LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

VOL. IX.
INDO-ARYAN FAMILY.
CENTRAL GROUP.
PART III.
THE BUL LANGUAGES.
INCLUDING KHÄNDESĪ, BANJÀRĪ OR LADBÀHĀNI, BAHRUPIĀ, &c.
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COMPiled AND EDITED BY

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


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   II. Bodo, Nâgâ, and Kachin groups of the Tibeto-Burman languages.
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Pronunciation
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Bhil of All Rajpur
Bhill of Barwani
Bhil of Barwani
Bhil of Chodha Udepur in Rewakantha
Chisani of the Panch Mahals
Ahiri of Cotch
Bardi of Chodha Udepur
Partri of Khandeshi
Bhill of Rajpura
Nalkdi
Nalakdi of Lomawa in Rewakantha
Nalkdi of Jambughoda in Rewakantha
Nalkdi of Panch Mahals
Nallat of Surat
Marshti of Khandeshi
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Bhil
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Rasra

Bhil of Nasik

Bhil of Khandesh

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Dharam

Kotla

Bhil of Nimar

Bhil of the Panjab and of Murshidabad

Hanco or the Gangetic Delta

Parthi or Taajkari of Berar

Siayagiri or Midnapore in Bengal

KHANDoes~ and its sub-dialects

Khandeshi, Ahirangi or Dhadi Gujarati

Kurtir of Khandesh

Dheli of the Dangs

Rangkari of Berar

LIST OF STANDARD WORDS AND SENTENCES IN BHILI

BANJARI OR LAKHANI AND BAHROPIA

Banjari or Lakhani

Lakhani or Wanjari of Berar

Lamani of Nasik

Belgaum

Lakhani or Banjar of the Central Province

of Madura

Hodengbad

Kanker

Banjar of the United Provinces

Saharanpur

Oudh

Kahari

Lakhani of the Punjab

Lahore

Lakani of Kanges

Murshidabad

Lakhani of the Province of Gujarat

Bahropia

LIST OF STANDARD WORDS AND SENTENCES IN LAKHANI

MAP.

Map illustrating the distribution of the Bhili dialects and of Khandesh

To face p. 1.
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

\( a, \; a, \; \hat{a}, \; i, \; \hat{i}, \; u, \; \hat{u}, \; o, \; \hat{o}, \; \grave{r}, \; \grave{r}, \; e, \; \hat{e}, \; \grave{e}, \; \hat{e}, \; \grave{l}, \; \hat{l}, \; \grave{a}, \; \hat{a}, \; \hat{a}, \; \hat{a} \).

\( k, \; \hat{k}, \; g, \; \hat{g}, \; j, \; \hat{j}, \; h, \; \hat{h}, \; f, \; \hat{f}, \; m, \; \hat{m}, \; n, \; \hat{n}, \; \tilde{n}, \; \hat{n}, \; \widetilde{n}, \; \hat{n} \).

\( \ddot{a}, \; \ddot{a}, \; \ddot{i}, \; \ddot{i}, \; \ddot{u}, \; \ddot{u}, \; \ddot{o}, \; \ddot{o}, \; \ddot{e}, \; \ddot{e}, \; \ddot{i}, \; \ddot{i}, \; \ddot{u}, \; \ddot{u}, \; \ddot{o}, \; \ddot{o}, \; \ddot{e}, \; \ddot{e} \).

Visarga (') is represented by \( s \), thus ससम; क्रमाशा. अनुवृत्ता (') is represented by \( m \), thus सम सम, नम नम. In Bengali and some other languages it is pronounced न्य, and is then written न्य; thus ब्राह्मण bangla. अनुवृत्ता or चंद्रा-हिंदु is represented by the sign " over the letter nasalized, thus \( s \).m.e.

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

\( a, \; a, \; b, \; b, \; c, \; c, \; d, \; d, \; e, \; e, \; f, \; f, \; g, \; g, \; h, \; h, \; i, \; i, \; j, \; j, \; k, \; k, \; l, \; l, \; m, \; m, \; n, \; n, \; o, \; o, \; p, \; p, \; q, \; q, \; r, \; r, \; s, \; s, \; t, \; t, \; u, \; u, \; v, \; v, \; w, \; w, \; x, \; x, \; y, \; y, \; z, \; z \).

Tanwīn is represented by \( n \), thus नन fauran. अल्फ़ी नगर is represented by \( \hat{a} \)— thus, अल्फ़ी नगर.

In the Arabic character, a final silent \( h \) is not transliterated,—thus बना banda.

When pronounced, it is written,—thus, अल्फ़ी गुमर.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन bōn, not bona. 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) इल्तूर dēkktā, pronounced dēkktā; (Kāśmīri) इल्तूर kyr, pronounced kor; (Bihārī) इल्तूर dēkktā.
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 (व), Puśhtō (श), Kāśmīrī (श, झ), Tibetan (ʦ'), and elsewhere, is represented by ḍ. So, the aspirate of that sound is represented by ḍā.

(b) The dz sound found in Marāṭhī (व), Puśhtō (श), and Tibetan (्झ) is represented by ḍz, and its aspirate by ḍzā.

(c) Kāśmīrī ॡ (श) is represented by ʃ.

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

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

ṣ ṣ; ḍ ḍ or ḍz, according to pronunciation; ḍ ḍ; ḍ ḍ; ḍ ḍ, or g, according to pronunciation; ḍ ḍ or ḍh, according to pronunciation; ḍ ḍ or ḍ h.

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

b ḍ; ḍ ḍ; th; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ; ḍ ḍ.

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:—

a, represents the sound of the a in all.
a, " " " " a in hat.
ə, " " " " e in met.
ə, " " " " o in hat.
e, " " " " e in the French était.
o, " " " " o in the first o in promote.
ə, " " " " ə in the German schön.
ə, " " " " ə in the " mühe.
th, " " " " th in think.
dh, " " " " th in this.

The semi-consonants peculiar to the Munda 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) assistai, 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.

Part III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthāni and Gujarāti. It is devoted to the numerous Bhili languages of Central and Western India and to the Khāndēsi spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' viz., Bāori, Habūrā, Pārūthi, and Siyālgirī, have been discovered to be varieties of Bhili and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthāni spoken in the North-West of Rajputana.

The sections dealing with Bhili and with Khāndēsi have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Simeux of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhili dialects.

GEORGE A. GRIERSON.
BHIL DIALECTS AND KHÄNDESĪ.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhils, Ahirs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Baroda State, is mostly Bhil, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhil-Ahir country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāthī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur Taluka of Builtana and the Burhanpur Talukī of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimārī is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhil tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahirs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhil tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results. They are as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhil</td>
<td>2,689,109</td>
</tr>
<tr>
<td>Khānḍēśī (and its sub-dialects)</td>
<td>1,233,966</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,923,075</strong></td>
</tr>
</tbody>
</table>

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāthī, and towards the west by Marāthī and Gujarāti.

Among the dialects spoken within the territory sketched above there is one, viz., Khānḍēśī, which has hitherto been classed as a form of Marāthī. The ensuing pages will, however, show, on the one side, that the so-called Bhil dialects gradually merge into the language of
Khandesh, on the other that Khândesi itself is not a Marâthi dialect. Several suffixes, it is true, are identical with those used in Marâthi. But most suffixes and the inner form of the language more closely agree with Gujarâti and Râjâstâni.

The northern and eastern dialects connect Gujarâti with Râjâstâni, while, in the west, there runs a continuous line of dialects southwards towards the broken Marâthi dialects of Thana. The influence of Marâthi increases as we go southwards, and these forms of speech are thus a link between that language and Gujarâti. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marâthi in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarâti and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short a has, in many dialects, the broad sound of o in 'hot.' Thus, pôg and pôg, foot. The same is the case in Râjâstâni dialects and in Kâñkâ, but usually not in those dialects where the Marâthi influence is strongest. ë takes the place of a in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become s-sounds, especially in the north. The same is the case in Gujarâti and Râjâstâni dialects, and we may also compare the pronunciation of ch and j as ts and dz, respectively, in Marâthi and in the Charotari dialects of Gujarâti.

S very commonly develops to a sound which is described as something between h and s. The real sound seems to be that of ch in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarâti. As we go westwards and eastwards, this sound becomes an ordinary h as in some dialects of Gujarâti and Malvi. In the south, on the other hand, an s usually remains. The letter h itself is very commonly dropped, as is also the case in Gujarâti and Râjâstâni dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as kūdô or khūdô, instead of ghūdô, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus litê and lidô, taken; jâhî and dâhî, a cow, and so on. The palatal j seems to be especially apt to be hardened, and is very often pronounced as an s. The emphatic particle ch in Khândesi is perhaps due to this tendency and is not identical with the Marâthi ts.

In many dialects a medial r is frequently elided, as in kôi, for kari, having done; mōû, for marû, I may die; dûu, for dûr, far; all of which are quoted from the Mawehi of Khandesh.1

These last two peculiarities,—the hardening of soft mutes, and the elision of medial r,—also occur in the languages of North-Western India (Sindhi, Lahnda, and Piâsha), as well as in some dialects of Bengali (notably Râjângsbî), all of which belong to the Outer Band of Indo-Aryan Languages.

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1 See also pp. 99, 84, 103, 110, 119, and 158.
The inflexion of nouns is mainly the same as in Gujarāti. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēsī has developed a separate oblique form of the plural ending in ñ or å. In Ahirī we find a similar form ending in ê. An å is very often added to the base in many dialects; thus, bā and bāsê, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Kōṇkān.

Strong masculine bases form their plural in ā as in Gujarāti. In the dialects spoken in the southern part of Rewakantha, in Khāndēsī, and in the Bhil dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in ê.

The case suffixes are the same as in Gujarāti. As in some Gujarāti dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form thō, etc., it also occurs as hō, etc., compare Rājasthānī. The å of the suffix nē of the dative is often replaced by ê especially in the south and west. It then also sometimes assumes the Marāṭhī form ūa.

The suffixes of the genitive and the dative are usually nō and nē, respectively. There is also another pair of suffixes hō and hē, respectively. These suffixes are apparently confined to the west, from Sūnth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Kōṇkān.

The personal pronoun of the first person usually forms its nominative singular as in Gujarāti; thus, hū, I, with several slightly varying forms.

We also find forms such as mu in the dialects which lead over to Mālvī, and in the south and west the Marāṭhī form mu gradually gains ascendency.

The present tense of the verb substantive is chhū, etc., in Gujarāti and Eastern Rājasthānī, and hū, etc., in Western Rājasthānī. The future tense is usually formed by adding an s-suffix in those dialects where 'I am' is chhū, and an h-suffix where the corresponding form is hū. Periphrastic future forms are used besides, an inflected ūa being added in the east, and an indeclinable believers a in the west. We also find a gō-suffix in Mālvī and some dialects of Mārvārī.

All those forms occur in the various Bhil dialects. The h-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Magrī and Nyrā; in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhil dialects of Mahikantha, the Sonth State of Rewakantha; the Nōrī dialects of Ali Rajpur; the Māwchī dialect of Khandesh, and the various forms of Bhili spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rāṇī, Chōdhri, Gāmṭī, Naikdī. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōṇkāni.

The future is formed by adding an h-suffix in most of these dialects. In the north, however, in Merwara, we find the Jaijuri future ending in ū, and in Ratlam, Partabgarh and Dhar we have the gō-future of Mālvī.

The chh-form of the verb substantive often replaces the initial chh with s. The s-form prevails in the Bhil dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and
BRIL AND KHÄNDÉSI.

Rajpipla, and the chh-form in the Lunawada and Baria States of Rewakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandes.

The future is formed by adding an a-suffix in the Panch Mahals, Jhabua, Chhota Udaipur, and Rajpipla. An a-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the go-suffix of Nimari and Malvi being used as well.

The present tense of finite verbs is commonly formed as in Gujarâti and Râjâsthâni by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khândéṣi has remained in the intermediate stage, and has regularly forms such as padas, he falls; padatâs, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarâti. As in that language and in Eastern Hindi, a suffix no or go is used as well as the ordinary go-suffix. Lô is often substituted for no, just as l and n interchange in the suffix of the dative.

The no-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the l-suffix in Marâthi or not. It is also possible to think of a connexion of the no-suffix which forms relative participles in Telugu and other Dravidian languages. If no is identical with Marâthi lô, its wide use in Bhill must be accounted for by the use of the old l-suffix (Prakrit ila) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarâti. As we approach the Marâthi territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects is not question is correct, and that they are in reality more closely related to Gujarâti and Râjâsthâni than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khândéṣi. As to the Bhill dialects, the Rev. Ch. Thompson has calculated that about 81 per cent. of the words found in the Bhill dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarãti. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhill dialects.
BHIL OR BHILÔDI.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called Kält paraj, the black people. The only comprehensive name is, however, Bhil, the Sanskrit Bhilla.¹ Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Mundà stock. Accounts of the various tribes are found in the Census Reports and the District Gazettes. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujaràti and Rajasthani.

Number of speakers.

<table>
<thead>
<tr>
<th>Number of speakers from the following localities:</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar State</td>
<td>101,500</td>
</tr>
<tr>
<td>Bansawa and Kusalsagar</td>
<td>136,700</td>
</tr>
<tr>
<td>Dungarpur</td>
<td>67,000</td>
</tr>
<tr>
<td>Pantalgarh</td>
<td>20,000</td>
</tr>
<tr>
<td>Western Malwa Agency</td>
<td>50,000</td>
</tr>
<tr>
<td>Bhopowar Agency</td>
<td>440,500</td>
</tr>
<tr>
<td>Mahikantana</td>
<td>10,200</td>
</tr>
<tr>
<td>The Dangal</td>
<td>970</td>
</tr>
<tr>
<td>Nasik</td>
<td>37,000</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1,000</td>
</tr>
<tr>
<td>Panch Mahals</td>
<td>108,300</td>
</tr>
<tr>
<td>Rewakantha</td>
<td>101,000</td>
</tr>
<tr>
<td>Khandehi</td>
<td>55,000</td>
</tr>
<tr>
<td>Balkana</td>
<td>575</td>
</tr>
<tr>
<td>Bileshpur</td>
<td>292</td>
</tr>
<tr>
<td>Basân</td>
<td>375</td>
</tr>
<tr>
<td>Nimar</td>
<td>21,500</td>
</tr>
<tr>
<td>Total</td>
<td>1,169,872</td>
</tr>
</tbody>
</table>

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows:

<table>
<thead>
<tr>
<th>Name of dialect.</th>
<th>Where spoken.</th>
<th>No. of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahtrì</td>
<td>Catch</td>
<td>36,500</td>
</tr>
<tr>
<td>Anârya (k.e. 'Non-Aryan') or Pahâldî</td>
<td>Rewakantha</td>
<td>43,500</td>
</tr>
<tr>
<td>Bâori</td>
<td>Punjab, Rajputana, and United Provinces</td>
<td>43,000</td>
</tr>
<tr>
<td>Bârêî</td>
<td>Chhota Udaipur</td>
<td>1,000</td>
</tr>
<tr>
<td>Chârâpî</td>
<td>Panch Mahals and Thana</td>
<td>1,200</td>
</tr>
<tr>
<td>Carried over</td>
<td></td>
<td>119,200</td>
</tr>
</tbody>
</table>

¹ It is not impossible that Bhilla itself is really a Prakrit corruption of attâra, which has been adopted again, in this form, by Sanskrit.
## BHIL OR BHILÔDÎ.

<table>
<thead>
<tr>
<th>Name of dialect.</th>
<th>Where spoken.</th>
<th>No. of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chôlîkatè</td>
<td>Surat and Nawsari</td>
<td>112,200</td>
</tr>
<tr>
<td>Dêhîwâli</td>
<td>Khandesh</td>
<td>121,235</td>
</tr>
<tr>
<td>Dhôgî</td>
<td>Surat and Thana</td>
<td>45,000</td>
</tr>
<tr>
<td>Dubli</td>
<td>Thana and Jawhar</td>
<td>60,000</td>
</tr>
<tr>
<td>Gâm'î</td>
<td>Surat and Nawsari</td>
<td>14,050</td>
</tr>
<tr>
<td>Girâśa</td>
<td>Marwar and Sirchi</td>
<td>48,715</td>
</tr>
<tr>
<td>Habûrâ</td>
<td>United Provinces</td>
<td>90,700</td>
</tr>
<tr>
<td>Kôôkânu</td>
<td>Nawsari, Surat, Surgana, Nasîk, Khandesh.</td>
<td>2,596</td>
</tr>
<tr>
<td>Koâlî</td>
<td>Khandesh</td>
<td>232,613</td>
</tr>
<tr>
<td>Mâgrâ ki boli</td>
<td>Merwara</td>
<td>40,000</td>
</tr>
<tr>
<td>Mâwîchi</td>
<td></td>
<td>44,500</td>
</tr>
<tr>
<td>Nâhâri or Bâghani</td>
<td>Nasik and Surgana</td>
<td>30,000</td>
</tr>
<tr>
<td>Nâîk'î</td>
<td>Rewakantha, Panch Mahala, and Surat</td>
<td>13,000</td>
</tr>
<tr>
<td>Panchâli</td>
<td>Buldana</td>
<td>12,100</td>
</tr>
<tr>
<td>Pâr'î</td>
<td>Bêrâr and Chanda</td>
<td>560</td>
</tr>
<tr>
<td>Pâwî</td>
<td>Khandesh</td>
<td>5,410</td>
</tr>
<tr>
<td>Ranâwâat</td>
<td>Nimar</td>
<td>25,000</td>
</tr>
<tr>
<td>Râni Bhil</td>
<td>Nawsari</td>
<td>500</td>
</tr>
<tr>
<td>Râth'î</td>
<td>Rewakantha</td>
<td>67,540</td>
</tr>
<tr>
<td>Sîyâlgirî</td>
<td>Midnapore</td>
<td>8,000</td>
</tr>
<tr>
<td>Wûg'î</td>
<td>Rajputana, Central India, and Bombay Presidency</td>
<td>120</td>
</tr>
<tr>
<td>Total</td>
<td>1,528,287</td>
<td></td>
</tr>
</tbody>
</table>

By adding these figures to those given above we arrive at the following grand total:

| Bhil | 1,163,872 |
| Minor Dialects | 1,528,287 |
| Total | 2,692,159 |

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Râjâsthânî. In the west and south the influence of Marâthî gradually increases. Thus the southern forms of Kôôkânu are almost Marâthî and gradually merge into some broken dialects of
the Northern Konkan, such as Vārīli, Phuḍgī, Sāmvēdi, and Vāḍval, which have now become real Marāṭhi dialects, though their original base must have agreed with Bhili. More towards the east the Bhil dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhili dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāṭhi. In most cases, however, the Marāṭhi influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nīmar, the Bhili seems to have been more strongly influenced by Marāṭhi than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhi, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basim and was written in a form of Gōndī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōndī-speaking Bhils simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhil dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhil dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhil grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhil dialects, and the form of Bhili spoken there has accordingly been dealt with as Standard Bhili.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with chh, but with an h-sound which seems to correspond to the ch in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhili is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mārwāri. Thus the periphrastic future ending in -gō begins to occur in Kotra.

The influence of Mārwāri increases as we proceed northwards along the Aravalli hills, where we find the so-called Gūrā or Nyār. Still farther to the north, in the southern portion of the Mewar State, we find the dialect Mag'ri which is almost pure Mārwāri.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvī. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an h, and the future is usually formed periphrastically by adding -gō. In Ratlam we also find the chh form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhili of the Sonth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhili which may be considered as the central link in a chain connecting Nimāri in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with s while the characteristic element of the future is an h. The same is the case with the dialects spoken in Jhabua, and with the Bhili dialects of Chhota Udaipur and Rajpipa of the Rewakantha Agency. The Bhili of the two last-mentioned districts, however, has so
many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhil dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with chh and the future is formed by adding an s-suffix. In Barwani the Bhil dialects gradually merge into Nimāri, and we occasionally also find the periphrastic future formed by adding a gā. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarāṭī. The present tense of the verb substantive begins with chh and the future is formed by adding an s. These dialects are spoken in Barē, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naiktādī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naiktādī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarāṭī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahirī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpīpla of the Rewakantha Agency. They agree with the Bhili of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with chh and the suffix of the future is h or ī.

In those dialects we meet with a new feature.

The usual present tense in Gujarāṭī and Rajāsthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarāṭī ħū kūrū chhū, I do. In Marāṭhī the same tense is formed from the present participle. Thus, mī karītē, I do. The forms used in Khāndēśī agree with Gujarāṭī in the singular and with Marāṭhī in the plural. Thus, kuras, he does; karītas, they do.

The northern Bhil dialects mainly agree with Gujarāṭī and Rajāsthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, chhū, I am; chhē and chhatāh, they are. Compare also forms such as jāṭīmū chhē, thou guest.

Pāw'ri, a dialect spoken in the north of Khandesh, will be dealt with between the Bhili of Chhota Udaipur and that spoken in Rajpīpla. It is closely related to the Barel dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpīpla we begin to find the Marāṭhī present of the verb substantive, ākh. That form is more closely related to hē than to chhē. Hē, is, and the ī-suffix of the future tense prevail in the southern dialects of Naiktādī, and the various forms of that speech will therefore be dealt with after the Bhili of Rajpīpla.

The ī-form of the present tense and the corresponding ī-future also prevail in Māw'chi, spoken in the eastern part of Khandesh, and in the Nóri dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Nawsarī Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhrī, Gāṁṭī, and Dhōdā. Rānī may be considered as the link connecting the southern forms of Bhili with Pāw'ri and the dialects of Chhota Udaipur and Rajpīpla. It shares the
INTRODUCTION.

ablative suffix dēk̪ with Pāwṛī. Both dialects begin to use the Marāṭhī form of the plural of strong masculine bases, as is also the case in Rajpūtra and Khandesh. The possessive pronouns are ma, my; tā, thy, as in Rajpūtra, Māwṛī, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhīl dialects of Navsari have still more traces of the influence of Marāṭhī, and the various forms of the so-called Kōṅkaṇī gradually merge into the broken Marāṭhī dialects of Thana.

In Nasik, Kōṅkaṇī merges into several Bhīl dialects which are almost identical with Khandēśī.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhilī of Nimar. That dialect has been largely influenced by the Marāṭhī of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhil dialects spoken by some vagrant tribes, viz., Bāori, Habūṛa, Pāṛchā, and Siyālgirī.

It should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Bhils have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Mūndā stock. We are not yet in a position to settle the question.

The various Bhil dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Mūndā; thus, tāktā, a cow; bōdō, back. Compare Mūndā tōktō, to milk a cow; Kharī bōdō, back.

In other cases there is apparently a certain connexion between Bhilī and Dravidian. Compare tōlpā, head; tōtā, a cow; ākhō, a bull; with Tamil tōlēi, head; Gōndī tōltō, a cow; Kanarese ākālū, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Mūndā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.
We must, therefore, leave the question about the origin of the non-Aryan element in Bhili vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhili grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, khôr, a horse; phāi, a brother. A similar hardening of unaspirated soft letters occurs in some Bhil dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu kārumu, Sanskrit gharma, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōndi, etc. Thus, bairā, a wife; baîrā, wives. The same is also the case in the Marāthi dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun ha, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun du, this, can further be compared with Tamil a-du, that, i-du, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix n of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan t in Marāthi and other languages. On the other hand, it can also be compared with the Dravidian suffix n. Compare Tamil ődu-nēn, I ran. The Dravidian n-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the n-suffix in Bhili in other tenses than the past. The Aryan t-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhils belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhils have once spoken a Dravidian dialect. It is even possible that their original language was a Munḍā form of speech, which was in its turn superseded by a Dravidian tongue.
BHIL OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—


Mr. Thompson's Bhili is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter a is often pronounced as an o, or, more probably, as the a in English 'all.' It has been transliterated as o, and I have not ventured to alter the spelling. Thus, pag and pog, foot; pun and pûn, but. In the same way we find o for a in pûvi (Gujaratî pûvi) and pûni, water. In some Gujaratî dialects this o, transliterated ō and pronounced as in 'all,' is regularly substituted for a. A nasalized ō is very commonly written ò, and seems to be pronounced like on in French 'bon.' Thus, taná and tanô, you; äkh and ökh, eye.

Final ì in the singular of feminine nouns is commonly pronounced almost as an ò; thus, sôrî or sôrevî, daughter; vi and vë, she. So also in dialectic Gujaratî.

A long final vowel is very often nasalized. Thus the suffix of the dative is ò or ë, and nê or në.

The hard palatals do not occur, they having been replaced by s as in dialectic Gujaratî; thus, sôrû, Standard Gujaratî chôrû, a child; sôr, Standard Gujaratî chôr, a thief.

The soft palatal j is pronounced as a soft s or z; thus, jumû, old, pronounced zümû. When j is followed by y in the past tense of verbs and in some forms of feminine i-bases, it is, however, pronounced as an ordinary j; thus, gîjyô, (he) went; sôrjyô, by a daughter. Compare below. The same change occurs in dialectic Gujaratî.

The cerebral ñ between vowels is usually pronounced as an r, also as in Gujaratî dialects; thus, khôrû and ghôdô, a horse.

A y followed by a vowel is often changed to a jy; thus, sôrî, a daughter; sôrjyô-nû, of daughters; mayû and mâyû, compassion; mûryô and mûryjô, struck, and so on. This secondary j is not pronounced as a z.

The sounds € and w are pronounced as in Gujaratî and Rajasthânî.

The letter h is pronounced in two different ways. When it corresponds to an h in Gujaratî and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, hû atô, Standard Gujaratî kû hatô, I was. H is, however, also regularly substituted for every s in the corresponding Gujaratî word. This h is pronounced as a guttural h, like the ch in 'loch' or in the German 'ich.' It has been transliterated as an h. Thus, hûmû, Gujaratî sômû, gold, bûh, Gujaratî bös, sit. In Gujaratî dialects s regularly becomes h.

Soft consonants are often replaced by the corresponding hard ones. Thus, lâhî and gâhî, a cow; lîtû and ëtû, taken; upëvû and ubû thàvû, to stand. The soft palatal j is said to be often pronounced as an s. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, gêr, ger, and khër, house; ghôdô and khôdô, a horse; thâmëvû and dhâmëvû, to run; tôfû and dhôfû, white; bës and phës, a brother, and so on.

The principal features of the Bhili dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S. Thompson's Rudiments of the Bhili Language quoted under Authorities, above.
**BHILI SKELETON GRAMMAR.**

### I.—NOUNS.

<table>
<thead>
<tr>
<th>SIng.</th>
<th>Plur.</th>
<th>Thou.</th>
<th>WHO?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bāp, a father.</td>
<td>sōrh, a son.</td>
<td>dō'ni, a man.</td>
<td>gēr, a house.</td>
</tr>
<tr>
<td>Agent</td>
<td>bāp-ṛ.</td>
<td>sōṛ.</td>
<td>dō'ni-yu.</td>
<td>sōṛ-yu.</td>
</tr>
<tr>
<td>Loc.</td>
<td>bāp-mə.</td>
<td>sōṛ-ṛ.</td>
<td>dō'ni-mə.</td>
<td>sōṛ-ṛ.</td>
</tr>
</tbody>
</table>

### II.—PRONOUNS.

<table>
<thead>
<tr>
<th>SIng.</th>
<th>Plur.</th>
<th>Thou.</th>
<th>WHO?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hō.</td>
<td>amn, amn, ḍa' ḍa.</td>
<td>tō.</td>
<td>tamō, tamō.</td>
</tr>
<tr>
<td>Agent</td>
<td>mō, mō.</td>
<td>amn, amn, ḍa' ḍa.</td>
<td>tō, tō.</td>
<td>tamō, tamō.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mō, mō.</td>
<td>amn, amn, ḍa' ḍa.</td>
<td>tō.</td>
<td>tamō.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ārō.</td>
<td>ārō.</td>
<td>t(ṛ)ārō</td>
<td>tamārō.</td>
</tr>
</tbody>
</table>

Suffixes ending in ŏ are often nasalized. Thus, bāp, by the father. Other case suffixes are:—ablative kānd-ṛhī; locative māy, mō, kēn, and ѱ; thus, kēn-mō, in the well; hārō (hārō), on the hand.

The neuter gender is often used to denote feminine beings; thus, hārō and hārō, a woman.

**Adjectives.**—All adjectives which do not end in ŏ are uninflected. Those ending in ŏ are inflected for gender, number, and partly for case. Thus, hālō, good; fem. hālō; neut. nālō; pl. hālō, nālō; hālō, nālō; hālō, nālō; hālō, nālō; before locatives also hālō. The genitive and ablative suffixes are such adjectives; thus, tāṅ-ō (or, tāṅ-ānō) hārō-mō, in thy father's house; hō'gū-ṛ-hō'-ō ḍō ḍō'gū, one servant from among the servants; kēr-ō ḍō'gū, wherefrom have you come?

<table>
<thead>
<tr>
<th>SIng.</th>
<th>Plur.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wō, vi; f. wō, vi.</td>
<td>wō, f. vi, n. wō.</td>
</tr>
<tr>
<td>Agent</td>
<td>wōnō, wōnō, f. wōnō</td>
<td>wōnō, f. wōnō, n. wōnō.</td>
</tr>
<tr>
<td>Dat.</td>
<td>vi-nō; or vi'nō-nō, f. vi'nō-nō</td>
<td>vi'nō, f. vi'nō-nō, n. vi'nō-nō.</td>
</tr>
<tr>
<td>Gen.</td>
<td>vi-nō, or wōnō-nō, f. wōnō-nō.</td>
<td>wōnō-nō, f. wōnō-nō, n. wōnō-nō.</td>
</tr>
</tbody>
</table>

Similarly are inflected, pōlō, f. pōlī, he, she; ŏ and ṭū, fem. ṭū, n. ṭū, obl. ŏ or ṭū, this; ťū, obl. ŏ and ŏ, the; ŏ, obl. ŏ and ŏ, who.
### III. VERBS.

#### A. Verb Substantive.—अऽसूः, to be.

<table>
<thead>
<tr>
<th></th>
<th>Present, I am, etc.</th>
<th>Past, I was, etc.</th>
<th>Future, I shall be, etc.</th>
<th>Subjunctive, I may be, etc.</th>
<th>Imperative, be, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>अऽ</td>
<td>अत्</td>
<td>अहः, अहः, अहः</td>
<td>अग्यः, अग्यः, अग्यः</td>
<td>अकः, अकः</td>
</tr>
<tr>
<td>2</td>
<td>हः</td>
<td>अत्</td>
<td>अहः</td>
<td>अग्यः, अग्यः</td>
<td>हकः, हकः</td>
</tr>
<tr>
<td>3</td>
<td>हः</td>
<td>अत्</td>
<td>अहः</td>
<td>अग्यः</td>
<td>हकः, हकः</td>
</tr>
<tr>
<td>Plur.</td>
<td>हः, हेत्त्वे</td>
<td>अत्</td>
<td>अहः</td>
<td>अग्यः</td>
<td>हकः, हकः</td>
</tr>
</tbody>
</table>

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, अत्, she was. A past subjunctive is अग्यः or अग्यः, I might be. It does not change for person.

#### B. Finite Verb.—पद्यः, to fall.

**Verbal Noun.**—पद्यः, genitive पद्यः-नः.

**Participles.**—पद्यः, falling; पद्यः, पद्यः, fallen; पद्यः-नः, about to fall; पद्यः, on falling.

**Conjunctive participle.**—पद्यः, पद्यः-नः, पद्यः-उः.

<table>
<thead>
<tr>
<th></th>
<th>Present, I may fall, etc.</th>
<th>Present, I fall, etc.</th>
<th>Future, I shall fall, etc.</th>
<th>Imperative, fall, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>पद्यः</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
</tr>
<tr>
<td>2</td>
<td>पद्यः</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
</tr>
<tr>
<td>3</td>
<td>पद्यः</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
</tr>
<tr>
<td>Plur.</td>
<td>पद्यः, पद्यः-वे</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
</tr>
</tbody>
</table>

**Present definite.**—अऽ पद्यः हैः, I am falling.

**Imperfect.**—अऽ पद्यः ैः, I was falling.

**Perfect.**—अऽ पद्यः हैः, I have fallen.

**Pluperfect.**—अऽ पद्यः हैः, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms पद्यः, पद्यः, and पद्यः.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, अऽ पतिः दिगः he gave his property; अऽ तः मद्यः he sent him.

#### C. Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

<table>
<thead>
<tr>
<th></th>
<th>Present, I do, etc.</th>
<th>Past, I did, etc.</th>
<th>Future, I shall do, etc.</th>
<th>Imperative, we do, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>जोत्सः, to enter;</td>
<td>जोत्सः</td>
<td>जोत्सः-सा</td>
<td>जोत्सः-सा</td>
<td>जोत्सः-सा</td>
</tr>
<tr>
<td>पद्यः, to drink;</td>
<td>पद्यः</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
<td>पद्यः-सा</td>
</tr>
<tr>
<td>छोरः, to fear;</td>
<td>छोरः</td>
<td>छोरः-सा</td>
<td>छोरः-सा</td>
<td>छोरः-सा</td>
</tr>
<tr>
<td>श्रीमः, to shine;</td>
<td>श्रीमः</td>
<td>श्रीमः-सा</td>
<td>श्रीमः-सा</td>
<td>श्रीमः-सा</td>
</tr>
<tr>
<td>मोरः, to die;</td>
<td>मोरः</td>
<td>मोरः-सा</td>
<td>मोरः-सा</td>
<td>मोरः-सा</td>
</tr>
<tr>
<td>रोदः, to take;</td>
<td>रोदः</td>
<td>रोदः-सा</td>
<td>रोदः-सा</td>
<td>रोदः-सा</td>
</tr>
</tbody>
</table>

Sometimes we also find forms such as रजोदः, he got angry; मरिंद्मः, he cried, etc.

**Passive Voice.**—Formed by adding त to the base; thus, जोत्सः, to do; जोत्सः, to be done; छोरः, we are called; छोरः, they are called.

**Causative verb.**—Formed as in Gujarati by adding म, म, and म. When she is added the verbal noun usually ends in म and not in य. Thus, अऽ श्रीमः, to sound; अऽ श्रीमः, to cause to sound; जोत्सः, to sit; जोत्सः, to cause to sit; पद्यः, to turn; पद्यः, to cause to turn.
BHILI OR BHILÖDI.

The dialect spoken by the Bhils in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called Dungri Bhils, from the neighbouring Dungarpur, and their dialect is also known as Duṅg'ri.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[No. 1.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR BHILÖDI.

SPECIMEN 1.

(EDAR STATE, MAHIKANTHA.)

क्यों भाषा-में देशिया आता। न हं आषांमां (ढ्रिमां) होने वरे दीता जाप्ये केन्यु, ज्ञाता भारे स्तदेश भावे थाहारी तुष्टा न जा जान नै आता। न हं दुःखी चितानी पुष्ट जेनिम वरी ज्ञाता। न हं दरे हल पसँ छाँ देने वरे हङ्गो भांत पेहङी होबी (ढ्रो) हं सेनिणा लाङ्गाका बाल्या। न हं दरे हाल पसँ जेनिम वरी ज्ञाता। न हं थाहारी वरे आता जान नै आता। न हं थाहारी वरे आता जान नै आता। न हं थाहारी वरे आता जान नै आता। न हं दरे हाङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता। न हं दरे हाल हङ्गा जेनिम वरी ज्ञाता।
[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

SPECIMEN I.

(EDAR STATE, MARIKANtha.)

Ek adamu'nye be sori ata. Ne anu-ma-ha (or la-ma-ha)
One mano-to two sons were. And them-among-of (or, these-is-from)
nun-e-sore ina bap-nu kejiyu, 'ata, mane pati-e
by-the-younger son his father-to it-was-said, 'father, my shards-to
avru in tamari puji-no phag may alo.' Ne wapa pataui
may-come that your property-of portion to-me give.' And by-him his
pujju beha-ne wati alyi. Ne thora dan passe i
property both-to having-divided was-given. And few days after this
nun-e-sore heito mal phago kojoyo (or kldo), ne vegla dehi-ma
by-younger son all wealth together was-made, and for country-to
gijyo, ne a mara-raw-nu ma wannu mal veqi phu
he-went, and there feasting-in his property having-wasted
makhyo. Ne jere ina hetu khoi dejiyu, terc i
was-thrown. And when by-him all having-wasted was-thrown, then this
malak-ma mo to kari padjiyu, ne ina tangi padw na lagi.
country-in great famine fell, and him-to distress to-fall bigan.
Ne vi gijyo ne i malak-na raut-may-lu ek-n ne khara lagdi
And he went and this country-in dwellers-in-from one-of at-house servant
that-ne raju. Ne ane ina pata-nu khetar-ma phuq
having-become stayed. And by-him him his-man fields-in own
sarwa mokalyo. Ne phuq ji sol khatai ata i khai-ne
to-feed was-sent. And noine what bark eating were that having-eaten
pet bharwa-nu man thanju, ne kanu i ne nah
belly filling-of mind became, and by-anybody him-to not
aloi. Ne jaq vi thiekane aju tane in ne kejiyu,
was-given. And when he proper-place-in came then by-him it-was-said,
'mara dassa-nu katru haq di-nu dharai-ma no bale-he,
'my father-of how-many servants-to satisfaction-to houses got-are,
ne hru bhukhe mara-hu. Lyo-lo uthi-ma mare bu-n
and I with-hunger dying-an. Here-from having-arisen my father-of
kber jahi ne inu kehih, 'ata, agha ham ne
to-house I-shall-go and him-to I-shall-say, 'father, heaven before and
tamārā āgayā mē pāp kidā āhe. Nē hevā tamārā dikrō you before by-mē sins made are. And now your son kējyā-nō (or, kēvā-nō) tharam nāhī. Tamārā hāg-di-mā-hō being-called-of (or, saying-of) right is-not. Your servants in-from ēk hāg-di ma-nē ganā. Nē vi utbīyō nē i-nē bāp-nē one servant me-to count. And he arose and his father-of khere gīyō. Paṇ jānē katrē-yētē āto, to-house went. But when at-considerable-distance he was, tānē jā i-nā-bāpē i-nē dīthō; i-nē i-nē-māthe dayā then-indeed by-his-father him-to he-was-seen; him-to him-on pity āyā, nē 1 thāmō, nē i-nē-kōṭē hājhyō, nē i-nē came, and he ran, and on-his-neck seized, and him-to bosi kidi. Nē i sōrē i-nē kējyū, 'ātā, kisses were-made. And that by-son him-to it-was-said, 'father, mē āgāl hāmē nē tamārā āgayā pāp kidā āhe, by-me heaven before and you before sins made are, nē hevā tamārā dikrō kējyā-nō tharam nāhī.' Paṇ and now your son to-be-called-of right is-not. But i-nā-bāpē pōtā-nā hāg-di-nē kējyū, 'hārā-mā hārā by-his-father his-own servants-to it-was-said, 'good-among good labānā hi āvō, nē i-nē pērāwō; nē i-nē- clothes having-taken come, and him-to put-on; and on-his- hāṭhē vēṭī ghālō, nē pōg-mā kāhā-diī ghālō. Nē hējā, hand ring put, and foot-on shoes put. And come, āpaṇ khāīye, nē mōj māriye. Hā kārma? ji we will-eat, and merriment strike. What reason? that ā mārō sōrō mari gīyō-tō, nē pāsō jiwrō thājyō this my son having-died gone-was, and again alive become āhe; khōvāā gīyō-tō, nē jāvēyō āhe.' Nē wā majā is; lost gone-was, and joined is. And they merriment mārāwā mādījyā.
to-strike began.

Bānā i-nē wādo sōrō khētar-mē āto. Nē jani-vēlā
Now his eldest son field-in was. And what-time
i kher gīyō nē kher-ni pāhe ājyō, tani-vēlā gānā
he to-house went and house-of near came, the time songs
nē nās inē sābhalyā. Nē inē hāg-di-mā-hā
and dancing by-him were-heard. And by-him servants-in-from
ēk-nē hād dai-nē pūsū kē, 'iyē hū āhe?'
one-to word having-given it-was-asked that, 'this what is?'
Nē inē i-nē kējyū, 'tamārō bhāī ājyō āhe,
And by-him him-to it-was-said, 'your brother come is,
BHIŁI OF MAHİKANTHA.

nē tamārā-bāpē ēk waḍī gōthā kidi hō, im-kō and by-your-father one great feast made is, thus-that

1-nē hājō-hōrō i malyō ĥē Nē i-nē ris kim-to safe-and-sound he found is, And him-to anger

saḍ'jīl(or saḍ'jīl) nē mēy jāwā-nū man thājyū nāhī.' arose and inside going-of mind become not.'

Ṯ(or Ṯ) 1-nā-bāpē bāy-rū āvī 1-nē hān'jāvīlō. Therefore by-his-father outside having-come him-to it-was-entreated.

Nē inē jawā bārjyo nē i-nā bāp-nē kejyū And by-him answer was-given and his father-to it-was-said

ki, 'jō, at'ra warah thājyū tamārī mē guwājī that, 'io, so-many years became, your by-me service

kidd, nē kōt dan tamārō hakam pāsō pād'jyo was-done, and any day your order behind was-dropped

nāhi (or, tamārū wasan pāsū thēl'jyū nāhi). Tā-pan mārū not (or, your word behind was-put not). But any
gōthiyā phēlā kari mārū karū aṭṭu-lārū tamā friends together having-done feast I-might-make so-much-for by-you

kōt dan ēk tētū yē nāhī bār'jyū. Paq jānē any day one kid even not was-given. But by-whom
tamārō paśō rāḍī-mārī vērī dēśiyō ti sūrō your money harlot-with having-wasted was-thrown that son

āvījyo iwō-j i-nē ēk gōthū ālyē.' Nē inē came then-just him-to one fast was-given.' And by-him

i-nē kejyū, 'sūrā, tū to mārī phēlō hadā him-to it-was-said, 'son, thou indeed me with always

rējyo hē; nē jēt'rū mārū ĥē, ti bētū tārā hē. living art; and as-much-as mine is, that all thine is.

Āp'đi mājā kar'vi nē rājī thāwū jūjē. Hū By-us feast should-be-madē and happy to-become is-proper. What

kārān? jē ā tthārō bāī mari gīyō-tō, nē reason? that this thy brother having-died gone-was, and

pāsō jiw'tō thājyō hē; nē khōwāt gīyō-tō, nē again living become is; and being-lost gone-was, and

again joined is.'
INDO-ARYAN FAMILY.  

Central Group.

BHILI OR BHILODI.

Specimen II.

Account of a Bhil Marriage.

(Edar State, Mahikantha.)

भाग्य भीषण हैं, ने उदारतम रहो। नमस्ते वर्षो वाहनवाद भावना है। वीर वा वीरा वर्षो वाहनवाद भावना है। ने नमस्ते वीरा वीरा वाहनवाद भावना है। ने नमस्ते वीरा वीरा वाहनवाद भावना है। ने नमस्ते वीरा वीरा वाहनवाद भावना है। ने नमस्ते वीरा वीरा वाहनवाद भावना है।
INDO-ARYAN FAMILY.

BHIL OR BHILÔDI.

ACCOUNT OF A BHIL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amâ Bhil këwâ, nê dûgarâ-mây rahê. Asal amârê bâp-dûdâ
We Bhils are-called, and the-hills-in we-live. Formerly our ancestors
âvâla âh. Ti wâ dûgarâ amârâ këwâ. Nê amârê viwâ êwô
come are. So these mountains ours are-called. And our marriage such
thâê kë wôr-nê gér-hâ mà-bâp bhâî nê
becomes that the-bridegroom-of house-from mother-and-father brothers and
kâkâ bhêgë thât-nê lädî jówâ nîk’ô. Jânê gäm
uncles together having-become the-bride to-see go-out. Which in-village
lädî gamë, tânê gôr jât-nê puse kë, ’tamârê sûrî-nê
the-bride pleasures, that to-house having-gone they-ask that, your daughter-by
mârê sôrâ-ḥår làgâi kar’vi ḥê. Nê lädî-nê mà-bâp
my son-with marriage to-be-done is. And the-bridegroom mother-and-father
gamë tô, ’hê, làgâi kar’vi ḥê, ’em kahê. Pâsê kalâl-nê
are-pleased then, yes, marriage to-be-done is, so say. Then a-liquor-seller-of
ger-hô làrô ek rûpâ-nô magâvi làgâi
the-house-from liquor one rupee-of having-caused-to-be-brought all
pâl-nê wôr-nê mà-bâp pûsê apâ-nê
having-caused-to-drink the-bridegroom-of mother-and-father again them-of
gôr avê, nê viwâ kârê. Pâhêfû-tô wôr-nê pîthê
the-house come, and marriage make. First-then bridegroom-to turnerv-oatment
kârê, nê gâm-wâlâ-nê bôlâi-nê làrô nê kugari khâwâ-
they-do, and the-village-people-to having-called; liquor and grain-and-maise to-eat-
pûwâ âlê. Pâsê khâi-pai-nê thêk’wâ ûthê, nê
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and
then having-done-dancing all their their to-homes go-remain. Then
wôr-nê lài-nê ’pennâwânê,’ làdî-nê gôr
the-bridegroom-to having-taken ‘we-will-cause-them-to-marry,’ the-bridegroom to-house

D 2
jay, ne la-di-ne pabhhi la-di-ne ne wor-ne jam-na
they-go, and the-bride-of brother’s-wife the-bride-to and the-bridegroom-to right
hath be haw-davi-ne hat phera phera pher’ve. Pasé
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then
wor pum-dis ne bha-bro nik’lo ne wa-pa-hathie la-di p‘on nik’lo.
the-bridegroom having-married out comes and him-with the-bride also comes-out.
wor i-ne gër a-vë tapa-hathie la-di p‘on a-vë. Pasé
The-bridegroom his to-house comes him-with the-bride also comes. Then
wor-ne ne la-di-ne wor-ne gër-may ghale. Pasé
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then
bha-bro pasi nik’lo ne la-di i-ne m‘a-bap-ne garê
out again they-come-out and the-bride to her mother-and-father-to in-the-house
pasi jay. Pasé so hat dagha wor ne bija ad’mi bhêga
back goes. Then six seven in-days the-bridegroom and other men together
thai-ne la-di-ne anu kn’wâ jay.
having-become the-bride-of the-call to-do go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhils, and live among the mountains. Originally our forefathers
came here and so these mountains are called ours. The marriage among us is performed
in this way. The parents, cousins, and uncles of the bridegroom meet together at his
house and then go out to choose a bride for him. Having chosen a bride in a particular
village they go to her house and ask whether they would like to give their daughter to
their son. If the parents of the girl are pleased with the offer, they give their consent,
and wine worth one rupee is bought from the grogshop. All drink it together there,
and then the parents return home and commence the preparations. In the first place
the bridegroom is anointed with yellow turmeric, and the village people are invited
to a feast of wine and kugri (grain and maize). After the feast is over they com-
mence a dance and when that is over they return to their homes. Then they all go
with the bridegroom to the house of the bride for the marriage ceremony. The
bhabhi (brother’s wife) of the bride joins the right hands of the bride and the bride-
groom and takes them seven times round the fire. Now the marriage is performed
and the bridegroom comes out with the bride and they all return to the house of
the bridegroom. Then the bride and the bridegroom are received into the house,
and they again come out, after which the bride returns to her parents. After about a
week the bridegroom, in company of several men, goes again to invite the bride to his
house.
Bhili is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mârwâri, especially round Kotra.

AUTHORITY—


The Bhili spoken in the Khadak District of the Mewar State very closely agrees with the Bhili dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral ÷ is no more used; thus, hâgê for hâgê, all; kâl, for kâl, famine.

An original æ is usually changed to h; thus, huêr, Gujarâtî suwar, pig. But dê̂r-avê, in the country.

The neuter gender is usually replaced by the masculine. Thus, jê mûrê pâhê hai vi târê hatê, what mine is that is thine. Compare, however, bê sôrê hatê, two sons (lit. children) were.

In the verb substantive hê has been replaced by hai. Thus, iû hai, thou art; ghanâ nôkar hai, many servants are. Compare Mârwâri.

In other respects the dialect agrees with the Bhili of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

BHILÎ OR BHILÔDI.

(DISTRICT KHADAK, MEWAR STATE.)

kanâk  manakh-nê  bê  sôrê  hatê.  Lôdê-kê  wanâ-nê
Certain  man-to  two  sons  were.  By-the-younger  his

âtâ-hû  këjyô  kê,  'mûrê  wañâ-ê  jê  mâl  âvê
Father-to  it- was-said  that,  'my  share-of  what  property  comes

âlô.'  Nê  wanê  bê  sôrê-ma  vi  wûta
Give.'  And  by-him  two  sons-in  it-(property)  having-divided

didô.  Nê  thôdâ-k  dādâ-ma  lôdê-kê  hâgê-lô  wagê-lô
Was-given.  And  few-a  days-in  by-the-younger  all  together

karinê  vég-lê  dês-ma  giyô.  Nê  vilvû  kluh  majô
Having-done  distant  country-in  went.  And  there  much  enjoyment

karinê  hâgê-lô  kharâb  karî  didô.  Nê
Having-done  entire-(property)  waste  having-made  was-given.  And

kharas  kazyâ  puthê  pêlê  dês-mê  kluh  kâl
Expenses  were-done  afterwards  that  country-in  great  famine

padjyô;  nê  âvê  vi  bluhkhô  marâwê  lâgô.  Nê  vi
fell;  and  there  he  hungry  to-die  began.  And  he
that town-of one man-near having-gone remained. And by-him
swine to-graze field-in was-sent. And by-him glad having-become
huér-ná khává-ná kus'ká-hů pět bhari-lišů. Ně
sine-of eating-of husks-with belly having-filled-was-taken. And
bijé-kaně wanáy kāi nahi ál'jyō. Ně jērē
by-other-anyone to-him anything not was-given. And when
wanáy hôte ājyo wanē kiyō ke, 'mārā ātā-nē
to-him senses came by-him was-said that, 'my father-to
ghañā nōkar hai; né wanáy khāwā khub jādē-hai;
many servants are; and to-them to-eat much obtained-is;
ně hū bhukhē marū hū hū uthīnē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near
jānē wanāy kai, "ātā, mē Par'mēsār-nē na
having-gone to-him will-say, "father, by-me God-to and
tārē mōre pāp kidhō hai; né hū tārō sōrō kēwād'wā
of-thee before sin done is; and I thy son to-be-called
har'khō nahi; pān māyē nōkar rākhē lē." Ně
like am-not; but me a-servant having-kept take."' And
vi uthīnē ātā-pāhē āvyō,
he having-arisen father-near came.
The Bhil spoken in the Kotra district of Mewar has been much influenced by Mârâvî, and may be considered as the link connecting that language with the Bhil dialect of Mahikanka. The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to s-sounds, and s has been changed to h as in Mahikanka. Thus, pâs, five; sikh, twenty. Chh is, however, often written instead of s; thus, chhîrî and sôrô, a son.

D between vowels is pronounced as an r; thus, ghôrî, a horse.

So far as we can judge from the materials available h is sometimes substituted for v and w. Thus, bêqîlô, far, but vîlah, twenty.

The neuter gender is often confounded with the masculine; thus, kêkîyô and kîyî, it was said; nâm, the younger son; hônua, gold; rupô, silver, etc.

The plural of strong feminine bases sometimes ends in i and sometimes in iyâ; thus, ghôrî, mares; chhôrîyâ, daughters.

The suffix of the genitive is rô, or, sometimes, nô; thus, bûprô and bûp-ônô, of a father. The suffix of the dative is nê; thus, chhîrî-ô, to the son. Occasionally kô is used instead; thus, nôkar-kô, to the servants.

With regard to numerals we may note the form ëkâs, one. Here we have, apparently, the pleonastic s which is common in Jaipurî.

' I' is hû and mû, case of the agent maî, genitive mîrô, mîrô, and mûkô; plural kamô, genitive mîrô.

' He' is wò, oblique unâ and wunâ. The interrogative pronouns are kûn, who? khû-nô, whose? hû, what? etc.

The present tense of the verb substantive is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hû</td>
<td>1. hai</td>
</tr>
<tr>
<td>2. hai</td>
<td>2. hû, hai</td>
</tr>
<tr>
<td>3. hai</td>
<td>3. hai, hai</td>
</tr>
</tbody>
</table>

The past tense is hatô and thô, plural hatô.

The finite verbs are inflected as in connected dialects. Thus, hû jâû hû, I go; thû jácc-hai, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, bêjîô kêkîyût, the son said; mû gunô kîdô hai, I (instead of maî, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, mû jûâ, I will go.

The true future is formed from this tense by adding gô, plural gâ. Thus, hû kûfû-gô, I shall strike.

The verbal noun ends in wô, oblique wô; thus, kuftô, to strike; kusî kâr-ô, lâgâ, they began to make merry.

Note also the causative form kêu-rûtî, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be
seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Devanagari text in numerous instances was at variance with the transliteration.

[No. 4.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHILI OR BHILÓDI.**

(KOTRA, MEWAR.)

**TRANSLITERATION AND TRANSLATION.**

<table>
<thead>
<tr>
<th>Ék's</th>
<th>mán'vi-nē</th>
<th>bē</th>
<th>sōrā</th>
<th>hatā.</th>
<th>Tinù-mē</th>
<th>nānū</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>man-to</td>
<td>two</td>
<td>sons</td>
<td>were.</td>
<td>Them-among</td>
<td>younger</td>
</tr>
<tr>
<td>hatō</td>
<td>āpy'nē</td>
<td>bāp-ō</td>
<td>kēhyō,</td>
<td>'bāp,</td>
<td>mārō</td>
<td>bhāg</td>
</tr>
<tr>
<td>was</td>
<td>his</td>
<td>father-to</td>
<td>said,</td>
<td>'father,</td>
<td>my</td>
<td>share</td>
</tr>
<tr>
<td>ālō.</td>
<td>Pāchhē</td>
<td>unā-rō</td>
<td>bhāg</td>
<td>wāṭī</td>
<td>didō.</td>
<td>Thōrū-k</td>
</tr>
<tr>
<td>give.</td>
<td>Then</td>
<td>his</td>
<td>share</td>
<td>having-divided</td>
<td>was-given.</td>
<td>Few-a</td>
</tr>
<tr>
<td>dārā</td>
<td>kērē</td>
<td>nānū</td>
<td>hatō</td>
<td>māl</td>
<td>bhēlō</td>
<td>kidō</td>
</tr>
<tr>
<td>days</td>
<td>after</td>
<td>younger</td>
<td>was</td>
<td>property</td>
<td>together</td>
<td>was-made</td>
</tr>
<tr>
<td>leī-nē</td>
<td>līdī</td>
<td>giyō.</td>
<td>Wāy</td>
<td>khōtā</td>
<td>kūm-mē</td>
<td>khēru</td>
</tr>
<tr>
<td>having-taken</td>
<td>having-gone</td>
<td>went.</td>
<td>There</td>
<td>bad</td>
<td>action-in</td>
<td>spent</td>
</tr>
<tr>
<td>kidō.</td>
<td>Pāchhē</td>
<td>hārō</td>
<td>khēru</td>
<td>kari</td>
<td>pūgō</td>
<td>unā</td>
</tr>
<tr>
<td>was-made.</td>
<td>Then</td>
<td>all</td>
<td>spent</td>
<td>having-made</td>
<td>after (?)</td>
<td>that</td>
</tr>
<tr>
<td>mulak-mē</td>
<td>jāb'rō</td>
<td>kāl</td>
<td>pariyō.</td>
<td>Pāchhē</td>
<td>wō</td>
<td>nāgō-pud</td>
</tr>
<tr>
<td>country-in</td>
<td>mighty</td>
<td>famine</td>
<td>arose.</td>
<td>Then</td>
<td>he</td>
<td>distressed</td>
</tr>
<tr>
<td>thāl</td>
<td>gayō.</td>
<td>fāchhē</td>
<td>unā</td>
<td>mulak-mē</td>
<td>hartā</td>
<td>gharwālā-nē</td>
</tr>
<tr>
<td>having-become</td>
<td>went.</td>
<td>Then</td>
<td>that</td>
<td>country-in</td>
<td>rich</td>
<td>householder-to</td>
</tr>
<tr>
<td>gayō.</td>
<td>Pāchhē</td>
<td>unā</td>
<td>gharwālā</td>
<td>khetar-mā</td>
<td>huar</td>
<td>charāwā</td>
</tr>
<tr>
<td>how-went.</td>
<td>Then</td>
<td>that</td>
<td>householder(ly)</td>
<td>field-in</td>
<td>wise</td>
<td>to-feed</td>
</tr>
<tr>
<td>mōk'lyō.</td>
<td>Tārē</td>
<td>unā-rō</td>
<td>mū-mē</td>
<td>ēm</td>
<td>hatū</td>
<td>kē,</td>
</tr>
<tr>
<td>was-sent.</td>
<td>There</td>
<td>his</td>
<td>mind-in</td>
<td>this</td>
<td>was</td>
<td>that,</td>
</tr>
<tr>
<td>khāyālā</td>
<td>cholēl'kā</td>
<td>khāinē</td>
<td>mú</td>
<td>pēt</td>
<td>bharū.'</td>
<td>Tārē</td>
</tr>
<tr>
<td>eaten</td>
<td>hunks</td>
<td>having-eaten</td>
<td>I my-belly</td>
<td>may-fill.'</td>
<td>Then</td>
<td></td>
</tr>
<tr>
<td>unā</td>
<td>kānū</td>
<td>kai</td>
<td>nē</td>
<td>āliyō.</td>
<td>Pāchhē</td>
<td>hōchhē</td>
</tr>
<tr>
<td>to-him by-anyone anything not</td>
<td>was-given.</td>
<td>Then</td>
<td>having-come-to-senses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kiyō,</td>
<td>'mārā</td>
<td>bāp-nē</td>
<td>kīplā</td>
<td>kām'wālā-nē</td>
<td>ghasā</td>
<td>rōtā</td>
</tr>
<tr>
<td>said,</td>
<td>'my</td>
<td>father-of</td>
<td>how-many</td>
<td>servants-to</td>
<td>many</td>
<td>breads</td>
</tr>
<tr>
<td>nē</td>
<td>mú</td>
<td>bhukhū</td>
<td>marū-hū.</td>
<td>Mū</td>
<td>uṭṭhīnē</td>
<td>mārā</td>
</tr>
<tr>
<td>and</td>
<td>I with-hunger</td>
<td>dying-am.</td>
<td>I having-arisen</td>
<td>my</td>
<td>father-near</td>
<td></td>
</tr>
<tr>
<td>jāū,</td>
<td>unā</td>
<td>kēū</td>
<td>kē,</td>
<td>'bāp,</td>
<td>mú</td>
<td>Bāg'wān-rō</td>
</tr>
<tr>
<td>will-go,</td>
<td>hēm-to</td>
<td>will-say</td>
<td>that,</td>
<td>'father,</td>
<td>by-me</td>
<td>God-of</td>
</tr>
</tbody>
</table>
thārē āgā gunō kīdō hai. Pāchhē mū āwō nē kē
\begin{align*}
of-thee & \quad \text{before} \\
\text{sin} & \quad \text{done} \\
is. & \quad \text{is.} \\
\text{Then} & \quad \text{I} \\
\text{such} & \quad \text{not} \\
\text{that} & \quad \text{that} \\
\end{align*}
thārē bēṭō kāw'rūḏ. Mōy thārē kām'wūlā-mū-thī ēk harikō
\begin{align*}
\text{thy} & \quad \text{son} \\
\text{I-am-called.} & \quad \text{Mō} \\
\text{thy} & \quad \text{servants-in-from} \\
\text{one} & \quad \text{one} \\
\text{like} & \quad \text{like} \\
\text{banāw.} & \quad \text{"make."} \\
\text{make.} & \quad \text{"} \\
\end{align*}
GIRÁSIÁ OR NYÁR.

The Bhili dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the Nyáır-ki-bólí, or Nyáár dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girásiá.

The most characteristic feature of this dialect is the frequency with which é is substituted for other vowels; thus, dhén, wealth; dén, day; kéré-né, having done. In words such as huséló or huséló, son; ápéyó and ápéyó, own, etc., the é is probably short.

Note also the frequent contractions such as unáí for uná-é, to him, etc.

The cerebral f has been replaced by the dental l; thus káí for káí, famine.

The inflexion of nouns and verbs, broadly speaking, the same as in the Bhili of Mahikantuha. The suffix of the genitive is, however, ró as in Márwári; thus, nákérí ró, of the servants. The future of kúí-ró, to strike, is given as follows,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kúí</td>
<td>1. kúí</td>
</tr>
<tr>
<td>2. kúíi</td>
<td>2. kúíi</td>
</tr>
<tr>
<td>3. kúíi</td>
<td>3. kúíi</td>
</tr>
</tbody>
</table>

Note also the pronoun du, this.

On the whole the dialect will be seen to agree with the Bhili of Mahikantuha with an admixture of Márwári, though not to the same extent as is the case with the Bhili of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Pro- gal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[ No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHÍLÍ OR BHÍLÓDÍ.

GIRÁSIÁ OR NYÁR DIALECT.

(SJODHPUR.)

SPECIMEN I.

Bëkë jáma-ró kë kúí-ró hótá. Húñá-má-bó lórkó ápró
One man-to two sons were. Them-among-from the-younger his
bápá-e keiyó, 'bápá, hamárí pátí áyé jiyé sét máí
father-to said, 'father, our share may-come that property me
álo. Tére bápë ápë-rí ghér-bók'rá unáí állí. Thórär dén
give. Then by-the-father his property him-to was-given. Few days
këré lórkó dáw-ró ápérí sëb sët bhélú kidhú,
after the-younger son his all property together was-done,
par-dessé pérô gyô. Uthô nágûi-bâçlî-mâyô sârû gêmûrô
foreign-country-to away went. Then riotousness-in all having-spent
dâô. Sârû khûtû-kêrê wanê-mal'kâi-mûhê môtô kâl pêryô.
was-given. All spent-after in-that-country-in great famine fell.
Têrê wô nâgô pôrî hûvênê ûhô rêyô, nè pôchhê
Then he destitute having-fallen having-become standing remained, and then
un mîl'kê rêmôi-pâyê rîyô. Têrê unê âpêrê khêtê-mê
that in-country citizen-near lived. Then him-by his field-in
surstå dår chár'wâ mêlîyô. Têrê unê surstå-rê chár'wâ-hê
swine-of herd to-feed was-sent. Then him-by swine-of feeding-of
khêrk'hâkô hôtô jinê-hi âpêrô pêt bher'wâ-rô mêtô kidû.
husk was them-from his belly filling-of wish was-made.
Pên unê khêrk'hâkô-hî kanai nî álliyô.
But him-to husk-even by-anybody not was-given.
INDO-ARYAN FAMILY.

BHILÍ OR BHILÕPI.

GIRASTÍ OR NYĂR DIALECT. (SIROHI STATE.)

SPECIMEN II.

Khumjí Thâkôr Prêm'îlo Nâw'tô bê bhâl hoô-rê. Pêsê sók'lu
Khumjí Thâkôr Prêmîlo Nâcôtô two brothers were. Then arrow
lê-nê Prêm'îlo Nâw'tô keô, 'ô Khumjí Thâkôr, ihê
having-taken by Prêmîlo by Nâcôtô it-was-said, 'O Khumjí Thâkôr, thus
âpnu nâm nê-hê-ô nê re. Bê bhâl jânê wâvô-ûpêr bêhâ;
our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;
pânêr ávê têrê géllô rõ jikênê gêrêpêrá phôrâvô.'
water-drawers come then arrow having-thrown earthen-pots we-will-break.'
Phumlâtâ Râñi pâpî bhêrwâ-sëru aî. Pânî bhêrî, sêr-thî
Phumlâtâ queen water filling-for came. Water was-filled, steps-from
thêkîê, sók'lu jîkîyu wô gêrô-pârô phôrâvô. Phumlâtâ
ascended, arrow was-thrown and earthen-pot was-broken. Phumlâtâ
rânî dhâmîâ-thakê râw'tô gîê. Jânê dhênê-nê pêkârîs,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
'maru bôhêru phôrâvî.' Pêsê dhênên bib'nôtô
'my water-pot was-broken.' Then by-husband proclamation-of-banishment
lekhô. Pêsê bê-phâr dîn hoô, Khumjí Thâkôr-bê bhûkkh
was-written. Then têu-pahar day became, Khumjí Thâkôr-to hunger
lagî. Rotâ khâwâ-rê sêru gêrê ayê. Têrê bib'nôtô
began. Bread eating-of for-the-sake in-house went. Then proclamation
dékôhô. 'Dô hu môdjin hê, bhal'tô jàû.' Bhêlôwa åukô.
was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.
Bâpê lekhô hê, 'âtê pânî pîwû-rô dhêrân nê-hê. Athê
By-the-father written is, 'here water drinking-of right not-is. Here
ubô rè-nê pânî piê, kâlî gûê-rû rêgêt piê.'
standing having-remained water drinkest, black cow-of blood drinkest.'
Pêsê Khumjí Thâkôr Prêmâ bhâl sârê gîô. 'Prêmâ bhâî,
Then Khumjí Thâkôr Prêmâ brother near went. 'Prêmâ brother,
cî'rô ubô rè-nê jînî nê piê. Mârê bâ-jî
here standing having-remained water not we-will-drink. My father(-by)
bib'nôtô lekhô hê. Pêrâ jáh pêrê.' Ehêl gîô. Jâtû-
proclamation written is. Off let-us-go then.' Away (?) they-went. While-
Once upon a time there were two brothers, Khumji Thakor and Prémlo Nawtō. One day Prémlo Nawtō took his arrows and said, 'O Khumji Thakor, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumji Thakor became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'What is this? I will go and see.' He found that his father had written as follows, 'It is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'
Khumji Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a sac of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumji Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwtō arrived. Having killed the tiger with his dagger Khumji descended into a well in order to wash his dagger, and Prēmlō Nāwtō pushed him into the well, so that Khumji with his dagger fell into the water. Then Prēmlō Nāwtō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'
MAG'RI OR MAG'RĀ-KI BÔLĪ.

In the north, Nyār approaches Mārwāri and has to its east a dialect of that language which in some characteristics agrees with Bhili, viz., the so-called Mag’ri or Mag’ra-ki boli. Mag’ro means ‘hill,’ and Mag’ra-ki boli is therefore simply ‘hill-language.’ It is the dialect of the southern, hilly, part of Mewar, and is spoken by 44,500 people.

Mag’ri in most characteristics agrees with ordinary Mārwāri. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhili spoken to the south.

An h is often substituted for an s; thus, ḥag’lo, all; ḥurej, sun; dōh, ten.

The form ḍiyā, eye, corresponds to ḍoyā or ḍō, i.e., ḍōl in Bhil dialects, such as Rāni, Nūri, etc.

The inflexion of nouns and pronouns is essentially the same as in Mārwāri. The suffix of the case of the agent is, however, ē or nē, as in Māli and Gujarātī Bhili. Thus, ḍhōlī, by the son; bā-nē, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, vi-kē bā, by his father; thā-rai bā, by thy father.

The suffixes of the dative are ē, and nē or nai. Thus, hāyē and bā-nā, to the father; ēk-na, to some one.

The suffix of the ablative is ḍō; thus, bā-ḥū, from a father.

The usual suffix of the genitive is kō; thus, bā-kō, of the father. In the case of pronouns we also find the suffixes ro and nō; thus, ḍq’ro, his own; mhānō and mhārō, my; thānō and thārō, thy. When the genitive qualifies a noun in the dative case it sometimes ends in ē and sometimes in ē or aī. Thus, pāw-kā Pātēl, to the Patēl of the village; vi-kē galai, to his neck; mhārē bā-kai jāvē, to my father’s servants.

The suffix of the locative is nē, mā or māy.

The following are the personal pronouns: —

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We</th>
<th>Thou</th>
<th>You</th>
<th>He</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>māh</td>
<td>mān</td>
<td>thū</td>
<td>thē</td>
<td>nē</td>
<td>mē</td>
</tr>
<tr>
<td>Agent</td>
<td>māh</td>
<td>mān</td>
<td>thū</td>
<td>thē</td>
<td>of</td>
<td>mē</td>
</tr>
<tr>
<td>Genitive</td>
<td>māhā, mārō</td>
<td>thānō, thārō</td>
<td></td>
<td></td>
<td>māhō</td>
<td>māhānō</td>
</tr>
</tbody>
</table>

Other pronouns are kuni, who? kōy, what? jūkō, who; jā, by whom; jāpē, whom.

The conjugation of verbs agrees with Mārwāri. Thus, māh hō, I was; māh jāv-lā, I shall go.

Note finally the frequency with which the suffix ḍō occurs. Thus, ḍyādā, days; ḍōgōdō, worthy; ḍnōdō, dead; ḍmōdō, lost.

In most respects, however, Mag’ri closely agrees with Mārwāri, as will be seen from the specimen which follows.
INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

BHIL OR BHILÔDI.  

(MAGBA-KÌ BÔLÌ.)  

(DISTRICT MERWARA.)  

Ek jañå-kè dvè bhól'yà hā.  Wā-mā-hū òhù òhù bhól'yò  

One man-to two sons were. Then-in-from-the-younger the-father-to said  

ka. 'ë bā, māl'matā-mā-hū jò māhùp bātō vùh so mhàyē dè-dè.'  

that, 'O father, the-property-in-from what my share may-be that to-me give.'  

Jadyū āp'tā māl'matā-mā-hū vîyē bātō kar didō. Ghanā dyådā  

Then his-own property-in-from to-him share having-done was-given. Many days  

nah huwā-hū ka òhù òhù bhól'yò hā-gātō hāwātār ànt'ā mālak- 

not become-had that the-younger son all collecting-together a-distant country-  

māl'pará-gayō. Ar wāñhāi ùl-phail-mē dyådā gamår āp'ro  

into went-away. And there riotous-living-in days having-spent his-own  

māl'matō pará-gamayō. Jadyū vī hag'lo upār-nhùk'yo, pāyē  

property away-was-squandered. When by-him all had-wasted, then  

vī mālak-mā bādō kāl padōy, ar ā kāng'lo hō-gayō. Ar vī  

that country-in great famine fell, and he a-beggar became. And by-him  

jār vī mālak-kā rahan-wāñ-hā-mā-hū ēk-kè gōdē rahan  

having-done that country-of inhabitants-among-from one-of near to-remain  

lāgyō. Jī rīyē āp'tā khēt-māhē hūr'tā charāwan-nē mēlyō. Ar  

began. By-whom to-him his-own field-into mine to-graze was-sent. And  

ā wā òhù òhù mā-hū jīkē hūr'tā hār'étō āp'ro pāt bhar'no  

he those husks-in-from which the-swine eating-were his-own bully to-fill.  

chāwō hō. Ar dūjā vīyē kāi na dēvē hā. Pāyē vīyē  

wishing was. And others to-him anything not giving were. Then to-him  

hūyō ar vī kahyō ka, 'māhā rā bā-kāi ghânā jāpē  

senses-came and by-him it-was-said that, 'my father's many to-men  

rūt-hū ki ghapē malē-hai; ar māhū bhūk'ē marū hū. Mhū  

bread-than even much obtained-is; and I of-hunger dying am. I  

hālyō-hālyō bā gōdē jañā-lā ar vīyē kū-lā ka, "ē bā,  

having-started father near will-go and to-him will-say that, "O father,  

mē bhākΜνθ-hū ānhdō ar thārā diyē āgē pāp kidō hai. Ar  

by-me heaven-from against and thy eyes before sin done is. And  

phenū thārō bhól'yō kuhābā jōgdō na hū; māhē thārā jānā-  

any-longer thy son to-be-called worthy not am; me thy servants-  

mā-hū ēk-kè harikō hamāj.' Jadyū uñhār āp'kā bā  

among-from one-of like consider.' Then having-arisen his-own father
gôdê hâlyô. Pan ū al'gô-j hô ka vî-kê-bâ vîyê dîthô, near started. But he far-indeed was that him-by-of father to-him was-seen, ar wâl kidî, ar nrhar vî-kê-galai lâgar bâchâyî and compassion was-done, and running his-in-of-neck having-stock kisses dûdû. Bholyê vîyê kiyô kal, ‘ô bê, mhh bâikunîth-were-given. By-the-sun to-him was-said that, ‘O father, by-me heaven-hû undhô ar thârâ diyû age pêp kidô hai; ar thârô bholyô from against and thy eyes before sin done is; and thy son kaîpê jûgôdô na hû.’ Pan bâ-nê dharm-pûtâ-hû kiyô to-be-called worthy not am.’ But the-father-by the-servants-to it-was-said ka, ‘hag’lâ gâsâ-mê-hû hakrâ kujar vîyê pahîrawô; that, ‘all garments-in-from best having-taken-out to-him put-on; ar vî-kê háth-mê bûtû ar paga-mê kûrda ghalo; ar mhh khaîi ar and his hand-on a-ring and foot-on shoes put; and we will-cat and majâ karâ. Kyû-hûrô, ka ô màhárô bholyô muoîô hô, ar merriment will-make. What-for, that this my son dead was, and phênhî jîyô hai; ar gamyôdô hô, phênhû ladhô hai.’ Jadyû vê again alive is; and lost was, again found is.’ Then they majâ karbâ lâgyâ. merriment to-do began.

Vî-kô bôdô bholyô khet-mâê hô. Ar jadyûl átô átô His elder son field-in was. And when coming coming guwâda gôdê áyô tadyû gâja bâjà ar nîch’wâ-kô kûk’bô sunyô. house near came then singing music and dancing-of sound was-heard. Ar vî áp’kâ dharm-pûtâ-mê-hû ek-nai bular bûjhyô And by-him his-own servants from-among one-to having-called it-was-asked ka, ‘ô kêt hai, rê?’ Vî wâyê kahyô ka, ‘thârô that, ‘this what is, O?’ By-him to-him it-was-said that, ‘thy bhâtî áyô hai; ar thûrâ bê bôdô juman kidô hai. Kyû-brother come is; and by-thy father a-great feast done is. What- hûrô, ka unê hûrô-lûtô dîthô hai.’ Pan vî rih kidî for, that him-to safe-and-sound seen is.’ But by-him anger was-made ar màhê jw’ô na chaîhyô. I-hûrô vî-kô bê bârnhê and in to-go not he-wished. For this-reason his father outside är unê pâpoîbê puchhrîbê lâgyô. Vî bâ-nô jâb having-come him-to to-entreat to-ask began. By-him the-father-to reply didô ka, ‘mhh thârô attrâ bàr-hû golf-pânô karû-hû, ar was-given that, ‘I thy so-many years from service doing-am, and kadyû thârô kiyô na lôpyô, ar thê màh êk un’yô hi eee thy word not was-avoided, and by-thee to-me one kid een na didô ka mhh màhårâ hâthdô-kê hâtê majâ kartô. not was-given that I my friends-of with merriment might-have-made.
Pan thêrõ ò bhôlyô jako-j réñgâ-kê bhêlê múl'matõ khai-gyô-hai,
But thy this son who-verily harlots-in-of company property has-eaten-away,
jyân-hî áyô tyân-hi thû vî-hårû hakh'rô (or hâu) jiman kidô hai.'
as-soon came so-soon by-thee him-for a-good dinner made is.'
Vî wâyê kîyro, 'ô bhôlyâ, thû mhârê hadâ bhêlô hai;
By-him to-him il-was-said, 'O son, thou of-me always with art;
jañê-hag'tô mhârô hai sô thâpô hai. Pan majâ kar'nô ar
which-verily all mine is that thine is. But merriment to-do and
räji hôpô jîg hô. Kyô-hårû, ka thânô bhât muôôô
happy to-become proper was. What-for, that thy brother dead
hô, phenô jîyô hai; dûlyôô hô, phenô mîlyô hai.'
was, again alive is; lost was, again found is.'
The Bhili dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Malvi.

The palatals are sometimes retained, and sometimes also changed to s-sounds. Thus, chhāke-rā-nō, to the servants; chhīrō and sōrō, a son. Similarly, we find both s and h corresponding to Gujarāti s; thus, sagīło, all; das, ten; hamjāwēnā lāgō, he began to entreat; hō, hundred, etc.

The cerebral ød between vowels is pronounced as an ɹ; thus, ghōrō, Gujarāti ghōḍō, a horse.

The cerebral ū has disappeared; thus, sugīło, Gujarāti sugīło, all; kāl, Gujarāti kāl, famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find hōnō instead of hōnū, gold; aśīlā, rivers, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find jē mārō (masc.), hē tē tārū (neut.) hē, what mine is that is thine.

The plural of strong feminine bases ends in gā as in Rājasthāni; thus, sōryā, daughters.

The ablative suffixes are thā and ū; thus, būp-thā, from a father; sābā-ū učhō, all-from high, highest.

The usual suffix of the genitive is nō. Occasionally, however, the Malvi and Mārwāri suffix rō is used instead; thus, wāsi dēs-rō nēswēdārō-kānē, to a citizen of that country.

The personal pronoun of the first person singular is hē and mē as in Malvi. 'We' is hamō, and 'you' tamō or tāmē. 'He' is ū or ān, genitive ū-nō, uṇī-nō or wāsi-nō; plural vi and vē-hēlē. The relative pronoun is jō and jē, case of the agent jōṇē. 'Who?' is kūn, genitive kī-nō, oblique kānā.

The present tense of the verb substantive is—

Singular, 1. hē, ū, hē. Plural, 1. hai, hē, hā.
2. hē, hai. 2. hō, hai, hē.
3. hē, hai. 3. hē, hai.

Instead of hē we also find chhā.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, hū mārū-hē, I strike; tamō jāvō-hō, you go; uṇī-ē māryē, he struck. Note ū lāgō, he began.

The present participle is used as a present definite and an imperfect. Thus, khātē, (they) were eating; tū ma-rē-kānē sadā rētō, thou art always living near me.

The future is formed as in Malvi. Thus, hū mārūjē, I shall strike. The conjunctive present is sometimes used instead; thus, kahē, I will say.

The verbal noun ends in nō or wō; thus, jānō, to go; aśiō, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhili and Rājasthāni or, more especially, Malvi.
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILÔPI.

(RATLAM STATE.)

Ek adémi né bë bëtë thà. Lôrë bëtë báp-nê
A-certain man-to two sons were. By-the-younger son the-father-to
kahyà kë, 'ë báp, târâ-kanë jô dhan hë, anâ dhan-nî
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
mârî pùti pùti-ùlô.' Pëhr bápô pùti pùti-ùlô.
my share away-give.' Then by-the-father- share away-was-given.

Lôrë bëtë dhan lainë thôpî dan paçhë bhâl'êrk
The-younger son wealth having-taken a-few days after very
vëg'ô jâto-rayô; nê tô khôtâ karm karinë mûl sag'ô
distant went; and there wicked deeds having-done property all
ujûrî didô. Jârë sag'ô ujûrî olûkëô tyârë
having-squandered was-given. When all having-squandered ceased then
upi dës-më ghañô kâl padyô. Anô wañî-në wakhô padyô. Paçhë
that country-in a-great famine fell. And him-to want fell. Then
â jàînë wani dës-rû rëwâwârî-kanë rûj'garô rayô.
he having-gone that country-of inhabitant-near in-service remained.

Jôpë upi-në wan-më khêt-më hûn char'wâ mûk'lyô; janâbar
Whom-by him-to forget-in field-in swine to-graze was-sent; the-host
jë rûkh'ô khâtâ tê å-bhî khâw'ñô chàh'vi-ô, kôi
which shrubs ate that he-too to-eat having-caused-to-wish-cerity, anybody
kî ni âltô. Paçhë upi-në éwô man-më ham'ki ayô anô
anything not (was-)giving. Then him-to such mind-in thought came and
këwâ lâgô kë, 'mârâ bû-nà hër-më âr'lâ majûr majûr
kari rayô jë or khâtâ-pitë astrô wâch'wâ wâchë-hôi,
to-say began that, 'my father-of house-in so-many labourers service
doing are who other-things eating-and-drinking so-much saving saved-is,
pan hû bhûkh'ë marô-hû. Hû chûl'ûnë mûrû báp-kanë jâû,
but I by-hunger dying-am. I having-started my father-near will-go,
anô kahô kë, 'hë báp, më Rûm-nô khôtô kariyô chhë, anô
and will-say that, "O father, by-me God-of ill done is, and
tamâ-kanë pûp kariyô chhë. Hû târô eh-hôrô këwâwâ lâyak në
thee-near in-done is. I thy son to-be-called worthy not
ô; tamârâ dûr'kûyâ bhûgô ma-në kari dyô.'" Paçhë û
am; thy labourer like me-to having-made give."' Afterwards he
uthi-nē u-nā bāp-kanē gayō. Thōri-k dār thō kē
having-arisen his father-near went. Little-a at-distance was that
bāpē dēkhīnē awāl kidi; nē sāmā dōdh-nē
by-the-father having-seen compassion was-made; and before having-run
galā-mē hāth nākhi-nē bōkī didi. Ohhōrē unā-nē kayo
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said
kē, ‘bāp, mē Rām hāmō nē tārā dēkh’tā pāp karyō hē;
that, ‘father, by-me God before and thy (in-)seeing sin done is;
tārō bētō thawā layak ni-hū.’ Paṇ bāpē chākārā-nē
thy son to-become worthy not-I-am.’ But by-the-father servants-to
kahyō kē, ‘aun bētā-nē hāu chintihrū kādinē anē
it-was-said that, ‘this son-to good clothes having-taken-out this-to
pērō, hāth-mē yīti anē pōgā-mē jōdā pērhō; pachhē rōtō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread
kuri khūiyō nē majā karīyē. Kyū-kē, yō mārō bētō
having-done let-us-eat and merriment let-us-make. Because, this my son
muā barābar thō, nē pachhō jīvyō; khōwāī gayō-thō tē pachhō
dead like was, and again is-alive; lost gone-was he again
maliyō.’ Pachhē wānā majā-mē rājī thayā.
is-found.’ Then they merriment-in glad became.
WÄG'DI.

Wäg'di is the dialect of a Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwallor, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wäg'di have also been returned from Rewakantha. The following are the revised figures:

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<thead>
<tr>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar State</td>
<td>260,000</td>
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<tr>
<td>Banswara State</td>
<td>74,500</td>
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<tr>
<td>Dungarpur State</td>
<td>98,000</td>
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<tr>
<td>Partabgarh State</td>
<td>53,900</td>
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<td>Gwallor Agency</td>
<td>1,240</td>
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<td>Mahikantha</td>
<td>17,400</td>
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<td>Rewakantha</td>
<td>75</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>525,275</td>
</tr>
</tbody>
</table>

Of the 53,000 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mewâri-Wäg'di. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wäg'di. The language of almost the whole of Partabgarh is Bhili.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mâlvi, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as mânakh-kê, to a man; bâp-na, to the father; bâp-kô, of the father; mû, I; thô, he was; morû-hû, I am dying; jâô-gâ, I shall go. The past tense of the verb substantive is sometimes formed as in Mâlvi, singular thô, plural thâ, and sometimes as in Mârâvi, singular hô, plural hâ.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wäg'di agrees with Mâlvi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WÄG'DI DIALECT.

Bhilî or Bhilôdi.

(Mahikantha.)

Ek manakh-kê dô daw'dâ thâ. Na wâ-mâhi-lâ chhôë'kyâ-na
One man-to two sons were. And them-within-from the-younger-by

bâp-na kiyô, 'bâp, aâî dhan-kî pâti ma-na dê.' Na
father-to it-was-said, 'father, this wealth-of share me-to give.' And

â-ma wâ-ya 'kô dhan bëchû didô. Na thôôjâ-k dän
some to him-of the-wealth having-divided was-given. And few-a days

him-by them-to him-of the-wealth having-divided was-given. And few-a days

paró giyô, na ubbê khoï chal'ë-më dhan udë
away went, and there bad conduct-in the-wealth having-(been)-wasted

afterwards, the-younger son all wealth having-taken a-far country-in

pachhê, nân'kyô chhôrô hagirô dhan len durô dé-më

parô giyô, na ubbê khoï chal'ë-më dhan udë
away went, and there bad conduct-in the-wealth having-(been)-wasted
The dialect spoken by the Bhils in the Dhar State of the Bhoswar Agency has been so much influenced by the neighboring Mâlvî that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Pronunciation.—Final a (or ə) and ə are frequently interchanged, as also the case in Khândesi and other connected dialects. Thus, ha and hë, is; karina and karë, having done; yë and yë, this.

E and ə after long vowels are usually written y and w respectively; thus, jëg for jëg, he may go; jëw for jëw, go ye.

I'ë is sometimes written for ë; thus, wa and wë, he.

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as s, z, respectively, with or without aspiration. This must be inferred from spellings such as par-dëch-më, in a foreign country; chhîr'kër, government, etc. Compare also din' dibô, wâs hë, a drum is beaten, where wâs is the past participle passive of wâj'wë, to beat. The corresponding verb in western Bhil dialects is wâj'wë, pronounced wâz'wë.
The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an s. The same tendency seems to prevail in Dhar where the emphatic particle j often takes the form ch. It is, however, also possible that ch is the Marāṭhī form of the word, which also occurs in Khāndēṣā.

The hard aspirated palatal has become h in hége, on the border; compare Gujarāṭī chhēdō, border.

The same pronunciation of ch seems to occur in par-dōch, a foreign country, where it is written for an s. This latter sound has regularly developed into an h. Thus, hōnō, gold; bah, sit. It is often, however, preserved in writing; thus, dos, ten; bis, twenty. Considering the mixed character of the dialect it is very probable that s is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both hōnō and sōnō, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find dhōwo, white; hūn, consciousness; hūta, slept; vinō and vinē, the oblique form of wo, he.

Compare Āhīrī.

B is used in eastern dialects where Gujarāṭī has v or w, thus, bis, twenty; bāl, lmir.

There is no marked difference between aspirated and unaspirated letters. Compare so and soh, there; adō, half; ka-na lāgyō, he began to say; māk and mākh, throw; mhu-ka and ma-ka, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form kadd, it was said. It is usually replaced by the masculine; thus, nāch-nō hungō, dancing was heard.

Number.—The plural is formed as in western Bhil dialects; thus, ghōdō, a horse; ghōdā, horses: ghōdē, a mare; ghōṣē, mares. Gāy, a cow, adds ā in the plural as in Marāṭhī; thus, gātā, cows. Āvēdō, troubles, seems to be a Gujarāṭī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in o or a, take ā in the oblique form. In the plural there is an oblique form ending in hōn (compare Mālvi hōn). Thus, ghar-ma, in the house; ghōdō, and ghōdā, a horse; ghawūtō ghōdō-kō khōjir, the saddle of the white horse; nōkar-hōn-ka, to the servants.

The usual case suffixes are,—case of the agent, uē and na; dative, kē, ka, and kā; ablative, hi, hē, and sē; genitive, kō, fem. ki, oblique, kā; locative, ma and mē. Compare Mālvi. Occasionally we find forms such as ghor-kēr, of the cattle; ghar, at the house; hége, at the edge; hūkō, with hunger, and so on.

 Pronouns.—The personal pronouns are mainly the same as in Mālvi. Thus, hē and mē, I; mē, mē-nē, mūgē, māhi and mai, by me; mērō, my; but also mērī, my. The plural of the personal pronouns is ham and āpan, we; hamārō, our; tam and tum, you; tamārō, your.

The demonstrative and relative pronouns have an oblique form ending in nā or na (or nā, na, respectively). Thus, vē and vē, that; vinō jhād-kā nichē, under that tree; yē and yā, this; iōn kar'sūn-ν, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as vō, and vē-kē kar'sūn-kē lugū, the wife of that cultivator. Vi in vi-kē is the base used before case-suffixes. The plural of vē is vē or vē, genitive vēn-kō; case of the agent vēn-na and vēn-νa. Similarly are inflected yē, this; genitive i-kō; oblique i-wō: jō, who; genitive ji-kō; oblique jōnā. The base
ta occurs in tina man, kya ghar, to that man’s house. The relative jō is also used as a demonstrative. Thus, jō haujā māhārā-kanā hē jō thārā-j hē, what all of-me-near is that thine-only is, whatever is mine, that is thine.

‘Who?’ is kū, genitive kī-kō; ‘what?’ is kā and kya.

Verbs.—The verb substantive forms its present tense as in Mālvi and some western Bhil dialects. Thus, singular, 1, hē and hē; 2 and 3, hē; plural, 1, hē; 2, hē; 3, hē. The corresponding past tense is, singular, thō or hatō (vhatō); plural, thō or hatā.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvi. Thus, jāū, I may go; jāy, thou mayst go; plural, 1, jāwō; 2, jāwō; 3, jō. An ordinary present is formed by adding the verb substantive. Thus, vi pada-hē, they fell.

The past tense is usually formed as in Mālvi; thus, hē gau, I went; tum gau, you went; bhūk lāgi, hunger came. The suffix na, which is common in Khāndāṣi occurs in forms such as rhāyō, he lived; bharāyō, he entered.

The irregular verbs mainly agree with Gujarāti and western Bhil dialects. Thus, bahūsō, to sit; past bahō; bhāvō, to eat, past khādō; kalō, to tell, past kaḥyō and kachō; lēnō, to take, past līdō and līyō, and so on.

The future is formed as in Mālvi. Thus, tu dégā, thou wilt give; milāgā, it will be found; lewōgā, i.e., lēgā, you will take, etc.

The imperative agrees with Mālvi. Thus, jā, go; dai-dō, giving-give; dyō, give; līyō, you should take.

The verbal noun ends in sō, sō and sō; thus, kā-sō, or ka-sō, lāgyō, he began to say.

The participles agree with Mālvi. Thus, āvōtō, coming; rōlā karvā, bread should be prepared.

The conjunctive participle is usually formed as in Gujarāti and western Bhil dialects. Thus, karinē and karīna, having made; wēśī, having divided. Besides we occasionally also find forms such as kar, having done; nāk-kar, having thrown, etc.
The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvi, though it has still sufficient traces of a different origin.

[ No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILī OR BIHLODī.

A POPULAR TALE.

(Dhar State, Bhopawar Agency.)

Ek bāwā-jī mhrāj nik'ya hēr jwāri-ki khātar. Phipī ēk An holy-father Mahārāj set-out a-neer jwāar-of for. Then a karsān bolā ki, 'bāwā-jī mhrāj, tum ka jwā?' cultivator said that, 'holy-father Mahārāj, you where go?'

[ Bāwā-jī kahā j ki, 'bachchā, jahā hēr jwāri milagā [ The-ascetic said ] that, 'child, where a-neer jwāar will-be-got wā-ch jwā. Phipī karsān bolā ki, 'pachhērī dhan [ The-ascetic said ] that, 'a-neer grain par-dech-mā mira ta dhan dhan ap'noch lāi foreign-country-in if-be-got then a-dhādi grain mine-exactly having-taken lō.' ]

Ki, 'hō, bachchā, dōgā, to take.' (Answered the ascetic) that, 'Well, child, if-you-will-give, then lāi lō, yā-ch tham jwā-gā.' Phipī ākhō dan having-taken wo-take, here-indeed halting we-shall-go. Then whole day bāl hakina ghar gayā. Phipī bah'dya-ka chārā pāni plough having-driven to-house he-went. Then bullocks-to grass water nhākyā. Ād'mi lugāl-ka dekhina kahā ki, 'bāwā-jī thos-pul.' The-man his-wife-to having-seen said that, 'a-holy-father mhrāj aya, tā rota acha bhā kar'na. Phipī Mahārāj came, therefore bread good should-be-prepared. Then bāwā-jī-ka khilāwā-ghā. Bāwā-jī-ka mēr'hī uṭhyā, rota khāwā the-holy-father-to we-will-feed. The-ascetic-of near-from he-arose, bread to-eat hāhī gayā. Rōtā khādā na phirī huṭā. Phipī lugā sitting went. Bread was-eaten and then he-slept. Then wife dekhina bolā ki, 'jā, bāwā-jī-hī wāt kar.' Lugā-nā having-seen he-said that, 'go, the-holy-father-with talk make.' The-wife-by kadō, 'bāt kō, bāwā, ham hupā-gā.' Kyā kāu, it was-said, 'story tell, father, we shall-listen.' 'What shall-I-tell, māl-ki bēṭi, wāt; bhuk lági.' Phipī bāwā-jī kahā mother-of daughter, story; hunger is-felt.' Then the-ascetic said
The village of Gām-kā

Gām-kā

that, 'story shall-I-tell or short-story?' Dry my bowels.

Village-of

gōyara tin pag-kā mirag jāy-ha. Thārō dhanī kadi tār-wāryō

in-outer-field three feet-of deer going-is. Thy husband is wordless-man

hōy, 'tō chhikār-kā māre.' Phirī vinā gām-kā pātēl-kō

is, then game kills.' Then that village-of headman-of

wād chōr rōj khāy. Lugāi-nē jāy'na ādāmi-kā

sugar-cane-crop thief daily eats. The-wife-by having-gone mon-to

uthāya. 'Gām-kā gōyara tin pag-kā mirag jāy-ha. Tam

was-awakened. 'Village-of tu-outer-field three feet-of deer going-is. You

uṭhāne mār-wā jaw.' Ādāmi bāwā-ji-kā kahā yā ki, 'bāwā-ji

having-arisen to-kill go.' The-man the-asetic-to said that, 'holy-father

mharāj, kā gayā mirag?'. Ki-kā 'wād-kā khēt-

Mharāj, where gone deer?'. (Said-the-father) that 'sugar-cane-of field-

ma gayā ha. Kōi mār-gā tō inām chhikār

gone is. Someone will-kill then a-reward the-Government

dū-gā.' Rōj vinā pātēl-kā wād chōr khāi jēy

will-give.' Daily that headman-of sugar-cane-thief having-eaten used-to-go.

Therefore that on-day five men sugar-cane-of field-of on-border

bāthā chōr-kā pakātāwā hārū. Phirī i-kā kirāsān-kū pakadyā

sat the-thief seizing for. Then this cultivator-to it-was-seized

ka, 'yō-ch chōr ha. Mēra wād-kā khānāwālā.' Phirī

because, 'this-exactly thief is. My sugar-cane-of eater.' Then

vi-ki karēdhān-kī lugāi dekhīna bōli kā 'ra bāwā-ji, mharō dhanī

that-of cultivator-of wife having-seen said that 'O holy-father, my husband-

kab āwa-gā?' Vinā dan bhōpō baćwāi karō thō.

when will-come?' That on-day a-magician enchantment doing was,

Ta wā karēdhān-kī lugāi bāwā-ji-kā pūchha, 'mharō dhanī

Therefore that cultivator-of wife the-asetic-to asks, 'my husband-

kab āwa-gā?' Ta bāwā-ji bōlyō kī, 'gām dimētōni

when will-come?' Then the-asetic said that, 'in-the-village drum

wātī hē. Ji-kī whā lātī-pātī pāda-hē, ta tū-i āj;

beaten is. What-of in-place division making-are, there thou-also go;

ādō wātā tu-kā mīja-gā.' Yā jāi karīna bhōpō

half share thee-to will-accrue.' She going having-done magician

badwāi karō thā chānda ubī. Wo bhōpō vinā mānda

enchantment doing there at-the-wall stood. That magician that īl

mankēyā-kā pūchha kī, 'mūg khānō dāngo thārō.' Ta yā

man-to. asks that, 'ask food grain thine.' Then she

chand-hi bōli, 'ādō wātō mīharō.' Do chār ādāmi wēhī

well-from said, 'half share mine.' Two four men there-from arose,
thenni vi-ka ghar bāwā-jī wād-hī
tak was-taken court-in. Then her at-house the-ascetic there-in deed.

whala. Phiri vi-ka ghar-ma bharāt-na khāi ledo roṭo.

was. Then her house-in having-entered having-eaten was-taken bread.

Phir-ker karsān-kā chhoḍ didō. Phiri hāt-ma lak'ṭī

cattle-of cultivator-of losing was-given. Then hand-in a-stick

khālī ma jholī laina kachherī ma gayō. Aga-jagaj bahirm

the-orampi-in bag having-taken court-in he-went. At-side having-sat

pūchhō, 'iga karsān-na kāi chōri kari?' Ta

asked, 'this cultivator-by what theft was-done?' Then (it-was-answered)

kī, 'bhai, ye patel-kā rōj wād khāī.' Bāwā-jī-ma

that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by

man-ma vichār bāndō ma kado kī, 'bhai mānō, to hū

mind-in reflection was-bound and it-was-said that, 'brother mind, then I

i-ki karsān-kī wāt kū kē, hū jāto thō gām. Ta

this-of cultivator-of story tell that, I going was to-a-village. Then

phirī karsān dekhina bōlyō kā, 'ra bāwā-jī, tū kāi jāy?'

again cultivator having-seen said that, "O holy-father, thou where goest?"

Tō mé kado, 'hēr jwārī-ki khārār.' Kē

Then by-me it-was-said, "a-neer favor-of for." (Answered-he)-that,

"hāwā, pahēri hāwā-pahēri dujō gām jāima

"holy-father, a-paśēri with-a-quarter-a-paśēri another in-village having-zone

eś-gā, ta dhaḍī dō dhaḍī āpṛṇā-kana-hī le

you-will-take, then a-dhaḍī two dhaḍīs my-near-from having-taken

lijō." Akhō dan nāi gērī-ma tina ma'ntyā

you-should-take." Whole day ploogh having-driven that man-of

ghar aśā. Bāl'dyā-ka chār-pūlō nhāk-kar āḍ'mi bōlyō,

to-the-house (see) came. Bullocks-to grass-bundle having-pit the-man said,

"āj bāwā-ji aśō; ta roṭo aĉchō ijjāt-kō

'today a-holy-father came; therefore bread good dignity-of

kar'jō; i-ka kīlāwā-gā." Phiri bhit'ro bharāt gayō.

you-should-make; him we-shall-feed." Then inside having-entered he-went.

Rōṭā khāy-pi-kar khālī nhāk-kar hui gaya. Lugā-kā

Bread having-eaten-druka bed having-spread sleeping went. The-wife-to

kai kī, "jā, bāwā-ji-hī wāt kar." Akhō dan in-u mha-ka

it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to

bhukō marīyō. Ta mhyē wād-kā khēt-ma mélyō, with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,
FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of jnūrī (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of jnūrī.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole dhañī (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look, said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

1 The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.
going about in the fields outside the village. Get up and go and kill it." The peasant said to the ascetic, "holy father, where has the deer gone?" He answered, "it is in the sugarcane field. If anyone kills it, he will get a reward from Government." Now, that thief used to steal the headman’s sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, "this is the very thief, the eater of my sugar."

Bye and bye, the peasant’s wife began to ask the ascetic, "holy father, when will my good man come back?"

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, "do you hear that drum being beaten in the village? They’re dividing things there, and if you go you will get half the things they are giving." So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. "Ask for your food and grain." The woman cried out from behind the wall: "O, but half of it is my share." Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, "this is the beldame that is eating my good man." So they bound her and marched her off to the judge’s court.

In the meantime the ascetic waited there, at the door of the peasant’s house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what thief the peasant had committed. "Brother," said they, "this fellow has every day been stealing the sugarcane of the headman." Then the ascetic considered to himself and said, "brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of jadri." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with many a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go." So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

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1 The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

2 She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.
The Bhili dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwāri in the north and Mārvī in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nimādī in the east and Standard Gujarāti in the west.

Bhili, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahuḍi, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

\( E \) may be substituted for \( ë \) in ghēr and ghōr, house.

With regard to the inflexion of nouns and pronouns we may note forms such as sōrīgē, daughters; sōrīgē-nē, to daughters; ādīmēyō, men; amō, we; tamā, you, etc.

The present tense of the verb substantive is, singular, 1, \( hū \), 2 and 3, \( ōh \); plural, 1, \( hō \); 2, \( hō \); 3, \( ūh \). The past tense is \( hētu \) or \( getu \), plural \( hētā \).

The present tense of finite verbs is similarly formed; thus, \( hū māru-hū \), I strike; \( tu māre-hē \), thou striketh; amō māre-hē, we strike, and so on. The future of the same verb is, singular mărēh, plural 1, mărēhū, 2, mărēhū, 3, mărēhā.

Bhili is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarāt, called Kāli Par'jī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

\( E \) is often used when the Mahikantha dialect has \( a \) or \( a \); thus, \( ë-ū \), his; \( tā-nē \), by him; \( hōcōr \), Gujarāti sōcōr, morning, etc.

The usual suffix of the ablative is \( thō \), inflected like an adjective; thus, \( hū vōgjē-thō aiō, I have come from far off.

The plural of feminine bases ending in \( ë \) ends in \( jyō \); thus, \( ghōd-jyō \), mares.

The forms amō, we; tamā, you; and tā, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is \( sē \) in all persons and numbers. The corresponding past tense is \( hētu \), plural \( hētā \).

With regard to the inflexion of finite verbs we may note forms such as kamō mărjyō, we strike; kamō jāyē-sē, we go. The past tense of jāwū, to go, is \( gyō \), plural \( gya \). The future of măr-wū, to strike, is singular 1, măr-hē; 2, măr-hē; 3, măr-hē; plural 1, măr-hū; 2, măr-hō; 3, măr-hā. Note also the form \( ëlē \), I will give.

In most respects, however, the Bhili of Panch Mahals is the same as that spoken in Mahikantha. Thus, \( j \) is pronounced as a \( z \) in the same cases as in Mahikantha; \( h \) has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in \( jyō \), etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhili of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.
[No. 11.]

INDO-ARYAN FAMILY. 

CENTRAL GROUP.

BHILÍ OR BHÍLÓPI.

(JALOD TALUKA, PANCH MAHALS.)

Ap'ti ḍhāhī ḍhāwēr-nī sar'hā gāi-ti. Ti-nī āsti-dī gēr hēt ;
Our cow morning-of to-graze gone-was. Her she-calf at-house was ;
ē-thē ḍhāhī ti-nē sāṭi-nē ē-nē hēt watāgē-sē. 'Bhāī tu
therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou
kēy'ūi soō. Kēy'ūi dhāw'ti thāy ēt'ē hū ḍhāhī-nū dūd tān'hā bēhū.'
the-calf unlit. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'
'Ai ḍhāg'ū dūd kādē māthi lō. Phōrū dūd kēy'ūi hārū rāt'ērā.'
'Mother all milk having-drawn not take. Some milk calf for keep.'
'Ghalū tājū bū.' 'Bā ḍhāhī-nū dūd piwū ma-nē ghanū tājū lāgē-sē.'
'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'
'Lū, phōrū dūd pī. Ḍājē rōtō kḥāā wār'hūk dūd ālē.'
'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The
cow licked it and thus showed its affection. (Said the mother), 'my dear, unlit the calf,
I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk,
leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.'
'There, drink a little. To-night I will give you more with your supper.'
The Bhili of the Jhauta State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final ñ is often lengthened to ŋ; thus, hũ and hũ, I.

Though the palatals are pronounced as s and z respectively we sometimes find forms such as chal and sāl, go; chhēsī and sēsī, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, āpêgī dhan, his property; lagī, all.

Feminine bases form their plural in iyē; thus, sōriyē, daughters; genitive sōriyē-nō. Similarly hariē, women, from baiyvar, a woman. The oblique plural sometimes ends in ń instead of ŋ; thus, yō gōhō kērā war-hē-nō sē, how old is this horse?

With regard to personal pronouns we may note the plural forms hamē, we, and tamē, you.

‘He’ is tyō and pēli, plural pēli and tī, genitive tihē-nō. Note also the oblique form tinā in tinā dān-mā, in that country; tinē, by him.

The relative pronoun is jō, who. Who? is hōv, genitive kō-nō, whose?

The present tense of the verb substantive is sē in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, hō mērē sē, I strike; hamē māyē sē, we strike.

The future of the verb mērē-wē, to strike, is formed as follows:—

<table>
<thead>
<tr>
<th>Singular, 1</th>
<th>Plural, 1</th>
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<tbody>
<tr>
<td>mērē</td>
<td>mērē-hē</td>
</tr>
<tr>
<td>2 mērē-hi</td>
<td>2 mērē-hó</td>
</tr>
<tr>
<td>3 mērē-hē</td>
<td>3 mērē-hē</td>
</tr>
</tbody>
</table>

So also hū kī, I shall say.

Note finally the curious form kārtēlō, he was doing. This i-suffix is common in All Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhil dialect of Jhauta agrees with the form of the language current in the Panch Mahals.

[ No. 12. ]

INDO-ARYAN FAMILY.     CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(JHABUA STATE, BHOAWAR AGENCY.)
Many days not went and younger son all together having-made far
mulak-mā jātō rahyō. Nē tē bhūqi chāl-thī chālīnē āp'ēṁ
country-into going was. And their bad conduct-by having-behaved his-own
dhan khoī-nākhyō. Nē jērā tinē hag'ēō khoī
wealth having-wasted was-thrown. And when by-him all having-wasted
nākhyō tērā tinā deh-mā mōtō kāl pādyō. Nē tyō nāgō
was-thrown then that country-into great famine fell. And he destitute
bhukyō thawā lāgyō. Nē tyō jāīnē tinā deh-nā rehēwāiyō-mā
hungry to-be began. And he having-gone that country-of inhabitants-among
ek-na tē reh'wā lāgyō. Nē pēle tinē āp'ēā khetrūţ-mā hūwar sār'wā
one-of there to-live began. And by-him him his-own fields-in swine to-feed
mok'iyō. Nē tyō pēlē phūntī-thi jē hūwar khātā hutta, āp'ēā pēt
was-sent. And he those hūsaka-with which swine eating were, his-own belly
bhar'wā kurtēlō. Nē kōi ād'ṇē ti-nē kāi nahi āl'tō hato. Nē
to-fill was-doing. And any man him-to anything not giving was. And
jērā tyō hūd-mā āvō tērā tyō bōlyō, 'māra bā-nā kētrūk
when he proper-senses-in came then he said, 'my father-of several
dād'kiyō-nē dhāpī-jāīū rōjō wasē-sē, nē hū bhūkhē marā-sē,
hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.
Hū uṭhinē māra bā-kanē jāīnē tinē ki, "ē bā, mē
I having-arisen my father-near having-gone him-to will-say, "O father, by-me
harāng-nī hāmā nē tārī āgā āp'ā kāryā sē. Hū hāu tārō sōrō kow'ēāwā
Heaven-of before and thy before sins done are. I now thy son to-be-called
jōg nī sē; ma-nē tārō dād'kiyō-mā ēk-nā jēwō hāmā;j"'
worthy not am; me-to thy labourers-among one-of like consider."
The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rajasthāni, or, more especially, with Nimādi. It is sometimes also called Bhilādi, or, in Barwani, Rājāvī Bhilādi. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāthavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāthavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōri dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhili and some in Bhilādi, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short a as o or á is very marked. Thus, ghōr, a house; mōrū, I am dying; kōrinē, having done.

The palatals and ā have the same sounds as in Western Hindi. Thus, chāl, go; chhōri, a daughter; jō, who; sāt, seven.

V becomes b as in Rajasthāni where Gujarati and the Western Bhil dialects have v and w; thus, bīs, twenty; bōres, a year.

The cerebral j is sometimes changed to ā and sometimes confounded with u, thus, kāl and kālī, famine; jōl and jōon, near.

With regard to the formation of words we may note the frequent use of the suffix lō; thus, mūrū and mārtū, good; ghōdi and ghōrtō, horse; ghōdi and ghōrti, mare; mokōlī, high; hātō and hātīlō, he was; gāyā and gāyālā, they went; khārtīlā, they were eating; mārtō and mārṭīlō, beating, etc.

This use of the suffix lō is of interest because it agrees with the use of the corresponding suffix ḫla in Māharāṣṭrī Prākrit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, sōnū (Ali Rajpur) and sōnō (Barwani), gold; kōtō kām, a bad deed; tārō nām, thy name.

The plural is formed as in other Bhil dialects. Thus, chhōri, a son; chhōri, sons; chhōri, a daughter; chhōri and chhōri, daughters. In Barwani the plural of strong feminine bases ends in ā as in Nimādi; thus, ghōfīnā, mares. The suffix ā is also used in the oblique plural of masculine bases; thus, ādīmā-nā-mā, of the men.

An s is often added to the base, especially in Ali Rajpur. Thus, bās, a father; bērō and bērōn, a son; bāhā and bāhās, a brother; bāhās, a sister. Compare the similar pleonastic as in Jaipur.

The oblique singular sometimes ends in ē or yā; thus, bāhāsē-n, of a father; bāhāsē-yālō, to the father; māwśyā-nō, of a man.

The usual case suffixes are,—case of the agent ē and nē; dative nē, khē, ka and kājē; ablative sē, sī, thē and kathē; genitive n, nō, and kō; locative mā and mō. Thus, bāhāsē (Ali Rajpur) and bās-nē (Barwani), by the father; bāp-kājē, to the father; daḥāngśyā-nē, to the servants; mē-khē, to me; sukh-sē, in happiness; sarag-sē, from heaven; kusā-mā-thī, from the well; bāhāsē-n, of the father; bāp-kō, of the father; Chāng-pūr-nō, of Chandpur; ghōr-mā, in the house; khēt-mō (Barwani), in the field.
Pronouns.—The following are the personal pronouns:—

mē and hē, I
mō-khē, mi-sē, to me
mārō, my
(h)amū, we

tū, thou
tārō, thy
tukū, tuamū, you
(t)umrō, our

pōlō, he.
pōlā-kājē, tē-khē, to him.
pōlān, tērhō, his.
pōlā, they.
pōlān, their.

Demonstrative pronouns are yō, this, genitive ērhō, oblique inā; wō, that, dative o-kha, oblique unā. A demonstrative base oha occurs in chō, that; chahā, there; chē, then, etc.

The relative pronoun is jō and jē, which. ‘Who?’ is kuv, genitive kuvin; ‘what?’ is kāi, etc.

Verbs.—The present tense of the verb substantive is formed as follows:—

Singular, 1. chhū, chhaū
2. chhē
3. chhē
Plural, 1. chhē
2. chhō, chhē
3. chhē

The past tense is kātō, kātō or kōtō, plural kātā, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhili dialects. Thus, mē mārū, I strike; 2, mārē; plural, 1, mārē; 2, mārō; 3, mārē.

The conjunctive present and past tenses are regularly formed; thus, pōlā jāē-chhē, they go; tuē māryū (or māryō), thou struckest.

The present participle, with the addition of the suffix lō, is used as a present definite and an imperfect. Thus, mē mārat-lō, I am striking, I strike; khāt-lā, they were eating.

The future of the verb kuf¥nō, to strike, is—

Singular, 1. kufē
2. kufē
3. kufē
Plural, 1. kufē
2. kufē
3. kufē

In Barwani the periphrastic forms mē mārūgē, I shall strike, etc., are used besides, as is also the case in Nimādi.

The verbal noun ends in wō, oblique wē (vyā, or va). Thus, mārōnō to strike; chār-wē, in order to graze; nāhro-nōd, sound of dancing; jāra-nō man, intention to go. Occasionally we also find forms such as bhār-wō, to fill (Barwani).

The conjunctive participle ends in tō or tō (tōa); thus, kōōi, having eaten; kōri-nō, having done; uthāna, having risen. The final tō is sometimes dropped. Thus, mōr guīlō, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhili spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.
[No. 12.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHIĻI OR BHIĻŌȚI.**

*(All Rajpur State.)*

**SPECIMEN I.**

Kudu măń’s’en duį pōryă hât’la. Tērha-mān nāhālē-pōrō

A-certain man-of two sons were. Them-among by-the-younger-son

kahyō, ‘āp’na māl-dēkhō māh’rō wātō mē-sē de.’ Wali thōjā

it-was-said, ‘your property:from my share me-to give.’ And few

dāh’dā-mā nāhālē-pōrō sāra ēk’thā karīna dūr dēs-mā guyō;

days-in by-the-younger-son all together having-made far country-to he-went;

wali chahā sārō māl kharch kōr’nā-par pōlā muluk-mā mōṭ’lō kāl
and there all property spent making-after that country-in big famine

pād’yō. Thī’ pōlā-kājē sāk’dāi pōd’nē maqdi. Thī’ pōlā muluk-mā-nā ēk

fell. Then him-to distress to-fall began. Then that country-in-of one

māń’s’en chahā rahyō. Pōlē tō tē-sē suwar chār’nēn-wadē āp’nā

man-of near he-stayed. By-him then him scine feeding-of-for his

khēt-mā mōk’lō. Thī’ suwar jō-kāi khāi chō pōlō khāin jīyō,

field-in was-sent. Then scine whatever atē that he eating became,

wali tē-sē kōńē kāhī khānē-wadē dēdhō nīhī.

but him-to by-anybody anything eating-for was-given. not.
[No. 13.]

**INDO-ARYAN FAMILY.**

**Central Group.**

**BHILÍ OR BHILOPI.**

(Ali Rajpur State, Bhopawar Agency.)

**Specimen II.**


*My name Kâlu. Father's name Nânkô. Caste Mâw discharge Bhil.*

*Junô Punjâwât-nô parâganâ Chândpur-nô. Dhandô khêti.*


*Swâl. Târi bôhr'nis Bhûrâ Rumâylân bâyar juní Nâhâlipôl-nî.*

*Question. Thy sister Bûrâ Rumâl's wife resident Nâhâlipôl-of.*

*môr gui.*

*Yô kâso kâso dângôdi huyô tâ-së kâî mâlûk having-died went. This what what manner became thee-to what known.*

*chhê likh'jê. is write.*

*Jawâb. Ek mahînô huyô, ek dâhâjê sajh-par Ðôbryô Usyâm.*

*Answer. One month became, one in-day evening-in Ðôbryô Usyâm.*

*Bhil junô Nâhâlipôl-nô parâganâ Bâhîrâ mahrê ghôr aîyô nê.*

*a-Bhil resident Nâhâlipôl-of in-pargana Bâhra my in-house came and.*

*kôhyô, 'tôri bôhr'nís mândi háttêli chê môr gui. Tû châî.*

*said, 'thy sister sick was now having-died went. Thou go.'*

*Pùthê dûsrê dâhâjê sëndârê châlyô nê Nâhâlipôl-mâ Bhûryân.*

*Afterwards second on-day in-morning I-went and Nâhâlipôl-in Bhûryân-*

*châhî guyô nê mahrê bôhr'nís-kâjê môrî gûlî dêkhî; chê dui.*

*there went and my sister having-died gone was-seen; then two.*

*lâk'dîn saî upthî tô yèreîn kûkh-mâ jim'nâ hât-par*-

*stick-of marks having-arisen that her belly-on right hand-on.*

*dekhi, térhâ-par térhâ lâdâs Rumâl-kâjê kahyô kô, 'mahrê bôhr'nís-kâjê*-

*having-seen, that on her husband Rumâl-to said that, 'my*-

*sister-to kût-mär kari tinê môr gui, tô Bâhîrê thânâ-mâ*-

*beating having-made therefore having-died she-went, that in-Bâhra station-in*-

*mê kôhr'né jâî.' Târhû-wağê mahrê palâhô nê Chênyô Tâch'vi*-

*I to-tell will-go.' Thereupon my brother-in-law and Chênyô Tâch'vi*-

*mâuijê Nâhâlipôl nê dûsrê lôg mê-khê sam'jâdîyô kê, 'thânâ-mâ*-

*village Nâhâlipôl and other people me-to entreated that, 'station-in*-

*mâ jáy. Âmu tâ-së khunyân jhag'dîyô chukâd désî.'*-

*not go. We thee-from murder-of quarrel having-settled will-give.'*
Therefore I Station-in not went. And Pauch-by arbitration having-
ne das dog'ra khunyana jhag'da-ma denen kohya. Tethu-par
made ten cattle murder-of contention-in to-give were-said. Thereupon
Bhuryan mur'do tatyuran mauje Nahalipol-ma bali didho,
Bhura-of corpse that-time village Nahalipol having-burned was-given,
ne ajhu-lagan amu-kaje dog'ra nihii apya.
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING.

My name is Kalu, and my father’s name Nankey. By caste I am a Mawdä Bhil.
I live in Punyawat, Pargana Chandarpur, and am a cultivator.

Question.—Thy sister Bhura, the wife of Ramal, who lived in Nahalipol, has died.
Write down what thou knowest about the circumstances of her death.

Answer.—About a month ago Debyo Wasunya, a Bhil from Nahalipol, Pargana
Bhabra, came to me one day in the evening and said, ‘thy sister has been ill, and has now
died, go and look to it.’ In the morning of the following day I set out and went to
Bhura’s house in Nahalipol and saw my sister’s body. I then observed two marks of a
stick on the right side of her belly. I then said to her husband Ramal, ‘my sister has
died because thou hast beaten her. I will go to Bhabra and make a statement in the
police station.’ Thereupon my brother-in-law and Chenyo Tadvi of Nahalipol and other
men entreated me and said, ‘don’t go to the station. We will settle the matter about
the murder for you.’ Therefore I did not go to the station. The village council settled
the matter and ordered ten piece of cattle to be given on account of the murder.
Bhura’s corpse was then instantly burned in Nahalipol, but even now the cattle has not
been handed over to me.
The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[ No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILĪPī.

So-called Bhilālī Dialect. (Ali Rajpur State, Bhopawar Agency.)

Ek ad'min du'i ehrū hot'lā. Tērē-mā nāhālē ehrū
A-certain man-of two sons were. Them-among by-the-younger son
bāp-kāję kēhī, 'bāhās, ghar-mā jē chēhē tērē-mā-sī mārō
father-to it-was-said, 'father, house-in what is that-in-from my
wātō mē-khē dē.' Thē pōlā pōlā-kāję wātō didhō. Ghanā
share me-to give.' Then by-him him-onto a-share was-given. Many
daḥāgā nihī huṛā, nē nāhālō ehrū wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
chētē jāt rāhyō; nē wahā ogīs'-mā sab māl
after (country)-to going was; and there riotous-living-in all property
kēhī. Sab māl khōyō tīhē chāhā motō kal pādyō;
was-wasted. All property was-wasted then there a-great famine fell;
nē pōlō kharāb hūrō; nē chāhā kudum ghar pōlō jāi
and he poor became; and there somebody's in-house he having-gone
ruhyō. Nē ti-nē pōlā-kāję khēt-mā suwar chāh'nē mōk'yō. Jō
lived. And him-by him-to field-in suwe to-graze was-sent. Which
kūō pōlā suwar khēt'lā pōlō khāi bhi lōtō;
husks those suwe were-eating he having-eaten even would-have-taken;
kē tē-khē kōi kudum nihī āptā. Tīhē pōlō thik
cause him-to anybody anything not was-giving. Then he conscious
lōyō, nē pōlē kēhī kē, 'mārō bāhās'en kāttrā
became, and by-him it-was-said that, 'my father's how-many
daḥāg'-kēhī khēnē rōhī jēy ēsō rōţō hōī;
sevent-to having-eaten having-remained may-go so-much bread there-is;
nē mē bhūk'-mōrō. Mē uthīnē mārō bāhāsē jōl jās
and I hungry am-dying. I having-arisen my father near will-go
nē kōhīs kē, "mē Bhag'-wān'-nā ghōr'-mā nē tārhā-sē kōhī
e and will-say that, 'by-me God of house-in and there-to that
kām kōryō; nē havē tārhē hētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
rōhyō; nē tū tārhā daḥāg'-kēhī kāję dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
bhi āp.'" Thē pōlō uthinā tārhā bās'-jōl guyō,
also give.'" Then he having-arisen his father-near went.
The Bhil dialects of the Barwani State have been reported under the names of Bhilali and Rāṭhi'vi Bhilali. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilali.

[ No. 15. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIŁI OR BHIŁOṆI.

BHIŁALI DIALECT.

(BARWANI STATE.)

Koi ad'mi-kä do chhórā thā. Wo'-ma-se nānā'-nē dāji-ka a-certain man-of two sons were. Then-in-of the-younger-by the-father-to kayō ki, 'dāji, jō-kōi dhan chhō wo'-ma-sē māro wātō its-was-said that, 'father, whatever property is that-in-of my share ma'-ka daide.' Tab unē ap'nu dhan wāṭṭi diyō. Ghaṇā din me-to give.' Then him-by his property dividing was-given. Many days nāh gayā ki nānā chhōrā'-nē sab māl bhēlo karnē not passed that the-younger son-by all property together having-made dur dēs jāti rahyō anē wahē luchāî-sē thōḍā din-ma ap'nu far country going was and there riotousness-with few days-in his sab dhan gamāi diyō. Jab sab dhan udāi diyō all property wasting was-given. When all property squandering was-given tab wahē moṭō kāl padyō, āru wah nāgō hui gayō. then there big famine fell, and he destitute having-become went. Āru wahē jāînē pardeśi-mē-sē yēk-kā ghar rayō, jīnē And there having-gone inhabitants-in-from one-of in-house stayed, whom-by ō-ka suwar charan-kō mōk'liyō. Jō suwar sāg'li khatā thō wō him-for seine feed-to he-was-sent. Which seine husks eating were that uṭhānē khatō hindāyō, āru kō nahi wō-kha dētō thō. Tab wō-kha taking eating went, and anybody not him-to giving was. Then him-to sud āī, āru kah'nē lagyō, 'mārā dāji-kā yahē dād'kyānā-ka sense came, and to-say began, 'my father-of near servants-to khāgā'-sē ghanā rōṭā hōc, āru hāā bhuk marā. Ab hāā uṭhīnē eating-from much bread is, and I hunger die. Now I having-arisen ap'nā dādā-kā pās jāti'-raḥū-gā āru wō-kāsē jāînē kahū-ḡa, "āre my father-of side going-will-be and him-to having-gone will-say, "O dādā, man Bhag'wān-ki mar'jī-kā ul'tō āru tamārā sām'īnē pāp father, by-me God-of low-to against and thy before sin karyō-j.'" was-done-indeed."
The specimen which follows is written in the so-called Rāthvī Bhilālī dialect.

[ No. 16. ]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

(Rāthvī Bhilālī Dialect.  
(Bawani State.)

A-certain man-of two sons were. Them-among-from the-younger-by

Kuṅī māngsyā-nā duī ohhōrā hatā. Pōlā-mā-su nahālā-na

bāsās-kājē kahyō, 'ē bāhā, māl-mā-sū jō māro wātō

father-to it-was-said, 'O father, property-in-from what my share

hōy sō mi-sē āp.' Tiṅī pōlā-nē pōlā-kājē āp'nō

may-be that me-to give.' Then him-by him-to his-own

māl wātī didō. Dhēr'kā dādā nahē gayā

property having-divided was-given. Many days not passed

ki nahālō ehōrō sārō tōlō karinē dūr mulak

that the-younger son all together having-made a-far country-to

jātī-rahyo. Walō'ī wahā wāyī chāl-mā dādā bitādīnē

went-away. Aftercards there licentious conduct-in days having-passed

āp'nō māl udāī didō. Sārō udāī

his-own property having-wasted was-given. All having-squandered

didō tiṅī pōlā mulak-mā ghopō kāj padyō, walō'ī pōlō

was-given then that country-in a-great famine fell, and he

garīb hai gayō. Walō'ī pōlō jāīna pōlā mulak-kā

poor having-become went. And he having-gone that country-of

rohṇēvālā-ma-sū chē-kā wahā māh'ē lájū. Pōlā-nē pōlā-kājē

inhabitant-in-from one-of there to-live began. That-man-by him-to

āp'nō kēh-mō suar chār'ñē mok'lyō. Walō'ī pōlō phōtrē

his-own field-in swine to-feed he-ews-sent. And he husks

pōlī suar khātā hata, tē āp'nō pēt bhar'wā hind'tō

those swine eating were, by-that his-own belly to-fill going

hatō. Walō'ī kūnī pōlā-kājē kālagō ni āp'tō hato.

was. And anybody him-to anything not giving was

Tiṅī pōlā-kājē sūd āvi. Walō'ī pōlā-nē kahyō, 'māhā bāhā-kā

Then him-to sense came. And him-by it-was-said, 'my father-of

katārā dūhā'kyā-nē khānē-sūrū jhā'īlā rōtā hot'ā,

how-many labourers-to eating-for more-than-necessary breads were,

na mē bhukalo martīlō. Mē uthīna mārā básīs-jūnē

and I of-hunger am-dying. I having-arisen my father-to

jāis, walō'ī pōlā-kājē kōhōs, 'ē bāhā, mē sarag-sū

will-go, and him-to will-say, 'O father, by-me Heaven-from
The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nimādi. We shall now turn to the dialects which form the link between the Bhili of Mahikandha and Standard Gujarāti.

The Bhili of the Baria State of the Rewakantha Agency is known under the names of Bhili and Rāthvī. We shall first take the so-called Bhili.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'House' is always ghor, not ghar or ghūr.

The palatals are usually retained; thus, chhōrō, a son; chāndarmā, moon. Ch is, however, also changed to s as in other Bhil dialects of the neighbourhood; thus, pasāh, fifty.

The plural of feminine i-bases ends in ī; thus, chhōrū, daughters.

'Ve' is homu; 'you' tamu; and 'they' tē, tō and tēhō. 'Who?' is kuv, genitive ku-nu.

The present tense of the verb substantive is 1, chhu, 2, chhe, 3, chhē; plural 1, chhē, 2, chhō, 3, chhē. The past tense in huto, plural huti.

The future tense of kūt'vū, to strike, is 1, kūtē, 2, kūtē, 3, kūt'sē; plural 1, kūt'sē, 2, kūt'sō, 3, kūt'sē.
RĀTH'VĪ.

The Rāth'vīs are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāth, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāth'vī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarāti, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

Note only the Gujarāti form tam-nā, to them. Compare Chāranī tām-nā, their.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR BHILŌDI.

RĀTH'VĪ DIALECT. (CHHOTA UDEPUR, REWAKANTHA.)

Ek mānāh-nē dui bētā hutā. Nē tē-mō-nā lōḍ'īyē
One man-to two sons were. And them-in-of by-the-younger
bāh-nē kahyū kē, 'bā, mil'kat-nō vēchātō bhāg ma-nē āpā,
father-to it-was-said that, father, property-of being-divided share me-to give.'
Nē tēnē tam-nē mil'kat vēchī āpī. Nē tholā
And by-him them-to, property having-divided was-given. And few
dāhā dā pauchhā lōḍ'ī bētō bādhu ek'thu karinē chhējānā
days after the-younger son all together having-made far
dēh-mā giyō, nē tyā moj-majhā pōtī-nī mil'kat udāi
country-to went, and there riotousness-in his-own property having-squandered
nākhī. Nē tēnē sārā khar'chī dihdū tār-pachhi tē
country-in a-great famine arose, and him-to want to-fall began. And
tē jāînē tē déh-nā watan-mā ēk-nē tā riyo. Nē
he having-gone that country-of city-in one-of in-the-house stayed. And
nē pōtā-nā khēt'ar-mā huwarā-nē cār'twā kājē tē-nē mōk'lyō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
huks the-swine eating were them-in-from his-own belly to-fill his
man hutā. Anē kōiyē tē-nē āpī nahi,
mind was. And by-anyone him-to was-given not.
CHĀRANJI.

The Chāranis are a wandering tribe in the Bombay Presidency. Chāranī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kabol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karhat, Bhiwandi, Salsette and Pauvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

<table>
<thead>
<tr>
<th>Panch Mahals</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>1,100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,200</strong></td>
</tr>
</tbody>
</table>

No specimens have been received from Thana. The Chāranī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarāti Bhili. We shall only note a few characteristic points. *l* and *n* are interchangeable. Thus, ma-nē and mō-lē, to me; mō-lū, my; tō-lū, thy. In such cases *l* is sometimes written; thus, mō-lū or mō-lū, my.

With regard to pronouns we may note the forms ōlyō, he; ōlyā, they; tēm-mā, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, hū mārīō chhū, I strike.

In most respects, however, Chāranī closely agrees with Gujarāti Bhili as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.

BHILI OR BHILODI.

CHĀRANJI DIALECT.

| Ek mānah-nē bēn dikhā huta; nē ti-mā-nā nānā bhaē | One man-to two sons were; and them-in-of the-younger by-brother |
| bā-nē bhan-yā ke, ‘bā, māyā-nō bhāg ma-nē | the-father-to it-was-said that, ‘father, the-property-of share me-to |
| vēhēśi diyō.’ Nē tīnē ōlyā-nē māyā vēhēśi | having-divided give.’ And by-him them-to property having-divided |

Dikhā. Nē thōjā diyā-nē nānō dikhō badhū bhēlu | was-given. And a-few days-in the-younger son all together |

Karīnē bījā malak-mā gō, nē isē mōj-majā uthāvinē | having-done another country-into went, and there pleasures having-made |

Māyā wāp’ri nākhi. Nē tīnē badhū khōī | property having-spent was-thrown. And by-him all having-spent |

CENTRAL GROUP.
भिली और भिलोँः


"क्युने, ते-काज़ी इसे मलक-मार् कल्प पड़ोः, ने ओ बाहु

was-thrown, then that country-in famine fell, and he much

मन् थावा लग्योः; ने ओ जाने ओ देह-नाह

māu thālā lagyo; nē o jainē o dēh-nā

needed to-become began; and he having-gone that country-of

रहेकाराओ-मार् ओक़-ने इसे रियोः। ने ओ पांड़-नाह क्षेत्र-मार्

rahēkārao-mānā ek-nē ise riyo. Nē onē pand-nā khētr-mānā

inhabitants-in-of one-of near lived. And by-him his-own field-in

हुवारो-ने चार्वाह हारु ओने मेल्योः; ने जे कुहका हुवाराह

huvaro-nē chārwānā haru onē melyo; nē jē kuhkā huvarānā

swine grazing for him was-sent; and which husks the-swine

क्षता कुत्ते ओ-मार्-थी पांड़-नाह पेट भार्वाने ओ-ने भाव हुतोः; ने

kṣata kutā on-mār-thī pand-nā pēt bharwānē onē bhāw huto; nē

eating were that-with his-own belly to-fill his wish was; and

कोिे ओ-ने दिद्दहु नाहः। ने ओ होशीर थियो तेर्

kōle onē diddhū nahi. Nē o hōsār thīyo tērī

by-anyone him-to was-given not. And he sensible became then

ौने भानियुः के, 'मोला बान-मार् केशला माजूर-ने गहनाः' ने

ōnē bhanyū ke, 'molā bān-mānā kēṣlā majūr-nē ghanā

by-him it-was-said that, 'my father-of how-many servants-to much

रौतला चीहे, पात्र तु-तो भुक्हे मार् थातो चह्युः। हूँ

rātālā chīhe, pātra thū-to bhukhe mān thātā chhū. Hu

bread is, but 1-to-be-sure by-hunger starving becoming am. I

उल्लिमे मोला बा-का् घी ने ओने भानिया के,

ullimē mōlā ba-kanē jīh nē onē bhanīyā ke,

having-arisen my father-near will-go and him-to will-say that,

बा, ने भाई हांभ्यु आने तो-य पाहे पाप कर्यो चीहे,

"ba, nē bākh hámbhū anē to-yī pāhe pāp karyū chīhe,

"father, by-me Heaven against and thy at-side sin done is,

ने हवें सो-जो दिक्सः थावा जोग नासे, मोळें सो-ला माजूर-मार्-ना

nē havē tō-jō dikkṛ thālā thāvā jōg nāse, mōlē tō-lā majūr-mānā

ana now thy son to-become fit is-not, me thy servants-in-of

एक-नाह जेव्यो गाया।'

ek-nānā jēvō gāya."'

one-of like consider.""
AHIRI OF CUTCH.

The Ahirs or Abhiras are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kathi and the west of Wagad. According to their traditions they originally accompanied Krishna from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayari. Short specimens of it have been printed in the Gazetteer of the Bombay Presidency, Vol. v., p. 78.

The Ahiri of Cutch is, in most characteristics, a Gujarati dialect. In some features, however, it agrees with Gujarati Bhilli, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Chārans who look on them as their kindred.

The specimen printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarati.

Gujarati s is replaced by an ṭ, which is pronounced as a strong aspirate, somewhat like the ch in German 'acht.' It has been distinguished from the ordinary h by a under it. Thus, ṭhät, seven; ṭaj, tea; ṭaiḥ, sit. S and h are sometimes interchangeable; thus, ṭāpṛhō, you will warm yourself; mārśō, you will strike; sē and ṭē, they are.

Chh is often interchangeable with, and probably also pronounced as, s; thus, chhē, sē, and ṭē, they are; kærchhō, you will make; mārśō, you will strike. The writing of chh is probably due to the influence of Standard Gujarati.

A dental ṭ is commonly cerebralised. Thus, ṭi, day, ṭakār, famine; ṭāḏāt, grandmother.

Cerebral ṭ between vowels is pronounced ṭ; thus, ṭhōrō, a horse. It has been dropped in pṛtō, he fell, here agreeing with Kachhi, Panjābi, and Sindhi.

Nouns.—The neuter gender has almost disappeared; thus, ohhōk-rō, a child; ṭiṅk-rē bhanṣō, it was said by the son. Forms such as ṭohō, gold, etc., are probably due to the influence of Standard Gujarati.

The plural is formed as in Gujarati, usually, however, without the suffix ṭo; thus, ṭhōrō, horses. Note the plural of strong feminine bases which ends in ṭō; thus, ṭhōrō, mares.

The case-suffices are the same as in Gujarati. In the dative, however, uē is seldom used and commonly replaced by ūē, and in the ablative the suffix is thō, which is inflected as an adjective. Thus, bēp-ḥē, to a father; ṭamē ūōtō khā-ḥē sō, where do you come from? Choprērē-thō ūōtō kē, I come from Choprērē. Note also the oblique plural of masculine bases which ends in ō and corresponds to Khāndēśī ṭō; thus, bēpē-pēḥē-thō, from the fathers.

With regard to pronouns we may note the form mārē, to me (compare mārō, my), ṭuā, who? ṭē-nū, whose; ṭēgū, what?
BHIL OR BHILÔPI.

Verbs.—The present tense of the verb substantive is,—

Singular, 1. chhê. 2. chhô. 3. chhê.
Plural, 1. chhâitê. 2. chhô. 3. chhê.

S and h are often substituted for chh. See above. The past tense is hûtô, plural hûtâ.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, hô mar’tô chhê, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, hô melâ, I may put. Forms such as hô vâchhê, I may sell, are Gujarâtî.

The future of már-wô, to strike, is,—

Singular, 1. márè. 2. márê. 3. már’sê.
Plural, 1. már’sê. 2. már’sô. 3. már’sô.

Instead of the characteristic s of this form we also find ñ, and even chh; thus, tômâ tâp’ô, you will warm yourself; hô jîckh, I shall go. The chh seems to be an attempt to write the Gujarâtî form correctly, and the proper forms seem to be those the characteristic consonant of which is ñ, just as in the case of the Gujarâtî Bhîl of Mahikantha.

The conjunctive participle ends in ñ or ñ-nâ; thus, vâchhê, having divided; márû-nê, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahirô.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

Ahîrî DIALECT.

(CUTCH.)

Specimen I.

êk máñah-nê be dik’ra hûtâ. Tê-mây-thô nanâk’ê dik’rê
One man-to two sons were. Them-among-from by-the-younger son
bâp-hê bhanyô, ‘bâp, má-râ bhâg-ni jê mil’kat thât
the-father-to it-was-said, ‘father, my share-of what property may-be
i mû-hê bhûdê diô.’ Êpê pótâ-nî mil’kat ê-hê
that me-to having-divided give.’ By-him his-own property to-them
vâchhê dîni. Thô’ak dî wâhê nanâk’ô ohôk’rê badhôy
having-divided was-given. A-few days after the-younger son all-even
bhêjô karunê chhê’tê-nû muluk jâtô ryô. Anê uô pótâ-nî
collected having-made distance-of a-country going was. And there his-own
mil’kat kamârgê wâw’rû kâtê. Jêrô badhôy khar-chû
property in-bad-ways having-spent was-thrown-away. When all-even having-spent
nākhyō tère ē déj-mā moto ḍakār pyō; and pōṭē
was-thrown then that country-into a-great famine fell; and himself
tān-mā aw-wā mādyō. Paṭhāṛē tē jaunē tē déj-nā ek
want-in to-come began. Then he having-gone that country-of one
rebētal bhērō ryō. Tēnē tē-nē pōṭa-nē khētar-mā hūēr-ṛē char-wā
inhabitant with lived. By-him him-to his-own field-in swine to-graze
mākyō. Hūēr jē phōṭra khātā tā tē khāunē tē
he-was-sent. The-swine which husks eating were those having-eaten him-(by)
khusī-hū puff bhāryō hōt; pan tēhē keṇē kēṇē
pleasure-with belly filled would-have-been; but to-him by-anyone anything
na dinū.
not was-given.
A DIALOGUE.

Hālyā bai̱pō, Rām-Rām. Tamē āw'tā kyā-thā sō?
Well sit, Rām-Rām. You coming where-from are?
Hū Chaprēri-tho āw'to hā.
I Chaprēri-from coming am.
War'hūt-mā tamē bhāri herān thya hasō. Tamē-ḥārū ḫig'ti
The-rain-in you much troubled become will-be. You for fire
arū mēñ? jūrāk wār tāphō to tamē
having-made may-I-put? a-little time you-will-warm-yourself then to-you
hūkฐ thaē. Tamē ḫārū kāñō rahōi karāwō?
good will-be. You for what meal may-I-order?
Mā-rē aṭyārē jam'wō na-chhi.
Ma-to just-now eating not-is.
حذر kī jam'wā-wōnā hālē? Thōro ghanō ji bhāvē
Entirely what eating-without will-it-do? Little much what may-please
tī khaō.
that eat.
Ham'ţā tarāḥ lāgī hō. Pāṇi pīwā diō.
Now thirst become is. Water to-drink give.
Tamē-ṁā lāg'ti gharlīk wār tīr'kē hūk'wā mēñ?
Your clothes moment-about time in-the-sun to-dry may-I-put?
Bhalē, mēlo.
Well, put.
Tamē-ḥārū kāñō rahōi karāwō?
You for what meal shall-I-order?
Mē tam-hē ḫanāyō hē, bhūkh nahē lāgī.
Me-by you-to aid is, hunger not come.
Thōrō khīch'ṛi nō rōṭī khāu liō.
A-little khīch'ṛi and bread having-eaten take.
Bhalē, tamē-ṇī mar'jī chhē ta karāwō.
Well, your wish is then have-it-made.
Tumā-ṇē gharē rādī kbusē chhē?
Your at-house happy glad are?
Badhā-ya ṭhik chhē, pañ ḍāḍi param
All-even well are, but my-grandmother the-day-before-yesterday
marū gai.
having-died went.
Tē-hē kāṇū thyō hūtō?
Her-to what become was?
Chār ār tāw ī.
Four days fever came.
Tamā-nā khētār-mā mōl kēvū thyā sē?
Your field-in crops how grown are?
On warḥād ṣāhā thyō nāī, teḥū ṣāhā thyā nā-chhī.
This-year rain much become not, therefore much grown not-are.
A dāḥārē-nē keṭ-lā paśā dīnā?
Those bullocks for how-many piece were-given?
Mā-hē ḍāḥā chār lō kōri baithī.
Me-to and-a-half four hundred koris were-expended.
A dāḥārē tamē vēchīḥō?
Those bullocks you will-sell?
Pūrū kōriū dēchhō tu vēchhū.
Enough koris you-give then I-will-sell.
Tamē hū trē lō kōriū dīā.
To-you I three hundred koris may-give.
Trē lō kōriū-mā kāṇū vēchhāvē chhē?
Three hundred koris for what to-be-sold is?
Iī ūrūtō dāḥārē pākal sē to ēṭli kimāt ghānī chhē.
I suppose the-bullocks old are then so-great price high is.
Tamā-nī dīā-nī vīmā kīā mainā-mā karĉhō?
Your daughter-of marriage what month-in will-you-make?
Mā-ri ḍāḍi-nī waṛẖī waḷū rōḥē te-wāḥē
great.
My grandmother's anniversary having-gone will-be that-after
karēs.
I-will-make.
Ajamū-nī rātē amā-nē gharē ḫun raivyō.
To-day-of at-night our in-house having-slept stay.
Nā. Mā-ṛē ḍāṛē Dharāṅg pūṛẖō chhē.
No. Me-to in-the-evening Dharāṅg to-reach is.
Pāchhā kōk ār amā-nē gharē āvyō.
Later some day our in-house come.
Baū hārō, Rāṁ-Rāṁ, hāvē hū jīs.
Very well, Rāṁ-Rāṁ, now I shall-go.
Tamā-nī gharē ḫau-hē Rāṁ-Rāṁ bhāṅyō.
Your at-house all-to Rāṁ-Rāṁ say.
FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you. Where do you come from?
B.—I come from Chapreri.
A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?
B.—No, I cannot eat now.
A.—Will it do not to eat at all? Take something, as much or as little as you like.
B.—I am thirsty. Give me water to drink.
A.—Shall I put your clothes out to dry in the sun?
B.—Yes, do.
A.—What may I offer you to eat?
B.—I told you that I am not hungry.
A.—But still, eat some khichri and bread.
B.—Well, if you insist, then order it.
A.—Is all well in your house?
B.—Yes, all are well, only my grandmother died the day before yesterday.
A.—What was the matter?
B.—Four days’ fever.
A.—How are the crops getting on?
B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?
A.—Four hundred and fifty koris.
B.—Will you sell them?
A.—Yes, if you pay me enough.
B.—I will pay you three hundred koris.
A.—Do you think that I will sell them for three hundred.
B.—I thought they were old and then the price was reasonable.
A.—When are you going to make the wedding of your daughter?
B.—When a year has past after the death of my grandmother.
A.—Stay in our house this night.
B.—Thanks, I must be in Dharang to-night.
A.—Then come to us some other day.
B.—Very well. Good-bye, I am off.
A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhili of Mahikantha and neighbourhood with Marathi and Khundesi. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marathi influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marathi.
The Bârels are one of the Bhîl clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bârel dialect is of the same kind as other Bhîl dialects of the neighbourhood. It is, in all essentials, a form of Gujarâti. The Bârels frequently come in contact with the Bhîls of Ali Rajpura and Rajpîpîla, and there is a slight tinge of the neighbouring Khândéîî in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The h which often closes the words in the specimens does not seem to be pronounced. Compare bâh-nê and bâh-nêh, to the father, etc.

Final ˆ and u are often interchanged. Thus, göyû and göyun, he went.

There is a marked tendency towards nasalization. Compare atû, I was; göyû, he went, etc.

Note also the dropping of r in words such as moyû, dead; koh, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhi, Lahnda, and Pisâcha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, hû and hê, have survived alongside the postpositions nô and nê. Thus, bâh-nô, of a father; ghôdêhô, of a horse; mû-nê and mûhê, to me. Similarly also moh-rô and mohû, my; têk-rô and têhô, his. Note also the pronoun chyû, he.

The verb substantive is usually formed as in Gujarâti,—

Singular, 1. chhû. Plural, 1. chhîê.
2. chhê. 2. chhô.
3. chhê. 3. chhê.

In the plural, however, the form chhatâh may be used in all persons. Compare Khândéîî sêtas.

In the past tense we find atû, hotû, and hutû, they were. The suffix nû or lû is often added in similar forms, apparently without adding anything to the meaning. Compare khâtû, eating; dînû and dînû, given; ôpînû, ôpîlû, and ôpîyû, given, etc.

For further details the specimens which follow should be consulted.

[ No. 21.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHILI OR BHILÔDI.**

**BÂREL DIALECT.**

(Chhota Udepur, Rewakantha.)

**SPECIMEN I.**

Eku mapûhu-nê dui ohhôrâ hôtâh. Nê tinû-mû-nû nânûlâm

One man-to two sons were. And them-in-of by-the-younger
bāh-nē kōy-lũ kē, 'bāh māl’dār-nō vēchātũ wātāt-lũ mū-nēh father-to ī-was-said that, 'father property-of the-being-divided share me-to āp.' Nē tīneh tīnō-nē hōūtā wātū āpēlā. Nē give.' And by-him them-to substance having-divided was-given. And amāl din pachhōl nān’lō ehōrōh ārū tōlē wālīnē few days after the-younger son all together having-put chhēl-lũ muluk-mē gūyō nē chhēl-ehēl-lāi kāri āp-pāh-thāk-nē for country-in went and there merriment having-made him-near-from-of māl’dār khoji nākhl-li. Nē tīnē ārū wāp’rī property having-wasted was-thrown. And by-him all having-spent nākhl-lū, chhē pachhēl tē muluk-mē mōl’lō kālā jān-pālō, ni was-thrown, that after that country-in great famine indeed fell, and tē-nē āp’lā vēth-vi paḍi. Nī tē gūnē tē muluk-nā him-to distress to-be-felt fell. And he having-gone that country-of jagāpānawālā-nē chhē rāhū. Nī tīnē āphā-nā khetu-mōy huwōr-nē inhabitant-of there lived. And by-him his field-in swine chārānē hari tīnē mōk’lūn. Nē ih hēgē huwōr khet’lā hōtā to-feed for him it-was-sent. And these husks swine eating were chhēn-māl-thākā āhu pūṭ’l μhār-nē tē-nē man hōi āw’lū ni them-in-from his belly to-fill his mind having-become come and kōneh tī-nē nāhā āpyū. Nī chhēn chhīhār hūi guyūn, by-anyone him-to not was-given. And he sensible having-become went, tātārē tīnē kōyū kē, 'ah’rā bāh-nā khatrāk majurū-nē hūn’tā then by-him it-was-said that, 'our father’s how-many servants-to much rōtā chhē, paṇ mi’tō bhūkhet vēlā kārū-chhē. Mī bread tē, but I-on-the-other-hand with-hunger misery doing-am. I ubhō hōnē mārā bāh-nī hāthē jāwā ni tī-nē kohihi standing having-become my father-of near will-go and him-to will-say kē, "bāh, mī wāṭ’l hābbō ni tohrī āgoj pāp kar’lū chhē, that, "father, by-me Heaven against and thee before sin made thē, ni ēvī tohrī ēhōrō kah-nē mī hājū mathū. Mēhē tohr’rā majurū- and now thy son to-say I good not. Me thy servants-mōy-nē ekul-nā jēwō gun,"' in-of one-of as consider.'"
Specimen II.
A Dialogue.

Apo-hi do-ri mul'go-hi boch tata'dwa goi hot'ni. Thi' bochhi
our cow morning-of grass to-graze gone was. Her calf
koh hot'ni. Thi' do-ri thi' popal'taline potah'i mog
at-the-house was. Then the-cow it having-licked her-own affection
koy'he. Powohi, thi' bochhi uga'li de. Bocchi chukal'tali
shows. Dear, thou the-calf having-untied give. The-calf sucking
thay thi' mi do-ri-ni pah'wa bahu.
may-become then I the-cow to-milk I-may-sit.
Yah'ke haru mor'la nipahl nakho leli. Ay'la mor'la
mother much milk having-drawn not-proper taking. A-little milk
bochhihe mal'je.
for-the-calf keep.
Jabru wanyu, powohu.
Very good, dear.
Yah'ke, do-ri-ni mor'la pi'wuhu Mohi jabru laghe-he.
Mother, cow-of milk to-drink to-me good appears.
Ne', i ay'la mor'la kho. Handhalle maf-ma ja'ku mor'la
Take, this little milk eat. In-the-evening supper-at more milk
aphi.
I-will-give.

Free Translation of the Foregoing.

Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.'

'Dear mother, don't draw all the milk. Leave a little for the calf.'

'Very well, darling.'

'Mother, I like very much to drink cow's milk.'

'Well, here is a little milk for you. I will give you more in the evening for your supper.'
The Pāwṛis are a tribe of cultivators in Khandesh. Their home is the Akranī Parganā round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāwṛi is 25,000.

AUSTHRITIES—


The Pāwṛi dialect is a form of Gujarāti Bhīli. The Pāwṛis deny that they are Bhils and claim to be the descendents of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdeo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akranī Parganā. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhīli dialects of Rajpīpla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhīli dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short ā is often pronounced as an ō; thus, ōtō, he was; dōh, ten; nāchvan hombalō, dancing was heard.

ō is often interchangeable with s; thus, chó and chu, he; gōḍō and guḍō, a horse; chhurō, a son. Though the ō is invariably marked as long in the specimens, it is probably often short. Thus, Mr. Varley gives chhoro, a son.

Vowels are often nasalized, as in vu or tū, thou; āvō or āvā, I shall come.

An initial ā is often dropped; thus, āt or āth, a hand; ńōt, he was; dash (=darah), a deer. So also aspiration is lost in words like gōḍō, a horse; gōr, a house; bāt, a brother.

Chh is probably pronounced as an s; thus, chhurō, pronounced swō, a son. Similarly ğ seems to be pronounced as a soft z. Mr. Varley gives zō, go, etc.

S has been replaced by h; thus, dui vihōn dōh, fifty; hōnō, gold.

Note the frequent use of the suffix ō, which is also found in Ali Rajpur and Chhota Udepur, Thus, mōṭō and mōṭō, great; hāṭō and hājō, good; maralō, I die; gōḍō and gōḍō, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.
The plurals of strong masculine and feminine bases end in ā and ī, respectively. Thus, chhārā, a son; chhārā, sons; chhōrī, a daughter, daughters. Sometimes we meet Marâthi forms, such as hāvē and hānjā, swine; vaṁhē, years.

The oblique form is the same as in Gujarâtî Bhilî. Sometimes it ends in ā or há, (as in Ali Rajpur) as in chhūrā, (to) the son; bāhā-n, of the father; and sometimes in ō, as in āthō-mā, on the hand; dēvō-n, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, bāhē pōtān māt wāśi dēnālō, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, ē.

Dative, hā, u, or no suffix.

Ablative dōkā (not dēkā as elsewhere).

Genitive, n.

Locative, mē, mā, māyā, mā, ō.

Thus, bāhē, by the father (the property was divided); būkā, (I die) by hunger; bāhā-hā, to the father; māšt-n, to a man; chhūrā, (he said) to the son; bāhā-pā-dōkā, from near a father; tinā-mā-dōkā, from among them; bāhā-n, of a father; mālō-n, of the property; gōr-mā, gōr-māyā, in the house; dēhē, in the country.

Adjectives follow the Râjasthânî and Gujarâtî system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, gâvī tinē wargē, in this past year; jinē chhūrē, by the son who.

Numerals.—There are no numerals beyond twenty. ‘Fifty’ is ‘two twenties and ten,’ dūi viśū-n dōkā.

Pronouns.—‘I’ ‘by me’ is mē (Mr. Varley’s āy, etc., is not borne out by other authorities); mēhē, me; mārō, my; ānu, we; ānūhē, to us; āmro, our.

Tu, tō, thou; tēhē, thee; tu, tuē, by thee; tārō, thy; tūnu, you; tūnuhē, to you; tumrō, your.

The demonstrative pronouns are chū, chō, and pōlō, he, that; fem. chī; obl. sing. tināh or tinā; tinā-n, to him; tinē, by him; tinā-n and tērō, his; chā, tīnu, they.

Compare chō in Bârel and the Bhilî of Ali Rajpur.

To or yā, this; obl. sing. inā; yā, these. The feminine singular does not occur in the specimens.

Apnē, potā-n, or jinu-n, own.

Kay, who? hāy, what?

Verbs.—The present tense of the verb substantive is chārē. plural also chhētā. Compare Bârel chhētā and Khândēśī sētās. The past tense is ōtō, plural, ōtā.

Finite Verb.—Only a few forms of the old present occur. These are, āpē, I shall give; āvē, I shall come; āvē, he may come; kā-dōkā ānu, where—from shall I give? pōdē, it falls; mālē, it is got. The usual form of the present tense is made by adding lō to the present participle; thus, jât-lō, goes; plur. jât-lā. Compare Bârel khât-lā, eating. Bhilî of Ali Rajpur and Bâr-wānī mārat-lō, I strike.

The past tense is formed by adding yō or lō; thus, gōyō or gōylō, he went; pōdō or pōdlō, he fell.

1 Lō or lō forms a future in Râjasthânî and Naipul, and a present or future in the Bhujpūrî dialect of Bihār.
The future is formed by adding hé or i in the singular, and hū or ū and hōt in the plural. Thus, bōhāt-i, I, thou, or he will strike; āpēhē, I shall give; lāghē, thou wilt begin; jāhē, he will go; bōhāt-ū, we shall strike, you will strike; jīhū, we shall live; kūt-hōt, they will strike; ūhōt, they will become.

Another future ends in uē or uē and thus has the same form as the infinitive; thus, jānē or jānē, I shall go, I am off; āpuē, if I give.

The plural of the imperative ends in ā or ō; thus, bōhāsā, strike; nākkō, put.

The verbal noun ends in uē and the conjunctive participle in i or in; thus, rākhūē-n, for keeping; āpi, having given; kōrin, having done.

Other forms will be easily recognized from the specimens which follow.
INDO-ARYAN FAMILY.

BHILI OR BHILÔPI.

Pâw'êri Dialect.

(Central Group.

(Taloda District, Khandesh.)

Specimen 1.

Kânlo ekâ mäštî duui chhurâ otn. Tinâ-mâ-dôkh âyathi
some one man-to two sons were. Them-in-from the-younger
chhurô bahâhâ bullô, 'mârâ isâ-par jô mälôn wâtô âvâ
son to-the-father said, 'my share-on which property-of part will-come
ehu mëhê âpi dé.' Phirin bâhê potân mâl wâti
that to-me giving given.' Again by-the-father his-own property dividing
dênlo. Agul abârâ dhihi ni goylâ, chu âyatlô chhurô jiwôn.
was-given. Afterwards many days not went, that younger son his-own
wâtên âkhô mâl tulwân chhêsete dêhê nikli goylô.
share-of all property having-collected in-far country going went.
Châ jâin chu âkhô mâl khôrâb-kôr-nâkthin nowrâi gayô.
There having-gone he whole property having-misspent-thrown empty went.
Ollâ tinâ dëh-mây môtlô kâl poçyô. Phirin têrô khânen jabô
Again that country-in big famine arose. Again his eating-of great
vikhô poçyô. Tëvî chu ek hâjlâ mâtî-pâhâ jâin pâwar
want fell. Then he one good man-near having-gone servant
rûylô. Tinâ mâtî tinân jiwôn khêto-mây hâwjê rakhûn mukallô.
remained. That man(by) him-for his field-in swine to-keep he-was-sent.
Hâwjê ji khàd khâtîla chî khâin jiwôn pêt bûrû hûjûtê shô
Swine which eatables ate that having-eaten his belly to-fill good so
tinân göwlo, pûa tinân kânle khânen ni âplo. Phirin chu
him-to appeared, but him-to by-anyone to-eat not was-given. Again he
hâmê-par âwlo. Tini-phîre chu jiwôn-hâtê bullô, 'mârâ bûhân
sense-on come. Thereafter he himself-with said, 'my father's
kôtrâ pâwrân ugrî jâhê ôtrô on chhe, an mi
how-many servants-to remaining will-go so-much food is, and I
buke maratlo. Êvî mi bahâ-pâhâ jâtlo, phirin tinân mi
with-hunger die. Now I father-near go, again him-to I
kâhê, "mî Déwôn dëkhê an târâ hâmôrb pûpî chhe; Êvî mi
will-say, "I God's in-sight and thy in-presence sinner am; now me
târâ chhurô kôyên mârô mui ni rayô. Mêhê târâ pâwrô-mâ-dôkh
thy son to-say my face not remained. Me thy servants-in-from-

L. 2
ek pāwar hōmjina mēl." Phirī chu uthin bahā-pahā one servant having-considered koop." And he having-arisen father-near āwlō. Chu ābrērah chhētē āto, chē-dōkh bahē dékhlo, an came. He very far was, therefrom by-the-father he-was-seen, and tinān mōn-mē tēri mōng āwlī. Phirīn chu tinā-ōṛē dēw-dētā him-to mind-in his pity came. Again he his-before running-giving āwlō, an tērō golē vīgī gōylo, phirī tīnān gūlo dēnīlo. went, and on-his neck having-clang went, again his cheek was-given.

Phirī eṭhurō bahālāhē bullō, 'mārā bahē, mi dēwōn dékhē an tārā Again the-son to-father said, 'my father, I God's in-sight and thy hōmbōr pāpi chhē. Ėvī mi tārā eṭhurō köyēnē mārō mūi nī, in-presence sinner am. Now me thy son to-say my face not.' Phirīn bahē pāwar kōylo, 'ēk hājī dōgī ṭi āw, phirī Again by-the-father servant was-told, 'one good cloth taking come, again tinān ḍīlō-par nākhlō; ēk āthō-mē vēti an pāyō-mē khāẖājā pērō. his body-on throw; one hand-on ring and foot-on shoes put.

Phirīn āpu khāin hāj-kōrīn jihū. Yā mārō eṭhurō mōyīlō atō, Again we eating well-doing shall-live. This my son dead was, chu ēvī jiwlō; nākhlīlo atō, chu juḍīlō, inān kāmā. Phirī he now lived; lost was, he was-found, this-of for-sake.' Again chā hāj-kōrīn jīwēhē ṭaṇḍyā. they merry-having-made to-live begun.

Tatīṅar tērō dāvlō eṭhurō khētō-mē atō. Chā rūin That-time his elder son field-in was. There having-been ōlpēn vēẖī gōrōn ābānē āwlō, an gāwēn nāchēn hōmballō. returning-of at-time house-of near came, and singing dancing heard.

Tīnī-phirīn tinē pāwār-mē-dōkh ēk pāwar hādīn, 'yā kāy kōrālā? That-after by-him servants-in-from one servant calling, 'these what do?' kōrī puchhlō. Phirīn tināhā pāwar bullō, 'tārō bāī hājīlō saying asked. Again to-him the-servant said, 'thy brother well phirīn āwlō; tinān kōrī tārā bahē khānō kōrlō chhē.' Phirī back come; him-of for-sake thy by-father feast made is.' Again chu khatāyīlo an gōr-mē ni pūṭō. Tēvī tinān bahē gōr-mē-dōkh he got-angry and house-in not entered. Then his father house-in-from bārthā āvin tinān hōmjunē haṅḍīlo. Chu bāḥālāhē bullō, outside having-come him to-entreat began. He to-the-father said, 'yu dékē. Ėvtra warhē oylā, mi tārī chākri kōrtā. Tārā this see. There-many years became, I thy service do. Thy köyām-dōkh mi bārthā ni gōyēlo. An oylō chhē, tēvī mārā hāṭīn word-from I outside not went. And so it-is, then my friends hātē hāj kōrī khānēn kōrī ēk būkēn pōyā ēk dihi mēhē with merry making eating-of for-sake one god's young one day to-me
tuē nî āplô. Phirin jinē chhurē tārō hāro māl bōjārin
by-thee not was-given. But by-which son thy all property harlots
hātē nākhlō, chu āwtâ-kham tu tinyaṅ pāwnō dōrlō.'
with was-lost, he coming-immediately (by-)thee him guest was-kept.'
Tini-phirē bāhā chhurā bullō, 'mārā chhurā, tu junalān
That-after the-father (to-)the-son said, 'my son, thou from-birth
mārā-pahā chhē, an ju māl mehē-pahā chhē, chu tārō chhē,
me-near art, and which property me-with is, that thing is.
Evī āpu hāj kōrin jiwnē ēj hājī wāt chhē. Yu tārō
Now we marry making to-live this indeed good matter is. This thy
bāī mōyālō atō, chu ēvī jīvin āwlō; chu nākhyālō atō, chu ēvī
brother dead was, he now living came; he lost was, he now
juḍlō, inān kāmē.'
was-found, this-of for-sake.'
INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILÍ OR BHILÓDÍ.

Páw’rí Dialect.  (Taloda Taluka, District Khandesh.)

SPECIMEN II.

A DIALOGUE.

Móti.—Rám-rám, pòtil, Rám-rám.  Aw bòh.  Tárró káy náw?
Móti.—Rám-rám, pàsil, Rám-rám.  Come sit.  Thy what name?
Mungá.—Rám-rám, olkhán vihirí, gòylò kë këhë?
Mungá.—Rám-rám, acquaintance having-forgotten vocation what how?

Mi Juñánên Mungá pòtil.  Ápu Dádgåw millá atá.
I Juuna-of Mungá pàsil.  Ws Daugam(-in) met were.

Móti.—Há, éyí olkhán juğli.  Tu hájó ohhë kë?
Móti.—Yes, now acquaintance is-regained.  Thou well art what?
Mungá.—Hájlà kàytàn?  Ohhò chhurà an pòch chhuri òtyò.
Mungá.—Well what-of?  Six sons and five daughters were.

Tínà-mô-dôkh dui chhuri ròylà.

Them-in-from two sons remained.

Móti.—Dihirà kà gòylà?
Móti.—Others where went?

Mungá.—Èk hàpë khàdlò; dihirò mandi-par ògulà-në gòylo.
Mungá.—One by-a-snake was-eaten; the-second river-on to-bathe went,
chà butun mòr-gòylò; tiharò vigra-mày mòr-gòylò; tére pòchhal
that drowning-dead-went; the-third cholera-in dead-went; him after
öttò, chà vij pòdin phútin mòr-gòylò.  Chhuri-mô-dôkh
was, he lightning having-fallen having-been-torn dead-went.  Girls-in-from
èk chhuri tèrè lâdhë mòr-nakhìli; dihirì wàgë
one girl by-her husband having-killed-was-thrown; the-second by-tiger
hkàdlì; tihiri gàndwàin mòr-gòylì; tére pòchhal òti, chi
was-eaten; the-third having-gone-mad dead-went; her after was, she
chhérin mòr-gòyli; dihirì tèrè pòchhal òti, chi udàlì gòyli,
having-voided dead-went; the-other her after was, she away went.

Móti.—Arè-rè-rè.  Nì hájò oylò rà.  Ëri hin chudày
Móti.—Alà.  Not good became O, His mother be-defiled
Bógwàn-jìn.  Nì hájò kòrò Bógwàn-jì.  Tàrì khètì kòtrik
God-to.  Not good was-done O-God.  Thy cultivable-land how-much
chhè?
is?
Meungä.—Dui vihōn dōhōn jutān kheti chhē. Tēri jōmā
Meungä.—Two twenties-and two-of pairs’ land is. Its assessment
ēk hō rupayā bōhatā. Khēt kōrin kāy wālēz? one hundred rupees sit. Cultivation having-made what will-profit?
Pēt ni hälāyatā. Belly not is-filled.
Motī.—Inē warhē hájlo warhāt pōdē, tō ŏn hájlo Motī.—In-this year good rainy-season may-fall, then crop well
pākē.
will-ripen.
Meungä.—Warhāt hájlo pōdīn kāy wālēz? Gayē inē Meungä.—Rain good having-fallen what will-profit? Gone in-this
warhē hájlo warhāt āwlo, pūn undrā-j plīrollā; hōrī pāk khāi year good rain came, but rats-even spread; whole crop having-eaten
gōylā.
went.
Motī.—Ākhā dihā oħā-j oħōt kē? Motī.—All days such-indeed will-be what?
Meungä.—Erō kāy burhō rā? Eri hi chhūdō. Meungä.—This-of what guarantees O? His mother be-defiled.
Bōgwaṃ-jīn kōrā māṭīn ni bāmjhāyatā. God’s doing man-to not is-understood.
Motī.—Tu koyatī, chī khari. Pūn jinē āpu upjūdā
Motī.—(By)-thee was-said, that true. But by-whom we were-begotten
tinān watti kālji. Tā khet khejū kē dihi lāghē?
him-to all care. Thou field to-cultivate what day will-begin?
Meungä.—Dui tin dīhī-māy. Meungä.—Two three days-in.
Motī.—Kōtrāk mājūryā bohōt? Tinān dīhōn mājurī kōtrīk
Motī.—How-many labourers will-sit? Them-to day’s wages how-much
bohyē?
will-sit?
Meungä.—Bār mājūryā lāghōt. Ėk māṭī phōchhal tin
Meungä.—Twelve labourers will-be-applied. One man after three
pōhyā-n ēk hawāyā, piece-and one half-piece.
Motī.—Āwarē kāy wāvāhē?
Motī.—This-year what will-see?
Meungä.—Bādī, bōttī, māngali, mār, haṅgari, juwār, bājrā, tīlī, oṭrō
Meungä.—Bādī, bōttī, māngali, mār, haṅgari, juwār, bājrā, tīlī, so-much
dān wāvlo, pūn mārā āthō-māy ni āvē.
grain was-soon, but my hand-in not will-come.
Moti.—Khe nā āvē rā?
Moti.—Why not will-come O?
Mungā.—Mārō bahā, mārō hāti chhe, chu nī hājō. Tinā
Mungā.—My brother, my neighbour is, he not good. Him
dēkhin huk nī āwālō. Ek phērē tinē mārō gōr
having-seen luck not comes. One time by-him my house
chud-dēnlo. Tōhlā-j khētōn chōmkhēr chār dusman chhētā.
on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.
Moti.—Chā kānla?
Moti.—They who?
Mungā.—Ugawani-ēkhē mārō bāwadyō; budawani-ōgē mārō
Mungā.—Sunrise-towards my sister’s-husband; sunset-towards my
bāńjō; pālā-ōgē mārō kākō; dēh-ōgē mārō hālō.
sister’s-son; north-towards my uncle; south-towards my wife’s-brother.
Moti.—Tārā hogāiwałā tēhē-j ōchōtā?
Moti.—Thy relatives the-only trouble?
Mungā.—Tēhē kōin kāy wālē? Tinā āpē, tēvi
Mungā.—That having-said what results? Them-to if-give, then
hājō; nī āpē, tēvi bāgā. Hārī kol ōhli-j rā.
well; not give, then get-angry. All world such-indeed O.
Motī.—Mehe ēk vihi-n pāch rupayā udārē āpē kē?
Motī.—To-me one twenty-and five rupees on-credit will-give what?
Mungā.—Mārā-j nī milē. Mi kā-dōkh āpu?
Mungā.—Mine-even not in-found. I wherefrom should-give?
Moti.—Kelyān mōynē āpēhē.
Moti.—Kelyō-of in-month shall-give.
Mungā.—Khōrīj rā, pun ōē tēvi āpē.
Mungā.—True oh, but it-will-be then shall-give.
Moti.—Tārā manōn kām rā. I bāyar kōn rā?
Moti.—Thy mind-of work O. This woman who O?
Mungā.—Māri wawādi.
Mungā.—My daughter-in-law.
Moti.—ērē dīlō-par kāy kāy gōynō pēr-royli?
Moti.—Her body-on which which ornaments wearing-is?
Mungā.—Kānō-māīy uktā, nāk-māīy mundi, golā-māīy rupān dōru
Mungā.—Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain
an kīdyā, āthō-māīy bāttyā-n khōtrān wāla, pēyō-māī wāla,
and marriage-string, hand-on batītis-and tin-of rings, feet-on rings.
Moti.—Tāri wawādi pēt-hātē chhē rā? koṭrā mōynā
Moti.—Thy daughter-in-law belly-with is O how-many months
ōyī rā?
become O?
Mungā.—Ni rā dādā. Ėrō pēt-aj ohlō. Tu gaṇō batālō
Mungā.—No O father. Her belly-indeed such. Thou much jocular
māṭi m. Āmrā hārā bāyrān pēt-aj ohlā.
maan O. Our all women-of bellies-indeed such.
Mōṭi.—Ehē kēhē?
Mōṭi.—So why?
Mungā.—Āmrō dēh ohlō-j. Ākhō dīl kidājālō an pēt
Mungā.—Our country so-indeed. All body emaciated and belly
maṅgārō.
a-kettle-ārum.
Mōṭi.—Ākhā dihi-māy tumu kōṭrā-wār khāṭā rā?
Mōṭi.—All day-in you how-many-times eat O?
Mungā.—Tīn velā, hirān, maṅjōn, an hānj.
Mungā.—Three times, morning, noon, and night.
Mōṭi.—Tumu kāy khād khāṭā?
Mōṭi.—You what food eat?
Mungā.—Dādi bājrān roṭō. uḍadaṇ dāl. Tiwarōn dihi
Mungā.—On-workdays bājri-of bread, uḍid-of pulae. Festicity-of day
kōḍrī, chupōd an kūkān mahā khāṭā an hōrō pīṭā.
rice, ghee and cock’s flesh eat and liquor drink.
Mōṭi.—Chhuri pēl-velā hōhrān gor jōnatli kē bahān
Mōṭi.—Girl first-time father-in-law’s in-house bears or father’s
gor?
in-house?
Mungā.—B wāt kai pākī ni millē.
Mungā.—This matter at-all certain not is-obtained.
Mōṭi.—Jōṛaṅāri kōṭrā dihi gor-mā rōyatī?
Mōṭi.—Your many days house-in remains?
Child
gor
how-many days-up-to milk eats?
Mungā.—Pāch dihi gor-mā rōyatī. Dihīrō chhurō āyta-lagun
Mungā.—Five days house-in she-stays. Second child becoming-until
dāi khāṭā. Ābāri rāt gōṛīlī. Ėvī mi jānē. Bōh, Rām-rām.
Mōṭi.—Āvī, dādā, wāṅē-hū. Já Rām-rām.
Mōṭi.—Please-come, friend, to-morrow. Go Rām-rām.
Mungā.—Wāṅē ni āvē. Puṇ pōṅ-dīhi
Mungā.—To-morrow not shall-come. But the-day-after-to-morrow
āvē Rām-rām.
shall-come Rām-rām.
FREE TRANSLATION OF THE FOREGOING.

Môti.—Good morning, Pâtil, good morning. Come and sit down. What is your name?

Mûngâ.—Good morning, friend. Why, have you forgotten? I am the Pâtil Mûngâ of Jumane. ¹ We have met in Dhadgam. ²

Môti.—Yes, now I remember. Are you well?

Mûngâ.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Môtî.—What has become of the others?

Mûngâ.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Môtî.—Alas. That is very bad. A curse on God’s mother. ³ Thou hast not done well, O God! —How great are your lands?

Mûngâ.—I should want two and forty pairs of bullocks ⁴ to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Môtî.—This year there will be good rain, and the crops will ripen well.

Mûngâ.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Môtî.—Is every time of this sort? (i.e. this time it may be otherwise).

Mûngâ.—What guarantee have we? A curse on his mother! Men do not understand God’s doings.

Môtî.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Mûngâ.—In two or three days.

Môtî.—How many labourers will you employ, and how much will you pay them a day?

Mûngâ.—Twelve labourers will be required, and each will get two pies ⁵ and a half.

Môtî.—What will you sow this year?

Mûngâ.—I have sown Bâdi, BÔtti, Nângali, Môr, Hûngari, Juvâr, Bâjra, and Tili. ⁶ But I shall not see much of them.

Môtî.—Why not?

Mûngâ.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

¹ Jumane is a village near Dhadgam in the Akrani Mahal.
² Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pâwras.
³ The Pâwras, when dissatisfied with their lot, generally use this abusive expression.
⁴ One pair of bullocks can cultivate about thirty acres of land.
⁵ The paise in Khandesh is half an anna.
⁶ No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.
Móti.—Who are they?
Múngá.—To the east my sister’s husband; to the west my sister’s son; to the north my uncle; to the south my wife’s brother.
Móti.—Do your relatives always vex you?
Múngá.—What is the use of saying it? If you give them something, well and good.

If not, then they get angry. All the world is so.
Móti.—Will you lend me twenty-five rupees?
Múngá.—How should I? I have not got them myself.
Móti.—I shall pay them back in the month Kályán.¹
Múngá.—Well and good, but I cannot give you what I have not got.
Móti.—As you like it.—Who is this woman?
Múngá.—My daughter-in-law.
Móti.—Which ornaments is she wearing?
Múngá.—Ear-rings and nose-rings; a silver chain and her marriage-string round her neck; Battis and tin bracelets on her hand, and anklets on her feet.
Móti.—Is she with child, and how many months has she been so?
Múngá.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.
Móti.—Why so?
Múngá.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.
Móti.—How many times do you eat during the day?
Múngá.—Three times, in the morning, at noon, and in the evening.
Móti.—What do you eat?
Múngá.—On work-days bread of Bajri (Holcus spicatus) and pulse of Úgíd (Phacelia radiata). On holidays we eat ghee and cock’s flesh and drink liquor.
Móti.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?
Múngá.—There is no fixed rule.
Móti.—How many days must a woman stay at home after a child-bed, and how long does the child suck?
Múngá.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.
Móti.—Do come again to-morrow. God speed you.
Múngá.—I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ Lit. beyond the Narmada, the northern boundary of the Akrani Mahal.
² Lit. the country, i.e. the plains at the foot of the Satpura.
³ The last month of the Pávana year corresponding to Bhadrapada.
Bhili is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhili spoken there is probably identical with Barél. The Rajpipla dialect is connected with Barél in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, pach, five; chheš, far; pachhāl, after. Spelling such as khuchī, merry, however, point to the pronunciation of ch as s.

L is interchangeable with n; thus, mok'nyā, he was sent; agan, before; nagā, she began.

The cerebral j does not seem to exist in this dialect. Compare kāl, feminine. In dōga, eye, however, it has become y as in Khāndēši.

R seems to have been dropped in words such as kö̲̅̃e, Gujarati karinē, having done; pog'na, Gujarati bhar-va, to fill; and probably also in kō, Gujarati ghara, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahīkantha. Thus also kō∅, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahīkantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, bāḷ'chā, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in ā and ē, as is also the case in Khāndēši. Thus, pog'ra and pog're, sons. The same form is also occasionally used for the neuter plural; thus, bhīdev, swine; sar'kē, years. Compare the corresponding ē in Marāthi.

The plural of feminine ī-bases ends in ē; thus, kō∅ī, a mare; kō∅ī∅, mares.

An oblique plural is occasionally formed by adding ō̅, thus, chāk'raũĩ-mā, among the servants.

The case suffixes seem to be the same as in Mahīkantha. Thus, pog'raũ, by the son; majurũ-nē, to the servants; pog'riũ-ũi, from the daughters; mīl'kāt-nō bhāg, a share of the property; dēh-mā, in the country; khō̅ũ-mē, in the fields. Note also the postposition dēk'ũ, from.

Pronouns.—The following are the personal pronouns:

\[
\begin{array}{lll}
\text{i, I} & \text{tū, thou.} & \text{tē, tō, tō, he.} \\
\text{ma, mē, by me.} & \text{te, by thee.} & \text{i, ti, tī, tīn(t), by him.} \\
\text{mā, mon, mā-nē, to me.} & \text{tō, thy.} & \text{tīs, tīs, tīs, tīn(s), to him.} \\
\text{ma, my.} & \text{tūn, tūn, you.} & \text{tī, tīs, his.} \\
\text{amā, amā, āpư̅, we.} & \text{tēm, by you.} & \text{tīs, they.} \\
\text{amā, our.} & \text{tēm, by you.} & \\
\end{array}
\]

Demonstrative and relative pronouns.—tī, etc., that; tē dēh-mā, in that country; ā and ā, this; iatū, to this; jē, which; jā-nē, by whom.

The interrogative pronouns are ko∅-gō, who? ku-nō, whose? kā and kā∅, what? ko∅ has an oblique form ka∅ā in ka∅ā-ũ, by any one.
Verbs.—The Verb substantive forms its present tense as follows:—

Sing. 1. chhā, āhē. Plur. 1. kē, āhē.
2. ekhā, āhē. 2. kē-ā, āhē.
3. kē, āhē. 3. kē-ā, āhē.

The final rā in the second and third persons plural seems to be an affirmative particle. Compare āvē-rā, come; tū jāhā-rā, thou goest; āi kūtē-rā, I shall strike, etc.

The past tense is halā, ālā, vaiā or halā, etc., plural hālā, etc., or hālē, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, āi kūtē, I strike; āi marā hū, I die, I am dying. In the plural we also find forms such as amō thok-tā-hā, we strike, etc. Of the verb 'to go' we find jāhū, (I) go, jāhē and jāhāy-rā, he goes; jālā-hā, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, gāyō, gōyō, and guō, he went; kuyō and suyō, he became; apūn, it was given; pāp koyu, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, jāhī, I will go; kūhī, I will say; marāhū, we will strike; marāhō, you will strike; mārāhē, they will strike. The future participle ending in nārā is often used instead. Thus, mārānārā, we, you or they, will strike.

The imperative plural sometimes ends in ā and sometimes in ā; thus, āpā, give; āvō, come. Wuijē, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in sā and nā; thus, tiān ārā dā pūt-rā nāgi, to him distress to arise began; sārāhā kāru, in order to tend.

The present participle ends in tō or in nō; thus, jiātō, living; kutnō, striking; khāt-nō ādē, they were eating. The suffix nō is sometimes also added to the past participle passive; thus, muinō, dead; quinō, gone. Compare the pluperfect participle ending in tō in Gujarātī. Alā, come, seems to be the Marāthī form.

The conjunctive participle ends in ā or ā-nē; thus, wpā, having divided; kāi-nē, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

INDO-ARYAN FAMILY.

Central Group.

BHILI OR BHILÔDI.

(Rajpipla State, District Rewakantha.)

Ek mātō-nā bēn pūy-rā ātā. Nō tū-wālā hānnaē
A certain man of two sons were. And them-of by-the-younger
bāy-chā kayō kē, 'bāh, milēkat-nō pañchaitā bhāg mā āpā.'
To-the-father it-was-said that, 'father, property of arbitrated share me give.'
Bhilli or Bhilomi.

Nē tiō tiō-nā mil’kat waṭi āpi. Nē thoṭā
And by-him them-to property having-divided was-given. And a-few
dēh-pā hānnā pōy-rāē badhō tōlo kōīnē chhēṭā
dayz-after the-younger by-son all together having-done a-distant
dēh-mā guō, nē tiā chhēl-mā pōtā puńji uḷāvī
country-in went, and there pleasure-in his-own property having-squandered
tāki; nē tiō badhō wāp’rī tākō, tāhā pāchhal tē
country-in a-great famine fell; and him-to difficultly to-fall began; and
was-thrown; and by-him all having-spent was-thrown, then after that
tē jāinē tē dēh-nā gam’chā-mē-ńā ēk-nē tiyā riyō. Nē
having-gone that country-of citizen-in-in-of one-of near remained. And
nē tō pōtā khlēt-mē bhundē war’ā-ha rāhā tān māk’nyō. Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent. And which
hīgā bhundē khlān’ē ātē tiā-ma-rēkō pōtā ḍēj pōyrē tiyān
husks swine eating were them-in-from his-own belly to-fill him-to
marjī ātī. Nē tiān kādā-bi nāhā āpiū; nē tē chhētān
with was. And him-to by-anybody not was-given; and he conscious
huyō tāhā tāi kāyō kē, ‘mā bāy’chā kōltā majurā-ńē
became then by-him it-was-said that, ‘my father’s how-many servants-to
jākhā māndē hē; pōn āi tō bhukē (mōō or)mārū-hū; āi
abundant bread is; but I on-my-part by-hunger dying-am; I
tō uṭūṁē mā bāy’chā tā jāhī nē tiyān kōhi kē,
indeed having-arisen my father-(of) near will-go and him-to will-say that,
“bāy’chā, maīē jugā-ichhi nē tō āgan pāp kho’u ēhē, nē amu
“father, by-me heaven-against and thee before sin done is, and I
bōyō rō kēh-nā jēhō āi nāhā; tō majurā-ńē jihīnīdō man ek
thy son to-be-called worthy I not; thy servants-of like me-to one
gan.”’ Nē tō uṭūṁē tiyā bāy’chā tīhē guyō. Nē tō ājī
count.”’ And he having-arisen his father near went. And he yet
mas chhētō ātō tāhā tiyā bāy’chā tān pālyō, nē tiā-nē mēhēr
much of her was then his by-father him it-was-seen, and him-to pity
ālī, nē tē gug’dinē tiyān guṭā viiṅ pādyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him
gulā kuryā. Nē pōyrē tān kāyō kē, ‘bāṭchā, maīē
kisses were-done. And by-the-son to-him it-was-said that, ‘father, by-me
jagā-ichhi nē tō āgan pāp kho’u ēhē; nē howu amu tō pōyṛō
heaven-against and thy before sin done is; and now I thy son
kahēnā jēhō āi nāhā.’ Pon bāichā pōtāh chāk’rē-nē kāyū
to-be-called worthy I not.’ But by-the-father his-own servants-to it-was-said
jē, ‘hārē pōt’ē nē āvō nē iān plūṅgāvā, nē ār
that, ‘good clothes having-taken come and him put-on, and his
And his elder son fields-in was; and he while-coming house
ichhi puigó tahó tiáne gaité nē náchchinkē ūnāyō; nē tió near arrived when him-by singing and dancing was-heard; and by-him
chāk'ráhā-mā-nā ēkā-ne- hādinhē puichhē ke, 'āi kāi servants-from-among one-to having-called it-was-asked that, 'this what he?' Nē tió tāi-ne ākhyū ke, 'tò pāwas ala he; nē tò is?' And by-him him-by was-said that, 'thìy brother come is; and thy
bāichā ēk mōdi mīj'ñānī khoi he; kēw-kē tò tiān-ne hájo-hámó
by-father one great feast made is; because he him-to safe-and-sound
pāchhō mīlyō hō, Pon tò guchhē bhājīyō nē kōtūhī āw'nā tián
back obtained is.' But he with-anger was-filled and inside to-come his
khuchh na wafí. Māthē tián bāichā bāra ānē tián
wish not was. Therefore his (by-)father out having-come him-to
hajāiyō. Pon tián jābak wālta bāichā āikhū ke, it-was-entreated. But him-by answer giving to-the-father it-was-told that,
'pāl, ātē warhē āi tò chāk'ri karā hū, nē tō bon
'see, so-many years I thy service doing am, and thy
maē kabā-hā di'utāwō nihī, tāhā phāchhō mā bhāhbañdā
by-me ever-even disheved is-not, still again my friends
hāthī khuchhā kōw'nā tuē mā-nē lēwārī bi kādīh
with merriment to-do by-thee me-to a-kid even ever
nāhē āpīyō. Pon ā tò poyrō jīānē ahiñālā hāri to
not is-given. But this thy son whom-by harlots with thy
puñjī khāi tāki tiānā āw'tā-j tūē tiā wastāl
property having-eaten was-thrown his on-coming-just by-thee him for
mōdi mīj'ñānī khoi.' Nē tié āikhū ke, 'poy'rā, tu mā-hāri
a-great feast is-done.' And by-him it-was-said that, 'son, thou me-with
rōj-hī āhē, nē mā hundhō tō-j ēhe. Nē āpū tò rájī huw'nū
always are, and my all thine-alone is. And we indeed happy to-be
nē khuchh huw'nū jō'vē, kēw-kē āi tò pāwas muñō útō, nē
and merry to-be was-proper, because this thy brother dead was, and
phāchhō jīw'tā wuyā hō, nē tākāi guinō útō, nē phāchhō mīlyō ēhē,' again alive become is; and having-been-lost gone was, and again found is.'
NAIK\'DI.

The Naikas or Naik\'das are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dh\'dias or Dhundias. Thus, some of the specimens received from Surat profess to be written in the Naik-Dh\'dia dialect. Compare Dh\'dia on pp. 124 and ff., below.

Naik\'di has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures:

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<tbody>
<tr>
<td>Rewakantha</td>
<td>8,300</td>
</tr>
<tr>
<td>Panch Mahals</td>
<td>3,300</td>
</tr>
<tr>
<td>Surat</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,100</strong></td>
</tr>
</tbody>
</table>

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik\'di is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujar\'ati. In the other districts it is a mixed form of speech, based on Gujar\'ati-Bhilli with a tinge of Mar\'athi. The Mar\'athi element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik\'di agrees with Gujar\'ati-Bhilli and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as S\'am\'v\'adi, Phud\'gti, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujar\'ati. We may only note the substitution of k for s in s\'h\'i, twenty, etc.; of r for l in k\'ar, famine; forms such as jy\'o for gy\'o, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujar\'ati.
[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHİLİ OR BHİLİḌĪ.

NAIKḌĪ DIALECT. (LUNAWADA STATE,REWAKANTHA.)

Ek māṇah-nē bē chhōrā hatā. Nē teō-mā-nā nānaē
One man-to two sons were. And them-in-of by-the-younger
bāp-nē kidhu kē, 'bāp, bāpītā-nō bhāg chhē, teō-mā-thī
the-father-to it-was-said that, 'father, property-of portion is, that-in-from
ēk bhāg ma-nē āp.' Tēnē teō-nē dōlar vēchī āpī.
one share no-to give.' By-him them-to property having-divided was-given.
Nē thoḍā āḍā pachhi nāno chhōrō badhu bhēgu karinē vēgīa
And few days after younger son all together having-made for
gām jyō, nē tyā upharī kari pōtānō paisō
village went, and there extravagance having-made his money
udāvī didhō, nē badhu maṭājī nākhyu. Pachhi te
having-squandered was-given, and all having-cleared was-thrown. Then that
gām-nā moṭō kār pādīyō. Pachhi tē-nē vilāwā lágyu. Pachhi
village-in great famine arose. Then him-to to-pain it-began. Then
tē gām-nā rēnār-nē tyā rīyō. Nē tēnē pōtā-nā
that village-of citizen-of at-the-house he-stayed. And by-him his
chhēr-nā huwarō chār-wā môkṭīyō. Pachhi huwarō jē segō khātā
field-in swine to-feed he-was-sent. Then swine what husks eating
hatā, tē khāi pōtā-nu pēt bharavā-nī marjī thai, kōīe
were, those having-eaten his belly filling-of wish became, by-anybody
āpyu nāhī. was-given not.
The Naik’kôs of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Maraṭhi. Thus, the dative is formed by adding lô and nê, the singular of strong neuter bases ends in ē, etc. Compare wâchhaṭi-lô, for the calf; tîh-nê, to-her; akhyâ, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.

BHILI OR BHILÔPI.

BHILI OR BHILÔPI.

NAIK’KÔ DIALECT.

(JAMBUGHODA, Rewakantha.)

Muh-nî daṣ-tî sawâr-nî char’wâ gai. Tiu-ni wâchhaṭi gher âchh’tî.
My cow morning-in to-graze went. Its calf in-house was.

Ti gai tih-nê, châtîne ubhi rahî. ‘Dadâ, tû wâchhaṭi
That cow it having-licked standing was. ‘Darling, thou the-calf
chôd. Wâchhaṭi dhaw’ti hîl ete le hîy dudh kahâdû.’ ‘Ayà, loose. The-calf sucking may-be in-so-much I milk will-draw.’ ‘Mother,
badhâ nahâ kahâdî lea; thoḍâ kahâd-jê, bîs’tê wâchhaṭî-lô all not having-drawn take; a-little draw, the-rest the-calf-for thôw’jê.’ ‘Bahu dhaṭ, dadâ,’ ‘Ayà, gai-nê dudh piâm ma-lô leave.’ ‘Very well, darling.’ ‘Mother, the-cow-of milk to-drink me-to
bhârê dhaṭ gâm-ya.’ ‘I thoḍâk pi. Tarê sêj-nê khâwâ-mê khub very well is-liked.’ ‘This little drink. Then evening-in food-with much dudh tu-lô apih.’
milk thee-to I-will-give.’

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, ‘Darling, loosen the calf, I will milk the cow so that the calf may suck.’ My child said, ‘Mother, don’t draw all the milk, but only a little, and leave the rest for the calf.’ ‘Very well, darling.’ ‘Mother, I am very fond of cow’s milk.’ ‘Well, drink this drop. I will give you much milk for your supper in the evening.’
In the Panch Mahals Naik’di is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marathi, as was also the case in Jambughoda. The dative suffix là, which is used in addition to the Gujarati suffix nē, also has the form nā; thus, ti-nā, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, putas-lā ākhyā, the-son-by it-was-said. Note also the past tense in là and nā; thus, paśā áp’lā, the money was given; pōp kar-nā ākhā, sin is done. L and n seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIL OR BHILŌDI.

NAIK’DI DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

Ek manakh-nē bēn putas hōnā. Nē tih-mā-nā nānāē
One man-to two sons were. And them-in-of by-the-younger
ābās-nē ākhēl kē, ‘ābās, paisā āchhē tā-ma-lā ma-lā bhāg
father-to was-said that, ‘father, money is that-of me-to share
āp.’ Nē tih-nē paisā hastāt hō yās-lā wātī
give.’ And him-by money in-hand is them-to having-divided
āp’lā. Nē thōdā dan pachhē nānāē pōyrō jep’lā astē
was-given. And a-few days after the-younger son as-much was
a’tē hā badhē ek’thē karinē bhārē dūr malak-mā giyō,
so-much all together having-made very distant country-in went,
nē tājā moj-majā-mā pōtānā paisā uḍāvī
and there pleasure-and-enjoyment-in his-own money having-wasted
tāk’nā. Nē tih-nē badhē khar’ehi tāk’kā awār-pahōr
were-thrown. And him-by all having-spent was-thrown then-after
 tí mulak-mē bhārē dukāl padyā; nē höyā-nē taṅk’vāl pad’wā
that country-in a-great famine fell; and him-to want to-fall
bājha. Tō jānē tō malak-nā ralēnār-mā-nā ek-nē tāhā
began. He having-gone that country-of inhabitant-in-of one-of there
rihiō; nē tih-nē pōtā-nā khētā-mā swu’rā-nē tiṇā chār’wā
remained; and him-by his-own field-in swine him to-graze
mok’lāh. Nē jō sinō suw’rā khaṭā chhi tih-mē-thāi pōtā-nū
was-sent. And which husk swine eating were them-in-from his-own
pōt bhar’wā-nē man hōtō, nē köē ti-nē nāhī āpēl;
belly to-fill mind was, and by-anyone him-to not was-given;

x 2
nê tô hūsīyār hunā tyārē ti-nē ākhyū kē, ‘mōh-nā
dand he to-senses came then him-by it-was-said that, ‘my
ābās-nā kārlā majūryā-nē jāj bhākar āchhi, paṅ huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
bhūkhe duhkh pāmū chhū. Hái uṁhinē mōh-nā ābās
by-hunger misery suffering am. I having-arisen my father
hārē jān nē ti-nē ākhis kē, “ābās, hay agah sāmā
near will-go and him-to will-say that, “father, I heaven again
nē tuh-nī āgal pūp kar’nā āchhi; nē āmī tuh-nī putas
and thy before sin made is; and now thy son
ākh’wā hay nahā-mīlē; mōh-nē tuh-nī majūryā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
jewo gaq.”’ Nē tô uṁhinē tīh-nā ābās hārē gīyā. Nē
like count.”’ And he having-arisen his father near went. And
tō āmī ghanā vēg’lā astā tô tīh-nā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to
bhārēlā, nē tīh-nē diyā jētī, nē tô dhām-dainē tīh-nī
he-was-seen, and him-to compassion came, and he having-run his
kōṭ vīṭāyā nē tīh-nē kōkā karyā. Nē putas-lā tīh-nē
neck was-embraced and him-to kisses were-made. And the-son-by him-to
ākhya kē, ‘ābās, hay agah hāyā nē tuh-nī āgal pūp
it-was-said that, ‘father, I heaven against and thy before sin
kar’nā āchhi; nē āmī tuh-nī putas ākh’wā nahā-mīlē.’
made is; and now thy son to-be-called am-not-worthy.’
Paṅ āhāsā pōṭā-nē chākar-lā ākhya kē, ‘dhaj suḍ’kā
But by-the-father his-own servant-to was-said that, ‘good clothes
āngā nē i-lā pungrāwā; nē tīh-nē hāthē vīṭī ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
khur-nē joḍa pungrāwā; nē āpu khāinē alang kar’lē,
on-foot shoes put; and we having-eaten merriment will-make,
kaś-kē o mōh-nā putas mari gayā astā, tô pāchhā jīw’/[tā homā;
because this my son having-died gone was, he again alive became;
nē ṭakāi gayel, tē jadyā chhē.’ Nē hōyā-lā alang wāy’qā.
and lost gone, he found is.’ And they merriment began.
The Naik'di dialect of Surat is still more influenced by Marathi than was the case with the language of the Naik'das of Rewakauntha and the Panch Mahals. Thus, we not only find the dative suffix là in forms such as mā-lā, to me, but often also the Marathi oblique form. Thus, dēsā-mā, in the house. Another dative suffix is dāi; thus, māy'sā-dāi, to a man. The genitive and the conjunctive participle are formed as in Marathi; thus, paisā-chā bhāg, a share of the property; uḍ'wūn, having squandered; karū-nē, having done. Similarly also māfā, my; lujā nāw, thy name; rāhum, to live.

The form mā-lā, my, corresponds to mā-nō in connected dialects, and shows the same change of n to l as we found in the Panch Mahals. In this connexion we may also note forms such as lāgin, he began; hājīn, he became, etc. They correspond to forms ending in ēl and ēlō in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 29.]

INDO-ARYAN FAMILY.

NAIK'DI OF SURAT.

NAIK'DI DIALECT.

Ek mān'sā-dāi bēn dikh'rēs āsi. Tē-mā-chē dhālē
dā-crest man-to two sous were. Them-in-of by-the-younger
bāhās-dāi ākhi, 'bāhās, mā-lā paisā-chā mā-lā bhāg dē.'
father-to it-was-said, 'father, me-to money-of me-to share give.'
Nē téna paisa wāthū ēpī. Tē thōḍā dis māgē
And by-him money having-divided was-given. Then a-few days after
dhāk'lē dikh'rēs badhā āk'tēs karūnē dūr-chē dēs
by-the-younger son all together having-made distance-of country
gūn, nē tathāi majhā karūnē paisē uḍ'wūn mēlī.
went, and there pleasure having-made money having-wasted was-thrown.
Nē badhā khar'ēhu mēr'ī māgē tē dēsā-mā mōtō
And all having-spent was-thrown afterwards that country-in a-great
dukal padin, nē tahā-lā āp'dā padaw lāgin. Nē to jāhūnē
famine fell, and him-to distress to-fall began. And he having-gone
dēsā-chā wāt'nī-mā-chē ēkā hāri rāhum lāgin. Nē tēnē pōtā-chā
country-of natives-in-of one with to-ite began. And by-him himself-of
khātrā-mā bhōṇḍ chārāw dawādī. Tē jē sēng bhōṇḍ khāt
field-in swine to-grace it-was-sent. Then which harks swine eating
āsī tē-mā-thī pōtā-chā pēt bharānū-chi tyā-chi mar'jī āsī, nē
were those-in-from himself-of beilly filling-of him-of wish was, and
koh’pu opi mahi; ne tohô hoshiar boijin tahî têcô
by-anyone was-given not; and he in-senses became then by-him
âkhi je, ’majâ bâpâ-chê kalêk majurâ-chê ghanê bhâkar ahê;
it-was-said that, ’my father-of many servants-of much bread is;
puñ maî bhukê marat ahê. Maî uthû-nê majâ bâ-pâse
but I by-hunger dying am. I having-arisen my father-to
jahî, ne tahâ-lâ âkhi je, ’maî par’mêsarî-chê ne tujâ
will-go, and him-to will-say that, ’by-me God-of and thine
pap kari ahê, ne âta tujâ dikhras âkhû ghaṭai nahi;
sin done is, and now thy son to-be-called is-proper not;
mû-lû tujâ majura-ma-chê êk majur gan.’’ Nê tô uthûnê
me-to thy servants-in-of one servant count.’’ And he having-arisen
pattî-chê bâp-si giâ.
his-own father-to went.
MĀWOḤI.

The Māwoḥis or Mauchs are a Bhil tribe whose home is in the West Pimpalner and Bagliān Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvīts, and are mostly cultivators. The Wārlis of Khandesh are said to speak a form of Māwoḥi. Compare Vol. vii. pp. 141 and ff.

The estimated number of speakers of the Māwoḥi dialect is 30,000.

AUTHORITY—


Māwoḥi is a dialect of Gujarātī Bhili of the same kind as Chāḷāri, Dhōḍgiā, Gāmṭi, Rāmī Bhil, etc.

The short a has the same broad pronunciation as in other Bhil dialects. Thus, bōhī, a sister; bōh, sit; kōṭ, having done, etc.

An h between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the h may be contracted. Thus, īōhō, tōō, and tō, thy; kāhā, kāhā, and kāh, his; ahī, ahi, and čč, I.

Vowels are very commonly nasalized. Thus, kōṭ, having done; bōhī-hē, he says; ā-hē, it comes.

An r is usually dropped between vowels; thus, kōṭ, having done; mōū, I may die; dūu, far; bōhī, i.e. bharī, having filled.

S is replaced by h; thus, dōhā, ten; bē vīhī, forty; wōhātii, dwelling; nhā, run. Forms such as pāsī, or pāiī, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in ō or ā, plural ā or ē; thus, pōhō or pōḥā, a son; plural pōhā or pōḥē. Ā and ō, ē and ā, are, in the same way, interchangeable in verbal forms; thus, jāyā, they became; lāgā, they began. The plural of other masculine bases usually ends in ē; thus, dōgīrē, cattle; ōkārē, pigs; māhē, men.

Strong feminine bases end in ē, plural ēā or ēō; thus, pōhī, a daughter; plural, pōhīā or pōhīō; gōdī, a mare; plural gōdīā, etc.

The oblique case agrees with Gujarātī. Thus, pōhī-l, to the son; māuī-mē, in merriment. Often, however, it is formed from the genitive; thus, pōhīč, of a daughter; pōhīč-l, to a daughter; ābōhōl, to a father, etc. Occasionally we also find Marāṭhi forms such as mulukkā-mē, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, tō ābōhōl ābhyyā, he said to his father. The suffix of the case of the agent is ē, ̄ē or hē, hē; thus, māhē, by the man; ābōhē pāyagad dēnī, the father by a feast was given.

The suffix of the dative is n, l or ī; thus, ābōhōl, to the father; pōhāl, to the son; māhū-lā, to a man; pōy-rā-hān, to the sons.

The ablative is formed by adding ō; thus, rānē-māy-nē, from in the fields.

The suffix of the genitive is hō or ā. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus
mā abō-hō kōlā āqīrī-yā-hāē, to how many servants of my father’s; bhūgwarū-jā thī, at God’s, towards God. There is, however, considerable uncertainty, and we find forms such as tō abō-hō galī-mē, in thy father’s house; pōhi-kē, of a daughter.

The suffix of the locative is mē, mēy, or mē; thus, nūmmā-kāē, in the country; rānā-māy, in the fields; galī-mē, in the house. Mā is sometimes abbreviated to m; thus, mōmmā-mē, in the mind.

**Pronouns.**—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sū, sō, ahī, I.</td>
<td>tō, thou.</td>
</tr>
<tr>
<td>sanē, by me.</td>
<td>tūē, by thee.</td>
</tr>
<tr>
<td>mū, to me.</td>
<td>tūlī, to thee.</td>
</tr>
<tr>
<td>mā, my.</td>
<td>tōhō, tō, tō, thy.</td>
</tr>
<tr>
<td>anā, amā, we.</td>
<td>tumāhō, tumā, you.</td>
</tr>
<tr>
<td>anē, amē, our.</td>
<td>tumēhō, tumē, your.</td>
</tr>
</tbody>
</table>

Demonstrative pronouns are ā, fem. āh, obl. yā, this; tō, fem. tī, obl. tyā, that; tyā-hā, tyā, his; tyāē, by him; ēlō or ēpōlō, that, etc. Similarly jō, who.

The interrogative pronouns are kū or kō, who? kāy, what?

**Verbs.**—The present tense of the verb substantive is—

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hai, hē.</td>
<td>1. hējē.</td>
</tr>
<tr>
<td>2. hai, hē.</td>
<td>2. hēdē, etc.</td>
</tr>
<tr>
<td>3. hai, hē.</td>
<td>3. hētē, etc.</td>
</tr>
</tbody>
</table>

Or hē, hai, throughout. The past tense is regular, singular hatē, etc., plural hatā or hatē, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative mā, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, mō, I die, I may die; rōhō, thou livest; ēkē, he said; mā sūdē, or sūdē-hā, don’t leave me.

The present tense of finite verbs is formed as follows:

thōkū-huē, I strike; thōkē-hē, thou strikest, he strikes; plural thōkē-tā-hē or thōkētō-hē. In the singular we also find forms such as jāto-hō, I go, thou goest, he goes; and in the plural jāhū, we go; jāhū, you go; jāhū or jē, they go.

The past tense is formed as in connected dialects by adding yō (ō), nō, lō, etc.; thus, gēghē, he went; lāgē, they began; ēnā, we came; gūnū kōlō hatē, sin is done; kāyēl, was done; dēnēl, was given; gayōl, he had gone, etc.

The ordinary future of thōk’-nō, to beat, is—

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. thōkīhī.</td>
<td>1. thōkū, thōkūhū.</td>
</tr>
<tr>
<td>2. thōkīhī.</td>
<td>2. thōkēhī, thōkī.</td>
</tr>
<tr>
<td>3. thōkī.</td>
<td>3. thōkīhī, thōkī.</td>
</tr>
</tbody>
</table>

Other forms are déē, I shall give; rōhē, I shall be; kōhū, we shall make. The form kōrī, I may be, seems to be miswritten for and identical with rōhī, I shall be.

The plural of the imperative ends in ā as in Khāndēśī; thus, dā, give ye; ghālā, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhīl dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second
a folk-tale. Mr. Simcox remarks that the native who prepared the texts for him has
to some extent been influenced by Marāṭhī, the official language of the district. On
the whole, however, the specimens are relatively free from any admixture. The
beginning of another version of the Parable, which has been independently prepared,
has been added as a third specimen.

[ No. 30. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHİLİ OR BHIL itemBuilder.

MĀWCHĪ DIALECT.  

(Khandesh.)

SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yōkā māhū-lā bēn pōhē hatē.  Tyā-māy-nā wūhāno pōhō
A man-to two sons were. Them-among-from the-younger son
ābōhō-lā ākhe, 'ābā, mā wātō jī jin'gī ë-hē ti māl
father-to says, 'father, my share what property comes that to-me
dējē.' Pāchhē tyāē āpē jin'gī tyāhē wātē dēnēl
give.' And by-him his-own property to-them having-divided was-given.
Pāchhē dīghā dīhē nāy jāyā tāw wūhāno āpē jin'gī ēk-thāē
Then many days not became then the-younger his-own estates together
kō ēdīghē dūn mūlukhā-mā ninghi gōyō. Pāchhē tā
making a-far distant country-into having-started went. Then there
tyāē mauj-mā rōhī hōgghā paśā udāvī dēnā.
by-him riotous-living-in having-lived all coins having-squandered were-given.
Tyāē hōgghā paśā khorēhā kō ēdī gān tāwaj tyā
By-him all coins expense doing were-given that-time that
mulukhā-mā jābārō kāj pōdēō; pāchhē tyāhāl ōd'chan pōdēō
country-in a-mighty famine fell; and to-him difficulty to-fall
lāgē. An tō gayō an tyā wūhāthī-māy-nē yōk asamīl
began. And he went and that habitation-among-from one to-man
miljō. Tyāē tyāhāl āpē khētī-māy ḍuk'tē chārē-hāē
joined. By-him to-him his-own field-into swine grazing-for
dawādī dēnā. Ḍukar jō kōndō khāyē tō tyāhāl jōdāē,
having-sent was-given. Swine which husks ate that to-him were-got.
tō pē ḍōhī khātō; pānē tyāhāl kōda māhē	hen belly filling he-could-have-eaten; but to-him any by-man
dēnō naī. Pāchhē tyāl ākkal ēnī tāwaj tō bōlē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my
Bhilë or Bhilopi.

"Father's near how-many ploughmen-kernmen-to much belly filling
ghâa-bhâkheh jôgé-hê; an ê ihî bhukê môh; ê ami
bread obtained-is; and I here with-hunger am-dying; I now
uthînë abôhâ pââ 'jâyê tyâhâl âkhihi, "abôhô, êhi tûhî an
arising father near going to-him will-say, "father, I with-you and
bhôg-wân-ê ihî gunhô kôlô haî; êhi âj-nê tôhô pôhô
God-of with sin done have; I to-day-from your son
dekhâyô nal; mâl êk tôhô autyâ-mâ rakhi j lê.'
seen am-not; me one your servants-among having-kept taka.'"

Pâchhë to uthyô anê abôhô-êsê ënhô. Abêhê tyâhâl
Then he arose and father-near came. By-the-father to-him
dûn dékhyâ an tyâhâl kîr éni an dhâwandi gôyô,
at-a-distance was-seen and to-him compassion came and running he-went,
tyâ gôdhi-mây bîlîgî pôdyô, an tyâhê pôhâl gujâ dênô.
his neck-on embracing fell, and by-him the-son-to a-kiss was-given.
Pâchhë abôhô-lâ âkhe-hë, 'abba, miyê bhag-wân-ê pâp kôyêl, aju
Then father-to he-says, 'father, by-me God-of sin was-done, and
tô-bî pâp kôyêl; êhi tôhô pôhô dékhaîyô (sôbhâyô) nal.'
your-also sin was-done; I your son to-be-seen (to-become am-not.'
Panê abôhô autyâhâl âkhe, 'bâri kudî' lei ije tî
But the-father to-servants says, 'good a-robe having-take have that
tyâhâ ang-mâ ghallâ dâ; an hâtî-mây yok mundi, pâgê-mâ môchê
his body-on having-put give; and hands-on one ring, feet-on shoes
ghallâ dâ; pâchhë âpê khâî-pî-nê muijâ kôhû;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
elî mâ pôhô môt gayôl, tô ami jîv-tô jâyô; mâ pôhô
this my son having-died was-gone, he now alive became; my son
takaî gôyô, tô ami jadyô.' hôgêhê môtâ kötê
having-been-thrown-away went, he now is-found.' All merriment to-do
lâgê.
began.

Tyâhê môthô pôhô rânâ-mây hatô. To rânâ-mây-nê nînhî
His elder son field-in was. He field-in-from slaring
gôhâ pâî ënô an nâch'tê-hê an git gâtê-hê
of-house near came and dancing-are and song singing-are
wâtê wanâyô. Tyâhê âpê autyâl hât köin
on-the-way it was-heard. By-him his-own to-servant calling having-made
hûdê-hê, 'êlâ kây gôrdi kôi rohyâ?' to tyâhâl âkhe, 'to bahâ
he-asks, 'these what noise making are?' He to-him says, 'thy brother
ênô-hô; an tô gôhô hârô ënô-hô tyû-mây tô abôhê
come-has; and he to-house safe come-has therefore thy by-father
Māwchī of Khandesh.

pāṅgād dēnī. Tō ragawāyō an gāhā-mē nāī jāy. a-feast was-given. He got-angry and house-in not would-go.

Tyā-hātī tyā ābōhō bāī yēnō an tyāhā rāyō kōyā. Tō Therefore his father out came and his entreaties were-made. He

ābōhōl ākhya, 'dēkh abōhō, ēhī ċōhō olā dihī chākṛī kōī, an to-father said, 'see father, I your these days service did, and to hōbad kōdhī mōdyā nahī; an mā bōb'ti mījī mauj your words ever were-broken not; and my friends with merriment kōrā-hātī tuē māl olā dihā-māy ēk pāthādā bi nāī making-for by-thee to-me these days-in one kid even not dēnī; jīyā pōhē tō jūr'gī thāyyō hātī udāvī was-given; which by-som your property women for having-wasted dīnī tō ēnō tōlā-māy tyāhāl pāṅgād dēnī.' Pāchhē ābōhō was-given he came that-in to-him a-feast was-given.' Then the-father tyāhāl ākhē, 'tū höggā dihī mā pāī rōhē; jē mā pāī to-him said, 'thou all days my near art-living; what me with haē te höggā tō-oh haē; tō bahū mōṛr gōyō hatō, tō is that all, thine-alone is; thy brother having-died gone was, he ami jīv'to jāyō; tākāī gōyō hatō, tō ami jādyō; again alive became; having-been-lost gone was, he again was-found; yā-hātī āpē mauj kōr'nī hārā hatā." this-for by-us merriment to-be-made good was.'
INDOARYAN FAMILY.

Central Group.

Bhili or Bhilopi.

Mawchi Dialect.

Specimen II.

(A.H.A. Simcox, Esq., 1902.)

Yoaka kurbhari hatoo. To ranamay jaai boy.
One village-headman there-was. He field-in water was-filling.

Tolamay pati dhoi moge yoni. Ti moge kay bol'iti
Then channel holding a-crocodile came. That crocodile what speaking
lagi. 'kurbhari, ahi goth akhu-hu, ti wanai lije.' Kurbhari
began, 'O-kurbhari, I a-story tell, that hearing take.' The-kurbhari

til akhe, kay akhati-hi ti akhe.' Ti kay akhe, mai noimay
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pochadi dè; tul ahi masè dhoi dèi.' Tolamay
having-conducted give; to-you I fishes catching will-give.' Then
kurbhari til ukhali lidi, noimay rekao
by-the-kurbhari her having-lifted she-was-taken, the-river-in on-the-sand
lai gayo. To akhe, 'tul rekao soji daai?'

having-taken he-went. He says, 'thee on-the-sand having-left may-I-give?'

Ti akhe, mai paying-may lai chal; ahi mai sojè.
She says, 'me water-into having-taken go; here not leave.'

Tolamay to mangdi-olà paying-may lai gayo; kurbhari akhe,

Then he thigh-deep water-into having-taken went; the-kurbhari says,

'ahi sojè.' Ti akhe, mai ahi mai sojè-he' komra-olà
here I-may-leave.' She says, 'me here not thou-leavest' waist-deep

paying-may lai gaya, aju till akhe, 'ahi sojè?' Ti
water-into carrying he-went, and to-her says, 'here I-may-leave-you.' She
akhe, 'ahi mai sojè.' Maig ghogi-olà paying-may lai

says, 'here not thou-leavest.' Then neck-deep water-into carrying went.

Pase to kay akhe, 'ahi sojè?' Ti akhe, 'sojè-de.'
And-then he what says, 'here may-I-leave?' She says, 'leave.'

Teh sojè deni. Ti paying-may talil jai
By-him having-left she-was-given. She water-into to-the-bottom going
bothe, pagaal dhoi lida. Pase ta yok bail chatu-chatu
sat, the-foot holding was-taken. Then there one ox grazing-grazing
free translation of the foregoing.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She
said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.
INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

BHILI OR BHILODI.  

MAWONI DIALECT.  

(Specimen III)

Ek mahal ben poha hatle. Tyamene waryhan poho abol
One to-man two sons were. Them-in-of the-younger son to-father
akhhe, 'abha, jo mal-poychhoh maa bhage i to
 says, 'father, what property-(and-)money my in-share comes that
mul de.' Pacchhe abahhe ela poyrahan mal wati
to-me give.' Then by-the-father those to-sons property having-divided
dena. Pacchhe thodya dihim waryhan poho elo bado mal
was-given. Then a few in-days the-younger son that whole property
ekto khoine mulkhah nigi goyo, ane thi jain
 together having-made to-a-country having-gone went, and there having-gone
jamraye elo bado paeso kharchi takio. Pacchhe
in-luxurious-living that whole money having-spent was-thrown. Then
elaye elo bado paeso kharchi takio tove ela mulkhah
by-him that all money having-expended was-thrown then that in-country
motto kal podio, te-kohni epilal motto ochho poda lagi.
a-great famine fell, therefore to-him great difficulty to-fall began.
Pacchhe elo poho ela-oh mulkha-mena ek mahahi jain
Then the son that very country-in-of one to-gentleman having-gone
royo. Tyene tyal doge chara apyo ranam dowdyo. Tove
lived. By-him him cattle to-graze his in-jungle was-sent. Then
havje jya jhada-chhah khatehe ti khaino to apyo de
the-pigs what trees-(and-)huks eating-were that having-eaten he his belly
bovi she tyah monam vichar yano; ane kuyo tyal
should-be-filled so his in-mind a-thought came; and by-anybody to-him
kaal deno nay. Ten-pacchhe elo sudwo yino akha
anything was-given not. Afterwards he on-senses having-come to-say
lagyo, 'ma abahhe kola avtyahan bhorpur bhake hey, an
begun, 'my father's how-many to-servants sufficient bread is, and
ai bhukho mohu. Ai uthine ma abahhe jahi an tyal
I of-hunger die. I having-arisen my to-father will-go and to-him
akhihi, 'abha, maye dew homor chhodine to homor pap
will-tell, 'father, by-me God before having-forsaken of-thee before sin
köyö hëy; ãmî-pâhën tó pòhö ãkhë ãi wâj'vi này, tó ëk'dà done is; henceforth thy son to-tell I fit am-not, thy one ãw'tyâ pôr'mânë mâl thòw.'" Ten-pâchhë ëlâ uðhinë ãpë servant like me keep." Afterwards he having-arisen his-own ãbâhë göyö. Tôvë tó dur hë ìlám tyâ ãbhöhö tyâl to-father went. Then he afar is meanwhile his father him hëinë rôdë lágyö, ânë tiyë dâudë jâlnë tyâ göghim having-seen to-cry began, and by-him running having-gone his on-the-neck bil'gï pôdyö anë tyâ mukö lêdö. Pâchhë pôhë tyâl embracing fell and his kiss was-taken. Then by-the-son to-him âkhyö, 'âbâ, dëw hömör tó hömör âi pâp köyö hë, it-was-said, 'father, God before of-thee before (by-)me sein done is, anë ãmî-pâhïnë tó pòhö ãkhâhã ãi wâj'vi nay hë.' Pôn and henceforth thy son of-to-be-called I fit not am.' But abâyë ãpë ãw'tyûl âkhyö, 'hâró khây'no ãinë by-the-father his-own to-servants it-was-loid, 'good to-eat having-brought yâl ñà; anë yë ãthââm vii, pëgâm jôdë gâlâ; pâchhë to-this-one give; and his on-hand a-ring, on-the-foot shoes put; then ãpë khâinë môjë kôhë; këhê-ki ò mà pòhö môi we having-eaten pleasure shall-make; because this my son having-died goyö ãthö, tó phirinë jiw'tö jëyö; anë dôw*ëji gayö ãihö, tó jöyö gone was, he again alive became; and lost gone was, he found hë.' Tôvë ëlâ môjë kôrâ lâgë. is.' Then they merriment to-do began.
Nöri.

Nöri is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nöri dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nöri dialect is related to Barêl, the Bhili of Rajpipla, Pâwri and the Bhil dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of ū as ŏ, the dropping of r between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as dōh, ten; māínū, to strike; mōă, I die; utā and hōtā, were; kō, house; kōdō, horse, etc. The nasal pronunciation is the same as in Barel; thus, hōnū, hōnus, and hōnū, he. The cerebral ň is occasionally dropped; thus, dō, eye. The same word also occurs in Râni, and the intermediary link is the pronunciation of ň as ū.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, tā bāh hōnū, in thy father’s house. The plural of strong masculine bases ends in ū and ū; thus, chhuā, sons; kudē, horses.

The commonest case suffixes are, dative ŏ; ablative rūlū; genitive nō or no suffix; locative mā, māy, māhī, and mē.

The usual personal pronouns are,—

<table>
<thead>
<tr>
<th>Nöri</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dē, I</td>
<td>tū, thou.</td>
</tr>
<tr>
<td>mā, my</td>
<td>tā(a), thy.</td>
</tr>
<tr>
<td>amē, we</td>
<td>tumā, you.</td>
</tr>
<tr>
<td>māː, our</td>
<td>tumāː, your.</td>
</tr>
</tbody>
</table>

There are, however, several other forms. Thus māh, he; tāyā, thy; chhōa, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows:—

Sing. 1. hū.  
2. hōgō.  
3. hōgō, hōē.  
Plur. 1. hōgē.  
2. hōgē.  
3. hōgē.

The past tense is hōtō, plural hōtā, with many varieties.

With regard to the inflexion of finite verbs we may note that the a-suffix is often used both in the present and past tenses. Thus, mānū, I strike; rūnū, he is; mānū, (I) struck; kāl pađinū, hunger arose. It is also used after the present participle. Thus, jātū, we go. Dēnū, was given, seems to contain a past participle passive dēt.

The usual suffix of the past tense is yō; thus, gōyā, plur. gōyā, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.
The imperative ends in ē, plural ā or ē; thus, āpē, give; bāndā, bind; mēhā, put, kānō, put on.

The conjunctive participle ends in ʾt to which t or tē is usually added. Thus, khārī, having spent; kōt, having done; guṇādē, having run.

The verbal noun and the infinitive are sometimes formed as in Marāthī and sometimes as in Gujarātī Bhili. Thus, chārō, in order to tend; khōō, to eat; kōivū, to make.

The form guṇā, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILÔDI.

NÔRI DIALECT.  (STATE AIRI RAJPUR.)

SPECIMEN I.

Kōdā māṭīrō bēn chhuā utā.  Bā-kā-rōtē nānō chhuō bōniyō,
Some man-to two sons weere.  Them-from younger son said,
'bhā, jō wātā, tū māhu āpā.'  Pāchābā thōdā dīhō-māhi
'father, what share, that me give.'  Afterwards few days-in
nānō chhuō budā tōlē kōit chhētū mulukh jātu-roënū.
The-younger son all together having-made far country-(to) going-was.
Pēh tēn goitū gādē-mā māle khōō tākyū.  Thāhū
And there went riotousness-in property squandering was-thrown.  Then
thē buadū kāl paṇīnō, mahālā hōit gōyu.  Tīvū tā
there big famine fell, distressed becoming he-went.  Then there
jātē tīyā māṭī āyū pāwar rōyū.  Tīyūh pāwarō huwar
going then man with servant lived.  By-him the-servant swine
chārō mōkanyū.  Thāhū huwar chhuō khātu-tū tē chhuqā
to-feed was-vent.  Then swine husks eating-was those husks
pāwar khāti-tū; pēh tīyū pāwarō kōjā khāō nā āpyū.
the-servant eating-was; but that to-servant by-anyone to-eat not was-given.
Tīyā pāchē hud āyī, tāhārū tē bōniyū, 'māh bāh majuryā
That after sense came, then he said, 'my father's servants
āwatā, tihō pōtō pōit rōtu mila-hē, pōh ōt phukō mōo.
come, to-them belly having-filled bread got-is, and I with-hunger die.
ōt uṭhit māh bāh balah jīhī pōh tīyā kōli, "bāhā,
I arising my father near will-go and to-him will-say, "father,
bhag-wān-jē nóa-mā pōh ōt tīyā sām'-nu bij'-nu kām kōyū.  Amē
God-of house-in and I of-the(? before evil deed was-done. I
tāa chhāna kōo jēgu nā rōyn.  Amō tū māhunē pāwarō dākhōl
your son to-say worthy not am.  Now thou me servant like
kładę."

Phirit uthit māh bāh āyu gōyū. Tahārū chhētu keep.

hōtu, tō bāh dēkhit pāḍ'yu, tiyā mān-mā vīchār āvit
was, then father seeing got, his mind-in reflection coming
gōyū, pōh gu'gditē gōyū tāhrō gālā-māy tōt guā dētuū.
went, and running went his neck-on falling kiss was-given.

Pāchhō māh bāhō bōjīnū, 'bāh, bhagwān-jit-nē koā-mā pōh
Then he to-father said, 'father, God-of house-in and

čī tiyā sām'nū bij'nū kām kōyu. Amē tāa chhūu kō
I of-thee (?) before bad act was-done. I thy son to-say
jogā nāa rōyū.' Pēh chhōā bāh pāv+rōh kōyu, 'chhōā
worthy not am.' But his father to-servants said, 'him
koatā angrākhō nētā āya; tiyā ākrāyō-māyā mundi pōh gōdā-māyā jīhāde
for cloth taking come; his finger-on ring and foot-on shoe
kānū. Pōh hājo jāit wāchhādō nētā āw yāh wādā; amē
put. And good having-become calf taking come it kill; we
khāā pōh amē rājī huit gōyā, kōltāh mā chhōā
will-eat and we merry having-become will-go, because my son
mōit gōīnū, tō pāchhō jīwayū; pōh takāt gōyū, tō pāchhō
having-died went, he again revived; and lost went, he again
joīnu.' Rājī hōit gōyā tiwār wālatnā.

was-found.' Merry becoming to-go prepared began.

Tahā dāyarō chhōō khetō-mā utō. Khetō-mā-rōta nik'līt kōa āviyū,
Then eldest son field-in was. Fields-in-from having-gone house came,
tiyāh bājē wāj'tē nach nāchhat'nē ham'līnū. Pāw'rō bonāviyū,
by-him music playing dance dancing was-heard. A-servant called,
'cyā kahā īhī koatā?' Tiyā īhī kōhiyū, 'tā pāhīyu āvinū,
'that why here doing?' By-him here it was-said, 'thy brother came,
tahārū tāb bāh hāl mīlīnū tiyā-kōatā wādū wāchhādū māinīn.'
then thy father safe met therefore big calf was-killed.

Tahārū honū rihānū pōh koā-mā nāhī gōyū. Tahār tiyā
Then he got-angry and house-in not went. Then his
bāhū bāh'tu āvit ham'jāu wallīnū. Tiyā bāh hisāb
father outside coming to-entreat began. By-him father answer
dēdu, 'tā mē ētē bārahē chāk'ri kōa; jē tā
was-given, 'thy by-me so-many years service was-done; what thou
guthi kōyā mē guthi koā. Tahārū hōgā ari khuāi
word saidst by-me word was-done. Then friends with merry
koāvalīyā tā kadi māhnē gīllyō tōw nāh āpīyū. Pōh
to-make thou ever to-me a-kid eeeū not was-given. But
itō tāh māl dhūn utō, tē uđādī tākīyō, wō
so-much thy property wealth was, that squandering was-thrown, that
The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhili. Bhil dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhil dialects are said to be spoken in the Nawsari Division, viz., Rāni, Chōdhrī, Dhōdī, Gāṃṭī, Kōṅkaṇī, Kaṭhōḍi, Kōṭalī, Māvchī, Naikdī, Wālī, and Wārlī. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭali and Māvchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māvchī has been dealt with on pp. 95 and ff. Specimens of Naikdī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhili with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārlī have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 111 and ff. The Wārlīs of Khandesh are said to speak a form of Māvchī, and the same is probably the case in Nawsari. Kaṭhōḍi has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 180 and ff. No information is available about Wālī. It is probably a form of Rānī.

The remaining dialects, Rāni, Chōdhrī, Gāṃṭī, and Dhōdī, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Old estimates.</th>
<th>Census figures.</th>
</tr>
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<tbody>
<tr>
<td>Chōdhrī</td>
<td>86,258</td>
<td>14,721</td>
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<tr>
<td>Dhōdī</td>
<td>...</td>
<td>1,784</td>
</tr>
<tr>
<td>Gāṃṭī</td>
<td>41,615</td>
<td>32,971</td>
</tr>
<tr>
<td>Carried over</td>
<td>127,873</td>
<td>49,476</td>
</tr>
<tr>
<td>Name of dialect</td>
<td>Old estimates</td>
<td>Census figures</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td>Brought forward</td>
<td></td>
</tr>
<tr>
<td>Kathodi</td>
<td>127,873</td>
<td>49,476</td>
</tr>
<tr>
<td>Korkon</td>
<td>.............</td>
<td>168</td>
</tr>
<tr>
<td>Koral</td>
<td>5,613</td>
<td>3,938</td>
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<tr>
<td>Mawchi</td>
<td>.............</td>
<td>279</td>
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<tr>
<td>Naikoti</td>
<td>.............</td>
<td>267</td>
</tr>
<tr>
<td>Rapo</td>
<td>87,540</td>
<td>11,278</td>
</tr>
<tr>
<td>Walvi</td>
<td>.............</td>
<td>1,667</td>
</tr>
<tr>
<td>Wardi</td>
<td>.............</td>
<td>512</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>221,926</strong></td>
<td><strong>65,503</strong></td>
</tr>
</tbody>
</table>
Râñí Bhilí.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the Râñí Mahâl, i.e., forest districts, and comprises the Mahals of Mahuha, Vyara, Soughad, and the Wakal district of Velachhu. One of the Bhil dialects of that district is known as Râñí Bhilí, and the number of speakers has been estimated for the use of this Survey at 87,540.

Râñí is a dialect connected on one side with Barél, the Bhilí of Rajpipla, Nöri, Pâwri, etc., and, on the other, with Chîdhri, Gâmî, etc.

We find hard consonants substituted for soft aspirates and an r dropped between vowels as in Barél and connected dialects. Thus, kōgō, horse; kō, house; pûta, devil (Sanskrit bhūla).

An h is dropped as in the dialects just mentioned; thus, atō, was. A cerebral l has been dropped as in Nöri in dōā, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, bâhk'â, of a father. It also occurs as the case of the agent; thus, bâhk'â, by the father. We also find forms such as a kōgō kōlā wâryā-hō âhāy, that horse how many years-of is? where the suffix of the genitive is hō as in Barél and connected dialects.

The ablative suffix dēkh Râñí shares with Pâwri and other dialects.

Māā, my, and similar forms, correspond to Nöri māa, Barél māhō, Rajpipla Bhilí mâ, and so forth. The same forms are also used in Gâmî, etc.

The present tense of the verb substantive is âhāy; compare âhō in Rajpipla.

The present tense of šhōk'ū, to strike, is šhōkâ-hū, I strike; šhōkâ-hō, thou striketh; šhōkâ-hē, he strikes; plural šhōkâ-tâ-hē. Compare the Bhilí of Rajpipla.

In the future we find forms such as šhōkīhē, I shall strike; šhōkâhū, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Râñí agrees with Chîdhri and the other Bhil dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[ No. 34.]

INDO-ARYAN FAMILY.

Central Group.

Bhilí or Bhilōpī.

Râñí-Bhil Dialect.

(NAWSARI, BARODA STATE.)

Kôl-êk màhhā bēn pûy-rē âtânē. Têhē-mē-dēkh hānāē
Some-one of-man two sons were. Them-in-from by-the-younger
pôtâ bâhkâ-nē âkãhû kē, 'bâhkâ, pûjî-mē bhäg âw-tô
his-own father-to it-was-said that, 'father, property-in share coming
bhäg mā-nē dē,' Tiânē bâhkâ ti pûjî tî-nē wâtî
share me-to give.' His by-father that property them-to having-divided
dēnē. Thodā dīhī væā tānā ā tānū pōyī tē hānō bādū ek' thū was-given. A-few days past then that younger son all together kōinē cehētā dēh-mē phirā-nē gōyō. Nē tāhī khub mojā having-made distant country-in travel-to went. And there much pleasures kō-mē pōtā pūjī udāvī dēdhī. Nē jāhī ā tē bādū doing-in his-own wealth having-wasted was-given. And when that all kharēchī tākū; tāhī tā dēh-mē mōtō hukānū pōjī; having-spent was-thrown-away, then that country-in great famine fell; nē tānā ā dūkh pōcānē lāgiyū. Nē tō jāinē tīā dēh-mē and him-to distress full-to began. And he having-gone that country-in wah-nārā-mā-dēkh ēk-nē tā rēyō. Nē tīā tīā-nē khetam huwē residents-in-from one-of there lived. And by-him him-to in-field swine charānē mōk'nyō. Nē jē chhōgā huwē khatnē, tēh-mē tīē to-grace was-sent. And which husks swine were-eating, that-in he pōtā dēd rājī vēinē bhōwī, pēn kōdāē tīā-nē his-own belly glad having-become would-have-filled, but by-anyone him-to āpyū nāī. Nē jāhī tīā-nē akal āli tāhī tīā akhyū was-given not. And when him-to sense came then him-by it-was-said kē, 'māā bāh'kā kōta kamārā-nē jōjē tīā kōtā pēn that, 'my of-father how-many servants-to it-is-required that than even jakhū khaanē mila-hē, anē āhi ā phukē mōbō. At uttēhē more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen māa bāhāka pāhī jāī, nē tīā-nē akhihī kē, "bāh'kā, māyē my father near will-go, and him-to will-say that, "father, by-me jugam āgājī, nē tuē āgājī pāp kōyū-a, nē āmī ā āpō pōyī heaven before, and of-thee before sin done-is, and now I your son ākhāy ēhēdī nāī; mānē āpō kamārā-mē-dēkh ēkā j ēhēdī may-be-called such am-not; me-to your servants-in-from one-even such gōū." Nē tō uttēhē pōtā bāh'kā pāhī gōyō.

count.'" And he having-arisen his-own father near went.
CHODHRI.

The Chodhras are one of the aboriginal tribes of Surat and the Nawsari Division of Barods. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Wald in the east.

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

<p>| | | | | | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Surat</td>
<td>Nawsari</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>35,000</td>
<td>86,338</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>121,338</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Chodhri dialect in most characteristics agrees with Gujarati Bhili. In some points, however, it differs and approaches Mahili on one side and Khonds on the other.

The short a is often pronounced as an open o; thus, pör=mëhar, God; högl, all; hōri-nē, having made.

L commonly becomes n, and the cerebral t is always changed to l; thus, nōwṛtō, iron; nēdhō, taken; chān, go; kāl, famine; ġōlō, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second h added. Thus, khōr, house; c'hōhōg, tree; fho'wān, God. The last instance shows that f is substituted for ph. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of ū occurs in thōk'gyō, struck; āp'gyō, given, and similar forms of the past tense. Compare forms such as pāp'gyā, he fell, in the Bhili of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded h; thus, phululāi, having died (compare Gujarati bhut'wāi, to err); kāruhu, Gujarati sārū, for the sake of; ātō and ātōhō, a father; dikrō and dikrōhō, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in g; thus, mārē, men; hēng'gē, husks. Strong feminine bases form their plural regularly; thus, dikhē, daughters; hōqē, mares.

The genitive suffix is nō (or nō), but occasionally hō is used instead; thus, mārē kākāhē dikrō, my uncle's son. This latter form is often used as an oblique base; thus, dikrē-gē, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in nō and the ablative ending in thō, are inflected as in Gujarati. Strong adjective bases, however, often use a form ending in ē throughout; thus, mārē phōg, my share.

With regard to pronouns we may note the forms pōti-kō, his own, in pōti-kā khētā-mē, into his own field; mārē, my; āmē, we; tumē, you, etc.

The verb substantive has the same form in the singular and in the plural, viz., first person hām (or ām), second and third persons hā (or ē). The corresponding past tense is hūnō or hōt'nō.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, thōk'tōm (or thōk'tō-am), I strike; thōk'tα-hā, you, they, strike.
CHÓDHRI OF BARODA.

The past tense ends in yô, ò, chyô, and no; thus, gô and ganô, he went; mökinyô, he was sent; thôk'chyô, he was struck; man hôwa, his mind became, he wished, etc. The suffix no is often also added to the present participle; thus, jâ't'no, going.

The future of thôk'wa, to strike, is,

Singular. 1. thôk'î. Plural, 1. thôk'ûhî.
2. thôk'êhî. 2. thôk'hâhî.
3. thôk'i. 3. thôk'îi.

Another form of the future ends in wânô, plural wâmî; thus, mår'wâmî, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chôdhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILÎ OR BHILÔDÏ.

CHÔDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek mân'âh-nô bê djêlh'ra hôt'nî. Nê tiû-mâh-nê nâm'âhê potî-kâ
One man-to two sons were. And them-in-of the-younger-by his-own
âtâh-nê kay kâ, 'âtâhâ, pôhâ mårê bhâg-nê mu-nê âp.' Tîhê
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him
pôtî-kô dhan tyâh-nê vêchî âpyô. Nê thôdô diâdô pu'ûthî to
his-own money them-to having-divided was-given. And a-few days after that
mâm'ôhô djêlh'ro badô ek'thô karînê ehadeh-mê phîr'nê gô,
younger son all together having-made a-distant country-in to-travel went.
Nê tié möj-majâ-mê pôtî-kà pôhâ âdâvi nakhya. Nê
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And
jyr û badô khar'êchî nakhya, tyår tyâ dehê-mê jâbr'ô
when that all having-spent was-throwed-away, then that country-in a-strong
kûl padyô, nê tyû-nê âp'ôdû pad'nê nâgi. Nê tô jâinê tyû
kâl padyô, nê tyû-nê âp'ôdû pad'nê nâgi. Nê tô jâinê tyû
famine fell, and him-to distress to-fall began. And he having-gone that
dehê-mê-nê êkahr'ëyê rayô. Nê tié tyû-nê pôtûnâ khetâ-mê phâdê
country-in-of one-there lived. And by-him him-to his-own field-in swine
châhr'nê mûk'nyô. Nê jyr chhab'dê phâdê khat'nê tyû-mê-thô
to-graze was-sent. And which husks the-swine ate them-in-from
tié pôtûnô bêkô râjî ôtînê bharyô-hôvê, pên êkâmê
the pötûnô bêkô râjî ôtînê bharyô-hôvê, pên êkâmê
by-him his-own belly glad having-become filled-would-have-been, but by-anyone
tyû-nê âpya nêl.
him-to was-given not.
INDO-ARYAN FAMILY.

BHILI OR BHILODI.

CENTRAL GROUP.

CHÖDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ek pohō rānā-mā bok'dē chāryā-kartnō. Tie ek dihi ramāt-mā ām'ṭhi
one boy the-forest-in goats was-grazing. By-him one day play-in useless
juṭḥī hāk mārī kā 'palō wāgh āwō, rā daḍō, rā daḍō.' Otrā-mā
false a-cry was-made that 'that tiger came, O run, O run.' In-the-moment
āhē-pāhē khēṭi-wālā bohē tē daḍī āwā nē bherō tō wāgh kāi
all-round cultivators there-they running came and saw then tiger at-all
mīlē nī, nē palō pohō bāmō tênē thānī bherē hahuā
was-found not, and that boy on-the-contrary them towards looking laughing
maṇḍī-gō. Palā bāchārā naj'wālī goā nē man-mā khāpō dukh
commenowd. Those poor(men) being-ashamed went and in-the-mind much pain
nāgō. Puthī bijī wakhtē hāchē-hāchō wāgh āwō. Tiār palē pohē
was-felt. Afterwards second time-at in-reality tiger come. Then by-that boy
khābhrāinē hāk mārī kā, ‘ō wāgh āwō, rā wāgh āwō.’ Fon palā
being-confounded cry was-raised that, ‘O tiger came, O tiger came.’ But those
khātī-nā mān-hācē yānē wāt hāchī mānī kāī nī. Tēthī tie
fields-of by-men this story true was-believed at-all not. Therefore by-that
wāghē yānē katrēk bok'dē mārī nākh'chē.

Tīār hērā kā palē pohē juṭhō būnīē khēṭi-wālā-nē thānī
Then see that by-that boy false having-spoken the-cultivators-to cheated
nī hōtā tō yānē aṭro badhō bagaj hōtō nī,
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for
nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the
neighbourhood came running and saw that there was no tiger. The boy, on the con-
trary, looked at them and began to laugh. The poor peasants got ashamed and were very
sorry. Afterwards on another occasion when a real tiger came the boy got afraid and
cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the
tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not
have occurred.
[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHÎLÎ OR BHÎLODÎ.

CHÔDHEÎ DIALECT.

(Surat District.)

SPECIMEN III.

A. Tū kāsē ganō rā?
   Thou where wentest eh?
B. Hāy hājā mā ganō.
   I market-in had-gone.
A. Hāṭā-mā-tha kāhā nāwō?
   Market-in-from what was-brought?
B. Tī-tha balja nāwō.
   Therefrom bullock was-brought.
A. Balja kawḍa hā?
   Bullock how-old is?
B. Pāṭh warhā-nā hā.
   Four years-of is.
A. Hārā kākh-nē nāwō?
   Eh for-what was-it-brought?
B. Khētī kannē.
   Cultivation for-doing.
A. Biṭa balja hā kā?
   Another bullock is what?
B. Biṭa balja kudī-mā hā.
   Another bullock stable-in is.
A. Tōrē pānī kattrē dohē hā?
   Thy near how-many cattle ara?
B. Hāmī māre pānī bē baljē, bē pēhē'dē, be gāwḍē hā.
   At-present of-me near two bullocks, two buffaloes, two cows ara.
A. Tōrē khētē kattrē hā?
   Thy lands how-much ara?
B. Viṭhī viṅgē
twenty bighas.
A. Tōrē kattrē dāṅū pāk'tā hā?
   Thy how-much corn grown is?
B. Tī viṭhī hārā.
   Three sorre hārā.
A. Töörë kattrā rupā phar'wā-ṇā hā?
   Thy how-many rupees paying-of are?
B. Bē vīhi na pāch rupā phar'tūm.
   Two twenty and five rupees I-pay.
A. Töörë kāi karaḥ hā kā?
   Thy any debt is what?
B. Māre bē vīhi na dāha rupā karaḥ hā.
   My two twenty and ten rupees debt is.
A. Tā kīr karaḥ wāl'hē?
   Thou when debt will-pay-off?
B. Holyā pāthī.
   Holi-festival after.
A. Hāmi kēhē ni?
   Now why not?
B. Āju māl nāt vēchāyō.
   Stili the-goods is-not sold.
A. Töörē pāthī māl katraḥ hā?
   Thy near goods how-much is?
B. Māre pāthī bē vīhi na dāha hārā hā.
   My near two twenty and ten hārās arc.
A. Tā warhā-mā kattrā hārā khatō-hā?
   Thou year-in how-many hārās eatest?
B. Dāha na pāch hārā.
   Ten and five hārās.
A. Töörē kattrā dikhṛāhā hā?
   Thy how-many sons are?
B. Tin dikhṛāhā.
   Three sons.
A. Töörē kattrā dikhṛēhē hā?
   Thy how-many daughters are?
B. Bē.
   Two.
B. Töörē jēthō dikhṛōhō kāsē pannāyō hā?
   Thy eldest son with-whom married is?
B. Āmbā-sī.
   Āmbā-with.
A. Tō kattrā warhā-ṇō hā?
   He how-many years-of is?
B. Vīhi na tin.
   Twenty and three.
A. Töörē bijō dikhṛōhō kattrā warhā-ṇō hā?
   Thy second son how-many years-of are?
CHÔDHI OF SURAT.

B. Vīhl.
   Twenty.
A. Tō pannāy'nō hā kā?
   Ha married is what?
B. Kāīnī, nāt pannāyō.
   No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

A. Where have you been?
B. To the market.
A. What have you bought there?
B. A bullock.
A. How old is the bullock?
B. Five years.
A. Well, why did you buy it?
B. For farming purposes.
A. Have you got another bullock?
B. Yes, in the stable.
A. How much cattle do you possess?
B. At present I have two bullocks, two buffaloes, and two cows.
A. How large are your fields?
B. Twenty bighas.
A. How much corn do you grow?
B. Sixty hārās.¹
A. How many rupees do you pay in rent?
B. Forty-five rupees.
A. Have you any debts?
B. Yes, fifty rupees.
A. When will you pay it off?
B. After the fioli.
A. Why not now?
B. I cannot yet sell the produce of my farm.
A. How much have you to sell?
B. Fifty hārās.
A. How many hārās do you want for yourself in a year?
B. Fifteen hārās.
A. How many sons have you?
B. Three sons.
A. And how many daughters?
B. Two.
A. With whom is your eldest son married
B. With Ambā.

¹ A hārā = 7 maunds.
A. How old is he?
B. Twenty-three.
A. How old is your second son?
B. Twenty.
A. Is he married.
B. No, he is not married.
GÄMA'TI OR GÄMA'TADĪ.

The Gämā'tas or Gamiṣa are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Surat</th>
<th>Nawai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7,100</td>
<td>41,616</td>
<td>48,716</td>
</tr>
</tbody>
</table>

Gämā' is closely related to Chōdhri. The hardening of soft aspirates, however, does not seem to occur. Compare bhag, share; bhoḍe, swine. L is not regularly changed to n; thus, lāk'ē, stick; lá, take. R between vowels is often dropped, thus, kōnē, having done; sōlā-hū, I am dying; dun, far.

The inflexion of nouns is the same as in Chōdhri. The suffix of the dative is, however, where Chōdhri has ṣe; thus, ābāhāl, to the father. The usual suffix of the ablative is rē; thus, tā-māy-rē, from among them.

'My' is mū or mā; 'thy' tā or tāa, as in Rāgī.

The present tense of the verb substantive is,

Singular, 1. hētā, hā.  
2. hētā, hā, hā.  
3. hē, hā.

Plural, 1. hēgye.  
2. hētā, hā, hā.  
3. hētā, hā, hā.

The past tense is ātā, plural ātā.

The present tense of finite verbs is formed as in Chōdhri. We also find forms such as ṭhōk'tā-hū, I strike; tō jā-hā, he goes; ṭhōkē-hē, he strikes; aṃō ṭhōk'jē-hē, we strike. Note also to ṭhōki, he will strike; aṃō ṭhōkǐhē or ṭhōkhē, we will strike, and so on.

There are no instances of the suffix or in the past tense.

Note also forms such as mūlā, break ye; pādā, to fall; morō, to die; cārā, in order to tend, etc.

In most particulars, however, Gämā'ī agrees with Chōdhri, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawai.

[No. 38.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

BHILI OR BHILOPI.

GÄMA'TI OR GÄMA'TADĪ DIALECT.  
(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ek māhāl ben pōhā ātā, nē tā-māy-rē wāy'hānē pōhē  
A-certain to-man two sons were, and them-in-of by-the-younger son
ābābāl ākhyō, 'ābā, paihā-tākā-māī-nō mā bhāg mān wāti
to-father it-son-said, 'father, wealth-in-of my share to-me dividing
de.' Nē tyē tyāhāl paihō-ťakō wātī dēnō. Thōdā dihā-māī
gice.' And by-him to-him wealth dividing was-given. A few days-in
wāy'hānō pōhō badhā 'ēk'thō koinō digē chhētē jātō
the-younger son all together having-made at-a-great distance going
roiyō. Nē tē nāch'wā kud'wā-māī badhā paihā khar'chi tākīā.
lived. And there dancing jumping-in all money having-spent was-thrown.
Ekē koinō badhā paihā udāvi dēnā. Tavē pāchh
Thus having-done all money having-squandered was-given. Then afterwards
tyā deh-māī kāl pađō. Nē tyāl tān pađē lāgi. Tēhē
that country-in famine fell. And to-him want to-full began. That
koinō tyā deh-māī-nā āk'tā tyāl jāinā mā. Tē māhē
having-done that country-in-of one near having-gone he-lived. That by-man
rānā-māī bhō'dhāl chārē daw'vyō. Bhō'dhē hingō khātē ātē
forest-in to-swine to-graze he-was-sent. The-swine hukas eating were
tā-māy-rē tyā pēt bhar-nī mar'jī ātē; paṃ kidē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
nā. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
ābb'hēnē digē kamār'hāl bhākāl mīltī hē, nē hātē bhukāh
father-near many to-servants breads obtained is, and I with-hunger
motā hū. Hī i uthinē mā ābbā-pāhē jāhī nē tyāl ākhhī
dying am. I having-get-up my father-near will-go and to-him will-say
kā, "ābbā, māī Par'mēhārā hāmū nē tō hāmū pāp koiel,
that, "father, by-me God before and thee before sin was-committed,
nē āmī tā pōhō kawāwā jēwō nāī. Ta kamār'hā rōkō tā
and now thy son to-be-called such I-am-not. Thy servants like thou
mān gan.'" Pēchh tō uthinē ābbā-pāhī giyō; nē tyā ābb'hē
me count." Then he having-arisen father-near went; and his by-father
digē chhētē-rē tyāl dekhyō nē tyāl māyā yēnī nē dhāmānī
distance-from for him he-was-seen and to-him affection came and running
tyāl vīgī padyō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him knees were-given. That by-boy
ākhyō, 'ābbā, māī Par'mēhārā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
was-committed, and now thy son to-be-called fit I-am-not.' But
ābbē hājhālā ākhyō kā, 'hārē phāt'tē leti
by-the-father to-servants it-was-said that, 'good clothes having-brought
yē nē yāl pow'dāw, nē ēla háthā-māī mundi powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
pāgā-māī khāh'gē powād. Āpā khām majhā kojē. Khākē,
foot-in shoes put-on. We having-eaten merriment shall-make. Because,
ō mā pōhō moi giēl, ta pāchhō jiv'tō jāi-hō; nē tākāi giēl,  
this my son dead gone, he again alive become-is; and lost gone,  
ta pāchhō jāi-hō. Tyā badhā majhā kārā lāgiā.  
he again found-is. They all merriment to-make began.  

Tyā mōtō pōhō rānā-māti ātō. To yēnō nē go pīr yēnē.  
His elder son forest-in was. He come and house near coming  
tā git ākh'tā wanāyā, nē nāch'tā wanāyā. Tyē ēk  
there song being-sung heard, and dancing heard. By-him one  
hājīhāl hādīnē ākhyō kā, 'ī kāi heī?' Tyē  
to-servant having-called it-was-said that, 'this what is?' By-him  
ākhyō, 'tā b'hā yēn'iō hei nē tā ābbē ēk jāb'ri  
it-was-answered, 'thy brother come is and thy by-father one big  
ujānī koi hi. Kēhēkā, tyāl joh'dā ātō toh'dō pāchhō mili-hō.'  
feast done is. Because, him as (he)was such again got-is.  
Tō khājwālī nē go-mē yēnī khusā naī ātē. Tyā ābbē  
He got-angry and house-in coming-of wish not was. His by-father  
tyāl ham'jādgō. Bākī tyē ābbāl ākhyō kā, 'alē  
to-him was-explained. But by-him to-father was-said that, 'so-many  
war'hē jāē tā chāk'ri kor'tō hāū, tā ākh'īō pāchhā phē'rīhā  
years have-gone thy service doing am, thy order back turned  
nāī, bākī mā dustar'hāl majā karāl ēk bōk'dō pan dēn'hē  
not, still my with-friends merriment to-make one goat even was-given  
nāī; nē o tā pōhō hārī hārī tholīhē ahārī reṁē paihā  
not; and this thy son good good women with having-lived money  
udāvī dēnā, tyāl mōtī ujānī koi.' Tavē  
having-squandered ware-groen, to-him a-big feast was-done.' Then  
ābbē ākhyō kā, 'bētā, tū rōj māā-rē āi nē badhō  
by-the-father it-was-said that, 'son, thou daily me-to art and all  
tōj heī. Āpē majhā karā jōjē; kēhēkā, o tā b'hā  
thīne-only is. We merriment make is-proper; because, this thy brother  
moi giēl, tō pāchhō jiv'tō jāi-hō; nē tākāi giēl, tō pāchhō  
deal gone, he again alive become-is; and lost gone, he again  
jāi-hō.'  
found-is.'
INDO-ARYAN FAMILY.

Bhilli or Bhilopi.

Gâm'tī or Gâmat'ī Dialect. (Nawsari Division, Baroda State.)

SPECIMEN II.

A POPULAR TALE.

Yok jôhâ châr pôhâ âtê. Bâki tya-mâi barabar hôph nai One of-old-man four sons were. But them-in equal harmony not atô. Jâvê tô môrô padyô, tôvê tyê tyâ pâh-hâî pâhî bâdînê wos. When he to-die fell, then by-him those to-sons near having-called hûbôka kôya, nê pât'lyê lâk'îhî ôk bâllî êdînê yok sitting were-made, and thin of-sticks one bundle having-ordered one yok jâll akhyô kâ, 'i bâllî tumâ mujâ.' Bâki kâdâ-thi one to-individual it-was-said that, 'this bundle you break.' But anyone-by tî muîtî nai. Pâchhê tyê jôhê akhyô kâ, 'âmi âli it was-broken not. Afterwards by-that old-man it-was-said that, 'now this bâllî ehhojî tâkâ, nê yok yok jâll yok yok lâk'dî laimê bundle having-united throw, and one one individual one one stick having-taken mujâ.' Ôhî jô akhyô tôvê hôj-dêhê muîtî guî. Tyâ pâh-hâî nauû break.' Thus (it)-was-done then easily broken went. Those to-sons wonder lâgê, nê ábâhâl êhê kôô-nê kârân puchhyê. Tôvê tyê felt, and to-father in-this-way to-do-of reason was-asked. Then by-him akhyô kâ, 'êlo bâdîo lâk'îho yok'îhô âtô, tôvê ehho-mâi jîr it-was-said that, 'these all sticks together were, then these-in strength dîgô âtô, tôvê tumâhâl hûg'sôl bâlî muîtê nai. Jâvê yok much wos, from-that by-you the-whole bundle was-broken not. When one yok lâk'dî judî pûdî tôvê tî hôj-dêhê muîtî guî. Ehê one stick separate was-caused-to-fall then it easily broken went. Thus tumâ hârô hôph râkhînê râhâ, tô tumâhâl kâô dukh nai you good harmony having-kept if-will-live, then to-you anyone pain not dêy, nê tumâhô dihâ sukh-mâî jâî; nê tumâ julaînê may-give, and of-you days happiness-in may-go; and you having-quarrelled judâ pôch'â, tô tumâ yok yok lâk'î-hûg'ôb'la ôri jâhâ.' separate will-fall, then you one one stick-like weak having-become will-go.'
FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick a-piece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'
DHÖDIA.

Dhödia is the dialect spoken by the Dhödias or Dhuqias, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bausa of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called Dhödiaz-Naïkdi; compare Naïkdi, above, pp. 88 ff.

The following are the revised figures:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Surat</td>
<td></td>
<td>51,000</td>
</tr>
<tr>
<td>Thana</td>
<td></td>
<td>9,000</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>60,000</td>
</tr>
</tbody>
</table>

Like Naïkdi, Dhödia has been influenced by the neighbouring Marathi. Thus the singular of strong neuter bases usually ends in ā and there are some instances of the use of the Marathi oblique form. Thus, bāhā, all; but bānū, gold; gūnā-mā, in a village; but мулук-мā, in the country.

The case suffixes are generally the same as in Gujarati. Thus, pōhē, by the son; bānē, to the father; māvērā, to a man; bātē, from a father; pōhi-nō, of a daughter; bāhā ghar-mā, in the father’s house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in hā or bā; thus, bāhā, to the father; mā, to me; pōhībā, of a daughter; Par’mēharā pāp, sin against God. The suffix of the ablative is sometimes the thā of northern Gujarati, which is declined like an adjective; thus, tīyā-mā thā vyā rūpiyā, twenty rupees from among them.

The following are the principal pronominal forms:

- mē, I, by me; mā, me, to me; mānō, my; ānu, ānū, we, by us; ānā, us, to us; ānānō, our.

- Tu, tā, thou, by thee; tuvē, thee, to thee; tuvō, thy; tumā, you, by you; tumā, you, to you; tumōvō, your.

- Tē, tō, he, that, etc.; tēvē, by him; tē, tē, him, it, etc.; tēvō, of him, etc.; tē, tē, they; tō or tēvō, by them; tiyā-mā, in them; tāvō, of them.


The present tense of the verb substantive is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>əhə, əhə, əy, əz.</td>
<td>əhə, əhə.</td>
</tr>
<tr>
<td>2</td>
<td>əhə, əy, əə.</td>
<td>əhə, əə.</td>
</tr>
<tr>
<td>3</td>
<td>əhə, əy, əə.</td>
<td>əhə, əy, əə.</td>
</tr>
</tbody>
</table>

The Past Tense is atō (-ā, -i)

In the conjugation of all verbs, the letter h is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, gōh, thou wentest; bhaṛjāh, learn (imperative); kārjāh, do (imperative); māyēh, thou mayest ask.
The following is the present tense of the verb baḍ'wā (imperative baḍ'wē), to beat.

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

The present definite is formed from the present participle. Thus, tu baḍafēlā or baḍvēlē, thou strikest; āmī baḍafētā, we strike; tūmī baḍafētā, you strike. The verb substantive is added in order to form a present definite; thus, mē marēlāy, I am dying.

The form baḍafēlā or baḍvēlā, striking, corresponds to Marāṭhi forms such as mārēś, striking. It will be seen that the plural is formed from a participle baḍafētā, which corresponds to Marāṭhi mārēt. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as mē kārē-āhē, I do; hāmī mārē-āhū, we strike. Such forms look like a compromise between the Gujarātī and Marāṭhi forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding kātō (not atō), etc., to the present participle. The initial k is combined with the final t of the present participle into one letter, th (त). Thus, mē baḍvēlātō, or mē baḍvē thātō, I was striking.

The future of baḍmatēwā or baḍdwē, to strike, is formed as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>baḍ'wē, baḍ'wē.</td>
<td>baḍ'wē, baḍ'wē.</td>
</tr>
<tr>
<td>baḍ'wē, baḍ'wē.</td>
<td>baḍ'wē, baḍ'wē.</td>
</tr>
<tr>
<td>baḍ'wē, baḍ'wē.</td>
<td>baḍ'wē, baḍ'wē.</td>
</tr>
</tbody>
</table>

Besides this, we also find forms such as ākētā, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding nō, o (gō), or elō. Thus, paḍ'nō, he fell; gō, he went; gū or gūn, they went; mē baḍwēyō, I struck; tēnē baḍvēnē or baḍvēlō, they struck. Note forms such as ākēdē, for ākēhē, it was said. Such also occur in the Gujarātī of Surat.

I have struck' is mē baḍ'wē-āhē. Or vi or bi may be added to the past participle, as in kadhēlā-bi, they have been made.

Amongst irregular past participles, we can quote dēdhēlō, given; kadhēlō, done; and gō, gone.

Verbal nouns, such as karū, to do; charū-lāg, in order to tend, point to the influence of Marāṭhi. Besides we also find forms such as baḍafēwē or baḍ'wē, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.
[No. 40.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILĪ OR BHILŌDI.

Dhōpiā Dialect. (District Surat.)

Specimen I.

Kunā-ēk mān'ūhē bē pōhē atā. Tyā-mā āy'tō pōhē bāh
A-certain to-man two sons were. Them-among by-the-younger son father
āgaṇ āikhē, 'bāhē, je mīl'kāt mānē bhāg āvē ti mā
to it-was-said, 'father, what property to-my share comes that me
dē.' Tēnē jāt'ni mīl'kāt-nā bhāg pādī dēdē. Ghaṇā
give.' By-him his-own property-of shares having-caused-to-fall were-given. Many
dih unā nāḥī ulā-mā bādhē ēkathē kari dēdē nē
days passed not that-much-in all together having-made was-given and
gāhē muluk-mā phirū go, nē tē chhutā-hāthē pōtē
country-into to-journey he-went, and there riotousness-with his-own
baḍhō pālīgo ujāḍī lāikhē. Jyār tō baḍhē kharchē
all piec having-equandered was-thrown. When he entirely having-expended
raḥ'nē, tyār tīa muluk-mā bhārē dukāl pād'no, nē tiyā tān
remained, then that country-in a-mighty famine fell, and to-him want
pādū lāgī. To go nē tīa gām-nā ēk lērī mān'ūhē tā
to-fall began. He went and that village-of one citizen to-man near
ranō. Tēnē tānē khēr'rā-mā bhōndē chārū-lāg daw'dyō. Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
chhūlah bhōndē khāyathatē tō khāīnē tānē pēt bhar'tē,
hūks swine eating-were that having-eaten his-own belly he-would-have-filled,
tē pēn tīa kōṅē dēdē nāhī. Jyār tīa bhān āw'nā
that even him by-anyone was-given not. When to-him senses came
tyār tī āikhē, 'mānē bāh'nā bādhē hālīgh khāw'nā jadētāy,
tēn he said, 'my father-of all hired-servants to-eat is-got,
ney wāw'li karētāy, nē mē bhukhē marētāy. Mē uthē mānē
and saving they-do, and I with-hunger am-dying. I will-rise my
bāh'nē tē ja'y, nē ākhyē, 'bāhē, mē tūnē nē
father-of near will-go, and will-say, "father, by-me thou and
Parmēharā pāp kudāgh āy, mē tūnō pōhō ākh'wādu-nō kām'nō nāhī;
of-God sin done is, I thy son to-be-called worthy am-not;
mā tūpā hālīgh kāṅī rāk'kh." Ti uthē'nē nē bāh'nē pāhē go.
me thy hired-servant like keep.'" He arose and father-of near went.

1 Gujāṣṭhi nākkēy.
INDO-ARYAN FAMILY.  CENTRAL GROUP.
BHILI OR BHILÔPI.

DHÔPIÁ DIALECT.  (DISTRICT SURAT.)

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHÔPIÁ DEBTOR, AND HIS EDUCATED SON.

Dèw-chand.  Alaò, Kik'lä Bhikhâriá.
Dèw-chand.  Hullâs, Kiklâ Bhikhâriá.

Kiklâ.  Kun-ni, nî?
Kiklâ.  Who-is-(it), O?

D.  Ò te më, tûnö lët Dèw-chand. Bâr ughâl nê
D.  This verily I, thy banker Dèw-chand. Door open and

bâhêr âw.
outside come.

K.  Kun?  Îët kâ? Ahâ, kâ kâm paď'nâ kâ
K.  Who?  Banker (is-it)? Ah, what business fell that

ulië ratî-nô tuwâ âwâ paď'nâ?
at-so-much night-of to-thoc coming fell?

D.  Châl, mânâ mag'nâ rupiyâ nô viâyâ dé.
D.  Come, my owed rupees and interest give.

K.  Tê kahâ rupiyâ tû mâgé?
K.  Those what rupees thou demandest?

D.  Âyââ, châllî rupiyâ tuwâ bal déwâíjô tânâ;
D.  Ahâ, rupiâ sixty thy brother to-marry for were-given those; and

rupiyâ vih tuwâ khâw'tiâ dédêhâl tê; ò bâdhâ
rupiâ twenty to-thoc for-subsistence were-given those; these all
mijinâ rupiyâ dôdh-hô lâw.
having-been-united rupees one-and-a-half-hundred bring.

K.  Më tuwâ mânë kheârî-nô-thô tin hárâ bhât dédêhâ;
K.  My fields-in-from three hâras rice were-given;

tê kâ guâ?
those where gone?

1 The Marathi ecl.
D. Tañā rupiyā chaîli̍ h viyājā-mā gai̍ nā; tō kharā.
D. Of-them rupees forty interest-in went; that true.
K. Hē. Ula badhā rupiyā dāh mahīnā viyājā-mā kā?
K. Eh. So many rupees ten months interest-in what?
D. Tūnā Dew-ham hāt rupiyā viyājā-mā vēsāe. Tiyā-mā-thā
D. (By)-thy God’s-oath sixty rupees interest-in becomes. Them-in-from
vīh rupiyā tūnē chhūt mėy’lī. Tū mānō jōnō āsāmī āhe,
twenty rupees to-thee remission was-allowed. Thou my old client art,
tō-thī.
that-from.
K. Rākh. Mānē pōhā Raḍkā hādū dē. Ō bhaṅ’nēlō āe, nē
K. Wat. my son Raḍkā to-call allow. He educated is, and
tō hisāb gau. Raḍkā. Jī-jī nāpā tuwā wakhātē-wakhātē
he the-account, will-count. Raḍkā. Whatever money to-thee from-time-to-time
dēdhēlā, tī tuṅē chōp’rā-mā jamā kadhēlā-bi kā nāi?
were-given, those by-thee account-book-in credit made-are or not?
D. Lē, jōnī ō tuṅō hisāb.
D. Take, see this thy account.
R. Tuṅē dēdhēlī rakām jamā kadhēlī kā āe? Tū
R. To-thee given sums credit made there is? Thou
khōṭā-khōṭā lakhīnē āmā garth mān’hā ṭhagū. Tū
false-false-things having-written as poor men robbed. Thou
māgōh tē rupiyā pachāh bhūthā. Tū Phoḍdarāe pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verify
chāl tuwā mālam padē. come to-thee evident it-will-fall.
D. Chāl, rupiyā pachāh pun dē kā nāī
D. Come, rupees fifty at-any-rate dost-thou-give or not
dē?
dost-thou-give?
R. Pachāh tē-kharā mā pōch dē, nē tuṅā pāiḥā cẖhēdē
R. Fifty truly to-me receipt give, and thy pice in-skirt
būdh.
tie-up.
D. Raḍkā, tūc tē thoṅā lakhētā wāchētā ḍhikh’nō,
D. Raḍkā, by-thee verify in-a-little in-writing in-reading it-was-learnt.
Māṭhē ghanō phāt-gōh kā? Tūmā nīhāl-mā bhaṅ’bi
Therefore much bursting-thou-wentest what? You schools-in having-taught
bhaṅ’bhīnē ārkaḥē tō kōhē ōdū hārī-mēy’lā.
having-taught by-the-Government this how-much topsy-turvy has-been-made.
Tumi bhaṅ’jah tē ānu kā karā?
You learn then we what may-do?
FREE TRANSLATION OF THE FOREGOING.

1. Dōo-chand.—Hullo! Kikiā Bhikhāriā.
2. Kikīā.—Who are you?
3. D.—I your Banker. Open the door and come out.
4. K.—Ho! Is it you Sēth? What brings you here so late at night?
5. D.—Well, bring the money you owe me with the interest.
6. K.—What amount do you want?
7. D.—Look here! R40 for the bullock I got you, R60 given to you for marrying your brother, and R20 given to you for subsistence. Bring R150 in all.
8. K.—What became of the 3 hārās' of rice I gave you from my fields?
9. D.—Well! I set off R40 on that account against the interest.
10. K.—Hum! So many rupees for interest of 10 months?
11. D.—I swear by your patron God that the interest amounts to R60; but I allow you a remission of R20 therefrom, as you are my old client.
12. K.—Wait! Let me call my son Rađkā. He is educated and will cast up the accounts.
13. Rađkā.—Have you credited in your account book the sums paid to you from time to time, or not?
14. D.—See. Here is the account!
15. R.—Where are the amounts paid credited?
   You keep false accounts and cheat us poor people. Your due comes to simply R50. Just come to the police court and you will see.
16. D.—Well, do you want to pay R50 even or not?
17. R.—R50, by all means. Pass a receipt and take your money.
18. D.—Rađkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19. R.—You will reap what you sow. The Government has after all done the right thing.

1 A hārā is the name of a corn measure. Twenty-one mounds = one 'big hārā,' and 7 mounds one 'small hārā.'
KOŃKANI.

The Konkanis are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharapur and Bansda in the Surat Agency, in the Surgana State, in Talukaas Point and Kuldwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nawsari</td>
<td>5,613</td>
</tr>
<tr>
<td>Surat Agency</td>
<td>123,000</td>
</tr>
<tr>
<td>Surgana</td>
<td>9,000</td>
</tr>
<tr>
<td>Nasik</td>
<td>73,000</td>
</tr>
<tr>
<td>Khandesh</td>
<td>15,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>223,613</td>
</tr>
</tbody>
</table>

The Konkanis consider themselves as superior to the Bhils and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thakurs.

The Konkani dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marathi, and in Dharapur and the southern part of Taluka Point of Nasik it might with equal right be classed as a Marathi dialect. The influence of Marathi, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Konkani dialect is Gujarati, or rather Gujarati Bhilli.

There is a strong tendency to nasalize vowels. Thus, ahä and āhā, he is; ra and rā, a particle of frequent use in queries and exhortations. Compare the corresponding re in the Magahi dialect of Bihar (Vol. v, Pt. ii, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarati. Occasionally, however, and especially in Dharapur, we find forms such as māśā-la, to a man.

The suffixes of the dative are a and lā; those of the genitive a and chā; thus, bāhā-chā and bāhā-nā, of the father. The suffix chā of the genitive does not, however, seem to occur in Nawsari. Similarly we find ghōḍā and ghōḍā, a horse, and so on.

* My* is mā-nā and mā-jā, or máiha.

The past tense of finite verbs is usually formed as in Gujarati Bhilli; thus, gīyā, he went; pādā, he fell. Note that the neuter form ends in ā as in the Marathi of the Konkan; thus, sāngā, it was said. Marathi forms such as jhālā, he became; mārā, it was struck, however, are of frequent occurrence, especially in Dharapur and Nasik.

The future is formed as in Marathi; thus, kūṣin, I shall strike; ākhan, I shall say.

The plural of the imperative is formed as in Marathi; thus, ghālā, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarati Bhilli, and sometimes as in Marathi; thus, karinē, having done; wātwa, having divided. In Bansda we also find forms such as khāt-hen, having eaten; compare Khāndēśi khāt-sa, and the change of s to š in the Gujarati Bhilli of Malikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is
comparatively free from Marāṭhi elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marāṭhi. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāṭhi schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāṭhi element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[ No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌṆI.

Konkani Dialect.

(Nawsar, Baroda State.)

Specimen 1.

Ek māṇuś-nē don pōṣā höṭā. Tē-māṇaṁ lāhānā-nē bās-lā
One man-to two sons were. Them-in-of the-younger-by father-to
śakhā, 'rupā-nā mā-la bhāg dé.' Teh-nē teh-lā paisā
it-was-said, 'money-of me-to share give.' By-him them-to money
vēchā didhā. Thōḍā dis pūṭhī lāhānā pōṣā sārā ēkṭhā
having-divided was-given. A-few days after the-younger son all together
kārinē dusṭe muṅk-mā gīyā. Tēnē tath majā-mā paisā
having-made another country-in went. By-him there pleasure-in money
khōvi didhā, tēnā tē dés-mā dukāl pāḍnē. Nē
having-frilleted was-given, then that country-in famine fell. And
tē-nē tath aḍchân pāḍnī. Tēnā tē dés-mānā ek jānā-nē
him-to there distress fell. Then he that country-in of one person-to
tath jāīnē rāh-nē. Tēnē tēnā pōṭānā khet-mā bhūḍ chāru-lā
there having-gone lived. By-him his own field-in swine grass-to
dawdya. Jē sēg bhūḍ khaṭtē tē-māṁ-thī pōṭā-nā pōṭ bharu-lā
he-was-sent. What hung swine ate that-in-from his-own belly fill-to
marṇī hōṁi; paṁ kōṇhī tē-lā kāhī diṁā nahī. Tō
marriage he; but anyone-(by) him-to anything was-given not. He
wish became; but anyone-(by) him-to anything was-given not. He
hūśi-yār hōt, ūṁkā śakha ko, 'mā-nā bās-nē kōwṛk kamārā
sensible became, then it-was-said that, 'my father-to how-many servants
āhās, nē bhūkhar pan' khūḍ āhā; paṁ mā tō bhūkē marṇā-hā.
are, and bread also much is; but I indeed by-hunger dying-am.
Ma uhhinë mà-nà básà-pà jen né tø-nø jàinë
I having-arisen my father-near will-go and him-to having-gone
ákhan, "hà, may tunë ág’é nè jug-nè ág’é pàp
will-say, "father, by-me of-thee before and heaven-of before sin
karyä he. Ata tunä mi pòsà kahewân nahi, mà-là tunä committed is. Now thy I son may-be-called not, me-to thy
kamà-rà mà-nà eë gë;
"Në to uhhinë potú-nà bás-pà giya.
servants-in-of one count.
And he having-arisen his-own father-near went.
To hauj dur hótà tähà ténà bás-nè díthà; tè-nè dayà
He still distant was then his father-by he-was-seen; him-to pity
ání, nè to dhàwdinë bòchë val’gi giya, nè tè-nè gòlë
came, and he having-run neck-to having-stuck went, and him-to kisses
didhà. Pòsà-nè tè-là ákhà ke, ‘hà, may tunë
were-given. The-boy-by him-to it-was-said that, ‘father, by-me of-thee
ág’é nè jug-nè ág’é pàp karyà he, nè tunä pòsà nì
before and heaven-of before sin done is, and thy son not
kahewân.’
Bás-nè potú-nà hálì-nè ákhà ke,
I-may-be-called’ The-father-by his-own servant-to it-was-said that,
tumi bás phàd’kë liyà nè élànè sàdà, ènà hát-là muddi
you good clothes bring and him-to put-on, his hand-to a-ring
ghalà, áp’là khài-nè khusì höië. Këm-kë mà-nà pòsà mari
put-on, we having-eaten merry shall-become. Because my son having-died
gay’là hótà, tô pàsà jiv’tá bòinà; tô bhul-gai’là hótà, tô juç’na.
gone was, he again alive became; he lost was, he was-found.
Në áp’là sàr’ì majà ka-r’tà.
And we all merriment make.’
I wakhat tènà mothà pòsà khèt-mà hótà, tô ghar-nè wàng’gë
This time his eldest son field-in was, he house-of near
pòbhchû, tình tènè nàch’tà tathà gátà àik’nè. Tènè
arrived, then by-him dancing and singing was-heard. By-him
ék hálì-là wàhrinë sódà, ‘i kày àhà?’ Tènè
one servant-to having-called it-was-asked, ‘this what is?’ By-him
àkhà ke, ‘tunà bhàu ánàh, tuna bás-nè mothë mej’hàni
it-was-said that, ‘thy brother has-come, thy father-by a-great feast
karìh, këm-kë tènà pòsà tè-nè jisà hótà tisà pàsà màl’nà.’
has-been-made, because his son him-to as was so again was-obtained.
È àikinë to rag’wày’nò. Te-là ghar-mà èn-là mar’jì nahi
This having-heard he became-angry. Him-to house-in come-to wish not
hoti. Tè-nè bás-nè bòhàr ènè sam’jàwyö; pàn tè-là
was. His father-by outside having-come he-was-persuaded; but him-to
goth àkh’tà bás-là àkhà ke, ‘hèd, mà hàd’ war’sà
story telling father-to it-was-said that, ‘see, I so-many years
bōnā tari tuni chāk'ti karī, tuni bōli may koī-dī
tuned not thy service has-been-done, thy bidding by-me any-day

chhōjī nāhī. Tē-pañ mānā dōstār-nē khūśī karu-lā
has-been-abandoned not. However my friend-to merriment make-to

ēk lābān bōk'dē pān nāhī dīdhā; pān ā tunā pōsā-nī
one small goat even not was-given; but this thy son-by

arām'chād-nī sāthē tunā paisā khōvī dīdhā, tō ānā tāhā
harlots-of-with thy money having-frittered was-given, he came then

pān mōthī mēj'bānī kālī. Tēnē ākhā kā, 'pōsā tū
even great a-feast was-made.' By-him it-was-said that, 'son, thou

mānē-hārē dis'lā reēsē, nē mānā i sārā tunā-j. Tu-lā
mane-of-with always lives, and my this all (is) thine-certainly. Thee-to

tō khūśī hōi-lā jōijē, nē khūśī karu-lā jōi jē. O
indeed gladness become-to is-proper, and merriment make-to is-proper. This

tunā bhān mari gay'lā, tō pāsā jīv'tā hoīnā; nē bhuli-gay'lā,
thy brother having-died was-gone, he again alive became; and lost-went,
tō ja'qūnā.'

he was-found.
[No. 43.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILPDI.

(KÖLHANS DIALECT.)

SPECIMEN II.

A SHORT DIALOGUE.

(A. H. A. Simeon, Esq., I.C.S., 1899.)

(A. - Arū, tū kōn āhās, rā?
A. - Hallo, thou who art, eh?
B. - Mi bhīl ahū.
B. - I bhīl am.
A. - Tuja nāw kāy rā?
A. - Thy name what eh?
B. - Tānyā.
B. - Tānyā.
A. - Tū koṭhā (or, kukāda) jātūs, rā?
A. - Thou where (or, whither) goest, eh?
B. - Mulher-lā jātūyā.
B. - Mulher-to I-go.
A. - Mulher mahā lamb āhā. Ātha rāt-chī rāt rahāy,
A. - Mulher great distant is. Here night-of night stay,
(or was).
(dwell).
B. - Mā-la tataji-chā kām āhā. Ākhū māji ātha khāyā-piyā-chī
cūyā? (or) to work is. Also my here eating-and-drinking-of
what convenience?

A. - Mi karin yawasthā.
A. - I will-make arrangement.
B. - (Pān) tū kōn āhās, rā?
B. - (But) thou who art, eh?
A. - Mi athalā kāthā āhū.
A. - I here-of stick-man am.
B. - Chāl-rā mā-la gharī ghēūn.
B. - Go-then me-to to-home having-taken.
KÔNKAŅI OF SURGANA.

135

A.—Arara, tū ta læg'dā āhās rā, tu-lā kāy jhhāla, rā?
A.—Alas, thou then lame art eh, thee-to what has-become, eh?
B.—Mājē pāyāt kāṭā muq'dā (rut'hā) āhā. Aṭha dhāvī
B.—Mine in-foot a-thorn broken (pierced) is. Here a-barber
āhā rā?
is what?
A.—Hōy. Aṭha bēs (husār) dhāvī āhā. Tō udyā sakā!
A.—Yes. Here good (clever) barber is. He to-morrow morning
tujā kāṭā kāḍhil.
thy thorn will-extract.
B.—Aṭhun Mulhēr kitik (kōdāk) læmb āhā, rā?
B.—From-here Mulher how-much (how-great) distant is, eh?
A.—Dahā kōs, isa pēnā.
A.—Ten kōs twenty miles.
B.—Abāba, mā-la læg'dā-la bōdā læmb yōk dīsāt kāsā jāwā-jul.
B.—Well, me-to lame-one-to so-great far one in-day how can-be-gone.
A.—Tu-lā pāyī chālā-lā nīhī pādāt. Hā mārag bhāri
A.—Thee-to on-foot walk-to not falls. This road great
wāhat. Tu-la ekād-jan gādī-war bisūn ghei.
is-borne. Thee-to someone carriage-on having-sat will-take.
B.—Bēs, chal. Ap'lyā gharā jāñī, ān (hārī)
B.—Well, proceed. Our-own to-house will-go, and (together)
jeē!
will-dine.

FREE TRANSLATION OF THE FOREGOING.

A.—Hallo, who are you?
B.—A Bhil.
A.—What is your name?
B.—Tānaya.
A.—Where are you going?
B.—To Mulher.
A.—Mulher is very far off. Stay here for the night.
B.—I have some urgent business there, and who would give me food here?
A.—I will.
B.—But who are you?
A.—I am the watchman here.
B.—Well, take me to your house.
A.—Hallo, you are lame; what is the matter?
B.—I have a thorn in my foot; is there a barber here?
A.—Yes, there is a good barber here. He will pull it out for you in the morning.
B.—How far is Mulher?
A.—About ten kőś, or say twenty pěnā.¹
B.—How will a lame man as I am be able to walk so far in a day?
A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.
B.—Well, let us go and dine at your house.

¹ A pěnā is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word kőś.
INDO-ARYAN FAMILY.

KÕNKAŅI DIALECT.

CENTRAL GROUP.

BHILI OR BHILÔDI.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ek-koni mānśā-la dön pörghā hotā; an tyānt’la dhāk’la-ni
A-certain man-to two sons were; and them-in-of the-younger-by
āp’le bahās-lā sāng’lā kī, ‘bahās, mājhā wāṭa-chā il tō
his-own father-to it-was-said that, ‘father, my share-of will-come that
māl mā-la dyā.’ An tyā-ni padar-chī mil’kat tyān-lā
property me-to gives.’ And him-by his-own property them-to
wāṭun dili. An bahu diwas na jhāla ḥoṣāt tō
having-divided was-given. And many days not passed in-that that
dhāk’la pörghā-ni saγh’lā gōlā kēlā an bahu dār deśā-chi
younger son-by all collected was-made and very distant country-of
wāṭ dhar’li; an tātha wāṭi gōṭhīt padar-chi saγh’lī mil’kat
way was-taken; and there bad living-in his-own all property
nāś’lī; an tyā-ni jar saγh’lā khar’chun tāk’lā tāhā
was-squandered; and him-by sohen all having-spent was-thrown then
tē deśāt mōṭā kāl paďālā, an tyā-lā aṛ’chaṇ paďāe lāγ’lī; that in-country great famine fell, and him-to difficulty to-sell began;
an tē deś-chā ēk jumidārān ātṛha ḫān rahaḷā; an tyā-ni
and that country-of one citizen’s there having-gone lived; and him-by
tyā-lā sēlāt dūk-rā chāru-lā dawāḍ’lā.
him-to in-the-field swine feed-to was-sent.

Naik’dī and Kōnkanā may be considered as the last links in the chain connecting
the Bhili of Mahikantha with the broken Marāthī dialects of Thana. In Nasik
Kōnkanā gradually merges into Khāndēśī, the principal language of Khandsesh and the
adjoining parts of Nasik, Buldana, and Nimar. Some Bhil dialects spoken in these
districts are almost identical with Khāndēśī, and they will be dealt with in what follows:—
PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khandēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khandēśī. It should, however, be noted that final o and ɔ or ʊ are frequently interchanged. Thus, pōryā and pōryō, a son; tārā, tāro and tāra, thy; gayō and gayā, he went; hāt-mō, on the hand; āng-ma, on the body, etc.

The inflexion of nouns differs from Khandēśī in so far as there are no traces of the oblique plural ending in s; thus, chānglūyā mānuś-na, of good men.

The case of the agent is formed by adding nē, na, or ē; the dative by adding na; the locative by adding ma, etc. Thus, bōp-nē and bōpē, by the father; mānuś-na, by the man, to the man; vāvar-na, in the field. Note also yē rīlan, in this way.

There is apparently no neuter gender. Compare gānō aiku āi, singing to-hear came; pēt bhārē aētu, he would have filled his belly; i-na ēk nōkar-na pučhi, he asked a servant.

Pronouns.—‘I’ is hū as in Gujarāti and Mārvi; ‘my’ is mārā; ‘thy’ tārā and tārō; ‘his’ u-na; ‘your’ tumanārō, and so on. Note also ē, he; u-na and ti-nē, by him; yē, this; yē-kyū, to this; jē, who, etc.

The verb substantive is chha as in Gujarāti and the Khandēśī of Nimar. Chha (or chā) is used for all persons and numbers of the present tense. The past tense is, singular, 1, hōtā, or to; 2, hōtās; 3, hōtō, hōtā, thō, and hūya; plural, 1, hōtō; 2, hōtā; 3, hōtā.

The present tense of finite verbs is formed by adding chha to the old present; thus, hū jōn-chha, I go; tu jōn-chhā, thou goest; ē jōn-chā, he goes. Other forms are hū maras, I die; tu rahi-chhā, thou remainest; ē dūras, he comes; hānī mārū, we strike; hū mārās chhā, I am striking.

The past tense is formed by adding the suffixes ē or yē; thus, ē lāgyā, he began; gayā, gayā, he went; rahiā, he remained; ē didu nahi, that was not given; ē tāri sēvā karī, I did thy service, etc.

There are only a few instances of a future. Thus, karhas, I will say; mārūs, I will strike; hāin, I shall be; ēpun ānand karō, we shall make merry. The last mentioned form karō is probably simply the first person plural of the present. In ēpun khāi pī sañjā karī, let us eat and make merry, karī seems to correspond to the Khandēśī future ending in ī.

The verbal noun is formed as in Khandēśī. Thus, suk wages, to say; karāvā and kareñā, to make; adēchāu pādyā lāgē, distress began to arise. In poshakh āng-ma mēmō, put a cloth on his body, the form ending in nō seems to be a future participle passive, corresponding to Marālī forms ending in nā.

The conjunctive participle is formed as in Khandēśī. Thus, wāslī, having divided; aχin, having been; karin, having done. Note also akṣiyā, having heard, where the suffix ā of the case of the agent has been substituted for n.
The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILÍ OR BHILOĐÍ.

PANCHĀLI DIALECT. (MELKAPUR TALUKA, DISTRICT BULDANA.)

Ek manusa bē pūryā hōta. Nānhō pūryā bāna kalbhang
One man-to too sons were. The-younger son father-to says
ki, ‘bē, mārā hiśā-ni dhan-dawlat ma-na da.’ Bāp-nē
that, ‘father, my share-of wealth-property me-to give.’ Father-by
beśā-na bē wātī didi. Thōdyā-ch din-tī nānhō
the-both-to even having-divided was-given. A-few-only days-after the-younger
pūryā sam’dhi jin’gānī dēs-par lē gayō. Wa whā
son all property another-country-to having-taken went. And there
ti-nē chain-bājī karin it’lī bī uḍāi nākhi;
him-by merry-making having-made so-much even having-squandered was-thrown;
una sam’dā paisō yē ritan kharch hui gaya, maṅg ō
him-by all money this in-manner spent having-been went, then that
das-na mōṣō kāl padyā. Maṅg u-na ghani aḍchāna
country-into great famine fell. Then him-to great difficulty
padyā lāgī. Maṅg ek nāghur gayā rāhā. Maṅg ō manusa-nē
to-fall began. Then one (to-)citizen he-went lived. Then that man-by
āḍlu wāwār rākh’na mēla-chha. Whā ō manusa-dukkhē khāi
his-own field to-watch he-put-is. There that man-by by-own having-ate
nākhi kōḍa-par khus-tī pēt bharē aṣṭu, ō kōnā
left huaks-on willingly belly filled might-have-been, that by-any-one
una didu nahi. Tawānā dōlā ughḍāyā, tawā ē āp-nē sultz’wā
him-to was-given not. Then eyes opened, then he to-himself to-say
lāgā, ‘mārā bāp-nā kītu naukār-kan purī uryā
began, ‘my father-of how-many servants-near having-been-enough it-was-saved
pan hū bhukkā maras. Mhārā bāp-kan jāi kawhas ki, ‘be,
but I hungry die. My father-to having-gone I-will-say that, “father,
hū tumārō wa Dēw-nā ghanā gunhāgār chha. Hū tārā pūryā kawha-nā
I your and God-of great guilty am. I thy son be-called-to
vē
barābar nahi. Ātā ma-na ina-upar môj'kari-nigata wagāw." 
fit am-not. Now me-to hence-forth a-hired-servant-like treat." 
Yawā iehrā karin mang āyō. U-nā bāp-ti dur-ti
Thus a-thought having-made then came. Him-to father-from far-off-from 
ju i-na dayā āwas, u-nā bēta-na gal-ma mītī mārī
seeing him-to pity come, him-by son-to the-neck-on embracing was-struck 
unā bōka lidā. Pōre bāp-na kayēchha, "bā, ma-na Dew-nō 
him-by a-kiss was-taken. Son father-to said, 'father, me-by God-of 
wa tōro ghanō aprukh kari; ātā tāru pōryā kawā-nā barābar 
and thine great fault was-made; now thou son be-called-to fit 
nahi.' Bāp-na chāk're-na kawā ki, 'chāng'lo pōshākh thāt-ti 
I-am-not.' Father-by servants-to it-was-told that, 'good a-dress state-with 
āng ma mōrō; hāt-mō āng'ṭī, pag-mō jōdō ghāl, kahi, āj 
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day 
āpun kāhl-pī majā kari. Mārō bēto āj-kantī 
we having-eaten-and-drunk merriment shall-make. My son to-day-until 
gāyō samaj'tā-thā, āj phirī āyō; jē nahi huyā-to, to 
was-gone I-was-understanding, to-day back came; who not existed, he 
āj sāp'gyō.' Mhuń ānand karāwā lāgyā. 
to-day is-found.' Therefore joy to-make they-began. 
Mōto pōryā wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō 
The-elder son in-field was. House-near came, the-house-in went 
mēch tamāsā gānō bajāw-nō aiku āl. Yaju i-na ēk nōkār-na 
dancing show singing music to-hear came. And him-by one servant-to 
puchū. Naukar kaichha, 'tārā nānhā bhāi āyō-oṛha. O 
it-was-asked. The-servant says, 'thy younger brother came-to. He 
khuśālim phirī āyā, bāpē khāwā karīta.' Yē aikiyē 
soft-and-sound back came, by-father a-feast is-made.' This having-heard 
unā rāg āyō, wa ghar-ma nā-jāy. U-nā bāp bāhēr 
him-to anger came, and house-into not-would-go. His father out 
āyō wa un-nyā in'tyā karwā lāgyā. O pōyā bāp-kan kawā 
came and his entreaties to-make began. That son father-to to-tell 
lāgyā, 'bā, hā āj-kan-ti it'lā waras tārī ēwā kari, tārā 
began, 'father, I to-day-till so-many years thy service did, thy 
hukūm bhāgyō nahi, yēw'du achna tu-nā ma-na wa mārā 
command was-transgressed not, such being thee-by me-to and my 
dōs-nā claim karwā-nā ēk bōk'du bī didā nahi. O 
friends-to merriment to-make one kid even was-given not. This 
nhāmā tārā pōryā-nē sam'di paisō chain'bājīt-na udāl-mākhī, o 
younger thy son-by all money riotous-living-with was-squandered, he 
āyō tari un-nā mōj'wāni kari.' Yē-kōyō hā kavāhā lāgyō, 'pōryā, 
came yet him-to a-feast is-made.' This-to father to-tell began, 'son,
tu mārā jawāla-chh rahich, jē māra chha tē tāra chha. Apun
thou my near-verity livest, which mine is that thine is. We
ānand karō he yug hōtā. Tārō bhai marō thō, jītā huyā;
joy should-make this proper was. Thy brother dead was, alive became;
harāī gayā-thā, tō āj sāp'dyā.'
lost gone-was, he to-day is-found.'
RANĀWAṬ.

This dialect is spoken by the Khiste Brāhmans of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khándēśi of the Burhanpur Tahsil. The following peculiarities should be noted:

Final vowels in postpositions are often dropped; thus, tyāl and tyā-śi, to him; jamān for janā-śi, of the property.

N is often cerebral; thus, mā-śi, my.

Note also the y in forms such as ghar-myā, in the house; lāgyā and lāgā, he began, etc.

There are no traces of the oblique plural form ending in s. A form ending in āl or hāt seems to be used instead; thus, majūr-hāt-le, to the servants; lākā-hāt-śi gardi, a crowd of people; chhāk-ryāt-le, to the daughters. The suffix of the case of the agent is ē; thus, bāpē, by the father. Note also the postposition varā-śe in ālādhi-warā-śe, on his senses; tyā-śi varā-śe, thereupon. The suffix ē in tyā-śi in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in ā; thus, ghōṅā, a horse and horses.

With regard to pronouns we may note the plural forms tyā-śi, their; tyā-śi, to them, etc.

The verb substantive is chhau, I am, and second and third persons chhē or chha; plural, 1, chhājēchh; 2 and 3, chhēchh. The past tense is chhā and thā, used for all persons and numbers.

Similarly chh is used in the present tense of finite verbs instead of Khándēśi s; thus, mārāchh and mār-chha, I, thou, or he, strikes; plural, 1, mārjēchh, 2 and 3, mārṭēchh. In the plural forms the final chh is often, in all such forms, replaced by ch; thus, tyā mārṭēchh, they strike.

The past tense is formed as in Khándēśi. Note, however, the forms ending in yā; thus, lāgā and lāgyā, began; puṁkha, it was asked.

‘To strike’ is given as mār-śa, and the future of that verb is, singular, 1, mār-śa; 2, mār-śi; 3, mārē; plural, 1, mār-śa; 2, mār-śo; 3, mār-ti.

Note finally the form khūś manāwa, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khándēśi.

[No. 46.]

INDO-ARYAN FAMILY.

Central Group.

BHĪLI OR BHĪLOĐI.

Ranāwaṭ Dialect. (Burhanpur Tahsil, District Nimar.)

Kōnē-śē manus-le dōn chhāk-ṛā chhā. Tyā-mā-thī nhānā bāp-śe
A-certain man-to two sons were. Them-in-from the-younger the-father-to
mhaṅ-ṛā lāgā, ‘bāhā, jo-kāhī jamān hisā mānī hisā-majhā
to-say began, ‘father, what-ever of-property share my share-indo
yē to dē.' Phiri tyāyē tyāt-lē jamā wāṭī dinī.
comes that give.' Then by-him them-to property having-divided was-given.
Phiri thōḍā dīsthī nāhatē chhokrā aw'ghī jamā-karīnē dūr
Then few days-after the-younger son all having-collected far
dēś-lē chānīnī gyā. Aṅkhō tēthā udhaj-hāndī karinē pāṣ-nī
a-country-to going went. And there spendthriftiness having-done near-of
jamā khōī dinī. Phiri tyāyē aw'gha khar-chi-tākyān-
property having-squandered was-given. Then by-him all had-been-expended-
bād tyā dēś-majhār kāj padyā, tyānī-thī tyāl mōthī aḍčhānap
after that country-into famine fell, of-that-from to-him great difficulty
padwā lāṅī. Tarān tō tyā dēś-mānā ēk bhalā-mānap-pāsē jaṁīne
to-fall began. Then he that country-in-of one gentleman-near having-gone
rāṅhānā. Tyāyē tē tyāl ḍukkar charāwāl āp'nā khēt-majhār
remained. By-him then to-him swine to-graze his-own field-into
pūṭhaya. Tarān ḍukkar jyā phɔ̄ṛnā khāt tyā-nī-varām-mē tyāyē āp'nā
he-was-sent. Then the-swine which hukhē eat them-with by-him his-own
pēṭ bharāwa asa tyāl wāṭ-nā; aṅkhō tyāl kōī kāṅī
belly should-be-filled so to-him it-appeared; and to-him by-anybody anything
dīnā nāṁī. Phiri tō sūdhī-varām-mē yēīnē mhanwā lāṅī ka,
was-given not. Then he senses-on having-come to-say began that,
'mānā bāp-nā kaḷīlāk majūhrāt-lē pēṭ bharīnē bhākār chhē.
'my father-of how-many servants-to belly having-filled bread is.
Aṅkhō mi bhuk-thī marachh. Mī uṭhinē āp'nā bāp-nī
And I hunger-with am-dying. I having-arisen my-own father-of
taraph jāsī ānī tyāl mhan'sūnī, "arō bāp, mī ākās-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
wa tuṁī samōr pāp kyē cẖuha. At-pās-thī tuṁā chhokrā mhanwān
and of-thoe before sin done is. Henceforth thy son to-be-called
lāyak rāṅhānā nāṁī. Āp'nā ēkhuṇā majūr pramāṅe māl thaw.;'
worthy I-remained not. Thy-own one servant like to-me keep;'
Phiri tō uṭhinē āp'nā bāp-nī taraph gyā. Tarān tō dūr
Then he having-arisen his-own father-of towards went. Then he far
chhē at-sāmā-jhār tyā-nā bāp-lē tyāl jōṁē, pēṭ-majhār khāl-baḷī
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion
wana, aṅkhō tyāyē tyā-nī galā-majhār daw'tīnē bilag'nā nē tyā-nā
came, and by-him his the-neck-on having-run it-was-clung and his
makū līṁā. Phiri chhokrā tyāl mhan'wā lāṅī, 'bāp, ākās-nī
kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of
viruddh wa tuṁī samōr mī pāp kyē cẖuha; aṅkhō at-pās-thī tuṁā
against and of-thoe before by-me sin made is; and henceforth thy
chhokrā mhan'wā lāyak mī rāṅhānā nāṁī.' Pan hāpē āp'nā
son to-be-called worthy I remained not.' But by-the-father his-own
nòkar-ló ākhē, 'chōkhāṅt āngar-ḵhā āṅinē yāl ghāil, āṅkhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
tyā-nā hāt-myā aṅg-thī wa pīy-mā jōḍā ghālā; phirī āpaṅ khāinē
his in-the-hand a-ring and in-the-foot shoes put; then we having-eaten
khuśī manāwā. Kā-ḵi au mānā chhōk-rā mari gēy ohhā, happy should-become. Because this my son having-died gone was,
tō phirīnē jītā jāyā; wa khōwāi gēy ohhā, tō pāw-ṅā.' Tarāṅ tyā
he again alive become; and lost gone was, he is-found.' Then they
khuśī manāwā lágyā. merry to-become began.

Tarāṅ tyā-nā mōṭhā chhōk-rā khēt-myā ohhā. Phirī tō yeīnē
Then his eldest son the-field-in was. Then he having-come
ghar-nī pāśē yeṭa-ch tyāyē wājā-gājā nē nāch aikyā. house-of-not near coming-immediately by-him playing-singing and dancing was-heard.
Tarāṅ naukar-myā thī yēk-lē tyāyē bālāinē puchhāya, 'aṅ kāy
Then the-servants-in-from one-to by-him having-called it-was-asked, 'this what
ohhē?' Tyāyē tyāl ākha ya, 'tu-ṅā bhān wānā ohhā. Āṅkholó
is,' By-him to-him was-told that, 'thy brother come is. And
tō tunā bōp-lē hāšt-khuśā milnā, yānī-thī tyāyē mōṭhī pangat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
kai ohhā.' Tarāṅ tō ghussā hōinē majhār jāy-ṅai. Yā-ṅi-thī
made is.' Then he angry becoming inside would-not-go. Therefore
tyā-nā bōp bhāir yeīnē tyāl samjāwā lágyā. Pan tyāyē
his father out having-come to-him to-entreat began. But by-him
bōp-lē jāwāb dinā ki, 'jōy, mī aṭ-ľā wārē tuṅī chāk-řī
the-father-to answer was-given that, 'see, I so-many years thy service
karāchhā, āṅkhō tīm-ṅī ādnyā mī kadẖī tōdī nāẖī,
am-doing, and your order by-me at-any-time was-broken not,
phirī mī mānā sōbatā-bar-ḥar raṁawā mhaṅinē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said
tūyē māl kadhī bakh ra sudẖā 'dinhu nāī; nē jāyō tuṅī
by-thēe to-me even a-coat even was-given not; and by-whom thy
jāmā kas-bẖīn-bar-ḥar khāi tākī tō āṅ tunā chhōk-rā
property harlots-with having-desoured was-thrown that this thy son
wanā tō tō tyānī-karat mōṭhī pangat kai ohhā.' Tarāṅ tyāyē
come then by-thēe of-him-for great a-feast made is.' Then by-him
tyāl mhaṅnā, 'chhōk-rā, tō sādá māṇi-bar-[bar] rāhāchhā; āṅkhō mūṅī
to-him was-said, 'son, thou always me-with art-living; and my,
sarjāmā tunī-ch ohhā, pan hāśā wa khuśī karāvī aī
all property thine only is, but pleasure and delight should-be-made this
jarūr ohha; kārūn ki, au tunā bhāu mari gye ohha, tō necessary was; because that, this thy brother having-died gone was, he phirīnē jītā jāyā; wa khōwāi gye ohha, tō pāvī-gya.' again alive became; and lost gone was, he has been found.'

Bhils are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśi. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, tyā-n and tyā-na, by him; may mar, I die.

V is dropped before i, e, and y; thus, istu, fire; is, twenty; yopūr, business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśi. Note, however, the dative suffix ta. Thus, ābās-nā, of the father; chākara-ta, to the servants; pāṭil-nā ghar, at the Patil’s house. The sense of gender is weak. Thus, we find hai (fem. and n.) diwas (m.), this day; sampatti wāṭi dinā, property having-divided was-given.

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

Singular, 1. āsa, or kāusa
2. āsa(s), bās
3. āsa, sa

Plural, 1. āsāt, sat(as)
2. āsāt, sat(as)
3. āsāt, sat(as)

The present tense of finite verbs is formed as in Khāndēśi; thus, māras, plural mār’tas from mār’nā, to strike. We, however, also find forms such as jās, we, or you, go; jāt, they go; bharat, they kill.

The past tense is formed as in Khāndēśi; thus, rahinā, he remained; lāgā, he began; gayōl and gayēl, he had gone, etc. Marāthi, or mixed Marāthi, forms are lāgr’la, they began; jāgr’la, they were; jawār’la, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, mul sāṅgu’n, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, tyān gayā, by-him it-was-gone, he went.

The future agrees with Khāndēśi. Thus, from mār’nā to strike:

Singular, 1. mār’ēū
2. mārē, mār’ē
3. mārē, mārē

Plural 1. mār’ēū(t)
2. mārēs, mār’ēs
3. mārē, mārēs

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśi.

I am indebted to Mr. A. H. A. Simcox, I.C.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.
(A. H. A. Simcox, Esq., I.C.S., 1899.)

Eke manas-ta don angor jayla. Dhakta mul bap-ta
One man-to two sons became. (By-)the-younger child the-father-to
sang'su, 'babu, mani wati-ni kâ mäl yëi to dyâ.' Mang
it-was-said, 'father, my share-of what property will-come that give.' Then
tya-na tyas-la sampatti wâti dinâ. Mang dhakta angor
him-by them-to property having-divided was-given. Then the-younger son
thodë diwas-qa sampatti goâ kari mulukh-ma gayâ an taï
a-few days-in property together having-made a-country-in went and there
tyan udhaj-pepana ma wagi-sana upni sampatti uñi
by-him extravagance-in having-leased his-own property having-squandered was-given.
Mang saq'ta paisi sari gayâ-ta, taï buari dushtâ[en
Then all money having-been-exhausted gone-was, then a-heavy famine
pad'na; tyâ-mulë tyât khâvu-ni aqe'cha pad'ni; tawâ to e
fell; on-that-account to-him eating-of difficulty fell; then he one
pâti-ni ghar jai mahinâ. Tyân tyâ-ta duk're cha'rwa-ta
Pad'ta of the-house having-gone remained. By-him him-to swine graze-to
wawar-ma dawad'na; tawâ je dukar kach'ta khâvu lag'la tyâ-war
field-in he-was-sent; then what the-swine rubbish to-cat began that-upon
to pöt bharâwâ asa tyât wati'nâ, tari koni tyâ-ta
indeed belly should-be-filled so to-him it-seemed, still (by-)one him-to
dinâ-nai. To suddi-war wana an mhan'wâ laq'ga, 'mani bap-ni
was-given-not. He senses-on came and to-say began, 'my father-of
ghar kaik pöt bharat an may bhukê mar. May âthen
at-the-house several belly fill and I with-hunger die. I here-from
jase bap-ta sang'su ki, 'may Dew-ni ghar an tuni ghar
will-go father-to will-say that, "I God-of in-the-house and thy in-house
chori ka'nol,' asa sang'su, "aj-pâti mä-ta angor sär'kha lekhu
theft did," so will-say, "to-day-from me-to son like to-consider
nakö. Nokri lok-ni sär'kha mâta thew."' Mang tyân
is-not-proper. Servant people-of like me-to keep."' Then by-him
abas-tawa gayâ. Mang abâs-na tyâ-ta joi-sana mûthâ kan'wâlâ
the-father-to was-gone. Then the-father-by him-to having-seen great compassion
wañi, tya-na dhâi-sana tya-ni galâ-ta mithi mär'na an tya-nâ muku
came, him-by having-run his neck-to embracing was-struck and his kiss
linā. Tō mhan’wā lágā ki, ‘bābhā, may Dew-ni ghar ān
was-taken. He to-say began that, ‘father, I God-of in-the-house and
tuni ghar ehhōri kar’nōl, āj-pāśi mā-ta āndor sār’khā lekhū
thy in-house theft did, to-day-from me-to (thy) son like to-consider
nakō.’ Maṅg bāp-na chākharas-ta sāṅg’nā ki, ‘uttam kuṇ’ohā
is-not-proper.’ Then the-father-by servants-to it-was-said that, ‘best a-cont
ānī-sama yā-ta ghalā, yā-na hāt-ma āngōthi ān pāy-ma pāyatana
having-brought him-to put, his hand-in a-ring and feet-in shoes
ghalawāt dyā, maṅg āpun jāi-sana mājā karū; kārān manā
to-put give, then we having-gone merrinment will-make; because my
āndor mari guōl, ānī jītā jayā; ān daudi gayūla ta,
son having-died had-gone, and alive became; and having-been-lost gone was,
sāpa’dnā.’ Tawā tē lōk harā karū lág’nāt.
is-found.’ Then they people joy to-make began.

Tawā tō wajīl āndor wāwar-ma āstōl. Maṅg tō ghar-jawāl gayā,
Then indeed eldest son field-in was. Then he house-near went,
maṅg tyā-ta wajā ān nāch aikū wanā. Maṅg tyā-na chākhar-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to
hāk mār’nā, tyā-ta maṅg ichārū lág’nā, ‘hai kā āsa?’ Chākhar
call was-struck, him-to then to-ask he-began, ‘this what is?’ The-servant
tyā-ta sāṅg’nā, ‘tūna bhāus wanā āsa, ān tunī bāp-ta suk’jik mīl’nā
him-to said, ‘thy brother come is, and thy father-to in-safety was-not
majē yā-kartānā hai jēwañāwal āsa.’ Maṅg tō rūgī bhāri
therefore on-this-account this feast is.’ Then he with-rage having-filled
ghar-mā jāwā-nā lágā. Majē maṅg tyā-nā bāp bābēr yei-sana
house-in to-go-not began. Therefore then his father out having-come
sam’jād’wā lág’nāt. Tawā tyā-na ābās-ta utār dinā ki, ‘ī’kā
therefore to-removestart began. Then him-by the-father-to reply was-given that, ‘so-many
dīwās may chākari karū lág’nōl, ān tum-nā kahyā mōjī-sana may gayā
days I service to-do began, and your saying having-broken I went
nā, tūri sob’ti wanālā tar tyās-ta kadhi-tari kar’dū dinā-sa-nā; ān
not, still friends if-come then then-to ever-even a-kid given-was-not; and
hai tumī jin’gi kaj’hin barohar udāi dinā ta tyā-ta mōṭhī
day, this this property harlots with having-squandered given was him-to a-great
jēwañāwal kar’wā-lā lág’nā.’ Tawā bāp-na tyā-ta utār dinā ki,
feast to-make began.’ Then the-father-by him-to reply was-given that,
‘hai jin’gi jawa tu mā-pa āsas tawā tuni-ch āsa; pān harā wa
this property al-long thine with me with art so-long thine-alone is; but joy and
ānand kar’wā-nā hai diwās āsa; kārān ki hai tumā bhāus mari
mārīth making-of this day is; because that this thy brother having-died
gayūl, hai jītā jayā āsa; ān hai daudī gayūl ta, sāpa’dnā.’
gone, this alive become is; and this having-lost gone was, is-found.’
BAG'LANI OR NAHARI.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimplener. The name Nahari is stated to be a corruption of Nyahadi, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Nahari, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures:

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<td>Nasik</td>
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<td>Surgana</td>
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<td><strong>Total</strong></td>
<td><strong>13,000</strong></td>
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</tbody>
</table>

In the south of Peint Taluka the dialect gradually merges into Marathi. In the north it becomes more and more like Khandeshi, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brahmins of Khandesh are said to be able to understand Bag'lani without difficulty, and the dialect does not differ much from Khandeshi. We may only note forms such as mi kēsā, I am; tē sās, thou art; ami ājēs, we are; and the imperative of verbs ending in ā, which add y; thus, dzāy, go; khāy, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

Central Group.

BHILI OR BHILADI.

BAG'LANI OR NAHARI DIALECT. (Baglan, District Nasik.)

Specimen I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

ङक बाप-ले दौं आंडोर द्यायत। Tyā-madzhār dhāk discard आंडोर महाशं, 'बाबा। One father-to two sons were-borne. Them-among younger son said, 'father

रे, जि जिंगि से tyā-madzhār मन-नी वाता से तो मन-ना मल-ले O, what property is that-in my half share is that mine me-to

वाता पाड़ी दे।' Maṅg bāp-ni मन-नै वाता पाड़ी share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall

didhi Maṅg thōḍā diwās rāhi-sani dhāk discard आंडोर सम-दी jin'gi was-given Then few days having-stayed the-younger son all property
dgāmā kari-sani दुर मुल्कहै निघी गया। Maṅg taṭhe dzāi-sani together having-made far to-country having-started went. Then there having-gone

chikkōpāṇे-क्षिल आप-ले वाता udāi didhā. wastefulness-under his share having-squandered was-given.
[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILÍ OR BHILÓDI.

Bāg'ālānī or Nahārī Dialect.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1890.)

SPECIMEN II.

A.—Arē, tu kōn sās?
A.—O, thou who art?
B.—Mi Bhīlā ā śēūs.
B.—I a-Bhil am.
A.—Tu-nā nāw kāy?
A.—Thy name what?
B.—Tānā śē.
B.—Tānā is.
A.—Tu kōthē dās-re?
A.—Thou where goest-O?
B.—Mulēr dās.
B.—To-Mulēr I-go.
A.—Mulher far is. Night-of-night here stay.
B.—Mā-lē dārūn-nā (or, dāl'di-nā) kām śē. An ma-nī khāwā-piwā-nī
B.—Mo-to necessity-of (or, haste-of) work is. And my eating-drinking-of
kāy tadg'vidz?

what arrangement?

A.—Mi tadg'vidz lāi dēsū.
A.—I arrangement having-put will-give.
B.—Kā-rē, tu kōn sās?
B.—What-O, thou who art?
A.—Mi aṭha-nā watan'dār dāg'lyā śēūs.
A.—I here-of hereditary watchman am.
B.—Bar śē. Maḍāe ghar lai tāsūl.
B.—Well is. Mo-to to-house having-taken go.
A.—Kāy-rē, tu tē laṅg'dā sās? Tu-nē pāy-lē kāy dāyā?
A.—What-O, thou then name art? Thy foot-to what happened?
B.—Ma-nā pāy-lē kātā mudā. Athē nhāi śē kā?
B.—My foot-to thorn broke. Here barber is what?
FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?
B.—A Bhil.
A.—What is your name?
B.—Tânyâ.
A.—Where are you going?
B.—To Mulher.
A.—Mulher is a long way off. Stop here for the night.
B.—I have urgent work there; and who would give me food here?
A.—I will.
B.—But who are you?
A.—I am the hereditary watchman.
B.—Very well, take me to your house.
A.—Hullo, you are lame; what is the matter?
B.—I have a thorn in my foot. Is there a barber here?
A.—Yes, there is a clever barber here. He will pull it out for you in the morning.
B.—How far is Mulher?
A.—About ten kos.
B.—How can a lame man like me walk ten kos in a day?
A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some one will let you sit in his cart.
B.—Very well, let us go and dine at your house.
BHILI OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhili. Some of them, viz., Pawri, Mawchhi, and Konkani, have already been dealt with in the preceding pages. The Wartiis are said to speak a form of Mawchhi. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Warti in Thana, which is so largely influenced by Marathi that it has been dealt with in connexion with that language. See Vol. vii., pp. 141 and ff. The same remarks apply to Kathodi.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindus among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khande.

The Chalisgaon specimens transliterate the palatals as in Marathi; thus, dśō, who; tśānd, moon. They also evince a tendency towards aspiration; thus, tγa-mha, among them; tγa-mārhit, they will strike.

In Pachora we find the Gujarati particle j used in addition to the common ch which Khande shares with Marathi; thus, tγunhā-j, thine-inded.

The inflexion of nouns is the same as in Khade, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in as or ās, and not in ā; thus, mānu'sās-lā, to the men; χuk'ras-na, by the swine. The suffix of the dative is usually lā, that of the ablative thin, or, sometimes, as; thus, pōri-s-lā, to daughters; khet-māj-īthin, from in the field; γuand-sa, with joy.

The oblique form of adjectives and words used as adjectives ends in ā; thus, tγā-nī bābā-lā, to his father. There are, however, many instances of inconsistency. Thus, tō mānu-na, by that man; dśō āmpir-nī, by whom son, the son by whom.

With regard to pronouns, we may note amhū, we; tūm, tūmhu, and tūmha, you; jō and jī, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an s in the second person singular. Thus sa, I am, he is, but sas, thou art; plural sat. The past tense of the verb substantive is astitāl and aśnōl, plural astitālā and aśnōlā.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, my māra, I strike; tū jās, he goes; tō jāy, he goes; mārat, we, you, and they, strike.

The pluriform seems to be used as an ordinary past; thus, tū gayās and gayāl, thou wastest; tō gayā and gayāl, he went; tγa gayāt, and gaya-lā, they went.

The past tense of transitive verbs is often actively construed; thus, may tū-nī sēcā kar'nā, I did thy service; tγa mār'nā, they struck. On the other hand we find tγa-nī sēcāvōlā lāgā, him-by to-say it-was-began, he began to say.
In Chalisaon s is often added instead of ni or san in the conjunctive participle. Thus, uṣṭāi, having arisen; bōlāi, having called.  
In all essential points, however, the so-called Bhillodi closely agrees with Khāndēśī. The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisaon will be found below on pp. 155 and ff.

[ No. 50. ]

INDO-ARYAN FAMILY.  
CENTRAL GROUP.

BHILLI OR BHILODI.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk mānuś-lā dōn pōra āstāla. Tyā-may-nā dhāk-lā pōryā 
A-certain man-to two sons were. Them-in-from the-younger son 
tyā-nī bābā-lā sāngū lāgū, ‘bābā, ām-nā dōnīs-nā wātā pādī 
his father-to to-say began, ‘father, us-of two-of share having-made 
dē.’ Maṅg tyā-nī bābā-na tyēs-lā wātā pādī 
Then his father-by him-to share having-caused-to-fall was-given. A-few 
dīwas-mā dhāk-lā pōryā-na samdā yēk jāga jamā kar-nā. 
days-in the-younger son-by all one in-place together was-made.
Maṅg dūr nīṅghī gayā. Maṅg tayī samdā paisā 
Then a-far having-storied he-went. Then there all money 
khāī-pūi-san udāī dinā. Samdā paisā udāī 
having-eaten-and-drunk having-wasted was-given. All money having-wasted 
dinā maṅg bhārī ākhādī pād-nī. Maṅg khāwā-lā kāhi milāwā 
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got 
lāgā-nā. Maṅg tō yēk sabar-mā gayā. Tāyī yēk mānuś-nī āstā 
began-not. Then he one town-in went. There one man-of shelter 
khāl rāhyānā. Maṅg tō mānuś-nā tyā-lā ātkar rāhādā jāngal-mā 
under remained. Then that man-by him-to swine feed-to forest-in 
dhād-nā. Āuk-mā nā jō kōndā khāy-nā tō-eh kōndā tō mānu 
was-sent. Swine-by what husks was-eaten that-very husks that man 
khāīsan kasā-tari pōt bhār-tā; kārān gāw-ma kōnī 
having-eaten any-how belly might-have-filled; because town-in any-body 
tyā-lā khāwā-lā deē-nā. Maṅg tyā-nī deēhī-ma ujālā pād-nā. Maṅg 
him-to eat-to would-not-give. Then his body-in light fell. Then

¹ Compare āstāi, having taken, so far east as Hunkar gahar.
Bhili of Khandesh.

Tyā-nil tyā-nil man-lā sāṅg-wā lāgā, 'man-nil bābā-nil ghar gāṅj him-by his mind-to to-say began, 'my father's at-house many maṅs-dā khāi-pī-sān ur-tā, an may bhukyā men-to having-eaten-and-drunk there-would-be-saved and I of-hunger mara. May uṭha an bābā-nil ghar jāy an tyā-lā am-dying, I (will-)arise and father-of (to-)house (will-)go and him-to sāṅg-sū, "may Dēw-nil ghar an tu-nil bi ghar pāp kar-nā-sa. will-say, "by-mē God-of (in-)house and your also (in-)house sin made-is."

Ya-nil-kaṛ-tā may tu-nil andor nā-sājā; tu-nil nōkar-nil sar-khā For-this-reason I your son do-not-become; your servant-of like mā-lā samaj."' Assā sāṅgēmā to uṭhānā an tyā-nil hā-nil ghar me-to consider.'' Thus having-said he arose and his father's (to-)house gayā. Tyā-nil bā-nil tyā-lā durān dekhrānā an tyā-lā went. His father-by him-to from-a-distance was-seen and him-to mayā unā. An dhāwāt gayā an tyā-nil gālā-lā billgi compassion come. And running went and his neck-to having-embraced pad-nā, an tyā-nil mukā līnā. 'Tō pōryā tyā-nil bā-nil sāṅg-wā fell, and his kis was-taken. That son his father-to to-say la gà, 'bābā, may Dēw-nil ghar pāp kar-nē-sa an tu-nil bi began, 'father, (by)-me God-of (in-)house sin made-is and your also ghar pāp kar-nē-sa, ya-nil-kaṛ-tā may tu-nil andor nā-sājā.' (in-)house sin made-is, for-this-reason I your son do-not-become.'

Maṅ tyā-nil bā tyā-nil nōkar-lā sāṅg-nā, 'chāṅg-la uchcha Then his father his servant-to said, 'good of-high-quality pāṅgar-nil laī yē, an tyā-nil āṅg-mā ghāl, an tyā-nil hāt-mā clothes having-taken come, and his body-on put, and his hand-on yēk mundi ghāl, an pāy-mā juta ghāl. An khāi-pī-sān one ring put, and feet-on shoes put. And having-eaten-and-drunk maṅ-jā maṅ jār-sūt. Kāran ma-nil andor mari gayāl, ātā merriment let-us-make. Because my son having-died was-gone, now jītā wēhā-sa; tō gamāi gayāl, tō ātā sūpad-nā-sa.' alive has-become; he having-lost was-gone, he now found-is.'

Ya-par-mānā tyās-lā mōṭhā āmund what gayā. In-this-manner them-to great joy having-become went.

Tyā-nil wadīl andor khet-mā aṣṭāl. Tō khet-māi-thim ghar yēwā-lā His elder son field-in was. He field-in-from house come-to nīgh-nil, an ghar-nil jāwā jāwā unā an tyā-nil gāna nāch-nā aik-nil, started, and house-of near near came and him-by singing dancing was-heard.

Maṅ tyā-nil nōkar-paiki yēk nōkar-lā būlāw-nil an tyā-lā, Then him-by servants-from-among one servant-to was-called and him-to, sōdh-nil, 'hāi kāy chāṅg-nil-sa?' Maṅ tō tyā-nil sāṅg-wā lāg-nil was-asked, 'this what going-on-is?' Then he him-to to-say began
'tu-nā · bhāū unā-sa; an tu-nī bā-na mēj'wānī dinā-sa, kāran
'your brother come-is; and your father-ōy a-feast given-is, because
tō khusālī yēisan bhēṭ'mā.' Ĥāyī aik'tā barābār tyā-lā
he safe-and-sound having-come was-met.' This on-hearing just him-to
rāg unā. Maṅg tō ghar-mā jāy nahā. Tavha tyā-nā bū
anger came. Then he house-in went not. Thereupon his father
bāhēr unā an tyā-nī dādhī dhar'wā lág'nā. Maṅg tyā-nī bā-lā tō
out come and his board to-hold began. Then his father-to he
sāng'wā lágō, 'dēkẖā, may it'kā diwas tu-nī sēwā kara, kadhi-bī
to-say began, 'see, I so-many days your service do, ever-even
nahā tu-nā sabad wāḷāṇ'nā. It'kā-śi-san ma-nī sōb'tis-ni-
not your word was-transgressed. Such-being-the-case my friends-of-
obarāh chain kar'wās-āthī bāk'ṛi-nā bahchā suddhā dinā-sa
with merriment to-make-for she-goat-of young-one even given-is
nahā. Tu-nā paisā chain-mā udāī dinā hāū-ch tu-nā
not. Your money luxury-in having-wasted was-given this-every your
āŋḍōr-lā tu-nā mēj'wānī dinā-sa.' Maṅg tyā-lā tō sāng'wā lágā, 'bēṭā,
son-to you-by a-feast given-is' Then him-to he to-say began, 'son,
tū akā mā-pān asas. Mā-pān jō 'asa tā tūnāhāj asa. Hāā
thou always me-with art. Me-with what is that thine-alone is. This
tu-nā bhāū mari gayōl, āta jītā whay'nā-sa; yā-kartā
thy brother having-died had-gone now alive become-is; for-this-reason
āj āpun ānandī-ānand kar'wā hāy barābār sa.'
to-day we rejoicings should-be-made this proper is.'
BHILI OF KHANDESH.

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marathi.

[No. 51.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILODI.

(CHALISGAON, DISTRICT KHANDESH.)

Ek manus-lá dön pōra as'na.a. Tyá-mha dhák-lá pōryā A-certain man-to two sons were. They-among the-younger son āp'ni bāp-lá saṅg'nā; 'bāhā, mā-lá dgo wātā mijhī tō his-own father-to said, 'father, me-to what shore may-be-obtained that wātā de.' Mang tyá-nha tyās-lā āp'ni mij'kat wātī shore give.' Then him-by them-to his-own property having-divided dīnī. Muktā diwas whāy'nā nāhā tō-ta dhák'ta pōrya-na sarw was-given. Many days became not then-just the-younger son-by all jin'gi dzāmā kari-san dūr ēk dōs-lā nīngghī gayā. property together having-made a-for one country-to having-started went. Tāyī tyā-nha rundbājī-ṃḥā saṅg'lā paśa udāi dinā. Dzawhā There him-by harlotry-in all money having-wasted was-given. When tyā-nha saṅg'lā paśa udāi dinā tawhā tāī kadāk kāl' him-by all money having-wasted was-given then there a-severe famine pad'nā; saṅg'il bāt-nī kal'ji lāg'nī. Ti-ch gāw-mā ēk manus-lā fell; all matter-of care was-applied. That-very village-in one man-to dzāsni bhe'g'nā. Tē manus-na tyā-lā ḍukkar tār'wā-nī khēt-mā having-gone he-met. That man-by him-to swine grazing field-in dawād'nā. Jū phōtra ḍukkar khāy tē phōtra tyā-lā milṭā tar was-sent. Which husks swine ate that husks him-to if-obtained then to ānand-sa khātā. Tasā anna kōṇī manus tyā-lā deī-nā. he gladness-with would-have-eaten. Such food any man him-to would-not-give. Dzawhā tō sudh-war unā tawhā tō saṅg'wā lāg'nā, 'ma-nī ābās-nā When he sensed-on once then he to-say began, 'my father-of kit'kā tāri paśa deī-san thēw'nā nōkar khāi-san paśa how-many indeed money having-given kept servants having-eaten money ur'tā, an mī upāsī mara. Mi uṭhis, bāhā pān is-saved, and I of-starvation am-dying. I having-arisen, father near jāy an tyā-lā saṅg'wā, "may Bhag'wān-nā ghar wa tu-nā go and him-to it-should-be-said, "by-me God-of' in-house and your ghar pāp kar'nā-sa; ātā may tu-nā āndor nāhā. Ma-lā ātā majuri in-house sin done-is; now I your son am-not. Me-to now wages x 2
having-given another servant is so having-considered me-to servant keep.

An tō uthis āpṇī bābā tyāw wanā. Tō dūr astōl tyā-nī And he having-arisen his-own father near came. He far was his bā-na tyā-lā dēkh'na tyā-lā mōthī mayā unī, an āḥā-san father-by him-to it-was-seen him-to great pity came, and having-run tyā-nī galā-lā bilag'na an mukā linā. Ḍēndor tyā-lā mhaṇ'ṇa, his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said, bābā, may tu-nī samaksh Bhang'wan-ṇi ghar pēp karṇā sa; 'father, by-me your in-presence God-of in-house sin done is; tumhā ḍēndor sang'wā-lā may māhā.' Pan tyā-nī bāp-na āpṇī your son to-be-called I am-not.' But his father-by his-own nōkar-lā sang'ṇa kl, 'chāng-lā pānghurṇa līlī yē, an servant-to it-was-said that, 'good clothes having-taken come, and tyā-nī āṅg-war gālā, bōt-mā mundi gālā, pāy-mā dōḍā gālā; his body-on put, finger-in a-ring put, feet-in shoes put; an bhākār khaā yā, majā karā. Hau ma-nā and bread to-eat come, merriment let-us-make. This my pōryā mari gayōl, an tō phīrī jītā whay'ṇa;
son having-died was-gone, and he again alive has-become;
tō gamāi gayōl, an maṅg săpaḍ'ṇa.' An tō majā he having-lost was-gone, and then was-found.' And they merriment kar'wā lāg'ṇa,
to-do began.

Pudhā tyā-nā wadil ḍēndor khēt-mā asnōl. Tō ghar yēwā lāg'ṇa Further his elder son field-in was. He house to-come began tawā tyā-nā gāpā an nāch chāl'nālā tō aik'ṇa. Tawā tyā-nā them him-by singing and dancing going-on that was-heard. Then him-by ēk nōkar-lā bōlāīs, 'hai kāy chāl'nā sa?' mhaṇī tyā-lā one servant-to having-called, 'this what going-on is?' saying him-to sōdh'ṇa. Tō sang'wā lāgā, 'tu-nā bhāā wanā sa, tō sukh'ṇa it-was-asked. He to-say began, 'your brother come is, he in-good-health
ī-śan iml'nā mhaṇī tu-ni bāp-na mēd'wānī karṇā sa.' Mhaṇi having-come is-met therefore your father-by o-feast done is.' Therefore tyā-lā mōthā rāg wanā; ghar-mā dzāy-ṇa. Tyā-nā bāp bahēr ēs him-to great anger came; house-in went-not. His father out having-come tyā-lā samdāz'wā lāg'ṇa. Tawā tyā-nā ulīṭā āp'ṇā ābās-lā him-to to-persuade began. Then him-by having-replied his-own father-to sang'ṇa, 'arē, may ādz muktā warse tu-ni sēwā karṇā, an may kāhī it-was-said; 'O, I to-day many years your service did, and I ever bi tumhā hukum mōd'ṇā nāhā; tari ma-ni dōs-lā khāwā-ni bak'ri even your order broke not; still my friends-to eating-for a-she-goat
The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pawri, Mawchi, Dāhāḷī, and Kotali. The two former dialects have already been dealt with, and specimens of Dāhāḷī and Kotali will be given below. Warli and Kathōḍi have been described as dialects of Marāṭhī. See Vol. vii, pp. 180 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows:

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mathawāḍī</td>
<td>20,000</td>
</tr>
<tr>
<td>Nāli</td>
<td>10,000</td>
</tr>
<tr>
<td>Kāyali</td>
<td>25,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>55,000</td>
</tr>
</tbody>
</table>

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāṇḍēśī. Such a conclusion is made probable by the fact that Kotali is not very different from Khāṇḍēśī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

**AUTHORITY**—

DEHAWALI.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the déh, i.e., déś, country. The dialect of the Déhawáli, the inhabitants of the déś, is known as Déhawáli. The number of speakers has been estimated at 45,000.

Déhawáli is closely related to other Bihí dialects such as Máwahí, Ráni, etc.

Two excellent specimens have been prepared by Mr. G. B. Bráhme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rája of Singapur and other states in the Taloda taluka.

Pronunciation.—Déhawáli is characterized by the drawling pronunciation of final vowels and the free use of the Anunáška. Compare hőz, yes; máhú, a man; pówóhó, a brother; móó, má, and máā, my; lógya and lógyá, they began; jióhó and jióhó, he goes, etc.

The short a is apparently always distinctly pronounced, or, when final, replaced by ə or ő; thus, dėnco, dévé, and dėnco, God.

An initial h is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, álhe, hand; áhno, to laugh; kála, Maráthi ghála, put; púte, devil; pukhó, with hunger, etc.

S becomes h, and an r between vowels is often dropped. Thus, këhó, hair; húno, dog; kóó, Maráthi ghar, house; kí, having done; chhóó, son; móó, die, etc.

The cerebral ʃ is not regularly used. Thus, málá and málá, a floor; ʃóó, an eye.

Compare Khándédi.

Nouns.—Strong masculine bases are formed as in Gujaráti. Thus, báhakó, a father; báhaká, fathers. Feminine nouns ending in ə form their plural in á; thus póyarí, daughter; póyaryá, daughters.

There is apparently no neuter gender. Forms such as póyaró, child; ə, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, báhaká or báhaká, by the father; báhakáá, of the father; póyarí, of the daughter; déhóó, of the God.

The suffix of the dative is nè or lè; that of the ablative déhúú; and the locative is formed by adding mé or ë; thus, báhaká-né and báhaká-lé, to the father; báhaká-déhúú, from the father; kóó-má, in the house.

Pronouns.—The personal pronouns are:

<table>
<thead>
<tr>
<th>Déh</th>
<th>Mí</th>
<th>Lí</th>
</tr>
</thead>
<tbody>
<tr>
<td>tóó</td>
<td>thóó</td>
<td>tóó, he</td>
</tr>
<tr>
<td>tuyóó, by me</td>
<td>tuyoó, by thee</td>
<td>tuyóó, by him</td>
</tr>
<tr>
<td>tu-le, to thee</td>
<td>tu-le, to thee</td>
<td>tuyóó-le, to him</td>
</tr>
<tr>
<td>tóó, thy</td>
<td>tóó, thy</td>
<td>tuyóó, his</td>
</tr>
<tr>
<td>tumùù, you</td>
<td>tumùù, you</td>
<td>tóó, they</td>
</tr>
<tr>
<td>tumóó, your</td>
<td>tumóó, your</td>
<td>tuyóó, their</td>
</tr>
</tbody>
</table>

Other pronouns are ə, this; ɨ, this thing; këdó, fem. kës, who? káy, what? ɨ, this thing, is perhaps originally feminine.
Verbs.—The verb substantive is ātā; past āthō, plural āthā.

The present tense of finite verbs is formed from the present participle by adding hō, plural hā; thus, jātō-hō, I go, thou goest, he goes; plural, jātā-hā. In the singular, however, the old present is in frequent use. Thus, thōkā or thōkā-hā, I strike; thōkō-hō, thou striketh; āvō, if thou come; thōkē-hē, he strikes; pūtē, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding hū, second person hō, third hē.

The suffix of the past tense is gō, fem. ī; thus, gīyā, he went; kālī, she was put.

Other forms are khākē, they ate; alō-hō, I have come.

The future tense of thōkualō, to strike, is given as follows:

Singular. 1. thōkēghē  2. thōkēghō  3. thōkēgi
Plural. 1. thōkēghu  2. thōkēghā  3. thōkēgi

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILÍ OR BHILÕPI.

DÉHAWALÍ DIALECT. (TALÒDA TALUKA, DISTRICT KHANDÉSH.)

SPECIMEN I.

Kēdā ēkā māhā-ñē bēn pōyarā āthā.  Tiyā-ma-dekhuūn hānōō
Some one men-to two sons were. Them-in-from by-the-younger
bāhakā-lē gōgyō, 'bā, jinagi jō wātō mā-ñē āvīi tō
the-father-to it-was-said, 'father, of-property which share me-to will-come that
de.' Háti tiyā tiyā-ñē jinagi wātī dēdi. Háti tiyā
give.' Then by-him them-to property having-divided was-given. Then
thōdāhā dihyō-mé hānōō pōyarō bādō ēkhaṭō kīi chhētē
c few days-in the-younger son all together having-made far
mulukhō-mē gīyō, ājī tīhī ñēdamāpa khōrāchē-kīi āpōo
country-in went, and there riotously expenditure-having-made his
jinigi khōrēchī tākī. Háti tiyā bādī khōrēchī
property having-spent was-thrown. Then by-him all having-spent
tākō-pētī tiyā mulukhō-mē mōdō kāl pōyō. Tīhī-keṭā tiyā-lē
throwing-on that country-in big famine felt. There fore him-to
hākādā pōdī lāgī. Tīhī tō tiyā mulukhō-mē rāā ēkā asānī-hē
went falling began. Then he that country-in living one man-near
jāī riyo. Tīyā tá tiyā-lē huvarē chhāānē āpōo khētō-mē
going stayed. By-him then him-for swine to feed his field-in
mökalyo. Tāhāh huware jē ohhotāreh khāhalē, tiya-kii tiya
he-was-sent. Then swine which husks ate, them-with by-him
āpōō dēda pūrūali ēhā-kii tiya jāyō, āji kēdē tiya-le
his belly should-be-filled so-saying by-him was-fell, and by-anyone him-to
kāī āppō nāhē. Hāṭṭī to hud-pēē ēvinē gōgyō, 'māē
anything was-given not. Then he sense-on having-come said, 'my
bāhakaā kātāā mōjarā-no:nē rēl-oohēl māndo ahī, āji ēi
father-of how-many servants-to abundant bread is, and I with-hunger
māhū. Āji uthinē āpōō bāhakaā-hē jēēē ēn tiya-le ēkīlēhē, 'ō
die. I having-arisen my father-near will-go and him-to will-say, "O
bāhakaā, māyū dēwō-dēkhūū ulatō ān tōō dēkhata pāp kēayō-hō. Āmi-father,
by-me God-from against and thy in-sight sin done-is. Now-
dēkhūū tōō pōyarō ēkīlāyanē ēi wājavi nāhē. Āpōō ēkā mōjarōko-chē
from thy son to-say I fit not. Thy one servant-of
mānē thōrēē."' Hāṭṭī to uthinē āpōō bāhakaā-hē gīyō. Tāhāh to
like keep."' Then he having-arisen his, father-near went. Then he
chhēēē ēhī, ātāāmē tiyaā bāhakō tiya-le dekhē kīwāyō, āji
for is, so-much-in his father him having-seen pithed, and
tiya ēōwādē tiyaā gōlā-mē āth-miēti kālī, ān tiyaā gnu
by-him having-run his next-on hand-clasping was-put, and his kiss
ledō. Hāṭṭī pōyarō tiya-le gōgyō, 'bāhakaā, dēwō-dēkhūū ulatō ān
was-taken. Then the-son him-to said, 'father, God-from against and
tōō dēkhata māyū pōp kēayō-hō, āji āmī-dēkhūū tōō pōyarō ēkīlāyanē ēi
thy in-sight by-me sin done-is, and now-from thy son to-say I
wājavi nāhē.' Pēēē bāhakaā āpōō chākārō-le ākīyō, 'hāro dōgalō
fit not.' But by-the-father his servants-to it-was-said, 'good cloth
lavine tiya-le kālā. Hāṭṭī ēpū mōj kēējī. Kēē-kī
having-brought this-to put. And by-us feast should-be-made. Because
ō māā pōyarō mōgalā āthō, tō puēēō jīwātō viyō, ān tākānēo āthō,
this my son dead was, he again alive became, and lost was,
tō judyō-hō.' Tāhāh ēē mōj kērāanne lāgyō.
he found-is.' Then they merry to-make began.

Tiyō wōkhōtē tiyaā dāyō pōyarō khetō-mē āthō. Hāṭṭī ēō kōō-pūlī
That at-time his elder son field-in was. Then he house-near
āvī pūgyā-peē tiyaā wājē ēā nēchāogō unāayō. Tāhāh
having-come arriving-on by-him music and dancing was-heard. Then
chākārō-mē-dēkhūū ēkā-le bāōē tiyō puchhyō, 'ī kāy ēhī?'
servants-from one having-called by-him it-was-asked, 'this what is?'
Tiyō tiya-le ākīyō kē, 'tōō pōwōhō ālō-hō, āji tōō bāhakā-le
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
hāō-nēō mōliō nīk-kāttē tiyō mōji pōgāte kēayī-hī. Tāhāh ēō
safe-and-sound was-met this-for by-him big feast made-is.' Then he
rógáí mājé nē jāyā. ḫē-ḵeṭā tiyāā bāhakō bārō āvī
getting-angry inside not would-go. This-for his father outside having-come
tiyā-le mānāwāỉ lägyō. Peŋe tiyā bāhakā-le jibābē dēdō kē,
him to-entreat began. But by-him the-father-to answer was-given that,
tēkē, ȑi ṛiī wērahē töō chākārī kiahyū, āji töō ṛiīkāhō māyū
'see, I so-many years thy service do, and thy word by-me
kēdi tōdyō nāhū. Tē-bī māyū sōō ḏosādārō-āři mōj kērāā-ḵeṭā
ever was-broken not. Still by-me my friends-with merry to-make-for
tuyū mānē kēdi pāṭadō-hi ṛīyō nāhū. Āji jiyē töō jinagi
by-thee me-to even kid-even was-given not. And by-whom thy property
mālājādí-āři khāī ṛākī, töō ṛō jōyārō āłō, tahāā tuyū
harlot-with eating was-thrown, he this thy son came, then by-thee
iyāā-ḵeṭā mōdi ţāngātē kēayi-hi.' Tahāā tiyā tiyā-le ṛkhyō,
this-of-for-sake big feast made-is.' Then by-him him-to it-was-said,
'jōyārō, tū rāt-dihi māā-āři āhi; āji mūň bādī jinagi töō-jē
'son, thou night-day me-with art; and mine all property thine-only
āhi. Peŋe khūchī ān mōj kērūālī ī wājāvī āḷhō, ḫēhē-kē ā
is. But merry and feast should-be-made this fit was, because this
tōō pōwōhō mōyō āḷhō, tō phāchō jiwatō vīyā-hō; ān ṛākālō āḷhō,
thy brother dead was, he again alive become-is; and lost was,
tō jūdyō-hō.'
he found-is.'
[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILÔPI.

DEHAWÂLI DIALECT.

(TALÔDA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBÔ.

Ekâ gâvô-mê Gimbâ kii mûti rêhalô. Tiyaâ thaîyyô nûwa Jânû
One village-in Gimbô having-said man lived. His wife's name Jânû
âthô. Gimbô görîba âthô, pênê jârâkê bûgyô âthô. Têbi kîlâ-hû kâna kérû
wos. Gimbô poor was, but a-little dull was. Still any-even work to-do
bôhê, tû tû kômô purû-kêa-bûgôre chhôjû-j nê. Ekâ börûchô
he-might-not, then that work full-making-before left-indeed not. One year
tiya thèa-mûti milînê hiyãla-mê chômôto chhîndyô, chârî mûra
by-those wife-husband having-joined winter-in shrubs were-cut, four boundarîs
vêchhâlî thôvô. Biyârâa këtâa wâhawâ-hû mûjârî chhôjûvî
clean were-kept. Of-seed for-the-sake Patel-with wages having-left
chhôjvî ek mûfû aûjâlô pûî hûl thûvî rûkhi.

Having-left one big pot filling rice having-kept was-preserved.

Jëthuâ-pûly chômôth hînagâdî sàp kîi thôvô.
Jëshhâ-rain-near shrubs having-burnt clean having-made was-kept

Jîyô-wûkhûtê kàlyô megâ wûrahûn biyu, tiyô-wûkhûtê thèa-mûtî jàînê
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
chômato-më hûl phôkî dêdî. Tûhê dûndô thûvû. Kàlyô
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black
mûgà wûrahûtû-jê bûdô uûjî tâkûyô. Rûnûmû khoûdû dirangû
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
bûdô uûjî tâkûyô. Rûn nilô kûchû dëkhûyû lûgyû,
all having-sprouted was-left. Forest green deep to-appear began.

Hûl jârâkê mûjî viyi. Tûhûâ Gimbô chômato-më ek uûchô mûlô
Rice a-little big became. Then by-Gimbô field-in one high platform
kêyô. Hâtîî Jânû-lû akhûyô kê, 'jâ-a-dekhûû îi chômato-më mûlô-pëô
was-made, then Jânû-to it-was-said that, 'to-day-from I field-in platform-on
rêhê an tîhû îi pûlûnî-më rêhê. Tîh-kêtâa tû chômato-më avêhê-mûa,
will-stay and there I cow-in shall-live. That-for thou field-in come-not.
Mûk-kêtâa hûdô kîî lî awô, tû bûdô mûre-pëô avî
Me-row provision some taking if-comeest, then all boundary-on having-come
tihī thōvī-dī hūkālō khōṭ  thōkī-dī tū jātī rējē.  
there having-kept-given dry stick having-beaten-given thou going please-remain.
Hātī ēī mērē-peē ēvi lī jāhē.  Hāl pākī, hātī
Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then
wādī mōlahē.  Tāhē ēī kōō āvēhē. Tātā-mē kāi kām-kāj
having-cut shall-thresh. Then I house shall-come. That-much-in some business
pōḍē, tō mērē-peē ēvi mōgā ākhi déjē. Hātī ēī
may-fall, then boundary-on having-come loudly shouting please-give. Then I
jībāba dēhē.'  Ėhaki ākhi Gimbō chōmaţo-mē mājā-peē rā ēngōy.
answer shall-give.' Thus having-said Gimbō field-in platform-on to-ice began.

Tīhī chōmaţōō mērē-peē ēka hiwāryā dēwōō thānōhē
There of field boundary-on one belonging-to-the-boundary of god place
āthō. Tīhī rāt-dīhī jāī tō chōk-sāī kīī tīā dēwōō pūjā
wes. There night-day having-gone that clean having-done that of-god worship
kīi vināvē, pācchī phirāti wōkhūtē dēwōō-ē ākhe, 'ō hiwāryā-dēvē, māyī hānḍī-
doing prayed, back turning at-time god-to said, 'O boundary-god, by-me pot-
pōī hāl pāgī-hī, tē khāṇḍi-pōī pākuuli jōjavē, nē tō iyō chhuri-kīī
full rice sow-is, that hānḍī-full to-ripen is-proper, not then this knife-with
ōō māka wādēhē.' Ėhēkī ākhi āthō-mē rī chhuri tīā dēwōō murataā
thy nose I-will-cut.' Thus having-said hand-in being knife that of-god of-image
nākō-peē thōvē. Hā-kīī rāt-dīhī kēē.
nose-on placed. Thus night-day did.

Ēhā-kīī keatā hāl nēdī kūḍi, tē pākī, hātī
Thus doing rice having-weeded having-drawn-out, that having-ripened, then
wādān-nē wōkhēt vīyī. Tāhē rāt-dīhī hōs dēwōō-hī jāī pūjā
cutting-for time came. Then night-day continuously god-near having-gone worship
kīi wōlātī wōkhūtē dēwōō-ē ākhyō, 'ō Devē, āva-lōguū tōō rāt-dīhī
doing-done returning at-time god-to it-was-said, 'O God, to-day-fill thy night-day
chākāri kīi rīyō-hō, tē hundā-jē hānḍī-pōī bīrāāo khāṇḍi-pōī pākuwō,
service doing remained-have, then truly pot-full of-seed hānḍī-full riponest,
tō hārō, nāhā tō tōo māka wādēyā-bōgōra chhōdu nē.' Ėhā-kī ākhi
then weell, not then thy nose cutting-without I-shall-leave not.' Thus having-said
tō chōmaţō-mē kāmō-nē gīyō.
he field-in work-on went.

Dēwa mōn-mē ākhān lāgyō, 'ī mōnāvī kāī gāndō-māndō āhī
The-god mind-in to-say began, 'this man somehow mad is
kē hānḍī-pōī biyārāō khāṇḍī-pōī hūl pākā-nē ēndē-hē. Ājī mā-nē dhāka
that pot-full of-seed hānḍī-full rice ripen-to says. And me-to threatening
dēkłāvē-hē kē, "hānḍī-pōī biyārāō khāṇḍī-pōī pākīī, tē hārō āhī, nāhā
shows that, "pot-full of-seed hānḍī-full will-ripen, then well is, not
tō tōo murataā māka wādēhē." Ėhā-kīī ākhi nākō-peē oshūri thōvī
then thy of-image nose shall-cut." Thus having-said nose-on knife putting
thövi kira pachi täkt-hi. Pâlan-mô rii maâ châkari kâshê, putting mark cleaning thrown-is. One-in remaining my service does, tihi-kêtâ âi lâi kêtô naâh. Pênê eka wôkhôte ñâ-lê biwulô jojave. that-for I anything doing not. But one at-time this-to to-frighten is-proper. Tahâh chojaki taki!

Then bad-habit will-leave.'

Ehâ-kî akhî ráti moja-mêch rât giyi. Tahâh dewô âchhalâaa

Thus having-said at-night middle-in night went. Then the-god of-bear vêh îi, chômato-ôm Gambô mâja-pêch hutlô áthô, tihi jât môjô form taking, field-in Gambô platform-on sleeping was, there having-gons loudly bêbây-nê lágyô. Tahâh Gambô akhâ-nê lágyô kô, ‘âi âchhalô-gáchhâlo né jäh. to-groci began. Then Gambô suy-to began that, ‘I bear-etcetera not know.

Tû tâ dêwâ ahî, mâ-nê biwâwâa álo-hô, pênê âi nê biyû. Aglo

Then thun god art, me to-frighten cause-art, but I not fear. Formerly tâ hân-dî-pôin khândî mûgatiô, âmî tâ bën khândî lêhê.

Indeed of-post-full a-kañdi asking-was, now indeed two khândi I-shall-take.'

Dêvû kukaôdô wáhê, tihi-lâgûnû bêbâyyô. Hâtî jâtô riyo. Bihiri


Hân-dî-pôîi kûla bën khândyâ akhalya, âmî tâ châra khândyâ lêhê.

Of-post-full yesterday two khândi were-asked, now indeed four khândi I-shall-take, tahî-jê chhôjôhêhê.

Dêwô pâchhô kukaôdô wâhê tihi-logô ri pâchhô then-only I-shall-release.' The-god again cock crows then-till remaining back jâtô riyo.

going stayed.

Dêwô-ûch vichâra álo kê, ‘âi biwâwâh jâtô-hô, pêne to nê

The-god-to reflection came that, ‘I to-frighten going-am, but he not bitû biwanyâ khândyâ akhato jâtô-hô. Àji biwâwâh, tâ nâhi being-afraid double khândis asking going-is. And I-shall-frighten, then running nê jâtô, Àji wádatô jälî.’ Ehê jêfê tawakôchê riyo. Têhê tô

not going, and increasing will-go.' Thus knowing silent remained. Then that chômôtê pâki giyo. Tahâh wádi tô hâle mba-nê lágyô.

field having-ripeaced went. Then having-cut that rice thresh-to he-began.

Eka dihi râjâ Pânâsthâw sawâri tehê-dekhûnû jahâlî, Tahâh hiwâryô:

One day king of-Pânâsthâ procession there-from becomes. Then boundary
dërê tiyî-hê jât ýri-nê átha jôôjî râjâ Pânâsthâ dewô-le god that-near having-gone having-bowed hands having-joined king Pânâsthâ god-to
ākhā lagyō kē, ‘māṁ thānakō-pāgh ēkā mōnāvi chōmaṭē kēyō-hō, tiyā tihi-mē
to-say began that, ‘my abode-near one by-man field done-is, by-him there-in
ēkā āṅqālō-pōi hāl pōyī-hī. Tē hāl rākhā-nē tō mōnāvi chōmaṭo-mē mālō
one pot-full rice sowen-is. That rice watching-for that man field-in platform
bāndū tihī-pēc retō-hō. Dīhi-rāt pālāni-mē rī mēhī āvī
having-bound there-on sowing-is. Day-night vow-in remaining me-near coming
mā-nē pūjēhō, āji pūjā kī jātī wōkhōtē ākhēhē kē, “hāndī-pōi
me-to worship, and worship having-done going at-time says that, “pot-full
pōyyō-hō, tihī khāndī-pōi pākī, tō hārō, naha tō tōō nāka
sown-is of-there hāndī-full will-ripen then well, not then thy nose
wādēhē.” Ehē-ki ākhī chhuri māā muratāā nākō-pēc thōvē-hē.
Māyū
I-shālv-but.” Thus having-said knife my of-image nose-on puts.
By-me ēkā bēn wōkhōtē bhīvāyyō, pēnē tō tā nē bīmaṇō wādatō
one two times was-frightened, but he indeed not bewildered increasing
jātī-hō.

going-is:"

Rājā Panāthā dēwō ākhyō, ‘ēhaḍā pālāni-wālō āji rābaṇārō
King by-Pānāthō god was-said, ‘such-great vow-keeper and hard-working
māhūā āhū, tā tiyā-lē āpūnalō jōjavē.’ Ehē-ki ākhī bēni dēvā,
man is, then him-to give is-proper.’ Thus having-said both gods,
Gimbō hāl mōlō-hō, tihī giyā.
Gimbō rice threshing-was, there went.

Rājā Panāthā-lē dēkhi Gimbō dōwaṛī jāi pāgē pōdyō.
King Pānāthō having-seen Gimbō having-run having-gone feet fell.

Hāṭī khōlā-mē dōva āvī bōthā. Pētāā rājā Pānāthāā
Then threshing-floor-in the-gods having-come sat. First king of-Pānāthō
pūjā kēyī, hāṭī hiwāryā ī pūjā kēyī, ān hāthē jōdh
worship was-done, then of-boundary-god worship was-done, and hands joining
ubō riyō. Rājā Pānāthā ākhyō, ‘tu-lē jōh, bōmakāā
standing remained. King by-Pānāthō it-was-said, ‘thee-to honour, prosperity
āpī, tōo wāḍiṭvē lo wādī.’ Ehē-ki ākhī dēvē jūta riyā.
is-given, thy progeny will-grow.’ Thus having-said the-gods going remained.

Gimbō hāl mōlī udavī tē chāra khāṇḍī niṅgī.
Gimbō rice having-threshed having-winnowed those four khāṇḍīs came-out.

Hāṭī hiwāryā ē thānakō pāchhī pūjā kī, hāṭī hāl ān
Then of-boundary-god of-abode again worship having-done, then rice and
bādō bidārō lī kōō jāi riyā-nē lägyō,
all movable having-taken house having-gone live-to he-began.

Tē dihi-dēkhūā khētawāḍī, ōn, pōisō-tōkō wādatō giyō, pōyarē-
That day-from estate, grain, pico-anas increasing went, children-
chāvārē viyē, ān kuchhī-kī riyā-nē lägyō,
eietēra became, and joy-with live-to he-began.
FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbô. His wife's name was Jânû. Gimbô was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the mouth of Jēshîth, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbô built a high platform in the field and said to Jânû, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbô began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god. He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khândî of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khândî out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khândî rice out of a pot of seed. And he threatens me and says, "if there comes a khândî rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbô was sleeping on the platform in the field and began to roar. Then Gimbô said, 'I

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1. Chândî corresponds to dâdî in the Kuskan. It means the ground burnt in preparation of the seed, but also the loppings and grass strown over the ground to be burnt, and the corn grown on such ground.
2. A stone idol of a god is generally placed on the border of a field.
3. A khândî is equal to twenty mounds.
do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānāṭhō passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānāṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānāṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānāṭhō, and then the boundary god, and remained standing folding his hands. King Pānāṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

1 Pānāṭhō is the king of the minor deities. He resides in the waters and is identified with Varuna.
KOṬALI.

This is the dialect of the Kotas, a wild Bhil tribe in the Satpuras, in the northern part of Khândesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khândesh, Koṭali is almost identical with Khändesi.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Koṭali differs from Khändesi.

Ya is substituted for ē in yak; one.

The cerebral / is sometimes replaced by l; thus, pal, run.

The distinction of gender is apparently still less consistent than in the case in Khándesi. Thus we find tu-ni nauk'ri ma-na kar'no, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in ās or as, and not in ēs; thus, pērās-main, from among the sons; chōraus-lā, to the thieves. The suffix of the ablative is thin or pain; thus, Talōdyā-thin, from Taloda; tā-pain, from a father.

Strong adjectives, including the genitive, have an oblique form ending in ī; thus, mānus-ī ghor, in a man’s house. The use of this form is, however, rather inconsistent. Thus we find tī pērās, that son, in the nominative; but tī dhanī na, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khändesi. Note, however, mi-na, by me; tu-na, by thee; ānu, we; tēmu, you; hai, this (all genders), etc.

The verb substantive forms its present as follows, singular sa, plural sat. The second person singular has also the form saś. The past tense is asnāl, plural asnalā.

The present tense of finite verbs is formed as in Khändesi in the singular. Thus, māra, I strike, thou strikest, he strikes. The plural ends in at; thus, mārat, they strike.

In the first person plural we find forms such as mār jē, we strike; jāut, we go. Forms such as mē mara, I die; mē jāy, I go; tū jāy, he goes; but tū jāś, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as gayā and gayōl, went, apparently used without any difference of meaning. In tu-na mēśkrū dinās, thou gavest a kid, the suffix s of the second person singular is used as in Marathi. Dinās might, however, also be a wrong transliteration instead of dinā sa.

In the future we may note the form tū mārēśēs, thou wilt strike. In other respects Koṭali seems to agree with Khändesi.
[No. 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILÍ OR BHILÓPÍ.

KOTÁLÍ DIALECT. (YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Köm té yak mánus-lá dön pór as’nala. Tyá döní pórás-main
certain one man-to two sons were. Those two sons-among-from
dhák’lá pòryá tyá-ní bà-lá sánt-ná, ‘bábá, màl-ná ma-ná hisá
the-younger son him-of father-to said, ‘father, property-of my share
mà-lá dē.’ Maṅg tyá-na ti màl tyá-lá vàti dìná. Mang
mā-lá dē. Then him-by that property him-to having-divided was-given.
Then
thóde diwás sarwá pásá jámá kari to dhák’lá pòryá dūr
a-few days all money together having-made that younger son a-far
mulukh-mā nigāl gayá. Ti mulukh-mā tyá-na tyá pásá kharáb
country-into having-started went. That country-in him-by that money waste
kar’ná. Tyá-ná sarwá pásá kharāb hólná, maṅg māng’tìn mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine
paś’ná, an to mangā hōi gayá. Maṅg tahīn nínghi-san yak
fell, and he naked having-become went. Then there-from having-started one
mánus-ní ghar jāi tai naukar rāhinā. Tō dhānī-na
man-of (to)-house having-gone there servant remained. That rich-man-by
tyá-lá dūkar chārá-lá dhāq’ná. Dūkar jō bhusā khāū lāg’nol tō
him-to seine grace-to was-sent. The-seine what husks to-eat began that
bhusā to khāū lāg’ná, an bhārī kahā’ti-san pōt bhārī lāg’ná. An
husks he to-eat begun, and great difficulty-with belly to-fill begun. And
kōnī tyá-lá bhik de-ná. Maṅg to sudh-mā yēi sāng’ná,
anyone him-to alms would-not-give. Then he senses-in having-come said,
‘mu-ná bāp-ná naukar pōt-bhārī bhākar khāt, an mī bhukā mara.
‘my father-of servants belly-full bread are-eating, and I of-hunger am-dying.
May uthšū ma-nā bā tyāwa jāsā an tyā-lá sāng’sū, ‘bābā,
I shall-arise my father near will-go and him-to will-say, “father,
may dēw-pān an tū-pān pōp kārnā sa. May tu-ná pòryā sāng-wā-lá
(by)-me God-with and thee-with sin done is. I thy son be-called-to
ma-lá lāj wāta; tu-ni naukar-pāki mī jyasā naukara-ch sa,”
me-to shame appears; thy servants-from-among I as a-servant-really am.”
Tō maṅg uth’ná an tyá-ní bā tyāwa gayā. Tō dūr as’nul tawā tyá-ní
He then arose and him-of father near went. He a-far was then him-of
bā-na tyā-lā dékh'na, maṅg tyā-lā māyā yē-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards
dhāi gayā; maṅg tyā-lā bīrgī-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then
tī pōryā tyā-nī bā-lā sāng'nā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and
tu-phan pāp kar'nā, an mī tu-nā pōryā sāng'wā-nā rābinā nāhā.'
thee-towards sin was-done, and I thy son be-called-to remained not.'
Maṅg tyā-nī bā-na naukar-lā sāng'nā, 'chāng'la pāṅghar'na lai
Then him-of father-by servant-to it-was-said, 'good cloth having-brought
yē;' tē tyā-nī āṅg-mā ghāllī dinā, hāt-mā mundi ghāl'nā, come;
that him-of body-on having-put was-given, hand-on a-ring was-put,
pāy-mā jyutā ghāll'nā. Maṅg mōhyā khusi-sa bhākar khāwā-lā gayā.
feel-on shoe was-put. Then great joy-with bread to-eat he-went.
'Hai mā-nā pōryā jyaasī mari gayol, jītā höy'nā; agar
'This my son as-if having-died was-gone, alīe has-become; or-say
gamāī gayol, ātā sāpān'na.' Āsā sam'jīn bahu ānand kar'nāt.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōthā bhāu khēt-mā gayol sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and
tyā-lā wājā-gājā aiku yēā lāg'nā. Tyā-na ārēī naukar-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to
hāk mārin sāngu lāg'nā, 'hai kāy sa?' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is?' Then that
naukar sāng'nā, 'tu-nā bhāu unā sa. Tō sukhi-kār unā
servant said, 'thy brother come is. He in-good-health come
sa mhanī tu-nā bā tyā-lā khāu-pīā ghālās.' Maṅg tyā-lā
is therefore thy father him-to eat-and-drink putting-is.' Then him-to
bhāri rāg unā, an ti ghar-nā tō kāi jāi nāhā,
much anger came, and that house-in he in-any-way would-go not.
Tawā tyā-nā bā bāhēr yē-san tyā-lā sam'jādā lāg'nā.
Then him-of father out having-come him-to persuade began.
Maṅg tyā-nī bā-lā tyā-nā sāng'nā, 'dēkh, bābā, it-kā
Then him-of father-to him-by it-was-said, 'see, father, so-many
din tu-nī nauk'ri ma-nā kar'nā, an tu-nā sābd
days thy service me-by is-made, and thee-of word
kāi-ch tōd'nā nāhā; an tu-nā ma-ni soh'ti barābar
any-even broken is-not; and thee-by me-of friends with
khāwā-na wāsta yak bī mēng'h'rā dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by
sarvā paisā gamādi dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son come immediately
KOTAIL OF KHANDESH. 171

tyā-lā tū mēj'wānī ḍēwā-lā karas.'" Tawā tyā-nā bābā
him-to thou o-feast to-give art-making." Then him-of father
sāng'nā, 'poryā, tū mā-phan as'nūl an hai māl'matā asa,
said, 'son, thou me-with art-living and this property is,
hai tu-nā sa. Hai bahāt-lā tu-nā bhāū mari gayōl,'
this thine is. This occasion-on thy brother having-died was-gone,
tō jīta hōmā; an gamāī gayōl, yē āmil'nā;
he alive has-become; and having-lost was-gone, having-come is-obtained;
tyā-nī wāsta āpūn ānand kar'nā hai barābar sa.'
that-of for we rejoicing to-do this proper is.'
A certain Muslim sepoy, from Taloda (village), to Nandurbar (village), went with a large force. They set out when the sun was setting. Then two thieves, by his name Tyā-lā, and one, by his name Pūdnāt, were seen. They held him down and severely wounded him. His clothes were torn and his sword was drawn. One thief by the name of Kādhānāt, saw the sepoy and ordered him to dance. If not, he would kill him. The sepoy was released and went back to Taloda. At last, the police officer of Taloda, with his men, came to the place and caught the thieves. They were tried and were sentenced to six months of punishment.

FREE TRANSLATION OF THE FOREGOING.

A Muslim sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road, the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and
took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoys, dance before us. If not, we will kill you.' Out of fear the sepoys then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.
The Bhil dialects just dealt with are little more than ordinary Khândéśi. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhili of Nimar is now almost a Maráthi dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarátí-Bhili and the broken Maráthi dialects of Thana, in having, to a much greater extent, assumed the inner form of Maráthi, **e.g.,** in using the Maráthi oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarátí Bhili.

The Bhili dialects spoken in Benar are probably of the same kind as Pancháli, dealt with above (pp. 138 and 77). Some of the Bhils of Basim, however, speak a form of Gòndji. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, viz., Bāori, Habārū, Pār thāthi and Sīyālgirī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhili of Mahikānta and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhili. Compare forms such as khét-bhitar, in the fields; chalyöl, gone; karina, having done. It has, however, been so largely mixed with the Maráthi spoken in the Central Provinces that it might with equal justice be regarded as a Maráthi dialect. Compare forms such as dā'myā-la, to a man; vātā, a share; gēšā, he went; hōla, he became; kahin, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHILI OR BHILODI.**

(DISTRICT NIMAR.)

Konyā ād'myā-la dōn sōy'tra ḥatī. Tyā-gōn nānhā bā-dhan
Some man-to two sons were. Then-among the-younger father-to
kahēla, 'arē bā, paisā-tačā-madhī jō-kai mūjī hātā hoy tē
said, 'O father, property-in whatever my share may-be that
māl dāi dē.' Tawā tyā-na tyāl ap'nī jamā-puṇji hōtī
to-me having-given give.' Then him-by him-to his property was
ṭī wātī dēī. Thōḍa dīn hōla kī nānhā sōy'tra
that having-divided was-given. Few days became that younger son
sab-kāi yēkhaṭṭā karina dus'rā mul'khat chalyöl gēšā, aru
all-whatsoever together having-made another in-country gone went, and
ṭāḍa luch'pamā-bhitar din-bhitar ap'nī jamā-puṇji gānāī dēī.
there riotousness-in days-in his property having-spent was-given.
Jab tyō sab-kaī uḍāī chuk'la tab tyā mul'khāt khāb
When he all having-squandered ceased then that in-country heavy
kāl paḍ'la, aru tyō garib huī gelā. Aru tyō jāīna
famine fell, and he poor having-become went. And he having-gone
tyā mul'khā-chyā kōnyā bhalā ād'mi-pāś mhr'la. Tyā-na tyāl ap'na
that country-of some rich man-with lived. Him-by to-him his
khēt-bhitār āuk'rá charāwāl mōkallā. Aru tyō tyā ohhil'tē jāl āuk'rá
field-in swine to-feed was-sent. And he those husks to-which swine
khāūt hōtā tyā-chā pēt bhar'na-chyā dhyān hōtā, aru tyāl ghan
eating were his belly filling-of desire was, and to-him anything
kōpi nahi dyāt hōtā.
anyone not giving was.
BÁORÍ.

This is the dialect of the Bāwarias, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāorí has been returned as the language of 400 Moqhibs in Kishangarh. The Moqhibs are a similar tribe; compare Sir Henry M. Elliot, Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India. Edited by John Beames, Vol. 1, London, 1869, p. 9.

The fullest account of the Bāwarias will be found in Mr. W. Crooke's, The Tribes and Castes of the North-Western Provinces and Oudh, Vol. i, Calcutta, 1886, pp. 228 ff.

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

<table>
<thead>
<tr>
<th>Panjab and Feudatories</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Hisar</td>
<td>981</td>
</tr>
<tr>
<td>Kapurthala</td>
<td>80</td>
</tr>
<tr>
<td>Nahha</td>
<td>30</td>
</tr>
<tr>
<td>Faridkot</td>
<td>3,000</td>
</tr>
<tr>
<td>Firozpur</td>
<td>33,000</td>
</tr>
<tr>
<td>Lahore</td>
<td>400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>42,501</strong></td>
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<th>United Provinces</th>
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<tbody>
<tr>
<td>Muzaffarnagar</td>
<td>102</td>
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<tr>
<th>Rajputana</th>
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<tbody>
<tr>
<td>Kishangarh</td>
<td>400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43,006</strong></td>
</tr>
</tbody>
</table>

The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāorí were counted in the Panjab and its feudatories. The Bāwarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thall, and they are said to have come from the Thal or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarāti Bhili. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhili country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwarias have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Devanāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being fairied out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from
BĀRĪ OF LAHORE.

Gujarātī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter s regularly becomes kh, as in khāt, for sāt, seven; sikh, for vīs, twenty; khēkā, for khēs or kēs, a hair; munkhā, a man. Sometimes the kh is weakened to h (as in Northern Gujarātī), as in hāb’lō, he was heard; hāpā, for sipāhī, a peon; harkār, the Government. Before i or e, the s is sometimes preserved, as in man’ē, a woman; sē, why? but khō, for sē, what? Ch and chh become s as in sō for chhō, I am; pāsē for puchchhē, afterwards. There is a tendency to prefer dentals to cerebrals as in vītī or vītī, for vītī, a ring. There is no cerebral l.

Strong masculine nouns with a bases end in ो, not ०, with an oblique singular in ो, not ०, as in menukhō, a man; oblique singular menukhā. When the noun is neuter the ो is usually nasalized as in bāhō, gold; puchhā, it was asked; khō, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in ो, as in repaiō, rupees; lāg’rō, robes; khāh’rō, shoes.

The postposition of the genitive is no or nau (feminine nī, oblique masculine nā). That of the dative is nū, nē, nai or nū. Nū is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere n, as in tīhōn, to them; chār’vō-n, to graze. The suffix of the ablative is tō, which agrees in gender and case with the governing noun, as in tīhō-māt-thā nanīrē, by the younger from among them. Note that, as in the last example, the agent case ends in ो. So also the locative, as in gharē, in a house.

The pronouns are—

1st person, hō, I; mē, by me; munē, to me; anērō or mārō, my; hame, we, by us; hamārō, our.

2nd person, tō or tē, thou; tē or tēn, by thee; tāh’rō or tārō, thy; tamē, tamēh or tamēh, you, by you; tāu, you (accusative plural); tāh’rō, your.

There are several demonstrative pronouns. Thus, yē, he; inēh, tinē, his. Tiō, tīh, or tyōh, he, that; tīmō, tinō, his; tīmē, tinēh, tinē, to him, by him, in that; tē, by him; tīhō, that (oblique adjective); tē, tēhē, they, by them; tēhō, tīhō (oblique plural); tēhōnō, tīhōnō, their; tīhōn, to them. Pelō (=Gujarātī pelō), he, that; oblique pelē, agent pelē.

Hō, hōh, or hyōh is ‘this’; oblique singular hyō or hā.

Other forms are jō, who; jīnō, of whom; kau, who? kīnō, whose? kau nān-thō, from near whom? kīhō, what? kīnē, by anyone; kīhē waqē, at any time; kāsē, anything.

Verbs are conjugated just as in Gujarātī Bhīlī. The verb substantive is sā (for chhā), I am; utō, was. When employed as an auxiliary utō becomes tō, as in giō-tō, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, mārō-sā, I am beating. The conjunctive participle ends in n, as in večhīn, having sold, or, more usually, the n is dropped as in kari, having done. The past participle ends in tō, as in mārō, struck. Irregular are khō, said; didē, given; tiddō, taken.

The negative verb has kō, at all, prefixed as in Rājasthānī. Thus, kō-diddō-nahē, was not given at all. The Rājasthānī pleonastic suffix s (sometimes written kā) is very common. Thus, khārā-s, all; kadē-khē, ever.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI.

BAORI DIALECT.

(District Lahore.)

Ek janá-nai hai dikrú uttá. Thó-mái-thé namóré dikrú

One man-to two sons were. By-them-in-from by-the-younger by-the-son

ágá-nai kóth'wá lágió, 'ó ágá, jó aþpó (or apnó) walewó

the-father-to to-say it-was-begun, 'O father, what your-own property

hi-ríó tihá-mái-thó manmē bhag'ió dai-dé.' Tinē tihón

having-become-remained that-in-from to-me share give-away.' By-him to-them

walewó wándi didió (or dibdó). Ghaná dan kó-tháá-nahí tó

property having-divided was-given. Many days at-all-were-not then

namóré dikrú kháró walewó bheló kari-liddó, tó vég'lé

by-the-younger by-the-son all property together was-collected, and in-a-distant

dékhé pará-gió, tó aþpó walewó udháá-mái gamáári-nahkhió.

in-a-country went-away, and his-own property wickedness-in was-wasted.

Jinó vélé tinē walewó kháró gamáári-nahkhió, tinē dékhé

At-what at-time by-him the-property all was-wasted, in-that in-country

bári kahári war'li-gai. Tinē lór thái-gai. Thó gió tinē mulak-náí

a-great famine happened. To-him need became. He went that country-in-of

khar-mái èk aþdmí-né malió. Tinē aþdmí kéhr úr aþná khérrá-mái

city-in a mon-to was-joined. By-that by-man swine his-own fields-in

chár'wán tinhê mok'ió. Tinmó ji thái-paró tiáre kéhr

to-graze as-for-him he-was-ent. His mind became at-that-time swine

kháá-thó, tiáre tiáh ví tine ój'ró chhandéhó lāhí bhart-híó

eating-were, at-that-time there also by-him belly

kinó aþdmí káá kó-diddó-nahí. Jár tinmē hósh ávé, tinmē

By-any by-man anything at-all-was-given-not. When to-him same came, by-him

kíhó, 'márá ágá-nai ghaná nákár tóví-mái-thó rukh'ió

it-was-used, 'my father-to many servants that-in-from bread

káá, tihá-thó rukh'ió bachi-rahé; tó bhú hú bháákió maró,

they-eat, then-from bread remains-oever-and-above; nevertheless I hungry die.

Hú utthíw, tiár márá ágá-kánné jáák, tiár tinmē hú kahís,

I will-arise, and my father-near will-go, and to-him I will-say,

'ráró ágá, ágá, hú gunhá naá-bái-gió, Pármákhar-náá vi gunhá

"in-thy front, father, I surrender became, God-to also surrender

tháá-gió; táró dikrú rukh'wá-nó láik-ná kóí-nahí. Tó mámí

become; thy son keeping-of fitness-for at-all-I-am-not. Thou me
āvīo, tinnē wājā nāi nāch ḥāb’līo. Tiār āp’nā he-came, by-him music and dancing was-heard. Then his-own nauk’rō-māi-thō ēk-nāi tārō, tiār tinnē puchhī, ’ā khū servants-in-from one-as-for he-was-called, then by-him it-was-asked, ’this what thāe?’ Tinnē tīnē kīhō, ’tārō ḥhāō āvīo, tārē āgē is?’ By-him to-him it-was-said, ’thy brother came, by-thy by-father rukh’lā iddā tiārē dik’rō rājī-bājī āvī-nikālīo.’ Tiō loaces were-given, because the-son safe-(and)-sound arriv’d. He gukhe thālīo, ghar-māi kō-giō-nī, Tinnē wākhtē āgō in-anger became, the-house in-at-all-went-not. Of-this for the-father bāhar nikālīo; tīhā āgal āvī, minnat kidhī. Tīnē ēk outside came-out; in-his front came, request was-made. By-him one āgēhū jawāb kidhū, ’akbh’lā war’khē tārī dārī kartō to-the-father answer was-made, ’so-many in-years your service doing rīhō, kadēkh kīhē wāqīe tārō hukam kō-mōrō-nāhī; I-remained, ever at-any at-time thy order at-all-was-disobeyed-not; tēn mānān tīrū kō-diddō-nī, ājī hū āp’nā bēlō-māi by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among
khusī thā. Jār tārō hyōh dik'rō āviō, jinē dik'rē tārā
happy may-become. When thy this son came, by-what by-son thy
rupaś kharch kidhā kāj'rā āpar, tinnē wākhtē rūkh'lo
rupees expended were-made harlots upon, of-him for bread (i.e., a feast)
diddō.' Tinnō ḣ tinē kīhō, 'dik'rē, tū mārō khādō-kh
was-said.' By-him to-him it-was-said, 'son, thou to-me always-even
bhēlo rihō; jō mārō sai, tīo kharō-s tārō sai. Hyōh gall
near remainest; what mine is, that all-sea thing is. This thing
hamō-nai chāh'ti-ti khusi thāe, khushi kare; tīār tārō
us-to proper-was happy to-become, happiness to-make; because thy
bhāi hyōh māri-gūtō, wali jiw'tō thāi-gū; tīō gumāi-gūtō,
brother this dead-gone-was, again living became; he lost-gone-was,
passe lādhi-parjō.'
afterwards was-found.'
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BUéli.

Báori Dialect.

(District Lahore.)

Tihá jhári̱-nai tallé ēk janāwar uttō.
Those bushes-in-of in-below an animal was.

Hyă zilā-māi khūă kō-tō-nī.
This district-in cow at-all-was-not.

Budẖī rāḏ khēch bōli-ṛi.
An-old woman truth told-had.

Hū ap'nī rākh'lo khāṭī-ṛi.
I my-own bread eating-was.

Mārī dik'ṛī bāṛā war'khō-nī thāi-gaī.
My daughter twelve years-of became.

Mī tīnī gall hāb'li.
By-me his word was-heard.

Mārā bai dhāndā sai.
Of-me two brothers are.

Kāl hū Chūṃē gīō-tō, tihă Tahšīl-dār-nai jhāli-liḍō.
Yesterday I to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.

Bai man dāw'-ṛā hū vēch-wā gīō-tō. Vēchīn passā āw'tā,
Two mounds grain I to-sell gone-had. Having-sold back in-coming,
gharē lápāi hamō ṭak'ṛī-giū. Tihă kah-wā lagīo, 'tahsildārē
at-the-house a-peon us met. There to-say he-began, 'by-the-Tahsildār
tauhē yād kādō.' Tihē guḍē passā muṛī-āvī. Rākh'lo
to-you remembrance was-made.' On-that on-foot back (we-)turned. Bread
vi khāwā kō-giō-nī. Chūṃē jāl-nikaliō. Tīr Tahsildār
even to-eat at-all-(I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār
khamā thāiā. Tīrē Tahsildār kah'twā lagīo, 'tammē Bāw'ṛīō
before we-became. Then the-Tahsildār to-say began, 'you the-Bawarīâs
gōṛēn bōli līśō?' 'Hamāri bōli hamme bōli līśō.'
like to-speak will-be-able? 'Our language we to-speak we-will-be-able.'
'Tīrē khabād tammē gāī līśō?' Hammē passē kihō,
'Then song you to-sing will-be-able?' To-us afterwards it-was-said,
'Harkār-nau hukum āvīō. Tammē kihō ap'nī bōli.
'Government-of order come. You speak your-own language.
FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.
There is no canal in the district.
An old woman was telling the truth.
I took my dinner.
My daughter is 12 years old.
I heard his words.
There are two brothers of mine.

Yesterday I went to Chunian, where the Tabṣildār seized me. I had gone to sell two mounds of grain, and on my way back, the tabṣīl peon met me at my house, and told me to attend the tabṣīl as the Tabṣildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Tabṣildār, he asked me, ‘do you know the Baori dialect?’ I replied, ‘yes, I will speak my own language.’ The Tabṣildār told me ‘will you sing a song in your own language?’ I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.’

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Doāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district. Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in bābbā, a father; hottō, he was; minhā, to me; khettā, a field. In bābbā, as in the local vernacular Hindōstānī, the first ā, though written long, is pronounced short like the ā in the German word ‘mann.’ Other departures, also probably due to the influence of the local vernacular, are forms like minhā, for manne, to me; tīnhō for thiō, to them; maī, I, by me; hottō or huttō, for uttō, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

1 See Vol. ix, Part 1.
Indian Aryan Family

Central Group

Bhili or Bhilopi

Bhoj Dialect

(District Muzaffarnagar)

Ek adnile bali dikra hotta. Thina medha nanhe dikre baabhane
One man-to too son were. Them-in-of by-the-younger by-son the-father-to
kahyo ke. 'ai baabha, malno hitho jho mannhe pahchhe mannhe
it-was-said that. 'O father, property-of share which to-me may-come to-me
dei do.' To tine mal vechh dadhoh. Aur thoro
having-given give.' Then by-him property having-divided was-given. And few
danbo bad nanhe dikre khab kuchh jama karin ek vegla
days after by-the-younger by-son all whatever together having-made one far
dehk-me gayo. To tila apano mal bad-chali-me upayoh. To
country-in went. Then there his property bad-conduct-in was-spent. Then
khaba kharch kari chukk, tila mulak-ma moatto kal payo, aur oh
all spent having-made heceased, that country-in a-great famine fell, and he
garib thavaa lagyo. To tehha dekhno ek khahukar na jai
destitute to-become began. Then that country-of one gentleman-to having-gone
lagoo. Tine apana khettaar dama khur chugawan moklyo. Aur tinnhe
joined. By-him his own field-in swim to-feed was-sent. And to-him
chahna huttii, 'to chhalkhar jho khur khatta maro pet bharaf.'
voice was, 'those husks which swim are-eating my belly I-may-fill.'
To konak tinnhe nahi detto tho. To khoddi me avin ketho,
That anyone to-him not giving was. Then sensee-on having-cope it-was-said,
'marai baabha-nak keetnayak mihintiyon-ni tuke se, aur maai bhukyoy marusoo.
'my father-of how-many servants-to bread is, and I hungry dying-am.
Maai utthin babbakan jaau aur tinnhe kahis ke, 'ai
I having-arisen father-near may-go and to-him I-will-say that, 'O
babha, maai aakhmanu aur tara hajur-nu ppp karfyii. Aur maai yah
father, by-me heaven-of and thy presence-of sin was-done. And I this
lakha nahi ki baarai taro dikro kahway. Mannhe tara mihintiyon-ni
worthy not that again thy son I-may-be-called, Me thy servants-of
ekhri harabhar kari deh.' To utthin apna babbakan
one-of like having-made give.' Then having-arisen his-own father-near
chaliyo. Aur oh ibbat vegley huttii to tinnhe dekhkhe tinnhe babbane
he-went. And he still for was then him having-seen his father-to
tarakh ayoh, aur naisin tinnhe gale lagyoy aur ghanu puchkaryo.
compassion came, and having-run his on-neck he-fell and much kissed.
धिक्रो तिम्हें कह्यो के, 'ऐं बाब्बा, माई अक्हमान-नो अंग पेड़
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
हुजर कक्षुर कायो, अर इब यह लायक कोई नहीं के बारे तरह
in-presence sin was-made, and now this fit at-all not that again thy
को हात राहू।' बाब्बा अप'ने नाउकरो-ने कह्यो के, 'खाँसी
son I-may-be-called.' The-father-(by) his servants-to it-was-said that, 'good
tे कहा लुग्था काव्यक सो अर तिम्हें पहर्सौ; तो तिम्हा
from good clothes having-taken-out come and to-him put-on; then his
हाथ-मे गुद्धू अर गोधा-मे कहाँ रीहा पहर्सौ, अर हम्मे खाइये अर खुशी
hand-on ring and feet-on shoes put, and we shall-eat and merry
लालिया, के मारो धिक्रो मरे होतो, इबत जिवियो; जाटो रेहो
shall-make, because my son having-died was, again revived; lost staying
था, इबत मिलो।' तो राजी थाया लगा,
was, again was-found.' Then merry to-become they-began.
तो तिम्हें मोत्तो धिक्रो कहत्तरादा-मे होतो। तार घर-ना कानियाई आयो
Then his eldest son field-in was. Then house-of near he-came
gईया अर नाचे-या-नो होल खंबहर्यो। तो ऐं नाउकर-ने बलाविन
singing and dancing-of sound was-heard. Then one servant-to having-called
पुछिया के, 'हियो क्या से?' तिम-रे तिम्हें कह्यो के, 'तारो भाली
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
what से। तो तारे बाब्बो मोत्तो जापत कारी से; हिनेर वाघते के तिम्हें
will good he-came. By-him anger having-made it-was-wished that, 'inside not
come is. Then by-thy by-father great feast made is; this for that to-him
घाटौली में पायो।' तिने गुखो अर करी चाहियाई के, 'माहो ने
made is; this for that to-him
बाहलो चांगो पायो।' तिने गुखो अर चाहियाई के, 'माहो ने
bhalo chango payo.' Then his father (by) out having-come was-entreated. Then by-him
बाब्बा-नू बॉल्हिन काह्यो, 'देख के इत्तारे बांधने-थो माई तारी तहत
the-father-to saying it-was-said, 'see that so-many years-from I thy service
कर्मसै। अर कादियाक तारा हुक्मा-ठे बाहर को गयो ना। पार ताई
karmaa. Aur kaadiyak tarar huqba-atha bhar kore gayo na. Par taai
doing-am. And ever thy order-from outside ever I-went not. But by-the
बाहर चेलिया ने ददी, के अप्ना यारा-ने राजी मनाई।
a-got-of young not was-given, that my friends-to merry I-might-make.
तो तारो धिक्रो आयो जीने तारो माई खा-चन्दीयो-मे उच्चायो, ताई
That thy son came by-whom thy property harlots-with was-wasted, by-thee
तिम्हा कहत्तर मोत्तो जापत कारी। तिने तिम्हें कह्यो के, 'ऐं धिक्रा,
his for-sake great feast was-made. By him to-him it-was-said that, 'O son,
tो खादा मरा-कुं रहहे। अर जो तारो से तारो से। पार राजी
so that thy brother dead was, he living
tou always of-me-near art. And what mine is that thing is. But merry
gayo; aur gamari gayo, to mile gayo.'
went; and lost went, he meeting went.'
HABŪRĀ.

The Habūrā are a vagrant thieving tribe found chiefly in the Central Ganges- Jumna Doab.

In the Census of 1891 their number was reported to be as follows:—

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabaranpur</td>
<td>2</td>
</tr>
<tr>
<td>Aligarh</td>
<td>868</td>
</tr>
<tr>
<td>Mathum</td>
<td>731</td>
</tr>
<tr>
<td>Farrukhabad</td>
<td>46</td>
</tr>
<tr>
<td>Mainpuri</td>
<td>282</td>
</tr>
<tr>
<td>Etawah</td>
<td>189</td>
</tr>
<tr>
<td>Etah</td>
<td>224</td>
</tr>
<tr>
<td>Moresadbad</td>
<td>28</td>
</tr>
<tr>
<td>Shahjahanpur</td>
<td>113</td>
</tr>
<tr>
<td>Pilibhit</td>
<td>42</td>
</tr>
<tr>
<td>Sitapur</td>
<td>112</td>
</tr>
<tr>
<td>Elsewhere</td>
<td>11</td>
</tr>
</tbody>
</table>

**Total** 2,596

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhili.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke’s list. The language is simply ordinary Gujarāṭī Bhili, and closely resembles Bāori.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus bābbo, a father; hūlū, or hīlū, was; khetādṛō, for khet-ṛō, a field; dūḍhō, given; and so on. Before these doubled consonants long vowels (except ā) are shortened, and ā is pronounced like the a in the German 'mann.' As in Gujarāṭī Bhili, the letter s is regularly pronounced ṭh like the ṭh in 'loch.' The neuter gender ends in ṭh, as in kahyāḍ, it was said. Thārō, your, becomes tārō. There are no other peculiarities which deserve special notice.
[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI.

HARBURA DIALECT.

Ek bābār-nē bai dikrā hittā. Tinmōh-māh-tō nanēh dikrā
A-certain man-to two sons were. Them-in-from by-the-younger by-son
bābāi kāhī, ‘bābāu, apnō bhāgāriyā-nō kan dēi-dāi.’ Aur
to-the-father it-was-said, ‘father, my-own share-of property give!’ And
bābā dikrā vihāuche bhīī didddā. Thōrā-khā dan pāchehhi nanēh
the-father to-the-sons having-divided gave. A-few days after the-younger
dikrō bherō kari-lāddhō, tinmēē lēin par-dēkhai phārō-gayō.
son collection made-together, that having-taken to-another-country went-many.
Tahē urāvī khāvī didddā. Jār khār-lāddhō phē-lāddhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
urāvī-diddhō, tār tā dēk-khīē kāl parō-gayō; tār bhukkhi mar-wā
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
lagyō. Tār muttē gharē jāī rīhō. Tinmēē khār
he-began. Then in-a-great in-house having-gone he-remained. By-him swine
chārāwā tārhā khōttā-māhē ghālīyō. Tō khōr khārōtō chhōtrā aur
to-graze his fields-into he-was-sent. He swine eating husks and
chhānēkhē tō khāwā ‘pēt bhārī-lō’ rājī huttō. Kunē kēt
bark that to-eat ‘belly I-may-fill’ ready he-was. By-anyone anything
kō dittō nahē. Jār tinmēē hōkh āvyō, tinmēē kāhīyē,
at-all it-was-given not. When to-him sense came, by-him it-was-said,
jōnē, mhārā aggū-nē āt-lā marāj lagī-rihā, tārhā rōtā khāwan
′see, my father-to so-many servants are-employed, their toose to-eat
ghanā hi-rihā, aur mē bhukkhi marē. Hā-tē jāssyō, tō
abundant are, and I by-hunger die. Here-from I-will-go, then
bābā-nē jāssyō, tō bāhē-khē kahēs, “bābāu, Bhāgāwān aggar
father-to I-will-go, then father-to I-will-say, “father, God before
sur tō aggrā pāp karyō; tārhā dikrō kahār-wā lāk kō
and thee before it was-done; thy son to-be-called worthy at-all
rihō nahē; tārhā majūr lagī-rihā, tār rākhi-loi.” Tinmēē
I-remained not; thy servants are-employed, in-them keep(me).” He
hēdyyō bābhā-khē gyō; baigārē-thō aggē jōyō; bābhē-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
tarākh āvīgyō, nāsin dikrā-nē bāth bhārī-lāddhō, buckhārī
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss
laddh. Dik'rō bahbāi-khō kahi, ̄ē bahbā, tō aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before
Bhag'wan-nō pāp karyō; mēhō tārō dik'rō kahat'ā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained
nahl.' Tinnhē aggē nōkērē-khō kahyō, 'khāu-tō khāu lugariyō
not.' His by-father the-servants-to it-was-said, 'good-from good clothes
kādhyō annhē pah'rāw; hāt-mhē ēk biūti pah'rāvi-dai, inmēhō gōrā
take-out to-this-one put-on; hand-in one ring put-on, his on-feet
khākharāyā pah'rāvi-dai. Ham'nā khā'pī khukhi kari-laddhō;
-a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;
kihō mari-gayō-tō, pācchēhō jīvē-pārō; ā pharō-gayō-tō, pācchēhō āvyō.'
because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'

Khab rājji thāyō.
All rejoicing become.

Tinnhē muttō dik'rō khētāddā-mhē huttō; tu āvyō gharē nāw'tī gyō,
His elder son fields-in was; he came in-house near he-went,
gayō nāchhā-nō tinnhē khā bharyō. Tinnhē ēk nōkār bullāvyō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,
tinnhē pācchēhyyō, 'khō bāt hi-rīhi?' Tonnhē kahyō tennhē-khō kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,
'tārō bhāi pācchēhō āvy-gyō; tērō bahāhō pāntch kari, kidhō
'thy brother back come; by-thy by-father a-feast was-made, because
tu khāu āvyō.' Tō rikhāi hi-gyō. Tinnhē āgō bāhar āvyō,
he in-good-health came.' He displeased became. His father out came,
tinnhē manāvyō. Tinnhē āgō kahyō, 'āggā, jō, ā'tēh
him entreated. By-him to-the-father it-was-said, 'father, see, so-many
bar'khai-thi tārō gē'ntī mhē kari, tērō bāt kadhē pharī-nākkhī
years-from thy service by-me was-done, thy word ever was-transgressed
nahl; tīhāy-pai ēk bāk'tī-nō chēriyō kō dihdhē nahl, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my
ārē-kērē mōj kari-ly'ṭī. Pari jār tārō a dik'rō āvyō,
friend-will merriment I-might-have-made. But when thy this son came,
ja tārō dhan mār'siyōn kharāhi āvyō, tinnhē-kājjai pāntch
who thy wealth with-harlots having-destroyed came, him-for a-feast
kiddhī.' Tennhē kahyō tennhē-khō ki, 'arē dik'rā, khab dan mōhā-ch-
is-made.' By-him it-was-said him-to that, 'O son, all days me-even-
khē rihō; ēk-kāē mhārō hi-rīhō, tō tārō-chū rihō. Manmēh chah'tī-tī
near than-ort; whatever mine is, that thing-alone is. To-me it-was-proper
ki mōhāch karat khukhalī, kidhō ā tārō bhāi mari-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,
tō warai jīvē-pārō; aur ā pharō-gayō-tō, warai āvī-gyō.'
he again alive-fell; and this lost-gone-was, again came.'
PĀR'DHĪ OR ṬĀKAŇKĀRĪ.

The Pār'dhīs are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār'dhīs. Their dialect has been returned from the following districts:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chanda</td>
<td>25</td>
</tr>
<tr>
<td>Amraoti</td>
<td>500</td>
</tr>
<tr>
<td>Akola</td>
<td>1,635</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>1,000</td>
</tr>
<tr>
<td>Buldana</td>
<td>250</td>
</tr>
<tr>
<td>Wun</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,410</strong></td>
</tr>
</tbody>
</table>

The Ṭākaňkārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amraoti</td>
<td>200</td>
</tr>
<tr>
<td>Akola</td>
<td>2,323</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>300</td>
</tr>
<tr>
<td>Buldana</td>
<td>215</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,238</strong></td>
</tr>
</tbody>
</table>

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār'dhī and Ṭākaňkārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pār'dhī</td>
<td>5,416</td>
</tr>
<tr>
<td>Ṭākaňkārī</td>
<td>3,238</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,648</strong></td>
</tr>
</tbody>
</table>

The dialect under consideration is a form of Gujārāti-Bhili. In some points it agrees with Khāndēsi, and there is also a slight admixture of Marāthī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An s is very commonly replaced by kh, i.e. probably khā; thus, poseskhā, money; khāmlina, having heard, Gujārāti sāhalina, and so on. The same substitution of kh for s also occurs in Siyālgiri. S is, however, often retained; thus, sū, what; dēs and dēś, country, etc. The real sound is probably that of ch in German ‘acht,’ and I have therefore written ch. Compare the corresponding ahkan in the Bhili of Edar and neighbourhood.
BHILĪ PĀR'DHĪ OF BERAR.

Ch is sometimes interchangeable with s; thus, jāyach and jās, thou goest. It is, accordingly, possible that ch has the sound of s as in other Bhil dialects.

V is dropped before palatal vowels; thus, ikh, twenty; itti, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, āp-nō pēt, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, bōwō didu, the father gave (lit. it was given). The suffixes of the case of the agent are ē, nē, and na; thus, ād'mē-yē, by the man; dhānē-nē, by the rich man; ti-nō, by him. Occasionally we also find nō; thus, ti-nō, by him.

The suffixes of the dative and the locative are n and na, ma and mō, respectively; thus, ḍēmō-n, to a man; bānō-na, to the father; mulūk-ma, in the country; galā-mō, on the neck.

In most other respects the inflexion of nouns agrees with Gujarāti. Thus, ghōḍō, a horse; ghōḍā, horses. Occasionally, however, we find Marāthi forms such as chhiyē, instead of the common chhiyō, a son.

' I ' is hū; in Buldana, however, mī as in Marāthi. Note the form eū, what? The oblique form ēyā, that, is Marāthi.

Verbs.—The usual form of the present tense of the verb substantive is chha in all persons and numbers. Other forms, however, also occur. Thus, chē, I am; chō, thou art, he is, they are, etc. Compare Gujarāti.

The present tense of finite verbs has many various forms. The regular ones of mār'vē, to strike, are,—

Sing. 1. mārūs. Plur. 1. mārīs.
2. māras.
3. māras.

Compare Khāndēśi and other Bhil dialects. Ch is often substituted for s; thus, māroch, you strike. See above.

The past tense is usually regular. Thus, gēyō and gāyō, he went; gāyā, they went. The form ending in ē is, however, also used in the singular; thus, rhē, he lived. Compare Nouns, above. On the other hand, we also find forms such as āyō, they came, and there seems to be a tendency to obliterate the difference between the two numbers.

S is sometimes also added in the past tense; thus, rāhyās, they lived.

The neuter form of the past tense sometimes ends in ē instead of in yu; thus, ma-na pāp kārī, by-me sin was done.

The conjunctive participle ends in ē or īna (in); thus, kārī and kārīna (karīn), having done. Marāthi forms such as jāun, having gone, also occur.

The verbal noun ends in wā and ī; thus, chārāwā-n, in order to tend; aq'i-chāu pāṭī lāgē, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Tākaṅkāri, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.
[No. 61.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILĪ OR BHILŌDI.

(Phāśi Pānḍiē Dialect.  (District Buldana.)

SPECIMEN I.

Kau ēk ād'īmin bē chhiyā hōtā.  Tin-tī nḥānō chhiyō
Some one to-man too son were.  Them-from younger son
bān kawā lāgē, 'bā, mārī hīkhā-nī jīn'gī ma-nā da;
father to-say began, 'father, my share-of property me-to give.'
Mhun bāyā āplī jīn'gī baibōn wātī dādī.
Therefore by-the-father his-own property to-both having-divided was-given.
Thōḍā din-tī nḥānō chhiyō āplī ākhi jīn'gī lën
Few days-from the-younger son his-own all property having-taken
mulūk-ī̄ par gayō.  Tyāgē tī-na ehin-bājī-ma āplī ākhi jīn'gī
country-to went.  There him-by luxury-in his all property
udā-dādī.  Ti-nō akhō paśā kharch thāyā-par tyā mulukh-ma
was-squandered.  His all money spent become-after that country-in
mōṭō kāl pādō.  Ti-na khawā-nī baśī aś'ēnā pādī.  Mag tō ēk
famine fell.  Him-to eating-of great difficulty fell.  Then he one
ād'mi-kana jāī rhā.  Tyō dhānī-nē tī-na ḍukar rākhwān āp-nā
man-near having-gone stayed.  That rich-man-by him swine to-keep his
khet-ma mukyō.  Tyā jāga tyā ād'īmiyā ḍuk'rā khāī
field-in he-was-sent.  That in-place that by-man swine having-eaten
rākhī dādu kōpdyā-na khaśi-na āp-nō pēt bharī āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.
Pāp tī-na kāhī kōṇa dadū nāhī.  Tin-tī tī-nā ḍōlā ughāyā.
But him-to anything by-anyone was-given not.  Then his eyes were-opened.
Tyāru tyō āplī manā-ti kawā lāgū, 'mārā hā-nā nāukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servant-of-with
yēldū dān huin in-tī adhik ohha.  Mi hyā jāga bhukyā
so-much wealth having-been that-than more is.  I this at-place hungry
marūs.  Tar ūn-hā-nā bā-nā bhari jāun kahu ki,
am-dying.  Then our father-of to-house having-gone I-shall-say that,
"bā, tumārō wa Dēw-nō bādā āp'rādhī ohha.  Wa mē tumārō chhiyō
"father, thy and God-of great sinner I-am.  And I thy son
bagāyā māphak nahi.  Ham-nā ātā mōl'kar-gati bagāw.".
Yēldū
to-be-considered worthy not.  Me nov servant-as consider."' So-much
ichyär kari työ nik'lin āp'lä bā-kana āyō. Tyō āw'tā, reflection having-made he having-started his father-near came. He coming,
bāya dur-ti dékhē. Ti-na āvin dik'tā-nā galā-mō padyō,
by-the-father far-from was-seen. Him-by having-come son-of week-on felt,
ti-nā mukō lādō. his kiss was-taken.
[No. 62.]

INDO-ARYAN FAMILY. CEN TRAL GROUP.

BHILI OR BHILODI.

Pharsi Par'habi Dialect. (District Akola.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Ajr'ma pandhar dan bhiyasi, Sukra-vari rati hii, marii bawan, an ba
About fifteen days have elapsed, Friday at night, I, my wife, and two
chhiyii khabi rahyaa-tha. Tyaa-wakh'ti ba-pahar rii-nii khumari marii
children having-slept stayed. That-time at two-watch nights of about my
bawan-nii jagri karya an kah'wii lagi kii, 'ghar-ma wisan
wife-by awakening was-made and to-say she began that, house-in pots
waji rahyii-sa, manas-mi chahii aii rahyii. Tyo uthii.'
the lamp was, man-of sound having-come is. Therefore arise.'

Tyaa-war'ni hii uthiiyo an bhii-nii bhanii joyii, te chheka
That upon I arose and wall-of towards it-was-seen, then a-hole
diihi. Tyaa-war'ni marii khatri hoi ke koi-tari ad'mi ghar
was-seen. That upon my conviction became that someone man house
phodiin andar chhiyo. Ghar-ma diwii nooli. Marii pithar-nii heii
having-broken inside was. House-in lamp was-not. My carpet-of under
angar-peti hatii. Ti turata-ch kuchii lagdiin. Attii-ma
the fire-box was. That quickly-verily having-taken-out was-lighted. Meantime-in
ha aroipi bhiit pad'wii-nii chheka-kanhii jawii lagiyo. Tyaa-par marii
this accused in-wall bored hole-near to-go begun. Him-on my
najia goya-par ma ti-na dharyii an ti-nii hii dharin ti-nii
eyes gone-on by-me him was-held and his hand having-seized him-to
bolyii, 'are chotiyo, kyaa hii jayan?' Tyaa-war'nii ti-nii marii kustii
was-said, 'O thief, where goest?' That upon his my wrestling
hoii. Ma ghar-ma motbii-ch kallo karyii. Tyaa-war'nii ghar-nii
hii. Ma ghar-ma motbii-ch kallo karyii. Tyaa-war'nii ghar-nii
become. By-me house-in great-verily noise was-made. That upon house-of
sejiiri lok Sitaran an Ithohii ayii. Attii-mii ch marii bawan-i
neighbour people Sitaran and Ithohii came. Meantime-in-verily my wife-by
diwoo lagadiyo an ghar-nii kahali kudi, an tyii ikham
lamp was-lighted and house-of chain was-unfastened, and those persons
ghar-ma ayii. Tyahatii ma-na ghanu jor ayii. Tinii-kanhii pinch khan
house-in same. Then me-to great violence came. Him-near five pieces
chōlī-nā nakalyā. Tyē khan tran rupyā kīmat-nā ohha. Tyē mārā vaal-of were-found. Those pieces three rupees worth-of are. Those mine chha.

ārōpī kōn’tā gām-nā chha, ti-nu nām śu chha, ām-na The-accused which village-of is, his name what is, us-to mālūm nāhī. Kāran tyō hamārā gām-nā nahi. Ma divā lagād’nūknown is-not. Because he our village-of is-not. By-me lamp lighting-kājan aṅgār-pēt-n lāk’yū tánhyū, at’rā-ma ārōpī chhēkā-kanha for fire-box-of a-match was-rubbed, meantime-in the-accused hole-near dīthō. Tyā-mula ma-na diwō lagād’tiā āyō nāhī. Bhit-na pādēlā was-seen. Therefore time-to lamp lighting came not. Wall-to bored chhēkā-ma-ti mānas aḍ’chan-ti āvā jāvā khakē. Kōn’ta-mā hōlō khilō hole-in-from a-mon difficulty-with come go can. Court-in being nail ji-na bhit-na chhēkū pād’yū tyō ma-na chhēkā-kanha nānī-ma which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in khāp’yū. was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said ‘there is some noise in the house, and I heard foot-steps. Therefore arise.’ I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, ‘now, thief, where are you going?’ Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārūm and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHIL奥迪.

Phâšî Pârdhê or Tâkanâkârî Dialect.

(District Akola.)

Specimen III.

Ko-n-ej admi-na bê chhîyâ thâyâ. Ti-nô nânô bû-na
A-certain man-to two sons were. Then-of the-younger father-to
kawânô, 'bâ, jô sampat-nô wâtô mana âwânâ tò ma-na
said, 'father, which property-of share me-to to-come that me-to
da.' Mag ti-na tyâ sampat wâtî didhi. Pachha thöôâ
give.' Then him-by him property having-divided was-given. Then a-few
dan-ma nânô chhîyâ âkhî ja mâ-karî dûr dês-mô gayô;
days-in the-younger son all having-collected distant country-into went;
tyâ jâî uhdî-jêpan-ti châlyô ân âp'ni sampat
there having-gone extravagance with he-remained and his-own property
udâî didhi. Pachha ti-na âkhî kharehîyâ-par tyâ
having-squandered was-given. Then him-by all expended-after that
dâs-mâ môtô kâl pâdyô. Yeô thâyâ-par ti-na
country-in great famine fell. This having-happened-after him-to
ad'î chan pâdî lagi. Tahe tyê tyâ dës-ma-na âkâ admi-kanna
difficulty to-fall began. Then he that country-in-of one man-near
jâîna râhyô. Ti-nô ti-na dukal'dâ charâwâna âp'nâ khâr-ma
having-gone lived. Him-by him swine to-graze his-own field-in
môkîyô. Tahe dukal'dâ jê tar'panâ khâtâ asa tinâ-par ti-na, 'âpuu
was-sent. Then swine which husks eating were that-upon him-to, 'my-own
pêt bhariyê,' yahu ti-nâ dil-ma âyu. Pachha koïwa
belly I-should-fill, so his mind-in it-came. Then by-any-one-when
ti-na kâhî dadhu nahi. Tyâru tyô deh-par âïna kawâ
him-to any-thing was-given not. Then he senses-on having-come to-say
lâgyô, 'mârâ bâ-nâ ghar keldâ mûl'karyâ-na ghanâ oldâ oldâ malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
âh hû bhuk-tê marus. Hû utîhîna mûrâ bâ-nâ ghami
and I will-hunger am-dying. I having-arisen my father-of near
jâîs, ân ti-na kahî, 'bâ, ma-nâ Dëw-nâ virîdh ân târâ
will-go, and him-to will-say, 'father, me-by God-of against and thy
agwâdê pâp kûri. Ham'nâ-kânti târô dik'tô kawâ-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,
The page contains a piece of text in a language that appears to be a blend of English and another language, possibly a dialect or a literary form. The text is complex and contains idiomatic expressions and possibly metaphorical language. Without further context or a dictionary, it's challenging to transcribe accurately into a clear format. The text seems to describe a scene involving a person named Nantar, who is described as working for someone named Apn. There are also references to a son named Parantu who is mentioned in various contexts, often in a familial relationship. The text describes actions and interactions that are somewhat abstract and require a deeper understanding of the cultural and linguistic context to fully comprehend.
mōṭhu khāũ karyu chha,' Pachha ti-na kawu, 'dīk'rū, tā jënh'mī
a-great feast made is.' Then him-by it-was-said, 'son, thou always
mārā barōbar chha; ān māri dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But
ānand ān chain kariyē yō assal hōtu. Karau yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother
mari gayō thō, tyō pachha jītō thāyō; ān khōi gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
sān'r'dyō.'
is-found.'
SIYÄLGIRI.

The Siyalgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages:

Nimpur, Lalmohanpatna,
Gomuuda, Dhukurda,
Saipur.

A few Siyalgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—


Siyalgi is derived from a dialect closely related to Gujarastí-Bhilli, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyalgi is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisar Achari, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhil dialects an s is regularly replaced by a sound which is something between s and h, somewhat like the ch in German 'ach'. In Pár’dhi kh is used instead of this h; thus, paíkhé, money; ihké, twenty, etc. Similarly kh is usually substituted for s in Siyalgi. Thus, kháb for sáb, all; dékh for dés, country; khámloyá-n, Gujarastí sábhau’wá, to hear (compare hámloine, having heard, in the Bhil dialects of Jhabua and Kotra); barokhá, Gujarastí nórás, a year; kháb-háun having become awakened (compare hambhi, thought, in the Bhil dialect of Ratlam).

We have no information as to the pronunciation of this kh. It is, however, probable that it is pronounced in the same way as in other Bhil dialects. For we occasionally find h and even g used instead; thus, kahabin, a harlot; rig, anger. I have therefore substituted the sign kh for the kh of the original.

The kh in hákha, share, is probably due to the influence of angkha, share, in the Bengali text from which the translation was originally prepared.
A cerebral ə between vowels is pronounced as an r, as is also the case in other Bhil dialects; thus, thórə, few.

I is sometimes substituted for n; thus, lékə, dancing; and perhaps also lósə, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before i and e, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, égləstä, Gujarāṭī vërgfə, distant; īfi, Gujarāṭī vəfə, ring. In āt, word, w has been dropped before a. In other cases w becomes b as in eastern vernaculars; thus, barakā, year; jiβət, living; səbə, service.

Nouns.—The various genders are constantly confounded. Thus, sō khəb khərək-patra kiβhə, that all expended was made; tārə āt parhikōlə, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, dikrə, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, bəh kəhə, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in a as in Marāṭhī and eastern vernaculars; thus, dikrə, a son. Traces of the Gujarāṭī termination ō are, however, found in the adjectives; thus, məštə dikrə, the big (i.e. elder) son.

The usual case suffixes are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>nə, n</td>
</tr>
<tr>
<td>Ablative</td>
<td>sə</td>
</tr>
<tr>
<td>Genitive</td>
<td>mə, n</td>
</tr>
<tr>
<td>Locative</td>
<td>mə, mə, mə</td>
</tr>
</tbody>
</table>

Thus, mənhə-nə, to a man; bəhə-nə, to the father; gəhar-mi-kə, to-in-the house, into the house; barakə-sə, years-from; ək marad-nə baya dikrə thəi, one man of two sons were; mára bəbə-nə kəflə jəmnə darmə-pənu chakər, how many hired servants of my father's; gəmrə-mə, in the village; wədəl-mə, on the neck; bəl-mə, in the field.

Old locatives are dəbhə-hə, in the country; əbhə, in the fields.

It will be seen that an oblique base ending in ə seems to occur in some of these forms. Compare bəbə, the father; bəbə-nə, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix mə and the dative suffix kə are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, əp-nə bəbə-nə, to his father; əp-nə chakər-nə, to his servant; əp-nə şəfə, his belly.

Pronouns.—'I' is mə. This form also occurs in some Bhil dialects. 'My' is məra. The suffix of the dative of pronouns is hə; thus, mənhə or manhə, to me. The dative suffix hə is common in some Bhil dialects. It corresponds to a genitive suffix hə as nə corresponds to the genitive ending in nə. The genitive suffix hə occurs in forms such as təhu əgal, before thee; inhə həthə, on his hand, etc.

To the genitive məra, my, corresponds a dative məra, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

'Thou' is tu, genitive təhu, tər, and tərə.

The demonstrative pronouns seem to be derived from various sources. Thus, we find ā, this; əh, this; təhu, and inhə, he; kiyə, he; sə, that; tə, that; tə-krə his;
Vārīs. — There is apparently no difference between the singular and the plural. Thus, rahīn means ‘he was’ and ‘they were.’

Of the verb substantive the following forms occur, rahā, thou art; thā, it is; hutā, he was; thēi, they were.

The conjunctive present is used both as a present and as a past; thus, maru, I die; kahē, he said; rahē, he lived; jāī kō-ni, he would not go. All these forms are Gujarātī-Bhili. The same is the case with the ordinary past; thus, āvya, he came; dīkrā kahē, the son(-by) it was said; hikha dihū, the share was given; giya, he went; lāgā, they went; jō tār khāhja khādū, who ate thy property, etc.

The future is formed as in Gujarātī-Bhili; thus, kahē, I shall say.

Eastern forms are perhaps khāi, they ate; rahīn, he lived. It is, however, possible that the final n in such forms corresponds to the n in the past tense of Khāndēśī and some Bhil dialects. Compare lāgin, he began, they began, etc., in the Naikḍī dialect of Surat.

The conjunctive participle ends in i or in, u or un; thus, kari, having done; lein, having taken; jān, having gone; khān, having eaten. The form kur-kē, having done, is borrowed from Hindi.

The negative particle is kō-ni, not. The same form occurs in some Rājasthānī and Bhil dialects.

The inflexion of Siyālgiri is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhili. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare āghā, father (probably the Turki āghā, master, borrowed through Hindustānī); budi-thēi, against; ba-bhain, thereupon; ēla-tō, then (probably the ablative of the base contained in Māwchī ēlī, that); chhēya (perhaps a corruption of the Bengali chhēya) in darkār ghanu chhēya khādū, more food than necessary; dayā-baht, pitying (perhaps, compassion having flowed); lāsin, having run; udāl, neck, etc.

For further particulars the student is referred to the specimen which follows:
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILÔDI.

SITALGIRI DIALECT. (DANTAN THANA, MIDNAPORE.)

Ek marad-nâ baya dikrâ thei. Tinha-bichê nânha dikrâ âp-nu bâbâ-nê
One man-of two sons were. Then-as-younger son his-own father-to
kahê, 'bâb, māra hîksa māra dâ.' Inha ba-bhain hîksa ålaha ålaha
sâys, 'father, my share me-to give.' By-him thereupon share separate separate
kari didha. Thôrâ dan râhin nânha dikrâ âp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
hîksa lein eglasta pârha giya. Ânr tîthê ghanu kharaj-patra
share having-taken distant country went. And there much expenditure
karin âp-nu khab urâi didhu. Sô khab kharaj-patra
having-made his-own all having-wasted was-given. That all expenditure
kidhi, tô dôkhîbê bari akâl pari giya. Hiya bari dukhî
was-made, that in-country great famine having-fallen went. He very miserable
that giya. Tinha êlâ-tô jau tô-ch gâmra-mi êk mânkhân
having-become went. He then having-gone that-verily village-in one of-man
bêla jhâli rîha. Tinha âp-nu bîlê ghusri charân mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
didha. Ghusri jô chhatriyâ khânin tô deîn âp-nâ pêt bharâû
was-given. Swine what husks ate those having-given my-own belly I-may-fell
khôiê. Tinhê khina didhu kû-ni. Pachhu khâk-haum
he-sought. To-him by-any-one was-given all-all-not. Then awakened-having-become
thinp kahû, ‘māra bâbân kêtâ jhâna darmô-pûm châkêr darkar
by-him it-was-said, ‘my of father how-many men wage-getting servants need
ghanu chhêyâ khâdu pâvê â mu hûkê bhûkê maru. Mu hû-ta
much than food get and I here with-hunger die. I here-from
uthin māra âga-kênê parhâ jûn tinhê kahîs, "bâb, mu Gûkhî
having-arisen my father-to near may-go to-him will-say, "father, by-me God
bâdî-thêî tûhu âgal pêp kidhu. Mu âu tár dikrâ bulî olakhî-pâris
against of-thée before sin was-done. I again thy son having-said be-considered-can
kû-ni. Minhê tu êk darmô-pûm châkêr kari râkh."' Pachhu tinhê
et-all-not. Me thou one wages-getting servant having-made keep.'" Afterwards he
uthin âp-nu âga-kênê giya. Tinha eglastê râhe, tôkrâ âga jôynîn pâvê,
having-arisen his-own father-to went. He for was, his father to-see got,
inha dayâ-bahî lâsîn jân uñjel-mê lein buchû didha.
he pitying having-run having-gone neck-on having-taken kisses were-given.
Dikrā tinhē kahū, 'bāb, āu Gōkhāri bādi-thēi tērā āgal pēp kidhu.

The-rōn(-by) to-him it-was-said, 'father, now God against thy before sin was-done.

Mu āur tār dikrā bulī olakhi-pāris kō-ni.’ Bāb āp-nā I again thy son having-said be-considered-can at-all-not. The-father(-by) his chākē-nē kahū, 'hēlu khāu lukrū īl āin inhē parāīhā servants-to it-was-said, 'quickly good clothes having-taken having-come to-him put-on dē. Inhē hātē rīī āur gōrē khāmrā dē. Hēmē inhē lein give. Ėis on-hand ring and on-foot shoe give. We him having-taken khādu khāun khusī rahin. Ėsō māra dikrā mari giya, jhhāt dinner kavīg-eaten happy will-remain. Because my son having-died went, alive thāīn; hāji giya-ta, pāo-ta làyā-ha.’ Tār-bād khusī thāyan lāgā.
became; lost gone-was, found-was got-is.' That-after merry to-become they-began.

Tīnha mōtō dikrā bīl-mō hutā. Tō āin ghrē lāchu bājnu
His elder son field-in was. He having-come in-house dancing playing
khāmlōyān pāū. Tab tinhē ēk chākēr-nē kānēh bolāin puχhu,
to-hear was-got. Then by-him one servant near having-called it-was-asked,
'ā khab khū?' Sō inhē kahū, 'tār bhāīya āwa, tār āgā
this aii what?' Him(-by) to-him it-was-said, 'thy brother come-is, thy father(-by)
khāu khādu tāiyār kidhu. Kin-sū? Tinhē tinhē khūthū khān joyān
good food prepared was-made. Why? by-him him same well to-see
pāū.’ Tīnha rig kidhu, ghar-mī-kō jāī kō-ni. Pācchhu tinhē
it-was-got.’ By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his
āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kē āp-nā
father outside having-come entertaining was-done. He answer made-having his-own
āgā-nē kahū, 'ētnā barākh-sū tārī sēā kāru. Tārī āt kēdē pārī-kōlā
father-to say, 'so many years from thy service I-do. Thy word ever disobeyed-was-made
kō-ni. Tō tu manhē kēdē ēk lakri-nū chēli-kō dé-ni jō māru bandhu-nē at-all-not. Still thou to-me ever one good-of a-kid greatest-not that my friends
leīn hēkhē. Tār ēhi dikrā jō kahubin kēthō rahin
having-token I-might-laugh. Thy this son whom(-by) harlots with having-lived
tār khābaj khādu, hiya jhā āvya tu inī-gurīyā khādu khāu tāiyār
thy property was-eaten, he when came thee(-by) him-for food good prepared
kidhu.’ Sō tinhē kahū, 'dikrā, tu mār barōbbar raha. Māru
was-made.’ (By-him to-him it-was-said, 'son, thou me with live-st. Mine
jēthū jīrā, sō khab tāru. Khusī jāin rīhā. Tār ēyā bhāīya
whatever is, that all thine. Merry having-become is(-proper). Thy this brother
mari giya-ta, jhīh thain āvya; hāji giya-ta, pēvyā,’
having-died gone-was, alive having-become came; lost gone-was, was-found.'
KHÄNĐESĪ AND ITS SUB-DIALECTS.

Under this heading are included Khändēśī proper, and the sub-dialects of that form of speech entitled Ṭāṅgī and Raṅgārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khändēśī proper</td>
<td>1,217,786</td>
</tr>
<tr>
<td>Ṭāṅgī</td>
<td>31,700</td>
</tr>
<tr>
<td>Raṅgārī</td>
<td>3,630</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,253,066</strong></td>
</tr>
</tbody>
</table>

The so-called Kunbāū is included under Khändēśī proper.

KHÄNĐESĪ, AHĪRĀNĪ OR DHĒD GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāthī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Taptī, and it is the language of trade throughout the district. Marāthī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāthī. It is sometimes simply called Khändēśī, i.e., the language of Khandesh. Another name is Ahīrānī, i.e., the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhēd Gujarī connects the language with a group of low-caste husbandmen. The Kunbāūs are stated to speak a separate dialect called Kunbāū or Kunbī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khändēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsīl of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhāḍī, and only 136 Sonars were reported as speaking Ahīrānī.

Khändēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khandesh</td>
<td>1,050,000</td>
</tr>
<tr>
<td>Nasik</td>
<td>125,000</td>
</tr>
<tr>
<td>Nimar</td>
<td>42,000</td>
</tr>
<tr>
<td>Buldana</td>
<td>500</td>
</tr>
<tr>
<td>Akola</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,217,786</strong></td>
</tr>
</tbody>
</table>
Of the 1,050,000 speakers returned from Khandesh, 100,000 have been reported as speaking Kunbou.

**AUTHORITY—**


**Pronunciation.**—A, ä and ä are not seldom interchanged; thus, sa, ad, and e, he is; bop-la and bap-la, to the father; manus-nä and manus-nä, by a man. As in the Marathi of Berar, neuter bases end in a where Deef Marathi has ë; thus, assa wâ't'na, so it appeared; sōna, gold.

E is interchangeable with yä; thus, tē and tyä, they.

The palatals are pronounced as in Gujarati and Rajasthani. Thus, míjä, I go; thōdā-ch din-thi, after a few days. Note the emphatic particle ch in the last instance. It agrees with Marathi ës and apparently not with Gujarati jä. Compare, however, the pronunciation of jä as s and ch in Bihli dialects.

The cerebrals are pronounced as in Marathi and Gujarati. Thus, ghōdā, a horse.

The cerebral n is very irregularly used, and a dental n is often used instead; thus, köni and kön, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find ma-nä, my; tyä-nä, his.

The cerebral l is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as dölä, eye; pal, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two l-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of l instead of ë is, therefore, probably inaccurate. The cerebral l is commonly pronounced like the l mouillé in French, and it is, accordingly, often written as y; thus, döyä, eye; pay, run. Y instead of ë is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of y and r for l in the Marathi of Berar, and for y in Dravidian languages.

V is pronounced as in Marathi and Gujarati. It is sometimes dropped before i, as is also the case in the Marathi of Berar. Thus, ichära, it was asked; ichät, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both the and Vì.

The Anunahaka is rarely met with and seems to be very faintly sounded. Thus, asä, but usually asea; thus, (ghar-) wä, in (the house); and only occasionally (hät-)mä, on (the hand).

The phonetical system is, on the whole, the same as in Marathi and Gujarati. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

**Nouns.—Gender.**—There are three genders as in Marathi and Gujarati. The neuter is, however, constantly confounded with the masculine. Thus, itna vaś'mä, so-much appeared; pāp kar'na sā, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

**Number.**—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in tyäs-lē, to him; ghōdās-nā, jin, the saddle of the horse. Much more common is the
use of the singular instead of the plural; thus, chākar-lē, to the servants; hai ḍukhar rahinā, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, ṣūdhīr, a son, and sons. Strong masculine bases end in ā in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the ā as in Mālvī and Gujarātī; thus, ghōḍā, horses; ḍhokrī, sons. Occasionally, however, we also find Marāṭhī forms such as ghōḍē.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvī; thus, gāḍā, cows; pōṛ, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvī; thus, ghōḍā, mares.

Weak neuter bases seem to form their plural in ē; thus, ḍukrē, swine. But also ḍukkar, swine. Strong neuter bases end in ā in the singular; thus, sūnd, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī. Thus, bāp-lē, to the father; ghōḍā-nā, of the horse. Marāṭhī forms, such as ghōḍā-nā, on a horse; tārkē-nā, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be bhīngōlā, a bee, oblique bhīngōlāyā.

The plural has a separate oblique form ending in s, or, in the case of weak masculine and neuter bases, ē. Thus, bāpē-lē, to fathers; pōṛē-lē, to daughters; bhītās-nā, in the walls; ghōḍās-nā, of the horses. It has already been noted that the singular form is often used instead; thus, bāp-lē, to fathers; mānuṣ-lē and mānuṣē-lē, to the men.

The usual case postpositions are,—instrumental, sī, varī, ghāā; case of the agent, nā, mī, nē; dative lā, lē, nē, nā; ablative, lī, jawāī; pāśī, pāyī, pāīn, pun; genitive, nā, fem. mī, neut. nā; locative mā, mē, mā, and mēkā. Thus, dōrkē-sī, with ropes; bāp-nā, by the father; bissē-lē, to (my) share; ghar-nā, in the house; ghōḍās-nā, of the horses.

In Nimar the instrumental and the case of the agent usually end in ē as in Gujarātī; thus, bāpē, by the father; bhūkē, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix sī is Marāṭhī. The same is the case with the ablative suffix jawāī, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī na, nē and Mālvī nē. The usual dative suffix is lē as in the Marāṭhī of Barān. Besides we also find the usual Marāṭhī form lā. L and n seem to be interchangeable in this suffix, so that we also find it in the forms nē and nā. We may, therefore, perhaps compare Mālvī and Gujarātī nē.

The usual suffix of the ablative is thi as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix mā, mē corresponds to Gujarātī mē, and mē to Mālvī mē, mē.

An old locative is ghar, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from...
that prevailing in Marāṭhī. In this respect Khāṅdēśi approaches Gujarātī and Mālvī, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, bhalā sāṁnas, a good man; bhalāyā bāyā’kī, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, thōḍā-ch din-thī, after few days; tyā-nā gāḷā’-mā, on his neck. In some cases, however, we find Marāṭhī forms, such as bhalāyā mānuś-śī, to a good man. An oblique form seems to end in ī; thus, janī-ṇī ghar, in a man’s house; tu-nī samār, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nīmar, however, Gujarātī forms, such as cīhā, six, doṣ, ten, pachās, fifty, and sō, hundred, are used. Sō and doṣ also occur in Khandēsh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. ‘I’ is mī, but also māi, as in Mēwātī. ‘We’ is hum or ām, as in Mēwātī; ‘you’ is tum, as in Mēwātī. Other forms are āmā, we; āpan, we, including the person addressed; āmī, ām-e and āmā, by us; tumī, tumhā, and tumā, by you, etc.

The pronouns tō, that, he, and jō, which, have three genders as in Marāṭhī. The same is the case with hum and au, this: compare Marāṭhī hō, Rajplia Bhīl ā, Māwchī, Dēhwālī and Dhōḍī b, Mālvī yō.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāṅdēśi verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confused. Thus, jāyāt, they became, is also used in the sense of ‘he became’; rahiṇā, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, bāp-nā sāṅg’na, instead of sāṅg’na, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, tyā-e ti-le bāḷā, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, tō kār’na, he did.

Verb substantive.—The present tense is formed from the base sa which also occurs in many Bhīl dialects, and in the Alīrēṇē and Mēwātī dialects of Rājasthānī. In Nīmar we also find cīhā as in Nīmārī and Gujarātī. The forms sa, sē, and sē are used for all persons in the singular. The corresponding plural form is sētas, or, in Nīmar, sētēs. Sas and sēv are also used instead of sō and sē, respectively, in the second and third persons singular. The singular form is often also used for the plural, and vice versa.

The past tense is formed from the base hōṭā or whatā. Compare Marāṭhī hōṭa, Gujarātī hāṭa. The regular forms are,—singu lar, 1, whatā; 2, whatē; 3, whatā; plural, 1, whatēt; 2, whatāt; 3, whatāt. The form whatā is only used with a masculine subject. The corresponding feminine and neuter forms are whatē and whatā, respectively.

The first person singular is often identical with the second and third. Thus, mī hōṭā, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, hōṭās, thou art, you are, they are, etc.

The infinitive is koṇa or anna, to be. The conjunctive participle is hoṁ-ṇan, having been. Marāṭhī forms such as asēm, however, also occur.
Finite verb.—There are only a few instances of the old present in the specimens. Thus, jāy-nā, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, karaś, I, thou, or he, does; kar-tus, we, you, or they, do. In Nimer the plural is kar-jēs, we do; kar-teś, you and they do. In the same district we also find forms such as jāus, I go.

The past tense is often formed as in High Hindi; thus, lāgā, he began; tyā-nē mārē, he struck. Commonly, however, a suffix nē is added. Thus, tō paq-nē, he fell; tī paq-nē, she fell. This suffix must be compared with the common a-suffix in Bhili and the suffix nē of the past tense of Sadri Korwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as bandhānō, bound; dīthānō, seen; quoted in the Khandesh Gazetteer from Northern Gujarāti.

The suffix nē is sometimes also transferred to the present tense; thus, mē chāi-nā, I go; tō rāh-nā, he lives. A corresponding present participle is rāh-nā, being.

The wide use of this a-suffix for past time in Gujarāti, Bhili, and Khāndēśī (it also occurs in Eastern Hindi), may suggest that it is of a different origin from the Aryan suffix la. It can perhaps sometimes be compared with the suffix nē which forms relative participles in Telugu and other Dravidian forms of speech or with the common a-suffix in Mūndā languages.

The usual singular form of the past tense ends in ā, fem. ā, neut. a, the corresponding plural in āt; thus, gyā, I, thou, or he, went; gyāt, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, mē gaṇ, I went; ham gaṇ, we went. The singular is very often used instead of the plural; thus, jāga, they became; lāgā, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, rup-yā kān tiḍḥāt, who took the rupees? The final a of the past tense neuter is often dropped; thus, tyā-nē ghar bāṅdā, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, tyā khātā-tā, they were eating; tī rad-tī-ti, she was crying; pāp kīda bā, sin has been done; chālēū, I have walked; mēḷā kōtā, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form tā, etc., in such compound tenses. This tā is perhaps only abbreviated from hōtā. It is, however, possible that it is identical with Māḷvī and Mēravī ti and the Bundēśī tō. This latter form at least seems to occur in lai-thā, I took; lai-thā, rouk tā, he is sitting.

The future is formed by adding an a-suffix, as in Gujarāti. In the third person singular and plural, however, we usually find the Marāṭhi forms. Thus, karaś, I shall do; karśē, karśē, and karē, thou wilt do; karē and karāl, he will do; kar-sāt and kar-sā, we shall do; kar-sē, kar-sē (l.), and kar-sāt, you will do; kar-lī (l.) and kar-tīn, they will do. The form karē is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, mē ḍalakḥ-tā, (if) I had recognized; tō āp-nā pēt hār-tā, he would have filled his stomach; tī dētī, (if) she had given.

The imperative is formed as in Marāṭhi; thus, kar, do; chālā, go ye.

An infinitive is formed with the suffix ā (u); thus, karu lāg-nā, he began to do. Sometimes lāg-nā is added to the conjunctive participle; thus, tō karu lāg-nā, he began to do.
Other verbal nouns end in mā, ā, and vō; thus, nāch-vā, dancing; khāvā-le, in order to eat; sāng-vā-le, in order to say; chāvā-le, in order to tend.

The present participle ends in tā, or, in the strong form, tā; thus, sāt, coming; khātā, eating. The past participle passive ends in ā or nā; thus, kātā, kidā or kov-nā, done. It has already been stated that the suffix nā is occasionally also used to form a present participle; thus, rāh-nā, living.

A pluperfect participle is formed as in Gujarāti by adding l to the past participle; thus, chālē, having gone; gavāl and gavōl, having gone; gomāinōl, who had been lost; mārlē, who had been struck; marēlē, who had died.

A future participle passive is formed as in Marāthī. Thus, pōl bhar-vā, the belly should be filled.

The conjunctive participle is formed as in Gujarāti by means of the suffix sā to which n, nā, n, sa, and san may be added. Thus, dēū, having given; sāthān and sāthi, having arisen; kāyī, having eaten; lū-sān, having taken; mānē-sān, having said. In a few instances we find Marāthī forms such as kān∪, having done; mān∪, having said.

The preceding remarks will have shown the mixed nature of the Khānḍēsī verb. Just as the language differs from Marāthī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an l-suffix; it has an s-future, and its conjunctive participle takes the suffix tā.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflection will be seen from the short skeleton grammar which follows:—

**KHĀNDEŚĪ SKELETON GRAMMAR.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>bāp, a father</td>
<td>gāphā, a horse</td>
<td>pāi, a cow</td>
</tr>
<tr>
<td>Instr.</td>
<td>bāp-nā</td>
<td>gāphā-nā</td>
<td>pāi-nā</td>
</tr>
<tr>
<td>Dat.</td>
<td>bāp-lā</td>
<td>gāphā-lā</td>
<td>pāi-lā</td>
</tr>
<tr>
<td>abl.</td>
<td>bāp-thi</td>
<td>gāphā-thi</td>
<td>pāi-thi</td>
</tr>
<tr>
<td>Gen.</td>
<td>bāp-na</td>
<td>gāphā-na</td>
<td>pāi-na</td>
</tr>
<tr>
<td>Loc.</td>
<td>bāp-mā</td>
<td>gāphā-mā</td>
<td>pāi-mā</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Noun</th>
<th>bāp</th>
<th>gāphā</th>
<th>pāp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ob.</td>
<td>bāpā</td>
<td>gāphā</td>
<td>pāp</td>
</tr>
</tbody>
</table>
## II.—Pronouns.

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>Thou.</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mi, mai</td>
<td>hūm, ān, āpan</td>
<td>tā</td>
<td>tum</td>
</tr>
<tr>
<td>Instr.</td>
<td>mī, u</td>
<td>āmi, āmbā</td>
<td>tā, tu-ā</td>
<td>tum, tumā</td>
</tr>
<tr>
<td>Dat.</td>
<td>ma-lā</td>
<td>ān-lā</td>
<td>tu-lā</td>
<td>tum(lā)-lā</td>
</tr>
<tr>
<td>Gen.</td>
<td>na-na</td>
<td>āna</td>
<td>tu-na</td>
<td>tum-na</td>
</tr>
</tbody>
</table>

#### III.—Verbs.

### A.—Verb Substantive. *A*’nu, ānna, to be.

#### Present.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ās</td>
<td>ānas</td>
<td>whatās</td>
<td>whatā(f)</td>
</tr>
<tr>
<td>2</td>
<td>ās(e)</td>
<td>ānas</td>
<td>whatāt</td>
<td>whatā(f)</td>
</tr>
<tr>
<td>3</td>
<td>ās(e)</td>
<td>ānas</td>
<td>whatād</td>
<td>whatā(f)</td>
</tr>
</tbody>
</table>

#### Past.

|     | Singular. | Plural. | — | — |
|-----|-----------|---------|——|——|
| 1   | ās  | ānas | ās  | ānas |
| 2   | ās(e)  | ānas | ās  | ānas |
| 3   | ās(e)  | ānas | ās  | ānas |

#### Future.

|     | Singular. | Plural. | — | — |
|-----|-----------|---------|——|——|
| 1   | ās  | ānas | ās  | ānas |
| 2   | ās(e)  | ānas | ās  | ānas |
| 3   | ās(e)  | ānas | ās  | ānas |

#### Imperative.

|     | — | — | — | — |
|-----|——|——|——|——|

### B.—Finite Verb. *Paṅ‘na*, to fall.

Verbal Nouns: paṅ‘, paṅ‘na, paṅ‘-lā, paṅ‘-lā.

Participles: Present, paṅ‘a, paṅ‘-tā; Past, paṅ‘ā, paṅ‘-ā; Pluperfect, paṅ‘āl, paṅ‘-āl; Future passive, paṅ‘-ā.

Conjunctive Participle, paṅ‘i, paṅ‘-tā, paṅ‘-a, having fallen.

#### Present.

|     | Singular. | Plural. | — | — |
|-----|-----------|---------|——|——|
| 1   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |
| 2   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |
| 3   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |

#### Past.

|     | Singular. | Plural. | — | — |
|-----|-----------|---------|——|——|
| 1   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |
| 2   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |
| 3   | paṅ‘a  | paṅ‘-ā | paṅ‘āl | paṅ‘-āl |

#### Future.

|     | — | — | — | — |
|-----|——|——|——|——|

#### Imperative.

|     | — | — | — | — |
|-----|——|——|——|——|

Present definite, mi paṅ‘a tā; Imperfect, mi paṅ‘-ā-lā; Perfect, mi paṅ‘-ā ā; Pluperfect, mi paṅ‘-āl ā; Past Conditional, mi paṅ‘āl, if I had fallen.

Similarly all other verbs. In the past tense sā may be substituted for sā; thus, ās (kī) or āsā, she began. Transitive verbs are passively construed in the past tense. Thus, paṅ‘āl pīthi undākī, he read the book.

### C.—Irregular Verbs. Several verbs form their past tense irregularly. Thus, jā-na, to go, past g(a)ya, first person also paṅ‘, g-a, to come, past maṅ‘a, ā-ā, to become, past aṅ‘ā; kar‘-na, to do, past k(a)ya, kāṛ, kāḍ, and kar‘-ā; ā-ā, to take, past lā(ka), lākā, and lā-ā; ā-ā-ā, to give, past dīd(l)ā, dīnā, etc.
Of the three specimens which follow, the two first have come from Khandesh, and
the third represents the dialect of the Sonars of Burhanpur in Nimar.
The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar
Taluka, is a fairly good example. The second is the statement of a witness in a
dialect which shows strong traces of the influence of Marathi. The third specimen has
been translated from a Marathi reader. It more closely agrees with Gujarati than is
the case with the other specimens. Thus the instrumental always ends in ś, e.g., ḍapē,
by the father, etc.

[ No. 65.]

INDO-ARYAN FAMILY.

Central Group.

Khandesh.

Specimen I.

(District Khandesh.)
श्राज्ञेय करी लागना। आंदोल बापथे महना बाणा वेड़ा सी तुमी प्रतीक वरीस जाया तुमी चाइरी करस पन तुमना वुड़म आज-वजन मोड़ा नही। तरी-वो माले मणा सोकनी बरोबर खाया-पियाले एक वकरीन वृक्ष पन दिघ नही। पन ज्यानी तुमी विशाल राडी-पादोमा ताडाई-दिवो, ती तुमा आंदोल खेना-बरोबर तु खानी-करता भेंजवानी करस। तब्र बाप आंदोले महना, पीया, त मणा पास से। आली मणा पाने कोड़ी गे ते समान तुंच भे। पन छी तुमा माज़ मरी था था, ती विशक हुई जाता; खोवाई था था, तो मिलना। मनुन भारपन खुष छोड़नी मणा करबी है बरोबर भे।
TRANSLITERATION AND TRANSLATION.

Kóní-ék mánás-lé dón æn dqor whatas. Tyá-má-ná dhák-lá æp-lé báp-lé. A-certain man-to two sons were. Them-in-of the-younger his-own father-to mhan’ná, ‘bábá, ma-ná hissá-lé jí jin’gí yéi ti mā-lé dé.’ Änî said, ‘father, my share-to what property may-owe that me-to give.’ And tyá-ní tyás-lé æp-li jin’gí wájí didí. Thọ-ča-oh din-tha him-by them-to his-own property having-divided was-given. A-few-only days-in æp-ní sam’di jin’gí layi-ní dór dés-má nínghi-gyá. Änî his-own all property having-taken afar country-into having-started-went. And tathë æp’ni sam’dí jin’gí uðá didí. Tyá-ní sam’dí there his-own all property having-squandered was-given. Him-by all jin’gí uðá didí, án tathë mótá duskañ pad’ná. Änî tathë property having-wasted was-given, and there a-great famine fell. And there tyá-lé kháwá-piwa-ní mótí paschait pad’ní. Änî tathë to tyá dés-ná him-to eating-and-drinking-of great difficulty fell. And there he that country-of êk jan-ní ghar rháy’ná. Tyá-né tyá-lé æp-ná khet-má čuk’rë one person-of (at)-house remained. Him-by him-to his-own field-into swine rákha-lé lábi didhá. Duk’rë jo khońjá khatas to khońjá to-keep having-employed was-given. Swine what husks eat that husks ra’jí-khus’hi-thí kháy-ní æp’na pät bhar’tá. Pan to bi gladness-with having-eaten his-own belly would-have-filled. But that even tyá-lé mil’ná nahi. Tava jó sudh-war uná, änî mhaná lág’ná ki, him-to was-obtained not. Then he senses-on came, and to-say began that, ‘má-ná báp-ná nökár-má kityök-lé puréní uré it’l ‘my father-of servants-among several-to having-sufficed might-be-spared so-much bhákka mija’s’ni mí bhukyá maras. Mi uṭhí-s’ní ma-ná bread having-been-obtained I hungry am-dying. I having-arisen my bup-ná gamé jás aní tyá-lá mhaná, ‘bábá, tu-ní samór father-of near go and him-to say, ‘father, your in-presence
Dew-nā mi ap'rādh kayā; āte mi tu-nā añōr mhān-lēwā-lē
God-of (by)-me sin was-done; therefore I your son having-said-to-take
lāyah nahi. Mā-lē tu-nā ēk pagāri chākār kar."' Asa mhān-s'nī
worthy am-not. Me-to your one paid servant make."' So having-said
to uhhāni bāp gamē gayā. Tu dūrā-ch ōtītāk-mā
he having-arisen father near went. He at-a-distance is in-the-mean-time
tyā-nā bāp-nī dēkhā. Tyā-lē dayā yēi-s'nī tō tyā-na
his father-by was-seen. Him-to compassion having-come he him-of
pāna daw-dat gly āni tyā-nā galā-mā pādī-s'nī tyā-nī mukā
near running went and him-of on-the-neck having-fallen him-by kiss
lidāhā. Tawāl añōr āp-nā bāp-lē mhan'nā, 'bābā, āte mi
was-taken. Then the-son his-own father-to said, 'father, now I
tu-nā añōr mhān-lēwā-lē lāyah nahi; tu-nī samār Dew-nā mi
your son to-be-called worthy am-not; your im-presence God-of (by)-me
ap'rādh kayā.' Pan bāp chākār-lē hāk māri-s'nī mhan'nā,
sin was-done.' But the-father servant-to a-call having-struck said,
'chāng'li kuḍ'ehī lāi-nī tyā-nā aṅg-mā ghālā, hāt-mā mundī ghā,
good a-robe having-taken his body-on put, hand-on a-ring put,
pīy-nā jōdā ghālā; khāt-pīy-s'nī majā kar'wo-chalā. Hau
feet-on shoes put; having-eaten-and-drunk merriment let-us-mak. This
ma-nā añōr mari gly thā, tō āte jiwan huī unā; tō
my son having-died gone was, he now alive having-become came; he
khōwāī gly thā, to mlīn'nā.' Āni tyā majā karu
having-been-lost gone was, he is-found.' And they merriment to-do
lāg'nāt.
began.

Ibhāg tyā-nā mōtā bhāū khēt-mā hōtā. Tō ghar yēt
At-this-time his elder son field-in was. He to-house coming
hōtā. Tō ghar-nā majik unā tawāl tyā-lē nāch'na bajāw'nā aikū unā.
was. He house-of near came then him-to dancing music to-hear came.
Tawāl tyā-nī ēk chākār-lē bālāvī-s'nī iohāra, 'āṭhē kāy chalī
Then him-by one servant-to having-called was-asked, 'here what going-on
rhay'na?' Tō mhan'nā, 'tu-nā bhāū majā-mā unā-ē, mhan'nūn tu-nā
was?' He said, 'your brother health-in come-is, therefore your
bāp mái'wānī karās.' He aiki-s'nī tyā-lē rāg unā; āni tō
father a-feast is-making. This having-heard him-to anger came; and he
ghar-nā jāy'nā. Mhan'nūn tyā-nā bāp bāhēr unā, āni ārjava
house-in would-not-go. Therefore his father out came, and entreaties
kari lāg'nā. Êndōr bāp-lē mhan'nā, 'bābā, dēkh, mi tu-nū it'la
to-make began. The-son father-to said, 'father, see, I your so-many
waris jāyā tu-nū chāk'ri karās, pan tum-nā hukūm aj-lagan
years have-gone your service am-doing, but your order today-until
mūḍā nahi; tari-bi mā-lē ma-nā sobṭi barōbar khāwā-piwā-lē ēk was-broken not; still-even me-to my friends with to-eat-and-drink one bak'tī-na bachcha pan didha nahi. Pan jyā-nē tu-nī jin'gī she-goat-of young-one even given is-not. But whom-by your property raṇqī-bājī-mā udāi didhi, tō tu-nā āndōr yētā barōbar harlotry-in having-wasted was-given, that your son on-coming immediately tū tyā-nī kar'tā mēj'vānī karas.' Tawāj bāp āndōr-lē mhan'nā, you him-of for a-feast make.' Then the-father son-to j said, 'pōryā, tū ma-nā pās šē, ānī ma-nā pāna jē kāhi śē tē 'son, you of-me near are, and my near what some-thing is that sam'da tu-na-ch šē. Pan hau tu-nā bhāū mari-gyā thā, tō jiwant all your-alone is. But this your brother dead-gone was, he alive hūī unā; khōwā-gyā thā, tō mil'nā; mhanūn āpan khush having-become came; lost-gone was, he is-found; therefore we glad heī-a'nī majā kar'vī hai barōbar śē.' having-become merriment should-be-made this proper is.'
भी १५ तारखेना संत्रेखियारी बाजार गयाल। भी तुडामण, ताँत्राजी, एक माझी गड़ी गयाल। बाजार करोवन परि उनाल। दीन निर्मली जोड़े गया। तबसी अरघा माझा राशीनी नै पावल डना। तं चौर भागना जाया। एक चौर दल भागना। ती सनी भागना खागा। चौर गाड़ी लोड़ना। मनी गाड़ी आग तानजीनी गाड़ी लोड़नी। मने गाड़ी माझेन दोन साथा। एक वाल बचः बचः ११ आन छठी आँगठी आक्षी रुपयाना दत्ता माल छो-गया। तानजीनी गाड़ी माझेन बी साथा खनाना तुड़े तीन, बचः बचः सात, की-गया। तत्मा बचः चार, बचः आग तीन रुपयाना छठी आताल। एक चौर मना भागा टोषना। संग ती चौर निर्मली बाग वर यक्ता। मंग आमन सामक आवरण वरसी गया। सीव पोलिस पाठितना खबर करगा। तत्मा त्या चौर चाचब काँटी आतलाना। मंग ख्वासन घरवर पाहारा बढ़ावे दीना। त्या लोक कबज्जो डगा ती आपला का मालूम नाहा। ती चौर आमने गावणा बत। आग ती सना क्षेत्र देखाया बत। चौर-नी जाग ओळखतु तर त्या मारपाव अभमा। मनी वकळ दिनातना।
INDO-ARYAN FAMILY.  

KHANDESI.

SPECIMEN II.

STATEMENT OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Mi pand'ra tarkhe-na Sind'khedya-n o bajjar gayal. Mi, Chu'daman
I on the first day Sind'khep-at bazar(to) had gone. I, Chu'daman
Tanajji, eka-ch gadi-m a gayat. Bajjar karisan parat umat.
Tanajji, the same carriage in had gone. Marketing having done back we came.
Din Nirkudini jodé gaya. Warsi ardh m aul rhini teh-pawat ma
The day Nirkudini-of near went. Warsi half a mile remained there-up-to (we) came.
To chour aqwa jaya. Ek chour-na dagaq marn a, to ma n gail n a
The thieves across became. One thief-by stone was thrown, that my check-to
lag a. Chour-na gadi-dji s oq n a. Ma n i gadi-dji an Tanajjini gadi-dji
hit. The thief-by bundle (of-clothes) was loosed. My bundle and Tanajji-of bundle
soq n a. Mane gadi-djin m dun saqya, ek salu, bandhe rupayé tods
was loosed. My bundle-in from two salis, one salu, whole rupees thirty-three
an khurd a angaajj aq dji ch rupayá-n a it n a m a l
and copper-pieces English (coin) two-and-a-half rupees-of so much property
it gaya. Tanajjini gadi-djin maun sau saqya khan na tuk do fin, bandhe
was taken away. Tanajji-of bundle-in from six salis khan-of pieces three, whole
rupayé sitit it gaya. Té-ma bandhe char rupayé an fin rupayá-n a
rupees seven were taken away. That in whole four rupees and three rupees-of
khurda atal. Ek chour-na ma-lé bhalal totch n a Maun té chour
copper was. One thief-by me-to a-spear was pierced. Then those thieves
Nirkudini-ni bág-wará pał n a. Maun ám na samàn áwri-san Warwi
Nirkudini-of garden-up-to ran. Then our luggage having collected to Warsi
gaya. Titha pólis pátíl n a khabar kar n a. Tawáh týa chour hajar
we went. There police pati-to information was made. Then those thieves present
kahl átlá-n a. Maun tyá-sa ghar-war páhara bathúi đa n. Tyá
at all were not. Then by-him house-on a-watch having placed was given. Those
lok kawhal j u n a t é ápla k a malam n áh. Au chour ám n a gaw n a
people when came that to-us anyhow known was not. Those thieves our village-of
sat; ān tē ma-nā hamēs dēkhā-mā-sat. Chōr-ū jāg ālakh'tu tar we; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then tyā már-tat ām-lā. Mhāni walakh dināt-nā. they would-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chudāman Tānājī went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānājī’s. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānājī’s bundle they took six saries and three pieces of khan, and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

1 Squares or divisions of the khanāṭ, a web for the Chōr.
[No. 67.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

KHANDÉŚI.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक कीकरा निशाङ्रे निशाङ्रे जाता-ता। त्याए एक दाड़ा एक छोटारामी वस्त्र पुरावीने त्याए ने पीठामी मायाम देडी। त्याए कीकराए मिशा करती ते न करतो घटके गायामकी देडी, ने त्याए एक गांव जब नामाने देडी। त्या-उपररत प्रती तो कीकरा जाता-जाता मोरा छोटा गया तथा-तथा मोरा मोरा चीना करता लागा। कोदेए एक दाड़ी तो चीना मोरा पकड़ती। पदी त्याए पौंछी देवाली सरकारना विघटने लागे गयो। तो तमासा चीना-करत तीनोना बाढ़ बनाता। ततो खोबी मायामी परीन्दे हुसारा अधीन तानी रहती ती। तीने देखीने तो त्याए सरकारना विघटने यांग के दादा-डो, एक वळन माणी मायामा वटी माणा भिजाय करता। त एकाने त्याए दया वडी वडी खाए तिने पांडी बलावी। ते वळन वळाना त्याए तिना बान चानी खादा। अधी। कोदेए लोक संगवा लागा, काय-काय खाराप से आना पीया। जीवा, जीवा, आज पाणी जावामी वस्त्र तो अधी माणा पालक करतलेह बी दुष्टा नही। त एकाने त्याए उत्तर देडी। भाद कोनी, माणी फिरोङी एका। मे या माणा प्राप्त वी वे वळन सीढ़ा तो-बी माणी देह कामता नही। अधी को सांव के, सबू भी भाना, जीवा, तहद निमालूपमी एक छोटारामी वस्त्र मे पीठावीने देवाली-पाणी देडी, तद्दल ये माणा पारपल करती, मे मल्ले जाव कर न देती, तो आज वे देखा मल्ले को त्रास दीड़ी।
TRANSLITERATION AND TRANSLATION.

Ek chhok'ra nišāle likhwälé jātā-tā. Tyāe ek dācā ek
One boy in-a-school to-learn going-was. By-him one day one
chhok'ra-nī wast ehmārāvīne tyāe tē pōtā-nī māy-lē didī.
boy-of a-thing having-stolen by-him that his-own mother-to was-given.
Tīe chhok'tā-lē eikshā kar'vī tē na kār'ā ul'ī
By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary
ābhāski didī, nē tyā-lē ek jām phāl khāwā-lē didā. Tyā
applause was-given, and him-to one guava fruit eating-for was-given.
That uprāt pachhi tō chhok'rā jasā jasā mōthā hōtā gayā, tāsā tāsā mōthyā
after that boy as as great becoming went, so so great
mōthyā chōryā kar'wā lāgā. Kōi ek dācē tō chōri-mū pak'dāy'nā.
great thefts to-do began. Certain a on-day he in-a-theft was-caught.
Pachhi tyā-lē phāsī dewā-lē Sar'kār-nā śipāi laī gayā.
Then him-to hanging give-to Government-of police having-taken went.
To tamāsā jōwā-kār'ā lōk'nā thāt māh'nā-tā. Tathē tyā-nā māy
That spectacle seeing-for people-of a-crowd gathered-was. There his mother
bi ēr-nē huśiśā lākhī-lākhśīnē raŭṭ-tī. Ti-lē dēkhīnē tō
also having-come sobbing making crying-was. Her-to having-seen then
tyāē Sar'kār-nā śipāi-lē śaṅga kē, 'dādā hō, ek wakhat
by-him Government-of the-police-to it-was-told that, 'brothers O, one time
mānī māy-nā wari mānā milōp karāwā.' Ta aikānē tyā-lē
my mother-of my meeting should-be-made.' That having-heard them-to
dayā want, wari tyāē ti-lē pāsē bālāvī. Te wakhat ghussi-mā tyāē
pīyī come, and by-them her-to near was-called. That at-time in-anger by-him
tīnā kān chāvī khūdā. Ayi jōīnē lōk śaṅg'wā lāgā,
her ear having-bitten was-eaten. This having-seen the-people to-say began,
'kāy, hō, kharāb sē aū pōryā. Jōwā, Jōwā, Āū phāsī jāwā-nī wakhat bī
what, O, bad is this boy. Look! Look! This execution going-of at-time even
ayi māhā pātak kar'wā-lē bī chuk'ňā mahī.' Ta aihnē tyāē uttar
this great a-sin to-do also failed not.' That having-heard by-him a-reply
FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'
The dialect spoken by the Kūṇbhs of Khandesh has been returned as Kūṇb or Kūṇbāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khândâsî, as will be seen from the Parable of the Prodigal Son which follows.

[ No. 68.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

KHâNDÂSÎ.

SO-CALLED KUṆBAU DIALECT.  (DISTRICT KHANDESH.)

The dialect spoken by the Kûnba of Khandesh has been returned as Kuńb or Kuńbāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khândâsî, as will be seen from the Parable of the Prodigal Son which follows.
TRANSLITERATION AND TRANSLATION.

Köně-čkā māṇūs-lē dōn āńḍör höta. Tyā-majāṛ̯lā dhāǩlā āńḍör
A-certain man-to two sons were. They-in-from the-younger son
bāp-lē mhaṅaṅ-ā, bābā, āp̌-lē ghar-mā jō pāi-sā hōt wa ma-ni
the-father-to said, ‘father, our-own house-in what money may-be and my
hissā-lē jō yeō tē mā-lə dē.’ Maṅg tyā-ńi jō ghar-mā höta
share-to which may-come that we-to give.’ Then him-by what house-in was
tē tyā-lə didha. Maṅg tho 겁니다 dhāǩlā āńḍör samṛ̯a jāṁa
that him-to was-given. Then a-few days-in the-younger son all together
karūn lāmb dē-sārā gyā. Āni tyā gāw-mā jai-san āp̌-gōdē
having-done afar country-in went. And that village-in having-gone of-himself-with
jē höta tē sāra chainbhājī-mā kharehī ṭāka. Maṅg tyā
what was that all luxurious-living-in having-spent was-thrown. Then that
dēs-mā mōthī ākhūdī pad’ńi; tyā-muṃē tyā-ńa mōthā hāl jāyāt.
country-in a-great famine fell; that-owing-to his great distress became.
Tadhay tō tyā dē-s-majhārīl māṇūs-pān jyāi-san rāhinā. Maṅg tyā
Then he that country-in-from a-man-near having-gone remained. Then that
māṇūs-nē āp̌-nā khēt-majhār dukārē chāṛū-ṇē dhaṭa. Tadhal ākārē jī
man-by his-own field-in swine to-graze it-was-sent. Then the-swine which
sāl khāt höta tyā-war āpan pōṭ bhar-ṇa wa asya tyā-lē wāṭha.
husk eating were that-when him-by belly should-be-filled so him-to it-occurred.
Maṅg tyā-lē kōṇī kāṅyī didha nāhī. Maṅgē tō sud-war vīyaun
Then him-to by-any-one anything was-given not. Then he senses-on having-come
bōlūn, ‘ma-nā bāp-pān jyā chākār sāṭas tyās-ṇē pōṭ-bhar bhākār mīlas
said, ‘my father-near what servants are them-to belly-full bread is-obtained.
Āni mā-ṇē khāwā-ṇē-ṇī mīlāt nāhī. Mī ma-nā bāp-pān jāi-san tyā-lē
And me-to to-eat-even obtained not-is. I my father-to having-gone him-to
sāṅg’sū kī, “mī abhāy-nā-virād wa tu-nā samūr pāp kye,
will-say that, “by-me heaven-of-aginst and thee-of before sin war-done.
Āṭe-pān mī tū-nā āńḍör śe asa nāhīy. Tū-pān jāsē chākār sāṭas taśē
Henceforth I thy son am so is-not. Thee-near as servants are so
mālō-bī thew.”’ Maṅg uṭhī-san bāp-kadē gyā. Tāwāry tō dār śe
me-to-also keep.”’ Then having-arisen father-to he-went. Then he afar is
it's a dark and stormy night. The sky is filled with dark clouds, and a strong wind is blowing. The rain is pouring down, and the lightning is striking the ground with a loud crack. The thunder is rumbling in the distance. The wind is howling, and the leaves are rustling. The scene is bleak and desolate.
The Dangs State, on the western frontier of Khândesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dângí. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dângí is almost identical with the current language of Khândesh.

There is a tendency to pronounce an a as an o. Thus bôs, a father, is pronounced as bôs, or rather as bôs, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly pal, to run, is pronounced pâl.

The cerebral ŋ is very irregularly used. Thus we find ânâ and âvâ, he came; lâgⁿâ and lâgⁿâ, he began. The pronunciation is probably always that of a dental n.

The inflexion of nouns and pronouns is the same as in Khândesi. Only the ablative suffix is tin and not thî or ti; thus, dur-tin, from a distance.

'I' is mā and mî; 'we' òm̀hi and òm̀h; 'you' lômhi, and so on. Jî, which, is apparently used for all genders. Thus, jî vîdà, which share; jî-kâhî, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as sâglà, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, mûjha pâp, a great sin; sê tê-nà man-nâ wamâ, such a thing entered his mind.

The verb substantive has the same form as in Khândesi; thus, tî sê, he is. Sometimes, however, âhâ or ha is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marâthî form jaîn, I shall go; but mhov'sâ, I shall say; infinitives such as mhovu-là, in order to say, etc.

The vocabulary is, to some extent, different from that of Khândesi. Compare bôs, a father; gôhô, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dângí agrees with ordinary Khândesi.

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHândesi.

So-called Dângí Dialect.

(Thé Dangs State.)
खाता न जारीसम एंट मरण स्था अथवा ठीक दीना नहीं। मंग तो सुद-यह आया, व मरण समय व गामा, मंग बोझा घा मरुकरी मोड़ा सुगा पीठ-बन मान-करी मीकरी, व मा ते भुका मरण। मा आया मरण घर जाईल, व लांछ भव्य हो व त्या समूह व तुला समूह मीठा पाय काया; मा तुला पूंखा बाँधे भी। पण माले तुला वेश्यांदस मरुकरा-घारका राख। अता मरण ईंधार करीबी मॉम-कडे गया। तवदा-सभार तो धतुरी देखतात वाणिण मरण अर्थानी अर्थानी वाणी वाणी वाणिण मरणांका बीमारी पडा, व त्या भव्य होठी। तवक तो पूंखा बूढळ क्षणा, वांमा, मा देवा समूह व तुला समूह मीठा पाय करता। माता मा तुला पूंखा नहीं। मंग बोझणी आयणां वेद कमाराणा संगा की, वर्सा कांडे कांडा कांडा भव्य तर व्यायण क्षणा दे। व जातवा धशांटे सुदे व पाणीमत पावतन भव्य तो धक्की दे। मंग आयण राजा काहे। धाज मंगा पूंखा मारी गयील व फीबरी जीवत जाया व दवडेल तो तापडना। तवक मारा काहे व बखातात।

तवक तेन्या वडील पौधा खेतमा खाता। तो हर-वडे वेदाये क्षणा तदर भावे काई वाणा व माय एकु आया। तदर मरुकरा-पयदाने वेद लणा तो दक्षिण बी यागणा, बाजे सामत कानाणी दे। तवक मरुकराकी वाणीं भांगणा की तुना भाज वणा-बे आइनी ती वारणा पुसी-समानी वेंडे मरुकणा बरीकींती बोझणी मोडी जेवाणक राख। तवक ती राजी मरणा व वर्सा कांडे जाईना। मंग तेना भावे वाणी वेदानी समजवाणे क्षणा। पण वाणी बोझणा नाना की, मी इत्या देववा तुनी काहा करोणीनी तु कांडी तवक एका काहे तुला बखात भीडी नहीं। माले मरणा कीणास-वरीवर काहे सदनी काहे दीवा नहीं। आयणी वाणी तुली समाकी दीवा नरकवांत्याना घर नसी टाकी, तो दा तुला पूंखा वणा तवक भवाणी मोडी जेवाणक राख। तवक भाव ख्याणा भूप लाणा की, तु मरणा-जवक भूमीं जेवा दे, व बांडे समाकी आमदाणी तुनीच रहे। पण आयण समाया मरुकणी मारा काहे। कारण भाज तुला भाज मारी गयंक तो फीबरींती जीवत जाया व दवेल तो तापडना।
[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHÂNDEŚI.

(SO-CALLED DÂNGI DIALECT.)

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Koṛtā-yēk gohā-la dön pōśā whatāt. Tyā-hūn lāhānā pōśā bās-lā
A-certain man-to two sons were. Then-from the-younger son father-to
mhaqu lāg'na, 'bā, jī āp'li ām'dānî-nā wātā dēgā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that
mā-lā dē.' Māng bās-nē tyās-lā āp'li ām'dānî
me-to you-give.' Then the-father-by them-to his-own property
wātī didhā. Māng thōdā-ch diwās-mā lāhānā pōśā āp'li
having-divided was-given. Then few days-in the-younger son his-own
wātā-nī ām'dānî sag'li gohā-kari-s'nī yēkhāndī mulakh-war nīnghī
share-of property all together-made having a-certain country-to having-gone
gayā. Tathē udhāl'pana-khāl wāg'na, wa āp'ni ām'dānî sag'li pan kul
went. There riotousness-with he-behaved, and his-own property all wealth all
ud'vi ūkā. Tyā-pās-na sag'la kharebi-gayā. Māng tyā
having-squandered was-thrown. him-near-of all was-spent. Then that
mulakh-war moi̇lā kāl paḍa. Tyā-pāsina tyā-lā moi̇lī yēlā paḍi. Māng
country-in great famine fell. Therefore him-to great difficulty fell. Then
that tyā mulakh-mā yēk gohō-pān jātī rahīnā. Tyā gohō-nī
the that country-in one man-to having-gone lived. That man-by
tyā-le āp'ni ēk'ra chārn-lā khāt-mā lāwā. Tathā ēk'ra jī
him-to his-own vine to-feed into-field he-was-applied. There the-vine which
kāhī khat tē khāt-sañ pet bhar'wā nē tē-nī man-mā wānā
something ate that having-eaten belly should-be-filled so his mind-in came;
wa koṇī kāhī tyā-le didhā nahi. Māng tō sud-war ānā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and
man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl'kari gohōs-lē kāsā
mind-in to-say began, my father's in-house servants people-to how
pōṭh-bhar bha'k'ri mīl'ti-sa; wa mā tē bhukyā maras. Mā atā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my
bās-nā ghar jāin wa tyā-le mhaṇ'su, "arē ma-nā bās, mi Dēw-nā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
samōr wa tu-nā samōr moi̇lā pāp kayā, mā tu-nā pōśā kātī naī.
before and of-thee before great sin was-made, I thy son any-how am-not.
Pan mà-lé tu-nà yékhaṁdà majur-karā-sār-khā rākh.”’ Asā man-nà iñyar
But me-to thy some-one shert-like keep.”’ So in-mind thought
kari-sñi bās-kađe gayā. Taw’dhā-majhār tō dūr-tin dēkhtā-adh
having-made father-to he-vent. In-the-meanwhile him from-a-distance seeing-only
bās-lā mayā ānī, ānī tyā-ní jāi-sñi pōśā-nā galā-lā bil’gī
father-to pity came, and him-by having-gone son-of the-neck-to having-adhered
padā, wa tyā-nā gur’ja līvhā. Tawāj tō pōśā mhanu-la lag’ñā, ‘bās,
fell, and his a-kīss was-taken. Then that son to-say began, ‘father,
mā Dew-nā samōr wa tu-nā samōr mōthā pāp kar’nā. Atā mā tu-nā pōśā
1 God-of before and of-thee before great sin made. Now I thy son
nahi.’ Māṅg bās-nī ap’ñā yēk kamārā-lā sāngā kī, ‘ghar-mā
aw-nāt.’ Then the-father-by his-own one servant-to it-was-told that, ‘house-in
kū-kāpda-kondā whawā tar tyā-lā kha-wā-lā dē; wa hāt-nā yēkhāndī
something if-there-be then him-to to-eat give; and the-hand-in one
mudi wa pāy-nā pāy’tan whawā tō ghāli dē, māṅg āpaṅ
ring and the-feet-in shoes if-there-be that having-put-on give, then we
mājā kārnu. Hā́u ma-nā pōśā mari gayēl, wa phir-sñi jiwat
merriment skūl-make. This my son dead had-gone, and again alive
jāyā; wa daw’gol, tō sāp-a’nā. Tawāj mājā karu bi lag’nāt.
became; and had-been-lost, he is-found.’ Then merriment to-make also began.

Tawāj tē-nā wadil pōśā khēt-mā whatā. Tō ghar-kađe yēwā-le lāgā
At-that-time his elder son field-in was. He house-to to-come began
tāda kī tyā-lā kālī wājā wa nāch aikū ānā. Tādāj majur-kar-
them him-to something music and dancing to-hear came. Then the-servants
pay’kī yēk jan-lā tō ichānu-bi lag’ñā, ‘hāī gamant kasā-nī ha?’
from-among one man-to he to-ask also began, ‘this display-of-joy what-of is?’
Tawāj majur-kar-nī tyā-lā sāngā kī, ‘tu-nā bāhu wanā-ha; ānī tō
Then the-servant-by him-to it-was-told that, ‘thy brother come-is; and he
bās-lā sukhē-sun’mānē yē āmnā mhant-sñi bās-nī mōthī jēw’ñawai
father-to safe-and-sound having-come met therefore father-by great a-feast
kaĩ.’ Tawāj tō rāgē bhar’nā wa ghar-mā kāl jāt-nā.
was-made.’ Then he with-anger was-filled and house-in in-any-way would-not-go.
Māṅg tē-nā bās tyā-lā bāhēr yēś-nī sam’jāwā-lā lāgā. Pan tyā-nē
Then his father him-to out having-come to-eatreat began. But him-by
bās-lā sāngā kī, ‘nī it-lā diwas tu-nū chākt’ kār-sñi tu
father-to it-was-told that, ‘I so-many days thy service having-made (by)-thee
sāngēl tasyā aikā, kadhi tu-nā sabād mōjā nahi; mālē
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to
ma-nā sājēs-barbar kahā saj’gī karu didhī nāhi; ānī tyā-ni tu-nī
my friends-with ever friendship to-make was-given not; and him-by thy
saṟ’i daulat kāj’wānt-nā ghar nāṣī tākē tō hā tu-nā
all property harlot’s-of (in-)house having-wasted was-thrown that this thy
202
pôsā wana tawaṅ tyāsāthy möthi jemwñawal kai. Tawaṅ bås tyā-lā
son came then him-for great a-feast is-made. Then the-father him-to
mhanu lāgā, ki, ‘tu ma-nā-jawal nēh’ni whatās wa hāi sag’li ām’dāñī
to-say began, that, ‘thou me-of-near always wast and this whole proper-
tu-nī-ch sē, pan āpan sag’lā mīlas’nī majā karā; kārañ
thine-alone is, but we all having-met-together merry let-us-make; because
hāu tu-nā bhā✉ mari gayel, to phiri-s’nī jiwañ jāyā; wa
this thy brother having-died had-gone, he again alive became; and
daw’del, to sāp’dña.’
had-been-lost, he is-found.’
RAŃGĀRĪ.

The Raṅgāris or dyers of Berar speak a dialect which is related to Khāndēşā. The dialect is not uniform, but differs slightly in the various districts. Some Raṅgāris have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Raṅgāris of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Raṅgāri are as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>2,700</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>250</td>
</tr>
<tr>
<td>Buldana</td>
<td>680</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,630</strong></td>
</tr>
</tbody>
</table>

Two specimens of Raṅgāri will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find ḍolō and ḍogō, an eye; īs and īsē, twenty, etc. The palatals are transliterated ch, j, etc. It is, however, probable that they are really pronounced īs, īsē, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarāṭī. Strong masculine bases end in ā, plural ā; strong feminine bases in ī, plural ī; and strong neuter bases in ū. No instance is available of the plural of a strong neuter noun. Thus, pōṛgō, son; pōṛgā, sons: pōṛgī, daughter; pōṛgē, daughters: sōnū, gold. A suffix kān or kān (as in Māłvi) is sometimes added in the plural; thus, mōḷkārī-kān-nā, to the labourers; chākṛō-kān-nā, to the servants. Compare the honorific pronoun tē-hān, ho, in the second specimen. The Gujarāṭī plural suffix ō in chākṛō-hān-nā also occurs in bāp-ō-nō, to fathers.

The usual case-suffixes are, dative nō, na; case of the agent nē, na, n; ablative tī, tē; genitive nō, nī, nū; locative mā, mō. Thus, bāp-nō, bāp-na, to the father; bāp-nē, by the father; bāp-nā pās-tī, from the father; māgus-nō, of a man; ghar-mā, in the house; pāy-mō, on the feet.

Pronouns.—The following are the personal pronouns:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mē, I</td>
<td>tē, thou</td>
</tr>
<tr>
<td>mā-na, me</td>
<td>tu-na, thee</td>
</tr>
<tr>
<td>mā-rō, my</td>
<td>tā-rō, thy</td>
</tr>
<tr>
<td>āmhi, we</td>
<td>tumāhi, you</td>
</tr>
<tr>
<td>āmārō, our</td>
<td>tumārō, your</td>
</tr>
</tbody>
</table>
Other forms are myā, by me; tē-na, by him; tamaika (sic.), to him; tē-hun-na, to them. ‘Who?’ is kōn, and ‘what?’ is kāy.

**Verbs.**—The present tense of the verb substantive is sa or se in all persons and numbers. The corresponding past tense is hōlō, fem. hōlti, neut. hōtu. The plural is hōtō or hōtelō, etc.

The present tense of finite verbs ends in s. Thus, from mārnu, to strike, we find,—

**Sing.**
1. māras
2. māras
3. māras

**Plur.**
1. mārus
2. mārus, mārūs
3. mārus

The form mārus, I strike, is perhaps a honorific plural. Forms such as rāhās and rāhēs, I am, are used as well.

The suffix of the past tense is i or e. Thus, gayā, I, thou, or he, went; gaya, we, you, or they, went; myā kācē, or kāri, I did. We also find forms such as gaēn, he went; paēsū, it fell. Compare Khāndēsī.

A perfect and a pluperfect are formed from the past; thus, sāpēsē, he has been found; gayaē, I had gone.

The future of mārnu, to strike, is inflected as follows:—

**Sing.**
1. mārī
2. mārī
3. mārī

**Plur.**
1. mārūs, mārūsē
2. mārūs
3. mārūs

The imperative is formed as in Gujarāti. Thus, mār, strike; basō, sit ye.

Conjunctive participles are formed by adding the suffixes i (e), ēn, or i-sēn. Thus, wāfi, having divided; jāen, having gone; uśhi-sēn, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**KHĀNDĒSĪ.**

**SPECIMEN I.**

(Raṅgārī Dialect. (District Akola.))

आज-पासतन तारी वेटी मनवान जीभती नसेल, भावना एक मोहबधी सारस्था मन ठेव। नंतर ते उडीत भावना वाप-कडे गेंबे। तत्त्व ते झंडी स तत्त्वमा तेंती बाज तेंग देखून कर्देत, आफि तेंत धारूंण तेंता गळाला फेटे भावी, व तेंत मुको हळवू। सग वेटी तेंती भोज, वापी, देशा विश्वय अन तारा सामी म्हा पाप करून। आफि आज-पासतन तारी वेटी मनवान मी गोयन नसेल। या अपान भावना चाकरीवाधाना सांगी, छापम भोज आफि तेंत चाली, आफि तेंता नातमा सुंदरी व पावभी चडोली चाली। म्हा अपान खारूंण विध्वंस हरीक करून। काळी हे महो वेटी मरे झोळी, ते फिरून झोळी झोळी; व झरपे झोळी, ते सापडेचा। तत्त्व ते सधत आनंद करू लागता।

ते वेटी तेंती मोळी वेटी शेतमा झोळी। म्हा अपान घर-पास भाग-या तेंत ब्याज व नाच पाही। तत्त्व चाकर-माती एजन वरांग तेंत विचारी, हे काय स। तसेच तेंत सांगी को तारी माई आठी म्हा, आफि तारा वापूर ते फुंक दिले, तेंता-वरी तेंत सोटी धंसत करू। तत्त्व ते राग भरून आठमा जावा। विना-वरी तेंती बाज वाहीर आडून तेंत समजावला। परंतु तेंत अपान उंतर देणू की, देणू, म्ही इतरते वरी तारी चाकरी करूल। आफि तारी आफि म्हा वाची ही मोळी बराबर। तरी म्हा अपाना मारला वावा संग वधून करवणी मलान मण नुस तरी शीरो संग देणू मलान। आफि जेंत तारी तपस्या क्रियाबान-संग खारू वापी ते हे तारी वेटी तार्की तत्त्व तुन तेंता वाढी मोळी जिवनात करूल। तत्त्व तेंत सांग, वेटी तू संगही सारा संग स आफि मारी माण मनावल मारीत तरीए स। परंतु हरीक व आनंद कार्य हे वर झोळू। कारण को हे तारी माई मरे झोळी ते फिरून झोळी झोळी व झरपे झोळी ते सापडेगा।
TRANSLITERATION AND TRANSLATION.

Kön ēk mānu-na dōn bētā hōtā. Tē-mā dhāk'tō bāp-na mhanē, certain one man-to too sons were. Them-in the-younger father-to said,
'bāpō, jē jind'gī-nō wātō ma-nā āwānn tē da.' Mag tē-na tō-hun-na 'father, what property-of share me-to to-come that give.' Then him-by to-them paiso wāti didhō. Maṅgān thōd'kā diwas-mā dhāk'tō bētō wealth having-divided was-given. Then a few days-in the-younger son sarvō jāmā-karīn dūr muluk-mā gavyē. Ānī tatha udhāl'panān all together-having-made a-far into-country went. And there extra-avance-with wāgīn ap'nī sampattī udājī. Mag tē-na aw'ghu having-behaved his-own wealth was-squandered. Then him-by all kharēa-warī tē dés-mā mōḥē dukāl paīlē. Tē-mulē tē-na aśchān being-spent-on that country-in great famine fell. That-oewing-to him-to difficulty pad'wā lāgī. Tawhā tē tē dés-mā ēk grahastha-na yāhān jāīn to-full began. Then he that country-in one gentleman-of near having-gone rahē. Tē-na tar tē-na jukkārā chār'wān āp'nā sēt-mā dhādī. Tawhā lived. Him-by alos him pīgs to-feed his-own field-into was-sent. Then dukkārā jē sāltā khātā hōtā tēna-war tē-na āp'lo pōt blārān scine which husks eating were that-upon him-by his-own belly should-be filled asu tē-na wātī. Ānī kōn tē-na kāhī didhu nahi. Maṅgān so him-to it-occurred. And by-any-one him-to anything was-given not. Then tē sudh-mā āīn mhanē, 'mārā bāp-nā kiti mōlkari-hum-nā he senses-on having-come said, 'my father-from how-many servants-to bhar-pūr bhāk'ro sa. Ānī mī bhuk-tin marēs. Mi uṭhīn āp'lo enough bread is. And I hunger-from am-dying. I having-arisen my-own bāp-nā-kavē jāis, wa tē-nō mhanīs, 'hē bāpō, myā īwā-nā virudh father-of-near will-go, and him-to also shall-say, "O father, by-me God-of against wa tārō sōmōr pāp karīs; āj'pas-tin tārō bēlō man'wān jōg'tō nahi, and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not, āp'nō ēk mōlkari sārk'hu ma-nā ṭhōw."'. Nantar tē uṭhīn āp'nā thy-own one servant like me-to keep."' Then he having-arisen his-own bāp-kavē gavyē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dekīh father-to went. Then he far is mean-while his father him having-seen kar'vālē, ānī tē-na dhaīn tē-nā galā-mā mīṭhī ghālī wa is-moved, and him-by having-run him-of on-the-neck embracing was-puī and
tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, ‘bāpō, Dēw-nā virūnā∥
im-by a-kiss was-taken. Then the-son him-to said, ‘father, God-of against
an tārā sām’ē.myā pāp karis. Āni āj-pās-tin tārō bēṭō man’wān
and of-thee before by mine sin was-made. And to-day:from thy son to-be-called
mi yōgya nahi.’ Pan bāp-na āp’nā chāk’rō-hān-nā sāngī, “uttam
I fit am-not.” But the-father-by his-own servants-to it-was-told, “excellent
jhaṅgō ājīn tē-na ghālō; āni tē-nā háit-mā mundi, wa pāy-mō
robe having-brought him-to put; and of-him hand-on a-ring, and foot-on
jōjō ghālō. Mag āpān khāin pīn harik karūs. Kā-kī,
a-hoe put. Then we having-eaten having-drunk rejoicing shall-make. For,
he mārō bēṭō marē hōtō, tē phirin jītō hōyē; wa har’pē hōtō, tē
this my son dead was, he again alive become; and lost was, he
sāp’dēs.” Tawhā tē sarwā ānand kar’wā lägyā,
is-found.” Then they all joy to-make began.

Tē-vēlē tē-nō mōthō bēṭō sēt-mā hōtō. Mag tē āin
At-thai-time his elder son field-in was. Then he having-come
ghar-pās āyā-war tē-na bājō wa mūch pāhē. Tawhā
house-near having-come on him-by music and dancing was-seen. Then
chāk’rā-mā-tin ēk-na balāin tēna vihrāri, ‘hē kāy sa?’
serveants-in-from one-to having-called him-to it-was-asked, ‘this what is?’
Tamaṅē tē-na sāngī kē, ‘tārō bhāi āyē sa, āni tārā bāp-nō tē
To-him him-by it-was-told that, ‘thy brother come is, and thy father-to he
khusāl millē tēnā-varī tē-nā mōthī paṅgat karī.’ Tawhā tē rāg-hārin
safe was-got therefore him-by great a-feast was-made.’ Then he becoming-angry
ēt-mā jāy-nā. Yēnā-wārī tē-nō bāp bāhēr āin tē-na sam’jāyan
inside would-not-go. This-for his father out having-come him to-enreat
lāgī. Parantu tē-na bāp-na uttar dēdhu kē, ‘dēkhō, mi it’kē
began. But him-by father-to reply was-given that, ‘see, I so-many
waris tārī chāk’rī karūs, āni tārī ādnyā myā kadhī hi moḍi nahi; tāri
years thy service do, and thy order by-me ever was-broken not; still
myā āp’nā gaḍh-hun-na-sānɡa chāyēn kar’wānī mhanīn ma-na
by-me my-own friends-of-with merriment should-be-made having-said me-to
tu-na kādi sēli-nu pilu dēdhu nahi. Āni jē-nā tārī sampatti
thee-by ever she-goat-of young-one was-given not. And whom-by thy property
kī’bān-sang khāin tākī tē hē tārō bēṭō āyēs, tawhā tu-na
harlots-with having-eaten was-thrown that this thy son come-is, then thee-by
tē-nā sāthē mōthī jāw’nāl karī.’ Tawhā tē-nā mani, ‘bēṭā, tū sadāi
him-of for great a-feast made-is.’ Then him-by it-was-said, ‘son, thou always
mārē sang sa, āni mārī mal-malānam tārī ch sa. Parantu harik wa
of-me with art, and my property thine-alone is. But merriment and
ānand kar’nu hē waru hōtū; kāraṅ kē hē tārō bhāi marē hōtō, tē
joy to-make this better was; because that this thy brother dead was, he
phirin jītō hōyēs; wa har’pē hōtō, tē sāp’dēs.’
again alive become-is; and lost was, he is-found.”
INDO-ARYAN FAMILY.

KHANDÉŚĪ.

SPECMEN II.

Raṅgārī Dialect.

(District Buldana.)

कोन एक दीन पोरमा होता। दीन जना-मनि लक्षानी बापनी गनसा, वाका, मारी हिंसा द। मनुजन वापने जिम्मी दोखीन वादून दिखी। बोखा दिसा ते वड्डानी आपली जिम्मी लेवें दुस्काव माग्न गर्न। याती गए आपली जिम्मी चनती उडाई। या वरिती वाको खच चोंक मंग मोठी काय पडी। काल पडें तेंगाती मोठी खावानी पंचाईत पडी। मंगन दुस्काव पर जाईल रड़ी। तेन हुकर राष्ट्र रँदे। नेशन तेन हुकर कॉडी खावें प्रेम कॉडी देते त खुपीन खादी असती। प्रेम तेन ते ही देण्या गावी। चेनासी होया उपर्या तेना आयुष मजे। आपला बाय जवळ मोकर स तेना जवळ पैसा करल पुरसी। मी वाहाने व्याप्ती मरी रड्डी। त आताने वापा-कडे जाईंच न्यून वापा देवना आणि तारी फार अपराध करे। मी तारो पोरानी अपखळा-बर वेघानी दयें रड्डी गावी। तू आपलो मजूर मारीण वागाक। अभ्यो विचार करती आपला बाय-कडे आती। तेन आपला वापना दुर-ती देखी। तेन दया आई, आपला पोरमा गावा-मा खात घाले व तेन सुकी खेडी।
[No. 71.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHANDESI.

SPECIMEN II. (DISTRICT BULDANA)

RANGARI DIALECT.

TRANSLITERATION AND TRANSLATION.

Koun-ek don pur'gú hótā. Don-janá-mani lahánō bāp-nō mhanas, Certain two sons were. Two-men-among the-younger the-father-to said,
‘bābā, márō hisō da.’ Mhanun bāp-nē jin'gī dōnhi-na
‘father, my share give.’ Therefore the-father-by property both-to
wātīn dili. Thočā diwas tē lahánō āp'li jin'gī
having-divided was-given. A-few days-in that younger his-own property
leīn dus'ryā gāw gān. Yāti gaē āp'li jin'gī
having-taken another to-town went. There having-gone his-own property
chain-ti učāī. Yā riit-ti paśā kharch hōe, mang
pleasure-with was-wasted. This way-in money spent having-become, then
mōthō kāy padē. Kāy padē tēnā-tē môthī kāwā-nī pauc'hāt
a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty
pađ. Maugan dus'ryā-na ghar jūn rahē. Tē-na ḍukar rākhān
fell. Then another’s house having-gone he-lived. Him-by swine to-feed
thē. Tē-hān tē-na ḍukar-na kūndō khān hēsa kūndō dētō
was-kept. He him-to swine-by husks having-eaten such husks if-had-given
ta khuahti-na khādō aś'tō. Pan tē-na tē-hī dētō nānī,
then gladness-with eating would-have-been. But him-to that-even was-given wi.

Yēnā-ti dēyā ughaḍyū. Tewhā āpun mhanēs, ‘āp'la bāp-jawāl
Therefore eyes were-opened. Then he-(himself) said, ‘my-own father-near
mukar sa, tē-nā-jawāl paśā urīn pur'śī. Mi yāhān
servants are, them-near money having-been-spared will-be-enough. I here
upāsī marī-rahēs. Ta ātā bāpā-kaḍē jāin mhanūs, “bābā, Dēw-nā
hungry am-dying. So now father-to having-gone shall-say, “father, God-of
ānī tārō phār āp'ṛādī karē. Mi tārō pūr'gō ās'lyāw war ēwā-nō dayō
and thy great fault I-did. I thy son being-on taking-of fit
raḥū nahi. Ta āp'lo maļū sā'r'kho wāgāl.” Asō wichār karīn
am not. Thou thy-own a-labourer like treat.” So thought having-made
āp'la bāp-kaḍē āyē. Tē āw'tānā bāp-nā dūr-ti dēkhe, tē-na
his-own father-to came. He while-coming the-father-by far-from was-seen, him-to
dayā āi, āp'la pūr'gā-nā gayā-mā hāt ghālē wa tē-nā mukō
pity came, his-own son-of on-the-neck hand was-put and him-to kiss
lēdō.

was-taken.
<table>
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<tr>
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<th>Bohra (Mahikastha)</th>
<th>Bohra (Ridar)</th>
<th>Bohra (Lahore)</th>
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<td>1. One</td>
<td>Ek</td>
<td>Ek</td>
<td>Ek</td>
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<tr>
<td>2. Two</td>
<td>Be</td>
<td>Be</td>
<td>Bai</td>
</tr>
<tr>
<td>3. Three</td>
<td>Te, or tau</td>
<td>Tan</td>
<td>Treu</td>
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<tr>
<td>4. Four</td>
<td>Syar, or syar</td>
<td>Syar</td>
<td>Char</td>
</tr>
<tr>
<td>5. Five</td>
<td>Posa, pisha</td>
<td>Posa</td>
<td>Fesch</td>
</tr>
<tr>
<td>6. Six</td>
<td>So</td>
<td>So</td>
<td>Chhan</td>
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<td>7. Seven</td>
<td>Hat</td>
<td>Hat</td>
<td>Klhat</td>
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<td>8. Eight</td>
<td>Ath</td>
<td>Ath</td>
<td>Ath</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Now, now</td>
<td>Now</td>
<td>Nanw</td>
</tr>
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<td>10. Ten</td>
<td>Dogh, dogh</td>
<td>Daugh, doh</td>
<td>Danh</td>
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<td>11. Twenty</td>
<td>Vigh, vi</td>
<td>Vigh, vi</td>
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<td>12. Fifty</td>
<td>Aph dogh; sallh ne doh; pasagh.</td>
<td>Aph dogh; sallh ne doh</td>
<td>Paishah</td>
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<td>13. Hundred</td>
<td>Hoo, poss vihoo</td>
<td>Hoo</td>
<td>Khan</td>
</tr>
<tr>
<td>14. I</td>
<td>Hoo</td>
<td>Hoo</td>
<td>Hoo</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Maro</td>
<td>Maro, (ri, -ri)</td>
<td>Mharo, maro</td>
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<tr>
<td>16. Mine</td>
<td>Maro</td>
<td>Maro, (ri, -ri)</td>
<td>Mharo, maro</td>
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<td>17. We</td>
<td>Amah, amah; apshah</td>
<td>Amah, amah</td>
<td>Hamah</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Amaro</td>
<td>Amaro, (ri, -ri)</td>
<td>Hamaro</td>
</tr>
<tr>
<td>19. Our</td>
<td>Amaro</td>
<td>Amaro, (ri, -ri)</td>
<td>Hamaro</td>
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<tr>
<td>20. Thou</td>
<td>Tii</td>
<td>Tii</td>
<td>Ta, tii</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Taro, tharo</td>
<td>Taro, tharo, (ri, -ri)</td>
<td>Tahr, tahr</td>
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<td>22. Thine</td>
<td>Taro, tharo</td>
<td>Taro, tharo, (ri, -ri)</td>
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<td>23. You</td>
<td>Tamah, tamah, tamah</td>
<td>Tamah, tamah</td>
<td>Tamah, tamah</td>
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<td>24. Of you</td>
<td>Tamaro</td>
<td>Tamaro, (ri, -ri)</td>
<td>Tamahro</td>
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<td>25. Your</td>
<td>Tamaro</td>
<td>Tamaro, (ri, -ri)</td>
<td>Tamahro</td>
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<td>Kupṭāk (Khandesh)</td>
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<td>Ėk</td>
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<td>Don</td>
<td>Dōn</td>
<td>2. Two</td>
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<td>Tin</td>
<td>3. Three</td>
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<td>Chār</td>
<td>Chār</td>
<td>4. Four</td>
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<td>Pach</td>
<td>Pach</td>
<td>5. Five</td>
<td></td>
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<tr>
<td>Saw, chha</td>
<td>Sāñ</td>
<td>6. Six</td>
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</tr>
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<td>Aml</td>
<td>Bēsa</td>
<td>134. Best.</td>
<td></td>
</tr>
<tr>
<td>Üch</td>
<td>Ùchch</td>
<td>135. High.</td>
<td></td>
</tr>
<tr>
<td>Sab-sal moṭā Ùch</td>
<td>Lāl Ùchch</td>
<td>137. Highest.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍī</td>
<td>Ghōḍī</td>
<td>139. A mare.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍē, ghōḍā</td>
<td>Ghōḍā</td>
<td>140. Horses.</td>
<td></td>
</tr>
<tr>
<td>Ghōḍyā</td>
<td>Ghōḍyā</td>
<td>141. Mares.</td>
<td></td>
</tr>
<tr>
<td>Bail</td>
<td>Dhāydyā</td>
<td>142. A bull.</td>
<td></td>
</tr>
<tr>
<td>Gāl</td>
<td>Gāy</td>
<td>143. A cow.</td>
<td></td>
</tr>
<tr>
<td>Bail</td>
<td>Dhāydyē</td>
<td>144. Bulls.</td>
<td></td>
</tr>
<tr>
<td>Gāyā</td>
<td>Gāl</td>
<td>145. Cows.</td>
<td></td>
</tr>
<tr>
<td>Kūṭrā</td>
<td>Kutra</td>
<td>146. A dog.</td>
<td></td>
</tr>
<tr>
<td>Kūṭrī</td>
<td>Kutra</td>
<td>147. A bitch.</td>
<td></td>
</tr>
<tr>
<td>Kūṭrē, kūṭrā</td>
<td>Kutrē</td>
<td>148. Dogs.</td>
<td></td>
</tr>
<tr>
<td>Kutryā</td>
<td>Kutryā</td>
<td>149. Bitches.</td>
<td></td>
</tr>
<tr>
<td>Bokād</td>
<td>Bokād</td>
<td>150. A he-goat.</td>
<td></td>
</tr>
<tr>
<td>Bak'ī</td>
<td>Bak'ī</td>
<td>151. A female goat.</td>
<td></td>
</tr>
<tr>
<td>Bok'ēdā</td>
<td>Bok'ēdā ; bak'ryā</td>
<td>152. Goats.</td>
<td></td>
</tr>
<tr>
<td>Chikās, haraç</td>
<td>Kalṭ</td>
<td>153. A male deer.</td>
<td></td>
</tr>
<tr>
<td>Haran</td>
<td>Haram</td>
<td>155. Deer.</td>
<td></td>
</tr>
<tr>
<td>Mi sé (or sé)</td>
<td>Mi ṭō</td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>Tū sé (sē)</td>
<td>Tū ṭō</td>
<td>157. Thou art.</td>
<td></td>
</tr>
<tr>
<td>Tō sé (sē)</td>
<td>Tō ṭō</td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>Ham sé (or ām sēṭās)</td>
<td>Āmḥā sēṭās</td>
<td>159. We are.</td>
<td></td>
</tr>
<tr>
<td>Tum sé (or sēṭēs)</td>
<td>Tumḥī sēṭaṣa</td>
<td>160. You are.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Bhill (Mahrkantu)</td>
<td>Bhill (Edar)</td>
<td>Bkori (Lahore)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>वा हः (or हेः)</td>
<td>वा हः</td>
<td>तेसै</td>
</tr>
<tr>
<td>162. I was</td>
<td>हः तो</td>
<td>हः तो</td>
<td>हः उतो</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>तु तो</td>
<td>तु तो</td>
<td>तह उतो</td>
</tr>
<tr>
<td>164. He was</td>
<td>वितो</td>
<td>वितो</td>
<td>यह उतो</td>
</tr>
<tr>
<td>165. We were</td>
<td>अमः ता</td>
<td>अमः ता</td>
<td>हम् उत्ता</td>
</tr>
<tr>
<td>166. You were</td>
<td>तमः ता</td>
<td>तमः ता</td>
<td>तम उत्ता</td>
</tr>
<tr>
<td>167. They were</td>
<td>वा ता (fem. vi ता)</td>
<td>वा ता</td>
<td>तेउता</td>
</tr>
<tr>
<td>168. Be</td>
<td>हो</td>
<td>हो</td>
<td>ठहजः</td>
</tr>
<tr>
<td>169. To be</td>
<td>होवु</td>
<td>होवु</td>
<td>ठानो</td>
</tr>
<tr>
<td>170. Being</td>
<td>होता</td>
<td>होत</td>
<td>ठत</td>
</tr>
<tr>
<td>171. Having been</td>
<td>होनेः</td>
<td>होनेः</td>
<td>ठहलकेः</td>
</tr>
<tr>
<td>172. I may be</td>
<td>हः हो, हः उगु</td>
<td>हः हो, हः उगु</td>
<td>.....</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>हः होहः, हः अहः</td>
<td>हः होहः, हः अहः</td>
<td>होः</td>
</tr>
<tr>
<td>174. I should be</td>
<td>हः होहः, हः उगेक</td>
<td>हः होहः</td>
<td>.....</td>
</tr>
<tr>
<td>175. Beat</td>
<td>कुः, मः</td>
<td>मः, or कुः (and so throughout)</td>
<td>मः</td>
</tr>
<tr>
<td>176. To beat</td>
<td>कुःः, मःः</td>
<td>मःः</td>
<td>मःः</td>
</tr>
<tr>
<td>177. Beating</td>
<td>कुःः, मःः</td>
<td>मःः</td>
<td>मःः</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>कुःःः, मःःः</td>
<td>मःःः</td>
<td>मःःः</td>
</tr>
<tr>
<td>179. I beat</td>
<td>हः मःः (ःः)</td>
<td>हः मःःःः</td>
<td>हः मःः</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>तु मःःः (ःः)</td>
<td>तु मःःःः</td>
<td>तः मःः</td>
</tr>
<tr>
<td>181. He beats</td>
<td>विमःः (ःः)</td>
<td>विमःःः</td>
<td>वः मःः</td>
</tr>
<tr>
<td>182. We beat</td>
<td>अमः मःः (ःः), अमः मःःःःः</td>
<td>अमः मःःःःः</td>
<td>हमः मःःः</td>
</tr>
<tr>
<td>183. You beat</td>
<td>तमः मःःःः (ःः)</td>
<td>तमः मःःःःः</td>
<td>तमः मःःः</td>
</tr>
<tr>
<td>184. They beat</td>
<td>वा मःःःः (ःः)</td>
<td>वा मःःःःः</td>
<td>वः मःःः</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>मः मःःःःः (or मःःःःः, or मःःःःः, and so throughout)</td>
<td>मः मःःःःः</td>
<td>मः मःःः</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>तः मःःःःः</td>
<td>तः मःःः</td>
<td>तः मःःः</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>वा मःःःःः</td>
<td>वा मःःः</td>
<td>वाल्लः मःःः</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Khã-ñãi (Khandesh)</th>
<th>Kaz'ba (Khandesh)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tô sa (or tyâ sôta)</td>
<td>Tyâ sôta</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mi sa'tô (or hôtâ)</td>
<td>Mi whatu</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tû sa'tôs (or hotâtâ)</td>
<td>Tû whatâ</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Tô sa'tô (or hotâ)</td>
<td>Tô whatâ</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham sa'tas (âm hotâ)</td>
<td>Ámhub whatô</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tûm sa'tô (tum hotâs)</td>
<td>Tumhí whatô</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Tû sa'tô (tyâ hotâtâ)</td>
<td>Tyâ whatât</td>
<td>167. They were.</td>
</tr>
<tr>
<td>As</td>
<td>Ho</td>
<td>168. Be.</td>
</tr>
<tr>
<td>As-na</td>
<td>Hôna</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Rah'sâ (hôs)</td>
<td>Hôsan; hôn</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Asûn</td>
<td>Hóun-sân; whân'ni</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mâi asa (mi hôbô)</td>
<td>Mi whatû</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mâi asa (mi hôsû)</td>
<td>Mi hôsû</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Mâi asa (mi hósa-ch)</td>
<td>Mi-wÔwa</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Mâr</td>
<td>Mâr</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Mâr'na</td>
<td>Mâr'na</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Mârit</td>
<td>Mârit</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Mâi mâra(s)</td>
<td>Mi mâras</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Tû mâra(s)</td>
<td>Tû mâras</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Tô mâra(s)</td>
<td>Tô mâras</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Ham mâra (âm mâra'ja)</td>
<td>Ámhub mâra tas</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Tûm mâra (tum mâra'ja)</td>
<td>Tumhí mâra tas</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Tô mâra (tyâ mâra'ja)</td>
<td>Tyâ mâra tas</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Mâi mârë (mi mâr)</td>
<td>Mi mâra</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Tu-nu mârë (tû mâr)</td>
<td>Tû mâra</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Tô mârë (tyâë mâr)</td>
<td>Tyâ-na mâra</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Bhili (Mahikantia)</td>
<td>Bhili (Sidar)</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Amā mārījyū</td>
<td>Amā mārī</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tamā mārījyū</td>
<td>Tamā mārū</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Waṃāsē mārījyū</td>
<td>Waṃāsē mārū</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hū mārū ḫū</td>
<td>Hū mārū-ḫū</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hū mārīṭo atō</td>
<td>Hū mārīṭo atō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mē mārījyū tā</td>
<td>Mē mārū-tā</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hū mārū</td>
<td>Hū mārū</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Hū mārīū, or mārī</td>
<td>Hū mārū, or mārī</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū mārī (or mārī ḫū)</td>
<td>Tū mārī (terminated)</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Vi mārī-ṛā</td>
<td>Vi mārī-ṛā</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Amā mārīṛā</td>
<td>Amā mārīṛā</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tamā mārīṛā</td>
<td>Tamā mārīṛā</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Wā mārīṛā</td>
<td>Wā mārīṛā</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Hū mārū, hū mārīto ugek</td>
<td>Hū mārū</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Ma-ṇē mārō ḫē, hū mārāpō ḫū</td>
<td>Ma-ṇē mārō ḫē</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Ma-ṇē mārījyō atō, hū mārījyō atō</td>
<td>Maṇṇē mārījyō atō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Hū marādū, or mārījyō jaṭū</td>
<td>Hū marādū, hū mārījyō jaṭū</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hū jaṭū ḫū</td>
<td>Hū jaṭū-ṛā</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jaṭū ḫē</td>
<td>Tū jaṭū-ṛē</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Vi jaṭū ḫē</td>
<td>Vi jaṭū-ṛē</td>
</tr>
<tr>
<td>208. We go</td>
<td>Amā jaṭyē ḫīyē, amā jaṭ ḫē</td>
<td>Amā jaṭyē-ṛīyē</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tamā jaṭo ḫō</td>
<td>Tamā jaṭo-ṛō</td>
</tr>
<tr>
<td>210. They go</td>
<td>Wā jaṭū ḫē</td>
<td>Wā jaṭū-ṛē</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hū giṛyo</td>
<td>Hū giṛyo</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū giṛyo</td>
<td>Tū giṛyo</td>
</tr>
<tr>
<td>213. He went</td>
<td>Vi giṛyo</td>
<td>Vi giṛyo</td>
</tr>
</tbody>
</table>
| 214. We went                | Amā giṛyā        | Amā giṛyā       | Haṃē giā }
<table>
<thead>
<tr>
<th>Khandeš (Khandesh).</th>
<th>Kharbā (Khandesh).</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hami márē (āmē már)</td>
<td>Āmūhū mára</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Tumi márē (tumū már)</td>
<td>Tumhi mára</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Tē márē (tyē már)</td>
<td>Tyāseni mára</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mai márit rañēnā</td>
<td>Mi mārās</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mai márē mahēnā (mi márēs tā-ti)</td>
<td>Mi mārst whatu</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>(Mi márē sē)</td>
<td>Mi mārēs whata</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Mai márēs sē (mi márēswa)</td>
<td>Mi mārēswa</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Mai márēs sē (mi márēsē)</td>
<td>Mi mārēsē</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tū māri (tū mārē)</td>
<td>Ṭū máris</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Tō māri</td>
<td>Tō máral</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Ham māri (ām māraw)</td>
<td>Āmūhū mārēsēa</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Tum māri (tum mārēsē)</td>
<td>Tumhi mārēsēl</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Tē māri (tyē mārēti)</td>
<td>Tyā mārētēl</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Mai márēs sēt (mi márēsē)</td>
<td>Mi mārēswa</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mai-lē mārē (mi márē gyē)</td>
<td>Mā-lē mārēl ēē</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>(Mi márē gyē-tē)</td>
<td>Mā-lē mārēl whata</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mai-lē mārit (mi mārē jāsē)</td>
<td>Mā-lē mārētēn</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Mai chālēnā (mi jāns)</td>
<td>Mi jāns</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tū chālēnā (tū jās)</td>
<td>Tū jās</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Tō chālēnā (tō jās)</td>
<td>Tō jās</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Ham chālēnā (ām jātēs)</td>
<td>Āmūhū jātēs</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tum chālēnā (tum jātēs)</td>
<td>Tumhi jātēs</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Tē chālēnā (tyē jātēs)</td>
<td>Tyā jātēs</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mai gyē</td>
<td>Mi gā</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tū gyē</td>
<td>Tū gū</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Tō gyē</td>
<td>Tō gū</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Ham gyē</td>
<td>Āmūhū gān</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Bikri (Multanista)</td>
<td>Bhil (Bhar)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tamā ḡiyā</td>
<td>Tamā ḡiyā</td>
</tr>
<tr>
<td>216. They went</td>
<td>Wā ḡiyā</td>
<td>Wā ḡiā</td>
</tr>
<tr>
<td>217. Go</td>
<td>ḡā, ḡā</td>
<td>ḡā, ḡā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jāṭā</td>
<td>Jāṭā</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gīyā, gō</td>
<td>Gīyā, gō</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tamārū ḡu nām?</td>
<td>Tamārū ḡu nām?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ānā khorā-nē kat-rā varē ṭhāyā ḡē?</td>
<td>Ānā khorā-nē kat-rā varē ṭhāyā ḡē?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Iyō-gū Kāsmīr kat-rā vēg-rē ḡē?</td>
<td>Iyō-gū Kāsmīr kat-rē ḡi gūpē ḡē?</td>
</tr>
<tr>
<td>224. I have walked a long way today.</td>
<td>Āj ḡaṅo ḡāṛ-yē ḡō</td>
<td>Āj ḡaṅo ḡāṛ-yē ḡō</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mārā kākā-nō sērō vi-nē bēṅ pānça ḡō</td>
<td>Mārā kākā-nō sainyā ḡi ḡā ṭaṛ-sā ḡō</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Thōla khor-nū pāḷō khor-nū ḡē</td>
<td>Thōla khor-nū pāḷō khor-nū ḡē</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Ānā upār pāḷō dājō</td>
<td>Ānā upār pāḷō dājō</td>
</tr>
<tr>
<td>228. I have beaten him with many stripes.</td>
<td>Ānā-nā ḡiṟ-rā-nō mā khaṇā kollā māryā ḡē</td>
<td>Ānā-nā ḡiṟ-rā-nō mā khaṇā kollā māryā ḡē</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Pēḷi magari upō ṭōjā ṭarē ḡō</td>
<td>Pēḷi magari upō ṭōjā ṭarē ḡō</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Pēḷi ḡukhāḍā nēsē khorā-māṭhē ṭaṛ-sā ḡō</td>
<td>Pēḷi ḡukhāḍā nēsē khorā-māṭhē ṭaṛ-sā ḡō</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>1-nē ḡi rūn-kō 1-nō ḡi lōo ḡō</td>
<td>1-nē ḡi rūn-kō 1-nō ḡi lōo ḡō</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>1-nē ḡi kima tā ḡi rūpā ṭi k ṭi rūpā ṭi</td>
<td>1-nē ḡi kima tā ḡi rūpā ṭi k ṭi rūpā ṭi</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>Mārō ʾāṭō pēḷā nāṅkā ḡi ḡē</td>
<td>Mārō ʾāṭō pēḷā nāṅkā ḡi ḡē</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>ḡi ḡi rūpā i-nā ḡō</td>
<td>ḡi ḡi rūpā i-nā ḡō</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>ḡa sā ḡi rūpā ṭi lō lō ḡō</td>
<td>ᴾ� ḡa sā ḡi rūpā ṭi lō lō ḡō</td>
</tr>
<tr>
<td>236. Beat him well and bind him with rope.</td>
<td>1-nē ḡukhāḍā ṭuṭō nē ṭaṛ-rē māḍo</td>
<td>1-nē ḡukhāḍā ṭuṭō nē ṭaṛ-rē māḍo</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Kuṭā-ṛ-hū ṭō pōṭi ḡi ḡē</td>
<td>Kuṭā-ṛ-hū ṭō pōṭi ḡi ḡē</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>ḡā mōṛ ḡē</td>
<td>ḡā mōṛ ḡē</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tamā ṭi ḡi ni kāṅ-ṛ-hū ṭeśāṭi ḡē ḡō?</td>
<td>Tamā ṭi ḡi ni kāṅ-ṛ-hū ṭeśāṭi ḡē ḡō?</td>
</tr>
</tbody>
</table>

252—Bhil.
<table>
<thead>
<tr>
<th>Khândâ (Khandesh).</th>
<th>Konâdâ (Khandesh).</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tê gyâ .</td>
<td>Tyâ gyâ .</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Tu-na nàw kây ?</td>
<td>Tu-na nàw kây âe ?</td>
<td>220. What is your name ?</td>
</tr>
<tr>
<td>Hau ghôda' kit'la umar-nâ sa ?</td>
<td>Hau ghôda' kit'la war-nâ âe ?</td>
<td>221. How old is this horse ?</td>
</tr>
<tr>
<td>Hau gâw...kit'kê dûr sa ?</td>
<td>Athün Khasmîr kit'ne dûr âe ?</td>
<td>222. How far is it from here to Kashmir ?</td>
</tr>
<tr>
<td>Tu-na bâp-na ghar-mâ kit'kâ pôra sa ?</td>
<td>Tu-na bâp-na ghar-mâ kit'kâ apâre sattas ?</td>
<td>223. How many sons are there in your father's house ?</td>
</tr>
<tr>
<td>Maî aj dûr gâyâ .</td>
<td>Mi aj bhûn lamb châlê âe .</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ghar-mâ pâd'-vâ ghôda-nâ jîn sn .</td>
<td>Tyâ-nû paût-war khûgir ghâl .</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Mai tê-s-nâ pûr-nâ khûp mûr-nâ .</td>
<td>To baûd'-war dhûrû chûtir râh-nâ .</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Tô baûd'-war dhûrû chûtir râh-nâ .</td>
<td>To baûd'-nû mûthâ-war dhûrû chûtir .</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>To ghôda-war basû jûd-khûl basû râh-nâ .</td>
<td>Tyâ jîlû-nû bêtû to ghûdû-yâ-war bûhûs .</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Tû-nû bhût tû-nû bahin-e fûl sn .</td>
<td>Tyâ-nû bhût tyâ-nû bahin-thûn bhûl nechûl âe .</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Tû-nû kimbût aûdîch rûpâyâ sn .</td>
<td>Tyâ-nû mol aûdîch rûpâyâ âe .</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Hau rûpâyâ tês-lû dê .</td>
<td>Hau rûpâyâ tyâ-lû dê .</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Vîhir-may pânî kâjî .</td>
<td>Ehûtû mûtûn pânî kâjî .</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Ma-nû mûrû chûtir .</td>
<td>Ma-nû mûrû chûtir .</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Hû kôn-pây ikat lûnâ sa ?</td>
<td>Tû tê kôn-pûl ikat lûhî ?</td>
<td>240. From whom did you buy that ?</td>
</tr>
</tbody>
</table>
BANJĀRĪ OR LABHĀNĪ AND BAHRIPIĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārīs are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Brinjārī, Labhānī, Labānī, Labānki, Labānā, Lamānī, Lambādī, and Lambānī. At the census of 1891, the number of Banjārīs (under any of their names) recorded was as follows:

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Number recorded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmer-Merwara</td>
<td>102</td>
</tr>
<tr>
<td>Bengal and States</td>
<td>31</td>
</tr>
<tr>
<td>Berar</td>
<td>110,008</td>
</tr>
<tr>
<td>Bombay and States</td>
<td>137,295</td>
</tr>
<tr>
<td>Central Provinces and States</td>
<td>38,048</td>
</tr>
<tr>
<td>Coorg</td>
<td>156</td>
</tr>
<tr>
<td>Madras and States</td>
<td>33,067</td>
</tr>
<tr>
<td>Panjab and States</td>
<td>67,231</td>
</tr>
<tr>
<td>United Provinces and States</td>
<td>75,006</td>
</tr>
<tr>
<td>Quettah</td>
<td>1</td>
</tr>
<tr>
<td>Haidarabād</td>
<td>300,248</td>
</tr>
<tr>
<td>Baroda</td>
<td>759</td>
</tr>
<tr>
<td>Mysore</td>
<td>41,155</td>
</tr>
<tr>
<td>Kashmir</td>
<td>5,117</td>
</tr>
<tr>
<td>Rajputana</td>
<td>20,337</td>
</tr>
<tr>
<td>Central India</td>
<td>40,985</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>894,701</strong></td>
</tr>
</tbody>
</table>

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although
widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name ‘Banjārā’ and its congener is probably derived from the Sanskrit Pasiṣṭhakārakaś, a merchant, through the Prakrit Pasiṣṭhārako, a trader. The derivation of ‘Labhāni’ or ‘Labāni,’ etc., is obscure. It has been suggested that it means ‘salt carrier’ from the Sanskrit lavanaḥ, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like ‘Labhāni’ or ‘Labāni.’

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference to them is believed to be in the Tārgāt-e Khān-Johān Lodī of Ni‘matullāh, written about 1612 A.D., and referring to events of 1504 A.D. He says:

‘As scarcity was felt in his [the Saltān’s] camp, in consequence of the non-arrival of the Banjārās, he despatched ‘Azam Hāmāyūn for the purpose of bringing in supplies.’

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Danḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputans.

The following are the more important accounts of the Banjārās.

AUTHORITIES


Cumberlege, N. R.—Some account of the Banjārā Class (see above). Bombay, 1882.

Sted, Hossiān Begrami and C. Wilmott.—Historical and Description Sketch of His Highness the Nizām’s Dominions. Bombay, 1883. Account of the Banjārās on pp. 337 and ff.


1 The derivations from the Persian birānjār, a rice-trader, though the analogy of this word may account for the form ('Brinjārā),' and from banjārak, to burn the jungle, are unassailably.

2 Elliot, v, 100; Bergh’s Periplus, i, 570. See also Yale and Burrell’s Holzn-John, e. w. "Briñjārā" for other references.

3 The passage occurs in the fifth adhikārī of the Darabumāra-charita.
**INTRODUCTION.**

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Banjáras on pp. 291 and ff.
Crooke, W.,—The Tribes and Castes of the North-Western Provinces and Oudh.—Calcutta, 1896. Vol. i, pp. 149 and ff.

The following are the figures for the number of people estimated to speak the Banjári language for the purposes of this Survey:

**Table showing the number of speakers of Banjári as reported for this Survey.**

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bérar</strong></td>
<td></td>
</tr>
<tr>
<td>Amraoti</td>
<td>1,900</td>
</tr>
<tr>
<td>Akola</td>
<td>1,375</td>
</tr>
<tr>
<td>Buldana</td>
<td>7,500</td>
</tr>
<tr>
<td>Wun</td>
<td>28,000</td>
</tr>
<tr>
<td>Basim</td>
<td>28,550</td>
</tr>
<tr>
<td><strong>Bombay</strong></td>
<td>67,625</td>
</tr>
<tr>
<td>Pané Mahals</td>
<td>1,300</td>
</tr>
<tr>
<td>Thana</td>
<td>3,400</td>
</tr>
<tr>
<td>Nasik</td>
<td>1,000</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>400</td>
</tr>
<tr>
<td>Belgaum</td>
<td>2,000</td>
</tr>
<tr>
<td>Dharwar</td>
<td>5,500</td>
</tr>
<tr>
<td>Bijapur</td>
<td>6,124</td>
</tr>
<tr>
<td><strong>Central Provinces</strong></td>
<td>19,724</td>
</tr>
<tr>
<td>Madilla</td>
<td>1,000</td>
</tr>
<tr>
<td>Sooni</td>
<td>1,100</td>
</tr>
<tr>
<td>Hoshangabad and Makrai</td>
<td>958</td>
</tr>
<tr>
<td>Nimar</td>
<td>5,150</td>
</tr>
<tr>
<td>Betul</td>
<td>280</td>
</tr>
<tr>
<td>Chhíndwara</td>
<td>1,250</td>
</tr>
<tr>
<td>Wardha</td>
<td>700</td>
</tr>
<tr>
<td>Nagpur</td>
<td>350</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td>10,788</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>87,349</td>
</tr>
<tr>
<td>District</td>
<td>Where spoken.</td>
</tr>
<tr>
<td>-------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Chanda</td>
<td></td>
</tr>
<tr>
<td>Bhandara</td>
<td></td>
</tr>
<tr>
<td>Balaghat</td>
<td></td>
</tr>
<tr>
<td>Raipur</td>
<td></td>
</tr>
<tr>
<td>Bilaspur</td>
<td></td>
</tr>
<tr>
<td>Sarangpur</td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td></td>
</tr>
<tr>
<td>Kanker</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Panjab—</td>
<td></td>
</tr>
<tr>
<td>Kapurthala</td>
<td></td>
</tr>
<tr>
<td>Kangra</td>
<td></td>
</tr>
<tr>
<td>Hoshiarpur</td>
<td></td>
</tr>
<tr>
<td>Lahore</td>
<td></td>
</tr>
<tr>
<td>Gurdaspur</td>
<td></td>
</tr>
<tr>
<td>Gujrat</td>
<td></td>
</tr>
<tr>
<td>Sialkot</td>
<td></td>
</tr>
<tr>
<td>Muzaffargarh</td>
<td></td>
</tr>
<tr>
<td>United Provinces—</td>
<td></td>
</tr>
<tr>
<td>Saharanpur</td>
<td></td>
</tr>
<tr>
<td>Muzaffarnagar</td>
<td></td>
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<tr>
<td>Alligach</td>
<td></td>
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<tr>
<td>Farukhabad</td>
<td></td>
</tr>
<tr>
<td>Mainpuri</td>
<td></td>
</tr>
<tr>
<td>Bijner</td>
<td></td>
</tr>
<tr>
<td>Kheri</td>
<td></td>
</tr>
<tr>
<td>Bahraloh</td>
<td></td>
</tr>
<tr>
<td>Central India—</td>
<td></td>
</tr>
<tr>
<td>Gwalior</td>
<td></td>
</tr>
<tr>
<td>Indore</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>
Separate figures for the Banjārī language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarāt, and that of elsewhere (of which we may take the Labhānī of Berar as the standard). To these we may add the Labānki of Muzafrāgarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpia of the Panjab have also, on examination, turned out to be the same as the Labhānī of Berar. We therefore find the total number of speakers of Banjārī to be as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labānki of Muzafrāgarh</td>
<td>22,433</td>
</tr>
<tr>
<td>Labānki of the rest of the Panjab</td>
<td>1,300</td>
</tr>
<tr>
<td>Labānki of Gujarāt</td>
<td></td>
</tr>
<tr>
<td>Other Banjārī</td>
<td>131,419</td>
</tr>
<tr>
<td>Kakērs</td>
<td>40</td>
</tr>
<tr>
<td>Bahrūpia of the Panjab</td>
<td>2,872</td>
</tr>
<tr>
<td><strong>Total, Speakers of Banjārī</strong></td>
<td>134,531</td>
</tr>
</tbody>
</table>

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labānki in Muzafrāgarh employ ordinary Bikaneri, and my only reason for entering their language above is that it is not the vernacular of Muzafrāgarh, which is Lahndā.

The Labānki of the Panjab is most nearly connected with the Bagri spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhānī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarāt) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjārī of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhānī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārāwāri and partly on Northern Gujarāti, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhānī of Berar as the standard. I shall then describe the Lamānī of the Bombay Deccan, next the Labhānī of the Central Provinces, and then the Banjārī of the United Provinces. In connexion with this, I shall deal with the Kakērī of Jhansi. I shall next describe the Labānki of the Panjab (devoting a few lines to that of Muzafrāgarh), and then the Labānki of Gujarāt. Finally, I shall describe the Bahrūpia of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.
It should be observed that nowhere, not even in Berar, is Banjari a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjari have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.
LABHĀNĪ OF BERAR.

The Labhānī or Wanjāri of Berar is a rough kind of Western Rājasthānī much mixed with Gujarāti. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarāt or Rajputana. For instance there is no change of s to h or of chh to s.

No one who is familiar with Gujarāti or Mārvāri will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In pronunciation the cerebral ĵ is common, as in gōḷā, collected. There is a tendency to aspirate consonants, as in māthō, for mōţō, great; ākāṭī, for ēkāṭī, a certain one; chhumō for chumō, kissed; āgē or ēgē, before.

The vowel scale is indefinite. We find ā changed to a in words like dan, for din, a day; barījē, he shines; and u changed to a in sukī for sukhī, happy. A final ā is often weakened to a, as in chhā for chhē, he is; na or nē, to; ra or rē, the locative of rū, of. Similarly a final ō often becomes ō, as in dēkhō for dēkhō, seen; rō for rō, of.

Initial ū often becomes ur, as in uadhāl-paṇō (for uḍhāl-paṇō), debauchery; uadhā-dēnō for uḍhā-dēnō, he squandered.

The declension of nouns is very irregular. No doubt all strong nouns of a basis originally had their nominatives singular in ā, with an oblique form in ē. Thus, ghōḍā, a horse; oblique form ghōṭā. But the Labhānīs in the course of their wanderings have also picked up the Hindīstānī idiom of making these nouns have their nominatives in ā, with an oblique form in ē. Thus, ghōḍā, a horse; oblique form ghōḍē. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are ghvaṇō, achhō kapḍā, a very good robe; mārō chhōrō, my son; mōṭhō chhōrē, the older son.

Many nouns, even those ending in consonants, have an oblique form in ē. Thus bāpū, a father; bāpē-nē, to a father: don, a day; danē-mē, in (a few) days: kēṭā, a field; khēṭe-mē, in a field: hāṭ, a hand; hāṭe-mē, on (his) hand: bhūk, hunger; bhūkē-ti, by hunger, and many others. The plural of nouns in ō or ē ends in ē or ā. Thus bējō, a son, plural bēḷā; bēṭā, a son, plural bēṭē. Examples of the plural of feminine nouns are bīr, a woman, plural bīrē; bēṭī, a daughter, plural bēṭīyē. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have nē, often weakened to na, as in ā-nē, by him; jē-ṇa, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have mē māryō, I struck; hom mārē, we struck. As an example of the agent case, we have ā-nē mēḷyō, he sent. On the other hand we have bēp kyō, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus nē, often weakened to na, and rē (or ra). Thus bāpē-nē, to the father; māṭi-na, to a man; dēł-rē, to a country. We have also the form nū, sometimes pronounced nō, which was probably picked up in the Panjāb. Thus bāpē-nū and bāpē-nō, to the father.

The suffix of the ablative is usually ē as in uadhāl-paṇō-ti, by debauchery.
The suffix of the genitive is usually ṛ. Sometimes we meet the Gujarāṭī ṛ, as in bēti-nō, of a daughter. Ṛo has its oblique masculine ṛ, its feminine ṛ, and its locative (agreeing with nouns in the locative and dative) ṛ, as in Mārwāṛi. It is sometimes pronounced rā. The whole series is, however, much confused. We find cases of ṛ being used for rō, and vice versa. Ṛē often becomes ra, and is once (ō-rē māł-matā, his property) used for rō. Examples are bāpē-rō bēto, the son of the father; but o-rō (not o-rō) pēt, his belly; ghōḍē-rō ghōgīr, the saddle of the horse; bhāhrā-ra (for bhāhrā-rō) pilā, the young of a goat; o-rō (for o-rō) galā-na, on his neck; jhāḍē-rō hētē, at the bottom of the tree.

The usual sign of the locative is mē, ma, or mā. Thus, hāṭē-mē, on the hand; galā-na, on the neck; sūlē-mā, in one’s right-hand.

The sense of gender is very capricious. Thus we have sēwā (feminine) kidō (masculine), service was done.

Adjectives follow the Mārwāṛi rules. They are put in the locative in ṛ to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Hē, na, may, I; māhrō, mārō, my; mañē, mana, mára, to me; ham, we; hamārō, our.

To, tē, thou; tārō, thy; tanē, tana, lārē, lāra, to thee; tam, tamō (this is a Gujarāṭī form), you; tamārō, your.

For Demonstrative pronouns (including the pronoun of the third person), we have ā, ṛ, he, that, they; ṛ-nē, by him (but ā kyū, he said); ṛ-ṛō, his; ṛ-rē, ṛ-na, to him; anu-rō or anu-rō, their.

To-nē, to-na, him, to him; tē, they.

Ā, or i, this; yē ghōḍē-nō, of this horse.

Āpan, we (including the person addressed); āp’vē-nē, to us; āp’vō, own.

Jē, jakō, who, what; jē-na, by whom; kūv, who? kā, whose? kāśi, what? kāsō-ro, of what? kāsā-na, for what, why? kō, anyone; ēl’tā, this many; kāt’rō, how many (with pleonastic k of Rājasthānī, kāt-rō-k); sē, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarāṭī. It is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chhē or chha</td>
<td>chhē or chha</td>
</tr>
<tr>
<td>2</td>
<td>chhē or chha</td>
<td>chhē or chha</td>
</tr>
<tr>
<td>3</td>
<td>chhē or chha</td>
<td>chhē or chha</td>
</tr>
</tbody>
</table>

It will be observed that, as in some forms of colloquial Gujarāṭī, chha may be used for all persons and both numbers.

The past is vēṭā. Vēṭā is sometimes written vēṭō, which shows that the word is only a by-form of the Gujarāṭī katō. When used as an auxiliary it becomes simply tō, as in colloquial Gujarāṭī. Thus mārtā-tō, was striking. Indeed vēṭō-tō, itself (corresponding to the Hindīstānī hātā-thā), is generally used to mean ‘was.’
Wherever it occurs in the specimen or list, the masculine plural of *cēthō* is *cēthē*, not *cēthē*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, viz., *mār*ō, to strike; *mār*ēō, striking; *mārō, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dêkō, seen, and others.*

The simple present is conjugated much like the corresponding tense in Gujarāṭī and Rājasthānī. Thus—

<table>
<thead>
<tr>
<th>SIng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 <em>mārō</em></td>
<td><em>mārē</em></td>
</tr>
<tr>
<td>2 <em>mārē</em></td>
<td><em>mārē</em></td>
</tr>
<tr>
<td>3 <em>mārē</em></td>
<td><em>mārē</em></td>
</tr>
</tbody>
</table>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhā* or *mārū-chhā, I am beating. Other examples are (often with the sense of a future) *mārū-chhā, I die; khē-chhā, we may eat; hā-chhā, let us become.*

The Imperfect is *mārē-lō, was striking.*

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē mārō, I struck; ham mārē, we struck.*

The Perfect is *mārō-chhā* or *mārō-chhē, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pōp kidē-chhā, I have done sin.*

The Pluperfect is *mārē-lō, had struck.* In *ushō-rē, he got up, the *rē* is probably a contraction of *rahē.*

The Future is mainly based on the *l*-future of Mārwārī. It has some peculiar forms. It is conjugated as follows:—

<table>
<thead>
<tr>
<th>SIng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 <em>mārēhū</em> or <em>mārēhū</em></td>
<td><em>The same as the singular.</em></td>
</tr>
<tr>
<td>2 <em>mārēhū</em> or <em>mārēhū</em></td>
<td></td>
</tr>
<tr>
<td>3 <em>mārēhē</em> or <em>mārēhē</em></td>
<td></td>
</tr>
</tbody>
</table>

In the specimens we find *chhā* added in *jāhyō-chhā, I will go; ukhō-chhā, I will arise; āyō-chhā, it will come.* The exact meaning of these forms is doubtful. The *chhā* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarāṭī. Another form in the specimens is *kahēn, I will say.* This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *kēdō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kōdō, kēwō, or kēhō, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlō paq-gē, want fell, *gō* seems to be used as a feminine instead of *gī.*
The conjunctive participle is formed by adding an to the root. Thus maran, having beaten. A sort of continuous conjunctive participle is formed by adding tåni (for thandr, having become, as we see from the Central Provinces specimens) to the root, as in re-tåni, while remaining; dé-tåni, while giving.

Vocabulary.—The Râjasthâni idiom of employing kô-ni, at-all not, for the negative is very common.

The following unusual words occur in the specimen:—

\[
\begin{align*}
\text{ajî, or wajî}, & \text{ and} & \text{kumêgi}, & \text{a bird} \\
\text{ât}, & \text{ a sound} & \text{kêlê}, & \text{a calf} \\
\text{bêli, bread} & \text{kuatrâ} (=\text{kutrâ}), & \text{a dog} \\
\text{gîhê}, & \text{ with} & \text{môli}, & \text{a man} \\
\text{yôdi}, & \text{ a mother.}
\end{align*}
\]

[No. 1.]

INDO-ARYAN FAMILY.

LABHÄNÎ OR WANJÄRÎ.

(Central Group.

LABHĀNĪ OR WANJĀRĪ.

(Bidar.)

SPECIMEN I.

Ekê mätî-na di bêta vêtê-tê. Anu-mê nânakyâ
A man-to two sons becoming-were. There-among the-younger
âp'nê bêpê-nê kyo, 'bêpû, jî mane âyï-chha, o mîl-mâtâ-rû
his-own father-to said, 'father, what to-me will-come, that the-property-of
vêto mane dê-nâk.' O-nê o-re môl-mâtâ anu-mê vêt-dînô.
s nors to-me give-away.' Him-by his the-property them-among was-divided.
Waji nânakyâ ohhôrâ thôbâ danê-mê se môl-mâtâ gôlê kar-lidô.
And the-younger son a-few days-in all wealth collected made,
waji ghânêmê gyô. Waji wattê re-tåni wadjhâl-pânê-ti se
and a-far-and-in he-went. And there whilo-remaining devaunhery-by all
pisê wadjâ-dênê. Janâ o-nê se pîsa kharanê kar-nâkô,
money he-squandered. When him-by all money expended was-made-entirely,
janê o dê-s-ma môthô kêtî pad-gût, jê-na tô-nê vêlâ pad-gût;
than that country-in a-great famine fell, by-which him-to want fell;
aji u gyô, aji o dê-s-rê ekhâjî bhâle mânas-jêrê pagelli
and he went, and that country-in-of a rich man-near servant
ryô. Waji o-nê sûri chariyy-nê âp'nê khêtê-mê o-na
remained. And him-by mine feeding-for in-his-own field-in as-for-him
melyô. Waji jo-kô sûr bhaskô khâtô, o bharakô-ti o-nê
he-was-sent. And what the-woine chaff ate, that chaff-with him-to
ô-rê pêt khushî-tî bharâ-jató. Aji o-nê na-kôî dînô.
nhis-own belly happiness-with he-would-have-been-filled. And him-to no-one gave.
Janā ā sudē-mā āyō, janā ā kyō, 'mhārē bāpē-rē nōkōrē-mē-ti
When he sense-in came, then he said, 'my father-of servants-in-from
kat'rē-k rōj-dār ād'mū-na pēt bhar aji man-maktō bātī māli-jāy,
how-many-verily hired men-to belly full and to-spare bread is-got,
āji mē bhukē-ti marū-chhū. Mē uthī-chha, āji mārō bāpē-kanē
and I hunger-by dying-am. I will-arise, and in my father-in-vicinity
jāhyū-chha, āji o-na kahēn, "bāpū, mē Bhagwānē-rē-par ān
will-go, and him-to I-will-say, "father, I God-of-on and
tār-āga pāp kidō-chhū, wajī aji-ti tārō bētō kahwānō mē
the-before sin done-have, and to-day-from thy son to-be-called I
āchhō kō-nī. Tārē rōj-dār mānī-mē-ti manē ēk rōj-dār kar.''
good at-all-not(am). Thy hired men-in-from me one hired make.''
Aji ā uthō, āji o-re bāpē-sāmō āyō. Pan jānā ā
And he arose, and him-of father near came. But when he
ghaū-mē-hī vēō o-rō bāp o-na dēkūh; wajī kīw āw-gī;
distance-in-even was his father him saw; and compassion came;
wajī dhātō; wajī o-re galā-ma pad-gō, āji o-na ohomū. Āji
and he-ran; and his neck-on he-fell, and him he-kissed. And
ehūrā o-na kahē, 'bāpū, Bhagwānē-rē-par āji tār-āga mē pāp
the-son him-to says, 'father, God-of-on and thee-before I sin
kidō-chhū, wajī aji-ti tārō bētō kahwānō mē āchhō kō-nī.'
done-have, and to-day-from thy son to-be-called I good at-all-not(-am).
Pan bāp āpō naukōrē-nō kōyō, 'ghanō āchhō kap'idā māga,
But the-father his-own servants-to said, 'very good robe bring,
āji o-na o po'traw; āji o-re hātē-mē vithā ghal, wajī o-rē
and him-to it put-on; and on-his hand-on a-ring put, and on-his
pāg-mē jōda ghal; wajī o laṭ kēdā war-liyā āji o-na kāṭ-nākh;
foot-on shoes put; and that fattened calf bring-here and it slaughter;
wajī o-na khaū-chha ān khush hōū-chha; kā'kī ā mārō ohowā
and it we-eat and happy become; because this my son
mar-gō-thō, wajī pharan bach-gō; ā gamā-gō-thō, wajī lābhō.' Wajī
dead-gone-was, and again escaped; he lost-gone-was, and was-got.
And tō chain karē lāg. they rejoicing to-do began.

Aji o-re mōthō ohowā kēṭē-mē vēō-tō. Wajī jānā ā
And him-to the-elder son field-in becoming-was. And when he
āyō wajī gharī-tōdē nik'li puch-gō, jānā nāch-tamāsō o-nē
came and the-house-to near arrived, then dancing-festival him-to
āt-āyō. Wajī o-nē naukōrē-mō-ti ēkē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,
wajī ū-na puchhō, 'i kaśō-rō chha?' Wajī ū o-na kahē,
and as-for-him he-was-asked, 'this what-of is?' And he him-to says,
tārō bhāi āyō-ohha, waji tārō bāpē-nē latā keldū-na kātō-ohha,
thy brother ome-is, and thy father by the-fatted calf-as-for it-slaughtered-is,
kaj-kī ū hashi-khisi-tō-na māl-gō." Waji ō-na rish āw-gō
because he safe-and-sound him-to has-been-met.' And him-to anger came
waji gharē-mē jāy-ni. Kaj-kī ō-rē bāp bhār āyō,
and the-house-in he-goes-not. Therefore him-to the-father outside came,
aji ō-na samjāyō. Waji ū ō-rē bāpē-nū watar dē-tānī
and him-to remonstrated. And he his father-to answer while-giving
kahō, 'dekh, mē āīrā waras tārē sēwā kidō, waji mē koyē
saya, 'see, I so-many years to-the service did, and I at-any
ghaṭkār-upar tārō hukūm mōjō kō-ni, aji hi manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
na-karhāi bakā-rā pilā dinō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one guest that I my friends-in-of with
ānand karū-ohha. Pań jē-na tārō māl-mātā kachmī-nē warā-dinō,
rejoicing make. But by-whom thy property harlots-to was-squandered,
a tārō ohhōrō atē barābar ē-rē kari kēt keldū tu
this thy son on-coming with him-for for fatted calf thou
kātō-ohha.' Waji ū ō-na kēhō, 'ehhōrā, tā nēhmi mārō āhya
slaughtered-hast.' And he him-to said, 'son, thou always to-me near
ehhi, waji mārō jē-kōī ohha, tē sārō tārō chha. Waji āpan ānand
art, and mine whatever is, that all thine is. And we rejoicing
karū-ohha, aji sakhī hōō-ohha, ā āpē-nē āchhō chha, kaj-kī ā tārō
make, and happy become, this us-to good is, because this thy
bhai mar-gō-thō, waji phari bāch-gō; aji ū gamā-gō-thō, waji
brother dead-gone-was, and again escaped; and he lost-gone-was, and
lābhō.'
was-found.
[No. 2.]

INDO-ARYAN FAMILY.  

LABHANI OR WANJARI.  

(Central Group.)  

SPECIMEN II.  

Bāp bētā-rö jhang'dō vē-gō. Bāpē-phērana bētā risān  
A-father son-of quarrel vocurred. The-father-with the-son being-angry  
chalō-gō. Yādī manāi, 'bētā, hōtō phari ḍē-jō.' Yādī-rō  
went-away. The-mother remonstrated, 'son, back again come.' The-mother-to  
kō-ni mānō. Bētō risāyō-tisāyō ḍag'rō-chalō. Wan-wāsē-nē  
at-all-not he-heeded. The-son being-very-angry went-forward. A-foreign-land-to  
dag'rō-chalō. Janā jara-sēkō āg chalō-gō, janā jamnī bājū  
he-went-forward. When a-little-distance ahead he-went, then right side  
mōṛ'dā tōkē, ān dāi bājū sālī bōlī. Āg dēkhū tō  
a-peacock screams, and left side a-jackal howled. In-front he-saw verily  
ēk wāt chhō minā-rī sukhe-rī vēti-tī. Dusriyē wāt tinē  
one road six months-of happiness-of being-was. Another road three  
minā-rī dukhe-rī vēti-tī. Bētō sukhe-rī wāt chhōd  
months-of sorrow-of being-was. The-son happiness-of road abandoning  
dukhe-rī wāt gyō. Āg dēkhū tō wagh'dō sutorō vērō-ehha  
sorrow-of road went. Ahead he-saw indeed a-tiger asleep lying-is.  
ō uθō kyō kī, 'bētā, kimē-rē chalō?' Bētō kyō kī,  
He arose said that, 'son, where-to do-you-go?' The-son said that,  
'wan'wās-nā jān-ehhū. Wagh'dō kyō kī, 'wan'wās-nō kim  
'a-foreign-land-to going-iam.' The-tiger said that, 'foreign-land-to why  
jaw-ehhi?' didī hāt atta dēkhā,  
go-going-arl-thou? two-two (i.e. one or two each) hands (i.e. seats) here show.  
Pahili-rē chōt tū-hī kar, rē bētā.' Ō kyō kī, 'pahili-rē  
At-the-first blow thou-verify act, O son.' He said that, 'at-the-first  
chōt tū-hī kar, māmā.' Akheri-rē wāt bētā chōt kidō,  
blow thou-verify act, O-maternal-unite.' End-of affair the-son blow made,  
pan chhal-ō. Uthō-rē wagh'dō pak'dōre līdō, ān wāna māri-nakhō.  
but missed. Uprose the-tiger seized took, and him killed.  

FREE TRANSLATION OF THE FOREGOING.  

A quarrel took place between a father and a son; and the latter got angry with the  
former, and set out on a journey. The mother remonstrated, saying, 'child, return  
back;' he did not heed his mother, but being angry and indifferent went forth; and set
out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left. He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no munkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

1 These are unlucky scenes.
[No. 3.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

LABHĀṆĪ OR WANJARĪ.

(BERAR.)

**SPECIMEN III.**

**TWO LABHĀṆĪ SONGS.**

I.

Sācchā Sēwābhāyā.

TURE Sēwābhāyā.

Ta-rē kāchē kachan-yi kāyā.

Him-to crystal gold-of body.

Sēwābhāyā vē-gō.

Sēwābhāyā having-been-is-gone.

Sākā-nē gāḍi dé-gō.

Sākā-to throne having-given-he-went.

Jētā-nē pamsan vē-gō.

Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōdō.

Sēwābhāyā wealth accumulated.

Ta-rē Tulārām chha ghōḍō.

Him-to Tulārām is horse.

Dachchhā dōlat bhārī.

Prosperity wealth great.

Nāgārō ab'dāgiri.

Drums umbrellas.

Mḗh'madā gāvē dhāḍi.

Mḗh'madāya sings the-harp.

Je-na an dhan dēṅō bhārī.

Whom-to food wealth is-to-be-given much.

II.

Bāgh-bāg'ichyā dharamē-rī bāwāḍī,

Grove(-and-)garden virtue-of a-well,

Jāṭē barājē purō Rām.

Where shines the-great Rām.

Rām tōnē āchhō kariyō nyāhāl. (1)

Rām thec-to good may-make prosperity. (1)
FREE TRANSLATION OF THE FOREGOING.

I.

(A poem in honour of Sewabhaya, a Labhasya hero.)

There was Sewabhaya. His body was brilliant as silver and gold. Sewabhaya is dead and gone. He left his throne to Suká, and gave Jétá his blessing.

Great wealth had Sewabhaya amassed. He had the horse Tuláram.
Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mehmadya the Bard sings this song. To him it is every one's duty to give many presents of food and money.
II.

(In praise of Dharmaññō Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sītā the chaste, Lakshman the faithful, Hanumān the mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālāji, the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmaññō Bābā, the devotee of Bālāji, gives gifts in full handfuls. May Rām endow thee with good prosperity.

1 Bālāji is the name given to the infant Kṛishṇa. Dwārakā is, I need hardly say, sacred to Kṛishṇa.
LAMĀṆI OF NASIK.

The Labhāṇi or, as it is locally called, Lāmāṇi of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAMĀṆI.

(DISTRICT NASIK.)

Chhān tō tōḍ, ṭāḍo lāḍē-dō, rē Isarā. (Comp. verily having-broken, bullock-herd load, O Isarā.)

Chhān tō tōḍ, ṭāḍo lāḍē-dō lāḍē-dō ra. (1)

Chōḍo sō dēkhan, ṭāḍo dhāl-dō, rē Isarā.

The-plain that having-seen, the-bullock-herd let-loose, O Isarā. (2)

Lāl charunjā pāl māḍē-dō, rē Isarā. (3)

Red stretching-will-strings tent arrange, O Isarā. (4)

Tāt palān pānī-mā nākhe-dō, rē Isarā. (5)

Rooms-of bags arrange, O Isarā. (6)

Bāpē bētā-rō jagada māchī, rē Isarā. (7)

Father son-of quarrel arose, O Isarā. (8)

Ākkē-rō pēhā, bētā, jāyē-dō, rē Isarā. (9)

This-of year, son, go-tot, O Isarā. (10)

Tāt palān pānī-mi-tī kāḍhe-lō, rē Isarā. (11)

Saddle-cloth saddle water-in-from out-take, O Isarā. (12)

Ghiyē galē-nā ghōdā mālē-dō, rē Isarā. (13)

Ghee molasses-for horses send, O Isarā. (14)

Chāwāl bharē-nā khāḍū mālē-dō, rē Isarā. (15)

Rice filling-for bullock send, O Isarā. (16)

Dāhi-sānē-nū bhēla karē-lō, rē Isarā. (17)

Wise-men-of collection make, O Isarā. (18)

1. Each line is repeated exactly after the model of the first two. I shall not write the repetition again.
DIALECT OF NASIK.

Dahisapi-na bhela karel, re Isara. (12)
Wise-women of collection make, O Isara. (12)
Ab ghiye gaile re ghoda awang, re Isara. (13)
Now ghee molasses of horses are come, O Isara. (13)
Chawal bharine ka khada avago, re Isara. (14)
Rice filling for bullock is come, O Isara. (14)
Bir balayan na nawan melo, re Isara. (15)
Women calling for barber send, O Isara. (15)
Sayiyathawar sadi tanelo, re Isara. (16)
On Saturday the veil stretch, O Isara. (16)
Pach ghodawa re ghola gholelo, re Isara. (17)
Five jars of bhang sherbet compound, O Isara. (17)
Pach lota re garu melo, re Isara. (18)
Five pots of the priest of send, O Isara. (18)
Dahesaengro wachan mage, re Isara. (19)
Wise men of blessing ask, O Isara. (19)
Achhe jagatero malawo jimado, re Isara. (20)
Well make arrangements the guests feed, O Isara. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhan hero Isara. In the first verses he is addressed by his father.)

(1) O Isara, break our camp and load our pack bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.

(Isara demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isara insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.' Make five jafuls of bhang sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isara's marriage, and the heroic feats performed by him and by his bride. Isara's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isara's complete victory.)

3 Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a sari, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.
LAMAṆI OF BELGAUM.

It will suffice to give one more specimen of the Lamāṇi of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like ra, to, the final a is sometimes dropped so that we get simply r. Thus, māṭi-r, for māṭi-ra, to a man.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAMÄṆI.

(Ekē māṭi-r di bēṭa vēṭā-te. Ōnō-r-māyi nān'kyā bēṭa One man-to two sons were. Them-of-in the-younger son bāpē-na kyō, 'bāp, tārō mālē-māy-ti manna āy-rō vēṭo the-father-to said, 'father, thy property-in from to-me coming-of share manna dē.' Bāpū ōnō-r-māyi ā-rō mālē pād-dinō-chhē. Nān'kyā to-me give.' The-father them-of-in him-of property divided. The-younger bēṭa ā-rō vēṭo lēna ghan-mō malkē-na jana ghan son him-of share having-taken far-in country-to having-gone many dād kō-nī höyē-tō. Atarājya-mā ā anādi vēna ā-rō days any-not were. The-meantime-in he riotous having-become him-of mālē sē gamā-lidō. Ū yū kidō, jērē pachya ā property all squandered. He thus did, then afterwards that malkē-mā mōṭo kāl padana onna garbi āw-gi. country-in great famine having-fallen to-him poverty came.

LABHĀṆI OF THE CENTRAL PROVINCES.

The Labhāṇi of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.
LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindi of that district. Indeed, the Eastern Hindi element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindi genitive termination kēr, instead of the true Labhānī rō or mō.

The Labhānī element itself is a good deal altered. We find the letter r by itself used to indicate the genitive case, instead of mō, and this r is even added to words which are already in the genitive as in tārō-r, thy, and even tārī-r bhaś, thy brother. This r is even added to the adverb ētē, there, so that we have ētē-r, of there, used to mean 'of him.'

For the locative postposition we have thānī or thānē, as in galō-thānī, on the neck. Thānī is literally the Gujarati theśā, having been, and it, as well as the cognate form chhānē or chhānī, formed from the verb chhē, he is, is used to make conjunctive participles, as in uth-chhānē, having arisen; dēk-thānē, having seen; dāur-thānē, having run. So in Berar we had dé-lānī (for dé-thānī), on giving.

The verb substantive is conjugated as follows:—

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<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>1</td>
<td>chhā</td>
<td>chhā</td>
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<tr>
<td>2</td>
<td>chhāt, chhē</td>
<td>chhē, chhē</td>
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<tr>
<td>3</td>
<td>chhāt, chhē</td>
<td>chhāt, chhē</td>
</tr>
</tbody>
</table>

The plural is often used for the singular. Thus, hām chhē, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

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

The word for 'was,' 'were' is achchhē or chhē. The Eastern Hindi rahē is also common.

Chhē is added to almost any verbal form without affecting the meaning. Thus, beside present definites like marī-chhē, I am dying, and imperfects like khut-chhē, they
were eating, we have it added to the simple past, as in kahō-ṛhē, he said; gaya-ṛhē, he went; kāṭ-ṛhē, he spent (time); so we have in the future jawā-ṛhē, we (I) will go; kahōjwtā-ṛhē, we (I) will say. In fact the future is almost the same as the present definite, mār-ṛhū, I will strike; mār-ṛhō, you will strike; and so on, besides mārū-ṛhē; mārō-ṛhē, and other forms.

Again ṛhē is added to the Imperative in kar-ṛhē, make (me as one of thy servants); and even to a verbal noun as in rahumārē-ṛhē madē, amongst the inhabitants. In bhāran-ṛhē, he wished to fill, the words appear to mean literally ‘he was for filling.’

As already said, the conjunctive participle is formed by adding cḥānē, thānē or thānī. We have also the Eastern Hindi suffix ke, and a parallel form, kō, in nikāl-kō, having taken out.

In one instance kahō, he said, is contracted to kōh.

Note the Rajasthāni method of forming casual verbs by adding ṛ, as in rakharō, kept.
[ No. 6. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

LABHANI OR BANJARI.

(DISTRICT MANDLA.)

Koi admi-ker di chhora acohhe. Un-mes-e nan'kiya
A-certain man-of two sons were. Them-in-from the-younger
bap-se kahoh-chohe 'ai baai, dhan-madh he jo-jo hamar hato
the-father-to said, 'O father, the-wealth-in whatever my share
haii so hamel dena.' Tab u apno dhan lait dinoo.
will-be that to-me (is)-to-be-given.' Then he his-own wealth dividing gave.
Thoro din gaya-chohe ki nan'kiya chhorhe saari kuuchh sakale-kher
A-few days passed that the-younger son all whatever collected-having
dur muluk jagar-gayoo, aur othe bad-masi-me din kat-chohe apno
a-far country went, and there riotous-conduct-in days spent his-own
dhan khoo-dinoo. Jab u sugani karh-kar-nako tab us mulk-mo
wealti squandered. When he all had-expended then that country-in
khub kal paro, aur u khub garib hoo-gaao; aur u u mulk-ke
great famine fell, and he very poor became; and he that country-of
rahan'ware-chohe madhe ek-ke yahoo rahwa-chohe. Jo o-ne apno
inhabitants among one-of near remained. Who him his-own
khew-me sur charay-le melo-chohe. Aur u un chhimiyoo-se jen
field-in swine grazing-for sent. And he those husks-with which
sir khat-chohe apan peth baaran-chohe. Koi koni deva-
swine eating-were his-own belly for-filling-was. Anybody at-all-not giving-
rahe. Tab u-ne khabar bhaii, aur u kahoo, 'hamar bap-ke
was. Then him-to senses came, and he said, 'my father-to
katra-k bhutiyoo-ke khanaye war-sik bachi bhe-gi, aur ham bhukhoo
how-many laborers-of eating-than more bread became, and I of-hunger
mar-chohe. Ham uuth-chohane jawah-chohe bap dhaahar, aur o-ne
dying-am. I arising will-go father near, and him-to
kahwa-chohe, 'hee bai, ham-nee Badasal-ke utta aur ap-ke mun-dhaange
I-will-say, 'O father, me-by Heaven-of against and your in-presence
pap kido-chohe; aur ham tar chhohra kahan layak koni chha,
sin done-was; and I thy son to-be-called sit at-all-not are(i.e., am),
tar nekar-ke ek-ke barabar rakhar.' U uuth-thani apno bapoo
thy servants-of one-of equal keep (me)).' He arisen-having his-own father
dhaji dag-ro. Par u alagi dur raho o-ro baii u-uper dekk-thane
near went. But he yet far was his father him-upon seeing
dayā rakharō, daur-thání galō-thání lapat-kē chūmō.
compassion did, run-having neck-on having-stuck kissed(him)
Chhorā o-nē koh, 'hé bāū, Swarga-kē biruddh aur tumhār mun-
The-sou him-to said, 'O father, Heaven-of against and your in-
dhāṅgē pāp kidi-chhā. Ab ham tār'kā kahān láyak kō-nī
presence sin done-was. Now I thy son to-be-called fit at-all-not
chhā.' Par bāū ap'nō chakhar-nē koh, 'achhō-mē aachhō
am.' But the-father his-own servants-to said, 'good-among good
kap'tā nikāl-kō o-nō pah'ra-dō; ētē-r hāthē utī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
pāg-e-mē pan'hi pah'ra-dō; aur tājā bāṭi kar-chhē, aur ham khāvē
feet-in shoes put; and ready bread make, and we may-eat
aur khusyāli karē. I hamār chhor mar-gāo, aur phirān
and merriment may-make. This my son was-dead, and again
ji-āyo; khō-gāo, phirān mīl-gāo.' Tab ōū khusyāli karan
to-life-came; was-lost, again is-found.' Then they merriment to-do
lāgō. began.

O-nō mōṭō chhorrā khēt-mē rahō. Jab ū ātō-rahō gharē dhūī
His elder son field-in was. When he coming-was house near
pahuchā-gāo, tab gājā-bājā aur nāchā-kē ēr āwāj sam'rō, aur
reached, then music and dancing-of that-of sound he-heard, and
ū ap'nō chakhar-madē ēk-lā bulā-kē pūchhō-chhē, 'I kāit
he his-own servants-among one-to called-having asked, 'This what
chhē?' Ū o-nē kahō, 'tārō bhāī āi-chhē; aur tumhār bāū
is?' He him-to said, 'thy brother come-is; and your father
bārē bhōjan bānāye-chhē; ēr-e-wāstē ki i chhorā aachchhō rahāi.'
great feast prepared-has; this-of for that this son well
Par ū ris kidō aur andar jānō kīnō na chhō. Ēr-wāstē
But he anger did and in going to-do not wished. This-of for
ō-rō bāū manānō lāgō. O-ri bāū-sē jabāh dinā, 'dēkh,
his father to-remonstrate began. His father-to answer (he-gave), 'see,
it'nā baras tāri sēwā kartē-hō, aur tārō hukum kadhi naanā
so-many years thy service doing-(I-)am, and thy order ever not
tārō, aur āp mannē kō-nō dinō, bakārē na dinō,
(I-)disregarded, and you to-me anything-not gave, a-goat not gave,
tārō, aur ap mannē kō-nō dinō, bakārē na dinō,
ki ham ap'nē dōēdarō sāthē-r-māhē khusī rahē-tē; ī tārō-r
that I my-own friends with merry might-be; this thy
chhorrā kas'bē-r sāthē-r rahē-kē tārō dhanō khan-nakha, janā ū
son (who) with-of with of living thy wealth decayed, when he
āyō tabhī ēr-wāstē bārō khanō bānaē-chhē.' Bāp o-nē
came then-even him-of-for a-great feast prepared-is.' The father him-to
kahô, 'hê chhôrā, tû sârô din hamâr saṅg banô rahiyô; jô said, 'O son, thou all day of-me with at-ease hast-lead; what
hamâr chhê, sô târô chhê; khuñ-kuñ-kar rahiyâ, ki i mine is, that thine is; merry-making let-us-live, for this
tari-r bhâi mar-gâô, aur phir ji-âyô; kho-gaô, phiran thy brother was-dead, and again to-life-came; was-lost, again mil-gaô.' is-found.'
LABĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of dā (de, di) as the suffix of the genitive, and of mā as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, viz., the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual rō suffix of the genitive, as in lōriyā-rā mā, the mother of the children; kurmi-rā ghar, in a Kurmi’s house; n-rai bōli, by her (i.e., she) said.

We have the Panjābī dā series in bām’u-dā (for -dā) ghar, in the house of a Brāhman; kē-dā bānā, the arrows of some; putā-di-ōrat, the wife of the son; u-dā, to him, for her; u-dąhā hāv, her marriage.

The Gujarati-Panjābī nō series is also common, as in putā-nī ṭrat, the wife of the son; putā-nī, putā-nī, to the son (or sons); n-ve putā-nē, to her son; puttā-ni chaḷa-gyā, by the six sons it was gone, the six sons went away; jē-ni, by whom; khānā-nū, for eating; dhari-nē, having carried. Note that the n of the suffix is often cerebralized.

Note how the word yādī, mother, here appears under the form yāvī, in the meaning of ‘female.’

Note also the use of vē (i.e. vēh) for ‘was.’

[No. 7.]

INDO-ARYAN FAMILY.

LABHĀNĪ.

(Central Group.

(District Hoshangabad.)

Ek rājā rah-vē. U-dē sat lar-kē rah-vē. Jīdu
Certain king there-lived. Him-to seven sons there-were. When
mahīyā-par charhū-gyā bānā phēkāyā, to kē-dā to
on-the-terrace-of-the-palace they-mounted arrows they-threw, then some-of indeed
rājā-ghar gyā, kē-dā kumhārī-par gyā, aur kē-dā bānā
on-king’s-house went, some-of potter’s-house-on went and some-of arrows
jōgyā-pai gyā, kē-dā teliyā-pai gyā, ēk bām’u-dā
on went, some-of oil-monger’s-house-on went, one Brāhman-of
ghar gyā, kē-dā kurmi-rā ghar gyā, kē-dā vyāpāri-
on-house went, some-of Kurmi-of on-house went, some-of on-a-tradesman’s-
gyar gyā. Teliyā-kā ghar lōrī hī, u-dāhā byāw hui-gai;
house went. The-oil-monger’s-on-house a-girl was, her-of marriage became;
kurmiya-ghar lōrī hī, u-dāhā byāw hui-gyā; vyāpārī-ghar
in-the-Kurmi’s-house a-girl was, her-of marriage became; in-the-trader’s-house
DIALECT OF CENTRAL PROVINCES.

lo̱rī hi, u-dyā bhi byāw hui-gyā; kumārā-ghar ek lōrī hi, a-girl was, her-of also marriage became; in-the-potter’s-house one girl was, u-dyā bhi byāw hui-gyā; bāmrā-ghar lōrī hi, u-dyā bhi her-of also marriage became; in-the-Brahma’s-house a-girl was, her-of also byāw hui-gyā; rājā-ghar lōrī hūi, u-dyā bhi byāw marriage became; in-the-king’s-house a-girl was, her-of also marriage hui-gyā; aur jōgiyā ithē bāḍ’rī hi, u-dyā bhi byāw became; and the-jōgi near a-female-monkey was, her-of also marriage kitā. Jad lōrīya-rī mā sattā ghar khanā-nū was-made. When the-children-of the-mother the-seven to-house eating-for gai, jad u-rai bōli kē, ‘chhē-nō tō lōrīya byāhi, went, then she said that, ‘six-to surely girls have-been-married, ēkā putā-nū bāḍ’rī byāhi.’ To u-dē ghar khanā-nū one son-to a-female-monkey is-married.’ Then his in-house eating-for gai. U-dē khanā-dānā pakāyā. Jad u-rai u-nū putā-nā bōli she-went. Her-for the-food was-prepared. Then she her son-to said kē, ‘tērī orat kitthi?’ Jadū ā lēnā-nū gyā. Bāḍ’rī-nū that, ‘thy wife where-is?’ Then he bringing-for went. The-female-monkey-to kandhē-par dhari-nū āyā. Bāḍ’rī yānī khōlī shoulder-on taking-having he-came. The-female-monkey female outer-covering utā-nī an asal pari nik-li-āi. Phīr wo donū bhāryā bājīthi-kē took-off and a-real fairy came-out. Then they both together sat-having sās-nūrū khanā khāyā. Jādī wo utē ghar gai, jādī mother-in-law-with food ate. When she arising house went, then wō bōli kē, ‘chhē putā-nī āmitē āyī-thīyā, u-nū khanā-dānā acohohā she said that, ‘six sons-of wives have-come, by-them food ete. good nahī pakāyā, aru wō ēkā putā-di ārat khanā-dānā asal pakāyā;’ not was-cooked, and that one son-of wife food excellent prepared.’ Phīr u-dē pās mahal bāḍ’rīwāyā, aur chhē putā-nī dōyā dēs Then her-of near a-palace was-built, and the-six sons-by another country chalā-gyā. Jē-nī ye bāḍ’rī byāhi, jēriyē tō it-was-gone. Whom-by this female-monkey had-married, by-her indeed mahal bāḍhāi kē utē rahi-yā. Bāḍ’riyā-di asal pari a-palace was-got-built and there they-lived. The-female-monkey-of a-real fairy hui-gi, an tak’rān nikan-lī. became, and fate resulted.

FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king’s house, of another on a potter’s, of another on an ascetic’s, of another on an oil-monger’s, of another on a
Brahman's, of another on a Kurmi's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmi's daughter, another the merchant's, another the potter's, another the Brahman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.
LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Manda or of Hoshangabad. The infusion of the local Chhattīsgarhī is comparatively small. Note the pronunciation of bāgh, a tiger, as bahāg. The Gujarāti root nāḥar, hear, appears here as sāmār. The postposition nē is frequently employed to indicate the case of the Agent. Note also, svari meaning ‘he’; kauh, said; the Rājasthānī futures, dīhū, I shall give, and vihaoi (for whathao), it will be; and the numerous conjunctive participles in thinīn.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(State Kanker.)

Ek bahāg kōi jhāḍī-mē parō sūtō rahē. Ekāēk kūb
A tiger a-certain forest-in fallen asleep was. Sudden many
undar ap'no daurī-sē nikal-parō. Wō-ri ātē-sē bahāg
mice their-own hole-from emerged. Them-of sound-from the-tiger
chamak-gau, wajī wō-rā pañjā ēk undar-par par-gan. Risi-sē
started-up, and his-of paw one mouse-on fell. Anger-from
ā-thānīn bahāg-nē wō-nē undar-kō márē-nē man lagō-thō.
come-having the-tiger-by that-to mouse-to killing-for mind fixed-was.

Undarā-nē arjī kidō ka, ‘āp ap'ni wajī márō-
The-mouse-by petition was-made that, ‘Your-Honour your-own and of-me-
sāmū dekh, mārī márō-sē āp-rā kētāri-k barāi vihai?’
before look, my killing-from Your-Honour-to how-much greatness will-be?

I sāmār-thānīn bahāg undarā-nē chhōr-dinō. Undarā-nē kauh,
This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,
‘dhan mārī bhāg, dekh-thānī chhōr-dinō. Kōi dinē-par āpē-rā
‘blessed my luck, seen-having I-was-released. Some day-in Your-Honour-af
i dayā-rā bad'ā dihū.’ I sāmār-thānīn bahāg hāsō,
this mercy-of return I-will-give.’ This heard-having the-tiger laughed,
wajī jhāḍī-mē dagar gau. Kōi din pachhē ā jhārī-mōh
and the-forest-in way went. Some days afterwards that forest-in
rahē-wārō-nē phādō lagāu-thānīn bahāg-nē phādāyō. Kunkar-kō wari
the-dwellers-by a-mouse fixed-having the-tiger moosed. Because-that he
barō-nē karāī-kārāī mār-nūg'tō-tō. Bahāg phādā-sō
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-mouse-from
nikařè wāstē khūb chāhō, tō kō-ni nikař sakō, waji wō
getting-out for much wished, but at-all-not get-out could, and he
dukhēr mačī garajnē lágo. Ù-j undar jō-kō bahāg ehhōr-dinō-tō
grief-of dying to-roar began. That-very mouse whom the-tiger released-had
ā garaj-nē sāmar-thaanī, ‘ā mārō up’kār karō-wārō,’ wā-ri boli
that roar heard-having, ‘that my benefit doer,’ him-of voice
balakh-līdō, waji ḍhūḍhītō ḍhūḍhītō wātē ān-palūchō jātē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
parō-tō. Ú wa-ri chakhchēri dātē-sō phādō-nē katar-nākhō, bahāg-nē
fallen-was. He him-of pointed teeth-with the-noose cut, the-tiger
chhōr-līdō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their
hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw
fell on one of them. In his anger he determined to kill the little creature, but the
mouse made a humble petition saying, ‘let Your Honour compare Your Honour’s self
and this poor me. What credit will Your Honour get from killing so tiny a creature?’
Then the tiger relented and let him go, and the mouse said, ‘bless my luck! Your
Honour saw the difference between us, and let me go. Some day or other I will return
this kindness which Your Honour has shown me.’ When the tiger heard these words he
laughed in scorn, and took his way into the heart of the forest. Some days afterwards
the forest men set a spring for the tiger, as he had been every now and then killing
their cattle, and into the springe the tiger fell. The tiger did his best to get out of the
noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very
mouse whom the tiger had released heard the roar, and recognized the voice as that of his
benefactor. So he searched about till he found him lying caught in the springe. With
his sharp teeth he cut the string of the noose, and released the tiger.
BANJARI OF THE UNITED PROVINCES.

The Labhāni of the United Provinces is usually called 'Banjāri.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khāri. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.
BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur: —

As in Northern Gujarat, a cerebral ğ is represented by r. Thus, kāl, famine, becomes rā.

As usual the nominative of strong a-bases ends in ā, with an oblique form in ē. Thus, ghōrā, a horse, oblique form, ghōrā. Nouns ending in consonants have an oblique form in ē. Thus, māl, property; genitive mālē-rō: mulk, a country; locative, mulkē-rē-mātī, in a country: bāt, a thing: bātē-rē, for a thing.

The usual case postpositions are—agent, nē; dative-accusative, rē, as in gūrā-rē, to a man; ārē, him. Sometimes we have the Gujarātī nē, as in nōk-rē-nē, to a servant. For the genitive we generally have rō (oblique rē, feminine rī): When it agrees with a noun in the locative, it becomes rē. Sometimes we have the Gujarātī nō, as in ā-nō, of him. For the locative we have mātī, usually suffixed to the locative of the genitive, as in mulkē-rē-mātī, in a country.

The word for ‘two’ is dī, as in Berar, not dō.

The Pronouns generally are as in Berar. Manahē or manēhu, is ‘to me.’ The word for ‘he’ is ā or wōḥā. ‘One’s own’ is ap-rō. Ṭā is also used to mean ‘we,’ including the person addressed. Its genitive is then āp-rō, and its dative āp-rē.

The Present tense of the Verb Substantive is conjugated as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 chēhē</td>
<td>chēhē</td>
</tr>
<tr>
<td>2 chē</td>
<td>chēhē</td>
</tr>
<tr>
<td>3 chēhē</td>
<td>chēhē, chēhē</td>
</tr>
</tbody>
</table>

It will be observed that chēhē can be used for all persons in both numbers.

The Past Tense is the Mālvi tāō, was. Its feminine is thē. We should expect its masculine plural to be tāō, but in the places where it occurs the ordinary Hindōstāni thē is used instead. In other parts of the United Provinces chēhē is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, marē-chē, I am dying.

The Past Participle does not take ē. Thus, kahō, not kahōō, said.

The Conjunctive Participle usually takes the suffix ē or ēhī (compare the Berar ēhā, Central Provinces thēnā). Thus, chhaḍā-ēhī, having left; kūr-thēnī, having done; and many others. We have also a form like dēhānī, having seen. Compare Gujarātī mārēnā, having struck.

The Rājasthānī negative kō-nē, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

BANJARI.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ek gaurao-re di bitta the. Unho-main-se lohar-ká-né
One man-to two sons were. Them-in-from the-younger-by
báu-se kahó, 'ái báhu, manahí jó mál-ró báto
the-father-to it-was-said, 'O father, to-me what property-of share
polño-chhá, manéhe de.' Jadhé ú-nó mál báit
arrives, to-me give.' Then him-of the-property having-divided
dinó. Aur thóra dinó pichhá lohar-ká bitá-né jamá
was-given. And a-few days afterwards the-younger son-by collection
kar-thin, ek durá-re mulké-mái safar kidhó, aur
made-having, a distance-of country-in journey was-made, and
uthé ap-ró mál badmásí-mé kho-dinó. Aur jadhé sáro
they his-own property misconduct-in was-lost. And when all
kharach kar-dinó, jadhé wobó mulké-ré-mái báro kár
expended was-made, then that country-of-in a-great famine
paró. Aur ú jadhé kaugal hó-gayó, aur ú-re pís
fell. And he when needy became, and him-of near
kaf bhi ná raho, jad ú ek kóor-ré dháí
anything even not remained, then he a landlord-of near
já lagó. Woh kór ap'rá khété-mái
having-gone attached-himself. That landlord his-own fields-in
súr chhága-wá bhéjo, aur ú-né yeh báte-ré chah'ná
swine to-feed sent, and him-by this thing-for wish
thú ká un chudháu-sé jinhdó-né súr kháté-thé apró
was that those husks-with which the-swine eating-were his-own
pét bharé, par woh chhórah-né kóil ná déto-thó.
belly he-may-full, but that boy-to anyone not giving-was,
Jadhé hógh-mái a-thin káhu kó, 'mhrá báu-re
Then senses-in come-having it-was-said that, 'my father-to
kit'rá mehentiyo-ré báti thí, aur maí bhukó marú-chhú.
how-many servants-to bread was, and I hungry dying-am.
Maí uth-thí ap-ró báu dháí jáú-chhú, aur uthé
I arisen-having my-own father near going-am, and there
kēhâ, "rē bāhu, mai thārō aur āsmānē-rō burō kidhiō-chhē,
I-sy, "O father, by-me thy and Heaven-of evil done-is,
aur abhi yeh māfik kō-ni kē thārō bitṭā kehˈlāf.
and now this like at-all-not that thy son I-may-be-called.
Manahī ap-rē mahentē-rō wāgar bana.” Jadhē u ap-rē
Me thine-own servant-of iike make.’’ Then he his-own
bāu-rē dhātī chāl lāyō, aur ā abhi dūr thō, jadhē
father-of near step brought, and he yet far was, then
ū-rē dēkhīn ā bāu-rē taras āyō, aur dahr-thin
him-to having-seen that father-to compassion came, and run-having
gōdi-māt lē-līdhō, aur bara pyār kidhiō. Chhōrā-no
lap-in he-was-taken, and much love was-made. The-soun-by
bāu-rē kahō kē, ‘rē bāhu, mai thārō aur
the-father-to it-was-said that, ‘O father, by-me thy and
āsmānē-rō burō kidhiō-chhē, aur abhi yeh māfik kō-ni
Heaven-of evil done-is, and now this like at-all-not
kē thārō bitṭā kehˈlāf.’ Bāu-no ap-rē nōk-rō-sē
that thy son I-may-be-called.’ The-father-by his-own servants-to
kahō kē, ‘āchhē-sē āchhō latto kāḍh-lāō, aur wohē
it-was-said that, ‘good-than good robe out-bring, and him
pērē-dēō; aur woh-rē hātē-rē-māt gunthī, aur pāgā-māt jūtā
clothe; and him-of hand-of-in a-ring, and feet-in shoes
pērāṇ; aur haṃ khūwā aur khushī manāwā; kāık-rē
put-on; and we may-eat and happiness may-celebrate; because
mḥārō chhōrō mārō-thō, abē jī-gāyō; herāy-gāyō-thō, abē
my son dead-was, now became-alive; lost-gone-was, now
pā-gāyō-chhē.’ Jadhē wo khushī karē lāge.
got-gone-is.’ Then they happiness to-do began.

Ū-rō mōtō bitṭā khātē-mātī thō. Jadhē gharē-rē
Him-of the-great son the-field-in was. When house-of
dhātī āyō gāyē-rī aur māchē-rī awāż sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard. Then
ēk nōk-rē-nē balā-thin pūchhō kē, ‘ēi kāē karē-chhē?’
a servant-to called-having it-was-asked that, ‘this what doing-are?’

Uhb ā-nē kahō kē, ‘thārō bhālayā āyō-chhē, aur
By-him him-to it-was-said that, ‘thy brother come-is, and
thārē bāu bārī khātār kidhiō-chhē, ēhē waṣtē kē
thy father-(by) a-great feast made-is, this for that
woḥō woḥō-nē rājī khushī pāyō-chhē.’ Ū gusē hō-thīn
he him-by well happy found-is.’ He angry become-having
ap-rē man-mē chāhō kē, māṭī mā jáū? Jadhē ā-rē
his-own mind-in wished that, within not I-go? Then him-of
bāū  a-thīn  uhē  manāyō.  Ù  aprē
the-father-(by)  come-having  to-him  it-was-remonstrated.  He  his-own
bāū-ṛē  kahō,  ‘dēkh,  aṭrā  bar-śō-sē  maī  thāri  sawā
father-to  said,  ‘see,  so-many  years-from  I  thy  service
kārū-chhū;  kadhō  thārō  hukum  anārōkāri  nā  kidhō,
doing-am;  ever-even  thy  order  disobedience  not  was-done,
eh  tē  kadhī  ēk  bak‘rī-rō  bachchā  nā  diyō  kē
but  by-thee  ever  a  goat-of  young-one  not  was-given  that
maī  aprē  milēwālō-ṛē  sāth  khushī  kārū.  Aur  jadhē
I  my-own  friends-of  with  happiness  may-make.  And  when
ye  thārō  bīttā  āyō,  jin  thārō  māl  kāchaniyā-mēi
this  thy  son  came,  by-whom  thy  property  karlo-in
udā-dinō-chhē,  tō  ū-rē  wāstē  hārī  khātar  kidhi-chhē.’
wasted-is,  by-thee  him-of  for  a-great  feast  made-is.’
Ū-rē  bāū  kahō  kē,  ‘tū  tō  mharē  dhāī
Him-of  father-(by)  it-was-said  that,  thou  verity  of-me  near
sāde  rahō-chhē,  aur  jō  kāī  mharō  chhē  āli  hajāē
always  remaining-art,  and  what  ever  mine  is  that  all
thārō  chhē.  Par  khushī  manānō  aur  khushī  hōnō
thine  is.  But  happiness  to-celebrate  and  happy  to-become
ohāhō-thō,  kahē-k  ēhē  thārō  bhniyā  marō-thō,  sō  jī-
proper-was,  because-that  this  thy  brother  dead-was,  he  alive-
gayō-chhē;  khōyō-thō,  sō  mil-gayō-chhē.’
gone-is;  lost-was,  he  found-gone-is.’
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

(DISTRICT SAHARANPUR.)

SPECIMEN II.

Maft das bars lag reasat Nahan-e-moi nokri kidhi. Aur abhi
By-me ten years for state Nahan-in service was-done. And now
ek barsos noke chhadati apne ghar a-gayoh-chhhe. Uthe-re
one year-from service abandoned-having my-own house come-am. There-to
hawa bohat achhi chhhe, par hamare dese-re admiyr-ro uthe ji
climate very good is, but our country-of men-of there mind
koi lagi chhhe, kahk uthe-re kor apar chhai, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
pahariy-re boli apre samajh koi-ni jave. Par dusre pahari
mountaineers-to speech un-to understood at-all-not goes. But other hill
Raj-she Nahan-e Raj-re taiyat apri juban sawar khatar
Raj-she Nahan Raj-of subjects their-own tongue polishing for
pare-re bohat koi-s kar-mah-chhhe. Aur Raj-re dile-mai bhi ehaj
reading-for much effort making-is. And Raj-of mind-in also this-very
bhat horahi-chhhe ke, 'mhare mulk-re admi par agr apri
thing occurring-is that, 'my country-in-of men may-read and their-own
juban sawar.' Ehi-j khatar jagajaga madarsa kayam
language may-improve.' This-very for place-place schools established
kar-rakh-chhhe. Eh he hamare dese-re juban un garah bari dere
making-its. And our country-of language those men great by-delay
sumjhaye- paver-chhhe. Par ham yakin kar-chhhe ke, jabu wohi
to-understand getting-are. But we certain making-are that, when that
Raj-re kosis juban sawar-ro horahi-chhhe, jaldiha-j unori
Raj-of effort language improving-for being-made-its, quickly-certly their
juban sawar jaagni.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nahan, and came home a year ago. The
climate there is very good, but does not please the people of our country, for the moun-
taineers there are very ignorant, and we find it difficult to understand their speech.
But the Raj of Nahan is making greater efforts than the neighbouring Rajas are doing to
educate the people, and to polish their language. The Rājā's mind is full of this idea,—
' I must teach my subjects to read, and must polish their language.' With this object
he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the
Rājā is endeavouring to improve theirs, it will very quickly become quite polished.
OU DH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of chhē to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājas-thānī forms which did not occur in the specimens from the latter district. Such are man, I, and thāi, thou.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ.

(District Khērī.)

Dī bhāī gharē-mē takrār karē-chtē. Larāī bakhērū-tah
Two brothers the-house-in dispute making-were. Quarrel dispute-from
aprē mālē pachhō karē-chtē. Aki bhāī kahō, 'thaī
their-own property after doing-they-were. One brother said, 'thou
niyārō kar-dē. Chār pahch bulāi, sō usō-usō
divided make. Four arbitrators having-called, that half-and-half
bāt-dē, man chḥāhō mālō khānī chḥāhō urāū
dividng-having-given, I whether the-property eat or-whether I-squander
tū-sō kōhai jarū nahī chḥē,'
thēe-with any concern not is.'

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'
KÄKÉRÍ.

The Kakés are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-ite.

It will be seen that the language is exactly the same as that form of Labhâni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJÄRÍ.

KÄKÉRÍ DIALECT. (District Jhansi.)

Specimen I.

Ek jané-rē dī cihörā hatē. O-rō cihōtō cihörō ap'rē bāpē-sū
One man-to two sons were. His younger son his-own father-to
kai, ‘Ed daddā, ō dhanē-mēsū jō māre haïsā-ma baïtē, said, ‘O father, that property-in-from which my share-in may-be-set,
so dē-dai.’ Tab bē dhan bāt dinō. Bahut dinō noī hē
that give-away.’ Then he property dividing gave. Many days not became
kichō cihörō sab kuchh lē-kē par' désē-ma chalō-gāo, or
the-younger son all things collecting a-foreign-country-into went-away, and
ūtē luch'panē-ma sab'rō dhan urā-dinō. Jab bē sab'rō dhan
there evil-conduct-in all fortune wasted-away. When he all fortune
urā-dinō, tab ū désē-ma bārō kāl parū. Ab ū kaangāl
had-wasted, then that country-in great famine fell. Now he indigent
hō-gāo, aur ūtē-rē rahāyē-ma ēkē-rē atē rayē lāgo; jō
became, and that-place-of inhabitants-in one-of near to-live began; who
ō-nē suār charāi-nē pahūchā-dinō. Aur jūn-sū bhus suār khātē-
him suine feeding-for sent-away. And which husks the-swine used-to-
tō ap'nī khusī-sū ū bhus khāē chātō-tō. Keinē
eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by
nēi dinō.

1 Jūn-sū = Hindustāni jānu-sū.
INDO-ARYAN FAMILY.

BANJARI.

KAKERI DIALECT.

CENTRAL GROUP.

(DISTRICT JHANSI)

SPECIMEN II.

Ek rįžė-ri ēk sundar chhōri hati. Ŭrē gurū ā
A king-of a beautiful daughter was. By-his religious-guide that
bēti-nē lānē apnē mane-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to
kai ki, 'tāri bēti-nē kaj lag-gai.' Tō Rājā
ki, 'my daughter-of ill-omen what in-way may-leave?' Then
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
hat jōr-kē, gurū-rē āgē thāī-huō, aur kai
hand folded-having the-religions-guide-of before stood-up, and it-was-said
ki, 'mārī bēti-ri kaj kātī tarē chhuiē?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then
kai kai, 'rājā, tū ēk chandnē-ri
by-the-religions-guide it-was-said that, 'O-king, thou one sandal-wood-of
kathrā banā, aur ū-ma i bēti-nē baithār-kē samundārē-ri
box make, and that-in this daughter making-to-sit the-sea-in
bōd-dai.' Rājā bē tarē karō. Apnē bēti-nē
make-to-float-away.' The-king that very-way-in did. His-own daughter
kathrā-ri ma baithār-kē samundārē-ri bōd-dimī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
ārō guār bēōtā akār khāōtō-tō, so ū kathrā dēkho. Apnē
her man wedded hunting playing-was, that he the-box saw. His-own
śāgāti-nē kai kai, 'ēnē pakrō.' So baī samundārē-ri
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into
kūd-parē aur jhāt kathrā-nē pakā-linō; aur ūnē pārē-pa lāi-ye.
jumped and at-once the-box took-hold-of; and it beach-on brought.
So ūnē khōlō, aur dēkho, ūnē ma bēti hati. Ŭ jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
āp'nē guār-nē dēkho, so āp'nē mōn dāk-linō. Bēti-nē
her-own husband saw, then her-own face covered. The-girl-to
guār kaihē-chhō ki, 'tū, kase ai?' Bai kai kai,
the-husband says that, 'thou, how came?' By-her it-was-said that,
'mārē bāpē-ri gurū hati. Ŭ bāpē-nē kai-kē ma-nē
my father-of religions-guide was. He the-father-to saying me
kañ-wāò.  
Gurūñ manē-ma mō-señ pāp bichārō.
got-turned-out.  By-the-religious-guide mind-in me-towards sin was-thought.
Ye ehī bāt, aur kaī nēh ehī.  O-tē guārē
This was the-case, other anything not is.'  By-her husband
kaī ki, 'ghārē chal.'  Bāī kaī ki, 'maî aisē
it-was-said that, 'home come.'  By-her it-was-said that, 'I in-this-way
chālū ki jāgā-tō handarō ēk kā-kē ch-man bēr-dēō, aur kāthī-rā
may-come that forest-of monkey one bringing this-in shut-up, and the-box
bō-dēō.  Tab maî ghārē-rē chalī-jāū.'  O-tē guārē
cause-to-float-away. Then I house-to I-will-come.'  By-her man
jasi-j kari,
so-even it-was-done.

Gurūñ samundarē-ri tāpū-pa ghar hatō.  Sō
The-religious-guide-of the-sea-of island-on a-house was.  So
āp'nnē chēlō-nē kaī ki, 'kāthī-rē-nē pak'rō.'  Ŷ
his-own disciples-to it-was-said that, 'the-box take-hold-of.' They
samundarē-ma kād-pārē, aur kāthī-rō pakār-līnō.
the-sea-into jumped, and the-box they-caught.

Gurūñ ō-nē āp'nnē gharē-ma āharā-dīnō,
By-the-religious-guide it-for his-own house-in it-was-caused-to-be-placed,
aur chēlō-nē kaī ki, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
jō ham bolāmū, tō bolēnē nāī.'  Ab chēlā bhajan karē
if I may-call, then speak do-not.' Now the-disciples hymns to-make
lagē, ādē-rātē-pa gurūñ ā kāthī-rō bārī khūst-señ
began, mid-night-at by-the-religious-guide that box great pleasure-with
khōlō.  Sō band'rrō nik'rrō aur gurū-sū gārē-sī
was-opened. So the-monkey come-out and the-religious-guide-with neck-by
lag-gaō, aur chēlī-khāō.  Sō gurū mar-gaō. Jab
he-caught, and tore-it-open. So the-religious-guide died. When

gurū nēh uthē-chhē, sō chēlō-kē kēwārē-ri sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole-in
hō-kē dekhō; gurū marō-pārō.  Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying. So the-door
khōlē, aur band'rrō bhāg-gaō.  Aur chēlō-kē kaī,
they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,
'jēē mārē gurū-nē mār-nākhō.'
'in-this-very-way our religious-guide-to it-was-killed.'
FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

Moral—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.
LABANKI OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kti) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgā of north-west Rajputana, than the half Mārwāri half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgā is that the initial k of the genitive postposition is changed to g, so that kō becomes gō. In Punjab Labhāni this principle is carried still further. The dative postposition kō becomes gō; the ablative postposition tī becomes dī; the past tense of the verb substantive tō, was, becomes dō, and similarly the interrogative conjunction tō, then, becomes dō. We even find the word paharāo, clothed, changed to dharāo.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine a-bases ends in ō, not ā, and its oblique form and plural ends in ā, not ō. Thus, ghorō, a horse, oblique form ghōrā. There is the usual locative in ē, as in ghōrē, on a horse. The agent case, however, takes the postposition nē, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative kō, gō, gō (locative of the genitive), kō (borrowed from Hindustānī), nē (a Gujarātī form), nō (Panjābī).

Ablative, di, san, kōthō (from-near). Genitive, gō (Bāgārī), rō (Mārwāri), kā (Hindustānī). Locative, mō.

Sometimes rē is used as a sign of the agent case as in un-rē dēnō, he gave; jin-rē, by whom. The genitive postpositions end in ē, when agreeing with a noun in the locative, as in in-rē vōstā, for this. In one case we have nē, the locative of the Gujarātī genitive suffix nō, viz., in chillar-nē karē, with the husks. Rō is used as the sign of the accusative in jō-rē sūr khrād-dā, what the swine were eating.

The vocative particle is rē when addressing men, and rī, when addressing women.

The oblique plural sometimes ends in an, as in Rājasthānī. Thus, ḍkhan-mā, in eyes; goḍal-mā, on the feet.

As a general rule Hindustānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindustānī. It will be noticed that the form di for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative:

Ma, I, by me; mārō, my; ma-kō, to me; ham, we, by us; hamārō, our.
Thō or thē, thou, by thee; thārō, thy; tam (a regular Rājasthānī and Gujarātī form), you, by you; thūārō, your.

In both pronouns Hindustānī forms are also freely employed.

'He, 'that' is ōr or wah, oblique singular ō, nom. pl. vē or vēh; oblique plural ō or wē.

We have also formed like unār ghār-mā, in that house; unā māk-mā, in that country.

Yēh or yēh, is 'this'; i-gō (accusative), it; yōgō, of this one; inār ghōrā-gi umar, the age of this horse.

Other pronominal forms are jō, who; jō-rē (accus.), what; kaun, kēh-rē, who? kē-gō, whose? kā, kā-ē, what? kēmā-kō (with Rājasthānī pleonastic kō), how many?
The verb substantive is thus declined in the present:

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

The following forms are also used:

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

Note that, as in Northern Gujarāti, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in ā.

Finally, hai or chhai can be used for any person of the present tense. This also occurs in Gujarāti dialects.

The past tense is dō, hēgō-dō, or chhēgō-dō. The masculine plural is dā, hēgā-dā, or chhēgā-dā.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc.:

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

The Present Definite is formed as in Rājasthānī and Gujarāti, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, māi mārū-ūā, I am striking. Similarly we have an Imperfect khāvē-dā, they were eating.

The Future has s for its characteristic letter as in eastern Rājasthānī and Gujarāti. It is conjugated as follows. ‘I shall strike, etc.’:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārsā</td>
<td>mārsā</td>
</tr>
<tr>
<td>mārsā</td>
<td>mārsā</td>
</tr>
<tr>
<td>mārsā</td>
<td>mārsā</td>
</tr>
<tr>
<td>mārsā</td>
<td>mārsā-śa, mārsā-śā</td>
</tr>
</tbody>
</table>
There is a future passive participle in ḍō, which can also be used for the future, as in karṇō, it is to be done, i.e., (we) shall do.

The Imperative is as usual. Thus, dē-thāō, give away. Special forms are ti-as, bring, with the Rājasthāni pleonastic e; khājē, eat; kōjē, become; chāljō, go.

It seems that the syllable gō (feminine gī) may be added to all these forms without affecting the sense. Thus, āvē-gō, it may come; chāhī-gō, it is proper; chālījō-gī, go ye women.

The past participle ends in īō. Thus, māriō, struck. From this past tenses are formed exactly as in Hindīstāni. Thus, ā-nō māriō, he struck; ē gō, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, āgū, for āiō-ā, I have come.

Karṇō, to do, makes its past participle kīō or kīnō. Kīō is also used to mean ‘said,’ as in Gujarāti.

The present participle is mārīō, striking; the infinitive, mārnō, to strike; and the conjunctive participle, mār, mār-gō, or mār-ē, having struck.

In khawōriō, caused to feed, we have a causative verb formed by suffixing ār, as in Rājasthāni.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(District Lahore.)

SPECIMEN I.

Ek bandā-gā dō chhōrā dā. Ū-gō-mā-dī nānā-nē hāpū-gū
One man-of two sons were. Then-of-in-from the-younger-by father-to
kīō, ‘bāpū, jō ghar-gō sbāb ē, 1-gō-mā-dī jō mū-khō
it-was-said ‘father, what my property is, this-of-in-from what me-to
hissō āvē-gō, woh dē-thāō.’ To un-rē ā-khō sārō sbāb
share may-come, that give-away.’ And him-by him-to whole property
wāt dinō. Ḍher-sārā din nahī dā gujīrēyā, nānā
having-divided was-given. Many days not were passed, the-younger
chhōrā-nē sab-kāfū katthō kar-liyō, te dūr mulk-mā tur-gīyō.
som-by all-everything together was-made, and far country-in he-went-away.
Ūchhē un-rē jā-kē sārō māl luch-pānā-mā ujār-dinō.
Then him-by gone-having the-whole property debauchery-in was-wasted-away.
Tāvē un-rē sārō māl kharh kār-tīnō. Unā mulk-mā
When him-by the-whole property spent was-made. That country-in
barā kāl par-gayō. Tavē ṁ-ṅō loṅg parān lāgī. Woh unā a-great famine fell. Then him-to want to-fall began. He that mulk-mā ēk gaurā-ālā-kaṅē rāh-pariō, te un-re ṁ-ṅō ghar-ki country-in one village-man-near remained, and him-by him-as-for his-own paṅg-mā sūr charāwān wāstē tōrió: te un-re āp-hī ā field-in swine grazing for it-was-sent: and him-by himself those chhillar-ṅē kaṅē ghar-go pēt bhar-linō, jē-rā sūr khāṅe-dā, husks-of with his-own belly filled, what the-swine eating-were, koṅ-ṅō ṁ-ṅō khāṅ nā diyō. Tavē ṁ-ṅō akal āī, un-re any-one-by him-to anything-not was-given. Then him-to senses came, him-by kiō, ‘māṅrā bāpū-gā kitnā-hī māṅas kaul khāṅē, te it-was-said, ‘my father-of many-even servants loaves eat, and un-kēdī kitnā-hī waṅl-rahē, te mā āng bhākho them-of-from how-much-even is-left-over-and-above, and I here hungry parīō marūṅā. Māī iṅā-ṅī uthūs, te ghar-gā bāpū ḍhái fallen dying-am. I here-from wīl-arise, and my-own father near jāss, te ṁ-ṅō kahūs, “bāpū, māī Parmēsār-gō pāp kiō, I-will-go, and him-to I-will-say, “father, by-me God-of sin was-done, te thārō vi pāp kiō; māī thārō chhōrō kahāwān jōgō nāhī and thy even sin was-done; I thy son to-be-called worthy not rīho; māṅ-ṅō ghar-gā kāmā sūkāṅ khol jān.”’ Te woh uthūs, remained; me-to your-own servant like think.’” And he arose, ghar-gā bāpū kōl gīo, par tavē woh hari dūr dō, u-gā bāpū-ṅē his-own father near went, but still he very far was, his father-by ṁ-ṅō dēkh-linō, te ṁ-ṅō tars āło ar woh dauṅtō, ṁ-ṅō him-to it-was-seen, and him-to compassion came and he ran, him-to galā-kaṅē lā-linō, te ṁ-ṅō chhūmīo. Te chhūrō-ṅē ṁ-ṅō neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to kiō, ‘bāpū, māī Parmēsār-gō pāp kīnō, te thārī ākhan-mā it-was-said, ‘father, by-me God-of sin was-done, and thy eyes-in gunah kīnō, māī thārō chhōrō kahāwān jōgō nāhī rīho; sin was-done, I thy son to-be-called worthy not remained.’ Par bāpū-ṅē ghar-gā māṅas-ṅū kiō, ‘bārā chaṅgā tūkrā But father-by his-own servants-to it-was-said, ‘very good clothes kāḍh lī-ās, te ṁ-ṅō bharāō; te i-gā hāth-mā chhallo taking-out bring, and him-to put-on; and this-one-of hand-in ring bharāō, te i-gā godān-mā palmi bharāō; te a khājē ar put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and rāızī hōjē, kyō jō yoh māṅārō chhōrō mar-giyō-dō, te pher happy let-us-be, because-that this my son dead-gone-was, and again
DIALECT OF LAHORE.

yoh ji-pariö-ê; yoh kharîö-gio-do, te mil-pariö-ê.' Te khushî
he alive-become-is; he lost-gone-was, and found-become-is.' And happiness
karan lage.
to-do they-began.

Te û-gô móto chhôrô païl-mâ dó. Tavê woh âïö te ghar-gê
And his elder son field-in was. When he came and house-of
jôlâ âïö, un-re wâj-ta te nâch-ta sunio. Te un-re ghar-gâ
near came, him-by music and dancing was-heard. And him-by his-own
mânas-nê-mâ-di ek-gû bêk mâri te puchhiö, 'yoh kâ
labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what
ban-riö-hoiö?' Te un-re û-khô kiö, 'thârô hâhû âïö-ê, te
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
thârâ bâpu-nê kaul dinö-ê, kyo-jû chhôrô û-gô sukh-karë
thy father-by bread-given-is, because-that the-son him-of happiness-with
a-gio-ê.' Te woh ghussâ hôio, te ghar-mâ nahi jawô-dô.
come-is.' And he angry become, and house-in not going-was.

In-re wāstê bâpu bahr âiö, te û-khô tarlô-kiö. Te
This-of for father outside come, and him-to entreaty-was-made. And
un-re jawâb de-kê ghar-gê bâpu-gû kiö, 'in-nâ
him-by answer given-having his-own father-to it-was-said, 'so-much
gher-sârâ bar's aï thârî tahîl kiniö, koi wâri yi maï thârô
many years by-me thy service done-is, any time even by-me thy
kiö nahi morgio; tau-bhi tu mû-khô bôk'ro nahi
sayings not was-disobeyed; nevertheless by-the me-to a-goat not
dinö, jô maï ghar-gê bêi-nû râzi kartö. Par
was-given, that I my-own friends-to happy might-have-made. But
thavê thârô yoh chhora aïö jin-re thârô sâro maï kanjri-pai
when thy this son came whom-by thy whole property harlots-on
ujâr-dinö-dô, û-gô badlô tu kaul khawariyo.'
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.

Te un-re û-khô kiö, 'aï chhôrâ, tû sada nhârê karê i,
And him-by him-to it-was-said, 'O son, thou always me with ort,
te jêrô-kamnhâr chhai, thârô-i ê; yoh chahlî-gô do ham râzi
and whatever mine is, thine-even is; this proper was we happy
hôto te khushî kartö, kyo-jô yoh thârô
should-have-been and happiness should-have-made, because-that this thy
bhûh mar-gio-do, te pher ji-pariö-ê; te woh kharîö-gio-do,
brother dead-gone-was, and again alive-become-is; and he lost-gone-was,
te mil-pariö-ê.'
and found-become-is.'
INDO-ARYAN FAMILY.  WEST CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

SPECIMEN II.

Chālo, ri chhōriyô, rukhṛi chal'je-gi.
Come, O girls, (to-)tree to-go.

Rukhṛi chāl-kē te kā-hō ka'rō bo ri.
Tree gone-having and what-O is-to-be-done O.

Rukhṛi chāl-kē te bhāya khāl'bō ri.
Tree gone-having and brother-with it-is-to-be-played O.

Rukhṛi chāl-kē te kāsidā kāddh'bo ri.
Tree gone-having and needle-work is-to-be-drawn O.

Chālo, chhōriyō, bāudē chal'jē ri.
Come, girls, out come O.

Bāudē chāl-kē kā banābō ri.
Out gone-having what is-to-be-made O.

Bāudē chāl-kē bēlā tōrbō ri.
Out gone-having long-grass is-to-be-cut O.

Bēlā tōr-kē te sāwā khāl'bō ri.
Long-grass cut-having and sāwā is-to-be-played O.

Nāthō, ri chhōriyō, mugliā āyā ri.
Run, O girls, Mughals have-come O.

Tam mat nāthō, ri chhōriyō, ham Labānā ri.
You not run, O girls, we Labānās O.

Je tam Labānā hōtā, do mōdē kalāi re.
If you Labānās were, then on-shoulder sticks O.

Je tam Labānā hōtā do āhīā kachhōtā re.
If you Labānās were, then loose waist-band O.

Je tam Labānā hōtā, dō māthē pīndi re.
If you Labānās were, then on-forehead turbans O.

Tam, ri chhōriyō, kē-re tāndē giō?
You, O girls, what-in-of in-camp are (you)?

Ham-jō chhōri Gujar-gē tāndē giū.
We-verity girls Gujar-in-of in-camp are.

Kaun vēhājē khar'wō, kaun vēhājē cihēt?
Who buys red-cloth, who buys calico? Khar'wō gham-kār

machāvē.
makes.
DIALECT OF LAHORE.

Sāstrō vēhājē khar'wō, baurīyō vēhājē chhīṭ, khar'wō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
gham-kār machāvē, noise makes.

Kit' nā-k āyō khar'wō, kit' nā-k āi chhīṭ. Khar'wō
How much came red-cloth, how much came (-purchased) calico. Red-cloth
gham-kār machāvē, noise makes.

Khar'wō añh gaj āyō, khar'wō, das gaj āi
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comee)
chhīṭ, gham-kār machāvē khar'wō.
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING.

(1) 'Come, girls, come to a tree.'
(2) 'What shall we do, if we go to a tree?'
(3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
(4) 'Come, girls, come out.'
(5) 'If we go out, what shall we do?'
(6) 'When we go out, we shall cut long grass.'
(7) 'And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

(8) 'Run away, girls, here is a troop of Mughuls.'
(9) (The Mughuls.) 'Do not run away, girls. We are Labānaś.'
(10) 'If you were Labānaś, you would carry sticks on your shoulders.'
(11) 'If you were Labānaś, your waistbands would be loose.'
(12) 'If you were Labānaś, you would have pisi- turbans on your heads.'
(13) 'O girls, in what village do you live?'
(14) 'We girls live in a Gujar village.'
(15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.'
(16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
(17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
(18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

1 I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale."'
LABÁNÍ OF KANGRA.

The Labáni of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore. The locative of the genitive as well as the sign of the conjunctive participle is sometimes written gai instead of gê. For the dative we have gu (not gü) and khû (not khō). The sign of the locative is mai.

The datives of the first two personal pronouns are ma-khû, to me; to-khû, to thee. Woh, that, and yoh, this, have feminine forms, wah and yah, in the nominative singular. Thus, woh ant dési, she will give the explanation; woh jagah diśi, that place (fem.) appeared; yah (bât, understood) mushkal chhai, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have uné and iné for their oblique forms singular. Thus, uné jananā-nē, by that woman; iné bêt-gû, to this thing.

‘What?’ is kāh, and ‘anything’ kāi.

Among verbal forms note thō as well as dō for ‘was’; karas, I shall do; dês, I will give; dēsi, she will give. The past participle is spelt with y, not i. Thus, dēkhyō, seen.

[ No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABÁNÍ.

(KANGRA DISTRICT.)

Ek mānas nauk'ri dé-kai ghar-gû āyō-thō.
A man service given-having (fulfilled) home-to become-was.
Agâ paídë-maē andhērē rät-gû kuchhē rahnë-gë salâh
Further-on the-road-in dark night-at somewhere stopping-of intention
hûi. Adh'râtō höyō, tō unë dékhyō ek jananâ-nē ghar-kô
became. Midnight became, then him-by was-seen one woman-by her-own
bêta yâr-gai kahē lag-gai kâtarâliyô. Unë mānas-nê
son the-lover-at of at-the-order joined-having was-killed. That man-by
inë bêt-gû dëkh-gai sahâlâ-tâî mhaē râhyô. Unë jananâ-gû
this occurrence-to seen-having morning-till there stayed. That woman-to
inë bêt-gû bhêd puchhyô ki, inë bêtë-gû ant dê, ki
this matter-to secret was-asked that, this matter-of meaning give, that
yâr-gai kahē lag-gai bêtâ-gû kû mår-dëi? Kai
lover-at-of at-the-saying joined-having the-son-to why was-killed? What,
ta-khû bêta pyâro nî dô? Unë jananâ-nê jawâb dëi kai,
thee-to the-son dear not was? That woman-by answer was-given that,
'inē bāt-gū ant lainō, tau māhīrī bah'-nī jōlē jā; maī
'this matter-of meaning is-to-be-taken, then my sister near go; I
chīthā diyū. Wah ta-khū ant dēsī.' Woh mānas chīthī
(a)-letter give. She thee-to meaning will-give.' That man the-letter
lē-gāi ū-gī bah'-nī jōlē gayō. Chīthī dēk-kāi kahyō
taken-having her-of sister near went. The-letter seen-having it-was-said
ki, 'jēthā
(�)-letter give. She thee-to meaning will-give.' That man the-letter
that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid
kērē lā-; maī ta-khū ant dēsī.' Woh mānas jēthā atwār-gū
with bring; I thee-to meaning will-give.' That man eldest Sunday-on
bak'rū lē-kār āyō. Unē janānā-nē chaunkō bēhli-diyō,
(a)-goat taken-having came. That woman-by a-mud-platform was-prepared,
bak'rū-gū ūbhō kiyo, sandhūr-gō tikō lā-diyō; aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied; and that
mānas-gāi háth-māi talwār dī, aur kahyō ki, 'tavē maī
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I
ta-khū sārat karas, tau tā bak'rū-gū kātarāl jā.' Unē janānā-nē kaṅi
thee-to sign make, thou thou the-goat-to kill.' That woman-by some
mantra pār-gāi sārant dī. Unē bak'rū kātarālyō.
incantations recited-having the-sign was-given. Him-by the-goat was-killed.
Woh mānas kah dēk-hē ki, 'maī ēk ban-maī chhiyū; kōi
That man what did-he-see that, 'I one forest-in am; any
mānas najar nāy āt; phirat-phirat najar-maī āyō ēk
man (in)-sight not comes; wandering-about sight-in came one
gōl-sō ghar diisyō; kōī bhūhō nāy dō. Ī-kāi ālē-dwālē phirat
roundish house was-seen; any door not was. It-of round-about walking
rihyō, aur kōī bhūh-nē upar charhīyō. Tau ghar-māi ēk
I-remained, and some-mean-by up I-climbed. Then the-house-in one
pairī dī. Ghar-māi utaryō, khūt bichhānō bichhīyō thō,
ladder was-seen. The-house-in I-descended, bedstead bedding spread was,
apar mānas kōī nāy dō. Khāt-par chup-gup sō-gayō,'
but man any not was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghar-gī mālkān chār pari thi. Veh āi, tau kōī
This house-of owners four fairies were. They came, then some
pakhlō mānas māyā dēk-kār dār-gāi; kahān lagī
strange man there sleeping seen-having they-became-afraid; to-say they-began
ki, 'Mahārāj-nē ham-ban-māi mānas halā-diyō, i-khū kāi
that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything
mat 'kahō.' Un janānā-nē salāth kār-kē unē mānas-gū kaṅi
not say.' Those woman-by council having-made that man-to anything
nāy kahyō. Tavē woh jāg-paryā, tō ū-khū khārā khārā khān-gū
not was-said. When he woke-up, then him-to very-good food


diyo, aur au-khu dhirya karu-diyo. Ine qhab-nu au-khu was-given, and him-to comfort was-made. This manner-with him-to das pandrahh din khurak det-rahi, aur apas-mai ten fifteen days food they-continued-to-give, and themselves-in un-koh baado pyar ho-gayoo, them-to great affection became.

Un manas-nu ek din parli-gu kahyo ki, 'tam taree
That man-by one day the-fairies-to it-was-said that, 'you when sail karan chali-jao, tau mai ek-lau darap-jau.' Parli-nu walking-to-make go, then I alone afraid-become.' The-fairies-by
au-khu ghar-gi kusiji de-di, aur kahyo ki, 'phasani this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such kothri-gu mat ughar-jee; aur sab kothri ughar-goo room-to not-open; and all-(other) the-rooms opened-having dekhat-rah-jee.' In khusi-mai ek mahnio gujar gayoo; veh looking-remain.' This happiness-in one month having-passed went; those pari au-ki janana ban-gai, aur woh un-kah khasam.

Faries his wives become, and he their husband.

Ek din un manas-gu dil-mai aii, uki 'nu kothri-gu one day that man-of the-mind-into it-came, that 'those rooms-to ughar-goo dekhnee chah-je.' Une kothri-gu ugharan-gu opened-having to-see it-is-proper.' That room-to opening-for pari nahi kari-dii un-nu kothri ughari. Tau (by)-the-fairies prohibition made-was him-by the-room was-opened. Then un man kothri-mai gadho mandhyo diisyo. Pali au-ki maghar-par, aur that room-in an-ass tied-up was-seen. A-saddle its back-on, and jarai samain aswari-go au-ki maghar thoo. Gadho kahan lagoo jewelled trapping riding-for its back-(on) was. The-ass to-say began ki, 'tai a, mah-Re-par charh-jaa; mai ta-khu thori der-mai that, 'thou come, me-on mount-up; I the-to a-short while-in' badji dur-taay sail kara-go yahi puja-des.' Woh a-great-distance-to a-janaat caused-to-make-having here will-bring.' That mahan aswar ho-gayoo. Gadho samain-gu udyo, aur ek ban-mai ja-paryo, man rider become. The-ass the-sky-to flew, and one forest-in alighted, dhari-par phiran lagoo, gandi-ki khan lagoo.

Un man manas-ne samjhyo, 'gadho bhukho chhai, kaau khaa That man-by it-was-thought, 'the-ass hungry is, something eating pi la.' Ap urar-goo danaak so-gayoo. drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.

Danaak akh lag-gai. Akh ugharri tau kah dekhyo ki At-once eye closed. Eye opened then what was-seen that
DIALECT OF KANGRA.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us
a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labhání specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labhání specimens are in ordinary Bikaneri. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ek saudagar saudagar-u-ni gi. Saudagar-zadi ekili rahi.
A merchant trade-for went. The-merchant's-wife alone remained.
Pādshāhī-rū išār ēk buğdhi-u-ni kahē lāgū, 'saudagar-zādī
The-kingdom-of the-wazir an old-woman-to-to-say began, 'the-merchant's-wife
dhuri jāo, mār-e-lā-rē majlas karā.'
new go, me-with intimacy make.'

It is unnecessary to give more. It will be seen that the above is ordinary Bikaneri. I may mention, however, that in this dialect the word for 'two' is di, as in the Labhání of the Central Provinces.
LABĀNĪ OF GUJARAT.

As an example of the Labānī (locally called 'Labāṇī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjabī Labānī in changing an initial h to g. Thus, kō, of, becomes gō, and kā, that, becomes gī. I have not found any instances of the change of t to d, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarāṭī and Mālvi.

Amongst special peculiarities, we may notice the change of s to a in words like dan for din, a day, and nākalīyō for nīkalīyō, he went out. So, s becomes a in phārbō for phārbo, to journey. U, a in malak for mulk, a country; adāū for udāū, prodigal, and gamāyō for gumāyō, wasted. All these also occur in colloquial Gujarāṭī.

The usual postposition of the agent case is nē, but we have also gē in ñ-gē gamāyō, he wasted. The demonstrative pronoun is ñī, tī, or nī.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ. (DISTRICT PANCH MAHALS.)

Ek manakh-gē dō chhōrā thī. Ti-mē-gā nānā chhōrā-nē ñ-gā

One man-to two sons were. Them-in-of the-younger son-by him-of
dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē ti ma-gē

father-to it-was-said that, 'my share-of what property comes that me-to
dō.' Pachhe ñ-gē dādā-nē māl-mē-thī ñ-gī bhāg pād
give.' Afterwards him-of father-by property-in-from him-of share having-divided
diyō. Thōdā dan kēdē nānā chhōrā-nē sab māl

was-given. A-fevō days afterwards the-younger son-by all property
bhēgō kār-diyō, nē dōr-kā malak phār-wā nakalīyō. Nē

collected was-made, and a-distant country to-journey he-went-out. And

adāū hōī ñ-gē ñ-gō māl gamāyō. Jāb

prodigal having-become him-by him-of the-property was-squandered. Whēn
ñ-gā kanē sab hō-rīyō, nē malak-mē bhārī kāī padīyō,

him-of near all disappeared, and the-country-in a-heavy famine fell,
tabē vī-gē bhīd pad'-wā lāgī. Tabē ūnā malak-gā lōk kānē

then him-to distress to-fall began. Then that country-of a-person near
gayō, nē vī-gī sāth mal-gayō. Ūnē ñ-gē ap-gā khēt-mē

he-went, and him-of with was-joined. By-him him-for his-own field-in
duk'vē chār-wā ghalīyē méyō. Duk'vē jō khābākī khātī,

swine feeding for he-was-sent. The-swine what food used-to-eat,
ñ-gā-thī yō ñ-gī bhūkhi kōk bharī; pān ñ-gē

that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
ñ-gē diyō nī

him-to it-was-given not.
BAHRUPIÁ.

The Bahrupiás or Mahtams are a tribe who have settled in the Punjab districts of Gujrát and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sialkot</td>
<td>1,500</td>
</tr>
<tr>
<td>Gujrát</td>
<td>1,302</td>
</tr>
<tr>
<td>Kapurthala</td>
<td>70</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,872</strong></td>
</tr>
</tbody>
</table>

Their own tradition is that they came from Rajputana with Raja Man Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrup sub-tribe of the Labhání of the Punjab, and Sir Denzil Ibbetson has pointed out that the Labhání and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhání of Berar, i.e., it is based on the dialects spoken in Northern Gujerat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labhani of the Punjab, which, as we have seen, are more nearly connected with Bagri.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrupiá. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhání, except that it is freely mixed with Panjabi. The specimens received from Gujrát are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhání of Berar.

There is a tendency to metathesis, or the interchange of consonants in the same word. Thus, waheli (for haveli), a mansion.

There is the usual oblique form in á for nouns ending in consonants. Thus the dative of Láhór, Lahore, is Láhór-á; so ghóré-á, from the house. Strong masculine nouns with á bases end, as usual, in ó, with an oblique form in a. Thus, ghóró, a horse, oblique singular ghóró. The postposition of the genitive is ró (with the usual changes), and that of the dative, ró, ro, or nó. The case of the agent may take nó, but, as often as not, drops it.

Note the form dás, not do, for 'two.' This is characteristic of Labhání.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, mān is 'I' and 'by me,' and tā or tā is 'thou' and 'by thee.' Irregular is mān for mān, even I. The genitives are properly nhró and tháró (as in Berar), but they are often written náhró or náhar and táhró or táhar, respectively. The pronoun of the third person is á, its oblique form, and also its agent case, is ab, á, or náò. 'This' is ái. Jái, by whom.
BAHRUPIA OF SIALKOT.

The present tense of the verb substantive is as usual in Labhānī. Thus:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 chhē or chhē</td>
<td>chhē or chhē</td>
</tr>
<tr>
<td>2 chhē</td>
<td>chhē or chhē</td>
</tr>
<tr>
<td>3 chhē</td>
<td>chhē</td>
</tr>
</tbody>
</table>

Note that chhē can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarāti forms hatō and tō are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarāti form gelō as well as giyō, for 'he went.'

We have a peculiar negative in natar dēlo, was not giving.

[ No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀNĪ.

BAHRUPIA DIALECT. (DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād'mi-rē dī bētā chhē. Eh-dē-māti-lō nanhō bētā bā-nē
One man-to two sons were. These-of-in-from the-younger son the-father-to
pūchhīō, 'rē bāū, jō māhrō hisō chhē, mannē dē-dē.' Oh-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
hissō band dīnō.', O-rō bētā nānhō sab kāī līdō,
the-share having-divided it-was-given.' His son younger all anything took,
ap'nē-pāī rākh-līdō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhāirē
himself-with kept, far-of country went-away. There gone-having bad
kāmē-rē-māī sab ap'nō māl-mādā ujjār-dīnō. Jad ū sab
acts-of-in all his-own property was-squandered-away. When by-him all
māl-mādā ujjār-dīnō, oh mulkhē-māī barō kāl paryō; ū
the-property was-squandered-away, that country-in a-great famine fell; he
barō garib hō-giyō. Oh mulkhē-rē shāhē-pāī gēlō; shāhē
very poor became. That country-of a-wealthy-man-never he-went; by-the-wealthy-man
ap'nē pallyē-māī sûr chūgā-nē oh-nē mēiyō. Ū kah'tō-tō 'jō
his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what
sūr kōhō-tō, uh chhillar mimi khā-lyīū.' Oh-nē kōi kāī
the-swine eating-were, those. Husks I-also may-eat.' Him-to anyone anything
natar dēlo. Jadē oh-nē hōsh ā, phir ū kihēō, 'māhrē
not used-to-give. When him-to senses come, then by-him it-was-said, 'my
bap-re kina naukar-chakar ghare-tha baati khav-chha; ma itte father-to how-many servants the-house-from loaves eating-are; I here bhukha mar-chha. Mai apne bap-pati jaiyu, oh-ne ja-ke of-hunger dying-am. I my-own father-near will-go, him-to gone-having kahyu, "he bau, mai ashmane-ro gunah kido, tahre hute bhi I-will-say, "O father, by-me heaven-of sin was-done, of-thee for also kido, abe mai tahr ho bata nahy banu, jo tahar naukar-chakar it-was-done, now I thy son not may-become, who thy servants chha, oh-re mafak manne rakhe." Phir utkh-khe apne bap-pati are, thone-of like me keep." Then arisen-having his-own father-near sajayo. U ajie durhi hato, oh-re dekh-khe bhun-ni baro dareg he-come. He yet far-even was, him-to seen-having the-father-to great pily ayou; daur-khe oh-ni gale lagar-lidoo, aur moohn matho ohumyo. came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed. O-re bata kahyu, 're bau, mai tahr ho te ashmane-ro gunah him-to the-em said, 'O father, by-me thee-of and heaven-of sin kido, abe mai laiq nahy, jo tahr ho bata banu.' Oh-re bap was-done, now I worthy (am)-not, that thy son I-may-become. His father kahyu, 'chang-chang kapra liy-aoo, oh-ni lagtraa-diyoo; oh-re hath-mai chhapp, said, 'good-good clothes bring, him-to put-on; his hand-in a-ring, te pagto te jutti ghala-diyoo; wado baktra liy-aoo, te oh-rro jhatka karo, te and on-foot show put-on; big he-goat bring, and it-of killing do, and ral-khe khowa, te bar khushi kara. Eh marhro bata mar-giyo-to, united-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was, abe ji-parayo-chhha; guma-giyo-to, abe lah-parayo-chhha.' Pher oh khushi now alive-become-is; lost-gone-was, now found-become-is.' Then they happiness kar do began.

Oh-re wado bata pait-mati hato. Jad ghare-de-nere ayoo, ganoo his elder son the-field-in was. When the-house-of-near he-came, singing nacchro sabalyo. U eky naukarni bulaa-ke pichhhyo, 'ai dancing was-heard. By-him one-servant-to called-having it-was-asked, 'this kaay chha?' Uhhe kahyu, 'tahr ho bhai ayoo-chha, tahre bap baktraa what is?' By-him it-was-said, 'thy brother come-is, (by-)thy father he-goat jhatkaryoo-chha; ih-waste oh-ni bhalo-chango payo-chha.' Uh gussa caused-to-be-killed-is; this-for him-for safe-sound found-he-is.' He angry hoyoo; unhe chha kido ahi, 'apn ne ghar-mate na-jawa.' become; to-him wish was-made this, 'my-own house-in not-was (i.e. I)-may-go.' Oh-re bap bahar ak-ke manalidoo. Oh apn ne bap-ni his by-father out come-having it-was-remonstrated. By-him his-own father-to jawab diino, 'dekhi-lee re, mai tahar innah chir khidmat kartto rahto chhut; reply was-given, 'see O, I thy so long service doing remaining-am;
kadē maį tāhrē kahē-thā bāhar nahi giyō; taį kade manne bag-rōtā ever I thy command-from out not went; by-thee ever to-me kid vi dinō nahi, tē mimi ap'ṇē yārē-nālē khusē kari. Jade even was-given not, that I also my-own friends-with happiness may-make. When tāhrō at beṭā ayō-chhē, jaį tāhrō māl kānjō-re gharē thy this son come-is, by-whom thy property harlots-in-of in-house ujārē-chhē tū oh-rē wāstē waṭo-bakrē jhaṭ'kayō-chhē.' Oh-nē squandered-was by-thee him-of for big-he-goat caused-to-be-killed-is.' Him-io oh kahyō, 'rē beṭā, tū rōj māhar-pāi ravē-chhē, jō by-him it-was-said, 'O son, thou every-day me-near living-art, whatever māhrō chhē, sō tāhrō chhē. Abē khusē hōtō chāhī chhē; ai tāhrō bhāi mine is, that thine is. Now glad being proper is; this thy brother mar-giyō-to, ab jō-paryō-chhē; gumā-giyō-to, abē a-milyō-chhē.' dead-was, now alive-become-is; lost-gone-was, now found-is.
INDO-ARYAN FAMILY.

CENRAL GROUP.

LABÁNI.

BAHRUPÍÄ DIALECT.

SPECIMEN II.

Jadé Rájá Mán Singh áyó-ohhë, oh rájá-ré-nálé ham-i naukar

When Rájá Mán Singh come-was, that rájá-of-with we-also servants

ghë. Rájá Mán Singh jà-ké Kábúl már-lidó. Phir jad

were. Rájá Mán Singh(-by) gone-having Kábul was-conquered. Then when

Rájá Mán Singh Kábúl már-lidó, phir oh-né wağiró

Rájá Mán Singh(-by) Kábúl was-conquered, then him-to ministers

musaddiyyū kahyō, 'hë Rájá, tāi Kábúl sarkar-lidó-ohhë, abē

statesman(-by) it-was-said, 'O Rájá, by-thee Kábul conquered-is, now

tū pàchhë Láhórë-në mur-chál.' Jadé Güjrát Rájá Mán Singh

thou back Lahore-to book-go.' When Güjrat Rájá Mán Singh

ā utaryō, oh-dë-maháre chār játë tī, Pawär, Rathaur, having-come alighted, him-of-in-attendance four elons were, Pavár, Rathaur,

Choháñ, Túr. Tin játë mharí kám-rahë, ēk ját Túr Güjri

Choháñ, Túr. Three elons ours survived, one clan Túr a-Gujri

pàchhë Musal'mán hō-gayō-tō. Phir Rájá mur-gayō. Jō

for Muhammadan became-were. Then the-Rájá book-went. Whoseever

Rájā-nál mharí bhāi mur-gaṣ, oh mur-gaṣ. Phir ham-i Rám-

the-Rájá-with our brothers returned, they returned. Then we-also Rám-

nagar wasat-rahë, uttë ap'nē ghar wahōli ham-i ghál-

nagar stayed, there our-own houses big-buildings by-us-also were-

ldi. Utthā uṭh-kē ham-i Sódh'rē ā-kē

constructed. There-from arisen-having we-also Sódh'rā having-come

wasat-rahë; phir Sódh'rē-thō uṭh-kē ham-i gāō ghál-lid.

lived; then Sódh'rā-from arisen-having by-us-also village was-founded.

FREE TRANSLATION OF THE FOREGOING.

When Rájá Mán Singh¹ came here, we were his servants. The Rájá conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore.

When he halted in the Punjab District of Gujrat, four of our elons, Pawár, Rathaur,

¹ Ráj of Ámbär (JAIPUR). He was Akbar's famous Lieutenent.
Chohān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home; but we stopped at Rāmnagar where we built houses and dwellings. Thence we migrated to Sōdhrā, and settled there. Then we again moved from Sōdhrā and founded our present villages.
<table>
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<tr>
<th>English</th>
<th>Labhâni (of Berar)</th>
<th>Labhâni of Fanjah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Ékà</td>
<td>Ék.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dî</td>
<td>Dâ, dà.</td>
</tr>
<tr>
<td>3. Three</td>
<td>Tîn</td>
<td>Tîn.</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chàr</td>
<td>Châr.</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pîch</td>
<td>Pîch.</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sât</td>
<td>Sât.</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Át</td>
<td>Áth.</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Nûs</td>
<td>Nûs.</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vîs</td>
<td>Bîs.</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pâchât</td>
<td>Pâchât.</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sô</td>
<td>Sau.</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mârô, mûhârô</td>
<td>Mûhârô.</td>
</tr>
<tr>
<td>17. We</td>
<td>Hâm</td>
<td>Hâm.</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Hâmâtô</td>
<td>Hâmâtô.</td>
</tr>
<tr>
<td>19. Our</td>
<td>Hâmâtô</td>
<td>Hâmâtô.</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tû, tû</td>
<td>Tû, tû.</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Târô</td>
<td>Thârô.</td>
</tr>
<tr>
<td>23. You</td>
<td>Tam, tamôt</td>
<td>Tam.</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tamâtô</td>
<td>Thâmâtô.</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tamâtô</td>
<td>Thâmâtô.</td>
</tr>
<tr>
<td>English</td>
<td>Labhāni (of Berar)</td>
<td>Labānki of Panjab</td>
</tr>
<tr>
<td>------------</td>
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<td>-------------------</td>
</tr>
<tr>
<td>29. They</td>
<td>O</td>
<td>Vē, veh.</td>
</tr>
<tr>
<td>31. Their</td>
<td>Ānō-ro, ann-ro</td>
<td>Ü-go, un-ko.</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāt</td>
<td>Hath.</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pag</td>
<td>Gojo.</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nak</td>
<td>Nak.</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Akhi</td>
<td>Akb.</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Maṅḍę</td>
<td>Māh.</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dāt</td>
<td>Dāt.</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān.</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Laṭṭā</td>
<td>Kēs.</td>
</tr>
<tr>
<td>40. Head</td>
<td>Māthā</td>
<td>Māthā.</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Jībh</td>
<td>Jīb.</td>
</tr>
<tr>
<td>42. Bally</td>
<td>Pēṭ</td>
<td>Pēṭ.</td>
</tr>
<tr>
<td>43. Back</td>
<td>Puṭṭha, ṃṭṭha</td>
<td>Kāḍī, magar.</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lohī</td>
<td>Loh.</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Soṇa</td>
<td>Soṇa.</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Ruṇō</td>
<td>Chāṭh.</td>
</tr>
<tr>
<td>47. Father</td>
<td>Bāpō</td>
<td>Bāpō.</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Yaḍī</td>
<td>Bāl.</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhāi</td>
<td>Bhāā.</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Ḑēḥān</td>
<td>Bhaini.</td>
</tr>
<tr>
<td>51. Man</td>
<td>Māṇas</td>
<td>Bandē.</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Bir</td>
<td>Buḍī, buḍhī, ammē, ammē, lawānt.</td>
</tr>
<tr>
<td>English</td>
<td>Labhâni (of Berar)</td>
<td>Labânti of Panjâb</td>
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<tr>
<td>---------</td>
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</tr>
<tr>
<td>53. Wife</td>
<td>Gòjãpi</td>
<td>Buâdî, buâdîh, lauwâni.</td>
</tr>
<tr>
<td>55. Son</td>
<td>Bëtô</td>
<td>Chhôrã</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Hâtî</td>
<td>Chhôrî</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Jâôrãj</td>
<td>Kâmô.</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Khâtôwâºo</td>
<td>Jimîdâr.</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Dhmõgâr</td>
<td>Chhôrâ, wâçt.</td>
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<tr>
<td>60. God</td>
<td>Dêw</td>
<td>Walâ-gur.</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Bhût</td>
<td>Bhût.</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Dan</td>
<td>Staraj.</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chôdã</td>
<td>Chôd.</td>
</tr>
<tr>
<td>64. Star</td>
<td>Târà</td>
<td>Târo.</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Aâr</td>
<td>Áç.</td>
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<td>66. Water</td>
<td>Pâni</td>
<td>Pâni.</td>
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<td>67. House</td>
<td>Ghar</td>
<td>Ghar.</td>
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<td>68. Horse</td>
<td>Ghôdô</td>
<td>Ghôpò.</td>
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<td>69. Cow</td>
<td>Gâwâqî</td>
<td>Gaurî.</td>
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<td>70. Dog</td>
<td>Kwatrã</td>
<td>Kuthâro, kutho.</td>
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<td>71. Cat</td>
<td>Bili</td>
<td>Billi</td>
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<td>72. Cock</td>
<td>Kukâlo</td>
<td>Kakkâr, kakkâo.</td>
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<tr>
<td>73. Duck</td>
<td>Batak</td>
<td>Battak.</td>
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<tr>
<td>74. Ass</td>
<td>Gadhâ</td>
<td>Khoti.</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Út</td>
<td>Útâço.</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Kamâlîi</td>
<td>Janaur.</td>
</tr>
<tr>
<td>77. Go</td>
<td>Jô</td>
<td>Jâ.</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Kho</td>
<td>Khâ.</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bët</td>
<td>Baith.</td>
</tr>
<tr>
<td>English</td>
<td>Labhānl (of Burar)</td>
<td>Labhānl of Pañjāb</td>
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<tr>
<td>80. Come</td>
<td>Ā</td>
<td>Ā.</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Mār</td>
<td>Mār.</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Uthād rāh</td>
<td>Khālo-ja.</td>
</tr>
<tr>
<td>84. Give</td>
<td>Da</td>
<td>Dā.</td>
</tr>
<tr>
<td>85. Run</td>
<td>Dāhā</td>
<td>Naṭṭa-ja, naṭṭa-ja.</td>
</tr>
<tr>
<td>86. Up</td>
<td>Uppar</td>
<td>Upar.</td>
</tr>
<tr>
<td>87. Near</td>
<td>Kanā</td>
<td>Nēpē.</td>
</tr>
<tr>
<td>88. Down</td>
<td>Hājā</td>
<td>Taḥā, ḫallā.</td>
</tr>
<tr>
<td>89. Far</td>
<td>Ghaṇa</td>
<td>Dār.</td>
</tr>
<tr>
<td>90. Before</td>
<td>Aghā</td>
<td>Aghā.</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Pācḥā; pācẖā</td>
<td>Pācẖā.</td>
</tr>
<tr>
<td>92. Who</td>
<td>Kūṇ</td>
<td>Kaun, kāh-ḥa.</td>
</tr>
<tr>
<td>93. What</td>
<td>Kāi</td>
<td>Kā, kāa.</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kaṣā-nā</td>
<td>Kīṯ.</td>
</tr>
<tr>
<td>95. And</td>
<td>An</td>
<td>Aṇ, ṭe.</td>
</tr>
<tr>
<td>96. But</td>
<td>Pān</td>
<td>Pān.</td>
</tr>
<tr>
<td>97. If</td>
<td>Jē</td>
<td>Jē.</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Hāw</td>
<td>Hāw.</td>
</tr>
<tr>
<td>99. No</td>
<td>Nahi</td>
<td>Nahi, nāh.</td>
</tr>
<tr>
<td>100. Alas</td>
<td>Arārē</td>
<td>Aśā, aṃās.</td>
</tr>
<tr>
<td>101. A father</td>
<td>Bāpū</td>
<td>Bāpū.</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Bāpū-ṛō</td>
<td>Bāpū-ṛō, ḍā.</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Bāpū-ṇā</td>
<td>Bāpū-khū, ḍū, ḍā, ḍō, ṭē.</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Bāpū-kan-tī (or -kā-tī)</td>
<td>Bāpū-koli, -ṭī, -ṣān.</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Dī bāp</td>
<td>Dī bāp.</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Bāpā</td>
<td>Dīḥār sārā bāpā.</td>
</tr>
<tr>
<td>English</td>
<td>Labhānī (of Bearer)</td>
<td>Labhānī of Panjab.</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Bēṭi</td>
<td>Chhōri.</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Bēṭi-nō</td>
<td>Chhōri-gō, etc.</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Bēṭi-na</td>
<td>Chhōri-khē, etc.</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Bēṭi-kan-ti</td>
<td>Chhōri-kolē, etc.</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dī bēṭiyā</td>
<td>De chhōri.</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Bēṭiyā</td>
<td>Dhec chhōri.</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Bēṭiyā-nō</td>
<td>Chhōri-gō, etc.</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Bēṭiyā-na</td>
<td>Chhōri-khē, etc.</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Bēṭiyā-kan-ti</td>
<td>Chhōri-kolē, etc.</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Bhalō māpas</td>
<td>Chaṅgō bandō.</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Bhalā māpas-nō</td>
<td>Chaṅgō bandā-gō, etc.</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Bhalā māpas-na</td>
<td>Chaṅgō bandā-khē, etc.</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Bhalā māpas-kan-ti</td>
<td>Chaṅgō bandā-kolē, etc.</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dī bhalā māpas</td>
<td>De chaṅgā bandā, etc.</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Bhalā māpas</td>
<td>Chaṅgā bandā.</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhalā māpas-nō</td>
<td>Chaṅgā bandā-gō, etc.</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Bhalā māpas-na</td>
<td>Chaṅgā bandā-khē, etc.</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Bhalā māpas-kan-ti</td>
<td>Chaṅgā bandā-kolē, etc.</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Bhalī bīr</td>
<td>Šk chaṅgā bujēhā.</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Kharāb ehōrī</td>
<td>Šk būre ehōrī.</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Bhalī bāṭī</td>
<td>Chaṅgā bujēhā.</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Kharāb ehōrī</td>
<td>Šk buri ehōrī.</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhalō; āchhō</td>
<td>Chaṅgā.</td>
</tr>
<tr>
<td>133. Better</td>
<td>Ō-tē āchhō</td>
<td>Šk-chi chaṅgā (better than that).</td>
</tr>
<tr>
<td>English</td>
<td>Labhānī (cf. Dera)</td>
<td>Labānī of Panjab</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>134. Best</td>
<td>Ghanā āchhā, sā-iti āchhā</td>
<td>Sabh-di chāṅgā.</td>
</tr>
<tr>
<td>135. High</td>
<td>Īch</td>
<td>Īchō.</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Sā-iti āch</td>
<td>Sabh-di īchō.</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ghoḍi</td>
<td>Ghoṛi.</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ghoḍā</td>
<td>Dher sāṛā ghoṛā.</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ghoṛjī</td>
<td>Dher sāṛi ghoṛi.</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Bājad</td>
<td>Sāḍ, (a bullock) nariā.</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Gāw-ṛjī</td>
<td>Gaurī.</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Bājad</td>
<td>Dher sāḍ, dher nariā.</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gāw-ṛjī</td>
<td>Dher gaurī.</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Kwaṭrā</td>
<td>Kuthṛō.</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Kwaṭrī</td>
<td>Kuthṛi.</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kwaṭrā</td>
<td>Dher kuthṛā.</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Kwaṭrī</td>
<td>Dher kuthṛi.</td>
</tr>
<tr>
<td>150. A he goat</td>
<td>Bakṛā</td>
<td>Bakṛo.</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Bakṛi; chhējī</td>
<td>Bakṛi.</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bakṛi</td>
<td>Bakṛā.</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Kālaviṭ</td>
<td>Harān.</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Hālaṇī</td>
<td>Harāṇi.</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Hālaṇī</td>
<td>Dher harān.</td>
</tr>
<tr>
<td>156. I am</td>
<td>Ma chhū or chha</td>
<td>Maī ñ, ñ, āl, haigā, chhaigā.</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tū chhǐ, chha</td>
<td>Tū ñ, t, haigā, chhaigā.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ū chhē, chha</td>
<td>Ū ē, haigō, chhaigō.</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ham chhū, chha</td>
<td>Ham ñ, haigā, chhaigā, chanāt.</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tam chhō, chha</td>
<td>Tam ñ, ñ, haigā, chhaigā.</td>
</tr>
<tr>
<td>English</td>
<td>Labhānt (of Berar)</td>
<td>Labhānt of Panjab</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Ō cūb, chha</td>
<td>Vē ś, ś, hāig, chhaigā.</td>
</tr>
<tr>
<td>162. I was</td>
<td>Ma vēta-tō</td>
<td>Maī dā, hēgā-dā, chhēgō-dā.</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū vēta-tō</td>
<td>Tū dā, hēgō-dā, chhēgō-dā.</td>
</tr>
<tr>
<td>164. He was</td>
<td>U vēta-tō</td>
<td>Ō dā, hēgō-dā, chhēgō-dā.</td>
</tr>
<tr>
<td>165. We were</td>
<td>Ham vēta-tē</td>
<td>Ham dā, hēgā-dā, chhēgā-dā.</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tam vēta-tē</td>
<td>Tam dā, hēgā-dā, chhēgā-dā.</td>
</tr>
<tr>
<td>167. They were</td>
<td>Ō vēta-tē</td>
<td>Vē dā, hēgā-dā, chhēgā-dā.</td>
</tr>
<tr>
<td>168. Be</td>
<td>Vay</td>
<td>Hā.</td>
</tr>
<tr>
<td>169. To be</td>
<td></td>
<td>Hōā.</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Vēgō</td>
<td>Hō-gō, ho-ke.</td>
</tr>
<tr>
<td>172. I may be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Ma vīhū</td>
<td>Maī nūs.</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mār</td>
<td>Mār.</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mārūnē</td>
<td>Mārūnē.</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mārūtō</td>
<td>Mārūtō.</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Ma mārū</td>
<td>Maī mārū.</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tū mārū</td>
<td>Tū mārū.</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Ū mārū</td>
<td>Ō mārū.</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Hām mārū</td>
<td>Hām mārū.</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tam mārū</td>
<td>Tam mārū.</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Ō mārū</td>
<td>Vē mārū.</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mā māryō</td>
<td>Maī mārū.</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tū māryō</td>
<td>Tū mārū.</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Ū māryō</td>
<td>Ō-nē mārū.</td>
</tr>
<tr>
<td>English</td>
<td>Labbâni (of Berar)</td>
<td>Labâñki of Panjab</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>188. We beat <em>(Past Tense)</em></td>
<td>Ham märé</td>
<td>Ham mär³.</td>
</tr>
<tr>
<td>189. You beat <em>(Past Tense)</em></td>
<td>Tam märé</td>
<td>Tam mär³.</td>
</tr>
<tr>
<td>190. They beat <em>(Past Tense)</em></td>
<td>Ō märé</td>
<td>Ŭn mär³.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ma mär³-ohhù</td>
<td>Mañ mär³-dù.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ma mär³-tó</td>
<td>Mañ mär riho-do.</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Ma mär³-tó</td>
<td>Mañ mär³-do.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Ma márhiyù, márhyù</td>
<td>Mañ már³s.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū márhiyù, márhyù</td>
<td>Tū már³s.</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ŭ márhiyù, márhyù</td>
<td>Ŭ már³ś.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ham márhiyù, márhyù</td>
<td>Ham már³ś.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tam márhiyù, márhyù</td>
<td>Tam már³ś.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Ō márhiyù, márhyù</td>
<td>Vē már³śo.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mané már-chhè</td>
<td>Mû-khô môrí.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mané már³-tó</td>
<td>Mû-khô már pař-dî.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mané márhyù</td>
<td>Mû-khô mô³.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Ma jā-chhè</td>
<td>Mañ jā.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jā-chhì</td>
<td>Tū jā³.</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Ŭ jāvè-chhè</td>
<td>Ŭ jā.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ham jā-chhù</td>
<td>Ham jā.</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tam jāwa-chhè</td>
<td>Tam jā³.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Ō jāvè-chhè</td>
<td>Vē jāo.</td>
</tr>
<tr>
<td>211. I went</td>
<td>Ma gyo</td>
<td>Mañ gio.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gyo</td>
<td>Tū gîo.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Ŭ gyo</td>
<td>Ŭ gio.</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ham gō</td>
<td>Ham gîa.</td>
</tr>
</tbody>
</table>

324—Labbâni.
<table>
<thead>
<tr>
<th>English</th>
<th>Labhânt (of Bhera)</th>
<th>Labândi of Panjab</th>
</tr>
</thead>
<tbody>
<tr>
<td>216. You went</td>
<td>Tam gê</td>
<td>Tam gê</td>
</tr>
<tr>
<td>217. They went</td>
<td>Ò gê</td>
<td>Ò gê.</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jâîtò</td>
<td>Jâîtò</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gyo</td>
<td>Gis.</td>
</tr>
<tr>
<td>220. What is your name</td>
<td>Thârê kâ nâm ?</td>
<td></td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Yë ghoâjë-nô umar kät'ri chëh ?</td>
<td></td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Ateël Kâsîm kät'ri dår chëh ?</td>
<td></td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tare bâpuè-rö gharâ-ma kät'ri bëjë chëh ?</td>
<td></td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mârë kàkà-së chëhâ-ë ro</td>
<td></td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Gharë-ma duhîlë ghojaë-ë ro</td>
<td></td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>O-rë pëjëhë-par ghojër dë-dë.</td>
<td></td>
</tr>
<tr>
<td>228. I have beaten my son with many stripes.</td>
<td>May Ò-rë chëhà-ë-në vëskë phat'kà mëryë-chëhë.</td>
<td></td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Ù o tekë-dë-mëthë-par dhàr charâro-chëhë.</td>
<td></td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>O jhàdë-së bëjë ghojër-bëjë bâsë-chëhë.</td>
<td></td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>O-rë khât-ë-së behënë-të fichë chëhë.</td>
<td></td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Ò-rë kimmat dëbëlë rupiyâ chëhë.</td>
<td></td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Ò-rë kantë-së rupiyâ lëlë.</td>
<td></td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes.</td>
<td>Ò-na khpë mar an Ò-na ludh'pâ-dë bëdë.</td>
<td></td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Biwëdë mâhë-të pâjë këdhë.</td>
<td></td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>Târë lârë kërô chëhra ëwëhë ?</td>
<td></td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tam kë-re-këfë-të mël-lëde ?</td>
<td></td>
</tr>
</tbody>
</table>

Labhânt—325
LINGUISTIC SURVEY OF INDIA.

Compiled and edited by

G. R. GRINNELL, C.L.E., Ph.D., D.Litt. I.C.S. (Retd.)

VOL. IX.

INDO-ARYAN FAMILY.
CENITAL GROUP.

PART III.

THE BAHIL LANGUAGES,
INCLUDING KHÄNDÉŠI, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.