LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY
C. A. GRIGSON, C.I.E., Ph.D., D.Litt., I.C.S.

VOL. VI.
INDO-ARYAN FAMILY.
MEDITATE GROUP.

SPECIMENS OF THE
EASTERN HINDI LANGUAGE.
Linguistic Survey of India.

Vol. VI.

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Mediate Group.

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## MAP

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

EASTERN HINDI.

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

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

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awadhi¹</td>
<td>16,000,000</td>
</tr>
<tr>
<td>Baghšt²</td>
<td>4,612,756</td>
</tr>
<tr>
<td>Chhattisgarhi³</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>20,612,756</td>
</tr>
<tr>
<td><strong>20,612,756</strong></td>
<td></td>
</tr>
</tbody>
</table>

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhi is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihari. On page 118, I have estimated the number of these Awadhi-speaking Musalmans at 913,818, and these figures are included in the figures for Awadhi given above. Similarly, as regards Chhattisgarhi, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,093 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oriya. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindi in their proper homes.

Large numbers of speakers of Eastern Hindi are scattered all over Northern India.

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

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

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

¹ Compare population of Hungary, 17,468,791.
² Compare population of Portugal, 5,649,730.
³ Compare population of Bulgaria, 5,310,713.
⁴ i.e., considerably more than the population of Austria (23,585,418).
INTRODUCTION.

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

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kanaūji and Bundelkhāndī. All these are descended from Śaurasēnī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpūri and Nagpuri dialects of Bihār, and by Orīyā. On the south it meets forms of the Marāṭhī language. Bihārī and Orīyā are descended from Māgadhī Prakrit. Eastern Hindi is hence surrounded on two sides by languages derived from Śaurasēnī, and on one side by languages derived from Māgadhī, and, as might be expected, is the modern representative of Ardha-Māgadhī. Like it, it partakes of the nature of both the two ancient languages.

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

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

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

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

¹ The student is warned that the ‘Eastern Hindi’ of Dr. Hocart’s Gaudian Grammar is not the language here given that name. That Eastern Hindi is Bihārī. Dr. Hocart himself has long abandoned the name ‘Eastern Hindi’ and has adopted ‘Bihārī.”

b 2
postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is ḫə or ḫे, while, in the languages of the Eastern group it is ḵe or ḵè. It may be added that the postposition of the Locative is mā or mā, while in Bihārī it is more usually mē, and it does not occur in the other Eastern languages at all. These two postpositions, kā and mā, are typical of the Mediate Group.

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>English</th>
<th>Eastern Hindi</th>
<th>Bhojpuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thou struckest.</td>
<td>mār-i-e.</td>
<td>mār-“i-e.</td>
</tr>
<tr>
<td>He struck.</td>
<td>mār-i-a.</td>
<td>mār-“i-a.</td>
</tr>
</tbody>
</table>

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

mār-y-aś.
mār-y-as.
mār-y-as.

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

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

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

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

Sing.
1. mārihaī, I shall strike, mārihaī
2. mārihaī
3. mārihaī

We are thus entitled to say that the characteristic of the future tense in the Śauraseni group of dialects is the syllable \( ih \).

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

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

Sing.
1. mārib-\( ë \)-a, I shall strike, mārib-a
2. mārib-\( ë \)-i
3. mārib-\( ë \)-

Plur.

\( \text{\textcopyright \ The chalīgā which we meet as the future in the ordinary Hindūstānī of the books has an altogether different derivation.} \)
INTRODUCTION.

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

Sing. | Plur.
---|---
1. mār-ū-ū, I shall strike | mār-ūb.
2. mār-ū-ūs | mār-ū-ūs.
3. mārīha | mārīhā.

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

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

Sing. | Plur.
---|---
1. mār-ū-ū, I shall strike | mār-ūb.
2. mār-ū-ūs | mār-ū-ūs.
3. mārīha | mārīhā.

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

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

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

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

Sing. | Plur.
---|---
1. mār-īye-ū, I shall strike | mār-ūb.
2. mār-ū-ūs or mār-īke | mār-ū-ūs.
3. mārī | mārīhā.

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

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

Sing. | Plur.
---|---
1. mārīha, I shall strike | mār-ūb or mārīhā.
2. mār-ū-ū | mārīha.
3. mārīha | mārīhā.

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindi occupies an intermediate position between that of the Magadhi languages of the East, and that of the Saurasenī languages of the West,
We are hence entitled to state that the Eastern Hindi language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhī or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Saurasēnī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhī Prakrit.

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Estimated number of speakers of Awadhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fyzabad</td>
<td>925,000*</td>
</tr>
<tr>
<td>Sultanpur</td>
<td>1,015,750</td>
</tr>
<tr>
<td>Gonda</td>
<td>1,453,000</td>
</tr>
<tr>
<td>Bahraich</td>
<td>934,000</td>
</tr>
<tr>
<td>Parshaghar</td>
<td>910,000*</td>
</tr>
<tr>
<td>Rae Bareil</td>
<td>1,015,900</td>
</tr>
<tr>
<td>Usuba</td>
<td>908,000</td>
</tr>
<tr>
<td>Lucknow</td>
<td>688,000</td>
</tr>
<tr>
<td>Barabanki</td>
<td>1,035,500</td>
</tr>
<tr>
<td>Sitapur</td>
<td>1,071,000</td>
</tr>
<tr>
<td>Kheri</td>
<td>888,000*</td>
</tr>
<tr>
<td>Fatehpur</td>
<td>488,000*</td>
</tr>
<tr>
<td>Allahabad</td>
<td>1,485,800</td>
</tr>
<tr>
<td>North Mirzapur</td>
<td>252,000</td>
</tr>
<tr>
<td>Jaunpur</td>
<td>1,111,500</td>
</tr>
</tbody>
</table>

**Total** 14,170,750

These figures do not include the Musalmāns who speak Awadhi in the Bihar-speaking area. These I have estimated at 913,813, *vide* p. 118. They also do not include the Awadhi-speaking inhabitants of the Nepal Tarā. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 16,000,000 people who speak Awadhi in the area in which it is a vernacular.

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

---

1 The figures originally returned were 1,175,000, but it has since been ascertained that 260,000 of these speak Western Bhojpuri.
2 See p. 78.
3 Include 3,000 Tharus, who speak corrupt Awadhi.
4 See p. 92.
Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>4,000</td>
</tr>
<tr>
<td>Bankura</td>
<td>600</td>
</tr>
<tr>
<td>Birbhum</td>
<td>2,500</td>
</tr>
<tr>
<td>Midnapore</td>
<td>2,800</td>
</tr>
<tr>
<td>Hooghly</td>
<td>1,600</td>
</tr>
<tr>
<td>Howrah</td>
<td>8,200</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>11,000</td>
</tr>
<tr>
<td>Calcutta</td>
<td>25,700</td>
</tr>
<tr>
<td>Nadia</td>
<td>1,400</td>
</tr>
<tr>
<td>Jessore</td>
<td>500</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>11,000</td>
</tr>
<tr>
<td>Kuhlum</td>
<td>400</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>1,600</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>2,400</td>
</tr>
<tr>
<td>Rangpur</td>
<td>700</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,900</td>
</tr>
<tr>
<td>Pabna</td>
<td>3,200</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>700</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>2,600</td>
</tr>
<tr>
<td>Kutch-Bihar (State)</td>
<td>750</td>
</tr>
<tr>
<td>Dacca</td>
<td>4,200</td>
</tr>
<tr>
<td>Puripur</td>
<td>600</td>
</tr>
<tr>
<td>Bakergunge</td>
<td>300</td>
</tr>
<tr>
<td>Mymensingh</td>
<td>9,200</td>
</tr>
<tr>
<td>Chittagong</td>
<td>400</td>
</tr>
<tr>
<td>Roakhali</td>
<td>64</td>
</tr>
<tr>
<td>Tippera</td>
<td>500</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>3,214</td>
</tr>
<tr>
<td>Cuttack</td>
<td>220</td>
</tr>
<tr>
<td>Puri</td>
<td>250</td>
</tr>
<tr>
<td>Balseore</td>
<td>730</td>
</tr>
</tbody>
</table>

| Total A | 111,258 |

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

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>8,200</td>
</tr>
<tr>
<td>Sylhet</td>
<td>13,350</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,200</td>
</tr>
<tr>
<td>Kamrup</td>
<td>500</td>
</tr>
<tr>
<td>Durnag</td>
<td>1,100</td>
</tr>
<tr>
<td>Nowgong</td>
<td>650</td>
</tr>
<tr>
<td>Sihegar</td>
<td>2,500</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>50</td>
</tr>
<tr>
<td>Khasi and Jainta Hills</td>
<td>200</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total B</strong></td>
<td><strong>32,290</strong></td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

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

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

KELLOGO, REV. S. H.,—A Grammar of the Hindi Language: in which are treated the High Hindi, Braj, and the Eastern Hindi of the Ramāyana of Tulsi Dās, also the Colloquial dialects of ... Avedh, ... etc., with copious Philological Notes. Second Edition. Revised and enlarged. London, 1883. Contains grammars both of Modern Awadhi, and also of the old Awadhi used by Tulsi Dās, the latter under the name of Old Bāishwārī. In the first Edition it was called Old Pūrī.


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

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


EASTERN HINDI.

See also,—

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

As in Bihārī, there is a short e as well as a long one, and a short o as well as ə. Also a short ā and a short ō. In printing in the Dāva-nāgari character, these are represented by v, क, u and उ, respectively.

In writing Awadhi the short e is often written and pronounced ya, and the short o written and pronounced wa, respectively. Similarly the long ā is written and pronounced yā, and the long ə, vā.

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

<table>
<thead>
<tr>
<th>Usual Form</th>
<th>Alternative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tahi</td>
<td>tyahi.</td>
</tr>
<tr>
<td>mohi</td>
<td>mohi.</td>
</tr>
<tr>
<td>ek dēu</td>
<td>yék dyā.</td>
</tr>
<tr>
<td>mohi</td>
<td>mohi.</td>
</tr>
</tbody>
</table>

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

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

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

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

Three forms.

<table>
<thead>
<tr>
<th>Short.</th>
<th>Long.</th>
<th>Redundant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ĕkār, a house.</td>
<td>ĕkār, a house.</td>
<td>ĕkār, a house.</td>
</tr>
<tr>
<td>mārī, a woman.</td>
<td>mārī, a woman.</td>
<td>mārī, a woman.</td>
</tr>
</tbody>
</table>

Declension.

Sing. Nom. ĕkārē, ĕkārē, ĕkārē
Obl. ĕkārē
Flur. Neut. ĕkārā, ĕkārā, ĕkārā
Obl. ĕkārē, ĕkārē

Decl. Nom. ĕkārā, ĕkārā, ĕkārā
Obl. ĕkārē, ĕkārē

An instrumental singular is formed in ĕkārā, ĕkārā, ĕkārā, by kārē.

Adjectives change for gender. Thus ĕpāri, ēpāri from ĕpāri; ēhā, ēhā; ē-karē, ē-karē. The change is, however, frequently neglected.

II.—Pronouns.

<table>
<thead>
<tr>
<th>I.</th>
<th>Thou.</th>
<th>Your honour.</th>
<th>This.</th>
<th>That.</th>
<th>Who</th>
<th>That.</th>
<th>Who ?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mā.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
<tr>
<td>Obl.</td>
<td>mā.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mā.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>tū.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
<tr>
<td>Obl.</td>
<td>tū.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tū.</td>
<td>tē.</td>
<td>ē.</td>
<td>ē.</td>
<td>ē.</td>
<td>tē.</td>
<td>ē.</td>
</tr>
</tbody>
</table>

(Ek is often spelt ēk, and observ.)

What ? is ēkār, ēkār; ēkārā, ēkārā, ēkārā.

Any one, some one, is ēkārā, ēkārā, ēkārā, ēkārā, ēkārā, ēkārā, ēkārā.

Anything, something, is ēkārā. āgā is ‘self’; ‘own’ is ēpāri, ēpāri ēpāri.

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

Present, I am, etc.

FORM I.

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

Plur, I was, etc.

Sing. | Plur.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas.</td>
<td>Fem.</td>
<td></td>
</tr>
<tr>
<td>1 ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td></td>
</tr>
<tr>
<td>2 ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td></td>
</tr>
<tr>
<td>3 ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td>ĕkārē</td>
<td></td>
</tr>
</tbody>
</table>

FORM II.
B. Finite Verb. Transitive.

### Infinitive
- **dēkhō.**

### Pres. Part. Act.
- **dēkhi.**

### Past. Part. Past.
- **dēkhi.**

### Past. Part. Pass.
- **dēkhi.**

### Conjugative Participle
- **dēkhi-bhē, bhē.**

- **Throughout the verb (including the tenses formed from the Past Participle), the Active construction is used.**

#### Present, I see, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dēkhō.</td>
<td>dēkhi.</td>
</tr>
<tr>
<td>2 dēkhō.</td>
<td>dēkhi.</td>
</tr>
<tr>
<td>3 dēkhi.</td>
<td>Respectful dēkhi.</td>
</tr>
</tbody>
</table>

- **Imperative, see thou, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 sg. dēkh, dēkhar.</td>
<td>1 dēkhi-bhē, dēkhi.</td>
</tr>
<tr>
<td>2 pl. dēkhā, dēkhān, dēkhi-bhē, dēkhi-bhē.</td>
<td>2 dēkhā-bhē, dēkhā-bhē.</td>
</tr>
</tbody>
</table>

- **Future, I shall see, etc.**

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

### Past, I saw, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dēkhō.</td>
<td>dēkhi.</td>
</tr>
<tr>
<td>2 dēkhō.</td>
<td>dēkhi.</td>
</tr>
<tr>
<td>3 dēkhō.</td>
<td>Respectful dēkhi.</td>
</tr>
</tbody>
</table>

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

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

- **Present, I see, etc. dēkhi-bhē, bhē. ; Imperfect, I was seeing, dēkhi-bhē, etc.**

- **Perfect, I have seen, etc.**

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
<td>dēkhi</td>
</tr>
</tbody>
</table>

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

### Irregular Verbs
- **The Past Participle of jāh, to go, is jā, jā or jāh (fem. jāh); or gā (fem. gāh).**
  - **That of dēkh, to see, is dēkhi, dēkhi or dēkhi-bhē.**
  - **Those of hara, to do; dī, to give, and dō, to take, etc., are kind, dīkhi, and dōkhi, respectively.**
  - **The Past of these verbs may also be dēkhi, he made; dēkhi, he gave; and dēkhi, he took, respectively.**
  - **Verbs whose roots end in yō generally take y as the conjunction letter.**
  - **Thus, hāndō, not hāndū, made; dē to come has its past dēy, he came.**
  - **Verbs whose roots end in n, often form the past in n, as in dēkhi, he felt pity; rēkhi, he was sorry.**

- **In other respects, the grammar closely follows Standard Hindi.*
BAGHELĪ, BAGHELKHANDĪ, OR RĪWĀI.

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

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

On the north Baghelī is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpūri spoken in Central Mirzapur. On the east it is bounded by the Chattīsgarhī of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāṭhī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundelī.

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

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

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

For further information regarding them the reader is referred to pp. 132 and ff.

<table>
<thead>
<tr>
<th>Name of broken dialect.</th>
<th>Where spoken.</th>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tirbäri</td>
<td>Fatehpur</td>
<td>127,700</td>
</tr>
<tr>
<td>Bandia</td>
<td></td>
<td>25,000</td>
</tr>
<tr>
<td>Hamirpur</td>
<td></td>
<td>3,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>255,700</strong></td>
</tr>
<tr>
<td>So-called Bundeli</td>
<td>Bandia</td>
<td>236,200</td>
</tr>
<tr>
<td>Gahorë</td>
<td></td>
<td>253,900</td>
</tr>
<tr>
<td>Jatia</td>
<td></td>
<td>114,500</td>
</tr>
<tr>
<td>Banaphari</td>
<td>Hamirpur</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>824,800</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of broken dialect.</th>
<th>District where spoken.</th>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matari</td>
<td>Mandla</td>
<td>52,700</td>
</tr>
<tr>
<td>Pöwari</td>
<td>Balkhand</td>
<td>41,500</td>
</tr>
<tr>
<td></td>
<td>Bhandara</td>
<td>1,700</td>
</tr>
<tr>
<td>Kumhwiari</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Ojia</td>
<td>Chhindwara</td>
<td>100</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>95,830</strong></td>
</tr>
</tbody>
</table>

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

| Number of speakers of Baghëli at home | 3,692,126 |
| Broken Dialects of the West           | 824,800   |
| Dialects of the South                 | 95,830    |
| **TOTAL**                             | 4,612,756 |

Baghëlkhand has not been rendered famous by any great writer, though the Maharajas of Rewa have long been renowned for the favour shown by them to literature. Maharaja Ram Chand Singh's court was for a time adorned by the well-known singer and poet Tan Sén, till he was called to the Emperor Akbar's capital in the year 1563. Maharaja Neja Ram is said to have given the poet Hari-näth, who flourished in 1587, a lâkh of rupees for a single verse. Maharaja Biswa-näth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the nom de plume of 'Singh Baghëla,' and amongst his works may be mentioned a play entitled the Aunand Baghumandon, and an esteemed commentary on the
AUTHORITIES.—The only work which deals in any way with Baghéli is Dr. Kellogg’s
Grammar mentioned below. Dr. Carey translated the New Testament into the
dialect.

The Holy Bible, containing the Old and New Testaments translated from the Original into the Bhogel-
khunda Language. By the Serampore Missionaries. Volume V. Containing the New Testa-
ment. Serampore, 1821. There may have been published other volumes, but I have not seen them.

Kellogg, REV. S. H., D.D., LL.D.—A Grammar of the Hindi Language: in which are treated
The High Hindi . . . also the Colloquial Dialects of . . . Riwá . . . etc., with copious

As in the case of Awadhi both the Dava-nagari and the Kaithi characters are used
in writing Baghéli. So, also, we find the same varieties of
spelling that we noticed in that dialect. The short e is
often written and pronounced ya, and the short o, wá. The long e is often written and
pronounced yá, and the long o, wá.

As already stated, Baghéli is scarcely worthy of being classed as a separate dialect
from Awadhi. The two are practically the same. The

Baghéli Grammar.

The various forms of ‘Riwá’ Grammar are given by Dr. Kellogg. They are re-
produced in the skeleton grammar following. The forms must have been obtained from
the north of Rewa, near the Allahabad border, where, as previously pointed out, see
page 1, the language, though called Baghéli, is really Awadhi. Hence, in this skeleton
grammar, one typical sign of Baghéli is wanting. The typical letter of the future is
both e or h and h. The whole is, in fact, merely a quaintly spelt Awadhi. Attention
may be drawn to the spelling of the personal pronouns, in which wá is written for w,
and wá for wá. This is not a mere variety of spelling. It represents actual pronun-
ciation.

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

The usual rule of the shortening of the antepenultimate vowel obtains in Baghéli.
**SAKHÉLI SKELETON GRAMMAR.**

I.—**Nouns.** Typical Declension.

Sing. | Plur. | Plur. Postpositions—
Nom. ghéér. a house. | ghéér, ghéér. | ghéér, ghéér.
Obli. ghéér. | ghéér. | ghéér.

There is no case of the Agent. The genitive postposition does not change.
Adjectives do not seem to change for gender.

II.—**PRONOUNS.**

<table>
<thead>
<tr>
<th>I</th>
<th>Thou.</th>
<th>Your hom.</th>
<th>Self.</th>
<th>This.</th>
<th>That, etc.</th>
<th>Who.</th>
<th>That.</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. wáy.</td>
<td>tóy.</td>
<td>ap’wáy.</td>
<td>...</td>
<td>yá.</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
<td>káu.</td>
</tr>
<tr>
<td>Obl.</td>
<td>meuk.</td>
<td>tuuk.</td>
<td>ap’wáy.</td>
<td>...</td>
<td>yá.</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
</tr>
<tr>
<td>Gen. sun.</td>
<td>tuuk.</td>
<td>...</td>
<td>yá, gut, kar, etc.</td>
<td>gad, etc.</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
<td>káu.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. sam.</td>
<td>tóum.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
<td>káu.</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>sam.</td>
<td>tóum.</td>
<td>...</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
<td>káu.</td>
<td></td>
</tr>
<tr>
<td>Gen. sam.</td>
<td>tóum.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>jau.</td>
<td>tiau.</td>
<td>káu.</td>
<td></td>
</tr>
</tbody>
</table>

*What?* is tóu, 3.  *Anyone,* *someone,* is sun, 3.  *Any form* is sam, 3.  *Anything* is káu.

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

I.—**Present,** I am, etc.

| Past, I was, etc. | First form. | Second form. |
|---|---|---|---|---|---|
| 1 | dái. | hai. | rúk. | rúk. | ... | tó. |
| 2 | hai. | sam, aden. | rúk, rúk. | rúk. | tó. | tó. |
| 3 | hai, á. | hai, aden, adén, á. | rúk. | rúk. | tó, tó, tó. | tó. |

II.—**Present Conjunctive, etc.**

| Future, I shall become, etc. | Past, I become, etc. |
|---|---|---|---|---|---|
| 1 | dái. | dia. | dái, dám. | dái, dám. | dái, dám. | dái, dám. |
| 2 | daa. | dám. | dái, dám. | dái, dám. | dái, dám. | dái, dám. |
| 3 | dái. | dái, dám. | dái, dám. | dái, dám. | dái, dám. | dái, dám. |
B. The Finite Verbs.

The Past tenses of Transitive Verbs are conjugated actively.

Infinite—dékkh, to see.
Participles—Present, dékkh, seeing; Past, dékkh, seen; Conjunctive, dékkh-kat, having seen.

**Present Conjunction.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dékkh.</td>
<td>dékkhn.</td>
<td>dékkh'ey.</td>
</tr>
<tr>
<td>2</td>
<td>dékkhn.</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
<tr>
<td>3</td>
<td>dékkh.</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

Future, I shall see, etc.

Imperative, see thou, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékkh.</td>
<td>dékkhn.</td>
</tr>
</tbody>
</table>

**Past, I saw, etc.**

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
<tr>
<td>2</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
<tr>
<td>3</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

In this tense s may be substituted for ey throughout.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

**Imperfect, I was seeing, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

**Prefect, I have seen, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

**Play prefect, I had seen, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dékkh'ey.</td>
<td>dékkh'ey.</td>
</tr>
</tbody>
</table>

Intransitive Verbs are conjugated in the Past, like dékkh, above.

C. Irregular Verbs. Hřē, to become, makes its Past Participle hṛē. It is conjugated under head A. Similarly ḍīh, to go, has its Past Part. ḍīh. A root ending in ī changes it to ī. They then follow the conjugation of ḍīk. Then—gīy, giving; ḍīṣk, you will give. The Past Participles of ḍīh, to give; ḍīh, to take; and hṛē, to make; are ḍīk, ḍīth, and hṛē, respectively.
CHHATTĪSGARHĪ, LARIĀ, OR KHALṬĀHĪ.

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

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

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

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Chanda</th>
<th>Raipur</th>
<th>Bilaspur</th>
<th>Sambalpur</th>
<th>Balaghat</th>
<th>Kanker</th>
<th>Nandgaon</th>
<th>Khairagarh</th>
<th>Chukiṣhadan</th>
<th>Kawardha</th>
<th>Saktī</th>
<th>Raigarh</th>
<th>Sarangarh</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>1,200,000</td>
<td>1,313,300</td>
<td>1,146,000</td>
<td>147,000</td>
<td>96,300</td>
<td>30,100</td>
<td>174,600</td>
<td>159,498</td>
<td>32,979</td>
<td>88,000</td>
<td>33,174</td>
<td>137,000</td>
<td>48,4337</td>
<td></td>
</tr>
<tr>
<td>Bilaspur</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td>31,300</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Bastar</th>
<th>Bamar</th>
<th>Raigarhhol</th>
<th>Sonpur</th>
<th>Patna</th>
<th>Kalahandi</th>
<th>Orissa Tributary States</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raigarhhol</td>
<td>13,141</td>
<td>3,900</td>
<td>43</td>
<td>2,100</td>
<td>5,750</td>
<td>7,850</td>
<td>1,311</td>
<td>34,995</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korwa</td>
<td>36,174</td>
</tr>
<tr>
<td>Surguja</td>
<td>265,164</td>
</tr>
<tr>
<td>Udaipur</td>
<td>35,308</td>
</tr>
<tr>
<td>Jashpur</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384,546</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Where Spoken</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadrí Korwá</td>
<td>Jashpur</td>
<td>4,000</td>
</tr>
<tr>
<td>Baigáni</td>
<td>Balaghat, Raipur, Bilsnapur, Sambalpur, State Kawardha</td>
<td>7,100</td>
</tr>
<tr>
<td>Binjhwári</td>
<td>Raipur, State Raigarh, Samagach, Patna</td>
<td>9,662</td>
</tr>
<tr>
<td>Kalaágá</td>
<td>State Patna</td>
<td>600</td>
</tr>
<tr>
<td>Bhuliá</td>
<td>States Sonpur, Patna</td>
<td>13,560</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>34,922</strong></td>
</tr>
</tbody>
</table>

With reference to the above, it is necessary to explain that the term 'Sadrí' is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadrí Korwá means the form which the local Aryan language, in this case Surgujia, takes in the mouth of a Korwá. Similarly, the Sadrí Kól of Baram means the form which an Aryan language, in this case the Kurmáli sub-dialect of Magahi, takes in the mouth of a Kól.

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhattīsgarhī spoken</td>
<td>3,301,780</td>
<td>34,935</td>
</tr>
<tr>
<td>at home</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in the neighbouring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orya States</td>
<td>384,546</td>
<td></td>
</tr>
<tr>
<td>Surgiā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broken Dialects</td>
<td>34,922</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,735,243</strong></td>
<td></td>
</tr>
</tbody>
</table>

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

**AUTHORITY—**


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

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

I.—NOUNS.—Plural formed by adding me (often omitted). Thus manýa, a man, manã, men. Suk, sukã, sukãn, or jãmã, may also be prefixed, with or without men. Thus jãmã post-man, the daughters-in-law. An old form of the plural ends in ann. Thus jãmã, a bullock; plur. jãmã.

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

In Declension.—The following postpositions are added to the noun, which remains unchanged. Xa, to (also denotes accusative); kó, for (also denotes accusative); bar, here; tó, to, from; ke, of; wó, in. The ke of the genitive does not change. Example, didlí, a boy; didlí-kó to a boy; didlí-kó, of a boy; didlí-kó-ke, of boys. We sometimes find an instrumental in xá, as in kódá-kó, by hunger. Tadkhan adjectives in á, form the feminine in i, e.g. chó-tá-kó i, a little boy; chó-tá-kó i, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ná, me.</td>
<td>ná, me.</td>
<td>tu, me.</td>
<td>apun.</td>
<td>ná, me.</td>
<td>me.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kó, me.</td>
<td>kó, me.</td>
<td>kó, me.</td>
<td>apun.</td>
<td>kó, me.</td>
<td>me.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ke.</td>
<td>ke.</td>
<td>me.</td>
<td>apun.</td>
<td>ke-ke, me-ke</td>
<td>me-ke.</td>
</tr>
<tr>
<td>Plur.</td>
<td>kó, me-men.</td>
<td>kó, me-men.</td>
<td>me-men.</td>
<td>apun apun.</td>
<td>kó, me-men.</td>
<td>me-men.</td>
</tr>
<tr>
<td>Sing.</td>
<td>kó, me.</td>
<td>kó, me.</td>
<td>tu, me.</td>
<td>apun.</td>
<td>kó, me.</td>
<td>me.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kó, me.</td>
<td>kó, me.</td>
<td>me.</td>
<td>apun apun.</td>
<td>kó, me.</td>
<td>me.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kó, me.</td>
<td>kó, me.</td>
<td>me.</td>
<td>apun apun.</td>
<td>kó, me.</td>
<td>me.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>jí, jum, jumó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jí, jum, jumó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
</tr>
<tr>
<td>Gen.</td>
<td>jú-har.</td>
<td>kó-har.</td>
<td>kó-har, kó-har, etc.</td>
<td>kó-har, kó-har, etc.</td>
<td>kó-har, kó-har, etc.</td>
<td>kó-har, kó-har, etc.</td>
</tr>
<tr>
<td>Plur.</td>
<td>jí, jum, jumó, etc.</td>
<td>kó, kó, kó, etc.</td>
<td>kó, kó, kó, etc.</td>
<td>kó, kó, kó, etc.</td>
<td>kó, kó, kó, etc.</td>
<td>kó, kó, kó, etc.</td>
</tr>
<tr>
<td>Sing.</td>
<td>jí, jum, jumó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
</tr>
<tr>
<td>Obl.</td>
<td>jí, jum, jumó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
<td>kó, kó, kó.</td>
</tr>
</tbody>
</table>

The Mutual Relative Pronoun is sipar or sipar, each other. Declined regularly.

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

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

Infinitive, or Verbal Noun:—(1) ḍākhā, seeing; abl. ḍākhā; (2) ḍākhun, i.e. ḍākhā; (3) ḍākhān, to see.

Present:—(a) Vaiṣa, ḍākhāt, ḍākhāt, seeing; Past, ḍākhā, seen; (b) Perfect, ḍākhā-ā, having seen.

<table>
<thead>
<tr>
<th>Present Conjugation, (a) See, etc.</th>
<th>Imperative, See thee, etc.</th>
<th>Future, I shall see, etc.</th>
<th>(a) Vulgar.</th>
<th>(b) Pāli.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
</tr>
<tr>
<td>ḍākhun</td>
<td>ḍākhun</td>
<td>ḍākhun (Hon. ḍākhun)</td>
<td>ḍākhun</td>
<td>ḍākhun</td>
</tr>
<tr>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
</tr>
</tbody>
</table>

Fact, I saw, etc. | Fact Conditional, (b) I had seen, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
</tr>
<tr>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
</tr>
<tr>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
<td>ḍākhā</td>
</tr>
</tbody>
</table>

1 The word ā is often added to this tense without changing the meaning, though this properly forms a Perfect.

2 Or ḍākhā-ās and so throughout.

Present Definitive, I am seeing, etc. (a) Vaiṣa, ḍākhāt-āmasā; (b) Pāli, ḍākhāt-ās. Sometimes contracted to ḍākhā-ā.

Imperfect, I was seeing, etc. ḍākhāt-ās. Indian.

Past, I have seen, etc. (a) Vaiṣa, ḍākhāt-ās-ā; (b) Pāli, ḍākhāt-ās, or formed by adding ānu to the past throughout. Thus, ḍākhā-ās-ā, I have seen.

Past Perfect, I had seen, etc. ḍākhāt-ās-ā.

C.—Vocalic Roots.—Maṃsā, to place; Present, Conjug. (1) maṃsā or maṃsā, (2) māṃsā or māṃsā, and so on; Future, (1) maṃśās, (2) māṃśā, etc; Past, māṃśā; Present Participle, maṃśā.

Jāpā, to add to; Present, Conjug. (1) jāpā, (2) jāpā or jāpā, etc.; Future, jāpā, etc.; Past, jāpā; Present Participle, jāpā.

So for other verbs.

D.—Irregular Verbs.

Infinitive.

|hōn, to become. |
|---|---|
| ḍākhā | ḍākhā |
| ḍākhun | ḍākhun |
| ḍākhās | ḍākhās |

Irregular Past Participles:

|hōn, to become. |
|---|---|
| maṃsā | maṃsā |
| māṃsā | māṃsā |
| jāpā | jāpā |

E.—Passive Voice.—Formed by conjugating Past Part. with ānā. Thus ḍākhā-gānā, I was seen.

F.—Causative, as in Standard Hindī.

IV. PARTICLES.—The syllables 2, 3, 4 suffixed to a word mean ‘even,’ and 5, 6, 7, also. Thus ḍākhā-bō even to the mother; for 6, 7, things also.
AWADHĪ.

The first specimen of the Awadhi dialect is a version of the Parable of the Prodigal Son which Mahāmahopādhyāya Paṇḍit Sudhākara Dwivedi has been kind enough to prepare for me. It is not in the Awadhi of the present day, but is in the dialect used by the poet Malik Muḥammad Jāisī in his famous epic known as the Padmāvati or Padmāvati, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muḥammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phālguna, in the Vikrama Sambat year 1955, that is to say, Friday, the 17th March, 1899.

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

[No. 1.]

INDO-ARYAN FAMILY. 

Eastern Hindi.

Mediate Group.

Awadhi Dialect.

(Mahāmahopādhyāya Paṇḍit Sudhākara Dwivedi, 1899.)

चीपाई।

बोह धुम चोट बाहर चढ़ें । तिथि-सहें छोट बाप सर्द कहे॥
घन-महें बाप होर जो भागा । सो मोरहे टेढ़ ( न टारिया बागा)॥
तव कह तिंकड़ी बोटा धन दुःखा । बहुत न दिन बोटेर (सस भ्रान्त)॥
सब किछु छोट एक ठाँ कार-के । तूर देस चले गा सब हर-के॥
बितवत दिन तुषार-महें (भाई) । सो भापन धन दुःखा उड़ाई॥
जब सो सब उड़ाइ धन दुःखा । तव बोह देस काल वड परें॥
छोड़ भिखारि सो ( घर घर लाई । ताहि देस सब जन-पहें भाई)॥
लागें रहन एक घर-साही। । जो भापने खित्तड़-सहें भाई॥


**Dwēha.**

भेंडें (मन-मर्हँ कारि भया) सुधर चरावन बाज।

जोहि होमिन्न-के खात-हे सुधर तिञ्नहि सरँ (शायु) ॥१॥

**Chūpāई.**

चाहें भरन पेट सो (भाई) । केहु नाहि ताहि देखि हिन्दु बारि ॥

तब बोहि चेत भरंद जह बाहि । मोरे बाप घर बहुतज़ बाहि ॥

रोटी बमुन मजूर बचाहि । तज़ तहँ बहुतज़ वचि जाहि ॥

बह बहूँ मदें शुभ-सुध यहवां । सह उठि जाव बाप घर तहवां ॥

बह बौधि कबव जि तुम्हरि चामी । दृढ़त पिरोधि पाप किंच (जागे) ॥

पूत तुम्हारि कहावन जोग । बहवँ न मधुँ पिरि (कर्षुँ न सोग) ॥

चपने घर मजूर जो (देखि) । ता-समहे एक सरिस मोहिं बिखिय ॥

वह गुनि मन सो वाप दिग चला । जस चो सो रहें ठूर दुरवां ॥

**Dwēha.**

देखि बाप बोहि ता-कर, मया कौन जह धाय।

बोहि-सड़ गर लप्ताग्रज चूमेड बोहि (सुख पाय) ॥२॥

**Chūpāई.**

बोहि सउँ पूत कहें दिनु (मानिक) । दृढ़त पिरोधि पाप (मन चारिन) ॥

तुम्हरे मजें विग्राह वह घोरा । जोग न पूत कहावन तोरां ॥

पड़ हंसकारि दासंद-मई कोहि । कहें बाप पहिरावहु एहि ॥

सव-से नीके जे कापर बनहाँ । हावहु सुँदरी पावन पनहाँ ॥

भए हस निस्वायँ करहि चन्द्रां । (हलसि दशहि बिकुरुण दुख देहा) ॥

वार सोर यह मदि फिरि विजरक । नस ठोड़ फिरि (बिंधि वस) मिलें ॥

भए सुहि बेरद दोइ दुखमा जागे । (सव दुख भग सकल सुख जागे) ॥

भए सुख जग पावङ सव कोई । जस बेरद पाए सव दुख ठोइ) ॥

**Dwēha.**

ता-कर जेंदारा पूत जो । बौधि खेत विच (शायु) ।

भावध घर ठिग जव सुनेड बाजन नाचन साजु ॥३॥
सी जांचकर उत्तर घरे। तन्द्रम सीता मीठः।
(श्री चची सदैः सिस्मवाच्यं भाषि तर्कम सदैः दोषः)॥

ता-सर्दः बाप कहें तब बाता। पूर्व मीरे सन्तुंग तुंगः (सुख-द्वाता)॥
भित-ही चरदः सो जी किहु मोरा। कहें (भाव-सति) सत्र सो तोरा॥
पड़ कुचन्व हरखव (प्रहिव बेंरा)। हड़ पड़ जो तौर भाई (डेंगर)॥
हर हा मरा जिग्रादः फिरि (भाईं)। नसर ब्रह्मा फिरि लिखें सो (ब्राह्म)॥
वा। (प्रहार हेराय भिक्षा फिरि (भाईं)॥

नसर-पुत कहूँ कथा सीहाईं। मीत्व शिखरसन भगिन्यों पाईं॥
भास्करठ ठंठ जबस हड़ गाईं। महमद पदमावति-सरः (भाईं)॥
तेहि अनुदारि सुधाकर लिखें। मीत्व शिखरसन जस किहु सिखें॥
हर चंदनसन विनतोि करजः। टूट सेवावः मई पा परजः॥

उदास सद्र पुरपन चहे। विकार संभव-मान।
कामुन सुदं-कठ सुख लिखेज राम-रूप घरि ध्यान॥

दोहा।
[No. 1.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT. IN AWADHI VERSE.

TRANSLITERATION AND TRANSLATION.

(Mahāmahopādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)

CHAUPĀL.

Kehu purukhahi doi bālaka āhe;
A-certain man-to two sons were;
Tinba-mahā chhōta bāpa-saū kāhē.
Them-among the-younger father-to said.
'Dhana-mahā, bāpa, mōra jō bhāgā;
'Property-in, father, my what share;
Sō mohī dēhu; (na tāria bhāgā).
That to-me give; (do-not turn the-reins).
Taba waha tinhabī bāti dhana daeū;
Then he to-them dividing properly gave
Bahuta na dina biteu (asa bhaeū).
Many not days passed (so it-happened).
Saba kichhu chhōta ēka-thē kari-kē;
All things the-younger in-one-place making;
Dūra dēsa chali-gā saba hari-kē.
For country-to went-away all taking.
Bitawata dina luchapana-mahā, (bhāī);
Passing days debanchory-in, (O brother);
Sō āpana dhana - daen-udāī.
He his-own property squandered.
Jaba sō saba udāī-dhana-daēū;
When he all property-squandered;
Taba ohi dēsa kāla bāra pareū.
Then that country-in famine great fell.
Hoi bhikhāri sō (ghara-ghara jāī;
Becoming a-beggar he (from-house-to-house having-gone;
Tāhi dēsa saba jana-pahā dhāī).
That country-of all men-near ran.
Lāgeu rahana ēka ghara-mahī;
He-began to-live one (man-of) house-in;
Jō apanē khētanha-mahā tāhi
Who his-own fields-are him

Dōhā.

Bhējeu (mana-mahā kari mayā,)
Send (mind-in doing pity,)
suara charāvāna-kāju;
swine feeding-business-(on);
Jehi ohiṁinha-kē khāta-hē,
What husks eating-are,
suara tinhālī-saū (āju)
the-swine those-very-with (to-day)

Chaupāi.

Chāheu bharāna pēta sō, (bhāī);
Wished to-fill the-belly he, (O brother);
Kelu nahī tāhi déi kichhu jāī.
Any-body not him used-to-give anything going.
Taba ohi chēta bhāceu aū kahai;
Then to-him senses became and he-says;
‘Mēre bāpa gharā bahutaī abahai.
‘My father-of house-at much is.
Rōṛi bahuta majūra aghāhī;
Bread many labourers are-satiated;
Taū tahā bahutaī bachī jāīhī.
Even-then there much becoming-over-and-above remains.
Au maī maraū bhūkha-saū yahawah;
And I die hunger-from here;
Maī utthi jāba bāpa gharā tahawah.
I arising will-po father house-to there.
Au ohi kahaha ki, “tumharahi āgē;
And him will-say that, “thee-even before;
Daiū birōdhi pāpa kia (jāgē).
God against sins I-did (knowingly).
Pūта tumhāra kahāwana jōgū
Son thy to-be-called worthy
Ahaū na maī phiri (karahū na sōgū).
Am not I again (make not sorrow).
Apanē gharā majūra jō dēkhia;
Thy-own house-at labourers which you-see;
Tā-mahā ēka sarīsa mohī ēkhia.”
Them-in one like me regard.”
OLD AWADHÍ.

Yaha guni mana so bāpa dhīga chālā;
This thinking in-his-mind he father near started;
Paś so raheu dūra durabālā,
But he was far-off the-poor-man,

DŌHĀ.

Dekhi bāpa ohi tā-kara
Seeing father him his
mayā kinha au dhāya;
pity did and running;
Ohi-sāu gara lapāẽeũ,
Him-with neck embraced,
chūmeu ohi (sukha pūya).
kissed him (pleasure finding).

CHAŬPĀI.

Ohi-sāu pūta kaheu, 'pitu mānīa;
Him-to the-son said, 'father believe-me;
Dāit birodhī pāpa (mana-ānia).
God against (my)-sin (call-to-your-mind).
Tumbhār āsūha kieũ bahu ghūra;
Thee before I-did very heinous(-sin);
Jaga na pūta kahāvana tūrā.'
Fit not son to-be-called thy.'
Paś hākārī dūsanha-mahā kēhi;
But calling servants-in some-one;
Kahēu bāpa, 'pahirāwahu eūi
Said father, 'put-on this-one
Saba-sē nīka je kāpari banahī;
Good-than all which cloth are-made;
Hāthanha mūdarī pūyāna pānahī.
Hands-on ring feel-on shoes.
Aū hama jēwāĩ kavañī-amandā;
And (let-) us feast (and) make-rejoicing;
(Hulasī dārāĩ bichhurañē dukhā mandā).
(Being-joyous let-us-crush separation-of pain and grief).
Bāra mōra yaha maři phirī-jēns;
Son my this being-doubt has-again-come-to-life;
Nasāta bōi phirī bidhī-basana mileū.'
Lost being again of God-by-power is-found.'
Asa kahi wei dou hulasāna lā̄ge;
So saying they both to-rejoice began;
(Saba dukha bhagē sakala sukha jāgē.
(All pains fled all pleasure arose.
Asa sukha jaga pōwai saba kōi;
So happiness world-in may-get all persons;
Jasa vei pāc saba dukha dḥoī)
As they got all pain washing-away).

Dōhā.
Tā-kara jeṭhārā pūta jō,
His elder son who,
ahā khōta bieha (āju);
was fields in (to-day);
Awata ghara ḍhīga jaba suneu
Coming to-house near when he-heard
bājana nāchana saju.
music dancing preparation.

Chaupāl
Eka hākōri sēwakanba-māhī;
One calling servant-among;
Apanē ḍhīga pūchheu, ‘kā āhī.’
Him near he-asked, ‘what are (these).’
Sō ohi kaheu, ‘tumhārahi bhāī;
Then he said, ‘thy brother;
Aeu, tumha pītu nīkā jēwāī.
Come, thy father well fed-him.
Pāeu tāhī nīkā au su-bhārā;
Found him well and healthy;
(Kusala-khēma lakhi hulaseu bhārā).’
(Welfare seeing was-pleased the-heart).

Suni risāi ghara jāna na chāhā;
Hearing being-angry to-house to-go not he-wished;
Pītu bāhārāi manāwāī kāhā.
Father outside-came appealing-for said.
Uṭara daeu bāpā-khāhī sōī;
Answer gave father-to he;
‘Ètānaka barasa jo sēwā jōī,
‘So-many years what service(-did), behold,
Agiū ēka tumhāra na tāreū;
Order one thy not I-transgressed;
Tāū kabahū memanā nā dhāreū.
Even-then ever kid not I-got.
OLD AWADH.

Lei jo mita säga bhogateu bhoga;
Getting which friends with might-have-enjoyed pleasure;
(Sukha paateu dari saba dukha-rögä).
(Happiness I-might-have-got crushing-down all pain-and-ill).
Paï yaha püta paturiā-gāmi;
But this son harlots-goer-to;
Dhana udai phūkeu tumlu, sāmi,
Fortune wasted burnt thy, O-master,

DÖHÀ.

So jaisai āeu ghare,
That as-even came house-to,
taisai tiwana mitha;
so-even food sweet;
(Ruchi-ruchi-saũ) sijhawāeũ,
(With-great-care) got-you-cooked,
(ati-parēna-saũ dūtha).
(extreme-love-with gazing).

CHAUFĀL.

Tũ-saũ bāpa kahen taba bātā;
Him-to the-father said then words;
'Pūta more säga tumha (sukha-dūta).
'Son me with thou (pleasure-giver).
Nita-hi ahaũ, so jō-klehu mōrā;
Always are, therefore whatever mine;
Kahaũ (bhau-sati), saba sō torā.
I-say (truth-with), all that thine.
Paĩ hulasaba harakhaha (eũ berũ);
But to-be-joyful to-be-pleased (this time);
Hai pada jō tora bhāũ hērā,
Is proper as thy brother I-saw.
Yaha hā mara jieu phiri (bhāũ);
This was dead became-alive again (brother);
Nasaṭa ahā phiri miluũ, so āi.
Lost was again is-found, he came.

or

Ahā herāya milā phiri āi.
Was lost met-us again coming.
Nasaṭa pūta-kaũ kathā sohāũ;
Lost son-of story pleasing;
Mita Griarasana agrā pāi.
Friend Grierson-of orders getting.
Bhākhā ṭhēṭha jaīsa hai-gāi
Language pure as bās-sung
Mahamada Padumāvati-mahā, (bhāi),
Muhammad the-Padmāvati-in, (brother),
Tehī anuḥāri Sudhākara likheī;
That after Sudhākara wrote;
Mita Griarasana jasa-kiohhu sikheū.
Friend Grierson as taught-me.
Haī pāditaṅha-samsa binati karaū;
I Paudits-to entreaties make;
Tūta merāwahu maṅī pā-paraṅī.
Omissions add I fall-at-(your)-feet.

Dōhā.

Unaīsa-sāī pachapanā ahe,
1900 55 iī-vas,
Bikarama sambata māna;
Vikrama year according-to;
Phāguna snāi chhāṭha suka likheū,
Phāguna light-half 6th Friday I-wrote,
Rāma-rūpa dhari-dhyāna.
God’s-form calling-to-(my)-mind.
The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is hor or ke, with an oblique form kē. It has a feminine form kātī, as in Chittaur-kātī rānī, the queen of Chittaur, which has an oblique form kē, as in majūr-ke nē ā like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in ī and sometimes in ē. Those in ē do not shorten the antepenultimate vowel, but those in ī do. Examples are, āpārī ākē, their own eyes; āīsī laṛāī, such a battle: ānārī gītī, my song; okārī gātāī māhāī, on its neck. Possibly the forms in ē are oblique.

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

In verbs, we may note the Imperatives, jāh, go; gautēh, sing; dēheh, give; also the forms kīheh, you made; jānθhin, he, honorific, knows; and dēthīn, they give.

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

[No. 2.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDĪ.

Awadhī Dialect.

(District Fyzabad.)

SPECIMEN 1.

एक संग्रेढ़-के टुड़ बेटवे रहिन। बोह-माँ-से लहुरा भपनी बाप-से ओहिन प्राण घन-मां जवन हमसर बखरा लात-होय तवन हम-का दे-कर बहुर वै भापन घन उन-का बाँठ-दिहिन। बहुर देर दिन नाहीं वोना को लहुरा बेटवा सब घन बटोर-के प्रवेश चलन-गय बहुर उहाँ भापन घन बुधाल-मां बुधाय पड़ाय दिहिन। बहुर जव सबैं सवाव दायिन चोह देस-मां बढ़ा माल पड़ा। वै कवाय दीलड़ चोह-गा। तब वै चो-ई देस-के एक भव-सनाई के पाँच लाग गा। तब वै चो-बा वहने खेतन-मां सूचर चराव-का पना-दिहिन। बहुर ज बाहत-रहा को जवन फोकल-मां सूचर खात-होय तवन-से भापन पैट भरी। बहुर कैंठ चो-का नाहीं दंत-रहा। तब चो-बा वैत में को हमरे बाप के कितिक मजूर-के खाय-पी के उरव जात-कर बहुर हम भूखन मरल-हे।
हम उठ-के चप्पे बाप-के लग जाओ चाहता उन-से कहते जो है वाप हम दबू चाहता तोहारे बापे चपराश हिस्सा चाहता हम प्रकरे लावल नाही के चब तोहारे बेटे का कहारे। चाहता हम-सा चप्पे मजबुर को नाही होता। तब ने उठ-के चप्पे बापे के लगी गई। सुलता जब वे लामेन रहित हरे चो-वर बापे चो-वर देखिस चाहता दक्षा लाग चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। सुलता बापे चप्पे चाहता कहिस की है दाटा हम दबू चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। सुलता चाहता चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। सुलता बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। सुलता बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता। बापे चपराश हिस्सा चाहता चाहता चाहता चाहता चाहता चाहता चाहता चाहता।

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INDO-ARYAN FAMILY.

EASTERN HINDI.

AWADHí DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ek manai-ke dui behte-wé rahin. Oh-má-sé lahurá apná
One man-of two sons were. Them-in-from the-younger his-own
báp-sé kahis. 'dádá, dhan-má jawan hamár bakhíra lágat-hóy tawan
father-to said, 'father, property-in which my share may-be that
ham-ká dai-dá. Aúr wáí ápán dhan un-ká láy-dihin. Aúr
me-to give. And he his-own property them-to dividing-gave. And
dhé dín náhí bíti kí lahurá beht-wá sab dhan bátor-ke
dhíer-a days not passed that the-younger son all property collecting
many days not passed that the-younger son all property collecting
párdés chalá-gay, aúr uh ápán dhan kuályal-má
foreign-land-to went-away, and there his-own fortune evil-conduct-in
luútáy-paráy-dihis. Aúr jáb saumai gáway-dáris oh dés-má bará
lúti-paráy-dihis. Aúr jáb sammaí gáway-dáris oh dés-má bárá
squandered. And when all he-had-wasted that country-in great
kál par-ga. Wái banáy dalidra hoy-ga. Tab wáí oí dés-ke
kál paí-ga. Wai banay dalidra hoy-ga. Tab wai oí dés-ke
famine fell. He totally poor became. Then he that-very country-of
ek bhul-manai-ké pachhó lag-gaí. Tab wáí
one gentleman-of behind became-attached (i.e., became his servant). Then he
ó-ká apná khétan-má súra charáwik-ká pahal-dihis. Aúr ná chálhat-rahá
him his-own fields-in swine feeding-for sent-away. And he wished
ki, 'jawan phokláí súra kháht-rahin taw-nésé ápán pét
ki, 'jawan phulkái súra khát-rahin taw-né-sé ápán péth
that, 'what husks the-swine used-to-eat those-very-neth my-own belly
bharí:' aúr ká náhí dért-rahá. Tab ó-ká
that, 'what husks the-swine used-to-eat those-very-neth my-own belly
I-may-fell:' and anybody him-to not used-to-give (anything). Then him-to
chétt bháí kí, 'hamré báp-ké kitik majúr-ké khý-
chétt bhái ki, 'hamré bap-ké kitik majur-ké khay-
senses became that, 'my father-of how-many day-labourers-of after-eating-
senses became that, 'my father-of how-many day-labourers-of after-eating-
pí-ke ubar-jáí-háí aúr ham bhúkhan marit-hái. Ham ùth-ká
and-drinking (food) is-saved and I by-hunger am-dying. I arising
and-drinking (food) is-saved and I by-hunger am-dying. I arising
apná báp-ké lag jáb aúr un-sé kahab kí, 'hé báp, ham
apné bap-ké lag jáb aúr un-se kahab ki, 'he bap, ham
my-own father-of near will-go and him-to will-say that, "O father, I
my-own father-of near will-go and him-to will-say that, "O father, I
Dáu-ké aúr tohtré ágé aprádh kihin, aúr ham ektré láyak náhí
Dau-ké aúr tohtre age apradh kihin, aúr ham ektrë lâyak náhí
God-of and thee before sin did, and I this-for fit not-avn
ki ab tohār beṭ'wā kahāi; ab, ham-kā ap'nē majūr-ki
that now thy son I-may-be-called; now, me thy-own day-labourers-of
nāī jān." Tab wai uth-kāi ap'nē bāp-kē lāgē gat. Mulā,
like consider." Then he having-arisen his-own father-of near went. But,
ob wai lāmen rāhin tabai ō-kar bāp ē-kā dekhīs āur dayā
when he far-off was then-even his father him saw and pity
lāg āur dhāy-ke āpan gāṭa-mā chhap'tāy-lihis āur chūm lihis.
seized(-him) and running his-own neck-in enfolded(-him) and kisses took.
Aūr beṭ'wā bābū-se kahis kī, 'hē dāā, ham Daūn-kē āge āur
And the-son the-father-to said that, 'O father, I God-of before and
toh'-rē hajūrē ap'rūdhi kihin āur ab ham ek'rē lāyak nāhī hāťi
thy presence-in sin did and now I this-for fit not om
ki tohār beṭ'wā kahāi.' Mulā bāp ap'nē chak'ān-se
that thy son I-may-be-called.' But the-father his-own servants-to
kahis kī, 'bhal nik kāp'pā lai-āwā, āur ē-kā pahirāy-diya; ō-kē
said that, 'very good clothes bring, and him putting-on give; his
bāṭh-mā mun'ri, āur gōrē-mā pan'hi pahirāy-diya; āur ham sab janē
hand-on ring, and feet-on shoes putting-on give; and (let-)us all men
khāy āur khusi kari; chi-barē kī ā hamār beṭ'wā marā rahā,
cut and merriment make; this-for that this my son dead was,
āur phuni ji ga; ā herān rahā, āur mil ga.' Aūr unhan
and again alive went; he lost was, and found went.' And they
khusi karāi lāgē.
merriment to-make began.

Oś jūn ō-kar jēth beṭ'wā khēṭe-mā rahā. Aūr jab ā
At-that-every time his elder son the-field-in was. And when he
āy āur ghar nag'chāy-gait nāchab gāub suni-para. Ap'nē chak'ān-
came and house approached dancing singing were-heard. His-own servants-
mā-se ek-thē-kā bolāy-ke puchhis kī, 'i kāw ātalāi?' Wai ō-se
in-from one having-called he-asked that, 'this what is?' He him-to
kaliś kī, 'tohār bhāi āy-bāfe, āur tohār bāp new'tā kihis ek'kē
said that, 'thy brother is-come, and thy father feast did this
barē kī ā kusal-chhēm-se āy.' Āur ā risihā hoy-gā. Bhītar ābāī na
for that he safety-with came.' And he angry became. Inside going not
karaī. Ehi barē ō-kar bāp bāhar āy āur ē-kā manāis. Āur ā
did. This for his father outside came and him appeared. And he
ap'nē bāp-kā jawāb dihis kī, 'dekhā, ki bar'san-sē ham tohār
his-own father-to answer gave that, 'see, that years-from I thy
sēwā kihen, kahīyō tohār kahā tāren nāhī; āur tehū-par
service did, ever-every thy saying I-put-away not; and that-ever-on
tū kahīyō ham-kā ek-thē chhērgā-ke bachehō na dihā ki ham
than ever-every me-to one-even goal of young-one not gavest that I
ap'nē saṅghin-kē sāthē khusi manāī. Mulā, jaisē tohār i
my-own friends-of with merriment might-celebrate. But, as thy this
beṭ'wā āy, jē tohār dhan paturian-kē sāthē lil-gai, ō-kar new'tā
son came, who thy fortune harlots-of with devoured, his feast
kibā.' Tab ā ō-sē kahis kī, 'beṭā, tē ham're saṅg hamēśā	hon-modest.' Then he him-to said that, 'son, thou me with always
bāt; jawan kuchh hamār āy tawan toh'rai āy; mulā, ham pañch-kā
art; whatever thing mine is that thing-even is; but, we people
khusi ēওāi chāhi kahē-sē ē tohār bhāi marā rahin, āur
happy to-be is-proper because this thy brother dead was, and
phuni ji uthen; āur herān rahā āur mil gay.'
again having-lived arose; and lost was and found went.
Specimen II.

अब यह सम एक सिंहनी कहते-हुए। तौर और वह स्वयं चावल आपने चावल धात थान ये शून्य माह।  चक्कर साड़ी बॉर्ड पेंजी बी सम्भार लाव मिलकर साध लाव खड़े सिबाल खड़े हो चलन।  सिबाल खड़ा तो कुछ सिखवै न कोस। जीता-की महोना-महा वार्षिक सारा एक-टी बड़ाके वरसें-की तरे सब केज दहाड़ बाहिन।  ती बाखाई बाहिन, कि फ़ैंजी कुछ सीते।  ती पेंजी एस नोक के गाइन कि बन-मर-कर सीजा, जैसे, हद्रा, खरडा, सिबाल खड़ा, सब आपने चापन बाहिन मूंड मूंड बिचारवन थे-के सुने बाहिन कि बनाके छूट बुधियो बिच बिच बिच बिच।  ती एक-टी हद्रा जोन पेंजी-के करे चावल सुंड किधी ठट्ट रचे, बोकरी गटट-सही वे चापन तबसी डार-टिना।  ती-विच गायू-कर बिचारवन ती सूटि गे, बी सब वने कर रहधै कल्यन चापन चापन राह बिच।

जब बक्कर आने दिन दरबार के-के लैहिन ती पेंजी न चाहन, कादे-से कि, चोंस-का बड़ा बर झड़ गरहै।  बॉर्डल बाहिन कि, ऐ बाखाई पेंजी सनाक-रहे वकि हमारे नाकूं आन बॉर्ड गवाया नाकूं चढ़े तीन-से न चाहन।  चढा न झड़ है। बाखाई बाहिन, कि आन केज गवाया नाकूं ना।  बॉर्डल बाहिन, कहा ती हम विच बावरा-कहे बखाइ ले बचाई।  बाहिन, जा, बोलाइ ले चाहन।  ती बॉर्डल विच बावरा-कहे ले-बाहन।  मून चात किन विच बावरा गवाई।  तब सब बने-कर चोंजा गीति मून-की दरबार-सही चढू, वैसे पहाड़े-की नाकूं सुने चाहन।  तो ज पहिरना जोन-की गंभी-माँ नमक यवन थाटे-है। बॉर्डल तसबिरिया निवारि-के पेंजी-के बाहे लेंकि-दिना।  विच बावरा बाहिन, कि, हमार बखान कादे-का बिरहें, तानसेन हमारे-की नौका गवाई जानन।  तानसेन बोलावा गै।  दोष-क गवाई बाहिन दिया चप्पू-बिंदे।  चउ तानसेन-के जर-की मरिगे।  सूल
पहिले तानसेन कहा-रहिन कि जो हम सर जाई तो हमारी लोधि चितोर-गढ़-की खंडी-महैं चोराई-नो धरताई दिखेह। चउ मनई-उ चोह पर सवजि दिखेह कि जबले जवनउ जबु हमारी देह खाई न पाई। जब चितोर-की कमला-रानी अपने मनोस्च-को चारतो सावन-को पूर्णिमा-की दिन करत-को सलाल राग गेह, तो हम सुनि-को जो उठव।

बाखाश बैसे किहिन। जब रानी गाई खानी तब तानसेन ताल बजाय लागन। ताल सुनि-के रानी जानि-छदँ कि हमारी गौति तानसेन सुनि-लिगिन। तौ-चिक-भर-माँ तानसेन भागि थो बाखाश-के खगे चला चाइन। बाखाश किहिन कि कमला-की गौति सुनैं-क चाही। चितोर गढ़-पर चढ़ाई। किहिन थी एसि लड़ाई भे कि ब्राह्मण चतरी-वर साड़े चौहतिर मन जोन्द्र-व ठहर होइ-गि है। उहे ७३। व चंध मनप्रे चिहिन-की उपर चिक्व देखिन जे-कि जबने-से केज केहू-के चिहू-न खोजे।

जब चितोर वर राजा जुकिन थीं थोन-की छोद झारि-गढ़ तब बाखाश कमला-देवी-कहे केहू-के पारलो-पर चढ़ाई, जबने सहरस लयाई थे इंकुम दिखिन कि बिहान भिसमारी दर्शार-सहे कमला-देवी-के गौति सुनैं-क होए। रानी एक तान पूरा ले-के जी थो राग चोकिन ती थोन-वर जिव खोपाई जोर-कौ बैकुंठहि बला गा। चौ सब सुनवाई भापन भापन सूर बाइ-के ठानवाई रहि-गि।
Ab ham ek kihin kahat-aś. Taun-khaš sab-kēu āpan āpan
Now I one story am-saying. That-to all-(men) your-own your-own
kān-dhāi-dhāi sunat-jāḥ. Akabbar sāḥ, Bir-bal, Phaiji, au sammini
ears-applying listen. Aekbar the-emperor, Birbal, Faizī, and all
lāw-lasikār sāthē lāt-kāi, sikār-khōl-bāre chalī. Sikār-ukār,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
tau, kuchhū mih-bāi-na-kīnh. Jeth-kē mahinā-mahaś għamē-ke mārē
indeed, anything was-not-found. Jēth-of mouth-in heat-of on-account
ek-thē bārūkāṭ barγađē-kē tare sab keū cihhāṭī lāgin. Tau,
one-place-in a-big banyan-tree-of under all people shade-(shelter) took. Then
Bāsāḥ kahin, ki, ‘Phaiji, kuchhū gaateh.’ Tau Phaiji ēs nik-kāi gāin
the-emperor said, that, ‘Faizī, something sing.’ Then Faizī so well sung
ki ban-bhārē-kar saujā, jaisē hanna, kharhā, sīar-ūr, sab āpanī
that the-forest-whole-of animals, such-as deer, hares, jackals-etc., all their-own
āpanī ēkhi mūḍi-mūḍi dhiyān-dhāi-kāṭ sunāt lāgin, ki hanāī
their-own eyes closing attention-giving to-bear began, so-that entirely
sudhī-buddhi bīśari-gai. Tau ek-thē hanna, jaun Phaiji-kē lāge āpanī mūh
consciousness lost-was. Then one deer, which Faizī-of near its-own face
kīhī thārī rahai, okkī āpanī-mahaś wai āpanī tās-bīl dārī-dilīn. Tau
putting standing was, its neck-about he his-own rosary threw. In-
dhīkh ĝawāi-kar dhiyāṇ, tau, cihhūtī-ga, au sab banē-kar
the-meantime singing-of attention, indeed, lost-was, and all forest-of
raḥwāi-yā āpanī āpanī rāḥ līhin.
inhabitants their-own their-own way took.

Jab Akabbar ānē din darbār kāi-kāi baithin, tau Phaiji na āin.
When Akbar another day court in sat, then Faizī not came,
kāhē-sē ki on-ka bārā jār hōi-ga-rahai. Bir-bal kahin ki, ‘ē Bāsāḥ,
because that him-to great fever had-become. Bir-bal said that, ‘O emperor,
Phaiji sānī-ga-haś, ki, “hamrī nāi ān koū gawāi-yā nāhīī ahaś,”
Faizī has-become-pround, that, “we like other any singer not āś,”
taunē-sē na āin. Aū na ahaśī.’ Bāsāḥ kahin ki, ‘ān
therefore not he-came. And not he-will-come.’ The-emperor said that, ‘another
throw-away. Birjū Bāwṛā said that, 'my praise what-for did-you-make?

FREE TRANSLATION OF THE FOREGOING.

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

When Akbar sat next day in court Faizi was absent owing to a severe attack of fever; but Birbal said, ‘Your Majesty, Faizi has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.’ Said the Emperor, ‘but is there no other singer?’ Replied Birbal, ‘if Your Majesty gives me the order, I can fetch Birju Baurâ.’ ‘Let him be summoned.’ So Birbal fetched Birju Baurê, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizi had thrown his rosary, and Birbal took it off her neck, and cast it before him. But Birju said, ‘why are you praising me? Tân-sên can sing better than even I.’ So the Emperor summoned Tân-sên, and he began to sing the Melody of Illumination.1 He sang with such fire that all the lamps in the

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

The Emperor carried out these instructions, and, when the queen began to sing, Tan-seen came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tan-seen had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamla sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brahmins and Kshatriyas alone, they collected seventy-four and a half maunds. This very number, $74\frac{1}{2}$, people still write at the head of a letter to prevent anybody opening it.

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

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

The following peculiarities of the dialect may be noticed. The termination $am$, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in bhakhan, by hunger, is here used as a termination of the oblique form, as in the phrase mare bhakhan-kē, by hunger. Another termination of the oblique is $ē$, as in kheē-mā, in the field; eēnā dinē-sē, from so many days. The direct masculine termination of the Genitive is sometimes keē, as in Par-mēbwar-kē, of God; wā-kār-bāp, his father.

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1. The $ārti$ is a ceremony of waving in a circle before the image of a god a platter containing a five-visited burning lamp, flower, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tan-seen died in the month of Jēth, which is in the height of the hot season. Shwan is two months later, in the middle of the rainy season. The fifth of Shwan is the date of the festival of the Nāgas, or snake-gods. On this festival, which is a women's one, wives perform $ārti$ before their husbands, and sing at the same time. The $mālā$ is one of the six principal rāgs, or modes in Hindustani music. It is sung in the rainy season, and is said to be very plaintive.

2. An account of Akbar's siege of Chittaur will be found in Chapter X of the Annals of Mowry in Tod's Rajasthan. The account of the memory of this disaster, the numbers $74\frac{1}{2}$ are śitākē or accused. Marked on the backer's letter in Bajasthan, it is the strongest of scales, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguards of this mysterious number.

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2. The $śrī-vāg$, or Melody of Prosperity, is another of the six principal rāgs, or modes, in Hindustani music.
For the third personal pronoun, we should note the forms <i>wa-hā</i>, to him; <i>wa-hā</i>ē, his; and the nominative plural <i>wa</i>, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus <i>wa-k'rē</i> is used to mean both ‘to him,’ and ‘him.’

Amongst verbal forms, note <i>lāg</i>, he began; <i>khaē-hai</i>, I have done; and <i>ki</i>n, for <i>kīnā</i>, I did. Note also the typical Awadhi past tense ending in ā<i>n</i>, of a verb whose root ends in ā, which we meet in the word <i>nag-chān</i>, he approached.
[No. 4.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHI DIALECT.

(MEDIATE GROUP.

(DISTRICT GONDA.)
नापी ते नापी चुपा न जाना ही - दोहों में उठी गयी नामपत्र वाले के तीन तीन बीते कहीं किसे तो वात में नहीं। दोहों में नापी चुपा न जाना ही - दोहों में उठी गयी नामपत्र वाले के तीन तीन बीते कहीं किसे तो वात में नहीं। दोहों में उठी गयी नामपत्र वाले के तीन तीन बीते कहीं किसे तो वात में नहीं।

भले हाथ पूरी दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया नेमिंग दिखाई दे वाक़ दुनिया
अवधी ओँ गोन्दाति। नृति मिश्रा देव-माया भक्तिविवाह भव-माया दिवार तार-सार।

अमृत बोलिये मी तै-जन बाज़ा गद्द। तै जन न गावे न मारे न गद्द।

बौलिये तै बाज़ा मरे तै जन-जन बाज़ा गद्द। तै जन न गावे न मारे न गद्द।

जन-जन बाज़ा मरे तै जन-जन बाज़ा गद्द। तै जन न गावे न मारे न गद्द।

ही जन-जन बाज़ा मरे तै जन-जन बाज़ा गद्द। तै जन न गावे न मारे न गद्द।
सहा- वै अज्ञाति नै श्रीशिव ना नामुक्त हो। तो नै बिषयानि जनाय नै वाण नमकर्षित कि नै नै गृहि दृश्यां दृश्यित सदैव दुःखी हो।

जो नै गृहि कश तुम्ही देव मिलना तो है। इच्छाली कि तसक सब पूरा होगा। लागे कि गौतम गाज भरा तह निष महान निष तह निष अनुभव है।

तो ताहि तु निष मिला है।
[No. 4.]

INDO-ARYAN FAMILY. \( \text{Mediate Group.} \)

EASTERN HINDI.

AWADHĪ DIALECT. \( \text{(District Gonda.)} \)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē duī bēt-wa rāhē. \( \text{One man-of two sons were.} \)
Un-mā-sē chhoṭ-kā bēt-wa
apnē bāp-sē kahis ki, \( \text{'he bāp, ham-kā jawan bakhrē} \)
his-own father-to said that, \( \text{O father, me-to what share} \)
pahōchāi, tawan bāti dēw. \( \text{Tau āpan pūjī un-kā} \)
may-reach, that having-divided give. \( \text{Then he his-own property him-to} \)
tāti dīhis. Kuchh din-kē pāchhē chhoṭ-kā bēt-wa sab
having-divided gave. Some days-of after the-younger son all
lai-dai-ke par'dēs chalā-gā au huā sab ja'āti
having-taken-of-cetera (to-)a-foreign-land went-away and there all fortune
bēkār kār-mā urāi-dīhis. Jab sab phūk-chukā tau
bad deeds-in squandered. \( \text{When all he-had-burnt (i.e., squandered) then} \)
wahi dēs-mā bārā jhūrā purā. Tab tau bhūkhān marīt
that country-in great dryness fell. Then indeed from-hunger to-die
lāgē. Tab ā wahi dēs-kē ēk manāi-kē lāgē gā. \( \text{He wa-kā} \)
he-began. Then he that country-of one man-of near went. He him
sūrī charāwāl-kē khāīr khēt-mā pathāis. \( \text{U āpan pēt} \)
wswine feeding for fields-in sent. \( \text{He his-own belly} \)
kanā bhūśi-sē jawan sūrī khāī-rāhē bahut khusi-sē
the-particles-of grain chaff-with which swine used-to-eat much pleasure-with
bhāri-lēt, mulā wahau keu nāhī dēt-rāhā. Jab wak're
would-have-filled, but that-too any-one not used-to-give. \( \text{When to-him} \)
sudhi bhai tab kahāi lāgā ki, \( \text{'ham're bāp-kē bahut} \)
senses became then to-say he-began that, 'my father-of many
nokar'han-kā khāyē-kā milat-hai, baruk bāchī jāt-hai, au mai
servants-to food-to-eat is-given, and-also saved-(food) is, and I
mārē bhūkhān-kē marat-hāi. Lāo, mai uḥāu awar apnē
owing-to hunger am-dying. \( \text{Come, I may-arise and my-own} \)
bāp-kē lāgē chalāū aur un-sē kahāū ki, \( \text{'he bāp, mai} \)
father-of near may-go and him-to say that, \( \text{O father, I} \)

1 When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called ""jounī"" and are used for the food of the animals.
Prameśvar-kāh au tohār gunah-gār haū, au tohār beṭwā kahāwāśā-ke
God-of and thy sinner am, and thy son to-be-called
lāyak naḥī haū. Mo-kā apnē chakran-mā kāh lēw.” ‘ Ā utāḥ
fit not I-am. Me thine-own servants-in having-made take.”’ He arose
an apnē bāp-kē lāgē āwā. Mul jab ū bahut dūri rahā wa-kāh
and his-own father-to near come. But when he much distant was his
bāp wa-kāh dekhi-ilhis. Tau wakrē dekhi dayā
father him happened-to-see. Then him having-seen compassion
lägi
au dauri-ke, gaṭāi pakari-ke, chūmi-ilhis. Tab
having-seized-(him) and having-run, nekk having-held, he-kissed-(him). Then
betaunā būlā ki, ‘hē bāp, maī Par’mēsur-kē āge au tohīrē āge
the-son spoke that, ‘O father, I God-of before and thee before
pāp kihāu-hai, awar tohār pūt kahāwāṭ lāyak naḥī-āna. Tab bāp
sin have-done and thy son to-be-called fit not-I-am. Then the-father
apnē chakran-sē kahās ki, ‘sab-sē nīk kāp’ā lāo au ē-kē
his-own servants-to said that, ‘all-of good clothes bring and this-one
paḥriāo. Au ēk mūdārī paḥriāo, au gurē-mā pān’āh paḥirāo, aur āō
put-on. And one ring put-on, and feet-on shoes put, and come
sab-kūhī khaṇī-pū; au khusī manāī. Kāhē-sē-ki haṃmār
(let)-us-every-one eat-(and)-drink; and joy celebrate. Because-that my
i beṭwā marī gā-rahā, phirī-sē jā-hāi; herāy gā-rahā-hai, phir
this son dead had-been, again alive-has-become; lost had-been, again
mīlā hāi.’ Aur wai sab khusī maṇīwāī lāgē.
found is.’ And they all joy to-celebrate began.

Baṛkā beṭwā khētā-mā rahā. Jab ū āwā aur bakh’rī
The-elder son the-field-in was. When he came and the-house
nag’chān tau nāch-rāng suṇī-parā. Ėk nokar’hā-kā goh’rāy-kē
approached then dancing-music became-audible. One servant having-called
hawāl pūchhīs. Ū bātās ki, ‘tohār bhāi āwā-hai, tawan tohār bāp
account asked. He said that, ‘thy brother has-come, therefore thy father
newtā kihis-hāi ki wai khām-kuśa-sē āe-gē; ē suṇi-ke ā
feast has-made because he safety-with came.’ This having-heard he
bahut risihā bhā aur bakh’rī-mā na gā. Tau wa-kāh bāp āwā au
much angry became and house-into not went. Then his father came and
chhaurī kihis. Ū jawāb kihis ki, ‘etnē dinē-sē ham tohār
entreaties made. He answer made that, ‘so-many days-from I thy
kāṃ-kāj karīt-hāi aur kab’hū tohīrē kahē-kē sūśāri bāt nāley
works am-doing and ever-even thy saying-of besides another act not
kin, mul ū ham-kā kab’hū ēk chheg’rī-kāl bāchhau na dihāu
I-did, but thou me-to ever-even one goal-of young-one-even not gaveat
ki apnē saṃghin-mā saukh karī; mulā jab tohār
that my-own companions-among merry I-might-have-made; but when thy
änderi agrā jā samul-lai jajāti berinín-māhilī bilwāiś tau tu
that son came who all-even fortune harlots-among wasted then thou
feast madest.' Then the-father said that, 'O son, thou always me
sāthē rahat-hau aur jawan-kuchh hamrē-rahē tawan toh-rē hoy. I
with live and whatever mine-was that thine is. This
chāhī rahē ki ham sab khusī manāī kābē-ō-ki tohār bhāy marā
proper was that we all joy may-celebrate because that thy brother dead
rahē, phir jiā hai; aur herāy gū-rahē, phir milā hai,
was, again alive is; and lost was, again found is.'

[1] Berinín = girls of the Naīe casta, who prostitute themselves.

[2] Kilem of the original is a slip of the pen for kilēm.
LUCKNOW AND BARABANKI.

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

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

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

The letter ē often becomes yā, as in yāk for ēk. There is an oblique form of nouns ending in ē, as in yāk jānē-kē, of a man: boṛī dērē-kē muluk-nē, in a country of great distance. The masculine genitive termination is kē, direct, and kē oblique. The feminine termination is ē, both direct and oblique. In the phrase nīy-bāmhan-kē bolāy-kē, having called a barber (and) a Brâhmaṇ, the first kē appears to be used as a sign of the accusative. So also in bēṛīā-kē dēkā-kē, having seen the son.

In pronouns, note the form yē, this.

In verbs, note the typical western forms raḥāi, he was, and raḥē, they were. In the phrase meī bahūt pāp kihin-hai, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdu of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.
Yak janë-kë dau beṭwa rahë. So, ehōt’kă beṭwa hāp-së kahis
One man-of-two sons were. Now, the-younger son the-father-to said
kí, ‘mōr hīsā bāṭī dē.’ Tab hāp ohi-kă hīsā
that, ‘my share having-divided give-me.’ Then the-father him-to share
bāṭī dihīs. Kichhu din pūchhē ā sab rupaya ilk-kā bāri
having-divided gave. Some days after he all rupees taking great
dūre-kē muluk-mā nisarg-gā. Aur hūx āpan rupayā sab kuchāl-mā
distance-of-country into went-out. And there his-own money all evil-conduct-in
upay-dihis. Tē pūchhē ohi-kē tirē kuchhā nāhī rahā; aur hūx
he-squandered. That after him near anything not remained; and there
bāṛā jhārā paṛāī lāg aur ā banāy tabāh hōc lāg. Tab
great famine to-fall began and he extremely ruined to-be began. Then
yak bhal-manai-kē tirē gā aur ā āpan khētān-mā sūari
one well-to-do-man-of near went and he his-own fields-in soine
charāwān-kā nēkar rākhis. Tab ohi-kē ji-mā āwā, ‘jaun
feeding-for servant put. Then his mind-into came, ‘what
boklā-ohoklā sūari khāt-haī wahī pāī to ham khāi;’
husks-ei-celeru soine are-eating that if-I-may-get then I may-out;’
khāhē-sē-kī ohi-kē kuchhā nāhī milat-raahā. Tē pūchhē ā apnē man-mā
because him-to anything not was-given. That after he his-own mind-in
sochis, ki ‘mēre hāp-kē bahut majūr lāg rahat-haī so ab
thought, that ‘my father-of many day-labourers engaged remain therefor now
ham-hū uth-kā hūx jāī aur kahi kī, “maĩ tōrē hiyā aur
I-too arising there may-go and may-say that, “I thee near and
Gussiāyā-kē hiyā bahut pāp kihin-hai aur ab aisan nāhī haū kī tēr
God-of near much sin have-done and now such not am that thy
beṭwa kahāū. So jē-mānē sab majūr tōrē hiyā
son I-may-be-called. Therefore as all the-day-labourers thee near
lāg haũ ham-hū-kā laugā lā.”’ I soch-bihār-kā hāp tirē
engaged are me-too engaged make.”’ This thinking the-father near
chala-gā. Bāp-kā ē bet'wā-kāṁ dārē-sē dekh-kāṁ bahut sōch
he-went-away. The-father-to this son far-off-from seeing much pity
āwā aur daur-kāṁ garē-mē
lap'tāy-lihis aur bahut chūmis
came and running neck-in (about) enfolded(him) and much kissed(him)
chātis. Tab bet'wā bōlā ki, 'maī tōrē hiyāā aur Gusaiy-kā ke hīyāā
licked(him). Then the-son spoke that, 'I thou near and God-of near
bahut pīp kihin-hai aur aisan nāhī haū ki phēr tōr bet'wā
much sin have-done and such not am that again thy son
kahāā.' Eh par bāp āpān majū-ran-sē kahis, 'kī bhal
I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good
bhal kapîyā liāō aur eh-kā pahirāō; aur eh-kā āthī-mēē múdārī
good clothes bring and this-one put-on; and this-one's hand-on ring
aur gōrē-mēē pan'hū pahirāō. Ham khusiāā manāāb ki bāmāā
and feet-on shoes put-on. I joy shall-celebrate that my
bet'wā mar-kāī jiyāā; aur herāy-kāī, phēr milāā.' Tab ū khusiā
son dying lived; and lost-being, again was-found.' Then he merriment
karāā lāg, to-make began.

Bar'kā bet'wā keohan-bārī-mēē rahi. Jab duārē āwā tab git
The-elder son fields-in was. When door-to he-came then song
aur bājā-kāī awaj sunis. Tab yāk nōkar-sē pūchhis ki, 'āj yū
and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this
kā hai, jaun khusiāā manāā jāt-hai?' Nōkar kahis ki,
what is, owing-to-which joy celebrated is-being?' The-servant said that,
'Tohār būr āwā hai, so tohār bāp ēē bārē
'thy brother come is, therefore thy father this-very for
khusiāā kihin hai.' Eh par bar'kā bet'wā risān aur
merry-making done has.' This upon the-elder son grew-angry and
bhītrāī nāhī ēgā. Tab bāp āpāi duārē āy-kāī ōhi-kā
inside not went. Then the-father himself in-doorway coming him
manāyīs. Ī bōlā, ki 'maī ītrē din-sē tohār sēwāā kihāū,
appeared. He spoke, that 'I so-many days-since thy service did,
kab'hū āis nā bhā kī ēkō chhēb'īrī-kā bāchchan
ever-even so not was that one-even goal-of young-one-even
dētāu ki ap'nā aon-pār'kān-kā khiwać aur khusiāā
thou-mightest-have-given-me that my-own friends I-might-have-fed and merriment
karīt; aur jab yū āwā ān āin sab dhan kas'īn-mēē
might-have-made; and when this-one came who all fortune harlots-among
urāy-dīhis, tab yū khusiāā manāyī. Tab bāp bōlā 'hē
squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O
bhaia,1 taĩ tɔ more lagã rahai; jaun more tiri han sã-an
tɔr han. Mulã ei säit khusiaĩi karab jarur rahai ki tɔr
thine is. But, this moment merriment to-make necessary was because thy
bhai mari-kãi ab jiya han; aur heriy-kãi pher milã han.'
brother being-dead now alive is; and being-lost again found is.'

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

INDO-ARYAN FAMILY.  

EASTERN HINDI.  

AWADH DIALECT.  

(MEDIATE GROUP.  

(DISTRICT, LUCKNOW.)

SPECMEN II.

FREE TRANSLATION OF THE FOREGOING.

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

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

We notice the same tendency to spell ā as yā, which we have found in the neighbouring districts. For ‘one,’ we have both ēku and yāk. So also we may quote as examples par-dyānāi, to a foreign country; khāl, a field; dyākhu, see; and syāvā, service. Similarly, here, we have the letter ō represented by wā, as in mowār, my; and kowāi-hai, it is becoming. There is also a strong tendency to make a noun singular end in u. Thus, ēkā, one; jaunn, what; asbān, property; ik-thauru, in one place; and many others. All these peculiarities are due to the influence of the Kanauji spoken to the West.

Nouns Substantive have an oblique form in aī or ē, as in par-dyānāi, to a foreign country; bāpāi-kā, of the father; hāthē-mā, on the hand.

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

As regards verbs, the present participle ends in ī, as in karati-haū, I am doing; rakhāi-hau, you remain; and rākhāi-hai, they keep. Note the typical western Awadhi forms, rahai, he was, and rahaū, they were. Note also āī, it is; kowāi-hai, it is becoming; dihīni, he, honorific, gave, for dihin; and dīn, for dinh, he gave.
[No. 7.]
INDO-ARYAN FAMILY. MEDIATE GROUP.
EASTERN HINDI.

Awadhi Dialect. (South of District Lucknow.)

एकु मनहें जुंग बेटवा रहें। वहि-माँ होठकावा बेटवा अपने याप-ते कहिसि कि द्रादा तुम्हारे विरसी-माँ जैनु हमार शीघ्रा होकर तोनु हम-का बोटि दें। तव उन अपनी विरसी-माँ उन-का बोटि दिशिनि। कुछ दिन बोटे होठकावे बेटवे सब सस्तवा इबादति सै-के पदार्थ-से चरा गा औस हुवा पहुँचि-केघ चोपन चोज-सब लुचपन-माँ उड़ाई दिशिसि। श्रीस जब सब दास छोट-नि तव वोहि देस-माँ बड़ा भरा परा बी बढ़ी गरौंस छोट ना।

तौ हुने एक विमोचार-के हियां गा बीवकरी की विलिसि। तव बोहि-का अपने स्थान-साँ सोरी चरावे-का पढ़िसि। श्री बोहि-का सनु रखे कि सोरी-की-खाई बृसो के चरापन पेटि मरिवे लें। बड़ा वहि-बाबा कोई दीन। तव सुनिस-सै-के कहिसि कि बहुत संजुर ती हमरे याप-की हियां खाय-के श्रीस कुछ वचार राखि-दें। श्री से हियां उपासु करि-हैं। चाहे से स्थान-से चला जारे चरि बाप-के लामे चठनौ भी उन-से बाहेर कि द्रादे में तुझार बी राम-का गुणही हैं। बी बाप में वोहि-तना-का नाहिन कि तुझ्हार बेटवा बाजी।

मरहि-का अपनी संजुरी-साँ लगाइ-लें। श्रीरि हुवा-ते चलनौ-के अपने बाप-के हियां चाचा। जब वह नगचार तव वोहि-के बाप बोहि-का पहि-हे दोहे भी देखि खुस होइ-के दौरा मारे। माता की कपिप्रय विलिसि। तव बेटवा बाप-ते चरारी कहिसि कि द्रादा में राम का ची तुझार गुणही हैं। चाहे बोहि-तना-का नाहिन कि तुझ्हार बेटवा बाजी।

बुद्धी बाप अपने चाचरन-ते कहिसि कि नौकर २ कपपल प्यावपी बी बोहि-का पहिराव-दें। बी मुंदकी हाथी-साँ भी चलि नई पाँड-साँ पहिराव-दें। बी सब साँ समूहे नेलता खाईन है। श्री से बाप बेटवा बुढ़ि-के फिरि जिया बी हेराके-के फिरि मिला। बी सब समूहे खुसी करै लामि।

वोहि बोरिया बोहि-का बड़कावा बेटवा खाय-साँ रहें। जब वोहि बोरिया-के दर-के नगोचि बाबा तव नायच गाव-के दंडा सुनिसि। तव याक चाचर-का बोरिया-के पूछिसि कि येंदु का हाद है। तव बोहि बुढ़ि-ते कहा तुझारि
भाव चाहा-है। उन-को खेर-साहब चाहा-से तुम्हारे वाप नाहुरागु क्षिन्तिस-है। वौँ बहुते सियां। घर-के भिँतरे न जात-रहे। वेतरे-मां वाहिन-का वापु घर-के निकार आता बो मनावे लाग। वौँ हाथ-से कार्निस कि दाखबी वेतरे दिन-दे तुम्हारी खाता कार्नत-हों क्यों करी तुम्हारा वहा नहीं ठारा। तौन-उ-पर तुम कबीं हम-का एकु हंगो-का बच्ची ना दिखी कि धरपने व्योहारिन-के साथ सुसी कारत। तुम जब-ते तुम्हारा बहु बेटाया आता जोने धरपन चोज वस्तु दिनारा-मां उत्तर दिखिस तीन-मां तुम उन-के वरे बढ़ी सुसी किंकर। उन उन-की बच कि वहा तुम तो रोजबूढ़ हसरे-वग़ी रहते-ही। जीने चोज वस्तु चारे है तौनी तुम्हारी-ही आइ। हम पंचन-का बचो कि खुसी कारी कारते कि तुम्हारा भाद्र घर-के जिया-है ची देशाय-के श्रीरि मिया है॥
INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHÍ DIALECT.  

(SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Ekù manaí-kã dui beṭ'wá rahaí. Wahi-mã ehōťkawá beṭ'wá ap'nê  
One man-of two sons were. Them-in the-younger son his-own  
bāp-tē kahisi kī, 'dādā, tumh'ri girasti-mã jannu hamār hīsā  
father-to said that, ‘father, thy fortune-in what my share  
hōi taunu ham-kā lōśī dōu.’ Tab un ap'nî giristi-mã  
may-be that me-to having-divided give.' Then he his-own fortune-in  
un-kã lōśī dibini. Kucch din bīte ehōťkuyê beṭ'wāś sab  
him-to share gave. Some days having-passed the-younger son all  
ashābā ik-thauru kāl-kāi par-dyāsāi chalā-gā, auru hūwā  
property one-place-in having-made a-foreign-country-to went-away, and there  
pahūchī-kāī āpan ehīj-bastu luch'pan-mā uṛā-dhibi. Auru jāb sab  
reaching his-own things wickedness-in squandered. And when every  
dām ohuki-gē tab wohi deś-mā bāpā jhūrā parā au wahu war guatehī  
farting was-spent them that country-in great dryness fell and he-too poor  
hōi lāg. Tau hūwā āku jimidār-kē hiyā gā nauk'rī kāli-libis.  
to-be began. Then there one landholder-of near he-went service he-took.  
Tab wohī wohi-kā ap'nê khyātan-mã sōrī charāwāl-kā paṭhaisī. Au  
Then he him his-own fields-in swine feeding-for sent. And  
wohī-kā manu rahai ki sōrī-kī khāi buśī-tē āpan pētu bharī-loit  
his desire was that swine-of eaten huska-with my-own stomach I-may-fill,  
mudā wahu nā wohi-kā kohū din. Tab sudhi-kāi-kāi kahisi kī,  
but that-even not him-to anybody gave. Then recollecting he-said that,  
bahuti mājūr tau hām-rē bāpai-kā hiyā khāy-kāi auru kucch  
many labourers surely my father-of near having-eaten and something  
bahāī rākh'ī-hāī, au maī hiyā upāsū karati-hau. Ab maī  
having-saved keep, and I here fasting am-doing. Now I  
hīyā-tē chalā-jāu ap'nē bāp-kē lāgē aṭāu au un-tē kahaū kī,  
here-from may-go my-own father-of near may-walk and him-to I-may-say that,  
“dādā, maī tumhār au Rām-kā gun'hi hāu; au ab maī yehi-tanā-kā  
“father, I thy and God-of dinner am; and now I this-like  
nāhin ki tumhār beṭ'wā bājau. Mahī-kā ap'nî mājūri-mā  
not-am that thy son I-may-be-called. He thy-own labourers-in
lagāi-leu." Phiri hūwā-tē chali-kāt apnē bāp-kē hīnī āwā. Jab engage." Again there-from going his-own father-of near he-came. When ghar nagichāyān tab wohi-bāp wohi-kāp khālī-hē dikhā au house he-approached then his father him beforehand saw and dekhā-tē khus hói-kāf daurā, mārī-māyā-kē immediately-on-seeing pleased having-become ran, owing-to-love chhaṃṭīyā-lihitā. Tab teṭwā bāp-tē cheraurī kihisī ki, ḍāḍā, ke-embrace-him. Then the-son the-father-to entreats made that, 'father, maṛ Hām-kā au tumhār guṇ-hī haū. Ab yehi-tanā-kā nāhīn ki I God-of and thy sinner am. Now this-like vai-am that tumhār betwā bājaū.' Mudau bāp apnē chak'ran-tē kahisī thy son I-may-be-called.' But the-father his-own servants-to said ki, 'niki niki kapṛā lyāwō au yehī-kā pahirāy-dēn; au māṭrī that, 'good good clothes bring and this-one-to put; and a-ring hāthē-mā au parāḥī pāye-māḥ pahirāy-dēn. Au sab manāi neūta khānī hand-in and shoes feet-on put. And (let-)all men feast eat au khus bhū, ki 'mrār betwā mari-kāf phirī jīyā; au and pleased become, that my son having-been-dead again lived; and herai-kāf phirī milā.' An sab manāi khusī karāī lagī. being-lost again has-been-found.' And all men merriment to-make began.

Wohi beriyā wohi-kā bāṛ-kāwā betwā khyāt-mā raḥai. Jab wohu (At-)that time his elder son the-field-in was. When he lautī-kāī ghar-kē nagichē āwā tab nāchāī gāwāī-kāī hāk sunisī. Tab returning house-of near came then dancing singing-of sound he-heard. Then yāk chākār-kā bolāī-kāī pūchhisī ki, 'yehū kā hāwāi-hai?' Tab one servant having-called he-asked that, 'this what is-being-done?' Then wohi wohi-tē kahā, 'tumbhāri bhāy āwā-hai. Un-kē khair-sallāh āye-tē he him-to said, 'thy brother is-come. His with-safety coming-from tumbrē bāp nāchū raṅgu kihisi-hai.' Wohu bahutai risān. Ghar-kē thy father dancing music has-made.' He much grew-angry. House-of bhitaraī na jāt-raḥai. Yetre-mā wohi-kā bāpu ghar-kē nikār-āwā inside not going-was. In-the-meantime his father house-from came-out, au manāwāī lāg. Wohi bāp-tē kahisī ki, 'dyākhau, and to-oppose(-him) began. He the-father-to said that, 'see, yetrē din-tē tumhārī syāwā karī-hā, au kabañ tumbrār kahā so-many days-from thy service I-am-doing, and even-ever thy saying nāhī tārā; taunā-n-par tum kabañ ham-kā ēku chheg-ṛi-kā not I-transgressed; that-even-on thou even-ever me one god-of bachehau nā dihyau ki apnē byaḥār-in-kē sāth khusi-karī. young-one-even not gave that my-own friends-of with I-might-have-made-merry. Mudau jāb-tē tumhār yohu betwā āwā jaunā āpan chij-bastu But since thy this son came who his-own fortune
chhinārā-mā upāi-dihisi, taunē-mā tum un-kē barē baṅi khusā kihiyu.
Debauchery-in wasted, that-on thou him-of for great merriment madest.
Un un-tē kahā ki, 'bachchā, tum tau rōjui ham'rē lagē rahati-hau;
He him-to said that, 'son, thou surely daily me near liceest;
jauni chij-bastu ham'rē hai tauni tumhaṛi-hī āi. Ham paṃchān-kā chahi
what property me-with is that thinc-indeed is. Us all-to it-is-proper
ki khusā kari kāhe-tē-ki tumhār bhāi mari-kāf
that merriment we-may-make because-that thy brother having-been-dead
jiyā-hai; au herāy-kā phiri milā-hai.'
lived-has; and having-been-lost again been-found-has.'
PARTABGARH.

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

The specimens contain several examples of the redundant form of nouns, which ends in ā or, as in bhaṇṇā, a son; bhaṇṇā, a father. The third person singular of the past tense of transitive verbs often ends in ī instead of ī, as in kihitā, he did, instead of kihis. We also find examples of the past tense in ā of verbs whose roots end in ā, as in dayān, he felt compassion; risiān, he was angry.

The suffix of the genitive masculine is often kāt, as in dādā-kāt mājār, servants of my father; dayā-kāt mājār, near God, and many others. Nouns ending in consonants have an oblique form in ė, as in kāthā-mā, the hand; gharī-mā, in the house and many others. Note the form tuḥā, to you. The third person plural of verbs often ends in ė, instead of in en. Thus, we find rahē, instead of rahēn, they were.

The following forms which are not given in the grammar may also be noted; bechāyā, will you sell? ham jāwā chāhīt aho, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.  

EASTERN HINDĪ.

AWADHĪ DIALECT.  

(MEDIAN GROUP.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

कौनों मनरं दुर वेदवा रहिन चौर उन-माँ-से लहरावा अपने बाप-से काहिस दाटा ही माल-टाल-माँ-से जवन होइता हमार निकासे तवन हम-का दे या।

तो वाप भापन रिजिम उन-माँ वाँट दिहिस। को कानो दिन बीति लहरा वेदवा चापन माल-टाल जीर-वै दूरै परदेसे निकासि गिभा को हुँचाँ कुचाली-माँ चापन बूबी गांवाँ दिहिस।

तो जब ज सर-बस उड़ाइ दिहिस हुँचां एक बढ़ा भूरा पड़ा को ज दिस होइ बाग।

तो ज वाह देस-की एक मनरं-से बाघ में चिहिस। ज मनरं वाहिका भापने खेतन-माँ सुहावर चरवै वरे पठ दिहिस।

तो ज हुँसी-से उड़ भोजी-से जीनिका सुहार खात-रहिन चापन घेट प्रात। को ज़ौज वाहिका कानु टेर-व-रह।

तो जब ज बाप-माँ भापा तो काहिस हमरे दाटाँ-के कालिक मजूर नौकर तरह खात विप्रत बहे को हम सूखन मरत बहे।
चब्बिहें बहिः-के अंतर्गत बेठना चैने-माँ रहा। भी जीन्सन का ढाई भी घरें नेक्सवान नाचे गायः-की चब्बि मुसी। भी ज चक्रर्-माँ-से एक-का गुहरास भी मूर्ख फिरें बाज़ बढ़े। ती चब्बिवा बहिः से कहिशिर तोहार भेकरा ढाई-चहे भी तोहार ढाटा खिमंगा कहिशिल-पहें कहिश्ने कि ज बहिः-का कुसल-क्रम-ते पाइस। भी ज रिसवान भी भिकराँ जात-न-रहा। इह-पर बहिः-कार बपाना निकासि ढाई चौरी रहे। भी ज ढाटा-से अपने जवाब-माँ कहिसि देखा ती राज फिर हमे तोहार संवा करत केतना बरस भीता भी कब्रहू तोहार कहा न टारा। भी चोट-पर तूं हम-का कब्रहू एको हेलवान न दिखा फिर हम चपने गोंडवन-माँ सीज कारत। मुख जीन्सन तोहार ई बेठवा ढाई जीन तोहार रोजी पतृवर्ण-माँ खाइ लिहिसि तूं भीकरे सुने जलसा लिहिस। भी बपाना बहिः-से कहिसि बेठवा ती ती सुदा हमसे साथ रहै दिखहस। भी जीन हमसे चहे तौन तोहारे चहे। इह-का खसी करव पदे रहा भी मीज करव काई-से कि तोहार ई मेकरा सुखा रहा भी मुनि जी उठा चहे। भी जीन ढाटा पुनि भिकरा चहे।
[No. 8.]
INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADHÍ DIALECT.  

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaunō maṇait-kē dui beṭ'-wā rahin. Au un-mā-sē lahur'wā
A-certain man-of two sons were. And them-in-from-the-younger
apnē bāp-sē kahis, 'dādā hō, māl-tāl-mā-sē jawan hisā hamār
his-own father-to said, 'father O, the-property-in-from what share my
nik'sai tawan ham-kā dāi-dyā.' Tau bāp āpan rījik
may-come-out that me-to give-away.' Then the-father his-own livelihood
un-mā bāt-dihis. Au kachhu din bītē lahur'kā beṭ'-wā āpan
them-among divided. And some days passed the-younger son his-own
māl-tāl jōri-kāf dūrai par'dēsai nikāsī-gawā au huṇī
property-etc. collecting a-distant foreign-country-to went-out and there
kuchā-li-mā āpan pūjī gāwā-dihis. Au jāb ū sar'bas urāi-dihis,
evil-conduct-in his-own fortune wasted. And when he all squandered
hūḥ ēk barā jhūrā pārā au ū dīk-hōi lāg. Tau ū
there one great famine fell and he to-be-troubled began. Then he
wahi dēs-kē ēk maṇait-sē jāī mēl kihis. Ū maṇait wahi-kā
that country-of one man-to going union made. That man him
apnē khet'wan-mā sūari charāwāt barē pāthai dihis. Au ū
his-own fields-in swine feeding for sent away. And he
khushi-sē uhai chok'ra-sē jaunē-kā sūari khāti-rāhin āpan
pleasure-with those-very hukṣ-with which the-swine used-to-eat his-own
pēt pālat; au kōn wahi-kā kachhu dēt-nā-rāhā.
stomach would-have-supported; and any-body him any-thing to-give-not-used.
Au jāb ū āpē-mā āwā, tau kahisī, 'ham're dādā-kāī
And when he himself-in came, then he-said, 'my father-of
katik majūr nikī-tarāh khāti pīat ahaī, au ham bhūkhan
how-many servants in-a-good-way eating drinking are, and I from-hunger
marat-āhī. Maī uthihaū au dādā pās apnē jaiau āu
dying-an. I will-arise and the-father near my-own will-go and
un-sē jāi-kāh kahībāū, "dādā, maī Dayā-kāū au toh'ra nāgich
him-to going I-will-say, "father, I God-of and thee-of near
kasūr kihe-ahāū, au ab tohār beṭ'-wā kahr'wāwāī lāi kā mānī
sin done-have, and now thy son to-be-called worthy not
Ahī. Ham-kā apan ēk majūr-ki nāṭ banwa."' Ay ū uthā am. Me thine-own one servant-of like make."' And he arose au apnē bāp-kē lāgē āwā. Mulā betaunā dūraī ab-hī and his-own father-of near come. But the-son far-of-even yet rahbāt-kin, ki wahi-kā bāp wahi-ka dēkh-lihisi, au dayān, au was, that his father him happened-to-see, and took-pity, and daūpā, au wahi-sē gārē milā ān chhumā lihisi. Taau betwā ran, and him-with by-the-neck met and kisses took. Then the-son wahi-sē kahisi, 'dādā, ham Dayū-kar au tohrē nagioth kasūr him-to said, 'father, I God-of and thee-of near sin kihē-ahī, au tohār betwā kalvāwāi láīk nāhī ab rahā-ahī.' done-have, and thy son to-be-called fit not now I-remained-am.' Mulā bapaunā apnē chakran-sē kahisi, 'nīkau uphnā lāī-āwā But the-father his-own servants-to said, 'the-good wrapper bring au wahi-kā pahirāwā. Ēk mūdri hāthē-mā ān panthī gorē-mā and that-one-on put. One ring hand-on and shoes foot-on pahirāwau, au ham-kā khās āu maun-karū dēā; kāhē-sē ki put, and us to-eat and merriment-to-make let; because that mōr ā betunā muā rahā, ab ji uthā-ahū; ā herāi my this son dead was, now alive arisin-is; he lost gawā-rahā, au milā-ahū.' Au wāi maun karāi lāgē. had-gone, and found-is.' And they merry to-make begun.

Ab-hī wahi-kā jēthār-wā betwā khētō-mā rahā; au jaisin ū Now his elder son field-in was; and as-even he āwā au gharē nek-čhān nāchāi gawā-kāi awāj sunis; au ū came and house approached dancing singing-of sound he-heard; and he chakran-ī-āwā ēk-kā guhrāis au pūchhis ki, "ī kāu ahi?" servants-in-from one called and asked that, 'this what is?'

Tāu chakrān-wā wahi-sē kahisi, 'tohār bhēkkāā āwā-ahū, au tohār Then the-servant him-to said, 'thy brother come-is, and (by-)thy dādā kihāwā 'kihī-ahāi, kāhē-tē ki ā wahi-kā kusal-čhām-tē pāis. father feast been-made-has, because that he him safety-welfare-with found.

Au ū risiān au bhītāyy jāt-na-rahā. Ihi-par wahi-kar And he grew-angry and inside going-not-was. This-upon his bapaunā nikā-i-āwā āu cherāu ikihisi. Au ū dādā-sē apnē father came-out and entreaties made. And he the-father-to his-own jahāb-mā kahis, 'Dēkhā, taau, rājū, ki hamai tohār āwā karat answer-in said, 'See, verily, sir, that to-me thy service doing kētnā baris bitā āu kab-hū tohār kāhā na tārā; how-many years passed and ever-even thy words not (I-)-transgressed; au ohū-par tū ham-kā kāb-hū ēkau helpīān na dīhā, and that-even-on thou me-to ever-even one-even kid not goest,
ki ham ap'ne go'jan-mañ mauj karit. Mulā, jaisin that I my-own friends-among rejoicing might-have-made. But, as-even
thohār i be'wā āwa, jaun thohār rojī paturm'yan-mañ khāl-libisi, thy this son came, who thy livelihood harlots-among ate-up,
tū ok're muddē ja'pā kihyā.' Tau basaunā wahi-sē kahis, thou him for o-feast did.' Then the-father him-to said,
'be'wā, tāi taun sadā ham'rē sāthē rahl'tai-ahasi an jaun 'son, thou verily always me with living-indeed-art and what ham'rē aha taun thohār aha. Ham-kā khusī karab pada mine is that thine-indeed is. Us-to merriment to-make proper rahā au mauj karab, kāhē-sē ki thohār i bhājīk'rā muā tca. and rejoicing to-make, because that thy this brother dead rahā au phuni ji uthā-ahai; au herān rahā phuni milā ahaī,' tce, and again alive arisen-is; and lost was again found is.'
[No. 9.]

INDO-ARYAN FAMILY.

MEDIA TE GROUP.

EASTERN HINDI.

(Awadhī Dialect.)

(East and Centre of District Partabgarh.)

Specimen II.

एक बहूर-की बर्खा-सा चार मनुः लोहिका तास पतीह चोर वाप रहत रहें। मुला चासुः कविकर रहें। बटोना एक दिन खत-सा हर जीतत-रहाँ चौरी चोरी-से दुःखा राफ़ी बला-आवत-रहें। वे बटोना-से गुहराइ-की पूर्णिन कि वस रामनगर-का जावा चाहित-गरे बौली डगर-से जाए। तौं अ बहुरिया जानिस कि इहरे वर्धवन-का पूर्णत चहें कि बत्राया त्री गोह-राएँ-की कहिस कि वर्धवन-का हम न बत्राये। बढ़ि पर रसा-गरी गुहराइ-की कहिन कि हम-का वेल न चाहिया रहना जी जानत हुआ ती बढ़ाइ द्वार। तौं अ जानिस कि सी सुपेया वर्धवन-की लगावत चहें। त्री गुहराइ बला राज-सी सुपेया चाव जी दुःख सी देखी तब हम चापन वर्धवन तुहः न देखूँ। कहुँ बहे-सा चोहः-की महतारी रोटी बलि-के बरे बौरे। सुपेया कहती बड़ा बटोना बोला मार्हू ना बाज दुःख मनुः वर्धवन-की सी सुपेया देख-रहें। मुला दस बागः कि दुःख सी-का हम न देखे। सी सुपेया कोन चोज बैठा। महतारशा बोली कि दी वन चापा-के जानिन-हैं कि सार-सार लोक भाज सेवान दुःख सँगा चहै। मुला जोन बुध चोढ़ तनो तनी एंसिन खाइ खाइ। बौरे-की जब बरे बाजः ती पतहिया-से कहिस कि बोल सारी-माँ बस सेवान लोक दीव्है कि बटोना-से रोटी नाड़ी खाइ-दै। तौं ज कहिस कि वासन दें-की में भिठाइ बब बिठोर-रहा। दाँदा जोन दुःखारे-पर बढ़े-रहत-हैं बला तन-से बजुराइ देखे। तुनी भगवत भगवत जी दुःखारे-पर चाहैं ती पतहिया सुमुः-से बोली कि क-हो तुः हमी वासन दें-की भिठाइ लें। कब देखे रहा। ती सुमुः बोला कि गोहूः चराये ती दूः जा ती बाँडी हम-से पुँख्या।
INDO-ARYAN FAMILY.  

EASTERN HINDI. 

AWADHĪ DIALECT.  

(EAST AND CENTRE OF DISTRICT PARTABGARH.) 

SPECIMEN II. 

TRANSLITERATION AND TRANSLATION. 

Ek ahrī-kā gharē-mā chār manāi, larikā, sās, patōh, 
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law 
sur bāp, rahat-rahē. Mulā chāryā bahīr rahē. Beṭamā ēk din 
and father, living-were. But all the-four doot were. The-son one day 
and khetē-mā bar-jōtāt-rahē au ohi ōri-sē dui rāih chala-awat-
Bethane se guhri-kāī pūkhāhīn ki, 'ham Rāmnagar-kā īawā 
the-field in ploughing-was and that side-from two wayfarers coming-
were. They the-son-to calling-out asked that, 'we Rāmnagar-to to-go 
rahē. Wai beṭamā-se guhri-kāī pūkhāhīn ki, 'ham Rāmnagar-kā īawā 
chāhīt-ahai. Kaunī dāgar-se jāi?' Taū ū ahrī-kāī jānis ki, 
were. They the-son-to calling-out asked that, 'we Rāmnagar-to to-go 
wiś. Which way-by should we-go?' Then that cowherd knew, that, 
chāhīt-ahai. Kaunī dāgar-se jāi?' Taū ū ahrī-kāī jānis ki, 
'hamrē bar'dhawan-kāī pūkhāhīn ki, 'bech-biyā?' Au guhri-kāī 
'hamrē bar'dhawan-kāī pūkhāhīn ki, 'bech-biyā?' Au guhri-kāī 
my oxen-about they-are-asking that, 'will-you-sell?'}

'And calling-out 
kuhri-kāī kahīn ki, 'ham-kā bāil na obhā-rahāyā, jau jānāt-huā tuā 
said that, 'the-oxen I not will-sell.' This-on the-wayfarers 
calling-out said that, 'us-to oxen not required-were, if you-know then 
guhri-kāī kahīn ki, 'ham-kā bāil na obhā-rahāyā, jau jānāt-huā tuā 
lakhāi-dyā.' Taū ū jānis ki, 'sau rupaiyā bar'dhawan-kāī 
calling-out said that, 'us-to oxen not required-were, if you-know then 
show-us-the-way.' Then he supposed that, 'a-hundred rupees ozen-of 
lakhāi-dyā.' Taū ū jānis ki, 'sau rupaiyā bar'dhawan-kāī 
lagawat-ahai,' an guhri-kāī, 'rājū, sau rupaiyā kāv; jau 
lagawat-ahai,' an guhri-kāī, 'rājū, sau rupaiyā kāv; jau 
price-they-are-fixing,' and called-out that, 'sirs, a-hundred rupees what; if 
price-they-are-fixing,' and called-out that, 'sirs, a-hundred rupees what; if 
dūyī-sau dētyō tab-hū ham āpan bar'dhawan tūhay na 
dūyī-sau dētyō tab-hū ham āpan bar'dhawan tūhay na 
two-even-hundred were-you-giving them-even I my-own ozen to-you not 
two-even-hundred were-you-giving them-even I my-own ozen to-you not 
deīt.' Kachhuk bēr-mā oh-kāī mahātūrī rōṭī wahī-kā barē lāū. 
deīt.' Kachhuk bēr-mā oh-kāī mahātūrī rōṭī wahī-kā barē lāū. 
I-would-give.' Some time-in his mother bread him for brought. 
I-would-give.' Some time-in his mother bread him for brought. 
Rutūyā khātī-bērā beṭamā bōlā, 'māi hō, āj dui manāi 
Rutūyā khātī-bērā beṭamā bōlā, 'māi hō, āj dui manāi 
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men 
The-bread at-the-time-of-eating the-son spoke, 'mother O, to-day two men 
bar'dhawan-kāī sau rupaiyā dét-rahē, mulā ham kahā ki, 'dui 
bar'dhawan-kāī sau rupaiyā dét-rahē, mulā ham kahā ki, "dui 
oxen-of hundred rupees giving-were, but I said that, "two 
oxen-of hundred rupees giving-were, but I said that, "two 
sau-kā ham na dēbāi. Sau rupaiyā kaun chāj ātai.' 
sau-kā ham na dēbāi. Sau rupaiyā kaun chāj ātai.' 
hundred-for I not will-give. A hundred rupees what thing is."
Mahr'taryā bōli ki, ‘hā, bachchā, ham-hā jānīt-hai ki sägā-mā
The-mother spoke that, ‘yes, boy, I-too know that vegetable-in
lōn āj sawāi hui-gawā ahai, mulā jaun-kuchh
salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever
hōi tani-tunī aisin khāi-lyā.’ Laut-kāi jāb gharē āi tau
be little-little so eat.’ Returning when to-house she-came then
patchiyā-sē kahis ki, ‘lōn sägā-mā as sawāi-
the-daughter-in-law-to she-said that, ‘salt vegetable-into so excessive-
kā dīhē ki beṭaunā-sē rotī nāhī khāi-gal.’ Tau ā
having-made thou-gavest that the-som-by bread not was-eaten.’ Then she
kahis ki, ‘bāsan dāi-kāi maī mithāī kab lihyā-rahā? Dādā jaun
said that, ‘utensils giving I sweets when had-I-taken? The-elder who
dūrē-par baith-rahat-hāi, chālā, tin-sē hajurāi-dēi.’ Dūnau
the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.’ Both
jhaṅg-rat jhaṅg-rat jau dūrē-par āi āi to patchiyā
quarrelling quarrelling when the-door-at came, then the-daughter-in-law
sasur-sē bōli ki, ‘ka-hō, tā bamaī bāsan dāi-kāi mithāī
the-father-in-law-to speak that, ‘well, you me utensils giving sweet
lēt kab dēkha-rahā? ’ Tau sasur-wā bōli ki, ‘Gūra charāwāt
taking when saw?’ Then the-father-in-law spoke that, ‘cattle to-feed
tau tā jā, au läthi ham-sē pūchh-ryā?’
to-be-sure thou goest, and stick me-from wilt-thou-ask?’

FREE TRANSLATION OF THE FOREGOING.

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

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

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

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareli. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel ē, we often find yā, as in yāk for ēk, one; dyās for dés, a country; dyēkh līhē, he saw, and others. Nouns have an oblique form in ā, as in par-āsai, in a foreign country; luchohai-mē, in debauchery; khētāi, in the field. There is an oblique genitive in kěrē, as in manāi-kěrē, of a man; dyās-kērē, of the country; dyē-kērē ag'nā, before God; bāp-kērē-lagē, near the father.

Among pronouns, note yē tohār bāhāi, this thy brother; wā-kē-pākhē, after that, which looks like a Western Hindi form; wāhi pāīn-hāi, he has got him.

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern</td>
<td>587,500</td>
</tr>
<tr>
<td>Western</td>
<td>322,500</td>
</tr>
<tr>
<td>Total</td>
<td>910,000</td>
</tr>
</tbody>
</table>

The dialect of the east of the district has been returned as Pūrī. If we confine this name to Western Bhojpuri, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpuri, but, like that of the west and north, is clearly a form of Awadhi.
[No. 10.]
INDO-ARYAN FAMILY. MEDIATE GROUP.
EASTERN HINDI.

AWADHI DIALECT. (WEST OF PARTAGARH DISTRICT.)

SPECIMEN I.

याक मन्डै-की के दुःख बेटों रहें। उन-मात्र- की छोटका बेटीना चपने बाप-की कहिसि काञा जुदात-मात्र-को जीन हींसा हमार शोट-होड़ हमरे हवाले के वा। तै बाप बापन धन उन-मात्र वाँट दिखिस। बा-की कहन दिना पालिे छोटका लिखिसः बापन संपति वटोर लिखिस बी दूरी परदूसे बाँगन तुषार- का चुला गवा ची तहाँ तुषार-माँ बापन सव धन उड़ाए दिखिस। बी बहि-की सब जड़त टोबी उपरान्त बवि बास-माँ कड़ा बाँच परा बी ज उनगाल छोट बाप। तै ज जाड़-की बवि बास-के काका रहोस-से मिला। तौन बहि-का खेतर-माँ सुग्रीर चरावै बड़े पठक्कू। बी ज जन्तन-से उसे छूकल- बन-नी जीन सुग्रीर खात-रही बापन पेट पकते। सुका बीज बहि-का देती न रहा। बी ज ती सम्मा कि हसरे बाका-की वनिकन मजूर भरी भाँत खात पीटत बाढ़ः बी बस उपवासन सिस है। बाब-हिने में उठिही बी चपने काका तीव्रे जाड़-की कहिसि दांघं में द्रूप-की ची तुसरे चयात वासुर कीने ही बी तोहार लिखिस कहाँ जीवा नहीं रही। बी चन हसने चपने याका मजूर- की तना राख-खा। बी ज उठा बी बापन बाप-की लणे बापा। मुला जलिका जबै टूटिं रहा बवि-का बाप बहि-का बारक लिखिस महान बी टूट-के बहि-से मरे लगाँ इंदिरा ची चुमस। बी लिखिसः बी बहि-का काञा चस द्रूप-की ची तोहारे लगा कस्तूरवन चही बी चन तोहार लिखिस चाय जीवा नहीं रहा। बाप चकलन-ते बोला बक्सा बक्सा व्याव निवास लै चायवी बी वनिकवा- वा पाहिरा बाप मुझी दस्सा-माँ बी जूंता गवाड़-माँ पहिरा। जाहिे बी बस खाइन बी मुखाजी बरी। कालिे बी चा हसर बी लिखिसः मरी गवा रहा भव निजाम चही। बोलाना रहा चाहिए व्याव भरी। बी ज जन्तन करी लागे।

बहि-का बहि-की बेटीना लिखिस खते गवा-रहें। बी तेलिन ज बापा गहर-के बी नाचवाई बी गीते-के सवद सुनाई। दूसर ज बकलन-माँ-के
एक-आ गुप्तराज सी पुंशिस इतिहास जीन मतवाल बहे। तो चक्रवर्ति कहिसि
तोहार कौटङ्का साहब चाचा चढ़े तोहार बाप पछाड़े फिरिन-हैं कि बाहि जिथित
जागत पाइजन-हैं। तब ती ज रिखान ची मित्राम न पैठत-रहा। कि बयोना
चाचा ची सिलेकी कहिसि। बारिखाबा जतर दिखिस बि हम सू जैह-शा
तौरी रेखा-सा जाने कतना बरसीत गवा बी कब्बू तोहार चढ़े बीरे
खिलाफ़ न चला। तू कब्बू शाकी हिलवाण तालुक नाहीं दीिन्त़ा कि चपने
शुहारिन-सा चैन करित। मुला जवहीं तोहार तै बारिखाबा भावा जीन तोहार
सव धन कसवन-सा उड़ाइ दिखिस तू जाकत किसि। ती बाप बोला के
बेटा तू ती हमरे भिले सरोव रहत-चङा बीर जीन हमार बहे तवन
तुसके बढ़े। मुला हम-शा बारिख रहा कि खूब सुझाआ ची मीज करी कि
यू तोहार भाई गुजर गवा-रहा चव किसिं पढ़े खोद गा-रहा ची मुट पाहा है।
[No. 10.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

AWADH DIALECT.  
(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk mānaikāre dui beṭ'wā rahē. Un-mā-te chhoṭ'kā beśauna
One man-of two sons were. Then-in-from the-younger son
ap'ne bāp-tē kahisi, 'kākā, jada-mā-tē jaun hisā hamār
his-own father-to said, 'father, property-in-from what share mine
hōt-hōi, ham'kā hawāl-e-kāt-dyā. Tau bāp āpan dhan
may-be, to-me give-away.' Then the-father his-own property
un-mā hāg dihīs. Wā-kē kauchhuk dinā pāchhē chhoṭ'kā
un-mā the-among dividing gave. That-of some days after the-younger
son his-own fortune collectiing-took and distant in-a-foreign-land
kaunaś muluk-kā chalā-gawā. Au tāh'wā luchchhai-mā āpan
a-certain country-to went-away. And there debauchery-in his-own
sab dhan upāi-dinhis. Au wāhi-kāś sab upāi-dinhī up'rant
all property squandered. And that all squandering after
wāhi dyās-mā baṛā kil para au ū kāngūl hōi lāg.
that country-in great famine fell and he poor to-be began.
Tāu ū jāi-kāś wāhi dyās-kāre yāk rahis-sē milā. Tāun
Then he going that country-of one inhabitant-with met. He
wāhi-kā keṭ'wān-mā śuari charāwāi-bādē paṭhaś. Au ū anand-sē
him fields-in swine feeding-for sent. And he pleasure-with
uḥai chheka'wān-tē, jaun swari khāt-rahi, āpan pēṭ
those-very husks-with, which swine used-to-cut, his-own belly
pal'tai, mulā kōa wāhi-kā detāi-na-rahē. Au ū tau
would-have-supported, but anybody him-to used-not-to-give. And he then
sām'jha ki, 'ham'kā kākā-kāre anēkān majūr bhari-bhāt
remembered that, 'my father-of many day-labourers in-a-good-way
khat-piś-bāṭāś au ham up'wāsan marit-hai. Ab-hinaś maṛ
eating-and-drinking-are, and I from-fasts am-dying. Just-now I
utpīhaś au ap'ne kākā tire jāi-kāś kahīhaś, "dāu, maṛ
will-arise and my-own father near going I-will-say, "father, I
Dayū-kērē au tumhō rē agwā kasūr kinhē haũ. Au tohā larikā God-of and thee-of before sin done have. Now thy son kahwālī jog nahuī rahyā. Au ab hamaĩ apnē yāk to-be-called worthy not I-remained. And now me thine-own one majūr-ki tānā rākh-lyā.11 Au ū uñā hū āpān bāp-kērē lāgē labourer-of like keep.12 And he arose and his-own father-of near āwā. Mulā larik-wā nāwā dūrin rāhā wahi-kar bāp wahi-kā came. But the-son when-even far-off was his father him dyākh-lihīs, mayān, au daur-kīrī wahi-sō gārē lāgāi happened-to-see, took-pity, and running him-with on-neck embracing milā, au chummis. Tau larikaunā kahesi, ‘kākā, ham Dayū-kērē met, and kissed-him. Then the-son said, ‘father, I God-of au tohī rē lāgē kasūr-band ahī, an ab tohā larikā bājāy and thee-of near sinful am, and now thy son to-be-called jōgya nāhī nahen.’ Bāp chakran-tē bōlā, ‘bārhyā bastra fit not I-remained.’ The-father the-servants-to spoke, ‘good clothes nikās kāi-stōwau au larik-ūwā-kā pahirōwau; yāk mundri hāthē-mā au taking-out bring and the-son-on put; one ring hand-on and ātī gwārō-mā pahirōwau; jāhē-tē ham khāfī au khusayālī shoes feet-on put; so-that we may-eat and merriment karī: kāhē-tē ki hamār i larikaunā mari gawā-rahā, may-make: because that my this son dead had-gone, ab jū-ahāi; khoān rāhā, ab-hī phun milā-ahāi.13 Au wai now he-has-come-to-life; lost was, now again found-is.14 And they annand karīī lāgē. merriment to-make began.

Ab-hī wahi-kīī jēthaunā larikā khētāī gawā-rahāi. Au, jaisin ū. Now his elder son in-the-field was-gone. And, when-even he āwā ghārō-kē nīre au nāchbāī au gaunū-kāī sabad sunāi-dinh; came house-of near and dancing and music-of sound was-heard; ā chakarwaun-mā-tē ēk-kā guhṛāsīs au pūchhis ‘ih-kar kaun maṭhāl ahāi? he servants-in-from one called-to and asked ‘this-of what meaning is? Tau chakarwaun kahīs, ‘tohār chhotkā bhāi āwā-ahāi, tōhār Then the-servant said, ‘thy younger brother come-is, thy bāp pahnāī kihin-haĩ ki wāhī jiāt jagat pain-haĩ.’ father feast made-has that him alive quick-with-life he-has-found.’ Tab tau ū risyān au bhitrām na pūṭhāt-rahā: ki Then verily he grew-angry and inside not entering-was: that bēpāmā āwā au bintī kihis. Larik-wā ātār dīhis ki, ‘hamaĩ, the-father came and entreaties made. The-son answer gave that, ‘to-me, tau, jēh-kā tōhī sōvā-mā jānāī katnā baris hit-gawā, verily, whom-to thy service-in I-do-not-know how-many years passed,
au kab-hū tohrē kahān-kērē khilāph na ohalā; tī kab-hū
and ever-even thy saying-of against not I-went; thou ever-even
yākau hilwān tāluk nāhī dinhyā ki apnē byohārin-mā
one-even kid even not gavest that my-own friends-among
chain-karit. Mulā jab-hī tohar ī larikwā āwū, jaun
I-might-have-made-merry. But as-even thy this son come, who
tohār sab dhan kasbin-mā urāi-dihis tī jahat kihyā.'
thy all fortune harlots-among squandered then a-feast didst-thou-make.'
Tāu bāp bōlā 'ka, beštwa, tī tāu hamrē milō sadiwai
Then the-father spoke, 'lo, son, thou verily me with always-even
rahat-ahā, aur jaun hamār ahai, tawann tumhārāi ahai; mulā ham-kā
living-art, and what mine is, that thin-even is; but us-to
bajib rahā ki khub khusyāli au mauj kari,
proper it-was that well merriment and enjoyment we-might-celebrate,
ki yā tohār bhāi gujar-gawā-rahā, ab jin-ahai;
because this thy brother had-passed-away, now he-has-come-to-life;
khōi-gā-rahā, au phun pāwāhāi.'
had-been-lost, and again I-have-found-him.'
[No. II.]

INDO-ARYAN FAMILY.  

[No. II.]

MEDIAN GROUP.  

EASTERN HINDI.

Awadhí Dialect.  

(West of Partabgarh District.)

SPECIMEN II.

याक घरे-माँ कथा बही जात-हो। परिमंडल जीन कथा बहत रहें सगरे। गाँव-का न्योतिन-रहें। सुनवायन-माँ याक ब्रह्मी ग्रावत-रहें। जूहालया सुनतीं बेंशा दुःखा बहत भरे जो परिमंडल बहि-का प्रेमी जाम-के बहि-का नीको तिसा चैठायें भी खूब खातिर करें। याक दिना परिमंडल पूंजित कि राजत तौ द्रावत बहत ही तुम-का वाण समुद्र परत-है। ती बचिरवा भी की सेवाय प्राप्त हाग भी बाहिस कि सहाराज मोंरे याक भस्स विचार रहो कुछ बदर गवा भी ज बहते बराम हाघ-मे भी पड़ोना-का सजस्वाद न देत-रहो। ती पड़ोना दिना भर विचार भी साँहों जूनी मर गा। तौन परिमंडल वही को नाई तु-भू दिना मे उकसत-रहत-है। मम-का दैर लागत-है कि कतौं तु-भू न भी करौं नाई मर बा।||
TRANSLITERATION AND TRANSLATION.

Yāk gharē-māṅ kathār kahi-jāt-rahī. Paṇḍit jauṃ kathā-
One house-in a-(religious)-story was-being-recited. The-Paṇḍit who was-
kahat-rahī sagrē gāw-kā nyōtīn-rahai. Sunṭwaiyan-mā yāk aṭhī-
receiving-the-story all the-village had-invited. The-audience-among one cowherd-too
āvat-rahai. Ū kathwā sunṭī-bērā rwāwā bahut karai,
was-used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
au paṇḍitau wahi-kā prēṃī jān-kāī wahi-kū niki-
au paṇḍitau wahi-kā prēṃī jān-kāī wahi-kū niki-
and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-
tanā baṭhāwaī au khūb khāīrī karaī. Yāk dinā paṇḍitau
and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-
way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit
way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit
pūchhin, ‘rānt, tī rwāwēt bahut-hau, tum-kā kīn samujh-parat-hai?’
asked, ‘cowherd, thou weeppest much, thee-by anything is-understood?’
Tau aḥir-wā tī rwāwē tī låg; an
Then the-cowherd more-still (literally, one-and-a-quarter) to-weep began; and
kahis ki, ‘Mahārāj, mōrē yāk bhaīs biṇ-rahī, kuehh bagad-gawā
dsaid that, ‘Sir, of-me one buffalo calved-had, something went-wrong
au ā bahutai bērām hūi-gui, au pāraunā-kā nek’ōhāī na dēt-rahī.
and she much ill became, and the-calf to-go-near-her not allowed.
and she much ill became, and the-calf to-go-near-her not allowed.
Tau pāraunā dinā-bhar chichyān, au sāhī-jūnī mar-gā. Tum, paṇḍit,
Tau pāraunā dinā-bhar chichyān, au sāhī-jūnī mar-gā. Tum, paṇḍit,
Then the-calf the-whole-day loved, and in-the-evening-time died. So, Paṇḍit,
Then the-calf the-whole-day loved, and in-the-evening-time died. So, Paṇḍit,
wahai-ki nāī tu-hū dinā-bhai chukrāt-rahat-hau; maṅ-kā der làgat-hai
him-of like thou-too the-whole-day loving-remained; me-to fear seizes
him-of like thou-too the-whole-day loving-remained; me-to fear seizes
kat-hū tu-hū na ok’rī nāī mar-ja.’
by-chance thou-too not it like may-die.’

FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

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

Note the way in which, as in South Lucknow, yā is substituted for ē, and uō for ō. Thus, yāk for ēk, cnc; sabyā for sabē, all; pyāran for pēran, trees; both kyār and kēr, of; chhānā for chhāē, small; thvār, for thōr, little.

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

1 'That blessed word Mesopotamia' has great influence in India. At these recitations, few understand what is read, but all are edified.
[No. 12.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

Awadhī Dialect.

(District Unao.)

Specimen 1.

माजा जने-बीर टूड़ चेटवा रहें। वौहि-माँ-साति छोटकवा अपनी वापनी
कहिंस कि मोरे वाप बसुया-का मोर जड़ण होत-है बखरा सी मध्य-का दें
टंक। तब वो उन-का धन वाट दीन। चौर बोरेंग दिनम-के पाषि छोटकवा
बड़कवा सब जमा-जवा धके-धके बहुत ट्रू क्षेत्र देंस चबा गवा चौर चवन धन
कुसर-माँ में बमाएँ दिसियू। चौर जब सवा में अंगवाड़ा तुका उड़ देस-माँ खरो पड़ा
चौर वो बंगाल होइ लाग। तब उड़ देस-के वाज भल-साउनस-से मिलाय
कोक्सिस। तब वो उड़ि-का सुश्रवी चरावै-की वरे अपने खेत पठड़स। चौर
उड़ि-का यह लालसा रहे कि उड़ बकुला जौन सुश्रवो खाती-रहे उड़ि-सन
चवन पेट भरी। वही उड़ि-का कोऊ नाहीं दिसिया। तब उड़ि-का चैल
चावा कि मोरे वाप-की बहुत-लल नीबूरिशा जन है, कि जिन-का पेट भर
रोटो मिलत-है चुड़ा में उपास बारत-हैं। चव में चवने वाप-के तीर जाइ-के
कहिंहूँ कि में गुसुड़ा में चौर तुम्हारे चुक जिहें-है चौर चव में चुक
नाहीं हैं कि तीर यून कहाँ चुड़ा-का अपने नीबूरिशा-माँ गिनु॥
Yāk jānē-ker dui beṭwā rahaī. Wohi-mā-matē chhoṭkawā apnē
e-mo-to give-away. Then he them-to property having-divided gave. And
bāp-tē kahis ki, mārē bāp, basuldā-kā mār jaun hōt-hai bakhrē, sō
distant country went-away. And his-own fortune evil-deed-in squandered.
father-to said that, 'my father, property-of my which is share, that
and when all he-had-lost that country-in famine fell. And he
mārī-kā dāi-dēu. Tab wō un-kā dhan beṭ dīn. Aur
kangal hōi lāg. Tab uī dēs-kē yāk bhulā-mānus-sē
indigent to-be began. Then that country-of one well-to-do-man-with
sāhī, kinhis. Tab wō uhi-kā suari charāwāl-kē-barē apnē
field-to sent. And his this desire was that those hukka which
friendship he-made. Then he him swine feeding-of for his-own
suari khāṭi-rahāi uhi-san apan pēt bhari. Wahan uhi-kā
khet pāthaīs. Aur uhi-kā yah lakṣā rahaī kī uī bakulā jaun
swine eating-were those-with my-own stomach I-may-fill. That-even him
field-to sent. And his this desire was that those hukka which
koū nā́hī dihis. Tab uhi-kā chēt āwā kī, mārē bāp-kē
anybody not gave. Then him-to sense came that, 'my father-of
khet pāthsā. Ab maī apnē bāp-kē tir jāi-ke kalhāu
bāp-kē tir jāi-ke kalhāu
but I fasting-doing-am. Now I my-own father-of near going will-say
many-such servants labourers are that whom belly-full bread is-given,
ki, 'maī Gusaṇā-kī aur tumbar chūk kīhe-haū, aur ab maīn
mudā maī upās-kaṛat-haū. Ab maī apnē bāp-kē tir jāi-ke kalhāu
that, "I God-of and thy fault have-done, and now I such
but I fasting-doing-am. Now I my-own father-of near going will-say
nāhī haū kī tor pūṭ kahāū. Ma-hū-kā apnē naukari-hān mań ginū,"
not am that thy son I-may-be-called. Me-also thy-own servants-in count."
INDO-ARYAN FAMILY.  

EASTERN HINDI.  

Awadhī Dialect.  

SPECIMEN II.  

Yāk bahārī yāk din yāk jaṅgal-tan gā aur pyāran-tē yāk at'ni  
One carpenter one day one forest-to went and trees-from one so  
ehwāt-bādī lak'ri māgis jeh-tan uhi-kī kulhāri-kyār byāt ban-jāi.  
small wood asked which-by his axe-of handle might-be-made.  
Uhi-kar apecchēhā rahāi thwār, sab'hin mān-lin'hin. Mudā jab wah byāt  
His request was small, all complied. But when he the-handle  
lagāi-chukā tab bahē bahē pyāran-kā ap'ni kulhāri-tē kātāi lagā.  
had-fixed then large large trees his-own axe-with to-fell he-began. And  
jab lág sab jaṅgal uhi-tan kaṭāi, tō jītnē rūkh rahāi wō  
when began all forest that-with to-be-felled, then as-many trees were they  
sab pachhītai lág kī, 'yū byādhā jaun pari taum ham'rī-hī ku-budhītā-  
all to-lament began that, 'this misfortune which fell that our-own foolishness-  
tē pari, ap'ni bipat-kēr karān āpai bhayan.'  
by fell, and our-own trouble-of cause we-ourselves became.'  

TRANSLITERATION AND TRANSLATION.  

FREE TRANSLATION OF THE FOREGOING.  

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

It has been already stated that the language of the District of Hardoi is Kanauj. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhi, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauj of Hardoi. Thus, in the specimen which follows, the word hatā, were, is Kanauj. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhi. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.
[No. 14.]

INDO-ARYAN FAMILY.  

EASTERN HINDĪ.

AWADHĪ DIALECT.  

(DISTRICT, SITAPUR.)

Yāk manai-kē dui larikā hatē.  

Un-mā-tē chhwāṭā larik'wā  

One of two sons were.  

Them-in-from the-younger son  

ap'ne bāp-tē kahis, 'bāp,  

māl-mā jaun hīsā hamār hoy taun  

his-own father-to said, 'father, property-in what share mine may-be that  

ham-kā dīṅ-dēw.'  

Tab woh un-kā hīsā lāi dihis.  

Thōrē din  

me-to give-away.'  

Then he him-to share dividing gave.  

A-few days  

bitē chhwāṭ larik'wā apan as'abāb ikaṭṭhā-kāt-kē  

having-passed the-younger son his-own property putting-together  

dūrē dēs chalā-gawā anr būwā jāi-kē apan māl bad-cha'ni-mā  

far country went-away and there going his-own property bad-conduct-in  

urō-dīhis.  

squandered.
FATEHPUR.

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

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

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

In the pronouns, we meet the influence of Baghéli. The oblique form of the first personal pronoun is muhi or mohi, and the genitive is muqēr as well as mēr. ‘Thou’ is tu, its genitive being tuvar or tuvār as well as tuvā. ‘He’ is wah or wā, its oblique form being woah or wāi. Has is ‘such.’

In the verbs we may note the forms aī, is, and dait instead of dēt, giving. Kanaúji or Baghéli forms are jāīhāī instead of jāīh, I will go, and kāhāī, instead of kāhab, I will say.

[No. 15.]

INDO-ARYAN FAMILY. 

EASTERN HINDI.

Awadhī Dialect. 

(District, Fatehpur.)

एक मैंड्रेज़-की बड़ी बेठवा रहै ! बहिण-माँ लड़का दांगा-से काशिस दांगा स्मोंहिका मोर जिँसा छोड़ पाया चही माल सब मेर बाँट दे। तबे वह सब चर गिरिसी बाँट दिंहिस। कुछ दिन-माँ शेरदोलं बेठवा सव जमा लड़-की परदेस-माँ चल गया। हुं जाव सब माल उभुक-उभुक-की-डाबस! जब सब उड़ा डाइस्स वह देस-माँ बहुत दुमबे परा। तबे वह कंभाक चौप्ख लाग। तव वही दैिः-साँ एक चौड़े मैंड्रेज़-की लगे गया। तव
वह बहिः-का धारण सीता चरान-के वरे पढ़े लिखित। वह-के नेते से बी ज्ञान वोकला सीता खाती-है सौंदर्य खाव है। उर कोज बहिः-का न देख-रहे।
तब चैत कई-की कहत भा सीता दादा-के बहुत ज्ञान-की रीती मिलत बी बच रहत-है बी में मूँलन मरहत-हीं। से चपने दादा-की लगे बहुतें भी-से बहुतें बी दादा गोड़ड़ा-वों बी तोड़-से पानी बहव। बच इस नहीं हैं बी फिर तोर बेंटवा बनीं। मोहिः-का धारण ज्ञान-माँ एक-की नहीं राख।
तब दुरी-के चपने वाला लगे हड़कर। दूरी-से बहिः-का वाप निहार-के दूरा लिखित। दीर-के बहिः-का गरे-माँ धनराय लिखित। बहुत पियार किहिस।
बेंटवा बहिः-से कहिः से दादा दुरी-से बी तोहि-से पान जिहें बच इस नहीं हैं बी को तोर बेंटवा बना जाए।
दादा चपने ज्ञान-से कहिः से नीक के कैर दरांव ले बच बहिः-का पहिराव दे बी बहिः-का दरव- माँ सूरों। बी गोड़ड़ा-माँ पनहीं पहिराव दे।
बी हम खाईं बी खुसी मनाई। कहिः से की सीता बेंटवा सर-माण-रहे बच बी उठा हेराव-गा-रहे। बच जावा-है।
तब बह खुसी को कारे लाग।

बी बहिः-का बड़कड़ना बेंटवा चाह-माण रहे। जबे घर-की लगे बावा गाँव नामा-के भावाज मुनिस।
तबे जबे चपने ज्ञान-से पुष्टिः की का होत-है।
बह बहिः-से कहिः से रसार बाई। जावा-है त्योर बाप बहुत मार्हिमानी बी बहिः-का नीक दूरा पाइस। वा रिसाइ-के बरे ना गया।
बहिः-का दादा दुरी-वारे निकान-के मनाइस। बह बाप-से कहिः से बहुत दिन-से में तोर सेवा करत-हीं।
तोर कहव कहाँ नहीं ठीकें। मोहिः-का कहाँ पाई। बुकबुका न दिखे बी चपने साधन-का खुसी करौन।
बच जबे रसार बेंटवा जावा-है जुन जना-जाती पुत्रिवन-का ब्यवाह राइस-डे तिं बहिः-के बरे मार्हिमानी बिखें।
बाप-से कहिः से बेंटवा तें सीते लगे सच दिन रहत-है।
जुन बार बार तुजु बार बार।
फिर खुसी में बी खुसी होवा चढ़ी बाहे की त्यार बाई। मना-माण-रहे तुजु जिया है हेराव गा-रहे। बच जावा-है।
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT. (DISTRICT, FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Ek mādai-ki dai bet'wā rahaī. Wahi-mā lahum-wā dādā-sē kahisi, one man-of two sons were. Them-in the-younger father-to said,

dādā, mwohi-kā mōr hīsā jaun pāwā-chahi māl sab mōr

‘father, me-to my share which should-be-got property all my

bāt dā.’ Tabai wah sab ghar giristi bāt

having-divided give.’ Then he all house household-property having-divided

dihis. Kuchh din-mā chhoft'kaunā beṭ'wā sab jamā lai-kāī par-dēsai-mā
gave. Some days-in the-younger son all entire having-taken a-foreign-land-into

chāla-gawā. Huṅ jāy sab māl ulluk-dulluk-kāī-dāīs. Jab sab

went-away. There going all property he-squandered. When all

udāī-dāīs wah dēs-mā bahut dubhukparā. Tabai wah kāṅgūl hoi

he-had-wasted that country-in great famine fell. Then he poor-to-be

lāg. Tab wahi dēs-mā ēk bahē mādai-kē lagē gawā. Tab wah

began. Then that country-in one great man-of near he-went. Then he

wahi-kā āpan sōri charāwāśi-kē-barē pāṭhah-dihis. Wahi-kāī nēt bhai

him his-own swine feeding-of-for sent-him-away. His desire became

ki, jaun bok'tā sōri khāī-haī mō-hu khāw.’ Āur kōa

that; ‘what husks the-swine are-eating I-too may-eat.’ And anybody

wahi-kā na dāit-rahahī. Tab chēt-kāi-kāī kahat bha, mōr dādā-kā

him-to not used-to-give. Then having-remembered saying he-became, my father-of

bahut jānān-ki rōṣi milat au bach-rahah-hai, au māi bhūkhan

many labourers-of bread is-given and saved-remains, and I from-hunger

marat-haī. Māī ap'-nē dādā-kē lagai jāihaū, wai-sē kaīhaū ki,

dying-am. I my-own father-of near will-go, him-to I-will-say that,

“dādā, Gosiyyā-sē au tōi-sē pāpi bhayā. Ab has nahī haū

“father, God-with and thee-with a-sinner I-became. Now such not I-am

ki phir tōr bet'wā banaū. Mohi-kā ap'-nē jānān-mā ēk-kē

that again thy son I-may-become. Me thy-own labourers-in one-of

naī rūkh.’” Tab uthèque-kāi ap'-nē bāp-kē lagē dahrū. Dūrin-sē

like keep.’ Then arising his-own father-of near he-started. Distance-from

wahi-kā bāp nibār-kāī dayā khīs. Dhaur-kāī wahi-kā garō-mā chhap'tāy

his father seeing pity did. Running him neck-about enfolding
lihs. Bahut piyăr khib. Bet'wā wahi-sē kahis ki 'he dádā, took-him. Much love he-did. The-sone him-to said that 'O father,
Dātu-sē au tohi-sē pāp kheā. Ab has nāhī haū ki tōr bet'wā
God-with and thee-with sin I-did. Now much not am that thy son
kahā-jāā.' Dādā apnē janan-sē kahis ki, 'nik nik kaprā
I-may-be-called.' The-father his-own men-to said that, 'good good clothes
āch-kāt-āw, yahi-kā pahirāy-dē; au wahi-ke hāthē-mē mūdāri au gōram-mā
draw-out, this-one put-on; and his hand-on a-ring and feet-on
pahē pahirāy-dē; au ham khāi au khusi manāi; kāhē-sē ki
shoes put; and (let-)us eat and rejoicing celebrate; because that
mōr bet'wā mar-gā-rahāi, ab ji uṭhā; horāy-gā-rahāi, ab āwā-hai,' my son
dead-had-been, now alive arose; lost-had-been, now come-is.'
Tab wah khusi karāi lāg.
Then he rejoicing to-make began.

Au wahi-kā bāṛ'kāunā bet'wā hār-mā rahāi. Jabāi ghar-kē
And his elder son the-field-in was. When the-house-of
lagē āwā gawāī nāchāi-kāī āwāj sunis. Tabāi āk apnē jan-sē
near he-came singing dancing-of sound he-heard. Then one his-own man-from
pachhis ki, 'kā hōṭ-hai?' Wah wahi-sē kahis ki, 'twār bhai
he-asked that, 'what is-being-done?' He him-to said that, 'thy brother
āwā-hai. Twōr bāp bahut mahīmāni khib-hāi, ki wahi-kā nik sīl
come-is. Thy father much feasting has-done, that him well happy
pāis. Wā rīsāi-kāi gharāi nā gawā. Wahi-kā dádā duwārē
he-found. He being-angry house-to not went. His father door-to
nikari-kāī manāi. Wah bāp-sē kahis ki, 'bahut din-sē
coming-out appeas-ed-him. He the-father-to said that, 'many days-since
māī tōr swāj karat-hūi. Tōr kuhā batai nāhī ṭāreyō. Mwoli-kā
I thy service doing-am. Thy saying ever not I-disobeyed. Me-to
katai yāk-āw bukuruwa na dihē ki apnē sūthi-kāi
ever one-even kid not thou-ganest that my-own companions
khusi-karaū. Ab jabāi twār bet'wā āwā-hai, jaun jamā-jāī thā paturiyaṅ-kā
I-might-please. Now when thy son come-has, who substance harlots
khāwāy-dāis-rahāi, tāi wahi-kē-barē mahīmāni khib.' Wā wai-sē kahis, caused-to-eat-up-had, thou him-of-for feasting modest.' He him-to said,
'he bet'wā, tāi mōrē lagē sah din rahat-hāi. Jaun mwār āi taun
'O son, thou me near all days livest. What mine is that
twār āi. Phir khūs bhe āu khus-hūwā chahī, kāhē ki
this is. But pleased to-become and to-be-pleased I-ought, because that
twār bhāi mar-gā-rahāi, taun jīyā-hai; horāy-gā-rahāi, ab
thy brother dead-had-been, that has-become-alive; lost-had-been, now
āwā-hai.'
he-has-come.
The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Ganga Pār, or the portion north of the Ganges, and (3) the Daabā, or the portion between the two rivers.

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

[No. 16.]
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhi Dialect.

(Centre of District Allahabad.)

एक सनै-कै हुई बेटवा रहें। छोटका बेटवा वापस कहें। वाप घन-का हिस्सा जवान इस-का चाहे। तब घन उन-का वांड़ देहें।

वोरें दिन बात के छोटका बेटवा सब बहोर-के बड़ी टूर चला गया। उर्दू बापण घन सब ख़राब के दिलिस बाँत वह देस-में काल पड़ गया। तब वह बहुखन मरे साथ।

TRANSLITERATION AND TRANSLATION.

Ek manai-kē dui beṭwā rahen. Chhoṭ-kā beṭwā bāp-sē kahēs, 'E bāp, dhan-kā hissā jawān ham-kā chāhē ham-kā deh.' Tab dhan father, property-of-share which me-to is-proper me-to give.' Then the-property un-kā bāt dehes. Thōrē din bīṭe chhoṭ-kā beṭwā sab baṭōri-ke him-to dividing he-gave. A-few days passing the-younger son all-collecting bāri dār chalā-gawā. Uhō āpan dhan sab kharāb-kā-ṛit-dihis, aur wah great-distance-to went-way. There his-own fortune all he-squandered, and that dēs-mē kāl par-gawā. Tab wah bhukhan marē lāg. country-in famine fell. Then he hunger-from to-die began.
In the north and west of Ganga Pâr, where it borders on Partabgarh, in Parganas Sikandrâ, Mirzâpur Chauhâri, Nawâbganj and Sorâon, and in the west of the Dûbâbâ, in Parganas Karâ, Karâri, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhi, see p. 14, or what is elsewhere called Baisawâri; but it is locally known as Awadhi. The following little folk-tale is a specimen of the language. Note the typical Western Awadhi rahâî, occurring side by side with the Eastern rahen.

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHÎ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)
[No. 17.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

Awadhî Dialect.  
(NORTH AND WEST OF DISTRICT ALLAHABAD.)

MEDIATE GROUP.

TRANSLITERATION AND TRANSLATION.

Aise aise dehi parosin meh'rarâ rahaî. Ek-kê larikâ-bâla rahen,
So so two neighbouring women were. One-of boys-(and)-girls were,
aur ek-kê nê rahaî. Adhi âi baire jor. Kahin ki, 'chalan,
and one-of not were. A-storm came great force-(with). Said-they that, 'come,
habîn, ūb binâi. Sê ek tan ūb binâi lägi jaunâ-kê
sister, mangoes let-us-pick-up.' Now one then mangoes to-pick-up began whom-to
larikâ rahaî, aur jaunâ-kê larikâ nê rahaî jhâri-mî koîhâ-kê larikâ
children were, and whom-to children not were bush-in somebody-of child
upi-kâî āwa rahaî, pâra rahaî. Tau uî gaî uthâîy-lîhînî,
having-been-bloom-away come had, lying was. Then she went (and) picked-up,
jhâriî-pîchhî lägi, lîy-gaî gharni, sêwâ karâî lägi. Biyâh
to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage
kîhîn, gaun lîyâî. Wahi-kê mathe
she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) head-on
ghar-kî-givisti chhôî-dihînî, aur khâî-kê karai aur khâwâwai.
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).
Jô kuchh bachai karovan-pîchhain so buhiyâ-kê
dei. What-ever thing was-saved scrapings-vippings that the-old-woman-to she-used-to-give.
Sê uî dubrâî lägi. Tau larikâ puchhînî ki 'hamâri ammâ
So ui dubray-lagi. Tau larikâ puchhin ki 'hamari amma
Therefore she to-pine-away began. Then the-foster-son asked that 'our mother
kâhâ dubrây lägi?' Tau uî kahin ki, 'khâî-kê, tau, maî sab
why to-pine-away haq-begun?' Then she said that, 'to-eat, to-be-sure, I all
kuchh dei-haî, jab châhan tab partîngîâh lîî-lîw morî,
what things give, when you-may-wish then examination make my.'
Tau âk din par'dhiyâne tau sêdur tîkuli-kî dîbiyâ dikhâwai ki, 'ammâ
Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother
aur lîî-lîw.' Tau uî kahin ki, 'bhayya ab tum dew, maî
aur lal-lal.' Tau uî kahin ki, 'bhayya ab tum dew, maî
more take.' Then she said that, 'brother now you put-on, I
aglay-gayâ.' Tau bêt-wâ dauri-kê dekhisî sêdurî tîkuli-kê dîbiyâ.
have-had-enough.' Then the-son running saw vermilion spangles-of box.
Tau pakari-kê jhîtî pîchî lâg. Tau un-kê maîtâri
Then taking-hold-of her-top-knot to-beat began. Then his foster-mother
hâth-jorin ki, 'ab nê mãrâu; ëdhi-pânî nê-âwât, folde d-hands-(and-begged) that, 'now do-not beat;' (if)-rain-storm had-not-come,
FREE TRANSLATION OF THE FOREGOING.

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

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

A handfui is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.
In the east of Jamunā Pār and of Gango Pār, i.e., in the north of Pargana Khairagarh, (Tapas Chaurasi and its vicinity), and in Pargana Kharbana, Mah, and Kiuwt, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like rakhāi and rahi, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhi. This form of dialect is locally known as Purī, but it has little connection with Western Bhojpuri, which is the Purī proper, and is very fairly pure Awadhi.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

Awadhī Dialect. (East of District Allahabad.)
TRANSLITERATION AND TRANSLATION.

Aise aise ek maj kho. So Rajak-e ek ranun rah. 
So so one king was. That king of one queen was.

Hasini tau phul girai au ronni tau motti
When-she-laughed then flowers dropped and when-she-went then pearls
jhara. Rajak-e ek laudhi rah. Rani bid"a
poured-forth. The-king-of one maid-servant was. The-queen leave-to-depart
karai-kaa Rajak-e makhan-ko chali. Bich-maa ranun piisi
having-procured the-king-of the-house-to started. The-middle-in the-queen thirsty
bhaa. Laudhi kahan ki, 'khari khai-lew.' Rani
became. The-maid-servant said that, 'coarse-sugar eating-take.' The-queen
Khair khayen. Piis na butan. Tab laudhi kabiis
coarse-sugar ate. The-thirst not was-quenched. Then the-maid-servant said
ki, 'tum apun posak jaun pahire-ha taun ham-kaa utar-kaa
that, 'you your-own dress which you-have-put-on that me-to taking-off
awal-dea, so tum hamar pahir-lea. Panii le awaa
let-come, so that you mine put-on. Water having-taken come-(back)
talaw-se.' Joo ranun talaw-par gaav panii pine so laudhi
tank-from. When the-queen the-tank-on went water to-drink then the-maid-servant
chhip-kaa diili-maa bujhi. Kaharan-kaa hum'ki dali-din ki,
secretly the-palanquin-in sat. The-beavers-to order gave that,
'chalo.' Kaharan diill liit chai-le. Rani bich-ma
'move-on.' Bearers the-palanquin taking started. The-queen in-the-meanwhile
pani pi-ke u, to rowal lagi. Rovat-rahii ki ek
water having-drunk came, then to-weep began. Weeping-she-was that one
mistri milii. Kahen 'kyii bichi, tum kyii rotho?' To
carpen ter was-met. He-said 'why daughter, you why weeping-are?' Then
batawali lagi, ki, 'ham ap'ni ma bap-se bida-bhayen
to-explain she-began, that, 'I my-own mother father-from took-leave.
So ham-saa laudhi ehal khis.' Mistri un-kaa
And-that me-with the-maid-servant treachery did. The-carpenter her
lewai-kaa, ek Baraman-kaa ghar-maa tikay-dhis. Laudhi
took-(her) away, one Brahmvan-of house-in lodged-(her). Maid-servants
bādi un-kā lagāe-dihis, jō khij'mat karāi lāgī; só
female-attendents her-for he-engaged, who service to-do began; and-that
mālin hār lāwāi lāgī. Au, luzā, Rājā-kē ihā
a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near
laūdī-hū-kā hār dēwāi jāt rahai. Rānī
the-maid-servant-too garland-of-flowers to-give going she-was. The-queen
tau sūp-bhar mūtī dēi aur ēk-thō
on-the-one-hand a-winnowing-fan-full pears used-to-give and one
kewāl-gaṭṭā-kā phūl dēi, aur laūdī ēk dabal-kā
lotus-of flower used-to-give, and the-maid-servant one double-piece
mahīnā dēi. Tau ēk bēr Rājā-kē yahā paluch-nē-mē bēr
a-month used-to-give. Then one time the-king-of near reaching-in late
hō-gāi. Mālin-kā hār nāhī linā. Tau mālin
she-became. The-florist-of garland-of-flowers not she-look. Then the-florist
kahes ki, 'ēk mistri ēk aurat lewā-lāi-āwā-hai, aur bēṭī-kē
said that, 'one carpenter one woman taken-has, and daughter-of
sāman rākhe-hai. Sō un-sē ham sūp-bhar mūtī pāītī-hai.'
lke kept-has. And-that her-from I a-winnowing-fan-full pears getting-am,'
To ā nāīī tēhā kārtī. Ēk dabal milā au nā milā. Tobrē
Then she not blaming makes. One pīcē was-got and not was-got. Thy
hāth phūl bēche-lē kaun phāyada?' In bātan-kā Rājā
hand-in flower selling-in what good-is?' These words the-king somewhere
patā-pāyen wa khōj-kihen. Sō mālūm bhā ki yah laūdī
get-clue-of and made-search-about. And known it-became that this maid-servant
hai, rānī bārhai-kē makān-mā hai. Tab Rājā bārhai-kē ihā
is, the-queen carpenter-of house-in is. Then the-king carpenter-of near
gaye; au rānī-kā cheraurī-kihen. Tab apnē makān-kā lewā-laye,
went; and the-queen entreated. Then his-own house-to brought-her.
Jas un-kā din phirā tā sab-kā din phirāi,
As her days returned so all-of days may-return.

FREE TRANSLATION OF THE FOREGOING.

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

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

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word bâ to mean 'is'; the third person future in î, as in khî, he will eat; and the occasional use of the Bhojpuri postposition kî, to form the Dative-Accusative. Examples of the use of Hindostâni idioms are sentences like khâhî-kâ bahchâ, the young of a goat, and anand-mân’nâ ham-kî-chahi-thâ, it was proper for us to rejoice. As regards Baghêlî, it is difficult to decide whether any given expression belongs to that dialect or to Awadhî.

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

The word ëk, one, is, in the first specimen, regularly written aëk. This appears to be intentional. The sign of the Locative is ma, mà, or më. Among pronominal forms we may note wâk dës-kë, of that country; ë-kar, of him; and wàuë, near the end of the second specimen, so.

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

1 The Mistrî (a Musalmân) speaks Hindostâni.
verbs also reflected back into the preceding syllable, as in dehes, for dihis, he gave; lehes, he took, and even kehes, for kakis, he said. Deheya means 'you gave,' and kihay, and kihv, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in ā. Thus we find both avā and āvā for 'he came.' So jahai, I will go; pucā-hai, I have got; gucāh-ki, of singing. The Present Participle ends in īt, as marit-hai, I am dying, and harit-hai, I am doing.
[No. 19.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

MIXED AWADHI DIALECT.  

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

एक सागर-की दुःख बेटवा रहे। धृष्ट-से लहरा बेटवा चप्पे बाप- 
से चोरेस की जौन हमार हिस्सा होए तीन बाट देह। तव बाट देहेस। और 
कुछ दिन बीते लहरा बेटवा सब जै-जै परट्रेस चला और जै चप्पन माल कु-राह 
चल-के कोथे दहेस। और जब सब खोये चुका तब वह देस-मा बढ़ा भूरा परा, 
और जै सूंघन मरै लग। तव वह देस-के एक मुहिया-के पड़े गा। ज चप्पने 
खट-मा सूंघर ताज़ा पटेन। और चीर का मजबर रहके की जौन सूंघर खात-है 
तौर-के चोकाला-मा चावन पेट भरी। तवी चीर ना देस। तव चीर-मा चोरे- 
के काहे को हमरे बाप-की हिस्सा बढ़त मजबर रोटी पावत-है। तव चिन दाना 
मरित है। चब इस चप्पने बाप-के लगे जबे और चोर-से कहर की एं बाप 
हम चमन रोटी और वेदा कीन और चब हम मस कपूर हन की तोहार 
बेटवा बनवार लाभेक नहीं। हम-का चप्पने मजरून-मा एक मजरू जानी। 
तव चप्पने बाप-की लगे गा। तव दूरे रहा तब-से चोरे बाप-की दरट लागी। 
दोहा-के कपटावे लेहेस, और बढ़त छोट चिह्नेस। तव बेटवा बाप-से चोरेस 
की हम चमन रोटी और वेदा कीन और हम पस नहीं कीन की तोहार 
बेटवा कहाँ। तव चप्पने चाकर-से चोरेस की बढ़त नीक ब्यूथना लै 
चावा और इस-की झाड़-मा मुंदरी और गोज़-मा पनही चहराई दे। और 
खावे का देह और खुसी कर। काहे-की हमार बेटवा हमरे लेखि मरि- 
गा-रहा चब जीवा है। हराव-गवा-रहे चब पवा-है। तव खुसी भई। 

और उन-कर वरखा बेटवा सेवा-स रहा। जब घर-की नीछर चावा 
तव गैं और नाचि-की बोली सुनेस। तव एक चकरहा-का बोला-के पूछेस की 
का होत-है। तव वह चोरेस की तोहार भाईः चावा-है। तोहार पिता बड़ी 
मेछमानी चिह्नेस-है की चब्बी तरंग पावा। तव रिसावे-के नाहीं चोरेस की
भौतर जाई। तब श्री-कर वाप श्राधे-के मनायें। तब चन्दन सिंह-के सेनाबेस। तब चन्दन दिखै-से कहेस को देखै हम तोहार वरसन-से संवा खुशामद करै-है। चौरौ तोहार शरणी-से वाहें नाशी भजें। तबौ हम-का कवी ऐक कंगी-का बचा नाशी देखेय। चौरौ चन्दन सिंह-के साथ चन्दन करै। चौरौ तब तोहार वेटवा धवा जौन तोहार माल पत्तरिया-मा खर्च किहेस तुम श्री-कर खालियाँ बड़ी सहमानी विहेया। तब ज कहेस को ए वेटवा तुम सव दिन हसरे नगीघ हई। चौरौ जौन कुछ हमरे है ज तोहार है। जय चन्दन मानना हम-को चही-या कहेस के तोहार वह भाई मरा-रहा, जानी जीया है। चौरौ खोड़-गा-रहा तौन सिखा-है।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

MIXED AWADHĪ DIALECT.  

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aīk manāi-kē duī beṭwā rāhē. Oh-ma-sā lahurā beṭwā
One man-of two sons were. Them-in-from the-younger son
ap'nē bāp-se kehes kī, 'jaun hamār hīsā hōe taun bāt
his-own father-to said that, 'which my share may-be that divide
deh.' Tab beṭ dehes. Aur kuchh din bītē lahurā beṭwā
tab dehes. Aur kuchh din bithe lahurā beṭwā
give.' Then dividing he-gave. And some days passing the-younger son
all taking a-foreign-land-to started. And there his-own fortune astray
chal-ke khōye-dāyes. Aur jab sab khōye-chukā tab wah dēs-mā
chall ke khoye-daiyes. Aur jab sab khoye-chukā tab wah desma
going wasted-away. And when all wasted-had then that country-in
barā jhūrā pāra. Aur ā bhūkhan marāī lāg. Tab wah
great drought fell. And he from-hunger to-die began. Then that
dēs-kē aīk mukhiyā-kē ihā gā. Ī ap'nē khēt-mā sūar
country-of one head-man-of near he-went. He his-own fields-in swine
tākāī paṭhain. Aur ā-kar garaj rahi kī, 'jaun sūar
tilak ai paathain. Aur akar garaj rahi ki, jaun saar
to-look-after sent-him. And his intention was that, 'what swine
khāt-hai taunē-kē lokālā-mā āpan pēṭ bhāri.' Tabau
are-eating those-of husks-with my-own stomach I-may-fill.' Ecn-then
kēū nā dēs. Tab chēt-mā hōye-ke kāhā kī,
any-body not gace(-him). Then senses-in becoming he-said that,
'ham'rē bāp-kē bihā bahut majūr rōtī pāwat-hāī. Ham bin
'ham re bap ke biha bahut majur roti pawat hai. Ham bin
'my father-of near many labourers bread get. I without
dānā marīt-hai. Ab ham ap'nē bāp-kē lāgē jabai aur ā-sō
grain am-dying. Now I my-own father-of near will-go and him-to
kahab kī, "ai bāp, ham ghampaḍ kin aur bējā kin. Aur ab
will-say that, "O father, I pride did and evil did. And now
ham as kapūt han kī tohār beṭwā kahwāe lāyck nahi.
I so undutiful-son am that thy son to-be-called worthy not.
Ham-kā ap'nē majūrān-mā aīk majūr jānān."' Tab ap'nē bāp-kē
Me thy-own labourers-among one labourer know." Then his-own father-of
lagō-gā. Wah dūrai rahā tabah-se okrē bāp-kē darad
near-vent. He far-off-see was then-even-from his father-to pity
lāgī. Dān-ke ehha-pṭāye-lehes, aur bahuṭ ehāhā kihēs. Tab beṭ-twā
was-joined. Running embraced-him, and much love did. Then the-son
bāp-se kehes kī, 'ham ghanmaṇḍ kik aur bejā kik. Aur ham
the-father-to said that, 'I pride did and evil did. And I
as nāhī kik ki tohār beṭ-twā kāhāi.' Tab bāp apē
so not did that thy son I-may-be-called.' Then the-father his-own
chāk-car-se kehes kī, 'bahuṭ nik ophnā lāī-āwā; aur in-kē hāth-mā
servant-to said that, 'very good wrapper bring; and this-one hand-on
mūdri, aur gōṛō-mā pan-hī pahīra-yē-dē; aur khāya-kā deh aur khusi
ring, and feet-on shoes put; and food-to-eat give and merriment
kar; kīhē-se kī hamār beṭ-twā hamrē-lekhē mari-ga-rahā, ab
make; because that my son in-my-eyes dead-had-been, now
jā-hai; herīye gawā-rahē, ab pawā-hai.' Tab
has-come-to-life; lost had-been, now I-have-found-him.' Then
khusi bhai,
rejoicing was-made.

Aur un-kār bar-kā beṭ-twā sewrā-ma rahā. Jab ghahr-kē niār
And his elder son field-in was. When house-of near
āwā . tab gawāī aur nāhēi-kī bōli suhes. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
chak-rahā-kā bolā-ke pūchhes kī, 'kā hōt-hai?' Tab wah kehes
servant calling asked that, 'what is-being-done?' Then he said
kī, 'tohār bhāī āwā-hai. Tohār pitā bāri mehmāni kihen-haī kī
that, 'thy brother come-is. Thy father great feasting bar-done that
aheēhī-taraš pāyā.' Wah rissāye-kē nāhī chahes kī,
in-a-good-condition he-found-him.' He getting-angry not wished that,
'bhītar jāi.' Tab ō-kār bāp āye-kē manāyes. Tab
inside I-may-go.' Then his father coming appeased-him. Then
apēne pitā-se kehes kī, 'dēkhō ham tohār bar-san-se sēwā
his-own father-to he-said that, 'see I thy years-since service
khushāmad karī-hai aur kabhū tohīrē marji-sē bāher nāhī bhayen.
flattery doing-am and ever-even thy pleasure-of outside not became.
Tab-au ham-kā kab-au aik chhēri-kā bachehā nāhī deheyā kī
Then-even me-to ever-even one goat-of young-one not spent that
apēne sangī-kē sāth anand-karīt. Aur jab tohār beṭ-twā
my-own companions-of with merry-might-have-made. And when thy son
awā jaun tohār māl patūrī-mā kharch-kihes tum ō-kār khātīr
came who thy fortune karlots-in spent thou him for
bāri mehmāni kiheyā.' Tab ū kehes kī, 'ō beṭ-twā, tum sab din
great feasting did.' Then he said that, 'O son, thou all days
ham'rē nāgīch hau; aur jaun-kuchh ham'rē hai ā tohar hai. Par
me near art; and what-ever with-me is that thing is. But
auand mān'ā ham-kō chahi-thā, kāhe-sē ki tohar wah bhāī.
to-celebrate joy to-me proper-was, because that thy that brother
marā-rahā, jānau jiā-hai; aur khōi gā-rahā, taun
had-been-dead, as-if has-come-to-life; and lost had-been, that
milā-hai.'
has-been-found.'
Specimen II.

ऐसे ऐसे एक सीगठ वो वाच रहै। दूनी जने खेतों पर खेतन काटने सीजैँ। सीगठ कहने को तरे-का लेवे को अपर-का। वचक कहने को हम तरे-का लेव। तब सीगठ कहने को वाच-राम हम तुम्हारे चासमानी करव। बरा भात फुंकौरी सीगठ-राम बनाई-कर बघे दिखे। वाच-राम खाइ। वाच कहने को सीगठ-राम, वब हम तुमारे चासमानी करत-है। तब वाच-राम वेदुरा मेदुरा तुरक-कर सीगठ-की शागे घड़े दिखे। सीगठ वो वाच-की बीच-में एक चाहीर सब बात मुनत-रहा। चहिरासा कहने को वाच-की चासमानी जाहीं बनन परी। सीगठ राम-की चासमानी बनन परी-है। वचक कहने को हम तुम-का खाव, चबाव, हमारे गोशा निकालू। तब चहिरा-राम चपनी महतारी-से कहने को है माई। हम-का वाच आशु जिरवे का को हम-का हम खाइ लेव। तब बी-कर महतारी कहने को दशनाकाँ नाती कैसे खाई। तब चहिरासा-का ओ-कर महतारी कोटा-पर खाये-पिये-का देन-कर भीटाई आई। तब वाच दहाए तो कैद-कर कोटा-पर घा गवा। माचा समाच उठाइ-कर लड़ चला। राशा-से एक वरगट-का में बिला। चहिरासा वरगट-का डाँग धेरे-कर लटकिका रहा। तब वाच जब पनी डाँग-पर खाली माचा जड़-कर चला गै। माचा पटक दिखे। वह-से चहीरा राम त रहै। तब वाचापन मूंछ कपार कौं मलग। चौर चहीरा वही में तर साज। वहाँ सुदा गाय रहत रहै। उन-का दिन भर चरवे चौर उनके-को टूट पोए। तबन सब पछि सांचे-के विल-से नाड़े देख। बहुत दिन बौद्ध एक सर्प फन काँट-कर विल-से निकाला। तब चहीरा-से कहने मांग का रागा लें। मौर वड़ी सेवा किहे। तब चहिरासा कहने की हमारे देह सोने-के होइ। चौर दस बारह गाय-के राज देह। तब सपंज वर-दान देन-को चल गयै। तब चहिरासा-के देह सोने-के होइ गा।
एक दिन चहीर-राम नाटी-में नहाए गे। एक बार ठूला गा। चो-का
दोना-में बाड़-कर नाटी-में कौंक दिखि। जा बहत रु चला गा। राजा-के
बाबी नहाने आई ज डेहस। तव दोना-में सोना-के बार रहि। तव घर-
में आड़-कर कहेस को ती-कर बार सोना को है जा मनई बस त होंगे।
चोनी-के साथ विखाह होइ। बीर मूंड मूंड-कर पड़ि। तव एक महराज चो-
कर तलवूलन कहेस की हम दूलं लाउ। तव ज बरगडा-की पंड-सर दूलं र
पहुंची बीर वहाँ रहे लागी। एक कोठिला माटी-के पंड-सर बनाइस।
तव चापन सीधा पिसान बहिसें धरेस। चहीर-राम-से एक दिन कहेस
की बाबी मोर सीधा निकालि दिखि। तव चहीर राम कोठिला-में बुंसि गे।
तव ज महराज कोठिला ठगराड़-कर राजा-के बुहाँ वे-बाड़े। बीर चहीर-
राम-के साथ बाबी-का विखाह होइ। कुछ दिन बीति दान देहस दूल-कर
राजा बाबी बूढ बड़की हो। तव चहीर राम बाबी-के बड़-कर चपनि घर
बायें। गाँव-वाले चोकरी महतारी-से कहेस को तुमारे वेठवा बाया। तव
बुढ़धार कहेस को हमारे वेठवा-के बाच खायें रहा। तव वेठवा चपनि
महतारी-से भेंट किहेस और चोटना कपड़ा लचा दिखेस। तव ची-क्ष मह-
तारी खसों भई।

जैसे राज पाठ चहीरा-का लोटा वोस सव-का लोटे॥
INDO-ARYAN FAMILY.  
EASTERN HINDI.  
MIXED AWADHĪ DIALECT.  
[SOUTH-EAST OF DISTRICT ALLAHABAD.]

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aise aise ekk sagath wo bagh rahai. Dunau jano kheti
So so one jackal and a-tiger were. Both person cultivation-of-land
kihen, katen, mijen. Sagath kahan ki, 'tarë-kā lēbē ki
did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or
ūpar-kā?' Bagha-a kahan ki, 'ham tarē-kā leb.' Tab sagath
up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal
kahan ki 'Bāgh-Rām, ham tumār as'maṅgi karab.' Barā,
said that 'Tiger-Rām, I of-you invitation-to-a-feast will-make.' Puls-cakes,
bhāt, phulauri Sagath-Rām bānāi-kar dhai-dihen. Bāgh-Rām
rice, fruit-cakes Jackal-Rām having-prepared put-before-him. Tiger-Rām
khāin. Bāgh kahesi ki, 'Sagath-Rām ab ham tumār as'maṅgi
ate. The-tiger said that, 'Jackal-Rām now I of-you invitation-to-a-feast
karit-hai.' Tab Bāgh-Rām ċēthurā-mēthurā churāi-kar sagath-kō āgē
am-doing.' Then the-Tiger-Rām roots-etc. having-boiled jackal-of before
dhai-dihen. Sagath wo bagh-kē bih-mē ēk ahir sab bāt sunat-
put. The-jackal and tiger-of between one cowherd all talk was-
rahā. Ahir-wā kahesi ki, 'bagh-kī as'maṅgi nāhi bani-pari.
overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.
Sagath-Rām-kī as'maṅgi bani-pari-hai.' Bagha-a kahan ki, 'ham
Jackal-Rām-of feast was-executed-well.' The-tiger said that, 'I
tum-kā khāb, ohahāb, hamār gīla kihyah.' Tab ahirāu
thec will-eat, will-chew, my bad-name you-made.' Then the-cowherd
ap'nī mahṭāri-sē kahan ki, 'he māi, ham-kā bagh āju
his-own mother-to said that, 'O mother, me the-tiger to-day
dhiraye-bā, ki tum-kā ham khāi-leb.' Tab ō-kar mahṭāri kahesi
has-threatened, that you I shall-eat-up.' Then his mother said
ki, 'dah'jarā-kā nāti kaisē khāi.' Tab ahirwā-kā ō-kar
that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his
mahṭāri kōthā par khaye-pyāl-kā dāi-kar bāiłhāi-āi. Tab
mother upper-story on food-drink given-having made-to-sit. Then
Bāgh āwā tau dīk-kar kōn par chalā-gawā. The-tiger came then jumping the-corner-of-the-upper-story on went.


Tab bāgh apnī dērā-par khālī māchā lai-kar chalā-gā. Then the-tiger his-own lodging-to empty bedstead taking went-away.


Tab sāpan bar-dān dē-ke chal-gayen. Tab ahirwā-kē dēh Then the-snake boon-gift having-given went-away. Then the-cowherd-of body sōnē-ke hoy-gā. gold-of became.

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

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

The cowherd took to living under the tree, for there was there a cow of the gods,¹
and he took to feeding her, and living upon her milk. Any milk that remained over
he used to pour down a snake’s hole that was in the tree. After this had been going
on for a long time, one day there came out of the hole a snake with expanded hood,
which said to the cowherd, ‘ask any boon you like, for you have done a great deal for
me.’ So the cowherd asked that his body might become solid gold, and that he might
become a king of ten or twelve villages. The snake granted the boon and went away.
Then the cowherd’s body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs
broke off. He made a cup of leaves, in which he sent the hair floating down the stream.
The king’s daughter happened just then to be bathing, and saw a leaf-cup, with a golden
hair in it, floating along. She went home saying to herself, ‘if a man has hair of gold,
how beautiful must he himself be. He is the only one that I will marry.’ So she fell
upon her bed saying that she had a headache. To console her, one of her maid-servants
promised to search for the wonderful being. She searched and she searched till she
came to the banyan tree, and there she began to live. She made a grain-vat² of earth
and set it up under the tree, and in it she stored her food and her flour. One day she
asked Master Cowherd to take her food out of the vat. As soon as he got inside it to
hand the food out to her, she rolled it off to the king’s palace, where the Princess
was there and then married off to him. After a short delay, the King presented him with
the marriage gifts and the dowry, and sent the bride off to her husband’s home. So
Master Cowherd came home with the Princess, and the village people told his mother that
her son had arrived. She refused to believe it; saying that her son had been eaten
up by the tiger. But when her son arrived at the house, and met her, and gave her
heaps of fine clothes, she became quite happy.

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

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

² A Ro Khilava is a large cylindrical vessel in which grain is stored.
It has already been pointed out under the head of Bihari, *vide* Vol. V, Pt. II, p. 265, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, *viz.*, a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Sūn-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihāri which gradually shades off into Awadhi as we go westwards. The same dialect is also spoken in the small area of Tappa Kōn, Taluka Majhāwa, and Pargana Karyāt Sikhar, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in Pargana Bhadōhi, which is a portion of the family domains of the Maharāja of Benares, it is locally reported that a *‘Provincial Dialect’* is spoken. On examination of the specimens of this language, it is clear that this *‘Provincial Dialect’* is only Awadhi similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

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

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bhojpuri</td>
<td>810,000</td>
</tr>
<tr>
<td>Awadhi of North-Gangetic</td>
<td>235,000</td>
</tr>
<tr>
<td>Baghēli of Sūn-pār</td>
<td>49,500</td>
</tr>
<tr>
<td>Hindustani</td>
<td>49,500</td>
</tr>
<tr>
<td>Kōrvāri</td>
<td>33</td>
</tr>
<tr>
<td>Other Languages</td>
<td>475</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,161,508</strong></td>
</tr>
</tbody>
</table>

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banaudhi.
INDO-ARYAN FAMILY.  Mediate Group.

Eastern Hindi.

Awadhi Dialect.  (North of District Mirzapur.)

Ek jānē-kē dūi beṭwā rahin. Lahur'kā ap'nē bāp-so
One man-of two sons were. The-younger his-own father-to
kahesi ki, 'bāp hamār hissā hamē bāṭī dē.' Tab ō-kar
said that, 'father my share me-to dividing give.' Then his
bāp āpan sab dhan daulatī ap'nē dūnō larikan-kē bāṭī dihesī.
father his-own all property riches his-own both sons-to dividing gave.
AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

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

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

<table>
<thead>
<tr>
<th>Province</th>
<th>District</th>
<th>Estimated number of speakers of Awadhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Provinces of Bengal</td>
<td>Muzaffarpur</td>
<td>204,954</td>
</tr>
<tr>
<td></td>
<td>Saran</td>
<td>40,000</td>
</tr>
<tr>
<td></td>
<td>Champaran</td>
<td>66,000</td>
</tr>
<tr>
<td></td>
<td>Gaya</td>
<td>64,800</td>
</tr>
<tr>
<td></td>
<td>Shahbazd</td>
<td>193,000</td>
</tr>
</tbody>
</table>

| Total for Lower Provinces | 504,454 |

| North-Western Provinces  |                             |
| Ballia                  | 30,370                      |
| Ghazipur                | 111,000                    |
| Benares                 | 120,000                    |
| Mirzapur (Central)      | 31,000                     |
| Azamgarh                | 107,000                    |
| Gorakhpur               | 3,000                      |
| Basti                   | 72                         |

| Total for North-Western Provinces | 469,359 |

| Grand Total                | 913,813 |

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

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

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

It would be a waste of paper to give full specimens of these various occurrences
of Awadhi. Indeed, it would be hardly necessary to give any specimens at all, were
it not for the fact that the dialect is commonly used as a sort of language of politeness
by all rustics of the Bihāri area when talking to Europeans, much as Urdu is used by
their betters. This fact accounts for the frequency with which Europeans hear words
like kahis, athis, when conversing with servants whose native home is Bihār. It is
commonly supposed that when servants use such expressions they are employing their
own rustic dialect. Such, however, is not always the case. In the case of Bihāri
Hindūs they are using a language which they have picked up from their Musalmān
friends, and which they imagine to be the Hindōstāni of polite society. It will be
sufficient to give the first few sentences of the versions of the Parable of the Prodigal
Son which have been made into the Jolāhā Bōli of Muzaffarpur and into the Shekhai
of Champaran.
Jolahā Bōlī. (Muzaffarpur District.)

Ek kōi ād'mi-kō dū lařīkā ralā. Oh-mē-sē chhot'kā bēp-sō
One certain man-to two sons were. Them-in-from the-younger father-to
kabis, 'hō bābā, māl daulat-mē-sē jō ham'rā hīsa-bakh'rā hōy
said, 'O father, property riches-in-from what my share may-be
sō ham-kō dē-da.' Tab wah wah-kō ap'nā dhan bāt dīhis,
that me-to give.' Then he him-to his-own property dividing gave.
Bhalut din na gujarā ki chhot'kā lař'kā sab kuchh jaṃā-kar-ke
Many days not passed that the-younger son all things collecting
dūr dēs chaś-gawā. Aur wahā awār-pan-mē dīn gawā-ke
distant country-to went-away. And there waywardness-in days having-spent
ap'nā sar-bas gawā-dīlis. Aur jab wah ap'nā sab kuchh upā-dīhis tab
his-own all lost. And when he his-own all things had-squandered then
us dēs-mē bhārī akāl pārā, aur wah kaṅgāl bha-gawā. Aur wah
that country-in heavy famine fell, and he indigent became. And he
us dēs-kē ek lam'har ād'mi kīhā jā-ke rah'nē lagā. Wah o-ko
that country-of one great man near going to-live began. He him
khēt-mē suar charānē-kō bhējis.
field-in swine to-feed sent.

Shekhāī. (Champaran District.)

E-gō ād'mi-kā dū-gō bētā ralē. Chhot'kā ap'nē bābā-sē kahēs
One man-of two sons were. The-younger his-own 'father-to said
ke, 'ham'rā hīsa hīsa ham'rā dē-da.' Tab un-kē pās jē dhan ralē
that, 'my share to-me give.' Then him-of near what property was
sē un-kē dē-diyen. Thōrā dīn bād ā sab dhan lē-kē
that him-to he-gave-away. A-few days after he all property taking
par-dēsē chālā-gawā. Luchāi-mē sab dhan āpan kharāb-kīhes.
to-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.
Jah dhan sab kharāb-ka-dīhes tab ol'rā, dukh bove lāges. Tab
When fortune all he-had-spoiled then him-to trouble to-be began. Then
wah dēsā-kē ek ād'mi kīhā rah-gawā, jē ap'nā khēt-mē suar
that country-of one man near he-lived, who his-own field-in swine
charāw'nmē-kē bhējis.
to-feed sent(-him).
THĀRŪ AWADHĪ.

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

[No. 24.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDĪ.

THĀRŪ AWADHĪ. (KHERI DISTRICT.)

Phalāne padhāu-kē dui laurā raḥai. O-mā-sē laurā laurā
A-certain gentleman-of two sons were. Them-in-from the-younger son
daddā-sē bōlā, ‘daddā re, hamārā jō-kuchh hō māl-kā
the-father-to spoke, ‘father O, mine whatever may-be property-of
jūndā bāḥ dē.’ Woh ap'nī jīt-mā un-kō bā dīyā.
shore dividing give.' He his-own life-time-in him-to dividing gave.
Bahut din nālu bhaye ki laurā laurā sab kuchh ekāṭṭha-kar-kē
Many days not became that the-younger son all things putting-together
dūr-kē dēs-kō chalō-gayō. Aur ap'nā māl luchāi-mā huwa
distant country-to went-away. And his-own property wickedness-in there
upāy-dāī. Aur jab sab upāy-dāī tab us dēs-mā skāl
squandered. And when all he-squandered then that country-in famine
pareo. Aur wah us dēs-kē phalānē basindā-kē tir gayo
fell. And he that country-of a-certain inhabitant-of near went
aur woh usē ap'nē khōtan-mā sūn charāw-ne pāthaεo.
and he him his-own fields-in swine to-feed sent-him.
BAGHÉLÍ.

The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rewa, and the smaller ones of Nagode, Sohawal, Mainar and Kothi. Including 50,000 people transferred since 1801 from the Bundelkhand Agency, its population is 1,788,332. Over the whole area, except the western parts of Nagode and Mainar, the vernacular is pure Baghéli. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Baghéli, which is locally known as Gōndī or Gōndāmī. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Baghéli, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihārī. This will appear from the list of words.

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

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

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

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

The role of the shortening of the Antepenultimate is everywhere observed. Thus, chak‘rau-sē, from the servants, from chākar, a servant. There is a tendency to change a v to b, as in ābāj, a noise; ābā, he came; jaabā, an answer.

The following are the terminations of the cases of Nouns. Genitive, kēr; also, masc. ke, obl. kē; fem., ki, obl. kāī. Accusative, ka, kā. Dative, ke, kā, kāhē. Ablative, sē, tē. Locative, mā. Adjectives have a strong form in ‘kā, as in adhik-hā, much; nīk-hā, good.

As regards Pronouns, we have mai, I; gen. mōr; obl. mōrē or mōhē; lai, thou; gen. lōr, lōhē; aṭi, Your Honour; obl. aṭi. The Obl. form of the latter shows clearly that the word is borrowed from Bhojpuri. ‘Own’ is āpan, obl. aṭi, not aṭi.

Ya is ‘this,' and wē, ‘that.’ The obl. form of the latter is ō or wō, as in the gen. wō-kar, acc.-dat. wō-kā or wō-kā, abl. wō-sē. ‘They’ is uē. The Relative Pronoun is jāun with an obl. plur. jān; and its Correlative is laun.

As regards Verbs, we have āheū, I am; hayē, thou art; and āy or aī, he is. For finite verbs, we have mar’tyī-haī, I am dying, and kar’tē-hai, I am doing. Feminine is kātī-hai, it remains. Det-rahā-tai is ‘he was giving.’ Feminine is larāi rahī-hai, a quarrel used to exist. In Awadhī, the typical letter of the first person of the future is b, as in kābab, I will say. In the Bagheli specimens it is, on the contrary, the k which we also meet in Kanaūjī. Thus, jāihāē, I will go; kāihāē, I will say. An
example of the perfect tense is khyā-hai, I have done. The honorific imperative ends, as in Bihārī, in t. Thus, dēt, be good enough to give; kāri, be good enough to make. The Infinitive ends in b, as in Awadhī and Bihārī, and verbs whose roots end in ā have an oblique form in māt, in this also following the latter language. Examples are jāb to go; charāmāt-tā, for feeding; and kāhāmāt-mōphik, fit to be called.

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

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, paṭṭī rahī-gai-hai, the she has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is aprnā (the oblique form instead of the nom. apr-nē) achchhā bhōjan kīhen-hai, Your Honour has given a good feast.
[No. 25.]

INDO-ARYAN FAMILY.

MEDiate GROUP.

EASTERN HINDI.

BAGHELIA DIALECT.

(ReWa, BaghelKhand Agency.)

Specimen I.

एक मनुष्य के दृष्टि लक्षित रहे। तीनी-मा छोटकौना चप्पने बाप-से कहिए दारा धन-मा जीवन मीरा चीना हीना तीन मोहीं दे दें। तब वा उन का धापन धन बाँट दिनहिस। फिर दिन नहीं गिनते कि छोटकौना लारिका सव प्रकाश कौनों परस्पर चला-गा और उसाँ लुप्त-मा दिन विताह-के धापन धन जड़ाई दिनहिस। जब वा सब कुछ उड़ाई तुरा तब छोट देस-मा उधार खड़ा त्रिवा और बहाल होड़ा-गा भी वा छोट देस-बालन-मा एक-की दहाँ जाके रहे लागे वा बी-का चप्पने खत-मा सुखर चराई-का पुढ़स। ची वा उनहिं किसिन-ती जिनक सुखर खाय रहे-ती धापन पेट मन्र चाहत रहा-ते। ची छोटा कोऊ कुछ नहीं देत रहा-ते। तब बी-का लागत भा। ची वा कहिए कि मोरे बाप-की कोते सजोर-का खाय-से चरिका रोटी होत-ही ची में मुखन मर्गोँ-हे। मैं उठी-की चप्पने बाप-की लागे जोरी-ची बी बोसी कहिएं कि बाप मे दृढ़-की विकट ची चप्पन-की लोही पाप किशोर-है मैं फेर-के चप्पना-कीर लारिका कहाँ-के माफिक नहीं आएँव चप्पने सजोर या एक-की नाहीं मोहीं करी। तब वा तीत-की चप्पने बाप-की लागे चला। पे वा टूरित रहा-ते कि बी-का बाप शीती की देख-के दारा चीनहिस ची टूरित-की बो-की गर-मा शपण-के बी-का चमिस। लारिका बी-की कहिएं किस बाप मे दृढ़-की विकट ची चप्पन-की सोही पाप किशोर-है मैं फेर-के चप्पना-कीर लारिका कहाँ-के जोग नहीं आएँव। पे बाप चप्पने सजोर-से कहिएं कि सब-से निकासा कपड़ा निकास-के बी-का पहिराया यो बी-की हाथ-मा मुंदरी ची गोड़ा-मा पनहीं पहिराया। ची हम खूब ची खुसी करी। काहे से किस बी मीरा चचीगा-ते फेर-के लिया-है। हराइ-गा-ती फेर-की मिला-है।

जब उधाई जानन दर्कर लागे तब बी-का जीत लारिका खंद-मा रहा-ते। ची जब वा चारत चारत दर-की लागे पहुँचा तब बाजा और नाच-कीर चवाज
बग्हेली ओ रेवा।

सुनिस। ब्री ओ बपने चकरन-मा एक-का चपने वधे वा लाहैं-कै पृष्ठिस कि वा का होत-है। वा वो-सी कृमिस कि बपना-कृर भाई ब्यावः है ब्री बपनाकै दाज निकहा खाण-का खातन-है बाढ़-से कि बो-का नीक सुख पाईन-है। वे वा रास कृमिस ब्री मीतर न जाव बाहिस। यह्न-से बो-कर वार बाहिर बाड़-कै बोही समासे बाग। वा बाह-का जवाव दिहिस कि देखी मै प्रतने वरिसन-से बपना-कृर सेवा करतेंहै। ब्री कब-हूँ पुष्पना-कृर हुकम नहीं ठारें। ब्री बपना मोहीं कब-हूँ एक बोरी भर नहीं डीन कि मै बपने दोस्तन-की साथ चानन्द करतें। प्रे चपना-कृर या लाहिका जौन पतृपरियन-की साथ चपना-कृर धन खाड़-गा-है जव-हिन ब्यावः तव-हिन बो-की खातिर चपना चक्का सोजन कौन्हें-है। वार बो-सी कृमिस कि वेटा तें सव दिन मोरे साथ होय ब्री जौन कुछ मोरे है तीन सब वर्तमान बाग। प्रे चानन्द करव ब्री खुस होव उत्सुक रहां-से कहां से कि या तोर भाई मरिग-गा-ते फेरि-के जिवा-है अराड़ा-गा-ते फेरि-के सिखा-है॥
INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHELÍ DIALECT. (Rewa, Baghelkhand Agency.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manai-kê duí larikā rahaí. Taunē-mā ehhoṭ'kaunā ap'nē
One man-of two sons were. Them-in the-younger his-own
bāp-sē kahis, ‘dādā, dhan-mā jaun mōr liśa boī, taun
father-to said, ‘father, the-property-in which my share may-be, that
father-to said, ‘father, the-property-in which my share may-be, that
mōli dād-dāi.’ Tab wā un-kā āpān dhan bōṭī dihis,
mōli dād-dāi.’ Tab wā un-kā āpān dhan bōṭī dihis,
to-me give-away.' Then he them-to his-own property dividing gave.
to-me give-away.' Then he them-to his-own property dividing gave.
Bahut din nahi ge-tai ki ehhoṭ'kaunā larikā sab ekattāhā.  
Many days not passed that the-younger son all together
kē-ke par-dēs chalā-gā; aur uhā luchhāl-mā din
having-made (to) a-foreign-land went-away; and there debauchery-in days
having-caused-to-pass his-own fortune wasted-away. When he everything
upā-chukā tab ūn dēs-mā akāl para. Au wā
had-spent-completely then that country-in a-famine fall. And he
had-spent-completely then that country-in a-famine fall. And he
kaṅgāl hoi-gā. Au wā ūh dēs-wālen-mā ek-kē ihā jāi-ke
indigent became. And he that countrymen-in one-of near going
indigent became. And he that countrymen-in one-of near going
rahāī lāg. Wā wō-kā ap'nē khēt-mā suar charāmīt-kā patāhās. Au
to-line began. He him his-own fields-in swine feeding-for sent. And
those-very hucks-with which the-swine used-to-eat his-own belty
those-very hucks-with which the-swine used-to-eat his-own belty
to-fall wished. And him-to anybody anything not used-to-give.
to-fall wished. And him-to anybody anything not used-to-give.
Tab wō-kā chēt bāhā. Au wā kahis ki, ‘mōrē bāp-kē koṭ'ni
Then him-to senses became. And he said that, ‘my father-of how-many
Then him-to senses became. And he said that, ‘my father-of how-many
majūran-kā khāi-sē adhih-kā rētī hōi-hai au mai bhīthkhan martyrī-hāī.
labourers-to eating-then more bread is and I from-hunger dying-am.
labourers-to eating-then more bread is and I from-hunger dying-am.
Mai uṭhi-kā ap'nē bāp-kē lagāhē jaihū āu wō-sē kāhihaū ki,
I arising my-own father-of near will-go and him-to I-will-say that,
I arising my-own father-of near will-go and him-to I-will-say that,
“bāp, mai Daun-kē biruddh au ap'nē-kē suhē pāp kihī-hāī.
“father, I God-of against and Your-Honour-of before sin have-done.
“father, I God-of against and Your-Honour-of before sin have-done.
Mai phāṭ-ke ap'nē-kē larikā kāhāmīāt mūphik nahi āheū. Ap'nē
Mai phāṭ-ke ap'nē-kē larikā kāhāmīāt mūphik nahi āheū. Ap'nē
I again Your-Honour-of son to-be-called worthy not am. Your-own
Baghīlī of Rewa.

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mājūrān-mā ēk-kē nāi mōhī kari." Tab wā uṭhī-kāṭ ap'nē bāp-kē
labourers-in one-of like me make." Then he arising his-own father-of
laghē chalā. Pāi wā durān rahā-tai kī wō-kar bāp wōhī dēkhi-kāī
near went. But he in-distance was that his father him seeing
dāyā kinhis an duarī-ke wō-kē gārē-mā laṭāī-kāī wō-kā chūmis,
pity did and running his neck-on embracing him kissed.

Lārikā wō-sē kahis kī, 'bāp, mai Dāin-kē biruddh an ap'nē-kē
The-som him-to said that, 'father, I God-of against and Your-Honour-of
sałhē pāp kihyō-hai. Ab phērī-kēī ap'nē-kē lārikā kahamāī jōg
before sin have-done. Now again Your-Honour-of son to-be-called worthy
nahī āheū,' Pāi bāp ap'nē chak'ran-sē kahis kī, 'sab-sē
not I-am.' But the-father his-own servants-to said that, 'all-than
nīk'hā kap'rē nīkās-ke wō-kē pahirāwā; au wō-kē hāth-mā mīḍhī
good clothes taking-out him-to put-on; and his hand-on a-ring
au gōrē-mā par'hī pahirāwā; au ham khaī au khusī kari;
and feet-on shoes put-on; and us let-eat and happiness make;
kāhē-sē kī yā mōr lārikā mari-gā-tai, phērī-kēī jīyā-hai;
because that this my son having-died-went, again has-come-to-life;
herā-gā-tai, phērī-kēī milā-hai.'

having-been-lost-went, again has-been-found.'

Jāb uī ānand karāī lāgē, tab wō-kar jēth lārikā
When they rejoicing to-make began, then his elder son
khōt-mā rahā-tai. Au jāb wā āwatāwat ghar-kē laghē pahūchā tab
field-in was. And when he coming house-of near arrived then
bājā aur nāch-kē abāj sunis. Au wā ap'nē chak'ran-mā
music and dancing-of sound he-heard. And he his-own servants-in
ēk-kē ap'nē laghē bolāī-kāī puchhīs kī, 'yā kā hōt-hai?' Wā
one-to himself-of near calling asked that, 'this what is-happening?' He
wō-sē kahis kī, 'ap'nē-kēī bhāī ābā-hai au ap'nē-ke
to-him said that, 'Your-Honour-of brother come-is and Your-Honour-of
dāī nīk'hā khāī-kā khāīn-hai, kāhē-sē kī wō-kā nīk-sūkh
father good food has-eaten, because that him well-and-healthy
pāinī-hai.' Pāi wā ris kinhis au bhītār na jāb chāhīs.
he-has-found.' But he anger did and inside not to-go wished.

Yāhā-sē wō-kar bāp bahēr āī-kāī wō-hi manāmāī lāg.
Owing-to his father outside coming him-even to-appease began.
Wā bāp-kā jābhā dīhis kī 'dēkhi, mai et'nē barīsan-sē,
He the-father-to answer gave that 'see, I so-many years-since,
ap'nē-kēī sēwā karṭeī-hai, au kab-hū ap'nē-kēī hukūm
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders
nahi járeū; au ap'ñā mohā kab-hū ēk bok'rāu-bhār nahi din
not disobeyed; and Your-Honour to-me ever-even one goat-even not gave
ki mai ap'nē dostan-kē sāth ānand kar'ṭēū. Pai
that I my-own friends-of with rejoicing might-have-made. But
ap'nā-kēr yā larīkā jann paturiyān-kē sāth ap'nā-kēr
Your-Honour-of this son who harlots-of with Your-Honour-of
dhan khāi-gā-hai, jab'hīn ābā tab'hīn wō-kē khāṭir
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake
ap'nā achohē bhōjan kinhēn-haī. Bāp wō-sē kahis ki
Your-Honour good feast made-haś. The-father him-to said that
'bēṭā, taī sab din mōre sāth hayē au jaun-kuchh mōre hai taun sab
'thine is. But to-make-merry and to-be-pleased proper was; because that
rā tor āy. Pai ānand-karab au khus-hōb uchit rāhā-tai; kāhē-sē ki
your brother having-died-went, again has-come-to-life; having-been-lost-went,
pherī-ke milā-haī.'
again has-been-found.
INDOARYAN FAMILY.  

MEDIATE GROUP.  

EASTERN HINDI.  

BAGHELÍ DIALECT.  

(REWA, BAGHELKHAND AGENCY.)  

SPECIMEN II.

Ham-pächan-mā ṣupus-mā jimi jāghā khātir lārāī hoi-gai-tai.  
We five among with-one-another land ground for quarrel took-place.

Pahilē sab bhāi sājhe-mā rāhē-hai.  
Formerly all brethren jointly lived.  

Pahilē bahut lārāī rahi-hai.  
Formerly much quarrel existed.  

Pai ab sab mukad’ā mā pat-paṭai- 

Ab waisan-mā kaunā lārāī nahi-ay.  
compromised.  

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

Au tabhīn-sē ṣupus-kā khābaur-piyab chhūt-hai.  
And since-then with-one-another eating-and-drinking is-stopped.  

Arjī dhibin-rahai.  
application they-had-submitted.  

But mourning happened; thereby not 

Pahūchō tā mukad’ā mā khārij-hoi-gā.  
Paṭṭī-mā pōch they-reached-(the-court) hence the-case was-dismissed.  

Chha jāne paṭṭī-dār rāhē-hai.  
six persons co-sharers were.  

Uṛ mar-gē aur un-kar jāghā 
Government-in was-appropriated. Now my two-persons brothers-of share
remains.

FREE TRANSLATION OF THE FOREGOING.

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

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

1 The word pāchan, the oblique plural of pāchā, five, is used here to signify a collection.—‘all of us.’
EK ādmi-kē dō bētā rāhē. Aur chhōtā bētā bāp-sē 
One man-of two sons were. And the-younger son the-father-to
kahis, 'dānā, chit-batus-mē jawan mōr bakht-rā hōy bāt dē.'
said, 'father, things-in which my share may-be dividing give-me.'
Tab wah āpan jiūkā-kā dōnō jan-kē bāt dihīs. Thōre dīn
Then he his-own livelihood both persons-to dividing gave. A-few days
bhāil-hōi kī chhōtā chhaūpā sab jōr-bator-ke le-ke
might-have-become (passed) that the-younger son all collecting taking
dūr dēs-mē chal-gais; aur kul-hī pūjī guṟai-mē urāy-dihīs.
far country-into went-away; and all-even property debauchery-in squandered.
Aur jāb sab urāy-chukal tab woh dēs-mē bārā bhāri akāl
And when all squandering-finished then that country-in very great famine
paṛīs. Tab wah-kā jārūrāt bhaṅs. Tab wah dēs-kē ik jan
fell. Thyse hīm-to want became. Then that country-of one person
thān gais. Wah tab āpan khet-mē sūr charāwe-ke kāi-dihīs.
near he-went. He then his-own field-in swine to-feed employed-him.
Aur bhūśi-sē āpan pēt bharē-kē rājī rahiš jawan sūr
And husks-with his-own stomach to-fill agreed he-was which swine
khāt-rāhē. Aur oh-kā kōi nāhī dihīs. Aur jāb ō-kar jī
eating-were. And hīm-to anybody not gave. And when his mind
thikānē bhaṅs, tab kahīs, 'ham're dāū-kē nōkā kitne haihái
settled became, then he-said, 'my father-of servants how-many will-be
jīn-kē rojī bhar-pēt milat-hāis aur bāch-rat-hāis; aur māī bhūkhan
whom-to bread full-belly is-given and saved-remains; and I from-hunger
marat-lū. Āpan dāū-kē pās chalal-jāb aur kahāb kī, "dāū,
dying-am. My-own father-of near I-will-walk-up and I-will-say that, "father,
moh-sē bārā kasār Bhag-wān-kē niārē aur tōr niārē bhaṅs. Aur
me-by great fault God-of near and thee near became. And
māī tōr bētā kahē lāyak nāhī bariyē. Apnē nokār-ki nāī
I thy son to-be-called worthy not am. Thy-own servants-of like
mōūḍ-kē rakh-le.''
me-too keep.'
THE BROKEN DIALECTS OF THE WEST.

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

TIRHĀRI.

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

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

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

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

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

INDOARYAN FAMILY.

MEITTLE GROUP.

EASTERN HINDI.

BAGHELISH (TIHBARI BROKEN) DIALECT.

(DISTRICT BANDA.)

उन बच्चनों को पढ़ने के लिए यह अच्छा गद्यालंकार रहेगा। उन बच्चनों ने यह पढ़ने के लिए सुनवाई दी। तब बच्चनों ने बच्चन
सब शैवा गुहाजिया दानों गद्यालम्ब-का बाँटि दितिस। कुछ दिन बाहर कोटे गद्याले बच्चन सब माल ताल जमा बिसिस। बी लैजी बड़ी टूटी तंबैसे
निकली गई। इत बच्चन सब युग्मण भैजा गुहाजी-माँ उठाया डारित। जब सब
लैजा गुहाजी लाव में तब छड़े देसवा-माँ बढ़ा मारो काय पड़ा। तब उहाँ
रोज 2-3 खरी खराब-को दिखाय हरिन लाग। तब वह वह देसवा-के एक
रुसिस महालम्ब-की बड़े गढ़ी गई। बी जाय वहिं बेंट मलाई बिसिस। वहीं
वही बच्चनों गद्यालम्ब-माँ वराव-की चरास-की वर पठाई। ये वही खूबी
खाय निवास करते जिही सुख खाय रहीं। पर बीन्हें बड़े न हाई न
खाय दिक्स। जब वही होस भा तब बच्चन नन-माँ बारिस तिर रहे। बच्चन-के बहुत से मौकरिशन-का उत्तरा मिजत-है कह उहे। बच्चे तहन पहात
भर खालि-है। बी कुछ बचाय गद्याल-है। बाय बचाय में भूखन भरत-हैं।
बच यैजे बच्चनों बच्चे वही जैसे बी वहिं बारिस। कि बी मोरी बाजार
में नहूँ झंझ्खन वही चार्जूं कि त्वा गद्याल बाजार। मोरी बच्चन चीर महालम्ब की तरह
राखी खाय। बारिस-के पाठे बी उठा भी बच्चन नन-बच्चे जमे भाय। पर
पर वही बच्चन नन-बच्चे जमे न पहुँचा-रहे कि बारिस-की बाह्य दूरी तौ हैक्स
बी सारे खाल-के दौरा बी विदितन-की गरे-माँ किपर गा। बी बही वाही
चिस। गद्याओं बारिस मत कि बी मोरी बाजार में नहूँ झंझ्खन उठते भी तोरी
शोभन-की सींच चपराई मिलूं। बी वही बाजार नहीं झंझ्खूं कि त्वा बेटवा
कहाँ। पर बच्चन नन-मौकरिशन-का डुकस दिक्स मत कि सब-से भूका
उही लाक वही पहरावो बी बारिस-की चाँदी-में सुदरी पहरावो बी गोदेन-माँ
पनही पहरावो। बी मोरी खाय बी खुशी करैं दाय। बारिस-
कि वो भार गद्याल फिर-की जिया-है वो हिराय गा-रहे तौन पुनि कै मिला-है। वो उदः चापी बिट्टा सुधी करें लाग।

यहि जून बहि-कर बड़कौना गद्याल द्वात-माँ रहे। जब वह पुनि घर-की लगे भावा तबे बहि-की बाणेन-माँ नाचि गायें-की भावा परी। बड़की नौक-रन-ति याक-का बुदाइज वी पूँछिसि जि बहि-कर वा कारन है। नौकर वें कहिं जि याक बृक्तकौना भैयास भावा-है। ची तोरे वहे उहि-की बाढ़ी तहन लौटि चावें-की कारन सब-का न्यूत बिहिस्ति-है। बड़कौना भैयास वही नाट-पर रिसर्याव उठा ची बरवा-की भीतड़े नहीं जात-रहे। तब बहि-कर वपवा बहि-कर भावा ची बहुत मनाइस वी बुझिज कौ। बड़कौना बिठ्ठे बहसि जि देखि के इतने दरवन मैं तोरि ठहर बिहरूँ ची तोरे डुकम-की बापिर कबूँ नहीं लोहूँ तै मोहीं कबूँ इतनिशो मदत नहीं दिहै कि मैं चयन साधिन-की सबः सुसी करखूँ। ये बैसे वा त्यार बृक्तकौना बिट्टा भावा जिहें त्यार सब माल सरल गुड़े-माँ झाव डारिस तै न्यूत लिहै। वपवे कहीं ची मौरे बिट्टा तै सब दिन मौरे साथ रहा चावा ची सब जीन नाव है मानिं ल्यावे चावा। वहे उदित रहे जि हम न्यूत कारन ची खुस खान कहि जि यो त्यार भाई चावा। मरी-की जिया-है। हिराय गा-रहे तौन पुनि कै मिला-है।
Kaunēn maṛā-kē dui gadyāl rahaī. Un apnē bāp-tan kahin
A-certain man-of two sons were. They their-own father-to said
ki, 'arē mērē bāp, taṁ humrē hisān-kē māl-āl hamaī bāthī
that, 'O my father, thou our shares-of property as-to dividing
dē.' Tab maṛā-nē āpan sab laiyā-pūjīyā dwānaū gadyān-kā
give.' Then the-man-by his-own all substance both sons-to
bāthī dhīhs. Kuchh din bitē ohnothē gadyālē āpan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
māl-āl jamā-khisi. Au lai-kāh bārī dūrī bidēsai
property collected. And taking-it very distant foreign-country-to
nikari-gawā. Hun āpan sab rup'yā paisā gūdāi-mā nthāy-dāris.
goint-away. There his-own all money pice debauchery-in he-spent.
Jabai sab laiyā-pūjīyā lāy-gai, tab uē des'wā-mēh bārī bhārī
When all substance was-burnt-up, then that country-in very heavy
kāl pāra. Tab uē rōj-rōj-kāh kharīch-kharābā-kāh dīkkat hōni
famine fell. Then him every-day-of expenditure-of trouble to-be
lāg. Tab wē wahi des'wā-kē ēk rahiā mahājan-kē lāgē gawā au
tau. Then he that country-of one well-to-do banker-of near went and
jāy wahi-lē bhēj-bhalāi kihisi. Wāhī wahi āpēnē khyāśan-mēh
goinī him-to greeting did. Him-by he his-own fields-in
suwaran-kē charāwā-kē-bhārī pathwāis. Wō wahi bhūsī khyā nibhā
swine feeding for was-sent-by-him. He those-very hucks eating support
kar-tai jīhi suwar khat-vahaī; pai kaunēn-maṛā-nē wahi
would-have-done which the-swine used-to-eat; but any-man-by to-him
wahau na khāy-dhīhs. Jab wahi hōs bhā tab āpēnē man-mēh
that-too not to-eat-was-given-by-him. When to-him senses became then his-own mind-in
kahisi ki, 'dīkh-lē, mērē bāp-kē bahut-sē naukarīhan-kā itnā
he-said that, 'see, my father-of many servants-to so-much
milat-hai ki uē achaichhi-tahan pyāt-bhar khat-haī au kuchh
is-given that they in-a-good-way belly-full eat and some
bachāy-lyāt-haī. Ĥāy, bāp-rē, maī bhūkhan marat-haū. Ab
they-save. Aloṣ, father-O, I from-hunger dying-am. Now
hín-té ap'ñē bāp-kē lage jaihaū aur wahi-tē kahihaū ki,
here-from my-own father-of near I-will-go and him-to I-will-say that,
"O mōre kākā, māi Narāyān-kē ultē aur tōre saighē ap'raḍh kihyū,
"O my father, I God-of opposite and thee before sin did,
au māi yahi lāyaḥ nāhī ahyū ki twār gadyāl bājāū. Mōhī
d and I this-for fit not am that thy son I-may-be-called. Me
ap'ñē aur majūran-kī tarah rākh-līyāw."' 'Yahi-kī pāchhē wō nṛthā
thy-own other labourers-of like keep.' This-of after he arose
au ap'ñē bap'wā-kē lage āwā. Pāi abē wō ap'ñē bap'wā-kē lage
and his-own father-of near came. But yet he his-own father-of near
na pahūchā-rahai ki wahi-kē bāpāī dūri-tai dikhīs aur
not had-arrived that his father distance-from saw and
mār-mwāh-kē daura au bhīmā-kē garē-mā ohhipat-ga, aur wahi
through-long-of āro-ran and the-son-of neck-about ap'plied-himself, and him
chūmis. Gadyālē kahisī ki, 'O mōre kākā, māi Narāyān-kē ultē
he-kissed. The-son said that, 'O my father, I God-of opposite
au tōri ḍhikhīn-kē saighē ap'raḍh kihyū au yahi lāyaḥ nāhī ahyū
and thy eyes-off before sin did and this-for worthy not am
ki twār beṭwā kahāū.' Pāi bap'wāi ap'ñē naukārīhan-kā
that thy son I-may-be-called.' But the-father his-own servants-to
hukum dihisī ki, 'Sab-tē nik urinā lay yahi pahirāwō; au
orders gave that, 'All-than good vorupper bringing this-one put-on; and
yahi-kī āgūrī-mē mud'rī pahirāō au góro-mā pan'hi pahirāō. Au
this-one-of finger-on a-ring put and feet-on shoe put. And
mōhī khāy au khusi karāī dyāw; kāhē-tē ki yō mwār gadyāl
me eat and merry make let; because that this my son
phīr-kāī jiyā-hai; yō hirīgy-ga-rahai, taun puni-kēī mīlā-hai,
again has-come-to-life; this had-been-lost, he again has-been-found.
And au u bāpāu biṭwā khusi karāī lāg.
They father son merriment to-make began.

Yahi jūn wahi-kar bāp'kaunā gadyāl khyāt-mā rahai. Jab wab
This time his elder son field-in was. When he
puni ghar-kē lage āwā, tabāi wahi-kē kānēn-mā nāchāī gāwāl-kē
again house-of near came, then his ears-into dancing singing-of
āwaj pari. Wahi naukāran-tē yāk-kā bulāīs au pūchhēi ki, 'yahi-kar
sound fell. He servants-from one called and asked that, 'this-of
kā kīrān hai?' Naukār wāī kahē ki, 'twār chhuṭ'kaunā
what cause is?' The-servant to-him said that, 'thy younger
bhāiāwā āwā-hai; au tōrī bap'wāi ubhi-kē sahoohi-tahan lauti-śwāl-kē
brother come-is; and thy father his in-a-good-way having-returned-of
kāran sab-kā nyūṭ kihāi-hai. Bāṛ'kaunā bhāiwā yahi bāt-par ris'hāy
because all-of feast made-kas. The-elder brother this talk-on being-angry
uthā au garāwā-kē bhīr'rai nahi jāi-rāhai. Tab wahi-kar baṭ'wā
grew and house-of inside not going-was. Then his father
bahirā āwā au bahut manāis au phus'āis. Au baṛ'kaunā bit'wāi
outside came and much appeased-him and coaxed. And the-elder son
kaheki ki, 'dēkhi-lē, it'nē dinān māī tūri tāhai kihīū au tōrē
said that, 'see, so-many days I thy service did and thy
hukum-kē bāhir kabbaū nahi hōtyū, tāī mohī kataū it'nio
order-of out ever not used-to-become, thou to-me ever so-much
madat nahi dibē ki māī ap'nē sāthin-kē sāghai khusī
help not gavest that I my-own companions-of in-company merriment
kar'tyū. Pāi āisē yā swār ohhu'kaunā bit'wā āwā jihī swār
might-have-made. But as this thy younger son came who thy
sab māl-tāl guḍai-māi lāy-dāris, tāī nyūṭ kihē.' Bāḍ'wāi kahi,
all property wickedness-in burnt-up, thou feast madest.' The-father said,
'O mōre bit'wā, tāī sab din mōre sāth rahā-āw; au sab jau mūrā
'O my son, thou all days me with livest; and all what mine
hai mānāū twārai āy. Yahai uhit rahai ki ham nyūṭ karan
is as-it-vere thing is. This proper was that we feast may-make
au khus hwān kāhē ki yō swār bhāi āy; mari-kāi,
and pleased may-become because that this thy brother came; having-been-dead,
jiyā-hai; hīrāy-gā-rāhai, taun puni-kāi milā-hai.'
has-become-alive; had-been-lost, he again has-been-found.'
The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhāri spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with आ is not used before the past tenses of transitive verbs. We still meet the h-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word kahyasi for kahesi, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form par-dyāsai.

[No. 29.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (TIRHĀRI BROKEN) DIALECT. (DISTRICT FATEHPUR.)

याक मण्ड़ूक-कह दुःख बेटवा रहें। उन-सा लहुरवा बेटवा अपनी बाप-ते कहने साहै स्नाय होइ सेव तीन बाँटि बाह। बी गोरे हिन्न-सा लहु- रवा बेटवा आपनी सब जमा बुरीसाय-कै दूने परायसे चला गया बी त्रां आपन सब जमा कुचाल-सा बहाय दिखित। बी जैसे सब चुकि गा वहि द्यास-सा बड़ा दुर-दिन परा बी बह जसै कंगाल छोड़ चला। तबे वा द्यास- के याक सागरान के धाँ रहे खाग। तब वह अपने द्यास-सा स्नाय ताकै पटखस बी बह चाहत-रहे कि उन बोकतन-ते जो स्नाय खात-हैं आपन पेट अर्जे। बिहार न कोई धात-रहे। तब वेंत-वें वहनसि कि सोरे बाप-कह धाँ मंजूर-का बहुत रोठे है बी में सूखन मरत-हों। बच में अपने वाप-कह धाँ जेईं कि बहन-ते बेटीं कि दादा में दून-का बी तवार चपरास किस्यों बच में बिहि खानक नहीं बहिउं कि तवार जरिका हों। जस बीर मंजूर हैं तस म-हूँ-का राखू।
Yāk maṇaį-kē ḍui beṭįwā rahaį. Un-mē lahuṛwā beṭįwā apⁿē One man-of two sons were. They-in the-younger son his-own bāp-ṭē kahysi, ‘jaun mwāṛ hisā höy taun bāṭi dyāw.’ Au father-to said, ‘which my share may-be that dividing give.’ And thōrē dinan-mē lahuṛwā beṭįwā āpⁿi sab jāmā bāturīyā-y-kī a few days-in the-younger son his-own all property having-collected dūrī par-dyāsai chalā-gawā, au hwā āpan sab jāmā a-far foreign-country-to went-away, and there his-own all property ku-chāl-mē bāhāy-dihisi. Au jabai sab chuki-gā wahi dyās-mē baṛā evil-conduct-in wasted. And when all was-spent that country-in great dur-din para. Au wah jammai kaṅgāl höi-chalā. Tabai wā dyās-kē famine fell. And he totally indigent began-to-be. Then that country-of yāk bhāg-wān-kē hyā rahāl lāṅ. Tab wah apⁿē khāyān-mē one rich-man-of near to-live he-began. Then he his-own fields-in swār tākāṭi paṭhais. Au wah chāhāt-rahai ki un bok’lan-tē swine to-watch sent(-him). And he desiring-was that those husks-with jō swār khat-haṅ āpan pet bharai. Wahau na which the-swine eating-are his-own belly he-may-fill. That-even not kōū dyāṭ-rhaai. Tab chēṭī-kiṭi kahisi ki, ‘mōrē bāp-kē hyā any-body used-to-give. Then remembering he-said that, ‘my father-of near mājūraṇ-kē bahut rōṭi hai au māl bhūkhan maṭa-haṅ. Ab field-labourers-to much bread is and I from-hunger dying-am. Now māl apⁿē bāp-kē hyā jaihaṅi au wahi-ṭē kaihaṅi ki, “dādā, I my-own father-of near will-go and him-to I-will-say that, “father, māį Daỹū-kē au ṭwār ap’ṛādh kihāy. Ab māį yahi lāyak naḥį I God-of and thy sin did. Now I this-for worthy not ahū ki twār larkā hō. Jas aur mājūr hai ās taį ma-hū-kē am that thy son I-may-be. As other labourers are so me-too rākhau.”’

keep.”’
West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tirhūri is more mixed with Bundeli than in the two districts from which specimens have just been given. Thus we not only have Bagheli verbal past tenses, with the case of the Agent with nē preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundeli verb. In fact in Hamirpur the verb seems to take the Bagheli or the Bundeli form at the caprice of the speaker. An instance of the Bagheli form in the following specimen is chhuṅ kunaṅ-ne kahaṅ, the younger said, in the second sentence. On the other hand, we have Bundeli forms like vah-nē bāṅ dēṅ, he divided; oħālo, he went; and jih-nē pathaṅ, who sent.

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

[No. 30.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLI (TIRHŪRI BROKEN) DIALECT. (DISTRICT HAMIRPUR.)

उड़े मन्द्रे की टूट खाला रहैं। उड़े-माँ-ने घुटका-ने दाढ़ा-से चाहिस कि
बापू घन-माँ-से जो सीर होड़ सो मुँह-खा दूँ द्वा। वह-ने वह-का धापन घन
वाँठ टीन। बहुत दिन न ने-रहैं कि लहुरवा खाला बहुत कुछ जोर-के प्रदेश
चला-गा। हुवा लुङप-माँ दिन खीय टीहिस धापन घन उड़ाय टीहिस।
जब सब कुछ उड़ा-गा तब उड़े देस-माँ बङ्गा चक्काज परो। तब वा कांगाल
उड़ा-गा। वा जा-के उड़े देस-की रहुङ्ग-माँ-से कुछ-की घरे रहैं लगा जिह-ने
वहै घपने खितम-माँ सुवर चराज-का पठबो। चौर उन खीहाँ-से हिंड़े
सुवर खात रहैं धापन घेरे भरे चाहिस। चौर जोर नहीं वह-का कुछ देता-भाग।
[No. 30.]

INDO-ARYAN FAMILY.     MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (TIRHARPUR) DIALECT.  (DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Uí manái-ke dui lâlâ rahaí.  Uí-mâ-tê ohhuţ'kâ-nê dâdâ-sê
That man-of two sons were. Them-in-from the-younger-by the-father-to
kâhis ki 'bêpü, dhan-mâ-sê jô mör hói sô míül-kâ
said that 'father, the-property-in-from which mine may-be that me-to
dâl-dawâ. Wah-nê wah-kâ āpan dhan bầt din. Bahut din
give-away. Him-by him-to his-own fortune dividing was-given. Many days
na gai-ruhaí ki lahu'r-wâ lâlâ bahut kuchh jör-ke parâ-dês
not gone-had that the-younger son many things collecting a-foreign-land-to
châlô-gâ. Huwâ luchh'pan-mâ din khôy-dinhis, āpan dhan
went-away. There debauchery-in days he-wasted, his-own wealth
urây-dinhis. Jab sah kuchh ur-gâ tab uí dêr-mâ bârà
he-squandered. When all things spent-were then that country-in a-great
akal parâ. Tab wâ kângâl hui-gâ, Wâ já-ke uí dêr-kê
famine fell. Then he poor became. He going that country-of
ruhaíyan-mâ-sê eê-kê gharaí rahaí lâgâ, jih-nê wâhâi aêp'nê
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
khât'wan-mâ suwar charâwâl-kâ pathûsô; aur wâ un ohhuţh-sê jînhâi
fields-in swine to-feed was-sent; and he those husks-with which
suwar khât-ruhaí āpan peç bharê châhíüs, aur kôù nahií wah-kâ
swine used-to-eat his-own belly to-fill wished, and anyone not him
kuchh dêt-âi,
anything used-to-give.
THE BANDA DIALECTS AND HAMIRPUR BANĀPHARI,

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

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

As in Tirhārī, there are several Bundelī forms scattered through the specimen. Such are oh-nē path-õnē, he sent; astō, he rose; lar-kā-nē wahi-sē kahō, the son said to him; bāp-nē nīntō kōn-hai, the father has made a feast; āō, he came. It will be observed that when the Agent case with nē is used, the Eastern Hindi past tense in is is, as a rule, not used.

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

INDO-ARYAN FAMILY.  
MEDiate GROUP.  

EASTERN HINDI.

Bañhéli (so-called Bundéli) Dialect.  

(District Banda.)

एक सहुई-के दुवी लशर्का रहें। छाट लशर्का अथवा बाप-से कहिन्स 
कि बाप तैः माँ धार्मिक का माल सुंदर है दे। तब व शाकान माल उन दुनियाः 
लशर्का-का बात दिखिस। बहुत दिन-माँ हाट लशर्का शाकान वहुत धन रूपली 
दृष्टिकोश ची महू दूंरै दूसरे मुख-माँ योग-गा धी हां शाकान वहुत 
धन शैल-सुपी-साँ उड़ाइस। धी वि वा शाकान वहुत धन खरिच कर डायिस 
तब वा देस-माँ बड़ा चकाल परा धी वा मांगी लाग।  
वी वा-देस-के एक 
रहीस-के पास जाय-क मिर्का। धोर-वी वहा-का शितन-माँ सुनबोधी 
चरायर-का पाठवा। जिति सूरवर चरान-रहैं उन-हिन-से वा चाहिष-रहैं वा 
उन-की दिविका- 

हुँ रहा-है। नींव कहा कि स्वार भावें, भावा-है भी तोरे बाप-ने निष्ठा कोन-है कारे कि वा चचची तरन-से भाव गा-है। बड़ा लरक्षा वा सुन-ने रिसान कि में घरे न जेहाँ। तब वह-वा बाप घर-से निंगर भावा थी वह-वी खुशा-मत बिखिस। तब वा प्रपने बाप-से जवाव दीन्हिस कि देख मैं वरिस दिन-से तोर सेवा करत-रहों थी तोर कहा मानत रहों। इतनी पर तें मुँह- का एक छोर-का बचत न दिखे कि में वह-वा लै-वा प्रपने साधन-वी साध खुशी मनोविवृत। वे जाब-से या तीर लरक्षा भावी जैति ने तोरे बहुत माल- का पतुरियन-से खवाय बोन्हिस तें बहि-के खातिर निष्ठा कोने हो। तब बाप-ने बहि-से कहा कि बेटा तें ती मोरे साथ छड़-दूम रहत-चरा। जो कुछ मोरे पास है सब तोर भाव। हम-वा या दियल कि हम सब जने खुशी मनावन जो प्रनन्द करन कारे कि तोर भावे मर-गा-ती तोन जी उठा भी खीर-गा-दे तीन मिल-गा।
[No. 31.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHÉLÍ (so-called BUNDELI) DIALECT. (DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Ek marāṭ-kē duī lārkā ḍabā. Chhwaṭ lārkā apnē bāp-se
One man-of two sons were. The-younger son his-own father-to
kahis ki, ‘bāp, taī more hīsī-kā māl muhī dāē-dē.’ Tab
said that, ‘father, thou my share-of property me-to give-away.’ Tab
wa āpan māl un dūn’huṃ lārkān-kā bāṭ dīhi. Bahut
he his-own property those both sons-to dividing gave. Many
din-mā chhwaṭ lārkā āpan bahut dhan pūjī ikatīhā-kīn his
days-in the-younger son his-own much property substance put-together
au bahut dūrī dusīrē muluk-mā chalō-ga, au hwā āpan
and very distant foreign land-into went-away, and there his-own
bahut dhan phail-sūpī-mā urāis. Au jab wā āpan bahut
much fortune debauchery-in wasted. And when he his-own much
dhan kharīāh-kar-dāris, tab wā dēs-mā bārā akāl parā,
fortune spent, then that country-in a-great famine fell,
an wā māgaśī lāg. Au wā dēs-kē ēk rahiś-kē pās
and he to-beg began. And that country-of one gentleman-of near
jay-kī tīkā. Oh-nē wah-kā khētan-mā suari charāwē-kā paṭhāwā,
going he-stayed. Him-by-him fields-in swine feeding-for it-was-sent.
Jītē sūr charat-rahāi, unhīn-sē wā chāhat-rahāi ki, ‘un-kē
As many swine were-grazing, them-from he desired that, ‘their
chhīl-kē sa ma-hū āpan peṭ bhar-leō-karaū,’ pai kōū maraī
first with I-too my-own stomach may-keep-filling; but any man
waih kuchh na dyāṭ-rahāi. Aur jabai wah-kā āpan surtū āi
kuchh na dyāṭ-rahāi. Aur jabai wah-kā āpan surtū āi
to-him any-thing not used-to-give. And when him-to his recollection came
tabai kahis ki, ‘mōre bāp-kē kit’n’ya chākar as hai
then he-said that, ‘my father-of how-many servants such are
jaun pyāṭ-bhar khāṭ-hē, aū maī bhūkhin marat-haū. Maī
who belly-full eat, and I from-hunger am-dying. I
apnē bāp-kē pās jaihāu aū wah-sē kahīhāu ki, “bāp, maī
my-own father-of near will-go and him-to I-will-say that, ‘father, I
my-own father-of near will-go and him-to I-will-say that, ‘father, I
Parmēṣur-kī bē-marjī-kē kīhe-haū aū ab maī tārē sāmīhū
God-of disobedience have-done and now I the before

God-of disobedience have-done and now I the before
raḥā! läik nāhū ki twār laṛ-kā kahāū. Mūh-kā āpan
to-live worthy not-am that thy son I-may-be-called. Me thy-own
naukar kar-le." Wa uthō aṛ apnē bāp-kā byā-kā chāl-dihis. Jab
servant maka." He arose and his-own father-of near-to set-out. When
wā apnē ghar-kā thōri-dūr pahāchā tab wah-kā bāp
he his-own house-of (within-)little-distance arrived then his father
milā aṛ dayā kar-kāi daur-kāi wah-kā apnē gare-mā
met-him and compassion doing running him his-own neek-on
lagāy-lihis, au wah-kā puch-kāri. Tab laṛ-kāi nē wahi-sē kahā
applied, and him caressed. Then the-son-by him-to it-was-said
ki, 'bāp, māi Parś-mār-kē bē-mar'ji pāp kinhē-hai aur tōrē
that, 'father, I God-of disobedience sin have-done and thee
sāṁhū; ab māi yā taraṁ-kā nāhū ki twār laṛ-kā kahāū.'
before; now I this sort-of not-am that thy sun I-may-be-called.'
Pai wah-kē bāp-nō apnē naukār kahā ki, 'nik nik
But his father-by his-own servants it-was-said that, 'good good
orph'nā lī-īw au yah-kā pahīrāw; aur yeh-kē hāth-mā
wraper bring and this-one-on put; and this-one-of hand-onj
mūdī pahīrāy-dē, aur yeh-kē páw-mā jūtā pahīrāy-dē. Chalā,
ing put-on, and this-one-of feet-on shoes put-on. Let-us-go,
hai pī aur khusi manāī; kāhē-sē ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
lar-kā mar-gā-tai au khōy-gā-tai; taun ab phir milā-hai,
son dead-gone-was and lost-gone-was; he now again has-been-found,
uh phir ji uṭhā-hai.' Tab sab janē khusi karāī lāg.
and again alive has-arisen.' Then all persons rejoicing to-make began.
Wahi bich-mā wah-kā bāp laṛ-kā kheten-sē chalā-āvat-tai. Woh-nē
That interval-in his elder son fields-from was-coming. Him-by
gāwāī bajāwāy-kāī awāj sunī au ēk naukār-kā butāy-kāī puchhis
singing dancing-of sound was-heard and one servant calling he-asked
ki, 'kā hui-raḥā-hai?' Naukār kahā ki, 'twār bhāī
that, 'what is-being-done?' The-servant said that, 'thy brother
āwā-hai; au tōrē bāp-nō niutā kīn-hai, kāhē-ki wā ahehhī
come-is; and thy father-by feast made-is, because he good
taran-sē āy-gā-bhai.' Barā laṛ-kā yā sun-kāī risān ki, 'maĩ
way-with has-come.' The-elder son this hearing grew-angry that, 'I
gharanai na jaihaū.' Tab wah-kā bāp ghar-sē nikar-āwā au
house-to not will-go.' Then his father house-from came-out and
wah-kāī khusāmāt kihis. Tab wā apnē bāp-sē jawāb dinhis ki,
his consoling did. Then he his-own father-to answer gave that,
'ādhē, maī baris-din-sē tōr sēwā karat-rāhyō au tōr kahā
'see, I years-since thy service have-been-doing and thy words
mānat-rahyaḥ; it'nyau-par taṁ mūḥ-kā ek chhērī-kā bhacheḥa
have-been-obeying; this-much-on-even thou me-to one she-goat-of young-one
tak na dihe ki maī wah-kā lāt-kāl ap'nē sāthin-kē sāth
even not gcest that I that taking my-own companions-of with
khusī manautyaḥ; pai jabai-sē yā tōr larākā āō jehi-nē
rejoicing might-have-celebrated; but as-even this thy son came whom-by
tōrē bahut mūl-kā paturīyaṇ-sē khaṇā-y-līnḥis, taī wahi-kē khatār
thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
niutā kinhō-hā.' Tab bāp-nē wahi-sē kahā ki, 'bēṭā, taī, taū, feast hast-made.' Then the-father-by him-to was-said that, 'son, thou, verily,
mōṛē sāth har-dam rahat-hā; jō-kuaḥ mōṛē pāś hai sab tōr
me with every-moment livest; what-ever me-of near is all thine
āy. Ham-kā yā uchit rahai ki ham sab janē khusī manāwan
is. Us-to this proper was that we all persons rejoicing may-make
au anand karan, kāhē ki tōr bhāi mar-gā-tai, taun
and happiness may-do, because that thy brother dead-gone-was, he
'ji uthā; aur khōy-gā-tai, taun mil-gā.'
alive arose; and lost-gone-was, he found-ment.'
[No. 32]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (so-called BUNDELI) DIALECT.  

(DISTRICT BANDA.)

MEDIATE GROUP.

SPECIMEN II.

Aţh nau din bhaye mōr bhāi Bams-Gōpāl wa ghar-ki mihariyā 
Eight nine days became my brother Bams-Gōpāl and house-of women 

Pirag nāhāy chali-gāi rahai. Māi ghar-mā akēl rahā. 
Pirag nine went house-alone. I house-alone was. 

Allahābād to-bathe gone-away had. 1 house-in alone was.  

Parā Buddha-ke dinā dupahar-kā māi chārā lēn 
The-day-before-yesterday Wednesday-of day noon-at 1 grass-to-take 
hār chalā-gawā-rahū. Duwārā-mā* Rām Sahāy apnē sālā-kō 
field had-gone. In-the-verandah Rām Sahāy my-own brother-in-law 
jehkā umir āth yā nau baras-ki hūi baithār-gawā-rahū. Thūyī-dēr-mā 
whose age eight or nine years-of may-be 1 had-caused-to-sit. In-a-short-time 
jab māi chārā le-kāi ghar āi tu lāt-kā duwārē-mā nā rahai. 
when 1 grass taking house-to came then the-boy verandah-in not was. 
Kāsi Bāmhan mōrē bhitar-sē nikrāt-chalā-āwat-rahū. Māi bējh 
Kāsi Brāhmaus my house-of-inside-from was-coming-out. I bundle 
chārā-kā nāwāi-kā-kīn tau Kāsi bhāg-gā. Māi 
grass-of began-to-throw-down-before-the-cattle then Kāsi ran-away. I 
halā-kīn ki Kāsi mōrē bhitar-sē nikar-kāi bhāgū-jāt-hai. 
raised-a-cry that Kāsi my house-of-inside-from coming-out is-running-away. 

Murwā Chamār wa Babbū Kāyath guhar-sē nikrāt Kāsi-kā 
Murwā shoe-maker and Babbū writer house-from coming-out Kāsi 
dikh-hain. Aur bahu ḍhīnī jamā-huy-gaye. Jab māi bhitār ghar-kē 
have-seen. And many men assembled. When I inside house-of 
guṇ dikh-tai arwā-mā das rupāyā aur āth ānā, jaun 
went I-saw in-the-earth-pot ten rupees and eight annas, which 
dharē-rahē, nā milai. Tab jānā ki Kāsi rupaā churāiy-lī-gawā. 
I-had-kept, not is-found. Then I-knew that Kāsi rupees stole-away. 

Jab māi hār gawā-rah tab duārē-kī sākhar lagāy-gawā-rah. 
When I fields-to had-gone then door-of house had-applied. 
Sākhar khōl-kē Kāsi bhitar ghar-ko ghushā au rupaā churāiyē-hai. 
The-chain opening Kāsi inside house-of entered and rupees has-stolen.

* By 'duwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 
'duwārā' is that room of the house which is close to the chief entrance. Some call the 'osārā' or 'verandah' of the 
house 'duwārā'. 
Kāl sējhi-biriya mōr būāi Pirāg-sē āwā. Tab āj
Yesterday in-the-evening my brother Allahabad-from come. Then to-day
rapāj-kā āwā-hū. Mōr dāwā rupāi ohrāṇē-kā Kāśi-par
report-for I-have-come. My petition rupees to-steal Kāśi-on (against)
aī. Tahkikāt chāhat-hū. Jō likhāwā sunā; mōr bāyān
is. Inquiries I-want. What I-have-caused-to-write I-heard; my deposition
hai.
iś-īs.

GAHŌRĀ.

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

Bagheli (Gahora broken) Dialect. (District Banda.)

कोनी मज़दूर-की दुःख लातिका रहैं। उड़िन लातिका आपने वाप-से कहिन जिस चरे वाप तै चमरे हैं। ने मज़ाति इम-का बाँट ैं। तबे वाप आपने जजाति दोनहुँ लातिका-का बाँट दिहिस। जू धेथे हिनन-साँ चुनकरुना बेटीना सब धाता बांटुर के लिहिस वही बहुत दूरी परस्यास-का निकरि गा वही दृष्य आपने सब रुपिया कुकरस-साँ खरिच-कै डाइस। जू सब रुपिया वस्त्र-का खरिच चौड़ा गा। जी ता मुलुक-साँ बहुत चढ़ा दुर-दिन पड़ा। वही वस्त्र-का रोज़ीना-के खरिच-कै तंगई, डूंगरे लाग। तबे ता मुलुक-से एक चलम्फा-से जाय-कै मिला जीन वस्त्र-का आपने ध्यातन-साँ सुधरिन चरवैं-का पठवार दिहिस।

जब वह लातिका वहदुसी-का धाता-कै दिन काठे लाग जोड़े-का सुभूरी धाती-है। में बीज मज़दूर बही न दौन। जबै वस्त्र-का अवस्त्र ठिकाने में तबै ता आपने मन-समा कहे लाग कि धाती ती मोरे वाप-से बढ़ती। केवलिन-का भिन्ना सिवता हैं कि उठू नीकी तरन धाता-हैं वही कुकु बचाय ध्यात-है। धात में सुधरे मरल-हैं। जबै बाज़-छै आपने वाप-के लगे बढ़ती। वही वस्त्र-से कहरें कि चरे वाप में दूंड़ुरे-दी दिखात। वही तैयर धाता चलाय। बाज़े। वस्त्र-का आपने चढ़ा मज़दूर-की मत्ता राख ले।
[No. 33.]

INDO-ARYAN FAMILY. MEDiate GROUP.

EASTERN HINdI.

BAGhELI (GHOKA BROKEN) DIALECT. (DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kaunaa marai-kā dui larikā rehaī. Uii larikā aśā bāp-se
A-certain man-of two sons were. Those sons their-own father-to
kahin ki, 'arē bāp, tai hmirē hīsā-kā jajāti hām-kā bāt
said that, 'O father, thou our share-of property us-to dividing
dē.' Tabai bāp āpan jajāti don'ūn larikan-kā bāt dihīs.
give.' Then the-father his-own property both sons-to dividing gave.
An thōre dīnān-mā chūn'kānāa betāunā sab dyāra bājūr-kālīlihis,
And a-few days-in the-younger son all property collected,
au bahut dūrī par-dūs-kā nīkari-gā. Au huū āpan sab
and a-very distant foreign-country-to went-away. And there his-own all
rupiyā ku-karam-mā kharich-kālī dial. Au sab rupiyā wahi-kā
rupees evil-conduct-in spent. And all rupees him-to
kharich-hoi-gā, au wā mūluk-mā bahut baṛa dur-dīn pari. Au
was-spent, and that country-in very great famine fell. And
wahi-kā rõjīnā-kē kharich-kālī tangai hoyē lāg. Tabai wā mūluk-kē
him-to daily expenses-of want to-be began. Then that country-of
ek rāhayā-sē jāy-kā milī, jaun wahi-kā aśā khyātan-mā suarin
one inhabitant-to going he-met, who him his-own fields-in swine
charāwāhī-kā pathrāyālihis. Ab wā larikā wahi busi-kā khāy-kālī
feeding-for sent. Now that son those-very husks eating
din kāṭā lāg jehi-kā suari khāṭi-hē. Pāi kūn marai wahau
days to-spend began which the-swine eating-were. But any man that-too
na din. Jabai wahi-kar akil thikānē bhai tabai wā aśā
na din. Jabai wahi-kar akil thikānē bhai tabai wā aśā
not gave. When his senses right became then he his-own
man-mā kahāī lāg ki, 'dyākhau, tau, mārē bāp-kē bahutērē
mind-in to-say began that, 'see, verily, my father-of many
nauκarihua-kā yattā milat-hai ki uī niki-taran khāt-hai, au
servants-to so-much is-given that they in-a-good-way eat, and
kuhhu bachāy-lyāi-hai. Ḥāy! māi bhūkhen marat-hai. Ab
something save. Alas! I hunger-from am-dying. Now
ehali-kā aśā bāp-kē lāgē jaihāu au wahi-sē kahalī ki,
going my-own father-of near I-will-go and him-to I-will-say that,
“ārē bāp, maī Daīu-kā khilāph au tōrē āgē ap’rādh kihyō
“O father, I God-of against and thee before sin did
au maī yā lāik naāhū ki twār beṭ’wā bājāū. Mohi-kā
and I this-for worthy not-am that thy son I-may-be-called. Me
ap’nē aūr majūran-kī nāī rākhi-le.”'
thy-own other labourers-of like keep.”’

JūRAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kunḍri (there is also a Bundeli Kunḍri of Hamirpur) spoken in the north-western border of the district, Bagrawal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundeli forms than either Gahōra or Tīhrāri, but not so much as the so-called Bundeli spoken near Kalinjar. An example of Bundeli occurs in the second sentence of the specimen jinhan-nē kaḥā, who said; while, in the very next sentence, we have the Bagheli dīnesi he gave. We also meet the Bagheli suffix tāi in gā-tāi, he had gone. Here, as pointed out above, it is the equivalent of the Hindi thā and of the Bundeli tō. In one instance rahaigā-nē pāṭhoi dīnesi, the inhabitant sent, we have the case of the Agent used with a Bagheli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.
[No. 34.]

**INDO-ARYAN FAMILY.**

**MEDIATE GROUP.**

**EASTERN HINDI.**

**Bagheli (Jūrak broken) Dialect.**

(District Banda.)

कौन देखूँ मैंने? कहूँ बेटवा रहें। जिन्होंने चप्पे बाप-से कही कि घरे
बाप सोरे। हैंसा-का धारा मोहीं दे-दे। तब बाप चापन धारा लड़कन-का बौँठ
होनेसम। कोड़े दिनन मा छाट बेटवा चप्पे हैंसा-का सब धारा दाढ़ी बौँठ कर-के महत दूरी परदे से निकरिया। वहाँ बाज़ा-के सब चापन धारा पटुरिया-
बाजी-माँ उठाय-बारेसम। जब सब बड़ा का समथा छठ-गा चौर जौनी दासे गये-
लागी तब बांद्रा भारी चका-जा परि-गा और बड़ा-का रोज-का साय बिंच के तंगई में छोड़े
लाग। तब बा बाद एक रहेया-के छूँ गा। या रहेया-ने चप्पे खेलन माँ-
सोरी चराये-का पठे होनेसम। तब बा चरिया वा बूसी-का खायी-के दिन बाटौं
लाग जौनी सोरी खाती-रहें। फिर कुछ दिनन माँ बड़ा-का क्रोज वा बूसी-उ
न दें लागा।
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLI (JUJAR BROKEN) DIALECT.  

(DISTRICT BANDA.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Kameu māri-kā diū beṭwā raha; jînhan-nā, apnē bāp-sē  
A-certain man-of two sons were; whom-by their-own father-to  

kaho kī, 'arē bāp, mōrē hūsā-kā dyārā mohī dāi-dā.'  
it-was-said that, 'O father, my share-of property mo-to give-away.'

Tab bāp āpan dyārā lar-kan-kā bāti dinhes. Thore  
Then the-father his-own property sons-to dividing gave. Thore

dinan-mā chhwāṭ beṭwā ap'nē hūsā-kā sab dyārā-dāpī bēṭur-kar-ke  
days-in the-younger son his-own share-of all property putting-together

bahut dūrī par-dēssai nikari-gā. Waha jāy-kā sāb āpan  
very distant foreign-country-to went-out. There going all his-own

dyārā paturiyā-bāsī-mā uthāy-dārasi. Jab sab wahi-kā rup'ya  
fortune harlotry-in he-squandered. When all his money

uthi-gā, aur jaunē dyāsai gā-tai, hwā barā bhāri  
very distant foreign-country-to went-out. There going all his-own

had-been-opened, and what country-to he-had-gone, there a-very great

akal pari-gā aur wahi-kā rōj-kē khāy-kharīch-kāi tangai hoi  
akal famine fell and him-to daily food-expenses-of want to-be

lāgi, tab wā wā dyās-kē ēk rahaīyā-kē hīyā gā. Wā  
lāgi, tab wā wā dyās-kē ēk rahaīyā-kē hīyā gā. Wā began, then he that country-of one inhabitant-of near went. That

rahaīyā-nā ap'nē khātan-mā sōri charāwō-kā pathai-dānhesi. Tab  
rahaīyā-nā ap'nē khātan-mā sōri charāwō-kā pathai-dānhesi. Tab

inhabitant-by his-own fields-in swine to-feed he-was-sent. Then

wā larikā wā būsi-kā khāy-kāfī din kātāf lāg jauni sōri  
swine that-som husks eating days-in pass began which the-swine

that-som those husks eating days-in pass began which the-swine

khati-rahai. Phir kuchh dinan-mā wahi-kā kōū wā būsi-u na  
khati-rahai. Phir kuchh dinan-mā wahi-kā kōū wā būsi-u na

used-to-eat. Again some days-in him-to anybody those husks-even not  

deī lāg.

to-give began.
BANĀPHARĪ.

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhā and Udal, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāphars and served Parmāl or Paramardī, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāphari or Banparī. The specimens of Banāphari received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundelī, and that is all. In the rest of the district of Hamirpur the language is Bundelī. Banāphari is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundelī, but is Bundelī corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāphari is spoken in the Chandla Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Bebai, Gaurihar and Beri, and in the States of Ajaigarh and Bani. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Baghālī.

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

It is quite unnecessary to give a full specimen of the Hamirpur Banāphari. It only differs from Gahōrā in being more strongly impregnated with Bundelī. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghālī and Bundelī forms seem to be used at caprice. In one instance, we note an irregular Baghālī form, viz., kahēnā, instead of kahēni, he said. Before this word, the subject, oḥuṭ-wō-nō, has been put in the Case of the Agent. So also, before dīnhesi 'he' is translated by the oblique form u, instead of by the direct form uā. Again, instead of dhan, we have dhannu. Other instances of Bundelī, more or less corrupt, are lehī-nō pāṭh-wā, he sent; oḥāk-tō-tō, he was wishing; dyān-va-tō, they were not giving.

The number of speakers of Banāphari is reported to be as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamirpur, (Eastern Hindī)</td>
<td>5,000</td>
</tr>
<tr>
<td>Bundelkhand Agency, (Bundelī)</td>
<td>844,400</td>
</tr>
<tr>
<td>Baghelkhand Agency, (Bundelī)</td>
<td>90,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>940,400</td>
</tr>
</tbody>
</table>

Examples of Bundelī-Banāphari will be considered when dealing with the Bundelī dialect.
फलनवाँ मल्लै-की टम्बू- जरिया हैं। बहू-माँ-ने कमलेका नामा-से कहीं-कि जामा-माँ-ते स्वार हीसा टुक्के टुक्के। तब उड़े चापन जमा वाँ दोनों।

बहुत दिन नहीं गै-गैरीं कि छाट जरिया बहुत बचाया आर-की परवासे चला-गा-हुन लुधाँ-माँ परंगा। बहुत दिन लगापुस छड़े चापन घनु बहाई दोनों। जब वा सब कुछ खोय चुके तब उड़े धास-माँ बड़ा बचाया पता छस वा बंगला हुय-गा। वा हुै जान-के वा धास-माँ धकन-की घर-माँ है लाग। तैह-ने बह-का चापने स्वातन-माँ सुबरी चरावें-का पठवा। छस वा छेंगवाने हुँ बह-का सुबरी खात-रहें चापने खात भरैं चाहत-तो। छस बह-का खोज कुछ खात न-ती।
Phalanwāṛ maṛāi-kē dui larika hē. Wah-māṛ-tē ohhutwānē
A-certain man-of two sons were. Them-in-from the-younger-by
nānē-e ḫabesu ki, ‘jamā-māṛ-tē mwār hisā daī-deī.’ Tab
father-to it-was-said what, ‘properly-in-from my share give-away.’ Then
uī āpan jamā bāṭ-dīnesī. Bahut din nāhī gai-āhī ki
he his-own substance dividing-gave. Many days not gone-were that
chhwāṭ larikā bahut yak-thayā-kari-kē par-ďasē chhalā-gā-han,
the-younger son much pulling-together a-foreign-land-to went-away.
Luchhāw-mē pari-gā. Bahut din lagāis āū āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
bahāl-dīnesī. Jab wā sub-kuchh khōy-chokō tab uī dyās-mē
he-caused-to-flow-away. When he all-things had-lost then that country-in
bara akāl para āū wā kāṅgā-hā huıy-gā. Wā hūwā jēy-ke wā
a-great famine fell and he indigent became. He there going that
dyās-mē yākan-kē ghar-mē rahāī īāg. Tehī-nē wah-kā apnē
country-in one-person of house-in to-live began. That-one-by him his-own
khyātan-mē suwari eharāwāī-kā paṭh-wā. Āū wā chhōhin-tē jyah-kā
fields-in swine to feed it-ways-sent. And those husk-with which
suwari khāṭ-rahaī āpan pyāṭ bharāī chhaṭ-tō, Āū wahi-kā
swine used-to-eat his-own belly to-fill he-desiring-was. And him-to
kōū kuchh dyāṭ-nā-te.
anybody anything used-not-to-give.
GÖDWÄNĪ OR MANDLĀHĀ.

The district of Mandla was the original head-quarters of Garhā Maṇḍalā, one of the four Göṇḍ kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Göṇḍ-wānā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Göṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two garhās or districts, comprising the country now known as Bhopal, Sargor, and Damoh on the Vindhya plateau; Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley; and Mandla and Seoni in the Satpura highlands. To the present day Göṇḍs and Baigas form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Göṇḍī language. An equal number of Göṇḍs are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, i.e., 249,000, speaks one uniform Aryan language, which is called by some 'Maṇḍalāhā,' or, more strictly spelled, 'Maṇḍalāhā,' but is locally known as 'Gödwānī,' strictly spelt, 'Gödwānī.'

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

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

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

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

The sign of the Aec. Dat. is kē, and also, as in Chhattisgarhī, lā. That of the locative is mē, which belongs really to Bundelī and not to Eastern Hindi. That of the Genitive is kēr, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in an, which we have noticed in other Eastern Hindi dialects, we find one in ḍ, as in bhākē, by hunger.

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

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

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1 See Central Provinces Gazetteer, p. lxxiii.
is Chhattīsgarhi. For the future, we have the typical Baghēli āhē, I will go, and, irregu-
lar, hē, I will say, and others. For the past, ārē, I disobeyed; kare, you made; āis, he gave, and others. Kare-kē, I have done, is a perfect. The past participle ends in e
as in Chhattīsgarhi. Thus kare, done, and gāye, gone. The infinitive, both direct
and oblique ends in an, as in kahan lagās, he began to say; khān-sē jyādā, more than to
eat. This also is Chhattīsgarhi. The sign of the conjunctive participle is ke. It is also
sometimes kēr, as in sun-kēr, having heard; dékh-kēr, having seen. This is an interest-
ing example of the fact that, through all the Indo-Aryan vernaculars, the sign of the
conjunctive participle is always related to one of the signs of the genitive.
[No. 36.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.  

BAGHEL (GODWAR) DIALECT.  

(DISTRICT MANDLA.)

SPECPNEN 1.

कोई आदि-बीर दो लरका रहे। उन-करे-से नाना लरका चपन दादा-से कहिस है दादा सम्पत-से की मोर हिसा है मी-ला दो। तब ज चपन सम्पत उन-के बाँट द-दीदेस। बहुत दिन नहीं कहिस कि बहुरा बेटा सब कुल जब-कर-के टूँ मुलुक चल-दीदेस और बुहाँ तुचाई-से दिन काटने-से चपन सब सम्पत जड़ाय-दालिस। जब ज जो कुछ रहे सब खर्च कर तुकिस तव ज मुलुक-ऩे बड़ा चकायल परिस की ज गरीब ही-गद्दस। और ज उस मुलुक-बीर बसें-री मध्य एक-के ढिया जाय-के रहन लगिस की जौरा भी-ला चपन बित-मैं सुबर यो सोगरा सरशन मिलिस। और ज जोन सोगरा खात-रहे ज किरोटा-से चपन पेट भरन बाहत-रहे। और कोई भी-ला कुछ नहीं हेत-रहे। तब जोरा चिल बड़स और ज रहन लगिस कि हमारे ददा-बीर बितनी वनिहार-बीर खान-से ज्यादा रोटी ही-वत-हे और हम मूँघे मरत-हूँ। हम उठ-के चपन छादा-के ढिया जायू और भी-ला कहूँ है ददा हम खर्च-बीर बिकस और तुम्हारा चाँदी पाप कर-हों। हम फिर तुम्हारे लरका बाहतन-बीर लैक नहीं हैं। भी-ला भापन वनिहार सब एक-के बराबर कर-हों। तब ज भापन छादा-के ढिया जान लगिस। जब ज टूँ-ही रहिस तव ज-कर छादा भी-ला देख-के मध्य कारिस और दीड़-कर-के सब-कर गाँवक-मैं चिपट कर-के चूमिस। लरका भी-ला कहिस है छादा हम खर्च-बीर बिकस और तुम्हारा चाँदी पाप कर-हों और फिर तुम्हारे लरका बाहतन-बीर लैक नहीं हैं। तब भी-बीर छादा भापन वनिहार-से कहिस सब-से चचा कच्चा वनिहार-बीर पहिरा दो और ज-कर गाँव-मैं सुटी। और पैर-में पनझी पहिरा देखी और हम सब खाय पोड़े और खसी करी कि ईं हमारे लरका मरिस-रहे फिर जोड़स दे-राय मजदूर-है फिर मिलिस।

ज-बार जीू लरका बित-मैं रहिस। और जब ज भावत-मैं घर-के नजौक पहुँचिर हम बाजा गाजा और नाज-बीर गूँ सुनिस। और ज भापन वर-
सियार मधे एक अन-जी चायन ढिळा बुलाव-ने बूङ्गिस ईं का है। ज चो-जा काहिस तुळ्यार भाई चायस-हे। चौर तुळ्यार दादा चक्का-से चक्का नेवता कारिस ईं-बार-जाने को चो-जा साजी पाईस। पर ज मुख्या भायस चौर भीतर जान नहीं चाहिस। ईं-बार-जाने ज-बार दादा बाहर भायस-जा चो-जा मनावन बूङ्गिस। ज चायन दादा-जा जमाव-दोळस को देख हम इतना वरस-से तुळ्यार सेवा आरत-रहू चौर बाही तुळ्यार डुबूङ्ग नसीं ठारों चौर तोय मो-जा बाही एक-ठी-भी धेरी-बार पीला नहीं दिया कि हम चायन संग-बीर संग छुदी करती। पर ईं तुळ्यार जर्भा जोन कसवन-बीर संग तुळ्यार घन खायस जब-भी ज चायस तब-इं तम्बा नेवता करें। दादा चो-जा काहिस हे बेठा तोय सव हिन हमार संग हो चौर जी कुंड हमार हे सो तुळ्यार है। पर स्वतत चौर बाहर होव-के जहर रहू को तुळ्यार भाई मरिस-रहू फिर जोक्स मुख्याव मधे-रहू फिर मिलिस-हे॥
INDO-ARYAN FAMILY.  

EASTERN HINDI.

BAGHÉLĪ (GŐPÁNI) DIALECT.  

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi àd̄mī-kēr dō larākā rahē. Un-kar-mē-sē mān larākā 
A-certain man-of two sons were. They-in-from the-younger son 
apan dādā-sē kahis, 'hē dādā, sampãt-mē-sē jō mōr hisā 
his-own father-to said, 'O father, property-in-from what my share 
hō, mō-lā dō.' Tab ū apan sampãt un-kē bē ḍē-diās. 
many may-be, me-to give.' Then he his-own property them-to dividing gave-away. 
Bahut din nahī bitis ki lahuārā bētā sã sab kuchh jamā-kar-ke 
Many days not passed that the-younger son all things collecting 
dūr muluk chal-diās, aur wulā luchāi-mē diśn kāṭnō-sē 
a-distant country-to went-away, and there debauchery-in days passing-by 
apan sab sampãt urāy-dālis. Jab ū jō-kuchh rahē sab khaṛchh- 
his-own all fortune he-squandered. When he what-ever was all had-spent- 
kār-chukis, tab ū muluk-mē baṛā akāl pari aur ū garib 
completely, then that country-in a-great famine fell and he poor 
hō-gāis. Aur ū us muluk-kēr basōrī madhē ēk-kē dhigā jāy-ke 
became. And he that country-of inhabitants among one-of near going 
rāhān lagisī, jōn ō-lā apan khet-mē suwar wo sogrā charāwān 
to-live began, who him his-own fields-in swine and hogs to-feed 
hējīs. Aur ū jōn sogrā khāṭ-raẖē ē chhīltā-sē apan pēt 
sent. And he what the-swine used-to-eat those husk-with his-own belly 
bhārān chāhāt-raẖē. Aur kōi ō-lā kuchh nahī dēt-raẖē. Tab 
to-fill was-relishing. And anyone him-to anything not used-to-give. Then 
ō-lā chēt bhaīs aur ā kahan lagis ki, āmārē dādā-kē 
what ūghāra larākāra kāhar-kēr khān-sē jyādā rōtī hōwat-hai, aur ham 
how-many field-labourers-of eating-than more bread becoming-is, and I 
how many field-labourers-of eating-than more bread becoming-is, and I 
hūkā marāt-hū. Ham uthe ke apan dādā-kē dhigā jāhū aur 
from-hunger dying-am. I arising my-own father-of near will-go and 
ō-lā kahī, "hē dādā, ham Swarg-kēr biruddā aur tumhār āgū 
ō-lā kahī, "hē dādā, ham Swarg-kēr biruddā aur tumhār āgū 
him-to I-will-say, "O father, I Heaven-of against and thee before 
him-to I-will-say, "O father, I Heaven-of against and thee before 
pēp kare-hū. Ham phir tumhār larākā kāhar-kēr laik nahī hū. 
in have-done. I again thō son to-be-called worthy not am.
Molá ápan banihár madhë ek-kër barbar karđë."

Then he ápan dàdá-kër dhigá ján lagis. Jab u dër-hë rahis, tab his-own father near to-go began. When he distant-even was, then ü-kar dàdá ó-lá dék-kë mâyà karis. Aur daur-kar-ke ü-kar gál-më his father him seeing gity did. And running his check-on chipat-kar-ke chûmis. Lár'kà ó-lá kahis, 'hë dàdá, ham Swarg-sticking-himself kissed-him. Thë-sôn him-to said, 'O father, I Heaven-kër biruddh aur tumhår ágû pàp kare-hô. Aur phir tumhår lár'kà of against and thee before sin have-done. And again thy son kahâwan-kër laik nàhí hô.' Tab ü-kar dàdá ápan banihár-së to-be-called worthy not am. Then his father his-own field-labourers-to kahis 'sab-së acohhá kap'tà nikär-ke pahirâ-dô; aur ü-kar said 'all-than better clothes taking-out put-on (him); and his háth-më mudri aur pair-më pàn'hi pahirâ-dô; aur ham sab khây, hand-on a-ring and feet-on shoes put-on; and we all may-eat, pû, aur khusi kari, ki i hamâr lár'kà maris-rahaí, may-drink, and merriment may-make, that this my son died-had, phir jis; herây gais-rahaí, phir milis;
again came-to-life; lost gone-had, again was-found.'

Ü-kar jéth lár'kà khêth-më rahis: aur jab u ãwat-më ghar-kë His elder son field-in was: and when he coming-in house-of najik pahûchis tab bäjâ-gâjâ aur nách-kër gul sunis. Aur û near arrived then music-et-ecetera and dance-of noise he-heard. And he ápan bar'siyar madhë ek jhan-kë ápan dhigá bulây-ke bujhis, his-own field-labourers among one person his-own-self near calling enquired, 'i kà hai?' Ú ó-lá kahis, 'tumhår bhaî áis-hai, aur tumhår 'this what is?' He him-to said, 'thy brother come-has, and thy dàdá acohhá-së acohhá new'tà karis, i-kar-lânë ki ó-lá sâjó pâis,' father good-than good feast made, this-of-for that him well he-found.'
Par ü gussa bhais aur bhitar ján nàhí châhís. I-kar-lânë ü-kar dàdá But he angry became and inside to-go not wished. This-of-for his father bâhâr ãy-ke Ó-lá manâwan lagis. Ú ápan dàdá-lâ jabâb diis outside coming him to-appease began. He his-own father-to answer gave ki, 'dêk! ham it'nà bars-së tumhår sëwá karat-rahô aur kudhi that, 'see! I so-many years-from thy service doing-us and ever tumhår hukum nàhí jàrâ, aur tòy mö-lô kadhí ek-thau bhi thy orders not I-removed, and thou me-to ever one-single even chhâri-kër pilâ nàhí diyo ki ham ápan sang-kër sang khusi goat-of young-one not gavest that I my-own companions-of with merriment karate. Par i tumhår lár'kà jôn kas'bin-kër sang tumhår might-have-made. But this thy son who harlots-of in-company thy
dhan khāis jab-bhi ē ēīs tab-hī um’dā new’tā. karē.’
fortune ate-up when-even he came then-even good feast thou-madest.'

Dādā ō-lā kahis, ‘hē bētā, tōy sab din hamār saṅg hō, aur
The-father him-to said, ‘O son, thou all days me with art, and
jō-kuchh hamār hai sō tumhār hai. Par khusī aur ānand hōy-kō
whatever mine is that thine is. But merriment and rejoicing making-for
jarūr rahai kī tumhār bhāi maris-rahai, phir jūs; bhulāy
necessity was that thy brother died-had, again came-to-life; lost
gayā-rahai, phir mīlis-hāi.’
gone-was, again he-has-been-found.'
[No. 37.]

INDO-ARYAN FAMILY.  
MEDIATE GROUP.  
EASTERN HINDI.

Bagheli (Göpwani) Dialect.  
(District Mandla.)

Specimen II.

कोई देश-में कोई वैपारी एक भारी ताजुका-केर मालिक बन-कर दो-से सुख चीन-से रहत-रहै। ची-कर तीन-चौक मीत रहैं। ची-में से दुब भार-ला खूब मोह करत-रहै वीर दुब-भार्से तीसर मीत ची-कर से खूब मोह राखत रहै। चीर ची की को तनक मोह करत-रहै। चीर ऐसन हीत-रहे कि दूबा वज ची कर दुब मीत वैपारी-केर भवाई और भाग-में समा हीत-रहे तव तीसर मीत पिकार-से दुब-के ऐसन बूझे कि मोर-से वैपारी काफिल बाजा गुड़ा भड़स-है।

पहली ऐसन भड़स कि वैपारी कोई वाल-में राजा के दिगा कसूर-से सुखा गड़स। तब राजा ची-ला बोडाइस कि वैपारी मीर दिगा बाय-के ची वाल-केर जूतवार देख। ऐसन वाल राजा-केर वैपारी सुन-कर खूब डराईस और सोचन लगिस कि जसना दुख संकट में कसना चलें। मीर-से बडा चूक भड़स-हैं जैसे राजा-के चाँग मंत्र करत रहै-ला पहरी चीर भगा-ला जुगत मिन बयां। चीर राजा घरमा चीर न्याय-कुनवा होगी। ती मी-ला यह चूक-से निवा दुख सजा देने निह माननी। एक जुगत है जो मीर मीत हैं उन-का संग लेज-हैं उन मीर न्याय के वीच-मा बोलड़ी। चीर राजा-से कहरीं कि राजा महराज चब-की चूक-ला समीख ले। चीर मी-ला दुख सोच-से बची। ती कौन जाने राजा ची-कर सुन लेख चीर मो-ला सजा भंप दबवे।

तव वैपारी पययन मीत-ला बोडाइस और ची-ला वे हाँव बताईस और हाय जीरिस बिनती करिस कि भाई। राजा कहा मीर संग चल और मीर तरफ-से राजा-से बिनती कर-के मीर जीव-ला वचाय ले। तव यह ची-ला काफिस कि भाई। यह तोर मसल जुगत है। मैं राजा-के दिगा ती कर संग मिन जाएं। मैं कौन हुँं लय-के जाहूं और राजा-ला बिनती करहूं। राजा मीर जपर गुड़ा मिन बची। कसूर चूक-से तुही मुक्रे-हस चकलि तु-ही जा मैं मिन जाएं।
बैपारी जब चसना देखियों तो भाग जाप सॉस लेन लागिस बीर आग
मारन लागिस कि चाव चाव जिन-रात मैं बीर जानत-रहें बीर खुसी बीर चानन्द-
के दिन-मैं बीसे बड़ा प्रीत राखत-रहे चब दुख-मैं सो-रा बोड़ दीजन। भगव
देव चसना बहुदीवा। बीर एक मौत बीर है। भी-रा बोलाये-का सुखिक
है बाही-से कि भी-रा मैं नौच जानत-रहें। तै-कर लये वह भीर सहाव निक
होती। भी-रा बीर कौई बुखार तो सुभ मिरह परे। मैं भीर-कर धिगा जाहू। च
भी-रा वह उद्वास बीर रोकत देख-कीर भी-कर मन घट जाय बीर। द्या कर
बीर बिनगी-रा सून लेय। तब भी-कर धिगा बैपारी गदन बीर मरमार-के
व चाँखन-मैं भौसू भर-के कहिस ए पारि भाई द्या कर-के मौर बुख-रा समीक
ले। मौर चसना हाल है। द्या कर-की जाय बीर राजा-से मौर पुकार कर-के
भी-रा बचाय-रे। भी-कर तीसर मौर दुख-कीर वात सून-के कहिस कि भाई।
तोर चाबे-से भी-रा बहुत खुसी भिडन। बीर बीर तोर बागू-की बात-रा बचाय-रे
कौई बात-रा भय बोख। मैं सब दिन तोर जाप साया करत-रहें। चब भी-रा
जहाँ लग बन परही तहाँ लग तोर भलाई करहूं। राजा मौर बिनहार है। सी
वे दोईं मन राजा धिगा रीग दीजन। बीर बोढ़ राजा-से पुकार करिस।
भी-कर पुकार-का राजा सून बोलाइस। बीर बैपारी-रा चाप धिगा बोलाइस।
बीर सजा-कर बढ़की-माँ भी-रा माया करिस।
Koi dē-mē kōhi bālparī ēk bhāri talukā-kēr mālik
A-certain country-in a-certain merchant one great estate-of owner
ban-kar ō-mē sukh chain-sē rahat-rahai. Ō-kar tin-thun
having-become that-in pleasure ease-with used-to-live. Him-of three-persons
mit rahāi. Ō-mē-sē dui jhan-lā khub mōh karat-rahai.
friends were. Them-in-from two persons-to well affection he-used-to-keep.
Aur dui jhan-sē tisar mit ō-kar-sē khub mōh
And the-two persons-than the-third friend him-with greater affection
rākhṛat-rahai. Aur ō ō-lā tanak mōh karat-rahai. Aur
used-to-keep. And he. him-to but-little affection used-to-do. And
aisan hōt-rahai ki, ōgū jab ō-kar dui mit bālparī-kēr
so it-used-to-happen that, formerly when his two friends the-merchant-of
bhalāi aur māyā-mē magan hōt-rahai, tab tisar mit phikar-mē
welfare and love-in plunged used-to-be, then the-third friend anxiety-in
hui-ke aisan būjhe ki, ‘mōr-sē bālparī kāhin kāj guṇsā
becoming so thought that, ‘me-with the-merchant what for angry
bhāis-hai?’
has-become?’

Pachhārī aisan bhāis ki bālparī koṅō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
dhīgā kasūr-mē jhuk-gaṅs. Tab Rājā ō-lā bolāis ki, ‘bālparī
near fault-in entangled-was. Then the-king him summoned that, ‘the-merchant
mōr dhīgā āy-ke ō bāt-kēr jubāb dēy.’ Aisan bāt Rājā-kēr
me near coming that thing-of answer may-give.’ Such words the-king-of
bālparī sun-kar khub darāis aur sōchān lagis ki, the-merchant hearing very-much was-frightened and to-think began that,
‘as′nā dukh saṅkāt-mē koṅnā kārō? Mō-sē baqā chūk
such trouble difficulty-in how am-I-to-act? Me-by a-great fault
bhāis-hai. Kaisē Rājā-ke ōgū mantak rahi-lā parhī,
has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,
aur bhage-lā jugat nih banay. Aur Rājā dharmī aur
and fleecing-of means not is-to-be-arranged. And the-king pious and
nyāy-chhānaıyā hōhī. To mō-lā yah chūk-mē binā dukh saja justice-sifter will-be. Then me this fault-in without pain punishment daye nih mān̄hi.Ek jugat hai, jō mār mit hai giving-out not he-will-listen-to-me. One means is, who my friends are umi-lā saaṅ lāi-jahū. Un mār nyāw-kē bīch-mē bolhī, them with-(me) I-will-take. They my decision-of in will-speak, aur Rājā-se kahū ki, “Rājā mahrāj, ab-kī chūk-lā and the-king-to will-say that, “King great-king, this-time-of fault samōkh-lē.” Aur mō-lā dukh soch-sē bakhāhī. To kaun jānē excuse.” And me pain anxiety-from will-save. Then who knows Rājā ḍō-kar sun-lēy, aur mō-lā saja jhamp the-king his-(words) may-hear, and me the-punishment covering dawāwē.

may-cause-to-give.’

Tab bāpārī apan mit-lā bolāis, aur ṧō-lā yō hāl batāis, Then the-merchant his-own friend called, and him-to this affair showed, aur háth jōris bin’ti karis ki, ‘bhai, Rājā kahū mār and hands enfolded entreaties made that, ‘brother, the-king near me sang chal aur mār taraph-sē Rājā-se bin’ti kar-ke mēr jiw-lā with go and my side-from the-king-to entreaties making my life bachāy-lē.’ Tab wah ṧō-lā kahis ki, ‘bhai, yah tōr asal save.’ Then he him-to said that, ‘brother, this thy real jugat hai. Maī Rājā-kē dhigā tōr saaṅ nih jāā. Maī kaun means is. I the-king-of near thee with not may-go. I what mū ār lay-ke jāhū aur Rājā-lā bin’ti kar’hū. Rājā mēr face taking shall-go and the-king-to entreaties shall-make. The-king me-of upar gussā nih kar’hī? Kasūr chūk-mē tu-hī jhuke-has; aklē on anger not will-do? Fault fallings-ins thou-verily entangled-art; alone tuhī jā; maī nih jāā, thou go; I not may-go.’

Bāpārī yah gōth sun-ke jyādā dukh-mē baihā ghaī The-merchant this talk hearing greater anxiety-in senseless like huy-ke bichāran lagis. ‘Hāy, háy, maī kasnā-karū. Maī dūsār becoming to-consider began. Alas, alas, I how-may-do. I the-second mit-lā bolāhī, ṧō-kar bharosas hai; wah mār saaṅ Rājā kahā friend will-call. Him-of (my)-trust is; he me with the-king near chal’hī.’ Tab dūsār mit-lā bolāis aur ṧō-kar dūsār mit āis. will-go.’ Then the-second friend he-called and his second friend came. Aur ṧō-lā sab hāl batāis. Tab wā ṧō-lā kahis, And him-to the-whole account he-explained. Then he him-to said, ‘achehhā hai. Maī chat’hū.’ Mit-kēr gōth bāpārī sun-kē ‘well.... it-is. I shall-go.’ The-friend-of talk the-merchant hearing
khusî bhaîs, aur un dônô jhan ēkat-sâng uth-ke rîg-diftn.
glad become, and those both persons (in-)one company arising started.

Jab gâw-ke phâtâ kâ dhigâ pahûchin tab bâîpâri-kêr sañgi-mît
When village-of gate near they-arrived then the-merchant-of fellow-friend
ô-lâ kahan lagis ki, ‘bhaî, ab maî ñarâtû. Râjâ-kê âgu
ô-lâ hîm-to to-say began that, ‘brother, now I fear. The-king-of before
maî kâhîn batahû? Kahû Râjâ môr gôth sun-ke mô-lâ
I what will-explain? Perhaps the-king my talk hearing me-to
gussâ hîy, kahû mô-lâ saja dawâvâ. Maî
angry may-become, perhaps me punishment he-may-cause-to-give. I
ghar-lâ mur-ke jâhû. Tôr sang nih jâul. Aisan batay-ke
house-to returning will-go. Thee with not I-may-go.‘ So having-explained
bhaq-dûs.
he-ran-away.

Bâîpâri jab aśnâ dêkhis tô apan āpar sâs len lagis

The-merchant when thus he-saw then himself-of on sighs to-take began
aur âh màran lagis ki, ‘hây, hây, jin-lâ maî mit
and lâmentations to-strike began that, ‘alas, alas, whom I friend
jânat-rahô aur khusî aur ânand-kê din-mê mô-sê bâyâ prît
used-to-consider and pleasure and happiness-of days-in with me great affection
râkhat-rahê, ab dukh-mê mô-lâ oghûr-dûn. Bhagan dêw aśnâ
used-to-keep, now sorrow-in me they-forsook. To-slee-away let such
oûhîlîn-lâ. Môr ôk mit aur hai. Ô-lâ bâlôy-lê mus’kil hai,
impostors. My one friend another is. Him calling-for difficult is,
kâhê-sê ki ô-lâ maî nich jânat-rahô. Tê-kar laye wah môr
because that him I love used-to-consider. That-of for he my
sahât nih bûhî. Mô-lâ aur kôi jugat tô sâjî
helper not will-be. Me other any means indeed having-become-visible
nih paran. Maî ô-kar dhigâ jâhû; kahû mô-lâ wah udâs aur
not fails. I him near will-go; perhaps me he sad and
rôwat dêk-kêr ô-kar man ghût-jây aur dayâ karay, môr binûtî-lâ
weeping seeing his mind may-melt and pity he-may-do, my entreaties
sun-lêy.’ Tab ô-kar dhigâ bâîpâri gas aur sar’mûy-ke
he-may-hear. Then him-of near the-merchant went and being-ashamed
va åkhan-mê âshu bhar-ke kahis, ‘ê pyârê bhaî, dayâ kar-ke môr
and eyes-in tears filling said, ‘O dear brother, pity doing my
chûk-lâ samôk-lê. Môr aśnâ hál hai. Dayâ-ke-âw aur Râjâ-sê
fault forgive. My such condition is. Pity-doing come and the-king-to
môr pukâr kar-ke mô-lâ bôchây-lê.‘ Ô-kar tisar mit dukh-kêr
my entreaties making me save.’ His third friend sorrow-of
bât sun-ke kahis ki, ‘bhaî têr ñår-ôsê mô-lâ bâlût khusî
words hearing said that, ‘brother thy coming-from me great happiness.
The tale of the Merchant and his three Friends. A friend in need is a friend indeed.

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

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

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

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

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

From the District of Jabalpur 695,100 people are returned as speaking Bagheli. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundeli of Panna, Damoh and Narsinghpur. There are a number of Kols in the District, but they have abandoned their own language, and now speak the ordinary Bagheli of their neighbours. They are included in the above figures. We have noticed the same fact in the Bagheli district. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Bagheli-speaking area, and is hence much mixed with Bundeli. As examples of that language, we may quote the words bhé, they became; rahá, they were, and past tenses in ó, such as chhukó, he completed, and paró, it fell. Note, on the other hand, the typical Bagheli expletive toi, in ra hô-toi, he was. We also see the Eastern Hindi past tense in ís, as, for example, dínhis, which is also spelt dínhis', with the final í very slightly pronounced. Attention may also be drawn to the substitution of m for ə in such words as charámáº', for feeding. According to the Central Provinces Gazetteer, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of kk for sh and of s for ó. The last two are, however, common to all the Eastern Hindi dialects.
INDO-ARYAN FAMILY. 

BAGHÆLI DIACRITIC, MIXED WITH BUNDÆLI.

TRANSLITERATION AND TRANSLATION.

Kaunan manai-ké do lařikā rahāi. Un-mā-sē chhoť-kā lařikā
A-certain man-of two sons were. They-in-from the-younger son
bāp-se kahis ki, bāp dhan-mā jaun hamār hīsā hōy
the-father-to said that, 'father property-in what my share may-be
sō ham-kā dai-rākhā.' Tab wā dhan ohi bāt dinhisā. Bahut
that me-to gave-up.' Then he property him dividing gave. Many
din nahi bhē ki chhoť-kā lařikā sab kueh jor-ke dūri
days not became that the-younger son all things collecting distant
dēs-mā chalā-gā. Au wahā luchh-pān-mā din bitāi-ke āpan
country-into went-away. And there debauchery-in days passing his-own
dhan upāy-dinhis. Jāb wā sab upāy chukā tab wā dēs-mā
property squandered. When he all wasted had then that country-in
bařā akāl paro au wā kangāl hoi-gā. Au wā jāi-ke wā
great famine fell and he poor became. And he going that
dēs-walen-kē yahā-sē ek-kē yahā rhāi lāg, aur jaun ohi
country-inhabitants-of near-from one-of near to-live began, and who him
apnē khēt-mā̄ sumar charāmāī-kā path-wāīs. Aur jaun phaliyan-kā
ti-feeling for sent. And what husks
sumar khāin-rahai taunē-mā̄ āpan pēt bharē-kā chāhat rahō-tai.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was.
Aur āhi kōū kuchh nā dēt-rahai.
And to-him any body anything not used-to-give.
THE BROKEN DIALECTS OF THE SOUTH.

MARĀRI, PŪVARI, KUMBHĀRI, AND ŌJHI.

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghēli, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattīsgarhī, Baghēli, Bundēli, and Marāthi, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghēli. In the same tract we have also Baigāni, a form of Chhattīsgarhī corrupted by Gōndī, Lōdhi, which is Bundēli corrupted by Marāthi, and Gōwāri, which is Bundēli in some places and Marāthi in others. Ōjhī is a corrupt form of Baghēli spoken in the District of Chhindwara by the Ojhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

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

In the District of Balaghat, the most important language is Marāthi. It is a peculiar local dialect known as Marēthī, and is spoken by the lower classes over the whole district, except in the Northern Parangas of Mau, Paraswar, Sarekha, Bhim Lat and Raigarh, and in the Eastern ones of Saletkri and Chauria. In the three last named Parangas, all of which lie to the east of the District, the language is the Khaltāhi form of Chhattīsgarhī. In the North-Western Parangas of Mau, Paraswar, and Sarekha, the Aryan languages are Marāri, Pūvāri, and Lōdhi. These three languages are also spoken over the whole of the Marāthi tract and Pūvāri, also, in Bhim Lat. As stated above, the first two are forms of Baghēli, and the third is a form of Bundēli. The Dravidian Gōndī is also spoken over nearly the whole district. Golāri, a Dravidian language, and Baigāni, a corrupt form of Chhattīsgarhī, are also spoken in various
isolated spots. Labhānī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects:

<table>
<thead>
<tr>
<th>Language</th>
<th>Dialect</th>
<th>Dialect Total</th>
<th>Language Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Hindi</td>
<td>Khajṭāhi</td>
<td>88,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bāpigari</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marāći</td>
<td>52,700</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pūwarī</td>
<td>41,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>183,300</strong></td>
<td></td>
</tr>
<tr>
<td>Bandēli</td>
<td>Lōdhī</td>
<td>18,600</td>
<td></td>
</tr>
<tr>
<td>Labhānī</td>
<td></td>
<td>560</td>
<td></td>
</tr>
<tr>
<td>Marāṭhi</td>
<td>Marhēṭī</td>
<td>98,700</td>
<td></td>
</tr>
<tr>
<td>Dravidian Languages</td>
<td></td>
<td>77,700</td>
<td></td>
</tr>
<tr>
<td>Urdu and other languages</td>
<td></td>
<td>4,441</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>383,281</strong></td>
<td></td>
</tr>
</tbody>
</table>

The first few sentences of the Marāṛī version of the Parable of the Prodigal Son are given as a specimen of that dialect.
INDOARYAN FAMILY.  

EASTERN HINDI.

BAGHELI (MARARI BROKEN) DIALECT.  

(DISTRICT BALAGHAT.)

एक बड़ी-की हुई तुरं रहे ब्रा-को-सी में कोटी टुरा-ने बपने दाज़-से 
कहिस है दाज़ धन-से से जो सोरी तीसरा है की मो-ला दें-दे। तब उस-ने 
उन-ला बपने धन बाँट देंदस। खुब दिन नहीं मदस की कोटी टुरा सब 
कहुँ जमा कर-के टूट देस-ला चले मदस बाँट वर्षाँ बुधपन-में दिन बौलाइस 
ब्राह बपने धन-ला खाय बाहरिस। जब वह सब-ला खाय बाहरिस तब वा 
दलमा माझागी मदस ब्राह वह भिकारी मे मदस। ब्राह वह जा-के वा 
मुलुक-की रहने-वास-से एक-की याहा रहन लमस बौल-ने ब्रा-ला बपरी 
खेत-से मुकर चराएँ-ला पटोलस। ब्राह वा उन फूलका-से जे-ला मुकर खाय 
रहे बपरी पेट भरत-रहे। ब्राह ब्रा-ला बहु कोई नहीं देंत-रहे।

TRANSLITERATION AND TRANSLATION.

Ek ad'mi-kē dō ṛurā rābē. O-kō-sē-mē chhoṭō ṛurā-nē
One man-of two sons were. Them-of-from the-younger son-by
ap'nē dāū-sē kahis, 'hē dā, dhan-mē-sē jō mōrō hīsā hāi
his-own father-to said, 'O father, property-in-from what my share is
wō mō-lā dē-dē.' Tab us-nē un-lā ap'nō dhan bāt-dēis.
that me-to give.' Then him-by between-them his-own property was-divided.
Khub dīn nāhī bhaïs kī chhoṭō ṛurā sab knchhū jāmā-ka-kē
Many days not became that the-younger son all things collecting
dūr dēs-lā chalē-gāis. Aūr wāhā luch-pun-mē din bītāis, aur
distant country-to went-away. And there wickedness-in days passed, and
ap'nō dhan-lā khāy-dāris. Jāb wāh sab-lā khāy-dāris tab wā
his-own fortune ate-up. When he all ate-up then that
dēs-mā māhāgō bhaïs, aūr wah bhikāri bhaï-gāis. Aūr wah jā-ke
country-in famine became, and he a-beggar became. And he going
wā muluk-kē rahnē-wārē-mē-sē ek-kē yāhā rahan lagis jīnh-nē
that country-of inhabitants-in-from one-of near to-live began whom-by
ō-lā ap'ro khèt-mē ḍukar chhārāwē-lā pathōis. Aūr wā un phok'kā-sē
him his-own field-in swine to-feed set. And he those huks-with
Baghéli (Pòwårî).

jē-lā ḍukar khāt-rahē aprō pēṣ bharat-rahē, aur ō-lā kachhu
which swine used-to-eat his-own belly used-to-fill, and him-to anything
koi nahi dēt-rahē.
anybody not used-to-give.

Pòwårî is the language of the Pòwårs, an agricultural tribe which traces its origin
to the Rajput Pramaras of Malwa, whence the members of the caste have spread over
northern India and in later times formed the extensive colonies which we find in the
Waingangā valley at the present day. The traditional home of these members of the
tribe is Dhar in Central India. Although Pòwårs are found all over the Central
Provinces, a distinct Pòwår dialect has been reported only from the Districts of
Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return
erred by excess, for the Pòwårs of Chhindwara are now stated to have no peculiar
dialect of their own. The number of Pòwårs in Bhandara and Balaghat are, according
to the Census of 1901, as follows:

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balaghat</td>
<td>41,300</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,700</td>
</tr>
</tbody>
</table>

**Total** 43,000

Pòwårî, like Marârî, cannot be properly called a dialect. It is really a jargon, the
basis of which is the Baghéli which we find in Mandla, mixed up very freely with forms
coming from the original home of the tribe in Western Rajputana, and with Marâthî.
For instance, in the following specimens, words like dēśa, he gave; lēśa, he took; are
Baghéli; but kóññi, a certain; hōtē, they were; āparō or aparō, own; and the case sign
-ē, are corruptions of Marâthî; and sē, is; and khan, in kar-khan, having done, come
from Western Rajputana. Note also the use of nē with a Baghéli past tense, which we
have noted in Marârî.

Two short specimens of Pòwårî are given, one from Balaghat, and the other from
Bhandara.
BAGHÉLÉ (PÜWĀRÉ BROKEN) DIALOGET.

INDO-ARYAN FAMILY.

EASTERN HINDI.

BAGHÉLÉ (PÜWĀRÉ BROKEN) DIALOGET.

KÖNHÌ māṇus-kā dui bôta hôta. O-mā-lē hā́n'nō-nē aprē
Certain man-of two sons were. Them-in-from the-younger-by his-own
bhāp'la kahis, 'Hē bābā, sampati-mā-lē jō móro hissā sē ā
father-to said, 'Oh father, the-property-in-from what my shore is that
dē-dēw.' Mag wō-nē un'la āp'ro dhan bēt deis. Jug
give.' Then him-by them-to his own wealth dividing gave. Many
rōj nāth bhūyā, nāh'nō bētā sab yēkūjīyā kar-khan dūr
days not became, the-younger son all together having-made distant
dēs-lā, chali gayō. Wahā jāy-khan luch'panā-mā sab
country-to having-gone went. There having-gone riotousness-in all
sampati khōy deis. Jab wō sab urāy deis, mag un
property wasting he-gave. When he all squandering gave, then that
dēs-mē akāl padēw, akhin ā garīb bhai gayō. Akhin ā
country-in famine fell, and he poor becoming went. And he
jāy-khan wānē dēs-kē rahnār-mā-lē ēk gharē rahan lagaw.
having-gone that country-of citizen-among one into-house to-live began.
Jē-nē ō-lā āp'ro khōt-mē ōōkār charāwān-lā pahūdhāis. Akhin
Whom-by him his own field-into swine to-feed sent. And
ū un khōl-pā-mā-lē jē-lā ōōkār khāt hōti āpan pēt
he that hucks-in-from which-to the-swine eating were he belly
bhūrān chūhōt hōtō, akhin kōnhī nahi ō-lā kāhi dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was.
TRANSLITERATION AND TRANSLATION.

Ek manus-lá duí bejá hotá. Ó-kó nahánö bejá bábä-lá
One man-to two sons were. His younger son the-father-to
kahôt-hótó, ‘Bábä, móró mál-mattó-ká hisá móró tód do.’
said, ‘Father, my property-furniture-of shore me breaking gice.’
Máng ap’rō mál-mattá bát dēis. Máng dhák’tó bejá mál-mattá
Then his-own property dividing gave. Then the-younger son property
jamá-kar-kan dūr dēs-kó nikal-gayó. Ánik ap’rō man-lé
collecting distant country-to went-away. And his-own mind-from
bar’táwá kar-leis, sar’bi sampat udây-dēis. Wótai jamá
dealings did, all fortune squandered-away. There the-whole-substance
kharach-déis. On mulukh-mó bádá dukár padýö-hótó. On bát-só
he-spent-away. That country-in great famine fell. That fact-from
lángi jà-se wó-lá. Ó-kó bád on mulukh-kó ek manus-ké jawar
starvation occurred him-to. That after that country-of one man-of near
rahyó. On dükár charáwan ap’ré khát-ma dhādis. Ó-né dük’tran
lied. Him-by swine to-feed his-own field-in sent-him. Him-by swine
phól khásis. ‘Uch phól khay-ké ap’rō pét bharó,’ as on
husks used-to-eat, ‘Those-very husks eating my-own stomach I-may-fill,’ so by-him
dil-ma apar sōchis. Ánik kóin ó-lá kāhī nahi déis,
mind-in himself he-thought. There anyone-by him-to anything not gave.
The number of people of the Kumbhār or Kumbhār, i.e., Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundēli, Marāṭhi, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāṭhi, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Marāri and Pōwāri, a form of Baghēli very strongly affected by Marāṭhi. As in the case of the two dialects just mentioned, the Agent case with nē is used before the past tenses of Baghēli verbs.

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

EASTERN HINDI.

BAGHÈLÈ (KUMBHĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक माखुस-ला दो पोखा रहे। खानी पोखा बाह्य, वाला, शादी रहिया सो-ला दे। बो-ने पोखा-ला जमा बाघ देखः। बो-ने टिन रहिया खानी पोखा सब जमा कर-के दूर देखः। बो-ने वाँहँ जा-के सब पैसा खोदेखः। वज बो-ने सब पैसा खोदेखः तव मझूँगौ मिरिस। कर-के तांगी चिं-के उपर पड़स। तव एक वक्को चादसी-के जगा जा-के रहिया। तव बो-ने चो-ला दुकार चराया-ला खेत-मे पोखाई। विदुकार फोलवा खाय रहिया। तव चो-के सन-मे चादेख चा फोलवा खाय-के मे-वी रहौ। वज चो-ला कोई-ने खान-ला ने देय।

TRANSLITERATION AND TRANSLATION.

Ek mākus-lā dō pōryā rahē. Nhanhō pōryā kah'tē, 'bāhā, One man-to two sons were. The-younger son says, 'father, ādhō hisā mō-lā dē.' Wō-nē pōryā-lā jamā bāth deis, half share me-to you-give.' Him-by the-son-to property having-divided gave. Thōdē din rahas, nhanhō pōryā sab jamā kar-ke, dūr As-few days having-lived, the-younger son all together having-made, for dēs chēl gais. ô-nē wāhā jā-ke sab paīsā kho-deis. country having-gone went. Him-by there having-gone all money he-squandered. Jab ô-nē sab paīsā kho-deis tab mahāgō giris. Kar-ke When he all money squandered-had then dearness occurred. Therefore taanit ô-kē upar padis; tab ēk badō ad'mi-kē jaga jā-ke rahas. difficulty him-of on fell; then one great man-OF place having-gone he-lived. Tab ô-nē ô-lā dukar charan-lā khōt-mē poh'chāis. Wā dukar phol'kā Then him-by him-to swine to-feed field-into sent. Those swine hukhs khāt rahas. Tab ô-kē man-mē āis, yā phol'kā khā-ke mē-bi eating wore. Then him-of mind-into came, that the-husks having-eaten I-too rahas. Jab ô-lā kōi-nē khān-lā mai dēi. shall-live. Then him-to any-body-to-eat not gave.

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

INDO-ARYAN FAMILY.\[ Mediate Group.\]

EASTERN HINDI.

BAGHELI (OJHUL BROKEN) DIALECT.\[ Dist. Chhindwara.\]

एक चाणक-चो तुड़ दोकार रहके। छोटवे चचन बाप-से सुगठवाड़स वाप मोर हिस्या बो-के दें-दें। बाप-ने हिस्या दें-दीस और ठोंडे दिना-के बाद चपना हिस्या फिकठा कर लौस दूर-दैस-को जात जलिस। और सव वयकों-के खाता उज्ज्वं दोस। और जब सब ताबिया पूंज खाय लौस तुड़ सुलक-में बड़ा वाष पड़-गइस और ठोंडे टुंग गयी। और तुड़ मह चाणक-चो निजके जायन तैय सुलक-के और उस सुवर चरावे खेता बेलिस। और एस-को हिलिया सिखिस तो हम बढ़े खुशी होतिस खाय-के जो सुवर खात-है।

TRANSLITERATION AND TRANSLATION.

Ek ad’mi-ké dui dōkā rah’kē. Chhot-wē apan hāp-né guṭ’yūis, ‘bōp, one man-of two sons were. The-younger his-own father-to said, ‘father, mōr hissā mō-khé dē-đē.’ Bōp-né hissā dē-đis’ Aur thōṛē dinā-kē my share me-to gīve.’ The-father share gave-away. And a-feo days-of baḍ ap’nā hissā ik’tā-ka-rā-lis, dūr dēs-kō jāt-lagīs. Aur sab after his-own share he-collected, distant country-to went-away. And all bay’ko-kē khātār upāy-dis. Aur jāb sab tathiyā-pūj khāy-lis wuh harlots-of for-the-sake wasted-away. And when all substance ate-up that mulk-mē bārā kāl par-gais aur woh tūj-gai. Aur wuh bhulē ad’mi-kē country-in great famine fell and he was-broken-down. And he good man-of nīj-kē jāyan wahi mulak-kē. Aur us suwar charāwe khētā bhējis, near went that—very country-of. And he swine to-feed to-fields sent-him.

‘Aur ham-kō eh’lpā miltīs tō ham bare khūsī hōtīs khāy-ke ‘And me-to husks if-might-be-given then I very glad might-be eating jō suwar khāt-hāi.’ which swine are-eating.’
CHHATTĪSGARHĪ.

The form of Chhattīsgarhi which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.
[No. 44.]  
INDO-ARYAN FAMILY.  
MEDIAN GROUP.  
EASTERN HINDI.  

CHHATTISGARHI OR LARI.  

(DistRICT RAIPUR.)  

कोनो आदमी के दू छोकरा राहिस है। वो-सब से हर चपन वापर कहस के जीन मीर पिखा चीत चीत देख देते। तब वो-हर चपन जबड़ा-ब बोट दिखिस। धोरे दिन के लिए छोटे छोकर-हर चपन सब जबड़ा-ला दोर के दूर दिखा देस बैठे गाय और उहा चपन सब जबड़ा-ला घूँक दिखिस। तब सब मुंका गय तब उहा बचाल सुधिस चौर वो-हर गरीब भय गय। तब वो-हर वो गाँव के एक बसुकरा-के घर रहने बजिस जोन-हर वो-ला चपन खित्मा बुधरा चरा-बर मेजत रहिस है। धोर वो-हर वो मुंका-ला जी-ला चेटा-बर सूत्र-रहिस चपन पेट भरे-बा चाहत-रहिस। धोर नीनु-ला कोनो नहीं है देत-रहिस। तब वो-ला चेटा बाजबस धोर कहस के मोर दुड़ा-के बालको नीकर-ला में-के-पुरी धार बन बन भीतर है। धोर नीनु-ला वो-ला जोन-हर तोर भागु-मा पाप करे-ही। मैं तोर वो मूला कहार-के जोग नहीं बाँच। धोर-ला चपन नीकर-मा-के एक जान। धोर वो-हर उठ-के चपन दुड़ा-के पास चले बजिस। धोर योरे दूर दिखा गाय-रहिस है। के वो-कार दुड़ा-हर बी-ला देख-के दिखा बकरी धोर दूर के बी-कार-से मिल-के चुमिस। तब छोकरा-हर कहस के दुड़ा में शरार के उठता और तोर बागु-मा पाप करे-ही। धोर में तोर लड़का कहार-के जोग नहीं बाँच। तब वो-कार दुड़ा-हर चपन नीकर-ला कहस के सुन्दर कपड़ा निकाल धोर बी-ला पहिनाव धोर बी-कार धार-मा सूदरी और पौंद मा पनहीं पहिनाव धोर इम-सब खाना धोर खुसी करी। बाहे-बर के मीर लड़का सर गाय-रहिस है जी गये। जैसा गाय-रहिस है मिल गये। धोर बी-सब चन्द्र बारे भाग।  

वो-कार बाहे लड़का-हर खित्मा रहिस। धोर जब वो-हर घर-के नजीक अारे बजिस बाजा-दाबा-के सबद सुनिस। धोर वी-हर चपन नौकर-मा-के एक-ला बचाल के पुलिस के ये का चीत-है। तब वो-हर वी-कार-से कहस के तोर माँड़ी बाजिस है और तोर दुड़ा-हर सुन्दर जेवार रहे है बाहे-बर के बी-ला.
कैम कुसल पाइःस-है। तव बो-हर गुश्चा कारिस चौर भितर जाये नहीं चाहिः।
तव बी-कर द्रष्टा-हर बाहिर-माँ चा-के बो-ला मनाये लगिः। तव बो-हर चपन बाप-ला कारिस के देख मैं चतुर्भ दिन-से सेवा करत-हैं और कभी
तोर चुकम-ला नहीं टारच बौर तैं-हर मो-ला चरिया-के पिया-सक-जे नहीं
दिये के मैं चपन संगो-के संग खूसी करतें। पर ये तोर बड़का जोन पतु-
चरिया-के संग तोर सव माल-वसुत-ला खाय-के बैठे हैं जैसे बो-हर बाइः
तैसे तैं-हर बी-कर खातिर सुन्दर जेवनार कारः-है। बी-कर द्रष्टा-हर
कारिस के तैं-हर सव दिन-जे मोर संग इस और जोन कुछ मोर है सो सव
तोर है। पर तो-ला चनन्द करे चाही चौर खूसी मनाये चाही काहे-वर के वे
तोर भाई सर गये-रहिः है फेर जीन्द्र-है। गाँमाय गये-रहिः है फेर मिलिः है।
[No. 44.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARIA.

(MEDIATE GROUP.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kónö ād'mê-ke ūs chhok'rá rahis-hai. Wô-mê-ke sab-sê A-certain man-of two sons were. Tham-in-of all-from chhôte-har apan bâp-sê kahis ke, 'jôn mór hisâ hoy wô-lâ the-younger his-own father-to said that, 'what my share may-be that dê-dê.' Tab, wô-har apan jay'dâd-lâ bût dihis. Thôrek din-ke give(-me). Then, he his-own property dividing gave. A-few days-of piebâ-e chhôte chhok'rá-har apan sab jay'dâd-lâ jôr-ke after the-younger son his-own all property having-collected durîhyâ dês chale-gals; ânr uhâ apan sab jay'dâd-lâ phûk-(to)-a-distant country went-away; and there his-own all property burnt-dihis. Jab sab phûkâ-gay, tab uhâ akâl paris, ânr wô-har garib up. When all was-burnt-up, then there a-famine fell, and he poor bhay-gay. Tab wô-har wô gâw-ke ëk basundh'rá-ke ghar rahe became. Then he that village-of one inhabitant-of the-house(-at) to-live lagi; jôn-har wô-lâ apan khêt-mâ súra charâ-ye-bar bhûjât-rahis-hai-began; who him his-own fields-in swine feeding-for was-seducing. Ânr wô-har wô bhûsâ-lâ jê-lâ ghêta-man khêt-rahis apan pêt And he those husks which the-pigs used-to-eat his-own stomach bhare-lâ châhat-rahis. Ânr tönö-lâ kônô nahi dét-rahis. Tab filling-for desired. And that-too anybody not used-to-give. Then wô-lâ chêt âis ânr kahis ke, 'môr dadas-ke kath'kön nökâr-lâ kim-to senses came and he-said that, 'my father-of how-many servants phêke-ke purti khây-har milat-hai, ânr mai bhûkhan marat-hai. throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying. Maï uth-ke apan dadas-ke najik jâha_lâ ânr wô-kar-së kaiha_lâ ke, I arising my-own father-of near will-go and to-him will-say that, "dâdâ, maï swarag-ke ul'tâ ânr tör âgn-mâ pêp kare-ha_lâ. Mai "father, I heaven-of opposition and thy presence-in sin have-done. I tör laîkâ kahâye-ke jôg nahi sëw. Mô-lâ apan nökâr-mê-ke thy son being-called-for worthy not am. Me thy-own servants-among-of âk jân." Aâr wô-har uth-ke apan dadas-ke pâs chale lagi. one consider." And he arising his-own father-of near to-go began. Wô-har thôrek durîhyâ gaye-rahis-hai ke wô-kar dadas-har wô-lâ dêk-ke He a-little distance had-gone that his father him having-seen
dayā karis, āūr daur-ke wō-kar-sē mil-ke chūmis. Tab chhok'ra-har pity did, and running him-with meeting kissed(-him). Then the-son kahis ke, ‘dadā, maṅ sarag-ke un'ṭa āūr tōr āgu-mā pāp said that, ‘father, I heaven-of opposite and thy presence-in sin kare-hāū, āūr maṅ tōr laīkā kahāye-ke jōg nahī šw.’ Tab have-done, and I thy son being-called-for worthy not am.’ Then wō-kar dadā-har apan nōkar-lā kahis ke, ‘sundar kap'ra nikāl wō-kar dadā-har apan nōkar-lā kahis ke, ‘sundar kap'ra nikāl his father his-own servants-to said that, ‘beautiful clothes take-out his father his-own servants-to said that, ‘beautiful clothes take-out āūr wō-lā pahināw. Āūr wō-kar hāth-mā mūḍī āūr pāw-mā pahināw. Āūr wō-kar hāth-mā mūḍī āūr pāw-mā pan'hi and him-on put. And his hand-on ring and feet-on shoes and him-on put. And his hand-on ring and feet-on shoes pahirāw, āūr ham-sab khāi, āūr khusī kari; kāhe-bar ke mōr put, and (let-)us-all eat, and merriment make; because that my put, and (let-)us-all eat, and merriment make; because that my laīkē mar gaye-rahis-hai, ji-gaye; gāmāy gaye-rahis-hai, mil-gaye.’ Āūr laīkē mar gaye-rahis-hai, ji-gaye; gāmāy gaye-rahis-hai, mil-gaye.’ Āūr son dead had-gone, came-to-life; lost had-gone, was-found.’ And son dead had-gone, came-to-life; lost had-gone, was-found.’ And wō-sab anand kare lāgin. they-all joy to-do began.

Wō-kar bare laīkā-har khēt-mā rahis. Āūr jab wō-har ghar-ke

His older son the-field-in was. And when he the-house-of
najik āye lagis, bājā-gājā-ke sabad sunis. Āūr wō-har apan near to-come began, music-etc.-of noise he-heard. And he his-own near to-come began, music-etc.-of noise he-heard. And he his-own nok'ram-mā-ke ek-lā balāy-ke puebbis ke, ‘yē kā hōt-haī?’ Tab nok'ram-mā-ke ek-lā balāy-ke puebbis ke, ‘yē kā hōt-haī?’ Tab servant-in-of one calling asked that, ‘this what is-being-done?’ Then servant-in-of one calling asked that, ‘this what is-being-done?’ Then wō-har wō-kar-sē kahis ke, ‘tōr bhāī āis-hai, āūr tōr dadā-har wō-har wō-kar-sē kahis ke, ‘tōr bhāī āis-hai, āūr tōr dadā-har he him-to said that, ‘thy brother come-is, and thy father he him-to said that, ‘thy brother come-is, and thy father sundar jewnār rāche-hai; kāhe-bar ke wō-lā chhēm kusāl fine feast had-prepared; because that his safety welfare (with) pāis-hai.’ Tab wō-har gussā karis āūr bhitar jaye nahī chēhā. Tab pāis-hai.’ Tab wō-har gussā karis āūr bhitar jaye nahī chēhā. Tab he-found.’ Then he anger did and inside to-go not wished. Then he-found.’ Then he anger did and inside to-go not wished. Then wō-kar dadā-har bāhir-mā ā-ke wō-lā maniyē lagis. Tab wō-har wō-kar dadā-har bāhir-mā ā-ke wō-lā maniyē lagis. Tab wō-har his father outside-in coming him to-appease began. Then he his father outside-in coming him to-appease began. Then he apan bāp-lā kahis ke, ‘dekh, maṅ atek din-so sēwā karat-hāū apan bāp-lā kahis ke, ‘dekh, maṅ atek din-so sēwā karat-hāū his-own father-to said that, ‘see, I so-many days-since service am-doing his-own father-to said that, ‘see, I so-many days-since service am-doing āūr kabhū tōr hukum-lā nahī ārēw, āūr tāi-har mō-lā ohheriyā-ke āūr kabhū tōr hukum-lā nahī ārēw, āūr tāi-har mō-lā ohheriyā-ke and even thy orders not put-away, and thou ma-to a-shē-goat-of and even thy orders not put-away, and thou ma-to a-shē-goat-of plā-tak-lā nahī diyē ke maṅ apan sangi-ke sang khaū the-kid-even not given that I my-own companions-of with merriment khaū the-kid-even not given that I my-own companions-of with merriment karťēw. Par ye tōr laīkā jōn paturiyā-ke sang tōr sab māl karťēw. Par ye tōr laīkā jōn paturiyā-ke sang tōr sab māl might-make. But this thy son who harlots-of with thy all fortune might-make. But this thy son who harlots-of with thy all fortune basut-lā khōy-ke baighe-hai, jāis'ne wō-har āis-hai, tāis'ne tāi-har wō-kar basut-lā khōy-ke baighe-hai, jāis'ne wō-har āis-hai, tāis'ne tāi-har wō-kar things losing is-sitting, as-even he came, so-even thou him things losing is-sitting, as-even he came, so-even thou him khaṭāīr sundar jewnār kare-hās.’ Wō-kar dadā-har kahis ke, ‘tāi-har for a-fine feast hast-made.’ His father said that, ‘thou
The language of the Bilaspur District is also pure Chhattīsgarhi as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folk-tale, of how the Fisherman’s boy outwitted the Banker.

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

CHHATTISGARH or LARI.  
(District Bilaspur.)

Specimen I.

बीजी मनके-के टूट बेटवा राजिन।  उन-माँ-के छोटका-हर बचन दुर्र-के कहिस दुर्र मालमता-के जीन होीसा गोर बाँटा-माँ परत-हीही तीन मो-का दे-दे।  बी बी-हर बचन मालमता उन-का बाँट दिहिस।  बी बुझुत दिन नहीं बोले पारस के छोटका बेटवा बचन सब-चन बसेव-के टूर देस-माँ निबार-गय।  बी उहाँ बचन धन-का नार्व-रंग-माँ उड़ा-दिहिस।  बी बज जमाँ-ला जूंग-डारिस तब बी देस-माँ बड़ा तुकाज परिस।  बी बी-हर मुझन मरे-बाघिस।  तब बी चल-के बी देस-के बीनो मंडल के इहाँ जा-के रहिस।  बी बी-हर वो-का खिंत-माँ सुंगरा चराये बर पठोंस।  बी जीन मुझन-का सुंगरा हात-रहिस मौन-का खाक-के चट भरे-के बी-का मन भव-मय तबवि-ले बी-का कीन कुछ नहीं देत-रहिस।  
बी जब बी-का चहत चहिस बी-हर कहिस के मोर दुर्र-के धेरन बाँटने मुति हार नीकर हवे जिन-कर सेर खा-घो-के बाँच जात-हवे बी में इहाँ मुझन मरत-हीं।  बी चल-के बचन दुर्र-सेर जाहीं बी बी-ला कहिहीं दुर्र में भववान-के बी तीर कासर करें-हीं बी चब में तीर बेटवा कहापे जीग नहीं रखी।  बी मो-का ते बचन एक मुशिहवर सही राख-के।  बी बी-हर चलिस बी बचन दुर्र-सेर आइस।  बी जब बी-का दुर्र बी-का दुर्रिह-के बावत दिहिस बी-का मरया बाइस बी दीर-के बी-का पोटार-बिहिद बी बी-का चूमा बिहिद।  बी बेटवा बी-का काहिस दुर्र में भववान-के बी तीर कसर कर-डाऊन बी तीर बेटवा कहापे जीग नहीं रखीं।  पर दुर्र-हर बचन जामिया-माँ-का कहिस बने-सुगव बढ़ा बाधा बी बी-का पहिरावा बी बी-का हाँव-माँ सुंदरी बी पाँच-माँ पनढी पहिरावा बी बचन खाई बी खुशी मनाई।  बी-हर बी मोर बेटवा मर-मध- 
रहिस बी फेर बी उठिस बी गमाय-गय-रहिस बी-ला पाय-बात्यी।  बी उन-मन खुशी मनाये लाभिन।  

चत्ता-माँ बी-का बड़ा बेटवा जीन खित माँ रहिस तीन जब घर-के लकड़ा-माँ पड़ुचिस तो बी-हर नाचा बी गाा फुनिस।  बी-हर एक नीकर-का
बलाय-बी पृष्ठिस थे काबे जीत-हवे। बी बी-हर बी-का कहिस तौर भाड़ चाइस-हवे बी तौर दुषा बी-बार खातिर नेवता कारिस-हवे बाव-बर के बी-हर बी-का नंगत नंगत पाइस। खतका सुन-के बी रिसाय-गाइस थी चर-सा नहीं खावत-रहिस। ती बी-कर दुषा बाहिर चाय-बी बी-का मनाइस। बी-हर बपन दुषा-का जवाब दिलिस देख मैं बोलके कहर-बी तौर नौकरी बजाये-हों बी तौर कहे बाहिर कह-हूँ नहीं भयों। तको-के तैं मी-का एक पढ़ा चलाये नहीं दिये जी-सा बपन संगी-मन संग मंजा करवीं। बी जैसने थे तौर बेटवा बाइस जीन-हर तौर जिक्नी-का पतुरिया-सन-का खवाय-दिलिस सैसने तैं बी-बार खातिर नेवता-हकारी करे। तब बी-हर बी-का कहिस बाजू तैं तो मीर संग सत-दिन रहत-हस थी जीन-कुछ मीर धवे तीन तौरेवर घर। बे उक्त रहिस के हम-सन खुसी-मनाइं थी बानें बरी का-बर के बे तौर भाड़ गर-गव-रहिस तीन पुन जी-उठिस थी गमाय-गव-रहिस तीन मिलिस।
[No. 45.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGAHÉ OR LARIA.  

(DISTRICT BILASPUR.)

SPEICIMEN I.

TRANSLITERATION AND TRANSLATION.

Könö man'khe-ke dui betwâ rahin. Un-mâ-lê chhôkâ-har
A-certain man-of two sons were. Them-in-from the-younger
apan dadâ-ke kâhis. 'dadâ, mîl-mattâ-ke jaun hîsâ mîr bâtâ-mî
his-own father-to said, 'father, property-of which share my share-into
parat-hôhi, taun mû-kâ dê-dô. Au wô-har apan mîl-mattâ un-kâ
will-be-falling, that me-to give. And he his-own property them-to
bât dihis. Au bahût din náhi bîne-pâis ke
dividing gave. And many days not were-allowed-to-pass that
chhôkâ betwâ apan sab dhan sakêl-ke dûr dës-mâ nikar-gay,
the-younger son his-own all fortune collecting distant country-into went-away.
Au uhâ apan dhan-kâ nîch raûg-mâ urû-dihis. Au jab
And there his-own fortune dance licentiousmess-in squandered. And when
jammâ-lâ phûk-dâris tab wô dës-mâ bâr dukâl paris;
the-whole he-had-squandered then that country-in a-great famine fell;
uo wô-har bhûkhan mare lâgis. Tab wô chal-ke wô dës-ke
and he from-hunger to-die began. Then he going that country-of
könö manjal-ke ihâ jâ-ke rahin. Au wô-har wû-kâ khet-mâ
a-certain well-to-do-man-of near going lived. And he him field-in
sûwarâ charâye-bar pathôhîs. Au jaun bhûsâ-kâ swârâ khât-rahin
swine to-feed sent. And what chaff swine used-to-eat
tau-kâ khyâ-ke péh bhare-ke wô-kar man bhay-gay. Tabô-lê wô-lâ
that very eating stomach to-fill his mind became. Been-them him-to
könö kuholu náhi dët-rahin. Au jab wô-kar chêt chaghis
anybody anything not used-to-give. And when his senses arose
wô-har kâhis ke, 'môr dadâ-ke aisan katkê bhutihâr naukar hawai
he said that, 'my father-of such how-many hired servants are
jin-kar mûr khâ-pê-ke
bûch-jât-hawai, au maê
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
ihâ bhûkhan marat-haû. Maï chal-ke apan dadâ-mûr jâhâû
here from-hunger dying-am. I having-gone my-own father-near will-go
au wô-lâ kahihaû, "dadâ maî Bhag'wan-ke au tör kasûr
and him-to I-will-say, 'father, I God-of and of-thee sin

au tór kásur kar-dáryaú au tór bet’wà kahàye jóg nahi and of-thee sin have-done and thy son to-be-called worthy not rahyaú.’ Par dadá-har apan kamiyú-man-kà kahíis, ‘báne sugghar remained.’ But the-father his-own servants-to said, ‘good beautiful kap’tà lawà au wò-kà pahirâwà. Au wò-kar báth-mà múdâri au clothes bring and that-one-on put. And his hand-on ring and páw-mà paññi pahirâwà. Au apan-kháíi au khusí-manáíi; ká-bar ke feet-on shoes put. And let-us-eat and make-merry; because that ye mór bet’wà mar-gay-rahíis au phér ji-úthís; wò gamáy-gay-rahíis, this my son dead-had-gone and again he-alive-arose; he lost-had-gone, wò-là pây-ghályàú.” Au un-man khusi manáye lágîn. him I-have-found. And they merriment to-make began.

At’kà-mà wò-kar baú-kà bet’wà jaún khat-mà rahiis, taun jah In-the-meantime his elder son who field-in was, he when ghar-ke lak’thà-mà pahûchís tò wò-har náchá au bájû sunis. Wò-har house-of vicinity-in arrived then he dancing and music heard. He ék naukar-ka balây-ke pûchhis, ‘yé käye hôt-hawai?’ Au wò-har one servant having-called asked, ‘this what is-being-done?’ And he wò-kà kahíis ‘tór bháí áis-hawai, au tór dadá wò-kar khâtir him-to said ‘thy brother come-is, and thy father him-of for new’tà karis-hawai; ká-bar ko wò-har wò-kà nágat nágat áis.’ feast has-done; because that he him well well found.’

At’kà sun-ke wò risây-gâis au ghar-mà nahií áwat-rahíis; This-much having-heard he angry-vent and house-into not coming-was; tò wò-kar dadá bâhir áy-ke wò-là manâís. Wò-har apan dadá-kà then his father outside coming him appeased. He his-own father-to jawâb dihiis, ‘dekh maí stek bachhar-là tór nàuk’tri bájâye-haú, an answer gave, ‘see I so-many years-for thy service have-done, and tór kahe bâhir kab-hú nahií bhayaú; tabûlde taí mú-là kék thy saying out-of ever-ever not I-became; even-then thou me-to one path’tà ghalâye nahií dîye, jê-mà apan sangi-man sang kid even not gavest, by-which my-own companions with
māja-kārtvāṁ. Au jāls'ne yē tōr boṭ'wā āśis jaun-har tōr
I-might-have-made-merry. And as-even this thy son came who thy
jind'gi-kā paturiyā-man-lā khāwāy-dihis, ūāśis'te tāī wō-kār khatir newṭā
livelihood kārolots-to gave-to-eat, so-even thou him-of for a-feast
hakārī karē.' Tab wō-har wō-kā kahis, 'bāābū, tāī tō mōr
invitation madest.' Then he him-to said, 'son, thou indeed of-me.
sang sab din rahat-has, au jaun-krahhu mōr hawāi taun tōrēcχ
with all days live, and what-ever mine is that thine-indeed
ay. Yē uchit rahis ko ham-man khusi-manāī an ānand kāri;
is. This proper was that we may-make-merry and rejoicing may-do;
kā-har ke yē tōr bhāī mar-gay-rahis taun pun ji-uthīs; au
because that this thy brother dead-had-gone he again alive-arose; and.
gamāy gay-rahis, taun milīs.'
lōst. had-gone, he was-found.'
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARIA.

(DISTRICT BILASPUR.)

SPECIMEN II.

एक-उन गाँव-माँ बीवर श्री बैवरिन रहिस। ते-कर एक-उन लड़का रहिस। बीवर-हर महात-को कृपिया लामत-रहिस। तब एक दिन साफ सपिया मगि-वर बाहिस। तब सियान-मान घर-माँ न रहेह। लड़का घर राखित बैठे-रहेह।

साव-हर पूंखिस कस-रे बाव तीर टाई-टुटा-सान कहाँ गये-ह। बौलक-माँ टूर-हर कहिस को बीर टाई-गये-है एक-के-टुट करे-बर। बी टूर-हर काटा-माँ काटा सूख-बर गये-ह। तब साव-हर काफ्य के कैसे गोतियारत-हस रे टूरा। तब टूरा काफ्य में तो ठीका गोतियारयाओ। बौलक-माँ टूरा-के बी बाव-के खराफे भय-गय। साव-हर काफ्य को तेजी बात-ला गोतियारय-हस तीन बात-ला सिरतीन कर है। नहीं करवे तो ती-ला सावर-के कचरही-माँ ले-बायी। तब ती-ला साहेब सीं बी-आही।

टूरा-हर काफ्य मोर टाई-टुटा-सान जतवा तीर कृपिया लामत-हैं मे-ला तैं छाँद-टूटे तब मे-कर बेट-ला बताही। बौलक-माँ साव-हर काफ्य को बेट-ला नहीं बताही तो ती-ला साहेब करवा-देही। तब टूरा-हर काफ्य ही महाराज चल।

साहेब-खंड चली। बीवर-की टूरा तो साव टूरी भन साहेब-खंड गइन। साहेब-खंड साव-हर बिलायब काफ्य के महाराज में चाज विलिया बीवर-की घर गयी ही तब बीवर श्री बैवरिन घर-माँ नहीं रहिस। बी-कर लड़का रहिस। तब में बी-ला पूंखिस को कस-रे बापु तीर टाई-टुटा-सान कहाँ गये-ह। तब बी टूरा-हर काफ्य के मोर टाई-गये-है एक-के-टुट करे-बर बी टूरा गये-है काटा-माँ काटा सूख-बर। तब बी-कर बी मोर लराफे भय-गय। बी-कर साहेब-जीत लगे-है। बी-कर नियाव-ला कर-टे बी-हर साहेब गोतियारत-हवे। साहेब-हर टूरा-के पूंखिस को कस-रे टूरा बी-कर बेट-ला वाते-हु। टूरा काफ्य ही महाराज साव-हर सवे कृपिया-ला छाँद देही न समाराज। बौलक-माँ साहेब-हर साव-ला पूंखिस के बी-कर बेट-ला टूरा-हर बताय-देही तो सवे कृपिया-ला छाँद देही। साव काफ्य ही महाराज। बी नहीं बताही तो सवा ही-आही न महाराज। साहेब काफ्य बुध मान दुपे-चाप ठाई रहा। साहेब टूरा-ला पूंखिस कस-रे टूरा ते कैसे कैसे साव-ला गोति-
बाये। दूरा कहिस मैं ऐसा गौड़ियाबाई के साथ पूजिस के कस-रे बाबू तोर दद्रा-दद्रा कहाँ गये हैं। तब मैं कहीं के मीर दद्रा गये है एक के दुई बार-बार भी दद्रा गये-है काठा-माँ काठा हंधे-वर। सुना महराज मीर दद्रा गये है चना दद्रे-वर। तब एक-ठन-के टू दार होते-हैं। के-कर भेद इथा जय महराज। दूसरे वाले ऐसा जय के मीर दद्रा-हर भाटा-बारी-माँ काठा हंधे-वर गये-हिस। तब महराज भाटा माँ काठा-हीत-हैं। तब मैं कहीं काठा-माँ काठा हंधे गये-हैं। इथा साव-हर जराई कहिस मोर-लंग। साव-हर वोतक-माँ बड़बड़ावे लालिस। साहिब कहिसरुप रही साव। तैं तो हार-गये। इथा दूरा-हर हीत-गढ़स। दूरा-हर सिरतोन वाल-वा वलाइस-है। रूपिया ला छाढ़ दे।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARI.

(DISTRICT BILASPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-than gaw-mä kewät an kew’tin rahas. Té-kar
One village-in a-fisherman and a-fishervoman were. Them-of
one son was. The-fisherman banker-of money owed.
Tab ek din saw rupiyä mäge-bar ais. Tab siyän-man
Then one day the-banker money to-demand came. Then the-elders
ghar-mä na rahäy. Läfkä ghar räkhat baiäthe-rahay. Säw-har püëhhis
house-in not were. The-boy house guarding seated-was. The-banker asked
‘kas-rë, bëbu, tör däi-dädä-man kahä gaye-häi? ’ Wotek-mä
‘well, boy, thy mother-father-(plur.) where gone-are?’ Thereupon
thära-har kahis ke ‘mör däi gaye-häi ek-kë dë kare-bar, au
father thorns-in thorns fencing-for gone-is.’ Then the-banker said
ke ‘kaise gothiyä-häs re thära?’ Tab thära kathay, ‘mañ to
that ‘how are-you-talking, O boy?’ Then the-boy said, ‘I surely
thäukä gothiyä-thäñü.’ Otek-mä thära-ke an säw-kë lariä
true am-saying.’ Thereupon the-boy-of and the-banker-of quarrel
bhay-gay. Säw-har kahis ke ‘taï jaun bät-lä gothiyäye-häs
taun bät-lä sidön-kar-de. Nahä-kar’bë to to-lä süheb-ke
became. The-banker said that ‘thou what words said-hast
those words true-make. If-thou-will-not-do-(so) then thee the-Sähib-of
kachhär’-mä lë-jäbo. Tab to-lä sañä-hö-jäbi.’ Thära-har kahis, ‘mër
court-into I-shall-carry. Then thee-to punishment-will-be.’ The-boy said, ‘my
däi-dädä-man jat’kä tör rupiyä lägat-häi tö-lä taï chïä-r-debë, tab
mother-father how-much thy rupees owe that thou will-give-up, then
mañ yë-kar bhed-lä batähnü.’ Otek-mä säw-har kahis ke, ‘bhëd-lä
I this-of meaning will-tell.’ Thereupon the-banker said that, ‘the-meaning
nahä batäbë, taun tö-lä kaid-kar’wä-dehähë.’ Tab thära-har kahis ‘hau,
not thou-will-tell, then thee I-shall-get-imprisoned.’ Then the-boy said ‘yes,
mahraj, chal. Sāheb lāg chali.' Kāvā-ke tūrā au saw dūnō.
Sir, com. The-Sāhib near let-us-go. The-fisherman’s son and the-banker both
jhān sāheb lāg gaun. Sāheb lāg saw-har phir’ād karis ke,
persons the-Sāhib near went. The-Sāhib near the-banker complaint made that,
‘Mahraj, mai āj bhanīyā kōwā-ke ghar gayāu. Tab
Sir, I to-day in-the-morning the-fisherman-of house-to went. Then
kōwā au kowtīn ghar-mā nāhi rahin. Wo-kar latkā rahi.
the-fisherman and the-fisheroomans the-house-in not veere. His son was.
Tab mai wō-lā puchhāw ke, ‘kas-re bābü, tōr dāi-dadā-man kahā gaye
Then I him asked that, ‘well boy, thy parents where gone
ha?’ Tab yē tūrā-har kathay ke, ‘mōr dāi gaye-hai ek-ke dui kare-bar,
are?’ Then this boy says that, ‘my mother gone-is one-of two making-for,
au dādā gaye hai kātā-mā kātā rūdhe-bar.’ Tab yē-kar au
and father gone is thorns-in thorns fencing-for.’ Then this-one’s and
mōr larā bhāy-ga. Yē-kar mōr hār jīt lage-hai. Yē-kar
my quarrel became. This-one’s my defeat victory is-staked. This-of
niyāw-lā kar-dē, yē-har jaisan gothiyyat-haivā? Sāheb-har tūrā-lē
decision do, this-one as is-saying.’ The-Sāhib the-boy
puchhīs ke, ‘kas-rē tūrā, yē-kar bhēd-lā bataib?’ Tūrā kahis,
asked that, ‘well boy, this-of the-meaning will-you-tell?’ The-boy said,
hau, mahraj, saw-har sabō rupiyā-lā chhār-dēhā-nā, mahraj?’
yes, Sir, the-banker all money will-give-up- (or) not, Sir?’
Wotēk-mā sāheb-har saw-lā puchhīs ke, ‘yē-kar bhēd-lā tūrā-har
Thereupon the-Sāhib the-banker asked that, ‘this-of meaning the-boy
bātāy-dēhā, tō sabō rupiyā-lā chhār-dēbē-nā?’ Saw kahis,
will-tell, then all the-ruppees will-you-give-up?’ The-banker said,
hau, mahraj. Au nāhi-batāhī tau sajā-hō-jāhī-na, mahraj?’
yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?’
Sāheb kahis ‘achchēhā, tum-man chupe-chāp thārhe rahā.’ Sāheb
The-officer said ‘all-right, you silently standing remain.’ The-Sāhib
tūrā-lā puchhīs, ‘kas-rē, tūrā, ta’i knaisa knaisa’ saw-lā gothiyyayā?’
the-boy-to asked, ‘well, boy, then how how the-banker spoke?’
Tūrā kahis, ‘mai aisan gothiyyayā ke, saw puchhīs ke, ‘kas-rē,
The-boy said, ‘I in-this-way spoke that, the-banker asked that, ‘well,
bābü, tōr dāi-dadā-man kahā gaye-hai?’ Tab mai kahyāu
boy, thy parents where gone-are?’ Then I said
ke, ‘mōr dāi gaye-hai ek-ke dui kare-bar, au dādā gaye-hai
that, ‘my mother gone-is one-of two making-for, and the-father gone-is
kātā-mā kātā rūdhe-bar.’ Sunā, mahraj, mōr dāi gaye-hai chanā
thorns-in thorns fencing-for.’ hear, Sir, my mother gone-is pease
dare-bar. Tab ek-than-ke da dār hōt-hai. Yē-kar bhēd iyā ay,
to-split. Then one-pea-of two split-peas became. This-thing-of meaning this is,
FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

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

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

[No. 47.]

INDO-ARYAN FAMILY. MEDITATE GROUP.

CHHATTISGARĪ OF KAWARDHA.

CHHATTSIGARH or LARIA. (STATE KAWARDHA.)

CHSTTISGARÍ OF KAWARDHA.

EASTERN HINDI.

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

[No. 48.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARH OR LARIA.  

CHHATTISGARH OF KHAIRAGARH.  

(STATE KHAIRAGARH.)

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARI.

(STATE KHAIRAGARH.)

TRANSLITERATION AND TRANSLATION.

Māi bailā-la jahār-dastī nāī lōw. Julphikār Husain-har Tijiyā-ke
I the-ox by-force not took. Julphikār Husain Tijiyā-of
gāy-lā pāch ṛupiyā pāch ānā-mē lāis. Phēr dassar din gāy-lā
cow five rupees five annas-in took. Again another day the-cow
phērē-bar kahis. Āūr yēhū ghalāw kahis ke, ‘ēk ṛupiyā-lā phēr
to-return he-said. And this-also also said that, ‘one rupee back
dēbē tō gāy-khā lē-haū.’ Phēr Tijiyā-har ēk ṛupiyā mōr-sē
thon-will-give then the-cow I-will-take.’ Again Tijiyā one rupee me-from
mēgīs. Māi baniyā-man-ke āgū ēk ṛupiyā Tijiyā-lā diyēw. Tijiyā
asked. I the shop-keepers-of in-presence one rupee Tijiyā-to gave. Tijiyā
had-promised that, ‘fifteen days-in rupees I-will-give. If I-did-not-give, then
mōr bailā gahnā-hai. O-khā taī līl-lēbē,’ Bailā nāi lāis.
my ox is-mortgaged. That thou will-take.’ The-ox not she-brought.
Bailā-lā Tijiyā apan ghar-mē rākhis. Julphikār-Husain-har Tijiyā-ke taraf
The-ox Tijiyā her-own house-in kept. Julphikār-Husain Tijiyā-of side-
lā ēk chiṭṭī līkh-diyē-rahis-hai jē-lā pēs-kare-haū. Pandarā din
from one letter had-written which I-have-produced. Fifteen days
hō-gāy Tijiyā ṛupiyā nāi dēis. Āūr bailā-lā mōr ghar-mē Šāwat Gēr
passed Tijiyā rupees not gave. And the-ox my house-in Šāwat Gēr
aūr Majhī-lā sirār-ke sāmīhū saūp-dēis. Bailā sāt ṛupiyā-ke
and Majhī head-man-of presence-in she-made-over. The-ox seven rupees-of
was. When the-ox me-to she-made-over, then I it binding-took.
Tijiyā mōr āgū ṛupiyā lē-ke nāī āis. Kotwāl ṛupiyā lē-ke
Tijiyā me before the-rupee taking not came. The-kōtvāl the-rupee taking
came. I house-in not was. The-kōtvāl the-rupee taking went-back. Julphikār
Husain ghalāw ṛupiyā lē-ke mōr pās kabūlā nāī āis. Āūr na mō-lā
Husain also rupees taking me near even-even not came. And not me-to
rupipā dēis. Tijiyā-har jab bailā-lā gahnā-rākhis, tō bailā okhēre
the-rupee gave. Tijiyā when the-ox mortgaged, then the-ox her
ghar-mē rahis-bai. Māi bailā-lā māi dekheū. Mār āpar sarāb-ke mukad' mát-mā-
house-in was. I the-ox not saw. Me on wine-of case-
ē pachās rupiyā jarimānā hōye-rahis-bai Tahsīldār-ke iẖā-lē.
in fifty rupees fine had-became Tahsīldār-of near-from.

FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force. Zū’-l-ṣiqār Ḥussain bought a cow from
Tijiyā for five rupees five annas. Next day he returned it to her, saying he would not
keep it unless she gave him back one rupee of its price. So Tijiyā asked me for a rupee,
and I gave it to her in the presence of the shop-keepers, on condition that, if she did not
repay me within fifteen days, her bullock was to be mortgaged to me as security. She
did not bring the bullock, which she had safe in her own house. Zū’-l-ṣiqār Ḥussain
wrote the conditions of the loan on a piece of paper in her name, which I have already
produced in court. The fifteen days passed, and Tijiyā could not pay me the money, so
she brought the bullock to my house, and made it over to me in the presence of Śāwat
Gōṇ it and Majhā Sirdār. It was worth some seven rupees. When she made over the
bullock to me, I took it and tied it up. She did not subsequently bring me the money.
The Koṭwal came to my house with it, but I was not then at home, so he went back
without paying me. Zū’-l-ṣiqār never came to me with the money, or gave it to me.
When Tijiyā mortgaged the ox to me, she had it at the time in her house, but I did not
look at it.

I was once fined fifty rupees by the Tahsīldār, in a case about liquor.
KHALTĀHI.

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

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that,' 'he,' is sometimes written ḍ and sometimes ḍ̆. This is probably merely a case of uncertain orthography. Its oblique form appears once as ṭō. The postposition of the locative is sometimes mā (as in Baghēhi) and sometimes mē. The characteristic consonant of the present participle is ḍ not t. Thus, we find khatē, they used to eat, which is not contracted from khat-hē, as we might expect from the frequency with which this very contraction occurs in Chhattisgarhi. It rather corresponds to the Hindīstānī khatā. Another example is the Present Definite karaṭhē-hē, I am doing. A true instance of the contraction above referred to is rathās, for rathat-has, thou art. Isolated peculiar forms are kare-hoṇāgā, I have done, and rahise for rahis, he was.
[No. 49.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHATTISGARHI OR LARIÁ (KHALTÁHI) DIALECT.  

(DISTRICT BAGHAT.)

कोंसे मनकिए-कोंसे भूमि बसा रहिस। बो-मा-ले छोटे बेटा-हर दुझ-से कहिस
बना दुझा जीन इमार धन है बी-मा-ले मीर बाटा-हर है। तब बी-हर धन-चा धर-के भान राज
चल दुझा बोर बी-हर मे बाय-के धन बन हिमाल-पतमान-से तेंट डालिस। जब
सवों सिरात-धम्मे तव बी राज-से दुखाल पड़िस बी बो गरीव हो-गइस। बी बो
ब्रज-के बो राज-के एक-के घर-से रहन लगिस। तीन-हर बोलिस बपन खित-मे सूरा
चराय-बार भेंजिस। बी-बी-हर बोडा सुसा-से जीन-ला सुरह खायी बपन खान
लगिस बी कोंसा-हर कुछ नहीं दें। तब बी-हर सूरा इमार बी बी-हर
कहिस मीर दुझा-के घर-के बातको बनिहार भूमियार-ला साथ-चर जजिबे
बी मे मुख-सी मरत-हैं। मे उठ-के बपन दुझा-के पास जाहु बी बो-बस-से बहुँ के
दुझा मे-मे संसार भर-से साराव कास बी तोर धाम चौडा-बी बि-होयािस बी जे-मा
से तोर बेटा कहाँ-के लाद्रू नहीं हैं। बी-हर बपन बनिहार भूमियार-से मो-
हो-ला एक भूमि टाकिल समल-बैं। तब बी-हर उठ-बस-के बपन दुझा-के पास
चल-कहिस। तब-बी बी-हर दुर-देव रहे तब बी-बर दुझा-हर देख-बस-के मया
कहिस खुए दुझा-के गोटा-ला पोटर-के दुझा चोमा-के। बेटा-हर दुझा-ला
कहिस कि दुझा मे-मे दुखिया-को बाहिर तोर धाम पाप जिखे-हैं बी तोर बेटा
कहाँ-के लाद्रू नहिं बी। तव दुझा-हर एक भूमि नोकर-से कहिस के सव-के
पड़ा कापड़ा बी-बी-हर पहिना-ते बी बी-बर धात-से मुंदरी बी गोड़-मे
पनही पहिना-ते बी हम सारा वीयी समा बारी। का-बर बी मोर बेटा-हर मोर-
ले मरे टाकिल निकल-गव-रहिस तीन-हर भाज जौहिस बी गव-गव-रहिस
तीन-हर मिलिस। तब बी-हर मया-करे लगिस।

बी-बर बढ़े बेटा-हर खित-मे रहिस। बी जब बी-हर घर-के तोर गोप-
चिस तब बाजा बी नाचा-ला सुनिस। बी बी-बर धन नीर-सन-से एक मन-ला
धन तोर बाय-के पूरिस है। बी-बर बी-बस-से कहिस तोर भाई बाये-
ई थो तोर दृढ़-हर चाही भात खाये-बर बनायःहे का-बर के बी-ला चाहा मीठा ताजा फाइस। तब चौ-बर रिस काहिस चौ भीतर डाहर जाये-बर सन नहीं काहिस।
तब चौ-बर दृढ़-हर बाहर भाइस चौ बी-ला मनाये सन्निस। चौ-बर दृढ़-ला जबाव देंदइस कि मैं-हर चतुर बरस-ले तोर हाय पाँव बर्धि-हें चौ कभू। तोर सुबान-ला नहीं ठारें चौ तै-हर भी-ला कब-हूं एक भगड़ा नहीं दृढ़ के मे सच्चन संगी-मन संग मजा करतें।
तोन तोर यह बैठा जिंसविनी-के संग तीर घन-ला खाइस है जैसे चाइस तैसे तै-हर बी-बर खातिर चाहा खाये-बर बनाइस। दृढ़-हर चौ-बर संग बाहिस ठरे बैठा तै-हर मीर संग-से हमेशा रहस। जोन मोर है तोन सब तोर है।
तोन खातिर मजा करना चौ खुशौ करना ठवका रहिस का-बर कि थे तोर भारी भरे-रहिस तीन-बर जीइस है। गवाय गवे-रहिस ने तीन-बर मिलिस है।
INDO-ARYAN FAMILY.  
EASTERN HINDI.

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

TRANSLITERATION AND TRANSLATION.

Könë man'khé-ke dû jhan bètâ rahis. Wô-mâ-lê chhôste
A-certain man-of two persons sons were. Them-in-from the-younger
bëtâ-har dadâ-së kahis, 'agâ dadâ, jôn hamâr dhan hai
son the-father-to said, 'O father, what our property is
ô-mâ-lê môr bëtâ-lâ dê.' Tab ô-har apan dhan-lâ bëj
that-in-from my share give.' Then he his-own property dividing
dêîs. Gajab din nahi bhai ke nânhe bëtâ-har sabô-lâ dhar-ke
gave. Many days not became that the-younger son all taking
ân rîj chal-dâis. Aur ô thor-më jay-ko apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
chhinl-pañâ-më mêt-dâris. Jab sabô sirî-gaye tab ô rûj-më
licentiousness-in wiped-out. When all was-spent then that country-in
dukâl parûs au wô garib hö-gäis. Au wô já-ke we rûj-ke
a-samine fell and he poor became. And he going that country-of
ôk-ko ghar-më rahan lagis. Taun-har bôlis apan khêt-më sûrâ
one-of house-in to-live began. That (man) spoke his-own field-in scîne
charây-bar bhejis. Aur wô-har kôhâ-bhusé-së jon-lâ sûr khathe
to-feed sent-him. And he gross-chaff-with which scîne used-to-eat
apan khân lagis; au könô-har kuchhu nahi dawaë. Tab wô-lâ
himself to-eat began; and any-body anything not used-to-give. Then him-to
surtâ âis aur wô-har kahis, 'môr dadâ-ke ghar-më kat'ko
senses came and he said, 'my father-of the-house-in bow-many
banihâr bhutiýâr-lâ khây-bar gajab mil'thë aur mai bhûkh-së
field-labourers hired-servants-to to-eat much is-given and I from-hunger
marat-huû. Mai utk-ke apan dadâ-ke nás jahû au wô-kar-së kahû
am-dying. I arising my-own father-o ...ar will-go and him-to will-ay
ke, "dadâ, mai-har samâr bhar-lê kharab kâm wô tîr ägû
that, 'father, I the-world against bad deed and of-thee before
châdâlî kare-höwöga; ki jë-mâ mai tîr bètâ kahe-ke likh nahi
eile-conduct have-done; that which-in I thy son being-called-of fit not
haû. Mô-lâ apan banihâr bhutiýâr-më mo-hô-lâ eëk jhan
am. Me thy-own field-labourers hired-servants-among me-also one individual
dákhiil samajh-le.' Tab wō-har uth-ke apan dadā-ke pās chale entered consider.' Then he arising his-own father-of near to-walk lagis. Tab-lē o-har dur-bōch rahe tab o-ke dadā-har dekh-ke mayā began. Then he distant-even was then his father seeing-him pity karis aūr daūr-kar o-ke gar-lā potār-lēis aūr chūmā lēis. Bēṭā-har did and running his neck embracned and kisses took. The-son dadā-lā kahis ki, 'dadā, maį-har duniyā-ke bāhīr tōr the-father-to said that, 'father, I the-world-of against of-thee āgū pāp kiye-haũ, au tōr bēṭā kahay-ke lāik naiyō.' Tab before sin have-done, and thy son to-be-called worthy not-am.' Then dadā-har ēk jhan nokrān-sē kahīs ke, 'sab-lē aĉhā the-father one individual servants-from said that, 'all-than good kapra hēr-ke wō-lā pahinā-dē, au wō-har hāth-mē clothes having-taken-out him-to putting-on-give, and his hand-on mūnlri au gōr-mē panhi pahinā-dē. Au ham khābō-pibō a-ring and feet-on shoes putting-give. And we shall-eat-drink majā karbō; kā-bar yē mōr bēṭā-har mōr-lē mare dākhiil (and)-rejoicing make; because this my son me-for dead like nikal-gaye-rahiś, tōn-har āj jihis; au gawā gaye-rahiśe had-gone-away, he to-day came-to-life; and lost had-gone, tōn-har mills.' Tab wō-man majā kare lāgin. he is-found.' Then they rejoicing to-make began.

O-ke bāre bēṭā-har khēt-mē rahis. Au jab wō-har ghar-ke tir His elder son the-field-in was. And when he the-house-of near polchhis tab bājā au nāchā-lā sunis. Au wō-har apan arrived then music and dancing he-heard. And he his-own nokar-man-lē ēk jhan-lā apan tir balay-ke pūchhis, 'yē kā hait?' servants-from one individual himself near calling asked, 'this what is?' O-har wō-kar-sē kahis, 'tōr bhāi āye-hai, au tōr dadā-har aĉhā bhāt He him-to said, 'thy brother is-come, and thy father good nice khaye-har banāy-hai; kā-bar-ke wō-lā aĉhā mōtā-tājā pāis.' Tab to-eat has-prepared; because him well healthy he-found.' Then wō-har ris karis au bhītar dāhar jāye-bar man nahē karis. Tab he anger did and inside direction going-for mind not made. Then o-ke dadā-har bāhīr āis au wō-lā manāye lagis. O-har dadā-lā his father outside came and him to-appease began. He the-father-to jawāb deīā ki, 'maį-har stēk baras-lē tōr bāth pāw kar-thē-hō: answer gave that, 'I so-many years-for thy hand feet am-doing: au kabhū tōr jubān-lā nahē tārwē. Au tai-har mōlē kabḥū and ever-even thy words not I-disobeyd. And thou me ever-even ēk bhēpā nahē dayē, ke maį apan sangi-man-sang majā one ram not gavest, that I my-own companions-with rejoicing
kaṁṭāw. Tōn tōr yah bētā kis’binō-ke sang tōr dhan-lā might-have-made. So thy this son harlots-of with thy fortune khāis-hai, ās-eis, ās-eis tāi-bar wō-kar khātir achatā eaten-up-has, as-even he-has-come, so-even thou him for good khāye-bar banāis.’ Dadā-bar o-kar-saṅg kahis, ‘ārē bētā, tāi-bar food-to-eat hast-prepared.’ The-father him-to said, ‘O son, thou mōr saṅg-mō hamēśā rathas. Jōn mōr hai, tōn sab tōr hai. Tōn me with always livest. What mine is, that all thine is. That khātir majā kaṁnā au khusi kaṁnā thaw’kā rahis, kā-bar-ki for rejoicing to-make and happiness to-make proper was, because yē tōr bhaṅi mare-rahis, tōn-har jiis-hai; gawāy gaye-rahis-hai, this thy brother had-been-dead, he has-come-to-life; lost had-been, tōn-har millis-hai.’ he has-been-found.’
SURGUJIÄ.

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

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

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuriä, to pronounce a final or unaccented short i in the preceding syllable. There are many examples of this. It will suffice to quote maini, for maina, a man; bati, for bati, having divided; kudi, for kudi, having run, and even kuir, for kure, in kuir-aha, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarh, as in rakhthe, they place, and this is carried to extreme in the word kath, for kahat-he, he says.

II. NOUNS.—Instead of kâ, we have ke for the sign of the dative-accusative, as in o-ke, to him. The sign of the genitive is sometimes the Nagpuriä kar, instead of ke, as in main-skar, of a man; muluk-kar, of the country.

The nasal is often omitted in the locative postposition ma, so that we have ma. We also find the Bhojpuri locative in a, which is used indifferently as an instrumental, or as a locative, as in bhukh, by hunger; ghar, in the house; pithe, on the back.

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

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuriä, with a lengthening of the initial a, as in aha, I am; ahe, he is; ahe, they are. The finite verb is usually conjugated as in standard Chhattisgarh, but there are isolated Nagpuriä forms as kar, I did; hœ̍-l, for hœ̍-l, it becomes; and karek-lagin, they began to make.
[No. 50.]

INDO-ARYAN FAMILY.  MEDITATE GROUP.

EASTERN HINDI.

CHATTISGARH OR LARI (SURGUSHA) DIALECT.  (JASHPUR STATE.)

SPECIMEN I.

(Babu Mammatha Nath Chatterji, 1898.)

भये मदिनसे-कर दू-मोट बेटा रहित।  छोट बेटा-हर बा०न बाप-हर-ला कोहिस कि ए द्राज माज-बाल-मन-जा की मोंर बाँठा होते से मो-जा दे।  तेलुङ की बी-मन मधि बा०न जिना-जा बौंटक दिःपीस।  ठीर दिन नहीं नै-सिकिस कि छोट बेटा-हर सगरो-ला दुराइस चार ठीर दुरंडा मुलुक-दन चलो-गाईस।  चार तिहार सगरो-टन बुन्ध-मा लुंगड़मा थोल डालिस।  चार जब सगरो-ला निरांक- चुकिस की मुलुक-मा बड़ा चवाया दोईस चार की-ही दुःख होपक पागिस।  चार के गड़स चार की मुलुक-कर भये मदिनसे लंग जोराय भड़स चार की चो-ला बेटा चवाया कुराण-ले बाँड़े भिजिस।  चार के जी कुसा-ला बेटा खात-रहित तेल-ला पारिस तो बुध-से थापन पेट-ला लहरिस।  सुधा की ही कोनो-हर की-ला नियार दिःपीस।  चार की-ही जब सुरता भड़स तब कोहिस मोर दाज-ठन एंगेक खंगारा बावें चार ते-मन खाण्डक-ले-ही पूरे पावत-चाहें चार में भूख सटर-बाहें।  में उठदौं चार दाज-ठन जाहुँ चार बी-ला कहहुँ ए द्राज में भगवान-चर चार तोराँक-ठन कसुर बढ़र-बाहें हाँ चार चार में ठूले द्राज-ठन ठीर-ला हें ए नियम कहह-कर की जीन नहीं तो कमिया मधि भनेक नियर मो-ही-ला राख।  चार की ठिःपीस चार द्राज- चर-ठन चाइस।  मगर की हेर-हाँ कोहिस तैसे द्राज-ठन जे-ला हेंकिस चार बी-ला मधि जागिस।  चार की सुड़स गड़स चार बी-कर ठीक- बाला पोटामिस चार बी-ला जुंमिस।  चार बेटा-हर बी-ला कोहिस ए द्राज में भगवान-चर चार तोराँक-ठन कसुर बढ़र-बाहें हाँ चार चार में ठूले द्राज-ठन ठीर-कर।  चार में ठूले द्राज कसुर बढ़र-बाहें हाँ चार चार में ठूले द्राज-ठन ठीर-कर।  मगर बाप-हर बा०न बापरा-मन-जा कोहिस निमारक की वेस बुग- ला लाना चार ए-ला विन्ध्या चार चार इ-कर-मा मुंडरी पिंड़वाला चार गोगड़ उ-कर-मा बूता चार वान-धमि-मन खाँड़ू चार कुसी कहहुँ।  कादे कि ए मोर बेटा मे-रहिस से शेर जी-हाये मुहे-रहिस ने सिकिस चार बी-मन कुसी करेखा लागिस।
तेंकन ची-कर वड़े वेटा-हर ढांढे रहिस। चार ची चाबी-करिस चार पर-जहाँ पहुँचिस विल बाजा-नाच-जा सुनिस। चार ची चाँगरा मधुए एक भान-जा वजादस चार पूर्विस ए वा होत-शाहे। तब ची चो-रा काहिस तोर भाई चाड़रस-शाहे। चार तोर द्राज ची-रा बिसे-बेस पाण्डस छोडियिङ खातिर भोज टेंड्रस-शाहे। चार ची-हर जंगालस चार वरे निश दूकत-रहिस तिमाहा वाय-हर ची-कर बड़िरे-बाद्रस चार ची-रा मनाविक लागिस। चार ची बायन वाय-ला बाढ़-सुनाइस देख-ना ऐतंक बढ़र सैं तोर नोकरी करली चार तोर बुझुम-ला कमंदी नही उठायर-ही मुदा तैँ मो-ला कणंदी गोटेर छीरी छौथ-ही नहीं देंड-रहस किते मैं भीय इश्चार-मन-सैं खुसी करताँ। मगर तोर ए वेटा-हर चाबी करिस जे तोर जिना-ला कसली-मन-ला विश्वाय सिराइस तें-कर लागिन तै भोज टेंड-रहस। चार ची चो-रा काहिस ए वेटा तैँ सबच दिन मोर संगे रह-सस चार जै कुछ मोर चाहे से तोरेंच चाहे। हासुम-मन-ला चालवें करत रहिस किते खुशी करते चार खुस होते ए-खातिर किते ए तोर भाई मरे-रहिस तैँ फेर चो-चाहे चार भूल रहिस तैँ मिलिस-चाहे।
[No. 50.]

INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARI (SURGUJIA) DIALECT. (STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Jhané main'še-kar dü-göṭ hēṭa rahnī. Chhōṭ bēṭā-har
A-certain man-of two sons were. The-younger son
āpan bāp-har-lā kahis ki, ‘ō dāū, māl-jāl-man-lā jē
his-own father-to said that, ‘O father, the-property-of what
mōr bāṭā höthē sō mō-lā dē.' Tekhan ō ō-man madhē
my share becomes that me-to give.’ Then he them among
āpan jinā-lā bāṭī dīhis, Dḥēr din nahi bhāī-rahīs ki
his-own living having-divided gave. Many days not been-had that
chhōṭ bēṭā-har sag'rō-lā thurāis ār āhēr durīhā
the-younger son everything collected and a-very distant
muluk-dan chalo-gais. Ār tihā sag'rō dhān-khurji-lā
country-toward went-away. And there the-entire wealth-property
lūkha-mā khōy-dāris. Ār jab sag'rō-lā sīrāy-chukkā sō muluk-mā
debauchery-in he-lost. And when everything he-squandered that country-in
bārā akāl hōis, ār ō-kē dukh hōek lāgīs. Ār
a-great famine occurred, and him-to distress to-be began. And
ō gais ār āō muluk-kar jhanē main'še sang
he went and that country-of a-certain man with
jorāy bhāīs, ār ō āō ā-lā għētā charāēk-lē dārē
joined became, and he him swine feeding-for in-the-field
bhejīs. Ār ō jē būsā-lā għētā khaṭ-rānī te-lā
sent. And he what chaff the-swine used-to-eat that
pātis tō ḫūsī-sō āpan pēt-lā bharīs. Mudā
(if) he-had-got then happiness-with his-own belly he-would-have-filled. But
ō-hō kōnō-har āō nīcchē dīhīn. Ār ō-kē, jab surṭā
that-also anyone that not gave. And him-to when senses
bhāīs tab kahīs, ‘mōr dāū-thān ētek dhāg-rā āhā ār
became then he-said, ‘my father-near so-many servants are and
तो-मान क्षेत्र-लो-हे पुरे पावत-हाँ, एर माँ भखी
they eating-than-even more getting-are, and I by-hunger
मरत-हाँ। माँ उठी है एर दाँ-थान जाहू, एर ओ-हे
dying-am. I will-arise and father-near will-go, and him-to
कह-हूँ, "ए-दाँ, माँ भहग-वान-घर एर तोर-ोह-थान
I-will-say, "O father, I in-God’s-house and of-the-also-near
कसूर कर-भाभू, एर अब माँ तोर बेटा हाँ ए नियार
oxence done-have, and now I thy son I-am this like
कह-कर जोग नकहाँ। तो कामिया मद्दे जहां एर नियार
saying-of fit am-not. Therefore servants among one-person like
मो-हेला रखा।" एर ओ उत्सह एर दाँ-हर-थान अस।
me-also keep." And he arose and the-father-near came.
मगर ओ धर-दने रहिस तैल-ए दन-हर ओ-ला देखीस, एर ओ-ला
But he very-distant was then-even the-father him saw, and him-to
मया लागिस। एर ओ कूल गाई सार ओ-कर धेतु-ला पौतिस, compassion occurred. And he having-run went, and his neck embraced
अर ओ-ला चुनिस। एर बेटा-हर ओ-ला कहाँ, ओ दाँ, माँ भहग-वान-घर
ar of-also-near offence done-have, and now I thy son am thus
कह-कर लाईक नकहाँ। मगर बप्प-हर एर धहग्-रा-मन-ला
and of-the-also-near offence done-have, and now I thy son am thus
कहाँ, 'निम्र-के बेस लुगा-ला लना, एर ओ-ला पिदहावा; saying-of fit am-not.' But the-father his-own servants-to
say, 'having-selected good garment bring-me, and this-person-to put-on;
अर हाथ-ि-कदम मुदी पिदहावा; एर गोप-कदम जुता; एर
and hand-this-one-of-on a-ring put-on; and feel-him-of-on shoes; and
लागे, हाम-मनक कहूँ एर कहुँ करि हूँ। कहे कि ओ मर
come, we will-eat and merriment will-make. Why that this my
बेटा मार-रहिस, ते पहेर जी-ाहे; भुला-रहिस, ते मिली। एर
bet-rahis, te pher ji-ahoe; bhule-rahis, te milis.' Ar son dead-was, he again alive-is; lost-was, he was-found.' And
ओ-मन कहुँ कारक लागिस।
they merriment to-make began.

तेक्हाँ ओ-कर बारे बेटा-हर दामो-हे रहिस। एर ओ अबो-कारिस,
Then his elder son in-the-field was. And he coming-did,
एर घर-जाहू पाहूँखिस, कि बाजा-नाह-ला सुनी। एर ओ धहग्-रा
and the-house-near arrived, that music-dancing he-heard. And he serves
माद्हे ओ जहाँ-ला बलाईस, एर पाच्छिस, 'ओ का होह-हेच? ' Tab
madhe ek jhan-laa balais, ar pachhiss, 'o ka hoh-ohe?' Tab
among one person called, and asked, 'this what happening-is?' Then
ओ-ला कहाँ, 'तौर-हाँ अस-हेच, एर तौर दाँ ओ-ला बेसा-बेस
d he him-to say, 'thy brother come-is, and thy father him safe-and-sound
he him-to said, 'thy brother come-is, and thy father him safe-and-sound
पाई, ओ-येह कहतिर बोज दोस-हेच।' एर ओ-हर जागैस, एर
got, that-Indeed for a-dinner has-given.' And he was-angry, and

gharē nīchē dhūkat-rahis. Tē-māhā bap-har ō-kar bahirē āis, in-the-house not entering-was. There-on the-father him-of outside came, ār ō-āpan bāp-lā kahi sunāis, and him to-entreat began. And he his-own father-to having-said caused-to-hear, 'dēkh-nā, ētek bachhar māī tōr nokāri kar-lō, ār tōr hukum-lā 1to, these-many years I thy service did, and thy order kai-hō nahi uṭhāe-haū; mudā taī mō-lā kāt-hō gōṭek ever-even not disobeyed-have; but thou me-to ever-even a-single

chhēri-chhuaū-hō nahi dēi-has, ki māī mōr īar-man-sāī khusi goat-young-one-even not given-hast, that I my friends-with happiness kar-tāū. Magar tōr ē bētā-har ābō-karis, jē tōr jīnā-lā might-have-made. But thy this son coming-did, who thy living

kasbī-man-lā khiyāy sirāis, tē-kar lāgin taī bhōj dēi-haś.

kar-lōts having-fed squandered, him-of for-the-sake thou a-dinner given-hast.' Ār ō ō-lā kahīs, 'ē bētā, taī sub-eēh din mōr saṅgē rādhīs, And he him-to said, 'O son, thou all-even days my with remainest, ār jē-kuchh mōr āhāi, sē tōr-eēh āhāi. Hāmē-man-lā chāb-be and what-ever mine is, that thine-even is. Us-to propriety karat-rahis ki khusi kartē, ār khusi hotē, doing-it-was that happiness we-should-have-made, and happy we-should-have-become,
ē khātīr ki ē tōr bhāi mare-rahis, tē phēr ji-āhāi; ār bhul-

this for that this thy brother dead-was, he again alive-is; and lost-

rahis, tē milis-āhā,' was, he found-is.'
 Specimen II.

(Babu Manmatha Nath Chatterji, 1898.)

गोटेक सहर रहिस। तिझा रजा रहिन। पहारी बांध रहिस। मझनसे-ला धरत-रहिस चार खात रहिस। रजा काहन चवा मारी। तब गइन हांका करेवर। लामिन तो बन ला हाँक। मारे ढळ ढळ बजा गगा कर मारे ठेकान मौ रहिस। बाव चलिस पराव। डगरे बनिया जात रहिस। ते-वा काहिस कि ए भाङू मो-जा बचाव। बनिया काहिस का नियर बचाहू। बचावा काहिस राठीं मो-जा साज चार चव। बनिया डराइस दर तिसने काहिस। बचावा-वा साज लेहिस बराता पिठे लाहिद्दार चार चविस। जब जाते जात टुगुहा गइन तब बचावा कढ़े बनिया-जा। ए बनिया ए बनिया मो-जा तिश्चाल। बनिया निचालिस तो। तब बचावा कढ़े बच तो-जा घरवह। का-बर घरवे भाङू में तो तो-जा बचावी। बचावा बांधे निच चालानी धरते चरह। बनिया काहिस चव पन्छ-ठन। बचावा काहिस कहाँ जावे चव। तहीं ज-मा पौपर-तरी गइन काहिन ए पौपर देवता नेकी-ची में बड़ी होती। पौपर काहिन होती कि। का नियर होती। काहिन कि में तो रख जात चुपे रहह। बाखी। एक चरी बाँधवी। तहीं भो-जी छोप रखवे। धार जावे। तब बचावा काहिस का रे बनिया खाव तो-जा खाव ति तोर बराता-जा खाव। बनिया काहिस चव गी बरामद दवे ते निसाम करही। कहाँ होतें ते मो-जा बचवे। तहीं गइन गी ठन। खपकन-माही बुढ़दिया गाय खपका रहिस। ते-वा बनिया काहिस ए गी माता नेकी-बी करत बड़ी होवेल। गाय बाहिस का कहाँ होवेल जुन। नें दूध दूध-रहें ज्या रहें ते-वा निच मुकार चराता-रहिस। वैर बुढ़दा घरे तुकार रहिस। देखत ताकत रहिस। बच बुढ़दिया मे गण मो-जा नहीं पूँछे। मरहीं। बचावा काहिस का रे बनिया कह तो-जा खाव कि तोर बराता-जा खाव।
[No. 51.]

INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARH OR LARI (SURGUJJ) DIALECT.

(MEDIAN GROUP)

(State Jashpur.)

SPECIMEN II.

(Babu Mannatha Nath Chatterji, 1895.)

Go'qek sahar rahis. Tihā rājā rahin. Pañārē bagh.
A-certain city was. There a-king was. In-a-mountain a-tiger
rahis. Manu'sē-lā dharat-rahis, ār khāt-rahis. Rājā kahin, 'chalā,
was. Men he-used-to-catch, and used-to-eat. The-king said, 'come,
māri.' Tab gain bākā kare-bar. Lāgin to ban-lā
let-us-kill.' Then they-went a-drive making-for. Commenced they the-forest
hāke. Māre dhōl-dhāk bajā-gajā-kar māre, thēkān ni rahis. Bagh
to-drive. With drums-etc. music-etc. of with, limit not was. The-tiger
chalis parāy. Dārgē baniyā jāt-rahis. Tē-lā
went having-fled. On-the-way a-travelling-merchant going-was. Him-to
kahis ki, 'ē bhāi, mō-lā bachāo.' Baniyā kahis, 'kā niyar
he-said that, 'O brother, me save.' The-merchant said, 'what like
bachāhū?' Bagh'wā kahis, 'tā-bē mō-lā sāj, ār chal,
shall-I-save?' The-tiger said, 'in-the-sack me enrol, and go-on.'
Baniyā dhārais, ār tis'nē karis. Bagh'wā-lā sāj-lehis,
The-merchant feared, and so-even did. The-tiger having-shot-up-he-took,
har'dā pithē lādis, ār chalis. Jab jātē-jāt durihā
the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance
gain, tab bagh'wā kathē baniyā-lā, 'ē baniyā, ē baniyā,
they-went, then the-tiger says the-merchant-to, 'O merchant, O merchant,
mō-lā nik'lāo.' Baniyā nikālis tō. Tab bagh'wā
me takes-out.' The-merchant took-(him)-out accordingly. Then the-tiger
kathē, 'ab tō-lā dhar'hū.' Kā-bar dhar'hē, bhāi? Maī
says, 'now thee I-will-seize.' What-for will-thou-seize, brother? I

tō tō-lā bachāyē.' Bagh'wā kahē, 'nieohh mānī; dhar'hē-eh
indeed thee saved.' The-tiger says, 'not do-I-heed; seeing-certainly
kar'hū.' Baniyā kahis, 'chal pañeh-θan.' Bagh'wā kahis,
I-will-do.' The-merchant said, 'come an-arbitrator-near.' The-tiger said,
'kahē jāhē? Chal.' Tāhānē ū-man pipar-tārī gain.
'where will-you-go? Come.' Then they a-pipal-tree-under went.
Kahin, 'ō pipār dēotā, nēkī-o-mē bādī hōthē?'

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

Pipār kahin, 'hōthē ki.' 'Kā-niyr hōthē?' Kahin

The-pipal said, 'it-happens verify.' 'What-like does-it-happen?' He-said

ki, 'mañ to rākh jāt. Chupē rah'rthē. Āthē. Ek that, 'I indeed tree (by)-caste-(am). Silent I-remain. (People)-come. One
ghuri bāth'rthē. Tahānē mō-kē ehhōp rākh'rthē, ār twenty-minutes they-sit. Then me having-chopped they-leave-(me), and jāthē.' Tah bagh'rwa kahis, 'kā-rē, baniyā. Ab tō-lā khāw, ki go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or tōr bar'dā-lā khāw?' Baniyā kahis, 'chal, gau barāmhan thy bullock shall-I-eat?' The-merchant said, 'come, the-cow a-brahman havē. Tē nīsāph kar'hī. Kah'rī holē, tai mō-lā khābē.' Tahānē is. She justice will-do. She-will-say if, thou me will-eat.' Then gain gau-thān. Kha'p'kān-mālā buhrhiyā gāy khapak-rahis. Tē-lā they-went the-cow-near. The-mūr-e-in an-aged cow stuck-was. Her-to baniyā kahis, 'ē gau mātā, nēkī-o karat bādī hōye-l?' the-merchant said, 'O cow mother, good-see doing (does) evil happen?'

Gāy kahis, 'kā kahō?' Hōye-l jun. Māñ dhūdā The-cow said, 'what may-I-say?' It does-happen verify. I milk dēt-rāhen, jawān rāhen, tē-ghāhī nuər mōr charā-rahis, used-to-give, young I-was, then the-master of-me used-to-feed (me)
bēr-būṛ'tā gharē dhukā-rahis, dēkhat-tākat-rahis. Ab at-sunset in-house used-to-house (me), watching-looking-at-(me)-was. Now buhrhiyā bhai-gaen, mō-lā nahi pūchhē. Ma'rthō. Bagh'rwa aged I-have-become, me-for not ha-enquires. I-am-dying.' The-tiger kahis, 'kā-rē: baniyā, kah, tō-lā khāw, ki tōr bar'dā-lā said, 'well, merchant, say, thee shall-I-eat, or thy bullock khāw?'
shall-I-eat?'

FREE TRANSLATION OF THE FOREGOING.

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

Said the tiger, 'Brother, save me.'

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

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

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

Said the other, 'Why should you do that? It is I who have saved your life.' But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

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

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

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

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

Two specimens of Sadrī Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.
[No. 52.]

INDOARYAN FAMILY. Mediate Group.

EASTERN HINDI.

Chhattisgarh or Lari (Sadr Korwa Dialect) (State Jashpur.)

Specimen I.

(Babu Mathura Nath Chatterji, 1898.)

गोटेक चवन्दिन-कृ दू-गोट सीघा रहिन। सीघ ए-हर बुझा-हर-की कहिस ए भावा सव धान-पान डाँगर-मधु जे बाहे से-कर बाँटा भी की हे। तो गीर दिन पासू सीघ गोसियाँ हेड जबर, बांके मुलुक-हे गइस भार धान-पान-सव-की सान-सिंह रज्जू-भग बड़र-डारिस। तो सव-की सिराइस त-मी भांसे बी मुलुक-हे जबर भूख दोइस तो गी-की सटपटी लागिस। तो भी जाम-बार-केहन चोरे राज्जू कर गोटेक चवन्दिन-समी भेसा-होइस। तो भी भी की सुबारी सरांक डौं-बाॅट पजाइस। बाह तोर-मन जे-की सुकारी खात-रहिन भीही खाय खोजो-रहिन तो नी मेंटिस। तो भी सेत पारिस भार कहे लागिस मीर बुझा-बार एतेक भूगड़ बाहे भार सीघ भोली-की बचाणक-हौं-कृ जस्त भांखे भार में ए-उन खानक बंगर सरयी। में उठ-केहन बुझा-जान बाहे भार भी की गोसियाँ ए भावा भागवान- तन भार तोर-जान में शुभार बाहे से भार लागिस तोर सीघा कहाँ। भी की भूगड़ राख। त-ले भी उठ-बार-केहन दापन बुझा-जान भार लागिस भार जबर ताने रहिस कि बुझा भी-कन लागिस भार भी-की स्तर लागिस भार भूम गइस त-ले रेत-के पोटारिस भार भूमा लिहिस। त-ले सोईड़ी-हर बुझा-से कहिस ए भावा भागवान-तन भार तोर-जान में शुभार बाहे भार लागिस तोर सीघा कहाँ। त-ले बुझा भूगड़-मन-की कहिस वे लुगा वहीरावाह भार ए-की पिंचवात भार हाथ-मे गोटेक सुन्दरी देवाह भार गोड़-मन-मे पनी भार लेंगे सव कोलो खानी भिँय बाहे खेंबी। मीर सीघा सिराय रहिस ते जौ उठिस बौहाँ रहिसते डेटाइस। त-ले भी-मन रोह-रंग करे कुस्तिस।

से-पहरा बढ़े गोसियाँ खिने रहिस। त-ले भी घर-जान दापन भार धार माँदर बाजार रहिस भार खेंब रहिन से सुनिस। त-ले एक भान धाँंगर-की दाँकाइस भार बाँही खेंबी करत-रहिन से-की पुछिस। तो भी-हर भी-की कहिस तोर
सोटका बाइसनी। से वेस-वेस बाइस ते कर लगन बुझा तीर खिचान भिषण बाहिस। त-ले चो-हर-की रोस लागिस। चाहू बुझा-हर बाहिस चाहू चो-की हव-जोरी बिनो बाहिस। त-ले चो-हर बुझा भापन-की बाहिस नी-ना एतेक बखर-से मैं तोर-ठन कामिे चाहू कालसी तीर बात-की ठाइर नबन ठंड-ले हैं मो-के गोटेक पठन-हों नहीं ठंड-बाहिस कि मैं भापन बुझा गोट-से खान-पिचान करतों। चाहू ए सीता तीर बी तीर भाप-पान गन्न-दाँगर-की बान-तान-में हेड़ बाय फिराक्स से बाबू-बाहिस कि तौं चो-कर लगन खान पिचान करे-हस। चाहू चो-की बाहिस ए बंटा तें सब-ठन मोरी संग बाहिस बाहू मोर बी कीना जे कीना बाहे से तीरे बाहे। सगरे कीना-की चाहत रहिस कि खेलते बाहू रोम करते ए लगन कि भाई तीर सिराय रहिस हेर बाहिस बंड़ाय रहिस ले प्रसाद।
INDO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGAHĪ OR LARIA (SĀDRE KORWA DIALECT). (STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Gōtek ab'din-kar du-gōt saūa rahin. Sōt sau̇hür burhā-har-kē
One man-of two sons were. The-younger son the-father-to
kahis 'ē abā, sab dhān-pān ḍāgar-garū jē āhē sē-kar hāta mō-kē
said 'O father, all paddy-etc. cattle-own (i.e., wealth) what is that-of share me-to
de. Tō thōr din pān sōt gosiyā dher jabar laṅkā muluk-hē
give. Then a-few days after the-younger one very great distant country-to
gās āru dhān-pān-sab-kē sān-sittir rann-bhann kāg-dāris. Tō sab-kē
went and wealth-all scattered destroyed made. Then all
sirāis ta-le-pāsē ē muluk-hē jabar bhūk hōis, tō ō-kē sat-pātī
he-spent then-after that country-in great famine occurred, then him-to distress
lāgīs. Tō ō jāy-kar-kēhen ōhē rāij-kar götek ab'din-saṅgō
occurred. Then he going that-very kingdom-of one man-with
mēsā-hōis. Tō ō ō-kē suk'ri saāēk ḍēl-hāt pathāis. Āru
joined-became. Then he him swine feeding-for field-ward sent. And
sōkōr-man jē-kē suk'ri khāt-rahin ōhē khāy khojūt-rahis, tō nī
the-husks which the-swine were-eating that-also to-eat he-was-seeking, but not
bhōtīs. Tō ō sē-pārīs āru kahe lāgīs, ‘mōr burhā-kar ētek
he-got. Then he came-to-senses and to-say began, ‘my father-so-many
dhāgar āhār āru sōb-kono-kē aghāek-hō-lā jasti milīthē,
hired-servants are and all-any-one-of-them-to satiety-even-than more is-given,
āru maī ē-than khāēk bōgar marthō. Maī uth-kēhen burhā-than
and I (in)-this-place food without am-dying. I having-arisen the-father-near
jāhū, āru ō-kē gothīāhū, ‘ē abā, Bhag'wān-than āru for-than maī gun'ha
will-go, and him-to will-say, “O father, God-near and thee-near I sin
karōše. Šō ēb kā-niyar tōr sauha kahābō? Mō-kē dhāgar
did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
rākh.’” Ta-lē ō uth-kar-kēhen āpan burhā-than āe-lāgīs āru
keep.’” Afterwards he having-arisen his-own father-near to-come-began and
jabar tānē rahis ki burhā ō-kē lakhis, āru ō-kē mayā
long distance he-was that the-father him-of saw, and him compassion
26
lāgisā, āru dhāy gāya. Ta-lē dhētū-ke potārisā, āru took-possession-of, and having-run he-went. Then the-son the-embraced, and chumā lihīs. Talē sōēg-hār burhpā-sē kahīs, 'ē ābā, Bhag-wān-than āru kisses took. Then the-son the-father-to said, ‘O father, God-near and tār-ō-than māi gunhā karīlō, āb kā-niyar tōr sauā kahābō?’

The-also-near I sin did, now how thy son am-I-to-be-called?’

Ta-lē burhpā dhāgar-man-ke kahīs, bēs ingā bahirāwāh āru ē-kē Then the-father the-servants-to said, ‘good cloth take-out and this-person-to pīdhāwāh; āru kāth-mē gōṭek mundī dēwāh, āru gōp-man-mē panbē; āru put-on; and hand-on one ring give, and feel-on shoes; and lēgē sab-kāō khābō piahā, āru khełbō. Mōr sauā sirāy come let-us-all-everyone eat (and) drink, and sport. My son dead rahīs, tē ji uthēs; hērāy rahīs, tē bheṭāsī. Ta-lē o-man rīh-rāng voas, he alive rose; lost was, he is-found.’ Then they merriment karek lāgin.

to-make began.

Sē-pahṛā bare gosiyā khētē rahīs. Ta-lē o ghar-than āis āru At-that-time the-elder one in-field was. Then he house-near came and mādar būjet-rahīs āru khēlat-rahīn sē sunīs. Ta-lē ēk jhān drum was-sounding and they-sporting-ware that he-heard. Then one person dhāgar-kē ḍākāis āru kāhī kāhī karat-rahīn sē-kē pūchhi. To servant he-called and what what they-doing-ware him asked. Then o-har o-kē kahīs, ‘tōr soṭ’kā āis’nē. Sē bēsē-bēs āis, Tē-kār lagin he him-to said, ‘thy younger is-come. He safe-sound is-come. That for burhpā tōr kāhan piān karis. Ta-lē o-har-kē rīs lāgis, father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of āru burhpā-hār bahirō āis āru o-kē hath-jōri būnti karis, and the-father outside came and him-to close-clasping entreaties did.

Ta-lē o-har burhpā āpan-kē kahīs, ‘Nē-nā! ētēk bachhar-sē, māi Then he father his-own-to said, ‘look-here! so-many years-since. I tōr-than kamāthī āru kāi-hō tōr bāt-kē tāīr nahā. of-the-near am-serving and even-even thy words set-aside I have-not.

Teu-lē taī mō-kē gōṭek path’rū-hō nahi dēi-āhas ki māi āpan Then-even thou me-to one kid-even not given-hast that I my-own iār-gōi-sē khān piān karīlō. Āru ē friends-companions-with giving-to-eat giving-to-drink might-have-done. And this sauā tōr jē tōr dhān-pān-garu-dhāgar-kē ān-tān-mē hērāy sīrās, son thy who thy wealth in-this-(and)-that scattering has-succeeded, ē ābō-karis ki tāī o-kār-lēgīn khān-piān kare-hās.’ Āru he coming-made that thou him-for giving-to-eat-and-drink hast-done.’ And o o-kē kahīs, ‘ē bētā, taī sab-dīn mōrē saṅgē āhas, āru mōr he him-to said, ‘O son, thou all-days my company-in art, and mine
jê-kônô-jê-kônô IÊhê sê tôcê IÊhê. Sagrô-kônô-kê chhahat-rahis ki whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that khetêen āvû rîjîh karâten, ë-lagîn ki bhâî we-should-have-danced and merriment we-should-have-made this-for that brother tôr sirây rahis, tê phêr bôchîs; bêrây-rahis, tê pawâis.' thy dead was, he again is-saved; lost-he-was, he is-found.'
[No. 58.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARI (SADR KORWA DIALECT).  

(State Jashpur.)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हिरा। वुधा-हर तो मंदर-सिराइस। नाँव प्रहस देव-साए। जात कौरव। डोहे रही। बीमड़ा-हें भर चाहे। जनम-बी तो बाप-साए जानहीं। जोरी-एक बसर तो होइस-होई। खेती बाराक तर-बे जीयो।

तीन दिन होइस स्मृत मोर खेते जाई-रहिस। नाँव प्रहस पूल-साए। भतहा हांथ थांप सावस। में देखें। खर-ला काटोल रहिस। गोपराइस एना मो-जा तो सावस सावस। में बहे करस तो काटिस ना। एकौ दुखी घाँगरी-कर संथ-बे सावस-रहिस। छह जात-रहिस। सावस-बी तो नी भेटन। तहीं घरें भाण। सुगाँ-मतो कारण देखें। नो सावस। सुगाँ-बें सारब-रहिस। विद्वान देर-पले मंदर गइस। ते-ले घाँ ग्रण दोरो-जा सुनाग्रण। सिरदुई चासक देवस बहिस कि मुरूर-का। गाड़ा-सीया-कर। प्रतरें तो जानींन महराज।
[No. 53.]
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATTISGARHI OR LARI (SADR KORWA DIALECT).

(State Jashpur.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

My name (is) Hīrā. The-father indeed is-dead-and-gone. His-name
was Dēo-shāh. The-caste Korwā. In-a-village I-live. In-Bimrā house is.
Janám-kē tō bāp-māe jān'hashī. Kūri ēk hasar tō
Birth to-be-sure the-father-mother will-know. Score a years probably
have-been. Agriculture gardening doing I-am-living.
Tīn din hōis'nē bhāi mōr khētē jāi-rahis. Nāw rahis
Three days have-been brother my field-to gone-had. The-name was
Goh'rais 'ō-nā! mō-lā tō sāp sābis.' Maī kahē, 'karam
He-cried-out, 'O! me indeed a-snake has-bitten.' I said, 'luck
tō phātis-nā.' Ėhē duiyō agrī-kār sandh-mō sābe-rahis. Lahlū
to-be-sure split-then.' These-very two fingers-of joint-in it-bitten-had. Blood
going-was. The-snake indeed not I-met. Afterwards home I-came.
Charm-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.
Bihān hōt-hōt maīr gāī. Ta-lē thānā gāēn.
Morning becoming-dead he-went. Then (to-)police-station I-went
Darōgā-lā sunāēn. Sīpā āis dēkhis, Kāhīs kī,
the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,
'mur'dā-lā gārā-tōpā-kārā.' Bārēnē tō jānōn mār-rāj.
'dead-body burying-do.' This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

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

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

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

The following account of the Baigās is taken from pp. 179 and ff. of Mr. Robertson’s Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the Report of the Ethnological Committee of the Jabalpur Exhibition of 1886-87; to Sherring’s Hindu Tribes and Castes, ii, 129, 130; to the Central Provinces Gazetteer, pp. 278 and ff.; and to Mr. Crooke’s Tribes and Castes of the North-Western Provinces and Oudh, s. v. Bhuiyār. The Bhuiyārs are an aboriginal tribe, inhabiting the Sôngpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

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

<table>
<thead>
<tr>
<th>Tribal Name</th>
<th>Damoh</th>
<th>Jabalpur</th>
<th>Manmatha</th>
<th>Sambi</th>
<th>Balaghat</th>
<th>Rajpur</th>
<th>Bhopal</th>
<th>Sambulpur</th>
<th>Chhatisgarh Pakhissar</th>
<th>Orissa Pakhissar</th>
<th>Proptotal Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhavati</td>
<td>9</td>
<td>...</td>
<td>6,354</td>
<td>...</td>
<td>1,713</td>
<td>...</td>
<td>881</td>
<td>...</td>
<td>670</td>
<td>...</td>
<td>8,327</td>
</tr>
<tr>
<td>Bhajhwar</td>
<td>...</td>
<td>190</td>
<td>3,250</td>
<td>659</td>
<td>3,449</td>
<td>2</td>
<td>108</td>
<td>...</td>
<td>24</td>
<td>...</td>
<td>7,708</td>
</tr>
<tr>
<td>Baiga</td>
<td>...</td>
<td>600</td>
<td>2,660</td>
<td>7</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>3,347</td>
</tr>
<tr>
<td>Narota or Nahar</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>16</td>
<td>...</td>
<td>1,880</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>135</td>
<td>2,087</td>
</tr>
<tr>
<td>Tribe not given</td>
<td>...</td>
<td>1,689</td>
<td>6,885</td>
<td>206</td>
<td>264</td>
<td>18</td>
<td>125</td>
<td>...</td>
<td>276</td>
<td>...</td>
<td>8,447</td>
</tr>
<tr>
<td>Bhumia of Manmatha, Balaghat and Hills north of Chhatisgarh</td>
<td>...</td>
<td>...</td>
<td>10</td>
<td>...</td>
<td>721</td>
<td>4385</td>
<td>...</td>
<td>958</td>
<td>...</td>
<td>5,065</td>
<td></td>
</tr>
<tr>
<td><strong>Total Baigas</strong></td>
<td>9</td>
<td>2,525</td>
<td>17,925</td>
<td>872</td>
<td>7,313</td>
<td>741</td>
<td>5,209</td>
<td>...</td>
<td>2,113</td>
<td>...</td>
<td>80,011</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tribes allied to Baigas</th>
<th>Of Eastern Chhatisgarh and Orinya country</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>8,820</th>
<th>10,290</th>
<th>45,288</th>
<th>12</th>
<th>24,870</th>
<th>29,180</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajhwal</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>214</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>214</td>
</tr>
<tr>
<td>Bajhia</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>833</td>
<td>...</td>
<td>384</td>
<td>...</td>
<td>...</td>
<td>1,417</td>
</tr>
<tr>
<td>Bajjia</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>171</td>
<td>88</td>
<td>37</td>
<td>442</td>
<td>256</td>
<td>994</td>
</tr>
<tr>
<td>Nahar</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>5</td>
<td>40</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>12,077†</td>
</tr>
<tr>
<td>Bhumia of Damoh, Jabalpur, etc.</td>
<td>748</td>
<td>11,289</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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

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

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

As will be seen later on, Baigas speak a jargon based on Chhattisgarhi, which no doubt differs in its purity as we go from place to place. Hence, while over 38,000 Baigas of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of
their residence to be entitled to be named separately as 'Baigâni.' Under this name were included other dialects as well, as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigâni proper</td>
<td>2,616</td>
</tr>
<tr>
<td>Bijnâwârî</td>
<td>4,447</td>
</tr>
<tr>
<td>Bhamîsl</td>
<td>44</td>
</tr>
<tr>
<td>Bhawîjâ</td>
<td>867</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7,974</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mandla</td>
<td>1,590</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>6</td>
</tr>
<tr>
<td>Balaghat</td>
<td>944</td>
</tr>
<tr>
<td>Raipur</td>
<td>3,782</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>310</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1,027</td>
</tr>
<tr>
<td><strong>Fendatory States</strong></td>
<td></td>
</tr>
<tr>
<td>Kawardha</td>
<td>108</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>55</td>
</tr>
<tr>
<td>Patna</td>
<td>152</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>315</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Balaghat</th>
<th>Raipur</th>
<th>Bilaspur</th>
<th>Sambalpur</th>
<th>Kawardha</th>
<th>Baigâ</th>
<th>Sarangarh</th>
<th>Patna</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigâni proper</td>
<td>1,000</td>
<td>3,800</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>7,100</td>
</tr>
<tr>
<td>Bijnâwârî</td>
<td>...</td>
<td>3,000</td>
<td>...</td>
<td>...</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td></td>
<td>9,662</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,000</td>
<td>6,800</td>
<td>300</td>
<td>1,000</td>
<td>1,000</td>
<td>100</td>
<td>6,412</td>
<td>150</td>
<td>16,762</td>
</tr>
</tbody>
</table>

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

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

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

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

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

Examples of the use of the Agent case are woh-nê pûkhê, he asked; wê-nê kahis, he said; mai-nê nakhî dôrâ, I did not fear; babâ-nê râdî'wâg-nê, the father cooked.

The following sentence is instructive as showing how the termination na is added to nouns, hâmâr bû-pke yahâ-nê bukêt-ô khabî-nê wê-kor-lê jûdâ-nê bânuhiyâ-ke lân, churrthê-nê, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, mar'tha-nê, I am dying; hau-nê, I am; jathé-nê, he goes.
Future tense, jûhî-nê, I will go; kahû-nê, I will say.
Past tense, hai-nê, they were; tê-gais-nê, he took away, and many others.
Other forms,—Imperative, kar-lê-nê, make. Conjunctive Participle, lân-kor-nê, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigâni. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.
नन्ना बो डूबका-की टोड़ी क्वा है-ना। बो-में-से नाना क्वा बाप-को कहिस, ये बाबा धन-मा मोर बाटा है तो दै-दे। तब बोह बो-ला धन धन बाट-बारं। बहुत दिन नदी हँसम ते नुका क्वा सब-ला कोबेल-कार के-गइस-ना दूर। फिर बड़ा धानन बुचाई-से धन धन-ला विगाड़ दुइस। सफा धन-ला धन-कार को दुइस तब बो देस-सा चढ़े बखाल पड़े-है-ना चजर बो विखुलु गर्दा बी गर्दे-ना। 

चजर बो वोह देस-में जाय-कर एक भन-उन रहन। कसीबी बीला ते धानन खेत-ला सुधरा चरावी-की मोहिसा-दुमे-ना। चजर बो भूस-ला सुधरा खाये-ना धानन पेट मर्याद-ला लगिस-ना। चजर बो-की कौली नजकी टड़-ना। तब बी-ला सुंहता दइस-ना चजर बो फिर कहे हमार बाप-के याहा-ना बहुतो खार्दी ना बी-कर-की जाना-ना चनहिया-के लाने चुरै-ना चजर भूखन मर्याद-ना। याहा-की उठ-ले में बाबा कहाँ जाही-ना। फिर बी-ला बड़ा-ना बाबा मे-ना मुझाना बाबा नजको डराघ चजर तुमार गाँव पाप करी-ना। ते तोर क्वा कहर-ला नन्दी है-ना मोहिसा तोर बनिचर-मा एक कर-ले-ना। बो तब उठ-कार बाबा कहाँ जार्दी-ना। पर बी बहुत दूर रहे बी-ला देस-कार बाबा-ला माया जाने-है-ना चजर दुई-कार वह-कार टेट-मा लगा-कर बी-ला चुमा लगिस-ना। क्वा नीला कहिस बाबा मे-ना मुझाना बाबा नजकी डराघ चजर तुमार गाँव पाप करी-ना। 

चजर फिर मे तीर लेटा कहर-के नन्दी है-ना। फिर धानन नीकर-ला बाबा कहिस क्वा मर्यादा गार्दा-ना बी-ला पेहरा-दे चजर बी-कार चंडी-सा मुंडी चजर गोड़ा-मा पली पेहरा-दे। चजर दम खायवो चजर क्वा रहे-ने। तै क्वा मर-गवे-रहे ते जी-गवे बुखारे-गवे-रहे फिर मिल गये। तब क्वा रहन लामिसि-ना।

बी-कार बड़े क्वा खेत-मा रहे-ना। चजर बोह घर नजीक-ना मोहिसा फिर बाबा चजर नाचनी-कार चवाद सुनिस-ना। चजर वह-ने धानन चाजर-कार एक-ला धानन-से बुकार-कार पृथ के तो ता है। बो-ने बी-ला कहिस तोर भी बाबे है। चजर तोर बाबा-ना क्वा रहे-ने रेडवार-ना बाबे-के बो-ला क्वा
मिश-गये। फिर वो रिसाय गइस छात्र भीतर नाहीको बैठक-पावे-ना। वाहिन-कर वो-कर वापर भागन-सा निकान-कर वो-ला भुरा-वै। वोह चापन वाप-कर कहत लगे-हैं देखो मैं ब्राह्मण साथ सेवा करकों चौर फिर तोर वात ना। फिर दहाँ छात्र ते-ने मोला गाडर-कैंठी नाहिको वेट्राईका ले ट्रिंटिस मैं मोर जोहरिया-को संग मजा करतेन-ना। फिर तो छवा बिसरन-वे संग तोर धन-ला खाय-ढाईस जो ब्राइन तो ते-ने हो-कर लाखे बच्चा खावे-ला दे-दृष्य। हुज-कर वाप-ना है-ला कहिस-हैं छवा सब दौन-हा छाल छात्र जो मोर है तीन सब ही तोर भाव। फिर बच्चा-कर छात्र खुंबी रह-कर ठीक रहे-ना-है। चौर है तोर भाइ मर-गये-रहे-ना फिर जो-गये सुलाघे गधे-रहे फिर मिश-गये।
[No. 54.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARH OR LARIĀ (BAIGANĪ BROKEN) DIALECT.  

(DISTRICT BAGHCHAT.)

TRANSLITERATION AND TRANSLATION.

Nai-nā ē daūkā-kē dōī chhawā hai-nā. Wo-mē-sē nān chhawā
Certain a man-of two sons were. Them-in-from the-younger son
bāp-kō kahis, ‘yē bābā, dhan-mā mār bātā hai tō dai-dē,’
the-father-to said, ‘O father, the-property-in my share is that give.’
Tab oh wō-lā apan dhan bāt-dārē. Bahut din naī hōis tē
Then he him-to his-own property divided. Many days not became that
chhut-kā chhawā sab-lā sakēl-kar le-gaũs-nā dūr. Phir wāhā āpan
the-younger son all collecting took-away far. Then there his-own
luchāi-sē apan dhan-lā bigār-dāis. Saphā dhan-lā apan-kar
debauchery-by his-own property he-wasted. All property himself-of
khō-dāis, tab wō dés-mā bāpē akāl pāre-hai-nā. Āūr wō
he-squandered, then that country-in great famine fell. And he
bil-kul gariib ho-gaye-nā. Āūr wō woh dés-mē jāy-kar ēk-juhan-thān
totally poor became. And he that country-in having-gone one-person-near
rahan. Kasējī bōlā tai āpan khet-lā suarā charāve-kē
tied. He (?) told (?) him (?) his-own fields-to swine feeding-for
pōt-chā-daye-nā, āūr wō bhūs-lā sūar khāyo-nā āpan pēt bharaṇ-lā
sent-him, and those husks swine ate his-own stomach filling-to
lagis-nā. Āūr wō-kō kōli naḥkō dēi-nā. Tab wō-lā surtā aiso-nā,
he-began. And him-to any not used-to-give. Then him-to remembrance came.
Āūr wō phir kalē, ‘hamār bāp-ke yahā-nā bahut-ō khaṭū-nā wō-kar-lē
And he then said, ‘my father-of near much-also food that-of-them
jānā-nā banabhāyā-kē lāmē churthē-nā, āūr bhākhan martha-nā.
more field-labourers-of for is-cooked, and from-hunger I-am-dying.
Yahā-lē uṭh-ke mai bābā kahā jāhō-nā. Phir wō-lā kahā-nā,
Here-from arising I (my) father near will-go. Then him-to I-will-say,
‘bābā, mai-nā Bhagawān-lā nahākō darāū āūr tumār āgū pāp karō-nā.
“father, I God not feared and thee before sin did.
Mai tōr chhawā kahābē-lā nahā-hun-nā. Mohi-lā tōr bhānūhār-mā
I thy son to-be-called not-fit-am. Me thy field-labourers-among
ēk kar-lē-nā.” Wo tab uṭh-kār bābā kahā jāhō-nā. Par wō
one make.” He then having-arisen father near goes. But he
bahut dūr rahi wō-lā dēk-kār bābā-lā māya lānō-hai-nā. Āūr daūr-kār
very far was him seeing he-father pity brought. And running
wah-kar dhēju-mā lapā-kar wō-lā chūmā lēnis-nā. Chhawā wō-lā kahis,
his neck embracing his kisses took. The-sen him-to said,
‘bābā, mai-nā Bhag’wān-lā nāhīkō ḍarāṇī aūr tumār āgū pēp kar-o-nā,
‘father, I God not feared and thee before sin did.
Aūr phēr mai tōr bēṭā kahōbē-kē nahō hō-nā.’ Phīr āpān naukar-lā
And again I thy son to-be-called not (fit)-am. Again his-own servant-to
bābā kahīs, ‘achēhā pharīya lān-kar-nā wō-lā pēhrā-dom; aūr wō-kar
the-father said, ‘good clothes bringing him-on put; and his
anāthi-mā muni dūr gōr-mā panī pēhrā-dom. Aūr ham khyōbō aūr
finger-on ring and feet-on shoes put. And we will-eat and
achēhā rahebō. Hai chhawā mar gaye-rahe, tō ji-gaye;
well will-remain. This son dead had-been, and he-became-alive;
bhulāye gaye-rahe, phīr mil-gaye.’ Tab achēhā rahan lāgīs-nā.
lost was, again is-found.’ Then well to-remain they-began.

Wō-kur baṅe chhawā khēt-mā rahe-nā. Aūr woh ghar najīk-nā pōh-chīs,
His elder son field-in was. And he house near-to arrived,
phēr bājā aūr nāchā-int kar awaj sunis-nā. Aūr wōnē āpān
then music and dance-of sound he-heard. And he his-own
chākār-kar ek-lā āpān-sē bulāy-kar pūchhe, ‘yē kā hai?’ Wō-nē
servant-out-of one him-near calling asked, ‘this what is?’ He
wō-lā kahīs, ‘tōr bhāi āye-hai. Aūr tōr bābā-nā achēhā rōti
him-to said, ‘thy brother come-is. And thy father good food
rādhī-way-nā, kēhē-kō wō-lā achēhā mil-gaye.’ Phīr wō risāy gais
has-got-cooked, because-that him well he-found.’ Then he angry went
aūr bhītār nāhīkō baithan-pāw-e-nā. Kāhīn-kar wō-kar bāp āgan-mā
and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in
nikār-kar wō-lā bhur-yābāi. Woh āpān bāp-kar kahan lage-hai,
coming-out him to-appease (began) (?) His own-father-to to-say began,
‘dēkho, mai itak sāl sēwā kar-thā, aūr phīr tōr bōt nāhīkō
see, I so-many years service am-doing, and again thy words not
ţārū aūr tai-nē mō-lā gānār-chhērī nāhīkō lai-dēnis, mai mōr
disobeyed and thou me-for a-kid not did-purchase, (that) I my
johriyā-ke sang majā-karten-nā. Phīr tō chhawā kis’bin-ke sang tōr
friends-of with might-make-merry. Then thy son harlots-of with thy
dhan-lā khēy-dāris, jō āis tō tai-nē ho-kar lāye achēhā khēye-la
fortune devoured, when he-came then thou him-off for good food
dē-dīs. Hai-kar bōp-nā hai-lā kahīs-hai, ‘chhawā, sab din-hā hās;
gave.’ His father him-to said, ‘son, all days thou-art (?)
aūr jō mōr hai, taun sab-hau tōr āy. Phīr achēhā-kar aūr
and what mine is, that all-eve thine is. But happiness-of and
Khusi-rah-kar thik rahe-nā-hai. Aūr hai tō rāh bhaī mar gaye-rahe-nā, joyful-being-of proper was. And this thy brother dead was, phir ji-gaye; bhulāye gaye-rahe, phir mil-gaye.' again he-came-to-life; lost he-was, again he-is-found.'

The above specimen illustrates the corrupt Chhattisgarhi used by the Baigūs of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhi. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhi with great or less admixture of foreign elements.
BINJHWÄRĪ OR BINJHWÄLĪ.

The relationship existing between the Binjhwärs (also called Binjhwäls) and the Baïgs has been described ante on pp. 230 and ff. While the Baïgs proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwärs are found mainly in Eastern Chhattisgarh and in its Oriyā Feudatories. Both tribes speak a corrupt form of Chhattisgarhi, but while the corruption of Baïgâni is due to the influence of Gôndî and the various forms of speech allied to Western Hindi, that of Binjhwäri is due to the influence of Oriyā. Binjhwäri as a recognised dialect is returned from the following districts and States:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raipur</td>
<td>3,000</td>
</tr>
<tr>
<td>Raigarh</td>
<td>100</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>6,412</td>
</tr>
<tr>
<td>Patna</td>
<td>150</td>
</tr>
</tbody>
</table>

**Total**: 9,662

Binjhwärs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhualî Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Oriyā. The Raigarh specimen is more nearly pure Chhattisgarhi, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Oriyā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhi and Oriyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter e is often substituted for i. Thus, we have *rahes* instead of *rahis*, he was, and *dehes* instead of *dikis*, he gave. ‘He went’ is sometimes written *jäyas*, sometimes *jâis*, sometimes *jâis*, sometimes *jôis*, and sometimes *jôis*. The word for ‘is’ is *âhë*, as in Sadri Korwā. The word *apan* is used to mean ‘we,’ including the person addressed, as is the idiom in Gujârâtî. This use of the word is evidently borrowed from the neighbouring Munjâ and Dravidian languages.
INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARI (BINJHWARI BROKEN) DIALECT.  

STATE SABANGARH.

SPECIMEN I.

गुटे लोक-के दुबख-टा पोला रहेता। जै चौ-कर सुख बेटा तार तुषा-के
वाहिस बुखा धन-दुगानीर बात को मोर विलार-के बापे मो-के टे। जै वह धन-
दुगानी तालानर-से संयोग-कर-खेजेस। चौर बोझ-दिन जावस पाथे बीटे बेटा
जमा बुझा संबंधिस चौर दुक-रेस पुला-देस चौर वही-थन चन्दा-सरला-
से। चौ-कर माल-की बचौं-पकारस। चौर जेबे बोझ-हर सुखा बुखा-पकारस वहीं
ठने नौचट दुबखा परस चौर वहीं तंग होइ-बारस। चौर जावस
चौर बोझ-देस-को गुटे मल-बुखा-की बोझेस। चौर वह चौ-की चौ-कर खेले
वहाँ चरावासा की मेजिस। चौर वह जीन तसूँ बर्ष खात-हरिस वहीं तसूँ-की
चौ-कर भेट बुखा-थी मरलोल। पर चौ-की कोज्जी नहीं देहेस। चौर जेबे वह
चौ-कर-थी बारस वह वाहिस मोर बुखा-के कीतेठा कामिया खायवा-पुढ़ती
चौर बचावे-पुढ़ती पोटा पात-हे। चौर मुख डुना सूखे मरत-है। मुख उठाँग
चौर मोर बुखा-के पास-कीना बाछिया चौर चौ-के बचावे बुखा मुख महाग्रम-के
चौर तोर दोस बारे चौर तोर पोर काहेरा खायवा नीता। तोर कामिया मीता
मो-की राख। पर चौर उठेस चौ बाव-की ठने धायस। पर जेबे निटार दूर
वह रहेस चौ-कर बुखा चौ-के टेकिस चौ दुखा कारिस चौ दुखेस चौ बोझ-के
पकारस चौ दुखेस। चौर चौ-की चौ-कर बेटा बहेस बुखा मुख महाग्रम-के
बिना चौर तोर जमा दोस बारे चौर तोर बेटा काहेरा खायवा नीता। पर
चौ-कर बुखा ताहार मीती-की कहेस गुटे बुखा दुकला धान-कीना चौ-की
पिना-देस चौर बची गुटे मुखी पिना-देस चौर गोड़ी सारे-पकारी पिना-देस।
पकड़े खा-थी-कीना बाहेस कारीं। कारीं चौर मोर बेटा मर-जाय-रहेस चौर
चौर नीतेस। वह पला-देस जाय रहेस चौर चौर मिलेस। चौर चौ-मन बाहेस
खरेका लागेस।
तत्ततो बेला ढो-कर बड़ुका बेटा खेते रहें। चौर जब वह आयेस चौर घर-के लगा पहुँचिस वह गायवा बजाओ चुनिस। चौर वह गुटे कमिया-की डाकेस चौर पनारेस दां-टा काव-टा। चौर वह ढो-की अहेस ताहार माई भाये-हैं चौर ताहार वुषा माढी-वसा-कीना खुशाल-हैं काली-के वह ढो-की भल खुसी था-मिलिस-है। चौर वह रिसा होइ जेस चौर घर-के नहीं जेंदस। पारे चो-कर वुषा वाहे चाइस चौर ढो-की सम्बाइस चौर वह ताहार वुषा-की जवाब देनेस देख निघार दिन-ले तोर सुद्र सेवा करत-हैं। सुद्र जेंबे तोर हुकुम-की नहीं ठार्थू पर कीवे गुटे क्षी-पोटी टुड़ सो-की नहीं देखा के सुद्र सितान-संगे उसत कहें। पर जेंबे कीवे वह ताहार बेटा जो ताहार वन-तुमानी दारिकिँसू-कू देन-पकाइस चाइस टुड़ ढो-की माढी-वसा-कीना खुशाल-हैं। चौर वह ढो-की अहेस बेटा सदा-दिन सोर संगे टुड़ आहेस चौर जेंबे चण मोर चाहे सबूत ताहार बाहे। ठीका रहेस के चपन उसत करिवा-लागे चौर चानन्द वल्लू काली-के वह ताहार भाई मर-जाय-रहेस चौर फोर जियेस चौर पदाह-याय-रहेस चौर फोर मिलेस।
INDO-ARYAN FAMILY.

EASTERN HINDI.

CHHATISGARHÍ OR LARIÁ (BINJHWÁRÍ BROKEN) DIALECT.  (STATE SARANGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gútã lok-ke duí-tâ pilâ rahes. Jê a-kar surû bê-ta târ
A-certain man-of two sons were. And them-of the-younger son his
buâ-kê kahis, 'buâ, dhan-dugânir bê-ta jô mór hís-sikê ahe mô-kê
father-to said, 'father, of-goods the-portion that my share-of is me-to
dâ.' Jê wah dhan-dugânî tâhânar-mê bhâg-kar dehes. Aur thôrâ
give.' And he the-goods them-among having-divided gave. And a-few
din jâyas pâchhê chhôtê bê-ta jamà ikaâthâ sâkalis aur dür-dês
days went after the-younger son all together gathered and to-a-far-country
went-away. And there riotous-living-in his substance wasted.
Aur jebê wohâ-har sâbâ kharchë-pakâis wahî thanê nichât dukâl parces,
And when he all had-spent that land-in a-mighty famine arose,
aur wahi tang hôjâis. Aur wah jâis aur ôi dês-ke gûtô
and he in-want became. And he went and that country-of a
bhal-lukô-kê òdhes. Aur wah ô-kê ô-kar khê-ta barhô cbarâbâ-kê
citizen-to joined. And he him his fields-into swine feeding-for
bhejâis. Aur wah jaun tasû barhô khât-rahis, wahi tasû-kê ô-kar
sent. And he what husks the-swine eating-were, those husks-with his
pêg khusi-thi bhar-this. Par ô-kê kônhê nâhê-dês. Aur
belly happiness-with would-have-filled. But him-to anyone did-not-give. And
jebê wah ô-kar-thi âis wah kahis, 'môr buâ-kê kêtê-tà kamiya
when he himself-to came he said, 'my father's how-many hired-servants
khâyîbâ-purti aur bachâyo-purti pithâ pât-hai, aur mui inâ bhukhê
eating-enough and to-be-spared-enough bread get, and I here with-hunger
marat-hî. Mui ùthî aur mîr buâ-kê pâs-kônâ jahî, aur ô-kê kahî,
perish. I will-arise and my father-of near will-go, and him-to I-will-say,
"buâ, mui Mahâ-Prabhû-kô aur tör dôs karê, aur tör pôr kahôbâ
"father, I God-of and thee-of sin did, and thy son to-be-called
lâyak mâ. Tôr kamiya mitâ mô-kê rakh."' Phêr wah uthes au
worthy am-not. Thy hired-servant like me keep.'"' And he arose and
báp-ke thané àyas. Par jèbè nthār dur wah rahes, ò-kar buá
(his) father near came. But when a great distance he was, his father
so-kè dékhis, au dayá karis, au daures, au oklé pakais, au chumbe,
him saw, and compassion made, and ran, and on-neck fell, and kissed.
Aur ò-kè ò-kar bèta kahes, 'buá, mui Mahá-Prabhu-ki biruddh aur tór
And him-to his son said, 'father, I God-of against and of-thee
lagá dós karé, aur tór bèta kahobá láyak nia.' Par ò-kar buá
near sin did, and thy son to-be-called worthy am-not.' But his father,
tähár gòti-kè kahes, 'gute akehha dag'lä án-kèná ò-kè pinhá-dès;
his servant-to said, 'one best robe having-brought him-to put-on;
aur hathè gùte mudi pinhá-dès, aur gone sáre-pañhái pinhá-dès; pachehhè,
and on-hands a ring put-on, and on-foot shoes put; then,
khá-pí-kèná, añand kar'hí. Kähè-kè yah mór bèta
having-eaten-and-drunk, rejoicing we-will-make. Because-that this my son
mar-jáy-rahes, aur pher jyè; wah palái-jáy-rahes, aur pher miles.' Aur
defad-was, and again is-alive; he lost-was, and again is-found.' And
ò-man añand karibá láges.
they rejoicing to-do began.

Tet'ki-bélá ò-kar bar'ká bèta khétè rahes. Aur jab wah' aye
At that-time his elder son in-the-field was. And when he came
aur ghur-ko lagá pañhchís, wah gay'hä bajábá sunis, aur wah gútè
and the-house-of near arrived, he singing playing heard, and he a
kamiyà-kè dákès, aur pachhàs, 'yta kày-tà?' Aur wah ò-kè kahes,
servant-to called, and asked, 'this what-is?' And he him-to said,
tähànár bhái aye-haí, aur tähànár buà mài-basá-kèná khút-haí;
'thy brother come-is, and thy father a-feast giving-to-eat-is;
kahè-kè wah ò-kè bhal-khsái ã-milis-haí.' Aur wah risà hói-jès,
because-that he him safe-and-sound has-received.' And he angry became,
aur ghur-kè nauj jèis. Pachhè ò-kar buá bàhré aís, aur ò-kè
and the-house-to not went. Afterwards his father out come, and him
sam'jhaí; aur wah tähànár buà-kè jàwâb deís, 'dékh, nthār din-le
entreated; and he his father-to answer gave, 'to! many days-from
tór mui sewá karat-hí. Mui kēbhè tó hukum-kè nauj ṭalâ,
thee I service doing-am. I at-any-time thy commandments not transgressed,
par kēbhè gûte chhèl-pôte tui mó-kè nauj delá, óe mui mitání-sàngè
and even a kid thou me-to not gavest, that I friends-with
usat-kari. Par jètè-bélá yah tähár bèta, jò tähár dhan-duñgâni
merriment-may-make. But at what-time this thy son, who thy living
dári-kis'hi-kú dà-pakais, aís, tui ò-kè mài-basá-kèná
harlots-to hath-squandered was-come, thou him-for a-feast
'khuāl-hai.' Aur wah ḍā-kē kahes, 'bēṭā, sadā-dīn mōr-saṅgē tui āhes, giving-to-oat-art?' And he him-to said, 'son, ever me-with thou art, aur jēṭā dhan mōr āhe, sabā tāhānār āhe. Thaukā rahis jē apan and what wealth mine is, all thine is. Proper it-was that we usu karibā-lāgē, aur āmānd kalī, kāhē-ke yah tāhār bhāī merriment may-make, and rejoicing may-do, because-that this thy brother mār-jāy-rahēs, aur phēr jiyes; aur palāi-jāy-rahēs, aur phēr miles.' dead-was, and again is-alive; and lost-was, and again is-found.'
[No. 56.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARHI OR LARI (BINJHWARI BROKEN) DIALECT,  

(State Raigarh.)

SPECIMEN II.

एक एक देिससे एक राजा रहिस। ची-बार प्रकृिति बेटा रहिस।
एक दिन राजा-हर बचन सव लेिका-वा बलाय-के एक एक भाला दिहिस
और कहिस से केिससे। तो सव-के भाला-हर नजदीक-में रहि-गय। चौर सब-के छोटे-के-हर चतेक टूट-से गइस के नष्ट दीिखिस। तसता-से ची-बार धार-हर सब-वा पूिनिस के सन सब का-बार कमाड़ खािट-ही। तो सब कहिस के तोिर.
कमाड़ खािट-हर। सब-के छोटे-हर कहिस के से सवन कमाड़ खािट-हेि। तो ची-बार सब गइसा-गािठा-वा निकािर-के एक घोिी पहिना-वा निकािर दिहिस।
को चनता 2 एक गाँव-से गइस करँ ची-बार भाला निर्र-रहिस। चौर उहाँ-के सब डििड़िया-वा बलाय-के कहिस के ए जवाि-वा खूनी। तो सव खने लगिि।
खनता-में एक कारािर दीिखिस। तो ची-वा खोििस। तो ची-माँ द्वािथ-च झािथी भरे रहिस। चौर दूसर कारािर दीिखिस। ची-डूी-वा खोििस तो जोिी-च जोिी दीिखिस। चौर ची-वा खोििस तो गाबे-च गाय। चौर ची खोििस तो बैिला-च बैि। चौर खोििस तो घोिी-च घोिा। चौर खोििस तो होिी-च हीिा।
चौर खोििस तो एक कुिना-से एक बैिरी बैिर रहिस। चौर ची-बार चारो तरफ खुब भीिन चेिी बैिर रहिस। जब ची राजा-के छोिा-हर उहाँ
गइस तो चेिी-मन कहिस के कुििा-बाि-से सव-से कुििा इरां-के बािा चुिला
बाि-के पानी निकािर-बाि। चौर ए-िा नड़िवाि तो ए-िा बािसी होिार्जे।
तो राजा-के छोिा-हर बैिले किस। तो सुिदर जवाि छोिा-की ही-गय।
चौर ची-बार संग विबाि कर-के अधि दूसा-के पाि हाँिी घोिा जौं गाय
चौर हीि जरा सव-वा ले-के बािस। चौर अधि दूसा-वा कहिस के देिस
में अधि कमाड़-के लाइे-हेि। तव-के ची-बार दूसा ची-वा चक्का याि कर-के
रखे खाििस।}
EASTERN HINDI.

CHHATTISGARHI OR LARIA (BINJHWAHI BROKEN) DIALECT. (STATE RAIGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek ēk des-mē ēk Rājā rahas. Ī-kar ekais hēti rahas.
One one country-in one king was. Him-of twenty-one sons were.

Ek din Rājā-har apan sab laikā-lā balāy-ke ēk ēk bhāla dihīs,
One day the-king his-own all sons-to having-called one one spear gone,
aur kahis ke, 'phēkō.' Tō sab-ke bhāla-har najdīk-mē rahi-gay,
and said that, 'throw.' Then all-of spear near-place-in remained,
aur sab-lē chhōte-ke-har atek dūr-mē gās ke nahi dikhis,
and all-than the-younger-of so-great distance-into went that not it-was-visible.
Tabā-lē ē-kar bip-har sab-lā pūchhis ke, 'tum sab kā-kar kamāi
There-upon his father all asked that, 'you all whose earning
kē-han?' Tō sab kahin ke, 'tōr kamāi kē-hān.' Sab-lē
eat?' Then all said that, 'thy earning we-eat.' All-than
chhōte-har kahis ke, 'mai apan kamāi kē-hān.' Tō ē-kar
the-younger said that, 'I my-own earning eat.' Then his
sab gah'nā-gāthā-lā nikār-ke ēk dhōti pahinī-ke
all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him)
nikār-dihīs. Wo chałat chałat ēk gāw-mē gās, jahā
(the-king) turned-him-out. He going going one village-into went, where
ō-kar bhāla gīre-rahas. Au uhar-ke sab uriyā-lā balāy-ke kahis
his spear fallen-had. And there-of all Oriyas having-called he-said
ke, 'ē jagā-lā khanāu.' Tō sab khane lagin. Khanat-mē ēk
that, 'this place dig.' Then all to-dig began. Digging-in one
kapāt dikhis. Tō ē-lā kholis. Ėt ē-mā hāthi-ch hāthi
door came-to-view. Then that he-opened. Then that-in elephant-verily elephant
bhāre rahas. Phēr dūsar kapāt dikhis. Ī-hū-lā kholis, tō
filled were. Again another door was-seen. That-too he-opened, then
ē-tē-ch ēt dikhis. Phēr ē-lā kholis tō gāy-e-ch gāy,
camel-verily camel were-seen. Again that he-opened then cow-verily cow.
Thēr ē kholis tō bālā-čh bālā. Phēr kholis tō
Again that he-opened then ox-verily ox. Again he-opened then
gōdē-ch gōdā. Phēr kholis tō hir-e-ch hirā. Phēr
horse-verily horse. Again he-opened then diamond-verily diamond. Again
FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, 'By whose earnings do you eat?' They all replied, 'We eat your earnings,' except the youngest, who said, 'I eat my own earnings.' Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oriya who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, 'Draw some water in an unbaked pitcher from a potter's house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.' The Prince did as he was
instructed, and the monkey turned into a beautiful young damsyl. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, 'See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.
KALANÇĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oriyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oriyā character has led to the wrong classification.

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

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sompur and Patna States, and Kalângā as spoken only in the latter. The following are the figures:

<table>
<thead>
<tr>
<th></th>
<th>Sompur.</th>
<th>Patna.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalângā</td>
<td></td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Bhuliā</td>
<td>3,590</td>
<td>10,000</td>
<td>13,590</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,590</td>
<td>10,600</td>
<td>14,160</td>
</tr>
</tbody>
</table>

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalângā does from Oriyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the letter Ḃ in postpositions, so that the postposition of the dative-accusative is Ḃhē, not Ḃē, and in one instance we have Ṛ-khar, meaning of him. For the termination Ḃe of the genitive and of the Conjunctive participle, we usually find Ḃa. Note also the curious way in which the word Ḃa is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word Ḃē, meaning ‘who’ or ‘that.’

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhī.
[No. 57.]

INDO-ARYAN FAMILY.          MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARI (KALANGA BROKEN) DIALECT.  (STATE PATNA.)

क ओ गदाह दुःख दर्शन है। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। एक गदाह दुःख कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। एक गदाह दुःख जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। एक गदाह दुःख जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। एक गदाह दुःख जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति।

कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति।

कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति। कर्म- भक्ता स्वरूप! पृथ्वी जल तर तो जल धरति।
INDO-ARYAN FAMILY.  MEDIANTE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LARI (KALANGA BROKEN) DIALECT.  (STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ek jhan-ke du-thun bētā rahis. Ŭ-kar chhōte bētā kahis, ṭāgo
One person of two sons were. His younger son said, 'O
buā, mōr bhāg yān āhā ma-lā de-dē.' A-kar buā dümō bētā-lā
father, my share which is to-me give.' His father the-two sons-to
sab dhan bhāg-kari-dēs, Katak din gāis utār-mē u-kar chhōte
the-wealth property divided. Some days went afterwards his younger
bētā dhan-daūlat sakan lē-ke durīā bēt-lā lē-ke kharāb
son the-wealth-wealth whole having-taken a-distant way-to went (and)bad
chalan chhedā-gāis. Ŭ rāiy-mē gōtē ghar-mē jē-ke gōti
conduct-by wasted. That country-in one house-to having-gone servant
rahis. Ul mainsilā ghusṛā charār-bār khet-lā pathōi-dēis. Ŭkūn
he-remained. That man pīgs-to feeding-for field-to sent. There
jēhā khāc-bār ni pēis, ghusṛā khatē chupā-lā khāc-bār man-karīs
as to-eat not received, pīgs are-eating husks eating-for he-wished.
Phēr man-mē bhichār-karīs, 'mar buā sang-mē gajab gōtī hē.
Again mind-in he-thought, 'my father near-in many servants are.
U-man khōb khāc-bār pâyāt-hē, ār māē ēkūl rahe-ke bhukhan
They much eating-for get, and I here remaining by-hunger
marathā. Māē jēhā, mar buā-lā kahyā, 'ē buā, māē tamar
am-dying. I shall-go, my father-to I-shall-say, 'O father, I thy
sang-mē ār Mahāpurū sang-mē pāp karē. Tar bētā kahe-ke jōeg
near-in and God near-in sin did. Thy son to-be-called worthy
nāhā. Tar ek-thōn goti bāgir ma-lā rākha?'' Tahā-lā ukułā
am-not. Thy one servant like me keep?''' Then thus
kahe-ke u-kar buā kulā gāis. A-kar buā a-lā dhuriā-le
having-said his father near-to he-went. His father him distance-from
dekh-ke māyā karīs, ḍhāt gāis, a-kar teṇṭu-lā dhār-pukāis ār gāl
having-seen pīṭy did, running he-went, his neck-to caught and check
chumis. A-kar bētā a-kar bāp-lā kahis, 'ē buā, māē tör sang-mē ār
kissed. His son his father-to said, 'O father, I thy company-in and
Mahāpurū sang-mē pāp karē, āu tör bētā haya-ke mē jōeg nāhā.'
God company-in sin did, and thy son to-be I worthy am-not.'
A-kar bāp a-kar gotī-mān-lā kahis, 'ābhā-ābhā dhūti ān-ke
His father his servants-to said, 'good-good cloth having-brought
a-la pindha; a-kar āg-thī-mē ēk-thun mudi da, a-kar gor-mē ēk-thun him put-on; his finger-in one-only ring give, his feet-in one (pair) panāhi da pindhe-bar. Āchā kar-ke ēk-thun āṁnd-kar-ke shoe give putting-on-for. Well having-done one happiness-having-done bhūjī khān; kyōkī iē mār-gae-rahis, jī-ke āisē; feast let-us-eat; because this (son) dead-gone-was, having-lived has-come; gaoā gae-rahis, pēn.' Tāhā-le u-man bāpē usst-man.
lost gone-was, I-found.' Therefore they very happy-minded (became).

Tad'ku-pāhār u-kar bākā bētā khēt-lā gae-rahis. Ō ghar-kul-lā
Ali-thā-time his great son field-to had-gone. He home-towards
ais ta bāyā tamāsa hōt-rahi ēmīs. Tāhā-le u-kar ēk-thun
come (and) drum dancing was-being he-heard. Then his one
gotī-lā puchhis, 'kā-jaṭik karat-hē?' Ō kahis ki, 'tōr bhāi āisē.
servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
Ō banē ha-ke āis jō ō-kar-lāgi tōr buā bhōj dēt-hē.'
He well having-been has-come that his-for thy father feast is-giving.'
Tāhā-le ō risā hōe-gies, ār ghar-lā jāe-kē man-nī-karis. Tāhā-le u-kar
Then he angry become, and home-to to-go mind-not-did. Then his
bāp āy-ke a-lā manā-bujhā-karis. A-kar bētā kahis, 'atāk bācha-hār-le
father having-come him remonstrated-with. His son said, 'so-many years
tōr sebā kar-ke rahen, kabhū tōr goēthā-lā nāī kāēd-dē-kē.
thy service having-done I-remained, ever thy orders-to not cut-having-given.
Jāē-kutūmbar-lā bulāo-ke mar-lāgi bōkṛā gūte khāoē-ṇiās.'
Caste-family-members calling my-for goat one thou-hast-never-feasted.'
Bū-har kahis ki, 'mar sāng-mē tui sabu din-mē āhās. Ōhā mōr
The-father said that, 'say with thou all days-in art. What my,
sāng-mē dhān āhē, tōr rè. Ē tār bhāi mar-gae-rahis
company-in property is, thine veryū (is). This thy brother dead-gone-was,
jī-ke āisē; gaoā-gae-rahis, phēr pāyahan; ō-kar-lāgi ham
having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me
uchhab-ānand kar-ke hōē.'
happiness-rejoicing doing may-remain.'
[No. 58.]

INDO-ARYAN FAMILY.  

MEDIATE GROUP. 

EASTERN HINDI.

CHHATTISGARHI OR LARI (BHULIA BROKEN) DIALECT.  

(State Patna.)
[No. 58.]

INDO-ARYAN FAMILY.  

EASTERN HINDI.

CHHATTISGARH OR LARI (BHULIA BROKEN) DIALECT.  

(MEDIATE GROUP.  

(State Patna.)

TRANSLITERATION AND TRANSLATION.

Janek jupe beṭā rahis. Un'ka sān beṭā u-k'ra buā-kē balis
One-man-of two sons were. His younger son his father-to said
qi, 'āgo buā, tumbhar jāhā sampatti āhē ām-khē bhāg-kar-ka
that, 'O father, your whatever property is me-to having-divided
da.' Ó dui jān-khē bhāg-kar-ka dēis. Dinā-kētē galā-pachhē
give.' He the-two persons-to having-divided gave. Some-days gone-after
u-k'ra sān beṭā saburiyā-ka lē-gais, āur labrā-dhāng kar-ka sabu
his younger son all took, and wicked-behaviour having-done all
upāi-dēis. Unū u-mul'kē mahārag paris ja baṛā gūl'gulā hāis. Una
wasted. Then in-that-country famine fell and great difficulty became. He
gais ja gūtē ghar-tenē balī rahis ja ō ghusurā charāi-karis.
went and one house-in servant remained and he pigs caused-(him)-to-feed.
Ja kīchhi khaibā-kē nāhi pāīs ja unū 'ghusurā-ka khāed khāū'
When anything eat-to not got then he 'pigs food I-shall-eat'
baḷ-ka manē-karis. Pachhē manē-karis, 'ām'ra gharē kētē balī
saying thought. Afterwards he-thought, 'our in-house how-many servants
khātiem, ām'ja iṭhānē bhakē marathē. Mu jāṭhā ja mara buā-khē
are-eating, I-but here by-hunger am-dying. I am-going and my father-to
are.
balī, 'āgo buā, ām'ra tam'ra āur mahāpuru-ka dōsh kariē; tumbhar
having-said, 'O father, I of-thee and God-of sin died; thy
beṭā balī-ka bayān-karbār nāī āy; tam'ra balī mitā
son having-said of-describing not am(worthy); thy servant like
ām-khē rakh-raha,' balī jāṭhē. U-k'ra bua baṛā dhūre
me-to keep,' having-said I-am-going.' His father great distance-from
dekh-ka, u-khē dāya karis, phē dhai gais, ja u-k'ra muhē
having-seen, him-to compassion did, and running he-went, and his face-on
chumā dēis. U-k'ra beṭā balis ki, 'āgo buā, muī tam'ra āur
kiss gave. His son said that, 'O father, I of-thee and
mahāpuru-ka dōsh kariē, tam'ra beṭā balī-ka kā-khē nāhi kha.' U-k'ra
God-of sin died, thy son having-called any-to not say.' His
buā u-k'ra mātkari-man-kē jāk-ka balis, 'tami nukō dhutī-pātsī
father his servants-to having-called said, 'you good clothes
ān-ka i-khē pindhās; i-k'ra hāṭē mudi pindhās; i-k'ra
having-brought him put-on; this-one's hand-on ring put-on; this-one's
gurē guj-balā pindhāhā; bal-ka kahis, ‘khāa-pia-ka khusi
feet-on shoes put-on; having-told said, ‘having-eaten-(and)-drunk happiness
kar-ма. Ām-ra i beṭā mar-jāi-rahis, ja ḥi-ka āis; o haj-jān-rahis, ja
we-shall-do. My this son had-died, and being-alive came; he lost-was, and
pāē. Unu khoāb uṣat bāṁ.
I-gōt.’ They very happy became.

Hātak-bēl-khe u-khāra buṛ beṭā khētā rahiṣ ja āis, ja ghar-khe
That-time-at his elder son field-in was and he-came, and house-to
ālā-bēl-khe bājā-gajā bājat-ris, ja un-ka naākari-tē-khē dākis,
of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,
balīs ki, ‘i-tē kāhā bājā ām-ra gharē bāj-thīā?’ Ī balīs ki,
said that, ‘this for-what music our house-in is-being-played?’ He said that,
‘tam-ра bhāī āin; ja tam-ra buā bare-tē bhōj dēthiēn.’ U-tā
‘thy brother came; and thy father great-one dinner is-giving.’ This
sunīs, ja risā hay-ka ghar-khe nāi gais. U-khāra buā bāhārē aī-ka
he-heard, and angry being house-to not he-went. His father outside having-come
u-khē bujhbais, ja u-khāra beṭā balīs ki, ‘tum-ra sabu dīn mui
him-to remonstrated, and his son said that, ‘thy all days I
sēbā-chākāri kar-ka āhā; kēbhē mōr-lāgi chhēlī-guṭā mār-ka
service having-done remain; ever me-for kid-one having-killed
lēk-bāk-khe dāk-ka bhōj-tē nāhi dei. Tamara jaṅ beṭā dārī
persons-to calling feast-one not thou-gavest. Thy which son debauchery
kar-ka tānkā-paisā upā-deśis, o āis, ja u-khāra-lāgi kētē bhōj
having-done money wasted, he came, and him-for how-great feast
kamīthiā.’ U-khāra buā balīs ki, ‘āre bābu, tuī ām-ṛa saṅgē
art-thou-making.’ His father told that, ‘O son, thou me with
sabu-bēlē āhas. Ām-ṛa sabu-ja-ka ta tar. Te-jaṅ tar bhāī
all-while remainest. My everything indeed (is) thine. This-person thy brother
mar-rahis, phēr jī̃s; haj-rahis, pāē; un-ka lāgi āmi-noonhab-kar-thīā.’
had-died, again came-alive; lost-was, got; him for let-us-rejoicing-make.’
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS DIALECTS OF EASTERN HINDI.
<table>
<thead>
<tr>
<th>English</th>
<th>Awadhi (Gonda)</th>
<th>Awadhi (Central Patahkari)</th>
<th>Awadhi (Eastern, Umar)</th>
<th>Bagheli (Bansa)</th>
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<tr>
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<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
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<td>Pîch</td>
<td>Pîch, pîch</td>
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<td>Chha</td>
<td>Chha</td>
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<td>7. Seven</td>
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<td>Sât</td>
<td>Sât</td>
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<td>8. Eight</td>
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<td>Âth</td>
<td>Âth</td>
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<td>10. Ten</td>
<td>Das</td>
<td>Das</td>
<td>Das</td>
<td>Das</td>
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<td>Pachâs</td>
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<td>Sau</td>
<td>Sau</td>
<td>Sau</td>
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<td>14. I</td>
<td>Mai, ham</td>
<td>Ham</td>
<td>Mai</td>
<td>Mai</td>
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<td>15. Of me</td>
<td>Môr</td>
<td>Môr</td>
<td>Môr</td>
<td>Môr or mwâr</td>
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<td>Môr</td>
<td>Môr</td>
<td>Môr</td>
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<td>17. We</td>
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<td>Ham</td>
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<td>18. Of us</td>
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<td>Hamâr</td>
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<td>Hamâr</td>
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<td>20. Thou</td>
<td>Tû</td>
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<td>21. Of thee</td>
<td>Tû, tubûr</td>
<td>Tû</td>
<td>Tû</td>
<td>Tû</td>
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<td>22. Thine</td>
<td>Tû</td>
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<td>23. You</td>
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<td>Tû</td>
<td>Tû</td>
<td>Tû, tum</td>
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<td>24. Of you</td>
<td>Tû, tubûr</td>
<td>Tû</td>
<td>Tû</td>
<td>Tû</td>
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<tr>
<td>25. Your</td>
<td>Tû</td>
<td>Tû</td>
<td>Tû</td>
<td>Tû, tum</td>
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### IN THE VARIOUS DIALECTS OF EASTERN HINDI.

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<tr>
<th>Bugdhí Góşâli (Birma)</th>
<th>Góshâni (Madhâ).</th>
<th>Châthâtâghâni (Raipûr).</th>
<th>Bhojâli (Ramgarh, Sûso).</th>
<th>English</th>
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<td>Ham</td>
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<td>Hamâr</td>
<td>Hamâr</td>
<td>Hamâr</td>
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<table>
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<tr>
<th>English</th>
<th>Awadhi (Gonda)</th>
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<th>Awadhi (Bilawari, Unnao)</th>
<th>Baghel (Rewa)</th>
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<tr>
<th>Baigdi (Hindi)</th>
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<th>Chattisgarh (Rajpur)</th>
<th>Rewa (Sagar State)</th>
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<tr>
<td>Rūp</td>
<td>Chūhī</td>
<td>Chūhī</td>
<td>Rūpā</td>
<td>44. Iron.</td>
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<tr>
<td>Dān, dāp</td>
<td>Dādā</td>
<td>Dādā</td>
<td>Dādā</td>
<td>45. Geld.</td>
</tr>
<tr>
<td>Dāi</td>
<td>Dāi</td>
<td>Dāi</td>
<td>Dāi</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bhāi</td>
<td>Bhāi</td>
<td>Bhāi</td>
<td>Bhāi</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Bohīn</td>
<td>Bohīn</td>
<td>Bohīn</td>
<td>Bohīn</td>
<td>48. Mother.</td>
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<tr>
<td>Manāi</td>
<td>Dāukā (māle)</td>
<td>Ādhum, ādēkā</td>
<td>Manāsh</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Mēhrārē, dēukī</td>
<td>Dāukā (fēmale)</td>
<td>Dēkē</td>
<td>Mējī</td>
<td>50. Sister.</td>
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<th>Bagheli (Bera)</th>
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<tr>
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<td>Basāhi</td>
<td>Mehrāyā</td>
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</tr>
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<td>Gādul</td>
<td>Larihkō</td>
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<td>Beṭhō</td>
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<td>Gulām</td>
<td>Gulām</td>
<td>Gulām</td>
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<tr>
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<td>Kiān</td>
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<td>Jottā, kiān</td>
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<td>59. Shepherd</td>
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<td>Gāpurīyā</td>
<td>Gāpurīyā</td>
<td>Gāpurī</td>
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<td>Dair, Dayū</td>
<td>Partmāsar, Bhagwān, Da</td>
<td>Partmāsar, Partmāsar, Partmāsar</td>
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<td>61. Devil</td>
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<td>Bhitā</td>
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<td>Sallūn</td>
</tr>
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<td>Sūrj dōta</td>
<td>Sūrj</td>
<td>Sūrj, surud-dōta</td>
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<td>64. Star</td>
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<td>Tarnīyā, tarat</td>
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<td>65. Fire</td>
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<td>Āgī</td>
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<td>66. Water</td>
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<td>Pānī</td>
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<td>67. House</td>
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<td>Bālīr</td>
<td>Ghār, bahīr</td>
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<td>68. Horse</td>
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<td>Ghōṛ</td>
<td>Ghōṛ, ghōṛ</td>
<td>Ghōṛ, ghōṛ, gīṛ</td>
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<td>69. Cow</td>
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<td>Gāṛ</td>
<td>Gāṛ, gāṛyā</td>
<td>Gāṛyā, gāṛy</td>
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<td>70. Dog</td>
<td>Kukur</td>
<td>Kukur</td>
<td>Kukur</td>
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<td>71. Cat</td>
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<td>72. Cock</td>
<td>Murgā</td>
<td>Murgā</td>
<td>Murgā</td>
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<td>73. Duck</td>
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<td>Bakhāt</td>
<td>Batakā</td>
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<td>74. Ass</td>
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<td>Uṭ</td>
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<td>Chirai</td>
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<td>Bațhā</td>
<td>Bațhā, bațh-jāo</td>
<td>Bațh</td>
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<th>Chaitkagiri (Balgarh)</th>
<th>Sholá (Sonepur State)</th>
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<td>Dāliyya</td>
<td>Dōki</td>
<td>Kāni</td>
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<td>Larikā, gadhāli</td>
<td>Chhauwal</td>
<td>Laxmā</td>
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<td>Bēti</td>
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<td>Chālī</td>
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<td>Bhagwān</td>
<td>Mahāparṇa</td>
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<td>Bhūta, dūnd</td>
<td>Bhūt</td>
<td>Bhūt</td>
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<td>Jwā</td>
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<td>Kukkar</td>
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<td>Bilā</td>
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<td>Kukāri</td>
<td>Kukāri</td>
<td>Kukāri</td>
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<td>Dūbok</td>
<td>Dūbok</td>
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<td>Gaddāh</td>
<td>Gaddāh</td>
<td>Gaddāh</td>
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<td>Úṭ</td>
<td>Úṭ</td>
<td>Úṭ</td>
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<td>Chānti</td>
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<td>Jāthā (3 sp. prot.)</td>
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<td>Jā</td>
<td>Jā</td>
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<td>Awadh (Central Pahalgarh)</td>
<td>Awadh (Bilawari, Gana)</td>
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<td>60. Come</td>
<td>Áwan</td>
<td>Áw</td>
<td>Áo</td>
<td>Á</td>
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<td>Már</td>
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<td>Már</td>
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<td>62. Stand</td>
<td>Thāp hōu</td>
<td>Thāp (stand up)</td>
<td>Thāp-hōu</td>
<td>Thāp hō</td>
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<td>63. Die</td>
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<td>Mar</td>
<td>Maru</td>
<td>Mar</td>
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<td>64. Give</td>
<td>Dēo</td>
<td>Del</td>
<td>Dēn, dē-dea</td>
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<td>Dauru</td>
<td>Daur</td>
<td>Daun, bhajau</td>
<td>Daur</td>
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<td>Úpar</td>
<td>Úpar</td>
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<td>Naghē, nēr</td>
<td>Niarō</td>
<td>Nērō, ngich</td>
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<td>68. Down</td>
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<td>Tarō</td>
<td>Nichē, tarō, tar'khalō</td>
<td>Nichē, tarō</td>
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<td>Palē</td>
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<td>71. Behind</td>
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<td>Pchbhē</td>
<td>Pchbhē, pch'bh'jī</td>
<td>Pchbhē</td>
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<td>72. Who?</td>
<td>Kō</td>
<td>Kē</td>
<td>Kō</td>
<td>Kō</td>
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<td>73. What?</td>
<td>Kā</td>
<td>Kō</td>
<td>Kā</td>
<td>Kā</td>
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<td>74. Why?</td>
<td>Kahē</td>
<td>Kahē</td>
<td>Kahē</td>
<td>Kahē</td>
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<tr>
<td>75. And</td>
<td>Aur</td>
<td>An</td>
<td>An</td>
<td>An</td>
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<td>76. But</td>
<td>Balāk, mul</td>
<td>Māl</td>
<td>Par, mudā</td>
<td>Pāi</td>
</tr>
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<td>77. If</td>
<td>Jō</td>
<td>Jāu</td>
<td>Jō</td>
<td>Jō</td>
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<td>78. Yes</td>
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<td>Ai</td>
<td>Hō</td>
<td>Hō</td>
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<td>80. Alas</td>
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<td>Bapat rō</td>
<td>Hā</td>
<td>Hā, bāy</td>
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<tr>
<td>81. A father</td>
<td>Ek bāp</td>
<td>Bāp</td>
<td>Yak bāpu</td>
<td>Bāp</td>
</tr>
<tr>
<td>82. Of a father</td>
<td>Ek bāp-kā</td>
<td>Bāp-ke</td>
<td>Yak bāp-kā</td>
<td>Bāp-kā</td>
</tr>
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<td>83. To a father</td>
<td>Ek bāp-kā</td>
<td>Bāp-kā</td>
<td>Yak bāp-kā</td>
<td>Bāp-kā</td>
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<td>84. From a father</td>
<td>Ek bāp-sē</td>
<td>Bāp-tō</td>
<td>Yak bāp-tō</td>
<td>Bāp-tō</td>
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<tr>
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<td>Dé bāp</td>
<td>Dai bāp</td>
<td>Dai bāp</td>
<td>Dai bāp</td>
</tr>
<tr>
<td>86. Fathers</td>
<td>Jumā bāp</td>
<td>Bāp'swan</td>
<td>Bāpu</td>
<td>Bāp, bāpu</td>
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<td>G forthcoming (Mandla)</td>
<td>Chattisgadh (Balpur)</td>
<td>Bori (Bhopal State)</td>
<td>English</td>
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<td>Āwašt ('S. sg. pron.)</td>
<td>Ā · · · ·</td>
<td>Āo · · · ·</td>
<td>Āma · · · ·</td>
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<td>Marā ḹ (Adverbative)</td>
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<td>Mān · · · ·</td>
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<td>Dē · · · ·</td>
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<td>Dāṛ · · · ·</td>
<td>Dāṛṇ</td>
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<td>Úpar · · · ·</td>
<td>Úpar · · · ·</td>
<td>Úpar · · · ·</td>
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<td>Nājāk, jōrā · · · ·</td>
<td>Lāk-ṛāḥā · · · ·</td>
<td>Pāk · · · ·</td>
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<td>Tārī · · · ·</td>
<td>Khalō · · · ·</td>
<td>Tāl · · · ·</td>
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<td>Duri, dār · · · ·</td>
<td>Durihā · · · ·</td>
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<td>Kōn · · · ·</td>
<td>Kōn · · · ·</td>
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<td>Kāṇa · · · ·</td>
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<td>Kāhālāli · · · ·</td>
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<td>Aur · · · ·</td>
<td>Āhur · · · ·</td>
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<td>Pār · · · ·</td>
<td>Pārāntu · · · ·</td>
<td>Māntu · · · ·</td>
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<td>Jāṭ</td>
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<td>Ħāhā · · · ·</td>
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<td>Ek dāda, ek bāp</td>
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<td>Dādā-ke · · · ·</td>
<td>Dū</td>
<td>101. A father.</td>
</tr>
<tr>
<td>Ek bāp-kā</td>
<td>Dādā-kā · · · ·</td>
<td>Dūnkā-ke · · · ·</td>
<td>Dūnār · · · ·</td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>Ek bāp-lā</td>
<td>Dādā-lā · · · ·</td>
<td>Dādā-lā · · · ·</td>
<td>Dūnā-kū · · · ·</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Ek bāp-lē</td>
<td>Dādā-lā, dādā-sē</td>
<td>Dādā-lā · · · ·</td>
<td>Dūnā-kū-ṭānnu · · · ·</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Dūn bāp</td>
<td>Dūn dādā · · · ·</td>
<td>Dūn dādā · · · ·</td>
<td>Jēntē būn · · · ·</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bāp</td>
<td>Dādā · · · ·</td>
<td>Dādā-man · · · ·</td>
<td>Bān-mānā · · · ·</td>
<td>106. Fathers.</td>
</tr>
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<td>English</td>
<td>Awadhī (Gonda)</td>
<td>Awadhī (Central Pariabaht)</td>
<td>Awadhī (Haroī, Uzān)</td>
<td>Bakhshī (Beawar)</td>
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<tr>
<td>107. Of fathers</td>
<td>Bāpaī-kī</td>
<td>Bāpaī-ku</td>
<td>Bāpa-kyēr</td>
<td>Bāpa-kuv</td>
</tr>
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<td>108. To fathers</td>
<td>Bāpaī-kī</td>
<td>Bāpa-ku</td>
<td>Bāpa-ku</td>
<td>Bāpa-ku</td>
</tr>
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<td>109. From fathers</td>
<td>Bāpaī-sē</td>
<td>Bāpa-waṭa-tē</td>
<td>Bāpa-tē</td>
<td>Bāpa-tē</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Ek bītiyā</td>
<td>Ek bītiyā</td>
<td>Yāk bītevā</td>
<td>Bītē</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Ek bītiyā-kī</td>
<td>Ek bītiyā-kī</td>
<td>Yāk bītevā-kī</td>
<td>Bītē-kī</td>
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<td>112. To a daughter</td>
<td>Ek bītiyā-kī</td>
<td>Ek bītiyā-kī</td>
<td>Yāk bītevā-kī</td>
<td>Bītē-kī</td>
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<tr>
<td>113. From a daughter</td>
<td>Ek bītiyā-sē</td>
<td>Ek bītiyā-tē</td>
<td>Yāk bītevā-tē</td>
<td>Bītē-tē</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dū bītiyā</td>
<td>Dū bītiyā</td>
<td>Dū bītevā</td>
<td>Dū bītil</td>
</tr>
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<td>115. Daughters</td>
<td>Bītiyī</td>
<td>Bītevī</td>
<td>Bītevī</td>
<td>Bītē, bītil</td>
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<tr>
<td>117. To daughters</td>
<td>Bītiyī-tē</td>
<td>Bītevī-tē</td>
<td>Bītevī-kā</td>
<td>Bītevī-kā, bītēmī-kā</td>
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<td>118. From daughters</td>
<td>Bītiyī-sē</td>
<td>Bītevī-kā</td>
<td>Bītevī-kyēr</td>
<td>Bītevī-kyēr</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Ek bhal manā</td>
<td>Nik manā</td>
<td>Yāk nik manā</td>
<td>Nik manā, nikē manā</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Ek bhal manā-kī</td>
<td>Nik manā-kī</td>
<td>Yāk nik manā-kyēr</td>
<td>Nik manā-kē, nikē manā-kē</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Ek bhal manā-sē</td>
<td>Nik manā-sē</td>
<td>Yāk nik manā-tē</td>
<td>Nik manā-tē, nikē manā-tē</td>
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<td>122. From a good man</td>
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<td>Nik manā-tē</td>
<td>Yāk nik manā-kyēr</td>
<td>Nik manā-kyēr, nikē manā-kyēr</td>
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<tr>
<td>123. Two good men</td>
<td>Dū bhal manā</td>
<td>Dū nik manā</td>
<td>Dū nik manā</td>
<td>Dū nik manā</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Bhal manā</td>
<td>Nik manā</td>
<td>Nik manā</td>
<td>Nik manā, bhalē manēs</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhal manā-kī</td>
<td>Nik manā-kī</td>
<td>Bhalē manās-kyēr</td>
<td>Nik or nikē manās-kē, nikē manās-kē</td>
</tr>
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<td>126. To good men</td>
<td>Bhal manā-sē</td>
<td>Nik manā-sē</td>
<td>Bhalē manās-tē</td>
<td>Nik or nikē or nikē manās-tē</td>
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<td>127. From good men</td>
<td>Bhal manā-tē</td>
<td>Nik manā-tē</td>
<td>Bhalē manās-tē</td>
<td>Nik, nikē or nikē manās-tē</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Ek bhal mehrērū</td>
<td>Nik mehrērū</td>
<td>Yāk nik mehrērū</td>
<td>Nik mehrērū, nikē mehrērū</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Ek bēkār larā-kī</td>
<td>Bēkār larā-kī</td>
<td>Yāk bēkār larā-kī</td>
<td>Nākt larā-kī, khānāp larā-kī</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Bhal mehrērēwai</td>
<td>Nik mehrērēwai</td>
<td>Nik mehrērēwai</td>
<td>Nik mehrērēwai, bhalā manēwai</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Bēkār bītiyā</td>
<td>Ek bēkār bītiyā</td>
<td>Yāk bēkār bītevā</td>
<td>Nākt bītiyā, khānāp bītiyā</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhal</td>
<td>Nik bhal</td>
<td>Nik, sechhā</td>
<td>Nik, nikē, sechhā</td>
</tr>
<tr>
<td>133. Better</td>
<td>Dheē sechhā</td>
<td>Bhal</td>
<td>Uttēm</td>
<td>Nik</td>
</tr>
<tr>
<td>बाप-का</td>
<td>ददाल-का, ददान-का</td>
<td>ददा-मन-का</td>
<td>बन-मान-का</td>
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</tr>
<tr>
<td>दिन हिंदू, दिन गौली</td>
<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>114. Two daughters.</td>
</tr>
<tr>
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<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>115. Daughters.</td>
</tr>
<tr>
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<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>116. Of daughters.</td>
</tr>
<tr>
<td>दिन हिंदू, दिन गौली</td>
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<td>दु देवी</td>
<td>117. To daughters.</td>
</tr>
<tr>
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<td>दु देवी</td>
<td>118. From daughters.</td>
</tr>
<tr>
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<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>119. A good man.</td>
</tr>
<tr>
<td>दिन हिंदू, दिन गौली</td>
<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>दिन हिंदू, दिन गौली</td>
<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>दिन हिंदू, दिन गौली</td>
<td>दो दिन</td>
<td>दु-बंयारा</td>
<td>दु देवी</td>
<td>122. From a good man.</td>
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<table>
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<tr>
<th>English</th>
<th>Awadhī (Gonda)</th>
<th>Awadhī (Central Provinces)</th>
<th>Awadhī (Baiswāli, Umar)</th>
<th>Baghdi (Bawa)</th>
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</thead>
<tbody>
<tr>
<td>135. High</td>
<td>Ōch</td>
<td>Ōch</td>
<td>Uch</td>
<td>Ōch</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Dhūr ōch</td>
<td>Sowāy ōch</td>
<td>Bahutai ōch</td>
<td>Ōch</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Bahutai ōch</td>
<td>Bahutai ōch</td>
<td>Adhik ōch</td>
<td>Sah-sah ōch</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ekk ghurweepa</td>
<td>Ghōr</td>
<td>Yāk ghwarpa, ṭeqwā</td>
<td>Ghōr</td>
</tr>
<tr>
<td>139. A mace</td>
<td>Ekk guripyā</td>
<td>Ghōpi</td>
<td>Yāk ghēpi</td>
<td>Ghōpi</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ghurweepa</td>
<td>Ghōsawā</td>
<td>Ghōr</td>
<td>Ghōr</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ghuripyā</td>
<td>Ghōrsawā</td>
<td>Ghōṛ</td>
<td>Ghōṛ</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Ekk māwā or ekk banadh</td>
<td>Barādhā</td>
<td>Yāk banadh, āsī</td>
<td>Barādhā</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ekk gāu</td>
<td>Gāy</td>
<td>Yāk gāi, gōru</td>
<td>Gāy, Gāy</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Sāwāi or banadhwar</td>
<td>Barādhwan</td>
<td>Barādh, āsī</td>
<td>Barādh</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gātē</td>
<td>Gāin</td>
<td>Gāiyā</td>
<td>Gāiyā, gāf</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Ekk kākur</td>
<td>Kukurā, kūkur</td>
<td>Yāk kūkur</td>
<td>Kūkur</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ekk kūnriyā</td>
<td>Kukuriā</td>
<td>Yāk kūnriyā</td>
<td>Kukuriā</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kukurwe</td>
<td>Kukurwe</td>
<td>Kukur</td>
<td>Kukur</td>
</tr>
<tr>
<td>149. Hitches</td>
<td>Kukuriyā</td>
<td>Kukurian</td>
<td>Kūniyā, kukuriyā</td>
<td>Kukurīā</td>
</tr>
<tr>
<td>150. A he goat</td>
<td>Ekk khas, bokṛā</td>
<td>Khasā, bokṛā</td>
<td>Yāk bokṛā</td>
<td>Bokṛā</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Ekk chhagṛī</td>
<td>Chhēr</td>
<td>Yāk bokṛī, chhēṛī</td>
<td>Chhēṛi</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Khasi</td>
<td>Khasawā</td>
<td>Bokṛā</td>
<td>Bokṛā</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Ekk hānnā</td>
<td>Hānnā</td>
<td>Yāk hānnā</td>
<td>Mirīyā</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ekk hanī</td>
<td>Hanī</td>
<td>Yāk hanī</td>
<td>Hanī</td>
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<tr>
<td>155. Deers</td>
<td>Hannawā (mas.), hanīyā (fem.)</td>
<td>Harīn</td>
<td>Hannā</td>
<td>Harīn</td>
</tr>
<tr>
<td>156. I am</td>
<td>Ham han</td>
<td>Ham bātī, or ahī</td>
<td>Mahā bīśī</td>
<td>Mahā bāti, main ahēō</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tū hāi</td>
<td>Tāh bātī, or ahī</td>
<td>Tāh hāi</td>
<td>Tāh hāi, tāhī ahē</td>
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<tr>
<td>158. He is</td>
<td>U hāi</td>
<td>U bātī, or ahī</td>
<td>Wē hāi</td>
<td>Wā āyī, wā hāi</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ham han</td>
<td>Ham bātī, or ahī</td>
<td>Ham han, ahī</td>
<td>Ham han, ham āhēn</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tūm hān</td>
<td>Tūm bātī, or ahān</td>
<td>Tūm ahān</td>
<td>Tū or tūm hā, ānī, or tūm āhān</td>
</tr>
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<tr>
<th>Baclla Gὄ Gors (Brow).</th>
<th>Gό-Gόl (Manleigh).</th>
<th>Clinegop (Balpur).</th>
<th>Bhōnl (Simper State).</th>
<th>English</th>
</tr>
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<tr>
<td>Sab-o-te nicha</td>
<td>Sab-o sajo</td>
<td>Sab-o te banē</td>
<td>...</td>
<td>134. Bett.</td>
</tr>
<tr>
<td>Ŭchē</td>
<td>Ŭchō</td>
<td>Ŭch</td>
<td>Ćeog</td>
<td>135. High.</td>
</tr>
<tr>
<td>Bahbul ūchā</td>
<td>Am ūchō</td>
<td>Wō-kare ūch</td>
<td>...</td>
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</tr>
<tr>
<td>Sab-o ūchā</td>
<td>Sab-o ūchō</td>
<td>Sab-o ūch</td>
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<td>137. Highest.</td>
</tr>
<tr>
<td>Ek ghōri</td>
<td>Ghōri</td>
<td>Gaēj ghōpi</td>
<td>Gaēj ghōpi</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ilk harālha</td>
<td>Sār, bijar</td>
<td>Sār</td>
<td>Sār</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Ilk gāy</td>
<td>Gāy, tāli, or gāiyā</td>
<td>Gāy</td>
<td>Gāi</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Barālha</td>
<td>Sālēhen</td>
<td>Gaēj sār</td>
<td>Sār–mānē</td>
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</tr>
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<td>Kukkar</td>
<td>Kutā</td>
<td>Kukur</td>
<td>Kukur</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Ilk bokērā</td>
<td>Bokērā</td>
<td>Bokērā</td>
<td>Bokērā</td>
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<td>Bokērā</td>
<td>Bokērā</td>
<td>Chhēl</td>
<td>151. A female goat.</td>
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<td>Mīγū</td>
<td>Kharṣāil</td>
<td>Harinā</td>
<td>Mirig</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Harin</td>
<td>He–nē</td>
<td>Harin</td>
<td>Māl mirig</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Mēy ahē</td>
<td>Maš haš, haš, ahē</td>
<td>Maš Īw, haš, havāi</td>
<td>Maš ahē</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Taš ahē</td>
<td>Tōy haš, haš, ahē</td>
<td>Tōy Īw, haš, havān</td>
<td>Tōy ahō</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Ŭ ahē</td>
<td>U–bich haš, haš, ahē</td>
<td>Wō Īy, haš, havāi</td>
<td>Ū ahē</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Hum ahē</td>
<td>Ham ki, ham, ahē</td>
<td>Ham–man īw, han, havān</td>
<td>Īmē–mānē ahē</td>
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</tr>
<tr>
<td>English</td>
<td>Awadhi (Hindi)</td>
<td>Awadhi (Central Pahari)</td>
<td>Awadhi (Biharviri, Uraja)</td>
<td>Angledi (Rewa)</td>
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<td>---------</td>
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<td>-------------------------</td>
<td>---------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>151. They are</td>
<td>Wai sab hai</td>
<td>Wai būṭen, aha' er han</td>
<td>Ûi haï</td>
<td>Ûi haï, Ûi ūy</td>
</tr>
<tr>
<td>162. I was</td>
<td>Ham rahn</td>
<td>Hān rāhē</td>
<td>Māi rāhā</td>
<td>Māi rāhya-tāi</td>
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<td>163. Thou wast</td>
<td>Tū rāhē</td>
<td>Tāi rāhē</td>
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<tr>
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<td>Û rāhā</td>
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<tr>
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<td>Ham sab rahn</td>
<td>Ham rāhē</td>
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<td>Ham rāhē-bāi, ham rāhē-tāi</td>
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<td>Tūl rāhēhu</td>
<td>Tūn rāhēa</td>
<td>Tūl rāhya-bāi, tūl rāhya-tāi</td>
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<td>167. They were</td>
<td>Wai rāhāi</td>
<td>Wai rāhēb</td>
<td>Ûi rāhāi</td>
<td>Ûi rāhē-bāi, Ûi rāhē-tāi</td>
</tr>
<tr>
<td>168. Be</td>
<td>Hō</td>
<td>Hōy</td>
<td>Hō</td>
<td>Hōy</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hōb</td>
<td>Hōb</td>
<td>Hōb</td>
<td>Hōb</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hōt</td>
<td>Hōtē</td>
<td>Hōt</td>
<td>Hōt</td>
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<tr>
<td>171. Having been</td>
<td>Hōt-kā</td>
<td>Hōt-kā</td>
<td>Hōt-kā</td>
<td>Hōt-kā</td>
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<tr>
<td>172. I may be</td>
<td>Ham hōy-sākē-bāi</td>
<td>Kajāt ham hōi</td>
<td>Māi hāteū</td>
<td>Māi hāteū (Kānāgī)</td>
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<tr>
<td>173. I shall be</td>
<td>Ham-lōb</td>
<td>Ham lōb</td>
<td>Māi hūkānū</td>
<td>Māi hūkānū</td>
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<tr>
<td>174. I should be</td>
<td>Ham-kā hōy-kā chākhi</td>
<td>Hān-kā hōkā chākhi</td>
<td>Dītto</td>
<td>Mohī hōkā chākhi</td>
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<td>175. Beat</td>
<td>Mārau</td>
<td>Mārau</td>
<td>Mārau</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mārab</td>
<td>Mārab</td>
<td>Mārab</td>
<td>Mārāb</td>
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<td>177. Beating</td>
<td>Mārat</td>
<td>Mārat</td>
<td>Mārat</td>
<td>Mārat</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Māri-kā</td>
<td>Māri-kā</td>
<td>Māri-kā</td>
<td>Māri-kā</td>
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<tr>
<td>179. I beat</td>
<td>Ham mārat-bāi</td>
<td>Ham mārat-bāṭī</td>
<td>Māi māraū</td>
<td>Māi māraū, māi māra tyub-bāi</td>
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<tr>
<td>180. Thou bestest</td>
<td>Tū mārat-bāi</td>
<td>Tāi mārat-bāṭī</td>
<td>Tūi mārau</td>
<td>Tūi mārat-bāi, tāi mārat-bāi</td>
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<td>181. He beats</td>
<td>Ū mārat-bāi</td>
<td>Ū mārat-būṭī</td>
<td>Wō mārat-bāi</td>
<td>Wō mārat-bāi</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Ham mārat-bāi</td>
<td>Ham mārat-bāṭī</td>
<td>Ham mārat-bāi</td>
<td>Ham mārat-bāi, ham mārā thāi</td>
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<tr>
<td>183. You beat</td>
<td>Tūm mārat-bāu</td>
<td>Tāi mārat-tōṭhu</td>
<td>Tūm mārau</td>
<td>Tūm mārat-tāi</td>
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<td>184. They beat</td>
<td>Wai mārat-bāi</td>
<td>Wai mārat-bāṭo</td>
<td>Ûi mārat-bāi</td>
<td>Ûi mārat-bāi</td>
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<tr>
<td>185. I beat (Past Tense)</td>
<td>Māi māṛī</td>
<td>Ham māṛā</td>
<td>Māi māṛē</td>
<td>Māi māṛē</td>
</tr>
<tr>
<td>186. Thou bestest (Past Tense)</td>
<td>Tū māṛa</td>
<td>Tāi māṛē-bāi</td>
<td>Tūi māṛē-bāi</td>
<td>Tāi māṛē</td>
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<tr>
<td>187. He beat (Past Tense)</td>
<td>Uṁ-ū māris</td>
<td>Uṁ māris</td>
<td>Ûi māris</td>
<td>Wā māris</td>
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<td>-----------------------------</td>
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<tr>
<td>On āhī</td>
<td>Unhi hai, bōhī, āhī.</td>
<td>Wō-man āy, hai, hāwaī.</td>
<td>Ī-mānā āhī.</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mōy raḥābō.</td>
<td>Māi raḥābō.</td>
<td>Māi raḥābo.</td>
<td>Māi raḥēn.</td>
<td>162. I was.</td>
</tr>
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<td>Ī rahēs.</td>
<td>Ī rahēs.</td>
<td>Wō-hor rahēs.</td>
<td>Ī rahēs.</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham rahēit</td>
<td>Ham raḥē.</td>
<td>Ham-man rahēn.</td>
<td>Ī-mānā raḥē.</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tōy raḥēli</td>
<td>Tūm raḥē.</td>
<td>Tūm-man raḥēw.</td>
<td>Tūm-mānā raḥēn.</td>
<td>166. You were.</td>
</tr>
<tr>
<td>On raḥēli</td>
<td>Un raḥēn.</td>
<td>Wō-man raḥēn.</td>
<td>Ī-mānā raḥēn.</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Bhai</td>
<td>Ḥōy</td>
<td>Ḥō.</td>
<td>Īmūi</td>
<td>168. He.</td>
</tr>
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<td>Ḥō</td>
<td>Ḥōweh-kā.</td>
<td>Ḥōnā</td>
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<td>169. To be.</td>
</tr>
<tr>
<td>...</td>
<td>Hōy-ko.</td>
<td>Hō-kō</td>
<td>Ḥōkē raḥēs.</td>
<td>171. Having been.</td>
</tr>
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<td>Mōy hōi ḍāṭh</td>
<td>Māi hoḥāli.</td>
<td>Māi ḍāṭhēi.</td>
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<td>173. I shall be.</td>
</tr>
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<td>...</td>
<td>Mō-lā ḍōn ḍāṭhē</td>
<td>Māi hūyā raḥe hūhō.</td>
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<td>174. I should be.</td>
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<td>Mārū</td>
<td>Mār</td>
<td>Mār</td>
<td>Mārūa</td>
<td>175. Best.</td>
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<td>...</td>
<td>Mārun-lā</td>
<td>Mār-nā</td>
<td>Mār-lē</td>
<td>176. To best.</td>
</tr>
<tr>
<td>...</td>
<td>Mārāko.</td>
<td>Mārāko</td>
<td>Mārākä</td>
<td>178. Having beaten.</td>
</tr>
<tr>
<td>Mōy mārās</td>
<td>Māi mārās.</td>
<td>Māi mārōw</td>
<td>Māi mārōw.</td>
<td>185. I best (Past Tense).</td>
</tr>
<tr>
<td>Tōy mārās</td>
<td>Tōy mārā-sō.</td>
<td>Tī mārā, mārāa</td>
<td>Tī mārās.</td>
<td>186. Thou bestest (Past Tense).</td>
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<table>
<thead>
<tr>
<th>English</th>
<th>Awadh (Gonda)</th>
<th>Awadh (Central Panchayat)</th>
<th>Awadh (Baithali, Urao)</th>
<th>Baghdi (Rewa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past tense)</td>
<td>Ham màre</td>
<td>Ham màr</td>
<td>Ham màra-reh</td>
<td>Ham màre</td>
</tr>
<tr>
<td>189. You beat (Past tense)</td>
<td>Tum màru</td>
<td>Tum muro</td>
<td>Tum màra-reh</td>
<td>Tū màryā</td>
</tr>
<tr>
<td>190. They beat (Past tense)</td>
<td>Wai màrin</td>
<td>Wai màrin</td>
<td>Un màra-reh</td>
<td>Uī màrin</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ham màrat-hai</td>
<td>Ham màrat-aht</td>
<td>Māi màrat-hāi</td>
<td>Māi màra-reh</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ham màrat-rahan</td>
<td>Ham màrat-rāh</td>
<td>Māi màrat-rāh</td>
<td>Māi màra-reh</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Ham màkin</td>
<td>Ham mār-chuk-aht</td>
<td>Māi mār-aht</td>
<td>Māi mār-aht</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Māi māc sahāt-hāri</td>
<td>Chāhē ham māri</td>
<td>Māi māc sakāt-hāri</td>
<td>Māi māc sahāt-hāri</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Ham mārab</td>
<td>Ham mārāb</td>
<td>Māi mārāb</td>
<td>Māi mārāb</td>
</tr>
<tr>
<td>196. Then will beat</td>
<td>Tū mārī</td>
<td>Tāi mārī*ū</td>
<td>Tāi māri</td>
<td>Tāi mārī, tū māri</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ī mārī</td>
<td>Ī mārī, (Kenaj)</td>
<td>Wo mārī</td>
<td>Wā mārī</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ham mārab</td>
<td>Ham mārāb</td>
<td>Ham mārāb</td>
<td>Ham mārāb</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tū māra-hau</td>
<td>Tū māra-hau</td>
<td>Tū mārī-hau</td>
<td>Tū mārī-hau</td>
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<tr>
<td>200. They will beat</td>
<td>Wai mārī-haĩ</td>
<td>Wai mārī-haĩ</td>
<td>Uī mārī-haĩ</td>
<td>Uī mārī-haĩ</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Ham-le mārāt-kā chāhī</td>
<td>Ham-le mārāt-kā chāhī</td>
<td>Māhī-kā mārāt-kā chāhī</td>
<td>Mōhī mārā chāhī</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Ham mārā gayen-hai</td>
<td>Ham mārā gā-aht</td>
<td>Māi mārā gā-hāi</td>
<td>Māi mārā jāya-hai</td>
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<tr>
<td>203. I was beaten</td>
<td>Ham mārā gayen-rāh</td>
<td>Ham mārā gā-rāh</td>
<td>Māi mārā gā-rāh</td>
<td>Māi mārā gayā-hai</td>
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<tr>
<td>204. I shall be beaten</td>
<td>Ham mārā jāb</td>
<td>Ham mārā jāh</td>
<td>Māi mārā jāh-hāi</td>
<td>Māi mārā jāh-hāi</td>
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<tr>
<td>205. I go</td>
<td>Ham jāt-hāi</td>
<td>Ham jāt-hāi</td>
<td>Māi jāt-hāi</td>
<td>Māi jāt-yū-hāi</td>
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<tr>
<td>206. Then goest</td>
<td>Tū jāt-hāi</td>
<td>Tāi jāt-hāi</td>
<td>Tāi jāt-hāi</td>
<td>Tāi jāt-hāi, tāi jāt-hāi</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Ī jāt-hāi</td>
<td>Ī jāt-hāi,</td>
<td>Wo jāt-hāi</td>
<td>Wā jāt-hāi</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ham jāt-hāi</td>
<td>Ham jāt-hāi</td>
<td>Ham jāt-hāi</td>
<td>Ham jāt-hāi</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tū jāt-hāu</td>
<td>Tū jāt-hāu</td>
<td>Tū jāt-hāu</td>
<td>Tū jāt-hāu</td>
</tr>
<tr>
<td>210. They go</td>
<td>Wai jāt-hāi</td>
<td>Wai jāt-hāi</td>
<td>Uī jāt</td>
<td>Uī jāt-hāi</td>
</tr>
<tr>
<td>211. I went</td>
<td>Ham guyen</td>
<td>Ham gā-rāh</td>
<td>Māi guyā-h</td>
<td>Māi guyā-h</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū guyā</td>
<td>Tū gā-rāh</td>
<td>Tāi jāt-rāh</td>
<td>Tāi guyā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Ī gā</td>
<td>Ī gā rāh</td>
<td>Wo gā-rāh</td>
<td>Wā gā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ham guyan</td>
<td>Ham gāwā rāh</td>
<td>Ham guyan</td>
<td>Ham guyen</td>
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</tbody>
</table>

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<table>
<thead>
<tr>
<th>Baghdi Gopil (Bengali)</th>
<th>Gudwani (Manali)</th>
<th>Chhindwapi (Balpur)</th>
<th>Bhalia (Gompa State)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ham mārī</td>
<td></td>
<td>Hām mārā-raha</td>
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<td>Ām-mānā mārī</td>
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<tr>
<td>Tāy mārī</td>
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<td>On mākā</td>
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<td>Māyā mārā-ta-hal</td>
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<table>
<thead>
<tr>
<th>English</th>
<th>Awaài (Gonda)</th>
<th>Awa áll (Central Pastolnach)</th>
<th>A wa áll (Hairewi, Loko)</th>
<th>Baghãlí (Rew.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>216. They went</td>
<td>Wai gayan</td>
<td>Wai gawā raheñ</td>
<td>Ul gō</td>
<td>Ul gō</td>
</tr>
<tr>
<td>217. Go .</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
<td>Jā</td>
</tr>
<tr>
<td>219. Goen .</td>
<td>Gaiwā</td>
<td>Gai</td>
<td>Gā</td>
<td>Ga</td>
</tr>
</tbody>
</table>

290. What is your name? | Tōhār kā nāw hai? | Tōhār nāw kāw ahi? | Tēr kā nāw hai? | Tōhār kā nāw hai? |
<p>| 293. How many sons are there in your father's house? | Tūhārō kēpā-kē kāf mēlī hai | Tūhārō kēpā-kē pārwār-kāf kē bētāhun hai | Tūhārō kēpā-kē ghar-kē mēlī kē pārwār-kē bētāhun hai | Tūhārō kēpā-kē ghar-kē mēlī kē pārwār-kē bētāhun hai |
| 294. I have walked a long way to-day. | Ham-tā buhtā ḍhair chālēn | ḍhair chālēn | Mañ tā buhtā ḍhair chālō | ḍhair mai buhtā ḍhair chālē |
| 295. The son of my uncle is married to your sister. | Hamā tūhārō pīṁ kā kētā kāḥī bātā ḍhaō kē pārō bātā ākā āhā | Hamār bātā kētā kāḥī bātā ākā āhā | Mērā kākā kērā kētā wēlā kētā kāḥī bātā ākā āhā | Mērā kākā kērā kētā wēlā kētā bātā ākā āhā |
| 296. In the house is the saddle of the white horse. | Tūhārō kēpā pīṁ kā kāḥī bātā ākā āhā | Tūhārō kēpā pīṁ kā kāḥī bātā ākā āhā | Tūhārō kēpā pīṁ kā kāḥī bātā ākā āhā | Tūhārō kēpā pīṁ kā kāḥī bātā ākā āhā |
| 297. Put the saddle upon his back. | Uē kēpā-pē hērā jāmā ākā āhā | Uē kēpā-pē hērā jāmā ākā āhā | Uē kēpā-pē hērā jāmā ākā āhā | Uē kēpā-pē hērā jāmā ākā āhā |
| 298. I have beaten his son with many stripes. | Ham tōhārō bētāhū kā ḍhair kē bātā ākā āhā | Ham tōhārō bētāhū kā ḍhair kē bātā ākā āhā | Mērā tōhārō bētāhū kā ḍhair kē bātā ākā āhā | Mērā tōhārō bētāhū kā ḍhair kē bātā ākā āhā |
| 299. He is grazing cattle on the top of the hill. | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā |
| 300. He is sitting on a horse under that tree. | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā | I pārō kā pē hō ḍhārā pārō gōrn ākā āhā |
| 301. His brother is taller than his sister. | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā |
| 302. The price of that is two rupees and a half. | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā | I hō ḍhārā pārō gōrn ākā āhā |
| 303. My father lives in that small house. | Hamā hō ḍhārā pārō gōrn ākā āhā | Hamā hō ḍhārā pārō gōrn ākā āhā | Hamā hō ḍhārā pārō gōrn ākā āhā | Hamā hō ḍhārā pārō gōrn ākā āhā |
| 304. Give this rupee to him. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 305. Take those rupees from him. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 306. Best him well and bind him with ropes. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 307. Draw water from the well. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 308. Walk before me. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 309. Whose boys come behind you? | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 310. From whom did you buy that? | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |
| 311. From a shopkeeper of the village. | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā | I ṛupā tōhārō kā ḍhair āhā |</p>
<table>
<thead>
<tr>
<th>भारती भाषाओं (विंगस)</th>
<th>भारती मानिस (मानिस)</th>
<th>चिनियाँग्सि (कीजाम)</th>
<th>बंगाली (बंगाली)</th>
<th>इंग्लिश</th>
</tr>
</thead>
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<tr>
<td>तेल्गाल नन्त लाहु</td>
<td>तुम गाओ</td>
<td>तुम-मन गाय</td>
<td>तुम-मान गाय</td>
<td>215. You went.</td>
</tr>
<tr>
<td>ओन गायल नन्त</td>
<td>उन गाय</td>
<td>ओ-मान गाय</td>
<td>ओ-मान गाय</td>
<td>216. They went.</td>
</tr>
<tr>
<td>जाता</td>
<td>जा</td>
<td>जा</td>
<td>जा</td>
<td>217. Go.</td>
</tr>
<tr>
<td>जात-जात</td>
<td>जात-हाई</td>
<td>जात-हाई</td>
<td>जात-हाई</td>
<td>218. Going.</td>
</tr>
<tr>
<td>गायल</td>
<td>गाय</td>
<td>गाय</td>
<td>गाय</td>
<td>219. Gone.</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू कहाँ है?</td>
<td>तू कहाँ है?</td>
<td>तू कहाँ है?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>इ गंगा सा रूढ़िया हुं</td>
<td>222. How far is it from here to Kishmir?</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>226. In the house is the middle of the white horse.</td>
</tr>
<tr>
<td>जात-जात</td>
<td>जात-हाई</td>
<td>जात-हाई</td>
<td>जात-हाई</td>
<td>227. Put the middle upon his back.</td>
</tr>
<tr>
<td>गायल</td>
<td>गाय</td>
<td>गाय</td>
<td>गाय</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>232. The price of that is two ruppes and a half.</td>
</tr>
<tr>
<td>गायल</td>
<td>गाय</td>
<td>गाय</td>
<td>गाय</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>234. Give this ruppe to him.</td>
</tr>
<tr>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>235. Take those ruppes from him.</td>
</tr>
<tr>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>जाता</td>
<td>236. Best him well and bring him with ropes.</td>
</tr>
<tr>
<td>गायल</td>
<td>गाय</td>
<td>गाय</td>
<td>गाय</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>तू मन हं बान</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>महादेव मानिस-कर अर्थात्</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>कय्या ते मन लिहाता?</td>
<td>कय्या ते मन लिहाता?</td>
<td>कय्या ते मन लिहाता?</td>
<td>कय्या ते मन लिहाता?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>गायल</td>
<td>गाय</td>
<td>गाय</td>
<td>गाय</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>

G. I. C. P. O.—No. 304 H. D.—3-0-1903—1,720.—F. M. M.

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