LINGUISTIC SURVEY OF INDIA

COMPILED AND EDITED BY
G. R. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

VOL. V.
INDO-ARYAN FAMILY.
EASTERN GROUP.

PART I.
SPECIMENS OF THE
BENGALI AND ASSAMESE LANGUAGES.
LINGUISTIC SURVEY OF INDIA.

Vol. V.

INDO-ARYAN FAMILY,

EASTERN GROUP.

PART I.

SPECIMENS OF THE BENGALI AND ASSAMESE LANGUAGES.
Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta.

IN ENGLAND.
E. A. Arnold, 37, Bedford Street, Strand, London, W. C.
P. 8. King & Son, 2 & 4, Great Smith Street, Westminster, London, S. W.
Lutac & Co., 46, Great Russell Street, London, W. C.
B. Alfred Quaritch, 15, Piccadilly, London, W.
Williams and Norgate, Oxford.
Dighton Bell & Co., Cambridge.

IN INDIA.
Thacker, Spink & Co., Calcutta and Simla.
R. Cambray & Co., Calcutta.
Higginbotham & Co., Madras.
V. Kalyanarama Aiyar & Co., Madras.
Thacker & Co., Ltd., Bombay.
Rahibai Atmaram Sagoo, Bombay.
Mr. N. B. Mathus, Superintendent, Nazir Kavan Hind Press, Allahabad.
Raj Sahib M. Gula Singh & Sons, Muddi-Aam Press, Lahore.
Superintendent, American Baptist Mission Press, Rangoon.

ON THE CONTINENT.
R. Friedländer & Sohn, 11, Carlstrasse, Berlin, Germany.
Otto Harrassowitz, Leipzig, Germany.
Karl W. Heimrath, Leipzig, Germany.

Engrish Libra, 28, Rue Bonaparte, Paris, France.
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CALCUTTA:
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, INDIA.
1903.
ERRATA.

The following corrections are to be made in the Linguistic Survey of India, Vol. V, Part I, Specimens of the Bengali and Assamese Languages:

On page 4, second line of the marginal note—

For "and ancient Prakrit" read "an ancient Prakrit."

On page 78, line 2—

For "IRANIAN FAMILY" read "INDO-ARYAN FAMILY."
NOTE.

A list of the proposed volumes of the Linguistic Survey of India will be found after the title page of the volume sent herewith. It has been decided to issue each as it is printed, and not in the order of the numbers of the volumes. The first volume must be prepared after the others have been completed, as it will contain a summary and review of the whole work.

It is hoped that Vol. II, Parts II and III of Vol. III, Part II of Vol. V, and Vol. VI, will be issued at an early date.

The Linguistic Survey was commenced more than 10 years ago, and the statistics contained in it are necessarily based on the figures of the Census of 1891. So far as is possible, revised statistics based on the Census of 1901 will be given in the introductory volume.

The same volume will also contain a full explanation of the system on which the Survey has been conducted. It is sufficient to mention here that, except in a few trifling instances, each dialect and sub-dialect is represented by a version of the parable of the Prodigal Son, printed in the vernacular character, when such exists, and also in the Roman character with an interlinear word for word translation. Other specimens of the more important dialects are also given. These are mainly pieces of folklore recorded in the actual words of the persons who narrated them.

To each language or group of languages is appended a comparative list of words, grammatical forms, and test-phrases which will, it is hoped, be useful to comparative philologists. With a few additions, the words and phrases correspond to those found in Sir George Campbell’s Specimen of Languages of India published in Calcutta in the year 1874.

An introductory sketch, bibliography, and a brief account of the grammar is provided for each language. The same is done for each of the more important dialects, while the less important have short notices of their main peculiarities.
CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
5, HASTINGS STREET.
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.

II. Món-Khmer and Tai families.

III. Part I. Tibeto-Burman languages of Tibet and North Assam.

II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.

III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.

IV. Dravido-Munda languages.

V. Indo-Aryan languages, Eastern group.

Part I. Bengali and Assamese.

II. Bihāri and Oṛiyā.

VI. Indo-Aryan languages, Mediate group (Eastern Hindi).

VII. Indo-Aryan languages, Southern group (Marāṭhi).

VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the ‘Non-Sanskritic’ languages).

IX. Indo-Aryan languages, Central group.

Part I. Western Hindi and Panjābi.

II. Rājasthāni and Gujarāti.

III. Himalayan languages.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

<table>
<thead>
<tr>
<th>Devanagari</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ</td>
<td>a, a, ao, au</td>
</tr>
<tr>
<td>इ</td>
<td>e, i, ai</td>
</tr>
<tr>
<td>ओ</td>
<td>o, o, au</td>
</tr>
<tr>
<td>औ</td>
<td>a, a, ao, au</td>
</tr>
<tr>
<td>टा</td>
<td>t, ta, dha</td>
</tr>
<tr>
<td>ठा</td>
<td>th, tha, dha</td>
</tr>
<tr>
<td>डा</td>
<td>da, dha</td>
</tr>
<tr>
<td>ढा</td>
<td>da, dha</td>
</tr>
<tr>
<td>भा</td>
<td>ba, bha</td>
</tr>
<tr>
<td>घा</td>
<td>ga, gha</td>
</tr>
</tbody>
</table>

Visarga (°) is represented by $h$, thus क्रमाशः. Anusvāra (°) is represented by $m$, thus लिंग्सिंह, वंग बानी. In Bengali and some other languages it is pronounced $ng$, and is then written $ng$; thus बंगाल. Anunāsika or Chandra-bindi is represented by the sign " over the letter nasalized, thus ने मे।

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>a, a, ao, au</td>
</tr>
<tr>
<td>ב</td>
<td>b</td>
</tr>
<tr>
<td>ג</td>
<td>g</td>
</tr>
<tr>
<td>ד</td>
<td>d, da, dha</td>
</tr>
<tr>
<td>ה</td>
<td>h</td>
</tr>
<tr>
<td>י</td>
<td>y</td>
</tr>
<tr>
<td>ק</td>
<td>k</td>
</tr>
<tr>
<td>ל</td>
<td>l</td>
</tr>
<tr>
<td>מ</td>
<td>m</td>
</tr>
<tr>
<td>נ</td>
<td>n</td>
</tr>
<tr>
<td>פ</td>
<td>p, pa</td>
</tr>
<tr>
<td>ס</td>
<td>s</td>
</tr>
<tr>
<td>ע</td>
<td>u</td>
</tr>
<tr>
<td>צ</td>
<td>z</td>
</tr>
<tr>
<td>ק</td>
<td>k</td>
</tr>
<tr>
<td>צ</td>
<td>z</td>
</tr>
<tr>
<td>נ</td>
<td>n</td>
</tr>
<tr>
<td>ר</td>
<td>r</td>
</tr>
<tr>
<td>ש</td>
<td>sh</td>
</tr>
<tr>
<td>ח</td>
<td>ch</td>
</tr>
</tbody>
</table>

Tanwin is represented by $n$, thus i $n$ faunon. Alif $h$ maqṣūra is represented by $a$—thus, $a$ $a$ do'ta.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, $h$ $h$ banda, not banda. 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) देख्ता dékh'tā, pronounced dékh'tā; (Kūś-mīrī) देख्ता dékh'tā; कर्क $k$ $k$ $k$, pronounced $k$ $k$ $k$; (Bihārī) देख्ति dékh'ṭi.
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 Marathi (३), Puṣṭhō (श), Kāśmīrī (क, झ), and elsewhere, is represented by ७. So, the aspirate of that sound is represented by ७ह.

(b) The dz sound found in Marathi (द), Puṣṭhō (श), and Tibetan (ི) is represented by भ, and its aspirate by भह.

(c) Kāśmīrī ज (झ) is represented by ख.

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

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

ॢ, ॢ, or भ, according to pronunciation; न, न, ध, ध, and ध, according to pronunciation; झ, झ, or त, and त, or त.

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

०, ख, ख, भ, भ, ट, ट, ठ, ठ, घ, घ, ङ, ङ, छ, छ, च, च, ख, ख, घ, घ, ङ, ङ, छ, छ, च, च, ख, ख, घ, घ, ङ, ङ.

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 \( hat \).

\( ë \), , , , , \( e \) in \( met \).

\( ë \), , , , , \( o \) in \( hit \).

\( ê \), , , , , \( è \) in the French \( était \).

\( ô \), , , , , \( o \) in the first \( o \) in \( promote \).

\( ë \), , , , , \( ë \) in the German \( schönen \).

\( ë \), , , , , \( ë \) in the \( mühe \).

\( th \), , , , , \( th \) in \( think \).

\( ë \), , , , , \( ë \) in \( this \).

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

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

INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, viz., Assamese, Bengali, Oriyā, and Bihārī. The last-named has hitherto been considered as belonging to the Mediate Group, but there can be no doubt that such a classification is erroneous.

With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Taḍḍā in the Fyzabad district of Oudh, say roughly 83°E., and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say, 97°E. Between these limits it is also spoken in the Nepal Tarai along the base of the Himalayas, which form its northern boundary, and it extends south to about Jaipur in the Madras district of Vizagapatam, say latitude 19°N., where the (Eastern) Oriyā meets, and shades off through the Halbī of Bastar (a mixed form of speech) into the (Southern) Marāṭhī spoken in the Central Provinces. On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat. 20°, it meets Burmese. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people.

This group of languages is bounded on the west by the Mediate Group of Indo-Aryan dialects, which together form the Eastern Hindi language. In the extreme south-west, however, it is bounded by Halbī, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,693,343 people; that Oriyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,992,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where
it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Mundā dialects.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is therefore as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assamese</td>
<td>1,435,950</td>
</tr>
<tr>
<td>Bengali</td>
<td>41,696,343</td>
</tr>
<tr>
<td>Oriyā</td>
<td>8,992,413</td>
</tr>
<tr>
<td>Bihārī</td>
<td>36,239,967</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>88,324,673</strong></td>
</tr>
</tbody>
</table>

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oriyā are concerned, the Census Report for 1891 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihārī, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihārī figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assamese</td>
<td>1,447,552</td>
</tr>
<tr>
<td>Bengali</td>
<td>42,082,329</td>
</tr>
<tr>
<td>Oriyā</td>
<td>9,042,025</td>
</tr>
<tr>
<td>Bihārī</td>
<td>37,180,782</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>89,703,188</strong></td>
</tr>
</tbody>
</table>

Allowing, therefore, for the speakers of Bihārī in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania,¹ that the number of those who speak Bengali is greater than the population of Austria-Hungary,² that the number of those who speak Oriyā is equal to more than half the population of Spain,³ while those who speak Bihārī nearly equal the population of France.⁴

¹ 5,800,000.
² 41,959,304.
³ 17,669,632.
⁴ 38,517,975.
of the Eastern Group, we may compare it with the total populations of France and Germany combined, or of France, Italy, Spain, and Greece.

In stating these areas and these figures, it should be remembered that any such account can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tanda in Fyzabad, and, on the other, from that spoken in Jaipur in Vizagapatam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihari and to Oriya has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihari from Oriya are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihari, and the other, through Eastern, Central, and South-Western Bengali into Oriya. Oriya itself merges into the Halbhi dialect of Marathi, this again into Nagpuri Marathi, that again into Berari Marathi, that again into standard Marathi, and that finally into the Konkani Marathi spoken in the neighbourhood of Goa. To a man of Assam, Konkani would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td></td>
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Bengali.
form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pigeon' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent one Aryan language from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihari, while that of the district below the plateau, and immediately to its east, Manbhum, is Bengali. Here there is no merging, Bihari and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Manbhum, and who still speak Bihari in the midst of their Bengali-speaking neighbours. So, also, there are Bihari-speaking immigrants in Singbhum, an Oriya district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihari meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a definite boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.¹

¹A good example is afforded by the Kharia tribe, who have a language of their own which belongs to the Mund people. Yet the pages of this Survey will show that the Kharias who live in the Bengali-speaking district of Manbhum speak a corrupt Bengali, while those of Sambalpur speak a corrupt form of a Dravidian language which is probably Ozero.

The Eastern Group represents and ancient Prakrit form of speech.

Western Hindostan at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated
Aśoka, king of the city now called Patna, whose proclamations in the vernacular of his
time date from about 250 B.C., and were scattered over the north of India, and even as
far south as Mysore. These proclamations still exist, and the language in which they
are couched is readily divided, according to the localities in which the inscriptions
have been found, into an eastern and a western dialect. This language is commonly
called Pāli, and represents the same stage of development as that form of speech in which
the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed.
It is now called the ‘Prākrit’ or ‘natural’ language, as opposed to the artificial
Sanskrit. We find specimens of it in the dramatic compositions of the time, in postical
works, in contemporary inscriptions, and in the literature of the Jains. It thus attracted
the attention of native scholars and several contemporary grammars were written which
dealt with its peculiarities. Taking the state of affairs thus reported as existing in
about the eleventh century A.D., we find that the main division of the then Aryan
vernaculars of India coincided with that which we have observed as existing in the time
of Aśoka, but that the process of fission had proceeded much further. A large number
of dialects existed covering the whole of Northern and Central India, which, if we exclude
the languages of the extreme North-West, naturally grouped themselves into two
main collections, an Eastern and a Western. If we confine ourselves to the valleys
of the Jamna and of the Ganges, we find two principal languages spoken, one,
Śauraseṇi, with its head-quarters in the Doāb, which belonged to the Western, and
another, called Māgadhī, with its head-quarters in the country round the modern
Patna, which belonged to the Eastern Group. These two languages met and merged
into each other in Oudh and the country across the Ganges to its south, and formed
a dialect partaking partly of the nature of Śauraseṇi and partly of the nature of
Māgadhī, which was known as Ardha-Māgadhī or ‘Half-Māgadhī.’ Of these three
languages, Śauraseṇi became the parent of Braj Bhāṣā and its connected dialects,
including standard Hindi; Ardha-Māgadhī of the dialects which are now known as
Awadhī, Bagheli, and Chhattīsgarhi, and which I have grouped together under the name
of Eastern Hindi; and Māgadhī of all the languages of the Eastern Group of Indo-Aryan
vernaculars. Just as the Eastern vernacular of Aśoka’s time branched out into a
number of dialects, of which Māgadhī was the principal one, so Māgadhī, in the
course of centuries has, in its turn, developed into four separate languages, of which
Bengali and Bhāši are the principal. Indeed this process of fission had already
commenced during Prakrit times, for the latest indigenous grammarians of that
language mention amongst the varieties of Māgadhī, a Gauḍī, a Dhakki, and an Utkali
or Oḍi. Bihāri is the direct descendant of Māgadhī and is spoken in its original home.
Gauḍī is the parent of the Bengali of Northern Bengal and of Assamese. Spreading
to the south-east, Māgadhī developed into the Bengali of the Gaugetic Delta, and still
further towards the rising sun, Dhakki (or the Māgadhī of Dacca) became the modern
Eastern Bengali. Oriya is the representative of the ancient Utkali.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan
vernaculars, which differentiate them from languages of other
groups, and in which they agree amongst themselves. In
classifying languages, grammar rather than vocabulary must be taken as the test, and,
applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marathi, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter a, is much broader than in the west. In Assamese it has even the sound of o in 'glory,' in Bengali and Oriya it has commonly the sound of o in 'hot,' and sometimes the sound of o in 'hope,' and in Bihari, the most western dialect of the group it is flatter, but has not yet achieved the western sound of u in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the o in 'hot,' and the second on the sound of the a in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihari. In an exactly similar way the long á has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the a in 'man,' and the second that of the a in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west. The vowels e and o have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short e is pronounced like the e in 'met,' and the short o like the first o in 'promote.'

As regards the consonants,—(1) the languages of the Eastern group show a marked preference for the letters r and rh over the cerebral r and rr. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oriya, which is influenced by the Dravidian languages of Southern India, a cerebral u is always pronounced in the Eastern Group as if it were a dental u. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the burr of the cerebral u of Panjabi is one of the most characteristic peculiarities of that language. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The further east we go the greater is the tendency to pronounce a ch as if it were ts or s, a chh as if it were s, and a j as if it were z. The same peculiarity is observable in Marathi. (3) The Eastern languages cannot tolerate an initial y or w, while one or other is often added euphonically in the Western languages. Thus, while Bihari has i, this, u, that, Hindi has yah and wak. (4) One of the most typical peculiarities of the Magadhi Prakrit was that it pronounced an a something like the English ah. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the ch in 'loch.' On the other hand, Bihari and Oriya follow the western custom of pronouncing an ah as if it were a. This pronunciation of

1 Compare the Bengali ghar, a house, pronounced 'ghor,' and the Bihari mārā, beast, pronounced 'mahārā' (the letter ā represents the sound of a in 'all').
2 Compare the Bihari mār-yāmār, he beat, in which the first ā is pronounced almost like the a in the English word 'Harry.'
3 Compare Bihari bejō, a daughter, but Hindi bejā; Bihari ghar-'nest, a house, but Hindi ghar-'nest.
as sk is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Magadhi.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marathi) show a greater tendency to inflexional synthesis than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is ghar. If, in Hindi, we wish to say 'of a house,' we must add the separate word kā, and, if we wish to say 'in a house,' we must add the separate word mē, thus, ghar-kā, ghar-mē. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, these ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengali gharār, Assamese gharar, Oriya gharara, Bihāri gharāk, of a house; Bengali, Assamese, Oriya, and Bihāri, (cf. the Marathi gharī) gharē, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindi, 'I went' is mai chāla. It is necessary to state the pronoun, or we shall not know who has gone. On the other hand, for the same idea, Bengali has chalitām, Assamese satilō, Oriya chaliti, and Bihāri chālītā (cf. Marathi gārītā), in all of which the meaning of the first personal pronoun is as much included as in the Latin iē. These words mean only 'I went.' They cannot mean 'you went' or 'he went.'

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindi, the word for 'horse' has its direct form ghōrā, and its oblique form ghōrē. Similarly the word for 'house' has its direct form ghar, and its oblique form also ghar, similar in appearance, but different in its origin. The former is derived from the Vedic word grihāya, a house, and the second from the Vedic word grihasya, of a house. Words like ghōrā, which thus end in ā in Hindi, and have an oblique form in ē, are called strong forms of a-bases, while words like ghar (properly ghara) which in Hindi are pronounced as if they ended in a consonant, are weak forms of a-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of a-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of a-bases have also oblique forms differing from the direct ones. Thus, in Bihāri, pahar, direct form, means 'a guard,' and its oblique form is pahārē. In the Eastern Group, the direct strong form of a-bases always ends in ā, but in the Western Group, it usually ends in au or ō. The only exception is Panjābī, in which it ends in ā, which form has been borrowed from that language by literary Hindi. Thus, the word for 'horse' in the Eastern Group is everywhere ghōrā, but in the Western Group we have true Hindi ghōrām, Gujarāti ghōrō, and Panjābī, with its imitator literary Hindi, ghōrā or ghōrē. Here again Marāthi follows the Eastern Group. In the Eastern Group the oblique form of all strong a-bases, and of all weak a-bases whose oblique form differs from the direct, always ends in ā. But in the Western Group, except in Gujarāti and Rājasthāni, in the case of strong bases only it
ends in ē. Thus, the oblique form of 'horse' is throughout the Eastern Group ghōrā, but in Hindi it is ghōrē. Only in Gujarāti and Rājasthāni is it ghōdā. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihāri paś-rā, already mentioned, and mār-bā-k, for striking, Bengali mārībā-r, of striking, Oriyā mārībā-ra, of striking, and Assamese mārībā-r, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either mārī or māru. Similarly, the oblique form of the Marāthi bāp, a father, which is a weak a-base, is bāpā. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihāri is kē. The only Western sign which at all approaches this is the Hindi kō. In the Eastern Group the typical letter of the Genitive case is r̥, as in the Assamese ghōrār, the Bengali ghōrār, the Oriyā ghōrāra, and the Bihāri, ghōrā-kē. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tenses of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the East has ē or ā. Thus, in Assamese, Bengali, and Bihāri ō is mār, and in Oriyā it is māra, but in Hindi it is mērā, and in Gujarāti it is mārō. Again the relative and its connected pronouns end in ē in the East, but usually in ā in the West. Thus, Bihāri jē, Hindi jō, who. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the most salient characteristics.

They have several forms of the Verb Substantive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali baṣē and Bihāri baṣē, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāthi, is what is known as the I-past. In all these languages, the characteristic letter of the past tense is l, which only appears, and then but rarely, in one language, Gujārāti, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese mārilē, Bengali mārilā, Oriyā mārilā, Bihāri mārīlāk, and Marāthi mārilē; but Hindi mārā, Rājasthāni and Gujarāti māryā, and Panjābī mārī.

Another very prominent characteristic of the Eastern Group is the ī-future. This it does not share with Marāthi. Thus, for 'thou wilt strike' we have Assamese and Bengali mārībī, Oriyā mārībī, Bihāri mārībē; but Hindi mārēgā or mārīhāi, Rājasthānī mārēgā or mārēhē, Gujarāti mārēkē, Panjābī mārēgā.

These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the west.

1 The second person is used for the examples, as the third person presents some irregularities which might mislead.
IN T R O D U C T I O N.

In syntax there is one most important difference between the Eastern and the
Western Groups. In the latter the Past Tenses of Transitive
Verbs are construed passively. They do not say 'I struck
him' but 'he was struck by me,' maṅ-ne vaṅ mārā. In the former this is not the case.
The active construction is used throughout, as in the Bengali āmi tāṅā-kē mārīm, I
struck him.

The alphabets used by the Eastern Group of languages follow geographical rather
than linguistic lines. Thus, while the so-called Bengali
alphabet is that usually adopted for writing Bengali and
Assamese, a corrupt form of the Khmer alphabet is used for writing Bengali on the
borders of Burma and the Kāṭhī for writing the same language on the borders of
Bihar. For Bihāri, the usual alphabets are the Dēva-nāgāri and the Kāṭhī, but the
Oriyā alphabet is used for the forms of Bihāri spoken in Orissa. For Oriyā the usual
alphabet is the Oriyā one, but in north Orissa, it is the Bengali, and on the borders of
the Marāṭhī and Eastern-Hindi-speaking countries it is the Dēva-nāgarī. Full parti-
culars of these alphabets will be found in the proper places. Sufficient it to say here
that they are all related to and based on the same system as the well-known Dēva-
nāgarī form of script. The only prominent irregularity is shown in the Chākṣmā
alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each
consonant is not a but ā.
MAP
Illustrating the dialects
and
Sub-dialects of the Bengali language

Scale 1 Inch = 64 Miles.
BENGALI OR BA\-NGA-BHÂSHÂ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its cast.

It is called by those who speak it Bân\-lâ or Ba\-nga-bhâshâ,—the language of Bân\-ga or Va\-nga. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word 'Va\- nga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, formed on the English word 'Bengal,' which may have been learned in Southern India, where the word Va\- nga\-lâm occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word Bangâlâ of the Arabic Geographers. From Arabic, it got into Persian, and we find Abûl-fazl saying in the Ain-i Akbari, 'the real name of Bangâlâ is Bang.' From Persian, the word Bangâlâ was adopted into Hindûstânî, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindû writers, who still adhered to the proper name of the country,—Bang. From Bangâlâ, Hindûstânî writers formed the hybrid word ha\-ngâlî and also the contracted word ba\-ngâlî, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Bangâlî' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word Bengali, which is much as if an Englishman were to borrow the French word 'Allemagne,' when he wanted to say 'Germany.' As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Bangâlî,' or, as some write it, 'Benga\-lî,' with a discritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Benga\-lî,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Bangâ\-bhâshâ,' which, as stated above, is the name given in literary works to the language by the people who speak it.

1 Much of what follows is based upon Yule and Burnell's Hobson-Jobson, v.v. Bengal. I have to thank Mr. Beames for many kind criticisms on this introduction.

2 In Elliot's History of India as told by its own Historians, I, 72, the Arabic Historian Bâshâlû-d-dîn, quoting from Al Biruni (circa 1000 A.D.), is shown as speaking of 'Bangâlî,' but the reading is very doubtful. There are, however, other examples.

3 The original (Borchmann's Edition, Vol. I, p. 368) runs نام-ء اس਼ਵੀ ਬੰਗਾਲੀ ਬੰਗਾਲਾ ਬ੅ਂਗਾਲਾ Bangâlî; Abâl-fazl adds that the suffix âl in Bangâlî means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern pûshâlîs derive the name from Ba\-nga-âlû, the abode of Banga.

4 The word ba\-ngâlî occurs in Bengali itself in the sense of the Bengali Language, but it is evidently borrowed in late years from Hindûstânî. The word does not occur in Sanskrit literature, the nearest approach to it being the word e\-shâlî, which is, however, the name of a musical mode, and does not mean Bengali. In the later language Bâshâlû also occurs in the same sense as ba\-shâlî, i.e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindûstânî, either under English influence, or as a relic of the Muhammadan occupation of the country.
The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Bihār, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baṅga or Vaṅga. Here its further progress is stopped in all three directions by the languages of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhumi portion of the District of Singhbhumi, running along the northern frontier of the hilly Native State of Mayurbhanj (Mohurbhanj), till it meets its own western boundary. South of Singhbhumi, in the north of the Native States of Keōñjhar and Mayurbhanj there are large numbers of speakers of Bengali, principally of the Kurmi caste; but these are immigrants from the north and north-east, and the true language of these States is Orīyā. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Orīyā.

Its western boundary runs through the District of Singhbhumi, and includes the whole of the District of Manbhumi. It then meets the hill country of the Santal Parganas in which languages belonging to the alien Munṣā family are spoken, and is forced in a north-easterly direction up to the River Ganges which it crosses near Raïmabâl. Thence it runs nearly due north, following closely the course of the Mahanândâ (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Munṣā tongues of the Santal Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihār spoken in Bihār and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihār, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengal. On the other hand, on the borderland in Manbhumi and Singhbhumi, a large proportion of the uneducated classes (again principally Kurmīs) is bi-lingual, speaking by preference a corrupt form of the Bihār of Chota Nagpur, but also able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.
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The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oriya and Bihari, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marathi, it is more structurally developed than the languages of Hindustan Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, "I killed him," but "he was killed by me." In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian. The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say "dogs," he must say, "dog-collection," or some such phrase. In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

1 In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in $a$, a corruption of $id$, meaning "by him" or "by them." Thus, $ka\hat{a}t$, he ate; $pa\hat{a}t\hat{a}$, he asked. In Intransitive verbs, however, the third person ends in $a$ ($\theta$), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, $ge\thetaa$ ($ge\theta\theta$), or $ge\theta$, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

2 The Nominative plural in $r$ used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.
plural of a plural is formed on this basis. In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempt. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is innanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Pandits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr. Baines, who admirably sums up the state of affairs in the General Report on the Census of India for 1891. He says:

"Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Prakrit offshoots to be recognised as a language at all, it dates in that capacity only from the decay of the Delhi Empire. Bengal, too, is the Province of all others in which there is the widest gap between the small literary castes and the masses of the people. One of the results is that the vernacular has been split into two sections: first, the tongue of the people at large, which, as remarked above, changes every few miles; secondly, the literary dialect, known only through the press, and not intelligible to those who do not also know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and meagre, owing to the absence of scholarship and the general neglect of the country during the Moghal rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor; so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr. Beames is a good one. He likens Bengali to an overgrown child tied to its mother’s apron-string, and always looking to her for help, when it ought to be supporting itself."

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists,—paralleled, I believe, in no other language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, when the language of the original Aryans of India resembled that which we find in the hymns of the Rig-Veda. The speakers of this tongue gradually migrated eastwards, and we find them in Bihār and Orissa in the year 250 B.C. We have specimens of their language, for their then king, Ashoka, has left us inscriptions couched in his own words.

1 Nearly all nouns have, in the Eastern group, lost their original Nominative form, and what is now used as the Nominative was originally the case of the Agent, which should properly only be employed before the past tenses of Transitive verbs. A role of the Agent case of Nouns is the Bengali Nominative Singular form in which can only be used before Transitive verbs.

2 P. 148.
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His capital was at what is now Patna, and his language has since been called Māgadhi from Magadha, the ancient name of South Bihār. As might be expected, the language had widely departed from standard Sanskrit. Inflections had become worn down, and inconvenient compound consonants had become simplified. Like a sensible man, Āsoka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We next get a view of the vernacular spoken in Eastern India in the works of the Grammarians whose last and best representative for our present purpose was Hēma-chandra, who flourished in the middle of the twelfth century A.D. In the interval which had expired since Āsoka’s time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by Hēma-chandra we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called Lākṣmī, they found the kṣām too much trouble to say, and so they simplified matters by saying, and writing, Lakṣhī. Again when they wanted to ask for cooked rice, which their ancestors called bhāka, they found the kṛ too hard to pronounce, and so said, and wrote, bhāka, just as the Italians find it too difficult to say fucium, and say, and write, futta. Again, they could not pronounce an s clearly, they had to say š. When they wanted to talk of the sea, they could not say sāgara, but said and wrote, shāgara or śāgara.1 As a last example, if they wanted to express the idea conveyed by the word ‘external,’ they could not say bāgya, and so they said and wrote, bājha.

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhi language (or Prākrit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce kṣām any more than they could. He cannot pronounce a clear š, but must make it ś. The compound letter šy beats him, and instead he has to say jh. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhi words. He writes Lākṣhāmi, and says Lakṣhī. He writes sāgara, and says shāgara, or, if he is uneducated, śāgara. He writes bāgya, and says bājha.2 In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write fucium, while he says futta, or as if a Frenchman were to write the Latin aequa, while he says sōche.3

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

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1 Spelled श्रवक in Deva-sāgara.
2 The meaning of the š will be explained subsequently. It represents the sound of the š in ‘hat.’
3 I should not wish it to be understood that Bengali pronunciation always requires to exactly the same stage at that which Māgadhi had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which is imperfectly represents by Sanskrit spelling. Thus in Sanskrit the word for truth is satya. This the Bengali pronounces satō, the small y above the line being hardly audible, which is, however, a development on altogether a different line from that followed by the Māgadhi shādāca (śy). Such forms are not due to false analogy, satya becoming satō, because (in this following Māgadhi) words like sāκṣya, a sentence, become sākṣa. In other words, while Bengalis speak modern Māgadhi without knowing that they do so, they speak it badly.
represented by its spelling. The vocabulary of the modern literary language is almost entirely Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali’s for the sounds of Sanskrit. All this has already been said, and in far greater detail, by Bābū Syāmadāna Gāngulī in an excellent article in the Calcutta Review for the year 1877. He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali:

1 The grammar of written Bengali differs considerably from the grammar of current Bengali. For familiar words, understood by all, every one who learns to read has to learn Sanskrit substitutes, and in many cases old Bengali substitutes likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words in use in Bengali books are for the most part Sanskrit only to the eye, but none to the ear; for though written just as they are in Sanskrit, they are pronounced in such a way as to make them almost unintelligible to those unfamiliar with the correct pronunciation of Sanskrit that prevails in Bengal.

Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Manik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chandī-dāsa, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious revival instituted by Chaitanya (early part of the 16th century). In the 15th century Kāśi-rāma translated the Mahā-bhārata and Kṛiṭi-bas the Rāmāyaṇa into the vernacular. The principal literary figure of the 17th century was Mukunda-rāma who has left us the two really admirable poems entitled Chandī and Śrimanta Sundāgar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Bhārat-chandra, whose much admired but rather artificial Bīḍy-a-rāndor appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Pāṇḍit-ridden language of the present century. They wrote in genuine nervous Bengali, and the conspicuous success of many of them shows how baseless is the contention of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

1 If we take a well-known standard work, the Pānḍita-pratibhāśa, actual counting of the words on the first page shows that eighty-eight per cent. are pure Sanskrit, and do not belong in the Bengali language. If we wish to know how much is due to the modern impulse given to literature by the Pāṇḍita, we can apply a similar test to the first page of the old poet Chandī-rāma (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that these are all words of the simplest character, and that, save a few proper names, an attempt is made to spell them as they are pronounced.

2 I am aware that almost identical remarks might be made regarding the foreigner who has to learn English. But that fact does not diminish the difficulties of the pronunciation of literary Bengali. To an uneducated present of the declara the pronunciation of these words is as difficult as it is to an Englishman. I have several times seen a woman in the witness box break into a series of hysterical giggles, when being sworn, and told to say the word pratiṣṭhā, affirmation. It is needless to say that that word is not pronounced by educated Bengalis as it is spelled. Defenders of the spelling and vocabulary of modern literary Bengali cry them ‘Conservative.’ But this is mere playing with words. If that is the meaning of the term, then an English Conservative is a person who wishes to retain all the civilization, and all the complex national existence of this year of grace 1899, but to administer them by the laws of 1860. To change the metaphor—by all means let writers of literal write in Sanskrit if they like (and if they can); but they have no right to mislead their own vernacular by sending her out into the world masquerading in the clothes of her great-grandmother.

2 See list of authorities below.
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before. It has had some excellent writers, notably the late Behkam-chandra, whose admirable novels have received the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengal, till some great genius arms himself for the work and purges the language of its pseudoclassical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact, Bengalis themselves, as a rule, know little about any dialect except that of their own home, and that of Calcutta. We sometimes hear people talk of the Bengali of a certain locality, such as that of Burdwan or Rangpur or Chittagong, but few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally debarrs them from doing the work as thoroughly as it would be done by a native of the country, born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated, in say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced ore rotundo, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars, and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten kōs. It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

1 An exception must be made with regard to Mr. Bunsen's Bengali Grammar, which, written by a true scholar, does not disdain the so-called 'impolite' forms of the language.

2 A speaker of 'pure' Bengali would say krōf.

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sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of each, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects:—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the peculiarities of each will be found described in the proper place. Suffice it to say here, that the purest and most admired Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly,1 near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is infected by the neighbouring Oriya, and that of the west and north have provincialisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Khariá-thar, spoken by the wild tribes, who inhabit the hills in the south of Manbhum, and another called Mál Paháriá spoken in the centre of the Santal Parganas. Another variety of the dialect, called Saráki, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihar border, called, respectively, Koch and Siripúriá.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rájbangáh, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bähé, spoken in the Darjeeling-Tarai. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-easterly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Dacca, Mainam Singh, Sylhet, and Cachar. In every direction, its farther progress is stopped by the hills which bound these

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1 According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more sanctified than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.
regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Hajong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengali, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chākma (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home. This is shown in the following table. Details will be found in the sections dealing with each dialect separately:

<table>
<thead>
<tr>
<th>Bengal</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of Dialect.</td>
<td></td>
</tr>
<tr>
<td>Central or Standard</td>
<td>8,438,996</td>
</tr>
<tr>
<td>Western (including Kharia Thar, Māl Pahāri, and Sarakī sub-dialects)</td>
<td>3,932,334</td>
</tr>
<tr>
<td>South-Western</td>
<td>346,602</td>
</tr>
<tr>
<td>Northern (including the Kāch and Siripūra sub-dialects)</td>
<td>6,109,553</td>
</tr>
<tr>
<td>Rajbongśi (including Bāhā sub-dialect)</td>
<td>3,216,371</td>
</tr>
<tr>
<td>Eastern (including Hajāng and East Central sub-dialects)</td>
<td>14,654,480</td>
</tr>
<tr>
<td>South-Eastern (including Chākma)</td>
<td>2,810,784</td>
</tr>
<tr>
<td><strong>Total for Bengal</strong></td>
<td>89,083,170</td>
</tr>
<tr>
<td><strong>Add—Asam Total</strong></td>
<td>2,554,081</td>
</tr>
<tr>
<td><em>Add—South-Eastern Bengali, spoken in Akyab (Burma)</em></td>
<td>114,152</td>
</tr>
<tr>
<td><strong>Grand Total for Bengali spoken in the Bengali-speaking area</strong></td>
<td>41,696,343</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Asam</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of Dialect.</td>
<td></td>
</tr>
<tr>
<td>Rajbongśi</td>
<td>299,800</td>
</tr>
<tr>
<td>Eastern</td>
<td>2,261,021</td>
</tr>
<tr>
<td><strong>Total for Asam</strong></td>
<td>2,554,841</td>
</tr>
</tbody>
</table>

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1891. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unspecified. I shall commence with those portions of the Lower Bengal.

*These are Census figures, and are not based on special local returns.*
Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by old settlers. At one time sales of Orissa estates for arrears of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.¹ They are called kērā Bengalis, from their habit of interlarding their sentences with the word karē, a corruption of the Oriya karē, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

¹ I am indebted to Mr. Beames for this information.
Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patna</td>
<td>3,359</td>
<td></td>
</tr>
<tr>
<td>Gaya</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Shahabad</td>
<td>1,724</td>
<td></td>
</tr>
<tr>
<td>Saran</td>
<td>690</td>
<td></td>
</tr>
<tr>
<td>Champaran</td>
<td>195</td>
<td></td>
</tr>
<tr>
<td>Muzaffarpur</td>
<td>949</td>
<td></td>
</tr>
<tr>
<td>Darbhanga</td>
<td>777</td>
<td></td>
</tr>
<tr>
<td>Monghyr</td>
<td>3,479</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>2,988</td>
<td></td>
</tr>
<tr>
<td>Cuttack</td>
<td>15,196</td>
<td></td>
</tr>
<tr>
<td>Balasore</td>
<td>17,406</td>
<td></td>
</tr>
<tr>
<td>Angul and Khundmals</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Puri</td>
<td>2,751</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td></td>
<td>7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so-called Bengali shows that it is really a dialect of Bihari. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.</td>
</tr>
<tr>
<td>Lohardaga</td>
<td>6,733</td>
<td>These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Sarthi.</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>4,554</td>
<td>These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of these here recorded, 4,115 live in Sarthi Kalâ State, and speak Western Bengali.</td>
</tr>
<tr>
<td>Total</td>
<td>60,638</td>
<td></td>
</tr>
</tbody>
</table>

We shall now see what the Census says about Bengali spoken in other Provinces.
Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.

<table>
<thead>
<tr>
<th>Name of Province</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>158,841</td>
<td>The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali-speakers in Sylhet, Cachar, and Goalpara.</td>
</tr>
<tr>
<td>Berar</td>
<td>14</td>
<td>From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyab.</td>
</tr>
<tr>
<td>Bombay and Feudatories</td>
<td>1,049</td>
<td></td>
</tr>
<tr>
<td>Birmah</td>
<td>65,029</td>
<td></td>
</tr>
<tr>
<td>Central Provinces and Feudatories</td>
<td>1,648</td>
<td>Most of these are in Muttra (8,534), Allahabad (9,159), Benares (6,681), and Lucknow (1,301).</td>
</tr>
<tr>
<td>Madras and Agencies</td>
<td>1,147</td>
<td></td>
</tr>
<tr>
<td>North-Western Provinces, Oudh, and Native States</td>
<td>23,150</td>
<td></td>
</tr>
<tr>
<td>Punjab and Feudatories</td>
<td>2,255</td>
<td></td>
</tr>
<tr>
<td>Nizam's Dominions</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Baroda</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>Mysore</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Rajputana</td>
<td>4,103</td>
<td>No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth.</td>
</tr>
<tr>
<td>Central India</td>
<td>17,467</td>
<td>Similar remarks apply.</td>
</tr>
<tr>
<td>Ajmere-Merwara</td>
<td>352</td>
<td>Nd.</td>
</tr>
<tr>
<td>Coorg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kashmir</td>
<td>111</td>
<td>As in the case of Rajputana, this is the number of people of Bengal birth.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>275,348</strong></td>
<td></td>
</tr>
</tbody>
</table>

Total number of speakers of Bengali.

We thus arrive at the following result:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number of People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali at home</td>
<td>41,695,343</td>
</tr>
<tr>
<td>Elsewhere in Lower Provinces</td>
<td>60,638</td>
</tr>
<tr>
<td>in India</td>
<td>275,348</td>
</tr>
</tbody>
</table>

Grand Total of people who speak Bengali in India 42,032,329
AUTHORITIES—

A.—EARLY REFERENCES TO THE LANGUAGE.

The earliest known instance of the use in Europe of the word ‘Bengala’ (i.e., ‘Bengali’), not however in the sense of the language, but meaning ‘a man of Bengal’ occurs in the Decades of João de Barros, the first three of which were published in Lisbon, 1552 and 1563. The passage is quoted in Yule’s Hobson-Jobson, s.v. Bengalee, and is as follows:—

1552. “In the defence of the bridge died three of the king’s captains and Tran Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (euvalheiro).”

—Barros, ii, vi., iii.

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714. He is describing a collection of translations of the Lord’s Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this Sylloge, he intends to give, for the first time, specimens of the Singhalese, Javan, and Bengali languages.

Chamberlayne’s Sylloge duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord’s Prayer and headed ‘Bengalica.’ The plate, however, quite unintelligible, and this is explained by Wilkins’ confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet. Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bover, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and Tangut. The first Bengali grammar and dictionary were in Portuguese. The title of the work is Vocabulario em Idioma Bengalico e Portuguez dividido em duas Partes dedicado ao Excelent. e Rever. Senhor D. F. Miguel de Tavora Arcebispo do Cvrpo do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpção Religioso Eremita de Santo Agostinho da Congregação de India Oriental. Lisbon, 1743. Bengali grammar, pp. |—40; Vocabulario Bengali-Portuguese, pp. 47—305; Portuguese-Bengali, pp. 37—577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the Orientalisch-und-occidentalischer Sprachmeister, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schults, the author of the first Hindustani grammar. The Sprachmeister contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord’s Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the Amrenok Szab, apparently a life of Aurangzéb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed ‘ALPHABETUM BENGALICUM s. JENTIVICUM.’ On a subsequent page, Fritz reprints Wilkins’ absurd Bengali-Malay version of the Lord’s Prayer. The Sprachmeister held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Beligatti entitled Alphabetum brammamanticum seu indostanum Universitatis

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1 Thesauri epistolici LaCrozei, i, 369. Leipzig, 1743.
2 Alphabeta Singapruum, Iaumamum, et Bengalium.
4 Thes. Ep. LaCroze, 1, pp. 10 and 23.
Kashi. This is primarily devoted to the characters used in writing Hindostani, but the introduction by Jo. Christoforo Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentilitium vero Alphabetum hocc in tot genera subdivisitum, quod sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivatur. Haue somdhi porro est lingua popularis Bengalensis, Tourritiana, Nepalesisc.'.....'Tourritiana.' is the Maithili spoken in Tirhut.

Halhed's Bengali Grammar appeared in 1778, and from that date our knowledge of the language takes its rise.

B. — General.


On p. 223 (Reprint, p. 25), there is a short account of the Bengali Language.

Armé—Martin, Louis,—Lettres écrites et curiosités concernant l'Asie, l'Afrique, et l'Amérique, avec quelques relations nouvelles des missions, et des notes géographiques et historiques. 4 Vols. Paris, 1838—43. Vol. ii contains general remarks on India. The heading 'Les Langues,' catalogues a large number of Indian languages, including 'lo bengali.'


Campbell, Sir G.—Specimens of the Languages of India. Calcutta, 1874.


C.—Grammars and Reading—Books.

Halhed, Nathaniel Brassay.—Grammar of the Bengal Language. Hooghly, 1778.

Carrey, W.—Grammar of the Bengal Language. Serampore, 1801; 2nd Ed. 1805; 4th, 1818; 5th, 1845.

Carrey, W.—Dialogues intended to facilitate the acquiring of the Bengal Language. Serampore, 1801; 2nd Ed. 1813. This originally formed a supplement of the Grammar.


Peshon, J. D.—Babababole or Pedirotic Exercises, Bengali, and English, with Dialogues, Letters, etc., Calcutta, 1823.


Yate, W.—Bengali Grammar. Reprinted from the above, with improvements. Edited by the same. Calcutta, 1864.


Shama Churn Sircar.—Introduction to the Bengal Language, adapted to Students who know English. Second edition, revised and improved. In the main, a translation of the preceding. Calcutta, 1861.


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FORBES, D.—Bengali Reader. London, 1832. This is a revised reprint of Haughton’s Bengali Selections, mentioned above.

CHATTERJEE, Jadunath.—Introduction to Bengali Grammar. Calcutta, 1879.


NICHOLL, G. F.—A Bengali Grammar, also an Assamese Grammar (Being the first and last parts of a Bengali Manual). London, 1885. Mr. Nicholl mentions the following seven native grammars in his preface. He specially praises the last:


CHANDRA MOHAN SEN.—Sukh-prabāṭi. Calcutta, 1873.

ANN. ( J Superintendent of the Female Normal School).—Bhāratavā-sukhāmārāṇi. Calcutta, 1873.

NICHOLL, G. F.—A Bengali Manual, and Course of Exercises Illustrating a Knowledge of Bengali, consisting of current Handwriting, etc. London, 1894. This is an enlarged edition of the former work.

PAIK, B. N.—How to speak Bengali. Calcutta, 1885.


RAMANANDA CHATTERJEE.—Sukhārṇava Pandasah. Calcutta, 1892.

BAITHAK, K. E.—Bengali Grammar in English. Calcutta, 1893.

MUKHOPADHYAY, RAJ Krishna.—Hints to the Study of the Bengali Language for the use of European and Bengali Students. Calcutta, Date?


D.—Dictionaries.1


CAREY, W.—A Dictionary of the Bengalee language, in which the words are traced to their origin, and their various meanings given. 2 Vols. in 3 Parts. Serampore, 1825.


HAUGHTON, Sir G. C.—A Dictionary, Bengalee and Sanskrit, explained in English, and adapted to the study of either language; in which is added an Index, serving as a reversing Dictionary. London, 1833.


Contains a Bengali Vocabulary.


1 It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which have been issued from Calcutta presses. Most of them are based on that of Maudsley. I have contented myself with cataloguing all those which are of bibliographical importance, and to those I have added such as have been deemed worthy of admission to the Catalogue of the Imperial Library at Calcutta, or to the pages of the Orientalische Bibliographie.
BENGALI.


HUTCHINSON, R. F.,—A Glossary of Medical and Medico-legal terms, including those most frequently met with in the law-courts. Calcutta, 1873.


MUKHERJEE, Jogendra Nath; CHATTERJEE, Jogendra Nath; and BISYAS, Ambica Charan.—Saheb-sara Mohanadhik, a Bengali-English Dictionary. Calcutta, 1876.

BAKEEJEE, Gopal Chunder.—A Dictionary (sic), English and Bengali, for the use of Students in English Schools in Bengal. Calcutta, 1880.

AOGO,—Bhata iniprao i bangalik Abhidhan. An enlarged Dictionary in English and Bengali for the use of Schools. Calcutta, 1890.


MITTER, Gopal Chunder,—A Dictionary in Bengalee (sic) and English, for the use of Schools. New edition, Calcutta, 1881.


AOGO, (Professor Prasad Majumdar),—An enlarged and illustrated Prakrit-abhidhan, or Comparative Dictionary, of the Bengali Language (in Bengali). Calcutta, San 1294 (1887 A.D.).


BIRENDRAKITH GHOSH,—A Dictionary of the Bengali Language. Calcutta, 1890.


STAMI-CHHAY CHATTERJEE,—Sahibadi Abhidhan (in Bengali). Calcutta, 1892.

BHAKI-NATH MUKHERJI,—A Dictionary of Medical Terms, used in the Hindu System of Medicine (in Bengali). Calcutta, 1892.


BHUVAN-MOHAN BASU,—An enlarged Dictionary in English and Bengali. Calcutta, 1895.

STEES,—English and Bengali Dictionary for the use of Schools.

GUPTA, Gyotam Charan,—Dictionary with English and Bengali meanings of Bengali words.

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E.—Literature, etc.


LONG, Rev. J.—Three thousand Bengali Proverbs and Proverbial Sayings. ? Date and Place of Publication.


BEAMES, J.—The Vaiśāsas Poste of Bengal. 1b., Vol. ii, 1873, pp. 1, 37, and 187.

BEAMES, J.—Comparative Grammar above quoted, Vol. i, p. 84.

DUCK, R. C., C.I.E.,—The Literature of Bengal, a biographical and critical history from the earliest times. First edition (published under the pseudonym of 'Arrey Doe'), Calcutta, 1877. Second edition (under the Author's own name), Calcutta and London, 1895.

HARA-PRAṢĀD ŚASTRĪ, Mahāmāhāpādhyāya,—Vernacular Literature of Bengal before the Introduction of English Education. Hare Press. Calcutta, no date.

HARA-PRAṢĀD ŚASTRĪ, Mahāmāhāpādhyāya,—Discovery of Living Buddhism in Bengal. Calcutta, 1897. Contains an account of the Literature of the so-called Dhāmra Religion, which is a survival of Buddhism.


DINĪ-CHANDRA SRĪ,—Buddha-bhaśā 8 Šākhîya. Part I., Comilla. ? 1896. (The Title-page does not say where the book is published. It is printed in Comilla, and the Preface is dated 1896.) It is in the Bengali Language.

The following account of the Bengali alphabet is taken from Mr. Beames' excellent Bengali Grammar. It shows the system of transliteration used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place:

"The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India—

VOWELS.

| a | A | ḍ | ḍ | ḍ | १ | १ | १ |

CONSONANTS.

क ka । क ha । ग ga । घ gha । ङ g̣a । ख kha । च cha । छ cha । ज ja । झ jha । ञ j̣a । ट ṭa । ठ ṭa । ड ḍa । ढ ḍa । ण ḍa । त ta । थ tḥa । ध ḍḥa । न na । श sa । ष ṣa । ह ha ।

Bengali.
Although, for the sake of completeness, the vowel signs ऐ, ऑ, and ण are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:

a (not expressed)  ā 
ī  ī
ū  ū
d  ā
r  ā
Thus K kā, ḍ ḍhā, ṛ ṛhā, ṣṣ ṣhā, ṵ ṵhā, Ṣ Ṣhā, ḍ ḍhā, ṛ ṛhā, Ṣ Ṣhā.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

ऋ r with u is written Ṛ | ग g with u is written ग
ऋ r with u is written Ṛ | ग g with u is written ग
ऋ h with u is written ह | (occasionally).

When one consonant follows another with no vowel between, the two are, as in Devanagari, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in शन, क्ल, ल्म; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following:

1. Nasals preceding other consonants (called in Bengali अक्ष-फलोक): न n with क ka makes कन्हा.

2. Sibilants preceding other consonants (called अक्ष-फलोक):

3. Miscellaneous —

This page seems to be a continuation of the previous one, discussing the phonetic and orthographic characteristics of the Bengali script.
INTRODUCTION.

The letter य ye when joined to a previous consonant takes the form य as क्य kya.
The letter य are when joined to a following consonant takes the form य, as अर्थ artha, कर्म karma.

When joined to a preceding consonant it is written य, as ये या. The following forms are peculiar: ख्य khy, त्रय tray, त्रि tiri, न्य nhy, न्यू nhyu, स्त्रय sûrya.

Some compound consonants followed by the vowels य and या take slightly altered forms:

भ्रय, ध्रय, ध्रु, ध्रू, ध्रु, ध्रु, ध्रु, ध्रु.

As in Sanskrit, the short vowel ए a when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance ख is खे not ख. When the absence of ए a has to be noted the mark „ (called in Bengali hasanta) is used; thus ख, as shown in the above list of compound consonants. त t with hasanta is expressed by the character त, as in तात tatt, चंतकंत चायत tattakār.

The sign „, called chandra-bindu (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as चढ़ चढ़, पछ पछ. It is represented in transliteration by the sign „ over the nasalsised vowel.

The characters for the numerals are these—

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>0</th>
</tr>
</thead>
</table>

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into ४ x ४ = ४० parts, called अन्त which are thus designated (units of all kinds are also thus divided):—

1. अन्त = ४/४ 5. अन्त = ४/४ 9. अन्त = ४/४ 13. अन्त = ४/४
2. अन्त = ४/४ 6. अन्त = ४/४ 10. अन्त = ४/४ 14. अन्त = ४/४
3. अन्त = ४/४ 7. अन्त = ४/४ 11. अन्त = ४/४ 15. अन्त = ४/४
4. अन्त = ४/४ 8. अन्त = ४/४ 12. अन्त = ४/४ 16. अन्त = ४/४

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three ए-sounds, ए, ए and ए.
Two ए-sounds, ए, ए and ए.
Three ए-sounds, ए, ए, ए and ए.

For representing these eight sounds, it has only four vowel signs, ए, the sign ए transliterated ए; the sign ए transliterated ए; the sign ए transliterated ए; and the sign ए transliterated ए.

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call ए, is that which we hear in the word 'father.' It is represented in Bengali character by the letter ए, ए.

The sound ए is the sound of the ए in 'had,' and 'hat.' In Bengali it is sometimes represented by the letter ए. Thus एक ek, pronounced एक one; अगढ़ dēkha, see, pronounced dēkha; गौ gāla, he went, pronounced gālā. More often when it is deliberately
intended to represent this sound, the syllable 'a' is used. Thus घार dákha, गाल gāla. So also in representing English words in the Bengali character, we have এক্সামিনেই, academy, মাখ wād, mad. As for the word meaning 'one,' I have seen it spelt, एक g'ek and even एक a'k. Sometimes the sound is represented by merely the letter अ a, but this is only when the following consonant is pronounced as a double letter. Thus বাক্য bākya, a sentence, is pronounced bākhaū.

The sound य, need not trouble us much. It is the sound of aw in 'awl,' and is really the long sound of य. In some Eastern Districts, e.g., Cachar, this य is used instead of य. Thus मানুষ, of a man, is pronounced mānushār. As in the above example, the sound is represented by the letter अ a.

The sound ध, is that of the a in 'lane.' It is usually represented by the letter ध at, thus গ্রে নে ধbē, in a country. Sometimes it is represented in colloquial language, by আই aī. Thus ধাঁড়া khaītē, pronounced colloquially khātē.

The sound अ has two closely related pronunciations. The sign अ represents both the sound of the अ in the French word 'être,' and the sound of अ in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign e, without any diacritical mark at all. The first sound is often pronounced as if it was अ, and there is a continual tendency for one sound to float into the other. Thus एक ek, is as often pronounced ek or e'k as e'k, and এক dēkha is as often pronounced dēkha, or dēkha as dēkha. This sound is also regularly heard in verbal terminations, as in করিতে karti, pronounced kōrīte or kōrīte, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter ए ē. The other sound ए is met in words like घাট kashā (k'atī), loss, pronounced khashī, and লাইtī yakti (yaktī), a person, pronounced bēkhi. It is represented in writing by the letter ए a combined with the compound ख ksha, and by ya when following the letter ए o or ए, or we may say that ख ksha and ए oya are pronounced kē and bē, respectively. As the pronunciation of these two short sounds, e and ē, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by ē.

The sound of ध is that of the ध in 'home,' or in the French word 'votre,' meaning 'yours,' not 'your.' It is usually represented by the letter ध at, but, at the end of a word in standard Bengali, it is represented by ख a. Thus ক্ষাম khashā, a husk, pronounced khashā, and খাইtī chātī, he was, pronounced chhātī. In writing dialectic Bengali, this ध-sounding final ख is written ध at. Thus chhātī is written ছাইtī chhātī.

The sound which I call ध is the short sound of the long ध in 'home,' 'votre.' It must be carefully distinguished from the short ध which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'votre,' 'yours.' In English, it is the first a in the word promote, in which the second a would be represented by ध. It occurs in Bengali in the very common verb বলে bālē, to be, which is pronounced boītē, and also in other special words. Thus কন bon, a forest, is pronounced bon, and বলে bālē, to speak, boītē. In these cases it is represented in writing by the letter अ a. On the other hand, in words like বোইtī khōyātī, he lost, pronounced khōwātī, it is represented by the letter ध at.

I believe that Mr. Nicholl, on p. 7 of his Bengali Grammar, was the first to point out this pronunciation of a final ध. Previously, by the argument ex silencio, learners had been taught that it was sounded like the short ध in 'hot.'
INTRODUCTION.

The sound which I call \( \tilde{a} \) is the commonest sound in the language. It is the sound of the \( o \) in ‘hot’ and ‘head’. It is represented by the letter \( a \), when not at the end of a word. Thus अनन्त anant, fire, is pronounced \( \tilde{o}n\tilde{n} \). It has a long sound, like the \( aw \) in ‘awl’, which I represent by \( \tilde{a} \), and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, as spelled in the Bengali character. I shall in each case give only the correct transliterated letters, and not the original Bengali ones.

The vowel \( a \) is usually pronounced as \( \tilde{a} \), in ‘hot’. Final \( a \) is not pronounced, except after a double consonant, as in सुबदा, a sound, and in adjectives and Sanskrit Passive Participles. Thus, \( ch\tilde{h}\tilde{o} \), small, \( k\tilde{r}\tilde{i} \), done. It is also pronounced at the end of verbal forms, as in करिदा, he did, but is not pronounced in such forms which end in \( a \), as करिद, thou didst, \( m \), as करिलिम, I did, or \( n \), as करिलिन, he did. When thus pronounced at the end of a word, \( a \) is sounded like \( \tilde{a} \). Thus the above words are pronounced, \( ch\tilde{h}\tilde{o} \tilde{t} \), \( k\tilde{r}\tilde{i} \tilde{t} \), and \( k\tilde{r}\tilde{i} \tilde{t} \), respectively. In the syllables कहा (\( k\tilde{h}\tilde{t}a \)) and \( b\tilde{h}a \), \( a \) is pronounced \( \tilde{a} \), see above. In the Eastern Districts, \( a \) has often the sound of \( \tilde{a} \), see above. Medial \( a \) is sometimes pronounced \( o \), as in हैला, he was, pronounced हैलौ. The sound of this \( o \), not \( \tilde{a} \) or \( \tilde{o} \), is explained above. So बन, a forest, pronounced बोन; बलिदे, to speak, pronounced बलिदौ.

The vowel \( \tilde{a} \) is usually pronounced like the \( a \) in ‘father’. When the syllable \( \tilde{a} \tilde{} \) appears in a word, it is pronounced \( \tilde{a} \), like the \( a \) in ‘had’ or ‘hat’. Thus, द\( \tilde{a} \)कहा, see, pronounced द\( \tilde{a} \)कहौ. On the other hand, in the colloquial language, the two syllables \( \tilde{a} \)\( \tilde{a} \), are often, but not always, pronounced like \( \tilde{e} \). Thus \( k\tilde{h}\tilde{\tilde{a}} \)हें, to eat, is pronounced \( k\tilde{h}\tilde{\tilde{a}} \)टे, but not so \( \tilde{g}\tilde{\tilde{a}} \)टे, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, \( \tilde{a} \) is pronounced more or less like the \( \tilde{a} \) in ‘had’ or ‘hat.’ Thus पौन्र\( \tilde{a} \)प्न फifty-fi ve, pronounced पौन्र\( \tilde{a} \)प्न; वृक्षा, a sentence, pronounced वृक्षा।

The vowel \( \tilde{e} \) is usually pronounced as the \( a \) in ‘lane’. Thus, \( \tilde{\tilde{d}}\tilde{\tilde{e}} \), in a country. It sometimes has the short sound of \( e \) or \( \tilde{e} \) described above. Thus, करिलिन, he did, pronounced करिलिन। Sometimes, it has the sound of \( \tilde{a} \) in ‘had’ or ‘hat’. Thus छूट, see, pronounced छूट। For the future, whenever \( \tilde{a} \) is pronounced \( \tilde{a} \) or \( \tilde{\tilde{e}} \), I shall transliterate it by \( \tilde{e} \).

The vowel \( \tilde{u} \) is usually pronounced as the second \( o \) in ‘promote’. Sometimes it has the sound of the first \( o \) in ‘promote,’ or of the \( o \) in ‘votre.’ Thus खोयाल, he lost, pronounced खोयाल।

As regards single consonants,—

The letter \( \tilde{\tilde{\tilde{c}}} \) is pronounced as \( s \) in ‘this,’ by the vulgar, and in the Eastern Districts.

The letter \( \tilde{\tilde{\tilde{\tilde{v}}} \tilde{y} \tilde{e} \tilde{\tilde{a}}} \) is pronounced \( j \), except when it has a dot under it, thus \( \tilde{\tilde{\tilde{v}}} \tilde{y} \tilde{e} \), who, pronounced \( j \tilde{e} \), but करियां, having done, pronounced करियां। In future, when it is necessary, I shall transcribe \( \tilde{y} \) which is pronounced as \( j \), thus, \( j \). The two syllables \( \tilde{\tilde{\tilde{\tilde{\tilde{v}}} \tilde{g} \tilde{y} \tilde{a}} \) are pronounced as \( \tilde{\tilde{v}} \tilde{a} \)। Thus, जैसे कहां, being, is pronounced कहां।

The letter \( \tilde{\tilde{\tilde{v}}} \) is always, when not compounded with another consonant, pronounced \( \tilde{\tilde{b}} \)। Indeed, the same character is used for both Sanskrit \( b \) and Sanskrit \( v \)। Thus वर्गा, colour, is pronounced बर्ग। The sound of \( v \) or \( \tilde{\tilde{v}} \) being thus lost from the alphabet, Bengali has to represent it by the letters \( \tilde{y} \tilde{a} \), as just explained.
The letters ṵ and ṹ are both pronounced like u. All sibilants standing alone are pronounced as sh, but the compound ĥr is pronounced as sr. Thus prasanna, pleased, is pronounced prevāṇu, and the title Śrī, is pronounced Śrī.

As regards compound consonants,—

The compound ḫu is pronounced ḫu, with shortening and nasalisation of the preceding vowel. Thus ājīrā, a command, is pronounced ājīrā.

When the letter m or v forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The m or v is, in such cases, transliterated as a small "r" respectively, above the line. Thus sūr, memory, pronounced shakrōṇ, and padra, the name of a river, is pronounced ṭāḍā. So, sattva, nature, pronounced ṣattā; dārā, by means of, pronounced ṭārā. This rule does not apply to the words purva, east, pronounced pūrbō or even pūbbō, and kimvā, pronounced kimbā.

When the letter y forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small "i" above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus vākṣya, a sentence, is pronounced bākṣō; and yogyatā, fitness, pronounced ṭogyatā. As seen in the above examples, ā is shortened to a, and o to a.

The compound ṣya is pronounced bē, as in the word 'be,' but shorter. Thus, nyakti, a person, is pronounced bēkti, and nyatī, elapsing, as bēti, with the accent on the first syllable, and a short penultimate.

The compound letter ṣ kṣ is pronounced kṣ at the beginning of a word, and kṣ in the middle of a word. Thus kṣaṭi, the earth, is pronounced kṣāṭi; paksā, a bird, is pronounced ṭāksā; and ekaṣṭu, the eye, is pronounced aksāṭu. As explained above, the "e" is hardly, or not at all, heard. The syllable ksha is pronounced kṣē. Thus kṣata, lotus, is pronounced kṣēti. The name of the Goddess Lakṣmī is pronounced Lākṣmī.

For the future, I shall transliterate ṣ not by kṣa, but by kṣa, or kṣa, as the occasion demands. The compound ṭṛ is also transliterated kṛ, but there is little danger of confusion arising from this fact. ṭṛ occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root ṭṛ kṛṣṇa, such as kṛṣṇa, fame; aśvāṅkṛṣṇa, named; prakṛṣṇa, famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow:—
**Bengali Skeleton Grammar.**

**L.—Nouns—**

(1) Living beings—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>samātā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>samātār.</td>
</tr>
<tr>
<td>Loc.</td>
<td>samātāt.</td>
</tr>
</tbody>
</table>

For other ObJ cases of Plur. diā is added. Only human beings have nom. plur. in 3rd. Other living beings use a periphrasis, e.g., kubbar-sakal, dogs.

Nom. pīṭā, a father. pīṭāra. Gen. pīṭār. Loc. pīṭāt. The nominative forms samātā and pīṭāy are only used before transitive verbs.

(2) Inanimates—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gachha, a tree. gachhān (always formed by a periphrasis). Thus, gachhā-sakal, trees.</td>
</tr>
<tr>
<td>Acc.</td>
<td>gachha.</td>
</tr>
<tr>
<td>Dat.</td>
<td>gachhāt.</td>
</tr>
<tr>
<td>Gen.</td>
<td>gachhār.</td>
</tr>
<tr>
<td>Loc.</td>
<td>gachhāt.</td>
</tr>
</tbody>
</table>

**III.—Verbs.—** Plural is commonly used instead of singular, except in 2nd person. First and 2nd persons singular are here omitted. Third person plural is also used as a heterodie singular.

Auxiliary Verb, and Verb Substantive—

<table>
<thead>
<tr>
<th>Present</th>
<th>Past chhilāna.</th>
<th>Past chhilāna.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ačā.</td>
<td>ačhā, ačhā.</td>
<td>ačhā, ačhā.</td>
</tr>
<tr>
<td>2. Sing. ačā.</td>
<td>ačhā, ačhā.</td>
<td>ačhā, ačhā.</td>
</tr>
</tbody>
</table>

Negative Verb substantive, aṇe or aṇē, am not, and so on. The word aṇa when used with the present tense, gives a past negative meaning. Emphatic Verb substantive, baṭ, I am indeed, and so on.


<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect, karījā-chhilāna, I was doing, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. karvē, I do.</td>
<td>karvē.</td>
</tr>
<tr>
<td>2. karvē (old Sing. karvā).</td>
<td>karvē.</td>
</tr>
<tr>
<td>3. Plur. karvēn.</td>
<td>karvē.</td>
</tr>
</tbody>
</table>

Perfect, karvē-jā, I have done, etc.

Pluperfect, karvē-chhilāna, I had done, etc.

Future.

<table>
<thead>
<tr>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. karibhā, I shall do.</td>
</tr>
<tr>
<td>karibhā.</td>
</tr>
<tr>
<td>2. karibhā (the).</td>
</tr>
<tr>
<td>Plur. karibhā.</td>
</tr>
</tbody>
</table>

Conditional and Habitual—

| 1. karibhā, (2) I had done, I used to do. |
| karibhā. |
| 3. Plur. karibhā. |

**II.—Pronouns—**

(a) Personal.

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>ami.</td>
<td>tāi.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mātr.</td>
<td>tār.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mātr.</td>
<td>tāt.</td>
</tr>
<tr>
<td>Gen.</td>
<td>amānī.</td>
<td>tātā.</td>
</tr>
</tbody>
</table>

(b) Demonstrative.

<table>
<thead>
<tr>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tā.</td>
<td>tāhī, tāhī, etc.</td>
</tr>
<tr>
<td>kā.</td>
<td>kāhār, kāhār, etc.</td>
</tr>
<tr>
<td>hā.</td>
<td>hāhār, hāhār, etc.</td>
</tr>
<tr>
<td>sā.</td>
<td>sāhār, sāhār, etc.</td>
</tr>
<tr>
<td>tā.</td>
<td>tāhār, tāhār, etc.</td>
</tr>
<tr>
<td>hā.</td>
<td>hāhār, hāhār, etc.</td>
</tr>
<tr>
<td>nā.</td>
<td>nāhār, nāhār, etc.</td>
</tr>
</tbody>
</table>
BENGALI SKELETON GRAMMAR.

Contracted forms—
The following are the usual contracted pronunciations of the various forms:

karāh, prn. karā; karō, kōrō; karīgā, kīrō; karīghā, kīrīghā; karīghō, karīghō; karīghōm, kīrīghōm, and so on.

The Present Definite, Imperfect, Perfect, and Pluperfect are pronounced as follows:

Present Definite, kōrēkō; Imperfect, kōrēkōdā; Perfect, kōrēkā; Pluperfect, kōrēkādā.

Irregular Verbs—
The root jā, go, forms its 3rd verbal noun jānu. Past Part. jīgā (pron. jīgā); Past, jīgām, etc.; Perf., jīgāghā (pron. jīgūghā), etc.; Plup. jīgāghādām (pron. jīgūghādām), etc. The rest is regular, e.g. Pres. Def., jākāghā (pron. jākūghā).

The root dīn, come. Pres., (1) dī, (2) dīm (pron. dīmā); (3) Sing. dīm (dīmā) or dīm, (Plur.) dīm (dīmā) or dīm; Past, dīm (dīmā) or dīmā; Perf. dīmghā (dīmghā) or dīmghā (dīmghā); Pres. Part., dītā (dīkā); Past Part., dītā (dīkā); Conj. Past, dītā (dīkā) or dītā.

The root ḍā, be, 3rd verbal noun, ḍānu. Pres. (1) ḍ, (2) ḍa, (3) Sing. ḍ a, (Plur.) ḍa; Pres. Def. ḍaṭāghā (pron. ḍaṭūghā); Past, ḍaṭām (ḥāṭām); Perf. ḍaṭāghā (ḥoṭčhā); Fut., ḍaṭā (ḥoṭā).

The root dē, give, and so, take. 3rd verbal noun, dēnu. Pres. (1) dē, (2) dēa, (3) Sing. dēa, (Plur.) dēa; Pres. Def., dēaghā (pron. dēaghā); Past, dēaghā; Perf. dēaghā (dēaghā); Fut., dēaghā; Imper. (3) dēa, dēa, dēa, (Plur.) dēa, dēa, dēa. Cond., dēaghā; Inf., dēaghā; Past Part., dēaghā (dēaghā); Conj. Part., dēaghā. It has also a Past Part. dēaghā.

Passive—
First verbal noun with root jā. Thus karā jākāghā (jākāghā), I am being made.

Causal—
Add s to root. Thus karēsādā, to cause to do. If root ends in vowel, ēgā (pron. ēgā) is added. Thus ēgārdā (pron. ēgārūdā), to cause to give.

| (a) RELATIVE. | (b) COROLLAR.
|---------------|---------------
| (c) INTERROG.
| (f) INDEFINIT.
| (g) REFLEXIVE AND HONORIFIC. | (h) ADVERB.
| jā, jīnā, jāñā, etc. | sā, sīnā, etc. | sā, sīnā, sāñā, etc. | sā, sīnā, sāñā, etc. | sā, sīnā, sāñā, etc. | sāñā, sāñā, etc. | sāñā, sāñā, etc. |

Bengali
I.—CENTRAL OR STANDARD BENGALI.

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the town of Calcutta and of the Districts of the Twenty-four-Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Burdwan by about, in round numbers, 320,000 people, and in the eastern and northern portions of Midnapore, by another 1,506,100. These last two figures are only approximate. In Burdwan, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Burdwan speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,319,586, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and South-Western Bengali, in the Midnapore District, vide the remarks on p. 96 post, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hooghly</td>
<td>1,013,477</td>
</tr>
<tr>
<td>Howrah</td>
<td>708,092</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>1,768,960</td>
</tr>
<tr>
<td>Calcutta</td>
<td>375,358</td>
</tr>
<tr>
<td>Nadia</td>
<td>1,631,413</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>1,120,414</td>
</tr>
<tr>
<td>Burdwan</td>
<td>319,586</td>
</tr>
<tr>
<td>Midnapore</td>
<td>1,506,699</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,443,996</strong></td>
</tr>
</tbody>
</table>

The first specimen comes from Calcutta, and is a good example of the high-flown, Sanskritized, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman characters.

Besides the strict letter for letter transliteration of the original, an attempt has been made to illustrate the sounds of the words in this and subsequent specimens by an interlinear phonetic transcription, which is printed in italic type.

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read *ore rotundo*, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.
বোনের এক বুদ্ধিমান মূর্তি মূল্যবিন্যাস। তারপরে বিশিষ্ট চারণ পিতাকে করিতে পিতার কিছু যে অংশ আমার প্রাপ্ত হয় আমাকে দিল। তিনি আমাদের ভাই বাচ্চার অর্থত বিশ্বাস করিয়া দিলেন। মূর্তির অংশ দিয়ে ঘরের কিছু-সুন্দর সৌন্দর্য উপায়ে মেলা করিয়া দিল। এভাবে আমার কিছু পার্থিব উপকরণ এবং আমার আমাদের আদি আদি বিশ্ব অনেক করিয়া কেন্দ্রণ।

যখন সমস্ত বুদ্ধিমান মূল্যবিন্যাসকে চারণ মাত্র দেশে বিশিষ্ট দুইটি ক্ষমতারূপ থাকে, এবং আমার আদি আদি হয় পালন করে। তখন সে দেশের একদিন অধিবাসী সকল নিয়ম-নিয়মের মধ্যে, তিনি তাদের মায়ের অঙ্গ উত্তীর্ণ করিয়া পালন করিয়া দিয়া আমার দুটি চারণ উদর পুরন করিয়া মৃত্তিকা আদি করে চেষ্টা না। পরে আমার কিন্তু পুরন একদিন আমার পিতাকে কর খেলা শেষী সূত্র-এর প্রাণজ্ঞান অষ্টাঙ্গ-পার্থিক।
আমি পৃথিবী মরিয়ো অন্য কোন পিতার
নিজের মাহরি, এবং তারকে হলি পিতা আমি বিভিন্ন বিভিন্ন আত্মা
করিয়া ধারন করিয়া ধারন করিয়া ধারন করিয়া ধারন করিয়া
পুত্রকরিতে পারিতে পারিতে পারিতে পারিতে পারিতে পারিতে
এক বেলা গোপী মৃত্যুকরণ করিয়া গণন করিয়া কিন্তু এমন
গুণে অক্ষরের অগ্নিপিঠ পিঠ আগ্নেয় ধর্মের ধর্মের ধর্মের
dর পালন করতে মুখ করতে মুখ করতে মুখ করতে মুখ করতে
করিয়া করিয়া করিয়া করিয়া করিয়া করিয়া
কিন্তু এমন পৃথিবীর মধ্যে পিতা আমার নিজে পিতা আমার
dর পালন করতে মুখ করতে মুখ করতে মুখ করতে মুখ করতে
করিয়া করিয়া করিয়া করিয়া করিয়া করিয়া
কিন্তু এমন পৃথিবীর মধ্যে পিতা আমার 
করিয়া করিয়া করিয়া করিয়া করিয়া করিয়া
কিন্তু এমন পৃথিবীর মধ্যে পিতা আমার 
করিয়া করিয়া করিয়া করিয়া করিয়া করিয়া
কিন্তু এমন পৃথিবীর মধ্যে পিতা আমার
হতাহত আরা যে প্রথম করিত আমার কুল শরীর ও মাথার স্খলন হইতে থাকে। আমার আহারের অপরাধ করিয়াছে। যদি আমার করিতেন না, তবে আমার কারণ ছিল না। আমার আহারের অপরাধ আমার আহার অপরাধ করিতে না। যদি আমার করিতেন না, তবে আমার কারণ ছিল না। আমার আহারের অপরাধ আমার আহার অপরাধ করিতে না। যদি আমার করিতেন না, তবে আমার কারণ ছিল না। আমার আহারের অপরাধ আমার আহার অপরাধ করিতে না। যদি আমার করিতেন না, তবে আমার কারণ ছিল না।
[No. 1.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀŠĀ.

STANDARD DIALECT. (CALCUTTA.)

কোন এক বাণিজ্য ছুটি পুরুষ ছিল। তখন কনিষ্ঠ তাহার শিক্ষাকে কাহিন বিশেষ নিয়মে সে অনেক অনুসারী পাস হাজার আমাকে কিন। তিনি ফোটার মধ্যে তাহার সম্পর্কে বিভাগ করিয়াছিলেন। ইহার আমি লিঙ্গ গল্পী কিন্তু গুরু দৃষ্টিভঙ্গ এক ফুর গল্পে জাতি করিয়া, এবং তাহার অট্টরিতে শাস্ত্রবদ্ধ তাহার শিষ্য অনার্থ করিয়াছিল। কেবল, তখন সে সমস্ত বাণিজ্য করিয়া কোনো কথা হয়নি, এবং তাহার আচারের সুখদূঃখ হয়ে। তখন সে দুই দুই এক ই অনিষ্ঠার শিখা সিদ্ধ। নিষ্ঠা হয়নি, তিনি উহাকে মাত্র পুরুষ চাহিদে পাঠানো হয়নি। সে শুরুর গেলের তোলা-তুলি

গাইতেন তাহার পার্শ্বে উহার পুরুষ করিল কিছুই ইহাও তাহাকে কেহ দেখি নাই। পরে নানার তৈত্তরী

ইহেল সে বলিতে আমার শিক্ষার জন্য সবুজ তোলি কৃত্তি প্রকৃতিনামক বাহার পাঠাইলে আমি আমার মনে মনে করিতেন। আমি উল্লাস আমার পিতার নিকট বাহার, এবং তাহাকে বলিতে পিতা আমি ধর্ম বিভক্ত আচারের আনন্দ। আপনাকে সমক্ষে পাগার হইয়াছিল আমি আপনার পুরুষ বলিয়া পরিচিত হইয়া উগ্রন্থ নই। আমাকে আনার এক সময় যে তোলি প্রত্যেকে বিযুক্ত করিয়া। এই বলিয়া সে গাত্রেরায় করিয়া তাহার পিতার নিকট গমন করিলেন। কিন্তু সে মূল পাঠ্যের তাহার পিতা তাহাকে দেশিকে পাঠাইয়া এবং জাত পাঠ গমন করিয়া রোহে রোহে তাহার স্নাতকরী পাদ্য হইয়া চুম্ব করিলেন। তখন পুরুষ তাহাকে বলিতে পিতার করিয়া দিয়া অন্ধ বিযুক্ত পরিচিত হইয়া উগ্রন্থ নই। পিতা তাহার কৃত্তিকে বলিয়া শীতল উগ্রন্থ পরিচিত আমারা ইহাকে পাঠ এবং ইহার হয়তো অপনী ও পশ্চাদের পাঠ্য দেওয়া এবং আমাল আমার টোলানাম করিয়া আমার কর। কারণ আমার এই

পুরুষ মূর্তি হইয়াছিল আনার আষাঢ় হইতে, ইহাকে হারাইয়াচিলাম পাঠক। তখন সকলে আমারের

প্রস্তুত হইল।

এ বিধে তাহার শ্রেষ্ঠ পুরুষ করিয়াছিল; এ সে যে আমার। বাটীর নিকটবর্তী হইল সহ্যের দীর্ঘ

বাণিজ্যপূর্ণ শুনিয়া পাহিল। এবং এই জন্ত তোলি বাড়া ভিজায়া নিজের ইহার এই নতুন বাণিজ্যের চির কি?

dে উপর বলি আমার আত্ম। আমার বন্ধু এবং আমার পিতা উহাকে নিপাবে বেলে পুনুপুনু হইয়াছেন বলিয়া আমার পুরুষ বলিয়া করিতেছেন। ইহাতে সে কর্তা হইয়া বাটী ব্যাপে করিতে অন্ধ আচারের জন্য তাহার পিতা বলিয়া তাহাকে সাধু করিতে লাগিলেন। সে পিতাকে উত্তর করিল সে কঠোল পিতা। একথান আমি আপনার নেম করিতেছি, আমি কখনই আমি আপনার আত্মা বিধায় করি নাই; তাহার আত্মা সমুদ্রের জলে ইহাকে আমার করিয়া তাহার আসন করিয়া তাহার আনন্দ করিতেছি মানুষে নাই। কিন্তু সে বায়নামূলক সন্ধানে আমার সম্পর্কে আমার করিয়া কেবল কালে, সেই পুরুষ তে আমার উপনীত হইল অন্ত তাহার সন্ত আমি বিষাদে তোলে আমার করিন। তখন তাহাকে বলিয়া আমার পুরুষ চিন্তিয়া আমার নিকট আসে এবং আমার বলিয়া বিচার করিয়াছি; কিন্তু তাহাকে সে সাধারণের মূর্তি হইয়াছিল আমার করিতে হইলে ইহাকে হারাইয়াচিলাম আমার পাইয়াছি অতএব আমার আনন্দ আমার প্রস্তুত করিতেছি ইহার মধ্য
INDOARYAN FAMILY

(BENGALI OR BANGLA-BHASHA)

STANDARD DIALECT

(The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the elevated colloquial style; but it must be remembered that some speakers contract more than others. As it is in the high-down saukritised style, a final "a" is represented by ë instead of é.)

In this phonetic transcription, ë is pronounced as in this' eë, not as ië in shell, which is represented by ëë. The letter ë (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronoun ë as the ë in hot; ë as the ë in met; ë as the ë in hot; and ë as in off. The letter ë (without any diacritical mark) represents the short sound of the ë in home. It is the first ë in promote and is the ë in the French word offre, as compared with évre. It should be carefully distinguished from the ë of hot.

Other consonants and vowels are pronounced as in the Authorized Government System.)

Kôna-ëk-ëvyakti du-ëti putra obhila. Tarnamdhëa kanishtha-ti tâhâr pîlâ-kë
Kôno-ëk-bëktër du-ëti puttrö ehhilö. Tômamabhë kônishthö-të tâhâr pîlâ-kë
Of-a-certain person two sons were. Tham-among the-younger his father-to
kahila, "pîlât, vi$hayêr yë angôa âmûr prâpây, tâhâ âmâ-kë din.
köhlö, "pîlêt, bishôyêt jë ôngôhô âmûr prëpôô, tâhâ âmâ-kë din.
said, "father, the-property what share of-me is-to-be-got, that me-to be-good-enough-to-give."
Tini-ë uhhëdër mädhëy tâhâr sampatti vibhâg kariyâ dilën. Ihûr alpa din
Tini-ë uhhëdër mäd'hëy tâhâr shëmpottë bibhag koriyâ dilën. Ihûr olpô din
He also of-them among his wealth division having-made gave. Of-this a-few days
parë-ë kanishtha puttra-të samasta ekatra kariyâ ek dûr dësë yâtrâ karila,
pôrë-ë kônishthö puttrö-të shômôstö ëkchtër koriyâ ek dûr dësë jâtâvâ kôrîlë,
after the-younger son the-whole together having-made a distant in-country journey made,
ëvang tathay aparmita aôharë tâhâr vi$hay apachay kariyâ phêlîlë.
ëbûng tathây épôrimitö aôharë tâhâr bishôy opôchôy koriyâ phêlîlë.
and there residing in-contact his property wanting having-made threw-away.
Yakhun së samasta vyây kariyâ phêlîyachhë, takhan sëi dësë vi$ham
Jôkhôn shë shômôstö b'vay koriyâ phêlîchhë, tôkhôn sëi dësë bishôn
When he the-whole expenditare having-made throw-away, then that very in-country a-service
durbhiksha upâshâta huiûla, ëvang tâhâr abhâvër sûtrâpât hailâ. Takhan së
durîbôkshê upôshëtö hoiûla, ëbûng tâhâr ôbôbôr shôtrôpât hoiûla. Tôkhôn shë
durbhikshëva arrived became, and of-him of-want a-result ensued. Then be
sëi dësër ëk jân adhîbasîr nikëmé giyâ niyuktë huiûla. Tini uha-kë
shëi dësër ëk jôn ôdhûbasîr utkôhë giyâ niyuktë hoiûla. Tini uha-kë
that in-country one man of-resident near going appointed to service became. He him
mâthë sûkar charatîti pûthâyû-dilën. Së sûkar-pâlër bhôiyû-bhushi
mâthë shûkôr chôratîti pûthâyû-dilën. Shë shûkôr-pâlër bhôjôû-bhushi
in-sheëdô swine to-graze sent. He of-the-swine-herd food-chaff
pâlô-ë tâhâr dvaër aândôya uðar pûran karita, kintu iha-kë
pîlû-ë tâhâr dvaër aândôya uðar pûran kôrîlë, kintu iha-kë
even-if-he-got-(it) ot-it by-means with-joy his-belly filling would-have-done, but this-also
tāhā-kē kēha déya nai. Parē tāhār chaiitanya hailē sē ballila, 'āmār
tāhā-kē kēhô déy nai. Pōrē tāhār chaitōnēto holtē shō bolōtō, 'āmār
him-to anyuno gavyo not. Aftaraa his sensēs having-become he said, "my
pitār kāta bētān-bhōgi bhūrītya prayōjanaḥdhik āhāryya pāitēchhō, ār āmī
pitār kōtō bētān-bhōgi bhrītīvō prayōjanaḥdhik āhārō pāchhō, ār āmī
father's how-many wages-enjoying servants more-than-necessary food
got, and I
kēludhāy maritechhī. Āmī uṭhīyā-i āmār pitār nikaṭ yālā, ēvāng
khudhāy mūrchhī. Āmī uṭhīyā-i āmār pitār nikōṭ jādō, ēbōng
of-hunger am-dying. I having-arisen my father's near will-go, and
ētāhā-kē balīha, "pītā, āmī dharmma viruddha ācharan kariyā āpanār
ētāhā-kē bolōtō, "pītā, āmī dhūrīmō biruddhā āchhrōn kōriyā āpōnē
him-to I-will-say, "father, I virtue against conduct having-done of-your-honour
samakshē pāpī hāyiāchhī. Ār āmī āpanār puttra baliyā paricheita
shōmōkkhē gāpī hoēchchē. Ār āmī āpēnr puttrō bolīyā pōričhō
in-the-sight dinner have-become. Any-more I your-honour's son having-said recognised
hatīr ēpanyukta nai. Āmā-kē āpanār ēk bētān-bhōgi bhūrītyā-rūpē
hobār upōjukto noī. Āmā-kē ēpōnār ēk bētān-bhōgi bhūrītyā-rūpē
of-being worthy am-not. Mo your-honour's one wages-enjoying servant-in-the-fashion
nīyuksa karun."  "ībīlāyū sō gātrīthān kariyā tāhār pitār nikaṭ gamaṇ
nījuktō kōrun."  "ībīlāyū shō gātrīthān kariyā tāhār pitār nikōṭ gōmōn
appointed make." This having-said he body-upraising having-done his father's near going
karīla. Kintū sō dūrō thāktē-i tāhār pītā tāhā-kē dēkhitē pālēn,
kōrtō. Kintū sē dārē thāktē-i tāhār pītā tāhā-kē dēkhitē pālēn,
dē. But he ab-a-distance remaining-even his father him-to go,
ēvāng drutā-padō gamaṇ karataḥ sneha bhārē tāhār skandhōpāri pattīta
ēbōng dhūrī-maxō gōmōn kōvītō stēko bhūrē tāhār skandhōpārē pōttō
and with-running-foot going doing affection filled his shoulder-on fallen
hāyiā chumban karilēn. Takhen puttra tāhā-kē kahīla, "pītā, āmī
hōtyā chumbōn kōrēn. Tōkōn puttrō tāhā-kē kōttīlō, "pītā, āmī
having-become a-kiss did. Then the-son him-to said, "father, I
dharmma-viruddhāchāraṇ kariyā āpanār chakhē pāpī hāyiāchhī. Ār āmī
dhūrīmō-biruddhāchāraṇ kōriyā āpōn chākhē kāpī pāpī hōchchē. Ār āmī
virtue-oppo-o-pared conduct having-done your-honour's in-the-sight dinner have-become. Any-more I
āpanār puttra baliyā paricheita haihār upayukta nahi." Kintu pītā
āpēnr puttrō bolīyā pōričhōti hobār upōjukto nōkā." Kintu pītā
your-honour's son having-said recognised of-being worthy am-not." But the-father
ētāhār bhūrītya-dīgē-kē balīlhōn, 'āgīūrā utkarṣhāta parichechhād ānyā īhā-kē
tētāhār bhūrītī-dīgē-kē balīlhōn, 'āgīūrā utkarṣhāti pōričchhōd ānyā īhā-kē
his servants-to said, "quickly-excellent clothing having-brought this-(person)
pārīā, ēvāng īhār hastō nīgūrī o pada-dvayā pādūkā dāō, ēvāng ālē,
pōrō, ēbōng īhār kōttē āngūrī o pōdō-dōyē pādūkā dāō, ēbōng ēhō,
put-on, and his his eu-band a-ring and eu-(this)-pair-of-foot shoes give, and come,
āmārā bhōjanādi kariyā āmōd kārī. Karān āmār ēi puttrēr mṛītyu
āmārā bhōjanādi kōriyā āmōd kōrī. Karōn āmār ēi puttrēr mṛītyu
lētē-nēs eating-cateatera having-done rejoicing ēō. Because my this son's death

Bengali.
হায়ীচ্ছিলা, আবার জিতিয়া হায়ীচ্ছিহ; হায়-কে বাহীযাচ্ছিলাম, পায়ীচ্ছিহ।
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হাঙ্কান সাঙ্কাল আমেড় প্রায়িষ্ট হাইলা।

তোখন শোকীলো আমেড় প্রোভিল্লো হোটলো।

Then they all inveigling engaged became.

ইহীতো তাহার জ্যোষ্ঠা পুট্টা কাষ্ট্রে হোটলা সে যোমন আসিয়া।

ইহীতো তাহার জ্যোষ্ঠা পুট্টা কাষ্ট্রে হোটলা সে যোমন আসিয়া।

In this direction his oldest son in the field was. He is having come.

বাতির নিকাৎ-বার্তা হাইলা, আনন্দি মন্ত্যা গিতা রায়াঠার দ্বাণ সমীত পাইলা,

বাতির নিকাৎ-বার্তা হাইলা, আনন্দি মন্ত্যা গিতা রায়াঠার দ্বাণ সমীত পাইলা,

the house’s non-being became, so even dancing song music-ear-sound to hear got.

ধোঁ জান হায়ীচ্ছিহ কাডিয়া জিজ্ঞাসা কারিলা, ’হী সকাল।

ধোঁ জান হায়ীচ্ছিহ কাডিয়া জিজ্ঞাসা কারিলা, ’হী সকাল।

And one man servant calling enquire he made, ’this all

ব্রাহ্মণর উর্থো কি? সে উত্তর করিলা, ’আপনি বহুত আসিয়াচ্ছেন।

ব্রাহ্মণর উর্থো কি? সে উত্তর করিলা, ’আপনি বহুত আসিয়াচ্ছেন।

As he answered made, ’your honour’s brother has come.

অন্যা পাতালে যুহাকে নির-অপাদো সুষ্ঠা-এলিও পুনো প্রাপ্তা।

অন্যা পাতালে যুহাকে নির-অপাদো সুষ্ঠা-এলিও পুনো প্রাপ্তা।

and your honour’s father him in freedom from calamity in healthy body again got.

হায়ীচ্ছিলাহ বালিয়া অন্তদোস করিতেহোন। ’হাতে সে কুর্দিধা হায়ী

হায়ীচ্ছিলাহ বালিয়া অন্তদোস করিতেহোন। ’হাতে সে কুর্দিধা হায়ী

has come saying (i.e. because) rejoicing festival has made.’ At this he angry having become

বাংশী প্রায়শ করিতে আস্তি কিটা হাইলা, তাহার পিতা হাইলা আসিয়া।

বাংশী প্রায়শ করিতে আস্তি কিটা হাইলা, তাহার পিতা হাইলা আসিয়া।

the house entrance to make not agreeing becoming, his father outside having come.

তাহাকে সংক্ষামনা করিতে লাগিলেন। সে পিতা কুত্তর করিলা, ’তাহকে।

তাহাকে সংক্ষামনা করিতে লাগিলেন। সে পিতা কুত্তর করিলা, ’তাহকে।

however this to do began. He the father to answer made that, ’look,

পিতা কাতাক অমি অপার সেই করিতেহ্বি অর কুকুনিক অমি

পিতা কাতাক অমি অপার সেই করিতেহ্বি অর কুকুনিক অমি

father, so long time to your honour’s service am doing and ever ever I

অপার আজ্ঞা অবহেলা করি নাই; তাথাপি অমর বাঙ্গালী বাঙ্গালী

অপার আজ্ঞা অবহেলা করি নাই; তাথাপি অমর বাঙ্গালী বাঙ্গালী

bandhu-varga-ke

বাঙ্গালী বাঙ্গালী

অপার আজ্ঞা অবহেলা করি নাই; তাথাপি অমর বাঙ্গালী বাঙ্গালী

বাঙ্গালী বাঙ্গালী

অপার আজ্ঞা অবহেলা করি নাই; তাথাপি অমর বাঙ্গালী বাঙ্গালী

bandhu-varga-ke

বাঙ্গালী বাঙ্গালী

রায়েলিয়ার আমি অহিম্যা আক্রমণ করিতেহ্বি অর কুকুনিক অমি অম আম অম অক্তি

রায়েলিয়ার আমি অহিম্যা আক্রমণ করিতেহ্বি অর কুকুনিক অম অম অম অক্তি

taking rejoicing c-doing for the sake your honour’s ever also me to a single

লাইয়া আমাদ কারিয়া জানা অপার কুকুনিক অম আম 

লাইয়া আমাদ কারিয়া জানা অপার কুকুনিক অম আম 

lakho-vatsa pradan karun nai. kintu yeh bari-vanita saha-bishe aparan
lakho-vatsa pradan karun nai. kintu yeh bari-vanita saha-bishe aparan
gosht-kid presentation made not, but who harlots in company your honour’s

lakho-vatsa pradan karun nai. kintu yeh bari-vanita saha-bishe aparan
gosht-kid presentation made not, but who harlots in company your honour’s

sampaatti gras kariyaa pheliyachheh, sei puttra, yei ASIYAA
sampaatti gras kariyaa pheliyachheh, sei puttra, yei ASIYAA

property detroming having-done has thrown away, that son when having come

sampaatti gras kariyaa pheliyachheh, sei puttra, yei ASIYAA
sampaatti gras kariyaa pheliyachheh, sei puttra, yei ASIYAA

property detroming having-done has thrown away, that son when having come
标准方言的加尔各答

उपासिता हाला, अमूं ताहर जेन्या अपा विपुला भोजर आयोजन
उपोधिता होलो, ओमन ताहर जॉन्वो अपनी बिपुला भोजर आयोजन

arrived he-become, then-even of-him for-the-sake your-honour a-great feeding's preparation

कारिलौँ,' तिनी ताहा-के हलिलौँ, 'पुत्रुस् तुम चिराधिन अमार निकूँ
kōrilān.' तिनी ताहा-के हलिलौँ, 'पुत्रो तुम चिराधिन अमार निखूँ
made.' He him-to said, 'son, thou (for) a-long-time of-me near

आश्चर्य, धृवं अमार याकीच्छु आच्छे शकल-ई तपाल। किंतु
आच्छा, धृवं अमार जा कीच्छु आच्छे शकल-ई तपाल। किंतु

art, and my what any-thing is all-even tie-things. But

tपाल एँ सहोधरेर मृत्यु हायाच्छिला, अवार जिविता हायाच्छे;
tपाल एँ सहोधरेर मृत्यु होळ्हिलो, अबार जिज्ञासु होळ्हेचे;

thy this own-brother's death had-taken-places, again alive he-has-become;

हारायाच्छिलाम, अवार पायाच्छि, आता-वा yे अनान्द-माने
हारायाच्छिलाम, अबार पेयाच्छि, दोषिं जे अनोदो-मोने

this-(person) I-have-looked, again I-have-found, therefore that in-joy-mind

अमोद प्रमोद कारिच्छि इहा न्यायायः
अमोद प्रमोद कारिच्छि इहा न्यायायः

rejoicings joyfulness, 1-de this (is)-just:
The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in ę, instead of a. Thus dité, for dila.
[No. 2.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI.

CALCUTTA (Women's) Dialect.

एक जनर तभ्रो हेल यहाँ। भनके मा चौट, मा भनी बापको बल्ले, बाबा, अमार भाणो र गोठे ता आयामको दाउ। बापु भाल विद्या आन्यर भाद्र को मध्ये बोटे दिले। रिन क्तक पसे चौट बल्ले भनी गर्न मेकस मानी पुरुष निय मुन देखे चले गेले; नेहने नयाङ वाङ्जली कर्ने मध्ये उठ्दिरे दिले। यसका भाल सब गेले, त्यसको भने भायी अफल एल; नेतौ कतक पडने गेले। तसको से नेपाले एकजन लोगोस काँग्रे मिरे झुक्नो; आये भने भनी मारे चलाई माथस पाटाले। मारेर खानाः भायी दे निजको नेपाल बाणका गर्ने देखौले, किन्तु ताना देखौन भने निन। यसका भाल दृढ़ हुर, तसको ने बखुं दे लाग्ने, आमार बापका कत रानेर चाहर से युन्डिये भान थाकेक, आये आपि किना ना देखे दे से मारा गाम्य। आपि बाबाहोर खाँचे ताए आये ठाँके बुन्दे, बाबा, आपि पाद्ःका आये तोमार काहे अपराक बरिचि, तोमार देखे बाल परिश देखार युग्म नई। भूतु आयामके तोमार एकजन माँकेरे चाकरके नत राख। नसको से ने भनी बापका कान्छे देखे। किन्तू से अनेक तकाए थाँकुने ताक दुपुर भने नेको मेकस पाटाले। तसको भने भल्ले, बाबा, आपि पाद्ःका आये तोमार काहे अपराण बरिचि, आये तोमाकेदि बाल परिश देखार युग्म नई। किन्तू बापु चाकरके डे बाल भाल बुन्दे निये आये आये धले परिश देखे, त्यसको भने एकटा आंटी दे, आये पाटाले छुट्ने। दे, आदामा दुई आये आये आमार किनी। आदामा ए देखे नबे आयामके भोटेहरे, एकेक हारिये भुनेनि। भनके भनी ताए आमार आयामके बाल लाग्ने।

एकजन चुन भाई माथाले तेल। भनके भनी बाहीरका कान्छे एल, भनके नाथ गावना शुनेको देले। एकजन चाकरके बेदे निपुंडुका मेकस बाङ्झा दानौ क्यो। भने भल्ले, तोमाके ताए देठे; भजके भाल भाल किरे नेपाल बाबा केही निने। भने भाल नबे भतिदे देले ना। भने बापु बेठीमा एल भाल नेपाल भाल निये छापेनुको तर्क लाग्ने। भने बापु दे कान्छे देखे, देखे, एत रुग्न धरे आपि तोमार बाया कयुनु, आये कान्छे तोमार क्यो अनात बरिचि, त्यस किनी आयामके कान्छे एकटा छापेना निये त्यस किनी आयामके। भनके रियुवासचि करे तोमार बाबाहोर सांकर भुनेको दिने भने तोमार ए छेले नेको एल, अनिन भूतु भने ताए एक भुनेनि। भने ताए धले, भूतु बाबा आमार कान्छे बरना-बरना आये, आमार नबे तोमाके। आदामा भने आमारे आमारे नबे ताए दुई छुट्ने; तोमार ए भाइ धले आयामके नजर, एकेक हारिये भुनेनि।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ek janer duchhile chhela. Tader ja chhota, se tare
One man-of two sons were. Them-(of) who younger, he his
bap-khe bahle, ‘babha amar bhaghe je pare, ta amake dao.’
father-(to) said, ‘father my share whatever falls, that to-me give.’
Bap tare bishay-asay tader madhu bethi dile. Din-kata pare chhota
Father his property them between divided. A-few-days after younger
chhela tare samasta jinis-pattar niye dur deye chalhe-gela; sekhane
son his all property taking distant country-to went-away; there
badhheyali kare samasta upiyi dile. Jakhan tare sab gela, takhan
prosignacy doing all wasted. When his all was-gone, then
se deye bhare akal ela; se o kashta pare-gela. Takhan
so deshe bhaari akal ela; so o kashta pare-gela. Takhan
in that country great famine occurred; he too in-difficulty fell. Then
se se deshe ekjane lokker kachhe giye-juel; ar se tare sere
he that country-of one man to went; and he him his swine
charate male pithale. Soror khubar bhushide nijer pet
grase-to-field-to sent. Swine's food huska-with his-own stomach
bhurate-parleh-oe se bheche-jata, kintu ta-o keu tare
even-if-he-had-been-able-to-kill he could-have-done-well, but that-too any-one him
dey-an. Jakhan tare hush hala, takhan se balti-lagla, ‘amare baaper
when his senses came-back, then he said, ‘my father's
kata mainer-chakar phel-le-chhariye bhate kuchchele, ar amikina
kata mainer-chakar phel-le-chhariye bhate kuchchele, ar amikina
how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I
nai khelte-peye mara jachchi. Ami babar kachhe jai ar tare balighe,
but not eating am-dying. I father's near shall-go and him shall-tell,
“babha ami Parmesharer ar tomar kachhe aparadh kariche, tomar
“father I God-of and thy near offence have-committed, thy
chhela bale parichay-debar juggle nai; tumi amake tomar ekjane
son as to-be-known fit I-am-not; thou me thy one
mainer chakar para raakha.”’ Bi bale se tare baaper kachhe gela,
of-paid-servants like keep.'’ This saying he his father to went.
Kintu se anek tapthete thaktei tare bap tare dekhte-peya
But he far distance remaining-even his father him sicing
But he far distance remaining-even his father him sicing
snēhā chhuṭe-gāla, ār tār galā jariye chhumō-khēlē. Takhan with-affection running-went, and his neck embracing kissed. Then

chhēlē ballē, 'bābā, āmi Parmēśarē ār tōmār kāchhē aparādh

son said, 'father, I God-of and thy near offence

kariochhi ār tōmār chhēlē balē parichay-dēbār jugi ni na.' have-committed and thy son as to-be-known fit I-an-not.

Kintu bāp chākardēr ballē, 'bhāla-bhāla kapar niyē-āya, ār o-kē But father servants-to ordered, 'very-good clothes bring, and him

pariyē-de, ār bātē ēkā āngti dē, ār pāyē jutō dē,
clothe, his hand-to one ring give (put-on), and feet-on shoes give (put-on),
āmrā khāi-dāi ār āmōd kari. Āmār ē chhēlē marē ābār āne-cout-drink and merriment make. My this son having-died again

bēchēchē; e-kē hārīyē pēyēchēhī.' Tār-par tārā āmōd-āhād kartē lāglō. So-long elder brother field-in was. When he house near came, takhan nāch-gānon āuntē-pāla. Ēkjan chākara-kē ēkē jīgges-karīlē, then dancing-and-singing could-hear. One servant calling asked

'bāsorā-khānā ki?' Sē ballē, 'tōmār bāi ēsēchhē; tā-kē

'matter-(is) what?' He replied, 'thy brother hath-come; him

bhāly-bhālay phirē-pēyē tōmār bābā bhāj diēchēhē.' Sē rāg-karaē safely having-regained thy father feast is-giving.' He angry-being

bhitarē gēla-nā. Tār bāp bāriyē ēsē tā-kē pāsāpūrī within-(the-house) entered-not. His father outside coming him pressing

kartē-lāglō. Sē bāp-kē uttar-karīlē, 'dekhā, ēta baisar darē āmī kartē-lāglō. Sē bāp-kē uttar-karīlē, 'dekhā, ēta baisar darē āmī began. He (to)-father replied, 'see, so-many years for I
tōmār sābā kallum, ār kakhanā tōmār kathā amānē-kāri-nāi, (to)-thy service did, and ever thy words-orders disregarded-not,
tabu tūmi āmā-kē kakhanā ēkā chhāgal chhānā-ō dēō-ni, ē āmī stāl thou to-me ever one govt's young-even goven-not, that I
bandhu-bāndhab niyē, ēk-tu āmōd kari. Kintu rāghājī-karē tōmār friends taking, some merriment may-make. But by-debauchery thy

sadbāra upiyē-diyē āe tōmār ēi chhēlē phirē-ēla, am'nī sarbāsa all-(property) having-wasted as-soon-as thy this son (is)-returned, instantly
tūmi tār jāmnē ēk bhāj dīlē. Sē tā-kē ballē, 'tūmi, bābā, thou (for)-his sake a feast give.' He him said, 'thou, boy, āmār kāchhē barāhā-ri ēchha: āmār jā-sab tōmār-i. Amnā ē me with always-each art: my everything (is)-thine-each. We that āmōd-āhād karchohi, tātā thik-hachchē; tōmār ēi bāi ērē merriment are-making, that-(is) right; thy this brother having-died ābar bēchēchēhī; e-kē hārīyē pēyēchēhī.
again (is)-alive; him having-lost have-regained.'
The next specimen has been prepared by Mahāmahopādhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final ā as o, not as ā. We see also numerous instances of the dropping of an aspirate, as in dēkē, having seen, for dēkhiyā, and uṣi, let me arise, for uṣhi.
[No. 3.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

STANDARD COLLOQUIAL DIALECT. (HOWRAH DISTRICT.)

কোন লোকের চূরি ছেলে ছিল। তাদের মধ্যে ছেটিটি তার বাপকে বলে; বাবা, আমার ভাগে বিষয়ের জাপা হয়ে তার আমাকে মিছ। তাদের সেই বিষয়ের ভাণ্ডারে ভাণ্ডারে হয়ে যায় যে বাকির আমার মেয়ের নাম ছিল। ওর দিন গোল বাদ ছেলে তার অন্যের সব বিষয় একসাথে চক্ষু করে নিয়ে চূর দেশে চলে গেল, আমার সেখানে বর-বেঙ্গলি করে সর্বদা উভয়ে ছিল। যখন তার সব বাড়ি হয়ে গেল তখন সে দেশে ভামাকে আকাল হল। তাদের তার অমন হয়ে গেল।

তখন সেই দেশের এক জন লোকের কাছে গিয়ে তথ্য। সে তাকে আমার মাটি পেয়ে চারাচারে পাটিয়ে। তখন সে সেখানের ধানের খোপা নিয়ে মেটে পোড়াতে পালে গুড় হত। কিন্তু তার মতে কেউ ছিলে নেই। পরে তখন তার হুম হল তখন সে মনে মনে বলল, আমার বাপের কথা মাইনে-করা চাঁদি বাংলার চেয়ে বেশী ঠোঁকাতে দেখে, আমি আমি পেটের সংসার মারা পাচ্ছি! আমি উভয়, বাবার কাছে বাড়ি, আমি তাকে বলি, বাবা, আমি আমার সামনে ভাববেন কাছে পাপ করিচি; আমি আমি আমার চেয়ে বেশীর থেকে নই; আমাকে আমার এক জন মাইনে-করা চাঁদির মত করে রাখুন। তার পর সে উঠে তার বাপের কাছে চলে এল। দুই ঘুরে তার বাপ তাকে সেখানে পেলে, থেকে তার বলা হল, আর সে মৌল গিয়ে তার চেয়ের দুর্গ বিক্ষিত্র হয় চূর থেকে। তখন থেকে বলল, বাবা, আমি আমার সামনে বসবাসের কাছে পাপ করিচি; আমি আমি আমার চেয়ে বেশীর থেকে নই। কিন্তু তার বাপ চাঁদির মত, সে চেয়ে ভাল পেটে এঁকে একে পরিবে, এর হাতে একটি মাছুটি ও পাপে জুড়ে পরিবে সে, আর আর আমার বাংলা-দাঁতার ও আমার আমার কথা; তারপর আমার এ কেঁদে বলে যেয়া, এখন আমার বেঁচে; একে হামিয়ে ছিলমু, এখন একে ফিরে পেরিচি।

তার পর তার আমার-আমার কথা লাগুন।

তখন তার বড় থেকে ছিল ছিল। মাটি থেকে যখন সে বাড়ির কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনতে গেল। তখন সে এক জন চাঁদির মতে জিন্না করে, এস হচ্ছে কেন? চাঁদি বলে, আমার আমার ভাগে ফিরে এলেন; তাকে আমার ভাগে ফিরে পেয়েছেন বলে আমার বাপ এককো ভাঙ্কা দিয়েন। এই শুনে সে রেখে গেল, আর বাড়ির ভেতর তুষ্টতে চাইলে নেই। তাতে তার গাঁথ বেঁচে এল ও তাকে সরা-দারা দিয়ে। তখন সে বাপকে ভাঙ্কা করে, এসে, আমি একজন তার তারে আমার কর্মের কাজ করে, ও কথিয়ে আমার ভাগে মানুষ করি নেই; তুমি আমার কখন আমাকে একটি চাঁদি-খোপা দেন নেই সে আমার বুকের সঙ্গে আমাদের করিচি; কিন্তু আমার কেন ছইতে গেলে সে নিয়ে আমার বিশ্বাস উড়িয়ে দেখে, সে ফিরে আস্বাদন আমার পালন করে নেই। কিন্তু আমার বাড়ি যে নাচ হয়ে গেল এখন আমার বেঁচে; এখন এখন চেয়ে পেরিচি; এ কথা আমাদের গুড়ি হওয়া ও আমারের আমার কথা উচিত।
[No. 3.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

STANDARD COLLOQUIAL DIALECT. (HOWRAH DISTRICT.)

[Konô lôker du-ti chhèle chhila. Tâder madhë chhôta-ti târ bâp-kô]

Konô lôker du-ti chhèle chhila. Tâder madhë chhôta-ti târ bâp-kô

ballô, 'Bâbâ âmâ bhağe vishayêr jë parê tâ âmâ-kê din.' Tâtê sê târ
bolô, 'Bâbâ âmâ bhağe bhishôter jë poçek tâ âmâ-kê din.' Tâtê sê târ
vishay tâdikê bhuğ karê dile. Alpa din parê chhôta chhèle târ
bhashô tâdikê bhuğ kore dile. Olo din poçek chhôto chhèle târ
angôr sav vishay êkattore jara karê niyê dur deše chalê gêla, är sêkhanê
ôshër shôb bhashô akottore jëyo kore nîye dur deše chole gâlo, är shekhanê
bad-khôyâli karê sarvvasa uriyê dile. Jakhan târ sab kharnech huyê gêla
bôd-kheêli kore shôrshôshô uryc dile. Tôkhand târ shôb khôroch hoye gâlo
takhan sê deî bhaýamak akal hala. Tâtê târ achal haya parla. Takhan
tôkhand sê deshe bhôdânok akal holo. Tâtê târ ochôl hoye porlo. Tôkhand
sê sê deîr êk jen lôker kâché giyê juhta. Sê tâ-kô âpânâr mâtê
sê shei deshe r ak jen lôker kâché giyê juhta. She tâ-kê âpânâr mâtê
sôr charâtê pâlàlê. Takhan sê sôrër khabar khosâ dyê-o pêt porâtë
shor chôrâtê pâlâlê. Tôkhand she shorer khabar khosha dyê-o pêt porâtë
pâlê khusi hata, kintu tâ-tô tâ-kê këu dile nei. Parê jakhan târ hüs
pâlê khsâli holo, kintu tê-tô tâ-kê këu dile nei. Pôre jôkhan târ hûsh
hala takhan sê manê manê ballô, 'Âmâr bâper kata mâinê-kâra
hoto tôkhand sê mone mone bollô, 'Âmâr bâper koto mâinê-kôrâ
chakar dárkârêr choyê bësi khôrâk pâchéchê, är âmû pêter jâlay mâni
chakor dárkârêr choyê bësi khôrâk pâchéchê, är âmû pêter jâlay mâni
jâchê! Amû uti bâbâr kâché jàt, är tâkê bâli, "Bâbâ, âmû âpânâr
sâmû Bhâgavânêr kâché pêp karichê; amû âr âpânâr chhèle bâlhar jëgu ni; shâmne Bhôgobânêr kâché pêp karichê; amû âr âpânâr chhèle bôlhar jëgu ni;
âmû-kê âpânâr êk jen mâinê-kâra chakarêr mata karê râkhaun." Târ par
âmû-kê âpânâr ak jen mâinê-kôrâ chakover moto kore râkhuun." Târ pôr
sê uti târ bâper kâché chalê èla. Dûr thêkê târ bâp tâ-kê dekë
sê uti târ bâper kâché chole èla. Dûr thêkê târ bâp tâ-kê dekë
পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে পেলে, দেখো তার দুয়ার হলা, এর সে দাঁড় গুয়ে তার চর্চা গলা জারী ধরে 

তাকান চোহেলে বল্লে, 'বাবা, আমি যাপো সাম্ভ ভূগবানের চুম্ব কেলে। তোক্কন চোহেলে বল্লে, 'বাবা, আমি যাপো সাম্ভ ভূগবানের চুম্ব কেলে। তোক্কন চোহেলে বল্লে, 'বাবা, আমি যাপো সাম্ভ ভূগবানের চুম্ব কেলে। তোক্কন চোহেলে বল্লে, 'বাবা, আমি যাপো সাম্ভ ভূগবানের 

কাছে পাপ কারিচি; আমি যাপো চোহেলে বল্লে তোমার জোগা না। কিন্তু কাছে পাপ কারিচি; আমি যাপো চোহেলে বল্লে তোমার জোগা না। কিন্তু কাছে পাপ কারিচি; আমি যাপো চোহেলে বল্লে তোমার জোগা না। কিন্তু কাছে পাপ কারিচি; আমি যাপো চোহেলে বল্লে তোমার জোগা না। 

তার বাপ বাচান্দর বল্লে, 'সব চোখে ভালা পোশাক এনে তার বাপ বাচান্দর বল্লে, 'সব চোখে ভালা পোশাক এনে তার বাপ বাচান্দর বল্লে, 'সব চোখে ভালা পোশাক এনে তার বাপ বাচান্দর বল্লে, 'সব চোখে ভালা পোশাক এনে তার বাপ বাচান্দর 

ে-কে প্রিয়ে দে, এর হাতে একটি অংশ না পয়ে জুটা প্রিয়ে দে, এর হাতে একটি অংশ না পয়ে জুটা প্রিয়ে দে, এর হাতে একটি অংশ না পয়ে জুটা প্রিয়ে দে, এর হাতে একটি 

যার অমার খাওয়া-ধাওয়া ও অমৃদ্ধাল কাঠ; কারা আমার এ চোহেলে মারে এক অমার খাওয়া-ধাওয়া ও অমৃদ্ধাল কাঠ; কারা আমার এ চোহেলে মারে এক অমার খাওয়া-ধাওয়া ও 

চোখে, এক্ষন অন্য প্রিয়ে চিহ্ন; এক্ষন এক্ষন প্রিয়ে চিহ্ন এক্ষন প্রিয়ে চিহ্ন এক্ষন প্রিয়ে চিহ্ন এক্ষন প্রিয়ে চিহ্ন এক্ষন প্রিয়ে চিহ্ন এক্ষন প্রিয়ে 

টাকান থাকে জোকে হেলে মাে চিহ্না। মাে থাকে জোকে হেলে মাে চিহ্না। মাে থাকে জোকে 

তাকান থাকে বারো চোহেলে মাফে চিহ্ন। মাফে থাকে বারো 

তাকান থাকে বারো চোহেলে মাফে চিহ্ন। মাফে থাকে বারো চোহেলে মাফে চিহ্ন। মাফে থাকে 

তার যাপতি আমৃদ্ধাল কাঠ লগাল। 

তার যাপতি আমৃদ্ধাল কাঠ লগাল। 

তার যাপতি আমৃদ্ধাল কাঠ লগাল। 

তার যাপতি আমৃদ্ধাল কাঠ লগাল। 

তার যাপতি আমৃদ্ধাল কাঠ লগাল। 

তার যাপতি আমৃদ্ধাল 

তার যাপতি আমৃদ্ধাল 

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তার 

তার
The two following specimens have also been furnished by the same gentleman. They are songs by the poet Rām-prasād, and are very popular in Howrah and the neighbouring districts. The style is contracted as is usual in poetry. It has not been thought necessary to give a phonetic transliteration.
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.  
(HOWRAH DISTRICT.)

Māyēr ēmni bichār baṭē!  
Bipad ghaṭē.

बातः एम बिचार बढ़े!  
बिपद गहटे.

Of-(my-)mother such justice is-indeed!  
Bipad ghaṭē.

जे-जान dibā-niśī Durgā balē, tār-i kapālē  
दुर्गा बाले, तारी कपाले

The-man-who day-(and-)night Durgā says, (it-is-)his-verily lot-to (-that)  
bipad ghaṭē.

Hujurēṭe āri diyē, mā, dāriye āchhi  
हुजुरेटेआरिदियें, मां, दारियेआछी

To-the-Presence plaint having-presented, mother, standing an-I  
kara-puṭē.

Kabē āḍālāt-āunāṇī habē, mā, nistār pāba  
कबेआढालात-आउनानीहाबें, मां, निष्टारपाबा

On-what-day the-court's-hearing will-be, mother, release shall-I-get  
वस्त्रपासे

ō sāṇkaṭē.  
This strait-from.

Suōyāl (sawāl)-jahāb karba ki, mā, buddhi  
अन्य-अजहाब करबा किं, मां, बुद्धि

Argument-(and-)reply I-shall-make what, (my-)mother, intelligence  
राजू-र्चनां आम्युको आमार गहटाहे.

nālkō āmār  
there-is-not my jār(i.e.,belly)-in (i.e., in me).

ō mā, bharasā kōbāl Ṣiha-bāk’a, aik’a  
Oh मां, भरसाकोबाल शिखा-बाक्का, एक्का

Oh mother, (my-)hope only-(is) Śīva's-word, agreement (-whereof)  
bēḍāgamē раṭे.

in-Vē̃da-(and-)Āgama is-declared.
FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Đurgā (thy name) day and night. I have filed my plaint (in thy court, before thee), my mother, and here do I stand with joined palms (praying for justice). When wilt thou hear my case and relieve me from my misfortune? How can I argue my case? I have no intelligence in me; but my only hope is the word of Śiva—which also agrees with what the Vedas and the Āgamas say (i.e., that Đurgā will listen to prayer and grant relief). Prasād says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou ordain that I shall die on the banks of the Jāhnavi (Ganges) uttering the name of Đurgā in the last moment, (and so by attaining salvation be beyond the reach of the God of Death).

[No. 5.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BĂNGA-BHIṢĀHĀ.

STANDARD COLLOQUIAL DIALECT. (HOWRAH DISTRICT.)

बल ना तारा, गीढ़ै कोथा?
आमार केहा नाही, शहरी, हेथा।
नाम सोहिते बापूरे आधर, ए दृष्टान्त खा तथा—
दे बाप रिमाता शिरे धरे, एम्र बापूरे भरमा बाग।
भुमी ना करिले रुपा, घर कि रिमाता खा—
यदि बिमाता आमाय करेन कोथा, दूरे दाबे मने बाग।
प्रगाढ बाबे, एइ खा, बोरापने आँचे गाय।
औ ना, ये धरे तौमारे नाम करे, ना, तार कपाले बुली काँथा।

TRANSLITERATION AND TRANSLATION.

Bal, mā Tārā, dāṛāi kōṭhā?
Say, mother Tārā, stand-I-(shall) where?
Amār kēhā nāi, sākari, hēthā.
Of-mine any-one (there)-is-not, Šenkarī, here.
STANDARD DIALECT OF HOWRAH.

Маr
Mother's

sõhāgō
husband's-affectio-direction-from

ādar,
endearment-for-the-child,

ē
drishti-anta
this
case-(occurs)

jathā-tathā.
where-there (i.e., in most places).

jē bāp
The-father-who

bimāṭārē
(one's) step-mother

śūrē
two-

dharē,
such

bāpēr
father-from

bharāśa
hope-(of-affection-to-get)

brithā.
(is)-useless

Tumi nā karilē kripā,
Thou not doing kindness,

yāba ki
shall-I-go

bimāṭā
(my-) step-mother

jathā?
where-(is)?

Jādi
If

bimāṭā
(my-) step-mother

āmāy karen
me takes

kole,
(her-)lap-on,
dūṛe
distance-to

jābē
will-go

manār
bathā.
mind's troubles.

Prasād halē, cī kathā,
Prasād says, this lesson,

bēdāgamē
in-Vēdas-(and-)Āgamas
āchē
is wretched.
gathā.

ō mā,
Oh mother,

jē-jan
tomār nam karē,
the-man-who

nām karē,
two-

mā,
tār kapālē
mother,

jhuili
his lot-to

kāthā.

(falls)-a-wallet-(to-carry-alms-in)-(and)-a-patch-work-wrap-of-old-rags.

FREE TRANSLATION OF THE FOREGOING.

Say (oh say), my mother Tārā, where shall I take my stand? I have none (to look up to) here, O Śāṅkara. It is commonly seen that where the father dotes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If thou dost not bestow thy kindness (on me), shall I go to my step-mother (Gāṅgā, whom Śiva holds on his head)? If my step-mother takes me up in her lap (i.e., if I die on the banks of the Ganges) all the troubles of my mind will be gone (i.e., I shall attain salvation). Prasād says that the Vēdas and the Āgamas declare this, (viz., that whoever dies on the banks of the Ganges attains Salvation). But, O my mother, he who is thy worshipper, obtaineth the mendicant's wallet and old rags (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Mahāmahopādhyāya Mahēśa Chandra Nyāyarakha, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that contraction is carried to an extreme, and that the vowel a more often sounds as a short ā than as anything else. The transcription is phonetic.

Bengali.
[No. 6.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀṢĀ.

Standard Dialect as used by women.  (Howrah District.)

"A woman's voice, " they say, "is soft and sensitive."

The language of the Bengali-speaking women is a blend of the local dialect and the "Bengali" spoken by the men. They use a softer, more refined tone and vocabulary, reflecting the cultural nuances of their society. The following excerpt is a typical example of the Bengali language as spoken by women:

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[No. 6.]

**INDO-ARYAN FAMILY.**

**EASTERN GROUP.**

**BENGALI OR BANGA-BHĀŚĀ.**

**STANDARD DIALECT AS USED BY WOMEN.**

**HOWRAH DISTRICT.**

[In this phonetic transcription pronounces as the a in hat; ë as the o in mot; o as the in the French dessert; o as the ö in got; and ë as in oil. The letter o (without discritical mark) represents the short sound of the o in honest. It is the first e in promote, and o in the French word sous as compared with sour. It should be carefully distinguished from the ë of got.

Other consonants and vowels are pronounced as in the authorized Government system.]


is the South-Western variety of Bengal, which is shading off into Oriya, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Howrah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Tamluk. The first is in the north-east and the second in the south-east of the District. In the extreme north of the District, near Garhbeta, the dialect partakes somewhat of the Western Bengali of Bankura. For further particulars regarding the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

STANDARD DIALECT. (GHATAL, MIDNAPORE DISTRICT.)

एक लोक सिस्ट्रीह भुने भी। ताहादेश तुम्हारे छोटे बच्चे को बहुत बाबा आमाऱा अंगेल बोली। इसे ताहादेश में ताहारे सम्पत्ति भाग किया दिल। किन्तु दिन परे ऐसे छोटे छोटी ताहारे सम्पत्ति एकत्र किया रहै। एवं से लगाने अनंतर करैळा ताहारे सम्पत्ति घोर बनें। धेम ने सम्पत्ति दरच करैळा। केलिंग तबस याॅयायाय अनंत आकार पड़ी एवं ताहारे अनादन आरंभ होनें।

TRANSLITERATION AND TRANSLATION.

Ek lokor du-ti putra chhila. Tahade madhe chhota-ti pitaka halila,
A man's two sons were. They among younger father-to-said,

'babu, amar aঃঃ́e je sampattir bhag paro taha ama-ke deo.' Se
father, my portion what property's share falls that me-to give.' He

tahade madhe tahar sampatti bhag kariya dila. Kichhu din paro
their among his property division making gave. Some days after

ai chhota chhole-ti tahar samasta sampatti ekatra karila, obang ek
that younger son his all property collection made and a

dur dose raona-haila. Ebang sekkhan akashrama kariya tahar sampatti
distant country-in started. And there soul-deeds doing his property

khila. Jakhan se samasta kharad kariya-pholila, takhan se jayjay
wasted. When he all spending wasted, then that place-in

aman akal pari. Ebang tahar anian anarbach haila.
great famine fell. And his want beginning was.
[No. 8.]

INDO-ARYAN FAMILY. (Eastern Group.)

BENGALI OR BAŃGA-BHĀSHĀ.

Standard Dialect. (Tamluk, Midnapore District.)

এক ব্যক্তির দুই পুত্র ছিল। তাহাদের মধ্যে কনিষ্ঠ আপন পিতাকে কহিল পিতঃ সম্পত্তির দে তাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিভাগ তোল করিয়া দিল। অতঃপর সে কনিষ্ঠ পুত্র সব একের করিয়া দুই দেশে অনুরূপ করিল। কে সে দেশের আগমন হইলে সে কেকে পড়িতে লাগিল।

TRANSLITERATION AND TRANSLATION.

Ek vaktir (bêktir) du putra chhila. TAhe dēr madhâ bhāg Apan
One man's two sons were. They of youngest his
pita-kē kaHila, 'pitaH! sampatti jē bhāg āmi pāiba TAhe āmā-kē
father said, 'father! property of which share I will get that me-to
dāo.' TAhe dēr madhâ bishay bhāg-kariyā-dīla. Alpa din
give.' Upon that he them amongst property divided. A-few days
pare kanishtha putra samasta ēkatra kariyā dūr dēde
after youngest son all together making to-distant country
prasthān-karila. Ār sōkhānē sē aparimita ācharē āpanār sampatti upāiyā-dīla.
went. And there he in-riotous conducts his property squaniered.
Sē samasta bēy kariyā-pholilē sē-dēde bhāri ākāl haila, ā
He all spent having-wasted in-that-country great famine occurred, and
sē kashṭe paṛite lāgila.
he in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is
unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for
Nadia, is given the report of a conversation between two villagers regarding the earth-
quake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely
contracted style.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

STANDARD DIALECT. (NADIA DISTRICT.)

Pachu Sekh o Muli Mandaler kathopakathan.

Pachu. Bhui-kampa-ta perrtham paschim dik hathe elo. Tari par
Earthquake the first west side from came. Of that after
ghor dor sab kaupte naglho. Tari par kerme se
houses doors all to-shake began. Of that after gradually
jal nartu naglho. Tari par gururo bachhe jib
water to-shake began. Of that after cows calces living
janwar sab kaupte naglho. Tui ki kachchhili?
animals all to-shake began. You what were-doing?

Muli. Ami amar mahajaner bari dhunere janta giyechhilam. Sekhanere
I my of mahajan house of paddy for went. There
khuti helam diya, base chhilam. Emon
post (reclining-giving, i.e., reclining), having-sat-down I-was. This
dhara bhui-kampa amar goyenthe dekhi-ni kakhana. Tui
like earthquake my in-knowledge saw not-ever. You
se samay kothay chhiloi?
that time where were?
Pāchu.—Ami Gowārī hatē bārī giyē kāpar chhērā dārīyē kāptē
I Gowārī from home going cloth changing standing trembling
tāmē bārī giyē dārālām, trembling outside going stood.
Māli.—Bārī giyē dekhām chhelē-pilē phārākā ēsē dārīyē
Home going saw children at-a-distance coming standing
rayēchhē. were.

FREE TRANSLATION OF THE FOREGOING.
Conversation between Pāchu Shēkh and Māli Mavīal.

Pāchu.—The first shaking of the earth came from the west. After that all the
houses began to shake. After that the water began gradually to shake.
Then all living animals, such as cows and calves, began to shake.
What were you doing?

Māli.—I had gone to the house of my banker for paddy. I had sat down and was
leaning against a post. To my knowledge, I never saw such an earth-
quake. Where were you at the time?

Pāchu.—I had come home from Gowārī, and was standing after changing my
clothes. I went and stood outside, all of a tremble.

Māli.—When I got home, I saw my children standing at a distance from the
house.
[No. 10.]
INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

STANDARD DIALECT.  (MURSHIDABAD DISTRICT.)

ভেবে দেখু, মন, কেউ কাছেও নয়, নিচে যায়। তুমি নে।
জ্ঞানি নারে গুরুর চরণ, যদি হৃদি নায়। তৃলে।
ভেবে দেখু, মন, কেউ কাছেও নয়।
খার লেগে, মন, নয় কেনে, সে কি কেহার মলে খাবে।
লেখে পারে গ্রাম-প্রয়োজনী বারে দেওয়ারে ছাড়া দেবে।
ভেবে দেখু, মন, কেউ কাছেও নয়।
আসর আর পরিবার, নেত শুধু মায়ার বিবাদ।
হারিনার বিনে সেই দিনে আর কেউ কথা দেবে না।
ভেবে দেখু, মন, কেউ কাছেও নয়, নিচে যায়। তুমি নে।
দিন দুই তিন খাটীর করেল, লেখে সেই কথা করে।
লেখে দিয়ে কালের কথা। অ্যাপলারে কর্তৃত্ব।
ভেবে দেখু, মন, কেউ কাছেও নয়।

TRANSLITERATION AND TRANSLATION.

Bhebhe dekh, man, keu kār-ō nay. Michhe māyā bhū-mandale.
Meditating see, soul, anybody anybody's (is)-not. False attachments in-earth-globe.

Bhajalī nārē gurūr charan, buddha hali
Thou-hast-worshipped not/O the-Teacher's feet, entangled hast-been
māyā-jāle.
in-attachment-net.

Bhebhe dekh, man, keu kār-ō nay.
Meditating see, soul, anybody anybody's (is)-not.
Jār lege, man, mara bhebhe, se-ki tōmār sāngē jābe?
Whose sake, soul, diest thinking, will-she your in company go?

Malē pārē prāṇ-prēyasī bār-dēwārē ehhārā dēbe.
Dying after life-darling outer-doors will sprinkle.

Bhebhe dekh, man, keu kār-ō nay.
Meditating see, soul, anybody anybody's (is)-not.
Ātma ār paribhār, sē-la buddha māyār bibād,
Self and family, that-indeed only of-attachment struggle.

Hari-nām bine, sē-dinē ār keu sāngē jābē nā.
Hari-name besides, on-that-day, else anybody in-company will-go not.
Bhābā dékh, man, kēn kār-ō nay, mīchhā māyā bhū-mandālē. 
Meditating see, soul, anybody anybody's (is-)not, false attachment (is) in-earth-globe.

Din dui tin 'bāpir kartā,' lōkē hāle 'kartiā, kartiā,'
Days two three 'House-master,' people call (you) 'master, master,'

Layē jābē Kālē Kartā bhābā-pārē Kartār kāchhā.
Taking hold, I will go of-Time the-Master world-beyond Master's nigh.

Bhābā dékh, man, kēn kār-ō nay—
Meditating see, soul, anybody anybody's (is-)not—

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.
False are the illusions in this world. Hast thou not worshipped the Teacher's feet?
Hast thou become entangled in the net of illusion?

O soul, meditate, etc.
She, for whose sake, O soul, thou diest meditating, will she go with thee? After
thou art dead, thy life-darling will sprinkle the outer doors.

O soul, meditate, etc.
 Thyself and thy family, they only are a struggle of illusion. Except the name of
God, no other will go with thee on that day.

O soul, meditate, etc.

For two or three days art thou the master of the house, and people call thee
'Master, Master.' But the Master of Time will take thee away to the presence of the
Master of the World beyond.

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into
the form which is generally recognised as the Western Dialect. In the east of the district,
however, it still belongs to the standard type, though with some irregularities. The
following example comes from the Katwa Sub-division, in the north-east of the district,
and may be taken as a sample of the language spoken in the east of Burdwan. The style
is contracted. Note that the third person singular of the past tense of transitive verbs
often ends in ē instead of in a (o), and that an initial ē is often represented by yā,
pronounced yā. Thus ēk-fā is written yēk-fā, pronounced yēk-fā. Note also that
aspirated letters are often disaspirated, as in kāchhē for kāchhē, uzhē for ušhiyā, and many
other instances.
[No. 11.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

STANDARD DIALECT.  (KATWA, BURDWAN DISTRICT.)

কোন লোকের ছুটি ছেলে ছিল। তাঁর মধ্যে ছোটটি বাপুরকে বলে—বাবা। আমার ভাবে সে সম্ভবত পিতঃ গোত্র তা আমার হাতে। তাঁর কাছে সে ভাবে পিতঃ কিছু করে বলে কিছু ছিল। তাঁর পূর্বে দিন না সে মনেই ছোটটি আমার না যায় ছুটির চলে গেলো আমার সেখানে গিয়ে হওয়া বাপুরকে অত্যন্ত সম্পত্তি উঠিয়ে সেখানে পেলো। এই হকে সে হবে মনে পবে তবে স্বেচ্ছায় যাবে। তারা আমাকে হলো। জন্ম তাঁর অনেক হতে লাগলো। কোনো মনে সে মনের কোন বাপুর সন্তানের যাকটি। যেখানে তাঁর কাছে সে যার মনে মাথায় নায়ক হবার চেষ্টা করায় বাপুর তত্ত্ব আমার আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে বলে মনে মনে করায় তাঁকে বাপুর যাবার চেষ্টা করতে পারিয়েছিলেন। এখন যে যাবার হলো যে তাঁর শেখাটে তাঁর আমি তাঁর তেমন হতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে বলে মনে মনে করায় তাঁকে বাপুর যাবার চেষ্টা করতে পারিয়েছিলেন। এই হকে সে হবে মনে পবে তবে স্বেচ্ছায় যাবে। তারা আমাকে হলো। জন্ম তাঁর অনেক হতে লাগলো। কোনো মনে সে মনের কোন বাপুর সন্তানের যাকটি। যেখানে তাঁর কাছে সে যার মনে মাথায় নায়ক হবার চেষ্টা করায় বাপুর তত্ত্ব আমার আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো। আমি উন্ট বাপুর করে যাবে আমি নেতৃত্ব বাপুর। অত্যন্ত প্রভাবের পরে সত্যিই অপারাই করেছি আমি আমি তেমন দেখতে না। যখন তাঁর হতে হবে তখন বলে আমার বাপুর তত্ত্ব মাত্র মাটি করা চাইতে পেরে পেরে সেখানে পায় আমার বাপুর তত্ত্ব আমি নিজের মতো।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

[No. II.]

STANDARD DIALECT. (KATWA, BURDWAN DISTRICT.)

Kōnā lokā ruti chhēlō chhila, tār madhō chhēlō-ti nāp-kō
A-certain man's two sons were, of them amongst the-younger father-to
bal-kē, 'bābā, āmār bhāgō jā sab jūna-pattar pāse tā āmā-kō daō,'
said, 'father, my in-share what all things fell that me-to give.'
Tātē sē tār bishay tādigē bhūg-karō dīla. Tār-par bēši dīn nā
Hereon he his property to-them sharing gave. That-after many days not
jētēi chhēlō chhēlē-tā āp-nār ī kichu chhilo sab ekattar-karō yāk-tā
gassing the-younger son his-own what anything was all gathering one
dur āyā chālā gālō, ār sēkhamē gīyē ārāmbāgāīi kārē āp-nār
far country-to went, and there having-gone astray-living doing his-own
sab sampatti ghuchiyē phēllē. Ėi rakanē sab nashīa kallē par,
all properties wasted away. This in-way all waste having-done after,
sē-desē yāk-tā bhāri ākāl halō; takhan tār anātan hātē īglō,
that-in-country one mighty famine was, then his want to-be began.
Kājē sē gīyē sē desē kōnā yāk saharēr yāk-tā lokē kāchō
Therefore he going that of-country certain one of-town one man's near
giyē jūlō. Sē tā-kē āp-nā rām-sūr charātē pāthīe dīlē. Takhan sē
going joined. Ḵa him own i-field swine to-feed sent. Then he
svōr gūlo ē bhūsī khēta tā-dīyē pēt-bharatē pālē-ā
baita swine all what husks ate with-that belly-to-fill even-if-he-had-been-able fain
jētē, krāṁsē, kē tā-kē kichu dīta nā. Takhan tār hūs halō
would-be, because none him-to anything would-give not. When his sense became
akhan balō, 'āmār bābār kata māṁē-karā chākōr pēt bhūre khōtē pāy
then he-said, 'my father's how-many hired servants belly full eating got
ābār bāchāy, ār āmī khīdēy marchē. Āmī uthe bābār kāchō jābō
moreover save, and I with-hunger am-perishing. I rising father's near will-go
ār balō, "bābā āmī Bhagabānēr o tōmār kāchē aparādha karēchī;
and will-say, "father, I of-God and of-these near sin have-committed;
ār āmī tōmār chhēlē balē parichita bābār jūgī nai; āmā-kē yāk-jān
and I thy son saying called to-be worthy am-not; me one-person
tōmār māṁē-karā chākōrē mata rākā." Ėi balō sē utē bābār
thy hired servant like keep." This saying he rising father's
kāchē ēlo. Kintu sē anēk durē-thāktē-i tā-kē dēktē-pēye ē tār bāpērc
near came. But he much distance-off him having-seen his father's
dayā halō, ār sē daurē-gīyē, īr galā durē chūnu khēlē. Chhēlē takhan
compassion arose, and he running, his neck seizing kisses ate. The-son then
Pengāi.
bābā-kē bālle, bābā āmī Bhagabānēr nīkāt ā bāmār chōkā aparādā 
to-the-father said, 'father I of-God near and thy in-sight sīmār
hayēchhi, ār āmī bāmār chhēāl balābār juggi 'nat.' Kintu bāp chākārādī 
have-become, and I thy son to-be-called fit am-not.' But father to-servants
bālle, 'sab chēāyē bhātā pōṣhāk ēnē ē-kē parā; ēr bātē āṅgī ār
said, 'all than good robe bringing this-(person) put-on; his on-hand ring and
pāyē jutō parīvē-dō; ār khōyē-dēyē āmōd ālādā karā-jāk. Kānēnā
on-foot shoes put-on; and let-calling merriment rejoicing be-done. For
āmār ēi chhēā-tā maro 'bēchēchē; āmī hārāga-dhan pēyēchhi.' Bi bōlō
my this son having-died has-lived; I lost-wealth have-got.' This saying
salāi āmōd ālādā - mātīō.
all merriment pleasure become-absorbed-in.

I-dīō tār bāra bētā mātā cīhīla; sē āstō āstē bāārē kāchā-kāchā
This-side his elder son in-field was; he coming coming of-house near
haēchā māg gān sānte pēlē. Takhan sē yāk-jan chākār-kē dēkē
being dance song to-hear got. Then he one-person servant-to calling
jījāttē-kāllē, 'ē sabār arthā ki?' Chākār bālle, ēpūnār bhāi
asked, 'of-this all meaning what?' Servant said, 'your brother
ēyēchēn, tāi āpērū pītā bāra bhōj diyēchēn, kānēnā tīnī tā-kē
has-come, for-this your father big feast has-given, for he him
bhālōy bhālōy o sustā sārītē pēyēchēnū. ŠĒ sūnē tār rāg halo, sē
good good and healthy in-body received.' This hearing his anger arose, he
ār bhītarē jētā chāchēchhūlō nā. Takhan tār bābā bērīyē ēśē tā-kē
again within to-go wished not. Then his father coming out him
sādhē hāglō. Sē uttar kāllē, 'dēkō, āmī āj kāta bāchōr dhārē
to-entreat began. He answer made, 'so, I now how-many years from
bāmār sēbā kachōchhi, āmī kākchāna bāmār ājē bālo āngā langhan kāri nāi. Kintu
am-your service doing, I never thy order transgress did not. But
thaņō bandhuder niyē āmōd karbār jan'a tumī āmā-kē kākhanō yāk-jā chhōta
yet friends with pleasure doing for thou me-to ever one little
pētō dāō nāi. Kintu yē chhōlē-tā bēsādēr-niye bāmār samppāti upyē-dīyēchē,
kid gavest not. But that son harlots-with thy property has-vasted,
sē jēi gharē ēlō, amni tumī tār jan'a bāra bhōj dīlē.' So
he as-soon-as to-home come, so-soon thōn him for big feast hast-given.' He
bālle, 'bābā, tumī barābār-i āmār kāchō ēchhā; āmār jē kichō ēchē tā
said, 'son, thou always my near art; my what little is that
bāmār-i. Ėkhan āmādēr āmōd ālādā karā o khusi haōyā (hovā) uchit,
(is)-thing-only. Now our merriment pleasure doing and glad being fit,
kānēnā bāmār ēi bhāi-ṭī maro cīhīla, ābār bāčhō; sē hārē chilo, ābār
for thy this brother dead was, again come-to-life; he lost was, again
tā-kē puōyā-(pāwā)-gālō.'
him 'I have-found.'
DISTRICT
SONTEHAL PARGANAS
SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT
Scale of Miles

[Map of Sonenthal Parganas showing the distribution of Aryan languages.]

Text where BARDIL (Baidiji) Language is spoken.

Text where BARDIL (Baidiji) and WESTERN (Dhakali) Languages overlap.

Text where the Languages overlap.

NOTE: In this map Non-Aryan languages are excluded from consideration.

Published under the direction of Major General C. W. W. Beadon, S.B.E., Director General of India, July 1894.
II.—WESTERN BENGALI.

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dhalbhüm, in the east of the Singhbhum District. It is bordered on the west by the Munśa dialects of Chota Nagpur, by the Bihārī spoken in the North and Centre of Chota Nagpur, and by the Oriyā of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Birbhum and Bankura Districts, and in the western portion of the Burdwan District, especially about Raniganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible to fix any definite line as dividing the two Districts in Burdwan. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Kurmīs, in the north of the Orissa Native States of Koonjhar and Mayurbhanja, while the language of the mass of the people is Oriyā. Similarly, it is spoken in the Eastern and Southern portions of the Sonthal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract south and east of Deoghar (Dēogarh) where Bihārī and Bengali overlap, the former being spoken by natives of Bihār, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khoṭṭā, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihārī. For instance, there is the curious dialect bearing many names, but which is usually known as Kurmāli, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaiti, and sometimes in the Oriyā character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pāch-pargana dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khoṭṭā Bāṅgalā, Sarāwaki or Sārākī. The last two names are derived from Śrāwak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Kharīās who inhabit the hills in the south of Manbhum. The Kharīās of Manbhum have abandoned their own tribal language, which belongs to the Mundā family, and speak a broken Bengali. A similar dialect is spoken by the Pahārīs of the same neighbourhood, and the form of speech is known either as Kharīā-thār or as Pahārī-thār, according to the speakers. It is reported as spoken by 2,700 people. Finally, the
Mál Pahārīās of the centre of the Sonthal Parganas have, like the Kharjīs, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

We thus find that Western Bengali is spoken by the following number of people:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Bankura</td>
<td>965,527</td>
</tr>
<tr>
<td>Bishnupur</td>
<td>577,560</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>284,682</td>
</tr>
<tr>
<td>Manbhāum</td>
<td>904,900</td>
</tr>
<tr>
<td>Singbhum</td>
<td>106,666</td>
</tr>
<tr>
<td>Mayākhāna and Konjhar (Native States)</td>
<td>51,521</td>
</tr>
<tr>
<td>Lohardaga (Sarākī)</td>
<td>48,127</td>
</tr>
<tr>
<td>Manbhāum (Kharjī-ār)</td>
<td>27,60</td>
</tr>
<tr>
<td>Sonthal Parganas (Mál Pahārīā)</td>
<td>12,801</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,952,534</strong></td>
</tr>
</tbody>
</table>

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long ə is often substituted for the a of Standard Bengali, e.g., bollē (pronounced bollō), he said, for bollī (pronounced bollō); kōla (pr. kōlı) for haila, he was. On the other hand a Standard Bengali o often becomes u. Thus chhuṭ, small, for chhōṭa (pr. chhōṭā); tumār, of you, for tōmār. The vowel ē is often written rā, and is then pronounced ə, like the short a in hat. Thus ek, one, is pronounced ēk, and gēla (pronounced gēlō), he went, is often written gālā, and pronounced gālō.

The letter ī is frequently substituted for ń. Thus, we have lañ (pronounced lōy), I am not, for nañ; lēch, a dance, for nāch; lō, a boat, for nā; lādē, a river, for nādi.

The dialect is fond of nasalizing the final vowel of a verb, thus khāyē, instead of khāyē (contracted for khāyēa), having eaten; kari for kari, let us make.

The old singular forms of the personal pronouns (mē, I; tu, thou) are frequently used instead of the standard āmē and tumē.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus māgni, I asked for, instead of the standard māgītām; ballī (pr. bollī) for ballītām. So in the second person we find āchhias, for āchha, thou art, and so on.

In the third person of the past tense we find the three following terminations, ə, with intransitive, and ē and ēk with transitive verbs. Thus hōlō, 'he was,' ballō, or bollēk, 'he said,' instead of the standard ballā (pr. bollā).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have urāyē for urāityē, having caused to fly, and bālāyē for bōlāityē, having summoned.
The first two specimens come from Manbhum, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *hīśā*, share. The *s* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *v* is not pronounced, and the preceding *s* is pronounced as if it was doubled.
[No. 12.]

INDO-ARYAN FAMILY. (Eastern Group.)

Bengali or Banga-bhasha.

Western Dialect. (Manghum District.)

এক লোকের মুখে বেঁটা ছিল; বাড়ির নামকে ছুঁটা মাটি তার বাহার বল্লে বাপুর হে, আমাদের দৌড়ে দেখা যায়। এতে তার বাপ আপান যে মনে করে তার হৃদয় করে। এতে তার বাপ মনে হয় কেন, তবে প্রেম হয়, তবে করে। বড় চেনা বাপ যেন। আমাদের দৌড়ে দেখা যায়। এটা শনাক্ত হয় বলে দেখান। তখন সেই মুখকে বড় আকার হয়কে এতে তার বড় চেনা হতে লাগল। তেজুন উঠে এদেশের একাধ নামক পাঠকের হিসা বিনিময়। এর পাউন্ড মানুষ গুঁড়ানর দিয়ে উঠান বাহার করে।

প্রথমে সে শুরুর দেখার যেন। বাধ্যে শুনাতে নাই করে। তেলুন উন্মাচা যে শেল যে দের আমার বাপকের কথা মনে নিয়ে রাখেন, আর তার দিকে কিছু ফেরাতে নাই পারে। আর আমি যে তোমার মনোভাব বলুন আমি তোমাদের তাই আর তুমির তাই শুনে রাখে। তুমি যেন।

বলুন আমি তোমাদের তাই, তুমি আমাদের মনোভাব। তোমার পর শে আমার বাপকের তুরিন যেন। তোমার বাপ হতে তার দেখে বড় হয় দেখা যায়। তখন তোমার দিকে রাখে যেন। তার বাপ দুঃখ হতে তার দেখে বড় হয় দেখা যায়।

এর মুখে শেল যেন। তার উন্মাচা যে উন্মাচা অন্য যে উন্মাচাই আছে যে উন্মাচাই যে উন্মাচাই যেন। তার বাহার মনোভাবের সত্ত্বে তার দিকে রাখে যেন। তার উন্মাচাই আছে যে উন্মাচাই যে উন্মাচাই যেন।

এই লেখকদের করে উন্মাচাই এইরূপে মনোভাব করে। তার তোমার মনোভাব করে। তার তোমার মনোভাব করে।

এর মুখে তোমাদের তুরিন তুমি তোমাদের তুরিন তুমি তোমাদের তুরিন তুমি।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHÂSHA.

WESTERN DIALECT. (MANBHUM DISTRICT.)

 titan duṭa bêta chhila; tāder mājhe chhuṭu bêta tār
One of man two sons were; of them among the younger son his
bâp-kē ballēk, 'bâp hē, âmâdār daulâtēr jā bhu (hishâ) âmi pâha
father told, 'father ()', our of property what share
I shall get
tā āmâ-kē dāo.' Ėte tār bâp āpan daulat bâkhā-kârē tār hisā
that me-to give.' On this his father his own property having divided his share
tā-kē dilek. Kathak din bād chhuṭu bêta āpan dhan-kâri jārā-kârē
having taken distant country went. There going after wickedness
karē sab upāi phēlēk. Jakhânkē tāmâm kharchâ
having done, all having caused to fly he threw away. When all expenditure
karē phēlēk, tahkhan sē mulukē bāri âkâl hay,
having made he threw away, then that in country mighty famine arose,
etē tār bāri duṭkh hâtē láglē. Tēkhâ u sē dôrē ek-juan
âbhās he (in) great want to be began. Then he that of country on a
âkta gîrastār hīlā līlēk. Ai gîrâsta māṭhē suyar (shunā) charâbahr
 rich farmer's shelter took. The farmer in field serve off feeding
liyē uhâ-kē bahâl kallēk. Ėtē sē suyarēr khorâk khosâ khûyâ pēt
for him appointed made. On this he service's fodder huk's eating badly
bharābahr matlab bhâjēlēk, kintu kēhā tā-kē kiekh-ū naî dilek.
of filling intention made, but anyone him-to anything even not gave.
Tēkhâ uhu chēṭhā hōlā; sē ballēk, 'āmâr bâpēr kata mândār
Then his wisdom became; he said, 'my of father how many hired
munîs râbhēhē, âró târâ phījan ētā bûrûn pây jē khûyē phurâtā
servants remain, and they each so much wages get that by eating finish
nai pârē; âr âmi bhôkhē marchhi. Âmi bâpēr pâśē jâyē
not they can; and I with hunger perish. I of father in neighbourhood having gone
halba, "bâp, âmi Bhagamânâr thâtī ēr tumār thâtī günâ karêkhi;
will say, "father, I of God against and of thee before sin have done;
tumâr bêta bhalbār âmi joggi lai, tumī āmâ-kē munîs rākha;"
thy son of being called I worthy am not, thou me (a) servant keep."

Tār-par sē āpan bâpēr thâtī gêla. Tār bâp dur hâtē tā-kē dékhê
Thereupon he his own father to went. His father distance from him seeing
Fengali
বর্ষা দুঃখ পালেক; সে আমি ধায়ে যাই, উহার গলা
great compassion had; he immediately having-run having-gone, his neck
জারি-দহার, মুক্তো চুম্ব কালেক। Takhan uhär bétā ballek,
having-closely-seized, on-bis-face a-kiss ate. Then his son said,
'হাপ হে, আমি Bhagamaner তাহিতি কুমার গুণা কার্দেহিত, তুমি
father O, I of-God against and of-there before sin have-done, thy
বেতা বাবাত আমি যোগ্য হই।' Uhahr hap munis-gulā-ke ballek,
son of-being-called I worthy am-not? His father servants-to said,
'ভালা কাপড় আর উহার পরাণ, অর উহার হাতে ফিগুটি দে, হে
the-best robe having-brought him put-it-on, and his on-hand ring put, and
পায়ে পুটা দে, অর চাল, আমরা সকল ক্ষয় দ্যায়ে majudari kari.
on-feet shoes put, and come, (lot)-us all having-eaten etcetera merry make.
আমরা বেতা-জাতি মরিয়া গেল্লিহালা, আরা বাচিলো; হারিয়া
My this son had-died, again is-alive; was-lost, again was-found.'
ধনী কলে বাড়ি উহার মজুদার কার্টি লাগ্লা।
This saying after they merry to-make began.

Ai lok-tar bari bētā tekhtē kliyē gelehila. Sē phirti samay,
This man's elder son then in-field had-gone. He return at-time-of,
jahe bānapādār gharer pās hābryalo, takhānā lāch bājnār dhum suntē
when to-their house near came, then of-dancing music noise hearing
pāyē; 'ēk jan munis-kē buliyē, puchhēk jē, 'ē sab kisal
having-got, a man servant having-called, (he)-asked that, 'these all-of-what
liyē haachhe, rē?' Munis-tē ballek, 'tumār bhāī sīchēn na,
for-the-sake are, eh?' The-servant said, 'thy brother has-come indeed,
bāhāte tumār hap kútum khāwachhēn, kēnna uhā-kē bhālay bhālay
tumār therefore thy father relatives is-feeding, because he safe sound having-returned
ghurē therefore thy father relatives is-feeding, because he safe sound having-returned
pāwā-gelehē. Šē-i uhār gosā hala, ē gharā nāl-gēla.
has-been-received.' On-this of-him anger became, and in-the-house he-did-not-go.
Uhār hap takhan bāhrē āsē, uhā-kē anēk bujhalēk. U takhan sē ballek,
His father then out coming, him much entreated. He then he said,
'Āmi ētā-din tumār muniser pārā khaâtehi, kakhana tumār hukumār bāhār
'I so-many-days thy servant like worked, ever thy order out-of
nāi hai, mēnak tumi ēmā-kē ēk-tē chhāgal-chhā nāi-dāo, jē pāch bhāi
not was, but thou me-to one kid didst-not-give, that fine friends
liyē majudāri kari. Tumār jē bētā lāchni liyē tumār sārā daulat
with movement I-may-make. Thy what son harlots with thy entire property
urālek, sō ghurē āstē-nā-āstē, tumi bhāoj lägūlē.' Tekhnē tēr
spent, he returning as-soon-as-he-come, thou feast gavest.' Then his
hap ballek, 'tui sārā-ku'n ēmār pāsē āchhis, rē sāb dhan daulat tōc-i;
father said, 'thou all-long me near art, and all (my) property is-thine-only;
In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a ١. Thus bas̄e is pronounced bōshāe, for bāsīgā, having sat down. So sudhāvēk is pronounced shuddhālēk, he (or they) enquired. Again dīvēk, is pronounced dūlēk.

Bengali.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀṢIĀ.

WESTERN DIALECT. (MÁNBIHUM DISTRICT.)

হজুর আমি দাকানে বসলে মিঠাই বিক্রিয়ি। চাহটা বানু আসেন আমাকে কাঞ্জিয়ে মিঠাইয়ের দর ঝুঁক। আমি সরু বিক্রির দর তু এক লয়। এ বানুগলা গুল্মোত্র নর্নের লেলে দর রকম বিক্রি। আমাকে এক দের ঝাঁক। আমি এক দের মিঠাই বিক্রি আমি লেলে আমার লেলেগুলি। বানুগলা জনা বললে আমার দর বানু পরাম নাই। এ জন্যে আমি লেলে। উপায়ে মিঠাইয়ে দর পাঠাইলি। অন্ত্রু লেলে দরের ওজন লাগে। বলব্যাসা পর্যায়া পাঠায়ান। নাই দিলেক দেখা আমি লাগি দিলী। মিঠাইয়ে বললে লাগ। উপায়ে লাগে। ব্যতি দ্বৃত্ত তলায় মিঠাইয়ে বলল দ্বৃত্ত লাগ।

কেন্দ্রে আমি পিছু পিছু একুরে লাগলি। একুরে বলে আমি লাগামুখ পানু বানুগলা। বানুগলায় আমাকে বানুগলার কথা হয়তে। লা নামি কোনই কথা নাই দিলী। আমি জনা বলে নামিরেকান লাগা ঠেকলি। বানুগলা জনা জনা ভিতরে বানুগলা আসেন আমাকে সেলে বলে সেলে কথোপনীত। আর একুরে বানু সাদাক্কলে একটা নিঃপ্লাশ্য ভাবা করে। নিঃপ্লাশ্য আমি লেলেগুলো দর কথা কইলে দিলী। নিঃপ্লাশ্য আমার কথা সমূল করে আমাকে উপরিত্তু করে কোনই। লোহাই ধর্মই আমি পিছু কথি নাই। আমি বড় পরিব লেলে। আমার জনা নাই। বানু, সত্যি কথা কর। হজুর আমার কোনই দেলো নাই, হজুর।

TRANSLITERATION AND TRANSLATION.

Hujur, Ami dâkânâ bas'ë (bôshahê) mîthâi bikchhili. Châr-tâ Sir, I in-the-shop sitting sweetmeats was-selling. Four
bâbû aëâ bânâ-kâ sud'hâvëk mîtháiyêr dar kata. Ami bâllî Babus coming me enquired of-sweetmeats price how-much. I said
'sab jëniוש dar ta âk lay.' Ai bâbû-gulâ sun'ë-bâđô bal'ëk of-all things price, indeed, same is-not.' Those Babus having-heard said
'sab-râkâm milâyë àmâdî-kë ak sër dûë.' Ami ëk sër mîthâi dili, 'all-kinds mixing us one seer give.' I one seer sweetmeats gave, år ât ënâ dâm mûgli. Babu-gulâ takhanâ bal'ëk, 'âmâdër sëtbë and eight annas price asked-for. The-Babus then said, 'us with
sab pâyasë nâi. Ali-ladëtê lâ ëchhë. Ùkhâne ëjë-bâđô dâm all pîce are-not. In-that-river a-boat there-is. There after-going price
pâthâi-dibë.' Bhâdar-lôk dëkh'ë ëjûr nâi kallî. Bahût-ta palam pâyesa nai. Dibëk dëkhë, Ami la'dî takka
having-been pîce having-sent not they-gave seeing, I the-river up-to
ôlî. Ëjë-bâđô dëkhli lâ-të sëkhâne nâi. Bahût dûr takka went. After-going saw the-boat there was-not. Great distance up-to
bhārā dēkhi lātā bahut dūr gēchhā. Tēkhnē āmī pichhu discerning saw the boat great distance has-gone. At-that-time I after pichhu chhutā lāgī. Tuyāk-bādē āmī lā-śār pās hābrālī.


nāi, Hujurār.

(there is-not, Sir.

The next two specimens come from Dhalbhūm, the eastern portion of the Singhbhum District. It is slightly infected with the idiom of the neighbouring Oriyā language also spoken in the same district and in the North-West of Midnapore; thus, kāri for karīyā, having done; jāi kāri for jāiyā, having gone; and ānī kāri for ānīyā, having brought; are Oriyā rather than Bengali.

The first specimen is a translation of the Parable of the Prodigal Son, and the second a villager's account of his adventures in the forest. Both are given in transliteration only with an interlinear translation. The ordinary rules for pronunciation should be followed. Note the attempt to represent a double 'ś' in the word kāśā.

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayurbhanja and Keonjhar States.
[No. 14.]

IRANIAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

WESTERN DIALECT. (DHALBHAM, SINGHBHAM DISTRICT.)

| Ŭk lokar du-tā chhā chhila. Tāder bhitārē sab chhōta. One man’s two sons were. Of-them among (of) all the-youngest |
| chhā-tā tabār bāp-kā bollā. ’Ô bāp, dhānār jē hīsā āmi pāba, son his father to said; ‘O father, of-wealth what share I will-get, sē-tā āmā-kā dē.’ Tahatē sē tāder madhō dhan hīsā kari that me-to give.’ Thereon he of-them among wealth share having-made |
| dīla. Kichhu din bādo chhōta chhā sajakā ēk thēn karē gave. Some days afterwards the-young son all (in) one place having-made |
| dūr-dēē gēla, ēr sēthē sē bāra māshaṭāmī kārē is-a-far-country went, and there he great debauchery having-done |
| dhan urāi dīla. Ėk sajakā urailē wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly |
| sē-dēē bāra māhārag bāila, ō sē duhkha partē laṅila. Tahkan in-that-country great famine became, and he in-misery to-fall began. Then |
| sē jeyē sē-dēē ēk lok gāyēr bāsīdar ākrit laṅilā. he having-gone of-that-country one person of-a-village dweller refuge took. |
| sē lok tā-kē tāre āpanār ghusur charātē dīla. Parē That person him in-field his-own pigs to-feed gave (sent). Afterwards |
| ghusur jē tās khāta tāhā diya sē pēt bhatti kārē man pīgs what husks used-to-eat that with he the-belly filled to-make mind |
| karilā, kintu kē tā-kē dīla nā. Parē chēt pāyē, sē made, but any-one him-to gave not. Afterwards sense having-got, he |
| kahila, ’āmār bāpēr darmāhā-diyā kata chākar said, ’of-me of-the-father wage-earning how-many servants |
| darkārē bāsī khāta pāyē thākē, ēr āmi ēthē bhōkē of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger |
| māchholi. Āmi uthe ēmār bāpēr thinē jāi of-dying. I having-arisen of-me of-the-father in-presence having-gone |
| kari balba, ’Ô bāp, āmi Parmāśārēr thinē, ō tār having-done will-say, ’O father, I of-God in-the-presence, and of-those |
| thinē pāp karichhi. Āmi ēr tār bētā balē nām karbār in-the-presence sin have-done. I more thy son being-called name of-making |
| uchit nāi. Āmā-kā tōr ēk lok darmāhādār chākar mata rākā, ’ proper am-not. Me thy one person wage-getting servant like keep.’’ |
sē dhurē thāktē tār bāp tā-kē dēktē pāla, ār dayā kārē
he in-distance remaining his father him to-see got, and pity making
dauṛē jāyē tār galā dhurē, chum khātē lágla. Bētā
having-run having-gone his neck having-seized, kisses to-eat began. The-son
tā-kē bolla, ‘bāp, āmi Paramēśṭarē rē thinē ो tōr thinē
him-to said, ‘father, I of-God in-the-presence and of-them in-the-presence
pāp karichhi. Āmi ār tōr bētā balē nām karbār uchit
sin have-done. I more thy son being-called name of-making proper
nāi.’ Kintu bāp tār chākār-kē bolla, ‘chārē bhalā kapaṛ ānt
am-not.’ But the-father his servants-to said, ‘most good clothes having-brought
kari, ē-kē dē, ār hāṭē mudi ār pāyē jutā
having-done, this-(him)-to give, his on-hand ring and on-feet shoes
parhāi dē, ār āmār khāi kari khusā haī; kēnēnā
having-put-on give, and (let)-us eating having-done happy be; for
āmār āi oohātē marā-echhila, bāchēchhē; hārēchhila, pāichhī.' Parē
my this son dead-was, has-survived; lost-was, I-have-found.' Afterwards
tārā khusā hāṭē lágila.
they happy to-be began.

Ār tār bara bētā bilē oohhila. Sē oō, gharēr
And his big son in-the-field was. He having-come, of-the-house
kāchhē ālē, gān ो bājānā sūntē pēla. Takhan
in-the-neighbourhood having-become, singing and music to-hear got. Then
sē ēk lōk chākār-kē kāchhē dākē, bolla, ‘igā ki?'
he one person servant in-neighbourhood having-called, said, ‘this what?
Sē tā-kē bolla, ‘tōr bhāi aśēchhē, ār tōr bāp bara khāoyā (khāwā)
He him-to said, ‘thy brother has-come, and thy father a-great eating
tīyar karēchhē, kēnēnā sē tā-kē bhālā gājē pāichhē.' Kintu sē rāg
ready has-made, because he him with-good body has-got.' But he anger
kalla, bhītarē jātē mānlā nā. Parē tār bāp bāhirē ēē, made, with-in to-go desired not. Afterwards his father outside having-come,
tā-kē būjhātē lágla. Kintu sē jahāh diyā tār bāp-kē bolla,
him-to remonstrate began. But he answer having-given his father-to said,
‘dēk, ēta bachhar āmi tōr pujā karchhi, tōr kōnā kathā
‘see, (for)-so-many years I thy service am-doing, thy any word
kakhana kāti nā; tabu tui kakhana āmā-kē ēk-tō oohhagal
ever out (disobeyed) not; nevertheless thou ever me-to a goad
ohhānā dis nāi, āē āmār kutum-kē layē khusā karba;
young-one gavest not, that my friends taking happiness I-shall-make;
kintu tōr ni bētā ēē kasbider thēnē tōr dhan khāyē
but thy this son who of-harlots in-the-presence thy wealth eating
diyēchhē, sē jakhan āla, takhan tui tār lági bārā khābār
has-given, he when came, then thou of-him for-the-sake great eating
karli.' Kintu sē tā-kē bolla, 'bāchhā, tui sārā-khan āmār thēnē
madest.' But he him-to said, 'child, thou always of-me in-the-presence
āchhus, ār āmār jā bay, sakal-i tār. Kintu khusāi haoyā (hōwā)-
art, and my what is, all-even thine (is). But happiness being
ō allād haoyā thīnk hayēchhē, kāraṇ tār ēi bhāi merē-
and rejoicing being right is, for thy this brother dead-
chhila, bēchēchhō; hāāichhila, pāichhi.'
was, has-survived; lost-was, I-have-found.'
[No. 15.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHÄSHÄ.

WESTERN DIALECT. (DHALBHUM, SINGHBUM DISTRICT.)

Åmi åk din åk gä jätä-ohhi; jätä banär mäjhu
I one day one village going-was; in-going of-a-forest in-the-midst
präi. Søthë gä-ô nài, mänushô nài. Èk-tä båghër
I-fell. There village-also (was)-not, man-also (was)-not. A of-tiger
mohäräy präi. Tär par, bågh åmä-kö dékha dhartë
in-the-presence I-fell. Of-that after, the-tiger me having-seen to-seize

Then I did what? Two stones having-seized I-throw-(them).
Takhañ tär muhe bâjë, bågh-tä banér dikä gägä
Then his on-face striking, the-tiger of-the-forest in-the-direction howling
gagä päläla. Kichhu bilamë rägi kari, bågh-tä pher
howling fled. (After) some delay anger making, the-tiger again
ghurë ásilä. Takhañ barga dar lágila. Takhañ
having-returned came. Then great fear overcome-(me). Then
kantäñ-haië du-tä lök åmär kichhë pähuchala. Takhañ së
some-place-from two persons of-no in-the vicinity arrived. Then that
bågh, tin lök kuhär dité, dårë dâurë banër
tiger, (we)-three persons shout giving, being-afraid running of-the-forest
dikä päläla. Tär par tin lök åk saşgé jätë,
in-the-direction fled. Of-that after (we)-three persons (in)-one company going
jätë, khänk dhur jätë, åk-tä bhâlukër moh äräy präi. Bhâlûk-tä
going, some distance going, of-bear in-the-presence fell. The-bear
åmärä-kë dékha 'hä hä' kari åmärä-kë dâbrätë âsschila. Takhañ
us having-seen 'hâ hâ' saying us to-throw came. Then
åmärä tin lök ñegä dhari, bhunë pîttë láglï,
we three persons clubs having-seized, on-the-ground to-beat began.
Tatthë-ô jakhañ nà gëla, takhañ barga-gëchhë åmärä tin
At-that-even when not he-went, then on-a-great-tree we three
lökë uhhalë. Takhañ bhâluk-tä åmâdirë khuje khuje idikë ulikë
persons climbed. Then the-bear us searching searching hither thither
jätë lágla. Jakhañ åmärä-kë pâla nài, takhañ ban-bâjë
togo began. When us he-found not, then on-the-forest-road
chala gëla, tar tuku bai åmärä nàmëhi bâjë
having-gone he-went. Of-that a-little after we having-descended on-road

Bengali.
The next two specimens come from the west of the Burdwan District. They are excellent examples of the language spoken in that tract, and in the Districts of Birbhum and Bankura and in the South and East of the Sonthal Parganas. Considerable care has evidently been taken in recording peculiarities of the local pronunciation.

The principal peculiarity is the tendency shown to disaspirate aspirated letters. Thus we have *maddē* for *madhē*, among; *ujē* for *shibiya*, having arisen; *kacho* for *kachhē*, near; *buddē* for *buddhē*, in opposition; *dektē* for *dekhiē*, to see; *sumukē* for *suvimukhē*; *karōkhē*, I have done; *siggir* for *ṣighrē*, quickly; *kāla* for *kathē*, a word; *bādu* for *bandhū*, a friend. Note also forms like *suggér* for *sargēr*, of heaven, which illustrates the common tendency amongst all Bengali speakers to drop an *r* at the commencement of a compound letter, and to double the other member of the compound in compensation. The word *pēltē* for *pailē* is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are *nēt*, I am not; *nīi*, thou art not. They are also used like the standard *nāi*, to represent a past negative with the present tense, *āmi ohuri karinēś*, I did not commit theft; *tuṃ tāō nīi*, thou didst not give. This is quite different from Standard Bengali, in which *nēi* or *nāhī* is the negative auxiliary, while *nāi* gives a past negative sense to a present tense.

In the second specimen, we have the old first person singular of the past,—*giyēchhinū* for *giyāchhilām*.

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.
[No. 16.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHASHA.

WESTERN DIALECT. (WEST OF BURDWAN DISTRICT.)

Kôna (kôno) lokêr duo-ti chhâlô chhîlô. Tâdar madde chhôta-ti
certain person's two sons were. Of them among the-younger
târ bâp-kô bollô, 'bâba, tômâr bishayâr jê bhâg âmi pâbô,
his father-to said, 'father, thy of-property what share I shall-get,
âmây dâô.' Târ bâp bishay bhâg karê dîlô. Kichhu din
tome give.' His father property division having-done gave. Some days
dâre chhôta chhâlô bishay-asay êkattar karê dûr dêô
after the-younger son property-ato collected having-made distant country
dîyô chaılê-gela. Sekhâne jîyô khub kharach-pattar karê
toward went-away. There going much extravagant-expenses having-done
sab bishay uriyê-dîlô. Uriyê-dîlô par sê-khûnê bhûrî
all property squandered-away. Having-squandered-away after there great
akal hîlô, târ khub dukshu (dukkhu) hîlô. Takhan sê sêi
scarcity became, his much adversity became. Then he that
dêsôr eêk geêristar gharê châkhar railô, âr tár manîbêr
of-country a householder's in-the-house servant remained, and his master's
maîjë ñûnor chhôratê náglo. Shôrô jê bhûsa khêôtô sê bhûsa
in-field hogs to-tend began. The-hogs which husks used-to-eat those husks
kheîyê âpûr pêtî bharatê ichohâ-kallô, kintu keu tê-kê tê khêôtê
eating his-own belly to-fill wish-he-made, but any-one him that to-eat
dîlê-nâ. Târ jakhân hêô hîlô, sê manê-manê kallô jê, târ
did-not-give. Ills when senses came, he in-mind made that, his
bâper bârîtê kata mainê-koêr châkhar râyêchê, âr
father's in-house how-many month-paid servants are, and
târa khub khêôtê pachêchê, âr sê hetâ kshidêy machechê.
they much to-eat receive, and he here in-hunger is-dying.
'Ami ûto amâr bâper kàchê yâbô; tê-kê baltô.
'I having-arisen my father's near will-go; him-to I-will-say,
'bâba, âmi sagger biruddê ô tômâr sumukê pâp
"father, I of-heaven in-opposition and of-thou in-presence sin
karichî. Ami âr tômâr puttur habar juggi nêî.
have-committed. I ang-more thy son of-being fit am-not.
Amâ-kô tômâr eêk jan mainê khêkô jan-majurêr mata
Me thy one person monthly-(pay) eater coolie like

Bengali.
রক্ষা।" সে উত্তর দিলে তার বাপের কাছে গেলো, কিন্তু সে কেন।" He having-arrived his father's in-neighbourhood went, but he
dure thakti তার বাপের কাছে গেলে, তার ছেলে
al-distance remaining-even his father him to-see obtained, of-him much
day হলো, এ সে দানী জয় তার গাছা
compassion became, and he having-run-to his neck catching-hold-of, his
tkhele. Ohkhele balla, o বাবা, আমি সাগর বিরুদ্ধে ও তোমার
ate. Son said, 'father, I of-heaven in-opposition and of-those
sumukhে পাপ কারচি, আমি আর তোমার পুত্তর হাবর জুগল
in-presence sin have-committed, I any-more thy son of-being fit
nei,' Kintu তার নিজের চাকর-দিকে বাল্লে, 'জিগিগির সব চেয়ে
(অম-নট)', But the-father his own servants-to said, 'quickly all than
bhalo kapan অনে একে পরাণো, আর হাতে অংশ, পায়ী-জুটো,
better cloth bringing this-man cloth, his on-hand ring, on-foot shoes;
diyঘাতো আর অমার ক্ষুদ্র বাল্লো আমল কানন; অমার
having-given give. And (let)-us eat and merry makes. Because my
একে হালো-এ মঙ্গ পের-আবার বাহলো; হারিয়ে হালো, পের
this son having-died again became-alive; lost was, again
pouyঘাতো পাওয়া গলো।' এই কতার বাল্লে, তাতু অমল-আলাদা
found went (has-been).' These words having-said, they merriment
কাত্তে নাগলো.
to-do began.

Takhan তার বারা পুত্তর মাতো হালো। পার সে উত্তর একাদশ
At-that-time his elder son in-field was. Afterwards he while-coming
bhir kacho puchchhe nach ganeer auyay (awaa) pelle. Takhan
house near having-arrived dancing's music's noise received. Then
سه এক্টে চঘোরাকে দিমে জিজাসা (জিজাসা) কলা, 'এ-সাব কি?'
he one boy having-calling question made, 'this-all what?'
Takhan sে তাকে বাল্লে যে, 'তোমার বাহী এসে-ছে আর তোর বাপর
Then he him-to said that, 'thy brother has-come and thy father
ta-কে বহাল হালাই পেয়ে অমল-আলাদা কাচচো। এটা সে রেয়ে
him in-good-state receiving merriment is-doing.' On-this he being-angry
এর ভিটার জেটে চঘোলে-ন। Takhan tার বাপের বাইরে এসে
again inside-(the-house) to-go did-not-wish. Then his father out coming
থাকে সাদাসাদি কাটে নাগলো। তাত সে তার বাপ-কে বাল্লে যে, 'দেকা,
him entreaty to-make began. On-this he his father-to said that, 'see,
সে একে বাচচাঁর চাকরের মাতার তোমার কাজ কাচচো। Kakhana
I so-many years servant like thy work am-doing. At-any-time
tমার কাজ কাটিই নেই, tabu tumi অমার বাধুদের সাথে অমল-আলাদa
thy words disobey I-did-not; still thou my friends with merriment
kharbar jammে একোর-একটা পাটিধার দাও-নী, কিন্তু তোমার যে
to-do for once-even one goat she-goat did-not-give, but thy that
chhēle, tōmār bishay-āsāy bēnāyēdēr niyē khāyē phēlēchē, sē son, thy property harlots with having-eaten has-thrown-away, he āstē-nā-āstē tumī tār jānā barā ḫāği kalle. Tātē sē immediately-on-coming thou him for great feast made. On-that he tā-kē bālē, 'bāpu, tumī rāt din āmār kāchē āchha. Ār him-to said, 'oh son, thou night day of-me in-the-vicinity art. And āmār ā-kishu āchē sakal-i ta tōmār, kintu āmādēr khusi mine whatever is all-even indeed-(is) thine, but our merry hayē (hōi), āmād-āllād kārā uchit; kēnano tōmār ēi bhāi marē being, merriment to-do (is)-proper; because thy this brother died gēchhīlō, sē ēkhan ābār bēchē uṭlo; hāriyē chhīlō, ēkhan had-gone, he now again having-survived has-arisen; lost was, now tā-kē pāyā-(pāwā)-gēlō.' him (i.e. he) has-been-found.'
INDO-ARYAN FAMILY.  

BENGALI OR BANGLA-BHASHA.

WESTERN DIALECT.  

Émi Barddamán rēl lokomōtīb āpiśē chāpṛāsi-giri chākūrī kari.  
I Burdwan rail locomotive in-office chāpṛāsi-hood service do.  
This-day night about four in-time rail-curt’s Jānāli Mahammad-kē tār hāsā Bājē Pratappur thēkā dāktē jāchehīnu.  
Road his lodging Bājē Pratappur from to-call I was-going.  
Road bhuālā ēk-tu bēšī uttur digā giyōchīnu.  
That par phirē-giye gali-rāstāy missing little more north side I had-gone.  
Afterwards returning in-lane Rāhman-kē dāktē jāba ēman-samay chōr chōr bālē āmā-kē dharācheh.  
Rahman to-call at-this-time thief thief shouting me caught.  
Émi sandēr par thēkē rāt chārtē parfanta āpiśē ehchinu.  
I evening after since night four till in-office was.  
Tābā Gharbaran o Hari Bāgdi chāpṛāsi jānē.  
This Gharbaran and Hari Bāgdi Chāpṛāsi know.  
I thief kari neti.  
Émi jāni-nā sē kēna āmār nāmē ēman michē committed have-not.  
I do-not-know he why my in-name such false apabād dīchēchē.  
blame is-giving.

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjhis, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khunti Thamas, in the extreme South-East of the Ranchi District, where it is called Khotā Bāṅgālā, Sarāwakī, or Sarāki. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of ָo for a in words like dauṭēr, of wealth; mōrakhā, I die; kōsē, a harlot. As usual, there is a tendency to elide an unaccented ī. Thus, khāṭēk, he used to eat; hāṭē, to be; jāṭē, to go; nījāṭēk, he went; pālēk, he got; and many others. As usual, also, a medial ḳ is liable to elision. Thus, kaṭēk, he said; raḷēk, he was; raḷē, remaining. There is a tendency for ī to become ē, as in the word pāḷkha, after.

In the declension of nouns, the nominative plural termination ra is carried through the oblique cases, so that we have as accusative plural chākār-ra-kē, servants; mālān-ra-kē, friends; and as a genitive plural, kōsē-ra-dēr, of harlots.

In regard to pronouns note the singular mēi, I; and the form hāmarā, we, borrowed from the hāmarā, we, of Bihāri which is the main language of Ranchi.
As regards verbs, there is a peculiar form ḍākā, for 'is,' which is borrowed from the Bihārī ḍākā, which we meet in Magahi. Similarly, we have the Bihārī form rahā, meaning, 'he was.' The word lāgu, is used to mean, 'I am.'

The first person singular ends in the old termination ẑ. Thus, lāgu, just mentioned; mārchi, I am dying; karti, I have done; and so on. The first person singular of the Future ends in mu. Thus, pāmu, I shall get; jāmu, I shall go; koμu, I shall say. The third singular of the Past usually ends in ẑa in all verbs, both transitive and intransitive. Thus, nijal, he went; pāl, he got; and many others.

There is a peculiar form of the Conjunctive Participle in iyār, which should be noted. Thus jāyār, having gone; kariyār, having done; utkīyār, having arisen; aniyār, having brought; əsimyār, having come; tālkiyār, having called; and tūniyār, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the dialect.
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BÀNGA-BHÁSHA.

WESTERN DIALECT, SARÁKĪ SUB-DIALECT.  
(RANCHI DISTRICT.)

Ek lóker du bëta ráhē. Uhlār màjhē chhota bëta bāp-kē.  
One man’s (of-man) two sons had. Them among younger son father-to
kallēk, ‘ā bāp, daulatār jō bhāg pāmu múi, sēi bhāg
said, ‘Oh father, of-property that (the) portion would-get I, that portion
mō-kē dē.’ Se uhlār màjhē daulat bāta kari dilek. Thörek diner bāde
me gīne.’ He them among property division doing gave. Few days after
chhota chhāoyā (chhāwā) sab ärthin kari an muluk nihālēk. Othā
younger son all together making different country went. There
jāiyār u kharāp kām kariyār upāi dilek. Se sab barbad kallēk, u
going he bad deeds doing wasted. He all squandered-away, (in) that
muluk bhāri ākāl hō-lek. Uhlār kahta hatē-lāglēk. Ār u jāiyār
country great famine occurred. His difficulty began-to-be. And he going
u mulukēr ek lóker āchhray (ārsray) rallek. U lōk uhā-kē
that of-country one man’s in-protection lived. That man him
āpanār taire sūyair charātē pathālēk. Ār sūyair jō ghās khātēk
his-own in-field sow int-feed sent. And sow that (the) husks ate
sēi ghās khāiyār āpanār pēt bharātē man-kallēk. Kintu kuē uhā-kē
that husks eating his-own beltly to-fill desired. But any (body) him
dītēk nāhī. Ār jābā bujētā pārlekn u kallēk, ‘mōr bāpēr
would-not get. And when to-understand he-could he said, ‘my father’s
kata dārmā-āǒlā(-wālā) chākar āchhē, orā khābārlēk ā
how-many hired servants are, they (enough-for) eating and
ārō bētī pān, ār múi bhūkhē mórekhē. Mūi uthiyār mōr bāpēr
still more get, and I in-hunger am-dying. I arising my father’s
thin jāmu, ār tā-kē katmū, “bāp, múi sargēr bāhīr ār tōr
near will-go, and him-to will-say, “father, I heaven’s against and of-theen
pāsē pāp karishhē. Ār múi tōr bētī kahābār jaigu nā lāgū.
near sin have-committed. And I thy son of-being-called worthy not am.
Tōr dārmā-āǒlā ēk lōk chākarē nihār mō-kē rākh.”’ Pechhu uthiyār
Thy hired one man servant’s like me keep.’” After arising
uhlār bāpēr thiṅkē gēlēk, ār u phāia-kē raff-te,i, uhlār bāp uhā-kē
his father’s near went, and he at-a-distance being-even, his father him
dēktē palēk, ār dayā kariyār kudi-gēlēk ā tōtē dhurek
to-see got, and compassion doing ran and neck caught-hold-of
ār chhum khālēk. Ār bētē uhā-kē kallēk, ‘bāp, múi sargēr bāhīr,
and kiss ate: And son him said, ‘father, I heaven’s against,
SARAKI DIALECT OF RANCHI.

99

Ar for paéli pāp karichhā. Ar mūi to bēṭā kahābār and of-thee near (before) sīn har-committed. And I thy son to-be-called faig nā ḍāgū. Lēkin uhora bāp chākār-rā-kē kalēkā, ‘tōrā chāṛī khub worthy not am.’ But his father to-servants said, ‘you soon very bēś kāyār ṣāyār ēhā-kē pūdhāo, ēhā bāṭī ējhi pūdhaō, ēr gōṛē good re: bring him put-on, ēs ēo-hand ring put-on, and on-his-foot jutāo pūdhaō, ēr ēmāra khaī ēr ānanda kari; kēnē-nāi ēi chhōyā-tā shoes put-on, and we eat and merry make; for this son mūr mari rahē, ērō bāchāyāchhē; hārāi rahē, sō pālī.’ Pēchhu ora my dead was, again is-alive; lost was, he is-found. After they ānanda hōlēn. merry were.

Ēkhan uhora bāra bēṭā kshētē (khvētē) rahē. Ēr u āsīyār ghar paś hōlēk. Now his elder son in-field was. And hecom house near was.

Ār la{jajār ēr nāch sūntē pālēk. Ēr u ēk lōk chākār-kē dākīyār And music and dancing to-hear got. And he one man servant calling sūdhīyālēk, ‘i sab ki?’ U ubā-kē kalēkā, ‘tōr bhāi āsīyāchhē, ēr tōr asked, ‘this all what?’ Ēhe him-to said, ‘thy brother has-come, and thy bāp khub bhoj kariyāchhē, kēnē nāi ubā-kē bēśe-bēśe pāchhēn.’ father great feast has-made, for him safe-and-sound has-received.

Lēkin u sūniyār khisālēk, ēr bhitar-kē jātē nāi mānlēk. Sa-lechē But he hearing was-angry, and in (the-house) to-go not agreed. Therefore ubā bārālēk, ēr ubā-kē būjhātē lāgēk. U jābāb kariyār kaitē his father come-out, and him to-explain began. He answer doing to-say lāgēk, ‘dēkha, dhēr-dīn-lēk mūi tōr sēbā karichhū. Tōr began, ‘Lo, for-many-days I thy service have-done. Thy kōnā kathā kakhana-o kāṭū nāi. Ēr tāu mō-kē ēktā-o any word ever I-transgress not. And yet to-me one-even ehhāgāil-obhōyā-o dis nāi, jē mūi mēr mitānā-rē niyār ānanda kid thou-gicest not, that I my friends with merriment karū. Lēkin jakhān tōr ēi bēṭā āsīyāchhē jē kōshirāder sangō may-make. But when thy this son has-come who harlots with tōr daulat khāi dubaiyāchhē, takhan tūi tār lāgin bhōj kariyāchhis.’ thy property eating has-drowned, then thou his for feast hast-made.

Ār u ubā-kē kalēkā, ‘bēṭā (bāchhā) tūi sād din mōr sangō āchhis. And he him-to said, ‘son (darling) thou all day my with are.

Mōr jē ā-chhē, sē sab tōr-i hēkē. Ānanda hāyāi (hōwāi) thīk My that is, that all thing-even is. Merry being meet hēkē, ēr khusi hāo. Kēnē-nāi tōr ēi bhāi mari rahē, ēr phāer is, and glad be. For thy this brother dead was, and again bāchhī ghurīlēk; ēr hārāi rahē, ēr pōyālōk (pāvālēk).’ alive come-back; and lost was, and is-found.

* Bengali.
Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalmā range in Bārābhāum in the south of Manbhāum. It is spoken in slightly different forms by the Kharīās and by the Pahārīās. The Kharīās are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Mundā or Kolarian family. Those who have settled in Manbhāum have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardāga, and there they speak their own language. Those of Manbhāum are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahārīās are a cognate race to the Kharīās, and inhabit the same hills. See the Statistical Account of the District, p. 388.

The patois is called Kharīā-thār or Pahārīā-thār, according to the speakers. The number of speakers returned is as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Dialog</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manbhāum</td>
<td>Kharīā-thār</td>
<td>2,298</td>
</tr>
<tr>
<td></td>
<td>Pahārīā-thār</td>
<td>463</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>2,760</strong></td>
</tr>
</tbody>
</table>

As in the case of the Kurmāli dialect of Bihāri, we meet Bihāri forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Kurmāli, Bihāri forms predominate, and the dialect is classed under Bihāri; but in Kharīā-thār, the basis of the dialect is evidently Bengali. The following is an account of the peculiarities of the Kharīā-thār as illustrated by the two specimens immediately following:—

I.—PRONUNCIATION—

A Bengali a (pronounced in Bengali as ō, or ə) frequently becomes u. Thus, kuri, for karī, having done; muri, having died; buni, for balība, I will say; dhuri, having caught; kamun, for karīguna, I did; bilum, for bilambā, delay; munč, in (my) mind; dilu, for dilā, he gave; and many others. An a, becomes indifferentely, ō, i or a. Thus khnāk, hīnāk or hawāk, for haiāk, he became; hīvāk, it will be.

In the case of the word munāk for mārīlēk, ō has become u.

The letter ō (pronounced in Bengali as ō or ə), frequently becomes ō, which is pronounced as a, like the a in hat. Thus, yāhāk, pronounced yāhō, for ēk, one; huvāk, pronounced hūnāk, for hālīēk, he did; hōvāk, pronounced hēnuāk, for hālīēk, he became; bhuvāk, for bālīēk, he said; šār, pr. šār, a sēr-weight.

The y is sometimes dropped. Thus kahināk, he said; hīnāk, it became.

The letter ō is frequently changed to a (pronounced ō as in hot). Thus nak, for lōk, a person; chhaṭkā, for chhōkā, small, young; char, for chōr, a thief, and others.

So u and ū become a in māraš, for mānuś, a man; bhakē, for bhuṅkē, hunger.

Au becomes ai, in dailat, wealth.
As regards consonants, there is a tendency to aspiration, as in dhār, for dār, distant. So, h is inserted, as in grāhak (gāhōk) for ḍēk, one; chaharūō, for charūē, to feed.

The letter ɾ is liable to become r, with nasalisation of the preceding vowel.

Thus mū riches, for munī, a servant; sūri for sūni, having heard; jūris, for jīnis, things; mūrah, for mūnuh, a man. This is really an attempt to pronounce a cerebral ṁ, the sound of which has been lost in Bengali, but which still exists in Orijā and in the languages of Western India. At the beginning of a word, it becomes l, in lāhā, I am not; lay, is not.

The letter ṭ sometimes becomes r, as in sakar, for sakal, all; ākār, a famine; niṭri, having come out; but it more usually becomes n, as in nak, for tok, a person; kānūk, he said; hauṅk, it happened; gānūk, I am gone, or he went; ānūk, he came; kānu, for karīlu, karīnu, I committed; nāṅūk, for lāṅīlēk, they began; bhan for ḍhāle, good; and many others.

The letter ṣ, added to a consonant doubles it, and is not itself pronounced. Thus ṣāṅgu, pr. nāṅgu, sweetmeats.

Of course, ṭ, ṣh and s are all indifferently pronounced as ṣh.

Note the curious word dhāimēnā, running, —apparently a corruption of dhāvamāna.

II.—NOUS-

(a) Pléonastic Suffixes.—These are tā (gen. tār), and ā. Both are common. Thus, dūī-tā, two; chōō-tā, the son; dāīlīt-tār, of wealth; cīhōō-gā, the son; sakar-gā, all; hāt-gā, the hand.

(b) The Accusative-Dative usually ends in kē. Thus bābbā-kē, to the father.

Note, however, gharā-k jāl, going to the house.

(c) The Genitive is regular. Thus, vakār, of a person; bābbār, of a father, but gharā-k pā (Bihārī), near the house.

(d) The Instrumental-Locative usually ends in ā. Thus, mājāhā, in; gharā, in a house; bhākē, by hunger; and many others.

Sometimes it ends in t. Thus gēnā-t, on going; bāmīgā-t, on saying.

(e) The signs of the Ablative are hātē and thēkē. Thus dhār hātē, from a distance; mahār hāt-gā hātē, from my hand; naukā thēkē, from the boat.

(f) The Plural seems, as a rule, to be the same as the singular. When necessary, regular Bengali forms are used.

III.—PRONOUNS—

First Person,—mui, I; mahār, my; mahār-kē, mui-kē, me, to me; mui-rē, we.

In the phrase mui dūī hauṅkā, by me a fault has been, it seems as if mui was in the case of the Agent, or Instrumental. Cf. Hindūstāni, mujhī sē dūī hauṅkā.

Second Person,—tāī, thou; tāhar, tahr, thy.

Third Person,—sē, he; tāī, he (correlative); tāhar, tāhār, his; tāhar-kē, tahr-kē, him, to him; tāhārāhā, on that; tāhārā, tāhārā, they; tāhārdēr, of them; tāhar-dīkē, to them.

Thāyā, on this.

Adjectives,—sē, this; sēi, at, that.

Relative,—y(j)i ā.

Others,—Anything, kīhā, kis; anyone, kēhā; any, kū (not kōmē).

* Bengali.
IV.—VERBS—

In these there are the wildest irregularities. The most conspicuous is the want of sense of person. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below:—

A.—Auxiliary Verbs, and Verbs Substantive—

(1) Present,—lāhī, I am not; acohī, thou art; āhī, it is; ācohī-y, they are, even; lay, is not.

(2) Future,—hūvāk (pron. hūbāk), he will be.

(3) Past,—hurvak (hūnak), hurvak, hurvak, hūnāk, he was, it happened, etc.

All corruptions of Bengali hailk.

Chhinā, rahinā, rahinā, hēnā (corresponding to Bibāri, chhala, rahalā, rahal, halā), he was, they were.

(4) Past Participle,—hēnā, in gīr-hēnā, fattened.

The forms gēnā and hēnā are often used as an auxiliary, in the place of the Bengali chhila.

B.—Finite Verb—

(1) Present,—kātu-nil, I did not transgress; jānu-nāt, I do not know; pān-nāit, I did not get; pānum, they can; pāy, they get.

(2) Imperfect,—kātu-gēnā (gēnā=Bengali gēla, used instead of chhila), I was selling; thou wast (art) selling; dēkhit gēnā, I was seeing.

(3) Future,—jām, I will go; dim, we shall give; binnā, I will say.

(In colloquial Bengali, the m forms are common, in the case of verbs whose roots end in vowels, like dē, give; jā, go.)

(4) Imperative,—kuri, let us make; dē, give; aṣa, come; din, give me (respectful); rākhun, keep me (respectful).

(5) Past,—First Person,—Regular is gēnām (=gēlām), I went. Usually it ends in m. Thus kūmnu, I committed; dēkhu, I saw; jānu (pr. jānmu), I knew; dhunnu, I caught.

Sometimes the form of the third person is used thus,—muri gēnāk, I am dead; kūnāk, I said; kūnvāk, I did; dōnāk, I gave.

Second Person,—dim-nāt, thou didst not give; munvāk (form of 3rd person), thou hast killed.

Third Person,—There are several forms, which may be grouped as follows:—

(a) Bengali forms in lēk,—āmēk, he came; dīlēk, he gave; nāṅgēk, they began; honēk, there was.

(b) Corresponding to the same,—in nāk (āk),—kunvāk, he did; hurvak (etc., see Aux. verbs), it happened; bānvak, bānvak, he said; āmēk, he came; mānēk, he killed; kūnāk, they said; dānvak, they caught; in nāk,—kuhnāk, kuhnāk, he said; dhaukham, he ran; āmēk, he came; hitnāk, (?) they made (pāryā nāgūt uju-putu hitnāk, they made an attempt for fleeing); ghurīyānāk, they returned.

(c) Corresponding to Bengali forms in la,—rahau (=rahula, pr. rōkshā), he remained; dim, he sent; pānu, he got; mānu-i, he did not even desire; nimu (=lāto), he took.
(d) Corresponding to Bihārī forms in ±,—gēnā, he went; nigānā, they carried off.

(e) Corresponding to Bihārī forms in ±, bāčkān, he survived (= Bihārī būcchāl, for bāchchāl).

(f) dīm, he gave; khām, he ate. Possibly, there are Historical Presents, cf. parum, they can, above.

(g) dīt-ṇā, he did not give; nāpāt, he began; nāgay, they began. Possibly, these also are Historical Presents.

(6) Perfect and Pluperfect,—kūrī hēnā (3rd person for first), I have done; maṅi kīnāk (3rd person for first), I asked; dēkkī hēna (3rd person for first), I saw; kūrī kīnā, he has done; bāch buni hēṅāk, he spoke; māri gīnī hēnā, he had died; bāch hēnā, he has survived.

(7) Present Participle,—astī, coming; kīnīt, selling; dēkkīt, seeing; būrīt, hearing.

(8) Infinitive,—(a) chhārūtē, to feed; pīndkātē, to put on; māri dītē, to kill; anhātē, to stop.

(b) mīrāt, to finish; sudhāt, to ask; jāt, to go; dēkkīt, to see; bāhāt, to ply; chhīkīt, to make a noise.

(9) Verbal Noun,—pārayā, fleecing; hūnāy (loc.), on their being; gēnāt (loc.), on saying.

(10) Conditional Participle,—gēnāhī, going.

(11) Conjunctive Participle.—The Bihārī form in ±, is the most usual. Thus,—
bātī, having divided; kūrī, having done; and many others. So rahi kūrī, having remained; thākī kūrī, living; ṛbi kūrī, having arison; āni kūrī, having brought, which are also Bihārī.

Other forms are—

(b) aśā, coming; hēnā, being; nīgā, taking; ānā, taking.

(c) khāyē kūrī, having eaten; khāyom, having eaten; chhīkītī, calling.

An instance of the Passive is pānnī gēnā, he was found.

An instance of an Inceptive Compound is kūrī nāgānēk, they began to make.

An instance of an Acquisitive Compound is dēkkīt āthāi vāi, I could not see.

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

WESTERN DIALECT, KHAŅI-THAR MIXED SUB-DIALECT. (MANBUHUR DISTRICT.)

The text is in Bengali and discusses the Indo-Aryan family, focusing on the Bengali or Bangla-Bhasha dialect. It mentions the Western Dialect, Khani-Thar Mixed Sub-Dialect, and Manbuhur District. The text seems to be discussing the linguistic and cultural aspects of the Bengali language.

The text is mostly in Bengali script with some English words. The content appears to be historical or cultural in nature, possibly discussing the evolution or characteristics of the Bengali language.

The text is written in a formal style, typical of scholarly or academic literature. It includes proper nouns and terms that are specific to the Bengali language and its dialects.

The text is well-structured, with clear paragraphs and sections, indicating it is a well-written, informative piece on the subject.

Overall, the text provides a detailed examination of the Bengali language, its dialects, and its cultural significance.

The text is clear and concise, making it easy to understand for someone familiar with the Bengali language or its dialects. The use of proper nouns and terminology is consistent, indicating a high level of expertise in the subject.

The text is formatted in a traditional manner, with proper use of capitalization and punctuation, which aids in readability and comprehension.

The text is a valuable resource for anyone interested in the history, evolution, and cultural aspects of the Bengali language.
[No. 19.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANQA-BHĀŚIĀ.

WESTERN DIALECT, KHAṬI-TĀR MIXED SUB-DIALECT. (MANBHAM DISTRICT.)

Yāhak (yāhak) nakār dui-tā ehāao-gā rahiṅā. Tāhārārē mâjĥā ehāat-kā bābba-kā. One man's two sons were. Them among the-younger father-to kahināk, 'Bābba dailat-tār jō mahār bātā hīāhā, tāi mahār-kē din.' Ār sē tāhar-told, 'Father-of-property that my share, that me give.' And he them-dikē dailat-tā lātī kuri-dim. Kīchhu-din rāhī kuri ehāat-kā sakar-gā to (his) property dividing did. Some-days staying the-younger-son everything ēk-tāi-kūri dūr mulluk chāli-gēnā. Uthinē bihīt āchārē thākī-kūri sakar collecting distant land went. There (in) irregular habits living all-(his) dhan nībhi kūnāk. Sakar-gā nībhi-gēnāt, sē mullukā bējī riches waste did. Everything on-coming-to-an-end, (in) that land great ākār hanāk. Tāhar bējī dushku hīnāk. Ēk-ta gharē āstrā kuri rahinu, famine came. His great distress was. (In) house protection taking stayed.

Sē tāhar-kē khētē ghusri chahāratē pātāi-dinu. Sē ghusri jis-ki khāyē-kūri, He kīm in-the-fields hogs feeding sent. He hogs'(food) husks eating, āghāi-gēnā khusī hīvāk. Tāhar-kē kēhā dīt-nā. Jākhan tāhar was-satisfied glad will-be (would-have-been). Him anyone did-not-give. When his dih hināk, sē banāk, 'mahār bābār bējāi mūrish khāyē nībāt māi pārām, sense came, he said, 'my father's good-many servants eating finiš not can.' Ėta jinis-gā pāy, ār mūt bhātē mūrī gēnāk. Mūt utī-kūri bābār thāyē so-many things they-get, and I of-hunger dying am-gone. I rising father's presence jām ār tāhar-kē bunīb, "mūt sarag-par ār āpar-thī will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence dōsh hanāk; mūt yāṭekhanē tāhar bhan ohhāo-gā lahi: mūrī-kē tāhar gharē sin has-been; I now thy good son am-not: me (in) thy house dhāgar rākhīm.'" Sē utī-kūri tāhar bābār thi āshēk. Tāhar bābā dūr servant keep.'" He rising his father's presence came. His father distance hātē tāhar-kē āsit dēkhi xhusī gēnāk, dhāināk, tāhar gharē dhuri, from him coming seeing glad went, ran, his neck catching (falling-on), chum kham. Sēi ehāao-gā banāk, 'mūt sarag-par ār kisses ate. That son said, 'I in-the-presence-of-heaven and tāhar-thī dōsh kunnu. Mūt ār tāhar bhan chāo-gā lahi.' in-thy-presence sin committed. I any-more thy good son am-not.' Mintak tāhar bābā bhan-dēngā, hāt-gā āngthī ār gārhē jutā But his father good hand (finger) rings and (for) leg shoes ēthinē ān-kūri tāhar-kē pindhātē dhāgar-kē būnī dinēk, ār gār-hēnā here bringing him to-put-on servants-to order gave, and fat-become
bāchhur ānī-kuri mārī-dītē ban’āk, ār ban’āk, ‘ās’ā, mūrā khāyam calf bringing to-kill ordered, and said, ‘come, we eating rangrij kuri. Mahar ēi chhāo-gā muri gēnā, ābār bāchhān; hārāi merriment make. My this son dead went, again lived; lost gēnā, pānu-gēnā.’ Ār tāhārā rangrij kuri nāgnēk. went, (again) got-was. And they merriment to-make began.

Āthi-khanā tāhār bāra chhāo-gā khēti chhinā. Sō gharak pās At-this time his elder son in-the-fields was. He home near āsit āsīt git-nāch sāri pānu. Sē ek-tā dhāgar-kē chihirik coming coming song-(and)-dance hearing got. He one servant-to calling ēi sakār mān sudhāt nāgat. Sēi dhāgar ban’āk, ‘tāhār (of)-these all (the)-meaning to-ask began. That servant replied, ‘thy bhāikā āsnāk ār tāhār bābā tāhār-kē bhān-gāndō pānu gūr-hēnā brother has-come and thy father him all-kale getting fat-become bāchhur mān’āk.’ Tāhātē sē rāgnā, gharak-jāt mānu-i calf killed. At-that he became-angry home-to-go did-desire-even nā. Tāhār bābā niṅi āsī tāhār-kē buni hēn’āk, sē ban’āk, not. His father out coming him told having, he replied, ‘Orō bābā, būhit bachhhar tāhār pājī kuri-hēnā, kakhnu tāhār katiā ‘Oh father, so-many years thy service I-done-have, ever thy words-(orders) mui kātu-nī, mintak tūi mūrī-ēk-tā chhāo chhāgar dim I crossed-(disobeyed)-not, but thou me one young goat gauces nāī īō mahār būhit kun-kulānā rangrij kuri. Mintak not (so)-that my many friends-taking merriment I-may-make. But tāhār chhāo-gā kośi saṅgē tāhār sakār dhan nashṭā-kuri hinā, sēi thy (this)-son harlots with thy all wealth wasted has, that chhāo-gā āsit āsī tūi tāhār jān’tā gūr-hēnā bāchhur mūn’āk.’ son coming coming thou him for fat-become calf hast-killed.’

Bābā bun’āk, ‘tūi sab-samay mahār-pās āchhay; mahār sab-dhan, (The)-father replied, ‘thou all-the-white me-with art; my all-wealth, tāhār. Rangrij kuri dhan ban’āk. Tāhār ēi bhāikā muri gīnē thīne. Merriment making right has-been. Thy this brother dead gone hēnā, bāch hēnā; hārāi gēnā, pānu-gōnā.’ bad, lived has; lost went, has-been-regained.’
INDO-ARYAN FAMILY. 
(EASTERN GROUP.)
BENGALI OR BANGLA-BHASHA.

WESTERN DIALECT, KHAROI-DHAR MIXED SUB-DIALECT. 
(MANBHUM DISTRICT.)

মৃে সোনার যদি ফিরিল না নাচ। চাঁদটা বাঁই আকাশে। সুন্দর বাপি রূপটাক নাড়ু কবর কিরিয়া নেন।
মূৰ্ত্তি কৃষ্ণপুর কুড়িরকম কিছু কবর নাড়ু কেড়ে দেহ।
মূৰ্ত্তি কৃষ্ণপুর কুড়িরকম কিছু কবর নাড়ু কেড়ে দেহ।
মূৰ্ত্তি কৃষ্ণপুর কুড়িরকম কিছু কবর নাড়ু কেড়ে দেহ।
মূৰ্ত্তি কৃষ্ণপুর কুড়িরকম কিছু কবর নাড়ু কেড়ে দেহ।
মূৰ্ত্তি কৃষ্ণপুর কুড়িরকম কিছু কবর নাড়ু কেড়ে দেহ।

TRANSLITERATION AND TRANSLATION.

Mui dokané basi nādū' kinit-gēnā. Chār-tā Bābu āsā mui-kē
din-the-shop sitting sweetmeats was-selling. Four Babus coming me
bun'āk, 'nādū' kata-dar kinit-gēnā. Mui kuināk, 'saka rākam
asked, 'sweetmeats (at)-what-price selling.' I replied, 'all kinds
jirār yākē-lāy.' Tāhārā kuināk, 'saka rākam jirār kuri rār
(of)-things the-same-(is)-not.' They said, 'all kinds of-things missing seers
dēr-lek de.' Mui tāi kunāk, ār du tāk chākē ḍām dām
one-and-half give. I that did, and two rupees four annas price
māgi-beināk. Tāhārārā majhē yāhak (yāhok) nak bihit jirār māhār bāt-gā
asked. Them of one man those-many things my hands
hātē nīnu, ār bun'āk, 'naukā thēkē dām pāthāi-dim.' Bhan-mārash dēkhā-beinā
from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing
mui kis nāi bun'āk. Dām āsit bilum banāy mui nāgā
I anything not said. Price (in)-coming delay (there)-being I river
dhār gēnāhī, kōn naukā dēkhī pāi-nāi. Parē bihit dhūrē
dside going, any boat to-see was-able-not. After-(this) some al-distance

Bengali.
yāhak naukā dekhīt gēnā. Tāhātā-i Bābu-minā āchhē-y, munē-kuri, one boat see did. In-that the-Babus are-even, thinking-in-the-mind, dhāimēnā gēnā. Kājhe-kajhe muī dhāimēnā sei naukār pās running I-went. Therefore I running that boat by-the-side-of hēnā, dekhīnū sei Bābu chār-tā sēkhinē nāi. Muī jē muthā being, saw those Babus four there (were)-not. I which leaf-pot kuri nād'ū dēnāk sei-tā duī-ṭār mājhe basi having-made-(in) (the)-sweetmeats gave that of-two in-the-midst sat rahinā. Ār se-tā jē śal-pātar dhākā rahinā, se-tā on was. And that-(which) (with) which saī-leaves covered was, that other jāygāy pāyō rahin. Dekhi-hinā se-tā kānakam āhay, ēhāy ai in-place lying was. I-saw that little-(quantity) is-remaining, on-this that naukā ai Bābuder jānnu, muī nāur-kē naukā anhāte kuhināk, ār boat of-those Babus I-know, I (the)-boatman the-boat to-stop asked, and 'Bābu kūḍhi gēnā,' bunāk. Mintak tāharā mahār kathā māhī sūrīt 'Babus where gone,' enquired. But they my words not listening-to naukā chālāt nāgay. Yāhāy(yāhāy) muī pārtē anhā naukā the-boat plying began. Āt-this I in-the-water plunging the-boat dhunnu. Yāhak nak mājhi ār yāhak nak dārī tāharā naukā caught-hold-of. One man boatman and one man oarsman they the-boat nīgnā pārayā nāigit utu-putu hit-nāk. Mintak ēi-rūmē kisak bilum hanēk. taking fleecing for attempt made. But in-this-way some delay there-was. Ėkānē Bābuder mājhi duī-tā nak ghurīyānāk muī-kē dhun'āk ār Now of-the-Babus among two men returned me caught-hold-of and enar naukārē churi kurīte āsnāk,' buniyāt ohirīrit nāgay. Tahar "thief in-the-boat stealing to-do came," saying to-make-noise began. Of-that ādh-ghumātā par ār duī-tā Bābu yāhak nak sipāhi saṅgē ānā, half-on-hour after the-other two Babus one man constable with taking, muī-kē dhari nīgnā phārī-gharak. Muī kisak jānu nāi. Mahar me taking carried-off (to-the)-out-post. I anything know not. My dash nāi. 

Kasīt (there)-is-not.
MAL-PAHARIA.

The last variety of Western Bengali is the dialect spoken by the Māl-Pahāriās, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like flies in amber, we meet, here and there, a stray word of Dravidian birth. According to Mr. Risley, their latest describer, the tribe is probably of common origin with the Māls of Rajmahāl, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Māl-Pahāriās inhabit the centre portion of the District of the Sonthal Parganas and the adjoining portion of the Birbhum District, but the dialect associated with their name is only reported from the former district. The map opposite p. 59 shows the locality in which it is spoken. The number of speakers is estimated at 12,801. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Skreisrud of Benagaria, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Māl-Pahāriās:—

Buchanan-Hamilton, Dr. Francis, opud The History, Antiquities, Topography, and Statistics of Eastern India, by Montgomeri Martyn. London, 1838. There is an account of the tribe on p. 196 of Vol. II.


The language of the Māl-Pahāriās closely resembles the Kharā-ṭhār spoken in Manbhum, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Parable printed below. The following remarks will be sufficient.

As in Kharā-ṭhār, every ə becomes cerebralised to ə, which is strongly pronounced as in Orīya and Western India. In the Bengali language, the letter ə has lost its proper pronunciation, and is pronounced like an ordinary dental ə. Hence a new device has to be coined for representing the true sound of ə. This is done, in the case of Māl-Pahāriā, by writing the letter ṣ, i.e., the letter r, with the following vowel nasalised. Whenever this occurs, I have transliterated the whole as ṣ.

In the conjugation of verbs, the third person singular of the past tense ends in -ə, as in ballə, he said. The following forms of the Perfect may be noted:—

kərəṭhə, I have done.

dəvəčhəs, thou hast given.

bəćhəčhəs, he has survived.

The Conjunctive Participle is formed by adding hənak, as in guʃər-hənak, having collected; gətə-hənak, having gone; and many other instances.

Bengali.
[No. 21.]

INDO-ARYAN FAMILY.

(BENGALI OR BAÑGA-BHĀŚĀH.

WESTERN DIALект, MĀL-PAHĀRĪA MIXED SUB-DIАLект.

(The Rev. L. O. Skofield, 1899.)

ENGLISH.

A fragment of text discussing the Indo-Aryan family, with specific mention of Bengali or Bāṅga-bhāsā, a Western dialect. The text appears to be a historical or linguistic analysis, possibly from a 19th-century source by the Rev. L. O. Skofield.
[No. 21.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA, WESTERN DIALECT, MĀL-PAHĀRI MIXED SUB-DIALECT. (SONTHAL PARGANAS.)

TRANSLITERATION AND TRANSLATION.

(The Rev. L. O. Shrewsbury, 1899.)

Ek janar duita beita ashlekh. Uhpar madhe chahta beita
One man's two sons were. Of them among the-younger son
apnar bobak balla, 'O boba, dhaner jahay bahra mui biettbo
his own father-to said, 'O father, of-the-wealth what share I will-get
mokhe de.' Tato ui gharkarna ahbaka bahra kei dilaa.
meti-to give? Thereon he the-property them-to division having-made gave.
Tharhe dinet chahta beita sabhe goiti-hene ak dur des
A few in-days the-younger son all having-collected (to)-a-far country
golik, ar tahay-thin nagh-chhinnar chail-chalan bhekan apnar takaa
went, and there prologate conduct having-done his-own rupees
kori udiati-dilaa. Ui sabhe chhara-khara kee-khe uhay
covvies squandered. He everything dust-(and-)ashes having-made that
des a bejr aakal hallekh, ar ui kashtai pujit lagihe.
in-country severe famine became, and he in-distress to-fall began.
Takhan uie gare-hene ak uhay deser ek jin giristar bharas
Then he having-gone that of-country a person of-farmer refuge
nili. Uhara manus apnar matho swar charaite pathai-dilaa. Pehnh,
took. That man his-own in-field swine to-feed sent-(him). Afterwards,
swaare je kundha khaatai, ubhathe peet bharit kajaila,
the-swine what husks used-to-eat, with-them the-belly to-fill he-wished,
kintu keha nahay dilaa. Takhan jahi-hene ak halla, 'matar
but anyone not gave. Then having-come-to-his-senses he-said, 'my
bobar kata muniser darkar haiti bisi khaihara ashrai,
father's how-many servants' sufficient than more for-eating is,
ar mui hay-thin bhek moirio. Mui uthi-hene ak pnar boba-thin
and I here in-hunger die. I having-arisen my-own father-near
jaibo, uhak balla, 'O boba, mui sargar birud ar tahar
will-go, him-to I-will-say, 'O father, I of-heaven against and of-thee
chhambut pahke krichha. Mui ar tahar beita bikhun-jaibar
before sin have-done. I ang more thy son of-being-called
lekhhe nah. Mokhe tahar ek jin muniser matan rakh.''
in-consideration am-not. Me thy one person servant's like keep.''}
Pochhu ūi uṭhī-hēnak apnār bōhār-thīn ālāk. Ūi dūrēt
Afterswards he having-arisen his-own father's vicinity went. He at-a-distance
rahitē uhrā bōhā uhrā-k dekkhit bhētē, ār uhrā mayā
in-remaining his father him seeing met, and of-him compassion
haṭiē, ār jingbhāī gā'ē, uhrā taṭiē dhari-hēnak, uhrā-k
became, and running going his on-neck having-caught-(him), him
chhumā. Bētā uhrā-k ballē, 'ō bōhā, mui sargēr birūd ār
kissed. The-son him-to said, 'ō father, I of-heaven against and
tahar chhumbāt pāp kērīchha. Mui ār tahar bētā bikhāi-jatbār
of-thee before sin have-done. I any-more thy son of-being-called
lōkē nāhāi.' Bōhā apnār bhātuā-gā-k ballē, 'hāpt-kērī
in-consideration am-not. The-father his-own servants-to said, 'quickly
sabbē haiē nika (pronounced nikō) kānī anī-hēnak uhrā-k
all than good clothes having-brought him-to
pindhāi-dē; uhrā hātēt āngguē ār tēnggēt jutā pindhāi-dē; ār
clothe; his on-hand ring and on-feet shoes put-on; and
āṃhi khaś-hēnak ānand kērīb; kārān mahār īhā bētā marīchhēlēk,
(let)-us having-eaten rejoicing make; because my this son had-died,
bāchāchhat; hārīchhēlēk, bhētēl.'
has-survived; had-been-lost, was-found.'

Ār uhrā bada bētā māṭhē āchhīlēk. Ūi gharār gadi
And his big son in-the-field was. He of-the-house near
āśi-hēnak nāch bājan sunlēk. Takhaṇ ēk jān bhātuā-k
having-come dancing music heard. Then one person servant-to
dākāi-hēnak uhrā-k sudhāilē, 'īhā-gā ki? Ār uhrā-k ballē, 'tahar
having-called him-to he-enquired, 'these what?' He him-to said, 'thy
bhāi āśītek, ār tahar bōhā bada bhōj tērā kērīchhā; kārān
brother came, and thy father great dinner ready has-made; because
ūi uhrā-k nikē bhētēlēk.' Īi rágīē, bhītāt nāhāi jāt
he him in-good-condition met. He was-woth, inside not to-go
khujiē. Pochhu uhrā bōhā bāhīrē guchāi-hēnak uhrā-k
he-wished. Afterswards his father outside having-emerged him-to
khasāmadi kērīk. Ūi gharāi-hēnak apnār bōhā-k ballē, 'dēkā,
treaties made. He having-replied his-own father-to said, 'see,
asta din mui tahar kāj kērīchha; tahar hukum kakhaṇ nāhāi
so-many days I thy works have-done; thy order ever not
rad kērīchha; tabu tumhi kakhaṇ mō-kēhē ēk-tā ohāgaēvēr
reversed I-have-made; nevertheless thou ever me-to a-single goal's
chōśā-k nāhāi dhāchhēs, jēman mui mōhār sānggān-gār nōē
kid not hast-given, that I my companions-of wit
hāsi-mōjā kērib. Kinta tahar ihāi bētā, jēhī bēhī-gār
laughter-enjoyment may-make. But thy this son, who of-harlots
sānggānē tahar dhan khādē phēlāichhāi, āhūi jekhan aslēk,
in company thy wealth having-eaten has-thrown-away, he when came,
takhan tumhi uhār lāgī bāda bhāj tēār kērē.' Kinta
then thou of-him for-the-sake great dinner ready modest?' But
ūi uhā-k ballā, 'bāchhā, tui sabhē-gā mahar sānggānē ṣāchhas,
hē him-to said, 'son, thou always my in-company art,
mahar jūhāy, tāhāy tahar. Kinta ānand ār ulasathi kēri
mine whatever, that-even thine. But rejoicing and exultation to-make
ehāhā, kāran tahar ihāi bhāi marīchhēlēk, bāchhēbāchhāi; hārāichhēlēk,
ēs-right, because thy this brother had-died, has-survived; had-been-lost,
bhēṭīl.'
was-found.'
III.—SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriyā of Midnapore and of Mayurbhanja. It touches the sea in the Nandigram Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriyā. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 346,502 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Achary, the Secretary of the Midnapore District Board. Three main languages are spoken in this District, namely, Bengali, Oriyā, and Santali. The last is a tribal language, and not a local one. It is spoken by the Santals of the west of the District in Thanas Dantan, Gopiballabpur, Jhargram, and Binspur. The other inhabitants of these thanas speak a corrupt Oriyā. Oriyā is also spoken in the southern portion of the thana of Narayangarh, and in the Sub-Division of Contai in the south of the District.

In the rest of the District the language is Bengali. The boundary between Bengali and Oriyā is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriyā. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kaibartta caste speak the curious dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tamluk Sub-Division, that their language must be considered the main language of the tract.

The following is the Kaibartta population in the area referred to:

<table>
<thead>
<tr>
<th>Name of Thana</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midnapore (South of Thana)</td>
<td>6,502</td>
</tr>
<tr>
<td>D.Align (South of Thana)</td>
<td>23,813</td>
</tr>
<tr>
<td>S.Bhiag (whole)</td>
<td>131,770</td>
</tr>
<tr>
<td>Narayangarh (North)</td>
<td>18,751</td>
</tr>
<tr>
<td>Tamluk Sub-Division</td>
<td></td>
</tr>
<tr>
<td>Pasur (West)</td>
<td>75,542</td>
</tr>
<tr>
<td>Tamluk (Due)</td>
<td>57,796</td>
</tr>
<tr>
<td>Nandigram (Due)</td>
<td>42,438</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>346,502</strong></td>
</tr>
</tbody>
</table>

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Nandigram, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the rest of the Tamluk Sub-Division.

The boundary between South-Western Bengali and Oriyā may be taken to be the River Kalighai, where it passes through the Narayangarh Thana. This river, also named here the Haldi, continues to be the language boundary and becomes the Northern Bengali.
boundary of the Contai Sub-Division. On the cast of the Contai Sub-Division the
dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which
here falls into the sea. The annexed map shows roughly where this South-Western
Bengali is spoken. It also covers the ground where Bengali, Orijā, and Bihāī all three
meet, and shows, so far as a map can show by definite lines, a state of affairs which is
essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and cast of the District, as already
stated, belongs to the Central or Standard dialect. In the extreme north, however, near
Garhbeta and Salbani, it shades into the form of the Western dialect spoken in Bankura.
Elsewhere, too, there are slight local variations which do not require illustration.

The Orijā spoken along the border line of Bengali, is, as already said, much mixed
with that language. Moreover, the form of that language which is spoken in Thanas
Dantan, Gopīnabappur, Jhargram, and Bispur is considerably leavened with words
borrowed from the Santāli of the tribes living in that neighbourhood.

Regarding the Kaitartas of Midnapore, reference may be made to Mr. Risley’s
Tribes and Castes of Bengal, and to the account of the tribe given in pages 54 and 55 of
the Statistical Account of the District. According to a local tradition which is not men-
tioned in either of these works, their original home was on the banks of the Saras, in
Oudh, a sufficiently improbable claim to respectability of race, which is not borne
out by the caste-statistics of that Province. They appear to have been a non-Aryan
race and to have entered Midnapore from Orissa, and it is certain that they conquered
the district by force of arms. They now form more than thirty per cent. of the whole
population of the District, being strongest, as explained above, in Thana Sabang, while
most of them are found south of the River Kasai. They founded several great families
most of which have since died away, but the Rāja of Tamluk is still a member of the
caste. One of their leaders became Rāja of Sujamata, and his last male descendant
died some years ago, after running through the splendid patrimony which he had in-
herited. The defeat of the Rāja of Mainā by the Kaitartas at the time of their origin-
al invasion of the District is the subject of a local poem, once very popular, but now
seldom read.

The history of their arrival in the District accounts for the very peculiar character of
the dialect of Bengali spoken by them. Probably originally owning some non-Aryan
language, they arrived in Midnapore speaking a corrupt patois of Orijā, and on this as
a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Orijā. For instance, the
word pō, a son, is much more used in that language than in Bengali. The word sūndō,
younger, is for the Orijā sīna, Jan-sa, every one, is Orijā for Bengali jō-sē: parāk,
again, is low Orijā for a ‘son.’ The colloquial Orijā forms its ablative by adding a, thus
ghar, from a house; so also we have in these specimens words like mōjhu, from among,
vē-thām, from that place. The plural of Orijā nouns is formed by adding the syllable
māna. With this may be compared—

chākarmankē, to the servants, corresponding to the Orijā chākarmānānkhu.
kashīmankār, of actors
mōmankār, of us
āmānākē, to us

kashīmānānkhar.
mōmānānkhar (vulgar).
amkhamānānkhar.
The root *tha*, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriya. So we find a root *tha* in these specimens, viz., in—

- thana, he remains or they remain, corresponding to Oriya, *thaē*, he remains.
- thaō, I was
- thā, he was, or they were,
- thātē, laster.

The first person singular of the past tense in Oriya ends in *i*, and the second person in *u*, thus kalti, I did; kaltu, thou didst. So also we have in these specimens thanu, I was; kollu, thou didst.

The conjunctive participle in Oriya ends in *tā*, thus dēkhā, having seen. So we have here words like jaiṃti, not having gone.

Besides the above the following peculiarities may be mentioned:

1. **Pronunciation.** — *A* is frequently written and pronounced as ō or o. Thus we have kori for kariyā, having done; cholā, for chaliyā, having gone; dhorā for dharīyā, having held; hola (pron. holtō) for hāla, he became; tokhun for takhan, then; motā, for motivā, like.

   The vowel ă is frequently written *rā*, pronounced ē (like the ē in 'hat').

   Thus gēla, he went, becomes gāla, pronounced gālā; dēkhā, to see, becomes dāktē, pronounced dātē; chēlā, the young of any animal, becomes chēlāvē, pronounced chhēlāvā.

   There is, in fact, a tendency even for ē to become this rā (a). Thus ṛāgiyā, being angry, becomes ṛāgā, pronounced ṛāgā.

   As usual, āt becomes ē, and is so written. Thus khāitā, he ate, becomes khēle.

   This ē again becomes ă, as above, so that we have pāita, he got, becoming first pēlā, and then pēlā (pron. pālō).

   The vowel ă between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus pālā, he fell, becomes pālā (pron. pālō); karītā, he did, becomes kālā; kālē, to do, becomes kālē; lāgita, he began, becomes lāgā. Similarly hāla, he was, becomes hāla or hoḷā. This, it may be noted, is also common in Oriya. If, however, the second consonant is y, the first consonant is not assimilated. Thus for kariyā, having gone, we have korā; for ṛāgiyā, being angry, becomes ṛāgā (rāgā).

   There is a constant tendency to make a word, which properly ends in *a*, end in *i*. Thus mādhunā, sweetness, becomes mādhune; bākā, a word, becomes bākē; (pron. bākē); niḷā, continual, becomes līlī (see below) (here the word is spelled as pronounced).

   As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for phākā, squandering; we have phūkā; for bārā, great, we have baḍā; for thēktē, having appointed, thēktē; for bhākē, hunger, bhokā; for thākur, God, thākūr; for śītalā, cold, śītā; for mahākā, pleasant, mabhājhar; and many others. Note also, in this connexion, the word saggal, all, for sakal.

   There is a tendency to dispiration. Thus kāh, near, for kākhē; ṛāktē (dāktē), for dēkhā; gar for gār, a fort. In hablās for abhilāsh, the bh has been dispirated, and the aspiration transferred to the commencement of the word. A medial ḫ is liable

Bengali.
to elision, thus kālā for kahila, he said; kālā, for kahība, I shall say; chālā, for chāhīla, he wished.

On the other hand p is aspirated in bāpku, for bāp, a father.

As in Oriyā, initial n is very often changed to i. Thus we have lējē, for mejer, of one’s own; leka, for my, I am not; vay, for vāy, like; lāch, for nāch, dancing; liti (see above) for nīta, continual; Lārān-gorēr Lallārān, Nara-nārāyan of Nārāyan-gahū.

(II) In the declension of Nouns, allusion has been already made to the Oriyā ablative in n, in words like mājhu, from among; sēthini, from there. There is a locative in i in words like ekkathi, in one place; pāthkali, in the school. A termination of the genitive is kār in words like lokkār, of a man; tānnākār or tānnākār, of them. The corresponding termination in Oriyā is kara, which is only used in the plural.

(III) Several irregular forms of the Pronouns have been noted. These are mui, the old singular ‘I; from this we have, mū-kē, to me; mūr, my; mūnā, we; and mūrhhē, our; mūrmanākār, of us. From the regular āmi, we have a dative plural, āmānnākā, to us. The series for the second person is not so complete, but we have tu (old singular), thou (used with a verb in the singular); tā, thou (honourific, used with a verb in the plural); and a curious form tan, meaning ‘thy.’ For the third person we have tān (honourific), his; tānnē, they, and tānnēkār as well as tānnākār, of them.

With regard to Verbs, a peculiar negative suffix nī or nika, must first be mentioned. It occurs in words like, jāi-nī, not having gone; haya-nī, it is not; dichha-nī, thou hast not given; pātī-nī, I did not disregard; dīla-nika, he did not give; jānchha-nika, do you not know; chālā-sana, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Oriyā.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus jānchha, you know, for jānchhākha. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base tha. Thus we have—

kari-thā, I am doing.
jān-thu, thou art going.
khābāya-tha, you are feeding.
haya-thā, he is.

As examples of the Past tense may be quoted—
thāi-nī, I was, standard, chhīlām, Oriyā thīli.
pānī, I got, " pālām.
porni, I fell, " parīlām.
koltu, thou didst, standard, karīlē.
gula, thou wentest, " gēlē.
basa, thou didst sit, " basīlē.
kaila (pron. koltā), he made, " karīlā.
koltā (pron. koltā), he was, " karīla.

Of the Perfect, which is also extremely contracted, I quote the following examples: It will be noted that the chh is sometimes doubled, and is sometimes not—
kachhā (1st specimen), I have made, standard, kariyāchhā.
kachhā (3rd specimen),
pāchhē, I have got, standard, pāiyāchhē.  
dīchha-(ni), you have (not) given (pl.) standard dīyāchha (nā).  
dīchhē, he has given  "  dīyāchhē.  
Note the form āssan (for aśiyāchhēn), he has come.

As examples of the Puperfect may be quoted—

kochhēhini, I had done, standard, kariyāchhūlām.  
gāyāchhā (pron. gāyāchē), "  gīyāyāchhēla.

Of the future, the following are examples:—

kabi (pron. kāibā), I shall say, standard, kōhiba.  
chhārbō-(ni), I will (not) desert, "  chhāyībā nā.  
korbēn, he will do, "  kuribēn.  
habē, he will be, "  haibē.

Causal verbs are formed by adding bē to the root. Thus—
khabāya-tha, you are feeding, standard, khabāyāitēchha.  
pabāiltu, thou didst cause to get, "  paōgāilti.

The first specimen is the Parable of the Prodigal Son.
[No. 22.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BÅNGA-BHÅSHA.

SOUTH-WESTERN DIALECT. (MIDNAPORE DISTRICT.)

एक भाषा का ज्ञाति प्रभावित है। जानेवारी विनोबा कोठा। दो इतिहास के पाठ के तेज स्थान है। भाषा विनोबा कोठा कोसा। भाषा के नाम नाम हृदय कोठा, कोश हृदय के गांव। भाषा नाम अशोक कोसा। निकाले निकाले एक-दो निकाले। याॅक कर व्रत तुला। नाम कर एक मारी नाम। भाषा विनोबा अनुसार दो गांव। भाषा विनोबा के चार ब्रह्मा रात स्वयं। इस नाम विनोबा कोश्या। भाषा का ज्ञाति प्रभावित है। दो इतिहास के पाठ के तेज स्थान है। भाषा विनोबा कोसा। भाषा के नाम नाम हृदय कोठा, कोश हृदय के गांव। भाषा नाम अशोक कोसा। निकाले निकाले एक-दो निकाले। याॅक कर व्रत तुला। नाम कर एक मारी नाम। भाषा विनोबा अनुसार दो गांव। भाषा विनोबा के चार ब्रह्मा रात स्वयं।

अग्नि की आलोक ज्योति की भाषा का आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा। ज्योति की आलोक ज्योति की भाषा।
[No. 22.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGA-BHĀṢA.

SOUTH-WESTERN DIALECT.  
(MIDNAPORE DISTRICT.)

Ek lokkār duṭṭā pō thāilla. Tānnākār mājhu kochā pō lijer
A man-of-two sons were. Then-of among younger son his-own
bāphu-kē bulla, 'bāphu hē, bishai-āśair jē bāṭī mui pāba sē-tā mō-kē
father-to said, 'O-father, property-of what share I shall-get that meto-
drā.' Se tānnākār mājhu bishai bāṭī kora dila. Bhot din
give.' Ha them-of among property doing gave. Many days
yāy-ni kochā pō sumehā guji liyā bhōt-dūrā ek
not-having-gone younger son all collecting taking great-distance-at one
gāyā chotā gāla (gālo). Sēthī sē ākuttā khaocchhāpatar korā
village-to having departed went. There he much expenditure doing
lijer bishai-āśair ekā-dāmā phukka-pālla. Jātkē tār sumehā phumālla, sēthī
his-own property altogether squandered. When his all was-spent, there
ek badda ākāi palla. Ār tār badda dukh hoṭa. Tōkhnu sē sēu
a great famine fell. And his great distress was. Then he that
gār ek lokkār dāre yāyā mūr gujā. Se tāk-kē lijer poṛā
village-of a man-of door-to going head put-in. He him-to his-own fellov
bhūnē sōr chhurātē thēkkā dila. Sōr jē tūsh khātān
field-in swine to-feed having-appointed gave (did). Swine what hucks were-eating
tāku-u sē khāyā pēṭ patā kattē hāblās kalla; kai tā-kō dila-nika.
that-even he eating belly fill to-do wish did; anyone him-to gave-not.
Jātkē chhātā tār jūār uḍa sē kalla, 'Mōr bāphur pāsē
When being-awakened his sense arose he said, 'My father-of side-to (near)
katta darmā khāṅkā chākhar laphar kata khāyā-thē
how many wage eating servant (and) slave how much are-eating (and)
pēlāyā-thē, mui ēthi bhokkē mari-thi. Mui ēthinu mōr
throwing away (wasting), I here (of) hunger am dying. I from-here my
bāphur pāsē yāyā tā-kē kaila, "bāphu-hē, thākkurēr chhāmū ār
father-of side-to going him-to will say, "O-father, God-of front and
tōmār chhāmū katta pētak kochchhini. Mui ār tōr pōr
thy front how much sin I did. I move thy son-of
thānggī laya, mō-kē tuī tōr darmā-khāṅkā chākharē rāy push,”'
worthy not, me-to thou thy wage-eating servant-of like support.”
Sēthīnu sē tār bāphur pās-kē gāla (gālo). Bhot-dunnu
From-the he his father-of side-to went. From-great-distance
তার বাপ তা-কে ডাকে পায়, তার বাড়ী মাদ্রাহালা। ধাওয়া
is father him-to to-see getting, his great compassion was. Running
জায়া তার গালাজরিতি দেহরা তার চুম্বন কুহা। তাহাত তার পো
going his neck embracing holding his kiss etc. Then his son
কালা, 'বাপা-হে, মুই ঠাকুরদার চাহামু আর তোহামু কাটা পাতাক
said, 'O father, I God-of-front and thy front much sin
কাহোহি। মুই আর তোর পোর জাগী লয়া। মোকে তুই তোর
have-done. I no more thy son-of worthy not. Me-to thou thy
dামাক-কর্কার চাকরের মোতুন পুশ।' তার বাপ চাকর-মানকে কালা,
servant-of like support!' His father servants-to said,
'মত-করুথাঁক্ষণা সেচ্ছায়। লাগারা, একেক পিন্তে দে, আর
'haste-doing (soon) one-piece good cloth bringing, him-to put-on give, and
হাতে এক-তামুদু পায়া এক-জোর জুটা পরা দে। আয় মুন্নাএ
hand-to a ring, feet-to one-pair shoes having put-on give. Come (let) us
হ্যায়-দোঘে কোথা কার। জানেন্দ্র-নিকা মুই মোর মারা পো-কে জেটা পানি;
eating pleasure do. Know-you-not I my dead son-to alive got;
হারাদুন পিরারা পানি।' বলা তাননে কোথা কাঠী লাগত।
lost-wealth back got.' Saying (this) they merry-making to-do began.

Tār bāra pō bīlē thālīla. Sēthinu ghārer kāch tārkā jānā
His elder son field-in was. From there house-of near up-to coming
lāch gīt haya-thē sūntē pālā. Tōkhnū ek-lōk
dancing-singing (are-going-on) to-hear got. Immediately a (one-man)
chākara bālā tālāsā 'igā ki haya-thē-re?' Se tā-kē kāla, 'tan
servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy
bhai āssan, tan bhai bhabāya-bhabāya phirā āssan, tāi tan
brother has-come, thy brother well-well back has-come, therefore thy
bāp lōk-jan khabāya-thē-dhabāya-thē. Se rāgā ghar sādātē chāilla-nika,
father men is-feeding. He boing-angry house to-enter wanted-not.

Tāu tār bāp bārē āsā tā-kē thām-thum kattē lāgla. Se
Therefore his father outside coming him-to pacification to-do began. He
tār bāp-kē en jābad kāla, 'Mūi atta kāl tan khijmāt kari-thi,
his father-to this answer made, 'I so-long time thy service am-doing,
kabhu tān kathā pēlī-ni; tabbō kabhu mō-kē
at-any-time thy word disregarded-not; still at-any-time me-to
gātē badā chhālā dichha-ni, āe mūi mōr ham-julir-lōk-kē
one-single goat young thou-hast-given-not, that I my associate-people-to
layā khōs kari. Ār tan āe pō kashī-man-kār sītē
taking pleasure may do. And thy what son prostitutes with
parā tōmār samuchā bishai aikāne dichha, sēi pō ghar
having-fallen thy all property ruin-to has-given, that (same) son house
āstē tānī tūi lōk-jan khabāya-thē.' Se kāla, 'bāphu, tuī bārēbōr
on-coming immediately thou men art-feeding.' He said, 'O son, thou always
môr sâtô ēṭhu āchhu; môr sumchā-ta tôr-u. Môr-man-kâr khôs-ahlâd
my with here art; my all-(property)indeed thine-also. Of us pleasure
karâ gar-uohit haya-ni; tôr bhâi-kê jêta pûchhi; hâri gâchha phirâ
to-do improper is-not; thy brother-to alive I-have-got; lost went (was) back
pûchhi.
I-have-got.

The next specimen is a folk-song in the same dialect. It refers to the departure of
Krîshna from Vrîndâvana for Mathurâ, in order to slay the demon Kûnsa. The speaker
is supposed to be Krîshna’s elder brother Bala-râma. This occurred in the Dwâpara
or third age of the world; and in the preceding, or Trêta, age, Krîshna had also been in-
carnate as Râma-chandra and Bala-râma as Râma-chandra’s younger brother Laksmana.
In the war between Râma-chandra and Râvana, Laksmana had been dangerously
wounded by a celebrated weapon named the sâkhi-spear. He was only revived by
Hanumân bringing him a magic root. This is what is referred to in the fourth verse.
It will be understood that Krîshna is believed, like Râma-chandra, to have been an
incarnation of the Supreme Deity, Vishnû. Before his birth his mother was imprisoned
by Kûnsa, in order to kill the infant directly he was born. The child was saved by a
miracle. In the last verse, Krîshna is represented as placing his own mother in prison.
As the supreme ruler of the universe, he was responsible for what occurred.
[No. 23.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR PÂNGA-BHÂSHÂ.

SOUTH-WESTERN DIALECT. (MIDNAPORE DISTRICT.)

हाय कि कोिजुরें किकह काइफेख दानु।
किस-फे आठु भुरे गड्डा। नियत कि किनूँ रे छाड्डा।
कुन्दरू हो की कोहकर रे कसलु।
मुई कोिजुरुलु के लक्ष बाइने शरिम्सलें ष्ट्रा पोरडनी।
तत्र राज्या असित पश्चि नेलु।
ए ब्रुसे हय। कनेल कोहक कोिजुरु काहना बोई।
काइफिक कि वैकह किंतू पाराइनु।
कनवि निपु धाय भले रागसु।
ताकेक कारापुरेरं ओ कार छाटहर उपेन्पालु पाराक चापा बिनु।

TRANSLITERATION AND TRANSLATION.

Hāya, ki kollu-ro Kishṭā kāi-kē gālu.
Aīs, what ās-thou-done-O, Kṛishṇa where-to art-thou-gone.
Kis-kē kēhlu bhūyē pārā. Lihāt ki jāu-thu-rē
What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C-

having-left (us).
Brindāhān ki plākkā karē baslu.
Yrindāvāna what empty making ās-thou-sat.
Mui tētt-juggē Laikhan thānī, saktiṣēlā jāībā pornī.
I in-the-Trēla-yuga Lakṣhmāṇa was, by-the-sakti-spear when (I) fell.
Tattā kāndā māryast-parghat hailu.
At-that-time weeping inconsolable thou-wert.
E juggē hayā kanēḥtha mō-ke kollu-ro tūr jēsththa.
This age-in being younger me-to modest-thou-O thy elder.
Tē-kī Kishṭā, i kashta pābālū.
Is-it-for-this, O-Kṛishṇa, this suffering thou-modest-me-get.
Janam nilu jār ēdarā rākhlū.
Birth thou-tookest whose womb-in thou-hast-kept,
Tē-ke kārīgpārā, ō tār cēhmātīr upre pāththar chēpā dilu.
Her prison-in, and her breast-of upon stone pressing thou-hast-given.
FREE TRANSLATION OF THE FOREGOING.

1. Alas, what hast thou done, O Krishna? Where hast thou gone?
2. Why art thou lying on the ground? Is it certain that thou art going to leave us?
3. Why art thou making Vrindavana a desert?
4. In the Treta age I was Lakshmana. When I fell struck by the sakti-spear,
5. Thou didst weep and wast inconsolable.
6. In this, Dvapara, age thou art the younger, and hast made me the elder.
7. Is it for this reason, O Krishna, that thou makest me to bear all this sorrow?
8 & 9. Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.

The next specimen is an account of a good boy in the same dialect.
TRANSLITERATION AND TRANSLATION.

Lárān-gārə Lallārān Bābur sān’ō pō Sūrindrā Bābū tį khūm Nārāyān-gōrh-of Nasr-nārāyān Bābū-of younger son Saurindrā Bābū very majhālrā lok. Jāmnī khāmsī Jāmnī halsā ār samāṣtīl. charming person. As charming so open-hearted and of-equable-temper. Bachhār chōdāa pandra ummōr habē. Brū maṁdhō oṁnī Year fourteen fifteen age will-be (is probably). This (time) within so mādhūrī. jē chākallafār, āipōṣī-sāipōṣī ārā saṇchu lok tān good-natured, that servants-slaves neighbours other all people his bhōbistar Khatū sunā kata tāriṇ kattē thāyā. Mūryā ści-ći politeness-of-word, hearing much praise to-do continue. Mouth-in a-single bolā utakshkhār ki phākti-phaṅkēh bākī nūl. Morhē Litāi having-mentioned angry or trivial word not. Our Nītāi sēlē ishtālā thākāyā khūm ḍhālmeō ṛggalā-ṛkhnālā ṛkṣājī khābā-dāhā with friendship being great intimacy neck-deep one-place-in eating saṇyā (sūwā) huwā karan ār līti-līti baurpār pāthsālā pūthā guītē lying-in-bed sitting does and daily Dāhurāyā-of-school-to book to-sing (recite) ān. Śuntē pābā-jīyā ēu sambhāchhār Chait māsē nākī Mēdunpurē he-goes. To-hear is-got this whole-year Chaitra month-in may-be Midnapore-in sāṭēr cēmāmuke jēyā intālām diyā aśā āvē kumpanēr grēhē Saḥēb-of front-to going examination giving coming company-(Government)-of house-in

1 Ţī is a suffix of endearment, as Ŵī is of contempt.
cultivation if-done (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

Saurēndra Bābu, the younger son of Nar-nārāyaṇ Bābu of Narāyanganj is a very nice boy. He is as open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praises. He is never heard to utter a single angry or trivial word. Our Nītāi is his friend, and is so very intimate with him, that they eat and sleep and sit together, and every day they go together to Bāhurūpa village school to recite their lessons.

There is a report that he will go up in the month of Śāntaka of this year to Midnapore, and will there pass an examination before the Sāhīb, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "others may earn twelve by running and bustling, but we will earn thirteen by sitting quietly at home."¹ What is the use of taking service? With forty bigkas of land we shall have plenty to eat while we stay at home.'

¹ This is a well-known proverb.
IV.—NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Maithili dialect of Bihāri, through the Siripuriā sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Rājbangshī. To the south, in Rajshahi and Pabna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Pabna.

The whole of this tract has, within historic times, been subject to the Kōch tribes who invaded it from Cooch Bihar, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kōch language, but an examination of the specimens of their language which I have received shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have elicited the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kōch speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other peasants of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Kōch origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more distributed by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Bihāri, Santali, Kōch-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Bihāri, and this is specially true of the sub-dialect spoken by the Kōch, and is its special point of difference. Its grammar shows remarkable points of agreement with Orīya.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called Siripuriā from the name, Siripur, of the pargana in which it is most prevalent, and also Kishanganjī, from the principal town of the sub-division of that name. It is largely mixed with idioms borrowed from the neighbouring Bihāri, and is even written in the Kaitki character which is that usually adopted for writing that language. The people who speak it are mostly of Kōch origin. Of these, some 456,000 are Musalmanhs, and some 136,000 are still called Kōch. A wild tribe entitled Kurarū also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further inquiry shows that they all speak the same language, Siripuriā, which closely resembles the Kōch-Bengali spoken in Malda. The total number of people returned from Purnea as speaking Siripuriā is 603,623. Its western limit, and hence the western limit of Bengali, may be roughly taken as the River Mahānanda.
We thus find that Northern Bengali is spoken by the following number of people:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajshahi</td>
<td>1,411,942²</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>1,412,650³</td>
</tr>
<tr>
<td>Bogra</td>
<td>740,807¹</td>
</tr>
<tr>
<td>Pabna</td>
<td>1,339,531</td>
</tr>
<tr>
<td>Malda</td>
<td>535,000</td>
</tr>
<tr>
<td>Malda (Koch sub-dialect)</td>
<td>65,000</td>
</tr>
<tr>
<td>Purnea (Siripuri sub-dialect)</td>
<td>603,623</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,108,553</strong></td>
</tr>
</tbody>
</table>

The following points may be noticed regarding the form of the dialect spoken in Dinajpur:

The system of spelling and pronunciation closely follows that of Central Bengal, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter $i$ used instead of $r$, as in the word karilé for kariré, in a body.

As regards vocabulary note the use of the word tábat, the Sanskrit távat, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in ét or at. Examples are: kashét, in trouble; pagét, on foot; khélét, in the field; déét, in the country; hátét, on the hand; kachhét, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, ohháyáté, pronounced ohháváté, children. Besides the usual Genitive Plural ending in déét, for dééét, as in bássèéét, of bristles, there is a similarly contracted Accusative Dative Plural, as in chákáréét, to the servants; bandhúdét, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final é of the Accusative-Dative termination ké.

In regard to the pronouns, the pronoun of the first person is hámí, I. Its Accusative-Dative Singular is hámaké, or hámák, its Genitive Singular is hámár, and its Nominative Plural is háméré. Similarly, for the second person, tümí is 'thou,' the Genitive Singular of which is tumár, and so on for the other cases. For the pronoun of the third person, we have së, he; ták or táké, him, or to him; tór, they; and tóydér, their. The remaining pronouns exhibit no irregularities. Tékhan and tékhan mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in ét. Thus, dën, you give; karilén, you

¹ Revised figures.
made; ṛoḥḥēn, you are. The first person of the future ends in im, as in bolim, I will say. The third singular past ends in ē in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—ūīlē, he gave; pālē, he obtained; kālē, he ate; puchhilē, he asked. For Intransitive verbs we have hoīl, he became. So, chhil, he was; gēl, he went; lāgī, he began; kālōchhilē, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, viz., in kāhīl, he said.

As samples of the Perfect tense, we may quote,—dīohhi, I have given; kārihhi or contracted karchhi, I have done; bāchichhē, he has escaped; gēiochhē, he has gone; āisichhē, he has come; and āuchhē, he has brought. Honorific forms are karichhēn, he has made; and pāichhēn, he has obtained. As a Pluperfect, the word gēiochhil, he had gone, is an example.

For the Future, we have pām, I shall get; jām, I shall go; balim, I shall say.

The Infinitive ends in bā. Thus, bharibā, to fill; dēkhibā pālē, he was able to see; kārā bāgīl, he began to do; parbā bāgīl, he began to fall. Sometimes it is inflected in the Genitive case. Thus, dībār bāgīl, he began to give; nībār chāhīl, he wished to take; dākibār khaīlām, I told to call.

The Conjugative Participle ends in ē after a consonant. Thus, āstē, having come; kārē, having done; and many others. After a long ā, the termination is y. Thus, pāy, having got; khāy, having eaten.

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol. II, 1873, of the Indian Antiquary.
[No. 25.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀṢĀ.

NORTHERN DIALECT. (DINAJPUR DISTRICT.)

এক জন মায়েরের ছুই হাৰ্মা ছিল। তাহার মধ্যে মোট ছাওয়া আপন বাপুকে কহিল, বাপু! সমস্তের নে ভাণ্ডা হামিন পান্ত্রি, তাহার হামাহ হেন। তাহাত নে তাহার মধ্যে ঘুম ভাঙ কর হে হে হে। কিন্তু দিন পর মোটে হাওয়া। তাহাত এক ধারে পুরু দেখেছে জল দেন, তাহাত নেই সেই সেই পরিসংখ্য বেঙ্কের আপার সম্পত্তি উভয় হইল। সে তাহাত তুষ্ট হইয়া দেয়ে দেখিতে ভাণ্ডা আনাল হইল, তাহাত নে কহিতে পাহে নাই বাকি। তেতে নে বিবাহ সেই দেখিতে এক জন বিশপের আপনে নিয়ো; তাহাত তাহাত আপনার মর্যাদা ছোড়া চলিয়া পাঠায় দেল। পাহাত শুষ্ক যে পেয়ারা খাচ্ছে নেই তাহাত তুষ্ট হামার মদ হামার কিন্তু কেহ তাক দিলে না। পাহাত ঠিন্ন পাচ নে চাইল, হামার বাপের কেত দরমাহাদার চরক বেশী বেশী খাপর পাচ, তাহাত বেহা ভুকে মরি। হামিন উঠে আপন বাপের কাছ যায়, তাহাত বলিবে, বাপু! হামি শরেন্দ্র বিচরণের বিরোধে আর তাহাত সাইকা পাপ করিয়া, হামি আর তুষ্ট হামার বাপে কলাবার খোঁট নাই হামার দুঃখ এক জন দরমাহাদার চরকের মত রাখেন। পাহাত নে উঠে আপন বাপের নিকট পাচ। কিন্তু নে পুরু পাচকে তাঁহার পাপু তাঁহার দেখা পাচ, তাহাত করে দেখেছে যার, গলা থরে ছোড়া পাচ। হাওয়া তাক কইল, পাপু। হামি শরেন্দ্র বিচরণের ও তুষ্ট হামার পাপ করিয়া; হামি তুষ্ট হামার বাপে কলাবার খোঁট নাই। কিন্তু পাপু আপন চরকের কহিলু, অথচো বুঝ ভাল ভালত ভানে ইহাত নিদালো; ইহাত হাতে অস্ত্র ও পারে যত্ত পিছিয়াও; আর হামার পাচরা হাওয়া করে অনন্ত করিয়া; কারণ হামার এই হাওয়ার মরে গেইছিল, বারিচ্ছি; হামার গেইছিল, পাচরা গেইছি। পরে তাহাত আনন্দ করিয়া পাচর।

আর তাব বড় বেটো পাচরে হুই। তাহাত আলে হরে নিকট হইল হাওয়া পাচরা। শুধু পাচর। তেতে নে এক জন চরকের কাছ যাতে পুরুলো, এমন কি? তাঁহাত কহিলু, দুঃখ তাঁহাত আলিলো, তাহাত তাহাত বাপুর বাপু ভুল ভুল পারে বারে। কিন্তু নে রে রাঙ্গ করিয়া, ভিন্নভাবে বারে। পাহাত তাহাত তুষ্ট হামার সম্পত্তি দেশ দেশ নিয়ে আলিলো। কিন্তু তুষ্ট হাওয়া এই বেটো, নে পাচরের নেতা দুঃখ মদ পাচরে দেশ, তেতে আলিলো, তেতে তুষ্ট তাহার কারণ বড় ভেঙে তুষ্ট করিয়া; কিন্তু নো তাহাত বলিবে, বার! দুঃখ নষ্টরা হবার নেতা হাওয়া, আর হামার যা হয় সব ত তুষ্ট। কিন্তু আলিলো তাহাত চালে হাওয়া ভাল হইলে; কারণ দুঃখ এই তাহাত মরে গেইছিল, বারিচ্ছি; হাওয়া গেইছিল, পাচরা গেইছি।
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BAṅGA-BHĀŚĀ.

NORTHERN DIACRIT.

Ek jan māṃsāyār duī chhāyā (chhāwā) ehhila. Tāyār mādyā
One person man's two sons were. Of-them among
chhoṭā chhāyā āpan bāp-kē kahil, 'Bāp! sampatēr āe
the-young son his-own father-to said, 'Father! of-the-property what
biāg hāmi pām, tā hāmāk dēn.' Tābāt sē tāyār mādyā bishay
share I will-get, that we-to give.' Thereon he of-them among property
biāg karē dī.len. Kiohlu din par chhoṭā chhāyā tābāt
division having-made gave. Some days after the-young son everything
ek thāt karē dūr deśāt chālē gel, ār sē thāt sē
one place having-made a-fur land-in having-gone went, and in-that-place he
apurimī bēhhārē āpanār sampat upāy dīlen. Sō tābāt
riotous in-behaviour his-own property having-caused-to-fly gave. He everything
kharā phellē sē dešāt bharī ākāl hālī,
spent having-made having-wasted that land-in a-severe famine became,
ār sē kashētē parbā lāgīl. Tēkhan sē gīyā sēi
and he in-trouble to-fall began. Then he having-gone that
dērēr āk jān girāstēr āstrā nilē. Sē lōk tāhāk
of-country a person householder-of refuge took. That person him
āpanār māthāt śnhōr charābā pāthāy dīlen. Pāchhāt śnhōr jē
his-own in-field pigs to-feed having-sent gave. Afterwards the-pigs what
khōsā khīy sēi dē sē pēt bharīhā man karī,
husks used-to-eat those by-means-of he the-belly to-fill mind made,
kintuk kōhā tāk dīlē nā. Pāchhāt chēṭān pāy sē
but any-one him-to give not. Afterwards senses having-obtained he
kahlī, 'hāmār bāpēr kēta darmāhādār chākār bēśi bēśī
said, 'my father's how-many. wage-getting servants much much
khabār pāy, ār hāmī kēthā bhukē mari. Hāmī uṭhē
to-eat get, and I here in-hunger die. I having-risen,
āpan bāpēr kāchhāt jām, tābāk bālim, "Bāp,
my-own father's in-neighbourhood will go, him-to I-will-say, "Father,
hāmī sārēr birōdhē ār tumār sākāddēt pāp karīhī;
I of-heaven in-opposition and thy before sin have-done;
no hāmāk
I more thy son of-being-called worthy am-not; we

Bengali.
tumār ēk jan darmāhādār chākarēr māta rākhān," Pāchhat
thy one man wage-getting of-servant like keep." Afterwards
sē Ṥṭhē āpan bāpēr nikaṭ gēl. Kintuk
he having-risen his-own father's in-neighbourhood went. But
sē dūrē thāktē tār bāp tāk dēkhē bālē, ār
he in-distance remaining his father him to-see got, and
dayā karē daūrē jēy, galā dharrē chūma
pīty having-made having-run having-gone, neck having-seised a-kiss
khālē. Chhāyā tāk kahil, 'Bāp, hāmī sārger birōdhē
te. The-son him-to said, 'Father, I of-heaven in-opposition
ō tumār sakkhāṭā pāp karichhi; hāmī tumār chhāyā
and thy before sin have-done; I thy son
bālē-balābār jōg nāhi.' Kintuk bāp āpan chhākārēk
doing-called worthy am-not.' But the-father his-own servants-to
kahil, 'jālā khub bhāla kāpār ānē ihāk pindhāō; ihār hātātē
said, 'quickly very good clothes having-brought this-(person) dress; his on-hand
āngī tē pāyēt jātā pindhāō; ār hāmārā khāyā-dāyā (khāyā-dāwā)
a-ring and on-foot shoes put-on; and (let-us) fasting
karē ānand karī. Kārān hāmā rē chhāyā marē gēichhēil,
having-made joy make. For my this son having-died had-gone,
bāchhoē; hārāy gēichhēil, pōyā-(pāwā)-gēichhē.' Pārē tāmā
has-survived; having-been lost had-gone, has-been-found.' Afterwards they
ānand karē lāgil.
joy to-make began.
Ar tār bāra beţā khetēt chhhīl. Sē āsē gharē
And his elder son in-field was. He having-come of-house
nīkāṭ halē nāch bājērā sūntē pālē. Tēkhan sē
in-neighbourhood having-become, dancing music to-hear got. Then he
ēk jan chākarēk kāchhatt dākē puchhē dawn, 'E-sāb ki?' Sē
one man servant near having-called asked. 'This-all what?' He
tāhāk kahil, 'tumār bāi āsichhē, ār tumār bāp bārā
him-to said, 'thy brother has-come, and thy father a-great
bhōj taiyār karichhēn, kēnē jē sē tāhāk ārām sārīē pāichhēn.'
feast ready has-made, because that he him sound in-body has-obtained.'
Kintuk sē rāg karīl, bītar jābār chāhīl mā. Pāchhat tāhār
But he anger made, within to-go wished not. Afterwards his
bāp bāhīrāt āsē, tāhāk parbōdhā dibār lāgil. Kintuk
father outside having-come, him remonstrance to-give began. But
sē uttar karē āpan bāpāk kahil, 'dēkhēn, ēta bāchhar
he answer making his-own father-to said, 'see, so-many years
dharē hāmī tumār sēbā karichhi, tumār kōnō hukum kūnkālē
lasting I thy service have-done, thy any order at-any-time
phâlai nāi, tāhu tumi kunkalē hāmāk ēk-tā chhâgalē bāchbhā
1-disobeyed not, yet thou at-any-time me-to a goat's kid
dēn nāi, jē hāmār bandhudōk niyē ánand kari; kintuk
gavest not, that my friends taking joy I-may-make; but
tumār ēi betā, jē bēsādēr sange tumār sampat khāy phēliche, thy this son, who of-harlots in-company thy wealth eating has-wasted,
shē jēkhan āsil, tēkhan tumi târ kāran bāra bhōj taiyār kārilēn.'
he when he-came, then thou his for-sake a-great feast ready hast-made.'
Kintuk sā tāhāk balil, 'Bāchhā, tumī sārbāda hāmār sānge āchāhēn,
But he him-to said, 'Son, thou always my in-company art,
ār hāmār jā hay, sah ta tumār. Kintuk ánand kārā ār
and mine what is, all indeed thine. But joy to-make and
hulās baōyā (bōwā) bhālā haiyāchhe, kāran tumār ēi bhāl marē
rejoicing to-be good has-been, for thy this brother having-died
gēichhil, bāchhichhe; hārāy gēichhil, pōyā-(pāwā)-gēichhe.'
had-gone, has-survived; having-been-lost had-gone, has-been-found.'
INDO-ARYAN FAMILY.

BENGALI OR BANGLA-BHĀSHĀ.

NORTHERN DIALECT.

Hāmār hājōra hāmī khot-kohī. Sēi-jiān's chaunikidār
My child I have-murdered. That-for chaunikidār
ā pułā hāmā-kē ekbhāne ane chhī. Ai ekbhāyār (ekbhāwār) bayēsh 5 (pūch)
and police me here have-brought. That child's age 5
bachhar. 4 (chār) khān ekbhāyātē (ekbhāwātē) sandhār samay hān-mān
years. 4-in-number children of-evening time quarrelling
kheleşhīl. Hāmī ubārdēr sakal-kē ohar dīlām 0 ai ekbhāyā (ekbhāwā)
were-playing. I them all slaps gave and that child
jū kār pārē-gēl. Hāmī āk char 0 āk kil dīchhī. Pārē-gēlī
eall-of-a-sudden fell-down. I one slap and one fist-blow gave. Having-fallen-down
hāmār bējī-ekbhāyā (ekbhāwā) ekbhāyā-kē (ekbhāwā-kē) kōlātē nilā 0
my wife child on-the-lap took and
jakhan kōlātē nīlā takhan ekbhāyā (ekbhāwā) eobā charāyē-dīlē. Hāmār
when on-the-lap took then child eye raised-up. My
mā takhan ekbhāyā-kē (ekbhāwā-kē) nībār chāhīl, kintu pārē-nā. Hāmī
mother then child to-take wanted, but could-not. I
takhan kōlāy nīlām 0 phakir-takir dākhibār kāhilām, 5 bahut mānush
then on-lap took and fakirs-and-others to-call asked, and many men
āsīl. Ekbhāyā (ekbhāwā) hāmār kōlāy dam nilā 0 thāndā
came. Tho-child my on-lap (his-last)-breath took and cold
ahi-gēl.
became.

EASTERN GROUP.

(DINAFPUR DISTRICT.)

Hāmār hājōra hāmī khot-kohī. Sēi-jiān's chaunikidār
My child I have-murdered. That-for chaunikidār
ā pułā hāmā-kē ekbhāne ane chhī. Ai ekbhāyār (ekbhāwār) bayēsh 5 (pūch)
and police me here have-brought. That child's age 5
bachhar. 4 (chār) khān ekbhāyātē (ekbhāwātē) sandhār samay hān-mān
years. 4-in-number children of-evening time quarrelling
kheleşhīl. Hāmī ubārdēr sakal-kē ohar dīlām 0 ai ekbhāyā (ekbhāwā)
were-playing. I them all slaps gave and that child
jū kār pārē-gēl. Hāmī āk char 0 āk kil dīchhī. Pārē-gēlī
eall-of-a-sudden fell-down. I one slap and one fist-blow gave. Having-fallen-down
hāmār bējī-ekbhāyā (ekbhāwā) ekbhāyā-kē (ekbhāwā-kē) kōlātē nilā 0
my wife child on-the-lap took and
jakhan kōlātē nīlā takhan ekbhāyā (ekbhāwā) eobā charāyē-dīlē. Hāmār
when on-the-lap took then child eye raised-up. My
mā takhan ekbhāyā-kē (ekbhāwā-kē) nībār chāhīl, kintu pārē-nā. Hāmī
mother then child to-take wanted, but could-not. I
takhan kōlāy nīlām 0 phakir-takir dākhibār kāhilām, 5 bahut mānush
then on-lap took and fakirs-and-others to-call asked, and many men
āsīl. Ekbhāyā (ekbhāwā) hāmār kōlāy dam nilā 0 thāndā
came. Tho-child my on-lap (his-last)-breath took and cold
ahi-gēl.
became.
Q.—Hāṁmāṅ kara nā chup thāk, bāpu ēi jan'ā ohar dēī ē mārī?
   Quarrel, do not quiet keep, you this for slap gave and beat?
   Chḥāoyā(chhāwā) bēti chhāoyā(chhāwā).
   child female child (was).

A.—Hā, hāṁmār kashur haiyāchhe. Hāmī khusītā kahīlām. Ģē
   Yes, my guilt has-become. I voluntarily have-stated. What
   haiyāchhe, tāhā hāmī tāmām kahi-dilām. Kēha śikhāy dēy
   happened, that I all have-stated. Anyone tutoring gave
   nāi.
   not (No body tutored me).
The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:

I.—PRONUNCIATION—

The letter a (ā) is pronounced as ā or o. Thus jhōn for jan, a person; chhōtō for chhōtē, a little; dhōttē (pr. dhottē) for dhavīlē, he caught.

The letter ă or ä is frequently written ā, and both are pronounced like the ā in hat. Thus yāk (pr. yāk) for ek, one; bājā (bājā), a son; chhēvā (for chhēlé) a child; prāf, for pēf, belly; chāl, for chēt, senses; khētē (for khētē), in the field; tākā (for thēkē), from.

In sukhē, to think, ō has become u, and in dōrā, au has become ō.

In the word jhōn for jan, a person, j has become ū.

The local dialect pronounces ăr as ār. Thus bara for barā, great. The letters s, š, and ť are all written ū, which is pronounced as dental ū. Here we see the signs of the influence of the adjoining Bihāri.

II.—NOUNS—

The Accusative Dative is usually formed by adding ē. Thus bābāk, to the father; sahōriyāk, a citizen (Acc.); bōk, to a wife. Sometimes the ordinary form is used, as kuttā-kē.

The Genitive Singular is regular.

The Instrumental Locative is generally regular, but sometimes ends in ēā, as in ghravē, in the house.

The sign of the Ablative is hōē, as kāē hōē, from the hand.

As an example of ē in the Nominative Plural, we have chōyāl-pāyālē, the children.

The Genitive Plural is formed by adding gōr, to the Genitive Singular. Thus tār-gōr, of them; dōstēr-gōr, of friends. From this other oblique cases may be formed. Thus, tār-gōr-kē, to them.

III.—PRONOUNS—

First Person,—hāmē, I; hāmāk, to me; hāmār, my; hāmrā, we.

Second Person,—tē, thou; tēk, thee; tōr, thy.

Third Person,—tēē, āī, he; tēk, him; tār, his; tāē, theron; tār-gōr, of them; tār-gōr-kē, to them.

i, this one; u, that one.

Adjectives, ōī, aī, that.

Others,—kēhu, anyone; kichchhu, anything; kānu, any.

The rest are regular, so far as they appear in the specimens.

IV.—VERBS—

(a) Auxiliary Verbs, and Verbs Substantive—

(1) Present,—tōkā, I am not; ākhī, thou art; ākhā, he is.

(2) Past,—ākhīło, bōlō, he was, etc.

(3) Past Conditional,—bōlō, he would have been.

(4) Verbal Noun,—hōbār, of being.
Finite Verb—
1. Present,—kāṭi, I eat; kārī, I may make; rāhi, we may remain; dīur, thou didst not give; khēy, they eat.
2. Present Definite,—mōrēhhi, I am dying.
3. Imperfect,—dīkhło-nā, he was not giving; āschhǒlō, he was coming.
4. Future,—pāmu, I will get; jāmu, I will go; kāhu, I will say; karm, I shall do; kākhā, he will say.
5. Imperative,—dē, give; rākhā, keep; āy, come; dākhā, look; khāi, let us eat; dāi, let us give; kārī, let us do.
6. Past,—Second Person,—dī, thou gavest.
3rd Person,—
(a) Transitive Verbs,—kāhlā, he said; dālā, he gave; pheklā, he squandered; dholā, he caught; punhalā, he sent; dēkhā, he saw; kōrlā, he made; khālā, he ate; pōlā, he got; puchhālā, he asked; kōlā, he made; kārlā, he made; rākhālā, he put.
(b) Intransitive Verbs,—gālā, he went; hōlā, he became; pōlā, he fell; ālā, he came; lāgi, they began; sāndhālā, he entered; thālā, he remained.
7. Past Conditional and Habitual,—bhālā-bāstā, he used to like.
8. Perfect,—kavāchhā, I have done; digāchhā, he has given; nriyāchhā, he has wasted; āyāchhā, he has come; pāyāchhā, he has got; khāyāchhā, they have eaten.
9. Pluperfect,—mārāchhālō, he had died; hariyāchhālō, he was lost.
10. Infinitive,—charā, to tend; bhārā, to fill; kāhlā, to call; rāntā, to cook; khālā, to eat; sūchā, to think.
11. Present Participle,—bīrā, passing (of time); jāntā, knowing; rāhā, remaining.
12. Conditional Participle,—pālā, if he got; puchhālā, having enquired; kāhlā, if I say.
13. Conjunctive Participle,—This ends in rā. Thus bājrā, having divided; karā, having done; jāyā, having gone; and many others.
Sometimes the regular form is met, as, sāndhīyā, having entered.

Malda District is a meeting-place of several languages,—of Bengali, Bihari, Santali, Koch, and others. Curiously enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken.

The two following specimens are the Parable of the Prodigal Son, and a short Folk-tale.

Bengali.
[No. 27.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAÑGA-BHĀṢĀ.

NORTHERN DIALECT. (MALDA DISTRICT.)

(Babu Idris Chandra Set, 1897.)

শ্রীমান রোনু মারুলের ঘোড়া পালে। তাহার দোর্ত বিগতে হোটেল অঞ্জুনার বাবার কাছে, বাবা বলেন যে হিংস হামি পালে, সে হামার দে। তাহার রোনু রোনুর দিকে মামলাহার সমুচ্চ বঁটা। দিল। বস্তা মিন্ন বিত্তের, লোহা দেখা সহ কীভাবে করা। নিষেধ চলা গালে। আর কে কীভাবে অঞ্জুনার মাল্লার সরু শুইয়া দিলে। যদিও সব দে বুঝাও কে কেলে, তাহার দে দেলে বাবা আখালু হোলে, আর দে বাবা বাজান গোলে। কোনো রোনু দোয়া। অনেকের বাট স্‌হোরিয়ারু ধোলুে। অনে বাট মহুলায় সের চাপে পাঠান। যাহী সেরের তুলু সিদ্ধ প্রাপ্ত ভাষার পালে শুনি হোলে, মতন সে জুগুহলো তাহু কীভাবে করা কিছুলাগো। যথার যাহী চাচা হোলে, কোনো দে কহুলে, হামার বাবার দরাজার হাটা চাঁকে চাকর বাকরের গরে বাজি শবার বে ফেলে। হয়ছে। কাছ, আর হামি তোরে নয়ছিল। হামি উত্তার হামার বাবার কাজে যায়ে আর তাক কথুর মর, সরুচির কাজে আর তোর কানে হামি পালে করা ছাড়ি, হামার আর তোর দেখা কীভাবে হয় না। হামার তোর দরমহাওয়িক। চাকর করা। বাল। সে উত্তর বাবার কাজে আলে। তদন্ত বলে দূর বুঝতেই তার বাবা তাকু দেখলে, আপনারু কেরুলে, বালু হোলেলা আয়া। তার ঘর পাস্তা ধরা বুঝা গলে। কোনো বে ফেলে বাবার কথুর, বাবা, হামি সরুচির কাজে আর তোর নজরে পালে করা ছাড়ি, হামি তোরে আর পুনর হোলে শান্তে সোরহ। বালু বাবা চাকর সবাতু কথুর বুঝ নজরে জুগুলো পোস্ত শুনি আরু তোর পিছনা দে, তার বাচতে অসুখী, গলে জুঁতা দে। হামার সাধে হই আর উন্মোচন করি। বিস্মৃত হুমার ই বাড়া। হুমার গিরা কেরু পাওয়া গেলে। আর তোর অন্যদিক কোরে লাগলে।

তবে আকাশ পালদা আচালো। কোনো হই বুঝা। আসিল, আরু বালু কাজে আলে। কোনো দে নাচান বাবার আওয়াজ খুলে গেলে। যাকানা চুলেকে তাকা দে পুলরে, ইহে ইসর কি হোলে। চাকর তাকু কথুর দোয়া হামি আচালো, তাকু আসিল, বুঝ পায়াইছে কথা তোর বাবা বাজা করিয়ে। যাহী সেরেলা হোলে, মহীন সাহায্যানো। তবু তাকুর কাজে বাবা আরু তোর দেহাটু কেলতে। যাড়া কলিকালে। বালু কেরুলেল, দ্যা বুঝে, তবু বুঝ তাকুর হামি তোর নয়ছু কথুর চুলে তাহার কাজ কাটানি, তবু এই হুমার হামারু গিঁটা দিয়ে হামার হামার দেহে দের শুনি হামি অন্যদিক করি। আর কোনো তোরে ই বাড়া ধুরা আলে, বাড়া তোর খুঁড়ি কবি রাত্তবাজিতে উদয়াহতে, তার ক্যানে এই এই সোরহ। তাহী যুদ্ধ বুঝা। যাকানা বুঁড়া আলে, হুমার চাইছিল, পাওয়া গেল; এই ক্যানে ইতো দেশ দে হামার। অন্যদিক করি আর নুচি নয়হ।
[No. 27.]

INDO-ARYAN FAMILY.

(BABU RADHESH CHANDRA SET, 1897.)

(EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

Yāk (yāk) jhon manusehr du-tā bāta (bāta) ādhlī. Tār-ghōr bichō
One manu's two sons were. Them among
ehōtēkā āmnr bākā kahlē, 'bābā dhan-karīr jē hīsā
the-younger his-own father-to said, 'father property's which share
hāmi pāmu, sō hāmāk dē.' Tāt tāi tār-ghōr-ke mālmātā sab
I get, that me give.' At-this he to-them property all
bāpā dīle. Daha din mā bittē ehhōtē ehhētē sab yāk-thē
dividing gave. Many days not passing the-younger son all together
kārā bidēs ehhā gālo. Ār sō bāchālē āmnr
making to-other-country went. And he in-immoral-conduct his
mālmātā sab khuīyā dīle. Jakhun sab sē kharāc kārā
property all losing gave. When all he expenses making
pēkēlō, takhun sē dēsō bārā ākāl bōlo ār sē
threw (wasted), then that country-in great famine was and he
bārā kahiňē polō. Takhun tāi jāyā ār ār dēsō yāk
great difficulty-in fell. Then he going that country's one
sahōriyāk dhōlē. Āi tāk mayānē sōr eharāte pāthhālā,
citizen-to caught-(asked-shelter-of). He him field pigs to-lend sent.
Tāi sōrē bhūṣi dayā pāt bhorātē pālē khusi bōlo,
He pig's husk with stomach to-gift getting happy would-have-been,
matan sē bhūsī-ō tāk kēhu diehhlōnā. Jakhun tāi ehhā
but that husk-too him anybody gave-not. When to-him senses
bōlo, takhun sē kahlē, 'hāmār bābār dārmāhā-khānkā chākār-bākārērc
became, then he said, 'my father's salary-eating servants'
gharē yātō khibār jē pēhē pēhē eharā' khāy, ār hāmi
house-in so-much provisions that throwing scattering they-eat, and I
bāhrē mōrchhī. Hāmi uṭhā hāmār bābār kāhhē jāmu, ār
hunger-in un-dying. I rising my father's near will-go, and
tāk khhmu, "'bābā Sarōger kāchhē 'ār tër kāchhē hāmi pēp
him shall-tell, "father Heaven's near and thy near I sin
kāchhē, hāmāk ār tër ehhētē kahlē hay nā. Hāmāk
karāchhī, hāmāk ār tër ehhētē kahlē hay nā. Hāmāk
committed, me any-more thy son to-call is not (proper). He
tēr dārmāhā-khānkā chākār karā rakh."' Sē uṭhā bābār
your salary-eating servant making keep."' He rising father's

Bengali.
kachhe alo. Matua bahut dur rahto-i, tar babu tak near came. But great distance while-remaining-even, his father him dakhte, apsos korlo, aar dava asa tar ghar saapti dharo sac, regret made, and running coming his neck grasping catching chumai khaloi. Takhu soti ehiya babu khaloi, 'babi,' haloi kiss ate. Then that son father-to said, 'father, I Saroger kachhe ar tare najare papi karachhi, haloi tare ar put Heaven's near and thy sight-in sin committed, I thy any-more son bhabar layek loli. Magar babu chakar sabaku khaloi, 'khub jabar jobar of becoming fit am-not.' But father servant all-to said, 'very good good pessa liya aay, tuk pindhiya de, tare hatet angut, puye juttu de. clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give. Hamra khai dai ar uchchhlaib kari. Kyamena hamar in bhuta hariyaa (Let)-us eat cecteera and feast make. Because my this son loving giya, phere payya (paw) galoi.' Ara takun anand korle lagloi. having-gone, again recovered went.' They then joy making begun.

Takhu bara bata khato acharlo. Jakhun aai gharo aachhiloi ar Then elder son field-at was. When he returning was-coming and bair kachhe alo, takhu se mohna bajur aayaj (avaj) sunte pate. Yakti-a house's near came, then he dancing music's sound to-hear got. One chakar-ko dake se puchhlo, 'ibhi i sab ki hocheh?' Chakar-ta tak khaloi, servant calling he asked, 'here this all what is-being?' The-servant him said, 'tor bhui aayachhe, tak bhilay sulay payachhe kahaa, tor babu bhooj 'thy brother came, him good right got for-that, thy father feast diyachhe.' Titi gosaa holo, gharot sanhalo-naa. Takhu tare babu bahra gave.' He angry became, house-into entered-not. Then his father out alo, ar tak nehra koll. Bory bata jabab korle, 'dakhe, bahut came, and him entirely made. The-elder son reply made, 'look, many bachehbar takaa hamii tok seebhhi, kakhkhunu tar kathaa kati-ni, tare fii years since I thee am-serving, never thy word cut-not, still thou hamab yak-ta patha dis-ni je hamar doetar ghur liya hamii anand kari. me one kid gavest-not that my friends with I joy make.

Ar jakhu tare in bata gharo alo, jai tare dhan-kari ray-bajite And when thy this son returning came, who thy property harat-play-at uriyachhe, tare kaae tii bhooj dii.' Titi takhu tare khaloi, 'bap, sab samai wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at tare hamar kachhe aachhis, hamar je kichchhu aachhe sab to tare. Tor i-ta thou my near art, my which ever is all yours. Your this bhail marachhilo, yakhun bache alo; hariyachhila, payya (paw) galoi. Ei brother dead-was, now alive came; lost-was, recovered. This kaae i-ta hes je hamar anand kari ar khusi rahi.' reason-for it good that we joy make and happy remain!
Yāk (yāk) badnāgi girasi bāra māngsa khāte bhālō-bāstō. One irritable family-man much meat to-eat liked.

Yāk din sē pāṭhār māngsa kīnā ānā āpnār bōk rāntē kahā One day he kid's meat buying bringing his-own wife-to-cook saying

bāhrē chālā gālō. Bō bhātārēr kathā mata māngsa rāndhā out going meat. Wife husband's word according-to meat having-cooked

hāśāle yāk básunē dhākā rākhē. Magar aĉkā yāk kuttā cook-room-in one pot-in covering kept. But suddenly one dog

ai hāśal-garavel sāndhiyā māngsa khāyā phēkē thōrā that kitchen-into having-entered meat eating having-thrown little

thāklo. Bō u jāntē pāyā hākābāki karā kuttāk hākā remained. Wife that to-know getting haste making the-dog driving

dīlē, matan bhātār āśā ki kahbē sē darē kāptē lāgō. gave, but husband having-come, what will-say that fear-at shivering began.

Ār kunu upāy nā dēkhā, bhātārēr hāt hōtē bēchbār kānē, Other any means not finding, husband's hand from saving for,

tāk kuttār ēkā māngsa khātō dīlē. Māngsa thōrā kānē his dog's leaving meat to-eat gave. Meat short why

bhātār puchhō, bō kahle chhāoyāl (chhāwāl)-poyālē (pawālē) husband having-enquired, wife replied. children
khāyāchhē.  Chhāoyāl-(chhāwāl)-pāoyāl-(pāwāl)  khāyāchhē  sunā  
have-eaten.  Children  have-eaten  hearing
śī ār  kichchhā  kahlē-nā.  Matan  śē  gharē  yāk-tā  chāllāk
he  else  anything  –  said-not.  But  that  room-in  one  sharp
bētā  āchhlō.  Śī  mā  bāpēr  ai  kathā-bātrā  sunā  manē
girl  was.  She  mother  father’s  that  talk  hearing  mind-in
manē  suchtē  lāglo,  ‘ākha  hāmi  ki  karmu,  kutīā  māngsa
mind-in  pondering  began,  ‘now  I  what  shall-do,  dog  meat
khāyāchhē  kahlē-ō  āphāt,  mā  kahlē-ō  burā.  Kahlē  mā  mār
had-eaten  slating-too  calamity,  not  slating-too  bad.  If  I-state  mother  beasting
khāy,  na-kahlē  bābā  āthū  khāy.’
eats,  if  (do)-not-state  father  (dog’s)-leavings  eats.’
In the Malda District there are some 65,000 people, members of Koch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *av*, his, and *ak*, to him. Note also the way in which the third person of the past tense drops all terminations as in *kahit*, he said; *dil*, he gave, and many others. The Bihari auxiliary verb *chhe*, he is, used in *dhoy-chhe*, he caught, *maru-chhu*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oriya than like that of Bengali.

**AUTHORITY—**

[No. 29.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

NORTHERN DISTRICT, KOCH MIXED SUB-DIALECT. (MALDA DISTRICT.)

Yāk(yāk) jhōnā-mānser du-ṭā bāṭā āchhā. Ar-madhrō cchōṭō bāṭā ar bābā-kē
One person-man's two sons were. Them-among younger son his father-to
khalil, 'bābā, māl-jālar jē hīsā mui pāo, sē mōk dē.' Tat tāi ar-ghōre
said, 'father, property's which share I shall-get, that me give.' Then he them
māl-jāl hīsā kari dil. Thora dīn bād āpan māl-jāl mōṭhē kari liyā
property dividing gave. A few days after his property in-bundle making taking
vidāś chati gāl. Se chūch-pāch-kayi sab māl-jāl pluyā-dīl, tākhun aī
distant-country went. He licentiousness all property lost, then that
drāsat khub ākāl pari-gēla, ār se bāra muskile pari-gēla. Tākhun aī
country-in great famine fell, and he great difficulty-in fell. Then that
drāsat jāi yāk satōriyāk dhōyelhē. Āī a-kē patharast suōr charābū jāba khalil.
country-to going one townsman he-caught. He him in-field pigs to-feed to-go said.
Āī suorer khāb bhūsi di pāṭh bharābā pālē khusī hōtē, sō bhūsi-o
He pigs' food hukh with stomach to-fill-in getting glad would-have-been, that hukh-too
kiōlhu ak kēhā dilē nā. Tākhun ar budh haychhila, tākhun tāi khalil, 'mōr
some him any-body gave not. When his senses were, then he said, 'my
bāpar darmāhā-khōyā chākārer gharat yātō khāb chēhē jē phēlī-tābā
father's salary-eating servant's house-in so-much food is that throwing-away
khiyā, ār mui bhōkāt marūchhhu. Mui uthē bābā-thānē jāmu, ār tā kahmū,
eat, and I hunger-by am-dying. I rising father-to shall-go, and him say,
"bābā, mui sargatē, ār tōtē pāp kočhhu, mō-ke tōr chēhē-kā bābā
"father, I heaven-to and thee-to sin committed, me thy son to-say
nī hay. Mo-kē tui darmāhā kari chākār thu."' So uthē bābār-thānē
not is (proper). Me thou salary fixing servant keep."' He getting-up father-to
gāl. Dēr dūr thāktē, ar bāp ak dekhil, khub dukh karil, ār
vent. Great distance remaining, his father him saw, much regret made, and
daurā āsi tār ghar dhāri chumā khalil. Tākhun aī chēhē-kā bāp-kē
running coming his shoulders grasping kīsā āte. Then that son father-to
khalil, 'bābā, mui sargatē ār tōtē pāp kuručhhu, mui ār tōr bāṭā
said, 'father, I heaven-to and thee-to sin committed, I and thy son
hōbā jog na hū.' Bābā chākār subā-kē khalil, 'bhūla kāpur anēk-jāyā, tāk
becoming fit not am.' Father servants all-to said, 'good clothes fetch, him

1 Spell bhādēs in Bengali character. By ā the sound of ā is evidently intended.
pindhā, ār bāṭā āngu, pāṭot jōīā dā. Mōr ści bāṭā bārīā giēchhil, put-on, and hand-at ring, feet-at shoes give. My this son lost was, pāyā gu; mari giēchhil, bāčhi utīchhil. Akhun mōrā khāi dāi, ānand kari.‘ is-recovered; dead was, has-survived. Now we eat give, merry make.’

Tākhun bara bāṭā bātīyát aichhil. Jākhun āi ghurā āil, bārir bhīrā āil.

Then elder son field-in was. When he returned, house-of near came, tākhun git māṅgālar chālā pāil. Īk-tā, chākār-kē dāki kahil, ‘āi-thānē īglā sab then song rejoicing’s sound got. One servant calling said, ‘here this all ki hachhē?’ Chākār tāk kahil, ‘tōr bhāi aichhē, tāk bhāla pāy-hānē ē-tā what is?” Servant him said, ‘thy brother has-come, him well getting one bhōj dāchhē (dāchhē).’ Sē kathā suni ar āg bail, bāri ni ḍhukil feast (he)-is-giving. That word hearing his anger grow, house not entered.

Tākhun tār bābā bāhrāl, ar tā-kē kata bhujāl. Bara bāṭā bāpē-kē

Then his father out-came, and him how-much persuaded. Elder son father-to kahil, ‘ṭākh, bahut bachhar hachhē, mui tōr sābā karūchu, tōr kathā mui said, ‘look, many years passed, I thy service am-doing, thy orders I kakkhanu ni kāi, tāo tui mō-kē ēk-tā pāṭha ditū-nā jē mui dōsē-kē ever not violated, still thou me a kid gave-not that I friends nī ānand kārmu. Ār jākhun tōr āi bāṭā ghurā āil, jū tōr taking joy shall-make. And when thy this son returned, who thy māl-jāl luchchābājīt utīā diēchhil, tār tākhnē tōr bhōj dīlī. Tē tākhun property on-profligacy wasted, his sake-for thou feast gavest. He then tāk kahil, ‘bāṭā, tui tō sab-dīn mōr thēnē āchhīs, mōr jē jhīs-pātī ohē, him-to said, ‘son, thou indeed always me with art my which things are, sab-tō tōr-i ohē. Tōr āi bhāi mari giēchhil, phēr ghuri āil, hari all-indeed thine-only is. Thy this brother dead was, again returned, lost chūla, pāyā ēl. Yākhun ē-tā khub bhāla jē ānanda kari, khusitē was, recovered. Now this very good that joy (we) make, merriment-in thākī.’

(we) remain.’

Bengali.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

NORTHERN DIALECT, KÖCH MIXED SUB-DIALECT. (MALDA DISTRICT.)

Yāk chāndālā'1 girast māsām khābā bhaḷō-kahita. Yāk din pāṭhār
One chandāl-like house-holder meat to-eat liked. One day kid’s
māsām kinnā anā magāk āndi kahā bāhir chali-gēl. Māg pursēr
meat buying bringing wife-to to-cook saying out went. Wife husband’s
kathā māsām āndi āndā-gharāt ēk bāsunē ḍhūki thull. Yāk
word-at meat cooking cook-room-at one pot-at covering placed. One
gharitē yāk-tā kukur āndā-gharāt ḍhūki māsām khāyā nilē.
twenty-minutes-in one dog cook-room-at entering meat eating took.
Alap thākēl. Māg u jānbā-pāi chat-kari kukur bākā dīlē. Purus
Little was-left. Wife it knowing at-once dog driving-away gave. Husband
āsi ki khābē, ēi ārāt u kāpā lāgēl. Purusēr hātāt
coming what will-say, this fear-at she shivering began. Husband’s hand-from
ār bāchē bānū sāy nā dēkhi, ta-kē kukurēr āṭbā māsām khābā
any-more to-be-saved any means not seeing, him-to dog’s left meat to-eat
dil. Māsām thōrā bāil kān, purus puchhil. Māg kablē, chhāoyāl-pāoyā
gave. Meat little was why, husband asked. Wife said, children
khā-nichē. Chhāoyāl khāichē suni, ēi ēi kichhu kahil nā,
have-taken-and-eaten. Children have-eaten hearing, he more anything said not.
Qī bānītē yāk-tā chāllākā bāṭi chhēlē, so hāp māyēr āi kathā suni, khub
That house-on one clever girl was, she father mother’s this talk hearing, much
bhādānā kōrbā lāgēl, yāk-hun mui karū ki, kukur māsām khāichē khālē
pondering began, now I do what, dog meat ate to-state
muskil lechē, nā khālē kharāpī lechē. Khālē mā mār khāichē, nā
difficult is, not to-state wrong is. To-state mother beating cats, not
kahlē bābā jhūṭā khāichē.
to-state father leavings eats.'

Chāndāl, a lowest caste noted for their violent temper and hence chāndālā' means one possessing violent temper.
The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasha Amur and Balrampur Thānās, the Musalmāns, who are said to be of Kōh origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōh-Bengali of Malda. This dialect is called Kishanganjiā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithi character, which is one of those used for Bihāri.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihāri, the dialect which will be shown as existing in Western Purnea. The following forms, peculiar to the dialect, may be noted. There is a tendency to change a to u. Thus sē-khanā for sē-khanā, then, ghrī for ghari, a space of twenty minutes. As in Malda, r always becomes r, and all sibilants are pronounced as s, though written s in the Kaithi character. Note also the following forms which belong neither to Bihāri nor to Bengali, but are a corruption of the former, pōl, he fell; phōl, he became; ṻōl, he came. The word ṻōk, having come, is a corruption of the Bengali āśīyā.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithi character.
[No. 31.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAÑGA-BHĀŚĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT. (EAST PURNEA DISTRICT.)
བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་

བོད་ཀྱི་དོན་དྲི་གསུམ་བཟོ་ཞེས་འབོད་
SIRIPURI DIALECT OF PURNEA.

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[Handwritten text not legible]
হীরা কাঁচ নির্মাণ করেন এক জন ব্যক্তি।
[No. 31.]

INDO-ARYAN FAMILY. (Eastern Group.)

Bengali or Banga-bhāśā.

Northern Dialect, Siripurā Mixed Sub-Dialect. (East Punjab District.)

The jahanār dui chhāna chil. Uha-se chhojoto-bi apnā bāpak
One man's two sons were. Then-from the-younger-one his-own father-to
kahlē, kē, 'bāp, tōr-dhanēr hissā jē mōk milē, dē.' Sē-khunā
said, that, 'father of-thy-wealth the-shares which me-to is-got, give.' Then
uh dhan bāte diilē, āor thōrāk din pichhu chhojō bētā
the wealth dividing gave, and a few days afterwards the-younger son
sab-kuchu le ēk-duēr mulakat chalē-gēl, ār uchhā
everything having-taken of-a-distance to-country went-away, and there
apnā dhan bad-kāmat urālē. Ār je-khunā sab-ti kharāch haē-gēl
his-own wealth on-eat-work squandered. And when everything expended became
u-khunā u-desat bāre akl pōl, ār uha kāngāl haē-gēl.
then in-that-country a-great famine fell, and he poor became.
Sē-khunā u-desēr ēk-bādā mānuśēr gharāt gēl. Uha apnā-
Then of-that-country of-a-great man in-the-house he-went. He in-his-own
khētōt suar charāo paṭhālē, ār uhhā man chhil, ki ulā
field swine to-feed sent, and his mind was, that (with) those hūks
jēlā suar khōchhīl apnā pēt bharāē. Sah uhhā kōi
which the-swine were-eating his-own belly he-may-fill. That-even him-to any-one
dīchhīl ni, Sē-ghari uhhā phōm pōl āor uhhā kahlē, kē,
was-giving not. Then his memory fell-(happened) and he said, that,
'mōr-bāpēr kāhek jan janok bahut khōr chhē, ār muī
'son-brother katēk jan janok bahut khōr chhē, ār mūr
of-my-father how-many people servants-to much food is, and I
bhōkē mōrkhi. Muī apnā-bāpēr ligā jāmu, ār uhhā
by-hunger am-dying. I of-my-own-father near will-go, and him-to
kōhmū, kē, 'bābā, Khōdāēr ār tōr sānge guṇān karāā-
I-will-say, that, 'father, of-God and of-thee with fault I-had-
chhīnū, ār ālā tōr bētā kahaḷor lāēk muī ni chhī.
committed, and now thy son of-being-called fit I not am.
Mōk apnā dārmāhādār nōkārēr āēsā ēk jhan bānā.' Sē-khunā
Me thīne-own salary-getting of-servant like one person make.' Then
uthē apnā-bāpēr ligā gēl. Aḥhī dūrtē ohhil, kē
having-arisē of-his-own-father near he-went. Still at-a-distance he-was, that
uhaē-bāpak kādār bhōl. Dēkhlē, ār dārē uhhā gallā
of-his-father compassion became. He-saw, and having-run to-him the-neck

Bengali.
lagāe lilā, ār ohumār, bēţā uhāk kōhlē, kē, ‘bāhā, mui having-applied took, and kissed. The-son him-to said, that, ‘father, I Khōdār ār tūr khidmatat gunāh kana, ki alā mui hamman of-God and of-these in-the-service sin committed, that now I such ni ki phēr tūr bēţā kahlaĩ.’ Bāp apāna am-not, that again of-these the-son I-may-be-called.’ The-father his-own nōkarkā kahlaĩ, ki, ‘aĉhā aĉhā kapra nīkāē ān, ār servants-to said, that, ‘good good clothes having-produced bring, and ihāk pinhā, ār uhār hātāt ānōṭhī ār pāt jūtā pinhā, this-(person)-to put-on, and his on-hand a-ring, and on-foot shoe put-on, ār hamā khaī ār khusī kari; kiē ār mūr ā bēţā mōl and (lot)-as eat and merriment make; because that my this son dead chhil, alā jēt bhol chhē; kahā gēl-chhil? alā milēl chhē; was, now living become has; where had-he-gone? now found is.’

Sē-khumā uhā khusī karaō lāgil.

Then they merriment to-make began.

Ar uhār barō bēţā khērō barīt chhil. Je-khumā And his elder son of-the-field in-the-enclosure was. When ghōrō baghat āl, sē-khumā gāo ār tē-nachā ār of-the-house in-the-vicinity he-came, then of-singing and of-dancing boli sunlē. Sē-ghurī ēk jhān nōkarkā jaōb-dē the-sound he-heard. Then one person servant-to having-summoned pnohūlī, ‘i, ki haī?’ Uhā uhāk kōhlē, ki, ‘tōr bhāi āl he-asked, ‘this, what is?’ He him-to said, that, ‘thy brother come chhōk, ār tōr bābā karkā bhōj karaō-chhā, ā dast is, and thy father a-great feast has-caused-to-be-made, this reason kē uhāk aĉhā pāā-chhē.’ Uhā-ē gōsā bhōl, ā bhūtra ni that him well he-has-found.’ He angry became, and inside not gēl. Sē-khumā uhār bāp bāhrā āsē uhāk bujhaile. Uhā-ē went. Then his father in-outside having-come him-to explained. He bāpak jaōbāt kahlaĩ, ki, ‘atēk baras sē mūr tōr khidmat the-father-to in-answer said, that, ‘so-many years from I thy service kanu, ār kadhī tōr-kalnār bāhēr ni chalnā; phēr tuī kadhī did, and ever of-thy-orders outside not went; but thou ever mōk ēk-tā bakrīt baḥchā mūr-dōstēr sānē khusī meto a-single goat’s young-one of-my-friends in-company merriment karaōr tanē ni dīlo. Jē tōr i-tā bēţā āl jahā-ē āl of-makind for-the-reason not gave. When thy this son came who thy dhōnaĩk kābīrī saṅgā khāā-gēl, uhār tanē barkā bhōj wealth of-bachelots in-company devoured, of-him for-the-sake a-great feast kālo.’ Uhā uhāk kahlē, ‘bēţā tuī sadaā mūr ligi rohīlō, ār thou-madest.’ He him-to said, ‘son thou always of-me near wast, and
je-kichhu mor chhē, sab tōhrē. I-khunā khusi karnā, ār khōs whatever mine is, all thine. Now merriment to-make, and happy honā munāsib ohhil, kiāē ki, tōr ā bhāī mōrē gēl-ohhil, to-be proper was, because that, thy this brother having-died had-gone, sē jēt bhōl; kahā gēl-ohhil? Alā milil chhē.' he living became; where had-he-gone? Now found is.'
[No. 31A.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT.  (EAST PUNJAB DISTRICT.)
সিরিপুলিয়া ভাষা দেটি এলাকায় দেখা যায়।

সিরিপুলিয়া ভাষা দেটি এলাকায় দেখা যায়।

সিরিপুলিয়া ভাষা দেটি এলাকায় দেখা যায়।

সিরিপুলিয়া ভাষা দেটি এলাকায় দেখা যায়।

সিরিপুলিয়া ভাষা দেটি এলাকায় দেখা যায়।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAńGA-BHÁSHÁ.

NORTHERN DIALECT, SERIFURIÁ MIXED SUB-DIALECT. (EAST PERNÉA DISTRICT.)

Majá-Mohámářir Kissá.

OF-VILLAGE-Mohámářir A-STORY.

Bášári bá̕p, apná chho̱tő̊ bē̊tā, Nagrum. Tolphál Marálé̊r bē̊tir saṉ̃gë
Bášári’s father, of-his-own youngest son, Nagru’s. Tolphál Maral’s daughter with
bihal-ohil. Thérēk din su̱b-kōi bahut khusitē̊ rahil.
had-caused the marriage. (For) a-few days every-one much happiness with
O̱t-bē̊tő̊-chhuār chāl ahi̱hā ni rahā, ohi-d aster apnā sās
Of that-daughter-child the-conduct good not was, for that-reason her-own mother-in-law
sasurē̊ apnā khasmōk alag kārē apnā
(sad) father-in-law from her-own husband separated having made (to) her-own
nihar nē-ghēl. Kuchā din bād ohi tirmāt mōrē-ghēl. Nagru
father’s-house carried (her)-away. Some days after that woman died. Nagru
apnā jōrur sōgë bimār hōē-ghēl. Ohi-bimārī khalta ahār
of-his-own-wife in sorrow sick became. Of that sickness in-the-condition his
sālā ē̊ sasur oha̱k ghar-sē niklāē-dīlē. Nagru bimārī
brother-in-law and father-in-law him the-home-from drove-out. Nagru of sickness
hāltē̊ apnā-bāpēr ghar chalaē-al. To ādmīk samajhuā
in-the-condition his-own-father’s house (to)-came. Therefore a-man-to understanding
chēhē kē apnā-mōgēr bātō̊t apnā-māē-bāp-sē
is-necessary, that of-his-own-wife at-the-words one’s-own-mother-father-with
ni-bīgē. one-should-not quarrel.

Turning now to the south-east of the District of Dinajpur, we come to that of
Bogra, in which, also, the northern dialect of Bengali is spoken. The following two
specimens illustrate the form of the dialect spoken in this district. It will be seen that
it differs little from that of Dinajpur. The following may be noted as local peculiarities,
—bā, a father; tūr-i, even thing; mērō, we; and especially the curious verbal forms,
kartitekhi, I am doing; karittekkhi, I am working; karitukkhu, thou art making,
and kartitekko, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangšē or Rangpuri,
and, as may be expected, some stray Rājbangšē forms are also found. Such are, locatives
like dēkōt, in a country; gālōt, on the neck; pronouns forms like aṁtī, taṁtī, he; and
the typical dropping of an initial ṛ, as in ak, for rāk, keep; ayē, for rāhē,ra having
remained; aį, for Rāj, a proper name, and oṁō, for rōpē, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigal
Son, and the other the deposition of a complainant made in a criminal court.
[No. 32.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAÎGA-BHÂSHÂ.

NORTHERN DIALECT. (BOGRA DISTRICT.)

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[No. 32.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

NORTHERN DIALECT. (BOGRA DISTRICT.)

'Ek jhuné dui bhat-chhail āchhila. Tarkēradhē chhota-jhan kaila, A certain-person's two sons were. Among-them the-younger said,
'bha, hāmī jā pāmu tā hāmāk bēyā dē.' Tāi sūne bāpē bēyā 'father, I what shall-get that me-to dividing give.' That hearing father dividing dilā. Chhota-jhan bēyā-leoyār (lēwār) ka din par bhin deō gēla. Seti gaece. The-younger of-the-division some days after foreign country went. There jāyā lāthāmō karā jākā-jaari urā-dilā. Tār par jhakhan going riotous-lying having-done money he-squandered. Afterwards when sē sab urā-phālālō, o-desōt ākāl halō, o tār khub aṭak halō. he all squandered, in-that-country famine arose, and his great want arose.
Pāchātī sē o-dāsēt ēk gārastēr bārī jāyā chākār habār chalō. After-that he of-that-country a cultivator's house going o-servant to-be wished.

Gārasta tāk sūr charātē tār jaminat pāthālō. Suōr jē bhūshi khēy The-cultivator him swine to-feed his to-fields sent. The-hogs those husks eat tāi sē khābār chalō. Tā tāk kēu dilā-nā. Tār par tār hās them he to-eat wished. That him one did-not-give. After-that his senses halō, jē, 'hāmār bār kata chākār āchhē; tārā kata kāhātē come-back, that, 'my father's how-many servants are; they how-much to-eat pāy, ār müi iṭṭi bhōkē mari, hāmī bār kāchē jāyā get, and I here wish-hunger perish, I of-father in-vicinity going kamū, jē, "müi Khōdār kāchē o tōr kāchē gunā will-say, that, "I of-Go in-vicinity and of-thee in-vicinity sin karchhi. Müi tōr chhaillēr joggī naī. Hāmāk tōr ek-jhan chākār have-committed. I of-thy son worthy am-not. Me thē a servant karē āk."' Ei kayā tār-hār kāchē yābār lāglo. Tār bā making keep!"' This saying of-his-father in-vicinity to-go he-began. His father tā-kē tāphā-hīni dēkāhā daurā āslo, ār tār galōt chhūma khālō. him distance-from seeing having-run came, and his on-neck kiss ate.

Tāt tār chhail kaila, 'bha, hāmī Khōdār kāchē o tōr kāchē Thereupon his son said, 'father, I of-Go in-vicinity and of-thee in-vicinity gunā karchhi. Müi tōr-chhaillēr joggī naī.' Tāi tār bāp sin have-committed. I of-thy-son worthy am-not.' Thereupon his father ēk-tārkērē kaila, 'bhāla kāpār ārā pūndā-dē. Hájā angūt diyā-dē, to-servants said, 'good cloth bringing put-on. Ou-finger ring put-on,
and shoes on-foot put-on. Come, (let)-us by-eating and-the-like
khuśi-khōśi kari. Mēro bhābhehīnu jē chhai mai rā gāchhēla, bārtā
merriment make. We were-thinking that son dead had-gone, alive
pānu; hārā-gēchhē, pōyā-gēla.
we-have-got; had-been-lost, has-been-found.

Tār-par tār bāra bātā jē pośhārat āchhīlo sē bāyir kāchhē
After-that his elder son who in-the-fields was he house near
āśā sunlo jē tārkērē barīt nīch bājan hāchhē. Takhan ańi
coming heard that in-their house dancing music is-going-on. Then he
ēk-jhan chākar-kē dākā puchhī, 'īgalā sab ki?' Sē tāk
one-person servant calling asked, 'these all what?' He him
kaila, 'tōmār ēhōta bhāi āchhē. Tōmār bhāi tāčē āchhē
told, 'thy younger brother has-come. Thy brother having-survived has-come
tārī-janī tōmār bāp jīyāphāt 'kārtītīchhē.' Tāti tānī kōdda kārā,
therefore thy father feast is-making.' At-this he anger making
bārī bhitar jābār chālo-nā. Tār bāp bārā āśā tāk
of-the-house within to-go did-not-wish. His father out coming him
bujaḥār lāglō. Bāra bātā kaila, jē, 'dēkha, addin dhārā
to-remonstrate began. Elder son said, that, 'lo, so-many-days during
hāmi tōr jānī khaṭṭītīchhi ār jākhan ā hukum kartutōchhū
tō. I thee for am-working and whenever whatever order thou-art-making
hāmi tāi kartītīchhū, ēk-dinō khuśi hāyā mōr dōstakārē
I that am-doing, a-single-day glad being my friends-for
khaśi-bakri jabō kārā khuśi karbār
castrated-goat-(and)-she-goat slaughtering having-done merriment to-make
dāś-ńī. Ār chhōta bātā jē luchchāmō kārā tōr
thou-guest-not. And the-younger' son who rōtious-living having-done thy
tākā-kari bābāk urā-dila, jēman bārīt ālō tui jīyāphat karbār
money all squandered as-soon-as home came thou feast to-give
lāglō.' Tār bā tāk kaila, jē, 'bā, tui jākhan hāmār
judis-begin.' His father him said, that, 'son, thou when of-me
kāchhē āchhū, takhan hāmār jā āchhē tā turī. Tār bhāi
in-viciosity art, then I what have that thing-ever. Your brother
marā gēchhōlō, ābār bāčhē gharē āchhē; hērā-gēchhōlō
having-died had-gone, again alive to-home has-come; lost-was
pōyā-(pāvā)-gāchhē; sakhan khuśi-kārā amanda hāy-ńī.'
has-been-found; for-this to-make merry bad is-not.
[No. 33.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀSHĀ.

NORTHERN DIALECT.  (Bogra District.)

আর্মি निजीর समाज, तब लगभग। यदि समये तथा समये लिखित एक उपन्य एक उत्तर उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपন्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपন्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपন्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उপन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उপन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपন्य एक उपन्य एक उपन्य एक उपন्य एक उপन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपন्य एक उपन्य एक उपन्य एক उपन्य एक उपन्य एক उপन्य एক उপन्य एक उपন्य एক उপন्य एক उपन्य एক उপन्य एক उপन्य एক उपन्य एক उপन्य एক उপন्य ए� उপन्य एক उপन्य एক उপন्य एক उপन्य एক उपन्य एक उपन्य एक उপন्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एक उपन्य एক उপन্য एক उপन्य एক उপন्य एক उপন्य एক उপन्य एক उপन्य एক उপन्य एক उপন्य एক उপন्य एক उপन्य एক उপন्य एক उপন्य एক उপন्य एক उপন्य एक उপन्य एক उপন्य एক उপন्य एক उপন्य एক उপन्य एক उপন्य एক उপন्य एক उপন्य एক उপন्य এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য এক উপন্য
[No. 33.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

NORTHERN DIALECT. (BOGRA DISTRICT.)

Āmi nijē jamītē hāl baī. Sei samayētē Chimnā Giri
I of-myself in-the-land plough am-plying. That at-time Chimnā Giri
Kōch ār Upi Kōch āvā, Upi Kōch hukum dīlō, 'ēr hāl ēpē-dē.'
Kōch and Upi Kōch order give, 'that-fellow's plough muyoke.'
Tē āmār chākār hāl bācchēhīlā. Takhān sē hāl chhāṃtē-diīyā
Then my servant plough was-plingy. At-that-time he the-plough leaving-off
ālō. Āmi jāyā ābār hāl dhārnī. Tē āmā-kē jāyā laṭhī-gūrī
came. I going again the-plough held. He to-me going kicks-and-blows
giving throw on-ground. The-plough (he) broke-to-pieces. The-yoke on-another
dīkē phēlē-dīlō. Phēlē-dīlō antar āmī ki kārnu? Pārē
side throw-away. The-throwing-away after I what shall-do? Having-fallen
thāknu. Ōkhāṅē ḍhēr manush ayē āchhīlā. Sām Khā ēk-jan tāī
I-remained. There many persons standing were. Shām Khān one-person he
mānā karlo, 'bāpu-kē kājīyā karō-nā.' Ār-ēk-jan Phayēj Sardār,
forbidding did, 'my-children quarrel do-not.' Another-man Fāzī Sardār,
ār-ēk-jan Jamīr Sekh iyyāīdi.

another-man Jamīr Shēkh and-others (were there).

Mārē kīsēr bīshētē?
They-bad for what?

Ai Ājkiśōr Chaudhurīr jōgētē. Tār-i chākār ārā.
That Rājkīshor Chaudhuri's at-the-institution. His-cerely servants they (were).
Bhī jē kāre nibē; ēi jānē. Chimnā āmār bīhētā
Land that having-seized he-will-take; for this-reason. Chimnā my nephew
hay. Āmār jāṭhātō-bhāyēr bētā. Bachohhar shōla satara prathēk. Jōt jāmā
is. My cousin's son. Years (about) 16 (or) 17 separate. Lands
sab bētā āchē. Bhū-tā bārā pān. Āmī bachohhar
all partitioned are. The-land (is) 12 pans (in area). I years
kūrī pāchēšēr jāyādā, kam nay, āmī dakhāl kari. Ār
twenty twenty-five-than more, less not, I possession make (hold). Last
bachohhar śānā dhān ōbd-karchhī, sē dhān āmī niyēchhī. Śānībhārē
tyear suna paddy (1) cultivated, that paddy I took.
márámári hayédhē, ěk prahar bēl hatē-hatē. Takhan
assault has-taken-place, (when) one watch time was-occurring. At-that-time
jamitē kōnā phasal ebbila nā. Sēi dīni ōmō.
in-the-land any crop was not. That day I-was-about-to-transplant.

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively,
the Districts of Rajshahi and Pabna. The dialect spoken here differs from that spoken
in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges.
The language of Pabna, perhaps, differs more than that of Rajshahi, and for these two
districts it will be sufficient to give a version of the Parable of the Prodigal Son in the
language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by
women. In order to show this the more clearly, when the syllable yā is pronounced
like the a in hat, I have transliterated it 'ā. I also transliterated oyā, by oā, which, as
elsewhere, is the correct pronunciation.

Note the tendency to shorten a final ō to ī, as in sāmni for sāmnē, in the presence of,
and āti, for āsitē, coming. Note also the Dative termination guṇē, as in āmākgunē, to
me; bapēkgunē, to the father.

\footnote{At about the first watch in the morning.}
INDOARYAN FAMILY.

BENGALI OR BAÂNGA-BHÂSHÂ.

Northern Dialect.

কেনার মানুষের হাই হাওয়াল ছিল। তার মাখি হাওয়াল মস্তকে কোলা, বাবা মিলিন্দ পততা এর পাওয়ানা তার আমারা পান দাঁড়।

ইন্দো-অর্যন একে ভিন্ন পততা কোল কোলা। বুড়ো দুঃখে পাতাহার করল। এবং সেখানে মুক্তাকুর্মণি মিলিন্দ করে যাচার তাপ্তিক পালনা।

ঝুঁরিয়ার নে হেসা গাঢ়ে, তাই বিদ্যার খাঁটু ভর্তাবাক বিষ্ণু সে তারি আকাশায় করত। কিন্তু কেই তাক্কনে নিয়ে না। তার জেব হাওয়াল পান নে কোলা, আমার বাচ্চের রাত্রি কত মনুষ্য অজ্ঞান খাওয়াল পাওয়াল।

আমি উঠাে এখনই পাঁচে কাজ করে, আর টাকাঙ্গুন করবে বলে বাবা সঙ্গে দাঁড়ান ও তোমার সামুদ্রিক আমি পাপ করি বিদ্যা, চাওয়াল বাওয়াল বলুয়া। আমার আর পরিবেশে বিষ্ণুর যুগ্ম নেই।

আমার কেন্দ্রে কেন্দ্রে এক বিদ্যার প্রতি পালনা। এখানে পাল্লায় তাতে বিশ্বাসের আত্ম বিষ্ণু নেই। কিন্তু দুর্ঘট দরে হেল, আর চৌড়ায় বাণ্যা হাওয়ালের প্রতি হাওয়ালা হয়ে তাক্কনে চুম্ব।

তখন হাওয়াল তাক্কনে কোলা, বসা আমি সঙ্গে দিক ও তোমার সামুদ্রিক পাপ করিনি; আমার চৌড়া হাওয়াল বলুয়া পালনা বিদ্যার যুগ্ম নয়।

কিন্তু তখন আমার বাচ্চের কোলা, সে বাবা যাচার তাল পেয়ারিক মাখি ইন্দো-অর্যন পালনা।

ইন্দো-অর্যন কাজ হাওয়ালে ভাব ও পাল্লায় বলুয়া পরায়া।

তাঁদের বাণ্যা আমার ও আমারের কর্মফলী।

তাঁদের বাণ্যা এই হাওয়াল, মুর্দা বিচি, আমার বাচ্চাটি বিলাইকে ছাড়া হাওয়াল বলুয়া। আদা বাণ্যা আমারের সামুদ্রিক কর্মফলী।

কিন্তু তাঁদের অন্য আর্যে কর্মফলী আগুনো দিয়ে লিখিত।

তখন তাঁর বাবা হাওয়াল যাচার।}

আদা আর্যে সে বাচ্চাটি নাচ পাওয়ানার আওয়াল ভূম্বির পালনা।

কিন্তু তাঁর বাচ্চাটি পালনা দাঁড় করল। এস সাত কি? তাঁর সে তাক কোলা, আমারের সামুদ্রিক ও আমারের বাবা।

তখন তাঁদের ভূম্বির পালনা দাঁড় করল। কিন্তু তাঁদের বিদ্যার পালনা দাঁড় করল।

কিন্তু তাঁদের বিদ্যার পালনা দাঁড় করল।
[No. 34.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGLA BHÁSHA.

NORTHERN DIALECT.  
(WOMEN OF PABNA.)

TRANSLITERATION AND TRANSLATION.

Kônô mánshér dui ehháwál ehhila. Tár madh'îi ehhódó-tâ  
Certain man-of two sons were. Them between younger-one
hâpêk kôlô, ‘bâbá, jiniś-pattôrâr pâwâñâ bhâg âmâkgunê dâô.‘ Íyêi  
bap târ bâp târ nijîr jiniś-pattôr bâgâ-dîlo. Alpa din parê  
father-to said, ‘father, property-of to-be-got share to-me give.’ This
shunê târ bap târ nijîr jiniś-pattôr bâgâ-dîlo. Alpa din parê  
hearing his father his own property divided. A-few days after
âhôgo ehhawál sakal jiniś-pattôr járo-karâ, dûr dâsê  
younger son all property gathering, distant country-to
jâtârâ-karâ, ébâng sekhrânê baddâm karâ nijîr bisheî-âsêy  
went-away, and there foolish-work doing his-own property
urâyâ-dîlo, ár sakal kharach-hayâ-géîlé, sê dâsê bhâri âkâl  
went-away, and all-(when) wasted-away-vent, that country-in great famine
pôlô, tâh-karâ târ bâya tânâñînî habár-lâglô. Tâ-pâchhê, sê  
polo, tät-karâ târ bâya tânathânî habâr-lâglô. Tâpâchhê se
broke-out, from-which his much wanting-of-food happened. After-that, he
nijîr dâsêr ̓ek gârêstôr kâcchhî giyâ missô. Gârêstô  
nijîr dâsêr ̓ek gârêstôr kâchhî giyâ missô. Gârstô
(his)-own country-of one family-man to going joined. Family-man
lâkgunê nijîr mâthê sûyâr charâî phâthâlo; sekhrânê sûyâr je  
lâk gunê nijîr mâthê sûyâr charî páthâlo; sekhrânê sûyâr je
him his-own field-to pigs to-graze sent; there the-pigs which
khoâ khaîô, tài diyâ pât bharâbâr-janî sê bhâri âkânê-khâ  
khoâ khaîô, tài diyâ pât bharâbâr-janî sê bhâri âkânê-khâ
hunks used-to-eat, those with stomach to-fill-will he very-much desire
karto; kintuk kâoi lâkgunê ditô-nâ. Tâ-pâchhê hîs hall-par sê  
karto; kintuk kûi lák gunê ditô-nâ. Tâpâchhê hîs hall-par sê
expressed; but one to-him did-not-give. After senses recovering he
kâîlo, ‘âmâr bâpêr bârî kata majur atirikta khâwâr pâchhê,  
kâîlo, ‘âmâr bâpêr bârî kata majur atirikta khâwâr pâchhê,
said, ‘my father’s house-to how-many servants sufficient food are-getting,
kintuk ámî ekhrânê khhîpây martichhî. Ámî uthâ ákhan-i bâpêr  
kintuk âmî ekhrânê khhîpây martichhî. Ámî utthâ ákhan-i bâpêr
but I here of-hunger am-dying. I rising immediately father
kâîhê jhôbô ár lâkgunê kabo je, ‘bâbâ, Saghâr kâîhê ô  
kâîhê jhôbô ár lâkgunê kabo je, ‘bâbâ, Saghâr kâîhê ô
to will-go and to-him will-say that, “father, Heaven’s before and
tômâr sâmni ámî pâp kôrêchhi, tômâr ehhawál bulâh âmâr  
tômâr sâmni ámî pâp kôrêchhi, tômâr ehhawál bulâh ámâr
thy presence-in I sin have-committed, thy son to-be-called I
any-longer known-to-be fitted am-not. To-me thy one of-servants
ar parichhê-di bâr jugî néî. Âmâkgunê tômâr ̓ek- jan majurir
ar parichhê-dibhêr jugî néî. Âmâkgunê tômâr ek-jan majurir
any-longer known-to-be fitted am-not. To-me thy one of-servants
matan rākhō.'" Tā-pāchhe sē utrā hāpanār bāpē sūkhē gālo: kintuk like keep.'" After-that he rising his own father to went: but sē dūri thākti-i tār bāp tākgune dēkhīār-pālo, ō tār he-(while) in-distance remained his father him could-see, and his manit dayē halo, ār ādhūrāyā jāyā chhāwwālē galā jairāyā-dharaā mind-in pity arose, and running going son's neck embracing tākgune ohumā-khalō. Takhan chhāwwāl tākgune kālo, 'bābā, āmi Sagger to-him kissed. Then son to-him said, 'father, I Heaven's kāchhē ő tōmār sānnī pāp kōrichhi; ār tōmār presence-in and thy presence-in in sin have-committed; any-longer thy chhāwwāl bāpā-parichēy-dhērē jēgē i-nai.' Takhan tār bāp chākargahārē son to-be-known fit am-not.' Then his father servants-to kolō jē, 'sab chāyā bhāla pōshāk sīqgī ānē iy akunē ordered that, 'all of best robe soon having-brought this-person parāo; iyār hātē ākhūt, ār pāye jētā parāyā-daśō; āmārā khāyā put-on; his in-hand ring, and foot-on shoes put-on; we having-eaten āmōd-āhlād kōrbōnī. Jē-hētuk āmār ēi chhāwwāl marā gīchhī, ābār merriment shall-make. Because my this son dead was, again hāchē utčhīhē; hārēchhī, ābār pāwā gālo.' Tātī tārā āmōd-āhlād avice in-become; was-lost, again has-been found.' On-that they merriment kārtī-lāglō.
began-to-make.

Takhan, tār bāpē chhāwwāl māthē cīhīlo. Aṣtī-āstī sē At-that-time, his elder son field-in was. Coming-coming he bārī kāchhē nāch-gāwānār āwāj surbār-pālo. Takhan sē ēk-jān house's near (of) dancing-and-singing voice heard. Then he one-of chākarek dākā sūdh-kālō, 'ō sab ki?' Takhan sē tāk kālo, servants-to calling asked, 'this all what?' Then he him replied, 'āpanār bāiś āsihēhēn, ār āpanār bābā tār kuśal pūchhēn bālō, 'your brother is-come, and your father his good-(news) got because, bhāri bhōj dīchhēhēn.' Iyātē sē rāgū, bhītērī jātī great feast is-giving.' To-this he angry-being, within-the-house to-go rājī-hōlā-na. Takhan tār bāp bāri āśā sādhi-lāglō, kintuk sē agreed-not. Then his father out coming entreat-to-began, but he jābāb dīpā, bāpēkgunē kālo, 'dākhē, ēta bāchhar dharā, tōmār reply giving, to-father said, 'see, so-many years for, thy sābā kartichhī, tōmār kōmā-kāthā abahālē kari-nāikō; kintuk service (I)-am-doing, thy single word-(order) disobeyed have-never; but mākgunē tumī kakhana-ō ēk-tā chhāgalē cīhāo ē dāō-nāikō, to-me thou never one goat's young even gave-not,
jātā-kara' āmār bandhu-bāndhēb-dīr niya'ā āhlād karbār-pāri. Kintuk
with-which my friends taking merriment make-I-can. But
tomār ēi chhāwāl bōṣāgharē niya'ā bishōy-āsēy khoaichhē, sē jakhan
thy this son prostitutes taking property has-wasted, he when
ālo, takhan tārjan'ī tumī bhāri-dārēr bhōj dīpā.' Kintuk sē tākgunē
came, then for-his-sake thou of-great-value feast art-giving.' But he to-him
kōlo, 'bābā, tumī sakal-samēyēi āmār suṅgī achha, ār āmār jā,
said, 'son, thou always me with art, and my everything,
sagōt tō tomār. Amōd-āhład kara uchit-i haichhē, ō-hētuk, tomār
all is thine. Merriment (to)-make necessary-even is, because, thy
ēi bhāi mārē-gichhīlō, ē bāchā-uthichhē; hārāy'ā gichhilō, tākgunē
this brother dead-was, and alive-(is-become); lost was, him
phirā-pāvā-gichhē.'
has-been-got-back.'
V.—RĀJBANGSĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kōch; but the conquest was much more complete, and the Kōch tribe predominates through the land. Those Kōch, who are now Hindūs, are principally known under the name of Rājbangi. But large numbers of them have become Musalmaņs, so that the mere number of people of the Rājbangi tribe affords no idea of the number of people of Kōch extraction in the country. The name of Kōch is itself retained in the name of the State of Cooch, or Kōch, Behar. The Kōch originally came from across the Brahmaputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangi dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangi, from the tribe of that name already alluded to. It is also frequently called Rangpuri from one of the Districts in which it is spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and south-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Brahmaputra, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimansingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Rangpur, Jalpaiguri, the Tarai of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarai, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, vīz, Bāhē.

We thus find that the Rājbangi dialect is spoken by the following number of people:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>566,975</td>
</tr>
<tr>
<td>Rangpur</td>
<td>2,037,660</td>
</tr>
<tr>
<td>Cooch Behar (Native State)</td>
<td>562,500</td>
</tr>
<tr>
<td>Darjeeling (Bāhē sub-dialect)</td>
<td>47,335</td>
</tr>
<tr>
<td><strong>Total for Bengal</strong></td>
<td><strong>2,316,371</strong></td>
</tr>
<tr>
<td>Goalpara</td>
<td></td>
</tr>
<tr>
<td><strong>Total for Assam</strong></td>
<td><strong>292,800</strong></td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>3,609,171</strong></td>
</tr>
</tbody>
</table>

Bengali.

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AUTHORITIES—


The following Grammar of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengali:

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangshī dialect are to be noticed. As in Northern Bengali, ə is frequently substituted for a. Consonants are often elided, as in aa-i for sakhi, a friend; de-ə for deb or dēva, a god; pi-a for priya, beloved one, a husband. The letter chh is pronounced as a dental s; thus, acohē, he is, is pronounced ācē; the name of the present writer, when he was stationed in Bangpur, was written, 'Grīebken.' The letter j is pronounced as z or as jh; thus, jen, a person, pronounced zen; jen, for Jakhun, when, pronounced in the same way; so, jēd pronounced jēsd or zēd, when. The letters l and n are frequently interchanged. For instance, the word baradā, he made, appears sometimes as balōna, sometimes as balāla, sometimes as banāla. An initial r is usually elided, and if the following vowel is a, it becomes ā. Thus, randhitā, to cook, becomes āndhitē, and raba, a noise, becomes ādē.

Aspirated letters are exchanged for unaspirated ones, and vice versa. Thus, jho and jen, a man; jē and jhē, who; garbhaka and garba, a womb; bādhā and bādā, a hindrance.

II.—NOUNS.—The following is an example of the declension of a noun:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bālok or bālakē, a boy</td>
<td>bālokā or bālak-gulā</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>bālakak or bālakōk</td>
<td>bālak-gulak</td>
</tr>
<tr>
<td>Instr.</td>
<td>bālak-hātay</td>
<td>bālak-gulā-hātay, and so on.</td>
</tr>
<tr>
<td>Abl.</td>
<td>bālak-thānē or thāi</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>bālakar or bālak-kār</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>bālakat or bālakōt</td>
<td></td>
</tr>
</tbody>
</table>

Besides the above, the forms of Standard Bengali are also met. Instead of gulā gilā may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the base. Thus (Gopalpara), sātēr-gulā, companions. We also find the word ghar substituted for gulā, also used with the Genitive singular. Thus (Jaⅰpaiguri), chākarēr-ghar, servants; bandhur-ghar, friends; (Cooch Behar) sakhar-ghar, friends. In Darjeeling and Jalpaiguri, we also find the suffix lá. Thus, hi-lā or i-lā, these; ai-lā, those; jē-lā, (those) which; chākriyā-lā, servants; kosā-lā, harlots.

The case-suffixes fluctuate a good deal, both in form and use. Thus, for hātay, we find hātē; and for thanē, tānē, or tanē. We also find tānē, meaning 'for,' and hātē used as a sign of the ablative.

III.—PRONOUNS—

The above remarks about number and case also refer to pronouns.
First Person,—thus declined:—

Sing.

Nom.  mū, ma, mō, hāmā, or hāmrā.
Aoc.-Dat. mōk, hāmāk.
Instr.  mōr-hālāg.
Abl.  mōr-thānē or thāi.
Gen.  mōr, hāmār.
Loc.  mōlī, hāmāt.

Plur.

hāmā, hāmāva, or hāmā-gulā.
hāmāk, hāmā-gulā,
and so on.

Second Person,—tu, ta, tō, thou.  Plur., tōmā, tōmrā, tōmā-gulā, and so on.  Acc.
Sing., tōk, tōmāk.  Gen., tōr, tōmrā; and so on.

Third Person,—ō, ōgī, ōgīyā, ōgīy, ē, ēī, or ōkēnā, he, that;  Acc.  Sing., nyāk, pronounced uāk, ak;  Gen., ar, orhē.  Plur., umār-går, umrā, umkrā;  Gen., umhār, ummrā.  Tē, ōgī, ōkē, he, that; Acc.  Sing., tēk, tāmrā;  Gen., tāmrā, tēr, tārlā.  Plur., tāmrā;  Gen., tāmrā.  Ŭ, this;  Acc.  Sing., ūk, ūk;  Gen.  Sing., ēr, ēr.

Relative Pronoun,—ja, jē, or jēnī, or jēyā.  Acc.  Sing., jāk, and so on.
Interrogative Pronoun,—kō, kēy, or kēnī, who?  Acc.  Sing., kāk, and so on.
Indefinite Pronoun,—kō, kēy, kēkō, kēkā, kēhā, kēhā-i, any one.
As in the case of nouns, gūlā may be substituted for gulā throughout the Plural.
The forms of Standard Bengali are also used.

IV.—VERBS—

A.—AUXILIARY VERBS, AND VERBS SUBSTANTIVE—

(1) Present,—āchā, I am; (2) āchis; (3) āchē.
(2) Past,—āchim, I was; (2) āchilī; (3) āchito.

This verb is, however, often spelled ṣāchē, etc., as in Standard Bengali.
The verb hālē, to become, has its past, hālī (not hālī), he became.  Note the forms,
hayā, having become; na-hāna (Jalpaiguri), I am not; nāt-kā, there is not (Jalpaiguri).

B.—FINITE VERB,—karītē, to do.

(1) Present,—karō, I do; (2) karis; (3) karē.
(2) Present Definite,—karītēchā, I am doing; (2) -chis; (3) -chē.
(3) Imperfect,—karītēchhā, I was doing; (2) -chilī; (3) -chil.
(4) Past,—karim or karum, I did; (2) karītē or -lī; (3) karil.
(5) Perfect,—karītā, I have done; (2) karichis; (3) karichē.
(6) Pluperfect,—karīchhā, I had done; (2) -chilī; (3) -chil.
(7) Future,—karīm or karimu, or karimā, I shall do; (2) karību; (3) karibē.

Past Conditional and Habitual,—karīlām, I used to do; (2) karitē; (3) karita.
Imperative,—(2) kar, karō, do; (3) karuk, let him do.
Infinite and Present Part,—karītē, to do.
Conjunctive Part,—karīyā, karē, karī, karē, having done.
Conditional Part,—karīnē, (if he) had done.
Gerund,—karībā, Acc., karībāk, and so on, doing.
Inceptive Compound,—karībar nāgō, I begin to do.
Potential Compound,—karībar pārō, I am able to do.
As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in r, or k. Thus instead of karin, we can have karil, I did; so maillu, I died; for marin, maril. So again kaich or kaichh, for kahichh, he has said.

The following abnormal forms may be noted,—kabam (Darjeeling), I will say; kaō (Jalpaiguri), I speak; pālā, I flee (Jalpaiguri); bērāchā, I am roaming (do.); kābhar lāgīl (Darjeeling), he began to say.

From the root kor, make, we have,—kanu (Rangpur, Goalpara, and Cooch Behar), kannu (Darjeeling), kōrn (Jalpaiguri), I did; kanna (Jalpaiguri), we did; kōll (Jalpaiguri), thou madest; kōlō (Darjeeling), he made; karchā (Goalpara), karckhu (Jalpaiguri), kaichhu (Darjeeling), I have done; karchē (Goalpara), kaichē (Cooch Behar), he has made. Other forms worthy of note are, rāk (for rākh) (Goalpara), keep thou; dāichē (Goalpara and Cooch Behar), he has come; bāisholē (Cooch Behar), he has survived; jāyā hānē (Jalpaiguri), having gone; dékhilmantē (Darjeeling), immediately on seeing.

Besides the usual conjunctions, ki and jē, meaning ‘that’, we find dē in Darjeeling, and kī bōlē or bōlē in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Rājbangši.

The first specimen is the Parable of the Prodigal Son, and the second a piece of Folk-lore.

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.
[No. 35.]

INDOARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĪA.

RĀJBAŃGŌ DIALECT. (GOALPARA DISTRICT.)

এক জনকরূপে হাজি আছিল। তার মনে ছেটে রেট। তার বাচাবুক কুল বারা পাইত্তিনি তার ভাগের মুখ পাইতা আছিল। তখন তিনি তার তাম্মের মালোটান বিরহ পাওয়া দিল। অর্থে তারে দিন পাওয়া চোষ। রেটে এর এরকমে করিয়া বড় ডার এক মাছা পাহেলা করিয়া। সে দেশোত্তর যাহা কুঁড়ামি করিয়া আরাম দিয়া নিজ নিজতান্ত উড়াইয়া দিল। যখন তার সোনের ধরন করিয়া রেইলাহীন তখন সেই দেখাকু চড় একাত্ত ছিল। তাইয়ে চড় করিয়া পরিয়া।

তার পাঠকের তীর্থ বারা সেই গ্যাশের এক জন নির্মিত কৃত্তিয়া যাওয়া আর আমল। তীর্থ তাক আপনার পাত্থোর শুরুর চুরি পর্ণের দিল। পর রুপের দে ছোট্টলা খাঁই তাক যাওয়া পা। বারা হাতের হাতে করো মাইনা। বাহির চাকরের এক পাঠক করিয়া খাঁই পাঠ আর মূঝ এটে নিয়ার মিনার লাইরিট।

মুঝ উঠিয়া রের বারা বাহির করেহু বাইন্ড যায় ফুল খাঁই দেয় আর মুঝ বাহিরের কলের কাজের পাগ করিত।

মুঝ আর তের রেটু নামের যুগ্ধ রের চোরের বাহির যাওয়া বাহিরের মতো দেখা।

তার পাঠকের তীর্থ উঠিয়া। তার পাঠকের এটে এল।

নাটে তার সুরেতে তার কন্র তার বাহির বাহির দেখাইয়া পাইখ। দেখা ভাঙ্গা হইল, ফোরাইডিয়া এল যায়। তার পাঠকের স্টেটা বড়ুলা আর তার চুরু খাইল।

এ স্টেটো তার বাহির হইল, ফুল পাঠকের টে আর তের টে পাগ করিতু মূঝ আর রেটা নামের যুগ্ধ।

ফুলাট তার বাহির আর চাকরের চলাকালীন করিয়া।

সাগারে খাঁইয়া রাখান তার কাপড়ের অনিয়া ইহাতে গোল। এখানে যাই তারে আর আর গেলা পালের দেখা। আরা গুলো পাইয়া আরাম করিয়া।

কেন্দ্রা মের এই স্টেটা নয় ঳দি এখন আরাম বাধিতে হইলে।

তখন তার মূঝ চোরে পাঠকের পাইখ আছিল।

পাঠকের তীর্থা আমলের পাঠকের বাড়ির করিয়া যাওয়া নাট গায়ের শুরুর পাইখ।

তখন তার একজন বাকারু ডোকায়া পাট করিয়া হইল। ফি।

তখন তার তুতু কুলু লের ভাও আইষ্টা রের বাহির আরা ভাবলে ভালে পাড়া একটা চুর জাও করীত।

তখন তীর্থ রাগ হইল উভিলা গোল।

তখন তার পাঠকের বাহির বাইন্ড আসিয়া তার সামাজের নোরিল; ফুলাট তার বাচাবুক উঠিয়া কুলু লের এটে দিত। দিত। ফুলাট আর দিত।

ফুলাট তীর্থ বাহির দিত।

ফুলাট সদাে মের বাচাবুক আছিল আর মের বাহিরের ভাগ এবং হর ও পাগল।

কিন্তু আরাম করা ও পাগল হওয়া উভিলা বাড়িতে কেননা রের এই ভাও দিত। গোলা পাওয়া গেলে।
[No. 35.]

INDO-ARYAN FAMILY.

(BENGALI OR BAÑGA-BHĀSHA.)

RĀJBAROṬ DIALECT.

[Eastern Group.]

(GOALPURA DISTRICT.)

[In the phonetic transcription a is pronounced hard as in sin, thin, and not like the ə in skirt, which is represented by ə. ə is somewhat softer than the ə of fast, but not so soft as the ə in pleasure.

Pronounce a as the ə in hot; e as the e in met; ə as the ə in hot; and o as in oil. The letter o (without any diacritical mark) represents the sound of the first o in promote and of the o in the French word mote as compared with oire. It should be carefully distinguished from the ə of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek jankār dui bētā āchhil. Tār madhyē chhōtā bētā tār bāpok kail, 'bābā,
Āk sōnkār dui bētā āṣā. Tār mālīē sōtō bētā tār bāpok koi, 'bābā.
One man-of two sons were. Then-of amīāt younger son his father said, 'father,
gāīrastir yē bhāg mū pāim tā mōk dē.' Tāte tē yāmār mājōt gīrstī bātīyā dī,
gētārōstir yē bhāg mū pāim tā mōk dē.' Tāte tē yāmār mājōt gīrīstī bātī dī,
proper-of what portion I will-get that me-to give.' Therupon he them-of amīāt property dividing gave.
Alpē kāyē dīn pāchhōt chhōtā bētā saub ēkētē kāriyā durantār ēk dyāsōt
Olīpō kōyē dīn pāsōt sōtō bētā saub ēkētē kūrīā durantār ēk dāshōt
A few some days after younger son all together taking away one country
pāturā karil. Se dēsōt yāyā dhillājāmi kāriyā āpānār ghār gīrastī urāyā dī. Yukhan
pāitā kōrī. Shē dāshōt zāyā dhillājāmi kāriā āpānār ghōr gīrīstī urāyā dī. Zōkhōn
started.
That country-to going extravagance doing his-own hone property away away gave. When
tē yāyā saub kharāch kāriyā phēlāī tākhan sōi dēsōt bāyā māngā hāil tēyō bāyā
tēy shāub khōrōc kūrīā phēlāī tōkhōn shē dēsōt bōrō māngā hōi tēyō bōrō he all spending doing finished then that country-in great famine happened he too great
kashītō paril. Tār pāchhōt tēy yāyā sei dyāsōr ēk-jān gīrī kāchhōt yāyā
kashītō pōrī. Tār pāsōt tēy zāyā shē dēsōr ēk-zōn gīrī kāsōt zāyā
difficulty-to fell. That-of after he going that country-of one inhabitant-of near going
ātījī. Tāyū tē yānār pātārōt sūyōr chārbār pātēyā-dī, Parē sūyārē
ātūī. Tāyū tē yānār pātārōt sūyōr chārbār pātēyā-dī. Pārē sūyārē
took-shelter. He him his-own house-to going away away. After going
yē chokkā kāyā, tāk khāyā pātē bharār hāuns kālē-ō, kintuk kāyō
zē chokkā kāyā, tāk khāyā pātē bharār hāuns kālē-ō, kintuk kāyō
what hurts, eat, that eating belly filling of wish having done even, but anyone
kādūnā. Pāchhōt chāyōn pāyā tēy kīl, āmār bāpēr kātō māinā
kādūnā. Pāsōt chāyōn pāyā tēy kīl, āmār bāpēr kātō māinā
him gave-not. Afterwards sense gaining him said, 'my father-of how pay
khāyē chākōr ēk pālā kāriyā khābār pāy ār mū ētā kshīhdāy
khāyē chākōr ēk pālā kūrīā khābār pāy ār mū ētē kshīhdāy
eating servants a great-deal doing of-food get while I here hunger-by
marībār lāgichā. Mūi utbiyā mūr bāpēr kāchhōt yāim; yāyā kaim,
marībār lāgichā. Mūi utbiyā mūr bāpēr kāsōt zāim; zāyā kotē,
Dying about. I rising my father-to near will-go; going will-ray,
"bābā, mūī īsvārēr kāchhōt ār tār kāchhōt pāp karichō; mūī ār tōr
bābā, mūī īshōhōrēr kāsōt ār tōr kāsōt pāp ēkhōhō; mūī ār tōr
father, I God-of near and of-thee near sin committed; I longer thy
bētā namēr yugy-ō nāō. Mōk tōr yāy-ja-n māinā khāoyā ēkhārēr matō
bētā namēr yugy-ō nōō. Mōk tōr ak-zōn māinā khāoā ēkhārēr nōō
son name-of fit also am-not. Mo thy one pay eating servant like
rāk."' Tār pāchhōt tāy uṭhiyā tār bāpēr ọṭē gēl. Nātē tāy duṇāntarōt
rāk."' Tār pāsōt tāy uṭhiā tār bāpēr ọṭē gēl. Nātē tāy duṇāntarōt
keep."' That after he rising his father-of to went. But his distance
thākē tār bāp tāk dēkhbar pāīl. Dēkhīyā māyā hāl, dāurīyā gēl,
thākē tār bāp tāk dēkhbar pāīl. Dēkhīyā mōyā hōl, dāurīyā gēl,
from his father him seeing got. Seeing pity was running went,
yāyā tār gālā sāptēyā dharīl, ār tār chumā khāil. Ai bētāy tāk kāl,
yāyā tār gālā shāpīyā dhōrīl, ār tār chumā khāil. Ai bētāy tāk kōl,
having-gone his neck embracing sought, and his kids ate. That son him said,
'bā mūī īsvārēr-ē ār tōr-ē pāp karēhō; mūī ār bētā namēr yugy-ō
'bā mūī īshōhōrēr-ē ār tōr-ē pāp kōrēhō; mūī ār bētā namēr yugy-ō
'father I God-of-to and thee-to sin committed; I longer son name-of fit also
nāō.' Kintuk tār bāp tār chākār-gulāk kail, 'sākāl-kārīyā sāgarā-thākīyā
nāō.' Kintuk tār bāp tār chākār-gulāk kōl, 'sākāl-kārīa sāgarā-thākē
am-not.' But his father his servant-to said, 'quickly all-than
yāykhān bālā kāpōr ānyāy īyāk pēndēyā dēō; īyā hālot ānūt ār pāyōt
ākōn bālā kāpōr ānīā īyāk pēndēyā dēō; īr hālot ānūt ār pāōt
one-piece good cloth bringing him dress; his hand-to ring and fest-on
jōtā pēndēyā-dēō; āmārā-gulā khāiyā állād kāri; kēnēnā mōr ēi bētā
sōtā pēndēyā-dēō; āmōrā-gulā khāiyā állād kōrī; kēnēnā mōr ēi bētā
shōō put-on; we-all eat merriment do; because my this son
mariyā geo̊hīl, ēkān ābār bācāhīl̄e; hāreyā geo̊hīl̄, ēkān pāchō,
mariyā gene̊il, akhōn ābār bācē; hāreyā gene̊il, akhōn pāchō,
māriyā gene̊il, akhōn ābār bācē; hāreyā gene̊il, akhōn pāchō,
dead was, now again alive-has-become; lost was, now I-have-got.'
Parē tāmārā állād kāriār nāgil.
Pōrē tāmārā állād kōriār nāgil.
Afterwards they-all merriment doing began.
Tak̄hān tār bārā bētā pātār-bārit ācchāl. Pāchhōt tāy āstē āstē
tōkōn tār bārī bētā pātār-bārit āsī. Pāsōt tāy āstē āstē
Then his elder son the-field-in went. Afterwards he having-come having-come
bārī kāchhōt yāyā nāc ẹ̄̐̄g̣̊ār tōr sūnār-pāīl. Tak̄hān tāy ē-kān
bārī kāsōt yāyā nāc ẹ̄̐̄g̣̊ār sọ̄̐̄r sūnār-pāīl. Tōkōn tāy ak-zōn
the-house-of in-the-neighbourhood going dancing music-of noise to-hear got.
Then he one chẹ̄̐̄grāk dākēyā puch-kari̊, 'īglā-ki?' Tak̄hān tāy tāk kail, 'tōr bāī hāi
chẹ̄̐̄grāk dākēyā puch-kōrī, 'īglā-ki?' Tōkōn tāy tāk kōl, 'tōr bāī ēk-kān
chẹ̄̐̄grāk calling asked, 'this-what-is?' Then he him-to said, 'thy brother
āīchē"hē, tōr bāp tāk bāhālē-bāhālē-pāyē kē-tā bāra bānādārā kārōcē.' Tātē
āīchē"hē, tōr bāp tāk bāhālē-bāhālē-pāyē ak-tā bārō bānādārā kārōcē.' Tātē
has-come, thy father him well-in-health-having-got one big feast he-giving.' Upone-that
ōyā rīg hāyā-ūṭhīl; bhiṭrā ēgīl-nā. Tār pāchhōt tār bāp bārōt āsīyā
ōyā rīg hōyā-ūṭhīl; bhiṭrā ēgīl-nā. Tār pāsōt tār bāp bārōt āsīhā
his anger arose-became; within he-went-not. Of-that after his father outside coming
Bengali.
tāk samjēbār nāgīl; kintuk tāy tār bāpōk uttārē kail, 'dēkh, muī tōr
tāk samjēbār nāgīl; kintuk tāy tār bāpōk uttārē-kōil, 'dākh, muī tōr
hin tō enriched began; but he his father-I answered, 'I, I thy
ēta dīn bharā gōdārī-kannu, kakhan-ō tōr kōnā-ō hukum phēlāō nāī;
ētō dēn bōrā gōdārī-kōnnu, kōkhnō-ō tōr kōnō-ō hukum phēlāō nāī;
so-many days for served, ever-even thy any-even orders I disobeyed not;
tēō tāl kakhan-ō ēk-tā chhāgalār bāchhārā-ō dēīs nāī, yē mōr sātēr-gūlāk
tēō tāl kōkhōn-ō ēk-tā sāgotēr bāchhārā-ō dēīsh nāī, zē mōr sātēr-gūlāk
even-then thou ever-even one goat-of kid-even gavest not, that my companions
niyā állād kärē. Kintuk tōr ēi bētā yē nātī-gūlār sātē tōr girāsti
niā állād kōrē. Kintuk tōr ēi bālā zō nēsī-gūlār-shālē tōr girāstī
with merriment I-may-do. But thy this son who with-potentially thy property
khōyēā phēlāichē tāy yakhan āsīl bārā bhāndārā dilū.' Kintuk tāy kail,
khōyēā phēlāichē tāy zōkhōn āsīl bōrō bhāndārā dilū.' Kintuk tāy kōil,
having-lost came-nim-to-waste-away be when came big feast thou-gavest.' But he said,
'bā, tū̄t sadāy mōr sātōt āchhis, ār mōr yā hāy sagulē tōr. Kintuk
'bā, tū̄t skādāy mōr shātōt āsīsh, ār mōr zā hōy shāgulē tōr. Kintuk
'O son, thou always my with art, and my whatever is all thing. But
allād kārā ē khāṣe hāoyē uchtī haičē, kēnāmā tōr ēi bālu mariyā
allād kōrā ē khūnē kōnē uchtī haičē, kēnāmā tōr ēi bālu mōriā
merriment doing and happy to-be proper was, because thy this brother dying
gēchhēlī, bāchhē; hārēyā gēchhī, pāvoyā gēchhē.'
gēchī, bāchhē; hārēyā gēchhī, pāvoyā gēchhē.'
now-alive-become-is; lost gone-was, found is.
[No. 36.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BÂNGA-BHÂSHÂ.

RÂJBANGSHI DIALECT. (GOALPARA DISTRICT.)

ধোপার গাথা ও কুকুর।

এক জন ধোপার একটা গাথা ও একটা কুকুর আছিল। এক দিন গাথা কুকুরের কয় সে, শালা নূই সারা দিন সেহরত করে। আর তুই বলিয়া বাইস আর ভুকিয়া। কুকুর কর:— শালা নূই দে কাম করে। সে কাম কি তুই করিবার পারিস। আইন্দ হাতে নূই তোর কাম করিয়া তুই মোর কাম করিয়া।

এই কথায় পর হাতে কুকুর ধোপার কাপড় উঠিয়া নাগিল, আর গাথা ধোপার বাড়িতে গেলেরা দিবার নাগিল।

করিয়া পরে ধোপার বাড়িতে এক দিন রাতের চেয়ে আলিয়া। সিড়ি কাটিয়া নাগিল। গাথা চোরক দেখিয়া চিলিয়ার নাগিল। ধোপা নিঃসরণ হাতে উঠিয়া। তাল করিয়া খাল ভুরি মিয়া গাথার বৃষ্টি। খুইয়া যায়।

পাথা কিন্তু আরে যায়। আরও খেলি। করিয়া চিলিয়ার নাগিল। ধোপা চিলান শুরিয়া রাগ হয়। একটা ঠেলা যায় গাথার কুকুর করিয়া ভাঙ্গার নাগিল।

তখন কুকুর আইন্দ হাতে কয় কেমন রে ভাই গাথা কেমন ভাঙ্গা, এলে করে।

ধার কাম তাক বাঙ্গালা।

আর খেলে নাটী বাঙ্গাল।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHA.

RĀJASTHĀN DIALECT.

[For the phonetic transcription s is pronounced hard, as in sin, this, and not like the s in shell, which is represented by š. Š is somewhat softer than the s of seeds, but not so soft as the s in pleasure.

Pronounce ś as the s in hatt; Ā as the o in met; ē as the o in hot; and o as in oil. The letter o (without any diacritical mark) represents the sound of the first o in promote, and of the o in the French coré as compared with coré. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek jan dhōpār ēk-tā gādha ē ōk-tā kukur āchhil. Ėk din gādha

Āk ān dhōpār ēk-tā gādha ē ōk-tā kukur āsail. Ėk din gādha

One person washerman-of one ass and one dog were. One day ass

kukurōk kay yē, 'sālā, mūi sārō din māhanat karō ār tuē basiyā khāis

kukurōk kōy zē, 'shālā, mūi shōrā din mēhōnuē kōrō ār tuē bōshia kūshāk

to-the-dog said that, 'sala (wife’s brother). I whole day labour do and you sitting eat

ār bhūkis.’ Kukur kāy, 'sālā, mūi yē kām karō, sē kām ki tuē karihar ār bhūkis.’ Kukur kōy, 'shālā, mūi zē kām kōrō, sē kām ki tuē kūrihār

and bark.’ Dog said, ‘sala (wife’s brother). I which work do, that work what you do

paris? Āj hātē mūi tōr kām karim, tūi mōr kām karis.’ Ei kathā

parish? Āj hātē mūi tōr kām kūrim, tūi mōr kām karis.’ Ei kothā

Ei kathā

par hātē kukur dhōpār kāpār ubābār nāgīl, ār gādha dhōpār bārit

par hātē kukur dhōpār kāpār ubābār nāgīl, ār gādha dhōpār bārit

after from dog washerman-of cloth to-carry began, while ass washerman-of home-to

pāhōrā dibār nāgīl.

pāhōrā dibār nāgīl.

watch give-to began.

Kadān parē dhōpār bārit ēk din rāiṭōt chōr āsiyā shīd kāṭībār

Kadān parē dhōpār bārit ēk din rāiṭōt chōr āsiyā shīd kāṭībār

Some-days after washerman-of home-to one day night-at thief coming hole dig-to

nāgīl. Gādha hōrak dēkhiyā chhillār nāgīl. Dhōpā nind hātē uṭhiā

nāgīl. Gādha hōrak dēkhiyā chhillār nāgīl. Dhōpā nind hātē uṭhiā

began. Ass this-to seeing to-bray began. Washerman sleep from arising

bāṭ-kūriyā ghūs bhusi diya gādha bādhiyā thuiyā yāyā sūtil. Gādha

bāṭ-kūriyā ghūs bhusi diya gādha bādhiyā thuiyā yāyā sūtil. Gādha

well grass huak giving ass-to tying keeping going lay-down. Ass

kintuk āgār thākiyā ārā-ō bēṣi kariyā chhillār nāgīl. Dhōpā chillān

kintuk āgār thākā ārā-ō bēṣi kūri chhillār nāgīl. Dhōpā chillān

but before than more-even louder to-bray began. Washerman braying

nūniyā rāg hayā ēk-tā thēgā diya gādha khub kariyā dāṅgār

nūniyā rāg hayā ēk-tā thēgā diya gādha khub kariyā dāṅgār

hearing angry one club by ass greatly thrust-to

nāgīl. Takhan kukur āignā hātē kay, ‘kēmōn rē bhāi, gādha, kēmōn dāng?’

nāgīl. Takhan kukur āignā hātē kōy, ‘kēmōn rē bhāi, gādha, kēmōn dāng?’

began. Then dog yarē from said, ‘how O brother, ass, how(cis-thā) threating’.
Ai yé kay—
Oi së bôy—
He then says—
"Yâr kâm tâk sajê,
Zâr kâm tâk shâzê,
"Whose work him suits,
Àr hâliô nâtî bâjê.
Àr hoîlé nâtî bâzê.
Others-to happening stick sounds."

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog
'Shâlâ! I have to labour all day long while thou dost only sit, eat, and bark.' The
dog says, 'canst thou do the work that I do? From this day forth I will do thy work
and thou shalt do mine.' After saying this, the dog went on carrying the clothes of
the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began
to dig a mine. The ass on seeing the thief commenced braying. The washerman being
aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But
the ass went on braying more loudly than before. The washerman hearing the bray of
the ass got angry and began to belabour him with a stick. Then the dog said from the
yard, "How my brother ass! how is the stick? Don't you know the saying:—

'Suits him the work whose it is.
To others like a stick it seems.""

The next two specimens are also in pure Râjbângši. They come from the Rangpur
District. Note how l and n are confused. Even when l is pronounced l, it is written n
in the Bengali character.

The first specimen is the Parable of the Prodigal Son.
দেখুন এই কোন কথার প্রত্যেক বিষয়ে আসা একটি মন্তব্য আর তার ফলে আর রায়তের নামে আর গুনু শুনানি পাইন। তাদের অংশের একটি চফ্রাবুক খাঁক পূর্বাভাস হয়ে তপন হয়। এই উল্লেখ করে নেমনের ভূমিতে বাড়ির বাড়িতে। তাদের ভাইয়ের দানে এই কথায় বানানে বাবা। অর্থ উল্লেখ কায়কে কথা কেন বানা না ভাব। পাক উল্লেখ বাবা বাইতে আসা একটি ভাইয়ের খাতে বাড়িতে। তার রায়তের নামের ফলে আসা একটি মন্তব্য আর তার ফলে আর রায়তের নামে আর গুনু শুনানি পাইন। তাদের অংশের একটি চফ্রাবুক খাঁক পূর্বাভাস হয়ে তপন হয়।
[No. 37.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BÀNGA-BHIASHĀ.

RĀJBAṆGĪ DIALECT. (RANGPUR DISTRICT.)

In the phonetic transcription is pronounced hard as in sin, this, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of seal, but not so soft as the z in pleasure.

Pronounce a as in hat; e as in met; i as the a in hot; and o as in oil. The letter o (without any diacritical mark) represents the sound of the first o in promote, and of the o in the French word soire as compared with rétre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.

Ek jan-māṁshēr duī-knāḥ byāṭāḥ āchāhīn. Tār cḥhōṭa kōṇā uyār bāpak

Aḥ zōn-māṁshēr duī-knāḥ bōṭā āsil. Tār soṭō kūnā nār bāpak

One man-of two sons were. Of-them the-younger one his father-to

cāṁnē, ‘bā, mōr pāśā kārīr bhag mōk dēō.’ Ai kātātē tāy umār-gharak

kōl, ‘bā, mōr pāśā kārīr bhag mōk dēō.’ Oi kōlātē tāy umār-ghorōk

said, ‘father, my piece-and-cover-of share to-use give.’ That word-on he then-to

saug bāṭiyā dinē. Anap din yāyā cḥhōṭa chēṅgārā kōṇā saug byāchē-kīnī,

shōg bāṭi-dēē. Oīp din sōyā soṭō chēṅgārū kūnā shōg bāchē-kīnī,

all having-divided gave. A-few days having-past the-younger boy one all having-sold-and-bought

ekē-tē kārī bhīn dēsāt gēn. Sēṭē mānān kūkātē saug pāśā-gulā

akē-tē kārī bhīn dōshō gāl. Sōṭē mānān kūkātē shōg pāśā-gulā
together making different country-in went. There various bad-ways all pie-heap

upi-phēṃāinē. Āy yakhān ai-dānē saug upi-dinē takhan ai dyāsat khib

upi-phālāī. Oī zōkhōn oī-dānē shōg upi-dēē tōkhōn oī dōshō khub

here-squandered. He when in-that-way all squandered then that country-in great

durbhik nāgīn. Āy takhan bārō dukhat pain. Dukhat pārīyā ai-thākār ēk-jān

durbhik nāgīt. Oī tōkhōn bōrō dukhat poīsī. Dukḥēh pōrīa oī-thākār ēk-zōn

famine happened. He then great straits-in fall. Distress-in falling of-that-place a

sahari māṁshēr gorāt gēn. Ai mānūṣ kōṇā takhan uyāk khūnā-bārīt sūyā

shōhōrī māṁshēr gorāt gēl. Oī mānūṣ kūnā tōkhōn uāk khāmnā-bārīt shuōr

of-the-city man to went. That man (one) then him to-fallow-load swine

chārbār paṭō-dīnē. Dāḥārār āgrā yāk sūyārē khāy uyāy tāk khāyā pyāt

chārbār paṭō-dītē. Dāḥārār āgrā zāk suhōrē khāy wāy tāk khāyā paṭ

to-graze settle. Of-paddy bakes what the-swine eat he that eating belly

bhārbār cāṁnē, kintuk tāk-ō kāy uyāk dīnē nā. Pāchēh chāyānt āy yā

bhārbār chālē, kintuk tāk-ō kāy uāk dītē nā. Pāsōl chātōn āy yā
to-fall wished, but even-that any-one to-him gave not. Afterwards some having-got he

kāṁnē, ‘mōr bāpēr mānā-khāōyā kātē chākārē khum-mātē khāyā mānūṣāk

kōlē, ‘mōr bāpēr mānā-khāōyā kōṭō chākērē khum-mātē khāyā mānūṣāk

said, ‘my father’s salary-getting how-many servants sumptuously-feeding themselves to-(other)-people

bīmbār-pārē, ār mūī ēṭhē khābār nā pāyāy marbār dhārēhā. Mūī ēṭhē hate

bīmbār-pārē, ār mūī ēṭhē khābār nā pāyāy mōrbār dhōrhō. Mūī ēṭhē kōtē
can-give-away, and I here of-food not getting to-die am-about. I here from
ধুরিয়া চুম্বা খাসে। তাহাত যুয়া যুখান খালে, ‘বা, মুই পারমেশ্বরে আগত পির তোমার তুলিয়া বার গোরত স্মৃত, তামাক কোলম, ‘বা, মুই পারমেশ্বরে আগত পির তোমার রাজিং পিয়ার ফুটবড়া কোছিয়া হুবার মোটা নোয়া। মা আর তোমার বাসা হোবার মোটা নোয়া। মা আর তোমার বাসা হুবার মোটা নোয়া। মা আর তোমার বাসা হুবার মোটা নোয়া। মা আর তোমার বাসা হুবার মোটা নোয়া। মা আর তোমার বাসা হুবার মোটা নোয়া। 

An Eck duraat takhte-i är uyuar bap uyaK dékhiyà morte dauri-yà yànà. OnèK dûroet takhte-i är uY ur bap uyaK dékhiyà morte dauri-yà yànà. 

Great way-off while-he-was-eately and his father him having-seen by affection having-run need.

ধুরিয়া চুম্ব খাসে। তাহাত যুয়া যুখান খালে, ‘বা, মুই পারমেশ্বরে আগত পির তোমার তুলিয়া বার গোরত স্মৃত, তামাক কোলম, ‘বা, মুই পারমেশ্বরে আগত পির তোমার রাজিং পূটবড়া কোছিয়া হুবার মোটা নোয়া। মা আর তোমার বাসা হোুবার 

ধুরিয়া চুম্ব খাসে। তাহাত যুয়া যুখান ৷ খালে, ‘বা, মুই পারমেশ্বরে আগত পির তোমার তুলিয়া বার গোরত স্মৃত, তামাক কোলম, ‘বা, মুই পারমেশ্বরে

Hámà khágyà dàyà khum matè ah-tàmsà kari. Môr èi chhágyà kònà. 

Hámà khágyà dàyà khum matè óng-tàmsà hâri. Môr èi sauà kònà. 

Let us eating-(and)-feeling perfect manner enjoyment make. Mine this son (one) 

marchhin, phîr bî chi utphohè; hâri géchhin, tài pàyà géchhin. Èi kathà 

morsîl, phîr bî chi utphohè; hâri géchsin, tài pàyà géchhin. Èi kôta 

was-dead, again to-life has-arisen; lost was, him found has-been. These words 

kàyà umrà khum-matè ang-tàmsà kàirbèr dhârnen. 

kàyà umrà khum-matè óng-tàmsà kàirbèr dhôrîlè. 

saying they thoroughly enjoyment to-make begun. 

Bàra olhàgyà-kònà khèkét àchhin. Tày phàriyà kàyèr gorot àsènè. 

Bôrô sauà-kònà khèkét àsèl. Tày phàriyà kàyèr gorôt àsèl 

(Th)-older boy (one) in-the-field was. He coming-back of-house near-at-the-foot on-coming 

ghèkát thàkètè är hàriyà nàchàn är gàn shùnibâr pàinè. Tàkhan ày uyuar 

ghèkát thàkètè är hàriyà nàchàn är gàn shùnibâr pàinè. Tàkhan ày uyuar 

in-the-way still (and) at-the-house dancing and music hear could. Then he his 

èk-jun chàkrak dàkè puchhèr dhàrnen, ‘ignà kî?’ Tày uyàk kàinè, ‘tomàr 

èk-jun chàkrak dàkè puchhèr dhàrnen, ‘ignà kî?’ Tày uyàk kàinè, ‘tomàr 

one servant having-called to-sek began, 'these (what)-are?' He to-him replied, ‘thy 

bhàî énchè. Tômàr bâp khum-matè khàbâr bànàichè. Tômàr bhàiók 

bhàî énchè. Tômàr bâp khum-matè khàbâr bànàichè. Tômàr bhàiók 

brother has-come. Thy father thoroughly fast has-get-up. Thy brother 

bhàna matè pàíche àyànà. Èi kàkàtè ày bàrà gòshà hain. Tànì 

bhàlô móktè pàíche kàinè. Èi kòtîè òy bôrô gòshà hòlt. Tànìy 

in-good condition has-get became. ‘Thad word-(on) he very angry became. He
RÄJHÁNSI DIALECT OF RANGPUR.

bhitarat ār nā yāy. Pāchhät uyār bāp haître āsiyā uyāk bujbār dhaîranē.
bhitorē ār nā zāy. Pasōt nār bāp bārōt āshīā uāk bishbār dhōrē.
inside more not would-go. After THAT his father outside having-come him to-explain began.

Āy uyār bāpak jāb dinē, 'mū ē-tā-din huān tōmār kata sēbā kannū;

Ogy nār bāpōk zōb dīlē, 'nūtī ē-chō-din hōlē tōmār kōtō shēbā kannū;
he his father-to answer gave, 'I such-a-long-time past thy much service have-done;
tōmār kātā kōnā din phēnāi nāi, kintuk kai tōmār ēk-tā ohikāganer
thy order any day have-thrown not, but where thou one of goat
pātā-ō dēn nāi, yē tā-kō biyā hāmār sātir-garak dhariyā ang-tāmsā kārmā,
pātā-ō dān nāi, sē tā-kē niā hāmār shātir-görōk dhōrāā ēng-tāmsā kārmā,
kiś er-en has-given not, that it with my companions with enjoyment I-may-make.
Yē bātā tōmār saūg pāisā-kañē nātir bārīt dinē, tāy āshē tārē kyāmē
Ze bātā tōmār shōg pāishā-koñi nōtir bārīt dīlē, tāy āshē tārē kāmmē
What son thy all money has-given to has-given, his on-coming (for)-his-sake
kataś khābār bānātēnē.' Tār bāpē tāk kaīnē, 'tūi sadāy mōr sātē
kōtōy khābār bānātēnē.' Tār bāpē tāk kōtē, 'tūi shādāy mōr shātē
how many-kinds-of-foot thou-hast prepared.' His father him-to said, 'then always me with
āchis, mōr yāk halbē saūgē tōr. An-tāmsā kairbārē-ī nāgē. Tōr bhāi
āchis, mōr yāk halbē saugē tōr. Ōng-tāmsā kōirbārē-ī lāpē. Tōr bhāi
art, my what will-be all thing. Merriment to-make-even is-met. Thy brother
kōnā mūrēhēn, bāšēchēhē; hārāchēn, tāk pāyā goēchē.
kunā mūrēchē, bāšēchē; hārāchēchē, tāk pāyā goēchē.'
(one) was-dead, has-come-to-life-again; was-lost, he found has-been.'

The second specimen from Rangpur is a folk-song. King Manãi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct :—

Bengali.
[No. 38.]
INDO-ARYAN FAMILY. (EASTERN GROUP.)
BENGALI OR BANGLA-BHASHA.
Rajbangshí Dialect. (Rangpur District.)

Bangla এসিয়া, খোরা মানাই, কানু কি?
Bhobho আসিয়া, খোরা মোনাই, কালু কি?
In-the-world having-come, O Manái, thou-didst what?

Raja নামাই সব করা; আলাকে দিদার করা.
Rosa নামাই শোভা করো; আলাকে দিদার করো.
Praying prayer all do; Allah cognizant make.

Bhobho আসিয়া, খোরা মানাই, কানু কি?
Bhobho আসিয়া, খোরা মোনাই, কালু কি?
In-the-world having-come, O Manái, thou-didst what?

Ye jan পাকৈট চারা, পাকৈ হিন্য, চক্রা ধুলায় মাটে,
Zo zin পাকৈট চোরে, পাকৈ হিলো, সোরো ধুলায় মাটে,
What man in-palankoon mounts, for causes-to-be-moved, umbrella has-borne over-his-head,

Tūtdū tūndu খাকে খালী, কীমনা যাবে সাতে.
Tūtdū tūndu খাকে খালী, কীমনা যাবে সাতে.
His-even body the-dust will-eat, anyone-not will-go with-him.

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manái, when thou camest into the world?
Fast thou, and pray; make Allah see thee.

What didst thou, O Manái, when thou camest into the world?
The (mighty) man, who mounts in palankoon, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rajbangshí is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.
[No. 39.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHĀ.

(Rajbangši Dialect.)  
(Jalpaiguri District.)

(Babu Muralidhar Roy Chaudhuri, 1898.)

\[\text{Bengali.}\]
[No. 39.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHA.

RAJBAZĪ DIALECT.

(JALPAIGURI DISTRICT.)

(BABU MURALIDHAR KAY CHAUDHRI, 1898.)

Ek jāṁkār dui-jhan bēṭā āchhil. Ambār madhū'at ohōta bēṭā ar
One person's two-person sons were. Of them amongst the-youngest son his
bāpak kahil ki-bōle, 'bā, hāmār sampattīr muī jō bhāg pām, tā
father-to said that, 'father, our property's I which share will-get, that
tai mōk dē.' Tāte ūyāy ambār madhyat sampattī bāṁ-karē-dīlek.
then me-to give.' Thereupon he of-them amongst (his) property divided.
Thāṛīy-kay din bād sīsū bēṭā tāṁmān sampattī ākēṭhē kōrē
A-few days after (the) youngest son (the) whole property into-one making
dūrēsāt pālāy-gēl. Aithē āyā-hānē jō-eīi
to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly)
kharach-kōrē, ar sampattī plūrāy-dīl. Āy jēlā tāṁmān kharach-kōrē-phēlā
spending his property (he) exhausted. He when (the) whole spent
sēlā ai-dēsāt khōb ākāl pail. Ār āī sēlā kashāt
then in-that-land (a) great famine fell. And he then in-misery
parēbā lāgīl. Sēlā āy ai dēśēr ōk-jhan bandariyār-thāī āyā arēhē
paribah lāgil. Sēla āy ai desēr ok jhan bandariyār thāī āyā aṛēhē
began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his
āsṛā nilē, ār ai bandariā-lōk-tā ak āppānār ājīt sōr chārbār
asra nilā, ār ai bandāra lok tā ak āpānār jāmīt sōr charābar
shelter took, and that townsman him (in) his-own land swine to-graze
pāṭhāy-dīlēk. Tār pāchhat, sōrē jēlā khasā khāy, ālā diyā ūyāy ar
pāṭhāy-dīlēk. Tār pāchhat, sōrē jēlā khasā khāy, ālā diyā ūyāy ar
sent.
Tāthāt-āfer, suvīc which husks eat, those with he his
peś bharābār manā-karīl, kintuk kāhay ak khasā dīlē nāī. Pāchhat
pet bharābar manē-karīl, kintuk kāhay ak khasā dīlē nāī pāchhat
belly to-fīll thought (desired), but anybody him husks gave not. Subsequently
yēlā ār sūrtī hāl, sēlā kahibār dhallē ki-bōle, 'mōr bāpēr
yēlā ār sūrtī hāl, sēlā kahibār dhallē ki-bōle, 'mōr bāpēr
when his sense came (back), then to-say (he)-began that, 'my father's
kata dārmābā-khayā chākār pētēr chāhō bēsī khābār pāy,
kata darmābā khayā chākār petēr chāhō bēsī khābār pāy,
how-many wagers-eating servants (the) belly-(seats) than more food get,
how-many wagers-eating servants (the) belly-(seats) than more food get,
ār mū ēithē bhōkē marēchhu. Mū mōr bāpēr-unthē āyā
ār mū ēithē bhōkē marēchhu. Mū mōr bāpēr-unthē āyā
and I here of-hunger am-dying. I (to) my father's-presence going
and I here of-hunger am-dying. I (to) my father's-presence going
kāhīm bōle 'bā, mū-ṭār tūr-thē ār parakal
kāhīm bōle 'bā, mū-ṭār tūr-thē ār parakal
will-tell (him) that 'father, I indeed in-thy-presence and the next-world
will-tell (him) that 'father, I indeed in-thy-presence and the next-world
khaoyābār (kha-bābar)-fànē-ō bārā pāp-karchhu, mū-ṭā ār tūr bēṭā
khaoyābar khawābar fānē o bara pāp karchhu, muī-ṭā ār tūr bēṭā
to-lose-also greatly have-sinned, I indeed again thy son
to-lose-also greatly have-sinned, I indeed again thy son
labār jōig na-hāa, mōk ēlā tūr ōk-jhan dārmāhā-khayā chākārēr
labār jōig na hāa, mōk ēlā tūr ok jhan darmāhā khayā chākārer
to-be (called) worthy not-am, me now thou thy one-man paid servant
matan rākhēk,"' Tār-pāchhe āy sēlā ar bāpēr-thē uṭē-gél. Kintuk āy like keep.' That-after he then (to) his father's-presence went. But he dārēt rahītē-i ar bāp ak dekhē-pāichhilō, ār kāndamunda at-a-distance remaining-even his father him got-to-see, and full-of-grief hāyā daurē-jāyā ar gālā dhōrē chumā khālē. Sēlā bētā-tā becoming (and) running (to him) his neck clasping a-kiss ate. Then the-son kahil, 'bā, mui-tā tōr-thē ār ār-jamāt-tānē-ō khub told (him), 'father, I indeed (in) thy-presence and against-the-next-world also great pāp kōrēnu, mui ār tōr bētā bōlē-chinhē-dībār matan na-hānā.' Kintuk sin have-committed, I again thy son as-to-be-regarded fit not-am.' But ar bāp ar nijē chākārē-gharē kahil, 'chat-kōrē khōb bhālā kāpār his father his own servant told, 'quickly (a) very good cloth āniyā ēk pindhō, ār-hātē āngūthī ār pātē bringing this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet jātā pindhē-dēsē, ār hāmā khōb bhālā-kōrē khāyā kanē khūs-kari. shoe put, and (let)-us very well feasting awhile make-merry. Kēmēnā mōr ēi bētā-tā marē-gēichhilō ēlānē bēchil; ō Because my this son-indeed was-dead now has-become-alive; this (my son) hārēy-gēichhilō ēlānē payā-gēl.' Tār pāchhat sābbāy hāus-kariōb dīlālē. was-lost now has-been-found.' That after all to-make-merry began.

Ār ar bāra bētā sēlā hāl-bāyīt āchhilō. Tāy āsiyā gharēr And his elder son then in-(his)-field was. He coming of-(his)-house baglāmūli hōlē, nāchan ār bājan śunēr-pālē. Tār-par āy ēk-jhan by-the-side being, dance and music heard. That-after he one-man chākārēk bagalat dākāy puchhil bōlē, 'hīlā ki rē?' Chākārē-qa servant near (him) calling asked (him) that, 'these what (are), O?' The-servant ak kahil, bōlē, 'tēr bhēi ātochē, tēr tōr bētā bhāik him told, that, 'thy brother is-come, thy father thy brother bhālē-bhālē payā khōb bhoj tiyāri-kāichē.' Ētē well (i.e., in good health!') getting (back) (a) great feast has-prepared.' 'Upon-this āy bāddā rāg hail, ār bhūtar ātār chālīl nāi. Tār pāchhat ar he very angry became, and within to-go wished not. There-after his bāp bāhērat āśē ak khōb samjhabār dīvalī, kintuk āy bāpāk father out coming him much to-soothe began, but he (his) father jayāb-dīyā kahil, bōlē 'dekhēk, bā, éta-bachchhēr-hātē mui tōr kata answering said, that 'look, father, for-so-many-years I thy how-much sēbā kānna, tōr kuna hukumē mui kuna din lēngēhā nāi, service have-done, thy any order I (on) any day have-disobeyed not, tāhā tui mōk kuna dinē ēk-tā ohāgūlār-bāchchā dīlō nāi, jē mōr still thou me on-any day one (a-single) kid host-given not, that my bandhur-gharēk dhōrē mui ēk din kanēk hāus-kārā; ār tōr ēi bētā friends with I one day awhile may-make-merry; and thy this son
BENGALI.

jē naṭūr-pāξhlag tōr sampatti phurāy-dichhē tāha āy ṭēā āsil sēlay
who on-prostitutes thy property had-spent-away still he when came then
tui ar-tānxē baξa bhōξ tiyāri-kōξō. Kintuk ar bāξ ak kahil,
thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told,
'bēξa, tui-ta saddāy mōξ-lagat āchhīs, mōξ jē hōξē ilā tāmānē-ta
'son, thou-indeed always me-beside art, mine what will-be these all-indeed
tōξē. Ei jē kāξē kāξξ-ξāξξ-kannā, i-tā karā bhāξē
tine (arc). This that aξξhīξξ (we) have-made-merry, this to-do good (proper);
haξξēξ, tōξ ēξ bhāξξ-ta mare-gēξhīξō ēξā bāξξhīξ;
has-been, thy this brother-indeed was-dead now has-been-alive (again);
hāξξξ-gēξhīξō, ēξā payā-ξēξ'
was-lost, now has-been-found (again).

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of 'My darling Clementine.'
[No. 40.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAČGA-BHĀSHA.

RĀJBAONGSĪ DIALECT, (JALPAIGURI DISTRICT.)

(Babu Murutidher Rai Chaudhri, 1898.)

Mār aṅgā kāthā phant paṛēbhē, gē, ogē ābō,
(To) my all-those (past) things mind are-coming, O, O grandmother
chhay mās bharīyā madāri mariyā.
(six months for-fall my-wife being-dead.

Māiyā-tō mariyā mui hanu pāgēla, dinē-dinē kandēbhēhō
The-wife being-dead I became mad, day-after-day have-wropt
mui dahalāt basiyā, gē ābō, ghar-hāri ohbāriyāhō.
I in-the-low-land sitting, O grandmother, (my) home leaving.

Kāy ār kālihē mōk āndhiyā bāriyā, kāy ār ākāhē,
Who again will-feed me (herself) cooking (the meals) who again will-call
mōr-bagālat āsiyā, ki ‘kaira-kaira’ kariyā?
(more) bagalat beside (me) sitting, (the sweet noise) kērē-kērē making?

Kāy dibē mōk, ogē ābō bichhinā pāriyā, kāy ār
Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again
hākāhē pakhā bagālat basiyā, ki kērē-kērē kariyā;
will-move (the) fan beside (me) sitting, (the sweet noise) kērē-kērē making?

* ‘Kaira-kaira’ really means ‘hear me,’ and is the expression used by the wife when she addresses her husband or
wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when
required, by the above term. This is very much like the Bengali ‘ecch’ used when a wife calls her husband.
† Kērē-Kērē is onomatopoeic, and means the sound of the fan.
BENGALI.

Jārār-dinē āchha mui ëklay thākiyā, kāy ār thākibō
(In) winter-days am I alone lying (on my bed), who again will-come-to-lie-down
mōk bagalat-dhāriyā, ējē garam kariyā?
me beside (her), (the) bed warm making?
Girasti ohhariyā, ābō, mui haichhu bāudhiyā,
House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,
āyē-sītē bērāchō mui dhuliya-pariyā, ī ābō, ndāri
hither-and-thither am-roaming I reelin-and-tossing, O grandmother, (my) wife
mariyā.
being-dead.
Māiyār-bādē mōr dhētā jāchhō-āō-jāliyā, pāris yadi, ēk-tā
For-(my)-wife my body is-burning, canst if (thou) one (a)
mōk tui āri de-āniyā, ī ābō, dayā kariyā.
me thou widow dost-bring, O grandmother, mercy (on me) taking.

FREE TRANSLATION OF THE FOREGOING.

All those past things are coming to my mind for full six months, O my grandmother,
my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the
low-lands, O grandmother, leaving my home.

Who will now cook my meals and feed me, who will now call me, coming to my side
and addressing me as ‘kaira kaira’?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she
sits beside me, making the sweet sound of ‘kērēt kūrāt’?

In wintry nights am I alone lying on my bed. Who will now make me lie down
beside her, making the bed warm (with her body)?

Leaving my household duties, O my grandmother, I have become like a bereaved
lover. Hither and thither am I roaming, reelin and tossin', O grandmother, my wife
being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if
thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an
unmarried girl.
[No. 41.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHÂSHÂ.

RÂJBANGSHI DIALECT. (JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

Partham jaubaner kâlê ná hail mór biyâ,
(at) first youth's time not was my marriage (solemnized),

Arán katakâl rahim gharé êkâkini hayâ,
Still how-long shall-(I)-remain at-home single being,

Rê bidhi nidayâ.
O fate cruel.

Háilâ-pail môr sônâr jauban, malâyâr jhâre.
Bends-down my golden youth, (at) Malaya's breeze.

Bengali.
FREE TRANSLATION OF THE FOREGOING.

1.

At dawning youth I was not by Hymen favoured,  
How long still am I to remain single at home,  
O fate marble-hearted!
2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,
My parents have become my foes in not sending me to another's home bound in ties hymeneal,
O fate marble-hearted!

3.

My heart I cannot open to my father for shame, my mother I cannot press by maidenly modesty bound,
Slowly is love consuming my frame as fire within chaff,
O fate marble-hearted!

4.

Even though my soul give way to pressing love within, my lips never open for fear of shame,
If I give out the feelings of my heart, the folk would blame me,
O fate marble-hearted!

5.

Such mind is mine, Oh Lord, such mind is mine,
A youth to my heart would I find; with him would I fly to a distant clime,
O fate marble-hearted!

6.

Stain who will my name, aught do I not care.
To the full of my heart will I enjoy the time in my love's sweet company,
O fate marble-hearted!

In the State of Cooch Behar, also, pure Rajbangši is spoken. Of the two specimens here given (both of which have been kindly provided by the State officials), the first is a translation of the Parable of the Prodigal Son; and the other is a folk-song.
[No. 42.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANßA-BHÅSHA.

RÄJBAHÓSI DIALECT. (COOCH BEHAR STATE.)

এক জনা মান্সিনা ডুই কোনা পোড়া আছিল। তার মশক্ত হেট জন উঠার রংপোক কৈলা বা, সম্পর্কে যে হিসাব মূী পাইতে তা঳ু মোকু কেন। তাতে তাঁর তাঁর মানুক নোবু বাীটাী বাটিয়া চিহ্নিত হলু। বেইলু দিন নানা যাইতে হেট ব্যাটা কুকু মানুকে পোড়া রিয়া দুঃখান্ত এক দেশোতু সেইল। সেটে মুক্তভাবে শংখিপ করিয়া কুমার কক্ষী উদয়িত হলু। গাছা হেলা কুবে রথ করিয়া কৈলাইল সেলা অতি তাঁর সক্ত নাগিলু। তাই আকানোতু উঠার রং মানুক ব্যাক দৃষ্টি। সেলা ওঠা এক সদোক সিয়া এক জন নেটিরা মান্সিনা নাগান্ত নিল। তাঁর উঠার শুরুর চাকুরায় বাক নামা মানুক নিয়া পোড়া করিয়া গোঁড়াইল। গাছা সুরের শোভা বোধিক খায়, তারক খায় চাইল, তা নাকে কোনো দিন না। পাছা উঠার বন্ধ হইলু, বালে নোনা বাক বোদে, সেটে কত চাকুর সমান্ত পায়, সেতু সরেনা পালে চাকুড়া খায় নারায়। তার তুঁই এইতে সোকে ধরে। মূহু বাকপ চতু হায়ন, তাক কৈলাইল বা। মূহু তোমার কাহোর তাঁর বোধ নোক কৈলাইল তো। মূহু তোমার মোক্ত পোকা। বাকপ তোমার এক জন ধরেন বোদে চাকুর নাকান্ত রাখে। পাছা ওঠা উঠার উঠার বাকপ বোকা কড়া কৈলাইল।

সেলা উঠার বাকপ বোকা দুর্বল হতে দেশিয়া আকা বাক বিহীর রাখিয়া খায় না। সেলা উঠার বাক মানুক বন্ধ রিয়া দূষিত করিতে, মূহু আর বোমার সাধারণ বোকল নোকাইলু। সেলা উঠার বাক মানুক চাপরালাক বোকা নিয়ার করিয়া গুহু ভালু কাগুড়া উঠার বোকা হীরা, হাতহাতে আউড়ি আর পাইতে কোনা পোড়া সেইলা। আর আদুর ধাইয়া দৃশ্যাৰ করিয়া হীরা দুঃখ কার। কোষা আর সাধারণ এই চাইয়া দৃশ্যা বিচড়ে; নূরীলী হঁটু ইঝেলু, পাছা সেইল।

েঘাছা ওঠিট হীরা থেলি করিষার হীরিল।

আর তাঁর বন্ধ মাতু ফেলার নাইলু তুঁই বাকুীর কাহোর আলিয়া গুলিলু নাচোল বাকু বাকানা হয়ার দৈর্ঘ। সেলা তাঁই এক জন চাকুরায় কালান্ত কোষীরা পুটুকু। একনা কি তাঁই তুঁই কৈলাইল, সেলা নোক আইতু। তাঁই তাঁরে ভানে বোধিক আইতে সেইলা বাক বাক খুর্ন খায় নারায় উঠুব কফাইলু। ওঠা এই কাথা পুত্রিয়া হীরা ধাইলু আর বাকুী সোনেরার চাইলু না। পাছা ওঠার বাকুী বাকুীর বাকিতে হয়ার উঠারা বৃক্ষায় করিয়া হীরিল। তাতে ওঠা বাকুী সমুদ্রা সমুদ্রা নোক নোক বাকুী ওঠার বাকুীক কৈলাইল সেলা। যেকোনো কেটে কর হতে কোষার পূর্ণ সমুদ্রা কেনা কোন কোনা দেওয়া কোনার কাঠ বালে নোক নাথই, তাকে। তোমার কাফন কোনা নোক কেনা একনা পোকাৰা বাকালু দুই নাই, যে মূহু মোকা সম্পর্কে যে বাক বহুল বাকু বাকু। আর তোমাস এই কোনা বাকু নোকানূহ করিয়া গোঁড়াইমী নিয়ার কার। কর দিল তুঁইয়া বাকপ সেলা বাকু তাঁর বাক সেলা বাক ওঠার উঠুব বাক কিদুইলু। সেলা তাঁই তুঁই কুইল বাকা ভূঁই মোকা বাকের কাহোর আছিলু, আর আমার সে গুলো বা আডে তা কুইল কেনা; তোমার এই ভাই মানুক পোড়ধিলু, বিচড়ে; হাঁরা সেতেলু পাছা সেইল।

সেই বাকে হীরা দুষী করা খায়।
[No. 42.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJ DISTRICT DIALECT. (COOCH BEHAR STATE.)

Ēk jana māns dūi kōnā bēṭā āchhil. Tār maddē chhōṭa jān
One individual man-of two pieces son were. Them amongst younger individual
uṇār bā́pōk kāll, 'bā', sampā́tī jē hīṣā mūi pāin tāk mok
his father-to said, 'father, property-of what share I shall-get that me
dēn.' Tātē tāy tār mālmāttā dōnō bā́ṭāk bātiyā chhīriyā āil,
thereupon he his property two sons-to dividing splitting gave.
Dūčil din nāī jātē chhōṭa bā́ṭā kullā mālmāttā gōṭyā niyā dūrāntar
Many day not going, younger son all property collecting taking distant
ek dāšōt gēil. Sēṭē nuchchām-gūṇḍāmi kariyā kullē tākā-kāyī
e one country-to went. There debouchery doing all rupees-(and)-cowries
ūriyā āil. Pāchōt jēlā kullē kharach kariyā phēśāl sēlāy ati bhāri
squandering he-gave. Afterwards when all expense doing ended then very big
mangā nāgīl. Aī akālōt uṇār bara nānchhānā habār dhariil. Sēlā
scarcity began. That scarcity his much distress to-be began. Thereupon
ōyāy ēk sahōrōt jāyā ēk jān saurīyā mānsīr sannāgat nil
that-man one town-to going one individual town-living man-of protection took.
Tāy uṇāk suyōr āīchēr bādē nījā mayḍānōt diyā pēthāil. Pāchōt suyārē
He him to寺院 to-keep for own field-to having-given sent. Afterwards the-swine
jē-γā jinish khāy tā-kē khābār chāil, tā tā-kō kāō dīl nā. Pāchōt
what things eat that to-cat he-wished, but that-even anybody gave not. Afterwards
uṇār hās hāil; bōlē, 'mōr-nā bāp āchē, sēṭē kāta chākār
his consciousness became; he-says, 'my-instead father exists, with-him how-many servants
darmā-ō pāy, pēt bharēya phē′lē chhāpē khābār-ō pāy; ār mūi ēṭhā
pay-too get, belly filling wasting scattering to-cat-too get; and I here
bhōkē marō. Mūi bāpēr otle jāim, tā-k kāim, "bā! mūi tōmār
hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you
kāchōt bhārī dōs-gūṇā kār-chō, mūi tōmār bēṭār dākhīl nōyāō; mōk
before much sin have-done, I your son-of worthy not-am; me
tōmār ēk jān darmā-khōr chākārēr nākāl rākho."
ē Pāchōt ēyā
your one individual pay-eating servant-of like keep."
Then he
ōthiyā uṇār bāpēr kāchōt gēil. Sēlā uṇār bāp ʿuyāk drēil dōr bātē
rising his father-of near went. Then his father him great distance from
dēkhiyā ākā-bākā kariyā dāuriyā jāyā gālā sāptēyā dhariyā, chūmā
seeing, haste doing, running going neck embracing catching, kiss
khälil. Chhāoyā (chhāwā) bāpōk kail, 'müi bhāri dōsh ghāit kairchē, ate. The-som father-to said, 'I much offence default have-done, müi är tömar chhāoyā jākhil nōyāo.' Selā úyār bāp nijā I any-longer your son-of like not-am.' Thereupon his father own chākar-gulā-k kail, siggir kariyā khul bhāl kāpar āni iyāk servant-collection-to said, 'soon-doing very good cloth bringing this-man pēdāo; hātōt āūti är pātō jōta pādāyā dēa. Ār āmār khaoya-put-on; hand-on ring and foot-on shoe putting-on give. And (left)-us eating-dāoyā kariyā āṣi khūsi kari. Kānāā āmār ēi chhāoyā mariyā etcetera doing laughing merrymaking do. Because my this son dying bāichēhē; ni-uddās hachil, pāoya-gēl.' Pachōt āmār āṣi has-survived; lost was, is-recovered.' Thereupon, those-persons laughing khēlī karibār dharil. merrymaking-to-do began.

Ār tār bara bètā khētōt āchil, tāy bāirīr kāchōt āṣiāyā. Now his elder son's field-in was, he home-of near coming sūnīl uchōn bāi-jābājā habār dhaicēhē. Selā tāy ēk jan chākharōk heard dancing music to-be has-begun. Then he one individual servant kāchhōt dākēya puchil, 'ō-gulā ki? Tāy tāk kail, 'tōmar bhāi aichēhē, near calling asked, 'this-all what?' He him-to said, 'your brother has-come, tāy. bhāle-bhāle bāchhiyā aichēhē, sēi bāde tōmar bāp khul he safe-and-sound surviving has-come, that account-on your father much khaoya-dāoyā um-dhum kāirchē.' Oyāy ai kātā ānīyā ēk eating-etcetera great-preparation has-done.' He that speech hearing fire khēlil, ār bārī sōdēhār chāl nā. Pachōt úyār bāp bāirīr bāhīr ato, any-longer house-to-enter wanted not. Afterwards his father house-of outside hāyā, ēyāk bujā-mātā karibār dharil. Tāt-ō oyāy samjā-śamji na being, him remonstrance to-do began. With-that-even he remonstrance not mānīyā úyār bāpōk kail, 'dēkō-dēkī, müi ētō bachar hāte tōmar minding his father-to said, 'lo, I these-many years from your khāy-khāyāmat kannu, tōmār kōna kātā kōna belā o phēlāo nāi, service did, your any word any time-even I-disobeyed not, tātō tōmār kōna bēlā mōk eknā ohghalēr bāchchē-ō dēn nāi, nevertheless you any time me one gift-of young-one-even gave not, jē müi mōr sakhīr-ghār suddā rang-tāmsā kārī. Ār tōmār that I my friend-of-collection with merrymaking may-do. On-the-other-hand your cē bètā ēk nāti bāi jā kariyā gōtāy girasti kānā kari dil, tāy this son who harlot frequenting doing all property destroy destroy gave, he jēlā āsil selā tōmār tār bāde mālā khāoyā um-dhum lāgāchēhēn.' when came then you his account-on much feasting-of great-preparation have-made.' Selā tāy tāk kail, 'babā, tūi sadā ēmār kāchōt āchis, ār Thereupon he him-to said, 'child, thou always-even of me near art, and
āmār jā-gulā jā ācchē tā kullē tūr. Tūr āi bhāī marīyā gēchil,
mīne what-things what are that all thine. Thine this brother dying went,
bāchichhē; hārāyā gēchil, pāo'yā gēchē; sēī bādē lāsī khusī karā
is-alive; lost was, recovered is; that account-on laughing merriment to-do
khāy.'
is-proper.'
[No. 43.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

Rājbangši Dialect.  
(Cooch Behar State.)

প্রাণ সাধুরে,  
বদি সাধু সাধু পরামুর,  
না করেন সাধু পরাম আপনু,  
আপন হাতে সাধু আপনি খাদ্য ভাতেরে

প্রাণ সাধুরে,  
কেড়ার কিরি সাধু না করেন বয়,  
পরামুর নারী সাধু আপন নোরায় রে,  
(৫) পর নারী সাধু বধিবে পরামুরে ।

প্রাণ সাধুরে,  
জে বিয়া সাধু তরঙ্ক ধার,  
সেই বিয়া সাধু বালু চার রে,  
(৫) গাছু ধারে সাধু বয় দেন নাও রে ।

প্রাণ সাধুরে,  
পূর্বী পাকিয়া বাও,  
যোগা চায় সাধু নামান নাও,  
(৫) বাড়ী হারী সাধু ছাড়ানু সাধবনু রে ।

প্রাণ সাধুরে,  
জেই বিয়া সাধু সাইদের মাল,  
সেই বিয়া সাধু হীরেদে গোলারে,  
(৫) জেই কি মি সাধু করেন সাধবনে রে ।

প্রাণ সাধুরে,  
কোনু আমে সাধু বাগো ভাই,  
যোগু আমিনীর সাধু কেলো নাইরে,  
(৫) কোনু ভালে সাধু গৈরনে নারীর করারে ॥
[No. 43.]

**INDO-ARYAN FAMILY.**

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Raised Dialect.

(COCH BEHAR STATE.)

A popular song in the Rājbangsī language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prān sādhu rē,
Dear merchant O,

Jādi jān, sādhu, parabās,
If you-go, merchant, away-from-home,
Nā karēn, sādhu, parār āś,
Not do, merchant, other’s hope,
Āpan hātē, sādhu, sādhiyā khān bhātū, rē.
Own hand-with, merchant, cooking eat rice, O.

Prān sādhu rē,
Dear merchant O,

Kōchār kari, sādhu, nā karēn bāy,
In-corner-of-loincloth money, merchant, not do spend,
Parār nāri, sādhu, āpan nōyā, rē,
Other’s wife, merchant, ones-own is-not, O,
(O) Para nāri, sādhu, badhibē parānō, rē.
Other’s wife, merchant, will-kill soul, O.

Prān sādhu rē,
Dear merchant O,

Jē diyā, sādhu, tarānga dhār,
What direction-in, merchant, wave force,
Sei diyā, sādhu, bālī-char, rē,
That direction-in, merchant, sand-bank, O,
(O) Gohin dhārē, sādhu, bayā dēn nāō, rē.
Deep-current in, merchant, carrying give boat, O.

Prān sādhu rē,
Dear merchant O,

Pubēyā pachehiyā bānō,
Easterly westerly wind,
Ghōpā chāyā, sādhu, nāgān nāō.
Sheltered-nook, seeing, merchant, moor boat,
(O) Dārī mājī, sādhu, ākhēn sābdhān rē.
Rower helmsman, merchant, keep careful, O.

Bengali.
Pran sadhu re,
Dear merchant O,
jei diyá, sadhu, sauder mālā,
What direction-in, merchant, merchandise of-gathering,
sēi diyā sadhu, cihāden golā, re,
That direction-in, merchant, construct a-storehouse, O,
(0) Bēchī kini, sadhu, karēn sābadhānē, re.
Selling buying, merchant, do with-care, O.

Pran sadhu re,
Dear merchant O,
tēr āchhē, sadhu, bāpā bhai,
Thine are, merchant, father brother,
mūr abhāginir sadhu, keō nai, re,
Me-of poor-soul-of, merchant, anyone is-not, O,
(0) Kōn dāle, sadhu, dhairbē nārīr bharā, re.
What branch, merchant, will-support wife’s weight, O.

In the Darjeeling Tarāi, the form of Bengali is in the main Rājbangā, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like āchhēla, instead of āchhil or āchil, he was. The dialect of the Darjeeling Tarāi is locally known as Bāhē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children’s folk-song. In the transliteration, I represent ‘ā by ā.
[No. 44.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BAĞA-BHĀŚĀ.

RAJBAŃŚI DIALECT, BĀHĪ SUB-DIALECT.  
(TARĀI, DARJEELING DISTRICT.)

(BABU PRASANNA CHANDRA DATT, 1897.)

আন্দোলনের দুইটা চেটি ছিল। তখন হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল, যা হাতের পায়ের হাতের হাতের আপনার দুইটা চেটি ছিল।

রাজবা঳ী হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল। যা হাতের পায়ের হাতের আপনার দুইটা চেটি ছিল।

বাংলা হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল। যা হাতের পায়ের হাতের আপনার দুইটা চেটি ছিল।

বাংলা হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল। যা হাতের পায়ের হাতের আপনার দুইটা চেটি ছিল।

বাংলা হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল। যা হাতের পায়ের হাতের আপনার দুইটা চেটি ছিল।

বাংলা হিতে চেটি হাতের হাতের আপনার দুইটা চেটি ছিল। যা হাতের পায়ের হাতের আপনার দুইটা চেটি ছিল।

Bengali.
[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJHĀNSĪ DIALECT, BĀHE SUB-DIALECT. (TARĀI, DARJEELING DISTRICT.)

Ak jhunkār dui-tā bēṭā chhila. Tārāh biachat chhōta bēṭā-tā āpnār
One man's two sons were. Of-them among younger son his-own
bāpūk kōhīl, ‘gē bā! dhan-dōlat jēi mui pām tā mōk dā.’ Tātē
father-to said, ‘O father! wealth what I shall-get that me-to give.’ At-this
ai umbār donō bhāṣer biachat say-sampatti bāṭ-bākherā karā-dīlā. Kichhu
he their two brother's between wealth division made. Some
din bādē chhōta bēṭā gōtē ākhēthē-kariyā dūr desēr mukhē chalē-gāl, ār
days after younger son all gathering far country-towards set-out, and
uṭhē jāyā anāchār chalan chhaliyā say-sampatti urāyā-phurāyā-dīlē. Pāchhat
there going riotous way living wealth wasted. Afterwards
ai deśēr bara ākāl pōl, ār ar bara dukh habār dhalē. Selā tār
that country-on great famine befell, and of-him much misery to-be began. Then its-
pāchhat aī jāyā ai-deśēr āk-jhan nagriyār talē šaraṇ līlē. Aī
after he going of-that-country one-man citizen's under shelter took. That
nagriyā-tā ak āpnār dāngāt sūyār charābār pāṭhāyā-dīlē. Pāchhat sūyāre
citizen him his-own into-fields swine to-feed sent. Afterwards seine
jēlā ākānḍi khāy alā diyā aī āpnār pēt bharābār buddhi-kolē, muddā
what hukās eat those with he his-own belly to-fill wished, but
kāhā-i ak dīlē-nī. Pāchhat hūs pālē, ār kahār lāgīl, dē 'mōr
even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my
bāpēr kata darhmā-khuya chākriyā pēṭēr adhik-dhik kāhāk pāy,
father's how-many hired servants of-belly more-than-enough food get,
ār mui bīthē bhōkē marēchhu! Mui alā ārō bāpēr-ṭē pām, ār
and I bore with-hunger am-suffering! I now again father-to shall-go, and
kahum, "bā gō! dharam ehāra tōr āgāt kata pāp konn, mui
shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I
jē tōr bēṭā itā kāthē ār kahār rāja na hai. Mōk tōr darhmā-khuya
that thy son this word again to-utter fit not am. Me thy hired
chākara tākhu rākhyā." Pāchhat aī āpnār bāpērū lagat gēl. Magar aī
servants like keep." Then he his-own father's near went. But he
dūrat māhitē-i ar bāp ak dekhīrā pālē, dekhīrmantē dōriyā jāyā
at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going
ar bāp ar bēṭār galā dhāriyā chhumā khalē. Bēṭā ak kahār lāgīl,
his father his son's neck holding kiss ate. The-son him to-say began,
'gō-hē bāl mui tōr āgat anēk bēdharmī kām kaṭēhhu, mui ār
O father! I of-these before many against-heaven deed did, I any-more
tōr bēṭā habār jaīga nā hāi.' Tāy bāp-tā āpanārā chākhīyālāk kāhē-dīlā,
thy son to-be fit not am. At-this father his-own servents-to said,
dē cāt-kārē saṃbhārē chāhē bāṭhīyā kāprā ānīyā ā-kē pūdhāo, ār ār
that soon all than best robes bringing him put-on, and his
hāttat āṅgthī, thāṅgāt jōtā pūdhāy dāo, ār bāmā khāyā-dāyā alanda
hand-on ring, feet-on shoes putting give and we eating pleasure
kari, kītāntē mōr ēī-tā oḥhuā marē gēichhīla, bāṛtīchhē; hārāyē gōichhīla,
do, for my this son dying went, is-alive; losing went,
puyā gel.' Pāchhāt uhmārā saṅhāy hāsu karbār dhalā
is found.' Afterwards they all merriment to-do began.
Ar ar bāra bēṭā-tā kshēt-bāṛīt oḥhuā, āi gharēr lagat āsīya-
And his elder son in-the-field was, he house's near coming-even
nāch gān śūnā-pālē. Sēlā āi āk-huān chākārak lagat dākāyā pūchhārī-kōlē,
dancing singing heard. Then he one servant near calling asked,
hīlā kī bācchē? Āi ak kahlē, 'tōr bāi āsihana, ār tōr bāp
these what are-being-done?' He him-to said, 'thy brother has-come, and thy father
khub kholān pilān lāgūchē, kītāynā āi ak bālē bālē pāichhē,'
much eating drinking has-arranged, because he him safe has-got.'
Muddā āi khub gōsā hōl, undarītī jābār chāhē-nā; pāchhāt ar bāp
But he very angry was, in-the-house to-go wished-not; then his father
bāhārāt āsīya ak bujhīyā kabhār lāgīl. Tā āi āpārā bāpāk karhē,
out coming him entreating to-say began. At-this he his-own father-to said,
dēk-dēkhi, āta bāchhītor mui tōr mihnāt karēchhēnu, mui tōr kunhā
'Lo, so-many years I thy labour did, I thy any
kāṭā phūlō-nī tīnō tui kadhi mōk ākā chhāgālē chhuyā-ō
word transgressed-not still thou ever me-to one goat's young-one-even
dis-ni, dē mui mōr dōs-hitākārīt dhārā hūs-rang kari; ār tōr ēī-tā
gave-not, that I my friends taking merriment may-make; and thy this
bēṭā dē kasbīlār lāgē tōr dhan-kāri khāyā-phalāyghē, āi jēlā āsīl ār
son that harlots with thy wealth devoured; he when came and
sēlā tui tār tānē khub kholān pilān jurilō.' Muddā āi ak kōhāl,
then thou of-him for much eating drinking began.' But he him-to said,
'bāchhā! tui sadhāyē mōr lagat oḥhu, ār mōr jē hay gōjōlāy
'son! thou always my near are, and my what be all
tāṛē; muddā hūs-rang karē hulās habār uchit lāgēchē, kītāynā
thine-even (is); but merriment having-made merry to-be proper has-been, for
tōr ēī bāhē-tā marē gēichhīla, bāṛtīchhē; hārāyē gōichhīla, puyā-gēl.'
thy this brother dying went, is-alive; lost went, is-found.'
[No. 45.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAṅGA-BHÅṢĀ.

RĀJBANDHĪ DIALECT, BĀHE SUB-DIALECT. (TARĀI, DARJEELING DISTRICT.)

An extract from a popular song sung by the children of the Darjeeling Taṣtī on the occasion of the Kālī Pūjā festival.

(Babu Prasanna Chandra Datta, 1897.)

চোরা বা বা বা বা চুরি করিয়া,
ধরের আশা পাওয়া দিয়া, কতই ধন আছে পাকিয়া,
জমির ধন পাকিয়া আছে রং রং করিয়া,
ধরায় গুটিটু চাওলা আছে রে চোরা,
অকল্পন হয়ে, মৃদু ফি খাবে, বিহ্ন্যে উঠিয়া। ১
সারা রাতি দিনে চুরি কি করা যায়,
রাত কাটিয়া শীতল ভাঙিয়া,
মোর শরীর গুরুতায় যায়;
শিয়াল কুকুরের মত বেড়া নাহি যায়।
কত কতই চুরি করিয়ে,
একদিন মুখ গেছে, তোর বহন গেছে
সে মিন যায় নিচে হইয়ে;
পিসের তেলা পায়া।
তোর বহন পালায় হঞ্জাহেনে;
চাকাই চিহ্নিত ভাই ভাই ভিকিন;
আঙুল করেছে;
শালায় ধরে চারটা কুকুর
বাহির বাহিরে চুরে,
চটাঁই গের চাপিয়ে মোর
কিউটা কান্নে হাড়ানে। ২
[No. 45.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAńGA-BHÅSHÅ.

RAJANGSI DIALECT, BÅHE SUB-DIALECT. (TARÅL, DARJEELING DISTRICT.)

Chôrā jà jà jà jà jà churi-karibá,
Thief go go go go go to-steal,
Gharēr a gà-páchhû-diyyâ kata-i dhân aechhê påkiyâ,
House’s bëfore-bëhind-on much paddy is ripe,
Jámir dhân påkiyâ aechhê rång-rång-kåriyâ,
Field’s paddy ripe is coloured-being,
Tharây gútik châul aechhê, rë chôrâ,
Little quantity rice is, o thief,
Abálkår hôbê; chhùyâ ki khabê bihânê uþhiyâ? 1.
For-evening will-be; baby what will-eat in-the-morning rising? 1.

Sârâ râti dinë churi-ki-karâ-jày,
Whole night day cau-theft-be-done,
Rât kâtiyâ, ñit bhaṅgiyâ,
Night keeping-up, cold suffering,
Mor śarir śukâyâ-jày;
My body is-reduced;
Siyàl kukurêr mata bërâ nàhi jày.
Jackal dog’s like rambling not I-can.
Kata kashta churi-karitê,
How-much trouble to-steal,
Ék din muí gëchhu, tòr bahnu gëchhê,
One day I went, your sister’s-husband went,
Së dìn jàtrâ michhâ haîchë;
That day going-out fruitless was;
Girâstèrâ ñhêlâ pàyâ,
House-holder’s threatening receiving,
Tòr bahnu pâlây hâtâsê;
Your sister’s-husband ran fearing;
Châkât-chikit bhâkât-bhikît
Like-fireflies here-and-there
Ägun jollychhê;
Fire flame’d;
Sålår gharēr châr-tâ kukur,
Brother-in-law’s house’s four dogs,
Bātāsē bhukē,
In-air they-bark.
Ṭātār gōr chāpīṭe mōr
Enclosure near to-go-by my
Jiu-tā kāpē hātāsē. 2.
'Life trembles with-fear. 2.
VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of sh, and has 'hibboleth.' On the other hand the Eastern Dialect cannot pronounce the letters ch, chh, and j; but substitutes š for the first, s for the second, and z for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Hajong, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Hajong sub-dialect.

We thus find that Eastern Bengali is spoken by the following number of people:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dacca</td>
<td>2,350,000</td>
</tr>
<tr>
<td>Mymensingh</td>
<td>3,396,121</td>
</tr>
<tr>
<td>Tippera</td>
<td>1,775,979</td>
</tr>
<tr>
<td>Backergunge</td>
<td>2,144,306</td>
</tr>
<tr>
<td>Faridpur (South)</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,689,999</strong></td>
</tr>
</tbody>
</table>

Bengali.
<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>9,093,399</td>
</tr>
<tr>
<td>Noakhali (Island of Sandip)</td>
<td>100,000</td>
</tr>
<tr>
<td>Mymensingh (Haijong Sub-dialect)</td>
<td>5,000</td>
</tr>
<tr>
<td>Faridpur (Remainder)</td>
<td>1,796,856</td>
</tr>
<tr>
<td>Jessore</td>
<td>1,884,024</td>
</tr>
<tr>
<td>Khulna</td>
<td>1,173,551</td>
</tr>
<tr>
<td><strong>Total for East-Central Sub-dialect</strong></td>
<td><strong>4,885,031</strong></td>
</tr>
<tr>
<td><strong>TOTAL FOR BENGAL</strong></td>
<td><strong>14,649,430</strong></td>
</tr>
<tr>
<td>Sylhet (including Haijong)</td>
<td>2,033,000</td>
</tr>
<tr>
<td>Cachar</td>
<td>222,221</td>
</tr>
<tr>
<td><strong>TOTAL FOR ASSAM</strong></td>
<td><strong>2,251,221</strong></td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>16,910,651</strong></td>
</tr>
</tbody>
</table>

The dialect spoken in East Sylhet is called by Europeans Sylhetta. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kachari. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmaini Bengali, a sufficiently inaccurate title when we consider that there are many Musalmauns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

**AUTHORITIES—**

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol. xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippore District, by Mr. H. C. Sutherland, F.C.S. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Buckurchung, Sylhet, and Cachar.
TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[Note.—This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that 邺, following a consonant, and  않 (when so pronounced) are transliterated 邺. 邺 is transliterated 邺.

Consonants.

क ka क h kō ग ga ख gha, ध g’ha ँ ta ठ tha ड da ढ dha, े d’ha ण na
тель de sa थ xa द sha, ञ s’a ञ sha ङ pa क pha ङ ba ङ bha, ङ’ma
्य ta ङ’ tha ङ’ da ङ’ gha, ङ’ da ङ’ ya ङ’ va ङ’ ba ङ’ ma ङ’ la ङ’ va
श sha, झ sha, झ sha, ङ’ ba, ’a.

The three sibilants are all, indifferently, transliterated by ษ. The only exception is that the compound 邺 will be transliterated ษra, it being pronounced ษra.

When the aspiration of घ, ङ, ङ, and 邺 is omitted in pronunciation, they are transcribed घ’a, ो’a, ङ’a, and ो’a, respectively. Similarly when 邺 is not pronounced it is represented by ’. Thus यटे ’टे, काफ्लांग ha’lām.

The compound 邺 ksh is represented by kh’ or kkh’, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel 邺 is usually pronounced as 邺 in hot, but is sometimes lengthened into a long 邺. Thus, कोर्त for कौट, he used to make. This is specially common in verbal terminations, such as लाईलो for लाईला, he began, गालो (गलो), he went, and many others. An unaccented 邺 is almost invariably pronounced, not in its own syllable, but euphonically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus बाला, for बालिया, having divided; कार्त for कारिया, having made; कोर्त for कौट, he used to make; वालो for वाली, he considered; लाईलो for लाईला, he began; ठासलो for ठासली, remaining; कोर्त, or कार्त for कारियार, of making; सुन्दर, for सुन्दर, of hearing, and many others.

The sound 邺 (written आ) pronounced like the 邺 in hat is very common. The letter 邺 or आ, is so pronounced except when final. Thus दो०, give, becomes दो; दल०, he gave,
dilān; dēzi, in a country, dāshē; gēla, we went, gālō; pēṭ, a belly, pēṭ. In the Bengali character these are all written, dārō, dībēn, dāsē, etc. In future, I shall represent the sound by s, it being understood that this usually represents a Bengali ṣā.

The letter čh is pronounced čh. Thus chālīyā, having gone, is pronounced čtōlā; and bochhā, a young one, bochhāsā.

The letter chh is pronounced like a hard s. Thus achhila is pronounced āsilō chhāgyāl, a child, sāmāl.

The letter r is pronounced r. Thus bara, pronounced bōrō, for bara, great.

Soft aspirate consonants are dissipated. Thus bhāgē, in a share, is pronounced bāgē; bharānēr, of filling, bōrōnēr; bhābīlā, he thought, bābīlō; dhonīyā, having seized, dōrē; bhāla, good, bālō; ārōmbhā, beginning, ārōmbō; bandhu-bāndhō, friends and relations, bōndhō-bāndhō. This elision of an h, I shall represent in phonetic transcription by an apostrophe. Thus bārōnēr, bāibhō, dōrē, etc.

Similarly the letter k is elided. Thus kahīlā, he said, becomes ka'ilō; kāila, he became, ośīlō; kāmōr, of being, oṃēr; chākhīlā, he wished, chā'ilō.

The letter j, and y when it would be pronounced j in standard Bengali, are pronounced s. Thus jamma, birth, is pronounced sōmmō; yāsik, let him go, zāsik; yē, who, se; yakhun, when, zōkhōm. I shall substitute s for j henceforth in dealing with this specimen.

The sibilants ś, s and s, are all pronounced as sh.

II.—NOUNS.

The usual pleonastic suffix is ḍi or ḍī, thus duś-ḍī, two; chhā(s)ōla-ḍī, the younger. Sometimes tā is used, as in dē-tā, a, one.

The Nominaive Singular often ends in ē, as in bāpē, the father.

The termination of the Accusative-Dative is ōrā. Thus bēp-ōrē, to the father; chākhar-ōrē, the servant (acc.).

The termination of the Instrumental-Locative is ē, or after a vowel tē; also, after long ā, y. Thus bāg-ē, in a share; dās-ē, in a country; mālō-ē in the field; bārē-ē, in the house; sāākhā-ē, in the presence of; khidā-ē, by hunger.

The termination of the Genitive is the same as in standard Bengali. Thus zonēr, of a man; dāsēr, of a country; bārēr, of the house.

Examples of the Plural are svōrērā, swine; chākharērā, servants; chākhar-ōgō, servants (acc. plur.).

III.—PRONOUNS.

First Person,—āmī, I; āmārē, me, to me; āmār, my.

Second Person,—tēmē, thou; tōmār, thy.

Third Person,—tē, he; tā, that (nom. and acc.) ; tārē, him, to him; tār, his; tā-tē, these, tā-gō, their; tārē, they; tām, to them. To him, ōgārē, his, ōgār. Of this, ōgār.

Adjective Pronouns are, ē; this; aḥ, sē; that.

Other Pronouns are, zē, who, what; zā-kichh(s)ē, whatever; zā, what (thing); kichh(s)ē, some, any; kēn, anyone; kōnā, any; kē, what?
IV.—VERBS.

(a) Auxiliary Verbs, and Verbs Substantive—

Present,—âchhás, thou art; âchhásâ, he is.
Past,—âchhâsyâlô, they were; hâsîlô, they became.

(b) Finite Verbs—

Present,—mârî, I do; kari nâi, I did not do; dâo nâi, thou didn't not
give; pârë, it falls; khây, they eat.
Future,—kômu, I will say.
Habitusual Past,—khâtâ, they used to eat; kôirtâ, he used to make; dîlô,
he used to give.
Imperative,—dâo, give; râkhô, keep; dâkhâ, see!
Past,—dîlâ, thou gavest.

kâlô, he said; gâlô, he went; dîlô, he gave, and many others.
ditân, he (respectful) gave.
Perfect,—korchê, I have done; pâichê, I have got; bâichê kîshê, he
has survived; âichê, he has come; pâwâ gîchê, he
has been found; dîchê, he has given.
Consummate—gîchê sîlô, he had gone.

Infinite and Pres. Part.—tâîkê, remaining; âîstê, coming (in both,
acents on the first syllable).

Verbal Nouns,—chê arâbâr-lâigâ, for feeding; kôirbâr, of doing;
swûnhrâr, of hearing; zâîbrâr, of going; tûshâbâr, of appeasing;
îwanâr-lâigâ, for filling; 'aonîr, of being.

Conjunctive Particle,—bâtâ, having divided; kâîrâ, having made;
châîlâ, having gone; nuîhâ, having arisen; dînhâ, having
seen, and many others.

Regular are, gîyâ, having gone; urâîgâ, having wasted;
pâîgâ, having got; lâîgâ, having taken.

Examples of the Passive Voice are—
karon gûk, let it be done; pâwâ gîchê, he has been found.

Examples of Inceptive Compounds are—
kôhrâr ârâm'â lâsîlô, they began to do; âsîbâr lâiglô, he began to
approach; swûnhrâr lâiglô, he began to hear; tûshâbâr lâiglô, he began to
appease.

An example of a Desiderative Compound, is zâîbrâr chê sîlô, he wished to go.

AUTHORITY—
vocabulary of words peculiar to the Dacca District.
[No. 46.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

EASTERN DIALECT. (DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

(BABLU JOGODISH CHANDRA SEN, 1898.)

The text begins with a description of the Bengali dialect, mentioning its historical and cultural significance. It provides a brief overview of the Eastern Group of Indo-Aryan languages, specifically focusing on the Bengali or Bangla-Bhasha dialect. The text discusses the phonetic and grammatical features of this dialect, highlighting its unique characteristics and linguistic structure. It also touches upon the historical development and evolution of the language, emphasizing its importance in the cultural and societal landscape of Bangladesh.

The text goes on to describe the social and linguistic identity of the Eastern Group, explaining how it differs from other dialects within the Indo-Aryan family. It provides insights into the cultural practices and traditions associated with the use of this dialect, offering a comprehensive understanding of its role in everyday communication and its significance in the broader context of Bengali society.

Throughout the text, the author draws upon various examples and comparisons to illustrate the unique features of the Bengali dialect, making it accessible and relatable to readers. The text concludes with a reflection on the future of the language, emphasizing the need for continued support and preservation efforts to ensure its vitality and continued relevance in the modern world.

This detailed description of the Bengali dialect provides a comprehensive understanding of its linguistic, cultural, and social significance, offering valuable insights into the rich tapestry of Indo-Aryan languages and their role in shaping the identity and heritage of the Bengali-speaking community.
[No. 46.]

INDO-ARYAN FAMILY. 

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

EASTERN DIALECT. 

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription * represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hâte. 2 is somewhat softer than the a of seat, but not so soft as the a in pleasure. The letter ' above the line is very faintly pronounced, and is, indeed, hardly audible.

Pronounce o as in ad; 2 as the o in bed; a as the o in met; e as the o in hot; and oi as in lot. The letter o (without any diacritical mark) represents the sound of the first o in promote, and is the o in the French word officer as compared with oer.

It should be carefully distinguished from the 2 of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Yāk janēr du-i di chhāyāl āchhilo. Tāgū maiddē ohhōta-di tār bāpērē

Āk zōnēr du-i di sāvāl āsītū. Tāgū suṣāmā sōjā-ho tār bāpē-rē

One man's two sons were. Then among the-younger his father-to

kailō, ‘bābā, āmār bhāgō yē bitti bāsād parē tā āmārē dāō.’ Tātō tini

kotō, ‘bābā, āmār bhāgō yē bitti bāsād parē tā āmārē dāō.’ Tātō tini

said, 'father, my in-share what wealth goods may-fall that me-to give.' Therefore he

tān bishōy sōmpāti tāgū maiddē bātā dīlān. Tār-par kichhu din
tān bishōy skōmpāti tāgū maiddē bātā dīlān. Tār-pōr kichhu din

to-them chattelo wealth them among having-divided gave. That-after some days

parē ai ohhōta chhāyāl-di tār sagal tākā-kari yākātra kairā yāk dūr

gōrē oī sōtō sāvāl-di tār shōgōl tākā-kori abātrō kōirā ak dūr

afterwards that young man his all money together having-made a far

dyāsē chālā gārō. Sōkhnē gīyā tār yā-kichhu āchhilo tā badkhālī
dāshē tāstūla gālō. Sākhānē gū tār zā-kīsu āsītā tā bādākhālī
country-in having-gone went. There having-gone his whatever was that destruction

kairā urāiyā dīlō. Tār-par tār yā āchhilo tā yahkan sab khōyālō

kovrā urāiā dīlō. Tār-pōr tār zā āsītā tā sōkhōn shōb khovaisūlō

country-in having-gone having-rested he-gave. That-after his what was that when all he-lost

takhan sē dīsē bara akālī pōlō. Tār-par sē oī dāsēr yāk jan

tōkhnē shē dāshē hörō akālī pōlō. Tār-pōr sē oī dāsēr akō zōn

then that country-in a-great famine fell. That-after he that country-of a man

māinsēr kēchē gīyā āsraya laîlō. Sō tārō sōnr charaibī lāīgā mathē

māinsēr kēse gū āsrōyō loîlō. Sē tārō shōr ērrāībī lāīgā mathē

person-of near having-gone refuge took. He him pigs of-feeding for in-the-field

pāthāiyā dīlō. Sōōrērō yē kōshā hākttō tā diya pāt bharanēr lāīgā tār

pāthāiyā dīlō. Sōōrērō sē kōshā hākttō tā diya pāt bōronēr lāīgā tār

having-rested gave. Pigs what hucks used-to eat that with his-belly of-filling for of him

kātā icchēhā koīrō. Kintō kō-i tārē tā dītō nā. Tār-par yahkan tār

kōtā icchēhā koīrō. Kintō kō-i tārē tā dītō nā. Tār-pōr sōkhōn tār

how-much wish he-used-to-make. But anyone-even him-to that used-to-give net. That-after when his

chaitanā hailō, takhan sē bhāśibōlō, ‘āmār bāpērē kāta māyānā-kāra

chāntōmō lūlō, tōkhnē shē bāśibōlō, ‘āmār bāpērē hōtō māyānā-kōrā

suces become, then he thought, 'my father's how-many wag-o-doing

chākārērē phālāiyā-chharāiyā rūtē kēyā, dī āmē kōhīdāy mārī! Āmī ṛūṭhā

ṭākāvārē phālāiyā-phālāiyā rūtē kēyā, dī āmē kōhīdāy mōrī! Āmī ṛūṭhā

servants over-and-above bread eat, and I in-hunger die! I having-arisen
bābā kāchhā giyā kūmu, “bābā, āmi tōmār sāikhātē parmeśarēr
bābā kāsē giā kūmu,” “bābā, āmi tōmār sāikhākātē pōrmēshkērēr
of-my-father near having-gone will-say, “Father, I your
kāchhā pāp kōrēhī. Āmi ār tōmār chhāoyāl haōner upōyukē tā; āmārē
kāsē pāp kōrtī. Āmi ār tōmār saōvāl ’ōnēr upōyukē tā; āmārē
near sin have-done. I again thy son of-being fit (am) not; me
bāmār māyānā-kāk chhākārē matō kārā rākēhī.” Tār-par sē ultā tār
bāmār māyānā-kāk hākārē melō kārā rākēhī.” Tār-par sē ultā tār
thy wages-doing servants-of like having-made keep.” That-aster he having-risen his
bāpēr kāchhā āiśloē. Kintu sē durō thāktē-i tār bāpēr tārē deikhā tār
bāpēr kāsē āiśhēlō. Kintu sē durō thāktē-i tār bāpēr tārē deikhā tār
of-father near come. But he for remaining-even his of-father him having-seen his
upur bara māyā hailō. Sē lōraiyā giyā chhāoayālēr galā bhārē chhumā khāilo.
upur bōrō māyā ’ōlō. Sē lōraiyā giyā saōvālēr galā d’ōrā tōmā khāilo.
upon great compassion became. He running going of-his-son the-neck catching his ate.
Chhāoyāl kailō, “bābā, āmi tōmār chhākhrur upur iśarē kāchhē pāp kōrēhī,
Sāvāl koōlō, “bābā, āmi tōmār chhākhrur upur ishkhārēr kāsē pāp kōrtē,
The-said, “Father, I thy eyes upon of-God near sin have-done,
tōmār chhāoyāl haōner āmi yuŋgi nā.” Bāpē chhākargō kailō, “saggalēr
tōmār saōvāl ’ōnēr āmi yuŋgi nā.” Bāpē chhākargō koōlō, “shōyōleēr
thy son of-being I fit (am) not.” The father his-servants said, “all
thāiēlā hālō kāpōr āiṇā ’ōyārē pāraō, ’ōyā hāē ’yēktē ’āṅgūt diyā
thāiēlā b’ālō kāpōr āiṇā owārē pāraō, owārē ’āṅkē ’āṅgūt diā
than good clothes having-brought him-to put-on, his hand-on a ring having-given
d’āō, ār pāy jutā diyā d’āō; ār khāoyā laōyā karan-yāk. Āmār ēi
dōō, ār pāy zutā diā dāō; ār khānēa tōmē kōrōn-sāēk. Āmār ēi
give, and on-his-foot shoes having-given give; and eating and-the-like let-be-done. My this
ehāoyā-di mātē gīchilō, ābār bāichēhē; hārāiēyā gīchilō, ābār tārē päiēchē.
sāvāl-dī mēyō gīchilō, ābār bātētē; ’ārāiē gīchilō, ābār tārē pätētē.
sē having-died went, again has-survived; having-been-put went, again him I-have-found.
Takhān tārā khub āmōd āllād kōirōr āraṁhā kailō.
Tōkōn tārā kailō āmōd āllād kōirōr ārōmōko koōlō.
Then they made earnest joy of-doing beginning made.

Tār bara chhāoyāl takhān māthē śchhīlo. Sē bārīr digē
Tār bōrō saōvāl tōkōn māthē śchhīlo. Sē bārīr digē
His elder son then in-the-field was. He of-the-house in-the-direction
yata-ī āigābār lāiglō, tātā-ī bājnā ār nāch sūmār lāiglō. Tār-par yāk
zōō-ī āigābār lāiglō, zōō-ī bājnā ār nāx sūmār lāiglō. Tār-par aē
when-even to-approach began, then-even music and dances to-hear he-began. That-aster one
jan chhākhrēē dēēkā jīggiāsā kailō, ’iyār mānē kī? Sē kailō, “tōmār
zon ēkōrēē ēkākā jīggiāsā koōlō, ’tār mānē kī?” Šē koōlō, “tōmār
man servant having-called asking he-did, “of-this the-meaning what?” He said, “they
bāi āiēhē. Tārē bhālā-ālē pāīyā tōmār bāpē yāk khāoyā diēhēn.”
b’ās āiēhē. Tārē b’ālō-ālē pāīyā tōmār bāpē ak khānēa diēhēn.
brother has-come. Him in-good-case having-found thy father a dinner had-given.
Tātē tār bara rāg hailō, ār sē bārītē yāībār chhīlō nā. Tār-par bāpē
Tātē tār bōrō rāg ’ōlō, ār sē bārītē zāībār ’ōlō nā. Tār-par bāpē
Thence his great rage became and he in-the-house of-going wished not. That-aster the-father
The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalman, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice; it is given as not being easily recognizable. It is babako-i (written bābako-i), meaning ‘all,’ for (fileName:en), bè-bàq.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmans of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial s is pronounced and written h. In Assamese a sibilant, whether initial or not, is pronounced as a rough h, something like the Persianṣ̣, and is transliterated by h. Examples are hā, for sē, he; hyyag, for sukal, all; hūor, for śnar, pigs; hemhō for somunhhē, before; humā, for śunyā, having heard.

The transliteration of the specimen is partly phonetic. That is to say, instead of uγā and ῳγā, I have written wā. Instead of ṭu following a consonant I have written a, which letter I have also written for ā and for ā when those vowels are so pronounced. Examples are bāshāt, which should properly be transcribed bāṣāt; kāirā (and many other similar ones) instead of kāir-i, for kāriyā, having done; ak for āk, one and ōdṛāyā, for ḍārāyā.
The letter j, I represent by z, and y when pronounced as z by q. Thus zurā, instead of jūrā, shoes; qē, instead of yē, which. Oh is represented by kā, thus kākār for chākār, and kāk by s, thus āsīl for achālī. The three sibilants I represent throughout by sh. Thus, I transcribe बास्त्र, goods, bāshāt, and not bāsāt.

When an aspirate is elided, I represent its absence by an apostrophe. Thus 'ailō for ha'ilā, he became; 'ātē for hātē, by a hand; 'āraīgā, for kārāigā, having been lost; d'airā (written d'hair'ā), for d'hariyā, having seized; b'āla for bhāla, well.

The compound koh, I represent by kk. Thus kkēlō, in the field.

The following special peculiarities may be noted:

I.—PRONUNCIATION.

The vowels a (pronounced ö), ö, and u, are freely interchanged. Thus sula, for chhōta, small; thurā for thōrā, a little; both dēla and dēlō, he gave; tomār and tōmār, thy; tor for tōr, thy.

The letter kh when medial, sometimes becomes h, thus both takhan and tahōn, then.

II.—NOUNS.

The Nominative, as in Dacca, often ends in Ø. Thus putē, the son; jan-majāre, servants; ḍōpē, the father.

The Locative sometimes ends in a (pronounced ö), as in mulōka, in a country; khrōla, in a field; dōla, in the heart; bundā, in the field. It sometimes ends in t, corresponding to the standard tē. Thus, bārīt, in the house; galāt, on the neck.

Accusative-Datives Plural are kākārē, to the servants; diṣārē, friends.

III.—PRONOUNS.

Note the form tōnē, to them. In the Dacca specimen, we had tān.

IV.—VERBS.

The First person of the Future ends in ōm. Thus, pāhām, I will get; zāhām, I will go; ko'ēbām, I will say.

The 3rd singular Past ends in a, or in ö, and sometimes drops all terminations. Thus, dōl, dōla, or dōlō, he gave; āsīl, he was.

The Respectful Imperative is peculiar. We have dēukhāin, give thou.

The Infinitive ends in at, as in bārē, to fill.

The Conjunctive Participle ends in γ, pronounced ø. Thus, d'airā (written d'hair'ā), having seized; kairā (written kair'ā), having done; kundā (written kun'ā), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus a is to be pronounced as ö, or, when final, as ø. E.g., the word bora, is to be pronounced as bōra.
[No. 47.]
INDO-ARYAN FAMILY.
(EASTERN GROUP.)
BENGALI OR BAŃGA-BHÄŚÅ.

Eastern Dialect.
(MYMENSINGH DISTRICT.)

এক জনের ছুই পুঁত আছিল। তাঁর ছুই পুত্র কৃষ্ণের করিলে বাছিল। মাল ব্যয়ের যে বন্ধুরা আমি পাইবার তা আমারে দেওয়া হইল। তেতার মালগুলি যা দিয়াছিল পুঁত কৃষ্ণের দিল। পুঁতা দিয়া বাছিল তাঁর হিসাব মালগুলি তুরি যুক্তের দিল। হিসাবে জীবন্দীঘর হিসাব বাছিল। হিসাবে বাছিল হই মূলবাক বুড়ি আমির অন্যতম। হও বর ছল পঠন। তখন হে দিয়া হে মেঘের এক পিছনের চায়ের বন্ধ। হে তাঁর আর্যাকে দুই ঘরও রাখনের দিল। তাঁর পরে হে চীড়ে গাওনের রুলে দিয়া দেই রুলের পর পালন যুদ্ধ আছে মাতৃত্ব তাঁর। তাঁর মেঘের হে কিটেলা আমার পাগের বাণিজ্য জনসংখ্যার কত বাণ্য বাণ্য। কলারিয়া মেঘ আর আমি বুড়ি মর। আমি উত্তর বাণিজ্যের কেন বাণ্য বাণ বাণ্য আমি বুধার কাছে আর তুলার কাছে গুঁট করিয়া আমি তুলার পুঁত কর্ণের লাইকে না। আমার তুলার উল্লাস মজবরের মতন রাখ। হে উল্লাস আর তাঁর পাগের হে খানে দিল। কথিত হে মেঘের দুই ঘরেতেই তাঁর বাণ্যের তাঁর দিয়া তাঁর দিয়া দিয়া মজবর। দোকানী দিয়া তাঁর গাছ দিন্দী চূমা দিল। তাঁর পুঁত তাঁর তাঁর করিলা আমি হোধান্নাটার ঠাই আর তুলার ছলে গুঁট করিয়া আমি তাঁর তুলার পুঁত কর্ণের লাইকে না। কথিত বাণ্যের তাঁর চাকরারে করিল। আর ঘাছাল ঘোষাল আমার তাঁর দিয়া দিয়া একটা আঁদুইয়ে এ আর টানও এক টুলা জুতে দে। আমার পুঁত দৈবী। জিইহ দে আর্যা দে আর্যা গোস্লিপ পাইছি। পাই লই আয়ুর্বৈক বাছিল। তাঁরা বাংলায় ভূমূল।

তখন তাঁর বর পুঁত দিয়া আছিল। হে খবর বাঁচার নিজের আইলা তখন নাচ পাগনের আওয়াজ পাইলে। হে এককন চাকরারে দিয়া দিয়া দিয়া দিয়ারের এই তা দিয়ে লাই। হে তাঁরে করিলা তুলার বাছু আছিল। আর তুলার কাছে হে তাঁর বাণালাহী তখন পাইচে দেই দিয়া মায়াজন দিল। এই কথা হয়া। হে বাণালাহী লাজ দিল। তাঁর বাণালাহী আইলা তাঁর দৈবীরে করিয়া প্রাপ্ত। হে বাণালাহী করিলা আমি অন্ত বংশ শৈলী দুটির বাণালাহী দিয়া দিয়া তুলার ছুড়া লাভারিয়া। তুলিকে এক কিন্তু একটা ছুড়ার এক পুঁত দিয়া দিয়া হোধার ছুড়াতে শৈলী দুই বাণালাহী সাধারণ কর্তৃক দিলা। কিন্তু সবাই তুলার এই পুঁত দিয়া দেই পুঁত দৈবীরে দিয়া দিয়া তুলার ব্যাখা উত্তরে। হে তাঁর লাজ মায়াজন দিল। হে পুঁত দিয়া দিয়া দিয়া তুলার তুলিন ত্ব বর্ণার মেঘঘাট ভাঙ্গ লাভ দিয়াছি। আর যা আছে ব্যাক্তেই তুল। তর এই পুঁত দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া দিয়া পাইছি। এর লাজা পুঁত আইলা রতানসলা করণ ঠিক আছে।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BÂNGA-BHÂSHÂ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

[In this transliteration ' represents the elision of an aspirate, which gives a pronunciation like that of å in the French word âte. Æ is somewhat softer than the ə of deaf, but not so soft as the ə in pleasure. The letter ə (above the line) is very faintly pronounced, and is, indeed, hardly audible. Pronounce å as the å in hat; ê as the e in met; ë as the o in hot; and ã as in oil. The letter o (without any diaritical mark) represents the sound of the first o in promote, and is the o in the French word sourire as compared with sour. It should be carefully distinguished from the å of hat.

Other consonants and vowels are pronounced as in the authorized Government system.]

Åk zanèr duì put ãsil. Tår suðu putè bápërë

One man's two sons were. Of them the-younger son to-(his)-father

dil. Thûrâ din bâdë, gave. He to-them goods share making gave. Some days after,
sôlkâ tår haggal mäl-bûshât thubâyâ dur mulukë

the-younger (son) his all goods gathering-together distant to-country

gäl. Hëikhânë phailâmì kairâ haggal khowâil. Haggal khowâilë

went. There excessively living doing all he-lost. All having-wasted

ehë-i mulôkâ khus bârì akal 'ãllô. Hë-ô bâra duôngha

that in-country (a) very great famine became. He-also great in-distress

paralô. Takhônë hë giyâ hë-i déshër åk girastë sâya d'arôlô.
fell. Then he going that of-country one citizen's shelter (took) caught.

Hë târë äpnâ khêta huor rûkahër dil. Tår pârë

He him his-own in-field swine to-keep (feed) gave (employed). That after

ehë huorë khônër ísakal diyâ pâtx ë'arâta pàrlë khushô 'aîza,

he swine for-eating hussa with belly to-fill if could glad would-have-been.

Tâ-ô kâu târë dilô nô. Takhôn tår ë'atô hë

That-even anyone to-him gave not. Then his revival of-senses became he

Ka'llô, ämîr bápër bârît zan-majurô kata bât kâiyâ phailâyâ dey,
said, 'my father's at-house hired-labourers how-much rice eating throw away.

År ämi bukë mari. Ämî utô bâ-zûr hë-i kânë zâbâm âr tâ-në

And I with-hunger perish. I rising father's that place will-go and to-him

ka'llôm, 'bâ'-zi, ämî khôdâr kâsë är tumâr kâsë gunû karsi, ämi

said, 'father, I of-God near and thy near sin have-committed, I

år tumâr put ka'onër lâyêk-nâ. Ämârë tumâr ugôlë majurë

more thy son to-call fil-(am)-not. Me thy one of-hired-servant (labourer)
matan râhâ.'" Hë uhla àr tår bápër hë khânô gäl. Kintë hë hêmân

like keep." He ross and his of-father that place went. But he some (great)

dur thâkêtë tår bápë târë dëkâ tår dîlë darad lâgla. Daurâ

(at) distance being his father him seeing his in-heart compassion touched. Running
giyā, tār galāt d’airā tsūmā dīl. Tār putē tārē ka’ilō, ‘Āmi khūdātāllār going, his neck catching kīs he-gave. His son to-him said, ‘I of-God
thāi ār tumār hamke guṇā kārsī. Āmi ār tumār put ka’onēr near and thy before sin-have-committed. I more thy son to-call
lāyēk nā.’ Kintu bāpē tār tāsākārārē ka’il, ‘āwāl pūshāk ānā tārē fit-(am)-not.’ But (his) father his servants-to said, ‘Best robe getting him
pindā, ’ātē ākē anaṅguṅī dē, ār pāō āk zūrā zūtā dē. Āmār put
put-on, on-hand one ring give, and on-feet one pair shoes give. My son
maīrē, zīsā; ‘āriyā-gēsīl, pāsī. Khāl-lai āmūdrāk
dying, is-alive (again); was-lost, I-have-received. Let-us-cate rejoicing
kuri.’ Tārā rang-tāmāhā zurlā.
let-us-make.’ They rejoicing began.

Takahān tār bara put hunda āsil. Hē zakhan bārīr, nazdik
At-that-time his eldest son in-the-field was. He when of-house, near
ālō, takhan nātē gānēr āvāz pālō. Hē āk-zan āsākārē
came, then dancing singing of-sound heard. He one-person servant
dāk-diyā zīgālō ‘ēi tā kiyēr dāy?’ Hē tārē ka’ilō, ‘tumār bāi
calling asked, ‘this all of-what for?’ He to-him said, ‘thy brother
śērē. Ār tumār bāpē zē tārē bāl-bālāī matan pāsē
is-come. And thy father that him in-safe-and-sound state received
hē-lāgā māzāmān disē. Ėi ka’tā hunā, hē bārīt, gal-nā;
therefore feast has-given. This (word) hearing, he to-home went-not;
gushā karlō. Tār bāp bā’ir ‘āiyā ālō tārē bēgārētā karlō. Hē
anger made. His father out becoming came him entertainies made. He
bāpērē ka’ilō, ‘āmī atā bātssār d’airā tumār
to-(his)-father said, ‘I so-many years during (continually) thy
shēbā-tāsārī kartāsī; kōnā din-o tumār hukum lārī-nā. Tumi
service am-doing; on-any day thy commandment I-violated-not. Thou
āk din ak-tā sāgālēr sāo ta diyā āmār dustrārē līhāi khushī-bāshī-matān
one day one goat’s young even giving my friends taking in-a-merry-spirit
khānā-pīnā kartām dilā-nā. Kintu zānkāi tumār ēi put ālō zē
feast to-make gave-not. But when thy this son come which
putē khānki-bāzī kārā tumār bāshāt urāsē, tānkāi tār
son prostitution doing thy goods has-thrown-into-the-air (squadpered), then his
lāgā māzāmān dilā.’ Hē putērē ka’ilō, ‘Bāpu-rē tuin tu
for feast (thou)-kast-given.’ Hē (his)-son-to said, ‘Son thou (for emphasis)
barābar-i āmār lagē āsas. Āmār zā asē bābāk-i tar. Tar
always-even my with art. My whatever is all-even (is) thing. Thy
ēi bāi bār, phirā bātssā; ‘ārāsīl, pāsī. Ėc lāgā
this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for
khushī ‘āiyā rang-tāmāhā kārān thik ‘āsē.’
merry being, rejoicings doing, proper has-been.’
HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajoong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajoong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dalus (properly a Garo sept), Bānāis, Hādis, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character.

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

**Nouns.**—**Nominative.**—The Nominative often takes the termination ṛa, as in pola-ṛa bōy, the son says. It sometimes ends in ā, as in hōpālā kūbatē, the child beat (her).

**Accusative.**—This case also optionally takes the termination ṛa, as in aī tākā-ṛa dē, give this rupee. The regular termination of the accusative, corresponding to the standard kē, is gē, as in a-gē kōbaō, beat him. Gē is added to any form of the nominative. Thus, polārāgē thalē, she placed the boy; hōpālē gē dēkhilē, he saw the child.

**Instrumental.**—The sign of this case is dē or dā, as in dārī dē (or dē) bānā, having tied him with a rope.

**Dative.**—The signs of the Dative are gē, as for the accusative, thāī and thēī. Thus, a-gē dē, give to him; bāp thāī, to a father; masīr thēī kōlē, he said to the master.

**Ablative.**—The signs of the Ablative are thākē or thē, and tan, as in tēnā thākē, from the well; bāp-tān or (added to the genitive) bāp-ān-tān, from a father.

**Genitive.**—The sign of the Genitive is tāk or lā, as in rājā-lāk, of a king; rānī-lā, of the queen.

**Locative.**—The standard forms are common. Besides them, we have ni, mī, and mini suffixed. Thus, ghar-mi or ghar-mini, in the house; dēsha-mi, in the country.

The usual **Plural Suffix** is gīlā.

**Pronouns.**—The **Personal Pronouns** are the following:

<table>
<thead>
<tr>
<th>Sing. Nom.</th>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>maī</td>
<td>tāi</td>
<td>aī</td>
</tr>
<tr>
<td>Oblique</td>
<td>ma</td>
<td>tā</td>
<td>a</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>amūrē or amūlā</td>
<td>tumūrē or tumūlā</td>
<td>amūrē or amūlā</td>
</tr>
<tr>
<td>Oblique</td>
<td>am, amū</td>
<td>tum, tumū</td>
<td>am, um, amū, umā</td>
</tr>
</tbody>
</table>

The **Demonstrative Pronouns** are aī and i, this, and aī, a, u, adā, udā, that.

The **Relative Pronouns** are jē, who; jā, what.

The **Interrogative Pronouns** are kā (Obl., kā), who? and kī, what? kā-ru is 'anyone'; and kālā, how many?
VERBS.—In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take ñē, meaning ‘am’, ‘is’, ‘are’, we have.

mañ ñē, I am       ñēlā ñē, we are.
thañ ñē, thou art   lāñlā ñē, you are,
ai ñē, he is        lāñlā ñē, they are.

The Past Tense of the Verb Substantive is thākār or thākān.
The following are the conjugational forms of the root mār, strike:—

Present, mārē, strikes. Other examples are kāy, says; jāy, goes.
Past, mārub or māribān, struck. Other examples are jābār, went; chābār, wished.

Imperative, mārek or mār, strike.
Infinitive, māribākē or māribāk.

The Future usually takes the standard form (mārib, etc.), but we have also karaṅga, will do, with a pure Tibeto-Burman termination.

The Conjunctive Participle ends, as in the standard dialect, in iyā, but usually adds the Locative suffix mi, as in dēkhiyā-mi, having seen.
[No. 48.]

INDO-ARYAN FAMILY. 

(BENGALI OR BAŃGA-BHĀŚĀ.

SPECIMEN I.

Hajong Dialect. 

(Mymensingh District.)

একজন মানুষ চূড়া পালা ধাকিবারু। তাঁর অলো ছুটি পালরা বাংলার কথা বলে। মুক্ত বক্র আগ্রহে মুক্ত পালা। কোন কোন হিসাবে তাঁর বাংলা বক্রারু। তাঁর অলো মনে হয় যে তাঁর বাংলা বক্রার আগ্রহে মুক্ত। তাঁর অলো পাল তাঁর বাংলা বক্রারু। তাঁর অলো বক্রারু। 

মানুষের বন্ধন হয় চারাবাত পালার কথা বলে। পালার বন্ধন হয়ে যে তুমি পালা বক্রারু। অন্যের মনে পাল জানালাটি বক্রারু। কিন্তু তাঁর অলো অনেক না বলে। মনে তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। 

আর তুমি মেজন সৃষ্টি তুমি করে। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। 

কেন্দ্রের কর্তৃপক্ষ পলার কথা বলে। যে তুমি বাংলা বক্রারু। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। 

তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে। 

তুমি তুমি কল তুমি বলে মেজন সৃষ্টি তুমি করে।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

**SPECIMEN I.**

**HAIJONG DIALECT.**

(AMYENSINGH DISTRICT.)

Ek tan mana-lag duidā palā thākhār. Tānī alāk huto palārā

One person man-to two sons were. Then his younger son

bāgra-gē kay, ō, ‘bāba, mar bakra bhāgrā zā may pāba ola

the-father-to says, that, ‘father, my share etcetera which I shall-get that

ma-gē dī! Tānī ay umā-gē bhāg kariyā dīlē. Kayēk din thākīyā-i

me-to give. Then he them-to division having-made gave. A few days remaining

hūtu palārā biddēsh zālē, ār udānī-hē ay bākhār

the-younger son (to)-a-foreign-country went, and there he debouched

kariyā dhum-dhām kailā zā kīsī nagad-plagad tākā payashā

doing dissipation doing anything money-etcetera rupees piece

thākhār, bēbāk uriya-phēlāle. Ay ungkāni kharat-parat kariyā-i ai

was, entirely he-squandered. He thus expenditure-etcetera doing-even that

dēsha-ni bhāri ākāli pariyā zālē. Tar parē alāk kashta kāi

country-in heavy famine having-fallen went. Of that after his distress who


sees? Then he going that country-in one person man-to shelter-took.

Ai mūndā a-gē nīzer banda-bhāy huyar tshārābāk pāthīyā dīlē. Pāsē

That man him his fields-towards swine to-graze sending gave. Afterwards

huyarā zē tush khāy, udā khāi-yā ay kūnō-mate pēt

the-swine what chaff eat, that eating he in-some-manner (his)-belly

bhūnābāk tshābār. Kintu tā-o a-gē kāi-u nā dīlē. Manō

to-fill wished. But that-even him-to anyone-even not gave. In mind

mānē kay ār ghuni, zē ‘malāk bāp-thāi kata bētan-bhūgi

in-mind he-says and considers, that ‘my father-to how-many wages-getting

tśākar bēsh-bēshh khōān pāi-yā thākō, ār may idāni pēter bhakē

servants much-much food obtaining remain, and I here of-belly in-hunger

marē. May uṭhiyā āpnā bāp-thāi zabā, ār a-gē kābo, “bāba,

dī. I arising (my)-own father-to will-go, and him-to I-will-say, “father,

may tar sāikkuhtā Ish'ar-thāi kata pāp karsē. May ār talāk

I thy in-presence God-before how-much sin have-done. I any-more thy

palā blickē gainyāi nā-hāy. Ma-gē talāk ēkā bētan-bhūgi tśākar

son like to-be-considered am-not. Me thy one wages-getting servant

nēhē rākhēk.” Pāsē ay uṭhiyā āpnār bāp-thāi zālē. Tūtā

taking keep.” Afterwards he rising (his)-own father-to went. Thereon

Bengali.

how-many sins have-done. I any-more thy son like to-be-considered an-not.’

Tāni bāpṛā āpnā tsākṛē ār dāshi-gīlē-kē kōlē, ‘shighri Then the-father (his)-own servants and maid-servants-(plur.)-to said, ‘quickly shighri bhālā kāpur ānīyā ē-gē pīniyā-di; ēlāk quickly good clothes bringing this-(person)-to put-on; of-this-(person) hātā-nī āngthi ār ṭhēnga-nī jātā pīniyā-di ār āmṛā khāiyyā-dāiyā on-the-hand a-ring and on-the-foot shoe put-on, and let-us eating-and-tetera shukh karnā. Kānenā malāk ēi pālārā marīyā gābār, merriment make. Because my this son having-died went, jingiyāśi; hāriyā gābār, tāni pāsē.’ Tāni umrā kata has-come-to-life; being-lost went, then I-have-found.’ Then they how-much shukh karīlō. merriment made.

Ār alāk dāngar pālārā kvēṭtra-ni thākhibār. Ay āhiyā ghar And his elder son in-the-field remained. He having-come home pāng-pāng-bhēlā nīpa ā bāiz-bāzānī hunīlē. Tāni ay ek zan near-near-at-the-time dancing and music heard. Then he one person tsākṛ-gē bārānī āchāiyā hūd-karilō, ‘igilā ki?’ Ay a-gē kōlē, ‘talāk servant-to near calling asked, ‘these what?’ He him-to said, ‘thy bhāi ālīsē, ār tar bāp zabar khāoṅēr zugār karsē. brother hath-come, and thy father very-great of-feasting preparation hath-made.

Ay a-gē bākhiār din tan rug-bēlīh nāi kariyā pāsē bēdēn.’ He him many days after disease not making-(having) has-got-because.’

Tāni ay gaiyā holē pāsā-bhayā zābāk nā tāy. Pāsē Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards alāk bāpṛā āga-bhayā āhiyā a-gē būzhābāk lāgilē. Tāni his father (to)-front-apartments coming him to-reason-with began. Then ay bāpṛā-gē kabāk dharīlē, ‘tā, atā basar dharīyā may ta-gē he the-father-to say began, ‘see, so-many years for I thee khāvālā-dēvālā, ār talāk hukum kōnō-dinō nāi phēlālē, tāo have-fed-atetera, and thy order on-any-day-even not did-I-throw-away, nevertheless tāy ma-gē kōnō ēkā hāgal-sāwā-ō nā dile, zē malāk bhāi thou me-to any one goat-young-one-even not didst-give, that my relations bandhu latyā ānanda kabō. Kinī talāk ēi pālārō, zē friends taking rejoicing I-will-make. But thy this son, who
HAJONG OF MYMENSINGH.

[No. 48A.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŠĀ.

HAIJONG DIALECT. (DISTRICT SYLHET.)

SPEICIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

Ekra dēsh-mi ekrā rājā thākibān. Ay rājālāk ekra jhiu
One country-in one king was. That king-of one daughter
biyār jāgyi alē. Tāni rājārā kalē, 'kālā bhāñte
marriage-of fit became. Then the-king said, 'To-morrow in-the-morning
jāge dēkhe, agō jhiurā biyā dibā.' Ai kathāra ekrā
whom I-may-see, him-to daughter (in) marriage I-will-give.' That word a
nāri timād hunile. Ay nāri timādalāk ekra
duṭ-khaṇṇa
widow woman heard. That widow woman-of a milk-eating (i.e., suckling)
hōpāl thākibān. Tāni ay nāri timādā āpānā polāṅgē rāṭi
child (i.e., son) was. Then that widow woman her-own boy by-night
polāṅbār āga-mi rājālā tsāthāl-mi ghum pātyā thālē. Tāni
downing-of before-in king's courtyard-in sleep causing placed. Then
rājārā bhāñte uthiā-mi hōpālāgē dēkhiāle: dēkhiā-mi āpānā
the-king in-the-morning having-risen the-child saw: having-seen her-own
jhiurāgē biyā dilē. Tāni rājālā āra rā-nilā manstē
daughter (in) marriage gave. Then the-king-and the-queen-of mind-in
tāntē duk uthīle. Rājālā jhiurā kun na rānā kay-kē
much sorrow arose. The-king-of daughter any word not having-said

Bengali.
FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him, he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let us see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's artifice.
SYLHETIA.

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunamganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhetia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhetia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term ‘Sylhetia’ properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhetia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinod. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented ə, as in tomār, is pronounced as if it was a. Moreover, the y in words like karigā is not pronounced. The letter ə is never pronounced ə as is the case in more western dialects of Bengali. When j or ŋ is pronounced as z, the sound is a little softer than that of the z in the English ‘zeal.’ The locative case ends in a not ə, as ghana for ghara, in a house.
[No. 49.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHĀ.

EASTERN DIALECT. (WESTERN SYLHET.)

(Bānī Paḍma Nath Bhattacharyya, Vidyāvinād, 1897.)

A FOLK-TALE.

শ্রী কার এক চাইল ছাড়া তার থাকে কারর পাঁচ। ঐ স্থানে এক থানার ঘাঁটি। এক
স্ত্রী আর এক চাইল ছাড়া তার ধরে আর কেউ আর নাই। তার বাড়িতে এক ওন রাত অনেক
কৃষ্ণ আসিয়া উপস্থিত হইলেন। পাক শাকের পর তার তৃষ্ণ পালন লগ্ন লাগে এবং তার মুলায়
না, পাক ছেরে তারা কাটিয়া বাঁচিয়া। সে কার রাত সে পায় বাঁচার, বাঁরী নেতৃত্ব দিয়া পালন।
পরিত্যাগ উপস্থিত পর তার তৃষ্ণ পালন লাগান না, এথে বাড়ি হইলেন।

এই কথা আসিয়া সে তার তৃষ্ণ পালন।

পরিকল্পনায় এই কথা আসিয়া বাড়ি হইলেন।

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তার মুলায়না, পাক ছেরে তারা কাটিয়া বাঁচিয়া।

থাকার তৃষ্ণ এই কার বেদনা বড় ভয় পাইল। পর মুলায়না সব শেষ পরে সে তার তৃষ্ণ
কারলু তের বাড়ি রাতের বাস্তুর বাস্তুর ধরে আসিয়া, এথে বাড়ি হইলেন।

এই কথা আসিয়া সে তার তৃষ্ণ পালন।

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THARKSH TALE.

শ্রী কার এক চাইল ছাড়া তার থাকে কারর পাঁচ। ঐ স্থানে এক থানার ঘাঁটি।

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TRANSLITERATION AND TRANSLATION.

Shilhet sîlār Shunām-gañā mohakumér māz’e Kālî-shu’rī gūro.

Sylhet of-district Sunâm-ganj of-sub-division in Kālī-sūri village.

Ai-khâñe ék khankâr thākta. Èk stri ́r on sâl safā tār

There a Khankâr we-to-one. One wife and one son except other

ghara är kēu ́sāl nā. Tār bārij ́ek din riāit zan kākyēk

in-home one other anyone was not. His in-house one day (at)-night people a-few

kutum ́sāhiyā upaštīh haśil. Pāk-shāker par tār stri

relations having-own present became. Of-cooking-etcetera after his wife

tārē kālī, ‘gharēr thālē tu shakalēr kūlābā nā,

him-to said, ‘of-the-house on-the-plates indeed of-all will-be-served not,

khān-kākyēk pātā kātiyā āna.’ Shē kālī, ‘ata riāit

a-few (plantain) leaves having-out bring.’ He said, ‘su-lat (at)-night

pātā kā pāimu?’ Tār par tār stri ghara thākiyā-i

leaves where shall-1-get?’ Of-that after his wife in-the-house staying-even

hāt bārijyā pāy daŋḍa du-yēkēr path Māmûd-pur gōoer

hand stretching-forth nearly daŋḍa of-two journey Māmûd-pur of-village

ēk kālā gas thākiyā-pātā kātiyā āni. Khankār

one plantain tree from leaves having-out brought. The Khankār
EASTERN OF EAST SYLHET.

strir ei kanda dēkhiyā bāra bhay pāil. Par din kutum-shakal
of-his-wife this action seeing much fear got. Next day the-relations-all
gēlē par sē tār strīrē kā'il, 'tomār bāper bārit zāī-bar khabar
going after he his wife-to said, 'your father's house of-going message
āshē, ekha-ni zāitē halba. Ei kathā kahiyā sē
has-come, now-even to-go it-will-be-necessary. This word saying he
tār strī ār sālārē lāyā, ēk nāo kariyā, bāri thākhiyā rowānā
his wife and -son having-taken, a boat engaging, home from started
hail. Kata dār gīyā ēk-tā gāngēr māz' khanē ēk
he-became. Some distance going a of-a-river in-the-middle a-certain
tiśar pāil. Khankār takhan tār strīrē kā'il, 'tumi tiśarē
island he-found. Thē Khankār then his wife-to said, 'you of-the-island
upar uṭhiyā pāk-shākēr zogār kara, ānā mās
on having-climbed of-cooking-eteaters preparations make, we fish
lāyā-āshū.' Ei kathā kāliyā, tār strī-re tiśarē upar
haring-caught-return.' This word saying, his wife of-the-island on
rākhiyā, sē tār sālārē lāyā niōe bahut dār tiśalāyā gel. Takhan
placing, he his son taking in-the-boat great distance going went. Then
tār strī tār matlab buxē pārīl, ār dākhiyā kāri lāgī,
his wife his intention to-understand was-able and calling-out to-say began,
'O-re, mukh-pōra Khankār, sālār māyār tō āx prān rākhlām
Ho, thou-burnt-faced Khankār, of-the-son in-pity thy to-day thy life I-spared,
nā hālī tāmsā dekhāitām. Zā bārī zā. Kintu
not if-it-had-been a-wonder I-would-have-shown. Go home go. But
tōr bhitāt gārā thākha, tānā-i nirbangsha halba.' Āz-o
thy in-house-side whoever will-dwell, they-merity childless will-be! To-day-also
parīyata ai Khankārer bhitā khālī parīya āśā.
upto that Khankār's house-side empty fallen is.

FREE TRANSLATION OF THE FOREGOING.

In the Sunānganj Subdivision of the Sylhet District, there is a village named
Kālisuri, in which dwelt a certain Khankār. His family consisted of his wife and one
son. One night there came a few of his relations on a visit; and when she had finished her
cooking, his wife asked him to go out and cut some plantain-leaves, as there were
not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this
hour of the night?' Thereupon his wife, without leaving the house, stretched out her
hand, and cut some plantain-leaves off a tree which was in Māmudpur, a village fully two
dānchas, or a walk of forty-eight minutes, distant. When the Khankār saw this miracle
he was filled with terror, and, on the following day, as soon as his relations had gone he
told her that a message had come from her father's house, and that they must set out
there at once. Then, taking his wife and son, he engaged a boat and started. After going
some distance they came to an island in the middle of the river, and he said to his wife,
'you land here and make arrangements for cooking, and we will go and catch some fish.'
Saying this, he landed her, and went off a long way in his boat. Then his wife understood
his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankār, in pity
for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle.
Go home, go. But whoever henceforth lives on the site of thy house will be heirless. Even to the present day, the site of that Khankâr’s house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylheti. Natives do not use this title. They call it Jaintiapuri, Púrba Sribhâjti, or Ùjâniâ. The latter means the language of the upper country. It is estimated that, of the 2,033,000 speakers of Bengali in Sylhet, 673,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in ár, not in ēr. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable rá, which also is found in Cachar, should be noted.

AUTHORITY—


The following notes on Sylheti Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O’Brien, I.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, I.C.S., Mr. W. H. Lee, I.C.S., and Babu Padma Nath Bhattacharyya, Vidyâvinôd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

Written character.—Among the low class Muhammadans of the east of the district the use of the Dêva-nâgari alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. Pathis in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

Pronunciation.—The vowel a is sometimes pronounced as in ‘ball,’ and is then transliterated á. This is most noticeable when the vowel is followed by a liquid, as in mānnahâr, of a man; nãl, a rod; mân, a mound; ghâr, a house. E is always pronounced correctly and never as the ë in hat. As regards consonants, the first point that strikes one is the guttural pronunciation of k, like the German ch. Then ñ ch is pronounced like English a, and there is no difference between ñ ch and ñ chh. Thirdly p is frequently pronounced like ph (not f but perhaps ff). Mr. Porteous does not think that any ordinary Sylhettia could attain to the true sound of ph. The change is not universal. Thus pàf, sin, does not become phâf. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus ñk gâr is almost pronounced gôr, and âvà bhârî very much like bârî. Sometimes p has the sound of w, as supârî, pronounced suwârî.

The sibilant is often, but not invariably, changed to h. Thus kâf for sâp, a snake; sakal for sakal, all. In words borrowed from Hindustânî (which are common), the s-sound is usually preserved. Thus sârkar (not hârkâr) Government, sàzâ, punishment; sâkhî, hard; sâmânî, before; sâmikutâ, to understand. The letter h is often dropped, thus āti for hâtti, an elephant; kàîlâm for kàhilâm, I said; so, even, ‘at gâô, seven

1 This also occurs in South-Eastern Bengal.
villages, for hāt gāḍ, which is itself for sāt gāḍ. In Eastern Sylhet (as distinct from the western sub-dialect), j is not pronounced as z. On the contrary, the s of Hindustani words is pronounced as ð. Thus famīn, land, for samīn. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between ōṭ-gāḍ, eight villages, and 'āṭ-gāḍ, but not easily. Practically, the literary word ashta (pronounced asta) is used for 'eight.'

The umlaut, or ephenthesis, is noticeable in Sylhetia. A coming 'i' (ë) sound influences a present vowel, if there is a consonant between; e.g., kānā is sounded kainā, kāl (kālī) kālī is pronounced kālī. Similarly, chār (chārti) chārti (chārti) is chārti. Rāṭ (Standard Bengali rāṭī rāṭi) is rāṭi, and so on. This influence is even felt by an antecedent u sound, as in kūrīghuriō, which is plainly ghuriō on a Sylhetia'’s tongue.

In the following note, when a is pronounced as the ē in 'home,' it will be transliterated ē.

### Declension.

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ghār</td>
<td>Bārī, a homestead.</td>
<td>gārī, trees.</td>
</tr>
<tr>
<td>Gen. ghārō</td>
<td>Locative Bārīt (bārīt).</td>
<td></td>
</tr>
<tr>
<td>Loc. ghārō</td>
<td>So other nouns in ē.</td>
<td></td>
</tr>
<tr>
<td>Abl. ghārtonē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Conjugation.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Preterite</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. āmi</td>
<td>āmi dēkhīlām</td>
<td>āmi dēkhīlām</td>
</tr>
<tr>
<td>2. tumī</td>
<td>tumī dēkhīlāy</td>
<td>tumī dēkhīlāy</td>
</tr>
<tr>
<td>3. tāi nā</td>
<td>tān dēkhīlā</td>
<td>tān dēkhīlā</td>
</tr>
<tr>
<td></td>
<td>(tān) dēkhīlā</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. dēkhām</td>
<td>dēkhām</td>
<td></td>
</tr>
<tr>
<td>2. tumī</td>
<td>tumī dēkhāy</td>
<td></td>
</tr>
<tr>
<td>3. tāi nā</td>
<td>tān dēkhāb</td>
<td></td>
</tr>
</tbody>
</table>

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1 Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharya, Viswanadā, who is a native of Sylhet District, considers that ē is pronounced more like ð than like z, but to English ears there is no difference between ð and z. He adds that the Nasalisation of the North-east of the district pronounce ð like the Arabic ḫ and p like the Arabic f. The letter h, he says, is not elided at the commencement of a word. Thus, while he would pronounce kālīsī, as kālīsī, he would always pronounce the h at the commencement of kāhīsī.
The Conditional Preterite is also used for the Future. It is as follows:

1. দেখিলাম dékhilām.
2. দেখিলায় dékhilāy.
3. (Hon.) দেখিলায় dékhilāy.

Conditional Present.

1. দেখি dékhi.
2. দেখিয়া (দেখি) dékhō.
3. রেঘে dékhē.

The sound of the ai in dékhāin is very much like the sound of the Russian ā.

Periphrastic Present.

1. বাহিতেছি jāitēsi, not zāchōhi.
   বাহিয়া jāiyā.
   বাহিত্ত্ব jāitrām.
   বাহিত্ত্ব jāitrām.
2. বাহিতেছ jāitēso or বাহিত্ত্ব jāitrāy, etc.
   বাহিতেছে jāitēso or বাহিত্ত্ব jāitrē, etc.
   etc., etc.

Perfect.

1. গেছi gesi.
2. গেছ gesō.
3. গেছে gesōn.

In Western Sylhet the form is গী গী, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, e.g., বাহিতে (বাহিতে) baištē (baisē), to sit.

তুই বা tui ba, sit.
তুমি বা tumi baō (pronounced baō-ō).
আপনি বাহিতে baištē baištē or baištē, baištē.

Do not sit (to an inferior) বাহিতে বা (বাহাব) আ būs (bō) nā.
আপনি áphni bātē or áphni bātē, áphni bātē.

Áphni takes the 3rd person honorific of the verb. The feminine of আ (আ) há (nā), he, is তাই tái, she.

তাই tāi is equivalent to তিনি tini. Áphni karāi tāi, what does he do? Its plural is তাইরা tāirā, তাইরাং tāirā, and even তাইরা tāirā, according to locality. The last form is not considered correct, though it occurs in petitions. তাই nāi is the genitive and oblique case of আ he, and of তাই tái, she. Some derivative pronominal form are, এসার ebsā, this way; এসার ebsā, that way; হানो hāno, there; বেঘা jēba, when তেলাতা tēlā or হেলাতা hēlā, then; খুবার or খুবার kubā or kwoā, where; কোমার
kēmane, how; kōnā kēne, why; abān akhan, now; kijēr laji, or kijēr laji, why? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

'I wish to go' may be expressed—

আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই

আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই / আমি যাইতে চাই

In the second case both the verbs are inflected in the other persons, e.g.—

বুঝি যাইতের চাও / তুমি যাইতে চাও

হে যাইতে চাও / হে যাইতে চাও

জাহিন যাইতে চাও / তাই যাইতে চাও

Some simple sentences.

1. আরিনার বা বছরের যাও / বছরের যাও / বছরের যাও / বছরের যাও / বছরের যাও / বছরের যাও

আশা হারিয়েছে / আশা হারিয়েছে / আশা হারিয়েছে / আশা হারিয়েছে / আশা হারিয়েছে / আশা হারিয়েছে

How has the boy run here?

2. যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে

আমি কাঠিয়ে পারিয়ে নাই / আমি কাঠিয়ে পারিয়ে নাই / আমি কাঠিয়ে পারিয়ে নাই / আমি কাঠিয়ে পারিয়ে নাই / আমি কাঠিয়ে পারিয়ে নাই / আমি কাঠিয়ে পারিয়ে নাই

I could not say.

3. যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে

ক্ষুদ্রতর কিতো লাগে / ক্ষুদ্রতর কিতো লাগে / ক্ষুদ্রতর কিতো লাগে / ক্ষুদ্রতর কিতো লাগে / ক্ষুদ্রতর কিতো লাগে / ক্ষুদ্রতর কিতো লাগে

Why has the boy run here?

4. যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে

তা হেয়া মাতের লাগে / তা হেয়া মাতের লাগে / তা হেয়া মাতের লাগে / তা হেয়া মাতের লাগে / তা হেয়া মাতের লাগে / তা হেয়া মাতের লাগে

His father pursued him to beat him.

5. [Lady to cook] কীআ আহ আহ আহ আহ আহ আহ

কিতো হাত বানেল 'টা নাই / কিতো হাত বানেল 'টা নাই / কিতো হাত বানেল 'টা নাই / কিতো হাত বানেল 'টা নাই / কিতো হাত বানেল 'টা নাই / কিতো হাত বানেল 'টা নাই

How has the rice not been cooked?

[Servant] আহ আহ আহ আহ আহ আহ

রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি

No, I have cut my hand.

[ Lady ] হোরে তোরে হোরে তোরে হোরে তোরে হোরে তোরে হোরে

You good-for-nothing. You ought to be beaten with a broom and turned out.

[Servant] যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে / যাও হচ্ছে

রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি / রানি 'টা হাত লাইসি

Mistress (Litt. foster-sister). What can I do? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go.

[Mistress] হোরে তোরে হোরে তোরে হোরে তোরে হোরে

Chōb thāh, bāk bāk karē nā / Tor 'at dānā dānā katchhini tel lāgē dē, tōtē thāh bāk bāk karē nā / Tor 'at dānā dānā katchhini tel lāgē dē, tōtē thāh bāk bāk karē nā / Tor 'at dānā dānā katchhini tel lāgē dē, tōtē thāh bāk bāk karē nā / Tor 'at dānā dānā katchhini tel lāgē dē, tōtē thāh bāk bāk karē nā / Tor 'at dānā dānā katchhini tel lāgē dē, tōtē thāh bāk bāk karē nā

Bengali.
Be quiet: don’t chatter. If you wash (future) your hand and apply some oil, it will not smart.

[Zamindar]. বাঙালী কাটিত কাটিত কোটাল (কবরার) আহিস্তান?
Twin khajna dakhil karti (kobar) aisos?
Have you come to pay in your rent?

[Raiyat]. না। তুমি যে কাটা নাই। জান তাইলে বিনু।
Nā; mōr gesē tēkā nāi. D'an dāśē dimū. (nē=kaṣe)
No. I have no money. I will pay after cutting my dhan.

[Zamindar]. তুম কর্রাঅবার কাটা আহিস্তান। আর বচ্চা যে কাটাইলু।
Tēkā karaj kobar kām āsil. Tor g'ār-tā bechē phēlāșīmu.
You should have borrowed the money. I will sell up your house.

[Raiyat]. ছাল তুই কুড়ু নাই। অস্ত কবরার আহিস্তান।
G'ār tāt kaus nāi. Tadanta kavībār tāi ētā lok pāṭānıkā.
There is nothing in my house. Please send a man to enquire.

[Zamindar]. তোমার লোগে কিছু আনেন নাই?
Tō lōgē kiṣn ānos nāi?
Have you brought nothing with you?

Note.—In this note the inherent a when it has the o-consonant as in red it is transliterated o. When it has the o-sound as in red it is transliterated a. Sometimes the o-sound is represented by the vernacular ə in writing, e.g. kōta or kōṛa karī or karto, he will do.

A FABLE.

এক কেলুলাটি পাড়ে এক কাটিত পাড়া ইংরামা। কাটিত, কাটিত, ইংরামা।
Ek kuleshī tū ēk kāṭal-pātāy iyāranāka'ilā. Kāṭal-pātāy ka'ilā, 'iyār,
a clot and a jack-leaf friendship made. The-jack-leaf said, 'friend,
chékhlā megh anbō, amī tōmar uphō ra'īmu.' Kāṭal-pātāy ka'ilā, 'chékhlā
when cloud will-come, I your above will-remain.' Clot said, 'when
ha'agāy anānbō, amī tōmar uphō ra'īmu.' Alākhān thākhān. Ek
wind will-come, I your above will-remain.' Thus they-remain. One
vin megh tūphānā anbō; kāṭal-pātā kāṭal-pātā
day rain storm came; clot (it-washed-away) jack-leaf
it-carried-off washing,
-nilgī i'ūljahā ! kīčhā gāmoqā
-nilgī upūdāyā. Kīssā gēłīgā ² phū₄rāyā.
(bleu-away causing-to-fly). Story is-gone having-ended (or being-fulfilled).

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also.

¹ Lit. a worm-casting. ² = নিলে বিমূর্ধ। ³ = কোটে সিমূর্ধ।
[No. 50.]

**INDO-ARYAN FAMILY. (EASTERN GROUP.)**

BENGALI OR BANGLA-BHÅŚA.

**Eastern Dialect.**

(Babu Girish Chandra Nag, 1898.)

(Sylhet District, Assam.)

কোন মানুষের দুই পুত্র আছিল। তাদের মধ্যে ছোটটি বাপের কহিল৷ বাবা, বিশেষতঃ তার অংশ আমার বাপের পোষ আমার দেও। তাহাতে দে তাহাদের মধ্যে বিবাহ রাখিয়া দিল। তার পর কেনি দিন না যাইতেই ছোট পুত্র। হকল বিখ্যাত জমাইয়া বিদেশ চালিয়া দেলু। সেখানে বাইয়া মুম্বার কহিল৷ কহল সম্পন্নি গুরুই লাইল৷ হকল টেকা বদল হইলে, ঐখানে বড় আকান হইল৷ তাহাতে তার টাহার চালিয়া দিল৷ পরে সে নেই কেনি এক গুরুই নামে হাইয়া মিরিল৷ আর সে ভাইয়ের হুর্য রাখিতে দেও গুটাইল৷ আর সে হুমার সে হৃদয় তাহার হিল৷ পাট ভরিতে থুমি হইল, কিছু কেহই তারে দিত না। পরে তার হৃদয় হইলে কহিল৷ আমার নাম বাপের বাপেরে কৃষ্ণ মুখুর মানুষের হত ইচ্ছা। দার আর পাঠাল৷ আর আমি বিয়ে করিতে। আপনি বাপের কাছে বাইয়া। আর কহিল৷ দে, বাবা, আমি কহিল৷ বিয়ে আর কৃষ্ণ নিকট হৃদয় করিছি। আপনি পুত্র বিয়ে চিন বিয়ে যুগ্ম নিত, আমার তুমার একজন মুখুরের নত রাখ। পরে সে উঠিয়া তার আপনের কাছে বাইল৷ কিন্তু হৃদয় বাপের তাহাতে বাইল৷ তার বাপ তারে দেখিয়া নায়া করে৷ আর দৌড়িয়া। তার গলত ধরিয়া যুগ্ম দিল৷ তখন বোটা বাপের কহিল৷ বাবা, আমি কহিল৷ বিয়ে ও তুমার সামনে পাপ করিয়া, আমি আর পুত্র বিয়ে চিন বিয়ে যুগ্ম নই। কিছু বাপ তাহার চাকর হকলে কহিয়া পাপ পুরুষ আমার। আপনি তাহার পিছ্নাই, তার হতে একটা আঙ্গী আর পাপে যুগ্ম পিপারো, আর আমার যুগ্ম মায়া করু। কেননা, আপার পুত্র স্রব্হিল৷ আবার বিয়ে দিইয়াছে। হুর্যাইল৷ আবার পাপাল৷ গেল৷ তাহাতে তারে যুগ্ম আমাদ আঙ্গী করতে যাগড়।

তখন তার বড় পুত্র নেতে ছিল৷ সে বাপের নিকট আইল৷ নাচ গাওয়ার সম্বন্ধ হৃদয়। সে একজন চাকরের করিয়া কিয়াইল৷ এর হকল কিয়াইল৷ সে তাহাতে কহিল৷ তুমার তারই বাপার আইল৷ তাতে তুমার বাপের বড় ঘাঁটি মিনহন্ত, কেননা তারে তুমি অবস্থাই পাইল৷ সে রাখিল৷ শিল্পের বাইল৷ রাখিল নয়। পরে তার বাপ বাপের আমার। তাকে পাইল৷ সে তখন জেও বাপের বক্তে। এত বড় ধরিয়া আপনি তুমার সেখানে করিড়৷ তুমার কুর্মা কথা যুগ্ম দিয়া কিয়াইল৷, তুমার তুমুল৷ কিয়াইল৷ আমার একটা হুমার তাকাই, সে আপন বাপের হকলে বাইল৷ আদেশ করু। কিন্তু তুমার এই পুন্তর বিয়ে আপন বাপের নিয়া বাইল৷ দেখিল৷ হৃদয় হইল৷ কিছু পাপ আদেশ করা। ও যুগ্ম হৃদয়। উচি হইল৷ করণ জুমার এই হুমা নির্দিন্তু, বীচি উঠিয়া, বাকরী কোল৷ পাপাল৷ গেল৷


The following statement of an accused person is a very good specimen of typical Eastern Sylhetia.

1 So pronounced.
[No. 51.]

**INDO-ARYAN FAMILY.**

**EASTERN GROUP.**

**BENGALI OR BAÑGA-BHĀSHA.**

Eastern Dialect. (East of Sylhet District, Assam.)

আমি আমার বাড়ীতে আছি। তিনি এক হালিয়ার গিয়া। করিলু তিন সেই গিয়া আরম্ভে কাটিয়া। তেজ আমি পেড়িত, গিয়া হারি আপনি করিলু কাটিত না। তার পরে তার কমিতে যে শরত ঠাকুরের হরিয়া আইছি আমি তিনি কাটিত। তার পরে আমি করিলু তে আমার চৌদ্দ বছর জেত কদানি, ফলাইল কল, তুষি নিভেগি কলাকান। তেজ কাটি লাইলা কুদিয়ে আমার বায় গিয়া। আমারে কাটি নাইত। তার পরে আমি বাড়িত ধরি গাথা মারিয়া। তার পরে পাক গিয়া চাহিলাম তেজ দেখি তার নামু একখানে গাড়ি। তেজ কে আইয়া আমারে ও তারে চুটকাইল দিল। পরে মোদিত লাটি লাইলা আমার মাথার মাঝে মারিয়ে বাড়ি। আমি করিলু দেখিয়ো ঠাকুরের হকল আমারে মারি মাইল। তার পরে আমি মারও লাইলা পত্রেগে গিয়া। আমারে বেসানে লাটি গুঁরা মাটির মাঝে মারিয়ে হারে মাখে মারিয়ে। তার পরে হে তিল কাটিয়া বহিয়া মিজে গিয়া। আমারে আমার ভাসির বাড়ীতে আমি। হে তিল কাটিয়ে, আর হাররা কাজগুলি বইমুন।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

EASTERN Dialect. (EAST OF SYLHET DISTRICT, ASSAM.)

Ami ámr bárít áslám. Tén ék sálláb giyi ká'il, 'til
I my house-in was. Then a child having-gone said, 'sesamum
nég-óiyá Árcadé káţiya.' Tén ámi gési, giyá-hári ápattí
has-taken-away Árcadé having-cut.' Then I went, having-gone objection
karlám, 'til kátiá ná.' Tár-paré hé ká'isi yé, 'Sharat Thákurár
made, 'sesamum cut not.' Thereafter he said that, 'Sarat Thákur's
hukumé áisi ámi til kútát.' Tár-paré ámi kállám yé, 'ámár
order-by am-ome I sesamum to-cut.' Thereafter I said that, 'my
suuddá basari jót-jamin, phaláíl phashal, tui nitígi kilákán.'
fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why?
Tén kási láiyá kudísi ámár báy-diáy ámáré káti-láita. Tár-paré ámi
Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I
kási dhárei tháká maáiyá. Tár-paré pák-diáy sállám; táu
the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then
dékhi tár mámu ék-jaan káthá. Tén hé áiyá ámáré ó táré sútáiyá-dil.
I see his uncle one-person standing. Then he coming me and him separated.
Paré dauri láthá láiyá ámár máthár májé mársé bári. Ami
Afterwards running a-stick taking my of-head on he-struck a-blow. I
ka'isi, 'dékkió, thákur-hakal, ámáré mári-láitl.' Tár-paré ámi bári
said, 'look gentlemen-all, me he-has-killed.' Thereafter I a-blow
káiyá parí-góisí-giyá. Ámáré bégán láthá diiyá píthér májé mársé
having-eaten fell-down. Me soundly stick by-of-back on he-beat
hátár májé ó mársé. Tár paré hé til kátiya
of-the-head on also he-beat. Of that after he the-sesamum having-cut
ha'iyá-níesí-giyá. Ámáré ámár bhágínáy bárít ániil. Hé til kátsé, ár
 carried-it-away. He my nephew home brought. He the-sesamum cut, and
húrúí kágyúë básun.
boys several carried-it-away.

FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Árcad was cutting and
carrying off my sesamum. On this I went (to the field), and objected to his cutting.
Then he replied, 'I am come to cut the sesamum by the order of Sharat Thákur.' I
answered, 'This land has been cultivated by me for fourteen years. The crop was
sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,
but I caught the sickle in my hand. I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'Saw, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed.

There is a tendency to pronounce an initial p as f. Thus paramaśa, counsel, is pronounced fărāmāršā. So strong is this tendency that words which properly commence with ph are spelt with a p and pronounced as if beginning with f. Thus phelāśi-yāchhi, I disregarded, is spelt pālāśiḥ and is pronounced fālāiśi. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in dr, in which the d is pronounced like the ao in aoṭ. Thus, mānushār, of a man. The locative ends in s. Thus, dēas, in a country.

Amongst verbal forms, note hāyar, it is, used in asking a question. Note also forms like karṭē, he is doing; ṭīkhāin, he (honorific) has come; ṭīkhāin, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihari. Also note pāṭāmō, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY—
Report on the History and Statistics of Cachar District, by (?), J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.
[No. 52.]

INDO-ARYAN FAMILY. 

(EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

(EASTERN DIALECT.)

(CACHAR DISTRICT, ASSAM.)

নিকটতম মাতৃভাষা ভলিয়া দুঃখ আছিল। তার বাংলা দুইটি স্মৃতির বিনোদন মাথার সামনে নেবে দুই টা হই বুক আমারের দেখ। এর সামনে বিনোদন যারার নিম্নলিখিত লাইন, পুষ্প দিন কেবল করে সুখজন তার হিসাব যার সুখ হবে এক্কী করিয়া দুই দিন দিয়ে ছিল মিলন। হিন্দু সিদ্ধান্ত ফলোয়ানি করিয়া হাতে করে উড়িয়া দিল। তাহার হাতে যা খাবে ইহ দেখে পার যত জন অবাক নাগিল, কেনে তার দুখজন টানাটানি আরম্ভ কর। তার বাংলা নে হউ দেশত এক শব্দর দিয়ে দিয়ে মিলন। গিরিগুচ্ছ তারে শুঃরের রাবিয়ার লাইন হইয়া দিয়া। হিন্দু শুরুরে যে তুখ পাইত, হউ তুখ দিয়া গেট ভাড়া পান শে ভালা পাইল আসে, কিন্তু কেতে তারে তুখ বোর্ড। দেবুলা তার তুল কৃষি এসে সে তুল আমার বাগর ফুল। বাগরা কত চারটি কত পাউন্ড আর কত পালাইন, আর আমি তুখে মরি, আমি উঠবার বায়ন গেটে দিয়ে মিলন কৈমু বাবা, আমি ইন্দুরের গেটে আর তুখার সুমুখে পাপ করিয়া। আমি আর তুখার পূরা কৈমু চিন বিবার বারাকে নায়। আমারে তুখার দিয়া বাঙ্গা চাকর করিয়া রাখ। খেউ উঠিয়া দে তার বাংলা গেটে দেল। কিন্তু দে ফাই দুর থাকামাত্র তারে দেখিয়া তার বাপর মরা নায়। দে লড়াইয়ার গিয়া তার পালতু আচরণের যারিয়া হইয়া দিল। খেউ পুরান তারে তুল রাখ। আমি ইন্দুরের গেটে আর তুখার সুমুখে পাপ করিয়া, আমি আর তুখার শুক্তি বলিয়া চিন বিবার বারাকে নায়। ফিল কৌশল তার চাকর সকলেদে কুল, নকলদে ভালা কারাধন আমি সুর পিলিয়াও, তার হাত একটা আরসুইয়া দেও, আর পাথষ্ঠা সিদ্ধান্ত দেও। আর আমার পাইয়া শুরু আমার করি। কেনেনা আমার এই পূরা ঘরি ঘরি উঠেছে, হারিয়া গেছিল, পাওয়া গেছে। আর তারা আমার করি নায়।

তার বড় পূরা খেটে আছিল। দে বেঁবুলা বাড়ীর গেটে আইবার লাগল সুপ্ত বঁট আর নাচের আওয়াজ

শুরু। দে এক চাকরের তারির লিখিত লাইন লাইন ইতা হয়। চাকর তারে তুলে তুলে তুলে খেই আই-

ছিন, আর তুখার বাঙ্গা খুব ধানি যমিয়া, কেনেনা তাই তারে ভাল যানি যিনি। ইবার দিয়া দে গুলা কৃষি, আর বাঙ্গালী নেতা, এক ধারিয়া তার বাপ দত্তা ক্ষয় তার মিয়া করার লাগল। দে তার বাঙ্গা কৃষি, অত বড় যানি আমি তুখার ঢেট বাত তার তুখ রাখ খাবার যাচিন।

তেহ তুখি আমারের কৃষি দিনও আমার বাঙ্গ সকলের লাইন। পুষ্প বান্দর করিয়ার লাইন-এ বাগান করাও যিনিয়া, আর তুখার ই পূর্ণ আইনকেতু তার লাইন এক ধানি দিলাই, যথেষ্ট দে শট কাম রাখ তুখার বাজ উড়িয়াছে। দে তার পূরান কৃষি তুখি বরাবরই আমার লেখে আছ। আর আমার যেত। আছে সকলে তুখার। ফিল তুখার এই ভাই মরি গেছিল, খিয়া উঠেছে, হারাই গেছিল, পাওয়া গেছে, এর লাইন আমার পুষ্পি খোদা আমাদের ফরা উড়িছে।
[No. 52.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

EASTERN DIALECT. (CACHAR DISTRICT, ASSAM.)

[Eastern dialect is characterized by a pronunciation that is softer than the French word kante, with an ‘a’ in the word kante, and a softer ‘a’ in the word kante, which is represented by a ‘k’ in the French word kante. The letter ‘o’ in the French word sol is pronounced as the ‘o’ in the English word ‘core’.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ekjan manushar duguyā puyā schhila. Tār majhe chhiuṭatāy
Atkun manashe ḍagū paṭa asil. Tār māṭe sutāṭaī

One-person man’s two sons were. Of them among the younger

bōp-rō kālla, ṣṭābā, āmār hisāt sāmānār yē bāṭ paṛā, hi
bōp-rō kūṭā, ṣṭābā, āmār hisāt sāmānār sē bāṭ pāṛā, hi

the-father-to said, my share-in of-wealth what share may-fall, that

bāṭ āmā-rō dēo. Bāpē tār sāmān bāṭīya tārā-rē diya-lāla. Thurā
bāṭ āmā-rō dēo. Bāpē tār sāmān bāṭīya tārā-rē diya-lāla. Thurā

share me-to give. The-father his property dividing them-to gave-away. A-few
dīn kāre huru puyāy tār hisār hābbai dhan ekhānā kariyā dūrai

dīn kūṛē huru pūnā tār hisār hābbāi dhan ekhānā kūṛē dārī
days after the-younger son his of-wealth all wealth in-one-place making, very-distant

biddē geōchhila-giyyā. Hikshāna giyya phatuyāmi kariyā hābbai dhan

bidēsh gīśil-giī. Hikshābū gīś fātūma kūṛē hābbāi dhan

foreign-country went-away. There having-gone debauchery doing all wealth

urāyā-dīla. Tār hābbai dhan kharaoh hat-gōlā par, hāū dēāh bara

urāś-dīla. Tār hābbai dhan khōrīs hōr-gōlīs fōr, hōū dēāh bōrī

he-wasted. His all wealth expended having-become after, that in-country a-very

jabar ākāl lāgiśa, tēū tār kharaoh tānātāṇi ārambha haila.

zēbōr ākāl lāgiśa, tēū tār khōrōr tānātāṇi ārūmpōh hoilō.

severe famine began, then his of-expense distress beginning took-place.

Tār bādā sē hāū dēār ēk gīrāsthār lāgiyā giyya miliō.

Tār bādā hō kōi dēār ēk gīrāsthār lāgiyā giyya miliō.

Of that after he that in-country a house-holder near going, joined.

Gīrāsthā tā-rē syār rākhūbār lāgiyā banda pāṭhaīyā-dīla. Hikshābū

Gīrāsthā tā-rē hōr rākhūbār lāgiyā bhōdā pāṭhaīyā-dīla. Hikshābū

The-house-holder him wine of-leaping for in-field sent-away. There

sūyar yē tush khāṭā, hāū tush diyyā pēt bhārtē pilā-re sē bhāṭīa

huōrē pē tush khāṭā, hōū tush diyyā pēt bhārē pilā-re hāū bhāṭīa

the-swine what hunks used-to-eat, those hunks with bully to-dill if-he-had-been-able he good

pāṭhi-anē, kintā kōu tā-rē tush-i ḍīla-nā. Yeīhā tār hūs haila

pāṭhi-anē, kintī kēn tā-rē tush-i ḍīla-nā. Yeīhā tār hūs hoilō

would-have-found it, but anyone him-to hunks-even gave-not. When his sense became

Bengali.
তোহার কাছে আমি একে হাসিয়া গোলা। তার বাপটি নাম গোবড়া একটি বাড়িতে স্নেহ করেন। তার বাল্যকালে একে হাসিয়া গোলা। তার বাপটি নাম গোবড়া একটি বাড়িতে স্নেহ করেন।

তার বাপটি নাম গোবড়া একটি বাড়িতে স্নেহ করেন।

তার বাপটি নাম গোবড়া একটি বাড়িতে স্নেহ করেন।
khânt dichhain, kânéna tám tâ-rê bhâlâbhâlî phîriyâ âichhâ pâîchhain.
khânt disroîn, kânéna tám tâ-rê bhâlâbhâlî sôrê aîse pânîn.
feast has-given because he him self-and-sound again having-come he has-found-him.
I kathâ sùniyâ sô gusâ halla, âr bârit gela-nâ. Era thâkîyâ tâ rôp bârê
I kôthâ huniâ hâ gusâ holtô, âr bârit gël-nâ. Era thâkîtâ tâ rôp bârê
This story hearing he angry became, and in-the-house went-not. This for his father out
âîyâ tâ-rê minat karbâr lâglô. Sô tâ rôp-rê kaila, 'ata bachchhar dharî
âîyâ tâ-rê minot kôrbîr lâglô. Hê tâ rôp-rê ko'tô, 'ôto bôsôr dhôri
coming him-to entreaty to-make bôsan. He his father-to said, 'so-many years for
âmi tumâr talâ khatî, âr kunn-din tumâr kathâ pahîchhi-nâ: têô tumi
âmi tumâr tôô khatî, âr kunn-din tumâr kôthâ pahlais-nâ: têô tumi
I of-thee under un-working, and any-day thy word I-have-done-put-not; nevertheless thou
âmâ-rê kunn-din-ô, âmôr bândhav-sakal-rê layyâ khusî-busi karbîr lâgi
âmô-rê kunn-din-ô, âmôr bândhobhô-hôkôl-rê lôô khusî-busi kôribîr lâgi
me-to any-day, my friends taking merriment of-doing for
éguyâ chhâgalâr chhôô-ô dichha-nâ. Âr tumâr i puyâ âité-ô, târ lâgi ëk
eguâ sägalôr sôô-ô disoûna. Âr tumâr è puô âité-ô, târ lâgi ak
a-singh goa's kid-even thou-gave-not. And thy this son immediately-on-coming of-him for a
khânt dilûi, yadî-ô sô natî-sakal layyâ tumâr dham urûchhê. Sô tâ puyâ-rê
khânt dilûi, sôî-ô hê nôô-kônô lôô tumâr dham urûsâ. Hê tâ rôp-rê
feast thou-gavest, although he harlots taking thy wealth he-enquandered.' He his son-to
kaila, 'tumi barar-ôr-ô âmôr lâgê âchha, âr âmôr yêta âchhê sakal-ô tumâr;
kô'tô, 'tumô bôrâbôr-ô âmôr lôôô asô, âr âmôr zêta asô hôkôl-ô tumâr;
said, 'then always-even of-thee next art, and mine what-meeth is all-even this thing;
kintu tumâr êi bhâi mari gêcchhî, jîyâ utchhê; harâî gêcchhî,
kintu tumâr êi bhâi mari gêcîl, zîa utkê; hârâî gêcîl,
but thy this brother dying went, living has-raise; lost went,
pâoyâ gêcchhê; èr lâgi âmarâ khusî hâilyâ âmôd karâ uchît.'
pâvo gêcîl; èr lâgi âmôrâ khusî hoiâ âmôd kôrâ uchît?
found has-gone; of-this for we happy being rejoicing making (is) proper.
[No. 53.]

**INDO-ARYAN FAMILY.**

**BENGALI OR BAŃGA-BHĀŞA.**

**EASTERN DIALECT:**

(CACHAR DISTRICT, ASSAM.)

**TRANSLITERATION AND TRANSLATION.**

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of å in the French word tête. å is hard as in chêne, sêne. It is not pronounced like the å in resault, which is represented by é. Z is somewhat softer than the å in coast, but not so soft as the å in pleasure.

Pronounce å as the å in hat; å as the å in meet; å as the o in hot; å like å in all; and ê as in oil. The letter ç (without any diacritical mark) represents the sound of the ç in promote, and is the French word voix as compared with vœu. It should be carefully distinguished from the å of hat.

Other consonants and vowels are pronounced as in the authorized Government system.]

**Ami gāi ohuri kari-nā. Amār lagō ēi ādiotē karta-nā. Ami Kisorār.**

**Ami gāi suri kōri-nā. Amār lōgā ēi ādiotē kōtrā. Ami Kishorār.**


'tui mokkāddamāy tāllābī chāhītiyā-dē.' Tār par amē Rūpā Miśī Chaudhurīnā.

'tui mokkōdēmāy tāllābī sārō-dē?' Tār för amē Rājā Miśī Sōdīrīnā.

'you of-the-case -looking-at -give-up.' Of -the -case -looking-at -fer -me -give-up.

bāgī paṁrāmāy karīr lāgi gōchhām. Rātē āt-kār amahē amē sei bārī ḍailātē bāgī förāmdōrō kōrīr lāgi gōchām. Rātē āt-kār amahē amē hēi bārī ḍailō in-house -consultation -making -for -went. At-nīchē at-eighth -o'clock I that house from

phārītē āstē Umārē bārī dākkhīnē rāstār-madhē ērē amārē Umārī, fēō āstē Umārē bārī dākkhīnē rāstār-madhē ērē amārē Umārī, returning coming Umārī of -the -case -looking-at on -south -of -the -road-in -the -middle I that house from

The dialect of Tippura closely agrees with that of Dacca. Two specimens are given—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted:

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus kāṭiyā, having eaten, for khāṭiyā; māṭā, having risen, for uśhīyā; rāk'a for rākha, keep; mit'a for mītyā, false. Sometimes even aspirated consonants are dropped altogether, and a y substituted. Thus sayam dēyān, for sakham dēkhan see the wounds. In the middle of a word, ch like ḍh, is pronounced as s. At the commencement of a word the pronunciation of ch is described as 'a cross between s and ch.' In the transliteration, I represent it in the first case by s, and in the second case by ḍh.

The elision of h is also carried further. Thus, as in Dacca, s is pronounced h. Thus uśhīyā, having come, becomes, first, uḥīyā, and then dēyā; uṁā, hear, becomes first uṁa, and then 'uma.

In the declension of nouns, the accusative-dative sometimes ends in ra, as in pāṭ-ra, to the field.

The following are examples of the plural, tākārārā-rē, to servants; nafnīrā-rē, to harlots; tākākrārār, of servants.

Special forms of pronouns, are āmārē, me; or to me; āmār or āmrār, my; tāmrār, thy; tē or tām (respectful) he; tāmrė, to him (respectful); tāmrā, of them; tāmrē, to them; hōyār or hēr, of this.

In the Auxiliary verbs, s (chā) is sometimes dissipated to s (ch). Thus we find āasa, thou art; āsī, he was.

Examples of the Perfect, are karsi, or karsi-ō, I have done; karsa, thou hast done; karsē and karē, he has done.

For the Future, we have sāgyām, I will go; balbām, I will say.
The Conjunctive Participle differs slightly from that of Dacca. Examples are,—

বাদিত, having divided; চাওলী, having gone; উজ্জাত, having risen; বাড়িত, having spoken;

রান্বিত, having died; আনন্দ, having brought; আহিষ্ক্র, having come, and so on.

The Infinitive ends in tō, as in bārtō, to fill, or in tām, as in ka'itām, to say.

AUTHORITIES—

A brief account of the pronunciation in vogue in Tippa, will be found on p. 7 of a General Report

[No. 54.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BĄNGA-BHĀŚĀ.

EASTERN DIALECT.  (TIPPERA DISTRICT.)

एक बेड़ा बुझ आस्त। तारार माइक जरुर तार बापुर बसलू बर्न। माण्डलाल सेतान आम्ब पाया दे तारार माइकज बबतटान आस्तल बाइंडोलिंग। गुरा दिन बादे जरुरला बजगतान आतर बिरर दुआ ह्यापे चाः। आम देखने काँडणी सबहा ह्याप्लान ह्याद्व। अल मुखुदा एक जनार आस्ता बिंडोल। अल चांदर हयर चारिंडोलि बिल तार बादे हयर बु महलू बाइंड दे ह्याद्व। र्याद तायला बु महलू चांडो। किंतु तार दिन न। तार बादे तार उद्द आलू आम किंडोल आमरार बापेर कर ल्यून नाडू कवेल। अल करुळा देखाने आम मंगल। आम उड्रे आमरार बापेर काहे दाबुळा तानार ब्याप्रुन बरु। अल इच्छेर काहे ओ तुमार काहे बाप पाप करको, आम आम तुमार बेडा बवल। बिंडोल बाइंडार पार नो। तुमार बाबुरी माइके एकजन ल्यून बीर आमारे राक। तार बादे उडरे। अल तार बापेर काहे ग्लो। अल देखिल्ले कि दुर्यार बाण। तारार उड्रे दे तेहूंदारिंग। दिया तायला बलां दरिल और तुमा दिल। पुले बापूल बिंडोल बरु। अल इच्छे ओ तुमार काहे पाप परति आम तुमार बेडा बवल। बिंडोल बिंडार पारिना। किंतु बापेर तार चाँडकर चाँडकिंडकर करे बिंडोल कुंद बाबु बापर आमिंग। तायला ह्यामिंग। देखु, उड़ला बांबर्ण एक बुर बिनामा आइंग। देखु आम आमरा। काइंग। बिंडोल कुंद आमु आदार हुइ। किंतु किंतु आमर एक पुले देरी देखिल्ली बाइंडोल आइंग; आराइंग। देखिल्ली गोला गोले। ब्यारार बादे तार कुंद बर बु महलू।

एक बेड़ा बु महलू गी। बेडार काहे आइंग। र रातुर गान बाजान शरिंग। तें कतन बाइंड बाबुराजबैरी माइके एक जर ब्याप्रुन ह्याप्लान ब्रियान। एक बिंडोल तुमार बाप बाइंडोल आइंग। आर तुमार बाप बाजान बेडा। किंतु तें दाबु बिंडोल द्वारा बाइंडोल बापा, नो। देरे बादे तें बाप दाबा आमर आइंग। बंडल देखु। तें बापूल बिंडोल, उद्द, आइंग बर दबा। तुमार भेदा बाजिंग, आम तुमार बाप उडरे। बिंड बिंड पार नो। अल तें बापूल बिंडोल बापू काहे बिंड देखु। आम आमर कन्नार आमरे बाइंडोल आइंग। आम तुमार इस दुर्याला दाबा बु बिंडोल। बिंडोल आइंग।
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT. (TIPPERA DISTRICT.)

Āk bādār duḥ put āsil. Tāvār māizē hurulā tār bāp-rē ka’īl,
One person’s two sons were. Of-them among the-younger his father-to said,
‘bābu-ō, mālāmāl jā-tān āmi pāyām, hēṭān āmā-rō dāō.’ Tātē
‘father-O, property what-much I will-get, that-much me-to give.’ Thereon
rē tāvār māizē jā-tān āsil hagaltān baṅāta dīl. Thūrā dīn
tē ī of-them among what-much was everything having-divided gave. A-few days
bādē huruhulā hagaltān attār kāīr baut dūr dāsē
after the-younger-one everything collected having-made very distant in-country
chaillā-gel, ār tē hēkhānē būshāmī kārā hagaltān khowālī. Tē
went-away, and he there dissipation having-done everything wasted. He
hēkhānē hagaltān ūjālīr bādē, ai mūlkō b’rī rāt lāgīl; tā-tē
there everything losing after, that in-country great famine commenced; thereon
tē siddatēr māizē purīl. Ai mūlkōr āk zanēr āsā lāl. Tē tār
he of-want in fell. That of-country one of-person refuge he-took. He his
pāt-rā huyār ūsarītō dīl. Tār bādē huyārē zē tṣagul kāīta,
field-to soine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat,
tē hitān diya pāddā b’rītō tśōl, kīntu kāī tā-rō dīl-nā.
he them by-means-of his-belly to-fill wished, but anyone him-to gave-not.
Tār bādē tār ‘ush ‘allī, ār ka’īl, ‘āmār bāpēr kātā
Of-that after his sense became, and he-said, ‘my father’s how-many
muni-mānu katiā khāy, katiā phālāy, ār āmi b’uḵē mari,
servants how-much eat, how-much throw-away, and I by-hunger die.
Āmi, uṭṭā, āmār bāpēr kāsē zāyām, tānē balhām,
I, having-arisen, my father’s in-neighbourhood will-go, him-to I-will-say,
“bābu-ō, āmi ishrārē kāsē ō tumār kāsē pāp kāsō; āmī ār tumār
“father-O, I of-God near and of-thee near sin have-done-also; I again thy
bādā bālā kātām pārī nā-ō. Tumār bāpēr māizē āk zan muni
son having-called to-say can not-also. Thy of-house in one person servant
kāīr āmā-rē rāk’ā.” Tār bādē uṭṭā tē tār bāpēr kāsē
having-made me keep.” Of-that after having-risen he his of-father near-
gel. Kīntu tē dūrē thakte tēr bāp tārē dākhil, ār māyātē
went. But he in-distance remaining his father him saw, and in-compassion
tē dērāyā giyā tār galāt d’arīl, ār tsmā rīl. Pūtē
he running going his on-neck seiz’d(him), and kiss gave. The-son
bāp-rē ka’īl, ‘bābu-ō, āmi ishrār ō tumār kāsē pāp kāsō,
the-father-to said, ‘father-O, I God and of-thee near sin have-done-also,
Ami tumar bidja baillaa ka'itam pari na.' Kintu baapó tār.

I thy son having-called to-say can not.' But the-father his

tsakar tsakramā-rrē ka'il, 'k'ub b'alū kāpar ānā tā-rrē

servant (and) female-servants-to said, 'very good clothes having-brought him-to

pind'ālya-ddā, uglā angulī ak-jur bināmā ānā ddā, ār ānā

put-on, a ring a-pair shoes having-brought give, and (let)-us

k'iyā laiyā k'ub āmuđ allād kari. Kiē-rrē ka'il, āmār ēi putē

having-eaten etcetera much merriment joy make. Because my this son

mairā gāsil, baissā āisē; 'āraiyā gāsil, having-died went, having-survived has-come; having-been-lost had-gone,
pawā-gāsil.' Hāyar bādē tār k'ub raag shur karī.

has-been-found.' Of-this after they much rejoicing beginning made.

Ār tār barā pūtē pāt-rrē āisē. Tē bāri kāsā āiyā

And his eldest son the-field-in was. He of-the-house near having-come

raag-tāmshā, gān bāmā shunil. Tē takhan bāri trākā

rejoicing-merriment singing music heard. He then of-house of-the-servants

māisē āk zan-rrē zingāil, 'itān kitān ō?' Tē ka'hil, 'tumar b'ai

among one person-to asked, 'this what?' He said, 'thy brother

bārīt āisē, ār tumār bāp khāonēr ba'ut-tān karssē. Kiē-rrē

to-the-house has-come, and thy father of-eating much has-made. Because

zē tāin tā-rrē baissā pāisā.' Kintu tē rāg all, b'īt-rrē gātē that he him surviving has-found.' But he angry became, inside-to to-go

tsal-nā. Hēr bādē tār bāp gājār āgāy āiśhā, kathā-matē

wished-not. Of-this after his father of-the-house in-front having-come, by-words

bus'ail. Tātē tē tār bāp-rrē ka'il, 'uma, āis baras d'airū tumār

remonstrated. Thereon he his father-to said, 'here, so-many years during thy

shabā kari, ār tumār shathā nūzza kātā kā'i nāi, ata

service I-have-done, and of-thee with disobedient word I-have-said not, yet

basarēr māisē āmārē uglā pāḍi-ddā dāo nāi, zē āmār band' tār-rrē

of-a-year in me-to a kid-even thou-gaveest not, that my friends them

laiyā āmuđ kari; ār tumār ēi put naiśinā-rrē tumār

having-taken, merriment I-may-make; and thy this son to-harlots thy

haggal bitti-bashat k'awaīsa, ār tē zakhan all, tār

whole wealth-goods has-caused-to-be-eaten, and he when he-came, of-him

Laigā kat-tān khāonēr zangār kara.' Kintu tē bāp

for-the-sake how-much of-eating preparation hast-thou-made.' But his father

ka'il, 'Put-ddā, tumī haggal din āmār kāsē āsa, āmār zē-tān āsē

said, 'Son-O, thou every day of-me near art my whatever is

haggal-tān tumār; kintu tē mairā gāsil, baissā āisē;

everything thing(is); but he having-died went, having-survived has-come;

'āraisil, pawā-gāsil, tātē ēnā āmuđ allād kari.'

was-lost, has-been-found, therefore thus merriment joy let-us make.'

Bengali.

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[No. 55.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀṢĀ.

EASTERN DIALECT. (TIFFERIA DISTRICT.)

ঢরণবেতার! আমার হুরিরে অম্বিলে মারিনা, বিত্তা নালিস কতে। তান হবে আমারে হতে, আমি গেচে কলনবাস বিয়ে৷ তুলু৷ পুঠেরে চোলার বাছা রুলু পেচ্চিলাম৷ মাদানে বাজিত আইয়ের বেশি আমার জননা বাজিত নাই। হচ্ছে আমি করিআমার ইগুলো ছোট রাকুলো পেলা আচিলো কহেরে কিংগহীলাম৷ কাই কোটোং? ভেতে কৌলু আমার হুরি আইয়া কুলো কুলো না৷ লাই গেচে সৈ৷ ঢরণবেতারে কেঠির পিনডে গলায় আচিলো কাচিলো, কালো বোলাকু আচিলো, কাটে বেড়া আচিলো হিতায় ভন্দা গেচে সৈ৷ আমি হরডিন বিয়ে গুপরে বাইয়ে মারিনের হাদে খায়েরে আইয়াঃ কাই কেঠির হাদে বাড়ি গেলাম আরি। আইয়াগুলো বড়ুলো নাই উঠন্ত ছোলের বিতারে বিয়া৷ আমি কেঠিরের পূর্বের বিউয়ার আমার বাইয়ে হুয়ারে ভন্দা উর্পেং সেটি বাচে আমার বুড়িদরী কৌলু কৌলু অন হুমায়েরু আই হুতি বলে বীরের বিতারে এক বাড়ি হাইচে। কিন্তু ঐ স্বামী রাগুয়া বাড়ি নাইচে। আমার শেলক হিয়়া কুঠু আন ও চুটেলা নাইচে। ঢরণবেতারে আমার হুই লেহেন। আমার হুরিরে জল। বান কাটি করিকেবেক করেনেরলাই আমার খন্ত কলাকু লাই আমার বৌঁচ। দোহা খানে হাপি দিতে রূয়ালো মাইরিপিটের বিত্তা নালিস কতে।}
[No. 55.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHA.

EASTERN DIALECT.

D'aramabatār, āmār haūri-rō ashshalē mārī-nā. Mit'ā
Incarnation-of-justice my mother-in-law really I did-not-beat. A false
nālisā kassē. Tān phūta āmārē māsē. Āmē gaśē maugalbār-din
complaint she-has-made. Her son me has-beaten. I went on-Tuesday
sub'ē pāyū tēṣyā kārtō bulī gaśīlām. Mādānē bārīt
at-dawn the-hills-to fire-wood to-cut saying (for) I-went. In-the-afternoon home
āiyār dékhi āmār zananā bārīt nāi. Hazā Āli kari āmār īgā
having-come I-see my wife at-home is-not. Ḫājī Ḧāji 'Ali named my one
sōta rākkal-polā āsīl. Heta-rē zingālām, 'tā kōndē' Te ku'il
small shepherd-boy was. Him Ḧāji'-as I-asked, 'she where?' He said (that)
āmār haūri āiyā ku-shallā ku-parāmarsh dī, lai-
my mother-in-law having-come bad-advice having-given, had-taken-
gāsē-gai. D'aramabatār, hētir pind'ānē, galāt āsīl āsīl,
her-away. Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was,
ńakāt bolāk āsīl, phēyāyē bēk-khārū āsīl, hitān-huddā gaśē-
on-the-nose a-nose-ring was, on-her-ankle an-anklet was, there-with she-has-
gai. Āmē haru-din din-gudāśt-rītē, makrimē
go-away. I the-day-before-yesterday at-the-time-of-evening, of-the-makrim-
bādē, gāyēr 'āṁsāt lai hētir bāpēr bāyī
go-ay, prayer after, the-village's pañchāyat taking her father's to-the-house
gālān-ārī. 'Āṁsāt-rā haggālē māiz uthānāt
I-went. The-member-of-the-panchāyat all in-the-middle (of-the) court-yard
sāpē b'īrē thiāsē. Āmē hētārār pūrārē b'īrē ādgarār
of-a-mat on stood. I their of-the-east of-the-house of-the-additional-shed
bālā-duyārē ōdār-ūrpē gēsī, bādē āmār bārgīrī
at-the-back-door steps-in-the was-gone, afterwards my wife's-elder-brother
kōn kūl-thān domāiyā āi īlādūlī bash b'āirēr
what direction-from running having-come a-stick-with at-once leg
b'īrē āk bārī māissē phir uīttā dāmānī
on one stick-(blow) he-beat again rising on-the-shoulder-blade
bāyī māissē, Āmār shēlak his-kūl āi
a-stick-(blow) he-struck. My wife's-younger-brother back-direction from
kānī ē tṣaṭkānā māissē. D'aramabatār āmār zayam
slap and elbow-blow struck. Incarnation-of-justice my wound
dayën. Āmār hauri hudā bāni-kāti kari zērbār karanēr see. My mother-in-law for-nothing machinations having-made ruined making (me)
Uái āmār than talāk lai āmār baugā dōrā-khanē sādī for me from divorce obtaining my wife in-another-place (in)-marriage
ditō buillā mār-piṭār mitā nāllish kassē.
to-give intending of-assault false complaint has-made.
FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Háji ‘Ali whom I asked, “where is she?” He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the makhrim prayer I went to her father’s house with the panchâyats of the village. The panchâyats stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern bhitt, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife’s younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife’s divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandip, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hati to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandip is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandip is condensed from the pages of the Statistical Account of Noakhali.

Cesare Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandip as “Moors”; and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, circ., 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dílāl, Raja of Sandip, who kept a small army in his pay. He was eventually captured by the Nawâb of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandip first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindus, Musalmâns, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the
firm administration of the British officials gradually produced its effect. A Com-
missioner was appointed to measure and partition the island. His appearance, however,
was at first only the signal for new disorders. He, on the one hand, complained of
'obstructions and difficulties,' thrown in the way of his executing his duties; while on
the other hand, the \textit{talākbārās} forwarded a bitter petition and lament. Ultimately the
troublesome island was placed under the direct management of the Collector, who
was ordered to conduct a land settlement. This was subsequent to 1785. In 1822
the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that
the majority of the heterogeneous collection of pirates, fishermen and agriculturists,
who formed the population of Sandip when it came under British administration,
came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles
that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son.
The second and third are folk-songs. The third is historically interesting, as it shows
that the inhabitants of the island have still the same objection to having their land
measured, and the same lawless instincts, including a readiness to apply the 'red bull,' \textit{i.e.}
fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we
may note, the dative plural, \textit{tār-ga-rē}, to them; the use of the verb \textit{dītō}, to give,
to form inceptive compounds, as in \textit{karan dītā}, they began to do; and the infinitive
in \textit{tām}, which we have also met in Tippera. Here it occurs in the third specimen,
in the phrase, \textit{kārtaṁ dītāṁ na}, we would not allow to do. There is a tendency to
elide the letter \textit{r}, as in the word \textit{mattēśi}, I am dying, and in \textit{b'atēśi}, to fill. The
other forms will be found dealt with under the head of the dialect of Dacca.
[No. 56.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT. (Sandip, Noakhali District.)

এক শক্তিসূচী হই সেটা আছিল। তাহার মধ্যে হেত সেটা বংশের কৈল, বাংলার, ভাল মাছে। বা আমার হিসাবে পরে তাই আমার হিসাবে এমন। তাই রাছ তার মাছ মাছ তারূরে ভাঙ্গা করিল। আর এদিন পরে হেত সেটা। মাছ মাছের জন্য করি দুধকেঙে চলি পেলে, হিয়ানে শেষে হরিয়া করি নিজ সূচনাতু উড়াইল। সমস্ত খরুচ আই রাঙ্গের পর, সে দেখে শরু রাই হইল; তাইতে শেষে পাওয়া দিল। তখন সে বাই সে দেখের একটা আই নিল। সে তার শুল্ক চড়াইয়ো গেছেনে শুনিতে পাঠাইল দিল। হিয়ানে শে শুরুর খেলায় মুক্তি সেটা পেলে তৈরি চাইল; কিন্তু তাঁও তারে কেষ্টে দিয়া। ইংরেজের তার হুই সেটা কৈল, আমার বাণের পেটারাজ রোলী চলিয়া চলাচল, আর আমি ইংরেজের পেটের মাথে মনে করিতে। আমি রাঙ্গের কাছে বাই তুমি, বাংলার, আমি সূচনায় কাছে আর আমার বাণের পেটা ওই। আর আমি আমার বাণের কাছে না; আমার এক পেটারাজ চাকরের ধন্য করিয়া আমাকে রাখিয়া। পরে সে করে তাই তারে রাঙ্গের কাছে গেলু। তার বাণ মুর্ক বাই তারে শেষে তার লাই হাহাক তৈল, দোহাই বাই তার গলায় ধরি তারে হুই দিল। সেটা বাণের তৈল বাংলার, আমি সূচনায় রাঙ্গে আর আমার বাণের পেটা ওই। আর আমি আমার বাণের কাছে না; আমার এ পেটারাজ মারে মনে করিয়া এখান হইয়া; তারে হারায় করিয়া, এখন পাওয়া দেয়া। তাতে তারে হুই করিয়া দিল।

তার রাগ সেটা পেটারাজ আছিল; শেষে সে বাণের কাছে আই পেইলু নর্তারা গানা শুনি দিল। তাতে শে একজন চাকরের খুশ্চাইল, এগিনের মহৎসূচক কি? সে তৈল, আমার বাণে তাই আছিল, আমার বাণের এক খুশ্চাইল, করিয়া তাঁকে চাই মনে মনে পেটাতেন। তাহার সে রাছ আই ভিতরে পেলু। তার বাণের আই তারে হাহাক। সে কোথায় রাঙ্গের রেইল, শেষেন, অনেক বক্স আমি আমার খেলায় করিয়া, আর কোন মলে মলে ওই দিয়া করিয়া; তাহার কোন দোষ আমার কাছে করিয়া রাঙ্গের একটি বড়ুল থাকিয়া আমাকে নেন নই; শুধু আমার এক রেইল, তাই বলিয়া আমার মাছ মাছে বাই হাহাক, শেষে তাকে লাই খুশ্চাইল। তাতে শে তৈল, সেটা, মলে মনে। আমার সারে আছে, আমায় বা হাঁচা তা তোমার। আমায় মুক্তি হওয়া উচিত হয়; করিয়া তোমার বাই মরে মনে করিয়া আমার কিনারা হইয়া; হারায় করিয়া, পাওয়া দেয়া।
INDO-ARYAN FAMILY.  

(EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

EASTERN DIALECT.  

(SANDIP, NOAKHALI DISTRICT.)

[In the phonetic transcription * represents the elision of an aspirate which gives a pronunciation like that of h in the French word âte. It is somewhat softer than the s of seal, but not so soft as the z in pleasure. The letter * (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce å as the o in knit; ë as the e in me; ü as the o in knot; and oo as in cel. The letter o (without any diacritical mark) represents the sound of the first o in promote, and is the o in the French word rode as compared with rode. It should be carefully distinguished from the o at hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek saksèr dui bêta ãchlila. Tidèr madhyê chhôta bêta bâpérë
Ak shôkâhôr dui bêta âstô. Tidèr môddë sôfô bêta bâpérë
One man's two sons were. Of them among the younger son the father's
kailô, 'bàyàji, mál-mâtta yà âmâr hisyay parè, tà àmâkô dên.' said, 'father, the property which my in-place falls, that me-to give.'
Tâte bâp târ mál-mâtta târgürô bhûg kari dîla. Alpa din parè
Tâte bâp târ mál-mâtta târgürô bûg kôri dîlo. Olpô din parô
The same father his property they-to division having-made gave. A few days after
chhôta bêta mál-mâtta jâmâ kari dürôdôy chalt-gel. Hîanë sê
sôfô bêta mál-mâtta zômâ kôri dürôdôy chôlî-gel. Hîanë shë
the-younger son his-property collected having-made a-far-hand-to departed. There he
bêhuðìji kari nîj daulat urâtôla. Samasta kharach aî-yûonâr-par,
bêhuðìji kôri nîe dauotô urâtôlo. Shômôstôkh hîrôkô oï-zâonôr-pôr,
dissipation having-done his wealth squandered. All spent on-being-become,
sô-dèsë sâkta rît haila; tâtë sê kashâya pàon dîla. Takhàn sê
shô-ðèsake shûkî ñêl oïtô; tâtë shê kôshô pàon dîlo. Tôkôhôn shë
in-that-land a-hard famine became; thereon he trouble to-get began. Then he
yai sê dêsèr èk janêr âsrâ laif. Sê tà-rê suyar charaitê gérâmê
zât shê dêsèr èk sôuner âsrâ tôt. Shê tà-rê shûr êgoraitê gérâmê
going of-that-land of-one-person refuge took. He him swine to-feed of-the-village
jamëtë pâthâi-dîla. Hîanë sê suyarê khôrâkh buśî khâi pêt bhaitê
zômëtë pâthâi-tîlo. Hîanë shê shûrêrê khôrâkh buši khâi pêt bhôittê
in-the-land sent. There he swine's food chaff eating belly to-fill
châîta; kintu tà-ô tà-rê kô dita-nà. Hîatê tár huś 'aî kaila,
châîta; kintu tà-ô tà-rê kô dîtô-nà. Hîatê tár 'ésh 'ô kôkîlô,
wished; but that-then him-to any-one need-to-give-not. Thereon his sense becoming he-said,
'âmâr bâpër mûsûrûr naphar châkârêra rûti khâiyâ-ô bahûy, ìr ìmî
'âmâr bâpër mûsûrûr nôphôr-tûkôrêra rûti khâiâ-ô bâchôy, ìr ìmî
'my father's of-bread slaves-servants bread eating-every even have-spare, and I
iyânë petêt huë bhôkê matêchhê! ìmî bâpër kâchhê yai kamù, 'bàyàji,
iyânë petêt huë bhôkê matêchhê! ìmî bâpër kâchhê yai kamù, "bâàsì,
here of-belly by-hunger am-dying! I of-father near going will-say, "father.
ämi Khödär käcchē är āpñār sākhāt gunā karchhē. Ār āmi
āmi Khödär kāsē är āpñār shākhāt gunā kōri. Ār āmi
I of-God near and thy in-presence sin have-done. Anymore I
āpñār bēṭār kabel na; āpñār ek mōsārār chākārēr manān kuri āmā-kē
āpñār bēṭār kābil nō; āpñār āk mōsārār lākārēr mōlōn kōri āmā-kē
thy son-of of-am (am)-not; thy one of-bire of-servant like making me
rākhēn. " Parē se uti tār bāpēr kācchē gēl. Tār bāp dūrē thāi
rākhēn. " Pōrē she uti tār bāpēr kācē gēl. Tār bāp dūrē thāi
keep." After he rising his of-father near went. His father at-distance remaining
tā-rē dēkhi, tā-rālē rahamat haila, daunā yāi tār galā dhari tā-rē
tā-rē dēkhi, tārālē rōhōmōt 'ōiō, daunā zāi tār gōlā d'ōrē tā-rē
him seeing, of-him-for pity became, running going his neck setting him-to
chumā dīla. Bēṭā bāp-kē kaila, 'bāyāji, āmi Khödār kāchē ār āpñār
lāgān dū. Bēṭā āpñār kō'īō, 'bāzā, āmi Khödār kāsē ār āpñār
kia gave. Son father-to said, 'father, I of-God near and thy
sākhāt gunā karchhē, ekhan ār āpñār bēṭār kābil na.' Tātē bāpē tār
shākhāt gunā kōri, akhōn ār āpñār bēṭār kābil nō.' Tātē bāpē tār
in-presence sin have-done, now more thy of-son of-am (am)-not. Then the-father his
chākār-bākār-kē kaila, 'bhālā kāpāy ānī tā-rē pīndāo; hātē āngī
tākār-bākār-kē kō'īō, 'bālā kāpāy ānī tā-rē pīndāo; hātē āngī
serving-etoetern-to said, 'good clothes bringing him-to put-on; on-hand a-ring
dēō, bhūrē jōtā dēo. Chāla, āmarā khāi ār khusī kari; kāran
dōo, bōvē zōtā dōo. Tē płō, āmōrā khāi ār khusī kōri; kārōn
pat, ou-foot shoe pat. Come (let)-us eating and merriment do; because
āmar ēi pōlā mari gēchhēl, ekhan jīnda haicchē; tā-rē hārān gēchhēl,
āmar ēi pōlā mōrī gēsīl, akhōn zīndā 'ōīē; tā-rē 'āran-gēsīl,
my this son having-died had-done, now alive has-become; him I-had-lost,
chākār pāyō-gēchē. Tātē tārā khusī karaṇ dīla.
akkōn pānā-gēsīl. Tātē tārā kūshā kōrōn dīlo.
now has-been-found. Thereon they merriment to-make began.
Tār barā bēṭā gōlātē zēchhēl; yakhan sō bārīr kāchē āi pachhāl,
Tār bōrō bēṭā gōlātē āsīt; zōkōn she bārīr kāsē āi pōsōl,
His big son in-field was; when he of-the-houses near having-come arrived,
nācchān gānā sūnān dīla. Tātē sē ekjan chākār-kē jīnālā, 'ē-giner
nācchān gānā shōnūn dīla. Tātē sē akkōn tsākār-kē jīgājī, 'ē-giner
dance singing to-hear he-began. Thereon he one-person servant naked, 'of-those
matlab ki? Sē kaila, 'āpñār būhī āicchē, āpñār bāpē ek jēphat dēchēn,
notītē ki? Sē kō'īō, 'āpñār būhī āsē, āpñār bāpē āk zēfol dēsēn,
the-meaning what? He said, 'thy brother has-com, thy father a feast has-given,
kāran tīnī tā-kē chhālī selāmat pāichhēn.' Tātē sō rāg ahi bhitāre
kōrōn tīnī tā-kē sōhī shēlāmōt pāīnēn.' Tātē sē rāg 'ōi bītōrēecome he his safe sound has-got. Thereon he angry becoming inside
gēl-nā; tār bāp bārē āi tā-rē hāidā. Sē jāōāhē bāpē-rē hāila,
gēl nā; tār bāp bārē āi tā-rē hāidā. Sē jāōāhē bāpē-rē hāila,
went-not; his father outside coming him demonstrated. He in-answer father-to said,
'ēkhen, anēk bāchhāb abādī āmī āpñār khetmāt kari, ār kōnā din
'ēkhen, anēk bāchhāb abādī āmī āpñār khetmāt kari, ār kōnā din
'ē host, many years from I thy service do, and any day
Bengali.
kōna hukum ōdal kari-na; ta-ō əmär dōsta əshnār lāgē khusāi kartā
kōnō hukum ōdōl kōri-nō; ta-ō əmār dōstō əshnār lōgē khāshē kōrtē
any order disobeyed made-me-still; still my friends relations people merry to-make
ek-ti bakri bāchchā-ō āmā-kē don nāi; yēmnē āpnār ēi bēṭā āil, yē
āk-ō bōkri bāchchā-ō āmā-kē dān nāi; zēmnē āpnār ēi bēṭā āil, zē
a single goat killed even to-me thou-gavest-not; when thy this son came, who
kachhbir-lagē āpnār māl-māttā khāi hāliāchē, hēmnē tār lāi jēphat
dilēn. Tātē sē bailla, 'bēṭā, tumī hāmēśā āmār sāthē āchha: āmār
kāshir-lōgē āpnār māl-māttā khaśi kālāsē, hēmnē tār lāi zēfōt
of-killed-with thy property eating wasted, then of-him for a-feast
dilēn.' Tātē shē bāllō, 'bēṭā, tumī hāmēśhā āmār sāthē āsā: āmār
therefor he said, 'son, thou always of-me with art: mine
thou-gavest.' Therefore be said, 'son, thou always of-me with art: mine
yā āchhē tā tōmār. Āmārā khusī hāoyā uchit hay; karān tōmār
what is that thing-(s). We merry becoming proper is; because thy
zā əsō tā tumār. Āmōyā khushī kōvā uĝit hōy; kōrōn tumār
what is that thing-(s). We merry becoming proper is; because thy
bhāi mari gēchhill, ābār jindā hāichē; hārān gēchhill, pāoyā-gēchhe.'
brother having-died had-gone, again alive has-become; lost had-gone, has-been found'
[No. 57.]

INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BAŃGA-BHÂSHA.
(EASTERN DIALECT.)
(SANDIP, NOAKHALI DISTRICT.)

Specimen No. II.

(1) আলিম তুকি ওয়াজেত গুনলে দোসলান।
    নুকি তুকি হুজানলে পাইলে কলায় ন।
(2) ভিৎসোয়া তুকি টিকারী কাঙালে পাইলে বন।
    স্বদের টাকার শীৱ পাইলে তুকি মালাজন।
(3) মহবৎ আলি কহে বাঙ্গা উদিশ না পাই।
    শাঙ্গর বাড়া জামাই তুকি নোয়া নবিন খাগ।
(4) জামিয়া তুকি জাল বাওনে যাদ পায় মাছ।
    উত্তার তুকি কারিপরি পাই বালা গাছ।
(5) আসক তুকি বাঙ্গ পাইলে দোমমাইক সথ।
    নারী তুকি অবাঙ্গের পুরুষ পাইলে বাঙা।
(6) পায়া তুকি পাহা হং উড়ি বনে গাছে।
    ময়ূর তুকি মেষ ধরিলে পেখন ধরি নাচে।
(7) নাইয়া তুকি না বাহনে যাদ হয় রুক্ত।
    উত্তার পাহে পান বাটিলে তুকি বাড়ি সাঁক।
(8) শুকি নিয়ে টাকা ধরিতে উরিগে।
    পানার লাইয়া গোপনেতে তুকি আলোগে।
(9) হাকিম তুকি রকুমেতে যাদ না হয় রক।
    ফিনের টাকার উফিল তুকি মিষা কোর হে।
(10) নাচিতে মোকল যাদ পুরুষ পার।
    বাছ পাড়িলে পুলিশালা তুকি মার্ডায়।
(11) আলি তুকি কুলের মখু কুলে তুকি মালী।
    পতিত তুকি কাবাশায়ে দেব তুকি ভালী।
(12) জাসা বিকৃ শিব তুকি কাবাশায় ভাগ।
    সীমজু যাইবে যার তিনেরের শাখ।
SPECIMEN NO. II.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of a in the French word âlô. Z is somewhat softer than the s of coal, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible. Pronounce â as the o in hot; e as the o in wet; ë as the o in hot; and o as in off. The letter o (without any disclosive mark) represents the sound of the first e in present, and is the o in the French word estre as compared with être. It should be carefully distinguished from the ø of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

1. Álîm tushtâ oyajjê sunlé Môsâlmân.  
Álîm tushtô mazesê shunlé Môshôlmân.
A-learned-man (is)-pleased at-praising if-listen-to-him Mussalma.  
Dukht tushtâ dukhamalé pailê kalyân.  
Dukht tushtô dukhamolé pailê koilân.
A-and-man is-pleased in-the-five-of-sadness getting happiness.

2. Bhikshây tushâ bhikâri, kângalé pailê dhan.  
Bîkhshây tushô bikhâri, kângâlo pailê dûn.
By-alms plesed (is) a-beggar, a-poor-man when-he-gets wealth.
Sudêr takâ aighra pailê tushtâ mahâjan.  
Shâdîr takâ shigró pailê tushtô mähâsân.
Of-interest the-money quickly getting pleased in-the-money-lender.

3. Mahabbatali kahâ bâchehâ uddis sâ pâi.  
Mhukobotali kohâ bânsed odissh na pâi,  
Mahabbat Ali says desire object not having-got.
Sadur bâri jamâi tushtâ nôyâ nibin khâi.  
Shohur bâri zamâi tushtô nôa nibin khâi.  
Of-his-father-in-law in-the-house a-man-in-law (is)-pleased new novelties eating.

Zâliâ tushtô zâl bâonê zôdi pây môs.  
A-fisherman (is)-pleased his-net on-setting if he-gets fish.
Sutâr tushtâ kârigari pâi bhâlê gâchh.  
Shutar tushtô kûrigiri pâi bhâlê gâs.
A-carpenter (is)-pleased (for) his-craft getting a-good tree.

5. Ásak tushtâ mûsuk pailê prâmâdhik sakhô.  
Áshok tushtô mûsuk pailê prômâdhik shôkô.  
A-lover (is)-pleased his-beloved finding a-darling companion.
Nâri tushtâ halâkâre purush pailê bâkâ.  
Nâri tushtô halâkâre purush pailê bâkô.  
A-woman (is)-pleased at-ornaments (and) a-man getting gallant.
(6) Pākhi tushṭa pākbā hāstē ṛupi basē gāchhē.
   \[ \text{Pākhi tushṭā pākbā hāshṭā ṛupi bāishkā gāsē.} \]
   A-bird (is)-pleased flew-with sitting on-a-tree.

Mayur tushṭa mēgh dharilē pēkam dhari nāchē.
   \[ \text{Mōur tushṭā mēgh d’orilē pēkōm d’ori nāchē.} \]
   A-peacock (is)-pleased clouds when-they-gather tail-feathers dancing dances.

(7) Nāiyā tushṭa nā bāhanō yadi hay ruji.
   \[ \text{Nāiā tushṭō nā bāhōnē zōdi hōy rūzi.} \]
   A-boat-man (is)-pleased his-boat is-lying if there-is profit.

Ujān gāngē pāl khaṭṭilē tushṭa dāri majbi.
   \[ \text{Unaśa gāngē pāl khaṭṭilē tushṭō dāri māṣhī.} \]
   Against-stream in-the-river sail to-set (is)-pleased a-rower steersman.

(8) Dhukā diyē tākā ruji karē ṭammi-gan.
   \[ \text{Dhukā dē tākā rūzi kōrē ṭonné-gōn.} \]
   Frustrated by-giving money earning does the-village-attorney.

Payasā laiāyā gōpanōtō tushṭa āmā-gan.
   \[ \text{Payasā laiāyā gōpōnētē tushṭō āmā-gōn.} \]
   Pie taking secretly (are)-pleased the-office-clerks.

(9) Hākim tushṭa hukumētē yadi nā hay rād.
   \[ \text{Hākim tushṭō hukumētē zōdi nā hōy rōd.} \]
   A-Judge is-pleased at-his-order if not it-is reversed.

Phīśer tākāy ukil tushṭa michā-kathār had.
   \[ \text{Phīśa tākāy ukil tushṭō mīsā-kōthār ēd.} \]
   Of-fees at-the-money pleaders (are)-pleased of-false-stories the-utmost-limit.

(10) Nāchitē nētakī yadi purashkār pāy.
   \[ \text{Nāchitē nētōkā zōdi purōshkār pāy.} \]
   Dancing the-dancer if a-ward she-gets.

Lāchhī pārīle puḷiśālā tushṭa sarbhādāy.
   \[ \text{Lāś pārīlē puḷiśālā tushṭō shōrādhāy.} \]
   When a-corpse turn-up the-police they-happy in-every-way.

(11) Ali tushṭa phulē madhu, phule tushṭa mālī.
   \[ \text{Oli tushṭō fūlē mādū, fūlē tushṭō mālē.} \]
   The-bees (are)-pleased of-flowers the-honey, at-the-flowers (in)-pleased the-gardener.

Pandit tushṭa kābyasāstrē, dēb tushṭa dāli.
   \[ \text{Pandit tushṭō kābyasāstrē, dēb tushṭō dēli.} \]
   A-Pandit (is)-pleased with-poems-and-holy-books, Gods (are)-pleased with-offerings.

(12) Brahmā Bishnu Śib tushṭa jib’-ātmā bhaktī,
   \[ \text{Brāhma Bishnu Śib tushṭō jibō-ātmā bōktī,} \]
   Brahmā, Vishnu, Siva (are)-pleased with heart-and-soul devotion.

Balkunthē yāthē yār tridebēr śaktī,
   \[ \text{Balkunthē yāthē sār tridebēr shōkā.} \]
   To-heaven he-will-go whose (is) of-these-three-gods the-power.
FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmāns listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muḥābbat 'Ali says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a beau.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed; and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Vishnu, and Śiva are won over by hearty devotion; and he who has the power of the three gods can attain to heaven.
[No. 58.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

EASTERN DIALECT. (Sandip, Noakhali District.)

SPECIMEN NO. III.

1. করা হইলার বাণু আইলানা কা কাইল যৈচেহ ।
2. ৫ ৫ ৫ ৫ আমিনু করলু কিভাস চহে চহে ॥
3. গোলার গোলায় ধাপটু দই নাই চিন্ন বিভাষু ন আমিনে।
4. বেলিশ নেনের চিভায়ি আর কিত হয়ে আমিনে ॥
5. শাছরুত গেলে বাজুতে বাইরা বাহুমুখ করতে ।
6. আরের কাই বিভ তেতে বাজুতে নাই কইলকারা বাহে ॥
7. হইলচনি বাণ ছাতে চান মিয়া যে কাই হাইধে ।
8. লাল বল লাগাই কম্পে মেতের বাজুতে আমিন আঁচে ॥
9. মূনার নরাধ্য পহনতে হুইলাম মজিবে পরাঃ ।
10. আরিম কইস্থান বিভাষু ন বাণ যাণ বাণে কেলাঃ ॥
11. বহুতুর পর চান্দা বর আঁটে আমা গোলারু পার ।
12. চাটীগামের হুইলাম বাণ গোলাকারে বাণু বোজে সেচে ॥
INDO-ARYAN FAMILY.

(BENGALI OR BÁNGA-BHÁSHA.

(EASTERN GROUP.)

EASTERN DIALECT.

(SANDÍP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirant, which gives a pronunciation like that of ʰ in the French word bête. Ŕ is somewhat softer than the Ŕ of street, but not so soft as the Ŕ in pleasure. The letter ' (above the line) is very finely pronounced, and is, indeed, hardly audible.

Pronounce ʰ as the Ŕ in hot; Ŕ as the Ŕ in cot; Ŕ as the Ŕ in cot; and ŕ as in coil. The letter ř (without any diacritical mark) represents the sound of the first Ŕ in promp, and is the Ŕ in the French word sarre as compared with sère. It should be carefully distinguished from the Ŕ of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

1. Kìya háichanir bāp, āllā-nā kyā kāil baiṭāhā?
Kìo háitōnir bāp, āllā-nā kāīl bōṭāhē?
Why Háichani's father, did-you-not-come yesterday to-the-meeting?

2. * * * * * 'āmin kādūn phirbā chahē chahē?
* * * * * 'āmin kōdūn fərbō ḓōbē ḓōbē?
* * * * * 's surveyors for-how-many-day will-go-about from-field to-field?

Gōlāy gōlāy māpuk-gōi-zāī, ēgin dūm-nō sāmīnē.
In-cash-field let-them-go-and-measure, identification we-will-not-give on-the-land.

4. Bolīs sanēr chīdā dī, ār kītā bārē āmīnē?
Bōlīsh kōndā kēdā dī, ār kītā bārē āmīnē?
(19)13 year-of pages with, else what will-do the-surveyors?

5. Māīrō gēlā bārītā, dālā' yāiyōm tabā-rel,
Māīrō gēlā bārītā, dā'āzānīm tōbā-rel,
-To-beat if-they-go in-the-houses, running we-will-go far-away.

6. Ārōtē kāi-dībā hētō bārīt nāi, kāikātā thāhā.
Ārōtē hōi-kālō hētō bārīt nāi, kōikātā thāhā.
Our-rigins we-will-instruct(to-say) here in-house be-is-not, in-Calcutta be-is.

Hūnīzāmī, bā'ī sābōrō, Tsānīmīyā sē kō'ī-hādāhē.
Have-you-heard, brothers are, Chānd-miyā what message-has-sent?

8. Lāl-balad lāgāt dium yētē bārīt āmīn āchēhē.
Lāl-bōlōd lāgāt dium sētēr bārīt āmīn ācō.
Red-ballas having-applied we-will-put whose house-in the-surveyors are.

9. Yūnmār namāj paitē hūnīlām mōjādē chhāllē.
Zummār nūmās pōirtē hūnīlām mōjādē sōltē.
On-Friday worship reciting I-heard in-the-mosque advice.

10. Īrōp kā'ītām dītām-na, bā'īl, yā-yābē kallē.
Zōīp kō'ītām dītām-nō lā'īl, sāy-sābē kōlīlē.
Messing-to do we-will-not-allow brother, may-give-away (en) head.
EASTERN OF SANDIP (NOAKHALI).

(11) Jamār-par chāndā dar āṣhtō āṇā tōlār-pur;
    Zunār-pōr ṭēndā dōṛ āṇhē āṇā tōlār-pōr;
    On-the-mat a-one at-the-rate-of eight annas per-rupee.

(12) Chāṭīgramāṭh kuniām khabar Gōjānār bāp Bōddā gāchhā.
    Taṭīgramāṭh kuniām kōhōr Gōjānār bāp Bōdē gādē.
    From-Chittagong I-heard news (that) Ghulān’s father to-the-Board has-gone.

FREE TRANSLATION OF THE FOREGOING.

(1) How is it, O Haichani’s father, that you did not attend yesterday’s meeting?
(2) How long will the Surveyors sent by * * * * travel from field to field?
(3) Let them measure the lands field by field, but we won’t identify them.
(4) What can the Surveyors do with the measurement-papers of 1842?
(5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta.
(7) Have you heard, O brothers, what information Chānd Miya’s has sent?
(8) We will set red bulls on (i.e., set fire to) the houses of the persons with whom the Surveyors lodge.
(9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
(11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.
(12) Information has been received from Chittagong, that Ghul Jān’s father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Moghna, and together forming the delta which lies between that river and the River Madhumati or Haringhata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, L.C.S., Collector of Backergunge.

A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, bāiyāchā is pronounced bōlā, etc.
2. The aspiration is frequently omitted from soft consonants, bh being pronounced as b, dh as d, and gh as g. Thus—
   dhār is pronounced as dār.
   bhāi "  bāi.
   ghar "  gār.
3. The letter ā is sometimes pronounced like ā and sometimes as ā. Thus ēk, one, but ēk, he. In the phonetic transcriptions I write the sound which Mr. Beatson Bell represents by ā as ā. It is nearly but not quite the ā in met.
4. Initial s is often pronounced as h: e.g., śēhā is pronounced as hēhā.
5. The letter k in the middle of a word is generally pronounced as ḫ: e.g., akāl, a famine, is pronounced ḫāl. The ḫ in the verb kārīṭe, to do, can also be throughout pronounced as ḫ.

Bengali.
6. Initial h is sometimes dropped as is done in London. Thus, hākim is pronounced 'āhīm. So medial h in words like ka'īlām, or ka'īlām for kahīlām.

7. The letter ḍh is pronounced as ḍ. Thus chākar is pronounced ḍgākar.

8. The letter ḍh is always pronounced as the s in 'sea.'

9. The letter j is often pronounced as s. Thus jāl becomes zāl.

B.—GRAMMATICAL PECULIARITIES—

NOUNS—
1. The plural in the oblique cases is often represented by gō.

2. The accusative is generally in ré and not kē.

PRONOUNS—
1. The plural in gō is used here also; thus, mōr, my; mōr-gō, our.

2. The genitive of the third personal pronoun is sēr, and not tāhār. Sēr is pronounced hār, as noted above. The genitive of the honorific third personal pronoun is not tāhār but tāhān.

VERBS—
1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in ba, but in ma. Thus jāmu, or zāmu, I shall go; karmu, or karmu, I shall do.

2. The infinitive in tām is used in parts of the District near Tippora and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

(1) The Parable of the Prodigal Son;

(2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal;

(3) A popular Hindū hymn from the Pirjpur Sub-division; and

(4) A satirical poem from a Barisal newspaper, called the Barisal Hitaishi, of the 26th November 1897, entitled Chakānanda. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Mommohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final a at the end of a word is pronounced like the ō in 'hot,' and not like the ō in 'port' as is customary in Standard Bengali. Thus kāhā, he said, is pronounced kōdō, not kōō, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter r is pronounced as r. Thus bara, great, is pronounced börō, not börō. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. Udīgā for udhiyā, having arisen; rāhō and rāhō for rākha, keep thou; kālī for phālā, I throw away; and bōr̥d̥e for bujhīte, to understand. Note also the verb substantive thāha (i.e., thāka), thou art.

AUTHORITY—

[No. 59.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŠĀ.

EASTERN DIALECT. (BACKERGUNGE DISTRICT.)

এক জন মানুষের চুলগৃহ পোলা আছিল। তারা যারা হর্জুগুলি চের বাপের কইল বায়া নিয়ে যে ভাগ মুই পাম তা চেরে দেও। হেতে এ হে চেরগুলো মতো নিয়ে জাপ হয়িলা দিন। দিন হেতে বাপের হর্জুগুলি পোলা কেবাক একদিন হরিয়া দুই দেশে মেলা হয়িল। হেরাঙ্গে এই মুজালিম হরিয়া তার বিভ কোলার বড় হারিয়া দিল। হে হলে পোলাইলে পরে হে দেশে ভারী আহাল হৈল, এতে এই মুজালিম গমিয়া এক জন সিদ্ধ হয় হারিয়া দিল। হে নোটা চেরে হের কোলার ভাঙ্গা রাখতে চাইল। হের পর জয়রে তে থাকি বাইল হেরা চাইলা নেটি বর্তে পারিনেতে এ হবত কিন্তু চের্তা দেখে দিল না। হেসে হের আকাল পর হালে হে কইল চের বাপের কত মাইনার চাল কত বাধ খায় আর কেলায় আর মুই না চাইলা দরি। মুই চাইলা চের বাপের হালে বাইলা কম বাজান মুই চেরের বর্থলামে ও চেরার কাছে ওনা হয়িতে আর মুই চেরার পোলা কওয়াই এখন লাইফ না। হেসে চেরার মাইনার চালাচাল নতন রাঘো। হেতে এই চাইলা চের বাপের হালে চেল।

কিন্তু হে মেশী তকার খাঙ্গা খাঙ্গা হের বাপ হেরে বর্তেতে চাইলা মায়া হয়িল। নাড়ীয়া বিয়া হের চলাতে মদ্ধা তুলিয়া লাগিল। পোলা হেরে কইল বায়া চেরের বর্থলামে ও চেরার হয় ওনা হয়িল। আর চেরার পোলা কইলে চালু না। কিন্তু চালে চের চাহরো কইল বাপের সরথ কাপ্তি বায়ার হয়িল।

এর ভিতরে এর আমের আলির হিতার এর পায় হোনা হিয়া। পারে চেরার পাইয়া আমের করিয়া। কারণ চের চেরা মরিয়া পেলিয়া আবার বাটিয়া উঠিল, আরাইয়া পেলিয়া পাওন চেরে, পারে এই আমের আলিয়া হয়তে লাগিল।

হে কালে চের চের চের গুয়া পোলা কেলায় আছিল। হে বাজার কাছে চাইলা বাজানা নাঙ্কন। হুনিতে পাইল।

একবার চাল তাকিয়া গিয়ারা যে এরা কি? হে বৈল চেরার বাজা চান আর চেরার বাপ বস্ত ঘানা চেরার হয়, করার চেট পোলা ভাপ ভাল বিচাইতে পাইল। এতে এই চোপা হরিয়া বাড়ার মতে বাইলে চালু না। হেসে হের বাপ বাঙ্গা আলিয়া চেরে নমকাইতে লাগল। হে বন্ধার বিয়া চেরের চালের কইল দেখে এক সত্বর চেরার চের হয় হরচ। চেরার কহার কছা কের দিন হেলাই নাই কেন মুই মেরে একটা পাড়া পাড়া বলে চের চোপা যেভাবে গলার হেলায় একটু আমের আলির হরিয়া।

কিন্তু চেরার হে পোলা পেলার পোলা চেরার বিভ চেরার বড় হারিয়া দিয়াছে হেই পোলা চাইলে পারে তুই হের লাগা নাই নাই কেলার হয় দেহে হের বাপে চেরে হের চোর বাপু, তুই বাটার মেরের বাপে খায় আর দেহ যা অন্যে 

হেল চেরার আলির কাজে চাইলা হয়। হেরাইয়া চেলিয়া পাওন চেরে।
[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

(EASTERN DIALECT.)

(BACKBREGUNGE DISTRICT.)

[In the phonetic transcription represents the elision of an aspirate, which gives a pronunciation like that of a in the French word âtre. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter æ (above the line) in very faintly pronounced, and is, indeed, hardly audible.

Pronounce ë as the ë in bet; æ nearly as the ë in met; ö as the ë in bet; and o as in old. The letter æ (without any elision mark) represents the sound of the first ë in promote, and is in the French word coeze as compared with seize.

It should be carefully distinguished from the ë of lot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek-ján-mánhār duggā pōlā āchihīl. Tārgū-madyā chhātuggā hēr-bāpré
Ek-ján-mánhār duggā pōlā āchil. Tārgū-mōddē sōguggā hēr-bāpré
Of one person two sons were; Among them the younger to his father:

ka±̄lā, ‘Bābā, bittār jē bhāg mui pāmu tā mōrā dōō.’ Hētē
kōlā, ‘Bābā, bittār zē bhāy mui pāmu tā mōrā dōō.’ Hētē
said, ‘Father, of property what portion I shall get that thou give.’ At this

hē hērgā mad-yē bittā bhāg-hariyā dīla. Din lūntō bādē
hē hērgō mōdītē bittā bāy-kōrīā dīlōī. Din hōtō bādē
he, them between the property dividing gave. Days a few after

chhātuggā pōlā bēbāk ekattār hariyā dur-dāsē mēlā-hārīla. Hēkāhē hē
sōguggā pōlā bēbāk ekōttār kōrīā dur-dāsē mēlā-kērīla. Hēkāhē hē
the younger son all together making for distant country set out. There he

luchhānī hariyā tār bittā-bēsadā urāyā-dīla. Hō hakkal-kholāhīlē
luchhānī kōrīā tār bittā-bēsadā urāyā-dīlōī. Hē hōkkēl kholāhīlē
debenchery doing his properties squandered away. He all having spent

pāē hē-dēsē bhārē āhāi haila, hētē hē muskhēl pariyā ēk
pāē hē-dēsē bhārē āhāi haila, hētē hē muskhēl pariyā ēk
afterwards, in that country great families took place, thereby he in distress falling a

jan girasthēr illā laila. Hē bēēē hērē hēr-kōlāy hūyā rākhē
sōm gīrasthēr illā tōōī. Hē bēēē hērē hēr-kōlāy hūr rākhē
person household’s protection took. That man him in his fold swine to feed

pāṭhālīla. Hēr-pār hūyārē yē blushī khaṭā hēyā khāyā pōē bārtē
pāṭhālīla. Hēr-pār hūyārē yē blushī khaṭā hēyā khāyā pōē bārtē
sent. This after the swine what buck would eat that eating belly to till

pārīlēē hē bārtē; kintu hēyā-ūē kēhā dīlā-nā. Hēēē
pārīlēē hē bārtē; kintu hēyā-ūē kēhā dīlā-nā, Hēēē
even one could he would bare filled; but even that any body gave not. In the end

hēr ākkēl gār ilālē hē kālā, ‘mōr bāpēr kata mānēhārā chāhēr
hēr ākkēl gōr-ilālē hē kōlō, ‘mōr bāpēr hōtē mānēhārā tsālēr
his sense having come home he said, ‘my father how many paid servants

kata bāṭ khāy ār phelāy, ār mui nā khāyā māri. Mui udīyā
kata bāṭ khāy ār phelāy, ār mui nā khāyā māri. Mui udīyā
how much rice eat and throw away, and I not eating die. I arising
mör-bāper bānē yāiyā kāmu, "bājān, mui bēstēr bār-khīlāf ʻā tomār
mör-bāper hānā nāiyā kōmu, "bāstās, mui bēstēr bār-khīlāf ʻā tomār
to-my-father’s presence having-gone will-say, "father, I of-heaven against and thine
kāchhē gunā harohi, ār mui tomār polā kaoyār ekbān lājīk nā;
kāsē gunā hōrā, ār mui tomār polā kōnār ekōnān lājīk nā;
before his have-committed, and I thy son of-calling now fit not;
mōre tōmār māināhārē chāharār mātan rāhō,”. "Hētē bē udiyā hēr
mōre tōmār māināhārē kāārēr mōtōn rāhē." "Hētē bē udiyā hēr
no thy paid servant like keep.". The-renoun he arising his
bāper humēkō gōla. Kintu bē bēstā tapātā thākē-thākē hēr bāp hērē
bāper humēkō gōla. Kintu bē bēstā tātā thākē-thākē hēr bāp hērē
father’s presence-in comes. But he at-great distance remaining his father him
dekhtē-pāiyā māyā hariyā lārāiyā gīyā, hēr galāy d’ariyā ohumā dītā
dekhtē-pāiyā māyā hariyā lārāiyā gīyā, hēr galāy d’ariyā ohumā dītā
seeing companions making roaming going, his neck embracing kiss to-give
lāgīla. Polā hērē ka’tālā, ‘bābā, mui bēstēr bār-khīlāf ʻā tomār humēkē
lāgīla. Polā hērē kōlē, ‘bābā, mui bēstēr bār-khīlāf ʻā tomār humēkē
began. The-rēnoun to-him said, "father, I of-heaven against and of-them in-front
gunā hariyā, ār tomār polā ka’tālā yuugā nā.” Kintu bāpō hēr-chāharāgō
gunā hōrā, ār tomār polā kōlē snīggō nā.” Kintu bāsē hēr-lākārgō
sin having-committed, may-more thy son to-call fit not.” But father to-his-servants
ka’lā, ‘bābāhēr saras kāpār bāhīr-hariyā ērī-hindāō; ē rāē ānglī
tīlē, ‘bābāhēr hōrīā hākōr bāhīr-hārīā ērī-hindāō; ē rāē ānglī
said, ‘of-all best clothes taking-out put-on-thir-person; his on-hand a-ring
hindāō; ē rē pāy jōtā hindāō. Parē mōrā khāiyā āmōd kari. Kārān
hindāō; ē rē pāy jōtā hindāō. Parē mōrā khāiyā āmōd kari. Kārān
put-on; his on-foot also put-on. Afterwards (let-)as eating rejoicing do. For
mōr pōyā mariyā gēchhīl̄, ābār bāchiyā utthēhhe; ‘ārāiyā gēchhīl̄, mōr pōyā mariyā gēchhīl̄, ābār bāchiyā utthēhhe; ‘ārāiyā gēchhīl̄,
mōr pōyā mōriā gēsī, ābār bādzīā uθhē; ‘ārāsī gēsī, mōr pōyā mōriā gēsī, ābār bādzīā uθhē; ‘ārāsī gēsī,
my son having-died had-gone, again having-escaped has-risen; having-been-lost had-gone,
pīom gēchhī.” Parē hē āmōd allād hārtē lāgīla.
pāvūn gēsā. ‘Pērē hē āmōd allād hārtē lāgīla,
has-been-found.” Then he rejoicing jubilation to-make began.
Hō-kālē hēr bārā pōyā kōlāy āchhīl̄. Hē bārīr-kāchhē yāiyā bājēnā
Hō-kālē hēr bōrō pōyā kōlāy āčsē. Hē bārīr-kāsē zādā pāsānā
At-that-time his elder son in-field was. His near-the-house going music
nāhānā hūnītē pāiyā, ēk-jān chāhar dākīyā, jīgālī yē, ‘ēyā kī?
nātēnā hūnītē pātā, ēk-gōn bāhōr dākāhē, zīgasē zē, ‘ēhē kī?
dancing to-hear getting, a servant having-called, asked that ‘this what-(is)’
Hē ka’tālā, ‘tōmār bāi āchhē, ār tōmār bāp maṣṭā khānā jōgār harohi, rē
Hē kōlē, ‘tōmār bāi āsē ār tōmār bāp muṣṭā khānā suṅgār hōrā,
Hē said, ‘thy brother has-come and thy father a-great feast preparation has-done,
kārān chōhōta polā bāh-al-bāhālāti pāiaghē. Bētē hē gōshē-kāryā, bārār
kārōn sōtō pōyā bāl-bālāiśi pāiśē.’ Bētē hē gōshē-hōrīā, bārār
kārēn younger son in-good-health he-has-got.” For-this he having-made-engendered, house
mad-yē yālītē chālīnā nā. Hēsē hēr bāp bāhīr āsīyā hērē samehātē
moitē tāsē tālīnā nā. Hēsē hēr bāp bāiśē āshīā hērē shōmēśētē
within to-go wishing not. Finally his father outside having-some him to-remonstrate
banga. He jacab diyia bher-bapre ka’ila, ‘Dekha, et-batsar tombar
laglo. He zawaab dii bher-bapre koitlo, ‘Dekho, etu-bosar tombar
began. He answer giving to-his-father said, ‘Son, for-so-many-years thy
khjem harohhi; tombar kon katha kon di helai-nai, tamu
khesmat korsi; tombar kon kothe kon oin helai-nai, tomu
service I-have-done; thy any word any day I-have-not-thrown-away, yet
more ekta puda-khasi kon oin tumi doo nai, ye mui dostagol latya
more ekta pada-khasi kon oin tumi deo nai, zci mui dostagol losi
to-me one goat any day thou gavest not, that I friends taking
ek-tu amod alad hari. Kintu tombar ye pola peshagorgo laya tombar
ek-tu amod alad hori. Kintu tombar za pola peshagorgo toita tombar
a-little rejoicing jubilation may-maka. But thine what son haroda taking thy
bitta basad upaiya diyachhe, he pola aiioh-para tumi her layya
bittu beshad urai diaia, he pola ais-pore tumi her loigga
property wealth has-wasted, that son as-mom-an-ke-has-come thou for-his sake
masta khanal jogar harchha. Hete her baphe hore ka’ila, ‘Bapu, tumi
mosto khanal sogar korsi. Hete her baphe her e koitlo, ‘Bapu, tumi
a-great feast preparation had-done. On-this his father to-him said, ‘O-son, thou
barabari mor laghe thaha, ar mor ya achhe hagol tomar: amod alalad
bora bori mor loge thako, ar mor za aso kogo tomar: amod alalad
always mo near remained, and mine whatever is all thing: rejoicing jubilation
kar a uchit, karaa tombar bai mariya gechhil, abar bachiya utchehe;
kori ulcit, karon tomar bai moria gesil, abar balesi uthehe;
to-make proper, thence thy brother having-died had-gone, again having-seenped has arisen;
’araa gechhil, pao-gochhe,
’araai gesil, paoon-gesil;
having-been-hot had-gone, has-been-found."
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀṢĀ.

EASTERN DIALECT. (MUSALMĀNS OF PATUAKHALL, DISTRICT BACKERGUNGE.)

 Bengal.
লালমতি কর তোমাদঘি মের কুঁড়া বাহ।
মালিকায় বউয়ে নিয়া আঁচে তুলন করির দেহ।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১১।
লালমতি কর তোমাদঘি বহুদূর গানপানি।
মালিকায় বউয়ে নিয়া দেহ রাখতে পারি।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১২।
লালমতি কর তোমাদঘি কই তোমার কাহে।
মালিকায় বউয়ে লেন আঁচে মুই গান পাণে।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৩।
তোমাদঘি লেন লালমতি তোমার বহলা দি।
যাও নাহি তুমি ন একে দিয়া করল কি।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৪।
লালমতি কর তোমাদঘি খানিক রহ বসি।
খানিক বিখায় কর নারী পরিয়া আদি।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৫।
একেক বহলা লাল নারী পরিয়া লঙ।
তোমাদঘির সচেত গরের বাহির আরে।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৬।
লালমতি কর বাহিরে মাতা নাইকদের থেল দির।
সন চুল আইটাই তোমাদের লেজন দিয়া বাহু।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৭।
লালমতিরে বাহিয়া করিয়া ঠেকুল বহয়।
লালমতিরে বাহিয়া তোমাদের বিনাশনাতে থায়।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৮।
লালমতিরে বাহিয় করিয়া উপায় কিয়া কয়।
গ্রামীণ বাঙালী রাহে নিরন্তরের সায়ের গবে।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ১৯।
সেহান গেগে নায়ে বহলা গাহে বিল পারি।
কাড়ালিয়া নিয়া গুণ্ডি রাহে হামলেনায় বাহু।
তোমাদঘি এ মুখ্যুহ মেরে রেলনা। ২০।
এই মতে জিন্ত কিত গেগে সাহায়িরা।
রবিরক্ত করাতারি করে পারা হামানি বাহু।
তোমাদঘি এ মুখ্যুহে মেরে রেলনা। ২১।
লালমতিরে বহলা তোমার গরের বাহির হইয়া।
এক বছর পাতি গাহে লালমতির বহলা।
তোমাদঘি এ মুখ্যুহে মেরে রেলনা। ২২।
[No. 60.]

INDO-ARYAN FAMILY. 

(EASTERN GROUP.)

BENGALI OR BANGO-BHASHA.

EASTERN DIALECT.

(MUSALMANS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

[In the phonetic transcriptions, * represents the elision of an aspirate, which gives a pronunciation like that of ʰ in the French word bête. ʰ is somewhat softer than the ʰ of seal, but not so soft as the ʰ in pleasure. The letter * (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce ³ as the ³ in hat; ² nearly as the ² in met; ⁷ as the ⁷ in hot; and ⁴ as in oil. The letter ⁷ (without any diacritical mark) represents the sound of the first ⁷ in princess, and is the ⁷ in the French word souverain as compared with soâve. It should be carefully distinguished from the ³ of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Jilbuni-tê Toméra RDDi Aydar Mēar nāti,
Zilbuni-tê Tomerōddi Oidār Mēar nāti,
At-Jilbuni Tomeraddi (is) Haidar Mā's grandson,
Mokāmi-tê Lāmati ai-rangèr yubati.
Mokāmi-tê Lāmati oi-rangèr utkōtē.
At-Mokāmi Lāmati of same-colour young-woman.
Tomēraddi é-mulluḥe mōrē rēhōnā.
Tomērōddi é-mulluḥe mōrē rēhō-nā.
Tomēraddi in-this-country me keep-not. (1)
Jōp-khāli-tê bāsat kārē Jēullā byāpāri,
Zōp-khāli-tê bōshōt kōrē Zēullā bāpāri,
At-Jōp-khali dwelling makes Zanllā merchant.
Tār-gārēr ohūdā māiyā lāmati sundāri.
Tār-ğārēr sōdō māiā Lāmati kūndīri.
Of his-house (wife) youngest daughter Lāmati beautiful.
Tomēraddi é-mulluḥe mōrē rēhōnā.
Tomērōddi é-mulluḥe mōrē rēhō-nā.
Tomēraddi in-this-country me keep-not. (2)
Mokāmi-tê déchī biyā Kūsākhār pōyer dē,
Mokāmi-tê désē bīā Kushākhār pōer dē,
At-Mokāmi has-given-marriage Kūst-Khān's son with,
Tār ānlākēsir, tāgā kōmarē jōr mādāli mātē.
Tār ānlā-kēshir, tāgā kōmōrē sōr mādīūt mātē.
Her-of long-hair, girdle at-the waist, double amulet on-head.
Tomēraddi é-mulluḥe mōrē rēhōnā.
Tomērōddi é-mulluḥe mōrē rēhō-nā.
Tomēraddi in-this-country me keep-not. (3)
Kānē āchē kānchāpā, nākē āchē sōnā,
Kānē āsā kānchāpā, nāhē āsē hōnā,
In ear is ear-ring, ou-nose is gold,
Lāmati galē āchē sōnār chikli-dānā.
Lāmati góli āsē hōnār tektī-dānā.
Lāmati's ear-ring is of-gold necklace.
Töméraḍḍi े-mulluhē mōre ṛehōnā.
Töméraḍḍi े-inulluhē mōre ṛehō-nā.
Töméraḍḍi in-this-country me keep-not. (4)
Lālmatir pāyē mal-kalāi jaan-jan karē,
Lālmatōr pā ें mōl-kōlō sōn-sōn hōrē,
Lālmati’s on-foot ankle-beads jungle make.
Tā ḍēkē Töméraḍḍi bārīr chūr dār gōrē.
Tā ḍēkē Töméraḍḍi bārīr ḍōr dār ġōrē.
This seeing Töméraḍḍi of-homestead four sides goes-round.
Töméraḍḍi े-mulluhē mōre ṛehōnā.
Töméraḍḍi े-mulluhē mōre ṛehō-nā.
Töméraḍḍi in-this-country me keep-not. (5)
Lālmati Gaṅjārē ekkai jōrē būrī,
Lālmati Gaṅjārē one pair homesteads,
Tā ḍēkhiyā Töméraḍḍi chaikē pāla ārī.
Tā ḍēkhiyā Töméraḍḍi tsoiōkē pālī ārī.
This seeing Töméraḍḍi’s on-eyes fell attraction.
Töméraḍḍi े-mulluhē mōre ṛehōnā.
Töméraḍḍi े-mulluhē mōre ṛehō-nā.
Töméraḍḍi in-this-country me keep-not. (6)
Ek rōj Töméraḍḍi rāsta-pātē āyē,
Ek rōj Töméraḍḍi rāsta-pātē sayē,
One day Töméraḍḍi on-road-path goes,
Sēi-kālē Lālmati i'at-isārē lay.
Hēi-kālē Lālmati i'at-issārē kōy.
At-that-time Lālmati by-hint-of-hand says.
Töméraḍḍi े-mulluhē mōre ṛehōnā.
Töméraḍḍi े-mulluhē mōre ṛehō-nā.
Töméraḍḍi in-this-country me keep-not. (7)
Lālmati sayē, 'Töméraḍḍi, mōr kātā lafō,
Lālmati kōy, 'Töméraḍḍi mōr kātā lōi,
Lālmati says, 'Töméraḍḍi े my words take,
'Bikāl-bēlā, Töméraḍḍi, mōgā bārītē āīo.'
'Bikāl-bēlā, Töméraḍḍi, mōgō bārīttē āīō.'
'At-afternoon-time, Töméraḍḍi, my to-homestead come.'
Töméraḍḍi े-mulluhē mōre ṛehōnā.
Töméraḍḍi े-mulluhē mōre ṛehō-nā.
Töméraḍḍi in-this-country me keep-not. (8)
Bēk-huniyā Tömēr manēr ānandītē,
Bēk-hunā Tömēr mōnēr ānōndōtē,
Bēk-hunā Tömēr of-mind with-delight,
Bikāl-bēlā gēlēn Tömēr Lālmatir bārītē.
Bikāl-bēlā gēlēn Tömēr Lālmatir bārītē.
At-afternoon-time went Tömēr to-Lālmatir’s homestead.
Lāłmati kay, 'Tomāraddi, mōr ka'ā lao,
Lāłmōtī kōy, 'Tomāraddi, mōr kōtā lōo,
Lāłmati says, 'Tomāraddi, my words take,'
'Mōr-kołē kōlā pōlā, mājiya-baurē nēō.'
'Mōr-kołē kōlā pōlā, mājiya-baurē nēō.'
'On-ny-hup a-little son, wife-of-middle-brother take.'
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Lāłmati kay, 'Tomāraddi, mōr ka'ā rāhā,
Lāłmōtī kōy, 'Tomāraddi, mōr kōtā rehō,
Lāłmati says, 'Tomāraddi, my words keep,'
'Mājiya-baurē niyā āge ojan-kariyā dēha,'
'Mājiya-baurē niyā āge ojan-horīā dēhā.'
'Wife-of-middle-brother taking first weigh-her-and see.'
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Lāłmati kay, 'Tomāraddi, boj'dē pārlā-nī,
Lāłmōtī kōy, 'Tomāraddi, bōzdē pārlā-nī,
Lāłmati says, 'Tomāraddi, to-understand have-you-not-been-able.'
'Mājiya-baurē niyā dēha rākhtē pāra-nī.'
'Mājiya-baurē niyā dēhā rākhtē pāra-nī.'
'Wife-of-middle-brother taking see to-keep if-you-are-able.'
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Lāłmati kay, 'Tomāraddi, kā tōmār-kāchhē,
Lāłmōtī kōy, 'Tomāraddi, kōi tōmār-hāsē,
Lāłmati says, 'Tomāraddi, I-spoke to-you,
'Mājiya-baurē nēō āgē, mui yāmu pāchhē.'
'Mājiya-baurē nēō āgē, mui sāmsū pāsē.'
'Wife-of-middle-brother take first, I will-go after.'
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
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Tomāraddi ē-mulluhē mōrē rehō-nā.
Lāłmati kay, 'Tomāraddi, to-you I-say,
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
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Tomāraddi ē-mulluhē mōrē rehō-nā.
Tomāraddi ē-mulluhē mōrē rehō-nā.
Tômèraddî ë-mulluhé mòrë rêbônà.
Tômerôddî ë-mulluhé mòrë rehó-nà.
Tômèraddî in-this-country me keep-not. (14)
Lîlmatî kai, 'Tômèraddî, khânik raha basî,
Lîlmatî koi, 'Tômerôddî, khânik röhô bôshi,
Lîlmatî says, 'Tômèraddî, for-a-while remain sitting.
'Khânik bilong kara ; sàri pariya si.'
'Khânik bilong hörô : hâri pórià òshi.'
'A little delay make; veil putting-on I-come.'
Tômèraddî ë-mulluhé mòrë rêbônà.
Tômerôddî ë-mulluhé mòrë rehó-nà.
Tômèraddî in-this-country me keep-not. (15)
Ètôk baliyâ Lîl sàri pariya lay,
Ètôk bûtiâ Lîl hâri pórià lôg,
So-much having-said Lîlmati veil putting-on takes,
Tômèrdir-sângè-sângè g̃arërbâhir ay.
Tômerôddîr-hônggè-hônggè gôôrërbâHIR ay.
With-Tômèraddî out-of-house she-comes.
Tômèraddî ë-mulluhé mòrë rêbônà.
Tômerôddî ë-mulluhé mòrë rehó-nà.
Tômèraddî in-this-country me keep-not. (16)
Lîlmatî kai, 'kâkolî mätâ nîrkâler têl diya.
Lîlmatî koi, 'kûkî matâ nîrkholêr têl diâ.
Lîlmatî speaks, 'I-combed my-head of-coconut oil giving.
'Sab chul âulällâ, Tômèr, lôdan dilah-khâniyà.'
'Hôb ûzul âulällâ, Tômèr, lôdan dilah-khôiya.'
'All hair thou-hast-dishoelled, Tômèr, knots thou-hast-maleased.'
Tômèraddî ë-mulluhé mòrë rêbônà.
Tômerôddî ë-mulluhé mòrë rehó-nà.
Tômèraddî in-this-country me keep-not. (17)
Lîlmatî-rê bâ'îr kariyâ ñhôkla bisham dey,
Lîlmatî-rê bâ'îr hörîâ thêkî bishôm dôy,
Lîlmatî out-side taking stack (on-)serious difficulty,
Lîlmatî-rê lâyâ Tômèr Jîlbuniyàtê yaye.
Lîlmatî-rê lôyê Tômer Zîlbuniâtê ñêy.
Lîlmatî taking Tômèr to-Jîlbuniyat west.
Tômèraddî ë-mulluhé mòrë rêbônà.
Tômerôddî ë-mulluhé mòrë rehó-nà.
Tômèraddî in-this-country me keep-not. (18)
Lîlmatî-rê bâ'îr kariyâ upây kibâ karê?
Lîlmatî-rê bâ'îr hörîâ upây kibâ hörê?
Lîlmatî out-side taking means what-in-the-world should-he-adopt?
Prûtâm rôj gujîyà râhê Khîdirêr mâyêr gârê.
Prûtôm rôz guzîà râhê Khîdirêr mûrê gôrê.
First day having-oconomol keeps of-Khîdir's mother's at-the house.
Tóméraddi é-mulluhé mórë rëhônà.
Tómériddi é-mulluhé mórë rëhô-nà.
Tóméraddi in-this-country me keep-not. (19)
Séhàn-ganë nàyë b'ariyà gàngë dila-pàrì,
Hehàn-gonë nàë bòrià gànggë dìlò-pàrì,
There-from in-bout leaping in-the-river he-crossed,
Kàdàliyà niyë gujìyà rànhë Sarabhùllâr- bëri,
Kàdàliyà niyë gujìyà rähë Hërbùllâr boë,
Kàdàlii-to having-taken having-concealed keeps of-Sarbâllu at-the-home-stead.

Tóméraddi è-mulluhé mórë rëhônà.
Tómériddi è-mulluhé mórë rëhô-nà.
Tóméraddi in-this-country me keep-not. (20)
Ei-maté din-kata gëlë-gójàriyà
Èi-mótë din-hóto gëlë-gàriyà,
In-this-manner some-days having-gone-past,
Rahim Khân faujdâri karë Paduâhâli yàïyà.
Rahim Khan fauzdari hóre Pûduâhalî zàïâ.
Rahim Khan criminal-case Institute to-Patnakhâli going.
Tóméraddi è-mulluhé mórë rëhônà.
Tómériddi è-mulluhé mórë rëhô-nà.
Tóméraddi in-this-country me keep-not. (21)
Làlmâti-rë láyà Tömër g'arér-bâ'ir-hâïyà,
Làlmâti-rë lôïà Tömër gôir-bàr-lôïa,
Làlmâti taking Tömër being-out-of-the-house,
Ek bachhâr sàsti khàdë Làlmâtîr laïggà.
Akk vosôr hâstî khàdë Làlmâtîr lôîggà.
One year imprisonment suffered of-Làlmâti for-the-sake.
Tóméraddi è-mulluhé mórë rëhônà.
Tómériddi è-mulluhé mórë rëhô-nà.
Tóméraddi in-this-country me keep-not. (22)
FREE TRANSLATION OF THE FOREGOING.

1. In Jibunia lived Töméraddi, the grandson of Haidar Miyû; and in Mokami dwelt Lâlmãti, a damsel of fair complexion.

(Refrain,—O Töméraddi, keep me not in this land.)

2. In Jöphâli lived Ziùllâ the merchant, and in his house was the fair Lâlmãti the youngest daughter.

3. He gave her in marriage to (Rahim Khân,) the son of Kusâ Khân of Mokâmi. Long is her hair; she wearèth a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tinkling anklets; and when Töméraddi seeth these he taketh to wandering round her homestead.

6. Lâlmãti Gaùjârâ hath two homesteads, and when he seeth this Töméraddi’s eyes are attracted to her.

7. One day Töméraddi goeth along the road, and Lâlmãti signalleth to him with her hand, saying,—

8. Lâlmãti saith, ‘Töméraddi, take heed to my words. Come this afternoon, O Töméraddi, to my homestead.’

9. When he heard this, the soul of Töméraddi was filled with delight. That afternoon did he go to Lâlmãti’s homestead.

10. Saith Lâlmãti, ‘Töméraddi, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband’s middle brother.’

11. Saith Lâlmãti, ‘Töméraddi, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I).’


15. Saith Lâlmãti, ‘Töméraddi, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.’

16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Töméraddi.

17. Saith Lâlmãti, ‘Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.’

18. When he carried off Lâlmãti, Töméraddi was struck in great perplexity. At first he took her to Jibunia.

19. Perplexed was he as to what he should do, now that he had carried off Lâlmãti. The first day he concealed her in the house of Khidir’s mother.

20. Thence he took her in a boat across the river, and hid her in Kâdâli, in the house of Sarabullâ.

* This refrain is repeated in the original after each verse.
21. In this way some days were passed, and then Rahim Khán, (her husband,) brought a criminal case in the court at Patuakhali.

22. So, for carrying off Lālmāti, and for her sake, Tömêraddi suffered a year’s imprisonment.

(Refrain,—O Tömêraddi, keep me not in this land.)

[No. 61.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BÂNGA-BHÂSHA.

EASTERN DIALECT. (HINDUS OF PIRJUPUR, BACKERGONGH DISTRICT.)

এস হে পাহার ৰাহঃ সুরণ আসনে।
মেহর ঝিমের অধির কাপাল নৈবে.
তাকি পেরুগু তোমারে।
পিরাহা করাইলে হেলে।
তাকি পেরুগু তোমারে।
মেহর বর পাইয়া তোমারে তাকি।
এস সুরণ আসনে।

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of 玥 in the French word hôte. Z is somewhat softer than the 玥 of zoon, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible. Pronounce 玥 as the a in hat; e nearly as the e in met; ö as the o in hot; and oi as in oil. The letter o (without any diacritical mark) represents the sound of the first o in promote, and is the o in the French word contre as compared with côté. It should be carefully distinguished from the ò of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Esá hê Gahur Chánd môrga ñorù. 
Eahó hê Gôhur Châd môrgô ñôhôrê. 
Come, O! Gahur Chand of us to-assembly.

Môrâ dinér adhun kángál hâiyê.
Môrâ dinér ñôdîn kånggâl 'ôvê.
We of poor below miserable having-become.

Dâki, Pêrbhu, tômârê
Dâhî, Pêrbhu, tômârê.
We call, O-Lord, on-thee.

Pillâd-hê tarâilé hôlê.
Pillâd-hê tarâilé helê.
Pralâsô thou-saved easily.

Dâki, Pêrbhu, tômârê.
Dâhî, Pêrbhu, tômârê.
We call, O-Lord; on-thee.
Môrâ b'ay pâiyâ tômârê dâki.
Môrâ hêy pâiyâ tômârê dâki.
We fear having-got thee invoke.

Esa môrga âsarê.
Èkô môrgô âshôrê.
Come of-us to-assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Gahur Châd, to our assembly.
We are poor and lower than the low.
O Lord, we call on Thee.
Easily didst Thou save Prahlâda.*
O Lord, we call on Thee.
We call upon Thee, for we are full of fear.
Come Thou to our assembly.

* It was to save Prahlâda that Vishnu assumed the Nyusinha, or man-lion, incarnation.
ঝুঁকিনুন্দ।
(কাবু ও ধুঁতি হলকে কেবলকাজ।)
কাবু—ও মেয়ারাই, হরমু কেমন? আঁচোচোর মা মেয়ার কেমন।
মেয়ারন বেঁচে গলবর্ধনের, মেয়ার আর তা মেয়েদের,
মেয়ারসের মেয়ারাই, বিচীর হরমু পকানান।
বড়ো হয়তাম লাগাজে পাগো, এরে কি কেসনা পোশ খাজে?
বাবারো মায়ারা মেয়ারাই, মনে রাখিয়ে গুর্জ নাই।
ধুলু—মেয়ারাই, বাবা কি ভাবি? আত্মসংগত মেয়ার আরাম,
মেয়ার করো উহিল মেয়ারাই, হাত কলাপিবে কন্বর ধর,
হরমু হরমু হরিয়া করো, বেঁঘি পাইবে নানা মতো।
মেয়ার কুমি যখন ধারে, বরো মেয়ার মায়ার ধার,
মালে মেয়ার মেয়ার বাই, মেয়ার মেয়ার মিহাই চাই।
কাবু—মায়ার মেয়ার গুলাসে পরক ছাই, অদেী মালোতে কাশ নাই,
মায়ারে মেয়ার গুলাসে বায়া, বান কাবু কিবা বায়া,
চারা মায়ার মোরা বাই, মেয়ারাই রুকি কি ছাই,
গোব্র মায়ার মুখ অমুখ, বায়া কাশ বায়া ধার।
বেঁঘির উপরি আঁকের থায় হরমু পায়া বায়।
আমারাপে কি ও। মনে, তদোভের কাশ তদেীরে বেঁচে।
INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

EASTERN DIALECT.  (BACKERGUNGE DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of ā in the French word âtes. Z is somewhat softer than the s of seal, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce ā as the a in hat; e nearly as the e in met; ë as the o in hot; and oi as in oil. The letter o (without any diacritical mark) represents the sound of the first o in promenade, and is in the French word oître as compared with otter.

It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

(Barisal Hitaishô, 1897.)

CHHAKKÂNANDA.

(Kâlu o Dhalur hala-skandhô kathôpaksathan.)

Kâlu and Dhalu-of ploughs-on-their-shoulders conversation.

Kâlu.—O moyâ-bâi, harmu këman? âchêchâr nâ yêmôn-têmôn.

O moyâ-bâi, hörmu kemôn? âtseigâr nâ zemôn-têmôn.

O brother-Sir, I-shall-do what? Assessor or something-(1-un).

Sômôn dechê gallerymëndar; mórâ är jaj mejandar,

Shêmôn deze gåhămumegdâr; mórâ är zôs mezöngdâr,

Summons has-given Government; we, and Judge. Magistrate,

Sôsonër môhôrdama, birchâr harmu pauchâjonâ,

Śôshônër môhôrdonâ, bigër hörmu pûngzönâ.

Session-off case, decide shall-do (1-un) Punctuated.

Bârô hayatin lájô pâchê, eyâr ki konô póth âchêh?

Bôrô kôytôn lájô pûsâ, eâr ki konô póth âsâ?

(A)-great devil in on-back, of-this ? any way-(out) is ?

Bâbnëy bââbnây, moyâ-bâi, hângê râîôt gum nai.

Bâbnëy bâbnëy, moyâ-bâi, hângë râîôt gum nai.

In-thought in-thought, brother-Sir, all night. sleep (1)-have-not.

Dhalu.—Moyâ-bâi bââbnâ yâ tây? 'Ahigiri deixhêen Allây.

Miyâ-bâi, babâ na tây? 'Ahigiri deixen Allây.

O-brother-Sir, anxiety what in-this? A-Judgeship has-given God.

Èhôn katô uhih moktâr, hât kachelâbëe toêm-dâr.

Èhôn hôtô uhih moktâr, 'ât kôtgalâbëe toêm-dâr.

Now how-many Plunder's (and) Makhlas' hands will-fulfil before-you.

Hajur hajur hariyâ katô, ghângri gaibë nânâ matô.

'Ôzur 'ôzur kôriyâ kôtô, gëngri gaibë nânâ môtô.

'Your-honour' 'your-honour' saying how-often praises will-sing in-various-ways.

Èhôn tumi jajêr dhârâ, babâ moyâ mâchây-parê.

Èhôn tumi zôzér dâre bôhâ moyâ matjâî-parâ.

Now you (on) Judge's side will-sit, Sir, on-a-chair.

Bâlô hôngbâd, moyâ-bâi, èhôn morâ midâi châi.

Bâlô hôngbâd, moyâ-bâi, èhôn morâ midâi teâi.

Good news brother-Sir, now we assurances want.
Kālu.—B'ālor kapālē paruk chhāi. Amon-b'ālotē kām nāi.

Bālor kōpālē pārūk sāi. Ōmōn-bōlotē kām nāi.

Ongōd (fortune's) forehead let-fall ahē. Of such-good (fortune) use is-not.

Hāler jōbā gelē-ha'ī, jān bāchhāmu kihā khāiyā.

'Ālēr zōbā gelē-ha'ā, zān bāsīnā kihā khāā.

Of-plough time when-passed-away life I-will-save what by-eating.

Chāshē mānush mōn b'āi mahōndamār buji ki chhāi.

Tāshē mānush mōvā bāi mōhōrdōmō buzi ki sāi.

Cultivating men we-(are) brother of cases (we)-understand what a-cinder.

Garīb mānush anūpāy, khāiyā jān bāchhāna dāy.

Görōb mānush oṃūpāy khāā zān bāsānō dāy.

Poor men without-resource to-eat (and)-life to-save (is)-difficult.

Heīyār āpur ārēk dāy, hūdā-hūdi pāysā bīyā.

Heīar āpur ārēk dāy, hūdā-hūdi pāysā bīyā.

This above another difficulty (exista), this useless of-plee expenditurā.

Āmargo ki oyā hājē? Bhaddōrē kām bhuddōrē bōjē.

Āmargo ki oā hāzē? Boddōrē kām boddōrē bōzē.

Tu-us ? that does-mit? Gentle-folk's work gentle-folk understand.
FREE TRANSLATION OF THE FOREGOING.

The conversation of Kālu and Dhalu with their ploughs on their shoulders.

Kālu.—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

Dhalu.—O brother sir, what is your anxiety in this? God has given you a judgeship. Now how many pleaders and mukhtars will fold their hands before you, saying ‘your honour, your honour!’ how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

Kālu.—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the ‘chāra’ within the jurisdictions of the Bhedarganj and Gosainkhāṭ outposts of the Palang Thana, in the extreme south-east of the Faridpur District, and bordering on Backergunge, is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānsēr ḍuṅā ṗōḷā ṣāchhil. Hēr māl’ye ṣē cẖhōḍā ṣāchhil, bē
Kērō mānsēr ḍuṅā ṗōḷā ṣāsil. Hēr māliddē ṣē sōḍā ṣāsil, bē
A-certain men’s two some were. Of them among he-who younger was, he
hēr bācē ḱaḷa, ‘bā-ji, bittār ṣē bāṅ āmār bāṅā pāṭmū, āmārē ḍē.’
Hēr bācē kōṭō, ‘bā-ṇi, bittār ṣē bāṅ āmār bāṅā pāṭmū, āmārē ḍē.’
His father-to aid, ‘father, of-the-property what share my in-share I-shall-get, me-to give.’
Ei kāṭā huṁā bē tā-gar māl’ye bāṅ kāṭā dīḷā.
Ei kōṭā huṁā bē tā-gōr māliddē bāṅ kōṭā dīḷā.
This word having-beard he of-them among division having-made gave.

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like huṁā, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.
The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central.

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters chh, which is pronounced as ʃ, and j which is pronounced as z. Thus we have ʊ[chhə], he is, pronounced ʊ[əʊ], and jum, a person, is pronounced ʊ[zʊm]. There is also the usual tendency to pronounce e like the ə in hat. Thus gela, he went, is pronounced ʊ[ələ].

But ch is not pronounced ʃʃ or s. They say chākor, a servant, not ʊ[ələ]kər; h is not dropped. They say hāila, he became, not ʊ[əila], and dhariyā, having seized, not d[əriyə]; s is not pronounced as h. They say sāp (ʊ[əhəp]), a snake, not həp.

We still find the dative termination, rē instead of kē, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali.

The Collector also states, 'the pronunciation of j as s is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every j sound by ʃ, as in the case of other Eastern Bengali specimens.
[No. 63.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHA.

EASTERN Dialect.  (Bagerhat, Khulna District.)

আর্য জোন মান্ধাল ছুই ছুই ছাল ছিলে। তার মধ্যে সেট জোন তার বাঘের কলে, বাঘ আমার ভাগে যে তিনিই পড়ে, তা আমারে দাও। তার পর তিনি তার বিষয় তারেরা। ছুই জনরে ভাগ করে ছিলেন। ছাল এই ছোটো হুহাল তার সব লয়ে দূর দেশে বাঘার কিছু হীম মধ্যে বেয়াজন বড়া করা সব উড়ো ছিলে। সে সব থেকে করার পর সেই জ্যাল্গার বড় মানিওর হলো, আর তার কেউ হতে লাগলে। তখন সে ঐ দেশের আর্য জোন লেখার কাছে কোথে গড়লে। সে তারে মাঙে কুড়ি চালে ছিল। কুড়ির বে ক্ষুদ্র খাওয়া ইংল্যা করতে, তার তেঁতু দিলো না। বললে সে বুদ্ধি পালোলো, সে বললে যে আমার বাঘের কলে। হাঁইন চাকর অনেক হাঁইন পালো। আর পদে বিশুদ্ধ পালে, আর্য আমি শিকায় মারা গাই। আমি উঠে আমার বাঘের কাছে বাধা, আর তাঁরে কবো, বাঘ। আমি ঈশ্বরের কাছে আর তোমার কাছে পাপ করিছি। আমি আর তোমার চেলের কুন্ডলি নয়। আমারে তোমার এক চেলে মাঝেরের দেখালে রাখ। পরে সে উঠলো আর তারা বাঘের কাছে এলো। সে অনেক কনাক দদ্ধী, তার বাঘ তাঁর দেখিতে পালো। আর দিয়ে দুদুরে যাই তার বাঘের পর পড়ে চুদা দিলো। আর চলে তাঁর বললে, বাঘ। আমি ঈশ্বরের বিকৃতে ও তোমার নজরে পাপ করিছি। আর আমি চেলে বাঘে নামের কুন্ডলি নয়। কিন্তু বাঘ তার চুরকের কলে, তালো। গোলাস আঁকে, আর ওকে পরাও। হাতে আঁকো ও পায়ে চুরুতা পরাও। আর আসারে যাতে যারে আমাদ করিঃ। কেনানা আমার এই চেলে নেয়ে যারে ফের বীচ্ছে। আর হাতে যাতে আর পাড়া পাগছে। আর তারা আমাদ করিঃ লাগলো।

তখন তার বড় চেলে কাঁকে ছিলে। আর ব্যানেন বাঘেরর কাছে এলো, গান নাচ কুন্ডলি পালো। তখন আর জোন চাকরের চেলে বাঘের কাছে এলো এ সকলের মাঝে কি। তখন যে তারে বললো, চেলার বাঘে আঁটে। তাইই চেলার বাঘ এক বাঘে বিয়ে দিয়েছেন। কেনানা তিনি তাঁরে এলো তাঁরে পাগছেন। তাতে সে বাঘ করলো আর বাঘের কথিতে বাঘের কাছে। তাইই তার বাঘ বাঘ এলো, আর বুরুষিতি লাগলো। সে তো বুদ্ধি তার বাঘের কাছে, যেকোনো বড় আমি চেলার সেয়া করিছি। কেনানা চেলার বাঘ আমাদ করিঃ কিন্তু তখন তোমার এই চেলে এলো, সে বেয়ালের সকে তোমার সমাজতি চেলে করিঃ, তৃণ তাঁর জন্যে এক চেলে দিলো। পরে তিনি তাঁরে করলে, তৃণ বরাবর আমারে কাছে আছে, আর আমার নজরের তোমার। আমারের আমাদ আত্মার করা উচিত, কেনানা চেলার এই তৃণ পাল ছিলো পরে আমার বিচ্ছে। সে হারায়ে যাও, ফের পাড়া গেছে।
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BAİGA-BHÂSHA.

EASTERN DIALECT.  
(BÂGÈRHÂT, KHUDNA DISTRICT.)

[In this transliteration z is somewhat softer than the z of seed, but not so soft as the z in pleasure. Pronounce z as in this, not like the s in stuff, which is represented by š. The letters ř and ň (shrew the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled. Pronounce d as the s in hat; ð as the s in met. The letter o (without any diacritical mark) represents the sound of the first o in promote, and is the o in the French word oire as compared with édore. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in Standard Bengali.]

Aık zôn mânsîr dui sawûl sîlo. Tär maddhê sôto zôn tär
One person man's two sons were. Them among the younger person his
bûp-re kolo, 'bûp, amâr bhâgê zê zinîsh parê tâ amâ-re dào.' Tär
father-to said, 'father, my in-share which things may-fall that me-to give.' Of-that
par tini tär bishay târgô dui zôn-re bhâg karê dellên. Shêsô ai sôto
after he his properly them two persons-to division doing gave. Finally that younger
sawûl tär shab layê dur dâshê zâyôy kisu din maddhê bê-ôzan
son his all taking distant in-country going some day within without-measure
kharcha karê shab upôyê dilô. Shê shab khurach karâr par shê zâyôy
expense doing all squandering gave. He all expense of-doing after that at-place
bara mânantur halô. Âr tär kashô bate lagiô. Takhan shê ai dâshê
great famine became. And of-him distress to-be began. At-that-time he that-of-country
aık zôn lôker kaisê zêyê parlo. Shê tâ-re mâtê shuor charatê dilô. Shûore zê
one person man's near going fell. He him in-field swine to-graze gave. Swine which
khôshê khâtô shê tâ khâtê ichchhê kartô: tâ tâ-re kêu dilô nà
hâsh used-to-eat he that-to-eat wish used-to-make: but him-to everyone did-give not.
Zhakan shê buzhî pôrlo shê kalo zê, 'amâr bâper kato mâinîr
When he to-understand became-able he said that, 'my father's how-many paid
châkar anêk khorôk pây, âr par-kô dîti pârê, âr amî khrîday márâ zai.
servants much food get, and others-to-to-give are-able, and I by-hunger dying go.
Amî uthe amâr bâper kâsê zâbô âr tânâ-re kabô, "bûp, amî Is'hârêr kasa
I rising my father's near will-go and him-to will-say, "O-father, I of-God near
âr tômâr kâsê pûp karîsî: amî âr tômâr sêler zuggi nay. Amâ-re tômâr
and thy near sin have-done: I any-more thy of-son fit not-am. Me thy
âk-zôn mûnderô môtô rakhô."' Parê shê uthîlo âr târ bâper kâsê êlô. Shê anêk
one-person of-servant like keep."' Then he got-up and his father's near came. He great
tafât thâktî târ bûp tâ-re dékhîti pälô, âr dayê hayê daruyê
distance remaining his father him to-see got, and kindness coming-into-being running
zâyê târ ghâfêr par parê chhumô dilô. Âr sêlê tâ-re kalo, 'bûp, amî
going his of-neck upon falling kiss gave. Then son to-him told, 'O-father! I
Ish'arēr bruddhē ō tômār nazarē päp karisi: ār āmi tômār sēlē nāmēr ūzggi God's against and thy in-sight sin have-done: any-more I thy son name's fit may.' Kintu bāp tār chākārder kalō, 'bhālo pōshāk ānō, ār o-ke parāo: hātē not-am.' But father his servants-to said, 'good dress bring, and on-him put-on: on-hand āngti ō pāyē parāo. Ār āmār khēyē deyē āmōd kari; kēnōnā ring and on-foot(shoes) put-on. And (lot)-us by-eating etcetera rejoicing do; because āmār ēi sēlē marē zāyē, phēr bāchīsē; shē hārāyē zāyē, ār pāwā-
ym this son dying going, again has-survived; he being-lost went, and has-been-
gāsē.' Ār tāra āmōd kartā lāglō.

recovered.' And they rejoicing to-do began.

Takhan tār bāya sēlē khātē sīlō; ār zāmōn bāirīr kāsē ēlō, gān nāch

Then his elder son in-field was: and as house's near came, song dance shuntī pālō. Takhan āk zōn chākār-re dākē bāttā nilō, 'ē shakāler māne to-hear got. Then one person servant-to calling news took, 'this all's meaning ki?' Takhan šē tā-re ballō, 'tōmār bhāī āiśē, tātī tōmār bāp āk what?' Then he him told, 'thy brother has-come, therefore thy father one bhōj diyēśu kēnōnā tīnī tā-re bhālō bhāhē pāśēn.' Tātē shē rāg karlo, feaut has-given because he him well in-state has-got.' Upon-that he anger did, ār bāirīr maddhi zātī chēlō nā. Tātī tār bāp bāiri ēlō ār buzhōtī and house's inside to-go wanted not. Therefore his father outside came and to-reason lāglō. Shē zab diyē tār bāp-re kalō, 'dākho, ētō basar āmi tômār shēbā began. He answer giving his father-to told, 'sec, so-many year I thy service kari:

kakhanō tômār kathā āmānā kari nāi, tabu tumī kakhānō have-been-doing: at-any-time thy word disregard have-done not, still thou at-any-time āmā-re āk-ṣā sā-gārē sā-ō dāō nāi, zē āmi bandhurē nīyē āmōd me-to one goat's kid-even have-given not, so-that I friends taking rejoicing kari. Kintu kakhan tōmār shēi sēlē ēlō zē beshrāder shangē tōmār shāmpatti may-dō. But when thy that son come who harlots' with thy property khēyē phēlēsē, tumī tār zanē ēk bhōz dilē.' Parē tīnī tārē kalēā, eating has-thrown, thou his on-account one feaut has-given.' Afterwards he him-to said, 'tumī bārbār āmār kāsē āśā, ār āmār zāthā-shubhānā tōmār-i. Amādēr 'thou always my near art, and my everything thine-only (is). Our āmōd āhład kara uchit kēnōnā tômār bhāi marēśiō, parē āhār rejoicing gladness to-do proper (is) because thy brother was-dead, then again bāchīsē; shē hārāyē zāyē, phēr pāwā-gāsē.' has-survived; he becoming-lost did-go, again has-been-recovered.'
The next specimen also comes from Bāgārāt in Khulna. It is part of the statement of an accused person. Note the locative in Hôtel, in kul-i, on the bank.

[No. 64.]

**INDO-ARYAN FAMILY.**

**BENGALI OR BĀNGA-BHĀṢĀ.**

**EASTERN DIALECT.**

**EASTERN OF KHULNA.**

**BAGHAT, KHULNA DISTRICT.**

Some facts about the Bengali language.

TRANSLITERATION AND TRANSLATION.

[In this transliteration z is somewhat softer than the z of coat, but not as soft as the ț in pleasure. Pronounce z as in this, not like the ș in shell, which is represented by șh. The letters ș and ț (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce d as the ă in hat; ă as the e in met. The letter a (without any diacritical mark) represents the sound of the first ă in pronouns, and is the e in the French word vêtre as compared with vêtre. It should be carefully distinguished from the d of hat.

Other consonants and vowels are pronounced as in Standard Bengali.]

Guti-kaak bālak khēla nā ki kārē khāler kuli. Tār-parē
A-few boys play or what were-doing channel’s on-bank. After-this
ā-khān naukāy shēlē bēta shēlē ghāstē āshē. Āk-tu bāde shēlē bēta
one on-boat that man that to-landing-place come. A-little after that man
hāp-rē mā-rē gālām-rē malām-rē balsē. Tār parē bālakōra bāyir
‘oh father! oh mother! I-am-gone! I-died!’ cried-out. Of-that after the-boys house’s
madhē dūriyā gisē, ‘āk bēta pāgal āisē; shē kāman kārā,’ i
inside running were-gone, ‘one man mad has-come; he what-way does,’ this
kātē ḥūglō Tār par Saphēr Ḥaḍlādār shēlē āshīyā ăr āk-san dāktār
to-speak began. Of-that after Safar Ḥuṭlādār he coming another one doctor
āśe Rāmchandrapur hātē tā-ri nēshō Osmān-ullār bāyī. Shēlē dāktār shēlē
is Rāmchandrapur in-market him he-took Osmānulla’s house. That doctor that
shamāyē āk-kē dāksē āisē ăr e bāg-rōg hāsē. Shēlē shamātē
at-time seeing (examining) said that this voice-disease has-been. That at-every-time
āk-tu bāzē marsē.
little after-delay he-died.

FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas, I am
Bengali.
gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Hauladār came and took a doctor who was at Rāmchandrapur to Usnānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in ो in the case of intransitive, and in ए in the case of transitive verbs. Thus ठाको, he remained; उठो, he arose; but कले, he said; देलो, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, खातो, they used to eat.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

EASTERN DIALECT. (JESSORE DISTRICT.)

[English text in Bengali]

[Translation of Bengali text into English]

[Japanese text in Bengali]

[Translation of Bengali text into Japanese]
[No. 65.]

**INDO-ARYAN FAMILY.**  
**EASTERN GROUP.**

**BENGALI OR BAÑGA-BHĀṢĀ.**

**EASTERN DIALECT.**  
**JESSORE DISTRICT.**

[In this transcription ə is somewhat softer than the ə of seat, but not so soft as the ə in pleasure. Pronounce ə as in this, not like the ə in shell, which is represented by ə. The letters ' and " (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce ə as the ə in hat: ə as the ə in met. The letter η (without any diacritical mark) represents the sound of the first η in pronouns, and is the η in the French word entre as compared with écôtre. It should be carefully distinguished from the η of hat.

Other consonants and vowels are pronounced as in Standard Bengali.]

Åk zonēr duṭa sal sila. Tārgē moddi sōta zon tār bāpê-rē
One man's two sons were. Of-them among the-younger person his father-to
kalē, 'bābā, zamāzumir zē bhāg āmi pāha tā āmā-rē dāo.' Tātē
said, 'father, of-property what share I shall-get that me-to give.' Thereon
she tār-gē bishā bhāg kōrē dēlē. Kisu din parē sōta sal
he of-them the-property division making gave. Some days after the-younger son
shakal āk-shāt kōrē dūrāsēhē gālō. Shēkhānē she pūsālami
everything together making in-a-far-country went. There he dehānersy
kōrē āpnār shab khōsāyē dēlō. Shab kharak kōrē phēlī
doing his-own all losing gave. All expenditure having-made having-wasted
parē she dēshēhē mānthar hōlo. Takhān shē tānātānē pārto. Tār par
after in-that-country a-famine became. Then he in-distress fell. Of-that after
shē dāshēr ākson gērōsthr kāsē thāklo. Shē tā-kē nisār
that of-country one-person of-a-householder near he-remained. He him his
bhātī phoīrōkā dēlē. Shēsē shùrōrē zē khēsē khātō
in-land suine to-keep appointed. Finally the-suine what husks used-to-eat
tāi diyē pēt bhōrtī ihohehē kālē; kintu kōn tā dēlē nē. Shēshō
that with his-belly to-fill wish he-made; but any-one that gave not. Finally
tār dhārē buddi āli she kalē, 'āmār bāpēr kāta mānē-khāgō
his in-body senac having-come he said, 'my father's how-many wages-eating
chākār zēstī khāti pāchōhē, ār āmi hānē khidey mättēhī. Āmi ēhāni
servants too-much to-eat obtain, and I here in-hunger am-dying. I now
āmār bāpēr kāsē tā-re kābā, "bābā, āmi Pārmēsh'arēr bēpokkhiē
my father's near going him-to will-say, "father, I of-God against
ō tōmār shāmānē pāp kōrīchi. Āmi zē tōmār sal bōhē pōrchē dīti
and of-those before sin have-done. I that thy son saying account to-give
pātīti-chē. Tumi āmā-rē āk-zōn mānē-khēgō chākārēr mōtō rāha." Shēsē
am-able-not. Thou me one-person wages-eating servant's like keep.'
shé uṭhē tār bāpēr kāsē gālō. Tār bāp anēk duritti tā-rē déktī. He rising his father's near went. His father much distance from him to-see.
pāyē, dayā korē dōriyē giye, tār gālā dhōrē, tār muhi chumō. Having-got, compassion making running going, his neck seizing, his on-the-face a-kiss khaūlē. Sal tā-rē bālō, 'bāhā, āmi Parmesh‘aran bōpokkēhē tōmār shāmē āte. The son him-to said, 'father, I of-God against of-thee before pāp kōrihī. Āmi tōmār sal bole pōrēhē dītī pāttichā-nē.' Kintu bāhā sin have-done, I thy son saying account to-give am-able-not. But the father āpan chākārēr bālōn, 'shiggir shakalēr bhāla kāpār ēnē o-rē parāyē his servants said, 'quickly of-all good clothes bringing him-to putting-on dāo. Ėr hātē āngti o pāyē zūtā diye dāo, chang āmārā give. Of-this one's on-hand a-ring and on-feet shoes giving give, and (let)us khēyē dēyē āmōd kōri. Kāran āmār ēi sal mōrē giilo, shē ābār eating electors rejoicing make. For my this son dying went, he again bāscheche; hārīyē giilo, ābār pāwā-gieche.' Parē tārā āmōd has-survived; being-lost went, again has-been-found.' Afterwards they rejoicing kōtī láglō. to-do began.

Ār tār bara sal māṭhe sēla. Shē bārīr kāsē
And his elder son in-the-field was. He of-the-house near
ēshē nāch bāznā shuuntī pālō. Takhan shē ēk-zōn chākār-kē kāsē dākē
coming dancing music to-hear got. Then he one-person servant-to near calling zig‘āshē kallō, 'ō shab ki?’ Shē tā-rē bālō, 'tōmār bhāi āyēche tāttī asking made, 'this all what?’ He him-to said, 'thy brother has-come, therefore tōmār bāp bhōj tōyēr kōrēche, kāran tēnī tā-rē bhāla ābāsthāy pāyēchānē.

thy father a-feat ready has-made, because he him good in-condition has-got.'

Kintu shē rāgē uṭlō, bārīr moddi zāti chālē-nē. Tār-parē tār bāp
But he angry arose, of-the-house inside to-go wished-not. Thereafter his father bārē ēshē tā-rē buztī láglō. Kintu shē tār bāpērē kōti láglō, outside coming him to-remonstrate began. But he his father-to to-say began, 'dākha, āmi āddin dhōrē tōmār shēbā kōtīchi, tōmār kōnō kathā kōnō
'Lo, I so-many-days for thy service am-doing, thy any word any
din amānā kōrē-nē, tāte tumī kakhanō āmā-rē āk-tī saṅgalēr sā
day disobey did-not, nevertheless thou ever me-to one-single goal's young-one
dāo-nē, zē āmār bandhugan niyē āmōd kōri; kintu tōmār ēi sal
gavest-not, that my friends taking rejoicing I-may-make; but thy this son
zē bēshēdēr shātē tōmār samudāi shampatti urīyē diyeche, shē zakhan
who of-harlots with thy whole property wasting has-given, he when
ālō, takhan tumī tār zanūtī bara kōrē bhōj dēla.' Kintu shē tā-rē
he-came, then thou of-him for-the-sake great doing feast gavest.' But he him-to
kalē, 'bāśā, tumī shab sōmāi āmār shātē āsā, ār zā hāy shabito tōmār.
said, 'son, thou (at) all time my with art, and what is all thing (is).
Kintu āmōd karā ō khusli hawā uchit hōyēchē, kāran tōmār ēī bhāī
But rejoicing doing and happy being proper is, because thy this brother
mōrē gillō, bāchēchē; hāriyē gillō, pāwā-giyēchē.
dying went, has-survived; lost went, has-been-found.

The next specimen also comes from Jessore. It is a statement made in Court by an
accused person, recorded in his own language. We may note that in the word thā’ō,
remain, we have an instance of the elision of a medial k, which we shall subsequently
see is common in South-East Bengal. Note, also, the change of r to n, in the word
nāttir, of the night.
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

EASTERN DIALECT. (JESSORES DISTRICT.)

Baktar khun korelo, ta ami dakhelam, ar Omesh, et duzon. Amary
Baktar murder committed, that I save, and Umesh, these two-men. To-me
Baktar bala du-purir shomai boli gijello, Ichhed, shander shomeier Omeshier
Baktar day of-two-watches at-time saying gone, Ichhed, of-eveing at-time Umesh's
bahi zao, Ami natri khoiyo lioy Omeshier bari alam. Omesh
house go. I at-night having-eaten having-taken Umesh's house come. Umesh
bailo, 'ebane khao o shu ti thao.' Ami abhano abo thaklam. Natrir
said, 'here eat and sleeping remain.' I there sleeping remained. Of-the-night
du-purir shomai zoy Omesh khaler diki elo. Khaler
of-two-watches at-time going Umesh of-the-canal in-the-direction come. Of-the-canal
dik thekhe bari eoshi bailo, 'zati hobe ame.' Ami
the-direction from to-house coming he-said, 'to-go it-will-be-(necessary) now.' I

Bengali.
ballam, 'kanē gāti habe?' Shē ballē, 'ámār goṭā dui dhānēr pātō
said, 'whither to-go will-it-be-(necessary)?' He said, 'my some two of paddy plants
mārē-diti habe.' Ami ballam, 'churi kōrē-diti pārbō-nā,'
to-uproot it-will-be-(necessary)?' I said, 'theft to-carry-out I-will-be-able-not,'
ballam. Tātē ballō, 'tumi āsha, žē ámrā mārbō ānē.' Ami ballam, 'ār
I-said. Thereon he-said, 'you come, that we shall-uproot now.' I said, 'else
kēdā?' Ballē, 'Baktār Shēkh.' Ami ballam, 'tābē chalō zūl.' Tār-par āra pātō
who?' He-said, 'Baktār Shēkh.' I said, 'then come let-us-go.' Thereon they plants
khālāy gālō .......... Zārē Narim Shaddār ballē, 'Zashim, Hāshim, āmā-kē khun
to-field went.......... Afterwards Narim Sardār said, 'Jasim, Hāsim, me murder
kallē Baktār Shēkh.' Tār-par āmi aī-dikē daunē giyō dākhēm hātē
did Baktār Shēkh.' Thereafter I in-that-direction running going saw on-the-hand
kop mārilō, ār Baktār bāō hāt diyē Narimēr hāt shāriyō dhallē.
a-blow he-stuck, and Baktār left hand with Narim's hand thrusting-aside he-held.
Dān hāt diyē or galāy dā bādē delē. Ami Baktār-kē dharbār
Right hand with his on-neck a-bill-hook striking gave. I Baktār of-seizing
zarī giyēlām, dhattā pāllām nā. Mathār kāse dāriyō sēlām.
for went, to-seize I-was-able not. Of-the-head near standing I-was.

FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēś do it. Baktār said to me at
midday, 'Jēhēō, go to Umēś's house this evening.' Accordingly, I went that night,
after eating, to Umēś's house. Umēś told me to eat and stay there for the night. At
midnight, Umēś went out in the direction of the canal, and after he came back told me
that it was time to go. I asked where we had to go, and he said, 'we have to uproot
a few paddy plants of mine.' I told him that I should not be able to do any stealing,
and he told me to come, and that he and some one else would do the uprooting. I said, 'who
else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they
went off to a field of paddy plants.......... Afterwards I heard Narim Sardār crying out,
'Jasim! Hāsim! Baktār Shēkh has murdered me.' I ran up in the direction of the voice
and saw Baktār strike him on the forearm. He also held Narim's arm to one side with
his left hand, while, with his right hand, he gashed him on the neck with a bill-hook.
I ran up to catch hold of Baktār, but could not do so, and remained standing by the head
of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its
pronunciation are the same as in Jessore. In the extreme south, the dialect is the same
as that of Backergunge, vide p. 264.
VII.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as 'Chatgaiya,' but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Chakmai of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people:—

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noakhali</td>
<td>909,199</td>
</tr>
<tr>
<td>Chittagong</td>
<td>1,267,433</td>
</tr>
<tr>
<td>Akyab</td>
<td>114,132*</td>
</tr>
<tr>
<td>Chittagong Hill Tracts (Chakmai)</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,310,764</strong></td>
</tr>
</tbody>
</table>

AUTHORITIES—


The following account of South-Eastern Bengali is based on Mr. Parry’s work above mentioned, with a few additions derived from other sources:—

I.—PRONUNCIATION.—

The vowel a is, as elsewhere in Bengal, pronounced like the ə in hot. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the ə in port. Thus আঁ, thou art, is pronounced ḍāṅ, not ḍāṅ. There is a tendency to substitute this vowel for others. Thus kāṣṭyā, a remark, is pronounced kāṭiṭā, and

Bengali,

* Figures taken from the Census Report.
chhőda, small, is pronounced chōḍā. In the interior of a word it is often pronounced like a long ā. Thus hail, he, was pronounced 'ōul.

The letter h at the beginning of a word very often has the sound of a rough kh, like that of the Arabic ḥ, or like the ok in look. Thus kaun, who? is pronounced khaun. In transliteration this sound will be represented by kha.

K is sometimes pronounced g. Thus gōri for kari, having given.

Kh is often pronounced like h; and is sometimes corrupted to g. Thus mug dēi sini, for mukh dēkhí chini, if I saw his face, I should recognise him.

Ch is pronounced like s. Thus chākar, a servant, is pronounced sāor; kharach, expenditure, pronounced khōrāc.

Chk is pronounced like ch, at the beginning of words, and like s in the middle of words. Thus, chhōda, small, is pronounced chōḍā, and āchhi, I am, is pronounced āsī.

J (including ḍ j) and ḍh are pronounced like the s in seal. Thus, jān, a person, is pronounced sān; bujhē, to understand, pronounced busit.¹

Ḍ and ḍh are often changed to ḍ. Thus uḍa for utha, get up; chhōda for chhōta, small.

P at the beginning of a word is often pronounced like f. Thus fārī for pārī, I can. Sometimes even like h. Thus hōlā (in Noakhali) for pōlā, a son; hāičhi (in Hāṭiā) for pāičhi, I have got; hū (Noakhali) for pu, a son.

Ph is often pronounced like p or h. Thus pēlām for pēlhām, I threw; and hēla for phēla, throw. In Noakhali ph in the middle or at the end of a word is regularly pronounced f. Thus bāphā, pronounced bāfā, the father.

Ṣ, sometimes, and s, generally, at the beginning of a word are pronounced like h. Thus nakal, all, becomes hōkāl, and sōr, a noise, becomes hūr.

H is frequently elided. Thus hail, he, was, pronounced 'ōul; ka'īl, for kahila, he said.

Y in composition with another consonant is almost always distinctly pronounced as in kargya, thou madest, pronounced kārgyā, and not kārgyā or kārgyā. When the vowels a or ā are in the syllable preceding such a y, they are pronounced as if the vowel ā came between them and the succeeding consonant. This is specially the case when the y in combination is followed by the vowel ē. Thus māpē, he measured, is pronounced māpē; sūkhya (properly sālsha), sākhya; āsyē, he came, āskhya, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is ā or ā. Thus, dāhā, call, becomes dāi; āsi and āsiō, come, āi and āio; dū, a bamboo hedge round a tank, becomes dū; dēkhā, to see, becomes deī; bōhā, all, becomes bēā; bāhā, he binds, becomes bā; bhāsūr, a father-in-law, becomes bhār; bhāslām, I ate, becomes bhāī; bā, sit down, becomes bā; bhāuliā, having opened, becomes bhāuliā and kū; kāla, drew out, becomes niāla.

But m in such a position is often changed to amnāsīka, ~. Thus, āmī becomes āi; tunē, thou, becomes tūi; tōmāk, tobacco, becomes tānk and tān; āmār, my, becomes ār; and tōmār, thy, tōr.

¹This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the j-sound in proper-names, while they say āi sāi or pāyogam, I could not go. The lower order of Musalmāns go even further and pronounce j as d in some words. Thus they pronounce jī, thus, dī. A similar peculiarity is observable in old Hindī, in which, for instance, bēyeh, paper, was pronounced bēyāh.
A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by amnūsika, ~. Thus, ākhhā, dry, becomes hīnā.

Final ē is often dropped, especially in the locative suffix tē of nouns and in the infinitive of verbs. Thus, bārtē, at home, becomes bārī; kahītē, to say, becomes kahtī.

Final a is omitted in the third person Past and Pluperfect of verbs. Thus, gēl for gēlā, he went; ākkīlī for ākkīlā, he was; kārīgīlī for kārīgīlā, he had made.

Short words with ā in the first syllable, sometimes insert ē, or less frequently u, after the ā in pronunciation. Thus, hāiī for hālā, a rudder; ēiī for ēiī, to-day; āugī for āgī, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus bābāyā (Arabic bābā), a charge, becomes bābālā, a kind of land tenure; ēlākā (Arabic ēlākā), connexion, becomes ēlakā.

II.—DECLENSION—

The following is an example of the declension of a noun:

Nom. put or put-ē, a son.
Acc. put-rē.
Dat. put-
Abl. put-tun.
Loc. put-ē or put-at.
Gen. put-ar.
Instr. put-ar-dī.

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is chāgar-bala-rē, to servants. Some nouns form their plurals in gu or un. Thus, bānu-γu, dogs; ghōrpā-un, horses.

The following examples illustrate the declension of Pronouns:

First Person,—ē, I; ē-rē or ēyā-rē, me or to me; ē-r or ēyā-r, my; ē-rā or ēyā-rā, we.

Second Person,—tui, thy; tūr, thy, and so on.

Respectful forms,—āonē, you; āonār, your.

Third Person,—tē, tā, tān, hētē, he; tār, tān, his; tātē, for him; tārā, tānā, they, and so on.

Other Pronouns,—ē, this; ēlār, hūrār, of this; aē, hē, that; zē, who; zā, what; kā, what?

III.—CONJUGATION—

(a) Verb Substantive—

Present.
1. ākhhā, I am, we are.
2. ākhhē, or ākhhās.
3. ākhhē.

(b) Finite Verb—

Present.
1. karīr, karī, I make, we make, also,
I am making, we are making.
2. karīr, karas.
3. karēr, karē, honorific, karau.

Past.
āchhhīlām, I was, we were.
āchhhīlā.
āchhhīlī.

Imperfect.
karītē (or karītām) āchhhīlīm, I was
making, we were making.
karītē āchhhīlā.
karītē āchhhīlī.
A verb whose root ends in a vowel, forms its Present as follows:—

1.  khāir, I eat, we eat.
2.  khāor.
3.  khāēr, or khār.

**Past.**

| 1. kargyam, karg or karilam (kariām), I made, we made. | kargyam, I had made, we had made. |
| 2. kargya or karilā (kariā), or karilāk. | kargilā, or kargilā. |
| 3. kargyē or karil. | kargil. |

Transitive verbs often preserve the final *ā* in the third person. Thus, ka'ila, he said; dāla, he gave; I have not met instances of this in the case of Intransitive verbs. We have gēl, he went, not gēlo.

The Past tense in *gī, gya, gyē,* is restricted to verbs whose roots end in *r, r̩,* or *g.* For the *g, j* is sometimes substituted. Thus dhargī or dhargjī, I seized. Other verbs take, in the Past tense, the terminations *yē, ya,* and *gyē,* before which *ī* is inserted if the root ends in a vowel. Examples are the following:—

| 1. rākhyam or rākhyi, I kept. | khāiyē or khāilām, I ate, we ate. |
| 2. rākhyā, or rākhīya. | khāiya. |
| 3. rākhyē, pronounced rākhyē. | khāiyē or khāilā. |

The Pluperfect is formed by adding *lyam* (1st person), *lā* or *lī* (2nd person), and *lā* (3rd person) to the first person of the Past tense. Thus we get rākhilyam, I had kept; khāiyelam, I had eaten; and so on.

**Future.**

1. karyum, kargyam, karba, or karbām, I shall make, we shall make.
2. karbā.
3. karbya or karbē.

Before all these terminations, *ī* may optionally be inserted. Thus, karivyam, karivyam, kariba, or karibām.

**Imperative.**

2. kara, do thou. With a negative, na kariō.
3. karuk, honorific karutak.

Infinitive vo,—karīt(ī), kar(ī), or karītām, to make.

Present Participle,—karīt(ī), or kar(ī), making.

Conjunctive Participle,—karī, or karīyārē, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimen by bharīta, he would fill; khāita, they used to eat. Mr. Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb gāîē, to go, has an irregular Conjunctive Participle, gōē, having gone, which is often added to other verbs to render them more forcible. Thus, ēi gēlām gōē, I went away; dēō gōē, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr. Pargiter’s work above mentioned.
INDOARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

SOUTH-EASTERN DIALECT.

(CHITTARGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

The Bengali language is a member of the Indo-Aryan family, spoken in the eastern region of India, particularly in the state of West Bengal. The language has a rich literary tradition and is written in the Bengali script. It is one of the major languages of India, with a large number of speakers who are proud of their linguistic identity.

The text continues to provide information about the history, grammar, and literature of the Bengali language, highlighting its unique features and cultural significance.
INO-ARYAN FAMILY.  

BENGALI OR BANGLA-BHASHA.

SOUTH-EASTERN DIALECT.  

(EASTERN GROUP.)  

CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., L.C.S., 1896.)

Note.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An interlineal phonetic transcription is therefore given in italics. In this transcription 'g' is taken as a guttur alveolar, as in those in which the 'u' and 'o' are both long and short. The sign 'w' over a vowel, the sign 'i' means a very faint aspiration.

One man's two sons were. The younger his father-to said, 'Father,
nhîchchîhâr sampatî aro déya.' Tân yâ ãchhil târ-rê bhûg kari dil.
'Isar kômptô ã-rê déô.' Tân zâ ásit târ-rê bhûg gori dil.
my of-wealth wealth me-to give.' Ho what was them-to division making gave.
Alpa kadin bâdo chhôda pôyâ hakkalâin attar kari dûre ek dêyat gél,
ôlô kôdin bâdê chhôda puâ hûkôlaâin ùtôr gori dûre ëk dëôt gél,
A few some-days afterwards the younger son every-thing together making after a country-in went,
hêndê snoûtâmî kari târ dhan hakkalâin urâîl. Jâtê te hakkalâin kharach
hendê hûntâmî gori târ dûn hûkôlaâin urâîl. Jâtê te hûkôlaâin hûkôra
there dissipation making his wealth all squandered. When ho every-thing expenditure
kari pûdîlîa hâtê hêi dêyat kup girâni hail. Tahan âr jâtê kiohu
gorî pûdîlîo kôdê hê deôt kub girâni 'oil. Tu'ôn âr jâtê kisâ
hargin-made throw-away then in-der country great family became. Then any-more when anything
ra rahil. Tê âiyârê aî dêyar ëg jannar hanîg âttar hail, tê târê tân
în sôrû. Tê âiyârê oî déôr ëg ñônôr hôngê ùtôr 'oil, tê tâ-rê tân
not remained. Ho coming that in-country one person-off with with became, ho him his
yata huyar charînâr lâî-dî pûdîlîa. Huyarô yo kurâ khaîta hêi kurây
zîtô hûnr sôvînôr lâî-dî pûdîlîa. Hûnrô zê kûrâ khaîta hêi kurây
as-many-as-were pigs of-grazing for sent. The-pigs what hucks used-to eat these hucks
ar pêch bharâîta; ër kôna mânasyê rârê kichhâ naiîda. Tê yahan bujhit
tår pêch bîkîâîa; ër kônô mânshê tâ-rê kisâ nîddîgô. Tê zô'ôn buît
his belley he-would-dil; and any man him-to any-thing did-not-give. Ho when to-understand
páîlîa, takhan tê kalla, 'âyîr bâyâr kuduyê hâyarô katóin khyô ô kató
pûlîo, tôn tê kôlô, 'ôr bûôr kôdûa sôôrê katóin khyô ô kôlîn
bê-gô, then he said, 'my father's how-many servants how-much eat and how-much
prehâî, ër ãî uyâsî marî. Êî ãîdî ãyôr bâyâr kichhê yai kaim yê
pêlay, ër ãî tâshî morî. Êî ãîdî ãîr bûôr kàsö zë kô'îm sê
throw-away me I by hunger die. I arising my of-father near going will-say that
'bâyâ-ji, ãî ìsîrân o ñônôr kichhê dôsh kargi. Êî ãîr ñônôr pôyê bulî
'ôô-zi, ãî ìsîshôôrô o ñûnûr kàsö dôsh kôrgi. Êî ãîr ñûnûr pôyê bulî
' father, I of-God and of-those near sin have-done. I more thy son calling.
kabit na pigrayam. Ærø ŋonār ëk-jañ chāyārār mata rākhātak." 'Te udiyārē
kōhēt nō pairgyōm. 'A-re ānār ēy-son sōōrōr mōō tāktōk." 'Te udiyārē
to-mi not havo-not-bem-āble. Ma thy one-man ef-servant like keep." 'He rising
tār bāyar kāchēhē āil. Te drū thāktē tār bābē tārī dāi ādar kari
tār bāör kāsē āil. Te dārē thāktē tār bābē tā-re dēi ātōr gōri
his of-father near came. He st-distance remaining his; father him for pty making
dūuri āi tār galēt dhari tā-re chum dīla. Pōya tārē kaila, 'bāya-jī, ōi
dūuri āi tār gōtāt dhōrti tā-re sum dīlā. Puā tā-re kō'ūtō, 'bā'ā-zī, ōi
running coming his on-the-neck seizing him kiss gave. The son him-to said, 'father, I
Iśvārār kāchēhē ār ŋonār hākōtē pāp kargi. Āi ār ānār pōya būi kahit
Išhāhōrār kāsē ār ānūrā hākhyāt pāp kārgi. Āi ār ānūrā puā bāi kōhit
of-God near and thy in-presence sān dīl. I more thy son calliing to-say
na pairgyam.' Kintu tār bābē tān chāyarā-hala-re kail yē, 'kup bāirgyā
ño pairgyōm.' Kintu tār bābē tān sōōr-'ōō-re kōlō zē, 'kup bāirgyā
not have-been-āble. But his father his servant-to said that, 'very excellent
kōr ānī tā-re pūndāō, tār hāntē ēguā ānūdī dēō, ār tār pāiū jōtā
kōr ānī tā-re pūndāō, tār 'ātōt ēguā ānūdī dēō, ār tār pāiū jōtā
clothes bringing him clothe, his hand-on a ring put, and his feet-on shoes
dēoū. Ār ēi pōya mari ātun bīkhehhē; tārē hājaīlām ātun pāllām.
deuv. Ār ēi puā mōri ātun bāosē; tā-re dāzālām ātun pāllām.
came-to.put. And this son having-died but has-survived; him I-lost but I-found.
Chāla, ēi-tār lāi āyārā khāi āi āi rāngā trōsā kari.' Tār par tārē trōsā
Sōlā, ēi-tār lāi āurā khāi dāi rōng tāūsha gōri.' Tār pōr tārē tāūsha
Come, of-this for (let-us eating eto-tera merriment rejoiicing make.' Of-that after they rejoiicing
karata lāi.
kōrtō lāi.'

Tār bāyā pōya bilat ēchhūl. Te yayan gharar kāchēhē āil tayar
Tār bōrō puā bilat āsēl. Te sōōn ghorōr kāsē. āil tōōn
His big son field-on was. He when of-the-house near came then
nāchan bājan hunilā. Te tār ēk jan gānūra-re dāi jījūnāiē, yē 'ki hālyē? 'Te
nāsēn bāsēn hūnū. Te tār ēy sōn gā'ōrō-re dāi tīgātū, zē 'ki 'ōyē? 'Te
dānēg music heard. He his one man servant calling asked, that 'what is-becoming?' He
tā-re kaila, 'ēnār bāhī āsyē, ānār bābē tā-re ārāmē pāiyārē ēk nimantran
tā-re kō'ūtō, 'ēnār bāhī āsyē, ānār bābē tā-re ārāmē pāiyārē ēg nimōntrēn
him-to said, 'thy brother hath-come, thy father him is-comfort having-got a feast
diyē.' Te gōvā hái gharat na gēl. Hitār lāi tār bāp āiyārē tā-re hūddā
diyē.' Te gūshhā 'tē ghōrōt nō gēl. Hitār lāi tār bāp āiyārē tā-re hūddā
hath-given.' He angry becoming the-house-in net went. Of-this for his father coming him renaming
karala, te tār bōōrē kaila, 'chāo, ēi kābāchchār ānār kām karīr; kōnā
gōrō, tār bāōōr kō'ūtō, 'sōō, ēi kō-hōnōr ānār kām kōrīr; kōnō
did, he his father-to said, 'see these how-many-years thy work I-do; any
din ānār kathīr āmānya na karīr, tāō ānār āyār kāthīlā āhōlīr hānīgō
dīō ānūrā kāthār ēmāisīē nō gōrīr, tāō ānū ānār kāthīlā hūdrīr hōng̃ē
day thy at-word dis obediance not I-do, still then de-my for-the-sake of-friends with.

Bengal
āmod āhlād karanar lāi kōna din āyāre ēguā chhāolār chhā nah dēn.
āmud ālād kōrōr lāi kōnō din āā-re ēgyā satūr sa nōk dēn.
merriment joy of-making for any day me-to one goat’s kid not didat-thou-give.
Ar āonār ēnā bēsā dā tār hākkal sampāttī yēi uṇā-ūil, hēyānē ūnē
Ar ānār puā bāshāyā lāi tār hōkōh bāmpōtī sē uṇā-ūil, hēyūnē ūnē
And thy son harlots taking his entire property who squandered, here thou
tār lāi nīmantran dilak. Tū tā-re kā’ila, ‘ō put! tōi hāmisā, ēyār kāchhē
tār lāi nīmōntrōn dilak. Tū tā-re kō’ūlō, ‘ō put! tōi hāmisā ēr kāsī
of-him for a feast gavest.’ He him-to said, ‘O son! thou always my near
āchhas; ēr ēyār kāchhē yē ēchhē hākkalāin tōr. Tōr ē bhāi mari
āsāk; ēr ēr kāsī sē ēsē hōkōkāin tōr. Tōr ē bhāi mōrī
ārt; and of-me near what is all (at)-things. Thy this brother having-died,
bāchchhē; tārē hājāiyārē pāi; ētār lāi khusi hāiyārē āmod karan uchitā
bāssē; tā-re ‘āzāiyārē pāi; ētār lāi khūshē ‘ōyārē āmud kōrōn usit
bāssit; him having-brought I-get; of-this for happy being rejoicing making proper
hāiyē.’
‘ōyē.’
ić.

I am also indebted to Mr. Anderson for the second specimen of the Chittagong
dialect. It is a popular folk-tale. After the full description of the pronunciation of this
dialect which has been given above and illustrated in the preceding specimen, it has not
been thought necessary to give an exact transcription in the Roman Character in this
specimen also.
[No. 68.]
INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

SOUTH-EASTERN DIALECT.  (CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

এক বাঙ্গলের এক মুনিসং পোয়া আছিল। ঐ পোয়া কিছু কোনো পড়া বুঝায়, তার বিয়ার পর তার হোঁটির বাড়িতে নিয়েছিল হইল। নিয়েছিল বাড়িতে তার বা তারে পুত্র এবং বৈচিত্র নে, পলাসি কিছু কিছু বিদেশ, পালায়। হোঁটির বাড়িতে হয়েছিল উঠে বেঁধে, মিহা মুখে বুঝায় ক্ষুদ্র মধুর করা। হইল। পোয়া পথে যি যাতে এল পোয়ার মিহা যি পেলা, হোঁটির বাড়িতে বাড়িয়া এল কুক্কুরা হয়েছিল ওলট, তে কলহয়ারের কুক্কুরা মাথার উঠর উঠর বিদেশ যে মুরর ভিতর মিহা যি ক্ষুদ্র ক্ষুদ্র পরিত বিদেশ খেলে। কেহলন বাড়ি তার হোঁটির মধুরের দেই খিঙ্জালির হোঁটির পুত্র, তৈরির বিদেশ হইলে নি? তার হোঁটির কিছু না হইল। তার পর ভাই তারের তারের আঁচার ভাই তার হোঁটিতে খিঙ্জালি এই গাল কালু যে মাধ্য কি হৈল? তার হোঁটির তখন কহ গোঁড়া হইল। তে কইল আঁধারন মানব বৌধ পাই, পাই আঁধারন তোর বাবে খাইয়ে, মন তোরে কেন্দ্র মাইয়া হই।
[No. 68.]
INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHÅSHÅ.

SOUTH-EASTERN DIALECT. (CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

Ek báñar ëgwá munish póa àsí. Oi póa kisu lêyã pórã nò zaintô.
One Brahman's one male child was. That boy any writing reading not know.
Tär biyár pór tär hòur bárìt niyôntrôn hòl. Niyôntrôn tê zàte
His marriage after his father-in-law's house-to invitation was. To-invitation on-going
tär má kîlô, 'O put, ëgwá poisã nê, pótôt kisu kini
his mother said, 'O son, one picç take, in-the-way something buying
khâsh, är hòur bárìt hó'lar u'ôre boish, mîdâ-mu'e külàr
eat, and father-in-law's house-in of-all above sit, with-sweet-mouth cuckoo's
mûtô kóthå kôîsh.' Pôtà pôtô-dì zàte ëgwá poisã mîdá kini niõt, hòur
like word speak.' Boy by-path going one picç's sweets buying took, father-in-law's
bárìt zài sây ëgwá kurgyâ ho'ol-thun öchôl, tê fûlâyârê kurgyâr mâtêr
house going saw one haystack all-than higher, he by-leaping haystack's head
u'ôr u'dî bôî mû'ôr bhîtar mîdâ dì 'kûh kûh,' gôri kóthå
upon mounting sitting mouth's inside sweets putting 'coo coo' making speech
kîlô. Kûthôçon bêdê tår hûrûrê dê'i ziggalô, 'Hûrûr put, tê'år
spoke. Some-time after his father-in-law seeing asked, 'Father-in-law's son, thy
biyå 'ôyê mi?' Tår hòur kisu nò kîlô Tår-pôr bûrît
marriage has-been, eh?' His father-in-law anything not said. Thereafter rice
khâyârê kâhîtô zài tår hûrûrê ziggalô, 'Bi khâl kàsqlîl
having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This canal cut
zê môdî ki 'oil?' Tår hòur tó'ôn bôrô ghuôshwå 'oil. Tê kîlô,
when earth what became?' His father-in-law then very angry became. He said,
'âthâkûîn môdî sî khêî, âr ãthâkûîn tôr bâbå khâyê, nay tôrô kô-ô
half-portion earth I ate, and half-portion thy father ate, else to-thè why
mâyå dì-i?'
daughter (I) gave?'

* This is a little folk-story given to me by Babu Nobin Chandra Das, Deputy Magistrate and a well-known Bengali
author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-
law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

* In Chittagong and in Eastern Bengal generally, w is pronounced s and wwe are all alike pronounced as z. Consequently, in writing this folk-story these letters are used, not phonetically, but where they would be used in
literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. ANDERSON.
FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son. That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house. When he was going to the feast, his mother said, 'O son, take a piece, buy something in the way to eat. In father-in-law's house sit above all, and with sweet mouth speak like a kokila (cuckoo).' The boy while going by the way bought sweets for one piece and on reaching his father-in-law's residence saw a hay-stack higher than all. Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried 'eoo, eoo.' After a while seeing his father-in-law he asked,—'Father-in-law's son, has your marriage taken place?' His father-in-law said nothing. After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, 'when this canal was dug, what became of the earth?' His father-in-law was greatly annoyed. He said, 'Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you?'

Across the estuary of the Megna from Chittagong, but having the Eastern Bengali-speaking Island of Sandip between it and the mainland, lies the large Island of Hatia, the dialect of which is practically the same as that of Chittagong. This island, like Sandip, belongs to the District of Noakhali. The history of Sandip, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Hatia has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north. For instance, kamun, I shall say; bhaṇṭā, to fill; thāṭṭā, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note:

Ablative Singular, bili-ṛṭṭā, from the field.

Datives and Accusatives Plural, holiṁoṇoṛ, to the sons; chāor-ga-rā, to the servants; eγār-ga-rā, friends. In the last, the plural suffix is added to the genitive singular.

Pronominal forms,—heṭṭā, he; heṭṭā, heṭṭā, of him, his; heṭṭā-ṛ, to him; heṭṭā, they. Hīyār, of this, of these; eṭṭā-ṛ, to this. Anmar, Your Honour's. Zīgūn, what; hīgūn, that, correlative.

The only verbal forms deserving of special notice are aṭṭhat, thou art, and the Tippera Infinitive khāṭām, to eat.

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.
[No. 69.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BANGLA-BHĀŚA.

SOUTH-EASTERN DIALECT.  (HATĪ, NOAKHALI DISTRICT.)

একজন মাইন্সরের দ্বারা হোরা আহিল। হিন্দু মধ্যে ছড়িয়ে হেইটার বাঢ়ি করিয়া, নায়গিি আর আর বাঢ়ি বিনীহ হইয়া হিন্দু আর আর। আর হেইটার খাদ্য বিদ্যা দিয়া খাদ্যসহায় অতুল করিয়াই এক স্বাধীন এক স্বাধীন করিয়া দিল।

হিন্দু মানুষ বাঢ়ি হোরা হিন্দু মানুষ অতুল করিয়াই এক স্বাধীন এক স্বাধীন করিয়া দিল। হিন্দু মানুষ আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর আর।
[No. 69.]

INDOARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASA.

SOUTH-EASTERN DIALECT. (HAITÍ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of á in the French word baite. S is pronounced hard, as in thesis, sin, and not as the sh in shell, which is represented by šh. Z is somewhat softer than the s of seat, but not so soft as the z in pleasure.

Pronounce á as the a in hat; é as the e in met; ò as the o in hot; and o as in old. The letter o (without any discntil mark) represents the short sound of the o in some. It is the first o in promoto, and in the o in the French word soto as compared with sétro. It should be earefully distinguished fro the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

ék-jan máinšar dunga hóla áchhil. Hiyár madhyé chhughtágá áheité.

ék-zón máinšhar dunga hóla ásil. Hiárá má dollsá sughágá áheité.

One-person man's two sons were. Of them among the younger his

báphú-ré káil, 'báyá, ár bhágo mál yigín haré higín á-re do.'

báphú-ré kóil, 'báá, ár bhágo mál yigín hóre higín á-re di.'

father-to said, 'father, my in-charge property what falls that me-to give;

and

heité-ó áheité byák bitta bhaláin-ré bhág kari dí. Hiyár kadin bádé

heité-ó áheité byák bítá bhaláin-ré bíg kóri dí. Hiárá kö-din bádé

he also of-him entire wealth to-his-sons division having-made gave. Of this some-days after

chhođa hóla byákgin attar kari lat ék durái ék dèší bēpaitá góli; hiyáné heité

súdó hóla byákgin ottór kóri tó ék dūró ék dēhá bēpáišó góli; hiyáné heité

the-younger son every-thing together making taking a far a to-country to-wander went; thus he

sanđámi kari áheité byák bitta upái-díl. Ár heité yésum byák kharońch

shójámi kóri áheité byák bítá wrá-díl. Ár heité zéshum byák kádrós

disposition doing his entire wealth wasted. And he when every-thing expenditure

kari háláil, hó déší khob rád 'ala, ár heité-ó kharońch fánátanité

kóri háláil, hó déshi khob rád 'ólim, ár heité-ó kórdér-ó fánátanité

having-made disposed, that in-country very famine happened, and he also of-expenditure in-trouble

phúrtá lágil. Hésum heité hóí déší ék saharuyár lágá yái attar

phúrtá lágil. Hésum heité hóí dēní ék sahóorúrá tójé zài ottór

to-fall began. Then he that belonging-to-country one citizen-of with going together

'tái; ár ni saharuńay heité-ré tár kheító snór cháráita díl. Ár heité

'tóli; ár ó sahóorúrá hóitáb-ré tár kheító shuńr sárátó díl. Ár heité

became; and that citizen him his feld-in pigs to-send gave (sent). And he

suńrér khańörer kúrá khob khusá 'ái khái hět phúrtá chá'ita; ár ké-ó

suńrér khańörer kúrá khob khusá 'óni khái hět phúrtá sú'tó; ár ké-ó

of-the-pigs of-food harks very happy becoming eating belly to-fill wished; and anyone

keńhó hóitá-ré dita-ná, Ár yésum heité rús 'ár, hésum heité kái'il,

kisá hóitá-ré dito-ná, Ár zéshum heité 'ósh 'óli, hésum heité kái'il,

anything him-to gave-not. And when his some-days became, then he said,

'áháre, ár báphér thiyá chańorér-ó khyá biláy, ár ni an-bókó maran

'áháre, ár báphér thiyá sańorér-ó khyá biláy, ár ái an-bókó mörón

'sá,' my father's temporary servants-even yet (and) throw-away, and I in-food-hunger death
laçhè. Ai är bāphēr kāchhē yāi ei kathā kamū, "bājān, ēi Allār kāchhē-ō
lōiśī. Ai är bāfēr kāsē zāē ēi kōthā kōmē ēi, "bāsān, ēi Allār kāsē-ō
am-gēging. I my father’s near going this word will-say, “father, I of-God near-also
gunā kārēhhi, tōyār kāchhē-ō gunā kārēhhi. Ai är tōyār hōlā, kōnēr
śēn have-done, tōār near-also śēn have-done. I more thy son, of-being-called
kābīl na; ēśē tōu tōyār ēk ēkhiā chā’örēr lāin rā’ē."" Hētā hēmēē
kābīl nō; ēśē tōu tōuār ēk ēkhiā sēōrēr lāin rā’ē."" Hētē hēmēē
worthy am-not; me thou thy one temporary servant of like keep." He then
uchi hētār bāphēr kāchhē āiī. Bāphē mōntar hōlā khōb tāphāt thākātē
uchi hētār bāfēr kāsē āiī. Bāfē mōntor hōlā khōb tāfēt thākātē
rising his father’s near cousin. The father but the son very in-distance remaining
hōlārē dē’i bāsmā’ī, ār dāuṛi yāi galā-chāī dhari hētārē chhumā
hētārē dē’i bāsmā’ī, ār dāuṛi zāē gūlā-sāē dēkō hētārē sēmē
the son seeing compassion became, and running going (hia)-seek seat-him-to kiss
dil. Holāy bāphērē kā’īī, “bājān, ēi Khōdār kāchhē-ō gunā kārēhhi, tōyār
dil. Holāy bāfērē kō’ū, “bāsān, ēi Khōdār kāsē-ō gunā kōrēi, tōār
gave. The son the father-to said, “father, I of-God near-also sin have-done, thy
kāchhē-ō gunā kārēhhi, āi är tōyār hōlā kōnēr kābīl na.” Bāphē mōntar
kāsē-ō gunā kōrēi, āi är tōār hōlā kōnēr kābīl nō.” Bāfē mōntor
near-also sin have-done, I more thy son of-being-called worthy am-not. The father but
hētār chā’ōr-gī-ē rē kā’īī, “ērē, ētārē khōb bhālā kā’ōp ānī hind’ai-dē;
thētār sā’ōr-gōrē kō’ū, “ērē, ētārē khōb bhālā kā’ōp ānī hind’ai-dē;
his servants-to said, “lo, this-person very good clothes bringing put-on;
uggā ēngē ānī ētīr ētē dē, ār bhāi-rē jōtā dē. Ār
uggā ēngē ānī ētīr ētē dē, ār bhāi-rē jōtā dē. Ār
a ring bringing of this-person on-the-hand give, and
chāl hagālē khāi-dāī rangtāmsā kari: ār ēi mārā hōlā jētā
sōl hōgālē khāi-dāī rōngtāmsā kōrī: ār ēi mōrā hōlā zētā
come (let-us)-all eat-eat-eat meriment let-us-make: my this died son living
haī āiíchhē; ār ājānīyā hōlā hāiichhē. Hēmēē hētārē khusī
ōnī āiśē; ār āsānīyā hōlā hāisē. Hēmēē hētārē kūsēhā
having-become has-come; my lost son I have-found. Then they happiness
karan lāgāil,
śōn lāgāil,
to-make began.

Tēsum hētār hōlā baurgā bilē āiichhī; bilē-tāēn yēta bārīr kāchhē āiī,
Eśum hētār pōlē baurgā bilē āsil; bilē-tāēn zētō bārīr kāsē āiī,
Then his son elder in-the-field was; the-kid-from when of-the-house near he-came
hētā bājānā nāchhan huinta lāgīl. Ār hētē chā’ōr uggā-rē hōlā jījūnīl,
hētē bāsmā nāsōn hēintō lāgīl. Ār hētē sā’ōr uggā-rē hōlāi zīgāil,
then music dancing to-bear he-logan. And he a servant one-to having-called he-asked,
‘kīrē īgin kī?’ Chā’ōrē hētē-rē kā’īī, ‘āmērē bhāi āiíchhē. Hētē-rē
kī-rē īgin kī?’ Sā’ōrē hētē-rē kō’ū, ‘āmērē bhāi āisē. Hētē-rē
what-for this what? The servant him-to said, ‘Your-Honour’s brother has-come. Him
"South-Eastern of Hatia, Noakhali.

"Āman-āchālānē hāīghhē dēī āmnēr bāy ēk mējumānī diēhā.\' Ėi kathā āmān-āsānē hāīē hēīē dēī āmnēr bāy ēk mēsmanī diēhā.\' Ėi kothā safe-(and)-s Suppliers he has got because Your-Honour's father a feast har-given.\' This word

hūni hētē gōsā\' āi bārēr bhātīrā bālēnā āi hūni hētē gōsā\' āi bārēr bhātīrā bālēnā bāfē hai-lāi bālēnā āi hearing he angry becoming-of-the-houses inside went-not the-father that-for out-side coming

hētā-rē hūdān lāgāīl. Holāy bāpē-rē jōyābē kālī,\' kā, ēta bāntchhār

kailā-rē kādān lāgāīl. Holāy bāfē-rē sābē kōlī,\' kāb, ēta bāntchhār him-to persuasion began. Thoson the-father-to in-answer said, \'what, so-many years

bhāri āī tōyār kheēmat kari, ār tōyār hukum mānī mānuelhī; tā-o tūī bōrī āī tōyār kheēmat kōrī, ār tōyār hukum mānī sēlīsī; tā-o tūī daring I thy service am-doing, and thy order to-day have-gone; yet thou

ā-rē kōna-din auggā chhāgalēr chhā-o ār dōsta eyārēr gauge-rē lai khēītām

ā-rē kōnā-din auggā sāgūlēr sā-o ār dōstō jiārēr-gōē-rē lōī khēītām me-to any-day and-again goat's kid-even my friends acquaintances taking to-eat
dēō-na; ābār tōyār yēi kōlē khānkgi-agala-rē lai tōyār māl mātē khāī
dēō-nō; ābār tōyār sēē kōlē khānkgi-agala-rē lōī tōyār māl mātē khāī thou-gavost-nō; while thy what son harlots taking thy wealth property having-estan

hālāchhē, ḍātē ālē-ālē hēnē ālēātā lāī ēk mējumānī ālī.\' Hēsūm hālāchhē, ḍātē ālē-ālē hēnē ālēātā lāī ēk mējumānī ālī.\' Hēshūm has-wasted, he coming-coming then him for-the-sake a feast thou-gavost.\' Then

hētār bāpē hētē-rē kālī,\' ērē hūt, tui haṃmānē ār kāchhē āchhāt, ār ār hētār bāfē hētē-rē kōlī,\' ērē hūt, tui haṃmānē ār kāchhē āchhāt, ār ār his father him-to said, \'O son, thou always my near art, and my

yā āchhē byāk tōr. Ār yān tōr ēt bhāī mari gōchhīl, hīrī jētē

zā āsē byāk tōr. Ār zōn tōr ēt bhāī mērī gēśīl, hīrī zētē what is all these. And when thy this brother having-died went, again living

'ārā āchhē; ār ājī āchhīl, hīrī hāichhī, hīyaallā āmārā

'ōtī aṭītē; ār āsē gēśīl, hīrī hāisīt, hīyaalā āmārā having-become has-come; and last went, again I-have-sound, for-this-reason we

hagālē khusi 'ār rāng-tāmsā karaī chāi.'

hūpā kūshā tē rōng-tāmsā kūrōn aētē.'

all happy becoming merriment to-make is-proper,'
[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŞĀ.

SOUTH-EASTERN DIALECT.

(HATIA, NOAKHALI DISTRICT.)

The first word in the above is properly েহ, which is misprinted েহ। In singing, the common folk of Noakhali endeavour to pronounce an initial of েহ, and the result is ে হাস (হাস), instead of the ে হো which we meet in prose.
[No. 70.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAÝGA-BHÂSHÂ.

SOUTH-EASTERN DIALECT. (HATIA, NOAKHALI DISTRICT.)

[In the phonetic transcription & represents the elision of an aspirate, which gives a pronunciation like that of k in the French word tête. S is pronounced hard as in this, sin, and not like the sh in shell, which is represented by ʃ. Z is somewhat softer than the s of soul, but not so soft as the s in pleasure.

Pronounce a as the a in hat; e as the e in net; i as the o in hot; o as the o in boat; u as in oil. The letter o (without any diacritical mark) represents the short sound of the ə in home. It is the first o in promenade and is the o in the French word voiture as compared with voiture. It should be carefully distinguished from the ə of hat.

Other consonants and vowels are pronounced as in the authorized Government system.]

(1) Sêna-kâlê Ṣâdhu Āmîr rē, Ṣâdhu dákshin phârê yâya, Hêno-kâlê Shãdhu Āmîr rē, Shãdhu dêkkhin fârê zây, 밖에-time Ṣâdhu Āmîr, 0, Ṣâdhu the-southern bank goes, Dakshin phârê yârârê Āmîr Ṣâdhu dâinê bâmê châyâ, Dêkkhin fârê zârârê Āmîr Shãdhu dêinê bâmê tâyâ, The-southern bank going, Āmîr Ṣâdhu right left looks.

(2) Sêna-khânê Bêlhabâ Dêbir phulêr-bâgân rē phâya, Hêno-khânê Bêlhabâ Dêbir fulêr-bâgân rē fây, There Bêlhabâ Dêbir's flower-garden, 0 finds, Phulêr bâgânê yaiyâ Ṣâdhu Āmîr chârî dîkê-rê châyâ, Fulêr-bâgânê zaïa Shãdhu Āmîr târi dîkê-rê tây, The-flower-garden going Shãdhu Āmîr the-four directions-to looks.

(3) Phul bâgânê yaiyârê Ṣâdhu bhârmânya karîlâ, Ful-bâgânê zaïrê Shãdhu bhârmânya köcîlô, The-flower-garden going Shãdhu walking-about diôt, Sêi-khânê ēk ghar, rē, Ṣâdhu Āmîr dêkhabârê pâilâ, Hêi-khânê ēk ghôr, rē, Ṣâdhu Āmîr dêkhabârê pâilô, There a house, 0, Ṣâdhu Āmîr to-see got.

(4) Sêi ghar dêkhi, rē, Ṣâdhu atî khusî hâilâ, Hêi ghôr dêkhi, rē, Ṣâdhu atî khusî hâilô, The house seen, 0, Ṣâdhu much pleased becomes, Sêi ghar madhyê, rē, Āmîr Ṣâdhu takhan sâmâilâ, Hêi ghôr môdhyê, rē, Āmîr Ṣâdhu tîkôn shâmâilô, That house in, 0, Āmîr Ṣâdhu then entered.

(5) Gharettê sâmâi, rē, Āmîr kôn kâm karîlâ, Ghôrtê shâmâi, rē, Āmîr kôn kâm kôrîlô, In-the-house entering, 0, Āmîr what act did, Sonûr phâlâmâi, rē, Āmîr udîlî basîla, Shounûr bâlâmâi, rē, Āmîr udîlî bôsîlô, Of-gold on-a-bed, 0, Āmîr rising sat.

(6) Bichhânûr bâîlis dhâri, rē, Āmîr lârî-châyî châyâ, Bîshônûr bâîlis dhôri, rē, Āmîr lârî-bûrî tây, Of-the-bedding the-pillows taking, 0, Āmîr snacking looks.

Bengali.
Manikyèr hár, rē, Bhelhár dékhibara phây.

Mànikyèr hár, rē, Bhélhár dékhibâré fây.

Of-gem a-necklace, O. of-Bhelhâr to-see ho-gota.

(7) Sêi hár laiyâ, rē, Sâdhu hâtê tuî châyâ,
Hêt hár loîâ, rē, Shâdhu hâtê tuî laîâ.
That necklace taking, O, Sâdhu in-hand lifting looks,
Hâtêtê laiyâ, rē, hár Sâdhu bukêto lagâyâ.
Hâtêtê loîâ, rē, hár Shâdhu bukêto lagây.
In-hand taking, O, the-necklace, Sâdhu to-his-bread applies.

FREE TRANSLATION OF THE FOREGOING.

1. At that time Sâdhu Amîr went to the southern bank, and going there Sâdhu Amîr began to look towards right and left.

2. There he found Bhélhâ Dêbi’s flower-garden, and going into it Sâdhu Amîr began to look on all sides.

3. Going into the flower-garden Sâdhu had a walk, and there the Sâdhu Amîr found a house.

4. Seeing the house Sâdhu was exceedingly pleased and Amîr Sâdhu entered into the house.

5. Entering into the house what Amîr did was that he got up and sat on the golden bedstead.

6. He moved the pillows on the bed and searched, and found Bhélhâ’s necklace of gems.

7. He took it up on his hand, and looked at it and laid it to his heart.

The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhâgânînayâ thanâ in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hâtîâ. The following special forms may be noted.

The plural is everywhere made by adding ga. Thus, bêlêr-ga-rê, to children. The word for ‘he’ is hêtê. Amongst special verbal forms we may note aghâkat, thou art; marîgêr, I am dying; kariyêr, I do; hâmê, I will say; khâlâm, to eat; laîy-je, thou didst begin.
[No. 71.]

INDO-ARYAN FAMILY.  (Eastern Group.)

BENGALI OR BAÑGA-BHĀŚĪĀ.

South-Eastern Dialect.  (Chhāgālṇāyā, Noakhali District.)

এক জনের দুই ছোটা আছিল। ছোটার দেহ বাঁকের বৈশ্য, বাসায়, আর ডানে দেখা গাইন দেখেছিল, তবে গাইন আর দেখে 

এই কারণে রুপারূপ আর নাম গাইন হেতু ছোটারা বৈশ্য পেলেন। মানুষ তার দুখ করবে ঘৃণার বাহন। এর এক স্বীকার এতে না দেখায়, তাই বাসায় জীবন হয়।

তার সাথে তার হেতু ছোটারার হৃদয়ের বায়ান ফুটিয়েছিল। তবে তার না দেখায় এর বায়ানের দুখ। তাই তার ঘৃণার নাম ছোটারা হয়েছিল।

ছোটারার নাম দেখায় দুই চোখের বায়ান দেখায়। তার না দেখায় এর অন্য ঘৃণার দুখ।

কারণ ছোটারার ঘৃণার নাম দেখায়। তার না দেখায় এর অন্য ঘৃণার দুখ।

ছোটারার নাম দেখায় দুই চোখের বায়ান দেখায়।

ছোটারার ঘৃণার নাম দেখায়।
[No. 71.]

INDO-ARYAN FAMILY.  (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀŚĀ.

SOUTH-EASTERN DIALECT.  (CHHĀGĀNĪYĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of å in the French word tête. S is pronounced hard as in this, sin, and not like the sh in shell, which is represented by š. Z is
somewhat softer than the s of scoundrel, but not so soft as the s in pleasure.

Pronounce a as the a in hat; å as the a in sad; å as the a in hot, and å as in oil. The letter o (without any
diagrammatic mark) represents the short sound of the o in home. It is the first o in promote, and is the o in the French
word order as compared with order. It should be carefully distinguished from the å of hat.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek janēr dei hōlā āchhīl. Chhōdāgāy hētār bāphē—rē ka’illo,
Ek zōnēr, dēi hōlā āsil. Sudāgāy hētār bāfē—rē kōlō,
One person’s two sons were. The-younger his father-to said,

‘bāyā—ji, āre bhāgē jo gāin haichchē, hēgāin ārē déa.’ Hēimātē hētār yā
‘bāsī, ār bāgē zē gāin hoisin, hēgāin ārē dōa.’ Hēimātē hētār zā
‘father, my in-share what all comes, that-all me-to give.’ Accordingly his what
achhīl byāyāg hētār hōlār-ga—rē bhāg kari ēil. Kadin hārē chhōdā hōlāy
āsil bēg kērā hōtār-gō—rē bāg kōri ēil. Kōdīn hōrē sūdō hōlāē
was all his sons-to division making he-gave. Some days after the-younger son

nīj-bhāgōr byāyāg gāin lai durni ēk mullukē gēl-gai, yāi bāullīmī kari
nīs-bhāgōr bhāg gāin lōi dārōi ēk māllukē gēl-goi, zāi bāullīmī kōri
of his own-share entire all taking far a country-in want-away, going debauchery doing
byāyāg ēpāil. Yān byāyāg-gāin ēpāil, tān hāi—mullukē bāra rād ‘ail,
bēg ēpāil. Zō’ōn bēgā—gāin ēpāil, tō’ōn hēi—mullukē hōrē rād ‘oil,
etire he-wasted. When all he-lost, then in-that-country a great famine became.

Rād ‘āi bēphikirē phā’illa. Tār-hārē hētē hēi dēsēr īggā māinsēr lāgē
Rād ‘ōi bēphikirē fosilō. Tār-hōrē hētō hēi dēsēr īggā māinsēr lōgē
Famine becoming in-distress he-fell. Thereafter be that of-country a of-man near

aatār ‘ail: tā—rē hētē hētār huyārō—rē charaibāllāi hātō—rē hādāil,
ōōtōr ‘ail: tā—rē hētē hētār hūōrō—rō sōtābālāi hātō—rē hādāil,
together became: him he his swine for-feeding the-hold-to sent.
Huyārē yē kūrā khātta hētō—rē hāillē khusi ‘āi hēgūn khāṭta. Magar
Hūōrē sā kūrā khāṭtō hētō—rē hāillē khāṭtī ‘ōi hēgūn khāṭtō. Magār
The-swine what hunka used-to-eat he-also getting happy being used-to-eat. But

tā—tā—rē kēā dītā—nā. Yān hētēr būddhi phēdē hārīl, tā’ān hētē
tā—tā—rē kēō dītō—nō. Zō’ōn hētēr būddhiフェ a hōrīl, tō’ōn hētē
that-even him-to any-one used-to-give-not. When his wisdom in-his-belly fell, then he
māre—māne kā’īl, ‘ār bāyār chā’ar ba’ārērā kanta bhālā—bhālā chīj—agāl
mōnē—mōnē kō’ōl, ‘ār bāār sār bāōōrē kōlō bhālā—bhālā sī—ogōl
in-his-mind said. ‘my father’s servants et cetera how much good-good things
bēlāi—chhēlā khāchē, ‘ār ān āi ūyānē bhōgē mārīrē, ‘āi ‘āi bāphē
bēlāi—sālāi khāisē, ‘ār ūn āi ūyānē bhōgē mōrīrē, ‘ūi ‘ūi bāfēr
throwing-away us, but now I here of-hunger die, I my father’s
SOUTH-EASTERN OF CHHAGALNAIYA, NOAKHALI.

káchhē yāmu, yāi kamū, "bāyā-ji, āī tōyār káchhē ā Khodār káchhē
kāsē zāmū, zāi kōmū, "bāaśi, āī tōar kāsē ā Khodār kāsē
near will-go, going I-will-say, "father, I thy near and God’s near
guna kaichchhi, āī tōyār hutēr laik nā, tōyār ēkjan golām-ṃata ērē
guna koism, āī tōar ḍutēr laik nō, tō-ār ēkzon golām-ṃotō ērē
sin have-done, I thy of-sen at am-not, thy one-man slave-like me
raya." Tār-harē hētē hētār bāyār kachhē ēl; hētār bāphē hētār ēy rā tār duraityun
rā-ō." Tār-horē hētē hētār bāār kāsē ēl; hētār bāfē hētār ēy rā ēvāntītēn
keep." Thereon he his father’s near went; his father him from-distance
de’l, de’l, da’ṇi yāi, hētērē basnā kari, gāla chhari, chumā dīl.
de’l, de’l, da’ṇi sāi, hētērē lāshnā kōrī, golā dhōrī, sūmā dīl.
saw, seeing, running going, him-to love making, neck seizing, kiss gave.
Holāy hētār bāfērē kō’l, ‘bāaśi, āī Khodār kāsē ā gunā koism.
The-son his father-to said, ‘father, I God’s near both sin have-done,
tōār kachhē-ō gunā kaichchhē, āī tōyār hutēr laik nā.’ Holār bāphē
bāār kāssē ā gunā koism, āī tōār ḍutēr laik nō.’ Holār bāfē
thy near also sin have-done, I thy son-at at am-not.’ The-son’s father
chāa-reṛ-ṛē bōlā kā’l, ‘ētē-ē bālā kābar ānī hīdā’ō āukā āngdi
chāer-ṛē rē bōlā kō’l, ‘ētē-ē bālā kābar ānī hīdā’ō āukā āngdi
servants-to calling said, ‘this-person-to good clothes bringing put-on, a ring
‘ātē ēlāgā’ō ār jutē hāt dhāyō; tār-hur āinya khāi-dāi khūsi kari. Holā
‘ātē ēlāgā’ō ār sutē hāt dhādō; tār-hor āinya khāi-dāi khūshī kōrī. Holā
hand-on apply, and shoes feet-on give; thereafter coming eating-eleoting happiness let-us-make. Son
māri ābār jiichéh; hētē-rē ‘ārāchēlām, ābār lāchēh.’ Tārā khūsī
māri ābār ziicē; hētē-rē ‘ārātīlām, ābār hāsī.’ Tārā khūshī
dying again has-lived; him I-lost, again I-have-found.’ They happiness
kāitta lāgil.
kōttō lāgil,
to-make began.

Hētār hāra holā hāt-rē āchhil, ya’an hētō bāpīr digō ān-gyāīl,
Hētār bōrō holā hāt-rē āsīl, zō’ōn hētē bāpīr digō ān-gyāīl,
His big son held-to was, when he of-house towards came,
ta’ān hētē nāchān ga’an humi, chāyār-ga-rē holā jingīnāl yē, ‘bāpīr
tō’ōn hētē nāchān ādūn hānī, sa’ōr-gō-rē holā sēngīl sā, ‘bāpīr
than he dancing singing hearing, servants calling asked that, ‘in-house
egān ki sūru ‘āchhē?’ Hētē kā’l, ‘jī, āmnār bhāi bāpīt āchhē;
egān ki shārū ‘ōsē?’ Hētē kō’l, ‘ē, āmnār bhāi bāpīt ēsā;
this-all what beginning is?’ He said, ‘Sir, Your-Honour’s brother in-house has-come;
hētē ārāmē āyanē āmnār bāpē hākkāl-rē khaḥāy.’ Hētē gosvā ‘āi
hētē ārāmē āhōnē āmnār bāfē hōkköl-rē khaḥāy.’ Hētē gosvā ‘ō āi
the safely on-coming Your-Honour’s father all-to gives-food.’ He angry becoming
bāpīt gōl-nā; hētār bāpē hāt-rē āil. Bātīrē āi, hētē-rē bujiita lāgil.
bāpīt gōl-nā; hētār bāfē hāt-rē āil. Bātīrē āi, hētē-rē buzāītō lāgil.
in-house went-not; his father outside come. Outside coming, him-to reconciliation began.
The two following specimens come from the Rāmganj thānā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Ḥāṭia and Chhāgalnāīyā. The first specimen is the Parable of the Prodigious Son, and the other a popular song.

There are few special forms which require notice. Forms like laigla, he began, and raiktā, to keep, belong to Eastern Bengal. The Infinitive in tām, is common to the Eastern and South-Eastern dialects. It occurs here in kaṭām, to say. We may note forms like hāṭ-rā-tōm, from in the field, and tā-ga-re, to them. Ammā means 'self' and ōmmā, 'own.' Tāu is used for 'him.' Ba'chhāt means 'thou remainest.'
[No. 72.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGLA-BHASHA.

SOUTH-EASTERN DIALECT. (RAMGANJ, NOAKHALI DISTRICT.)

ইকশনের চৌহাট আন্দকিল। হোড়গোল বাচ্চিকে কটু বাচ্চি, আর তাদের জিনিশ হাতি না আম, আরে না হে। ভাস্তে ভাস্ত ভাস্ত করার ছিন্ন। ক্ষুদ্র নিত্য বাইকে না বাইকেই হেচে হেসে হেসে হেয়াতের নাচ না হেরে বিষাদ ছি গেলা। হিয়ানে হাই, বায়াকাট হের হেয়াতের বাছু বাছু হাতি হালাহল। হায় হজ্জ হাতি, আর হেয়াতের তারা হাই হোল; তেত তাস্তালিনস হুরিল। হেই হেস্তের এক তালু নাইনের কাছে হাই হোল। হেই তালু কীহকে, হেয়াতের হর্স হাইরো বুলি হাতিতে হাই হোলাহোল। হায়রে হেই বুড়ো হুড়ো হাইতে হিয়ারে হি হেইতে হাই গেল আই আমনা হেড তুইয়ে। হোল তুই কুড়ো হের হেয়াতের হিওন। তারের হেয়াতের এলুঠ হের হামনা আমনা হায়াহায়া কাঠামো হালিন সে। হিয়ে, আরি বাক্সের কত চাওর বাক্সের কত বাক্স কত হালায় হালায়, আর আই হেরের জানায়র নাই। হাইকু আই বাক্সের হাই কাজ, শাড়ি, আই হনের কাছে আর আমনা কাজে হেজ কাজি। আই আমনা হোল বুলি কীটাম হামিলে হেই রাম বহন। আরে আমনা চাওরের নত করে হান। হিয়ারে হেই হোল তাঁ বাক্সের হেই এলুড়ো কর হোড়ো হাই হেয়াতে গাঢ় চাওর হালিন। তাম হালায় হালিন বাড়ি। হর্সের কাছে আর আমনানের কাছে কথা দাম কীটি আমন আলামের নত বুলি হাটাম হায়ারিন মুখ নাই। হামনা হেয়াতের কাজ, বুর্জ হালায়ন কাজকুশ, বোড়ি আমি হেয়াতের হিন্দ। হেয়াতের হাতে এস্তাড়া আমনি, হান এক কোচা হেড়া সে। হিয়ারো হোল চাওর হাই হেই আমনা হায়ায়া কাঠামো করে চাও। আরি এই সরা হেলা কিন্তু হানিজ; আমামনা তানু হাইডি। এই হে আর আমনানু হালিনের কাঠামো গালিন।

তাহার ভূত হোলা হাইরোয়িনদু বাষ্তীর কাছে আই, পিঠ নাই তুরো গানার একুশক্তের হাই বিহা আইয়াল। পিঠ নাই বিয়েয়েন। চাওক কোল আমনা হেড়া ভাই আইডে। হেইস্তের গায়ে ক্ষুদ্র হিয়ে আইমের আমনান হায়া হেস্তের বাণ। হেই কথা হুড়ো হেলা হিয়ে আর বান্দুক গেলনা। হায়া আইবা বুড়ো হেলার হামান। তাহার ভূত হেস্তে বাচ্চিকে কোল। এই হায়্য এক বাণর আই আমনা হায়াহায়া কীটাম ক্ষুদ্র, এক নিত্য একগুলার হুবিল হালায়ন। কীটুক আমনা কোন একুশক্ত হালায়নের বাষ্টার, একুশক্ত আইশের নাই, আই আর আমনা আমনান নত একুশক্ত আমনানু কীটাম কীটাম হায়াম। এই হায়াতের আমনান টা, হায়া বাণ কীটুক কথার ক্ষুদ্র, হেই হোলা আইমের আমনা হালিনের হেটাম হাই এক ধারাকুশ ক্ষুদ্রে হাই। কোল হেইতের কোল, এই তুই হালা আর কাঙেই হুড়ো ভাই হোলান্তে না আইজ আর বাণ হেলা। ভূত না ভাই বাণ আইজ, আমামনা তান হাইডি, অসন আই আমনানু হালিনের কাঠামো হুবিল অন্যম করা।

Bengali.
INDO-ARYAN FAMILY. (EASTERN GROUP.)  
BENGALI OR BAÑGA-BHÅŠĀ.

[SOUTH-EASTERN DIALECT. (RÂMGANJ, NOAKHALI DISTRICT.)]

In the phonetic transcription, * represents the elision of an aspirate, which gives a pronunciation like that of ā in the French word âtre.  ś is pronounced hard as in this, sin, and not like sh in shell, which is represented by sh.  S is sometimes softer than the s of salt, but not as soft as the s in pleasure.

Pronounce ā as the a in hat; e as the e in met; o as the o in hot; and i as in old. The letter o (without any diacritical mark) represents the short sound of the o in home. It is the first o in promote and is the o in the French word voûte as compared with réve. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.

Ek jánér dui hut sãdhil. Chhôdagáya bâphô-rê kual, 'bâu! ār
Ek zôÎûr dui hut ãsil. Sûdôgáy bâfe-rê kãû nêl, 'baãu! ār
One man's two sons were. The-younger the-father-to said, "father, my
bhâgôr jînish-hâtî yê 'bay, ā-rê dên. Bâphô tâ-ga-rê hakkal bhâg kari
bâfôr jînish-hâtî zê 'ôy, ā-rê dên. Bâfe tâ-ga-rê hôkôl bôp kôrî
djîl. Khaôgân yàitê-nâ-ýàitê-i chhôdëa hutsâ hëitâr byâktân laï bideh châli-
djîl. Kûgân zîñi-nâ-zîñi-nê sôfô hutsâ hëitâr byâktân laï bideh sôté-
gêl. Hiyânê yai, bûyâtëmi kari hëitâr byâk tal-hâr hâlil. Byâk
jêl. Hîânê zài, bûyâtëmi kôrî hëitâr byâk tîl-hâr hâlil. Byâk
away. There going, dehashery doing his entire wasting throw-away. All
khuchêa 'afîl, âr hêî dêzô bhârî nî tê laigêla, tî tê fânâtînît hârîl.
khôchê 'ôitî, âr hêî dêzô bhârî râî tê laigêla, tî tê fânâtînît hûrîl.
against house, and that country-in great famine began, then he in-trouble fell.
Hêî dêzôr ék bhâl mâinsêr kâchhê yai râil. Hêî bhâl mâînê hëitâ-rê
Hêî dêzôr ék bhâl mâinsêr kàsê zàî rôîl. Hêî bhâl mâînê hêitâ-rê
That country's one respectable man's near going he-remained. That respectable man his
huyar rûkôto bulî hëit-rê di hâdâlîl; huyarô yêî tûsh-kûñà khaîtô hîyû-rê
huor rûkôto bûlû hëit-rê di hâdâlîl; hûrû zêî tûsh-kûñà khaîtô hû-rê
swine to-keep saying field-to giving sent: the-swine what hucks used-to-eat those
di hêitô khusî 'ipe yâmê hêî bhàûtta; êî rayam tûsh-kûñû-ô kây-a hêitâ-rê
di hêitê khûshî 'êî yâmê hêî vû'tôî; êî rû ôm tûsh-kûñû-ô kôô hêitê-rê
with he happy long hûkûn belly would-dîll; this manner hûks-even any-one him-to
dîta-nà. Têr-har hëitâr bujî hêî hûrî, yâmê-yâmê kaîta lâgil yê, 'kîrê,
dîta-nà. Têr-hôr hëitâr bûî hêî hûrî, yâmê-yâmê kûtô lâgil nêl, 'kîrê,
used-to-give-not. Therefore his sense in-belly falling, to-himself to-say he-began that, "ah,
âr bâphêr kata chôîr bûn-rê kata khàya kata hûlây-chûlây, âr ëî
âr bûfôr kûtô sàôîr bûn-rê kûtô khûya kûtô hûlây-sûlây, âr ëî
my father's how-many servants eternally how-much cut how-much throw-away, and I
heðêr jûlây mari; yàûk, ëî bûn-rê yâî kâyû, "bûn, ëî dhûmmôr kâchhê
heðêr sûlây mûrî; zàuk, ëî bûn-rê zàî kûtô, "bûn, ëî dhûmmôr kàsê
heâr's burning-by due; let-go I father-to, going let-me-say that, "father, I of-virtue near
är ämnär khäkhē dōsh kā'lekhōhi; āi āmnär hut buli ka'itām hāriyē hi-
är āmnär kāśē dōsh hō'tāsi; āi āmnär hut buli kō'itām hāri-zē hēi-
and of Your-Honour near fought have-done; 1 Your-Honour's son calling to-say can that-
rayam ra'i-na; āśē āmnér chāōrēr mata kari rū-ī; ḫī yū-vē kā'ī hētē
rū-ī nō; āśē āmnér sāōrēr mōtō kōri rū-ī. Iā-ī kō'ī hētē
kind remain-not; me Your-Honour's servants like making keep". This saying ho
ūdi bāphēr khākhē āīl. Kaddur tāphē tākhēt-i bāphē hētā-rē de'ī ādār
ūdi bāphēr kāśē āīl. Kōōdār tāfē tākhēt-i bāfē hētā-rē de'ī ādār
raising father's near came. Long distance remaining-when the-father him seeing, pity
kari dāu-di yāī hētār gālā chāīhi dhari oshūmā diś. Tūvān hōlāy kā'īl,
kōri dāu-di nāī hētār gōlā sābē d'ōrt sūmā diś. Tūvān hōlāy hō'sī,
doing running going his week pressing seeing kings gave. Then the-son said,
"Baūl dhāmmer khākhē ār āmnär khākhē kata-yē phāph kā'iochēhi, aān
"Baūl dhāmmer kāśē ār āmnär kāśē kōtō-zē fāf kōtāsi c'ōn
"Father, of virtue near and of Your-Honour near how-much sin I have-done, now
ār āmnér hut buli ka'itām hāriyēn mukh nāī! Bāphē hēmēn chāōr-ga-rē
ār āmnér hut buli kō'itām hāriōn mukh nāī! Bēsē hēmēn sōōr-ga-rē
more Your-Honour's son calling to-say of being-able the-face is not." The-father then the-servants
kā'īl, "khūb bhālā-tūn kāēōr-ōhōr ānī hētā-rē hindā' ā; hētār 'ōtō ɵggā
hō'ūl, "khūb bhālā-tūn kāōr-sōōr ānī hētā-rē hindā; hētār 'ōtō ɵggā
said, "very than-good clothes-stowera bringing him put-on; his hand-on a
āngtī, hūy ēk jōrā jōtā dē; hiyār har chal, khāī lai āyōd-tāyōd kari-gai
āngtī, hūy ēk zōrā zōtā dē; hīār hōr sōt, khāī-tō āōē-tāūd kōri-goi,
ring, feet a pair shoes give; of-thafs after come, let-us-eat rejoicing let-us-make
ār ēi mārā hōlā jī jī āiochē; ājānīyā tān bāchēhi. Íi kā'ī tārā āyōd-
ār ēi mōrā hōlā zī zī āśē; ājānīyā tān kāśē. Íi kō'ī tārā āūd-
my this dead son living has-come; being-look him I have-found." This saying they re-
tāyōd ka'īttō lāgēl.
ťādā kō'īttō lāgēl.
joining to-make began.

Tūvān bāryā hōlā háī-rōt-tūn bāīī khākhē āī, gīd nāt hūni, gābūr
Tūvān bōrō hōlā háī-rōt-tūn bāīī khākhē āī, gīd nāt hūni, gābūr
Then the-elder son the-field-from of-the-house near coming, songs dances hearing, servant
ēggā-rē dāi jińnāil, "gīd nāt kīrē rē? Chāōrē kā'īl, āmnér chōōhē
ēggā-rē dāi ziggāl, "gīd nāt kīrē rē? Sāōrē hō'īl, āmnér sōōdā
one calling asked, songs dances why O'? The-servant said, "Your-Honour's younger
bhāī āiochē, bhūtēn gāy kusālē hīrī āiyānē, āmnér bāy hukkalē-rē
bhāī āśē, bhūtēn gāy kābōē-kāē hīrī āēōnē, āmnér bāē hokkōē-rē
brother has-come, his body in-health returning on-coming, Your-Honour's father all-to
khābāy, Hēī kābhē hūni bāryā hōlā chētē ār bāīrīt gēl-nā. Bāy
khābāy, Hēī kōōdā hūmī bōrō hōlā sēīī ār bāīrīt gēl-nā. Bāā
food-keeping. This word hearing the-elder son being-angry more in-house want-not. The-father
āī bāryā hōlā-rē hīddō lāīgō. Ta'ān bāra hūtā bāphē-rē kā'īl, "ēī
āī bōrō hōlā-rē hīddō lāīgō. Tūvān bōrō hūtē bāfē-rē hō'īl, "ēī
coming the-elder son-to remonstrance began. Then the-elder brother the-dāhēr-to said, "this
chyan, cha bachohhar ai amnir lanati ka'ilyam, ek din-a ekkan katha
syam, to boshor ai amnir lanoti bo'llam, ek din-o ekkan kotha
look, so many years I Your-Honour's service made, one day-even a-single word
halai na, kintu amnë kona-din-a eugga chhagaler bacheca-a ei buli
halai no, kintu amnë kono-din-o eugga saogler basa-o ei buli
I throw-away not, but Your-Honour my day-even a single goat's young one even this saying
a-re dey naaye, ai ar amnà-amni lai ekkanà aadh-taidd kari; ar yei hutô
a-re dey nozë, ai ar amnà-amni loi ekkanà aadh-taidd korë; ar sei hutô
me to gave not, that my mutual-friends taking a rejoicing-may make; and what son
amnir tya haisa byak luchchami kari urail, hei hola aite-aite amnë
amnir tyaa koria byak luchchami kori urail, hei hola aite-aitte amnë
Your-Honour's all money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour
heenô heitar lai ek khabinî di-ba'ilên, Bapho heita-re kail, 'éré, tui
këmne heitlar lai ek khabinî di-bo'ilên, Bafë heita-re ko'il, 'éré, tui
then his for-the-sake a feast prepared,' the-father him to said, 'o, thou
hamanô ai kachhe-i ra'ichhat, ar ye acharsu-aachhe byuk tör. Tör mara
komanô ai kaes-ei ro'shât, ar zë ase-nu-ase byak tör. Tör mora
always my next-even remained, my what is-exist-not all-(is) thing. Thy dead
bhosii bëchi aichhe; ajsînya, tan bichhi; a'non a-ga ayyöd-taidd kari khusi
bhô bosi ase; ajsînya, tan haisi; o'non a-gö ayyöd-taidd kori khusi
brother surviving hath-come; being-lost, him I have-found; now we rejoicing making happy
'anoi kata.'
'ooni kotâ.'
being (is-a-correct) saying.
[No. 73.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT. (RĀMGANJ, NOARKHALI DISTRICT.)

As in the dialect of Hatia, an initial প প is pronounced ফ (f), not ফ, in poetry.
[No. 73.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŚGA-BHĀŚHĀ.

SOUTH-EASTERN DIALECT. (RĀMGANJ, NOAKHAIL DISTRICT.)

TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of ¢ in the French word idée. S is pronounced hard as in this, cin, and not as the s in shell, which is represented by sh. Z is somewhat softer than the s of seal, but not so soft as the z in pleasure.

Pronounce d as the d in hat; t as the c in met; s as the s in hot; and e as in oil. The letter o (without any diacritical mark) represents the short sound of the e in home. It is the short o in promote and is the o in the French word uatre as compared with oatre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Rāmēr hattur Kēkai-mā, Rābanēr hattur Rām.
Rāmēr hattur Kēkoi-mā, Rābōnēr hattur Rām.
Chōrēr hattur chāni phayar, kuriyār hattur kām.
Sōrēr hattur sāmī fōr, būriyār hattur kām.
Jalēr hattur phok phōōnā, phānēr hattur chūn,
Zōlōr hattur fōk fuōnā, jānēr hattur sūn,
Bāsēr hattur bōsār ghum, jōkēr hattur nūn,
Bōshōr hattur bōshōr ghum, zōkēr hattur nūn,
Mādēr hattur ghsār, ghsāsēr hattur ehās,
Mādēr hattur ghsās, ghsāshōr hattur sāsh.
Phōlāpānēr phālī hattur, bhūrā hattur kās.
Fōlāfānēr fīlāī hattur, bhūrā hattur kāsh.
Gōjā phutēr bāf hattur, bhīn bhātē phar,
Gōjā futēr bāf hattur, bhīn bhātē fūr,
Chaītra māsē kāthā hattur, yādī nā 'ay jār.
Sōtīrō māshē kāthā hattur, zōtī nā 'oy zōr.
Gāchēr hattur latā, āmēr hattur phōk.
Gāṣēr hattur lōtā, āmēr hattur fōk.
Hātīn hatinēr hattur, dehēr hattur hōg.
Hōtīn hōtānēr hattur, dehēr hattur hōg.
Hāphēr hattur beji, phuērēr hattur hēnā.
Hāfēr hattur bēzi, fūrēr hattur hēnā.
Huāri phutēr baur hattur, bauyē phindē tēnā.
Huāri futēr baur hattur, bauē fūndē tēnā.
Huīrē phutēr bārīnā kūl, māchēr hattur jāl.
Huīrē hattur bārīnā kūl, māsēr hattur zāl.
Ammākēr hattur uchit kāthā, dūi chauk lāl,
Ammōkēr hattur uchit kōthā, dūi sauq lāl.
Dudhär hattür chañá är mukhär hattür baran.
Dudhär hattür sōnā, är mukhär hattür börön.
Bhāi bāndhāv hattür 'ay, māugār bās yē jān.
Bhāi bāndhāb hattür 'ōy, māugār bōsk zē zōn.

(1) Mother Kaikēyī was the enemy of Rāma, while Rāma was the enemy of Rāvana.
A moonlit night is the enemy of the thief, while work is the enemy of the idle.

(2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.
Weevils are the enemies of bamboos, while salt is the enemy of the leech.

(3) Grass is the enemy of the field, while cultivation is the enemy of the grass.
Enlarged spleen is the enemy of the children, while cough is the enemy of the old.

(4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other.
A quilt is an enemy in the month of Chaitra, unless one has got fever.

(5) Creepers are enemies of trees, while worms are the enemies of mangoes.
Co-wives are enemies of each other, while sorrow is the enemy of the body.

(6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.
A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.

(7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.
A word in season is the enemy of the fools, and makes his eyes red with anger.

(8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.
Brothers and friends are enemies when one is very much attached to his wife.
CHÃKMÃ SUB-DIALECT.

Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of Lingua Franca, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khmîl Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrû, which was again interpreted into Maghi, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Châkmâ Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Châkmâ, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmîr character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmîr alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Châkmâ. The resemblance between Châkmâ and Khmîr does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is ã, not a, though even in this, there are noteworthy points of resemblance. The Khmîr sign for ā has not the hook on the right hand side possessed by the Châkmâ ā. This sign represents the ã. Similarly the hooks on the side of the Châkmâ ā, ē, and ŋ, are all relics of the old sign for ã. Châkmâ is spoken by about 20,000 people.

The following account of the Châkmâ alphabet is based on information provided by Dewan Krîsto Chandra, a gentleman of Châkmâ nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.

The Châkmâ alphabet is as follows:

\[
\begin{array}{llllll}
\text{kā} & \text{khā} & \text{gā} & \text{ghā} & \text{nā} & \\
\text{ç} & \text{ç̄} & \text{ç̄} & \text{ç̄} & \text{ç̄} & \\
\text{čā} & \text{čā} & \text{jā} & \text{ťā} & \text{ńā} & \\
\text{tā} & \text{ťā} & \text{dā} & \text{ňā} & \\
\text{pā} & \text{phā} & \text{bhā} & \text{mā} & \\
\text{yā} & \text{rā} & \text{lā} & \text{ńā} & \text{ńā} & \\
\text{hā} & \text{ňā} & \text{ňā} & \text{ńā} & \\
\end{array}
\]

Bengali.
The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not $a$ as in other Indian languages, but $â$. Note also that $â$ the initial form (there is, of course, no non-initial form) of $â$ is treated as a consonant, much as the letter $atif$ is treated as a consonant in Arabic.

For purposes of comparison, I here give the usual Burmese forms of the consonants:

- $â$ ka, $â$ kha, $â$ ga, $â$ gha, $â$ n,
- $â$ cha, $â$ chha, $â$ ja, $â$ jha, $â$ na,
- $â$ ta, $â$ tha, $â$ da, $â$ dha, $â$ ya,
- $â$ pa, $â$ pha, $â$ ba, $â$ bha, $â$ ma,
- $â$ ga, $â$ ra, $â$ la, $â$ va,
- $â$ sa, $â$ ha.

As regards vowels, except $â$, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison:

<table>
<thead>
<tr>
<th>Châkma forms.</th>
<th>Burmese forms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over the consonant</td>
<td>None.</td>
</tr>
<tr>
<td>No sign.</td>
<td>$â$</td>
</tr>
<tr>
<td>Over the consonant</td>
<td>$â$ or $Î$</td>
</tr>
<tr>
<td>Ditto</td>
<td>$â$</td>
</tr>
<tr>
<td>Under the consonant</td>
<td>$â$</td>
</tr>
<tr>
<td>Ditto</td>
<td>$â$</td>
</tr>
<tr>
<td>Before the consonant</td>
<td>$â$</td>
</tr>
<tr>
<td>Over the consonant</td>
<td>$â$</td>
</tr>
<tr>
<td>On each side of the consonant</td>
<td>$â$</td>
</tr>
<tr>
<td>Ditto</td>
<td>$â$</td>
</tr>
</tbody>
</table>

When a consonant has no vowel the sign $-$ is put over the consonant, equivalent to the Burmese $â$ and the Bengali $â$. Thus, Châkma $â$, Burmese $â$, and Bengali $â$, all represent the letter $k$, without any vowel.

We thus get the following examples of the way in which non-initial vowels are attached to the letter $â$ kà:

- $â$ kà, $â$ ka, $â$ p kì, $â$ f kì, $â$ ku, $â$ kù, $â$ m kò, $â$ m kài, $â$ m kò,
- $â$ m kà and $â$ m kù.
When these vowels commence a word, the non-initial forms are attached to the letter অ as a kind of scaffolding for the support of the sound, exactly as alif is used in Arabic. We thus obtain the following forms:

অ মাকা, অ ম অ না কা, অ ম হী কি, অ ম হী কি, অ ম অ দু, অ ম আ কু, 
ব ম ও কু, ব ম ও কু, ব ম ও কু, ব ম ও কু, 

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Note, however, that the initial form of ৄ is ও, not ও.
Sometimes vowels take special forms when initial. Thus we have for initial ৃ in ও অ শ হ অ শ, rejoicing, instead of ও অ শ. For initial ী, we sometimes have ি as in ও ি মী, I, instead of ও ি.
Sometimes the form ও is used, attached to a preceding consonant, as in ও ও বী ও বী, much. In the latter case ও may be omitted, as in ও ও বী for ও ও বী বী, having gone. Similarly ও ও বী stands for ও বী, not ও বী.

The sign — is also used to denote the doubling of a letter as in ও ও ও ও ও.

bhāyat-tān, from in the field; ও ও শ, rejoicing.

When the letter ও yā is compounded with a consonant, it takes the form ও as in ও ও ও ও ও, anyone. In similar circumstances, ও ও ও ও ও, takes the form ও
in ও ও ও ও ও, a minister. Other compound consonants present no difficulties.

The letter ও is often pronounced as s, and when this is the case, it is so transliterated. Thus ও ও ও ও, ও, not ও.

It is not necessary to give a detailed account of Chākma Grammar, which closely resembles that of Chittagong. The following remarks will suffice:

Cerebral letters are regularly converted to dentals. Numerous examples will be found in the specimens. We may quote, dāki for dāki, having called; thēn for thēn, a leg; aūndi for aūndhi, a ring; ghadaki, a match-maker, for ghataki; and so on.
The Verb Substantive is conjugated as follows:

<table>
<thead>
<tr>
<th>Sing. and plur.</th>
<th>Past.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ágā, I am, we are</em></td>
<td><em>éalē, I was,</em></td>
<td><em>élañ, we were,</em></td>
</tr>
<tr>
<td><em>ágas, or nē, thou art, you are</em></td>
<td><em>élē, thou wast,</em></td>
<td><em>élā, you were,</em></td>
</tr>
<tr>
<td><em>ágē, or nē, he is, they are</em></td>
<td><em>ēl, he was;</em></td>
<td><em>ēlāk, they were,</em></td>
</tr>
</tbody>
</table>

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in *ān* or *ān*. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in *ināi*, as in *jēināi*, having gone.

A brief Châkmâ Vocabulary, under the name of Doing-nūk, is given by Phayre on p 712 of Vol. X, Pt. I, 1841, of the Journal of the Asiatic Society of Bengal.
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.  
(CHATTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN 1.

THE PARABLE OF THE PRODIGAL SON.

6 9 7 7 7 5 5 9 9 8 9 9 7 7 7 9 5 7 7 7
9 9 7 7 9 9 7 7 9 9 7 7 7 7 7 7 7 7
9 9 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
9 9 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
5 9 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
6 9 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
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INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BAŃGA-BHĀSHA.

SOUTH-EASTERN DIALECT. (CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ek jana-tūn dibā pwa śil.
One man-from two sons sheere.

Chikān the-younger

pwāwai tā bāba-rē kala, 'bābā, shampatti
son his father-to said, 'Father, property

mar bhāgē jē parē, ma-rē dā'
my in-share which falls, me-to give.

Tār bābē tār jē el bhāg dīlā.
His father his what was share gave.

Bēs din na gēl, tē tā bhāgat jē
Many days not went, he his in-share what

pēyē abākkāni āgattar gari, dūr
he-got all together having-made, far

dēshat gēl.
in-country went.

Shidū there

jēnuāi having-gone

lāchhwāmi kari abākkāni häēla,
debauchery doing all he-lost.
২০। শ্রীব্রহ্মচরিত। একাদশ খ। ৬২২-৬২৩ অংশ

১০। প্রথম খণ্ড। তার অধ্যায়। পং১৬২৩ পৃষ্ঠ। সত্ত্বেও এই অংশ এখানে নিয়ে বলা হল।

২৫। দ্বিতীয় খণ্ড। দ্বিতীয় অধ্যায়। এখানে এই অংশ এখানে নিয়ে বলা হল।

৬০৬নব। একাদশ খ। ৬০৬নব। এখানে এই অংশ এখানে নিয়ে বলা হল।
Tē  abākkāni
He all
hārenai, having-lost, that
she dēshat country-in

10 bār-dāñar
very-great
bhādarāt
famine
hal. became.
Tē then
shełakkē

tār
his
kichchū
anything
nēi-dēyān,
not-remaining,
manat
in-mind
tālla.

fēl
felt.

Tē
He
shidūgār
of-that-place
ēk-jan
one-person
bar-mānshyār
big-man-of
kai
near

gēl. Tē  tārē
went. He  him
shūgar
swine
charēda
tar
to-feed
his

bhūyat
field-in
dipā-dēla.
Tē shūgara-ādhār
sent. He swine-food
tūs
husks

15 pēlē ya, ūchhwā-geri
having-got even, happiness-making
pēt bhari
belly having-filled
khēda,
would-eat,
phalēshāt

kyā
anyone
tārē
him-to
na
dilāk.
not
gave.
Pīchē  tē
Afterwards he
būjhila;
understood;

manē
in-mind
manē
in-mind
tārēta
himself-to
kala,
'said,
'mar
' my
bābar
father's

kata
how-many
mēnādāri
salaried
chāgarar
servants'
bēdā
much
khebār
of-eating

mānshyā-rē
(other)-men-to
dibār
of-giving
āgē;
mūi
is;
mūi
pet-parai
hunger

20 maraṅaṅ. Mūi
maraṅ. I
ittūn
here-from
ma
my
bāba
bāba
idū
idū
jēm.
will-go.
কেবল তাই পার তো যে একেবারে
ধরে রাখে না তাই জানি তো নিজেই
ইনি তিনি তো দুধাল হয় প্রত্যেকে
খালি তার তো কেউ নিজেই পাবে
বাচাও গোপুর তারা ও বাল্য ইত্যাদি
২৫ বাচার তো শুন তো কেউ তো পাবে

cতো বাচাও তো কেউ তো পাবে
এদিকে তো কেউ তো পাবে
গোপুর তো শুন তো পাবে
৩০ শুনাও তো কেউ তো পাবে
Jeemai tâ-re kam, "bâba, mûi Isshara
Having-gone him-to I-will-say, "Father, I God
kaï-ya dûsgarjyân ta kaï-ya dûsgarjyân;
near-also sinner-am thee near-also sinner-am;
mûi tâ râwâ habâr lâk nay. Marê
I thy son of-being worthy am-not. Me
mênâdari châgar râgâ." Tê târ bâba shidê
salaried servant keep." His his father near
25 el. Tê bêlda dûrat thâktâ târ
came. He great distance-ân remaining his
bâbê târê dela; târ dayâ hal; dhâbâ
father him saw; his compassion became; running
jêmaï târ pwâr tadât bërê dhari
having-gone his son's neck-on round seizing
ohûmila. Târ pwâ tâ-re kala, 'bâba, mûi
he-kissed. His son him-to said, 'Father, I
Ishhara kaï-ya dûsgarjyân ta kaï-ya
God near-also sinner-am thee near-also
30 dûsgarjyân. Mûi târ pwâ habâr lâk nay.'
sinner-am. I thy son of-being worthy am-not.'
Târ bâb târ châgar-shagal-kâ kala,
His father his servants-all-to said,
'kûp-gamat-tûn kâbar ân târe pînël
Very-good-in-from robe bring him having-clothed
Bengali. 2 and 2
না তারা না শেষ হয়। না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।

না তারা না শেষ হয়।
dē; tār hādat ēkkwā ānūdi prīnei
give; his hand-on a ring having-put-on
dē, tār theānāt jādā prīnei dē; hebe,
give, his feet-on shoes having-put-on give; now,

35 ējha, āmi khēl dēi ūchohwā gari. Kyājadē
come, (let)-us having-eaten et-cetera merriment make. Because

mar ēi pwā mar-jyē, ābār bāchchhyē; tārē
my this son having-died-went, again survived; him

hāreyang, ābār pēlūn.' Tārā ūchohwāgara
I-lout, again I-found.' They merriment-making

lāgilāk.
began.

Shyākkē tār dānār pwā tār bhūyat ēl.
At-that-time his great son his field-in was.

40 Tē bhūyat-tān ghara kai ēnēi nāch git
He field-in-from house near having-come dancing singing

shūnna. Tē ēk-jun chāgār dākī
heard. He one-person servant having-called

pūjār galla, 'yāni ki?' Chāgār tā-rē
asking made, 'there what?' Servant him-to

kāla, 'tār bhēē ēshhyē; tār
said, 'thy brother has-come; thy

bāb ēk khāñā dē, kyājadē tē
father a feast gave, because he
ছোট হইলে অণু হইতে অণু সংখ্যা বাড়িয়া যায়।

হেলিয়াম প্রাঙ্গণে সংক্রমণ করা যায়।

ক্ষুদ্র পর্যায়ে ক্ষুদ্র অণু হয়।

হেলিয়াম প্রাঙ্গণে সংক্রমণ করা যায়।

হেলিয়াম প্রাঙ্গণে সংক্রমণ করা যায়।
45  tārē  ārāmē  gamari  pōye?  Te
   him  in-health  in-goodness  got?  He

   rāg  jallī;  ghara  bhidarē  na  gēl.
   (in)-anger  burnt;  house  inside-in  not  went.

   Shiyyājadi  tār  bāb  ghara  bhidarat-tūn  niggili
   For-that-reason  his  father  house  inside-in-from  having-emerged

   ēl.  Tārē  būjēi  kala.  Te  tār
   came.  Him-to  entreatly  made.  He  his

   bāba-rō  kala,  'bābā,  mūi  tar  chāgāri
   father-to  said,  'Father,  I  thy  service

50  bhālāk-bajār-sang  garañar,  tar  hūkūma
   many-years-during  am-doing,  thy  command

   bārā  kichchū  na  gorang;  ta  tūi  ēkkwā
   outside  anything  not  I-do;  yet  thou  a-single

   shāgal-cha  ma-rē  na  dyas,  mar  shang-shamārjyā
   goats'-young-one  me-to  not  gavest,  my  friends

   laī  khushi  garang.  Tar  ēl  pōwā,  jē  tar
   having-taken  joy  I-may-make.  Thy  this  son,  who  thy

   shampatti  lānchāwāmī kari  urēyē,  jē  tē
   property  debauchery  having-done  squandered,  when  he

55  el,  tār  jadē  tūi  ēk  khānā
came,  him-of  for-the-sake  thou  a  feast

   dili.'  Tār  bāb  tārē  kala,  'pūl,  tūi
gavest.'  His  father  him-to  said,  'son,  thou
নরিঃ অহমোৎ ধনি অহিঃ বাহি
নহি অহেত অহি অহি বাহি নাহি
নাহি বিশ্বাস প্রতিপাদ্য ওহো ত শুদ্ধি
নাহি অহি অহি বাহি অহি বাহি}

নির্গত সভাকা লেখা লেখা লেখা
নির্গত সভাকা লেখা লেখা লেখা
lāgār always ma-shamārē me-with āgas. art.  Mar Mine jē what
āgē, is, abānāni all tar.  Tar bheiyarē brother
lāgat nearness-in peyēy, shiyājade for-that-reason āmi we khūshi garir, merriment are-making,
60 kyālāgi because tar eī thy bhei this brother mar-jiyē having-died-went
ābār again bāchehyē; surteced; hārēyēy, I-lost, ābār again

peyēy,' I-found (him),'
 Indo-Aryan Family.

Eastern Group.

Bengali or Banga-bhasha.

South-Eastern Dialect.

Chittagong Hill Tracts.

Chakma Sub-Dialect.

Specimen II.

A Folk-Tale.

[Text in Bengali script follows, translated below]

1. 600  600  600  600  600  600

2. 600  600  600  600  600  600

3. 600  600  600  600  600  600

4. 5 600  600  600  600  600  600

5. 600  600  600  600  600  600

6. 600  600  600  600  600  600

7. 600  600  600  600  600  600

8. 600  600  600  600  600  600

9. 600  600  600  600  600  600

[Continued in Bengali script]
INDO-ARYAN FAMILY.  
(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

SOUTH-EASTERN DIALECT.  
(CHITTAGONG HILL TRACTS.)

CHAKMA SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adyé  ēk  rājā  ēl.  Tār  ēkkwā
Formerly  a  king  was.  His  one

bēida  dal  jhi  ēl.  Kannyār  bēida  dalar
very  lovely  daughter  was.  The-daughter's  much  beauty-of

kathā  nānān  dēshat  bēi  jōmai  nānān  dēshar
story  different  countries-in  sitting  (i.e.  gradually)  having-gone  different  countries-of

mānshyē  kai  pāllāk.  Bi  kathā  shūni  ghadaki
people  to-talk-of  were-able.  This  story  having-heard  match-makers

5  ēdāk  lāgilāk.  Rājā  tār  ājū  ēkkwā  jhi
to-come  began.  The-king  his  only  one  daughter

kēnai  tārē  bar  bēs  āspēda.  Shiyajadē
saying  her  very  much  loved.  For-that-reason

kannyā  jyān  katha  shyān  garta.  Kannyā  dānār
the-damsel  what  word  that  he-used-to-do.  The-damsel  great

halē  pan  galla,  'tē  jēi  kāmhān  dēgēi  diha,
became  a-vow  made,  'she  what  precipice  will  shown.
২০ তারিখের ৬ পোলিটিকাল বেন্দ্র

১০ এ চলাচল করিল।

বাঁধা হয়ো পদদেশ না তোলু বলে।

৯৬ হাজার হিসেবে ১০ থেকে ৬০ হাজারের মধ্যে সুফি নির্ধারিত করা হয় অথবা টিমে হয়। সে প্রায় ১৬৫৪ থেকে ১৬৫৫ বছর।

পার্শ্বে বিশেষ চুক্তি পানি হয়।

৬ মিনিটের মধ্যে যে অংশ হয় তা তুলে নেয়।

৬ সালের মধ্যে হয় ৬০ বছর হিসেবে ৬০০০ রূপী নিয়ে।

থেকে মূল্য করে শেষ শেষস পান।

১৫ তারিখে ৬ পোলিটিকাল বেন্দ্র সংরক্ষণ করে।
CHĀKMA OF CHITTAGONG HILL TRACTS.

shē kāmhānat-tūn jet gaṇat jhām di pāriba, tē
that precipice-on-from who the-river-in jump to-give will-be-able, she

10 tārē nēk laba. him as-husband will-take.

Shē-dallyā-kari mānushyārē kai-dibār-jadē tā
That-sort-doing people for-of-telling her

bāba-rē kala. Tā bābē, ‘shē-dallyā gallē, mānūs
father-to said. Her father, ‘that-sort if-it-is-done, the-men

maribāk,‘ kēnai tā-rē bēda būjēla. Tār jhiwai
will-die,‘ having-said her-to much remonstrated. His daughter

na shūnna. Rājā tār jhyā-rē dāya garō kēnai
not heard. The-king his daughter-to love made saying (i.e. because),

15 na pārtē. Tār jhyār pana kathā mānushyā-rē
not was-able (to-help-it). His daughter’s vow story the-people-to

kai-dīla.
told.

Pichē nānān dēshat-tūn gābūr gābūr pwā
Afterwards different countries-in-from young young boys

rājār-jhyārē phēbār jadē ēdāk lāgīlāk,
king’s-daughter of-getting for-the-sake to-come began,

phālēshāt kāmhat-tūn jhām di abānūn malāk.
but the-precipice-from jump having-given all died.

20 Kyā tārē na pelāk.
Anyone her not obtained.
২৫। এই মতে সব স্থানে অপাক যা হয়  তা কথা হয়।

৩০। অন্তত এই মতে অন্য কর্ম করা যায় তা কথা হয়।
CHĀKMĀ OF CHITTAGONG HILL TRACTS.

This kind having-done many men died.

The-king much mind-in sorrow got. What by-doing

men more not may-die, and damsel's vow may-stand

bhābida lāgil.
to-consider began.

25 One day at-evening the-king face-melancholy-making alone

shinggashanat bōi bhābēr. shē shalāt ek jau
throne-on sitting was-considering. That time-at one person

gābūr pwā Rājār mujūnē ēinai tē kyājadē
young boy the-king's presence-in having-come he therefore

ēssyē Rājā-rē kalā. Rājā tārē bēīda dal
he-came the-king-to said. The-king him very lovely

dēinai āmhāk hal. Tā-rē bēīda būjēla
having-seen astonished became. Him-to much he-explained

30 gharat phiri jēbār kala. Tē tār kuthā
house-in back to-go said. He his words

na shūnna. Rājā pichē manē manē bhābida lāgil.
not heard. The-king afterwards in-mind in-mind to-consider began.

Tār manat hal, jādi gābūr pwābhārē tār jāmēi
His mind-in it-became, if the-young boy his son-in-law
কল পাহাঙ্গ ৬০০ দিনের পূর্বে পুর্ণশুল্ক পালিত হয়।

৩৫ দিনের মধ্যে যদি কোনো অসামান্য ঘটনা হয় তবুও এর সমাপ্ত হলে পাহাঙ্গের শেষ দিন পরও তা প্রকাশ করা হবে।

কলের পাহাঙ্গ তার শেষ দিন পর্যন্ত অপারেশন চালু থাকবে।

৪০ দিন পাহাঙ্গ প্রতিদিনের ১২টি মিনিটের স্পন্দনে কর্মী সহযোগী হবে।

আবার ব্যবহারের জন্য এটি নির্দিষ্ট হয়ে থাকবে।

৬০০ দিন পাহাঙ্গের পর পুরুষ ছাড়া যেতে হবে।

৬০০ দিনের পূর্বে পুরুষের ৬০০ দিন পরে যেতে হবে।
gari pāra tā bar shūk pēlun. Rājā tārē
tār par din ēda kainai mū chūdā gari ghara of-that following day to-come having-said face melancholy-making house

35 bhidarē gel, dwār bani pari māl. Bhābṭē in-inside went, door having-closed having-lais-down remained. Considering

Tār shidā nēdi ēk jan būrā milā bēnai tārē His crown-of-head near one person old woman having-sat him
kar 'ēī gābūr pwa tar jāmēē hābā. Tār chērā is-telling, 'this young boy thy son-in-law will-be. His four

dhāgēdi chērwa bālāis ēkkiwā (shādi for shāti) bānī dilē, pānit sides-on four pillows one umbrella having-tied if-thou-givest, the-water-in

40 āhām dilē ya na maribā. Ghūmat-tūn jāgīnai chēlā, kyārē jump if-he-give even not he-will-die. Sleep-in-from having-wakened he-looked, anyone na dēlā, not he-saw.

Bennyā par halnai Rājā gharat-tūn nigilli bārē Next-morning light having-become the-king the-house-in-from emerging in-outside

el. Gābūr pwaawai tā-rē bācheē āgē dēlā. Tārē came. The-young boy him-for waiting is he-saw. Him

ār-ā būjēla. Gābūr pwaawai ēk bārē ya na shūnna again-also he-remonstrated. The-young boy one time-at even not heard Beguille.
45 চরিত্রের কথা কথিত হইলে তত্ত্বাত্মক অন্ত্য হয় না তখন শুধুকরী 

60 প্রভু তোমার সন্তান হইয়াছে অভিপ্রেত আসন্ন আর কে তোমার আসন 

50 মেঘমারু প্রাঙ্গণের শিবালিঙ্গ ! অনন্ত অনন্তর 

নমো শং সত্যম সত্যম সত্যম শব্দে নন্দনাধরে 

6 প্রথমে বাম দিকে মোক্ষ সঞ্চালন করিবেন ।

এই শরীর দেহের গঠন সম্পন্ন হইলে গোলাধরে 

55 এই দেহ দৃষ্টি করিবেন । অস্বীকার
45 deinai Rāja tār mantri-re daki jham dibār jagāt
seeing the-king his minister-to having-called jump of-giving the-place-in

jebār-jade jōgāl garta hūkūm dila. Jōgāl
of-going-for arrangements to-make order gave. Arrangements

halē Rāja tār jhi ista kūtūm lāi jagāt gēl.
being-made the-king his daughter friends relations taking the-place-in went.

Rājār jhi gābūr pwābwārē dal deinai tār manē manē
The-king’s daughter the-young boy beautiful having-seen her in-mind in-mind

kala, ‘Māi tārē rek pōlē bar gam hai.
she-said, ‘I him husband if-I-get very good it-would-be.

50 Kyājādē pan gallūn?’ kathā lagil. Pichē jham dibār
Why vow did-I-make?’ words began. Afterwards jump of-giving

akta hainai Rājā hūkūm dila, gābūr pwābwār
the-appointed-time having-become the-king order gave, the-young boy

kōyāt chērwā bālas ēkkwā shāti bāni dya.
body-on four pillows one umbrella having-bound gave.

‘Ta jade pūjā gara.’ Tār bādē gābūr pwāwai jham
dila. Jham dinai pānit bhājī bhājī ral.
‘Him for worship make.’ That-of after the-young boy jump
gave. Jump having-given the water-in floating floating he-remained.

55 Abānūnē bēda ūchērwā halāk. Pichē Rājā
Every-one much pleased became. Afterwards the-king
Bengali.
না কী এ কোথাও আর কোনো কথা নয় না কী এ কোথাও আর কোনো কথা নয়
জীবন এটা তুমি ভুল করিয়ে দিয়েছ।
না কী এ কোথাও আর কোনো কথা নয়।
gābūr  pwābwārē  tā  gharat  ninai  tārē  tār
the-young  boy  his  house-in  having-taken  him  his

jhyār  shamārē  bēīda  kharach  kari  mēlā
daughter-of  with  much  expenditure  making  married

gari  dila.
making  gave.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king’s daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter’s vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, ‘go back to thy home.’ But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, ‘this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die.’ When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, ‘how good would it be if I got him for a husband! Why did I make my vow?’ Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time ‘pray ye for his safety.’ The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

N.B.—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called ‘Jumaimoriously’ or bridegroom-killing. It is situated on the bank of the river Karasgulli near Chitmorom in the Saspur Forest Reserve.
STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahāpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C.I.E., and to Babu Śyāma-chārāṇ Gānguli for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.
<table>
<thead>
<tr>
<th>English</th>
<th>Bengali Standard (Transliteration)</th>
<th>Bengali Colloquial (Thematic Transcription)</th>
<th>Western Bengali (Mashbaum)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Ek</td>
<td>Ėk</td>
<td>Ėk</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dui</td>
<td>Déi, dô</td>
<td>Dui</td>
</tr>
<tr>
<td>3. Three</td>
<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chári</td>
<td>Chár</td>
<td>Chár</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pêch</td>
<td>Pêch</td>
<td>Pêch</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chhay</td>
<td>Chhô, chhô</td>
<td>Chhay</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sáí</td>
<td>Sháí</td>
<td>Sáí</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Â‡, akha</td>
<td>Â‡</td>
<td>Â‡</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Nay</td>
<td>Noê, nô</td>
<td>Nay (Lay)</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Daś</td>
<td>Daś</td>
<td>Daś</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Kuri, biâ</td>
<td>Kuri, biâ</td>
<td>Biâ (Kuri)</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Paścâhâ</td>
<td>Paścâhâ</td>
<td>Paścâhâ (Daś)</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Ṣa, daśa</td>
<td>Ṣa, sho</td>
<td>Ṣa</td>
</tr>
<tr>
<td>14. I</td>
<td>Âni</td>
<td>Âmî, moî</td>
<td>Âmî</td>
</tr>
<tr>
<td>15. Of me</td>
<td>ÂMAR</td>
<td>Âmî, móc</td>
<td>Âmî</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Same as above</td>
<td>Same as above</td>
<td>Same as above</td>
</tr>
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<td>17. We</td>
<td>Âmârâ</td>
<td>Âmârâ</td>
<td>Âmârâ</td>
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<tr>
<td>18. Of us</td>
<td>Âmâde, amâdiger</td>
<td>Âmâde, móder</td>
<td>Âmâde, móder</td>
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<tr>
<td>19. Our</td>
<td>Same as above</td>
<td>Same as above</td>
<td>Same as above</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tui, tumi, âp'ni</td>
<td>Tui, tumi, âp'ni</td>
<td>Tui, Tumi</td>
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<tr>
<td>21. Of thee</td>
<td>} Tôr, tomâr, âp'nr</td>
<td>{ Tôr, tomâr, âp'nr</td>
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<td>22. Thine</td>
<td>} Tôr, tomâr, âp'nr</td>
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<tr>
<td>23. You</td>
<td>Torâ, tomvä, âp'nära</td>
<td>Torâ, tomvä, âp'nära</td>
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<td>24. Of you</td>
<td>} Toder, tomädiger, âp'nrä</td>
<td>{ Toder, tomädiger, âp'nrä</td>
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<td>25. Your</td>
<td>} Toder, tomädiger, âp'nrä</td>
<td>{ Toder, Tomädiger</td>
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<tr>
<td>Sanskrit (Raschi)</td>
<td>South-Western Bengal *</td>
<td>Northern Bengal of Disnapora *</td>
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<td>------------------</td>
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<td>-------------------------------</td>
<td></td>
</tr>
<tr>
<td>Ḗk</td>
<td>Ḗk</td>
<td>Ḗk</td>
<td></td>
</tr>
<tr>
<td>Da</td>
<td>Dni</td>
<td>Dni</td>
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<tr>
<td>Tīn</td>
<td>Tīn</td>
<td>Tīn</td>
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<td>Chār</td>
<td>Chār</td>
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<td>Chhāy</td>
<td>Chhūy</td>
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<td>Sāt</td>
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<td>Śno</td>
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<td>Mui</td>
<td>Mui</td>
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<td>Mēr</td>
<td>Mēr</td>
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<td>Mōr</td>
<td>Mōr</td>
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<tr>
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<td>Tūi</td>
<td>Tūi</td>
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<td>Tōr</td>
<td>Tōr</td>
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<td>Tōr</td>
<td>Tōr</td>
<td></td>
</tr>
<tr>
<td>Tōn, Tūi</td>
<td>Tōn, Tōn, Tomānne</td>
<td>Tamrāh</td>
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<td>Tamhār</td>
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<td>Tōnāder, Tōr</td>
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<td>Tamhār</td>
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</tbody>
</table>

* In this column the three alternatives are all pronounced as 'ā' and not as 'āh.' When 'ā' is pronounced as 'āh,' it is written as such.

* In this column when 'ā' is pronounced as 'āh,' it is written as such.
<table>
<thead>
<tr>
<th>Shilmurik (Purse).</th>
<th>Eastern Bengali (Mymensingh and West Sylhet).</th>
<th>Hajong (Mymensingh).</th>
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<tbody>
<tr>
<td>Ék</td>
<td>Ék</td>
<td>Ék</td>
</tr>
<tr>
<td>Dai</td>
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<td>Dui</td>
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<td>Tin</td>
<td>Tin</td>
</tr>
<tr>
<td>Chār</td>
<td>Tsār</td>
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<td>Pāch</td>
<td>Pātā</td>
<td>Pātā</td>
</tr>
<tr>
<td>Chha</td>
<td>Say</td>
<td>Say</td>
</tr>
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<td>Sāt</td>
<td>Shāt</td>
<td>Shāt</td>
</tr>
<tr>
<td>Aṭh</td>
<td>Aṭ</td>
<td>Aṭ</td>
</tr>
<tr>
<td>Na</td>
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<td>Na</td>
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<tr>
<td>Das</td>
<td>Dāsh</td>
<td>Das</td>
</tr>
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<td>Bish, kupi</td>
<td>Kupi</td>
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<td>Paṭgaš</td>
<td>Paṭgaš</td>
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<tr>
<td>Sa.</td>
<td>Sha</td>
<td>Sa</td>
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<td>Āmi</td>
<td>Mui</td>
</tr>
<tr>
<td>Hamār</td>
<td>Āmār</td>
<td>Malāk</td>
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<td>Āmār</td>
<td>Malāk</td>
</tr>
<tr>
<td>Ham'rā</td>
<td>Āmār</td>
<td>Āmār</td>
</tr>
<tr>
<td>Ham-sār</td>
<td>Āmār</td>
<td>Āmālāk</td>
</tr>
<tr>
<td>Ham-sār</td>
<td>Āmār</td>
<td>Āmālāk</td>
</tr>
<tr>
<td>Tai, tui</td>
<td>Tai (inferior), tumi</td>
<td>Tui</td>
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<tr>
<td>Tumbār, tōr (in contempt)</td>
<td>Tōr, tomār</td>
<td>Talāk</td>
</tr>
<tr>
<td>Tumbār, tōr (in contempt)</td>
<td>Tōr, tomār</td>
<td>Talāk</td>
</tr>
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<td>Tōrā</td>
<td>Tey</td>
</tr>
<tr>
<td>Tum-sār</td>
<td>Tōrā, tomār</td>
<td>Talāk</td>
</tr>
<tr>
<td>Tum-sār</td>
<td>Tōrā, tomār</td>
<td>Talāk</td>
</tr>
</tbody>
</table>

* In this column when y and s are pronounced as z they are so written. The letter ū is transliterated as and u. The three syllables are represented by a.
## Bengali Words and Sentences

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<thead>
<tr>
<th>Eastern Bengali (Eastern Sylhet and Cachar)</th>
<th>Eastern Bengali (Backergunge)</th>
<th>South-Eastern Bengali</th>
<th>Chākdā</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ek</td>
<td>Ek</td>
<td>Ek, egwa</td>
<td>Ek</td>
<td>1. One.</td>
</tr>
<tr>
<td>Dui</td>
<td>Dui</td>
<td>Dui, duā</td>
<td>Day</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Tin</td>
<td>Tin</td>
<td>Tin, tinwā</td>
<td>Tin</td>
<td>3. Three.</td>
</tr>
<tr>
<td>Sār</td>
<td>Sār</td>
<td>Chaśr, chāngwā</td>
<td>Obēr</td>
<td>4. Four.</td>
</tr>
<tr>
<td>Pās</td>
<td>Pās</td>
<td>Pūch, pūchhwā</td>
<td>Pūch</td>
<td>5. Five.</td>
</tr>
<tr>
<td>Hāt</td>
<td>Hāt</td>
<td>Hāt, hātwā</td>
<td>Hāt</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Āt</td>
<td>Āśjo</td>
<td>Āśja, āshtwā</td>
<td>Āśja</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>Dāsh</td>
<td>Dāsh</td>
<td>Daś, daśwā</td>
<td>Daś</td>
<td>10. Ten.</td>
</tr>
<tr>
<td>Biś, kuṛi</td>
<td>Kuṛi</td>
<td>Kuṛi</td>
<td>Kuṛi</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Sha</td>
<td>ŠaΧ-mo</td>
<td>Šat, ša</td>
<td>Šat</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Mui</td>
<td>Mui</td>
<td>Āi</td>
<td>Āi</td>
<td>14. L.</td>
</tr>
<tr>
<td>Mār</td>
<td>Mār</td>
<td>Ar, šyār</td>
<td>Mar, ma</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Mār</td>
<td>Mār</td>
<td>Ar, šyār</td>
<td>Mar, ma</td>
<td>16. Mine.</td>
</tr>
<tr>
<td>Amrā</td>
<td>Mōrā</td>
<td>Ar, śyār</td>
<td>Amrā</td>
<td>17. We.</td>
</tr>
<tr>
<td>Amrā</td>
<td>Mōrō</td>
<td>Ar, śyār</td>
<td>Amrō</td>
<td>18. Of us.</td>
</tr>
<tr>
<td>Amrā</td>
<td>Mōrgō</td>
<td>Ar, śyār</td>
<td>Amrā</td>
<td>19. Our.</td>
</tr>
<tr>
<td>Tūṁ, tūmi</td>
<td>Tūi</td>
<td>Tūi</td>
<td>Tūi</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Tār</td>
<td>Tār</td>
<td>Tār</td>
<td>Tār</td>
<td>22. These.</td>
</tr>
</tbody>
</table>

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1 In this column, $g$ and $j$ are written $g$ when so pronounced. $z$ represents $z$ and $ṣ$ and $ṣ̄$ all the sibilants. The letter $d$ represents the sound of $d$ in all.

2 In this column $g$ is represented by $g$ when so pronounced. The one Chākdā syllable is transliterated $gh$. 

Bengali.
<table>
<thead>
<tr>
<th>English</th>
<th>Bengali Standard (Transliteration)</th>
<th>Bengali Cakopāla (Phonetic Transcription)</th>
<th>Western Bengali (Machabhu)</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>Şô, timi; o, ini; o, uni</td>
<td>Shô, tîmi; o, ini; o, uni</td>
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<td>Tāhār, tāhār; ihār, ihār; unhār, unhār</td>
<td>Tār, tēr; ēr, ēr; ēr, ēr</td>
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<td>Tādor, tēdr; ēdor, ēdor; ēdor, ēdor</td>
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<td>Tādor, tēdr; ēdor, ēdor; ēdor, ēdor</td>
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<td>31. Their</td>
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<td>32. Hand</td>
<td>Hāt, hasta</td>
<td>Hāt</td>
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<td>33. Foot</td>
<td>Pā, pada</td>
<td>Pā</td>
<td>Pāl</td>
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<td>34. Nose</td>
<td>Nāk, nāikā</td>
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<td>35. Eye</td>
<td>Chakāl, nayan</td>
<td>Chōk, chokkhu</td>
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<td>36. Mouth</td>
<td>Mak, badan</td>
<td>Mak, mukh</td>
<td>Mauk, Dīž</td>
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<td>37. Tooth</td>
<td>Dēt, danta</td>
<td>Dēt</td>
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<td>38. Ear</td>
<td>Kān, karna</td>
<td>Kān</td>
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<td>39. Hair</td>
<td>Chul, kōś</td>
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<td>Māṭhā, māṭhā</td>
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<td>41. Tongue</td>
<td>Jībh, jīkvā</td>
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<td>Jīv</td>
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<td>42. Belly</td>
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<td>44. Iron</td>
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<td>Nō, noā; loā, lohā</td>
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<td>Šou, s'arga, suvaṣa</td>
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<td>Rāpā, rampā</td>
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<td>47. Father</td>
<td>Bāp, bākā, pīṭā</td>
<td>Bāp, bākā, pīṭā</td>
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<td>48. Mother</td>
<td>Mā, māṭā</td>
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<td>49. Brother</td>
<td>Bhāī, Bhāitā</td>
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<td>50. Sister</td>
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<td>51. Man (a human being)</td>
<td>Māṇuṣh, mānuṣbha</td>
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<td>51(a). Man (a male human being)</td>
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<td>Hajong (Mymensingh)</td>
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<td>Eastern Bengal (Eastern Sylhet and Chittagong)</td>
<td>Eastern Bengal (Bakergunge)</td>
<td>South-Eastern Bengal</td>
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<td>Te, tī (respectfully)</td>
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51. (a). Man (a male human being).
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<td>52. Woman</td>
<td>Meye mánush, stri'lok</td>
<td>Meye mánush, meye, stri'lök</td>
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<td>S'aml, pati</td>
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<td>55. Son</td>
<td>Chhele, prata, suta</td>
<td>Chhele, biṭa, puntur</td>
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<td>Golām, krita-dās</td>
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<td>Is'ar</td>
<td>Ishshār</td>
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<td>61. Devil (Satan)</td>
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<td>Khā</td>
<td>78. Eat (ditto)</td>
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<tr>
<td>Dāi</td>
<td>Dā</td>
<td>Dā</td>
<td>Dā, Daja</td>
<td>79. Sit (ditto)</td>
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<td>Āo</td>
<td>Ā</td>
<td>Āō</td>
<td>Āy</td>
<td>80. Come (ditto)</td>
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<td>Māra</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
<td>81. Beat (ditto)</td>
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<td>Ubhāo</td>
<td>Ubhā</td>
<td>Thīna</td>
<td>Thyā</td>
<td>82. Stand (ditto)</td>
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<td>Mur</td>
<td>Mura</td>
<td>Marā</td>
<td>83. Die (ditto)</td>
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<td>Dē, Da</td>
<td>Dēa</td>
<td>Dē</td>
<td>84. Give (ditto)</td>
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<td>Lār-āo, lār-māru</td>
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<td>Dūra</td>
<td>Dhābā já</td>
<td>85. Run (ditto)</td>
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<td>Uprō</td>
<td>Upar</td>
<td>Uarō</td>
<td>Ubarē</td>
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<td>Kāndā, kānti</td>
<td>Dārē, kānto</td>
<td>Kāchhē</td>
<td>Kāy</td>
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<td>Talō</td>
<td>Lāmāy</td>
<td>Nīchhē</td>
<td>Talē</td>
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<td>Dārā, pāllā</td>
<td>Taftā, dār</td>
<td>Dārē</td>
<td>Dūr, duē</td>
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<td>Āgā</td>
<td>Āgē</td>
<td>Āgē</td>
<td>Āgē</td>
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<td>Pāsē</td>
<td>Phārēhē</td>
<td>Piē</td>
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<td>Kōgu</td>
<td>Kō</td>
<td>Kō</td>
<td>Kānhā</td>
<td>92. Who</td>
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<td>Kītā</td>
<td>Kī</td>
<td>Kī</td>
<td>Kī</td>
<td>93. What</td>
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<td>Kītā lāgi, kēnē</td>
<td>Kona</td>
<td>Kē</td>
<td>Kyā judē, kyā</td>
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<td>Ār</td>
<td>Āro</td>
<td>Ār</td>
<td>Ār</td>
<td>95. And</td>
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<td>Ār</td>
<td>Kintū</td>
<td>Kintū</td>
<td>Mātār</td>
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<td>Zādi</td>
<td>Zādi</td>
<td>Zādī</td>
<td>Zādī</td>
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<td>Ān, bāin</td>
<td>Hay</td>
<td>Hay</td>
<td>Hay</td>
<td>98. Yes</td>
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<tr>
<td>Nā</td>
<td>Nā</td>
<td>Na, nā</td>
<td>Nā</td>
<td>99. No</td>
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<td>Hay rē hay</td>
<td>Hay</td>
<td>Ahā</td>
<td>Ahā</td>
<td>100. Alas</td>
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<td>Ėk bāp</td>
<td>Ėk bāp</td>
<td>Ėk bāp</td>
<td>Ėk bāp, Ėk bāhā</td>
<td>101. A father</td>
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<td>Ėk bādpār</td>
<td>Ėk bādpār</td>
<td>Ėk bādpār</td>
<td>Ėk bādpār</td>
<td>102. Of a father</td>
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<td>Bengali Colloquial (Phonemic Transcription)</td>
<td>Western Bengali (Manbhoom)</td>
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<td>103. To a father</td>
<td>Ek pita-ke</td>
<td>Åk báp-ke</td>
<td>Báp-kẽ</td>
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<td>104. From a father</td>
<td>Ek pita-haite, ek pitar nikat or nikat-haite.</td>
<td>Åk báp-hote, åk baper-thāi, kāche or kakā-theke.</td>
<td>Bāp-pāi-katē</td>
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<td>105. Two fathers</td>
<td>Dui pita</td>
<td>Dui or du bap</td>
<td>Dui bāp</td>
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<td>106. Fathers</td>
<td>Pitāra</td>
<td>Baperā</td>
<td>Bāp sakal</td>
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<td>107. Of fathers</td>
<td>Pita-der, pita-diger</td>
<td>Bāp-der</td>
<td>Bāp sakaler</td>
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<td>108. To fathers</td>
<td>Pita-diga-ko</td>
<td>Bāp-der</td>
<td>Bāp sakal-kē</td>
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<td>109. From fathers</td>
<td>Pita-der-haite, nikat or nikat-haite.</td>
<td>Bāp-dēr thāi, kāche, kāta-theke, or hoto.</td>
<td>Bāp sakaler-pāi-hatē</td>
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<td>110. A daughter</td>
<td>Ek kanā</td>
<td>Åk meye</td>
<td>Bīti</td>
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<td>111. Of a daughter</td>
<td>Ek kanār</td>
<td>Åk meyer</td>
<td>Bīti-r</td>
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<td>112. To a daughter</td>
<td>Ek kanā-kē</td>
<td>Åk meye-ke</td>
<td>Bīti-kē</td>
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<td>113. From a daughter</td>
<td>Ek kanā-haite, ek kanār nikat or nikat-haite.</td>
<td>Åk meye hote, åk meyer-thāi, kāche, or kāta-theke.</td>
<td>Bājī-pāi-hatē</td>
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<td>114. Two daughters</td>
<td>Dui kanā</td>
<td>Dui or du meye</td>
<td>Dui biṭi</td>
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<td>115. Daughters</td>
<td>Kanā-rā</td>
<td>Meyerā</td>
<td>Bīti sakal</td>
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<td>116. Of daughters</td>
<td>Kanārider</td>
<td>Meyerider</td>
<td>Bīti sakaler</td>
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<td>117. To daughters</td>
<td>Kanā-diga-ko</td>
<td>Meyerider</td>
<td>Bīti sakal-kē</td>
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<td>118. From daughters</td>
<td>Kanā-diger-haite, nikat or nikat-haite.</td>
<td>Meyerider-hote, thāi, kāche, or kāta-theke.</td>
<td>Bīti sakaler-pāi-hatē</td>
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<td>119. A good man</td>
<td>Ek (jan) bhāla or uttam lōk</td>
<td>Åk (jon) bhālo lōk</td>
<td>Bhāla lōk</td>
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<tr>
<td>120. Of a good man</td>
<td>Ek (jan) bhāla or uttam lōker.</td>
<td>Åk (jon) bhālo lōker</td>
<td>Bhāla lōker</td>
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<td>121. To a good man</td>
<td>Ek (jan) bhāla or uttam lōk-kē</td>
<td>Åk (jon) bhālo lōk-ke</td>
<td>Bhāla lōk-kē</td>
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<td>122. From a good man</td>
<td>Ek (jan) bhāla or uttam lōk haite.</td>
<td>Åk (jon) bhālo lōker thāi</td>
<td>Bhāla lōkte-pāi-hatē</td>
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<td>123. Two good men</td>
<td>Dui (jan) bhāla or uttam lōk.</td>
<td>Dui or du (jon) bhālo lōk</td>
<td>Dui jan bhāla lōk</td>
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<td>124. Good men</td>
<td>Bhāla or uttam lōkerā</td>
<td>Bhālo lōkerā</td>
<td>Bhāla lōk sakal</td>
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<td>125. Of good men</td>
<td>Bhāla or uttam lōk-der</td>
<td>Bhālo lōk-der</td>
<td>Bhāla lōkder</td>
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<td>সার্কুল (রাচুল)</td>
<td>দক্ষিণ-পশ্চিম বেঙ্গল</td>
<td>উত্তর বেঙ্গল অথবা দিনাজপুর</td>
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<td>এক হালে পাসে</td>
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<td>এক হাপ-এ ঘাটে</td>
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<td>বাপুর-গাঙ্গ হাটে</td>
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<td>বাপুর-গাঙ্গ হাটে</td>
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<td>Sircipūṭa (Purnea)</td>
<td>Eastern Bengal (Mymensingh and West Sylhet)</td>
<td>Hajjag (Mymensingh)</td>
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<td>Dui-ṭā bap</td>
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<td>126. To good men</td>
<td>Bhala or uttam lok-diga-ko</td>
<td>Bhàla lôk-déer</td>
<td>Bhala lôdigu</td>
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<td>127. From good men</td>
<td>Bhala or uttam lok-digera-balita</td>
<td>Bhàla lôk-déer-pâ-khati</td>
<td>Bhala lôdigu-pê-hat</td>
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<td>128. A good woman</td>
<td>EK bhala or uttam stri-lok</td>
<td>Âk bhàla meyi or stri-lôk</td>
<td>Bhala móyâ-lôk</td>
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<td>129. A bad boy</td>
<td>EK manda balak</td>
<td>Âk khárâp or bôhd chhokra</td>
<td>Dushtà chhôlta</td>
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<td>130. Good women</td>
<td>Bhala or uttam stri-lokara</td>
<td>Bhàla stri-lôckàra</td>
<td>Bhala móyâ-lôk sahal</td>
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<td>131. A bad girl</td>
<td>EK manda balikà</td>
<td>Âk khárâp meye</td>
<td>Dushtà bêjî chhôlta</td>
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<td>132. Good</td>
<td>Bhala, uttam</td>
<td>Bhàla</td>
<td>Bhala</td>
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<tr>
<td>133. Better</td>
<td>The same with the noun with which comparison is made in the ablative case, or in the genitive case with the word aheyo or apeka ã after it.</td>
<td>Târ chaité bhala</td>
<td>Sab chaité bhala</td>
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<tr>
<td>134. Best</td>
<td>The same with noun in ablative and the word for 'all' prefixed to it, or in genitive with the word for 'all' before and the word aheyo or apekha ã after it.</td>
<td>Sab chaité ãcha</td>
<td>Târ chaité ãcha</td>
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<tr>
<td>135. High</td>
<td>Uochha</td>
<td>Ùcha</td>
<td>Ùcha</td>
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<td>136. Higher</td>
<td>The same as in 'better' and 'best.'</td>
<td>Târ chaité ãcha</td>
<td>Sab chaité ãcha</td>
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<td>137. Highest</td>
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<tr>
<td>138. A horse</td>
<td>EK ghôpã, ghôpak or æfá</td>
<td>Âk ghôpã or ghoçã</td>
<td>Ghôpã</td>
<td></td>
</tr>
<tr>
<td>139. A mare</td>
<td>EK ghuri, or ghûtraki</td>
<td>Âk ghûtrã or ghûtrî</td>
<td>Ghûri</td>
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<tr>
<td>140. Horses</td>
<td>The plurals are formed by prefixing or suffixing numerals or adjectives of number, for 'all,' 'several,' 'many,' etc.</td>
<td>Ghôpã sakal</td>
<td>Ghôpã sakal</td>
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<tr>
<td>141. Mares</td>
<td></td>
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<td>Ghûri sakal</td>
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<tr>
<td>142. A bull</td>
<td>EK shár or vrisha</td>
<td>Âk ëgo or shâr</td>
<td>Sîr</td>
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<tr>
<td>143. A cow</td>
<td>EK gâthî</td>
<td>Âk gâî</td>
<td>Gáî</td>
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<tr>
<td>144. Bulls</td>
<td>The plurals are formed as in 'horse,' 'mare'</td>
<td>Sîr-gula</td>
<td>Sîr-gula</td>
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<tr>
<td>145. Cows</td>
<td></td>
<td></td>
<td>Gáî-gula</td>
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<tr>
<td>146. A dog</td>
<td>EK kukur</td>
<td>Âk madôk kukur, ëk kostâ</td>
<td>Kukur</td>
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<tr>
<td>147. A bitch</td>
<td>EK kukkanûrî</td>
<td>Âk mãdî or medi kukur, ëk knutî.</td>
<td>Móyâ kukur</td>
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<tr>
<td>148. Dogs</td>
<td>Plurals are formed as in 'horse' and 'mare'</td>
<td>Kukur-gula</td>
<td>Kukur-gula</td>
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<td>149. Bišhee</td>
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<td>Móyâ kukur-gula</td>
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<td>150. A he-goat</td>
<td>EK pêthâ, chhâg or aja</td>
<td>Âk pêthà or pêthá</td>
<td>Pêthà</td>
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<td>151. A female goat</td>
<td>EK pêthî or chhûgî</td>
<td>Âk pêthî or pêthî</td>
<td>Pêthî</td>
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<td>Khūtī ach</td>
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<td>Tār matō ucā</td>
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<td>Ėkra gharā</td>
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<td>Ėk-tā ghorē</td>
<td>Ėkra māktī gharā</td>
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<td>Ghorā-gīlā</td>
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<td>Māktī gharā-gīlā</td>
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<td>Dhakar ; sār</td>
<td>Ėk-tā balad</td>
<td>Ėkra āriī gurā</td>
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<td>Dhakar-lā ; sār-lā</td>
<td>Balad shakal</td>
<td>Ėri gurā-gīlā</td>
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<td>Gāy-gīlā</td>
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<td>Ėk-tī kuttā</td>
<td>Ėkra kukul or kurtā</td>
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<td>Ėk-tī kuttā</td>
<td>Ėkra māktī kukul</td>
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<td>Ėkra pāthā sāgul</td>
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<td>Ėk-tā sāgi</td>
<td>Ėkra pāthā sāgul</td>
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<td>Eastern Bengali (Eastern Sylhet and Cachar)</td>
<td>Eastern Bengali (Backergunge)</td>
<td>South-Eastern Bengali</td>
<td>Chākmā.</td>
<td>English</td>
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<tr>
<td>Bhal mānmuh haklār ghūd.</td>
<td>Bhalā mānhēr-go kāse</td>
<td>Bhalā mānmuh ha'ala-vō</td>
<td>Gam mānu sus chun-kāy</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>Bhal mānmuh huklār guš-</td>
<td>Bhalā mānhēr-go kāseththihi-</td>
<td>Bhalā mānmuh ha'ala-</td>
<td>Gam mānu sus chun-tun</td>
<td>127. From good men.</td>
</tr>
<tr>
<td>2. Ek bhalā beśi.</td>
<td>2. Ek bhalā māiyyā mānum</td>
<td>Ekjan bhalā māiyyā lōk</td>
<td>Ek gam milā</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>2. Ek kāpāl-pūrā puā</td>
<td>2. Ek sā-pōllā</td>
<td>2. Ewgwā kārīp pōā</td>
<td>Ek bāsā puā</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>Bhalā</td>
<td>Bhalā</td>
<td>Bhalā</td>
<td>Gam</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Aro bhalā</td>
<td>Eyāsēththiyā bhalā</td>
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<td>Bēida gam</td>
<td>133. Better.</td>
</tr>
<tr>
<td>Hakkal-tanē bhalā</td>
<td>Debālēkāeththiyā bhalā, hago-</td>
<td></td>
<td>Rgā kār ā gam</td>
<td>134. Best.</td>
</tr>
<tr>
<td>Aro uchā</td>
<td>Eyāsēththiyā učā</td>
<td></td>
<td>Bēida ajal</td>
<td>136. Higher.</td>
</tr>
<tr>
<td>Hakkal-tanē uchā</td>
<td>Debālēkāeththiyā učā, hago-</td>
<td></td>
<td>Rgā kār ā ajal</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>2. Ekta gochā, ūk ghurā</td>
<td>Ek ērtā</td>
<td>Ewgwā ghōrā</td>
<td>Ek ghurā</td>
<td>138. A horse.</td>
</tr>
<tr>
<td>2. Ekta ghati, ūk ghur</td>
<td>Ek gurt</td>
<td>Ewgwā ghurūnt</td>
<td>Ek guri</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ghorāin, ghuryāin</td>
<td>Gurt-gulāin, Gurt-gulā</td>
<td>Ghrunnān</td>
<td>Ghrū shagal</td>
<td>141. Mares.</td>
</tr>
<tr>
<td>2. Ek ērt</td>
<td>Ek ērt</td>
<td>Ewgwā birish</td>
<td>Ek biris</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>2. Ek gai</td>
<td>Ek gai</td>
<td>Ewgwā gāi</td>
<td>Ek gēi</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Hār hakkal</td>
<td>Hār-gulā</td>
<td>Birañhun</td>
<td>Birañ hun</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>2. Ek karkur</td>
<td>2. Ek kūttā</td>
<td>Ewgwā kūr, ūk kūttā</td>
<td>Ek karkur</td>
<td>146. A dog.</td>
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<tr>
<td>2. Ek kūttī</td>
<td>2. Ek kūttā</td>
<td>2. Ewgwā kūttī</td>
<td>2. Ek kūttī</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>2. Ek pākha</td>
<td>2. Ek pāchā, ūk khaālā</td>
<td>Ewgwā pākā</td>
<td>Ekkwā pādā</td>
<td>150. A he-goat.</td>
</tr>
<tr>
<td>2. Ek sāgī</td>
<td>2. Ek sāgī, ūk sāgo</td>
<td>Ewgwā pāgī</td>
<td>Ekkwā shāgī</td>
<td>151. A female goat.</td>
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<tr>
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<td>Bengal Colloquial (Pronetic Transcriptions)</td>
<td>Western Bengali (Masbhasa)</td>
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<tr>
<td>152. Goats</td>
<td>Plurals are formed as in 'horse' and 'mare'</td>
<td></td>
<td>Pāchib-gula</td>
<td></td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Ekor hap or marya</td>
<td>Ak madda horia</td>
<td>Haria</td>
<td></td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ekor hari or marya</td>
<td>Ak madi or medi horia</td>
<td>Mōya haria</td>
<td></td>
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<tr>
<td>155. Deer</td>
<td>Plurals are formed as in 'horse' and 'mare'</td>
<td></td>
<td>Haria-gula</td>
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</tr>
<tr>
<td>156. I am</td>
<td>1. Āmi hai, 2. Āmi sēkhī</td>
<td>1. Āmi hoe, 2. Āmi sēkhī or sēkhi</td>
<td>Āmi sēkhi</td>
<td></td>
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<tr>
<td>157. Thou art</td>
<td>1. Tui bais, tum hai, apnu bān. 2. Tui sēkhī, tum sēkha, apnu sēkhun.</td>
<td>1. Tui hō, tum hi, apnā bān. 2. Tui sēkhī or sēkhi, tum sēkho, apnā sēkha or sēkho.</td>
<td>Tumi, tī, sēkha, sēkhi</td>
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<tr>
<td>158. He is</td>
<td>1. Sē hay, tini han. 2. Sē sēkho, tini sēkho.</td>
<td>1. Sē hē, tini bān. 2. Sē sēkho or sēkha, tini sēkha or sēkha.</td>
<td>Sē, tī, sēkha, sēkha</td>
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<tr>
<td>159. We are</td>
<td>1. Āmērā hai, 2. Āmērā sēkhi</td>
<td>1. Āmērā or morā hai, 2. Āmērā or morā sēkhi or sēkhi</td>
<td>Āmērā sēkhi</td>
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<tr>
<td>160. You are</td>
<td>1. Tora bais, torā hai, apnu bān. 2. Tora sēkhī, torā sēkha, apnu sēkhun.</td>
<td>1. Tor aerial, torā hai, apnā bān. 2. Torā sēkhī or sēkhi, torā sēkho, apnā sēkha or sēkho.</td>
<td>Tamāra, sāpanāra, sēkha, sēkha</td>
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</tr>
<tr>
<td>161. They are</td>
<td>1. Tahārā hai, tērā bān. 2. Tahārā sēkho, tērā sēkho.</td>
<td>1. Tērā hē, tērā bān. 2. Tērā sēkho or sēkha, tērā sēkha or sēkha.</td>
<td>Tērā, tērā, sēkha, sēkha</td>
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<td>162. I was</td>
<td>Āmi chhilām</td>
<td>Āmi chhilām</td>
<td>Āmi chhilām</td>
<td></td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tui chhil, tum chhil, apnē chhil.</td>
<td>Tui chhil, tum chhil, apnē chhil.</td>
<td>Tumi, tī, chhil, chhil</td>
<td></td>
</tr>
<tr>
<td>164. He was</td>
<td>Sē chhil, tini chhilā</td>
<td>Sē chhil, tini chhilā</td>
<td>Sē, tī, chhil, chhil</td>
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<tr>
<td>165. We were</td>
<td>Āmērā chhilām</td>
<td>Āmērā or morā chhilām</td>
<td>Āmērā chhilām</td>
<td></td>
</tr>
<tr>
<td>166. You were</td>
<td>Torā chhil, torā chhil, apnā chhil.</td>
<td>Torā chhil, torā chhil, apnā chhil.</td>
<td>Tamāra, sāpanāra, chhil, chhil</td>
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<tr>
<td>167. They were</td>
<td>Tahārā chhilā, tērā chhilā</td>
<td>Tahārā chhilā, tērā chhilā</td>
<td>Tahārā, tērā, chhil, chhil</td>
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<tr>
<td>168. Be (Imperative)</td>
<td>Ha, hai, hān, thāk, thākā, thākun.</td>
<td>Hō, hō, hōn, thāk, thākā, thākun.</td>
<td>Hōo</td>
<td></td>
</tr>
<tr>
<td>169. To be (Indef. of purpose)</td>
<td>Hālte; thākite</td>
<td>Hote; thākte</td>
<td>Hāte</td>
<td></td>
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<tr>
<td>170. Being (Present Participle)</td>
<td>Hālte; thākite</td>
<td>Hote; thākte</td>
<td>Hōwā</td>
<td></td>
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<td>171. Having been</td>
<td>Hāityā; thākityā</td>
<td>Hōye; theke</td>
<td>Hāiyā</td>
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<tr>
<td>172. I may be</td>
<td>Āmi baate pārī</td>
<td>Āmi baate pārī</td>
<td>Āmi baate pārī</td>
<td></td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Āmi baite bā</td>
<td>Āmi hēbo</td>
<td>Āmi haba</td>
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<tr>
<td>174. I should be</td>
<td>1. Āmi baite bā, 2. Āmi baite bān, 3. Āmērā baate uchit.</td>
<td>1. Āmi hēbo, 2. Āmērā baate uchit, 3. Amār āmārī uchit.</td>
<td>Āmērā hāwā uchit</td>
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<tr>
<td>175. Be (Imperative)</td>
<td>Mār, mārā, mārun</td>
<td>Mār, māro, mārun</td>
<td>Pīrā</td>
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<table>
<thead>
<tr>
<th>Sareki (Bacchi)</th>
<th>South-Western Bengali</th>
<th>Northern Bengali of Dacca.</th>
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<tr>
<td>Chhágal-gil, Chhágal-gū</td>
<td>Bada-ga</td>
<td>Chhágal gilā</td>
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<td>Êk sêka harīn</td>
<td>Êk harīn</td>
<td>Êk-ta mātē harīn</td>
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<td>Êk ëkhār harīn</td>
<td>Êk-ta mākdi harīn</td>
<td>Êk-ta māk di harīn</td>
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<td>Harin-gil, Harin-gū</td>
<td>Harin-ga</td>
<td>Harin-gilā</td>
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<td>Mui ëkhā</td>
<td>Mui ëkhī</td>
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<td>Tui ëkhī</td>
<td>Tui ëkhī</td>
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<td>Ùhēkō</td>
<td>Se ëkhē, tin ā chhan</td>
<td>Æy ëkhē</td>
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<td>Mōr-mēne ëkhī</td>
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<td>T-annē ëkhē</td>
<td>Amrāh ëkhē</td>
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<td>Tui ëkhīla</td>
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<td>Æy ëkhīla</td>
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<td>Mui hōte pārī</td>
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<td>Mui habā</td>
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<td>Mui hōte pārī, mēr howā uchīt.</td>
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<td>Møy thākībār or thākīlān</td>
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<td>176. To beat (Infinitive of purpose).</td>
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<td>177. Beatting (Present Participle).</td>
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<td>Mātte</td>
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<td>178. Having beaten</td>
<td>Māryā</td>
<td>Mero</td>
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<td>179. I beat</td>
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<td>Āmi māri</td>
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<td>180. Thou beatest</td>
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<td>Shē māre, tīni māren</td>
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<td>182. We beat</td>
<td>Amṛ'tā māri</td>
<td>Amṛ'ā māri</td>
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<td>183. You beat</td>
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<td>Torā māri, tomṛ'ā māre, āp'ārā māren.</td>
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<td>184. They beat</td>
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<td>185. I beat (Past Tense)</td>
<td>Āmi māritām; āmi māriyā-čhiliām.</td>
<td>Āmi mārilāṃ; āmi māriyā-čhiliām.</td>
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<td>186. Thou beat (Past Tense)</td>
<td>Tumi mārīla; tumi māriyā-čhili</td>
<td>Tumi mālā; tumi māriyā-čhili</td>
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<td>187. He beat (Past Tense)</td>
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<td>188. We beat (Past Tense)</td>
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<td>Āmṛ'ā mārilām; āmṛ'ā māriyā-čchiliām.</td>
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<td>189. You beat (Past Tense)</td>
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<td>Tomṛ'ā mālā; tomṛ'ā māriyā-čchili.</td>
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<td>190. They beat (Past Tense)</td>
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<td>Tahārā mārila; tahārā māriyā-čchili.</td>
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<td>193. I had beaten</td>
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<td>195 I shall beat</td>
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<td>197. He will beat</td>
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<td>199. You will beat</td>
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<td>200. They will beat</td>
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<tr>
<td>202. I am beaten</td>
<td>Ámākā māre; ámākē mārilo;</td>
<td>Ámākā māre; ámāko māllo; Ámākē mērechh.</td>
<td>Ámā-kē pēṭēchē</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Ámākē mēriyāchhihile</td>
<td>Ámākē merechhhilo</td>
<td>Ámā-kē pēṭēchhila</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Ámākē māribe</td>
<td>Ámākē mārbe</td>
<td>Ámā-kē pīṭēbē</td>
</tr>
<tr>
<td>205. I go</td>
<td>Ámi jēi</td>
<td>Ámi jēi</td>
<td>Ámi jēi</td>
</tr>
<tr>
<td>206. Thou goast</td>
<td>Tāi jās, tumi jāo, āpīnī jān</td>
<td>Tāi jās, tumi jāo, āpīnī jān</td>
<td>Tumī, Tūi jāo</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Se jēy, tīni jēn</td>
<td>Shē jēś, tīni jēn</td>
<td>Sē jēśchēhē, Tīnī jēśch- chēn.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ámārā jēi</td>
<td>Ámārā jēi</td>
<td>Ámārā jēi</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tomrā jāo</td>
<td>Tomrā jēo</td>
<td>Tōmrā jēo</td>
</tr>
<tr>
<td>210. They go</td>
<td>Tāhārā jēy</td>
<td>Tārā jēś</td>
<td>Tabārā jēśchēhē</td>
</tr>
<tr>
<td>211. I went</td>
<td>Ámi gēlum; ámi gīyāchhihīn</td>
<td>Ámi gēlum; ámi gōchhūm</td>
<td>Ámi gēchhilī</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tēi gēlī, tumi gēlī; tēi gīyāchhihīn, tumī gīyāchhīn</td>
<td>Tēi gēlī, tumī gēlī; tūi gēchhī, tumī gēchhī</td>
<td>Tūmi, Tūi, gēchhīli</td>
</tr>
<tr>
<td>213. He went</td>
<td>Sē gēlī, tīni gēlī; sē gīyāchhihīn, tīni gēchhī, tīni gēchhīen</td>
<td>Shē gēlī, shē gōchhūm; tīni gēlī, tīni gēchhūm, tīni gēchhūm</td>
<td>Sē, Tīnī, gēchhī, gēchhīlī</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ámārā gēlum; ámārā gīyāchhihīn</td>
<td>Ámārā gēlum; ámārā gōchhūm</td>
<td>Ámārā gēchhīli</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tomrā gēlī; tomrā gīyāchhihīn</td>
<td>Tomrā gēlī; Tomrā gōchhūle</td>
<td>汤mark gēchhīlī</td>
</tr>
<tr>
<td>216. They went</td>
<td>Tāhārā gēlī; tāhārā gīyāchhihīn</td>
<td>Tārā gēlī; Tārā gōchhūlo</td>
<td>Tārā gēchhīlī</td>
</tr>
<tr>
<td>217. Go (Impressive)</td>
<td>Jā, jāo, jān</td>
<td>Jā, jāo, jān</td>
<td>Tōmrā gēchhīlī</td>
</tr>
<tr>
<td>218. Going (Present Participle)</td>
<td>Jātē</td>
<td>Jēte</td>
<td>Jātēchēhē</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gīyā</td>
<td>Go</td>
<td>Gēchhē</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tōr or tomrā or āp[mār] nām ki?</td>
<td>Tōr or tomrī or āp[mār] nām ki?</td>
<td>Tumār nām ki</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>E gēchhūr bāyās kātā?</td>
<td>E gēchhūr bāyēs kōtō?</td>
<td>E gēchhūr bāyās kātā?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tōmrā pīlār bāpptē kāj jān pētra sāntā nānākā šēchē?</td>
<td>Tōmrā bāpptē bāpptē kō jōn cēchē kētē kēcē?</td>
<td>Tōmrā bāpptē gāhārē kātā cēkēdē kēcē?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day</td>
<td>Adāsānī anēk dūr hēṭāyāchhihī or bēṛāyāchhī</td>
<td>Ámī aj anēk dūr hēčhī or bēṛēchēhī</td>
<td>Ámī aj bānēt dūr bānēchēhī</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Tāhār bhāgpūr sākāt ānār kūrūtūtā bhāyēr (son of father's younger brother)</td>
<td>Tār bēṛēr sākēgē āmēr kūrūtūtā bhāyēr bo bē bē hēčhē.</td>
<td>Tāmār kūrūtē bāptē tē kēr nēr sāngē bēčhē bāchēhē.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Shēdā bhāgpūr jīn bāpptē šēchē</td>
<td>Shēdā bhāgpūr jīn bāpptē šēchē</td>
<td>Dībā bhāgpūr bhāgpūr gāhārē šēchēhē.</td>
</tr>
<tr>
<td>Southern Western Bengal</td>
<td>Northern Bengal</td>
<td>Assam (Kachari)</td>
<td>Mirpur</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------</td>
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<td>--------</td>
</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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<tr>
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<td>Tui jai jah</td>
<td>Tui jai jah</td>
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<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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<tr>
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<td>Tui jai jah</td>
<td>Tui jai jah</td>
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</tr>
<tr>
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<td>Tui jai jah</td>
<td>Tui jai jah</td>
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<tr>
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<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
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</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
</tr>
<tr>
<td>Tui jai jah (Ary)</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
<td>Tui jai jah</td>
</tr>
</tbody>
</table>

*Note: The table contains entries for various place names and relationships, possibly indicating some form of geographic or social organization.*
<table>
<thead>
<tr>
<th>Siripurā (Purana)</th>
<th>Eastern Sengali (Mysongha and West Sylohet)</th>
<th>Hajjooj (Mysongha)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mōk mārekhē</td>
<td>Āmi pējā khāstāi</td>
<td>May kāl khāse</td>
</tr>
<tr>
<td>Mōk mārekhil</td>
<td>Āmi pējā khāsīlām</td>
<td>May kāl kāhār</td>
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<tr>
<td>Miē mār khāmu</td>
<td>Āmi pējā khēmu</td>
<td>May kāl khāla</td>
</tr>
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<td>Miē jēchhi</td>
<td>Āmi zāi</td>
<td>May zāy</td>
</tr>
<tr>
<td>Tōi jēchhië</td>
<td>Tōi zās</td>
<td>Tāy zāy</td>
</tr>
<tr>
<td>Ōhē jēchē</td>
<td>Shō zāy, tīn zāin</td>
<td>Ay zāy</td>
</tr>
<tr>
<td>Hāmrā jēchhi</td>
<td>Āmrā zāi</td>
<td>Āmrā zāy</td>
</tr>
<tr>
<td>Tōmrā jēchben</td>
<td>Tōmrā zāo</td>
<td>Tāy zāy</td>
</tr>
<tr>
<td>Oōrā jēchē</td>
<td>Tārā zāy</td>
<td>Umrā zāy</td>
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<tr>
<td>Miē gēnu</td>
<td>Āmi gēsālām</td>
<td>May zābār</td>
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<td>Tōi gōlō</td>
<td>Tōi gēsālā</td>
<td>Tāy zābār</td>
</tr>
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<td>Ōhē gōl</td>
<td>Shō gēsāl, tīn gēsālān</td>
<td>Ay zābār</td>
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<tr>
<td>Hāmrā gēnu</td>
<td>Āmrā gēsālām</td>
<td>Āmrā zābār</td>
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<td>Tōmrā gōlḥun</td>
<td>Tōmrā gēsālā</td>
<td>Tāy zābār</td>
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<tr>
<td>Oōrā gōl</td>
<td>Tārā gēsāl</td>
<td>Umrā zābār</td>
</tr>
<tr>
<td>Jā</td>
<td>Zā, zō</td>
<td>Zā</td>
</tr>
<tr>
<td>Jātē</td>
<td>Zātē</td>
<td>Zātē</td>
</tr>
<tr>
<td>Gēchē (he has gone)</td>
<td>Gēsē (he has gone)</td>
<td>...........</td>
</tr>
<tr>
<td>Tōr nām ki ?</td>
<td>Tōmrā kī nām ?</td>
<td>Talāk kī nām ?</td>
</tr>
<tr>
<td>Ghōrā-tūr bāsī kī chēbë ?</td>
<td>ḇī gōpur bāshī kātu ?</td>
<td>ḇī gharā-lāk bāsī kātā ?</td>
</tr>
<tr>
<td>Ùll-e Kāmsir kātu kār chēbë ?</td>
<td>Ḫī-kāhrā-kālō Kāmsir-kātu kār ?</td>
<td>Ḫī-sūn Kāmsir kār dūr ?</td>
</tr>
<tr>
<td>Tōr bāpēr ghar kāto kār chēbë kātu kār dūr ?</td>
<td>Tōmrā bāpēr gharā sāṭī kār kār dūr ?</td>
<td>Talāk bāp ghar-mīnī kārrā bāṭī lāpāl ?</td>
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<tr>
<td>Āj māi bāhut dūr tāk bātāhu.</td>
<td>Āz āmi bāhut dūr hāstā</td>
<td>May āzīkā bākhādur bērāāsī</td>
</tr>
<tr>
<td>Mōk chāchār bētār bōhar bētār māngē bīhā bōhar</td>
<td>Āmrā khaṛāštā bāhī tār bāhān-rē bā hārsē.</td>
<td>Malāk kākzu-lā pālānā sālāh bātmān lāgu nīyā bāsē.</td>
</tr>
<tr>
<td>Eastern Bengali (Bunten Syilhet and Cachar)</td>
<td>Eastern Bengal (Backergampoo)</td>
<td>South-Eastern Bengal.</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>-------------------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Mui māīr khaiśāt</td>
<td>Mui māīr khaiśa</td>
<td>Āye-ro màrgō</td>
</tr>
<tr>
<td>Mui māīr khāsālam</td>
<td>Mui māīr khāśilīm</td>
<td>Āye-ro màrgil</td>
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<tr>
<td>Mui māīr khāmū</td>
<td>Mui māīr khāmū</td>
<td>Āye-ro màrībhō</td>
</tr>
<tr>
<td>Mui zāi, zālār</td>
<td>Mui gā</td>
<td>Āī zā</td>
</tr>
<tr>
<td>Tuir zāsas</td>
<td>Tuir gā</td>
<td>Tuir zā</td>
</tr>
<tr>
<td>Hē zāy, zātē, tāin zāîrā</td>
<td>He gā, hini gāyēn</td>
<td>Tē zār, Tāi zātēn</td>
</tr>
<tr>
<td>Ámāū zāi, zāîar</td>
<td>Mōrā gā</td>
<td>Āāū zā</td>
</tr>
<tr>
<td>Tornā zāo</td>
<td>Tōrā ē</td>
<td>Tōrā zā</td>
</tr>
<tr>
<td>Tārā zāy, zāēr</td>
<td>Hirā ēyē</td>
<td>Tārā zāyī</td>
</tr>
<tr>
<td>Mui gēsālōm, gēsālām</td>
<td>Mui gēsālām</td>
<td>Āī gēlām</td>
</tr>
<tr>
<td>Tuir gēsāl</td>
<td>Tuir gēsī</td>
<td>Tuir gēsī</td>
</tr>
<tr>
<td>Hē gēsī, tāīn gēsālā</td>
<td>He gēsīō, hini gēsālēn</td>
<td>Tō or tō gēl or gēl</td>
</tr>
<tr>
<td>Ámāū gēsālām</td>
<td>Mōrā gēsālām</td>
<td>Ārā gēlām</td>
</tr>
<tr>
<td>Tormā gēsālāy</td>
<td>Tōrā gēsī</td>
<td>Tōrā gēsī</td>
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<tr>
<td>Tārā gēsāl</td>
<td>Tuir gēsēl</td>
<td>Tuir gēsēl</td>
</tr>
<tr>
<td>Zā, zō</td>
<td>Zō</td>
<td>Zā, mō</td>
</tr>
<tr>
<td>Zāī</td>
<td>Zāyā</td>
<td>Zāī</td>
</tr>
<tr>
<td>Gēsā (he has gone)</td>
<td>Gēnō (Last year = gēnō batahār)</td>
<td>Gēyā, gāī</td>
</tr>
<tr>
<td>Tār nām kītā ?</td>
<td>Tār nām kī ?</td>
<td>Tōr nām kī ?</td>
</tr>
<tr>
<td>Aō gūrhār omar kāta ?</td>
<td>Bīgāḥār bāyes kātō</td>
<td>Ėō gōhōt kā bahīnrā gāū</td>
</tr>
<tr>
<td>Tār bāpār gharā kāu pālā bā ?</td>
<td>Tōr bāpār gārā kāu pālā āĪā</td>
<td>Tōr bāvār bērīt kā puā kāu</td>
</tr>
<tr>
<td>Aī-ɡu mui bōit dūr path bājāt !</td>
<td>Mui ēnōkō anēk dūr ātō</td>
<td>Aī ē akō anēk dūr bājāt !</td>
</tr>
<tr>
<td>Mar kūṛā gharār bāhāt tāh bāhāt bā bāhāt</td>
<td>Mōr kūṛātā kūṛā bāhāt</td>
<td>Āyā kūṛātā bāhāt kā bāhāt</td>
</tr>
<tr>
<td>Aō gūrhār āmāh dūhā dūhā gūrhār gūrhāh āmāh</td>
<td>Ai gārā dālā gūrhār āmāh gūrhāh āmāh</td>
<td>Dhōp gūrhāh āmāh gharāt āmāh</td>
</tr>
<tr>
<td>English</td>
<td>Bengali Standard (Transliteration)</td>
<td>Bengali Colkological (Phonetic Transcription)</td>
</tr>
<tr>
<td>----------------------------------------------------------</td>
<td>-----------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Uṭār piṭe jin dāo or deo</td>
<td>Or piṭe jin dāo</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Āmī tāhār chhole-ko anēk betrīghāt kariyāchhi.</td>
<td>Āmī tār chhole-kó anēk ghāi bet merichī.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Parbacter mātār upar sē paśur pāl charātōchhō.</td>
<td>Pāhārē mātār opor sē pāl charātōchhō.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Ai bṛkheher taihy se ghōyār upar basiyālāhī chōchhā.</td>
<td>Oi gēcher talās abe ghōyār opor boše royecchhō.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Tāhār hṛūtā tāhār bhagānir spekchā lambā.</td>
<td>Tār bhai tār bōner chheyā qindēs.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Uḥār mālā āpā āśā dākā</td>
<td>Or dām āpā āśa</td>
</tr>
<tr>
<td>234. Give this rupee to him</td>
<td>Ēi āśa-ṭā tāhā-ko dāo or deo</td>
<td>Ēi āśa-ṭā tā-ko dāo</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Kāp-haite jāl tola</td>
<td>Kūa theke jāl tola</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>Āmār āgā chhāla; māmār sannukhā hoṭa.</td>
<td>Āmār āgā-āgā chhālo or jāo; māmār samumkha biṭa.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tāhā tumi kāhār nikaṭ-haite kāiyaṭchhile P</td>
<td>Tā tumi kār tāli kinečchile?</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Grāmār ek dokāndār nikaṭ-haite.</td>
<td>Gīr ek dokāndārre tāli</td>
</tr>
</tbody>
</table>

388
<table>
<thead>
<tr>
<th>Santali (Ranchi)</th>
<th>South-Western Bengal</th>
<th>Northern Bengal of Dinajpur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uhār piṭhā jın rākhī ḍē</td>
<td>Pālān-ṭa ār piṭhā bherā ḍā</td>
<td>Ar piṭhā jın-ṭā ḍē</td>
</tr>
<tr>
<td>Mai uhār bējā chhāwā-kā bējā satīyāchhāb</td>
<td>Tār pō-kā mai bhotā-gā bēt mutā māchhāb</td>
<td>Mui ar bējā baḥūt bāri māchhāb</td>
</tr>
<tr>
<td>U āi gāchhār āpar ār gār charāchhā</td>
<td>Śē pāhāpār āpr ā rā gār charājī ḍā</td>
<td>Āy pāhātēr āpar āt rā gār charāchhā</td>
</tr>
<tr>
<td>U āi gāchhār tāl ār ā chhār āpar ā bāsīyāchhāb</td>
<td>Śē gāchhā tālāy gārā āpr ār bāsīb</td>
<td>Āy āi gāchhār tālāy āč-ṭā gārā āpr bāsī ācchhā</td>
</tr>
<tr>
<td>Uhār bāhā-ľēk uhār bhai āč hēchhāb</td>
<td>Tār bhai ār bōmēr chāte ḍhēngā</td>
<td>Ār bhai ār baṁiner chāb āchhāb</td>
</tr>
<tr>
<td>Uhār dām ādu ṭākā ąt ānā</td>
<td>Ou-ṭār dām ār muši ā ḍā āṭā</td>
<td>Āi-ṭār dām ānā āṭā āṭā</td>
</tr>
<tr>
<td>Ai chhōta gharō mōr lōhā raḥābā</td>
<td>Mōr bāp ār krochhā gharā ḍhāτēr tāhāy</td>
<td>Mōr bāp āi chhōta gharā ḍhātē thakē</td>
</tr>
<tr>
<td>Ėt āṭā u-kē ādē</td>
<td>Tāk-ṭā ē tākā-ṭā āṛā</td>
<td>Ak ēi tākā-ṭā ādē</td>
</tr>
<tr>
<td>Uhār ātīn āk ā tākā-gīlā nilē</td>
<td>Tār pās-nu sēn tākā-gā ḍā</td>
<td>Ar-ṭē-hāty tākā-gūlā na</td>
</tr>
<tr>
<td>Uhā kā bō ḍa ḍakam piṭ ār dāriye bōdh</td>
<td>Tāk-ṭā khuḥ-ṃatō ār kuḥ- bō ḍē mār ār dārā dīyā bāndhē bālī</td>
<td>Ak khuḥ már ār ak dārā dīyā bāndh</td>
</tr>
<tr>
<td>Kū-ṭēk pānī ṭeṭāo</td>
<td>Kūn-nū pānī tōl</td>
<td>Kūnā hāty jōl ṭeṭā</td>
</tr>
<tr>
<td>Mōr āgu bāl</td>
<td>Mōr āgu āgu cha</td>
<td>Mōr āgā ṭā</td>
</tr>
<tr>
<td>Kāc chhāmā tōr pēchhu pēchhu ṭeṭāhāb</td>
<td>Kārībā ṭēr ṭēr pēchhu pēchhu ābē-ṭhēyā</td>
<td>Tōr pēchhāt kār ābhowā āsōchhā</td>
</tr>
<tr>
<td>Kāc ānē ātē āi kīnī raḥis</td>
<td>A-ṭā tei kār pās-nu k</td>
<td>Ai-ṭā kār-ṭē-hāty kīnīchhā</td>
</tr>
<tr>
<td>Ėt ēk āk dākkānēr ātīn</td>
<td>Gāc ēk-ōk dākkānīr pās-nu</td>
<td>Ėtāy ēk jān dākkānī-ṭhā- hētē</td>
</tr>
<tr>
<td>Stipurli (Punna)</td>
<td>Eastern Beagali (Mymensingh and West Punjab)</td>
<td>Hajong (Mymensingh)</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Òhàr phôhê jìn dê</td>
<td>Tär piśhê upre zin bauhão</td>
<td>Òlak phôhê mini singdî bîlak.</td>
</tr>
<tr>
<td>Mai Òhàr chhôk bahut-là bârî mânu</td>
<td>Âmi tär sâllâ-rê bahut bârî mâru</td>
<td>Müy Òlak pâlêpê bêt diâ bâkhôr kôbâr.</td>
</tr>
<tr>
<td>Òhàr bêjî Òhàr bahîn-nê aínhik têghô chhê.</td>
<td>Têr bhôr têr bhuân-thêlô bêshî lêmbo.</td>
<td>Òlak bhôrê Òlak bûrnîtanû ubôa.</td>
</tr>
<tr>
<td>Òhàr dâm ârâ têkà chhê.</td>
<td>Aî-têr-dâm ârâ têkà.</td>
<td>Òlak dâmêr.duitêkà æë ënà.</td>
</tr>
<tr>
<td>Môr bâp ukhân chhotô ghamat rôh-chhê.</td>
<td>Âmôr bâp aî sôjâ gharô thakhôn.</td>
<td>Malôk bâp aî sōja gurô thakê.</td>
</tr>
<tr>
<td>I-tâ têkà ohà-kê dê</td>
<td>Tàn-rê èi ūkâ-tâ diâ lâo</td>
<td>Èi têkêrê age di.</td>
</tr>
<tr>
<td>Obâr logi-so u-là têkà nè lê lâo</td>
<td>Tàn thêlê aî ūkâ-gôlû laî laû lâo.</td>
<td>Ay têkêgîlû ay-sôkkê la.</td>
</tr>
<tr>
<td>Obâr bhôgô mar âr chhôk rasdi bîdâ.</td>
<td>Tà-ôi bhu bhôhê dàrì diâ baudhû laû.</td>
<td>Age tûrmastô kôbô ar dari diâ bânhôr rûkhê.</td>
</tr>
<tr>
<td>Kàû tûn pàchê nêhâ</td>
<td>Kôa thêkê zul uchhô</td>
<td>Ai tuûk thêkêpû pânî tûlêk</td>
</tr>
<tr>
<td>Môr sàmê bêrû</td>
<td>Âmôr shâmô hûta.</td>
<td>Malôk âgëia bûkô.</td>
</tr>
<tr>
<td>Tài ìtâ bûhôr logi-so kînę lîlô ?</td>
<td>Ài-ôi kàr-thêkê kînûa ?</td>
<td>Tëy hûlûk thêkêkê ëlà kînûc.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Eastern Bengal (Eastern Sylhet and Cachar)</th>
<th>Eastern Bengal (Bakergunge)</th>
<th>South-Eastern Bengal, Cachar</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mui tār pāṭā re bātī bāri mārī.</td>
<td>Mui ber pāṭār āṁśā kayek bārī bāī.</td>
<td>Mui tā pāṭa bāwā re bāī bārī mārī.</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Haṭṭālār upre gurā re ghorā khāvār.</td>
<td>Aī pāṭhārī rupā re bārī rākṣā.</td>
<td>Tē pāhārī sar gurā chārā.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Tān aī gāsār talā ghorā upre bāi mātān.</td>
<td>He aī gāsār talāy ēk gōṭā rupā bāi bāī.</td>
<td>Tē aī gāsār bāwā talā gōṛā rupā bāi bāī.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Tān bhaṁ-taṅe tān bhaṅ bāšī lāṃbā.</td>
<td>Hīr bāi hor bāṁṭhāthiā laṁbā.</td>
<td>Tār bhaṁ tār bhaṁ-tuṅ āḷ.</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Hāḥ-ṭār dām āṣā āṭākā.</td>
<td>Hīyānār dām āṣā āṭāyā.</td>
<td>Ubār dām dū tē ā ṣā ādā.</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Kār pān tār piśē pīśē āṭā?</td>
<td>Tūr pānā kār pōīā āṭā?</td>
<td>Tūr pānā kār pōīā āṭā?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Haṭṭā ānā gūn-tānā lāṭō?</td>
<td>Oḍā kā kāṣṭhīthiyā kūnīśā?</td>
<td>Tāi kā-tūn hīyān kīnā.</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>
MAP showing the area in which the Assamese language and its dialects are spoken.

Red indicates Assamese.
ASSAMESE.

Assamese is the name of the Aryan language spoken in the Assam Valley in and between the districts of Lakhimpur and Goalpara. In the latter district it gradually merges into the Bengali spoken in Western Goalpara and in the adjoining district of Rangpur. In the area in which it is spoken, it is not by any means the only vernacular. It lives side by side with a number of non-Aryan languages which will be dealt with in their proper places. It is a language of the Valley only. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south, between which the River Brahmaputra takes its western course. There are also stray colonies of Assamese people in Sylhet, Cachar and Manipur, who still retain their ancestral language in a more or less corrupted form.

The word 'Assamese' is an English one, built on the same principle as 'Cingalese,' 'Canares' and the like. It is based on the English word 'Assam,' which is a corruption of 'Asām,' the Bengali name of the tract which consists of the Brahmaputra Valley. To spell the name of the language 'Assamese,' is to concoct a hybrid word half Bengali and half English. No one ever dreams of calling the country 'Assam,' and, till this is done, I prefer to call the language by its accepted English name. The Assamese themselves call their native country Asam, with the vowels in both syllables short. The name is said to be the term given by them to the Shans or 'Shāms' who commenced invading the country from the east in the sixteenth century, and whose ancient language is still called 'Ahom.' This word is popularly, but incorrectly derived from the Assamese word 'āhom,' which means 'unequalled,' being the same as the Sanskrit asāma. As derived from 'Ahom,' the local name of the Assamese language should be written 'Āhomiya,' but it is spelt Assimiya, with, however, the irregular pronunciation 'Osomiya.'

Assamese, like its neighbour, Bengali, belongs to the Eastern Group of the Indo-Aryan vernaculars. Of these forms of speech it is the most eastern outpost. Except on the west, where it meets Bengali, it is surrounded on all sides by languages belonging to altogether different families, of which the principal are the Tibeto-Burman and the Khasi.

It has long been a matter of dispute whether Assamese should be considered as a mere dialect of Bengali, or as an independent language. At the present day, its speakers stoutly deny the claim to pre-eminence advanced on behalf of Bengali, and most scholars now admit the validity of their arguments. The result is neatly put by Mr. Nicholl on page 72 of his Assamese grammar.

'Assamese is not, as many suppose, a corrupt dialect of Bengali, but a distinct and co-ordinate tongue, having with Bengali a common source of current vocabulary. Its Sanskrit did not come to it from Bengal, but from the upper provinces of India—this all who carefully examine the matter will readily admit.'

Whether Assamese is a dialect or a language is a really a mere question of words which is capable of being argued ad infinitum; for the two terms are incapable of mutually exclusive definition. Like 'hill' and 'mountain,' they are convenient methods of expression, but no one can say at what exact point a hill ceases to be a hill and becomes a mountain. It must be confessed that if we take grammar alone as the basis of comparison, it would be extremely difficult to oppose any statement to the effect that Assamese was nothing but a dialect of Bengali. The dialect spoken in Chittagong, which is universally Bengali.
classed as a form of the latter language, differs far more widely from the grammar of the standard dialect of Calcutta than does Assamese. If grammar is to be taken as a test, and if on applying that test we find that Assamese is a language distinct from Bengali, then we should be compelled with much greater reason to say the same of the Chittagong patois. If, however, we apply another test, that of the possession of a written literature, we can have no hesitation in admitting that Assamese is entitled to claim an independent existence as the speech of a distinct nationality, and to have a standard of its own, different from that which natives of Calcutta would wish to impose upon it. Assamese literature is as old, if not older, than that of Bengali, and, down to the commencement of the present century, was as copious. If the printing press has not been so fruitful in Sibsagar as in Calcutta during the past hundred years, we must not forget that the press, as it has been used, has not been an altogether unmixed blessing, and that it has done much to reduce Bengali literature from being national to becoming the mental pabulum of a specially educated class. Crescit indugens ubi dirus hydrops. Bengali, as it has progressed since the introduction of printing, has become more and more Sanskritised, while Assamese, under the wise conduct of the local missionaries, has escaped the fate of its sister language. Assamese literature is essentially a national product. It always has been national and it is so still. The genius of its people has led it along lines of its own, and its chief glory—history—is a branch of study almost unknown to the indigenous literature of Bengal. Whether the nation has made the literature, or the literature the nation, I know not, but, as a matter of fact, both have been for centuries and are in vigorous existence. Between them they have created a standard literary language which, whether its grammar resembles that of Bengali or not, has won for itself the right to a separate, independent existence.

The standard dialect of Assamese is that form of speech which is prevalent in and about Sibsagar. Over the upper part of the Assam Valley the language is everywhere the same. As we go west, we find a distinct dialect, which I call Western Assamese, spoken by the people of Kamrup and Eastern Goalpara. In Manipur, and in isolated villages in Sylhet and Cachar where there are settlements of Manipuris, the Mayangs speak a mongrel form of Assamese, called by the name of the tribe. There are said to be about a thousand of these people in Manipur, while the number in Sylhet and Cachar is estimated at 22,500. Round the base of the Garo Hills, a kind of ‘pigeon’ Assamese, locally known as ‘Jhurwā’ is used by the ruder tribes as a language of commerce. It is described as a mixture of Bengali, Garo, and Assamese, and is hardly worthy of being called a dialect of any language. It has not been found possible to get specimens of it, which, however, is a matter of small moment. It is estimated that it is spoken by about 9,000 people.

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darrang</td>
<td>185,400</td>
</tr>
<tr>
<td>Nowgong</td>
<td>225,500</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>321,600</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>127,450</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>552,550</strong></td>
</tr>
</tbody>
</table>

Standard Assamese is reported to be spoken as a vernacular by the following number of people:
The following is the estimated number of speakers of the western dialect:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goalpara</td>
<td>27,600</td>
</tr>
<tr>
<td>Kamrup</td>
<td>515,900</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>543,500</strong></td>
</tr>
</tbody>
</table>

The following is therefore the number of people who are estimated to speak Assamese in that portion of India in which it is a vernacular:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>859,950</td>
</tr>
<tr>
<td>Western</td>
<td>543,500</td>
</tr>
<tr>
<td>Mayāng</td>
<td>23,500</td>
</tr>
<tr>
<td>Jharwā</td>
<td>9,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,435,950</strong></td>
</tr>
</tbody>
</table>

The following is the estimated number of speakers of Assamese in Assam, in districts in which it is not the vernacular. The figures are those of the Census of 1891:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>1,655</td>
</tr>
<tr>
<td>Sylhet</td>
<td>1,806</td>
</tr>
<tr>
<td>North Cachar</td>
<td>15</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>1,781</td>
</tr>
<tr>
<td>Khasi and Jaintia Hills</td>
<td>1,036</td>
</tr>
<tr>
<td>Garo Hills</td>
<td>4398</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,811</strong></td>
</tr>
</tbody>
</table>

The Assamese are a home-staying people, and few speakers of their language are found outside the Assam Province. As might be expected, most of these few are found in Bengal. The following are the figures as recorded at the Census of 1891 for the number of speakers of Assamese in Provinces other than Assam.

<table>
<thead>
<tr>
<th>Name of Province</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bengal and Feudatories</td>
<td>673</td>
</tr>
<tr>
<td>2 Berar</td>
<td>0</td>
</tr>
<tr>
<td>3 Bombay and Feudatories</td>
<td>5</td>
</tr>
<tr>
<td>4 Burma</td>
<td>1</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td>679</td>
</tr>
</tbody>
</table>

Table showing the number of speakers of Assamese in provinces of India other than Assam.
### Table showing the number of speakers of Assamese in provinces of India other than Assam—contd.

<table>
<thead>
<tr>
<th>Name of Province</th>
<th>Number of Speakers</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>679</td>
<td></td>
</tr>
<tr>
<td>5 Central Provinces and Feudatories</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>6 Madras, Feudatory States and Agencies</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>7 North-Western Provinces, Oudh and Native States</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>8 Punjab and Feudatories</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>9 Nizam's Dominions</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>10 Baroda</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>11 Mysore</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>12 Rajputana*</td>
<td>60</td>
<td>* No Census was taken of the languages spoken in Rajputana and Central India. For want of better information I have given the number of people of Assam birth.</td>
</tr>
<tr>
<td>13 Central India*</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>14 Ajmer-Merwara</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>15 Coorg</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td>16 Kashmir</td>
<td>Nil.</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>791</td>
<td></td>
</tr>
</tbody>
</table>

The total number of speakers of Assamese in India is therefore as follows:

- Total number of people speaking Assamese at home: 1,485,950
- Elsewhere in Assam: 10,811
- Elsewhere in India: 791

**Grand Total of people who speak Assamese in India**: 1,447,552

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India is as a rule curiously deficient.\(^1\) Remnants of historical works that treat of the time of Bhagadatta, a contemporary of the great Kuru-Pañchálala war of the Mahá-bhärata, are still in existence. The chain of historical events, for the last six hundred years, has been carefully preserved, and their authenticity can be relied upon. These historical works, or burañjis as they are styled in Assam, are numerous and voluminous. According to the customs of the country, a knowledge of the burañjis was an indispensable qualification to an Assamese gentleman; and every family of distinction, as well as the Government and the public officers, kept the most minute records of contemporary events. In the year 1829 Halirām Dhekiāl Phukan published in the Bengali language a brief compilation from the burañjis; and in 1844, Râdhâ-nâth Bor Baruā and Kâśi-nâth Tâmulî Phukan published at the

\(^*\) It is a noteworthy coincidence that the other country of India which is famous for its historical works—Kashmir—possesses a language which to the philologists presents many points of linguistic affinity with Assamese. The extreme east of India here meets with the extreme west.
American Mission Press, a somewhat comprehensive work on the history of Assam in Assamese. A more modern work based on these buraqis is the history of the Koch Kings of Kamarupa, by Mr. B. A. Gait, I.C.S., which appeared in the Journal of the Asiatic Society of Bengal for 1898.

Assamese literature is by no means confined to history. Some seventy poetical works, principally religious, have been catalogued. One of the oldest and at the same time most celebrated poets was Sri Hańkar, the founder in Assam of the Mahāpurūṣa sect of Vaisnavas, who flourished about 450 years ago in the reign of Rājā Narānārāyaṇa, and who was a voluminous writer. His best known work is a translation of the Śrīmad Bhāgavata Purāṇa. Among his contemporaries may be mentioned Rāmārāswatī aśīs Ananta Kandali who translated both the Mahābhārata and the Rāmāyaṇa into his native language, and Mādhav, the author of the Bhakti-ratnaśvalī, the Bāhanākār Tikā, and other works. The Hindu system of medicine was professionally studied by numerous Assam families of distinction, and some knowledge of the science formed one of the necessary accomplishments of a well-bred gentleman. Hence arose a good stock of medical works, principally translations or adaptations from the Sanskrit written in the vernacular. A list of forty-two dramatic works in Assamese, written by Sri Hańkar, Mādhav and their followers, has been published, and many of these are said to be still frequently acted in the village nāmgārwa.

The whole of the Bible was translated into Assamese by the Serampore Missionaries with the assistance of Atmā-ram Ḥarmma, in the year 1813, and several editions have since been issued. In later years the American Baptist Mission Press has issued a large number of works, religious and lay, and has done much to keep the language pure and uncontaminated by the neighbouring Bengali. For a full account of Assamese literature, see the works mentioned below under the head of Authorities.

AUTHORITIES—

A.—General.

ROBINSON, W.,—Descriptive Account of Assam; its Local Geography. Also a History of the Tea Plant of Assam, and a short Account of the neighbouring Tribes. Calcutta, 1841.

ANANDA RĀM ṬHĀKAL PHUKAN.—A few Remarks on the Assamese Language. Sibṣagar, 1855.

BEAMES, J.—Outlines of Indian Philology with a map showing the Distribution of Indian Languages. Calcutta, 1867.


B.—History.

(The following are the principal works on Assamese history, founded on native authorities, which I have seen or heard of.)

HĀL RĀM ṬHĀKAL PHUKAN.—A brief compilation, in the Bengali language, was printed and published by him in 1839.

RĀMĀṆĀṆ ṬHAKAL AND KĀṆṆĀṆ ṬHĀKAL PHUKAN.—In 1844, these published at the American Mission Press, Sibṣagar, a more comprehensive work in Assamese.
ASSAMEE.


BROWN, N.,—*Grammatical Notes on the Assamese Language.* Sibasagar, 1843 and 1849.


ROBINSON, W.,—*Grammar of the Assamese Language.* Srimpur, 1839.

ROBINSON, W.,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and its mountain confluenes.* [Grammar and Vocabulary of Assamese, etc., also Assamese compared with Bengali.] Journal of the Asiatic Society of Bengal, Vol. xix, Part I, 1849, pp. 183 and ff.

WARD, MRS. S. R.,—*Vocabulary in English and Assamese.* Sibasagar, 1854.

BROSNON, REV. M.,—*Dictionary in Assamese and English.* Sibasagar, 1867.


CAMPBELL, SIR C.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874, pp. 3 and 168.

CUTTER, MRS. H. B. L.,—*Phrases in English and Assamese.* Sibasagar, 1877.

HUTCHINSON, C. W.,—*Specimens of various Vernacular characters passing through the post office in India.* [Contains specimens of ... Assamese writing.] Calcutta, 1877.

ANON.,—*Glossary of Vernacular Terms, ordinarily used in official correspondence in the Province of Assam.* Shillong, 1879.

HEMCHANDRA BASU,—*Assamese Grammar.* Calcutta, 1886.

HEMCHANDRA BASU,—*Hema Kocha or an Etymological Dictionary of the Assamese Language.* Edited by Captain P. B. Gorden, I.C.S., and Srividya Hemchandra Gosain. Published under the authority of the Assam Administration. [Shillong], 1900.

MOORE, P. H.,—*Grammatical Notes on the Assamese Language.* Nowgong, Assam, 1893. (Revised Edition of N. Brown’s Assamese Grammar.)

JATA CHANDRA CHAKRABORTY,—*Vakaarosa Mohijari.* Calcutta, 1894.


PEAR, S.,—*Table of Comparison of selected Words and Numerals in the several Assam Languages.* Proceedings, Asiatic Society of Bengal, 1894, pp. 170 and ff.

LAKHESWAR HAZANIK,—*A Primary Grammar in Assamese.* Calcutta, 1900.

The following account of the Assamese alphabet, and of the pronunciation of the various letters, is based on that given in Mr. Moore’s edition of Brown’s Grammar. As regards the system of transliteration adopted, I have in the main followed that work. No rigid system of transliterating the vowels can show their pronunciation, for the pronunciation of the vowels varies in Assamese even more than it does in Bengali. I have hence used, with a few variations, which will be subsequently explained, the system employed in dealing with other languages for representing the vowels of the Devanāgarī Alphabet and its congenerons. As regards consonants, their pronunciation, though widely different from that
of Standard Bengali, is fairly uniform, and admits of a system of transliteration which represents the sounds of the language with some approach to accuracy.

The Assamese alphabet is the same as that of Bengali, except that Assamese has a separate sign for the sound of ə, which, when it occurs in Bengali, has to be represented by a clumsy composition of two separate letters. I here give the Assamese letters, together with their corresponding Roman equivalents. In old Assamese manuscripts the shape of some of the characters (especially those for ma and sa) are much more like those of the Dēva-nāgari alphabet.

VOWELS.

अ आ । ऐ । उ ऊ । ए ऊ । ऐ ऑ । ओ ओ । औ ऑ

CONSONANTS.

क क़ । ख ख़ । ग ग़ । घ घ़ । ज ज़ । झ झ़ । ञ ञ़ । प प़ । फ फ़ । ब ब़ । भ भ़ । म म़ । य य़ । र ऱ । ल ल़ । ड ड़ । न ऩ । ह ह़ ।

The non-initial forms of the vowels, and the compound consonants, are the same as in Bengali, and need not be repeated here.

The letter आ a has two sounds, a short and a long. The first is that of the o in ‘hot,’ and the second that of the o in ‘glory.’ The vowel will usually be transliterated by o, but, when it is desired to draw prominent attention to the fact that it has the long sound, it will be transliterated ə. As a rule it has the long sound when the next syllable contains the vowel i, as in kārī, having done, or u, as in gārn, a cow, rānūvā, a soldier. It is also found in the past and future tenses of verbs of the first conjugation. Thus kālī, he was; kām, I shall say. Sometimes the meaning of a word depends on the proper utterance of this vowel. Thus, kālā means ‘black,’ but kalā, a leaf, a plantain. So māh, a mosquito, but mah, a buffalo. In such cases natives often denote the long sound in the vernacular character by a short stroke above the syllable. Thus, कला, black, कल, a leaf, कह, a buffalo, मह, a mosquito. The long sound has sometimes nearly the effect of the first o in ‘promote’ which would be written প্রমেত্তি in the Assamese character. Bronson represents it by an apostrophe. Thus ফঁ.

The vowel आ ə has the long sound of the a in ‘father.’

The vowels ऐ ə and ऐ ə are used indiscriminately to express both the long and short sounds which we hear in ‘pique’ and in ‘pin,’ respectively. The question of which sound is to be used depends entirely on accent, and has nothing whatever to do
with the length of the letter as written. For this reason, Bronson in his dictionary has entirely abandoned the letter घ i, and everywhere writes ह i. Hem Chandra Barua retains the distinction in writing.

Exactly the same remarks apply, mutatis mutandis, to the vowels ई उ and ऊ ओ. Each is used indiscriminately, according to accent, to represent both the u in ‘put’ and the oo in ‘pool.’ Bronson (but not Hem Chandra Barua) hence excludes उ ऊ from his dictionary, and writes only उ u.

The vowel ए e is always pronounced short, like the e in ‘men.’ It is hence transliterated e, not ē. Its sound sometimes approaches that of the a in ‘cat.’

The diphthong एआ is pronounced like the oi in ‘going.’ Its pronunciation is often weakened to i, especially at the end of a word, but this is considered a vulgarism. Thus, instead of kariba-lî, for doing, we often hear kariba-lî.

Brown describes the pronunciation of the vowel ऒ o as follows: ‘It is nearly the u in “bull,” but there is a slight verging towards the sound of o in “whole.”’ When o is followed in the next syllable by the vowel i, the o becomes a pure u, and is so written. Thus, bole, he says, but bulise, he is saying.

The vowel ऐ ऑ is pronounced, as au in French, like the long o in ‘note.’

The pronunciation of the consonants is as in Bengali, with the following exceptions:

Consonants.

The letters य, र, र, and ल, which in other languages are transliterated cha, cha, ja, and jha, respectively, have, in Assamese, altogether lost the sounds thus represented. य र र and ल are both pronounced in the same way, viz., like the s in ‘sin.’ In order to distinguish between them, य is transliterated sa, and र ra, but there is not the least difference in the pronunciation. For this reason, Bronson in his dictionary has abandoned य sa, altogether, and writes only र sa throughout. In the same way, य and र are both pronounced like the French j, the s in ‘vision,’ the z in ‘azure,’ or the s in ‘pleasure,’ and are transliterated sa and za, respectively. So also Bronson has abandoned र sa and writes only र sa. At the end of a word these letters are pronounced like a pure s, as in ‘zeal.’ Thus, nes, a table, lez, blood. Hem Chandra Barua retains all the four consonants.

The letters भ in भ and भ in भ, are pronounced like ra and rha, respectively. Thus कर, pronounced hār. Bronson (but not Hem Chandra Barua) hence excludes these two letters from his dictionary. Similarly, common people pronounce all other cerebral letters as if they were dentals. Thus दु-ध, two, is pronounced du-lā. This is no doubt due to the influence of the many Tibeto-Burman languages in immediate contact with Assamese, which make no difference between dentals and cerebrals, and have, as in English, only semi-cerebrals.

The letter फ in फ is often pronounced like an English f.

The letter ब in ब is pronounced like the y in ‘yes.’ The letter य without the dot is pronounced like the z in ‘azure’ and is transliterated za. When य is combined with a preceding consonant, the preceding syllable is sounded as if the letter i were added to it. Thus bāyā, a word; bēr, empty; asya, another; are pronounced bākya, bēr, and bēya, respectively. The vulgar often also drop the ya, and pronounce these words bāik, bēr, and bēn.

The letter ब in ब does not occur in Bengali, in which language an original ev-sound becomes ब ba. Like the Bengali ब ba, ब in ब, when forming the second element of a
compound consonant is hardly audible. Thus স্বরূপ, swarūp, is sounded s'ârup. In such cases it will be transliterated by a small s above the line.

The three letters শ, ষ, and স, when not compounded with any other consonant are all pronounced something like a rough German ch, or like the Arabic ِخ. In such cases all three are transliterated by kh. Thus দেশ, deś, a country; কালো, kālo, satisfaction; লক্ষ, lakṣa, all. When compounded with another consonant, they are usually pronounced like the s in 'sin.' When so pronounced, they will all be transliterated by sa. Thus প্রতিষ্ঠিত, pratiśhit, protected; শ্রী, śrī, Christ; শাস্ত, sāstra, scripture. When compounded with the letter ya, they are all pronounced as sh in 'hush,' and will be so transliterated. Thus প্রিয়া, prīya, a disciple. These three letters, however, retain the h-sound when compounded with a preceding r, and will be so transliterated. Thus, দর্শন, darśan, not darvon. Bronson has altogether abandoned শ sa and স sha, and writes only স sa.

When consonants in the middle of a word are followed by the letter i, they are often elided. Thus হৈল for hāhāile, with; হাঁ for hāi, having done; নাই for nādi, a river; হুইল for khuilī, he wishes; হুইল for builī, he said. A final a, except when following a compound consonant, is usually not pronounced. Numerous examples will be found above.

It is hoped that the following sketch of Assamese Grammar will enable the reader to understand the specimens of the language given on the subsequent pages.
ASSAMESE SKELETAL GRAMMAR.

I.—NOUNS.—Thus declined in the singular—

<table>
<thead>
<tr>
<th>A man</th>
<th>A son</th>
<th>A body</th>
<th>A bird</th>
<th>An eye</th>
<th>A bud</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mānuh</td>
<td>putra</td>
<td>gī</td>
<td>saukā</td>
<td>nānā</td>
</tr>
<tr>
<td>Acc.</td>
<td>mānuh</td>
<td>putra-y</td>
<td>gī-y</td>
<td>sauk-y</td>
<td>nānā-y</td>
</tr>
<tr>
<td>Ins.</td>
<td>mānuh</td>
<td>putra-y</td>
<td>gī-y</td>
<td>sauk-y</td>
<td>nānā-y</td>
</tr>
<tr>
<td>Dat.</td>
<td>mānuh-ti</td>
<td>putra-ti</td>
<td>gī-ti</td>
<td>sauk-ti</td>
<td>nānā-ti</td>
</tr>
<tr>
<td>Gen.</td>
<td>mānuh-r</td>
<td>putra-r</td>
<td>gī-r</td>
<td>sauk-r</td>
<td>nānā-r</td>
</tr>
<tr>
<td>Loc.</td>
<td>mānuh-at</td>
<td>putra-at</td>
<td>gī-at</td>
<td>sauk-at</td>
<td>nānā-at</td>
</tr>
</tbody>
</table>

The second form of the nominative is the one generally used before a transitive verb. The accusative in 1 is not used with inanimate nouns. The terminations in 1 are more etymological than the others. Further emphasis is indicated by the addition of ī or īt the latter being the stronger.

The plural is formed by the addition of bīdā, bīmo, or hādī to the nominative singular. The compound thus formed is then declined like the singular of adnom. Bīdā is more honorific than the other two.

In nouns of relationship, four different forms are used, according as the relation is mine; yours, non-honorific; yours, honorific; or his. A full list is given in Brown's grammar, pages 57 and 58. The following are examples—

Father
Moher
Son
Daughter
Husband
Wife

My. | Father | Non-honorific | Yours, Honorific | Husband | Adjective, as a rule, do not change |
---|---|---|---|---|---|
Yor. | bōpī | bāpara | bāpara | māk | For gender, but a few ending in ā, such as bāda, old, form the feminine in ā as in Hindi. Comparison is usually expressed by suffixing āt or ātī to the locative of the noun with which comparison is made. Sometimes the locative alone is used.

II.—PRONOUNS.—In the following the Dative and the Locative are formed on the model of the Accusative. Thus, Dat. men-de; Loc. me—

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>mon, man, man-y</th>
<th>myo, myo, myo-y</th>
<th>te-b, te-b-e</th>
<th>tam-b, tam-b-e</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>mon-y, mon-yo</td>
<td>teb, teb-e</td>
<td>tam-b, tam-b-e</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>mon-y, mon-yo</td>
<td>teb, teb-e</td>
<td>tam-b, tam-b-e</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>mon, mon-y, mon-yo</td>
<td>te-b, te-b-e, te-b-e, te-b-e</td>
<td>tam-b, tam-b-e, tam-b-e, tam-b-e</td>
<td></td>
</tr>
</tbody>
</table>

|---|---|---|---|

The adverbs, ē, ēn, ēn-e, thence, and nā, thence, are thus declined. In all these the ā is pronounced long as in 'all.' Gen. kā, kā-y, from whence? Dat. kā-y-de, kā-y-de, from thence? Kā-y-de, kā-y-de, from thence? Ākā-sā, Ākā-sā, Ākā-sā, from thence? Ākā-sā, Ākā-sā, Ākā-sā, from thence?

III.—VERBS.—These are usually quoted under the form of the First Verb Noun, which is the same in form as the Past Participle. In Brown's dictionary they are quoted under the form of the Conjugative Participle. The plural is the same as the singular, but the suffix -ā is sometimes added when it is necessary to emphasize the plural significance. There are two forms of the second person, a non-honorific and an honorific.

These will be numbered 2a and 2b, respectively.

A.—Auxiliary Verb and Verb Substantive.

B.—Finite Verbs.—These Assamese divide into three conjugations.

The first includes nearly all the verbs whose roots end in vowels (the only important exception are the roots -āti, -āti, -āte, -ātoo, -āto, -āto, etc.), and in nouns (the only important exception are the roots -āti, -āti, -āte, -ātoo, -āto, -āto, etc.). It forms its First Verb Noun by changing the final vowel of the root to a, or, if the root ends in a, the root is changed to a, or, if it ends in a, the root is changed to a, or, if it ends in a, the root is changed to a.

In the second conjugation, the First Verb Noun is formed by simply adding a, or, if the root ends in a, the root is changed to a, or, if it ends in a, the root is changed to a, or, if it ends in a, the root is changed to a.

In the third conjugation, the First Verb Noun is formed by adding a to the root, the root already remaining unchanged. The only exception is that if the following syllable contains the letter ā, and if the root-verb is a, the root-verb is pronounced long, like the ā in 'hāt.'

When it is not followed by ā, it is pronounced as usual like the ā in 'hāt.'
Note that the second person honorific of the Present is always the same as the First Verbal Noun. Also that the Present Subjunctive and Pluperfect Tenses are all periphrastic, being formed by the addition of suitable Tenses of the Auxilary Verb. The Past is also used in the sense of the Perfect and Imperfect. There is no proper Subjunctive mood. In a conditional sentence, the word ḥāvā is added to the past tense in the predicate. In the past tense either the same form is used in the conjunctive. If or else the 3rd person is subject to the Past Participle without gāṭā. Thus, ḥāvā-ḥāvā, I would have been; gāṭā ḥāvā-ḥāvā, or ḥāvā-ḥāvā, if I had been. The Future Imperative is the same as the Future Indicative.

### FIRST CONJUGATION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Participle: ša, ši, while being.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
</tr>
<tr>
<td>Past: ša, ši.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
</tr>
<tr>
<td>Conjunctive: ša, ši, having been.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
</tr>
<tr>
<td>Conditional: ša, ši, if on being.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
<td>ša, ši.</td>
</tr>
</tbody>
</table>

Similarly are conjugated the roots ša, ša, ta, tu, atu, atu, bā, bear, and the like. Also the following, amongst others:

### SECOND CONJUGATION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Participle: šiš, speaking.</td>
<td>šiš.</td>
<td>šiš.</td>
<td>šiš.</td>
</tr>
<tr>
<td>Past: šiš, spoken.</td>
<td>šiš.</td>
<td>šiš.</td>
<td>šiš.</td>
</tr>
<tr>
<td>Conjunctive: šiš, having spoken.</td>
<td>šiš.</td>
<td>šiš.</td>
<td>šiš.</td>
</tr>
<tr>
<td>Conditional: šiš, if on speaking.</td>
<td>šiš.</td>
<td>šiš.</td>
<td>šiš.</td>
</tr>
</tbody>
</table>

### THIRD CONJUGATION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Participle: gūš, departing.</td>
<td>gūš.</td>
<td>gūš.</td>
<td>gūš.</td>
</tr>
<tr>
<td>Past: gūš, departed.</td>
<td>gūš.</td>
<td>gūš.</td>
<td>gūš.</td>
</tr>
<tr>
<td>Conjunctive: gūš, having departed.</td>
<td>gūš.</td>
<td>gūš.</td>
<td>gūš.</td>
</tr>
<tr>
<td>Conditional: gūš, if on departing.</td>
<td>gūš.</td>
<td>gūš.</td>
<td>gūš.</td>
</tr>
</tbody>
</table>

### C. Irregular Verbs.

#### D. Negative Verses.

Nāt means 'there is not.' To express negation otherwise, na, nā, nā, na or no is prefixed to the Verb, the vowel of the prefix corresponding with the first vowel of the verb. Thus, na, nā, na or no, he will not give; na, na, he does not listen. When the first vowel of the verb is a, the prefix is nāt or na, as maftā or maftā, I do not go. If the verb begins with a vowel, only na is prefixed as in na, he appears, na, he does not appear. The Past of negāna is negāna, I did not go, and so in the tenses formed with gūṭā. The First Verbal Noun is, of course, negative. The root of the past gūṭā, he is able, is included under the second conjugation, and of bar, run, more, under the third. Nāt used with the present gives us a past meaning. Thus, nāt maftā, he does not listen.

### E. Casual Verbs.

Casual verbs are formed such as: ḥāvā. Examples of Casuals and Double Casuals are given under the first conjugation. As a rule, the root of a Casual is the same as the First Verbal Noun of the simple verb. Similarly, that of a Double Casual is the same as the First Verbal Noun of the Casual.

### F. Future Voice.

Formed by conjugating the Past Participle with ā. Thus, maftā āshan, it is being given to me. Or by conjugating the Past Verbal Noun with ā. Thus, maftā āshan, that is found, literally, the finding that goes on.

### G. Compound Verbs.

Acquisitions are formed by conjugating the Acquisitive or Dative of the Second Verbal Noun with the root; gē, get. Possessions, by conjugating the same form with ā, give. Thus, bi kārē kārē, he obtains permission to do; tumē akāshē akāšē kārē kārē, he allows me to do. Possessions, the same form with kārē, wish, as in tumē kārē kārē, you wish to do. Inferences, the same form with dārē, given, as in tumē kārē kārē, kārē, you begin to do. Potentialities, the same form with pārē, able, in tumē kārē kārē, I can do. Obligations, the same form with kārē, wish, always in the third person, whatever the person of the subject, as in tumē kārē kārē, I must do.
ASSAMESE.

STANDARD DIALECT.

Standard Assamese is reported to be the vernacular of the following districts, and to be spoken by the following number of people:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sibsagar</td>
<td>321,600</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>197,450</td>
</tr>
<tr>
<td>Darrang</td>
<td>185,400</td>
</tr>
<tr>
<td>Nowgong</td>
<td>235,550</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>859,550</strong></td>
</tr>
</tbody>
</table>

Two specimens are given of this dialect. The first is a translation of the Parable of the Prodigal Son, and the second is the statement of an accused person recorded in court in the District of Sibsagar. Both of these agree with the grammar just given.

I am indebted to the Rev. A. K. Gurney for the following translation of the Parable of the Prodigal Son into standard Assamese. In order to show so far as may be the correct pronunciation of the Assamese words, a phonetic transcription in italic type is inserted beneath the transliteration. The text is taken from Mr. Moore's new version of the New Testament, with a few verbal alterations to adapt it to the purposes of the Survey. It may be taken as illustrating the form of Assamese which has been adopted by Missionaries in their literary labours.
[No. I.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT. (DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

কোনো একে অন্যের ছুটি পাকা আছিল; তারে সরকারে বাপের কলে, হে পিতৃ সম্পদ্ধ নি ডাকে মোট পড়ে, তারে মোট হয়। তাতে খেঁ অন্যের সম্পদ্ধ নির্দিষ্টক বাটি দিলে। তারে অল্প বিনায়ক পাছে, সেই সব পুত্রের সকলেকে গোটাহী থাক নেয়নীকে পাঠানো করে, তাতে লম্ব আচরণের তারে সম্পদ্ধ অন্যের করিলে। নি সেকলে বল করিলে সেই দেশ এক ডাক হয়; ততে হে কুট পার্লে ধরিলে। ততে হে নাম দেহের একে সত্য আন্ত লম্ব, সেই আন্তে তার গাছি চরিলে অন্যের পাথুরের পাঠাই দিলে। ততে হে গাছিরে হোক। এমন গুহার চেহারে পেট ভাগালিয় বড় হোক করিলেও তারে কাদেরে একে নিদিলে। শেষে নি ততেন পাথুর কলে, সেই বোনাইর ক্ষতি চাকরে, হোকেরে আরু তাঁতেকৈয়ে। অবিক গোহার বড় পাইছে। কিন্তু মন ইয়ার বোনাইর মরিয়েছে। মন উঠে হোকের তলৈ সৈ, এই কথা। কথা, হে পিতৃ সর্গার অন্যের আরু তুমি দেখায়ে মন পাথুরে নহে; হোকার পুত্র বুলি মনার আরু আরু নহে; হোকার এক চাকরে নিদিলে দিক। পাহে হে উঠে অন্যের বাপের কারণে আছিল। কিন্তু হে চৈতে ঢাকেরে তারে বাপের তার দেশ মন লাগিল হোক সৈ তারে সিদ্ধি কর্তী চুনার নিদিলে। ততে হে পুত্রের হেতুকে ততেন কলে, হে পিতৃ সর্গার অন্যের আরু তুমি দেখায়ে মন না পাথুরে নহে; হোকার পুত্র বুলি মনার আরু আরু নহে। কিন্তু বাপের হাসিবার-কলে, আইটাইদু উত্তর বদল বোনাই আরু ইয়ার পিয়া; ইয়ার হাতেত আরুটি, নিদিল পালিয়ে উই আরু আরু জনন হোক কর্তী এক হোকেরে কিউনয়ে এই বোনা পথেরা চৈতে পুনর্বার নীলে, হোকারেরা হোক। পাহে নিদিলে রাখতে করিলে ধরিলে।

সেই সময়ে ততেন বড় পুত্রকে পাথুরে আছিল। পাহে হে আরু মন হয়। পাথুর, হোকার আরে শহর তমিল। ততে হে নির্দিষ্টক রথ নিবন্ধত হোক। কিন্তু তারে পাথুর না কি চৈতে? ততেন হে কলে, হোকার তাঙ্কী। আরু আরু হোকারে পিতৃঘ্ন শরীরের পাথুর। সেকলে বড় তোলার করিলে। ততে তার ভে যায়নীকে হানার ধরিলে অনিন্তি। কিন্তু তাতে বাপের হার হে নিবন্ধত করিলে। ততে হে বাপের উত্তর হে কলে, বোনা। মন ইয়ার বোনা হোকারে নেন করী কলে হোকার হোকারে আরু উঠিয়ে কর্তী নাই। আরু যায়নী যথার বোনাইরক লাগত হোক করিলে এটা হোক। হোকারে তুমি কলে হোকা নিব। কিন্তু হোকার এই হে পুরুষ শহরে হোক হোকার সম্পদ্ধ নির্দিষ্ট ভাষা পাই পাথালে, সৈ আরু আরু তারে নিন্তে হোক ভাষা মতিল। ততে হে তত তাকে কলে, বোনা, তুমি বলার বোনা করিলে আর; হোক মন হে নাম আরু হোক। কিন্তু হোকার এই ভাষা না চৈতে আরু হোকেরা হোক, হোকেরা হোক নিব। এই দিনে আরু দিন হোক আরু আর পাদনিষ্ট হোক উঠিয়ে।
INDO-ARYAN FAMILY.  (EASTERN GROUP.)

ASSAMESE.  (DISTRICT SIBSAGAR.)

STANDARD DIALECT.  (The Rev. A. K. Gurney, 1899.)

Note.—In the phonetic transcription in italics, pronounce the letters as follows:—

\( \hat{a} \) as the \( \hat{a} \) in ‘father.’
\( \hat{a} \) as the \( \hat{a} \) in ‘glory.’ It is nearly the first \( \hat{a} \) in ‘glorify.’
\( \hat{i} \) as in ‘pique’ or in ‘pin,’ according to accent.
\( \hat{u} \) as in ‘net.’
\( \hat{o} \) has a slightly heavier sound than the above.
\( \hat{u} \) as the \( \hat{u} \) in ‘bull,’ varying towards that of \( \hat{u} \) in ‘note.’

Kono eznā mānuhār du-tā. putek āsil; tāre ḥāru-to-ve
Kono ezkōn mānuhor du-tā. putek āsil; tāre ḥāru-to-e
Some one man-of two sons were; them-of-them-the-smaller-one
bāpekāk kāle, ‘he pitri, hampāttir zi bhāg mot pāre, tāk
bāpekōk kāle, ‘he pitri, hōmpāttir shi bhāg mot pōre, tāk
his-father-to said, ‘O, father, property-of which share me-en falls, it
mok diya,’ Tāte teō āpon hampāti hibilākak bāti dile.
mok diā.’ Tāte teō āpon hōmpāti hibilākak bāti dile.
me-to give.’ There-upon he his-own property them-to having-divided gave.
Tār alap dinār pāsc, heī ḥāru putek-e hakaloke gotāi dūr
Tār olōp dinōr pāse, heī hāru puteke hōkoloke gotāi dur
It-of few days after, that smaller son all gathering for
deha-lāi prasthān kāri tāte lampat āsamanere tār hampāti apahyay
dēko-lāi prasthān kāri tāte lōmpōt āsorōnere tār hōmpāti ṭōlōyōi
country-to setting-out making there luxuriant conduct-in his property squandering
kārile. Heī lākal-o. byān kāritāt, heī delat bār ākāl hāl;
kārile. Heī lōkōt-o byōi kārīlāt, heī dēōt bār ākāl hāl;
made. He all spending made-having, that country-in big famine arose;
tāte ka kāśta pāba-lāi dāhālile. Tōtiyā heī gāi, heī dōhar eznā
tāte kī kōśto pābō-lāi dāhārile. Tētē heī gāi, heī dēgōt ezkōn
there-upon he trouble tōpēt began. Then he going, that country-of one
mānuhār ārāyā lálat heī mānuhe tāk gāhāri sarāba-lāi āpon
mānuhor ārōi lālit heī mānuhe tāk gāhāri sōrābō-lāi āpon
man-of refuge taken-having that man him swine tograze his-own
pathāra-lāi pathāhī-dile. Tāte heī gāhāriye khōwā biśād āgar sēire pet bharāba-lāi
pōthāra-lāi pōthāi-dile. Tāte heī gāhārīe khoā biśād gōsōr sēire pet bhirābō-lāi
field-to sent. There-upon he the-awine eaten a-sort tree-of pods-with belly to-till
bār bōpāi kārīlē-o tāk kon-e eko nīdile. Helat heī sēton pāi
bōr bōpāi kārīlē-o tāk kon-e eko nīdile. Helōt heī sētōn pāi
great loosing making-through him-to anybody one-even not-gave. At-last he consciousness getting
kāle, 'mor bopāir kata sākare zorā-kāi āru tāt-kāi-yo ādhik
kāle, 'mor bopāir kōtō sākore shhra-kāi āru tāt-kāi-o ādhik
said, 'my my-father-of how-many servants sufficiently and that-than-even more
khowā bāstu pāi-se, kintu may iyāt bhokate māri-qo; may utthi
khowā bāstu pāi-se, kintu mōi īāt bhokote. māri-qo; mōi utthi
to-be-eaten 'things getting-are, but I here hunger-in dying-am; I rising
bopāir tālāi gāi, ei kathā kām, "he pitri, swaragar āhite āru
bopāir tālōi gāi, ē kathā kām, "hō pitri, sōrōgōr āhite āru
my-father-of thither going, this word say-will, "O father, heaven against and
thou seeing I sin done-have; thy son being-called-of more worthy
nāhāo; tomār ek sākara nisinā mok kara."
"Pāse lī uttī apon
nōhōd; tomār ek sākōrō nisinā mok kōrā."
"Pāse lī uttī apon
not-l-ām; thy one servant-of like me make.
"" Afterwords he rising his-own
bāpekar osara-lāi āhil. Kintu ī lī dūrāit thākōtō-i tār bāpeke tāk
bāpekar osārō-lāi āhil. Kintu lī dūrāit thākōtō-i tār bāpeke tāk
father near-to came. But he far-off remaining-while his his-father him
dekhi maram lāgi lāri gāi āru tār dinīt dhrāi sumā dite. Tētiyā
dekhi mōro-m lāgi lāri gāi āru tār dinīt dhrāi sumā dite. Tētiā
seeing kindness feeling running going his seek-upon meaning his gave. Then
puteke teōk kāle, 'he pitri, swaragar āhite āru tumī dekhāte may
puteke teōk kāle, 'he pitri, sōrōgōr āhite āru tumī dekhāte mōi
his-son him-to said, "O father, heaven against and thou seeing I
pāp kārīlō; tomār putra buli-mātār āru zogya nāhāo. Kintu bāpeke
pāp kārīlō; tomār putra buli-mātār āru zogya nōhōd. Kintu bāpeke
sin done-have; thy son being-called-of more worthy not-l-ām. But his-father
dāh-bilākak kāle, 'atāt-kāi uttam bastra begāi āni iyāk pindhā,
dāh-bilākak kāle, 'atāt-kāi uttōm bōstrō begāi āni tāk pindhā,
the-servants-to said, "all-than better clothes quickly bringing this-one-on put,
iyār hātāt āngathāi, bhārita pay-zār de; āru āni bhozan kārī rāng
hār hātōt āngathāi, bhārit pōzār de; āru āni bhozan kārī rōng
his-one-of hands-on a-ring, feet-on shoes put; and we feast making mirth
kārō-lāk: kīyana ei mor po marā hāi-yo, punarāy zīle; herovā
kārō-lāk: kīyana ēi mor po marā hāi-o, punarāy zīle; herovā
make-let-us; for this my son dead being-though, again alive-become-has; lost
hāi-yo, povā hāl. Tate hībīlāke rāng kārībā-lāi dhrāile.
hāi-o, pōz hāl. Tate hībīlāke rōng kārībā-lāi dhrāile. being-through, found became. There-upon they mirth to-make began.

Hei hamayat teōr bār putek pāthārat āsīl. Pāse lī āhi
Hī lī hōmōiōt teōr bōr putek pōthārot āsīl. Pāse lī āhi
That time-in his big son this-field-in was. Afterwords he coming
gharar osar pāi, bāzanā āru nasār hābad hūnile. Tētiyā lī
ghōrōr osār pāi, bābanī āru nōsār hōbōd hūnile. Tētiā lī	house near getting, musical-instruments and dancing-oft sound heard. Then he
**Asamese**

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**Assamese.**

**bänd-ßilákär eták mài huðhile, 'eibor no ki hülge'? Tâte**

**bânda-bilákôr eták mài huðhile, 'eibôr no ki hülise'? Tâte**

- the-slaves-of one calling asked, 'those indeed what are'? There-upon

**hi käle, 'tomâr bhâyâ ähil, âru tomâr pîtrîye tâk hußha**

**hi käle, 'tomâr bhâiä ähil, âru tomâr pîtrîye tâk hußhô**

- he said, 'thy thy-brother come-here, and thy father him healthy

**harilere powâ hetuke bar bhoz pâtîle.' Tâte târ bar khang**

**hôrilere pôa bêlîke bôr bhoz pâtîle.' Tâte târ bôr khônq**

- body-with finding on-account-of big feast made-here. There-upon his great anger

**uṭhîl, âru bhitara-lài zâba-lài amîssâ hâl; kîntu târ bâpeke olâi**

**uṭhîl, âru bhitôr-lài zâbô-lài ôntsâ hâl; kîntu târ bâpeke olâi**

- arose, and within-to go-not desire because; but his father coming-forth

**gái tâk bînâi kârile. Tâte hi bâpekak uttar di käle,**

**gái tâk bînâi kârile. Tâte hi bâpekôk ut tôr di käle,**

- going him-to enterly made. There-upon he his-father-to answer giving said,

**dekhâ, may imân basar tomâr lewâ kâri kîno kâle tomâr**

**dekhâ, möî imân basôr tomâr lewâ kâri kîno kâle tomâr**

- 'see, I so-many years thy service doing any time-at thy

**âjînâ ullanghun karâ nai; tathâpi mor bândhù-bilákär lagat**

**âjînâ ullôngûn kôrâ nai; tôkhôpi mor bândhû-bilâkôr lâgê**

- and command transgression making am-not; yet my friends-of company-in

**rang kâribô-lài êti sâgâli powâll-o tumî kîno kâle mok diyâ**

**rûng kâribô-lài êti sâgâli poättî-o tumî kîno kâle mok diâ**

- mirth to-make one goat young-one-even thou any time-at me-to gavest

**nai. Kîntu tomâr ei zi putraî beshyâr lagat tomâr hâmâppâti**

**nîî. Kîntu tomâr ei zî putroî bâshyâr lôgôt tomâr hâmâppî**

- not. But thy this which son hardlot-of company-in thy property

**bhângi khôi pelâle, hi âhilâte-i târ nîmitte tumî bûr bhoz**

**bhângi khôi pelâle, hi âhilôti-i târ nîmitte tumî bûr bhoz**

- spending eating finished-has, he come-having him-of for-sake thou big feast

**pâtîla.' Têtîâ teô tâk kâle, 'bôpâ, tumî ledây mor lagat**

**Têtîâ teô tâk kâle, 'bôpâ, tumî hôdaiî mor lôgôt**

- made-hast.' Then he him-to said, 'my son, thou always my company-in

**âsà; âru mor zi zi äse, hâkalo tomâre-i. Kîntu tomâr**

**âsa; âru mor zî zî öse, hîkalo tomâre-i. Kîntu tomâr**

- art; and mine which which is it-all things-indeed. But thy

**ei bhâyâ marâ hâi-yo, åkau sîle; herowà hâi-yo, powâ**

**ëi bhâiä marâ hâi-o, åkò zîle; herôa hâi-o, poâ**

- this thy-brother dead being-though, again alive-become-has; last being-though, found

**hâl; ei kârâcë âmî rang kara-âru ânandit hovâ usit,**

**hâl; âi kârûnî âmî rônq kôrâ-âru ânûndit hovâ usit,**

- this reason-for we mirth making and joyous being proper,
The following translation of the Parable of the Prodigal Son has been prepared for this Survey by Captain P. R. T. Gurdon, I.S.O., and Srijit Hem Chandra Gosain. It has been pointed out that the preceding specimen illustrates the form of Assamese which has been adopted by Missionaries in their literary labours. The present one may be taken as illustrating the language as used by an educated Assamese who is not bound by these traditions.

There are few differences between the two, the principal being the free use of the respectful word āpūnī instead of the more familiar tūnī for 'you', and the use of the respectful form of the imperative when addressing a father. There are also one or two changes of idiom, such as 'eating' instead of 'giving' a kiss, and the like. On the whole, however, the versions are so similar that it is unnecessary to do more than to give a transliteration in the Roman character of the second. To add a copy in the Assamese character, a phonetic transcription, or an interlinear translation would be waste of paper and ink.

The gentlemen who have prepared the version are the joint editors of the Hemā Kosha, the standard dictionary of the language, and their names are a guarantee for the accuracy and idiomatic character of the translation. I am glad to be able to take this opportunity of expressing my great indebtedness to Captain Gurdon, for much kindly assistance and criticism rendered to me during the preparation of this section of the Survey.
[No. 2.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(Captain P. R. T. Curdon, I.S.C., and Srijut Hem Chandra Gosain, 1901.)


The next specimen of Standard Assamese is the statement of an accused person, which comes from Lakhimpur. The language is the same as that of the preceding specimen, and calls for no remarks. It has not been thought necessary to add a phonetic transcription.

[No. 3.]

**INDO-ARYAN FAMILY.**

**EASTERN GROUP.**

**ASSAMESE.**

**STANDARD DIALECT.**

**DISTRICT LAKHIMPUR.**

এই মহামর্যাদা মিছার। মই তার দর কোনো বস্তু চুল করিলে যোগাচ্ছিলে। কথা হৈচে এই।

মই, মোর গাই-গাঞ্জনী কিছুকি মেলাইছিলে; সেই হরকনে মই একবন্ধ আগে ধীরায় পার কিনিয়েছিলে। পরকন্তু যদি মই সংরক্ষণে কারিয়েছিলে, তাই অকি সত্ত আসন কিছুহসন পুলিতে তৈ পালিত আরু মই তাই কেই রাবে সে আধীন লিখিয়া হৈছিল। ধীরায় যি মিছার কথা তৈহে, সেই দিয়া পরকন্তু তাই ফরে নীল হৈছিল বুলিত মই চারিতে তৈহেছিলে। সেই কথা বেলি-নাম যোগার পাচ্ছে।

পরকন্তু তাই বাড়ীতে অনায়ার দুরিদ্র দুঃখ চারির মই আন ধরে তাত বাড়ী তাই ঘুরিয়ে তৈহেছিলে।

এনে ঘটনা যে সেই সময়ে তাই ১৮ বছর বয়সী মালী বেলা গাভুর কলের জনি হৈত পারি নাছে এটা তৈ বাড়ীতে আহত।

থেকিয়া প্রায় একাদশ হৈছিল। মই তাই হৈল যে বাড়ী নাছিল কিছু তাই আচরিতে মোক তাই কানিয়া দোষ। ওইমো কুহ তাহি, কুহ তাই আরু ঠিক দরি যিনে।

মই সেরোলী কনীর দেখা। করিলে তৈজিয়েছিলো বুলিত, ধীরায় তাই তাই ফরে সকল। মাখুয়ে আহি মোক তির-লেনো, ধীরায় পুলিতে আসন কোনো রুতাংকো এনে আরু পালিত কিছু কলের লাহী চারিতে এরিয়া।

সি আদাত্ত একাদশ কথা হৈছে যে মই তাই আন চুল করিছিল। আরু মালী তাই পানো মোক গাভু এলপত দেখিয়ে।
INDOARYAN FAMILY. (EASTERN GROUP.)

ASSAMESE. (DISTRICT LAKHIMPUR.)

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

Ri makarddama misa. Mai tár gharat kono básu sur karia-lái
This case false. I his house-in any thing theft doing-for
zowá náisi. Kathá háisí el. Mai mor gául-gáru-zání bisári
gone was-not. The-story is this. I my cow searching
nepáisi. Hei gáru-zání mai e-basaran ágeye Dháni-rámar para
did-not-find. That cow I one-year's before Dháni-rám-of from
kínáisi. Gáru-zání gádi o mai jháwðhán-kái rákhišíl, táí áti ḥatáte
bought. The-cow although I care-doing kept, she very often
ágar girihítar gharal-lái gáil-thákhiš, áru mai táik keibi bár-o
former owner's house-to used-to-go, and I her several times-also
gái aníha-lágiyá háisi. Dháni-ráme zí dinar kathá káise
having-gone had-to-bring (-away). Dháni-rám what of-the-day story tells,
hei dháru-zání tár gharal-lái gáisi bulí mai sába-lái
that day the-cow his house-to went saying (i.e., thinking) I seeing-for
gáisi. Hei kathá beli-már-zowá pasáti. Gáru-zání tá
went. That affair (lit. story) sun-setting-of after. The-cow his
bárít aní-bánum phuríse bulí sába-lái mai
compound-in having-wandered has-roamed saying (i.e., thinking) seeing-for I
án khañar dare tár bárir maezí gáisi. Ene ghášíl
other times-of like his compound-of through-even went. So it happened
ze hei ḥamayate tár 18 basár bayáliyá Máláti bolá gáábhu-ra
that that time-at his 18 years aged Máláti called grown-up
bháníyek-zání híttat pánir hás etá lái bári-láí ahe.
his-sister-person hand-in water's pot one having-taken the-compound to comes.
Tetíyá práy endhár háisi. Mai táí-lái man kara-náisi, kintu tái
Then nearly dark it-was. I her-to mind made-had-not, but she
ásambite mok tár phála-lái zowá dekhi, bhút zen bhábi
unexpectedly me her towards gone having-seen ghost as-if thinking
bhay khále, áru siyár-mári-dile. Mai sowáli-záník dekha kári-bá-láí
fear ate, and screamed-out. I the-girl-person visiting doing-for
gáisi bulí, Dháni-rám-ke lái tár gharal ḥakalo mánúhe
had-gone saying. Dháni-rám including his house-of all-even men
áhi mok dhári-lehi. Dháni-ráme pulliar ágat kowá hítánta-o
having-come me seized. Dháni-rám the-police-of before spoken story-also
FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhani-rām a year ago. The cow though carefully kept by me used to visit her former owner’s house very often, and I had to go and fetch her several times. On the day referred to by Dhani-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālati, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhani-rām, came and seized me saying that I had come there to visit the girl. That was the story Dhani-rām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālati saw me first on the tree.
WESTERN ASSAMESE.

The Assamese spoken in the Districts of Kamrup and Goalpara, which are the most western on the north side of the Brahmaputra Valley, is not exactly the same as the standard language of Upper and Central Assam, being influenced by the Rājbangsī Bengali spoken immediately to the west, in west Goalpara and the Bengal district of Rangpur. This form of Assamese is sometimes called Dhekeri, which is, however, considered more or less as a term of opprobrium, having been first used when the portion of Assam now known as the Kamrup and Goalpara districts was conquered by the Āhoms. The Āhom Rājā gave the name of Sarkār Dhekeri or Dhekuri to this tract. According to Rāj Guādhīrām Baruā's Bāraújī, this name was given to this portion of Assam by the Āhoms to denote that it had been conquered, and consequently 'the people hated the name.' To avoid, therefore, wounding local susceptibilities I call this dialect simply Western Assamese.

The number of speakers of this dialect is as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamrup</td>
<td>515,800</td>
</tr>
<tr>
<td>Goalpara</td>
<td>27,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>543,800</td>
</tr>
</tbody>
</table>

The principal points in which the following specimens show divergencies from standard Assamese are the following:

The pronunciation of the vowels appears to approach more nearly to that of Bengali than does standard Assamese. Thus the vowel e is often pronounced like the e in 'hat.' Similarly the pronunciation of the vowel a seems, if we are to judge from the phonetic transcription, to be broader than in the standard dialect.

In nouns the words expressing relationship show slightly different terminations. Thus, instead of bāp, his father, we find bāpāk. So also for the other persons, e.g., bāpē, your father, instead of bāper. The plural is formed by adding hāt or hāt instead of hāt. In sākārālākā, to the servants, the Rājbangsī plural termination gilāk is used.

In verbs, note the forms āsula, thou art, and forms like gei for gāl, having gone. The second verbal noun ends in a, as in busibā, to understand, instead of the standard busiba. In standard Assamese, the third person of the past tense of transitive verbs ends in a, but in the western dialect it also takes the Eastern Bengali termination āk. Thus kārilāk, he did, instead of kārilā. A sort of periphrastic conjunctive participle is formed by combining gēsat, after, with the genitive of a verbal noun, as in kāri phelowār pāsat, after having finished, i.e., having finished, equivalent to the standard kāri pelā. The past tense of gā, go, is, as in Bengali, gei, not gāl. Similarly the pluperfect is gēisi, not gātēl.
[No. 4.]

**INDO-ARYAN FAMILY. (EASTERN GROUP.)**

**ASSAMESE.**

**WESTERN DIALECT. (DISTRICT KAMRUP.)**

এই মামুরের দুই পুত্রকে আমি ছিল। তাহার জন্ম সহ পুত্র পুত্রকে রাজকুমার কলাক্ষ যাহা।

সহ করিতে হইয়া তাহাকে পুত্রকের সমূহ হইলে মনে বস্তু লগ করিতে মই বৃহৎ দেশক লাভ গোল আর আর বহু চাদুলিঙ্গ।

তাহার আত্মাধান লঘু শেষে নথি কলাক্ষে। সহ তাহ জেটাই শেষ হইত কহি কেন্দ্রের পাইত মই সেই দেশত এই সহ ভাতুল আকাশ হইল।

তাহ তাহ খাদিলাক নথীরা হই ধরিলাক।

তাহার সহ সহ এক শিলিন নথি আমি।

সহ সমঞ্চোই তাহ তাহ পথালি বহু চাচিয়া লেন সঙ্গী বাজে-কাকু।

পাইত চালিয়া মই স্বকৃতি গাহ তাকে যাহ তার সেই ভাবনায় করে পাঠিয়ে দেন। তাহ তাহ লাগায় পাঠিয়ে।

কিংবা তাকে কাঠে একো মুলাক।

সহ ভেড়িয়া মির্জার অধিকন্তু বুঝিয়া পারিলাক। সহ ভেড়িয়া

কলাকু, সহ বাপার শিলীন দেবালিত বাজারা চাকায়ে ভাঙ্গার লাগায়।

কিংবা সহ বাপার বুঝিয়া পারিলাক।

তাহার তাহার দেহে আর তোহ আগত পাপ করিল; মই আর তোহ পুত্রকে বুঝি করা দেখা নহে; দেখে

তাই এই বাপ কণ্ঠ কথা পাপ করিল।

সহ ভেড়িয়া তিনি মহাত্মা পাপ করিল।

এই কথা কহি মহাত্মা বাপনার ওষুধ লেন বিশ্বাস, কিংবা মই বহু বহু বাকাতে তারো সকলকে তার তাহ পাপ দেহে প্রথম লাগায়।

তাহার তার পুত্রকে কলাকু, যাহ।

মহাত্মা তাহ তাহ আর তোহ আগতে পাপ করিল; মই আর তোহ পুত্রকে বুঝি করা দেখা নহে।

কিংবা সকলকে মুখ নয়।

তাহার তাহার প্রতি সকলকে সত্যি করা শ্রেষ্ঠ আর ভাল শ্রেষ্ঠ ভাল নিয়েছে হই।

আর আর ভাল ভাল মুখ করে; কিংবা সহ এই চলিয়ে মানিও জীবি হেই; বহুতর করেই।

এই বুঝি নই আইতে আনায় কবির ধরিলাক।

তাহার তাহার প্রতি সকলকে পয়খান আমি।

সহ প্রাচীর পরাষ্ট্র ওষুধ ভেড়িয়া নসিন বিশ্বাস, সহ ভেড়িয়া তাহার প্রতি সকলকে সত্যি করা শ্রেষ্ঠ আর ভাল শ্রেষ্ঠ ভাল নিয়েছে হই।

তাহার তাহার প্রতি সকলকে সত্যি করা শ্রেষ্ঠ আর ভাল শ্রেষ্ঠ ভাল নিয়েছে হই।

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Western Dialect.

Note.—In the phonetic transcription in italics, pronounce the letters as follows:—

ā as the a in "father."
ā as the e in "ball."
ā as the a in "hat."
ā as the ẹ in "piaa."
ā as the e in "mat."
ā as the e in "mate."
ā as the first e in "mate."
ā as the second o in "promote."
ā as the o in "bot."
ā as the e in "put."
ā as the e in "rule."
ā nearly as the c in the German "ach."
ā as the ay in "sing."
ā nearly as the a in "azure."

Etā mānunhar duṭā putāk āsil. Tāhātar bhitarat hāruto putāke
Aśā mānunhār duṭā putāk āsil. Tāhātor bhitorōt hōruto putākā
One man's two his-sons were. They-of among the-younger his-son
bāpākak kalāk, 'bāpā, māi zā bāstur bāhā pām tāk mok dī.' Tāte
bāpākōh kōlāk, 'bāpā, māi zā bāstur bāhā pām tāk mok dī.' Tātā
his-father-to made, "my-father, I what goods-of share will-get that me-to give." Therefore
hi tāhātor bhitarat bāstu bāhā-kāri dīlāk. Alap dinar pāṣat hāruto
hi tāhātāt bhitorōt bōstu bāhā-kāri dīlāk. Otāp dinār pāṣat hōruto
he them-of among the-goods having-divided gave. A-few days-of after the-younger
putāke hāmudāy khenī bāstu lag kāri lā dār dehāk
putākā hāmudāy khenī bōstu lōg kōr lōi dār dehāk
his-son all portion goods together having-made having-taken a-far country-to
lāgi gel, ār tāt zāī āhāng-khillā kāri āponār bāstu khenī
lāgī gel, ārū tāt shāī āhāng-khillā kōrī āponār bōstu khenī
near went, and there having-gone debauchery having-done his-own goods portion
nasta kārilāk. Hī tār gotāī khenī bāstu kharās kāri phelōwār
nāsō kōrilāk. Hī tār gotāī khenī bōstu kharās kōrī phalōwār
destroyed made. He his entire portion goods spent having-made finishing-off
pāṣat heī dehat ētā bar dānār ākāl hāl, ār tār kāhā-lābār
pāsot heī dehōt ētā bōr dāngār ākāl hāl, ār tār kāhā-lābār
after that country-in a very mighty famine became, and his eating-clothing of
nāhowā bāhā dhārilāk. Tētīyā hī zāī heī dehar ek
mākōhā kōbā dhārilāk. Tētīhī hī zāī hī dehōr āk
non-existence to-be begun. Then he having-gone that country-of one
marī lag lāgil. Hī manuhtōi tāk tār pātārāt barī sārāhāk
marī lag lāgil. Hī manuhtōi tāk tār pōthārōt bōrā sārāhāk
householder-of company joined. That man him his feeding-off
legi kheđelāk. Pāṣat barāī zī āhūtī khārī tāke khārī tār peć
legi kheđelāk. Pāṣat bōrāī zī āhūtī, khārī tākā khārī tār peć
for-the-sake sent. Afterwards the-swine what huks eat that having-eaten his belly
bharabak legi purile-o tār bhāl lāgāt puril. Kintu bhūrūbāk legi purilā-o tār bhāl lāgāt puril. Kintu
filling for thīke had-been-able-ven him-of well being-considered they-would-have-become. But
tāk kāwe ek'o nedlāk. ḍāi ḍeṭīyā nīzār apakārmā buzhā,
tāk kāwe ek'o nedlāk. ḍāi zěhātā nīzār ḍāi-kārnmā buzhā
that anyone one-even not-gave. He when his-own sin
to-understand
parilāk, ḍāi ḍeṭīyā kalāk, ‘mor bāpār kimān darmāhā khāoā sākār-o
parilāk, ḍāi ḍeṭīyā kōlāk, ‘mor bāpār kimān darmāhā khāoā sākār-o
was-able, he than said, ‘my my-father’s how-many wages eating servants-also
thāhātā lāgā khenit-kē-o besi khāoā bāstu pāy, ār mai iyāt
thāhātā lāgā khenit-kē-o besi khāoā bāstu pāy, ār mai iyāt
their necessary portion-than-ven more edible things obtain, and I here
blūkhat mārūbā dhāriṃgā. Mai uthi mor bāpār kāṣāk lāgā āmā,
blūkhat mīrhā dhāriṃgā. Mōi uthi mor bāpār kāṣāk lāgā śhāmā,
bhun ēr-dōn to-dōn am-beginning. I having-arisen my my-father’s of visibility near will-go,
ār tāk kān, “bāpā, mai Isārār drohe ār tor āgāte pāp kārlī,
ār tāk kōm, “bāpā, mōi Isārō drohe ār tor āgāte pāp kārlī,
ar him-to will-say, ‘my-father, I God-of against and thee-of before sin did,
maē ār tor putāk bulī-kabār yogyā nahnā. Mōk tai ētā tor
maē ār tor putāk bulī-kabār zhōggiā nōhā. Mōk tōi ētā tor
I any-more thy thy-son being-called-of it not-nam. Me thou one thy
dārāhā khāoā sākār ārī rāk.‘‘ Bi kathiā kā, ḍāi uthi
dārāhā khāoā sākār ārī rāk.‘‘ Eō kōlā kōi, ḍāi uthi
wages eating servant having-made keop.’’ This word having-said, he having-arisen
tār bāpākār osarak legi āhī; kintu ḍī bāhut dūrāt thākālē-i tār
tār bāpākōr osōrōk legi āhī; kintu ḍī bāhut dūrāt thākālē-i tār
his his-father-of near to came; but he much distance-in while-remaining-ven his
bāpākō tāk dokhā pāi mōi lāgā dāaurī goi galat hābāti
bāpākō tāk dākā pāi mōi lāgā dāaurī goī gōlō hābō吉
his-father him seeing having-got compassion having-felt having-run having-gone the-week-on clamping
dhāriālāk ār tār mukhat sumā khālāk. Tētiyā tāk putākā kalāk,
dhāriālāk ār tār mukhat sumā khālāk. Tētiyā tāk putākā kōlāk,
took and his face-on salas ate. Then him-to his-son said,
‘bāpā, mai Isārār drohe ār tor āgāte pāp kārlī. Mai ār tor
‘bāpā, mōi Isārō drohe ār tor āgāte pāp kārlī. Mōi ār tor
my-father, I God-of against and thee-of before sin did. I any-more thy
putāk bulī-kabār yogyā nahnā.’ Kintu bāpāke sākārgilākāk
putāk bulī-kabār zhōggiā nōhā.’ Kintu bāpākā sākārgilākāk
thy-son being-called-of it not-nam. Unit his-father the-servants-to
kālāk, ‘thāhāte han-kālē ḍakalat kāri bhāl kāpār ānī iyāk
kālāk, ‘thāhāte han-kālē hōkōlōt kōrī bhāl kāpār ānī iyāk
said, ‘you quickly all-in than good clothes having-brought this-one-to
pīndhiēi-dī: iye ātāt aṇūthī ār bhārit zatā pīndhiēi-dī. Ār āh,
pīndhiēi-dī: iye ātāt aṇūthī ār bhārit zatā pīndhiēi-dī. Ār āh,
put-on: this-one’s hand-on a-slog and feet-on shoes put-on. And come,
āmī bhōx khāi rang kārō. Kīyānu mor eē sāলī-to māri-o,
āmī bhōx khāi rōng kōrō. Kīyānu mor eē sōlī-to mōrī-o,
(let)-na feed having-eaten merriment lot-na-makā. because my this son having-died-also
Bengali.
Telīyā tār dānār putak-ṭo pathārāt āśīl. Hī pathārār parā guharar
Telīyā tār dāṅgār putak-ṭo pāthārōt āśīl. Hī pāthārōt pōrā ghōrōr
Then his elder son the-field-in was. He the-field-of from the-house-of
osarak ḍetiya āhīl, ḍetiya āhīl āgān ār nāsānār ḍhābā ḍhunībā ḍalāk. Telīyā āhīl
when came, he then singing and dancing-of sound hearing got. Then he
sākār etāk mātī ḍudhīlāk, ‘heī-gilāk no ki hāśī? ‘ Sākārē
sākār etāk māṭī ḍudhīlāk, ‘heī-gilāk no ki hāśī? ‘ Sākārē
as-servant one having-called enquired, ‘these (participle of interrogation) what are? ‘ The-servant
ṭāk kalāk, ‘ṭor bhāyē āhīśī, ār tōr bāpē tāk bāhāle kūgāle
ṭāk kōlāk, ‘ṭor bāhē ākīśī, ār tōr bāpē tāk bāhē kūgāle
him-to said, ‘thy thy-brother insome, and thy thy-father him safe sound
pāi, āi bhoz disī? Āi kathā āhī āgān tōr khaūn ātulī, ār būṭarāk
pāi, āi bhoz disī? Āi kathā āhī āgān tōr khaūn ātulī, ār bhīṭvāk
having-found, this feast is-giving. This word having-heard his anger one, and within-to
legi nāśaōwā hāl. Bāpākē āi kathā buzi-pāi āhī tāk būzābā
lēgi nāśaōwā hāl. Bāpākē āi kāṭhā būzhi-pāi āhī tāk būzābā
near non-going became. His-father this word having-understood outside having-come him to-entreat
dhūrīlāk. ḍī utātt kārī bāpākē kālāk, ‘sāśō, māi imān boṣār dhārī
began. He answer having-made his-father-to said, ‘see, I so-many years during
tor māṭī kāṭhīlō, kotīya-o tor kono kathā phelōwā nāī, teō taī mok
tor māṭī kāṭhīlō, kēṭā-o tor kono kōṭhā phelōwā nāī, tāō tōi mok
the-of under served, ever-ever thy any word disobeyed not, nevertheless thou me-to
edināk legi-o mor bādhu bāṇdhabē hāṭī ran kārī kāṭhā legi etā
edināk lēgi-o mor bādhu bāṇdhabē hāṭī rōng kārī kāṭhā lēgi aṭā
one-day for-every my friends colleagues with merriment having-made eating for a-single
śāgālār śānā-o nedīli; kintu bōshyā lāī dhan ḍhāmpāṭti khēdāwāśa
śāgālār śānā-o nedīli; kintu bēśā lōī dhōn ḍhōmpāṭti khēdāwāśa
goat’s young-one-even not-gave; but harlots having-taken wealth property wasting
ei putūr-ṭo āhāṭē bar bhoz pāṭī. Bāpākē tāk kālāk, ‘bāśā, taśā
ei putūr-ṭo āḥāṭē bar bhoz pāṭī. Bāpākē tāk kālāk, ‘bāśā, taśā
this thy-own on-cooking a-great feast then-prepared. ‘ His-father him-to said, ‘my-child, thou
ḥādāī mor laṭgāte āshā, ār mor gī-gilāk bāstā āgō gotā-gilāk tor.
ḥōdāī mor lōgōtā āshā, ār mor gī-gilāk bāstā āgō gotā-gilāk tor.
always near art, and mine what-things property is all thing.
Ānāndā ār ulāḥ karū-o mor zugut hāśī, kiyāūn tor ei bhāyē
ānāndā ār ulāḥ kārō-o mor zugut hāśī, kīāūn tor ei bhāyē
Rejoining and gladness doing-also me-of proper is, because thy this thy-brother
mārō-o, zēśī; harē-o, oleśī.
mārō-o, zēśī; harē-o, oleśī.

having-been-died-also, is-alive; having-been-lost-also, is-become-visible.
SUPPLEMENT.

MAYĀNG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipuri, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayāngs are indistinguishable from the general Manipuri population. All of them can speak Meithei. They are also known as Bishunpuriya Manipuri, or as Kālisā Manipuri, and are said to be comparatively numerous among the Manipuri population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably ⅔ of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 22,500.

There is a ‘Moo yang’ Vocabulary in Lieutenant-Colonel W. McCulloch’s Account of the valley of Munnipore and of the hill tribes; with a comparative vocabulary of the Munnipore and other languages; published in the Selections from the Records of the Government of India (Foreign Department), No. 27, 1859.

I have said above that Mayāng is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folks tale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Visharup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plains villages near Bishunpur (locally known as Lamāndong), 16 miles to the south-west of Imphal.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of Bengali.
minuteness, but the following results of a cursory examination (which has no pretense at completeness) of the first specimen received from Sylhet may be of interest:

A. Vocabulary.

iséyā, singing = Meithei issi, a song.
khum, answer = Meithei khum-bā.
kōl, embrace = Meithei kol-bā.
lōhot, conduct, cf. Meithei ma-ahot, conduct.
lōpuk, field = Meithei laubuk, Chiru loī-pūk.
mai-thōng-khān olothōk, turning before face, cf. Meithei mai onthok-pā, face away turn, to turn from.
mōng-ūl-ottō, on being lost, cf. Meithei mong-bā, to lose.
mā-tik = Meithei ma-tik, fit.
merāk-e, among = Meithei ma-rak-bā, among.
mīgām, many = Meithei ma-yām, flock.
mung-e = Meithei mong-dā, in front of.
ning, thought = Meithei ning-bā, the mind, to wish.
nung-e the happy, cf. Meithei nungāi-bā, to be happy.
nung-si, pity = Meithei nung-si-bā, to pity.
pāng, friend = Meithei pāng.
phām, place = Meithei ma-phām, place.
rāng, to = Anāl, Lamgang, Chirn, Aimol, Hallām, etc., rang, for.
rup, friend = Meithei ma-rup, companion.
sārak, share = Meithei sa-rak.
sau, son, young = Meithei cōhā.
sau-ōtā, being angry, cf. Meithei sau-bā, to be angry.
sing = Meithei sing-bā, to become wise.
tāng-ōl, became dear, cf. Meithei tāng-bā, to become dear.
tīlāyā, always = cf. Meithei a-lat-pā, always.
them, persuasion = Meithei them-bā, to persuade.
thung-ōl, he arrived, cf. Meithei thung-bā, to arrive.
tīl-ōtā, they (he) joined, cf. Meithei tīl-bā, to join.
yāthong, a command = Meithei yā-thang, a command.

B. Grammar.—Note that the word for ‘bad’ is ‘good-not’ hōbā-nāyā, as in all Kuki-Chin languages. The use of the Demonstrative pronoun after the noun which it qualifies is also typical of Kuki. The suffix of the Dative pāng is also a Kuki idiom. One of the forms of the future, that in ng, is taken from Thado Kuki.

PRONUNCIATION.—This closely represents that of the Bengali of eastern Sylhet and Caulcobar. There is the dental s represented by ēk in the Bengali, character. The letter j is pronounced as j, not s. The distinction between cerebral and dental letters has vanished, and there is the same difficulty in pronouncing the letter h. Thus, a house is gor, not gor; wealth is don, not don; a share is bōg, not bēg; a hand is ōt, not bōt; and he became is ōtā, not bōtō. On the other hand, s is pronounced as h, thus hune, having heard, for sune.
MAYÁNG.

The vowel e usually appears as ā, as in āgō, for egō, one. The diphthong āi or ai, is pronounced something like ei, and is indifferently written āi, ai, and ei. Thus, jatō, jatōi, or jēiti, they will go; petheiō, for the Bengali paṭhāita, he sent; yaimōpā, or yaimōpā, middle.

Pronounce o as in `hot'; ā as in `home.'

**Nouns.**—Article.—The Indefinite article is āgō, one which follows the noun it qualifies. Thus, mānu āgō, a man. It sometimes combines with the noun as in gorēgōt, for gorē āgōt, on a horse. The Demonstrative pronoun, āgō, autā, or autkhōnā, or some other of its forms, is used for the Definite article. Thus, bāpōkh khulā aungōi, the younger brother; vājā āgōt, the king; pātōkh āgō, the son; sārūk autā, the share; tār phām ākhōnāt, to the place of him, to his place. As in the case of the Indefinite article, it follows the noun it qualifies. When a noun with an article is declined, the declensional suffixes are added to the article, not to the noun, as in mānu āgōr, of a man, and ākhōnāt just given.

**Pleonastic suffixes.**—The suffixes gō and khān, khōnā, or khānā, are very frequently added to a noun or pronoun without affecting the sense.

**Gender.**—This, when necessary, is indicated by the addition of words signifying sex. The most common seem to be lābā for males and āmīn or jēlā for females. Thus gorā lābā, a horse; gorā āmīn or gorā jēlā, a mare. There are also traces of the expression of gender by alteration of the terminations of words, as in gorōni, a mare; yaimōpā pātōkh, middle son; yaimōpā mālōk, middle wife. Compare the suffixes lābā and pā, male, and among and pī, female, in Meithei.

**Nouns of Relationship.**—These optionally take the termination āk, no doubt the same as the Assamese ek, meaning `his,' although, as is common in similar cases, the signification has been lost. Thus, bāpōkh, a father, originally `his father.' So pātōkh, son; mālōk, wife.

**Number.**—The plural is indicated by adding some word meaning `all' or `many', such as hābī, all; lōkī, people; and others. The plural is only indicated when the number is not evident from the context. Lōkī itself is said to be a plural of lōk, as jēlēi is of jēlā.

**Case.**—The **Nominative** takes the termination e before transitive verbs, as in Assamese and Bengali. Thus, bāpōkh dēlō, the father gave. When this e is added to the pleonastic suffix gō, the two become goī.

The **Accusative** usually takes no termination. Sometimes it takes the termination re, which, after a consonant, becomes ore, for the sake of euphony. Thus, pātōkhore kikāitū, I struck the son; tempākhore gure, having covered the elot; tā-re, him. When the emphatic suffix au is added, the e of re is elided, as in āgō-r-au, (not having seen) even one (thief). In one case l, the termination of the instrumental is used for the accusative, viz., gorāl ukhānāt thālō, they (they) put the horses there.

The termination of the **Instrumental** is ot as in tārūt-khān-ot, with a sword. After a vowel it becomes lō, as in autā-lō, by that.

For the **Dative**, the termination re is used, as for the accusative. Thus, bāpōkh-ore, to a father, hūr-ore, to the swine. More usual is the use of the old Kuki suffix rāng, which, after a consonant, becomes euphonically orāng. Thus, hābū-ārng or bāpōkh-ārng, to a father. Oka or kā added to the genitive means `for', as in kitārōkā or kitārūkā, for what, why? tarōkā, for him.
The termination of the **Ablative** is esda, which, in the specimen is always added to the dative. Thus, bōpok-orang-esda, from a father. To signify 'from in', it is added to the locative, as in bārti-esda, from in the house. So mōrōn-esda or mōronot-esda, from in dying, *etc.*, after dying, and other similar idioms with verbal nouns.

The termination of the **Genitive** is r, or, after a consonant, or, as in bābara or bōpokor, of a father. The Kuki-Chin termination lā is also used, as in bābā-lā, of a father.

The termination of the **Locative** is e or t, the latter becoming ot after a consonant. Thus, gōre in the house; anukhōnāl, in that; mōrōn, on dying.

**ADJECTIVES.**—These precede the nouns they qualify, as in durāi des, a far country. But adjectival pronouns, as we shall see subsequently, and numerals, follow them. Thus, Mānnā āgōr muni āpike dūgō āsilā, of one man there were two sons. When the emphatic particle an is added to āgō, one, the two become āgan, one only, even one.

The **Comparative** degree is formed with jinge, more, the noun with which comparison is made being put in the ablative. Thus, bonōk-rāng-esda jinge us, taller than the sister. So, for the **Superlative**, bābā-rāng-esda jinge us, taller than all, tallest.

**PRONOUNS.**—The following are the **Personal Pronouns**:

<table>
<thead>
<tr>
<th></th>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>mī</td>
<td>ī</td>
<td>īda</td>
</tr>
<tr>
<td>Gen.</td>
<td>mōr</td>
<td>tōr</td>
<td>tōr</td>
</tr>
<tr>
<td>Obl.</td>
<td>mō</td>
<td>tō</td>
<td>tō</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>āmī</td>
<td>tūnī</td>
<td>tūnī</td>
</tr>
<tr>
<td>Gen.</td>
<td>āmār</td>
<td>tūmār or tūnār</td>
<td>tūnār</td>
</tr>
<tr>
<td>Obl.</td>
<td>āmā</td>
<td>tūmā- or tūnā-</td>
<td>tūnā-</td>
</tr>
</tbody>
</table>

In the first and second persons, the plural is used honorifically for the singular. In all, the usual case suffixes are added to the oblique form. Thus, mō-re, me; tā-rāng, to him.

The **Demonstrative Pronouns** are e, this, and an, ā, or u, that. To these, the pleonastic suffixes, gō, khān, or īda are almost always added. With the termination e of the nominative, gō becomes goi. It is sometimes written gn. Khān is often written khonā or khnā. Thus, anukhōnāl, or anukhnāl, on that, thereon. When these pronouns are used as adjectives, they invariably follow the nouns to which they refer. Thus, gōra āgōr, of this horse; phānā anukhōnāl, in that place; chus antā-ledo, by those husks.

The **Relative Pronoun** does not seem to be used. The Tibeto-Burman idiom of employing a participle is used instead. Thus, tōr pātōk-ote (te here means 'but') notiv tullō lōg ōiyā, thy son who associated with harlots, literally 'having associated'.

The **Interrogative Pronouns** are kuny (to which gō may be added, as usual), who? and kitā, what? Kār is whose? and kā-rāng-tō, from whom? Kitai is 'anything', and kunyagō or kuny-gō āgō is 'anyone'. Isu is 'so many'.

**Verbs.**—Throughout the conjugation, the plural is freely used for the singular. As in the case of nouns, pleonastic suffixes are freely added, without affecting the meaning. These are, in the case of verbs, īda and gā. Īda occurs in the specimen most commonly in interrogative sentences, but not always so. Thus (interrogative sentence) kitāvōkā gujurtārā-īda? why are you making a noise? (direct sentence) mī nīng karnuvārī-īda, I am making consideration. Gā is very common, and is used with all tenses, but
most frequently with the past. It is most usual with intransitive verbs, but is also used with transitive ones, as in bellő-gă, he wasted (thy property).

The Verb Substantive is conjugated as follows.

The base is usually os, shortened from the Eastern Bengali ās, but the latter is also common. Hence, throughout the conjugation, ā may be substituted for the first o.

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. osu</td>
<td>osi</td>
</tr>
<tr>
<td>2. osőt</td>
<td>osõ.</td>
</tr>
<tr>
<td>3. osõ</td>
<td>osi.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past</th>
</tr>
</thead>
</table>
| 1. osilů | osilůńg.
| 2. osilč | osilai.
| 3. osil  | osilą. |

The Future is oito or oiltu shall be, from the root (i)ō, to become, and is conjugated regularly.

The Infinitive is onā, to be.

Ōō, he became, is frequent in verbs compounded from Tibeto-Burman roots, as in tāng-oūl, became dear.

The following paradigms illustrate the most common forms of the Finite Verb.

Present.—This closely agrees, in some of its forms, with the Bengali of Eastern Sylhet and Cachar. For the sake of comparison, I give the two dialects in parallel columns.

Mayāng. | Sylhetītātā
---|---
Sing. 1. kilauri, I beat. | jāitrām, I go.
2. kilār | jāitrāy.
3. kilār | jāitrā.
Plur. 1. kilaur or kiliyār | jāityār.
2. kilai | jāitrāy.
3. kilaitarā or kilaitrā | jāitrā.

As other examples, we may quote koriyār, we make; kortārā (with long ā in the penultimate), they make; paitrā, they get. Usually, however, in the specimens the pleonastic suffixes gā or tā, or even both, are added. Thus, we find in the specimen forms such as the following:—

Singular.
1. jouri-gā or jaori-gā, I go | jaityār-gā.
2. jour-gā or jár-gā | jārī-gā or jaori-gā-tā.
3. jár-gā | járī-gā.

Plural.

The forms above given for the second and third persons plural are probably really singular. Another example of these suffixes is koror-tā, you are doing.

There is one example of the ordinary Periphrastic Present of Bengali. It is khoviot, thou art giving to eat. The Bengali Present Participle, jāite, appears in the second specimen from Sylhet, with the pleonastic suffix gā, in the sense of a Present Definite. viz., jāite-gā, is going.
Past.—In this tense, the third person singular differs in transitive and intransitive verbs, the latter dropping the termination. The conjugation follows generally the Bengali-Assamese system.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kilaiu, I struck.</td>
<td>kilailäng.</td>
</tr>
<tr>
<td>2. kilailè</td>
<td>kilailoi.</td>
</tr>
<tr>
<td>3. kilaitô</td>
<td>kilaitâ.</td>
</tr>
</tbody>
</table>

In one place I have met kilulu for 'I struck.' Other examples of this transitive conjugation are koilu, I did; peitäng-gâ, we (for I) got, which is written in another place peitäng-tâ; dîllo, he gave; kollô (for kuniîã), he heard; koiîô, he did; bellô-gâ, he wasted; mällô, he said.

As already said, intransitive verbs drop the termination of the third singular. Thus, gesil-gâ, he went; aîî or eit-lâ, he came; but eit-lâ, they came. It is probable that the feminine of the third person singular of the past tense of intransitive verbs ends in i, at least we have homelîî-gâ, she entered.

As examples of a Perfect tense, or, at least, a tense built on the same principle as the Bengali perfect, we have mungelôî, they rejoiced, and korist, I did.

There are two forms of the Future. One is an Aryan, and the other is a non-Aryan one. The Aryan Future is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kilaitseo or kilaitau, I shall strike.</td>
<td>kilailängai.</td>
</tr>
<tr>
<td>2. kilaitso</td>
<td>kilaitaraî or kilaitraî.</td>
</tr>
<tr>
<td>3. kilaitoi</td>
<td>kilaitai.</td>
</tr>
</tbody>
</table>

In one instance, we have mórotu, I will die. Other examples of this tense are mörtai, he will die (plural for singular); jeîoiî, she will go; nô homaitau, I will not enter; korotängai, we will make; mâttau-gâ, I will say.

The non-Aryan Future is formed by suffixing the Thado Kuki future termination ng. Thus, màiîî-gâ, I will say; jâtâî, I will press; bîîîjîng, I will fill. It does not change for number or person.

The Imperative is the root alone, with or without gâ suffixed. Thus, kîîî, strike; jâ-gâ, go; râk-gâ, tend. Sometimes the future is used, as in dhorotrai, catch.

There are many participial or gerundial formations. The Bengali Conjunctive Participle in tîî, usually written e, is common. Thus, korîîîâ, having done; bîîîge, having divided. A very common idiom for expressing the Conjunctive Participle is to give the past tense followed by the locative of the demonstrative pronoun. Thus, kîîîn peîîîlô aukhoaîî, after getting poverty, literally, he got poverty, on that (he went and joined a man of that country).

A kind of Adverbial Participle is formed by adding the Bengali locative termination te, to the Bengali adverbial participle in te. Thus, oîîîlîte, on becoming. Another similar meaning is given by adding lâro to the root, as in tûmâlîlîrô, on spending (his wealth a famine arose); eîîîlîrô, on his coming (you gave a feast).

A similar idiom is also formed by adding the ablative termination tô to the locative of the verbal noun or participle. Thus, móronot-tô, or môron-e-tô, after dying; mâng-ôîîlot-tô, on being destroyed.
The **Infinitive** ends in *nā*, as in *denā*, to give. The Infinitive of Purpose is formed by *kā* to the genitive of the simple infinitive. Thus, *isānārokā*, to rejoice; *denārokā*, for giving.

Another form of the Infinitive ends in *āni*, as *korrāni*, to make, in *jinīnā korāni hōbā*, good to make alive. It has an Infinitive of Purpose in *okā* also made from it, as in *rākhānirokā*, for keeping.

**Negative.**—An adjective is negated by suffixing *nāgā*, as in *hōbā*, good, *hōbā-nāgā*, bad; *naorōpāni-nāgā*, not ill, in good health.

Some verbs are compounded with the negative participle. Thus, *nālān*, I am not; *nālā*, is not; *nōi, nei*, is not; *nātīlā*, they gave not; *nākōilā*, he did not, he refused; *nāsu, I am not, in hikōk-nāsu, I did not disobey.*
INDO-ARYAN FAMILY. (EASTERN GROUP.)

MAYANG OR BISHUNPURIA.

(A. Forteous, Esq., I.C.S., 1906.) (DISTRICT SYLHET.)

SPECIMEN I.

Man o-of male child too wore. The-two brothers-of among

Mamu ägor muni jiput dugö aśilā. Duyō behmir merāke

Huïyek hulā ‘augoi bāpōk-orang māṭā, ‘bābā, mör sārukor don

brother younger that father-to said, ‘father, me-of share-of wealth

bāgo-de.’ Aukhonāt diyōgō bāpoke don bāge dēlō. Kōto-din

dividing-give.’ Thereon the-two-of father wealth dividing gave. Some-days

thāyā hulā augoi don khom-koriyā durai des ākhonāt gel-gā,

after younger that wealth together-having-made far loud a-to went.

Phām aukhonāt lihot hobā-nāyā don hābi māt kōlā. Don

Place that-in conduct good-not-by wealth all destroy made. Wealth

autā tumailāro des aukhanāt tāng-oil. Tāng-oil-gā autāt tā

that spending land that-in deārth-arose. Deārth-arose that-in he

hin peiō. Hin peiō aukhonāt des aukhonār mānu ägor tullō

poverty got. Poverty got that-on land that-of man o-of with

til-oilā. Tār huor miyām rākhānirokā tār lōpo ko diya pethēlō.

he-joined-became. His swine many keeping-for his field-in giving he-sent.

Phām aukhonāt huore dīlō chus autātō tā, ‘pet bujing,’ bulyā

Place that-at swine-to given husks that-by he, ‘belly will-fill,’ saying

ning kōlō. Aukhonāt tāre kung-gō ägo-i nātā. Aukhonāt

wish made. Thereon him-to any body-even not-gave. Thereon

tār pete nīng-sing oiyā māṭā, ‘mōr bāpōkārī laikh betiye

his belly-in mind-wise being he-said, ‘my father’s slave servants

lempā-ampā kore blāt paitā, autāt mi bōk peiyā mōrotu. Mi

superfluous making rice got, that-in I hunger getting will-die. I

uthiyā mör bāpōk-orang māt-tau-gā, “bābā, sworgo māl-thong-khān olōthōk

rising my father-to will-say, “father, heaven face-before turning

oiyā pēp koīlā; tōr munge-ō pēp koīlā; tōr putōk bulte

being sin I-did; the-of front-in-also sin I-did; thy son to-say

mōr mātik nāil. Tōr laikh-gō pārā-kore thō-ā-de.” Aukhonāt

me-of fit is-not. Thy serve-one like-making place.” Thereon

uthiyā bāpōk-ore tā-lāk-ore jār-gā. Durait thāite dekhiyā nung-si

rising father-to him-to he-goes. Far remaining seeing mind-agitation
peillo, akkhumum tare dekhiya gargarot kol korya, chumam dil o.
he-got, and him seeing neck-on embracing doing; kiss gave.
Chumam dil o aukhonat putoke tarang matlo, ’sworgo mai-thong-khan
Kiss he-gave that-on the-son him-to said, ’heaven face-before
olothok oliyap pap kolu; tor mungo-o pap kolu; mi tor putok
turning being sin I-did; the-of front-in-also sin I-did; I thy son
butte matik naiju.’ Aukhonat bapoke laikh beti aut-orang matlo,
to-say fit am-not.’ Thereon the-father servant slaves the-to said,
’habirangtoo jinge puti aniyah de pidok; akkhumum tar aat-khonata
all-than more clothes bringing give put-on; and his hand-on
angthi auta-goo pidai, dung-khonata khrang-khan barai-dai; ami etai
ring that put-on, feet-on sandals put; we all
isaya nungeiyah bhandara kheik; kitaya-bulle mor sau egga
singing rejoicing feast let-eat; for my son this-one
moromotio, jungta aloyga; akkhumum mang-oilottio, aukhonat peilang-ga.’
dying-on, living is-come; and lost-being-on, that-on I-got.’
Aukhonat tanoo isaya nungeiosi.
Thereon they sing they-rejoice.
Kal aukhonat tar patok jeta ugo lopuko asil. Aiyaa gore
Time that-at his son elder the-one field-in was. Coming house-at
thung-oil. Aukhonat eladi-lo nargoo nasir nargoo hune,
he-arrived-became. Thereon music-by sound dancing-of sound hearing,
alikh agoo dakiya matlo, ’kitaroa gujurtara-ta?’ Ta taraang
slave one calling he-said, ’why are-you-making-noise?’ He him-to
matlo, tor baiyok eil, akkhumum tor bapoke tare naorapani-nyaay
said, ’thy brother came, and thy father him-to ill-not
cilaro bhandara dilai.’ Aukhnat ta sau-oiyaa, ’gore na
on-coming feast gave.’ Thereon he angry-being, ’house-in not
homaliitau, bullo. Aukhnat bapoke nikoliiya tare tham koilo.
I-will-enter,’ said. Thereon the-father coming-out him-to persuasion did.
Oohnatai bapoksorang khum koloo, ’ohaa, isa bosor tor likkha
Thereon he the-father to answer made, ’see, these-many years thy slave
aa, etai tor yathong khedok na-koriisi; Auta oollau mor morup
I-am, all thy orders disobedience not-I-did; That being-(so) my friends
mnopang isanaroa, moro sigolor sau agoo na-desot; akkhumum tor
companions rejoice-to me-to goat-of child one thou-not-giveest; and thy
putok-ote notir tullo leg oiyaa tor don delloga angga
son-but harlots-of with associated being thy wealth was-wasted he
hekkoo elkaai tarokaa buliyaa bhandaara khovraat.’ Aukhonat
at-once on-coming him-for saying feast thou-causest-to-eat.’ Thereon
bapoke tarang matlo, ’putok, ti-te mor tullo tetnaya oosat;
the-father him-to said, ’son, thou-indeed me-of with ever art;

3 1 2

Engala.
ākkhurum mör ose-tā hábi tör-tā. Aukhonāt āmi etāi isāko nungāiko
    and mine is-what all (is-)thine. Therefore we all dancing pleasure
ōi-rāng mātik ose; kitārkā-bulle mōronetō, jingtā eiltā; ākkhurum
being-for fit is; because dying, being he-came; and
māng-ūlīgā-gō, peilāng-tā.'
    lost-being, I-got.'
INDO-ARYAN FAMILY.  (EASTERN GROUP.)

MAYÄNG OR BISHUNPURIA.

(A. Porteus, Esq., I.C.S., 1900.)  (DISTRICT SYLHET.)

SPECIMEN II.

Kål akhonāt rājā agōr muni jiput tingō āsil. Tār praṅāe āg din
Time one-at king a-of male child three vere. His subjects one day
tā-rāng eiyā mātlo, ‘O Dhorm-obotar, rājotwo ekhan sore dākāite
hin-to coming said, ‘O Incarnation-of-Justice, kingdom this thieves dacoits
hin kōtārā. Āmi hābir bāretā jingtā nail. Āmi hābie
destitute are-making. Us all-of property surviving is-not. We all
kākutī kōriyār sōr etāre dhoriyā sāsti de.’ Rājā āgoi jiput
prayer are-making thieves these seeming punishment give.’ King that children
ōtāre mālō, ‘he mōr jiput, mi ebākā burā ālu; tamiite ebākā
those-to said, ‘O my children, I now old am-become; you-but now
uthiyā āhārī. Mōr rājotwo ekhānāt sōr etā kisā-de miyām
(in-age-) rising are-coming. My kingdom this-in thieves these why many
eilātā? Mi ning koraurītā tumī hābie sōr etā dhorrūtrai.’
have-come? I consideration am-making you all thieves these catch.’
Rājā pūtōk tīngō, ‘rājotwo akhonāt nitī rātī rākāhī korotāngai,’
King’s sons three, ‘kingdom that-in by-day by-night patrol we-will-make,’
bule, tānōr mono etāt thik korōl. Tānō ehan ning kore sohor-gor
saying, their mind this-on form made. They thus reflection making city-wall
bāre gor gorieyā tānōr gorōl ukhānāt thailā. Rātī ngūl kore
outside house building their horses there put. Night appearing making
jēthā pūtōk āgo gorōt sore sāuki demārokā sohor-gor ābāi bārā-de
elder son the horse-on mounting guard giving for city-wall all outside
giyā sōr ā-gau nā-peil-gā. Bār tār phām okhonāt cīl. Rātī nōngyait
going thief one-even not-got. Again his place the-to came. Night mid-at
yaimo-pā pūtōk āgo gorōt sōre sohor-gor sāri bārā-de bule
middle son the horse-a-on mounting city-walls four outside walking
sōr ā-gor-au nā dekhe tār phām okhonāt cīl. Nōngyai upait khulā
thief one-even not seeing his place that-in came. Midnight (?)after youngest
pūtōk āgo sāuki demārokā giyā, jēthākā tār bāpōkōr duwār khānār
son the guard giving-for going when his father’s gateway house-of
kādāt giyā, hohā jēla ā-go rāj-hārītō eite dekholā. Tānō
near going, beautiful woman one king-house-in-from coming he-saw. They
duyô-goi mung-ná-mung-ni öiyà, râjâr pûtok 0-goi âng korâ, 'ti two face-to-face becoming king's son the question made, 'thou kung-gô? ku-ning jaorigâta emâttik râti ekhânât?' 'Mi râj-lökksi. Konung who? whither goest so-much night this-in?' 'I king's-luck. Palace ekhân ngâk korauri, debi-gô,' bule jelâ 0-goi khum kolô. 'Râjâ this tending I-do, goddess,' saying woman the reply made. 'King egô ãji râti mûrtai. Etär kâje ekhânât mûr kâm noi; this to-day night will-die. This-of account-on here my business is-not; mi jaorigâ.' Râjâr kuhlâ pûtok ögoi juap kîttâ denâ nà jâne I am-going.' King's youngest son the answer any to-make, not knowing thalî. Khâni thêc râjâr pûtok ögoi dau-jelâ ögo-râng matlô, 'tôr remained. Some-time staying king's son the god-woman the-to said, 'thîy mone ekhânât hârâp, ãji râti râjâ egô nà mûrle râj-bûrit jànâ mind-in this-in? , to-day night king this not if-dies king's-house-in to-go tôr-tâ kunô ãpoti ãse-ta?' Dau-jelâ ögoi matlô, 'mor kunô ãpoti thee-of any objection is-there?' God-woman the said, 'my any objection nei.' Râjâr pûtokê kâkutî kora matlô, 'ôta oîle-te râj-bûrit is-not.' King's son prayer making said, 'that being-on king's-house-in bûr jàgà. Tàr môrbo òkhânât-to jîntâ korâni jehân hûbà òkhân again go. His dying that-in-from living to-make whatever good such korotau.' Dau-jelâ augô bûr râjâr gôre homîlî-gà. Râjâr pûtok I-will-do.' God-woman that again king's house-in entered. King's son ögo râjâr gôre giyà, ku-ûang jeitoi-gà, ûhàn thîk nà pelô. that king's house-in going, whither she-will-go, such rightly not got. Òkhânât râjâr pûtok ögo ôjum öiyà jekhânât bûpok gumjâr, òkhânât Thereon king's son that? becoming where father sleeps, there gel-gà. Giyà dekhlo-gà bûpok ögo nungel-kore gumjeyà ãse. Yeimopi matlô went. Going behind father that peacefully sleeping is. Middle wife ögoi kuhlâ onaugô matlô ögoi ãrâko heji khânât gumjeyà ãse. Köthâ the youngest son wife the another bed ò-on sleeping is. Room augôt sàti ngâl-kore jâle ãse. Ontokpà ñasînok-khan tângloi ögo râjâr that-in lamp shining burning is. Suddenly unexpectedly snake a king's hunâr phâm aukhânât bereiyà jårte-gà, râjâr pûtok ögo dekhlo. gold-ôf place (i.e. bed) the-on going-round is-going, king's son the saw. Râjâr pûtok, ûr tårûl-khân-al horop augôre dwikorot-kore bellô. Bûpok King's son his sword-with serpent that two-pieces-making cut. Father ögo mûronetô jîntâ ãl. that dying-from alive became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there reigned a king who had three sons. His subjects one day came to him and said, 'O Incarnation of Justice, the kingdom is infested with thieves
and robbers. Our property is not safe. We pray Your Majesty to catch these thieves and punish them.' The king said to his sons, 'My sons, I am old, but you are all in the prime of manhood. How is it that my kingdom is full of thieves? I look to you to catch these thieves.' The three princes then made up their minds to patrol the city every night. With this view, they set up a fort in the outskirts of the city where they kept their horses. In the early part of the night the eldest prince mounted his horse and went through the whole city, but did not see a single thief. He came back to his station. About midnight, the second prince mounted his horse and rode through every part of the city, but he did not see a single thief, and so came back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of his father's palace, he saw a beautiful woman coming out of it. The prince accosted her, and asked her who she was and where she was going at that time of night. She replied, 'I am the king's Good Luck, the guardian deity of the palace. This night the king will be killed, and hence I am no longer needed here, and am going away.' The prince did not know what reply to make to this message, but after a moment's reflection he said to the Goddess, 'suppose the king is not killed to-night, have you any objection to returning to the palace and staying there?' 'I have no objection,' replied the Goddess. The prince then begged the Goddess to go in again, and promised to do his best to prevent the king from being killed. She did so, and as she entered disappeared from his view.

The prince went straight into the bedroom of his royal father, and found him lying there, plunged in deep sleep. His second and youngest wife, the step-mother of our prince, was sleeping on another bed in the room, and a lamp was burning dimly. What was the prince's astonishment when he suddenly saw a huge cobra gliding round and round the royal bed of gold on which his father was sleeping. He drew his sword, and with one stroke cut the serpent in two. He thus saved his father from the threatened death.
Máni ágor pútô dágó ásil. Tánô diyogöngto khulà
Man one-of sons two were. Then two-from younger
augoi bâpôkorâng mátrâ, ‘Bâbâ, mi paițno bârkhan
that (his)-father-to said, ‘Father, I will-receive goods
sâruk auta diyâ-da.’ Tánôr bâpôke don auta bâgiyâ
share that please-give.’ Their father wealth that dividing
diýa-dîlo. Koto din thâyâ pútô khulâgô târ don
gave. A-few days remaining son younger his wealth
autâ hábi lóiyâ dûrâi fam âkhnât majo giyâ târ
that all taking distant place one in-(to) going his
don autâ hábi ôknai kâm koriyâ màng-kôiło. Don
wealth that all wicked action doing wasted. Wealth
autâ hábi màngkôiło-thângto mati aukhân bát tâng-oil.
that all wasted-on-being land that-in rice dear-became.
Tâng-oil-thângte tâ hinpâni fâng-oilô. Mâtî aukhânâr mânu
Dear-on-being he misery suffered. Land that-of man
âgor tullê ti-oil-gâ. Mânô augoi târe hûr rîk-gâ buliyâ
one-of with joined-became. Man that him swine tend saying
laupukor majo diyâ-pîthailô. Tá hûr râkher ântar
swine eat rice that by-eating-even belly I-will-fill
the-field-of in sent. He swine tending-of that-of
hûre khairtrâ bát autâ khaiyâo pêt bujîng
swine eat rice that by-eating-even belly I-will-fill
buliyâ ning-kôiło-thâng kuangau nátâ. Tâ khànà nàpûlô-thângê
saying wished-though any-one not-gave. He food not-getting-on
bûskhân pore âhîr, ‘Môr bâpôkor lâyîke chingkrau pêt buje
sense having-fallen came. ‘My father’s servants all-even belly filling
khairtrâ enthok-pántôk kore khairtarâ, mi-te môr bâpôkor
ark-eating abundance-in doing ark-eating, I-but my father’s
putô òiyâo bôk paiyâ mûrîng-korâuri. Ëbâkûte mi giyâ
son being hunger getting to-die-am-about. Now I going
bâpôkorâng mâtînggâ, ‘Bâbâ, mi egó dau-ôrang pêt kôlû
father to will-say, ‘Father, I this God-to sin committed
tö-ráng-ô lîl-ôl.u. Mi ógô tôr pûtô onâtê mâtîk you-to-also committed-offence. I this your son to-be fit nâil.u; tôr lâiyik âgô thônârsâdê thvâdê," buliyâ not-âm; your servant one keeping-like please-keep," saying mâtinggâ. Tâ uthiyâ bâpôkôrâng âîl. Dûrê ôîtê wîll-say. He getting-up father-to came. Distance from bâpôkê târê deklô, nungsi pîyiâ dâblê-âiyâ, nôtê doriyâ, father kim saw, mind-agitation getting running-coming, neck embracing, chumailô. Pûtôkê bâpôkôrâng mâtîlô, 'Bâbâ, mi egô dau-orâng kissed. Son father-to said, 'Father, I this God-to pûp köilu tôrâng-ô pûp köilu, tôr pûtô bollîtâtê sin committed you-to-also sin committed, your son to-be-called mâtîk nûil.u.' Aukhonât bâpôkê lâiyikorâng mâtîlô, 'pûti fit not-âm.' Thereupon father servants-to said. 'cloth hobâtâ anîyâ pîdawoi; âtor mâtê ângthi borâdai, best bringing let-him-wear; hand-off on ring put, jàngor mâtê khongûp bonâdai: bêt pânî khaiyâ nungnai feet-off on shoes put: rice water eating merry öîk. Kitâ-buliyâ pûtô âgô mûraânîtô äkfrun jingtâ-ôl; let-us-be. Because son this being-dead-from again alive-became; mâng-ôl-gô äkfrun pailâng.' Êtâ buliyâ tânô isâ-ôlî. lost-being again has-been-found.' This saying they rejoiced-became.

Por okhnâr mâtê pûtôk jethâ angô lanu-kork mâtê âsil. Time that-of at son elder that field-of in was. Tâ imê âîtê dâkkôrâni elàdenàr mâânî-khan hûlîî. Tô He as came music dancing-of noise heard. He lâiyik âgô dâkhiyâ, 'kitâ kortsâtê,' buliyô âng-kôilô. servant one calling, 'what is-being-done,' saying asked. Lâiyik augoi mâtîlô, 'tôr baiyôk khulâ augô aîyâ tôr Servant that said, 'your brother younger that coming your bâpôkê murâ-pânî naiyâ âîl buliyâ bêt pânî khawotrà.' father illness without oame saying rice water feeding-is.' Aukhonâr-mâtê tâ san-ôil gore homânî nákôilô. Morem Thereupon he anger-became house-in to-enter refused. Reason ankhunâi bâpôkô huniyâ nûkule aîyâ them-kôilô. Aukhnâr-mâtê that-for father hearing out coming entreated. Thereupon tâ bâpôkôrâng khum-kôilô, 'sâ, mi bossarekhan pâràkhan ha father-to answered, 'behold, I years-so-many since tôr sêbâ köilu-thâng äkfrunô tôr yàthôngkhon hîlôk-nâu, your service doing-in once-even your orders disobeyed-not, suppaitô mûrûp mapûng onê khaiyâ buliyâ sägôl sau-âga-iâ nevertheless friends companions with eat saying goat young-once-even

Bengali.
nādesōt. Aukhnār-mājē tē r yon pūti hābi kasubīr-mājē
did-not give. Thereupon your wealth cloth all prostitute-to
diyā māṅg-kōllō pūtō augō āītētē ti bāt pānī khawoiyā
giving wasted son that coming-on you rice water feeding
korortā.' Aukhnār-mājē bāpōke mātlō, 'hē-saugō, ti-te mi onē
are-doing.' Thereupon father said, 'child, you-but I with
āsōt, mōrtā āsē hābi ētā tōrtā. Bākātē āmi hārau
are, mine is all that yours-is. Now we glad
ōiyārtā chūm ose kitā-buliya tōr baiyō ēgō mōranitō
to-be proper it-is because your brother this being-dead-from
ākfrun jingtā-öl; māṅg-ōilgō ākfrun pāilāng'
again alive-has-become; lost-being again I-have-found.'
FOLK TALE TAKEN FROM THE LIPS OF A NINGTHOWKHONG VILLAGER IN MANIPUR.

Formerly a certain man cut up earth with a spade close to a cluster of bamboos. One day it so happened that a piece of the dry bark of one of the bamboos fell on one of the clods. The piece of bark made friendship with the clod, and they made an agreement to help each other in time of danger. Accordingly when rain fell the piece of bark covered the clod and kept it from being wet and destroyed, and in case of storm the latter used to lie upon the former and keep it from being carried off by the wind. Thus they passed some days. But one day, both rain and wind came at the same time. The storm carried away the piece of bark, which could only shout, 'My friend clod, what will become of you without me;' and the clod, being unprotected, was also destroyed by the heavy fall of rain, while it called its friend, 'My friend bamboo-bark, what will be your fate without me.'
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<td>11. Twenty</td>
<td>Kuri</td>
<td>Kuri</td>
<td>Åk-kuri-gô</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pansâh, arhai kuri</td>
<td>Pansâh</td>
<td>Yângchâi-gô (Meîthesi)</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Ha</td>
<td>Ha</td>
<td>Åk-hau-gô</td>
</tr>
<tr>
<td>14. I</td>
<td>May</td>
<td>Mai</td>
<td>Mi</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mor</td>
<td>Mor</td>
<td>Môr</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mor</td>
<td>Mor</td>
<td>Môr</td>
</tr>
<tr>
<td>17. We</td>
<td>Åmi</td>
<td>Åmi</td>
<td>Åmi</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Åmar</td>
<td>Åmar</td>
<td>Åmar</td>
</tr>
<tr>
<td>19. Our</td>
<td>Åmar</td>
<td>Åmar</td>
<td>Åmar</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tumi, tay</td>
<td>Tai (to an equal); âpunî (to a superior)</td>
<td>Ti</td>
</tr>
<tr>
<td>21. Of thou</td>
<td>Tomâr, tor</td>
<td>Tor; âpunî</td>
<td>Tôr</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tomâr, tor</td>
<td>Tor; âpunî</td>
<td>Tôr</td>
</tr>
<tr>
<td>23. You</td>
<td>Tomolâk</td>
<td>Tumi</td>
<td>Tumi</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tomolâkar</td>
<td>Tumâr</td>
<td>Tumâr, tomâr.</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Sinjaar)</td>
<td>Western Assamese (Kamrup)</td>
<td>Mayang (Manipur and Sylhet)</td>
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<td>---------</td>
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<tr>
<td>25. Your</td>
<td>Tumolākār</td>
<td>Tumār, tumār</td>
<td>Tumār, tumār</td>
</tr>
<tr>
<td>26. He</td>
<td>Ḥi, toō</td>
<td>Ḥi</td>
<td>Ṭā</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Tār, toōr</td>
<td>Tār</td>
<td>Tār</td>
</tr>
<tr>
<td>28. His</td>
<td>Tār, toōr</td>
<td>Tār</td>
<td>Tār</td>
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<tr>
<td>29. They</td>
<td>Ḥi-hāśa, teōhīlāk</td>
<td>Tahēś</td>
<td>Tahō</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ḥi-hāśa, teōhīlāk</td>
<td>Tahēś</td>
<td>Tahō</td>
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<tr>
<td>31. Their</td>
<td>Ḥi-hāśa, teōhīlāk</td>
<td>Tahēś</td>
<td>Tahō</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāt</td>
<td>Hāt</td>
<td>Āṭ</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Bhāri</td>
<td>Bhāri</td>
<td>Jāṅg</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Sāka</td>
<td>Sāka</td>
<td>Ākhi</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Makh</td>
<td>Makh</td>
<td>Thōṭā</td>
</tr>
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<td>37. Tooth</td>
<td>Dēḥ</td>
<td>Dēḥ</td>
<td>Dōṭ</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
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<tr>
<td>39. Hair</td>
<td>Suli</td>
<td>Suli</td>
<td>Sul</td>
</tr>
<tr>
<td>40. Head</td>
<td>Mār</td>
<td>Mār</td>
<td>Tīk, mūr</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Zibā, zibhā</td>
<td>Zibhā</td>
<td>Jū, jūrā</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Peṭ</td>
<td>Peṭ</td>
<td>Pet</td>
</tr>
<tr>
<td>43. Back</td>
<td>Piṭhī</td>
<td>Piṭhī</td>
<td>Piṭhī</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lo</td>
<td>Lōḥ</td>
<td>Lu₃</td>
</tr>
<tr>
<td>45. Gold</td>
<td>UNUSED</td>
<td>UNUSED</td>
<td>Hunā</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Rup</td>
<td>Rupā</td>
<td>Rupā</td>
</tr>
<tr>
<td>47. Father</td>
<td>Piṭā, bopai</td>
<td>Bāpāk</td>
<td>Bahā, bāpōk</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Āi</td>
<td>Māk</td>
<td>Mātāk</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhai, balsai</td>
<td>Bhaṅk</td>
<td>Bāṅk</td>
</tr>
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<td>50. Sister</td>
<td>Bāi, bhānī</td>
<td>Bāṅnīk</td>
<td>Bōṅk</td>
</tr>
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<td>51. Man</td>
<td>Mānūṅh</td>
<td>Mānūṅh</td>
<td>Muni</td>
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<tr>
<td>English</td>
<td>Assamese (Silisagar)</td>
<td>Western Assamese (Kasurp)</td>
<td>Manipur (Manipur and Sylhet)</td>
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<tr>
<td>52. Woman</td>
<td>Mākā mānuah, tirotā</td>
<td>Žiā-sāli</td>
<td>Jēlā</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Ghāmil, tirotā</td>
<td>Tīrī</td>
<td>Meīlāk</td>
</tr>
<tr>
<td>54. Child</td>
<td>Lārā, sowāli</td>
<td>Āpā, āpti</td>
<td>San, jiput</td>
</tr>
<tr>
<td>55. Son</td>
<td>Pot</td>
<td>Potāk</td>
<td>Pūtō</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Zī</td>
<td>Zīāk</td>
<td>Jīlō</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Bēst-bandi</td>
<td>Bāndi, gālām</td>
<td>Lātiyik</td>
</tr>
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<td>58. Cultivator</td>
<td>Khetiyāk</td>
<td>Hāulāi</td>
<td>Khētikōr manu</td>
</tr>
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<td>59. Shepherd</td>
<td>Bheri-rākhīyā</td>
<td>Bherīsārā</td>
<td>Bērā rākhulā manu</td>
</tr>
<tr>
<td>60. God</td>
<td>Ḭāwār</td>
<td>Ḭāwār</td>
<td>Dōu</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Pīlās</td>
<td>Bḥotā</td>
<td>Dau</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Hān̄ya, beli</td>
<td>Hūryū</td>
<td>Bēli</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Saudrā, zon</td>
<td>Saudrā</td>
<td>Chāt, jūnāk</td>
</tr>
<tr>
<td>64. Star</td>
<td>Nākhyaṭa, tarā</td>
<td>Tārā</td>
<td>Tērā</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Zī</td>
<td>Zī</td>
<td>Jī</td>
</tr>
<tr>
<td>66. Water</td>
<td>Pānī</td>
<td>Pānī</td>
<td>Pānī</td>
</tr>
<tr>
<td>67. House</td>
<td>Ghar</td>
<td>Ghar</td>
<td>Gor</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghōpā</td>
<td>Ghoṛā</td>
<td>Gorā</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāi-gāvu</td>
<td>Gāi-gāvu</td>
<td>Gārō</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kukur</td>
<td>Kukur</td>
<td>Kukur</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Mekuri, biyāli</td>
<td>Mākri</td>
<td>Mokur</td>
</tr>
<tr>
<td>72. Cook</td>
<td>Matā kukurā</td>
<td>Kukurā sawā</td>
<td>Kukurā, kurekī lābā</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Patī hāh</td>
<td>Hāh</td>
<td>Āns</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gādāhā</td>
<td>Gādāhā</td>
<td>Gādāhā</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Uṭ</td>
<td>Uṭ</td>
<td>Úṭ</td>
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<tr>
<td>76. Bird</td>
<td>Sarī</td>
<td>Sarī</td>
<td>Pākhiyā</td>
</tr>
<tr>
<td>77. Go</td>
<td>Z-wā (1st Verb. Noun)</td>
<td>Za, gōwā, gōk</td>
<td>Ātāni, jāni (infinitive)</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Khōwā</td>
<td>Kha, khōwā, khōk</td>
<td>Khānā (infinitive)</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Bihagir)</td>
<td>Western Assamese (Kamarap)</td>
<td>Manipur (Manipur and Sylhet)</td>
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</tr>
<tr>
<td>79. Sit</td>
<td>Bahā</td>
<td>Ḫa, Ḫā, Ḫahāk</td>
<td>Bhābā</td>
</tr>
<tr>
<td>80. Come</td>
<td>Āha</td>
<td>Āhā, Ṣhā, Ṣhāk</td>
<td>Āhāni</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Māra, mācā</td>
<td>Mārā, mārā, mārāk</td>
<td>Kākāni (of men), bārānī (of animals)</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Thīyā howā</td>
<td>Thīn Ḫoṇa, Ḫhī Ḫoṇā, Ḫhī Ḫoṅk</td>
<td>Ībānî</td>
</tr>
<tr>
<td>83. Die</td>
<td>Marā</td>
<td>Marā, mārā, mārāk</td>
<td>Mōrānī</td>
</tr>
<tr>
<td>84. Give</td>
<td>Diyā</td>
<td>Dī, Ḫī, dīk</td>
<td>Donā</td>
</tr>
<tr>
<td>85. Run</td>
<td>Lār-mārā</td>
<td>Dānār, daṅkā, daṅkāk</td>
<td>Dābdānī</td>
</tr>
<tr>
<td>86. Up</td>
<td>Opara-lāī</td>
<td>Oparat</td>
<td>Gūz, gijē</td>
</tr>
<tr>
<td>87. Near</td>
<td>Osarat</td>
<td>Oṣarat</td>
<td>Kādā, kūdāt, bīṭā.</td>
</tr>
<tr>
<td>88. Down</td>
<td>Tal, tala-lāi</td>
<td>Talāt</td>
<td>Tole</td>
</tr>
<tr>
<td>89. Far</td>
<td>Dār</td>
<td>Dārē</td>
<td>Dūr</td>
</tr>
<tr>
<td>90. Before</td>
<td>Pūrbe, gāłyā</td>
<td>Gātā</td>
<td>Āgo, mung-khānāt, mung.</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kyā, kēlāi</td>
<td>Kyā</td>
<td>Kītārākā, kītārākā.</td>
</tr>
<tr>
<td>95. And</td>
<td>Āru</td>
<td>Āru</td>
<td>Ākhante, akkhurum, bāro.</td>
</tr>
<tr>
<td>96. But</td>
<td>Kintu</td>
<td>Kintu</td>
<td>Autā, -te.</td>
</tr>
<tr>
<td>97. If</td>
<td>Zāti</td>
<td>Zāti</td>
<td>-te.</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Brā, hay</td>
<td>Haị</td>
<td>Haị</td>
</tr>
<tr>
<td>99. No</td>
<td>Ohō, mahay</td>
<td>Nḥāi</td>
<td>Nā, nēi, nāgoi.</td>
</tr>
<tr>
<td>100. Alas</td>
<td>Dehī na</td>
<td>Hași, Ḫasi</td>
<td>Ḫōbaşı</td>
</tr>
<tr>
<td>101. A father</td>
<td>Bāpek ezan</td>
<td>Bāpek āṭā</td>
<td>Bābā āgo.</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Bāpek ezanar, bāpekhar</td>
<td>Bāpek āṭar</td>
<td>Bābā āgor.</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Bāpek ezanak, bāpekak</td>
<td>Bāpek āṭākāk āṭgi</td>
<td>Bābā āgorāng.</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Bāpek ezanar parā, bāpekur parā</td>
<td>Bāpek āṭākār parā</td>
<td>Bābā āgorāngtō.</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Duzan bāpek</td>
<td>Bāpek duṣā</td>
<td>Bābā dùgo.</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Gisogar)</td>
<td>Western Assamese (Kamaraj)</td>
<td>Mayong (Manipur and Sylhet)</td>
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</tr>
<tr>
<td>108. To fathers</td>
<td>Bāpek-hātak</td>
<td>Bāpak-gilākkak lēgi</td>
<td>Bāhā gāñirāng.</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Bāpek-hātar parā</td>
<td>Bāpak-gilākkar parā</td>
<td>Bāhā gāñirāngtō.</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Zīyek esnīk</td>
<td>Zūk ājā</td>
<td>Jīlō āgo.</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Zīyek esnīr</td>
<td>Zīlāk ājār</td>
<td>Jīlō āgor.</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Zīyek esnīk</td>
<td>Zūk ājīlākkē lēgi</td>
<td>Jīlō āgorāng.</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Zīyek esnīr parā</td>
<td>Zūk ājīlākē parā</td>
<td>Jīlō āgorāngtō.</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Duzānī zīyek</td>
<td>Dui zīlāk</td>
<td>Jīlō dūgō.</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Zīyek bilākkak</td>
<td>Zūk-gilākkak lēgi</td>
<td>Jīlō gāsirāng.</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Zīyek bilākkar parā</td>
<td>Zūk-gilākkak parā</td>
<td>Jīlō gāsirāngtō.</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Eeaa bhāl mānāh</td>
<td>Ājā uttam mānāh</td>
<td>Hobā muni āgo.</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Eeaa bhāl mānāhar</td>
<td>Ātā uttam mānāhar</td>
<td>Hobā muni āgor.</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Eeaa bhāl mānāhar</td>
<td>Ājā uttam mānāhar lēgi</td>
<td>Hobā muni āgorāng.</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Eeaa bhāl mānāhar parā</td>
<td>Ājā uttam mānāhar parā</td>
<td>Hobā muni āgorāngtō.</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Duzānī bhāl mānāh</td>
<td>Dui uttam mānāh</td>
<td>Hobā muni dūgō.</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhāl mānāb-bilākkar</td>
<td>Uttam mānāb-gilākkar</td>
<td>Hobā muni gāsīi.</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Bhāl mānāb-bilākkak</td>
<td>Uttam mānāb-gilākkal lēgi</td>
<td>Hobā muni gāsirāng.</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Bhāl mānāb-bilākkak parā</td>
<td>Uttam mānāb-gilākkar parā</td>
<td>Hobā muni gāsirāngtō.</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Kānāi bhāl māiūi</td>
<td>Ājāī uttam sā-sālī</td>
<td>Hobā jēlā āgo.</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Kāēa beyā īrā</td>
<td>Ājā īaī īrā</td>
<td>Hobānāi muni sāngo.</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Bhāl māiūi-bilāk</td>
<td>Uttam sā-sālī-gilāk</td>
<td>Hobā jēlā gāsī.</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Kānāi beyā sowāli</td>
<td>Ājāī balā āpt</td>
<td>Hobānāi jēlā sāngo.</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhāl</td>
<td>Uttam; bhāl</td>
<td>Hobā.</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Gilibagur)</td>
<td>Western Assamese (Kamrup)</td>
<td>Mayangs (Manipur and Syntot)</td>
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<tr>
<td>133. Better</td>
<td>Tài-kāi bhāl</td>
<td>Tài-o kāri bhāl</td>
<td>Angō hōbā, jīngō hōbā</td>
</tr>
<tr>
<td>134. Best</td>
<td>Ājāit-kāi bhāl</td>
<td>Ḥakalāt kāri bhāl</td>
<td>Hābīrān̄gō jīngō hōbā</td>
</tr>
<tr>
<td>135. High</td>
<td>Okhā</td>
<td>Ukhā</td>
<td>Ugo</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Tài-kāi okhā</td>
<td>Tài-o kāri ukhā</td>
<td>Jīngō ua</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Ājāit-kāi okhā</td>
<td>Ḥakalāt kāri ukhā</td>
<td>Us ose hābīrān̄gō jīngō ua</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Etā ghora</td>
<td>Etā ghora</td>
<td>Gora lābā āgō</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ghorā ense</td>
<td>Ajañī ghurī</td>
<td>Gora āmōm āgō</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Matā ghorā-bilāk</td>
<td>Ghorā-gilak</td>
<td>Gora lābā hábi</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Mākī ghorā-bilāk</td>
<td>Ghorā-gilak</td>
<td>Gora āmōm hábi</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Etā ḍamnā</td>
<td>Āṭā hāluwā gāru</td>
<td>Gūrū lābā āgō</td>
</tr>
<tr>
<td>143. A cow</td>
<td>ḍamañī gāru</td>
<td>Ajāni gū gāru</td>
<td>Gūrū āmōm āgō</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>ḍamara-bilāk</td>
<td>ḍamara-gāru-gilak</td>
<td>Gūrū lābā hábi</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Mākī gāru-bilāk</td>
<td>Gū gāru-gilak</td>
<td>Gūrū āmōm hábi</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Etā kākur</td>
<td>Etā kākur</td>
<td>Kūkur lābā āgō</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Kūkur ense</td>
<td>Āṭā mātī kākur</td>
<td>Kūkur āmōm āgō</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Matā kūkur-bilāk</td>
<td>Kūkur-gilak</td>
<td>Kūkur lābā hábi</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Mākī kūkur-bilāk</td>
<td>Māṭ kūkur-gilak</td>
<td>Kūkur āmōm hábi</td>
</tr>
<tr>
<td>150. A he-goat</td>
<td>Etā matā sāgāl</td>
<td>Āṭā pāṭhā sāgāl</td>
<td>Sāgāl lābā āgō</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>ḍamañī mañīkī sāgāli</td>
<td>Ajāni pāṭhā sāgāl</td>
<td>Sāgāl āmōm āgō</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Sāgāl-bilāk</td>
<td>Sāgāl-gilak</td>
<td>Sāgāl hábi</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Etā matā pāhu</td>
<td>Āṭā pāṭhā pāhu</td>
<td>Pōhō lābā āgō</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>ḍamañī mañīkī pāhu</td>
<td>Ajāni pāṭhā pāhu</td>
<td>Pōhō āmōm āgō</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Pāhu</td>
<td>Pāhu</td>
<td>Pōhō</td>
</tr>
<tr>
<td>156. I am</td>
<td>May haś</td>
<td>Mal āgō</td>
<td>Mi cen or ān, and so throughout</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Ṭumī ṭowā</td>
<td>Tai āgō, ṭupānī āgō</td>
<td>Ti cen</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ḫi hay</td>
<td>Ḫi āgō, ṭō āgō</td>
<td>Ṭā ose</td>
</tr>
<tr>
<td>159. We are</td>
<td>Amī haś</td>
<td>Amī āgō</td>
<td>Amī cēn</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Bihagri)</td>
<td>Western Assamese (Kamrup)</td>
<td>Maylog (Manipur)</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------</td>
<td>---------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tomolake howâ</td>
<td>Tumi aşâ</td>
<td>Tumi oso.</td>
</tr>
<tr>
<td>161. They are</td>
<td>Taô-bilâk hay</td>
<td>T˘ahî aşî</td>
<td>Tâno osî.</td>
</tr>
<tr>
<td>162. I was</td>
<td>May aşîlô</td>
<td>Mû aşîlô</td>
<td>Mi osîlu or aşîlu, and so throughout.</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tumi aşîlî</td>
<td>Taî aşîlî, aşûni aşîl</td>
<td>Ti osîlî.</td>
</tr>
<tr>
<td>164. He was</td>
<td>Hi aşîl</td>
<td>Hi aşîl</td>
<td>Ti osîlî.</td>
</tr>
<tr>
<td>165. We were</td>
<td>Amî aşîlô</td>
<td>Amî aşîlô</td>
<td>Amî osîlîng.</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tomolake aşîlî</td>
<td>Tumi aşîlî</td>
<td>Tumi osîlî.</td>
</tr>
<tr>
<td>167. They were</td>
<td>Taô-bilâk aşîl</td>
<td>T˘ahîl aşîl</td>
<td>Tâno osîlî.</td>
</tr>
<tr>
<td>168. Be</td>
<td>Howâ</td>
<td>Howâ, bâbâ</td>
<td>Ôis.</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hába-lî</td>
<td>Habak legi</td>
<td>Ônà, ónàr kàje (purpose).</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hâî</td>
<td>Háî phûlîî</td>
<td>Ôlûgû or ôlûkû.</td>
</tr>
<tr>
<td>172. I may be</td>
<td>May hába pûrîõ</td>
<td>Mai hábâ pûrîõ</td>
<td>Mi ônà pûrtâu,</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>May hâm</td>
<td>Mai hâm</td>
<td>Mi oîtou.</td>
</tr>
<tr>
<td>174. I should be</td>
<td>May hába láge</td>
<td>Mai howâ usît</td>
<td>Mi oîtou.</td>
</tr>
<tr>
<td>175. Best</td>
<td>Marâ</td>
<td>Marâ</td>
<td>Kîlâ.</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Marba-lî</td>
<td>Marîbak legi</td>
<td>Kilanîk kàje (purpose).</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Marîte</td>
<td>Marî</td>
<td>Kîlyû.</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Marî</td>
<td>Marî phûlîî</td>
<td>Kîlyû.</td>
</tr>
<tr>
<td>179. I beat</td>
<td>May márîô</td>
<td>Mai márîô</td>
<td>Mi kilûri.</td>
</tr>
<tr>
<td>180. Thou bested</td>
<td>Tumi márûâ</td>
<td>Taî márûá, aşûni márûâ</td>
<td>Ti kîlîr.</td>
</tr>
<tr>
<td>181. He beat</td>
<td>Hi márî</td>
<td>Hi márûâ</td>
<td>Ta kîlîr.</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Amî márîô</td>
<td>Amî márîô</td>
<td>Amî kîlyûr, kîlyûr.</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tomolake marâ</td>
<td>Tumi márûâ</td>
<td>Tumi kîlî.</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Taô-bilâk marâ</td>
<td>T˘ahîl márûâ</td>
<td>Tâno kîlîtarî.</td>
</tr>
<tr>
<td>185. I beat</td>
<td>May márîsilô</td>
<td>Mai márîsilô</td>
<td>Mi kîlîlu.</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tumi márîsilô</td>
<td>Taî márîsilî, aşûni márîsil</td>
<td>Ti kîlîlu.</td>
</tr>
</tbody>
</table>

Bengali.

Az. 443
3 x 2
<table>
<thead>
<tr>
<th>English</th>
<th>Assamese (Bengali)</th>
<th>Western Assamese (Kasemp)</th>
<th>Manipuri and Sylheti</th>
</tr>
</thead>
<tbody>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Ḫī māriṣil</td>
<td>Ḫī māriṣil</td>
<td>Ta kilaĩ.</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Āmī māriṣil</td>
<td>Āmī māriṣil</td>
<td>Āmī kilaĩlaŋ.</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tomolāke māriṣilā</td>
<td>Tumi māriṣilā</td>
<td>Tumi kilaĩsi.</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Ḫī-hāte māriṣil</td>
<td>Taḥātā māriṣil</td>
<td>Tāno kilaĩlā.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ḫī māriṣil</td>
<td>Mai mārižā dhāriṣil</td>
<td>Mi kilauni.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ḫī māriā sāliš, māriṣil</td>
<td>Mai mārižā dhāriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mai māriā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mi kilaĩnu.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mi kilaĩni ai korer.</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mi kilaĩno.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tumi mārižā sāliš, māriṣil</td>
<td>Tāi mārižā sāliš, māriṣil</td>
<td>Ti kilaĩno,</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ḫī mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Ti kilaĩno.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Āmī mārižā sāliš, māriṣil</td>
<td>Āmī mārižā sāliš, māriṣil</td>
<td>Āmī kilaĩšangai.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tomolāke mārižā sāliš, māriṣil</td>
<td>Tumi mārižā sāliš, māriṣil</td>
<td>Tumi kilaĩta caig.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Ḫī-hāte mārižā sāliš, māriṣil</td>
<td>Taḥātā mārižā sāliš, māriṣil</td>
<td>Tāno kilaĩnta.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mi kilaĩnta.</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>More kilaĩlo.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>More kilaĩlo.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>Mai mārižā sāliš, māriṣil</td>
<td>More kilaĩto.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Mai gā</td>
<td>Mai gā</td>
<td>Mi jauṛiga.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tumi gowā</td>
<td>Tāi gā, āpanī gāok</td>
<td>Ti jauṛgā.</td>
</tr>
<tr>
<td>207. He goeth</td>
<td>Ḫī gāy</td>
<td>Ḫī gāi</td>
<td>Ḫī gāi</td>
</tr>
<tr>
<td>208. We go</td>
<td>Āmī gāo</td>
<td>Āmī gāo</td>
<td>Āmī jauṛgā.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Ḫī-hāte gāy</td>
<td>Taḥātā gāi</td>
<td>Taḥātā gāi</td>
</tr>
<tr>
<td>211. I went</td>
<td>Mai gēṣil</td>
<td>Mai gēṣil</td>
<td>Mi jauṛgā, gesilū.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tumi gēṣilā</td>
<td>Tāi gēṣilā, āpanī gēṣil</td>
<td>Ti gēṣilū.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Ḫī gēṣil</td>
<td>Ḫī gēṣil</td>
<td>Ta gēṣilū.</td>
</tr>
<tr>
<td>English</td>
<td>Assamese (Sibongar)</td>
<td>Western Assamese (Kasirup)</td>
<td>Mayang (Manipur and Sylhet)</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>----------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>214. We went</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>215. You went</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>216. They went</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>217. Go</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>218. Going</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>219. Gone</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>220. What is your name?</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>236. Best him well and bind him with ropes.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td><em>PREVIEW</em></td>
<td><em>preview</em></td>
<td><em>preview</em></td>
</tr>
</tbody>
</table>

As. 445
<table>
<thead>
<tr>
<th>English</th>
<th>Assamese (Sibsagar)</th>
<th>Western Assamese (Kamrup)</th>
<th>Mayeng (Maulpur and Sylhet)</th>
</tr>
</thead>
<tbody>
<tr>
<td>240. From whom did you buy that?</td>
<td>Ḫi-ṭo kär para kinsli?</td>
<td>Tai Ḫi-ṭo kär para kinsli?</td>
<td>Ti angō kānggo losilēs?</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Gāwar dokānī eṭār para</td>
<td>Gīkar dokēnī āṭār tār para</td>
<td>Gāngos dokāndār āgōngtā losilu</td>
</tr>
</tbody>
</table>

As 436