LINGUISTIC SURVEY OF INDIA.

Compiled and edited by
G. R. GRIGSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.)

VOL. IX.
INDO-ARYAN FAMILY.
CENTRAL GROUP.
PART III.
The BAI Languages,
Including Khândést, Banjârî or Labhânti, Bahrûptâ, &c.
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Vol. I. Introductory.
  II. Môn-Khmer and Tai families.
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    III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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  V. Indo-Aryan languages, Eastern group.
    Part I. Bengali and Assamese.
    II. Bihari and Oriya.
  VI. Indo-Aryan languages, Mediatic group (Eastern Hindi).
  VII. Indo-Aryan languages, Southern group (Marathi).
  VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahndā, Kashmiri, and the Pāśāča languages).
  IX. Indo-Aryan languages, Central group.
    Part I. Western Hindi and Punjābi.
    II. Bājāsthānī and Gujarātī.
    III. Bhil languages, Khāndēśī, etc.
    IV. Himalayan languages.
  X. Brahman family.
  XI. "Gipsy" languages and supplement.
CONTENTS.

SYSTEM OF TRANSLITERATION
Introduction Meta

Bhil Dialects and Khāndesi

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area in which spoken</td>
<td>1</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>47</td>
</tr>
<tr>
<td>Linguistic boundaries</td>
<td>48</td>
</tr>
<tr>
<td>Relation to other Indo-Aryan vernaculars</td>
<td>49</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>50</td>
</tr>
<tr>
<td>Nominal</td>
<td>51</td>
</tr>
<tr>
<td>Pronominal</td>
<td>52</td>
</tr>
<tr>
<td>Verbal</td>
<td>53</td>
</tr>
<tr>
<td>Brief on Bhilism</td>
<td>54</td>
</tr>
<tr>
<td>The Bhil</td>
<td>55</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>56</td>
</tr>
<tr>
<td>Bhil Dialects</td>
<td>57</td>
</tr>
<tr>
<td>Non-Aryan element</td>
<td>58</td>
</tr>
<tr>
<td>Bhil of Maharantha</td>
<td>59</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>60</td>
</tr>
<tr>
<td>Sketch Grammar</td>
<td>61</td>
</tr>
<tr>
<td>Specimens</td>
<td>62</td>
</tr>
<tr>
<td>Bhil of Kaly Ghaut of Morar</td>
<td>63</td>
</tr>
<tr>
<td>Bhil of Kava of Morar</td>
<td>64</td>
</tr>
<tr>
<td>Girtali or Nyik of Marwar</td>
<td>65</td>
</tr>
<tr>
<td>Magri of Marwar</td>
<td>66</td>
</tr>
<tr>
<td>Bhil of Bhil clan</td>
<td>67</td>
</tr>
<tr>
<td>Bhil of Dhar in Bhopawar</td>
<td>68</td>
</tr>
<tr>
<td>Bhil of Sneh in Bhopawar</td>
<td>69</td>
</tr>
<tr>
<td>Bhil of Jaks in Pandh Mahsas</td>
<td>70</td>
</tr>
<tr>
<td>Bhil of Jad in Bhopawar</td>
<td>71</td>
</tr>
<tr>
<td>Bhil of A.A. Jad in Bhopawar</td>
<td>72</td>
</tr>
<tr>
<td>Bhil of Bhils in Bhopawar</td>
<td>73</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>74</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>75</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>76</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>77</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>78</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>79</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>80</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>81</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>82</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>83</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>84</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>85</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>86</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>87</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>88</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>89</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>90</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>91</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>92</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>93</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>94</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>95</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>96</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>97</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>98</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>99</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>100</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>101</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>102</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>103</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>104</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>105</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>106</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>107</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>108</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>109</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>110</td>
</tr>
<tr>
<td>Dialect of Jad in Bhapawar</td>
<td>111</td>
</tr>
<tr>
<td>Dialect of Bhal in Bhapawar</td>
<td>112</td>
</tr>
<tr>
<td>Dialect of Bhals in Rajkot</td>
<td>113</td>
</tr>
<tr>
<td>Dialect of Chileda in Rajkot</td>
<td>114</td>
</tr>
<tr>
<td>Dialect of the Pandh Mahals</td>
<td>115</td>
</tr>
<tr>
<td>Dialect of Jaks in Pandh Mahsas</td>
<td>116</td>
</tr>
</tbody>
</table>
## CONTENTS

### Bihari or Bihloko-Contd.
- Dheada
- Naskar
- Paushthi
- Kachari
- Bhil of Malk
- Bihari or Nahari
- Bhil of Khondsh
- Bhil of the Saptarasi
- Binauri
- Kajli
- Bhil of Sumur
- Yuari of the Punjabs and of Murshidpur
- Nahari of the Gangsahs of Benar
- Yuari of the Bundls of Benar
- Yuari of Midsore in Benar

### Kachari and its sub-dialects
- Khindesi, Ahربع or Dhing Gujari
- Khondsh of Khondsh
- Dhang of the Dangs
- Hadgar of Bener

### List of Standard Words and Surnames in Bihari

### Banyar or Lahanti and Kharatia
- Banyar or Labbati
- Lahanti or Wajeri of Bener
- Sandhi of Mudit

### Labbati or Lahanti and Kharatia
- Labbati or Lahanti of the Central Provinces
  - of Wajeri
  - of Hoshangabad
  - of Kanpur
- Banyar of the United Provinces
  - of Sauari
- Kachari
- Lahanti of the Punjab
- Lahanti of Lahore
- Lahanti of Kanpur
- Lahanti of Murshidpur
- Lahanti of the Province of Gujrat
- Lahanti

### List of Standard Words and Surnames in Lahanti

## MAP

Map illustrating the distribution of the Bihari dialects and of Khindesi

To face p. 1.
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

\begin{align*}
\text{च a} & \text{ छ c} \text{ झ j} \text{ ञ n} \text{ ढ d} \text{ ण d} \text{ ट t} \text{ ठ tl} \text{ ड d} \text{ ढ d} \text{ ण d} \\
\text{ण n} & \text{ ज ja} \text{ झ jh} \text{ झ jh} \\
\text{ञ n} & \text{ च cha} \text{ छ cha} \text{ ट tha} \text{ ठ thl} \text{ ड dha} \text{ ढ dha} \\
\text{ण n} & \text{ य ya} \text{ र ra} \text{ ल la} \text{ य ra} \text{ र ra} \text{ य ra} \\
\text{म ma} & \text{ भ bha} \text{ ब ba} \text{ भ bha} \text{ ब ba} \\
\text{व va} & \text{ व va} \text{ व va} \\
\text{स sa} & \text{ स sa} \\
\text{व va} & \text{ व va} \text{ व va} \text{ व va} \\
\text{स sa} & \text{ स sa} \\
\end{align*}

Vasarga (i) is represented by ə, thus अम əma वः अम əma. Anusvara (i) is represented by ə, thus देव ədev, राम əraム. In Bengali and some other languages it is pronounced əng, and is then written əg; thus बंग ənga। Anusvara or Chandra-bindu is represented by the sign ° over the letter nasalized, thus ने əme।

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

\begin{align*}
1 & \text{ '', etc.} \\
\text{द d} & \text{ द d} \\
\text{ज j} & \text{ ज j} \\
\text{झ jh} & \text{ झ jh} \\
\text{ठ thl} & \text{ ठ thl} \\
\text{र ra} & \text{ र ra} \\
\text{ल la} & \text{ ल la} \\
\text{व va} & \text{ व va} \\
\text{स sa} & \text{ स sa} \\
\text{व va} & \text{ व va} \\
\text{स sa} & \text{ स sa} \\
\text{व va} & \text{ व va} \\
\text{स sa} & \text{ स sa} \\
\end{align*}

Tanwir is represented by ə, thus ब əfawra। Alf-s nasirra is represented by ə; — thus, ə ədəsə।

In the Arabic character, a final silent h is not transliterated,—thus ə əh ədəsə। When pronounced, it is written,—thus, ə əh ədəsə।

Vowels when not pronounced at the end of a word, are not written in transliteration। Thus, ə əh bəsa, not bəsa। When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line। Thus (Hindi) रेखा rəkə ə, pronounced dəkəə। (Kāld̪ən) फुरु əkə, कर əkə, pronounced kəə। (Bihārī) देखाə dəkəə।
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:

(a) The ts sound found in Marathi (४), Pushto (پ), Kashmiri (ؤ), Tibetan (ྡ), and elsewhere is represented by ẖ. So, the aspirate of that sound is represented by ẖh.

(b) The dz sound found in Marathi (द), Pushto (پ), and Tibetan (ཛ) is represented by ḍz, and its aspirate by ḍzh.

(c) Kashmiri (ؤ) is represented by ṭ.

(d) Sindhi ڪ, Western Punjabi (and elsewhere on the N.-W. Frontier) ñ, and Pushto ñ or ڇ are represented by ڇ.

(e) The following are letters peculiar to Pushto:

- ڪ ڪh, ڪh; ڪh, ñ; ڪh, ڪh, ڪh, ڪh; ڪh, ڪh, ڪh; ڪh.

(f) The following are letters peculiar to Sindhi:

- ڪh, ڪh; ڪh, ñ; ڪh, ڪh, ڪh; ڪh, ڪh, ڪh, ڪh; ڪh.

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

- ڇ represents the sound of the ڇ in निल.
- ڇ, ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.
- ڇ, ڇ, ڇ, ڇ, ڇ.

The semi-consonants peculiar to the Mândé languages are indicated by an apostrophe. Thus ڇ', ڇ', ڇ', and so on.

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

Part III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rajasthani and Gujarati. It is devoted to the numerous Bhili languages of Central and Western India and to the Khundeshi spoken in the district of Khandesh. Certain of the so-called ‘Gipay Languages,’ e.g., Baci, Habr, Pardi, and Siyalgiri, have been discovered to be varieties of Bhili and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

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

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

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

George A. Grierson.


**BHIL DIALECTS AND KHĀNDESI.**

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

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

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

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

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhil dialects</td>
<td>5,083,109</td>
</tr>
<tr>
<td>Khānḍēsi (and its sub-dialects)</td>
<td>1,453,066</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,542,275</strong></td>
</tr>
</tbody>
</table>

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthāni, towards the south by Marāthi, and towards the west by Marāthi and Gujārati.

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

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

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

The short a has, in many dialects, the broad sound of o in 'hot.' Thus, पाग and पोग, नाहुळ, नाहु ताळ. The same is the case in Rājasthānī dialects and in Kōṅkanī, but usually not in those dialects where the Marāṭhī influence is strongest. ए takes the place of s in Sīndo, and also, to some extent, in Jhālu.

The palatals commonly become s-sounds, especially in the north. The same is the case in Gujarāṭī and Rājasthānī dialects, and we may also compare the pronunciation of ए and ज as ए and ज, respectively, in Marāṇi and in the Chogatā dialects of Gujarāṭī.

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

There is a strong tendency to substitute ए for soft mutes. This is especially the case with soft aspirates, and forms such as कोड or कोडा, instead of गोड, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus लोड and लोडा, taken; लोड and गोड, a cow, and so on. The palatal ज seems to be especially apt to be hardened, and is very often pronounced as an s. The emphatic particle ए in Khandesh is perhaps due to this tendency and is not identical with the Marāṇi ए.

In many dialects a, medial ए is frequently elided, as in हां, for हां, having done; मूंड, for मूंड, I may die; दूर, for दूर, far; all of which are quoted from the Mawohi of Khandesh.¹

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

¹ See also pp. 45, 54, 105, 110, 113, and 117.
The inflection of nouns is mainly the same as in Gujarati. In the south we find some instances of the use of the Marathi oblique form, not, however, as a regular feature. Khāndeshi has developed a separate oblique form of the plural ending in īs or ā. In Ahirī we find a similar form ending in ē. An ē is very often added to the base in many dialects; thus, ṇā and ṇās, a father. Similar forms are common in the Marathi dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in ē as in Gujarāti. In the dialects spoken in the southern part of Rewakantha, in Khāndeshī, and in the Bhill dialects spoken between that district and the sea, however, we also find the Marathi form ending in ē.

The case suffixes are the same as in Gujarāti. As in some Gujarāti dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form īhō, etc., it also occurs as ēhō, etc., compare Kāstānī. The ē of the suffix nē of the dative is often replaced by ē especially in the south and west. It then also sometimes assumes the Marathi form nā.

The suffixes of the genitive and the dative are usually nō and nē respectively. There is also another pair of suffixes ēhō and ēhē, respectively. These suffixes are apparently confined to the west, from Santhī and southwards. We meet them again in the broken Marathi dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarāti; thus, ēhō, I, with several slightly varying forms. We also find forms such as ēhō in the dialects which lead over to Mālvī, and in the south and west the Marathi form mā gradually gains ascendency.

The present tense of the verb substantive is ēhō, etc., in Gujarāti and Eastern Kāstānī, and ēhō, etc., in Western Kāstānī. The future tense is usually formed by adding an ē-suffix in these dialects where 'I am' is ēhō, and an ē-suffix where the corresponding form is ēhē. Periphrastic future forms are used besides, an inflected ē being added in the east, and an indeclinable ē in the west. We also find a ē-suffix in Mālvī and some dialects of Mārwārī.

All these forms occur in the various Bhill dialects. The ē-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Mārgē and Nyār; in the hilly tracts of the Mewar State, in Parābgarh, Ratlam, and Dhar. It is further the common form in the Bhill dialects of Mahākāntha, the South State of Rewakantha, the Nāri dialects of All Rājpur; the Mārwāli dialect of Khāndeshī, and the various forms of Bhill spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rāri, Chadīrī, Gāmī, Naikī. The Marathi forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Khānī.

The future is formed by adding an ē-suffix in most of these dialects. In the north, however, in Mārwāra, we find the Jaipurī future ending in ē, and in Rālam, Parābgarh and Dhar we have the ē-suffix of Mālvī.

The ē-form of the verb substantive often replaces the initial ěh with ē. The ē-form prevails in the Bhill dialects of the Panch Mahāls, Jhabīna, Chhota Udaipur, and
Rajpitha, and the sā-suffix in the Lunawada and Bara States of Rewakantha; in
Ali Rajpur, Barwani, and over the greater portion of Khandesh.

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

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

The past tense is usually formed as in Gujarati. As in that language and in Eastern
Hindi, a suffix sō or ṣō is used as well as the ordinary gō-suffix. It is often substituted
for sō, just as l and s interchange in the suffix of the inactive.

The ṣō-suffix is occasionally also used in the present tense. It is not certain
whether it is identical with the l-suffix in Marathi or not. It is also possible to think of
a connection of the ṣ-suffix which forms relative participles in Telugu and other
Dravidian languages. If sō is identical with Marathi ṭa, its wide use in Bhilli must
be accounted for by the use of the old l-suffix (Prakrit ṭa) at a period when it was
still a pleonastic suffix without being limited to the past tense.

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

The preceding remarks will have shown that the position assigned to the dialects
in question is correct, and that they are in reality more closely related to Gujarati and
Bājasthani than to any other Indo-Aryan vernacular. The same result may be derived
from a comparison of the vocabulary. We are not, however, able to make any statement
in this respect regarding Khandeshi. As to the Bhilli dialects, the Rev. Ch. Thompson has
calculated that about 54 per cent of the words found in the Bhill dialect of Mahikantha
may be derived from Sanskrit and correspond to words used in Gujarati. About 10
per cent, are of Persian descent, and the remaining six cannot as yet be traced.

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

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

Number of speakers.

| Mewar State | 101,500 |
| Banaswara and Kashtaghuch | 126,700 |
| Dungarpur | 47,030 |
| Pali | 26,800 |
| Western Maha Agency | 56,030 |
| Bhopawar Agency | 449,530 |
| Mahiánka | 10,300 |
| The Dung | 970 |
| Nadi | 37,030 |
| Ahmednagar | 1,000 |
| Panch Mahals | 104,500 |
| Rewaṅkat | 101,000 |
| Hanúnlu | 55,000 |
| Bándhu | 275 |
| Ellephur | 252 |
| Banab | 375 |
| Níner | 21,500 |

**TOTAL** | **1,163,812**

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

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Where spoken</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahirí</td>
<td>Cutch</td>
<td>39,500</td>
</tr>
<tr>
<td>Andhra (i.e. 'Non-Aryan.') or Pahádí</td>
<td>Rewaṅkat</td>
<td>43,500</td>
</tr>
<tr>
<td>Bihár</td>
<td>Punjab, Rajputana, and United Provinces</td>
<td>43,000</td>
</tr>
<tr>
<td>Ersí</td>
<td>Chota Udingspur</td>
<td>1,000</td>
</tr>
<tr>
<td>Cháupání</td>
<td>Panch Mahals and Thana</td>
<td>1,200</td>
</tr>
</tbody>
</table>

Carried over | 119,200

¹ It is not impossible that Bhíllá dialect is really a Prakrit corruption of Ahirí, which has been adopted again, in the form by Sanskrit.

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The text above is a historical account of the Bhil language and its speakers, listing the number of speakers in different localities, and providing some general information about the language and its regional variations. The text also notes that Bhil has been influenced by Aryan dialects, particularly Gujarati and Rajasthani. The table at the end summarizes the number of speakers by dialect and region.
### BHILI OR BHILODI.

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Where spoken</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td></td>
<td>110,960</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ghodla</th>
<th>Surat and Navsari</th>
<th>121,258</th>
</tr>
</thead>
<tbody>
<tr>
<td>Danikli</td>
<td>Khandesh</td>
<td>45,000</td>
</tr>
<tr>
<td>Dhul</td>
<td>Surat and Thana</td>
<td>60,000</td>
</tr>
<tr>
<td>Dhul</td>
<td>Thana and Jawhar</td>
<td>14,600</td>
</tr>
<tr>
<td>Ganshi</td>
<td>Surat and Navsari</td>
<td>40,715</td>
</tr>
<tr>
<td>Gujodli</td>
<td>Marwar and Surahi</td>
<td>90,790</td>
</tr>
<tr>
<td>Habra</td>
<td>United Provinces</td>
<td>2,596</td>
</tr>
<tr>
<td>Korku</td>
<td>Navsari, Surat, Sargam, Nasik, Khandesh</td>
<td>382,613</td>
</tr>
<tr>
<td>Kothi</td>
<td>Khandesh</td>
<td>45,000</td>
</tr>
<tr>
<td>Magra a belli</td>
<td>Marwara</td>
<td>44,500</td>
</tr>
<tr>
<td>Mahori</td>
<td>Marwara</td>
<td>30,000</td>
</tr>
<tr>
<td>Nakaari or Baghna</td>
<td>Nasik and Sargam</td>
<td>16,000</td>
</tr>
<tr>
<td>Naikali</td>
<td>Rewakantha, Panca Makala, and Surat</td>
<td>12,190</td>
</tr>
<tr>
<td>Panchali</td>
<td>Baldaan</td>
<td>5,500</td>
</tr>
<tr>
<td>Paroli</td>
<td>Bara and Charla</td>
<td>5,410</td>
</tr>
<tr>
<td>Parvi</td>
<td>Khandesh</td>
<td>25,000</td>
</tr>
<tr>
<td>Ravanat</td>
<td>Nimia</td>
<td>400</td>
</tr>
<tr>
<td>Rani Bhil</td>
<td>Navsari</td>
<td>87,540</td>
</tr>
<tr>
<td>Rathni</td>
<td>Rewakantha</td>
<td>8,000</td>
</tr>
<tr>
<td>Sipalgir</td>
<td>Mundapar</td>
<td>129</td>
</tr>
<tr>
<td>Wargh</td>
<td>Rajputana, Central India, and Bombay Presidency</td>
<td>595,375</td>
</tr>
</tbody>
</table>

**Total** | 1,626,237  

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

<table>
<thead>
<tr>
<th>Bhili</th>
<th>1,163,872</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minor Dialects</td>
<td>1,256,237</td>
</tr>
</tbody>
</table>

**Total** | 2,418,109

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

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

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

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

It is closely related to Gujarāti. The present tense of the verb substantive, however, does not begin with ṇ, but with an ā-sound which seems to correspond to the ā in ‘loch.’ The same sound is also the characteristic of the future tense.

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

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

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

We again return to Mahīkantha. The Bhili of the South State of Rewakantha is almost identical with the dialect spoken in Mahīkantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhili which may be considered as the central link in a chain connecting Nimāri in the east with Standard Gujārāti in the west. The present tense of the verb substantive begins with a while the characteristic element of the future is an ā. The same is the case with the dialects spoken in Jhalawar, and with the Bhil dialects of Chota Vīnāra and Bārijpura of the Rewakantha Agency. The Bhili of the two last-mentioned districts, however, has so
many points of analogy with the dialects spoken farther south and gradually approaching Marathi that they will be dealt with in connexion with them.

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

The dialect of the Abiri in Cutch, on the other hand, is closely related to Gujarati, and will be dealt with in this connexion. It, however, also agrees with Marathi in several points, and we shall therefore proceed from Abiri to a series of dialects which runs down from Rewakantse and gradually approaches Marathi and Khândeshi.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantse Agency. They agree with the Bhil of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chā* and the suffix of the future is *k* or *s*.

In these dialects we meet with a new feature.

The usual present tense in Gujarati and Bājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarati *hā karū chhā*, I do. In Marathi the same tense is formed from the present participle. Thus, *mī karītā*, I do. The forms used in Khândeshi agree with Gujarati in the singular and with Marathi in the plural. Thus, *karas*, he does; *karītas*, they do.

The northern Bhil dialects mainly agree with Gujarati and Bājasthānī. In Chhota Udaipur, on the other hand, the Khāndeshi and Marathi forms begin to appear. Thus, *chāhī*, I am; *chhē* and *chhateh*, they are. Compare also forms such as *jātē* or *chhē*, thou goest.

Pawri, a dialect spoken in the north of Khāndesh, will be dealt with between the Bhil of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Bārā dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndeshi.

In Rajpipla we begin to find the Marathi present of the verb substantive, *chā*. That form is more closely related to *he* than to *chhē*. *He* is, and the *h*-suffix of the future tense prevailing in the southern dialects of Naikdi, and the various forms of that speech will therefore be dealt with after the Bhil of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māwehī, spoken in the eastern part of Khāndesh, and in the Nārī dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rāni, Chhadri, Gāntī, and Dhodā. Rāni may be considered as the link connecting the southern forms of Bhil with Pawri and the dialects of Chhota Udaipur and Rajpipla. It shares the
INTRODUCTION.

 ablative suffix dekā with Pāwra. Both dialects begin to use the Marathi form of the plural of strong masculine bases, as is also the case in Rajpūta and Khandesh. The possessive pronouns are mē, mī; tā, tīry, as in Rajpūta, Mīwṛtī, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhil dialects of Nawsar have still more traces of the influence of Marathi, and the various forms of the so-called Kōṅkani gradually merge into the broken Marathi dialects of Thana.

In Nasik, Kōṅkani merges into several Bhil dialects which are almost identical with Khandēti.

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

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

Then we shall have to deal with Bhili dialects spoken by some vagrant tribes, e.g., Barī, Hāhūrī, Pārīthī, and Siyālgiri.

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

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

The various Bhili dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Mundā; thus, tākkā, a cow; bāggō, back. Compare Mundārī tākkā, to milk a cow; Khariā bāggō, back.

In other cases there is apparently a certain connexion between Bhili and Dravidian. Compare talpā, head; tālik, a cow; ukka b, a bull, with Tamil tālē, head; Gondī tālik, a cow; Kannarese ḍhukka, a cow, and so forth.

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

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

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

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gândi, etc. Thus, baîrâ, a wife; baîrâ, waves. The same is also the case in the Marathi dialects of the coast where Dravidian influence is probable.

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

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

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

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

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

AUTHORITY—

THOMPSON, REV. GEORGE—'Elementary of the Bhili Language.' Ahmedabad, United Prinling Press, 1895.

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

Pronunciation.—The letter a is often pronounced as an a, or, more probably, as the e in English 'all.' It has been transliterated as ā, and I have not ventured to alter the spelling. Thus, pāg and pōg, foot; pās and pōs, bus. In the same way we find ē for ē in pārū (Gujarati pārū) and pārū, water. In some Gujarati dialects this ā, transliterated ē and pronounced as in 'all,' is regularly substituted for ē. A nasalized ē is very commonly written ē, and seems to be pronounced like en in French 'bon.' Thus, tēmā and tēmē, you; ēkh and ēkh, you.

Final ē in the singular of feminine nouns is commonly pronounced almost as an ē; thus, sērī or sērē, daughter, ē and sē, she. So also in dialectic Gujarati.

A long final vowel is very often nasalized. Thus the suffix of the dative is ē or ē, and sē or sē.

The hard palatal do not occur, they having been replaced by a as in dialectic Gujarati; thus, sērī, Standard Gujarati chērī, a child, sēr, Standard Gujarati chēr, a thief.

The soft palatal Ī is pronounced as a soft s or s; thus, īmu, old, pronounced camū. When ī is followed by ī in the past tense of verbs and in some forms of feminine verbs, it is, however, pronounced as an ordinary ī; thus, gīyō, (he) went; mārgā, by a daughter. Compare below. The same change occurs in dialectic Gujarati.

The cerebral Ī between vowels is usually pronounced as an ī; also as in Gujarati dialects; thus, khārū and ghūrū, a horse.

A y followed by a vowel is often changed to a ī; thus, sērī, a daughter; sēryā, of daughters; māryā, and mārgā, compassion, māryō and mārtīyō, struck, and so on. This secondary ī is not pronounced as a ī.

The sounds u and ω are pronounced as in Gujarati and Rajasthani.

The letter ā is pronounced in two different ways. When it corresponds to an ā in Gujarati and connected languages it is very faintly sounded, and often dropped altogether in the colloquial form of that language; thus, āvā, Standard Gujarati āvā. I was. Ā is, however, also regularly substituted for every ā in the corresponding Gujarati word. This ā is pronounced as a guttural ā, like the ā in 'koch' or in the German 'uch.' It has been transliterated as au ā. Thus, hōrū, Gujarati sūnū, gold, hē, Gujarati hē, sit. In Gujarati dialects ā regularly becomes ā.

Soft consonants are often replaced by the corresponding hard ones. Thus, tēhi and dēhi, a cow, dēhū and tēhū, taken, tēphē and dēphē, to stand. The soft palatal ī is said to be often pronounced as en Ī. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, gēr, ger, and ēkēr, house; ghūdē and khūdē, a horse; thāmē and thāmē, to run; thēlē and chēlē, white; bēs and phēs, a brother, and so on.

The principal features of the Bhili dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S. Thompson's 'Elementary of the Bhili Language' quoted under Authorities, above.

### III.—Verbs.

**A.—Verb Substantivum.—be, to be.**

<table>
<thead>
<tr>
<th>Present,</th>
<th>Past,</th>
<th>Future, I shall be, etc.</th>
<th>Subjunctive, I may be, etc.</th>
<th>Imperative, be, etc.</th>
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<tr>
<td>I was</td>
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The present is declined as an adjective and agrees with the subject in gender and number. Thus, of us, she was. A past subjunctive in might or might, I might be. It remains change for persons.

**B.—Finite Verb.—an throw is full.**

Verbal Noun.—passive, have a passive.

Participle—passive, falling, passive, passive, fallen, passive, above, to fall, passive, on falling

Comparative—passive, passively, passively

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**C.—Irregular Verbs.**

Several verbs form their past tense irregularly. Thus,—

- pass, to pass
- pass, to pass
- pass, to pass
- pass, to pass
- pass, to pass
- pass, to pass
- pass, to pass

Occasionally weaker forms such as ill-pass, his got angry, were also known.

**Passive Voice.**—Formed by adding to the base; thus, harrow, to be, horseman, to be borne; kissed, we are called kissed; or it may be called kissed. The verb was followed by adding one as, and did. When given the verbal mood closely seen in pass, and not passed. Thus, pass, to pass, passively, to come to one's head, to pass; his head, to come to one's head, to pass; his head, to come to one's head.

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**Present definite.—be, pass, am, I am falling.**

**Imperfect.—be, pass, is, I was falling.**

**Perfect.—be, pass, is, I have fallen.**

**Perfective.—be, pass, is, I had fallen.**

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

Similarly one inadmissible all regular verbs. The past tense of transitive verbs agrees with the object, thus men? pass, why? be gave his property, and pass, although, he went him.
BHILI OR BHILODI.

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

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

[ No. 1. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR BHILODI

SPECIMEN I

(EDAR STATE, MAHKANATHA.)

कै आदमनभ म रेसल नागा। ने नाथगढ़ (भिलोला) होगी बारे घरा बापने कह, नामा नगर गाँवलने आंस ख का तामाह कुआ ने काना गया गया। ने बांहु ज्ञानी पुत्र बेबी नामी गाली यही। ने बेहोश द्वारे दीपे लेकर दीपे (हँसी) होर रेता हुए जिन्नो, ने बेहोश रागाहु निकाते आढ़ नेही में। ने बांहु ज्ञान देखा तेजसव रेखा सत्या बोधी के।

ने बांहु हीरो रेखा नेत्राय नुक्सा भागा भागा। ने धृयु अभिश्वस होते साह वाचले वर्षा। ने धृयु हीरो होते भागी हैं। ने धृयु अभिश्वस ने नामा रागा आंस नामा नेही होते बोधी के। ने धृयु हीरो अभिश्वस ने धृयु अभिश्वस होते बोधी के।

ने धृयु हीरो अभिश्वस होते बोधी के। ने धृयु हीरो अभिश्वस होते बोधी के। ने धृयु हीरो अभिश्वस होते बोधी के। ने धृयु हीरो अभिश्वस होते बोधी के।
INDO-ARYAN FAMILY.

BHILI OR BHILPI.

SPECIMEN 1.

(CEDAR STATE, MARIKANTRA.)

Ek adaman'yäs bë sura gä. Nëi an-khëh (or t-mëh) One man-to two sons were. And them among-of (or, there-in-from) nûmë-sëhë t-ña báp-në këyã, 'ati, more pëti-ë by-the-younger son his father-to it-was-said, 'father, my share-to ëwë i tamûrî pûraî-uô pûgä mau âlô' Nëi wu-në pûta-në may-one that your property-of portion to-me give' And by-him his pûraî bëyãñë vëkùl ëwë. Nëi thëtâ dén pasë i property both-to having divided was-given. And few days after this nûmë-sëhë hëtô múl phëgo këdäyo (or kudo), nû vëgîta déh-në by-younger son all wealth together was-wasted, and far country-to gëjë, nû ë marî-bëwë-në wu-në múl rôf'phû ke-went, and there feasting-in his property having-wasted nôkhyô. Nëi jëre inë hëtlû khañ dëyë, tàri i was-thrown. And when by-him all having-wasted was-thrown, then this malak-në moto kër padjëyo, nëi lëngi padjëyo layûi, country-in great famine fall, and him-to distress to-fall began Në vi gëjë në i malak-në mât-mëy-ha ëk-në khor hag'ë And he went and this country-in dwellers-in-from one-of all-house servent thuin nê gëjë. Nëi seki i-në potâ-në khëtâ-në phuññ having-become stayed. And by-him him all-own field-in his servent sàw'ri mokalyô. Në phuññ já sol khañ ñëk ëi khai-në to-feel sav-sent. And some what bark eating were that having-eaten pêt bharwâ-në man thâjë, nëi kûnî kë-ë nâmë belly filling-of mind become, and by anybody him-to not ëwë. Nëi jënê vi thêkâñë ëjëy târis inë këylû, was-given. And when he proper-place-in came then by-him it-was-said, 'mârê dâmã-në kërã-ha hûg'dëk-në dhañ-në rôf'la maljê-hë, 'my father-of how-many servants-to satisfaction-to leave you got-are, në hû bhulakhë marî-ha ëk'ëbo ñëth-në mârê hâ-ne and I wall-hunger dying-am Here-from having-arien my father-of kher jëm'hë nô lëñë këhû, 'ati, ñëth hâmë nê to-house I-shall-go and him-to I-shall-say, 'father, heaven before and
tamarä ágal me pap kidâ he. Nê hâwâ tamarâ dik're you before by-me sins made are. And now your son
kâjiyo-no (or, kâwâ-no) tharam nahi. Tamarâ hâg'di-mâ'hô being-called-of (or, saying-of) right is-na. Your servants-in-from
ek hâg'di ma-nâ pani. Nê vi utkiyo ne i-nâ has-nâ one servant me-to count. And he arose and his father-of
kher giyo. Pan jaga katra-y-stâ i aio.
to-house went. But when at-considerable-distance he goes,
tanâ-j i-nâ-bâpâi i-ne di'tho; i-ne i-nâ-mâthâ dayâ then-indeed by-his-father him-to here-was-seen: him-to him-on pity
âjiyo, ne i thâmâo, ne i-ne-kotâ bâ'âjyo, ne i-ne
come, and he ran, and on-his-neck seized, and him-to
bhi kidâ. Nê i sora i-ne kohû, 'ââti, kisses were-made And that by-on him-to it-was-said, 'father,
ne âgal hâna ne tamarâ ágal pap kidâ ho, by-me heaven before and you before sins made are,
nê hâwâ tamarâ dik'ro kohû-no tharam nahi.' Pan and now your son to-be-called-of right is-not.
But
i-nâ-bâpâi pâtâ-nâ hâg'di-nâ kohû, 'hârâ-mâ hâch by-his-father his-own servants-to it-was-said, 'good-among good
khatâ li awo, ne i-ne pêša-o; ne i-ne-
clothes having-taken come, and him-to put-on; and on-his-
hathâ vû ghâo, ne pëg-mâ khâh-yâ ghâlo Nê lêâo,
hand ring put, and foot-on shoes put. And come,
âpan khâiye, ne moj mariye. Ho kara? in we will-eat, and merriment strike. What reason? that
a marni shro mari giyo-to, ne pësâo jiwo thâjiyo this my son having-died gone-was, and again after become
he; khâwâ giyo-to, ne jaijyo lih.' Nê wa majâ
si; lost gone-was, and joined is.' And they merriment
mârwa mariya.
to-strike began.

Buâ i-nâ wado shro khetac-mâ aio. Nê jari-vâla
Now his eldest son field-in was And what-time
i khaâ giyo ne kher-m paho ajyo, tanâ-vâlo gâno he to-house went and house-of near came, that-time sung
ne sas io sibha'yo. Nê inë hâg'di-ma'hâ and dancing by-him were-heard. And by-him servants-in-from
ek ne had daita pasyo ke, 'iyâ ha ho?' one-to word having-given it-was-asked that, 'this what is?'
Nê inë inë kajyo, 'tamarâ bihi ajyo he, And by-him him-to it-was-said, 'your brother come is,
nē tamān-bēpē ek waṭi goth kidā hē, im-kē
and by-your-father one great feast made is, thus-that
1-nē hājē-kōrō i mālyō hō Nē 1-nē ris
him-to safe-and-sound he found is. And him-to anger
sādêi(or sādīj) nē mūy jāwā-nū man thājē vai
arose and inside going-of mind became not.

Tē(or tanē) inā-bēpē hāyērē avi 1-nē banjērīyō.
Therefore by-your-father outside having-come him-to it was-entered
Nē inē jawah ārīyō nē inā bēpē nē khōyē
And by-him answer was-given and his father-to it was-said
kī ja, sēra wērā thājēyē, tamārī mē gwālī that, 'te, so-many yours became, your by-me service
kī, nē kō dan tamārō hakaṃ pāṣō pādīyō
was-done, and any day your order be-kād was-dropped
nāhī (or, tamārō wesa pāṣā pēbējīyē nāhī). Tē-pan mārā
not (or, your word behind was-put, not). But any
gothiyō phēlā kāri mājā kūrijā attā-hērā tamārī
friends together having-done feast I-might-make so-much-for by-you
kōi dan ek jē yē māhī ārīyē Pān jamē
any day one kid even not was-given. But by-whom
Tamārō pāṣā rādā-mē verē dedīyō ti sērō
your money haslots-with having-looked was-thrown that son
ārīyō inā jē 1-nē ek goth ālyī,' Nē mē
came then-just him-to once feast was-given.' And by-him
1-nē khōyē, 'sōrē, ti tō mārī phēlō hadā
hīn-to it-was-said, 'son, thou indeed me with always
rājē hē; nē jērū mārū hē, ti hērū tārū hē.
loving art; and as-much-as mine is, that all the-is.
Āpōde mājā karvī nē rājī thōwā juē, ēhā
By-us feast should-be-made and happy-to-become is-proper, What
kāna? jē ā tēhārō bhāi mārī gīyō-lo, nē
reason? that this thy brother having-tied gone-was, and
pāṣā jēwētō thājēyō hō; nē kōwā gīyō-lo, nē
again loving become w; and being-last gone-was, and
again pādīyō hō'
again joined is.'
[No. 2.]

INDO-ARYAN FAMILY.  

Central Group.

Bhilli or Bhilopi.

Specimen II.

ACCOUNT OF A BILL MARRIAGE.

(Bihar State, Marikhantia)

अब बील बड़ी, ने कुरा दिखाया, अब जबदो पुक्का-पुक्का चाला है। दी ना बुझा दबारा फूटी। ने नजर दे देश बड़ी घर में रहती देश बड़ी घर में रहती माता ने काटने देश बड़ी घर में रहती माता ने काटने देश बड़ी घर में रहती माता ने काटने। ने काटने देश बड़ी घर में रहती माता ने काटने देश बड़ी घर में रहती माता ने काटने। ने काटने देश बड़ी घर में रहती माता ने काटने देश बड़ी घर में रहती माता ने काटने।

सो देश बड़ी घर में रहती माता ने काटने देश बड़ी घर में रहती माता ने काटने। सो देश बड़ी घर में रहती माता ने काटने। सो देश बड़ी घर में रहती माता ने काटने। सो देश बड़ी घर में रहती माता ने काटने।
[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHIL OR BHILÔPÔ.

SPECIMEN II.

ACCOUNT OF A BHIL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAB STATE, MAHIKANTRA.)

Amâ Bhîl kêwâ, nê ñâgâra-mây râhâ Asal amârê hêp-dâda. We Bhîls are-called, and the-hills-in we-live Formerly our ancestors
sêlê hê. Ti wâ ñâgâra amârê kêwâ. Nê amârê vîwâ êwô come are. So these mountains ours are-called And our marriage with
thèn kê wur-nê gêr-êhâ ma-báp hêlô nê becomes that the-bridegroom of house-from mother-and-father brothers and
kâkâ bhêgâ thât-nê lâdî jôwâ nîkê. Janâ gâm
vûcês together having-become the-bride to-see go-out Which in-village
lâdî gâmâ, tânê gêr jâî-nê pasê kê, 'bamôrô shûrô nê the-bride pleases, that to-house having-gone they-ask that, 'your daughter-by
mârê sô-rê-hêr hagût kârvi hê.' Ne lâdî-nê ma-báp
son-with marriage to-be-done re, And the-bride-of mother and-father
gâmë to, 'hê sa-gâ harî hê,' em kâhê. Pasê kalâ-nê
are-pleased then, 'nee marriage to-be-done is,' so say Then a-liquor-seller-of
gêr-hêr hêrô ëk xûpô-nê múgâri hagût the-house-from liquor one super-of having-caused-to-be-brought all
pîlûne wôr-nê më-báp pasê aprêt
having-caused-to drink the-bridegroom-of mother-and-father again them-of
gêr ávô, nê vîwê hêrë Pahêlê-tô wôr-nê pîthâ to-the-house come, and marriage make. First-then bridegroom-to turmeric-ointment
kêrê, nê gâm-wâlô-nê boli-xô hâro ne kûgara khâwa-they do, and the-village-people-to having-called liquor and grain-and-maize to eat
piwâ ëlë. Pasê khô-pai-nê thêkêwâ ëthê, nê to-drink-they-give. Then having-eaten-having-drunk to-dance they-get-up, and
pasê theki-rahi-nê hagût lañ ônê-nê nê gêr jãkê-nê Pasê then having-done-dancing all they-their to-homes go-return. Then
wôr-nê jâî-nê 'pammàwânô,' lâdî-nê gêr the-bridegroom-to having-taken 'we-will-cure-them-to-marry,' the bride-of-to house
FREE TRANSLATION OF THE FOREGOING.

We are called Bhilis, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grocer shop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and sugri (grain and molasses). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhitlhi (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.
BHILI OF KHADAK (MEWAR).

Bhilli is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Māhrā, especially round Kotra.

AUTHORITY—

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

We may only note a few peculiarities.

The cerebral ī is no more used; thus, kāgī'ā for kāgī'ā, all; kāl, for kāl, famine.

An original s is usually changed to ū; thus, šār, Gujarati såner, pug. But dés-ū, in the country.

The neuter gender is usually replaced by the masculine. Thus, je mārē pāthē hu, vi tārō hoi, what mine is that is mine. Compare, however, bē sōrē hatē, two sons (lit. children) were.

In the verb substantive ūhē has been replaced by ūhē. Thus, ūhē hoi, thou art; gharā nāhar hoi, many servants are. Compare Māhrā.

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

[No. 3.]

INDO-ARYAN FAMILY.

BHILI OR BHILÔPI

(DISTRICT KHADAK, MEWAR STATE)

Kanāk manah-ūnē bē sōrē hatē. Loḍ'kē varah-ūnē

A-certain man-to two sons were. By-the-younger his

ādā-hū kājū kē, 'mānā wāžī-ūnē jē māl āvē

father-to it-was-seen that, 'any share of what property comes

ālo' Na wamē bē sōrē-mā vi wāli
give' And by him two sons-la st-(property) having-divided

didā. Nē thōdā-k ādā-mā loḍ'kē hāgī'ō wāgéō

was-given. And four-a days-in by-the-younger all together

karīnē vēg'ā kēs-mā gīyō. Nē viyā khub majo

having-done distant country-in went. And there much enjoyment

karīnē hāgī'ō kharāh kari didā. Na

having-done entire-(property) waste having-made was-given. And

kharās karyā puthō pēlā kēs-mā khub kāl

expenses were-done afterwards that country-in great famine

padrō; nē āvē vi bhukhō marwā lāgō. Nē vi

fell; and there he hungry to-die began. And he
bhuli or bhulô

pâlâ sêr-nâ êk admi-pâhê jînê riyô. Nê wane
that town-of one man-near having-gone remained. And by-him
huêc sêr-wâ lâhêr-mâ môk'îyo. Nê wane riîj thûmê
swine to-graze field-in was-sent. And by-him glad having-become
huêc-nâ khâwâ-nâ kus'kâ-hû pêt bharî-lido. Nê
name-of eating-of hunger-with belly having-filled-air-taken. And
boîjê-hânê wanyê kâi nälê al'îyo. Nê jere
by-other-anyone to-him anything eat was-grown And upon
wanyê hêto ayyê wânê kîyô kê, 'mîra ãtâ-nâ
to-him sense came by-him was-said that, 'my father-to
ghanê môkêr hai; nê wanyê khâwâ khub jadê-hau;
many servants are; and to-them to-eat much obtained-is;
nê hû bhukhrê marê hû Hû ubhina mara at-pâhê
and I by-hunger dying am. I having-arisen my father-near
jînê wanyê kâ, 'ãtâ, mê Farî'nûsun-nê na
having-gone to-him shall-say, "father, by-me God-to and
tarê mère pêp kîlê hôi hai; nê hû têrô sôrû kawalwâ
of-them before is done is; and I thy son to-be-called
harkhô nälî; pan mayê môkê rakhî lê". Nê
like am-not; but me a servant having-kept take."' And
vi ubhina ãtâ-pâhê avyê,
he having-arisen father-near come.
The Bhili spoken in the Kotra district of Mewar has been much influenced by Marwari, and may be considered as the link connecting that language with the Bhili dialect of Mahikanta.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to s-sounds, and s has been changed to h as in Mahikanta. Thus, pās, five; nāh, twenty. Chā is, however, often written instead of s; thus, chāhāro and māra, a son.

D between vowels is pronounced as an r; thus, ghārā, a house.

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

The neuter gender is often confounded with the masculine; thus, bāhs and bāy, it was said; rásu, the younger son; hōns, gold; rāpo, silver, etc.

The plural of strong feminine bases sometimes ends in i and sometimes in iy; thus, ghārs, maras; ahāriy,hi, daughters.

The suffix of the genitive is rō, or, sometimes, ō; thus, bāp-rō and bāp-nō, of a father. The suffix of the dative is nē; thus, chāhān-ne, to the son. Occasionally há is used instead; thus, nākār-hō, to the servants.

With regard to numerals we may note the form dhās, one. Here we have, apparently, the pleneast form which is common in Jaipur.

'1' is hā and mā, case of the agent mar, genitive māro, māhāro, and māhā; plural hōmo, genitive māhāro.

'He' is mō, oblique mā and mās. The interrogative pronouns are hōn, who?

The present tense of the verb substantive is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hā</td>
<td>1. hā</td>
</tr>
<tr>
<td>2. hā</td>
<td>2. hō, hāi</td>
</tr>
<tr>
<td>3. hā</td>
<td>3. hāi, hāi</td>
</tr>
</tbody>
</table>

The past tense is hātō and hāh, plural hatā.

The finite verbs are inflected as in connected dialects. Thus, hē jāt hē; I go; tēh jāt hāi, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, hātō hōkhā, the son said; mō pūno kādo hāi, I (instead of mā, by-me) sin done is, etc.

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

The true future is formed from this tense by adding go, plural ga. Thus, hē kakā-go, I shall strike.

The verbal noun ends in mō, oblique mā; thus, māt mā, to strike; kān mar mā lañā, they began to make merry.

Note also the causative form kōrā, I may be called.

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

[No. 4.]  
INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

BHIL OR BHILōPTI.  

(Kote, Mejar.)  

TRANSLITERATION AND TRANSLATION.

Ek's  mān'ti-nē  bē  sēnī  hatū.  Timā-mē  nānū  
One  men-to  two  sons  were.  Then-morning  younger
hatō  tāp-nē  kēyō,  'bap,  māra  bhiag  moy  
was  his  father-to  said,  'father,  my  share  mis
ālō.'  Pāchhē  mārē  bhiag  wātī  didō  Thānk
give.'  Then  his  share  having-divided  was-given  Fex-a

duā  kērō  nānū  hatō  māl  bhālō  kīdō  bēg-lō  
days  after  younger  was  property  together  was-made  for
lēnō  hīdō  gīyō.  Wāy  kōtā  kām-mē  khērū
having-taken  having-gone  went.  There  bad  action-in  spent
kich.  Pāchhē  hārō  kērā  kārī  pūgō  unā
was-made.  Then  all  spent  having-made  after  that
mulak-mē  jāb'ē  k̡ āl  pāriyō.  Pāchhē  wō  nāgō-pūd
country-in  mighty  famine  arose.  Then  he  distressed
thāi  gāyō.  Pāchhē  unā  mulak-mē  hār'tā  ghar-wālā-nē
having-become  went.  Then  that  country-in  rich  householder-to
gāyō.  Pāchhē  unā  ghar-wālā  kētār-mē  haur  charāwā
he-went.  Then  that  householder(by)  field-in  wine  to-fenced
mok'īyō  Tērē  unā-rē  mā-mē  ēm  hatū  ke,  'hāsr-rā
was-sent.  There  his  mind-in  this  was  this,  'worse-of
khāyēlā  o'hār'kā  khānā  mē  pēt  bharū.'  Tērē
eaten  husks  having-eaten  I  my-belly  may-fill.'  Then
una  kānū  kai  nē  aliyō.  Pāchhē  hōchīnē
to-him  by-anyone  anything  not  was-given.  Then  having-come-to-senses
kryō,  'mārē  bāp-nē  kīlā  kām'wālā-nē  ghamā  rōtā  hai,
said,  'my  father-of  how-many  servants-to  many  broods  are,
nē  mūl  blek'ū  marū-hā.  Mā  uthānā  mārē  bāp-gōrē
and  I  with-hunger  dying-aw.  I  having-armed  my  father-near
jā,  mā  kētū  kē,  'bap,  mū  Bāg'wān-re  nē
will-go,  him-to  will-say  that,  'father,  by-me  God-of  and
tharē age guno kidō hai. Pachhō mū āwā nā ke
of-thee before sin done is. Then I such not that
tharō bašō kēwāmū. Mōy thānē kām'wālāmā-tāli ek harike
thy son I-am-called. Me thy servants-in-from one like

hainew."" make""

BUHIL OF KOTHILA
25
GIRĀSIĀ OR NYĀR.

The Bhil dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the Nyār-ki-bōli, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsiā.

The most characteristic feature of this dialect is the frequency with which ē is substituted for other vowels; thus, dhēn, wealth; dēn, day; kērē-nē, having done. In words such as kusēlō or kusēlō, son; ēpērō and ēpērō, own, etc., the ē is probably short.

Note also the frequent contractions such as mēnē for mēnē, to him, etc.

The cerebral ū has been replaced by the dental l; thus kāl for kāl, famine.

The inflection of nouns and verbs is, broadly speaking, the same as in the Bhili of Mahikantha. The suffix of the genitive is, however, ū as in Marwāri; thus, nōkērē-vē, of the servants. The future of kusēlē, to strike, is given as follows,—

Singular, 1. kusē.
   2. kusē.
   3. kusē.
Plural, 1. kusē.
   2. kusē.
   3. kusē.

Note also the pronoun du, this.

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

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

[ No. 5. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR Bhillipī.

GIRĀSIĀ OR NYĀR DIALECT

(Jodhpur.)

Specimen I.

Ekē jēnērē bē diktā hotā. Hunsā-mā-hō lēkō ēpērē
One man-to two sons were. Then-among-the-younger his
bāpē kēyo, 'bāpē, humārē pēkā ēyē jīyē sēt mēhē
father to said, 'father, our share may-come that property we
sā.' Terē bāpē ēpērē-ī āhr-behārī unēi allī. Thērē dēn
give.' Then by-the-father his property him-to was-given. Few days
kērpē lēkō dāmērē ēpērē sēh sēt bhēlē kidhē,
after the-younger son his all property together was-done,
[No. 6.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHILI OR BHILODI.**

**Gīlāśi or Nīlā Dialect**

(SRONG STATE.)

**SPECIMEN II.**

Khumūti Thākōr Prēmā nhā bhai bhiār-ra. Pēsā sükīnu
Khumūti Thākōr Prēmā nhā two brothers were. Then arrow
lō-ñū Prēmālō Naṅtō kēō, ē Khumūti Thākōr, thē
having-taken by-Prēmālō by-Naṅtō rā-va-said, 'O Khumūti Thākōr, thus
āŋh rām nē-hōo ni re. Be bhai jāne wāt-ñēr bēhā,
our name not-1st not 0 (?). Two brothers having-gone well-on we-will-eat;
pānīr āva tēō gālōhō jikānā gērāpērā phōtāvā.
water-drawers come then arrow having-thrown earthen-pots we-will-break.'

Phulmāti Rānā pānī bhrāt-ñērā āā. Pānī bhārīo, sēr-thāi
Phulmāti queen water filling-for come. Water was-filled, steps-from
thēkā, sükīnu jikīyu wō gēr-ñārā phōtāvā. Phulmāti
ascended, arrow was-thrown and earthen-pot was-broken. Phulmāti
rānī dhāmīñh-thākā nāw-lō gā. Jānē dhāmīnē-ñē pēkāriā
queen having-run palace-on went. Having-gone husband-to rā-va-shouted,
'mārī behānu phōtāvā.' Pēsē dhāmīnē tābhātā
'your water-pot was-broken.' Then by-husband proclamation-of-lavishment
lēkhiā. Pēsē bē-phār ānī hōā, Khumūti Thākāhē bālik
was-writtēn. Then two-parār ānī became, Khumūti Thākār-to kungēr
lāgē. Rōtā khōwā-rē sērō gērē āyā. Tērē tābhātā
began. Bread eating-of for-the-sake in-house went. Then proclamation
lēkhiā. 'Do ku modhē āe, bhai-tō pā ā. Ḫālāvā dūkō,
was-seen. 'This what set-up is, seeing I-will-go.' Ty-see he-began

Bāpē lēkhiā āe, 'stā pānī pīwā-rō dhōsam nē-hē. Athā
By-the-father written is, 'here water drinking-of right soi-nē. Here
ubō rē-ñū pānī plō, kālī gē-rā reĝōt plō.'
standing having-remained water drinkest, black cow-of blood drinkest.'

Pēsē Khumūti Thākōr Prēmā bhaiā sārē gēō. 'Prēmā bhaiā,
Then Khumūti Thākōr Prēmā brother went. 'Prēmā brother,
ērō ubō rē-ñū pānī nō plō. Mārē bā-ji
here standing having-remained water not we-will-drink. My father-(by)
hūtē no lēkhiā āe. Pēsē ju pā āeō. Ḫēl gāō. Jātā-
proclamation written is. Off let-us-go then.' Away (? they-went. White-
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumji Thakor and Pramlo Nawi. One day Pramlo Nawi took his arrows and said, 'O Khumji Thakor, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmati came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmati fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

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

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

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

In the north, Nyār approaches Marwāri and has to its east a dialect of that language which in some characteristics agrees with Bhili, eis, the so-called Mag’ri or Mag’rā-ki bōl. Mag’rō means ‘hill,’ and Mag’rā-ki bōl is therefore simply ‘hill-language.’ It is the dialect of the southern, hilly, part of Marwara, and is spoken by 43,500 people.

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

An h is often substituted for an s; thus, mag’lo, all; hērawē, sun; dōh, ten.
The form dīgh, eye, corresponds to dōgha or dōā, i.e., dōgha in Bhili dialects, such as Rām, Nārī, etc.
The inflexion of nouns and pronouns is essentially the same as in Mārāwī. The suffix of the case of the agent is, however, ē or nē, as in Mālāri and Gujarāti Bhili. Thus, bōghē, by the son; bōnē, by the father. Thus suffix is sometimes added to the adjective, and not to the qualified noun. Thus, vēkē bā, by his father; thera-nē bā, by thy father.
The suffixes of the dative are dē, and nē or mā. Thus, bōghē and bē-nē, to the father; bē-mā, to one.
The suffix of the ablative is hē; thus, bō-hē, from a father.
The usual suffix of the genitive is hō; thus, bō-hō, of the father. In the case of pronouns we also find the suffixes re and nō; thus, dēpē, his own; mērō and mērō, my; thēnē and thērē, thy. When the genitive qualifies a noun in the dative case it sometimes ends in ē and sometimes in nē or re. Thus, jāw-bā Patēlē, to the Patēl of the village; vēkhē galē, to his neck; mērē bē-kē jāwēhē, to my father’s servants.
The suffix of the locative is mē, mā or muhē.
The following are the personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We</th>
<th>Thou</th>
<th>Ton</th>
<th>Ha</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td>mēhē</td>
<td>aherē</td>
<td>thēhē</td>
<td>thērē</td>
<td>hēnē</td>
<td>mēhē</td>
</tr>
<tr>
<td>Agents</td>
<td>mēhē</td>
<td>mērē</td>
<td>thēhē</td>
<td>thērē</td>
<td>vēhē</td>
<td>mēhē</td>
</tr>
<tr>
<td>Genitive</td>
<td>mēhē, mērē</td>
<td>thēhē, thērē</td>
<td>mēhē, mēhē</td>
<td>mēhē, mēhē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other pronouns are kēu, who? kēy, what? jāhō, who; jē, by whom; jēhē, whom.
The conjugation of verbs agrees with Mārāwī. Thus, mēhē bō, I was; mēhē jāw-hō, I shall go.

Note finally the frequency with which the suffix dō occurs. Thus, dōghlō, days; jōghō, worthy; mōdhō, dead; gamōdhō, lost.

In most respects, however, Mag’ri closely agrees with Mārāwī, as will be seen from the specimen which follows.
[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILÍ OR BHILÓDI.

(DISTRICT MIRWADA.)

Ek japa-ka drá bhólyā hā. Wā-mā-hū chhōṭkyō bī-hū hólyō.
One man-to two sons were. Then-in-from the-younger the-father-to said
ka, 'ē bā, māl-mātā-mā-hū jō māhīō būtō re so māhīō dé-dē,' that, 'O father, the-property-in-from what my share may-be that to-me give'
Jadyā ṣārmā māl-mātā-mā-hū vīyē bājō kār dādā Chāpa dāyādā
Then his-own property-in-from to-him share having-done was-given. Many days
mā huwā-hā ka chhōṭkyō bhólyā hāgē hāwārār āntū. malak-
not become-had that the-younger son all collecting-together a-distant country-
māy parā-gāyō. Ar wāsāi uṭ-phiil-mē dyādā gamār ēpṛē
into went-away. And there residence-living-in-days having-spent his-own
māl-mātā parā-gamāyō. Jadyā vi hāgē upār nāhākyō, pāyē
property away-var-squandered. When by-him all had-been-wasted, then
vi malak-mā bādō kāl pādyō, ar ā kāngā-lo-gāyō. Ar vi
that country-in great famine fell, and he a-beggar became. And by-him
jār vi malak-kā rahan-wālā-mā-hū ēk-kē gōdē rahan-
having-gone that country-of inhabitants-among-from one-of near-to-remain
lāgyō. Jī ṣārmā ēpṛē khe-khe-nā kārdā charaōan-nē mālyō. Ar
begun. By-whom to-him his-own field-into seine to-graze was-sent. And
ā āṭī abhādā-mā-hū jīē hūrā khe-hā ēpṛō pēt bharāno
he those husk-in-from which the-seine cutting-were his own belly to-fill
chāwo hā. Ar dūjā vīyē kāl na dēvō hā. Dīyā vīyē
wishing was And others to-him anything not giving were Then to-him
būjān ar vi kābāyō ka, 'māhā bā-kāl gānā jānāē
sense-come and by-him it-was-said that, 'my father's many to-men
rāt-hū kī ghaṅā malak-hāl; ar māhū bhākōhā marā hū Māhū
bread-then even much obtained-it; and I of-hunger dving am. I
hālīyō-hālīyō hā gōdē jāhāū ar vīyē bērō hā kā, "ē bā,
having-started father near will-go and to-him will-say that, "O father,
māḥ bāl-kānīth-hū ēndhō ar thārā dāyā agō pap kūbō hāl. Ar
by-me becaumen-from against and thy eyes before nine done is. And
pēnū thārō hālīyō kūbhā jōgōdō na hā; mē thārā jamā-
yany-longer thy son to-be-called worthy not am; me thy servant-
mā-hū ēk-kē harākō iṣmā." Jadyā uṭhār ēpākā hā
among-from one-of like consider." Then having-arisen his-own father
gōdē hālēō. Panā a’alґō-j hō ka vī-kē-bā vīyē ṛādē, near started. But he far—indeed was that hīm-by-of father to hīm was—seen, ar wāl kēdī, ar nāhā vī-kē-galāi lāgar hāhēyā and compassion was—done, and running hīm-in—of—mask having—mask kīdē dēdē. Bhōlyō vīyē hāyō ka, ‘ō hō, mē bē baalūkā—were—given. By—the—son to hīm was—said that, ’O father, by—me heaven—hō undho ar thārī dyā ighē pēp kīdō hai; ar thārī bhōlyō from against and thy eyes before thine done is; and thy son kānē jāgōō ma hē.’ Pan hō nā dharām-pātē-hō kīyō to—be—called worthy not one. But the—father—by the—servants—too it—was—said ka, ‘hāyō gōhā-mē-hū bakarā kādār vīyē pahārō, that, ‘all garments—from best having—taken out to—him put—on; ar vī-kē bāth—mē būhī ar pānī—mē kūrādē gēhī; ar mē khaī ar and his hand—on a—ring and feet—on shoes put; and we will—eat and mējā karē. Kyē—hārā, ka ō mēhā bhōlyō mūdō hō, ar merriment will—make. What—for, that this my son dead was, and pānī jīyō hai, ar gāmyō hō, pānī jīyō hai. Jāyū ve again alive is; and lost was, again found is.’ Then they mējā karē hāyō, merriment to—do began.

Vī—ko bādē bhōlyō khat—mē hō. Ār jāyū atō āto His elder son field—in was. And when coming coming guvādē gōdē ayō tadyū guhū bājē ar mēhāwā—ko kūlē hē sunyō house near came then singing masked and dancing—off sound was—heard. Ar vī Ṛpākā dharām—patē—mē—hū ēknei bālār bākhēyō And by—him his—own servants—from among one—to having—called it—was—called ka, ‘ō hē hā, nē?’ Vī vīyē kahēyō ka, ‘thārī that, ‘this what is, O!’ By—him to—him it—was—said that, ‘thy thārī ayō hai; ar thārī ba hādō jīman kīdō hai. Kyē—brother come is; and by—thy father a—great feast done is What—hārā, ka ō nē haro—hāyto dītho hai.’ Pan vī riḥ kēdī for, that hīm—to safe—and sound seen is.’ But by—him anger was—made ar mēhā jāwānā na chahyō. Lī—hārū vī—ko bā bānē and in togo not he—wished. For this—reason his father outside ar ō nē papēśhā pūchāhē lāyō. Vī bānē jāh having—come hīm—to entrance torn—to began. By—him the—father—to reply didō ka, ‘mē hēhā thīko atri bālā hē gūlumū karē bē, ar was—given that, ’I thy—so—many years—from service doing—am, and kāyō thārī kīyō na lōyō, ar thē mēē ēk urēyō hī ever thy word nē was—avoided, and by—thee to me one kid even na didō ka mēhā hāthi—mēē hāthī mējā karēō. not was—given that I my friends—of with merriment might—have—made.
Pan thakó o bhólyó jakē-j randā-ke bhulē mālmātō khaí-gyō-hai,
But the son who-very thoroughly knows-in-of company properly has-often-away,
jiān-hit āyō tyān-hi thē vi-harā hakhārē (or bān) jīman kādō hāi?
As-soon came so-room by-there him-for a-good deliver made us.
Vī wāye ḍāyō, 'ō bhólyā, thū māhē hadā bhelō hāi;
By-him to-him it-was-said, 'O son, thou of-me always with art;
jakē-hagā mhanā hāi sō thērū hāi. Pan majā hārūn ar
which-very all mine is that thine is. But were-ment io-do and
raṇi honō jōg hō. khaī-hārā, ka thānō bhai mūdā
dhārop to-become proper was. What-for, that they brother dead
hō, phēnū pīrō hāi; dūryādō hō, phēnū mālyō hāi.
was. again alive is; last was, again found is.
The Bhili dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Malvi.

The palatals are sometimes retained, and sometimes also changed to s-sounds Thus, chhērē-nc, to the servants, ekhéro and sérō, a son. Similarly, we find both s and k corresponding to Gujarati s; thus, sargāl, all; dos, ten, karmēvācā lāgo, he began to entertain; ko, hundred, etc.

The cerebral ū between vowels is pronounced as an r; thus, ghōro, Gujarati ghodō, a horse.

The cerebral ī has disappeared; thus, sargāl, Gujarati sargāl, all; kāl, Gujarati kāl, fasting, etc.

With regard to the inflection of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find kāmō instead of kāmā, gold; utā lāwārā, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find jē mārō (mas.); hē tē kārū (neut.) hē, what name is that is thin.

The plural of strong feminine bases ends in yā as in Rajasthan; thus, sārā, daughters.

The ablative suffixes are tē and u; thus, vas-ths, from a father; subē-u sēkō, all-from high, highest.

The usual suffix of the genitive is sō. Occasionally, however, the Malvi and Mārāṣṭrī suffix vō is used instead; thus, vasī dē-vā rāmēvā-vā-kōnā, to a citizen of that country.

The personal pronoun of the first person singular is hē and mēl as in Malvi. 'We' is kāmō, and 'you' tāmō or tomē. 'He' is u or u, genitive u-nō, uś-nō or uś-nō, plural vē and vē-hēlā. The relative pronoun is jō and je, case of the agent jēpē. 'Who?' is hēp, genitive kā-nē, oblique kāpē.

The present tense of the verb substantive is—

<table>
<thead>
<tr>
<th>Singular</th>
<th>1. hē, ō, ēhē</th>
<th>Plural</th>
<th>1. hās, hē, hēk</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. hē, hās</td>
<td>2. hē, hēi, hēk</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. hē, hāi</td>
<td>3. hē, hāl, hāk</td>
<td></td>
</tr>
</tbody>
</table>

Instead of hō we also find ohō.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, hē mārō-hē, I strike; tēma jāmō-hē, you go; uś-me mārgō, he struck. Note e lāgo, he began.

The present participle is used as a present definite and an imperfect. Thus, hētā (they) were eating; tē ma-ē-kānē sadē retā, thou art always living near me.

The future is formed as in Malvi. Thus, hē mēpāgē, I shall strike. The conjunctive present is sometimes used instead; thus, hō, I will say.

The verbal noun ends in sō or uō; thus, jāmō, to go, ākō, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhili and Rajasthan or, more especially, Malvi.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILODI.

(Batlam State.)

[A certain man-to two sons were. By-the-younger son the-father-to
kalyā kā, 'ō bāp, tār-kānā jō dhan kē, anā dhan-nā
it was said that, 'O father, thou with what wealth is, that wealth-of
mārī pēṣā pālāi. Phēre bāpō pātī pārāi.
my share away-give.' Then by-the-father share away-toes given.

Lōrō bētō dhan lane thorā dan pachhi bātrēk
The-younger son wealth having taken a few days after very
vēgō jātā-rayō; nē tu khōjā karm karinē māl sagē
distant went; and there wicked deeds having-done property all
ujaṣī didā. Jārē saglō ujaṣī chākā tyārē
having-squandered was-given. When all having-squandered ceased the
unī dē-mē ghanō kāl padyō. Anō wani-nē wakhō padyō. Pachhi
that country-in a-great famine fell. And him-to want fell. Then
ū ājinē wani dē-s-ra nēwārā-nē kālārayā
he having-gone that country-of inhabitant-near in-service remained.

Jōču un-nē wān-nō khet-nō hūra chār-wa mōkāyū; jumbar
When by him-to forest-in field-in mine to-graze was-sent; the-beast
jē rākbhā khātā ē ubbhi khāwnō cāh-vāi-j, kōi
which shrubs ats that he too to-eat having-caused-to-wish-very, anybody
kāt ni ālā. Pachhi un-nē wōo maun-nē ham'ī āyō and
anything not (was)getting Then him-to such mind-ēn thought came and
kōwā lāgō kā, 'mārā hī-nā ghrē-mā aṅīū majūr major
kōnā jō or khātā-pātrī athō wāchāu wāchē-hai,
dwelling are who other-things eating-and-drinking so-much saving saved-its,
pun ān bāhukā marā-hū. Ļū chāiūnā marā bāp-kānē pāū,
but I by-hunger dying-am. I having-started my father-near will-go,
and kāhē kā, 'hē bēp, mē Rūm-nā khōtō kārīyō chāhē, anā
and will-say that, 'O father, by-me God-of till done is, and
tāmē-kānē pāp kārīyō chē. Ļū tāro chērō kōwāwā layak u,
the-near sin done is I thy son to-be-called worthy not
ā; tamārā dār-kāyā bīghō ma-nē kārī āyō.'" Pachhi ā
ām; thy labourer like we-to having-made give."" Afterwards he
udhi-nè u-nè bāp-kānē gayō. Thō-k dōr thō kē
till
H
Miff
M*
H
having-arisen his father-near went. Liklī-nē at-distance was that
bāpē dēkhu-mē awāl kidī; mē saṃā dōdī-mē
by-the-father having-near compassion was-made: and before having-run
ghā-kārī bāhī nākhi-tē bākī dīdī. Ochhī rūmī-nē kārī
the-near-en hand having-thrown him was-given. By-the-son kīntō was-said
kē, 'bāp, mēRam hānī mē tārā dākhiō pēp kārīē kē;
that, 'father, by-me God before and thy (in-)seeing sin done is;
tarō bētō thawa śāyak mūhī.' Pān bāpē chākhrē-nē
thy son to-become worthy not-I-am.' But by-the-father servants-to
kāhīō kē, 'āti bētē-nē lāū chīntē-tū kāmē mē
it-was-said that, 'this son-to good clothes have-taken-out this-to
pānō, kābā-tē vēttī mē pōgā-mē jūdā pēkō, pachhē rōpō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread
kāri khāyē mē mājī kārīē. Kyū-kē, yō mārē bētō
having-done let-us-eat and merriment let-us-make. Because, this my son
mē barībār tō, mō pachhō jīvyō; khoāūī gayō-thō tē pachhō
deat like was, and again is-above; lost gone was ke again
maīyo.' Pachhē wāra. mājī-mē rājī thāyā.
isa found.' Then they merriment-in glad became.
WAGDI.

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

<table>
<thead>
<tr>
<th>State</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mewar State</td>
<td>266,000</td>
</tr>
<tr>
<td>Banswara State</td>
<td>76,000</td>
</tr>
<tr>
<td>Dungarpur State</td>
<td>98,000</td>
</tr>
<tr>
<td>Partabgarh State</td>
<td>52,000</td>
</tr>
<tr>
<td>Gwalior Agency</td>
<td>2,000</td>
</tr>
<tr>
<td>Mahikanta</td>
<td>17,000</td>
</tr>
<tr>
<td>Rewakanta</td>
<td>76</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>325,376</strong></td>
</tr>
</tbody>
</table>

Of the 325,376 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mewari-Wagdi. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wagdi. The language of almost the whole of Partabgarh is Bhil.

Specimens have only been received from Mahikanta. They exhibit a dialect which in most particulars agrees with Malvi, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as mānakāh-kē, to a man; bāp-nā, to the father; bāp-kē, of the father; saî, I; thō, he was; marū-kē, I am dying; jāū-gō, I shall go. The past tense of the verb substantive is sometimes formed as in Malvi, singular thō, plural thā, and sometimes as in Marwari, singular hō, plural hā.

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

[No. 9.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILDI.

Wagdi Dialect.

Ek manak-kē dō ċowāḍā the. Na woś-mālī-kō abhāt-kē-na
One man-to two sons were. And them-within-from the-younger-by
bāp-nyā kiyā, ‘hap, ani dhan-ka pūta ma-nyā de.’ Na
the-father-to it was-said, ‘father, this wealth-of share me-to give.’ And
ē-nyā wū-nyā ḍhū dhan hēchī dīdō. Na thōkāv dūn
one-two wealth dhan hēchī gave. Na thōkāv dūn
him-by them-to him-of the-wealth having-divided was-given. And few-a days
prokāv, nānrkē ohōrō baghṛī dhan ām durō dē-mā
afterwards, the-younger son all wealth having-taken after country-in
parō ċiā, na utē khō hi chāṛn-mā dhan uṣā
away went, and there had conduct-in the-wealth having-(been)-wasted
The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Māvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Pronunciation.—Final a (or ə) and ə are frequently interchanged, as is also the case in Khandeśī and other connected dialects. Thus, ha and hé, is; karōna and karōnī, having done; ya and yē, this.

E and ə after long vowels are usually written ə and e respectively; thus, jēy for jē; he may go; jēw for jēw, go ya.

A is sometimes written for wə; thus, wa and wə, he.

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as a, s, respectively, with or without aspiration. This must be inferred from spellings such as par-dōsh-mā, in a foreign country; chāhār, government, etc. Compare also hēmādini wak he, a drum is beaten, where wak is the past participle passive of waj-wə, to beat. The corresponding verb in western Bhil dialects is waj-wə, pronounced wəstrəwə.
The soft palatal is, in western Bihš dialects, often confounded with the corresponding hard sound and pronounced as an s. The same tendency seems to prevail in Dhar where the emphatic particle j often takes the form ć. It is, however, also possible that ć is the Marathi form of the word, which also occurs in Khānīdī. The hard aspirated palatal has become b in ḍhē, on the border; compare Gujarātī bhētā, border.

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

There is a strong tendency to cerebralize dental sounds. Thus we find ḍhaṅtō, white, ḍhād, consciousness; ḍhāṣ, sleep; ḍhāp and ḍhān, the oblique form of ṭō, he. Compare Āhīrī.

B is used as in eastern dialects where Gujarātī has v or w, thus, bīs, twenty; bōl, hair. There is no marked difference between aspirated and unaspirated letters. Compare ṭe and ṭē, there; ṭēd, half; ṭā-i ṭāyō, he began to say; nāk and ṭāk, throw; ṭāk-ka and ma-ka, to me.

Nouns.—The newer gender has almost entirely disappeared. The only trace of which occurs in the materials available is the form ḍhōḍ, it was said. It is usually replaced by the masculine; thus, nāṭkē ḍhōmpō, dancing was heard.

Number.—The plural is formed as in western Bihš dialects; thus, ḍhōḍ, a horse; ḍhōḍō, a horse. ḍhōḍ, a horse; ḍhōḍō, of a horse; ḍhōmpō ḍhētē-ko ḍbhōṛ, the saddle of the white horse; ṭēkōs-ko, to the servants.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in ō or ō, take ō in the oblique form. In the plural there is an oblique form ending in ḍō (compare Mālvi ḍō). Thus, ḍhōmrō, in the house; ḍhōmpō, and ḍhōmpō, a house, ḍhōmpō ḍhōmpō-ko ḍbhōṛ, the saddle of the white horse; ṭēkōs-ko, to the servants.

The usual case suffixes are, —case of the agent, wē and wa; dative, hē, ho, and hē; ablative, ō, ṛ, and ō; genitive, kō, ki, and kō; locative, ma and mē. Compare Mālvi. Occasionally we find forms such as ḍhōṛ-kēr, of the cattle; ḍhōṛ, at the house; kēl, at the edge; bhōkō, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvi. Thus, hē and me, I; ma, mē-nē, mēhē, māhē and māt, by me; mērō, my; but also mērō, my. The plural of the personal pronouns is hēm and ṭpāy, we; ṭhēmērō, our; tēm and tē∫, you; tēmērō, your.

The demonstrative and relative pronouns have an oblique form ending in mē or na (or nē, na, respectively). Thus, uō and mi, that; uōnē ḍhān-ka mē, under that tree; ēd and ēd, this; miu kār-dō-n-ē, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as wē, and mi-kt kār-dō-kt lōgō, the wife of that cultivator. Pē in mi-kē is the base used before case-suffixes. The plural of wō is wi or wē, genitive wē-ktō; case of the agent wēs-ē and wēnd-ē. Similarly are inflected ēd, thus; genitive ēd-kō; oblique ēd: ēd; who; genitive ēd-kō; oblique ēd-kō. The base
to occurs in līna man kēyā ghar, to that man's house. The relative jā is also used as a demonstrative. Thus, jō hag'ja nākara-kana he jō thārā-ja hē, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is hē, genitive kē-hō; 'what?' is hā and kyā.

Verbs.—The verb substantive forms its present tense as in Mālvi and some western Bhō dialects. Thus, singular, 1, hē and hē; 2 and 3, hē; plural, 1, hē; 2, hō; 8, hē. The corresponding past tense is, singular, hē or hānō (chatō); plural, thē or hātā.

The old present is used as a contingent present, and it is inflected as in western Bhō dialects and in Mālvi. Thus, jākē, I may go; jāy, thou mayest go; plural, 1, jāwe; 2, jāwē; 3, jāē. An ordinary present is formed by adding the verb substantive. Thus, šē pāda-hē, they fell.

The past tense is usually formed as in Mālvi; thus, hē gayā, I went; tum gayā, you went; bhūk lēgē, hunger came. The suffix no, which is common in Khāndāni occurs in forms such as rikāgā, he lived; bharāgā, he entered.

The irregular verbs mainly agree with Gujarāti and western Bhō dialects. Thus, bahō, to sit; past bāhē; bhāgā, to eat, past bhādē; kanō, to tell, past kahō and kādō; kēpō, to take, past kēdō and kyā, and so on.

The future is formed as in Mālvi. Thus, tō dēgā, thou wilt give; mulegā, it will be found; lēgā, i.e., lēgā, you will take, etc.

The imperative agrees with Mālvi. Thus, jā, go; dāi-dō, giving-give; dō, give; lējō, you should take.

The verbal noun ends in sō, sā and wā; thus, ha-wō, or ha-ē, lēgyō, he began to say.

The participles agree with Mālvi. Thus, sajō, coming; rōdō karinā, bread should be prepared.

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

[ No. 10. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHIL OR BHILÔDI.

A POPULAR TALE.

(Dhar State, Bhotawar Agency.)

An holy-father Mahâraj set-out a-see 'jâwar' of for. Then a
karsân bolya ki, 'bâwâ-jî mahâraj, tum kâ jâw?'
cultivator said that, 'holy-father Mahâraj, you where go?'

[ Bâwâ-jî kahyâ ] ka, 'bachohâ, jâhâ hêr 'jawâri milâgâ
[ The ascetic said ] that, 'child, where a-see 'jâwar will-be-got
which jâw?' Phiri karsân bolya ki, 'pachhârî dhan
there-Indeed I-go.' Then the-cultivator said that, 'a-paswâri grains
par-dehâ-nâ mîla ta dhâdi dhan aprâ-ch lai
foreign-country-in if-be-got then a-dhâdi grain ni-te-exactly having-taken
la.' Phiri, 'ko, bachohâ, dâgâ, to take.' (Answered the ascetic) that, 'Well, child, if-you-will-give, then
la îh, yâ-ch tham jâwâ-gî.' Phiri âkho an
having-taken we-take, here-Indeed halling we-shall-go.' Then whole day
bâl bâhâma ghar gayâ. Phiri baďya-ka chara pani
plough having-driven to-house he-went. Then bullocks-to grass water
mâhâya. Aâdîn lugâ-ku dêkhâna kahyâ ki, 'bâwâ-jî
was-pint.' The-man his-wife-to having-seen said that, 'a-holy-father
mahâraj âyâ, tâ roîa azechha karâ Phiri
Mahâraj came, therefore bread good should-be-prepared. Then
bâwâ-jî-ka khibhâ-gî.' Bâwâ-jî-ki môr-hî uthyâ, roîa khâwâ
the-holy-father-to we-will-feed.' The-ascetic-of near-from he-aroze, bread to-eat
bahâ gayâ. Rôta khada na phiri bata. Phiri lugâ
sitting went. Bread was-aroze and then he-slept. Then wife
dekhâna bolyâ ki, 'jâ, bâwâ-jî-bhî wât kar.' Lugâ-ja
having-seen he-said that, 'go, the-holy-father-with talk make.' The-wife-by
kâdô, 'bât ko, bâwâ, ham hunâ-gî.' 'Kyâ kanî,
it-was-said, 'story tell, father, we shall-listen.' 'What shall-I-tell,
mîl-ku bea, wit; bhuk lagi.' Phiri bâwâ-jî kahyâ
mother-of daughter, story; hunger is-felt.' Then the-ascetic said
ki, 'what kahā ki wataā? Hukā mēri nātā. Gām-ka
that, 'story shall-I-tell or short-story?' Dry my horse's. Village-of
goyāta tīn peg-kā mirag jāy-ha. Thārō dhānī kātī tarvānā
in-outer-field three feet-of deer gong-ho. Thāy husband of swordman
bhēy, to chāhākar-ko mārē.' Phiri vīna gām-kā patēl-kā
is, then same hills.' Then that village-of headman-of
wād-čhēr rōj khay. Jugāt-nē jayāna ādī-ka
sugar-cane-crop thief daily eats. The-wife-by having-gone man-to
uthāyā. 'Gām-kā goyāta tīn peg-kā mirag jāy-ha. Tam
was-awakened. 'Village-of in-outer-field three feet-of deer gong-ho. You
uthāyē mārējā jay.' Ādī-ka bāwā-ji-ka kahāyā kā, 'bāwā-ji
having-awoken to-hill go.' The-man the-austerity-to said that, 'holy-father
mārējā, kā gayā mirag?' Kā-ka
'wād-ka khet-
Hārādāj, wīsē gone doer?' (Sadī-the-father) that 'sugar-cane-of field-
ma gayā ha. Kōī mārāgā to inām chhīr-kār
in gone is. Someone will-kīl then a-reward the-Government
de-gā.' Rōj vīna patēl-kā wād-čhēr khāy jay.
will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.
Ta wānā dan pāch das ādī-ka wād-kā khet-kā hejē
Therefore that on-day five ten men sugar-cane-of field-of an-in-door
bāhā-čhēr-ka pakađhwā hārā. Phiri ādī-ka khejān-kā pakađhyā
set the-thief seizing for. Then this cultivator-to it-now-awoke
ka, 'yō-ch-čhēr ha. Merā wād-kā khānārālā.' Phiri
because, 'this-exactly thief is. My sugar-cane-of owner.' Then
vr-ki karejān-ki lugāī dhūnā bołī kā 'ra bāwā-ji, mārō ādīmī
that-of cultivator-of wife having-seen said that 'O holy-father, my husband
kab āwā-gā?' Vīna dan bhōpō bāwā-ji kātī thū.
when will-come?' That on-day a-magician enchantment doing was.
Ta wā karejān-ki lugāī bāwā-ji-ka puchha, 'mārō ādīmī
Therefore that cultivator-of wife the-austerity to ask, 'my husband
kab āwā-gā?' Ta bāwā-ji bāyā kā, 'gām dimēhni
when will-come?' Then the-austerity said that, 'in-the-village drum
wānī he. Jī-ki wālī hāt-pālī pāča-kā, ta táī jā, beaten is. What-of in-place division making-are, there than-also go;
šō wātā tu-kā milā-gā.' Ya jāi karīna bhōpō
half share there-to will-awore.' She going having done magician
bāwā-ji kārīna kūh kēhānā ubhī. Wo bhōpō vīna mānā
enchantment doing there at-the-wall stood. That magician that all
mārīyā-ka puchha kī, 'māg kisānō dānō thāro.' Ta yā
man-to asks that, 'ask food grain thīnā.' Then she
chadhātī bōlī, 'śō wātō maṛānā.' Dé chāh ādīmī wāhī uthāya,
walk-from said, 'half share mine.' Two four men there-from asec,
2
मनाक कहाँ कहाँ गई। पहिर लंदी खानी
मान हवाले हवाले चेतन वे। तोहुए हवाले
तथा। पहिर विला घर मा भरत। खाते को रोते।
तुल। तो घर घर इतने हवाले हवाले मन माते।
सदरकर करवान कावथ तोमा। पहिर हताम लकार।
कौटी अवतारिक हवाले माते। तो मंडे आ गए।
कठामा जघील लामा खाना मा गायय। आग-बागा भाफिया
तापूलिया बो इतने हवाले बुद्धा वे। असीम असीम
Puchhā, "तारसना बात चोरी कर।" Ta
.asked, "this cultivator-by what theyst was-done?" Then( it was answered)
ki, 'भानु, या पाल्का रोज वह खाई। बाख ना
that, 'brother, this headman-of daily sugar-crop cats.' The-ascetic-by
माना विहार बान्दो मा काठे की, 'भानु मानो, to हुँ
mind-in reflection was-bound and it was-said that, 'brother mind, then I
i-ki karvan के वा खुँ के, हुँ जाता तो हाम। Ta
this-of cultivator-of story tell that, I going was to-a-village. Then
phir karvan देखिया होया काचा, "मा बाखा-जी, ता है
again cultivator having-seen said that, "O holy-father, thou where guest?"
To मे काठे, "her जवार्की कहात," का,
Then by-me it was-said, "a-ever favour-of for." (Answered-he) that,
"बाखा, पार्विया बाखा-पार्विया दुर्गा गाम जाई।
holy-father, a-panwir with-a-quarter-a-panwir another in-village having-gone
ला-गा, ता धाि दो धाि याना-कया हि ले
you-will-take, then a-धाि दो धाि वे। मौ-नौ। having-taken
हिँ।" Akoहो मा माव गरीमा ता मांक्या
you-should-take." Whole day plough having-driven that man-of
घर या। बाखाका बाखा-पाल्का नखकर अदम होया,
to-the-house (ve-)come. Bullock-to grass-bundle having-put the-man said,
"सज बाखा या, ता रोटो अचहो जितहो।
"today a-holy-father come; therefore bread good दिग्निति-of
कर्जो; इ-ना हलाहागा।" Pahiri khitro bharat gaya।
you-should-make; then we-shall-feed." Then inside having-entered he-went.
Rota khay-pa-ka khatla nakh kar hum gaiyा Lagirka
Bread having-spread drunk bed having-spread sleeping went. The-wife-to
ku की, "जा, बाखा-ही वात कर।" Akoहो मा चै ने माना-का
it was-said that, "go, holy-father-with talk make." Whole day him-by we-to
भुको माये।" Ta manya wad-ka khet-ma मलीया,
with-hunger it was-struck. Therefore by-me sugar-come-of field-in he-was-sent,
FREE TRANSLATION OF THE FOREGOING.

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

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there is a three-legged deer.
going about in the fields outside the village. Get up and go and kill it' The peasant said to the ascetic, 'Holy father, where has the deer gone?' He answered, 'It is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'This is the very thief, the eater of my sugar.'

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

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

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

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

2 The ascetic the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the brains of the sick man naturally took her for some one no longer with the devil, and went with the promptness native to such an occasion.
The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Marwari in the north and Malvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nimadi in the east and Standard Gujarati in the west.

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

E may be substituted for o in ghör and ghör, house.

With regard to the inflexion of nouns and pronouns we may note forms such as sōrgō, daughters; sōrgō, to daughters; amō, men; amō, we; yemō, you, etc.

The present tense of the verb substantive is, singular, 1, nē; 2 and 3, nē; plural, 1, nē; 2, hō; 3, hō. The past tense is hito or yeto, plural hita.

The present tense of finite verbs is similarly formed; thus, hō nēmar; hita, I strike; tu nēmar, thou striketh; amō nēmar, we strike, and so on. The future of the same verb is, singular nēmar, plural 1, marmar, 2, marmar, 3, marmar.

Bhil is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalal and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarat, called Kali Parji. It does not differ much from that spoken in Mahikantha. The following points may be noted.

E is often used when the Mahikantha dialect has i or a; thus, e-u, his; e-ne, by him, kaver, Gujarati coor, morning, etc.

The usual suffix of the ablative is thā, inflected like an adjective; thus, hū vēgōthā, this day, I have come from far off.

The plural of feminine nouns ending in ē ends in jē; thus, ghōd-jē, mares.

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

The present tense of the verb substantive is sē in all persons and numbers. The corresponding past tense is hita, plural hita.

With regard to the inflexion of finite verbs we may note forms such as hōmarjē, we strike; homā jēgō-sē, we go. The past tense of jēmar, to go, is yō, plural jē. The future of marjē, to strike, is, singular, 1, marjē; 2, marjē; 3, marjē; plural, 1, mārjē; 2, mārjē; 3, mārjē. Note also the form abē, I will give.

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

The short specimen which follows will be sufficient to give an idea of the character of the Bhili of Jalal. The dialect spoken in the other talukas of eastern Panch Mahala is stated to be almost identical.
FREE TRANSLATION OF THE FOREGOING.

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

A final ü is often lengthened to ù; thus, keō and keē. I.

Though the palatals are pronounced as s and z respectively we sometimes find forms such as chat and sēl, go; obhēē and sēlē, fir. They can only be considered as attempts at learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, ḍhō dhām, his property; hēō, all.

Feminine bases form their plural in ę; thus, sōrēē, daughters; genitive sōrēē-nō. Similarly bātrē, woman, from bātyar, a woman. The oblique plural sometimes ends in ù instead of ę; thus, yō phēō kēērē warhēē-nō sō, how old is this horse?

With regard to personal pronouns we may note the plural forms kinē, we, and temē, you.

'Ho' is tō and pēē, plural pēē and iē, genitive tīēē-nē. Note also the oblique form ĭēē in tinē dēēmēē, in that country; 'ēē, by him.

The relative pronoun is īō, who. Who? is īēē, genitive bēē-nē, whose?

The present tense of the verb substantive is ę in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, hēē mēē īēē, I strike; hōmēē mēē tō īēē sō, we strike.

The future of the verb mārēē, to strike, is formed as follows:

Singular, 1 mārēē. Plural, 1 mārēē.
2 mārēē. 2 mārēē.
3 mārēē. 3 mārēē.

So also hēē īēē, I shall say.

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

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

[No. 12] INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILÔDI.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kōēōk ādīēē-nē bēē sōēē hāēē. Thēē-mēē-thō bēē hāēē bēē-nē
Certam-mwar man-to two sons were. Them-in-from by-the-younger father-to
kēōē. 'ā hēē, dhamēē-nē īō mārēē wēēēō hēē tō tēē mārēē
it-was-said, 'O father, wealth-in-from which my portion may-be that we-to
āēēēō.' Tōēē tinē tīēē-nē āpēēē dhām wēēēē wēēēē hēēēē
having-given-give.' Then by-him them-to his-own wealth having-divided was-given
Ghana dan ni gya ne nanu soru bagu bheko karine chheu
mang dey no went and younger son all together having-made far
mulaam na jato rahi. Ne e bhudi chailuki chailuki apna
country-into going was. And their had conduct-by having-behaved his-own
dhan khol-makhyo. Ne jati tine bag to khoi
wealth having-wasted-was-thrown. And when by-him all having-wasted
makhyo was tina deh-ma mora kali padyo. Ne tyo nga
was-thrown then that country-into great famine felt. And he destitute
bhukyo thawa lagiyo. Ne tyo jana tina deh-na rehawaityo-ma
hungry torbe began. And he having-gone that country-of inhabitants-among
ek-ma te rohwa lagiyo Ne palu tine apna khoturyo-ma hwar sakeqwa
one-of there to-live began And by-him him his-own fields-own swine to-feed
mekho. Ne tyo palu phaliui ja hwar khotu hatu, apna pah
was-sent And he those husk-with which swine eating were, his-own belly
bharwa kartelo. Ne koj edum tine kali nahi aito hato. Ne
torfiu was-danny. And any man him-to anything not growing was. And
jero tyo luba-ma aryotera tyo bolyo, 'maru ba-nu keka-
when he proper-sense-in came then he said, 'my father-of several
dida-klio-yo bhapi-jata roto wase-sa, ne koh bhoke maru-se,
awad-servante-to satisfied-young bread spared-is, and I with-hunger dying-am
Hai utthu maara ba-kane jama tina ki. 'e bho, me
I having-articles my father-more having-gone him-to will-say, "O father, by-me
hara-ri hama ne tiri agal papho karya se. Hai hau tara dorh kow-damu
heaven-of before and thy before slow done are. I now thy son to-be-called
jog ni se; ma-nu teha dida-kliyo-ma ekma jawo hama,"
worthy not am; me-to thy labourers-among one-of like consider.'"
The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopalwar Agency is a mixed form of speech, and in many characteristic features agrees with Rajasthani, or, more especially, with Nimadi. It is sometimes also called Bhilāī, or, in Barwani, Rāṣṭrī Bhilāī. The Bhilās are a mixed tribe, half Bhil and half Rajput, and the Rāṣṭrās are one of the minor sub-divisions among them. With regard to the dialect of the Rāṣṭrās of Chhota Udaipur, see below, pp. 60 and f.

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

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

The broad pronunciation of a short a as ò or ə is very marked. Thus, ḡōr, a house; mōrē, I am dying; kārī, having done.

The pālās and a have the same sounds as in Western Hindī. Thus, chāl, go; chhōrī, a daughter; jō, who; sēl, seven.

v becomes ə as in Rajasthani where Gujarati and the Western Bhil dialects have e and w; thus, bij, twenty; baras, a year.

The cerebral j is sometimes changed to l and sometimes confounded with s; thus, kōl and kēl, creams; jōl and jōs, near.

With regard to the formation of words we may note the frequent use of the suffix ṭō; thus, mārō and mārī, good; ghōdō and ghōṭō, horse; ghōī and ghōṭī, mare; mōjē, high; kōtō and katto, he went; gōjē and gōjō, they went; khatō, they were eating; kōtō and mōtē, heating, etc.

This use of the suffix ṭō is of interest because it agrees with the use of the corresponding suffix मो in Māhārāṣṭrī Prākrit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, sōnō (Ali Rajpur) and sōnā (Barwani), gold, bhōs kās, a bad death; tērō nām, thy name.

The plural is formed as in other Bhil dialects. Thus, chhōrō, a son; chhōrā, sons; chhōrī, a daughter; chhōrē and chhōṛyā, daughters. In Barwani the plural of strong feminine bases ends in ṭē as in Nimadi, thus, ghōṛē, women, maries. The suffix ṭē is also used in the chique plural of masculine bases; thus, ṭēmē-ṛō-ṛō, of the men.

An s is often added to the base, especially in Ali Rajpur. Thus, bās, a father; bētō and bētēs, a son; bōsē and bōsēs, a brother; bōsēs, a sister. Compare the similar plosive as in Jaipuri.

The oblique singular sometimes ends in ṭ or ṭā; thus, bhāṭā-ṛō, of a father; bhāṭā-ṛō, to the father; māṭē-ṛō-ṛō, of a man.

The usual case suffixes are,—case of the agent ṭ and ṭā; dative ṭē, bhē, bhē and bhē; ablative sē, nē, thē and kathē; genitive mā, nā, and kō; locative mō and mō. Thus, bhāṭā (Ali Rajpur) and bāt-ṛō (Barwani), by the father, bāp-kāfē, to the father, dākāfī-ṛō, to the servants; mēkānē, to me; sukṣ-mō, in happiness; sārg-rā, from heaven; end-mō, sē, from in the well; bhāṭ-rō, of the father; bhāṭ-rō, of the father, Chānd-prān-rō, of Chandpur; ghēr-rō, in the house; khēl-ṛō (Barwani), in the field.
Pronouns.—The following are the personal pronouns:

mē and hē, I
mē-khē, mi-ad, to me
mārū, māhē, my
tērū, tērē, thy
(t)enā, we
tēnu, tamā, you
(t)en-īrū, our
tēnu-īrū, tawārē, your

Demonstrative pronouns are yo, this, genitive ērhō, oblique tānā; mē, that, dative u-kō, oblique unā. A demonstrative base aho occurs in ohō, that; chē, these, ohē, then, etc.

The relative pronoun is jō and jō, which, ‘Who? ’ is hō, genitive hu-apan; ‘what? ’ is kā, etc.

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

Singular, 1. chō, chhaṁ Plural, 1. chē
2. chō 2. chhā, chhaṁ
3. chē 3. chhā.

The past tense is hato, hātī or hōtī, plural hātā, etc.

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

The ordinary present and past tenses are regularly formed; thus, pēlā jā-ehī, they go; tētu mārē (or māryē), thou struckest.

The present participle, with the addition of the suffix tō, is used as a present definite and an imperfect. Thus, mē māratō, I am striking; I strike; hētītō, they were eating.

The future of the verb kutē, to strike, is:

Singular, 1. kutē Plural, 1. kutē
2. kutē 2. kutē
3. kutē 3. kutē

In Barwani the paradigmatic forms mē mārē, I shall strike, etc., are used besides, as is also the case in Nimādī.

The verbal noun ends in a, oblique nē (na, or na). Thus, mārnē to strike: ohārē, in order to go; nākā-yaśā nē, sound of dancing; fāsā-a nā, intention to go. Occasionally we also find forms such as bhrē, to fill (Barwani).

The conjunctive participle ends in in or i (ni); thus, kōśā, having eaten; kārē, having done; nīma, having risen. The final i is sometimes dropped. Thus, mōr gūtē, he had died.

The two specimens which follow have been received from Aū Rajpur as representing the so-called Bihāl spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.
INDO-ARYAN FAMILY.

BHILI OR BHILODI

CENTRAL GROUP.

Specimen I.

Kuada mân’san dau pörya hattrā. Tērhā-mān nihalā-pērō
A-certain man-of two sons were. Then-among by-the-younger-son
kabyā, ‘āp’ā māl-dēkhō māhō wājō mō-sē de.’ Wali thōdā
it-was-said, ‘your property from my share me-to give.’ And few
dāhrā-mā nihalā-pērō sāru ēk’thā karina dār dēj-mā guyō;
days-in by-the-younger-son all together having-made fur country-to he-went;
wajī chahē sērō māl kharch körnā-par pōlā muluk-mā mōlō kāl
and there all property spent making-after that country-in big famine
pārzyō Tīhī pōlā-kāje sāhrāyā pāhrā manō. Tīhī pōlā muluk-mā-nā ēk
full Then him-to distress to-furt began. Then that country-in-of one
mānśen chahē rāhyō. Pōlā tō tē-sē suwar chaśnēn-wade āp’ā
man-of near he-stayed. By-him then him suvon feeding-off for his
khēt-ma mōlō. Tīhī suwar jō-kāi khoi chō pōlā khān jyō,
field-in was-sent. Then suvon whatever ate that he eating became,
wall tō-sē kāhē kāhē khān-wade dēhō nihī.
but him-to by-anybody anything eating-for was-given not.
[No. 13.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP**

**BHIL OR BHILÖDI.**

*(A.M. RAIPUR STATE, BHOPALWAR AGENCY)*

---

**SPECIMEN II.**

Mhārō nām Kalu Bap-kō nām Nau'kyā. Jāt Mānāla Bhil.
My name Kalu. Father’s name Nau’kyā. Caste Mānāla Bhil.

Resident Puyāwāl-of impurgana Chāndīpur-of. Occupation cultivation.

Sawāl.- Tāri bōh’nīs Bhūrā Rūmāényān bāyar jūnī Nahālīpōl-nī
Question.—Thy sister Bhūrā Rūmāényān’s wife resident Nahālīpōl-of
mōr guī Yū īāsī āsē dāṅg’dō hūyō to-sē kai mālāk
having-died went. This what what monser became thee-to what known
čhe likhē?

is write

Jawāb.—Ek māhānī hūyō, ek dūhāde sājp-par Dē’bṛyō Wāsūnyā
Answer.—One month became, one in-day evening-in Dē’bṛyō Wāsūnyā

Bhil jūnī Nahālīpōl-nō paṛgaṇā Bhūrās mārē gbēr āyō nē
Bhil jūnī Nahālīpōl-nō paṛgaṇā Bhūrās mārē gbēr āyō nē
a-Bhil resident Nahālīpōl-of impurgana Bhūrā my in-house came and
a-Bhil resident Nahālīpōl-of impurgana Bhūrā my in-house came and
kōyō, ‘tāri bōh’nīs māndi bōtīli čhe mōr guī. Ta chāl,’
čōk, ‘tāri bōh’nīs māndi bōtīli čhe mōr guī. Ta chāl,’
said, ‘thy sister sick was now having-died went. Thou go.’
said, ‘thy sister sick was now having-died went. Thou go.’

Pethe dūmērē dūhāde sājp-dēnē chālyō nē Nahālīpōl-mā Bhūrān
Pethe dūmērē dūhāde sājp-dēnē chālyō nē Nahālīpōl-mā Bhūrān
Afterwards second on-day in-morning I-went and Nahālīpōl-mā Bhūrā-of
Afterwards second on-day in-morning I-went and Nahālīpōl-mā Bhūrā-of
chāhē guyō nē mārī bōh’nīs-kajē mōrī gūnī dakhī, ēhē dūt
chāhē guyō nē mārī bōh’nīs-kajē mōrī gūnī dakhī, ēhē dūt
there went and my sister having-died some was-seen; then two
there went and my sister having-died some was-seen; then two
bī’rīmān sal uśhī ta yēshū kūth-mā jānī bāt-par
bī’rīmān sal uśhī ta yēshū kūth-mā jānī bāt-par
stick-of marks having-arisen that her belly on right hand-on
stick-of marks having-arisen that her belly on right hand-on
dakhī, tērē-hē tērē-lādās Rāmāl-kajē kāhyō kē, ‘mārī bōh’nīs-kajē
dakhī, tērē-hē tērē-lādās Rāmāl-kajē kāhyō kē, ‘mārī bōh’nīs-kajē
having seen, that-on her husband Rāmāl-to said that, ‘my sister-to
having seen, that-on her husband Rāmāl-to said that, ‘my sister-to
kūt-mār kāri tinē mēr guī, tē Bhūrās thāṁs-mā
kūt-mār kāri tinē mēr guī, tē Bhūrās thāṁs-mā
heating having-made therefore having-died she-moment, that in-Bhūrā station-in
heating having-made therefore having-died she-moment, that in-Bhūrā station-in
mō kōh’nī jāī.’ Tērē-wade māhārō pōhādē nē Čhēnē Tāvī
mō kōh’nī jāī.’ Tērē-wade māhārō pōhādē nē Čhēnē Tāvī
I to-tell will-go’ Thāryūgā my brother-in-law and Čhēnē Tāvī
I to-tell will-go’ Thāryūgā my brother-in-law and Čhēnē Tāvī
maundī Nahālīpōl nē ānērē lēg mā-khō samjāhyō kē, ‘thāṁs-mā
maundī Nahālīpōl nē ānērē lēg mā-khō samjāhyō kē, ‘thāṁs-mā
village Nahālīpōl and other people me-to entertained that, ‘station-in
village Nahālīpōl and other people me-to entertained that, ‘station-in
mē jāy. Ānu tā-sē khunyān jhaq-do chukād dāśī,
mē jāy. Ānu tā-sē khunyān jhaq-do chukād dāśī,
not go. We thee-from murder-of quarrel having-settled will-give,’
My name is Kahu, and my father's name Nanyakā. By caste I am a Mārā Bhāl. I live in Punyavat, Pargana Chandarpur, and am a cultivator.

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

Answer.—About a month ago Dewrā Wāshā, a Bhāl from Nahalipol, Pargana Bhābra, came to me one day in the evening and said, 'Thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhūrā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rūmāl, 'My sister has died because thou hast beaten her. I will go to Bhābra and make a statement in the police station.' Thereupon my brother-in-law and Chēnā Rayā of Nahalipol and other men entreated me and said, 'Don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten cow cattle to be given on account of the murder Bhūrā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.
The so-called Bhilāli of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimen. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[ No. 14 ]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHIL OR BHILOI.**

**So-called Bhilāli Dialogue.**

(All Rajpur State, Bhopawar Agency)

Èk ad'ma dai chhārā gotāla Tārēmā nāhī chhās
A-certain man-of two sons were Then-among by-the-younger son
bāp-kājī khāyā, 'bāhās, ghar-mā jā chhā tērēmā nāi marhā
father-to it-was-wid, 'father, house-in sadā is that-in-from my
wātō mē-khā de.' Tāthā pōlā - pōlā-kājī wātō didāhā. Ghanā
was-ade de.' Thus by-him din-unto a-share was-given. Many
chhās nīrśī huyā, nē nāhītō chhārō wātō bāhāsh kōrō nē
days not became, and the younger son share together was-made and
chhās jīt rhāyō; nē wāhī qājīmā sab mal
a-far (country)-to going was; and there rice-owing-in all property
khāyō. Sab mīl khaṇā tīthā chhārā moto kāl padyō;
was-wasted. All property was-wasted then there a-great famine fell;
ne pōlā khaṇā huyō; nē chhās kudān ghar pōlō jā
and he poor became; and there somebody's in-house he having-gone
rhāyō Nā tīnā pōlā-kājī kārēmā sīwar chāṁnē māryō Jē
were. And by-him din-unto field-in mine to-graze was-sent. Which
kātō pōlā sīwar khatās pōlō khād bhi bāsā
hunās those mine were-eating he having-eaten even would-have-taken;
ke tēhē kī kudā nihī āptā. Tāthā pōlō thik
because him-to anybody anything not was-giving. Then he conscious
huyō, nē pōlā khāyā kē, 'māhā bāhāsān katērā
became, and by-him it-was-wid that, 'my father's how-many
dabād'kājī kānē kāhīnē rōhī pyō ēbō rōhō hāi;
servants-to having-eaten having-remained may go so-much bread there-is;
nē mē bhūtō mōrū. Mē utālānā mārā chhāsā jīl īs
and I hungry am-dying. I having-arisen my father near will-go
nē kāhās kē, 'mō Bhag'wān-nā ghar-mā nē tērēmā-sē kōhē
and will-say that, 'by-me God-of house-in and the-to bad
kān kōyō; nē bāyō tārēhō bātō kōhā tēsō mē nihī
work was-done; and now they son you-may-call so I not
work was-done; and now they son you-may-call so I not
rhāyō; nē tu tērēhā dabād'kājī kājē sāl tēsō mē-khā
remained; and thus they servant to having-given like-that me-in
bhi āp.' Tāthā pōlō utānā tērēhā bāsō-jāl guyo,
also give.' Then he having-arisen his father-near went.
The Bhil dialects of the Barwani State have been reported under the names of Bhilah and Rathri Bhili. They are essentially identical with the dialect spoken in All Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilāli.

[ No. 15. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILĀLI OR BHILŌPI.

BHILALI DIALECT.  (BARWANI STATE.)

Kōi ād’ni-kā dō ohhōrā thu. We-nu-se namāme dājī-ka A certain man-of two sons were the-younger-by the-father-to kayō ku, ‘dājī, jō-kē dhan ehhā wō-mēsē màrō wātō d-was-se what. Tab u-na āprnu dhan wātī diyō. Ghana din me-to go. then him-by his property dividing was-given. Many days nāhī gāyā ki mana ohhōrā-nē sab māl bhēlō karī not passed that the-younger son-by all property together having-taken dur dēs jāti wāhyō anē wahā baholānē thodā din-ma āprnu for country going was and there notorious-will few days-in his far country going was and there notorious-will few days-in his sab dhan gamāi diyō. Jab sab dhan adī diyō all property wasting was-given. When all property squandering was-given tab wahā nāto kīl padyō, āru wāh nāgo hui gāyō, then there big famine fell, and he destitute having-become went. Āru wahā jānē pardo में-से yēk-kā ghar reyō, jī-nc and there having-gone inhabitants-un-from one-of in-house stayed, whom-by dē suwar charān-kō mūklyō, jō suwar śīgā khātā thu who him-for scarce food-to he was-sent. Which suine bhusa eating were that utlaśā khātō hindiyō, āru kōi nābi wō-khā delō thaw. Tab wōkha taking eating went, and nobody not him-to giving went. Then him-to sud śi, āru kahānē layō, ‘mārā dājī-kā yahā dūd’kyān-kā sense came, and to-say began, ‘my father-of near servant-to orkhān-se ghānā rōtā hōc, āru hāni bhuk marī. Ab hāni uhnīh eating-from much bread to, and I hunger die. Now I having-arisen āpnu cādāka pās jāti-rabū-ga āru wō-kasē jīnē kahū-ga, “āra my father-of side going-will-he and him-to having-gone will-say, “O father, by-me God-of him-to against and thy before in karyo.”’

war-dune indeed.”
The specimen which follows is written in the so-called Rāth-vī Bhilādi dialect.

[ No. 16. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PHILI OR BHILÔDI.

Rāth-vī Bhilādi Dialect.

(Karnāt State.)

Kuni māṅ'gānā dūi dhōra hātā Polā-māṅsa nābhāla-ma
A certain man-of two sons were. Then-among-from the-younger-by
bāsē-kājē kahū, 'o bāhā, māl-māṅ-sā jī mārō wātō
father-to it-was-said, ‘O father, property-into-from what my share
bēy so mi-sē āp.' Tīhī pōlā-nē pōla-kājē pūnō
may-be that we-to give.' Then him-by him-to his-own
māl wātī didō dīrēkā āḍā mālī gayā
property having-divided was-given. Many days not passed
kī mālō chāhō sa mē tellō karinē dēr mālāk
that the younger son all together having-moved afar country-to
jāti-rāgyō Waltā wāhā wāyālī chālā-mā dāḍā bitādine
went-away Afterwards there-histories conduct-in days having-passed
apnō māl udāś didō. Sārō udāś
his-own property having-wasted was-given. All having-swarmed
didō tīhī pōla mālāk-mā lōghō kāl mādyō, Waltā polū
was-given then that country in a-great famine fell, and he
garīb hātī gayā. Waltā polū jāmu pōli mālāk-kā
poor having-become went. And he having-gone that country-of
rohnewālā-mā-sā ēk-kā wāhā rāhāne lājū. Polī-nē pōla-kājē
someone-in-from one-of there to-live begun. That-men-by him-to
apnā kāhō saur chārtō mūklyō. Waltā pōli phōdrē
his-own field-in swine to-feed he-was-sent. And he hunts
polā saur kāhā hātā, tē apnō pēt bharāwā hindī
thein swine eating were, by-that his-own billy to-fell going
hatō Waltā kūṁ pōla-kājē kālāgo mē 'apnō hātō
was. And anybody him-by anything not giving was.
Tīhī pōla-kājē āū āū Waltā pōla-nē kahū, ‘māhrā bābī-kā
Then him-to sense came And him-by it-was-said, 'my father-of
kātrā daḥākājē-nē khānē-sārē jāḥīlā rōtā hotā,
how-many labourers-to eating-for more-than-necessary breads were,
na mē hharō lārūtī Mē utinā mārō bāsās-jānā
and I of-hunger adding. I having-arisen my father-to
jās, Waltā pōla-kājē kūbōs, ‘o bāhā, mē saṣa-sū
will-go and him-to will-say ‘O father, by-me Heaven-from.
The Bhil dialects spoken in Ali Rajpur and Barwa are gradually merging into Nimadi. We shall now turn to the dialects which form the link between the Bhil of Mahikantha and Standard Gujarati.

The Bhil of the Bara State of the Kewakantha Agency is known under the names of Bhil and Rathvi. We shall first take the so-called Bhil.

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

'House' is always ghar, not ghaor or ghör.

The palatals are usually retained; thus, cāhōrō, a son, chandarmā, moon. Cō is, however, also changed to s as in other Bhil dialects of the neighbourhood; thus, posū, fifty.

The plural of feminino -ō bases ends in -ō; thus, cāhōrīō, daughters.

'Ve' is hama; 'you' tama; and 'they' te, tēō and tehū. 'Who?' is hē, genitive hē-nu.

The present tense of the verb substantivo is 1, chō, 2, chī, 3, chā; plural 1, chādē, 2, chōdī, 3, chōdē. The past tense in hōdē, plural hōtē.

The future tense of kutōwō, to strike, is 1, kutōdē, 2, kutōdī, 3, kutōdē; plural 1, kutōn, 2, kutōdō, 3, kutōdō.
RĀTH'VI.

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

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

Note only the Gujarati form tam-nē, to them. Compare Chārani tēm-nē, their.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHUJ OR BHOJNĀL.

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

Ek mīnāh-nē dui bētā huta. Nē tē-mō-na lōd'hoē
One was-to two sons were. And them-in-of by the-younger
bēh-nē ke 'hē, māk'at-nē vēchātō bhag ma-nē āp.'
father-to it-was-said that, 'father, property-of being-divided share ma-to give.'
Nē tē-nē tam-nē māk'at vēchē āpī. Nē thōla
And by-him them-to property having-divided was-given And few
dahādā puchha jō lōd'nē bētō hadhu ek-tha karnē ekbējānē
days after the-younger son all together having-made for
deh-nē giyo, nē tyā maj-majhā potā-nē māk'at
country-to went, and there righteousness-in his-own property having-squandered
nākhi. Nē tē-nē sāra khar'ohī dēnhā tār-pāchhī tō
was-thrown. And by-him all having-spent was-given thereofafter that
deh-nē mōtē dukāl pudyō, nē tā-nē tōto pad'va lági. Nē
country-in a-great fame arose, and him-to want to-fall began And
to pāmē te deh-nē watan-mē ek-nē tē riyyā. Nē
be having-zone that country-of city-in one-of on-the-house stayed. And
tē-nē pētnē khār-nē hūvar-nē chār'vā kījē tā-nē mak'lyō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
hīgō hūvar khātā hatā tēm-nē-tū potā-nē pej hār'vā-nē tē-nē
husks the-mine eating were them-in-from his-mou belly to-fill his
man huta. And köyō tē-nē āpyū nahi,
mind was. And by-anyone him-to was-given not.
CHĀRANI.

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

In the Panch Mahals they wander about in Jalal and Kabal and are said to have immigrated from Kathwara.

In Thana they are found in Vada, Murbad, Karjat, Bhiwadi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are——

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

No specimens have been received from Thana. The Chārani of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarāṭi Bhili. We shall only note a few characteristic points L and e are interchangeable Thus, ma-nē and mā-lē, to me; mūr-tē, my; lū-tē, thy. In such cases L is sometimes written: thus, mūr-tē or mūr-tē, my.

With regard to pronouns we may note the forms ëlyā, he; ëlyā, they; ëlyā, their.

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

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

[ No. 18.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILEDE.

CHĀRANI DIALECT.  (THE PANCH MAHALS.)

Ek mānah-nō bēn dīkā hāṭhā; nē ti-mā-nā nōnā bēsū
One man-to two sons were; and them-in-of the-younger by-brother
bānē bhānīgī kē, ‘bh, māya-nō bhig mamā
the-father-to st-noun said that, ‘father, the-property of share me-to
vēhēi diya.’ Nē tinē ëlyā-nē māya vēhēi
having-divided goe.' And by-him them-to property having-divided
didhi Nē shōdē diya-mā nāwē ākāhā bahū bhēla
was-given. And a-few days-in the-younger son all together
karīrē bījā malak-mē gō, nē isē mūj-mājā utērēnē
having-done another country-into went, and there pleasures having-made
māya wāpīrī mākē. Nē tinē bahū khē
property having-spent was-thrown. And by-him all having-spent
nákbyu, tó-kḕjé isó malak-mā kāl padyō, nō ó bahu
was-thrown, then that country-in flame fell, and he much
mau thawa lagyo; nō ó jainō ó delimā
needy to-become began; and he having-gone that country-of
rahenuño-mā-nā ek-nō isa riyō. Nā ēnē pand-nā khātar-mā
inhabitants-in-of one-of near herd. And by-him his-mom field-in
huvaro-nā chūr'ā hūrn ē-kā mālyō; nā jō kahkā huvaro
wine grazing for him was-sent; and which husk the-same
khāk huti ē-mā-thāi pand-nā pēl blurwā-nē ē-nō blāw huto, nē
eating were that-which his-mom likely to-fill his wish were; and
koī ē-nē didhū māri. Nā ó hūnār thiyo terā
by-everyone him-to were given not. And he sensible became then
ēnē bhānyō kē, 'mōlā bānā kēālā majāro-nā ghaṇā
by-him it-was-said that, 'my father-of how-many servants-to much
rūṭā ohhe, paṃ hū-to bhukhe māū thātō ohhū Hā
bread is, but I-to-be-sure by-hunger starving becoming am. I
uthānō mø-lā hā-kanē jīn nē ē-nē bhāṃi ke,
having-arisen my father-near will-go and how-to will-say that,
"bā, mē ākāb ēmāblu anē tō-ū pēhā pān karyō ohhe,
"father, by-me Heaven against and thy at-side even done is,
ne have tō-ū dīkro thawa jōg nasē, mø-lē tē-kā majāro-mā-nā
and now thy son to-become fit is-not, me thy servants-in-of
ēk-nō jēwō gānyā."
one-of like consider.'
AHIRI OF CUTCHE.

The Ahirs or Abhiras are a class of cow-herds in Cutch, and are found in the north and east of Bhuj, in the east of Kathiawar and the west of Wadga. According to their traditions they originally accompanied Krishna from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 90,000.

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

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayari. Short specimens of it have been printed in the Gazetteer of the Bombay Presidency, Vol. V., p. 761.

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

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

Gujarati s is replaced by an h, which is pronounced as a strong aspirate, somewhat like the ch in German ‘ach.’ It has been distinguished from the ordinary h by a further under it. Thus, hāt, seven; dāth, ten; bāhā, six. s and h are sometimes interchangeable; thus, hān, you will warm yourself; mārū, you will strike; sā and hā, they are.

Chō is often interchangeable with, and probably also pronounced as, ough; thus, chō, six, and hō, they are; kārōhō, you will make; mārō, you will strike. The writing of chō is probably due to the influence of Standard Gujarāti.

A dental d is commonly cerebralised. Thus, dā, day, dākrā, famina, dādi, grandmother.

Cerebral ñ between vowels is pronounced ń; thus, ghōrō, a horse. It has been dropped in ghō, he fell, here agreeing with Kachhi, Panjabi, and Sindhi.

Nouns.—The neuter gender has almost disappeared; thus, ohārō, a child, ciṭrō dhaṇyo, it was sold by the son. Forms such as ḍhan, gold, etc., are probably due to the influence of Standard Gujarāti.

The plural is formed as in Gujarāti. The neuter, however, without the suffix ń; thus, ghōrō, horses.

The case-suffices are the same as in Gujarāti. In the definite, however, nē is seldom used and commonly replaced by hē, and in the ablative the suffix is thē, which is inflected as an adjective. Thus, dāp-hē, too a father, lāmē ārētē kāp-thē sō, where do you come from? Chāp-rēvā thē ārētē hē. I come from Chāp-rēvā. Note also the oblique plural of masculine bases which ends in s and corresponds to Khandesi ća, thus, hōpā-paće-thēb, from the fathers.

With regard to pronouns we may note the form mārō, to me (compare maro, my), ārā, who? hō-nē, whose; hānē, what?
Verbs.—The present tense of the verb substantive is,—

Singular. 1. chhè. 2. chhè. 3. chhè.
Plural. 1. chhèn. 2. chhèn. 3. chhèn.

S and š are often substituted for chhè. See above. The past tense is hâtā, plural hâtān.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, hē marīo chhè, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, hē melā, I may put. Forms such as hē vēchchē, I may sell, are Gujarati.

The future of mārśā, to strike, is,—

Singular. 1. mārśā. 2. mārśā. 3. mārśā.
Plural. 1. mārśān. 2. mārśān. 3. mārśān.

Instead of the characteristic s of this form we also find š and even chhè; thus, tumhē tápśā, you will warm yourself; hē jīchhē, I shall go. The chhè seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is š, just as in the case of the Gujarātī Brāh of Mahākāntha.

The conjunctive participle ends in s or š-n; thus, vēchchē, having divided; mārśā-nē, having struck.

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

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

Ākāni Dialect.

(Cutūn.)

SPECIMEN I.

Ek mānab-nē hē dīk-tr hāśā, Te-mārj-thō mānāk-tō dīk-trē
One man-to two sons were. There-among-from by-the-younger son
bāp-hē bānhyō, ‘bāpē, mārā bāg-nī jē mēkōtā thēy
the-father-to it was-said, ‘father, my share-of what property may-be
i mēhē bādā dō.’ Enē pōkā-nē mēkōtā ē-hē
t that me-to having-divided give? By-him his-own property to-them
vēchhē cīrē Thāpāk ēt wēhē mānāk-tō chhāk-tō badhōy
having-divided was-given. After-some-days after the-younger son all-own
bhējō karāmē chhēk-nē muluk jāto ryā. Āndē āē pōkā-nē
collected having-made distance-of e-country going was. And there his-own
mēkōtā kārūgāw wērē kādē. Jērē badhōy kharōcē
property in-bad-ways having-spent was-thrown-away. When all-own having-spent
Nākhyo tere ē dēb-mā ḍōtō ḍakār pyō; aṅkā pūṅū was-thrown then that country-into a-great famine fell; aad himself tīn-mā ḍāwā māryō. Paahhhā tā jāuné tō dēb-na ēk want-in to-come began. Then he having-gone that country-of one rebetul bhero ryo. Tēnē tē-nō pōt-mā khetar-mā nuēr-hō chārwa inhabitant with lived By-him him-to his-own field-in swine to-graze mākyō. Hūr ē phārwa khātī tā tā khāunā tā he-was-resent. The swine which beasts eating were those having-eaten him-(by) khaṛ-hō pē ḍharyō hōt; pan tēghē kōnē kī pleasure-with belly filled would-have-been; but to-him by-anyone anything na ānīū. not warranted.
[ No. 20.]

INDO-ARYAN FAMILY.

AMIRI DIALECT.

CENTRAL GROUP.

SPECIMEN II.

A DIALOGUE.

Halyā baihū, Rām-Rām. TamēŚ āw’tā kyū-thā su?
Well ist, Rām-Rām. You coming where-from are?
Hū Chaprē-thā āw’tō hā.
I Chaprē-from coming am.
Warēśtē kā tamē bharā hērān thā hāo. TamēŚ-hārā bīghī.
The-rain-in you much troubled become well-be. You-for fire
war melūp kērā war tāy-pō to tamē
having-made may-I-put? a-little time you-will-warm-yourself then to-you
hukh thāē. Tamē Ś ārā kānū rāphī karāwā?
good will-be. You for what meal may-I-order?
Mārē atyācō jumwō na-chhī.
Me-to just-now eating not-is.
Hōw kī jumwō-wōō hāē? Thōrō ghanō jī bhārē
Entirely what eating-without will-it-do? Little much what may-please
ti khāē.
that eat.
Hāmūk tamēŚ lāgī he. Pāpī pīnā ālo.
Now thirst become is. Water to-drink give.
TamēŚ lāgū gharīk war tērē hukwā melū?
Your clothes moment-about time in-the-sun to-dry may-I-put?
Bhaē, melō
Well, put.
TamēŚ-hārū kānū rāphī karāwā?
You—for what meal shall-I-order?
Mō tamēŚ bhānyō hē, bhūk hāē lātí.
My you-to aid is, hunger not come.
Thōrī khīchē nē rotī khāē hīo.
A-little khīchē and bread having-eaten take.
Bhaē, tamēŚ marjī rēbā ta karāwā.
Well, your wish is then have-it-made.
TamēŚ gharē rēdi khaē rēbā?
Your at-home happy glad are?
Badāy thik chhē, paīr ādī param
All-even well are, but my-grandmother the-day-before-yesterday

marū gaū.
having-died went.

Tē-chē kānū thyo bātō?
Her-to what became was?

Chār ḍī tiwā īa.
Four days fever came.

Tamē-na kētar-mē mōl kēwā thyā sa?
Your field-in crops how grown are?

On warhād jājānī thyā nāī, tēhū jājānī thyā na-chhi.
This-year rain much became not, therefore much grown not-are.

A dādānē kētaī paīsā dīnā?
Those bullocks-for how-many price were-given?

Mūjū ādīnū chār hō kērī baiṭāi.
Me-to and-a-half four hundred koris were-expended.

A dādānī tamē vēchhāō?
Those bullocks you will-sell?

Purū kūrū dēchhō ta vēchhū.
Enough koris you-give then I-will-sell.

Tamē hū trē hō kūrū diā
To-you I three hundred koris may-give.

Trē hō kūrū-mē kānū vēchhāē chhē?
Three hundred koris-for what to-be-sold is?

Hū jāntō jāānī pākal sa to ēṭhī kimāt ghānī chhē.
I suppose the-bullocks old are then so-great price high is.

Tamē-nū ḍūnāū ṛūmā kiā manā-mē kar-chhē?
Your daughter-of marriage what month-in will-you-make?

Mā-rū dāch-nū warḥī ṛalū ṛēḥī ṛē-kāhō
My grandmother's anniversary having-gone will-be that-after karē.

I-will-make.

Ājū-nū rātē amā-nē gharō ḍīnū raiyo.
To-day-of at-night our in-house having-slept stay

Nā Mā-nā ḍārā Dharang poṭāwō ohhē
No. Me-to in-the-evening Dharang to-reach is

Pachhin kūk ḍī amā-nē gharō āvyā.
Later some day our in-house come

Dāū hārō, Rām-Rām, bāvē hū jīa.
Very well, Rām-Rām, now I shall-go.

Tamē-nē gharō āt-hō Rām-Rām ḍhānāyō.
Your at-house all-to Rām-Rām say.
FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you. Where do you come from?

B.—I came from Chapeli.

A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?

B.—No, I cannot eat now.

A.—Will it do not to eat at all? Take something, as much or as little as you like.

B.—I am thirsty. Give me water to drink.

A.—Shall I put your clothes out to dry in the sun?

B.—Yes, do.

A.—What may I offer you to eat?

B.—I told you that I am not hungry.

A.—But still, eat some khichri and bread.

B.—Well, if you insist, then order it.

A.—Is all well in your house?

B.—Yes, all are well, only my grandmother died the day before yesterday.

A.—What was the matter?

B.—Four days’ fever.

A.—How are the crops getting on?

B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?

A.—Four hundred and fifty kuris.

B.—Will you sell them?

A.—Yes, if you pay me enough.

B.—I will pay you three hundred kuris.

A.—Do you think that I will sell them for three hundred.

B.—I thought they were old and that the price was reasonable.

A.—When are you going to make the wedding of your daughter?

B.—When a year has past after the death of my grandmother.

A.—Stay in our house this night.

B.—Thanks, I must be in Dhamang to-night.

A.—Then come to us some other day.

B.—Very well. Good-bye, I am off.

A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhil of Mahikantha and neighbourhood with Marathi and Khondi. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipra we find dialects which already show traces of Marathi influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marathi.
The Barelis are one of the Bhil clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,900.

The Barel dialect is of the same kind as other Bhil dialects of the neighbourhood. It is, in all essentials, a form of Gujarati. The Barelis frequently came in contact with the Bhils of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khándēli in their speech.

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

The āv which often closes the words in the specimens does not seem to be pronounced. Compare bāh-nē and bāh-nū, to the father, etc.

Final ā and ē are often interchanged. Thus, gāyē and gāyu, he went.

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

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

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, hō and hē, have survived alongside the postpositions sō and sē. Thus, bāh-nū, of a father; gōdāāhō, a horse; me-mē and mēbē, to me. Similarly also mōh-rē and mōhō, my; tēh-rē and tēhō, his. Note also the pronoun cēyē, he.

The verb substantive is usually formed as in Gujarati,—


2. chāthē 2. chāthē. 3. chāthē.

In the plural, however, the form chāthē may be used in all persons. Compare Khändēli chēna.

In the past tense we find atē, bāh-rē, and bāh-lē, they were. The suffix nē or lē is often added in similar forms, apparently without adding anything to the meaning. Compare khatē, eating; dēcba and dēcbē, given; āpēmē, āpēbē, and āpēyē, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY. Central Group

BHILI OR BHILODI.

Barel Dialect.

(CHHOTA UDEPUR, RAWAKANTHA.)

SPECIMEN 1.

 Litu māynēnu-dē duh chēhē kōhāh. Nā tīna-mī-nē mērēnē
One man-to two sons were. And them-in-of by-the younger
phāh-nā ko-yūrū kā, 'hāh māl-dār-nō vēchhāī wānālī mū-nēh
father-to it-was-said that, 'father properly-of the-being-divided there me-to
āp.' Nē tāhā kīāy-nē hōlā wālī āpīā. Nē
give.' And by-him them-to substance having-divided was-given. And
small din pachōlī nāntō chhoro hārū tōle wānūnā
few days after the-younger son all together having-got
chhōlī muluk-nā guyō nā chyā chhōlī kārī āp-pāh-thakī-nī
for country-in sent and there merriment having-made him-near-from-of
mulukā hālā māhālī. Nē timē hārū wēpīrī
property having-caused was-thrown. And by-him all having-spent
nāhā āpīā chyā pachōlī tē muluk-mā mōṭī kahū j
few thrown, that after that country-in great famine-induced fell, and
tēnē āpīā vēth-vū paṇī. Nī tē gānē tō muluk-nā
him-to address to-be-fell fell. And he having-gone that country-of
jagpanāwālīnē chyū rahū. Nī tīnē āpīrī khetā-nō mūnorr-nē
inhabitants of there lived. And by-him his field-in mine
chhōmē hārī tēnē mōcīyū. Nē ih bēgū hūnō hāłā nō
to-feed for him it-was-sent. And these hākē mine eating were
chīyāmānī-thakā kūn pēṭīnū bharānō tē-nū man hōī āwīlī nī
they-in-from his belly to-fill his mind having-become came and
kōnēh tēnē nahā āpīyū. Nī chyā ochhār hī guyū,
by-everyone him-to not was-given. And he sensible having-become went,
tatiyā tīnē kīō yū kā, 'amērā bāh-nā katēkśi mājūrīnā hāl-āyā
then by-him it-was-said that, 'our father's how-many servant-so much
rētā chhē, pū pānī mōṭī bhukhē vālī kardē-chhū. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am.
I
ubhi hūnē māra bāh-kī hāthē jāwā nī tēnē kōnēh
standing having-become my father-of near will-go and him-to will-say
kā, 'hāh, mī wēdīnī hāmās nī tōhīrī agūl pāp kārān chāhē,
that, 'father, by-me Heaven against and thee before him made v,
i nē cēlī tōhīrī chhārī kahānā nī hājū māthī. Mēhē kōrī mājūrī-
and now thy son to-say I good not. The thy servant-
mōy-nī chūk-nā jāwā guṇ.'

is of one of as consider...
INDO-ARYAN FAMILY.

Central Group.

Bhilli or Bhillopi.

BAREL DIALOGUE.

(CHEOTA UDEYUB, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Apa-hi dogri maliyni bop tiadwâ goi hotni. Tihî bochî.
Our cow morning-of grass to-graze gone was. Her calf
koh hotni. Tihî dogri hî pôpal talinâ pôthi mâg
at-the-house was. Then the-calf it having-licked her-own affection
kôyâ-hê Pâwâh, tihî bochî usâli de. Bochî chakâltali
shows. Dear, then the-calf having-untied gives. The-calf sucking
thây tihî mî dogri-nî pahwâ bahu.
may-become then I the-cow to-milk I-may-unt.
Yâhki haru mörîî mîpahi nakhô leî. Ârîî mörîî
Mother much milk having-drawn not-proper taking. A-little milk
bochîhî mâlîjâ,
for-the-calf keep.
Jâbru wândâ, pôwâhî.
Very good, dear.
Yâhki, dogri-nî mörîî piwâhû mîle jâbru lâgê-hâ.
Mother, cow-of milk to-drink some good appears.
Nê, i ârîî mörîî kho. Hândhârê mâdî-mâ jâkhû mörîî
Take, this little milk eat. In-the-evening supper-at more milk
âpîhî.
I-will-see.

FREE TRANSLATION OF THE FOREGOING.

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

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

'Very well, darling.'

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

'Well, here is a little milk for you. I will give you more in the evening for your supper.'
The Pawra are a tribe of cultivators in Khandesh. Their home is the Akrani Pargana round Bhandgaon. They are also found below the Ghals in Talegaon and Shahada, and, in smaller numbers, north of the Nashada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pawra is 25,000.

AUTHORITIES—


The Pawra dialect is a form of Gujarati Bhili. The Pawra deny that they are Bhils and claim to be the descendants of the Rajput Pawars or Pramars of Dhar, and to belong to the Jado and Udaini septa of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Tallagaon says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani Pargana. Their northern origin is confirmed by their language, which has several points of connexion with the Badi dialect of Udepur, and with the Bhil dialects of Rajpipla, Ali Rajpur, and Barwani.

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

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

Pronunciation.—The short a is often pronounced as an o; thus, olo, he was, dob, ten; nāthām hombalā, dancing was heard.

O is often interchangeable with a; thus, olo and olo, he; gōlo and gugō, a horse; chháro, a son. Though the a is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Vacher gives chhoro, a son.

Vowels are often nasalised, as in an or ao; thou; anō or anō, I shall come.

An initial k is often dropped; thus, ak or ak, a hand; olō, he was; oras (= horas), a deer. So also aspiration is lost in words like gōlo, a horse; gur, a house; bāi, a brother.

Chō is probably pronounced as an o; thus, chhāro, pronounced suro, a son. Similarly j seems to be pronounced as a soft a. Mr. Vacher gives sa, go, etc.

S has been replaced by k; thus, dūt ekaṁ dōk, fifty; hōno, gold.

Note the frequent use of the suffix o, which is also found in Ali Rajpur and Chhotra Udepur. Thus, mōdā and modā, great; hādā and hadō, good; mōddō, I die; gōgo and goudā, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.
The plurals of strong masculine and feminine bases end in ā and ē, respectively. Thus, cāhrā, a son; cēhrēā, sons; cēhrē, a daughter, daughters. Sometimes we meet Marāthi forms, such as kōgē and bārēgē, swine, years.

The oblique form is the same as in Gujarātī Bhili. Sometimes it ends in ā or kā, (as in Ali Rajpur) as in chūrā, (to) the son; bāhā-ē, of the father, and sometimes in ē, as in cēhā-mēy, on the head; dēvō-ē, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, bēhē počē māl wālē dēlā, the father divided (and) gave his own property. The usual case suffixes are—

Agent and instrumental, ē.
Dative, hā, ē, or no suffix.
Ablative dēkh (not dēkh as elsewhere).
Genitive, a.
Locative, me, mē, māy, mē, ē.

Thus, bēhē, by the father (the property was divided); bēhē, (I die) by hunger; bāhā-bē, to the father; māy-ē, to a man; cēhrē, (he said) to the son; bāhē-pū-dēkh, from near a father; bēhē-mādēkh, from among them; bāhā-ē, of a father; mālō-ā, of the property; pār-mē, pār-māy, in the house; dēkh, in the country.

Adjectives follow the Rajasthāni and Gujarātī system of being put into the locative or agent case when agreeing with a noun in that case. Thus, gāyē suē wārēhē, in this past year; jīnī chāhē, by the son who

Numerals.—There are no numerals beyond twenty. 'Fifty' is two twenties and ten, dēthu mā dēth.

Pronouns.—'I' 'by me' is mē (Mr. Varlev's ēy, etc., is not borne out by other authorities); mēkhē, me; mārō, my; ēmē, we; ēmēhu, to us; ēmērō, our.

Tu, tō, thou; tehē, thee; tu, ine, by thee; tērō, thy; tūmē, you; tūmēhu, to you; tēmrē, your.

The demonstrative pronouns are ākō, chō, and yō, he, that, them ohi; obl. sing, bīnēh or bīnē; tīnē-ē, to him; tīne, by him; tīmē-ē and tērō, his; oka, ēsē, they.

Compare chō in Bārēl and the Bhili of Ali Rajpur.

Yo or yā, thou; obl. sing, mā; yā, these. The feminine singular does not occur in the specimen.

Āpēh, potē-ē, or jīnē-ē, own.

Eēs, who? ēy, what?

Verbs.—The present tense of the verb substantive is chēhē, plural also chēhēhē. Compare Bārēl chēhē and Khāndeōhē ētō. The past tense is ēthē, plural, ēthē.

Finite Verb.—Only a few forms of the old present occur. These are, ēpē, I shall give; ēvē, I shall come, ēvē, he may come; bēhē-dēkh ēpē, where—from shall I give? pōdē, it fails; mālē, it is got. The usual form of the present tense is made by adding ē to the present participle; thus, jāē-ē, goes; plur. jāē-ē. Compare Bārēl khāē-ē, eating. Bhili of Ali Rajpur and Barwani mārē-ē, I strike.

The past tense is formed by adding yō or ē, thus, ēyō or ēyō, he went; pāyō, or pāyō, he fell.

1 Ē or ē forms a future in Rājasthāni and Mālah, and a present or future in the Bārēl dialect of Sikar.
The future is formed by adding ḫē or ē in the singular, and ḫē or ĕ and ḫē in the plural. Thus, ḫēhēt-ē, I, thou, or he will strike; ṣēkāhē, I shall give; ḫēghē, thou wilt begin; ḫēhē, he will go, ḫēhēt-ē, we shall strike, you will strike, ēkāhē, we shall live; ḫēt-hēt, they will strike; ḫēhēt, they will become.

Another future ends in ɐō or ṣē and thus has the same form as the infinitive; thus, ēwē or ējem, I shall go, I am off; ṣēwē, if I give.

The plural of the imperative ends in ȧ or ē; thus, ḫēhāṭā, strike; ṣēkāā, put.

The verbal noun ends in ȧē and the conjunctive participle in ē or īn; thus, ṣēkēnē-ā, for keeping; ēpi, having given; ṣēkēnē, having done.

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

CENTRAL GROUP.

BHILI OR BHILÔDI.

PĂW'rî DIALECT

(TALODA DISTRICT, KHANDESE.)

SPECIMEN I.

Kântô nê mâtîn dui ohrûrâ ñâ. Tinâ-mû-dôkh ñyâtô
  Some one man-to two sons were. Them-in-from the-younger
chhûrû bâbâhû bûlû, 'mârâ bâ-par jû manûn wâsô ñâ
  sons to-the-father said, 'my shore-on which property-of part will-comes
chu mète àpi dê.' Phîrin bâhû pôtâm mâl wâlî
  this that to-me giving give.' Again by-the-father his-own property dividing
  dealo. Agôl ñâbûrû dihi mi gôyõ, chu ñyâtô ohrûrû jîwûn
  Agol äbârû dihi ni.goû, chu ñyâtû ohrûrû jîwûn
wâs-given. Afterwards many days not went, that younger son his-own
  was-given. Afterwards many days not went, that younger son his-own
wâtûn akhû mâl tulwânh ohsûte dêhe nîkõ gôyô.
  what-in all property having-collected in far country going went.
Chê jain chu akhû mâl khôrû-khûrûkînh nôurrî gâyô.
  Chê jain chu akhû mâl khôrû-khûrûkînh nôurrî gave.
  There having-gone he whole property having-uspent-throws empty went.
Olsû tinâ dêh-mêy môdô kîl pôdyô. Phîrin terô khûnên jahô
  Olsû tinâ deh-mêy modô kil podyo. Phîrin tero khunen jaho
  Again that country-in buy famüno wène. Again his eating-of great
vikhô pôdô. Têrî chu ëk hajû mêti-pâhû jain pâwar
  vikho podo. Teri chu ek ajju meti-pahu jain pawar
went fell. Then he one good man-near having-gone servant
  went fell. Then he one good man-near having-gone servant
rûyô. Tinâ mâti tinûn jîwûn khôrû-mêy hawô jahê râkhûn mûkûllô.
  ruyo. Tinan matin jwoman khروح-may hawo jaho rakhun mukullo.
  remained That man-(by) him-for his field-in some to-keep he-was-remained.
Hawô jî khôd khûtêd chî khûn jîwûn pêt bûnê hajû chê
  Hawe jî khod kutted chî khun jwoman pet bunê ajju chê
  Sivine which catechics ate that having-eaten his belly to-fill good so
tinên gôwô, pûn tinên kântê khûnûn mî ápô.
  tinnen gowo, pun tinnen kantin khunun mi aipo.
  Phîrin chu him-to appeared, but him-to by-everyone to-eat not was-given. Again he
himû-par ñâlô. Tûn-phûrê chu jîwûn-bûte bûlû, 'mârâ bâmûn
  himû-par awo. Tun phûre chu jwoman-bute bulo, 'marâ baman
wâsse-on came. Thereafter he himself-with said, 'my father's
  wasse-on came. Thereafter he himself with said, 'my father's
kôtô pÛwûn ugrî jâhê ñtrô ön ohrê, an mî
  kotra pûvon ugro jaho ñtro on ohrâ an mi
how-many servants-to remaining will-go so much food is, and I
  how-many servants-to remaining will-go so much food is, and I
luhû mârâlû. Êvî mî bâmû-pâhû jîkô, phîrin tinên mî
  luhû maralû. Evî mi baman-pahû jiko, phîrin tinnen mi
  with-hunger die Now I father-near go, again him-to I
kîhê, 'mî ñàwûn ñëkhûl an fâra bâmbûr pûpî ohrê; ëvî mî
  kihe, 'mi dewon dekhle an fara bamber pûpi ohrê; evî mi
will-say, 'I God's insight and thy in-presence dinner am; now me
  will-say, 'I God's insight and thy in-presence dinner am; now me
fâra ohrûrû kûyên mârû mî ni rûyô. Mêchè fâra pûwûrû-mû-dôkh
  fara ohrun kyuen maru mi ni ruyo. Meche fara pûvon-mû-dolkh
thy son to-say my face not remained. Me thy servants-in-from.
The boy was looking at the sky, and said:

"Yes, Father, I saw those birds flying."

"They are the harbingers of the rain," said Father.

The boy nodded, understanding the significance of the birds' flight.

Father continued:

"Looking up to the sky, you will find many signs of nature that can guide us."

The boy thought about this, feeling a sense of wonder and curiosity.

"And remember, my son, always be observant of the world around you," Father added.

The boy smiled, feeling grateful for the wisdom shared by his father.

Father then turned to his son, saying:

"Now, let's go home and see what other signs we can find in our village."

The boy nodded, eager to continue their journey of discovery.

As they walked home, the boy noticed a group of children playing in the fields, and he called out:

"Hey, children! Let's play together!"

The children looked at him, unsure of what to do.

Father smiled, saying:

"Why don't you join them?"

The boy hesitated, but then ran towards the children, eager to play.

Father watched, feeling proud of his son for embracing the joy in life.

As they played, Father continued:

"Remember, my son, life is a journey filled with many ups and downs."

The boy listened, feeling the wisdom of Father's words.

"But always keep your eyes open and your heart open to new experiences," Father added.

The boy nodded, feeling grateful for the guidance of his father.

As they reached home, Father said:

"Well, now, let's get some rest and prepare for tomorrow's adventures."

The boy nodded, feeling excited for what the future held.

Father then turned to him, saying:

"And don't forget, my son, to always be grateful for the beautiful gifts of nature."

The boy smiled, feeling grateful for the wisdom and guidance of his father.

As they walked inside, Father said:

"Now, let's prepare a special meal for tonight, to celebrate our day of adventure."

The boy nodded, eager to share a meal with his father.

As they sat down to eat, Father said:

"Remember, my son, life is a journey, and we must make the most of every moment."

The boy nodded, feeling grateful for the wisdom of his father.

As they finished their meal, Father said:

"And don't forget, my son, to always be grateful for the beauty of life."

The boy smiled, feeling grateful for the guidance and words of his father.
tūē ni śpū. Phirin jine ohhūē tārō hārō māl bōjarin
by-thee not was-given. But by-whish son thy all property karloē
hātē rākhē, chu āwī-ākham tu tinhāh pāwēnā dōlo.  
with was-last, he coming-immediately (by)thee him guest was-kept.'
Tūē phirē hāhē ohhūē hulaō, 'māhē ohhūē, tu jūnān
That-after the-father (to)the-son said, 'my son, thou from-birth
māhē-pahē ohhē, an ju māl mēhē-pahē ohhē, chu tārō ohhē,
me-near art, and which property was-with it, that thine is.
Eūī āpu hāj kōmin jīwānē ēj hājī wāt ohhē. Yu tāē
Now we marry making to-līke thus indeed good matter is. This thy
bāi moylō atā, chu ēūī jirī awlo; chu mākhālō atā, chu ēūī
brother dead was, he now living same; he lost was, he now
judīō, inān kāmē.  
was-found, thus-of for-sake.'
INDO-ARYAN FAMILY.

Central Group.

Bihli or Bihloli.

Pawri Dialect.

(Taloda Taluka, District Khundesh.)

Specimen II.

A Dialogue.

Moti—Ram-ram, po'il, Ram-ram. Aw bha Tare kay nae?
Motti—Ram-rum, patil, Ram-rum. Come sit. Thy what name?
Munga—Ram-rum, olkhun vihri goylu ke keh?
Munga—Ram-rum, acquaintance having-forgotten meant what how?

Mi Junancen Munga po'il. Apa Dadgaw milla ati.
I Junancen of Munga patil. Wa Dadgwan(-in) met were.

Moti—Hi, eeti olkhun judli. Tu hayo chhe ke?
Motti—Yes, new acquaintance is regained. Thou well art what?
Munga—Holla kayan? Ohho ohhuri an pach ohhuri otyo.
Munga—Well what-of? Six sons and five daughters were.

Tin-ga-dokh dum ohhuri roylu.

Then-in-from two sons remained.

Moti—Dihari kai goylu?
Motti—Others where went?

Munga—Ek huji khuldu; dihuri nandi-par ongala goylu.
Munga—One by-a-name non-ten; the-second river-on to-bathe went,
chad basin mor-goyli; tihuri vishwa-may mor-goyli; tere puchhal
that drowning dead-went; the-third choler-a-in dead-went; him after
oto, chu vij puchin phatin mor-goyli. Chhuri-ma-dokh
was, he lightning huwa-fallen having-been-torn dead-went. Girls-in-from
ek ohhuri tere ladihi mir-nakhil; dihuri waghe
one girl by-her husband having-killed-was-thrown; the-second by tiger
khuldu; tihuri gaandwain mor-goyli; tere puchhal oto, chu
was-eaten; the-third having-gone-eat dead-went; her after was, she
chhelin mor-goyli; dihuri tere puchhal oto, chu ulala goylu.
having-raided dead-went; the-other her after was, she away went

Moti—Are-re-re. Ni hayo oylu re. En bin chuday
Motti—Alas. Not good become O, His mother be-defiled

Bogwan-jin. Ni hayo kohte Bogwan-ji Tari kheti kotlik
God-to, Not good was-done O-God Thy cultivable-land how-much

chhe?

is?
Mungā.—Dui vihōn dōhō južān khoti chē Tēri jomā
Mungā.—Two twenties-and two-of pairs' hand is. Its assessment
ēk hō rupayā bōhālā. Khōt kōrīn kāy wālāh?
one hundred rupees sit. Cultivation having-made what will-profit?
Feś ni hālayālā. Bēlyāi ni is-filled.

Mōṭī—Inā warē hāljō warhāt pōde, tō on āhāj
Mōṭī—In-this year good rainy-season may-fall, then crop well
pākā, will-ripen.

Mungā.—Warhāt hāljō pōdun kāy wālāh? Gayā inā
Mungā.—Rain's good having-fallen what will-profit? Gone in-this
warhā hāljō warhāt āvā, puq undāj phirolla; hōri pākā hājā
year good rain came, but rats-even spread; whole crop having-calen
gōyā, went.

Mōṭī—Akhā dihi ohi-lāj ohi-lāt kā? Mōṭī—All days such-indeed will-be what?
Mungā.—Eśō kāy burhā rā? Eri bi ohūdu.
Mungā—This-of what guarantee O? His mother be-defiled.

Bōganāin kōli mātin ni hōmjāyātā. God's doing man-to not is-understood.

Mōṭī—Tu kāyālā, chai khāri. Pun jinā āpu uppādā
Mōṭī—(By)these was-said, that true. But by-whom we sarea-begotten
timān wālī kālī, Tā khēt khēlān kē dīn īghā?
him-to all ears. Thou field to-cultivate what day will-begin?

Mungā—Dui tin āhāi-māy
Mungā.—Two three days-in.

Mōṭī—Kōṭrāk mājūryā bōhāt? Timān dīhon mājūri kōṭrīk
Māṭī—How-many labourers will-sit? Then-to day's wages how-much
bōhāt?
will-sit?

Mungā.—Bār mājūryā lāghāt. Ėk mātī phēchhal tin
Mungā.—Twelve labourers will-be-applied. One man after three
pohiyān ēk bāhāyā.
gānc-and one half-piece.

Mōṭī—Āwārē kāy warhā?
Mōṭī—This-year what will-come?

Mungā.—Bādi, bōtī, mānguli, mōr, hangari, jwūrā, bājrā, tīh, othā
Mungā.—Bādi, bōtī, mānguli, mōr, hangari, jwūrā, bājrā, tīh, so-much
dan wāwā, pun mārī śhūnāyā ni āvē,
grain was-even, but my land-in not will-come.
Môti.—Kehe nê äwâ râ?
Môti.—Why not will-come O?
Mungâ.—Máro bahâ, máro hôtî ohû, chu ni häjô. Tinâ
Mungâ.—My brother, my neighbour is, he not good. Him
dêkhin luk ni âwâto. Ek phûrê tinê máro gôr
having-seen luck not comes. One come by-him my house
eul-dêkôb. Tohâ-j khotôn chômîkher chîr dusman chhôtâ.
on-fire-mus-given Thus-indeed fields-of four-sides four enemies are.
Môti.—Oha kanlâ?
Môti.—They who?
Mungâ.—Ugawat-ûkhe máro bâwadîô; budwani-ûgê máro
Mungâ.—Sunrise-towards my sister’s-husband; sunset-towards my
bûjô; pëlô-ûgê máro bako; deh-ûgê máro halô.
sister’s-won; north-towards my uncle; south-towards my wife’s-brother.
Môti.—Tirâ hâgâwîlû tâhê-j chôdîû?
Môti.—Tell relation the-only trouble?
Mungâ.—Tirê kau kîy wálô? Tinâ âpne, tôvi
Mungâ.—That having-said what results? Them-to if-give, then
hâjô; m âpne, tôvi bûgta. Hari kol Òhî-j râ.
well; not give, then get-angry. Ait world such-indeed O.
Môti.—Máhe ak vihîn pûch rûpayâ udâre âphê ke?
Môti.—To-me one twenty-and five rupees on-credit will-give what?
Mungâ.—Máre-j ni mârê. Mî xà-dôkh âpu?
Mungâ.—Mine even not in-found, I wherefrom should-give?
Môti.—Kâlyân mûynā âpêhâ.
Môti.—Kâlye-of in-month shall-give.
Mungâ.—Khûdî râ, puñ oû tôvi âpa.
Mungâ.—True oh, but it-will-be then shall-give
Môti.—Tirâ manôn kôn râ. I bûyur kôn râ?
Môti.—Tell mind-of work O. This woman who O?
Mungâ.—Mâri wawaçî.
Mungâ.—My daughter-in-law.
Môti.—Têrê ûlo-par knei kîy gîynô pêr-roîli?
Môti.—Her body-on which which ornaments wearing-are?
Mungâ.—Kânô-mîy uktû, nák-mîy mundî, gôlê-mîy rûpay dôrô
Mungâ.—Bare-in our-rings, nose-in nose-ring, neck-on minor-of chain
and marriage-string, hand-on battis-and tin-of rings, foot-on rings.
Môti.—Tirê wawadi pêt-hâtê ohhê râ? kôtrâ mûynâ
Môti.—Tell daughter-in-law beltly-with is O? how-many months
ôyê râ?
became O!
Mungā.—Ni rā dāda. Brū pēt-aj ōhlā. Tu gāndh batūlā
Mungā.—Ro O father. Her belly-infested such. Thou much jocular
māti rā. Āmra hārā bāyān pēt-aj ōhlā.
man O. Our all women-of belly-infested such.
Māti.—Ehē kēhē?
Māti.—So why?
Mungā.—Āmra dā ṣah oḥhō j. Ākhō dā kōḍhālō an pēt
Mungā.—Our country so-infested. All body emanated and belly
māngāro.
a-kettle-drum.
Mōtī.—Ākhō dīhī-māy tumu kōṭrā-wār khatā rā?
Mūtī.—All day-in you how-many-times eat O?
Mungā.—Tāu vēlā, birān, mājōn, an kāti j.
Mungā.—Three times, morning, noon, and night.
Mūtī.—Tumu kay khād khatā?
Mūtī.—You what food eat?
Mungā.—Dādī bājīla rōtā, udadān dāl Tivārōn dāhī
Mungā.—On-workdays bārī-of bread, udad-of pulse. Festivity-of day
kōḍī, chupōd an kukān māhā khatā an horō pūṭā.
rice, ghee and cook's flesh eat and liquor drink.
Mūtī.—Chhūrī pēl-vēlī hōhrān gōr jōnālī kē bahan
Mūtī.—Girl first-time father-in-law's in-house bears or father's
gōr?
in-house?
Mungā.—E wāt ka pāki ni mīlē
Mungā.—The matter at-all certain not is-obtained.
Mūtī.—Jānāntī kōṭrā dīhī gor-māī rōyāth? Chhūrī
cūrā mā-yāntī how-many days house-in remains? Child
kōṭrā dīn-lagun dāi khatā?
how-many days-eat milk eats?
Mungā.—Pāch dīhī gor-māī rōyāth. Dibhīro chhūro ʻītyā-lagun
Mungā.—Five days house-in she-stays. Second child becoming-until
milk eats. Much night went. Now I shall-go. Sit, Rəm-rəm
Mūtī.—Avere, dādā, wānē-hā. Jā Rəm-rəm.
Mūtī.—Please-come, friend, to-morrow. Go Rəm-rəm.
Mungā.—Wānē mī āvē Pun pōn-dīht
Mungā.—To-morrow not shall-come. But the-day-after-to-morrow
āvē Rəm-rəm.
shall-come Rəm-rəm.
FREE TRANSLATION OF THE FOREGOING.

Motí.—Good morning, Patil, good morning. Come and sit down. What is your name?

Mungá.—Good morning, friend. Why, have you forgotten? I am the Patil of Junana.1 We have met in Dhadgam.2

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

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

Motí.—What has become of the others?

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

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

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

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

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

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

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

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

Mungá.—In two or three days.

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

Mungá.—Twelve labourers will be required, and each will get two rupees and a half.

Motí.—What will you sow this year?

Mungá.—I have sown Badi, Jóta, Nangali, Mór, Hungari, Juvar, Bajra, and Tilt.4 But I shall not see much of them.

Motí.—Why not?

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

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1 Junana is a village near Dhadgam in the Ahmednagar District.
2 Dhadgam is a comparatively large village in the Ahmednagar District, with a population chiefly consisting of Marathas.
3 The Marathas, when displeased with their lot, generally use this abhorrent expression.
4 One pair of bullocks can cultivate about fifty acres of land.
5 The point in Khundesh is half an hour.
6 No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.
Moti.—Who are they?
Mungä.—To the east my sister’s husband; to the west my sister’s son; to the north my uncle; to the south my wife’s brother.
Moti.—Do your relatives always vex you?
Mungä.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.
Moti.—Will you lend me twenty-five rupees?
Mungä.—How should I? I have not got them myself.
Moti.—I shall pay them back in the month Kalyan.
Mungä.—Well and good, but I cannot give you what I have not got.
Moti.—As you like it.—Who is this woman?
Mungä.—My daughter-in-law.
Moti.—Which ornaments is she wearing?
Mungä.—Earrings and nose-rings; a silver chain and her marriage-string round her neck; bracelets and anklets on her hand, and anklets on her feet.
Moti.—Is she with child, and how many months has she been so?
Mungä.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.
Moti.—Why so?
Mungä.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.
Moti.—How many times do you eat during the day?
Mungä.—Three times, in the morning, at noon, and in the evening.
Moti.—What do you eat?
Mungä.—On work-days bread of Bajri (Holcus epiacatus) and pulse of Udai (Phaseolus radiatus). On holidays we eat ghee and cook’s flesh and drink liquor.
Moti.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?
Mungä.—There is no fixed rule.
Moti.—How many days must a woman stay at home after a child is born, and how long does the child suck?
Mungä.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.
Moti.—Do come again to-morrow. God speed you.
Mungä.—I cannot come to-morrow, but I shall come the day after. Good-bye.
Bhili is also the principal language of the southern part of Chhota Udepur and of Rajpipa.

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

The palatals are retained, at least in writing. Thus, pach, five; chheta, far; pachkat, after. Spelling such as khadi, merry; however, points to the pronunciation of ch as s.

L is interchangeable with n; thus, mohayo, he was sent; anguish, before; nagi, she began.

The cerebral / does not seem to exist in this dialect. Compare kai, femme. In gadi, eye, however, it has become y as in Khandeshi.

R seems to have been dropped in words such as khine, Gujarati harina, having done; pogra, Gujarati harova, to fill; and probably also in ko, Gujarati ghar, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also kho, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, bagha, by a father, to a father of a father, and so forth. The plural of strong masculine bases ends in a and i, as also the case in Khandeshi. Thus, pogr and pogr, sons. The same form is also occasionally used for the neuter plural; thus, khana, horse; waraka, years. Compare the corresponding े in Marathi.

The plural of feminine -i-bases ends in े; thus, kodi, a mare; kodi, mares.

An oblique plural is occasionally formed by adding ak; thus, dhaka-ruhu-nak, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, pogr, by the son; masura-ni, to the servants; pogr-ti, from the daughters; mili-kat-no bag, a share of the property, deh-ni, in the country; khela-ni, in the fields. Note also the postposition dekh, from.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>Bhili</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>s 1</td>
<td>thou</td>
</tr>
<tr>
<td>ma, mi, by me.</td>
<td></td>
</tr>
<tr>
<td>na, man, na-e, te me.</td>
<td></td>
</tr>
<tr>
<td>wa, my.</td>
<td></td>
</tr>
<tr>
<td>ka, we, opak, we</td>
<td></td>
</tr>
<tr>
<td>su, by us.</td>
<td></td>
</tr>
<tr>
<td>an, our</td>
<td></td>
</tr>
</tbody>
</table>

Demonstrative and relative pronouns.—tā, etc., that; te deh-ni, in that country; a and as, this; zēn, to thus; jē, which; jē-nē, by whom.

The interrogative pronouns are ko-do, who? ku-no, whose? hē and hē, what? kō has an oblique form ko-de in ko-de, by any one.
Verbs.—The Verb substantive forms its present tense as follows:

Sing. 1. o+hă, a+hă  
       2. o+hă, a+hă  
       3. hă, a+hă  
Plur. 1. hă, a+hă  
       2. hă+ră, a+hă  
       3. hă+ră, a+hă  

The final ră in the second and third persons plural seems to be an affirmative particle. Compare hă+ră, came; hă jāhă-ră, thou goest; a+i hă+ra, I shall strike, etc.

The past tense is hă+hă, u+lă, wă+tă or hă+hă, etc., plural hă+hă, etc., or hă+hă, etc.

The present tense of finite verbs is formed as in Mahakanta. Thus, a+i hū+i, I strike; a+i mă+ră+hă, I die, I am dying. In the plural we also find forms such as a+i mă+tă+hă, we strike, etc. Of the verb ‘to go’ we find jā+hă, (I) go, jā+hē and jā+hē+ra, he goes; jā+hē+hă, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, gă+y, pō+y, and gă+nă, he went; hă+y and mă+nă, he became; a+pă, it was given, pō+y+nă, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, jā+hē, I will go; hă+kă, I will say; mă+rē+hă, we will strike, mă+rē+hă, you will strike; mă+rē+hă, they will strike. The future participle ending in mă+ră is often used instead. Thus, mă+rē+ră, we, you or they, will strike.

The imperative plural sometimes ends in ă and sometimes in ḍ; thus, a+pă, give; a+mă, come. Wū+jê, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in mă and nă; thus, bā+mă pō+dă+nă, nă+gă, to him distress to arise began; mă+ră+hă+ră, in order to tend.

The present participle ends in ḍ or nă; thus, jā+wō+lă, living; kă+fă+nă, stricking; hă+e+hă+lă, they were eating. The suffix nă is sometimes also added to the past participle passive; thus, mū+nă, dead; gă+mă+nă, gone. Compare the pluperfect participle ending in ḍ in Gujarati. A+hă, come, seems to be the Marathi form.

The conjunctive participle ends in ă or ḍ+nă; thus, wă+tă, having divided; hō+nă, having done.

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

[No. 25.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

BHĪL OR BHĪLODI.

(RAJASTHA STATE, DISTRICT BAWAKANTHA.)

Ek  mā+hă-nă  bën pō+yâ  u+lă.  Nē  kă+wā+lă  bā+mă  nă+mă.  
A-hō+ră  wâ+two  sō+nă  wō+ră  a+nd  thām  o+f  by-the-younger  
ba+y+că+hă  kă+yă  kē,  ‘hā+h,  mĭ+hē+nă  pā+nē+hă+tă  bâ+hâ+mă  ā+pă,’  
‘the-father  it-was-said  that,  ‘father,  property-of  arbitrator  share  me  give.’
नै तौ तिहामा मिलकात विल्ल अपि। नै थोडामा ऐस हैमा थोडा हैमा विलिया हैमा कौने चहारी

day-after the-younger by-som all together having-done a-distant
deh-mā giū, nā bādā hāhānā pōryā hādō toli kūnā ehhātā
country-in point, and there pleasure-in his-own property having-squandered
tīkī; nā tō bādā hāhānā toli kūnā ehhātā
country-in point, and there pleasure-in his-own property having-squandered
tāhā; nā tō bādā hāhānā pōryā tāhā.

And by-him all having-spent was-thrown, then after that
deh-mā māhā kāl pōdyō; nā tām āhrā podwā māgi; nā
country-in a-great famine fell; and him-to difficultly to-fall began; and

And to pota hēt-mē bhumiye warmā harā tīm moknyō. Nē je
by him his-own field-to wait seeking for him; for he-was-rent. And which

byāhā bhumiye kāthā ātā tiimarekūhā pōtyā jōhā pōyrā tiyān
hungry severe eating were them-in-from his-own belly to-fell him-to

maa ātī. Nē tām kāshā-hi māhā āpiā; nē tō chhētā
wish was. And him-to anybody not was-given; and he conscious

mīrā tām to tiyān kē, 'mū bāy-chā kōhā mājārānē
became then by-him it-was-said that, 'my father's how-many servants-to

jēkā mātā hē; pēna ātā to bhūkā (mādyā/mādā-hū, ātā
abundant bread is; but I am-part by-hunger dying-aw; I

kūnā ātī. Nē tō umāhā mu bāy-chā ēk jēhā nē tiyān kōhā kē,
indeed having-arisen my father-(of) near will-go and him-to will-say that,

'bāy-chā, māhē jugā-īchhī nē tō agan pāp kōyu ēhē, nē amū
father, by-me heaven-against and then before sin done 5, and I

tā jōhā kūnā ātī nē hāhānā; tō majārānē āhūdān man ek
thy son to-be-called worthy I not; thy servants of like me-to one

gūn.' ātā. Nē tō umāhā mu bāy-chā čha bāhē gūyō. Nē tō añi
count. 'And he having-arisen his father near went. And he yet

maa chhētā ātā tāhā tiyā bāy-chā tīṃ pālyō, nō tām nēī merū
much after was then his by-father him it-was-seen, and him-to tiyā

ātī, nē tā gūdkādi tiyān gūta viyā pōdyō, nē tiyān
come, and he having-run him on-the-neck embracing fell, and to-him

gūlā kūyā. Ne pōyrāō tīm kātā kē, 'bāiōhā, māhē
knowledge were-done. And by-the-son to-him it-was-said that, 'father, by-me

jugā-īchhī nē tō agan pāp kōyu ēhē; nē hōvā annū tō pōyrō
heaven-against and thy by-father done 6, and now I thy son

kāhānā jēhā ātā nāhā.' Pen bāiōhā pōthā chākānē kāyō
to-be-called worthy I not.' But by-the-father his-own servants-to it-was-said

jē, 'bāre pōthā, nē āwō nō āwā phāngūwā. Nē tā
that, 'good clothes having-taken come and him put-on, and his
hathamë mundi kimä, nö pagamö khahdé pö, áro nö ñaph hands-in a-thang puë, and feet-in shoes puë: some and see

hahë këmhë wunjë. Kom-kë ñi ma pöy'tö muninö utö, nö having-eaten happy will-become. Because thë my son dead was, and
phööhö jëw'tö wunö hé; nö takaä guinö utö, nö milö tô, again alone become is; and having-been-lost gone was, and obtained is.'
Nö të khuchë wuninö mëngë.
And they happy to-become began.

Nö tän möö pöy'tö khëhâ-më ñöö; nö të äw'të këä
And his elderly son fled-in was; and he while-coming home
ichë puigë têhë táumë gëltë nö mënhë-më úmëyë; nö tö near arrived when him-by singing and dancing was-heard; and by-him
chakrëhâ-më-në eëkanë- bëhëcë paixdhë kë, 'aï köi servant-from-among one-to having-called it-was-said that, 'this what
hë?' Në tön të-në äkëyë kë, 'to pëwass äsë hé; nö tö set?' And by-him him-to it-was-said that, 'thy brother come is; and thy
bëchëhë ëk mëdë muñbëni kë hë, këw-kë të tön-në bëhö-hamö
brother one great feast made is, because he him-to safe-and-sound
phööhö mëlëhö hë. Pëm të guohëhë bhëyö nö koohë avän tön
back obtained is.' But he with-anger was-filled and inside to-come his
khuchë na wajë. Mënhë tëzn bëchëhë hërë, åmë tön
wish not wës. Therefore his (by)father out having-some him-to
hajëyö. Pëm tön jëhâk wâltë bëchëhë ålmë kë, it-was-entreated. But him-by answer giving to-the-father it-was-told that,
'päl, ñëtë warhë aï to chëkri kërtë hë, nö të bôn
'see so-many years I thy service doing am, and thy order
maâ kahë-më üdëwë mëhë, ëkë phëchëhë nö bhëthëndë
my mother ever-even disobeyed is-not, still again my friends
bëhëhë këmnë tae må-në këwënu bl kadëh
with merriment to-do by-thee me-to a-kid even ever
nëkë épëyë. Pëm ë të pöy'të pëanë cëhëndë hëri tō
not is-given. But this thy son whom by harlotry with thy
puñëtë këhë tëkë têmnë äw'të-j tëzë tëz wastë
property having-eaten war-thrown his on-coming-just by-thee him for
mëdë muñbëni kë,' Në tën bëhëhë kë, 'pöy'të, tu må-hëri
a-great feast is-done.' And by him it-was-said that, 'son, thou me-with
roj-hë âhë, nö må hundhö tô-j ëhë. Në aûpë tö réhë kwënu always art, and my all thing-done is. And we indeed happy to-be
në khuchë hwënu jëf'të, këw-kë aï tō pëwass mainö utö, ne
and merry turn was-proper, because this thy brother dead was, and
phëchëhë jëw-të wëyë hë; në takaä guinö ëto, nö phëçëbo mëlo ëhë,
again above become is; and having-been-lost gone was, and again found is.'
NAIK'DI.

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rewakantha</td>
<td>500</td>
</tr>
<tr>
<td>Panch Mahals</td>
<td>3,200</td>
</tr>
<tr>
<td>Surat</td>
<td>1,300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,100</strong></td>
</tr>
</tbody>
</table>

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik'di is a proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarati. In the other districts it is a mixed form of speech, based on Gujarati-Bhili with a tinge of Marathi. The Marathi element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik'di agrees with Gujarati-Bhili and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Samvedi, Phudgi, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarati. We may only note the substitution of $b$ for $s$ in $s\tilde{a}$, twenty, etc.; of $r$ for $l$ in $l\tilde{a}$r, famine; forms such as $g\tilde{a}$ for $g$ra, he went, and so forth.

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

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIL OR BHILODI.

NAIK’PE DIALOGUE.

(LUKAWADA STATE, Rewakantha.)

Ek mānād-nē bō ohbōrā balā. Nē tēb-mā-nā bāṅnō
One man-to too some were. And them-in-of by-the-younger
bāp-nē Kālhu Kō, ’bāp, bāpītā-nō bhāg chāhī, tā-mē-thi
the-father-to it-was-said that, ’father, property-of portion is, that-in-from
ek bhāg mas-nē āp.’ Tene tōc-nē doilat vēchī āp.
one share me-to give.’ By-him them-to property having-divided was-given.
Nē thōdā dādā pachhī nānō ohbōrā baldev bhāga karīō vēglā
And few days after younger son all together having-made far
gām jāyō, nē tyā upahājī kari potanō paisā
village went, and there extravagance having-made his money
udāvi dēhā, nē badhu matādī nākhīyō. Pachhī tē
udāvi dēhā, nē badhu matādī nākhīyō. Pachhī tē
having-squandered was-given, and all having-cleared was-thrown. Then that
village-in great famine arose. Then him-to to-play it-began. Then
gām-mē mōlo kār paḍāyō. Pachhī bōnī vitāwā layya. Pachhī
that village-of citizen-of at-the-house he-stayed. And by-him his
tē gām-nē rāmnē tyā rīyō. Nē tēnē potā-nā
village-st great famine arose. Then him-to to-play it-began. Then
that citizen-of citizen-of at-the-house he-stayed. And by-him his
chhāt-s-nā huwarō chātrāvā mōk’lyō. Pachhī huwarō jā sāgū khatī
field-in some threw he-was-sent. Then some what husk eating
lālē, te khālī potā-nū pet bharā-s-nī marjī thāi, koī
till, in khālī potā-nū pet bharā-s-nī marjī thāi, koī
were, those having-eaten his belly filling-of wish became, by-anybody
āpya nahi,
not-given not.
The Naikdas of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Manthali. Thus, the dative is formed by adding ति and ते, the singular of strong neuter bases ends in ति, etc. Compare वच्छहारिः ति, for the calf; तिः-ने, to her; अध्या, it was said, etc.

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

[No. 27.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHIL OR BHILANI.**

**NAIKDI DIALECT.**

(JAMBUHGODA, BAWAKANTHA)

Mah-नि ḍağı मवार-नि वह्रावः गसि. ति-नि वाचहार घर छिर्ति।

**My cow morning-in to-graze went. Its calf in-house was.**

Ti gai ति-नि वाचहार घर छिर्ति।

That cow ति वाचहारिः गसि. ति-नि वाचहार घर छिर्ति।

My cow morning-in to-graze went. Its calf in-house was.

**FREE TRANSLATION OF THE FOREGOING.**

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, ‘Darling, loose the calf, I will milk the cow so that the calf may suck.’ My child said, ‘Mother, don’t draw all the milk, but only a little, and leave the rest for the calf.’ ‘Very well, darling.’ ‘Mother, I am very fond of cow’s milk.’ ‘Well, drink this drop. I will give you much milk for your supper in the evening.’
In the Panch Mahals Naikdi is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marathi, as was also the case in Jamnagurda. The passive suffix la, which is used in addition to the Gujarati suffix na, also has the form na; thus, é-ná, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, puten-la akhyen, the-sun-by it-was-said. Note also the past tense in la and na; thus, pata éplá, the money was given; pát puer-ná aekhi, sin is done. £ and $ seem, on the whole, to be interchangeable.

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

[No. 28.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BILODI.

NAIKDI DIALECT. (Halol Taluka, Panch Mahals.)

Ek marakh-né bén putas hóna. Né tah-mén-ná marúk.

One man-to two sons were. And then-in-of by-the-younger

Sabá-sné akhol ko; 'Sabá, pusá aekhi táma-la maá-la bhaag

father-to was-said that, 'father, money is that-of meat share

ap.' Né tah-né pusa hastat ho yas-lá wáá.

give.' And him-by money in-hand is them-to having divided

ápá. Né thóá day panhá nánó púyáné jéél asté

was-given. And a-few days after the-younger son as-much was

at'lá badhá ek'tá kaarlé hárá dór malak-mén giyo,

so-much all together having-made very distant country-in went.

ná t'á moj-majámi náti mála paasí udávi

and there pleasure-and-enjoyment-in his-own money having-wasted

ték'na. Né tah-né baddá khar'hi tákyá swar-palor

were-thrown. And him-by all having-spent was-thrown then-after

ti malak-né bharé dúcál padyá; ná hoyási tawnt'ál pad'wa

that country-in a-great famine felt; and him-to want to-fall

bajhi. To jiné tó malak-ná mahén-mén-é bíké táhá

began. He having-gone that country-of inhabitants-in of one-of there

rihio; ná tah-né potama khar'tá suwr-né tina char'wa

remained; and him-by his-own fruit-to money him to-grace

mokléyá. Ná jé sínú suwrá hátká chhi tin-né-tó potín-ná

was-seen. And which horses some eating were them-so-from his-own

pej ahar'ú-né man holi, ná kóe tin-né mali apel;

belly to-fill mind was, and by-anyone him-to not was-given;
nē to hūstār hunā tyārē tinē ākhyū kē, ‘moh-nā and he comes then him-by it-was-said that, ‘my ābās-nā kathā majuriyā-nē jāy bhākar āchhi, pañh buy-tō father-of how-many labourers-to enough bread is, but I indeed bhākhā dukkhā pannī ahhū. Hāl mahānā moh-nā ābās by-hunger unsanyy suffering am. I having-arrived my father hāre jātē nē täma ākhā ke, ‘ābās, hai aghan sāmā aar will-go and him-to will-say that, ‘father, I heaven against nē tuhnā āgal pāp karṇā āchhā; nē āmi tuhnā pūtas and they before sin made it; and now thy son ākhīwā hai nahā-mālā; moh-nē tuhnā majuriyā-mā-nē āk nē to-be-called I am-not-worthy; mē-to thy labourers-of one-of jēwa gaṇu.’ Ne to uthme tuhnā ābās hāre giyā. Nē jaha count.’ And he having-arrived his father near went. And to āmi ghanā vēglā astā to tuhnā āhāsē iś-nē he yet for distant was meanwhile his by-father him-to bhārāhā, nē tīm-mē diyā jētī, nē to dhihmāi-tōnū til-nī he-was-see, and him-to compassion came, and he having run his kōt viṛtyā nē tuhnā lōkā karyā. Nē pūtas-tō tuhnā neck was-embraced and him-to kṁsōn were-made. And the-saw-by him-to ākhyū kē, ‘ābās, hai aghan hāyā nē tuhnā āgal pāp it-was-said that, ‘father, I heaven against and they before sin karṇā āchhā; ne āmi tuhnā pūtas ākhīwā nahā-mālā.’ made it; and now thy son to-be-called am-not-worthy.’ Pañ āhāsē pūṭ-nē ebālar-lā ākhyū kē, ‘dujah suṭṭkā But by-the-father his-own servant-to was-said that, ‘good clothes ānā nē īsā pūngtrāwā; nē tīm-nē bhākhū viśi glāla, uc bring and this-to put-on; and on-his hand a-ring put, and khur-mē jōū pūngtrāwā; nē āpu khānē alang karjē, on-foot shoes put; and we having-eaten morriment will-make, kasē-kē o moh-nē pūtas mara gayā askā, to pichhā jin-tā hūnā; because this thy son having-died gone was, he again alive became; nē pakāl gayel, tē jadyā ohāhī. Nē hūyā-lā alang wāy-śē and lost gone, he found it.’ And they morriment began.
The Naik'di dialect of Surat is still more influenced by Marathi than was the case with the language of the Naik'das of Beyrukanta and the Panch Mahals. Thus, we not only find the dative suffix lā in forms such as mā-lā, to me, but often also the Marathi oblique form. Thus, delō-nā, in the house. Another dative suffix is dai; thus, mā-pā-dai, to a man. The genitive and the conjunctive participle are formed as in Marathi; thus, paisā-chā bhāg, a share of the property; uṭwān, having squandered; karā-nē, having done. Similarly also mājā, my; tujā mān, thy name; rakhi, to live.

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

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

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

NAIK'DI DIALECT

(Bhil dialect)

Ek mān'sā-dai bēn dikh'ēs āst. Te-mē-cho dhāk'ē
A certain man's two sons were them-in-of by-the-younger
bēhēs-dai ikhi, 'bēhēs, mā-lā paisā-chā mā-lā bhāg da.'
father-to it-was-said, 'father, me-to money-of mé-to share give.'
Ne tēn paisā wāhē āpi. Tē bōjē ēs māgē
And by-him money having-divided was-given. Then a-few days after
dhāk'ē dikh'ēs bāsē ēk'tēs karunē dārē-chē dēs
by-the-younger son all together having-made distance-of country
gū, nē tathā majhē karunē paisē uṭwēn mēhi,
went, and there pleasure having-made money having-wasted was-thrown
Ne bāsē kharēn'hu melēh māgē tē dēsā-mēh mōtō
And all having-spent was-thrown afterwards that country-in a-great
dūkāl paum, nē tēhē-kā śpēdā padaw lāgān. Nē to jāhūnē famine fell, and him-to distress to-fall began. And he having-gone
dāsā-chē wām-mēh-eē ēkā hārī rukhān lāgān. Nē tēnē pōtā-chē
country-of militia-in-of one with to-live began. And by-him himself-of
kheṭā-nēh bālōd chārāw dawōj. Tē jē sēng bāndh khaē
field-in swine to-graze it-was-kept. Then which husks swine eating
āst te-mē-chē pōtā-chē pēt kharēn-chē tyāchā mar'ī āst, nē
were these-in-from himself-of belly filling-of him-of wish was, and
कोहने ओपी नही; नो तोहु बोलत होिन ताहिन तेही

by-anyone was-given not; and he in-sense became then by-him

अखिये, ‘माया बापु-चे लालक माजुरी-चे गराये बुक अहे;

it-was-said that, ‘my father-of many servants-of much bread is;

पण माया भुके मरात अहे. माया उठो ने माया बा-पासा

but I by-hunger dying un I having-arisen my father-to

जाहे, नो ताह-ला अखिये जे, "माया परमेश्वर-चे नो तुजा

will-go, and him-to will-say that, “by-me God-of and thine

पाप करि अहे, नो ताहे तुजा दिख्चर अखिये गहताई नाही;

sin done is, and now thy son to-be-called un-proper not;

माले तुजा माजुरी-मचो-हा एक माजुर गान"। नो तो उठो ने

me-to thy servants-in-of one servant count”। And he having-arisen

पोलचा बापु-चा गुआ,

his-son father-to went.
MĀWCHI.

The Māwchis or Manchis are a Bhil tribe whose home is in the West Pimentaler and Baglau Talukas of the Navapur Peta of the Khandesh District and the adjoining parts of the Danges and Baroda. They are sometimes also called Gārīs, and are mostly cultivators.

The Warlis of Khandesh are said to speak a form of Māwchi. Compare Vol. vii. pp. 141 and ff.

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

AUTHORITY—


Māwchi is a dialect of Gujarātí Bāli of the same kind as Chāḍhri, Dhadli, Gāmā, Rāni Bhil, etc.

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

An h between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the h may be contracted. Thus, tōhā, tōh, and tō, thy; tyōhā, tyōh, and tyō, his; shō, akō, and tō, I.

Vowels are very commonly nasalized. Thus, bōh, having done; bōh-ōh, he says; dōhō, it comes.

An r is usually dropped between vowels; thus, hōh, having done; mōh, I may die; dōh, far; bōh, i.e., bōh, having filled.

S is replaced by ś; thus, dōhā, son; bē, śiti, forty; mōhā, dwelling; nā, run.

Forms such as pāthā, or pāth, money, however, also occur.

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

The plural endings are in a or ā, plural ā or ā; thus, pōhā or pōhā, a son; plural pōhā or pōhā. Ā and ā, a and ā, are, in the same way, interchangeable in verbal forms; thus, jōgā, they become; jōgā, they began. The plural of other masculine and feminine bases usually ends in a; thus, shoṅrā, cattle; doṅrā, pigs; mālā, men. Strong feminine bases end in ā, plural ā or ā; thus, pāthā, a daughter; plural, pāthā or pāthā; gōhā, a mare; plural gōhā, etc.

The oblique form agrees with Gujarātī. Thus, pōhā-ā, to the son; mōhā, in the country. Often, however, it is formed from the genitive; thus, pōhā, of a daughter; pōhā-ā, to a daughter; pōhā, to a father, etc. Occasionally we also find Marāthi forms such as māthā, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, tō abōhāō, he said to his father. The suffix of the case of the agent is ā, ā or ā, ā; thus, māhā, by the man; abāhā pāṅga, dēnt, the father-by-a-feast was-given.

The suffix of the dative is ē, ē or ē. Thus, abōhā, to the father; pōhā, to the son; māhā-ō, to a man; pōyāhā-ō, to the sons.

The ablative is formed by adding nā; thus, rānā, to the father, and in the fields.

The suffix of the genitive is ā. The final vowel of the suffix is treated, in accordance with the rules for the inflection of strong bases, as if an adjective. Thus
mā ābō hā kōlā aic-tyā-hāl, to how many servants of my father’s; bhūyān-e bī, at God’s, towards God. There is, however, considerable uncertainty, and we find forms such as tō ābō-hā galā-mā, in thy father’s house; pūlo, of a daughter.

The suffix of the locative is mā, māy, or mā; thus, māvakā-mā, in the country; rāny-māy, in the fields; galā-mā, in the house. Mā is sometimes abbreviated to m; thus, mānak-m, in the mind.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ē, ēh, uh, 1.</td>
<td>tē, thou.</td>
</tr>
<tr>
<td>mayē, by me</td>
<td>tuē, by thee.</td>
</tr>
<tr>
<td>mā, to me</td>
<td>tū, to thee.</td>
</tr>
<tr>
<td>nā, my.</td>
<td>tōhō, tō, thy.</td>
</tr>
<tr>
<td>umā, umā, we.</td>
<td>tumhā, tumā, you.</td>
</tr>
<tr>
<td>umā, āme, our.</td>
<td>tumhā, tumā, your.</td>
</tr>
</tbody>
</table>

Demonstrative pronouns are o, fem. ih, obl. ya, this; lō, fem. it, obl iyā, that; tyā-hā, iyā, his; tyā-ē, by him; ēdō or épō, that, etc. Similarly jō, who.

The interrogative pronouns are kū or ku, who? höy, what?

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

**Singular**

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

**Plural**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
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</thead>
<tbody>
<tr>
<td>hē, hē</td>
<td>hē, hē</td>
<td>hē, hē</td>
</tr>
</tbody>
</table>

On hē, hai, throughout. The past tense is regular, singular hāto, etc., plural hātā or hātē, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative mā, as a negative imperative. The ordinary present is also used in the last mentioned way. Thus, mēō, I die, I may die; ṭōkē, thou livest; akē, he said, wē sodē, or sodē-hē, don’t leave me.

The present tense of finite verbs is formed as follows:—

thōkō-hē, I strike; thōkō-hē, thou strikest, he strikes; plural thōkō-hē or thōkō-hē. In the singular we also find forms such as jātō-hē, I go, thou goest, he goes; and in the plural jōkō-hē, we go; jōkō, you go; jōkē or jō, they go.

The past tense is formed as in connected dialects by adding yō (ō), mā, lō, etc.; thus, gōyō, he went, lōyē, they began; mō, we came; gōhō kōlō hai, sin is done; höyēl, was done; dēmāl, was given; pōyōl, he had gone, etc.

The ordinary future of thōkēnā, to best, is,—

**Singular**

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

**Plural**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>thōkōh, thōkōh</td>
<td>thōkā-hē, thōkā</td>
<td>thōkā-hē, thōkā</td>
</tr>
</tbody>
</table>

Other forms are dē, I shall give; rōkē, I shall be; kōhō, we shall make. The form kūrī, I may be, seems to be miswritten for and identical with rūkē, I shall be.

The plural of the imperative ends in ē as in Khāndōi; thus, dē, give ye; ghālā, put ye.

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

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

[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR BHILÖDÖ.

MĀWCHE DIALECT. (Khandesh)

SPECIMEN 1.

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

Vākā māhā-lā hūn pōhē hatō. Tyā-mēy-nē wāhanō pōhō.
A man-lo two sons were. Them-among from the-younger son
āhāhē Ākhe, 'Ākhe, mā wātō jē jin-gi tē-hē ti mal
father-to says, 'father, my share what property comes that home
dējē.' Pāchhē tyāē āpē jin-gi tyahē wāti dēnē.
give. And by-him his-own property to-them having-divided was-given.
Pāchhē dēghē dāh mēy jāyā tāw wāhanē āpē jin-gi ēk-ēhī.
Then many days not became then the-younger his-own estate together
kōi dēghē dān māluhkē-mē ninghē gōyō. Pāchhē tē
making a-for distant country-into having-started went. Then there
tyāē mānu-jō mēhē hōgū pāsā udāyē dēnē
by him restoring-losing-our having-lived all ours having-squandered were-given.
Tyāē hōgū pāsā khorocha koṭī dīnā tāwāl tyā
By-him all ours expense doing were-given that-time that
māluhkē-mē jāharā kīl pōdyō; pāchhē tyahē dēkōn pōdōrā
country-in a-mighty famine fell; and to-him difficulty to-fall
lagi. An tō gōyō an tyē wēchā-mēy-nē yēc amāśī
began. And he went and that habitation-among-from one to-man
mīlō Tyāē tyahē āpē kēnti-mēy dūkhē chārā-hēti
joined. By-him to-him his-own field-into swine grazing-for
dawādā dēnē Dūkhā jō koṭō khāyē to tyahē jōdēta,
being-sent was-given. Swine which husks ate that to-him were-got.
to pet bohī kēhtō; panē tyahē kōsā mēhē
then belly filling he-would-have-eaten; but to-him any by-man
dēnē naī. Pāchhē tyāl ēktē tē-tāwāl to bohē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my
ābōhā śī k̷a t̷a āwtyā-chhār̷kā-hul duḥghī p̷aḥ boḥī
father’s near how-many ploughmen-herdmen-to much belly filling
ghaṇ̷hā-hāk̷hā j¨oṭ-ḥe; ah an ś̷ī h̷huk̷ā m̷aḥ; ə amī
crack obtained-us; and I here with-hunger am-dying; I now
utthā na ś̷oḥā p̷aḥ j¨aṭ̷i t̷aḥhāl ak̷h̷hāi, “ābōhā, ś̷ī tuḥ̷i an
arising father near going to-him will-say, “father, I with-you and
bhâg-waṅā i̷h̷ j̷a ghumō k̷oło ha!” ś̷ī áp̷-bē t̷oḥ̷o p̷oḥo;
God-of sin done have; I to-day from your
dekhāyā naḥ; māl āk t̷aḥh̷o autyā-mā rakhī lā.”
seen am-not; me one your servants-among having-kept take

Pachhō t̷o utthā yā na ś̷oḥo-e ḍhø eno, əbhōh ś̷i t̷aḥhāl
Then he arose and father-near came. By-the-father to-him

dun dekhāyā an t̷aḥhāl kīv ś̷i an dhâvānā gūyā,
at-a-distance was-seen and to-him compassion came and running he-went,
tyā gōḍhā-māy hilagī pōḍyā, an t̷aḥhā p̷oḥāl guṇā dōnē.
his neck-on embracing fell, and by-him the-son-to a-bias was-given
taṃbā ś̷oḥo-mā ak̷h̷hā-hē, ‘ābhōh, miyā ḍhaṅ-waṅā p̷aḥ k̷oṛ̷yāl, ahu
Then father-to he-says, ‘father, by me God-of sin was-done, and
to-bi p̷aḥ k̷oṛ̷yāl; ś̷ī t̷oḥ̷o p̷oḥo dekhāyā (tābhāyā) naḥ;
your-also sin was-done; I your son to-be-seen (to-become) am-not.

Peh ābōhō autyāsāl ak̷h̷ē, ˈh̷ēr̷i kūḍ̷i lēi ḍhø t̷i
But the-father to-servants says, ‘good a-robe having-taken come that
tyāhā āṅg-mā āghā dā; an hāṭ-māy jok mūndi, pāg̷āmā moḥāhā
his body-on having-got give; and hands-on one ring, feet-on shoes
gīb dā; pachhō āpê khāṭ̷i-pūnē maṇḍā jokhā,
having-got give; and-then we having-caiced-and-drunk merriment shall-make;
elō mā p̷oḥo māy gūyāl, tō amī jīv̷to jayāl; mā p̷oḥo
this my son having-died was-gone, he now alive became; my son
sakāli gūyāl, tō amī jadāyā.’ Hāgāhā mōyā kōṭā
having-been-thrown-away went, he now is-found. All merriment to-do
lāgā.
began.

Tyāhē māṭhō pōhō rūnā-māy āhaṭō. Tō rūnā-māy-nā nīngbī
His elder son field-ta came. He field-from starting
ghāhā p̷aḥ ēnō an nāc̷h-te-hē an g̷i t̷a gāh̷ā-hē
of-house near come and dancing-are and song singing-are
wātē wānāyō. Tyāhē āpē autyāl hāt kēṁ
at-the-way it-was-heard. By-him his-own to-servant calling having-made
hēdā-hē, ‘tā k̷i gūḍhī kōl rūḥyā?’ Tō tyāhāl akhē, ‘tō bānā
he-asks, ‘those what noise making are?’ To tyāhāl akhē, ‘thy brother
moḥō, an tō gōḍhā hāṭō anō-hō tyā-māy tō əbhōh
come-hat; and he to-house sahe come-has therefore thy by-father
Pāṅgūḍ ḍēm. Tō ragawāyō an gāhā-mē nāl ḍēy.

c-foast was-given.' He got-angry an house-in not would-go.

Tṛ̃-hāṭ śā bōhō bāa yean śā tāhā ṛāyō koṭā. Tō Therefore his father out come an his entreaties were-made. He

ābōhāl śākyā, 'dēkk śābōhā, śāhī tōhū olā dīhī ahākṛi kāi, an to-father said, 'see father, I your these days service did, and to khabā kōdā ṁoṭyā nāhī; an mā hōbātī mīhi mañij your words ever were-broken not; an my friends with merriment kōtā-hāṭ tūś māl olā dīhū-māy 'ok pāthānā hi nāl making-for by-thee to-me these day-in one bid even not dēnā; jà pōbē tō jṛṅgī thāpyā hāti udāyī was-given; which by-sone your property women for having-wasted dēmā śā tē ēm tōhū-māy tyāhāl pāṅgūḍ dēmā.' Pācohē śābohā

was-given he came that-in to-him c-foast was-given.' Then the-father

tyāhāl akā, 'tō hōgā dīhī mā pāi rohō; ja mā pāi to-him said, 'thou all days my near art-living; what me with kaṅ tē hōgā, tō-ch kaṅ; tō bāhā mōi gōyō hatō, tō is that all thin-alone is; thy brother having-died gone was, he amī jir̥to jāyō; tākāl goyo hatō, tō amī jādāyō; again alive becomes; having-been-lost gone was, he again were-found; yā-hāṭā āpē mañij kōt̥i bārā hatā.'

this-for by-us merriment to-be-made good was.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHILI OR BHILODI.

MAWCHI DIALECT.  KHANDENI

SPECIMEN II.

(A. H. A. Simeon, Esp., 1902.)

Voka kārbhāri hi-hi.  Tha rām-i-may põi buy.
One village-kārbhāri there-was.  He field-its water was-filling
Tolāmāy pāt dōri mōgē yōni Tha mōgē kāy bōshī
till channel holding a-crocodile came.  That crocodile what speaking
lāgī.  kārbhāri, ahi gūth ākhu-hā, ti wanna lījē.  Kārbhāri
began.  O-kārbhāri, I a-story tell, that hearing tāke.  The-kārbhāri
til ākhē.  kāy ākhu-hā ti ākhē.  Ti kāy ākhē.  māl nōmāy
to-her says.  what telling-art that tell.  She what says.  me river-into
pōchādā dē; tul ahi māse dhol dēl.  Tolāmāy
having-conducted given; to-you I takes catching will-give.'  Then
kārbhāri til ukhāli līdī, nōmāy rākāo
by-the-kārbhāri her having-left she-was-taken, the-river-its on-the-sand
li gāyō.  To ākhē, 'tul rēkāo soōl dāū ḍāv-
having-taken he-went.  He says, 'thee on-the-sand having-left may-I-give?'
Ti ākhē, 'māl pāyā-māy lōt chāl; in māl sōde.'
She says, 'me water-into having-taken go; here not leave.'
Tolāmāy to māndi-dālā pāyā-māy lōt gāyō; kārbhāri ākhē,
Then he deep water-into having-taken went; the-kārbhāri says,
'hi sōdū.'  Ti ākhē, 'māl hi mā sōdē-hē' kōmb-dōlā
'here I-may-leave.'  She says, 'me here not then-leave.'  waist-deep
pāyā-māy lōt gōyā, āju til ākhē, 'hi sōdū?'  Ti
water-into carrying he-went, and to-her says, 'here I-may-leave-you.'  She
ākhē, 'hi mā sōdē.'  Manā gōyā-dālā pāyā-māy lōt gōyā,
says, 'here not then-leave.'  Then neck-deep water-into carrying went,
Pasā to kāy ākhē, 'hi sōdū?'  Ti ākhē, 'sōdē-dē.'
And then he what says, 'here may-I-leave?'  She says, 'leave.'
Tehā sōdī dēnī.  Ti pāyā-māy taṭīl jū
Pasā to kāy ākhē, 'hi sōdū?'  Ti ākhē, 'sōdē-dē.'
And then he what says, 'here may-I-leave?'  She says, 'leave.'
Tehā sōdī dēnī.  Ti pāyā-māy taṭīl jū
By-kāy having-left akhu-was-given.  She water-into to-the-bottom going
bohā, pāgāl dōn īla.  Pasā dū yōk hāl obeī-chōa
ent, the-foot holding was-taken.  Then there one or grazing-grazing
Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, "Headman, please hear what I tell you." The Headman says to her, "Tell what you have to tell." She
said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sand?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knees. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her farther into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.
INDO-ARYAN FAMILY.

BHILÍ OR BHILODI,

MÁWCHÍ DIALECT.

CENTRAL GROUP.

SPECIMEN III.

Ek mahali bin pōhā kalā. Tyā-mē-nē wāy-hānō pōho ābāl
Ous to-man two sons were Then-in-of the-younger son to-father
akā-hā, 'ābā, jē māl-pāy-chhō mā bāgā i tō
say, 'father, what property-(and-)money my in-share comes that
māl de.' Pačhē ābākē bāl pāy-chhān māl wāit
to-me give.' Then by-the-father those to-some property having-divided
dēnā. Pačhē thōdēr ādām wāy-hānō pōho ēlō bādō māl
was-given. Then a-few in-days the-younger son that whole property
ekā-hō kōinē mulāhā ināī gōyā, amē tinā jānē
together having-made to-a-country having-gone went, and there having-gone
jām-nīyē ēlō bādō paśā kharōtī tākīō. Pačhē
in-incurious living that whole money having-spent was-thrown. Then
ei-yē ēlō bādō paśā kharōtī tākīō tōvē ēlā mulākēm
by-him that all money having-expended was-thrown then that in-country
mōtō kāj pōde, tē-kōinē ēpāl mātē ēkēhō pōjā kājō.
a-great famine fell, therefore to-him great difficulty to-fell began.
Pačhē ēlō pōhē ēlēmē mulākēm-mē ēk mahāhā jāmē
Then the son that-very country-in-of one to-gentleman having-gone
rōyō. Tyēmē tyāl dogōrē chārē ēpē rāmēm dōw-dyā. Tōvē
lēved. By-him him cattle to-graze his in-jungle was-send. Then
hāvē jē jīmjuā-chhāl kīṁ-using-hē ti khāmēē ēpē dēd
the-pleas what trees-(and-)huts eating were that having-eaten he his belly
bōvī bēhē tyā mōmām vichār yānō; amē kāyō tyāl
should-be-filled so his in-mind as-thought come; and by-anybody to-him
kēi dēnē nāy. Tēu-pāchē ēlō suṭwō yēnā ēkēhē
anything was-given not. Afterward he over-some having-come to-way
lēyō, 'mā abāhēhē kōlā ēvātyāhām bhōr-pār bādē kēy, ān
began, 'my father's how-many to-servants sufficient bread is, and
āi bhalō mōhēhē. Āi utmēē mā abāhē jāmē ti tyāl
I of-hunger die. I having-arisen my to-father will-go and to-him
ābāhē, "ābē, mōyē dēw hōmōr chhōdēmē to hōmōr pāp
will-tell, "father, by-me God before having-taken of-thee before aī
kōyō hēy; ēmi-pāhēn tō pēhō ākhē nī wa:yī nāy, tō ēk'dā
done in; henceforth thy son to-tell I fit am-not, thy one
āw'-tyā pōr'mānē māl thōw"'; Ten-pōchhē ahā uthīnē āpō
servant iske me keep."'. Afterwards he having-arisen his-own
ābābī gōyō. Tōve tō dur hē ēlām tīn ēbohō tāl
to father went. Then he afar is meanwhile his father him
hēnē rūgā bāgō, anē āyō dāndi jāinē tīn ēgūhūm
having-sen lo-ory began, and by-him running having-gone his ca-thē-nečōk
bīl'gā pōdyō anē tīn mukō ledē. Pēchhē pōhē tāl
embracing fell and his him was-taken. Then by-the-son to-him
ākbyō, 'ābā, dēw bōmor tō homor āi pēp kōyō hē,
it-was-said, 'father, God before of-there before (by-)me was done is,
anē ēmi-pāhēnē tō pēhō ākhēhā āi wā:jī nāy hē?' Pōn
and henceforth thy son of-to-be-called I fit not am.' But
ābāyē āpō āw'-tyāl ēkhyō, 'kārō khāy'nō āīnē
by-the-father his-own to-servants it-was-told, 'good to-eat having-brought
yāl dā; anē yā ēthān viī, pāgēn jōjē gālē; pēchhē
to-this-one give; and his on-hand a-ring, on-the-foot shoes put; then
āpō khānē mōjā kōhū; kēh-ki o mā pēhō mōl
we having-caten gleamre shall-make; because this my son having-died
gōyō ēlān, tō phirīnē jwētō jēyō; anē dow'īn gōyō athō, tō jōyō
gone was, he again alike became; and lost gone was, he found
hē.' Tōvē ēle mōjā kōrā lāge.
is' Then they merriment to-do began.
NORI

Nori is the dialect of a small tribe in the Bhopar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 316 speakers were returned.

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

The Nori dialect is related to Barol, the Bhili of Rajppla, Pwari and the Bhil dialects spoken in the Nawiseri Division of the Baroda State. Compare the pronunciation of a as e, the dropping of r between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as dhik, tea; māthū, to strike; wōd, I die; utā and hōtā, were; bā, house; kōtā, horse, etc. The nasal pronunciation is the same as in Barol; thus, kono, kōu, and kōu, he. The cerebral i is occasionally dropped; thus, dōu, eye. The same word also occurs in Ram, and the intermediary link is the pronunciation of t as g.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajppla; thus, tōs bāh kōu-wē, in thy father's house. The plural of strong masculine bases ends in ą and ā; thus, oghū, sons; kudā, horses.

The commonest case suffixes are, dative ā; ablative rūdā; genitive nā or no suffix; locative nā, nāy, māhi, and mē.

The usual personal pronouns are—

<table>
<thead>
<tr>
<th>Sing 1.</th>
<th>1.  taken.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nā, my</td>
<td>tā, thou.</td>
</tr>
<tr>
<td>māw, we.</td>
<td>tāʊ(ā), thy.</td>
</tr>
<tr>
<td>māw, our</td>
<td>tumā, you.</td>
</tr>
<tr>
<td>māw, your</td>
<td>tumānā, your.</td>
</tr>
</tbody>
</table>

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

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

Sing 1.  bō. Plur. 1. bōdā.
2. koγā. 2. koγā.
3. koγā, kōd. 3. koγā.

The past tense is kōta, plural kōtā, with many varieties.

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

The usual suffix of the past tense is ą; thus, gōdā, plur. gōdā, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.
The imperative ends in ë, plural ë or ë; thus, épë, give; bëndë, bind; mëhë, put, bëno, put on. The conjunctive participle ends in t to which l or ë is usually added. Thus, khës, having spent; këmt, having done; gïpëtië, having run.

The verbal noun and the infinitive are sometimes formed as in Mazithi and sometimes as in Gujarati Bhili. Thus, ohëro, in order to tand; khës, to eat; këmbë, to make.

The form goyë, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BILLODI.

NORII DIALOGE.

(SATE ALI RAIPURO)

SPECIMEN I.

Këdë mátië hën ehnë uñë. E-kái-rëtë nánë ehnë bënoë, some man-to two some were. Them-from younger son said, 'bah, jë wëtë, tu máhë épë.' Pëchë bëdë dibë-mahi, 'father, what there, that me give.' Afterwards few days-in nánë ehnë bañu tën kôl chëtë mahë jëtë-rëmëtë. the-younger son all together having-made far country(-to) going-toan.

Pën tëh gëtë gëjë-më mâle kôl tëkyu Tâhëru. And there went riot-boune-in property squandering was-thrown. Then tëh buñu kál padinë, mahë hëtë goyë. Tivi të there big famine fell, distressed becoming he-went. Then there jëtë têyë máñë ayë pwër roë. Tiyëh päwarëhuwar going then man with servant lived. By him the-servent went

chëro mëkanyë Tâhëru hërwar ehnë chëduë kâhë-të të chëduë to-feed was-sent. Then some husks eating-was those husks päwar këntë-të; pëh têyë päwarëh këdë këhë në ayë. the-servent eating-was; but that to-servent by-anyone loved not was-given

Tiyë pëchë bëdë huud ayë, tâhëru të bënoë, 'mëh bëh majëryë. That after come same, then he said, 'my father's servants

âwë, têh pëü pëtt rëtë mëla-hë, pëh ñë phëkë mëtë, come, to-them belly having-filled bread got-in, and I with-hunger die.

Ôi uñu tëh bëh bëh balë yëñë pëh têyë bëli, 'bah, I arising my father near will-go and to-him will-say, 'father,

bhag-kënnë kë-më pëh ñë tëyë wëmënu bëtënu kám këmyë. Amë God of house-in and I of-those(?) before will deed was-done. I tëa ehnë koñ jëgu në roë. Amë tu mahunë päwarë dëkëhôl your son lovely worthy not am. Now then me servant like
Plurit uhpit mhad bblh syl gyo. Taharua chhsa
keep."

Again arving he father near me. Then for
bolu, to bblh d集中在 puiyu, tiha mon-ma vichirr avit
was, then father seeing gur, his mind-in reflexion couring
gyoy, pbh gughul gyo tahrro galax-may tot gua dehna.
went, and running went his neck-on falling kiss was-given.

Pachhoo mah bhalo homun, 'bblh, bhag-wan-jh-ma koa-ma poh
Then he to-father said, 'father, God-of house-in and
sily sam'nu bynul kan koxyu ame tan ohmu kec
I of-theen (?) before bad act was-done. I lhy son to-say
jun ma royi. Peh chhoo bblh pwr'oo koxyu, 'chhoo
worthy not am.' But his father to-servants said, 'him
koali angur-khoo not syl; tiya ak'dyu-maya mundu pbh goa-maya jahnde
for cloth taking come; his finger-on ring and foot-on shoe
kansu. Peh baco jalt waahhaa not ah yuh widu; ame
put. And good having-become self taking come at kill; we
khoo poh ama raj huit gyoyu, koali ma chhoo
will-cot and we merry having-become will-go, because my son
mot gindu, to pachhoo jiwayu; poh takale gyo, to pachhoo
having-didn went, he again revived, and lost went, he again
jalinu.' Baco huit gyoyu tivwr waltun.
was-found.' Merry becoming to-go prepared began.

Tahh dhyac chhoo khdsu-ma uto. Khdsu-ma-roka nik'li koa txyu,
Then eldest son field-on went. Fields-in-from having-gone house come,
tiya baco wu'tte nikh nachat-no hamlinu. PWR'o bonavyu,
by-him music playing dance dancing was-heard. A-servant called,
'cyu kahh thi kosto?' Ty hhk kabiyu, 'ta pahyu wignu,
'that why here doing?' By-him here it-was-said, 'thy brother come,
taharu tib bblh hal miliyu tiya-kosto waaj waahhaa numbo.
then thy father safe met therefore big calf was-killed.
Taharu hanu rhmlu pbh koa-ma nahl gyo. Tahar tiya.
Then he got-angry and house-in not went. Then his
bhal bhaltn avit hamj'an walmu. Tiya bhal hisub
father outside coming to-enact began. By-him father answer
edna, 'ta me tsth barahch chhikri koai; je taj
was-given, 'thy by-me so-many years service was-done; what thou
guthil koaaya ma guthil koal. Taharu hoye axi khut
word said by-me word was-done. Then friends with merry
kdsalayu ta kadi mahmu gidyoy toj moh spiyu. Peh
so-make thou ever to-me a-bit came not would-give. But
uto tib mail dhun woh, taj ujadi takyo, wo
so-much thy property wealth was, that squandering was-thrown, that
The principal language of the Baroda State is Gujarati. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhilli. Bhilli dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this survey.

Eleven various Bhill dialects are said to be spoken in the Nawsari Division, viz., Rami, Chothia, Dhodia, Gani, Kankani, Kothdi, Kotha, Makr, Naiki, Wali, and Wari. Only the first five of these dialects have been returned for the use of this survey. Kankani will be dealt with separately below. It has been returned from several neighbouring divisions as well. Kothdi and Makr properly belong to Khandoli. The former belongs to that group of dialects which gradually merge into Khandoli. See pp. 163 and ff. below. Makr has been dealt with on pp. 95 and ff. Specimens of Naiki have been received from Bewaskantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhilli with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wari have only been forwarded from Thana. The dialect has there come under the influence of Marathi and will be dealt with in connexion with that language. See Vol. vii., pp. 141 and ff. The Warlis of Khandoli are said to speak a form of Makr, and the same is probably the case in Nawsari. Kothdi has also come under the influence of Marathi and will be dealt with as a form of that language. See Vol. vii., pp. 130 and ff. No information is available about Wali. It is probably a form of Rami.

The remaining dialects, Ragi, Chothia, Gani, and Dhodia, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhills of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarati instead. The table below gives the estimated figures for the use of this survey with the returns of the last census of the Baroda State:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Old estimates</th>
<th>Census figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chothia</td>
<td>86,928</td>
<td>14,721</td>
</tr>
<tr>
<td>Dhodia</td>
<td></td>
<td>1,764</td>
</tr>
<tr>
<td>Gani</td>
<td>41,515</td>
<td>29,971</td>
</tr>
<tr>
<td>Carved over</td>
<td>197,373</td>
<td>69,476</td>
</tr>
<tr>
<td>District</td>
<td>Brought forward</td>
<td>Old rateables</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Kathodi</td>
<td></td>
<td>127,573</td>
</tr>
<tr>
<td>Kolawa</td>
<td></td>
<td>5,613</td>
</tr>
<tr>
<td>Kothu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mawghi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rajo</td>
<td></td>
<td>87,540</td>
</tr>
<tr>
<td>Waiv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Warli</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>221,090</td>
<td>68,263</td>
</tr>
</tbody>
</table>
RÂNÎ BHÎLI.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the Rânî Mahâlî, i.e., forest districts, and comprises the Mahâls of Mahâlî,Vyara, Sanghid, and the Wakal district of Velachha. One of the Bhil dialects of that district is known as Rânî Bhîli, and the number of speakers has been estimated for the use of this Survey at 87,340.

Rânî is a dialect connected on one side with Barel, the Bhil of Rajpipla, Norî, Pawri, etc., and, on the other, with Chodhri, Gamî, etc.

We find hard consonants substituted for soft aspirates and an r dropped between vowels as in Barel and connected dialects. Thus, kâko, horse; ko, house; pûta, devi (Sanskrit bhûta).

An a is dropped as in the dialects just mentioned; thus, aito, was. A cerebral i has been dropped as in Norî in déa, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, bâkâ, of a father. It also occurs as the case of the agent, thus, bâkâ ho, by the father. We also find forms such as ò kôkô bûtâ wâryâ-ho òhây, that horse how many years of is? where the suffix of the genitive is hó as in Barel and connected dialects.

The ablative suffix dákâ Rânî shares with Pawri and other dialects.

Mó, my, and similar forms, correspond to Norî mîra, Barel mákû, Rajpipla Bhîli mî, and so forth. The same forms are also used in Gâmî, etc.

The present tense of the verb sustantive is òhây; compare ahè in Rajpipla.

The present tense of thôkî, to strike, is thôkî-hâ, I strike; thôkî-ho, thou strikest; thôkî-hê, he strikes; plural thôkî-hâ. Compare the Bhili of Rajpipla.

In the future we find forms such as thôki, I shall strike; thôkî-hê, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rânî agrees with Chodhri and the other Bhil dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY. Central Group.

BHÎLI OR BHILODI.

Râmî-Bhîli Dialect. (NAWSARI, BARODA STATE)

Kôi-ôk mâhê bûn pûyê òthê Lêhê-mê-dákâ hâmô
Some-one of-us two pûrye òthê Têhê-mê-dákâ hâmô

Putâ bûhê-kê òhîyê kê, ‘baûhê kê, pûyê-mê hûng òtô
His-us-for father to ò was-said that, ‘father, property-in share coming

Hûng mû-nê dê.’ Tûnê bûhê-ti pûji ëa-mê wëîtî
Share me-to give. His by-father that property them-to having-divided
dênê. Thêà dihî vê sê têkimê to bêwê póyêrô bidê akitâu was-given. A-few days past then that younger son all together koîne obhê tô dêmê phirê-nê gôyê. Nê tô khub mójâ having-made distant country-in travel-to went. And there much pleasures kow-nê potâ pûjî udâvi dedhi. Nê jêhû tô bidê doing-in his-own wealth having-wasted was-given. And when that all kharêchî ñûyê, tôhû tâ dêmê mûno bukûnê pêçô: having-spent was-thrown-away, then that country-in great famine fell; nê tô nê dükâ poçênê lêgêyê. Nê tô jûnê tô dêmê and him-to distress full-to began. And he having-gone that country-in wahrnà-nê-dêkh ëk-nê tê reyô. Nê tô nê-nê khêtam hûwrê residents-in-from one-of theirs lived. And by-him him-to in-field mine cháshê mûcînyô. Nê jê ñêhôdê hûwrê khêtê-nê, teh-mê tô to-graze was-went. And which bukûn mine were-eating, that-in he pôlû dêd rûjî vêjinê buikyê, pên kûsû tôt-nê his-own belly glad having-become world-have-filled, but by-every him-to apyô nai. Nê jêhû tû-nê akul ali tônhû tâ akûnñê was-given not. And when buikyê sense came then him-by it-was-said ko, "mês bûhrêkâ kotsa kamara-nê jojê tô bêkô pen that, my of-father how-many servants-to it-is-required that than even jákhût khêâmû nih-hô, anê Shî sî phükkê mûhû. Aî uthâmê more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen mês bûhrêkâ pûhî jëlî, nê tô-nê akûnñê kô, "bûhrêkâ, mâyê my father near will-go, and him-to will-say that, father, by-me jugâm agašî, nê tuê ñêgôkê pûp kôyê-la, nê ámî sî ëpô pûyêrô heaven before, one of-thec before its done-is, and now I your son akhây êçhê nai; mà-nê ëpô kamara-nê-dêkh ëkî-j ochedê may-be-called such au-nât; me-to your servants-in-from one-even such goû." Nê tô uðâmê potâ bûhrêkâ pûhî gôyê. count." And he having-arisen his-own father near went.
CHÖDHRI.

The Chödhrs are one of the aboriginal tribes of Surat and the Nawanari Division of Baroda. In the former district they are found on both sides of Nawanari, in the Opat Division in the west, and in the Manvdi Taluka and near Walad in the east.

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surat</td>
<td>35,600</td>
</tr>
<tr>
<td>Nawanari</td>
<td>35,238</td>
</tr>
<tr>
<td>Total</td>
<td>70,838</td>
</tr>
</tbody>
</table>

The Chödhr dialect is most characteristic agrees with Gujarati Bhūtī. In some points, however, it differs and approaches Marathi on one side and Khāndēt on the other.

The short a is often pronounced as an open o; thus, por-mēhār, God; hōgō, all; hōr-i-nō, having made.

I commonly becomes e, and the cerebral l is always changed to l; thus, sōrō, iron; nōrō, taken; eōm, go; kēl, famine; dōbō, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Opat we therefore find a second k added. Thus, kēhōr, house; ehhāq, tree; fōhōwān, God. The last instance shows that p is substituted for ph. This is only the case in Opat, and is perhaps only a difference in writing.

A similar hardening of f occurs in fōhōchya, struck; pōhōchya, given, and similar forms of the past tense. Compare forms such as pādējō, he fell, in the Bhūt of Mahukanta.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded h; thus, pōhōkāhē, having died (compare Gujarati bātāvā, to cry); kārēvū, Gujarati kārē, for the sake of; ātō and ātōkō, a father; dēkō and dēkōkō, a son, etc.

The inflection of nouns is mainly the same as in Mahukanta. The neuter plural, however, ends in e; thus, nārē, men; hōrgē, husks. Strong feminine bases form their plural regularly; thus, dēkōrē, daughters; kāhē, maids.

The genitive suffix is nō (or nō), but occasionally hō is used instead; thus, maārē kēhē dēkō, my uncle's son. This latter form is often used as an oblique case; thus, dēkōhē-nē, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in nō and the ablative ending in thō, are inflected as in Gujarati. Strong adjective bases, however, often use a form ending in ō throughout; thus, mārē phōag, my share.

With regard to pronouns we may note the forms pōtō-hō, his own, in pōtō-hō kōtāmē, into his own field; mārē, my; ānē, we; āne, you, etc.

The verb substantive has the same form in the singular and in the plural, ōmā, first person hām (or ēm), second and third persons hō (or ō). The corresponding past tense is kēhō or kēhōē.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, thōkōtām (or thōkōtāmē), I strike; thōkēhō, you, they, strike.
CHODHRI OF BAKODA.

The past tense ends in ɢ, ṝ, ᴍ, ᴾ; thus, ṝe and ᴿe, he went; sᴜλɪn será, he was sent; ᴴhɒkʰwɒ, he was struck; ᴷmʀún, his mind became, he washed, etc.

The suffix -e is often also added to the present participle; thus, jᴀɨ-ːn, going.

The future of ᴴhɒkʰ- is to strike, i.e.,

Singular, 1. ᴵhɒkʰī.  
2. ᴴhɒkʰə.  
3. ᴴhɒkʰə.

Plural, 1. ᴴhɒkʰə.  
2. ᴴhɒkʰə.  
3. ᴴhɒkʰə.

Another form of the future ends in ᴴɪnə, plural ᴴɪnə; thus, mᴡᵽᵽᵽᵽᵽ, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsar. The second is a translation of a well-known tale into the Chodhri dialect of Olfad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.  

[CENTRAL GROUP.]

BHĪLĪ OR BHĪLODĪ.

CHODHRI DIALECT.  

[NAWSARI DISTRICT, BAKODA STATE.]

SPECIMEN 1.

Ek márɪnə bə ᴴɪkhrə ᴴɪrnə. Nə hɪm-mə-mə nənənə pətəkə.
One man-to two sons were. And them-of the younger-by his-own
bələ-mə kay kə, ‘bələ, pətə nə márə hərənə nənə ᵅə.
The father-to it-was-said that, ‘father, money of-me share of me-to give.’ By-him
pətə-kə dən təhənə vətənə ᴴɪpə. Ne thoʃa dəkə pathu to
his-own money them-to having-divided was-given. And a-five days after that
nənənə dəkə mə bədə ᵅəkə bə ᵅənənə behənə dəhənə nənə əyənə go.
younger son all together having-made a-distant country-in to-travel went.
Nə tə moj-majənə pətə-kə ᴴɪnə. Tə dəvə nənə ᵅəkə ᵅənə ᵅə.
And by-him pleasure-in his-own money having-needed-to-flip were-thrown. And
جة tə ᵅə dəhənə nənə ᵅə.
your son all together having-made a-distant country-in to-travel went.
Nə tə ᵅənə pətə-kə ᴴɪnə. Tə dəvə nənə ᵅə.
your son all together having-made a-distant country-in to-travel went.
Nə tə dəhənə pətə-kə ᴴɪnə. Tə dəvə nənə ᵅə.
your son all together having-made a-distant country-in to-travel went.
Nə tə dəhənə nənə ᵅə.
your son all together having-made a-distant country-in to-travel went.
SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ek pōhā rūmāmē bōkā bākātā kari. Tā kē dē bhāntāmē mā thāthi
One boy the foremost goat was grazing. By him one day play-in useless
juṭhā bōk māri kē 'pālō wāgh āwo, rā ṛaṇḍa, rā ḍānd.' Otra mē
false a-cry was-made that 'that tiger came, Ō run, Ō run.' In-the-meanwhile
ahā-pālā khet-wala hole te ṛaṇḍa āwā nē hēryō tō wāgh kēi
all round cultivators there were they running came and now then tiger at-all
mārē ni, nē pālō pōhā bāmā tēnē thānē hērēnē hāhanē
was found not, and that boy on-the-opposite them towards looking laughing
māndēkō. Pālā hānḥātē navmā te na mē kēhānō dūkā
commenced Those poor(men) being-ashamed went and in-the-mind much pain
nāgā. Putē bēji wākhō hāchā-bāchā wāgh āwā. Tār pālā pōhē
was-fell. Afterwards second time-at in-reality tiger came. Then by-that boy
kēhāhāmē bōk māri kēi, 'ō wāgh āwō, rā wāgh āwō.' Pām pālā
being-confounded a-cry was-raised that, 'ō tiger came, Ō tiger came.' But those
khet-nē māri kariya pāsē wā khē hāmi māi kēi ni. Tēbhē tē
fields-of by-men this story true was-believed at-all not. Therefore by-that
wāghā pāsē kāntē bōkā bākē mārē mākō chē.
tiger his several goats having-killed were-thrown.

Tār hērē kēi pālē pōhē jutho bōmē khet-wala-nē thagā
Then see that by-those boy false having-spoken the-cultivators-to cheated
ni hōtā tō yānē strē ṛaṇḍē bāsē ṛaṇḍē hētā ni,
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for
nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the
neighbourhood came running and saw that there was no tiger. The boy, on the con-
trary, looked at them and began to laugh. The poor peasants got ashamed and were very
sorry. Afterwards on another occasion when a real tiger came the boy got afraid and
cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the
tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not
have occurred.
[No. 37.]
INDO-ARYAN FAMILY.
CENTRAL GROUP.
BHILlâ OR BHILÔDÎ.
CHÔDHERI DIALECT.
(SURAT DISTRICT.)

SPECIMENT III.

A. Tu kâšô gânô râ?
    Thou where wentest eh?
B. Bây hatê më gânô.
    I market-in had-gone.
A. Hitâ-më cha kâôla nûwô?
    Market-in-from what was-brought?
B. Tôcha balja nûwo.
    There-from bullock was-brought.
A. Balja kawda hâ?
    Bullock how-old is?
B. Pôch warhâ-nû hâ.
    Five years-of is.
A. Hâzâ kâkh-nê nûwô?
    Eh for-what was-brought?
B. Khâti kânnê
    Cultivation for-doing.
A. Biya balja hâ kâ?
    Another bullock is what?
B. Biya balja kuji-më hâ.
    Another bullock stable-ia is.
A. Teêrê pâhi katra dobê hâ?
    Thy near how-many cattle are?
B. Hâmî marô pâhi hâ bâjê, bô phôh-ôdê, bo gawdê hâ.
    At-present of-me near two bullocks, two buffaloes, two cows are
A. Teêrê khêô katra hâ?
    Thy lands how-much are?
B. Vihî víngô
    Twenty bighâns.
A. Teêrê katra dânâ pâk’tê hâ?
    Thy how-much corn grown is?
B. Ti vihî hârâ.
    Three score hârâ.
A. Thôrê katra rupiâ pharwa-mâ ha?
    Thy how-many rupees paying of are?

B. Jô vihi na pêch rupiâ phartam
    Two twenty and five rupees I-pây.

A. Thôrê kîl karaj ha ka?
    Thy any debt is what?

B. Mârê bê vihi na dha rupiâ karaj hê.
    My two twenty and ten rupees debt is

A. Tû kîr karaj wâlchê?
    Thou when debt will-pay-off?

B. Hôlye pîthi
    Holt-festival after.

A. Hâmî kehê ni?
    Now why not?

B. Âju mîl nôt vêchâyô.
    Still the-goods is-not sold.

A. Thôrê pîthi mîl katra hê?
    Thy near goods how-much is?

B. Mîrê pîthi bê vihi na dha hárâ hê.
    My near two twenty and ten hâras are.

A. Tû warha-mâ katra hárâ khatô-hê?
    Thou your-m in how-many hâras eaten?

B. Dha na pêch hárâ.
    Ten and five hâras.

A. Thôrê katra dikhrâhâ hê?
    Thy how-many sons are?

B. Tîn dikhrâhâ.
    Three sons.

A. Thôrê katri dikhbîhê hê?
    Thy how-many daughters are?

B. Bê.
    Two.

B Thôrê jôthô dikhrôhô kase pannayô ha?
    Thy eldest son with-whom married is?

B. Ambâ-si.
    Ambâ-with.

A. Tê katra warha-nô hê?
    He how-many years-of is?

B. Vihi na tin
    Twenty and three.

A. Thôrê lîjê dikhrôhô katra warha-nô hê?
    Thy second son how-many years-of are?
FREE TRANSLATION OF THE FOREGOING.

A. Where have you been?
B. To the market.
A. What have you bought there?
B. A bullock
A. How old is the bullock?
B. Five years.
A. Well, why did you buy it?
B. For farming purposes.
A. Have you got another bullock?
B. Yes, in the stable.
A. How much cattle do you possess?
B. At present I have two bullocks, two buffaloes, and two cows.
A. How large are your fields?
B. Twenty bighas.
A. How much corn do you grow?
B. Sixty hârs.\(^1\)
A. How many rupees do you pay in rent?
B. Forty-five rupees.
A. Have you any debts?
B. Yes, fifty rupees.
A. When will you pay it off?
B. After the Harvest.
A. Why not now?
B. I cannot yet sell the produce of my farm.
A. How much have you to sell?
B. Fifty hârs.
A. How many hârs do you want for yourself in a year?
B. Fifteen hârs.
A. How many sons have you?
B. Three sons.
A. And how many daughters?
B. Two.
A. With whom is your eldest son married?
B. With Ambâ.

\(^{1}\) A hâr = 7 musulds.
A. How old is he?
B. Twenty-three

A. How old is your second son?
B. Twenty

A. Is he married?
B. No, he is not married
GĀMATĪ OR GĀMATĀDI.

The Gāmatīs or Gāmuts are another aboriginal tribe living in the same localities as the Chōdhri. The estimated numbers of speakers are as follows:—

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Surti</td>
<td></td>
<td></td>
<td></td>
<td>7,100</td>
</tr>
<tr>
<td>Nawsari</td>
<td></td>
<td></td>
<td></td>
<td>41,615</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>48,715</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gāmāti is closely related to Chōdhri. The hardening of soft aspirates, however, does not seem to occur. Compare ḍhāg, share; Ṛhōḍṛ, swine. ḍ is not regularly changed to a; thus, ṛakāñ, stick; ī, take. ḍ between vowels is often dropped, thus, bōm, having done; mōōṭā-hū, I am dying; ḍu, far.

The inflexion of nouns is the same as in Chōdhri. The suffix of the dative is, however, ̀ where Chōdhri has n; thus, ̀bhābāl, to the father. The usual suffix of the ablative is rō; thus, tā-māy-rō, from among them.

'My' is mā or mā; 'thy' tā or tā, as in Rāpā.

The present tense of the verb substantive is,

**Singular** 1. ḍhātā, hū. 2. ḍōtō, hā, hā. 3. ̀hō, ḍī.  
**Plural** 1. ̀hējā. 2. ̀hētā, hā, hā. 3. ̀hē, ḍī.

The past tense is ātō, plural ātā.

The present tense of finite verbs is formed as in Chōdhri. We also find forms such as ṛhōkta-hū, I strike; ṛhōkā, he goes; ṛhōkē-hē, he strikes; ṛhōkhrōk-jē-hō, we strike. Note also tō ṛhōkā, he will strike; amā ṛhōkā or thōk-hī, we will strike, and so on.

There are no instances of the suffix ogh in the past tense.

Note also forms such as mūḍā, break ye; ṛḍā, to fall; ̀merō, to die; ̀hārē, in order to tend, etc.

In most particulars, however, Gāmāti agrees with Chōdhri, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

INDO-ARYAN FAMILY.

BHĪJī OR BHĪLOṛī.

GĀMATĪ OR GĀMATĀDI DIALECT  
(OLPAD DIVISION, DISTRICT SURAT)

**Specimen I.**

Ek māhāl ben pōhā ātā, nē tā-māy-rē ̀wāt-hīmē pōhē  
A-certain to-mate two sons were, and them-in-of by-the-younger son
abhābāl ṛkhyāl, 'abhā, paṁtā-takā-mātī-nō mā bōm mān wātī

to-father it-was-said, 'father, wealth-in-of my share to-me dividing
dē. Ney tyē tuvalā pāṁhē takō wāli dēnā. Thēdē dihā-māñ
gone. And by-him to-him wealth dividing was-given. After days-in
way-bāñā pāñhē bāhē ḍēkā-thē koṁē ḍēē ohēō jāto
the-younger son all together having-made at-a-great distance going
roiyō. Ney tē nāmōtwā kud-rāmā tādāṁ paṁhē kṣaṛēći tākā
lived. And there dancing jumping to all money having-spent was-thrown
Thē koṁē bāhē pāṁhē uñāvi dēnā Tāvē pācchē
Then having-done all money having-spent was-given. Then afterwards
tyē deh-mātē hāl paḍē. Ney tyāl tān paḍē līgyā. Tēthē
that country-in famine fell. And to-him want to-fall began. That
koṁē tyā deh-māñā ēktō tyēl jānē raīō. Tē mālē
having-done that country-in of one near having-gone he-lived. That by-men
rānā-māñhē bhādēlāl saṁat daw-dyōy. Bāhēpē hiṅgō khāē āō
forest-in to-own to-own he-was-sent. The-some hukē eating were
ē māy-yō tyē pēt bhar-mā mar-jī kō; puñ kūē tyāl dēnō
then-from his belly filling-of wish was; but by-anyone to him was-given
nāy. Tāvē tyāl bāhān yēnā. Tāvē tyē ākhyō kō, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
abhātē āgā kamārēhāl bhākhīō mīlātē hē, nē hāēō bhūkē
father-near many to-servants breads obtained in, and I with hunger
motē hē. Hāī uthānē mā ābā-pahē jāhī nē tyāl ākhyē
dying am. I having-put up my father-near will-go and to-him will-say
kā, "ābē, māīī Parēmēhā kāmē nē tē hāmē pāy kōtel,
that, "father, by-me God before and thee before sin was-committed,
ā nīmē tē pōhō kawāwā jēōō nāī. Tā kamārēhā rokō tē
and now thy son to-be-called many I-am-not. Thy servants like them
mān ga."'. Pācchē tē uthānē ābā-pēhē giyo; nē tyā abhēē
me awmi.". Then he having-arisen father-near went; and his by-father
dēē ohēōtē tyāl ākhyō nē tyāl māyā yēnō nē dāhānē
much distance-from for-him he-was-seen and to-him affection came and running
by-him father-embraced fell, and to-him kisses were-given. That by-boy
ākhyē, 'ābē, māīī Parēmēhā kāmē nē tē hāmē pāy
it-was-said, 'father, by-me God before and thee before sin
kōtel, nē nīmē tē pōhō kawāwā jēōō nāī." Bākē
was-committed, and now thy son to-be-called jī I-am-not. But
abhē hājāhē ākhyō kā, 'hāēē phādēkē lēē by-the father
to-servants it-was-said that, 'good clothes having-brought
ya nē yāl pow-daw, nē āhē kāhē-māñhē mundē powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
pēgā-māñhē khāēō pōwāg. Apē khāēē mahā kojē. Kōhēkā,
feet-in shoes put-on. We having-eaten merriment shall-make. Because,
ó mā pūhō moi gisr, ta pācbhō jīr’ō jāi-hō; nē tākāi gisr,
this my son dead gone, he again aliens become-is; and lost gone,
ta pācbhō jādy-hō. Tyē hadhā mejhā karā flagā.
he again found-us. They all merriment to-make began.

Tyē māō pūhō rāni-meit ściō. Tō yēnō nē go pīr yēnē
His elder son forest-in was. He came and house near coming
tā gīt akh’ē ṭamāyē, nē nōcbtē ṭamāyē. Tyē ḍē
there song bengwap heard, and dancing heard. By-him one
hāthāl hādinē akhēō kā, ’i kāi hē?’ Tyē
hal-hal hadin akhyo ka, ’i kai he?’ Tyē
to servant having-called ṭi-ōn said that, ’this what is?’ By-him
to servant having-called ṭi-ōn said that, ’this what is?’ By-him
ākhēō, ’ṭa bāhā yēr’ō het nē tā ābbē ek jah’ri
ākhēō, ’ṭa bāhā yeer’ō het nē tā ābbē ek jah’ri
ṭi-was-answered, ’thy brother come is and thy by-father one big
ṭi-was-answered, ’thy brother come is and thy by-father one big
uyān kō hē. Kēbēkā, tyē ḍēr’ō nō tāb’ē pācbhō mīh-hō,
uyan ko he. Kehkaha, tyeh deh’o nō tab’eh pachbo mith’oh,
fest done is. Because, him us (he-)was such again go-is.
fest done is. Because, him us (he-)was such again go-is.
Tō khījwāiō nē go-mē yēni kūnā nā mē tē. Tyē ābbē
To khijwai o nē go me yeni kunai na mē te. Tyē abbe
He got-angry and house-in coming with not was. His by-father
He got angry and house-in coming with not was. His by-father
tyēl harmjāyō Bakti tyē ābbēl akhyo kā, ’alē
tyeh harmjaiyo bakti tyeh abbeleh akhyo ka, ’ale
to-him was-explained. But by-him by-father was-and that, ’so-many
to him was explained. But by him by father was and that, ’so many
warkē jiē tā chāk’ē kov’ō hēn, tā ākhēō pācbhē phēr’ēnē
years have-gone thy servitor doing on, thy order back turned
years have gone thy servitor doing on, thy order back turned
nē, bākā mā ēustarkēl majē. karīl ek bok’dē puś dēṅ’ē
not, still my with friends merriment to-make one goat even was-given
not, still my with friends merriment to make one goat even was given
nē; ne o tā pūhō bār’ō bārī thejēhē ahērī mēnē pāiē
not; and this thy one good good woman with having-loved money
not; and this thy one good good woman with having loved money
udāvi dēnē, tyēl mētē ujānē kō.’ Tavē
udavi dena, tyeh mati juan ko. Tave
having-squandered were-given, to-him a big feast was done. Then
having squandered were given, to him a big feast was done. Then
ābbē akhyo kā, ’bābā, tō rōj māa-re hei nē balhē
abbe akhyo ka, ’baba, te roj maa re he nē balhe
by-the-father it-was-said that, ’then, thou daily me-to art and all
by the father it was said that, ’then, thou daily me to art and all
tōj hei. Apō mejhē karē pyē; kēhēkā, o tā bāhā
toj he. Apo mejhe kar e py e; kekaha, o te baha
thinner-ly is his merriment made to proper; because, this thy brother
thinnerly is his merriment made to proper; because, this thy brother
moi gisr, tō pācbhō jīr’ō jāi-hō, nē tākāi gisr, tō pācbhō
dead gone, he again aliens become-us; and lost gone, he again
dead gone, he again aliens become us; and lost gone, he again
jādy-hō.’
found-us.'
[No. 39.]

INDO-ARYAN FAMILY.

BEHILÍ OR BHOJDI.

GAM'TÍ OR GAM'TÍ DIALECT. (Nawabí DIVISION, Bhopal State.)

CENTRAL GROUP.

SPECIMEN II.

A POPULAR TALE.

Yok dohá char pòči ñí. Baki tyá-mái bándhār hēpī nau. One of old-man four sons were. But them—en equal harmony not āto. Yevë tó mbësh padyo, tóve tyé týa pākhāl pāli hādīnē was. When he to-die fell, then by-him those to-same near having-called bāhō疾 køys, nē pākhē lak'gyēhā ek bāhī hāndē yok sitting were-made, and then of-sticks one bundle having-ordered one yok jèth añ 'akhyē kā, 'i bāhī tuma muda.' Baki kādā-thi one to-individual it-was-said that, 'this bundle you break.' But anyone-by tē māthi māi. Pākhē tyé dehē 'akhyē kē, 'āmā dhē it was-broken not. Afterwards by-that old-man it-was-said that, 'now this bāhī c'hōde tākā, nē yok yok juh yok yok lak'gyē laimē bundle having-united throw, and one one individual one one stick having-taken muda.' Ohrē koyēh tōve hōd-dēmē mūta gūi. Tyā pākhāl navāl break. Thus (it)—was-done then easily broken went. Those to-sons wonder lāgī, nē shāhāl 20 kē-ñī karān puchhyē. Tōve tyē fell, and to-father in—this-way to-do—of reason was—asked. Then by-him 'akhyē kā, 'ēhē bāhū lak'gyēh yok-thyo āto, tōve chāh-māi jēr it-was-said that, 'these all sticks together were, then these—strength digō āto, 'ēhē tumāhāl hēp'gyē bāhī mōthī māi Jevë yok much was, from—that by—you the—whole bundle was—broken not. When one yok lak'gyē jūti padā tōve tō hōd-dēmē mūta gūi. Ehē one stick separate was—caused—to-fall then it easily broken went. Thus tumā bāhū hēp'gyē rikhyēh rāhē, to tumāhāl kādō dukh māi you good harmony having—kept if will—live, then to—you anyone pain not dāy, nē tumēh dibē sukh-māi jāi; nē tumā ījāmā may—give, and of—you days happiness—ins may—go, and you having—quarrelled jūda pēd'ha, to tumā yok yok lak'gyēh gūi nēb'ja òvi jāha.' separate will—fall, then you one one stick-like weak having—become will—go.'
FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons, caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'Now untie the bundle, and let each one of you break each stick a piece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'When so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'
DHÔDIA.

Dhôdîa is the dialect spoken by the Dhôdias or Dhundias, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Bhaler, the western half of Dharampur and Banda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called Dhôdîa-Nâikî; compare Nâikî, above, pp. 88 ff.

The following are the revised figures:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surat</td>
<td>3,000</td>
</tr>
<tr>
<td>Thana</td>
<td>9,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,000</strong></td>
</tr>
</tbody>
</table>

Like Nâikî, Dhôdîa has been influenced by the neighbouring Marathi. Thus the singular of strong neuter bases usually ends in ı and there are some instances of the use of the Marathi oblique form. Thus, baddh, all; but sōn, gold; gōm, gold, in a village; but mansā, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, pōn, by the son; bo-nā, to the father; mār-hā, to a man; bō-thī, from a father; pōk-nā, to a daughter; bē-nā ghar-mā, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in bo or o; thus, bhā, to the father; mā, to me; pōhā, of a daughter; Pur-nī-nā pur, sin against God. The suffix of the ablative is sometimes the thō of northern Gujarātī, which is declined like an adjective; thus, tiyā-thō thō blī repūsā, twenty ropes from among them.

The following are the principal pronominal forms:

- Mā, I, by me; mē, me, to me; mānā, my, ānu, āmad, we, by us, āmad, us, to us; āntō, our.
- Tē, tē, thou, by thee; tumā, thē, to thee; tūsā, thy; tumā, you, by you; tumā, you, to you; tūsā, you.
- Tē, tē, he, that, etc., tēnā, by him; tē, tē, him, it, etc.; tēnā, of him, etc.; tē, tē, they; tō or tēnā, by them; tiya-thō, in them; tiya-thō, of them.

The present tense of the verb substantive is as follows:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āśā, āś, āy, āś</td>
<td>āśā, āś.</td>
</tr>
<tr>
<td>2. āś, āy, aś</td>
<td>āś, aś.</td>
</tr>
<tr>
<td>3. āśā, āyā, āśā</td>
<td>āśā, āyā, āśā.</td>
</tr>
</tbody>
</table>

The Past Tense is atō (-ā, -ā)

In the conjugation of all verbs, the letter ā is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, gōh, thou wentest; bhaujāh, learn (imperative); kaujāh, do (imperative); māghāh, thou mayest ask.
The following is the present tense of the verb baḍwē (imperative baḍwē), to beat.

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

The present definite is formed from the present participle. Thus, tu baḍwēlē or baḍwēlē, thou striking; ami baḍwēlē, we strike; ānā baḍwēlē, you strike. The verb substantive is added in order to form a present definite; thus, mē marēthī, I am dying.

The form baḍwēlē or baḍwēlē, striking, corresponds to Marathi forms such as marīt, striking. It will be seen that the plural is formed from a participle baḍwēthī, which corresponds to Marathi māret. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as mē baḍwēthī, I do; hum mārēthī, we strike. Such forms look like a compromise between the Gujarati and Marathi forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding hātō (not atō), etc., to the present participle. The initial h is combined with the final t of the present participle into one letter, th (r). Thus, mē baḍwēthēlō, or mē baḍwē lēlō, I was striking.

The future of baḍwē or baḍwē, to strike, is formed as follows:—

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

Besides this, we also find forms such as ākhē, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding nō, ō (ō), or atō. Thus, baḍwē, he fell; po, he went; pō, he gave; they went; mē baḍwēthō, I struck; tiṅe baḍwē or baḍwēlē, they struck. Note forms such as ākhyē, for ākhē, it was said. Such also occur in the Gujarati of Surat.

‘I have struck’ is mē baḍwē-thē. Or o or ṣ may be added to the past participle, as in kudhelē-bē, they have been made.

Amongst irregular past participles, we can quote dēdēlō, given; kudhēlō, done; and po, gone.

Verbal nouns, such as harē, to do; chērē-kē, in order to tend, point to the influence of Marathi. Besides we also find forms such as baḍvēthō or baḍvēlē, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker dunes one of his clients.
INDO-ARYAN FAMILY.

BEHI OR BEHLODE

DRÔDIA DIALECT.

(COUNTY SURAT.)

SPECIMEN 1.

Kun-éh mánîhîh bást pòhâ sta. Tyâ-más ñîyâ pòhâ báh.
A-certain to-man two sons were. Then-among by-the-younger son father
gâj àikbë, 'baba, je mîkâh máhât bhrât àvé tî mâ
I was-said, 'father, what property to my share comes that me
dé.' Tàhâ jàâc bhrât-bhât ná bhrât padû
déhâ. Ghañâ
grow.' By-him his-own property-of share having-caused-to-fall were-given. Many
úm unâ nàhî úlêm bâhâ nàkàh kàri
days passed not that much-in all together having-made were-given and
âghâ muluk-mâh pîhr ñî, nê tâ chhâhâ-hàthë pòlâb
after country-into to-journey he-went; and there circumstances-with his-own
bhrât pàhîh ñîdà dàlêh bâhâ.
Jyâr tê bhrâh khàrâh
tall pîc having-squandered was-thrown. When he entirely having-expended
râhâ, tîyâ tâ muluk-mâh bhrâh dûkàl padô, nê tîyâ tân
remained, then that country-in a-mighty famine fell, and to-him went
padû lági. To go nê tâ gâm-mâh ìk kàri mâníhâ tê
torâf began. He went and that village-of one citizen to-man near
rûm. Tàhâ tûn bhût-rê-mâh bhôndë chhâhâr-lag chowkâ-dë.
Je
remained. By-him his fields-into swine to-feed he-occu-went. What
chhâtâ bhôndë khâyâhâte to khâhâh tûnìh pot bhrâtë,
hûsâ some eating-verse that having-greaten his-own holy he-would have-filled,
tê pûn tîs kàpâh déhâ mâhî. Jyâr tûn àhâh àrâmâ
that even him by-anyone was-given not. When to-him causes came
tîyâ tî àikbë, 'mâh bâh-nà bâhâh bâhâh khâmàh jadô, tè
tûn he said, 'my father-of all hired-servants to-eat is-got,
nê wàswâ kàrêhây, nê mî bhûkhe marôhây. Mê ñîthî mâhê
and seeing they do, and I with-hunger am dying. I will-rise my
bâh-nà tê jàh, nê akhî, 'bâhâh, më tûnë nê
father-of near will-go, and will-say, 'father, by-me thy and
Fârâmchâhê pàp kàdëh ñîy, nê tûnìh pòhâ akh'hâdûnë hâmêh nàm;
of-God sin done is, I thy son to-be-called worthy am-not;
mâ tûnà hâtîh kàpî ràh.' Tî úb'hô nê bâh-nà pòhâ ñî, to efrer and father-of near went.

1 Gyamar nakhvè
INDOARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

Dhori dialect.

(District Surat.)

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHODIJA DEBTOR, AND HIS EDUCATED SON.

Dew-chand. Alas, Kikha Bhikharia.
Dew-chand. Hello, Kikha Bhikharia.
Kikha. Who (is it)? Oh?
D. O te me, tano hi, Dew-chand. Bar ugbad ne
D. This very I, thy banker Dew-chand. Door open and
kaher aw.
outside come.

K. Kun? Jo? ka? Ah, ka kam padna ka
K. Who? Banker (is it)? Ah, what business fell that
ullu ratti-ni tuwali awa padna?
at so much night of to thee coming fell?

D. Chal, mana magi tupiya ne viyaj do.
D. Come, my owed rupees and interest give.
K. Te kaha rupiya tu mage?
K. Those what rupees thou demandest?

D. Ayak, chali tuipiya tuwa bal dewar-dhe tana;
D. Hear, forty rupees to thee bullock was caused to be given of that;
ne rupiya hai tune bhawa pannawala lag dehadala te; ne
and rupees sixty thy brother to marry for were given those; and
rupiya vigh tuwali khaura dehadala te; o budha
rupiya twenty to thee for sustenance were given those; there all
milion tuipiya deh-ho law.

having been united rupees one-and-a-half hundred bring.

K. Me tuwa mane kheri ne thi an hari bhat dehadla;
K. By me to thee my filled in from three kuras rest were given;
to le gu?
those where gone?

* The Maxilli code.
D. Thanā rupiyā chaṅā viyājā-āmā gainā; to kharā.
D. Of them rupees forty interest-in went; that true.
K. Hē. Ulà badha rupiyā dañ̄ mahānā viyājā-āmā kē?
K. Ek. So many rupees ten months interest-in what?
D. Thanā Dew-âham hāt rupiyā viyājā-āmā rūpahi. Tyā-āmā-thā
D. (By) thy God’s-own many rupees interest-in becomes Than-in-from
via rupiyā tāne chaṅā māyā’! Tū manā jēno assim ahe,
twenty rupees to-those remission was-allowed. Thou my old eldient art,
tē-thī.
that-from.
K. Rakha Manē pōhā Raďkā ādkā dé Ō bhāṅgaśē aśe, nē
K. Wāli my son Raďkā to-call allow. He educated is, and
tō hisāb gan. Raďkā. Jī-jī mānā tuṅā wakhāte-wakhate
he thu-account, will-count Raďkā. Whatever money to-those from-time-to-time
dē:dheśi, tī tuṅā chāp’āmā jēma kaṅkā-hē bi kā nā?
were-given, those by-those account-book-in credit made-are or not?
D. Lē, jē: tō tuṅā hisāb.
D. Take, see this thy account.
R Thanā dē:dheśi rakām jēma kaṅkā-hē kā aś? Tū
R. To-those given sum credit made where is? Thou
khoṭ-khoṭē lakhiṇā āma garib mān’tē thagā Tū
false-false-things having-written us poor men robbers.
Thou
māgah tē rupiyā paṅghā bathā Tū Phōpārē pāhe tē
more-claim those rupees fifty simply Thou Police-officer near very
chal tuṅā mālam pūde.
come to-those evident it-will-fall.
D. Chaṅā, rupiyā paṅghā pun dé kā nā?
D. Come, rupees fifty at-any-rate dont-thou-give or not
dō?”
dont-thou-give?
R. Paṅghā tē-kharā mā pōhā dē, nē tāna paṅghā ekādē.
R. Fifty truly io-me receipt give, and thy pice in-skirt
bādā.
the-up.
D. Raďkā, tē tē thōṅṭē lakherā khāṅṭē likherā
D. Raďkā, by-those verily in-a-little in-writing in-reading it-was-learned.
Māṭē ghanā phāṭē-goh kā? Tūmā māhā-li māñ bhāṅhi
Therefore much bursting-thou-ventest what? You school-in having-taught
bāṅhikā thākarā ī kākā udē pāhā kari-māyā’.
having-taught by-the-Government this how-much happy-terry has-been-made.
Tūmā bāṅhājā tē annē kā kari?
You learn then see what may-do?
FREE TRANSLATION OF THE FOREGOING.

1. Dēū-chand.—Hullo! Kilkā Ḍākhrāū.
2. Kilkā—Who are you?
3. D.—I your Banker. Open the door and come out.
4. K.—Halt! Is it you Seth? What brings you here so late at night?
5. D.—Well, bring the money you owe me with the interest.
6. K.—What amount do you want?
7. D.—Look here! ₹40 for the bullock I got you, ₹60 given to you for marrying your brother, and ₹20 given to you for subsistence. Bring ₹150 in all.
8. K.—What became of the 8 kānōs of rice I gave you from my fields?
9. D.—Well! I set off ₹40 on that account against the interest.
10. K.—Hum! So many rupees for interest of 10 months?
11. D.—I swear by your patron God that the interest amounts to ₹60; but I allow you a remission of ₹20 therefrom, as you are my old client.
12. K.—Wait! Let me call my son Ražā. He is educated and will cast up the accounts.
13. Ražā.—Have you credited in your account book the sums paid to you from time to time, or not?
14. D.—Sac. Here is the account!
15. R.—Sac. Where are the amounts paid credited?
You keep false accounts and cheat us poor people. Your due comes to simply ₹50. Just come to the police court and you will see
16. D.—Well, do you want to pay ₹50 even or not?
17. R.—₹50, by all means. Pass a receipt and take your money.
18. D.—Ražā! As you have learnt to read and write, have you got wind in your head, eh? What ħāmūrg has Government started by educating you? What shall we do when you take to real learning?
19. R.—You will reap what you sow. The Government has after all done the right thing.

* Abbé is the name of a corn measure. Twenty-one mounds = one 'big barn,' and 7 mounds = one 'small barn.'
KÔŃKANI.

The Kônkanis are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Banala in the Surend Agency, in the Surat Agency, in the Talukas Peint and Kalyan of district Nasik, and in Khandesh, especially in Tumshner. The estimated numbers of speakers are as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nawsari</td>
<td>5,873</td>
</tr>
<tr>
<td>Surend Agency</td>
<td>125,000</td>
</tr>
<tr>
<td>Surat Agency</td>
<td>3,000</td>
</tr>
<tr>
<td>Nasik</td>
<td>78,000</td>
</tr>
<tr>
<td>Khandesh</td>
<td>15,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>232,613</strong></td>
</tr>
</tbody>
</table>

The Kônkanis consider themselves as superior to the Bhils and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thakurs.

The Konkani dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marathi, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marathi dialect. The influence of Marathi, in the form that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Konkani dialect is Gujarati, or rather Gujarati Bhil.

There is a strong tendency to nasalise vowels. Thus, ákó and ákā, he is; ro and rā, a particle of frequent use in queries and exhortations. Compare the corresponding rā in the Magahi dialect of Bihar (Vol v, Pt ii, p 30).

The mixed character of the dialect is easily recognizable in the inflected forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarati. Occasionally, however, and especially in Dharampur, we find forms such as mān'sā-lā, to a man.

The suffixes of the dative are re and la; those of the genitive sā and chā, thus, bāñcar-chā and bāñca-re, of the father. The suffix a of the genitive does not, however, seem to occur in Nawsari. Similarly we find ghādā and ghādā, a horse, and so on.

"My" is mā-ma and ma-jā, or majā.

The past tense of finite verbs is usually formed as in Gujarati Bhil, thus, geyā, he went; pākna, he fell. Note that the neuter form ends in ū as in the Marathi of the Konkan; thus, sōngū, it was said. Marathi forms such as jhālā, he became; mārō, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marathi; thus, kattī, I shall strike; aśēn, I shall say.

The plural of the imperative is formed as in Marathi; thus, ghālā, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarati Bhil, and sometimes as in Marathi; thus, kainā, having done; wātum, having divided, in Banala we also find forms such as kāñ-chān, having eaten; compare Khandōsī kāñ-su, and the change of s to ū in the Gujarati Bhil of Mahakantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is
comparatively free from Marathi elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marathi. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marathi schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Bhamampur. The Marathi element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42.]

INDO-ARYAN FAMILY.

BHILI OR BHILÖDI.

Końkañi Dialect.

(Nawzari, Baroda State.)

CENTRAL GROUP.

SPECIMEN I.

Ek manu-ne don pōṣa hōṭa Te-mā-nā ṭhānā-nā bās-la
One man-to two sons were. Then-in-of the-younger-by father-to
ākha, 'rupōṣa-mā-lā bhāg dc.' Tēn-ne teh-lā pasa
ēk-ōer-said, 'money-of me-to share give.' By-him then-to money
vōcī didba. Thōda da puthi ṭhānā pōṣa sārī āk-thā
vōchī didba. Thōda da puthi ṭhānā pōṣa sārī āk-thā
having-divided was-given. A few days after the-younger son all together
karimē dūṣṭa marīk-mā īghī. Tēnē tath mājā-nā pāsa
karinē duṣṭa marikmā igī. Tēnē tath mahāmā pāsa
having-made another country-in went. By-him there pleasure-in money
khōvī didba, tābī te dē-mā āulī pānmā. Nē
khāvī didba, tābī te dēmā āukī padmā. Nē
having-filtered was-given, then that country-in found fell. And
te-ne tath arohan pājñī. Tābī ina te dē-mā-nā ēk jānā-nē
than adhavan pāñji. Tabī ina te dēmānē ēk janēnē
him-to there distress fell. Then he that country-in of one person-to
thān jaino rabānā. Tēnē tēnē pōṣānā ṭhēt-mā ēlā chān-in,
than janīn rabānā. Tēnē tēnē pōsāna hēt-mā ēlā chān-in,
there having-gone lived. By-him his own field-in weine graze-to
dāw-dyō. Jē sīg bhūtu khahtā tē-mā-thī pōṣā-nā pōt bhumā-la
daw-dyō. Jē sīg bhūda khahtā te-mā-thi pōṣānā pot bhumā-la
he-nim-sent What hasaka weina are that-in from his-own belly fell-to
marījeh bōni; pan kōnī tē-lā kēhi dihē nābī. To
marjī ähn bōni; pan konī te-lā kēhī dihē nābī. To
wish deceived; but anyone-else him-to anything was-given not. He
hūṣyok hot, tēnhā ākē ke, 'mā-nā bās-ne kāw-qāk kāmarā
hūṣyak hot, teewnā akē ke, "mānā basnē kawqāk kamārā
sensible became, then ēk-ōer-said that, 'my father-to how-many servants
sensible became, then ekōer-sided that, "my father-to how-many servants
abhā, ne bhakhar pan kūhā abhā; pan ma to bhūkā marā-bē.
abhā, ne bhakhar pan kūhā abhā; pan ma to bhūkā marābē.
ore, and bread also much in; but I indeed by-hunger dyung-am.
I having-arrived my father-near milk-go and him-10 having-gone akhan, "bā, may tumā āgār ne jug-nē āgār pap
with-2 you, "father, by-me of-thee before and heaven-of before him
tūrē hā ātā tumā mī pūśā kahāwā āhī, mā-lā tumā committed it. Now thy I son may-be-called not, me-to thy
kamarā-ma-nā ak gen." Ne to utānā pōktāmā bū-pā giyā.
"servant-in-of one count" "And he having-arrived his-own father-near went.
Tō haju dūr hōtā ēkā tēnā hās-nā dīthā; tēnē dayā
He still distant was then his father-by because soon, him-to pity
āndī, nē to chāventā bāhīchā wargi giyā, nē tēnē gōkā
tume, and he having-run south-to having-stuck went, and him-to kussā
dihā. Pūsānē tē-lā ākhā ke, "bā, may tumā
were-given. The-boy by him-to it-was-said that, 'father, by-me of-thee
āgār ne jug-nē āgār pap karyā hē, nē tumā pūśā nī
before and heaven-of before him done to, and thy son not
kahāwā." Bāsānē pōkāmā hālī-ke ākhā ke,
I may-be-called.' The father-by his-own servant-to it-was-said that,
tumā bēs phūkē līyā nē ēlā-nē sūdā, ēnā hā-sā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
gūtā, āpā-khānē līā-sūr āhī Kēm-kē mānā pūśā mari
put-on, we having-outer merry shall-become. Because my son having-died
gūtā hōtā, to pāsā āvīrā līāmā, to bhūk-gūtā hōtā, to jadnā.
gone was, he again alive become; he lost was, he was-found.
Ne āpā-sānā māja kārtē,
And we all merriment made.'
I vakhat tēnā mōhā pūśā khētāmā hōtā, to ghar-nē wang-pē
This time his eldest son field-in was, he house-of near
pūrāchānā, tēnē tē-nē nāch'ī tathā gāṭā ēkānē. Tēnē
arrived, then by him dancing and singing was-heard. By him
ek ēkā-sā lāvanāmē sowā, "I kā yāhā?" Tēnē
one servant-to having-called it-was-said, 'thus what is?;' By-him
ākhā ke, 'tumā bhāu sārāhā, tumā hēn-nē mōhī mēj'hen
it-was-said that, 'thy brother has-come, thy father-by a-great feast
karīh, kēm-kē tēnā pōśā tēnē jīsā hōtā tisā pāśā maīnā.'
has-been-made, because his son him-to as was so again was-obtained.'
E ēkānē tō nag-wāynā. Tē-lā ghar-nē ēn-lā marjīnā māhī
This having-heard he became-angry. Him-to house-in come-to wish not
hūtā. Tēnē bīsīnē habār ēnī sam-jāwyō; pan tē-lā
was. His father-by outside having-comet he-was-persuaded; but him-to
gūtā ākāhī bās-lā ākhā ke, 'hēdā, mā haqī warē'ā
story telling father-to it-was-said that, 'See, I so-many years
KÖNKAṆI OF BARODA.

hōinā tari tumi daṅk'ri karī, tumi boli may kā-dī
because yet thy service has-been-done, thy bidding by-me any-day

ek lāhān bok'ā pan nālī didī; pan a tumā pōsā-nī
one small goat even not was-given; but this thy son-by

asārād'ī-rāthē tumā pāsā khōvi didī, to au aīthā
as lotsof—with thy money having-frütered was-given, he came then

pan mālā mājānā kari.' Tēnā āk'ā kā, 'pōsā āūī even great a-feast was-made.' By-him it-was-said that, 'au, thou

mānā-hārē dārā māka, na mānā i sānī tumā-j. Tu-dā
man-of-with always lived, and my this all (is)-those-certainly. The-to
tō khusā bōlā jōje, nā khusā kuru-lā jōje. O
indeed gladness become-to is-proper, and merriment māk'ēnā is-proper. This

tumā bhuā mari gay'ū, to paśā jītvā hōinā, nē bhulī-gay'ū, they brother having-died was-gone, he again alive became; and lost-went, to jad'ūnā,' he was-found.'
[No 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

SPECIMEN II.

(KÖKANI DIALECT)

A SHORT DIALOGUE

(A. H. A. Simcox, Esq., I.C.S., 1899.)

A — Arā, tā kōn āhās, rā?
   A — Hallo, thou who art, eh?

B — Mi bāli āhū.
   B — I bāli am

A — Tu jā nāw kā' rā?
   A — Thy name what eh?

B — Tāuyā.
   B — Tāuyā.

A — Tū kōthā (or, kukada) jāthā, rā?
   A — Thou where (or, whither) goest, eh?

B — Mulhēr-lā jātuyā.
   B — Mulhēr-to Igo.

A — Mulhēr maha lāmb āhā. Athā rāt-chi rāt rahāy,
   A — Mulhēr great distant is. Here night-of night stay,

(or was).

(duel).

B — Mā-la tānūt-chā kā' māhā. Ākhū mājī atha khāyā-piyā-chā
   B — Me-to urgency-of work is. Also my here eating-and-drinking of

kāy sūrā?

what convenience?

A — Mi karin yavasthā.
   A — I will-make arrangement.

B — (Pan) tā kōn āhās, rā?
   B — (But) thou who art, eh?

A — Mi athāt kāthā āhū.
   A — I here-of stick-man am.

B — Chātēz mā-la gharī ghālū.
   B — Go-then me-to to-home having-taken.
A.—Arara, tâ ta läg'dâ ahâ sâ, tu-lâ hâ yâhâls, sâ?
   A.—Arâ, thou then came art eh, then-la what has-become, eh?
B.—Mâjô pâyât kâhâ muâlî (rutâ) ahâ. Atsa dhâvî
   B.—Mîne in-foot a-thorn broken (pierced) is. Here a-barber
ahâ sâ?
   is what?
A.—Hây. Atsa bâs (huâr) dhâvî ahâ. To udyâ sakâj
A.—Yes. Here good (clever) barber is. He to-morrow morning
tuâ kâhâ kâdîl.
thy thorn will-extract.
B.—Atsa Mûlhr kâlîk (kôlâk) lâmâh ahâ, sâ?
B.—From-here Muller how-much (how-great) distant is, eh?
A.—Dabha kûs, isâ pêrnâ.
A.—Ten kos twenty miles.
B.—Abâbâ, mî-la lâg'da-la hûhâ lâmâh yôt disâk kastâ jâwâ-jût.
B.—Well, me-to lance-one-to so-great far one in-day how can-be-done.
A.—Tu-lâ pâyî châk-kâli nihi padâl. Hâ mârâg blûrî
A.—Then-to our-foot walk-to not fallâ. This road great
wûtât. Tu-lâ okâd-jun gûdî-wai bûsûn gheîl.
is-borne. Thee-to someone carriage-on having-eat will-take.
B.—Bes, ohal. Aplîyâ ghanû jâdî, ân (bûtû)
B.—Well, proceed. Our-own to-house will-go, and (together)
jût.
will-dine.

FREE TRANSLATION OF THE FOREGOING.

A.—Hallo, who are you?
B.—A Bhil.
A.—What is your name?
B.—Tânyû.
A.—Where are you going?
B.—To Muller.
A.—Muller is very far off. Stay here for the night.
B.—I have some urgent business there, and who would give me food here?
A.—I will.
B.—But who are you?
A.—I am the watchman here.
B.—Well, take me to your house.
A.—Hallo, you see home; what is the matter?
B.—I have a thorn in my foot; is there a barber here?
A.—Yes, there is a good barber here. He will pull it out for you in the morning.
B.—How far is Mulher?
A.—About ten kms, or say twenty pēdā₁
B.—How will a lame man as I am be able to walk so far in a day?
A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.
B.—Well, let us go and dine at your house.

₁ A pēdā is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word kms.
[ No. 44.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

BHIL OR BHILÔDI.

Kôñkâni Dialect.  (Dharâmpur, Surat Agency.)

SPECIMEN II.

Ek-kôni mânše-lâ dôn pûrãghû hûjî; an t宇ú-tû dhûkâ-nil
A-certain man-to too some were; and thon-in-of the-younger-by
âpû-lê bábâ-sê sângî-kê li, "bâhâs, mûjâhâ wîsû-châ il to
his-own father-to it-was-said that, 'father, my share-of will-come that
mêl mûlû dêy.' An t宇ú-nil padder-chû milkât t宇û-nil
property made gave.' And him-by his-own property them-to
wâjûna dêh An bûnu dîwas na jûlâî hûjî tê
having-divided was-given And many days not passed in-that that
dhûkâ-nil pûrãghû-nil sàgîtê lôji kôlê an bûnu dûr dêsû-chi
younger son-by all collected was-made and very distant country-of
wît dhaeîli; an tathû wûjû gûthû padder-chû sàgîtê-nil milkât
way was-taken, and there bed living-in his-own all property
nûshî; an t宇ú-nil jêr sàgîtê kharûhun tûkû-tê tûkû
was-extended; and him-by when all having-spent was-thrown then
tê dêsû moûjâ kâl pûfî, an t宇û-nil aroqû-nil padder kûlî;
that in-country great flames fell, and him-to difficulty to-fall began;
an tê dêsû-chû ek jumûdûrû-nâ totha jumû râhûlah; an t宇û-nil
and that country-of one citizen's there having-gone lived; and him-by
tyû-nil sàlûm dhûkû-chû shûrû-chû dawîqûs.
him-to in-the-field mine food-to was-sent.

Naikâdi and Kônąkâni may be considered as the last links in the chain connecting
the Bhil of Mahikantha with the broken Marâqî dialects of Thana. In Nasik
Kôñkâni gradually merges into Khândâsî, the principal language of Khândâsî and the
adjoining parts of Nasik, Buldana, and Nimar. Some Bhill dialects spoken in these
districts are almost identical with Khândâsî, and they will be dealt with in what follows—
PANCHALI.

The Panchals, or brick-workers, of Daldana have been reported to speak a separate dialect called Panchali. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchali has been received from the Malkapur Taluka on the Khandesh border of Daldana. It exhibits a form of speech which, in many points, is related to Khundesi, though of a much more mixed nature.

The pronunciation is apparently the same as in Khundesi. It should, however, be noted that final ë and ë or u are frequently interchanged. Thus, póorya and póroya, a man; lérë, térë and térë, thy; gayë and gayë, he went; hânt-mo, on the hand; áng-mo, on the body, etc.

The inflection of nouns differs from Khundesi so far as there are no traces of the oblique plural ending in s; thus, châng’jë, manu-mo, of good man.

The case of the agent is formed by adding në, na, or ë; the dative by adding na; the locative by adding mo, etc. Thus, bâ-fë and bâ-pë, by the father; manu-ma, by the man, to the man; wâsor-mo, in the field. Note also yë ritan, in this way.

There is apparently no neuter gender. Compare gând atuât, singing to hear come; pit bharë aste, he would have filled his belly, ëne ëk nêkarn-mo puçhë, he asked a servant.

Pronouns.—I’ is hë in Gujarati and Malvi; ‘my’ is marë; ‘thy’ târë and törë; ‘his’ w-ne; ‘your’ tumarë, and so on. Note also ë, he; w-ne and tâmë, by him; yë, this; yë-kë, to this; je, who, etc.

The verb substantive is ohâ, un in Gujarati and the Khundesi of Nimar. Ohâ (or ohë) is used for all persons and numbers of the present tense. The past tense 1, singular, 1, hôtë, or ë; 2, hôtës; 3, hôtë, hôtë, thë, and huyë; plural, 1, hôtë, 2, hôtë, 3, hôtë.

The present tense of finite verbs is formed by adding ohâ to the old present; thus, hë jëmu-ë, I go; tu jëmu-ë, thou goest; d jëmu-ë, he goes. Other forms are hë maras, I die; tu rahi-chë, thou remainest; d ëwaas, he comes, hânt mara, we strike; hë wâsor-ohâ, I am striking.

The past tense is formed by adding the suffixes d or yë; thus, d lâyë, he began; gayë, gayë, he went; râha, he remained; d ëdè nañë, that was not given; hë târë lëvë kari, I did thy service, etc.

There are only a few instances of a future. Thus, kâñchë, I will say; mûrës, I will strike; hûtëm, I shall be; ápun ëmuñd kari, we shall make merry. The last mentioned form kari is probably simply the first person plural of the present. In ápun kâñch- piñ mëjë kari, let us eat and drink and make merry, kari seems to correspond to the Khundesi future ending in ë.

The verbal name is formed as in Khundesi. Thus, kukëcë, to say; kawëwë and karëwë, to make; adëchëna pûtëwë lâjë, distrose began to arise. In pûshëkë ëng-më mò-ë, put a cloth on his body, the form ending in ëô seems to be a future participle passive, corresponding to Marathi forms ending in ë.

The conjunctive participle is formed as in Khundesi. Thus, wëntë, having divided; eñhe, having been; kawë, having done. Note also adëcë, having heard, where the suffix ë of the case of the agent has been substituted for ë.
The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

**INDO-ARYAN FAMILY. CENTRAL GROUP.**

**BHIIL OR BILIODI.**

**PANCHALI DIALECT.**

(TEKKAPUR TALUKA, DISTRICT BULdana.)

| Ek mānumna bhā pāryā hōtā. Nāhī pāryā bā-nā kalo-ha. |
| One man-to two sons were. The-younger son father-to says |
| ki, 'bā, māra hiśā-ni dhan-daw'at ma-ña da, Bāp-nā that, 'father, my share-of wealth-property me-to give.' Father-by |
| bēwa-na bi wāli āhi. Thādyā-cha dinā hi mānumnā the-bath-to even having-divided was-given. A few-only days-after the-younger |
| pāryā samōhi jāngām dēs-par kā gayā. Wa whā son all property another-country-to having-taken went And there |
| tī-nē chāla-bāji karīn īti bi udāī nākhi; him-by merry-making having-made so-much even having-squandered was-thrown; |
| hīn-by am-h āsa pasā yē rīta kharh hui gayā, māng ā him-by all money this in-manner spent having-been went, then that |
| dās-na mābō kāl pādyā. Mang u-na ghanī adōban country-into great famine fell. Then him-to great difficulty |
| pādyā lāgī. Mang ēk ngāhar gayā rahā. Mang ā mānum-nā to-fail began. Then one (to-)citizen he-went lived. Then that man-by |
| āplu wāwar rākh'na mēlē-chha. Whā ē mānum-na duk'tē khāī his-own field to-watch he-put-to. There that man-by having-squandered |
| nākhi kōnd-a pār khaā-nt pēt livārā astū, ē kōnā left husk-on willingly belly filled might-have-been, that by-any-one |
| n-na dinu nahi. Tāwānā dēlā ugh'āyā, tāwā ē āp-nā suktwā him-to was-given not. Then eyes opened, then he to-himself to-say |
| lāgyā 'māra bāp-nā kirt'na munkar-kān puri uryā began, 'my father-of how-many servants near having-been-enough it-was-saved |
| pan hā bimkāi māna. Mihārā bāp-kān jāī kawhās kī, "ba, but I hungry āie. My father-to having-gone I-will-say that, "father, |
| hā tumārā wa Dēw-nā gharā gunghār chha. Hā tārā pāryā kawhā-nā I your and God-of great guilty am. I thy was be-called-to
barīhar nahi. Ātā ma-na ina-npar mōl'kari-nigata wagāw.' "
fit am not. Now me-to hence-forth a-hired-errand-like treat."’
Yēwā idhā karīn maṅg āyō. U-na hāp-ti dur-ti
Thus accustomed having-made then came. Him-to father-from far-off;
jual u-na dayā āwas, u-na bētā-na galma māti māri
seeing him-to pily comes, him-by son-to the-much-on embracing was-struck
u-na hōkā līdā. Pōrē bāp-nā kayēōhha, 'ba, ma-na Dēw-nō
u-na hōkā līdā. Son father-to said, ‘father, me-by God-of
hīm-by a-kiss was-taken. Son father-to said, ‘father, me-by God-of
wa tōrō ghanō aprānk hārī, ātā tāra pōryā kawā-nā barābar
wa tōrō ghanō aprānk hārī, ātā tāra pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
and thine great fault was-made; now thy son be-called-to fit
nahi.' Bāp-nā chāk-rā-na kavā hā ki, ‘chāṅgto pōhā-hāh thāt-tā
nahi.’ Bāp-nā chāk-rā-na kavā hā ki, ‘chāṅgto pōhā-hāh thāt-tā
I-am-not.’ Father-by servant-to it-was-told that, ‘good a-dress state-with
I-am-not.’ Father-by servant-to it-was-told that, ‘good a-dress state-with
ām-ī-ma mēnī; hāt-mō āngī, pāg-mō jōdō ghal, kaha, āj
ām-ī-ma mēnī; hāt-mō āngī, pāg-mō jōdō ghal, kaha, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
ājum khārī-pāi majā kari. Māro bēdā aj-kantī
ājum khārī-pāi majā kari. Māro bēdā aj-kantī
we having-eaten-and-drunk merriment shall-make. My son to-day-until
we having-eaten-and-drunk merriment shall-make. My son to-day-until
gayb sunāj-ta, āj phēri āyō; jō nahi huyēta, to
gayb sunāj-ta, āj phēri āyō; jō nahi huyēta, to
was-gone I-was-understanding, to-day back came; who not existed, he
was-gone I-was-understanding, to-day back came; who not existed, he
āj sāpēyō. Mīmā anand karīwā lāgyā.
āj sāpēyō. Mīmā anand karīwā lāgyā.
to-day is-found.' Therefore joy to-make they-began.
to-day is-found.' Therefore joy to-make they-began.
Mōlo pōryā wawar-ma hōko. Ghar-kun āyō, ghar-mō chālyo
Mōlo pōryā wawar-ma hōko. Ghar-kun āyō, ghar-mō chālyo
The elder son in-field was House-near came, the-house-in went
The elder son in-field was House-near came, the-house-in went
nēnē tamāsā gānu bājān-mō aikū āi. Yajū ina ēk nōkā-na
tamāsā gānu bājān-mō aikū āi. Yajū ina ēk nōkā-na
dancing show singing music to-hear came. And him-by one servant-to
dancing show singing music to-hear came. And him-by one servant-to
puñhi. Naukar kouchhā, 'tārē nānhē bhāi āyō-ohāh. Ō
puñhi. Naukar kouchhā, 'tārē nānhē bhāi āyō-ohāh. Ō
it-was-asked. The-servant says, 'thy younger brother came-so He
it-was-asked. The-servant says, 'thy younger brother came-so He
khuśhīṇī phēri āyō, bāpē khawa karīta.' Yē aikīyē
khuśhīṇī phēri āyō, bāpē khawa karīta.' Yē aikīyē
safe-and-sound back came, by-father a-feast is-made.' Thus having-heard
safe-and-sound back came, by-father a-feast is-made.' Thus having-heard
u-na rāg āyō, wa ghar-mā na-jāī. U-na hāp bēhēr
u-na rāg āyō, wa ghar-mā na-jāī. U-na hāp bēhēr
him-to anger came, and house-into not-would-go. His father out
him-to anger came, and house-into not-would-go. His father out
āyō wa u-nāyā mtyā karī hā jāghyā. Ō pōyā hāp-kun kawē
āyō wa u-nāyā mtyā karī hā jāghyā. Ō pōyā hāp-kun kawē
came and his entertainments to-make began. That son father-to to-tell
came and his entertainments to-make began. That son father-to to-tell
lāgyā, 'bā, hū aj-kantī mēhā wāras tārē sowā kari, tāra
lāgyā, 'bā, hū aj-kantī mēhā wāras tārē sowā kari, tāra
began, 'father, I to-day-until somany yous thy service did, thy
began, 'father, I to-day-until somany yous thy service did, thy
hukūm bhāgyō nahi, yēwēdā aṃhina tu-na māna wa māra
hukūm bhāgyō nahi, yēwēdā aṃhina tu-na māna wa māra
command was-tremepressed not, such being thee-by me-to and my
command was-tremepressed not, such being thee-by me-to and my
doa-na obsam karīwā-nā ēk bōkēdē bi didā nahi. Ō
doa-na obsam karīwā-nā ēk bōkēdē bi didā nahi. Ō
friends-to merriment to-make one kid even was-given not. This
friends-to merriment to-make one kid even was-given not. This
mīnā bērī pōryā-bērī sau-dē pasō chāin-bāpī-mā naē-mākēhī, o
mīnā bērī pōryā-bērī sau-dē pasō chāin-bāpī-mā naē-mākēhī, o
younger thy son-by all money riotous-being-with was-squandered, he
younger thy son-by all money riotous-being-with was-squandered, he
śyō tārī u-na meγwāhāi kari.' Yē-kō yā karī hā jāghyō, 'pōryē, śyō tārī u-na meγwāhāi kari.' Yē-kō yā karī hā jāghyō, 'pōryē,
though near-vertly livest, which mine is that thing is. We
joy should-make this proper was. Thy brother dead was, alone become;
lost gone-was, he to-day is found.
RANĀWAT.

This dialect is spoken by the Khiats Brahmans of the Burhanpur Tehsil of Nimar. The number of speakers has been estimated for the use of this Survey at 600.

Ranawat is, in all essential points, identical with the current Khondhi of the Burhanpur Tehsil. The following peculiarities should be noted:—

Final vowels in postpositions are often dropped; thus, tyāl and tyāl-le, to him; jamān for jamān-mā, of the property.

N is often cerebral; thus, māmā, my.

Note also the y in forms such as ghār-a, in the house; bāgā and bāgā, he began, etc.

There are no traces of the oblique plural form ending in a. A form ending in ā or āt seems to be used instead; thus, meyār-bāt-le, to the servants; lōh-kāt-nā gardās, a crowd of people; cēhōk-tyāt-le, to the daughters. The suffix of the case of the agent is ā; thus, bēgā, by the father. Note also the postposition varā-mā in lēhā-varā-mā, on his senses; tyā-m varā-mā, thereupon. The suffix  ámb in  ámb-ṁ in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in ā; thus, ghūlā, a horse and horses.

With regard to pronouns we may note the plural forms tyā-kā, their; tyāl-le, to them, etc.

The verb substantive is chhaus, I am; second and third persons chā or chās, plural, 1, chhējākkh; 2 and 3, chhētākkh. The past tense is chākā and thā, used for all persons and numbers.

Similarly chā is used in the present tense of finite verbs instead of Khondhi ā; thus, mārāchā and mārāchā, I, thou, or he, strikes; plural, 1, mārījākkh, 2 and 3, mārītākkh. In the plural forms the final chā is often, in all such forms, replaced by ch; thus, tyā mārītākkh, they strike.

The past tense is formed as in Khondhi. Note, however, the forms ending in gā; thus, bāgā and bāggā, began; prachā, it was asked.

'To strike' is given as mārē,s and the future of that verb is, singular, 1, mārē-s; 2, mārī; 3, mārī; plural, 1, mārē-s; 2, mārē-s; 3, mārē-s.

Note finally the form khāsī varāmā, let us make merry.

In all essential points, however, the specimen which follows will show that Ranawat closely agrees with ordinary Khondhi.

[ No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILLI OR BHILĪDI.

RANAWAT DIALECT. (BURHANPUR TAHSIM, DISTRICT NIMAR.)

Kūnā-chi manus-tē dēn cēhōk-tā chāa. Tyā-mā-thi ānāānā bāp-lē
A-certain man-to two sons were. Them-in-from-the-younger the-father-to
mhaṅa-wā lāgā, 'bāhā, jō-kānnā jāmān hīsā mínī hīsā-mājāhār

to-say began, 'father, whatever of-property share my share-into
ye to de.' Phiri tyay dha jamah vati din.
some that give.' Then by-him them-to property having-divided was-gives.
Phiri thoja die-thi nahnak cakhok'-ra aw'ghi jamah-karina dari
Then few days-after the-younger son all having-collected far
deel cha'na nga. Ankhoh tatha udhal-handi karina paisi
a-country-to going went. And there speedthriftiness having-done near-of
jamah khohi din. Phiri tyay ay'ga kharoh-takyaa-
property having-squandered was-given. Then by-him all had-been-expended-
bad tyay deem-ma na ek bivala-manma-phas she
full began. Then he that country-in-of one gentleman-near having-gone
rahnna. Tyayt te tyah dukkar charaawal ap'na khat-mahihar
remained. By-him then to-him awine to-graze his-own field-into
pithaya. Taran dukkar jhay phutray khat tyah-ni-warna-nee tyay ap'na
he-was-seen. Then the-awine whooh huska cut them-with by-him his-own
peh bharawa asa tyay waruna; ankhoh tyay koni kahi
belly should-be-filled so to-him it-appeared; and to-him by-anybody anything
dha naah. Phiri to suddha-war-ame yooni mhan'wa baga ka,
was-given alot. Then he senses-on having-come to-say began that,
'maan bap na katlah majharmah peh bharin ee bahar aha.
'my father-of how-many servants-to belly having-filled bread is.
Ankhoh ma bhal-thi marahdha Mi uhinene ap'na bap-ni
And I hunger-with am-dying. I having-arisen my-own father-of
taraph jisah ani tyah mhan'see, 'are bap, mi aksanvi vuruddah
towards will-go and to-him will-say, 'O father, by-me keenest-of against
wa tumi samor pah kyee ohha. At-pas-tha tuana chok'ra mhan'see
and of-thee before he done is. Homoforth thy on to-be-called
layak rahnna naah. Ap'na chhaada majur pramahaa nai thaw,';
worthy I-remained alot. Thy-own one servant like to-me keep.'
Phiri te uhhine ap'na bap-ni taraph gaya. Taran to dar
Then he having-arisen his-own father-of towards went. Then he far
ohho afla-mahihar tyah-ni bap-i tyah joomi, peh-mahihar khal-balit
was in-the- meantime his father-to him having-seen the-heart-in compassion
wana, ankhoh tyay tyah-ni gal-mahihar daaw'dine bila'ne ne tyah-ni
come, and by-him his the-walking having-run it-was-cinew and his
makul lina. Phiri chok'ra tyah mhan'wa bag, 'bap, aksanvi
kis was-taken. Then the-son to-him to-say began, 'father, heaven-of
vuruddah we tumi samor mi pah kyee ohha; ankhoh at-pas-tha tume
towards and of-thee before by-me sin made is; and homoforth thy
chok'ra mhan'wa layak mi rahnna naah.' Pan bap na ap'na
son to-be-called worthy I remained alot.' But by-the-father his-own
Then his eldest son the-field-in was. Then he having-comc

noke-ši akhe, chokhe agnikešiunine yal gaib, ankho

servant-to it-was-told, 'good a-out having-brought to-his put, and

tya-ni hit-myē angthī wa pāy-mā jođa ghēla; phiri apna khāna

his in-the-hand a-ryg and in-the-foot shoes put; then too having-ate

kunsi manawā. Kāhi au maṇā chokhrē mari gyē ohha,

happy should-become. Because this my son having-died gone was,

to phirnī jīta pāyā; wa khōnī gyē ohha, to pāwānā.' Taran tyā

he again alive become; and lost gone was, he is-found.' Then they

kunsi manawā layāi.

merry to-become began.

Taran tyā-nā moṭāhā chokhrē khē-myē chhā. Phiri to yēnāe

Then his eldest son the-field-in was. Then he having-comc

ghar-nā pasē yēta-ch tyāyē waṛ gajā nē moh aikhā,

house-of near coming-immediately by-him playing-singing and dancing was-heard.

Taran nukar-myē-thī yēk-le tyāyē balainē puchhāna, 'an kāy

Then the-verb-net in-from one-to by-him having-called it-was-asked, 'this what

ochhī?' Tyāyē tyāl akhāna ki, 'ta-nā bhāṇa wōnā chhā. Ankho

is.' By-him to-him was-told that, 'thy brother come is. And

tō tunā bāp-le hit-khuāni mi'tā, yān-thī tyāyē moṭhī pangat

he thy father-to safe-and-sound was-obtained, therefore by-him great a-fboat

kāy ohha.' Taran to ghussā hōnē majhār jāy-māi Yān-thī

made is.' Then he angry becoming made would-not-go. Therefore

tya-nā bāp bhūr yēnāe tyāl samˈjāwa layāi. Pan tyāyē

his father out having-come to-him to-entreat began. But by-him

bāp-le jawāb dinā ki, 'jūy, mī atˈlā wārē tuṁi chokhrē

the-father-to answer was-given that, 'see, I so-many years thy service

kaṇadhā, ankho tumaˈśī adhāyā mī kadhī tōtī nāhī,

karadhā, ankho tumāˈśī adhāyā mī kadhī tōtī nāhī,

am-doing, and your order by me at-any-time was-broken not;

phiri mī mānā sōbad-barˈbhrā ramawā mahanā

my friends-with it-should-be-coated having-said

tyāyē mā kadhī hākra saḍinhā dinha nā; nā yāyō tumī

by-thēc to-me ever a-goot even was-given not, and by-thēc thy

ˈjama kashin-barˈbhrā khāi tākī to ˈā tuṁa chokhrē

property karāi-with having-denounced was-thrown that this thy son

wānā tē tuṁi tyaˈgī karat moṭhī pangat kāy ohha.' Taran tyāyē

came then by-thēc of-him-for great a-fboat made is.' Then by-him

tyāl mhaṣyā, 'chokhrē, tō saḍā māiˈbhrār dābchī; ankho māṇī
to-him was-made, 'son, thou always me-with art-living; and my

ˈjama tum-chi ohha, pan taˈśī wa kunsi karāi at

all property thins-only to, but pleasure and delight should-be-made this
**Bhils** are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khándéśi. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, tyā-n and tyā-na, by him; māy nar, I die.

\(\forall\) is dropped before i, e, and y; thus, lāṃ, fire; is, twenty; gōpār, business.

The inflection of nouns is, broadly speaking, the same as in Khándéśi. Note, however, the dative suffix be. Thus, dās-ñe, of the father; sāhāras-ña, to the servants; pāl-nil āhār, at the Patil's house. The sense of gender is weak. Thus, we find hāl (fem. and m) dāvās (m.), this day, sampātī with dinā, properly having-divided was-given.

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

**Singular,** 1. ās, or āsaw
2. ās(e), ās
3. ās, sa

**Plural,** 1. āsat, sat(as)
2. āsat, sat(as)
3. āsat, sat(as)

The present tense of finite verbs is formed as in Khándéśi; thus, mára, plural már-tas from már-ñē, to strike. We, however, also find forms such as jās, we, or you, go; jāl, they go; bhārat, they kill.

The past tense is formed as in Khándéśi; thus, rādañē, he remained, lāgā, he began; gāyāl and gāyāl, he had gone, etc. Marāthi, or mixed Marāthi, forms are lāg-ñē, they began, jāyāl, they were; wattē, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, sāth sāng-ñē, the son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rajasthanī. Thus, tyān gāyāl, by-him it-was-gone, he went.

The future agrees with Khándéśi. Thus, from már-ñē to strike:—

**Singular,** 1. már-eū
2. mára, már-ñē
3. mari, mara

**Plural,** 1. már-fo(t)
2. már-ñē, már-ñē
3. mari, mara

Other forms will be easily recognized as identical with, or corresponding to, those used in Khándéśi.

I am indebted to Mr. A. H. A. Smoore, I.O.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.
INDO-ARYAN FAMILY.  

BHIL OR BHILÔDI.

CENTRAL GROUP.

(BAGLAM, DISTRICT NARİK.)

(A. H. A. Sirosh, Esq., I.C.S., 1899.)

Er mañaa-la deñ ñandor jañîla. Dhaka'a mul bapita
One man-to two sons became. (By-)the-younger child the-father-to
sâng'su, 'luhâ, mañi wârî-nâ kâ mûl yëi tô dys.' Mang
it-was-said, 'father, my share-of what property will-some that give.' Then
it-ñaa tyâsâ-la sampâtii wâîi dînâ. Mang dhaka'a ñandor
how-by them-to property having-decided was-given Then the-younger son
thodâ diwas-ma sampatây gojâ kari muluk-ma gayâ in en tea
a-few days-in property together having-made a-country-in went and there
say uhalâ-pama ma wârî-su ma impni sampatây udhi dînâ.
by-him extra-grace-as having-lived his-own property having-equalled was-given
Mang saq'ta paiâ-sâ sari gaya-ta, tâi bhari dushkal
Then all money having-been-exhausted gone-was, then a-heavy famine
pañûî, tyâ-mulé tyât khâwâî mañi adhân pañêî; taxe to ek
fell; on-account to-him arising-of difficulty fell, then in one
pàñhî-ni ghar jau mînâ. Tyân tyâ-ta ghatê charwa-ta
Pâtî-of to-house having-gone remained By-him him-to swine grace-to
wâvar-ma diwâ'dâna; taûî je dukar kaoh'ta khâû lîg'ta tyê-war
field-in he-was-seen; then what the-swine rubbish to-eat begun that-upon
so pot bharâva ass. lyât wârî, tari kori tyâ-ta
indeed belly should-be-filled so to-him it-seemed, still (by-)ang-one him-to
dînâ-nâ. To sudi-war wânu ahe mhan'wa lagi, mañi bap-mi
was-grown-ni. He sen-nor-ni came and to say began, 'my father-of
ghar kaik pot bharat ahe may bhakê mar. May âthêna
at-the-house general belly fill and I with-hunger die. I here-from
jânu bap-ta sâng'su ki, "may Dëw-mi ghar an tum ghar
will-go father-to will-say that, "I God-of in-the-house and thy in-house
chên kar'mel," ass sâng'su, "îj pâiî mañ-a ñandor sërkha lekhê
theft did," so will-say, "to-day-from me-to son like to-conside
maka. Nokare lok-m sërkha maî in thâm." Mang tyân
so-not-proper. Servant people-of like me-to keep." Then by-him
bhas-tawa gayâ. Mang dhâr-ka tyâs-ta joi-sa muhâ kanwa-la
the-father-to was-gone. Then the-father-by him-to having-seen great compassion
wani, tyân dhâr-sam tyâ-ni galâta mithî mûrîn en tyâ-ma muku
came, him-by having-run his neck-to embracing was-struck and his kiss
Tavā tō wādī 'andār wāvar-ma āstōl. Mang tō ghar-jawal gayā, Then indeed eldest son field-in was. Then he house never went, maṅg tyā-ta wājā ān nāchh aikā wāna. Mang tyā-nā chākar-ta then him-to music and dancing to-bear came. Then him-by servant-to hāt mārnā, tyā-ta mang iehārā lag'nā, 'hai khā āsa?' Chākar call was-strik, him-to then to-ask to-began, 'this what is?' The-servant tyā-ta sing'nā, 'tunā bhāus wānā āsa, ān tunā bāp-ta sakšīk māṅa him-to said, 'thy brother come in, and thy father to-in-safety was-not me;jā yā-kartānā hai jawāwāl āsa.' Mang to nāgi bhari therefore on-this-account this feast is.' Then he with-rage having-filled ghar-ma jawāna lagi. Majō mang tyā-nā hāp bāhēr yē-sāna khawm-in to-go-not began. Therefore then his father out having-come sanjōd'wā lagi'nāl. Tavā tyā-nā abhēta mār dīnā ka, 'tākhā to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many diwas may chākari kara lagi'nāl, ān tumānā kahāya medi-sāna may gayā days I service to-do began, and your saying having-broken I went nā, tari śibṭi wānāli tar tyā-ta kadāl-tari kārā dinā-sānā; ān not, still friends if-came then them-to ever-ever asked given-was-not; and hai tumā jiṅgi kāṭhīn barābar utāī dīnā ta tyā-ta mālūn this thy property heriots with having-squandered given was him-to a-great jawāwāl kara'tā lagi'nā.' Tavā bāp-nā tyā-ta mār dīnā ki, feast to-make began.' Then the-father-by him-to reply was-given that, 'hai jiṅgī jāwa tu mū-pa ams tawā tānī-ch āsa; pan hari wā 'this property as-long thou me-with art so-long thine-alone is; but joy and anād kara'wā-nā hai diwas āsa; kārān kā hai tumā bhāus mari mārth making-of this day is; because that thus thy brother having died gayāl, hai jiṅgī jāwa āsa; ān hai dānā gayāl ta, sāpānā.' gone, thus alive become is; and thus having-lost gone was, re-found.'
BAG'LANTI OR NAHARI.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Nahari is stated to be a corruption of Nyahadi, a name given by the people along the Tapli to those who live along the small mountain rivers in Baglan. Nahari, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures:

<table>
<thead>
<tr>
<th></th>
<th>Nasik</th>
<th>Surgana</th>
<th>Total</th>
</tr>
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<tr>
<td></td>
<td>10,000</td>
<td>8,000</td>
<td>18,000</td>
</tr>
</tbody>
</table>

In the south of Peint Taluka, the dialect gradually merges into Marathi. In the north it becomes more and more like Khándeṣi, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brahmans of Khándeṣi are said to be able to understand Baglanti without difficulty, and the dialect does not differ much from Khándeṣi. We may only note forms such as mā labā, I am; tēlabā, thou art; amē kājā, we are; and the imperative of verbs ending in ā, which add y; thus, āgāy, go; khāy, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

BHILI OR BHILĐI.

BAG'LANTI OR NAHARI DIALECT.  

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ek bāp-lē dén andōr ḍayāt. Tyā-madghār dhāk-lē āndōr mhaṇā, 'bābā. 
One father-to two sons were-born. Then-as-younger son said, 'father
xē, jī jīrā śi tyā-madghār maṇū nīmē wātā śē to maṇū mā-lō
O, what property is that-in my half share is that mine more-to
wātā pādī dē. Mang bāp-ni nīmē-nīm wātā pādī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall
dīdhi Maṅg thēṅā dīvās rāhi-sānt dhāk-lē āndōr samātā jīrī
share was-given Then few days having-stayed the-younger son all property
wā-sānt dēr māl-khāt mēṅī gāyā Maṅg tāṅē dzāl-sānt
together having-made far-to-country having-worked went. Then there having-gone
chāṅkāṛgāntā-khāl āyālā wātā udā dīdhi
woestfulness-under his share having-aquainted was-given.
[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILLI OR BHILOPOL

BAGDAMI OR NAHARI DIALECT.

(BAGDAM, DISTRICT NASIK)

(Specimen II.)

A.—Aro, tu kon das?
A.—O, thou who art?
B.—Mi Biul'ja das.
B.—I a-Biul am.
A.—Tu-nâ naw kây?
A — Thy name what?
B — Tînâ so.
B — Tînâ is.
A.—Ta kotha dzis-re?
A.—Thou where goest-O?
B.—Mulher dzis.
B.—To-Mulher I go.
A.—Mulher for is. Night-of-night here stay.
B.—Mi-le dhârû-nâ (or, dzalkhâ-nâ) kam â. An ma-mî khâwâ-piwâ-nî
B.—Meto necessity-of (or, hostle-of) work is. And my eating-drinking-of
kay taddâvik?
what arrangement?
A.—Mi taddâvik làd dzâl.
A.—I arrangement having-put will-give.
B.—Kâ-kâ, tu kon fas?
B.—What-O, thou who art?
A.—Mi athl-nâ watan'dâr drâg'lyâ sbât.
A.—I hero-of hereditary watchman am.
B.—Bar â. Ma-le ghar lai tâl.
B.—Well â. Meta to-house having-taken go.
A.—Kâ-yâ, tû te lang-dâ fas? Tu-nâ pây-le kây ahây?
A.—What-O, thou then same art? Thy foot-to what happened?
B.—Ma-nâ pây-le kââ mudâ. Athâ na' se ka?
B.—My foot-to thorn broke. Here barber is what?
A.— Shë, athe ngélâ, nhù, sé. To sakâ (din-ugà) tu-nà
A.— There is, here, a good barber. He in-the-morning (at-day-break) thy
kâtâ këkê dëx.
thern having-pulled will-give.
B.— Athën Mulher kite, dëx sé?
B.— From here Mulher how far is?
A.— Höi dihâ-këk kën.
A.— It-may-be ten some ins.
B.— Aaba, mà-nà sëkëhâ lang-gâ-wart itëk dëx éc rësdët këna.
B.— Alas, now-of like inside-from so-much far one in-day how
dëwai?
will-it-be possible to go?
A.— Aye, tu-le pëyi dëwâ-në multi-ës kaarep mah. Hoz mëtâ mëdhâ
A.— O, the-to one-foot going-of all mob others occasion not. This road big
wëpâc-në sé. Rógk hahâmë takëtëm múkë gâda yëna dëzës. Tu-le
trade-of is Daily here-from there-from many carts come go. Thee
kën-bë gaâ-war basâjë bë,
some-one-even cart-on having-seated will-take.
B.— Bar, tél ghar jëf jëf lë.
B.— Well, go house go having-seated take.

FREE TRANSLATION OF THE FOREGOING.

A.— Hello, who are you?
B.— A bhil.
A.— What is your name?
B.— Tanyâ.
A.— Where are you going?
B.— To Mulher.
A.— Mulher is a long way off. Stop here for the night.
B.— I have urgent work there; and who would give me food here?
A.— I will.
B.— But who are you?
A.— I am the hereditary watchman.
B.— Very well, take me to your house.
A.— Hello, you are lame; what is the matter?
B.— I have a thorn in my foot. Is there a barber here?
A.— Yes, there is a clever barber here. He will pull it out for you in the morning.
B.— How far is Mulher?
A.— About ten kôs.
B.— How can a lame man like me walk ten kôs in a day?
A.— There is no need to walk. This is a great trade route, and many carts pass
both ways everyday. Some one will let you sit in his cart.
B.— Very well, let us go and dine at your house.
BHILI OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhil. Some of them, viz., Pawa, Mawrhi, and Kunkani, have already been dealt with in the preceding pages. The Warlis are said to speak a form of Mawrhi. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Warli in Tana, which is so largely influenced by Marathi that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and f. The same remarks apply to Kathodi.

The Bhils of Khandesh may, according to the District Gazetteers, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindus among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khundesi.

The Chalisgaon specimens transliterate the palatals as in Marathi: thus, देव, who; गज, moon. They also evince a tendency towards aspiration; thus, त्यामुळे, among them; त्यांसह, they will strike.

In Pachora we find the Gujarati particle ज used in addition to the common which Khundesi shares with Marathi; thus, भूमकाज ज, thine indeed.

The inflexion of nouns is the same as in Khundesi, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in आ or आ, and not in े; thus, आदिमा, to the men; आमरो, by the swine. The suffix of the dative is usually ले, that of the ablative इत्या, or, sometimes, ए, thus, पृथिवीले, to daughters, भाफीले, from in the field; आमरोले, with joy.

The oblique form of adjectives and words used as adjectives ends in ई; thus, त्यामित्रा, to his father. There are, however, many instances of inconsistency. Thus, तो मामले, by that man; ज्यों अंदरूनी, by which son, the son by whom.

With regard to pronouns, we may note तुम्हारे, we; तुम्ह, तुम्ही, and तुम्हा, you; जो and जी, both used for the neter of the relative pronoun, etc.

Verbs commonly add ऐ in the second person singular. Thus ऐ, I am, he is, but ऐ, thou art, plural ऐ. The past tense of the verb substantive is अति and अतै, plural अतीता and अत्वता.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, मि मारा, I strike; ते ज्ये, he goes; ते जो, he goes; मारत, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, ते गयेा and गयोर, thou wentest; गया and गयोर, he went; ते गये, and गयेा, they went.

The past tense of transitive verbs is often actively construed, thus, मय तुम्हां सोई कर नाई, I did thy service; तुम्हां मारनो, they struck. On the other hand we find त्यामित्रा संतो लोगो, him-by to-say it-was-began, he began to say.
In Chalisgaon s is often added instead of of or who in the conjunctive participle. 
Thus, ushā, having arisen; dūlās, having called; 3

In all essential points, however, the so-called Bhilōdī closely agrees with Khāmdēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[ No. 50. ]

**INDO-ARYAN FAMILY. **

**CENTRAL GROUP. **

**BHILI OR BHILŌDĪ. **

(Pachora Taluka, District Khandesh.)

**SPECIMEN I.**

Yēk mānūs-ān dūn pānā asṭāla. Tyā-may-nā dhēk-kā pōryā 
A-certain man-to two sons were. Then-in-from the-younger son
tyā-nā bābā-nā sangā lāgā, 'bābā, ām-nā dūnās-nā wāla pādi 
his father-to say began, 'father, in-of two-of share having-made
de.' Mang tyā-nā bābā-nā tyās-lā wāla pādi dinā Thadhā give. Then his father-by him-to share having-caused-to-fall was-given A-few
dīvās-ma dhēk-kā pōryā-nā samādā yēk jāga jānā har-nā 
days-in the-younger son-by all one in-place together was-made.

Mang dēr kīngā gaya. Mang tyā samādā pāsā Then after having-started he-went. Then there all money

khāl-πi-va nūndi dinā. Samādā pāsā uddā 
having-eaten-and-drunk having-wasted was-given. All money having-wasted
dinā mang bāhār-ālāhā padnā. Mang khār-kā bāhī mijānā 
was-given then a-great scarcity fell. Then everything to-be-got
lāgā-nā. Mang tō yēk sahar-nā gaya. Tālī yēk mānūs-nā astra 
began-not Then he one town-in went. There one man-of shelter
khāl rākhyānā. Mang tō mānūs-nā tyā-λā dōkkā chūr-wā-λā jangal-ma 
under remained. Then that man-by him-to some feed-to forest-in
dhētnā. Dukkās-nā jō kōndā khāy-nā tō-oh kōndā tō mānā 
were-sent. Swine-by what hucks were-eaten that-very hucks that man
khāsān kāsh-kārī pāt bhārtā; kārān gāv-ma kōnd 
having-eaten any-how belly might-have-filled; because town-in any-body
tyā-λā khūr-wā-λā dēnā Mang tyā-nā dēk-ma uddā padnā. Mang 
him-to eat-to would-not-give. Then his body-in light fell. Then

3 Compare Hindī, having taken, as far east as Hoshangabad.
यानि त्यानि मान-का सांग-वाहा क्लाए, 'मानि बहानि घर गाँज हिंक-बिंक किस-का हो सब्जी।
मानि हाथ एसि पान-का सेव पानि देख-कर। तो सांग-वाहा, 'मानि बहानि घर अन तु-ि ब्यानि पानि कर्म-का काम करा।
यानि निकशा केवल अनु-ि नान-सूि; तु-ि नोकर-नि सर्जी।
For this reason I your son do-not-become; your servant-of like माले नमाज।
Asā सांग-वाहा तो अनि त्यानि बहानि घर में-ि, consider॥
Thus having-said he arose and his father's (ि) house गया।
त्यानि बहानि त्यानि दुरानि देखे नानि त्यानि
went. His father-by him-to from-a-distance was-seen and him-to माना उि।
An नहा नानि त्यानि गाया बृहि
compassion came. And running went and his neck-to having-embrace पाद-ि।
नानि त्यानि मुका लिनि। तो पूर्या त्यानि बहानि सांग-वाहा
fell, and his kis was-taken. That son his father-to-to लाए; बहानि, may देख-कर पानि काम-का अन तु-ि ब्यानि
began, 'father, (ि) me गोद-ि (ि) house जिन-ि नानि कर-ि
Your son do-not-become.'
Mang त्यानि हा त्यानि नोकर-ि वाहा, 'चङा-ि मेहला
Then his father his servant-to said, 'good of-high-quality पांधर-ि कै यि, अन त्यानि नांग-मका गि, अन त्यानि हात-ि
clothes having-takes come, and his body-on put, and his hand-on यैक-मुंडा गि, अन पैि-ि जुसा गि। अन कहानि-ि
one ring put, and feet-on shoes put. And having-embrace-drunk
tel-ि में-ि, कारण मान-ि अद्वर-ि मरि गया, अि
merriment let-us-make. Because my son having-died was-gone, now ज़ा बहँ-ि; तो गमि गयोि, अि अि सपा-ि ि, अि
alive has-become; he having-lost was-gone, he now, found-is।
यध-पुर्तमना त्यानि मुका आनि बजाम गया।
In-this-manner them-to great joy having-become went

त्यानि उमेि अद्वर क्षेत-ि अङा। तो कहानि-ि-ि धार ग्यावि-ि।
His elder son field-ि was. He field-ि-ि from house came-ि
night-ि, an घर-ि जवाल जवाल उि an त्यानि गामा नाम-ि आक-ि।
started, and house-ि और और came and him-by singing dancing was-heard.
Mang त्यानि नोकर-ि-ि यैक नोकर-ि बोल-ि-ि अन त्यानि,
Then him-by servants-from among one servant-to was-called and him-to, सहि-ि, 'हाँ कि चाल-ि-ि मा?' Mang to त्यानि सांग-वाहा लगा।
was-asked, 'this what going-on-ि?' Then he him-to-to say began
'Tu-nâ bhâhunâ na; an tu-nâ hâma mejwâni dinâ-sa, karan
'your brother come-is; and your father-by a feast given-is, because
tô Khushâ yeisam bheënâ.' Hayî aik-lâ barâbar tyâ-la
he safe-and-sound having-come was-met.' This on-hearing just him-to
rag unâ. Mang tô ghar-mâ jây nahâ. Tawha tyâ-zâ hâ
anger came. Then he home-went not Therupon his father
bähâr unâ na tyâ-nî dâjâhî charâwâ lág'nuh. Mang tyâ-nî hâlâ tô
out come and his board to-hold began. Then his father-to he
sâng'wâ lágâ, 'dëkhâ, may itâ diwas tu-nî sóma kara, kahânî
to-say began, 'nee, I so-many days your service do, ever-ever
nahâ tu-nâ sabad wâlâd'nuh. Itkâ-ñâ-sân manâ sóth'is-nî-
not your word was-transgressed. Such-being-the-case my friends-of-
barobar obtain kar-wâs-ñîthi bahï-nâ barcheâ sudâhâ dinâ-sa
with merriment to-make-for she-goat-of young-one even given-is
nahâ. Tu-nâ pañâ châm-nî ûdâi dinâ bâh-ch tu-nâ
lot. Your money luxury-in having-wasted was-given this-very your
ándor-lâ tu-nâ mejwâni dinâ-sa.' Mang tyâ-lâ tô sâng'wâ lágâ, 'bëta,
son-to you-by a feast given-is' Ther in-him to he to-say began, 'son,
 tô akî mi-pân asâ Mâ-pân jó asa tô tuhâ-j as Hâh
thou always me-with art. Me-with what is that thin-alone is. This
 tu-nâ bhaun mari gayâl, âsta jîtha whay'nu-sa, yâ-kartâ
thy brother having-died had-gone now alive become-is; for-this-reason
âj ûpun ânâm-kâmând kar-wâ hay barâbar sa,'
to-day we requirings should-be-made this proper is.'
The specimen received from Chalisgaon closely agrees with those forwarded from Paora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marathi.

[No. 61.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**BHILI OR BHILODI.**

(CHALISGAON, DISTRICT KHANDESH.)

\[\text{Bhili of Khandesh.}\]

A certain man-to two sons were. Then-among the-younger son
apni bip-la sang'na, 'bētā, mā-lā do vātā mārī to
his-own father-to said, 'father, me-to what share may-be-obtained that
vātā da.' Mang tyā-nha tyā-lā apni mārī lat vātt
share give.' Then him-by them-to his-men property having-decided
din. Mutkā diwas what'na maha tō-la dhakta porya-na saw
was-given Many days became not them-just the-younger son-by all
fiṅ'gl dūnd dā kār-sam dū ēk dēs-lā māngī guya,
property together having-made after one country-to having-started went.
Tayi tyā-nha randhabāt-mā sagī-ja paisā udāi dū na
Dawāhā There him-by harley-i-n all money having-wasted was-given. When
tyā-nha sagī-ja paisā udāi dū na turkā tār kadkā kal
him-by all money having-wasted was-given then there a-revere famine
pa'rnā; sagī bōt-nā kal'ji lag'ot. Ti-on gāv-nā ēk mānus-lā
fell; all matter-of care was-applied That-very village-was one man-to
dūng'ī bhēt'ā. Tō mānus'na tyā-lā dukkar tāt-wām kāhī-mā
having-gone home-nil. That man-by him-to swine grazing field-i-n
Dawāhān Jā phoṭhā dukkar khyā tō phoṭhā tyā-lā meil tā
was-sent Which hūkā suṭi ate that hūkā him-to if-obtained then
kō na anand-sa khātā. Tārā anna kō mānus tyā-lā del-nā,
he gladness-with would-have-eaten. Such food any man him-to would-not-give.
Dawāhā to sudh-war unā tawbā tō sang'wa lag'na, 'ma-nē abān-nā
When he comes-on come then he to-say began, 'my father-of
kīhā tāri paisā del-sam thōw'na nōkā khāl-sam paisā
how-many indeed money having-given kept servants having-eaten money
urū, an mi upādi man. Mi uṭhā, bābā pān
entrusted, and I of-starvation am-dying, I having-arisen, father near
jay an tyā-lā sang'wa, "may Bhag'wān-nā ghar wa tumā
go and him-to khā-should-be-said, 'by-me God-of in-house and your
ghar pāp kar'na-sa; ātā may tu-nē āndōr māhā. Ma-lā ātā majūr
in house šo done-s; now I your son am-not. Me-to now wages

x 2
di-san dur-ā nākāra sa asā sam'ja mā la nākār thēw."

An to uthās āp'ni bahā tyāw wanā. An dur astol tyā-ri
And he having-arrived his own father near come. He far was his
bāna tyā-ri dekh-ās tyā-ri māthā mayā ma, an dhū-sa
father by him to it was seen him to great pity come, and having-run
 tyā-ri gāla-ri bīng'na an mukā līnā. Āndār tyā-ri mhar'na,
his neck-to he stuck-fast and a-his was-taken. The son him to said,
'bāba, may tu-nā samakāh Bhaq'wān-ri ghar pāp kar'na sa;
'father, by me your in-presence God-of in-house sin done is;
tumā āndār sāng'sālā may nāhā.' Pau tyā-ri hāp'na āp'ni
your son to be-called I was-nā.' But his father by his own
nākar-ā sāng'nā ki, 'chāgh'la pānghurma itī yī, an
servant-to it was-said that, 'good clothes having-taken come, and

Pūdha tyā-ri wadh āndār khet'mā amāl. Tō ghar yōwā līg'nā
Further his elder son field-in cross. He house to-come began
tawā tyā-ri gāpa an naču chāl'nālā tē aik'nā. Tawhā tyā-ri
these him by singing and dancing going-on that was-heard. Then him-by
ēk nākar'i bālīs, 'hāi kā yā chāl'nā sa?' mhaṇāi tyā-ri
one servant-to having-called, 'this what going-on is?' saying him-to
sād'h'nā. Tō sāng'wā lāyā, 'tu-nā hāhāt wānā sa, to sukha'nā
it was-asked. He to-say began, 'your brother come is, he in-good-health

īs-sa mīl'na mhaṇāi tu-nā hāp'na maṅg'wānā kar'nā sa.' Mhaṇāi
having-come is met therefore your father by a-feast done is.' Therefore
tyā-ri māthā rāg wānā; ghar'mā dgyān'na. Tyā-ri hāp bāhēr tē
his heart great anger come; house-in went-into. His father out having-come
 tyā-ri sam'dhād'wā lāg'nā. Tawhā tyā-ri uṇṭā aṭālā abās'ri
his father to persuade began. Then him by having-replied his own father-to
sāng'nā, 'ārē, may tōr mukāi varā tu-nā sowā kar'nā, an may kadhā
it was-said, 'O, I today many yore your service did, and I ever
bi tumā hukum mād'nā nāhā; tēr ma-nā dōs'ri khāwā'ri bak'ri
even your order brake not; still my friends-to calling-for a she-goat
suddha dinā nabhā. Do anjor-ni rādīn-ma pasā udān
even was-given not. Which son-by harlal-in money having-wasted
dinā tō ānōre wamā nabhā tāwate tāś-āi mādhvānī kama. To
was-given that son came not just-then his a-feast thou-madest. He
tyā-ā māṣa[nā; 'betā, tu ma-ma dhawal] neha nā sa; an jī kahi
him-to said, 'son, thou my near always art; and what something
sa, tā tumā-la sa. Ha in-nā bhāh marī gayol, an tō phairā
is, that thine-alone is. This thy brother having-died was-gone, and he again
jātā wapā-nā sa; an gamāi gayol, an tō sāpā[nā; yū-mā kārā] āpun
alive become is; and having-lost was-gone, and he re-found; this-of for we
anand karū hai a-punam sa;
rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens
have only been received in Pāwri, Māwahi, Dehawāl, and Katāli. The two former
dialects have already been dealt with, and specimens of Dehawal and Katali will be
given below. Wardli and Kadodi have been described as dialects of Marembali. See Vol.
vii, pp. 139 and ff.
The remaining Satpura tribes which were returned for the use of this Survey are
as follows:

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muthawalī</td>
<td>20,000</td>
</tr>
<tr>
<td>Nāli</td>
<td>10,000</td>
</tr>
<tr>
<td>Kayali</td>
<td>25,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>55,000</strong></td>
</tr>
</tbody>
</table>

No specimens have been forwarded in any of these dialects, and later information
from the district is to the effect that they do not any longer exist. It is therefore probable
that the various names of the hill dialects are only local denominations of slightly
varying forms of Khāndā. Such a conclusion is made probable by the fact that Katāli
is not very different from Khāndā. All the tribes in question have, therefore, been put
down simply as Bhils in the figures given above on p. 5.

AUTHORITY—
Vol. vi, 1853, pp. 39 and ff. Contains vocabularies of Pāwri, Wurdalī (Ward), and Bhil.
DEHAWALI.

The plains below the Saptura range in Taloda, Nandurbar, and Mewas, of the district of Khudesh is locally called the deh, i.e., deh, country. The dialect of the Dehavals, the inhabitants of the deh, is known as Dehavali. The number of speakers has been estimated at 25,000.

Dehavali is closely related to other Bhil dialects such as Mavtuli, Raapi, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simens, ICS. The first is a version of the Parable of the Prodigal Son, and the second a popular tale which was obtained from Bapu Gunha Paadv, the Raja of Singaper, and other states in the Taloda taluka.

Pronunciation.—Dehavali is characterised by the crawling pronunciation of final vowels and the free use of the Anuashta. Compare ḍē, yes; mēhē, a man; powdhē, a brother; mē, mē, and mā, my; lēgyē and lāgyē, they beg, jēthō and jēthē, he goes, etc.

The short ē is apparently always distinctly pronounced, or, when final, replaced by ē or ē; thus, dēnē, dēvē, and dēvē, God.

An initial े is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, ेthē, laud; ेdē, to laugh; kētē, Marāthi ghētē, pot; ेdē, devil, pushē, with hunger, etc.

A becomes े, and an r between vowels is often dropped. Thus, ेshē, hair; ेshē, dog; ेkō, Marāthi ghar, house; ेkō, having done; ेshō, see; ेdē, die, etc.

The cerebrāl ṭh is not regularly used. Thus, mālē and mālē, a floor; ṭē, an eye.

Compare Khemduń.

Nouns.—Strong masculine bases are formed as in Gujarāti. Thus, bākē, a father; bākē, fathers. Feminine forms ending in ē form their plural in ē; thus pēyāri, daughter; pēyāri, daughters.

There is apparently no neuter gender. Forms such as pēyāri, child; ē, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, bākē or bākē, by the father; bākē, of the father; pēyāri, of the daughter, dēvē, of the God.

The suffix of the dative is nē or lē; that of the ablative dēkhē; and the locative is formed by adding mē or ē; thus, dēkhē-nē and dēkhē-lē, to the father, bākē-dēkhē, from the father; kōmē, in the house.

Pronouns.—The personal pronouns are:

<table>
<thead>
<tr>
<th></th>
<th>šē, I</th>
<th>tē, thou</th>
<th>tē, he</th>
</tr>
</thead>
<tbody>
<tr>
<td>meyāřē, by me</td>
<td>tēyāřē, by thee</td>
<td>tēyāřē, by him</td>
<td></td>
</tr>
<tr>
<td>mā-nē, to me</td>
<td>tō-lē, to thee</td>
<td>tō-lē, to him</td>
<td></td>
</tr>
<tr>
<td>mē, my</td>
<td>tō, thy</td>
<td>tō, his</td>
<td></td>
</tr>
<tr>
<td>ēmō, wo</td>
<td>tōmō, you</td>
<td>tē, they</td>
<td></td>
</tr>
<tr>
<td>ēmō, our</td>
<td>tōmō, your</td>
<td>tōyē, their</td>
<td></td>
</tr>
</tbody>
</table>

Other pronouns are ē, this; ē, this thing; kō, fam. kō, who? kō, what? ē, this thing, is perhaps originally feminine.
Verbs.—The verb substantive is áhí; past áhí, plural áhá. The present tense of finite verbs is formed from the present participle by adding ho, plural ha; thus, jat-áho, I go, thou goest, he goes; plural, jat-áha. In the singular, however, the old present is in frequent use. Thus, thóhí or thóhí-ho, I strike; thóhí-ho, thou striketh; așu, if thou come; thóhí-ho, he striketh; poș, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding ha, second person ho, third he.

The suffix of the past tense is ýa, tem ýa; thus, giyó, he went; hâ, she was put. Other forms are ki, they ate; ál, I have come.

The future tense in -áhá, to strike, is given as follows:—

Singular. 1. thóhí 1. thóhá
2. thóhího 2. thóháho
3. thóhíi 3. thóhíi

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHÍL OR BHILODI.

DEHAWÁLI DIALECT. (TALODA TÁLÁ, DISTRICT KHÁNDESH.)

SPECIMEN I.

Kájí čhá minerals hén poyá áhá. Tháma-dékhi láhí himóó
Some one went-to two sons were. Thém-in-from by-the-younger
háhíi Está, jingul jé wáthi ma-ní aśi to
the father-to it was-said, 'father, of-property which share me-to will-come that
de.' Há́tí tíyá tíyá-né jingli wáthi dhihi. Há́tí
gave.' Thén by-him them-to property having-divided was-given. Thén
thóhíi dhiyar-e hánó poyá húdú ekhaáó kú chhóó
few days-in the-younger son all together having-made far
mulkhum-mó giyó, aśi thíi ádama dhorá dhorá-kíi aśi
country-in went, and there various expenditure-having-made his
jingli khoáá hátí. Há́tí tíyá láhí khoááá
property having-spent was-thrown. Thén by-him all having-spent
táyá pósar tíyá múlakhó-me módó kál poyó. Thá-kétá tíyá-lé
throwing-on that country-in big famine fell. Therefore him-to
haka jáá póó ligi. Tháá ío tíyá múlakhó-mé mú áká aśami há
went falling began. Then his that country-in doing one man-see
já níyó. Tíyá tá, tíyá-lé hauare chámáne aśi khoáá-mó
going stayed. By-him them him-for swine to feed his field-in
mokalayu. Taba'hu huwaré jis ohutaré khabal, tiyä-kii tiyä ke-wa-went. Then neine which buses ale, then-with by-him apóó déda parani cha-kii tiyä ñiayó, áji kédr tiyä-la his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to käñi apóó náñi. Háñi to bud-pee árinée gégyó, 'máñk anything was-given not. Then he went-un having-come said, 'my bahanáa bataa mojar-ñü rën-chëli mándó áhi, áji ní puken father-of how-many servants-to abundant bread in, and I with-hunger moshú áji utchini apóó bahaná-kii píñi an tiyä-la akkëhi, "o die. I having-arisen my father-near will-go and him-to will-say, "O bahanáa, máñk déwó-dekham unló an too dekham pëp kënyo-ho. Ami-father, by-me God-from against and thy in-sight sin done-in. Nono-dekham too pëyaro akhayamë ni wajñi náñi. Apóó éka mojar-ñü-chë from thy son to-say I fit not. Thy one servants-of manë thöven,"
Háñi to utchini apóó bahaná-kii gégyó Taba'hu to like heap." Then he having-arisen his, father-near went. Then he chëtsé áhi, ákama-ñu tiyä bahakó tiyä-la dekhí xëwyñi, áji for it, so-much-in his father him having-seen past-in, and tiyä kwañi tiyä-a gëk-mé áth-mukh käñi, an tiyä-gan by-him having- ran his neck-on head-clasping was-put, and his knees lëdó. Háñi pëyaro tiyä-la gégyó, 'bahanáa, déwó-dekham unló an was-taken. Then the-son him-to said, 'father, God-from against and too dekham máñk pëp kënyo-ho, áji amí-dekham too pëyaro akhayamë ni thy in-sight by-me sin done-in, and now-from thy son to-say I wajñi náñi.' Pënu bahanáa apóó chikara-ñu akkyó, 'haró dëgala jët not.' But by-the-father his servants-to it-was-said, 'good cloth hëvinée tiyä-la käñi, Háñi apóó máj këjá. Këhë-ki having-brought this-to put. And by-us feast should-be-made. Because ó máñk pëyaro mokh átho, to phësho jëwato riyo, án úkëló átho, this my son dead was, he again alive became, and last was, to jadyo-ho.' Taba'ha to máj këshënsë lëgyó, he found-is. Then they merry to-make began.

Tiyó wókhësé tiyáa dëyó pëyaro këto-më áthe Háñi to kóo-páli That at-time his elder son field-in was. Then he house-near ávi mugyí-pëká tiyá wajjí an náchëp unayyó Taba'hu having-come arriving-on by-him music and dancing was-heard. Then chikara-ñu-dekham aká-ñe lëdó tiyí pukehuyó, 'I kay áhi?
Tiyó tiyá-ñu akhyo le, 'too pówóó akó-ho, áji to too bahakó-ñe By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to haró-nëwë milón úká-këti tiyá möjë pëgato këayiih.' Taba'ha to safe-and-sound was-met this-for by-him big feast made-is. Then he
rōgāi mājē nō jāya. Thā-kēstā tiyā bāhakō hārō ārī
gētting-angry inside not would-go. Thīs for his father outside having-come
tiyā-le māṇāwā; lāgyō Penē tiyē bāhakā-le jhābe dēdē ke,
him to-entreat began. But by-him the-father-to answer was-given that,
"dekhe, ēk āṭī vārahē tōo chēkāri kahē. āṭī too ākhalā māyē
'see, I so-many years thy service do, and thy word by-me
kēśī tōdyā nāhē. Te-hē māyē yāpō dēśādārō-ārī mōj kēśī-kēstā
ever was-broken not. Still by-me my friends-with merry to-make
tūyē ma-nū kēśī pāsadō-ā₂ āpyō nāhē ājī pyā mōj jhāgā
by-thee me-to even hind-even was-given not. And by-whom thy property
mālājōdī-ārī kēśī tāki, tō ē ē tōō pāyārā ālo, tāhē tūyē
hābārō-with eating was-throwen, he this thy son came, then by-thee
'lyā-kēstā mōdī pāhōtā kēyē-hā" Thāhē tiyā tiyā-le akhyō,
this-of-for-sake big found made-is! Then by-him him-to it-was-said,
'pāyārā, tu rāt-dīnā māā-ārī ānū; ājī mānā bādē jhāgā tōō-jē
'som, thou night-day me-with art: and mine all property thine-only
ēbī Pēnē khuchē ē ē mōj kēvālā ʻi wājēvā āṭō, kekē-hē ʻo
is. But merry and feast should-be-made this fit was, because this
tōō pōwōdō mōyō āṭō, to phāāhō jīwātō viyō-hō; ēn tākānā āṭō,
thy brother dead was, he again alīva become-is, and lost was,
tō jūdē-hō.
he found-is!"
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIL OR BHILÔDI.

DÈHAWÃD DIALECT.

(TALOA TALUKA, DISTRICT KHANDESHE.)

SPECIMEN II.

THE STORY OF GIMÒO.

Eka gurgù-mé Gimìë kii máti réhalo. Tiyiò thanyyò nwa Jànà
One village-in Gimìë having-received man lived. His wife's name Jànà
álù. Gimìë giriñ ñhó, pàù jàràke bogyo atmù. Tèhî kàrhe kàmà kàrìn
àlù. Gimìë giriñ ñhó, pàù jàràke bogyo atmù. Tèhî kàrhe kàmà kàrìn
was. Gimìë poor was, but a little doll was. Still any-even work to-do
bóhè, tà tò kàmò pùdù-bàgù-chò ehodàj nà. Eka bòhè
he-nsyòt-àl, then that work full-making-before left-Indeed not. One year
tiyì thá-niàtì millinì biyâbi-mé chomóò ehhindù, chàrì méra
thà than-mari millinì biyâbi-mé chomóò ehhindù, chàrì méra
by-thorse wife-husband having-jointed winter-in shrubs were-cut, four boundaries
by-thorse wife-husband having-jointed winter-in shrubs were-cut, four boundaries
vechhàli thòvò. Biyàbià kàtì wàhawà-ñhî mòçà chëhòdàvì
vechhàli thòvò. Biyàbià kàtì wàhawà-ñhî mòçà chëhòdàvì
clean were-kept Of-seed for-the-seme Potël-witi wàhëgà having-left
clean were-kept Of-seed for-the-seme Potël-witi wàhëgà having-left
ehodàvì àk ràdù mëndà lòi hál thòvî ràdùtì.
ehodàvì àk ràdù mëndà lòi hál thòvî ràdùtì.
having-left one big pot filling rice having-kept was-preserved.
having-left one big pot filling rice having-kept was-preserved.
Jèhòdàtã-ñàlì chomóò hòntãà sàp èn
Jèhòdàtã-ñàlì chomóò hòntãà sàp èn
thòvò thà thòvò
thòvò thà thòvò
Jiyo-ràdùhòtì kàtyò màgà wàshàñà bìyò, tiyò-ñàkòtì thà-nàmù jànì
clean were-kept Of-seed for-the-seme Potël-witi wàhëgà having-left
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
chëhòdà-thà hàl phòkì délà. Tòhë dùnë thàvyè, Kàtyò
having-sprouted was-kept
hailing-when-in rice having-gone was-given. Then cucumbers were-small. Black
hailing-when-in rice having-gone was-given. Then cucumbers were-small. Black
màgà wàshàñà-ñhû hàl bàdò utì tàkìyò. Rànì-më khàdà dirànl
cloud rain-sprouting exactly all having-sprouted was-left. Forest-in grass shrubs
cloud rain-sprouting exactly all having-sprouted was-left. Forest-in grass shrubs
budò utì tàkìyò Ràn nilò kòchà dàkhàyà làgyà,
cloud rain-sprouting exactly all having-sprouted was-left. Forest-in grass shrubs
all having-sprouted was-left. Forest green deep to-appear began.
Hàl jàràke móò viyì. Tòhëhë Gimìë chômàjò-më àk nùhi màlò
Forest green deep to-appear began.
Race a-little big became. Those by-Gimìë field-in one high platform
Hàl jàràke móò viyì. Tòhëhë Gimìë chômàjò-më àk nùhi màlò
Race a-little big became. Those by-Gimìë field-in one high platform
kàyà. Hàtì Jànùì-le ñhîyò kà. 'àjà-kàkàhùì àk chômàjò-më màjà-pëë
kàyà. Hàtì Jànùì-le ñhîyò kà. 'àjà-kàkàhùì àk chômàjò-më màjà-pëë
was-made. Then Jànùì-le it-was-said that, to-days from 1 field-in platform-on
was-made. Then Jànùì-le it-was-said that, to-days from 1 field-in platform-on
ràhë àn thë sàlì màlô-më ñhë. Tèhî-ñàkèl tà chômàjò-më àrçëhà-mà
will-stay and there I vow-in shall-live. That-for thou field-in came-not.
will-stay and there I vow-in shall-live. That-for thou field-in came-not.
Màjà-ñàkèl kàdà kìì in sàrò, tò bàdò mëwà-pëë àvì
will-stay and there I vow-in shall-live. That-for thou field-in came-not.
Màjà-ñàkèl kìì in sàrò, tò bàdò mëwà-pëë àvì
May for provision some taking if comeest, then all boundary-on having-come
This thövi-di taskālō khot thèkā-di tu jati reje.

There being-kept-given dry stick having-beaten-given them going place-remain.

Hāti ai māre-pē ḍvī hi jāhe. Hāi pākā, hāti
Then I boundary-on having-come having-taken shall-go Rice will-ripen, then
wādā mālahe. Tāhi ai kō drēhe. Tāhi-mā kāi kām-kāj
having-cut shall-threat. Then I home shall-come. That-much-in some business
pōde, to māre-pē ḍvī māde akhi deจē. Hāti ai
may-full, then boundary-on having-come loudly shorting please-give. Then I
jāhe, dejē. Ehāk akhi Gimbo chōmatō-mē māla-pē ṛi ḍlagyā.
anwer shall-give.’Thus having-said Gimbo field-in platform-on to-live began.

Thī chōmatō māre-pē ḍvā hiwāyā.
dewā thōmōhe

There of-field boundary-on one belonging-to-the-boundary of-god place
āchā. Thī rat-dīhi jai to chok-sān kē ti dēwā pūja
wan. There night-day having-gone that clean having-done that of-god worship
kē vināvē, pechhi phiratī ṭōkōte dēwā-le akhe, ‘tō hiwāyā-dēvē, māya hand-
doing prayed, back turning at-time god-to said, ‘O boundary-god, by-me pot-
pūl hāl poay-hē, tē khand-pōi pukuni jōjāvē, nē to lōo chhūr-kē
full rice become, that khāṇḍa-full to-ripen is-proper, not then this knife-with
tō tē ra wādēhe.’ ḍhēkī akhi āthō-mē rū chhuri ti dēwāh muratā
thy nose I-curl at.
Their having-said hand-in having knife that of-god of-image
nāke-pē thōrē. Ehā-kē rat-dīhi kēs,
nose-on placed. Thus night-day did.

Ehā-kē kētā hāl nēdi kādi, tē pākā, hāti

Thus doing rice having-weeded having-dream-out, that having-ripened, then
wādēhe-nē wākhot viyā. Thī rat-dīhi hōs dēwō-hē jē pūjā
cutting-for some come. Then night-day continuously god-near having-gone worship
kē wohāṭ wākhot dēwō-le akhyā, ‘O Devī, ao-loquē tō tō rat-dīhi
having-done returning at-time god-to it-was-said, ‘O God, to-day-till thy night-day
chākar kē riṣy-hō, tē hundā-je hūndi-pōi bārā hūndi-pōi pukunvā,
service doing remained-have, then truly pot-full of-seed khāṇḍa-full ripened,
tē hārō, nāhō tō tō tē ra wādēhe-bāgōn ehookā nē.’ Ehā-kē akhi
then well, not then thy nose cutting-without I-shall-leave not’ Thus having-said
tō chōmatō-mē kāmā-nē giyā.
he field-in work-on went.

Dēwa mōn-mē akhān āgyā, ‘i mōnvi kēi gāndō-māṇḍō āhi
The-god mind-in to-day began, ’this man somehow mad is
kē hūndi-pōi biyānō khāndi-pōi hāl pākā-nē hādē-hē. Āpī mō-nē dhāka
that pot-full of-seed khāṇḍa-full rice ripen-to says. And me-to threatenning
dēkhārē-hē kē, ‘hūndi-pōi biyānō khāndi-pōi pākā, tē hārō āhi, nāhā
shows that, “pot-full of-seed khāṇḍa-full will-ripen, then well is, not
tē tōo muratā nēka wādēhe.’ Ehā-kē akhi nāke-pē chhuri thōri
then thy of-image nose shall-cut!” Thus having-said nose-on knife pulling
thōvā kira pāṅt tākā-hī. Pāṅtā-mē ri māa chākari kēnhā, peiting mark cleaning thrown-ss. Fos-in remaining my serious does, tikā-kē-tā kāi kēsātā nāhā. Pēnē sēhā wākhē tāle bīnāmē jōjāc. that-for I anything doing not. But one at-time this-to to-frighten is-proper. Tāhē chōtakī jākī." Then bad-hatũ will-leave,

Ēnhākē akhī rātī mōja mē ōōu giyī. Tāhēśē déwōē achnāsē
Then beang-rāid at-night middle-in night went. Then the-god of-bear
rekh lē, ohomātū-me Gimbō mājī-pēō hutto āthō, tāhī jīl mādē
form taking, feld-īn Gimbō platform-on sleeping was, there having-goes loudly
bēbāi-yē nē lāgyō Tāhēśē Gimbō akhā-nē lāgyō kē, "ōō uchhāsē-gōchhāsē nē jātī
to-groud began. Then Gimbō say-to began that, "I bear-enters not know.
Tā tā dāwā ahī, mēnē bīwāsā ēhō-hō, pēnē tī nē bīyū. Āghū
Then when god art, me to-frighten come-art, but I not fear. Formerly
the hād-pōn khandi māgtāo, am tā bēn khandi lēhī," indeed of-pot-fall a-khandi awakening, now indeed two khandi I-shall-take! Then
Dēwē kukaō wēhē, tīhī-lāgūh bēbāiyō. Hatī jātī ziyo. Bihirē
The-god cock crows then-till growled. Then going remained. Second
dihi mōjā-mēē rūt-lē déwō pāchhō wāgōō reh lī mūjā-aṅhī ēn aya
day middle-in night-at god again of-tiger form taking platform-near coming goes
dēnā nē lāgyō. Tāhēśē Gimbō akhā-nē lāgyō, "tū wāgōō reh lī ēhō-hō,
give-to began. Then Gimbō say-to began, "then of-tiger form taking come-art
to tā mēyō jāyū-hō. Āt tōb-kē nē bīyū. Tu tā dāwa ahī,
that indeed by-me known-is. I for-bag not fear. Thou indeed god art.
Handi-pōū kīta bēn khandyā akhāyā, am tā chamma khāndyā lēhē,
Of-pot-fall yesterday two khāndē were-out, now indeed four khāndē I-shall-take,
tāhī-jē ehhōdēhā." Dēwā pāchhō kukaō wēhe tīhī-lāgūh ri pāchhō
then-only I-shall-release. The-god again cock crows then-till remaining back
jātī ziyo,
gōng slept.

Dēwō-lē vīchāra ēlō kē, "ōō bīwāsā jāōtō-hō, pēnē tō nē
The-god-to reflection came that, "I to-frighten going-on, but he not
bīkā bīwāsākhā khandyā akhātō jāōtō-hō. Ātī bīwāsākēhē, tā nāhī
diing-afraid double khandās asking going-is. And I-shall-frighten, then running
nē jāōtī, ājī wādātī jāū." Ēnhā ājī tāwākēchā ziyo. Tohē tō
not going, and increasing will-go." Thus knowing silent remained. Then that
ohomote pākkī giyū. Tāhēśē wāqī tō hāhē mēhē-nē lāgyō,
jōitū having-rigened went. Then having-cut that rice throw-to he-begān.

Kēhā nōi jējī Pānāthē śawārī tēhō-dākūhī jāhāī. Tāhēśē bīwārō
One day king of Pānāthē procession there-from became. Then boundary
devity tīhī-hī jāi jātī-nē āhā jojī rājī Pānāthē dēwō-lē
god that-near having-gone having-based hands having-joined king Pānāthē god-to
akha lagyao ke, 'meh thanakoh-pahi ekha monavi chomote kagyoo-bu, tyu. thulme to-say hegaat that, 'my abode-near one by-maa field done-is, by-him there-in ekha andali-poi hai pooyi-bu. Te hai rakha-nu to monavi chomato-me malo one pot-full rice seen-is. That rice watching-for that man field-in platform handi thi-phe rita-ho Dibi-rat pahake-mu ri maka avi having-bound there-on staying-is. Day-night vou-in remaining me-near coming ma-ne pujhe, aji pujha kii jata vokhote akhhehe ke, "handipoi me-to worship, and worship having-done going at-time says that, "pot-full poyoo-ho, thihi khanda-poi pak, to haro maaha to too maka seewee of-there khanda-full will-ripen then well, not then thy nose wadehe." Ehh-ki akhi chhuri maka marataa maka-pedh thorehe. Mayin I-call-out" Thus having-said kufe my off-muge nose-on put. By-nu eka ben vokhote biwyayoo, pene to ta ne bimaan wadalo one two times was-frightened, but he indeed not bewildered increasing jadhi-ho.'
goings-is.'

Raja Panaitha dowo akhyo, 'chadh pedaami-valo aji rahanar. King by-Panaitha god was-said, 'such-great vow-keeper and hard-working mahma ahi, tata thi-yoo aptalo jopare.' Ehh-ki akhi benn deva, man tu, then him-to to-give in-proper.' Thus having-said both gods, Gimbo hal mala-ho, thihi giva.
Gimbo rice throwing-ven, there went.

Raja Panaitha-lo dhal Gimbo dowaali jali pade podyo. King Panaitha having-see Gimbo having-run having-gone foot fell
Haathi kholam-e dewa avi botha, Pedaa riya Panaitha.
Thus throwing-floor-in the-gods having-cause sol.
First king of-Panaitha pujaa kagya, haathi huwaryaa pujha kagya, an hithe zoi worship was-done, then of-boundary-god worship was-done, and hands joining
ubo ryoo. Raja Panaitha akhyo, 'taaloh joh, bhankate
standing remained. King by-Panaitha it-was-said, 'live-to honor, prosperly
api, too wadivelo wadi.' Ehh-ki akhi deva jata riya.
igiven, thy progeny will-grow.' Thus having-said the-gods going remained.
Gimbo hal mali udavi to chhara khandhi nangi.
Gimbo rice having-throwed having-wisecut those four khandaas came-out.
Haathi huwaryaa thanakoh pachhi pedha ki, haathi hal an
Then of-boundary-god of-adobe again worship having-done, then rice and
baah bidaro khi koo jai riya-ni lagyoo.
all movaceles having-taken house having-gone live-to he-began.

Ti dili-dakhan khewadhi, on, pogo-tuko wadalo giva, poyara.
That day-from estate, grain, price-unas increasing went, children-
chwarae vija, an khuchhi-kii riya-ni lagyoo.
ricelera became, and joy-with live-to he-began.
FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbo. His wife’s name was Jana. Gimbo was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jeshth, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbo built a high platform in the field and said to Jana, ‘henceforth I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.’ Having said so Gimbo began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god. He went there day and night, cleansed the place, worshipped the god, and prayed. When he was going to return he used to say, ‘O boundary god, I have sown a potful of rice. If I can get a khendi of rice out of it, well and good. If not, then I shall cut thy nose with this knife.’ And so saying he placed a knife which he held in his hand on the nose of the god’s image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, ‘O god, till to-day I have been serving thee day and night. And indeed, if I get a khendi out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.’ So saying he went to work on the field.

The god began to think, ‘this man must be mad, that he asks a khendi rice out of a pot of seed. And he threatens me and says, “if there comes a khendi rice out of my pot of seed, then it is well. If not, then I shall cut thy nose,” and he places his knife on my nose and makes a mark on it. He is practicing austerities and serving me, I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.’

Then in the dead of night the god assumed a bear’s appearance and went to where Gimbo was sleeping on the platform in the field and began to roar. Then Gimbo said, ‘I
do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khandi out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbô then said, 'Thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khandis out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away. The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbô cut the rice and began threshing.

One day the procession of king Panaôhô passed by there. The boundary god went to him and said, 'A man has filled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practices austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khandi out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Panaôhô said to the god, 'If he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbô was threshing.

When Gimbô saw king Panaôhô, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbô first worshipped king Panaôhô, and then the boundary god, and remained standing folding his hands. King Panaôhô said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbô then threshed and winnowed the rice, and four khandis came out. Again he worshipped, at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

1 Panaôhô is the king of the minor deities. He resides in the waters and is identified with Varuna.
KOTALĪ.

This is the dialect of the Kotals, a wild Bhill tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kotali is almost identical with Khándéśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kotali differs from Khândéśī.

Ye is substituted for ŋ in gan, one.
The cerebral ŋ is sometimes replaced by ñ; thus, pat, run.

The distinction of gender is apparently still less consistent than is the case in Khándéśī. Thus we find tvāti naukrī maya kar'ñā, thy service (fem) may by was-done (masc).

The oblique plural of masculine bases ends in ās or as, and not in ēs; thus, pārās-medium, from among sons; bhāras-tērī, to the thieves. The suffix of the ablative is thin or pān; thus, Tolō crowd-thin, from Toloda; bā-pān, from a father.

Strong adjectives, including the genitive, have an oblique form ending in ī; thus, manās-ī phūr, in a man's house. The use of this form is, however, rather inconsistent. Thus we find ti pārī, that son, in the nominative; but tā dhanī-ī, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khándéśī. Note, however, mā-āna, by me; īt-āna, by thee; āna, we; ītamu, you; īna, this (all genders), etc.

The verb substantive forms its present as follows, singular sa, plural set. The second person singular has also the form sa. The past tense is arānā, plural asamālā.

The present tense of finite verbs is formed as in Khándéśī in the singular. Thus, sadna, I strike, thou (sing) strikest, he strikes. The plural ends in et; thus, sērā, they strike.

In the first person plural we find forms such as mēr'jē, we strike; īgā, we go. Forms such as sa mār, I go; sa īgā, I go, to īgā, he goes; but ī gā, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as gāyē and gogēl, went, apparently used without any difference of meaning. In te-te mēndhrī dare, thou gavest a kid, the suffix a of the second person singular is used as in Marāthī. Dīnās might, however, also be a wrong transliteration instead of dīnā sa.

In the future we may note the form ī tūmāsē, thou wilt strike. In other respects Kotali seems to agree with Khándéśī.
INDO-ARYAN FAMILY.

CENRAL GROUP.

BHILL OR BHILODÍ.

KOTÁLI DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kön'te yak mánum-lá dón pór an'shíla. Tyú dón! pór-ám-mún
Certain one man-to two sons were. Those two sons-among from
duáklá pór-yá tyá-ní bá-lá sáng'ni, 'hába, mál-ná má-ná bála,
the-younger son him-of father-to said, "father, property-of my share
un-lá dc.' Mang tyá-na tí mál tyá-la satútí dína. Mang
me-to give.' Then him-by that property him-to having-divided was-given. Then
thodé divas sarrá pása jama hára tó dhiáklá pór-yá dår
a-few days all money together having-made that younger son a-fur
mulukh-má nighí gáyí. Tí mulukh-má tyá-na tyá pása kharáb
country-into having-started went. That country-in him-by that money waste
kar'ná. Tyá-ná sarrá pasí kharáb hôna, mang máng'tíin mótí-kí
was-made. Him-of all money waste became, then afterwards a-great famine
pad'ná, an tó mangá hói gáyí. Mang tabú nínghi-saun yak
fell, and he made having-become went. Then there-from having-started one
mánum-ní ghar jíl tó mukar rabinú. To dhání-ná
man-of (to) house having-gone there servants remained. That rich-man-by
tyá-lá dukar chám-lá dhiágná. Dukar jí buhá kháán láng-nól tó
him-to some grace-ina was-sent. Those-what hukus to-want began that
bhusá tó khúl láng'ná, an bhárl kashí-saun pót bharí láng'ná. An
husks he to-want began, and great difficulty-with belly-to-fill began. And
koni tyá-lá bhik dí-ná. Mang to añká-má yí-yi sáng'ná,
anyone him-to okus would-not-give. Then he senses-in having-come said,
'ma-ná bánp-ná mukau pót-bhari bhakar khat, an m bhu báka mán,
"my father-of servants belly-full bread were-eating, and I of-hunger am-lying.
May úthká mámí bá tyáwa jíso an tyá-lá sáng'ná, "hába,
May úthká mámí bá tyáwa jíso an tyá-lá sáng'ná, "hába,
I shall-arise my father near will-go and him-to will-say, "father,
I shall-arise my father near will-go and him-to will-say, "father,
may dew-pin an tó-pun máé kar'ná sa. May tyá-ná pór-yá sáng-wá-lá
(by)-me God-with and thee-with in done us. I thy son he-called-to
wála láj wára; tu-ní mukar-pálí mi jásá mukar-ach sa, "
me-to shame appears; thy servants-from-among I as a servant-really am,"
me-to shame appears; thy servants-from-among I as a servant-really am,"
To mang út'ná an tyá-ní bá tyáwa gáyí. Tó dår aș'ná tawá tyá-ní
He then arose and him-of father near went He a-fur was then him-of
bāna tyā-lā dēk-ha, maṅg tyā-lā mayā yē-sa-n to tyā-plan
father-by him-to was-seen, then him-to compassion having-come he him-towards
bhai gayā; maṅg tyā-lā bāgī-sa maṅg na mukh hī. Maṅg
having-ram went; then him-to having-embraced him-of him was-taken. Then
a pōryā tyā-nī bā-lā sāng-nā, ‘bāhā, may deel plan wa
bī-thay boy him-of father-to it-was-end, ‘father, (by)-me God-towards and
tū-plan pāp kar-mā, an mi tu-nā pōryā sāng-wā-nā rābīnā nāhā, thee-towards sin was-done, and I thy son he-called-to remained not.’
Maṅg tyā-nī bāna naukar-lā sāng-nā, ‘chāgī’la pāng’hāna hai
Then him-of father-by servant-to it-was-end, ‘good cloth having-brought
yē;’ te tyā-nī ang-nī gāthī dinā, hāt-ānī munda gālīnā,
come;’ that him-of body-on having-put was-given, hand-on a-ring was-gut,
pāyā jutā gāthīnā. Maṅg moṭīyā khud-sa bhāk kar khāvā-lā gayā
feel-on shoc was-pūt. Then great joy-with breast to-at he-went
‘Hai mā-mā pōryā tyāsī mari gayāl, jītā huṛta; agar
This my son as if having-died was-gone, alive has-become; or-say
gaman gayāl, āhā sāpā-hāna.’ Āsī samjha bāhā ūnānd kar-nād,
having-lot was-gone, now was-friend.’ So considering great rejoicing they-id.

Ākā tyā-nī mōhā bhāṅ khēt-mā gayōl sat. To parat ghār-lā uma, an

Now him-of elder brother field’s gone hūt. He back house-to come, and
tyā-lā wāvā-gīhā aiku yeā lāgnā. Tyā-nī āpī naukar-lā
him-to playing-singing to-hear to-name began. Him-by his-own servant-to
hāk marīn sāng lāgnā, ‘hāl kāy sa? ’ Maṅg to
o-call having-struck to-say (he)-began, ‘this what is?’ Then that
naukar sāng-nā, ‘tu-nā bhāṅ uma sa. To sukhi-kār uma
servant said, ‘thy brother come is. He u-good heath come
sa mēnā tu-nā bā tyā-lā khāh-pū gālīsā.’ Maṅg tyā-lā
is therefore thy father him-to eat-and-drink putting-in. Then him-to
bhāṅ rāg uma, an ti ghār-mā to kai jāt mahā.
much anger came, and that house-in he in-any-way would-not go
Tawā tyā-nī bā bāhāre yō-sa-n tyā-lā samjhadā lāgnā
Then him-of father out having-come him-to to-persuade began.
Maṅg tyā-nī bā-lā tyā-nā sāng-nā, ‘dekhā, bāhā, it-kā
Then him-of father-to him-it was-said, ‘see, father, so-many
din tu-nā naukri ma-nā kar-nā, an tu-nā sahel
days thy service me-by is-made, and thee-of word
kār-ch kōd-nā nāhā; an tu-nā ma-nā sēb-tī barbār
my-even broken is-not; and thee-by me-of friends with
khāwā-nā wīsta yak bi māndirī dīnāi nāhā. An jā-nā
casting for one even kid given is-not And whom-by
sarwā pāsā gamādī dīnā to tu-nā pōryā uma tyā-barbār
all money having-wasted was-given that thy son come immediately
tyā-la tu mej'wāni dewā-lā karaś."" Tawa yā-nā bābā
kho-to thou a-feast lo-give art-making."" Then him-of father
sāng'na, 'poryā, tā mā-phān as'nol an hai mal'matā asa,
said, 'son, thou me-with art-living and this property is,
hai tu-nā sa. Hai bakh-sā tu-nā bhaū mari gayāl,
this thing is This occasion-on thy brother having-died was-gone,
to jīnā hūna; an gamaī gayol, yeī mil'nā;
he alive has-become, and having-lost was-gone, having-come was-attained;
tyā-nī wāsta āpūn ānand kar'na hai baṛōbar sa',
that-of for we rejoicing to-do this proper is′
Specimen II.

A Story.

Yak musul'mán ñipäi Talodia-thin Nandur'bâr-lâ
A-certain Muslim sepoj Taloda (village)-from Nandurbar (village)-to
châ'înâ. Tawâ wât-mi chyâl'tâ chyâl'tâ dîn boôji gayâ Tawâ dôn
set-out. Then the-sun walking walking the-sun having-set went. Then two
ôhor tyâ-na puðha ubhâ sa tyâ-na dëkk'dânt. Tyâ ohâna-ni tyâ-lâ
thieree him-of before standing are him-by were-seen. Those thieree-by him-to
êl jâgâ-war dharî pâdînâi an khûp mär'nât; tyâ-na
that spot-on having-seized was-felled-down and severely was-beaten; his
phâj'ka sam'dâ hie'k'ai hikät. Yak ohôr-na tar'war kadbînât,
clothes all having-matched were-taken. One thievery a-word was-drawn,
an yak-na surî dëkk'hâdi, an tyâ-lâ sâng'nât, 'dëkk, ñipäi, tô hâm-nî
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoj, thou us-of
puðha näch. Nâbâr-tar tâdâ hamu mârî tâk'sû.' Dhâk-ñi
en-front dance. If not-then thee-to we having-killed shall-throw.' Terror-of
mârâ tô ñipäi nächî lâg'nât. Akhari-dévâtî tô pâjya pâjî
en-account that sepoj to-dance begun. At-tôt he on-the-feet having-fallen
êpîl suñ'kâ karî-san paras Talodia-lâ gayâ Talodia-nâ phûj'dâr-lâ
hi-cum release having-made back Taloda-to went. Taloda-of police-officer-to
hai mâlum pach; tyâ chôrs-la tyâ-na pukar'mât; an khat'înâ dharî
this known became; those thieves-to him-by si-was-caught, and once having-entered
mâjast-rînî kâdê dhâ'înâ; tô in'sâpê karî tyâ chôrs-lâ san
magistrate-of towards was-sent; then trait having-made those thieves-to six
san mahâyû-ñl sajî dîn.
six months-of punishment was-given.

Free Translation of the Foregoing.

A Muslim sepoj once travelled from Taloda to Nandurbar. While he was still
walking on the road the sun set, and he found himself alone. After some time he saw four
thieves standing before him. They seised him there and then and beat him soundly, and
took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.
The Bhili dialects just dealt with are little more than ordinary Khândé. Before dealing with that form of speech we will, however, have to mention some Bhili dialects of a slightly different kind.

The Bhili of Nimar is now almost a Marâthî dialect. It differs from other Bhili dialects described in the preceding pages as links between Gujarâti-Bhili and the broken Marâthî dialects of Thana, in having, to a much greater extent, assumed the inner form of Marâthî, e.g. in using the Marâthî oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarâti Bhili.

The Bhili dialects spoken in Berar are probably of the same kind as Panchâli, dealt with above (pp. 155 and ff.). Some of the Bhils of Basin, however, speak a form of Gàndî. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, viz., Basri, Hâbû, Par 'dhî and Siyâlîgî. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhili of Mahâkantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhili. Compare forms such as bhilā-āhit, in the fields, chalâ, gone; karina, having done. It has, however, been so largely mixed with the Marâthî spoken in the Central Provinces that it might with equal justice be regarded as a Marâthî dialect. Compare forms such as dârmyā-lī, to a man; wēlā, a share; gālā, he went; lōhā, he became; kâhin, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

**INDO-ARYAN FAMILY.**

**BHILI OR BHILÔDĪ.**

(DISTRICT NIMAR.)

Kōnya ādāmyā-shā dōn sōnī ra hāī Tyā-gōn mānhā hā-ñān
Some man-to two sons were. Then-among the-younger father-to
kābalā, 'ārē bā, paisā-takā-madhī jo-kā maīhā wālā hōy to
said, 'O father, property-in whatever my share may-be that
māl dai dé.' Tawā' tyā-na tyāl apnī jāmā-puñjī hāti
to-me having-given give.' Then him-by him-to his property was
ī wēlā délī. Thōda din-hān ki mānhā sīrī
that having-divided was-given. Few days became that younger son
 sab-kāī yēkhaī karina durā mir-khāī chahāl gēlā, aru
all-whatever together having-made another in-country gone went, and
ṭādo ichān-panā-āhitar din-āhitar apnī jāmā-puñjī gamāi délī
there rīṣaunness-in days-in his property having-opened was-given,
Jab tyō sab-kāl udāl chuk'la tab tyā mulkhaīt khūb

When he all having-squandered ceased them that in-country heavy

kāl paḍā, aru tyō garib hui gēlā. Aru tyō jānā

same fell, and he poor having-become went. And he having-gone

tyā mulkha-chyā konyā bhalā ādṛm āpā pas māhā. Tyānā tyāl ap'ⁿā

that country-of some rock man-with lived. Him-by to-him he

khet-bhūr āukrā ohaśwāl mokāllā. Aru tyō tyā ahālīṭē jyā duk'ra

field-in some to-feed was-went. And he those khas to-which mine

khāf hota tyā-chā pēt bhar'na-chyā āhyān hotā, aru tyāl ghan

cating were his belly filling-of desire was, and to-him any-thing

kōnā nāhī dyāt hōtā,

anyone nai giving was.
BÄORI.

This is the dialect of the Bawarias, a hunting and criminal tribe of the Punjab and the Músafar-nagar District of the United Provinces. In Rânapurâ, Bäori has been returned as the language of 400 Moghis in Kishanganj. The Moghis are a similar tribe; compare Sir Henry M. Elliot, Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India. Edited by John Beames, Vol. 1, London, 1869, p. 9.

The fullest account of the Bawarias will be found in Mr W. Crooke’s, The Tribes and Castes of the North-Western Provinces and Oudh, Vol. 1, Calcutta, 1886, pp. 228 ff.

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

**PAKISTAN AND FEUDALTIES—**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hissar</td>
<td>931</td>
</tr>
<tr>
<td>Kapurthala</td>
<td>50</td>
</tr>
<tr>
<td>Nasik</td>
<td>30</td>
</tr>
<tr>
<td>Peri-kot</td>
<td>3,000</td>
</tr>
<tr>
<td>Ferozpur</td>
<td>33,000</td>
</tr>
<tr>
<td>Lahore</td>
<td>450</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>42,501</strong></td>
</tr>
</tbody>
</table>

**UNION PROVINCES—**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Músafar-nagar</td>
<td>102</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishanganj</td>
<td>490</td>
</tr>
</tbody>
</table>

**Total** 43,003

The estimates from Ferozpur and probably also from Peri-kot are, however, too high. At the last Census (1901) only 4,932 speakers of Bäori were counted in the Punjab and its feudalties. The Bawarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Punjab they sometimes call their language Thalit, and they are stated to have come from the Thal or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarati Dili. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is nearest to the Dili country. In the specimens received from the other districts of the Punjab, the language is in its essence the same, but is more or less mixed with the Punjabi spoken by the surrounding population.

The Bawarias have no written character of their own, and some of the specimens have been written in the Persarn, some in the Gurmukhi, and some in the Dêva-nâgârî character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being fared out, they were again checked on the spot by Mr. Jowâla Sahâli Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from
Gujarati Bhil. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter a regularly becomes á, as in ághá, for atá, seven; vich, for có, twenty; khákh for khe, or ké, hair; mánulkhá, a man. Sometimes the kh is weakened to k (as in Northern Gujarati), as in hóviú, he was heard; hópá, for skhépá, a pean; bákör, the Government. Before á or á, the á is sometimes preserved, as in máné, a woman; án, why? but khá, for é, what? Ch and chá become z as in zá for chá, I am; pánz for záochhá, afterwards. There is a tendency to prefix dental to cerebrales as in áttú or átés, for áttés, a sing. There is no dental l.

Strong masculine nouns with á base end in á, not é, with an oblique singular in á not é, as in mánúkhá, a man; oblique singular mánulkhá. When the noun is neuter the á is usually nasalized as in khóná, gold; páuchhá, it was asked; khó, it was sold. Gender is, however, carelessly observed. The plural of neuter nouns ends in é, as in rupáé, rupees; úngré, robes; khálvré, shoes.

The postposition of the genitive is wá or và (feminine ná, oblique masculine ná). This of the dative is wá, wá, not ná. Ná is evidently borrowed from the surrounding Panjábi. The dative suffix is often weakened to a mere é, as in tihím, to them; okáwài-mé, to grace. The suffix of the ablative is thá, which agrees in gender and case with the governing noun, as in tihow-má-thá nambré, by the younger from among them. Note that, as in the last example, the agent case ends in á. So also the locative, as in gharé, in a house.

The pronouns are—

1st person, hí, I; mé, by me; máma, to me; máhrá or már, my; hamé, we, by us; handúré, our.

2nd person, tám or tó, thou; tó or tám, by thee; tákhré or tór, thy; tanme, tamne, tanak, you, by you; tanmé, you (seemative plural); támakhré, your.

There are several demonstrative pronouns. Thus, gól, he; inná, it, his. Thá, thó, or tyá, he, that; tímá, tímá, his; tímá, tímá, these, to him, by him, in that; tó, by him; tihí, that (oblique adjective); tó, tó, they, by them; tihó, tihó (oblique plural), tihó, tihó, ther, tihó, to them. Pélá (=Gujarati póló), he, that; oblique péló, agent pélé.

Hó, háh, or háh is 'this'; oblique singular háh or há.

Other forms are jó, who; jiná, of whom; kán, who? kíná, whose? kán kinhó, from near whom? khó, what? kíné, by anyone; kihé maiti, at any time; há, anything.

Verbs are conjugated just as in Gujarati Bhil. The verb substantive is só (for chén), I am; wáto, was. When employed as an auxiliary wáto becomes tó, as in gól-tó, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, már-só, I am beating. The conjunctive participle ends in n, as in wáchin, having sold, or, more usually, the n is dropped as in kér, having done. The past participle ends in tó, as in már-tó, struck. Irregular are khó, said; dídó, given; hódó, taken.

The negative verb has kó, at all, prefixed as in Rajasthání. Thus, kó-ikké-mókh, was not given at all. The Rajasthání phonetic suffix -s (sometimes written kh) is very common. Thus, kár-s, all; kékh-s, ever.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BIHIL.

DISTRICT LAHORE.

Ek jinā-nai hai dikrē uttā. Tīhō-māṭī-thē namērē dikrē
One man-to two sons were. By-them-in-from by-the-younger by-the-son
āgā-nai kēhīwā lagū, 'ō aga, jō aprō (or aprō)- walewō
the-father-to to-say it-was-begun, 'O father, what your-own property
hi-rō līhā-māṭī-thē mānnē bhāgē dakhē.' Tīhū tikēn
having-become-remained that-in-from to-me share give-away.' By-him to-him
walewō wandi dikhō (or dikhō) Ghanā dan kō-hūhū-nahē te
property having-divided was-given. Many days at-all-were-not then
namōrē dikrē kharō walewō bhēlō kari-iddē, tē vé轭
by-the-younger by-the-som property together was-collected, and in-a-distant
dehē parō-glō, tē aprō walewō udhāhā-mōi gamār-nakhō.
in-a-country went-away, and his-own property withoutness-in was-wasted.

Jinē vēkā tinē walewō kharō gamār-nakhō, tinē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country
bari kalānī war-li-gai. Tīhū lēy thē-gā Tō gīrō tīhō mulak-nahē
a-great famine happened. To-him need became. He went that country-in-of
khar-mōi ek ādēmī me malā. Tīhū ādēmī bikrē āpē kēhī-kāi
city in a man-to was-found. By that by-man seine his-own field-in
char-wān tinē mōkhē. Tīhō jī thē-parō tīrē khar
to-give as-for-him he-was-sent. His mind became at-that-time mine
khārīvi, tīrē tihū vi tinē aprē chhandehō lōin bhūlī-hō
eating-more, at-that-time there also by-him belly hurts with was-filled
Kīnē ādēmī kās kirō-hādi-nahē. Jār tinē kahē āvē, tinē
By-any by-man anything at-all-was-given-not. When to-him sense come, by-him
kēhī, 'mārē āgā-nai ghanā mukkār tērē-māṭī-thē rukhī-
lī-was-said, 'my father-to many servants thai-to-from bread
khē, tihe-thō rukhī bochā-rāhē; tō-hē kē bhūkō marē,
they-eat, them-from bread remains-over-and-above; nevertheless I hungry dē.
Hē utthā, tār mārē āgā-kārā kējēs, tār tinē kē kahēs,
I sit-arise, and my father-near will-go, and to-him I will-say,
"tārē āgā, āgā, āgā, āgā, ghanā kēhī-gā, dārakhā-nē ti-vi guāhī
"in-thy front, father, I sitter become, God-to also sitter
thē-gō; tārē dikrē rā-khā-wōhē lāt-nē kāt-nahē. Tēnā namē
take; thy son keeping-of fitness-for at-all-I-am-not. Thou me
Tio utthio agh-kanne gi". Ghanos vag'lo uttho, servant keep-very". He arow, father-neat went. Very distant he-was. Tar agh joh-liido; tar tinnna dl-mai daya ari. Tiar han by-the-father heel-worn; then to-him heart-in compassion came. Then nattho, tar tinnna galu parlo, tar tinnna buhl'tr liido. Dik'tro he-row, and on-his on-weak fell, and to-him kiss was-taken by-the-row tine khi'; tian naraw-mai, agh hii gunahl thi-gu, Par'mokhar-nai to-him it-was-said, 'thy sight-in, father. I sinner became, God-to gunahl thi-gii Tio dik'tro rakthwa'no laik'nu koi-naab.'

Sinner became. Thy son keeping-off flowers for all-i-am-not.'

Agh aap'nu nauk'tro khi'; 'khul' lo'g'nu khul'lii-suwo, By-the-father his-own to-servants it-was-said, 'excellent robe bring-out, tar tinnna lo'g'nu ghatti-dii; tinni ang'lii vika ghatti-dii; and to-him robe put-on; on-his on-the-finger a ring put-on; tinnna gado khul'lii ghatti-dii. Awo, khul'is bhela khi'; on-kis on-the-foot shoe put-on. Come, all together let-us-eat, kholui thii; inni wothi muo dik'tro mar-gii-to, wall happy let-us-become; of-this for my son dead-gone-was, again jihio thii-gii; tii gunahl-gii-to, paso lullo-gii.' Tio rajj thiiw living became, he lost-gone-was, afterwards was-got. They merry to-become lagii began.

Timmo wadono dik'tro khel'ra-mai utto. Jai ghar-nai kannu. His elder son the-fields-in was. When the-house-in of near aivo, tinnna wa'ji mai nach liilo. Tiar aap'ku he-came, by-him music and dancing was-heard. Then his-own nauk'tro-mai-tho aik'na terno, tian tinnna puchhi, 'a ik'ik holi servants-in-from one-as-for house-called, then by-him it-was-asked, 'this what thou?' Timmo tinnna khi', 'rao bhaii aivo, tare agh is.' By-him to-him it-was-said, 'thy brother came, by-him by-father rugl'la diid'la terno dik'tro rajj-bajji aiv-nikalo.' Tio loong were-green, because the-son safe-(and)-somad arrived. He gukho thalo, gar-mai kgo-nu. Tinnna wothi agh in-angle became, the-house-in at-ail-went-not. Of-this for the-father bihar nikalo; tiha aqal avi, minmah kidii. Tino ek outside came-out; in-his front came, request was-made. By-him one aghhio jawai kidii, 'akh'la war'he tari dari kart'o to-the-father answer was-made, 'so-many in-your service doing rehio, kadeeh khi'i waq'lo terno kukam ko-mordio-nai; I-remained, ever at any at-time thy order at-all-was-disobeyed-not; ten manma urnu ko-dido-nu, jii hii aq'nu beloo'mai by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among
khushī thāū. Jar tārō hyōh dikrō āvīō, jīnē dikrē tārē
happy may-become. When thy thou son came, by-what by-son thy
rupānē kharchā kīdhō kējra qāpar, tīnē wākhē rākhīō
rupees expended were-made karlōt upon, of-him for bread (i.e., a feast)
dīdā. Tinnē tinē kīhō, 'dīkrā, tī mirō khādō-āb
was-given.' By-him to-him it-was-said, 'son, thou to-me always-even
bhalō riho; jō marō saī, tīo khurīa tārō saī Hyōh goll
nor remainest; what mine is, that all-even thus? is. This thing
bānī-nai chārūtī khushī thāū, khushī karēt; thār tārō
us-to proper-was happy to-become, happiness to-make; because thy
bhair hyōh maṅ-giō-tō, wali jiwātī thāi-giō; tīo guṇāṅ-giō-tō,
brother thou dead-gone-was, again living become; he lost-gone-was,
passō ladhim-pario.'
afterwards was-found.
[No. 58.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILÊ.

Bâori DIAlECT. (District Lahore)

Thâ jharî-mû tallê ek pañkwar attô.
Those bushes-in-of in-below an animal was.

Hyâ zalâ-mû khûn kî-tô-nî?
This district-wh at-all-was-not.

Budhi rûd khûn bulâ-ni.
An-old woman truth told-had.

Hû apnî rûkî-ho khât-ti
I my-own bread eating-was.

Mûri dikri hû mô war-khû-nî thû-gai.
My daughter twelve years-of became.

Mî thû gûll hûhî.
By-me his word was-heard.

Mûrâ bai abâqâ-si.
Of-me two brothers are.

Kân hû Chûmê giô-tô, thû Tahâildâr-ai nauh-kûda.
Yesterday I to-Chûntan pûn-had, there the-Tahâildâr-by (I)-was-seen.

Baî man ëwârâ hû vêchîwâ giô-tô. Vêchîn passâ êrtî,
Two mounds grain I to-sell pûn-had. Having-sold back incoming,

gharê hûmû hamû takri-gû. Thû kahîwâ lagû, 'tahâildâr
at-the-house a-pecun us met. There to-say ko-began, 'by-the-Tahâildâr
tambû yad kîdo.' Thû gojî passâ mufti-ânî. Rûkî-tô
io-you remembrance was-made.' On-that on-foot book (we-)turned Bread
vî khûwâ ko-giô-nî. Chûmê jât-ikhâs. Tîr Tahâildâr
even to-eat at-all(-I)-went-not. At-Chûntan (I)-arrived. Then the-Tahâildâr
khâmâ thais Tîrê Tahâildâr kahîwâ lagô, 'tammê Bâwîhô
before we-become. Then the-Tahâildâr to-say began, 'you the-Bâwarîs
gûrûn bolî liô?' 'Hamâmî bolî hamâmê bolî liô.'
like to speak will-be-able? 'Our language we to-speak we-will-be-able.

'Tîrê khabâd tammê gû liô?' Hamêmê passê kihô,
'Then song you to-sing will-be-able?' To-us afterwards it-was-said,

'Harkâr-man bukan âriû. Tammê kîho apnî bolî.
Government-of order came. You speak your-own language.
FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.
There is no canal in the district.
An old woman was telling the truth.
I took my dinner.
My daughter is 12 years old.
I heard his words.

There are two brothers of mine.

Yesterday I went to Chumian, where the Tabuildar seized me. I had gone to sell two maunds of grain, and on my way back, the tabeil (poum met me at my house, and told me to attend the tahsil as the Tabuildar wanted me soon. I did not take my bread and went straight to Chumian. When I reached Chumian and presented myself before the Tabuildar, he asked me, ‘do you know the Bauri dialect?’ I replied, ‘yes, I will speak my own language.’ The Tabuildar told me ‘will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.’

It is unnecessary to give further specimens of the Bauri spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Punjabi idioms. As Lahore is the most western locality from which Bauri is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Musaffarnagar, in the United Provinces. As Musaffarnagar is in the Upper Doab, we shall not be surprised to find examples of the idiom of the vernacular Hindustani used in the district. Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in babbi, a father; hattā, he was; mina-kā, to me; khabar, a field. In bābā, as in the local vernacular Hindustani, the first a, though written long, is pronounced short like the a in the German word ‘mann.’ Other departures, also probably due to the influence of the local vernacular, are forms like mina-kā, for mana-kē, to me; thō-kō for tōhā, to them; mañ, I, by me; hatī or hattī (for vīṭō, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

INDO-ARYAN FAMILY.

central group.

buri or bhilpi.

BAORI DIALECT.

Ek admi-nan bai dikr-r haad. Thi-m-ein manhe dhikr babb-ni.

One man-to two sons were. Then-bro by-the-younger by-sun the-father-to

kahiy ko, 'ai babb, mal-ni bikh jo manhe pahne manhe

said that, 'O father, property-of share which to-me may-come to-me

dei de,' To tein mai veehi dadho. Aur thehr

have-given give.' Then by-him property haveg-divided was-given. And few

dag-ni had manhe dhikr khab kuchh jama karin ek veghla
days after by-the-younger by-sun all whatever together haveg-made one for

dekh-me gayo. To thi ap-an mai had-chal-mi apiyo To

country-in went. Then there his property bad-conduct-in was-spent. Then

khara kharak kari oluke, thi malak-mi moti kai pani, aur oh

all spent haveg-made he-owned, that country-in a-great famine fell, and he

garih thawa lagiyo. To thi dekh-no ek khala-kar-mi ja-
destitute to-become begun. Then that country-of one gentlemen-to haveg-gone

lega. Thi ap-an khetar-topic-khur chugawan moleyo. Aur thinnhe

joined. By-him his-own field-in swine to-feed was sent. And to-him

chah-ni hatti, 'ice chaap-kar jo khur khatch maro pet bharah.'

vah woh, 'those bests which swine are-eating my bestly I-may-fill.'

To konak thinnhe nahi detho tho. To thadd-me avin khali,

That anyone to-him not giving was. Then senses-on haveg-come it-was-said,

'mara babb-ni khetayak mihintyo-na tak se, aur mai khalyo maru-ni

'ay my father-of how-many servants-to bread is, and I hungry dying-on.

Mai a thiin babbha-kein jah aur thinnhe kohi ko, "ai

I haveg-aurien father-near may-go and to-him I-will-say that, "O

babha, mai akhman-ni aur tara hajur-ni pap karyu. Aur mai yah

father, by-ni heaven-of and thy presence-of sin was-done. And I this

lakhar mara ki bheje tare dikr-r kahwai." Mambhe taca mihintyo-ni

worthy not that again thy son I-may-be-called. He thy servants-of

ek-ni barahbar kari deh." To thiin apan babbha-kein

one-of like haveg-made give.'" Then haveg-aurien his-own father-near

chalay. Aur 'oh ibbat veghla butto to thinnhe dhikhun thinnhe babb-ni

he-went. And he still far was then him haveg-see his father-to

tarakh ayu, aur musin tumhe gajle lagiyo aur ghanu puch-karyo,

compassion came, and haveg-run his own-nah he-fell and much killed.
Dikrō tinnāh kahyō ke, 'in bāhā, mañ gharman-nō sur tēā
By-the-way to-him it-was-said that, 'O father, by-me heaven-of and thy
bujuh kakhār karīyā, sur mī yakāk kōi māhē ke barē tārī
su-presence son was-made, and now this fit o'f all not that again thy
āikrō kah-rānā.'
Babā apnā mukrōnā kahyō ke, 'khaa
son I-may-be-called.' The-father-(by) has servants-to it-was-said, that, 'good
tē khaā lagāh kaddhi āo sur tinnāh pakhānō; tō tinnāh
from good clothes having-taken-out come and to-him put-on; then his
bāhā-mē guṭhi sur godā-mē khāhīyā pakhānō, aur hamme khāhīyā sur khūsī
hand-on rung and feet-on shoes put, and we shall-come and merry
karīyā, ke marō āikrō marō hotīā, ībāt īnā; jūtā nāhō
shall-make, because my son having-died was, again received; lost staying
thā, ībāt milō.' Tō raṅī thawa nāgā,
was, again was-found.' Then merry to-become they-began.

Tō tinnāh mētu āikrō khettārdā-mē hōtō. Tar dhar-nā kaniyāh āryō
Then his eldēst son field-in was. Then house-of near become
garvā sur nānāvyā-nō bōl khāhāyānā. To ek mukrānā bhalān
coming and dancing-of sound was-heard. Then one servant-to having-called
puchchhā ke, 'hiyā khaā sā?' Tīmē tinnāh kahyō ke, 'tārō bhāī
was-asked that, 'this what sā?' How-by to-him it-was-said that, 'thy brother
ayē sā, To tārō bāhā mētu jāplāt karī sā; hunē wākhrō ke tinnāh
come sā. Then by-thy by-father great feast made sā; this for that to-him
bhaō changō pāyō.' Tīnē gūkhō karīn chāhīyā ke, 'māhā mē
well good he-came.' By-him anger having-made it-was-washed that, 'inside not
jāyō.' Tō tinnāh bāhāh bāhāh āvin manawō. To tīnī
I-may-go.' Then his father-(by) out having-come was-extorted. Then by-him
bhabhāmē bōlān kahyō, 'dēkh īkā irnā bākhō-thā mañ tārī taḥāl
the-father-to saying it-was-said, 'see that so-many years-from I thy service
karī-sā. Aur kaddiyāk tārē bākh-mē-thā bāhāh kō gayō na. Par tāi
doing-am. And ever thy order-from outside ever I-went not. But by-the
bākrīnā nēchāyē nē daddhē, ke apnā yārā-nē rājī manawā,
a-good-of young not was-given, that my friends-to merry I-might-make.

Tō tārō āikrō āryō jēn tārō mēl kaṅchīnāyā-mē upāryō, tāī
That thy son come by-whom thy property borlot-with was-wasted, by-thee
tinnāh khātār mētu jāplāt karī. Tīnē tinnāh kahyō kē, 'ai āikrē,
his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,
tē khaā mārā-kēn rāhā. Aur jō marō sā tō tārō sā. Par rājī
thou always of-me-neer art. And what mēna is that thing is. But merry
manānā sur kina bōnā chāhīyā thā kē tārō bhāī marō huttō, tō jīvī
to-make and happy to-be proper was because thy brother dead was, he living
gayō; aur gamārī gayō, tō mīn gayō.'
went; and lost went, he meeting went.
HABŪRĀ.

The Habūrā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows:

<table>
<thead>
<tr>
<th>Village</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saharanpur</td>
<td>2</td>
</tr>
<tr>
<td>Aligarh</td>
<td>868</td>
</tr>
<tr>
<td>Mathura</td>
<td>721</td>
</tr>
<tr>
<td>Farrukhabad</td>
<td>46</td>
</tr>
<tr>
<td>Maujpur</td>
<td>232</td>
</tr>
<tr>
<td>Jhahal</td>
<td>189</td>
</tr>
<tr>
<td>Faizpur</td>
<td>234</td>
</tr>
<tr>
<td>Mandalab</td>
<td>26</td>
</tr>
<tr>
<td>Shahdhanpur</td>
<td>113</td>
</tr>
<tr>
<td>Fulpiras</td>
<td>42</td>
</tr>
<tr>
<td>Siganpur</td>
<td>113</td>
</tr>
<tr>
<td>Elsewhere</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2336</td>
</tr>
</tbody>
</table>

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhill.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarati Bhill, and closely resembles Bori.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus ḍhōḍā, a father; ḍiṭṭā, or ḍiṭṭō, was; ḍeṭṭāḍiṭṭō, for ḍeṭṭāṛ, a field; ḍuṭṭā, given; and so on. Before these doubled consonants long vowels (except a) are shortened, and a is pronounced like the a in the German 'mann.' As in Gujarati Bhill, the letter a is regularly pronounced ḍā like the oh in 'lock.' The neuter gender ends in ḍ, as in ḍūPAY, it was said Thārō, your, becomes tārō. There are no other peculiarities which deserve special notice.
[No. 60.]

INDO-ARYAN FAMILY.

BHIL.

(DISTRICT ALIGARH.)

HABEA DIALECT.

Ek bābhārī-nē tā dīkṛā hittā. Timhō-māhā-tā nanhē dīkṛā
A-certain man-to two sons were. They-is-from by-the-younger by-son
bābhā kahyā, 'bābhā, apnē bhāgārīnā-nē tān dēś-dāl.' Aur
to-the-father it-was-given, 'father, my-own share-of property give.' And
bābhā dīkṛā vēkēshē diiddā. Thērē-kā thē-dāshē nanhē
the-father to-the-sons having-divided gives. A-few days after the-younger
dikrē bābhā kari-likhdā, timhē kim pur-dēkhai pharō-gayō.
sō collection made-together, that having-taken to-another-country went-many.
Tāthē urāvi kahvī diiddā. Jār khāt-laddō pēkēdīhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
urāvi-diiddā, tā-rā dēk-thēhē kāl purō-gayō; tār bhukkha matwā
urāvi-diiddā, tā rā dēk-thēhē kāl parō-gayō; tār bhukkha marāw
it-was-squandered, then that country in famine occurred; then by-hunger to-die
lāgyō. Tar muttē gharā jāī rihō. Timhē khār
laghā; Tar matter gharā jāī rihō. Timhē khār
he-begu. Then in-a-great in-home having-gone he-remained. By-him own
charāwā tārē khāt-cālā-mēhē ghālīyō. Tō khār khāt-tā ehōtē rār
its own having-gone he-remained. By-him own
tharē māhē gharā naghē. Jār timhē bōgh kāryā, timhē kahyā,
its own going remaining. Jār timhē bāgh kāryā, timhē kahyā,
at-all it-was-given not. When in-him some came, by-him it-was-said,
katō, māhā āgā-nē atēlā majūr lāgā-rīhā, tārē rōṭā khāw
keto, my father-to so many servants were-employed, their homes to-eat
ghānē hē-rihā, aur mēhē bhukkha marī. Hē-tē pūṣyō, tō
ghānē hē-rihā, aur mēhē bhukkha marī. Hē-tē pūṣyō, tō
abundant are, and I by-hunger die. Here-from I-will-go, then
abundant are, and I by-hunger die. Here-from I-will-go, then
bābhā-nē jāsīyō, tō bābhā-khē kahīs, 'bābhā, Bhaṅgō-wān aggar
bābhā-nē jāsīyō, tō bābhā-khē kahīs, 'bābhā, Bhaṅgō-wān aggar
father-to I-will-go, then father-to I-will-say, 'father, God before
father-to I-will-go, then father-to I-will-say, 'father, God before
sur tō āggar pāp kariyā; tāhē-dīk-dēk āhō wā lāk kō
and thou before sin was-done; thy son to-be-called worthy et-all
and thou before sin was-done; thy son to-be-called worthy et-all
rihō nāhī; tārā majūr lāgā-rīhā, tē rākkhē-lai. Tē Timhē
rihō nāhī; tārā majūr lāgā-rīhā, tē rākkhē-lai. Tē Timhē
I-remained not, thy servants are-employed, in-them keep-(me).' He
I-remained not, thy servants are-employed, in-them keep-(me).' He
lādīyō bābhā-khē āvī; bāghātōhē āgō āvī; bābhā-nē
lādīyō bābhā-khē āvī; bāghātōhē āgō āvī; bābhā-nē
erōse the-father-to went; distance from by-the-father he-was-seen; the father-to
erōse the-father-to went; distance from by-the-father he-was-seen; the father-to
tārē āvēr-gāyē, nāsē dīk-rēhē bāth bhārā-likhdā, būch-kārī
tārē āvēr-gāyē, nāsē dīk-rēhē bāth bhārā-likhdā, būch-kārī
cmpassion some, having-run the-son-to embrace filling-was-taken, a-kiss
cmpassion some, having-run the-son-to embrace filling-was-taken, a-kiss
HABURÎ OF ALIGAH.

laddhô. Dîkê bâbbâi-khô kahî, 'ô bëbbâ, tô aggar was-taken. By-the-way the-father-to it-was-said, 'O father, thee before Biç'wan-nô pêp karyû; mhê tûrû dîkê kahê wê dêk kô rîhô Good-of his was-done; I thy son to-call worthy ab-call remained nah.' Timbêggê nokûr-êhô kahîyô, 'khuû-kô khab-lagaryô nat.' His by-father the-servants-to it-was-said, 'good-from good clothes kâddîyo annhê pakhrûwô, kmê-mhê êk bîmî pakhrûvî-dai, timbô gorê take-out to-this-one put-on; hand-in one ring put-on, kîs on-feet khâthwiyû pakhrûvî-dai. Ham'mà khab-pê khabû khânî kärî-laddhô; a-path-of-shoes put-on. Wê eating-and-drinking merriment may-make; kidî bëhin-guyô-tô, päçchhô jîrî-paryû; a pharû-guyô-tô, päçchhô âyû.' because he-dead-gone-was, afterwards alive-fell; thèn lost-gone-was, again came' Khab rûjût thâyû. All rejoicing became.

Timbê mutû dîkê khêtaâdæ-mû bûtû; tu âyû gharê mawri gyû. His elder son fields-is was; he came in-house near he went, gûyû nûchây-nô timbê khî bhâyû. Timbê ek nûkâr bullâyû, singing dancing-of by-him sound was-heard. By-him one servant was-called, timbê pûchhôyû, 'êhô bût bî-rûhi?' Tenbê kahîyô tembê-dû hôi, by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that, 'tûshô bhûn pûchhô avî-gyû; tôrû bûbû pantach kari, khabî 'thy brother back came; by-thy by-father a-feast was-made, because tu khab avûyô. To rîchhô hûgyû. Timbêggê hûhar avûyô, he in-good-health came.' He displeased became. His father out came, timbê mawrayû Timbêggê kahîyô, 'êggê, jô, âtî him interested. By-him to-the-father it-was-said, 'father, see, so-many bûrkhât-thî tûshô gûhûnî mûhê kari, tôrû bût kachî pharî-ñakhlî years-from thy serôva by-me wood-done, thy word over was-transgressed manî, thêhî-pai èk bûcer-nô chârâyô kô dûlahî mûhê, kai mhûrû saî, thûl-een-ên one she-good-of young-one at-all was-when not, so-that my arê-kêtê moy kari-lîyyû. Pari jár tûrû à dîkê avûyô, friends-with merriment I-might-have-made But when thy this son came, já tûshô dhan mânîyôn kharhî kahîyô, timbêggê-kâîjî pantach who thy wealth with-harlots havug-destroyed came, kî-sfar a-feast kidîhi.' Tenbê kahîyô tembê-dû hôi, 'arê dîkê, khab den mônî-chë-is-made.' By-him it-was-said him-to that, 'O son, all days we-even-khê rîhû; jô-kêrî mûhar hû-rîhû, tô tûshô-chi rîhû. Manhê chaîrîtî-tî near thou-art; whatever mine to, that thine alive is. To-me it-was-proper ki mânhê karat khabûlî, kidî hû tûshô hûtî mawrû-tyî, that I-ever should-have-made pleasure, because this thy brother dead-gone-was, tô warû jîrî-paryû; anar a pharû-guyô-tô, warû avî-gyû.' he again alive-fell; and this lost-gone-was, again came.'
PAR'DHĪ OR TĀKANKĀRĪ.

The Pārdhīs are a wandering tribe of bowers in Chandā and Bena. They are mostly smokers and are therefore also called Pāṛśa Pārdhīs. Their dialect has been returned from the following districts:—

<table>
<thead>
<tr>
<th>Place</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandā</td>
<td>25</td>
</tr>
<tr>
<td>Amroli</td>
<td>500</td>
</tr>
<tr>
<td>Akota</td>
<td>1,035</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>1,000</td>
</tr>
<tr>
<td>Buldana</td>
<td>350</td>
</tr>
<tr>
<td>Wai</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,410</strong></td>
</tr>
</tbody>
</table>

The Tākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amroli, Akota, Ellichpur, and Buldana. The following are the revised figures:—

<table>
<thead>
<tr>
<th>Place</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amroli</td>
<td>200</td>
</tr>
<tr>
<td>Akota</td>
<td>2,323</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>500</td>
</tr>
<tr>
<td>Buldana</td>
<td>215</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,288</strong></td>
</tr>
</tbody>
</table>

Specimens have been received in both dialects from Akota. Another specimen, which has been forwarded from Malapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pārdhī and Tākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect:—

<table>
<thead>
<tr>
<th>Place</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pār'dhī</td>
<td>5,410</td>
</tr>
<tr>
<td>Tākankārī</td>
<td>3,288</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,798</strong></td>
</tr>
</tbody>
</table>

The dialect under consideration is a form of Gujarātī-Balā. In some points it agrees with Khādēsī, and there is also a slight admixture of Marāthī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An s is very commonly replaced by š, i.e. probably šk; thus, paśkō, money, šākānī, having heard, Gujarātī šābašīnāś, and so on. The same substitution of šk for á also occurs in Siyāgī. á is, however, often retained; thus, šā, what; dēś and dēś, country, etc. The real sound is probably that of Š in German ‘sch,’ and I have therefore written šk. Compare the corresponding š in the Bhil of Ṭirar and neighbourhood.
Ch is sometimes interchangeable with s; thus, jōyach and jōs, thou goest. It is, accordingly, possible that ch has the sound of s as in other Bihl dialects.

V is dropped before palatal vowels; thus, tē, twenty; tē, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, ap-a péř, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, bāna dēma, the father gave (lit. it was given). The suffixes of the case of the agent are ē, mē, and na; thus, ēd-mī-yā, by the man; dhanēmē, by the rich man; ēs-na, by him. Occasionally we also find nā; thus, tē-sa, by him.

The suffixes of the dative and the locative are n and ne, mō and mō, respectively; thus, nēma-na, to a man; būnā-nsa, to the father; mainā-ma, in the country, galā-nsa, on the neck.

In most other respects the inflexion of nouns agrees with Gujarati. Thus, gōda, a horse; gōdā, horses. Occasionally, however, we find Marathi forms such as ohinā, instead of the common ohinā, a son.

'T' is hē; in Bulpata, however, mē as in Marathi. Note the form nā, what? The oblique form tī, that, is Marathi.

Verbs.—The usual form of the present tense of the verb substantives is ohha in all persons and numbers. Other forms, however, also occur. Thus, ohhe, I am; ohhe thou art, he is, they are, etc. Compare Gujarati.

The present tense of finite verbs has many various forms. The regular ones of mar-na, to strike, are—

Sing. 1 mar-nā.
2 mar-nas.
3 mar-nas.

Plur. 1. mar-nas.
2. mar-nas.
3. mar-nas.

Compare Khundesti and other Bihl dialects. Ch is often substituted for s; thus, mār-čh, you strike. See above.

The past tense is usually regular. Thus, gaga and goga, he went; gaga, they went. The form ending in ē is, however, also used in the singular; thus, rē, he lived. Compare Nouns, above.

The other hand, we also find forms such as ēdō, they came, and there seems to be a tendency to obliterate the difference between the two numbers. Ī is sometimes also added in the past tense, thus, rājīsā, they lived.

The neuter form of the past tense sometimes ends in ē instead of in ē; thus, ma-na pāp kari, by me sin was done.

The conjunctive participle ends in a or im (im), thus, kari and kari (karī), having done. Marāthi forms such as jāma, having gone, also occur.

The verbal noun ends in na and ē; thus, chāri-nā, in order to tend; ad'c'hān pañī lāgi, distress begun to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Mulkapur in Bulpata. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pirādi, received from Akola. The third is a version of the Parable in Takanūrī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.
Central Group.

Indo-Aryan Family.

Bhil or Bilodî.

Prâsi Pârdîhi Dialect.

(District Buldana.)

Specimen 1.

Kau ek adîmî bê ohhiyê bûê Ti-tî inhânu ohhiyê
Some one to-man two sons were. They from younger son
han kawâ lâgê, 'hâ, marî likâ-nê jîn'gi mâmâ da,
Two father to-say begun, 'father, my share-of property me-to give'.
Mhun hûyà âplî jîn'gi bâhôn wáî däddi,
Therefore by-the-father his-own property to-bath having-divided was-given.
Thêdâ âin-ta nhânö ohhiyê âpli akhî jîn'gi len
Few days from the younger son his-own all property having-taken
mulâkh-par gayô. Tyûga û-na chäm-bâjî-ma âplî akhî jîn'gi
country-to went. There him-by luxury-in his all property
uda-dadi. Ti-no akho paalâ khârêh thâyê-par tyû mulâkh-ma
was-squandered His all money spent become-after that country-in
mûto kâl pâddi Ti-na khâwâ-nê bâdi aî-chan pâddi Mag tô ek
great famine felt. Him-to eating-of great difficulty fell. Then he one
âdî-mî-kâna jût râh. Tyû dhanî-nê û-na dukar rûkh'wan âp-nâ
man-near having-gone stayed. That rich-man-by him alone to-keep his
khot-ma mukyê. Tyû jágâ tê adîmîyê dukrâ kâtî
field-in he-was-set. That in-place that by-man alone having-eaten
räkhi dau kûndy-ûna khûî-nê âp-nê pêj bhûrî bâm.
having-bept given house-by gladly his-own belmy filled would-have-bom.
Pan û-na kâtî kóma dudu mâllî. Ti-tî û-nê dûlî ughâlîyê.
But him-to anything by-everyone was-given not Then his eyes were-opened.
Tyûru tyû âpîlê manâ-ti kawâ lâgê, 'mûrî bi-nê mûkûr-nê-kâna
Then he his-own mind-to to-say begun, 'my father-of servant-of-with
yêlju dhan huin in-ta adbîk oha Mî hyê jîgs bhûkya
so-much wealth having-bom that-them more is. I this at-place hungry
mûrîs. Tar ham-nê bâmâ gtaâi ûm kauñ ki,
and-dying. Then our father-of to-house having-gone I shall-say that,
"hâ, tumîrê wà Dêm-nô bâdâ âp'râdhi oha. Wà mû tumîrê chhîyô
"father, thy and God-of great sinner I am. And I thy son
bagãyê mâyakât mâllî. Hum-nê mû mok'kar-gült bagåw." Yêlê
be-considered worthy not. Me now servant-as consider." So-much
lohyar kari tyo nile'm ap'la ba-kam ayö. Työ aw'tä,
reflection having-made he having-started his father-near came. He coming,
bäya dur-tä dekhä Tı-na avin dik-rä-nä galä-mö padyö,
by-the-father far-from was-stem. Him-by having-come son-of neck-ön fell,
ti-nä muku ladö.
lit him was-taken.
DEPOSITION OF A WITNESS

A'fīnā pandhar daun bhūyā, Suk'ma-rāri sātī hū, mārī bāwān, an ha
About fifteen days have elapsed, Friday at-night I, my wife, and two
children were asleep, that time at this watch night-off about my
bāwān-nē jāgi karyā an kahwā lāgi kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pot
wājī rahiya-a, mānas-nē chahāi āvi rahiya. Tyō uthāi,
hūngling are, man-af sound having-come in, Therefore arise.'
Tyā-war'nī hū uthāi an bhit-nā bhanī jāyā, tē chahāa
That-upon I arose and went-off towards it-was-seen, then whole
dītā, Tyā-war'nī mārī khāaī hū ke kōh-tari ad'mī ghar
was-seen. That-upon my conviction became that someone man house
phōdā an dar chahāa Ghar-ma diwō uōtā Mārā pāhān-nē beha
having-broken inside was. House-in lamp was-not My carpet-af under
angār-pēh hū Tī tarata-chā kādhīn lagāhān. Ātrā-ṃa
fire-box was. That quickly-afly having-taken-out was-lighted Meantime-in
hā aropī bhit pād'wā-nē chahāa-khāa jāwā lāgyā. Tywpa mārī
this accused in-wall bored hole-near to-go began. Him-on my
njār gōyā-par mā ti-nā dharyō an ti-nā hat darārī ti-nā
eye genre-on by-mē kīm was-held and his hand having-reused him-to
bāyō, 'āre chōtī, kyāhā jāyach?' Tyā-war'nī ti-n mārī kustī
see-said, 'O thief, where goest?' That-upon his my wrestling
hū. Ma ghar-ma māhīo-ch kālī karyā. Tyā-war'nī ghar-mā
became. By-mē house-in great-veryly noise was-made. That-upon house-af
śējārī hūk Sītārām an Ikhōsī āyo. Ātrā-ṃa-ch mārī bāwān-i
neighbour people Sītārām and Vīkhōi came Meantime-in-veryly my wife-by
dwō lagāyō an ghar-nā khāhālī kādhī, an tyō ikdam
lamp was-lighted and house-af khām was-unfastened, and those persons
ghar-ma āyo. Tyāhāṭā mā-nā gharu jōr āyo Tinā-khanā pich khān
house-in same. Then me-to great violence came. Him-near five pieces
FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said, ‘there is some noise in the house, and I heard footsteps. Therefore arise.’ I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lit it a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, ‘now, thief, where are you going?’ Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Vīthū Dana came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOPI.

Phāṭe Pāndē or Ṭakaṅkāri Dialect.

(District Akola.)

Specimen III.

Kōpēk adimana bē chhiya thāyā, Ti-nō nāna bā- na.

A certain man-to two sons were. Then of the-younger father-to

kawūnā, ‘bā, jō sampat-nō wālō manā swānā tō ma-na

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

dū.’ Mag ti-na tyā sampat wālā didhi. Pachha thōdā

gite. Then him-by him property having-divided was-given. Then a-few

dan-ma nānō chhiyā akhi jānā-kari dūr dēs-mō gayō;

days-un the-younger son all having-collected distant country-into went;

tyā jāil udhlōpan-ti chhāyō ān āpni sampat

there having-gone extra-consumption with he-remained and his-own property

adāi didhi. Pachha ti-na akhi kherhāy-pār tyā

having-squandered was-given. Then him-by all expended-after that

dē-mā māthō kāl paliyā. Yān thēyā-pār ti-na

country-un great famine fell. This having-happened-after him-to

adān chān pādī lāgi. Tahe tyē tyā dē-mā-nā cā adimā-kana

difficulty in-fall began. Then he that country-in-of one man-ward

jānā rakhō. Ti-nō ti-na dukalā chharāwāna āpē nā khētā-ma

having-gone lived. Him-by him swine to-graze his-own field-in

māklyō. Tahe dukalā jō terpānā khētā āna hinhā-pār ti-na, ‘āpān

was-wanted. Then swine which he-she eating were that-upon him-to, ‘my-own

pēt bhān-yē,’ yānu ti-nā dil-mā ayu. Pachha kōhwā

bāly I-shōild-fīl, so his mind-in be-come. Then by-any-one-even

ti-na kāhī dāchu nahi. Tyānu tyō dēh-par āmā kawā

him-to anything was-given not. Then he sonner-un having-come to-say

lagyo, ‘mān bā-nā ghar kālā mōk-lāyānā ghanū oldā malas,

begun, ‘my father’s ab-house how-many labourers-to much bread is-obtained,

āb hū bhuk-tē manas. Hū utōhānā māni bā-nā ghāmā

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

jān, ān ti-na kāhī, ‘bā, ma-na Dēwō-nā virīc ān tārā

will-go. and him-to will-say, “father. me-by God-of against and thy

āgwādē pāp kari. Hamān-kānti tārā dik’ro kawā-nā aal naah,

before sin was-done. Hencforth thy son to-be-called fit am-not,
TARAKNATH OF AKOLA.

"Namtar työ uthina āpna thy-care one labourer like very." Then he having-arisen his-own bighari gayo. Tehe työ dör ohha teldha-ma ti-ni bā ti-ni father-near went. Then he distant was the-meantime-in his father him dékhna ter-mali gayo, ān bājāhāin ti-ni gahl-ma mithā ghāhi, having-seen having-pitied went, and running his neck-in embracing was-put, ān ti-ni mukkī lada. Pachha dikro ti-ni kawānā, 'bā, Dēw-nā and his kisce were-taken. Then the son him to said, 'father, God of viridh ān tārī āgāde mana pāp kari, ān harrinā-kan’tī tārō against and of thee before me-by sin was-done, and to-day-from thy dikro kawānā bā assā nahi.' Parantu bāyē āpna sāl-dār-ma son to-be-called I fit aim-not. But by-the-father his-own servant-to kayn, 'assā jhage āūna ti-ni ghālō, ān ti-ni bāt-ma rū tī-vaeulaid, 'good garment having-brought him-to put-on, and his hand-on a-ring ān pag-mō khākhāi ghālō. Pachha āpān khāina harīkā khākā, and fīsh-en shoes put. Then we having-eaten merriment will-do. Kann yō maru dikro marī gayō tho, tyō pachha jēō thāy; Because this my son having-died gone was, he again alive became: ān khōi gayō tho, tyō sāpdyāo.' Tahē tyō khūnī karvā lāgya, and last gone was, he is-found. Then they merriment to-do began.

Tyō wakta ti-nō mōthi dikro kātār-mā hoto. Pachha tyō āma At-thāl-time his elder son field-in was. Then he having-came ghar-kan āvin-kēnā bājā ān nāch khānīyō. Tahē sārdar-ma house-near having-come music and dancing was-heard. Then servants-among ēnna bolāīna puchhāwā lāgyō, 'hā su ehu?' Ti-nī pachha kaya one-to having-called to-ask he-began, 'this what is?' Him-by then it-was-said ki, 'tārō bhāi āyō, ān tārī bānā khūnī-khuṭā niyō, inā-khānī that, 'thy brother cause, and thy father-in-good-condition was-obtained, therefore ti-nī mōthi pangat kari ohhu.' Tahē tyō rīghō bāhīnī māhē hōn-by great ascent made is. Then he with-upper being-filled inside gayō māhi. Pachha ti-nō bā bahār āīna ti-nī khām-jāwānā lāgyā went not. Then has father out having-came him to-enveat began. Parantu ti-nā bācna bōtāwā lāgyō ki, 'pātā, eldā warkha. But his father-in to-say he-began that, 'see, so-many years tārī chāktrī kari, ān tārī ējlīa kadā khānī nahī thy service was-done, and thy commandment ever was-broken not. Hā māri ēdētā-berōbar ahim kartu, inā-khānī tyē mana kardā I my friends-with pleasure might-make, therefore thee-by me-to a-kid suddhā dēllı uahi. Ān jē-caci tan sampat kajban sanga even was-given not. And whom-by thy property karlots with ujāī dādā tyō ā tārī dikro āyō tahē ālīnā-khānī having-squandered was-given that this thy son came then by-thee him-for
mōthu khāā kāru ohha.' Pachha ti-nā kawu, 'āīkāā, tāī nēmū?
a-great feast made is.' Then him-by ti-waā-said, 'seen, thou always
mēre barebar ohha; ān mēre dhan-sampaadhā ākhā tāī ohha. Parentu
of-me with art; and my wealth-and-property all these u. But
āmānd ān chān kāryā yā asal hōtu. Karma yō tārā hīnu
rejoicing and pleasure we-should-do this proper wos. Because thy thy brother
mēre gayō thū, tyō pachha jīlō thāyā; ān khōī gayō thū, tyō
having-died gone wos, he again alone become; and lent gone wos, he
sāp'ḍyā.'
re-found.'
SIYÄLGIRI.

The Siyālgirs are a criminal nomadic tribe, numbering about 130 souls, in the Damna Thana of the Bengal District of Midnapore, where they are found in the following villages:—

Nimapur,   |-   Lalmohipatna,
Guomads,   |-   Dhukurda,
Saipur.

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonsles, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now live like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—


Siyālgiri is derived from a dialect closely related to Gujarāti-Bhil, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgiri is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation—In many Bil dialects an s is regularly replaced by a sound which is something between h and h, somewhat like the h in German ‘sach’. In Pārāhi h is used instead of this h; thus, Āskhē, money; ḫāh, twenty, etc. Similarly ḫā is usually substituted for s in Siyālgiri. Thus, ḫēd for sēd, all; ḫēs for dēs, country; ḫēlyō, Gujarāti sēlyō, to hear (compare ḫērū, having heard, in the Bil dialects of Jharia and Kotas); ḫērē, Gujarāti cēras, a year; ḫēkhēn, having become awakened (compare ḫēmē, thought, in the Bil dialect of Ratlam).

We have no information as to the pronunciation of this ī. It is, however, probable that it is pronounced in the same way as in other Bil dialects. For we occasionally find ī and even ī used instead; thus, ḫēhābin, a harlot; īgī, anger I have therefore substituted the sign ī for the ī of the original.

The ī in ḫēkha, share, is probably due to the influence of īngē, share, in the Bengali text from which the translation was originally prepared.
A cerebral d between vowels is pronounced as an r, as is also the case in other Bhil dialects; thus, thödä, few.

L is sometimes substituted for n; thus, lačha, dancing; and perhaps also laum, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

Y is sometimes dropped before i and e, as is usually the case in many Bhil dialects and in the Marathi of Benar and the Central Provinces. Thus, śglasa, Gujarati vég'ly, distant; aśi, Gujarati vitē, ring. In s, word, s has been dropped before a. In other cases vs becomes h as in eastern vernaculars; thus, barək, your; ābā, living; sāk, service.

Nouns.—The various genders are constantly confounded. Thus, vō khāb kharach-patra khöḍi, that all expended was made; hārā at parhōkē, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, dīkrā, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, bāb kūntō, the father (by) it was said.

The nominative singular of strong masculine bases ends in d as in Marathi and eastern vernaculars; thus, dīkrā, a son. Traces of the Gujarati termination o are, however, found in the adjectives; thus, mōtō dīkrā, the big (i.e. elder) son.

The usual case suffixes are as follows:

- Dative, nō, n; kō.
- Ablative, sē.
- Genitive, nō, n.
- Locative, nō, nē, mō.

Thus, muṇēkō, to a man; bōōs-ne, to the father; ghr-am-e, to in the house, into the house; baṛā-ndē, years from; kō marad-ne hōyya dīkrō tēē, one man of two sons were; vara baṛa-ne hēyya jhāna dornō-peyn chhākē, how many hired servants of my father's, gūnā-ne, in the village; mōgē-ne, on the neck; bīr-mō, in the field. Old locatives are dēkēshō, in the country; bōō, in the fields.

It will be seen that an oblique case ending in d seems to occur in some of these forms. Compare bāb, the father; bābē-amē, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix mō and the dative suffix kō are perhaps borrowed from Rājasthāni or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflection of adjectives. Thus, āp-me ḫām-e, to his father; āp-ne chhāk-e, to his servant; āp-ne pēhtē, his belly.

Pronouns.—‘I’ is mō. This form also occurs in some Bhil dialects. ‘My’ is mōra. The suffix of the dative of pronoun is kō; thus, mihnē or muṁkē, to me. The dative suffix kō is common in some Bhil dialects. It corresponds to a genitive suffix kō as nē corresponds to the genitive ending in nō. The genitive suffix kō occurs in forms such as bālā āgō, before thee; inā hākē, on his head, etc.

To the genitive mōra, my, corresponds a dative mōra, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is tu, genitive tēkē, tēr, and tēkē.

The demonstrative pronouns seem to be derived from various sources. Thus, we find dā, this; dānti, this; tēkē, and tēkē, he, hēkē, he; sō, that; tō, that; tō-krē his;
tor bud, that after, etc. The forms *tvaha* and *vaha* are perhaps originally the case of the agent.

'What?' is *khe*, corresponding to *khe* in Gujarati-Bhil.

**Verbs.**—There is apparently no difference between the singular and the plural. Thus, *rahin* means 'he was' and 'they were.'

Of the verb substantive the following forms occur, *reka*, thou art; *tha*, it is; *hata*, he was; *thet*, they were.

The conjunctive present is used both as a present and as a past; thus, *maras*, I die; *kakhe*, he said; *rahé*, he lived; *jus kodi*, he would not go. All these forms are Gujarati-Bhil. The same is the case with the ordinary past; thus, *daiga*, he came; *chakro kah*, the son(by) it was said; *kheka diha*, the share was given; *giya*, he went; *lagya*, they went; *jó tor khélya káde*, who ate thy property, etc.

The future is formed as in Gujarati-Bhil; thus, *kakhe*, I shall say.

Eastern forms are perhaps *kheis*, they ate; *rahis*, he lived. It is, however, possible that the final *u* in such forms corresponds to the *u* in the past tense of Khândesi and some Bhil dialects. Compare *légia*, he began, they began, etc., in the Naikdi dialect of Saras.

The conjunctive participle ends in *i or éi*, *u or au*; thus, *karé*, having done; *tém*, having taken; *pau*, having gone; *khána*, having eaten. The form *kar-ké*, having done, is borrowed from Hindi.

The negative particle is *ko-ns*, not. The same form occurs in some Rajasthanhi and Bhil dialects.

The inflexion of Siyalghiri is, as the preceding remarks will have shown, mainly the same as in Gujarati-Bhil. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *aga*, father (probably the Turk *agha*, master, borrowed through Hindustani); *bad-thes*, against; *ba-bhain*, thereupon; *éló-tó*, then (probably the ablative of the base contained in Mawrchi *eló*, that); *chíw* (perhaps a corruption of the Bengali *chýe*), more food than necessary; *dopá-bahi*, pitying (perhaps, compassion having flowed); *lásu*, having run; *unél*, neck, etc.

For further particulars the student is referred to the specimen which follows.—
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHIL OR BHILODI.

SITAGIRI DIALECT.

(DANTAN THANA, MIDNAPUR.)

Ek marud-na hava dikri thi. Tinha-bichhe manha dikri ap-ru hamba-nu. One man of two sons were. Then-among the-younger son his-own father-to kah, 'bah, maar hiksha maar da.' Iniha ba-bhaan hiksha laha alaha says, 'father, my share me-to give.' By-him thereupon shares separate separate kari didha. Thoru daa rabin manha dikri ap-ru khab having-made was-given. Few days having-returned the-younger son his-own all hiksha lein eglasta pada giya. Aur titho ghana kharad-patra share having-taken distant country went. And there much expenditure karin ap-ru khab waj didhu. So khab kharad-patra having-made his-own all having-seated was-given. That all expenditure kahhi, to dekkhhe hara akhi pari giya Hiya bari dukhi was-made, that in-country great famine having-fallen went. He very miserable that giya. Tinha ci-lo jau to-ch garmi-ru ek munkhen having-become went. He then having-gone that-year village-in one of men bela jhali raha. Tinha ap-ru bili ghanari charon mukhi near having-gone stayed. By-him hir-aan m-field swine to-grace having-tent didha Ghanari jo ohhati vyil to deih ap-nu pet brarini was-given. Swine whathus ate those having-given my-cum belly I may-fill khuj. Tinha khuna dhihu ko-ri. Pacho kihih-kham he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become tinha kahhi, 'mara hahan hikla jhana darmo-paan chikar darkar by him it-was-said, 'my of-father how-many men what-getting servant need ghana obhaya khada par a mu byakhe bhikhe mara. Mu hita much than food got and I here with-hunger die. I here-from uthin mara aga-kene parha sau tinha kakhi, 'bah, mu Gokhrai having-arisen my father-to near way-go to-him well-say, "father, by-me God bali-thei tithu agal pae kidhu. Mu nu sar dikra bili oakha-paar against of-thee before ein was-done. I again thy son having-said be-considered-then ko-ri. Minho tu ek darmo-paan chikar kari rakh."' Pacho hinha at-all-not. Me thou one what-getting servant having-made keep." Afterwards he uthin ap-ru aga-kene giya. Tinha 'eglaste rahhi, tekrri aga jiyaa parve, having-arisen his-own father-to went. He far was, his father to-see got, inha daya-bahi lautie jain unde-mu lain bukhra didha. his taking having-run having-gone neck-ru having-taken hises were-given.
Dikra told his father, 'Babu, my God has taught me to say: “Father, not God against thee before sin was done.”

Mu sir dikra bula ekaheen kohi naini.'

Bab said, 'I say: “Father, not God against thee before sin was done.”

This father has taught me to say: “Father, not God against thee before sin was done.”

I have paid the debt, I have given the shoe. We have become men of name, have brought good news, found that you were here.' Thenceafter mercy to become they began.

Tinha moh dikra bhumute. To aina ghera huchu bajnau.

His elder son field-in was. His having-own in-house dancing playing khamiyana pani. Then tinka ekaheen kahed bolain puchhu, is-hoon was-got. Then by-him one servant near having-called it-was-called.

'A khad khud?' So ina kahed, 'tark bhuiya shwa, tark jagai

'this all what?' Hamberg by-him it-was-called, 'thy brother come-is, thy father-

khud taayar khidhu. Kirti, tinka ina kahedhut khud girvan good food prepared was-made. Why? by-him him safe well to-se-

pue.'

Tinha rig khidhu, ghar-mi ko ja ko-ni. Panchhu tinka it-was-got. By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his

jag bharin anin bujshain kihud. So jawab karke ap-ni

father outside having-own entrance was-done. He answer made-having his-own

ajin kahed, ekan banarkar tari seha karni. Tari at khepari-kohi

father-to says, so many years from thy service I do. Thy word over disobeyed was-made

ko-ni. To tu manbe ketha ek bakri-ku cheliu-ko deti-ni j o mara bandhu-ni at-all-not. Still thou to-me ever one out-of a bit given-not that my friends

been hukhek. Tarr shi dikra j o kaheen that rahe

having-taken I might know. Thy this son whom-by by-barola with having lived

tar khalej khadhu, hiya jah avya tu ini-garyo khadhu khun taayar

thy property was was, he when came thereof-by him-for food good prepared

kidnu.' So ina kahed, 'dikra, tu mar barohar rahe. Maru

was-made.' (By-) him to-him it-was-said, 'son, thou me with live. Mina

jeplu thare, so khub tara. Khadi jain raha. Tarr avya bhuiya

whatever it, that all thing. Merry having-become it-propel. Thy this brother

mari gya-ta, jhit thum avya, hai gya-te, paryavan.'

having-fish gone was, alive having-become came; last gone-ven, was-found.'
KHANDESI AND ITS SUB-DIALECTS.

Under this heading are included Khândesi proper, and the sub-dialects of that form of speech entitled Dangi and Bangari. These are all dealt with in detail in the following pages. The total number of speakers is as follows:—

<table>
<thead>
<tr>
<th>Khândesi proper</th>
<th>Dangi</th>
<th>Bangari</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,217,736</td>
<td>31,700</td>
<td>5,850</td>
<td>1,253,286</td>
</tr>
</tbody>
</table>

The so-called Kunbâsu is included under Khândesi proper.

KHANDESI, AHÎRANT OR DHED GUJARI.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarâti is spoken towards the west and north-west, Rajasthâni towards the north, and Marathi in the districts to the east and south. Gujarâti is also spoken by the higher class husbandmen in Khandesh to the north of the Tapâ, and it is the language of trade throughout the district. Marathi is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarâti and in others agrees with Marathi. It is sometimes simply called Khândesi, i.e., the language of Khandesh. Another name is Ahîrani, i.e., the language of the Akhârs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhêd Gujarâti connects the language with a group of low-caste husbandmen. The Kunbâs are stated to speak a separate dialect called Kunbâsu or Kunbâ. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khândesi is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nâmar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Vadhâdi, and only 136 Souars were reported as speaking Ahîrani.

Khândesi is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgam in Akola.

The following are the revised figures forwarded for the use of this Survey:—

<table>
<thead>
<tr>
<th>Khandesh</th>
<th>Nasik</th>
<th>Naseer</th>
<th>Buldana</th>
<th>Akola</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,056,000</td>
<td>135,000</td>
<td>43,000</td>
<td>800</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,227,300</strong></td>
<td><strong>43,300</strong></td>
<td><strong>800</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>

**Note:**

1. The figures for Nasik and Naseer include a large number of Akbaris, who speak a dialect distinct from that of the Khândesi.
2. The figures for Buldana and Akola include a small number of Akbaris, who speak a dialect distinct from that of the Khândesi.
Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kurbâni.

**Authority:**

**Pronunciation.**—A, á, and é are not seldom interchanged; thus, sa, sá, and sé, he is; báp-lé and báp-lá, to the father; mānas-ná and mānas-né, by a man. As in the Marathi of Berar, neuter hâs and in a where Dâti Marâthi has ê; thus, aâ sâf-nâ, so it appeared; sōnâ, gold.

É is interchangeable with gâ; thus, tâ and tya, they.

The palatals are pronounced as in Gujarâti and Rajasthani. Thus, mâ já, I go; thôô-ch diâ-thi, after a few days. Note the emphatic particle ch in the last instance. It agrees with Marâthi é and apparently not with Gujarâti f. Compare, however, the pronunciation of j as s and ch in Dhill dialects.

The cerebrals are pronounced as in Marâthi and Gujarâti. Thus, ghoô-lâ, a horse.

The cerebral s is very irregularly used, and a dental n is often used instead; thus, kóô and kink, some one. In Nirmar there seems to be a strong tendency to use the cerebral sound. Thus, we find mâ-sâ, my; tya-sâ, his.

The cerebral l is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as dolâ, eye; pal, run. The specimens forwarded from Nandurbar, Amalner, and Nirmar, however, always distinguish the two l-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of l instead of ë is, therefore, probably inaccurate. The cerebral f is commonly pronounced like the l saucillé in French, and it is, accordingly, often written as a y; thus, gôyâ, eye; pay, run. Y instead of l is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of y and r for l in the Marathi of Berar, and for r in D świadian languages.

V is pronounced as in Marâthi and Gujarâti. It is sometimes dropped before s, as is also the case in the Marathi of Berar. Thus, ichâra, it was asked; ekat, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both ëthi and ëth.

The Amunâska is rarely met with and seems to be very rarely sounded. Thus, saâ, but usually sá; thus, (gâhar-)mâ, in (the house); and only occasionally (âhâ-)mâ, on (the hand).

The phonetical system is, on the whole, the same as in Marâthi and Gujarâti. Where these two languages differ, it sometimes agrees with the latter, but in most cases with the former.

**Nouns.**—Gender.—There are three genders as in Marâthi and Gujarâti. The neuter is, however, constantly confounded with the masculine. Thus, itâm sahâ, so much appeared; pēp karâ sa, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

**Number.**—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in týôr-té, to him; ghoûr-âu jin, the saddle of the horse. Much more common is the
use of the singular instead of the plural; thus, chāker-lē, to the servants, na chāker ochā, these swine are Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, ̀dānō, a son, and sons. Strong masculine bases end in ē in the singular, as also the case in Marāthī. In the plural they usually preserve the ē as in Malvī and Gujarātī; thus, ghōda, horses; ghōdrā, sons. Occasionally, however, we also find Marāthī forms such as ghōdā.

Weak feminine bases seem to form their plural as in Marāthī and Malvī, thus, gōga, cows; pōrī, daughters. Strong feminine bases form their plural as in Marāthī and Malvī; thus, ghōdyā, mares.

Weak neuter bases seem to form their plural in ē; thus, ghēkārī, swine. But also gūkārī, swine. Strong neuter bases end in ē in the singular; thus, sōs, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Malvī and Gujarātī. Thus, ̀dāp-lē, to the father; ghōdā-nē, of the horse. Marāthī forms, such as ghōdē-mar, on a horse; tākhē-na, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be ̀tēmghōdā, a bee, oblique dative.

The plural has a separate oblique form ending in ē, or, in the case of weak masculine and neuter bases, ēī. Thus, bāṇē-rī, to fathers; pūrē-lē, to daughters; abhitē-rī, in the walls; ghōdē-nē, of the horses. It has already been noted that the singular form is often used instead; thus, bāp-lē, to fathers; māvēs-lē and māvēs-lē, to the men.

The usual case postpositions are,—instrumental, ̀ā, sōri, ghōi; case of the agent, nā, nī, nē; dative lē, lē, nē, nē; ablative, lē, jōvēnā; āvē, āvē, pēn, pēn, pīn; genitive, nā, fem. nī, neut. nā; locative nē, nē, nē, and mascī. Thus, dōrī-sī, with ropes; bāp-nā, by the father; āsē-sā, to (my) share; ghar-nā, in the house; ghōdē-nā, of the horses.

In Nimbhar the instrumental and the case of the agent usually end in ē as in Gujarātī; thus, bāpē, by the father; bēle, by banger. Similar forms occasionally also occur in Khāndesh.

The instrumental suffix ē is Marāthī. The same is the case with the ablative suffix jōvēnā, which is not, however, used in any specimen but only occurs in a list of words received from Khāndesh.

The suffixes of the case of the agent correspond to Marāthī nā, nē and Malvī nē. The usual dative suffix is lē as in the Marāthī of Berar. Besides we also find the usual Marāthī form lē. Ā and ā seem to be interchangeable in this suffix, so that we also find it in the forms nē and nā. We may, therefore, perhaps compare Malvī and Gujarātī nē.

The usual suffix of the ablative is ēlī as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix mā, mē corresponds to Gujarātī mē, and mē to Malvī mē, mē.

An old locative is ghor, in the house.

It will be seen that the inflexion of nouns agrees with Marāthī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from
that prevailing in Marathi. In this respect Khondhi approaches Gujarati and Malvi, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marathi. Thus, bhālinī māna, a good man; bhālyē bādēhā, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, thōgā-nī chin-θī, after few days; tyō-nē galō-mē, on his neck. In some cases, however, we find Marathi forms, such as bhālyē manūrē, to a good man. An oblique form seems to end in t; thus, jam-nē ghar, in a man’s house; tu-nē samār, before thee.

Numerals.—The numerals are formed as in Marathi. In Nimar, however, Gujarati forms, such as cikha, six, das, ten, puchē, fifty, and sō, hundred, are used. Sō and das also occur in Khondhi.

Pronouns.—The personal pronouns are mainly the same as in Marathi. The case suffixes are the same as in the case of nouns. *I* is *wē*, but also *mē*, as in Mawārī *we* is *haw* or *cām*, as in Mawārī; *you* is *tum* as in Mawārī. Other forms are *ā́mu*, we; ēnō, we, including the person addressed; *ānē*, am-e and āmū, by us; *tumē*, tumē, and *tumē*, by you, etc.

The pronouns tā, that, he, and jō, which, have three genders as in Marathi. The same is the case with hēn and su. Thus: compare Marathi hē, Rajpipla Bhāti ḍē, Mawārī, Dehavāli and Dhōjī, ḍē Malvi ḍē.

Kōn, who? does not change in the oblique form.

Verbs.—The Khondhi verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often conflated. Thus, jāyē, they became, is also used in the sense of *he became*; rāhōmā, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marathi and Gujarati. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, bāp-nē sāng-mē, instead of sāng-bo, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarati. Thus, tyō-nē tēlē kanōrī, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, tē karnā, he did.

Verb substantive.—The present tense is formed from the base as which also occurs in many Bhī dialects, and in the Ahirward and Mawārī dialects of Rajastānī. In Nimar we also find cēhē as in Nimar and Gujarati. The forms sō, sē, and ē are used for all persons in the singular. The corresponding plural form is sētē, or, in Nimar, sētē, sēs and sēs are also used instead of sō and sē, respectively, in the second and third persons singular. The singular form is often also used for the plural, and vice versa.

The past tense is formed from the base hōtē or whātē. Compare Marathi hōtē, Gujarati hētē. The regular forms are,—singular, 1, whātē; 2, whātē; 3, whātē; plural, 1, whātē; 2, whātē; 3, whātē. The form whātē is only used with a masculine subject. The corresponding feminine and neuter forms are whātē and whātē, respectively.

The first person singular is often identical with the second and third. Thus, nē hōtē, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, hōtē, thou art, you are, they are, etc.

The infinitive is kōna or cēna, to be. The conjunctive participle is hōtē-cēna, having been. Marathi forms such as assē, however, also occur.
Finite verb.—There are only a few instances of the old present in the specimens. Thus, jāy-nā, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, karves, I thou, or he, does: karvāta, we, you, or they, do. In Niasar the plural is karvēs, we do; karvēs, you and they do. In the same district we also find forms such as jāsēs, I go.

The past tense is often formed as in High Hindi; thus, lāga, he began; tyāne mārē, he struck. Commonly, however, a suffix -nē is added. Thus, tō gād-nē, he fell; tā pāt-nē, she fell. This suffix must be compared with the common suffix in Bihili and the suffix -nē of the past tense of Sadri Korwa and other broken dialects spoken by aborigines—see Vol vi, p. 222. Compare also forms such as bandhānē, bound; dhikānā, seen; quoted in the Khandeens Gazetteer from Northern Gujarātī.

The suffix -nē is sometimes also transferred to the present tense; thus, mē chāl-nē, I go; tō rāb-nē, he lives. A corresponding present participle is rāb-nē, being.

The wide use of this *s-suffix for past time in Gujarātī, Bihili, and Khāndētī (it also occurs in Eastern Hindi), may suggest that it is of a different origin from the Aryan suffix *ta. It can perhaps sometimes be compared with the suffix *na which forms relative participles in Telugu and other Dravidian forms of speech or with the common *s-suffix in Māndūka languages.

The usual singular form of the past tense ends in ṣa, fem. i, aet, *n, the corresponding plural in at; thus, gā, I, thou, or he, went; gānt, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, mē gā, I went; ham gāt, we went. The singular is very often used instead of the plural; thus, jāy, they became; lāgā, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, rupṭā kōṇi lichāt, who took the rupees? The final ṣ of the past tense neuter is often dropped; thus, tyā-νi kar hitānā, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, tyā khitā-tā, they were crying; tā rādā-tā, she was crying; ēp khitā śi, sin has been done; chāle śi, I have walked; marālā hātā, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form tā, etc., in such compound tenses. This tā is perhaps only abbreviated from hāṭā. It is, however, possible that it is identical with Mālī and Mēvālī hāt and the Bundelī tō. This latter form at least seems to occur in kar-tē, I took; loy-tē, you took. Compare bāsē vēh-nē śi, he is sitting.

The future is formed by adding an *s-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāthi forms. Thus, karśi, I shall do; karśi, karśi and karśi, thou wilt do; karśi and karśi, he will do; karśi and karśi, we shall do; karśi, karśi (I), and karśi, you will do; karśi (I) and karśi, they will do. The form karśi is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, mē chāl-ḥitī, if (I) had recognized; tō ēp na pēt ḍhrātā, he would have filled his stomach; tī dētī, (if) she had given.

The imperative is formed as in Marāthi; thus, kar, do; chāla, go ye.

An infinitive is formed with the suffix *u (u); thus, karā lāg-na, he began to do. Sometimes lāg-na is added to the conjunctive participle; thus, tō karā lāg-na, he began to do
Other verbal nouns end in nā, ā, and ē; thus, nōčhānā, dancing; khāwōbā, in order to eat; nōg'vōbā, in order to say; chārōbā, in order to tend.

The present participle ends in ā, or, in the strong form, āṅ; thus, yē, coming; khāṅā, eating. The past participle passive ends in ā or nā; thus, kē, broke or bor'ā, done. It has already been stated that the suffix nē is occasionally also used to form a present participle; thus, rē, living.

A pluperfect participle is formed as in Gujarātī by adding i to the past participle; thus, chāṅi, having gone; gayāl and gayōl, having gone; gamaṅi, who had been lost; mārōl, who had been struck; mārōlā, who had died.

A future participle passive is formed as in Marāṭhī. Thus, pēl bharōvā, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix i, to which n, nē, nī, and sani may be added. Thus, dē, having given; uthin and uthinā, having arken; kēṅi, having eaten; lēs-sēn, having taken; mēṅi-sēnī, having said. In a few instances we find Marāṭhī forms such as kērū, having gone; mēṅi and mēṅī, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an i-suffix; it has an a-suffix, and its conjunctive participle takes the suffix i.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows.

**KHĀNDEŚĪ SKELETON GRAMMAR.**

### 1. NOUNS

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bō, a father</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Loc.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Dat.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Abl.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Gen.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Loc.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
<tr>
<td>Voc.</td>
<td>bō, a house</td>
<td>bō, a house</td>
<td>bō, a man</td>
</tr>
</tbody>
</table>

**ADJECTIVES.**—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, dākhā, small; fem. dākhi; weak, dākhā, plural dākhi and dākhi, fem. dākhi, weak dākhi. (f).

The oblique Marāṭhī form occasionally occurs. Thus, dākhā, dākhā, in the small house.
II. PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>Then.</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mä, mën</td>
<td>hän</td>
<td>hän</td>
<td>män</td>
</tr>
<tr>
<td>Instr.</td>
<td>mé, mëh</td>
<td>mën</td>
<td>mën</td>
<td>mëh</td>
</tr>
<tr>
<td>Det.</td>
<td>wë,s</td>
<td>wë,s</td>
<td>wë,s</td>
<td>wë,s</td>
</tr>
<tr>
<td>Gen.</td>
<td>më-s</td>
<td>hän-s</td>
<td>hän-s</td>
<td>män-s</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th></th>
<th>M</th>
<th>F</th>
<th>II</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Final</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>tœ</td>
<td>të</td>
<td>tœ, të</td>
<td>tœ, të</td>
</tr>
<tr>
<td>Dat.</td>
<td>tēr-lë</td>
<td>tē-lë</td>
<td>tēr-lë</td>
<td>tē-lë</td>
</tr>
<tr>
<td>Gen.</td>
<td>tēr-së</td>
<td>tē-së</td>
<td>tēr-së</td>
<td>tē-së</td>
</tr>
</tbody>
</table>

III. VERBS.

A. -Verb Substantive—**A**-ma, hëm, to be.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIng.</td>
<td>Plural</td>
<td>SIng.</td>
<td>Final</td>
</tr>
<tr>
<td>1</td>
<td>hëm</td>
<td>hëm</td>
<td>hëm (hëm)</td>
</tr>
<tr>
<td>2</td>
<td>hëm (hëm)</td>
<td>hëm</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>hëm (hëm)</td>
<td>hëm</td>
<td></td>
</tr>
</tbody>
</table>

B. -Finite Verb—**P**-dë-s, to fall

Verbal Nouns: pës, pës-s, pës-hë, pës-(hë)-hë.

Participles—Present: pës, pës-hë, pës-s; PLPerfect: pës-s, pës-hë-s; Future passive: pës-s.

Conjunctive Participles: pës, pës-s, pës-(hë)-s, having followed.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIng.</td>
<td>Plural</td>
<td>PLPerfect</td>
<td>PPerfect</td>
</tr>
<tr>
<td>1</td>
<td>pës-hë</td>
<td>pës-(hë)-hë</td>
<td>pës-s</td>
</tr>
<tr>
<td>2</td>
<td>pës-hë</td>
<td>pës-(hë)-hë</td>
<td>pës-s</td>
</tr>
<tr>
<td>3</td>
<td>pës-hë</td>
<td>pës-(hë)-hë</td>
<td>pës-s</td>
</tr>
</tbody>
</table>

Present definite, with present. Imperfect, with pës-(hë)-hë; Perfect, with pës-s; PLPerfect, with pës-hë-s. Past Conditional, with pës-s, if it had fallen.

Similarly all other verbs. In the past tense it may be substituted for said, thus, Is this or this, the basis. Transitive verbs are passively expressed in the past tense. Thus, iyë-s of pës-s, he read the book.

C. -Irregular Verbs—Several verbs from the past tense irregularly. Thus, pës-s, to go, past pës-s, first person also go-s; yë-sa, to become, past yë-s-s; hë-s-s, to be, past hë-s-s, hë-s, hë-s, and hë-s-s. hë-s-s, to take, past hë-s-s, hë-s, and hë-s-s, to give, past hë-s-s, hë-s, etc.
Of the three specimens which follow, the two first have come from Khandsah, and the third represents the dialect of the Soors of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nanadurar Tabul, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marathi. The third specimen has been translated from a Marathi reader. It more closely agrees with Gujarati than is the case with the other specimens. Thus the instrumental always ends in ē, e.g., ḍōpē, by the father, etc.

[ No. 65 ]

INDO-ARYAN FAMILY.

KHANDÉSÍ.

CENTRAL GROUP.

SPECIMEN I.

(DISTRICT KHANDÉSÍ.)
चार्जन करी कागम। आंदोर चापके जनना बाग। वेश से तुम्हें चल शरीर का करा तुम्ही चाकरो चल यह तुमसा हडस आव-क्षम बोडा नहीं। तरी-जो यह सम्म सोवनी बराबर धारापिसाले एक बकरोन कर यह दिघ नहीं। पन ज्ञानि तुम्ही विनभी छंदी-नानीस। डाइ-डियो, तो तुम्ह आंदोर वेशा बराबर तु धारापिसाले वनवामी कर। तरक यह आंदोरेले जनना, पोहा, तु मना पाश थे। आगी समा यास ने सांसरे थे वे सबह तुनच थे। पन ची तुम्ह साध तुसी या, तो जिएव बडुँदे बना; भूगर्भ या या, ती भिक्षिना। सहूल आधान खुस जोड़करी मजा करती है बराबर के।
No. 66.

INDO-ARYAN FAMILY.

Central Group.

Khandeshi.

Specimen I.

(District Khandesh.)

TRANSLITERATION AND TRANSLATION.

Kôkâ'âkh mànas-lâ dûn àndôr whates. Tyâ-mâ-nâ dhâkhâlâ àpânâ bâpâ-lâ
A-certain man-to two sons were. Them-ââ-of the-younger his-own father-to
mhaânâ, 'hábâ, mà-nya hussâ-lê jî jîngâ yêî ti màlê dê.' Àní
said, 'father, my share-to what property most-come that me-to give.' And
tyâ-nî tyâsâ-lê àpânâ jîngâ wàtî didî. Thàdî-ââ dín-thâ
him-by them-to his-own property having-divided was-given. A-few-only days-in
àpânî samâ'î jîngâ layâ-nî dûr désâ'â niqât-gys. Àm
his-own all property having-taken after country-into having-started-went. And
taâhâ àpânî samâ'î jîngâ udâ'î didî Tyâ-nî samâ'î
there his-own all property having-squandered was-given. Him-by all
jîngâ udâ'î didî, àn taâhà môthâ dûshâl padâ'mâ. Àm taâhâ
property having-wasted was-given, and there a-great famine fell. And there
tyâ-lê khâwâ-pîwâ-nî môthî pàchâstî padâ'mâ. Àm taâhâ to tyâ désâ'â
him-to eating-and-drinking of great difficulty fell. And there he that country-of
ek janâ'mî ghuár hâyâ-nâ. Tyâ-nô tyâ-lê àpânâ khâtâ-mâ dhukhâ-ô
one person-of (âî) house remained. Him-by him-to his-own field-into swiss
râkhâ-lê àbbî didâhâ. Ðukhâ-ô jô kôndâ khâtâs to kôndâ
to-keep having-employed was-given Swiss what house eat that house
râjû-khâsh-’hî khâyâ-nî àpânâ pût bhârthâ. Pan to bi
gladness-with having-eaten his-own belly would-have-filled. But that even
tyâ-lê miñâ'â nabhâ. Tavaî to sullkaw war unâî, àn màhâ lâg’â-nî krî,
him-to was-obtained not. Then he screams-on come, and to-say began that,
’mâ-nâ hâp-nâ nêkâr-mâ kîtyâl-kê pûrûmî unâ’ ârick
my father-of servants-among several-to having-sufficed might-be-spared so-much
bhikkar miñâ’â krî mi bhâkhyâ màras. Mî úkhâshâ’î mà-nâ
bread having-been-obtained I hungry am-dying. I having-arisen say
bhâp-nâ saunî jàs ànsi tyâ-lê mànas, "hábâ, tu-nî samâ’î
father-of near go and him-to say, "father, your im-presence
Dew-nâ mî apr'îdh kâyâ, â Cô mi tu-nâ ân'dôr mhami-lâwâlê God-of (by)-me sin was-done; therefore I your son havng-said-to-take layak mahl Mâ-lê tu-nâ âk pâgârî châkêr kar'â. Aaa mhami-s'nî worthy am-net. Me-to your one paid servant make'â. So havng-said to uhûni hâp gamâ gayâ. Tu dûr-e chô ti-lâch-nâ ke havng-arisen father near went. Ho âl-a-distance is in-the-mean-time tyâ-nâ hâp-nî dêkha. Tyâ-lê dâyâ yî-s'nî tô tyâ-nâ his father-by was-seen. Him-to compassion havng-come he him-of pína daw'înt gyâ âni tyâ-nâ galâ-mâ pâd-s'nî tyâ-nî mukâ near running went and him of on-the-neck havng-fallen him-by his lîkha. Tawal ân'dôr aprâ-hê bê-yî-m hâu-nâ, 'bâbî, â Cô mi was-taken. Then the-son his-eown father-to said, 'father, now I tu-nâ ân'dôr mhami-lâwâlê layak mahl; tu-nî sânter Dew-nâ mi your son to-be-called worthy am-net; your in-presence God-of (by)-me apr'îdh kâyâ.' Pan hâp châkèr-lê hâk mâm-s'nî mhaunâ, sin was-done.' But the-father servant-to a-call havng-struck said, 'châng'î kudîhî lê-s'nî tyâ-nî nîng-mâ gâlâ, hâmha mandî gha, good a-robe havng-taken his body-on put, hand-on a-ring put, pîy-mâ pîdî gâhâ; khât-pîy-s'nî maja kar'ô-chêlê. Hau feet-on shoes put; havng-eaten-and-drunk merriement let-us-make. This manâ-ôr marî gyû thâ, tô âcô jiwânt hui une, tô my son havng-died gone was, he now alive havng-become came; he khôwâl gyû thâ, tô mî-nâ. Â Cô tyâ maja kara havng-been-lost gone was, he is-found.' And they merriement to do lâg'ast, began.

Ihab tyâ-nî móthâ bhâû khêt-mâ hotâ. To ghar yet At-this-time his elder son field-in was. He to-house coming hotâ. To ghar-nâ majik unâ tawal tyâ-lê mâmha bajrewâla akh unâ. unâ. He house-of near came then him-to dancing music to-hear came. Tawal tyâ-nî âh châkèr-lê bâlây-s'nî ihara, 'ahâ kîy châhî Then him-by one servant-to having-called was-asked, 'here what going-on rhây'mâ?' To mhamâ, 'tu-nî bhâû maje-s'nî unâ-lê, mhamun tu-nâ was?' He said, 'your brother health-in comes-is, therefore your hâp mâm-s'nî kara.' He âkî-s'nî tyâmê sâg unâ, â Cô father a-forest is-making' This havng-heard him-to anger came; and he ghar-nâ jay-s'nî. Mhamun tyâmê hâp bâhîr unâ, â Cô argara house-in would-not-go. Therefore his father out came, and entertainer kari lâg'û. Ân'dôr hâp-lê mhamâ, 'bâbî, dêkha, mi tu-nî itî to-make began. Thê-s'nî father-to said, 'father, see, I your so-many waris jayâ tu-nî chhîkî kara, pun tu-nâh kûkum ajûjan years have-gone your service am-doing, but your order today-until
mōča naḥ; tari-bi mā-lē ma-nā sōhī, baḥōba khāwpiwā-lē ēk
was-broken not; still-even me-to my friends with to-eat and drink one
baṅtī-na baḥōba pan didha naḥ; Pan jya-nē tu-nā jin'ī
she-goat-of young-one even given is-not But whom-by your property
raṇḍō-bājī-mā udāji didhū, tō tu-nā ḍoṅār yetā baḥōba
harlotry-in having-wasted was-given, that your son on-coming immediately
tā ḍoṅā karī mēj'wānī kacca; Tawāl bāp āṅ∂ōr-lē mhañnā,
yam him-of for a-feast māha. Then the-father tson-hōi said,
'pōrya, tā ma-nā pās ṭō, and ma-nā pāna jē kēhī ṭā te
'som, you of-me near are, and my j near what something is that
sam'da tu-na-ōh ṭō. Pan han tu-nā bhaḍā macig'yā thā, tō jiwāt
all your-alone is But this your brother dead-gone use, he alive
hui unā; khawang'yā thā, 'to mi'nā; mhañnā apan ikhush
having-become came; lost-gone was, he isfowad; therefore we glad
bāi-tūnī majā karī-hā baḥōba sā,
having-become merriment should-be-made this proper is.'
भी १५ तारखेव सिंहदेवानि बाजार बघाल। शी बुझासन, ताजानी, एक गाड़ी गया। बाजार करोफ घर घात। दोन नीरुडीं ओड़े गया। वसा अर्थ भारे जाती तेज पाय दना। ती चौर आड़ा जाया। एक चौर दश मस्ता। तो मनो बालना भागा। चौर गाड़ी सोड़ा। दोने शास्ती आठ ताजाजीनी शास्ती गोड़ा। मने शास्ती शास्ती दोन शामु एक साथ चंदे बघे बघे २१ बाण बुढ़े आपूर्वी आदीव शय्याना रत्ना मातृ बंध सेव। ताजाजीन शास्ती शास्ती की करिया यत्ना तुड़े तीन, बंधे बंधे शात, ती-सब तिमा बंधे दर बंधे आज होन आया बुढ़े आतात। एक चौर मला मातृ ठीक ठीका। मने ती चौर नीरुडी-नी बान बरा ठक्का। मन आमन सबसा आपूर्वन बसी गया। तीत पाली घटियाना बचा बनाना। तब जा चौर प्लो कॉशी आताना। मन जसन पत्र पाना रुज़ बनाई ठीक। ला हौस बनाने डंग से आपना या मातृ गाड़ा। भी चौर आपने माता श्रदा। आप ते मना देशा रेखामा बन। चौर-नी जाम आर्थुत तर ला मातात भला। मनो तवस दिनाना।
TRANSLITERATION AND TRANSLATION.

Mi pand̪ā tārkẖān-nā Sindẖẖādy-nā bajār gayal. Mi Chhūdāman
I on-the-fiftieth date Sindẖẖādy-ōf bazar(ō) had-gone. I, Chhūdāman
Tānājī, the-same carriage-in had-gone. Marketing having-done both we-came.
Dūn Nirguḏi-nū jōḏā gayā. Wārī arīhā māl rāhinī tāth-pāwat unā.
The-day Nirguḏi-of near went. Wārī half a-mile remained there-up-to (we)-came
To chōr āḏwa jāya. Ek chōr-na dagaḍ mān-nā, tō ma-nā gān-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to
lāgā. Chām-nā gāsẖḏi sōḏẖā. Mā-nā gāsẖḏi ān Tānājī-nū gāsẖḏi
hit. The-thief-by bundle (of clothes) was-loased. My bundle and Tānājī-of bundle
sōḏẖī. Manā gāsẖḏi-mān ān sădyā, ēk sălẖā, bandẖē rupayā téṅk
was-loased. My bundle-in-from two sabādes, one salẖā, whole rupayā ān thirty-three
ān khurdā āṅgvaḏī ēḏẖa rupayā-nā ṭẖā nā mêl
and copper-pieces English-(coin) two-and-a-half rupayā-of so-much property
li-gayā. Tānājī-nā gāsẖḏi-mān sa saṅyā khān-nā tak-de tīn, bandẖē
was-taken-away. Tānājī-of bundle-in-from six sabādes khān-of pieces three, whole
rupayā sāt li-gayāt Tō-nā bandẖē chōr rupayā ān tin rupayā-nā
rupes seven were-taken-away. That-in whole four rupes and three rupes-of
khurdā āṅgvaḏī. Ek chōr-na mālẖā bhāẖẖā tōchẖā. Mang tō chōr
copper vari. One thief-by me-to a-spear was-pierced. Then those thieves
Nirguḏi-nī bāḵ-wardā palẖā. Mang ām-nā sāmān āṅgvaḏī-sān Wārī
Nirguḏi-of garden-up-to ran. Then our luggage having-collected to-Wārī
 gayā. Tīthā pōliṅ pāthṅ-nā khārkar karẖā. Tawẖā ṭẏā chōr hajaṛ
we-went There police patil-to information was-made Then those thieves present
kẖāṅ āṅgvaḏī-sān. Mang ṭẏās-na ghar-war pāṅẖān bālẖān dinā. Ṭẏā
ai-all were-not. Then by-him house-ōn e-watch having-placed was-given. Those
lok lawẖẖālu unā tō āṅgvaḏī kā mālẖām nāẖā. Aṁ chōr ām-nā gẖaw-nā
people when came that to-us anyone known was-not. Those thieves our village-of
sāt; ān tē ma-nā hames dekhā-mā-sat. Chōr-nī jag ḍalakhta tar were; and they me-to always sight-in-are. The-thieves of place if I recognize then tyā mārtīt ām-lā. Mhāni walakh dināt-nā. they would-have-beaten us-to. Therefore recognition was-not-given

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazaar of Smādhoda. I and Chaudāman Tānājī went in the same carriage. After having done marketing we returned. On that day we went to Nīrgūdi and came so far as half-a-mile from Wārāi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānājī’s. From my bundle they took two cossies, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānājī’s bundle they took six cossies and three pieces of khan, and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nīrgūdi, and we collected our kit and went to Wārāi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. These thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

1 Squares or divisions of the khamāḍ, a web for the kūsh."
INDO-ARYAN FAMILY.

KHANDÉSl.

SPECIMEN III.

[DISTRICT NIMAK.]

A POPULAR TALE.

एक दीवार निर्माण करते लोगों ने जाता-जाता। रात एक दसहरा एक दोस्त के बीच पुराने व्यापारी व्यापारी जारी ले पीतारनी साथ दी, लें किसी तरह एक गांव में जा रहे थे। रो-रोपाल नहीं तो दीवार वसा-वसा सीटा डूबी गया तथा-तथा की भी भी तो जाता-जाता करता लगा। वहीं एक दारी तो भी काली एक पानी में टूफान। वहीं बांधे फाँट हाँसी सरकार के पानी से खाने लगा। तो तभी जीवा-जाते दीवार बाँध डूबा गया। तदनं बांधे ने दारी में बांधी भीतर भीतर रहती थी। दीवार देखने में तीन लांच जरा जमाना हो गया। एक नाप और भी पानी बांधने वाले माणे। तेल देखने ने दारी दारी भीतर भीतर कहे लिखे लिखे। लें बांध कुछ लांच केंद्र तो निश्चित जाता जलाया। अगर दीवार में दीवार वसा-वसा बांधने बांधने भी भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भीतर भी
TRANSLITERATION AND TRANSLATION.

Ek chhōkṛā mēhā lakh'wā-le jāṅā-tā. Tyāṅā ēk dādā ēk
One boy in-schhool to-learn goin'-wan. By-him one day one
chhōkṛā-nā want charōvīnā tyāṅ ē ti pōḷā-nā māy-le diādī,
boy of a-thing having-stolen by-him that his-own motherto was-given.
Tyāṅ ē chhōkṛā-nā kārvi ē ti na kārā-vā uṭī
By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary
tāānčī didā, nā tyāṅā ēk jāmb phāē khāwā-le didā. Tyāṅ
applausē was-given, and him-to one guēwa fruit eating-for was-given. That
uprāt pačhī ē ti chhōkṛā jāā jāā mōṭhī hōō tāē gayāā, tāē tāē mōṭhūā
after than that boy as as great becoming went, so so great
mōṭhūā chōṛyā kār-wā lāgā. Kē ēk dādā ē ti chhōrī-mā pākādāmā,
great thefts to-do bēgān. Certain a on-day he in-a-theft was-caught.
Pačhī tyāṅā phēlī dāwā-lāe Sār'kār-nā sūpāl lai gayā
great thefts givē-give to Government-of police having-taken went.
Thēn him-to bāping givē-Government-of police having-taken went.
Thēn him-to bāping givē-Government-of police having-taken went.
To tamāā jōā-kār'ā-le lōā-kānā thāī māl'ā-nā tāē tāē tyāṅ-nā māyī
That spectacōle see-ing-for people-of crowd gathered-oon. Thērē has mother
bī cēīē hūsēā lākhi-lākkhīne rakū-til. Tyāṅā dōkkhīnē to
also have-ing-some sobbing makin-g crying-wōn. Her-to having-seen then
 tyāṅ Sār'kār-nā sipāī-lē sīngē kē, 'dēdā hē, ēk wakāt
by-him Government-of the-police-to it-was-tōld that, 'brothers O, one time
mānī māy-nā wārī mánā mīlāī kārāwā.' Tyā āikānē tyāṅ-lē
my mother-of and my makin-g should-be-māde.' That having-heard them-to
dayā wārī, wārī tyāṅā tī-lē pāsē bāslī. Tyē wakāt ghaśāmā tyāṅ
pīō yōmē, and by-them her-to near was-called. That at-time in anger by-him
thāī kōān chāvā khāādā. Ayī jōmē lōk sāṅg-wā hāgā,
her ear having-biten was-eaten. This having-seen the-people to say bēgān,
'kāy, hē, khaṁbō sē ēī pōṛyāā. Jōwāī, Jōwāī, ēī phōūī jāwā-nī wakāt bi
'what, O, sad is this boy. Look! Look! This execution going-of at-time even
ayī māhā pātāk kār-wā-lē bhūnkarnā nābīā.' Tyā āikānē tyāṅā nārt
this great a-sin to-do also finished not.' That having-heard by-him a-reply
FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, ‘see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.’ Having heard this he retorted, ‘good people, listen to my statement. Even if I had now taken my mother’s life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'
The dialect spoken by the Kunsās of Khandesh has been returned as Kunbhi or Kunbā. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khandesi, as will be seen from the Parable of the Prodigal Son which follows.

[ No. 63.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHANDESI.

So-called Kunbā Dialect. (District Khandesh.)

तपन या शायदै तीन और चारो होते। ज्ञान-क्षमता भाषा और वक्त वापस, शायद जापें जो घात हो और मभिन खिचाये जे वही, ते माणे हे। संग ताही वे परमा चोरे ते वाले दिख। तना थोड़ा दिना भाषा और वक्त बनाना जाने देना चाहिए या। अपने का भाषा वाले नारे, भाषा-दरका ने जॉट से चार वर्षानाकाल शान्त ठब। संग दर देशादारी जापें जोडे। ला-सुप्रे तथा ती शान शाण ज्ञान। तथ्य तो ना देश-दरकारी शासन-पान वाहिक नामित। तथस ता प्रायोगिक स्वाधीन-भाषा बहुत चारहे ठहर। तथा बुकबे जो भान लाऊ ती नाम-फाय भाषा भरू वस नाले बांधन। संग लाने बीजों बाँधे हिंद भारी। शीत ती छुट-पर वेड़ना भंडर, भाऊ पाप-पान चा चार शेतस वारहे पीठभाग भावर शिक्षा उपर वे खाली शेतस वे निखट नाली। शीती मणा पाप-पान चारेशन, बासे गंभीरा या, ती अभावना-विद्या व तुना-समर चार हो। वास-पार्श्व भी तुना भांडर ये भाषा नारी। प्राप्त से चार शेतस तशी भाने-ही ठहर। संग देशान वापस-के या। तथ्य ती दूर से दिलदार देशान लाले बाह बांटल बांधन। संग तो भाषा बैनेशन ग्रामस्थ मिटी चाही, ता नामा तुका लिखा। संग आंडर लाने भंडर, भाषाना-विद्या तुना समर भी भी भोट पाप वे क्षेत्र भावना-पानी मी तुना भांडर वे वृक्ष भ्रम नाली। घर भार भावर चार शायदै गंभीरा, बींचना भाषा भावना-पाठा वाणा अभावना-भाषा। ला बाप-पाप देशान मुंदरी व पापस्वा तुला अर्थ। संग देशान नामा शेतस बीजो। शीत मणा भांडर वे भाणा ती विकाशक भी ज्ञान। ते देशान ला भोटा बांटल ज्ञान।

तथ्य भाषा भी अंडर वेकुरा चोटा। ला बाप-पाप वैनेशन बातां भाषा ठहर। तथ्य एक बाहुस्क गुण, ते भाषा ये। संग लाने संग, तुना भाषा भी अंडर थोर ये। अपने तुना वापसे इलाके ला बैनेशन मिटा क्षेत्र बांटल आंटां ज्ञान। तथा ती भोटा रामस्वा बैनेशन स्वाधीन तथा। ला वर्तमान भाषा बाहु भाषा वर्तमान भाषा ज्ञान। ता बाहुस्क ते वाले वाहु संगना की देशा, ती इलाके वर्तमान भाषा देशा ज्ञान। उद्द भावना संग भाषाती वेकुरा बांटल भाषा विदा नाली। जा चाडीरी तुना समूह संगना अन्यनामाना-भारत ठहर। भाषा तो भाषा भी भाषा भाषा डाका। बाप लाने बीजो। जी, दे माप-पान के भाना वापस्वा जे ते ते बाहु तुना ये। पप शी तुना भाषा या चोटा तो भाषा बैनेशन मिटा क्षेत्र ने जी लाने आंटां ज्ञान ती वर्तमान ये।
%=TRANSLITERATION AND TRANSLATION.%

Koné-éka mánus-lé don ándor kót. Tyá-majáríká dhákalá ándor
À-certain man-to two sons were. They-in-from the-younger son
báplé mhànna, 'bába, áplé ghar-má jó pahá hót wa ma-ni
the-father-to said, 'father, our-own house-in what money maybe and my
hissé-lé jé jéi té máké dé.' Mang tyá-mi jé ghar-má hóta
shore-to which may-come that we-to give.' Then him-by what house-in was
té tyá-lé didña. Mang thógá din-má dhákalá ándor same'da jumá
that him-to was-given. Then a few days-in the-younger son all together
kárán lám bá plé mýa. Aní tyá gáww-ná jái-san áp'ma-jode
hav-in-don afer country-in west. And that village-in having-gone of-himself-with
jé hótá té sara chaur'hópi-ká kharoñi táká. Mang tyá
what was that all luxurios-tiiniy-in hav-en-gone was-thrown. Then that
dé-má mótó áhándi pad-ni; tyá-mwyí tyá-ná mótó hél jayáat.
country-in a-great famine fell; that-owing-to his great distress became.
Tadhay té tyá déi-majhríl mánus-pán jyá-sán rámá. Mang tyá
Then he that country-in-from a-man-near having-gone remained. Then that
mánus-lé áp'ma khár-majhrí dúkhrí círli-lé chásá. Tadhal dák-ró ji
man-by his-own field-in scine to-grave ni-con-sent. Then the-scénls which
sál khit hótá tyá-war ápam pót bharwa aṣa týá-ló wátmá,
were that-upon him-by belly should-be-filled so him-to it-occurred.
Mang týá-lé kómi kâhi didña néñi. Mangé tó mi-war ýían
Then him-to by anyone anything was-given not. Then he sees-on hav-ing-cone
ból-ná, 'ma-ná bápl-pán jýá chákár sétas týá-ló pót-bhar bhárkar mílas,
said, 'my father-near what servants are they-to belly-full bread is-obtained
Aní má-lá khán-bal mílat nálí. Mí ma-ná bápl-pán jái-san tyá-ló
And we-to to-eat-even obtained not-to. I my father-to hav-ing-gone him-to
ság-wá kl. "mi abhá-bá-viród wa to-ná samor pôp kóy.
will say that, "by me heaven-of-against and thee-of before em was-done.
Aché-pán mí tún-ná ándor sò aṣa nálí. Tú-pán jásé chákár sétas tamé
Henceforth I thy son am so is-put. The-near as servants are so
male-bi tehew."" Mang ubhi-sán bápl-kábá gya. Tadhay tó dár té
ma-to-also keep."" Then having-again father-to he-went. Then he afar is
it’s a dēkhī-san tyā-le phēr wātī wātīna. Māng tō dhāwāt yē-san this-much having-seen him to very bad was-felt. Then he running having-come galā-mā mīthī ghālī, wa tyā-nā mūkā līdhā. Māng ṣā℉ēr tyā-le the-neck-in embrocation was-put, and ḍēs ḍīsil was-taken. Then the-son hum-to bōlānā, ‘abhāyānā-virād tu-nā-samār mī mōtha pāp kīyo; mhanān said, ‘the-heaven-against of-those-before by-me great sin was-done; therefore ātē-pīn mī tu-nā andur sē sa bōlān kharā nāhī.’ Tyā-var āṝīs henceforth I thē son wa so to-speak true is-not. Thāl-upon kar-man chākār-máṇī-ле sāṅga, ‘chāṅgīlā ḍhāṅgā āṅī-san yē-nā āṅī-majhār servants-men-to us-was-told, ’good a-robe having-brought this-of on-person ghāl. Tyā-nā hēt-majhār mūndī wa pāy-ma juta ghal. Māng dēkhī-san khaśāl put. His hand-in a-ring and foot-in show put. Then having-seen happy ḍēsā. Hen ma-nā ṣā⊥ēr mari gayī-tā tō phāśi-sen āṅ ḍīyā,’ we-will-be. Thīs my son having-died gone-was he again alive become.’

Hē dēkhī-san tyā-le mōtha ānand jāyā.
This having-seen him-to great joy become.

Tadhay tyā-nā mōthā āṅīr khēt-mā hōtā, tyā-na ghar-pīn yē-san At-that-time ēs elder son field-in was, him-by house-near having-come wājāt mahat aika, Tadhay cē mānus-le sūdā, ‘khī ḍīyā ṣī?’ music dancing was-heard. Then one mana-tu it-was-asked, ’thē what is?’ Māng tyā-nā sāngā, ‘tu-nā dhākhīlā bhāṅā yēl śī. Ānī tu-nā hāp-le Then him-by it-was-told, ’thy younger brother come is. And thy father-to saṅkrāp yē-san mīlān mhanān tyā-le mōtha ānand jāyā.’ Tadhay safe having-come was-obtained therefore him-to great joy become’ Then tō mōthā rāy-ma yē-san ghar-mā jīy-nā. Tyā-wakhaṭ tyā-nā ‘hāp he great anger-in having-come house-in would-not-go. At-that-time ēs father tyā-nā sam-pūt ghālī lāgānā. Tyā-wakhaṭ to hāp-le māṅī lāgān kī, his persuasion to-put began. At-that-time he the-father-to to-say began that, ‘dākh, mī lēlā warp jāyā chāṅkī,’ kahā āṅī to-ma sangān kahā ‘we, I so-many years becomes service am-doing and thy order ever mōda nāhī. Asā ast-san mān-nā sōth-bāro-bāhār mī-le phāṭar-hi dīna was-broken not. Such having-been my friends-with me-to a-lōś-bāhān was-given mā. Jēy āṅīr-nā tu-nā saṅkādā pusā maṅī-bāj-majhār kharāhī ḍēsā, not. Whāk son-by thy all money harlotry-in having-spent was-thrown an to ast mhanā-san mōtha jēvān khāwan kyā.’ Bāp tyā-le and he came therefore great a-feast eating-so-made. The-father him-to hōtnā kī, ‘tū mā-pīn śā āṅī ma-nun-pīn jē śī tō-hē samātī tu-nā mīlahall that, ’thō man-c āṅīr art and we-with what is that-too all thing ēś. Pan hān tu-nā bhāṅā gīyā hōtā, tō mī-le yē-san mītānā, māṅī ṣī. But thē thy brother gone war, he me-to having-come was-obtained, therefore jō mūlā ānand jāyā tō bāro-bāhār ēś.’

what me-to joy become that proper is,’
DANGI.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dangi. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dangi is almost identical with the current language of Khandesh.

There is a tendency to pronounce an s as an ŋ. Thus ŋa, a father, is pronounced as ŋa, or rather as ŋa, with the same vowel as that occurring in English ‘all’, but pronounced through the nose. Similarly pə, to run, is pronounced pə.

The cerebral ŋ is very irregularly used. Thus we find aŋa and aŋa, he came; ̀łuŋa and łyąŋa, he began. The pronunciation is probably always that of a dental ŋ.

The inflection of nouns and pronouns is the same as in Khandeshi. Only the ablative suffix is aŋ and not aŋ or aŋ; thus, dur-əŋa, from a distance.

"I" is ma and mi, "we" ama and aŋma; "you." tamba, and so on. ə, which, is apparently used for all genders. Thus, ji aŋma, which share; ji-kaḥi, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as aŋ, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, moṭa pəp, a great sin; oc təŋa man-əŋa wana, such a thing entered his mind.

The verb substantive has the same form as in Khandeshi; thus, to sə, he is. Sometimes, however, aŋ or ha is used instead.

The inflection of verbs does not call for any remarks. We may only note the Marathi form jo, I shall go; but mo, I shall say; infinitives such as rama-ta, in order to say, etc.

The vocabulary is, to some extent, different from that of Khandeshi. Compare do, a father; gəma, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dangi agrees with ordinary Khandeshi.

[ No. 60.]

INDO-ARYAN FAMILY

KHANDESHI

CENTRAL GROUP.

SO-CALLED DANGI DIALECT.

(The Dangs State.)
वात तल बा़र्वेल देख मरण अर्थे लेनी अनन्त बना
; जैनी काशी लाके रोक गई। संभ तो
सुद-वर आया, द भनिया हसने लगा, मणा वासना दर भोजरी भोजको बजा बीव-बर भा-
करी स्वतिनी, व ता ते तुफान तर।
मा भारी। मणा बाजना दर जाई, द खायने जलकु
देवे भना उब, भी देवना भोजर व तुमा सोमर भीजा पाए करा; मा तुमा भीजा बाँटे वडे।
एक भागे तुमा देवा पेढलाई भरकर्चारा-स्वाक्षर ग्राम। भजा सर्वभार ईश्वर भोजरी बैंग-बडे
गया। तवहर-सहार दो दुर्गभूम देखताल वासना यथा भारी खानी खानी आश्चर्यी पहा
महाना शीतली पदा, व खाया बुझा जीजा। तबक ती पोपा मनुष्या नागणा, खाया, भा ईश्वरा
सोमर व तुमा सोमर भीजा पाए करा। भारी मा तुमा भीजा बाँटे। संग बोजरी आपना
बजा सुमारेणा मणा की, जर्मा बाढ़े बाढ़े बौजा मणा तर लाहा बारामा दे। व भारतमा
रेवानी सुदी के पायमा पायमा फुटा तो बाढ़ी है। मैं भारत भंजा कह। बाढ़ मणा देवा
मरी गतिक व फोरीनी जीवन जाया व देवक दी आवाजा। तबक मणा बाढ़ दी लमाजात।
तवहर-सहार बढ़ो देवा पेढलाई बारा। ती बच-बड़े वेळाले नागणा तरुप लाहे बाढ़े व नाग
पंखु आया। तबक मनुष्य-परिकाती देखक जाना। ती प्रताप दी लमाजा, बाढ़ गम्भीर बोधानी दे।
तबक मनुष्य-परिकाती देखक जाना। ती प्रताप दी लमाजा, बाढ़ गम्भीर बोधानी दे।
तबक मनुष्य-परिकाती देखक जाना। ती प्रताप दी लमाजा, बाढ़ गम्भीर बोधानी दे।
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TRANSLITERATION AND TRANSLATION.

Kōnta-yek gohā-la don pōśa whatat. Tyā-hān kāhān pōśa bēś-lā
A-certain man-to two sons were. Then-from tho-younger son father-to
mharu kāg-nā, 'ha, ji āpī amā-dā-mā wāta dēmā wāhānā to
to-say began, father, which my-own property of share to-be-given might-be that
nālā dē' Mang bāwē-nā tyā-lā āplī amā-dāmī
ne-to you-give' Then the-father-by them-to his-own property
wātā didhā Mang thōdā-ch diwās-mā kharā pōśa āplī
having-sounded was-given. Then few days-in the-younger son his-own
vādi-ni amā-dāmī sāglī gōl-kārī-nī yēkhandi mulakh-war nīnghi
share-of property all together-made-having a-certain country-to having-gone
ghā Tyā hūmālā pānā-khāl wāg-nā, wa āpī amā-dāmī sāglī pān kāl
went There riotlessness with he-be-knew, and his-own properties all wealth all
udī taki. Tyā-pīs-nā sāglī kharā-bī-gīya. Mang tyā
having-sounded was-thrown. him-near-of all was-spent. Then that
mulakh-war mōthā kāl pādā. Tyā-pīs-nā tyā-lā mōthā yēlā pādā. Mang
country-in great famine fell. Therefore him-to great difficulty fell. Then
no to tyā mulakh-mā yek gōhā-pān jāi rahānā. Tyā gōhā-nī
be that country-in one man-to having-gone lived. That man-by
tadā āpānā dukra-cī chāhū-lā khorā-lā lāwā. Tyāhā dukra-cī
him-to his-own wine to-feed inner-field he-to-appiled. There the-wine which
kāhi khāt tē khāh-sam pāt bharāwā asi tē-ni mar-mā wānā
something ate that having-eaten belly should-be-filled so his mind-in came;
wa kōnā kāhi tyā-lē didhā nāhā. Mang lō sud-war and, wa
and by-any-one anything him-to was-given not. Then he senses-noon came, and
mar-mā mharu-lā lāgī, mar-nā bēs-nā ghar mōl-kāri gōhō-lē kāhā
mind-in to-say began, my father's house servants people-to how
poth-bhar bhāktrī mālā-sū, wa mā tē bhukyā mānas. Mā ātā mar-nā
bēs-nā ghar jān wa tyā-lē mharu-sū, "arō mānā bās, mā Dēw-mā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
samār wa tu-nā same mōthā pāp koī, mā tu-nā pōśa hērī not,
before and of-these before great sins was-made, I thy son any-how am-not.
Pan ma-le tu-na yehkândha majhur-kela-sar-kha rákh, Aasa ma-nà lehyar
But me-to thy some-one servant-like keep
So to-mind thought
kael-àni bâ-sauqé gáyâ Taw'ñá-majhâr to dur-ñá dèch-ñá-kh
having-made father-to he-went. In-the-maneññâle him from-distance seeing-only
bâ-sâli maya am, amì tyâmi jâi-rñâ pánâ-ñá gá-nâ bîl-ñâ
father to pity came, and him-by having-gone son-of the near-to having-withered
pâjâ, wa tyà-nà gur-ña létha. Tawal to pòsa mahan-ñá bãqà, 'bâs,
field, and his a-khâr was-taken. Then that son to-say begun, 'father,
ma Dëw-nà samor wa tu-nà samor mënî pép kar-nà 'âtà nê tu-nà pòsa
1 God-of before and of-these before great she made. Now I thy son
náh!' Mang bâ-sâli áp-nà yek kanâsà-ñá sängâ kî, 'ghar-mo
am-not.' Then the-father-by him-one servant-to it-was-told that, 'house-in
kà-kà-qàm-kânqâ whawà tar tyà-ñá khâwà-ñâ dô; wa bát-ma yekhândî
something of-there-be then him-to treat give; and the-hand-in one
muñi, wa pây-mà pây-tan whawà to ghalì dô, mang ñàpan
ring and the-feet-in shoes of-there-be that having-put-on give, then we
majà karu. Hâni ma-nà pòsa man gayel, wa pha-trí-ñi jîwàl
merment shall-make. Thus my son dead-had-gone, and again alive
jâyâ; wa daw-jîl, to sipâd-nà. Tawal majà karu bi lag-nàt
became; and had-been-lost, he is-found.' Then merment to-make also begun.

Tawal tâ-nà waqûl pòsa khâ-b-ñá whatâ. To ghar-kânqà yëwâ-ñá lágà
At-that-time his elder son field-in was. He house-to to-come begun
todaî tyâ-ñá kîl wiýà wa nach aikh ànù. Tadâl majhurkar-
them him-to something music and dancing to-hear come. Then the-servants-
pay-kî yek jân-ñá to iñhâru-ñá bâg-ñà, 'hâni gamaat kàs-mî ha?'
from-among one man-to he to-ask also begun, 'this display-of-joy what-of us?'
Tawal majhur-kânà tyâ-ñá sänga kî, 'tu-nà bâsà wâni-hâ; amì to
Then the-servant-by him-to it-was-told that, 'thy brother come-us; and he
bâsà meññ kàs-mî-ññà yë-kî mâñà mahan-ñú nê-mñî mënîj ñow-nàwàl
father-to safe-and-sound having-come met therefore father-by great a-feast
kàl.' Tawal to râfà bâr-nà wa ghar-mà kàl jâ-sâ-nà.
was-made. Then he with-anger was-filled and house-in in-any-way would-not-go
Mang tâ-nà bâs tyâ-ñá háâr yë-ñú-ñú sam-jawà-ñá lágà. Pan tyà-gà
Then his father him-to out having-come to-correct begun. But him-by
bâ-sâli sängâ kî, 'mî nî-ñà díwàs tîr-nù wàl-qî kàs-mà tu
father-to it-was-told that, 'I so-many days thy service having-made (by) these
sângtî tasya aikhà, kàdhi tîr-nà sabad mâ-dì nàhì; mâ-nà
it-had-been-told so it-was-heard, over thy word was-broken not; mâ-to
ma-nà sajst-baar-khà kàdhi sel-yî karu dëdhî nàhì; amì tyà-nu tînì
my friends-with ever friendship to-make was-given not; and him-by thy
sagî daññat kàñwà-nà ghar nànì tàlì to hà tu-nà
all property harîots-of (in) house having-wasted was-thrown that this thy
pūnā wakā tawal tūsāthā mōthā jōw-nawal kal.' Tawal bās tū-lā
son came then him-for great a-feast is-made.' Then the-father him-to
mānu lāgā, ki, 'tā ma-nā-jawal nēhrīni whatās wa hāt sagāī ām'dānī
to-say began, that, 'thou me-of-near always wast and this whole property
tu-nch sē, paṅ āpan sagāī maḷa-mi majā karaṇ;
karaṇ
things-alone is, but we all having-together merry let-us-make; because
hāu tu-nā bhāu mārī guṇā, to phū-sānī jwāt jyāl; wa
this thy brother having-died had-gone, he again alive become; and
dawādīl, to ēkpaṅ'nā.'

had-been-lost, he is-found.'
RAKGARI.

The Rangārīs or dyers of Berar speak a dialect which is related to Khandesi. The dialect is not uniform, but differs slightly in the various districts. Some Rangārīs have also abandoned their old speech and adopted the Marathi used by their neighbours. Thus the specimens received from Ellhapur were written in Koshī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Rangārīs of Akola, and the Ellhapur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Rangārī are as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>2,700</td>
</tr>
<tr>
<td>Ellhapur</td>
<td>250</td>
</tr>
<tr>
<td>Buldana</td>
<td>680</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,630</strong></td>
</tr>
</tbody>
</table>

Two specimens of Rangārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Mekkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

**Pronunciation.**—The pronunciation is mainly the same as in the Marathi of Berar. Thus we find ḍōḍa and ḍopa, an eye; े and े, twenty, etc. The palatals are transliterated े, ी, etc. It is, however, probable that they are really pronounced े, ी, etc., as in Marathi.

**Nouns.**—The inflexion of nouns is mainly the same as in Gujarati. Strong masculine bases and in े, plural े; strong feminine bases in े, plural े; and strong neuter bases in ं. No instance is available of the plural of a strong neuter noun. Thus, ḍop-ya, son; ḍopa-ya, daughter; ḍop-ga, daughter; ḍop-ga, daughter: sasu, gold. A suffix ṇa or ha (as in Mātrā) is sometimes added in the plural; thus, mō̄-har-haṁ-na, to the labourers; chāk-vā-hāṁ-nte, to the servants. Compare the honorific pronoun tē-hāṁ, he, in the second specimen. The Gujarati plural suffix े in chāk-vā-hāṁ-nte also occurs in ḍop-va, to fathers.

The usual case-suffixes are, dative सा, सा; case of the agent ने, ने, न; ablatives ति, ति; genitive सा, सा, सा; locative मा, मा. Thus, ḍop-ने, ḍop-ने, to the father; ḍop-ने, by the father; ḍop-ने पा-ति, from the father; ṇānum-nē, of a man; ḍop-mā, in the house; ḍop-mā, on the feet.

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

<table>
<thead>
<tr>
<th>ṇe, I</th>
<th>ṇa, thou</th>
<th>ṇe, ho.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇe-va, me</td>
<td>tu-ne, thee</td>
<td>tē-nte, him.</td>
</tr>
<tr>
<td>ṇe-va, me</td>
<td>tu-va, thou</td>
<td>tē-va, his.</td>
</tr>
<tr>
<td>ṇa-va, me</td>
<td>tu-ma, you</td>
<td>te-thi, them.</td>
</tr>
<tr>
<td>ṇe-va, me</td>
<td>tu-ma, your</td>
<td>te-va, their.</td>
</tr>
</tbody>
</table>
Other forms are nāgā, by me; tē-nē, by him; tamāyā (sic.), to him; tē-hun-ənə, to them. ‘Who? is kāh, and ‘what?’ is kāh.

Verbs—The present tense of the verb substantive is स or स in all persons and numbers. The corresponding past tense is kōtō, तो kōtō, next. kōtō. The plural is kōtō or kōtō, etc.

The present tense of finite verbs ends in s. Thus, from mār*s, to strike, we find,—

Sing. 1. mārś 
2. mārś 
3. mārś 

Plur. 1. mārś 
2. mārś, mārś 
3. mārś 

The form mārś, I strike, is perhaps a homophonic plural. Forms such as rahś and rehś, I am, are used as well.

The affix of the past tense is s or s. Thus, gagā, I, thou, or he, went; gāgā, we, you, or they, went; gāgā sre, or kari, I did. We also find forms such as gac-n, he went; ped-dē, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past, thus, sāp'dō-v, he has been found, gāyō-k, I had gone.

The future of mār*s, to strike, is inflected as follows:—

Sing 1. mārś 
2. mārś 
3. mārś 

Plur. 1. mārś, mārś 
2. mārś 
3. mārś 

The imperative is formed as in Gujarātī. Thus, mārś, strike; bās, sit yo.

Conjunctive participles are formed by adding the suffixes s (i), ā, or i-san. Thus, mārś, having divided; jām, having gone; nāṭh-san, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RAJKÂNähr Dialect. (DISTRICT AKOLA.)

को० एक महाशय दीन जैठा होता। तेना याइटी यापन यहै, वापस, के बिना मीनी याही निम्न बहुत है द। वह तेन तेंडुन पेशे वाटी दिखै। तेन योक मोहल विपण याही यहै। वही निम्न बहुत वहु अन्य में यहै। को० के तेन उदध खापन असी तथा को० के तेन नाग महल लागी। तबा तेन तेन योक यापन असी तथा को० के तेन उदध निम्न बहु अन्य में यहै। तु तु के तेन योक यापन असी तथा को० के तेन उदध निम्न बहु अन्य में यहै। को० के तेन योक यापन असी तथा को० के तेन उदध निम्न बहु अन्य में यहै।
अआ-पापतिन तारी बेटो सम्बन्ध जीती नाहि, आपनी एक सीड़कर शारख मन ढेर। कवर ते उठीन आपना याप-वोर सधे। तत्त्वा ते खंजी य द्रोकमा तेजी याप तेन लेखे नजीक कर-करे, आलि तेन थारे तेना मझाया धीरी वाली, ते तेन मुकी कहुं। भग बेडो तेना सधे, शाप, लेखा बिप्प आम तारा सामाये या पाप बरीय। आलि आल-पालि कन तारी बेटो संबन्ध भी बीमा नाहि। यह चारण आपना चारकोहानना सांगी, उत्तर सधो आली तेह चाले, आलि तेना चारीमा दुरी व शामीरी जोड़ी झालीहुं। भग आपन खाली पिंदे फरीक कहुं। तारे भी सारी बेटी संदे ढीलो, ते फिरीन योंदे ढीले, ते डरे ढीले, ते गायेरे।

तत्त्वा ते गयो आलु हस्ता जापा।

तत्त्वा ते आले भर-पाल आपा पर तेन बाजी व नाच पाँचे। तत्त्वा चारक-वारी दोबार बनाईहुं तेन बिचारी, हे काय न। तसवे तेन संगी ती तारी सरा आदि ए, आलि तारा बाजीहुं ते खुशाप बिचे, तेना-री तेन मोटी चंदक करी। तत्त्वा ते राग धरीन आलसा जापन। धीरे मही तेने याप बाजेर डाइन तेन संबन्ध भाली। परतु तेन बाजी उत्तर ढुंढ ही, ठोसो, भी पानाय बरीस तारी चारको कहर। आलि तारी आपा यों कही ची सोहो बांट। तत्त्वा या आपा यापड़िना या चाप चाल बरामी स्थान मन तुम कोडे वीरूस पिंदे हेड़ माढ़ी। आलि जेन सारी विशिष्ट बिवजन-संग धारीं राकीं ते हे तारी बेटी आवेश तत्त्वा तुम तेना खाट मोटी चारको कहर।

तत्त्वा तेन भणी, बेटी ते हरामी सारा सम स आलि सारी मछलाम तारीव व। परतु डरीव य आराम बस हे बह छोट। जापा जूं हे तारी सारे मधे ढीलो ते फिरीन जिलो दोस्त व ढरे ढीलो हे आपेरे।
TRANSLITERATION AND TRANSLATION.

Kôna ēk manus-na dûn bêta hôtā. Tê-mâ dhâktê bûp-na mhanê,
Ccertain one man to two sons more. Them-in the-younger father-to said,
'bûpê, ē jîndî-gê-mô wâtô ma-nâ swâmû tê da.' Mag tê-na tê-lun-nâ
'father, what proper-y-of share we-to come that gue?' Then him-by to-them
paînô wâtî dhûdî. Mangun thô-rêâ diwas-mâ dhâktô bôtô
wealth having-divided was-given. Then a-few days-in the-younger son
sawo jagâm-karm dûr muluk-na gayû. Än tathê udhal'panân
all together-having-made asfar into-country went. And there extrâmance-with
wagên a'pûn sampattî udjî. Mag tê-na aw'ghna
having-behaved his-own wealth was-squandered. Then him-by all
kharchâ-wari tê dês-mâ mîthô dukáî paîdê. Tê-mulê tê-na ad'than
being-spent-as that country-in great famine fell. That-owing-to him-to difficulty
pad'wâ lagi. Tawhâ tê tê dês-mâ ēk grahusna-nà yâhîn jûn
to-fall began Then he that country-in one gentleman-of near having-gone
rahê. Têna tar tê-na dukkara châr-wân'a âp'na istu-mâ dhûdî. Tawhâ
loved. Him-by also hum piâs to-feed his-way food-into was-sent. Then
dukkara jê sâlta kintê hôtâ têna-war tê-na âpîlo pêt bharan
some which husks eating were that-upon him-by his-own belly should-be-filled
asu tê-na wâli. Än kôn tê-na kâhû didhu nahi. Mangun
so him-to it-occurred, And by-saying him-to anything was-given not. Then
te saikhô-mê anu mhanê, mûã bûpê mûã mûth Kar-kun-nâ
he senses-on having-some said, 'my father-from how-many servants-to
bhar-pûr bhâkto sa. Än mû bhuk-tûn marê. Mû mâhun âpîlo
enough bread to. And I hunger-from am-dying. I having-arisen my-own
bûp-nî-kadê jais, wa tê-nô mhanis, "hê bûpê, mûâ Dêw-nâ virumô
father-of-near will-go, and him-to-also shall-say, 'O father, by-me God-of again
wa têrô mômô pêp karis; âj-pûs-dûn târô bêto marôwân jîg'to nahi,
and of-thus before sin is-made; to-day-from thy son to-be-called fit am-not,
âpîlo ek mûthak kar-khûn ma-nà thôw.'" Nantar te uta'm âp'na
thy-own one servant like me-to keep.'" Then he having-arisen his-own
bûp-kudê gayû. Tawhâ tê lambô sa itak-mâ tê-nô bûp tê-nê dêkhûn
father-to went. Then he far is mean-while his father him having-seen
kar-wâlê, än tê-na dínâm tê-nê galâ-mâ mîthî ghâît wa
is-moved, and him-by having-run him-of on-the-neck embracing was-pût and
tēna mukō lōdu. Mag bēō tēnō mhanē, 'bāpō, Dēw-nā virudh hina-by a-kha uwar-taken. Then the-son him-to said, 'father, God-of against an tāra sam-nō myā pāp karē lāni āmī pās-in tōrō bēō marā-wān and-of-the before by-nē sin was-made. And to-day-from thy son to-be-called ni yēgā nahe! Pan bēp-nā āp-nē chākō-hām-nā sānghī, "nītām I fit am-na! But the-father-by his-own servants-to it-was-told, "excellent šīgō āmī tēnā ghānā; lāki tēnā hāmā-mu mu hānē karēlī karēlī. Kā-ki, a-shoc put. Then we having-ocal having-drank rē-jōūm Châu-make For, hē mārī bēō marā hōtō, tē phirin jīkō hōyō; wa bār-pē hōtō, tē this my son dead was, he again alive become; and lost was, he sēpē-lēs." Tawhā tē suwā amānd kar-wā lāyā, is-found." Then they all joy to-make began. Tē-vēlo tēnō māthō bēō śēt-mā hōtō. Mag tē nān Āt-thāt-time his elder son field-in was. Then he having-come ghar-pās āyā-war tēnā bēō wa nićh pālē. Tawhā hōn-ē-mār hānung-kē-hān hāne by music and dancing was-seen Then chākār-mānīn ek-nā bālām tēnā vičārā, 'he kāy sa?' servants-ta-from one-to having-called him-to it-waasked, 'this what is?' Tamēyē tēnā sānghī kī, 'tōrō hūlī āyā bā, tē tēnā bēp-nō tē To-him him-by it-waasked that, 'thy brother come is, and thy father-to he khudā mīlī tēnā-tēnā mōli pāngā karēlī. Tawhā tē rīg-bharṇ safety was-not therefore him-by great astuit was-made. Then he becoming-angry āt-mā jāy-nā Yēnā-wārī tēnō hēp talēr ām tēnā samājīyan inside would-not-go. Thus for his father out having-come him to-entreat āgī Pārunā tēnā bēp-nā uttar dēdhū kē, 'dēkēhā, mi ifē began. But hēm-hēm father-to reply was-given that, 'see, I so-many woris tārī chākār karēs, āmī tārī ṭāhēyā myā kadhā-kē kōdhī nāhī; tārī years thy service do, and thy order by-an ever was-broken no; slīt myā āp-nē gān-ē-hūm-nā-sānghā chāyēn kar-wānī miśām me-nā by-me my-own friends-of-with mōrintī should-be-made having-end em-to tēnā kādī kēn-nū pinu dēdhū nāhī. Aat jēnā tārī sampātī thee-by ever the-goal-of young-one was-given not. And whom-by thy property kāj-hān-sāng kēhān tākī tē hē tōrō bēō āyēs, tawhā tēnā karītsa with having-come was-thrown that thus thy son come-is, then thee-by tēnā sēhā mōli jāw-nāl karēs.' Tawhā tēnā manū, 'bēūā, tē sādī him-of for great a-feast made-is.' Then him-by it-waasked, 'son, thou always mārī sang sa, āmī mārī māl-malamāt tārī-ch sa. Pārunā hākī wa gīyeś with art, and my property thing-alone is. But mōrintī and ānand kar-nū bā waru hōu; hārān kī hē tōrō hūlī marē hōtō, tē joy to-make this better was; because that this thy brother dead was, he phirin jīkō hōyēs; wa bār-pē hōtō, tē sāp-dēśe.' again alive become-is; and lost was, he is-found.'
INDO-ARYAN FAMILY. CENTRAL GROUP.

KUANDESI.

SPECIMEN II.

BAÑGĀRI DIALECT.

(District Buldana.)

कोन एक देन थोड़ा जोता । देन जाना-मनि चढ़ानी बाप्पी खस, गाया; मारी सुगी द । बहू बाप पिछी बोटीया वाटूण दिझी। थीठा दिवस ते बजानी आपनी जिनां अखेल दुसरा गाय पड़ा । बात सो बापली जिसी बनाईं चढ़े। या रितसह ऐसी बारी ढीए बंग मिली गय पड़ी। बाघ बक्के तेलानी नीटी कापानी चंडारें पड़ी। संग्रह पुस्पारण पर गाइन रखे। तेन बुकर राखण रें। तेंदान तेन दुन्द्रक किंदी खारें दौं जोड़ी दें। कुमार नागी असी। पन तेन ते ही दें हारी। बेनारसी बीमा वचनया तेंरा भागुण करें। आपणा बाप काहा भौकर ७ तेना सुब्रह्मण्य सही। नी बाजार बजानी घर रें। त बातां बापा-बाबा जाणून मलुस बांवा बेंकर आपणा तारी फार अपार बने। ती तारी पोंगी आपणा-बर बेंकर दिये रें नचे। तु आपणो बाजा सारखी गमान । असी विचार तरीन आपला बाप-बाबा अच्छे । ते आपणांना सापणा हुंठां दें। तेन देणा आई आपणा बीलाणा वधा-मा ढाल वाढेय तेन सुकी रें।
[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDÈSI.

SPECIMEN II.

RAôGÀRI DIALECT.

(DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kömök dûn pûrgâ lôthâ. Dûn-jmâ-mani lâhûnâ bûp-nô mhânas, 
Certain two sons were. Two-men-among the-younger the-father-to said,
'bâbâ, mîrâ kussâ dû.' Mhunîn bûp-nô jîngi dûnhî-na
'father, my share give.' Therefore the-father-by property both-to
wûtâm dîn Thôdâ diwas tî lâhûnâ èplë jîngi
having-dwelled was-given. After few days-is that younger his-own property
leîn dûrâyâ gêw gûnên. Yätî gaë èplë jîngi
leem having-taken another town went. There having-gone his-own property
châm-tâ uûlî. Yâ rîtî-ël pásâ kharch hûs, mang
chain-ta udâl. Ya rith-i paid khochar bhus, many
pleasure-which was-wasted. This way-in money spent having-become, then
môtë lûy pûdë. Kûy pûdë ténâdî mothî khawû-ni patolânt
my mother key paid. Key paid ten-days mother khaw-ni patolant
a-great famine fell. Famine had-fallen on that-account great eating-of difficulty
pâdî. Mau-gan dûrâyâ-na ghar jûn râhî. Tê-na dûkar râkhên
pad. Mangán dûrâyâna ghar jûn râhî. Têna dûkar râkhên
fell. Then another's house having-gone he-lived. Him-by some to-feed
fî that. Tê-hân tê-na dûkar-na khû-ta khûn hësâ kojû dëjô
does was-kept. As him-to mine-by house having-eaten much house of-had-given
was kept. As him-to mine-by house having-eaten much house of-had-given
ta khushû na khêdô asto. Pûn tê-na tê-bi dëdo nahi,
ta khushna khidô asto. Pan tena te-bi dido nahi,
then gladness-with eaten would have-been. But him-to that-even was-given not
then gladness with eaten would have been. But him-to that-even was-given not
Yûnâ-ta dûyâ ughadâyâ Têwâhî èpûn mhûnës, èplë bûp-jawal
Younâta duya ughadîyâ Tewâhî äpum mhûnës, äpplâ bûp-jawal
Therefore eyes were-opened Then he (himself) said, 'my-own father-near
Therefore eyes were opened Then he himself said, 'my own father near
vûkâr mû, tê-nâ-jawal pateâ urin. purû Mi yâhûn
vukar mû, tena jawal pate urin. purû mi yahûn
servants are, then-near money having-been-spared will-be-enough I here
servants are, then-near money having been spared will be enough I here
upki mar-nahûs. Ta aë bûp-kûtê jûn mhûnës, 'bâbâ, Dëw-ni
upki mar nahûs. Ta aë bûp kutê jûn mhûnës, 'bâbâ, Dew-ni
hungry am-lying. So now father-to having-gone shall-say, 'father, God-of
hungry am lying. So now father-to having gone shall say, 'father, God of
âni târî phâr a-pradhi kare. Mi târî pûrgâ astiyâ-mâr bûwû-ni dayo
âni tarî phår apradh kare. Mi tarî pûrga astiy war bûwûni dayo
and thy great fault I-aid. I thy son being-on taking-of fit
and thy great fault I aîid. I thy son being on taking of fit
rahê nahi. Ta ëplë mojûr sär'khô wâgêl.' Asû winhâr karin
rahê nahi. Ta applâ mojûr saarakhô wâgâl.' Asû wînhâr karin
am not. Then thy-own a-labourer like treat.' So thought having-made
am not. Then thy own a labourer like treat. So thought having made
ëplë bûp-kûtê âye Ta ëwottâ bûp-nô dür-tî dëkhê, tê-nâ
ëplâ bûp kutê âye ta ewott bûp-ni duti dekha, tena
his-own father-to come. He while-coming the-father-by far-from was-seen, him-to
his own father to come. He while coming the father by far from was seen, him to
dûyâ tê, ëplë pûrgâ-nâ gâyâ-ma hût guûde wa tê-nâ mukôt
duyâ te aplâ pûrga na gayama hat guđe wa tena mukôt
pity come, his-own son-of on-the-neck hand was-put and him-to his
pity come, his own son of on the neck hand was put and him to his
ledo was-taken.

2 3 5
# STANDARD LIST OF WORDS AND

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# SENTENCES IN BHILI AND KHÄNDEŚI.

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Shlof - 329
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<td>Bihan, sari, tathi</td>
<td>Bek bakhi</td>
</tr>
<tr>
<td>Goat</td>
<td>Bulbery, sade, wadariya</td>
<td>Bulbery, sade, wadariya</td>
<td>Ghana khar, lekha</td>
</tr>
<tr>
<td>A male deer</td>
<td>Harani</td>
<td>Harani</td>
<td>Bek bari</td>
</tr>
<tr>
<td>A female deer</td>
<td>Harani</td>
<td>Harani</td>
<td>Bek bari</td>
</tr>
<tr>
<td>Deer</td>
<td>Harani</td>
<td>Harani</td>
<td>Harani</td>
</tr>
<tr>
<td>I am</td>
<td>KI BH</td>
<td>KI BH</td>
<td>KI BH</td>
</tr>
<tr>
<td>Tum na</td>
<td>TUM BH</td>
<td>TUM BH</td>
<td>Tum na</td>
</tr>
<tr>
<td>He is</td>
<td>VI BH</td>
<td>VI BH</td>
<td>VI BH</td>
</tr>
<tr>
<td>We are</td>
<td>ANI BH (or bahu)</td>
<td>ANI BH, (or bahu)</td>
<td>Ghana uch, e</td>
</tr>
<tr>
<td>You are</td>
<td>TAN BH</td>
<td>TAN BH</td>
<td>TAN BH</td>
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244—Khill
<table>
<thead>
<tr>
<th>Khambel (Khasi)</th>
<th>Kym'bel (Kemel)</th>
<th>English</th>
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<tr>
<td>Aa 34</td>
<td>Baa 34</td>
<td>134. Head.</td>
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<td>Oo 35</td>
<td>Ootk 35</td>
<td>135. High.</td>
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<tr>
<td>Sib-ea mōkk lekh 37</td>
<td>Lai talbha 37</td>
<td>137. Highest.</td>
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<td>Ghoja 38</td>
<td>Ghoja 38</td>
<td>138. A horse.</td>
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<td>Ghojil 39</td>
<td>Ghojil 39</td>
<td>139. A mouse</td>
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<td>Ghot 40</td>
<td>Ghot 40</td>
<td>140. Mouse.</td>
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<td>Ghotyak 41</td>
<td>Ghotyak 41</td>
<td>141. Mace.</td>
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<td>Gāl 42</td>
<td>Gāl 42</td>
<td>142. A ball.</td>
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<td>Gāy 43</td>
<td>Gāy 43</td>
<td>143. A cow.</td>
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<td>Gāl 44</td>
<td>Gāl 44</td>
<td>144. Ball.</td>
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<td>Gāy 45</td>
<td>Gāy 45</td>
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<td>Kurā 46</td>
<td>Kurā 46</td>
<td>146. A dog.</td>
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<td>Kurā 47</td>
<td>Kurā 47</td>
<td>147. A fellow.</td>
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<td>Kurā 49</td>
<td>Kurā 49</td>
<td>149. Bishop.</td>
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<td>Reba 50</td>
<td>Reba 50</td>
<td>150. A he goat.</td>
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<td>Bāli 51</td>
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<td>Bāli 52</td>
<td>152. Goat.</td>
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<td>Čečā, mačy 53</td>
<td>Čečā, mačy 53</td>
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<td>Čečā, mačy 54</td>
<td>Čečā, mačy 54</td>
<td>154. A female deer.</td>
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<td>Haqn 55</td>
<td>Haqn 55</td>
<td>155. Deer</td>
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<tr>
<td>Mi sa (or see) 56</td>
<td>Mi se 56</td>
<td>156. I am.</td>
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<td>Tā sa (sh) 57</td>
<td>Tā se 57</td>
<td>157. They are.</td>
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<td>Tā sa (sh) 58</td>
<td>Tā se 58</td>
<td>158. His.</td>
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<td>Haqn sa (or am an a) 59</td>
<td>Haqn sa (or am an a) 59</td>
<td>159. We are.</td>
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<tr>
<td>Tām sa (or othara) 60</td>
<td>Tām sa (or othara) 60</td>
<td>160. You are.</td>
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<tr>
<td>English</td>
<td>Māhā (Māhāsundha)</td>
<td>Māhā (Māhā)</td>
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<tr>
<td>---------</td>
<td>------------------</td>
<td>--------------</td>
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<tr>
<td>161. They are</td>
<td>Wa ḫī (or ḫī)</td>
<td>Wa ḫī</td>
</tr>
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<td>162. I was</td>
<td>Hā sīh</td>
<td>Hā sīh</td>
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<tr>
<td>163. Thou wast</td>
<td>Ṭā sīh</td>
<td>Ṭā sīh</td>
</tr>
<tr>
<td>164. He was</td>
<td>Ṭī sīh</td>
<td>Ṭī sīh</td>
</tr>
<tr>
<td>165. We were</td>
<td>Aṃā sīh</td>
<td>Aṃā sīh</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tāmā sīh</td>
<td>Tāmā sīh</td>
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<td>167. They were</td>
<td>Wa sīh (Jaw. ye sīh)</td>
<td>Wa sīh</td>
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<tr>
<td>168. Be</td>
<td>Ḫā</td>
<td>Ḫā</td>
</tr>
<tr>
<td>169. To be</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>170. Being</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>171. Hving been</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hā ḫā, ṭā ughī</td>
<td>Hā ḫā, ṭā ughī</td>
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<td>173. I shall be</td>
<td>Hā ḫā, ṭā ughī</td>
<td>Hā ḫā, ṭā ughī</td>
</tr>
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<td>174. I should be</td>
<td>Hā ḫā, ṭā ughī</td>
<td>Hā ḫā, ṭā ughī</td>
</tr>
<tr>
<td>175. Beast</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>176. To beast</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>177. Beast</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>178. Having been</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>179. I beast</td>
<td>Ḫārī</td>
<td>Ḫārī</td>
</tr>
<tr>
<td>180. Thou bastest</td>
<td>Ṭā mārī (ḥī)</td>
<td>Ṭā mārī (ḥī)</td>
</tr>
<tr>
<td>181. He beast</td>
<td>Ṭā mārī (ḥī)</td>
<td>Ṭā mārī (ḥī)</td>
</tr>
<tr>
<td>182. We beast</td>
<td>Aṃā mārī (ḥī), Aṃā mārī (ḥī)</td>
<td>Aṃā mārī (ḥī)</td>
</tr>
<tr>
<td>183. You beast</td>
<td>Tāmā mārī (ḥī)</td>
<td>Tāmā mārī (ḥī)</td>
</tr>
<tr>
<td>184. They beast</td>
<td>Wa mārī (ḥī)</td>
<td>Wa mārī (ḥī)</td>
</tr>
<tr>
<td>185. I beast (Past Tense)</td>
<td>Ḫārī mārī (or mārī, mārī, and so throughout)</td>
<td>Ḫārī mārī (or mārī)</td>
</tr>
<tr>
<td>186. Thou bastest (Past Tense)</td>
<td>Ṭā mārī (or mārī), and so throughout</td>
<td>Ṭā mārī (or mārī)</td>
</tr>
<tr>
<td>187. He beast (Past Tense)</td>
<td>Wa mārī (or mārī)</td>
<td>Wa mārī (or mārī)</td>
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<tr>
<td>Xhosa (Rhodesian)</td>
<td>Koi'lel (Rhodesian)</td>
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<td>-------------------</td>
<td>---------------------</td>
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</tr>
<tr>
<td>Tu en (or tyu mba)</td>
<td>Tyu ñemae</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mi mbe (or hlaa)</td>
<td>Mi wëntu</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Th næne (or kala)</td>
<td>Th wënta</td>
<td>163. Thou wast.</td>
</tr>
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<td>Th näne (or kala)</td>
<td>Th wënta</td>
<td>164. He was.</td>
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<td>Han næne (ku kala)</td>
<td>Ambë wënta</td>
<td>165. We were.</td>
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<td>Tumë wënta</td>
<td>166. You were.</td>
</tr>
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<td>Tumë wënta</td>
<td>167. They were</td>
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<td>An</td>
<td>Hët</td>
<td>168. He.</td>
</tr>
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<td>Ana-xa</td>
<td>Hëtna</td>
<td>169. To be.</td>
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<tr>
<td>Babhël (kaa)</td>
<td>Bëhëln, bëhëns</td>
<td>170. Being</td>
</tr>
<tr>
<td>Aba</td>
<td>Bëhëns, bëhëln</td>
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<tr>
<td>Mi mas (ku köa)</td>
<td>Mi wëntu</td>
<td>171. I may be</td>
</tr>
<tr>
<td>Mi mas (ku höa)</td>
<td>Mi bold</td>
<td>172. I shall be</td>
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<tr>
<td>Max mas (ku bënta)</td>
<td>Mi wënts</td>
<td>173. I should be</td>
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<td>Mërs</td>
<td>Mërs</td>
<td>174. He.</td>
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<td>Märës</td>
<td>Märëns</td>
<td>175. To beat</td>
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<td>Mërs</td>
<td>Märëns</td>
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<tr>
<td>Mërs-nënt</td>
<td>Mërs-nënt</td>
<td>176. Having been</td>
</tr>
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<td>Mërs-nënt</td>
<td>Mërs-nënt</td>
<td></td>
</tr>
<tr>
<td>Mërs-nënt</td>
<td>Mërs-nënt</td>
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<tr>
<td>Mërs-nënt</td>
<td>Mërs-nënt</td>
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<tr>
<td>Të nähne(n)</td>
<td>Të nähne</td>
<td>177. The past.</td>
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<td>Të nähne(n)</td>
<td>Të nähne</td>
<td></td>
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<tr>
<td>Non mërs (ku mërs)</td>
<td>Añëhë mërsëns</td>
<td>178. We beat.</td>
</tr>
<tr>
<td>Tham mërs (ku mërs)</td>
<td>Thumë mërsëns</td>
<td>179. You beat.</td>
</tr>
<tr>
<td>Të nähne (ku mërs)</td>
<td>Të mërsëns</td>
<td>180. They beat.</td>
</tr>
<tr>
<td>Mërs mërs (mi mërs)</td>
<td>Mërs mërs</td>
<td>181. I beat (Past Tense)</td>
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<tr>
<td>Të nähne (ku mërs)</td>
<td>Të mërsëns</td>
<td>182. We beat (Past Tense)</td>
</tr>
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<td>Të nähne (ku mërs)</td>
<td>Të mërsëns</td>
<td>183. You beat (Past Tense)</td>
</tr>
<tr>
<td>Të nähne (ku mërs)</td>
<td>Të mërsëns</td>
<td>184. They beat (Past Tense)</td>
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<td>Tamil (Peda)</td>
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<td>1. We be (Past Tense)</td>
<td>ஐய்க் மாற்றி</td>
<td>ஐய்க்</td>
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<td>2. You be (Past Tense)</td>
<td>உயர் மாற்றி</td>
<td>உயர்</td>
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<td>3. They be (Past Tense)</td>
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<td>வாங்கு மாற்று</td>
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<td>4. I am being</td>
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<td>5. I was being</td>
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<td>இய்கும், இய்க்</td>
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<td>6. I had been</td>
<td>இய்கு மாற்று, இய்க்</td>
<td>இய்கு மாற்று, இய்க்</td>
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<td>7. I may be</td>
<td>இய்கு</td>
<td>இய்கு</td>
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<tr>
<td>8. I shall be</td>
<td>இய்கு மாற்று, இய்க்</td>
<td>இய்கு மாற்று, இய்க்</td>
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<td>9. Thee, will be</td>
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<td>வாங்கு மாற்று, யாது</td>
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<td>10. He will be</td>
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<td>11. We shall be</td>
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<td>ஐய்க்கு மாற்று, ஐய்க்</td>
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<td>12. You shall be</td>
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<td>உயர் மாற்று, உயர்</td>
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<td>13. They shall be</td>
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<td>வாங்கு மாற்று, வாங்கு</td>
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<td>14. I know best</td>
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<td>இய்கு</td>
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<td>15. I am best</td>
<td>இய்கு மாற்று, கு மாற்று பெறை</td>
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<td>16. I was best</td>
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<td>17. I shall be best</td>
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<td>இய்கு</td>
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<td>18. I go</td>
<td>ஐய்கு புது</td>
<td>ஐய்கு புது</td>
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<td>19. Thou goest</td>
<td>வாங்கு புது</td>
<td>வாங்கு புது</td>
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<td>20. He goeth</td>
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<td>வாங்கு புது</td>
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<td>21. We go</td>
<td>ஐய்கு புது</td>
<td>ஐய்கு புது</td>
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<td>22. You go</td>
<td>உயர் புது</td>
<td>உயர் புது</td>
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<tr>
<td>23. They go</td>
<td>வாங்கு புது</td>
<td>வாங்கு புது</td>
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<td>24. I went</td>
<td>ஐய்க் புது</td>
<td>ஐய்க் புது</td>
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<tr>
<td>25. You went</td>
<td>உயர் புது</td>
<td>உயர் புது</td>
</tr>
<tr>
<td>26. They went</td>
<td>வாங்கு புது</td>
<td>வாங்கு புது</td>
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230—230.
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<tr>
<th>Khalkha (Khalkha)</th>
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<th>English</th>
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<tr>
<td>138. Win belt (past tense)</td>
<td>Anda jah</td>
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<tr>
<td>139. You belt (past tense)</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>140. They belt (past tense)</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>141. I am belting</td>
<td>Anda jah</td>
<td>Anda jah</td>
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<td>142. I was belting</td>
<td>Anda jah</td>
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</tr>
<tr>
<td>143. I had belting</td>
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</tr>
<tr>
<td>144. I may belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
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<td>145. I shall belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>146. Then with belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>147. He will belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>148. We shall belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>149. You will belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>150. They will belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>151. I should belt</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>152. I am belting</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
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<td>153. I was belting</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
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<td>154. I shall be belting</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
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<td>155. I go</td>
<td>Anda jah</td>
<td>Anda jah</td>
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<td>156. Then go</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>157. He goes</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>158. We go</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>159. You go</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>160. They go</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>161. I went</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>162. Then went</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>163. He went</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
<tr>
<td>164. We went</td>
<td>Anda jah</td>
<td>Anda jah</td>
</tr>
</tbody>
</table>
218. Yes went
219. They went
220. Go
221. Going
222. Gone
223. What is your name?
224. How old is this horse?
225. How far are you from home?
226. How many sons are there in your father's house?
227. I have reached a long way to-day.
228. The son of my uncle is married to his sister.
229. In the house is the sick child of the white horse.
230. Put the saddle on your back.
231. I have borrowed these stripes.
232. He is going cattle on the top of the hill.
233. He is sitting on a horse under that tree.
234. His brother is taller than his sister.
235. The place of that is two ropes and a halt.
236. My father lives in that small house.
237. Give this rope to him.
238. Take these ropes from him.
239. Heat him well and send him with ropes.
240. Draw water from the well.
241. Walk before me.
242. Where boy comes beside you?
243. From whom did you buy that?
244. From a shopkeeper of the village.
<table>
<thead>
<tr>
<th>Khasi (Khasiak)</th>
<th>Kupkari (Khasiak)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tum gya</td>
<td>Tumh kya</td>
<td>915. You went.</td>
</tr>
<tr>
<td>Tē gya</td>
<td>Tēh gya</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Ja</td>
<td>Ja</td>
<td>917. Go.</td>
</tr>
<tr>
<td>Chīpī (jā)</td>
<td>Jīhān</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Tēmā nav kāy?</td>
<td>Tēmā nav kāy dā?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>ḍōn gāysē kūtē man-an sa?</td>
<td>ḍōn gāyes kūtē wan-an sa?</td>
<td>921. How old are these horses?</td>
</tr>
<tr>
<td>ḍōn gōwō kūtē hōr sa?</td>
<td>ḍōn gōwō kūtē hor sa?</td>
<td>922. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Tēmā kāwō māl gur-sā pēm-sā?</td>
<td>Tēmā kāvō māl gur-sā pēm-sā?</td>
<td>223. How many horses are there in your father's house?</td>
</tr>
<tr>
<td>Māt ēkā dū tēgū</td>
<td>Māt ēkā dū tēgū</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>226. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>Gōwō māl kōl-sā gōn-sā</td>
<td>228. I have bought a horse with many stripes.</td>
</tr>
<tr>
<td>Māt tōwō māl kōl-sā kāvō mān-sā.</td>
<td>Māt tōwō māl kāvō mān-sā.</td>
<td>229. He is growing a saddle on the top of the hill.</td>
</tr>
<tr>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>230. He is sitting on a horse through that tree.</td>
</tr>
<tr>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>231. His brother is taller than the treeer.</td>
</tr>
<tr>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>Tē bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Mānā kōl māl kōl-sā māl kōl-sā</td>
<td>Mānā kōl māl kōl-sā māl kōl-sā</td>
<td>233. My father brings that small horse.</td>
</tr>
<tr>
<td>Mānā kōl māl kāvō māl kāvō</td>
<td>Mānā kōl māl kāvō māl kāvō</td>
<td>234. Give this horse to him.</td>
</tr>
<tr>
<td>Tēmā bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>Tēmā bōwō mēöm kōl-sā pōm-lāgā hōr-sā</td>
<td>235. Take these rupees from him.</td>
</tr>
<tr>
<td>Vīlān sōy pān kāhā</td>
<td>Pūrān sōy pān kāhā</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Mānā māvō chāl</td>
<td>Mānā māvō chāl</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Tēmā pān-māvō kā hēm rān-sā?</td>
<td>Tēmā pān-māvō kā hēm rān-sā?</td>
<td>239. Where are the vows behind you?</td>
</tr>
<tr>
<td>Hē bōwō kūtē hōr-sā?</td>
<td>Hē bōwō kūtē hōr-sā?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Tēmā kāhā māl kūtō māl kūtō</td>
<td>Tēmā kāhā māl kūtō māl kūtō</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>
BANJĀRĪ OR LABHĀNĪ AND BAHRIPIĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārīs are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Brinjārī, Labhānī, Labhānī, Labhānī, Labhānī, Lambānī, Lambānī, and Lambānī. At the census of 1891, the number of Banjārīs (under any of their names) recorded was as follows:

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Number recorded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anna-Merwara</td>
<td>193</td>
</tr>
<tr>
<td>Bengal and States</td>
<td>31</td>
</tr>
<tr>
<td>Berar</td>
<td>110,028</td>
</tr>
<tr>
<td>Bombay and States</td>
<td>137,925</td>
</tr>
<tr>
<td>Central Provinces and States</td>
<td>58,048</td>
</tr>
<tr>
<td>Coorg</td>
<td>156</td>
</tr>
<tr>
<td>Madras and States</td>
<td>38,027</td>
</tr>
<tr>
<td>Punjab and States</td>
<td>67,231</td>
</tr>
<tr>
<td>United Provinces and States</td>
<td>70,096</td>
</tr>
<tr>
<td>Quetta</td>
<td>1</td>
</tr>
<tr>
<td>Haidarabad</td>
<td>509,248</td>
</tr>
<tr>
<td>Baroda</td>
<td>739</td>
</tr>
<tr>
<td>Mysore</td>
<td>41,186</td>
</tr>
<tr>
<td>Kashmir</td>
<td>5,179</td>
</tr>
<tr>
<td>Bengal and States</td>
<td>20,337</td>
</tr>
<tr>
<td>Central India</td>
<td>40,985</td>
</tr>
</tbody>
</table>

| Total                              | 894,701         |

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Punjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although
widely spread over North-Western India, the Banjirs are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjarā' and its congener is probably derived from the Sanskrit पाण्डजाकरकान, a merchant, through the Prakrit पाण्डजार, a trader. The derivation of 'Lahānī' or 'Labhānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit लाभन, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Lahānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference to them is believed to be in the तीव्रवृक्ष-द्वार-बहुत-किन्नर of Nīlkanṭha, written about 1612 A.D., and referring to events of 1584 A.D. He says:—

"As an acerbity was felt in the [the Sultān's] camp, in consequence of the non-arrival of the Banjirs, he despatched 'Aqīm Hamzah for the purpose of bringing us supplies."

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Dandā (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.

The Banjirs of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the most important accounts of the Banjirs.

AUTHORITIES—

Bancroft, Capt. J.–An account of the Origin, History and Manners of . . . Banjaras. Transactions of the Literary Society of Bombay, i (1819), pp. 61 and II

Balfour, Howard.–On the Magar tribes of Nahrin in Central India. Journal of Asiatic Society of Bengal, Vol. xx, Pt. i (1844), pp. 1 and II. Accounted the Ghans, called by Europeans and Natives Banjaras, or Lambars, pp. 3 and IV. Glossary vocabulary on pp. 17 and II. [Ghans' is a common Lamba word for 'man.]

Bell, Sir H. M.–Memoranda on the History, Folk lore, and Distribution of the Races of the North-Western Provinces of India, being an amplified edition of the Supplemental Census of India. Terms written in 1844 by the late Sir H. M. F. Wall, revised, and rearranged by John Beames. London, 1869. Account of the Banjirs on pp. 62 and II

Assessment for the Hakherkhi Abnagah Districts, commonly called Bandar.—Compiled by A. C. Lyle, Commander of the Great Mariner, Bombay, 1870. On pp. 195 and II. Sketch of the Banjirs of Bandar mainly by N. B. Canterbridge (see below).

Curry N. R.–Some account of the Banjara Class (see above). Bombay, 1832.

Sir J. Hope and Mr. Warden.—History and Description of the Highness the Nizam's Deccan States. Bombay, 1842. Account of the Banjars on pp. 737 and II


1 The derivations from the Persian Bendor, a rice-trade, though the analogy of this word may account for the form ('Bendor'), and from Loans, to turn the jungle, are unreliable.

2 Biloon, r. 206; Landa's Forschungen, i, 479. See also J. A. and G. H. Falmouth's Hakam-Johon, e. v. 'Banjary' for other references.

3 The passage occurs in the 5th exhibition of the Deccan-Society's Charities.
INTRODUCTION.

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Bajirsas on pp. 291 and ff.
Crawe, W.,—The Caste and Castes of the North-Western Provinces and Oudh, Calcutta, 1866 Vol. 1, pp. 140 and ff.

The following are the figures for the number of people estimated to speak the Banjari language for the purposes of this Survey—

Table showing the number of speakers of Banjari as reported for this Survey

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baram—</td>
<td></td>
</tr>
<tr>
<td>Amravati</td>
<td>1,900</td>
</tr>
<tr>
<td>Akola</td>
<td>1,375</td>
</tr>
<tr>
<td>Buldana</td>
<td>7,500</td>
</tr>
<tr>
<td>Wun</td>
<td>28,000</td>
</tr>
<tr>
<td>Bhusn</td>
<td>28,000</td>
</tr>
<tr>
<td>Bombay—</td>
<td></td>
</tr>
<tr>
<td>Panch Mahal</td>
<td>1,900</td>
</tr>
<tr>
<td>Thana</td>
<td>3,400</td>
</tr>
<tr>
<td>Nasik</td>
<td>4,000</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>4,000</td>
</tr>
<tr>
<td>Belgaum</td>
<td>2,000</td>
</tr>
<tr>
<td>Dharwar</td>
<td>5,500</td>
</tr>
<tr>
<td>Bijapur</td>
<td>6,124</td>
</tr>
<tr>
<td>Ceded Province—</td>
<td></td>
</tr>
<tr>
<td>Mandla</td>
<td>1,000</td>
</tr>
<tr>
<td>Becon</td>
<td>1,100</td>
</tr>
<tr>
<td>Hoshangabad and Makro</td>
<td>958</td>
</tr>
<tr>
<td>Narwar</td>
<td>5,120</td>
</tr>
<tr>
<td>Beotol</td>
<td>280</td>
</tr>
<tr>
<td>Chhillwana</td>
<td>1,230</td>
</tr>
<tr>
<td>Waukhra</td>
<td>700</td>
</tr>
<tr>
<td>Nagpur</td>
<td>350</td>
</tr>
<tr>
<td>Carried over</td>
<td>10,786</td>
</tr>
<tr>
<td></td>
<td>87,249</td>
</tr>
</tbody>
</table>
### Banjari or Labhänî

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Brought forward</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandua</td>
<td>10,788</td>
<td>87,349</td>
</tr>
<tr>
<td>Bhondhara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balaghat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raipur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rilsapur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samarpur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raaker</td>
<td></td>
<td>300</td>
</tr>
<tr>
<td><strong>Panjab</strong></td>
<td></td>
<td>21,010</td>
</tr>
<tr>
<td>Kapurthala</td>
<td></td>
<td>1,700</td>
</tr>
<tr>
<td>Kangra</td>
<td></td>
<td>410</td>
</tr>
<tr>
<td>Koluasapur</td>
<td></td>
<td>926</td>
</tr>
<tr>
<td>Lahore</td>
<td></td>
<td>6,908</td>
</tr>
<tr>
<td>Gudiaispur</td>
<td></td>
<td>2,500</td>
</tr>
<tr>
<td>Gupat</td>
<td></td>
<td>7,440</td>
</tr>
<tr>
<td>Salkot</td>
<td></td>
<td>2,500</td>
</tr>
<tr>
<td>Musafigarh</td>
<td></td>
<td>438</td>
</tr>
<tr>
<td><strong>United Provinces</strong></td>
<td></td>
<td>22,869</td>
</tr>
<tr>
<td>Saharanpur</td>
<td></td>
<td>5,000</td>
</tr>
<tr>
<td>Musafiramgar</td>
<td></td>
<td>705</td>
</tr>
<tr>
<td>Algasb</td>
<td></td>
<td>2,600</td>
</tr>
<tr>
<td>Parihchadi</td>
<td></td>
<td>705</td>
</tr>
<tr>
<td>Manpur</td>
<td></td>
<td>2,900</td>
</tr>
<tr>
<td>Hijrur</td>
<td></td>
<td>2,500</td>
</tr>
<tr>
<td>Khari</td>
<td></td>
<td>7,800</td>
</tr>
<tr>
<td>Dabwad</td>
<td></td>
<td>803</td>
</tr>
<tr>
<td><strong>Central India</strong></td>
<td></td>
<td>21,710</td>
</tr>
<tr>
<td>Gwalior</td>
<td></td>
<td>2,500</td>
</tr>
<tr>
<td>Indore</td>
<td></td>
<td>150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>155,988</td>
</tr>
</tbody>
</table>
INTRODUCTION.

Separate figures for the Banjâri language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjâri falls into two main dialects—that of the Panjâb and Gujârat, and that of elsewhere (of which we may take the Lakhâni of Borar as the standard). To these we may add the Lakhâni of Muzafârâbâd in the Panjâb, which differs from that spoken in the rest of the province. The dialects of the Kâkas, or comb-makers, of Jhânsi in the United Provinces, and of the Bahrûpas of the Panjâb have also, on examination, turned out to be the same as the Lakhâni of Borar. We therefore find the total number of speakers of Banjâri to be as follows.—

<table>
<thead>
<tr>
<th>Dialect of Muzafârâbâd</th>
<th>430</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakhâni of the rest of the Panjâb</td>
<td>32,436</td>
</tr>
<tr>
<td>Lakhâni of Gujârat</td>
<td>1,300</td>
</tr>
<tr>
<td>Other Banjâri</td>
<td>22,733</td>
</tr>
<tr>
<td>Kâkas</td>
<td>131,419</td>
</tr>
<tr>
<td>Bahrûpas of the Panjâb</td>
<td>2,572</td>
</tr>
<tr>
<td>Total, Speakers of Banjâri</td>
<td>138,631</td>
</tr>
</tbody>
</table>

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Lakhâni in Muzafârâbâd employ ordinary Bikanâri, and my only reason for entering their language above is that it is not the vernacular of Muzafârâbâd, which is Lakhâni.

The Lakhâni of the Panjâb is most nearly connected with the Bigrâi spoken in Hissâr and in the adjoining parts of Bikanâr.

For the other Banjâri dialects, we must take the Lakhâni of Borar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjâb and Gujârat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Borar. I have little information regarding the Banjâri of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these topics, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Borar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Lakhâni of Borar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mârâwâri and partly on Northern Gujarâti, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Lakhâni of Borar as the standard. I shall then describe the Lakhâni of the Bombay Deccan, next the Lakhâni of the Central Provinces, and then the Banjâri of the United Provinces. In connexion with this, I shall deal with the Kâkas of Jhânsi. I shall next describe the Lakhâni of the Panjâb (devoting a few lines to that of Muzafârâbâd), and then the Lakhâni of Gujârat. Finally, I shall describe the Bahrûpas of the Panjâb, which properly belongs to the Borar dialect, but which is here placed on account of its geographical habitat.
It should be observed that nowhere, not even in Berar, is Banjari a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjari have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.
LABHĀṆĪ OF BERAR.

The Labhāṁ or Wajēri of Berar is a rough kind of Western Rajasthāṇī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarāt or Rajputana. For instance there is no change of ā to ā or of uhā to e.

No one who is familiar with Gujarātī or Marwārī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

Its pronunciation the esshēal l is common, as in goē, collected. There is a tendency to aspirate consonants, as in mātha, for māta, great; khāda, for ēkāda, a certain one; othumē for othanē, kissed; āgē or āgē, before.

The vowel scale is indeterminate. We find i changed to a in words like dān, for dāna, a day; barāfē, he shines; and e changed to o in sakhi for subjāt, happy. A final ā is often weakened to a, as in okha for okhē, he is; na or nē, to; na or rē, the locative of ro, of. Similarly a final o often becomes a, as in dekkhē for dékkhē, seen; nā for ro, of. Initial i often becomes a, as in uadhāl-paṇō (for udēkhā-paṇō), debauchery; udēkhā for udēdēnā, he squandered.

The declension of nouns is very irregular. No doubt all strong nouns of a basis originally had their nominatives singular in ā, with an oblique form in ē. Thus, ghaḍā, a horse; oblique form ghaḍē. But the Labhāṁs in the course of their wanderings have also picked up the Hindustānī idiom of making these nouns have their nominatives in ā, with an oblique form in ē. Thus, ghaḍā, a horse, oblique form ghaḍē. We meet the same words sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are ghaḍā ahhā koḍ'ē, a very good robe; mārō chhārō, my son; māṭha chhārō, the elder son.

Many nouns, even those ending in consonants, have an oblique form in ē. Thus bēpā, a father; bōpā-ī, to a father; dān, a day; dānē-mē, in (a few) days: khāt, a field; khātē-mē, in a field: hāt, a hand; hōtē-mē, on (his) hand: bhēk, hunger; bhēkē-ī, by hunger, and many others. The plural of nouns in ā or ē ends in ā or ē. Thus bēta, a son, plural bēta; bēta, a son, plural bēṭē. Examples of the plural of feminine nouns are bērī, a woman, plural bērī; bētī, a daughter, plural bētīyā. Other nouns form their plural as in Western Rajasthāṇī.

For the various cases we have the following postpositions.

For the agent, we have nē, often weakened to na, as in ānē, by him, jē-mē, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have mē mārē, I struck; hām mārē, we struck. As an example of the agent case, we have ānē mārē, he sent. On the other hand we have bēp kēn, the father said.

For the dativo-accusative we have the usual locatives of the genitive postpositions. Thus nē, often weakened to na, and rē, to a country. Thus bōpē-nē, to the father; māṭhē-mē, to a man; dērē, to a country. We have also the form nē, sometimes pronounced ne, which was probably picked up in the Panjāb. Thus bōpē-nē and bōpē-nē, to the father.

The suffix of the ablative is usually ī as in uadhāl-paṇō-ī, by debauchery.
The suffix of the genitive is usually rā. Sometimes we meet the Gujarati nā, as in bāḍī-ye, of a daughter. Rā has its oblique masculine rā, its feminine ri, and its locative (aggrading with nouns in the locative and dative) re, as in Mārwāri. It is sometimes pronounced ri. The whole series is, however, much confused. We find cases of rā being used for rō, and vice versa. Re often becomes rō, and is once (ō-re swāl-malā, his property) used for rō. Examples are bāṛē-rō ṭēṭō, the son of the father; hūṭā-ri (not ā-rō) gēṭ, his belly; ghōḍē-rō gāḍer, the saddle of the horse; bāṭē-rē, (for bāṭē-rō) pīlā, the young of a goat; ā-rē (for ā-rō) gōlā-ma, on his neck; jhāḍē-rē hōṭē, at the bottom of the tree.

The usual sign of the locative is mē, ma, or mā. Thus, kāṭē-mē, on the hand; gōlā-ma, on the neck; sūdē-mā, in one’s right-hand.

The sense of genitive is very capricious. Thus we have sēwā (feminine) kudō (masculine), service was done.

Adjectives follow the Mārwāri rules. They are put in the locative in ē to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, ma, māy, I; māēō, mēō, my; mārē, wērē, mārē, mērē, to me; kām, we; hāmarē, our.

Tō, tē, thou, tārē, thy; tānē, tōna, tērē, tārē, to thee; tomē, tomē (this is a Gujarati form), you; tāmērē, your.

For Demonstrative pronouns (including the pronoun of the third person, we have ā, ā, he, that, they; ānē, by him (but ā kyō, he said); ā-rē, his; ā-ri, ā-na, to him; ānu-rō or anu-rō, their.

Tō-nē, tō-na, him, to him; tē, they.

Ā or i, this; yē gāḍē-rō, of this house.

Āpē, we (including the person addressed); āpē-ō, nē, to us; āpē-rō, own.

Jo, jārō, who, what; jē-na, by whom; kūrē, who? kē-rō, whose? kē, what? kālē-rō, of what? kālē-ma, for what, why? kūrē, anyone; ālē-rō, this many; kālē-rō, bow many (with pleonastic ā of Rājasthāni, kālē-rō-h); ā, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarati. It is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plūs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chēō or chhā</td>
<td>chēō or chhā</td>
</tr>
<tr>
<td>2</td>
<td>chēō or chhā</td>
<td>chēō or chhā</td>
</tr>
<tr>
<td>3</td>
<td>chēō or chhā</td>
<td>chēō or chhā</td>
</tr>
</tbody>
</table>

It will be observed that, as in some forms of colloquial Gujarati, chhā may be used for all persons and both numbers.

The past is wētō. Vētō is sometimes written vētēō, which shows that the word is only a by-form of the Gujarati bātō. When used as an auxiliary it becomes simply tō, as in colloquial Gujarati. Thus mānē+bātēō, was striking. Indeed ētēō-tō, itself (corresponding to the Hindostāni hātē-thēō), is generally used to mean ‘was.’
Wherever it occurs in the specimens or list, the masculine plural of ṛāṭe is ṛēṭe, not ṛēṭo, as it ought to be.

As for Infinitive, the Infinitive, Present Participle, and Past Participle are as in Rajasthan, sa, māro, to strike; saṅre, striking; māryō, struck. In the past participle, however, the y is often omitted, so that we also have mārō. So dasē, for dēkā, same, and others.

The simple present is conjugated much like the corresponding tense in Gujarāti and Rajasthan. Thus—

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārē</td>
<td>mārē</td>
</tr>
<tr>
<td>2</td>
<td>mārē</td>
<td>mārē</td>
</tr>
<tr>
<td>3</td>
<td>mārē</td>
<td>mārē</td>
</tr>
</tbody>
</table>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus mārē-chē or mārē-chha, I am beating. Other examples are (often with the sense of a future) mārē-chē, I die; kēbē-chha, we may eat; bēsū-chha, let us become.

The Imperfect is mārītō, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus mē māryō, I struck; hān mārē, we struck.

The Perfect is māryō-chē or māryō-chha, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in pūp hulō-chē, I have done sin

The Pluperfect is māryō-tō, had struck. In māha-tō, he got up, the tō is probably a contraction of rētō.

The Future is mainly based on the a-future of Mārāra. It has some peculiar forms. It is conjugated as follows—

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārīch or mārīch</td>
<td>The same as the singular</td>
</tr>
<tr>
<td>2</td>
<td>mārīch or mārīch</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>mārīch or mārīch</td>
<td></td>
</tr>
</tbody>
</table>

In the specimens we find chha added in jāka-chha, I will go; bi-chha, I will arise, ajī-chha, it will come. The exact meaning of these forms is doubtful. The chha possibly really represents an a, so that we have here examples of an a-future, as in Gujarāti. Another form in the specimens is kāhē, I will say. This seems to be borrowed from Marāhi.

Irregular Past Participles are kēdā, eaten, kēdā, done, dēwō or dēwō, given; lahē, got; kēdā, kēdā or kēdā, said; ryō, remained; gyō or gly, done. In nēdā ped-gō, want fell, gō seems to be used as a feminine instead of gī.
The conjunctive participle is formed by adding on to the root. Thus māren, having beaten. A sort of continuous conjunctive participle is formed by adding tāṇī (for thānā, having become, as we see from the Central Provinces specimens) to the root, as in re-bhāv, while remaining; dē-tāṇī, while giving

Vocabulary.—The Rājasthāni idiom of employing kō-mā, at-all not, for the negative is very common.

The following unusual words occur in the specimen:

ajī, or magī, and komādī, a bird
śē, a sound kēṭā, kēṭā, a calf
bhāṭī, bread kūtrā (=hūtrā), a dog
āghā, with māthī, a man
yādī, a mother.

[ No. 1. ]

INDO-ARYAN FAMILY.    CENTRAL GROUP.

LABHĀNI OR WANJĀRI.

(BREAD)

Specimen I.

Ekā maṭī-na di bēṭā vælē-kē. Aun-mē nānākyā
A man-to two sons becoming-were. Then-among the-younger
āpōnā bāpō-kē kēdā, 'bāpō, jē manē jī-khī, ē māl-mātārā
his-own father-to said, 'father, what to-me will-come, that the-property-of
velo manē dē-nāk.' O-nē ērē māl-mātā ann-mē væd-dīnā
share to-me give-away! Him-by his the-property then-among was-divided
Wajī nānākyā chhourā thōdā dāmē-mā sē māl-mātā gōlā kar-hūō,
And the-younger son a-few days-an all wealth collected-made,
wajī ghan-mē gōō. Wajī vatta rem-tam wadhāl-pamē-ti sē
and a-far-land is-held. And there while-remaining debauchery-by all
štā nānā-kēnā. Janā nē nē sē pla khara-khār nākāko,
money he-squandered. When him-by all money expended was-made-entirely,
janā ē dē-sma mōhā kēl pad-gō, jē nē tō-nē vælā pad-gē;
then that country-in a-great famine fell, by-which him-to want fell;
ajī ē gōō, ajī ē dē-sē ekhādī bhalā māmē-yēnē pagēti
and he went, and that country-in of a rich man-near servant
ryō. Wajī ēnē sūrī charī-yē āpōnā khē-tā-mē ē-na
remained. And him-by some feeding-for in-his-own field-in as-for-him
mēlyō. Wajī jākō sūr bhāskō khēdō, ē bhāskā-tē ēnē
he-was-sent And what the-sheep chaff ate, that chaff-with him-to
o-ta pēt khūtā-ti bharā jāō. Ajī ē-nē na-kōi dinō
his uen belly happiness-with he-would-have-been-filled. And him-to no-one gave.
Janā a sudā-mā āyū, janā a kyū, 'māhūṛ bāpē-rā nākē-mā-tī
tātā k rōj-dār ādē-mā-pāt bhar aji man-makto bāti mālt-jay,
som-many-varily hired men-to belly full and to-spare bread is-got,
aji mē bhukū-tī marū-ehā. Mē utā-ehā, aji māre bāpē-kanē
and I hunger-by dying-am. I will-arise, and in my father-in-vehily
jāhū-ehā, aji āna kahān, "bapu, mē Bhāg-wāne-re-par an
will-go, and īm-to I-will-say, "father, I God-of-on and
tār-āga pāp kidō-ehā, waji aji-tī tārē bēthā rūhvānā mē
there-before am done-have, and to-day-from thy son to-be-called I
āchhō kōnt. Tārē rōj-dār maṇōb-mō-tī marū ēk rōj-dār kār.",
good at-all-not-(am). They hired men-in-from me one hired make."'

Aji ā utāhō, aji āre bāpē-samo ayo. Pan jana a
And he arose, and him of father near came. But when he
ghar mare-kā vēlā tō-ār bōp āna dēkchō; waji kīw āw-gī;
distance-es-even was his father him saw; and compassion came;
waji dēkto; waji rō-ār gāj-mē pad-gō, aji āna ahamū. Aji
and he-ran; and in neck-on he-fell, and him knitted. And
chhūrā āna kahē, 'bapū, Bhāg-wānē-re-par aji tār-āga mē pāp
the-son him-to saya, 'father, God-of-on and there-before I rin
kidō-ehā, waji aji-tī tārē bēthā rūhvānā mē āchhō kōnt'
done-have, and to-day-from thy son to-be-called I good at-all-not-(am).'

Pan bap āre bāpē ro mai-kō-re nē kū, 'ghanō āchhō kappās màga,
But the father his-own servants-to said, 'very good robe bring,
aji āna ā pehrāw; aji āre bārā-me vipli ghāl, waji āre
and him-to it put-on; and on-his hand-on a-ring put, and on-his
paqē-mō jādā ghāl; waji ā laṭ keldā war-liyā aji āna kāt-nākh;
foot-on shoe put; and that fatted calf bring-here and it slaughtered;
waji āna khān-ehā a a kūngh bōn-ehā; kāṭī ā mārē ahbata
and it re-cat and happy become; because this my son
mar-gō-thē, waji pharān bas-gō; ā gāmā-gō-thō, waji lābbā. Waji
dead-gone-was, and again escaped; he lost-gone-was, and was-gut.' And
tē chain kūnā lāg
they rejoicing to-do began.

Aji āre mothō chhūrā khēsā-mē rōj-bō Waji jana ā
And him-to the-elder son field-in becoming-grew. And when he
śyō waji gharu-tōdē nihēl pūch-gō, jana uzh-tamēsā ānē
came and the-house-to never arrived, then dancing-festival him-to
śē-śē. Waji ānē naukē-mē-tī ek-e uhu
sound-same. And him-by servants-in-from as-for-one he-was-called,
waji ānē paṭhūṣyō, 'i kāsōro chhā?' Waji ā āna kahē,
and as-for-him he-was-asked, 'this what-of is?' And he him-to says,
tārō bhai āyō-chha, waji tārō bāpē nē laiē kāldūma kātō-chha,
thy brother comes-on, and thy father-by the-fatted calf-as-for is-slaughtered-is,
kāl-ki ā hau-khuśi sō tō-na mał-gō. Waji ćō-ńa rīk ān-gō
because he safe-and-sound him-lo has-been-met. And him to anger came
waji ghārē-mā jāy-nū Kāl-ki ārē bāp bhrā ayū,
and the-house-in he-goes-not. Therefore him-to the-father outside came,
aji ćō-ńa samjāyō. Waji ā ārē bāpē-nū watar de-tānī
and him-to demonstrated. And he his father-to answer while-giving
kahe, 'ādēk, mē ēśtrā wāras tārē sēwā kīō, waji mē kōyē
says, 'see, I so-many years to-those servos did, and I at-any
ghāṭār upar tārē būkūm mēdhō kō-nī, aji ki manē tō
time-of-on thy order disobeyed at-all-not, and yet to-me thou
na-kānāhā bakti-ńa pīlā dinō ki mē mārē dōstē-nē barābar
accept a-goat-of young-one guest that I my friends-in uf with
ānand kārō-chha. Pan jō-ńa tārō māl-māhā kāhīn-nō warā-dinō,
rejecting make. But by-whom thy property harlots-to was-squandered,
ā tārō chhōrō ālē barābar ārō kāriā lat kāldū tu
this thy son on-coming with him for for-fatted calf thou
kātō-chha.' Waji ā ċō-ńa kēkōh, 'chhōrō, tō nēhāmī mārē dhyā
slaughtered-hast! And he him-to said, 'son, thou always to me near
chhi, waji mārē jā-kē chha, tō sārō tārō chha. Waji āpan ānand
art, and none whatever is, that all thing in. And we rejoicing
kārō-chha, aji sākō bōč-chha, ā apnē-nē sōhō chha, kāl-ki ā tārō
make, and happy become, this us-do good is, because this thy
bhāl mar-gō-thō, waji phari baah-gō, aji ā gamā-gō-thō, waji
brother dead-gone-was, and again escaped; and he baal-gone-was, and
labhō.'
was-found.
INDO-ARYAN FAMILY.  CENTRAL GROUP.
LABHĀNT OR WANJI.

SPECIMEN II.

Bap bētā-rū ḍhaṅgādō vē-gū. Bāpē-phārana bētā rīśān
Affather son-of quarrel occurred. The-father-with the-son being-angry
chālō-gō. Yaḍī manā, ‘bētā, kōtō phari ājō.’ Yaḍī-rū
went-away. The-mother remonstrated, ‘son, back again come.’ The-mother-to
not-at-all-not he-booted. The-son being-very-angry went-forward. A-foreign-land-to
chālō. Jānā ārā-sāhā ḍaṅgō-gō, jānā jāmōnī bājū
went-forward. When a-little-distance ahead he-went, then right side
mārā' tākē, an dāj bājū sālī bō. Āg dēkhā to
mother tākē, an dāj bājū sālī bō. Āg dēkhā to
a-peacock scream, and left side ajusted bowed In-front he-seen very
ēk wāt chhō minā-rī sukhē-rī vē-tē. Dūnīya wēt the
one road six months-of happiness-of being-was. Another road three
minā-rī dukhē-rī vē-tē. Dētō sukhē-rī wēt chhō
months-of sorrow-of being-was. The-son happiness-of road abandonment
dukhe-rī wēt gyō. Āg dēkhā to wāṅguṭa autārō vērō-chhā
sorrow-of road went. Ahead he-seen indeed a-tiger asleep lying-in.
O utō kyō kī, ‘bētā, kimē-rē chālō?’ Bētō kyō kī
He arose sent that, ‘son, where-to do-you-go?’ The-son said that,
‘waṅ-wās-nē jā-tē-chhā.’ Wāṅguṭō kyō kī, ‘waṅ-wās-nē kī
‘a-foreign-land-to going-I-am.’ The-thiger said that, ‘foreign-land-to very
jaṅ-gōhī? di-di hat atta dēkhā
jaws-took? two-two (i.e. one or two each) hands (i.e. feet) here above
Pahili-rē chōt tū-hē kar, rē bētā! Ō kyō kī, ‘pahil-rē
At-the-first blow thou-very Act. O son! He said that, ‘at-the-first
choṭ tū-hē kar, mīmā.’ Akher-rē wāt bētā chōt kūk,
choṭ tū-hē kar, mīmā. Akher-rē wāt bētā chōt kūk,
blow thou-very Act. O-maternal-uncle. Kind-of affair the-son blow made,
pān chhā-gē. Uthē-rē waṅguṭa pakā-jārē lādū, ān a-nī maṁ-rē-khō,
but missed. Uprose the-tiger ensued took, and him killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son; and the latter got angry with the
former, and set out on a journey. The mother remonstrated, saying, ‘child, return
back;’ he did not heed his mother, but being angry and indifferent went forth; and set
out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left. ¹ He then looked before him, and saw one road of six months resulting in happiness, the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no munkay, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky sounds.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN III.

TWO LABHĀNĪ SONGS.

I.

Sāchō Sewāhāya.
True Sewāhāya.

Tārē kāchā kachan-rī kāyā.
Same-to crystal golden body.

Sewāhāya vē-gō.
Sewāhāyā having-been-in-gone.

Sūkā-nō gādi dé-gō.
Sūkā-to throne having-given-he-went.

Jātā-nē parasan vē-gō.
Jātā-to pleased having-been-he-went.

Bhāyā dolat jōdu.
Sewāhāyā wealth accumulated.

Tā-rē Tulārām ohha ghūdō.
Him-to Tularam is horned.

Dachchhā dolat bhāri.
Prosperity wealth great.

Nāgārā śādāgirī.
Drums umbrellas.

Mehrādāyā gāvē dhāgli.
Mehrādāyā reigns the-bard.

Jē-nā an dhan dénu bhāri.
Whom-to food wealth is-to-be-given much.

II.

Bāgh-bagichāyā dharamā-ri bāwali,
Grove(-and)-garden virtue-of a-well,

Jattē bārājē purē Ram
Where shenes the-great Rām.

Rām to-nē ačchō kariyō nyābāl. (l)
Ram the-to good may-make prosperity. (l)
FREE TRANSLATION OF THE FOREGOING.

I.

(A poem in honour of Sāvābhayā, a Labhāya hero.)

There was Sāvābhayā. His body was brilliant as silver and gold. Sāvābhayā is dead and gone. He left his throne to Sūkṣa, and gave Jēta his blessing.

Great wealth bad Sāvābhayā amassed. He had the horse Tālārām. Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mahāryā the Bard sings this song. To him it is every one's duty to give many presents of food and money.
II.

(In praise of Dharmīto Babā, who planted a grove and built a masonry well.)

1. There is a grove and a garden, and a well built as an act of charity, where shines the great Rāma himself in all his glory (and grants all the wishes of the donor). May Rāma endow thee with good prosperity.

2. Sītā the chaste, Lakṣmana the faithful, Hanumān the mighty warrior, are all with thee. May Rāma endow thee with good prosperity.

3. It is useless to make two pilgrimages to Dwāraka, for it is in thy heart that God dwells. There, too, is the Dwāraka of Bālājī, the Dwāraka of Kṛṣṇa. May Rāma endow thee with good prosperity.

4. Dharmīto Babā, the devotee of Bālājī, gives gifts in full handfuls. May Rāma endow thee with good prosperity.

1 Bālājī is the name given to the infant Kṛṣṇa. Dwāraka, I need hardly say, meant to Kṛṣṇa.
LAMANI OF NASIK.

The Labhāṇti, or as it is locally called, Lamani of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAMANI.

(DISTRICT NASIK.)

Chhān to toḍ, tādo lāḍā-dō, rō Isarā.
Comp. verily having-broken, bullock-herd load, O Isarā.

Chhān to toḍ, tādō lāḍā-dō lāḍā-dō ra. (1)
Comp. verily having-broken, bullock-herd load load O. (1)

Chōōr sō dēkham, tādō ḍhāl-dō, rō Isarā.
The plain that having-seen, the-bullock-herd let-loose, O Isarā.

Chōōr sō dēkham, tādō ḍhāl-dō, ḍhāl-dō ra. (2)
The plain that having-seen, the-bullock-herd let-loose, let-loose O. (2)

Aḍā-māḍārō pāla māḍā-dō, rō Isarā. (3)
Ecoons of bags arrange, O Isarā. (3)

Lēl charaṅga pāl māḍā-dō, rō Isarā. (4)
Red stretching-with-strings tent arrange, O Isarā. (4)

Tāt palān pāni-mā mākhō-dō, rō Isarā. (5)
Saddle-cloth saddle water-in put, O Isarā. (5)

Bāpē bēṅā rō ḍhagōjē, mākhō, rō Isarā. (6)
Father son-of quarrel arose, O Isarā. (6)

Aḥke-ṛo perha, bēṅā, jāyō-dō, rō Isarā. (7)
This of year, son, go-let, O Isarā. (7)

Tāt palān pāni-mā kāḍhō-lō, rō Isarā. (8)
Saddle-cloth saddle water-in-from out-take, O Isarā. (8)

Ghiyā gāle-na gūdā māḍā-ō, rō Isarā. (9)
Ghee molasses-for horses send, O Isarā. (9)

Chāvāl bhārā-na khaḍū māḍā-dō, rō Isarā. (10)
Bace filling-for bullock send, O Isarā. (10)

Dābā-sārā mā bāḍā lārō-bā, rō Isarā. (11)
Wise-men of collection make, O Isarā. (11)

*Note: This is repeated exactly after the model of the last two, I shall not write the repetition again.*
Dahi-sani-ka bhela kar-lo, re Isara. (12)
Wise-women-of collection make, O Isara. (13)
Aa ghye gal-ko ghodha swag, re Isara. (14)
Now ghee molasses-of horses are come, O Isara. (15)
Chalal bhura na khada av-ne, re Isara. (16)
Bice filling-for bullock is come, O Isara. (17)
Bar balayan-na nawan male-do, re Isara. (18)
Women calling-for e-hairer send, O Isara. (19)
Siyiyo-thawar sidi tampal, re Isara. (20)
On-Saturday the veil stretch, O Isara. (21)
Fich gisalwa-r-o ghota ghodhe-lo, re Isara. (22)
Five jars-of bhang-saharbet compound, O Isara. (23)
Picha lota-ro garu-ro male-do, re Isara. (24)
Five pots-of the priest-of send, O Isara. (25)
Dah-saini-r-o wachan nagal-lo, re Isara. (26)
Wise-men-of blessing ask, O Isara. (27)
Achhe jaga-leru malawu jinalu, re Isara. (28)
Well make-arrangments the-guests feed, O Isara. (29)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Lathana hero Isara. In the first verses he is addressed by his father.)

(1) 'O Isara, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (6) Put the bullock harness into water to clean it.'

(Isara demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isara insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and, on Saturday have the veil stretched out. Make five jars of bhang-saharbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isara's marriage, and the heroic feats performed by him and by his bride. Isara's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isara's complete victory.)

1 Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a cloth, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.
LAMANI OF BELGAUM.

It will suffice to give one more specimen of the Lamâgi of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like ru, to, the final a is sometimes dropped so that we get simply r. Thus, mārr-ru, for mās-ru, to a man.

[No. 6.]

INDO-ARYAN FAMILY.

YAMANI.

(Central Group)

(EKÔ mât-ru di bêjâ vê-tâ. Önô-r-mâyi nânâkyâ bêjâ
One man-to two sons were. Then-if-in the-younger son
bâpÎ-na kyô, bôp, târû mîlê-mîyâ múmmâ ây-rô vê-tô
the-father-to said, ‘father, thy property-in—from to-me coming-of share
múmmâ dê.’ Bêpû önô-r-mâyi ô-rô mîlê pât-dînô-ohhê. Nânâkyâ
to-mé give’ The-father then-if-in him-of property divided. The-younger
bêjâ ô-rô vê-tô lôna ghan-mê makkê-na jana ghan
son him-of share having-taken far-in country-to having-gone many
dad ku-nî hoytô. Atârîya-mâ u anâdi vêna ô-ô
days any-not were. The-mean-time-in he violent having-become him-of
mîlê sê gamâ-lîdô û yû kidô, jasê pakhya ô
property all squandered. He thus did, then afterwards that
makkê-mê môtô kâl pâtâna ommâ gâribi ûr-gî.
country-in great famine having-fallen to-him poverty came.

LABHANÎ OF THE CENTRAL PROVINCES.

The Labhânî of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputans and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.
LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Benar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindi of that district. Indeed, the Eastern Hindi element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindi genitive termination hēr, instead of the true Labhānī rō or sā.

The Labhānī element itself is a good deal altered. We find the latter r by itself used to indicate the genitive case, instead of rō, and this r is even added to words which are already in the genitive as in bērē-r, thy, and even barē-r bhai, thy brother. This r is even added to the adverb ērē, there, so that we have ērē-r, of there, used to mean 'of him.'

For the locutive postposition we have thēr or thēnē, as in gāndhē-thē, on the neck. Thēnē is literally the Gujarāṭi thēnē, having been, and it, as well as the cognate form chhānē or chhānē, formed from the verb chē, he is, is used to make conjunctive participles, as in nēth-chēnē, having arisen; dēkhō-thēnē, having seen; dāsy-thēnē, having run. So in Benar we had dē-kānō (for dē-thēnē), on giving.

The verb substantive is conjugated as follows:---

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>chē</td>
<td>chē</td>
</tr>
<tr>
<td>2</td>
<td>chēnē, chē</td>
<td>chēnē, chē</td>
</tr>
<tr>
<td>3</td>
<td>chēnē, chē</td>
<td>chēnē, chē</td>
</tr>
</tbody>
</table>

The plural is often used for the singular. Thus, hans chē, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
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<tr>
<td>1</td>
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<td>chēkēnē</td>
</tr>
<tr>
<td>3</td>
<td>....</td>
<td>chēkēnē</td>
</tr>
</tbody>
</table>

The word for 'was,' 'were' is osahē or chē. The Eastern Hindi rāḥē is also common.

Chē is added to almost any verbal form without affecting the meaning. Thus, beside present definits like marī-chē, I am dying, and imperfects like akōt-chē, they
were eating, we have it added to the simple past, as in kahó-chhē, he said; gaya-chhē, he went; bēt chhē, he spent (time); so we have in the future jamū-chhē, we (I) will go; kokwō-chhē, we (I) will say. In fact the future is almost the same as the present definite, mār-chhē, I will strike; mār-chhē, you will strike; and so on, besides mārō-chhē; mārō-chhē, and other forms.

Again chhē is added to the Imperative in kær-chhē, make (me as one of thy servants); and even to a verbal noun as in rahase-dār-chhē manchhē, amongst the inhabitants. In dhara-chhē, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding chhānē, thānē or thānum. We have also the Eastern Hindi suffix ke, and a parallel form, kō, in nīkāl-kō, having taken out.

In one instance kahō, he said, is contracted to kōa.

Note the Rajasthani method of forming casual verbs by adding r, as in rahārō, kept.
Koi aadmikar dhi eho shahih. Usme se marniety
A certain man of two sons were Themselves from the younger
bap-se khub-ohhe 'ai baal dhan-madh joi hnah bar batic
the-father-to said, 'O father, the-wealth-in whatever my share
hai so bane dona.' Tab u apno dhan bata dino.
will-be that to-me (is)-to-be-given.' Then he his-own wealth dividing gave.
Thoroo dha gaz-ahhe ki marniety ohbho suru kuchh sakale-ker
A few days passed that the-younger son all whatever collected-having
dur muluk dagar-gayo, aur oak bhedmei-mo dhi katt-ahve apno
a-for country went, and there rious-conduct-in days spent his-own
dhan khet-dino. Jahu sugari kharok-kanako tab us mulk-mo
wealth squandered. When he all had-expended then that country-in
khub kal paay, aur ki khet garh ha-go, aur u a mulk-khe
great famine fell, and he very poor became; and he that country-of
rahan tware-ohhe madhe ek-khe yad rhaw-wa-ahhe. Jo eone apno
inhabitants among one-of near remained. Whom him his-own
khet-mo sur charatyl-ke melo-ahhe. Aur u un chhimiyo-te jin
field-in urine grazing-for went. And he those kuchhutha which
sur khet-ahhe apna pata tharan-ahhe. Koi ko-ni dewo-
ur urine eating-were his-own hehly for-filling-was. Anybody at-all-not giving-
raha Tab meh khabar bali, aur u kahoe, 'hamar bap-ko
was. Then him-to sense some, and he said, 'my father-to
khatuk khutiyo-khe thamei eke wares bat hongi, aur ham bhathe
how-many labourers-of eating-then more bread became, and I of-hunger
mari-ahhe. Ham uthechane javal-ahhe bap dhahar, aur oone
dying-aw. I arising will-go father near, and him-to
khabra-ahhe, 'he baal, hamn-he Badal-khe ulta sur apka mun-dhangi
I will-say, 'O father, we-by Heware-of against and your in-presence
pap kodo-ahhe; aur ham tar chhara lachan layat kai nahi
sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),
tar nakh-se ek-khe banbar raahar.'10 U uthe-thahi apno bapko
thy separated-of one-of equal keep (me).11 He arisen-having his-own father
dhbar dagato. Par u aakar dur raah ovo baal u-opar dekh-thane
near went. But he yet far was his father him-upon seeing

([No. 6])

INDO-ARYAN FAMILY.

LABHANI OR BANJARI.

CENTRAL GROUP.

(DISTRICT MANDLA.)

[277]
dayā rakharō, dāur-thānī galō-thānī lapat-kē chūmō.

Chhōta ő-ne ko'h, 'hē bān, Swarag-kē biruddah aur tumhār mun-
The-nun bha-lo waid; 'O father, Heaven-of against and your in-
dhāngē pāp kī-chhā. Ab ham tār lay'kē bāhān layāl kō-ni
presence nis done-wos. Now I thy son to-be-called fit at-all-not
chha.' Par bān āpānō ehākar-ne ko'h, 'achhō-mē achhō
am.' But the-father his-own servants-to said, 'good-among good
kap'rá mīkāl-kō ē-nō pah-rā-dō; āttē-r āttē ēti aur
robe having-taken-out hen-on put, thor-n-of in-hand a-ring and
page-mē pān'hi pah-rā-dō; aur tājē bātī kar-chhē, aur ham kāhē
feet-in shoes put; and ready bread make, and we may-ent
aur khusyāli kā-rē. I hamār ehhor mar-gaō, aur phirān
and merviment may-make. This my son was-dead, and again
jī-āyō; kūhō-gaō, phirān mil-gaō.' Tah ōn khusyāli karan
to-life-came; was-lost, again is-found.' Then they merviment to-do
lā-go.

began.

Čū mōō mēhāhā kōhē-mē rāhō Jāb ā hō-rāhō gharē dhīnt
His elder son field-in was. When he coming-āce house near
pahneh-gaō, tab āhā-bājā aur nāchā-kē ēr āwāj semro, aur
reachād, then music and dancing-of that-of sound he-heard, and
ē āpānā ehākar-madhē ēk-lā bulī-kē phchō-chhē, 'I kāhā
he his-own servants among one-to called-having asked, 'This what
chha.' Ĕ ēnē hōhā, 'tārō hātī ā-chhē; aur tumhār bān
is?' Thā hum-to said, 'thy brother come-is; and your father
bārā blājan banīyē-chhē; caē-wāsē kī i ehhōhā aebchēhā rāhāi,
great feast prepared-has; this-off for that this son well is.'
Par ē ū nhā kidō aur andur jānē kīnō na ehāhā. Ber-wāstā
But he anger did and in going to-do not wished. This-off
ē-rō bān manāmā lā-gō. Ėrā bān-nē jāhē dinā, 'tēkha,
his father to-remonstrate began. His father-to answer (he-gaiv), 'see,
itnā bānā tart swāh kartē-hō, aur tārō hukum kadhi namā
so-many years thy service doing-(I-am), and thy order ever not
tārē, aur ēp māmā kō-nō dinā, hak'rah na dinā,
(I)-disregarded, and you to-me anything-not gave, a-gait not gave,
ki ham āpān ēdā-nēr sūtrē-x-māhē khusi rāhē-tē; ē tārō
that I my own friends with mercy might-be; this thy
chhōhā karēr sūtrē-r rāhē-kē tārē dēmā khān-nakhā, jāna a
son (who) kārītē-of with-of living thy wealth devoured, when he
ayō tabhā bārē-āstā bāhō khānō banīyē-chhē. Bap ēnē
came there-even ham-of-for a great feast prepared-in? The-father him-to
kahó, 'hē chhōre, tā saṁō din hamār saṅg bhānō rahiyā; jō
said, 'O son, then all day of-me with at-care hast-lived; what
hamār chhō, sō tāñō chhē; khāō-khāō-khā rahiyā, ki i
mine is, that there is; merry-making let-us-live, for this
tarī r bhai mārgao, sur phir jāyō; khō-go, phiran
thu brother was-dead, and again to-life-came; was-lost, again
mil-goū.'

is-found.'
LABANÍ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhani is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhani of this district clearly come from the Panjab. This is specially evident in the frequent use of dê (dē, dē) as the suffix of the genitive, and of nē as the suffix of the dative. The basis, however, the same as that of the Labhani of Betar, viz., the language of Western Rajputana and Gujarati.

The following points may be noted. There is the usual re suffix of the genitive, as in lāgyā-ri mā, the mother of the children; kurnā-rā ghar, in a Kurmi house; n-rāt bōh, by her (i.e., she) said.

We have the Panjâbi de series in bāmrā-dē (for -dê) ghar, in the house of a Brahman; kē dē boṣa, the arrows of some; putā-dē ānā, the wife of the son; u-dē to him, for her; u-dēy ḍē, her marriage.

The Gujarâti-Panjâbī só series is also common, as in putâ-sā ānā, the wife of the son; putâ-nē, putā-sē, to the son (or sons), u-nē putâ-nē, to her son; putâ-nē chalâ-gya, by the six sons it was gone, the six sons went away, jēsē, by whom; khānâ-nē, for eating, dharâ-rā, having carried. Note that the a of the suffix is often cerebrated.

Note how the word gāsā, mother, here appears under the form gāsā, in the meaning of ‘female.’

Note also the use of se (i.e., che) for ‘was.’

[No. 7.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

LABHANI.

(DISTRICT HOSHANGABAD.)

Ek rājā rah-vē. U-dē sat larkē rah-vē. Jīnu A-certain king there-lived. Him-to seven sons there-were. When

mahbîyā-par chârâ-gya hānē phēkyā, tō kē-dē to ou(th-terrace-of)-the-palace they-mounted arrows they-threw, then some-of indeed

rajā-ghar gya, kē-dē kumhār-pār gya, sur kē-dē hānē on-king’s-house went, some-of potter’s-house-on went and some-of arrow

jēgyā-pā gya, kē-dē talây-paun gya, ak bāmrā-dê jēg(t-terrace-of)-house went, some-of oil-monger’s-house-on went, one Brahman-of

ghar gya, kē-dē kurnā-rā ghar gya, kē-dē pyā-pār on-house went, some-of Kurmi-of on-house went, some-of on-a-tradesman’s-

ghar gya. Talây-kā ghar lērī hi, u-dēy byāw buk-gaśi; house went. The-oil-monger’s-on-house a-girl was, her-of marriage became;

kurnā-rā ghar lērī hi, u-dēy byāw buk-gaśi; pyā-pār-ghar in-the-Kurmi’s-house a-girl was, her-of marriage became; in-the-trader’s-house
FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king’s house, of another on a potter’s, of another on an ascetic’s, of another on an oil-monger’s, of another on a
Brahman’s, of another on a Kurni’s, and of another on a merchant’s. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurni’s daughter, another the merchant’s, another the potter’s, another the Brahman’s, and another the king’s. But in the ascetic’s house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons’ houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. ‘Where is your wife?’ said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, ‘The wives of my six other sons can’t cook at all, but this son’s wife has given me a first-rate dinner.’ So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.
LABHĀNI OF KANKER.

As a last example of the Labhāni of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhāni as the standard, it is much purer than that of Maniṭ or of Hoshangabad. The infusion of the local Chhattisgarhi is comparatively small. Note the pronunciation of bahag, a tiger, as bahāg. The Gujarāti root sākkor, hear, appears here as sāmar. The postposition nē is frequently employed to indicate the case of the Agent. Note also, sarī meaning 'he', kauk, and; the Rajastāni future, dīhā, I shall give, and vāhī (for vohād), it will be, and the numerous conjunctive participles in thānān.

[ No. 8. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

LABHĀNI OR BANJĀRI. (State Kanker)

Ek bahāg koi jhādī-mē pāro sūṭo rohē. Ekāc khaēh
A tiger a-certain forest-in fallen asleep was. Suddenly many
undar apnō daūrī-sē nikāl-parā. Wōrī nāā-sē bahāg
next their-own hole-from smote. Then-of sound-from the-tiger
chamak-gau, wajī wōrī paṇjā ēk undar-par par-gau. Bīsē-sē
started-up, and his-of poto one mouse-on fell. Anger-from
ā-thānān bahāg-mō wō-nē undar-kō mārē-nē maṅ lagō-thō
come-having the-tiger-by that-to mouse-in killing-for mind fixed-was.
Undari-nē sṛī kādē ka, 'āp apnī wajī mārē-
The-mouse-by petition was-made that, 'Your-Honour your-own and of-me
simū dēkh, mārī mārē-sē āp-rā kētārīk bāpāī vīhār.'
before look, my killing-from Your-Honour-to how-much greatness will-be?
I sāmar-thānān bahāg undarān-nē chhōr-dīnō Undari-nē kauk,
This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,
'dhan mārī bahāg, dēkh-thānān chhōr-dīnō Kōi dinā-par āpā-rā
'blessed my luck, seen-having I was-released. Some day-on Your-Honour-of
1 dayū-rā hadāī dīhā.' I sāmar-thānān bahāg hāsō,
this mercy-of return I-will-give.' This heard-having the-tiger laughed,
wajī jhādī-mē ḍagār gau. Kōi dinā pachāō u ḍhārī-mōh
and the-forest-in way went. Some days afterwards that forest-in
rahē-vārā-nē phādō lagāu-thānān bahāg-nē phādāyē. Kunkar-kē wari
the-cattle-by a-mouse fixed-having the-tiger moosed. Because-that he
bācū mē karāṇ-karāṇī mār-nāgātō. Bahāg phādā-sē
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-mouse-from
202
FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'Let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'Bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a spring for the tiger, as he had been everywhere now and then killing their cattle, and into the spring the tiger fell. The tiger did his best to get out of the nose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the spring. With his sharp teeth he cut the string of the noose, and released the tiger.
BANJARI OF THE UNITED PROVINCES.

The Lahsâni of the United Provinces is usually called 'Banjâri.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khârî. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.
BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur: —

As in Northern Gujarāt, a cerebral ū is represented by ū. Thus, bāl, famine, becomes rū.

As usual the nominative of strong o- bases ends in ū, with an oblique form in ē. Thus, ghārā, a house, oblique form, ghārā. Nouns ending in consonants have an oblique form in ē. Thus, mat, property; genitive målē-ā: målēk, a country; locative, målkē-ā: målkē, in a country; bālā, a thing: bālē-rū, for a thing.

The usual case postpositions are — agent, ac; dative-accusative, rē, as in gafrē-re, to a man; sē-rē, him. Sometimes we have the Gujarātī nē, as in nālē-rē, to a servant. For the genitive we generally have rō (oblique rā, feminine rī). When it agrees with a noun in the locative, it becomes rē. Sometimes we have the Gujarātī nā, as in nāā, of him. For the locative we have mē, usually suffixed to the locative of the genitive, as in målkē-rē-mē, in a country.

The word for ‘two’ is ḍī, as in Berar, not ḍō.

The Pronouns generally are as in Berar. Manāā, or manākē, is ‘to me.’ The word for ‘his’ is a or ahā. ‘One’s own’ is ap-rē. Ap is also used to mean ‘we,’ including the person addressed. Its genitive is then ap-rō, and its dative ap-rē.

The Present tense of the Verb Substantive is conjugated as follows: —

| 1 | chāhī or cchāhī | chāhī or cchāhī |
| 2 | chhāh | chhāh or cchhāh |
| 3 | chhē | chhē, cchhē |

It will be observed that cchhē can be used for all persons in both numbers.

The Past Tense is the Mālī thō, was. Its feminine is thē. We should expect its masculine plural to be thē, but in the places where it occurs the ordinary Hindōstāni thē is used instead. In other parts of the United Provinces cchhē is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffxing the auxiliary verb to the simple present, and not to the present participle. Thus, mårk-cchāhē, I am dying.

The Past Participle does not take ū. Thus, kahō, not kahēō, said.

The Conjunctive Participle usually takes the suffix ū or thē (compare the Berar tēsē, Central Provinces thēnt). Thus, cchhādē-ū, having left; kār-thēēn, having done; and many others. We have also a form like dēkēēhēs, having seen. Compare Gujarātī mārēnē, having struck.

The Rajasthāni negative kōnē, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.
INDO-ARYAN FAMILY.

BANJARI.

(DISTRICT SAHABANPUR.)

SPECIMEN 1.

Ek gauré ḍī bitā thē. Unhē-māū ḍā lōharkā-nē
One man-to two some were. Then-in-from the-younger-by
bār-se kahē, ‘āī bāhu, manah jō māle-ro bāhō
the-father-to it-was-said, ‘O father, to-me what property-of shave
polōchē-ebhē, manahē dē’. Jadhē u-nō māl hāt
arrives, to-me give.’ Then him-of the-property having-divided
ānī. Aur thōrā ānī pichē lōharkō bitā-nē jēnā
was-given. And a-few days afterwards the-younger one-by collection
kā-rē, ēk duō-rē mulkē-māū satar kidō, am
made-having, a distance-of country-in journey was-made, and
nē bāp-rē māl badmāī-mē kōhā-dō. Aur jadhē sāré
there his-own property misconduct-in was-lost. And when all
kharach kar-dō, jadhē wahō mulkē-rē-māū bārē hār
expend was-made, then that country-of in-a-great famine
pārō. Aur ē jadhē kangō bō-gāyō, aur u-nē pēs
fell. And he when needy became, and him-of near
kē bāi tū nā rahō, jadē ā ē kōrō-cē dhēk
anything even not remained, then he a landlord-of near
ja lagō. Woh kōr apṛā kētō-māū
having gone attached-himself. That landlord his-own field-in
sār chūgāwā bhejō, aur u-nē yeh bātē-rē chhārā
some to-feed sent, and hereby this thing-for took
thā kē un chhālō-dō jhōnē-nē sār kētē-thē apṇa
was that those husks-with which the-swine eating-were his own
pēt bharē, par woh chhōrā-nē kō tē nē dē-tō-thō,
beity kō-māyāh, but that way-to anyone not going-ame.
Jadhē bāh-māū a-thōn kahē kē, ‘mahērē bāh-re
Then sensor-in some-having it-was-said that, ‘my father-to
kīrē mahēntīyē-ṛ ānā thē, sur māī bhākō marō-chhē
two-many sorrows-to bread was, and I hungry dying-am.
Māī ut-bhaī apṛā bāi chē rē jāh-ehāh, sur u-thē
I aruau-having my-own father near going-am, and there
kōhī, "rē bahu, mañ̄ thārō sur āmānē-rō burō kihō-ōhā,
I-say, "O father, by-me thy and Heaven-of evil done-is,
sur abhi yeh mañ̄k kō-nī kē thārō bitā kihō kohā.
and now this like at-all-not that thy son I-may-be-called.
Manahī ap-re mahantā-rō wāgar bana."
"Jadhē u ap-re
Me thā-mān sarant-ō like mohā."
Then he his-own
bā̄̄-rē dhā-ṭh chāl ēyō, sur u abhi dār thā, jadhē
father-of near step brought, and he yet far was, then
u-rē dèkhō ṛā bārā-rē ērās ēyāo, sur daur-thām
kehum-to having-seen that father-to compassion came, and run-having
gud-māi lo-śīnā, sur bōrō pyār kihā. Chhārā-rō
lop-in ke-was-taken, and much love was-made. Thā-si-by
bā̄̄-rē kābo kē, 'rē bahu, mañ̄ thārō sur
the-father-to it-was-said that, 'O father, by-me thy and
āmānē-rō burō kihō-ōhā, sur abhi yeh mañ̄k kō-nī
Heaven-of evil done-is, and now this like at-all-not
kē thārō bitā kohā."
Bā̄̄-rē ap-re nokār-ā se
that thy son I-may-be-called? Thā-si-by his-own servants-to
kābo kē, 'āchā-śo kābo lattō kādā-lā, sur wōhā
it-was-said that, 'good-than good robe out-drag, and him
perē-dē; sur woh-rō hātē-rō-māi gunthi, sur pagā-mū jhā
clothe; and him-of hand-of-in a-ring, and foot-in shoes
pārā; sur bām kōhāwē sur khushi mañ̄wā; kār-kā
put-on; and we may-eat and happiness may-celebrate; because
mārē ohārē marā-thō, abē ū-gāyō; horē-gāyō-thō, abē
my son dead-was, now becomes-alive; lost-gone-was, now
pā-gāyō-āhā' Jadhē wā khushi kare lāgāe.
got-gone-is. Then they happiness to-do began.

U-rē mā-tō bitā khūtā-ṃāti thā. Jadhē gharā-rō
Him-of the-great son the-field-in was. When house-of
āyō gāyā-rē sur nāchā-rē ēwās sun. Jadhē
near he-came stage-ing-of and dancing-of noise was-heard. Then
ēk nokār-ānē balā-thām pachhō kē, 'ē kē kāro-āhā?'
a servant-to called-having it-was-said that, 'this what doing-arō?'

Uhe bā̄̄-rē kābo kē, 'thārō bhāiyā ēyō-ōhā, sur
By-him kehum-to it-was-said that, 'thy brother come-is, and
thārē bāu bāṭh khātar kihār-ōhā, chē wastē kē
thy father-(by) a-great feast made-is, this for that
wohā wohā-rē rāj khushi pāyō-ōhā. U gusā ho-thām
he him-by well happy found-is. He angry become-having
ap-re mañ̄nāmā ohāhā kē, māī nā jāī? Jadhē a-rē
his-own mind-is wished that, within not I-go? Then him-of
the-father-(by) came-having to-him it was remonstrated. His own
father-to said, 'see, so many yours-from I thy service
disobedience not was-done,
ever-eves thy order not was-given that
kharo-ahhā; kharō themaul mārōkārī nā kidhō,
nārang-am; ever-eves thy order disobedience not was-done,
et by-thie ever a gout-of young-one not was-given that
mañ apnō mailōkārī sāth khūshī karō Aur jadhē
I myrown friends-of with happiness may-make. And when
yā thārō kītā ayō, jin thārō māl kāchaniyāmaḥ
this thy son came, by-whom thy property barlates-la
udā-dinā-ahhā, tō ārō wāśē bari khūtar kāhī-ahhā, then the god
was-to, by-thie him-of for a-great feast made-is.'
ārō bāhī kharō la, 'ārō to mārō dhū
Him-of father-(by) st-was-said that, 'thou verily of-me near
sañe nābo-ahhā, aur jō kēt mārō ēhhē ohī hajjē
always remaining-art, and what ever mine is that all
thārō ēhhē. Far khūshī manānō aur khūshī hōnō
thine is. But happiness to-celebrate and happy to-become
ēhhē-thē, kahō-k ēhhē thārō bhāiyā marō-thō, so ji
proper-was, because-that this thy brother dead-was, he alive-
gayō-ahhā; khōyō-thō, so māl-gayō-ahhā.'
gone-is; lost-was, he found-gone-is.
INDO-ARYAN FAMILY.

BANJARÍ.

(CENTRAL GROUP.

DISTRICT SAKARANPUR.)

SPECIMEN II.

Mañ das bars lag resat Nahané-máñ nok'ri káñ. Aur abhi By-me ten years for state Nahan-m service was done. And now ek bar'ë-të nok'ri cehaj-të apñé ghar ñ-gaya-chhë. Uthé-re one year from service abandoned-having my-own house come-am. There-to hawá bòhat áchhi cehhë, par hamará dée-re ádh'ínyë-të útilë jí climate very good us, but our country-of men-of there mind kó-ní lagá-chhë, káñhë-k úthë-re kór apír cehhá, aur un at-all-not engage, because-that there-to blind being-blind are, and those paháryé-té báli áp-re samajh kó-ní jave. Par dur'ë pabári mountainerca-to speech un-to understood at-all-not goes. But other hill Rájë-së Náhán Náhán Rájá-rí tayat apír júban sáaurá kháhtar Rájás-than Náhán Náhán Rájá-of subjects their-own tongue polishing for paré-re bòhat kóris kar-ráhë-chhë. Aur Rájá-rí dík'-máñ bhi áhë-j reading-for much effort making-ís. And Rájá-of mind-is also this-very báí hó-ráhë-chhë bá, 'miháre múlk-të ádm'í pañ'í aur apír thing occurring-is that, 'my country-in-of men may-read and their-own júban sáaurá' Áhë-j kháhtar jagá-jagá madañá hargáam language may-improve.' This-very for place-place schools established kar-ráhë-chhë Bhi hamará dée-re júban un góma bári dëre making-his-ís. And our country-of language those men great by-delay samjhá pávë-chhë. Par hám yakul kará-chhë kó, jahí wáhí to-understand getting-are But we certain making-are that, that when that Rájá-rí kóris júban sáaur-të hó-ráhë-chhë, Jaldejá-j unóri Rájá-of effort language improving-for being-made-is, quickly-vertly their júban sáaur jaejí. tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nahan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountainous there are very ignorant, and we find it difficult to understand their speech. But the Raja of Nahan is making greater efforts than the neighbouring Rajas are doing to
educate the people, and to polish their language. The Rājā's mind is full of this idea,—
'I must teach my subjects to read, and must polish their language.' With this object
he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the
Rājā is endeavouring to improve theirs, it will very quickly become quite polished.
OU DH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of chē to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthāni forms which did not occur in the specimens from the latter district. Such are mon, I, and that, thou.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ

(DISTRICT KHERI.)

Di bhāi gharē-mā' takrä karē-chhē. Larā̄ balbārā-tah
Two brothers the-house-in dispute making-were. Quarrel dispute-from
aprē mālē pā̄chhō karē-chhē, Aki bhūi kahē, 'Thāī
their-own property after doing-they-were. One brother said, 'thou
niyārō kar-dē Chārh pāśhō pullā, so usō-usō
divided make. Four arbitrators having-called, that half-and-half
bū̄t-dē, man chāhō mālō khāhī chāhō unīū
dividing-having-given, I whether the-property eat or-whether I-squander
in-so kahāi jārā māhī chhē?
that-with any concern not ss.'

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'
Kakeri

The Kakeris are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhâni of which the standard is found in Bener. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

Kakeri Dialect.

(District Jhansi)

SPECIMEN I.

Ek jumâ-rê di obhô khâtê. Øro obhûtö obhô apné bêpô-sû.

One man-to two sons were His younger son his-own father-to

kê, 'Èt dêdê, ò dhan-e-nê-sû jô mûrê bahnû-ma bahnû, say, 'O father, that property in from which my share-in may-be-set,

so 'dê-dê.' Têb bê dhan bêt dinô. Bahut dinê nei bê-it, that give-away.' Then he property dividing gave. Many days not became

obhûtö obhô sab kuchh lê-kê par'dé-sû-ma chalû-gaî, or the-younger son all things collecting a-foreign-country-into went-away, and

ûtî luch'panêmá sabro dham uma-dinô. Jêt be sabro dham there evil-conduct-in all fortune went-away. When he all fortune

ô-lâm, teh 'û dês-ma bâhî kai pâpo Ab 'û kaagâl

had-wasted, then that country's-in great famine fell. Now he indigent

hogaî, aur û-nê râhûtö-ma êkê-rê utô rayû bêgû; jo becauses, and that-place-of inhabitants-in one-of near to-where began; who

ûtû sîrî charâ-kê pûdû-sû-dinô. Aur jum-sûô bhus sîrî khûtê-

hôm entire feeding-for went-away. And which husks they-mine need-to-

ê pû ni khûtê-sû 'ût bhus khûtê chêtô-tô. Kêt-nê

eat his-own pleasure-with those husks to-not wishing-he-was. Anybody-by

âtî dinô.

not was-green.

1 Jûn-sûô.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

KAKERI DILIRE.

(DISTRICT JHANKI)

SPECIMEN II.

Ek rajā-rī ēk samudrā ecohīhati. Ō-vē gurāvū ū
A king-of a beautiful daughter was. By-his religious-guide that
bāḥrā kānē apnē manē-ma pēp bhāhūrū. So rājā-neighbor
daughter-of for his-own mind-ia sin was-thought. So the-king-to
kai ki, 'tārt bētāma kaj lag-gal.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
hāt jec-kē gurū-rō ṣēgē thāryā-hūr, aur kai
head folded-having the-religious-guide-of before stood-up, and it-was-said
kī, 'māri bētā-rī kaj kātt tāre ecohīhati?' Tō
that, 'my daughter-of ill-omen what is-way may-take?' Then
gurū kā kī, 'rājā, tē ēk ehundā-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of
kathra baṇā, aur ēma-i bēt-i-neighbor baṭhār-kē samundār-ma
box make, and that-in the daughter making-to-sit the-sea-in
bās-dāi.' Rājā bē tāre kārō. Āprē bēt-i-ne
make-to-float-away.' The-king that very-way-in did. His-own daughter
kathrā-ma baṭhār-kē samundār-ma bās-dāi. Ab
ō-rō guār beōtā rākā khēṭō-lo, so ē kathrā dekho. Āpne
her man wedded hunting playing-won, that he the-box saw His-own
āṣādā-nē kai kī, 'ē-nē pākryō.' So hā samundār-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into
kuḍ-pārē aur jhān kathrā-nē yakar-līnā; aur ēnē pārē-pa lāyē
jumped and at-once the-box take-hold-of; and it beach-on brought.
So ēnē khelō, aur dekho, ēma bēd hāti. Ū jo
Now hunt-by it-was-opened, and it-sea-seen, that-in a-girl was. She when
apnē guārā-nē dekho, so āpne māḥ filtrā-nā. Bēh-e
her-own husband saw, then her-own face covered. The-girl-to
guār kālhē-ōhh kī, 'tē, kase āi?' Bāi kai kī,
the-husband says that, 'thou, how come?' By-his it-was-said that,
'māre hēpē-nē gurā ḥatō. Ū hēpē-nē kāl-kē mā-nē
'my father-of religious-guide was. He the-father-to saying me
Karwañ.

Guruñ mani-ma mū-see pāp bihoarā.

Gat-turn-out. By-the-religious-guide mani-in me-towards ōn was-thought.

Ye chhi bāt, aur kāi neñ chhañ? O-re guruñ

This was the-case, other anything nāt āi.' By-her husband

kañ ki, 'gharē chal.' Bāñ kañ ki, 'mañ asū

It-was-said that, 'some come.' By-her it-was-said that, 'I in-this-way

chalā ki diñ-gō-sūr bandarē āk kā-kī chhañ bō-sī, aur kañthā

may-come that forest-of monkey one bringing this-in shut-up, and the-box

bō-sī. Tab mañ gharē-ñō chalā-ñēñ 'O-re guruñ
came-to-shut-away. Then I house-to I-will-come.' By-her man

jañ-jē jāi karī.

so-even it-was-done.

Guruñ samundarē-ñō āpā-pa ghar balō. So

The-religious-guide of the-sea-of island-on a-house was. So

āpne chēlo-ñō kañ ki, 'kañthā-ñē pakṛā.' Ū

his-own disciple-ñō it-was-said that, 'the-box take-hold-of.' They

samundarē-ñō kād-para, aur kañthā-ñē pakṛā-līnō.

the-sea-into jumped, and the-box they-caught.

Guruñ bōñ āpā-ñē gharē-ñō ḍharā dimā,

By-the-religious-guide it-for his-own house-on it-was-meant-to-be-placed,

aur chēlo-ñō kañ ki, 'añ kūb bhajan kārenē, aur

and the-disciple-ñō it-was-said that 'to-day well hymn make, and

rō ham bolāmī, tō bolānē mañ.' Ah chēlā bhajan kāre

if I may-call, then speak do-not.' Now the-disciples hymn to-make

lāñ, ādā-ṛā-pa guruñ ā kāñthā bāri khunā-sī

began, and-right-at by-the-religious-guide that box great pleasure-nath

khōlō. So handā-ñō nīkārō aur guruñ-sī gāpū-sī

was-opened. So the-monkey came-out and the-religious-guide with near-by

bhag-gāñ, aur chēl-khāñ So guruñ mar-gāñ Jab

took-caught, and tore-to-open. So the-religious-guide died. When

guruñ neñ uthē-chho, so chēlō kewā-ñō ri sandā-ñō

the-religious-guide not rise, then by-the-disciples the-door of hole-is

bō-kī dekkō, guruñ marō-para. So kewār

through it-was-seen; the-religious-guide dead-was-lying So the-door

khōlē, aur baṇ-dārō bhag-gāñ. Aur chēlō-ñā

they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,

'joñ bāñ gurē-ñē marñā-khañ.'

'in-this-very-way our religious-guide to it-was-killed.'
FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found therein a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

Moral.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.
LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labānkī) of the Punjab is also based on Rajasthānī. But its original is rather the Bāgri of north-west Rajputana, than the half Mārāwāli half Gujarati which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgri is that the initial $k$ of the genitive postposition is changed to $g$, so that $kō$ becomes $gō$. In Punjab Labhānī this principle is carried still further. The dative postposition $kō$ becomes $gō$; the ablative postposition $kō$ becomes $dō$; the past tense of the verb substantive $tō$, was, becomes $dō$, and similarly the relative conjunction $tō$, then, becomes $dō$. We even find the word $pākaṇa$, cloth, changed to $bhāna$.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine $a$-bases ends in $ō$, not $a$, and its oblique form and plural ends in $ō$, not $a$. Thus, $ghōrō$, a horse, oblique form $ghōrō$. There is the usual locative in $ō$, as in $ghōrō$, on a horse. The agent case, however, takes the postposition $mē$, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative $kō$, $gō$, $pō$ (locative of the genitive), $hō$ (borrowed from Hindīstānī), $mē$ (a Gujarātī form), $nē$ (Pānjaṭī).

Ablative, $dō$, $mē$, $hōrō$ (from-near). Genitive, $pō$ (Bāgri), $rō$ (Mārāwāli), $hō$ (Hindīstānī). Locative, $mē$.

Sometimes $rō$ is used as a sign of the agent case as in $merō$ $dēnō$, he gave; $pi-rō$, by whom. The genitive postpositions end in $ō$, when agreeing with a noun in the locative, as in $inō$ $wōsē$, for this. In one case we have $nō$, the locative of the Gujarātī genitive suffix $nō$, viz., in $chīllarō$ $nō$ $kapō$, with the hocks. $Rō$ is used as the sign of the accusative in $jē-rō$ $sēr$ $khōn-dō$, what the swine were eating.

The vocative particle is $rō$ when addressing men, and $rē$, when addressing women.

The oblique plural sometimes ends in $mē$, as in Rājasthānī. Thus, $thōm-mē$, in eyes, $gōda-nē$, on the feet.

As a general rule Hindīstānī and Pānjaṭī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindīstānī. It will be noticed that the form $dō$ for "two," which we met in the Central Provinces, is not found in the Labhānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative—

$meō$, I, by me; $mērō$, my; $mū-kōsā$, to me; $hōnō$, we, by us; $hōmērō$, our.

$Tō$ or $thō$, thou, by thee; $thērō$, thy; $tōmō$ (a regular Rājasthānī and Gujarātī form), you, by you; $thērō$, your.

In both pronouns Hindīstānī forms are also freely employed.

'He', 'that' in $ō$ or $weō$, oblique singular $ō$, nom. pl. $vē$ or $weē$, oblique plural $ō$ or $mō$. We have also forms like $unō$ $ghōrō-wō$, in that house; $unō$ $mūlē-mē$, in that country.

$Yē$ or $yōh$, is 'this'; $i-gō$ (accusative), it; $i-gū$, of this one; $inō$ $ghōrō-ye$ $umarō$, the age of this horse.

Other personal forms are $jō$, who; $jē-rō$ (acc.), what; $kaumō$, $kērō$, who? $kē-gō$, whose? $kō$, $kō-ō$, what? $kuinō-kō$ (with Rājasthānī pleonastic $ō$), how many?
GANJARI OR LAHANI.

Ghar-gô, of the house, is regularly used to mean 'one's own,' like the Hindustani apūnā.

The verb substantive is thus declined in the present:—

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

The following forms are also used:—

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

Note that, as in Northern Gujarati, the second person singular is the same as the first person singular. Note also, that all persons of the plural end in ṭ.

Finally, hat or chhai can be used for any person of the present tense. This also occurs in Gujarati dialects.

The past tense is dō, hōgō dō, or khaigā-dō. The masculine plural is dō, hōgā-dā, or khaigā-dā.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc.:—

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

The Present Definite is formed as in Rajasthani and Gujarati, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, man mārē-ē, I am striking. Similarly we have an Imperfect khaigā-dā, they were eating.

The Future has a for its characteristic letter as in eastern Rajasthani and Gujarati. It is conjugated as follows. 'I shall strike, etc.'—

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārē</td>
</tr>
<tr>
<td>2.</td>
<td>mārē</td>
</tr>
<tr>
<td>3.</td>
<td>mārē</td>
</tr>
</tbody>
</table>
There is a future passive participle in do, which can also be used for the future, as in kar-đō, it is to be done, i.e., (we) shall do.

The Imperative is as usual. Thus, dē-thū, give away. Special forms are le-ō, bring, with the Rājasthāni pleonastic i; khaē, eat; kōjē, become; chaṭā-le, go.

It seems that the syllable go (female gū) may be added to all these forms without affecting the sense. Thus, aven-go, it may come; chēn-go, it is proper; chaṭā-go, go you women.

The past participle ends in sō. Thus, mārō, struck. From this past tenses are formed exactly as in Hindīstāni. Thus, ē-mō, mārō, he struck; ē-go, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, cīyō, for ē-mō, I have come.

Kar-śā, to do, makes its past participle kī or kīnā. Kī is also used to mean 'said,' as in Gujarāti.

The present participle is mār-śā, striking; the infinitive, mār-śā, to strike; and the conjunctive participle, mār, mār-śā, or mār-ke, having struck.

In khāer-śā, caused to feed, we have a causal verb formed by suffixing ă, as in Rājasthāni.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.

LABĀNĪ OR LABĀNĪKĪ.

(DISTRICT LAHORE)

SPECIMEN 1.

Ek bandā-ge dō ehhōrā dā. Ŭ-gē-mā-di mānē-nē hāpū-gū
One man-of two sons were. Them-of-in-from the-younger-by father-to
kī, 'hāpū, jō ghrā-gō shāb ē, Ŭ-gē-mā-di jō mā-kī
kī, went said 'father, what my property is, this-of-in-from what me-to
hisā ārē-go, wah dē-thō.' Te un-re u-kīhī sāro shāb
share may-come, that give-away.' And him-by him-to whole property
wart dinō Dhērsārā din māhī dā gujērāyā, mānā
having-seen was-given. Many days not were passed, the-younger
ehhōrānē sab-kī hātūhō kār-hyā, dā mālk-mā tuṣ-gīyā
son-by all-everything together was-made, and for country-in he-went-away.
Unhē un-re jē-ke sāro mal līch-pānī-mā upār-dinō.
There him-by give-having the-whole property debusākhyā-in was-wasted-away.
Tavē un-re sāro māl kharev kār-dinō. Unā mālk-mā
When him-by the-whole property spent was-made. That country-in
2 q 2
barō kāl pār-gayā. Tavē ā-khō kēh pārān laṅ. Woh unā
a-great jāsāṁā fell. Then 'him-to went to-fall began. He that
mukh-mē ēk gaurā-nā-karē ma-parān, te un-re ā-khō ghar-kē
country-in one village-man-near remained, te 'him-by 'him-for his-own
paill-mē sār charāwan wāstā thāryā, te un-re āp-hi ē
field-in same grazing for it-was-rent; and 'him-by himself those
chhīllā-nē karē ghar-gō pēl bhar-līnā, jērā sār kharā-dā,
husk-of with his-own belly filled, what the-neighbors eating-were.
kōonē ā-khō khaun dūhā. Tavē ā-khō akal ā∂, un-re
any-one-by him-to anything-not was-given. Then 'him-to seen came, 'him-by
kē, 'māhā āpū-gō kīnā-hi mānā kaul khāvē, te
it-was-said, 'my father-of many-even servants looses eat, and
un-kē-dī kīnā-hō wadāhā, te mā līhā bhukhō
than-of-from hom-much-even is-left-over-end-above, and I here hungre
payō marū-dā. Māi ihā-di utthās, te ghar-gō bāpū dāhā
faded dying-com. I here-from well-arise, and my-own father near
jās, te ā-khō kahās, "tāmē, māi Parmāsār-gō pāp kīo,
I-will-go, and him-to I-will-say, "father, by-me God-of
sin was-done,
and thāsā vi pāp kīo; māi thāsā ohhōrō kahāwan jōgō nāhi
and thy even sin was-done; I thy son to-be-called worthy not
rihō; maikhō ghar-gō kāmā sārkhō jān."); Te woh utthā,
remained; meet-to your-own servant like think." And he arose,
ghar-gō bāpū kēl gīo; par tavē woh bāri dūr dō, ā-gā bāpū-nō
his-own father near went, but still he very far was, his father-by
ā-khō dēk-khina, te ā-khō tāsā āhū ar woh dānīdū, ā-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
galā-kērā kālīnā, te ā-khō chhiniā. Te ohhırō-dē ā-khō
nech-near it-was-appiled, and him-to it-was-blessed. And the-son-by
kīo, 'bāpū, māi Parmāsār-gō pāp kīo, te thāsā kha-un-mē
it-was-said, 'father, by-me God-of
sin was-done, and thy eyes-in
gunāh kīnā, māi thāsā ohhōrō kahāwan jōgō nāhi rihā
sin was-done, I thy son to-be-called worthy not remained.'
Par bāpū-nē ghar-gō mānās-nū kīo, 'bārā changā tukā-
But father-by his-own servants-in it-was-said, 'very good cloth
kādā hūs, te ā-khō blārāō; te ṭā-gū khāth-mē chhaliā
taking-out bring, and him-to put-on; and this-one-of hand-in ring
blārāō, te ṭā-gū godāmā pāmā blārāō; te ā khājē ar
put-on, and this-one-of foot-in shoes put-on; and come let-us-eat and
mai hojā, kṛōjō yoh māhārō ohhōro mar-gīyā-dē, te phār
happy let-us-be, because-that this my son dead-gone-was, and agai
yoh jē-paraē-c; yoh kharā-gīō-dō; te māl-paraē-c. Te khūshi he alive-become-s; he lost-gone -man, and found-become -is. And the happier karun lāgē.

to-do they-began.

Te u-gō moṭo ehhōro pail-mā dō. Tavē woh śā to ghar-gē
And his elder son field-in was. When he came and house-of
jōtī ao, un-re wajē ta nekhtē samō. Te un-re ghar-gē
near came, him-by music and dancing was-heard. And him-by his-own
mānā-nāmā-dī ākā bhāk māri te puchhīō. 'yoh kā
labourers-of-from one-to a-wall was-made and he was-asked, 'this what
bun-rī-hōlī? Te un-re u-khō kīō, 'tharā bāhū ao-c, te
going-on -is?' And him-by him-to it-was-said, 'thy brother come-is, and
thārā hāparā kaul dhō-lē, kyōjī kahkā pār-gō sakhi-kāpē
thy father-by bread given-to, because-that the-son him-of happiness-with
ā-gīō -bē.' Te woh gunāśā hōnō, te ghar-mā māhī jāwa-dō.
come-is.' And he angry became, and house-in not going-was.

In-re waste baṃ hār'r aśō, te u-khō tarlo-kīō. Te
This-of for father outside come, and him-to entirely-was-made And
un-re pāśā dō-kā ghar-gē bāpū-gū kīō, 'itnā
him-by answer given-having his-own father-to it-was-said, 'so-much
dhār-sārā bā' rāi thārī tāhē kīnīē, koi wāri vi mai thārō
many years by-me thy service done-is, any time even by-me thy
kīō nāhī modō; tau-bhē tā mu-khō bokkō maηi
sayings not was-unobeyed; nevertheless by-the mete to post not

āmā, jō mai ghar-gē bēll-mē rāsī kartō. Par
as-given, that I my-own friends-to happy might-have-made. But
tavē thārō yoh ehhōro ānē jīn-xē thārō sārō māl kanīrī-pai
when thy this son come when-by thy whole property harlots-on
ujār-dinō-ē, u-gō bādīē tā kaun khāvāē
was-wasted-away, that-of set-return by-the bread was-made-to-be-ate-em.'

Te un-re u-khō kīō, 'āl ehhōra, tā wādā māharē kāē i,
And him-by him-to it-was-said, 'O son, thou always me with art,
te jērē-kum māharē ehhāī, thārōēē; yoh ehhāī-gō dō ham rīzī
tand whatever mine sē, thāne-erē sē; this proper was we happy
hoē to khūshi kartē, kyōjī yoh thārō
should-have-been and happiness should-have-made, because-that this thy
bāhū mar-gīō-dō, te phēr jē-paraē-c; te woh kharō-gīō-dō,
brother dead-gone -man, and again alive-become-is; and he lost-gone -man,
to māl-paraē-c.'

and found-become -is.'
[No. 15.]

**INDO-ARYAN FAMILY.**

**WEST CENTRAL GROUP.**

**LABÁNÍ OR LABÁNÍ.**

(LAHORE DISTRICT.)

**SPECIMEN II.**

Child, ri cghóryó, ruhírì cháljoyí.

Come, O girls, (to-)tree to-go.

Ruhírì chál-ké te ká-bó kárbo ri.

Tree gone-having and what-O is-to-be-done O.

Ruhírì chál-ké te híháyá kárbo ri.

Tree gone-having and brother-(with) it-is-to-be-played O.

Ruhírì chál-ké te káíká kárbo ri.

Tree gone-having and needle-work is-to-be-drawn O.

Chaló, chhoríyo, baandé cháíjó ri.

Come, girls, out come O.

Báandé chál-ké lá banábo ri.

Out gone-having what is-to-be-made O.

Báandé chál-ké bélá tórbo ri.

Out gone-having long-grass is-to-be-cut O.

Bélá tor-ko te állá kárbo ri.

Long-grass out-having and scissors is-to-be-played O.

Nhóthó, ri cghóryó, mugél lá áiyí ri.

Run, O girls, Mughalis have-come O.

Tam maq nháthó, ri cghóryó, ham Labání ri.

You not run, O girls, we Labánás O.

Jé tam Labání héta, do módó kuláí ré.

If you Labánás were, then war-shoutder sticks O.

Jé tam Labání héta do dhilá káchlóthó ré.

If you Labánás were, then loose waist-banded O.

Jé tam Labání héta, do málá plind ré.

If you Labánás were, then on-forehead turbans O.

Tam, ri chhoríyo, kó-ré tándé gió?

You, O girls, what-in-of in-camp are (you)?

Ham-jó cgháari Gájar-gó tándé giú.

We-seríty girls Gujarí-in-of in-camp are.

Kam vếháje kharwó, k厢an vếháje chhití?

Kharwó gham-kár

Who buys red-cloth, who buys cotton? Red-cloth noise

macháva.

makes.
FREE TRANSLATION OF THE FOREGOING.

(1) 'Come, girls, come to a tree.'
(2) 'What shall we do, if we go to a tree?'
(3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
(4) 'Come, girls, come out.'
(5) 'If we go out, what shall we do?'
(6) 'When we go out, we shall cut long grass.'
(7) 'And we shall play the sports of the month of Sawai.'

Enter a troop of Mughal pedlars.

(8) 'Run away, girls, here is a troop of Mughals.'
(9) (The Mughals.) 'Do not run away, girls. We are Labanás.'
(10) 'If you were Labanás, you would carry sticks on your shoulders.'
(11) 'If you were Labanás, your waistbands would be loose.'
(12) 'If you were Labanás, you would have ghiń-chursas on your heads.'
(13) 'O girls, in what village do you live?'
(14) 'We girls live in a Gujar village.'
(15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.'
(16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
(17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
(18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

1 I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale."'
LABANI OF KANGRA.

The Labani of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written gai instead of gā. For the dative we have gā (not gā) and khā (not khrĀ). The sign of the locative is sawā.

The datives of the first two personal pronouns are mul-khā, to me; ta-khā, to thee. Woh, that, and yoh, this, have feminine forms, waah and yah, in the nominative singular. Thus, waah ant dēri, she will give the explanation; waah jagah dēri, that place (fem.) appeared; yah (hat, understood) mul-khā ohha, this thing is difficult. In Rājasthān these pronouns have also such feminine forms.

The same two pronouns have saū and iē for their oblique forms singular. Thus, saū janāā-nē, by that woman; iē bēt-gū, to that thing.

'What?' is kāh, and 'anything' kāndā.

Among verbal forms note tho as well as do for 'was'; kāres, I shall do, dēa, I will give; dēri, she will give. The past participle is spelt with gī, not sī. Thus, dēkhyō, seen.

[ No. 16.]

INDO-ARYAN FAMILY. Central Group.

LABANI.

(KANGRA DISTRICT)

Ek mānas naahā ri dē-kai ghar-gū āyō-thā,
A man serve given-having (fulfilled) home-to come-own.

Āgō paīdē-mai māthāri rāt-gū kuchhō rahmā-gī salāh
Further-on the-road-in dark night-at somewhere stopping-of intention
bāi. Adhrētā bāyō, to anē dēkhyō ak janāā-nē ghar-hō
bāi. Midnight became, then kimby was seen one woman-by her-own
bēta yar-gaś kahē lag-gaś kātanāyo. Unē mānas-nē
bēta yar-gaś kahē lag-gaś kātanāyo. Unē mānas-nē
sān the-lover-at-of at-the-order joined-having was-killed. That man-by
unē bāt-gū dēk-haś saahāli-īrī mahāh rahyō. Unē jānāā-gū
thus occurrence-to seen-having morning-till there stayed. That woman-to
inē bāt-gū bhīd puchhyō ki, 'inē bāt-gū ani dē, ki
this matter-to secret was-asked that, 'this matter-of meaning give, that
yar-gaś kahē lag-gaś bēt-gū kī kī már-dē? Kāi,
lover-at-of at-the-saying joined-having the-son-to why was-killed? What,
la-khā bēō pīrā naś dō?' Unē jānāā-nē jowāh dō leh,
thee-to the-son dear not was? That woman-by answer was-given that,
DIALECT OF KANGRA.

'inā bāgū ant lāma, tau mārī bāhni jōlē jū; māī
'this matter-of meaning to-take, then my sister near go; I
chithī diyū. Wah tā-khū ant deśī.' Woh mānas chithī
(a)-letter give. She the-letter meaning will-give.' That man the-letter
lē-gāī ā-gī bāhni jōlē gayō. Chithī dekhgāī kahīyā
taken-having her-of sister near want. The-letter seen-having it-was-want
ki, 'jēthā atwār-gū ā, aur jēthā baktrā
that, 'oldest (i.e. first-of-the-month) Sundar-un good, and a-first-born kid
kērē lē-ā; mail tā-khū ant deśī.' Woh mānas jēthā atwār-gū
with bring; I the-letter meaning will-give.' That man oldest Sundar-un
baktrā lē-kar āyō. Unē janam-nē chauto bāh-diyo,
(a)goat taken-having came. That womani-by o-mak-platform was-prepared,
baktrā ābā āiyō, sandhūrō-ō tīkā la diyo; aur unē the-goal-to standing-up was-made, vahmisan-of mark was-applied; and those
mānas-gāī hāth-māī talwār di, aur kahīyā ki, 'tāvē mail
man-in-of ḍiand-in a-word was-given, and it-was-said that, 'when I
tā-khū sārāt traces, tau tā baktr-gū katalrajā.' Unē janam-nē kaī
thee to sign make, then thou the-goal-to kill.' That woman-by some
mantra pār-gāī sārāt di. Unē baktrā kātārajā.
in-cantations repeated-having the-sign was-given. Him-by the-goal was-killed.

Woh mānas kāī dekhī ī; 'mai ēk bāv-māī chīyō, kōī
That man what did-he-see that. 'I one forest-in am; any
mānas nājār nāī ī; phurt-phurt nājār-māī āiyō ēk
man (is)-eight not comes; wandering-about sight-in came one
gōl-sō ghar āiyō; kōī bahā mail dei Ī-kāi ākē-dwānē phurt
roundish house was-seen; any door not was. It-of round-about walking
riyō, aur kōī hīd-mē uper chārīyō Tau ghar-māī ēk
I-remained, and some means-by up I-climbed. Then the-house-in one
parī diēī. Ghar-māī nābyā, kēt bihehānō bihehīyō thō,
leather was-seen. The-house-in I-descended, bedstead bediing spread was,
apar mānas kē māī dō. Khāī-par: chup-gup so-gayeī,
but māī any mat was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghrāgī mālkan chār parī thi. Woh ī. tau kōī
This house-of owners four feet-in were. They same, then some
pachī mānas mēī sōyā dekh-leī dar-gāī; kahau long
strange man there sleeping seems-having they-become-afraid; to-say they-began
kī, 'Mahārūj-nē ban-khū ban-māī mānas bāh-diyo, i-khu kāī
that, 'God-by us-to the-forest-in a-man has-been summoned, thou-one-to anything
mat kahī.' Unē janam-nē sālāh kā-kē unē mānas-gū kāī
not any.' Those women-by comment having-made that wants-to anything
maī kahīyō. Tāvē woh jāg-pāya, to ī-khu khar-kiā kēhu-gū
not was said. When he woke-up, then him-to very-good food

dïê, sur ë-khù dîhîyî kari-dîyô. Inë dshh-në ë-khù was-given, and in- to comfort was-made Thos manner-with him-to das pand'tehîn din khurák dët-mañî, sur âps-mañî ten fifteen days food they-continued-to-give, and themselves-in un-kô badô pyâr hû-gayô. them-to great affection became Un mânas-ne ëk din par'-gû kahyô kî, ‘tun tavo That man-by one day the-fairies-to it-was-said that, ‘you when sail karan chah-jâo, tau mañ ëktu darap-jâu.’ Pari-në walking to-make go, then I alone afraid-become.’ The-fairies-by ë-khù ghar-gî kahyî dâûl, sur kahyô kî, ‘phshâni this-one-to the-house-of key was-given, and it-was-said that, ‘such-and-such kothî-gû mat ughâr-jô; sur såb kothî! ughâr-gû room-to not open; and all-(other) the-room opened-having dëkhat-mañî jë. In khas nú mañ makibô gujar gayô; voh looking-remain; This happiness-is one month having-pasted went; those pari ë-ki janâma ban-gaî, sur voh un-kô khasam. forties his wives became, and he their husband.

Ek din unê mânas-gû dill-mañ àï, uki ‘nê kôdhÎ-gû One day that man-of the-mind-into it-came, that ‘those rooms-to ughâr-gû dëkhat-nî ehâr-jî. Unë kothî-gû ughâr-gûgi opened-having to-se the-room is-proper’ That room-to opening-for pari nîb kart-di të-nî kothî! ughârî. Tau (by)-the-fairies prohibition made-was him-by the-room was-opened. Then unê kothî! ë-mañ gadhô mandbyô dîyô. Pâmâ u-ki magar-par, sur that room-in an-ass the-up was-seen. A saddle its back-on, and jaïs simân aswâr-gû ë-ki magar thô. Gadhô kehan lagô jewelled trapping riding-for the back-(on) was. The-ass to-rag began ki, ‘tà à, mbhâr-par charh-jî; mañ ta-khù thêt dôr-mañî that, ‘thou come, me-on mount-up; I the-to a-short while-in hâdî dûr-ëfî salt kuru-gû yël pûja-dës.’ Woh a-great distance-to adjacent caused-to-make-having here will-bring. That mânas aswâr hû-gayô. Gadhô asmân-gû udîyô, sur ëk ban-mañ jà-paryô, mon rider become. The-ass the-sky-to flew, and one forest-in alighted, dhûr-par phir-an lago, gandgî khas lago. manure-on io-walk-about began, dirt to-rag began.

Une mânas-ne sam’hyô, ‘gadhô bhëkhî ohhat, kû khas That man-by it-was-thought, the we hungry is, something eating pi le.’ ëp utar-gû dûmok so-gayô. drinking let-it-take.’ He-himself dismounted-having at-once went-to-sleep.

Dûmok kûg lag-gat. Akh ughârî tau kah dëkbyo ki At-once eye closed. Eye opened then what was-room that
FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some invocations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us
a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went out and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brave, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzafargarh, all the remaining Lakhani specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzafargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzafargarh Lakhani specimens are in ordinary Bikaneri. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ek saudagar saudarq-e-nū giō. Saudāgar-zādī ekht rahī.
A merchant trade-for went. The-merchant's-wife alone remained.

Fādshīhī-ro wazīr ēk baddā-nū kashī bigū, 'saudāgar-zādī
The-kings-dow of the-wazīr an old-woman-to say began, 'the-merchant's-wife
charī jāo, mārā-lī-nū maajīs kara.'
near go, was-true intimacy make.

It is unnecessary to give more. It will be seen that the above is ordinary Bikaneri. I may mention, however, that in this dialect the word for 'two' is ēzī, as in the Lakhāni of the Central Provinces.
LABĀNĪ OF GUJARAT.

As an example of the Labānī (locally called ‘Labānī’) of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjabi Labānī in changing an initial 'k' to 'g'. Thus, 'ka, of, becomes 'ga, and 'k, that, becomes 'g'. I have not found any instances of the change of 't' to 'd', which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarāṭī and Māvī.

Amongst special peculiarities, we may notice the change of 's' to 'c' in words like dat for din, a day, and nakalyo for nakalyo, he went out. So, 's becomes 'c in phar'cō for phar'kō, to journey. 'U becomes 'c in malāc for mulā, a country; udāc for udān, prodigal, and gamāc for gamān, wasted. All these also occur in colloquial Gujarāṭī.

The usual postposition of the agent case is 'k', but we have also 'g' in 'g-g(employee) gamāc', he wasted. The demonstrative pronoun is 'ti, 'ti, or 'ti.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ

(DISTRICT PANCH MAHALS)

Ek manakh-gē dor ehhōrā thi. Ti-mē-gō nānā ehhōrā-nē ē-gā
One man-to two sons were. Then-in-of the-younger son-by him-of
dādē-gō kīyō gi, 'mē-bhāc-go jō māl āvē ti ma-gā
father-to it-possess that, my share-of what property comes that me-to
dō.' Phulhā ē-gā dān-nē māl-mē-thi ē-gi bhāc pad
to give.' Afterwards him-of father-by property-in-from him-of share having-divided
dēyō. Thodā dān kēdē nānā ehhōrā-nē sab māl
was-given. After days afterwards the-younger son-by all property
bhēgō kar-dēyō, nē durkā malak pharwā
collected was-mode, and a-distant country-to-journey he-went-out. And
ādā hōi ē-gō ē-gō māl gamāyō.
Jah
prodigal having-become him-by him-of the-property was-squandered. Then
ū-gā kanē sab hō-riyō, nē malak-mō bhācī kēl padyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
tabē vī-gō thid padwa lagi. Tabē ūnā malak-gā lok kanē
then him-to distress to-fall began. Then that country-of a-person near
gayō, nē vī-gō satī mul-gayō ūnē ē-gō ēp-gā khēc-mā
he-went, and him-of with was-joined By-him him-for his-own field-in
ghukō chār-wā ghālyē mēlyō. Dakthē jō khābē khāti,
awine feeding for he-was-sent. The-swine what food used-to-eat,
ū-gā-thi yō ē-gō bhukti kōkā bhārō, pān ē-gō
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
ē-gō diyō nī
him-to it-was-given not.
BAHRUPIA.

The Bahrupiás or Mahtans are a tribe who have settled in the Punjab districts of Gujerat and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey:

<table>
<thead>
<tr>
<th>District</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sialkot</td>
<td></td>
</tr>
<tr>
<td>Gujerat</td>
<td></td>
</tr>
<tr>
<td>Kapurthala</td>
<td></td>
</tr>
</tbody>
</table>

1,590
1,392
70

Total 2,872

Their own tradition is that they came from Rajputana with Raja Man Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrup sub-tribe of the Labhanás of the Punjab, and Sir Denzil Ibbetson has pointed out that the Labhanás and Mahtans closely resemble each other.

Their language is nearly the same as that of the Labhanás of Berar, i.e., it is based on the dialects spoken in Northern Gujarát (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labani of the Punjab, which, as we have seen, is more nearly connected with Bagri.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrupía. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhaná, except that it is freely mixed with Panjábi. The specimens received from Gujerat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhaná of Berar.

There is a tendency to metathesis, or the interchange of consonants in the same word. Thus, wãlã for wálã, a woman.

There is the usual oblique form in á for nouns ending in consonants. Thus the dative of Lábór, Labore, is Labór-á; so ghorá-thá, from the house. Strong masculine nouns with á bases end, as usual, in á, with an oblique form in á. Thus, ghorá, a horse, oblique singular ghorá. The postposition of the genitive is ré (with the usual changes), and that of the dative, ré, ré, or ná. The case of the agent may take ná, but, as often as not, drops it.

Note the form di, not dô, for 'two.' This is characteristic of Labhaná.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, mai is 'I' and 'by me,' and tá or té is 'thou' and 'by thee.' Irregular is mâna for mâni, even I. The genitives are properly mahró and tharó (as in Berar), but they are often written màhór or màhar and tâhór or tâhar, respectively. The pronoun of the third person is á, its oblique form, and also its agent case, is uh, ú, or úhó.

*This* is at. Jó, by whom.

The present tense of the verb substantive is as usual in Labhāni. Thus:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1st</td>
</tr>
<tr>
<td>2nd</td>
<td>2nd</td>
</tr>
<tr>
<td>3rd</td>
<td>3rd</td>
</tr>
</tbody>
</table>

Note that ohā can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarāti forms kōtō and ñō are also freely used.

The conjugation of the finite verb is the same as that of Barar Labhāni. We may note the Gujarāti form gōś as well as gīṛō, for 'he went.'

We have a peculiar negative in natar déō, was not giving.

[No. 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNI.

BAHRĪFĪ DIALECT.

(DISTRICT SAIKOT.)

SPECIMEN I.

Ik ādō-īre di bētō ohā. Ehā-ṁār-īō nambō bēśā bēä-mē.

One man-to two sons were. These-of-us-from the-younger son the-father-to
pāchāyē, 'rō bān, jē āmbō hīśō ohā, mānō dē-ā.' Oh-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
hīśō bānō dīnō. O-rō bēn nānā sāb kū līdē,
the-share having-decided it-was-given.' His son younger all anything took.

apnē-pāī rākī-īdē, dārē-rē mulkh chāśē-gīyō. Utthē pē-kē bhai-
himself-with kept, far-of country went-away. There going-having bad
kāmē-rē-mē sāb apō māl-mēō dō-ēnō. Jād ā sāb
acts-of-in all his-own property was-squandered-away. When by-him all
māl-mēō dō-ēnō, ob mulkhē-mē āhū kāl pēyō; û
the-property was-squandered-away, that country-in a-great famine fell; he
barō gārō hā-gīyō. Oh mulkhē-rē sēhō pēi gālō; sēhō
very poor became. That country-of a-wealthy-man went he-went; by-the-wealthy-man
apō pāllyō-mē sār chūṅū-bē āhū mēyō. Û kōtō-tō 'jē
his-own fields-in mine feeding-for him-for he-was-sent. He saying-rose 'what
sār kōtō-tō, un chullār mānū kī-āyōū.' Oh-nē kū āhū
the-picture eating-were, those bansū I-also may-eat.' Him-to anyone anything
natar dēō. Jādē oh-nē bēō gō, phir ā kībyō, 'māhū
not need-to-give. When him-to senses some, then by-him' it-was-said, 'my
bāp-ṛō kāṇār nautar-chākār gharā-thā bāti khāvē-ehē; maṅ ittē
father-to how-many servants the-house-from leaves ceasing-are; I here
bhīkhe marā-chhū. Maṅ apne bāp-ṛō jāiyu, obe jā-kē
hungry arguing-yen I my-own father-near will-go, him-to gone-having
kahāyē, "hē bāē, maṅ aśmānē-rō guṇāh kādō, tāḥē hattē hāī
"father, by-me heavens-of him was-done, of thee for also
kūdō, abē maṅ tāhrō bēṭā maṅī bānō, jō tāhrā nautar-chākār
it-was-done, now I thy son not may-become, who thy servants
ehē, oh-eē māṭāk māmē rīkhē." Phēr aēh-kē apne bāp-ṛō
are, these-of like me keep." Then arisen-having him-own father-near
ā-giyō U aēcē dār-hē hattē, oh-eē ēkēhē bānī maṅ barō dārē
he-came. He yet far-even was, him-to seen-having the-father-te great pity
āyō; daur-kē oh-ne gāle lagāy-kādō, āuō mīlā māṭē chāumyō,
dome; ren-having him-te on-the-nach him-own-applied, his face forehead was-kissed.
Orē beštā kahāyē, 'rō hāē, maṅ tāhrō tē aśmānē-rō guṇāh
Kin to the-en said, 'O father, by-me thee-of and heavens-of him
kūdō, abē maṅ bāiī maṅī, jō tāhrō bēṭā bānō.' Oh-eē bāp
was-done, now I worthy (and)-not, that thy son I-may-become.' His father
kahāyē, 'chang chang kāptī bīyō, oh-eē lagāy-ūyō; oh-eē hāēhē-māī ohāpī,
and, 'good-good clothes bring, him-to put-on; his hand-in a-ring,
tē pagōtē juttī ghala-ūyō; wādō bārēkē bīyō, tē oh-eē jāṭēhē kārē, tē
and un-feet shoes put-on; bīg he-great bring, and it-of killing dead,
and rōl-kē khāwē, tē bār khūghē karā. Eh māhrō bāē ār-ūgā-yō-tō,
united-having let-eat, and a-great joy let-us-make. This my son dead-gone-was,
abē pāryō-ehē; gunā-giyō-tō, abē ēhā-pāryō-chēē.' Phēr oh khūghē
now aines-become-is; lost-gone-was, now found-become-is.' Then they happiness
kānē lāg.
to-do bīgas.

Oh-eē wādo bēttā pāttī máti hāō. Jud gharā-ko-ṛē āyō, gānō
His elder son the-field-in was. When the-house-of-near he-came, singing
nēchēōhō sābāyō. U ēkē-nautar-mē būlē-ke pichhāyō, 'an
dancing was-heard. By-him one-servants-to called-having it-was-asked, 'this
kārī chēē?' Uhe kahāyē, 'tāhrō bāīī āyō-chēē, bāpē bāp būrē
what is!' By-him it-was-said, 'thy brother comes, (by-)thy father he-got
jāntē-kēyō-chēē; īh-wāste oh-ne bhālo-changō pāyō-chēē.' U gūsā
caused to-be killed-is; this-for him-for safe-sound found-he-is.' He angry
hōyō; māhē chēē kūdō ni, 'apne gūta-ṛēnī mā-jāwāē.'
because; to-him this was-made this, 'my-own house-in not-get (i.e. I-may-go.'
Oh-eē bāp bāīī bāhār a-kāī mārā-kīdekō. Oh apne bāp-nē
His by-father out come-having it-was-remonstrated. By-him his-own father-to
jāvāb dīnē, 'dēkā-kā rō, maṅ tāhrē unēčēr khudāt kārē bāhī-ehēhū;
reply was-given, 'see O, I thy so long service doing remaining-am;
kadé mañ tānē kahē-thā bāhar nābhī giyō; tañ kadē mānne bātīroṭā
cor I thy command—from out not went; by-thou over to-me bid
vi ānō nāhī, te mīmī apnē yārī-sālē khusā kari. Jādē
even was-given not, that I also my-own friends—with happiness may-make. Whern
tānō a dī bētā āyē-chhē, juñ tānō māl kānjiroṛē ghurē
thy this son came-to, by-whom thy property hurted-is of in-house
ujān-chhē tu oh-re wātē warō-bakē rē šerākē-yō-chhē." Oh-nē
squandered-was by-thou him-of for by-he-goot caused-to-be-killed-is! Him-to
oh babyā, "Re bētā, ta rūj māhar-pāir ṭawō-chhē, jo
by-him it-was-said, 'O son, thou every-day me-near living art, whatever
māhrō chhē, so tānō chhē. Ahe khūn bato chāhī chhē; a tānō bhāi
mine is, that thing is Now glad being proper is; this thy brother
mar-giyo-to, abō ḍhā pāryō-chhē; gunkā-giyo-to, abē a-mīlyō-chhē'
dead-was, now alive-becomes-is; lone-gone-was, now found-is.'
INDO-ARYAN FAMILY.

Bahrūpī § Dialec. (DISTINCT SIALOG.)

LABĀNĪ.

SPEClMEM II.

jadē Rājā Mān Singh āyō-œhē, oh rāj-rō-nālē ham-i naukār
When Rājā Mān Singh comes, that rājā-of-the we-also servants
mandā. Rājā Mān Singh jā-ke Kābul mār-lōdē. Phir ̣
when Rājā Mān Singhi come-having Kābul was-conquered. Then when
Rājā Mān Singhi Kābul mār-lōdē, phir chānē wajtrō
Kābul was-conquered, then him-to ministers

musaddiyā kahyā, ̣hē Rājā, tē Kābul sarkar-lōdō-œhē, abō
the-statesman-by-tē was-conquered, 'O Rājā, by-there Kābul conquered-ēs, now
ți pāchē Lāhōrē-ās mūr-chiāl.' Jādē Gujrat Rājā Mān Singh
they back Lahore-to back-go.' When Gujrat Rājā Mān Singh

ā utaryā, oh-dē-mahārē chār jātī tē, Pāwār, Rāthaur,
having-combined-alighed, him-in-attendance four class were, Pāwār, Rāthaur,
Chōhān, Tūr. Tīn jātī māhō kin-rāhē, ēk jātī Tūr Gujrat
Chōhān, Tūr. Three class ours survived, one class Tūr a-Gujrat
pāchē Musalmān hō-gayō-tō. Phir Rājā mūr-gayō. Jo
for Musalmān become-were. Then the-Rājā back-com. Whosoever
Rājā-nāl māhō brāhī mūr-gāē, oh mūr-gāē. Phir ham-i Rām-
thā-Rājā-with our brothers returned, they returned. Then we-also Rām-
nagar 'wāsat-rahē, utā spīnā ghar wāhālī ham-i ghāl-
nagar stayed, there our-own houses big-buildings by-us-also were-

lidē. Utāhē ut-kē ham-i Sādhīrē a-kē
constructed. There-from arisen-having we-also Sādhīrē having-com-
wāsat-rahē; phir Sādhīrē-āthō ut-kē ham-i gāō ghāl-lid
lived; then Sādhīrē-from arisen-having by-us-also village was-founded.

FREE TRANSLATION OF THE FOREGOING.

When Rājā Mān Singh came here, we were his servants. The Rājā conquered
Kābul, and then his ministers and courtiers advised him to return towards Lahore
When he halted in the Pūrjab District of Gujrat, four of our class, Pāwār, Rāthaur,
Chōhān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gujar woman. Those of our brethren who went home with the Rājā went home; but we stopped at Rāmnagar where we built houses and dwellings. Thence we migrated to Sādhra, and settled there. Then we again moved from Sādhra and founded our present villages.
<table>
<thead>
<tr>
<th>English</th>
<th>Labhī (of Basr.)</th>
<th>Labhī (of Pungal)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Bas</td>
<td>Bsh.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dn</td>
<td>Dn, dh</td>
</tr>
<tr>
<td>3. Three</td>
<td>Thn</td>
<td>Thn</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chnr</td>
<td>Chhr</td>
</tr>
<tr>
<td>5. Five</td>
<td>Phch</td>
<td>Phch</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chksh</td>
<td>Chksh, chkš</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sht</td>
<td>Sht</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Aš</td>
<td>Ašh</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Xnr</td>
<td>Xnr</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Dns</td>
<td>Dns</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vns</td>
<td>Vns</td>
</tr>
<tr>
<td>12. Forty</td>
<td>Phčħt</td>
<td>Phčhās</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sh</td>
<td>Sh</td>
</tr>
<tr>
<td>14. I</td>
<td>Mā, mā, māy</td>
<td>Māy</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mā, mā, māy</td>
<td>Māhā</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mā, mā, māy</td>
<td>Māhā</td>
</tr>
<tr>
<td>17. We</td>
<td>Hm</td>
<td>Hm</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Hmhṛt</td>
<td>Hmhṛt</td>
</tr>
<tr>
<td>19. Our</td>
<td>Hmhṛt</td>
<td>Hmhṛt</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tš, tš</td>
<td>Tš, tš</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tm</td>
<td>Thm</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tm</td>
<td>Thm</td>
</tr>
<tr>
<td>23. You</td>
<td>Tm, tano</td>
<td>Tm</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tmhṛt</td>
<td>Tmhṛt</td>
</tr>
<tr>
<td>25. Yowr</td>
<td>Tmhṛt</td>
<td>Tmhṛt</td>
</tr>
<tr>
<td>English</td>
<td>Lakhda (of Nama)</td>
<td>Lakhul of Punjob</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>26. He</td>
<td>Ĳ, Ĭ</td>
<td>Ī, woō.</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ī re</td>
<td>Ī gō, q. ka.</td>
</tr>
<tr>
<td>28. Has</td>
<td>Ī re</td>
<td>Ī gō, q. ka.</td>
</tr>
<tr>
<td>29. They</td>
<td>Ī</td>
<td>Vā, vēh.</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ī re, Ī re</td>
<td>Ī gō, manak.</td>
</tr>
<tr>
<td>31. Their</td>
<td>Ī re, Ī re</td>
<td>Ī gō, manak.</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāt</td>
<td>Hāth.</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pat</td>
<td>Gāšt.</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nak</td>
<td>Nak.</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Akh</td>
<td>Akh.</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mōd</td>
<td>Mūn.</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dēb</td>
<td>Dēn.</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān.</td>
</tr>
<tr>
<td>40. Head</td>
<td>Mālō</td>
<td>Mālō.</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Īhā</td>
<td>Īh.</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Pat</td>
<td>Pat.</td>
</tr>
<tr>
<td>43. Back</td>
<td>Pūṭha, pūṭha</td>
<td>Kūd, uṣgar</td>
</tr>
<tr>
<td>44. Lion</td>
<td>Loē</td>
<td>Loē.</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Sōnā</td>
<td>Sōnā.</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Rāgū</td>
<td>Chārī.</td>
</tr>
<tr>
<td>47. Father</td>
<td>Pāk</td>
<td>Pāpī.</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Tāḍī</td>
<td>Tāl.</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Pānī</td>
<td>Pānī.</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Dēlōn</td>
<td>Bānī.</td>
</tr>
<tr>
<td>51. Man</td>
<td>Māns</td>
<td>Manā.</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Īr</td>
<td>Bānī.</td>
</tr>
<tr>
<td>English</td>
<td>Lahul (o'據)</td>
<td>Lahul &amp; Spiti (Oo'pi)</td>
</tr>
<tr>
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<td>-----------------------</td>
</tr>
<tr>
<td>33. Wife</td>
<td>Geqi</td>
<td>Gedi, Bhghi, bhorin</td>
</tr>
<tr>
<td>34. Child</td>
<td>Chamu</td>
<td>Jatuk</td>
</tr>
<tr>
<td>35. Son</td>
<td>Dhi</td>
<td>Chomk</td>
</tr>
<tr>
<td>36. Daughter</td>
<td>Dig</td>
<td>Chomk</td>
</tr>
<tr>
<td>37. Sister</td>
<td>Dhar</td>
<td>Kante</td>
</tr>
<tr>
<td>38. Cultivator</td>
<td>Khidkhil</td>
<td>Jatuk</td>
</tr>
<tr>
<td>39. Shepherd</td>
<td>Dhanayar</td>
<td>Chhaya, want</td>
</tr>
<tr>
<td>40. God</td>
<td>Dew</td>
<td>Wul-kumri</td>
</tr>
<tr>
<td>41. Devil</td>
<td>Bhut</td>
<td>Khot</td>
</tr>
<tr>
<td>42. Sun</td>
<td>Das</td>
<td>Suri</td>
</tr>
<tr>
<td>43. Moon</td>
<td>Chida</td>
<td>Chid</td>
</tr>
<tr>
<td>44. Star</td>
<td>Trak</td>
<td>Trak</td>
</tr>
<tr>
<td>45. Fire</td>
<td>Aggar</td>
<td>Ag</td>
</tr>
<tr>
<td>46. Water</td>
<td>Fau</td>
<td>Paqa</td>
</tr>
<tr>
<td>47. House</td>
<td>Ghar</td>
<td>Ghar</td>
</tr>
<tr>
<td>48. Horse</td>
<td>Ghaba</td>
<td>Ghopa</td>
</tr>
<tr>
<td>49. Cow</td>
<td>Gharvi</td>
<td>Gora</td>
</tr>
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<td>50. Dog</td>
<td>Kusari</td>
<td>Katha, kuvo</td>
</tr>
<tr>
<td>51. Cat</td>
<td>Mili</td>
<td>Mili</td>
</tr>
<tr>
<td>52. Cock</td>
<td>Kala</td>
<td>Kalikar, kaHt</td>
</tr>
<tr>
<td>53. Duck</td>
<td>Dusak</td>
<td>Dusak</td>
</tr>
<tr>
<td>54. Ass</td>
<td>Gada</td>
<td>Khola</td>
</tr>
<tr>
<td>55. Camel</td>
<td>Ut</td>
<td>Upko</td>
</tr>
<tr>
<td>56. Hart</td>
<td>Kandk</td>
<td>Jommar</td>
</tr>
<tr>
<td>57. Go</td>
<td>Ja</td>
<td>Jii</td>
</tr>
<tr>
<td>58. Hat</td>
<td>Kha</td>
<td>Kha</td>
</tr>
<tr>
<td>59. Hat</td>
<td>Hap</td>
<td>Hap</td>
</tr>
</tbody>
</table>

Kishani—316
<table>
<thead>
<tr>
<th>English</th>
<th>Lakhnati (of Benares)</th>
<th>Lakhnati of Punjab</th>
</tr>
</thead>
<tbody>
<tr>
<td>107 Of fathers</td>
<td>Bapí-tá</td>
<td>Bapí-ge ká</td>
</tr>
<tr>
<td>108 To fathers</td>
<td>Bapí-ná</td>
<td>Bapí-khál, qá, qá, qá-ká.</td>
</tr>
<tr>
<td>109 From fathers</td>
<td>Bapí-tápí</td>
<td>Bapí-kaél, á, á, á.</td>
</tr>
<tr>
<td>110 A daughter</td>
<td>Béí</td>
<td>Ohhrí.</td>
</tr>
<tr>
<td>111 Of a daughter</td>
<td>Béí-ná</td>
<td>Ohhrí-qá, qá.</td>
</tr>
<tr>
<td>112 To a daughter</td>
<td>Béí-mí</td>
<td>Ohhrí-khú, qá.</td>
</tr>
<tr>
<td>113 From a daughter</td>
<td>Béí-tam-ú</td>
<td>Ohhrí-khó, qá.</td>
</tr>
<tr>
<td>114 Two daughters</td>
<td>Dr. báñú</td>
<td>Dr. obba.</td>
</tr>
<tr>
<td>115 Daughters</td>
<td>Béí-yá</td>
<td>Dhr. obba.</td>
</tr>
<tr>
<td>116 Of daughter</td>
<td>Béí-yá    á</td>
<td>Ohhrí-gá, qá.</td>
</tr>
<tr>
<td>117 To daughter</td>
<td>Béí-yá-mí</td>
<td>Ohhrí-khó, qá.</td>
</tr>
<tr>
<td>118 From daughter</td>
<td>Béí-yá-tam-ú</td>
<td>Ohhrí-khó, qá.</td>
</tr>
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<td>119 A good man</td>
<td>Bhál máñus</td>
<td>Changá báñá-ká.</td>
</tr>
<tr>
<td>120 Of a good man</td>
<td>Bhál máñus-ú</td>
<td>Changá báñá-gá, qá.</td>
</tr>
<tr>
<td>121 To a good man</td>
<td>Bhál máñus-mí</td>
<td>Changá báñá-khó, qá.</td>
</tr>
<tr>
<td>122 From a good man</td>
<td>Bhál máñus-kam-ú</td>
<td>Changá báñá-khó, qá.</td>
</tr>
<tr>
<td>123 Two good men</td>
<td>Dr. bhál máñus</td>
<td>De changá báñá, qá.</td>
</tr>
<tr>
<td>124 Good man</td>
<td>Bhál máñus</td>
<td>Changá báñá</td>
</tr>
<tr>
<td>125 Of good man</td>
<td>Bhál máñus-ú</td>
<td>Changá báñá-gá, qá.</td>
</tr>
<tr>
<td>126 To good man</td>
<td>Bhál máñus-mí</td>
<td>Changá báñá-khó, qá.</td>
</tr>
<tr>
<td>127 From good man</td>
<td>Bhál máñus-kam-ú</td>
<td>Changá báñá-khó, qá.</td>
</tr>
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<td>128 A good woman</td>
<td>Bhál kí</td>
<td>fík changá báñá-kí.</td>
</tr>
<tr>
<td>129 A bad boy</td>
<td>Khánáí chhéí</td>
<td>fík káru obba.</td>
</tr>
<tr>
<td>130 Good woman</td>
<td>Bhál líri</td>
<td>Changá káli.</td>
</tr>
<tr>
<td>131 A bad girl</td>
<td>Khánáí chhéí</td>
<td>fík káru obba.</td>
</tr>
<tr>
<td>132 Good</td>
<td>Bhál líri</td>
<td>Changá.</td>
</tr>
<tr>
<td>133 Better</td>
<td>Ó-dí nóóhí</td>
<td>Ó-dí changá (better than that).</td>
</tr>
</tbody>
</table>

Lakhnati—521

2 K
<table>
<thead>
<tr>
<th>English</th>
<th>Lakhori (en Tour)</th>
<th>Lakhoni et Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>134. Best</td>
<td>Ghunj zahhā, sh-it shah</td>
<td>Sādā di changā.</td>
</tr>
<tr>
<td>135. High</td>
<td>Ūth</td>
<td>Ūthā.</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Ūth tāth</td>
<td>Ūthā tāth.</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Ūth-it šāh</td>
<td>Ūthā di ūthā.</td>
</tr>
<tr>
<td>139. A mate</td>
<td>Ghōndi</td>
<td>Ghōnd.</td>
</tr>
<tr>
<td>140. House</td>
<td>Ghōndi</td>
<td>Ghōnd.</td>
</tr>
<tr>
<td>141. Man</td>
<td>Ghōndi</td>
<td>Ghōnd.</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Daul</td>
<td>Dād, (a sābūk) accha.</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ghōndi</td>
<td>Ghōnd.</td>
</tr>
<tr>
<td>144. Bull</td>
<td>Daul</td>
<td>Dād, (a sābūk) accha.</td>
</tr>
<tr>
<td>145. Cow</td>
<td>Ghōndi</td>
<td>Ghōnd.</td>
</tr>
<tr>
<td>146. A boy</td>
<td>Khwāš</td>
<td>Khwāš.</td>
</tr>
<tr>
<td>147. A child</td>
<td>Khwāš</td>
<td>Khwāš.</td>
</tr>
<tr>
<td>148. Dog</td>
<td>Khwāš</td>
<td>Dād, khwāš.</td>
</tr>
<tr>
<td>149. Brother</td>
<td>Khwāš</td>
<td>Dād, khwāš.</td>
</tr>
<tr>
<td>150. A house</td>
<td>Hāndi</td>
<td>Hāndi.</td>
</tr>
<tr>
<td>151. A female good</td>
<td>Hāndi; chīnū</td>
<td>Hāndi.</td>
</tr>
<tr>
<td>152. Good</td>
<td>Hāndi</td>
<td>Hāndi.</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Khānājī</td>
<td>Khānā.</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Hānā</td>
<td>Hānā.</td>
</tr>
<tr>
<td>155. Doe</td>
<td>Hānā</td>
<td>Hānā.</td>
</tr>
<tr>
<td>156. I am</td>
<td>Ma kẹh/t or kĩla</td>
<td>Ma i, ʃ, ʃt, hump, chāngā.</td>
</tr>
<tr>
<td>157. Thon sat</td>
<td>Tu kẹh/t ohka</td>
<td>Tū i, khōg/t, chāngā.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ō kẹh/t, ohka</td>
<td>Ō ŋp, hump, chāngā.</td>
</tr>
<tr>
<td>159. We are</td>
<td>Xam kẹh/t, ohka</td>
<td>Eem i, hump, chāngā, chōnā.</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tom kẹh/t, ohka</td>
<td>Tam ū i, hump, chāngā.</td>
</tr>
<tr>
<td>English</td>
<td>Labhali (of Bengali)</td>
<td>Labhali of Punjabi</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>188 We beat (Past Tense)</td>
<td>Ham mīre</td>
<td>Ham mīre.</td>
</tr>
<tr>
<td>189 You beat (Past Tense)</td>
<td>Tum mīre</td>
<td>Tum mīre.</td>
</tr>
<tr>
<td>190 They beat (Past Tense)</td>
<td>O mīre</td>
<td>Un mīre.</td>
</tr>
<tr>
<td>191 I am beating</td>
<td>Ma mārīchhī</td>
<td>Mai mārīchhī</td>
</tr>
<tr>
<td>192 I was beating</td>
<td>Ma mārīchhī-tā</td>
<td>Mai mārīchhī do</td>
</tr>
<tr>
<td>193 I had beaten</td>
<td>Ma mārīya-tā</td>
<td>Mai mārīya do</td>
</tr>
<tr>
<td>194 I may beat</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>195 I shall beat</td>
<td>Ma mārīya, mārīya</td>
<td>Mai mārīya</td>
</tr>
<tr>
<td>196 Then will beat</td>
<td>Tā mārīya, mārīya</td>
<td>Tāl mārīya</td>
</tr>
<tr>
<td>197 He will beat</td>
<td>O mārīya mārīya</td>
<td>O mārīya</td>
</tr>
<tr>
<td>198 We shall beat</td>
<td>Ham mārīya mārīya</td>
<td>Ham mārīya</td>
</tr>
<tr>
<td>199 You will beat</td>
<td>Tum mārīya mārīya</td>
<td>Tum mārīya</td>
</tr>
<tr>
<td>200 They will beat</td>
<td>O mārīya, mārīya</td>
<td>Vā mārīya</td>
</tr>
<tr>
<td>201 I should beat</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>202 I am beaten</td>
<td>Maś mār-chhā</td>
<td>Maś kāś mār-chhā</td>
</tr>
<tr>
<td>203 I was beaten</td>
<td>Maś mār-chhā-tā</td>
<td>Maśkāś mār paytā.</td>
</tr>
<tr>
<td>204 I shall be beaten</td>
<td>Maś mār-chhā</td>
<td>Maś-kāś mār paytā</td>
</tr>
<tr>
<td>205 I go</td>
<td>Maś pā-chhā</td>
<td>Mai pā.</td>
</tr>
<tr>
<td>206 Then go</td>
<td>Tā śa-chhā</td>
<td>Tā śa.</td>
</tr>
<tr>
<td>207 He goes</td>
<td>Ō jár-chhā</td>
<td>Ō jā.</td>
</tr>
<tr>
<td>208 We go</td>
<td>Ham jár-chhā</td>
<td>Ham jā.</td>
</tr>
<tr>
<td>209 You go</td>
<td>Tum jár-chhā</td>
<td>Tum jā.</td>
</tr>
<tr>
<td>210 They go</td>
<td>O jár-chhā</td>
<td>Vā jā.</td>
</tr>
<tr>
<td>211 I went</td>
<td>Ma go</td>
<td>Mai go</td>
</tr>
<tr>
<td>212 Then went</td>
<td>Tā go</td>
<td>Tā go.</td>
</tr>
<tr>
<td>213 He went</td>
<td>Ō go</td>
<td>Ō go.</td>
</tr>
<tr>
<td>214 We went</td>
<td>Ham go</td>
<td>Ham go</td>
</tr>
</tbody>
</table>

326—Labhali
<table>
<thead>
<tr>
<th>English</th>
<th>Labhidh (of Borna)</th>
<th>Labhidh of People</th>
</tr>
</thead>
<tbody>
<tr>
<td>216.</td>
<td>They went.</td>
<td>O go.</td>
</tr>
</tbody>
</table>

220. What is your name?  
Tamaa miin biik ciik?  
Kuul la am?  

221. How old is this horse?  
Xa g=line lo aamor kateh  
chak?  
Yabdi-ka Kanaamu kateh  
dar bi?  

222. How far must I go to get to Kassam?  
Ad bii Kassamu kateh dii  
chaa?  

223. How many sons are there in your father's house?  
Turu bii-kii ghat-sen  
kteh biik chaa?  

224. I have walked a long way today.  
May a gii laa mii-tah-baj  
ye-siik.  

225. The son of my uncle is married to his sister.  
Maaa kakeh suu-kii veii  
ede ii laa daa naa daa.  
Maal mije daa daa daa it  
naa daa.  

226. In the house is the saddle of the white horse.  
Ghanu-suu diiq kedeet  
ghaya chaa  
Kathi ngi koogii laa deey.  

227. Pet the saddle upon this horse.  
Oq keepeh-sen chawaa  
dii deey  
Maal a gii bill-siik-gii  
hiaa bill kii Bill.  

228. I have beaten my son  
with many stripes.  
May a kii chember-sen  
pihkaa, maaal-chii  
O and pahpaye-gii aat-siik-  
nee daa saal ree daa  

229. He is grinning smiles on 

top of the hill.  
O keepeh-sen mii-siik-  
nee daa  
O dhaa-bii tall gii  
dhaa baakii bi bi?  

230. He is sitting on horse 
under that tree.  
O keepeh-sen mii-siik-  
nee daa  
Ugo kii bi bi bi bi  
laa daa  

231. His brother is taller 
than his mother.  
O keepeh-sen mii-siik-  
nee daa  
Ugo kii bi bi bi bi  
laa daa  

232. The parent of that is 
very regal and a 
beadle.  
O keepeh-sen mii-siik-  
nee daa  
Maaal kii bi bi bi bi  
laa daa  

233. My father lives in that 
small house.  
O keepeh-sen mii-siik-  
nee daa  
Maaal kii bi bi bi bi  
laa daa  

234. Give this regal to him.  
Omaa ree ree ree ree  
laa daa  
Ye reepas naa daa daa  

235. Take these regals from  
him.  
Omaa ree ree ree ree  
laa daa  
Ve reepas naa daa daa  

236. Bring me wall and bind 
him with regals.  
Omaa dhaa maa ree ree ree  
laa daa  
O-maa dhaa bill kii bi bi bi  
laa daa  

237. Draw water from the  
well.  
Eeinnii yoonii steet kii  
laa daa  
Kosme-ii yoonii baakii  
laa daa  

238. Walk before me.  
Maaal gii loo chii  
Kaa ngi baakii  

239. Which boy existed 
before you?  
Tii loo bill kii bi bi  
chii?  
Kuul gii loo bill kii bi bi  
chii?  

240. From whom did you 
buy that?  
Tii loo bill kii bi bi  
chii?  
Kuul gii loo bill kii bi bi  
chii?  

241. From a shopkeeper of 
the village.  
Xa keepeh-sen saawaa-dii  
baakii?  
Guwa waalii  
Maaal gii loo bill kii bi bi  
chii?  

Labhidh—236