-lá de.' Mag
to-the-father said, 'father, of-me shore-of property me-to give.' Then
tyén váž'ni karún dili. Mag thód'kyá div'sá-ní dákt'á
him-by share having-made was-given. Then a-few in-days the-younger
lyók sam'dí mál gólá karún gévun-syáni dór mul'kás
son all property together having-made having-taken far to-a-country
gélá. Tata ud'lepan karún sam'dí jind'gí hál kélá. Mag
went. There steadfastness having-made all property ruined made. Then
sam'dí jind'gí hál kélá-var móta dukúl páf'lá. Tyá-mul tyás-ní
all property ruin made-after great famine fell. Therefore to-him
ad'chan hóvú lág'li. Tavá tak'la-ts yók mán'sái-dráva] tákh'ri
difficulty to-become began. Then there one man-naar in-service
ráhila. Tyén tyás-ní dukar rákáy'lá áp'lá sóta-lá lávun
lived. Him-by to-him seine to-keep his-own to-the-field having-employed
dilá. Tavá duk'rá-ní khán'gá póng khávun-syáni áp'la pót
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly
bharáva mhañ't'lá. Tari tyá'lá kuni ká'ls díla
should-be-filled he-thought. Yet him-to by-anybody anything was-given
nái. Mag tyó suddi-var yévun-syáni manhát'lá, 'mád'gá bápá-tsá kiti
not. Then he senses-on having-come said, 'my father-of how-many
tsák'rá-ní pót-har kháp'rá hái. Áni myá bhuken upáí marto
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.
Mi utún bápá-kadh džán, áni té-lá mhanú ki, "báá-ře,
I having-risen father-to will-go, and him-to will-say that, "father-O,
myá ákás-tsá-irudd áni tuyá múhr páp kéla hái. Atá-pásún
by-me the-heaven-of-against and of-thee before sin done is. Now-from
myá tuda lyók mhan'nyá-lá láyak nhava. Áp'lá tákh'ri-tsá gádj'á-vání
I thy son to-be-called fit am-not. Thy-own service-of servant-like
ma-lá thev."' Mag tyó utún áp'lá bápá-kadžés gólá. Tyó adgáni
me-to keep."' Then he having-risen his-own father-to went. He yet
dúr hai-stavar báp tyélá pähún kal’kalún
far is-meanwhile the-father him-to having-seen having-taken-pity
dhávun-syáni tyé-tsé galyás miští gháitlí, áni tyé-tsé muká
having-run him-of to-the-neck embracing was-pút, and him-of a-kiss
ghältí. Mag lyökán tyás-ní mhanúl’a, ’babá, par’lóká-tsé-frudd
was-taken. Then the-son-by to-him was-said, ‘father, the-next-world-of-against
áni tujyé mhór myá pęp kelyá. Atá-pásun tudzá lyök mhan’nyás
and of-thee before by-me sin is-done. Now-from thy son to-be-called
myá láyak nái.’ Mag bápá-ní tsák’sí sángitíl’a, ’tsáng’l’a
I fit am-not.’ Then the-father-by to-servants it-was-told, ‘good
ángráká ánún tyás-ní ghálí. Tyé-tsé háta-mándi áng’tí, ánik
a-coat having-brought to-him gut. Háa hand-on a-ring, and
tyé-chá páyát dyótá ghálí. Khabú-syáni ánand kara. Ká
his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why
mhanúl’a, tar, hyó lyök mélyalá, phirún vást’tíl’a hai; gamávún
(ýf)it-is-said, then, this son had-been-dead, again recovered is; having-lost
gélalá, milalá hai.’ Tavá tó kušál dzélé,
he-had-gone, got he-is.’ Then they joyous became.

Tavá tyé-tsé thóór’l’a lyök sétát hótá. Tyó ghará-páší ályá-var
Then his oldest son in-the-field was. He house-near coming-on
tyén gána badzána ak’l’a. Tavá gadyáit’l’a yok gádis
him-by singing music was-heard. Then servants-in-being one to-servant
bólívun ítsür’l’a, ‘hó kéy hai?’ Tyén tyás-ní sángitíl’e kí,
having-called he-asked, ‘this what is?’ Him-by to-him it-was-told that,
‘tudzá bhán álá hai. Áni tyó tujú lápás kušál milálá
thy brother come is. And he thy to-father safe was-got
mhanún-sái mót jévan kélá hai.’ Tavá tyó rágú-lá yévún át
therefore great a-feast made is.’ Then he anger-to having-come in
dzá-ná. Yé-chya-kar’tá báp bhár yévun-syáni tyás-ní sam’dzág’lú
would-not-go. Of-this-for the-father out having-come to-him to-persuade
lág’l’a. Mag tyén lápá-lá phirún bol’lá kí, ‘bag, it’ka
began. Then him-by the-father-to again it-was-said that, ‘see, so-many
varis tují tsák’ní kartó, tují gót myá kavá-ts mód’lí nái. Tari
years thy service I-do, thy story by-me ever was-broken not. Still
myá máká sobtí-barábar chain karánías tu ma-lá kavá-ts
I of-me friends-with merriment to-make (by-)thee me-to ever
şélí-chi pillú-bí dilá nái. Áni tujza jind’gí kas’hir-tsé-barábar
sheep-of young-one-even was-given not. And thy property of-barlots-with
sam’dí hál kelyála, há tudzá lyök álá hai, mhanún tyé-issá’íti
all waste made, this thy son come is, therefore him-for
2 23430
The current language of Dharwar is Kannarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marathi. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kannarese influence.

The Marathi Kurybis in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Karnar are said to speak a dialect called Kulyadi. The number of speakers has been estimated at 3,000.

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

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

Similarly we also find forms such as tu mārtās, thou strikes; tō mārtāy, he strikes; tūmī mārtāsē, you strike; tyānī mārtāyāni, they strike. In the past tense we find forms such as tyān mārtāyan, he struck; tyānī mārtāyāni, they struck, etc.

In the future we may note forms such as tumī mārtāsī, you will strike; tyānī mārtāsī, they will strike.

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

The Marathi dialect of Dharwar is, in some places, influenced by the neighbouring Kannarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, āpīlā (for āpi) sae jindāgī, all his property; grikṣaṭhā-chi (instead of -chay) gharī, in a citizen's house; tu mējvānā dīlē, thou gavest a feast; mī pāp kēlo, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marathi. It will be seen that the discrepancies are not very important.
[ No. 6. ]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

Dharwar Dialect.  

(District Dharwar.)

Specimen I.

एक मनुष्याला दोन मृत्यू होते आणि खा-पैकी ध्वाकटा मुळगा खाच्या बापाला शणणला की, वापरा जिन्नस्व-पैकी मानके हिलल्याला वेणारे भाग मला देते। तेवा खाच्या बाप आपला जिन्दगी विभाग कहून दिल्या। जाती दिवस-नंतर लहान मुळगा आपला सर्व जिन्दगी वेडन टूर देखाला मेळा। तेवा तो आपला सर्व जिन्दगी लघुगर्भानांना नाम देता आला। तो आपला सर्व जिन्दगी खरं बेल्या-नंतर खा देखाला मोठा दुर्गाक कडला। तेवा तो आपला पोटाला बाहेर नाही असे पाहून खा गावा-पैकी एका गृहधार्ची घरी जावून राहिला। तो गृहधार खाला अंजर फंदणण कराविला आपला शिलंतला पाठविला। तेवा तो अंजर खाल्याच्या पंडीतीने आपला पोट भराविला बुक्का केला, तरी सुधा बाला कोणी-कोणी दिले नाहीं। तेवा तो शुभ-वर वेडन असे शणणला की, माहिता बापा जवळे पूक्कर नवकराला पोटाक असे बळते। असे असून तो उपवास मरतो। ती आता दुहुन माहिता बापा-कडे जावून शणणला की, बाबा मी तुम्हारा-रटूं व निरोका विकृत वाप बेली। आता तुमचा मुळगा शणण आयाला मी बोग्य नाही। मला तुमचा नवकराला-पैकी एक कहून घ्या। असे बेली तो आपला बापा-कडे गेला ती उजुन टूर होता तेव्हाच खाच्या बाप खाला पाहून मोठा अन्न-काचण्या खाच्या-कडे पकत जावून खाच्या गखाला मिट बालूं चुकिला। तेवा ती मुळगा शणणला की, बाबा, परोका-विहक व तुमचा समचम पाप मी केला। आता तुमचा मुळगा शणण आयाला बोग्य नाही। हे ऐकून बाप आपला नवकर लोकाला असे संगीतला की, उद्दम प्रकारचे आंगल्या आणून खाला चाला, खाच्या वीटात आंगठी धाला, आणखी पायता वाचू घाला। अम्ही जवळे कहून आणेंनाचे राखू। कारण हा माहिता मुळगा सेल्या-सारखा भाला होता.
आता तो जीवंत आहे, गेला होता तो आता मिळाला। सर्वांगा हे एकून आनंद भाला।

खाचा घोरला मुलगा शिवा-सधे होता। शिवाञन परत गेलाना घरा-जवळ नूक आणि गावण एकून, आज काव्य आहे, मृणून आपला नवकरा-पैकी एकाला बोलावून विचारला। तुम्हा सधोदर आला आहे मृणून ती नवकर सांगितला, आणि ती धुन: सुरचित येवून मेठला-सुंदर तुम्हा वाप बेजवानी वगऱ्या आनंदाचा कृत्य केला आहे। हे एकून ती रागावून घरा वाहून त्या राहिला। तैला खाचा वाप वाहून येऊन लाला विनंती केला लागला। खाला मुलगा बोलला की, पण, मी इतके दिवस तुम्ही सेवा करीत आहे। तुमचा अज्ञा मी कधी-ही मोडलो नाही। असे असून माहिती खेळून बरोबर चैनि करावाला मला कधी-ही सवळ दिलेला नाही। परंतु तुम्हा सर्वसंपत्त राणवाजळी धरलेला तुम्हा मुलगा आला बरोबर तु खाचा कारिता बेजवानी दिलेला। खाला वाप सांगितले की, तू नेहमी माहिती-जवळ असेलं, माहिती सर्व जिंदगी तुमचाच आहे। आता तू आनंदी व संतोषी खाचा असावा होतास। कारण हा तुम्हा विंडु मेखला जीवंत आहे आणि गेलेला साँपडला आहे।
No. 6

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.  

DHARWAR DIALECT.  

(DISTRICT DHARWAR.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Ek  manusya-la  don  mulé  hôte.  Āśi  tyā-paiki  
A-certain  man-to  too  sons  wore.  And  them-from-among  
dhāktā  mulgā  tyā-chyā  hāpā-la  mhaṇāla  ki,  'bābā,  
the-younger  son  his  father-to  said  that,  'father,  
jind'gi-paiki  mājhē  hīsā-la  yēnār  bhāg  ma-lā  dē.  Tēvā  
the-property-from-among  my  share-to  to-come  portion  me-to  give.'  Then  
tyā-īsā  bāp  āpłā  jind'gi  vihhāg-karūn  dilā.  Kāhi  div'sā-nantar  
his  father  his-own  property  having-divided  gave.  Some  days-after  
lahān  mulgā  āpłā  sarv  jind'gi  ghēvuṇ  dūr  dēśā-lā  
the-younger  son  his-own  all  property  having-taken  a-far  country-to  
geā.  Tēthē  to  āpłā  sarv  jind'gi  laphaṅgirā-nē  mās-keṭa.  Tō  
went.  There  he  his-own  all  property  having-taken  a-far  
went.  There  he  his-own  all  property  having-taken  a-far  
āpłā  sarv  jind'gi  kharṭā-kēlyā-nantar  tyā  dēśāt  mōṭā  duśkāl  
his-own  all  property  had-expended-after  that  in-country  a-great  
pad'la.  Tēvā  to  āpłā  pōtā-la  kāhi  nāḥi  asē  pahūn  tyā  
fall.  Then  he  his-own  belly-to  anything  is-not  so  seeing  that  
gīvā-paiki  ekā  grīvahā-chi  ghari  dānvūn  rūhilā.  Tō  
village-from-among  one  householder-of  to-house  having-gone  remained.  That  
grīvahā  tyā-lā  ākra  saṃrakṣaṇa  kārayā-lā  āpłā  āsē-lā  pāṭhavālā.  
householder  hīm-to  mine  protection  to-make  his-own  field-to  sent.  
Tēthē  to  ākra  khāṇāyā-chi  pāṇḍit-nē  āpłā  pōṭ  bharāyā-lā  ichchāhā  
There  he  mine  eating-of  husks-with  his-own  belly  to-fill  wish  
kēlā,  tari  ā sudhā  tyā-lā  kōṅg-hi  dīlē  nāḥi.  Tēvā  to  
field,  yet  that  even  him-to  by-anybody-even  was-given  not.  Then  he  
suddhi-var  yēvūn  asē  mhaṇāla  ki,  'mājhyā  bāpā-śravaṇa  pushkāl  
senses-on  having-come  so  said  that,  'my  father-near  many  
navrā-la  pōṭ-bhār  anu  mūḷtē;  asē  asān  mi  upvāsa  martō.  
servants-to  belly-full  food  is-got;  so  having-been  I  starvation-by  am-dying.  
Mi  āṅg ān  mājhyā  bāpā-kadā  dānvūn  mhan'tō  ki,  'bābā,  
I  now  from-here  my  father-to  having-gone  say  that,  'father,  

...
मितुळ्यात पुढे वा पर-लोका-विरुद्ध पप केलो, अता तुम्था मुल्गाई.

I of-thee before and next-world-against sin did, now your son

महानुन ग्र्याय-ला मि योग्य नाही; मांला तुम्च्या नव्हक्रापाकऱ्ये

having-said to-take I worthy am-not; me-to your servants-from-among

éक करून ग्र्याया,'" आस होलून तो अप्ला बाबा-काळा गेला. तो

one having-made take.'" So having-said he his-own father-to went. He

अद्वृन्दुर होता तेव्हा-कंस त्या-त्या बाप त्या-ला पाहून मोघ्यामेळी

yet far was just-then his father him having-seen great

अंतहकर्नाला त्या-घ्र्याय-काळे पालत दावून त्या-घ्र्याया गायला-ला मीजे

compassion-with him-of-towards running having-gone his neck-to embracing

घालून चुम्बला. तेवा तो मुल्गा महापला कि, 'बाबा, पर-लोका-

having-put kissed. Then the son said that, 'father, next-world-

विरुद्धा वा तुम्च्या समकाळम पप मि केला. अता तुम्था गाई

against and your in-presence sin I did. Now your

मुल्गा महानुन ग्र्याय-ला योग्य नाही.' हे अिकुन बाप

son having-said to-take worthy am-not.' This having-heard the father

अप्ला नवक्रार होक-ला असे संगीता कि, 'उत्तम प्रकार-चेहे अंगक्र-ख्या

his-own servant people-to so told that, 'the-best sort-of a-cot

आून त्या-ला घाला; त्या-घ्र्याया होता अंगळी घाला, अर्क्ही

having-brought him-to put; his on-finger a-ring put, and

प्रायत दोड-दोड घाला; अम्ही जेवा करून अनंदानुने राहू;

on-feet shoes put; we feeding having-done gladness-with will-live;

कारा हा माग्या मुल्गा मंल्या-सर्क-ख्या दश्तला होता, अता तो जिवांत

because this my son dead-like become was, now he alive

अहे; गेला होता, तो अता मिळाला.' सर्वानेहे अिकुन अनंद

is; gone was, he now is-obtained.' All-to this having-heard joy

दश्तला.

become.

त्या-त्या ठोरला मुल्गा सेटामध्ये होता. सेटाहून परत येताने

His eldest son field-in was. Field-from back while-coming

गराड-द्गाव नर्ती अप्ली गायनाच्या अिकुन, 'आदे काते अहे?'

house-near dancing and singing having-heard, 'to-day what there-is?'

महानुन अप्ला नवक्रापाकऱ्ये एका-ला बोलून विचारला. 'तुढी

having-said his-own servants-from among one-to having-called he-asked. 'Thy

सहोदार अला अहे;' महानुन तो नवक्र संगीता-ला; अर्क्ही तो पुनाहे

brother come is,' having-said that servant told; 'and he again

सुरकाहित रेवुन ब्हेटा-मुल्ले तुढ्या हाप मेजवाणी, वागारे,

in-good-health having-come met-because thy father feet, etc.

अनंदा-त्या क्रिया केला अहे.' हे अिकुन तो रागावून

rejoicing-of action done is.' This having-heard he being-angry
gharā-bāhēr ubhā rāhilā. Terhā tyā-īgā hāp bāhēr yōun
house-outside-of standing remained. Then his father out having-come
tyā-ī lā vinānti karū lāgīlā. Tyā-lā mul'gā bō'īlā kī, 'pahā, mī it'kō
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
divas tum-ohē sāvā karī āhē, tum-tsā adnyā mī kadhī-hī mōdīlō
days your service doing am, your order I ever-even broke
nāhi; aśā asān mājhyā snēhī-barōbar chānī karāyā-lā ma-lā kadhī-hī
not; so having-been my friends-with merriment to-make me-to ever-even
savād dīlē nāhi. Parantu tudghā savv sampat rānd-hāji-nē har'ēlē ā
liberty given not. But thy all wealth harlotry-by who-has-wasted
tudghā mul'gā ālyā-barōbar tū tyā-chyā karītā mēj'vānī dīlē.'
thy son came-as-soon-as thou of-him for a-feast gavest.'
Tyā-lā bāp sāgīt'kē kī, 'tū nēh'ū mājhyā-dgaval astūs, madghā
Him-to the-father said that, 'thou always of-me-near art, my
sarv jind'gī tudghā-ts āhē. Ātā tū ānnā dī va santōshī vhāvā-
all property thine-alone is. Now thou happy and contented shouldst-
asāvā-hōtās; karaṇ ā hā tudghā bandhu mālēlā, jivant āhē; āni gēlēlā,
have-been; because this thy brother dead, alive is; and gone,
sāpā'gā āhē.'
found is.'
[ No. 7. ]  

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.  

DHARWAR DIALECT.  

(DISTRICT DHARWAD.)  

SPECIMEN II.  

A FOLK-TALE.  

येक बोला व बोली होती। ते येक दिवस फिर्मावस गेले। झाताना 
बाट-मधे येक बातची घर होता, ते पाहून बोली, मी इथे प्रसूत होतो, 
क्षण लागली। हे ऐहून बोला क्षणाला की, अग राळें, वाच सायंकाळी 
भेंतून तुला खाजन टाकील। खाजन-वर तुम्हा जन्म फासला होतो। हे न 
ऐहता बोली बातची घरात गेली। सायंकाळी वाच आपल्या घराला आला। 
हे पाहून बोला बोलीस, मूल कागासाठी रहतात, क्षण विचारला। वाळा 
ती, बातची मास देन क्षणात, क्षण संगतिला। वाळा बोला, आपास हिंदी 
आणि की, क्षण उत्तर दिला। हे ऐहून बोली, ते सगळे संपरे क्षण संगतिला। 
तेवढं वाच ऐहून, मला मारतात, क्षण पकून गेला। इतकात मूल घोर 
भाळी आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच काठ लागले। 
वाच ते गेलें पाहून आपल्या घराला आला॥
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

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

Drātā-nā vātē-madhā yēk vāghā-ṭsa ghar hōtā, tō pāhūn
While-going the-way-on one tiger-of house was, that having-seen
kōli, 'mi ithe-ta prasūt-hōtō,' mhanū lāg'ti. Hē aikūn
kōli, 'I here-only deliver,' to-say began. This having-heard
kōlā mhanālā kī, 'aga rāndō, vāgh sāyānkāli yēvūn
the-fox said that, 'oh-you hūsey, the-tiger in-the-evening having-come
tu-lā khānu ān tākil; khālyā-var tūghā jānn nāhi-sā
theo-to having-eaten will-throw; having-eaten-after thy life nothing-like
hōtō.' Hē na aik'tā kōli vāghā-chyā gharāt gēlī.
will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyānkāli vāgh āpīlyā gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox
kōlis, 'mūl kāssāntāi rad'tāt?' mhanūn vīchār'ū-lā. Tyā-lā
to-the-vixen, 'children what-for are-crying?' so asked. That-to
ti, 'vāghā-ṭsa mās dē,' mhan'tāt, mhanūn sānīt'ti. Tyā-lā kōlā,
she, 'tiger-of flesh give,' (they)-say,' so told. That-to the-fox,
'ānūn dilē-sēhē kī, mhanūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This
aikūn kōlī, 'tē sag'ūlā samplē, mhanūn sānīt'ti.
having-heard the-vixen, 'that all was-finished,' so she-told.
Tēv'dē vāgh aikūn, 'ma-lā mūrtāt, mhanūn pālūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run
gelā. It'kyāt mūl thōr dzhālī āpti āi
went. In-the-meantime the-children grown-up became and the-mother
va mūl mūlūn āpīlāyā gharā-lā dzāūn prapauch
and the-children together their-own house-to having-gone worldly-living
karā lāg'ti. Vāgh tē gelēlā pāhūn āpīlāyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.
FREE TRANSLATION OF THE FOREGOING.

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

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

In the south Marāṭhī gradually develops into Kōṅkana, the connecting links being Saṅgamēvāri and Bāṅkōḷī on one side, and Kudāḷī on the other.

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

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

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

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

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

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

To the former class belong Bāṅkōḷī, Damaṇī, Ghāṭī, Māḷī, and Saṅgamēvāri; to the latter Āḷgāḷī, Bhanḍāḷī, Dhan'gārī, Karhāḷī, Kiristāvī, Kōḷī, Kup'ī, Par'ī, and Thāk'īrī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Area in which spoken.
Proceeding from the north the details are as follows.

A dialect called Par'bhi has been returned as spoken by nearly the whole Marathi speaking population of Bombay and Thana as far north as Daman. Par'bhi literally means the language of the Prabhus. The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

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

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

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>15,000</td>
</tr>
<tr>
<td>Jawhar State</td>
<td>51,000</td>
</tr>
<tr>
<td>Bombay Town and Island</td>
<td>24,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100,000</strong></td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>10,000</td>
</tr>
<tr>
<td>Thana</td>
<td>168,000</td>
</tr>
<tr>
<td>Kolaba</td>
<td>10,186</td>
</tr>
<tr>
<td>Janjira</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>182,186</strong></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>320,000</td>
</tr>
<tr>
<td>Janjira</td>
<td>18,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>338,000</strong></td>
</tr>
</tbody>
</table>

The Āgris are a class of husbandmen, usually considered to be Kōlis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhanagars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'gari of Chhindwara will be dealt with in connection with the other dialects of that district.

It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'gari has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>1,160</td>
</tr>
<tr>
<td>Jawhar</td>
<td>20</td>
</tr>
<tr>
<td>Janjira</td>
<td>70</td>
</tr>
<tr>
<td>Belgaum</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,760</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolaba</td>
<td>3,850</td>
</tr>
<tr>
<td>Janjira</td>
<td>4,850</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,700</strong></td>
</tr>
</tbody>
</table>

The Thâkurs are one of the early tribes, and they are found all over Gujarât, the Dekhan, and the Konkan. They are considered to be the descendants of Râjpûts and Kōlis. Thâkri has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:

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

Karhâjji is the dialect spoken by the Karhâja Brâhmans in Sawantwadi, Rainagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.
Marathi.

Sangameshvar is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marathi from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Konkan Musalmans called Nawâits.

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

- Bombay Town and Island: 20,000
- Kolaba: 26,000
- Janjira: 38,000
- Ratnagiri: 705,000

Total: 1,068,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Konkañi, but who have since been stated to speak the ordinary Marathi of the district. We thus arrive at an estimated number of 1,332,800 speakers of Sangameshvar. Compare, however, the remarks on pp. 33 and 122.

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

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

- Ghâstî: 2,000
- Maoli: 35,000

Total: 37,000

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

<table>
<thead>
<tr>
<th>Total number of speakers of Konkan Standard.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Parbhí</td>
<td>160,000</td>
</tr>
<tr>
<td>Kolí</td>
<td>150,159</td>
</tr>
<tr>
<td>Kírîlî</td>
<td>23,500</td>
</tr>
<tr>
<td>Kâpôlî</td>
<td>368,000</td>
</tr>
<tr>
<td>Ágârî</td>
<td>22,999</td>
</tr>
<tr>
<td>Dhanâgârî</td>
<td>1,750</td>
</tr>
<tr>
<td>Bhângârî</td>
<td>8,663</td>
</tr>
<tr>
<td>Tâkhârî</td>
<td>25,405</td>
</tr>
<tr>
<td>Kârâlî</td>
<td>2,000</td>
</tr>
<tr>
<td>Sangameshvar</td>
<td>1,322,900</td>
</tr>
<tr>
<td>Bânkôtî</td>
<td>1,787</td>
</tr>
<tr>
<td>Ghâstî and Maoli</td>
<td>37,000</td>
</tr>
</tbody>
</table>

Total: 2,474,917
To this total must be added the speakers of a few broken dialects, eis., Kātkār or Kāthōli, Vārū, Vād'val, Phud'gī and Sāmvedi. They will be dealt with below. We thus arrive at the following grand total:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konkan Standard</td>
<td>2,174,917</td>
</tr>
<tr>
<td>Kātkār</td>
<td>25,000</td>
</tr>
<tr>
<td>Vārū</td>
<td>92,000</td>
</tr>
<tr>
<td>Vād'val</td>
<td>3,600</td>
</tr>
<tr>
<td>Phud'gī</td>
<td>1,000</td>
</tr>
<tr>
<td>Sāmvedi</td>
<td>2,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,360,817</strong></td>
</tr>
</tbody>
</table>

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

**AUTHORITIES—**


**PrONUNCIATION.**—There is considerable uncertainty in the marking of long vowels. Thus we find nāy and nāy, not; ufhān and ufhun, having risen; tā and tā, thou; *kutā* and kutā, I was. The final *ō* of neuter bases is usually marked as short; thus, *sogān,* all; *drukār,* swine. The long forms *sogān,* *drukār,* etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *ē,* *ē,* or *yā,* thus, *yēk,* *yōk,* one; *lyēk,* *lyēk,* and *lyōk,* son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā,* *gyēlā,* and *jēlā,* he went; *ghēmān* and *jēhēmān,* having taken; *bēlā* and *chēlā,* done. Similarly we often find *ē* and *ē* instead of *ō,* thus, *pēt* and *pēt,* belly; *sōnā* and *svēnā,* gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē.* Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā,* gold; *drukār,* swine; *bōlan,* I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *lōvē,* there; *bhaka-na,* by hunger; *bōla,* they were.

The Anunāsika is very commonly dropped. Thus, *karā* and *kara,* to do; *rānāt,* in the forest. It is often, however, replaced by an *a,* and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntā,* from among them; *mīn,* by me, *māndā* and *mādā,* my; *kantā* and *kāthā,* story, etc.
Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, jib, tongue; am, we; hānūn and ānūn, having brought; labhrā and labhrē, is found, etc.

The palatals are pronounced as ṃ, ṅ, etc., not only in the same cases as in the Dekhan, but also before ē; thus, ḍē, who (plural); ṭuā-ṭuā sōkṛē, his sons.

Cerebral ğ and ḍh after vowels become r; thus, ghōrā, a horse; parā, he fell; avērā, so great. Ḇ is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral ŋ becomes n; thus, koṇ, who? pan, but. N is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhāḍa Brāhmans of Bombay use the cerebral ŋ. In the verb mahārũ, to say, ũ sometimes becomes āg; thus, mahāṅgu, therefore.

Cerebral / becomes l; thus, satī, all; dīlā, an eye. L is, however, often used exactly as is the case with ŋ.

V is very faintly sounded before i, ō and e; thus we find istu and viṣtu, fire; is and vi, twenty; gel and vel, time.

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

**Nouns.**—The oblique base is, in most cases, formed as in the Dekhan. Bāpūs, a father, however, has the oblique form bāpūs; thus, bāpūs-īgā, of a father. In the same way we often find āma, a mother, unchanged before case suffixes and forming its plural āgās, oblique āgās. The regular forms are, however, also often used. Thus, we find in Saṅgámāśvarī forms such as bāpūs, to a father; bāpūs-ākā, towards (his) father. On the other hand, the oblique form sometimes ends in s, also in other nouns; thus, sōkṛis-lā, to a daughter; mānśas-tā, to a man.

Bases ending in ā often change ā to vā in the oblique form; thus, ḍākṛvā, a child, obl. ḍākṛvē. The common form is, however, ḍākṛvā as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in n, an, or ni; thus, sōkṛyān, by the son; bābā-na and bāpū-s-ni, by the father. The last form is originally a plural. An ablative is often formed by adding dzān, and this form is very often used as the case of the agent; thus, bāpūs-dzān ṭsākṛvū-lā sāṅgitlā, the father said to the servants. The suffix ṭi or ḍi is also very commonly used to form an ablative or instrumental; thus, ṭsākṛvūn-śi ḍek, one from the servants. The locative is often formed by adding ān or āt; thus, gharān and gharāt, in the house.

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

**Pronouns.**—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, mi, I; āmī, we; ṭā, thou; tumī, you. The agent case often takes the suffix ni; thus, mī and mī-ni, by me. ‘To me’ is ma-nā and ma-lā; ‘my’ is mādā, mādē, and also sometimes mākā. The first person plural, when the person addressed is included, is āpūn.

Other pronouns are in the main regular. The usual form for ‘this’ is hō or ē, but also hā and ē. In Saṅgāmāśvarī we find hā, this; ṭā, that; and ḍā, which.

**Verbs.**—The verb substantive is formed from the bases ās and āḥ as in the Dekhan. The base ās forms its present tense regularly āsē, I am; āsē, thou art, etc. The present
tense of the base हो is formed irregularly, the vowel े being changed to á; thus, singular, 1, हो; 2, होते and होता; 3, होता; plural, 1, हात; 2, हात and हाते; 3, हाते; occasionally also हाति.

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

The future is असन and होन, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, मी सूंदितय, I seek; 2, सूंदित; 3, सूंदित; plural, 1, सूंदिता; 2, सूंदिता; 3, सूंदिता and सूंदिता.

In the imperative we may note forms such as देश, give; गेल, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, मी गेली, t. गेले, n. गेला, I went.

The past tense of transitive verbs differs from the Marathi of the Dekhan in often agreeing with an inflected object, as is also the case in Konkani and Gujarati. Thus, त्याना त्या द, he sent him, where pathārālā has the form of the nominative masculine. In the third person singular an न is often added, and the form ending in न is often used both with a masculine and feminine object. Thus, त्याना मित मारलन, or मारलन, by him embraced was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, तो गेल (i.e., गेला-हाय), he has gone; तो मेलता (i.e., मेला होता), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in न; thus, मी बोला, I shall say. The second person singular often ends in श; thus, मारे, thou wilt strike (Kharadi, Bombay, and Kupri, Thana); मारे, thou wilt strike (Dhanegar and Kolli from Janjira).

In the conjunctive participle श and शेन or शेन are often added; thus, अलन-शी, having arisen; अलन-शेन, having gone.

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

The vocabulary is to some extent peculiar to the Konkani, and sometimes agrees with Gujarati against Standard Marathi. Thus we find in the first specimen सक्रा, a son; डाक्ता, all; बिठे, other; मेरे, near; डूप, to speak (Sanskrit jalp); मापँ, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

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

MARATHI.

KONKAN STANDARD.

KÖLrå DIALECT. (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाचा दीन सोकरे चौरे। व्यावनाचा धाळ्या सोकरा वापसला जापला। वापस माझा घनाचा बाँठा माना देस। तरू वापसजून धन वांतिवळ तरू धोणा दिरणी धाळ्या सोकराची व्यावना वापसला जावा आला। तरू जावा वडली वापस माझा असला दान दोर बिजा गावा जीला आण तरू रेला न व्यावी मंरे जवं ब्यां नाहीत तरवं जवं उटलीले। व्यावी मंरे अर्धा पुन नेली नी व्या गावांत मोटा दुकान आय्या नी तरू व्या वणावं वावा दोठ ब्लावले। मगर्सा ती ताकट किंवा म्हणजेच एका सावळ्या च्या जेला न व्यावी जवळ जावा। तरू व्या सावळ्या व्या धाळ्या धाळला शेता-वर डुकरां चारावाला। डुकरांला जी भूणी लाभे व्यावनाची व्या वणावं खाण पोट भरलं बसतं। पुन व्या वणा ब्रो देवाला नव। तरू व्या वणी होणे उटरले तरूं ती जाविती। माझे वापसचे च्या कवरे चारांला पोटमार रोटी लाभते न ती अंठ इत रोटी सरलाय। आळाती भी अंठें उठतांव न वापसचे च्या जावांव न व्या निम्नाविभ, रोय वापस मान रस्सराच्या तुन देखता पाप केल्या। तरवं आळगुण माना तुझा सोकरा नव भाळवळे। पन माणा ती आळगुण चाचरे लेख। अर्धा वापसगुण ती व्या वापसचे च्या जेला। जरू व्या वापसजून बांखरी विगिरण माणा सोकरा जेसे तरू ती धावला जेला न सोकराचा आंठ ताल्या। तरू सोकरा बीलती रोय वापस मान तुजी देखत परस्मराच्या पाप केल्या न आळगुण माणा तुझा सोकरा नव व्यालबे। व्या वापसजून चारांला सांगितरी, व्या आंगान भालावा एक अंगरखा हाना नी दास। व्या धातात अंगरखाची न पावान जेसे वालावास वास। मगर्सा चापुन जेवर चालू नी माणा करून। माणा सोकरा मौनता ती बिचुं जिसा भावला न ती नाय भावता माणा वालावा। तरू ती जकले माणा वाल्ये।
तेवर वचनाचा व्याचा भोटा सोकरा सूता-बर जेलता। तो घर आयला।
तो घर मेरे ठोळला तर्ही वस्त्रांना बंधून लोकनाश नाचविलान तनाला। व्हार एक चाकराला मेरे वारतले न निमगतं बला मेरे का। तर्ही तो चाकर जापणा तुजा भाव वायवाय नी तुजे वापसला तो विजुन लावलाय तर्ही लोकांका जीवन मांडलाय। अवरे ऐंकिलें न खाला राग आयला न तो चरात जाऊना। व्हाले व्याचा वापुस बैना आयला न व्हाची समजी करावा लागला। तर्ही तो वापसला बोलते। वर्गुं गा वापुस मिन अवरीं वरसे चाकरी कंबी। तुजा स्वाद कठुन नय बोरला। तरी पन तूं माणा वडन तरी भावांसंग बैसुन काशिदें बोकर खावाचा नय दिलास। न ज्या तुअचा सोक्कालाचा तुजे धन नागितां तो घर आयला व्हाला तूं अवरे भोटे जीवन करतंस।
तर्ही वापुस जाप्ला रोय छटे बग हूं जकाला टेप माजेमेरे असतेस तर्ही माण्या मेरे हाय तें तुजचं। पन तुजा भावस मीलता तो विजुन जिता भावला न भासलाता तो लावला। व्हालो आज छिस न मौज करावाची।
[No. 8.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

Kölī DIALECT.

(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsū-lā dōn sōk'tē hōtē. Tyā-man-tsē dhāk'a lā sōk'ta bāpās-lā One man-to two sons were. Them-in-of younger son father-to
dāgālā, 'bāpūs, mādāsā dhanā-tsē vātū mā-nā dēa.' Tadā bāpās-dāgu
said, 'father, my wealth of share me-to give.' Then the-father-by
dhan vātīlā. Tadā thōryā diś-śi dhāk'lyā sōk'trān tyā-chyā the-wealth was-divided. Then a-few days-by the-younger son-by him-of
vātyā-lā dzavrā ālātē tavrā dzak'ū qav'ēlā, ān dūr share-to what-much had-come that-much all was-collected, and far
bijā gāvā jēlā. Ān tāte rēlā, na tyā-tsē mērē dzavrā another to-village he-went. And there lived, and him-of-near whatever
hōtā-nōtē tavrā dzak'ū ud'ēlā. Yā-tsē mērē ardi pun was-and-was-not that-much all was-squandered. This-of-near a-pie even
nōtī. Ni tyā gāvāt mōtē dukāl āy'ēlā, ni tadā tyā-tō was-not. And that into-village great famine came, and then to-him
khāvā-tsē hāl hōvā lāg'ē. Mag-sī tō tantśē-ta ēkā eating-of distress to-be began. Afterwards he that-very-place-of one
sārvkān-tsē gharā jēlā, na tyā-tsē dzaval rha'hā. Tadā tyā sārvkārin rich-man-of to-house went, and him-of-near lived. Then that rich-man-by
tyā-lā dāhār-lān sētā-var duk'ra tgarāvā-lā. Ḍuk'ra-lā ji bhusī him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk
lābhē tyā-man-chi tyān khuśi-śī khāv'n pōt bharśē astā. was-got that-in-from him-by gladly having-eaten bell-y filled would-have-been.
Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē dōlē ughar'ē. Tadā But him-to anyone give-to was-not. Then his eyes opened. Then
tō dzāpītē, 'mādghē bāpās-tsē gharā kav'tē tsāk'ū-lā pōt-bhar rōti he says, 'my father-of at-house how-many servants-to belly-full bread
lāhtrē, na mē atē in-rōti mārtāy. Ātē mē atē-śī ut'āy i gōt, and I here without-bread die. Now I from-here rise
na bāpūs-tā gharā ċzātāy na tyā-lā nīm-gitāy, "rōy bāpūs, mīn and father-of to-house. go and him-to I-say, "0 father, by-me Par'mērā-tā tudū dēkāt pāp kēlāy. Tavā ādz-sū mā-nā God-of thy in-sight sin is-made. Therefore to-day-from me-to tudā sōkˈrā nay bōlava-yē. Pan mā-nā tū ādz-sū tāsākar thy son not to-call-is-proper. But me-to thou to-day-from a-servant lekh." Avˈrā āņapun-sū tō tyā-tā bāpūs-tā gharā jēlā. Dzadā consider."' Thus having-said he his father-of to-house went. When tyā-tā bāpūs-dzūn lāmb-sū bagilā, 'mādghā sōkˈrā yētā, tādā tō his father-by from-distance it-was-seen, 'my son comes,' then he dhāvat jēlā na sōkˈrā-lā ātī mārˈlī. Tādā sōkˈrā bōlˈtē, running went and son-to embracing was-struck. Then the-son speaks, 'rōy bāpūs, min tudā dēkāt Parˈmērā-tā sū pāp kēlā, na ādz-sū '0 father, me-by thy in-sight God-of sin made-its, and to-day-from mā-nā tudā sōkˈrā nay bōlava-yē." Tyā-tā bāpūs-dzūn tāsākˈrā-lā me-to thy son not to-call-is-proper.' His father-by servant-to sańgitˈlā, 'yā-lā āngun ghālāvā ēk āngarˈkhā hānā ni dyās, tyā-tā it-was-told, 'this-to on-body to-put-on one coat bring and give, his hátnā āngutˈlī na pāyān āgār  ghālāvās dyās. Mag-sū āpun jēvā-sū on-hand a-ring and om-feet shoes to-put give. Then we dining-of māndu, ni mādghā karˈlī. Mādghā sōkˈrā melatā, tō bidʒun shall-begin, and merry shall-make. My son was-dead, he again jītā džhāyˈlā; na tō nūy-dghalatā, mā-nā lābˈlā.' Tādā tē alice has-become; and he was-lost, me-to was-obtained.' Then they džakˈdī nāchāvā lāgˈlā, all to-dance began.

Tē vaktˈlā tā tyā-tā mōjā sōkˈrā sētˈvār jēlātā; to gharā That time-at his elder son the-field-in had-gone; he to-house āyˈlā. Tō gharā-mērē pōtsˈlā tādā tyā-nā bagilā, 'lōk nīchˈtān came. He house-near reached then him-by it-was-seen, 'people dance vādəvətˈlān kānˈlā lˈlī' Tyā-nā ēk tāsākˈrā-mērē vārˈlā na play why lˈlī Him-by one servant-to near it-was-called and nīmˈgilā, 'bālə, yē kā?' Tādā tō tāsākar dʒápˈlā, 'tudā bhhˈv asked, 'O, this wwhat lˈlī? Then that servant said, 'thy brother āyˈlāy, ni tudā bāpūs-lā tō bidʒun lāblˈlāy tādā lōkˈlā has-come, and thy father-to he again is-obtained therefore people-to jēvān māndˈlāy.' Avˈrā nīkīlā na tyā-lā rāg āyˈlā, na tō a-feast is-spread. This-much was-heard and him-to anger came, and he gharāt dʒāyˈnā. Tyā tō tyā-tā bāpūs būnā āyˈlā, na tyā-ohi into-house did-not-go. Therefore his father out came, and his
मराठी.

सांत्यी करवां लागला. तडां हे होपस-ला होल्टे, 'बागु, गा हापुस, एंटरेट्यू तू-मै बेगन. तुन हे फा-मार टा साईज, 'सी, ऑ फा-मार, मिना अव-पूरी वर्जे तसक्टी केली, तुडळा साबार कदून नये मोराले; मे-ब्यो सो-मनी एर्स सर्व-दूने, थे वोर्ड एवर नोट वास-ब्रोन्य; तारी-पांफ तू माना कदून-टारी ब्हूग्या-सांगा बैसून क्षुद-सीः श्री (ब्य-) थछे मे-टो ईव-एवन फ्रेंड्स-विथ हॅविंग-एस्ट प्लीजर-विथ बोकर क्षाव्या-ला नये दिळाई; ना ज्या तुज्या स्क्रैन्या तुडळा धान ए-पौट टो-एट नोट वास-गिवन; एंड विथ थे थ्यो सन-ब्यो थे ध्ये वल्थ नाशिला टो गहरा अयाला ट्या-टो तू अव-रू मोही जेवन कर्तेस.' वास-वास्टेड हेट टो-हाउस कैम्द थेरफोर थोळ टो ग्रेट एफेस्ट मॅकेस.'

तडां हापुस द्जाप्ला, 'रोय, अठे बाग, तू द्जक्ला टे पांडे-मेरे थेन थे-फादर सॉइड, 'ओ, हेर लॉक, थोल एल टाईम ऑफ-मै-विथ एस्ट; टाडां माजीया-मेर झाटी ते तुडळा-सी. पन तुडळा भ्यास-अर्ट; थेन ऑफ-मै-विथ इस थे थ्यो आयले-एनलोन. बुट थे थ्यो ब्राथर मेलाटा, टो बिगन जिता देजाप्ला; ना भीस्लाटा, टो लाब्ला.

वास-डेड, हेअगेन आल्टी बिकेम्बेड; एंड वास-लोस्ट, हे वास-ओब्जेक्टेड.

ट्याउ-टो अड्ज हाउस ना माउड्ज करवाची.'

Therefore today gayety and merriment is-to-be-made.
[No. 9.]
INDO-ARYAN FAMILY.  Southern Group.
MARATHI.
Konkan Standard.
Koli Dialect.
-State Janjira-

Specimen II.
एक कुलबी आपल्या मरनाच्या वैश्वी आपल्या समया सोकवळस जबल
वाहन व्यास वेळी, वाहनी, मंज़ी जबल तुम्हारा देवाचा मांझी सेता-सिचा
बिसर्च बाण काय नाह. आपण वा सेता चा मिरी तुमाना सागराचा सार्व केली
हातीत. मंज़ी जबली की काय संपाती हाय ती सगली मिरी व्या
सेताच पुरसुळी हाय. ती खनली ते तुम्हाला गेल. असा वीजली आपणी
व्यानी आपला प्रसन सोरु. मंग न ते सोकरे पायडी कुट्टी मोजन वा
सेतातवा भावत केल, आन दरवे करता सेत खनाला लागले. व्यानसी ते समजा व्या
खाला. व्यानवा खाता दरवे काहीं गेला नाह. तवा व्याना वाईट वातला
आन ते घरा जेले. मंग व्यानी वा सेतातवा भाव पेरला. तवा ती
चकोट खानला-मुळे वा वरसी व्या सेतातवा वर्सा पची भाव मोप ऐला. तवा
ते सोकरे वीजले, आपल्या व्यानाची सेतातवा दरवे पुढे ठवला हाय ते आपूर्ण
व्याची चकोट मेंत करारी महून शानी संगवा आँठवा, व वा परसान
आपल्यास व्या च पच गावला.।
[No. 9.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KOJHI DIALECT. (STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek kul'hi áp'lyā mar'na-tāgē yelē áp'lyā sam'dyā sókr'yās
One husbandman his-own death-of at-time his-own all sons
dzaval varūn tyās bol'lo, 'bālānu, māndgē-dzaval tumā-lā déyū-lā
near having-called to-them said, 'O-sons, me-of-near you-to give-to
mānyā setā-sivāy bīsrē kāy nāy. Āni tyā āb̥tā-tān mi-ni
my farm-except another anything is-not. And that farm-of me-by
tumā-nā sāg'lyā-nā sārikē varās kēlē-hātān. Māndgē-dzavl'ī ji kāy
you-to all-to equal heirs made-are. Of-me-near which any
sampātī hāy tī sāg'li mi-ni tyā setā pur'loil-hāy. Ti
wealth is that me-by that in-farm buried-is. That (wealth)
hārthī, tē tumā-lā gavēl.' Asi bol'lo, āni tyā-ni áp'lyā
if-dark, then you-to will-be-found.' So he-spoke, and him-by his-own
parān sōr-lā. Māng tē sōk'ra pāv'dī kud'li jhē'nu tyā
life was-left. Then those sons spades pickaxes having-taken that
setāt-lā dāhavā jēlē, ān dar'bē-kārtā set khanāy-lā lāg'tē.
farm-to running went, and wealth-for the-farm dig-to they-began.
Tyān'ī tē sāg'rlā set khān'ā. Tyūt-lā tyā-lā dar'bē kāy-tā
Then-by that whole farm was-dug. In-that them-to wealth anywhere
gav'rlā nāy. Tāvā tyā-nā vā'i vā'tīlā ān tē gharā
was-found not. Then them-to dejection occurred and they to-home
jēlē. Māng tyā-ni tyā setāt-lā bhāt pērlā. Tāvā ti
went. Then them-by that in-the-farm rice was-own. Then that
dzamin tga'kōt khan'lyā-mulē tyā var'sā tyā setāt-lā var'sā
land well by-being-dug that in-year that in-the-farm (preceding) years
pakshī bhāt mēp aīlā. Tāvā tē sōk'ra bol'lo, 'āp'lyā
than rice-crop much come. Then those sons said, 'our-own
bābā-nī setāt-lā dar'bē purūn thēr'lu-hāy tē 'āp'n
father-by in-the-farm wealth having-buried kept-is that by-us
tyā-chi tsaṅkōṭ mēnat karaśi mhanūn-sāni sāṅg'ārā-ās'ā, va
that-of good labour should-be-made therefore told-might-have-been, and
tyā-parśmān āp'lyās tyā-tsa phal gār'ā.
accordingly to-us that-of fruit is-got.'

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—'Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.' With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, 'Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.'
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Puran.

Aikili vartā missā-chī
(If-)was-heard word mass-of
Kē barū kartē āmān-tē gardē?
What good does our to-need?
Tyā-tō Par'mēsor sarau dētē.
That-for God all gives.
Tumī missa aikā, Par'mēsor pāv'tīl.
You mass heer, God will-be-found.

Ekē nagrā-na hōtē dōn dōṣatā;
One tow-in-er were two friends;
Eka missa aikā sādā,
One mass heard always,
Bidžā naiśē karita missā-chī paruā.
The-other not-eras doing mass-of care.
Bagā tyā-lā kā vitsalā(?).
See him-to what happened.

Dēganay sādā dūtā hāṣata pār-dē.
Both always going were to-hunting.
Ekē disā gēlē ranāna.
One day they-went to-the-wood.
Taī bagā kā vitsalā tyā-mā.
Then see what happened them-to.
Aikūn hōāl haṛūn.
Having-heard you-will-become amazed.

Ranān pāun dzālyā hōṭyā nau garyā.
In-the-wood having-arrived become had nine ghaṭṭās.
Thēpya gimā-tē hōtā.
Season summer-of was.
Dzauḷā dhāḷā lāgalī tadānā,
Clouds to-fly began then,
Vindza vārā gurgurāthā ānī mētha parīlā.
Lightning wind thunder and darkness fell.
KONKAN STANDARD.

Ékã-ékã vindza dzalkali dzörã-sãi,
One-by-one lightning flashed force-with,
Gurgurãtha máthã dzailã,
Thundering big became,
Ábã-var-sãi nisã ból aikîlã,
Sky-in-from such word was-heard,
Mâr, mâr turuta džô missa aikã nãy.
Kill, kill quickly who mass heard not.

Tyã garã vindza par’lí jyã-var
That moment lightning fell whom-on
Misa nasë aikata, tyã-chi kéli rûkarî
Mass not-câs hearing, him-of were-made ashes.
Magatûn vindza dzalkali, tari
Again lightning flashed, but
Bolî bîjî aikili bari,
Word other was-heard mighty.

Mârû nokô džô missa aikatê,
To-kill not-proper who mass hears,
Bachhâsa tyã-lã. Kâ? Kuûî kár’tê
Spare him. Why? Will does
Par’m-slotri-chi ánî mânîtê
God-of and obeys
Sudëtgarã-sãi(?).
Properly.

FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

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

**KÖL.I.**

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

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

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

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kóókáni. Thus we find tō and tō, he; tē and tē, they; hūtā, he was. Ĉ and ŋ are often substituted for ō and ō; thus, hūtā, I was.

L and n are interchangeable. Thus, nám, far; négī, he began.

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

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

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

For further details the specimen which follows should be consulted.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

MACHHIMAI KOLI DIALECT.

(DISTRICT THANA.)

Konche ek manasi laga don sokre hute. Tyuntasa dhakhla sokra someone man-to two sons were. Them-of the-younger son bapasa laga bolu nagla, 'bapu, dzu maatmata sa vata ma-naa deva-the-father-to to-say began, 'father, which property-of share me-to giving-
ta to de.' Maang tyu-naa apli sampatti vatin dilli. Maang of that give.' Then him-by his property having-divided was-given. Then thorya disam dhakhla sokra saulgul jamvun dusre deshi laga few days-in the-younger son all having-gathered another country-to gela. Ani taatho udlay karun apli davlat udali. went. And there riotousness having-made his property was-squandered. Maang tyu-naa taatho saulgul kharchilya-var taatho mhotu dukal parla. Tabaa Then him-by there all squandered-on there big famine arose. Then tyu-laga artsan para nagli. Tabaa to tyu desantae ekak manasai tahe him-to difficulty to-fall began. Then he that country-of one man-of mere dzav-si hutha. Tyu-naa tyu-laga dukra tsarvava apli setan near having-gone stayed. Him-by him-to swine to-feed his in-field pataill. Tabaa dukra jhi tarphal kat huthi, tyu-var apla pot it-was-sent. Then swine which husks eating were, that-on his belly bharaava asi tyu-laga vatla. Ani tyu-laga koni kay should-be-filled so him-to it-appeared. And him-to by-anybody anything dillu nayy. Maang to sud-var ayala, ani bolu nagla, 'madhe bapu was-given not. Then he sense-an came, and to-say began, 'my father-ta kavrre tsaakrai-nee khub nooti hany, ani me bhuknene marity. of how-many servants-to much bread is, and I hunger-with am-dying. Mee ujinn manzhe bapatee aye dusan ani tyu-laga bolen, 'ye I having-arisen my father-of near will-go and him-to will-say, "O bapu, mi devatee virudda ani tudhhe pura papa father, by-me God-of against and thy before sin keli hany. Ata pasin tudgha por mhanayas me yoge nay. Apli ekke done is. Now from thy child to-say I worthy not. Your one molakarya-sarkha ma-naa teyv.' Maang to uthun apli bapatee servant-like me keep.' Then he having-arisen his father-of
Tāva tyā-tsā moṭāhā sōk'rā setān hūṭā. Tō yeūn gharā-tsā
Then his big son in-field was. He having-come house-of
mērē pōtānā-var tyā-nā vādē va nātē aikilē. Tāva ṭsāk'rātēl
near coming-on him-by music and dancing was-heard. Then servants-in-from
ek'lyā-lā vhūrān nīm'gīlē, 'yē kāy?' Tyā-nā tyā-lā sāṅgīvīlā
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said
kī, 'tudzhā bhāūs aylā hāy. Anī tō tudghē bāpās-lā millā, maṅgūn
that, 'thy brother come is. And he thy father-to was-met, therefore
tyā-nā moṭāhā jēvān kālāy. Tāva tyā-lā nāg yeūn āt
him-by big feast is-made.' Then him-to anger having-come inside
dāī-nā. Maṅgūn tyā-tsā bāpūs bhar yeūn tyās sam'dāvā
would-not-go. Therefore his father outside having-come him-to-entreat
nāgālā. Pan tyā-nā bāpās-lā uttar dīlā kī, 'bagay, avṛī
began. But him-by the-father-to answer was-given that, 'lo, so-many
varā tuji ṭsāk'rī kar'āy, anī tuji adnyā mē kāvā-hī morī
years thy service I-am-doing, and thy order by-me ever-even was-broken
nāy. Tari mē āp'īrī mitrē-havōhār khausāli karāvī maṅgūn
not. Still by-me my friends-with merriment should-be-made therefore
tū maṅ-nā kāvā-hī kar'dū dillās nāy. Anī jīyā-nā tuji
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy
sampattī kāhūnī barābar khāy-sī tāk'ī, tō tudzhā sōk'rā aylā,
property barlots with having-eaten was-broken, he thy son came,
The dialect of the Mahādev Kōḷīs is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhi of the Dekhan than is the case on the coast. Thus the cerebral ধ and the cerebral ḍ are used as in the Dekhan. Compare paṭḍā, fell; dukāṭ, famine. The present tense is also formed as in the Dekhan; thus, मि मार्तो, I die. Characteristic forms are महार, my; तुह, thy; या, oblique या, his. The form धोजह-ि, to both, contains a dative suffix ति to which corresponds ते of Khāndēsi. The usual suffix is, however, त; thus, मुनक्ष्ठा-ि, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHI.**

**KONKAN STANDARD.**

**MAHĀDEV KAŚI DIALECT.**

Kūnā yōkā manukṣā-li dōn lyōk vhat. Tyāṭā dhāk’tā lyōk

Some one man-to two sons were. Them-among the-younger son

mhaṅgulā, ‘bā, dō ishṭā-ि depression hisā mū-li yāy-ि the mine

said, ‘father, which property-of share me-to is-to-come that mine

mū-li de.’ Maṅg tyāsā bā-nā tyōn-li dōghā-li sam’da dīrib

me-to give. Then his father-by them-to both-to all wealth

vāṭun dīla. Maṅg thōṭyā-ि disat dhāk’la putur sam’da

having-divided was-given. Then few in-days the-younger son all

gōlā karun lamb muṅkāṭ gyēlā, ān titha udhalyāpanān

together having-made for to-country went, and there riotousness-with

vāgun āp’li sam’da daulat gamāv’li. Maṅg tyā-nā av’gha

having-behaved his all property was-spent. Then him-by all
DIALECT OF THE KÔNKANÌ MUSALMĀNS OF THANA.

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

Their dialect contains a considerable amount of Hindōstānī words. Thus, ādēmāns, heaven; bāthīk, sit; bāchyā, a child; mūl′kāt, property, etc. The masculine and neuter genders are often confounded; compare saṅgīlā, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
Köńkanî Muhammadan Dialect. (District Thana.)

Kār'chhāyā ēkā mān'sā-lā dōn sōk'tē hōtē. Tyān-štī dhāk'la
Some one man-to two sons were. Them-from the-younger
hāpū-lā bōllā, 'bāhū, ḍō mil'kāt-tō vāntā ma-nā yāvā-tō tō
the-father-to said, 'father, what property-of share me-to to-come that
dē.' Maṅg tyā-nī tyā-lā mil'kāt vāntūn dillī.
give.' Then him-by him-to the-property having-divided was-given.
Maṅg thōryā disā-sī dhāk'la sōk'rā sag'la jāu mā karān
Then a-few days-after the-younger son all together having-made
lāmb'chhāyā mul'kha-lā gēlā, ānī tavār udh'lepānā-sī tsalūn āp'li
distant country-to went, and there riotous-ness with having-lived his-own
mil'kāt unavālī. Maṅg tyā-nīn sag'la karatš'ē-var tyā
property was-squandered. Then him-by all spent-was-after that
mul'khaṭrā möthā dukāl pād'la. Tyā-sahab tyā-lā arct'san para-li
in-country great famine fell. That-reason him-to difficulty to-fall
lāg'li. Tavān tō tyā mul'khaṇ ēkā mān'sā-chhāyā najik dzāun
began. Then he that in-country one man-of near having-gone
rholā. Tyā-nī tavā tyā-lā duk'ran tśārū-lā āp'lyā mul'kha-lā dhār'la.
lived. Him-by then him swine to-feed his-own country-to was-sent.
Tavān duk'ran jī taraphālā khāt āsat, tyā-var tyā-nīn āp'li
Then swine what hukka eating are, that-on him-by his-own
pōt bharāvī, aisi tyā-chhāyā dillān allā. Ānī konī
belty should-be-filled, thus his in-mind came. And by-anybody
tyā-lā kāi dillā nāy.
him-to anything was-given not.

KIRISTĀV.

The dialect of the native Catholic Christians of Thana is usually called Kiristāv by
the Hindūs and Musalmāns. It has adopted some Portuguese words, such as páy, father;
māy, mother; mīs, mass; ḍār, virē; padrōn, god-father; madrōn, god-mother. Note
also the use of the English word infōl, estate. The cerebral ū is often written as in the
Dukhan; thus, mān'sā-tē, of a man; but also mānuś, a man. Note also forms such as
bōllā, he said; akat'ā, it was heard, which are not, however, unknown in the other
dialects of the district.
The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kirthiav is nothing else than the usual Marathi of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

**INDO-ARYAN FAMILY.**  

**SOUTHERN GROUP.**

**MARATHI.**

**KONKAN STANDARD.**

**KIRISTAV DIALECT.**


**KUN'BI.**

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

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marathi of Poona. Thus, ñ is preserved after vowels, and the cerebral j is of frequent occurrence. Compare ghōdā, a horse; ñcēlā, an eye. The present tense is formed as in the Dekhan; thus, mà dzâtō, I go; tō dzâtē, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marathi of the Konkan.

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

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

Kun'bi Dialect.

Specimen I.

शक्ती माणसाला दोन पूत होते. खाणविचा धाकला पूत आपले पावसाला वोतला, पाच मजा धनाचा बोटा माणा ब्यास. तरां खाणवचा पावसाळूं धन बांधिलं. तरां धोषां टिपार्ती धाकला पुतान खाण वाढ्याचा जवर आलेलंं

तरां जवर जवरं बंगालिलंं न गावाच्या मेला न तरं रिला, न खाण तेरं जवरं होतंं नोतं तरं जवरं भासविंं. धोषां टिपार्ती खा गावस मोटा दुकान परला. खाण तेरं अर्दं पुन नोतीं, नी खा तो क्षाणळे हाळ हींग लागलं. संगवी तेरं तमश्च एकं साहकारचं चसर गेला खाजुं खाण धाण पायं धेंते. तरां खा साहकारान क्षाण शेतान दुकानंच चर्चा घरं. दुकानमा जी सुगी क्षाणाला मिळें खाणमानी क्षाणं संघीय खाली असंती पुन खाला कोन काय देखला. तरां खाणा सुदृ आयकं. ||
[No. 15.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUṆ'RĪ DIACLECT.  

(BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yekē mān'śā-lā dōn pūt hōtē. Tyān-tsē dhāk'ī-lā pūt āp'le
A-certain man-to two sons were. Them-of the-younger son his-own
pāyas-lā bṓt'lā, ‘pāy, māžā dhanā-tsā vāṭā mā-nā dyās.’ Tavā tyā-chyā
father-to spoke, ‘father, my wealth-of share me-to give.’ Then his
pāyas-dzūn dhan vāṭilā. Tavā thoryā tēmpā-sī dhāk'ī-yā
father-by the-wealth was-divided. Then a-little time-after the-younger
putān, tyā-tsē vāṭyā-lā dzav'rā āk'ī-lā, tav'rā dzak'ī-lā yēngāllā
son-by, his share-to whatever had-come, that all was-collected-together
na gāvātrāyā gēlā na tavā rēlā, na tyā-tsē mērē
na and to-another-village went and there remained, and him-of near
dzav'rā hōtē-nōtē tav'rā dzak'ī-lā bhaśvīllā. Thoryā tēmpā-sī
whatsoever was-and-was-not that all was-squandered. A-little time-after
tyā gāvās mōtā dukāl partā. Tyā-tsē mērē ardī-pun nōtī, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and
tyā-tō khāvā-tsē hāl hōvā lāg'le. Mang-sī tō tan-tsē-ts
therefore (his) eating-of trouble to-be began. Then he of-the-same-place
ekē sāv'kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē. Tavā tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
sāv'kārán hyā-lā sētān dūk'rā tāśāvā dhārālā. Dūk'rā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
ji bhuśi khāvā-lā milē tyā-man-chi tyā-nā mōtyā khusī-sī khal'ī
which husk to-eat was-got that-in-of him-by great delight-with eaten
astī, puṇ tyā-lā kōn kāy dēy-nā. Tavā tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
sud āy'li.
sense came.
[No. 16.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUNḍHI DIALECT.

(DISTRICT THANA.)

SPECIMEN II.

कोनी येखा गिरसाला दोन सोक्रें होते। व्यामनचा धाकला बापसाला बोलतां, वा जो काय इतक्या वाटा मला दियाचा तो दे। भंग वा गिरसाली आलेली इतक्या वाटून दिली। सोर व्यामनचा हिरसाली धाकला पौराणिक जबले अमूह भोप दुर्गचा दंगाला जेला, आण तारा उपवाना काहून आपला जबले इतक्या खपवली। परंतु व्यानं समजून खरचाच्या-वर वा मुलेशाला मोठा दुःखोल परला। तत्त्व व्याला भारी जिक्कीर परली। तत्त्व तिंच व्याला मुलेश्च्या येखा गिरसाला-कारं जाणत रंगा। व्यानं तर व्याला डुकरं चरायला भेजण आपला सेता-वर धरलं।

TRANSLITERATION AND TRANSLATION.

Koṇī yeṣa gīrāstā-la dōn sōkṛē hōte. Tyā-man-tā dhākā-la
Certain one householder-to two sons were. Then-from-of the-younger
bāpā-la bōtā, 'bā, dzō-kāy iṣṭākṛi-tā vātā ma-la diyaṭā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given
tō dē.' Maṅg tyā gīrāstā-ni āpī iṣṭāk vaṭūn dīli,
that give.' Then that householder-by his-own estate having-divided was-given.
Mōra thōr-kṛyā-dīsa-nī dhākṛyā pōrā-nī dzakō-la dzamvūn mōp
Then after-a-few-days the-younger son-by all having-gathered very
dūr-kṛyā dīsa-la jēlā, án tīkṛā udhalapānā-karūn āpī
distant country-to went, and there spendthriftiness-through his-own
dzakōli iṣṭāk khaṇav-li. Par tyā-nā sam'đa kharatśśyā-var tyā
all estate was-squandered. Then him-by all being-spent-after that
mul'kṛhā-la mōṭā dukōl parū. Tāvā tyā-lā bhāri phikir parū. Tāvā tō
country-to great famine fell. Then him-to great anxiety fell. Then he
tyā mul'kṛhā-cyā yeṣā gīrāstā-kārā dzāūn rēlā. Tyā-nī tār
that country-of one householder-to having-gone stayed. Him-by then
tyā-lā dukātā tṣarā-yā-lā dhā boon āpīyā sētā-var dhār-lā.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.
[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUTCHI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांग-मुड़चा पोर घोटा, लाला एक बाल घोटी। ती राज्या-बर दला कोंडा कराया जात आस। ततना ती कोंडा-मुड़चा चैतन वळ्य। तवां ला रांग मुड़चा पोराच्या दोन गाया होत्या। तवां एक तला घोटा। ला तल्या-बर ती गाया चर्चित आस। तवां बाली बाल ला तल्या-बर भाकर तुकडा ला पोरा-सात चैतन वळ्य। तवां ला पोराच्या राष्ट्रात राज्यान आपली गाय देण्या।

तवां ती पोर तल्या-च्या पारी-बर आपली भाकरी वसूल खाताय तवां एक नागीन आनि एक आरद्वळ्या या ठोकाचा बेळ लागवा। तवां ला पोराच्या बाल आरद्वळ्या-बर काठी ठाकवा। तवां काठी ठाकवा-बरोबर नागीन पाटालांत गेली। ती पाटाळांत गेल्या-बरोबर तिच्या वाप पाटालांत लागा। तवां ती ला आस आसी सांगतात, रांग-मुड़चा पोराच्या बाल बाल गायाची ठाकवा। तवां नांग दुसरा सापास म्हणून, तुम्ही रांग-मुड़चा पोराच्या दसावा जा। तवां धीरता चारा सपर्का निंगाल आनि जित पोर झाला तिथ आल, आनि बाली बाल भाल।

तवां ता पोराच्या चारा पानाच चारा दुसरा बावसान आन एक गाय चारा दुसरा-संत्री पाजवला। आन ती चारा दुसरा चारा सापाच्या तोंडांत वततान। तवां सपर्का बाला सांगतात, तुम्ही नांगनी विषाण्या सेल्या। ता गेल्या-बरोबर नांग तुम्ही ठोकाचा बाल, नागीनी बाल-बाल धुंबळा लागेत, तां सांगेत। ती तुम्ही घन ठोकल देखा। तवां ता झाक, मना तुम्हीच घन ठीकेत नक्को। तुम्ही हाती अंगठी हाय ती मना झाका। संग ला नांगना ला बेबीचा सात पाठ काडून मुड़चा गाडवा-बर बसवाला, आनि तिच्या भींड गावताना काडवान आनि तिच्या हाजूर लावाला।
TRANSLITERATION AND TRANSLATION.

Ek rânda-mundâ-tsâ pör hôtâ, tyâ-la ék bay hûti. Ti râjya-kara
One poor-widow-of son was, him-to one mother was. She a-king-to
dalâ kândâ kariyâ dzât ãsa. Tat-nâ ti kândâ-mundâ
greiding husking to-make going was. From-there she husk-etc.,
ghâmûn ye. Tavâ tyâ rânda-mundâ-chyâ pórâ-chyâ dön
having-taken used-to-come. Then that poor-widow-of the-boy-of two
gâyâ hôtâya. Tavâ ék talâ hôtâ. Tyâ talyâ-var tô gayâ tšar-vît
cows were. Then one tank there-was. That tank-on he cows grazing
âsa. Tavâ tyâ-chi bay tyâ talyâ-var bhâkar-tûk'dâ tyâ pórâ-sî'ânâ
was. Then his mother that tank-on bread-(of-)piece that boy-for
ghêmûn ye. Tavâ tyâ pórâ-chyâ rikh'nât râjân âplî
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
gây deli. Tavâ tô pör talyâ-chyâ pârî-var âplî. bhâk'ri
cow was-given. Then that boy the-tank-of the-bank-on his-own bread
basûn khatây tavâ ék nângin âni ék âr'dalyâ, yâ dôga-tsâ
sitting is-eating then one she-coobra and one ardala, these both-of
mêl lâglâ. Tavâ tyâ pórûn tyâ âr'dalyâ-var kâthi tâk'lan.
union began. Then that boy-by that ardala-on stick was-thrown.
Tavâ kâthi tâk'lyâ-barobâr nângin pâtâlât gëlî.
Then stick being-thrown-immediately-after the-she-coobra the-nether-region-in went.
Tî pâtâlât gêlyâ-barobâr ti-šâ bâp pâtâlât
She the-nether-region-in went-immediately-after her father the-nether-region-in
vhatû. Tavâ ti tyâs âsî sâng'tây, 'rânda-mundâ-chyâ pórâ-na mândzhê-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
kâthi tâk'lan. Tavâ nâng dus'ryâ sâpâs mhranta, 'tumî
a-stick was-thrown. Then the-coobra other to-serpents says, 'you
rânda-mundâ-chyâ pórâs dâsîyâ-lâ dzâ.' Tavâ thit-nâ chûr sâp
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents
FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow’s son had used his stick against her. Then her father ordered other serpents to go and bite the widow’s son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, ‘the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, “I do not want your wealth, but give me your finger ring.”’ Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.
[No. 18.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHĪ.

KONKAN STANDARD.

KUṆḍī DIALECT.  

(District Poona.)

Specimen IV.

कोना एका मनुष्यात टोन मुख्य केंद्र. व्यातला धाकला वापरली संगावी, वावा, जो जिनगाहीचा वाटा माळा यावा की वडे हे। मंग वाणी वाणी जिनगाही वाटुन-शानी दिसली. मंग बोबो दिसानी धाकला मुलगा सर्वं जमा कसन शानी तूर देश-मंदी नेला, आन तिंब उच्चपनानी राहून आपली जिनगाही उदयली. मंग वाणी समट खरिच्या-वर व्या देश-मंदी मोठा काळ पडला. व्या-मुक व्या आडचन पडू तागली. तत्का की व्या देश-मंदील एका निरस्ता-प जावन-शानी राहूला. वाणीत तर व्या डुकर चाराया आपला श्रील-मंदी पाठवला. तत्का डुकर जी टरफून खास व्या-वर व्या आपल पोट मराठ आस व्या वाटल, आन कुणी व्या बार्ड्स वी दिल नाही।
[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN'BI DIALECT. (DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukā-lā dōn mul'ga vhatā. Tyā'ēlā dhāk'ēlā
Certain-ā man-to two sons were. Them-in-from the-younger
bāpās-ni mhnagālā, 'bāhā, dōj jin'gānī-tsā vātā mā-lā yāy-tsā tyō
to-the-father said, 'father, what property-of share me-to to-come that
de.' Maṅg tyā-ni tyā-lā jin'gānī vātun-sānī dīlī. Maṅg
you-give.' Then him-by him-to the-property having-divided was-given. Then
thōdāyā disā-nī dhāk'ēlā mul'ga sarve dzamā karun-sānī dur
a-few days-after the-younger son the-whole together having-made far
dēsā-mandi gēlā, an titha udhāl'panā-ni rūhūn āpī jin'gānī
country-into went, and there riotousness-with having-lived his-own property
udav'ālī. Maṅg tyā-ni sam'da kharats'lyā-var tyā dēsā-mandi mōthā
was-squandered. Then him-by all was-spent-after that country-in great
kāl pad'ālā. Tyā-mula tyā-lā ād'tsān puḷā lāg'īlī; tavāhā tyō
famine fell. On-that-account him-to difficulty to-fall began; then he
tyā dēsā-mandil ēkā girastā-pa dzāun-sānī rūhī'ālā. Tyā-nī tar tyā-lā
that country-in-of one householder-to having-gone lived. Him-by then him-to
dūk'ra tsārāyā āp'lyā sētā-mandi pūthav'ālā. Tavāhā dūk'ra ji ār'phala
swine to-feed his-own field-in it-was-sent. Then the swine which husks
khāt tyā-var tyā-nī āp'la pōt bharāvā āsa tyā-lā
used-to-eat upon-that him-by his-own belly should-be-filled so him-to
vāt'ālā, án kuni tyā-lā kāl-bī dīlā nāṁi,
thought, and anyone(-by) him-to anything was-given not.
PAR'BHI.

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

It will be seen that n, l, and d are used as in the Dekhan. Thus, thõlé disān, in a few days; phär dukāl padīlā, a great hunger arose. The present tense is formed as in the Dekhan; thus, mā mārtā or mārtāv, I strike. The same is the case with the future in the first conjugation. Thus, mī sāngēn, I shall say.

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

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

[No. 19.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

PAR'BHI DIALECT.  (DAMAN, DISTRICT THANA.)

Kōṇi-ek māṇsī-la dōn pōr bōṭ.  Tyān-tśa lānā bāpā-la
Some-one man-to two children were.  Them-of the-younger father-to
bōlā, 'bābā, dzō daulat-tśā bhāg mā-lā yēyā-tśā, tō dē.'  Mag
said, 'father, which property-of part me-to coming-of, that give.'  Then

TRANSLITERATION AND TRANSLATION.

Kōṇi-ek māṇsī-lā dōn pōr bōṭī.  Tyān-tśā lānā bāpā-lā
Some-one man-to two children were.  Them-of the-younger father-to
bōlā, 'bābā, dzō daulati-tśā bhāg mā-lā yēyā-tśā, tō dē.'  Mag
said, 'father, which property-of part me-to coming-of, then give.'  Then
tyā-dzūn tyā-lā daulat vātūn dilhi. Mag thōḍē disān
him-by him-to property having-divided was-given. Then few in-days
dhākṭā pār aska golā karūn dūr dēsā-lā gēlā, na
the-younger son all together having-made far country-to went, and
tik'dē udhaḥ-paṭṭi karūn aski daulat ghulavīl. Mag tyā-dzūn
there spendthriftiness having-done all property was-squandered. Then him-by
aska kharats'lyā-va rā tē dēsān phār dukāl pad'īlā. Tyāsīthī tyā-lā
all spent-after that in-country great famine fell. Therefore him-to
ad'īsan pad'vyā lāg'īl. Tava tō tē dēsān-ītē ēkē mān'sā-dzavāl
difficulty to-fall began. Then he that in-country-of one man-near
dzāvūn rāy'īlā. Tyā-dzūn tō tyā-lā ḍūk'ra tshāryā-lā tyā-ītē sētān
having-gone stayed. Him-by then him swine feed-to his in-field
dhāḍ-lā. Tava dukar ji tār'phal khāt-āsāt, tyā-ītē-var tyā-dzūn āp'la
was-sent. Then swine what husks eating-were, them-on him-by his
pōt bharāvā asa tyā-lā vāṭīlā, na kūnī tyā-lā
belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to
kāy dīlā may.
anything was-given not.
Äg'ri.

Äg'ri has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marathi in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral / is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, sag'tā, all; but dukāl, famine; mar'tō, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

Konkan Standard. (District Kolaba.)

Äg'ri Dialect.

"Vēka giristā-lā dūn sök'rē hunte. Ṭyāt-tsā dhāk'tū bāpās-lā

One householder-to two sons were. Them-among-of the-younger the-father-to

būl'la, 'bābā, dāo īstakū-tsā vātā ma-nā yēyā-tsā tō dēς. Mang

said, 'father, which estate-of share me-to is-to-come that give.' Then

tyā-nī daravyā tyā-lā vāṭān
dēla. Mang thōr'k'ya disā-nī

him-by money him-to having-divided was-given. Then few days-in

dhāk'tū putus sag'jā kāv'jūn dūr mulukās jēla. Ān tayē

the-younger son all having-collected far to-country went. And there

ud'lepanā karūn āp'li dav'lat umālli. Phurē

spendthriftness having-done his property was-squandered. Afterwards

TRANSLITERATION AND TRANSLATION.
tyā-nī sag’le urālyā-var tyā désān mōtā dukāl par’la; tyūsāthī
him-by all spent-being-after that in-country great famine fell; that-for
tyā-lā art’son parāy lāg’li. Tavā to tēthalyā yēkā sārv’kārā-kāda
him-to difficulty to-fall began. Then he there-of one rich-man-with
rēlā. Tyā-nī tyā-lā āp’lyā setān dukār’ā tśar’yā-lā dhūr’lā.
stayed. Him-by him his in-field swine to-graze was-sent.
Ji sālā dukār’ā khūt tyān-chyā-var tyā-nī āp’lā pōt
Which husks the-swine used-to-eat them-upon him-by his belly
bharāvā asā tyā-chē manāt āy’lā.
should-be-filled thus his in-mind came.
**Dhan'gari.**

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

In Thana the Dhan'gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan'gari has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan'gari of Thana has preserved the cerebral ā after vowels, and also the cerebral ī; thus, thōḍ̄ā, small; suḡālā, all. The present tense is formed as in the Dekhan; thus, mī mārtō, I die; tū dēlōs, thou givest. In most respects, however, the Dhan'gari of Thana agrees with the current language of the district. Note the frequent insertion of a y before vowels; thus, eyāṭā, share; tyō, that, etc.

The dialect of the Dhan'gars of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marathi. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in an, and so on. Compare dhanyān ma-lā (fem.) tāvīlī, the master applied me; bā-na sāṅgīlītān, the father said. On the other hand, ā is used after vowels, and the present tense is formed as in the Dekhan. Thus, ghōḍā, a horse; mī kālō, I eat; tū kālōs, thou eatest; tō mahāngtō, he says; ti mhaunītē, she says.

In Belgaum, where Dhan'gari has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marathi of the Konkan. D, ī, and usually also n are, however, used as in the Dekhan; thus, ghōḍā, a horse; āṭā, an eye; āvi, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, sōna, for sōnā, gold; ghōḍ and ghōḍā, a horse; vāsar, for vāsārā, calves; tudg nāe, thy name, and so on.

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

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

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

Kunya ekā mānśa-lā don lyōk buta. Tyālā dhyāk-lā āp’lyā
Some one man-to two sons were. Them-among the-younger his
bā-lā mhan’lā, ‘ba, ma-nā māl’matē-tsā kē vyātā detos, tē
father-to said, ‘father, me-to property-of what share thou-giveest, that
dē ma-nā.’ Bā-na ti sampadā tyē-lā wātun dili,
give me-to.’ Father-by that property him-to having-divided was-given.
Māng thōdyā disa-nī tyō dhyāk-lā lyōk sam’da dzama kārīn dūr
Then few days-in that younger son all together having-made for
dēśa-lā gyelā, ān tīthā jāyān ji sampada vhati ti udhalapanā-na
country-to went, and there having-gone what wealth was that spendthriftness-with
sag’lī udhal’lī. Māng tyā-na avṛgā kharag’lā tyā sāli tyā
all was-squandered. Then him-by all was-spent that in-year that
mul’khāt mōtha dushṭa-kāl̄ paq’lā. Tyā-mulā tyē-lā aq’gān padū
in-country big bad-time fell. Therefore him-to difficulty to-arise
lag’lī. Tevēlā tō tyā mul’khāt ekā giristā-gzaval jāyān rāhīā.
began. Then he that in-country one householder-near having-gone stayed.
Tyā-na tyā-lā āp'lyā mhaśī valāyā lyāv'la. Titha mhaśī
Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
dgō gavat-pālā khāt tō-tē khāūn pōt bharāva
what grass-leaves were-eating that-even having-eaten belly should-be-filled
asā tyā-ni ichyār kēlā, Ān kuni tyā-lā kāy dīlā
such him-by reflection was-made. And (by-)anybody him-to anything was-given
nāḥī,
not.
[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARI DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

विरासन जाता काशी आन वगुण पडला क्रता पासी। तवां विरासन मंगला वगुण मंगला, मना फासाताना काळ मनले तुला काशी चंगली गडल।
तवां विरासन मंगला मंगला आली आन खान वगुण मंगला फासाताना बांडला।
तवां वगुण मंगला, तुला मी आता खातो। तवां विरासन मंगला, मंगसी तू मंगलस खात नाय आन आता कसा खातो। तर आता क्षसी-जवल नाय करणास जात चल।
आस मंगून ते तिल्य मेळ।
तवां विरासन क्षसीला मंगला, माजा आन वगुण खात नाय कर।
तवां विरासन मंगला छी वर्धाला मी फासाताना बांडला आन आता वगुण मना क्षंगती, मी तुला खाती।
तवां क्षेत्रस विरासनास मंगले, माज्या आंगात जवा सत्ता हीवा आतून मी जवा दुरु प्रेष खंगते तवा माजा भनी माजी जतन करती खंगत।
आन आता मी क्षशात्ती जाले तवा धन्यान मला हारून उपटाया लावली।
तवा हित क्षात्री नयाच आलव।
तवा वगुण मंगतो, विरासना, नयाच भाला।
आता तुला मी खातो।
तवा विरासन मंगला, खा।
इतकाल विरासनाच्या कोला जात पडला।
तवां बाला विरासनाच्या वाक मारकी।
तवां ती तित उवा हायला आन मंगला, काळ बोलण आसल ते तितनच बोल।
तवां विरासनाच्या आपली हचकीकत सांगिली।
तवां कोलीवा मंगला, वगुण तित्व फासात आंडकला होता तित नमा ने मंग खाय खा संगान।
आस म्हणून वगुण वाण आन कोला आस तित मेळ।
आन वगुण कसा फासात आंडकला क्रता तो मना पार्ने दंगा।
आस म्हणून वगुण वाण दासेकतीला करता फासा रंटी कोरला।
तवा ती फासात आंडकला।
तवां कोला विरासनाच्या मंगला तू आता काशीला जा।
तवा वाण चाहता भाला, आन व्याला कोल्हापुर खाता।
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

Dhan'gar Dialect.

(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi ānā vagra padalā-vhatā phāsi.

A-brāhmaṇaṣa going to Kāsi and a-tiger had-fallen in-a-trap.

Tavā birāman-lā vagra mhaṅg'īlā, 'ma-nā phāsāt-nā' kāḍ man'jē
Then brāhmaṇa-to the-tiger said, 'me-to the-trap-from take-out then

tu-lā Kāsi tsāṅg'īlī ghaḍal.' Tavā birāman-lā mayā āli ān
the-to Kāsi well will-happen. Then the-brāhmaṇa-to pity came and

tyā-na vagra-lā phāsāt-nā kāḍīlā. Tavā vagra mhaṅg'tō,
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,

' tu-lā mi ātā khātō.' Tavā birāman mhaṅg'īlā, 'māṅgāsi tu
thee I now eat.' Then the-brāhman said, 'before-a-while thou

mhaṅg'īlās khāt-nāy ān ātā kāśā khātōs? Tar ātā
didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now

mhaṣi-dzaval nyāy kar'nyās dzāv-tsāl.' Āśā mhaṅgōn tē tithā

to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there
gēlā. Tavā birāman mhaṅg'īlās mhaṅg'īlā, 'māḍā ān vagra-tsā
went. Then the-brāhman the-she-buffalo-to said, 'my and the-tiger-of

nyāy kar.' Tavā birāman mhaṅg'īlās, 'hyō vagra-lā mi phāsāt-nā
justice do.' Then the-brāhman said, 'this tiger-to (by-)me in-the-trap-from

kāḍīlā ān ātā vagra ma-nā mhaṅg'tō, 'mi tu-lā khātō,'
was-taken-out and now tiger me-to says, 'I thee eat.'

Tavā mhaṣi birāmanās mhan'tē, 'mājāyā āṅgāt dzāvā
Then the-she-buffalo to-the-brāhmaṇa says, 'my in-body when

sakta hōtyā ānī mi dzāva dūḍ dēt-vhatē tavā māḍā ān dhanī mājī
strengths were and I when milk-giving-was then my master my
dzetan karīt-vhatā, ān ātā mi mhātāri dzālē, tavā dhanyān mā-lā
care doing-was, and now I old became, then by-my-master me-to

hālī ut'āyā lāv'ī. Tavā hita kaśā-chi nyāy ālāy.' Tavā
gross to-uproot am-applied. Then here of-what justice is-come.' Then

vagra mhaṅg'tō, 'birāmanā, nyāy dzāhālā. Ātā tu-lā mi khātō,' Tavā
tiger says, 'O-brāhmaṇa, justice is-done. Now thee I eat.' Then
FREE TRANSLATION OF THE FOREGOING.

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

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

-KONKAN STANDARD.-

Dhan’gari Dialect. (District Belgaum.)

SPECIMEN III.

सकळ पासून संध्याकाळ प्रयत्न काम। सकळचा उत्तरार्ध वरीवर वासर सोडली। वासर सोडुन मसीची बार राघा ल्या वडल दोन गडी पाठवून वगिर सादल। ते वगिर दोन तीन वगिर मिळाले मराठी चालाल। तिथा यो युळ तयार ठिकळ। तिथा युळ बाबारी खाजन सात आठ आकाळी होळ वडळली। आकाळी होळ वडळ वासर कामास लागल बाबारी खाजन गोरा-कडे गंगे पुना गोरा-कड जाजन मस पाडली। मस पाडली तर निकाळ ठकळी। तिथा युळ पुना ही मरत समजून काही-तरी वगिरं बगव झणून टुंगळ गंगे। पुना मरकौपास गंगे, नागर्दास गंगे। अगळी वेजन तीन तास राजस्त गरास गंगे। तिथा युळ युळ लेखनुन ते वडलेल मराठी पाणिव तुकडा खाजन जरा पडळे। दोप तास प्राच असानाना गोर सोडली। तिथा युळ गरास आजन वासर सोडली। वासर सोडून हाता-वर वेळी वेळी बाबारी वेजन लगवू तीर्थधार्मी आले। तिथा युळ बाबरीस आले।
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

Dhangari Dialect.

(DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakal-pasun sandhya-kal-paryant-tisa kám. Sakal-tsá uthílya
Morning-from evening-time-until-of work. In-the-morning rising

baróbar váasar sádlí. Vása
don on young-one-of-buffaloes were-loosened. The-young-ones

sódún masi-chi vár rahiýá tyá-baddal dón
having-let-loose she-buffalo-of afterbirth remained that-for two

gaúl pátír'vún vásid ánr'la. Tó vásid dón tin
servants having-sent medicine was-brought. That medicine two three

vásid mil'vún máris gháír'la. Títhun-pudha
medicines having-mixed to-the-she-buffalo were-administered. Thence-further

ták dhavál'la. Títhun-pudha bák'ri kháun sat áth
butter-milk was-churned. After-that bread having-eaten seven eight

álú-chí lók baliv'li. Alú-chí lók baliv'ún kámás
lane-of people were-called. Lane-of people having-called to-work

lán bák'ri kháun góra-kadé gélo. Puná góra-
having-applied bread having-eaten cattle-towards I-went. Again cattle-

káda dzáán márs pálí; márs pálí tar níkál
towards having-gone she-buffalo was-seen; she-buffalo was-seen then very

thák'li. Títhun puná, 'hi mar'té,' sam'dún káhi-tari vásid
was-exhausted. Thence again, 'this dies,' considering something medicine

bagáva, man'nún Durgá gélo. Puná Mad'kópás gélo,
should-be-found, therefore to-Durga I-went. Again to-Madkopa I-went,

Nágur'dyás gélo, av'síd ghéun tín táás rátír's garás
to-Nagurda I-went, medicine having-taken three hours at-night to-home

géló. Títhun pudhá jédh'rán tó vakhád
went. Thence afterwards having-pounded (the-medicine) that medicine

máris pájív'la. Tukdá kháun
to-the-she-buffalo was-caused-to-be-drunk. A-piece-(of-bread) having-eaten

dkará pad'li. Dón táÁ rát tr astáná góra
for-a-while I-lok'd-(myself). Two hours night while-remained cattle
FREE TRANSLATION OF THE FOREGOING.

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

Bhandāri is the dialect of the Bhandāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral ง is usually written as in the Dekhan; thus, ผาล, fell. It is, however, often changed to r after vowels, as is usually the case in the Northern Konkan; thus, ตูรก sabda ni kadi-bi mör'lä nāy, thy word by-me at-any-time-even was-broken not. The writing of ง in such cases is, therefore, probably due to the influence of the written language.

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

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

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.

KONKAN STANDARD.

Bhandari Dialect.  

(State Janjira.)

कॉनी एका मुळाच्या दोन सोकर होते. बातना धाकला वावला नंतर, बाबा, इकती जिथे वाटा मना याच्या हाय ती दे. मंग बाण वाच मार जिनानी बाटून दिली. मंग बोडका दिसानी धाकला मुळ्ळा आपल जमा करून हूळा मुळ्ळा गेला, आप तत्व उदाहरणाने वागून आपली सवे संपता उवल्लो. मंग सगळी संपता उवल्ला-वर वा मुळ्ळा भोटा दुःखाल पडला. बा-सुळ बाळा गर्वित आहे. तवां ती खा मुळ्ळा-मांदील एका गिरिस्त-जवळ दाळा. बाळाने बाळा शितात दुःख चरमाच्या पाठविला. तवां दुःखाल कोंडा खातात, बा-वर बाळार आपला पीट भराता असा वाटला आणि कॉनी-वी बाळा काळ्य येत नावसा धाळा. मंग ती सुळी-वर वेजन वेळेला, माज्या वाबाच्या विलीक बाकरास भोट भावरी हाय, आणि मी भूग मरतां. मी उटून आपल्या वावा-बाजळ आणि बाळा मनन बाबा, मिसो देवा-इकळ ना तुळ्या-इकळ पाप केळ्या दाव. आता वा घडी तुळा मुळ्ळा भी खेव, असा माज्या मनाला आला. तू आपल्या एकादा चावरा परवर धाळा बाबा. मंग ती उटून-श्रीनी आपल्या वावा-बाजळ गेला.
Köni-e'kā manukshās dōn sōk'ra hōta. Tyāt-nā dhāk'la
Certain to-a-man two sons were. Then-in-from the-younger
bābā-lā mhat'la, 'bābā, ishātki-tā sa dāō vātā ma-nā yāy-tā háy
the-father-to said, 'father, the-estate-of what share me-to to-come is
tō dā.' Maṅg tyā-na tyās māl-īngi vātān dīli. Maṅg
that give.' Then him-by to-him property having-divided was-given. Then
thōṛ'kyā dis-anī dhāk'la mul'gā āp'la sam'da dzamā karun
a-few days-after the-younger son his-own all together having-made
dūr'chāyā mul'khāt gēlā, ānī thaṭa udal'panā-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
āp'li savy sampāta udhal'li. Maṅg sag'li sampāta udhal'lyā-var
his-own all property was-squandered. Then all property having-squandered-after
tyā mul'khāt mōṭhā dukāl paḍ'la. Tyā-mula tyā-lā garibhi ālt.
that into-country great famine fell. Therefore him-to poverty came.
Tavā tō tyā mul'khā-mādīl ēkā giristā-dzaval bhālā. Tyā-nī tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
ēśāt ḍuk'ra ṭsār'vāy-lā pāth'viḷā. Tavā ḍuk'ra kōndā khātāt tyā-var
in-a-field swine to-graze was-sent. Then swine huak eat that-on
tyā-nī āp'la pōt bharāvā asā vāt'la, ānī kōni-bī tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
kāḥi dyēt nāy'sā dāhālā. Maṅg tō suddi-var yēṁn bol'li,
anything giving not-so became. Then he senses-on having-come said.
'mājāyā bābā-chāyā kītik āsāk'raś māhp bhāk'ri háy, ānī mi
my father-of how-many servants-to much bread is, and I
bhukā marṭā. Mi utūn āp'lyā bābā-kaḍa ḍgaśīn ānī tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
mahan, 'bābā, mī-nī dēvā-ik'da nā tujiya-ik'yā pēp kēla háy. Ātā
will-say, "father, me-by God-against and thee-against sin done is. Now
yā ghaḍi-śi tudā mul'gā mi nhava, asā mājāyā manā-lā ālā. Tū
this time-from thy son I am-not, so my mind-to come. Thou
āp'lyā ekādyā āsāk'ra par'mān ma-lā vāgav.' Maṅg tō utūn-śenī
thy one servant like me treat.'" Then he having-arisen
āp'lyā bābā-kaḍa gēlā.
his father-to went.
THÄK'RI.

Thäk'ri has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marathi current in the Dekhan and the Konkan respectively. The dialect of the Thäkurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marathi current in the Dekhan. Thus, cerebral / and u are usually distinguished from the corresponding dental sounds, and q has been preserved after vowels. Compare words such as dukâl, famine; mân-sälâ, to a man; pačâlâ, he fell. The pronunciation of v is, however, probably that of a dental u, for we find both v and u constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.
[No. 26.]

INDO-ARYAN FAMILY. Southern Group.

MARATHI.

Konkan Standard.

Thakri Dialect.

(District Kolaba.)

कुना माणसाला दोन सुलग होत. वातला धावता सुलग वावाला स्नातला, वाठा, जी कावी दक्षीण बाटा असेल ती मासा देणारा संग वायणे बांटा दिला. ती समदा वैसा गुंडाकून टूट देगाने गेला. तिकड चाचनान समदा वैसा उघ्रून टाकला. मग वा देगाने टुकार पडला. तवा खरचाची अडचण पडली. मग तिथ सावशार्ग कड चाकरीस राहिला. सावशार्ग वाळा दुकार चारावयला श्रीतांत पाठविला. दुकार चाचनान टरफल टाकत खावर घोट भरी. वाळा कीणी काळे ठिल नाही.

TRANSLITERATION AND TRANSLATION.

Kunā mānsā-lā don mulgā hota. Tyālā dhāktā mulgā
certain man-to two sons were. Then-among the-younger son
bhāhā-lā mhanāy-lā, 'bābā, dō-kāy ishtakā-tsā vāṭa asēl to
the-father-to said, 'father, whatever estate-of share will-be that
mādghā dē.' Mang bāpā-nē vāṭa dīlā. To sam'dā paisā
mine give.' Then the-father-by share was-given. He all money
gundālān dūr desāt gēla. Tik'da dūsān sam'dā paisā
having-gathered far to-country went. There having-gone all money
udhr'ūn tāk'ūn. Mag tyā desāt dukāl pad'lā. Tava
having-wasted was-thrown. Then that in-country famine arose. Then
khartā-chi ad'tsan pad'lli. Mag tiha siv'kārā-kāda tsāk'ris rāhilā.
expenditure-of difficulty arose. Then there rich-man with for-service stayed.
Sav'kārān tyā-lā dukt'ra tsārav'yū-lā ēstāt pāthavilā. Duk'tra khāūn
The-man-by him swine feeding-for in-field was-sent. Swine having-eaten
ṭar'phala āṭkat, tyā-var. pōt bharin. Tyā-lā kūnī
husks used-to-throw, that-on belly (I-)shall-fill. Him-to (by-)anyone
kāl dīlā nāhī. anything was-given not.
The Thāk’ri dialect of Nasik is also closely related to the current Marathi of the Dekhan. Thus, the cerebral ० and ॥ are both retained; compare ghōḍā, a horse; paṭ, run. The cerebral व is occasionally changed to २; thus, pāṅk, water. Usually, however, we find forms such as kō, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms such as īṣṭā,dī, fire; gō, time; tyā-na, by him; ḍūk’ra, swine; asan, I shall be; jyōtā, he went. In ṭi ḍūk’ra ḳhāṭ hōtē, those swine were eating, the verb hōtē has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarāti.

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

[No. 26.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

(THĀK’RI DIALECT.  

DISTRICT NASIK.)
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THAK'-RI DIALECT.

(DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Konya-ekā mānuśi-lā dōn mula vhatī. Āni tyā-chyā-paiki nava-
A-certain man-to two children were. And them-of-from-among fresh-and-
tar'na vhatī tyā-nl bāpā-lā sāṅgi't'la kl, 'mādhavā hisā ma-lā
young (who)-was him-by father-to it-was-told that, 'my share me-to
dyāvā.' Āni ti sampatā vātūn dēlī. Mag thōd'kyā
should-be-given.' And that property having-divided was-given. Then a-few
div'sat dākā'tā mul'gā vhatā, tō sarv dzamā karūn jhēūn
in-days the-younger son was, he all together having-done having-taken
jēlā. Āni tēthē udihal'panē vagūn āp'li sampatā udavilī.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag ti dā'lat udi'vūn dīlī, bhidāri džhālā, mhar'jē tyā
Then that property having-wasted was-given, poor (he)-became, that-is that
dēsāt duskāl pad'la. Tyā mul'ā-nā tyā-lā mōthi aṭ'īsan pad'ū
in-country famine fell. That on-account-of him-to great difficulty to-fall
lāg'li. Tyāhā mag tō tyā dēstīl ekā garastā dzavaip dzēūn
began. Then after he that country-in one householder near having-gone
rāhilā. Tyā-na dūk'ma tsārāy'lā sētāt pāthavilā. Ti dūk'ma ji
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which
ṭarpāla khat hotē, tyā-var pōt bharāvē aṣē vāt'le. Āni
hay hukka eating were, that-upon belly should-be-filled so it-appeared-(to-him). And
tyā-lā kōnha kāhā dīla nāhī. Mag tō suddhi-var yeūn sāng'la,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mājhīyā bāpā-chyā kiti māl'karyās bhar-pur bākār āhē; āni mē
' my father's how-many to-labourers sufficient bread is; and I
bhuk'na mar'tō. Myā uthūn āpł'ya bāpā-kaḍē dzēūn va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mahanān, "hē bāpā, mē Dévī-samōr va tujhīyā samōr pāp kēla āhē."'
will-say, "O father, by-me God-before and of-thee before sin done is."
In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarāti. Compare forms such as dēi-dē, give; bhūka, with hunger; ākhōn, at last. The termination of the dative is usually l; thus, ābbāl, to the father; māl, to me; tyādghāl, to him. The case of the agent of personal pronouns ends in hān; thus, mahan, by me; tuhān, by thee. Compare the dialectical forms mahā, my; tuhā, thy. Note the use of the particle kāri, how? why? which corresponds to ki nā, why not? namely, in colloquial Marāṭhi.

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

[No. 27.]

**INDO-ARYAN FAMILY.**

SOUTHERN GROUP.

MARĀṬHI.

**KONKAN STANDARD.**

**THĀK’RI DIALECT.**

(DISTRICT THANZA.)

एका मानसाला करी देनी क्योंकि आचारणा क्षितिज, आशा, माल माम्बा इत्यादी वर्तणी वाटन देणे जो। आचारण लाभांत व्याप्त वा वाटन देणा। मग उठे रोजन तो धारना क्रोक्क आपला वाटा भेंजन दूर सुरुवात परागंद्व भाला। तेंठ उच्यक्षणाने बागान समग्र दुस्ताक बोडसावल्यां। तेंठ अभव स्नीन तांकित्सत-वा वा सुरुवात येंच दुस्ताक पंडितला। मनाण तो वर्तुच मुख मुळ लागणा। तप्या ती वा सुरुवात एका गर्वाची वारी जाजन रहिणा। लेणे व्याजन श्रीरंद चाराया शेततात धाविणा। तेंठ श्रीरंद भावपाणा खात तसेच आपुन खाव न रहवाव अस खाव मनात वाटहाती। व्याजन कारी कृतीच अद्वा ज्ञान नख-परी देणा नाही। आखी ती सुवी-वर ध्येन क्षितिज, माम्बा अद्वा चाचा वारी कवटक तरी मंदरेच गडी पोट-भ वोटाल आन खातान, आन मा कारी इवलं मुक मरतो। इतून मा माम्बा अद्वा जार्ड़न आन लाभाल जाजन सागन, आछा, महान देवाचा आन तुक्का बंडच पाप बंडला। तें अंटला दृढ महान पंडितला। आता युन माल कारी क्रोक्क सांगू नयको। जस तसेच चाचार आहात तसा माल ठेणे जो। आखीनती आपल्या आय्या-कड आल॥
TRANSLITERATION AND TRANSLATION.

Ekā mār'sā-lā kari dōn lyōk hutā. Dālktā lyōk ābbā-lā mhanilā, One man-to namely two sons were. The-younger son father-to said, 'ābbā, māl mājhyā ishtāk-chi vātān diē-žā. Ābbān 'father, me-to my property-of share having-divided give.' The-father-by tyādzhāl tyā-tā vātā vātān delā. Mag uhē rōdzhān tō dālktā him-to his share having-divided was-given. Then few days-in that younger lyōk āpālā vātā āheūn dūr muł'khat parāgāndā dāzhālā. Tēthā son his share having-taken far to-country migrating became. There udhalāparān vēgūn sāgī'ē ishtāk bōd'sayīlā. Tēthā av'ghā riotfulness-with having-behaved all property was-squandered. There all kharsūn ūkālyā-var tyā muł'khat bāhū-ts dukōl pājīlā. Manhūn having-spent throwing-after that in-country mighty famine arose. Therefore tō bāhū-ts bhūka marū lāg'īlā. Taī tō tyā muł'khat ekā garastā-chyā he very-much with-hunger to-die began. Then he that in-country one householder-of ghari dzāun rahīlā. Tyēn tyādzh-lā sōr'dā tśārūyā sētāt dhūdīlā. in-house having-gone stayed. Him-by him goats to-lend in-field was-sent. Tēthā ēr'tā dzāhd'pālā khat tasa-ts āpun khāva na There goats tree-leaves ate thus himself-by it-should-be-eaten and rahūvā asa tyā-tē manāt vātīlā. Tyādzh-lā kari kōn'īs it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even annā-tē sakhi-puri delā nāhī. Ākhō tō suddhī-var yeūn mhanilā, food-of a-nail-even was-given not. At-last he senses-on having-come said, 'mājhyā ābbā-chyā ghari kav'ūhāk tari mājhy're-tsā gādī pōt-bha 'my father's in-house how-many indeed hired servants belly-full pōjāl an khātān, an mā kari ik'ī lā bhūka marū. Itūnh mā mājhyā belly-for food eat, and I namely here with-hunger die. From-here I my ābbāk dzāun ān tyādzhāl dzāun sāngān, 'ābbā, māhān Dēvā-tsā ān to-father will-go and him-to having-gone will-say, "father, by-me God-of and tudzhā bāhū-ts pāp kēlā. To av'lhū-di māhān pēzhīlā. Ātā thy great-Indeed sin is-done. That so-many-days by-me was-exspated. Now pun māl kari lyōk sānā ma-kō. Dzāsa tudzhā chyār tśākār again me-to indeed son to-say not-proper-is. As thy four servants āhāt, tāsā māl thei-džā." Ākhōn tō āpīlyā ābbā-kāda álā. are, so me keep." Lastly he his father-near came.
KARHÄDÍ.

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

A specimen of Karhâdi has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marathi spoken in Satara. Cerebral ū and cerebral ū are distinguished from the corresponding dental sounds; ē is not changed to ṇ after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, мхвâлâ, he said; дукâл, famino; гхôгâ, a horse; тũ мăрâтâs, thou striketh, and so on.

It is possible that Karhâdi was originally a dialect of the Marathi spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as bûpûs, oblique bâpûs; a father; āsû, a mother; ērēgû, oblique tsēdâsã, a daughter. The verb substantive is hây, I am; hâs, thou art; hây, he is, and so on. Note also the substitution of the class nasal for the Anunâsika in forms such as tûdû, among them; and the use of the cerebral ū in forms such as tŏ-ūâ, by him.

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

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

[No. 28.]

INDO-ARYAN FAMILY. Southern Groups

MARÂTHI.

Konkan Standard.

Karhâdi Dialect. (Bombay Town.)

एका मानसा: टोन मुल्मे होते । तंतला धाकटा मूल वापागी: कुणाचा, तुडे कडें जाअ काय डबोलाहाय तंतला जाअ काय मज वैतां तां मज दे । भाग वापागीन आपले बीपबीच वाढ़ कहता तंस हैले । योकाच दिसात धाकटा मुळाचा जाअ काय आपणास आठा तां एकांव बीलान नी तो भाग चवां भावर जावन छोट्या एका गावास हायला । आणि तंत तंता जाअ काय होता ला पाहता वाढ़ लावलीन । भाग जवाळे तंते कडे काय नावां भाळी तिघां व्या गार्बात मोठा दुकान पड़ता आणि तंस हवेस जवेस मिळेनाता सां भाळां । तिघां तो व्या गार्बात्या एका सावकाराच वी हायला । तिघां तंस आपले महत्त दुकारां राखास धावला । दुकारां दुकारां जो कुडा
खाईत तो सुखां खाजन नी पीठ भरास वर्गी पण तंस कोणी काळ दिलें नाही। तेथां तैव डोक्ये उढकडे आणि तंस वाठली माझे वापाशीच नी किंसी मानावा; पीठभर खाजन उरे लिक्या भाजरी मिळते आणि मी असा उघाणी भरतों। मी आलां उरून वापाशी-कडे वाडी नी वापाशी; सांगित की मी देवाची चूक बेरी हाय नी ती तुवे समोर। तेथां तुम्हा सुख कृष्णास मज येंगतला नाहीं। तर आतां तूं मज मानाया सारखा चरात थेर। मग तो तेथां उरून वापाशीच नी आला। वापाशीन वेदाना तंस दुरु अदीतला नी तंस तेंची ठा आली नी तेंचा धावत जाजन तेंचा महेस वंग मारलीन नी बाचा मुका वेदानां। तेथां मुलां वापाशी; निरंगां नी मी तुम्या समोर देवाचा अपराध कैलाय आणि तुम्हा मूळ खण्डून वेंची योगता मज हव्हली नाहीं। तर तूं आतां मज आपला मानाया सारखा थेर। मग वापाशीन मानाया; सांच वातिलांनी सांगितलां एकच भंडकोटसा पोषाख आणा नी निसर चाळा, आणि निसर हातात चाळास एक मुदी नी पाराउत खालास चुटां दा। आणि आमी जेव्हा आणि मग मीज मारायां। कारण हा माहा मूळ मेल्ला तो आज जिवा क्षाळाय आणि नावसा क्षाळा नो भाज मज गावला।
[No. 28.]
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KARBĀṆ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā man-sāth dōn mūrge hōtē. Tēntē dhāktā múl bāpāśiṁh
One man-to two sons were. Them-in-from younger son father-to
mhanālā, tujē kadeṇ dhākāy ḍabolāḥ hāy, tēntē dhākāy madā
said, of-thee at whatever property is, that-in-from whatever me-to
yētē tē mādā āvā. Mag bāpāśiṁ āpîle bōnāvē-tse vātē
comes that me-to give.' Then the-father-by his-own property-of divisions
karān tēs dīlē. Thōdyā-ts disāṭ dhāktyā mnalān
having-made to-them were-given. A few-only in-days the-younger son-by
dhākāy āpēnas állā tē ek-thā yēlān nī tō mag gharān-mu
whatever to-him come that together was-made and he then house-from
bāhār dhāun lāmbēchyā ekā gavās rāyālā. Ānī tēna tō-nā
out having-gone distant one to-village lived. And there him-by
dhākāy hōtē tyā-chi vāt-lāvēlīn. Mag dhēdhrē tō-tēkē-kadeṇ kāy
whatever was that-of was-squandered. Then when him-of-with anything
nāy-sā dhēhālē tehdhrē tyā gavēt mōthā dukal pādālā, ānī tēs khāves
not-as became then that into-village great famine fell, and to-him to-eat
dēvēhās mīcē-nā-sā dhēhālē. Tehdhrē tō tyā gavētīyā ekā sāvē-kākē-tse
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
rīh rāyālā. Te-nā tēs āpēle mājēt dhēkṛē rakhās dhāfīlām.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.
Tehdhrē dhēkṛē dhō kuṇḍā khāit tō suddā ḍhāun tō pōṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill
bāghī, puṇ tēs kōpī kāy dīrē nāy. Tēvē tō-tēkē dōlē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes
ughālē, ānī tēs vāṭtē, 'mādghē bāpāśi-tse rīh kītē
dopened, and to-him it-appeared, 'my father-of in-house how-many
mānāyāḥ pōṭ-bharā khāun urē it-kī bhākō mīltē, āpī
to-servants belly-fell having-eaten would-be-spared so-much bread is-got, and
mi asā upāśī mētē. Mi śē tōṁ bhāpāśi-kadeṇ dhāun
I thus without-food die. I now having-risen father-to will-go
ni bāpāśiṁ sāgen kī, "mī Devā-chi t̥ūk kēlī hāy, ni ti
and father-to will-tell that, "by-me God-of fault made is, and that
मराठी.

tudzā samōr, tevā tudzhā mul mhanās madz yōgyātā nā. Tar of-thee before, then thy son to-be-called me-to fitness is-not. Then šē tē madz mānāya sār'kha gharāt theyv.' Mag to tēth'na now thou me-to a-servant like into-house keep.' Then he from-there uthūn bāpāsī-tē rhī ālā. Bāpāsīn yētā-nā tēs having-risen father-of to-house come. The-father-by while-coming to-him dur-nu baīt'lā, ni tēs tē-chi dayā āli, ni tē-nā from-a-distance was-seen, and to-him his compassion came, and him-by dhāvat dzāvn tē-chyā galēs vēng mār'lin, ni tyā-tēsā mukā running having-gone of-him to-neck embracing was-struck, and his kiss ghēt'lan. Tēv'hā muḷān bāpāsīh mhaṭ'lan kī, 'mī tujiyā was-taken. Then the-son-by the-father-to it-was-said that, 'by-me of-thee samōr Dēvā-tēsā ap'řādh kēlāy, ānī tudzhā mūl mhanūn ghēvē-chi before God-of sin done-ts, and thy son having-said taking-of yōgyātā madz rhāy'llī nā. Tār tī āṭā madz āp'ḷā mānāya fitness me-to remained not. Then thou now me-to thy-own a-servant sār'kha theyv.' Mag bāpāsīn mānāyāh sād ghēt'lan ni sāngiṭ'lan, like keep.' Then the-father-by servants-to word was-put and it-was-told, 'ēk tśakōt-sā pōsākh ānā nī hyēs ghālā, ānī hyē-tē bhāīt ghālās 'one excellent dress bring and to-this put, and of-this on-the-hand to-put ēk mudi nī pāyāt ghālās dzutī dyā. Ānī āmi jērv'yā ānī mag one ring and on-the-feet to-put shoes give. And we let-dine and then maudā māryā. Kāraṇ hā madghā mūl meṭ'ḷa, tō ādz jīvā merry let-make. Because this my son was-dead, he to-day alive dzhālāy; ānī nāy'sā dzhālīḷā, tō ādz madz gāv'ḷā. has-become; and lost had-become, he to-day me-to was-found.'
GHĀṬI.

GHĀṬI is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhi of that area. Thus, the cerebral دارة is preserved after vowels, and the cerebral / is not always changed to l; compare ghōṛā, a horse; gōḷā, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, mē dzālō, I go; tē dzāloś, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, háy; 2, hais; 3, háy; plural, 1, hāū; 2, háy-sā; 3, háy-śī. The form háy-sā is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as dzātōga, he goes; dyētōgas, thou art giving; kēlāyā, it is done, etc.

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

[ No. 29. ]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

KONKAN STANDARD.

GHĀṬI DIALECT.

(District Kolaba.)

वका मानसाळा दीन क्याक कूत | आन धाकला क्याक बाळा क्लानाला,
वागा, माल्या वार्नीची जिनगानी माळा दी | आन बान आपली जिनगानी
खेसनी बाटोण-शानी दिली | आन हे दीस काड़ जाल नाहीती दुकला संदी
धाकला क्षाकाल समट वका जाळी गोका कौल आन वका दूर देसाला निघून-शानी भेळा, आन तय आपली जिनगानी समटी काठल तस स्वर्ण गमाबली | आन समटी खर्चलका-वर वा देसां-संदी दांडगा दुकल पडला, आन वेळीचे
उपास-मार चाळली | आन वी मांग वा देसाला वका पांटरपेशा-कड जाजन
चाकरी शाळा | आन वेळा वेळा आपला शेता-संदी दुकर पौसाला लावला | आन दूकर ठर्पाल खात ती खाला खाजन वेळ आपल ध्वात महत वेळा असत |
का कनाल, तर वेळा कोमी-वी खायी खोडू-ना | आन मग वेळा मुट आली आन
कनाला माल्या वाळी रोजगाळा-संदी क्याकानाला ध्वात महत उर दुकती भाल
मिलतीया, आन मी भुवा मरतोया | मी आता उटान-शानी वा-कड जाजन
वेळा महन, बाळा देवाळा मी गुणा आन तुक्या खोर कोला, आन तुजा क्याक
महन ध्वात माळा सारखा बी मी नाही | तर तू मला रोजगाळा सारखा ठेव | आन
वेळ उटान आपला वा घड़ू आला ||
[No. 29.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

GHÂTI DIALECT.

(District Kolaba.)

TRANSLITERATION AND TRANSLATION.

Yakā māṁsā-lā dōn lyāk vhata. Ān dhāk'ālā lyāk bā-lā
One man-to two sons were. And the-younger son father-to
mhanālā, ‘bābā, mājyā vāṭ'ni-chi jin'gānī mā-lā dyē.' Ān
said, 'father, my share-of property me-to give.' And
būn āp'li jin'gānī tās-nī vāṭūn-sānī dīlī. Ān ān
the-father-by his-own property them-to having-divided was-given. And many
dis kālī dālā nāhīni iḳ'tyā mandī dhāk'lyā lyākān sam'dā
days some became not that-much in the-younger son-by all
yakā dzāgi gōlā kyēha ān yakā dūr dēsā-lā
one in-place collected was-made and one far country-to
nīghūn-sānī gyēlā. Ān tatha āp'li jin'gānī sam'dā
having-departed he-went. And there his-own property all
vhāīla ṭasa khārgs karūn gamāv'li. Ān
it-seemed-(to-him) thus spending having-made was-squandered. And
sam'dā khārgs'yā-var tyā dēsā-mandi dānḍagā dukal paḍ'ā,
all spending-after that country-in mighty famine fell,
ān tyē-chi upās-mār tsālī. Ān tyō māng tyā dē'schāyā
and his starvation began. And he then that country-of
yakā pānḍhar-pēsā-kāda dzā'un tsāk'ri rhāy'li, ān tyēn
one citizen-nevar having-gone in-service remained, and him-by
tyē-lā āp'lyā sētā-mandi ɰük'ra pōsīyā lāv'li. Ān
his fields-in swine to-feed was-employed. And
ɰük'ra ɰar'pāl kḥāt ti khuśāl khāūn tyēn āp'la
swine husks were-eating those gladly having-eaten him-by his
prāṭ bharūn ghē'tāla aṣ'ta; kā, mhanāl,
belly having-filled taken would-have-been; why, (if-)you-will-say,
tar tyē-lā kōṇi-bi kāi dyē-nā. Ān mag
then him-to anyone-even anything would-not-give. And then
tyē-lā sōd ālī, ān mhanālā, ‘mājyā bā-chyā rōdz-gāryā-mandi
him-to some came, and he-said, 'my father-of servants-among
kalkānā-lā prāt bharān ura iktī bhākar milṭiyā,
and I hungry am-dying. I now having-arisen father-to having-gone
ān mi bhūka marṭōyā. Mi ātā utūn-sānī bā-kada ḍāūn
tyē-lā mhanān, "bāhā, " Déva-tgā mi gunā ān tujyā mhūr
him-to will-say, "father, God-of by-me sin and thee before
kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār’khā bī mi nāhi.
was-done. And thy son having-said to-take worthy even I am-not.
Tar tū ma-lā rūdz-gāryā sār’khā thēv."' Ān tyō utūn
Then thou me servant like keep."' And he having-arisen
āp’lyā bā ḍazavāl ālā.
his father near came.
SANÇAMEŚVARI.

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

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

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

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

E and o are apparently both long and short, as is the case in Kōṅκaṇi. The short pronunciation must be inferred from writings such as dēkāl, for dēkal, even; kūtā, for hōtā, was.

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

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

The verb substantive forms its present as follows,—singular, 1, hāy; 2, hāy's; 3, hāy; plural, 1, hā, 2, hāv; 3, hāt. Similarly the present tense of finite verbs is mē mārtā(y), I strike; 2, mārtā(y)'s; 3, mārtā(y); plural, 1, mārtā(y); 2, mārtā(y); 3, mārtā(y), and mārtāt.

In these forms, as in all other essential points, Sançameśvari closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.
[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SAṅGAMESVARĪ DIALECT.

(BOMBAY TOWN.)

एका मुख्यास दोन लेक बते। अनी त्या त्या धारकटा आप्ल्या धारास म्हणून, बांधा तुम्हा जिनमीणा जा हिंसा माफळ्या वांटण्यास वेळ ता मला देंस। या व्यान व्यासाची आप्ल्या जिनमीणी वाळणी कहते दिली। अनी मग धोधाच दिसाण धाक्काच लेखला आपल्या सगळा पैसा अडका मोला केल्यान नी प्राप्त करून भाळा। तितकाज व्यान आपल्या सगळा पैसा अडका म्हाळगिणी करत बाळवलन। अनी जवांतिरकस्थ भाण भाळा तरा ता देसात मोटा दुखल पडला नी धारास उजुस पडूं लागल। मग त्या गांवलेकर एका समर्पण गिरिराज जवल मोठा नी त्या गिरिराज धारा हुकूम धारार्थश्रेय-वर धाळलांन, मीहरांज जा वंडा खायल तर धाळल विवेक धारासता राजी भाळा पन धार जोन धार देव-ना। जवां सुद्धी-वर धाळल तरा ता बेल्या माफळ्या धाराचा धरात निर्माण कामकरी पोट-भर खायल नी दुस्करास धाळलांन नी भाळा जर खायल सरलां।

भी उठून वापस-कडे धाळल नी धारासंग कहान बांधा म्हणून धारा तुम्हा दोघां समुर भी परम्पराखां पाव कीं नी लोकांनी मला तुजा लेक म्हणार अशी वाण्या आतां माजी लावकी नावां। तरा भाळा घरात कामकरा सारखा राबास देव। अभी म्हणून ता तलन उठला नी वापस-कडे धाळल। धाराचा धाळलं व्यास लांब असतांना पाण्यांचा नी व्यास दुसूं आली नी धारकटा नी धारासंग मिळी माफळ्या नी धाराचा सुका धाळता।

मग लेखला वापस सांगितल्या धारा तुम्हा देखून भी परम्पराखां पाव कीं। तरा भाळा जानां तुजा लेक म्हणं धाराची सरल बालाते। पन वापस धारास-नी सांगितल्या अरे धारा चांगल्यानं चांगली-सां धारांना वेवयास देसा नी धाराचा वराच अंगिती धाराने पाव म्हणून धारासंग प्रायतम देसा नी पोटभर खायल विवरण आजांचा वराच मला सारा। कारण हा माजा लेक मेला क्रूंता ता आज जिता भाळा सांडला क्रूंता ता आज मला गवला। तरा ते जातोळं गद्दर मला।

धारा वोरख्या लेक मोठी वराच तरा धरा जवळ जवळे वेदोर तरा धार गांने नाचर धारासंग आलेल। तरा धार एका धारासंग वाळतलन नी
काय मरण उळारलय | तरां व्या गद्यांनां सांगितलय तुजा भाव आलाय नी
ता कुंशत तरत आलाय मरण हा सन तुज्या वापस्वाण जेलान | तरां व्यास वोप
आला नी ता चररत काय जावना मरण वापूस भायर आला नी व्याच्या इनवन्या
करायस लागला | जेव्हा वापस्वाण तरत वीलने जेलान बावा आज इतरां हे वर्षे
मी तुज्या कढ खपती नी तुजा हळूम चाही मोडला नाव | असे असून तूऱ्य मला
सीव्हांच्या-व रोवर वसुन्य पोस्त करायस एक शेव्हां मुळां घेतलेस नायस | नी व्याने नूजा
सगला पैका रांड-मंडी घालवलय ता हा तुजा लेक आल्या-बरावर व्याच्या नावान
सन करतोस | व्या-वर वापूस जेव्हा बोळला तू माजे जवल रोजचा असीम नी
जे काय माजे तू तुजांच | पन आपण सर्वांनी आनन करावा हे चांगलेह हाय |
कारण हा तुजा भाव मेहला करता ता जिता भाला नी जा सांडला करता ता
पुना गावला ||
[No. 30.]

INDO-ARYAN FAMILY. Southern Group.

MARATHI.

KONKAN STANDARD. (Bombay Town.)

SANGAMEŚVARĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekā manushyās dōn lek vhaṭē. Āni tyāṭ'la dhash'ṭa
Certain to-a-man too sons were. And them-in-from the-younger
āḷ'lyā bāpās mhaṇālā, 'bābā, tuṣṭhyā jīṅgi-taṅā džā hisā
his-own to-father said, 'father, thy property-of which share
mājhyā vaṭ'ni yēl tā ma-la dēs.' Mag tyā-ṇa tyās-ṇi āḷ'lyā
my to-share will-come that me-to give.' Then him-by to-them his-own
jīṅgi-chi vaṭ'ni karūn aḍi. Āni mag thōdyā-ṭs diśat
property-of division having-made was-given. And then a-few-only in-days
Dhash'ṭya lekān āḷ'la sag'la pāṣā-ad'kā gōla kōlān
the-younger by-son his-own entire money-and-other-things together was-made
ni parāgandā dhashālā. Tyā da tyā-ṇa āḷ'la sag'la pāṣā-ad'kā
and vagrant he-became. There him-by his-own entire money-and-other-things
khyāl-giri karūn ghaḷav'ūlān; āni džavā tir'ki mhaṅg
licentiousness having-done was-squandered and when to-a-pie wanting
Dhashālā tavā tyā dēśat mōṭa dūkal paḍ'la ni hyās upās
he-became then that ia-country great famine fell and to-this fasting
paḍ'la laṅg'la. Mag tyā gāvār'lyā ekā samr'at gīrēṣṭā-džaval
to-fullt began. Then that village-in-from one rich householder-near
gūlā; ni tyā gīrēṣṭān hyās juk'ra tārāyaś āṭē-var dhaḍ'ūlān;
sent; and that by-householder to-this swine to-graze the-field-to it-was-sent;
i juk'ra džā kunda khay't tā khūn dīk rlāyās tā rājī
and swine which husks ate that having-eaten even to-live he ready
dhashālā, pan tyās kōn kājī dēy-nā. Džavā sudī-var
became, but to-him anyone anything would-give-not. When sense-on
ālā tavā tā bōl'la, 'mājhyā bābā-chyā gharāt kiti kām-kari pōt-bhar
came then he said, 'my father's house-in how-many workers belly-full
khūṭāy't ni duṣṭryās ghaḷtāy't, ni ni maṭa blukan mar'ṭā. Mi
having-arisen father-to will-go and to-him will-say, 'father, thy eye
samur mi Par'méstā-ṭsã pāp kālā ni lokānǐ ma-lā tudzā
before by-me God-of sin was-done and the-people-by me-to thy
lēk mhanāvā aśi kāy ātā mājī laj-kī nāy. Tavā ātā ma-lā
son it-should-be-said such what now my fitness is-not. Then now me-to
gharātī kām-kāryā sār-khā rāhāy's thēv.". Āsā mhanūn tā tata-na
in-the-house a-worker like to-labour keep.". So saying he from-there
uth'ilā ni bāp'sā-kaṭā ālā. Tyā-choyā bāp'sān tyās lāmb astānā
arose and father-to come. His father-by him distant while-he-was
pāhy'ūn ni tyās' dayā āli ni dhāv-lā ni tyās miṣi
it-was-seen and to-him pity came and he-ran and to-him embracing
mār'ūn ni tyā-ṭsā mukā, ghet'ūlā. Mag lekān bāpās
was-struck and his kiss was-taken. Then by-the-son to-the-father
sāngir'ūn, 'bābā, tujiyā dekāt mi Par'méstā-ṭsā pāp kēlā.
it-was-said, 'father, thy in-presence by-me God-of sin was-done.
Tavā ātā ma-lā tudzā lēk mhanūn ghyā-y-ohi saram vāṭīte.' Pan
Then now me-to thy son having-said taking-of shame appears.' But
bāp'sān gadyās-nī sāngir'ūn, 'ārē, hyās tsaṅg'li-yāt, tsaṅg'li-yāt
by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such
kāp'ūlē ḍhēṣiāyas dēsā; ni hyā-chāyā hatāt āṅg'ṭī gālā ni pāyāt
clothes to-wear give; and of-this in-hand a-ring put and on-foot
ghālāy's pāy'tana dēsā; ni pōt-bhar khāṅn-piv'n ādz-ṭsā
to-put sandals give; and belly-full having-eaten-and-drunk to-day-of
vakat madgā mārā. Kārān, hā mådā lēk mēlā vhatā, tā ādz
time movement make. Because, this my son dead was, he to-day
jīta ḍzhālā; sāndīlā huta, tā ādz ma-lā gavas'ā." Tavā tē ānandāt:
alive became; lost was, he to-day me-to is-found.' Then they in-joy
garāk ḍzhālā.
absorbed became.

Tyā-ṭsā, thūr'ā lēk malyēt vhatā; tā gharā-ḍzavāl ḍzavā yēṭōy
His eldest son in-the-field was; he house-near when came
tavā tyās gānā nātt'nā alkāy's ālā. Tavā tyā-ṇa ekā gadyās
then to-him singing dancing to-hear come. Then him-by one to-servant
sād ghet'ūn ni, 'hē kāy?' mhanūn ītsār'ūn. Tavā tyā
word was-put and, 'this what?' saying it-was-asked. Then that
gadyān sāngir'ūn, 'tudzā bhāy ālāy, ni tā kuśāl parat ālāy
by-servant it-was-told, 'thy brother is-come, and he safe back is-come
mhanūn hā san tujiyā bāp'sān kelān.' Tavā tyās kōp állā,
therefore this festival thy father-by is-made.' Then to-him anger came,
ni tā gharētī kāy dzāy-nā. Mhanūn bāp'sā bhāy'r ālā
and he in-the-house at-all would-not-go. Therefore the-father out came
ni tyā-ehyā inav'nyā karāy's láglā. Lēkān bāp'sās parat
and him-of entreaties to-make began. The-son-by to-the-father in-return
bōl'nā kēlān, 'bābā, ādz ītīkī varsā ni tujyā-kaḍa khap'tō ni
speech was-made, 'father, to-day so-many years I of-thee-near labour and
tudgā hukūm kaddā möḷ'ā nāy. Asā asā'ni tū ma-lā
thy order ever was-broken not. This being by-thee me-to
sōb'τyā-barōbar basūn pōst karāy's ēk ēl'dū suddā dilās
friends-with sitting a-feast to-make one small-goat even was-given-by-thee
nāy's. Ni jyā-nā tudgā sag'ā pailā rāṅd-maadī ghalav'ān tā
not. And whom-by thy all money harlots-among has-been-spent that
hā tudgā lēk ālyā-barōbar tyā-ehyā nāvān san kar'tōn,' this thy son' came-as-soon-as of-him in-the-name a-festival makest.'
Tyā-var bāpūs lēkās bōl'ā, 'tū mād'ge-dzāval rōd'-tsā astōs
Upon-that the-father to-the-son said, 'thou me-with always art
ni dzā-kāy mādžā tō tudgā-ţā. Pan āpun sarvā-ni ānan
and whatever mine-(is) that thine-alone-(is). But us all-by joy
karāvā hē tsān'g'ā hāy. Kārun, hā tudgā bhāv me'plā vhatā,
should-be-made this good is. Because, this thy brother dead was,
tā jītā dzhālā; ni dzā sānd'lā vhatā, tā punā gāv'ālā.' he alive has-become; and who lost was, he again is-found.'
Bânköti.

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

The Hindī suffix sālā is used to form nouns of agency; thus, sētēsālā, a cultivator; dukānēsālā, a shopkeeper.

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

[No. 31.]

INDO-ARYAN FAMILY.

MARĀTHI.

KONKAN STANDARD.

Bânköti Dialect. (MANDANGAD, DISTRICT RATNAGIRI)

 khoon eka manasaas drōn sūlaa dhōti. āaami laa-peekee dhakhaa aapalāa
vaapasa shato, twa, aamacha aamrasya-peekee jō hisa saaccha vaabhaa aasal
tō māla baavaa. āaami baana aapali aamrasya lāaṁbala vaatun-shāna dīkhī
phōde bhaaca diirsānee lāa vaakāa sūlaaasti jē kāay ḫoostā tō saggī gola
dhūn-śāaa ni te eka tōr vāasa-marī gēla. dhīte bānī-nāaḷi-marī saggī
aapali dīllīt bhaabha bhā. bari aapali saggī dīllīt baana baābhī, tārī ba
vāasa pōttā ḥakhaa dūkha pēlā. āaami tō bīkāari bhaalṣa-mūle baasa baayā-pīya
mīl-e-nāa-tā bāalā. āaami ba vāasa-marī vāaka shārāat jāaun-śāa ni ekkā
vīrāka-bhā to chaakārīs kāla. ba vīrāka an apali ḥakhaa rākhaa baala
aapalṣa shāta-marī ḥālda. āaami tē bālaas ḥakhaa jāa sūkaṅgā baat ḥoostā
ṭāNarrī baala khooni diīrī aapasta tārī tāa baaca to tēyaar ḥoostā.}
TRANSLITERATION AND TRANSLATION.

Kön ēkā mān'ās dōn múl'ga hōtē. Āni tyā-paikṛ
certain one to-man two sons were. And them-from-among
dhāk-tā āp'li bāp'īs māh'īs, 'bānā, ām-ōhā mūl'mattyā-paikṛ
the-younger his-own to-father said, 'father, our property-from-among
dzō hiśa mājā vātā-yās āsal tō ma-lā dyāvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
tyān āp'li māl'mattā tyādz-lā vātūn-sān dīlī. Phūdē
by-him his-own property them-to having-divided was-given. Afterwards
thōdyā diś-nī tyā dhāk'tyā mul'ū-chi ji-kāy itś-tak hōti ti sagū
a-few days-in that younger son-of whatever estate was that all
gōlā karūn-sānī tō ēkā dūr dyāsā-maḍī gōlā. Thītē
together having-made he one distant country-into went. There
chainī-bājī maḍī sagū āp'li daulat ghālavrī. Dzavṛ āp'li sagū
luxurious-living-in all his-own property was-wasted. When his-own all
daulant tyān ghālavrī, tāvṛ tyā dyāsāt mōtā dukal paḍlā; āni
property by-him was-wasted, then that country-in great famine fell; and
tō bhūkāri ofhāyā-mūle tyās khāyā-piśā mile-may-sē
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
dghālā. Āni tyā dyāsā-maḍī yākā śārāt ofhān-sānī ēkṛyā
it-became. And that country-into one in-lown having-gone one
girastā-kōṛē tō tsāk'ris rāhlā. Tyā girastān āp'li dukrṛā
householder-near he for-service remained. That householder-by his-own swine
rākhāy tyā-lā āp'li sātā-maḍī dhād'ī. Āni tē-yēlās dukrṛā
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
dā bhuś'kāt khat hōtī tā dzarī tyā-lā kōnī dīlā ārā
which huśas eating were that even-if him-to (by-)anybody given had-been
tari tā khānyās tō tāyar hōtā.
still that to-eat he ready was.
BROKEN DIALECTS OF THANĀ AND THE KONKAN.

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

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

Another dialect of a similar kind is Vārilī. The Vārilī, as also the Kāṭkaris, are said to be more like the Bhīls than the Kōḷīs. Their dialect is still more influenced by Marāṭhī than Kāṭkari.

Lastly there are three small dialects in Thanā, viz., Vāḍīval, Phuḍīgi, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarāṭī Bhīl.

KĀTHŌDI OR KĀTKARI.

The Kāṭkaris are a forest tribe inhabiting the mountain fastnesses in the Konkān and the Sahyadrī Hills. Their name is usually derived from kath, catechu, which they extract from the tree japonica, or khair tree. Their dialect is sometimes called Kāṭkari and sometimes Kāthōḍī or Kātvāḍi. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khāndēsī</td>
<td>110</td>
</tr>
<tr>
<td>Thanā</td>
<td>44,600</td>
</tr>
<tr>
<td>Jawhar State</td>
<td>450</td>
</tr>
<tr>
<td>Janjira State</td>
<td>700</td>
</tr>
<tr>
<td>Kolaba</td>
<td>30,940</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>76,700</strong></td>
</tr>
</tbody>
</table>

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

The suffix of the genitive is nā; thus, āhās-nā, of a father. Here the oblique form bāhās corresponds to bāpās in the Marāṭhī of the Konkān, while the suffix agrees with Khāndēsī and Gujarāṭī. The Marāṭhī form in bās is also used; thus, mājya bā-chaṣā ḍāk-ra-dā, to the servants of my father. Similarly we find gharā-mā and gharat, in the house; eōk-rā and eōk-rē, sons; mā-nā, my; tu-nā, thy; and tuṣṭā yamōr, before thee; tō, that, and yē (ghōṭā), this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, āhā; 2, āhās; 3, āhā; plural, 1, āhāv; 2, āhā; 3, āhāt and āhāt. The past tense is 1, hat(ā); 2, hatā(ā); 3, hatā; plural, 1, hatāv; 2, hatā; 3, hatāt or hatāt. Another base hī occurs in forms such as hīnā, he was; hīnāt, they were; hīr-hina and hīn, having been. Besides, we often meet with Marāṭhī forms such as hōtā, he was.
KĀTHŌDI.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, mā džūkā, or džūtā-hā, I go; mā marā-hā, I die; tē khapahant, they work. This seems to be the regular present tense. Other forms are kūthas, thou beatest; rahath, thou livest; yēha and yēhē, he comes, vāṭēha, it appears. Compare Khandēṣi maras, present singular of mar-na, to die.

The past tense is formed as in Khandēṣi; thus, gū, he went; ḍānā, he came; rahānā, and rahānā-hā, he lived; ad'tgan pad-ni, difficulty arose; yē kōnā-pasūn ikat illās, from whom did you buy this? mā āpā karā-hā, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are khānā, having eaten; vāṣṭhin, having divided; thīn, having come; māvmatā sōpi ṣākt, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōdi is now, to a great extent, that of a Marāthī dialect, but that the originally different character is still easily recognised.
[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATHODI DIALECT.

(DISTRICT KOLADA.)

SPECIMEN I.

ये वाराणसी देवी सोहरा इतनी। लंचला लहान सोहरा वाराणसी इसा आख, वा आपला काय आहाँ लंचला वाटा माळा वो। मंग वानी वाटीहीन दिना। मंग तो पैसा लीहीन दुर मुश्क्रांत म्या। वानी तिबांचे जाहीन सारा पैसा उडवा। आत तठ दुकाल पडना। तठ वानी अडचन पडनी। तरवां खा-पा कार्टी नार्टी। मंग तो सवारार-कड चाकरी रोखा। लान इता आहाँ हुजरां चालुला ज। तठ खावला काय नार्टी। तवां हुजरां खावला ठाकां ती फोल मा खाव रहां, इस वानी मनात आनं। लाना बोली बाबी ओपरलुं नार्टी। मंग तो शुद्ध्व-वर आना। माने वासमी घर बडू गडही खपणं, लांच गोढंबर भाकर-मिळंह। मा सुकबीने मरांह। मा उटीर वाराणसी-कड जाडून वाराणसी मा आहीन वा मा वाराणसी देखि देवानी उडह पप करांह। अता-पूनर्र तुना सोहरा मा नार्टी। माळा गढा-सारा ठुंवं। इतसा क्षणानौ तो वान वाराणसी-कडे या।

तो दूर हता ते लाना वासमी हेरा। वानी मरांहं वांट वाहना। तो धावदी म्या आनी वानी बनधीला मिंडी मारी वाराणसी वाला गुंडा दिना। मंग वाराणसी-ला सोहरा आख, वा मातुभा-भारु देवानी उडह पप करांह। आतां माने वाराणसी देवाना माळा नाव आखुला खाज वाढंह। वा गढा बनी, वा नी माने सोहरला चकू अंगराखा वाळ। वान हतांत अंगुठंती चाळ, आत वानी पावर्न जीर्णा चाळ। मंग आपण समके जण खाँ नी सण काहूँ। कारण माना सोहरा मांदिला तो जिवा धीना; तो गयेल तो आना। मंग ते सण काहूँ लहानात।

भीमावं बढील सोहरा मंत्रांत हता। तो आपल्या पर आना तो हेररे गाणा नी नाच हता। वान गढा वाणा वाणाय गढा वाण मोड हता, उं वाण। मंग गढी अांख तुना भाकस आणा, आत माळा वेळ रीतिन नेटना, क्षणून तठ बोटी जेकेवरांक वाळीं ही। तो रागीना घरांत जा नाही। वाना वास बाँधर बुडीन खाला समजवला लागता। मीठा सोह्रानी वाराणसी अांखां, दूं देस,
अंत बरसी तुमी चाकरी करी, तुमी गोद मा कही मोडेल नाहीं। तरी मानी मैत्रा बरोबर मध्ये खुशाली करी सहूल बोक्षणा आहांस दिनेल नाहीं। आनि तुमी ठाकरे सोहूर जिंदगी कसंबिणाए बरोबर नार्दी लागणा नी छाती टाकी, खासाठी आठवी मोठी जैवणावर कसा करीस। तेथव्या वाचासनी सोहराला आहाँ, सोहरा, तू मानी पाठी बेहिमी आहांस, माना काय आहां ती सिग्का तुळा आहां। मजा कौर्यां घसवां ख्तवां झूँ कहूता हता। कारण तुमा भाजस भरना हता तो जिवा शीर्षीन आणास; जो गद्दे तो आतां सापडणास।
[No. 32.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.  

KATHODI DIALECT.  

(DISTRICT KOLABA.)  

SPECIMEN I.  

TRANSLITERATION AND TRANSLATION.

Ekë bâhâs-lâ dûn sôhrâ hatât. Tyâlâ lâhân sôhrâ bâhâs-lâ
One father-to two sous were. Them-among the-younger son father-to
isâ âkha, 'bâ, ápâlâ kây âlâ, tyâlâ vâtâ mâ-lâ dyê.' Mâng
so said, 'father, ours what is, that-in-from share me-to give.' Then
tyâ-nî. vâtihin dinâ. Mâng tô paisâ lihûn dûr mulukhât
him-by having-divided was-given. Then he money having-taken far in-country
gû. Tyâ-nî tîk'jë dzâhin sârâ paisâ ud'vâ. Àni tâtha dukal
went. Him-by there having-gone all money was-squandered. And there famine
pad'nâ. Tâtha tyâ-nî ađ'gän pad'nî. Tadhâvû tyâ-pâ kâhî
arose. There him-of difficulty arose. Then him-near anything was-not.
Mâng tô sav'kârâ-kaça tâk'ri râhâ-nâ. Tyâ-na isâ âkha, 'dûk'tâ
Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine
tsâru-lâ dza.' Tâtha khâvâ-lâ kây nîhî. Tavî,
feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten
fâkat, tô phôl mâ khâi râhâ,' isâ tyâ-nî manât ânû.
used-to-throw, that husk I having-eaten stay,' so his in-mind came.
Tyâ-lâ konî kâhi opelâ nâhî. Mâng tô suddhi-var ânû. 'Mâ-nê
him-to by-anyone anything was-given not. Then he senses-on came. 'My
bâs-nê ghar bahu gađî khapahant; tyâ-lâ pôt-bhar bâkâr mîlââhâ.
father's in-house many servants working-are; them-to belly-full bread is-got.
Mâ bhukâ-nê marahhî. Mâ utin bâhâs-kaça dzâîn bâhâs mâ âkhin,
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,
"bâ, mâ bâhâs-nî dékhât Dêvâ-nî uñat pâp karâhî. Àtâ-pasûn
"father, (by-)me father-of in-sight God-of against sin done-is. Now-from
un-nâ sôhrâ mâ nâhî. Mâ-nê gadyâ-sârâ ñhêv." Isâ mhañûn tô tyâ-na
thy son I am-not. Me servant-like keep.'" So having-said he his
bâhâs-kaça gyâ. Tô dûr hâtâ tô tyâ-lâ bûnî hêrà. Tyâ-nê manât
father-to went. He far was then him the-father-by it-was-seen. His in-mind
vât vât'nâ. Tô dhâr'dî gyâ ânû tyâ-nî bag-'tâ-lâ mîthî mârî
bad appeared. He running went and him-by ribs-to embracing was-struck
bāhās-nil tyā-lā gujā dinā. Mang bāhās-lā söh'rá ākha, 'bā, mā the-father-by hin-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me tujhyā-samūr Dēvā-nil utāt pāp karahā. Āta mā-nē bāhās-nā mā-lā nāv the-before God-of against sin done-is. Now my father-of me-to name ākhu-lā lāj vātē-hā.' Bā gadāyā-lā mhanē, 'dza ni mā-nē söh'rá-lā to-say shame seems. The-father servant-to said, 'go and my son-to tākōt angār'ē gāhāl. Tyā-na hatāt ānguṭū-lī gāhāl, āni tyā-nil pāy-mā good robe put. His on-hand ring put, and his feet-on dzōdā gāhāl; mang āpa-nā saglē dzān khāv ni san kārū. Kārāu shoes put; then we all men will-eat and holiday will-make. Because mā-nē söh'rá mar'nēl, tō jīvā thinā; tō gayel, tō ānā. Mang tō san my son had-died, he alive became; he had-gone, he came. Then they holiday kārū lāg'nāt. to-make began.

Odhīśāt vaḍi söh'rá sōtōt hatā. Tō ápō ghar ānā, tō āre, In-the-meantime elder son in-field was. He his-own house came, he saw, gānā ni nāsē hatā. Tyā-na gadāyā-lā bāhārā āni gadāyā-lā sōdā-hatā, singing and dance was. Him-by servant-to it-was-called and servant-to asked-us, 'yā kārā?' Mang gadā ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs 'this what?' Then the-servant said, 'thy brother came, and father-to good rīt-na bhēynā, mhaṇūn taṭha mōthī jēv'nāval ghālū-hī. Tō rāgnā, way-in met, therefore there great feast put-is.' He got-angry, gharāt dzā nāhī. Tyā-nil bās bāhēr ihin tyā-lā sam'dzāv'ālā lāg'nā. in-house went not. His father out having-come him to-entreat began.

Mōṭhāyā söh'ryā-nil bāhās-lā ākha, 'yā hēr, ḍūlā varsā tu-nil tāk'rī The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service kari; tu-nil gōśāt mā kadi model nāhī. Tari mā-nē maīt'ra barōbar was-done; thy world I ever broke not. Yet my friends with mayī khusāni kari mhaṇūn bōk'gyā āmũsā dinēl nāhī. Āni tu-nil by-me merriment may-be-therefore goat to-us was-given not. And thy dhāk'tē söh'ryā-nil jūnd'gi kas'bīni barōbar nādī lāg'nā ni udāvī younger son-by proper hartals with connection was-made and having-squandered takī, tyāsaṭīthi ḍūla moṭhī jēv'nāval kasā karis?' Tēdhāvā bāhās-nil was-thrown, him-for so-great big feast how is-made?' Then the-father-by söh'ru-lā ākha, 'sōh'ra, tō mā-nē pāṭī neh'mi āhās, mā-nē kāy āhā the-son-to it-was-said, 'son, thou me-of with always art, mine what is ti sag'la tu-nā-ts āhā. Madhā kar'vā hasvā khēli'yā ī karū-lā hatā. that all thine-only is. Feast to-make to-laugh to-play this to-do was.

Kārāu tu-nil bāhās mar'nē hātā, tō jīvā thīhin ānā; dāō gayēl, Because thy brother dead was, he alive having-become came; who had-gone, tō ātā śīpād'nā.

he now was-found.
TRANSLITERATION AND TRANSLATION.

Don dōs ēkē-ts vāt-na saṅgat dzhāhāv. Tyā-nā nadar-mā ēk
Two friends the-same way-by in-company were-going. Them-of sight-in one
āsvał pad'ṅēl. Tyā-mā ēk bihīnī ōkā dzhāhādā-var tsaṅhr'nēl, ān dzhāhādā-chyā
bear fell. Them-in one fearing one tree-on climbed, and the-tree-of
khāndyā-mā āp'nā jiv dzag'vā dap'nā. Bis'tā āp'lyā ēk'lyā-chyān
the-brances-in his-own life to-save hid. The-second his-own by-self-alone
āsvałā samōrāni nūbāv lāgār nāhā, āsā hērāni dsamānī-var
of-the-bear in-front protection would-occur not, so seeing the-grown-on
MARĀTHĪ.

padnā ān marunā-nā nimit lidā. Tyā-na maru-nā dhōṅg lidā-nā fell and death-of pretence was-taken. Him-by dying-of pretence taking-of kāran, tyān aikālā-vhātā, āsval mur'ādā-nā sivat nāhā. Tō padnā-āhā reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was ti āsval tyā-chhyā dōy-pā ānī ān tyā-nā kālend kān ān nāk that bear his head-near came and his heart ears and nose gundvā, par tyā mān'sān bālvēl nāhī, dam dārī rāhrē, smelled, but that by-man it-was-moved not, breath having-held he-remained, ān ti āsval to marl-gāī yē dhāyān-mā lidā. Ti āsval hērī and that bear than dead-is this mind-in was-taken. That bear having-seen gāī. Ti āsval dur padnī, pihālā mānās dārādā-varūn khāl utarē went. That bear for went, the-first man the-tree-from-on down alighted ān bisśyā-na ākha, 'āsval tujjā kānā-mā kāy gundava hati?' Tō and the-other-to said, 'the-bear thy ear-in what whispering was?' He ākha, 'mī tyā-nā tōnd tujjā kānā-pā hērā.' Tyā-nā dōēdār bōlā, 'tyā-mā said, 'I his mouth thine ear-near saw.' His friend said, 'that-in mūhrī-sā daṇāda nāhā. Tyān vādā-ts ākha, dā māntūs kāśnī-mā so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in āhā tā āplyā bāgśāvā-tsā inhār karvāhā ān āplyā dōēdārā-nā is then his-own protection-of thought should-be-made and his-own friends-to pāshvāhā yē lōkā-si sangat karvā nāhī.' should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'
[No. 34.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

KATHÔPI OR KĀTKARI DIALECT.  (DISTRICT THANA.)

SPEICMEN III.

जिन्हा एका मानसाळ्या दीवी सोंका ेलंत वाहत. व्हात वान माला वाहामल आखू लागणाए, बा मानी काय दीवल वाहामल बेवळी ती मानी माला वाढ रूढी दे. मा वाप्पांच राखांना. मंग व्हान मानी व्हाला दीवल वाढ दोनी. मंग व्हीडक्या दिसानी माला डोंगर सगी दीवल लेधीन दूर देसामा गेह, आहं तत उपरांपक्या रसीन सगी दीवल खपवी टाकी. मंग व्हानी संगका खर्ची टाकात माणूर व्हा देसामा बेठा काढ पडणा. व्हामुळे व्हाला अत्यधचन पडल लागणी. तत्ता तो व्हा देसामा एका गरस्ता जवळ जाई रचना. व्हा गरस्तानी व्हाला डुब चाहसला आपल्या श्रीतामा चालवाहा. तठ व्हाला वाततांना डुबारे की टरपरात खासत तिच खाडीन पोट घरवी. दुसर व्हाला कोणी काही ओपेल नाही. मंग तो सुधी-वर इरीन आपल्या वीवाला आखू लागणाआ. मान्या वापान्या घरी जवळ संजुरक्षणां पोट भावणं न मा अष भुवन मरारां. मा आता मान्या वास-बंड जाऊन न व्हाला आधीन, बा, मा तुना न देसामा वघु अपराढ बाळां. तृ व्हाला आता-पासून सोंका नको आद्भुती. मा तुना गडी तुन्या गद्दामा रखीन, न पोट भरिन. तुन्या गद्दामा माला ठूळ. मंग तो उदीचीन आपल्या वास-बंड गेहा. व्हान्या वाहासाळ्या व्हाला दुसुंच देवरांना न व्हाला पोटामा रवंदुं लागणाआ. आहं चाँदीची जाडीन व्हाना गद्दामा मोठी चाली, आहं व्हाना बगडीभ्या बगडी वाचीन व्हाला गुणा दीनाअ.
TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mántśi-lā dōn sōhṛā ḥūtāt. Tyāṭā dhāk’ā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to
ākhū-lā lāg’ṃ-lā ḍā, mā-ni kāy dau-lat vāṭyā-lā yēn-ni ti mā-ni
to-say began, ‘father, my what property share-to is-to-come that mine
mā-lā vātā kāri dē; mā vāṭlā-s rāhā-hā.’ Mag tyā-nyā ba-ni
mat-to share having-made give; I separate shall-live.’ Then his father-by
tyā-lā dau-lat vātī din. Maṅ gōṅk’yā dis-ni dhāk’ā
him-to property having-divided was-given. Then few days-in the-younger
sōhṛā sāg’li dau-lat lih-na dūr dēsī-mā gēhā, ān tāthā
son all property having-taken far country-in went, and there
udhā’panān rahi-na sāg’li dau-lat khaṅ’vi ṭākī. Mag tyā-ni
riotously having-lived all property having-spent was-thrown. Then him-by
sāg’li kharčhū ṭākāt māṅgūn tyā dēsī-mā mōṭhā kāli
all having-spent was-thrown afterwards that country-in great famine
pad’mā. Tyā-mūla tyā-lā māṭ’kān paḍā-lā lāg’ni. Tavā tō tyā dēsī-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in
ēkā gorāstā dūval dūṭl rahi’mā. Tyā garāstā-nī tyā-lā dukar tsārō-lā
one householder near having-gone lived. That household-by him swine to-tend
āp’lā ṭētā-mā ghū’vā-hā. Tāthā tyā-lā vāṭ’nā-hā, duk’rā ji tār’pāl
his field-in seat-was. There him-to it-appeared, swine which husks
khaḷāt ti-ts khaḷī-ṇa pōṭ bharvā; duṛnā tyā-lā kōnī
to that having-eaten belly should-be-filled; else him-to (by-)anybody
kāhi ṭēpēl nāhī. Mag tō suddh-var ihi-na āp’lā jīrā-lā
anything given was-not. Then he senses-on having-come his mind-to
ākhū-lā lāg’mā, ‘mā-nyā bāpā-nyā gharī dzābar mandār-kāryā
to-say began, ‘my father’s in-house a-great-many labourers
pōṭ bharvā-hā, na mā ātha bhūka-na marā-hā. Mā āṭā mā-nyā
belly fill, and I here hunger-with dying-am. I now my
bās-kada dzār’n na tyā-lā ākhūn, “bā, mā tu-nā na Dērā-nā
father-to will-go and him-to will-say, “father, by-me thee-of and God-of
rā 2
bahu aprād karā-hā. Tā mā-la ātā-pāsūn sōhrā nakō ñākhiñil. Mā much sin done-is. Thou me-to now-from son not will-say. I
tu-nā gaḍi tu-nyā gadyā-mā rahin na pōt bharin. Tu-nyā thy servant thy servants-among will-live and belly will-fill. Thy
gadyā-mā mā-la thēr." Mag tō uṭīhihīn āpīyā bās-kaḍa gehā.
servants-among me keep." Then he having-risen his father-to went.
Tyā-nyā bāhāś-ni tyā-lā durū-ts hēra-hā, na tyā-chyā pōta-mā
His father-by him afar-even seen-was, and his belly-in
ravandaḷu lag'na-hā, an dhāv'dī dzāhīn tyā-nā guḷā-mā mithī ghālī
to-move it-began, and running having-gone his neck-on embracing put-
hi ān tyā-nā bag'dī-mā bag'dī ghāli-na tyā-lā guḷā dinā-hā.
was and his neck-on neck having-put him-to kiss given-was.
VĀRLĪ.

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

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

According to the District Gazetteer the Vārlīs have a tendency to shorten the words, and say for instance kōt dzās, instead of kōṭhē dzātōs. where are you going? Moreover, they use some peculiar words such as nāng-ved, to see. The specimen received from Thana corroborates these statements. Nāng, see; nāngun, having seen, occur, and an instance of the so-called shortening of words is vichār, he asked, for which the fuller Marāṭhī form is vīchārāḷā.

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

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has ē; thus, tathā, there; paṭlā, it fell; ḍukra, swine; sāṅgan, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, tāyā, from among them; tēnhā, by him; dērā-tē, and dērā-chyā, gharā, in God's house; ākha, āka, and ākē, is.

The aspirates are sometimes irregularly used; thus, aśāmī-ṇa daunḍaḷā, the man sent him; maṅgh, afterwards; dēhā and dīḷā, given; tēnhā and tyān, by him.

In the inflection of nouns we find typical Konkan forms such as bās-lā, to a father; bhaṛ, a brother; ḍukra, swine, etc.

On the other hand, n, l, and d are used as in the Dekhan. Thus, māṅsā-lā, to a man; dukal, famine; paḍlā, he fell. In mīl, meeting, however, l is substituted for ṭ as in the Northern Konkan.

The Gujarāṭī element is chiefly seen in the vocabulary. Compare bijā, another; pōṭē, by himself; tyā-nē, his; marēl, dead; dzārā, a little, and so forth.

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

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

VÄRLI DIALECT.  (DISTRICT Thana.)

एका माणसाला टोन पीतां छोटे। बातची लहाना वासला विचार, वा
इस्तेला भाग जो माळा वेळ तो दा। मंचा वानी इस्तेला भाग सरखा वाटला
दिला। मंचा टोडकों दीसारी लहाना पीयरा असव लांब बिंडे गावतं
चेंदे मेला। मंच तव जाणां असव इस्तेल उबडला टाकला। मंचा तेंदूँ असव
खलें टाकला-वर तव मोठा दुकांक पडला। तैंबी व्हाला हाल पडले। व्हा-वाळे
तो तवची एका असामी-जवळ जाणां रचला। ते असामीन व्हाला दुकां चाराया
व्हाला शेंतं दुसरला। तवऱ्युऱ दुकां टाकल खात ती पोटे खाणत पोट
मरव असे व्हाला वाळते। पण व्हाला कोणी बांधीं दिलं नाही। तडऱ्युऱ व्हाली सुदूऱ
बरा व्हली न बोलला। माहे वासवे घरों कोटीक मजुराना खाला मिळत
आहे। नसी वृंदीवा फार आफ्यांत आहे। मी अद्याधी माहेवा-कडे जांच्या न
व्हाला सांगण, वा मी टेव्हाचं उलटाय न तुम्ही गूठ पावं पाप केला आहे। आठव्यांनी तुम्हा
पीयरा मी आहे अस तू समजू नका। तुम्हा मी एका चाकसंच जसा आहे॥
[No. 35.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHĪ.

VARLI DIALECT.  

(DISTRICT THĀNA.)

TRANSLITERATION AND TRANSLATION.

Ekā man'sā-lā dōn poy'rē bhūčā. Tyāl-śi lāhanā bāl-lā. One man-to two sons were. Them-in-from the-younger father-to vichār, 'bā īstēlā-tsā bhūg dzō mū-lā yēl tō dé.' Manūghā asked, 'father estate-of share which me-to shall-give that give.' Then bā-nī īstēlā-tsā bhūg sur'kha vāṭun dilhā. Manūghā thōd'kē father-by estate-of share like having-divided was-given. Then feo dil-nī lāhanā poy'rē āś'gha lāmb bindgē gāvāt ghen days-in the-younger son all far another to-village having-taken gēlā. Manūgh tatha dzā'n āś'gha īstēl udh'jūn tāk-lā. went. Then there having-gone all estate having-squandered was-thrown. Manūghā tē-nū āś'gha khārtśūn tāk'lyā-var tatha mōthā dukāj. Then him-by all having-spent being-thrown-after there great famine pad'lā. Tāi-śi tyā-lā hāl pad'kā. Tyā-khāl tō tath-tsē ēkā fell. Therefore him-to distress fell. That-under he there-of one asāmi-dzāval dzā'n āś'gha īstēl udh'jūn tāk-lā. person-near having-gone stayed. That person-by him-to swine to-feed tyā-chyā śētāt davaḍ'jā. Tāi āk'kārā tuhr'phal kātī ti his in-field it-was-seat. There swine huska used-to-eat them pōtā kūnān pōt bharāva asā tyā-lā vānlā. Pan himself-by having-eaten belly should-be-filled thus him-to it-seemed. But tyā-lā kōpī kāhī dilā nāhī. Tāi tyā-chyā sud him-to (by-)anybody anything was-given not. Then his consciousness dzārā vaśī na bōrlā, 'mādzhe bā-tsē gharā kōd'hēk somewhat was-turned and he-said, 'my father-of in-house how-many madzūrī-nā khāyā mirat āhā, na mē bhukē-tsē phār ābhr'dalat āhā. Mē servants-to to-eat got is, and I hunger-of much perishing am. I aṭhāi mādzhe bā-kādē dzayn na tyā-lā sāngan, "bā, mi here-from my father-to will-go and him-to will-say, "father, (by-)me Dēvā-tsē utṭā na tudzhē puchā āpē kēlā āhā. Aṭhāī-tī tudzhē poy'rē mē God-of against and they before sin done is. Now-from thy son I āhē asa tū samad'śī nākō. Tudzhē mē ēk tsākari-ts dzasī āhā,"' am thus thou will-consider not. Thy I one servant-only like am."'
VĀḌ’VAL.

The Vāḍ’vals are one of the sub-tribes of the Pāchkaḷi Kunbīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahim. Like the rest of the Pāchkaḷi they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāthi of the Central and Northern Konkan. The cerebral j is not, however, changed to r after vowels; thus, ghōḍa, a horse. The cerebral ī is often written, but seems to be pronounced as a dental, n being often written instead; thus, pāṇi, water; but kōṇi, anyone. The cerebral l is used as in the Dekhan; thus, dōḷa, an eye; mīḷa, he was found.

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

Cḥ becomes s or ʃ; thus, sākhar, a servant; vānd, moon; bār, four.

S and ō become h, i.e., probably the sound of ch in ‘loch.’ Thus, hōṇa, gold; bhā, sit; hāṅgāṭa, it was said; hēḷ, field; hēṃbār, hundred. The s of the genitive suffix sā usually becomes h and is often dropped altogether; thus, hāḥā-hā, hāḥā-yā and hāḥā-ā, of the father; tyāṛ ṣāṭā ḍukān-dāra-hyā mēṛan, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

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

Ordinary Marāthi forms occasionally also occur; thus, sāṭ, seven; cīs, twenty; pannās, fifty.

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

The Anmāsika is usually dropped; thus, huṛ māb’na, good men; tyānt-na, from among them.

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

The genitives of the personal pronouns are māṅ, māṛā, māṛy, my; tuṅ, tuṅwā, thy; ām-ē, our; tuṅ-wē, your.

The verb substantive is hāy, or āy in all persons of the singular; the plural forms are 1, (h)āt, 2, āṭhā, at, 8, (h)aj. The past tense is 1, (h)ōṭā, ōṭā, 2, hōṭā, 3, hōṭā; plural, hōṭē.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, māṛtāy, I strike; māṛtē, 3, māṛtē, plural 1, māṛtāc, 2, māṛtā, 3, māṛtāt. ‘You go’ is ṭumī ḍāṭa.

The past tense is regularly formed; thus, gēḷāv or gēḷā, I went, 2, gēḷā, 3, gēḷā; plural 1, gēḷāv, 2, gēḷē, 3, gēḷē.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, āḍāy, he has come; gēḷāv, I have gone; mēṛtē, he had died. A curious form is podḍō, he was lost.

Future forms are shēn, I shall be; sāṭlān, I shall go; hāṅgēn, I shall say; māṛīhī, thou wilt strike, etc.
Some forms and words are Gujarati and not Marathi; thus, sa, i.e. chha, six; mere, near; pothi (basho), one's own (woman), wife; bhuk, with hunger; pof bharo, the belly should be filled; tyat-na, from among them, etc.

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

[No. 36.]

INDO-ARYAN FAMILY. Southern Group.

MARATHI.

Vad'val. Dialect. (District Thana.)

एका माहणाला टाच पोच विळू. खातन धकला बावला वोल्ला, वावा माह वान्यां ध्रुवकाते का भाला रे. सं खान वाला इस्तेल बाटून दिला. सं धोषदा पिढीत धकला पोरेजक वाटून कोंच गेळा, आन तवाला वेसा उडवाया लागला. सं खान जकल खपिट्टवा-पर तवाला सं चणा टुकाट पडला. खान-काटां वाला आडसान पडली. तवा तो तटनन एकाचे मिरे जाजन रेळला. वाला खान टुकऱ्या साराचा वाणा मेलेतात घडला. तवा डुकार जी टरफश खात आहेत खान-अरसी खान माखे पोट भरावे अह वाला वाटल. आन कोणी वाला काह टक्के नाह. सं गो दुडी-वर आला न वोल्ला माहा वाववा घरा साकाला कवडी रोटी आय. पण आती ही भुकी मरत. सं उटून वाववा-तय साहान आन वाला हागेन, वो वावा, मिन आलाला वंगंव व तुमा मिरे पाप कील. आता तुम्हाही होच्या वोल्ला बी घटत नाय. माला एका साकारा दारख ठेव. सं ती उठला-न वाववा मिरे गिळा. ती लांच अरे आवाचं वाणा वाणा वाला वगू अंदधकला. सं खान धव-मारली अन वाणा गंगवला अटी मारली व वाणा मुका चिटला. सं पोर वाणा वोल्ला, वावा, भी आलाला वंगंव व तुमा मिरे पाप कील. आता तुमा होच्या वोल्ला मी घटत नाय. पण वाणा साकाला हांगित. वर आंगद आणून वाणा आंगात चर्च आणी वाणा हातात वाणवा घर आणी पाया-मंद जोड्या. सं आपण जकले जाण खातन हौस करु. बारुण यो माहा पूत भेंता तो पूण जिता जाला, व पडलेल्या ती मिळला. तवा ते मजा करू लागल.।
TRANSLITERATION AND TRANSLATION.

Ekā māhr'gā-la dōn pōr hōtē. Tyāt-na dhak'la bābā-da
One man-to two sons were. There-among-of the-younger father-to
bōl'la, ‘bābā, māy vāt'yaā īstēk mā-lā dē.’ Mag tyān tyā-lā īstēk
sāid, ‘father, my share-of estate me-to give.’ Then him-by him-to estate
vātūn dīlā. Mag thōdyā dīhāt dhak'la pōr dgh'k'la
having-divided was-given. Then few in-days the-younger son all
hāv'ēn lāmā gōlā, ān tayālā pāīsā ud'vāyā lāg'ēlā. Mag
having-collected far went, and there money to-squander began. Then
tyān dgh'k'la khapālīyā-var, tayālā mag ghānā dukāl pad'ēlā,
by-him all being-spent-after, there then mighty famine fell.
Tyā-kar'tē tyā-lā ād'śān pad'ēlī. Tavā to tāt'man ēkā-yē mērē
Therefore him-to difficulty fell. Then he there-of one-of near
dgh'ān rēy'ēlā. Tyā-lā tyān ād'kar sārā-lā tyā-yē hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field
dhaṅ'ēlā. Tavā ād'kar ji tār'phal khat āhat tyā-ar'tē tyān, ‘mā-yē
therefore swine which huk's eating were them-with by-him, ‘my
it-was-sent. Then swine which husks eating were them-with by-him, ‘my
pōt bharāvō,’ aha tyā-lā vāṭ'ēlā. Ān kōnī tyā-lā kāy
belly should-be-filled,’ thus him-to it-appeared. And anybody him-to anything
dēi nāy. Mag to hudi-var ālā-n bōl'ēlā, ‘mā-yē bābā-yā gharā sāk'ā-lā
dōn was not. Then he senses-on came-and said, ‘my father’s in-house servants-to
kav'ē jāt'ē. Paṇ ātē mī bhuukē mar'ētay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father
tay sāllān ān tyā-lā hāṅgēn, “vō bābā, min ābā-lā vēgāl va tu-yē
before sin done-is. Now thy son to-say I worthy not. Me one
ko to will-go and him-to will-say, “O father, by-me Heaven-to against and thee-of
mērē pāp kēla. Āṭā tu-ā hōk'ā bōlēyā mī ghaṭāt nāy. Mā-lā ēkā
merely pāp killed. Así tu-ā hōk'ā hōk'ā bōlāyā mī ghaṭāt nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one
sāk'ē hār'ē thēr.”’” Mag to uṭhēlā-n bābā-yā mērē gēlā. Tō lāmā
servant like keep.”’” Then he arose-and father-of near went. He far
āhā āv'ēyēt tyā-ā bābā tyā-lā būgōn kal'ya'ēlā. Mag tyān dhāv
āhā āv'ēyēt tyā-ā bābā tyā-lā būgōn kal'ya'ēlā. Mag tyān dhāv
is that-in his father him having-seen felt-pity. Then by-him running
mār'ē lī an tyā-ā gālēyā-lā aṭī mār'ē lī va tyā-ā mūkā gheṭ'ēlā,
was-struck and his neck-to embracing was-struck and his kiss was-taken.
Mag pör tyu-á bóli-lá, 'bábá, mí ábá-lá végal va tu-yá méré pāp. Then son him-to say, 'father, (by-)me Heaven-to against and thee before sin kela. Átá tu-vá hók'rā bóli-lá mí ghaṭat nāy.' Pan bábān sāk'rā-lá is-done. Nōw thō son-to say I worthy not. But the father-by servants-to hāngat'la, 'bara áng'da anūn yā-á ángāt ghal, ánī yā-á hāṭāt it-was-said, 'good robe having-brought his on-body put, and his on-hand vāk'tā ghal ánī pāyā-mand dzōdā ghal. Mag āpan dzaklē dzān ring put and feel-on shoes put. Then we all persons khā'νn haus karū. Kārañ yó mú-ā put mēltā, tō pun jītā having-eaten feast shall-make. Because this my son had-died, he again alive dzālā; va padlōa, tō mirālā.' Tavā tō madzā karū lāg'lā. became; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ'GĪ.

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

A list of Standard Words and Phrases in Phuḍ'gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ'val. Compare gūdā, a horse; pānī and pāni, water; sākar, a servant; sār, four; hōma, gold; sāl, seven; cī, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ'val; thus, tuvā bābā-agā gharāt kauḍ'le-ra pōr hāt, how many sons are there in your father's house? tum-sā, your, etc.

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

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

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

Ch has become s and h; thus, sākur, a servant; nāstyaṭ, they dance; āḍhay, difficulty. The suffix of the genitive is hō, hā or ā; thus, bāpā-hā, of a father; rāwḍā-ā, of prostitutes.

S becomes h; thus, diḥāṭ, in a day; hōkṛō, a son; hēt, a field. Ne becomes hy and rs hr; thus, māhīvā-dō, to a man; vahṛé, years.

Līl becomes il; thus, bōīlō, he said; ghāīīlō, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujrāṭī and Kōṅkaṇī; thus, hōkṛō, a son; vētō, a share. The corresponding feminine plural also ends in ō; thus, vōṭhyō, breams. The instrumental ends in ē, hē, and dē; thus, mīrḥhayō, without fear; ānandē-hē, with joy; dhukē-dē, with hunger.

The dative ends in dō; thus, māhīvā-dō, to a man. The usual Mrāṭhi postpositions tā and tē (usually dē), also occur; thus, bāpā-tā, and bāpā-tē, to the father; sākṛē-dē, to the servants.

The inflection of verbs mainly agrees with the Mrāṭhi of Thana; thus, hā, thou art; hāy, he is; hāt, they are; mārītē, I die; vēṭtē, it appears. The third person masculine of the past tense usually ends in ō; thus, bōōlō, he said; gēō, he went. We find, however, also forms such as gēō, he went; dhāḍītā, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, mêlō, he had died.

On the whole the Sāmvēdi dialect must be characterised as a mechanical mixture of Konkan Mrāṭhi and Gujrāṭī, as will appear from the specimen which follows.
[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

SĀMĪĮDĪ DIALECT.

(DISTRICT THANA.)

कोणे एका माणणार्या दोन पुत्र होते। व्यातने धाकुलो वापाते बोंडोल, दासे, जो माणो वीढको बाटो आहे की तो माणो मारं देते। मिंगे खाण ब्याण

चन वाणु दिल। मिंगे घोड्या दिशात धाकुलो होकरी जेला चवटुन कडसो-कडे गंगे, अन निर्मक्या जेला पैशांहो निकाड-पाडले। मिंगे खाण-

भरसा जेला खणपली-वर खा गाव-मिणे मोठी दुकांक पंडलेले। खाणे खाणा आडण्या नाही। तिगंका तो खा गाव-मिणे हुकर साया धालला। तिगंका हुकर जी हावटे खाणवात ती आपण खायांन असेल वाटते। कोणे खाणा काय दिला नाह। तिगंका ती घरांवर वेजन बोंडोली, माणा वापाणा तडेसाजळारी कवडे रोठ्या खाणावरा असते, अनं मुळें देते। ते असते वापाणा-तडेसाजळारी आत क्षत्री, ते वाणा, में आभांसा इतर आत तृण-मिणे पाप केले। आतं तुंबा धीकरो धांघाचा में दासे नाह। तुंबा एका साजळारा हारखा मारे ठोप। मिंगे तो उठापुन आपण्या खाणा स्वातो गेला। तो लंब खाय तोव खाणी वापटे वान धेंखोर वरा-

बकलं, अनं खाने धासोण खाणा गक्कारी आती घापल्या आत नाही गंगी केटली। मिंगे खाणी होकर खाणा बोंडोली, वाणा, आभांसा इतर अनं 'तृण-मिणे पाप केले अनं में असतं तुंबा धीकरो धांघाचा मारे नाह। तो पण वापटे साजळारी बोंडोली। बां आंगडा धांघीवर खाणा आंगा-मिणे चाल अनं खाणा हाता-मिणे बाकुले अनं पापा-मिणे बाणो चाल | मिंगे आपण जिली मांयांवे बेडऱे। कारण माणी होकरी मैंतो ती अर्ते जेतो जाले, आत भालो ती लालो। तिगंका में आनंदारी बंडोली लागलो।

तिगंका खाणी मोठी होकरी रंजतात होती। तो घराच्या आळो तोढ्या-

मिणे तुंबा वाजवात आत नास्वात असेल आकिलो। तिगंका एका साजळारा दाक मांरली आत इन्साला झे काय हाय। तो बोंडोली, तुंबा भा आळो अनं तो तुंबा दासाला हुकंने निकाडले खाणारी मोठा जिवण केले। तिगंका ती रागांमे घरांवर बिरी नाय। तिगंके खाणी वापटे बाच वेंडून खा टमजाज लागलो। तिगंका खाणी वापाणा हंगिला। वग, में तुंबा आतं वरी साजळारी केळी, आन
तुऱ्यांमध्ये काळे नाकारली नाय। ती पण हीपक्खा-वरावर सैन करडूँ तरी तु मारे बोकहाळावे दिले नाय। आत काळे तुणा धन रांडाता-वरीवर खाळा तो तुणा होकरी आलो तिमळा खाळा-वरीता मोठे जिवणे केले। तिमळा खाळा वाप बोरलो, तू जतालो जल्ल माला मिरे हा, भाम मारणे बनल धन तुम्हाच हाय। पण आहा आणि कधी अधी रीतसंहाय। कारण तुऱ्यो भा मेळतो तो जेतो जाळो व भाळो तो लाळो हाय॥
[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(SERIPI DIALECT.)

Koṃ eka māhā-nā-dō dōn put hōtē. Tyāt-nē dhākukō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to
bōlō, 'dada, dzō māhō vishēki-hō vātō ahēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine
mā-tē dē.' Mingē tyāh tyān dhan vātūn īlā.
me-to give.' Then to-him by-him wealth having-divided was-given.
Mingē thodyā dhāhā dhākō hōkātō dzakēlā harvṭūn kādī-so-kādī
Then few in-days the-younger son all having-gathered abroad
geło an nirvīhūyē dzaklyā palō-hō nikāl pājēlā. Mingē tyā-yā
came and without-fear all money-of spending affected. Then him-of
merśa dzakēlā kharvīyō-var tyā gāvā-minē mōtō dukāj
near-being all being-spent-after that village-in great famine
pājēlā. Tyā-hā tyā-lā aṭhūn dzālī. Teglē tē tyā gāvā-minē ākār
fell. Therefore him-to difficulty became. Then he that village-in swine
sāryā dhādālā. Tiglē ākār ji hāl-patē khātāt tī āpan
to-feed was-sent. Then swine which husks eat that himself-by
khāyā ahā vāṭē. Koṃ e ka lā kāy īlā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
nāy. Tiglē tō dhrē-var yēn bōlō, 'māhā bāpā-hā tādē
not. Then he senses-on having-come said, 'my father-of place-at
sāk-rā-dō kavvē rōtho khāyā-dō hāt, anē mē bhūkē-dō mar-tē,
servants-to how-much breads eating-for are, and I hunger-with die.
Mē ātē bāpā-hā tādē dzātē ān tyā-lā hāngatē, "O bhābā,
I now father's place-to will-go and him-to will-say, "O father,
mē ābha-hā irūd ān tua-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin-is-done. Now thy
hōkō hāngyā mē hār-kō nāy. Tuyā ēkā sākā hār-kā mā-tē ṭhūv."
son-to-say I worthy not. Thy one servant like me keep."'

Mingē tō utūn āpīlā bahā hyā-tō gēlā. Tō lámb hāy,
Then he having-risen his-own father this-to went. He far is,
tōv tyā-hō bāp tyā-dō dekhōn kalvalītō ān tyā-nē
then his father him having-seen felt-compassion and him-by
dhāōn tyā-yā galvē-dō āṭhī ghālō ān tyā-dō gōkō gheṭēlō.
having-run his neck-to embracing was-put and him-to kiss was-taken.
Mingè tyā-ō hōk'rō tyā-lā bōīlō, 'hāhā, ābhā-hā i rud anē
Then his son him-to said, 'father, Heaven-of against and
tu-yā mērē pāp kēlā, anē mē ātē tu-vo hōk'rō hāngyā hār'kō
tho-of before sin is-done, and I now thy son to-say worthy
nay.' Tō-paṇ bāp sāk'rū-dē bōīlō, 'harā āng'ō hādōn
not.' Stillhowever the-father servants-to said, 'good coat having-brought
tyā-yā āngā-minē ghāl, anē yā-yā hāṭā-minē vāku-dō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on
vānō ghāl. Mingè āpaṇ jīvo mayāyē bēhō. Kāran maḥō
shoes put. Then we will-eat in-merriment will-sit. Because my
hōk'rō mēl'tō, tō ātē jētō dzālō; ān bhalō, tō lālō.'
son dead-was, he now alivē become; and was-lost, he was-found.'
Tig'ā tē ānandā-hē hāndō lág'ōlō.
Then they joy-with to-overflow began.

Tig'ā tyā-ō mōthō hōk'rō hētāt hōtō. To gharā-yā ālō
Then his eldest son in-fields was. He home-to come
tōdyā-minē tūrē vād'tyāt ān nāst'yāt āhō ākīlō. Tig'ā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one
sāk'rū-lā hāk mārīlē ān isār'la, 'i kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked. 'this what is?' He
bōīlō, 'tu-vo bhā ālō, ān tō tu-ā dādā-lā hukā-hē mīlālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,
tyāhātī mōthā jīvān kēlē.' Tig'ā tō rāgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house
khirē-nay. Tig'ō tyā-ō bāp bār yeōn tyā hām'dzān
would-enter-not. Then his father out having-come him to-appease
lāg'ōlō. Tig'ā tyā-nē bāpa-lā hāngilā, 'bag, mē tu-i
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy
āv'dē val'ārē sāk'ri kēlī, ān tu-i hāngi katē nākārī
these-many years service was-done, and thy word ever was-neglected
nay. Tō-paṇ hōp'līyā-bārābār sain kārōi, tarī tu mā-tē
not. Still friends-with merry should-be-made, then (by-)the me-to
hōk'rū-lā dīlā nay; ān dzā-nē tu-ā dhan rāndā-ā-bārōbar
a-kid was-given not; and whom-by thy wealth prostitutes-of-with
khālā tō tu-ō hōk'rō ālō, tig'ā tyā-yā knirā mōthē jiv'nē
was-eaten that thy son came, then his for-sake great feast
kēlē.' Tig'ā tyā-ā bāp bōīlō, 'tū dzāk'ō dzalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near
hā, ān mā-i dzāk'la dhan tu-ā-te hāy. Paṇ āhā ānand
ari, and my all wealth thine-only is. But thus happiness
karyō-ahi rītas āy. Kāraṇ tu-vō bhā mēl'tō, tō jētō should-be-made-thus proper is. Because thy brother ādav-was, he alive
ḍsālō; va bhālō, tō lālō āy.'
became; and was-lost, he found is.'

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor
caste dialects are often of a more or less mixed appearance, but it would be waste of time
and paper to give specimens of all of them. It may, however, be of interest to print one,
and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken
by the Māṅgēḷās will therefore be subjoined.
The Māṅgēḷās are a tribe of fishermen in Thana. The greatest numbers have been
returned from Mahim, Bassein and DahMe. The total number of Māṅgēḷās returned at
the Census of 1901 were 11,538. The dialect of the Māṅgēḷās is, however, probably
nowhere different from that of the district where they live, and it has not been separately
returned.
The specimen printed below has been forwarded from Bhiwndi. It will be seen that
it is a dialect of the same kind as Vāḍ'val, Sāmvēdī, etc., with a strong admixture of
Gujarātī. The palatals have been transliterated as ch, j, and so on. It is, however,
possible that they are in reality pronounced as in Marāṭhī.
[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

So-called Mângâl Dialect.

(District Thana.)

कोष्ठा एका माणसाला दोन पोरांची होतीं. ती मनसो धाकलो बापाला बोळूनाच बापा जो मालमसोंच्या बाळी माणा वेल्हांनी ठेवली. मिंगा बापा संपत्ति वांतून दिली. मिंगा बीच्या दिशांत धाकलो पोर संपत्ती जमी वहत स्त्री देता तयांचा उपके पण वापून आपली संपत्ति उडविली. मिंगां बाप संपत्ती खाचिल्या-वर त्या देखाते ठोऱ्या नाचबांच पडलो. बाप-सुंक्या वापा अंकण पडू लागली. तयांची वर व्या देश-मार्गी एका माणसा-बा केल्या जाताने रिली. बापने तया बापाला दुःखाला सारव्याला आपल्या चेतान मारली. तयांच्या दुःखाला जी तपशीला सात होतीं त्या-वर बाप आपला पोट भरव्यास अनेक बापाला वावला. आणि कुणा बापला कम दिलेला नय. मिंगां ती शुभी-वर बंजर बीलोलो. माण्या बापाली कव्यो मोल्लकायस भरपूर लोटी आय आणि मी सुखी मरतां. मी दूरी आपल्या बापा-बा माणा लाज व बापला बोलेला, तो बापाची देखावा विकव व तुया इमोर पाप केलेले, न ते आता-पासून तुम्ही पोर मी बाल्याला लावला नय. आपल्या एका मोल्लकायस ब्रमणी बालाने माणा ठेव. मिंगां ती दूरी आपल्या बापा-बा माणी गेली. तयांची दूरी आय अवशेष-मार्गी बाळी बापाच्या बापास बुद्ध बाळानु लागले. आणि मी बापने बापाला गणव्यात मिंगी चालकिली व बापाच्या चुंबकी विकिली. मिंगां पोर बापला बोले देवाचा विकव व तुया समोर मिन पाप केलेला आय. आणि आपल्या-पासून तुम्ही पोर बाल्याला मी बोक्या नय. परंतु बापाने आपल्या साकारास शाम्हिल. तित. बरी मी आणून वापा चालावा, आणि बापाची लातात आणून व बाप-मार्गी जोडा चाला. मिंगां आपूर्ण वाजलेन मजा करू. कारण बी मधील राहू मराठो तो फिरच जितेंत भाळो, व हरपल्लो तो हापल्लो. तयांचे मजा करू लागला.
TRANSLITERATION AND TRANSLATION.

Könyü'-čká māu'sī-lā dön pōrā hōṭī. Ti-man-sō dhāk'lo
Some-one man-to two sons were. Them-in-of the-younger
bāpā-lā bōlī, 'bāpā, jo mālmatṭe-hō vāṭo mā-nā yēvyā-hō tō de.'
father-to said, 'father, which property-of share me-to is-to-come that give.'
Miṅge tyā-lā sampatti vāṭun dīli. Miṅge thō-big
Afterwards them-to property having-divided was-given. Afterwards few
dhā-n dhāk'lo pōr sakhlī jama karūn dūr dēsāt gelō
days-after younger son all together having-made far country-in went
āni tayē udhalēpana-na vāgūn āp'li sampatti udavīli. Miṅge
and there riotousness-with having-lived his property was-wasted. Afterwards
tyān sakhlī kharchīyā-var tyā dēsāt bōtho ūdukāl paḍ'lo,
him-by all being-wasted-on that country-in big famine fell.
Tyā-mulē tyā-lā aṭ'chan padū lag'li. Tāvā tō tyā dēsā-manī ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one
māu'si-khanī jāūn relō. Tyān tar tyā-lā ūduktā sārvīye-lā āp'lyā
man-near having-gone stayed. Him-by then him seine feeding-for his-own
hēsāt dhāk'lo. Tāvā ūduktā jī tarphālā khāt hōṭī, tyā-var tyān
field-in was-sent. Then seine which husks eating were, those-on him-by
āp'lyā pōt bharvē aḥē tyā-lā vāṭū. Ānī kum tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
kay dīiś nay. Miṅge tō śuddhi-var yēūn bōlī, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my
bāpā-hō kav'dō māl-karyās bhar-pūr lōṭi āy, ānī mī blūkin
father-of how-many servants-to sufficient bread is, and I hunger-with
marīē. Mi uthūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die. I having-arisen my-own father-near will-go and him-to will-say, "O
bāpā, mī Dévā-hā viruddh va tu-yā hamōr pāp kōlē, na tō
father, (by-me) God-of against and thee-of before sin was-done, and that
āṭē-pāsūn tu-yō pōr mī bōl'vyā-lā lay'k nay. Āp'lyā ēkā māl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-
pramānē mā-nā thēv." Miṅge tō uthūn āp'lyā bāpā-khanī
like me keep." Afterwards he having-arisen his-own father-near
x 2
गेळो. तावळ तो दूर आय अर्ध्यामणी त्याहो बापु त्यांस बाघुन

वेंट. तेन हे फर इत थाट-मुख-इन हिस फार्थर इम हाविंग-सीन

कालervalो. आनी त्यांन द्वावें त्याहो गाल्या त्तिही ग्रेटली वा

पिलु. एंड हिम-बी होविंग-रन हिस नॅक-ओन ईम्ब्रेस वस-पुट गुड

त्याहो चुम्भो गितूलो. मींगो पोर त्याले बोल्लो, 'बापा, देवाहो

हिस किस वस-टक. अफर्वर्ड सोन हिम-टो सैड, 'फाथर, गोड-अफ

विरुध्द वा तु-यास सॉमर्स मिन पाप केले आय. आनी एमघ-पासुन तु-यो पोर

अग्नित एंड थीगे-अफ बफर बी-मेन सिन डोन इस. एंड नो-फ्रोम थ्य यो

बोल्याले मी योग्य नय. 'पारंतु बापान आप्ल्या साक्त्रास वांगिट्ला,

सायंग-फर इट मर्वट नोट.' बुट थे-फाथर-बी हिस सर्वांट्स-टो इट-एस-सैड,

'बारो जहागो अंगुन याले ग्लाल, आनी यु-हां हाइट आग्टुही वा

'जीडाल होविंग-ब्रॉट्ह इट-ओन-टो पुट, एंड इट-ओ ओन-हैंड रिंग एंड

पायामणी जोडाले ग्लाल. मींगो आपून क्षांवन माजा कार्. कार्न

फेट-ओन शोजो पुट. तेन वेन होविंग-एटन मर्री वे-मेक. रेसन

यो मायो पोर मराल्लो, तो फिरुन जितो ज्यालो; वा हरापाल्लो तो

उस मो सन डेड-वास, इट अगाउन अलिव्ह बेकम; एंड लोस-वास हे

हापाल्लो.' तावळ ते माजा कार् लाग्ला.

वास-फाउंड.' तेन वेन मर्वट मो-मेक बेगान.
MAHĀRĪ.

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

At the last Census of 1901, 44,080 Mahārs were enumerated in Thana. They are also known under other names, such as Dhej, Holia, and Parvāri. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coil slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marathās to help the Dāmrkhās and the Despāndīs to collect the revenue.

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

E and e are commonly written yā and vā, respectively. Thus, vyā, Standard te, that; ghevā, horse; ghore, horses. Instead of yā we also find ya and yo; thus, yak and yoy, one. Final e commonly becomes a; thus, bhukama, Standard bhukēnē, with hunger. The instances just given show that the Antāmikā is commonly dropped.

A apparently has a broad sound. Compare amoud, happiness; barš, joy, etc.

There is no cerebral v, ù, or ù. Compare pāri, water; ghevā, horse; gvedē, eye.

Ts is often substituted for s; thus, hētasa, share; dutesol, famine.

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

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

Forms such as jyle and jyalā, went; jhyēla and jhyatla, took, are well known from other neighbouring dialects.

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

With regard to nouns we may note the oblique base ending in s in forms such as tuhya bāpus-la, to thy father. Note also forms such as bātān, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare mahā, mādghā and mēdē, my; tyaghā and tyagē, his; hāmi, wo; tumē and tumē, you. Note also mānā, to me; miyē and mihē, by me; tuyē and tunhē, by thee, and so forth.

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

Sing. 1 hāgē 2 hāyes, hāyas 3 hāyē, hāy Plur. 1 hāvē 2 hā 3 hāyē, hāyēlā

Other verbal forms are regular. Compare alay, he has come; algin, I shall go; mhanum, I shall say.
Note sāṅgla, said; ṭuṣārāyāmi, in order to tend; mhaṅgāy-lā, to be called; vāṣṭun-
tani, having divided, and so forth.

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

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT THANĀ.)

काळा थोळा मानसाळा काळा सुळण कल | चानीक ला-मंडळा धाकाळा
बापुस् भनला, दिव्वे जी माअलिलकतीचा विजळा मना मिळायचा तो मना
हे। मंग खान तो समस्ता पैका वाढून-शनि चिला। नेत्रवाळा दिव्वसानी खा
धाकाळा प्यार समद दिव्वे गोला कलन-शनि लंबून्या पर्यंतीत म्याळा खान तित
वर्कवाण न्यास रूृत खा समस्ता धन उढळून ठाकाळा। मंग खान खा
दिव्वे समद खरचवाळा-रा खा देश-कर्पण्या खाटा उत्कोल परला। खा-सुळ खाळा
जागो-जाग आरचण पण लागली। तंबी ती खा देश-मंडळा खाता गिरसा पण
वाडू-शनि हाँका आन खा गिरस्तान हूका चारावाढी आपला शातान
पाठूळ। ती हूका जी ठरफा क्षात जली खा-वर्ण खाण आपला प्यारे हरावा
अस खाळा कात्र। आन खा वस्ती खाळा खाण काळे वि थिला नाना। तंबी ती
सुई-रा वजन कृंताळा। मंडळा बाबीचा मंजुरदाराना प्यार भर भाकौर हाये
आन भी सुखन सरोती। सी उडून-शनि आपला बापुस-कर जाइन खाळा भनन,
छाये बाबी मिळी आकासा इच्छा आन तुळा संबंध लघु पाप काळा हाये। आचा
उडून-शनि ठूळ्या प्यार हंगाळा मना लघु सरमा वाटते। आपला खा चाकरा
पर्मन मना संभाळ। ती उडून-शनि आपला वाणा-कर खाळा। तवां तो लघु
आये इतजामा-करी खाळा बापुस खाळा इच्छ-शनि लघु कलवलल। खा वस्ती खाण
पलून-शनि व्याळा गाळा-करी मिळी मरोती आन खाण मुक खाळा। मंग प्यार
खासनी हंगाळा, वा बाभा आमाला इच्छा आन तुळा संबंध मिळा पाप काळा
हाये। आन आया-ठूळ ठूळा प्यार हंगाळा वास्ते चा। लो वस्ती
वापुसन आपला न्यायकारास फाइल, लघु व्याळा डगला आउन-शनि
याळा वेहरला। नाना बाबाळा हाला-करी खा संधी पाणा न्याया याळा। मंग
माजींकी क्षसुर आउन-शनि काटा आन आया नी खाजान पिउन-शनि सुझ्या
क्रूः। कारान कौँ व माज प्यार म्हणून क्रूः खा सजी भाव आन गमावला क्रूः खा गावला हाये। तं नाचू उष्ण हरोस कारावासनी लागले॥

खा वकी खाचा बरला पुतुर शातान क्रूः। तो ब्रूः हरा-गोंडी हरा-
बल्या-वर खान वजनी न्दाच हायीकल। तंदी चाळीर-मानसातील योका
आसामी वल्लुन-शनि खान पुसल, खा काय हाय। तवा खान सांगल
शिंखा तुभा भाव आलाय आन ती तुज्जा बापुसला उबाचा सिल्या। आवधा
कर्तृत्वा खान सांगोरी वासू कापला हाये। तंदी ती ल्या कुर्दी भसन-शनि
आन संढी जाव-ना। मुन-शनि खाचा वाची भायर वजन खा संग ग्वारवार
बोलु खाळा। पन बापुसला जाव खिळा कौँ पळा मिळावा ईतकी साला
तुज्जा गोंडी चाळीरी क्रूः शनि तुर्भा वुकुम वि वंदी खाळा हाय। तरी-पन
मिळा आपस्या खेळम्बा-प खुचिली काराची मुन-शनि तुज्जा वंदी करु वि खिळा
कृत। खा खान तुर्भा समर् धन बलमात्ती-संग खाडुन-शनि टाकला
खोंव तुर्भा प्यार बालाय तुज्जा खाचा जिवासाठी मांजोरी क्रसू कापलास।
खा वकी खान खा-संग बाळन काळ, प्यारा तु दार चरी माणा गोंडी हायस।
खान माँजी समरी प्रच-दौकल तुज्जीच हाये। परमु रोस व सांगीत कराया
झा वाजवी क्रूः। कारान कौँ दो तुज्जा भावी खाचा क्रूः ती श्रीहुण सजी
हाये। गमावला क्रूः ती गावला हाये॥
[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MĀHĀRI DIALECT.

(DISTRICT THANĀ.)

MARĀTHĪ.

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā mān'sā-dā dvān mu'ja vhat. Ānākh tyā-mandhrā
Some-one man-to two children were. And them-in-being
ābhāk'ā bāpūs-lā mhan'tā, 'bābā, āgo māl-māl'kātī-tṣā hitstā ma-nā
younger father-to said, 'father, which property-of share me-to
miyā-tṣā tō ma-nā dē. Maṅg tyā-na tō samtdā paikā vātun-
to-be-obtained that me-to give.' Then him-by that whole money divided-
sā-ni dhīlā. Thōrk'āyā dir'sā-ni tyā dhāk'ā pva' sam'da dirvē
having was-given. Few days-in that young child all money
 golā karun-śāṇi lāmb'chēyā prādēśāt gyālā, ān titha
together made-having far-being other-country-in went, and there
udhalyapā-nā na byāpām rāhun tyā sam'dā dhan udh'lūn
debachery-with heedless lived-having that all property wasted-having
ṭāk'ūla. Maṅg tyā-na tyā dirvē sam'da kharāg'lyā-va tyā dēśā-
was-thrown. Then him-by that money all spent-on that country-
mahē mva'ā dutskōl par'la. Tyā-mula tyā-lā dzāgo-dzāg ār'tsān paru
in big famine fell. Therefore him-to everywhere difficulty to-fall
lāg'ūl. Tandhī tō tyā dēśā-mandhr'lyā yakā gir'stā-pāśi dzāun-śāṇi
began. Then he that country-in-being one household-ner gone-having
rhā'yā. Ān tyā gir'stā-na ḍuk'ūra tsārāyā-nī āp'lyā sātān pāthhāila
lived. And that household-by seine feeding-for his field-in it-was-sent.
Tī ḍuk'ūra jī 'r̥p'phālā khat vhatī tyā-var-thī tyā-na āp'la
Those swine which husks eating were those-on-from him-by his-own
p'aś bharāva asa tyā-lā kal'ā. Ān tyā vakti tyā-lā ḍuvān
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
kāy-bī dhīlā nāy. Tandhī tō suddh-vār yauṁ mavaṅgālā, 'mahāyā
anything-even was-given not. Then he sense-on come-having said, 'my
bābā-choyā maṇjurdā-rā nā prāt-hār bhāk'or hāyē. Ān mi bhuka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
marūtā. Mi uthun-śāṇi āp'lyā bāpūs-kara dzāin, tyā-lā mahanan,
die. I arisen-having my father-near will-go, him-to will-say,
'īīvō bābā, mīhā ākāsā ārūdhā ān tuhvā sambukh laya pāp
'O father, me-by heaven against and of-they before much sin
kyāla hāyē. Āthā ithun-śā-ṇi tūdzhā pva' mhaṅgāy-lā ma-nā laya sar'mā
done is. Now from thy son call-myself-to me-to much shame
vâttê. Áplyâ yakā tsâk'râ parmâna ma-nâ sabhâl."" Tô uthum-appears. Your-own one servant as me consider.' He arisen-sanî áplyâ bâpâ-kara jâlâ. Tavá tô laya dûr āyê, īr'kyâ-manhî having his father-near went. Then he much far is, this-much-in tyâ-tâ bâpus tyâ-lâ hêrun-sanî laya kal'val'lâ. Tyâ vaktî tyâ-na his father him-to seen-having much pitted. That time-at him-by palun-sanî tyâhâ gâlyâ-manhî mîthî mîr'li án tyâ-tsa muka run-having his neck-on embracing was-struck and his kiss ghyât'la. Maâng pvâr tyâs-nî mhaângâlâ, 'vo bâppô, âbhâ-lâ irudhâ was-taken. Then child him-to said, 'O father, heaven-to against án tuhâyà sambukh míhâ pôp kyla hâyê. Án áthâ-pûn tudzhâ pvâr and of-there before by-me sin done is. And now-from thy child mhaângâ-y-lâ vástakî nhâyî.' Tyâ vaktî bâpus-na áplyâ nhûlâc'riâs to-call-myself fitness not-is.' That time-at father-by his serents-to pharmâilâ, 'laya bynas yôk ñag'lâ ânum-sanî yâ-lâ pêhrâva; án it-was-ordered, 'much good one robe brought-having this-to put-on; and yâ-ehyâ hâtâ-manhi yak mandi, pâyân dzhârâ ghâlâ. Maâng mándzôrî this-of hand-on one ring, feet-on shoes put. And fat vhâst'â ânum-sanî kâtâ. Án âpun bi khaûn pûm-shâni calf brought-having kill. And we also eaten-having drunk-having khuchî vhaû. Kârân kî ya mândza pvâr myâla vhata, tyâ sâji happy shall-be. Reason that this my child dead was, it alive dzhâlâ; án gamâv'lâ vhatà, tyâ gav'lâ hâyê.' Te nást'â urûn became; and lost was, it found is.' They dancing jumping harûs kârâyas-nî lág'lê. joy to-make began.

Tyâ vaktî tyâ-tsa var'llâ putur šâtàn vhata. Tô yavûn That time-at his big son field-in was. He come-having gharâ-gôtti dharâk'yâ-var tyâ-na vajatri nhâts hâyk'lâ. Tandhi tsâk'kor-house-near coming-on him-by music dance was-heard. Then servant-mûnsâtil yôk âsâmi bal'vun-sanî tyâ-na pus'la, 'hyâ kây hâyê?' men-among one person called-having him-by it-was-asked, 'this what is?' Tavá tyâ-na sâng'la kînây, 'tudzhá bhâv âll'ay, án tô tuhâyà Then him-by it-was-said that, 'thy brother come-has, and he thy bâpus-lâ sukhâ-tsa míl'lâ. Ávaryâ-kartânà tyâ-na mándzôrî vást'râ kâp'lâ father-to happiness-of was-met. This-reason-for him-by fat calf killed hâyê.' Tandhî tô laya kurdhî hêrun-sanî án manhi is.' Then he much anger-with filled-having-become and inside džây-nà. Mhun-sanî tyâ-tsa bûbô bhûyâr yûnân tyâ-sângâ gîvr would-not-go. Therefore his father outside come-having him-with sweet-gvâr bôlû hâg'tîâ. Pan bâpus-lâ jâb dlîlâ kî, 'pahya, míhâ sweet to-speak began. But father-to answer was-given that, 'lo, me-by
it’ki sālā tūhā-gōī tṣāḵ’rī karun-sānī tūḏghā hukum-bī kandi so-many years thy-near service done-having thy order-even ever mvār’lā nhāy. Tā’-pan mīhā āp’lāyā khēl’gāryā-pa khutsēlī was-broken not. Still me-by my playmates-with merriment karāvī mhun-sānī tunhā kandi kaḍḍū bi dhilā nhāit. Ān should-be-made said-having thee-by ever kid even was-given not. And jyā-na tūjhyā sam’dā dhan kal’vāt’ni-sāṅga khāḍun-sānī tāk’lāhā, whom-by thy all property harlots-with eaten-having was-thrown, tyō yō tūḏghā prār ālāy, tunhā tyā-chyā jivāsāthi māndzōri vhās’rā that this thy son come-has, thee-by his life-for fat calf kāp’lās.’ Tyā vakti tyā-na tyā-sāṅga bhāl’na kylā, ‘prārā, was-killed-by-thee.’ That time-at him-by him-to saying was-made, ‘son, tu hūr gharī mahyā gōṭī hāyas; ān māji sam’dī dhan-daulat tājī-tā is thou all time-of me near art; and my all property thine-only hāyē. Paramu harōs va ānōnd karāvā, hya vādē’yi vhata, is. But joy and happiness should-be-made, this proper was. Kārān kī yō tūḍghā bhāvō myālā vhata, tō phhirūn sajī hāyē; Reason that this thy brother dead was, he again alive is; gamāv’lā vhata, tō gāv’lā hāyē.’ lost was, he found is.’
KÖŃKAŅI.

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

The name Könkani seems to be of a relatively recent date. The authors who first mentioned the language describe it as lingua bramanica, lingua Canarim or Canarina, lingua bramana Gouana, and so forth. Könkani means the language of the Konkan, i.e., the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marathi, Dakhani and Könkani, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marathi. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Könkani should be reserved for this latter form. It is pronounced Könkani and Könkə in the north, and Könkani in the south. The original seat of the language was Gomantaka or Gos, and it is, therefore, often called Gomantaki or Goanese. After the Portuguese had conquered Gos a large number of Brahmans and Sudras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnapuri, where it is locally known as Bārdēskari, Kuḍāli, and Malvani.

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

In Belgaum Könkani is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Könkani, Gomantaki, and Bārdēskari. Under the latter name it is also spoken in Khanapur, by the Bardeksars, a tribe of Marāṭha Brāhmaṇa, which forms one of the subdivisions of the Śeṇvis.

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

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

Kōṅkaṇi is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhi through the dialects known as Saṅgamēśvarī and Bāṅkoṭī.

Kōṅkaṇi is a Marāṭhi dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech. Kōṅkaṇi has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhi. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhi. The tradition according to which the Śenās, a tribe of Brāhmans who have largely spread over the Konkan from Goa, were originally brought from Trīhōtra by Parasūrāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇi has a different origin from Marāṭhi and is derived from some old dialect called Sarasvati Balabhashā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short o, which sounds almost as an o, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇi, are of a similar opinion, and contend that Kōṅkaṇi is not a dialect of Marāṭhi. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇi would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhi and Kōṅkaṇi there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhi and not Kōṅkaṇi is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 2 and ff.

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

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

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Reported name of dialect</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>Konkani</td>
<td>24,000</td>
</tr>
<tr>
<td></td>
<td>Konjali</td>
<td>90,000</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>Goanese</td>
<td>2,300</td>
</tr>
<tr>
<td></td>
<td>Konjali</td>
<td>302,000</td>
</tr>
<tr>
<td>Sawantwadi</td>
<td>Goanese</td>
<td>4,600</td>
</tr>
<tr>
<td></td>
<td>Konjali</td>
<td>183,000</td>
</tr>
<tr>
<td>Kurnool</td>
<td>Konkan</td>
<td>157,000</td>
</tr>
<tr>
<td>Belgaum</td>
<td>Konkan</td>
<td>4,150</td>
</tr>
<tr>
<td></td>
<td>Goanese</td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td>Bardiaskari</td>
<td>2,500</td>
</tr>
<tr>
<td>Dharwar</td>
<td>Konkan</td>
<td>1,700</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>Konkan</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>778,550</strong></td>
</tr>
</tbody>
</table>

To this total must be added the speakers of Daldi and Chitpavan, two dialects which form the connecting links between Konjali, the northernmost dialect of Konkani, and the Marathi dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 28,500 and 69,000 respectively. The total number of speakers of Konkani and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows:

Konkani, including Konjali: 773,650
Daldi: 23,500
Chitpavan: 69,000

**Total**: 866,150

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

Bombay Presidency: 866,150
Madras Presidency: 132,879
Coorg: 2,159
Mysore: 4,166
Portuguese India: 360,000
Rajputana: 47
Chanda: 20

**Total**: 1,565,381
AUTHORITIES—

ESTEVÃO, THOMAS.—Arte da língua Oesaram. Rachol 1640.


FRIEIT, JOHANN FRIEDRICH.—Orientalisch-Occidentalische Sprachmeister, etc. Leipzig 1748. Comparative vocabulary, Oesaram, etc., between pp. 212 and 213. The Lord’s Prayer, after B. Schulz, in lingsa Goanica, Appendix p. 85.


[“Goa.”


BURKH, A. C.—Specimens of South Indian Dialects No. 9. Translated from the Vulgate into the Konkani spoken by the Roman Catholics of South Canara. Mangalore 1872.


HOMEN, MARIA PAULO.—Vocabulario Ingles, Portuigal, e Oesaram, co-ordinado para uso dos missionarios. Tom I., Assagão, Bombaim, 1873.

RODRIGUES, IGNACIO XAVIER DE SOUTO.—Diccionario Oesaram Portugues. Bombaý 1873.

HOMEN, P. H.—Novo vocabulario em Portugues, Oesaram, Ingles, e Hindustani. Co-ordinado alphabeticamente para o uso dos seus patrícios que percorrem a India Inglesa. Tom I., Assagão, Bombaim, 1874.


DALLODO, MONSEÑOR SERAFINO Rocio.—Diccionario Konkani-Portugues filologico-etnologico composto na alfabeto Devandarugh com a transliteração segundo o sistema Jemeniaca. Bombaý 1883.

PIERS, J.—Konkani Poetan Pustak, or the first book on Konkani. 1894.


Compare the authorities mentioned above on pp. 15 and ff.

Konkani is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1634 a royal proclamation was issued forbidding the use of Konkani among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of ‘the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.’
Under such circumstances it cannot be wondered that the study of Konkani was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

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

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

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

Pronunciation.—Konkani is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Šenvis of Karwar. Compare below, pp. 188 and ñ., where a short account of their dialect will be given. The Anusásika is much more strongly pronounced than is the case in Standard Marathi, and sometimes entirely supersedes a following sound; thus, paryón, for paryont, until; śetón, for śetánt, in the field. It is usually replaced by the class nasal before all mute consonants; thus, śetánt, Standard Marathi śetá, in the field. In other respects its use is regulated in the same way as in Standard Marathi.

In the extreme south, about Mangalore, and also among the Šenvis of Karwar, we find the same rule as in Kavarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, pát, son; kés, hair; dzés, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as śam, the younger; páts, sons. The preservation of old final vowels in such dialects is probably due to Kavarese influence, and, as a general rule, we may say that the short a is pronounced in the same cases as in Standard Marathi. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, dhá, Standard dha, ten; sa or só, Standard saha, six.

The short a has the usual sound like u in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the o in 'hot,' and it is then usually written o or u; thus, boré, well; bôy, sister; mòn, bhay, and bhun, say. It is then often lengthened before compound consonants; thus, pód-ché, which will fall; bór, having done. In such cases the o is also due to the dropping of the u which originally followed; compare Standard Marathi kárúm, having done. A finals i and u are similarly sometimes reflected epenthetically in the preceding vowel, changing a short a to é and ó respectively; thus, gér, from gari, in the house; voir or voir, from ucar, Standard Marathi vor, on; bôr, much, but bavíts, with the emphatic particle ts added.
A long ă corresponds to Standard Marathi ā in the Nominative plural of neuter nouns; thus, vorsă, Standard vorskă, years. On the other hand the final ā in strong neuter bases is preserved as ā in Konkani; thus, borē bhūrē, a good child. Konkani has here preserved an older state of affairs than Standard Marathi, the termination ā in the neuter plural being derived from Prakrit āi, while ā in the neuter singular goes back to a Prakrit ayā. In the same way Konkani has ā in the Future of the first conjugation where Standard Marathi has ā; thus, uṭhān, Standard uṭhān, I will rise.

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

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

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

E is short in the terminations of the plural masculine, and in the neuter singular; thus, cheve gele, the boys went; kēle, it was done; saq'ē, all, etc. The short e sometimes also occurs in words such as tōl, oil; ālā, field; ēk and ēk, one, in all of which the following consonant is derived from a double consonant in Prakrit; compare Māhārāṣṭrī Prakrit tellā, oil; chhetā, field; ekka, one. In the same way we also find put and put, Prakrit putta, son. In this respect Konkani agrees with Sindhi, Luhūnd, and the Paśāchi languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, o is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find ā in Standard Marathi; thus, giaqō, a horse; gelo, he went. The feminine plural of weak bases, on the other hand apparently ends in ā; thus, rāyo, ways; but also ḍawno, daughters. Open o also occurs in the infinitive, which ends in ōk or ōk, or else in ōk; thus, mhanōk, to say; mārūk and mārūk, to strike.

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

Aī and au are not proper diphthongs in Kanarese, but are frequently written instead of āy and āe respectively. The same seems to be the case in Konkani, where aī and āy, au and āe are continually interchanged; thus, oīlo and oīlo, he came. When these sounds are nasalised the semi-vowels y and e are apparently pronounced through the nose. This we must infer from such spellings as bāpāyk and bāpāk, to fathers; hāe, hā, and hāē, I. The correct spellings are probably bāpāyōk and hāē.

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

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find bòv, Standard bhaū, sister; bär, Standard bhāū, brother; gèr, Standard gharē, at the house; āmē, Standard āmhi, we; āē and hāē, I; o and ho, this. In bōv, much; rāvī, he remained, the h seems to have been elided and replaced by a euphonic v. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, dhūr and dūr, far.

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

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

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

The cerebral ū is used as in Standard Marathi. Note, however, ūnē, Standard ānē, and.

The cerebral ĭ is also used as in Standard. Sakal, all, is probably different from sog'lo, all.

V is often dropped before ī, and occasionally also before e; thus, ībūk and vībūk, to sell; is'kāl and vis'kāl, scattered; ḍīēr and visiēr, forget; yeprē, business. It has sometimes an aspirated sound; thus, vhād, vhōd, and even hoḍ, great; compare Standard vaḍīl; vhōḍap, music; sīrēdor, Portuguese servidor, a servant. Similarly we also find māḥū, Standard mōl, property. V between vowels is sometimes interchangeable with y; thus, tuvē and tūvē, by thee.

A dental ā and ĭ often become cerebralised when a cerebral sound precedes; thus, mān for mhaun, having said; hoḍlo, for hoḍlo, big; dhādlo and dhālo, for dhād'lo, sent; mello and meļo for meļo, he was found. Occasionally we find other instances of assimilation; thus, mālti, for mārī, she was struck; visülē for visūr'ē, it was asked. In a similar way an Anunāsika usually coalesces with a following ā; thus, dukra-nē, for dukrā-nē, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marathi dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marathi. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, cheñā, a daughter, a girl; tē khaē ēlē, where did she (lit. it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives dāḍlo, male, and bāllo, female; thus, sunē, dog, bāll or bālē sunē, a bitch; dāḍlo ġonk, a male crane, and so forth.

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

The oblique form of feminine bases in ā ends in yē, plural yē; thus, rāṣī, a queen, dative rāṣēk, plural rāṣyēk. Bōpēy, a father, has the oblique form bōpēy. In other respects the oblique form of all bases is the same as in Standard Marathi.
The oblique form is sometimes used for the genitive and even for the dative; thus, Devā kuryā, God’s mercy; kītīyā and kītīyāk, what for? why? bāpāy (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding a to the oblique form; thus, bhukēn, by hunger. The Saraswat Brāhmaṇs of Karwar sometimes use this case irregularly; thus, bāpuwanē āśīlē-kāde, father-by-being-to, to where the father was; hāvē tingā ḫākri kārtā, me-by thy service am-doing, I am doing thy service.

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

Another suffix of the genitive is gelo; thus, mā-geyyā bāpheu-gelā ḫākṛā-paikī, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form bāpāy-lo, my father’s, also occurs in the specimen received from Bombay.

The locative is formed by adding r to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, vāḷēr, on the road; bāpā-čhēr, with the father. The suffix gēr in ām-gēr, with us; Pedrō-gēr, at Pedro’s, is originally a locative of gar, house. Old locatives are also ketā, in the field; garā, in the house; veḷū, at the time, and so on.

With regard to Pronouns, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit aham; thus, hāč, āc, hāe, hārh, i. The case of the agent in hāe or hāev, by me.

The Konkani Verb presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 173 and f. The forms used in Kudāli are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kudāli forms also occur in Konkani proper. The usual forms are derived from asū, to be, but we also occasionally find forms such as hāy, is; hōlo, was; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhi.

The active and the passive constructions are used as in Standard Marāṭhi; thus, hāc mar’tē, I die; tāpē eśēr āilo, by-him his-property was given. The impersonal construction is also, in most cases, used regularly; thus, tāpē sāng’rē, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarati. Thus, tāpē tā-kā dhānt’lo, him-by as-for-him he-was-sent, he sent him.

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

The present tense differs from Marāṭhi in that it does not change for gender. Thus we find to, ti, and tē nītē, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding lo; thus, nīt’tolō, I shall sleep. Compare Rajasthani. The form ending in ān or īn, corresponding to
Könkaṇi.

Standard ān, in, respectively, is also used but has commonly the sense of a contingent future; thus, nīdān, I may sleep; mārin, I may strike.

The imperfect is often formed in the same way as in Standard Maṭhī, but it may also take the suffix tālō; thus, nīdātālō, fem. -ī, n. -ī, I was sleeping.

Könkaṇi has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, nīdī, I slept; nīdi, from nīdal āhā, I have slept.

The two forms of the past participle, Maṭhī nīdī and nīdīlā, have been differentiated in their use in Könkaṇi, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, nīdullō or nīdīlalō, I had slept; gellō, I had gone.

The infinitive in ā is often used as an imperative; thus, āsū, be; gātū, let him put, or, he may put. The usual case suffixes may be added to ā; thus, korūk, in order to do; yēū-chē āsū, it is to be gone. The suffix tē, chi, chē, added to the infinitive in ā or to the root, forms a future participle passive, which is used like the corresponding Latin participle in undus to denote the different forms of the verbal noun. Thus, yēū-chē āsū, Latin eunudum est, a going should be done; khusātē kor-chi āni santoś pāv-teo somā daśīn āsū, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin ad urbem condendam. This participle also corresponds to the Standard Maṭhī form in āvē, from which the subjunctive mood is formed; thus, hācē nīā-chē, I ought to sleep.

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

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

The potential verb is always used impersonally and ends in ge or yet; thus, hāeē māriye, I can beat.

Dā or dāy is added in order to denote obligation or necessity; thus, hāeē māri-dāy, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root daṇ, to know, forms its present from the root; thus, daṇā, I know. The corresponding negative verb is yagaṇā or neγa, I do not know. Other tenses do not occur. In a similar way we also find tēllō, I go; compare Mahārāṣṭrī Prakṛti chaṭṭāni, I go.

The negative verb is a characteristic feature of Könkaṇi. The usual Maṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, nīda-ma, he does not sleep; nīda-mānt, they do not sleep; nīda-mālō, I was not sleeping. The past tense is often formed from the present by adding dālō, became; thus, catō-ma dālō, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in uk (ōk) or ā (ō); thus, nīdūk-ma, I did not sleep; catōk-ma, they did not go.

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

I.—NOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Masculine nouns.</th>
<th>Feminine nouns.</th>
<th>Neuter nouns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>pūt, a son</td>
<td>go pada, a horse</td>
<td>ākṣa, a road</td>
</tr>
<tr>
<td>Instr.</td>
<td>putānā</td>
<td>goyānī</td>
<td>kūṣa, body</td>
</tr>
<tr>
<td>Dat.</td>
<td>putēk</td>
<td>goyākā</td>
<td>rējā, a queen</td>
</tr>
<tr>
<td>Gen.</td>
<td>putē-kaṭō</td>
<td>goyā-kaṭō</td>
<td>rēvā, a year</td>
</tr>
<tr>
<td>Loc.</td>
<td>putē-kaṭēr</td>
<td>goyā-kaṭēr</td>
<td>bāra, a child</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>pūtē</td>
<td>gojē</td>
<td>kūṣī</td>
</tr>
<tr>
<td>Instr.</td>
<td>putē-kaṭē</td>
<td>goyā-kaṭē</td>
<td>rēno</td>
</tr>
<tr>
<td>Dat.</td>
<td>putē</td>
<td>goyākē</td>
<td>rēvī</td>
</tr>
<tr>
<td>Gen.</td>
<td>putē-kaṭē</td>
<td>goyā-kaṭē</td>
<td>bāru</td>
</tr>
</tbody>
</table>

Postpositions are added to the oblique form; thus, bāpē-kōṇē or bāpē-kōṇē, with the father; putē-līgal, near the son. The genitive is inflected as an adjective; thus, bāpē-kōṇē bāryō, the father's children.

Adjectives ending in ū have different forms for genders and numbers. Thus, bō, good; fem. bōrē, n. bōrē, obl. bōrē and bōrē; plur. bō, n. bō. Other adjectives do not change.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We</th>
<th>Thou</th>
<th>You</th>
<th>Self</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ḍvō</td>
<td>āmō</td>
<td>tō</td>
<td>tumō</td>
<td>āpun</td>
<td>kēvē</td>
<td>kītē</td>
</tr>
<tr>
<td>Instr.</td>
<td>ḍvō</td>
<td>āmō</td>
<td>tumō</td>
<td>tumō</td>
<td>āpūn</td>
<td>kēvē</td>
<td>kītē</td>
</tr>
<tr>
<td>Dat.</td>
<td>mā-kā</td>
<td>ām-kā</td>
<td>tū-kā</td>
<td>tum-kā</td>
<td>āpūn</td>
<td>kōpōkā</td>
<td>kītēkā</td>
</tr>
<tr>
<td>Gen.</td>
<td>mōtē</td>
<td>ām-kē</td>
<td>tūtē</td>
<td>tum-kē</td>
<td>āpūtē</td>
<td>kōpōtē</td>
<td>kītētē</td>
</tr>
<tr>
<td>Obl.</td>
<td>mōtē</td>
<td>ām-kaśā</td>
<td>tūtē</td>
<td>tum-kaśā</td>
<td>āpūtē</td>
<td>kōpōtē</td>
<td>kītētē</td>
</tr>
</tbody>
</table>

That

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neuter.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē, ṭē, n. ṭē</td>
</tr>
<tr>
<td>Instr.</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē-nē</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
<td>ṭē-kā</td>
</tr>
<tr>
<td>Obl.</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē</td>
<td>ṭē</td>
</tr>
</tbody>
</table>

Indefinite pronouns are kēn, some one; kōvē, anyone; kāti, something.
III.—VERBS.

A. Verbs Substantive—

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

Negro Verb Substantive—*deva, I am not, 2. *deva, 3. *deva; plural 1. *deva, 2. *deva, 3. *deva; or not throughout. Imperfect *deva, I was not; Past *deva, I was not.

B. Finite Verb—

First Conjugation.—*nidad or *nidad, to sleep.


Participles, Present, *nidad-*nidad; Imperfect, *nidad-*nidad; Past, *nidad-*nidad; Future, *nidad-*nidad, he who will sleep.


<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Perfect</th>
<th>1st Future</th>
<th>2nd Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
<tr>
<td>2</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
<tr>
<td>3</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
<tr>
<td>2</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
<tr>
<td>3</td>
<td>*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
<td>*nidad f. -*nidad, m. -*nidad</td>
</tr>
</tbody>
</table>

Present Definite, *nidad *deva, I am sleeping.—Imperfect, *nidad *deva, I was sleeping; or *nidad *deva. —Pluperfect, *nidad *deva or *nidad *deva, f. -*deva, m. -*deva, I had slept.—Contingent Future, *nidad *deva, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*nirvī, to strike.


<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Perfect</th>
<th>Second Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
<tr>
<td>2</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
<tr>
<td>3</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
<tr>
<td>2</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
<tr>
<td>3</td>
<td>*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
<td>*nirvī f. -*nirvī, m. -*nirvī</td>
</tr>
</tbody>
</table>

Pluperfect, *nirvī *nirvī-*nirvī, I had struck. Y is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *nirvī *nirvī-*nirvī, thou struckest. Present participle *nirvī-*nirvī, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*dāgā, I know, has only a present, conjugated as *dāgā; thus, *dāgā-*dāgā, thou knowest; *dāgā-*dāgā, they know. So also *nirvī, I don't know.

Vogā, to go, forms its tenses irregularly; thus, *vogā-*vogā, I go; *vogā-*vogā, I went.

Verbs ending in vowels form their future after the second conjunction; thus, *ge-*ge, for *ge-*ge, I shall take; *ge-*ge, they will take.

Several verbs form their past tense irregularly. Thus, *kā, cut, past *kā-*kā; *kur, eat, past *kur-*kur; *mā, die, past *mā-*mā; *cā, carry, past *cā-*cā; *ge-*ge, past *ge-*ge; *yā, come, past *yā-*yā; *yā, yā, past *yā-*yā; *mā, moan, past *mā-*mā; *yā, yā, past *yā-*yā; *kā, hear, past *kā-*kā.

D. Causative Verb.—Formed by adding *ge-*ge; thus, *nirdā-*nirdā, I cause to do; *nirdā-*nirdā, I cause to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *nirā-*nirā, *nirā-*nirā, *nirā-*nirā, *nirā-*nirā, he may, he can strike. In a similar way *nirā-*nirā or *nirā-*nirā is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *nirā-*nirā-*nirā, I must go.

F. Negative Verb.—Present, *nidad-*nidad, I did not sleep; Imperfect, *nidad-*nidad, I was not sleeping; Past, *nidad-*nidad or *nidad-*nidad, I did not sleep; Future, *nidad-*nidad, I shall not sleep, etc.
Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.
[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARÂTHI.

Konkanî Dialect. (State Sawantwadi.)

Specimen I.

अंका मन्त्रालय दौरे भेजते आसले । आती तांतले धाकटी वापायक भणें लागले, पाय माका खेलो तो संसारात वांटी माका ठी । मागीर तांत्रे तांता आपले संसार बांटून दिले । मागीर योद्धाच दिसां भितर धारावा चंद्रां भागणे सगळे अंकीठां बाजळे, आती पैशिका मुख्यांक गेले, आती वैसर जाय तसेच रावणाचे आपले सगळे बोगडायले । तापी कडले सगळे सरक्या उपरांत वा सुलिमत बहे दुकांक पडले आती तो तिगाजागले । मागीर तो गेले आती या गॉव्चा अंका मगर रावणाचे आती तांत्रे तांता धुकरां चरांक शैलां घडले । आती धुकरां खातात ती बंडो आपणाचे मागत की किंतू अर् तांता जाले । आती खोन तांता झि-ना । आती जेल्ला तांत्रे दोन उमडले तेठां तो कणांक लागले, मुख्य पायचे बिताते चावर खाव जेवन माहत, आती चाँक भूकेन मरां । चाँक उठतान आती मव्हा पाव-खरीं वदान आती तांत्रा म्हणान, पाय चाँक देवार आती तुझा मुखार चुकाळे, आती पुढे तुजो पुत कणांक फाड-ना । तुज्या चावरांतले अंका माका का । आती तो उठतान आती वापमाके भेजते आवले । पुढे तो पैल आस्तनांच तांता वापायक तांता वाहले, आती तांता काकूत आवले आती तो घबराले आती तांत्रे तांता कम्याक मिती मारली आती तांत्रे मुखो वेळतले । आती पुत तांत्रा म्हणें लागले, पाय चाँक देवार आती तुज्या मुखार चुकाळे, आती झा उपरांत तुजो पुत म्हणेंक फाड-ना । पुढे वापमाके चावरांत वापमाके म्हणेंक लागले, अंका बरो आंगले झाडा आती तेचा चाला, आती चावर घातां चाला, आती पाऊत म्हणें चाला । आती आमी जेल्ला आती खुशाल जाया । जिव्हा तर हो मजो पुत मेंतिले तो परतो जिवो जाले, तो सांडल्या आती मेंतले । आती तेचा खुशाल जाले।

आती तांत्रे कडले चंद्रो शैलां घडले । आती तो बेहोक लागले आती वराचे खमांम पावले तेनांत तांत्रे काजप आती गाण आवले । आती
ताण्यं अंगी काक्षराक आपवलोऽ, आनि विचारसळें हेकरीते। आनि ताण्यं ताण्यं
कल्यं, तुजो भाव आयला आनि तो परतो आपवणाऱ्या सेन्यलों स्थण तुज्या बापायडन
जेवण दिल्यां। आनि ताण्या राग आयलकं आनि तो घरासं वचन। स्थण ताण्यो
बापूं भाव आयले आनि ताण्या विनवेक लागले। आनि तो बापायेक स्थणों
लागले, पक्षे इतराकं वर्दीं वाव्रु तुजी चाकारी करतानं आनि केळ्यांचं शांते तुज्या
उतर लोकलें ना। इतरां आमोग सर्या इटां बोरोवर खोशी। कढेंक तुज्या सांका
अंक बोकड पर्यावर दिल्यां ना। पुणं तो तुजो पुत्र जाणं तुज्या सैन्याची कसविसं
बोरोवर रावण बाट लागली तो वेव्वेला आदीं ताण्यं श्यामन तुज्या जेवण दिलेलं।
आनि तो ताण्या स्थणं लागलो, झुटा मं सर्दीं मं बोरोवर आडायं, आनि मंजं
आहा तं सगळं तुजेंच आहा। आमीं खुशाळ जवुंकं फावा, किंवा तर तो हो तुजो
भाव मेंतीं आनि परतो जिथीं जालो, तो सांकलें आनि मेंतीं।
[No. 40.]

INDO-ARYAN FAMILY. 

SOUTHERN GROUP.

MARATHI.

KÖNKAŅI DIALECT.

(State Sawantwadi.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā manśyak dōn cheḍe śa'le. Āni tānt'lo dhak'to hāṃpy'k mhanō  
One to-man tao sons were. And them-among the-younger to-father to-say
lāg'lō, 'pāy, mā-kā yevo to sāśāra-tso vānto mā-kā di.' Māgīr
begān, 'father, me-to may-come that fortune-of share me-to give.' Then
tanē tā-kā āp'lō sāsār vānthun dīlo. Māgīr thodya-ta disē
him-by them-to his property having-divided, was-given. Then few-only days
bhitar dhak'tyā cheḍyān sag'jē ek-thāy kele, āni paśālyā mul'khāk
within younger son-by all together was-made, and far to-country
gelo, āni thaś-sar dzāy taso rāvom āp'lē sag'jē hog'dāy'jē.
he-went, and there it-chanced thus having-lived his all was-spent.
Tā-chē kaḍ'jē sag'jē sāryān uprānt tyā mul'khānt vhād dukāj pad'lo,
His near-being all was-spent-after that country-in great famine fell,
āni to jīg-jīg'lo. Māgīr to gelo āni tyā gāv-chyā ekā gēr rāv'lo;
and he was-poor. Then he went and that village-of one-man's at-house stayed;
āni tā-nē tā-kā dhuk'ra tsgaraţk šetant dhād'lo. Āni dhuk'ra khātāt
and him-by him-as-for mine to-feed fields-in he-was-sent. And pigs eat
to kundo āp'ṇāk me-lat ki kītē, āśē tā-kā dzālē. Āni koṇ
that husk to-himself will-be-got or what, thus him-to became. And anyone
tā-kā di-nā. Āni jemē tā-če dole ugarle temēa to mhanōk
him-to would-not-give. And when his eyes opened then he to-say
lāg'lō, 'maśyā pāy-che kīlī teśkār khāv'ń jēv'n āhā,
begān, 'my father-of how-many servants having-eaten having-dined are,
āni hāv bhukēn marṭā. Hāv uthān, āni majyā pāy-laajā vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,
āni tā-kā mhanān, 'pāy, hāv Devār āni tujyā mulhār tūsk'lo
and him-to will-say, 'father, I to God and thy in-face signed,
āni phudē tudjo put mhanōk phāvā-nā. Tujyā tešk'raunt'lo ek ma-kā
and hereafter thy son-to say am-fist-not. Thy servants-among one me
kar.' Āni to uth'lo āni hāṃpy-kadē āy'lo. Puṇ to pais astana-ta
make.' Āni to uth'lo āni hāṃpy-kadē āy'lo. Puṇ to pais astana-ta
make.' And he arose and father-to came. But he for being-only
tā-chyā bāpā'yaṁ tā-kā pājelo, ānī tā-kā kākūt āy'lī, ānī to dhāvlo
his by-father him-to he-was-seen, and him-to pity came, and he ran
ānī tā-nē tā-chyā galyāk mārī, ānī tā-tāgo muko ghotlō.
and him-by his on-neck embracing was-struck, and his kiss was-taken.
Ānī put tā-kā mhaṇāṅg lāglo, 'pāy, hāv Devār ānī tujya mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face
tāuklō, ānī hyā-up'rānt tudzo put mhaṇāṅg phāvā-nā.' Puṇ bāpny
sinned, and hoonoe-forward thy son to-say deserved-not.' But the-father
āp'lyā tāskrāk mhaṇāṅg lāglo, 'ek bare āng'lē hāḍā ānī tē hā-kā
his to-servants to-say began, 'one good robe bring and that him-to
ghāla, ānī hā-chyā hātānt mādi ghāla ānī pāyānt vhaṇā ghāla, ānī ānī
gtut, and his hand-on ring put and feet-on shoes put, and we
jeryā ānī khusāl dāvāyā, kityā, tar ho madzō put mal'lo, to part'lo
let-us-feast and merry let-us-be, why, than this my son was-dead, he again
jivo dālō; to sāṇ'dālō, ānī mel'lo.' Ānī to khusāl dālō.
alice became; he was-lost, and was-found.' And they merry became.

Ānī tā-tāgo vhaṇāṅg chelo sētānt gelō. Ānī to yēvūk lāglo,
Now his elder son in-the-fields had-gone. And he to-come began,
ānī gharā-chē lāgī pāvlo, tōmmē tā-pē vhaṇāp ānī gānā āy'k'lē,
and house-of near reached, then him-by music and singing was-heard.
Ānī tā-nē ekā tāskrāk āpavlo, ānī vītsarīlē, 'hē kitē?' Ānī
And him-by one to-servant was-called, and it-was-asked, 'this what?' And
tā-nē tā-kā mhašē, 'tu-do hāv āy'ū ānī to part'lo āp'nyāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him
mel'lo, mhaṇ tujya bāpā'yaṁ jevan dēlē.' Ānī tā-kā rīg
wos-got, therefore thy by-father feast has-been-given.' And him-to anger
āy'lo, ānī to gharānt vātā-sā; mhaṇ tā-tāgo bāpūy hāy'rc
come, and he house-into would-not-go; therefore his father outside
āy'lo ānī tā-kā vina'k lāglo. Ānī to bāpā'yaṁ mhaṇāṅg lāglo, 'pāle, it'lī
came and him to-eunret began. And he to-father to-say began, 'see, so-many
vāra háv tujya tāsk'ri karī, ānī kēna-tē hāvē tujē utar mōdlē nā,
years I thy service do, and at-any-time-even by-me thy word was-broken not.
It'lē āsōn majyā ishtā barōbar khośī karīk tuve mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
bokut paryān dīlā nā. Puṇ ho tudzo put dāzē-nē tujya śīsārā-ṇī kas'hrīp
kid even was-given not. But this thy son whom-by thy property-of harlots
barōbar rāvon vāt lāyō, to yēvū-chyā ādī, tā-chē pāsūn tuve
with having-lived waste was-caused, he coming-of before, he for by-thee
jevan dēlē.' Ānī to tā-kā mhaṇāṅg lāglo, 'putā, tē saḍā majō-barōbar
feast was-given.' And he him-to to-say began, 'son, thou always me-with
भाय, अणि माजे अहा, ते सागर तुजा-ता अहा। अणि भुसाल द्वारक प्राण, अणि अणि अणि, अणि अणि अणि अणि। अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अणि अণि
[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

Kōṃkāṇi Dialect.

(State Sawantwadi.)

SPECIMEN II.

देवलेन्याच्या बसून जातीत आमचे पूर्वांग गोळ्याचे आयव्यावह. तेथ्या हंगांसर वेर्तक पावी गोळ्याचा परास हांगा तांच्या काम घडी वरी मेका. खा-तेका वड्डी भोगत्याच्या राज आव्यूहे, आनं ते राजा तांकां वरे भाषांचे चलून. तांतलंे जाण्या वरे कसकी आसले, आनं वड्डी वेपारी आसले. वेपारी आसले ते गोळ्याची तुप आनं घाण्याचं तांके तेल हातीत, आनं वड्डीचं पाणाचो गोळ्यांचे करत. ते समय वड्डीच्या गोळ्यांचे वर्तक वरे मारग नसले भणे खाले भांडीचे कराचे ते सयी वेळा वंद्यांचे करत. वाटटर चोरांची भिनांत आसाव्याच्या खा-पासून दुकू हाँडचे कराचे जाण्या तेलाच्या दूबव्यांनी चालून तेल भणे करत. वड्डीचं वरी वरी घरांचं आनं वांडकांमां आहात. तां सगडींचं तांचं आनं तांचं संसातीचं हाती. आजन पदाचं वड्डीचं विक्रितांच्या-भिनांत जाण्या वरे गांवडी आहात. वड्डी विक्रितांचं बसी चडली तेड़णीं गोळ्याचं बिबंध (भिनांच) हांगा एक पांडी भालो. वड्डीचा राजाने युगल वांडकं तांका जाणो दिलो. आनं विक्रितांचं समुद्र वरी चल्णे लागती. हडू हडू वड्डी चेका विगारान जाणना भणे एक कुर भालो. आतां वड्डीचा राज्यांचं पांडी हजारां वर विक्रितांचं आहात. तांचं भिनांत वारण, चारोर्दे आनं मुढ्यर अगंवर आहात, आनं तांच्या भाषेत वेंगवेंगकांचा आहात, पुणे लो चड वेंगवेंग नांत. आनं चेक्कांची भास समजो कुस्यांक वटीन पडणा. गोळ्याचा लोकांचं भाषेत फिरंगां उठां जाणारं मिसाकवळं, तांच्या वड्डीचा विक्रितांचं भाषेत माराठी उठां मिसाक-व्यावह. पुण लोकां नांत. आनं कोंडी वड्डींचं फिरंगी उठां मिसाकवळं पांडीचं वर्तेक. किंत तर वड्डीकच पांडी तेलात ते सगडे गोळ्यांनी आनं तांची भास गोळ्यांची फिरंगी उठां मिसाकवळेली. पुणे ते जाणत तितले कलन तर्मानवांत फिरंगी उठां वाळी-नांत. ते जाणत बांझांचे लेह फिरंगी शिक्षनात तेंदा तांकां फिरंगी उठां समजोचं नांत.
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KOŞKANİ DIALECT.

(State Sawantwadi.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-ē varā dzātīt ām-che purvāt Gōy-thān āy'-lyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.

Te hāṅgāsar yeōk pāvo, Gōy-chyā parās hāṅgā tā-kā kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
baro melā. Tyā-vela Vādī Bāslyā-chē rādā ās'-lē, āni te rādā better was-got.
That-time at Vādī the-Bhonsias-of sway was, and those kings tā-kā bare bhāśēn tsalait.

Tam'te dzāy'te dzān bare kas'-bi ās'-le, āni them-to good way-in used-to-treat.

Than-among many men good artists were, and thočhe yepārī ās'-le. Yepārī ās'-le te Gōy-thān tup āni ghānyā-chē tājē tel
afew traders were. Traders were they Goa-from ghee and pressed fresh oil
hāḍit, āni Vādī-thān pānāsao Gōyā vharat. Te samāy Vādī-thān
used-to-bring, and Vādī-from tobacco to Goa used-to-take. That at-time Vādī-from
Gōya vatsāk bare mārag nas'-le, mhan nhāl hād'-sao vhar-tso
to Goa to-go good rode not-were, therefore merchandise to-be-brought to-be-taken
to saq'-lo bālā' valyān vharat. Vādīr tōsā'-chē bhīrant ās'-tāli,
that all ozen on they-used-to-bring. On-the-road thieves-of fear was,
tyā-pāsūn duājā hād'yche vhar-chē dzālyār tel-chē dāb'-lyā'-nē yelān
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
tel mhan vharat. Vādint barī barī gharā āni bānd'-kâmā āhāt; tē
oil having-said they-brought. In Vādī good good houses and buildings are; they
sagh'li tā'-chē āni tā'-chē sās'ti'-chē hāt-chē. Adgām-parvāy Vādī-chyā Kiristāvā'-
all their and their descendants' hand-of. Now-till Vādī-of Christians-
bhītar dzāy'-te bare gav'-nēti āhāt. Vādī Kiristāvā'-chē vasti tāg'-li'i, tennā
among many good masons are. At Vādī Christians-of population increased, then
Gōy-chyā bispān (or bhismān) hāṅgā ēk pādri dhād'-lo. Vādī-chyā rājān irgadā
Goa-of by-bishop here one priest was-sent. Vādī-of by-king church
bānd'-kā dā'go dīlo. Āni Kiristāvā'-chē samut āni tsalāk lāg'-lī,
to-build kim-to site was-given. And Christians-of religion well to-prosper began.

Hālu-hālu Vādī eka vigārān dzāy-nā; mhan ēk kur
By-and-by at Vādī one by-viscor it-could-not-be-managed; therefore one curate
FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring glue and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmans, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and
in the language of the Christians of Vadi Marathi words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.
INDO-ARYAN FAMILY.  

MARATHI.  

KONKANI DIALECT.  

SOUTHERN GROUP.  

DISTRICT KANARA.  

SPECIMEN III.  

Yekā munśak dog pūt āsulle. Āni tántlyā dhāktya putān āplyā  
One to-man two sons were. And them among the-younger by-son his  
bāpāi-kade mhuje, ‘bāpāi, mojyā vāntyāk pōd-chi āst mā-kā di.’ Āni  
father-to it-was-said, ‘father, my to-share falling estate me-to give.’ And  
tā-ne tā-che modā āply āst vāntli. Āni tā-chē uprānt dzāte dis votgōk  
him-by them between his estate was-divided. And that-of after many days to-go  
nānt, tīlyānt dhāktyā putān sagli āst yekē körn pōlīlyā  
were-not, that-much-in the-younger by-son all estate together having-made for  
gāvāk gelo, āni thāi āply āst pād jinyēn ibūdēli. Āni tā-ne sagli  
to-country went, and there his estate bad by-living was-wasted. And him-by all  
āst kharchita-ts, tā gāvānt yek bōlō dukōl pōlō, āni to garjevōnt  
estate-on spending-only that in-country one big famine fell, and he wanting  
dzālo. Āni to votōn tāyā gāū-chyā yekā gāūkāra-kade kāmāk rāvlo.  
became. And he having-one that town-of one townsman-to to-work remained. Āni  
tā-ne āply dukōr garaūk āplyā gūdyānt tā-kā dhājlo. Āni  
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And  
dukrā-nī khāū-tso kūndo khāvn āply āply pot khusālāyēn bhorto  
meine-by to-be-eaten husks having-eaten his-own belly gladlīyō falling  
āsullo, pūn kōne-i tā-kā divūk nā. Āni to āply gūnānā-chēr  
would-have-been, but by-anyone him-to to-give not. And he his someone  
yeta-ts mhuṇālo kī, ‘mojyā bāpāi-gēr kītle modzure-če  
on-coming-only said that, ‘my father’s-in-house how-many hire-of  
tsākar dāli title khaiv īrn sānto kari-sārkāh āsāt,  
servants wanting so-much having-eaten having-consumed saving to-make-like are,  
āni bān bhūkōn mortē. Hāū utōn mojyā bāpāi-gēr vētē  
and I by-hunger die. I having-risen my father’s-to-house (will-)go  
āni mhuṇā, “bāpāi, hāvē Devā-chēr āni tujyā mukār tāsāk  
and say, ‘father, by-me God-against and thy in-face fault  
kelā, āni hyā-mukār hāū tudzo pūt mhuṇ gēolk phāvo nā.  
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.  
Mā-kā tujyā modzure-če tāsārā-varī kar.”’ Āni to utōn āplyā  
Me thy hire-of servants-like make.”’ And he having-arisen his
hāpā-lāgī āilo. Puń to bōv pois āstānā-te tā-chyā bāpāin tā-kā poļōvūn
father-to-came. But he very far on-being-only his by-father him having-seen
tā-chi bīrmōt chintān dhāvān gelo āni tā-chē mānēr pōdn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to
ume dīle. Āni to pūt tā-kā mhuśālo, ‘bāpāi, hāvē Devā,chēr āni
kisse were-given. And that son him-to said, ‘father, by-me God-to and
tujyā dolyā mukār tāsā keiā, āni hyā-mukār hāū tudzo pūt mħon gheūk
thy eyes before fault is-made, and henceforward I thy having-maid to-take
pāḥo nā.’ Puń tyā bāpāin āplyā tāskā ṭāngī, ‘uttih āngstor
worthy (am-)not.’ But that by-father his to-servants it-was-said, ‘best robo
bhāir hādā āni tā tā-chyā ghalā; āni tā-chyā hāitāk yēk mudi ghalā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
tā-chyā pīyāk moche ghalā, āni āmī khāvn khusālāi karyā, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
mholyār, ho modzo pūt mello, ātā to portān jivōnt gālā; to sāndullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
to melā.’ Āni te khusālāi korūk lāglē.
he has-been-found. And they merriment to-do began.

Ātā tā-tso hōdlō pūt gādyānt āsullo. Āni to yēvn gharā-lāgī
Now his big son in-the-field was. And he having-come house-near
pāvtō-ts tā-nē vādzāp āni nāts āikālē. Āni tā-nē yēkā tāskā
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
āploy nā tūgālē, ‘hā-tso art kīē?’ Āni tā-nē tā-kā dzāp
having-called it-was-asked, ‘this-of meaning what?’ And him-by him-to answer
dili, ‘tudzo bhār ālā, āni tujyā bāpāin yēk jevān dīlē; kityāk
was-given, ‘thy brother has-come, and thy by-father one dinner is-given; why
mholyār, to tā-kā boryā bolākit melā.’ Āni to rāgār dālō,
on-saying, he him-to good in-health has-been-found.’ And he in-anger became,
āni bhīlar votsa-nā dālō. Dekūn tā-tso bāpāi bhāir āilo āni porālkā lāglō.
and inside go-not became. Therefore his father out came and to-entreat began.
Āni tānē dzāp divn āplyā bāpā-lāgī mhuĵū, ‘polā hyā sabār
And by-him answer having-given his father-to it-was-said, ‘see these many
varsā thāvān hāū tuji tāskī karīā, āni hāvē tuji utār kāi modūk nā; āni
gears from I thy service do, and by-me thy word ever to-break not; and
tari tuvā mā-kā yēk bokdo-chē pūl dekunī kāi diūk nā, hāvē mojyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my
ishē săngatā khusālāi korūk. Puń dzā-nē tuji āst cheiś săngatā
friends with merriment for-making. But whom-by thy estate hariots with
ihādlī, to tudzo pūt āllyā-phārāts tuvā tā-chyā khātir yēk jevān
was-coasted, that thy son coming-directly by-thee his for-sake one feast
dīlē.’ Āni tā-nē tā-kā mhuĵū, ‘putā, tū sadā mojyā săngatā āsū, was-given.’ And him-by him-to it-was-said, ‘son, thou always me with art,
The preceding specimens represent what might be called Standard Konkani, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gomantaki and Bardeshkari, shows a strong tendency to drop the Anumāsika. Thus, ṭvokō, for ṭotōk, to go; āō, for haō, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, vodiřa, for adhišā, more; vāi for hāi, yes. D and ḍ seem to be interchangeable as is also sometimes the case in Kanarese; thus, ṭsaō and ṭsoľ, for ṭsaō, much; ṭukōd and ṭukōf, famine. The occasional softening of hard consonants is also due to the same influence; thus, yēk, yōk, and yēg, one; uŋŋ for nesōk, to put on, etc. The final y in verbal forms is usually dropped; thus, ṭhā and ṭhā, thou art. On the other hand, y is substituted for t in the second and third persons plural of the present tense; thus, cetāy, you, they, go. In other respects the various Konkani dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bardeshkars, one of the four divisions of the Śuṅvis or Gauḍ Brāhmaṇs.
[No. 43.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KÔNKAṆI (BÄRDŠEKARI) DIALECT.

Ek Arab manuşyā-tso godyā-tso mēg. Ek Arab monis
One Arab man-of horse-of love. One Arab man
tsol garib āsulo. Tyā-chē kaden kāl-ts ēg nesog āū pāṅg-rok
very poor was. Him-of with any-even one to-dress and to-wear
nāsulo. Poṇ yok dzōbor boro godo tyā-chyā kade āsulo.
was-not. But one very good horse him-of with was.
To goḷo vik-to geī-chyāk ek poisoło monis sudīṭālo. Poṇ tyā-kā
That horse buy-ing to-take one of-a-far-country man was-seeking. But him-to
goḷo vik-chē bilkul pooli khośī nāsuli. Māgīr āpon tsol
the-horse to-sell at-all at-first willingness was-not. Afterwards himself very
garib āsā moṇ vikūk kahūl dzhālō, ānik āp’lo moṅgū-tso
poor is saying to-sell willing he-became, and his-own love-of
goḷo geūn gelo tyā manuṣyā-kade. Tyādānā te manuṣyān
horse having-taken he-went that man-to. Then that by-man
tsol khusēn tyā-kā rupōy medzon dile. Te rupōy āśā
tvery willingly him-to rupees having-counted were-given. Those rupees in-the-hand
geūn rupayāk ānik āp’lyā godyāk podoit rūilo,
having-taken of-the-rupees and his-own at-the-horse looking he-remained,
āni monok lāg’lo, ‘ārē āv tu-kā dus’ryā-chyā ātāt dētā, te
and to-say began, ‘O I thee-to others’ in-the-hand give, they
tu-kā bānd’tole āni kōn-dūnā tu-kā mūrit, aśe dagd dītalē,
thee-to will-tie and who-knows thee-to he-will-beat, in-this-way trouble they-will-give.
Te pāsot tā tsol āp’lyā gārā. Mājhi burge-bajā tu-kā
That on-account-of thou go ow-rown to-house. My children thee-to
polon khusēl dzhāṭh. ‘Aśe moṇon te rupaye donūr
having-seen pleased will-become.’ So saying those rupees on-the-ground
mārūn goḷo geūn phāṭiskon gelo. Dzūḷē-dzâyār te
having-thrown horse having-taken immediately he-went. But those
rupōy mārōn vančhe kām džābūr ośā korūk-nā. Poḷē
rupees having-thrown the-above business good thus he-did-not-do. At-first
dīv-chyāk kohūl dzhālō, ānik māgīr nyāgūr džālō. Aśe
to-give (sell) willing he-became, and afterwards promise-breaker became. So
korūn tyā-ṇe poḷō kobūl džālō āni māgīr
having-done him-by at-first willing become and
afterwards
nyāgār dzālo. Aśe dzātā, poile konoyi vost kokul-korono
promise-breaker he-became. So becomes, at-first whatever thing having-agreed
āni māgir nyāgār dzālo man’che he vait kām aśe
and afterwards refused became to-say this had work (is) so
sam’dzo-che.

it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

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

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

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

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

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

The short final vowels are unaccented. This is shown by the fact that i, u, e, and o
in the preceding syllable are not shortened. Thus, ekā ghodō, a horse, but genitive ekā
ghodā-geṭē.
The short final vowels seem to be the old Prakrit terminations. Compare ēku pātu, Māhārāṣṭri Prakrit ekkō putō, a son; ēki āhuva, Māhārāṣṭri ekkī āhu, a daughter; pātu, Māhārāṣṭri putā, sons; doni, Māhārāṣṭri doṇī, two. It is probable that their preservation is due to the influence of Kanaresī.

Long final vowels are often shortened; thus, āssā, I am; āssu, thou art; di, give; saγi āṣi, all (that) estate.

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

The Anuṣṭakā seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, ānī, and; āmmī, we; hāvā, I; kānū, car.

Consonants are often doubled between vowels; thus, mākkā, to me; tānnē, by him; āssu, is; bhīttari, inside.

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

Nouns.—Weak bases end in vowels. Masculine nouns end in u in the Nominative singular, and in a in the plural; feminine bases in a and i, plural a and ē; neuter bases in a, plural ē; thus, pālu, a son; pātu, sons: āhuva, a daughter; āhuva, daughters: pāti, a back; pāṭi, backs: chittāla, a deer; chittālā, deer. The instrumental and case of the agent ends in nē; the genitive in gelē and chē; the locative in antū; thus, bāpnu, by the father; rādēva, with ropes; āhuva-chē nāvē, the daughter's name; ma-gelē bāpnu-gelē tekhē-paikē, among my father's servants; gavantē, in the village. In other points the declension of nouns agrees with Standard Kōnakā.

Pronouns.—Hēvē, I; hāva, by me; majjē and ma-gelē, my; āmmē, we, and so on.

‘Who?’ is kōyē, and ‘what?’ is ittē.

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

The second person imperative ends in ē in the first, and in i in the second conjugation; thus, vātē, go; bāisa, sit; karī, make; mārī, strike.

‘I should strike’ is hāvē mār-kādēga.

The verbal noun in chē is used in the oblique form as an infinitive; thus, mho-chē (i.e. mho-ahyā) lāygo, he began to say. An infinitive of purpose is often formed by adding the suffix ēśi; thus, dāvar-śi, in order to keep; kari-śi, in order to make.

The conjunctive participle ends in ūnu or nu, the final u being often nasalised; thus, kōru, having done; vājūnu, having divided; vājūnū, having gone.

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

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKANI DIALECT.

(SARASWAT BRAHMANS OF KARWAR.)

...
Koškani Dialect.

TRANSLITERATION AND TRANSLATION.

Ekā grīhastākā dog-dzāna pūta āśille. Tāntule-paikī sānu
One householder-to two-persons sons were. Them-from-among the-younger
āppā-gelyā bāpsu-kaže mhon-chyā lāglo, ‘āmnā, ma-gelyā vāṇīyāka yēv-chi tītli
his father-to to-say began, ‘father, my to-share coming so-great
āsti mākkā dī.’ Ānī tāmmē āppā-geli āsti tēhā vāṇīyāka ni dīli.
estate me-to give,’ And him-by his estate them-to having-divided was-given.
Ānī thoše-chi divsā-nī sān-pūtu āppā-geli āsti sarva yokde kūmnā
And few-only days-in the-younger-son his estate all together having-made
dhūr-ek gāvīka vatsu-gelo, ānī thaī vaiṭ, chāllī-nē āppā-gelo paisa sarva
far-one to-country went, and there bad conduct-by his money all
vaiṭ-kello. Ānī sarva khartānā-phuđe tyā gāvāntū hōl duskālū pallo, ānī
bad-was-made. And all spending-after that in-country great famine fell, and
tākkā garadz pājī. Ānī to tyā gāv-chyā ek grīhastā-kaže kamāk rāblo.
him-to want fell. And ha that country-of one gentleman-with for-service remained.
Ānī tāmnē tākkā āppā-gelyā gādyāntī ḍukrānā ḍasaarā-chyāka dhāllō.
And he
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
tyā ḍukrā-nī kūvṛ-tso taslo kuṇḍo khāmnū khusālē-nē āppā-gelo poṭa
those swine-by to-be-eaten much huak having-eaten gladness-with his-own belly
bhōrnā ghetlo-sīllo. Džālārī tākkā koṇe śi di-nē. Ānī
ghetto-silo. Džalari takka koorei dinne. Ani
haveng-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
takka buddhi yēn-phuđe to mhoṇu lāglo, ‘ma-gelyā bāpsu-gelyā tākrā-paikī
takka buddhi yena-phude to mohan laglo, ‘ma-gelya bapsu-gelya takra-paiki
him-to sense coming-after he to-say began, ‘my father-of servants-among
kītēkkā kūvṛ-chē khāmnū davar-śī āssa, ānī hāvē bhukke-nē martā.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
Hāvē utāvnu āmnā-kaže vatsunū, “āmnē, hāvē Deva-lāggī ānī tūdz-lāggī
I having-riṣen father-to having-γone, ‘father, by-me God-to and theo-to
pāpa kellyā, ānī hyā-mukhī tu-gelo pūtu mhoṅ-ghev-chyāka hāvē
sin has-committed, and henceforward thy son having-said-to-take I
phānē. Mākkā tu-gelyā tākrā-mhanke kūrnā daṇvāri, ’ mhuṇā
phanchor. Makka tu-gelya takra-mhanke kornu dvari mitu
au-worthy-not. Me thy servants-like having-made keep,” having-said
mhanaptā! Ānī to utāvnu āppā-gelyā bāpsu-nē āśille-kaže vatsu-gelo.
I-will-say.’ And he having-riṣen his father-by being-to went.
Džālārī tāmnē sobār dhūr ēstana tā-gelyā bāp-ṇē tākkā palilī, ānī tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to
kākuľā yevnu to dhāvlo, anī tākkā potțoįlů umma dīlī.
pity having-come he ran, and him having-embraced kiss was-given.
Tā-valī pūtu tādž-lāggī mhanālo, 'ānnā, hāvē Devā-lāggī anī tudž-lāggī pāpa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin
kellyā, hyā-mukhāri tu-gelo pūtu mตนเอง-ghēv-chyāka hāvē phāv-nā.'
has-been-committed, henceforward thy son to-be-called I am-worthy-not!
Dālārī tiyā bāsnu-նē āppā-gelyā tākārāka sāngē ki, 'bāri-chī ēki āngī
But that father-by his servants-to it-was-said that, 'good-indeed one robe
hānuŋũ tākkā ghālya; anī tā-gelyā hāttāka ēki muddī, anī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe
ghālya; anī āmmī khāvu-jēvnů khusāl koryā; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why
mālārī, ho ma-gelo pūtu mōcn gellelo, anī partuńī jivant dzālā;
on-saying, this my son having-died had-gone, and again alive has-become;
to nā-dzāvnu gellelo, melļā.' Anī tāmmī khusāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment to-make
suru kello.
beginning was-made.

Tā-gelo hōd pūtu gādyāntū āsillo. Tāmmī yevnu ghāra-lāggī
His big son in-fields was. Him-by having-come house-near
pāvā-phuje nāsū anī gāyanā tānnē āyķīlē. Anī tāmmī tākārā-paikī
reaching-after dancing and music him-by was-heard. And him-by servants-among
eklyāka āppōvnu, 'hādāsī arthu itīs?' mhuńũ vitārē. Tāmmī
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by
tākkā sāngē ki, 'tu-gelo bhāvu āyļā, anī tāmmī surakshita pāville-miti
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for
tu-gelyā bāsnu-ŋē ēka jevanā kellyā.' Tākkā tā-valī kōṇpu yevnu to
thy father-by one feast has-been-made.' Him-to then anger having-come he
bhittari vatsaća-nā-dzālo. Tyā-khatira tā-gelyā bāsnu-ŋē bhūra yevnu tākkā
inside would-not-go. Therefore his father-by out having-come him-to
samdzai-śi korbā sāngē. Tāmmī bāpsāka asā uttara dillē ki, 'hē
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this
pale, hī ētiū varṣā hāvē tu-geli tāskri kartē, anī tu-gėlē uttara kedināyī
see, these so-many years I thy service do, and thy word ever
mon-ŋē; dzāle-tarkai tuvē mākkā ma-gelyā mītuŋā sāngāti khusāl kari-śi
was-broken-not; still by-thee me-to my friends with merriment making-for
ēka bakryā-pīla suddē di-ŋē. Dālārī tiu-geli bhūyā-bhāṣā chečiyā
one kid ecen was-not-given. But thy land-and-garden prostitutes'
sahavāni-ŋē khāvnu-kā[l]e-taslāyā hyā tu-gelyā putāŋũ āyillyā-kshānu
company-in having-eaten-squandered-such this thy son-by coming-moment-at
KUḌALI.

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

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

The Kuḍali dialect is spoken from the Santariv River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍali is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey:

<table>
<thead>
<tr>
<th></th>
<th>Sawantwadi</th>
<th>Ratnagiri</th>
<th>Bombay Town and Island</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>183,000</td>
<td>362,000</td>
<td>99,000</td>
<td>575,000</td>
</tr>
</tbody>
</table>

The chief points in which Kuḍali differs from Standard Konkani are as follows:

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

Æ or ē is used for Standard Marathi Æ, not only in cases where it is so used in Standard Konkani, but also elsewhere. Thus, varē, years; ṭukrē, piga; lā sugālē, that all.

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

The cerebral n is correctly used in Sawantwadi, but it is freely replaced by n in Ratnagiri and Bombay; thus, pāṇi and pāṇi, water; kōn and kōn, who? The dental n is also substituted for Standard Marathi l in nhān, small.
KUDĀLĪ.

\( V \) is often dropped before \( \text{i} \) and \( \text{ı} \); thus \( \text{sı} \) and \( \text{sı}, \text{twenty}; \text{sıgarı}, \text{to ask.} \) It is sometimes also dropped in the conjunctive participle in \( \text{ını} \) or \( \text{ın} \); thus, \( \text{mhatın}, \text{having said; nıhın, having risen.} \) It is replaced by \( y \) in \( \text{thęy}, \text{keep (Ratnagiri)} \), for which the Sawantwadi texts give \( \text{ıhwev.} \)

The inflection of nouns agrees with Standard Koṅkaṇī. The word \( \text{bāpās}, \text{father, however, differs in the oblique form which is \( \text{bāpās} \) or \( \text{bāpāśi} \); thus, \( \text{bāpās-łę} \) or \( \text{bāpāśi-łę}, \) of a father.}

The pronoun of the first person singular takes the form \( \text{mī} \) or \( \text{miyā} \) as in Standard Marāṭhi while Koṅkaṇī has \( \text{hāe}. \) \( \text{Apan} \) is used as the corresponding plural including the person addressed.

The pronoun \( tō, \) that, forms its dative and corresponding forms from the base \( tē \) or \( tıyā; \) thus, \( tē-kā \), \( tē-kā \) and \( tıyā-kā \), to him. The other demonstrative and relative pronouns are inflected in the same way.

\( \text{What ?} \) is \( \text{kay} \) as in Standard Marāṭhi. The form \( \text{kitē} \) seems, however, also to be used, for we find \( \text{bītyāk, why?} \)

The verb substantive forms its present tense as follows:—\( \text{mē āsāy; tē āsāy, or āsās; tō āsā; āmī āsāc; tumi āsāt; tē āsāt}. \) In the second person singular we also find \( \text{has, āhāe, and in the third \( ī \) or \( āhā}, \) and the other persons can certainly be formed in a corresponding way. The past tense is 1. \( \text{hōtāy}; 2. \text{hōtay}; 3. \text{hōtō}; \) plural, 1. \( \text{hōtāc}; 2. \text{hōtyāt}; 3. \text{hōtē.} \)

Other intransitive verbs are conjugated by means of the same suffixes. Thus, \( \text{āmī dzātāc, we go; tumi gēlyāt, you went. In the future the form in \( ān \) is in common use; thus, \( \text{mhatān, I shall say; nēlāt, it will be got.} \) But also \( \text{gētālō, he will come. The habitual past seems to be used as in Standard Marāṭhi; thus, dzāy-ńā, he would not go.}

The past tense of transitive verbs agrees with Standard Koṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in \( \text{lāy or lās, the third person singular in \( \text{lyān, the first person plural in \( lān; \) the second person plural in \( lāt, and the third person plural in \( līyānt; \) thus, \( \text{ī lārīyān, or lārīlas, thou struckest; lēvā lārīyān, he struck; āmī lārīlāc, we struck; tumi lārīlāt, you struck; tē-nē lārīyānī, they struck; tē tē koṅga-kadśīn vikītā ghētīlay, or ghētīlas, thou that whom—from buying tookest? from whom did you buy that? lyē-nā lēyī-chyā galśāk mītī lārīyān ānti lēyē-ńā mukō ghētīyān, him—by his neck on embracing was-struck and his kiss was—taken, he fell on his neck and kissed him. In ī tē jēvān kēla has, thou hast made a feast, kēla has is the uncontracted form of kēlās. The future is formed as in Standard Marāṭhi; thus, mē mārīn, I shall strike. In the second person singular we find mārītān and mārītāl.}

In other respects the specimen which follow will be found to agree with Standard Koṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.
 Indo-Aryan Family. Southern Group.

Marathi.

Konkan (Kupali) Dialect. (State Sawantwadi.)

Specimen I.

अंका माणसाक दोन भीळ होते। तेलगुळी न्हानमी वापाशिक स्थानक लागलो बाचा, माका धेंती तो जिंदूशों काटी माका दी। मगे तेणी तेंका आपली जिंदूशी बारून झिंक्ली। मगे पुरुषो मालेच आरोऱ्य न्हानमी माखिण नाको एकत्र शेंकू, आणि उस्ता देखाव माहूक भेटी अणि वैसर मोज माखू होतां तो सागू वाखवलीं। तेंचे कडवी सागू वारून येंसर एक धोर दुकरक पडली; आणि तेंका आणि माखू आढळे। मगे तो वैसरह्या अंका जिंदूशी विरुक्त जावन रवले। तेणीं तेंका आपली डुकरां चरचवू अपल्या गेलींत बाणधी; आणि तेंका डुकरी डीस आयले। मगे तो वैसरह्या अंका निर्णय-तंत्र जावन रवले। पण तो सुधी कोण तेंका देयमा। मगे ती भानार वैज्ञानिक स्थानक लागली, माख्या वापाशी विकटी तरी गडकी खावन जेवन आसात आणि मी उपासांनी मरतीं। मी उठाव आणि वापाशी-हार जावन आणि तेंका स्थान, बाचा मी डेवा-ढें क्षेत्र आणि तुज्या भील स्थानीज फायर्वायचे। ती माखा तुजी एक गडकी स्थान तुज्या-ढंब ठेव। आणि ती मगे उठाव आणि वापाशी-हार आयली। ती दूर आसाराच वापाशीन तेंका वांदी, आणि तेंका तंत्र धावकल्यांत आयली। स्वाभाव माखू माखनी तेंका माख्या गडकी मिठी मारली आणि तंत्र मूळा धेंती। माखिण तेंका खट्टरज, बाचा, मी डेवा-ढंब आणि तुज्या-ढंब जुक्लं, मी तुजी भील स्थान आजवान। पण वापाशीनी गडकी खट्टरज, एक बरोऱ्या अंगरक्षी हादा आणि डेरा झाला आणि डेरा झाला एक अंगाकार आणि पाव्यान झूठी झाली। आणि जेवन खावन आनंद करूया, माखो भील मेलूली तो फिरून जितो जाले, ती साळकली पण परत गावली। मगे तेणीं आयले केले।

तेंचे धोरली भील शेतीत निलं। तो दुर-हार येता तर तेंका गावा नावाना आयकाने दुर्लक्ष लागलं। तेणी अंका गडकाच माज माजी आणि कायरं ठुंचा लणून विचारलं। तेणी तेंका खट्टरज तुजो भाव आयलोशा, तो खुशाळ घराक
आवलो क्षणत तुच्छा वापासीन श्रृः जेवण केलांसा। तेवा राग आयली आणि तो
घरात जायला। तेवा बापूस भायर आयली आणि तेवा वापासेका करूँक लागलो।
तेनी वापाशीक हटलां, वग, इतकीं वरीं मी तुजी चांगरी करते, तुम्ही शहदा
भायर करूऱ्य गेल नाह। पण तूँ माझा ब्रूळ माच्या डूंग वांगडा मजा मारूऱ्या
एक वजनाच्यां घोर मुळ्य नाय। पण जेणी तुजी जिनंती रंडऱ्यं वरीर
वाटक्य लावली ती तुजीं भीत घरात वेंचे आर्द्रच आंधीसारी तू जेवण करतो।
वापासीन सागला, भिंता, तूं सर्दी माजे वरीर आसय, माजी आसा ता सगऱ्यां
तुज्यांच। आमी आर्द्र करूऱ्यो झांच खरांं। किती क्षणीत टर, हो तुजो
भाव मेल्हो तो जितू जालो, तो नाय जाल्हो तो गावलो॥
[No. 45.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

KONKANI (KUDALI) DIALECT.  (STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mārṣāk dōn jhīl hōtē. Tēturō mān-gō bāpāsīk mhanūk lāg'lo, *One to-man two sons were. Of-them the-younger to-the-father to-say begen,*

'bahā, mā-kā yētalō tō jindṛāgō vēto mā-kā dī.' Magō tē-nī *‘father, me-to will-come that the-property-of share me-to give.’ Then him-by*

tē-kā āp'li jindṛī vēṭūn dīli. Magō puskā lī dzāy-chē *the-mo his-own property having-quoted was-given. Then many days passing*

ādī-tō mhanīyā jhīliān sagīyā ek-thāy yēlē, ānī dūr dēsāk *before-even the-younger son-by all in-one-place was-made, and far to-country*

dzāv'k gēlo ānī thaiser mārdō mārūn hōtātē sagīyā ghālāyīrē, *dzāv'n hard days came. Then he of-that-place one householder's-house-in having-gone*

go-to went and there merry-making having-done (whatever-)was-that all was-spent.

Tē-chā-kadātē sagīyā sar'lyār thaiser ek thōr dukālā pād'lo; ānī te-kā *Him-with all was-spent-after there one great famine befell; and him-to*

khaṭīn dis āyīrē. Magō tō thaiser'lyāyē ekā gīrāstā-thāi dzāv'n *kathin dies ayile. Mage to thaiser ongah ek galresta thei dzav n hard days came. Then he of that place one householders house in having gone ranlo.*

tō-nī te-kā āp'li duk'kā char'vēk āp'lyā setās dhāgh'lo.

Dwēlī. Him-by him-as-for his-own scwine to-graze his-own in-the-fields he-was-sent. *Dwell. Him-by him-as-for his own swine to graze his own in the fields he was sent.*

Ānī te-kā dīsūk lāg'lo duk'kā khaṭāt tō kundō mā-kā mēlāt tār *And him-to to-appear began the scwine are eating that husks me-to will-come then*

barō. Pan tō suddā kōn te-kā dēy-nā. Magō tō bhanār jōv'n *baro. Pan to sudden kon te ka day na. Mage to bhunar youn good. But that even anyone him-to would not give. Then he to-senses having come all that manuk laglo mujhaya bapasi har dukyn ani te ka mahanan hunger with am dying I will rise and (my) father to will go and him to will say* 

“bābā, mī Devā-kadō ānī tujē-kaļō tsuk'ūyā; ānī tūdō jhīl mhanūk *“father I God-towards and the towards have erred; and thy son to be called pharvanai tō mā-kā tūdō ēk gādī mhanūn tujē-kaļō thāv.”’ Anī tō magō utthūlo am not fit thou me to thy one servant saying thee with keep.” And he then arose* 

ānī bāpāsī-hār āy'lo. Tō dūr āstānū-tē bāpā-sīn te-kā bag'lo; ānī *ani bapasi har aylo. To dur astanu te bapasi sin te ka baglo ani* 

and father-to came. He for while he was seen the father by him to was seen; and *and father to came. He for while he was seen the father by him to was seen; and* 

tē-kā tē-chī kāk'ūt āyīlī. Dhāv-mārūn tē-ū tē-chīā gālyāk *te ka te chi kakcut ayili. Dhav marun te u te chiya galyak* 

him-to him-of pile came. Running-having-struck him-by his on-the-neck
mithi marli, anicha mukha ghelitli. Jhilam teka mahati, embracing was-struck, and him-of kiss was-taken. The-sound by him-to it-was-said, 'baba, mi Devakahani tuja-kade taksari, mi tudcho jhil mahanak 'father, I God-towards and thee-towards have-erred, I thy son to-be-called phavana.' Pan bapahin gadyak mahati, 'ek baroso ang'raakh badha ani am-not-fit.' But the-father-by servants-to it-was-said, 'one good coat bring and he-kha ghala; ani he-chya hotak ek ang'rihi ani paryat dzaan ghala; ani him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and jevren khavren annand karuiyaa; madzo jhil mello, to phirun jito by-dining by-eating merriment let-us-make; my son was-dead, he again alive dzalo; to sancalalo, paq parat gaavlo.' Maga te-ni annand keloo. became; he was-lost, but again is-got.' Then them-by merriment was-made.

Teso thorlo jhil sejat gelo. Teto gharahar yeta, tar teka his elder son in-the-fields was-gone. He house-towards comes, then him-to gana natapaa ayakuk yevik lagithi. Te ni ekka gadyak sad ghathlo ane, singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and, 'kayre hyaa?' mhanum vichari. Te ni teka mahati, 'tudcho bhav what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother aylo sa, to khussal gharah akhyo, mhanum tujiyaa bapahin hyaa jeyan kelisa.' come-is, he safe house-to come, therefore thy father-by this feast made-is.' Teka rag aylo ane to guarat dzayna. Teso bapah bhavhyr Him-to anger comes and he into-the-house would-not-go. His father out aylo ane teka baba-puta karu laglo. Te ni bapahil mahati, come and him-to entertaining to-do began. Him-by (his-)father-to it-was-said, 'bag, itk vari mi tuji taakri kartai; tujiyaa sabad bhavhyr kadf see, so-many years I thy service have-been-doing; thy word-out-of ever gelai naay; pana tenga maka kaati majya ishva vangdada majya have-gone not; but by-theee me-to ever-ever my friends-with merriment marlik ek bakriyaa tet por suddaa dilay naay; pana jonei formaking one goat-of young-one even was-given not; but whom-by tuji jingi rangfalla-babar vaijak layyli to tudcho jhil gharah yevec the property harlots-with was-wasted that thy son into-the-house coming adit tak chesathit tu jeyan kartay.' Babapahin sangli, 'juli, before-ever him-for thou a-feast art-making.' The-father-by it-was-told, 'son, tu sadh majhe-babar aasy; madzha aasa ta Sagla tudali-ta. Ami thou always me-with art; mine is that all thing-verity. By-us annand karu-ta hya-ta khara; kitya mhanvat, tar ho tudcho merriment should-be-made this-only proper; why if-thou-will-say, then this thy bhav mello, to jito dzalo; to naydzalo, to gaavlo.' brother was-dead, he alive became; he was-lost, he is-found.'
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

KONKANI (KUDAII) DIALECT.  (DISTRICT RATNAGIRI)

SPECIMEN II.

Kóna yeká man’sak dóg-dzan jhil futá. Ani tye-tulló dhákłó
Some one man-to two-persons sons were. And them-in-from the-younger
bápáík uság’ló, ‘bahá, dzo jind’gye-tso wåthó mà-ká yéft-tso to dl.’
the-father-to said, ‘father, what property-of share me-to (is)-to-come that give.’
Mágé tye-nú tye-ká jind’gį váñn díli. Magé thógyá disú-nil
Then him-by them-to property having-divided was-given. Then few days-in
dhákłó jhil sag’ļá ghévn l伤病-chyá muł’kát gélό, àŋ’kį thây-sar ritthagar
the-younger son all having-taken far to-country went, and there riotously
tsalá nád’łó paisó kharñsán tåk’ló. Magé tye-nú sag’ļá kharntáñyr tyá
living his money having-spent was-thrown. Then him-by all spent-after that
muł’kát móthó duká pat’dłó. Tyéd’vá tye-ká paisó myélá-ná só džáló.
in-country great famine arose. Then him-to money was-got-not such became.
Tevá tó tyá muł’k’nt’lyá yeká giristá-lájį dzávn ravy’ló. Tyé-nú tye-ká
Then he that country-in-of one household near having-gone stayed. Him-by him
ʤuk’rā ċsarátúk áp’lyá šétált dhádl’lán. Tyéd’vá ċuk’rā dzo kunjó kháy’t tyá
swine to-tend his in-field it-was-sent. Then swine what husk ate that
kundýán áp’l póth bhará-lá as’ tye-ká disl’á. Ani tye-ká kóqí
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
káyyék dílyán náy.
anything was-given not.

DÁLDÍ.

The Dáldí or Nawáits are a caste of Muhammadan fishermen. They claim an Arab
descent, but speak a broken Konkani. They are found in the Madras Presidency, in
Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for
the Linguistic Survey are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>2,000</td>
</tr>
<tr>
<td>Janjira</td>
<td>11,500</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>2,000</td>
</tr>
<tr>
<td>Kanara</td>
<td>8,000</td>
</tr>
</tbody>
</table>

**Total** 23,500

To this total must be added the Nawáits of the Madras Presidency, for the number
of whom no estimates are available.
Dāldī.

In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhaktul.

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldīs are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral /t/ to /l/ and, in Ratnagiri and Janjira, the substituting of /r/ for /ə/ between vowels. Compare instances such as dōlā, eye; ghōrā, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōñkaṇī dialects, Dāldī most closely agrees with Kuḍāli. It has the same form /mi/ for /I/ and the same third person singular of the past tense of transitive verbs ending in /ān/; thus, te-nā bollān, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form ker in addition to kar, do; thus, kera-lā, to do; kerā, done. The latter form shows that the past tense of this verb differs from Kōñkaṇī.

Characteristic are also the many forms of nouns ending in /s/; thus, putās, son; bhāvs, brother; dhūvas, daughter; bāpā-lā and bāpā-lās, to a father; putā-chis rāhāms, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōñkaṇī and with the dialects surrounding the speakers. Thus, long and short /e/ and /o/ are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anumāśika is often dropped or replaced by /n/, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgari. Each is accompanied by a transliteration and translation.
[No. 47.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARATHI.**

**KONKAŅI (DÄLĐI BROKEN) DIALECT.**

(KARWAR, DISTRICT KANARA.)

**SPECIMEN I.**

...
Dâldî.

203

[Text in Kannada script]

[Transliteration or translation added here if required]
[No. 47.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARATHI.

KONKANI (DALEJ BROKEN) DIALECT.  
(KARWAR, DISTRICT KANARA.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Ekā māṃsā-lā dog-dzān putūs hote. Tentūsi hāṃsā putāṣān  
A certain man-to two-persons sons were. Of-them the-younger son-by  
bāpā-lā sānglān, 'bāpā, mājya vāntyā-lā kāy yēte tā ma-lā dē.' Anī  
the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And  
te-nā āplī dzāmīn tyā-lā vāntyūn dīli. Thodyā dīśī nhāṃsā  
him-by his-own land them-to having-divided was-given. A few in-days the-younger  
putūs sagat yeṅkē ke karūn ghēhvān dūr gāvānt gelo. Thā vāplī  
son all together having-made having-taken distant into-country went. There his-own  
sagī dzāmīn kherūn-khāvān pūl-karūn ṭānkālān. Te-nā sagūt kharac  
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure  
karūn dzālīlā tevē ṭāvā gāvānt bhāri moto bargāl podō. Tevēvē ṭāvā-lā  
having-made became then that into-country very great famine fell. Then him-to  
garadz lāgālī. Anī ṭō dzāvā ṭāvā gāv-chyā eka gāv-kārā lāgat tsākri-lā  
want was-felt. And he having-gone that country-of one citizen near in-service  
rāvlo. Tevēvē ṭāvā gāv-karūn ṭāvā āplī gūdyānt āplī dukrā vṣārūv-lā  
remained. Then that citizen-by him-to his-own into-field his-own swine to-grace  
dhēalān. Tevēvē ṭāvā ḍukrān khāv-tī aulu kūtā ṭāvā gāvū hōto tar ṭō  
it-was-sent. Then those swine-by eating-of huiks him-to if-obtained had-been then he  
kuhsālēn khāto-hōto; dzālīl ka-te-lā kōṃ kāy dēl-nāī. Tevē  
gladness-wish would-have-eaten; but him-to anyone anything would-not-give. Then  
ṭāvā-lā akkal yēvn ṭō bolū-lā lāglo, 'mājya bāpā-gharā vṣākri-chyā māṃsā-lā  
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to  
khāvān jēvā ṭō āplīya hāṭānt thaitāt; mē hitī bhukkā marīkā,  
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.  
Mē utān mājya bāpā-gharā dzāvā hāvā gojē bāpā, mē Khudā  
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God  
nā tu-ja ṭāvā samko pāp kerūū; aṭā he-chyā-phudūn mē tuđō putūs bolū-lā  
and thee-of before sin is-done; now henceforward I thy von speaking to-speak  
hōy-nāī; tu-ja vṣākri-sāngāti ma-lā ṭākār karūn ṣāvō."' Tevēvē ṭō  
am-not-fit; thy servants-with me-to a-servant having-made keep."' Then he  
ūṭūn bāpā lāgat gelo. Bāpān putū-s lūr āstā-nā bagālān;  
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;
tedvā bāpā-lās kākrād āyli. Tō dhāvn dzāvn tolā yeąc then the-father-to compassion came. He running having-gone him-to embracing mārōn dhālān ānī bōcchī ēlī. Tēdvā putā-sīn tyā-chyā lāgāt having-struck it-was-held and kiss was-taken. Then the-sou-by him-of near bollān, ‘bāpō, mē Khudā nā tujāī ēmāko pāp kērū; mē tudgo putās bolūn it-was-said, ’father, by-me God and thee-of before sin is-done; I thy son saying bolū-lā hōy-nāī.’ Tēdvā bāpā-sīn āplyā tākri-lā sāṅglān, ‘ēk tāksōt to-say aw-not-fit.’ Then the-father-by his-own servants-to it-was-said, ‘one good āṅgrōkā hālūn tyā-chyā āṅgānt ghālā, ānī ēk mūdī tyū-chyā botānt, ānī a-coat having-brought him-of in-body put, and one ring him-of in-finger, and tyā-chyā pāyāk vāmē ghālā. Ānī āmī khāvn jēvīn khusālīn him-of to-feet shoes put. And we having-eaten having-dined gladness-with rēvū-lā; kītyā bollāyā, mādgo putās mēlo hōto, jito hōvn āylo; let-us-live; why if-you-ask, my son dead was, alive having-become has-come; tō nāī-dzailo hōto, tō gāvlo. Tēdvā tē khusālī kērū-lā lāglē.
he lost was, he is-found.’ Then they erriment to-do began.

Tēdvā te-sīo mōto putās gādyānt hōto. Tō gādyāntu-sī gharā-lāggi yeā-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on gāv-tā ānī nāgū-tās āiklān. Tēdvā te-nā ekā tākri-lā āphālān ānī singing and dancing was-heard. Then him-by one servant-to it-was-called and ichālān, ‘hītī kāy hotē-sē?’ Tēdvā te-nā te-lā bollān, ‘tudgo bhāvās asked, ‘here what is-going-on?’ Then him-by him-to it-was-said, ‘thy brother āylo-sē ānī tujāī bāpā-sīn ēk jevaṇ delān; kītyā-khātīr bollāyā, tō tāksōt has-come and thy father-by one dinner is-given; what-for if-you-ask, he good hōvn āylo.’ Tēdvā te-kā rīg āylo, gharānt dzāy-nā-dzāylo. Tēdvā bāpūs being came.’ Then him-to anger came, in-the-house would-not-go. Then the-father bhai āylo, te-kā samjāv-kā lág’lo. Tēdvā te-nā bāpā-lās sāṅglān, ‘hi bagi, out came, him-to persuade began. Then him-by the-father-to it-was-said, ‘this sec,
ete varā mē tujī tāksī kartā, tujī bāt kedvā mollēī nāī. Te-bī āplyā so-many years I thy service am-doing, thy word ever was-broken not. Stīl my-own dostā-sāṅgātī khusālī kērū-lā ēk bakrīya-tās pōr paṇ āplyā-lā dilōs nāī.
friends-with erriment to-do one goat-of young-one even my-own-self-to gave-not.
Dīālār tujī dzāmīn kalāvāntī sāṅgātī rēvūn khāvn kādēlāyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-sou-to āplyā barōbar tyā-chyā khatā tō moṭhā jevaṇ dilōs.’ Tēdvā te-nā te-lā coming with him-of sake-for thee-by a-great dinner is-given.’ Then him-by him-to sāṅglān, ‘tō kedvā-bī mājīya-lāgaṭ āssā, mājē-lāggi kāy āse tō tudgā-tās, it-was-said, ‘thou at-all-times my-near art, mo-with what is that thing-only. Āmī khusālī kērū-tā ānī khusūn ravū-tās tāksōt āse. Kītyā-lā bollāyā, hō By-us erriment to-be-made and gladly to-live good is. For-what if-you-say, this tudgo bhāvūs mello hōto, jīvān āylo; tō nāī-dzailo, ātā gāvlo,’ thy brother dead was, alive came; he was-lost, now is-found.’
[No. 48.]

INDO-ARYAN FAMILY.

MARATHI.

KONKANI (DALDI BROKEN) DIALECT.

SOUTHERN GROUP.

(State Janjira.)

SPECIMEN II.

A FOLK-TALE.

एक पकऱ्यां-शाळे होते. वळीचे चार सोकर होते. व्या॒ची बायको आपण्यां
चोवळा भोलली, तुमी घरांत बैठून खेळावून चंद्री रूजिगार नाय. तरां ही
लेकरा खातिल वितील काय. तरां तो बायकोला वोलले, विषी आतून दरीस
स्वरूप करा. आणि सवा चार रोटी मळा भुजून दि, कन्न्यां मी पळेला जाण.
अता वायकोली सुबोधी अपण्यांची चोवळा चार रोटी भुजून दिलेला. ती
रोट्यांती ती चोवळा जंगलाचा तरफ रवाना भेळली. ती मुख्या कोसऱ्यानात
भेलो. वाळा तिसा बारा राज्याच्या पुसराळा एक बाव नजर पडली. ती
वाळीया-वर बैठून सोवलेली चार रोट्यांचा संडून वाळीच्या चार कोना-वर ठेवलान,
आणि बोलले लागलो. एकातून खाँव की रोकू खाव. आवश्यकता वा वाळीच्या
शिशुनागारी धू होती. तरां वापानी धूबला बोलले लागली की, बाळीया-वर एक
फाक्षेर भुजा वेजन भेळलेल्या हाय, वाळा वाई स्वाभिक को. भु बोल्या लागली
आपण्या जवळ खावळा देवलेला काय नाय. तरां वाप बोललो, आपणी हांडी
हाय, ती वरती घेऊन जा, आणि त्या हांडीच्या खुलती लखान जाल, कन्न्यांत
वा हांडीत अवय तरी शिवाव त्याऱ्या हांडीले. तां वाळा खावं देस. व्या-परमाण
घं वरती घेऊन बापानी सोंगलित्या परमाण करून फकिराला खातारां घातान,
आणि ती हांडी की पाकिराला. हाळेरी हुकलन. पाकिराली ती हांडी वेजन
हन्नी चाललो भेले. तोऱ्या वाट्या हांडीत वाळता. एका खापरी चोराच्या गातार
घेलो. रात मेण्या होती, आणि त्या गातारी सगळे कोड चोरीला भेळ घेती.
किंवा एकच्या आंठी-वर खाण आपणा विसार लावलान. चोराच्या बायको वरता
होती. व्या वायकोली त्या पाकिराला सोवलेली हांडी वलगलान. तिच्याच्या
दिल्याच्या लागलेली की, ही हांडी मुटी गुणन हाय. आवश्यकता तिथे हो चोरी करून
एधी. ती आपण्या चोवळा सांगते. क्षा फकिराच्या जवळ एक हांडी खाव, ती मोटी
युनवन हाय। क्षणु फक्कीर मिजल्या-वर आपल्या घरानाची एक हांडी मज्जा आफि फक्कीराची हांडी हाय ती आपल्या घरातला हना। त्या पर्यंती तैल्या आणि खोवान केलान। वायकोमी ती हांडी चुली-वर तैल्या वरून व्यात आक्षेण विरियांनी गिजल्या। ती दोन घो वायकोमी बैरुन खाल्या। तिन-बहाली वायको आपल्या घोवाला बोल्या लागली, तुम्हाला आर्ता चोरी करण्या जाणारी काय जहर नाह। आपल्याला आर्ता पोट भर खावाला मिळावा।
INDO-ARYAN FAMILY.  
Southern Group.

Marathi.

Konkan (Dalli Broken) Dialect.  
(State Janjira.)

Specimen II.

A Folk-Tale.

TRANSLITERATION AND TRANSLATION.

Ek phakir-sai hota. Tyaa-che char sokre hota. Tyaa-chi bai-koo aplya ghovila-laa 
One faqir was. Him-of four sons were. His wife her husband-to
booty, tumi gharant baisuun rheyav, dhando roog-gaar nuay.

saw. 'you in-the-house having-eat have-remained, occupation employment is-not.
Tavaa hii lekr mhi pitil kay? Tavaa to bai-koo lal boote, 'bibi
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife
adz-che dis sabur karaa, ami sabu chhar rooti ma-laa hudzun dyaa;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
mhanje mi dhanyala dzan.' Ataa bai-koo-ni subo-chi aplya
then I work-on shall-go.' Now the-wife-by early-morning-of her-own
ghovila-laa chhar rooti hudzun dilaan. Tyo rotyo to go
husband-to four cakes having-baked were-given. Those cakes that husband
ghaun dzangal-chyaa taraph ravanai-dzahiloo. Taa mutha koka sheenaant
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
gela. Tya-la disaa baa gvi ndzey-nya-chyaa shumaraa-laa ek bai nads're paal-lee.
went. Him-to by-day tewlee striking-of about-at one well in-sight felt.
Tya bai-var baijthun soban-chyoo chhar rotyo soo ni bai-cyaa chhar
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
koonvar thev-laan, ani bolvya laglo, 'ek-kaa khavv kee doko khavv.'
corners-on were-punt, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'
Aavryaant tya bainvilaa sekh naaga-chi duh hoot. Tavaa
In-the-while meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then
baavanti duvee-laa bolvya laglo ki, 'bai-var ek phakir bhuka
the-father by the-daughter-to to-speak was-begun that, 'the-well-upon one derish hungry
yeen bethlelo kay; tyaa-laa kai khavve-laa dyaa.' Duha bolvva
having-come sat is; him-to something to-eat give. The-daughter to-speak
lagli, 'aplya-dzaval khavve-laa davee-laa kay nay.' Tavaa bap bollo,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,
‘āptā hāndī hāy, tī var’tī ghēān dzū, ānī tīyā hāndī-čhāyā khal’tī lubān ‘our-own pot is, that up having-taken go, and that pot-of under incense dzūl, mhan’je tyā hāndītī kāy tari sīdzān tāyār hōīl. Tē tyā-lā burn, then that in-pot something at-least having-cooked ready will-be. That him-to kārē dēs.’ Tyā-par’mān dzū var’tī yēūn bhēpā-nē to-eat give.’ That-according-to the-daughter up having-come the-father-by sangīt’lyā-par’mān karūn phakrā-lā khāvyā ghā’tlān, ānī tī hāndī bhī told-worry-in having-done the-faqir-to to-eat it-was-put, and that pot also phakirā-čhāyā hāvālī kēlān. Phakirā-nē tī hāndī ghēān than-śī the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from tēl’tō-dhāhīlī. To vāt tēl’tā tēl’tā ēkā khāhṛī-śeōrī-čhāyā guvāt gēlō. went-away. He the-way walking walking one house-breaker-of in-village went. Rāt dāhīlī-hētī, ānī tyā gāvā-chē saglā lōk tōrī-lā gēlē hōtē. Minūn Night become-had, and that village-of all people theft-for gone were. Therefore ēkā-čhāyā ńtī-var tyā-na āp’lā bistār lāv’lān. Tsőrī-čhī bāy’kō one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife gharāt hētī. Tyā bāy’kō-nī tyā phakrā-čhāyā sōbān-čhī hāndī bag’lān. in-the-house was. That wife-by that faqir-of with-of the-pot was-seen. Ti-čhāyā dīlā-lā lāgl’ūt ki, hi hāndī mutī gun’vān hāy. Her mind-to it-occurred that, this pot great possessing-merit is. Āv’rāt tī-tō bēhō tōrī karūn ailō. Tī āp’līā gāvā-lā In-the-meanwhile her husband theft having-made came. She her-own husband-to sangītō, ‘hyā phakirā-devatāl ēk hāndī hāy, ti mōtī gun’vān hāy. tells, ‘this faqir-near one pot is, that great possessing-merit is. Mhan’ūn phakir nīd’lyā-var āp’līā gharān-čhī ēk hāndī nthyā ānī Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and phakirā-čhī hāndī hāy, tī āp’līā gharāt-lā hānā.’ Tyā-par’mānē tē-čhāyā the-faqir-of the-pot is, that our-own in-the-house-to you-bring.’ That-like her ghowān kēlān. Bāy’kō-nī tī hāndī tśu-lī var thēvī-lā-bārōbār husband-by it-was-done. The-wife-by that pot the-heart-on was-kept-immediately-after tyāt ākhānī-birīyānī sīdzāti. Tī doghā gḥō-bāy’lā-nī bāltīn in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat khālīyā. Tin-var’tī bāy’kō āp’līā ghowā-lā bolph’vyā lāg’ū, tūm-lā ātā was-eaten. That-on the-wife her-own husband-to to-speak began, ‘you-to now tśōrī kā’rīyā dzānī-čhī kāy dzārūr nāy. Āp’līā-lā ātā pot-bhār khāvyā-lā theft to-make going-of any necessity is-not. Us-to now belly-full eat-to millāy.’ is-got.'
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalman mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqir sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqir, and also presented him with the pot. The faqir walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqir made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqir's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqir has a pot which is endowed with some special merit. When therefore the faqir goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANI.

The Chitpāvans or Konkanasths are the chief Konkan Brahmans. Their headquarters are Parasuram Hill, near Chipm, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvani dialect are only available for Bombay and Ratnagiri. They are as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Town and Island</td>
<td>4,000</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>65,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>69,000</td>
</tr>
</tbody>
</table>

The Chitpāvans understand and speak Standard Marāthi, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the
nasal sound. Their home tongue is, however, closely related to Konkani, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

 différentes les in the same cases as in Kudali; thus, duk'râ, swine; dâ' madd'hâ sâ tâ saq'lâ budhâ sâ, what mine is that all thing is.

E and o are apparently always. Thus, ghôf, horses.

The inflection of Nouns in many points agrees with Standard Marathi. The oblique form of strong feminine bases ends in i; thus, mu'tgi-bi, of a daughter. The dative ends in lâ; thus, mân'sâ-lâ, to a man, etc.

Pronouns.—Mê, I, by me; mâ-lâ, to me; têpin, by him; kîhi, what? Other forms mainly agree with Konkani.

Verbs.—The verb substantive is sa-pâ, to be. Present tense, sô, I am; sas, thou art; sô, he is; sô, we are; sô, you are; sat, they are. The regular present mê satsâ seems to be used as a habitual present, 'I usually am'; thus, tâ mjâ-hâvâl rûdz satsas, thou art always with me. The past tense is regularly formed; thus, tâ satôs, thou wast.

The finite verb forms its present from the participle in tê; thus, mê mår'î, I strike. This participle has no longer a passive meaning. The future participle passive ends in sâ, corresponding to Standard Marathi sâ; thus, mê mår'sâ, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Konkani in the singular and with Standard Marathi in the plural. The second person singular, however, ends in s and not in y as in Konkani; thus, gelô, I went; gelôs, thou wastest; gelô, he went; plural, gelô, gelô, gelô.

The past tense of transitive verbs ends in s in the second person singular; in a in the third person singular; and in l in the second person plural. Thus, tê mân-lâ balk'râ alôs, by-thee me-to a-goat was given; bâpân ... unîhi mår'un âvi tê-îsô mûkô gheltôn, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix lô; thus, mê tê-chê mu'tgê-lâ pusâkap tiSišûk mày'rê. I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marathi. Thus, mê pâtak kêlii sê, by-me sin made is, I have sinned; mê mishôen, I will say; dzây-nâ, he would not go; khûy't, they usually ate.

The imperative of de-vâ, to give, is de or dês. Other imperatives are regular; thus, ghê, take; yô, go ye.

The verbal noun in yâ, corresponding to Standard Marathi ve, is common; thus, mår'vâ, to strike; khûyâ, to eat. The usual oblique base of the verbal noun ends in vê, corresponding to Standard Marathi vyâ; thus, ghêvô-chê yûgaté, fitness to take.

The conjunctive participle ends in mën or mû; thus, mårùnâ and mår'nî, having struck; dzâv'nî, having gone.

The vocabulary differs to some extent from that of Standard Marathi. Thus, we find bôlyô, a son; chêt, a daughter; têkhot, good; têd'lâ, then; kîhi, what? etc. A short list of such words has been printed in the Gazetteer of the Bombay Presidency, Vol. X, Bombay 1889, pp. 111 and f.
तो असा वाचक आपल्यांना वापरणे व्यक्त केला नसे. तिंचनेचे वाचक आपल्यांना वापरणे व्यक्त केले नसे. मग तेंची तिंचने आपली जिनवी बांधून दिली. मग वेळी दिव्यांना वाचक युग्मांचा समाधी जिनवी गोला-जानी टुंकी धावली. मग तेंची साग खुंबी टाळके-वर ते देशांत मोटी दुकान पडले. ते-मुळूऱ्यां तेंचने गरज लागू लागते. तेंचला ते देशांतले एका गृहक्ष-जवळ जावी रेहऱ्याला.


tे तिंचने आपले शैलांत दुकारी चाऱवला घाडल्याच. तेंचला दुकारी जी सांग खात सत ते-वर तिंचने आपलांचा वाचन आपल्यांना अर्जण दिल्याने असतान. पण बोणी सुरऱ्यां तेंचन बांधून दिल्याने नाही. मग वेळी तो शैली याला तेंचला तो मृणाली मध्ये वाचनीचे बंधकांतीच प्रावांना खावणी पुरे इतकी भावरी से, आणि ते मुख्य आपावी सारणी. मे उद्धून यावा-हारी जावी तिंचने मृणाल, वावा में देखावे तब तुम्हें देखत समय केलीसे. आणि हूऱ्येऊ तुम्ह्यां ते तुम्ही सुरऱ्यां बांधव्या बेहोऱ्या नाही. माळा आपले एका पायकाळ्या प्रामाण्य ठेवाव. मग तो उद्धून आपल्यांना वापर-हारी आहोत. पण ती लांच सरांच तेंचन वापरणे तेंचन बंधकतले आणि तिंचने दुरा जावी आणि धावणी तेंची गंभीर मत्ती माळाने आणि तेंची सुरऱ्या चंचलाव.

मृणाली तेंचन बंधन, वावा, भे देखावे घरा व तुम्ही डाकू देखत पात्र देखून से व भे हूऱ्येऊ तुम्ही सुरऱ्या बंधव्या बेहोऱ्या नाही. पण वापरून चािकालीणा मृणाली चांगला आंगळे से तो आणणी हूऱ्येऊ आंगांत घाला, तेंच जातांत आंगांत व पात्रांत जोडा भाला. मग आणांती खावणी गोड काचाय. कावण ही माणूसी मृणालींना सल्ले ती फिक्की विचार से, भे सांगले सल्ले ते सांपडले से. असां मृणाली ता आंगांत बनी लागली.

ते बांधू हि विवेचे विषयी दुकारी तिंचने आहेत. तो जेडला देवनी घरा जवळ धोऱ्येऊ तेंचला तिंचने गाणा व नाचणा आक्षेपणाने. आणि तिंचने आपले चाीवाचे
पैदा एकाला ज्ञान सरलीन विचारालय हैं जितनी चालकह से। तैंदला तो तेला भणालो। तुभी भाजग आखो से व तुधी वापसान मेजवानी केलीन से। कारण तेला तो उपलब्ध मिलालो से। तैंदला तो रागावनी आत जावना। भणालीं तेलो वापस बाहर धेवनी तेली विनयणी कहीं लागलो। पण तेली आपले वापसाला उत्तर दिलाल केंद्र, वच आज इतकी वर्षी से तुभी चाकरी करचां व कडही तुधी आंजा मोडली नाही। तरी से सामे सिर्फ बरोबर आंदरान वागवां असे हेतुन एकादा कर्म देखिल माला दिलाल सांग्य। पण तेली तुधी पैदा रंगाचं संगतीन खावनी फडणून धडलोन से तो हो तुधी बोधो आलो कोंब तू संचारपणी एक मेजवानी दिलाल। तेव्हे तो तेला भणालो मूल्या तू सामे जवक रोज सचस व साम्ये जवक बांच काँटे से तां संगलां तुधीं से। आपलेनला चर्चा व आंदर चार्टों हें चांगलां सांग्य। कारण हो तुधी भाजग मेलो सांगो तो पितानी जगलो से व सांडली सांगो तो सापडलो से।

INDO-ARYAN FAMILY.

MARATHI.

CHITPAVANI DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekā māŋũ-la dōn bōdyē salē. Tē-paikī dhāk-tō āp′le bāpā-lā
A certain man-to two sons were. Them-from-among the-younger his-own father-to
mhaŋalō, ‘bābā, dzō jin′gyā-tō vāntō mā-lā yēché tō dē.’ Mag tē-nūn
said, ‘father, what the-estate-of share me-to come that give.’ Then him-by
tē-lā āp′le jin′gi vāntūn dilin. Mag thōde div′sān dhāk-tō
him-to his-own estate having-divided was-given. Then few days-in the-younger
mul′gō sāg′i jin′gi golā-kar′nā dōr dēsānt gēlo, ānī tīyāṁ
son all estate together-having-made distant into-a-country went, and there
usũ′lēpanān vāgūnī āp′le jin′gi uñay-lin. Mag tē-nūn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by
sāg′i khartsumi-tak′le-var tō dēsānt mōthō dukal pad′tō.
all having-squandered-away-after that into-country great famine fell.
Tē-mušē tē-lā garadz lágũ lág′i. Tē′lā tē dēsānt′lē ekā grīhasťā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
dzaval dāv′nī rēhēlo. Tē′nī tē-lā āp′le stānt̄ū ākār′nā ḍār-vē-lā
near having-gone he-lived. Him-by him-as for his-own in-the-field swine-to-feed
dhād′lon. Tē′lā ākār′nā ji sālā khāt sat tē-var tē-nūn āp′lā pōt
he-was-sent. Then swine what husk eating were that-upon him-by his-own belly
ānandān bhar′lān astān. Pān ḍōnī-suddhā tē-lā kānī
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
dilān nāḥi. Mag jē′lā tō suddhi-var ālō tē′lā tō mhaŋalō, ‘mājīhe bāpā′-chē
was-given not. Then when he senses-on came then he said, ‘my father-of
kīt-tāri ḍāk′rēn-lā khāv′nī purō it′ki bhāk+rī sē; ānī mē bhukān
how-many servants-to having-eaten enough so-much bread is; and I hunger-by
upāśī martsā. Mē uthūnī bāhā-hārī dzāv′nī tē-lā mhanān,
of-starvation am-dying. I having-arien father-to having-gone him-to will-say,
‘bābā, mē Dēvā′-chē gharā tujē dēkhat anyāy kēlo-s. Ānī hē-chē-upar
“father, by-me God-of at-house thy in-sight fault committed-its. And this-of-after
mē tudхо mul′gō mhaŋunī ghērē-lā ūgyā nāhi. Mā-lā āp′le ēkā
I thy son having-said to-take fit am-not. Me-to thy-own one
pāy′kālā-pramāṇ thāy.’’” Mag tō uthūnī āp′le bāpā-hārī ālō. Pān tō
servant-like keep.”’” Then he having-arien his-own father-to came. But he
And I think-of-after thy son to-be-called fit am-not. But the-father the-servants-to
mahanālo, tsiṅg'-lo āṅgar'khō sēl tō an'-ni he-chē āngānt ghālā;
said, 'good a-coat will-be that having-brought his in-body put;
tē-chē hātānt āngāthi va pāyānt dzogā ghālā. Magāmhi jēv'-nu khāv'nī
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten
gōd karū-yā. Kārān hō mūḍghō mūl'go mēlo salō, tō phiruni jivant
merriment will-make. Because this my son dead was, he again alive
sē; tō sāny'-lo salō, tō sājāp'-lo sē. Asā mhp'ni tō amand karū läglē
is; he lost, he found is.' So having-said they joy-to-make began.

Tē velū tē-tsō vādil mūl'go sētānt salō. Tō jēd'la yēv'-ni ghārā
That time-at his eldest son in-the-field was. He when having-come to-house
dzavāl pōls'-lo, teč'-la tećin gānā va nāts'-pā āy'-kēlān. Aṁi tećin āp'-le
near arrived, then him by-singing and dancing was-heard. And him-by his-own
tsāk'-rā-pañkē ekā'-la hāk mār'-lin va vichār'-lān, 'hē kītā tsāl'-hā sē?
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'
Tē'lo tō tē-lā mahanālo, 'tudzhō bhaunā alo-sē, va tujhē bāps'-an mējvāni
Then he him-to said, 'thy brother come-is, and thy father-by a-feast
kēlā sē; kārān tē-lā tō sukh'rūp mīlālo sē.' Tē'lo tō rāg'v'-nī ānt
made is; because him-to he safe got is.' Then he being-angry in
dzāy'-nā. Mhp'nī tē-tsō bāps'- bāhēr yēv'-ni tē-chī vinav'ni karū läg'-lo.
would-not-go. Therefore his father out having-come his entertainment to-make began.
Pān tećin āp'-le bāps'-sāl uttar dīlān kē, 'bagh, ādz ārē kē varshē mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I
tujhā tās'-rī kār'tsā va kāi hi tujhē āndāyā mōl'-hi nāhi. Tari mē majhē
thy service do and ever thy command was-broken not. Yet by-me my
mitra-barohār ānumān vāg'vā asō ēktūn ēkādē kar'kēn
friends-with gladness-with it-should-be-behaving such object-with one kid
dēkhi tē mā-lā dīllās nāhi. Pan jōtān tudzhō paiso āndā-chē
even by-thy me-to was-given not. But whom-by thy money harlots-of
sāng'-tīn khāv'nī phad'-sō-pōd'-lān sē tō hō tudzhō bōdyō alo tō-te
in-company having-eaten squandered-away is that this thy son come just-then
tō tē-chē-sāthī ēk mējvānī dīllā. Tē-chē var tō tē-lā mahanālo, 'mūl'gyā
by-thy him-of-for one Feast was-given.' There-upon he him-to said, 'son
tē majhē-dzavāl rōdz satgas, va majhē-dzavāl dzē-kāhī sē tē sag'-jā tudzhā sē.
thou of-me-near always art-usually, and of-me near whatever is that all thing is.
Ap'len-la harsha va 'nand kar'vo hê tsâng-la sala. Kâran hô tudhô
Us-to delight and joy should-be-made this good was. Because this thy
bhaüs melô sala, tô phiruni dzag'lô sê; va sâng-lo sala, tô sâpad'lô sê.'
brother dead was, he again alive is; and lost was, he found is.'
MARĀTHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāthī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buidana, leaving the western border to Standard Marāthī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Elliphur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāthī of Berar is usually spoken of as Varhāḍi or Būrāṛi, and Nāgpuri is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāthī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāthī of Berar and the Central Provinces.

The so-called Varhāḍi, the Marāthī of Berar, has been returned from the following districts:

A. Spoken at home in—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amraoti</td>
<td>541,623</td>
</tr>
<tr>
<td>Akola</td>
<td>465,600</td>
</tr>
<tr>
<td>Elliphur</td>
<td>210,690</td>
</tr>
<tr>
<td>Buldana</td>
<td>140,560</td>
</tr>
<tr>
<td>Wun</td>
<td>311,500</td>
</tr>
<tr>
<td>Basim</td>
<td>381,650</td>
</tr>
</tbody>
</table>

Total    2,001,473

B. Spoken abroad in—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Betul</td>
<td>75,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>4,500</td>
</tr>
<tr>
<td>Bombay Town and Island</td>
<td>3,000</td>
</tr>
</tbody>
</table>

Total    82,500

Grand Total 2,084,023
The so-called Nāgpuri has been returned from the following districts:

A. Spoken at home in—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sooli</td>
<td>10,000</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>54,920</td>
</tr>
<tr>
<td>Wardha</td>
<td>316,000</td>
</tr>
<tr>
<td>Nagpur</td>
<td>540,080</td>
</tr>
<tr>
<td>Chanda</td>
<td>288,000</td>
</tr>
<tr>
<td>Bhandara</td>
<td>490,675</td>
</tr>
<tr>
<td>Balaghat</td>
<td>98,760</td>
</tr>
<tr>
<td>Raipur</td>
<td>9,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,813,975</strong></td>
</tr>
</tbody>
</table>

B. Spoken abroad in—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bilaspur</td>
<td>3,500</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>4,000</td>
</tr>
<tr>
<td>Kawantha</td>
<td>1,000</td>
</tr>
<tr>
<td>Akola</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,500</strong></td>
</tr>
</tbody>
</table>

**Grand Total** | **1,823,475**

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Maṛāṭhī of the said districts. They are the following:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhan'gari</td>
<td>Chhindwara</td>
<td>1,800</td>
</tr>
<tr>
<td>Ḍakārī</td>
<td>Ellischpur</td>
<td>5,000</td>
</tr>
<tr>
<td>Gōvārī</td>
<td>Chhindwara</td>
<td>2,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chanda</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Bhandara</td>
<td>150</td>
</tr>
<tr>
<td>Kōshēti</td>
<td>Akola</td>
<td>300</td>
</tr>
<tr>
<td>&quot;</td>
<td>Ellischpur</td>
<td>500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Buldana</td>
<td>2,100</td>
</tr>
<tr>
<td>Kumbhārī</td>
<td>Akola</td>
<td>4,500</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chhindwara</td>
<td>?</td>
</tr>
<tr>
<td>Kunbhāu</td>
<td>Chanda</td>
<td>110,150</td>
</tr>
<tr>
<td>Māhārī</td>
<td>Chhindwara</td>
<td>9,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>Chanda</td>
<td>10,000</td>
</tr>
<tr>
<td>Marhēṭi</td>
<td>Balaghat</td>
<td>?</td>
</tr>
<tr>
<td>Natākānī</td>
<td>Chanda</td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>146,180</strong></td>
</tr>
</tbody>
</table>
Of these minor dialects the Marāṭhī of Bālaghat has been slightly influenced by the neighbouring dialects of Eastern Hindi, and the Natakāni of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vakhāji</td>
<td>2,084,023</td>
</tr>
<tr>
<td>Nāgpāri</td>
<td>1,223,475</td>
</tr>
<tr>
<td>Minor dialects</td>
<td>146,180</td>
</tr>
<tr>
<td>Katiā</td>
<td>18,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,072,378</strong></td>
</tr>
</tbody>
</table>

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haṭhī</td>
<td>104,971</td>
</tr>
<tr>
<td>Bhanjā</td>
<td>2,000</td>
</tr>
<tr>
<td>Nahari</td>
<td>482</td>
</tr>
<tr>
<td>Kamārī</td>
<td>3,745</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,196</strong></td>
</tr>
</tbody>
</table>

If we add the 3,493,559 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berar and Central Provinces</td>
<td>4,072,378</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>3,493,559</td>
</tr>
<tr>
<td>Haltī, etc.</td>
<td>111,196</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,677,133</strong></td>
</tr>
</tbody>
</table>

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

**Grammar.**

There is a strong tendency among the lower classes in Berar to substitute ō for a or aei. Thus, džōl for dżaveł, near; uḍōlā for uḍavilā, squandered.

As in the Konkan, an a is very commonly used where the Dekhan form of the language has an ē; especially in the termination ō of neuter bases, in the suffix ō of the instrumental, and in the future. Thus, aṣa, so; sāṅgiṭṭa, it was said; džukë-ra, swine;
bhukē-na, with hunger; asal, I shall be. In some rustic dialects this short final a is occasionally dropped altogether; thus, tyāu, by him, in the so-called Dhan'gari and Gòvāri of Chhindwara.

I is often interchanged with ē and ya; thus, dīla, dēlla, and dyalla, given. The ē in such words is probably short. Compare ēl, yēl, and vel, time.

An initial ē is commonly pronounced as a yē, as is also the case in the Konkan; thus, sk and yēsk, one.

The Anmāsika is very commonly dropped, or, occasionally, replaced by an u; thus, karu, to do; tyā-nulē, therefore; dēvā-tin, to God; tun, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral ɫ, when preceded by a vowel, is pronounced as an r in the so-called Māhāri of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that ɫ in such positions is very commonly confounded with l. Thus, in the so-called Dharāpū and Kōstī of Ellichpur we find forms such as ghōlā, a horse, and in the dialect of the Kun'bīs of Akola ɫ is substituted for l in words such as ḍaṣaṇḍ, near. The cerebral l, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft r, and even as a y, in which case it is sometimes almost inaudible. Thus, maḷī, mārī, maṇī and māṣ, a gardener. All these facts can only be explained on the assumption that the cerebral l has a sound which is very near to that of a cerebral r, and that the cerebral ɫ after vowels assumes the same sound.

The cerebral y is always changed to u, though u is often retained in writing; thus, kōn, who; pān, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental u being pronounced as an y. There are, however, no traces of any such peculiarity in the specimens received from the districts.

l and u are continually interchanged in the future tense; thus, mā mārin and mārul, I shall strike; tō māras and mārul, he will strike.

V is very indistinctly sounded before i, t, and ē, and it is often dropped altogether. Thus, istō, fire; ts, twenty; yēl, time. This fact accounts for occasional spellings such as Vēsāur, God.

Vh occasionally becomes bh; thus, nabhatē and nabhāte, it was not.

Nouns.—The substitution of a for ē in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word pōrga, a child, is constantly used in the sense of 'son.' Mān'va, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, tsānglē mān'va, good men, and so on. In the dialect of the Kun'bīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marāṭhi of Balaghat, the Marāṭhi dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhi and Gujarāṭi, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhi. In the oblique form plural, however, hī or ē is often added; thus, hāpāhis, to fathers; mān'va-i-śe, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding le and not lān in most of the rustic dialects such as the Kun'bī of Akola and
Buldana, the Kumbharí of Akola and Chhindwara, the Dhan’gar and Góvári of Chhindwara and Chanda, and so on. Thus, bhopā-le, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is tyā, by thee; ‘my’ is māhā, and ‘thy’ is tuhā. The usual Dekhan forms, however, also occur; thus, tuvā and tvā, by thee; mādhā nāv, my name. ‘To me’ is madz, madz-tē, and mad-tē.

The demonstrative pronoun tō, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, tē as in Old Marathi.

Kō, what? has an ablative kāhun or kāhun, why? Kāhun, why? is a compound meaning ‘what having said?’

Verbs.—There is only one conjugation; thus, mī mār-tō, I die; mī mār-tō, I strike; mī mānān, I shall say; mī kăr, I shall do; mī uśā, or uśin, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, tū ān, thou art; tū ēn, thou wastest. Similarly the second person plural of the past tense coincides with the third person; thus, tāūnā ēn, you went; tē ēn, they went. The ordinary Dekhan forms are, however, also used; thus, tū āhē, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find mī āhā and mā āhā, I am. From the root hō is formed mī ahūay, I am, etc. In the past tense vā is interchangeable with hō; thus, tū hō-ū or vhō-tā, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, mī kăr-tō, I do; tū kăr-tō(s), thou dost; tē kăr-tāt, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, tu vāk-tō(s), thou livest; tō gēlō, he comes; tō kărtyē, he does; tē dzātāt, they go. In Berar a is substituted for ē in the terminations of the second person singular and the third person plural; thus, tū mār-tā, thou striketh; tē mār-tāt, they strike.

In the imperative we may note forms such as dzāy, go; khāy, eat (Berar); pābya, see.

The habitual past is often used as an ordinary past. Thus, tō mānā, he said. The first person singular ends in ē in the only instance which occurs in the materials available; thus, mī uśē, I used to sleep. Note forms such as tē dzāyē-nā, he would not go; tō dēyē-nā, he would not give.

The past tense is formed as in the Dekhan; thus, nyā mār-la, I struck; tyā mār-la, thou struckest. The third person singular of transitive verbs sometimes ends in an; thus, dhād-la’n, sent. Such forms occur in the rustic dialects of Bilichpur, Chhindwara, and Bhandara. The final ē in such forms corresponds to ē in the Konkan, where we find forms such as sāngātīlān, it was said. It has perhaps developed from an Anunāśika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as mī pāp kēlō, I sinned.
In the future we must note forms such as mā asol, I shall be; tē mārśīn, thou wilt strike; tē mārśīn, they will strike. The final l and n are interchangeable in such forms.

In the dialect of the Kūpbīs of Akola we find a form tūmhi mārśīn, instead of mārūl, you will strike. Note also forms such as pāhūḍūs, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, āsīrāyās, in order to tend; rākhūṇās, in order to keep. Besides such forms there are, however, several others.

The base alone seems to be used as a verbal noun, with oblique forms ending in yā, ë, and āy. Thus, tāsāyā-lē, in order to tend (Akola and Buldana); tīsāyā-lē, in order to tend (Akola, Basim, Betul, and Raipur); kūrā-lē, in order to do (Elliehpur, Chanda, Chhindwara).

Similarly we find forms such as rākhāsā-lē, corresponding to Standard Marathi rākhās'ā-lā, in order to tend (Elliehpur, Bhandara, and Balaghat).

In the conjunctive participle sanyās is often added; thus, dhām-sanyās, having run. From mhan'na, to say, an abbreviated form is mhan, having said, therefore. Forms such as mhanēn, having said, which occur in the Nāgpuri specimens from Wardha, are current in old Marathi and in the Konkan.

The vocabulary contains some words which are not usual in the Dekhan. Thus, bhāt'na, for mil'na, to be got; cāvur, a field; páryā, a son; phōľ'ra, husks; tāṅgī, difficulty; cō, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marathi current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varāḍi and closely agrees with the form of Marathi described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇi, which is spoken by the educated, and the so-called Kūpbī, the language of the bulk of the population. The estimated figures for the two dialects are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brāhmaṇi</td>
<td>18,000</td>
</tr>
<tr>
<td>Kūpbī</td>
<td>449,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>461,600</td>
</tr>
</tbody>
</table>

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpuri, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff.; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇi dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix ī and the frequency with which yō is substituted for Ā and ē, i.e. perhaps ē. Thus, mān'sā-lā, to a man; rāhyā, he lived; tūchā, then.
कौना एका मानसाला टान लेक होते. व्याचारात एक लांघान आपल्या वापस सागळे, वाचा जों जिंदगीचा हिंदा माझा वाचास इंडेल तो मला या. मग वोळ्याने दिवशाने लांघान पोरां सगळे जसा करून तो दुर तुलकाणा गेला. आम्ही नेत्र उद्धेंपानाच राहून आपल्या सगळा वैसा खच्च करून ठाकरा. मग व्यान अवघ खरचल्यावर व त्या मुखाकात मोठ्या बाळक पडला (माझ्या पडली) व व्यान अंडचन पडू लागली. मग ती व्या देखल्याने एका मानसासाठी आपला राहून घडला. व्या-मंत्र व्यान व्याला चुकावळा आपल्या वाचरात घडला. बेंका दुकार जे ठप्पे खाले रुपे वाचावर आपला आपले पोर भराव अस वाच वाट लागला. आमी व्याला कोण काढू दाख नाही. मग ती सुविधा वेजन करून, माझा वापास्या चित्री साल्टाराळाचे पोटभर भाज्यी भजते (भेड), आम मी उपासी मरली. मी उद्दी वाचा वाप-कडे जाकड आमी व्याला कल, वाचा भा ईतच्या वाच-वाहेक व तुमच्या सामन्ये पाप केले आहे. वान-वर तुमच्या पोरां सहनास मला लाज वाटेला. तुमच्या एका साल्टाराळा-वाची मक्खी ठेवा. मग ती उद्दी आपल्या वाप-जवळ गेला. ती दूर आहे इतक्याच व्याला पाहून वाची वाचच्या वापास्या कीब्या आही, आमी व्यान वाचत जाणन व्यान गम्यात हात वाटेले व वाची सुंदर विचले. मग ते पोरां व्याला कल लागले, वाचा, ईतच्या वाच-वाहेक व तुमच्या सामन्ये म्या पाप केला. आम वान-वर तुमच्या पोरां सहनास मला लाज वाटेला. आम वापास्या आपल्या कामदाराळ्यासाठी वाल, चांगल (चोखीट) पांचव्या आमन व्यास आंगा-वर वाचा आमी व्यान बीतात मुडी व पायत ब्रोडा चाला. मग आपल्या खाजन सिंहन चवन करू. का-भुन कनाळ तर हा माही पोरां भेला करता त जिता भाला आम हारपण करता त सापडला. बेंका त चवन करू लागले।

व्या बेंका व्यास मीठा सलुणा वाचरात करता. मग ती घरासाठी आल्यावर व्यान बाजही व नाच एकला. बेंका कामदाराळ्यास एकाला
वलावण खान इच्छार्थे (पुसळे) हे काय करू? खान खाला संगितलं, तुळ्ळा भाज आला आहे, आन ती तुळ्ळा बापाला खोराले भेटला, मूळ खान मोठी पंगत केली आहे. बङ्गाली ती राग म्हणून आत जायचे-ना. महून खाचा वाप वाहूऱ्याच्या वास समजाल लागला. पन खान बापाला म्हटल, पाण्यांत, मी इतकी वर्तु तुमची चाकवून करतो, आल तुमची मर्जी म्हा काहीही वल्लांडली नाही. तरी म्हा आपल्या गड्ढावर-वरोर हात करावी महून माणा काही शेरणी चितूंही देखी नाही. आली खान महून पयसा कंचल-वरोर हात सारा तर माणा पोरगा आला तेंचा तुम्ही खाच्यासाठी मोठी पंगत देणी. तेंचा खान खाला म्हटल, पोरा, तू सगळा इंक माजा-जवळ आहे. आली माझी सगळी जिनवी तुम्ही च आहे. हा तुळ्ळा भाज मेळा करता त जिता माणा आला हारपणा करता त सापडला. महून आरंब व चढून करावी हे वर करे.।
[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDI (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇa ēkā māmā-sā-lā dön lēk hōtē. Tyā-chyāṭ-lā ēk lāhūn Cērtain one man-to two sons were. Thēm-from-among one younger āp'lyā bāpās mhanālā, 'bābā, dzo jind'gi-tsā hīssā māhyā vātyās his-own to-father said, 'father, what property-of share my to-share yēl tō ma-lā dāyā.' Mag thōd'kyā dīv'śa-na lāhūn pōrī-na will-come that me-to give.' Then a-few days-after the-younger son-by sag'la dzamā karān tō dūr mūl'kā-lā gelā. Āni tētha all together having-made he a-distant country-to went. And there udh'ṭenā-na rāhūn āp'lyā sag'la paisā khāts-karūn jāk'li. extravagance-by having-lived his all money having-spent was-thrown. Mag tyā-na av'rgha kharats'lyā-var tyā mūlkāt mōthā kāl pād'la Then him-by whole having-spent-on that in-country mighty famine fell (māhūgī pad'li); va tyā-lā ad'tsa-n pādū lāg'li. Mag tō tyā (dearness fell); and him-to difficulty to-fall began. Then he that désāt'lyā ēkā mān'sā-dzavā dzāvūn rāhyālā. Tyā-nantar tyā-na tyā-lā country-in-of one man-near having-gone lived. That-after him-by him-to dūkar tsārāy-lā āp'lyā vāv'rāt dhād'la. Tyāvāhā dūkar jē tapra swine to-feed his-own into-field it-was-sent. Then the-swine what husks khāt vhatē tyā-chyā-var āpan āp'la pōt bharāvā saa tyās eating were that-of-upon by-himself his own belly should-be-filled so to-him vātū lāg'li. Āni tyā-lā kōṇa kāhi dyalla nāhī. Mag tō to-appear began. And him-to by-anyone anything was-given not. Then he suddhit yeūn mhanā, 'māhyā bāpā-chyā kīti sāl'dārāl-lā into-senses having-come said, 'my father-of how-many servants-to pōt-bhar bhākār bhēt'ṭe (bhēṭṭe), ān mī upāsī marṭō. Mī belly-full bread is-obtained, and I hungry die. I utlūn māhyā bāpā-kadē dzāil, āni tyā-hi-lā mhanāl, "bābā, having-arisen my father-to will-go, and him-to will-say, "father, myā Dēvā-chyā kahyā-bāhēr va tum-chyā sūmnē pāp kēlā ānē. Ya-upar by-me God-of order-against and you-of before sin made is. This-after
tum-ṣa pȫr̄ga mhan’nyäs ma-lä lódz và̄i’të. Tum-čhyä ēkā sāl’dārń-vāñi
your
son
to-be-called
me-to
shame
seems.
Your
one
servant-like
mellä thëvā’.”
Mag to uthūn āp’lyā bāpā-dzavał gēlà. Tö
me-to keep.”
Then he having-arisen his-own father-near went.
He
dūr āhē
it’kyāt
ţyā-lā pāhūn tya-chi tya-čhyā bāpā-lā kīv
distant
is
in-the-mean-time
him-to
having-seen
him-of
his
father-to pity
āl, ānī tya-na dhāvrat dzāūn tya-čhyā gālyāt hāt ghāṭēlā,
came,
and
him-by
running
having-gone
him-of
on-the-neck
hands
were-put,
va tya-chō mukō ghēṭēlā. Mag tō pȫr̄ga tya-lā mhanū lāg’lā, ‘bāhā,
and
him-of
kisses
were-taken.
Then
that
son
him-to
to-say
began,
‘father,
Dēvā-čhyā kahyā-bāhēr va tum-čhyā sām’nē
myā pāp kēlā. Ānī
God’s
order-against
and
you-of
before
by-me
sin
was-made.
And
yā-upar tum-ṣa pȫr̄ga mhan’nyā-čhi ma-lā ladż vài’tē.’ Pan
this-after
your
son
being-called-of
me-to
shame
appears.’
But
bāpā-na āp’lyā kām’dārē-lā sāṅgīt’lā, ‘tśāṅg’lā (tśōkẖōt) páŋghṛūn
the-father-by
his-own
servants-to
it-was-told,
‘good’
good(cloth
ānūn tya-čhyā āṅgā-var ghālā, ānī tya-čhyā bōtāt mudi va
having-brought
him-of
body-upon
put,
and
him-of
on-finger
a-ring
and
pāyāt dzōdā ghālā. Mag āpān khūṁ piūn chay’ān kārā,
on-feet
a-shoe
put.
Then
we
having-eaten
having-drunk
merriment
shall-make.
“Kā-mhnū?” mhanāl tar, āhā māhā pō̄r̄gā mēlā vhatā, ta jiā dzhālā;
“Why?” īj you-say then, this my son dead was, he alive became;
ānā hārap’lā vhatā, ta sāpād’lā.’ Tyāvhā tē chāin kārā lāg’lā,
and
lost
was, he
is-found.’ Then
they
merriment
to-make
began.
Tyā vēl tyā-tsgā mōṭhā mūl’gā vav’rāt vhatā. Mag tō gharū-ḍzavał
That
at-time
his
oldest
son
in-field
was.
Then
he
house-near
ālā-vaṛ
tyā-na vādantri va nāṭs aik’lā.
Tyāvhā kām’dārētyā
having-come-upon
him-by
music
and
dance
was-heard.
Then
the-servants-in-from
ēkā-lā balāvun tya-na iĉhā’ń (pūrlē), ‘hé kāv vhay?’ Tyā-na
one-to
having-called
him-by
it-was-asked
(it-was-asked),
‘this
what
is?’
Him-by
tyā-lā sāṅgīt’lā, ‘tūhā bẖāū ālā āhē, ān ān tūhyā bāpā-lā
khuśāl
him-to
was-told,
‘thy
brother
come
is,
and
thy
father-to
safe-and-sound
bẖēṭ’lā,
mhnūn
tya-na
mōṭhī
paṅgat
kēlī āhē.’ Tyāvhā tē rāg-
was-met,
therefore
him-by
great
a-feast
made
is.’
Then
he
anger-with
bharūn ŋt dzāyā-nā. Mhnūn tya-tsgā bāp bāhēr āvūn tyās
having-become-filled
in
would-not-go.
Therefore
his
father
out
having-come
to-him
sam’dzāū lāg’lā. Pan tya-na bāpā-lā mhaṭ’lā, ‘pāhya, mī īt’ki
varṣa
to-entreat
began.
But
him-by
father-to
it-was-said,
‘see,
I
so-many
years
hun-chi
tās’k’rī
cartō, ān tum-chi marjī myā kaddhīẖī valāṅg’lī
your
service
am-doing,
and
you
will
by-me
ever-even
was-transgressed
nāhī.
Tāri
myā āp’lyā gadyāi-bāhōhār
majā
karūvī
mhanūn
ma-lā
not.
Yet
by-me
my-own
friends-with
mirth
should-be-made
having-said
me-to
kadhi sele-tsa pilâ-hi della nahi. Ani jyâ-na tum-tsa ever she-goat-of a-young-one-even was-given not. And whom-by your pay'sa kañoli'ni-barabac kharâb kela to tum-tsa pörgâ alâ, tevhâ money kañolos-ucith wasta was-made that your son came, then tumhi tyâ-ohyâsâthi mûthi pangat delli.' Te vhâ tyâ-na tyâ-lâ by-you him-of-for great a-feast was-given.' Then him-by him-to mhn'la, 'pora, tu sag'la il mahiyâ-dzava alâ, anî mahi sag'li il-was-said, 'son, thou whole time of-me-near art, and my whole jin'gi tuhi-ts alâ. Ha tuhâ bhâh melâ vhatâ, ta jîta dzhalâ; án property thine-alone is. This thy brother dead was, he alive became; and hårâp'la vhatâ, ta sâpa'd'la. Mhanûn anand va chaîn karâvî lost was, he is-found. Therefore joy and merriment should-be-made he bara vhatâ.'
this good was.'
[ No. 51.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARĀTHI.

VARHĀḌI (BRĀHMĀNdI) DIALECT.  
(District Akola.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वडळ सोना-जी। जात माजी। वंशवर्ष पंचवचारीस। वस्त्री सोमंजान। प्रातिव्य-वर काकविनतो की, आजमास (सुमार) वंधरा दिवस भाले असतील रोज शुक्र-वारी राही सी व माजी बाबाक्रा आली दोन पौर अरे घराट निजली असता दोन ग्राहर राहानि सुमारास माज्ञा बाहकोन मला जाग रोल, आन कळ्यांना लागली की, घराट माझे वाजत असून मानसाचा चाहाळ गेले। तेजशा उठा। व्हा-वङ्गन भी उठली आमी भीतीं-कडे पाहिले त मला भेंक दिसल। व्हा-वङ्गन खास बाटोल की, बोनी-तरी घर फोडल आल शिरव आलेले। घराट दिवा नहवता। माज्ञा आपत्तन-घाले आक-पेटी कळी, ती लागेच बाटून पठलेली। इतक्या घाट आयोपी भीतीह सादळ्या भोक्का-जवळ जारे लागली। व्हा-तून माझी नजर गेल्या-वरावर म्हा व्हास एकडल। आला व्हा-तून दाळ धात व्हास कळाले की, बरी चीरा कोठ जात। व्हा-वङ्गन व्हाची व माझी भूमांखांकी बरीच माजी। मी घरातून कालमाझ भेंक गेला। व्हा-वङ्गन घाराचे श्रंजारी लोक सिताराम व इठोच्या हॉ आलेले। इतकाया माज्ञा बाहकोन दिवा लावला आली घरातून साखी काहाळली। व सदर्भु इसम आल आलेले। मग मला भेंक जोर आल। सदर्भु आयोपी-बवळ घराची-जवळ पाहिल त पाच खान निचल्ने। ते खात तीन सप्तविच जिमसांच आहेले। ते माझे आहेत। माज्ञा बाहान्याचा गाठानेचा करते। ते गाठानेचा जवळक उतरण्यां-जवळक कहूत या-शिवाय दुसरा माल गेला नाही।

आमी सत्यान व्हाची हात बांधलेले। आमी लेगों पाठला-कडे वेजन गेलो। आमी भालेही इबारांत पाठला सांगितकी। व्हा-वङ्गन पाठला चवळींदार आमी माझा बाहांचा नायात आयोपीला देख। आमी प्राक्तंबाती पाळीस ठेसन बासिसीके था-कडे पाठवल। आयोपी कोवला गावता आहे, व्हाच नाव काव्य, हे मला ठारा नाही। धारन तो आमीचा गावता नाही। दिवा
लावन्या-कारा म्हा आक-पेटूची काढून वडडली इतक्कात आरोपी भोका-जवळक दिसला ला सुऱ्या माझ्या-जवळून दिवा लावता आला नाही। पाडलेल्या भोकावसं मनुष्य अडचणीत जाण नष्ट स्वातं। कोरटात असेल धीरा ध्यान भेरीस भोक पाडल तो मला भोका-जवळच्या ज्ञानीत सापडला।
INDO-ARYAN FAMILY.  

MARĀTHĪ.  

VARHĀṆĪ (BRĀHMĀṆĪ) DIACLACT.  

(DISTRICT AKOLA.)  

SPECIMEN II.  

DEPOSITION OF A WITNESS.  

TRANSLITERATION AND TRANSLATION.  

Rām-ji, vallad Sōnā-ji, dzēt mālī, umbar varṣa pañchēchāḷīs;  
Rām-ji, son-of Sōnā-ji, caste mālī (gardener), age years forty-five;  
vasti Sōnā-thān.  
Pratīṇyē-var kalavītō ki, ādēṃās (sumār) 
residence Sōnāthan. Solemn-affirmation-on I-inform that, about. (about)  
pandhrē divas dzālē astīl, rōdz Šukkar-vari rātri mi va māhī 
fifteen days become might-have, day on-Friday at-night I and my  
badīko āni dōn pōra aē gharāt nīḍōlo astā dōn prahar 
wife and two children these in-the-house sleeping being two quarters  
rātri-chē sumārēs māhīyā badīko-na ma-lā dzāgā kēlā, ān mhanū 
night-of at-about my wife-by me-to awakening was-made, and to-say  
lāg'ī kī, 'gharāt bhāṅḍē vādžat asūn mānsā-tēsā tsāhā] 
she-began that, 'in-the-house pots sounding having-been man-of noise  
yēṭē. Tēvēhā utēhā.' Tyā-varūn mī utēhī āni bhrī-kāḍē pāhīlē, 
comes. Therefore get-up.' Thereupon I got-up and the-wait-towards it-was-seen,  
ta ma-lā bhōk diēlā. Tyā-varūn kās vāṭī kī kōnī-tāri 
then me-to a-hole appeared. Thereupon certainly it-appeared that some-one  
ghar phōlūn āt sīr'la śēnē. Gharāt divā navhītā. Māhyā 
house having-broken in entered in. In-the-house lamp not-was.  
My  
āṭhurunā-khālē āk-pētī vhati ti lāgē-tēs kādhān pētil'ī. 
bed-beneath a-match-box was that at-once having-taken-out was-lighted. 
It'kyāt hā-tēs ārōpī bhītis pāḍ'lelyā bhōkā-dzavāl dzāū 
In-the-meantime this-very accused in-the-wall made hole-near to-go  
lāg'īlā. Tyā-chyē-var māhī mādhar gēyā-barābar myā tyās pākaḍ'īlā. 
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.  
Āni tyā-tēsā hūt dharūn tyās mhanālō ki, 'arī tṣērā, kōṭhā 
And him-of hand having-held to-him I-said that, 'Ah thief, where  
dzātā?' Tyā-varūn tyā-ōli va māhī dzhōmābā-dzhōmī barī-tēs dzāhīl. 
do-you-go?' That-upon him-of and my struggling considerable become.  
Mi gharātān kal'ma-i bhāllā kēlā. Tyā-varūn gharā-cēhā 
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of
VARHĀḌI OF AKOLA.

SEĐGĀRĪ lōk SITĀRĀM va IḤOBĀ hē ālē. IṬKĪYĀT
neighbouring people SITĀRĀM and VĪTHOBĀ these came. In-the-meanwhile
māhāyā bāy-kō-na divā lāv-lā, ānī gharāṭ-li sākhrī kāhād-li.
my wife's lamp was-lighted, and house-in-from a-chain was-taken-out.
Va sadar'hū isam āt ālē. Mag mā-lā bhalla ādōr āla. Sudar'hū
And the-said persons in came. Then me-to great force came. The-said
accused-near the-house-of-near it-was-seen then five bodies were-found. Those
khan tīn rupāyā kim'ti-chē āhēt. Tē māhē āhēt. Māhāyā bāy-kō-chyā
clothes three ruppees worth-of are. Those mine are. My wife-of
In-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.
Yā sīvāy dus'ārā māl gēlā nāhī.
This besides other property went not.

Ānī tīghā-na tyā-chē hāt bāndhāle. Ānī lāgē-ts Pāṭ'ā-kādē gheūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken
gēlā. Ānī dzhalēli hakkat Pāṭ'ās sāngīrli. Tyā-varūn Pāṭ'ā-na,
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by
tsvā'kidār ānī māhār yūhi-chyā tābyāt ārōpī-lā dēllā. Ānī
the-Chaukidār and a-Mahār these-of in-charge the-accused-to was-given. And
prātāhkaikhā polis theśān lār'sitāk'li yā-kādē pāthav'la. Ārōpī kōnt'ṭāyā
in-the-morning police station Bārsi-Takli this-to was-sent. The-accused what
gāvā-tsā āhē, tyā-tsā nāv kāy, hē mālā khāuk nāhī. Kārān tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of
gāvā-tsā nāhī. Divā lāv'nyā-kartā myā āk-pēti-chī kādī vahāl'li,
village-of is-not. Lamp to-light in-order by-me match-box-of a-stick was-rubbed,
Iṭkīyāt ārōpī bhōkā-dzava] dis'lā, tyā-mulē māhāyā-kadūn
in-the-meanwhile the-accused the-hole-near appeared, that-on-account-of me-by
divā lāv-tāā ālā nāhī. Pāḍ'lelyā bhōkāṭūn manusy ad'ṭsūn-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go
ya sa'k'ta. Kōrtāt as'lelā khiā jāya-na bhitī bhōk pāḍ'la to
to-come is-able. In-the-court been the-spice which-by in-the-wall a-hole was-made that
ma-lā bhōkā-dzava] chyā nhāntī sāpāl'la.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED
FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife
and two children were sleeping in the house. At midnight my wife roused me and said,
'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ali, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Saṭārām and Viṭhōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.
The dialect of the Kunta'is is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral ū is, however, pronounced as ŭ; thus, kūy, famine; guy, time. Āevu usually becomes ā; thus, dāvy, dāvād, and dāvād, near. The writing of ū in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in ī; thus, māwāśā-ī, to a man. The masculine and neuter genders are sometimes confounded; thus, jē īśū, which part; ḍūkāra khāt chāitī, the swine were eating. In all essential points, however, the so-called Kunta'is closely agrees with the usual Marathi of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHI.

VARHĀP (KUNṬ'Ī) DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दौर पोर बले। त्वामध्ये एक लाजना वापले

मन, वाह, जे जिनाच दसा माले बंधू तजे दे। मंग वान वाळे पैसा वाटून देला। मंग वाडा हिद्रान लाजना पोर भाडूळ पैसा जमा कसून लाम मुख्यान गेला, अन तदी उलेपनान राज्य आपले पैसा गमावून देला। मंग वान अवध खरच्या-वर वा मुख्यान वाय पडला। व्हासुळे ती खावाळे बोळती भाला। तक्का ती वा मुख्याने एका मानसा-कोड जाणन राहिला। वाहन तत्र वाळे हुक्कर चावाळे आपल्या वावरत वाढल। तक्का हुक्कर जे ठपर खात करे खार-वर वाहन आपल पोट भरवा अस वाळे वाळू। आती वाळे बीन वाळ देल बाही। मंग ती शुद्धी-वर वेजन कसून। माह्या वापाच्या किती साह. दाळाले पोट-भर भावक मैठते, आती ती उपासी सरती। सी उद्दौल माह्या वापा-कड जार्जी आम वाळे हनील, अरे वाह, व्हासुळे कोक वाहीर व तुडा सामने पाय कील हारी, व्हा-पुढे तुड पोरन कलाले मले बर लागत नाही। तुडा एका सादारा-वासी मले ठिव। मंग तो उद्दौल आपल्या वापा-जीव नेला।
[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADE (KUNDE) DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Konya ek munsil-le don por vhat. Tyamandirla ek layamah bapal-le:
Certain a man-to two sons were. Them-among one younger father-to
mhan, 'hava, je jimgi-tea hisa ma-le yeil to de.' Mang tyana
said, 'father, which property-of share me-to will-come that give.' Then him-by
tyal-le paisa vatin delal. Mang thoisyi disa-na lahyana por
him-to money having-divided was-given. Then a-few days-in the-younger son
dhadun paisa dzamakarun lam mulkana gela, an tathui ulitviyanan-na
altogether wealth having-collected for a-country-to went, and there violousness-with
rahun apila paisa gamavun delal; mang tyana avgha
having-lived his-own wealth having-wasted was-given; then him-by all
khatrelyavar tyal mulkait kay padla; tyamuye to khayal-le
having-been-spent-upon that into-country famine fell; therefore he to-eat
motad dshala. Tavha to tyal mulkaitlya ek munsidzoid dzaun rakhela.
needly became. Then he that country-in-of one man-near having-gone lived.
Tyana tar tyal-le dukra taryala aplya varrat dhudi. Tavha dukra
Him-by then him-to swine to-feed his-own into-field it-was-vent. Then swine
je tapra khast vhat tyal-eyhava var tyana apila pot bharava asa
what hukks eating were of-that-upon him-by his-own belly should-be-filled so
tyal-le valta; ani tyal-le koma kali dela nahi. Mang
him-to it-appeared; and him-to by-anyone anything was-given not. Then
to sudivar yeun mhan, 'malya bapachyay kitii saldaral-le
he senses-on having-come said, 'my father-of how-many servants-to
pot-bhar bhakkar bhetie, ani mi upasi marito. Mi utthan malya
belly-full bread is-obtained, and I hungry die. I having-arisen my
bapakadje dzail akhin tyal-le muanil, 'arhe bava, maya Devachya kahyay
father-to will-go and him-to will-say, "O father, by-me God-of word
bahir va tuhyi samne papi keia haye, ya-pudhe tuha porga mhnayala
against and thee-of before sin done is, hereafter thy son to-be-called
ma-le bara lagat nahi; tuhyi ekai saldaravami ma-le thiv.'" Mang to
me-to well appearing is-not; of-thee one servant-like me-to keep." Then he
utthan aplyia bapadzoy gela.

having-arisen his-own father-near went.
To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marathi. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called Ghāṭa var-cha Varhāḍī, in the south, and the Ghāṭa khāl-cha Varhāḍī, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kūr̥bis in Molkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral ʾ as y and the use of the dative suffix ṭe. Thus, ḍoṛā, an eye; bāpā-ṭe, to a father. We may, in addition to this, note the tendency to substitute an ō for āva and āvi; thus, dāvoy and dāveņya, near; jīn’gi uṭōli, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

VARHĀḍĪ (KUN’DÍ) DIALECT.

VARHĀḍĪ (KUN’DÍ) DIALECT. (DISTRICT BULDANA.)

Konyā ekā mān’śā-lē dōna lēka hōtē. Tyātun láhyānā bāpā-ṭe
certain a man-to two sons were. Them-in-from the-younger the-father-to
mhanē ki, ʾārē bābā, māhyā hiśā-chī jin’gāni ma-lē dē.' Mhun
said that, ‘O father, my share-of property me-to give.' Therefore
bāpā-na āp’li jin’gi dōghā-mandhī vāṭun deli. Thōyā
the-father-by his-own property both-among having-divided was-given. A-few
disā-nū láhyānā pōrgā āp’li sam’ḍi jin’gi gheṅūn dēśā-var gēlā,
days-after the-younger son his-own all property having-taken a-country-to went.
Va tathı tyā-na chaini-mandi sam'dī jin'gi ujōli. Tyā-tṣā sam'dā And there him-by merry-making-in all property was-squandered. His all paisā kharts džālyā-var tyā dēsā-mandi mṭhā kāy pad'ā. Mhun money spent having-become-on that country-into great famine fell. Therefore tyā-lē phār aḍ'tisan pad'ā. Mang tō ḍkā girastā-chē gharī džāun him-to great difficulty fell. Then he one householder-of in-house having-gone rāhili. Tyā girastā-nē tyā-lē tyā-chē vāvrāt ḍukkar rākhya-lē thir'la. liced. That householder-by him-to his into-field swine to-keep it-was-placed. Tatthi tyā mān'si-nē ḍuk'ra-na khāun ṭakēla kōndyā-var khuṣi-na There that man-by the-swine-by having-eaten thrown huks-upon gladness-with pot bhar'la astā. Pan tyā-lē tō hi kōna dēla nāhī. belly filled would-have-been. But him-to that too by-anyone was-given not.

Yū-kar'ṭā tyā-chē doyē ughaḍ'ā. This-for his eyes opened.
Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marathi. The inhabitants maintain that their dialect is much purer than the so-called Varnādi. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marathi of Berar. Compare forms such as mī dāh, I am; mī māhī bāpā-kada dzūl, I will go to my father and so forth. The suffix of the dative, on the other hand, is tā as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

(XORHĀDI DIALECT.

(DISTRICT BASIM.)

मानसाल दौल पोर डों तीति। वातल छान धोरा बापाला मनाल बाबा, मला जिवांकी गाँड़ा हिंसा वादा टो दे। मग लाग वास जिनांगी वाटन दोंदी। मग सोरा हितमांती वाटर पोरा सर्व जिनांगी जमा करून सुळ्या-वर सेल। तथा उद्धिकार्या करून सर्व खरी उडळ टाकली। गर्वी जसा खायल्या-वर, या देशां-मूळी मौठा दुसऱ्या पडला। व्हा-वूळ खाला मोठी संगी माली। तेज्या तो व्हा देशातल्या एका मानसा-ज कायाबो राहिला। लाग व्हा दुन्या दुन्या चारायला वाहरत पाऊल। तेज्या दुन्या जी तरुण कार वाहन राहत ती तरुण कारन राज्य आस लागा वाले। आनी खाला कोणी काहीं दौल नाहीं। मग डोंदा उद्धिकार्या-वर छान मन राही, माहा वापाचा घरी रोज्यारास भरपूर भाळका मिळते, मीं तर भुकम मरतीं। मीं माहा वापा-काड उडून जाईं, आनी क्षानीं कांवा, मीं त्रावाचा उदळ आनी तुडळा समोर पाप केलं। आता-पसूं तुड़ पोरा मनायला लावक नाहीं। मला एका रोज्यारा-सारख ठेव।
[No. 54.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

VARHAḌĪ DIALECT.

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōṇā ēkā māṅṣā-lā dōn pōṛ hōṭē. Tyāṭ'la lahān pōṛ'ga
certain one man-to two sons were. They-among the-younger son
bāpā-lā mhaṇā-lā, 'bābā, ma-lā jīṅgi-taṣā dzō hīṣā yāy-taṣā tō dē.'
father-to said, 'father, me-to property-of what share to-come that give,'
Mag tyā-na tyās jīṅgi vatūn delī. Mag thōḍyā disē-ni
Then him-by to-him property having-divided was-given. Then a-five in-days
dhākāṭa pōṛ'ga sarv jīṅgi dzāmā karūn mul'khar-var gēlā. Tēthā
the-younger son all property together having-made a-country-to went. There
udhaṭ' māvandā karūn sarv kharchī uṭūn tāč'li. Sang'ī
everything māvandāvar tyā dēsā-madēh mōthā dukāl pad'li. Tyā-mūla tyā-lā
wealth being-spent-on that country-into great famine fell. Therefore him-to
mōthī tangī dzāhāli. Tērhā tō tyā dēsārīyā ēkā māṅsā-dzavāl tēsā'ri
great difficulty became. Then he that country-in-from one man-near in-service
rāhāḷā. Tyā-na tyā-lā āruka tāsārāy-lā vāv'rāt pāṭhar'la. Tērhā āruka
lived. Him-by him-to swine to-feed into-field it-was-seen. Then the-swine
ji tār'phala khāūn rāhat tē tār'phala khāūn rāh'va
which hucks having-eaten lived that hucks having-eaten it-should-be-lived
āsa tyā-lā vāṭ'tā. Anth tyā-lā kōṅhī kāhī delā nāhī,
asa tyā-lā vāṭ'tā. And tyā-lā kōṅhī kāhī delā nāhī,
so him-to it-appeared. And him-to by-anybody anything was-given not.
Mag dōjē ughaṭ'lyā var tyā-na mhaṇē-lā kī, 'māhyā bāpā-chyro
Then eyes having-been-opened upon him-by it-was-said that 'my father-of
ghāṛī rōḍ'årās bhar-pūṛ bhaṅkār mīl'tē. Mī tar bhuka-na mar'tē. Mī
at-house to-servants sufficient bread is-got. I then hunger-with die. I
māhyā bāpā-kadā uṭūn dzōil, āṅi mhaṇēn kī, "bābā, mī Devā-chyro
my father-to having-risen will-go, and will-say that, 'father, by-me God-of
ulaṭ āṅi tuḥyā samōr pāp kēla. Aṭā-panse tūhā pōṛ'ga mhaṇāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called
lāyak nāhī. Ma-lā ēkā rōḍ'årās-sār'khā thēv.''
worthy am-not. Me-to one servant-like place.'
To the east of Basim lies the district of Wun. The principal language of the district is Varhâdi. In the south it meets with Telugu and Gõôli, but these languages do not appear to have influenced the current Marathî of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

VARHÂDI DIALECT.  

(DISTRICT WUN.)

(CAPT. W. Haig, 1896.)

एका  मानसास  दोन  पोर  होते। व्यावहार  व्यावहार  पोर  व्यावहार  नहीं, वाक्यातील  विशेषता  मला  मला  देणार  ठकूँ। तेंच्या  व्यावहार  आपल्या  जिन्हीने  दोषा  पोरांत  वाहता  केल्या। पुढे  व्यावहार  दिसरून  व्यावहार  पोरांना  आपल्या  सर्व  जिन्ही  सावलीली। मग  तो  तुसना  मुल्खात  फिर्त्यास  गेला। तेथे  व्यावहार  चूहेल  व्यावहार  आपला  सर्व पैसा उडवला। जेणे जवळचे वाक्य सर्व भाळी, तेन्हाचा देयांत  मोठा  दुकूद  पडला। व व्यावहार  खायाचा  पिवाचा  वान  पडली। मग  तो  व्यावहार  खायाचा  खायाचा  वान  पडली। तेंच्या  व्यावहार  वास  आपल्या  वान  राहण्यास  थांबल। व येथी  डूबूं जे  भूस  राहत  होते  ते  भूस  वाजन  पोर  भरण्यास  तो  राजी  भाळा। पन  ते  भूस  ही  व्यावहार  कोणी  देऊना। अस  भाळा  तेंच्या  मग  व्याची  दोके  उडवले। मग  व्यावहार  मला  मला  वापराचा  वारी  वहुळ  सावलीली  आहेत। व्यावहार  पोरट-पेशा  व्यास  माझे  सावलीले, अन  मी  येथे  मृत्यूंत  मरतो। तर  मी  आता  उठुन  व्यावहार-कडे  जातो  व  व्यावहार  महतो। वाहा, मी  तुवा  व  देवाचा  अवराधी  आहे। वा  उदर  मी  तुव  व्यावहार  हवा  अस  भनाव  हे  वरोर न रहूऱ। मनुतून  मला  मला  सावलीली  कर। अस  बोलून  तो  उठला  अन  आपल्या  वापर-कडे  आला। पन  ती  दूर  अंतरा-वर  होता  तेंच्या  व्यावहार  व्यावहार  पाशुल  व  व्यावहार  पोर  आली। मनुतून  तो  खाली  व  पोराचा  व्यास  मला  माझी  माझा  व्यावहार  व्यावहार  मुळा  वेचला। मग  पोर  खानी, वाहा, मी  देवाचा  व  तुवा  अवराधी  आहे। व  तुव  पोर  स्नेनुन  व्या  मी  आता  लाबर  नाहीं। पन व्यावहार  आपल्या  व्या  सांगितले  कोण  बांगले  पांढरुन  आला  वास  वा  व्यावहार  बोोरांट  मुळे  चाला  चन  वाचा  पावांत  लोळा.
धाला। आज आपन खाण रिज्यन चंगल काहेरं, काजुन काहेरं माह लेकाहे मेल करत पने ते पुनः जित भाल। ते हरपर होत पन आज फिरहन भोटल। सग ते चंगल काहेरं लागले॥

व्या भेकी खाच भोट पोर वात राष्ट्रात प्रोत। ते-ही घरी घरं लागल, तेरठी खाच नाचन व गण ऐंजूं घेलं लागल। तेरठी खाच एका गद्यास हां करतुं पुसल, काहेरं, आज हे काय नय। तेरठी खाण सांगतलं काहेरं, तुंडा भाज आलं व ते खशाही लासं आलं कहून तुंडा वाण खाच प्राणन्तर बाहरते। तेरठी खाची मर्जी विवडली, मग तो घरंत। काद्वास बाहर। कहून खाची सहासं करत लागल। तेरठी ते पोर्ग बहने, पाण्या वाणा उक्षेसं साल। म्या तुंडी चाचकरी शेकी तुंडा दुःखम ख्या काहीं मोडल नाहीं। इतक असुळ माझ गद्या वरोवर बाजा कर-न्यास तुंडा मजं बकरंत की जींतूं हे देशी नाहीं। पन रांडवार्जीं तुंडी सर्व जिजींगी तुंडून टाकनारा हे तुंडा लेक आलं। तेरठी तुंडा वाण खाच प्राणन्तर केलं। तेरठी खाण खास मेटसं—पोरा तूं अच्ची माझा जचक राजत व फे वाण माझा जचक आहे, ते सर्व तुंड आहे। हा तुंडा भेकिला भाज पुनं उठला, भेटावचा नाहीं तो पुनं मेटला, कहून आपलास सोंतुक ख्या व आपन आनंद कराव हे वेस आहे॥
[No. 55.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

VABHAPTI DIALECT.  

(District Wun.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'śās dōn pōr hōtē. Tyāt'la lāhān pōrga bāpās  
One to-a-man two sons were. Them-among the-younger son to-the-father  
mhanē, ‘bābā, māhāhā hiśī-tśā māl ma-lā dōn tāk.’ Tērvēhā  
said, ‘father, my share-of property me-to having-given throw.’ Then  
tyā-na āp'ilu jīṅ'gi-chīyā doghā pōrat vāṭ'nyā kēlyā. Pūdha  
him-by his-own the-property-of both between-sons divisions were-made. Then  
thōdṛ-y'as diśvāt lāhān'ī yār-nā āp'il sarv jīṅ'gi sa-vād'li;  
a-few in-days the-younger son-by his-own all property was-gathered-together.  
Mag tō duś'ryā muł'k'hit phir'nyās ēlā. Tēthā tyā-na tśah'ul-bājēt  
Then he another into-country to-journey went. There him-by in-riotous-living  
āp'il sarv paisā udav'li. Jēvhē džaval-chē bāki sarv džhālī,  
his-own all money was-squandered. When near-of remiander all became,  
tērvēhā tyā dēśāt mōthā dukal paḍ'li; va tyā-lā khāyā pīyā-chē  
then that into-country mighty famine fell; and him-to eating drinking-of  
vān paḍ'li. Mag tō tyā muł'k'hitil ēkā bhālyā mān'sā-chīyā gharī  
want fell. Then he that country-in-being one noble man-of to-house  
dgānūn tyā-chīyā džaval rāhīlā. Tērvēhā tyā-na tyās āp'ilū yāv-rūt dūkar  
having-gone him-of-near lived. Then him-by him his-own into-field the-swine  
rāk'nyās dhač'la. Tyā yēlī dūkar jē bhūs khat hōtē tē  
that at-time the-swine what chaff eating were that  
bhūs khā'un pōt bhār'nyās tō rājī džhālī. Pan tē bhūs hi  
chaff having-eaten belly to-fill he willing became. But that chaff even  
tyās kōnī dēyē-nā. Asa džhānā tērvēhā mag tyā-chē dojē ughā'd'le;  
to-him anybody would-not-give. Such became then after him-of eyes opened.  
Mag tyā-na mḥat'la kī, ‘māhāhā bāpū-chīyā gharī bahu sāl-kari  
Then him-by it-was-said that, ‘my father-of in-house many hired-servants  
āhē. Tyānī-lā pōt'ā-pekshā jō'nt bhākar mī'ntē, an mi ēthā bhuk' na  
ār. Them-to belly-than more bread is-got, and I here hunger-with  
mart'ī; tar mi ātā uṭhūn bāpū-kalā džātō, va tyās  
die: them I now having-risen father-to go, and to-him  
mhañross, “bābā, mi tuhā va Dēvū-tśā aprād'hi āhē; yā  
I-say, “father, I thy and God-of of-offender am; this
upar mā tuha pōṛ'ga vhaya asa mhanāva hō barōbar na
upon I thy son am so it-should-be-said this proper not
vhaya. Mhanūn tū mu-lā āp'la sāl-kari kar." Asa
is. Therefore you me-to thy-own hired-servant make." Thus
bōlān tō uṭh'la; an āp'lyā bāpā-kaḍē āla. Pan to dūr
having-spoken he arose; and his-own father-to came. But he far
ant'vā-var hōtā tēvṭā-śa bāpā-na tyās pāhye-la, va tyā-la
distance-on was then-even the-father-by to-him it-was-seen, and him-to
kiv āli. Mhanūn tō dhāv'la va pōṛ-chyā galāyēs
compassion came. Therefore he ran and the-son-of to-the-neck
mithi mārun tyā-tśa mukā ghet'la. Mag
embracing having-struck him-by his-of a-kiss was-taken. Then
pōṛ'ga mhanō, 'bābā, mū DEVā-tśa va tuha ap'radhi āhē,
the-son said, 'father, I God-of and thy offender am,
va tuha pōṛ'ga mhan'vun ghāyēs mī ātā lāyak nāhī.' Pan
and thy son having-called-myself to-take I now worthy am-not.' But
bāpā-na āp'lyā galāyēs sīṅg'la kī, 'tśāng'la pānghurana
the-father-by his-own to-servants it-was-told that, 'good robes
anūn yās dyā, va yā-chyā bōtā mudi ghālā, an yā-chyā
having-brought to-this-one give, and this-of on-a-finger a-ring put, and this-of
pāyāt dzōdā ghāllā. Adz āpan khāūn piūn tsaṅgāl
on-foot a-shoe put. Today we having-eaten having-drunk merry
karī; kā-rhun kī, hē māhā lek'vī mēla vhata, pan ā tē
shall-make; because that, this my child dead was, but it
punah jita dāhāla; tē harap'la hōta, pan ādū phirān bhēt'la.' Mag
again alive became; it lost was, but today again was-met.' Then
tē tsaṅgāl karī lāg'la.
they merry to-make began.

Tū yēl tū-yā-tśa mōtha pōṛ'ga vāव'raī hōta. Tē hi ġhar'ī yeū
That at-time him-of eldest son in-field was. He too to-house to-come
lāg'la, tēvēhā tūsā nāīgān va gān aikām yeū lāg'la. Tēvēhā tūsā
began, then to-him dancing and singing to-hear to-come began. Then him-by
ekā gadyēs hāk mārun pus'la, 'kē-re, ādz
one to-servant a-call having-struck it-was-asked, 'what-O, today
hē kēy vhay?' Tēvēhā tūsā sīṅg'la kī, 'tūsā bhāūn
this what is?' Then him-by it-was-told that, 'thy brother
āla, va tō khusāl'na āla, mhanūn tūsā bāp tyās
came, and he safety-with came, therefore thy father to-him
pāvhan'tsār kar'tye.' Tēvēhā tūsā-chī marjī bighāḍ'li. Mag tō
hospitality is-making.' Then him-of temper was-spoiled. Then he
gharat kābyās dzātē? Mhanūn tū-yā-tśa bāp bāhēr yeūn
into-house what-for goes? Therefore him-of father out having-come
tyā-chi  khusāmat karū lāg'la. Tēvha tē pōr'ga mhanē,

him-of flattery to-make began. Then that son said,

'pāhya, bābā, it'kē sāl myā tuhi ṭsāk'ri kēl; tuhā

'see, father, so-many years by-me thy service was-done; thy

hukūm myā kādhī mēḍ'la nāhī; it'ka asun māhyā gaḍyā-

order by-me ever was-broken not; so-much having-been my friends-

barōbar madzā kar'nyēs tuvā madz baṅ'ryā-chē pīlē hi kahī

with merriment to-make by-thee to-me a-goat-of young-one even ever
dēlla nāhī. Pan rūp'd'jīt tuhi sarv jīn'gī buḍ'vūn tāk'nārā

was-given not. But in-winching thy all property having-drowned thrower
hā tuhā lēk ālā tēvha tuvā tyās pāvhan'tsār kēlā.' Tēvha

this thy son came then by-thee to-him hospitality was-made.' Then

tyā-na tyās mhat'la, 'pōrā, tu akshayi māhyā-dzavař rāhat, va

him-by to-him it-was-said, 'son, thou always of-me-near art-living, and

jē-kāy māhyā dzavař ahē tē sarv tuha ahē. Hā tuhā mēlēla bhān

whatever of-me near is that all thing is. This thy dead brother

punah uth'la; bhēṛāy-tsā nāhī, to punah bhēṛ'la, mhanūn āp'nas kautuk

again arose; to-be-met not, he again was-met, therefore to-us delight

vēvā va āpan ānand karāva, hē hēs ahē,' should-be and by-us joy should-be-made, this good is.'
Marathi is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhadi is spoken all over the district. Two smaller dialects, Dharpi and Koshti will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix la in ma-la, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARATHI.

VARHADI DIALECT.  

(District Ellichpur.)

एका मानसाचा द्रोण पौर होते। वाताल लहान पोर वापस क्षेत्र, 
वाचा, माझ्या हिंदूने माल मला दिलेन ठाक। तेढ्यां लान आपल्या जिनंगीचा 
दोष पोरत वाटन्या कैल्ला। पुढे योद्धां दिवसात लहान्या पोरान आपली 
सर्व जिनंगी सावल्या। मग ती दुसऱ्या सुल्खात फिरवास मेला। तेथे लान 
चहलवार्जित आपला सर्व पैसा उडवला। तेथेच जवऱ्याचा वाचा सर्व भावी तेढ्यां 
वा देगांत मोठा दुःख गाळे। व लान्या खाया-पियाची वाच पडली। मग ती 
वा मुल्खातील एका भल्या मानसाचा चरी जाजन लाचा-जवऱ्यां राहिला। तेढ्यां 
लान वास आपल्या वासात दुःख राहिला धाळ। खालेची दुःख की सुस खात 
होतीं की सुस खाजन पोट भरवास ती राहीरे भाज। पन ते सुस ही लास चोर 
देवा। अस माहल तेढ्यां मग लाचे होके उघडले। तेथे लान वास्तों, माझ्या 
वापाच्या चरी बडू साजरी आळित, खाहिला पोट-पंचां जासा भाकर चिंतते, 
अन सी खेर मुक्तेन मरतो। 
[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀPī DIALECT. (DISTRICT ELICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mān’sās dūn pōr hōte. Tyā’la lahañ pōrga
A-certain to-man two sons were. Them-in-from the-younger son
bāpās mhanē, ‘bābā, māhya hlāyā-tsā māl mā-la deūn
to-father said, ‘father, my share-of property me-to having-given
tāk.’
Tevhā tyā-na āp’lyā jin’gi-chyā dōghā pōràt vāt’nyā
make-over.’ Then him-by his-own property-of two among-sons divisions
kēlyā. Pujha thōdyā-tā div’sāt lahañyā pōr-na āp’li sarv jin’gi
were-made. Then a-few-only in-days the-younger son-by his-own all property
sāvad’li. Mag tō du’ryā mūl’khāt phir’nyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by
tsahul-bājīt āp’li sarv paisā uḍav’li. Jēvha dzaval-chi
in-riotous-licencing his-own all money was-squandered. When near-being
bākī sarv dzhali tevha tyā dēstā mōthā dukal paḍ’li; va
remoinder all was-over then that into-country great famine fell; and
tyā-la khāyā-piyā-chi vān paṭ’li. Mag tō tyā mūl’khāt il
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from
ēkā bhālāyā mān’sa-chyā ghari dza’ūn tyā-chyā-dzaval rāhilā. Tevha
one well-to-do man-of to-house having-gone him-of-near lived. Then
tyā-na tyās āp’lyā vāv’rāt ḍukar rākh’nyās dhād’li. Tyā-yēl’ ḍukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine
jē bhūs khāt hōte tē bhūs khāun pōt bhar’nyās tō rāji dzhala.
what chaff eating were that chaff having-eaten belly to-fill he ready became.
Pan tē bhūs-lū tyās kōnī dēyē-na. Asa dzhala tevha mag
But that chaff-even to-him anyone would-not-give. Such became then after
tyā-chē dōlē ughad’li. Mag tyā-na mhaṭ’la kī, ‘māhya bāpā-chyā ghari
him-of eyes opened. Then him-by it-was-said that, ‘my father-of in-house
bahu sāl-kari āhēt, tyāhī-lā pōtā-pekshā jāst bhākar mīl’tō, an mi yētha
many servants are, them-to belly-than more bread is-got, and I here
bhūkā-na maṛtō.’
hunger-with die.'
Varhāḍi has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms nabhatē, for nabhatē, was not; mhat'la, for mhaṭ'la, it was said; and tithas, there.

[No. 57.]

INDO-ARYAN FAMILY.

Southern Group.

MARĀTHĪ.

Varhāḍi Dialect.

(District Betul.)

एका मानसालें ढीन पोर होते. खात्स्या लाहन्या पोरान वापालें म्हटल काईं, दादा मामा हिंमा करून देते. तरां व्यां ढीन पोरालें वरीवर हिंमा देता.

वाहासृष्ट दिवसा लाहन पोरांचा आपला हिंमा देता. विजयन दुसरा मुरुकात गेला.

तीव्र जाजन व्या पोरान वट्फैली करून आपल सार घन तुडवल. जेव्हा व्यां सार घन उडवल, तेव्हा व्या मुरुकात मोठा कार पडला. जेव्हा ती मोठा गरीच भाला.

मगू ती जाजन तीव्र व्या किंसानाचे घरी राहिला. व्यां खालेआपल्या वांट-राँत डुकर चारायलें घाडल.

तरां व्यां खालेआपल संगान आपल मोठ भरल, व्यालें फक डुकर खात होते. आणखी खालें कोणी बारीं भी हैत नभते.
[No. 57.]

INDO-ARYAN FAMILY. 

Southern Group.

Marathi.

Vanhadi Dialect. (District Betul)

Transliteration and Translation.

Ekam man'sa-le don por hota. Tyah-lyah lab'nya pora-na bap-a-le
One man-to two sons were. Them-in-from the-younger son-by father-to
mhat'la k'i, 'dada, madgha hissa karin do.' Tavhah ty-a-na dogha
it-was-said that, 'father, my share having-made give.' Then him-by both
pocha-le baikar hiss-a dolla. Thodyasya-ts div'sa lher-na polga ap'la hiss-a
sons-to equal share was-given. A-feo-only in-days the-younger son his-own share
ghean dus'rya muluk'at gela. Tithi dzau-n ty-a pora-na bap-phaili
having-taken another into-country went. There having-gone that son-by debuchery
karun ap'la sara dhan budavla. Jevha ty-a-na sara dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
udav'la, tavha ty-a muluk'at momha k'r pad'la; tavha to momha
was-squandered, then that into-country mighty famine fell; then he very
garib dha-lala. Mag to dzau-n titha yeka kir'sina-cha ghari rabilia. Ty-a-na
poor became. Then he having-gone there one cultivator-of in-the-house tided. Him-by
ty-a-le ap'lya varrati dukar isaray-le dhud'la. Tavha ty-a-na ty-a-ts
him-to his-on into-field the-swine to-feed it-was-sent. Then him-by that-very
sangha-ap'la pot' bhara, jya-le ku dukar khat hota; ann'khin ty-a-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
kohi kahhi bli deth nabhate.
anybody anything even giving was-not.
The Marathi spoken in the rest of the Central Provinces is usually called Nagpuri, from the head-quarter of the Marathi kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nagpuri country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhadi; (2) Dakhiri; (3) Khoaangi; (4) Dharangi; (5) Kewati; (6) Koshthi; (7) Kumbhari, and (8) Mahari; but in each case the number is reported to be extremely small, and not worth counting. Dakhiri is probably the Dekhan form of Marathi; Khoaangi may mean any dialect spoken by settlers from the Konkan; Kewati is a mixed form of speech, based on Bagheli mixed with Marathi. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marathi current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhadi illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, is, her: ghari, in the house; mi, I. The dative is always formed in s in the specimens; thus, lapas, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARATHI.**

**NAGPUR DIALECT.**

(District Nagpur.)

**SPECIMEN I.**

कोंना एका मानससात दौन पोर दिली | खा-पैठी लहान बापास खनाला जि, वाचा जसेंत माझा जी दिखा असल तो मज दिव जे | खानी धन वापन देह्र | थोडा दिवसान लहान पोया सर्वे देवान तूर इशी मेहला | आम तिथि उधकपडी कसल आपल धन उडवल | खानी सर्वे खरक्खा-वर खा देनाट मोठा दुकांक पडला | खामूळे खास अडचन पडली | तेथा तो तेव्हा एका बाळका-जवळ जातो राहिला | खान खास दुकार चाराचार आपला वापरत पाठवल | तेथा दुकार जी भुसा खरोय खा-बर आपल पोर मराठ अस मनात आनल | कोॉनी बाळी खास देख नाही | त्या तो वैदी-बर एक्षण खनाला, माझा वापर्या वरी चाबरास
পোঁট-মর খাবাস মিক্তে, আনি মী ভুক্তেন মরতি। আতা মী আপল্লা বাপা-কে জাতি ও খাবা হনতি কী, দেবাচ্ছা ইদ্ধিচ্ছা বিস্ফ ও তুহা সামনী পাপ কীল আহে। খনুন মী তুহা লেক রাহিলো নাহি। মজ আতা চাকরা-সারখ ঠেব।

মগ তো আপল্লা বাপা-কে গেলা। খাবা দুদন পাহুন বাপ গহিবরলা। আনি ধাজন-সাতা খাবা গম্ভীর সিটি মারলি, ও খাবা মুক্তা চিতলা। মগ লেক খাবা মনালা, বাবা, দেবাচ্ছা বিস্ফ ও তুহা সামনী পাপ কীল, তর আতা তুহা লেক রাহিলো নাহি। পর বাপান মানসাস সাঙ্গিতল কি, বাস উতাস আংগরখ আনুন চাল, আনি খাবা হাতাত মুর্মি ও পায়াত মোলা চাল। মগ আপা খাবা পিজন আন্ত্র কথু। কারন কী, হা মাহা লেক মেলা হোতা তো পুন্তা জিতা ভালা ও দ্বডলা হোতা তো সাপডলা। আস খনুন আনন্দ করায়াস লাগল।

খা বেড়ু খাবা বড়ল লেক বাবরাত হোতা। তো ঘরা-জবক এজন পোশী-চাব্দা-বের খাবা গান বজাবন শিকির। চাকরা-পেচি একাট হাক মানন পুলক কি, হে কায় চাই আহে। খাবা সাঙ্গিতল কি, তুহা ভাজ আলা আদ্ধ ও তো খাবা তুহা বাপাস বিচ্ছালা খনুন খাবা মোটী মেজবানী দিটি আহে। তেজা খাবা রাগ এজন আত জাষিনা। খনুন খাবা বাপ বাহার এজন খাবা সমাজাও লাগল।

পরতু খাবা পাপাস জবাব দেখু কি, মি ইবতী বারস তুহা চাকরি কারতী, আনি তুহা আলা কাহী মোডলী নাহি। আস অসুন খা আপল্লা ভিত্তা-বেরীবার চেন করায়াসাঠি লা মলা কোকাই ইংবই দেক নাহি। আনি খাবা তুহা পাহা রাণীচ্ছা-বেরীবার উডলা তো তুহা লেক আলা খনুন খা খাবাসাঠি মোটী মেজবানী দিটি। তেজা বাপ মনালা, মুলা তো সারা এক মাধ্যমা-বেরীবার আহি, আনি মাহা সারী জিন্নী তুহীচ আহি। পার আনন্দ করায়া হে জফর হোত। কারন কী, তুহা ভাজ মেলা হোতা তো পুন্তা জিতা ভালা ও দ্বডলা হোতা তো সাপডলা আহে।
[No. 58.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT. (DISTRICT NAGPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Konyà ekà mànsàs dòn pòr hotà. Tyà-palki lâhàn
Certain a to-men two sons were. Then-from-among the-younger
bâpàs mhanàlà ki, 'bâbù džamèt màhà dzò hissà asal
to-the-father said that, 'father in-the-estate my what share will-be
tò madž dë.' Tyà-nè dhan vâtun della. Thôddyà
that to-me give.' Him-by the-wealth having-divided was-given. À-fico
div'sá-na lâhàn pôryà serv ghëàn dûr deši gëlê.
days-after the-younger son all having-taken far-off into-a-country went.
Àni tóthà udhal'paṭṭi karun áp'la dhan udâr'la.
And there debauchery having-made his-own wealth was-squandered.
Tyà-nè serv kharîs'lyà-var tyà déshì màthà dukàl pad'la.
Him-by all had-been-spent-after that in-country great famine fell.
Tyà-mulè tyàs ñd'gàn pad'li. Tévhà tò tëth'chyà ekà grahañhá-
Therefore to-him difficulty fell. Then he there-of one householder-
dzavàl dzùn ràhilà. Tyà-na tyàs ñkur tárayàs áp'la váyàt
near having-gone lived. Him-by to-him swine to-feed his-own in-a-field
pàthav'la. Tévhà ñkur dzò bhusà khàtët tyà-var áp'la pòt
it-was-sent. Then the-swine what nuks what eat that-upon his-own bolly
bharàva asa manàt án'la. Kòni kàlt tyàs
should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him
della nãhì. Mag to sùddhi-var ñn mhanàlà, 'màhyà bâpà-chyà
was-given not. Then he senses-on having-come said, 'my father-of
ghari tsock'ras pòl-bhàr khàyàs mîl'të, àni mi bhukè-na màrtó.
in-house to-servants belly-fill to-cat is-go, and I hunger-with die.
Àtà mi àp'lyà bâpà-kàdò dzàtò va tyàs mhan'tò ki, "Dëvà-chyà
Now I my-own father-to go and to-him (I)-say that, "God-of
ichhè-chyà viruddh va tuhyà sàm'nè pòp kòla àhë, mhanun mi tuhà
the-will-of against and of-thee before sin made is, therefore I thy
lek ràhilò nãhì; madz àtà tsàk'tò-sàrk'ha tòv.'" Mag to àp'lyà
son remained not; me now a-servant-ike place.'" Then he his-own
NAGPURI OF NAGPUR.

bapā-kađe gēlā. Tyās durun pāhun bap
father-to went. To-him from-a-distance having-seen the-father
gahivārā. Āni dhān-sanyā tyā-chyā galjās mithi
was-overcome-by-affection. And having-run him-of to-the-neck an-embracing
mārli, va tyā-tsā mukā ghōṭālā. Mag lēk tyās mihanālā,
was-struck, and him-of kiss was-taken. Then the-son to-him said,
'bābā, Dēvī-chyā viruddh va tuhyā sām'nē pāp kēla, tar ātā
'father, God-of against and of-thee before sin was-made, therefore now
thū lēk nāhīl ānē.' Par bāpā-na mān'sās sāngitā ki,
thy son (I)-remained not.' But the-father-by to-the-men it-was-told that,
yās uttām āngar'kē ānun ghāl, āni yā-chyā hāttā
'this-one best coat having-brought put, and this-one-of on-the-hand
mudi va pāyāt dōjālā ghāl; mag āpan khaūn pūn
a-ring and on-the-foot shoe put; then we having-eaten having-drunk
ānand karu. Karun kē, hā mālā lēk mēlā hōtā, tō pūnhā
joy shall make. Because that, this my son dead was, he again
jīta ānālā; va dava'dālā hōtā, tō sāpālā.' Aśa mhanun ānand karayās
alice became; and lost was, he is-found.' So having-said joy to-make
lāg'ālē.
(they)-began.

Tyā-ṛēlēs tyā-tsā vaḍil lēk vāv'rāt hōtā. Tō gharū-dząval
At-that-time him-of the-oldest son in-the-field vas. He house-near
eun pōhōtr'īyā-var tyā-na gāna bajāv'na aikīlā,
having-come arriving-after him-by singing dancing was-heard.

Tsakr'ī-pāskē ekās hāk-mārūn pūrīa ki, 'hē kāy tsālā
The-servants-from-among to-one having-called it-was-asked that, 'this what going-on
āhē?' Tyā-na sāngitā ki, 'thūhā bhāā ālā āhē, va tō khausāl tuhyā
is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee
bāpās mēlālā mhanun tyā-nē mōthi me'jvānī dīlī āhē.' Tēvāh tyās
to-father vas-got therefore him-by great a-feast given is.' Then to-him
rag ēn āt dżāyē-nē. Mhanun tyā-tsā bāp bāhēr ēn
anger having-come inside would-not-go. Therefore him-of father out having-vome
tyās sam'džān lāg'ālē. Parantu tyā-nē bāpās dzavāb dēlā ki,
to-him to-entreat began. But him-by to-the-father on-answer was-given that,
'mi it'kē vars tuhā tsakrī kar'tō, āni tuhi ādnyā kahi mōd'li nāhī.
'i so many years thy service do, and thy order ever was-broken not.
Aśa asun myā āp'lyā mitra-barobar chain karay'śāhī tāvā
Such being by-me my-own friends-with merriment making-for by-thee
mālā kōk'ru dēk'īlī dēla nāhī. Āni jyā-na thūhā paśā rāndāhā-barobar
me-to a-kid even was-given not. And whom-by thy money harlots-with
udavālē tō thūhā lēk ālā mhanun tvā tyā-ekyāsāthī mōthi me'jvānī
was-squandered that thy son came therefore by-thee him-of-for great feast
2 x 2
The father said, 'Thou art all-time with me, sou. Then art thou all-time with me.

But joy should-be-made this necessary, because that thy brother was made dead, thou again alive became; and lost was, he found is.'
[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPUR DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—एकमोहारीच चिंचुळंधी याच्या-कडे तु चाकरी होत्यास का?

जवाब—होतो. सात आठ महिलेचे चाकरी आहे. मेल्या चैताची मंगात चाकरी सोडली.

सवाल—चाकरी-बर होताच मेल्या कोठा राहत होता?

जवाब—माझ्य संवत्रं नवीचे ब्राह्मण फ्या ब्रज नि चिंचुळीच घरात राहत होतो. माझ्य-कडे संसारांची काम होते. आता माझ्य माल्यान जे काम संभवित ते कराव. मेल्या सारे पिक जमा भाळ व वारांत खड बिल तयिम नि चिंचुळा रांच्यावर राहत होतो. व माझ्य बाळक घरी राहाव.

सवाल—चिंचुळ कडी-तरी चिंचुळा राहिला होता?

जवाब—तो कधी कधी चिंचुळा निजी. एक चिंचुळाचा पंडाचा लहानस्थी भोपडी किल्ले होती. न्यात नि निजी.

सवाल—तारिख १२ मार्च सन १८८८ रोजी, महणज सनवरी चिंचु चिंचुळा निजला होता?

जवाब—ही मिळाला होता. खा मोट्याच टळ महिना माळ. खा राती मि भोपडी-संजी होतो. व माझ्य बाळक वसूल मगर होती. बाळकी नक्षी

सवाल—चिंचु खा दिवसी चिंचुळा-बर निजला होता, तर खा ऑंगा-बर डांगिन झाले.

जवाब—चिंचु दिवस-भर चिंचुळा-बर होता. जेवांत घरी गिला नाही. संघा-काळी खाळी सावभुवन ब्रजात आहे. पर गिला नाही. भुक नाही, भोन सांगितले.

खा राती चिंचुळा-वर निजला. खा ऑंगा-वर सोनाच कंड, चांदिच कंड, सोनाच्या अंशेच चंटकऱ्या चांदिच्या ढाक्याचा आनंद सोनाच्या कंड इतक होत.
सवाळ—आज कोठारे पेश केलेले डारिने कोणाचे आहिल?
जवाब—चिंचूळे आहिल. तो निझला होता तेंच्या ते खाॅचा अंगा-वरच होते.
सवाळ—खे डारिने तुळ्या कबर्जात कसे आले?
जवाब—खा सनवारी ह्रीन वाजता चेंचा भागलो. तेंचा चिंचूळे मेला दिसला. खास कोन मारल हूळ माहित माहि. मग खासा अंगा-वरच सारे डारिने काहांकडून निघालो. चिंचूळे ह्रीनही पाय मान पहिलाच्याच रस्खाने कोन वापरले होते. खासा हृदस्स्तुन रत्न चाळ चोळ. हा गोटा खासा-जवक पडणे होता. चंद्रवाळ्याचा वाण तोडून काहांकडच्या माहि. लास विहिरित फळकुन मिर्याळी-पडू जेतो, आम्ही कहांचा-वर तिस वेजन गाटी जेतो.
सवाळ—हा गोटा चिंचूळे खासस्तुन तु काहांकडून देखाया का?
जवाब—कडव्या-माळेच स्वा लपवुन ठेवला होता. तो काहांकडून देखा. हे धोती माफ आहे. माहि बायको नेमाली होती. तेंचा ह्रोत बनत नव्हता, स्वतन रत्नाच डाग पडले. दोबार जेक रत्नाच डाग आहे ते बेलाच्या रत्नाचे आहे. लुन केल्याच माहिती नाव एडर कझून लास अडात ठाकली, आम्ही कझूनच डारिने फिर लपवुन ठेवली. आम्ही नाव न गाण कझून पडतून फिर गेलो.
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHI.  

NĀGPURĪ DIALECT.  

(DISTRICT NAGPUR.)

SPECIMEN II.  

TRANSLITERATION AND TRANSLATION.

Savāl.— Pat'go-vāri-tṣā Chindhu Lōdhi yā-chyā-kaṇḍe tu

Question.— Pat'go-vāri (village)-of Chindhu Lōdhi him-of-near thou

tṣāk'ri hōtā sā?
in-service what?

Drābā.— Hōtō. Sāt āṭh māhīnē tṣāk'ri kēlī. Gēyā Chaitā-chē

Answer.— (I)-was. Seven eight months service was-done. Past the-Child-of

madhāt tṣāk'ri sōḍ'li.
in-the-middle service was-left.

Savāl.— Tṣak'ri-var hōtā tēvēhā kōtha rāḥat hōtā?

Question.— Service-on were then where living were?

Drābā.— Māhi ṭēvē'leḥ bāy'kō is gēṭān mi Chindhu-chē

Answer.— My kept woman her having-taken I Chindhu-of

gharāt rāḥat hōtō. Māhyā-kaṇḍē kir'sān'ki-tṣē kām hōtā. Ān'khin

in-house living was. Of-me-near cultivation-of work was. And

māl'kā-na jē kam sāngit'la tē karāvā. Jēvā sāra pik

the-master-by what work was-told that would-be-done. When all ripe-produce

jamā dzhālā, va vāv'rat khaṭa kēlā, tahi mi

gathered became, and in-field threshing-floor was-made, then I

khyāt rāttau-divas rākhvālīs rāḥat hōtō, va

in-the-threshing-floor night-and-day for-taking-care-of living was, and

māhi bāy'kō gharā rāḥē.

my wife at-home need-to-live.

Savāl.— Chindhu kahi-tari khyāt rābēlā hōtā?

Question.— Chindhu at-any-time in-the-threshing-floor living was?

Drābā.— To kadhī-kadhī khyāt nījē. Ėk kāṭ'hyā-chyā

Answer.— He sometimes in-the-threshing-floor slept. One kāṭ'hyā-grass-of

peḍtyā-chē laḥān'ā jhop'jī kēlī hōtī; tyāt mi nīdo.
bundles-of small hut made was; in-that I slept.

Savāl.— Tārīk bārū, māhē Mārch, san 1908, rōjī, mhan'jē,

Question.— Date twelve, month March, year 1908, on-day, that-is,

San'vārī Chindhu khyāt nīdīlā hōtā?
on-Saturday Chindhu in-the-threshing-floor sleeping was?
Dzrabāb.— Hō, nidźlā hōtā. Tyā gōshās dīḍ mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month
dzāulā. Tyā rātrī mi jhopṛit-madhā hōtō, va māhi bāy’kō vastit
became. That on-night I the-hut-in was, and my wife in-village
ghari hōti, vāvṛi navhati.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div’sī khālyā-var nidźlā hōtā tar
Question— Chindhu that on-day the-threshing-floor-on sleeping was then
tyā-chyā āṅgā-var dāginē hōtē?
him-of person-on ornaments were?

Dzrabāb.— Chindhu divas-bhar khālyā-var hōtā. Jēvāyās gharī
Answer.— Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house
gēlā nāhi. Sandhyā-kāṭi tyā-chi sāsu balāu āli, par gēlē
went not. In-the-evening his mother-in-law to-call came, but (he-)went
nāhi. Bhuk nāhi, mhnun sāṅgir’lē. Tyā rātrī khālyā-var
not. Hunger not, so ī-was-told. That on-night the-threshing-floor-on
nidźlā. Tyā-chyā āṅgā-var sonya-tsa kaḍa, tsāndi-tsa kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,
sōnyā-chyā chār chandra-kadyā, tsāndi-tsa kardōda, āni sōnyā-tsa chhallā,
gold-of four chandra-kaḍis, silver-of waist-string, and gold-of a-ring,
it’ka hōtā.
this-much was.

Savāl.— Ādz kōrtāt pēś kelelō dāginē kōnā-chē āhēt?
Question.— To-day in-the-court produced made ornaments whom-of are?

Dzrabāb.— Chindhu-chē āhēt. Tō nidźlā hōtā tēvā tō tyā-chyā
Answer.— Chindhu-of are. He asleep was then they him-of
āṅgā-var-ta hōtē.
the-person-on-eem were.

Savāl.— Hē dāginē tuhyā kab’jāt kāsē ālo?
Question.— These ornaments of-thee in-possession how come?

Dzrabāb.— Tyā Sanvārī dōn vīdṛṭā chētā dzālō. Tēvā
Answer.— That on-Saturday two striking conscious I-become. At-that-time
Chindhu mēlā dis’lā. Tyās kōnā mār’lā hōtā māhit nāhi. Mag
Chindhu dead appeared. Him by-them killed was known not. Then
tyā-chyā āṅgā-var-chē sārē dāginē kāhāḍun nīghaḷō. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of
donhi pāy, mān pahilyā-nē-ti’s masyā-nē kōnā bāndh’lē hōtē. Tyā-chyā
both feet, neck at-first-een a-robe-with by-somebody tied were. Him-of
dōṣkyātān rakt sālā hōtā. Hā gōtā tyā-chyā-dzāval pad’lā hōtē.
the-head-from blood passing was. This stone him-of-near fallen was.
Chandra-kadyā kān tōdiṁ kāhāḍlyā nāhi. Lās vihirit
The-chandra-kaḍis ears having-cut were-taken-off not. The-corpse into-a-well
phékun mi bāy-kō-kadē gelō, āni tshak-hyā-var tis ghēūn having-thrown I wife-near went, and a-cart-on her having-taken gāvi gelō. to-the-village went.

Savāl.— Hā gōnā Chindhu-chē khālyātun tu Question.—This cloth Chindhu-of the-threshing-floor-from (by)thee kāhādun dellā kā? having-taken-out was-given what?

Dzabāb.— Ka’d’byā-khāli myā lap’vun thēv’lā hōtā. To Answer.—The-kaṭhā-grass-under by-me having-concealed kept was. That kāhādun dellā. Hē dhōtra māḏgāhā āhē; māhi bāy-kō nēśli-hōtō. having-taken-out was-given. This cloth mine is; my wife worn-had. Ti-tsā hāt hamat navhātā, mhanun raktā-che āhō pad’lé. Dōras ājē Her hand good was-not, therefore blood-of stains fell. To-the-robe which raktā-che āhō té baiłā-chyā raktā-che āhē. Khun kēḷyā-tsa blood-of stains are those an-oz-of blood-of are. Murder committing-of māhyā-var nāv eil, mhan lās adāt āk’lī, of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown, āni mhanu-te dāginē hi lap’vun thēv’lē; āni nāv and therefore-even the-ornaments also having-concealed were-kept; and name na yāva mhan pālun hi gelō. not should-come therefore having-run also I-went.

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgawari?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service?

Answer.—I used to take my wife with me and live in Chindhu’s house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kaṭhā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor?
Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o’clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu’s feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu’s threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.
Between Nagpur and Berar lies the district of Wardha. The principal language is Marathi, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Modî character. Note that the dative ends in \\textit{la} or \\textit{s}, and the case of the agent usually in \\textit{ni}; thus, \\textit{ma-la}, to me; \\textit{mān-sa}, to a man; \\textit{āro-pi-ni}, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

\textbf{INDO-ARYAN FAMILY.} \hspace{1cm} \textbf{SOUTHERN GROUP.}

\textbf{MARĀȚHĪ.}

\textbf{NAGPURĪ DIALECT.} \hspace{3cm} (\textit{District Wardha.})

\textbf{STATEMENT OF AN ACCUSED PERSON.}

\begin{quote}

\begin{footnotesize}

\begin{verbatim}

\end{verbatim}

\end{footnotesize}

\end{quote}
होि कोि व मागली गरि २५ मिस्ते घडी ३
लेख गांव पांढर तिरांल सहे ० छायोंवां
प्रत्येक दिन सम समान ध्यान ठेके करूण
हावळी व सियाल्या श्याम घोळी व
भागावा घेऊन म तेल मद्यपाने लाहर
मुण वेलीच वेळा धरू भटे व मिराजे नेले
प फिर मो लो। फांसी युक मध ती फांसी
य फांसीही तेम्ये खेम व विवण गोळे मराठा
फांसी हे तेली फांसी कै फांसीही आपण गोळा माहितीतील गुंडा सेवे नती व मारी
मुळेच घेऊ नती व विवण माहितीतील नती
होवेली क्षेत्रे तिरु - कागजेचं मनाव दान तेले
व मोठे नया गाळाचाही यांसे आले होठे नये नस नयाच सोळी
ही धरण प्रामी व जना जासे धारावाच देखल्यांनी
वधुळाच्या विच जेथी नया जासे नसाने देखल्यांनी
[No. 60.]
INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT. (DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiriyādi-chē tśav'jhit dzūn phiriyādi-var
Question.— The-complainant-of in-the-ship having-gone the-complainant-on
gardi kēlī, yā-tā ārōp kalam 147 pramanē tud̐z-var ālā, tar
riot was-made, this-of charge section 147 according-to the-on came, then
dzahāb kāy āhē?
reply what is?

Dzahāb.— Rōḍī Budhrīvār divālī-chē pāḍvā Kārtik maśīt
Answer.— Day Wednesday the-Dīvālī-of Pūghovā Kārtik in-the-month
sakā]-chē prahṛī mī tōṇḍ dhūt hōtō, tar Māhādev ālā. Tyā-nī
the-morning-of time-at 1 month washing was, then Māhādev came. Him-by
sāṅgītīle kī, ‘tudzhā bhān Raghunāthhāā sōnār Pāṇḍurāng
it-was-told that, ‘thy brother Raghunāth goldsmith Pāṇḍurāng
sōnārī-chē dāthyā-pūḍhē pāḍvā āhē.’ Mhānōn mī va Māhādev
goldsmith-of the-door-in-front fallen is.’ Therefore I and Māhādev
milān gēlō, tar Raghunāthhāā rastīt pāḍvā hētā, va tīy-chē
together went, then Raghunāth in-the-street fallen was, and him-of
dōkē phurtī hētē, va hētās rakat lāgīlī hētē, va hētās
head broken was, and to-the-hand blood stuck was, and to-the-hand
hi garsūl lāgīlī hētē, va tyād̐z-lā pānī pāḍgūn
also scratches inflicted were, and him-to water having-made (him)-drink
hūnār kēlī, va Sīv Gōvīnd kāṁśībāl yād̐z-lā balānūn
conscious was-made, and Sīv Gōvīnd a-consultable him-to having-called
āṇīle. Tyād̐z-lā dhakhavīle, va Sīv Gōvīnd mhanālā kī,
it-was-brought. Him-to it-was-showed, and Sīv Gōvīnd said that,
‘Dēv'śīs nākyā-var gheūn dzā’ Tērha Māhādevā-chē khāsar
‘to-Dēvī-(village) the-outpost-on having-taken go.’ Then Māhādev-of cart
māgūn Dēv'śīs gheūn ālō va nākyā-var nēlē;
having-begged to-Dēvī having-taken came and the-outpost-on it-was-carried;
va yā kōrtī phiriyādi Raghunāthhāā phiriyādi va
and this in-court the-complainant Raghunāth-by the-complainant and
phiriyādi-chē dōghē lēk va Sīv Rātan va-gūrē yād̐z-var phiriyād
the-complainant-of two sons and Sīv Rātan et-cetera them-on a-complaint
FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge?

Answer.—On a Wednesday morning, the first day of the Diváli, in the month of Kártik, I was washing my face, when Máhádev came and told me that my brother the goldsmith Rághumáth was lying outside the door of the goldsmith Pánduràng. I and Máhádev therefore went together and saw that Rághumáth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Sív Góvind, and showed him to him. He ordered us to take him (Rághumáth) to the customs' station in Devli. I borrowed a cart from Máhádev and took him to the station in Devli. Rághumáth has made a complaint in this court against the complainant, and his two sons, and Sív Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Sív Ratan. This is my answer to the question of the court. I do not know where the constable Sív Góvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.
country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhâñ. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as dēlo, given; māhā, my; tyāhīs, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[ No. 61.]

INDO-ARYAN FAMILY.  
Southern Group.  
MARĀṬHĪ.

Nāgpūrī Dialect.  
(District Chanda.)

एका पृथ्वी दीन लहान मुळ होती, एक मृत्यु आनि एक मृत्यु।  
मृत्यु होता तो सपना फार पुंढर होता, मृत्यु साधारण होती।  
एकी दिवशी ती उभयता मुळ आरणा-पाणी चौकत आसता मृत्यु मुळीस म्हणतो।  
अ, झा आरणा आवण पहा वर, सुंदर कोण दिसते।  
ते माहीस वाईट वाठल।  
माहीस समजती की, झा हे आपल्याला धिनवाचारांती म्हटल।  
बग तिन वाणी जवळ आजन भावांच गाढान सांगितल।  
ती म्हणती, वाणी, आरणांत तप पाहू आये।  
समाधण पावाव, हे वाचवण काम, व्यात पृथ्वी मन घालू नये।  
वाण दीन दिवशी पोटांस धुन्त व्याचे समाधण केले।  
ती म्हणता, मुळांग, तुष्टी भांडू नका।  
आज-पासून तुष्टी दीन हे नित्य आरणांत पाहू जा।

मृत्यु म्हणती, वाणी, सोमा गवळ दुःख धीमत आला आहे।  
तो म्हणतो किती दुःख देऊ।  
वाण म्हणतो, मुळी, व्याच सांग की, आज श्रीर भर दुःख पूरे।  
उदा दीन श्रीर धीमत घें।  
मृत्यु म्हणते, वाणी, गवळ दुःख कोणुन आतो।  
वाण म्हणतो, तुला ठांक माही काय।  
व्याच घरी गाय. आहेण, म्हणी आहेण।  
व्याच दुःख वाढून तो आतो।  
मृत्यु म्हणते, वाणी, गाय किती दुःख देते, आनि  
कृष्ण किती दुःख देते।  
वाण म्हणतो, बेक बेक गाय दीन दीन श्रीर दुःख देते,  
आनि कृष्ण चार चार श्रीर देते।
TRANSLITERATION AND TRANSLATION.

Ékā purushās dōn lahān mula hōti, ēk mul'gā āni ēk mul'gi. Mul'gā One to-person two small children were, one son and one daughter. The-son hōtā, tō ṛupē-na phār sundar hōtā. Mul'gi sādharān hōti. Ékē was, he appearance very beautiful was. The-daughter common was. One was div'śī tī ubhāyā mula ārśā-pāśī khējāt astā mul'gā munīs on-day they both children the-mirror-near playing while were the-son to-the-girl mhan'tō, 'aga, hyā ārśāt āpan pāhu bara, sundar kōn diśē.' Te mhāntō, 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That mulīs vāī vāṭīa. Ti-hā samadhā la ki, hyā-na hē āpīyā-la to-the-girl bad appeared. Har-to it-was-understood that, this-one-by this me gārāna sāṅgītā la. Ti mhanāli, 'bābā, ārśāt ṛup pāhānu hum'vāyāsēthī maḥāntā. Mag ti-na bāpā dzavāl dāṣūn bhāvā-tṣa complaint was-told. She say, 'father, in-the-mirror face having-seen samadhān pāvāva hē bāy'kā-tṣa kām, tyāt purushā-na man satisfaction should-be-felt this women-of business, in-that a-man-by mind ghalu ma-yē.' Bāpā-na ḍōghās pōṭā-fi dharūn tyā-chē samadhān to-pūt is-not-meet.' The-father-by both the-breast-to having-held them-of consolation kēla. To mhanāli, 'mulīnu, tumhi bhāṇḍu ma-kā. Ādī pāṣūn tumhī was-made. He say, 'children, you quarrel do-not. To-day-from you doṅgha hē nitya ārśāt pāhāt dā.' both also always in-the-mirror looking yo.'

Mul'gi mhanāli, 'bābā, Soma gav'ji ṛudh gheūn ālā āhē. The-girl said, 'father, Soma the-milkman milk having-taken come is. Tō mhāntō, 'kītī ṛudh dūḥ?' Bāp mhan'tō, 'muli, tyā-lā He say, 'how-much milk shall-(I)-give?'' The-father says, 'girl, him-to sang ki, 'āḍā ārā-hār ṛudh purē, udyā dōn ēr gheūn yē.' tell that, 'to-day a-seer-full milk is-enough, to-morrow too seeers having-taken come.' Mul'gi mhāntō, 'bābā, gav'ji ṛudh kōthun ān'tō?' Bāp The-girl says, 'father, the-milkman milk where-from brings?' The-father mhāntō, 'tu-lā thāuk māhi kāy? Tyā-chē āharī gāi āhēt, māsāi says, 'you-to known not what?' Him-of in-house cows ore, she-buffaloes
FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'Come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'Father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'Children, don't quarrel. Both look in the glass in the future.'

The girl said, 'Father, Sôma, the milkman, has brought the milk, and he asks how much we want.' The father said, 'My daughter, tell him that one seer will do today and ask him to bring two seers to-morrow.' The daughter said, 'Father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'Father, how much milk does a cow give?' Answers the father, 'Each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nágpuri is the principal language. A considerable proportion of the population, however, also speak Bâjîsthâni, Bundeli, Gôndi, and other aboriginal dialects.

The Marathi of Bhandara is essentially the same as that current in Nâgpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.
TRANSLITERATION AND TRANSLATION.

Ekā mānśās don pōr hōtē. Tyā-paikī lahūn
A-certain to-man two sons were. Them-from-among the-younger
bāpās mhanālā, bābā, mājhyā hisā-chī dzāmā ma-lā dē.'
to-the-father said, 'father, of-me share-of property me-to give.'
Tyā-na āp'li dzāmā tyāhās vātūn dēlī. Mag tyā-na
Him-by his-own property to-them having-divided was-given. Then him-by
kāhnīk div'sā-na āp'li sarv dzāmā ghēnūn dus'ryā dur'chēyā
some days-after his-own all property having-taken another distant
gāvī gēlā. Tētha dzāmūn tyā-na āp'li paśā-chī dhu'ljhānī
to-village (ko)-went. There having-gone him-by his-own wealth-of waste
kēlī. Tyā-īśā sarv paśā sar'lyā-var tyā gāvī mōthā
was-made. Him-of all wealth expended-after that in-village mighty
dukāj pad'ē, va tyādā tāngī dzhālī. Mag tō tyā gāv'chēyā
famine fell, and to-him difficulty became. Then he that of-the-village
ekā mānśā dzāvāl dzāmā rāhīlā. Tyā-na tyās āp'lyā vāv'ṛūt
a-certain man-near having-gone lived. Him-by to-him his-own into-field
duk'tra ṛg'ryās pādhavāla.
the-swine to-feed it-was-seen.
In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindi, Marārī, and Gōndī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpuri. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpuri.

[ No. 83. ]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**MARĀṬHĪ.**

Nāgpūrī Dialect. (District Balaghat.)

The following dialogue is from the Marāṭhī spoken in Balaghat:

**Kānyā ekā mānśīs dön lōk hōtē.** Certain a to-man two sons were. (Them-in-from the-younger son)

*bāpās* mhanālā, *bābā, dō kho dhanā-tēsā hēsā mada yēil to-the-father* said, *father, what the-wealth-of share me-to will-come to de.* Mag tyā-na āplā dhan tyās vātūn that give. Then him-by his-own wealth to-him having-divided
dēlla. Mag lāhan lēk thōlyā div-sē-na sāg’ā dhan was-given. Then the-younger son a-few days-after all the-wealth
gheēn par-mul’kāt gēlā. Mag tēthā vāṭ’lā tasā having-taken into-another-country went. Then there it-pleased(-him) so
dāsā udāv’lā. Mag sāg’ā tyā-tēsā dāsā sar’lyā-var the-money was-squandered. Then all him-of the-money was-spent-after
tyā mul’kāt mōṭhā kūl pad’lā. Tēv’lā tyās mōṭhī taungi that in-country mightily famīne fell. Then to-him great difficulty
hōu lā’lē. Tō tyā gāvā’t’lā ēkā mōṭhā mān’ē-pāsī naḥēlā, to-be began. He that village-in-of one great man-near lived.

Tyā-na āplē ḍuk’rā tēsā’rāsāthī āplē vāv’rāt pāṭhav’lā. Him-by his-own scine to-feed-for his-own into-field it-was-sent.
Marathi is also spoken in the southern part of Soni and Chhindwara, below the hills. It is the usual Nagpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marathi is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nagpuri, though there are some traces of the influence of the neighboring Chhattisgarhi. Compare khāg-či mar'āḥa, desire to eat; khēt, field. The neuter gender is on the point of disappearing. Compare dōn lēk'vā (neuter) hōtē (masc.), two sons were. The occasional writing of a cerebral ū is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 84.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

NAGPURI DIALECT.

(District Raipur.)

एका मनुष्याला दोन वेगऱ्यां होते। लढाव्या पोरान मळल की, वावा जिन्नी-मध्य माक्या जो बाटा आहे तो मला या। मग खान आपली संपत्ती बाटून दिली। लढाव लेखनार सारी जायदाद एका ठिकाणी कसून आपण रचीत चालला गेला। तेंवा काही दिवस राहून-सम्या जे काही खाय-जवक होते ते खान उडवून दिल। जसा उडवून दिली अन तेच दुकान पडला अन ती अनाच होलन गेला। जे कर्ही ती उपायी भर लागला तित्ती तो कोन्या गृहस्थाचा घरी गेला। अन खान आपल्या खेता-मध्य डूकर चायराव सांगितला। डूकर जी भृळा खातात तो खायची खाची मनवा माझी, आणि कोणी खाला हैंत नवता। मग खाला सुद्धे भांगी आणीक खान मळल की, साह्या बापाच्या वेंच काही माणसाचा पुरातन खायस विचऱ्या अन मी उपायी राभताना। मी उठून आता आपल्या बापा-पासी जाईन आणून मी खाला मळीन की, हे बाणा, म्हा देवाच्या विचऱ्या व तुझा समोर पाप वळ। मी आपल्या खेंक मनायचा योग्य नाही। व मला आपल्या मधुरा-प्रमाणी समजा। मग उठून आपल्या बापा-पासी जाज लागला।
TRANSLITERATION AND TRANSLATION.

Ekā manushya-lā dön. lēk'rā hōtē. Lahānyā pōrā-na mhan'la
A-certain man-to two sons were. The-younger son-by it-was-said
ki, 'bāhā, jin'gi-madhē māḍzhā dzō vātā āhē to ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'
Mag tyā-na āp'li sampatti vātūn dīlī. Lahūn
Then him-by his-own property having-divided was-given. The-younger
lēk'rā-na sārī jay'dād ekā-thikāṇi karūn āpaṇ par-dēsāt
son-by all property together having-made himself into-another-country
tāl-lā gēlā. Tēthā kāhi' divas rāḥūn-sanyā jē kāhi tyādz-dzavāl
moved went. There some days having-lived what anything of-him-near
hōtā to tyā-na uḍ'vūn dīlī. Dūmā
was that him-by having-squandered was-given. The-property
uḍ'vūn dīlī, an tēthā dukāl paḍ'la, an to anāth
having-squandered was-given, and there famine fell, and he destitute
hūn gēlā. Jēv'hā to upāśi marū lāg'la, tev'hā to
having-become went. When he starvation-with to-die began, then he
kōnyā grihasāthā-chyā ghari gēlā. An tyā-na āp'liā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
dūk'rā tāsāyā's sāntiōn. Dūk'rā dzō bhūsā khāṭār to khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
tyā-chi marū'hi dāhāli, ānīk kōnī tyā-lā dēt navh'tā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
sud dāhāli, ānīk tyā-na mhan't'la ki, 'māṭhyā hāpā-chyā yēthā
sense became, and him-by it-was-said that, 'my father-of here
kahi mān'sā-lā puśkaṛ khāyās mil'tē; an mi upāśi rāh'y'tō. Mi
how-many men-to much to-eat is-got; and I hungry live. I
uthūn ātā āp'liā hāpā-pāśi dzāin, ānīk mi tyā-lā mhanin
having-arisen now my-own father-near shall-go, and I him-to shall-say
ki, "hē bābā, myū Dēvā-chyā viruddha va tuhyā samār pāp kela.
that, "O father, by-me God-of against and of-thee before sin is-made,
Mi āp'liā ler mhanāy-chyā yōgya nāhī. Va ma-lā āp'liā
I your-own son of-being-called worthy am-not. And me-to your-own
Dhan'garī.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, i.e. 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāthi current in the Central Provinces. The Dative takes the suffix -lē as in Betul; thus, mānṣā-lē, to a man.

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final a which corresponds to ā in Standard Marāthi. Thus, we find īyān, by him; sagal dhan, all property, and so on. This tendency is, however, also found among the Dhangars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative yē-lō, please come; pāhē-dē, please look; the imperfect bāsīlēt, were sitting; the third person plural of the present tense, khātē, they eat; dzātēt, they go, etc.

On the whole, however, the Dhan'garī agrees with the Marāthi of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

Dhan'garī Dialect.

(District Chhindwara.)

Specimen I.

कोण्या मानसाते दोष लेक्षण छोटे वातावरणात, वाता आमचा जो काही विषय आहे ती वातून हे। मंग व्यान ल्याहिले धन वातून ठिच ले। मंग व्यान दिससाठी व्यान लेक्षण सगळ धन जसा कहीं कोणी कधून घेतून गांवी चालुक्य गेला, आला व्या देखाण्या खाण तो भिकाणी म्हण्या। धन उडून ढेक तपास व्या देखाण्या मोठा काळ्या पडला। मंग व्यान बोटी गरी वाही आही। तपास ती ख्या गवातत्त्व्या एका मानसा जवळ खाण राहला। व्यान व्यान डुकार धावाणी आपल्या वातावरण घाडला। मंग व्यान कठल का, डुकार जे सार खाते तेच खाण आपल्या पीट भराव। आनीक व्यान व्या काही ढेक नाही.
[No. 65.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP. 

MARATHI. 

DHAŅ'GARI DIALECT. 

(DISTRICT CHHINDWARA.)

SPECIMEN 1. 

TRANSLITERATION AND TRANSLATION.

Kŏnyā mān'sū-lē dūn lek hōte. Tyātān lahān bāpā-lē 
A-certain man-to two sons were. Them-in-from the-younger father-to
māhanālā, 'bābā, ām-chāyā dzō-kāhē hissā āhē tō vātūn de.' 
said, 'father, us-of whatever share is that having-divided give.'
Maṅg tyān tyāhi-lē dhan vātūn dīla. Mag thōdyā 
Then him-by them-to wealth having-divided was-given. Then a-seo
dīvśāt lahān lek sahaul dhan dzāmā karūn kōnī-kadē 
in-days the-younger son all wealth together having-made elsewhere-to
dūr gāvi tśal-lē-gēlā, ānī tyā dēśāt dzāūn tō bhikārī 
far to-a-village went-away, and that in-country having-gone he a-beggar
dīzālā; dhan udūn dēll, tevhā tyā dēśāt mōthā 
became; wealth having-squandered was-given, then that in-country mighty
kāl pāḍālā. Mag tyā-lē mōthī garibī ālī. Tavhā tō tyā gāvāṭ'lyā 
famine fell. Then him-to great poverty came. Then he that of-village
ēkā mān'sū-dzavāl dzōūn rāhīlā. Tyān tyā-lē ḍukār tśārēsāthī 
one man-near having-gone lived. Him-by him-to the-swine to-feed-for
āp'lyā wāv-oṭā dāhēlā. Mag tyān mhaṭāl kā, ḍukār 
his-own into-field it-was-seen. Then him-by it-was-said that, the-swine
jē sāl khatē tē khāūn āpan pōt bharāv. Ānīk 
what husks eat that having-eaten by-me belly should-be-filled. And
tyā-lē kōn kahi dēll nāhi. 
him-to by-anybody anything was-given not.
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARATHI.

Dhan'gar Dialect.

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरी चारायलेचे गेला। खान आपल्या सुगंधेलेसांगी-तल, माझी भाकर विजन वेणो। बारा बाजारची वेणा भाली, तिले या भाकरीच्या वाढेत राहली नाही। एक बाखरा-मंधी एक कुनवी आजम वाहत होता। तो धनगर बाचावारीचे मेला, ता कुनवीचे स्नेनते की, माझी बकरी आणि खाल्ले बसलेले। माझे बकरी पाहतो। मी विजन वेणतो। मी जेवसाठी गेला। जेवण पुन: आला, बकरी बसल्यावर होबा। पुन: खान आपल्या बाचका विजन गेला चारायलेले।

TRANSLITERATION AND TRANSLATION.

Ek dhan'gar hōtā. Tō bak'rē tsārī-ylē gēlā. Tyān āp'yā
sunē-lē sāngī'la, 'māhi bhākar ghēūn yē-dō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.'

vādā-chi yēlā dzhālī, ti-lē tyā bhāk'rī-cht yād rāh'li nāhī.
striking-of time became, her-to that bread-of recollection remained not.

Ekā vāv'rā-mandhi ēk kun'bi śūt vāhāt hōtā. Tō dhan'gar
One field-in one cultivator plough driving was. That shepherd
tyā-chyā-pāsī gēlā, tyā kun'byā-lē mhan'tē ki, 'māhē bak'rē āmbyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-
khālē bas'lēt. Māhē bak'rē pāhē-dō. Mi jēūn yētō.'
under are-seated. My sheep look-after-please. I having-dined came.'

Tō jēvasāthī gēlā. Jēūn punaḥ ālā, bak'rē bas'lē-ta
He dinner-for went. Having-dined again came, the-sheep seated-even
hōtā. Punaḥ tyā āp'yā bak'tryā ghēūn gēlā tsārī-ylē.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.
DZHĀRṆĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellishpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral ḷ for a cerebral Ʞ when preceded by a vowel. Thus, ghōḷā, a horse; vāḥāḷē, Standard vāṭhē, he served. Occasionally, however, we find forms such as ḍhāḍقن, it was sent. The genuine cerebral Ʞ is commonly pronounced as ṛ; thus, kār, famine; ṛ, time, and the Ʞ, which is substituted for Ʞ, is probably pronounced in a similar way. Thus, the name of the dialect is often given as Jhāḍpī.

In other respects the dialect calls for few remarks. Note forms such as rākḥāvāḷē, in order to tend; ḍhāḍقن, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as bārā, to my child; gheṃt, having taken, and also some Eastern Hindi forms, such as bāl, hair; Gōpichandān, oblique form of Gōpichanda, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[ No. 67.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀRṆĪ DIALECT.  (District Ellishpur.)

SPECIMEN I.

Ekā mānśāḷē dōn pōr hōṭe. Tyāṭā labhān pōrgā
One man-to two sons were. Them-in-from younger son
hāpās mhanē, ‘hābā, māhyā hīśā-ḷā māl ma-le dūn ṭāk.’
to-father said, ‘father, my share-of property me-to having-given throw.’

TRANSLITERATION AND TRANSLATION.

Ekā mānśālē dōn pōr hōṭe. Tyāṭā labhān pōrgā
One man-to two sons were. Them-in-from younger son
hāpās mhanē, ‘hābā, māhyā hīśā-ḷā māl ma-le dūn ṭāk.’
to-father said, ‘father, my share-of property me-to having-given throw.’
Tyā-vakti tyā-na āp'li jin'gi dēghā pōrā-lē vātūn
At-that-time him-by his-own property both sons-to having-divided
dēli. " Maṅg thōlyā-tsā div'sā-mandhi lāhānyā pōrā-na āp'li
was-given. Then a-few-only days-in the-younger son-by his-own
sārī jin'gi sāval'li. Maṅg tō dus'ryā mul'khā-mandhi
all property was-collected. Then he another country-into
phirāvā-lē gēlā. Tathī tyā-na tsahul-bājīt āp'li sārā
journeying-to went. There him-by in-wantonness his-own all
paisā ulav'li. Dzavhā dzaval-tsā sārā paisā sar'li, tyā
money was-squandered. When near-of all money was-spent, that
vakh'ti-tsā tyā mul'kāt kār pal'la, an tyā-lē khāvā-pivā-chī
time-very that in-country famine fell, and him-to eating-and-drinking-of
mōthī al'tsan dzhālī. Maṅg tō tyā mul'kā-mandhi'chāyā ēkā bhālyā
great difficulty became. Then he that country-in-of one well-to-do
mān'śā-chāyā ghari dzūn tyā-chāyā-pāśī rāhilā. Tavhā tyā-na
man-of to-house having-gone him-of-near lived. Then him-by
tyā-lē āp'lyā vār'rāt dukar rakhāvā-lē dhā'q'lan.
him-to his-own in-field swine to-tend it-was-sent.
[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

Dhārptī Dialect.

(District Ellichpur.)

Specimen II.

A POPULAR SONG.

गोपिचंद राजिवाचे सोनवाचे वाहे।
विज्ञाना पोविंचे सारे भाले॥
शाळी शेळा भगवाना कानी बुंदळ लिखलेला।
चेळा गोसावाचा भाले॥

माता बोलली मैनावंती जोगरंड नोको घेज।
राज बोलूने देज भोवर वंगल्याचा॥
गोपिचंद जाते वना रवंत रक्ती दुरुरुर।
माही नेतराळे जल मैनावंतिचा॥

गोपिचंद जाते वना रवंत मनी गवंतरली।
मनी पुणाच भाणी मैनावंती॥
वारा गोपिचंदा जोगरंड रेड्डीन।
युक्त चालवून घेड्डने भोवर वंगल्याच राज॥

लूडू नोको भुट नोकों चंपांवंती वर्षूंनी।
आला जोग घेजनी गोपिचंद राजा॥
गोपिचंदन भाया पोरा आला सन।
बेळा जेवू वारंबों कोन वर्षी बोलली चंपांवन॥

गोपिचंदन भाया आसीन आला सन।
पाटी वसवाच कोन भांजा कापीच्या वर्षूंन॥
गोपिचंदन भांजा भाया दिसारी आला सन।

वोरवन करल कोन सजना धावलू॥
वारा वरस भाले गोपिचंद्राच्या ज्ञानीले।
सुदुर्बळा गेलीले बहीली चंबळावंतीच्या॥
भावा माझ्या गोपिचंद्राने वारा वरसाची तुळी जानी।
कोण देशेल पानी तुळा आंधोरीले॥
गोपिचंद्र बोळला वारा वरसाची माही जानी।
अँधी परसाची माही रानी देशेल मधे पानी आंधोरीले॥
भावा माझ्या गोपिचंद्राने कोवरी तुळी जानी।
तुळा आंधोरीले कोवरा घागरीचा पानी॥
INDO-ARYAN FAMILY.  

MARĀThĪ.

Specimen II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājīyā-chē sōñyā-chē bāla,
Gōpichanda king-of gold-of hair,
Bijāyā ghōli-vara sāra dghālā.
(Swift-as) lightning mare-on mounted became.

Anūgī lelā dghagā-būgā kānī kūṇḍala likalēlā;
On-the-body was-taken robe-etcetera in-the-ear earring was-put;

Chēlā gōsāyā-tsā dghālā.
Disciple ascetic-of he-became.

Mātā būlāl Maināvanti, 'dūga-danda nō-kō gheū.
The-mother said Maināvanti, 'world-renunciation not-should take.

Rādza kōnā-lē deū bhōvara Bangalyā-tsā ?
Kingdom whom-to shall-I-give large Bengali-of ?

Gōpichanda dgaṭē vanā; rayat raḷṭē dura-dura.
Gōpichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē dghala Maināvanti-chyā.
Not eyes-to water Maināvanti-of.

Gōpichanda dgaṭē vanā; rayat manī gayavarali.
Gōpichanda goes into-forest; subjects in-mind grieve.

Mainī khusālā dghalī Maināvanti.
In-mind happy became Maināvanti.

'Bārā Gōpichandā dūga-daṇḍa deīna;
'To-my-child to-Gōpichandā renunciation I-shall-give;

Pula tshalavīna gheīna bhōvara Bangalyā-tsā rādza.'
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'
'Lalā nōkō, dzhurū nōkō Champhāvantī bahēnī.
'Ocry do-not, pine do-not Champhācantī sister.

Ālā dzōga ghēēnī Gōpichanda rādzā.'
Come meditation having-taken Gōpichanda king.'

'Gōpichandana bhāyā, Pōrā ālā sana.
'Gōpichanda brother, Pōrā has-come festival.

Bailā jērū váhalē kōnā?' bahta bhōlā Champhāvana.
Bullock to-eat will-serve who?' sister said Champhāvana.

'Gōpichandana bhāyā, Āsīnā ālā sana;
'Gōpichanda brother, of-Āśīnī came festival;

Pāṭī basavala kōnā māhyā Kāśi-chyā vāndsāna?
On-seat will-place who my Kāśī-of except?

'Gōpichandana māhyā bhāyā, Divārī ālā sana.
'Gōpichanda my brother, Divārī came festival.

Bārīvāna karalā kōnā sadzānā vātsāna?
Giving-away will-make who good-person except?

Bārī varasa dzhālē Gōpichandā-chyā jyānī-lē.
Twelve years became Gōpichanda-of youth-to.

Mundurākā yēnī-lē bahēnī Champhāvantī-chyā.
Ornaments braid-to sister Champhāvantī-of.

'Bhāyā māhyā Gōpichandā, bārā varasā-chi tuhi jānī.
'O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōnā dēla pānī tuhyā āngōrī-lē?
Who will-give water thy bath-for?

Gōpichandā bhōlā, 'bārā varasā-chi māhi jānī,
Gōpichandā said, 'twelve years-of my youth,

Alatsā varasā-chi māhi rānī, dēla mā-lē pānī āngōrī-lē.'
Two-and-a-half years-of my queen, will-give me-to water bath-for.'

'Bhāyā māhyā Gōpichandā, kōvari tuhi jānī;
'O-brother mine O-Gōpichanda, deicate thy youth;

Tuhyā āngōrī-lē kōryā ghāgari-īsā pānī.'
Thy bathing-for new jar-of water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple
of an ascetic. Said Mainávanti, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gópickhanda went into the forest. His subjects cried bitterly, but no tears came in Mainávanti's eyes. Gópickhanda went into the forest. His subjects felt grief in their minds, but Mainávanti became happy at heart. 'I will let my child Gópickhanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhávanti. King Gópickhanda has renounced the world.'

Said his sister Champhávan, 'O my brother Gópickhanda, the Póó festival has come. Who will serve food to the bullocks?'

'O my brother Gópickhanda, the festival of the Ásvin month has come. Who will place me on my seat except my Káśā?'

'O Gópickhanda, my brother; the Diválí festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gópickhanda's youth passed. Rings were put into the braided hair of his sister Champhávanti.

'O my brother Gópickhanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gópickhanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gópickhanda, your youth is delicate, and you get water for your bathing from a new jar.'

GÓVÁRI.

The Góvárs or cowherds are often stated to speak a separate dialect, called Góvarí. In reality, however, no such form of speech exists. The Góvárs of Hoshangabad speak Bundéli, in Chhindwara and Chanda they speak the usual Maráthí of the Central Provinces, and in Bhandara some of them speak Bundéli and others Maráthí. The estimated number of Maráthi-speaking Góvárs is as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhindwara</td>
<td>2,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>500</td>
</tr>
<tr>
<td>Bhandara</td>
<td>120</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,650</strong></td>
</tr>
</tbody>
</table>

No specimens have been received from Chanda. There cannot, however, be any doubt that the Góvárs speak the ordinary Maráthí current in the district.

The so-called Góvarí of Chhindwara is the usual Maráthí of the Central Provinces, with very few peculiarities.

The final a in strong neuter nouns, in the case of the agent, and in verbal forms, corresponding to e in Standard Maráthí, is often dropped; thus tyán, by him, pót bhorác, the belly should be filled; bhukon, with hunger. Similarly also súman, Standard sám'né, before.

1 The Póó is a festival in honour of cattle, celebrated on the day of the new moon of Śrávaṇa or Bhádrapada. Bullocks are exempted from labour, variously draped and decorated, and paraded about in worship.
E is sometimes substituted for i, and ō for u; thus, déś and diśa, given; tōhā, thy.
In itkē varō vabhitē, so many years have past, varō has become masculine, the influence of the neighbouring Bundelī having occasioned the disappearance of the neuter gender.
In tyān tē varō ḍhan vātān delē, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in hyā pōryā, this son, where hyā apparently is the neuter form hē; compare pāhē, see.

A corresponds to Standard Marāṭhi ē in forms such as bhukān, with hunger; tyā vēlas, at that time; rāhānas, thou livest.
The cerebral ū is very irregularly used; thus, mhanāla and mhanāla, it was said. It is probably always pronounced as a dental n.
The cerebral ū is regularly used. The only exception is kāl, famine, which seems to be a Hindi loan-word.
Characteristic words occurring in the specimen are tūt, thou; tūtyā, i.e., tuchyā, thy (oblique); tē khēlē, they eat.
The Gōvārs in the Bundelī-speaking tract of Chhindwara speak Bundelī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhi of the Central Provinces.
[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Gōvārī Dialect.

(DISTRICT CHHINDWAHA.)

कौन मानसाले दोन पोर होते। खालक्ष्या गावसाले बापाले म्हणजे बापा मासा जो हिंसा वड़ले तो मले हे। खान ती सर्व धन खाशीले बाटले देशी। लहान भावान समस्त धन जमा करन दुसहा गावात चाहा गेला। तेथे खान दम्यान तस्वीर वसा उडून देखा। मग खा गावात काळ पडला। मग ती मोटी मीकारी भाला।

तखा तो एका मानसा जवळ चाकर राळा। खान खाले डुबर चारसाठी बावारत धाळा। मंग खान मटल की डुकर जे खाते ते खावेन आपण पोट भराव। आन खाले कौन मली देखी नाही। मग खान म्हणजे की, मासा बापाचा घरी वीतीक लोळाले चांगली भाकर सिकते। आन सी भुजल मरतो। मी आता आपणा बापा पासी जातो, आन खाले म्हणजे की, मी मोट पाप केल आता भी तुळा घाटा नोळेहे। मी तुळा घरचा चाकर आहो। मंग ती तेवढून आपणा बापा पासी गेला। मग खाचा बापान खाले पाहल। तखा तो खाचा जवळ धावत आला, आन खाचा गमलाच्या विलुगाम गेला, आनिक खाचा मुळा धिवळा। मंग खाचा पोरान खाले मटल, बापा म्हा तुळा सामम मोट पाप केल। आता तू म्हे आपणा पोरान मानु नको। पन बापान आपणा चाकराले संगतली की चांगल आंगर पाहा, आन खाचा घाणले हे, आनिक खाचा बोटात चुंंदी घाल, आनिक पाहात जोळा घाळ, मंग आपण अन खाज। खाण की झा माहा पोरा इन्से दिवस सेला धोता हाता ती घोळ भाला, आनिक धरपला होता तो सापपला सुन खाळे मोटी फसी भाली।

खा वेक्स खाचा वडळ पोरग बावरत होत। मंग जबा ती घरी आला तखा खान नाच पाहला। तखा खान एका चाकराले वलयावर आनिक म्हणल की हे काय शोध, तखा खान संगतल की तुळा भाज आता आला आन ती आपणा बापा पासी गेला म्हा खान मोट जेवण देख। तखा ती तेवढी जात नकला। तखा खाचा वाप पाहर आला आन खाले समजूल। पन खान बापाले म्हणजे की पाहें इतके वरी भाले मी तुळी चाकरी करतो आन म्हा तुळ पोरग कधी ही तोडल.
नाही। तरी तुन भी आप्ल्या होसा वरावर खळाव म्हणून मले वकरीच पोलू देणात नाहीस। आजिक व्यान तुव्हे सर्व धन बिस्वीनी वरावर उडून देणार याच म्हणून तुव्हे पोला आला मून तुन सर्वसाधीम ठोळ बेवन देणार। तक्षा खान खाले म्हणून की पोरा तुव माझा वरावर सद्याचे राष्ट्रस आल माझा सर्व धन तोडण आहें। पण खूप सी वराव हे वरावर आहे काहीन का क्षा तुव्हा माझेच होता तो आता जीता आता आन हरपला होता तो आता सापडला॥
TRANSLITERATION AND TRANSLATION.

Kön mán-sâ-lê dôn pôr bôtê. Tyât'lyâ lâh'nyân
A-certain man-too two sons were. They-in-from the-younger-by
bâpâ-lê mhan'la, 'bâpê, mâhâ dzô hissâ yêil tô mâ-lê dô.'
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
Tyân tê sarv dhan tya-hî-lê vâ'tûn dêlli. Lahân
Him-by that all wealth them-to having-divided was-given. The-younger
bhâvan sagal dhan jamâ karûn dus'ryâ gâvât tsâllâ
brother-by all wealth together having-made another into-village moved.
gêla. Têtha tyân bad'mâsit sarv paisâ udûn went. There him-by in-debauchery all money having-squandered
dêlli. Mag tyâ gâvât kâl pad'la. Mag tô motti bhi-kâri
was-given. Then that into-village famine fell. Then he great a-beggar
dhulà. Tavhâ tô ëkâ mân-sâ-dzavaî tsâkar rûhê. Tyân tyâ-lê ûkâr
became. Then he one man-near a-servant lived. Him-by him-to the-swine
têurisâtîhî vâv'rat dhûd'la. Mang tyân mhu-tal ki, ûkâr
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
je khâtê tê khüûn ãpañ pôt bharâv. Àn tyâ-lê
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
kôn kâhî dêll nahi. Mang tyân mhan'la ki, 'mahi-yâ
by-anybody anything was-given not. Then him-by it-was-said that, 'my
bâpâ-ohyâ ghari kitik lôkâ-lê tês'ng'hi bhâkar mi'jêtê, an mi
father-of in-house how-many people-to good bread is-got, and I
bhukan mar'tô. Mi âta âp'lyâ bâpâ-pâsi dzâtô, àn tyâ-lê mhuqin
hunger-with die. I now my-own father-near go, and him-to will-say
ki, "mi motti pâp kôl. Atà mi tuhà pôrâ nôhê. Mi
that, "by-me great a-sin was-made. Now I your son not-am. I
tuhyâ ghar'tsa tsâkar åho.'" Maang tô têthûn âp'lyâ bâpâ-pâsi
your house-staying servant am."' Then he there-from his-own father-near
gêla. Mag tyâ-ohyâ bâpân tyâ-lê pâhal, tavhâ tô tyâ-ohyâ-dzavaî
went. Then him-of father-by him-to it-was-seen, then he him-of-near
dhâvât âlā, àn tyâ-ohyâ galyâ-lê bir'gûn gêla, ânik tyâ-tsâ
running came, and him-of the-neck-to having-clung went, and him-of

1 2 0 2
मुकां गहेलां. मांग त्या-च्या पोरान्यातील माहात, 'बाबा, म्या
a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me
tutya samān moṭ mālā. Āta tā mālā pōryā mānā
thee-of before great a-sin is-made. Now thou me-to thy-own son consider
na-kō.' Pan bāpān āplyā tāk-rālē sāṅgatal ki, 'tāṅg-la
a-coat bring, and this-to having-puṭ-on give, and him-of on-the-finger
mundi ghāl, ānik pāyāt doṅā gāl, maṅg apan an khāṅ.
a-ring put, and on-foot a-shoe put, then we food shall-eat.
Kāhūn ki, hyā māhā)pōryā it-kē divas mēlā hōtā, ātā tō jītā
Because that, this my son so-many days dead was, now he alīce
dēhālā; ānik harapālō hōtā, tō sāpāδālā.' Mān tya-lē moṭhi khusi
became; and lost was, he is-found.' Therefore them-to great joy
dēhālā became.

Tyā vēlas tya-teśa vaḍil pōrā vāvṛat hōt. Māṅg dzavhā tō
That at-time him-of eldest son in-the-field was. Then when he
ghari alā, tavāhā tyaṅ nāṭe pāhelā. Tavāhā tyaṅ ekā
to-the-house came, then him-by a-dance was-seen. Then him-by one
tāk-rālē balaval, ānik mhaṅḷa ki, 'hē kāy höy?' Tavāhā
servant-to it-was-called, and it-was-said that, 'this what is?' Then
tyaṅ sāṅgatal ki, 'tuha bhān ātā alā, ān tō āplyā
him-by it-was-told that, 'thy brother now came, and he your-own
bāpā-pēsi gēlā, mūṅ tyaṅ moṭh jēvān del.' Tavāhā tō
father-near went, therefore him-by great a-feast was-given.' Then he
mandhi dēt navhatā. Tavāhā tya-teśa bāp bāhir alā, ān tya-lē
into going was-not. Then him-of father out came, and him-to
samāḍol; pan tyaṅ bāpā-lē mhaṅḷa ki, 'pāhelā, it-kē var-s
entreated; but him-by the-father-to it-was-said that, 'see, so-many years
dēhālā, mē tuhi tāk-rē knētō, ān māṅg tuh bolān kadhi hi tōjāl
became, I thy service do, and by-me thy speech ever even was-transgressed
nāhi; tari tān, mē āplyā dōstā-barbar khēlāv, mhaṅṇān
not; still by-thee, by-me my-own friends-with it-should-be-played, having-said
ma-lē bak'rī-te pilū dell nāhis; ānik jēn tuh sarv
mo-to a-goat-of a-young-one was-given not; and whom-by thy all
dhan kis'bini-barbar udāṅn dell, tō tuha pōryā alā,
wealth barlots-with having-squandered gave, that thy son came,
mūṅ tūn sarvā-lē moṭh jēvān dell.' Tavāhā tyaṅ tya-lē
therefore by-thee all-to great a-feast was-given.' Then him-by him-to
mhaṅḷa ki, 'pōrā, tut māhā barabar sadāi nāḥtas; ān māhā sarv
it-was-said that, 'son, thou of-me with always livest; and my all
dhan töha-ś abē; pan khusi karav hō barūbar abē, kāhūn wealth thine-alone is; but joy should-be-made this proper is, because kā, hyā tuhā bhāū mēla hotā, tō ātā jītā dzhālā; ān ārapālā hotā, that, this thy brother dead was, he now alive became; and lost was, tō ātā sapālā.'
he now is-found.'
It has already been remarked that some of the Gōvārs of Bhandara speak Bundeli and others Marāthi. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāthi of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, ātā, now; tavā, then. Sometimes, however, it is preserved or changed to n; thus, ātā, now; karun, we shall make.

The cerebral ̣ has always been written as th; thus, pōth, belly; vāthā, share.
The cerebral ū is very irregularly used; thus, māvūśā-ā, to a man; pānū, water.

The cerebral ̣ is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, dāvait and dāvar, near; mirūn, he was found.

The neuter gender is constantly confounded with the masculine; thus, ḭa ḭā ē, what is this? ihā varādhālā, so many years passed; ḍārū kāmā-tā, our business.

The dative takes the suffix tā; thus, pārā-tā, to a father. ‘To him’ is tyā-lā and tyā-lā; their’ tyāhā-tā. The suffix of the agent-instrumental is nē or na; thus, bhukānē, with hunger; pārā-na, by the father.

The verb substantive is ēhā and ēhā, I am; ēhā and ēhās, thou art; ēhā and ēhēt, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāthi of the district; thus, mi marūtā, I die; tō mārūtā(t), they strike. Irregular forms are mi ḍātū, I go; mi mārūtā, I strike; amhi dāhūn, we go. The final n of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. Mi niūn, I have come, stands for mi ˂āt. Mi gēla, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, tyā-nē vāthā karūn dēlā, him-by division having-made was given. The first person singular, however, ends in tō, the third person singular often in tan, and the first person plural in tā; thus, mi pāp kēlo, I did sin; tyā-nō tyā-lē dāhālān, him-by him it-was-sent; amhi mārūtā, we struck; āpūi sūmāt khoōn dēlān, he squandered his property. It will be seen that the construction is sometimes active, and that there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find tō gēla, he went.

Forms such as mi asūn, I shall be, I may be; mi mārūn, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāthi of the district.

[ No. 70.]

INDO-ARYAN FAMILY. 

SOUTHERN GROUP.

MARĀTHI.

GOVĀRI DIALECT.

(District Bhandara.)

एका माणसाले द्रोण लेक होते | दासा पोरा-मंधिल लहान पोरा बापाचे वोलखा | बाबा जी पैसा आहे लाचा वाढा माण्य मांले दे | भाग लानि पैसा चा
वाघळ कहून ठेळा। मग योळ्या दिवसांना लक्षान पोरगा समस्ता पैसा च्यजन दूर गावावळ चालला गेला। तेवढ जातन-सन्या वेजाहासा क्षर कहून आपली संपत्ती बोजन येथे। सर्व पैसा खर्चन-सनी मंग ला गाँवात मोठा फाका पडला। माहांग पडला तर खाले अडचन भाळी। तसा ला माहांचा भाळा मानसा-जवक जातन राहिला। लंग आपल्या वाचवाला खाली बुकर, चारावाले घाडलं। तसा हुकर जे कोळ खाले होते ते खातन आपला पोठ भरावा अस खाले वाढला। खाल्या फोली काळी नाही ठेळन। मंग ती अख्तीत आला आणि क्षणन, माहांचा बालंचा घरी चाकर माणसांचे बघू भाकर खाली आहे। आता मी हृदृष्टीची सरती। मी उठून आपल्या वापा जवक वाजिन, अन खाळा इणीन, वाळा मी ठेवा-जवक अन तुम्हा तामली पाप बेले असीन, आज-पासून तुम्हा लेकर-परमाण नाही राहिले। चकरा-परमाण आता मलं ठेव। मंग आपल्या वाप-जवक गेला। तसा तुमच पाहून-सनी वापाले देखी आहे। तेवढ उठून गेला लेकाळा गम्भीर भोळी चुंचा ठेळता। मंग पोरान क्षणन। मी ठेवा-जवक आणीन तुम्हा सामने पाप बेले। आज-पासून तुम्हा लेकर न्यवाचा योगदान काळी राहिलें नाहीं। मंग बापान आपल्या चाकरारण संगणन चंगला आंगडा वाळे चालावाले दिसा। खाळ्या बोडतात आंगडी (सुदी) ठाकावाले या, जोडा वी पाठांत ठाकावाले या। खातन आतां आपल्या इश्वरी कहूल। या लेके मेळ्या होता, जिता जॉन-सनी आला। झवडला होता तो आला। तसा ते अनन्द कंड लागली॥

शा पेक्षेस खाळ्या मोठा लेका बाचवाला होता। मंग वान घरा-जवक चेजन उभा राहून आवाज पक्षन। तसा एका माणसांवेळा बोळवून-सनी खबर चंदली; हा का आहे। खाळ संगणन, हा तुम्हा भाज आला आहे, तुम्हा वापाले हा सुखरीत भिक्षा। मंग मोठा पाहूनचार खेळल। तसा खाळे मोठा राग आला। तर घरांत नाहीं गेला। खाळा बाप बांधून आला, अन खाळे समजवू लागला। मंग खाळ वापाले उत्तरार देलं, इतिह वरसा भाळे मी तुम्ही चाकरी करतो। अगा मी तुम्हा इश्वरी काळी मोडली नाहीं। मी संगणातीच इश्वरी करवावाले काळोऱ्या विजयाच्या देख्या नाहीं। अन वान समस्ता पैसा बिजब्रीण-वरावर उडून-सन्या आणवी सर्व-जवक आला, लाभासाठी मोठा इश्वर खेळल। मंग तसा बापान क्षणलं, पोरा तु हेंगा मासां-वरोऱ्या आंस। या आतां जितली धन-दौऱ्या चरात आहे ती तुम्मीच आहे। आतां इश्वरी करवावाच्या आपल्या बाध्य झोऱ्यो। हा तुम्हा भाज बेला होता आतां जिता मेळा, झवडला होता तो सांपडला आहे॥
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

GOVARI DIALECT.

(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōgha lēk hōtē. Dōghā pōrā-mandhil lahān
A-certain man-to two sons were. Both sons-from-among the-younger
pōryā bāpā-lē bōllā, 'bābā, dēō paisā āhē tyā-tsā vāthā mādāhā mālē
son the-father-to spoke, 'father, what money is that-of share my me-to
de.' Maṅg tyā-nē paīsā-tsā vāthā kārūn dēlā. Maṅg thōdyā
give.' Then him-by the-money-of share having-made was-given. Then a-few
dīr'sī-nā lahān pōrkā sām'dā paisā gheān dūr gāvā-lē tsālā
days-in the-younger son all money having-taken far a-village-to moved
gēlā. Tēthā dōān-sānā-yā bō-jāhā kārtās kārūn āplī sampat
went. There having-gone misplaced expense having-made his-own property
khōun dēllān. Sarv paisā khaṛtsūn-sānī maṅgpā tyā gāvāt mōthā
having-squandered gave. All money having-spent then that in-village great
phaūkā pad'īā. Māhāg pad'īā, tar tyā-lē sūrtān dzhāhī. Tō tyā
famine fell. Dearnness fell, then him-to a-difficulty became. He that
gāv'chāyā bhalūyā mān'sā-dzaval dzānān rūhīlā. Tyā-na āp'īyā
village-inhabiting well-to-do men-near having-gone lived. Him-by his-own
vāv'rat tyā-lē dukār tsārāvā-lē dhaṭūlān. Tavā dukār jē phōl khāt
in-a-field him-to the-swime feed-to it-was-sent. Then the-swime what huṣa eating
hōtē to khaun āplā pōth bharāvā āsa tyā-lē vāṭ'īlā
were that having-eaten his-own belly should-be-filled so him-to it-appeared.
Tyā-lē kōnti kāhī nālı̂ delān. Maṅg to ak'let ālā, āpi
Him-to by-anybody anything not was-given. Then he in-senses come, and
mhaṅ'lan, 'mājīyā bābā-chāyā ghari tāsakar mān'sā-lē bahu bhākār khyāyā-lê
it-was-said, 'my father-of in-house servants men-to much bread to-eat
āhē. Ātā mi bhukē-nē maṛtō. Mi uṭhūn āp'īyā bāpā-dzaval
is. Now I hunger-with die. I having-arisen my-own father-near
dzān an tyā-lē mhaṅ'ūn, 'bābā, mi Dévā-dzaval an
will-go and him-to will-say, "father, by-me God-near and
ţūjhyā sām'nē pēp kēlō asin, ādz-pāsūn tujhyā lekā-par'mān nihi
of-thee before a-sūn done will-be, to-day-from thy
rāhīlō, tāsāk'rā-par'mān ātā ma-lē thēv.'" Maṅg āp'īyā bābā-dzaval
I-remained, a-servant-like now me place." Then his-own father-near
gela. Tavha dur'na-ts pahu-sani bap'al daya ali.

he-went. Then from-a-distance-even having-seen the-father-to compassion came.

tethun uthun gela, leka-chya galala dezhombun-sani

There-from having-arisen he-went, the-son-of the-neck-to having-embraced
tsuma got'la. Mang pora-na mhar'lan, 'mi Devada dzvalu anik tujhya

a-kiss was-taken. Then the-son-by it-tos-said, 'by-me God-near and of-thee

sam'ne papa kele. Adz-pasun tudzhah lek mhar'val-ka yogat kahi

before sin was-done. To-day-from thy son being-called-of fit at-aik

rhalo nahi. Mang bap'a-na aplya tsak'a-le sang'lan, 'tsaug'la

I-like not.' Then the-father-by his-own servant-to it-tos-told, 'good

ang'ya yia-ke ghaliav'la daya. Ya-chya bothat anguthi (mundi)

coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)

thakav'a-le dyia, dsa'da bi payit thakav'a-le dyia. Khau

to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten

atta amhi khushi karun. Ha lek mele hota, jita houmin-sani

now we rejoicing shall-make. This son dead was, alive having-become

ala; davalka hota, to aila. Tavha te amand karu lag'la.

came; lost was, he came.' Then they joy to-make began.

Ya wel's tyus'na motha lek va'ra't hota. Mang yia-na

This at-time him-of the-elder son in-the-field was. Then this-one-by

gharadzvalu ye'en ubha rahun a'vadz ek'lan. Tavha ek'a

the-house-near having-come standing having-remained music was-heard. Then one

marg'ala bolavun-sani khabar ghettul, 'ha kii ah?' Tyu-na sang'lan,

man-to having-called news was-taken, 'this what is?' Him-by it-tos-told,

'ha tudzha bhau aila ahe. Tujhya bapa-le hau sukh-bit mir'la. Mang

'this thy brother come is. Thy father-to this safe was-met. Then

motha pahun'tsar kelan.' Tavha tyia-le motha rag aila.

great hospitable-reception was-made.' Then him-to great anger came.

Tar gharat nahi gela. Tyus'ga bap baho aila, an tyia-le

And into-house not he-went. Him-of father out came, and him-to

samdzvalu lag'la. Mang tyia-na bapa-le uttar delan, 'if'e

to-entreat began. Then him-by the-father-to reply was-given, 'so-many

var'sa dzhale, mi tujhi tsak're kart'o. Aga, mi tudzhah lukum kahi

years became, I thy service do. O, by-me thy order ever

mo'kol nahi. Mi sangya-chi khusi karav'la kahi bak'sa deleya

was-broken not. I the-friends-of pleasure make-to ever a-goat was-given

nahi. An yia-na sam'da paisa kidz'hpin-barihar ujr'un-sanya ar'khin

not. And this-one-by all money harlot-with having-squandered again

bapadzvalu aila, tyia-chyasathi motha jevan kelan.' Mang

the-father-near came, him-of for great a-feast is-made.' Then
तावळा बापूना महूळन, ्पोरू, तु हमेशा माज्याला हवोर्हर
at-that-time the-father-by it-was-said, 'son, thou always of-me-with
अहेस। हा आळे जितळी धान-दानलत gharat अहेत tujhi-ta अहेन
arti. This now as-much wealth in-house is that thine-alone is.
अशे क्षुद्र karavā-शाती आप्ला kama-ta हो। हा तुझ्या भाऊ मेला
Now merriment to-make our duty-verily is. This thy brother dead
होत, आशा जिते जळाला; davaḍ्या होत, तो sāpaḍ्या अहें।
was, now alive became; lost was, he found is।
KÖSHTI DIALECT.

This is the dialect of the Köshüis or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey:—

- Akola : 300
- Ellichpur : 500
- Buldana : 2,100

Total : 2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Köshüis of Akola is merely the ordinary Marathi of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows:—

[No. 71.]

INDO-ARYAN FAMILY. Southern Group.

MARATHI.

(KÖSHTI DIALECT. (District Akola.)

एका मनुष्याला टोळ पीर होते. त्या-पैकी अहान पैरांना आपल्या वाचला मटला, त्यामागी वाचला जिनंची हिंढा बेंडलू ती माला हे. वाचला आपल्या जिनंची पैगंबर वाढी दिले. लढा रोज काळ नाहीत तीच लडाह पैरांना सर्व जिनंची एका ठिकाणी केली, आनिक हून देगाला चालला मिळा. आनिक तिथे उत्थकेंद्रातील वागुन सर्व जिनंची नास केली. आनिक त्या वसी सर्व पैसा वाच खर्च केला, त्या वसी त्या देखाल मोटा काब पडला, व व्याला गरज पडू लागली. आनिक ती मिळा, आनिक त्या देखाल्यासारखी रागवाचाचा घरी नीकर रागला, व व्याला आपल्या वाचवा-मंडली व्याला डूबरचर चारायला वाढल. आनिक तो कोर्डा हुकाराने खाशा व्याल कोर्डी व्याल आपल पीट आवंटने भरल असत. आनिक एका-हि मनुष्याला खाले काही दिल नाही. आनिक त्या वसी व्याल अकेलं धरली त्या वसीत थ्याल, माल्या वाचाचा जिनंची घरी ठेवलेल्या नीकराना भाजकर खाऊनी-म्याने उपन्या-टूक. असेल, व ती तर उपायाची मरतो न.}
[No. 71.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHĪ.

KÖŚTI DIACET.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Eyā manushyā-la dogha pōr hōtē. Tyā-pākti lahanā pōrā-na

One man-to two sons were. Then from-among the-younger son-by

āp'lyā bāpā-la mhaṭ'la, 'bā, dzō mājhyā vātyā-la jin'gi-tsā

his-own father-to it-was-said, 'father, what my share-to the-property-of

hissā yēl tō ma-lā dē,' Bāpā-na āp'li jin'gi pōrā-la

share will-arrive that we-to give.' The-father-by his-own property the-sons-to

vāṭūn dili. Laī rōd'z dahāla nāhīt, tō-te lahanā

having-decided was-given. Many days became not, then-just the-younger

pōrā-na sarv jin'gi eyā thikānti kāli ānik dūr dēsā-lā

son-by all property one in-place was-made and far country-to

tāl'la gelā; ānik tēthē udhalā-panā-nē vāgūn sarv jin'gi nās

moved went; and there riotousness-with having-beheaded all property was-

kāli. Ānik jyā vakti sarv paisā tyā-na khārtā-keīlā

was-made. And which at-time all money him-by was-spent

tyā vakti tyā dēsāt mōtha kāy pad'la, va tyā-lā garega

that at-time that in-country mighty famine fell, and him-to want

pad' la ḍag'li. Ānik tō gelā, ānik tyā dēsētīl rāh'vāsā-chyā

to-fall began. And he went, and that country-in-from an-inhabitant-of

ghari naukar rūhy'la, va tyā-na āp'lyā vāv'ra-mandi tyā-lā dūkkar

in-house a-servant lived, and him-by his-own field-into him won

tārāyā-la dhād'la. Ānik dzō kōp'la ḍuk'ray-na khāllā tyā-ts

to-feed it-was-sent. And what husk suīne-by was-eaten those-even

kōpyā-nē tyā-na āp'la pōt ānandā-na bhar'la asta; ānik

husks-with him-by his-own belly gladness-with filled might-have-been; and

ēk'hi manushyā-la tyā-le kāhi dīla nāhī. Ānik jyā vakti

one-even man-by him-to anything was-given not. And which at-time

tyā-na akkal dhar'li tyā vakti tō mhanālā, 'mājhyā bāpā-chyā kītī

him-by sense was-held that at-time he said, 'my father-of how-many

ghari thēv'leyā nōk'ra-nā bhākar khāunt-syānt ur'nyā-it'ti kī milat

in-house kept servants-to bread having-eaten to-spare-so-much obtained

aēl, va mē tar upāsī mar'tō,' might-be, and I then hungry die.'
In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgāris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Maṛāṭhī spoken by the lower classes in the district. As in the so-called Dhārāpī, a cerebral ꧍ between vowels is pronounced as ꧍; thus, ghōḷā, a horse. The cerebral ꧍ has been transliterated as ꧍, y, and ꧍; thus, ḍōḷā and ḍōyā, an eye; ḍoğḷ and ḍoğël, near. It must be inferred that the pronunciation of ꧍ does not materially differ from that of ꧍. Occasionally we also find forms such as padḷā, he fell, where the ꧍ has been preserved. Āva and āvi are pronounced as ꧍, as is also the case in the so-called Kuṇḍhī of Buldana and other vulgar forms of speech. Thus, ḍoğël, near; samā āhan uḍōḷa, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Maṛāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY.  
SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect.  
(District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

एका मानसाळे दोन पोर करते। खातील लागणाचे वापरलेले झनते बाची जो जिन्हीने फिरवत ती माळे दे। मंग खान खा दोुरात राष्ट्र वाटुं देगी। मंग काळीका दिसान लागणाचे घोर अवच धन गोवा वाहन वु दूर बैलच। अन ततीस राष्ट्र दुर उडील। काही सरल्या-वर तती दुकार वापरला। तबा याला मोठ कोड पडल। मंग ती एका माझी जिरवा जोड राहिला। खान याले दुकार चार्ले आपल्या वाचार-मंत्री पाठिला। तबा दुकार जी पोटत खात करते ते खाजून-शृंगार राष्ट्रव अस याल कावल। अन याला कोण काही खायाल वी देऊप नाही। मंग-सन्या ती सुदी-वर आला अन वैणाचा, माझ्या वापराचा बृही जिती कन पोट-भर खात असाल अन मी अधी मुक्तीन मरतो। मी उटून-सन्या वाप-जोड जाकून, अन याले मंत्री, अरि बाची, म्हा देवा-सामने व तुंडा सामने मोठ पाप कैल। अदून-सन्या तुंडा घोरण क्षण लायक मी नाही। माळे तुंडा नवकरा-परमाण ठिव।
[No. 72.]

INDOARYAN FAMILY.

MARATHI.

KOSHTI DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lē dōn pōr vhatē. Tyātīl lāhēnā bāpā-lē mhaṁtō, 'bāvā, One man-to two sons were. Of them younger father-to says, 'father, dzō jīn'gi-tē sa hīsā phirālō to ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsad which estate-of share will-fall that mo-to give.' Then him-by those both-to estate vājūn dēlī. Maṅg kāhīkā dēsī-na lāhēnā pōrga afrghā dhan hadjing-divided was-given. Then some days-after younger son whole wealth gūyā-karūn bu dūr gyeḷā. An tathī samtdā dhan udōla. Afrghā having-collected very far went. And there all property was-wasted. All sarīlyā-var tathī dukāy padīlā. Tavā tyā-lē mōthā kōdā padīlā. Maṅg being-spent-on there famine fell. Then him-to great difficulty fell. Then tō tathī ekā girastā-dzod rāhīlā. Tyā-na tyā-lē dukar tērā-lē āp'lyā ke there one householder-near lived. Him-by him swine to-feed his-own wāvṛā-mandhi pāthole. Tavā dukar jē phōt'ma khāt vhatē tē field-in it-was-sent. Then swine what hawks eating were those kāhūn-sēnya rāhāva asa tyā-lē kayla. An tyā-lē kōṇa having-eaten it-should-be-livered so him-to it-appeared. And him-to by-anyone kāhī khāyā-lē bi dēla nāhī. Maṅg-sānya to sudī-var ālā an anything to-eat also was-given not. Afterwards he senses-on came and mhanālā, 'mājhyā bāpā-chayā-āthī kītī dzhan pōt-bhar khāt astīl. An said, 'my father's-in how-many persons belly-full eating may-be. And mī athi bhukō-na mar-tō. Mī sātīn-sānya bāpā-dzōd dzāin, an tyā-lē I here hunger-by die. I having-arisen father-near will-go, and him-to mhanil, 'āre bāvā, myā Dēvā-sāṁnē an tuhyā-sāṁnē mōthā pāp kēla. will-say, "O father, by-me God-before and of-them-before great sin was-made. Athūn-sānya tuhyā pōrga mhanyā lāyak mī nāhī; ma-lē tuhyā nav'kṛū-pär'māna Henceforth thy son to-be-called śīt I am-not; me thy servant-like thir."

keep."
KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, i.e. potters' language. The following are the revised figures:

<table>
<thead>
<tr>
<th>Village</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>4,500</td>
</tr>
<tr>
<td>Buldana</td>
<td>880</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>4,400</td>
</tr>
<tr>
<td>Chanda</td>
<td>1,000</td>
</tr>
<tr>
<td>Bhandara</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,980</strong></td>
</tr>
</tbody>
</table>

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārīs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundeli. In Chhindwara some of them speak Bundeli and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmīṭā, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Bagheli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārīs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kumbhis and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (District Akola.)

तोम्या एका मानसात्ता टोल पोर होते. खातमा एका लहान बापाळे खोगे, वा, जो बिंबीत्र झिझा मले बाइले तो दे. संग खान खाली पैसा बाधून दिला. संग थोळ्या दिसान लहान पोराने पैसा जमा बेड़ा आन दूर सुखकॅफ़ गेळा. संग तदी उदुक्कात्याचना राहिला, आन आपल्या सारा पैसा गमावला. संग खान सारा पैसा गमावल्या-वर, वा मुख्यान्त महानी पडली. वा-सुन्ये खाले विचार पडला. तहा हो खा मुख्यात्तला एका मानस-चोचाज जाजन राहिला. खान ल्याये हुक्कर चावले आपल्या बावराट धाडल।
[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

Kōnyā ēkā mān'sā-lē dōn pōr hōtē. Tyaṭmöglichkeiten one man-to two sons were. Them-in-from one younger father-to
mhanē, 'bā, dʒō jin'gi-tšā hissā ma-le yeīl tō dē.' Mang tya-na
said, 'father, what property-of share me-to will-come that give.' Then him-by
tyā-lē paisā vāṭuṁ dīlā. Mang thōdyā disā-na lahān pōrā-na
him-to money having-decided was-given. Then a few days-in the-younger son-by
paisā dzamā kēlā, ān dūr mul'kā-var gēlā. Mang tathī udhr'yā-panā-na
money together was-made, and far country-into went. Then there riotousness-with
r̥āhlā, ān āpōlā sārā paisā gamārēlā. Mang tya-na sārā paisā
lived, and his-own all money was-squandered. Then him-by all money
gamārēlā-var tyā mul'kāt mahāgi pad'li, tyā-muyē tyā-lē vitsār
was-squandered-after that in-country dearness fell, therefore him-to consideration
pad'li. Tavhā tō tyā mul'kār'yā ēkā mān'sā-dzōl dzāūn rāhlā. Tyā-na
fell. Then he that country-in-of one man-near having-gone lived. Him-by
tyā-lē dukkhar tṣārūl-lē āpōlā vār'rāt dhāj'la.

him-to swine to-feed his-own into-field it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundeli, and some Marāthī. It is not
possible to decide how many of the 3,400 speakers should be assigned to each language,
and the whole total has, therefore, been put down as belonging to Bundeli. See Vol. IX,
Part I.

The Marāthī dialect of Kumbhārī in Chhindwara is identical with other Marāthī
dialects of the neighbourhood, such as Dhan'gūrī, Gōvūrī, etc., and the first lines of the
Parable of the Prodigal Son which follow will show that it is in reality only a form of
Nāgpūri.

[No. 74.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT CHHINDWARA.)

Ekō mānasālē doḷā pōr hētī. Ḭāṭān hāhām khāpās khānālā, Ḭāṭān
jō āmāka hīkšā āāḥē tō āmākālē āē. Ḭāṭān tē sākhi sāṃpat ḍōḷā pōrālē
TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōn pēr hōtē. Tyā-tāṁ lahān hāpās

One man-to two sons were. Them-in-from the-younger to-the-father

mhanāla, 'bābā, džō ām-tāsā hissā āhē, tō āmēhā-lē dē.'

said, 'father, what of-us share is, that us-to give.'

Tyā-na tē sag'li sampat ādoghā pērā-lē vātān dēllī.

Him-by that all property both sons-to having-divided was-given.

Lahān bāhā sagal dhan dzamā karūn dūstrīyā

The-younger brother all wealth together having-made another
dēsāt nighūn gēlā. Tēth dzūn bād'h'vāī paśā

into-country having-gone went. There having-gone riotously the-money

kharts karūn ud'vūn dēllā. Tēth tyā-na tē
take expense having-made having-squandered was-given. There him-by that

sagal khartsān tāk'lyā-var tyā dēsāt mōthā dukāl

all having-spent being-thrown-after that in-country mighty famine

pad'la. Mag tyā-lē ad'tsan padū lāg'li. Tavā tō ēkā bhālyā

fell. Then him-to difficulty to-fall began. Then he one well-to-do

mān'sā-pāsī dzūn rāh'li. Tyā-na āp'lyā vār'rāt dukar

man-near having-gone lived. Him-by his-own into-field swine

tsārā-lē lāv'li. Tavā ādukar jē sāl khāt hōtē, tō-
to feed-to it-was-sent. Then the-swine what husks eating were, that-very

khān-an āpān āp'la pōt bhārāv asa tyās vāt'la,

having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
an kōn kāhī tyā-lē dēll nāhī.

and by-anybody anything him-to was-given not.
KUN'BAU.

The Kun'bis or husbandmen of Chanda are sometimes said to speak a separate dialect called Kun'bau. It is stated to be identical with Köhli, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kun'bau</td>
<td>102,550</td>
</tr>
<tr>
<td>Köhli</td>
<td>7,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>110,150</strong></td>
</tr>
</tbody>
</table>

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marathi of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, dōgha lēk'ra (neuter) hōte (masculine), two children were; lēk'ru gētā, the son went. Here lēk'ru, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form hyā, this.

[No. 75.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

MARĀTHI.

KUN'BAU DIALECT.  

(DISTRICT CHANDA.)

कौनि एका मानसाले दोघ लेकर चोती | खा पैठी लहान वापले कराते,  
वापा माहा मात्स्याचा हिळा मले वेवाचा तो दे | संग खाणे लेकाले धन वाटान देखी |  
आमिक खा ठिकानी उड्ढेंया करत आपली जसा वरचत करती | संग खाणे सारी जिंदगी बरचत माहा-बर खा मुलखात मोठा माहाह पडली | खा-करतानव खाले तुप उळली |  
तता तो खा मुलखाचा एका मोठ्या मानसाचा-जवर जाजन राहिले | संग खाणे खाले दुकार चाराले आपल्या बावरात पाठवला | 
तता दुकार ठीकार खात होती, खा-वर खाण आपल पोठ भराव अस खाले वाटल, महान  
कौनि खाले काळी देख नाही | संग तो सुद्दी-वर वेजन म्हणता, माहा वापाचा घरी जिंदीकाळ चाहराले पोठबर भाकर मिळते, वानी मुखेन मरतो |  
वी वेजन आपल्या वापा-कड जाजन लाले मनीली की, वे बापा मी वेजना विस्तर व तुम्हारा सामने पाप कील आईं | आज-प्राचीन तुम्हा लेक म्हणता मी येऊ नाही |  
तू आपल्या वेशाचा चाकरा-बानी मले ठेव | संग तो उठून आपल्या वापा-कड मेळला ||
[No. 76.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KUNRAT DIALECT. (DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Koni ekā man’sālē dōgha lek’ra hotē. Tyā-paiki labān
A-certain one man-to two sons were. They—among the-younger
bāpā-lē mhan’te, ‘bāpā, māhā ma’mmattē-tśā hissā ma-lē yēvā-tśā to
father—to say, ‘father, my the-property-of the-share me—to to-come that
dā.’ Maṅg tyā-na lekā-lē dhan vātūn dēllā. Maṅg thōlyā
give.’ Then him-by sons-to wealth having-divided was—given. Then a-few
rōdā-na labān lek’ru sīra jamā karūn dūrēhyā mul’khāt
days—in the-younger son all together having-made far-off into-country
gēlā. Anik tyā thikā kān udd’lē-punā karūn āp’li jamā
went. And that at-place spendthriftness with his-own property
bar’bāt kōll. Maṅg tyā-chī sīri jin’gi bar’bāt dhāhyā-var
squandered was-made. Then him—of all property squandered becoming—on
tyā mul’khāt mōdhā māhūge pād’lī. Tyā—karitā tyā-lē nupar pād’li
that in-country mighty dearness fell. That—for him—to difficulty fell.
Tavhā tō tyā mul’khi’chhyā eṅā mōthūyā mān’šā-čhyā—dzavar dzāum
Then he that country-inhabiting one great man-of-near having—gone
rāhelā. Maṅg tyā-na tyā-lē dūkhar tšārā-lē āp’lyā vār’rāt pāthav’lā. Tavhā
tived. Then him—by him—to pigs to-graze his—own into-field was—sent. Then
dūkhar tōkhar khāt hotē, tyā-var tyā-na āp’la pōt bharāvā asa
pigs husks eating were, that—on him—by his—own belly should—be—filled so
tyā-lē vāt’lā; mhanūn kōnta tyā-lē kāhī dēllā nāhī.
him—to it—appeared; therefore (by)—any body—even him—to anything was—given not.
Maṅg tō sudī-var yeṃ mhanālā, ‘mājhīyā bāpā—čhyā ghari kikīk—tśā
Then he senses—on having—come said, ‘my father—of at—house several
tsāk’rā-lē pōt—bhar bhākar mil’tē; va mi bhuk—na mar’tō. Mi yēthūn
servants—to belly—full bread is—got; and I hunger—with die. I here—from
āp’lyā bāpā—kaļa dzāum tyā—lē mhanil ki, “yē, bāpā, mi
my—own father—to having—gone him—to will—say that, “oh father, (by)—me
Devā—čhyā virdh va tujhyā sim’tē pāp kēla śhe. Āḍī—pāsin tudgāhā
God—of against and of thee before sin made is. To—day—from thy
lēk mhanā—le mi yogy nāhī. Tu āp’lyā yēkā tsāk’rā—vānā ma—lē thēv.”’
son say—to I worthy am—not. Thou thy—own one servant—like me place.”’
Maṅg tō uṭhūn āp’lyā bāpā—kaļa gēlā.
Then he having—arisen his—own father—to went.
MĀHĀRI.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dheği, and their dialect has been returned as Māhāri or Dheği. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāthi of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bi of the district. See pp. 157 and ff., and 351 and ff.

Māhāri has been returned from Chhindwara and Chanda. The revised figures are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhindwara</td>
<td>9,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>10,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,000</strong></td>
</tr>
</tbody>
</table>

The Māhāri of Chhindwara is, in all essential points, identical with the usual Marāthi dialects of the district. Compare forms such as īśā, fire; īś, twenty; ādā, eyes, pānī, water; mā asū, I shall be; tō mārin, he will strike. The cerebral /twitter between vowels is pronounced as a cerebral r; thus, par'lä, he fell. Note forms such as mār'tom, they kill; mār'tomāna lyās-tā tēr'tom, the man kept him; uṣk'ōn, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, mā tuhi teśər'ri kēlō, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhāri of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHI.

MĀHĀRI DIALECT. (DISTRICT CHHINDWARA.)

येका मानसाले दोऱे पोर होते. खात लहान पोरान बापाचू होते की, बापा, आमचा हिंसा आमाले दो. तत्का ल्यान आपल्या मालाचा हिंसा दोने पोरावे कहन टेला. मग लाहन्या पोरान आपल्या हिंसा वेलते, मग तो दुस्सा मुलखां-मंधी पीरावे गेला. तेथी ल्यान आपला हिंसा खाल तमासात उडून देखा. जवळा जवळा समदा पेसा, सरल, तत्का ल्या मुलखांत मोठा कार पड्रुला. तत्का खाले खाले पीवाले मोठी वीपत गेली. मग तो ल्या मुलखांत भल्या मानसाची चाकार करावे लागला. मग ल्या भल्या मानसाची खाले आपल्या वावराचू ज्वकर रासाले ठेवला. बाँ खेपी डुकर जी सुसा खात होते ती चुस तो खावाले राजी भाला. तेथी सुस बोनी खावाले न दे. मग ल्याचे डोरे उघडले. मग ल्यान क्षतदरी की, माला बापाचे बेळी लागून चाकर आहत;
तत्त्व महाले बोटा-पक्षा जाता खावाले भेटते, व भी शेख सुमेल राहतो। तर महाले आता वापरी वेदी जातो, अन बोटे घनतने ही, मी तुम्हा देवाचा चौर आहे। या-वर मी तुझ पोरून होय अस कृत्रिमन तर वर नाही। तु मी आपल्या वेदी चाकार ठेव। अस बोलून उठतो अन बोटा जवळ आहो॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān'sā-le dōghē pōra hōte. Tyāt lahān pōrga bāpā-le Certain a-man-to two sons were. In-them the-younger son father-to
mhan'tē ki, 'bāpā, ām-tsā hissā āmā-le de.' Tavāhā tyā-na āp'lyā
says that, 'father, our share us-to give.' Then him-by his-own
mālā-tsā hissā dōghā pōra-le karūn delā. Mag lah'nyā pōra-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by
āp'la hissā ghētlā; mag to dus'ryā mul'khdā-mandhi phirā-le gēlā. Tōthī
his-own share was-taken; then he another country-into journey-to went. There
tyā-na āp'la hissā khyāl-tamāsāt uḍūn dellā. Dzavāhā dzavār'tsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being
sam'dā paīsa surlā, tavāhā tyā mul'khdā mōthō kār parplā.
all money was-finished, then that in-country mightily famine fell.
Tavāhā tyā-le khāvā-pīyā-le mōthi bīpat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he
tyā mul'khdā bhālyā mān'sā-chī tāk'ri karā-le lāg'plā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that
bhālyā mān'sā-na tyū-le āp'lyā vār'as-cē dukar rākhā-le tēv'lan. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-
khēpi dukar dgo bhūsa khāt hōte tē-ts bhus to khāvā-le rājī
time the-swine what chaff eating were that-very chaff he eat-to ready
dzhālā. Tō-bhī bhus kōnī khāvā-le u-dē. Mag tyā-chē dōre
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
ughur'plā. Mag tyā ili mahan'le ki, 'mahā bāpā-chē yēthi lāgēt tāk'ar
opened. Then him-by it-was-said that, 'my father-of here how-many servants
āhat; tyā-le pōta-pak'sā jāst khāvā-le bhūtē, va mi yēthā bhuk'na
are; them-to belly-than more eat-to meets, and I here hunger-with
martō. Tavāhā mi aśā bāpā-chē yēthī dzātō, an tyā-le mhan'tō ki, "mi
die. Therefore I now father-of here go, and him-to I-say that, "I
tudhā Dēvā-tsā tśar ōhē. Ya-var mi tuh pōrga hōy asa mhanat'lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
tar bām nāhi. Tu ma-le āp'lyā yēthī tāk'ar ōhē."
then proper not. Thou me thy-own at-place servant keep."' Thus having-said
ūth'plōn an bāpā dzavār ālo.
he-arone and father near came.
The dialect of the Mahârs of Chanda is still more closely connected with the current Marâthî of the district. There is the same tendency as in Natakâni to confound the genders; thus, sampat delhâ, property was given; dôgghe lek’ra hôte, two sons (lit. children) were. Note also forms such as mōlā, for mōtā, broken, in tudghâ hukam kudhâ mōlā nāhī, thy command was never broken.

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

[ No. 77.]

INDO-ARYAN FAMILY. Southern Group.

MARÂTHÎ.

Mâhârî Dialect.

KOÎNA VÊKBha MAÎNSĀLE DÔGGHË HÉKAR HÎTÎNIE. BÂATA BÂTÂ BÂTALE MAÎNSÂLE BÊKBHALE MÂSAL TÔ DÉ. MÎNG BÂATA BÎNÎSAÂN BÂATALE HÊKAR SÂGHRI JAMA BAKHÎN DÔU DÉKSAS GÎLÎ. MÎNG TETHI USTHÇPANAN RÂHÎN AÂPÂLJÎ JAMA UDBÂHÎ. MÎNG BÂATA ABHÔG ÑÂRÇLÂ-ÍE VR BÂTA DÉKSAT MÔÎTA DUKAR PÂDLÎ. BÂTÂ BÂÂBULE ANÇBÂH PÂD LÂMÂLÎ. TETHÎ TÔ BÂ TAÎSTÉLL BÊKBÂ MÂÎ MAÎNÇ-ÍEVR JÂÎJAN RÂHÎ. BÂATA VR BÂÂLE DUKAR ÇARÅS AÂPÂLJÎ AÂPÂLJÎ PÂÏBDÎ. TETHÎ DÎUKAR THÔKAR BÂAT HÎTÎTÎ, BÂÁVR BÂATA PÔT BÂRÅT AAS BÂÂLE BÂTÂL. MÎNG KOÎNA BÂÂLE KÔRÎ DÉKS NÂHÎ.

TRANSLITERATION AND TRANSLATION.

Kôînà yékîyâ mân’sî-lê dôggîhî lek’ra hôtê. Tyâtlî dhâk’tâ A-certain one man-to two sons were. Thêm-in-from the-younger bápâ-lê mhanîlâ, ‘bápâ, dzô mâl-matté-tsî vâtâ mâ-lê yêvâ-tsî the-father-to said, ‘father, what the-property-of have me-to coming nsâl tô dê.’ Mâng tyâ-na tyâ-lê sampat vâtûn dêlâ h. might-be that give.’ Then him-by him-to property having-divided was-given.

Mâng thôdîyâ div’sî-na dhâk’tâ lek sag’tî dzâmà karûn dûr Then a-few days-in the-younger son all together having-made distant désât gêlâ. Mâng têthî uţhar’pamânà-nà rûhûn áp’li dzâmà to-a-countrî went. Then there spendthriftness-with having-lived his-own property uâlôli. Mâng tyâ-na av’ghà kharât’sîlyâ-var tyâ désât môţhî was-squandered. Then him-by whole being-spent-upon that in-country mighty
MĀHĀRI.

Dukār paḍha. Tyāśkūn tyā-lē aḍtšan padu lāgāli. Tavhā to tyā famine fell. Therefore him-to difficulty to-fall began. Then he that
desātil yēkyā bhalē mān'si-dzavar dzāun rāh'la. Tyā-na country-in-from one well-to-do man-near having-gone lived. Him-by
tar tyā-lē dukar tsāras āplyā vāvrāt pāthar'la. Tavhā dukar then him-to swine to-feed his-own into-field it-was-sent. Then the-swine
 tôkar khāt hoṭe tyā-var tyā-na pōt bharāva asa tyā-lē vāt'la. chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.
Māṅg kōna tyā-lē kāhi della nāhi. Then by-anybody him-to anything was-given not.
MARATHI.

Marathi is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marheti, where the neighbouring dialects of Eastern Hindi have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral $r$ is always distinguished from the dental one, and it sounds like an $r$; thus, $y$er, time; $y$er, a trinket; $j$a$va$r, near. $N$ becomes $n$; thus, man$l$ä, he said. $V$ is dropped before $i$, $i$, and $e$; thus, $t$ru$du$, against; $y$er, Marathi $v$el, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marheti differs. The pronunciation of the palatals is the same as in Hindi; thus, $c$h$a$k$, a servant; $j$a$va$r, near. The cerebral $\ddot{a}$ after vowels is given as $r$ in the second specimen; thus, $j$h$a$, a tree. In the Parable we find $\ddot{a}$; thus, $p$ad$l$ä, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare man$l$ä, he said; $d$ö$b$ö$, a pool, Standard Marathi $d$ö$b$ö$.

The neuter gender is constantly confounded with the masculine. Thus, $c$h$a$n$g$l$ä $p$â$ngkr$ün, a good cloth; $j$ö $k$h$a$ni $m$â$j$h$a $d$h$ë$ $t$u$h$h$a $d$h$ë$, whatever is mine that is thine; $a$p$l$ä $p$ö$t$ bhá$ra$ñ$a$, his belly should be filled. In $d$ö$n$ le$k$r$ë$h$ë, two sons were, le$k$r$ë$ is the neuter plural, Standard Marathi le$k$k$ë$, but it is treated as a masculine, and $h$ö$t$ë$ is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find $h$ë $b$h$ë$u$, this brother; $h$å $k$h$ë$ $h$h$ö$, what is this? There are, however, some traces of the ordinary Marathi neuter; thus, $d$h$h$ë $d$ë$l$, property was given; ($d$ö$r$ë$k$ë$) $a$p$h$ë$ $n$ak$b$, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both $l$ä and $l$ë; thus, $p$ö$y$a$t$ä and $p$ö$r$ë$t$, to the son. Note also $s$h$â$da$-v$a$-r$n$, from on the tree; $d$h$h$ë $h$â$n$-n$ä$, with both hands; $t$y$s$ë$n$ and $t$y$a$-s$ë$n$, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, $m$ë $p$p$ë$k$, I did sin; $b$â$p$â$-n$ë $d$â$y$a $k$h$h$, the father made compassion; $m$ë $t$y$a$-t$ë $k$h$h't$ë $p$a$l$l$, (i.e. pâ$â$t$ë$), I knocked him down. The regular passive construction, however, apparently also occurs; thus, $t$m$h$i$ $p$â$k$r$ë$h$i$ $n$n$h$i$ $d$ë$l$, by-thee a-kid even not was-given; $t$y$â$n$ë $d$h$h$ë $d$ë$l$, he gave his property; ($m$ë) garâ $m$â$ë$$d$ë$l$, I wrung his neck.

The future man$in$, I will say, also occurs in Nagpur; jâ$hi$n, I will go, is probably written for jâ$in$.

To the influence of Eastern Hindi are due forms such as bhû$k$h$a$, hungry; châ$là$, gone; $p$â$ngk)r$ë$a$, put on, etc.

Note also the form mân$â$vi, i.e. mân$â$ë in mâ$l$ä $a$p$l$ä ma$j$dur$â$s$â$r$k$h$ë mân$â$-vë, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.
[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARATHI DIALECT.

SPECIMEN I.

कोणी मानसाचे देवी लंकरा होते. वाच मधुन नाहीयांनी वापस मनला,
हे वाप, धन-मधुन जी माहा हुळा आहे ती मला दे। तत्कालीन खाते
आपला धन वापस दिला. बहुत दिवस नाही भाले कि नाही लेकर तलायनी
जाणा बाहून परटेशन स्चिमन खेळा आली स्वीची-बाही-मधी दीवस पुनात-पुनात-
सन्नी आयला पैसा खोडत देते. जबला खाले सर्व काही खोडत वसला
तत्का खा देस-मधी मोठा कंताळ पडला अनीख तो कंगाळ भाला.
अनीख ती जाण-सन्नी खा मुख्याचे खेळकाचे घरी राहु लागला.
खाले खास आपले बावरात
dाव चारावस पाठवला.
अनीख तो खा फुलवास दुःख खात होते आपला
पोट भरवा चाहत होता.
खाले कोणी काही खात नाही देत होते.
तत्का
खाले चेत भाला अनीख खाले मनला, माहू वापाचे वेळी जीतीज जुंका-करता
खेळाचा-सीन अधीक संपाक होता अनीख मी भुखा मरतो.
मी उदुन-सनी आपले
वाप-पासी जाहीर, अनीख खाचे-सीन सनीन की, हे वाप मी ईश्वरचे दुःख
अनीख आपले सोमर पाप केली.
मी आता आपला लेख मन्नया सारखा नाही,
माला आपले मजदुरा सारखे मानवी.
तत्का ती उदुन-सनी आपले वापाचे-पासी
चालला.
तेथा दुःख होता जी खाला वापाचे खास पावन-सनी देया केला,
जबा धाळन-सनी गणना पीतारानी भुसा बैतला.
खेळाला खासनी मनला, हे
वाप मी ईश्वरचे दुःख अनीख आपले सोमर पाप केली.
मी आता आपला लेख
मन्न दारू नाही.
मग वापाचे आपले चाकरास सांताल, समधुन वापाचे
पाष्क्वल कादून-सना खाला पांवराव.
अनीख खाँचे हाता-मधी मुदी अनीख वापात पावत पावण ठाका.
अनीख आकाळे खात आली आळंद कर.
कादून का हा
आमचा पुत्र मेळा होता फात जीतत भाला, खोडत शेळा होता आता मीरला आहे.
तेथा ती आळंद करु लगले।
ख्यात मोठा वेदान्त वाचक होता। जेव्हा ती वेद होता अनीख घराचे जवर पोहचला तेव्हा वाच्याचा वि नाचाचा आराध्य आईला। ती व्हावी आपले चाक्का-मधुन वेद चाक्कास आपले जवर तुलांजन-सानी पुसला, हा का होय। व्हावी व्यासीन सांगीतला की, तुमचा भाज आला आहे। तर तुम्ही व्हावी चांगला मोजन केला आहे। काहुन की लाठी चांगला पावला। मग ती गुसा भाला। तेव्हा ती आल-मधी नाही मेळा। वाचं-चांगला ख्याता वाप बाहर रेडिन-सानी व्हास मनाव चांगला। व्हावी व्हावी जवान देखला की, पहा मी इतके वर्स भाला आपली सेवा करतो अनीख मी तुमचे कोणती वात नाही टारली। अनीख तुम्ही मझा वेद परीच्याच तरह भी नाही ठीक की मी आपली मीताचे संग मूसी करतो। आपल्यांनी हे लेकरे जो खराव रांडाचे संग मुंभा घेऊन वसला, जेव्हा आला तेव्हा तुम्ही ख्याता करून चांगला मोजन केले। व्हावी व्हास मनला, हे बेटा, तु सदा मान्यासंग आघेस की जो काही माझा आहे ती तुभ्या आहे। आनंद करावा वो खुशी करावा जबरदस्त होता। काहुन की, हे तभ्या भाज मेळा होता, भाला जीवत भाला, खोडून गेळा होता, भाला मीरला आहे।
TRANSLITERATION AND TRANSLATION.

Kónhi mānt'sā-chē dōn lēk'rá hōtē. Tyā-ch-madhun nār'nyā-nē A-certain man-of two sons were. Them-in-from the-younger-by bāpūs man'la, 'hē bāp, dhanā-madhun jo mājha hīssā āhē tō to-the-father was-said, "O father, the-money-from what my share is that mā-lē dō.' Tavhā tyā-nī tyā-lē āplā dhan vātun dīlē. me-to give.' Then him-by them-to his-own money having-divided was-given. Bahut divas nāhi jhālē ki nahan lēk'rá sam'ādā kāhi jamā Many days not became that the-younger son all whatever together karun par-dēsāt nighun gēlā, āni tēthi chhōchōri-bājī- having-made into-other-country having-gone went, and there frivolously-madhi divas gumām-sanyā āplā paisā khōun dōllā. Javhā in days having-pased his-own money having-lost was-given. When tyā-nē sarvā kāhi khōun vas'ā, tavhā tyā dēsā-madhī mōthā kantāl him-by all whatever having-wasted lived, then that country-in mighty famine pad'ā, anikh tō kāngāl jhālā. Anikh tō jāun-sani tyā mul'kā-chē yēkā-chē fell, and he a-bygar became. And he having-gone that country-of one-of gharā rānu lāglē. Tyā-nē tyās āplē vāvrāt ḍukar chārāvās in-the-house to-live began. Him-by to-him his-own into-the-field the-scine to-feed pāthv'ā. Anikh tō tyā phul'kās ḍukar khat hōte āplā pōt was-sent. And he that hungs the-scine eating were his-own belly should-be-filled wishing was; him-to anybody anything to-eat not giving were. Tavhā tyā-lē chēt jhālā, anikh tyā-nē man'la, 'mājha bāpā-chō Then him-to consciousness become; and him-by it-was-said, 'my father-of yēthi kītīk majurā-kar'āt jēr'nyā-sin adhīk saīpāk hōtē, anikh at-place how-many servants-for eating-them more cookings become, and mi bhukhā maṁ'ō; mi uṭhun-sani āplē bāpā-pāsī jālin, anikh tyā-chē-sīn I hungry dia; I having-arisen my-own father-near will-go, and him-of-to manin ki, "hē bāp, mi īsvrā-chē irōdh anikh āplē samōr pāp will-say that, "O father, I the-Lord-of against and your-own before a-sin kele, mi ātā āplē lēk maṁ'nyā sūr'khā nāhi. Ma-lē āplē made, I now my son to-be-called like am-not. Me-to your-own
Then he having-arisen his-own father-of
pási chálā. Tévāhá dum-chh hotā ki tyā-chá básē-nē tyās pāhun-
near went. Then at-a-distance (he-)was that him-of father-by to-him having-
si dayā kēlā, jahvā dhāmn-sañi garyās pīrā-nī chumā ghētālā.
seen pāty made, then having-run to-the-neck the-father-by kiss was-taken.
Lēkā-nā tyās-ni manlā, ’hē bāp, mi Iśvā-chē īrūdh anikh áp’lē samōr
The-sen-by to-him it-was-said, ’O father, I the-Lord-of against and you-own before
pāp kēlā. Mi ātā áp’lā lēk mauṁ-nā sārkhā nāhī. ’Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not. ’Then the-father-by
áp’lē chākrās sāṅgīt-lā, samūhā-hun chāng’lā pāṅgh-rūn kādhpun-sañyā
his-own to-servant it-was-told, ’all-then good covering having-taken-out
tyā-lā pāṅghtrāv; anikh tyā-chē hāṭā-madhī modī anikh pāyāt pāy’tan tākā;
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;
anikh āmhi khānā ānand kārū. Kāhun kā hā ām-chā putra
and we shall-cat and joy shall-make. Because that this our son
mēlā hōtā, ātā jīvat jhālā; kūhōn gēlā hōtā, ātā mīrā-lā āhē.’ Tévāhá tē ānand
dead was, now alive became; lost gone was, now got is.’ Then they joy
kārū lāḍēlā.
to-make began.

Tyā-chē mōdhā lēk-rū vāv’rāt hōtā. Tévāhá tē yēt hōtā anikh
Him-of the-elder son in-the-field was. When he coming was and
gharā-chē-juvār pōńkh-lā tévāh vājā-chā vo nāchā-chā āvāj āṅk-lā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.
Tō tyā-nē áp’lē chākrās-madhun yēk chākrās áp’lē-juvār bulāun-sañi
Then him-by, his-own servants-from among one to-servant of himself-near having-called
pus’lā, ’hā kā hōy?’ Tyā-nē tyā-sūn sāṅgīt-lā kī, ’tum-chē bhāu ālā-āhē,
it-was-asked, ’what this is?’ Him-by him-to it-was-told that, ’your brother come-is.
Tar tum-chē bāpā-nē chāng’lā bhōjan kēlā-āhē. Kāhun kī tyā-lē
Therefore your father good a-feast made-is. Because that him-to
chāng’lā pāv’lā.’ Mag tō gus’ jhālā. Tévāhá tō āt-madhī nāhī gēlā.
safe is-found.’ Then he angry became. Then he inside not went.
Ya-chē-hāk tyā-chā bāp bāhar yēn-sañi tyās manān lāglā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by
bāpās jhābā dōlā kī, ’pāhā, mi it’lē varsa jhālā áp’lē
to-the-father reply was-given that, ’see, I so-many years became your-own
sevā kartō, anikh mi tum-chē kōnhī bāt nāhī tāl’lō; anikh tumhī
service do, and I your any speech not avoided; and you
ma-lā yēk sērī-chē pāṭhṛū bhi nāhī dīlā kī mi áp’lē mitā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of
saṅgā khusī kartō. Áp’lā hē lākrā jō kharā bāṅda-āhē
with pleasure might-make. Your-own this son who bad karlots-of
sāṅgā tum-chā dhan khāun vas'ā, jēvā āla tēvā tumi
with your money having-eaten lived, when came then by-you
tyā-chā-karitā chāṅg'ā bhōjan kēlā.' Bāpā-nē tyās man'ū, 'hē bēṭā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,
tu sadā mājha-sāṅgā āhē; jō-kāhī mājha āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy
karāvā vō khuāi karāvā jarūrat hōtā. Kāhun ki hē
should-be-made and pleasure should-be-made necessary was. Because that this
tujhā bhūū mēlā hōtā, ātā jivā jhālā; khōun gēlā hōtā, ātā mir'āā-āhē.'
thy brother dead was, now alice has-become; lost gone was, now got-is.'
[No. 79.]

INDO-ARYAN FAMILY.

SOUHERN GROUP.

MARATHI.

MARIETI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

मी ला पोळेला आपल्या संगात जांजुर खावले नेही होतो. मी थेवा मोठ्या भाडळ-पासी गेलो, मंग ला भाडळ-वर चंगली. पोळेला भाडळ-च्या खाली उभा होता. मी वरताजन जांजुर ठाकत होतो, पोळेला काळी जांजुर खान होता अन काळी ठेवत होता. मी मंग भाडळ वर्ण उतरली अन ला पोळेले विजन घराच्या ठाणे गेली होतो. मोठ्या तया-पासी आलो, मंग ला व्यापा गरां ठीकी शताना धून त्याचे खात्या पाळलो, व्यापा गरावर ठीकाण ठेवले गर वरुण देला. ब्या बेरा-संधी पोळेला फडळसुंदर महून गेला. तो मेळा तया व्यापा कारानाग्या दोन बाणा अन शतानाग्या तीन बेरा काशान्या अन काशाचा ठेवल्या. मंग ला पोळेले उचलून डोबवीत क्षित्रून देखील, व्यापा डोबवीत कांग चिङ्गलात द्वारून देलो, उद्धोले नको हून, मंग ली आपल्या वराहे चाला गेलो. येका कलार माहूना घरांची आला अन मेळे दाँडका दुकानावर विजन गेला. तेल ला पोळेला बाप वल्लभ करत आला अन माहूना-सुबो लागला, पोळेला तुम्हारा संगा-संधी जांजुर खावले आला होता तो ठीकी गेला. मी चंद्रला ली नाही जाणत. डुक लोक जाणा आहे. समरे मिळून पोळेला तया-वर आण्याचे गेले. तया-वर मी आपल्या वासाची पहुंच गेले. एक रोजां माहूरच्या बाडीत लपूर होतो. मंग दृश्याची रोजी तेंदून निंधून तिन दोषात मंडळ्या मंधी गेले. तेल वैलीसान मला घरला. 
INDO-ARYAN FAMILY.  SOUTHERN GROUP.

MARATHI.

MARHETI DIALECT.  (DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-la āplīyā sāṅgāt jāmbur khāvā-le nēlo-hōtō.
I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.

Mi yēkā mōthīyā jhārā-pūsāl gēlo, māṇī tyā jhārā-var chāṅgīlō.
I a big tree-near went, then that tree-upon climbed.

Pōrgā jhārā-chyā-khālī ubhā hōtā. Mi varˈtāun jāmbur
The-boy of-the-tree-under standing was. I above-from jāmun-fruit
takat hōtō, pōrgā kāhī jāmbur khāt hōtā, an kāhī tēvēt
throwing was, the-boy some jāmun-fruit eating was, and some keeping
hōtā. Mi māṅg jhārā-varˈnā utarˈlō, an tyā pōrā-lē gheēn
was. I then the-tree-from descended, and that boy-to having-taken
gharā-kāra yēt hōtō. Mōthīyā taryā-pūsā ālō, māṅg mi tyā-chā
house-to coming was. The-great lank-near came, then I him-of
garā dōhi hātā-nā dharān tyā-lē khāltā pāllo, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on
tōnghˈrā tēˈān garā mūrˈdūn dēlā. Thōryā yērā mandhī
the-knee having-placed the-neck having-twisted was-gicen. A-little time within
pōrgā pher-phārān marān gēlā. Tō mēlā tāvā tyā-chyā kānˈtēlāyā
the-boy having-gurgled having-died went. He died then his ear-in-from
dōn bāryā an hātāˈlīyā tīn yērā kāhālāyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and
knāhˈjyāt tēvˈlīyā. Māṅg tyā pōrī-lē uohˈlūn dōˈrēn
in-the-twist-band were-put. Then that boy-to having-lifted in-the-pool
phēkˈtūn dēlō, tyā-chā dōsˈkā māṅg ehlīˈkāt dābūn
having-thrown gave, his head then in-mud having-pressed
dēlō, uphˈlō nako mūnuˈn, māṅg mi apˈlīyā gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone
gēlā. Yēk kalār mājhyā gharā-lē ālā, an māˈlē dārā-chyā
went. One kalār my house-to came, and me-to liquor-of
dukˈlān-var gheēn gēlā. Tēˈāhā tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making
ālā; an mājhyāˈsīn pūsū lāgˈlā, ‘pōrˈgā tujhyā-sāngūˈmāndhī
come; and of-me-with to-ask began, ‘the-boy of-thee-with
jāmubur khāvā-lē ālā bōtā tō kōthi gōlā?' Mi
jāmūn-frucht kam es wo kam es ginge I
mhan'tō, 'mi nahi jāmat.' Bahā lōk jāmā jählē. Sam'dē
said, 'I am not aware.' Many people gathered became. All
mirān pūrā-lē taryā-var pāvā-lē gēlē. Tendhā-var mi
together boy-to tank-on see-to went. In-the-meantime I
āpī'ya gharā-lē parūn gōlā. Ek rōj māhārā-chyā
my-own house-to having-run went. One day a-mahār-of
vāri in-a-courtyard having-hidden I-was. Then
lapūn bōtō. Maṅg dūs'ryā rōji tōthūn
ningūn tin disāt Mandhī'ya mandhī gōlā. Tēthā pōlīs-νa
having-gone three in-days Mandhī into went. There the-police-by
ma-lā dhār'lyā.
me-to it-was-caught.

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmūn-frucht. I went and climbed a big tree, and the
boy stood under the tree. I threw the fruits down from above, and the boy ate some of
them and put others by. Then I descended from the tree and went with the boy towards
the house. When I came to a big tank, I seized the boy’s neck with both hands and
knocked him down. Then I put my knee on his neck and wrung it, and the boy
gurgled and died. After he had died I took two ear-rings from his ears and three trinkets
from his hands and put them in my waistband. Then I lifted the boy and threw him
into the pool, and pressed his head down into the mud in order that it should not float
up. After that I went home. Then a Kālār (liquor-merchant) came to my house and
took me to a liquor-shop. There the boy’s father came to make enquiries, and he asked
me, ‘my boy went with you to eat jāmūn-frucht; where has he gone?’ I answered that
I did not know. Then many men gathered and went together to the tank and found
the boy. In the meantime I had run to my house. Then I hid for a day in the cour-
yard of a Mahār. The next day I went and stayed for three days in Mandhī, and there
the police caught me.
NATAKĀΝĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsīl of the Chandā district, the principal language of which is Telugu. Its base is the common Maṛāthī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short a is often pronounced as an open o, and ō is sometimes written instead; thus, mōntōn and māntōn, it was said; na-kō and no-kō, it is not proper.

Long vowels are constantly shortened; thus, mi, I; tī, she; tāv-chā bāp, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as ch, j, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, mājā and mājhā, my.

The various genders are no longer correctly distinguished. Thus, we find tyā-lē dayā ḍī, him-to pity came; tyā-lē rāg ḍī, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, dukrā khaïlā pōtu-nē, swine eaten husks-with, with the husks which the swine ate; tē sāngtāsā ośkat, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in n; thus, mi jātan and jyātō, I go; mi mantōn, I say; tujhā bhāv ālān, thy brother has come; māhag pātōn, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in lon; thus, mī pāg kālan, I did sin; mī vāl pālīn, I looked at the way; tū phū nahī dēlan, thou didst not give a kid; tō (and tyā-na) mantōn, he said, and so forth.

Note also forms such as khānu, we should eat; rākhu and rākun, we should remain; pāge, see; jvāy, go. The final ṇ in khānu, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.
[No. 80.]
INDO-ARYAN FAMILY.
SOUTHERN GROUP.
MARĀTHI.

NATAKĀNTI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

एक आमसाळे दोघिं लेकरें गाडले। व्यावहार लावण वाया-संगा मंधलन, वाया,
आठका तप्याची आठका मले दे। व्यावह समद वाटून वाटलन। मंग लावण
लेकरें आपला मले देण। दिस्या आम मले देण।
समांता आंका दवडला-वर ते आंका मोठा माहिग पडलन। व्यावे लावण मळका लेण।
व्याव दण्डात दुकान धाराले धारण देण। दुकान खाऊ रोजन पोप मोतलन। व्यावे कॉनी लावण
नाही देण। तवार खाऊ मंधलन, महे वाया-जवर विकत नवकर हाण्यरे खायले लिवले
आहे। मी अभ्यास नाहीस झालहण जातात। मी उत्तम वाया-जवर ज्याती व्यावे लावण।
व्यावे आपल्या पंजे-पुरे आकाशा-पुरे पाप कोलन। आज-पासून तुझे लाक मनु
नोको। तुझ स्तवारांमधून मले कर। तो उठला, वाया-जवर गेला। तो दूर आहे
तवार व्यावे लावण पाषाण्यरे। व्यावे दया आहे। भाजन गोणा-वर पडलन, मूका
चितलन। व्यावे लेकरें मनाला, व्याव मी आकाशा-पुरे तुजे-पुरे पाप कोलन।
आज-पासून तुजे लेकर मनु नोको। व्याव नवकराळे मनाला घड कडके चितलन वे,
व्यावे घाल। व्यावे धारात मुंदाचा, पालवले बाईला बाळ। आक्षेप खाऊ तुजे लाक
माहिग घडला। काही मनाला तप महा लेकर खाऊ मले फिरत वाचला, सुटून गेला
फिरत मिळाला। तो सुख घड लागले।

व्याव गोणा लेकर दंडकात होता। तो जवर घरा-जवर आहा, नाच गाणा
ंकलन। एक नवकराळे वोल्यावलन, वाया मनुन खवर चितलन। तो व्यावे नमाळा,
तुभा भाज आहा, तुझे वाप माना वाडला, तो चांगला वाणा मनुन। व्यावे
राग आक्षेप आत नाही ज्याती व्याव वाप आहे, व्यावे बां-मिळावल्या। तो
वाया-संगा मंधलन, मी भू रोज-पासून तुझे जवर आहे। तु संगमास एकत आहे।
तर-पन तु दोस्तीतीन सलोक पडले मनुन एक सर्वेच विद्व नही हळू देण। अता
तुभा लेकर आक्षेप आहेच, तो माळ घडला व्याव, व्यावे तु अभ्यास घातलन। तो
मनाला, लिंका, तु माजी-संगा आहेच। मध-जवर आहे समद तुजाच। आपण मुखा-
कुन राहू नंभर नंभर राहू। काहीं चंतल्यास तुम्हा भाज मले देण फिरत
वाचला, सुटून गेला फिरत समडला।
SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-le dothèque lokrā re rāhilā. Tyātā la hān bāpā-sanga ।
One man-to two sons were. Then-in-from younger father-to ।
manchān, 'bāpā, mājyā takshmi-chā māl ma-le dé.' Tyās māl samndā ।
said, 'father, of-me division-of property me-to give.' To-them property all ।
vatūn ghṛṭān. Maṅg hānān lokrā āpā la māl ghēūn dār ।
having-divided put. Then the-younger son his-own property having-taken for ।
dēsā-le ningūn gēla. Dimāk kam karūn māl davaḍān. ।
a-country-to having-gone-forth went. Riotous work having-done property he-squandered. ।
Samndā māl davaḍā-var tā dēsāt mōḷū māhag padān. ।
Whole property being-wasted-upon that in-country great dearness fell. ।
Tyā-lē kāhi navṛtaṇ. Tē dēsātālā eka mānsā-pāsi jānū ।
Tē-anything was-not. That country-in-from one man-near having-gone ।
avkar rāhilā. Tyā-lē tyā-na dandaṭ dūkra chār-lē dhāḍūn dēlān. ।
Servant (he-)lived. Him-to him-by into-field seine grove-to having-sent was-given. ।
Dūkra kāllā pōtu-nē pot bharān. Tyā-lē kōni kāhi nāhi dēlān. ।
Serve eaten huska-sith belly (he-)filled. Him-to anyone anything not gave. ।
Tavār tyā-na manchān, 'mājhe bāpā-javar kiti navkar-lē khāy-lē ply-lē ।
Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to ।
āhe. Mi annā nāhiśe marūn jātān. Mi utūn bāpā-javar is. ।
I food having-not-got having-died am-going. I having-arisen father-near ।
jhāṭō tyā-lē mantōn, "bāpā, mi tujhā-pure ākahā-pure pēp kēlān. ।
go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done. ।
Āj-pāsūn tuje lēk manu nōkō. Tujē nav-karā-mandē ma-le kar."’ To utūrālā, ।
Today-from thy son say do-not. Thy servants-among me-to make.’’ He arose, ।
bāpā-javar gēla. Tō dār āhe tavar tyā-lē tyāi-nē pāhālān. Tyā-lē dayā ।
father-near went. He far is then him-to him-by it-was-seen. Him-to compassion ।
ālā. Dhāūn garyā-var padān, mākā ghṛṭān. Tyā-lē lekru manālā, 'bāpā, ।
came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father, ।
mi ākahā-pure tuje-pure pēp kēlān. Āj-pāsūn tuje lēk manu ।
by-me heaven-before of-thee-before sin is-done. Today-from thy son say
nako.' Bap navkarā-le manāla, 'dhad phaḍ'ki ghōun ye, tyā-le
do-not.' The-father servant-to said, 'best robe having-token come, him-to
gāl. Tyā-le bātā-le mundi gāl; payā-le vāh'nā gāl. Amāh khāunu
put. Him-to hand-to a-ring put; feet-to show put. We will-eat
sukhā-kun rāhunu. Kāhā-le manāl tar, majhā lēk marān gēlā,
pleasure-with let-us-live. Why (if) you-will-say then, my son having-died went,
phirān vāch'la; suṭān gēlā, phirān mīrārā.' To sukha-paḍā lāg'le.
again was-saved; lost went, again was-obtained.' They to-be-merry began.

Tyā-chā māthā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā
His elder son in-field was. He when house-near came, dancing-singing
aik'lan. Ėk navkarā-le bālāv'lan, kāy manān khābar ghat'lan. Tō tyā-le
heard. One servant-to he-called, what saying news he-took. He him-to
manālā, 'tujhā bhāā ālān, tujhē bāp khānā vāt'lan, 'tō chāng'la ālā,' said,
'thy brother came, thy father dinner served, 'he good came,'
manūn.' Tyā-le rāg ālī; āt nāhī jāūn, tyā-chā bāp bāhīr ālā,
having-said.' Him-to anger come; inside not having-gone, his father out came,
tyā-le bat-milād'nan. Tō bāpā-sāngā manṭ'lan, 'mi bhū rōj-pāsūn
him words-caused-to-unite. He father-to said, 'I many days-from
bujhā-javar āhē; tū sāng'laā nīkat āhē; tāri-pan tā dōstī-tōn
of-the-near am; thou told-so hearing I-am; still thou friends-with
santōsh paḍā-le manān ēk sōrī-chā pilu nāhī dēlān. Ātā tujhā
merriment enjoy-to therefore one she-goat-of young-one not gavest.
Now thy lēk ālyāsātī, tō māl rāṇāq'la ghat'lan, tyā-le tū annā ghat'lan.' To
son coming-for, he property harīola-to put, him-to thou food puttest.' He
manālā, 'lēkā, tū maḍā-sāngā āhēs; maj-javar āhē, sam'da tujhā-eh. Āpan
said, 'son, thou of-me-with art; me-with is, all thine-alone. We
sukhā-kun rāhun sambhram-kun rāhun; kāhē-le manṭ'yarās,
happiness-with should-remain eagerness-with should-remain; why if-you-say,
tujhā bhāā marān gēlā, phirān vāch'la; suṭān gēlā, phirān sapad'la,'
thy brother having-died went, again lived; lost went, again was-found.'
INDO-ARYAN FAMILY.  
SOUTHERN GROUP.
MARĀṬHĪ.

NATAKĀNĪ DIALECT.  

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एकूँ गावा-मांडे वीरप्पा मनाला लेकर राहिलून। एकूँ दिसिं खाच्याच्या बाप खाले बोललावलन। बाळे भाजीच टोपल्या दिलेलं। आपले दोंसिले देयाले सांगितलन। मंग वीरप्पा टोपल्या डोक्या-वर चेतलं, अभिरामभा-जवर बाजने ते तिले दिलं। भाजी चेतन अभिरामभा मनाली, माही लरका वीरप्पा तुसाठी भू रोज मम्बळे वाट पाहिलं। तूनसाठि चांगले इनाम राहिलं। वीरप्पा मनाला, बाळे, कवचा इनाम। ति मनाली काळी रोजा-मगी तू दोन गोरवाळे पाखऱे माणितलन, तुले हेंतु नाहि जा। तवर खानं हेंतु आहि मंटलं, कोटी आहे मनान खवर चेतलं। हे पारे, दोन पाखऱे पंजरा-मंदे आहे मंटलं। या-मंदे तुले खेळ दुसरं तुम्ही भाचाले। आपले घराळे बेस व्याव, बांट-वर आलस कसू नरे। तूं चराले बाजन तवर पंजरा भाकून ठेव। मंग वीरप्पा कुसून गेलं। तो आपले दोंसिले मनाला, या पंजरात दोन चांगले पाखऱे कालेत।

TRANSLITERATION AND TRANSLATION.

Ekē gavā-mandē Virappā maṇa-cha lēkṛu rāhilan. Ekē disī tyā-čhe
One village-in Virappā called a-boy lived. One day his
bap tyā-le bolāvilaṇ; tyā-le bhajē-čhe ṭop-li délān; āp-li doust-li
further him-to called; him-to vegetable-of a-basket gave; his-own friend-to
dēya-le sāṅgit'laṇ. Maṅg Virappā ṭop-li dōki-var ghēṭ'laṇ, Abhirāmamā-javar
give-to he-told. Then Virappā the-basket head-upon took, Abhirāmamā-near
jaun te ti-li délān. Bhajī ghēūn Abhirāmamā maṇali,
having-gone that her-to gave. Vegetable having-taken Abhirāmamā said,
'maṁhē larkā Virappā, tūsāthi bhū rōj jhyāle vāt pāḥ'laṇ,
"my (dear) boy Virappā, these-for many days became (thy-)way was-looked-at,
tūsāthi châṅg'la inām râkh'laṇ." Virappā maṇālā, "bāyē, kay-čhā inām?"
these-for good reward was-kept." Virappā said, "lady, what-of reward?"
FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappâ. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappâ took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, ‘my dear Virappâ, I have been on the look-out for you for many days. I have a good reward for you.’ Virappâ said, ‘my lady, what is that?’ She said, ‘some days ago you asked for two Górvaṅka birds. Don’t you remember?’ Then he said that he did remember, and asked where they were. ‘Look here, the two birds are in this cage,’ she said, ‘one of them is for you and the other for your brother. Go carefully home, and don’t be slow on the road. Keep the cage closed till you are at home.’ Now Virappâ went happy away and said to his friend, ‘two good birds are in this cage.’
KATIA OR KATIYĀT.

The Katias are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katias probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyā in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhindwara</td>
<td>18,000</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18,700</strong></td>
</tr>
</tbody>
</table>

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāthē and Hindi. The phonetical system is Hindi, and not Marāthē. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāthē rather than Hindi, especially in Chhindwara.

The case suffixes are partly Marāthē and partly Hindi; thus, ghōryā-chā, of a horse; jhād-kē, of a tree; gharī, gharāt, and ghar-mē, in the house; kir-bānōchē sāth, in company with harlots.

The same is the case with the personal pronouns, thus, mē, mī and maī, I; mē-nē, by my; mājhā and māhā, my; ham and ūmī, we; tyā-nē and tā-nē, by him; tis-mē-sē and tin-mē-sē, from among them; tīn-chā, their, etc. In Narsinghpur jō and jōb are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundeli.

The verb substantive usually takes the Marāthē form; thus, āhē, he is; hōtē, they were. Occasionally, however, we also find forms such as hāī, he is; thāī, he was.

The past tense of finite verbs is usually formed by adding an l-suffix; thus, gēlā, he went; kārīlē, I did; kēlā, he did. A common form of the third person singular in Chhindwara ends in an or tan; thus, bōlan, he said; karan, he did; dētan, and once dētan, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.
[No. 82.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARATHI.

KATYÁI OR KATJA DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे टांभ लेखरे होते. तिसमें नहानी वापल्या बोलला, दादा संपत्तींचे जो हिंका होती माळा देते. तब तानी अपनी संपत दोनाचला वाटी डेंती. मुखत दिन नवं वाळी के नहान डंकूर सचला एकहा करीसन डूर डॉकला बाळा गेला और तदे लक्ष्यलोकिंद्र डेंत दोन चौथी डेंतन अपनी संपत्ती डडाभ डेंतन जब तो सवारु कुछ उडुंडी डेंतन तब तो इरूबुंदे बढ़ा बाळ पहाडी गेला और ती कांगाल बनी गेला. और ती जाँत्सन तो इसरूं आदमीचे वीरमें एकहा इसी राह लगाना व्यानी ताला आपल्या खेतांमध्ये सोईरा चरुला पोहीसू डेंतलेला. और ती तें पोरेस जी सोईरा गाते आणणा पोर भरा चासत एता. और ताला कोई कुछ नहीं देता एता.

तब ताचे दिल्लीमध्ये वाजी आली और तानी बोलले के, माझा वापल्या जियती काँकर्णा पोट लुंका भाकरी वनत होती, और मैंलक लुंका मरते आयो. मैं उटसन अपनी बाप जीर जाँत्सन और ताला बोलला, दादा मने भगवानचे घरी और तुम्ही सामान वाप करले आहे. मैं फिर तुमचा लेक्टर काँपवलीचा लाळक नडळया, माझा तुमची मजबूतलसुंदर एकहा वर्णवर करा. तब तो उटसन अपनी बाप जीरी चालखा. पर तो दूरी होता के ताचे वापल्या ताला देखीसन दरभंग आला और देखीसन ताचे गराती यलीसन मुला वेतन. लेकूस्ता ताला बोलला, दादा, मने भगवानचे घरी और तुम्ही सामान वाप करले आहे. और फिर तुमचा लेक्टर मैं वीलीचा लाळक नडळया. पर वापल्या आपला नीसकर्णा सांगले सवारु लुंका चांगला काया निकारीसन ताला फिळवडें वा और ताचे शरीर सुंदर और शरीरी मोष्टी फिळवडें वा, और हम अच्छा खाँसन और खुशी करा, का बी शा माझा लेकूस्ता वारी गेला होता फिरे जीता जाला, खाडळी गेला होता फिरे मिळा आहे. तब तें नूनी करो लागले..

ताचा बडळा लेकूस्ता हेतम होता. और जब तो बेखल होता और घरचे जीते पोहल्या तब बाजा और नाचचा आवाज एकन. और तानी अपने नीकरसुंदर एकला आपने जीर बुलाईसन पुढळ, हा काय होई राखिला हे. तानी ताला बोलन
के, तुभा भाज आला है और तुभा बापने चांगला खावला बनवला है। हाचे किये के ताला अज्ञा मिछा है। पर ताणे जोध करन और भीतर जाना नहीं चाहू। हाचे किये ताता बापने बादर निकसीसन ताला मनज़ लागला। ताने बापला याव तंतन के, देखो में इतने बरस तुकी आपली सेवा करत होते और कभी आपली बातला समे नहीं तिकने। और माला तुभने कभी एक ठाला पाठ भी नहीं दितले के से अपने दोमाचा साथ दुःखी करता। पर तुभा हा लेकर के जाने निसवनीच साथ आपली संपत खबरा करन जब तो आला तब आपन ताचे लाने अज्ञा खावला बीला है। बापने ताला बीलन, लेकर तु हमसे मांमे जोरे राहता और जो कुछ माभा है सो तुभा है। पर दुःखी हीमा और दुःखी करना चाहते होता। कहा की, हा तुभा भाज मरी गेला होता सो फिर जीता जाला आई। खोवाई गेला होता फिर मिछा है।
SOUTHERN GROUP.

MARATHI.

KATIYAI OR KATHA DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kői udmi-chë don lêktrî hôtë. Tis-më-së nahân-në bāp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
bōlan, 'dādā, sampat-më-së jō hissâ hō to mā-lā dé.' Tab
it-was-said, 'father, properly-in-of which portion may-be that me-to give.' Then
tā-në apnī sampat dön-tā lā bātī dētam. Mut'kē din nāhl jālē kē
him-by his property both-to having-divided was-given. Many days not became that
nahān lēkur sab-lā ēkastrā kari-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made for country-to departed went, and
tāthi lachāpān-mē dīn khōl-dēтан, apnī sampat-lā
there deksheryl-in days passed, his property having-squandered gave
ūraī dētam. Tab tō sab kuchh urāī dētam tab tō dēs-mē barā kāl
When he all anything having-squandered gave then that country-in great famine
pārī gēlā, aur to kāngāl bani gēlā. Aur tō jāi-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
dēs-chē ädmi-chē bīch-mē ēk-chyā īthā rāhū lāg'ū, jyā-nē tā-lā āp'ī khē-
country-of men-of midst-in one-of there to-līce began, whom-by him his field-
mē sōrī charan-lā pōhöchu dē'īn. Aur tō tē kōdēs jō sōrī khātā
in seine feeling-for to-attain was-given. And he that husk which seine eating
hai āp'nī pōt bhārā chūhat thā. Aur tā-lā kōi kuchh nāhī dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.
Tab tā-chē dī-mē samaj āi, aur tā-nē bōlān kē, 'mājā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
kit'chēvē chāktrā-lā pōt lul bhāk'ri bānāt hōlī, aur māi bhūn-lūkāk
how-many servants-to belly than bread being-obtained was, and I hunger-with
marte āy. Māi uṭhī-san āp'nī bāp jōrcē jāisan aur tā-lā bōlīn,
dying am. I having-arisen my father near having-gone again him-to will-say,
"dādā, mē-nē Bhag'vān-chē ghāri aur tum-chē sām'nē pāp karlō āhē. Māi
"father, me-by God-of in-house and you-of before sin done is. I
phir tum-chē lēkur kahāvānē-chē lāyā niyā. Mā-lā tum-chyā majūr-mī-lūk
again your son being-called-of worthy not-am. Me your servants-of
Tab to uthi-san ap'ne bāp jörē chālā. Par to one-of like make.
Then he having-arisen his father near went. But he dukhi hōtā kē tā-chē bāpā-ne tā-lā dēkhi-san darēg ālā, aur dauri-san for was that his father-by him having-been compassion came, and having-run tā-chē garā-mē milli-san chumā ghētan. Lēkur-nē tā-lā bōlan, his neck-on having-joined kiss was-taken. The-sou-by him-to it-was-said, 'dādā, mē-nē Bhagvān-chē ghari aur tum-chē sam'ne pap karīā āhé. Aur 'father, me-by God-of in-house and you-of before sin done is. And phir tum-chē lēkur māi bōli-chā ālayak naiyā.' Par bāpā-ne āp'la again your son I saying-of worthy not-am.' But the-father-by his naukar-lā sāng'la, 'sab luk chāng'la kārā nākā-sān tā-lā servants-to it-was-said, 'all than good cloth having-brought him-to livāi dyā, aur tā-chē hāth-mē mundī aur pāv-mē mēel'ri having-applied gīce, and him-of hand-on ring and feet-on shoes livāi dyā, aur ham achenhā kāhā-san aur khusā kārā, kā-kī having-applied gīce, and we good having-eaten again merry make, because hā maṁhā lēkur mari gēlā hōtā, phir jītā jālā; khvāhī gēlā this my son having-died gone was, again alive became; lost gone hōtā, phir millā ābē.' Tab to khuāt kārā lāglē. was, again found is.' Then they merriment to-make began.

Tā-chā banā lēkur khēt-mē hōtā. Aur jab to yēt hōtā
His elder son field-in was. And when he coming was
aur ghar-chē jörē pohach'la, tab bājā aur nāch-chā āvāj aīkan.
and house-of near arrived, then playing and dance-of sound was-heard.
Aur tā-nē ap'ne naukar-mi-luk ēk-lā āp'ne jörē bulā-sān pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,
'hā kāy hōi rābalā hai?' Tā-nē tā-lā bōlan kē,
'this what having-become being is?' Him-by him-to it-was-said that,
'tujhā bhāū ālā hai, aur tum-chē bāp-nē chāng'la khār-lā
thy brother come is, and your father-by good eating-for
banā-lā-hai, hā-chē liyē kē tā-lā achenhā millā-hai.' Par tā-nē krodh
arranged-is, this-of for that him-to well met-is.' But him-by anger
karan, aur bhītār jā-nā nahi chāhūn. Hā-chē liyē tā-chē bāp-nē
was-made, and inside to-go not wished. This-of for his father-by
bābēr nāk'ri-sān tā-lā manaū lāglē. Tā-nē bāp-lā javāb dētan
out having-gone him-to entreat began. Him-by father-to answer was-given
kē, 'dēkho, mē it'le baras lūkē āp-chī sevā karat hōtī,
that, 'see, I so-many years from your-Honour's service doing was,
aur kabhī āp-chī bāt-lā mē-nē nahiī tār'ī. Aur mā-lā tum-
and ever your-Honour's word me-by not was-broken. And me-to you-

323
nē kabhi ek thōla pāth bhī nahi divlē, kē mē ap'nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
sāth khusi kartā. Par tum-chā hā lekur kē jā-ne kis'banō-chē
with merry might-make. But your this son that whom-by harlots-of
sāth āp-chē sampat khalyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then
āpan tā-chē ānē acohā khār-lā kēlā hai.' Bap-ne tā-lā
your-Honour by him- to
bōlan, 'lekur, tu hamēs mājhē jore rāh'tā, aur jō-kuchh mājhā
il-was-said, 'son, thou always me-of near art, and whatever mine
hai, sō tujhā hai. Par khusī hōnā aur khusī kar'na chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
kahe'ki hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become
āhō; khōvāl gēlā hōtā, phir millā hai.'
is; being-lost gone was, again found is!'
[No. 83.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

MARĀTHI.  

Katīyāi or Katīa Dialect.  

(District Narsinghpur.)

Specimen II.

एक भाना-चे टोल लेकऱे होते। तिनंसिवे छोटे लेकऱने अपने वापला बोलले कि, जो घरी या घन आहे तो माझी हेरासह सो मानत ठन देणे। तब वापले तिनं अपना घन वर्ग दिलने। बहु दिनांचे पीलू नाहुन लेकऱ अपना घन-हीलत चूके परदेशाचा चाला गेला। तेंचे गंवारी पाहते मजे घन वर्गात कभी दिलल्या। जब बारा राहू गेला तो देखणे वळा काल पडला। तरींते तो भूल्यो मरो लगला। तरींते तो कोई देस्श-आतानी-वा नौकर लघु गेला। ताल्का तमी सूंगरिचा चरूळा राखले। जब तो सूंगरिची खांबची झटपटपूक अपना पोट-भरी बाहेर, कोई आतानी ताल्का बदू न देत होता। जब तीन खडर-पै आला तब बोली कलाने, ऐं माण्ये तेंया, जब माण्ये वाप-खांब झाले आतानी पोट-भर खाव्या मिळत होता, बाँध बांध रहात होता। और में भूल्यो मरते तिथि। अब में उठते वापपे जोर जाँति और अब बोलल्या, दादा माणी छूँ नाती परमसुटचा टोप करले हैं। अब भी रूज लेकऱ बोलल्या लाखून नांदी दाले। अपने नींवरी एक बांध नाहा मोड राखू घेऊया। जब तो उठून ठड़ा जाला, और अपने वापपे जोर गेला। वापपे टूरुळू आवत देखू चिखले ताँचा-जार दुशा करले, और ताल्का दौड़ला गळे लघुंच विचले और चूमा विचले। तब लेकऱने बोलले, हे दादा माणी छूँ नाती परमसुटचा काम करते हैं।

मी तुज लेकऱ काहांले गो नांदी राखे। मे वापपे माणी नींवरी दुका दिलले, नींवरी नाणी उन्हे आत ताल्का नाणी प्यारन देखा। और एक बोडी प्यारने पाँच कळा। बला सन जेव्हा, और मेंजा बांधिया। काँवरी अब हा लेकऱ नया जमा जाला। हा जयिरू आंतर राळा होता, फिर सिल्हा। हों तरहां मीण सव करो लगले।

जेता लेकऱ ते कृत्रिम खेलेपूर्वी होता। बोडीची घर आवर्ती भकऱ्या ताल्का नांच गांनचा हेरा सुन पडला। नींवरींचे एक भनल्या टूटले ताल्का पृण्या जो कायाने हैं। तब तांत ध्याय दिलले, तुजा नाखित्र मैया एळू गेला है। और तांते वापपू ताल्का नान्हा।
भला लौटला देखूने खुशी भरली मनोले। तब तो हाँ सुरूूंके तो गूळा जानन, और वर्ष नर्की जाय चाहें। जब ताचा वाप निकालूने ताज्जा मनो लगाला। लेकुऱ्यांनी बोलल्याने, जब मी तपासा तूकडं करतो ती गोसाल करलं हे। जब मीनी तुमसे काही कोई नाहीं ठारली। जब तुकडी नास्ता पोकरा कबड्डी नाहीं हिलस, तो चन-संग खुशी मनोती। जब नाहिण लेकुऱ्यांनी तब माती तुमचा धन गैंवारेरे चो झिल्लले जवसे मुरुव्यांची घर आल्यासे, तुम सवला पुन्हा आहून आणा| जब तो यापणे हा झिल्लले हे बेटा, तू रात-दिन मांनीं जोरं आसि, तो धन मोरे जोरे आसि, सो सब तूजा आहे। तूजा नाहिण भाज मरु गेढा होता होफरीं जी उठला तवतो यिराज गेढा होता, तब सिद्धा होता।
पैले आ खुशी मनोआ और खुशी जाणि।
[No. 83.]

INDO-ARYAN FAMILY. Southern Group.

Marathi.

KATIYAI OR KATIÁ DIALECT. (District Narsinghpur.)

Specimen II.

TRANSLITERATION AND TRANSLATION.

Ek jhan-če dën lēkurō hōtē. Tin-mē-sē chhōtē lēkur-nē

One person-of two sons were. Then-in-from the-younger son-by

apnē bāp-āla bōlā kē, 'jō gharā jō dhan ābe sō

his-own father-to was-said that, 'what in-the-house what wealth is that

mējžhā hisō sō mānā āun-dē.' Tab bāp-nē til-lē apnā

my share that me-to give.' Then the-father-by them-to his-own

dhan bōtu dźilē. Kachhā dīnō-chē pēčhū nāhun lēkur apnā

wealth dividing was-given. A-few days-of after the-younger son his-own

dhan-daulat ghū-kē par-dē-sālā challā gēlā. Tēchā gāvāri-

property having-taken foreign-country-to moved went. There vulgar-

chāl-sē sab dhan barbād-karū dźilē. Jab kōrā rahu

conduct-in all wealth having-squandered was-given. When destitute to-become

gēlā tō dēs-pē barā kāl pār-lā. Tāhī tō bhūkhō marō

went then the-country-in great famine fell. Then he of-hunger to-die

lag-lā. Tāhī tō kōi dēsu-ādmi-khē naukār lag-gēlē. Tā-lhā

began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to

tānē sūrgārīyā chārō-lā rākh-lē. Jab tō sūrgārīyā-chē khāv-chō jūtān-pēnū

him-by mine to-graze was-kept. Then he scrawls-off eating-off remains-with

apnā pōtu bharō chāhrē. Kōi-ādmi tā-lhā kachhu na dēt hōtā.

his-own belly to-fill desired. Anybody him-to anything not giving was.

Jab tō khabār-pai āla tab bōlō lag-lā, 'ai mājhe Daiyyā, tab

When he senses-on came then to-speak began, 'O my God, since

mējhe bāp-khē kītē ādmo-lā pōtu-bhar khāv-lā milat hōtā;

my father-with how-many men-to belly-full eat-to obtained was;

aur bachu rahuā hōtā. Aur mañ bhūkhō marē tē ābē. Ab mañ

and saved remaining was. And I of-hunger dying am. Now I

uth-kē bāp-čhē jōre jātē aur ab bōhā, "dādā, mi-nē tājē

having-arisen father-of near go and now will-say, "father, me-by of-they

sāmhēnē Par'mēśvar-chā dōsh kar-lē hai. Ab-bhi tājē lēkur bōrō lākh-lē

before God-of sin done is. Now-also thy son to-call worthy

before God-of sin done is. Now-also thy son to-call worthy
nāhī tāle; apnē naukrī ek gūhī mā-nā sā par dhē āhā.
not became; thy-own servants-among one like me-to also keeping like-
Jab tō uṭhū-kē thi-rā jālā, aur apnē bāp-chē jōre gēllā.
Then he having-arisen standing became, and his-own father-of near went.
Bāp-nē dūr-nā āvat dēkhū-ghillē tā-chā-nā rā par dayā kar-lē; aur
The-father-by from-a-distance coming to-see-was-taken him-upon pily teas-made; and
tā-lā dhurān-kē gallā-sē lagū-ghillilē aur chhānā ghillilē. Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then
lēkur-nē bōllē, 'hē dādā, mi-nē tūjē sāmhān Parīnēvar-chē
the-son-by it-was-said, 'O father, me-by of-thee before God-of
kaśīr carī hāi, mi tūjē lēkur kahā-lē log nāhī rālē.' Pāi bāp-nē
offence done is, I thy son to-run fit not lived! But the-father-by
apnē naukrīlā hukm dīlē, 'nānē-chē nānē unhe
his-own servants-to order was-given, 'good-of good a-cloth
ānh tā-lā nōnē paṛ-trān dē, aur ek jōrī paṛnāhā pāy-lā. Chhālā sab
bring him-to good clothes give, and one pair shoes for-the-feet. Come all
jēvā aur mājā kari-yē. Kāy-sē ab hā lēkur-chā nāyā jaam
let-us-cast and merriment make. Because now this son-just new birth
jālā. Lā hāthān nu jātā rālā hōtā, phir millā. Hā
has-become. This hands-from going become was, again was-obtained. This
tarā-tū maun sab karā lag-lē, manner-in merriment all to-make began.
Jēṭhā lēkur tē-vakt khēt-pē hōtā. Laut-chē ghar āvī?
The-elder son at-that-time the-field-in was. Returning to-home coming
vakt tā-lā nēch gān-chā airā sun-parhālā. Naukrī-pā
at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from
ek jhānā-lā tārē-ke tā-lā puchhīlē, 'jō kāyā hāi.' Tab tēnē jvāp
one person-to having-called him-to it-was-asked, 'this what is.' Then him-by reply
dīlē, 'tājā nāhīn bhaiyā ēkū gēllā hāi; aur tā-chē bāp-nū tā-lā
was-given, 'thy younger brother having-come gone is; and his father-by him-to
nōn-hā bhalā laut-lā dēkhī-chē khusi bhalō manōlē.' Tab tō hā sunū-kē
good well returned having-seen happy good considered.' Then he this having-heard
tō gussā jānāh, aur gharā nāhī jāy chhānē. Jab tā-chā bāp nikrī-chē
he angry become, and in-the-house not to-go wished. Then his father-coming-out
tā-lā manō lag-lā. Lēkur-nē bōllē, 'jab mī, dādā, tājī bār-sī-tī gosāl
him-to to-entreat began. The-son-by it-was-said, 'while I, father, thy for-years service
kar-lā-hāi; jab mi-nē tum-sē kahi kōt nāhī tārī, tab tēnē nānhā bōk-mā
have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goot
kah-hū nāhī dīlās, tō chan-sāng khusi manōtē. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When
nāhin lekur-tē tab tīnē tum-chā dhan gāvāri-mē khō-dilīlē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
jab-sē murī-kē ghari ālhē tum sab-lā punya āṭurālē-āhā.' Jab-tō
as-soon-as having-returned to-home has-come by-you all-to a-feast gīven-is.' Then
bāp-nē jvāp dilīlē, 'hē bēta, tē rāt-din mājhe-jōre āne, tō
the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what
dhan mājhe-jōre āhai so sab tujā āhai. Tujā nāhin bhāū marū-gellā hōtā, wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
lō-phir ji uthīlā; tab-tō bhirān gellā hōtā, tab millā hōtā. Taisē ā
again alive arose; then lost gone was, then obtained was. Therefore now
khusī-manā, aur khusī jānhē.'
merriment-celebrate, and merry shall-make.'
BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marathi is surrounded by Chhattisgarhi and other dialects of Eastern Hindi in the north, and by Gondi and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marathi with any of these dialects.

Farther to the east we find another Aryan language, Oriya. A dialect of this language, Bhatri, is spoken in the Bastar State, and forms a kind of connecting link between Oriya and the language of the central portion of Bastar. This latter is known as Halbi, and is a curious mixture of Oriya, Chhattisgarhi, and Marathi. Some minor dialects in Raipur and Kanker, such as Bhanjia, Nahari, and Kamari, have several points of analogy with Halbi, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halbi</td>
<td>104,971</td>
</tr>
<tr>
<td>Bhanjia</td>
<td>2,000</td>
</tr>
<tr>
<td>Nahari</td>
<td>482</td>
</tr>
<tr>
<td>Kamari</td>
<td>3,743</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,196</strong></td>
</tr>
</tbody>
</table>

These dialects are the only one which can claim to be intermediary between Marathi and Oriya. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HALBI.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gonds. In Berar they are weavers, and most of them are found in Bilichpur.

Halbi, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Halbi specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>96,181</td>
</tr>
<tr>
<td>Kanker</td>
<td>5,000</td>
</tr>
<tr>
<td>Chanda</td>
<td>3,500</td>
</tr>
<tr>
<td>Bhandara</td>
<td>150</td>
</tr>
<tr>
<td>Raipur</td>
<td>140</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>104,971</strong></td>
</tr>
</tbody>
</table>
Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mal'ri. This dialect has, however, proved to be identical with Hal'bi. It is probably the dialect returned as Mēhari in the 1891 Census Report. According to the same authority the Hal'bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandari, Gachikolo, Mēhari, Mirgani, Muria, and Śundī. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal'bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal'bi. Mēhari is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasford in his Papers relating to the Dependency of Bastar...Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bi district and live as cultivators. Most of them speak a Gōnd dialect. The Śundīs are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōnds. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōnd descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōnds.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hindustani and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattisgarhi, and Marāthi. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāthi and not as Hal'bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasford, in his Papers relating to the Dependency of Bastar, quoted above, pp. 46 and ff., describes it as follows:

‘The first [i.e. Hal'bi] closely resembles the Chanteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindustani word is taken and a Muratha termination added; thus the Moorees around the Jugalpore say sa dākō naḥi, I did not see. Here we have the pronoun Muratha and the verb, a Hindustani word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a jumbled jargon of Muratha and Hindoo words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Halbas and Moorees, and may be said to be subdivided into the Purja or Tugara and Bhatta dialects. It is spoken by all in Jugalpore, from the Rajah to the lowest of his subjects.’

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bi.

 Pronunciation.—The short a is probably often pronounced as an o, and a and ő are therefore sometimes interchangeable; thus, bāltā and bālō, he said; mā-koń, and mō-koń, to me. Similarly aťo interchanges with őťo; thus, mať and moť, I; bāltā and bāltā, an ox. Compare also bābā and bābā, a father.

E is always marked as long. It is however probably short in words such as ebē, now; compare abē and ibē.
AI and a, au and o, respectively, are sometimes interchanged; thus, mai and me, I; gei̇ and geṭo, he went; kuṃ and kuṃ, somebody.

The Anumāṅka is very faintly sounded, and its use is rather irregular. Thus we find hān and hān, he; jāné and jāné, I know.

The palatals are pronounced as in Hindi, and not as in Marāṭhi; thus, mã-chhō, my; puchhī, he asked. Ohh seems, however, to be occasionally pronounced as o, for in the specimens received as illustrating the Maḥrī dialect we find chhām̢nē, in the presence of.

The cerebral d between vowels has usually the Marāṭhi sound of d, but is sometimes also pronounced r as in Chhattisgarhi; thus, ba̱ī dūkal pā̃ḍī, a great famine arose; kap̣rā, cloth. The pronunciation as r seems to be more used in the so-called Maḥrī than in Haṛī proper.

The cerebral v has become dental as in the Marāṭhi of the Central Provinces and in Chhattisgarhi; thus, kōnṭ, somebody.

The cerebral l sometimes becomes r; thus, paṛ, run; bēṛ, at the time; pōṛ, the Pōlā festival. It is impossible to decide whether this pronunciation is due to the influence of Hindi or to that of the Marāṭhi of the Central Provinces. Compare Hindi bār, Marāṭhi yēṛ, time; Hindi parāṇā, Marāṭhi pā̃ṇē, to run. In most cases, however, a dental l corresponds to Marāṭhi l; thus, milītnē, it will be got; duḳāl, famine.

Haṛī uses ḫ like Hindi, Oriyā, etc., where Marāṭhi has v; thus, bēr, Marāṭhi vē or yēṛ, time; bēs, Marāṭhi vis or vs, twenty.

The cerebral nh is pronounced as ḳḥ; thus manukḥ, a man.

Initial h has a rather faint sound. Compare uḥ and hāṭ, a camel; hāṃ and aṃ, we; au and hun, he.

Note pē̃pāṇ instead of mē̃māṇ, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhi than with Marāṭhi.

Nouns.—Bīṭā, a person, is sometimes used as a kind of definite article. Thus, bāp̣-bīṭā, the father; bēṭā-bīṭā-kē, to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhi; thus, lēḳā, a child, a son.

Number.—The plural is formed as in Chhattisgarhi by adding man; thus, bāḅ-man, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning ‘many,’ ‘all,’ etc. Thus, hūn and hūn-man, they; naukar saḅhō-kē, to the servants; khuḅ ghōḍā, horses; jug̣e ghōḍā, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhi and Oriyā. In one instance we find an oblique plural formed by adding in; thus, bhūṭīyār-in-chō, of the servants. Compare Chhattisgarhi an.

The usual case suffixes are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>kē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>lē, lagē-lē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>chō, kē.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mē, nē.</td>
</tr>
</tbody>
</table>
Of these only the genitive suffix chó agrees with Marathi ḍhā, chā, chē. The dative suffix kē corresponds to Chhattisgarhi kā; compare Malay and Bihari kē. The ablative suffix le and the genitive suffix kē correspond to Chhattisgarhi le and ke respectively, while the locative suffix mē must be compared with Chhattisgarhi mē, Awadhi and Bihari mē.

There is no proper instrumental. Thus, 'with ropes' is translated ḍūrī-sangō; 'with a stick' is baḍgī-mē. In Kanker we occasionally find a suffix nē denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an umorganic loan from Marathi or Hindi. Thus, murā-nē marādō sumlō, the mouse heard the cry; bāg-nē phāndō-sē niklān rakhō, the tiger was getting out of the net.

Instead of the dative suffix kē the Kanker specimens sometimes use kō; thus, bāp-kē, to the father; bāgh-kō, to the tiger. Final e and o are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes lē, lō, and sē. Thus, baṅ-kō, from a sister; phāndo-sē, from the net. Lō occurs in sāb-lō uttam, best, and is, perhaps, no real ablative suffix but the Marathi suffix lā in ḍīūk-lā, from among them, etc. Compare, however, the l-suffix of the ablative in Gōndi and luk, from, in Katiyāi.

The genitive suffix chó does not change for gender and number; thus, Bhagvān-chō hukum, God's command; tu-chō nē, thy name; un-chō baṅhī, his sister; mō-chō bāp-chō khotē bhuti-bitī-man-kē, to many servants of my father's. Occasionally we find chó instead of chō; thus, bāp-chō purē, before the father.

The suffix kē occurs in instances such as ghoṭā-kē pāṭ-mē, on the back of the horse; nāch-kē gajō, the sound of dancing. In Kanker we also find kō; thus, āpō ḍo-chō dāyā-kē baḍṭē, a reward for this your compassion. Here āpā-lō corresponds to Marathi āpā; ye is Chhattisgarhi, and the suffix chē Marathi; while dāyā-kē is high Hindi. Even Rājaṇākhāra, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, mō-chō bāp ghar-mē, in my father's house.

The locative suffix nē is perhaps related to Telugu na, Gōndi nē. Thus, pāṭ-nē, on the back; hunā nām kuṛi-yē-nē, in that small house.

Adjectives do not change for gender and number; thus, baṅbā, or baṅbō, bēlō, the elder son; tu-chō sēbā, thy service; āpā dhan, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhi. Gōōk, one, is also used in Bhatri. Dō, two, corresponds to Bhatri and Oriya dūi. In Kanker we find the Chhattisgarhi form dō. Chhāb, six; das, ten; bīs, twenty; puchās, fifty; san, hundred, are pure Chhattisgarhi and have nothing to do with Marathi. Note also the addition of than in dūi than bēlā, two sons; compare Chhattisgarhi dā-than, exactly two.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūi, mūi, māi, maī, mē, ventions</td>
<td>tui, tui, tū, thou.</td>
</tr>
<tr>
<td>mō-kē, mar-kē, to me</td>
<td>tu-kē, to thee.</td>
</tr>
<tr>
<td>mō-chō, ma-chō, my</td>
<td>tu-chō, tōr, thy.</td>
</tr>
<tr>
<td>(h)amē, ham-man, we</td>
<td>tum(s), you.</td>
</tr>
<tr>
<td>(h)am-chō, (h)am-ar, our</td>
<td>tum-chō, tamar, your.</td>
</tr>
</tbody>
</table>
The final ï in hamī, tumī, is an emphatic particle. It also occurs in the pronoun ĥun or ĥum-ī, that, he. Ĥun is also written an and is regularly inflected; thus, ĥun-chō, his; ĥun-man, they.

Other pronouns are tō, oblique tō, that; yē, this; jē, jō, and jau, who; kōn, genitive kā-chō, who? kāy, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, ‘he was’ is ralā, ralē, ralī, and ralō; ‘he had compassion’ is translated dayā karlē and dayā karlō.

A particle nā is often added; thus, tu-chō nāc āgē-nā, what is your name? jānā, go; mui hiyē̃tē-nā, I have walked; jāt-nā, let us go; mārēnē-nā, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

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

Singular—1 āsē
2 āsis
3 āsē

Plural—1 āsē.
2 āsās.
3 āsāt.

Other forms are āgē and ēy, I am; āgē and ēy, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhi than to those used in Chhattisgarhi. The corresponding past tense is formed from the same base as in Chhattisgarhi by adding the l-suffix of Marāṭhi and Orīyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 ralē and rali.
2 ralā, ralē, ralā.
3 ralō, ralē, rali, and ralō.

Plural—1 ralē, ralō, and ralō.
2 ralās, and ralē.
3 ralē, ralō, rali, and ralō.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, mui piyē-sē, I drink; tuī mārēsīs, thou strikest; ami mārē-sē, we strike; ham jāā-sē, we go; ĥun-man hōtsal, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, mui mārēlē, mārēlī, and mārēlā, I struck; mui tārēlō, I transgressed; mui ēlō, and ēlā, I went; mui hölē, I became; tuī ēlē, and ēlis, thou wentest; tuī mārēlās, thou struckest; ĥun mārēlō, mārēlā, and mārēlē, he struck; lōhā hōlē sē, blood had become (attached); hamī mārēlō, we struck; tumī dēkēlās, you saw, etc.
Another past tense is formed by adding a b, and not an l-suffix. Thus, mai kar*bé-sé, I have done; mā-kē mār*bā-āsat, they struck me, I am struck. Compare the remarks under the head of participle below.

Solitary forms are bālē, he said; rāhē, they were; bāchē, it is left; chhōñūn-thāthī, he released; diyā, he gave.

The characteristic sign of the future is dē, or occasionally, té; compare the present participle. Thus, mai mārēn-dē, I shall strike; bōlan-dē, I will say; hun dē-dē, he will give; hun mārēn-dē, we will strike; hun-man mārēn-dē, or mār-dē, they will strike; siltē-tē, it will be got. Še is sometimes used instead of dē. Thus, mai karē-sē, I will do; tui diyā-sē, or dē-sē, thou wilt give; tum mārē-sē, you will strike. In ham mārē-vē, we will strike; puchhēcē, we will ask, the v perhaps corresponds to the b-suffix in Bihārī. Dēhō, I shall give, on the other hand, is Chhattisgarhī.

The imperative is formed without any suffix; thus, bās, sit; jā, go. An honorific imperative is sometimes formed by adding ās; thus, divās and dēs, give; ānās, bring; mārās, strike. In the second person plural we sometimes find the Marāthī form in ā, and sometimes the Chhattisgarhī form in ō; thus, rākhā, keep; dékhā, see. Forms such as khēlē, let us play; khō, let us be, occur in Mahārāṭī.

Participle.—The present participle is sometimes formed as in Chhattisgarhī and sometimes as in Oriyā. Thus, kārat, doing; jātē, going; fārvtō, transgressing; sōn (rādē), sleeping (he was). Other forms are bārūndē, doing; mārē-dē, striking, and probably also mārē in mārē-nē, (I) strike; nīkalan (rāhātō), (he was) getting out. The past participle sometimes agrees with Marāthī and sometimes with Chhattisgarhī; thus, gēlo, gone; pādē, fallen; bhuṅkē, hungry; mārē, dead; bāchā, left. The form mārē-bē, dead, corresponds to the past tense formed with a b-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāthī; thus, bātām, having divided. Thānē and bhāthē are often added; thus, bhāun-bhāthi, having made; jāun-thānē, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in ā, ā-sīn, kē, and i; thus, bhā bālō, having-divided gave, he divided and gave; dēyā-sīn, having given; jāy-kē, having gone; mānī, having said, therefore. In bhul-kun, having been lost, the suffix kun must be compared with Gōjī kun.

Verbal noun.—The usual form ends in tō, genitive tōr; thus, khāthō, to eat; ētō bākhō, at the time of coming; bāj-tōr gojar, the sound of music. Several other forms are also used; thus, mār-nā, to strike; pūchhāb, to ask; jāthē, to go; charāu-kē and charāuṁb, in order to tend; nikāt, to get out; mārē-sē, from (my) killing; mārē-bār tāyār, ready to kill; dēkh-kē, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oriyā by adding ā; thus, charūn-kē, in order to tend.

The preceding remarks will have shown that Hal'bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhātī, it gradually merges into Oriyā. It agrees with Chhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an l-suffix in order to form its past tense, just as is the case with Marāthī and Oriyā. With Marāthī it shares the ch-suffix of the genitive,
the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as gedō, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhi, and in order to avoid splitting Hal'bi up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhi, though it cannot be considered as a true Marāṭhi dialect. With regard to the dialect of the Halbas of Barar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.
[No. 84.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

HALABÍ.

(BASTAR STATE.)

Specimen I.

कौनी आदर्शीची दुह-टन बेटा रंग। हुनी भीतरच्या नानी बेटा वाप- 
की बीतली, ए बाबा, धन माल भीतरले जे माही बाटा आव मोक्य दींच। 
तेवे हुनकी आपणची धनकी बाटून दिलीली। खूब दिन नी कोटवण रली नानी बेटा 
सवळी गोठकी धानी बनावून भारती बूढे धूर जाते गेली और हुना ठाणे- 
वुडमुळे दिन सारां हापों धन गेंवारून टीली। तेवे हुम सब धनके सारां 
तेवे हुन राजके वडे दुकान पडली। तेवे हुन गरीब कोटवण गेली। अरु हुताले 
हुन राजकी कौनी एक मनुष्य घर बेचून राली। हुन वीता हुनकी बेवळे बराहा 
चराती-काज पुंकाली। और हुन हुनी चाराणाचे जेवा बराहा खाते राला हापों पेट 
सराही-काजी मन करली। और कौनी हुनकी बाईं नी देते रला। तेवे हुनकी चैत 
बेचली तेवे हुन बीतली की माही वापची खूब भूरी-बीरितीमधे पेंज भाट खाती 
वानले बाचूस खाती एवं में चुंकू मरसंस। एवें में उठुन माही बाप घर जानेव, 
और हुनकी बेलगंजी के, बूढा, भगवानची चुकु नी मानले और वापची पुरे पाप 
करले। फिर तुमची बेटा बॅल्टियर डुल्लाची नी डोले। माही बसान तुमची भूरी- 
बीरितीम आसां हसली राखा। तेवे हुन उठुन-भारती आपोळ वाप-लगी गेली। 
हुनची बाप दुर्लक्ष डाखन माही करली और परावृत-भारती कोंकडाकी घडन 
चुकुनी। वेटा हुनकी बलगों के, ए बुवा, में भगवानची चुकु नी मानले और 
तुमची पुरे पाप करले। तुमची बेटा बॅल्टियर लावेंक नी डोले। तेवे वाप आपोल 
नवकराव बलगों, सवले नंतर कपडा पिढावून-भारती हुनकी पिंधाहा और हुनची 
चाढी मुनकी अरु पापमें पनहु रिंधाहा। खुम-मन खाउन हिंदी करते रला। तेवे 
माही बेटा मलह रलो गोरेले मुख्य कुल रलो फिर भिलोले। तेवे हिंदी होती रला।

हुनची वडे बेटा बेवळेम रली। और हुन जेवा एवी-बेरा घर-लगी अमरली, तेवे 
बाजूर और नांवूर गजर मुनली। और हुन आपणची कपडामधे गोठकी 
की बनावून-भारती पुक्को, ए बाबा आव। हुन हुनकी बलगों, तुमची भाई 
21
हुन और तुमची वाप नंगत पंजपानी बनावी, कारण किंवा बेटा-तीताकी नींबो राखलो। तेवी हुनकी रीस झाली और घर-भीतर जाती-काज मन नी करलो। हुनची-काजची हुनची वाप वाहिर निकलत मनावलो। हुन वापकी बजलो, देखा, मं मं खे दिनलो तुमकी सेवा करतो, और तुमची हुनकी नी ठारत राखून। अत्र तुम्ही मोंढी वेढी एक बेटा बलू नी दीलास, की मोंढीं सीत संगे हरीख करतो। और तुमची ए बेटा जे किम्बी संग तुमची घन उडाऊ दुःख, हुन जमान इलेक्ट्रो, तसन आपन नंगत हातांचे दिलेव। वाप हुनकी बलतो, ए बेटा, तुम मोंढीं संगे आसीस कि जे मोंढीं घनमाल आसं हुन तुमची आय। और एसतो हरीख होतीर आनंद कर-तोर तुम्हीं उत्तित राखली। कारण किंवा तुमची भाई म्हणून रलो फेर हीडण इथी हालून जाऊन रलों पॉर मिळवलो॥
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAIABI.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kóní ādmi-čhó dui-čhàn bětā rālā. Hun-čhitār-čhó nānī bětā
L-certain man-of two sons were. Them-in-from the-younger son
bāp-ke bōlā, 'ō bābā, dhan-māl-čhitār-ło jē mū-čhō bātā āy mō-čhē
father-to said, 'O father, wealth-property-in-from which my share is me-to
dīā.' Tēbē hun-ke āpān-čhō dhan-ke bātun dīlō. Khūbē
be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many
din nī hōun rali nānī bětā sab-ke gōr-ki-thānē ban ān-
days not having-been were the-younger son all one-in-place collected-
bhāti khūbē dhūr jātē gēlō, aur hūtā phāt-kvārī-bud-mē din sārtē
having very far going went, and there riotous-conduct-in days passing
āplō dhan gāvāun dīlō. Jēbē hun sab dhan-ke sār-lō, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
hun rāj-mē badē dukāl paṭlē. Tēbē hun garīb hōun gēlō.
that country-in great famine fell. Then he poor having-become went.
Arū hūte-lē hun rāj-čhō kóni-ék manukh gharē thebun
And there that country-of certain-one man in-house having-placed-himself
ralō. Hun bitā hun-ke bētā-mē harāhā charatō-kājē pāthālo. Aur hun
(hē)-lived. That man him-to field-in swine feeding-for sent. And he
huni chārā-ke jē-ke barāhā khātē ralā āplō pēt bhar-tō-kājē
those-very husks which the-swine eating were his-own belly filling-for
man karlō. Aur kóni hun-ke kāi ni dētē ralā. Tēbē hun-ke
mind hō-made. And anyone him-to anything not giving was. Then him-to
chēt cheg-lī, tēbē hun bōlō kē, 'mū-čhō bāp-čhō khubē bhūti-
consciousness came, then he said that, 'my father-of many hired-
bīt-čhān-čhō pēj bhūt khātē than-lē bāchtē ralī; ēbē maī
servants-to rice-water cooked-rice eating than exceeding was; now I
bhūkē marē-sē. Ēbē maī uṭhun mō-čhō bāp-ghārē jāndē;
hungry dying-am. Now I having-risen my father-to-house will-go;
nur hun-ke bālēndē kē, 'hūbē, Bhağ-vān-čhō hukum ni māntē,
and him-to will-say that, 'father, God-of order not (I-)obeyed,
and father-of before sin (I-)made. Again your son to-be-called-of worthy-
chô ni hóle. Mó-kê jasan tum-chô bhutí-bhit-man āsat hús'nē râkhā."' of not become. Mc-to as your hired-servants are so please-to-keep."' Tếbh hun uṭhun-bhāṭi āplō bāp-lagē gêlo. Hun-chô bāp dûr-lē Then he arisen-having his-own father-near went. His father a-distance-from dukhun mâyā kar'lo; aur pâzun-bhāṭi 'tōd'ra-kē dharun having-seen compassion made; and run-having neck-to having-seized chhum'lo. Bêṭā hun-kê bâlțō kē, 'ē bûbâ, mahâ Bhag'vân-chô he-kissed. The-son him-to said that, 'O father, I God-of hukum ni mān'le aur tum-chô purē pēp kar'lo; tum-chô bêṭā bâl'tór order not obeyed and your before sin I-made; thy son to-be-called-of layēk ni hóle.' Tếbh bāp āplō nav'kar-kē bâl'lo, 'sab-lē worthy not (I-) became.' Then the-father his-own servants-to said, 'all-from naâgat kap'ra hitāun-bhāṭi hun-kê pînd'hâhā; aur hun-chô hâthê good cloth brought-forth-having him-to put-on; and his on-hand mundi, arâ pāc'î mē panhai pînd'hâhā. Ham-man khaun harikh a-ring, and feel-on shoes put-on. We having-eaten merriment kar'tē râlā. Têbh mû-chô bêṭâ marun râlō, jîv'lo; bhul-kun râlō, phêr making arc. Then my son having-died was, is-alive; being-lost was, again mil'lo.' Têbh harikh hôtē râlā. was-found.' Then merriment being they-scene.

Hun-chô bâdē bêṭā bêjâ-mē râlō. Aur hun jēbē été-bêrā ghar-
His elder son field-in was. And he when coming-while house-
lagē amâr'lo, têbh bâj'tór aur nâch'tór gajar sun'lo. Aur hun near come, then music-of and dancing-of sound he-heard. And he āpan-chô kahâdi-man-lē gōtâ-kê balâun-bhāṭi puchh'lo, 'ē kây âē?' himself-of servants-from one-to called-having asked, 'this what is ?' Hun hun-kê bâl'lo, 'tum-chô bhâi iḷâ; aur tum-chô bāp naâgat He him-to said, 'thy brother is-come; and thy father good pēj'pâni banâlō. Kâran ki, bêṭâ-hîtâ-kē nikî nikî pâv'lo.' feast har-prepared. Because that, son-person safe sound he-found.' Têbh hun-kê ris lâg'li; aur ghar-bhâtar jâtō-kâjē man ni kar'lo. Hun-chô-kâjē Then him-to anger came; and house-into going-for mind not he-made. Therefore hun-chô bāp bâhir nik'run manâlō. Hun bâp-kê bâl'lo, 'dakhā, maî khubē his father out having-come entreated. He father-to said, 'see, I many din-lê tum-kê sêvā karē-sē; aur tum-chô hukum-kê ni tār'tē days-from thee-to service doing-am; and your order-to not transgressing râlē. Arû tumî mó-kê kēbē ēk mûnd'hâ bâlō ni dîlās, ki mô-chô mit-sangē was. And you me-to ever one kid even not gave, so-that my friends-with harikh kar'tē. Aur tum-chô e bêṭâ jē kir'bîn-sang tum-chô dhan merry (I-)might-have-made. And your this son who harlots-with your wealth
udāun dīlō, hun jasan īlō tasan āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
dīlō.* Bāp hun-kē bal̓lō, ē bēt̓ā, tuy mō-chō-san̓gē āsī, ki jō
gave.' The-father him-to said, 'O son, thou me-of-with art, that which
mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō harīkh hōtōr ānand
my property is that thing is. And this-time merry becoming-of joy
kar-tōr tu-kē uchit ralī. Kāran ki, tu-chō bhāī marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
phēr jīun īlō; hājun jāun ralō, phēr mil̓lō.'
again alive came; having-been-lost having-gone was, again is-found.'
INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALBÍ.

(BASTAR STATE.)

SPEICIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचे गावमध्ये कोसम सुरिया नामचे कोणी मतुख रले।
जवाब—रले।
सवाल—हुं जिवत आसे की मरलो से।
जवाब—मी आय, मरलो।
सवाल—कसन मरलो।
जवाब—भांडी मारुंल ठीलू।
सवाल—तुम्ही एक वडी भण मारलास कि अथवा वाचो संगे।
जवाब—एक ही भण नाई दुई भांडी मारळू।
सवाल—काय वितीम्स मारलास।
जवाब—बडगी।
सवाल—काय बडगीमध्ये मारलास।
जवाब—हुंनी वास बडगीमध्ये।
सवाल—तुईं कोण बडगीमध्ये मारलीस।
जवाब—हुंनी लाम बडगीमध्ये।
सवाल—भीमा कोण बडगीमध्ये मारलो।
जवाब—हुंनी गोंचकी बडगीमध्ये मारलो।
सवाल—नाई बडगी काचो आय।
जवाब—हामचो भाई घडे रली।
सवाल—मारलो ठाणे तुम्ही नेट रलास।
जवाब—नाही।
सवाल—तुम्ही काय वाचो कोमनकी मारलास।
जवाब—आपलो वेटीची खेचं काजे।
सवाल—खचंची गोट कसन कसन आय।
जवाब—उनची घरे में घर-जवरं रले। कोसम बललो चामकी खर्चं किवे।
दियारसे भावा। मैं बलते देउंदे जानु मामा। किैँ दैैति उन्हें बोलली। मैं बलते तुम्हें घरे आसे जानु मामा। एसू कहॉ-बेले-बले देउंदे। मामा बलली किैँ दियारसे। असन बलन परकनाये (बलौ) जदुन सोकी खुंदली। अह तुम् मरतले मारिवड़े-मा माये-नौरिया असन बलली।

सवाल—असन तुम्हें गोठ-वात हीतो बेशर भीमा रङे।
जवाव—हुंदो दीये नी रङे।
सवाल—भीमा हुता किैँ पृथी।
जवाव—हामी गेल हामोल भाई घेरे। भाईयों घर नहीं पैठे आसे।
जाँच माई दैति वाय काजे जरालो से खुंदलो से पुकूँ जाँवो।
असन मैं बलले। मरतले मारिवड़े बलन बलते रङे हामी
देउंदे देउंदे बलसे।
सवाल—दुनीय भान जाउन-भानी कौसमचो घरे काय वाय करलास।
जवाव—आंग मालगौर घरे गेल। हामोल भाई मालगौरकी बलले
जाँच-ना पुकूँ या हामोल भाईयों काजे जरालोसे। माल-
गौरक बललो, तुम्ही जाड़ा हृताय दुनीय हुता आना। इता
पुकूँ या। हामी कौसम-ताँम गेल। मैं बलले, जाँच, मामा
मालगौर घरे हुता मोची भाई गेली से। हुन भीतर-से निकलो
अह बलले, आज तुम् मरतले मारिवड़े।
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kosam Muriyā nām-chō kōni manukh ralo?
Question.— Your village-in Kosam Muriyā name-of certain man was?
Jabāb.— Raol.
Answer.— Was.

Savāl.— Hun jīvat āsē ki marlō sō?
Question.— He alive is or dead is?
Jabāb.— Ni āy, marlō.
Answer.— Not is, dead.

Savāl.— Kasan marlō?
Question.— How he-died?
Jabāb.— Āmhi márun dīlū.
Answer.— We having-killed gave.

Savāl.— Tumhi ākhī jhan mārlās ki aur kā-chō-saṅgā?
Question.— You one-only man killed or other anybody-of-with?
Jabāb.— Ek hi jhan nāū; dūi bhāī mārlo.
Answer.— One only man not; two brothers we-killed (him).

Savāl.— Kāy bāti-mē mārlās?
Question.— What thing-with you-killed?
Jabāb.— Baṭ’gi.
Answer.— A-stick.

Savāl.— Kāy baṭ’gi-mē mārlās?
Question.— What stick-with you-killed?
Jabāb.— Hunī bās baṭ’gi-mē.
Answer.— This bamboo stick-with.

Savāl.— Tuī kōn baṭ’gi-mē mārlās?
Question.— Thou what stick-with did-strike?
Jabāb.— Hunī lám baṭ’gi-mē.
Answer.— This long stick-with.

Savāl.— Bhīmā kōn baṭ’gi-mē mārlō?
Question.— Bhīmā what stick-with did-struck?
Jabāb.— Hunī gō’ki baṭ’gi-mē mārlō.
Answer.— This particular stick-with he-struck.
Savul.—Nâni bad'gi kâ-chô ây?
Question.—The small stick whose is?
Jabâb.—Hâm-chô bhûi-gharê ralê.
Answer.—Our in-brother-house was.
Savul.—Mâtö-thânê tumhi nêu raîs?
Question.—At-the-killing-spot you carrying were?
Jabâb.—Nâhî.
Answer.—No.
Savul.—Tumhi kây-kâjê Kâsâm-kê mûrâs?
Question.—You what-for Kâsâm-to did-kill?
Jabâb.—Âp'lo behti-chô kharchâ-kâjê.
Answer.—His own daughter of expense-for.
Savul.—Kharchâ-chô gôt kasan kasan ây?
Question.—The expense of story how how is?
Jabâb.—Un-chô gharê mai ghar-javai ralê. Kâsâm bal'lo,
Answer.—Him of in-the-house I house-son-in-law was. Kâsâm said,
'hâm-kê kharchâ kêbê diyâsê, hhâchâ?' Mai bal'lo, 'deundê,
'us-to expenses when will-you-give, nephew?' I said, 'I-will-give,
jâmû mâmâ.' 'Kêbê desê?' unh bôl'lo. Mai bal'lo, 'tu-chô gharê
you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house
âsê, jâmû mâmâ, âsu kâhâ-yêlë-balê deundê.' Mâmâ
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle
bal'lo, 'kêbê diyâsê?' asan balun parak'nâyê (jaldî) uthun mû-kê
said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to
khund'lo; arû, 'tu-kê marat-lê mûrândê-nâ, mûyêtôtiyâ,' asan bal'lo,
he-kicked; and, 'thée death-to I-will-beat, mother-plunderer,' thus said.
Savul.—Asan tum-chô gôt-bât hûtô-bêrâ Bhumâ
Question.—In this-way your talk was-going-on-while Bhumâ
ralô?
was (present)?
Jabâb.—Hud'lo-diâyê nî ralô.
Answer.—At-that-time not (he)-was.
Savul.—Bhumâ hutâ kêbê flô?
Question.—Bhumâ there when came?
Jabâb.—Hâmî gelû hâm-chô bhûi-gharê. Bhumî-chô ghar nadi
Answer.—We went our to-brother-house. Brother-of house river
pâîlî âsê. 'Jîv bhûi, hâm-kê kây-kâjê jûralô-sê khum'dî-sê, pucohuk
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask
jîvô,' asan mai bal'lo. 'Marat-lê mûrândê,' balun bal'të ralô,
we-will-go,' so I said. 'Death-to I-will-beat,' having-said saying he-was.
Hâmî, 'deundê deundê,' bal-sê,
We, 'will-give will-give,' said.'
Savūl.— Dunū jhan jāun-bhāṭī Kōsam-chō gharē kāy-kāy karīās?

Question.— Both people having-gone Kōsam-of in-house what-what you-did?

Jabāb.— Āgē māl’gujār gharē gēlā. Hām-chō bhāī

Answer.— First the-malgūzar-(of) to-house (we)-went. Our brother

māl’gujār-kē bal’lo, ‘jāv-nā, puchhūvā, hām-chō bhāī-kē kāy-kājē

the-malgūzar-to said, ‘let-us-go, we-will-ask, our brother-to what-for

jarāō-sē?’ Māl’gujār bal’lo, ‘tumhi jāhā hutāy hun-kē hutā ānā.

did-he-burn?’ The-malgūzar said, ‘you go there him-to here you-bring.

Itā puchhūvā,’ Hāṃhi Kōsam-thānē gēlā. Mai bal’le, ‘jāv, māmā,

Here we-will-ask,’ We Kōsam-near went. I said, ‘let-us-go, uncle,

māl’gujār gharē hutā māchō bhāī ḫō-sē,’ Hun bhitar-lā

the-malgūzar-of in-house there my brother come-is.’ He inside-from

nikar-lō arū bal’lo, ‘aj tu-kē marat-lē mārahamā
came-out and said, ‘to-day thee-to death-to I-will-beat.’

FREE TRANSLATION OF THE FOREGOING.

Question.— Did a man called Kōsam Mariyā live in your village?

Answer.— Yes.

Question.— Is he alive or is he dead?

Answer.— He is no more; he is dead.

Question.— How did he die?

Answer.— We have killed him.

Question.— Did you kill him alone or together with somebody?

Answer.— I did not do it alone, but together with my brother.

Question.— What did you kill him with?

Answer.— A stick.

Question.— What stick did you kill him with?

Answer.— With that bamboo stick.

Question.— With which stick didst thou strike?

Answer.— With that long stick.

Question.— And which stick did Bhitā use?

Answer.— This one.

Question.— To whom does the small stick belong?

Answer.— It was in my brother’s house.

Question.— Were you carrying it to the spot where you killed him?

Answer.— No.

Question.— Why did you kill Kōsam?

Answer.— On account of the expenses for his daughter.
Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhimā present during this altercation?

Answer.—He was not, at that time.

Question.—When did Bhimā come there?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.
[No. 88.]

INDO-ARYAN FAMILY.  SOUTHERN GROUP.

HALBI. (KANKER.)

SPECIMEN III.

एक-दुन बाचः कोणी वस्त्रां फड गोड रहली। एक-दुम खुर्मिन सुसा हुनको पास अपलो वितरण निरकर्षि रहलो। हुनको आरोसे बाचः उठलो आउँट हुनको डाबला एक-दुन सुसा-पर एक-दुम पड़ली। रौँसम रङली। बाचने हुन सुसाको मारे-वर तैबार हो रहलो। सुसा अर्जः करलो। तुमचो आपन-वाट देखो मोधो गोर देख। मोधो मारले से तुच्छो का बडाई भीलकृ। इतनो सुन बाचने सुसाको होडङ्ग घाटी। सुसाने अर्जः करलो। को कहलो, कोणी दिनमें आपलो विचे दायेचा वडङा दीहो। लुलको सुन बाचः हैसलो आउँट वन-वाट गैलो। घोडे दिन पाछे हुन बनकी पासको रहिलो वीतभान पाँडा लगावलो। बाचको फसावली। क्योंकि इतन हुनको ठोकरो वनी-वनी सारिे रहलो। बाचने पाँडांसे निकलन रहलो, फेरे निकठ नही सकलो। आखिर हुन दुखकी मत सरिअवलो। हुनी सुसाने सिंहको बाच कौडान दिले रहलो हुन नरियालो सुनलो। हुन आलोहो उपकार करियाको बोले जानले आउँट खोजल उषा अमलो हुता बाचः फसा पडा रहलो। हुन आलोहो तेजचो दातिसि पाँडाको कातरलो आउँट बाचकी कङ्खावलो।
TRANSLITERATION AND TRANSLATION.

Ek-dun bâgh kôni ban-mê paêde sou rati. Ek-dam khub-jhan mûsâ
One tiger a-certain forest-in lying sleeping was. At-once many-people mice
hun-kê pâs âplô bil-lê nikarlô. Hun-kê ârû-sê bâgh uhrlo
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose
ânr hun-kê dâvâlô ek-dun mûsâ-par ek-dam pad-lê. Ris-mê ilô
and his paw one mousa-upon suddenly fell. Anger-into he-came.
and his paw one mousa-upon suddenly fell. Anger-into he-came.
Bâgh-nê hun musa-kô mårê-bar taiyâr hô rahlô. Musa
The-tiger-by that mousa-to killing-for ready having-become was. The-mouse
arji karlô, 'tum-chô âpan-bât dékhô mû-chô vor dékh; mû-chô mårê-sê
arji karlô, 'tum-chô âpan-bât dékhô mû-chô vor dékh; mû-chô mårê-sê
statement made, 'your own-way look me-of direction look; me-of killing-from
tu-chô kâ badâlî milê-tê?' It'nô sun bâgh-nê musa-kô
your what greatness will-be-got?' This having-heard tiger-by mousa-to
chhôdên-thûti. Musa-nê arji karlô. Vô kahlô, 'kôni din-mê
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on
âplô yô-chê dâyâ-kê bâdîlî dilô.' Hun-kê sun bâgh
your-own this kindness-of return I-will-give.' That having-heard tiger
hâstlô äur ban-bât gailô. Thôdê din pachhê hun ban-kê pâs-kê
laughed and forest-way went. A-few days after that forest-of near-of
rahilô bitâ-man phâdû lagâvîlô, bâgh-kô phasâvîlô. Kyaâ-kî hun hun-kê dhor-kô
living men a-net spread, tiger-to caught. Because he their cattle
kantu-kantu mårê-relo. Bâgh-nê phâdû-sê nik'lan rahlô, phêr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out
nahu saklô. Akhir hun dukh-kê mårê nariâvîlô. Huni musa-nê, jin-kê
not could. At-last he pain-of through roared. That mouse-by, whom-to
bâgh chhôdûn dîlê rahlô, hun nariâlô surlô. Hun âplô
the-tiger having-let-off having-given lived, that roar was-heard. He his-own
upîkâr kariyâ-kê bôlî jânîlô äur khôjat utha amarîlô hûtâ bâgh
obligation doer-of speech knew and searching there arrived there the-tiger
phasâ paêdà rahlô. Hun âplô têj-chô dîtô-sê phâdû-kô katarlô äur
ensmared fallen was. He his-own sharp teeth-by the-net-to cut and
bâgh-kô chhâdavîlô. the-tiger-to set-free.
FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'ri dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.
INDO-ARYAN FAMILY.  
Southern Group.

HalaBI.

Mah'ri Dialect.  
(Bastar State.)

Specimen I.

कोटीची टुड़-टन बेटा रहा। ताचो मानी बेटा चापको बोलो, ए बाबा, धन-भीतरची जो मोठी भाग आसे ताकी माझी हे। तेवढं हुनकी आपलो धनकी बाटा ठीक रोली। बहुत दिन नी सारा रली मानी बेटा सब धनकी एक ठाणे बनावला दूर देगा गेलो आरं हुता लेब्रियवांनम दिन सारते रली सब धनकी बरसादं करली। तीव्र सव धनकी सारापकारला हुने देग्य बहुत भुख पडली तो हुने कंगाल होले। चार हुने हुता जायवें हुन राजकी गोटाक साहूकार घरे रला। हुन साहूकार हुनकी ताचो बेटांमध पुसरा चराव्यक्ती पठावली। और हुनकी वर्षा खत्ते रली ताकी आपन खाता-काज मन करली। और ताही काही बाही नी दोनों रला। हुनताक ताही चेत पडली, और ती बोलो, माची बाब घरे मृत्युरार्मको भात बाचा जाते रली और तीव्र सुंदर भुख बाजे मरंदे आधे। और ती बाढ़ बाचा घरे जायदे और बाबाको बोलुढे, वे बाबा, सुंदर भगवानको जुकम नी मानली, बापचं पुरे पाप करले। अथवा सुंदर तुच्छ बेटा बोलतार लायकचो नी हाँच। अथ ती बाबी मृत्युरार्म रसे वरावर वनवा देस। तेवढं हुन उठलो और पाहे बाबा ठाने बोलो। अवस्थो बाप-बीता देख्यो और माया करली। वाप-बीता परावती गेले हुनरको टोड़ा वारासी चुमलो। तेवढं बेटा बोललो, वे बाबा, सुंदर भगवानको जुकम नी मानले तुच्छ पुरे ती सुंदर पाप करली। वेवेसूंय तुच्छ बेटा बोलतीर नी होली। तेवढं वाप-बीता कान्हारेमले बोललो, अघि कान्हारे निकारासीन ताकी पिंखा। और हाँच संदी और पात्र पध्यां पिंख्या। और हाँच संदी और पात्र पध्यां पिंख्या। और हाँच संदी और पात्र पध्यां पिंख्या। और हाँच संदी और पात्र पध्यां पिंख्या। और हाँच संदी और पात्र पध्यां पिंख्या। 

ताचो बाढ़ बेटा बेड़ामध रलो। और जीव बेड़ाबे बेटी बेबा घर लुगे पोहुँचलो तेवढं बाजा और नाचकी गजर सुनले। और हुन कान्हारे-बीतरची गोटकसी हाँच देयासीन ताकी पुकला, वे बाह्य भाय। कान्हारे-बीता हुनकी
बोललो, तुम्हाला इलाके आथे अंध तुम्हाला बाय नीक्र राँधा वनायली आयिं, बे ताचे कांज इनशी नीकी पावल्या। ती रिस लागली मनी घर-भीतरी नी जाभ बोललो। वावा घरे निसकासीन इनशी मनावासे रलते। बे इन वावांचे बोललो, देख, मंव चेतले वरखले तुमचा संवा कार्दे आयिं। तुम्हां बोललो म्हणजे कैच नी ठरलो। केवळ मोळांसारख्या तुळ्या मूळा नी टील्स, मात्र मीत संगे मंव दरिख करतो रलते। बे वेटा दिनार संगे तुमची धनको सारा प्रकाशेच बदलो-दाकळे इलो वेदलो-दाकळे नीक्र राँधा वनायले। ताच वावा बोललो, बे वेटा, तुळ्या सगऱ्या दिन मोळांचे संगी आस्मा। बे मात्रा आधिं इन तुम्हाला आधिं। इनशी दरिख करतोर बात रलती, तुम्हाला भाई मरा रलो श्रेष्ठ जिवलो हाजी रलो और पावलो॥
INDO-ARYAN FAMILY.  

SOUTHERN GROUP.  

HAL'BI.  

MAH'RI DIALECT.  

(BASTAR STATE.)  

SPECIMEN I.  

TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-thān bētā rālā. Tā-chō nānī bētā bāp-kē  
A-certain-one-of two-only sons were. Them-of younger son the-father-to  
boī'lō, 'ē bābā, dhan-bhitār-chō jō mō-chō bhāg āsē tā-kē mō-kē  
said, 'O father, wealth-in-of that my share is that me-to  
dē.' Tēbē hun-kē āp'lo dhan-kē bētā dīlō. Bahut din  
give.' Then them-to his-own wealth divided he-gave. Many days  
nī sārā rali, nānī bētā sab dhan-kē ēkē-thānē bānialā,  
not passed were. younger son all wealth one-in-place made,  
dūr dēs gelō; aur hutā lājiyāpan-mē din sār'tē rālo  
far country he-went; and there debauchery-in days passing (he-)was  
sab dhan-kē bar'hād kar'lo. Jēbē sab dhan-kē sārā-pakālā, hūn  
all wealth squandered made. When all wealth-to he-had-spent, that  
dēlī mē bahut bhūkh pār'li, aur hūn kaṅgāl hōlō. Aur  
country-in great hunger fell, and he poor became. And  
hūn hutā jāy-kē hūn rāj-kē gōtōk sāhūkār gharē rālā.  
he there having-gone that country-of one wealthy-citizen in-house lived.  
Hūn sāhūkār hūn-kē tā-chō berā-mē ghūsrā charāū-kē pāthāy'lo. Aur hun-kē  
That citizen him-to his field-in swine graze-to he-sent. And his  
bar'hā khātē rālo, tā-kē āpan khātō-kājē man kar'lo. Aur tā-kē kōhī  
the-swine eating were, that himself eating-for mind he-made. And him-to anyone  
kāhī nī dīte ralā. Hāntā-le tā-kē chēt pār'li; aur to  
anything not giving was. That-after him-to consciousness fell; and he  
boī'lō, 'mā-chō bāp-gharē bhūtīyārin-chō bhūt bāchā jātē ralā, aur  
said, 'my father's-in-house hired-servants-of food saved going was, and  
ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē  
now I hunger-with dying am; and now I to-father's-house  
jāyēndē, aur bābā-kē bōlandē, 'yē bābā, mūy Bhag'vān-chō hukum īni  
will-go, and father-to shalt-say, 'O father, I God-of order not  
māntē, bāp-chē pure pāp kar'le. Abē mūy tu-chō bētā boīlōr  
obeyed, father-of before sin I-made. Now I thy son being-called-of  


lāyak-chō nō ḍāy. Abē mō-kē tu-chō bhutiyr-saṅgē barībar barṅvā-dēs."'n
worthy-of not am. Now me-to thy servant-with alike make.'"'
Tebeb hun uthelā, aur pachhe bābā-thānē gēlo. Adharīlo
Then he arose, and afterwards father-near went. From-a-distance
bāp-bitā dēkhrō, aur māyā karlō. Bāp-bitā parātā gēlo,
father-the saw, and compassion made. The-father running went,
hūn-kē torrā dharā-sin chūmīlō. Tebeb bētā bōrīlō, *ye
him-of neck having-seized kissed. Then the-son said, 'O
bābā, mūy Bhaṅg-vān-chō hukum ni mānlē, tu-chō pūre tō mūy
father, I God-of order not obeyed, thee-of before then I
pēp karlō; yēbē mūy tu-chō bētā bōlťôr nō hōlī.
ein made; now I thee-of son being-called-of not became.'
Tebē bāp-bitā kābār-man-kē bōlō, 'acohārā kaprā nikār-vē-sin
Then father-the the-servants-to said, 'best a-cloth having-brought-forth
tā-kē pīndhavā; aur hēthē mundi, aur pāyē phānī pīndhavā; aur hami
him-to put-on; and on-hand a-ring, and on-foot shoes put-on; and we
khēlī, harikh hōlī. Mōchō bētā marā ralō, abē aur jībīlō; hājā
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost
ralō, aur pāvīlō.' Tebeb hun harikh hōlī, was, and is-found. Then they joyous became.
Tā-chō bārē bētā bērā-mē ralō; aur jēbē bērā-lē itō bērā
His elder son field-in was; and when field-from coming while
ghar-lagē pūlhīlō, tebeb bājā aur nāch-kē gajar sunīlō. Aur
house-near he-arrived, then music and dancing of noise he-heard. And
hun kābārī-bhītār-chō gōtak-kē hāk-deyā-sin tā-kē pūchhrā, 'yē
he the-servants-among-of one-to having-called him-to he-asked, 'this
kāy āy?' Kābārī-bhītā hun-kē bōlō, 'tu-chō bhāi ilō āye; aur tu-chō
what is?' The-servant him-to said, 'thy brother come is; and thy
bāp nikō rādhā banāy-lo-āye, yē tā-kē-kājē hun-kē nikō pāvī-līs.'
father good a-feast has-given, this that-of-on-account him-to safe he-found.'
Tō ris lāittelī manī, 'ghar-bhītāre ni jāy,' bōlīlō. Bābā
Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father
ghar-lē nis'kā-sin hun-kē manātē ralō. Tebeb hun bābā-kē bōlīlō, 'dēkā,
house-from having-come-out him-to entertaining was. Then he father-to said, 'see,
mūy yētīlō barakh-lē tu-chō sēvā karandē āye, tu-chō bōl-kē mūy kebē ni
I so-many years-from thy service doing am, thy speech-to I ever not
tārīlō; kēbē mō-kē tūī mērā ni dhīlā, mā-chō mit-saṅgē mūy
transgressed; ever me-to thou a-goat not gavest, my friends-with I
harikh kartō ralē. Yē bētā chhinār-saṅgē tum-chō dhan-kē
merriment making might-be. This son harlīte-with thee-of wealth
sārā pakālō, jadīlo-dāī ilō, yēdīlo-dāī nikō rādhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast
banây'â. Tâ-chê bâbâ bôl'ô, 'yê bêtà, tâî sighar din mô-chô
is-given.' Hîs father said, 'O son, thou all days me-of
sangî âsîs; jê mâ-chô âyê hun tu-chô âyê. Hun-chô harikh kâ'tôr
with art; what mine is that thine is. That-of merriment making-of
bât ralî; tu-chô bhâi marâ ralô, phêr jiblô; hâjâ ralô, naur pâr'âlô.'
affair was; thy brother dead was, again is-alive; lost was, and is-found.'
[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

MAR'LI DIALECT.

(BASTAR STATE.)

SPECIMEN II.

सवाल—तुमची गावे, माटा नामचो गोळ रहलों जी।

जवाब—रॅहळो-काजी रहलो मातर इच्छे निंहे।

सवाल—माटा इंचे काही गेलों।

जवाब—काहीं निंहे जाव हुणी मसन गेलों।

सवाल—बाल्य वाद घसन रली कि हुलाकी कोंड मसन पकाला।

जवाब—हुळकी काळ वाद रोग निंह घरे कोणी पुनी मारला तेिं हुण मरलों।

सवाल—हुळकी कोन मारलों।

जवाब—मूं कसन जानिं।

सवाल—साधी रोग बोलतांब कि माटांकी तुम्ही मसन प्रबालास। एवे तुमची काहा बोलतूरु असे।

जवाब—मूं ती निंह मारलेसी। साधीमकी सिखाळ अस। मची माटा-संग मदगड्डा ठिन काहीँ होळी निंहे। मूं हुळकी कसन मारले।

सवाल—तें टंगिया तुमची घरे निकरली।

जवाब—हाँ निकरली। तें मुची टंगिया आय। मुळे मुची घरे निकरली।

सवाल—तें टंगिया-उपरे लोळ होळीसे।

जवाब—हाँ होळीसे। मूं बोकड़ा कोटहुळे गुण हुळनोळे लोळ होळीसे।

सवाल—तें कटळ तुमची घरे निकरली।

जवाब—पोलिस हवलदार मोळी कामने ते घोटी सची घरे पकावण दिलो।

मूं बाळी, माळिक हुसन निंह करा। मुची उपरे बढी एवे। सचार मोळे फाँसी
देशे। इवल्लाह बोलो तुझ माठाएँ मार्गिसयु, सबू लोग बोलत तो एके काजे ते पीली तुजो घरे पकँबायस।

सवाल—तुझ और माठा में फियुन रेख।

जवाब—मैं रोज पियसें, मैस पुनी खायसें।

सवाल—मंसा कसार चो में भाटीमे तुझ और माठापोरा आवे में भट खाते रहस।

जवाब—पंच दिन सोचो मार्मो गुडा घरे रखो। माठा-संगी मंसारो भाटी धाने निह गेलेंसे। सबू फांदाय।

सवाल—माठाचो में तुमी देखलास अस।

जवाब—माँचो लोग सबू देखफे जावज रखा। इसने मैं पुनी देखू फे जावज रख।

सवाल—माठाको बाए धाने पुन घाव लागुन रहे।

जवाब—एक घाव टिमाणा हुनको मंडे रहली। दूसर हुनको छातिमें रहे। हुनको गागासम एक-ठान कठू रहली, हुता लोज घाउँ रहे। इत्तलेले मैं बाही निह जाने।
SOUTHERN GROUP.

HAT'BI.

MA'R'I DIALECT.

(SARAT STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savâl.—Tum-chô gâyê Mâta nâm-chô gôngô rahlô jô?  
Question.—Your in-village Mâta by-name a-Gôngô lived what?

Javâb.—Rahîlô-kâjâ, rahlô, mâtâr ibê niñhê.  
Answer.—Living-as-to, lived, but now is-not.

Savâl.—Mâta ibê kâhê gôlô?  
Question.—Mâta now where went?

Javâb.—Kâhê nih jây. Huni marun gôlô.  
Answer.—Anywhere not went. He having-died went.

Savâl.—Kài byâd dharun ralî, ki hunakê kôhû mårûn  
Question.—Any disease having-seized was, or him-to anyone having-beaten
pakâlô?  
killed?

Javâb.—Hun-kê kài byâd-rôg nih dharâ; kônî punî mårîlâ,  
Answer.—Him-to any disease-sickness not seized; somebody-else killed (him),
têbê hun mårîlô,  
then he died.

Savâl.—Hun-kê kôn mårîlô?  
Question.—Him-to who killed?

Javâb.—Mâi kasan jînê.  
Answer.—I how should-know.

Savâl.—Sâkhi-lôg bôlîsat ki, Mâta-kê tumhî mårûn-pakâlas.  
Question.—The-witnesses say that, Mâta-to you have-killed. Now
you-of what to-say is?

Javâb.—Mâi to nih mårîlê-sê. Sâkhi-man-kê sîkîhàlas-asa.  
Answer.—I surely not have-killed. The-witnesses (they-)taught-have.

Mâ-chô Mâta-sang jhag'tà-thin kåhî bôlar nihê. Mâi hun-kê kasan  
Me-of Mâta-with quarrel any become is-not. I him-to why
mârte?  
should-have-killed?

Savâl.—Yê tàngiyyâ tum-chô gharê nikarîf?  
Question.—This axe your in-house was-found?
Javāb.—Hā ninkar'li; yē mu-chō tāngiyā āy. Gunē mu-chō
ghare ninkar'li.
in-house was-found.

Answer.—Yes was-found; this my axe is. So my
ghare ninkar'li.

Savāl.—Yē tāngiyā-up're lōhā hölt-sē.

Question.—This axe-upon blood attached-is.

Javāb.—Hā hölt-sē, Mai bōk'pā kōt'le gun hun-chō

Answer.—Yes attached-is. I a-got cut (killed) therefore its

lōhā hölt-sē.

blood was-attached.

Savāl.—Yē kātā tum-chō gharē ninkar'li.

Question.—This cloth your in-house was-found.

Javāb.—Polis havał'dār mō-chō chhām'ne yē dhōti ma-chō

Answer.—The-police Havildar me-of in-presence this cloth me-of
ghare pakhun dīlō. Mai bāh'le, 'mālık, husan nih karā;
in-house having-thrown gave. I said, 'master, this-way not do;
mu-chō-up're bādi ēdē; Sarkār mō-kē phāsī dēdē.'

me-of-upon ill-name will-come; Government me-to hanging will-give.'

Havał'dār bōl'ō, 'tui Maiā-kē mār'lisas; sabū lōg bōl'sat, to

The-Havildar said, 'thou Maiā-to hast-killed; all people say, then

c'-chē-kājē yē dhōti tu-chō gharē pakā'ye-sē.

this-of-for-the-sake this cloth thy in-house I-have-thrown.

Savāl.—Tui aur Maiā mād pīyun ēlas?

Question.—Thou and Maiā liquor having-drunk were?

Javāb.—Mai roj pīye-sē, maus puni khāy-sē.

Answer.—I daily drink, flesh also I-eat.

Savāl.—Mansā kalār-chō mād-bhāść-mē tui aur Maiā Pōrā-dinē

Question.—Mansā kalār-of liquor-still-in thou and Maiā on-Pōrā-day

mād kātiē rahas?

liquor eating were?

Javāb.—Pōrā-din mō-chō mānā Guṭā gharē rāhā. Maiā-sangē

Answer.—On-Pōrā-day my uncle Guṭā in-house was. Maiā-with

Mansā-chō bhāś-thonā nih gālā-sē. Sabū phandāy.

Mansā-of still-neur not 1-gone-was. All — false.

Savāl.—Mātā-chō mārā tūṁ dēk'las-asa?

Question.—Maiā-of dead-body you have-seen?

Javāb.—Gār-chō lōg sabū dēk'kē jāun rālā,

Answer.—The-village-of people all to-see having-gone were.

Husnē mai puni dēk'kē jāun rālā.

In-the-same-way I also to-see having-gone-are?

Savāl.—Maiā-kē kāt-thānē pun ghāv lāgūn mēh?

Question.—Maiā-to what-in-places again wound having-been-applied was?
Javāḥ.—Ek ghāv tāngi-yā-chō hun-kē munḍā raḥ-li. Dusar hun-kē
Answer.—One stroke axe-of him-of on-head was. Another him-of
chhāṭi-mē rahē. Hun-chō gāgā-mē ēk-thaṅ kataī rali, hūtā lōhū
the-breast-on was. Him-of body-on one-only cloth was, on-that blood
hūn raḥē. Hūt-lō-lē māñ kāhi nih jānē.
having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Māṭā in your village?
Answer.—Yes, but now he is not there.
Question.—Where has Māṭā now gone?
Answer.—He has not gone anywhere. He is dead.
Question.—Did a disease seize him, or has anybody killed him?
Answer.—No disease seized him, but somebody killed him, and so he died.
Question.—Who killed him?
Answer.—How should I know.
Question.—The witnesses say that you have killed Māṭā. Now, what have you to
say?
Answer.—Surely I have not killed him. The witnesses have been told to say so. I
have not had any quarrel with Māṭā. Why should I kill him?
Question.—This axe was found in your house?
Answer.—Yes; this is my axe, and so it was found in my house.
Question.—There was blood on this axe?
Answer.—Yes. I had killed a goat, and therefore there was blood.
Question.—This cloth was found in your house?
Answer.—The police sergeant threw this chół into my house in my presence. I
said, ‘Master, don’t do so. I shall be suspected, and the Government will hang me.’
The sergeant said, ‘thou hast killed Māṭā. All people say so, and therefore I have thrown
this cloth into thy house.’
Question.—Had you and Māṭā drunk liquor?
Answer.—I drink liquor every day, and I also eat flesh.
Question.—Were you and Māṭā on the Pōrī day drinking liquor in Mansā Kalār’s
liquor-distillery?
Answer.—On the Pōrī day my uncle Gūṭṭā stayed with me. I did not go with Māṭā
to Mansā’s distillery. That is false.
Question.—Have you seen Māṭā’s corpse?
Answer.—All the village people went to see it. And in the same way I also went to-
see it.

Question.—Where had Māṭā been wounded?
Answer.—There was a wound of an axe on his head, and another on his breast.
Only one cloth was on his body, and blood was on it. I do not know anything more than
this.

1 The Pōrī festival is celebrated on the day of the new moon of Śāvāna or of Bhadrapada. Bullocks are exempted from
labour, variously drested and decorated, and paraded about in worship.
The Halbas of Bhandara speak the usual Marathi of the district, with very few peculiarities.

Th is usually substituted for t; thus, ḍhākṭhā, younger; vāṭhā, share.

Cerebral t is pronounced as r; thus, mirte, is got. In dzarat, near, the final ą is probably written for r or r.

Note forms such as mi pāp kēlun, I did sin; tyā-na rāṣēt dēlan, he gave his property; khāvā-nā, to cat.

In all essentials, however, the so-called Hal'bi of Bhandara closely agrees with the current Marathi of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

HAL'BI DIALECT.

(BHANDARA.)

एका माणसाले दोन लेकर होते। व्हा पैकी धारक्षा वापरले वोटला, वावा,

मालांचा जो वाठ आहे तो आमच्या देव। व्हा मंगळ साहित वाटन ठेलन। मंग व्हा

हीसानी लाहण येथा अर्धा जमा जेला अन तुर मुलखा मंडी निघून गेला। तेथे

जाजन-सन्याशी आपला पैसा व्हा माणसधार उपस्थित उडवलन। अवला पैसा व्हा उड-

व्हा-सन्या मंग जा गावी मंड्रगळा। व्हा चा मंडी वाळे अडचण पडली। तेथे

ती व्हा गावचा मोठा माणसाचा सांसी जाजन राहिला। व्हा आपल्या वावरत

इंकर चारावाले ठाणेत। तेथे इंकर पोल खातित ते खावाना अन आपल्या पोट

भरावा अस लाळा वाठलन। वाले-कोषी काळी ठेलन नाही। तंग तो सुधवर

आढा अन वोटला, माणसा वापरला घरी चाकराले पोटभर रोटी वाळवेच मिरले

मी उडाली नसल्या। मी उडाल आपल्या वापर-वड बांधव वापरले मनल, मी देवा-पासरी

अन तुम्हा गिरी पाप केलेले। अज-पासून मी तुम्हा काळी पोला मुळ राहिलु

नारोड, तु माळे एका चाकरात रोमनं ठेव। तंग उडाल वापर जवळ गेला। लेखाले

दुर पाडहून-सन्या व्हा चा मोठांत द्वारा आली। धावत जाजन-सन्या व्हा चा गावाले

पोटरक्ष वापरले मंग व्हा चुमा चेंदलन। तंग पोला वापरले मंडलन वाचा, मी देवा-पासून

अन तुम्हा गिरी पाप केला होतु। अज-पासून तुम्हा काळी मी लेकर नाही। तंग वापराना

चाकरालेसांमितलन, वा पोलाले बंस आल्या। आणणा आउल। हाता-मंडी अन

पाथ-मंडी जीडा ठाक। तंग आपला जेलन चाजन-सन्या अनंत होज। हा माणसा पोला

बेला होता अन मंग जिता वाळा। ती दुंपल्या होता ती सापल्या। तंग ती देवी-

अन अनंत करू लागले।
त्यावेळी खाचा वडिल पोळा वावरात होता। सिजून घरा-काठी
शेजरन-स्न्या वाजा अन्नाच एकलन। एका चावरात बेराजन-गधी विचारलन,
छे का हो। लान सांगिलन का, हा तुभा भाज आला आहे। तुभा बापाले झा सुख-
रितान भिरला। मंग लान मोठा जेवन कीलन। व्हाळे मोठा मंग राग भाला, ब्रान
घरात जाविणा। खाचा बाप बाढी खाला खाले समवाज लागला। मंग बापाले मंतलन
का, इतकी वरस माही सी तुम्ही चावरी ब्याहून। तुभा हुँकाम कोटी मोडलू नाहीं।
माहिला संख्या-लोकवर सुधी करावलेले तु माहे काळी वेळ्या दंडास नाही। ब्रान बान
तुभा समदा पैसा कोजव्या ब्राह्म पुढून तेलल बापा-बाड खाला, सुन लाह्यासाठी
लान जेवन कीलन। तबा बापाने पोळाले मंतलन, पोळा तु हसेणा माहिला बरावर
बरावस। हा इतकाही मारंभता तुम्हीच बाहे। बापुन सुनी कराया का आपली,काम
होते। हा तुभा भाज मेळा होता, मंग फिरून जिता भाला। तो दुःव्यवह तोता
तो सापाळला।
INDO-ARYAN FAMILY.

Southern Group.

Marâthî.

Hal’bî Dialect.

(Bhandara.)

TRANSLITERATION AND TRANSLATION.

Ekâ märśā-lē dōn lēk’rā hōtē. Tyā-paikī dhāk’thā
One man-to two children were. They-from-among the-younger
bāpā-lē bōl’lā, ‘bābā, mār’mattē-tsā dzō vāthē āhē, tō ām-tsā dē.’
father-to spoke, ‘father, the-property of what share is, that our give.’
Tyā-na maṅg rēsēt vāthūn delan. Mag dzugyā ēsā-nī
Tyā-na maṅg rēsēt vāthūn delan. Mag dzugyā ēsā-nī
Him-by then the-property having-divided was-given. Then a-few days-in
lahān pōryā ar’dhā dzamā kēlā, an dur mūl’k’hā mandhā nightūn
the-younger by-son (his-) half together was-made, and far country-into having-gone
gēlā. Tēthā dzāun-sanyā-nī āp’lā paisā tyā-na umas’panān udav’lan.
went. There having-gone his-own money him-by riotousness-with was-squandered.
Ar’ghā paisā tyā-na uṉ’vūn-sanyā maṅg tyā gāvi mahāṅg
All money him-by having-squandered then that in-village deceased
pa’d’lā. Tyā-chyā madhī tyā-lē ad’īsān pa’d’lī. Tav’hā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that
gāv-chyā mēthīyā mān’śā-chyā-pāsī dzāun rāhīlā. Tyā-na āp’l’ā
village-of great man-of-near having-gone lived. Him-by his-own
vā’vrāt dūkar tsa’rāvā-lē dhōd’lān. Tav’hā dūkar phōl khaṭṭē tē
fellow field snow feed-to it-was-sent. Then the-ev’ne husks eat that
khāvā-nā, an āp’lā pōth bhanvā, asa tyā-lē vāth’lān,
to-eat, and his-own belly should-be-filled, so him-to it-appeared.
Tyā-lē kōnt kāhī delan nāhi. Maṅg tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and
bōl’lā, ‘mājhyā bāpā-chyā gharī tsa’k’rī-lē pōth-bhar rōthi khāvā-le
spoke, ‘my father-of at-house servants-to belly-full bread eat-to
mīr’tē, mī upāśi mar’tun. Mī ut’hūn āp’l’ā bāpā-kādā
is-obtained, I hungry die. I having-arisen my-own father-to
dzāun, bāpā-lē mānāl, “mi Dēvā-pūsī an tujhyā sīrī pāp kelun.
will-go, father-to will-say, “by-me God-near and thy on-head sin was-made.
Adz-pāsūn mī tūdzhā kāhī pōryā mhun rāhīlu nāi, tu mā-lē
Te-day-from I thy at-all son saying remained not, thou me-to
ekā tsa’k’rā par’mānē thēv.”’
Maṅg ut’hūn bāpā-dzavaḍ gēlā.
one servant like keep.”’ Then having-arisen father-near (he) went.
Lēkā-le dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat
The-sun-to far having-seen him-of in-belly compassion came. Running
dzāun-sanyā tyā-chyā garyā-le pōthār'lan; maṅg tyā-tsā tsūmā ghōt'lan.
having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.

Maṅg pōryā bāpā-le mant'lan, 'bābā, mi Dēvā-pāsūn an tujhyaē
Then (by)-the-sun father-do it-was-said, 'father, by-me God-from and thy
ē sērī pāp kēn hōtu. Adž-pāsūn tudzhā kāhē mi lek-ru nāi.'
on-head sin made was. To-day-from thy at-all I child am-not!

Maṅg bāpā-na tsāk'ra-le sāṅgīt'lan, 'yā pōryā-le bás āṅg'āda
Then the-father-by servants-to it-was-told, 'this son-to good a-cont
ānūn ghāl. Hātā-mandhī mundi, an pāyā-mandhī dzōda thāk.
having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.

Maṅg āpūn jēūn khāun-sanyā anand hōtā. Hā madzhā pōryā
Then we having-dined having-eaten joyful will-be. This my son
delā hōtā, an maṅg jītā dahālā; to dava-plā hōtā, tō sāpal'la.'
dead was, and then alive became; he lost was, he is-found.

Maṅg tē doghe-dzhan anand karā lāg'ālē.
Then they both-persons joy to-do began.

Tyā-vak'tī tyā-tā va'dīl pōryā vāv'rāt hōtā. Tikūn gharā-kāthī
At that-time him-of eldest son in-field was. There-from house-near
yēun-sanyā vājā an nāiśi aik'lan. Ėkā tsāk'ra-le balāun-śani
having-come music and dance was-heard. One servant-to having-called
vīghār'lan, 'hē kā hō?' Tyā-na sāngīlan kā, 'hā tudzhā bhāū
it-was-asked, 'what is?' Him-by it-was-told that, 'this thy brother
alā āhē. Tujhya bāpā-le ha sukhi-ritān mīrlā. Maṅg tyā-na moṭā
come is. Thy father-to this safe was-got. Then him-by great
jēvān kēlān.' Tyā-le moṭā maṅg rāg ālā an gharāt
dzāyē-nā. Tyā-tā bāp bāhēr ālā, tyā-ālē sam'dzān lāg'ālā. Maṅg
would-go-not. Him-of father out came, him-to entertain began. Then
bāpā-le mant'lan, kā, 'it'kē varas dzālē, mi tujhi tsāk'ri
the-father-to it-was-said, that, 'so-many years became, I thy service
kārtūn, tudzhā hukum kāhē mod'lu nāi. Mājhīyā saṅgyā-barābār khusī
am-doing, thy command ever was-broken not. My friends-with delight
karīvā-le tu mālē kāhē bak'ra delās nāi; an yā-na tudzhā sam'dā
make-to by-thee me-to ever a-goot was-given not; and this-by thy all
paisā kids'bidhā barābar ud'vun délan, bāpā-kaṭa ālā,
money the-harlots-with having-squandered was-given, the-father-to came,
therefore him-of-for him-by a-feast was-made.' Then the-father-by
pōrā-lē mant‘lan, *pōrā, tu hamēśā mājhyā bārabār ālēs; hā the-son-to it-was-said, *son, you always of-me with are; this it‘kā-hī māl‘matā tujhi-tēs āhē. Āpun khusī karāvā, he so-much property thing-alone is. By-us merriment should-be-made, this āp‘lē kām bōtē. Hā tudzhā bhānū mēlā bōtā, māṅg phirān jītā our duty was. This thy brother dead was, then again alive dzāhālā; tō davā‘lā bōtā, tō sāpā‘lā.' became; he lost was, he is-found.'

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal‘bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal‘bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhi and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bihīl.

The pronunciation is mainly the same as in ordinary Hal‘bī. Compare, baśī and bōlī, he said; bāt‘hu, I will say; bērā, time. Chē, however, becomes s as in Bihīl; thus, pus‘iś, he asked. Note the frequent substitution of ḍ for ḍ; thus, māk‘dopāna-na, riotously; kād, famine.

The usual case suffixes are, case of the agent, na; dative, ḍa; genitive, ḍō, hā; locative, mā. Thus, bā-na ḍā‘lō kām‘dar-lā sāṅgīs, the-father-by his servants-to it-was-said; mānus-lā, to a man; mōrō bāp-hā kīsi sal‘dār-lā, to how many servants of my father’s; jīng‘kō hīsā, the share of the property; ḍhōg‘ dīvas-mā, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in lāhānō pōryā bōlīs, the younger son said. Pōryā perhaps contains another suffix of the agent corresponding to ē in Bihīl.

Pōryā, son, shows that strong masculine bases end in ē. They do not change in the plural; thus, pōryā, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in ē, and only occasionally in ā. Thus, lāhānō pōryā, the younger son; but mōthā pōryā, the elder son.

The following are the personal pronouns:—

mā, I. | tā, thou. | ē, he (oblique oun).
mā, by me. | tu-na, by thee. | ē-na, by him.
mā-lā, to me. | tōrē, thy. | ē-lā, to him.
mūrō, my. |

Other pronouns are yō, this, dative yē-lā; jē-na, by whom; kūy, what?
The verb substantive agrees with Marathi in the present and with Bhili in the past tense. Thus, āḥā, I am; āḥās, thou art; āḥā, he is; past hōtā (and hōtā), plural hōtā.

The present tense of finite verbs is formed from the present participle. Thus, mārtu, I die; bhēṭē, it is got. The latter form might also be compared with Dravidian forms such as Kamarupa māḍ-ūtte, Gondi kīṭā, it does.

The past tense is formed in various ways. The suffix yō, corresponding to Bhili ḍū, occurs in forms such as tōṛi marji mī ṛēyo (sic) nāhī, I did not break thy order; ġayō, he went. A suffix s is used in the second and third persons singular; thus, dēyēs, (thou) gavest; dēs, he gave. Such forms take the subject in the case of the agent.

A third suffix nu or na occurs in forms such as rahē-nu, he stayed; ḍēi-na, he gave. It is probably identical with the n-suffix which is used in Bhili and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form eḥōḍēn-thāṭā, he released, mentioned above under ordinary Haḍī.

A perfect is formed by adding the verb substantive to a form ending in ē, third person ēs; thus, mī karē ḍhē, I have done; tu-na paṅgat dēyē-āḥās, by-thee a-feast given-is; s-na paṅgat karis-āḥā, him-by a-feast made-is.

The future is formed by adding an l-suffix. Thus, bhālā, I shall say. In the plural we find karē, we shall make. Compare Chhattisgarhi.

The infinitive is formed as in Eastern Hindi; thus chaṛav-lā, in order to tend. There is also a form ending in nō, but it is used as a future participle passive; thus, pōṭ bharō, the belly should be filled.

Examples of the conjunctive participle are vōṭ, having divided; chaiti, having gone; kar-sari, having done; dhāy-kunā, having run. Kunā in the last example corresponds to Gondī kun.

For further details the specimen which follows should be consulted.
[No. 90.]
INDO-ARYAN FAMILY. SOUTHERN GROUP.
HALABI.
(DISTRICT ELICHPUR.)

कोणी-एक मानुसका दोन्हूँ पोंचा शीता। धीरा मितरल एक लाठानी पोंचा बापुला बोलिस वाचा जो जनिगीको हिशा मीला आहा धर देख। मग धीरा धीरा पैशा बाट दोरीस। मग धीरा द्रिभसमा लाठानी पोंचा समझे पैशा जमा कर-सरी दुर मुलखमा चली गयो। धीरा वहाँ उच्चायणान रड-सरी आपली पैशा गमार्गस।
मग धीरा सर्वे पैशा खर्च भरे बरतु धीरा मुलखमा काढ पच्छो। धीरा-मुढ धीरा खालिस मोताव भयो। तब धीरा मुलखको एक मानुसक पास जाय-सरी रहेनु। धीरा धीरा खुकाँ चरवला आपल वाचर्मा धाडूस। तब खुकाँ जी पोंचा खाळ शीता धीरा बरतु धीरा आपल पोट भरने भो पोंचा समझे। अखिल धीरा धीरा कोणी बाँझं दड़ेन नही। मग धुष-बरतु आय-सरी बोलिस, मोरी बापुला भिड़ी साखारात्ता पोटमा भाकर भेटती धीरे सी उपासी भरतु। धीरे उठ-सरी आपली बापुलका द्वार धाँचु आखिल धीरा धीरा दर्शहुँ, अरे बाचासी धीरे बैंकीको बैड़ आनबारी तीरी समुन्न पाप बंदे आँग। देंक पुढे तीरी पोंचा बल्लफ धीरा धीरा विस लागत नही। तीरी एवढं साखारा सरीकी देव। मग उठ-सरी धीरा आपली बापुलका द्वार बन्ध आयी। आखिल धीरा पाई-कुँना धीरा गरोमा शात ठाकीस धीरा सुका लेबीस। मग पोंचा धीरा बल्लफ समुद्री, वाचा देंक कहींनीवी काहाऱ ही तीरी समुन्न मी पाप करे आँगु आखिल धीरा देंक पुढे तीरी पोंचा बल्लफ धीरा धीरा विस लागत नही। पन बापुलन आपली काभ्याबारी सांगीस चंगली पाटरून आन-सरी बाला पेंव्रान आखिल धीरा बोटमा मुंठी धीरा बाणवा जीडा बाज। मग आपुन खर-पीठी-कुँना सन्ना करवी।
क्षेत्रसाठी धीरा धीरा पोंचा समुन्न होती तो अव जीती भयो। धीरा धीरा होती तो सप्त्वो। तब वे आनबा बाजर लाई।

धीरा वबा धीरा धीरा पोंचा बाणवा होता। मग धीरा धीरा आय-बाण धीरा बाजार वा नाच आखिलस। तब कामदार-भित्तकी एक मनला बलाण-कुँना धीरा पुस्सेस, जो बाण आहा। धीरा धीरा सांगीस की तीरी माझं आय आहा,
आखीन ऑ तीरी वापिला खुशाल मेठे आहा बलुळा ऑन मोटी पंगत करीस आहा। तब ऑ राग भर-सरी भीतर जात नी होता। बेकसाठी ऑकी वाप वाहर आयात सरी आला समजावला लाग्यो। ऑन ऑन वापला वलीस, देख मी इतकी वरीसकी तीरी चाकरी करतु आखीन तीरी मर्जी कचवाही मी तोड़ो नही। तरी मी आपले गडी वरीवर भजा करती बेकासाठी मोला कोहीं शेरीको पिला ही देवेस नाही। आपी जेन तीरी पैसा किसतीनी संग नाम करीस ऑ तीरी दान आयो तब तुऱ बेकसाठी मोटी पंगत इघेय आहास। तब ऑन ऑला वलीस दान तू सारी दिन मोरी संगमा आहास। आखीन मोरी चंद्री विजिंगानी तीरीच आहा। ऑन मीस बो खुशी करतो अशी वरी होतो। कहा-कों तीरी भाई मरो होतो अव सो जीतो भयो दो जरयो होतो जी समधी।
TRANSLITERATION AND TRANSLATION.

Kóni-ek mánus-lá dót pórýā hótā. Ó-ká bhitā-ra ek láhānō pórýā
Some-one man-to two sons were. Them-of among one younger son-(by)
báp-lá bólīs, ‘bábā, jō jin’gi-kō hissā mō-lá āvha
the-father-to it-was-said, ‘father, which property-of share me-to may-come
ō dē.’ Mag ő-na ē-lá paīsā bāt diīs. Mag thōḍa
ō dē.’ Then him-by him-to money having-divided was-given. Then few
that give.’Then him-by him-to money having-divided was-given. Then few
divas-mā láhānō pórýā sam’ōdō paīsā jamā kar-sārī dūr mulukh-
days-in the-younger son all money together made-having far country-
mā chālī gayō. Āni vahā udh’dōpānā-na rah-sārī āp’lō paīsā
in having-gone went. And there riotonsness-with lived-having his money
gamā-dis. Mag ő-na sarva paīsā khar’chī bhayō-bar’tu ēn
in having-gone went. And there riotousness-with lived-having his money
squandering-was-given. Then him-by all money having-spend became-after that
mulukh-mā kād pādyō. Īn-muja ő khāb-lā mōtāb bhayō. Tab ő
country-in famine arone. Therefore he eating-for wanting became. Then that
country-in famine arone. Therefore he eating-for wanting became. Then that
mulukh-kō ēk mānuṣ-ka pās jāy-sari rahēnu. Īn-na ē-lā ākhar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
charah-lá āp’lā bāvar-mā dhāḍīs. Tab ākhar jō phōl khāt bōtā
feeding-for his field-in he-was-soul. Then swine which husks eating were
feeling-for his field-in he-was-soul. Then swine which husks eating were
ā-lā bārtu ē-na āp’lā pōt bhar’nā asō ē-lā samajyō, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
them from him-by his belly should-be-filled so him-to it-appeared, and
ē-lā kōṇī kāhī deīna nahi. Mag śūdh-bārtu āy-sari bólīs, ‘mōrō
of anything gave not. Then sense-on come-having he-said, ‘my
of anything gave not. Then sense-on come-having he-said, ‘my
bāp-kā kīti sāl’dār-lā pōt-bhar bhākār bhēṭ’tē, āni mī upāsī
father-of how-many servants-to belly-full bread is-got, and I with-hunger
father-of how-many servants-to belly-full bread is-got, and I with-hunger
mar’tu. Mī uṭh-sārī āp’lō bāp-ku dyā jāhū ākhīn ő-lā bal’hū,
am-dying. I arisen-having my father-of near will-go and him-to will-say,
am-dying. I arisen-having my father-of near will-go and him-to will-say,
“ārē bābā, mī Dēr-kō kahīyo-kō bāhar ān’khi tōrō sām’nē pāp kar-vāhū.
“ārē bābā, mī Dēr-kō kahīyo-kō bāhar ān’khi tōrō sām’nē pāp kar-vāhū.
“O father, I God-of word-of outside and of-them before sin done-have.
“O father, I God-of word-of outside and of-them before sin done-have.
Yē-ka pudha tōrō pórýā balah-ki mō-lā bēs lāgnt nahi, Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
This-of after thy son saying-of me-to fitness attaching is-not. Thy
ēkhaḍē sāl-bāsā sarijō thev,” Mag uṭh-sārī āp’lō bāp-ku dyā gayō,
one house-dweller like keep,’” Then arisen-having his father near he-went.
one house-dweller like keep,’” Then arisen-having his father near he-went.
Tab ो dūna-eh āhā, it'kō-mā ो-lā dēkh-kunā ो-ka bāp-lā dayā āyi,
Then he six-indred is, 'that-in him seen-having his father-to pity came,
ākhin ो-na dhāy-kunā ो-ka gāro-mā hāt tākis, vō ो-ka mukā lēyīs,
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
Mag pōryā ो-lā balab-lā lágyō, 'bābā, Dev-ka kahēnō-kō bāhār vō
Then the-don him-to tell-to began, 'father, God-of word-of outside and
'ōtō sām'no mī pāp karē-āhū, ākhin yē-ka pudha tōtō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son-to say
mō-lā bāro lágat nāhi.' Pan bāp-na āp'lo kām'dār-lā sāngis,
me-to fitness attacking īs-nāi.' But the-father-by his servants-to it-was-said,
'chāng'lo pāng'ran ān-sāri yē-lā pēhrāv, ākhin ो-ka bōt-mā mundi
good cloth brought-having this-to put-on, and his hand-on ring
vō pāy-mā jōda ghāl. Mag āp'ān khāy-ply-kunā mājā kārchō,
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
Ken-kaśāthi, kī yō pōryā maryō hōtō, tō ah jītō bhāyō; vō
What-of-for, that this son dead was, he now living become; and
harāiyō hōtō, tō sapādyō.' Tab vē ānand karaab lágyā,
lost was, he was-found.' Then they joy to-make began.

On bērū ो-kō mōthā pōryā bāvar-mā hōtā. Mag ो ghar āy-baryā
That time his eldest son field-in was. Then he house coming-time-at
ो-na bājā va nāch āy-kis. Tab kām'dār-bhitār-kō ek-jhan-lā balāy-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
kunā ो-na pūdis, 'yō kāy āhā?' ो-na ो-lā sāngis kī,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
'tōtō bhāī āy-āhā, ākhin ो tōtō bāp-lā khusāl bhūtē-āhā bal-kunā ो-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by
mōthi paṅgat karis-āhā.' Tab ो rāg bhar-sāri bhitār jēti tī
big feast made-is.' Then he (with-)anger been-filled-having inside going not
hōtā. Ye-kaśāthi ो-kō bāp bāhār āy-sāri ो-lā samjāh-lā lágyō. Pan
was. This-of-for his father outside come-having him-to entertain-to began. But
ो-na bāp-lā balīs, 'dēkh, mī it'kō baris-kō tōrī chārī karītu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
ākhin tōrī marjī kab'kāhī mī tōdyō nāhi. Tari mī āp'ā
and thy order ever (by-)me was-broken not. But (by-)me my
gādī barōbar majā karīnō ye-kaśāthi mō-lā khāfī ētō-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young
hi dēyēs nāhi. Ānī jē-na tōrī pāsā kis'bīn-sang nās-karis,
even was-given not. And whom-by thy money karīs-with spent-was-made,
ō tōrō pōryā āyō, tab tu-na ो-kaśāthī mōthi paṅgat dēyē-āhās!
that thy son came, then thee-by his-sake-for big feast given-is.'
Tab ō-na ō-lā balis, 'poryā, tī sārō din mōrō saṅg-mā āhās.

Then him-by him-to it-was-said, 'son, thou all days my company-in art,
ākhīn mōrī sam'dī jind'gāni tōri-ch āhā. Pan haus vō khusī
and my all property thine-indeed is. But glad and merry
kar'nō aśō, barō hōtō, kahā-kī tōrō bhāī marō hōtō, ab ō
should-be-made so fit became, because thy brother dead was, now he
jītō bhayō; vō harapyō hōtō, 'o 'sapadyō.'
alive became; and lost was, he was-found.
BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th>Number of Bhunjiās</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hooghly</td>
<td>1</td>
</tr>
<tr>
<td>Raipur</td>
<td>6,186</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>9</td>
</tr>
<tr>
<td>Patna</td>
<td>26</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>107</td>
</tr>
</tbody>
</table>

**Total**: 6,329

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur tahsil of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindi. The speech they use among themselves can always be understood, save where Gond words occur, which they have learned by mixing up with Gonds.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur.

A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgarh: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal'bi. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix ្ខ; thus, *swamh-្ខ*, of a man. The suffix ្ខ is, however, common with pronouns; thus, *mā-្ខ*, my; *tā-្ខ*, thy. In the dative we also find the suffix ឆ in addition to the usual Hal'bi suffixes ្ខ, �性, to the son.

With regard to pronouns we may note the form *tā-្ខ*, thou. The final ្ខ is here probably the emphatic particle, Chhattisgarhi .Optional, Marathi त्; and different from ្ខ in *tā-្ខ*, thy. Compare *kā-្ខ*, some. Note also hārā, he, usually added to hān; thus, *hān-hārā*, he. Compare Chhattisgarhi *hār*.

The inflection of verbs is mainly the same as in Hal'bi. In the verb substantive we may note forms such as *āchhē* or *āyī*, I am; *tā-្ខ* achat, thou art; *āchhē* and *ākē*, he is.

With regard to finite verbs we sometimes find 谅 substituted for  in the past tense; thus, kar*ni*, I did; bain*ī* and bain*īt*, he became; gav*īy*n, he was lost. The final 谅 in *svāy*’lān, he squandered, is probably due to the influence of Chhattisgarhi. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, bāpur*ṇ*
dhan dilō, the father gave his property. But we just as often find instances such as babā bāsā nīlā, the son took his share.

In the future we may note forms such as jāidē, I will go; gūthiyābā, I will say. Khāva, let us eat; rūhān, let us remain, contain a suffix an of the first person plural. Compare Eastern Hindi.

In most essential points, however, the specimen which follows will show that Bhunjā agrees with Hal'bi.
\[ \text{No. 91.]} \\
\text{INDO-ARYAN FAMILY.} \quad \text{SOUTHERN GROUP.} \\
\text{HAB'BI.} \\
\text{BHUNJIA DIALECT.} \\
\text{(DISTRICT RAIPUR.)} \\

\begin{pali}
काची मालूमकी दू-भन पुतार रखिलो। झुंडी कोठे बाँडु वावासी बोलला, \nऐ बावा धनसे जो माची वाँटा आछि सो भा-चुक देखी। तपहर वापसी 
हुनाकी अपलो धन बाँटन दिली। उगा दिग नौ झोळा कोठे बाँडु वाँटा 
मीला अर बड़े धूर गाँव वसू गेला। झूंडी खराब संगम दिन काठी आपली 
धन उड़ालो। एह हुन बिगा उड़ाईन चुकलो तपहर उन इसी बड़ो उड़ाई 
पड़ली, और हुनशारा कंगाल हुवरली। अर हुवे इसे रहवरयामिं गिटक 
लगे जाचून रहनाली की भन हुनाची अपलो खिली वर्ल्का चराओकी पटाली। 
अर हुन फल जिन भराहा खानाकी अपलो पोष महूँ चाहलो। झूंडी मागनी 
कोने नही देखी। तपहर हुन सुध कालो अर गुर्जियाब वाची बावा-सो वहूँ 
कामाशकी धोरसे आगर शार्डी विसल आरे। अर मुख भुखे भरत आरे। 
मुख बावा-सो उड़ो बाइसे, अर गुर्जियाब इस बावा, मुख बैंकुन उल्टा अर 
तुँके लगी पाप कहलानाकी। यदर्ने मुख हुवे बेसे कहून लाख नही आरे। 
जिसीं कामाशका धखिल हुवे भीमो ठेव। मने गोखून उडून बावा 
लगे गेला। वावानी कीठे कांडुला भूलसे एते लाख भवा लागला अस 
धाङ्के गोली हुनाची टोफरा पुटारली अस चौमला। बावु हुनाकी गोरिया- 
यालो इस बापुस, मुख बैंकुन उल्टा अर तुँके ठारे पाप कहलानाकी। यदर्ने मुख 
हुवे बेसे कहून लाख नही आरे। वावानी कामाशकी बहलो अर्ना 
किडाही आना अर पहिरवा। अर रोगुटिन सुदरी पहिरवा अर गोडे पनही 
पहिरवा। तपहर अर्ना खावा अर मुखे रहन। योखरा साची बावु आये, 
हुनशारा मरला बैनी पटाय बीला, माची बावु गवानी प्यिर चिल्लो। हुन- 
शारा खुशी कारला-बो। \\

बड़े बावु खिले रहला। अर वर्ने ठारे एक्ला बाजा अर नाच गर- 
जले ताकी सुनीला। हुनाची कामाशकी गीटकी पुक्का हुन काय आछे। 
कामाशा गीटियाली तुम्ही भारी एक्ला। तुम्ची वावानी वनक वनक खबायला
बारे के हुनाचो वने पायला। ये बारा सुनून बढ़ेबाबू रिस होयला, अफ भीतर नौ शेला। तपळ हुनाचो वापुस वाहिर आयलो हुनाचो मनाज़ के लागलो। हुनहारा वावारी बोलला, वाबा मुड़ तुमचे इतने वरस सेव करणी अह तुमचे कहे चलनी। तूजो सादी बेड़ी पीला खाज़ातो कभू ना दीलास, किंग मुड़ अपिलो भीत संगें खुर्च वहन रहलो। तुमचे छोटा वाबू जो किसवी संग रहलो, अस जसा भनके उड़ायलास वो दृश्य आइला हो बनक बनक खायलो। वाहा कोटीयाला ए वाबू तूजो माचो साधे आक्त अस माचो सबै तूजो आइए। तूजो छोटे भाई एड़ला, खुर्च खोज हाँ। तार्के के तूजो भाईं मरला बैठत हारा बिज्जा, गवायमी केर मिललो।
[No. 91.]

INDO-ARYAN FAMILY.

HAL'BĪ.

(BHUNJĀ DIALECT.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō oḥhōjē bābū A-certain man-of two-persons sons were. Then-of the-younger son bāhā-sō bōhlā, 'ai bābā, dhan-sē jō mā-chō bātā āchhē, the-father-to spoke, 'O father, the-wealth-from what my share is, sō mā-chuk dehī.' Taphar bāpus-nō humā-kē ap'lo dhan that me-to give.' Then the-father-by them-to his-own wealth bātān dīlo. Jūgā din nō hōlā oḥhōjē bābū bāthā having-divided was-given. A-few days not became the-younger son the-share nīlā aru baŋe dhūr gāva basāi gēlā. Hūthā kharāb sangtook and very far to-a-village to-live went. There bad company-me din kāth-lō, ap'lo dhan ujālō. Jab hun jamā among days he-passed, his-own wealth he-squandered. When he property urāvūn-chuk-lō taphar un dēśē ḍarō dukāl par'lo, aur hun-hārā had-squandered then that in-country mighty famine fell, and he kaṅgāl huilō. Aru huvē dēśē rahrvaiyā-mē gōṭēk lāgē a-tonggar became. And he in-country the-inhabitants-among one near jāhūn rahūn-achhē. Jōn humān-chō ap'lo khētō bar'ha having-gone lived. By-whom him-to his-own into-field swine charānkē paṭhēlo; aru hun phal jin bar'ha khānā-achhē, ap'lo feeding-for was-sent; and those fruits which the-swine eating-were, his-own pōt bharān chālō. Hūnā-kē mā'ni kūnē nahi dēi. Taphar belly-to-fill he-wished. Him-to alms anybody not gives. Then hun sudh karō; aru guṭhiyān, 'mā-chō bābā lāgē bahut by-him senses were-made; and said, 'my father near-to many kamāhā-kō pōt-sē āgar khānā-kē milat-āchhē; aru mui bhūkē marat servants-to belly-than more to-eat got-is; and I hungry dying āchhē. Mui bābā-lāgē uṭhūṅ jāidē, aru guṭhiyāhā, "ye bābā, am. I father-near having-arisen will-go, and will-say, "O father, mui baikunṭha ulṭā, aru tū-chē lāgē pāp karunā-achhē. Yadāyē by-me heaven against, and they-of near sin done-is. Henceforth mui tū-chō bētā kahun lāyak nahi ayē. Jīsā kamāhā-kā thēv'lis, I thy son-to-be-called worthy not am. As the-servants thou-keepest, husōi mō-kō thēv,'" Manē gōkhūṅ uṭhūṅ bābā lāgē so me keep.'" In-mind having-thought having-arisen the-father near
gēla. Bābā-nē chhōṭē bābū-la dhūr-sē ētē lāḥrā, he-went. The-father-to the-younger son-to distance-from coming it-was-seen, mayā lāgī, aru dhūrtē gōlō, hunā-chō tūṭrā putārī, aru compassion came, and running he-went, him-off neck embraced, and chūmī. Bābū hunā-kē goṭhiyāyīlō, 'ai bāpus, mui baikuntha užū tā kissed. The-son him-to said, 'O father, I heaven against aru tū-chō thāvē pāp karunā-chhē, Yādāye mui tū-chō bēţā kahūn and thee-of near sin done-is. Therefore I thy son to-be-called lāyak nahi āyē.' Bābū-nē kamāhā-sē kahīlō, 'aabhē chhā worthy not am.' The-father-to the-servant-to it-was-said, 'good chhiddhī ānū, aru pahīrāvā; aru āguthī-mē mudrī pahīrāvā; aru robe bring, and put-on; and the-jinger-on a-ring put; and gōrē pahīrāvā. Tāṭhar amhī khāvan, aru sukhē rahan; on-foot a-shoe put. Then we will-cat, and happy will-be. Yō-hārā mā-chō bābū āhē, hun-hārī marlā bānī, ēdāy jīlā; mā-chō Because my son is, he dead was, now revived; my bābū gavāyīn, phēr mīlē.' Hun-hārī khusī karlā-chō. son was-lost, again was-found.' They merriment made-Indeed.

Barē bābū khēte rahūlā. Aru ghar-kē thāvē ēlā, bājā. The-eldest son in-the-field was. And the-house-of near he-came, music aru nāch gōraīlō, tā-kē sunīlā. Hunā-chō kamāhā-ma-sē goṭēk-kē and dance sounded, that he-heard. His servants-among-from one-to pūchhīlā, 'hun kāy āchhē?' Kamāhā goṭhiyāyīlō, 'tum-chō bhai he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother ēlā. Tum-chō bābā-nē banak banak khavāyīlā; kāt-kē hunā-chō come. Thy father-to good good feast-is-given; because-that him banē pāyīlā.' Yō bāt sunūn barē bābū ris hōyīlā, aru safe he-received.' This thing having-heard the-elder son angry became, and bhītār nō gēla. Tāṭhar hunā-chō bāpus bāhir āyīlō, hunā-kē manāū-kē inside not went. Then him-off the-father out came, him-to entreat-to lāgīlō. Hun-hārī bābā-sē bōpīlā, 'bābā, mui tum-chō it-nē began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many haras sēvā karūnī, aru tum-chō kahē chañī. Tū-chō mō-kē bhārī- years service was-done, and thee-of order was-obeyed. You me-to sheep-pilā khān-kō kabhū nā dilās, ki mui apīlo mit-sainge khusī young-one eating-for ever not gae, that I my-own friends-with merriment karūn mahtō. Tum-chō chhōṭā bābū jō kīsī saang rahūlō, having-made might-have-been. Thy younger son who harlots with lived, aru jāmā-dhan-kē upāyīlās, vō dāy ālā, tō banak banak and properly squandered, he when came, then good good khavāyīlō.' Bābā goṭhiyāyīlā, 'ē bābū, tū-chō mā-chō sīthē āchhät; feast-is-given.' The-father said, 'O son, thou me-of with art;

3 c
aru mà-chō sabai tũ-chō ñchhai. Tũ-chō chhôte bhai ñiña,
and my all thine is. Thy younger brother came,
khusí hoñn thähä, kāi-kō tũ-chō bhai mar'la bainit,
delight having-become was-right, because thy brother dead was,
hārā-jillā; gavāy-ni, pher mil'lo.'
he-alive-is; was-lost, again is-found.'
NĀHARI.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891:—

- Raipur : 171
- Bilaspur : 88
- Sambalpur : 37
- Chhattisgarh Foudatories : 442
- Oriya Foudatories : 256

**Total** : 994

Their dialect Nāhari has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāhari is closely related to Hal'bi.

The phonetical system is the same as in Hal'bi, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes kē, kī, kā, and lā; thus, bāp-kē, to the father; bēbā-kē, to the son. In the ablative we find the suffixes sē and bē corresponding to Hal'bi sē and lē; thus, dhān-sē, from the property; dhūr-bē, from far off. In the genitive the ordinary Hal'bi suffixes are used; thus, māch-kō, of dancing; dēk-kē, of a country. Note also forms such as mānu-chā, of a man; dāyā-kar'ī bādītā, return for compassion. In the plural we find Chhattisgarh forms such as mitān-saṅgē, with my friends.

'My' is mō-chā, mā-chā, and mérē; 'this' is yē and yō, genitive ih-chā, etc.

The verb substantive is inflected as in Hal'bi; thus, āśē, he is; rahlō, rahlō, rahlā, he was. Peculiar forms are āsat, thou art; rahtō, he was.

The past tense of finite verbs is formed as in Hal'bi; thus, chāhō, he wished; guilō, he went; ārālō, I transgressed; kar'ē, I did. Note forms such as hāsīdā, he laughed; karindā, I did; ilē, he came; dilās, he gave, etc.

Instances of the future are jōndē, I will go; sāughāndō, I will say; dōh-chō, I will give. Note also forms such as khādū'ē, let us eat; pilō, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

**INDO-ARYAN FAMILY.**

**SOUTHERN GROUP.**

**HAL'BI.**

**Nāhari Dialect.**

(Kanker.)

**SPECIMEN I.**

वोहू मानेच दो कड़वा आसत। धूने घूलौ दड़वा बुवाका सांघली,
ढ़ बुवा, घनसे जो वौटी हो इन मके देय। पन्हाय हुन हुनाक आपला चन

3 c 2
वाटन दिली। खड़े दिन नई होजन रहली किं धूली काल्याव सबो इकट्ठालो टूर देग निकलन गैली, और हुवाँ अडाराम मरलो। सव मालक उड़ाजन दिली। जबवड़े उड़ने हुन देगम खूष दुबाल पड़लो और हुन गरीब होलो। और हुन देगम के बसो भागे एकले गरे रहलो। हुने हुन अपलो लिह सोपोच चाराज्ञ कोलव की और हुन सोपोच खात रहलो हुनाचो पुट्टी भरलो भावलो। कोनाचा बाकी न रहलो दीलास। तव चैत बाजो और अपारेन बोललो, मेरे बूवा घरे कामणा टीलास बाहरी सुनन-नोरी बाचलो और मई भुई मिर्धामाध। दूसर्वे उदेन बूवा-लग जाई और हुनके सांघने, एं बूवा, संसार-बाहिरी पाप कारवे अन तुच पुरुषे पाप कारवे। मे तुच बेटा कहते नौहै। माची हुन नीकर-बाराक कारवाठ। तव हुन उदेन बूवा-बग गैली। पर हुन खूबे धूरे देखून मवा कारवै और पराजन टोटरे टटाजन चुमले। काड़ु वापके बोलले, ए बूवा संसार-बाहिरी पाप कारवे अन तुच पुरुषे पाप कारवे। मे तुच बेटा कहते नौहै। मेर बूवा बोललो अपले नीकर अष्ट्र काड़ा निकराला हुनाक नसावा। और हुनाक चाराम सुही अन खाटले आया पागलाले। अन हमी खाटले पीलै आगद सम्बल। काय कि माची काड़ू सम रहलो फेर बीवलो पकावे रहले फेर मिललौ।

हुनाची बाड़ काड़ु बंड़ रहलो। और जब हुन खेती वसल घरे लख अंवरालो तव मादारीचा नाचची कुशाड़ मुनली। तव हुन आपला नीकर आसं हुनाक पूछा कि यो काड़ आय। हुन हुनाक बोलली, तुची दाटा इली आसं अन तुची बूवा अष्ट्र खाड़ी, काज जिं हुनाक काड़ू हंगट आसं। प हुन दिस कारवै और भीतर जाक करादा नी रहलो। हुनाची बूवा बाहिर बुली अन मालके। हुन वापके जवाब दीले, देख इतरी बरसी तुची सेवा कारिदा अन कमे तुचा वातक नई टारले। अन कामी बोकाड़-काड़ी नी दिवस कि आपण मितान-संगी खुबी कारवैं। मेरे तुची कड़ू ही तुची अनक बादल अंगी खाड़ी जिंसे इस्लिह तिं सुमी अष्ट्र खातवा। बूवा हुनाक बोलली एं काड़ू हे माही संग समारे दिन भासत। जे किंतु आसं तुची आय। मेरे आनंद करा खुबी काहीच काहिला; काय कि वे तुची दाटा मरल रहला फेर बीवले; पकावे रहले फेर मिललौ।
[No. 92.]
INDO-ARYAN FAMILY.
SOUTHERN GROUP.

HAJABHI.
NAHARI DIALECT.

(State Kanker.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Könhū manō-chā dō kārhā āsat. Hūnē dhūli kārhā būbhā-kā
certain man-of two sons were. Them-from small son father-to
sāngkīlō, 'ai būbhā, dhan-se jō bātō hō hun ma-kē déy.'
said, 'O father, wealth-from which share is that me-to give.'
Phānāhī hun hunā-k āptā dhan bāştān dīli. Khūbāi dīn
Then he him-to his-own wealth having-distributed gave. Many days
māy hūn rāhī lā ki dhūli kārhā sabā lākāhvālō
not having-become remained that the-small son all gathered-together
dūr-dē ādīrūn gailō, aur huvā ādīrāpan kālō, sab
far-country-(to) having-started went, and there bad-conduct did, all
māl-kā uvarūn dīlō. Jāhāi urak-ālē hun dēs-mē khūb
wealth having-squandered gave. When spent that country-in much
dūkāl rādōlō, aur hun garīh hōlō; aur hun dēs-kē basōlō
famine fell; and he poor became; and that country-of living
mānē ekōlō gharē rāhīlō. Hunā hun āpōlō khet sūrōy charhē-k
men one-of in-house he-lived. Him-by him his-own field were to-graze
pāthāvālō, aur hun sūroy khat rāhīlō hunā-chō puṭō bharīlō bāvālō
was-sent, and he the-scene eating remained that-from belly filling he-wished.
Kēnhā kāi mai dīlās. Tab chet kārīlō aur apnēy hōlō, mērē
Anybody anything not gave. Then sense he-did and himself said, 'my
būbhā gharē kamaiyā thōlās, khādālō sabān-vōrī bāchēlō, aur mai
father in-house workers kept, eating all-of it-remained, and I
bhūkhē maridāhā; ithā-bē uṭhūn būbhā-lag jāindō aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
sāṅghūndē, 'ai būbhā, sansār-bāhūri pāp kāhē an tu-chē-purḥē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin
karīlē. Maī tu-chē bhē jāhat-lē nau-haū. Mū-chō hun naukar-bhārubhar
I-did. I thy son to-be-called not-am. Me-to that servant-like
karīk.' Tab hun uṭhūn būbhā-bag gailō. Par hun khūbāi
do.' Then he having-arisen father-near went. But he much
dhūr-bē ḍēkhūn mayā kārūn aur parāūn tōṯrē
far-from having-seen kindness having-done and having-run on-the-neck
lat'kun chām'le. Kar'hā bāp-kē bōl'lo, 'ō būhā, having-kung kissed. The-soun the-father-to spoke, 'O father, sansār-bāhīrī pēp kar'bē an tu-čhō-pur'he pēp kar'bē. Mai the-world-against sin I-did and thee-of-before sin did. I tu-čhō beţā kahat-bē nau-hāl.' Phēr būhā bōl'lo āpl'lo naukar, thy son to-be-called not-am.' Again the-father said his-own (to-) servants, 'achehā kap'rā nik'tā-lā hunā-k nēsāvā; aur hunā-k háthā-mē 'good cloth take-out him cause-to-put-on; and him-to the-hand-in muddō an khāṭ-lī āvā pāhr'nīk, an hamī khād'lo pilī a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink ānand kar'lı. Kāy-kī mā-čhō kar'lı marā rahlō, phēr jivlō; pakāyē joy will-do. Because my son dead was, again lived; lost rahlō, phēr mil'lo.' Thē hun khusī lāg'lō. was, again is-found.' Then to-him gladness was-attached.

Hunā-čhō bāyē kar'hā bāre rahlō. Aur jab hun yētē His elder son in-the-field was. And when he coming bakhāt gharē-lagē āvar'lo, tab mādār-čhō nāch-čhō ko'hrār sun'lo. Tab time house-near arrived, then music-of dance-of noise he-heard. Then hun āpl'lo naukar āsē hunā-k pūchhā kī, 'yō kāi āy?' Hun he his-own servant was him-to asked that, 'this what is?' He hunā-k bōl'lo, 'tu-čhō dādā flo āsē, an tu-čhō būhā achehā him-to said, 'thy brother come is, and thy father good (things) khād'lo, kā-kī hunā-k kar'lı naṅgat āsē. Pa hun ris kar'lı ate, because-that him-to son well is. But he anger made aur bhitar jāō-k irādā nī rahlō. Hunā-čhō būhā bāhīr flo an and inside go-to wish not was. Him-of father outside came and manāv'lo. Hun bāp-kē javāb dīlā, 'dēkh, it'ro bar'sē entrenched-(him). Hē the-father-to reply gave, 'look, so-many years tu-čhō sēvā karindē, an kabhē tu-čhā bāit'ka nāī tār'lo, an kabhē thy service I-doing. and ever thy word-to not transgressed and ever bōk'pū-kar'lı nī divis ki āpan mitān-saṅgē khūāi kar'țū. Phēr child not gave that my-own friends-with gladness I-might-have-done. Then tu-čhō kar'lı tu-čhō dhan-k bālā-saṅgē khād'lo, jāsē ilīs tīsē tumī thy son thy wealth-to women-with ate, as came so you achehā khād'vā.' Būhā hunā-k bōl'lo, 'āi kar'lı, tā mā-chā- good (things) gave-to-cat.' The-father him-to said, 'O son, than me-af- saṅgē sagārē din āsāt; jō-kītā āse tu-čhō āy. Phēr ānand with all days art; whatever is thing is. Then gladness karū khusī kar'lı chāhibā; kāy-kī yō tu-čhō hāring-done merriment to-make was-proper; because-that this thy dādā mar'lı rahlō, phēr jivlō; pakāyē rahlō, phēr mil'lo.' brother dead was, again lived; lost was, again is-found.'
[No. 93.]

INDO-ARYAN FAMILY.  

SOUTHERN GROUP.

HAL'BI.

Nâharî Dialect.  

(Kanker.)

SPECIMEN II.

एकलो वाङ्डो कौनटा वनस्र पड़ी सोतवी। हुरँश खुबसू छैं चिंचो हुनाचो पास भापलो जीवनमें निकलो। हुन चारोस्ति वाङ्डो उठलो और हुनाचो डौँली एकले उंचली-पर हुरश पड़लो। रीसमें ऐना वाङ्डोंने हुन उंचलीको वीभाना चाही। उंचलीने चरणी करलो भापलो तुच्छी वीर और मोहीं वीर देख। हमलो मारीदस्र भापले केवा बडाई छोटो। इङ्चो सुनलो वाङ्डोंने उंचलीकी छाँडन दिलो। उंचलीने चरणी करलो, कौनटा रनस्र भापलो इङ्चो दाया-करलो बदला देखी। इङ्चो सुन वाङ्डो छांटीदा वन निक्षिण परस्वतो। चतुरकी दिन बासी हुन बनकी-चढ़े रहिया फाँदो लगावलो। वाङ्डो फासलो। हुन हुनाग्री गाय बेहो बचे मारता रहिलो। वाङ्डोंने फाँदोसर निकालकी खुबी चाहलो, निकलन ना सकलो। हुन दुखी छोटे खुबी गाहलो। हुन उंचलीने जेनला वाङ्डो छाँडन रहलो हुन गाहले सुनतो। हुन उंचली वाङ्डो गाहलो चिन्हलो खोजतेसय हुन ठीकवा। अयस्तलो जहाँ वाङ्डो फाँदाम पड़ौ रहलो। हुन उंचला भापलो दातोस्र फाँदोंको चालो वाङ्डो चीडाजन दिलो।
[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BĪ.

NĀHAKĪ DIALECT.

(KANKER,)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek'lō bāghēdō kōn'tā ban-mē pa'dō sōvō. Hur'hā
One tiger a-certain forest-in lying sleeping-was. Suddenly
khub'sō uchēlō hunā-cho pās āp'lo bil-mē-sō nikar'lo. Hun
many mice him-of near their-own hole-in-from came-out. That
ārō-sē bāghēdō uth'lo aur hunā-cho āraun ēk'lo uchēlō-par hur'hā
noise-from the-tiger arose and his paw one mouse-on by-chance
pa'dō. Rīs-mē aina bāghēdō-nē hun uchēlō-kō bidhānā chāhō.
fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.
Uchēlō-nē arji kar'lo, 'āp'lo tu-cho vör aur mo-cho vör dékh.
The-mouse-by request was-made, 'you your direction and my direction see,
Ham-cho mārīdā-sē āp'lo keyā baqāi hālō. Ih-cho sun'lō bāghēdō-nē
Our killing-from your what greatness will-be. This heard the-tiger-by
uchēlō-kē ehādān dilō. Uchēlō-nē arji kar'lo,
the-mouse-to having-left was-given. The-mouse-by statement was-made,
'kōn-tā din-mē āp'lo ih-cho dāyā-kar'lo bād'la dēr'cho, 'Ih-cho
'some day-in your-own this-of kindness-(of) return I-will-give.' This
sun bāghēdō hūsidā, han kindrō parāvatō. Ai'kē din āsē
having-heard the-tiger laughed, forest-roaming ran. A-few days were
hun ban-kē laghē rahīyā phādō lagāv'lo, bāghēdō phās'lo. Hun
that forest-near inhabitants a-net fixed, the-tiger caught. He
hun-kō gāy-balō kathē mārat rahīlō. Bāghēdō-nē phādō-sē
their corn-and-oxen sometimes killing was. The-tiger-by the-net-from
nik'run-kē khubē chāhīlō, nik'run nā sak'lo. Hun dukhi
coming-out-for much wished, come-out not could. He troubled
hōr'lo khubē gāg'lo. Hun uchēlō-nē jēn-lā bāghēdō ehādān rahīlō
having-become much roared. That mouse-by which-to the-tiger having-left was
hun gāg'lo sun'lō. Hun uchēlō bāghēdō-kē gāg'lo chinhālo,
that roaring was-heard. That mouse the-tiger-of roaring recognized,
khōptē-khōptē hun thu'r'vā ayar'lo jahā bāghēdō phādā-mē pa'dūn
searching-searching that place reached where the-tiger net-in having-fallen.
Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.
KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kāwārī. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 446 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:

<table>
<thead>
<tr>
<th>Name of District or State</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>5,203</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>23</td>
</tr>
<tr>
<td>Sankhalpur</td>
<td>164</td>
</tr>
<tr>
<td>Bastar</td>
<td>169</td>
</tr>
<tr>
<td>Kanker</td>
<td>187</td>
</tr>
<tr>
<td>Raigarh</td>
<td>13</td>
</tr>
<tr>
<td>Bamra</td>
<td>1,302</td>
</tr>
<tr>
<td>Raikohol</td>
<td>13</td>
</tr>
<tr>
<td>Sonpur</td>
<td>26</td>
</tr>
<tr>
<td>Paima</td>
<td>375</td>
</tr>
<tr>
<td>Kalabanidi</td>
<td>338</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,817</strong></td>
</tr>
</tbody>
</table>

It will thus be seen that they are found in every Oriyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārās are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the ‘Kawars’ described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the ‘Kawars’ of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kurs of Chhattisgarh and the Tribal States of Chhota Nagpur.¹

It has been shown that out of the 7,817 Kamārās counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the ‘Kamārā’ has been printed by Mr. P. N. Bose, in his Chhattisgarh: Notes on its Tribes, Sects and Costes. Journal of the Asiatic Society of Bengal, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Halbī. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhi, Oriyā and Marāthi are mechanically mixed together. There is even less of

¹ In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Cast-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.
uniformity in Kamārī than in Hal'bi, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form hunā-chē, from the demonstrative pronoun hun, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍa in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bi, and closely akin to Chhattisgarhi. Compare kāj-jat, some one; bāṭā, share; āchē, is.

The inflection of nouns also agrees with Hal'bi in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, ādē-me, in a country; mafur-kā, to the servants.

The usual case suffixes are,—

  Instr. ūcē.
  Dat. kō.
  Abl. ācē.
  Gen. kē, kā, dē.
  Loc. mē.

Thus, abhār-kē utē, against Heaven; nāchā-dē sābad, the sound of dancing; apan-kā gāg'rā, your son.

The personal pronouns usually take the plural form; thus, am, I. They form their genitive by adding chā, chā, or chē; thus, ām-chā kar'hō, my son; tum-chā saw'nē, before you; tum-chā bhāud, your brother; tum-chā chāk'ri, your service. ‘My’ is, however, also mōr; thus, mōr bāṭā, my share.

‘He’ is hun, to which har, or, and ā are usually added; thus, hun-har, he; hunar-se, from him; hunā-chē, his. Har is borrowed from Chhattisgarhi.

The verb substantive is formed from the bases kō and āchē; thus, kō, he is; āchē, thou art, he is, and they are. The form āchēat, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix dē which plays a great rôle in the conjugation of the finite verb in Hal'bi is also frequent in Kamārī. Thus, kar'ndē, I do; mar'ndē, I am dying; fān'dē, I will go; bōl'ndē, bōl'dē, and bādē, he said. Instead of dē we also find dī; thus, dukāl paf'dī, a famine arose; dēv-dī, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding iyā, and sometimes by adding lā; thus, chumbiyā, he kissed; mīcēyō, he was found; jālē and jālō, he became; bāp-nē hūse dēkhiyā, duyā kēlā, the father saw him and had compassion. Forms such as tum-chā hukam na tarē, I did not transgress your command; bhētar nāhī yā, he did not go in, correspond to the past habitual in Marāthi.

Future forms such as khā'sī, I will eat; bōl'eś, I will say, also occur in Hal'bi.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, khā'tō, to eat (Hal'bi); karē, to do (Marāthi); char'au, in order to tend (mixture of Chhattisgarhi and Marāthi); kāyāni, to be called; karā-dē, to do; hākār-kē, having called (Chhattisgarhi); māhun, having arisen (Marāthi), and so on.
Causals are apparently formed as in Marathi; thus, nisīcā, cause him to put on; nīgācā, bring out.

Irregular are galā, went (Oriya); malā, died (Oriya); kēlā, did (Marathi), and so on. The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY. Southern Group.

KAMĀRI OR KĀVARI DIALECT. (District Raipur.)
एक्कला। हुँसे तुमच्या वाज्याको नगद खाजा केला हुसैय हुनाचे नगद चंगा खालिया। याांहार सुन उड़ून कड़ीलेक्षण खनस केला चौर भीतर नाहीँ या। हुनर-से वाळा वाहिर एक्कला हुनासे मनाज राखा। हुना चाप्ते सबाह केला दिखावरे चावले कड़ेते चौर चौमूळे ही तुमचा हुकम न ठाळेही। चौर चॉपन काहीं चंगवा एक मृणू माळा नाही दिल्ले की चंगा चॉपन मीतांं संग चावले कड़ेते। तुमचा याांहार कड़ीलों जो किसविन विवेक तुमचा माल खुंडला ज्याॅे-हनी चंगलां खोॅे-हनी चॉपन हुना विवेक नगद खाजा दीला। वाळा हुनाचे बलिया होय कड़ीले तुम सव दिल चमूळे संगे चासी चौर जो कुह चमचा बाहेर सव तुमचा बाहेर। परवर चावले कड़ेते चौर खुण हुसै- दे वाचित बाहेर क्यों? वाांहार तुमचा भाउत सव बाहेर तोड़े जागिया जातियो सहे तोब्र मिळयो।
INDO-ARYAN FAMILY.  SOUTHERN GROUP.
KAMARĪ OR KAWARĪ DIALECT.
(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāj-ījāt manus-kā dū gāgrā āchhē. Ehū-sōy idh'ū-nē
A-certain-individual man-of two sons were. Them-from-the-younger
bābā-sē bolā-dē, 'hōy bābā, dhan jō hō já mōr bāţā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
ām-chō dē!' Tab bābā hun-har-kō apan dhan bāţīyā. Jugē din
me-to give.' Then the-father them-to his-own property divided. Many days
na āhā ki idh'ū gāgrā jamā māl ikatībā kar dhūr
not passed that the-younger son all property together having-made distant
dēs galā; aur vahā phandi sang din gutiyā ap'no māl
country-(to) went; and there evil-people with days passing his-own property
har'khat jālō. Jab hun sab urāv'n-dilā tab hun dēs-mē
wasting became. When he all had-squandered then that country-in
bāţā dukāl pārē-dī; aur hun-har bhikhāri jālā. Aur hun dēs-kē
a-great famine fell; and he beggar became. And that country-of
thilā-mē ēk lagē galā thilā, jon hun-har-kō apan khēṭe bar'hā
countrymen-in one near he-went stayed, who him his-own fields-in scene
charānu bōyā. Aur hun-har hun phōsē bar'hā khāy-dī, ap'ne pōt
to-seed sent. And he those husks the-scene used-to-eat, his-own belly
khāvā bolandē. Kyō? Hūsē kōi kuchh na dev-dī. Tab hūsē
will-eat said. Why? To-him anybody anything not used-to-give. Then hin-to
chēt hēlō, aur kōkhāi-dī, 'ām-chō bāp-kē lagē kēdhi majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
khātē kuurū-sē jugē khājā mivē-dī, aur am bhākhō marūndē. Am
to-eat food-than mere food is-got, and I from-hunger am-dying. I
uṭhūn apan bābā lagē jaundē aur bolvē ki, "hō bābā,

having-arisen my-own father near am-going and I-will-say that, " O father,
am abhūr-kē uttā aur tum-chō sām'ne pāp kēlā. Udāy am apan-kā
I heaven-to opposed and thou-of before sin did. Now I thy
gāgrā kāyāni āskī nāhī. Amlā ap'ne majūr-nī bēdī ēk-kē
son-to-be-called so I-am-not. Me thy-own labourers among one-of
sāmān karā."' Ihār soch kēlā, hun uṭhūn ap'ne bāp lagē galē.
like make."' This thought he-made, he having-arisen his-own father near went.
Par hun dūr thāvē āchhē ki hun bāp-nē hūsē dēkhiyā, dayā kēlā.
But he far-off place-in was that his father him having-seen, pity did.
aur dēkhiyā huno-se galē potāyā, hun chumbiyā. Putra hun-se
and running him about-the-neck embraced, him kissed. The-son to-him
baliyā, ‘hoy bābā, am abhār-kē ul’tā aur tum’ohō sām’nē pāp kēlā
spoke, ‘O father, I heaven-to opposite and thou before sin did.
Udāy am apan-kā gāgrā kāyāni āst’ki nahi.’ Bābā apan
Now I thy son-to be-called so not-am.’ The father his-own
maukar-sē baliyā, ‘sab-sē nikō chīdarō nigāvā, hunē misāvā. Aur mūdā
cor硕士-to spoke, ‘all-from good clothes bring-out, him-on put. And ring
aur gōr-mē pānhd misāvā. Khailā, majā-kēlā. Yāhā am-chō kārhō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son
āchhē mala-sāné, hoji pariyo; hajīyō-sāné, tōp mīvīyō.’ Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.’ Then they
majā karū lāgyā.
merriment-to-make began.

Hunā-chē ur’lo kārhō jō khētē āchhat, tab chaliyā ghar lage ēilā,
His elder son who in-fields was, then walking house near come,
tab bājā aur nāchā-dē šabad sumēdē. Hunā-chē apan chākār-sē
then music and dancing sound he-heard. He his-own servants-from
ek-kō apan lage hākār-kē pūchhiyā, ‘yahār kā jēt-āchhē?’ Hunā-chē
one his-own near calling asked, ‘this what going-on-is?’ He
hun-sē bal-dē, ‘tum-chā bhāud ēilā, ēhē tum-chā bābā-nē nagad
him-to spoke, ‘thy brother came, for-him thy father-by good
khājā kēlā; husi y hunā-chē nagad chaangi lāhiyā.’ ‘Yahār sun ur’lo
feast was-made; because him well healthly he-found.’ This hearing the elder
kārhō-nē khumā kēlā aur bhūtar nahi yā. Hunar-sē bābā bāhir ēilā,
som-by anger was-made and inside not went. Therefore father outside came,
humā-sē maṇāc-rālā. Hunā bāp-sē jābab kēlā, dikhā-dē, ām itek
him-to remonstrating-was. He the-father-to answer did, ‘see, I so-many
bachhar-sē tum-chē chāk’rī karūndē aur kabhuñhō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not
ṭūrū. Aur apan kāhi āmāh ēk mēpόh-pilā nahi ētā ki
transgressed. And you ever me one sheep-young-one not gave that
amhā apan mitā saṅg ānand kārūndētā. Tum-chā yahār kārō jō
I my-own friends with merry might-make. Thy this son who
kisbhi saṅgē tum-chā māl khailā jyō-hanī aillā, tyō-hanī apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour
hunā liyē nagad khājā dīlā.’ Bābā hunā-chē biliyā, ‘hoy kārhō, tum
him for good feast gave.’ The-father him-to spoke, ‘O son, thou
sab din am-chō saṅgē āchhē, aur jō-kuchh am-chā āchhē so sab tum-chā
all days me with art, and whatever mine is that all thine
āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this
tum-chā bhāud mālā āchhē, tuī jāgyā; hajīyō-sāné, tōy miliyō.’
thy brother dead was, and he became-active; having-been-lost, he is-found.’
<table>
<thead>
<tr>
<th>English</th>
<th>Kēkānpi (Kanara)</th>
<th>Kōkānpi (Karwar)</th>
<th>Chitpāveni (Raknogiri)</th>
<th>Köf (Thana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Yēk</td>
<td>Eka</td>
<td>Ėk</td>
<td>Yēk</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dōn</td>
<td>Dōni</td>
<td>Dōn</td>
<td>Dōn</td>
</tr>
<tr>
<td>3. Three</td>
<td>Tīn</td>
<td>Tīni</td>
<td>Tīn</td>
<td>Tīn</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chār</td>
<td>Chāri</td>
<td>Chār</td>
<td>Chār</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pāga</td>
<td>Pāgsa</td>
<td>Pāga</td>
<td>Pāga</td>
</tr>
<tr>
<td>6. Six</td>
<td>Sō</td>
<td>Sāhā</td>
<td>Sāhā, or sā</td>
<td>Sāhā</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sāt</td>
<td>Sātā</td>
<td>Sāt</td>
<td>Sāt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Āṭh</td>
<td>Āṭha</td>
<td>Āṭh</td>
<td>Āṭh</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Nōv or nav</td>
<td>Navva</td>
<td>Naū</td>
<td>Nav</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Dīhā</td>
<td>Dīhā</td>
<td>Dāhā</td>
<td>Dīhā</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vīs</td>
<td>Vīsa</td>
<td>Is</td>
<td>Vīs</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pannāsa</td>
<td>Pannāsa</td>
<td>Pannās</td>
<td>Pannās</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Šembor</td>
<td>Šambhari</td>
<td>Šambhar</td>
<td>Šambhar</td>
</tr>
<tr>
<td>14. I</td>
<td>Hāv</td>
<td>Hāvā</td>
<td>Mē</td>
<td>Mi, or myā</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mojē</td>
<td>Ma-gelē</td>
<td>Mādāho ; māhlī ; mādākā</td>
<td>Mādā, or māndā</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mojē</td>
<td>Ma-gelē</td>
<td>Mādāho ; māhlī ; mādākā</td>
<td>Mādā, or māndā</td>
</tr>
<tr>
<td>17. We</td>
<td>Āmī</td>
<td>Āmmī</td>
<td>Āmī</td>
<td>Āmī, āpun</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Ām-chē</td>
<td>Ām-gelē</td>
<td>Ām-ī; ām-chē; ām-ī; ām-ī</td>
<td>Ām-ī; ām-ī</td>
</tr>
<tr>
<td>19. Our</td>
<td>Ām-chē</td>
<td>Ām-gelē</td>
<td>Ām-ī; ām-chē; ām-ī; ām-ī</td>
<td>Ām-ī; ām-ī</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tūjē</td>
<td>Tu-gelē</td>
<td>Tūdāho ; tujī ; tūdāhā</td>
<td>Tūdā</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tūjē</td>
<td>Tu-gelē</td>
<td>Tūdāho ; tujī ; tūdāhā</td>
<td>Tūdā</td>
</tr>
<tr>
<td>23. You</td>
<td>Tumē</td>
<td>Tumī</td>
<td>Tumī</td>
<td>Tumī</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tum-chē</td>
<td>Tum-gelē</td>
<td>Tum-ī; tum-chē; tum-ī;</td>
<td>Tum-ī; tum-ī</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tum-chē</td>
<td>Tum-gelē</td>
<td>Tum-ī; tum-chē; tum-ī;</td>
<td>Tum-ī; tum-ī</td>
</tr>
</tbody>
</table>
## IN THE VARIOUS DIALECTS OF MARAṬHĪ.

<table>
<thead>
<tr>
<th>Marathi (Poona)</th>
<th>Varāṇgi Kog'bī (Akola)</th>
<th>Nēgpuri (Nagpur)</th>
<th>Ḥalī'ī (bastar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāk</td>
<td>Yēk</td>
<td>Rōk</td>
<td>Gojok</td>
<td>1. One</td>
</tr>
<tr>
<td>Dōn</td>
<td>Dōn</td>
<td>Dōn</td>
<td>Dui-thān</td>
<td>2. Two</td>
</tr>
<tr>
<td>Tin</td>
<td>Tīn</td>
<td>Tīn</td>
<td>Tīn</td>
<td>3. Three</td>
</tr>
<tr>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
<td>4. Four</td>
</tr>
<tr>
<td>Pēgī</td>
<td>Pēgī</td>
<td>Pēgī</td>
<td>Pēgī</td>
<td>5. Five</td>
</tr>
<tr>
<td>Sāhā</td>
<td>Sāhā; sāh</td>
<td>Sāh</td>
<td>Chhāb</td>
<td>6. Six</td>
</tr>
<tr>
<td>Sāt</td>
<td>Sāt</td>
<td>Sāt</td>
<td>Sāt</td>
<td>7. Seven</td>
</tr>
<tr>
<td>Āṭh</td>
<td>Āṭh</td>
<td>Āṭh</td>
<td>Āṭh</td>
<td>8. Eight</td>
</tr>
<tr>
<td>Naṭ</td>
<td>Naṭ</td>
<td>Naṭ</td>
<td>Naṭ</td>
<td>9. Nine</td>
</tr>
<tr>
<td>Dāhā</td>
<td>Dāhā; dāh</td>
<td>Dāhā</td>
<td>Das</td>
<td>10. Ten</td>
</tr>
<tr>
<td>Vis</td>
<td>Is; yis</td>
<td>Is, viś</td>
<td>Bis</td>
<td>11. Twenty</td>
</tr>
<tr>
<td>Pānās</td>
<td>Pānās</td>
<td>Pānās</td>
<td>Pāchā</td>
<td>12. Fifty</td>
</tr>
<tr>
<td>Śambhar</td>
<td>Śambhar; śambhar</td>
<td>Śambhar</td>
<td>Śambhar</td>
<td>13. Hundred</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi</td>
<td>Mi</td>
<td>Mui, mai</td>
<td>14. I</td>
</tr>
<tr>
<td>Mādhā</td>
<td>Mahā</td>
<td>Māhā, mādghā</td>
<td>Mō-chō</td>
<td>15. Of me</td>
</tr>
<tr>
<td>Mādghā</td>
<td>Māhā</td>
<td>Māhā, mādghā</td>
<td>Mō-chō</td>
<td>16. Mine</td>
</tr>
<tr>
<td>Amūhi</td>
<td>Aūmi</td>
<td>Aūmi</td>
<td>Aūmi</td>
<td>17. We</td>
</tr>
<tr>
<td>Ām-tāṅg</td>
<td>Ām-tāṅg</td>
<td>Ām-tāṅg</td>
<td>Am-cho, or amar</td>
<td>18. Of us</td>
</tr>
<tr>
<td>Am-tāṅg</td>
<td>Am-tāṅg</td>
<td>Am-tāṅg</td>
<td>Am-cho, or amar</td>
<td>19. Our</td>
</tr>
<tr>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
<td>20. Thou</td>
</tr>
<tr>
<td>Tūghā</td>
<td>Tūghā</td>
<td>Tūghā</td>
<td>Tu-cho, or tūr</td>
<td>21. Of thee</td>
</tr>
<tr>
<td>Tūghā</td>
<td>Tūghā</td>
<td>Tūghā</td>
<td>Tu-cho, or tūr</td>
<td>22. Thine</td>
</tr>
<tr>
<td>Tūmhi</td>
<td>Tūmhi</td>
<td>Tūmhi</td>
<td>Tūmhi</td>
<td>23. You</td>
</tr>
<tr>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>24. Of you</td>
</tr>
<tr>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>Tūm-īṁg</td>
<td>25. Your</td>
</tr>
<tr>
<td>English</td>
<td>Kökçoğ (Kurna)</td>
<td>Kökçoğ (Karwar)</td>
<td>Chilpavani (Ratnaighal)</td>
<td>Kōj (Tiana)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>----------------</td>
<td>------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>26. He</td>
<td>To</td>
<td>To</td>
<td>Tō</td>
<td>To</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Tā-chō</td>
<td>Tā-gelē</td>
<td>Tō-la; tō-chō; tō-la</td>
<td>Tyā-na</td>
</tr>
<tr>
<td>28. His</td>
<td>Tā-chō</td>
<td>Tā-gelē</td>
<td>Tō-la; tō-chō; tō-la</td>
<td>Tyā-na</td>
</tr>
<tr>
<td>29. They</td>
<td>To</td>
<td>Tō</td>
<td>Tō; tyō; tē</td>
<td>Tē</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Tō-chō</td>
<td>Tō-gelē</td>
<td>Tōn-la; tōn-chō; tōn-la</td>
<td>Tyān-na</td>
</tr>
<tr>
<td>31. Their</td>
<td>Tō-chō</td>
<td>Tō-gelē</td>
<td>Tōn-la; tōn-chō; tōn-la</td>
<td>Tyān-na</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāt</td>
<td>Hātu</td>
<td>Hāt</td>
<td>Hāt</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pāyi</td>
<td>Pāvala</td>
<td>Pāy</td>
<td>Pāy</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nāk</td>
<td>Nāka</td>
<td>Nāk</td>
<td>Nāk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Dōlo</td>
<td>Dōlo</td>
<td>Dōlo</td>
<td>Dōlā</td>
</tr>
<tr>
<td>36. Month</td>
<td>Tonḍ</td>
<td>Topḍa</td>
<td>Tonḍ</td>
<td>Tonḍ</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dāt</td>
<td>Dāntu</td>
<td>Dāt</td>
<td>Dānt</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Kēs</td>
<td>Kēn</td>
<td>Kēs</td>
<td>Kēs</td>
</tr>
<tr>
<td>40. Head</td>
<td>Taklī</td>
<td>Māttē</td>
<td>Kapal; dōkā</td>
<td>Dōkā, māthā</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Jiβ</td>
<td>Jiβ</td>
<td>Jiβ</td>
<td>Jiβ</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Poṭ</td>
<td>Poṭa</td>
<td>Poṭ</td>
<td>Poṭ</td>
</tr>
<tr>
<td>43. Back</td>
<td>Pāṭh</td>
<td>Pāṭī</td>
<td>Pāṭh</td>
<td>Pāṭ</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lēkaḍ</td>
<td>Lokhaḍa</td>
<td>Lōkhaḍa</td>
<td>Lōkhaḍa</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Bhāṅgār</td>
<td>Bhāṅgām</td>
<td>Sōνa</td>
<td>Sōνa</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Rupē</td>
<td>Ruppē</td>
<td>Rupē</td>
<td>Nupa, ūsāndi</td>
</tr>
<tr>
<td>47. Father</td>
<td>Bāpu</td>
<td>Bāpūša, or ūnū</td>
<td>Bāpūśa</td>
<td>Bāpūśa, or ūpūśa</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Āvai</td>
<td>Āvnu</td>
<td>Āv</td>
<td>Āv, ūra, ūsā</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhāv or bāv</td>
<td>Bhāva</td>
<td>Bhāva</td>
<td>Bhāva</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Bhalū or baiν</td>
<td>Bhaiπi</td>
<td>Bhaiπi</td>
<td>Bhaiπi</td>
</tr>
<tr>
<td>51. Man</td>
<td>Munis</td>
<td>Maanahyu</td>
<td>Mānus</td>
<td>Mānus</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Bāil munis</td>
<td>Bāil manahyu</td>
<td>Bāyako</td>
<td>Bāyako</td>
</tr>
<tr>
<td>Marathi (Posuna)</td>
<td>Varhadi Kuni'li (Ahola)</td>
<td>Nagpuri (Nagpar)</td>
<td>Hal'di (Vasdar)</td>
<td>English</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------------------</td>
<td>------------------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>Tō</td>
<td>Tō</td>
<td>Tō</td>
<td>Hun, or tō</td>
<td>35. He.</td>
</tr>
<tr>
<td>Tē</td>
<td>Tē; tye</td>
<td>Tē</td>
<td>Hun-man, or tē-man</td>
<td>30. They.</td>
</tr>
<tr>
<td>Tyē-īsā</td>
<td>Tyē-īsā; tyāhi-īsā</td>
<td>Tyān-īsā, tyāhi-īsā</td>
<td>Hun-man-chō, or tē-man-chō</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Hāt</td>
<td>Hāt</td>
<td>Hāt</td>
<td>Hāth</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pāy</td>
<td>Pāy</td>
<td>Pāy</td>
<td>Pāy</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
<td>34. Nee.</td>
</tr>
<tr>
<td>Dōjā</td>
<td>Dōjā</td>
<td>Dōjā</td>
<td>Akh</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Tōjō</td>
<td>Tōjō</td>
<td>Tōjō</td>
<td>Māh</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Dāt</td>
<td>Dāt</td>
<td>Dāt</td>
<td>Dāt</td>
<td>37. Tooth.</td>
</tr>
<tr>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
<td>38. Ear.</td>
</tr>
<tr>
<td>Kēs</td>
<td>Kēs</td>
<td>Kēs</td>
<td>Kēs</td>
<td>39. Hair.</td>
</tr>
<tr>
<td>Đōkē</td>
<td>Đōkē; Đōkē</td>
<td>Kapal</td>
<td>Māpōji</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Jibh</td>
<td>Jibh</td>
<td>Jibh</td>
<td>Jib</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td>Pōt</td>
<td>Pōt</td>
<td>Pōt</td>
<td>Pōt</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Pāth</td>
<td>Pāth</td>
<td>Pāth</td>
<td>Pāth</td>
<td>43. Back.</td>
</tr>
<tr>
<td>Lōkhaṇḍ</td>
<td>Lōkhaṇḍ; lokhaṇḍ</td>
<td>Lōkhaṇḍ</td>
<td>Lōhā</td>
<td>44. Iron.</td>
</tr>
<tr>
<td>Sōna</td>
<td>Sōna</td>
<td>Sōna, sōna</td>
<td>Sān</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Rūpē</td>
<td>Rūpē; rūpa</td>
<td>Rūpē</td>
<td>Rūp</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bāp</td>
<td>Bāp; bāvā; bā</td>
<td>Bāp</td>
<td>Bābā</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Āt</td>
<td>Māy; mā</td>
<td>Māy</td>
<td>Āyā</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bhaā</td>
<td>Bhāā</td>
<td>Bhāā</td>
<td>Dādā (or bhāā)</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Bāhūn</td>
<td>Bāhūn</td>
<td>Bāhūn</td>
<td>Bāin, or bāl</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Mānusaby</td>
<td>Mānus</td>
<td>Mānus</td>
<td>Mānukht</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Strī</td>
<td>Laktūmi; asturi</td>
<td>Bāy-kō</td>
<td>Baili</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Köfkaşı (Kanara)</td>
<td>Köfkaşı (Kwarar)</td>
<td>Chitpavan (Balagiri)</td>
<td>Köf (Thana)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>------------------</td>
<td>----------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Bail</td>
<td>Baila</td>
<td>Bāyāko</td>
<td>Bāyāko</td>
</tr>
<tr>
<td>54. Child</td>
<td>Bhurgō, or burgō</td>
<td>Chaḍul</td>
<td>Mulīḍā</td>
<td>Pūr</td>
</tr>
<tr>
<td>55. Son</td>
<td>Pit</td>
<td>Pātu</td>
<td>Mulīgo</td>
<td>Sokra</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Dhōv</td>
<td>Dhāva</td>
<td>Mulīgi; chōḍ</td>
<td>Sokri</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Gulām</td>
<td>Gulāmu</td>
<td>Gulām</td>
<td>Gulām</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Beśalgar</td>
<td>Kūnlami</td>
<td>Pāyakālō</td>
<td>Sēkōri, knībi</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Gauḷi</td>
<td>Bokkada-raktala, or kurbarīgo</td>
<td>Dhanḍgar</td>
<td>Dhanḍgar</td>
</tr>
<tr>
<td>60. God</td>
<td>Dēv</td>
<td>Dēru</td>
<td>Dēv</td>
<td>Dēv, Pārthanar</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Dēvīgār</td>
<td>Bhūta</td>
<td>Bhūt</td>
<td>Bhūt, saityān</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Suryo</td>
<td>Sūrya</td>
<td>Sūrya</td>
<td>Suryā</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chandr</td>
<td>Tṣandra</td>
<td>Chandram</td>
<td>Tānāli</td>
</tr>
<tr>
<td>64. Star</td>
<td>Nekotra</td>
<td>Nakahatra</td>
<td>Tāro</td>
<td>Tānāli</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Udāko</td>
<td>Udāko</td>
<td>Viṣṭav</td>
<td>Āg</td>
</tr>
<tr>
<td>66. Water</td>
<td>Udāk</td>
<td>Uddāka</td>
<td>Pāṇi</td>
<td>Pāṇi</td>
</tr>
<tr>
<td>67. House</td>
<td>Ghara</td>
<td>Ghara</td>
<td>Ghar</td>
<td>Ghar</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghōḍo</td>
<td>Ghōḍo</td>
<td>Ghōḍa</td>
<td>Ghorā</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāi</td>
<td>Gāī</td>
<td>Gāy</td>
<td>Gāy</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Suō</td>
<td>Suō</td>
<td>Kurtō</td>
<td>Kurtō</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Māṛḷa</td>
<td>Māṛḷa</td>
<td>Māḍar</td>
<td>Māḍar</td>
</tr>
<tr>
<td>72. Cock</td>
<td>Kombō</td>
<td>Kombō</td>
<td>Komō</td>
<td>Komō</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Has</td>
<td>Badaka</td>
<td>Badak</td>
<td>Bātā</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gāḍāv</td>
<td>Gāḍāv</td>
<td>Gāḍhav</td>
<td>Gārav</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Unṭ, or karō</td>
<td>Vαιṅ</td>
<td>Unṭ</td>
<td>Uṭ</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Sukṣa</td>
<td>Pakaḥi</td>
<td>Pakaḥi, or pākhrū</td>
<td>Pakaḥrū</td>
</tr>
<tr>
<td>77. Go</td>
<td>Voiś</td>
<td>Vośa</td>
<td>Ośa</td>
<td>Ośa</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Kha</td>
<td>Kha</td>
<td>Kha</td>
<td>Kha</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bos</td>
<td>Baśa</td>
<td>Bōs</td>
<td>Bōs</td>
</tr>
<tr>
<td>Marathi (Poonja)</td>
<td>Varhāl Kūpī (akola)</td>
<td>Nāgūr (Nagpur)</td>
<td>Hu'bl (Vasna)</td>
<td>English</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------------</td>
<td>----------------</td>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>Bāȳkō</td>
<td>Nāv̄ri; bāȳkō; laka̱mī</td>
<td>Bāȳkō</td>
<td>Muḥ'ūr</td>
<td>53. Wife.</td>
</tr>
<tr>
<td>Mūl</td>
<td>Pūr; pōr̄ga; lēk</td>
<td>Pōr̄ga</td>
<td>Lēkā</td>
<td>54. Child.</td>
</tr>
<tr>
<td>Mūr̄ga</td>
<td>Pōr̄ga</td>
<td>Pōr̄yā</td>
<td>Lēkā</td>
<td>55. Son.</td>
</tr>
<tr>
<td>Mūr̄gī</td>
<td>Pōr̄gī</td>
<td>Mūr̄gī</td>
<td>Lēkā, or lēk</td>
<td>56. Daughter.</td>
</tr>
<tr>
<td>Dās</td>
<td>Gūlam</td>
<td>Gūlam</td>
<td>Kahaafi</td>
<td>57. Slave.</td>
</tr>
<tr>
<td>Sot̄kari</td>
<td>Vav̄r̄-vālā; kur̄bī</td>
<td>Kār̄nūn</td>
<td>Nanḡriyā</td>
<td>58. Cultivator.</td>
</tr>
<tr>
<td>Dhan̄gar</td>
<td>Dhan̄gar</td>
<td>Dhan̄gar</td>
<td>Chhēlyā</td>
<td>59. Shepherd.</td>
</tr>
<tr>
<td>Dēv</td>
<td>Dēv; Isvar</td>
<td>Dēv</td>
<td>Hīgh̄avān</td>
<td>60. God.</td>
</tr>
<tr>
<td>Bhūt</td>
<td>Bhūt</td>
<td>Bhūt</td>
<td>Bhūt</td>
<td>61. Devil.</td>
</tr>
<tr>
<td>Chandra</td>
<td>Tīr̄ān; Chandr̄mā</td>
<td>Chandr</td>
<td>Jān</td>
<td>63. Moon.</td>
</tr>
<tr>
<td>Tār̄ā</td>
<td>Tār̄ān; tār̄ā</td>
<td>Tīr̄ān̄i</td>
<td>Tār̄ā</td>
<td>64. Star.</td>
</tr>
<tr>
<td>Visiūa</td>
<td>Isto</td>
<td>Isto</td>
<td>Āig</td>
<td>65. Fire.</td>
</tr>
<tr>
<td>Pāp̄i</td>
<td>Pāp̄i</td>
<td>Pāp̄i</td>
<td>Pāp̄i</td>
<td>66. Water.</td>
</tr>
<tr>
<td>Ghōdā</td>
<td>Ghōdā</td>
<td>Ghōdā</td>
<td>Ghōdā</td>
<td>68. Horse.</td>
</tr>
<tr>
<td>Gāy</td>
<td>Gāy</td>
<td>Gāy</td>
<td>Gāy</td>
<td>69. Cow.</td>
</tr>
<tr>
<td>Kutrā</td>
<td>Kūtra</td>
<td>Kūtra</td>
<td>Kukur</td>
<td>70. Dog.</td>
</tr>
<tr>
<td>Mān̄gār</td>
<td>Māṅga</td>
<td>Māṅga</td>
<td>Bīlāi</td>
<td>71. Cat.</td>
</tr>
<tr>
<td>Komb̄ājā</td>
<td>Komb̄ājā</td>
<td>Komb̄ājā</td>
<td>Gābōjā</td>
<td>72. Cock.</td>
</tr>
<tr>
<td>Badak</td>
<td>Badak</td>
<td>Badak</td>
<td>Haśt</td>
<td>73. Duck.</td>
</tr>
<tr>
<td>Gādhav</td>
<td>Gādhav</td>
<td>Gādhav</td>
<td>Gadhav, or gadhā</td>
<td>74. Ass.</td>
</tr>
<tr>
<td>Uṇī</td>
<td>Uṇī</td>
<td>Uṇī</td>
<td>Uṇī, or hūṇī</td>
<td>75. Camel.</td>
</tr>
<tr>
<td>Paskhā</td>
<td>Pāk̄ā</td>
<td>Paskhā</td>
<td>Chīmī</td>
<td>76. Bird.</td>
</tr>
<tr>
<td>Dśā</td>
<td>Dśā; Dśā</td>
<td>Dśā</td>
<td>Jā</td>
<td>77. Go.</td>
</tr>
<tr>
<td>Khā</td>
<td>Khāy; jēv</td>
<td>Khā</td>
<td>Khā</td>
<td>78. Eat.</td>
</tr>
<tr>
<td>Bais</td>
<td>Bas</td>
<td>Bas</td>
<td>Bas</td>
<td>79. Sit.</td>
</tr>
<tr>
<td>English</td>
<td>Káakaí (Kamra).</td>
<td>Kókaí (Kwar).</td>
<td>Chitpánáí (Jhunugíri).</td>
<td>Kó (Thana).</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>---------------</td>
<td>--------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>80. Come</td>
<td>Ye</td>
<td>Yo</td>
<td>Yë</td>
<td>Yë</td>
</tr>
<tr>
<td>81. Bent</td>
<td>Már</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Ube-rāv</td>
<td>Ubrā</td>
<td>Ubbō-rēhō</td>
<td>Ubbō-rā</td>
</tr>
<tr>
<td>83. Did</td>
<td>Mor</td>
<td>Mar</td>
<td>Mar</td>
<td>Mar</td>
</tr>
<tr>
<td>84. Give</td>
<td>Di</td>
<td>Dē</td>
<td>Dē, dēs</td>
<td></td>
</tr>
<tr>
<td>85. Run</td>
<td>Dhāv, or dhāv</td>
<td>Dīhāvā</td>
<td>Dīhāv</td>
<td>Dhāv</td>
</tr>
<tr>
<td>86. Up</td>
<td>Vair</td>
<td>Vair</td>
<td>Var</td>
<td>Var</td>
</tr>
<tr>
<td>87. Near</td>
<td>Lāgṛi</td>
<td>Lāggi</td>
<td>Dēsaval</td>
<td>Najik</td>
</tr>
<tr>
<td>88. Down</td>
<td>Sakal</td>
<td>Taggu</td>
<td>Khālto; khālit; khālīti</td>
<td>Hāto</td>
</tr>
<tr>
<td>89. Far</td>
<td>Pois</td>
<td>Dēna</td>
<td>Lāmb</td>
<td>Lāmb</td>
</tr>
<tr>
<td>90. Before</td>
<td>Ādī</td>
<td>Phuṭe, mukhārī</td>
<td>Pūdāhā</td>
<td>Purā</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Pāḍ̣</td>
<td>Mālakhi</td>
<td>Māgtū</td>
<td>Magāri</td>
</tr>
<tr>
<td>92. Who</td>
<td>Köp</td>
<td>Köpū</td>
<td>Köp</td>
<td>Kön</td>
</tr>
<tr>
<td>93. What</td>
<td>Kīš</td>
<td>Itō</td>
<td>Kīš</td>
<td>Kāy</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kītyāk</td>
<td>Ittyāy</td>
<td>Kit</td>
<td>Kalā, kana-tā</td>
</tr>
<tr>
<td>95. And</td>
<td>Ānī</td>
<td>Ānī</td>
<td>Aṇ'khi</td>
<td>Ānī, ān</td>
</tr>
<tr>
<td>96. But</td>
<td>Puṣi</td>
<td>Dālyārī</td>
<td>Puṣ</td>
<td>Pun</td>
</tr>
<tr>
<td>97. If</td>
<td>Tar</td>
<td>Dēr</td>
<td>Dēr</td>
<td>Dēr</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Voi</td>
<td>Hōy</td>
<td>Hōy</td>
<td>Hōy</td>
</tr>
<tr>
<td>99. No</td>
<td>Nā</td>
<td>Nā, naḥī</td>
<td>Nāḥī</td>
<td>Nāy</td>
</tr>
<tr>
<td>100. Alas</td>
<td>Kājā kājā</td>
<td>Ayyo</td>
<td>Arēvē</td>
<td>Arēvē, roī roī</td>
</tr>
<tr>
<td>101. A father</td>
<td>Bāpāti</td>
<td>Ekk bāppāna</td>
<td>Ekk bāpāś</td>
<td>Bāpās, bāpā</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Bāpāi-chō</td>
<td>Ekk bāpan-gelō</td>
<td>Bāpāś-āgh, -ogh, -ogā</td>
<td>Bāpāś-āgō</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Bāpāik</td>
<td>Ekk bāpālāka</td>
<td>Bāpāś-hārī, bāpāl-li</td>
<td>Bāpāś-lā</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Bāpāi-kañṇ̃</td>
<td>Ekk bāpan-kañṇ̃-thāvnū</td>
<td>Bāpāś-śaśi</td>
<td>Bāpā-śaśan</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Dōn bāpūl</td>
<td>Dōn-dōṇ̃a bāppāsa</td>
<td>Dōn bāpāś</td>
<td>Dōn bāp(au)</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Bāpāti</td>
<td>Bāppāsa</td>
<td>Bāpās, or bāpāś</td>
<td>Bāp(au)</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------</td>
<td>-------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Yē</td>
<td>Yē</td>
<td>Yē</td>
<td>Āva, āho</td>
<td>80. Come.</td>
</tr>
<tr>
<td>Ubbā rāhā</td>
<td>Ubbā rāhā; ubbā rāhāy</td>
<td>Ubbā rāhā</td>
<td>Upp</td>
<td>82. Stand.</td>
</tr>
<tr>
<td>Dē</td>
<td>Dē</td>
<td>Dē</td>
<td>Dēs</td>
<td>84. Give.</td>
</tr>
<tr>
<td>Pal</td>
<td>Dhāv; pay</td>
<td>Dhāv</td>
<td>Parāva</td>
<td>85. Run.</td>
</tr>
<tr>
<td>Var</td>
<td>Vailha; var; varāhā</td>
<td>Var</td>
<td>Ūpūrā</td>
<td>86. Up.</td>
</tr>
<tr>
<td>Dravāl</td>
<td>Dāvō; dāvō; dāvūkō</td>
<td>Dravāl</td>
<td>Lōgo</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Khālī</td>
<td>Khālī; khālī</td>
<td>Khālī</td>
<td>Khālī</td>
<td>88. Down.</td>
</tr>
<tr>
<td>Dār</td>
<td>Lām; dār</td>
<td>Dār</td>
<td>Dār</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Pūrvī</td>
<td>Ándhi; pūrā; mūrā</td>
<td>Agodar, pūrvī</td>
<td>Ágō</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Māgō</td>
<td>Māgō</td>
<td>Pāthī-māgō</td>
<td>Pāt-kōti</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>Köp</td>
<td>Köp</td>
<td>Köp</td>
<td>Köp</td>
<td>92. Who.</td>
</tr>
<tr>
<td>Kāy</td>
<td>Kāy</td>
<td>Kāy</td>
<td>Kāy</td>
<td>93. What.</td>
</tr>
<tr>
<td>Kā</td>
<td>Kamhān; kamān</td>
<td>Kāhān</td>
<td>Kā-kājē</td>
<td>94. Why.</td>
</tr>
<tr>
<td>Āpi</td>
<td>Ākhī; ān; ān</td>
<td>Āni</td>
<td>Aur, aro</td>
<td>95. And.</td>
</tr>
<tr>
<td>Parantu</td>
<td>Pan</td>
<td>Parantu</td>
<td></td>
<td>96. But.</td>
</tr>
<tr>
<td>Drar</td>
<td>Drar</td>
<td>Drar</td>
<td></td>
<td>97. If.</td>
</tr>
<tr>
<td>Hoy</td>
<td>Hō; bāra; bēs</td>
<td>Hoy</td>
<td>Hōy, hā</td>
<td>98. Yes.</td>
</tr>
<tr>
<td>Nāhī</td>
<td>Nāhī</td>
<td>Nāhī</td>
<td>Nāhī, nāhī</td>
<td>99. No.</td>
</tr>
<tr>
<td>Arēre</td>
<td>Arē; arē bāpā re</td>
<td>Arēre</td>
<td>Āhā</td>
<td>100. Also.</td>
</tr>
<tr>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bābā</td>
<td>101. A father.</td>
</tr>
<tr>
<td>Bāpā</td>
<td>Bāpā</td>
<td>Bāpā</td>
<td>Bābā-kā</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Bāpā-pāśūn</td>
<td>Bāpā-pāśūn</td>
<td>Bāpā-pāśūn</td>
<td>Bābā-lagā-kā</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Dūn bāp</td>
<td>Dūn bāp</td>
<td>Dūn bāp</td>
<td>Dūn bāp</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bābā-man</td>
<td>106. Fathers.</td>
</tr>
</tbody>
</table>

M.—399
<table>
<thead>
<tr>
<th>English</th>
<th>Kőkṣaṣṭ (Kamar.)</th>
<th>Kőkṣaṣṭ (Karwar)</th>
<th>Chipāṇari (Haitmagir.)</th>
<th>Kōj (Thana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of fathers</td>
<td>Bāpāḥ-chē</td>
<td>Bāpāḥ-golē</td>
<td>Bāpē'ān-gā, -chē, -tē'ā</td>
<td>Bāpē'ān-gā, bāpā'ā-gā</td>
</tr>
<tr>
<td>To fathers</td>
<td>Bāpāk</td>
<td>Bāpākā</td>
<td>Bāpē'ān-lā, bāpē'ānā</td>
<td>Bāpē'ānā</td>
</tr>
<tr>
<td>From fathers</td>
<td>Bāpāḥ-kaḍūn</td>
<td>Bāpāḥ-kaḍō-thāvū</td>
<td>Bāpē'ā-ga'ā-padē</td>
<td>Bāpē'ā-ga'ā-pān, pun</td>
</tr>
<tr>
<td>A daughter</td>
<td>Yēk dhūv</td>
<td>Eki dhūva</td>
<td>Chē'ē</td>
<td>Sōktē</td>
</tr>
<tr>
<td>Of a daughter</td>
<td>Dhūve-chē</td>
<td>Eki dhūve-chō</td>
<td>Mulgi'-dē, -chē, -tē'ā</td>
<td>Sokē'ē-tē'ā</td>
</tr>
<tr>
<td>To a daughter</td>
<td>Dhūvek</td>
<td>Eki dhūvekā</td>
<td>Mulgi' ; chē'ē</td>
<td>Sokē'ē-lā, sokē'ēris</td>
</tr>
<tr>
<td>From a daughter</td>
<td>Dhūve-kaḍūn</td>
<td>Eki dhūve-kaḍē-thāvū</td>
<td>Mulgi'-pāshē; chē'ē-pāshē</td>
<td>Sokē'ē-pān</td>
</tr>
<tr>
<td>Two daughters</td>
<td>Don dhūvo</td>
<td>Dog-δāsā dhūvo</td>
<td>Dōghē mulgi'γyō ; dōghē-chē'ē</td>
<td>Don sokē'γyā</td>
</tr>
<tr>
<td>Daughters</td>
<td>Dhūvo</td>
<td>Dhūvo</td>
<td>Mulgi'γyō ; chē'ē</td>
<td>Sokē'γyā</td>
</tr>
<tr>
<td>Of daughters</td>
<td>Dhūve-kē</td>
<td>Dhūve-golē</td>
<td>Mulgi'γyō'ā-dē, -chē, -tē'ā</td>
<td>Sokē'γyō'ā-tē'ā</td>
</tr>
<tr>
<td>To daughters</td>
<td>Dhūvēk</td>
<td>Dhūvēkā</td>
<td>Mulgi'γyō'ā-lā</td>
<td>Sokē'γyō'ā-nā</td>
</tr>
<tr>
<td>From daughters</td>
<td>Dhūvē-kaḍūn</td>
<td>Dhūvē-kaḍē-thāvū</td>
<td>Mulgi'γyō'ā-pāshē</td>
<td>Sokē'γyō'ā-pān</td>
</tr>
<tr>
<td>A good man</td>
<td>Yēk bōro munis</td>
<td>Eki bōro manuṣhyā</td>
<td>Tsā'γtē māṃśās</td>
<td>Barā mānuśas</td>
</tr>
<tr>
<td>Of a good man</td>
<td>Yēkā boryā mun'vā-chē</td>
<td>Ekā boryā manuṣhyā-golē</td>
<td>Tsā'γtē māṃśā-sā'gā</td>
<td>Baryā mān'vā-gā</td>
</tr>
<tr>
<td>Of a good man</td>
<td>Yēkā boryā munvak</td>
<td>Ekā boryā munuṣhyāka</td>
<td>Tsā'γtē māṃςā-lā</td>
<td>Borya mān'sā-lā</td>
</tr>
<tr>
<td>From a good man</td>
<td>Yēkā boryā mun'vā-kaḍūn</td>
<td>Ekā boryā munuṣhyā-kaḍē-thāvū</td>
<td>Tsā'γtē māṃςā-pāshē</td>
<td>Baryā mān'vā-pān</td>
</tr>
<tr>
<td>Two good men</td>
<td>Don bōro munis</td>
<td>Dog-δāsā bāro manuṣhyā</td>
<td>Dōghē'ā māṃςāsā māṃςās</td>
<td>Dōn bāro mānuśas</td>
</tr>
<tr>
<td>Good men</td>
<td>Bōro munis</td>
<td>Bāro manuṣhyā</td>
<td>Tsā'γtē māṃςās</td>
<td>Bāro mānuśas</td>
</tr>
<tr>
<td>Of good men</td>
<td>Bōro mun'vā-chē</td>
<td>Boryā manuṣhyā-golē</td>
<td>Tsā'γtē māṃςā-sā'gā, -chē, -tē'ā</td>
<td>Bāro mān'vā-sā'gā</td>
</tr>
<tr>
<td>Of good men</td>
<td>Bōro munvāk</td>
<td>Boryā manuṣhyāka</td>
<td>Tsā'γtē māṃςā-lā</td>
<td>Bāro mān'sā-lā</td>
</tr>
<tr>
<td>From good men</td>
<td>Bōro mun'vā-kaḍūn</td>
<td>Boryā manuṣhyā-kaḍē-thāvū</td>
<td>Tsā'γtē māṃςā-pāshē</td>
<td>Bāro mān'vā-pān</td>
</tr>
<tr>
<td>A good woman</td>
<td>Yēk bōri bāl munis</td>
<td>Eki bari bāl-manuṣhyā</td>
<td>Tsōktē'ā bāyāko</td>
<td>Bāri bāy'kō</td>
</tr>
<tr>
<td>A bad boy</td>
<td>Yēk pādi burgo</td>
<td>Eki vājīt che'kō</td>
<td>Vāiṭ bōdyō</td>
<td>Vaiṭ pōrī</td>
</tr>
<tr>
<td>Good women</td>
<td>Bōri bāl mun'vā</td>
<td>Bāryā bāl-manuṣhyā</td>
<td>Tsōktē'ā bāyāko</td>
<td>Bāryā bāy'kō</td>
</tr>
<tr>
<td>A bad girl</td>
<td>Yēk pādi che'kō</td>
<td>Eki vājīt ụgalī</td>
<td>Vāiṭ che'j</td>
<td>Vaiṭ purī</td>
</tr>
<tr>
<td>Good</td>
<td>Bōri</td>
<td>Baro, barī, barē</td>
<td>Tsōktē</td>
<td>Baru, tāktō'</td>
</tr>
<tr>
<td>Better</td>
<td>Bōv bōvē</td>
<td>Jāsti baro; tāsā baro</td>
<td>Pūshkal tākhōt</td>
<td>Tyā-sī baru</td>
</tr>
<tr>
<td>Marathi (Poonia)</td>
<td>Varanasi Kunj (Akola)</td>
<td>Nagpur (Nagpur)</td>
<td>Jalal (Bastar)</td>
<td>English</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------------</td>
<td>----------------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>Bāpās</td>
<td>Bāpā-łe ; bāpā-łe</td>
<td>Bāpās, bāpahis</td>
<td>Būbā-man-kē</td>
<td>108. To fathers.</td>
</tr>
<tr>
<td>Ek mūl'gā</td>
<td>Pōrti</td>
<td>Pōrti</td>
<td>Lēkti</td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>Ek mūl-latā</td>
<td>Pōrti-ta</td>
<td>Pōrti-ta</td>
<td>Lēkti-cho</td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>Ek mūl-tā</td>
<td>Pōrti-lo</td>
<td>Pōrti-lo</td>
<td>Lēkti-kē</td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>Ek mūl-sūn</td>
<td>Pōrti-dōjñun</td>
<td>Pōrti-pāsān</td>
<td>Lēkti-īgā-łe</td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td>Dūn mūl</td>
<td>Dūn pōrti</td>
<td>Dūn pōrti</td>
<td>Dū ni gōjā lēkti</td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td>Mūl</td>
<td>Pōrti</td>
<td>Pōrti</td>
<td>Lēkti-man-kē</td>
<td>117. To daughters.</td>
</tr>
<tr>
<td>Mūl-tā</td>
<td>Pōrti-ga ; pōrti-hi-ga</td>
<td>Pōrti-ta</td>
<td>Lēkti-man-sūgā-łe</td>
<td>118. From daughters.</td>
</tr>
<tr>
<td>Ek tāṅg'gā manuṣh-ya</td>
<td>Bhalā mānuṣ</td>
<td>Ek tāṅg'gā manuṣ</td>
<td>Naṅgad manukh-cho</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>Ek tāṅg'gāya manuṣh-ya-ta</td>
<td>Bhalā mānuṣ-ta</td>
<td>Ek tāṅg'gāya mānuṣ-ta</td>
<td>Naṅgad manukh-kē</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>Ek tāṅg'gāya manuṣh-ya</td>
<td>Bhalā mānuṣ</td>
<td>Ek tāṅg'gāya mānuṣ-ās</td>
<td>Naṅgad manukh-lāgū-leston</td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>Dūn tāṅg'gā manuṣh-ya</td>
<td>Dūn bhalā mānuṣ</td>
<td>Dūn tāṅg'gā manuṣ</td>
<td>Dū ni gōjā naṅgad manukh</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>Tāṅg'gāya manuṣh-ya-hi</td>
<td>Bhalā mānuṣ-hi</td>
<td>Tāṅg'gāya mānuṣ-hi</td>
<td>Naṅgad manukh-man-kē</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>Ek tāṅg'gā-sēr</td>
<td>Ṭāṅkhop lākām</td>
<td>Ek tāṅg'gā bāy-kō</td>
<td>Naṅgad bāilt</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>Ek vāṭ muł'gā</td>
<td>Khārab pōrga</td>
<td>Ek vāṭ muł'gā</td>
<td>Bad'mās lēkā, phanū lēkā</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>Tāṅg'gāya striyā</td>
<td>Bhālā lākṣīmyā</td>
<td>Tāṅg'gāya bāy-kā</td>
<td>Naṅgad bāilt-man</td>
<td>130. Good women.</td>
</tr>
<tr>
<td>Ek vāṭ muł'gā</td>
<td>Khārab pōrgi ; buri pōrgi ; gāndī pōrgi</td>
<td>Ek vāṭ pōrgi</td>
<td>Bad'mās lēkī</td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>Tāṅg'gā</td>
<td>Ṭāṅkhop ; sābut ; tāṅg'gā</td>
<td>Ṭāṅg'gā</td>
<td>Naṅgad</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Adhik tāṅg'gā</td>
<td>Adhik Ṭāṅkhop</td>
<td>Ṭāṅg'gā</td>
<td>Khubē naṅgad</td>
<td>133. Better.</td>
</tr>
<tr>
<td>English</td>
<td>Kākāsā (Kanara)</td>
<td>Kākāsā (Karnar)</td>
<td>Chitpārani (Haitangirī)</td>
<td>Kōṭī (Thana)</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>----------------</td>
<td>------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>134. Best</td>
<td>Ḍavu-īā bārē</td>
<td>Uttaṃ; aṭi bārō; ḍhō bārō</td>
<td>Ṣagālīṭ tākōkōp</td>
<td>Ṣagālīya-āl (or ḍakālīya) bāni.</td>
</tr>
<tr>
<td>135. High</td>
<td>Vāir</td>
<td>Unīga</td>
<td>Unīga</td>
<td>Uts</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Tā-chē vāir</td>
<td>Tāsd unīsa</td>
<td>Pushkaṇa unīsa</td>
<td>Tyā-ē unīa</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Ḍavu-īā vāir</td>
<td>Aṭi unīga</td>
<td>Ṣagālīṭ unīsa</td>
<td>Ṣagālīya-āi unīa</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ghōḍa</td>
<td>Eku ghōḍa</td>
<td>Ghōḍa</td>
<td>Ghōḍa</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ghōḍi</td>
<td>Ēki ghōḍi</td>
<td>Śāṇḍīyī</td>
<td>Ghōrī</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ghōḍa</td>
<td>Ghōḍa</td>
<td>Ghōḍa</td>
<td>Ghōrō</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ghōḍjīṛō</td>
<td>Ghōḍjīṛō</td>
<td>Ghōḍjīṛō</td>
<td>Ghōṛyā</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Ḍyā bōl</td>
<td>ḍkā bālīu</td>
<td>Bāl</td>
<td>Bāl</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ḍyā gāi</td>
<td>Ēki gāyī</td>
<td>Gāy</td>
<td>Gāy</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Bōl</td>
<td>Beḷa</td>
<td>Bāl</td>
<td>Bāl</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gāyī</td>
<td>Gāyyō</td>
<td>Gāyī</td>
<td>Gāyā</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Ḍyā supē</td>
<td>Ēk supē</td>
<td>Kūtṛō</td>
<td>Kūṭrā</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ḍyā kōḷṛōō</td>
<td>ḍkā bālī supē</td>
<td>Kūtṛō</td>
<td>Kūṭrā</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Supī</td>
<td>Supī</td>
<td>Kūtṛō</td>
<td>Kūṭrē</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Kōḷgī</td>
<td>Bālī supī</td>
<td>Kūṭṛō</td>
<td>Kūṭrēyā</td>
</tr>
<tr>
<td>150. A hē-goat</td>
<td>Ḍyā bōkōgō</td>
<td>Eku bōkōgō</td>
<td>Bākṛō</td>
<td>Bākṛā</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Ḍyā bōkōgī</td>
<td>Eki bōkōgī</td>
<td>Bākṛō; ṣēlī</td>
<td>Bākṛī</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bōkōgī</td>
<td>Bōkkāgōa</td>
<td>Bākṛō; bōkōg</td>
<td>Bākṛē</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Ḍyā dālō chitāl</td>
<td>ḍkā dālō chittāla</td>
<td>ḍkā dālō chittāla</td>
<td>ḍkā dālō chittāla</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ḍyā bālō chitāl</td>
<td>ḍkā bālō chittāla</td>
<td>ḍkā bālō chittāla</td>
<td>ḍkā bālō chittāla</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Chitṛāyā</td>
<td>Chitṛāyā</td>
<td>ḍkā dālō chittāla</td>
<td>ḍkā dālō chittāla</td>
</tr>
<tr>
<td>156. I am</td>
<td>ḍāv āṣī</td>
<td>ḍāvā āṣā</td>
<td>Ṣe sā</td>
<td>Ṣe sā</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>ḍū āṣī</td>
<td>ḍū āṣā</td>
<td>Ṣe sā</td>
<td>Ṣe sā</td>
</tr>
<tr>
<td>158. He is</td>
<td>To āṣā</td>
<td>To āṣā</td>
<td>Ṣe sā</td>
<td>Ṣe sā</td>
</tr>
<tr>
<td>159. We are</td>
<td>Āmī āṣāv</td>
<td>Āmī āṣāv</td>
<td>Āmī sā</td>
<td>Āmī sā</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tumī āṣāt</td>
<td>Tumī āṣāt</td>
<td>Tumī sā</td>
<td>Tumī sā</td>
</tr>
</tbody>
</table>

M.—492
<table>
<thead>
<tr>
<th>Marathi (Poona)</th>
<th>Varkhari Kunbi (Akola)</th>
<th>Nagpuri (Nagpur)</th>
<th>Halbi (Bastar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttam</td>
<td>Samdyat bokhot</td>
<td>Sag'Lya-han teleg'la</td>
<td>Jugo magud</td>
<td>134. Best.</td>
</tr>
<tr>
<td>Unla</td>
<td>Utaa</td>
<td>Unla</td>
<td>Deag</td>
<td>135. High.</td>
</tr>
<tr>
<td>Atna unta</td>
<td>Samdyat utata</td>
<td>Sag'Lya-hun unna</td>
<td>Jugo deng</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>Ek ghodha</td>
<td>Ghodha; ghod'ima</td>
<td>Ghodha</td>
<td>Ghodha</td>
<td>138. A horse.</td>
</tr>
<tr>
<td>Ghoti</td>
<td>Ghodha</td>
<td>Ghodha</td>
<td>Ghodj</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ghoti</td>
<td>Ghodj</td>
<td>Ghoti</td>
<td>Khube ghodja</td>
<td>140. Horses.</td>
</tr>
<tr>
<td>Ghotyaa</td>
<td>Ghodya</td>
<td>Ghodya</td>
<td>Khube ghodji</td>
<td>141. Mares.</td>
</tr>
<tr>
<td>Ek bail</td>
<td>Bail; gora</td>
<td>Ek bail</td>
<td>Bulla, or baila</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Ek gay</td>
<td>Gay</td>
<td>Ek gay</td>
<td>Gay</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Bail</td>
<td>Bail</td>
<td>Bail</td>
<td>Khube bulla</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>Gaya</td>
<td>Gayi</td>
<td>Gayi</td>
<td>Khube gay</td>
<td>145. Cows.</td>
</tr>
<tr>
<td>Ek kutra</td>
<td>Kutra; kutalda</td>
<td>Ek kutra</td>
<td>Kukur</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Ek kutri</td>
<td>Kutri</td>
<td>Ek kutri</td>
<td>Kutri</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Kutryaa</td>
<td>Kutrya</td>
<td>Kutrya</td>
<td>Khube kutri</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Ek baktra</td>
<td>Baktra; bok'tya</td>
<td>Baktra</td>
<td>Boktra</td>
<td>150. A he-goat.</td>
</tr>
<tr>
<td>Ek meghati</td>
<td>Selgi; bak'ti</td>
<td>Bak'ti</td>
<td>Ghhei</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Bak'ra</td>
<td>Bak'ta; bok'ta</td>
<td>Bak'ta</td>
<td>Khube bok'ta</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Ek harin</td>
<td>Kayit</td>
<td>Haran</td>
<td>Hir'hna</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Ek kal'vit</td>
<td>Har'ni</td>
<td>Har'ni</td>
<td>Mrugi, or har'ni</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Harit</td>
<td>Haran</td>
<td>Har'ni</td>
<td>Khube hir'hna</td>
<td>155. Deer.</td>
</tr>
<tr>
<td>Mi ahha</td>
<td>Mi ah, hay, or vhay</td>
<td>Mi ah, or ahdo</td>
<td>Mui aso</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tu ahha</td>
<td>Tu ahdo(s), or hay</td>
<td>Tu ahdo(s)</td>
<td>Tu asas</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>To ahdo</td>
<td>To ahdo, or hay</td>
<td>To ahdo</td>
<td>Hun aso</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Amhi ahdo</td>
<td>Ami ahdo, or ahdo</td>
<td>Amhi ahdo</td>
<td>Hami aso</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tumhi aha</td>
<td>Tumi aha, or ha</td>
<td>Tumhi aha</td>
<td>Tumi asa</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English</td>
<td>Kōkano (Kanara)</td>
<td>Kōkano (Karaṣ).</td>
<td>Chinpojani (Hatagiri)</td>
<td>Kōj (Thana)</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>-----------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Te āsatī</td>
<td>Te āsatī</td>
<td>Tē saī</td>
<td>Tō hān, or hāt</td>
</tr>
<tr>
<td>162. I was</td>
<td>Hāv āsūlpī</td>
<td>Hāvā āsūlpī</td>
<td>Mē saīī</td>
<td>Mī hotū</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū āsūlpī</td>
<td>Tū āsūlpī</td>
<td>Tū saīō</td>
<td>Tū hotās, or vhatās</td>
</tr>
<tr>
<td>164. He was</td>
<td>To āsūlpī</td>
<td>To āsūlpī</td>
<td>To saīō</td>
<td>To hotā, or vhatā</td>
</tr>
<tr>
<td>165. We were</td>
<td>Āmm āsūlpī</td>
<td>Āmm āsūlpī</td>
<td>Āmmī saīō</td>
<td>Āmmī hotū, or vhatū</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tūmī āsūlpī</td>
<td>Tūmī āsūlpī</td>
<td>Tūmī saīō</td>
<td>Tūmī hotāv, hotīs, or vhatā</td>
</tr>
<tr>
<td>167. They were</td>
<td>To āsūlpī</td>
<td>To āsūlpī</td>
<td>Tō saīō</td>
<td>Tō hotē</td>
</tr>
<tr>
<td>168. Be</td>
<td>Āsū</td>
<td>Rāba, rawa</td>
<td>Rābē, hō</td>
<td>Hō, as</td>
</tr>
<tr>
<td>169. To be</td>
<td>Ās-chē, āsōk</td>
<td>Ās-chē</td>
<td>Saāpā</td>
<td>Aśmē, hōmā</td>
</tr>
<tr>
<td>170. Being</td>
<td>Āsāt</td>
<td>Āstānī</td>
<td>Sātē</td>
<td>Hōt, āsat</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Āsūn, āsūn</td>
<td>Āsūnū</td>
<td>Sālā-sātē, av-rin</td>
<td>Hoān-ē</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hāvē urye</td>
<td>Hāvē āsūlpī</td>
<td>Mē sēn</td>
<td>Mī āsan</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Hāv urtoī</td>
<td>Hāvā āsūlpī</td>
<td>Mē sēn</td>
<td>Mī āsan</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Hāvē uru-dāē</td>
<td>Hāvē āsūlpī</td>
<td>Aś'qār saīō, mē saivā</td>
<td>Mī saivā-dāē</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mār</td>
<td>Māri</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mār-chē</td>
<td>Mār-chē</td>
<td>Mār-nā</td>
<td>Mār-nā</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mārēt</td>
<td>Mārēta</td>
<td>Mārēt</td>
<td>Mārēt</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Mārōn</td>
<td>Mārōn</td>
<td>Mārōn</td>
<td>Mārōn-ēf</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Hāv mārtē</td>
<td>Hāvā mārtē</td>
<td>Mē mārtēs</td>
<td>Mī mārtēy</td>
</tr>
<tr>
<td>180. Thou test</td>
<td>Tū mārtē</td>
<td>Tū mārtē</td>
<td>Tū mārtēs</td>
<td>Tu mārtēs</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Tō mārtē</td>
<td>Tō mārtē</td>
<td>Tō mārtēs</td>
<td>To mārtēt</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Āmm mārtēē</td>
<td>Āmmī mārātēē</td>
<td>Āmmī mārtēō</td>
<td>Āmmī mārtēy</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tūmī mārtē</td>
<td>Tūmī mārtēī</td>
<td>Tūmī mārtēē</td>
<td>Tūmī mārtēā</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Tō mārtī</td>
<td>Tō mārtī</td>
<td>Tō mārtīū</td>
<td>Tō mārtīn, or mārtīūt</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Hāvē mārē</td>
<td>Hāvē mārē</td>
<td>Mē mārēō or mārēīē</td>
<td>Mini mārēō</td>
</tr>
<tr>
<td>186. Thou test (Past Tense)</td>
<td>Tuve mārē, or -hū</td>
<td>Tūve mārē</td>
<td>Tūve mārēō or mārēīē</td>
<td>Tūnī mārēh</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Tāṉē mārē</td>
<td>Tāṉē mārē</td>
<td>Tēūnī mārēē or mārēīē</td>
<td>Tyē-ūnī mārēh</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------------------</td>
<td>------------------</td>
<td>-----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Te ahe.</td>
<td>Te ahe(t) or hayet.</td>
<td>Te ahe.</td>
<td>Huni aas, or aas</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mi hota.</td>
<td>Mi hoto, or vhato.</td>
<td>Mi hota.</td>
<td>Mni rala.</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tu hotas.</td>
<td>Tu hota, or vhatas.</td>
<td>Tu hota.</td>
<td>Tui rala, or ralo</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Tu hota.</td>
<td>Tu hota, or vhatat.</td>
<td>Tu hota.</td>
<td>Hun rala, ralo, or ralo</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Amhi hota.</td>
<td>Ami hoto, or vhato.</td>
<td>Amhi hoto.</td>
<td>Hami rala.</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tumhi hota.</td>
<td>Tumi hoto, or vhato.</td>
<td>Tumhi hoto.</td>
<td>Tumi ralo, or ralas</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Te hota.</td>
<td>Te hota, or vhat.</td>
<td>Te hota.</td>
<td>Hun-man rala.</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Ho</td>
<td>Ho; hoy; vhay.</td>
<td>Ho.</td>
<td>Ho (f)</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Hoq.</td>
<td>As'na; hona; vhana.</td>
<td>Hona.</td>
<td>Houn.</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Hot</td>
<td>Hit</td>
<td>Hot.</td>
<td></td>
<td>170. Being.</td>
</tr>
<tr>
<td>Hoan</td>
<td>Hoan</td>
<td>Hoan.</td>
<td></td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mi vhayi</td>
<td>Mi aseel; mi vail.</td>
<td>Mi aseal</td>
<td>Mni hoendé, or hoindé</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mi hoin.</td>
<td>Mi asil; mi vail.</td>
<td>Mi asin</td>
<td>Mni hoendé</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Mi vhaye</td>
<td>Mi asava; mi vav.</td>
<td>Mi a'sla pähäjö.</td>
<td>Mni hoendé</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Măr</td>
<td>Măr; mara</td>
<td>Măr</td>
<td>Măr</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Mär,ë</td>
<td>Mär'na</td>
<td>Mär'na</td>
<td>Mär'na</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Mărít</td>
<td>Mărät</td>
<td>Mărät</td>
<td>Măr'ité</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Mărūn</td>
<td>Mărún; már'ly&lt;y&gt;-var.</td>
<td>Mărún</td>
<td>Măravn-bhätti</td>
<td>178. Having beaten.</td>
</tr>
<tr>
<td>Mi már'të</td>
<td>Mi már'tö</td>
<td>Mi már'tö</td>
<td>Mni már'së</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Tů már'töe</td>
<td>Tů már'të, or már'tö.</td>
<td>Tů már'tö</td>
<td>Tui már'së</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Tő már'tö</td>
<td>Tő már'të</td>
<td>Tő már'tö</td>
<td>Hun már'së</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Amhî már'të</td>
<td>Amhî már'tö</td>
<td>Amhî már'tö</td>
<td>Hami már'së</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Tumhî már'të</td>
<td>Tumi már'të</td>
<td>Tumi már'të</td>
<td>Tumi már'së</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Tê már'tät</td>
<td>Tê már'tät, or már'tat</td>
<td>Tê már'tät</td>
<td>Hun már'së, or már'sat</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Mi már'ë</td>
<td>Myâ már'la</td>
<td>Myâ már'la</td>
<td>Mai már'ë</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Tů már'ë</td>
<td>Tyâ már'la</td>
<td>Tyâ már'la</td>
<td>Tui már'ës</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Tyâ-nê már'ë</td>
<td>Tyâ-na már'la</td>
<td>Tyâ-na már'la</td>
<td>Hun már'ë</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Kodási (Kánara)</td>
<td>Kodási (Karwar)</td>
<td>Chótpávali (Hattugói)</td>
<td>Kóti (Tímsa)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ámi márle</td>
<td>Ámni márle</td>
<td>Ámhi márle or máy*e</td>
<td>Ámi márle</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tumii márle</td>
<td>Tummi márle</td>
<td>Tumhi márle or máy*út</td>
<td>Tumii márle</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Tàri márle</td>
<td>Tànni márle</td>
<td>Tyàpi márle or máy*ry</td>
<td>Tyúngsun már*ña</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hév márít áta</td>
<td>Hàvva márita ásá</td>
<td>Mò már*le-áá</td>
<td>Mi márít hày</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hév márít ásáll</td>
<td>Hàvva márita ásáll</td>
<td>Më márít salá</td>
<td>Më márít bula, or márít bura</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Hâv méru</td>
<td>Hâv méru</td>
<td>Më már*lé salá</td>
<td>Mi-nà már*ta botá, or máríPta</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hâv mérya</td>
<td>Hâv mérya</td>
<td>Më kótátari márín</td>
<td>Mi márín</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hâv márín</td>
<td>Hàvva márín</td>
<td>Më márín</td>
<td>Mi márín</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tû mártalói</td>
<td>Tû mártalo</td>
<td>Tû már*til</td>
<td>Tû már*til</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>To mártalo</td>
<td>To mártalo</td>
<td>To máril</td>
<td>To máril</td>
</tr>
<tr>
<td>198. We will beat</td>
<td>Ámi mártale</td>
<td>Ámni mártale</td>
<td>Ámhi márú</td>
<td>Ámi márú</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tumii mártalo</td>
<td>Tummi mártalo</td>
<td>Tumhi márál</td>
<td>Tumii márál</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Te mártalo</td>
<td>Te mártalo</td>
<td>Te már*til</td>
<td>Te már*til</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Hâv méri-dáái</td>
<td>Hâv méri-kâása</td>
<td>Më már*yá</td>
<td>Mina márâáva</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mákâ márle</td>
<td>Mákki márlo</td>
<td>Má-lá már*tsat</td>
<td>Má-lá már*tan</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mákâ márill</td>
<td>Mákki márlelo</td>
<td>Má-lá már<em>le, mú-lá már</em>ry</td>
<td>Má-lá már*čá</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mákâ mártalo</td>
<td>Mákki mártala</td>
<td>Mâ-lá már*til</td>
<td>Mâ-lá már*til</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hâv veš</td>
<td>Hàvva vattá</td>
<td>Më dâstá</td>
<td>Më dâstáy</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tû veši</td>
<td>Tû vattá</td>
<td>Tû dâstás</td>
<td>Tû dâstés</td>
</tr>
<tr>
<td>207. He goes</td>
<td>To véš</td>
<td>To vattá</td>
<td>To dâstás</td>
<td>To dâsté</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ámni vešv</td>
<td>Ámni vattáti</td>
<td>Ámhi dâstá</td>
<td>Ámhi dâstáyv</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tumii vešv</td>
<td>Tummi vattáti</td>
<td>Tumhi dâstá</td>
<td>Tumii dâstá</td>
</tr>
<tr>
<td>210. They go</td>
<td>Te véšv</td>
<td>Te vattáti</td>
<td>Të dâstast</td>
<td>Të dâstán, or dâstat</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hâv gel</td>
<td>Hàvva vatsugelo</td>
<td>Më gelá</td>
<td>Më gelá, or jelá, etc.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tû gelv</td>
<td>Tû vatsugelo</td>
<td>Tû geló</td>
<td>Tû gelás</td>
</tr>
<tr>
<td>213. He went</td>
<td>To gelo</td>
<td>To vatsugelo</td>
<td>To geló</td>
<td>To gelá</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ámni gelo</td>
<td>Ámni vatsugelo</td>
<td>Ámhi gelá</td>
<td>Ámhi gelá</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>----------</td>
</tr>
<tr>
<td>Āmhi már'tā</td>
<td>Āmhi már'tā</td>
<td>Āmhi már'tā</td>
<td>Hami már'tā</td>
<td>188. I beat (Past Tense).</td>
</tr>
<tr>
<td>Tumhī már'tā</td>
<td>Tumhī már'tā</td>
<td>Tumhī már'tā</td>
<td>Tumhī már'tā</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Tyā-ñī már'tā</td>
<td>Tyāhā-ñī már'tā</td>
<td>Tyāhā-ñī már'tā</td>
<td>Hun-man már'tā</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mi már'tī āhē</td>
<td>Mi már'tī āhō</td>
<td>Mi már'tī āhō</td>
<td>Mui már'tī (āhē), or már'tī āhō</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mi már'tī hōtē</td>
<td>Mi már'tī hōtō</td>
<td>Mi már'tī hōtō</td>
<td>Mui már'tī hōtā</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mi már'tī hōtē</td>
<td>Mi már'tī hōtā</td>
<td>Mi már'tī hōtā</td>
<td>Mui már'tī hōtā</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Mi már'vē</td>
<td>Mi már'vē</td>
<td>Myā már'vē</td>
<td>Mui már'vē</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Mi már'vē</td>
<td>Mi már'vē</td>
<td>Myā már'vē</td>
<td>Mui már'vē</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tē már'tūl</td>
<td>Tē már'tūl</td>
<td>Tē már'tūl</td>
<td>Hun már'tūl</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Tō már'īl</td>
<td>Tō már'īl, or már'īl</td>
<td>Tō már'īl</td>
<td>Hun már'īl</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Amhī már'ū</td>
<td>Amhī már'ū</td>
<td>Amhī már'ū</td>
<td>Hami már'ū, or már'ū</td>
<td>198. We will beat.</td>
</tr>
<tr>
<td>Tumhī már'ūl</td>
<td>Tumhī már'ūl, or már'ūl</td>
<td>Tumhī már'ūl</td>
<td>Tumhī már'ūl, or már'ūl</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Tē már'tūl</td>
<td>Tē már'tūl</td>
<td>Tē már'tūl</td>
<td>Hun-man már'tūl, or már'tūl</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Mi már'vē</td>
<td>Mi már'vē</td>
<td>Myā már'vē</td>
<td>Mui már'vē</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mālā már'tī āhē</td>
<td>Mālā már'tī āhē</td>
<td>Mālā már'tī āhē</td>
<td>Mok-kē már'ī āhē</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mālā már'tī hōtē</td>
<td>Mālā már'tī hōtē</td>
<td>Mālā már'tī hōtē</td>
<td>Mok-kē már'tī hōtā</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mi már'vā-dāsān</td>
<td>Mi már'vā-dāsān</td>
<td>Mi már'vā-dāsān</td>
<td>Mok-kē már'vā-dāsān</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Mi dzātō</td>
<td>Mi dzātō</td>
<td>Mi dzātō</td>
<td>Mui jāyasē</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tū dzātās</td>
<td>Tū dzātā</td>
<td>Tū dzātā</td>
<td>Tū dzātā</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Tō dzātē</td>
<td>Tō dzātē</td>
<td>Tō dzātē</td>
<td>Hun jāyasē</td>
<td>207. He goest.</td>
</tr>
<tr>
<td>Amhī dzātō</td>
<td>Amhī dzātō</td>
<td>Amhī dzātō</td>
<td>Hami jāuśē</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tumhī dzātē</td>
<td>Tumhī dzātē</td>
<td>Tumhī dzātē</td>
<td>Tumi jāvāsās</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Tē dzātāt</td>
<td>Tē dzātāt</td>
<td>Tē dzātāt</td>
<td>Hun-man jāsat</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mi gēlo</td>
<td>Mi gēlo; mi gēlo</td>
<td>Mi gēlo</td>
<td>Mui gēlo</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tū gēlas</td>
<td>Tū gēlas</td>
<td>Tū gēlas</td>
<td>Tū gēlas</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Tō gēla</td>
<td>Tō gēla</td>
<td>Tō gēla</td>
<td>Hun gēlo</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Amhī gēlo</td>
<td>Amhī gēlo</td>
<td>Amhī gēlo</td>
<td>Hami gēlo</td>
<td>214. We went.</td>
</tr>
</tbody>
</table>
215. You went  . . . Tumāgo  
216. They went  . . . Te gole  
217. Go  . . . Veta  
218. Going  . . . Veche  
219. Gone  . . . Gelo  
220. What is your name?  . . . Tujē nāv kīte?  
221. How old is this horse?  . . . Hīya ghodyākh kīte?  
222. How far is it from here to Kashmir?  . . . Hāngāthāvān Kāsmīrā kīte pēsā?  
223. How many sons are there in your father’s house?  . . . Tujāyā lārā-chya gharāt kīte pēsāt ce?  
224. I have walked a long way today.  . . . Aďā hāvām lāmā wāla  
225. The son of my uncle is married to his sister.  . . . Mojāyā māvēyā-go pūt tā- 
226. In the house is the saddle of the white horse.  . . . Tujāyā bāpā-chya gharāt kīte pēsāt ce?  
227. Put the saddle upon his back.  . . . Aďā hāvām lāmā wāla  
228. I have beaten my son with many stripes.  . . . Thā-chyā pāthār jin ghāl  
229. He is grazing cattle on the top of the hill.  . . . Thā-chyā mālā jin ghāl  
230. He is sitting on a horse under that tree.  . . . Thā-chyā mālā jin ghāl  
231. His brother is taller than his sister.  . . . Thā-chyā mālā jin ghāl  
232. The price of that is two rupees and a half.  . . . Thā-chyā mālā jin ghāl  
233. My father lives in that small house.  . . . Thā-chyā mālā jin ghāl  
234. Give this rupee to him  . . . Thā-chyā mālā jin ghāl  
235. Take those rupees from him.  . . . Thā-chyā mālā jin ghāl  
236. Beat him well and bind him with ropes.  . . . Thā-chyā mālā jin ghāl  
237. Draw water from the well.  . . . Thā-chyā mālā jin ghāl  
238. Walk before me  . . . Thā-chyā mālā jin ghāl  
239. Whose boy comes behind you?  . . . Thā-chyā mālā jin ghāl  
240. From whom did you buy that?  . . . Thā-chyā mālā jin ghāl  
241. From a shopkeeper of the village.  . . . Thā-chyā mālā jin ghāl
<table>
<thead>
<tr>
<th>Marathi (Poem)</th>
<th>Varhadi Kuna'li (Ako'a)</th>
<th>Nagpur (Nagar)</th>
<th>Hal'li (Bastar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tumhi geli</td>
<td>Tumhi gelé</td>
<td>Tumhi gelé</td>
<td>Tumi gelés</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Te gelé</td>
<td>Te gelé</td>
<td>Te gelé</td>
<td>Hun-man geló</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Dzdá</td>
<td>Dzdá</td>
<td>Dzdá</td>
<td>Jä, jä-ña</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Dzdá</td>
<td>Dzdá</td>
<td>Dzdá</td>
<td>Jàtér</td>
<td>218. Golog.</td>
</tr>
<tr>
<td>Géléla</td>
<td>Gélé; géléla</td>
<td>Gélé</td>
<td>Géló</td>
<td>219. Gone.</td>
</tr>
<tr>
<td>Tulúd náv ká yá?</td>
<td>Tuha náv ká yá?</td>
<td>Tulúd náv ká yá?</td>
<td>Tuho náv kä ayé-na?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Tuhéyá bá-pé-chýa gharát kiti pór áhé?</td>
<td>Tuháyá bá-pé-chýa gharát kiti pór áhé?</td>
<td>Tuhéyá bá-pé-chýa gharát kiti pór áhé?</td>
<td>Tuho báp-chó kiti'ro láká ásá?</td>
<td>223. What are these painted horse?</td>
</tr>
<tr>
<td>Mi ás lámä rástá táshil áhó.</td>
<td>Mi ás lámä rástá táshil áhó.</td>
<td>Mi ás lámä rástá táshil áhó.</td>
<td>Áj muí khulé dáir hiphilhún (or hipillér).</td>
<td>224. Have you walked a long way to-day?</td>
</tr>
<tr>
<td></td>
<td>Tyá chýa páthi var tá khójí var.</td>
<td>Tyá chýa páthi var tá khójí var.</td>
<td>Khójí-té ghojá-ké pátné ladhó.</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td></td>
<td>Tyá-chi tántí-chýa tyá sikháva var te gurü ivétá áhó.</td>
<td>Tyá-chi tántí-chýa tyá sikháva var te gurü ivétá áhó.</td>
<td>Buni dhóórtí pytí píy ghotó'ná vór-ráy.</td>
<td>228. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td></td>
<td>Tyá súchá-álhíl tá eká ghojá-yá-ágár var basát áhó.</td>
<td>Tyá súchá-álhíl tá eká ghojá-yá-ágár var basát áhó.</td>
<td>Húni ghojá súchá húni ráká khalo chátg-lo ásá.</td>
<td>229. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td></td>
<td>Tyá-súchá hálá tyá-chýa baihnil-pékhél adenä unq áhó.</td>
<td>Tyá-súchá hálá tyá-chýa baihnil-pékhél adenä unq áhó.</td>
<td>Hun-chó bhal hu-chó baihnil-lo déég ásá.</td>
<td>230. The price of this is two rupees and a half.</td>
</tr>
<tr>
<td></td>
<td>Tyá-chýa mágma kón-ága pórv-sá yóta.</td>
<td>Tyá-chýa mágma kón-ága pórv-sá yóta.</td>
<td>Ka-chó láká tuhó páh-páh só-si-re?</td>
<td>238. From whom did you buy that?</td>
</tr>
</tbody>
</table>