

**UNIVERSAL
LIBRARY**

OU_212986

**UNIVERSAL
LIBRARY**

LINGUISTIC SURVEY OF INDIA,

VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDI
LANGUAGE.

*Agents for the sale of Books published by the Superintendent of Government Printing,
India, Calcutta.*

IN ENGLAND.

E. A. ARNOLD, 37, Bedford Street, Strand, London, W. C.
CONSTABLE & Co., 2, Whitehall Gardens, London, S. W.
SAMPSON LOW, MARSTON & Co., St. Dunstan's House, Fetter
Lane, London, E. C.
P. S. KINO & SON, 2 & 4, Great Smith Street, Westminster,
London, S. W.
LUZAC & Co., 46, Great It well Street, London, W. C.
KEGAN PAUL, TRENCH, TRUBNER & Co., Charing Cross
Road, London, W. C.
BERNARD QUARITCH, 15, Piccadilly, London, W.
WILLIAMS AND NORWICH, Oxford.
DEIGHTON BELL & Co., Cambridge.

ON THE CONTINENT.

R. FRIDLANDER & SOHN, 11, Carlstrasse, Berlin, Ger-
OTTO HARRASSOWITZ, Leipzig, Germany.
KARL W. HIERSEMANN, Leipzig, Germany.

EHNBST LEROCH, 28, Rue Bonaparte, Paris, France.
MARTINUS NITHOFF, The Hague, Holland.

IN INDIA.

THACKER, SPINK & Co., Calcutta and Simla.
NEWMAN & Co., Calcutta.
S. K. LAHIRI & Co., Calcutta.
R. CAHBRAT & Co., Calcutta.
HIGGINBOTHAM & Co., Madras.
V. KALTANARAU AIYAR & Co., Madras.
G. A. NATRAN & Co., Madras.
TACKER 4 Co., L.B., Bombay.
A. J. COMBRIDGE & Co., Bombay.
D. B. TARAPOREVALA, SONS & Co., Bombay.
RADHARAI ATMARAM SAGOON, Bombay.
MB. N. B. MATHCR, Superintendent, Nazair Kanun Kind
Prose, Allahabad.
Rai Sahib M. GULAB SINGH & SONS, Mufid-i-Am Press
Lahore.
SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS,
Rangoon.

LINGUISTIC SURVEY OF INDIA.

VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDI LANGUAGE.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.



CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1004.



Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- „ II. Mon-Khmer and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - „ II. Bodo, Naga, and Kaohxn groups of the Tibeto-Burman languages.
 - „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Dravido-Munda languages.
- „ V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - „ II. Bibari and Oriya.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
- „ VII. Indo-Aryan languages, Southern group (Marathi).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the ' Non-Sanskritic' languages).
- „ IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Panjabi.
 - „ II. Rajasthani and Gujarat!.
 - „ III. Himalayan languages.
- „ X. Eranian family.
- „ XI. " Gipsy " languages and supplement.

CONTENTS.

	PAGE
INTRODUCTION—	
Eastern Hindi.	1
The Mediate Group.	<i>ib.</i>
Its Geographical Habitat.	<i>ib.</i>
Dialects.	*6.
Speakers of Eastern Hindi.	
Origin of Eastern Hindi.	
Geographical position of Eastern Hindi in regard to neighbouring languages.	a
Its name.	<i>ib.</i>
The Mediate Group compared with the Eastern.	<i>ib.</i>
Pronunciation.	<i>ib.</i>
Declension.	<i>ib.</i>
Pronouns.	4
Conjugation.	<i>ib.</i>
The Past Tense.	<i>ib.</i>
The Future Tense.	6
General Conclusion.	8
Authorities.	<i>ib.</i>
Awadhi, Kosnli, or Baiswari.	9
Area in which spoken.	<i>ib.</i>
Kosali and Baiswari.	<i>ib.</i>
The name.	10
Number of speakers.	<i>ib.</i>
Literature.	12
Authorities.	13
Written Character.	14
Awadhi Grammar.	<i>ib.</i>
Bagheli, Baghelkhandi, or Riwai.	18
Area in which spoken.	<i>ib.</i>
Language Boundaries.	<i>ib.</i>
Number of speakers.	<i>ib.</i>
Literature.	10
Written Character.	20
Bagheli Grammar.	<i>ib.</i>
Chhattisgarhi, Lima, or Khaltsli.	24
Name of Dialect.	<i>ib.</i>
Area in which spoken.	<i>ib.</i>
Number of speakers.	<i>ib.</i>
Literature.	26
Grammar.	
AWADHI SPRICIMENS—	
1. Old Awadhi.	30
2. Fyzabad.	30
8. Ditto.	44
4. Gonda.	51
5. Lucknow and Barabanki.	55
6. Ditto.	(S3)
7. South Luoknow.	05
8. East and Central Partabghw.	70
9. Ditto.	76
10. West Partabgarh and Rao Bareilly.	79
11. Ditto.	84
12. Unao.	87
13. Ditto.	

CONTENTS.

	PAGE
AWADHI SPHCIMEKD— <i>contd.</i>	
14. Sitapur and Kheri	91
15. Fatehpnr.	92
16. Central Allahabad	98
17. North and West Allahabad.	97
18. East Allahabad.	100
19. South-East Allahabad.	106
20. Ditto.	110
21. North Mirapnr and Banaudhi of West Jannpur.	117
Awadhi as a Vernacular in other Parts of India.	118
22. Jolah* Boli of Muzaffarpur.	118
23. Shokhai and Tikulihari of Ghamparan.	<i>ib.</i>
24. Tharu Awadhi of Kheri	131
BAGHELI SPROIMRNS—	
25. Baghelkhand and Chand Bhakar.	124
26. Ditto.	129
27. Sonpar Traot of Mirzapnr.	131
Broken Dialects of the West.	132
28. Tirhari of Banda	138
29. Tirhari of Fatehpur.	138
30. Tirhari of Hamirpur	140
Banda Dialects and Hamirpur Banaphari	142
81. So-called Bndeli of Banda.	148
82. Ditto.	148
33. Gahora of Banda	160
84. Jurar of Banda.	153
35. BanSphari of Hamirpur.	156
SB. Godwani or Mandlaha.	160
37. Ditto.	166
88. Mixed Bagheli of Jabalpur.	172
Broken Dialects of the South.	174
89. Marari of Balaghat.	176
40. Powftri o f Balaghat	178
41. Powari of Bhandara.	179
42. Kumbhari of Bhandara.	181
48. Ojhi of Chhindwara.	183
CEHATTISGARHI SPECIMENS—	
44. Raipur.	186
46. Bilaspur.	190
46. Ditto.	196
47. Kawardha.	201
48. Khaimgarh.	208
40. KhaltAhi of East Balaghat.	207
Surgnjia.	212
60. Surgnjia of Jaabpur	218
51. Ditto.	218
52. Sadri Korwa o f Jashpur	223
58. Ditto.	228
The Baiga Dialects.	231
54. Buigani	236
55. Binjliwari o f Sarangarh	212
66. Binjhwbri of Raigarh.	247
Kalariga and Bliulia	251
67. Kalanga of Patna.	252
58. Bhnlia of Patna.	255
Standard List of Words and Sentences in the Various Dialects of Eastern Hindi	259

MAP.

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

THE MEDIATE GROUP,

EASTERN HINDI.

The Mediate Group,

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

This language, which includes three main dialects, Awadhi, Bagheli, and Chhattisgarhi, occupies parts of six provinces, *vis.*, Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand,

Its Geographical Habitat.

Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-Sone tract of the District of Mirzapur, the States of Chaud Bhakar, Sarguja and Korea, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattisgarh with its Feudatory States.

The three dialects of Eastern Hindi closely resemble each other. Indeed, Bagheli

Dialects.

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

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

area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows :—

Awndhii.	1G,000,000	
Ungheh ² .	4,612,756	
	20,612,756	
Chhattisgnrhi ³ .		3,755,343
	TOTAL ⁴	24,868,099

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Luoknow, Awadhi is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-western Provinces, and the greater part of Bihar, the language of which is in the main Bihari. On page 118, I have estimated the number of these Awadhi-speaking Musalmans at 913,813, and these figures are included in the figures for Awadhi given above. Similarly, as regards Chhattisgarhi, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oriya. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindi in their proper homes.

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

Speakers of Eastern Hindi.

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

Estimated number of speakers of Awadhi in Assam	32,290
" " " " the Lower Provinces	111,258
TOTAL	143,548

As explained in the Introduction to the Eastern Group,⁸ there were, in the early

centuries after the Christian era, two main languages, or

Origin of Eastern Hindi.

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

¹ Compare population of Hungary, 17,483,791.

² Compare population of Portugal, 5,049,780.

³ Compare population of Bulgaria, 8,810,718.

⁴ *I.e.*, considerably more than the population of Austria (28,895,418).

⁵ *Vide ante*, Vol. V, Pt. I, p. 5.

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

Eastern Hindi is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindi of which the principal are Kanauji and Bundelkhandi. All these are descended from Sauraseni or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Nagpuria dialects of Bihari, and by Oriya. On the south it meets forms of the Marathi language. Bihari and Oriya, are descended from Magadhi Prakrit. Eastern Hindi is hence surrounded on two sides by languages derived from Sauraseni, and on one side by languages derived from Magadhi, and, as might be expected, is the modern representative of Ardha-Magadhi. Like it, it partakes of the nature of both the two ancient languages.

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

The Mediate Group compared with the Eastern.

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

As regards pronunciation, the languages of the Eastern group do not agree amongst themselves. The three most eastern languages of the group, viz., Assamese, Bengali, and Oriya have one marked peculiarity in that the letter *a* is usually pronounced like the *o* in the English word 'hot.' In Bihari, this sound is gradually flattened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the *u* in 'nut.' Eastern Hindi has also this pronunciation of the vowel.

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

¹ The student is warned that the 'Eastern Hindi' of Dr. Hoernle's *Ganilam Grammar* is not the language here given that name. That Eastern Hindi is Bituri. Dr. Hoernle himself has long abandoned the name 'Eastera Hindi' and has adopted 'Bihari'

postpositions attached to nouns are mostly the same as in Bihari, the most marked exception being that of the Dative-Accusative, which in Eastern Hindi is *ka* or *ha*, while, in the languages of the Eastern group it is *he* or *ke*. It may be added that the postposition of the Locative is *ma* or *ma*, while in Bihari it is more usually *me*, and it does not occur in the other Eastern languages at all. These two postpositions, *ka* and *ma*, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindi closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is *c*, in the east it is *o*. Thus, in Western Hindi, 'my' is *mera*, but in Bengali and Bihari, it is *mor*. Eastern Hindi follows the Eastern Group in this respect.

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

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindustani, the word *marā*, which is derived from the Sanskrit Past Passive Participle *maritah*, does not mean literally 'he struck' or 'I struck,' but 'struck by him' or 'me,' and so on. Similarly *chalā*, derived from *chaliṭah*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Sauraseni Prakrit. Thus from the Sanskrit *mdritah*, there sprang the Sauraseni *marido*, afterwards corrupted to *mario* from which came the Braj Bhakha *maryan*, in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is one of spelling rather than of pronunciation. We may, therefore, say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Sauraseni Prakrit.

Turning now to the languages derived from Magadhi Prakrit, we see an altogether different state of affairs. In the Sauraseni languages, the *t* of *maritah* and *chaliṭah* has first been softened to *d* and then has altogether disappeared. In the Magadhi languages, we find in its place the letter *l*. Thus, 'struck' in Bengali is *mdrila*, and in Bihari *nidral*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindustani. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says '*mdrila*, struck, *am*, by me,' and unites the whole into one word, '*marilam*.' Similarly the Bengali *chalilam* originally meant 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

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

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

English.		Eastern Hindi.	Miojpuri.
I	struck.	<i>mar-e-u.</i>	<i>mar-l-o.</i>
Thou	struckest,	<i>mar-i-s.</i>	<i>mar-"l-as.</i>
He	struck.	<i>mar-i-s.</i>	<i>mar-"l-us.</i>

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

mar-y-au.

mar-yus.

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

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

In this tense, Eastern Hindi has another strong point of resemblance with the Sauraseni group of dialects. I have already pointed out that in the Magadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindi we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Malik Muhammad and Tulsi Das the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *ne*, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Sauraseni dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.

Thus, in Eastern Oudh 'ho struck' is *u maris*, in which *u* is in the Nominative case, and means 'he'; but in Unao in Western Oudh, the expression used is *ui maris*, in which *ui* is in the oblique form and means 'by him.' The Nominative Singular of *ui* is *wo*.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit *chnlishyati*, and the second *chalitavyam* used impersonally. We shall first trace the former into the modern languages. In Sauraseni it first became *chalissai*, with the same elision of *t* that we noticed in the case of the past participle. Then the two 's' s became changed to *h*, and we have *chalihai*. This form has survived to the present day and in Braj Bhakha and other Sauraseni derived dialects means 'he will go.'¹ The whole tense is thus conjugated in Braj Bhakha.

Sing.		Plur.
1. <i>marihau</i> ,	I shall strikes,	<i>marihai</i>
2. <i>marihai</i>		<i>marihau</i>
3. <i>marihai</i>		<i>marihai</i>

We are thus entitled to say that the characteristic of the future tense in the Sauraseni group of dialects is the syllable *ih*.

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

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

Sing.		Plnr.
1. <i>mar-ib-a</i> ,	I shall strike,	<i>mar-ib-a</i> ,
2. <i>mar-ib-i</i>		<i>mar-ib-e</i> ,
3. <i>mar-ib-a</i>		<i>mar-ib-an</i> .

¹ The *chaltika* which we meet as the future in the ordinary Hindostani of the looks has an altogether different derivation.

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

Sing.	Plur.
1. <i>mar</i> -' <i>b</i> -o, I shall strike,	<i>masr</i> - <i>ab</i> .
2. <i>mar</i> -' <i>b</i> -c	<i>mar</i> -' <i>b</i> -uh.
3. <i>marihe</i>	<i>marihen</i> .

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

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

Sing.	Plur.
1. <i>mar</i> -' <i>b</i> 'u, I shall strike,	<i>mar</i> - <i>ab</i> .
2. <i>mar</i> -' <i>b</i> -oB	<i>mar</i> -' <i>b</i> -o.
3. <i>marihai</i>	<i>marihai</i> .

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

Sing.	Plur.
1. <i>marihau</i> , I shall strike,	<i>marihau</i>
2. <i>marihai</i>	<i>marihau</i> .
3. <i>msrihai</i>	<i>marihai</i> .

This is a pure *ih*-future, and is identical with the one given above for Braj Bhakha.

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

Sing.	Plur.
1. <i>mar</i> -' <i>pyo</i> -u, I shall strike,	<i>mar</i> - <i>ab</i> .
2. <i>mar</i> - <i>ih</i> -es or <i>marihes</i>	<i>mar</i> - <i>ib</i> -a.,
3. <i>marl</i>	<i>marihai</i> .

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

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

Sing.	Plur.
1. <i>marihau</i> , I shall strike,	<i>mar</i> - <i>ab</i> or <i>marihan</i> .
2. <i>mar</i> -' <i>b</i> -e	<i>marihau</i> .
3. <i>marihai</i>	<i>marihau</i>

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindi occupies an intermediate position between that of the Magadhi languages of the East, and that of the Sauraseni languages of the West.

We are hence entitled to state that the Eastern Hindi language, or, in other words, the Mediato Group of Indo-Aryan vernaculars, agrees

General Conclusion.

generally in regard to its nouns and pronouns with the MagadhI or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Sauraseni group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-MagadhI Prakrit.

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

AWADHT, KOSALT, or BAISWARI.

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

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

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

Besides being spoken in its proper area as above described, Awadhi is also largely spoken by Musalmans, as their vernacular language, over the greater portion of the area in which Bihar is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaffarpur. This Musalman dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihar, as it is used as a kind of language of politeness by uneducated non-Musalmans of the same country, much as Urdu is used by their betters.

By some people the name Purbi is applied to Awadhi, and even Dr. Kellogg in his well-known Hindi Grammar, while rightly using the terms Awadhi for the modern language, calls the old form of it used by the poet Tul si Das 'Old Purbi.' The word 'Purbi' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhi by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpuri spoken in Azamgarh and the surrounding districts, and its application to Awadhi tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

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

Name of District.	Estimated number of speakers of Awadhi.
Fyzabad	925,000 ¹
Sultanpur	1,015,750
Gonda	1,453,000
Bahraich	934,000
Partabgarh	910,000 ²
Rae Bureli	1,015,600
Unao	903,000
Lucknow	685,000
Rarabanki	1,035,500
Sitapur	1,071,000
Kheri	885,000 ²
Fatehpur	488,600*
Allahbad	1,485,800
North Mirzapur	252,000
Jaunpur	1,111,500
TOTAL	14,170,750

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

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

¹ The figures originally returned were 1,176,000, but it has since been ascertained that 250,000 of these speak Western Bhojpuri.

² See p. 78.

³ Include 8,000 Thame, who speak corrupt Awadhi.

⁴ See p. 62.

Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

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

Name of District.	Nombre
Burdwan	4,000
Bankura	600
Birbhum	2,500
Midnapore	9,800
Hooghly	1,600
Howrah	8,300
24-Parganas	11,000
Calcutta	125,700
Nadia	1,400
Jessore	500
Murshidabad	11,000
Khulna	400
Dinajpur	1,500
Rajshahi	2,400
Rangpur	700
Bogra	2,900
	3,800
Jhujhulung	700
Jalpaiguri	2,000
Kuch-Bihar (State)	
Dacca	4,200
Faridpur	000
Baokorgunge	600
Mymensingh	9,200
Ohittagong	400
Noukhali	64
Tippera	500
Bhagalpur	3,214
Cutlack	220
Pari	280
Balaoro	730

¹ In the Census reports of these two Provinces, the multiform language is named Hindi, not Hindustani, term is used, the meaning in the Census reports is the *tame*.

Table showing the estimated number of speakers of Awadhi in the Province of Assam.

Name of District.	Number of speake...
Caohar Plains	8,200
Sylhet	13,850
Goalpara	1,200
Kamrup	500
Darning	1,100
Nowgong	650
Sibsagar	2,500
Lakhimpur	4,000
Naga Hills	50
Ehasi and Jaintia Hills	200
Lashai Hills	40
TOTAL B	82,290

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

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

Total number of people speaking Awadhi at home, say	16,000,000
Estimated number of people speaking Awadhi elsewhere in the Lower Provinces	111,258
Ditto ditto ditto Assam	32,290
TOTAL	16,143,548

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

It will be remembered that the hero Rama-chandra was a prince of Ayodhya, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits. The fate of Awadhi was sealed by its greatest poet Tulsi Pas, who wrote his Ramayan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindostan, including even the eastern Province of Bihar, to use

the Awadhi language, not only in describing the geste of the warrior Prince of Oudh, but in writing any poem in a heroic style.

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

Tul'si. Das died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jaisi, whose admirable epic the *Padumawati*, is the first work of importance in it. He flourished in the reign of the Emperor Sher Shah, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Son, the king of Chitaur, and of the siege and ultimate sack of that city by Alau-d-din Khilji, and deserves the serious study of every one who is interested in Awadhi literature.

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

Very little has been written specially about the Awadhi language. It is referred

Authorities.

to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Hoernle. The following works are the only two with which I am acquainted which deal at length with its Grammar:—

KELLOGG, REV. S. H.,—*A Grammar of the Hindi Language: in which are treated the High Hindi, Braj, and the Eastern Hindi of the Ramayan of Tulsi Das, also the Colloquial dialects of . . . Avadh, . . . etc., with copious Philological Notes.* Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhi, and also of the old Awadhi used by Tul'si Das, the latter under the name of Old Baiswari. In the first Edition it was called Old Purbi.

GUEAVES, REV. E.,—*Notes on the Grammar of the Ramayan of Tulsi Das.* Bonaros, 1895.

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

Besides the present writer's *Modern Vernacular Literature of Hindustan*, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tul'si Das,—

A specimen of the Padumawati,—Journal of the Asiatic Society of Bengal, Vol. lxii, Part 1, 1893i, pp. 127 and ff.

The Padumawati of Malik Muhammad Jaist, edited with a Commentary, Translation, and Critical Note, By G. A. Grierson, and Mahamahopadhyaya Paudit Sudhakara Dwivedi, F.A.U. In course of publication by the Asiatic Society of Bengal. Three parts issued.

Notes on Tul'si Das. *Indian Antiquary*, Vol. xxii, 1893, pp. 89, 122, 197, 225 and 253. Also separately reprinted. London, Luzac. See also *Proceedings of the Asiatic Society of Bengal* for 1898, pp. 113 and 147.

See also,—

GREAVES, REV. E.,—*Gudi Tul'si Das ka Jivan-charitra. Nagart-praoharint Puttrihd (Journal of the Nagart-pracharini Sabha)*, Vol. iii, pp. 53 and ff. Bonaros, 1898.

The Deva-nagari and the Kaithi characters are both used in writing Awadhi. These have been fully described under the head of Bihari, see pp. 21 and ff. of Vol. V, Pt. II. The Persian character is also

Written Character.

occasionally used. The oldest manuscripts of the Padumawati are sometimes written in the Persian character, and sometimes written in the Kaithi. A manuscript of a portion of the Raraayan which is said by tradition to have been written by the hand of the author is in Deva-nagari. A deed of arbitration is extant which was drawn up by Tul'si Das himself. The introductory verses are in Awadhi and are written in Deva-nagari. The body of the deed is in the Persian language and character, and the signatures are some in Deva-nagari, some in Kaithi, and some in the Persian character.

As in Bihari, there is a short *e* as well as a long one, and a short *o* as well as *o*. Also a short *at* and a short *au*. In printing in the Deva-nagari character, these are represented by प्र, जो, ऐ and औ, respectively.

In writing Awadhi the short *e* is often written and pronounced *ya*, and the short *o* written and pronounced *wa*, respectively. Similarly the long *e* is written and pronounced *yd*, and the long *o*, *tod*.

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

Usual Form.	Alternative Form.
<i>tohi</i>	<i>tyahi.</i>
<i>mohi</i>	<i>mwahi.</i>
<i>ek des</i>	<i>yak dyas.</i>
<i>m o h i.</i>	<i>mwahi.</i>

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

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

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

One other important point is to be noted. In old Awadhi, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *ne*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ui maris*, literally, 'by-him struck,' the pronoun *ui* being in the oblique form, the nominative of which is *too*. Note that the verb agrees in *person* with the subject and not with the object. This is a

peculiarity of Awadhi, which is commonly met with in the poetry of Malik Muhammad, and Tul'si Das. The *a* of *maris* is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.* In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihar, as if it were active.

E. Finite Verb. Transitive.

Infinitive.	<i>dākhā,</i>
Pres. Part. Act.	<i>dākhā ; dākhāi, dākhān.</i>
Pres. Part. Pass.	<i>dākhā,</i>
Part. Part. Pass.	<i>dākhān.</i>
Conjunctive Participle.	<i>dākhādi, dā-</i>

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

Pres. Conj. (if) I see, etc.		Imperative, see thou, etc.	Future, I shall see, etc.	
Sing.	Plur.		Sing.	Plur.
1 <i>dākhā.</i>	<i>dākhā.</i>	1. <i>dākh, dākhā.</i> 2. <i>plur. dākhā, dākhān, dākhān.</i> 3. <i>Imperative dākhā.</i>	1 <i>dākhān.</i>	<i>dākhān.</i>
2 { <i>dākhā.</i> <i>dākhā.</i>	<i>dākhān.</i>		2 { <i>dākhān.</i> <i>dākhān.</i>	<i>dākhān.</i>
3 <i>dākhā.</i>	<i>dākhān.</i>		3 <i>dākhān, dākhān.</i>	<i>dākhān.</i>

Pres. I see, etc.				Past (Conditional) I had seen, etc.			
Sing.		Plur.		Sing.		Plur.	
Man.	Fem.	Man.	Fem.	Man.	Fem.	Man.	Fem.
1 <i>dākhā.</i>	<i>dākhā.</i>	<i>dākhā, dākhān.</i>	<i>dākhā.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>
2 { <i>dākhā.</i> <i>dākhā.</i>	{ <i>dākhā.</i> <i>dākhā.</i>	<i>dākhā.</i>	<i>dākhā.</i>	{ <i>dākhān.</i> <i>dākhān.</i>	<i>dākhān.</i>	{ <i>dākhān.</i> <i>dākhān.</i>	<i>dākhān.</i>
3 <i>dākhā.</i>	<i>dākhā.</i>	<i>dākhān.</i>	<i>dākhā.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>

Present, I see, etc. dākhā dākhā, etc. ; Imperfect, I was seeing, dākhān dākhān, etc.

Perfect, I have seen, etc.

Sing.		Plur.	
Man.	Fem.	Man.	Fem.
2 <i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>
3 { <i>dākhān.</i> <i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>
4 { <i>dākhān.</i> <i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>	<i>dākhān.</i>

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

Irregular Verbs. The Part Participle of *jab*, to go, is *ga, ga, gai* or *gay* (fem. *gai*) or *gawii* (fem. *gai*). *Thnt* of *hab*, (to heroine *hab*, May or *bhai* (fem. *bhai*), or *bhawa* (fem. *bhai*). Those of *learab*, to do ; *deb*, to give, and *leb*, to take, etc., are *Link, dihh*, and *linh* ively. The Past of these verbs may also be *kihis*, he made ; *dihis*, he gave ; and *lih*, he took, respectively.

Verbs whose roots end in towels generally take a not y as the junction letter. Thus, *bandid*, not *hanaya*, made ; *ab* to come has its he come. Verbs whose roots end in *a*, often form the past in *n*, as *In dayan*, he felt pity ; *risan*, he was angry.

BAGHELI, BAGHELKHANDT, OR RIWAT.

As its name implies, Bagheli is the language of the Baghels, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds

Area in which spoken.

very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called Riwai, from Rewa, properly spelt Riwa, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakar, and the British District of Mandla, which lies to the south of Rewa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jahalpur, in which it gradually merges into Bihari and Bundeli respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Bagheli is spoken which is more or less mixed with the latter language. Bagheli also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

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

On the north Bagheli is bounded by the impure Awadhi of South-East Allahabad and by the Western Bhojpuri spoken in Central Mirzapur.

Language boundaries.

On the east it is bounded by the Chattisgarhi of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marathi is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundeli.

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

Number of speakers—

Baghelkhand Agency.	2,680,000
Chand Bhakar.	18,526
Mandla.	249,000
South Mirzapur.	49,500
Jabalpur.	695,100

TOTAL . . . 3,692,126

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

number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 132 and ff.

Name of broken dialect.	Where spoken.	Number of speakers.
Tirhari	Fatohpur.	197,700
	Bauda.	25,000
	Hamirpor	3,000
		225,700
So-called Bundeli	Banda.	230,200
Gahora		243,400
Jurar		114,500
Bauapharl	Hamirpor.	5,000
		TOTAL 824,800

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

Name of broken dialect.	District where spoken.	Number of speakers.
Maratl	Mandla	52,700
Powari	Balaghat.	41,300
	Bkandara	1,700
		43,000
Kumbharl		30
Ojhi	Ckhindwara	100
		TOTAL 95,830

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

Number of speakers of Bagheli at home	3,692,126
„ Broken Dialects of the West	824,800
„ Dialects of the South, ...	95,830
	TOTAL 4,612,750

Baghelkhand has not been rendered famous by any great writer, though the Maharajas of Rewa have long been renowned for the favour shown by them to literature. Maharaja Ram Chand Singh's court was for a time adorned by the well-known singer and poet Tan Seu, till he was called to the Emperor Akbar's capital in the year 1563. Maharaja Neja Rum is said to have given the poet Hari-nath, who flourished in 1587, a *lakh* of rupees for a single verse. Maharaja Biswa-nath Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the *nom de plume* of 'Singh Baghela,' and amongst his works may be mentioned a play entitled the *Anand Raghumdan*, and an esteemed commentary on the

Vinaya-patrika of Tul'si-das. His successor, Maharaja Sir Baghu Raj Singh, G.-G.S.I, who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhagavata-purana entitled *Anandmbudhi*, a history of Hanuman, entitled the *Sundarsatak*, the *Rukmini-parinay*, the *Bhakti-bilds*, and other works.

AUTHORITIES.—The only work which deals in any way with Bagheli is Dr. Kellogg's Grammar mentioned below. Dr. Carey translated the New Testament into the dialect.

THE *Hour Bible*, containing the Old and New Testaments translated from the Original into the *Bhugol-khunda Language*. By the Serampore Missionaries. Volume V. Containing the New Testament, Serampore, 1821. There may have been published other volumes, but I have not seen them.

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindi Language: in which are treated The High Hindi . . . also the Colloquial Dialects of . . . Riwa . . . etc., with copious philological Notes*. Second Edition. Revised and enlarged. London, 1893.

As in the case of Awadhi both the Deva-nagari and the Kaithi characters are used in writing Bagheli. So, also, we find the same varieties of spelling that we noticed in that dialect. The short *e* is often written and pronounced *ya*, and the short *o*, *wa*. The long *e* is often written and pronounced *yd*, and the long *o*, *wd*.

As already stated, Bagheli is scarcely worthy of being classed as a separate dialect from Awadhi. The two are practically the same. The only two important points in which Bagheli differs are that it is fond of adding the enclitic word *te* or *tai* to the past tenses of verbs, and that it has abandoned the letter *ḡ*, which is typical of the first and second persons of the future tense in Awadhi, and taken *h* instead. Thus, while Awadhi has *dekh'bau*, I will see, Bagheli has *dekhihau*.

The various forms of 'Riwa' Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Rewa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Bagheli, is really Awadhi. Hence, in this skeleton grammar, one typical sign of Bagheli is wanting. The typical letter of the future is both *v* or *b* and *h*. The whole is, in fact, merely a quaintly spelt Awadhi. Attention may be drawn to the spelling of the personal pronouns, in which *wa* is written for *o*, and *wa* for *o*. This is not a mere variety of spelling. It represents actual pronunciation.

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

The usual rule of the shortening of the antepenultimate vowel obtains in Bagheli.

BAGHELI SKELETON GRAMMAR.

I.—NOUNS. Typical Declension.

	Sing.	Plur.	Postpositive— at, back, to (also denotes demonstrative).
Nom.	ghawṣ, a horse	ghawṣ, ghawṣ, etc.	at, at, etc. from
Obj.	ghawṣ.	ghawṣan.	ghawṣ, at, etc.

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

II.—PRONOUNS.

	I	Thou.	Your honour.	Self.	This.	That, he.	Who.	That.	Who?
Sing.									
Nom.	may.	thū.	ap'wah.	...	gh.	mai.	{ jaha. taḥa. } { jahaṭy. taṭṭy. }	...	...
Obj.	{ wawhi. wawhi. } { wawḥ. wawḥ. }	{ wawhi. wawḥ. }	{ ap'wah. ap'wah. }	...	{ gh. gh. }	{ wahi. wahi. }	{ jahaṭi. jahaṭi. } { jahaṭi. jahaṭi. }	...	...
Gen.	maḥi.	maḥi.	...	...	...	...	...	...	...
Plur.									
Nom.	hamā.	hamā.	...	...	...	...	...	...	...
Obj.	{ hamā. hamā. }	{ hamā. hamā. }	...	...	...	...	...	...	...
Gen.	hamā.	hamā.	...	...	...	...	...	...	...

'What?' is *hāh*, obj. *hāh*, or *hāṭh*. 'Anyone', 'someone' is *hamā*, obj. *hāh*, into the union. 'Anything' is *hāḥāh*.

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

I.—Present, I am, etc.		Past, I was, etc.			
		First form.		Second form.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>hā. ā.</i>	<i>hā.</i>	<i>hāhā. hāhāy.</i>	<i>hāhā.</i>		<i>hā.</i>
2. <i>hā.</i>	<i>hā. hāh.</i>	<i>hāhā. hāh.</i>	<i>hāhā.</i>	<i>hā.</i>	<i>hā.</i>
3. <i>hā. ā.</i>	<i>hā. hāh. hāh. ā.</i>	<i>hāhā.</i>	<i>hāhā.</i>	<i>hā. hā. hā.</i>	<i>hā.</i>

II.—Present Continuous, etc.		Future, I shall become, etc.		Past, I became, etc.	
(or) I become, etc.					
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>hā.</i>	<i>hā.</i>	<i>hāhā.</i>	<i>hā. hāhā.</i>	<i>hāhā.</i>	<i>hāhā.</i>
2. <i>hāh.</i>	<i>hāh.</i>	<i>hāhā.</i>	<i>hāhā.</i>	<i>hāhā.</i>	<i>hāhā.</i>
3. <i>hāh.</i>	<i>hāh.</i>	<i>hā.</i>	<i>hāhā.</i>	<i>hā.</i>	<i>hāhā.</i>

II. The Finite Verbs.

The Past tenses of Transitive Verbs are conjugated actively.

Infinitive.—*dāhān*, to see.

Participles.—*Present*, *dāhān*, seeing; *Past*, *dāhān*, seen; Conjunctions, *dāhān*, having seen.

Present Conjunctions.

Future, I shall see, etc.

Imperatives, see thou, etc.

(If) I see, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
2	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
3	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>

Past, I saw, etc.

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

	Sing.	Plur.	Sing.	Plur.
1	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
2	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
3	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>

In this tense I have to substitute for *ty* throughout.

Present Definite, I am seeing, etc.

Imperative, I was seeing, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
2	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
3	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>

Perfect, I have seen, etc.

Pluperfect, I had seen, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
2	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>
3	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>	<i>dāhān</i>

Indemnitive Verbs are conjugated in the Past, like *dāhān*, above.

- C. Irregular Verbs.** *hān* is broken, makes its Past Participle *hān*. It is conjugated under head A. Similarly, *gān*, to go, has its Past Part. *gān*. A root ending in *n*, after changing it to *gān*. They then follow the conjugation of *hān*. Thus—*gān*, giving; *gān*, you will give. The Past Participle of *gān* is *gān*; *hān*, to take; and *hān*, to make, are *hān*, *hān*, and *hān*, respectively.

CHHATTISGARH, LARIA, OR KHALTAHT.

This dialect is commonly known by the first of the three names given above,

Name of dialect.

Chhattisgarhi!, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balaghat as Khalotl. Chhattisgarhi is also spoken in a part of the latter district, and is there known as Khaltahi, or the language of Khalotl. To the east of the Chhattisgarh plain lies the Oriya-country of east Sambalpur, and the Oriya Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Laria country, and hence Chhattisgarhi is there called Laria.

The head-quarters of Chhattisgarhi! are the two British Districts of Raipur and Bilaspur- in the Central Provinces. Here, and in the western

Area in which spoken.

portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oriya. Chhattisgarhi is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Ranker, Nandgaon, Khairagarh, Chuikhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khaltahi. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhi!, called Surgu jia, which is also spoken in the western portion of the last.

Number of Speakers.

The following table shows the estimated number of speakers of Chhattisgarhi :—

	Number of speakers.
Chanda	81,300
Raipur.	1,200,000
Bilaspur.	1,140,000
Sambalpur.	147,000
Balaghat	88,300
Kankor.	36,100
Nandgaon.	174,000
Khairagarh.	159,494
Chuikhadan	32,979
Ka-wurdha.	88,000
Sakti.	23,174
Raigarh.	127,000
Srongarh.	48,433 ¹
TOTAL	3,301,780

Besides the above Chhattisgarhi is also spoken in the neighbouring Oriya-speaking States and in Bastar State, in which the main Aryan language is the Halabi dialect of Marathi, by Bottlers from the Chhattisgarhi, or as it is here called the Laria, country. In Bamra, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures:—

Basttr.	13,141
Bamra.	3,900
Rairakhol	43
Sonpur.	2,100
Patna	5,750
Knlahandi.	7,850
Orisaa Tributary States	1,311
TOTAL.	84,095

¹ Revised figures.

Finally, the following are the figures for the Surgujia sub-dialect :—

Korea.	36,174
Sarguja.	293,164
Udaipur.	35,208
Jashpur.	20,000
TOTAL	384,546

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

Name of dialect.	Where spoken	Number of speakers.
Sadri Korwa		4,000
	Balaphat, Raipur, Bilaspur, Sambalpur, State Kwardha.	7,100
	Raipur, States Raigarh, Saninpaib, Patim	600
	States Sonpur, Patna	13,560
	TOTAL	34,922

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

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhi, viz., Kalanga and Bhulia. They have hitherto been classed as dialects of Oriya. They are both clearly forms of Chhattisgarhi. Kalanga and Bhulia, when written, are written in the Oriya character. Four dialects, which were originally classed as forms of Chhattisgarhi, have been removed from the list. They are Halabi, Bastar, Bhunjia, and Sadri Kol. An examination of the specimens of Halabi shows that it is, rather, a mixture of Chhattisgarhi, Oriya, and Marathi, and can most conveniently be considered in connexion with the last-named language. Bastari and Bhunjia are only other names of Halabi. On the other hand, Sadri Kol, which is only returned from the Bamra State, is a form of Bihari spoken by aboriginal tribes. It is identical with the Kurmali sub-dialect of Magahi spoken in the Manbhumi District. It is a curious little island of Bihari in the midst of an Oriya-speaking population.

No information is available as to the number of speakers of Chhattisgarhi in other parts of India. The following is the number of speakers in the country in which it is a vernacular:—

Chhattisgarhi apckou at home	3,301,780
" in the neighbouring Oriya States	34,095
Surgujia	384,546
Broken Dialects.	34,922
TOTAL	3,756,343

So far as I know, Chhattisgarhi has no literature. As elsewhere in India, itinerant

Literature. hards have a repertoire of songs and stories which they recite
when called on. Several of these have been published by

Mr. Hiralal Kavyopadhyaya in the grammar mentioned below.

AUTHORITY—

HIRALAL KAVYOPADHYAYA—A *Grammar of the Dialect of Chhattisgarh in the Central Provinces written in Hindi* by Mr. Hiralal Kavyopadhyaya, translated and edited by George A. Griener, Esq., O.B. *Journal of the Asiatic Society of Bengal*, Vol. lix, 1890, Pt. I, pp. 1 and 101. Separate Reprint, Calcutta, 1890.

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

The forms that strike a stranger, who is familiar only with the pure Eastern Hindi of Oudh, are, the sign of the Dative-Accusative which is often *la* even in the Accusative, and the plural termination *man*, which may be compared with the Oriya *mane*. It is believed that the following sketch of Chhattisgarhi grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.

CHHATTISGARHI SKELETON GRAMMAR.

1.—**NOUNS**.—Plural (formed by adding *-man* when uninflected). Thus *manuā*, a man; *manuā-man*, men. *śak*, milk; *śakā*, *śakān*, curds; may also be prefixed, with or without case. Thus, *śakān* *gaur-man*, the daughter-in-law. An old form of the plural ends in *-an*. Thus *śakān*, a bull; *śakān*, plur. *śakān*.

Nar is added to a noun to give *CHHATTISGARHI*. Thus, *gar*, a week; *gar-nar*, the week.

In Declension.—The following postpositions are added to the noun, which remains unchanged. *Kā*, to (also *amān* accusative); *har*, for; *hā*, at, by, from; *hā*, of; *śak*, in. The *śak* of the genitive does not change. Examples, *śakā*, a boy; *śakān-kā*, to a boy; *śakān-hā*, of a boy; *śakān-mān*, of boys. We sometimes find an instrumental in *śak*, as in *śakān*, by knaver. Taddhāt adjectives in *-ā* form the feminine in *-ī*, e.g., *śakān-kā*, a little boy; *śakān-kā-ī*, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

	I.	Thou.	Your Honour.	Self.	This.	That, &c.
Sing.						
Nom.	<i>mā</i> , <i>mā</i> .	<i>tū</i> , <i>tū</i> .	<i>tu</i> , <i>tū</i> .	<i>apav</i> .	<i>gā</i> , <i>gā</i> .	<i>uā</i> .
Obj.	<i>mā</i> , <i>mā</i> .	<i>tū</i> , <i>tū</i> .	<i>tū</i> , <i>tū</i> .	<i>apav</i> .	<i>gā</i> , <i>gā</i> .	<i>uā</i> , <i>uā</i> .
Gen.	<i>mā</i> .	<i>tū</i> .	<i>tū</i> .	<i>apav</i> .	<i>gā</i> , <i>gā</i> .	<i>uā</i> , <i>uā</i> .
Plur.						
Nom.	<i>hām</i> , <i>hām-man</i> .	<i>tām</i> , <i>tām-man</i> .	<i>tām-man</i> .	<i>apav apav</i> .	<i>in</i> , <i>gā-man</i> .	<i>uā</i> , <i>uā-man</i> .
Obj.	<i>hām</i> , <i>hām-man</i> .	<i>tām</i> , <i>tām</i> .	<i>tām-man</i> .	<i>apav apav</i> .	<i>in</i> , <i>tū</i> .	<i>uā</i> , <i>uā</i> .
Gen.	<i>hām</i> .	<i>tām</i> .	<i>tām-man</i> .	<i>apav apav</i> .	<i>in</i> , <i>tū</i> .	<i>uā</i> , <i>uā</i> .

	When.	That.	Who?	What?	Any one, some one.	Anything, something.
Sing.						
Nom.	<i>hā</i> , <i>hā</i> , <i>hā</i> .	<i>tū</i> , <i>tū</i> .	<i>tū</i> , <i>tū</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .
Obj.	<i>hā</i> , <i>hā</i> , <i>hā</i> .	<i>tū</i> , <i>tū</i> .	<i>tū</i> , <i>tū</i> .	<i>hā</i> , <i>hā</i> , <i>hā</i> .	<i>hā</i> , etc.	<i>hā</i> .
Gen.	<i>hā</i> .	<i>tū</i> .	<i>tū</i> , <i>tū</i> , etc.	<i>hā</i> .	<i>hā</i> , etc.	<i>hā</i> .
Plur.						
Nom.	<i>hām</i> , <i>hām-man</i> , etc.	<i>tām</i> , <i>tām-man</i> , etc.	<i>tām-man</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.
Obj.	<i>hām</i> , <i>hām</i> .	<i>tām</i> , <i>tām</i> .	<i>tām-man</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.
Gen.	<i>hām</i> .	<i>tām</i> .	<i>tām-man</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.	<i>hā</i> , etc.

The Mutual Reflexive Pronouns, *hā* and *hā*, each other. Declined regularly.

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

	I am, etc. (a) <i>Paṭar</i>		Is, etc. <i>Paṭar</i>		I am, etc.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>Paṭar</i> .	<i>hām</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .
2	<i>hām</i> .	<i>hām</i> .	<i>hā</i> .	<i>hā</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .
3	<i>hām</i> .	<i>hām</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .	<i>hā</i> , <i>hā</i> .	<i>hā</i> .

B.—The Finite Verb.—General Remarks.—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

Indicazioni su Perché Studiare :—(1) *Grati, molto ; ob.* *Grati, (2)* *Grati ; (3)* *Grati, la sua.*

Particulars.—Pres. 444,000, debt 70, mining 1, Post, 444,000, men; Consumption, 444,000, having men.

Present Indicative, (3rd Pers. etc.)			Imperative, 2nd Pers. etc.		Future, 1st Pers. etc.			
					(a) Future.		(b) Pluper.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	gibbet	gibbet.		gibbet.	gibbet.	gibbet.	gibbet.	gibbet.
2	gibbet	gibbet.	gibbet	gibbet.	gibbet.	gibbet.	gibbet.	gibbet.
3	gibbet	gibbet.	gibbet	gibbet.	gibbet.	gibbet.	gibbet.	gibbet.

Part, I use, etc.			Past Conditional (If I had seen, etc.)		
	Sing.	Plur.		Sing.	Plur.
1	deh'lam, deh'laya ^h	deh'lan.	deh'k'la ^h , deh'k'ya ^h	deh'k'lu.	
2	{ deh'la deh'lar	deh'lan.	{ de'k'la ^h deh'k'lu	de'k'lu.	
3	de'hi ^h	deh'lan.	deh'k'la	deh'k'lu.	

* The word *dot* is often added to this type without changing the meaning, though this properly forms a Perfect.

^b Or *schizotheca* used as throughout.

Present Difficulty, I am using, viz. (a) Vulgar, *သိက္ခာ-သိက္ခာ*; (b) Polite, *သိက္ခာ-သိက္ခာ*. Some persons are ignorant in the use of the word.

important, I was using, also, differentiation.

Perfect I have seen, etc.; (a) Vulgar, *stěh-ko-ko*: (A) Vulgar, *stěh-ko-ko*, or formed by adding *ko-ko* to the past throughout. This, *stěh-ko-ko*, I told you.

My purpose, I had some, also, did not realize.

C. v. Vachellia Boiss.—*Morén*, 10 places; *Puna Cuzco*, (1) *mayshán* or *mayshé*, (2) *mayshé* or *mayshas*, and *ma* *ma*; *Pachac*, (1) *mayshán*, (2) *mayshé*, etc.; *Puna*, *mayshé* or *Puna*, *mayshé*.

Jaḡḡḡḡ, tu add to: Pres. *Ono'*, (1) *ḡapḡaḡ*, (2) *ḡapḡe* or *ḡapḡḡḡḡḡḡ*, etc.; Plur., *ḡapḡḡḡḡ*, Past. *ḡapḡḡḡḡ*; Pres. Part. *ḡapḡe* is for other verbs.

Irregular Verbs.

Inductive. <i>Amo, to become.</i> <i>Amo, to am.</i> <i>Amare, to do.</i> <i>Amo, to give.</i> <i>Amo, to take.</i>	Irregular Past Participles <i>Amo or Amago: Conjunctive Participle, Amago.</i> <i>gago, gey, or gage, is used to mean, 'he would.'</i> <i>hore, hipe, or hibe.</i> <i>diye, or dibe.</i> <i>lige or lith.</i>
--	--

II.—FUTURE VOICE.—Formed by conjugating Part. Part. with *fin*. Thus *akka geyin*, I am writing.

7.—CROWNED, as in Standard Birds.

IV. PARTICULARS.—The syllable *z*, as has been said, is a word taken from 'even' and *z*, *zed*, and *ad*, also. Thus distributed even to the mother 187-563, three also.

AWADHT.

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

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *bdlaka*, not *balak*; *Inchapana*, not *luch'pan*.

[NO L]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(Mahaniahopadhya Panrtt Sudhakara Dwivedi, 1899.)

चौपाई ।

कोइ पुनखाई दुइ बालक बहे । तिन्ह-सहँ छोट बाप सउँ कहे ॥
 धन-सहँ बाप मीर ओ भागा । सो मोहिँ देखु (न टारिख बागा) ॥
 तब बह तिन्हहिँ बाँटि धन दण्ड । बहुत न दिन बीतेउ (बस भण्ड) ॥
 सब किछु छोट एक ठाँ करि-के । दूर देस बलि मा सब हरि-के ॥
 बितवत दिन लुचपन-सहँ (भाई) । सो आपन धन दण्ड उछाई ॥
 अब सो सब उछाह धन दण्ड । तब चौहिँ देस काल बह परेक ॥
 होइ भिखारि सो (घर घर जाई) । ताहिँ देस सब जन-पहँ भाई ॥
 लागेउ एहन एक घर-साँझी । ओ खपने खेतन-सहँ ताही ॥

दोहा ।

मेजेड (मन-मई करि मया) सुखर बराबन साजु ।
ओहि होमिन्ह-के सात-हे सुखर तिन्हहिं सई (पाखु) ॥१॥

चउपाई ।

चाहेड भरन पेठ सो (भाई) । कोहु नहिं ताहि देख किहु आई ॥
तब ओहि जेत भण्ड चउ कहई । मोरे बाप घर बहुतइ चहई ॥
रोटी बहुत मखूर अघाई । तऊ तहाँ बहुतइ बधि आई ॥
चउ मई मरई भूख-सई बहवाई । मई उठि जाव बाप घर तहवाई ॥
चउ ओहि कहव नि तुम्हरहि आगे । दइउ विरोधि पाप किच (जागे) ॥
पूत तुम्हार कहावन लोगू । चहई न मई फिरि (करहु न सोगू) ॥
अपने घर मखूर जो (देखिच) । ता-मई एक सरिस मोहिं लेखिच ॥
बह गुनि मन सो बाप ठिग जला । पइ मो रहेउ दूर दुरबला ॥

दोहा ।

देखि बाप ओहि ता-कर मया कीन्ह चउ धाय ।
ओहि-सई गर लपटाएल नूमेउ ओहि (सुख पाव) ॥२॥

चउपाई ।

ओहि सई पूत कहेउ पितु (आमिच) । दइउ विरोधि पाप (मन आमिच) ॥
तुम्हरे सईच जिण्डे बड़ खोरा । जोग न पूत कहावन तोरा ॥
पइ ईआरि दासन्ह-मई केही । कहेउ बाप परिचावहु एही ॥
सब-से कीक जे कायर बनहीं । हावन्ह मुँदरी पावैन मनहीं ॥
चउ हम जेईहिं करहिं अनंदा । (हुलसि दरहिं बिकुरन दुख बंदा) ॥
बार मोर बह मरि फिरि जिण्डा । नसठ होइ फिरि (विधि बस) मिजेज ॥
अस कहि वेह दोउ हुलसन लागे । (सब दुख भगी सकल सुख आगे) ॥
अस सुख जग पावइ सब कीई । अस वेह पाए सब दुख धोई ॥

दोहा ।

ता-कर जेठरा पूत जो अहा खेत बिच (पाखु) ।
चावत घर ठिग अब सुमेउ बाजन नाचन साजु ॥३॥

बीमार्ह ।

एक ईश्वरि सेवकन्ह-मार्ही । अपने ठिग पूछेउ का भारी ॥
 सो बोधि कहैउ तुम्हारहि भारी । आग्रउ तुम्ह पितु भौक जेबाई ॥
 पाग्रउ ताहि भौक अउ सुभरा । (कुसल खेम लखि दुखसेउ बिचरा) ॥
 मुनि रिसाइ घर जान न चरा । पितु बहराइ मनावइ कहा ॥
 छतर दण्ड बाप-कई सोई । प्रतनक बरस जो सेवा जोई ॥
 अगिषाँ एक तुम्हार न टारेई । तल काबहुँ मेमना ना भारेई ॥
 लोइ जो मौत संग भोगतेई भोगा । (सुख पउतेई हरि सब दुख रोगा) ॥
 पइ यह पूत पतुरिषा-नामी । धन उछाइ पूछेउ तुम्ह सामी ॥

दीहा :

सो जइसइ आग्रउ घरे तइसइ तौवन मौठ ।
 (कहि कहि सउँ) सिमवाग्रउ (चति परेम सउँ छौठ) ॥३॥

चउपार्ह ।

ता-सउँ बाप कहैउ तब बाता । पूत मोरे संग तुम्ह (सुख-दाता) ॥
 मित-ही अइउ सो जो किछु मोरा । कहउँ (भाउ-सति) सब सो तोरा ॥
 पइ कुलसब चरखब (प्रति धैरा) । इइ पद जो तोर भारी (द्वैरा) ॥
 यह हा मरा जिग्रउ फिरि (भारी) । नसट कहा फिरि मिलेउ सो (चारी) ॥
 वा । {कहा जेराय मिला फिरि (चारी)} ॥
 नसट-पूत कहि कहा सोचार्ह । मौत शिखरसन अगिषाँ पार्ह ॥
 भाखा ठैठ जइस इइ मारि । मजमद पदुमावति-भरि (भारी) ॥
 तेहि अनुहारि सुधाकर लिखेउ । मौत शिखरसन जस किछु लिखेउ ॥
 जइ पैडितन्ह-सन विनती करई । टुट मेरावइ मई पाँ परई ॥

दीहा ।

जनइस सइ पचपन चहि विक्रम संवत्-मान ।
 माथुन सुदि-कठ सुख लिखेउ रास-रूप धरि ध्यान ॥५॥

[No. I.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

IN AWADHI VERSE.

TRANSLITERATION AND TRANSLATION.

(Mahamahopadhyaya Pandit Sudhakara Dwlredi, 1899.)

CHAUPAI.

Kehu purukhahi dui balaka ahe;
A'Certain man-to two sons were;
 Tinha-maha chhota bapa-sau kahe.
Them-atnong the-ynonger father-to said.
 ' Dhana-maha, bapa, mora jo bhaga;
 ' Property-in, father, my what share;
 86 mohi dehu; (na taria baga).'
That to-me give; (do-not turn the-reins).'
 Taha waha tinhahi bati dhana daeu;
Then he to-them dividing property gave;
 Babuta na dina biteu (asa bbaeu).
Many not days passed (so it-happened).
 Saba kichhu chhota eka-tha kari-kti;
All things the-younger in-one-place making;
 Dura desa chali-ga saba hari-ke.
Far country-to went-away all faking.
 Bitawata dina luchapana-maha, (bhai) ;
Passing days debauchery-in, (O brother) ;
 So apana dhana daeu-udal.
He his-own property squandered,
 Jaba so saba udai-dhana-daeu;
When he all property-squandered;
 Taba obi desa kala bara pareu.
Then that country-in famine great fell.
 Hoi bbikhari so (ghura-ghara jal;
Becoming a-heggar he (from-house-to-house having-gonc;
 Tahī desa , saba jana-paha dhai).
That country-of all men-near ran).
 Lageu rahana eka gbara-malu;
He-began to-live one(-man-of) house-in;

EASTERN HIND!.

Jo apane khgtanha-maha tahi
Who his-own. fields-in him

DOHA.

Bhejeu (mana-maha kari maya,)
Sent {mind-in doing pity,)
suara oharawana-kaju;
mine feeding-bmine8S'(pn);
Jehi chhlrainha-ke khata-hg,
What husks eating-were,
suara tinhahi-sau (aju)
the-swine those-tery-with {to-day)

CHAUPAI.

Chaheu bhnrana pota so, (bhal) ;
Wished to-fill the-belly he, (0 brother);
Kehu nahi tahi dei kichhu jal.
Any-body not him used-to-give anything going.
Taba ohr cheta bhaeu au kahai;
Ttim lo-him senses became and he-says;
'More bapa ghara bahuta'i ahai.
' My father-of house-at much in.
Roti brthuta majura aghahi;
Bread many labourers are-satiated;
Tail taha hahutai bachi jah?.
Even-then there much brcoming-over-and-nbove remains.
Au mar marau bhukha-sau yahawa;
And I die hunger-from, here;
Mar uthi jaba bapa ghara tahawa.
I arising will-fio father house-to there.
Au obi kababa ki, " tumharahi age;
And him will-nay that, " thee-even before;
Daiii birodhi papa kia (jage).
God against sins I-did (knowingly).
Putu tumhara kahawana jogu
Son thy to-be-called worthy
Ahau na mar phiri (kavahu na sogu).
Am not I again {make not sorrow).
Apane ghara majura jo dekhia;
Thy-own house-at labourers which you-see;
Tn-maha eka snrism mohi lekhia." '
Them-in one like me regard,"

Yaha guni mana so bapa dhiga chala;
This thinking in-his-mind he father near started ;
 Pai' so raheu dura durabalil,
But fie was far-off the-poor-man,

DOHA.

Dekhi bapa ohi ta-kara
Seeing father him his
 maya kinha au dhaya;
 pity did and running;
 Ohi-sau gara lapataeu,
Him-with neck embraced,
 chumeu ohi (sukha paya)
 kissed him (pleasure finding).

CHAUPAI.

Ohi-sau puta kaheu, 'pitu mania;
Him-to the-son said, 'father believc-me;
 Daiu birodhi papa (mana-ania).
God against (my)-sin (call-to-your-mind).
 Tumhare sauha kieu balm ghora;
 Thee before I-did very heinous(-sin) ;
 Joga ua puta • kahawana tora.'
 Fit not son to-be-called thy.'
 Pai hakari dasauha-uaiaha kehi;
But calling servants-m some-one;
 Kaheu bapa, 'pahirawahu ehi
 Said father, 'put-on this-one
 Saba-se nika je kapara bauahl;
Qood-than- all which cloth arc-made;
 Hatbaniia mudarl payana pauahi.
Hands-on ring feet-on shoes.
 Au hama jewalu karahi-ananda ;
And {let-} us feast {and} make-rejoicing ;
 (Hulasi darabi bicbhurana dukha danda).
(Being-joyous tet-us-crush separation-of pain and grief).
 Bara mora yaha mari phiri-jieu;
 Son my this being-dead has-again-come-to-life;
 Nasata hoi phiri bidhi-basa mileu.'
 Lost being again of-God-by-power is-found'
 Asa kahi wei dou hulasaua lage;
 So saying they both to-rejoice began;

KASTERN HINIDI.

(Saba dukha bhage sakala sukha jago.
(All pains fled all pleasure awoke.
 Asa sukha jaga pawai saba koi;
So happiness world-m may-get all persons;
 Jasa wei pile saba dukha dhoi).
 As they got all paw washing-away).

DOHA.

Ta-kara jothara puta jo,
Ilia elder son who,
 aha. kheta bicha (aju);
 wan fields in (to-day);
 Awata ghara dhiga jaba suneu
Coming to-honne near when he-heard
 bajana niicbana saju.
 music dancing preparation.

CHAUPAL.

Eka hakari sewakauba-mahi;
One calling servant-among;
 Apane dhiga puchbeu, 'ka ahi.'
Him near he-asked, 'what are (these).'
 So ohi kaheu, 'tumarabi bhai;
Then he said, 'thy brother;
 Aeu, tumlia pitu nika jewai.
Come, thy father well fed-him.
 Paeu tain nika an su-bbara;
Faimd him well and healthy;
 (Kusala-kbema lakbi hulaseu hiara).'
(Welfare seeing was-pleased I he-heart).'
 Suni risai ghara jana na chaha;
Hearing being-angry to-house to-go not he-wished;
 Pitu babarai manawai kaha.
Father out side-came appeasing-for said.
 Utara daeu biipa-kaba sol;
Answer gave father-to he;
 "Elanaka barasa jo sewa joi,
 'So-many years what seroice(-d.id), behold,
 Agia. eka tumhara na tsireu;
Order one thy not I-transgressed;
 Tau kababu rncmana na dhareu.
Even-then ever kid not I-got.

Lei jo mita saga bbogateu bhoga;
Getting wchich fiends with might've-enjoyed pleasure;
 • (Sukha pauteu " dari saba dukhn-roga).
(Happiness J-might-haoe-gol ctushing-down all pain-and-ill).
 Pai yaha put a paturia-ganri;
But this son ha riots-goer-to;
 Dhana "udai phukeu tumha, sami,
Fortune wasted burnt thy, O-master,

DOHA.

So jaisai aeu ghare,
That as-even came house-to,
 taisai tlwana raitha;
so-even food sweet;
 (Ruchi-ruchi-sau) sijhawaeni,
(With-great-care) got-you-rooked,
 (ati-parema-sau ditha).'
(extreme-love-with gazing)."

CHAPAI.

Ta-sau bapa kaheu taba bata;
Him-to the-father said then words;
 ' Puta more saga tumha (suklia-data).
 ' Son me with thou (pleasure-giver).
 Nita-hi ahau, so jo-kichhu mora;
Always are, therefore whatever mine;
 Kahau (bhau-sati), saba so tora.
I-say' (trnth-unlh), all that thine.
 Pai hulasaba karakkaha (ehi bera);
But to-be-joyfnl to-be-pleased (this time) ;
 Hai pada jo tora bhai bora.
Is proper as thy brother I-sare.
 Yaha ha mara jieue phiri (bhai) ;
This was dead became-alive again (brother) ;
 Nasata aha phiri mikeu, so ai.
Lost was again is-found, he came.
 or
 Aha heraya mila phiri ai.'
Was lost met-ns again, coming.'
 . Nasata puta-kai katha sobal;
Lost son-of story pleasing;

Mita	Griarasana	agia	pal.
Friend	Grieraon-of	orders	getting.
Bhakha	ththa	ja'isa	ha'i-gai
Language	pure	as	has-sunff
Mabamada	Padumawati-umha,	(bhai),	
Mliamtnd	the-Padmavatl-in,	(brother),	
Tolii	anuhari	Sudhakara	likheu;
That	after	Sudhdkar	wrote;
Mita	Griarasana	jasa-kiohhu	sikheu.
Friend	Grierson	as	tanght-me.
Hau	paditanba-sana	binati	karau;
I	Pandits-to	entreaties	make;
Tuta	nierawabu	mai	pa-parau.
Omissions	add	I	fall-al-(your)-fcet.

DOHA.

Unaisa-sa'i	pacbapana	ahe	
1900	55	it-was,	
	Bikarama	sambata	mana;
	Vikrama	year	according-to ;
Phaguna	sudi	chhatha	suka
Phalguna	light-half	6th	Friday
			I-wrote,
	Rama-rupa	dhari-dhyana.	
	God's-Jorm	calling-to-	(my) -mind.

The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is *kar* or *ke*, with an oblique form *ke*. It has a feminine form *kill*, as in *Ghittaur-kai rant*, the queen of Chittaur, *Avhie* has an oblique form *ki*, as in *majur-ki nai* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *7*. Those in *i* do not shorten the antepenultimate vowel, but those in *i* do. Examples are, *apani akhi*, their own eyes; *aisi laral*, such a battle: *hamari giti*, my song; *ok ri gatal mahdi*, on its neck. Possibly the forms in *i* are oblique.

We may note the two following postpositions, —*kahai*, the sign of the Accusative-Dative, and *mahai*, the sign of the Locative, meaning 'in.'

In verbs, we may note the Imperatives, *jah*, go; *gauteh*, sing; *diheh*, give; also the forms *kiheh*, you made; *jan'thin*, he, honorific, knows; and *dethin*, they give.

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

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI

DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

एक मनई-के दुइ बेटे रहिन। ओह-माँ-से लहुरा अपने बाप-से कहिस
दादा धन-माँ जवन हमार बखरा लागत-होय तवन हम-का दै-द अउर वै
आपन धन उन-का बाँट-दिहिन। अउर ढेर दिन नाहीं बीता कौ लहुरा
बेटवा सब धन बटोर-के परदेस खला-गय अउर उहाँ आपन धन कुशाक्त-माँ
लुटाय पड़ाय दिहिस। अउर जब सभे गँवाय छारिस ओह देस-माँ बड़ा
काख पड़-या। वै बनाय दलित होय-या। तब वै ओ-ई देस-के एक भल-मनई
के पाछे लाग गे। तब वै ओ-का अपने खेतन-माँ सूखर चरावे-का पठै-दिहिन।
अउर ज चाहत-रहा कौ जवन कोकलार्ई सूखर खात-रहिन तबने-से आपन
घेत भरो। अउर खेज बी-का नाहीं देत-रहा। तब ओ-का चेत मे कौ हमरे
बाप की कृतिक मजूर-के खास-पी के उबर जात-है अउर हम भूखन भरित-है।

हम उठ-कौ अपने बाप-के लग जाय अउर उन-से कहिय कौ है बाप हम दूहल के चउर तोहरें चागे अपराध किहिन अउर हम प्रकारे लायक नाहीं कौ अब तोहार बेटवा कहाई। अब हम-का अपने मजूर कौ नाई जान। तब व उठ-कौ अपने बाप के लगे गै। मुला जब वै लामेन रहिन तबै ओ-कर बाप ओ-का देखिस अउर दया लाग अउर धाय-के आपन गठई-माँ छपटाय लिहिस अउर चूम लिहिस। अउर बेटवा बाबू-से कहिस कौ है दादा हम दूहल के चागे अउर तोहरें हजारें अपराध किहिन अउर अब हम प्रकारे लायक नाहीं बाटी कौ तोहार बेटवा कहाई। मुला बाप अपने चकारन-से कहिस कौ भल मौक कपड़ा ले आवा अउर ओ-का पहिराय दिया ओ-की हाथ-माँ मुनरी अउर गोड़-माँ धनवी पहिराय दिया। अउर हम सब लगे खाँय अउर खुसी करी। प्रह्रि बरे कौ ई हमार बेटवा मरा रहा अउर फुनि जी ग। ज हेरान रहा अउर मिल ग। अउर उम्हन खुसी करै लागे ॥

थोई जुन ओ-कर जठ बेटवा खेत-माँ रहा। अउर जब क आय अउर घर नगचाय गै भाचव गाउव मुनि परा। अपने चकारन-माँ-से प्रकठ-काँ बोलाव-के पूकिस कौ ई काव छाटे। वै ओ-से कहिस कौ तोहार भाई आय-बाटे अउर तोहार बाप नेवता किहिस प्रकारे बरे कौ क कुसल-हेम-से आय। अउर क रिसिहा होय ग। भीतर जावै न करै। प्रह्रि बरे ओ-कर बाप काहर आय अउर ओ-का मनाइम। अउर क अपने बाप-का जबाब दिहिस कौ देखा कौ बरसन-से हम तोहार सेवा किहेन कहियो तोहार कहा टारेन नाहीं अउर तेह-पर तूँ कहियो हम-का प्रकठे बेगछी-के बछो न दिहा कौ हम अपने मंघिन-की साथि खुसी मनाई। मुला जबसे तोहार ई बेटवा आय के तोहार धन पतुरिबन की साथि लील गै ओ-कर नेवता किहा। तब क ओ-मे कहिस कौ बेटा तूँ हमरे संग हमेंसा बाट। जवन कुछ हमार आय तवन तोहरें पाय। मुला हम पंच-का खुसी होवै चाही काहे-से ई तोहार भाई मरा रहिन और फुनि कौ उठेन अउर हेरान रहा अउर मिल गय ॥

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ek manai-ke dui betwe rahin. Oh-ma-se lahura ap'ne
One man-of two sons were. Them-in-from the-younger hit-own
 bap-se kahis, 'dada, dhan-ma jawan hamar bakh'ra lagat-hoy tawan
father-to said, 'father, property-in which my share may-be that
 ham-ka dai-da. Aur wai apan dhan un-ka bat-dihin. Aur
me-to give. And he his-own property them-to dividing-gave. And
 dher din nahl bita ki lahura bet'wa sab dhan bator-ke
many days not passed that the-younger son all property collecting
 pardes chala-gay, aur uha apan dhan kuchal-ma
foreign-land-to went-away, and there his-own fortune evil-conduot-in
 lutay-paray-dihis. Aur jab sammal gaway-daris oh des-ma bara
squandered. And token all he-had-wasted that country-in great
 kal par-ga. Wai banay dalidra hoy-ga. Tab wai or des-ke
famine fell. He totally poor became. Then he that-very country-of
 ek bhal-manal-ke pachhe lag-gai. Tab wai
one gentleman-of behind became-atlacked (i.e., became his servant). Then he
 6-ka ap'ne khetan-ma suar charawal-ka pathai-dihis. Aur u chahat-raha
him his-own fields-in swine feeding-for sent-away. And he wished
 ki, 'jawan phok'lai suar khat-rahin taw'ne-se apan pet
that, 'what husks the-swine used-to-eat those-tery-mth my-own belly
 bhari:' aur keu o-ka nahl det-raha. Tab 6-ka
I-may-fill : ' and any-body him-to not used-to-give {anything}. Then him-to
 chet bhai ki, 'ham're bap-ke kitik majur-ku khay-
senses became that, 'my father-of how-many day-labourers-of after-eating-
 pi-ke ubar-jat-hai aur ham bhukhan marit-hai. Ham uth-kat
and-drinking (food-)is-saved and I by-hunger "am-dying. I arising
 ap'ne bap-ke lag jab aur un-se kahab ki, "he bap, ham.
my-own father-of near will-go and him-to will-say that, " O father, I
 Daiu-ke aur toh're age ap'radh kihin, aur ham ek'ro layak nahl
God-of and thee before sin did, and I this-for fit nol-atn

ki ab tohar bot 'wa kahai; ab, ham-ka ap'ne majur-ki
that now thy son J-map'be-called; now, me thy-own day-labourers-of
 nai jan.'" Tab wai uth-kai ap'ne bap-ke lage gai. Mula,
like consider." Then he having-arisen his-own father-of near went. But,
 jab wai lamen rabin tabai o-kar bap o-ka dekhis au.r daya
when he far-off was then-even hie father him saw and pity
 lag, aur dhay-ke apan gatai-ma chhaptay-lihis aur chum lihis.
seized(-him) and running his-own neck-in enfolded (-him) and kisses took.
 Aur bet^awa babu-se kahis ki, 'he dada, ham Daiu-ko age aur
And the-son the-father-to said that, ' O father, I God-of before and
 toh^are hajure ap^aradh kihin attr ab bam ek^are layak nahi bati
thy presence-in sin did and now I this-for fit not am
 ki tohar ber^awa kahai.' Mula bap ap'ne chak^aran-se
that thy son I-may-be-called.' But the-father his-own servants-to
 kahis ki, 'bhal nik kap^ara lai-awa, aur O-ka pahiray-diya; o-ko
said that, 'very good clothes bring, and him putting-on give; his
 hath-ml mun'ri, aur gore-ma pan^ahi pahiray-diya; aur ham sab jane
hand-on ring, and feet-on shoes putting-on give; and (let-)us all men
 khiy aur khusi kari; ehi-bare ki i hamar betwa mara raha,
eat and merriment make; this-for that this my son dead was,
 aiir phuni ji ga; u heran raha, aur mil ga.' Aur unban
and again alive went; he lost was, and found went. And they*
 khusi karat lage.
merriment to-make began.

Oi jun O-kar jeth bet^awa khete-mi raha. Aur jab u
At-that-very time his elder son the-field-in was. And when he
 ay aur ghar nag^aoh ay-gat nuchab gaub suni-para. Ap^ane chak^aran-
came and house approached dancing singing were-heard. His-own servants-
 -ma-sc ek-the-ka bolay-ke puehhis ki, 'i kaw atai?' Wai o-se
*in-from one having-called he-asked that, 'this what is? ** He him-to
 kahis ki, 'tohar bhai ay-bate, aur tohar bap now'ta kihis ek're
said that, 'thy brother is-come, and thy father feast did this
 bare ki u kusal-ohhOm-se ay.' Aur ii risiha boy-ga. Bhitari jabai na
for that he safety-with came.' And he angry became. Inside going not
 karai. Ehi bare o-kar bap bahar ay aur o-ka mamais. Aur u
did. This for his father outside came and him appeased. And he
 ap'ne bap-ka jawab dihis ki, 'dekha, ki bar^asan-se ham tohar
his-own father-to answer gave that, 'see, that years-front 1 thy
 sewa kihen, kahiyo tohar kaha iaren naht; aur tehu-par
service did, ever-even thy saying I-put-away not; and that-even-on
 tu kahiyo bam-ka ek-the chhegri-ke bachcho na diha ki ham
thou ever-even me-to one-even goat-of young-one not gavest that 1

ap'ne sanghin-ke sathe khushi manai. Mula, jaise tohar i
my-ovm friends-of with merriment might-celebrate. But, as thy this
 befwa ay, je tohar dhan paturian-ke sathe lil-gai, G-kar new'til
son came, who thy fortune Iwrlots-of with devoured, his feast
 kiha.' Tab u o-se kahis ki, 'beta, tu harn're sang hame^asa
thou-madest.' Then he him-to said that, 'son, thou me with always
 bat; jawan kucbh hamar ay tawan toh^arai ay; mula, ham panoh-ka
art; whatever thing mine is that thine-even is; but, we people
 khushi howai chain kahe-se i tohar bhai mara rahin, aur
happy to-be is-proper because this thy brother dead was, and
 phuni ji uthen; aur heran rah a aur mil gay.'
again having-lived arose; and lost was and found went."

[No. 3.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN II.

अब हम एक कहिनी कहत-बहो। तीनो-कहे सब केज आपन आपन काम धै धै सुनत-आइ। अकब्र साह बीरबल फौजी औ सक्किनि लाव लसिकार साथे लै-कै सिकार खेलै बरे बलिन। सिकार उकार तौ कुछ मिलवै न कोन्ह। जेठ-के महीना-महँ घास-के मारे एक-ठौ बड़ाकै बरगद-के तरे सब केज छहाँइ लागिन। तौ बाब्याह कहिन, कि, फौजो कुछ गौतेह। तौ फौजी एस नोक के गाइन कि बने-भरे-खर सौजा, फौजे, हद्दा, खरहा, सिखार उखार, सब आपनि आपनि बाँखि मूँदि मूँदि घियान धै-कै सुने लागिन कि बनाइ सुधि बुधि बिसरि गै। तौ एक-ठौ हद्दा जौन फौजी-के लगे आपन मुँह किहीं ठाढ़ रहै, चोकरी गटई-महँ वै आपनि तसबीह डारि-दिहिन। तौ-धिक गावै-कर घियान तौ छूटि ग, औ सब बने कर रहवैये आपनि आपनि राह लिहिन ॥

जब अकब्र आने दिन दरबार कै-कै बैठिन तौ फौजी न आइन, काहे-सि कि, चीन-का बड़ा जर होइ ग-रहै। बीरबल कहिन कि, ए बाब्याह फौजी सनाइ-ग-बहै कि हमरौ भाँई आन कोउ गवैया नाँहीं बहै तौने-सि न आइन। अउ न अइहै। बाब्याह कहिन, कि, आन केज गवैया नाँहीं न। बीरबल कहिन, कहा तौ हम बिरजू बावरा-कहँ बोलाइ लै आइ। कहिन, जा, बोलाइ लै आवइ। तौ बीरबल बिरजू बावरा-कहँ लै-आइन। फुनि लागिन बिरजू बावरे गावै। तउ सब बने-कर सौजा गौति मुनि-के दरबार-महँ आइ, बेसै पहिले-की भाँई सुने लागिन। तौ ज हरिनवाँ जौने-की गटेघा-मां तसबिहिया परो-रहै ठाढ़ रहै। बीरबल तसबिहिया निहारि-कै फौजी-के आगे फेंकि-दिहिन। बिरजू बावरा कहिन, कि, इमार बखान काहे-क कहिहै, तानसेन हमहूँ-लै नोक गावै जानघिन। तानसेन बोलावावा गै। दोपक गावै लागिन दिया अपुनै बरिगे। अउ तानसेन-ई जरि-कै मरिगे। मूल

पहिले तानसेन कहें-रहिन कि जौ हम मरि आई तौ हमारि छोटि चित्तोर-
गढ़-कौ खंभके-महें चोराइ-कौ भरवाइ दिहेइ । अब मनई-उ चोह पर
सर्वजि दिहेइ कि जवने कवनउं जन्तु हमारि देह खाइ न पावै । अब चित्तोर-
कौ कमला-रानी अपने मन्हेधू-कै चारती साधन-कौ पंचिमो-की दिन करत-कौ
मलार राग गेहे, तौ हम सुनि-कौ जौ उठब ॥

बाब्याइ बैसै किहिन । अब रानी गावै लागीं तब तानसेन ताल बजावै
खामिन । ताल सुनि-कौ रानी खानि-गई कि हमारि गीति तानसेन सुनि-लिहिन ।
तौ-धिक-भर-मां तानसेन भागिन औ बाब्याइ-के लगे चला आइन । बाब्याइ
कहिन कि कमला-कौ गीति सुनै-क चाही । चित्तोर गढ़-पर चढ़ाई किहिन
औ पनि लड़ाई भै कि ब्राह्मण लचो-कर सादे चौहतरि मन जनप्र-क टेर
छाड़-ग-हे । उहे ७४॥-क अंक मनई चिहिन-कौ उप्पर लिखि दिहिन कौ-कि
जवने-से कीज केहू-कौ चिट्ठौ न खोलै ॥

अब चित्तोर कर राजा जूझि-गै औ खोन-कौ फौद हारि-गइ तब
बाब्याइ कमला-देवी-कहे केदि कौ-कौ पालकी-पर चढ़ाइ, अपने सहरहि लयाइन
औ हकूम दिहिन कि बिजान भिनसारे दुश्वाह-महें कमला-देवी-कौ गीति सुनै-
क होए । रानी एक तान पूरा लै-कै औ श्री राग धौंचौं तौ खोन-कर
जिअ खोपड़ाई फोरि-कौ बैकुंठहि चला गा । औ सब सुनवैये आपन आपन
मैंइ बाइ-कौ ठावहि रहि-गै ॥

[No. 3.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN-HINDI.

AWADHI DIALECT.

(DISTRICT EIZABAD.)

SPECIMEN II.

Ab ham ek kihini kahat-ahi. Taunt-kahai sab-keu apan apan
 Now I one stay am-aying. That-to all-(men) your-own your-own
 kan.dhai-dhai sunat-jah. Akabbar sah, Bir'bal, Phaiji, au sammini
 ears-applying listen. Akbar the-emperor, Birbal, Faizi, and all

law-lasikar sathe lal-kal, sikar-khelal-bare chalin. Sikar-ukar,
 followers (and)-troops with having-taken, hunting-for started. Game-etc,
 tau, kuchhu mil^abai-na-kinh. Jeth-ke; mahina-mahai ghaml-ke mare
 indeed, anything was-not-found. Jeth-of month-in heat-of on-account

ek-thi barakal bar^agadeke tare sab keu chhahai login. Tau,
 one-place-in a-big banyan-tree-of under all people shade-(shelter) took. Then

Bassah kahin, ki, ' Phaiji, kuchhu gauteh.' Tau Phaiji! es nik-kat gain
 the-emperor mid, that, ' Falsi, something sing.' Then Faizi so well sang
 ki ban-bhare-kar sauja, jaise hanna, khar^aha, siar-uar, sab apani
 that the-forest-whole-of animals, such-as deer, hares, jackals-etc, all their-own

apani akhi mudi-mudi dhiyan-dhai-kai sunal lagin, ki banai
 their-own eyes closing attention-giving to-hear began, so-ihat entirely
 sudhi-budhi bisari-gai. Tau ek-thi hanna, jaun Phaiji-ke lage apan muh
 consciousness lost-was. Then one deer, which Faiqi-of near its-own face
 kihT tharh" rahai, ok^ari gatnl-mahai wai apani tas.^abih dari-dihin. Tau-
 putting standing was, its neck-about he his-own rosary threw. In-

dhik gawal-kar dhiyan, tau, chhuti-ga, au sab bane-kar
 the-meuntime singing-of attention, indeed, lost-was, and all forest-of
 raVwaiyai apani apani rah lihin.
 inhabitants their-own their-own way took.

Jab Akabbar ane din dar^abar kai-kai baithin, tau Phaiji na ain,
 When Akbar another day court in sat, then Faizi not came,
 kahe-se ki on-ka bara jar hoi-ga-rahai. Blr^abal kahin ki, 'e Bassah,
 because that him-to great fever had-become. Birbal said that, 'O emperor,
 Phaiji sanai-ga-ahai, ki, "ham'ri nai an keu gawaiya nahi ahai,"
 Faizi has'become-proud, that, " me like other any singer not is,"
 taune-se na ain. Au na aihai.' Bassah kahin ki, 'an
 therefore not he-came. And not he-will-come.' The-emperor said that, 'another

keu gawaiya nahi na ? ' Bir'bal kahin, ' Kaha tau ham Bir^aju Baw'ra-
 any singer not not ? ' Birbal said, ' (f-you-)say then I Birju Bawra-
 kahaT bolai lal-ai.' Kahin, 'ja, bolai lai-awah.' Tau Blr^abal
 to calling bring.' Said(-the-emperor), 'go, calling bring' Then Birbal
 Bir^aju Baw^ara-kahai lai-ain. Phuni lagin Bir^aju Baw^are gawai. Tau sab
 Birju Batora brought. Again began Birju Bawra losing. Then all
 bane-kar sauja giti suni-kai dar^abar-mahai ai, waisai
 the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way
 pabile-ki nal sunai lagin. Tau u harin'wa jaune-ki gataiya-ma
 before-of like to-hear began. Then that deer which-of neck-around
 tas'bihiya pari-rahai, tbarh-rahai. Bir'bal tas'bihiya nikari-kai Phaijike ago
 the-rosary thrown-was, standing-was. Birbal the-rosary iaking-off Fuizi of before
 phiki-dihin. Bir'ju Baw^ara kahin ki, ' hamar bakhau kabe-ka kiheh ?
 threw-away. Birju Bawra said that, ' my praise what-for did-you-make ?
 Tan-sen ham-hu-lal nik gawai jan'thin.' Tan-sen bol'wawa-gaL Dipak
 Tan-sen me-even-than better to-sing knows.' Tan-sen called-in'was. Dipak
 gawal lagin. Diya apuai bari-gai, au Tan-son-u jari-kal
 to-sing he-began. The-lamp by-itself was-lighted, and Tdn-sen-also being-burnt
 mari-gai. Mul pahile Tan-sen kahe-rahin ki, ' jau ham mari-jai, tau
 died. But beforehand Tan-sen said-had that, ' if I die, then
 hamari lothi Chittaur-garh-ki khandh^ake-mahai chorai-kai dhar^awai-diheb,
 my corpse Chittaur-fort-of moat-in secretly cause-io-be-put,
 au manal-u oh-par sawaji-diheb, ki jawⁿe-kawna-u jantu bamari deh
 and men-too it-on put-as-guards, so-thai any beast my body
 khai na pawai. Jab Chittaur-kai Kam^ala-Rani apⁿe mansedbu-kal
 eat not may-beable. When Chittaur-of Kamla-Rani her-own husband-of
 ar^ati Sawan-ki pachimi-ke din karat-kal, Malar-rag gaihar, tau
 lamp-lustration Sawan-of 5th day-of day doing-for, Malar-Rag will-sing, then
 ham suni-ka! jl uthab.'
 J hearing alive will-arise.'

Bassah waisai kihin. Jab Rani gawat lagi, tab Tan-sen
 The-emprcor the-same did. When the Queen losing began, then Tan-sen
 tal-bajawai lagin. Tal sunl-kal ran] jani-gal ki, 'hntnari
 time-to-beat began. The-bealing-of-time hearing the-Queen knew that, ' my
 giti Tan-sen suni-lihin.' Tau-dhik-bhar-ma Tan-sen bhagin au hnssuh-ke
 song Tan-sen heard-has.' In-the-meantime Tan-sen ran-away and the-emperor-of
 lage- chala-ain. Bassah kahin ki, ' Kam^ala-kal giti sunat-ka
 near came. The-emperor said that, ' Kamla-of songs hearing-for
 chhi.' Chittaur-garh-par oharhai kihin, au esi larai bhai
 is-necessary.' Chittaur-fort-on attack he-made, and such fight look-place
 ki Brah^aman kshatri-kar sarhe-ohauhattari man janee-ka dher
 that Brahmaus kshatriyas-of half-and-seventy-four maunds sacred-threads-of heap

hoi-ga-hai. Uhai sarhe-ohauhattari-ka ank manal chityhin-ke uppar
became. The-same half-and-seventy-four-of number men letters-of upon
 likhi-dethin kai-ki jawane-se keu kehu-kai chitthi na kholai.
write in-order that which-by anybody anybody's letter not may-open.
 Jab Chittaur-kar Raja jujhi-gai au on-kai! phaud hari-gai, tab
When Ghittaur-of king was-slain and his army was-defeated, then
 Bassah Kam^ala-DevI-kahai kaidi-kai-kal pal^akl-par charhai
*the-emperor Kamla-devi imprisoned-having*made a-palankeen-on causing-to-mount*
 ap^ane sah^arahi layain, au hukum dihin ki bihan bhin^asare
his-own city-to brought-her, and order gave that to-morrow in-the-morning
 dar^abar-mahai Karn^ala-Devi-ka! giti sunal-ka hoe. Rani ek tan-pura
court-in Kamla-devl-of song to-be-heard is. The-Queen one a-lute
 lai-kal jau Sri Rag ghichi, tau on-kar jiu khop^arai phori-kal
taking' as Sri Rag she-drew, then her soul (her-)skull bursting
 baikunth-hi chala-ga, au sab sun^awaiyai apan-apan muh bai-kat
heaven-to 'went-away, and all hearers their-own mouth wide-opening
 thaehwhi rahi-gai.
in-their-places Remained.

FREE TRANSLATION OF THE FOREGOING.

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

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

¹ The *dipak*, or Illuminator, is the name of a *rag*, or melody, which is sung at eventide. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only WAS the song followed by its proper effect, but Tan-sen himself took fire, and was burnt to death.

zoom lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the moat of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamla of Chittaur should lustrate¹ her husband with lumps on the fifth of the month of Sawan, and should sing the Melody of Mallar, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tan-sen came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tan-sen had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamla sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brahmins and Kshattriyas alone, they collected seventy-four and a half maunds.² This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Raja of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamla prisoner, and had her carried in a litter to his own city. There he gave the order, that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.³ As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

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

The following peculiarities of the dialect may be noticed. The termination *an*, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in *bhukhatt*, by hunger, is here used as a termination of the oblique form, as in the phrase *mare bhukhan-ke*, by hunger. Another termination of the oblique is *e*, as in *khete-ma*, in the field; *etⁿna dine-se*, from so many days. The direct masculine termination of the Genitive is sometimes *kat*, as in *Par^ameiwar-kai*, of God; *tca-kal bap*, his father.

¹ The *Arti* is a ceremony of waving in a circle before the image of a god a platter containing a five-wicked burning lamp, floor, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tan-sen died in the month of Jeth, which is in the height of the hot season. Sawan is two months later, in the middle of the rainy season. The fifth of Sawan is the date of the festival of the *Nagaa*, or snake-gods. On this festival, which is a women's one, wives perform *arti* before their husbands, and sing at the same time. The *mallar* is one of the six principal *rags*, or modes in Hindu music. It is sung in the rainy season, and is said to be very plaintive.

² An account of Akbar's siege of Chittaur will be found in Chapter X of the Annals of Mewar in Tod's *Rajasthan*. 'To eternize the memory of this disaster, the numerals 74½ are *tilak* or accursed. Marked on the banker's letter in Rajasthan, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.'

³ The *sri-rag*, or Melody of Prosperity, is another of the six principal *rags*, or modes, in Hindu music.

For the third personal pronoun, we should note the forms *wa-ka*, to him; *im-kai*, his; and the nominative plural *wai*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus *wa-k're* is used to mean both *to him,' and • him.'

Amongst verbal forms, note *lag*, he began; *kihau-hai*, I have done; and *kin*, for *kinh*, I did. Note also the typical Awadhi past tense ending in *an*, of a verb whose root ends in *a*, which we meet in the word *nag'chan*, he approached.

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT GONDA.)

प्रभु जने के दुइ पेछा रहे उन मां से छोड़का बेछा
 आपने बाप से कहिस कि हे बाप हम कां जबन
 बय्या पतये पवन बांछि देखे तो छ आपन पूंजी
 छ का बांछि दिसि - कुछ दिन के पाछे छोड़का
 बेछा सब लै है के परदेस चला गा आपन मांसव
 जागति बेकाक मां उड़ा दिसि - जब सब
 फूक चुका तो रहि देस मां बड़ा हुआ पातव तो
 भूषण मै लागे - तब छ रहि देस के एक मनई के लोगा-
 छ का सुन्नि चायै के व्यापार जेते मां पहरस-
 छ आपन पै कला भूषा से जबन सुन्नि व्यापार
 बहुत पुरान से जाणि जे - मुला बूतै के नाली छ गरी-
 जब नको सुनि मै तब कहै गगा कि हमने बाप के वृत्त
 नोकातन कां बाछ कां मिला है नुक पचि जात है

जाय मैं माँ मुख के मारा हों - दावो मैं उठौं नगा
 जाय के दाव के दागे चरौं नौ छिसे कहैं कि ते दाव
 मैं प्रमेश्वर नै नौ तोटा गुनहारा हों नौ तोटा
 रेखा नातुन के दागे नही हों - मोकां जाय के
 चकाव तो के दोष - उठौं नगा जाय के दाव के दागे
 जाय। मुल जब उच्यत छिहा नौ के दाव नका
 देखि पातीस - तो नका देखि द्यो दागे जाय
 द्यो के गच्छ पका के नुमी दाहिंस - तव देखना
 बोला कि ते दाव मैं धामेश्वर के जागे जाय तो ते
 जागे दाव किहो है - नगा तोटा दूरा कहैं
 दागे नही न - तव दाव जाय के चकाव से कहिस
 कि सय से छक कापरा दागे नौ प्रका पहिना नगा
 उमा मुंछा पहिना नौ नौ गोरे मां पनही पहिना नौ
 नौ नगा सय के उपाद पनही नगा गंजारी
 जाते से कि तंमा दिये नगा भगिना तदा फिर से

मीला है- होला १८ है फिर मिला है-और नै सब
पुल्ल मकानै लागे-

आ वेदवा येते मा हा-जब ठिनीला और ५
पुल्ल गगचाग तौ बाच रंग सुनि पा-अक गोकादा
आ गोदादा के तवाव दुखिस-ठिनीलास कि तोला
गोदा आवा है तपन गोदा नाम बनेना किहि स है
कि ते अमे कशव से आगो-ई सुनि के ठिनीला तुम
हा मो-और वयगु मा गगा-तौ नै कै वाय आवा
और चिगो कि हिंस-ठिनीला नि हिंस
कि प्रतमा दिने से तम तोला काम नाम करिगै
और तपन गोदा के के सेवा-ईसति वा १
गली कीन मुला ११ तम को कवतं एक धेगा
कै वचो बध हो कि तपन संविने मां सौय
करिग मुला जब तोला ठि वेदवा आवा जे

समुदा-वै जजाति बेड़िबिना मां बीबाबा
 सनौ पु नैबना कहै॥ तौ बाप कहिस कि
 ते बेय गुहनि हमेसा हमेन साथे ॥१॥ हो
 नौ॥ मृगन कुछ हमरे ते पन्नन तो हो ले
 ईचारी ॥१॥ कि हम सब पुरा ममाई काहे से
 कि गोहा नाष्ट मग ॥१॥ फिर जीन्ना है
 नौ॥ हो॥१॥ ॥१॥ फिर मिला है-

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI,

AWADHI DIALECT.

(DISTRICT GONDA.)

TRANSLITERATION AND TRANSLATION.

Ek	jane-ke	dui	bet ^a	wa	rahe.	Un-ma-se	chhot ^a ka	bet ^a wa
One	man-of	two	sons		were.	Them-in-from	the-younger	son
ap ^a ne	bap-se	kahis	ki,	'he	bap,	ham-ka	jawan	bakh ^a ra
his-own	father-to	said	that,	'O	father,	me-to	what	share
pahuchai,	tawan	bati	dew.'		Tau	u	apan	puji
may-reach,	that	having-divided	give.'		Then	he	his-own	property
								him-to
bati	dihis.	Kuchh	din-ke	pachhe	cbhot ^a ka	bet ^a wa	sab	
having-divided	gave.	Some	days	-of	after	the-younger	son	all
lai-dai-ke		par ^a des	chala-ga	au	hus	sab	jajati	
having-taken-et-cetera		(to-)a-foreign-lund	went-away	and	there	all	fortune	
bekar	kar-ma	urai-dihis.	Jab	sab	phnk-ehuka		tau	
bad	deeds-in	squandered.	When	all	he-had-burnt {i.e., squandered)		then	
wahi	des-ina	bara	jhura	para.	Tab	tau	bhukhan	marai
that	country-in	great	dryness	fell.	Then	indeed	from-hunger	to-die
lage.	Tab	u	wahi	des-ke	Ok	manai-ke	lage.	ga.
he-began.	Then	he	that	country-of	one	man-of	near	went.
							He	him
suari	charawai-ke"	khatir	khete-ma	patha'is.	U	apan	pet	
swine	feeding	for	fields-in	sent.	Ile	his-own	belly	
	kana ¹	bkiitsi-se	jawan	suari	khat-rahe	bahut	khusl-se	
the-particles-of-grain		chaff-with	which	swine	used-to-eat	much	pleasure-	oith
bhari-let,	inula	wahau	keu	nahi	det-ralia.	Jab	wak ^a re	
would-have-filled,	but	that-too	any-one	not	used-to-give.	When	to-him	
sudhi	bhai	tab	kahai	lagn	ki,	'hara ^a re	bap-ke	bahut
senses	became	then	to-say	he-began	that,	'my	father-of	many
nokar ^a an-ka	khaye-ka	milat-hai,	baruk	bachi	jat-hai,	au	mai	
servants-to	food-to-eat	is-given,	and-also	saved-(food)	is,	and	I	
mare	bhukhan-ke	marat-hau.	Lao,	mai	uthau	awar	ap ^a ne	
owing-to	hunger	am-dying.	Come,	I	may-arise	and	my-own	
bap-ke	lage	chalau	aur	un-se	kahau	ki,	'he	bap,
father-of	near	may-go	and	him-to	say	that,	'O	father,
								I

¹ When rice is pounded, huska as well as small particles of rice are separated from the sound grains. These particles of rice are called 'IcanS' and are used for the food of the animals.

Prauswar-kai au tohar gunah-gar haft, au tohar bet^awa kah^awawai-ke
God-of and thy sinner am, and thy son to-be-called
 layak nahl hau. Mo-ka ap^ane chak^aran-ma kai lew."["] U utha
fit not I-am. Me thine-own servants-in having-made take." He arose
 au ap^ane bap-ke lage awa. Mul jab u bahut duri raha wa-kal
and his-own father-to near came. But when he much distant was his
 bap wa-ka dekhi-lihis. Tau wak^aro dekhi daya
father him happened-to-see. Then him havvng-seen compassion
 lagi au dauri-ke, gatai pakari-ko, ohumi-lihis. Tab
having-seized"(him) and having-run, neck having-held, he-kissed"(him). Then
 betauna bola ki, 'he bap, mai Par^amesur-ke age au toh^are age
the-son spoke that, ' 0 father, I God-of before and thee before
 pap kihau-hai, awar tohar put kahawai layak nahi-na. Tab bap
sin have-done and thy sort to-he-called fit not-I-am. Then the-father
 ap^ane chak^aran-se kahis ki, 'sab-se nik kap^ara lad au e-ka
his-own servants-to said that, ' all-of good clothes bring and this-one
 pabirao. Au ek mudari pabirao, au gore-nia["] pan^ahi pabirao, aur ao
put-on. And one ring put-on, and feet-on shoes put, and come
 sab-keu. khai-pii; au khusi manai. Kahe-se-ki hamar
(let)-us-every-one eat-(and)-drink; and joy celebrate. Because-that my
 I bet^awa mari ga-raha, phiri-se jia-hai; heray ga-raha-hai, phir
this son dead had-been, again alive-has-become; lost had-been, again
 mila hai.' Aur wai sab khusi manawal lage.
found is.' And they all joy to-celebrate began.

Bar^aka bet^awa khete-ma raha.. Jab u awa aur bakh^ari
The-elder son the-field-in was. When he came and the-home
 nag^achan tau nach-rang suni-para. Ek nokar^aha-ka goh^aray-ke
approached then dancing-music became-audible. One servant having-called
 hawal puchhis. U batais ki, ' tohar bhai awa-hai, tawan tohar bap
account asked. He said that, ' thy brother has-come, therefore thy father
 new^ata kihis-hai ki wai khem-kusal-se ae-ge.' I suni-ke u
feast has-made because he safety-toith came.' This having-heard he
 bahut risiha bha aur bakh^ari-ma na ga. Tau wa-kai bap awa au
much angry became and house-into not went. Then his father came and
 chiraui kilns. U jawab kilns ki, ' et^ana dine-so ham tohar
entreaties made. He answer made that, 'so-many days from I thy
 kam-kaj karit-hai aur kab^ahu toh^are kahe-ke seway dusari bat nahi
works am-doing and ever-even thy saying-of besides another act not
 kin, mul tu ham-ka kab-hu ek chheg^ari-kai bachau na diha
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
 ki ap^ane sanghin-ma saukh karit; mula jab tohar
that my-own companions-among merry f-might-have-made; but when thy

u bet^awa awa 36 samul-lai jajati berinin-ma¹ bil^awais tau tu
 that *eon* came who all-even fortune harlots-among toasted then thou
 new^ata kiheu.² Tau bap kahis ki, ' he beta, tu hari-hamBsa ham^aren
 feast madest.' Then the-father said that, ' O son, thou always me
 sathe rahat-hau aur jawan-kuohh ham^are-rahe tawan toh^are hoy. I
 with livest and whatever mine-was that thine is. This
 chahi raha ki ham sab khusi manal kahe-se-ki tohar bhay mara
 proper was that we all joy may-celebrate -because-that thy brother dead
 raha, phir 3la hai; aur heray ga-raha, phir mila hai.'
 was, again alive is; and lost was, again found is.'

¹ *Berinin* =girls of the Nat casto, who prostitute themselv.

² *Kaheu* of the original is a slip of the pen for *kiheu*.

LUCKNOW AND BARABANKI.

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

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

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

The letter *e* often becomes *yd*, as in *yak* for *ek*. There is an oblique form of nouns ending in *e*, as in *yukjane-ke*, of a man : *baft dure-ke vnnlnk-ma*, in a country of great distance. The masculine genitive termination is *km*, direct, and *ke* oblique. The feminine termination is *ki*, both direct and oblique. In the phrase *nau-bamhati-kai bolay-kai*, having called a barber (and) a Brahman, the first *kai* appears to be used as a sign of the accusative. So also in *bel^owa-kai dekh-kai*, having seen the son.

In pronouns, note the form *yu*, this.

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

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

[No. 6.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EA8TERN HINDI.

AWADHI DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN I.

Yak jane-ke dui bet^awa rahe. So, chhot'ka bet^avra bap-se kahis
One man-of two sons were. Now, the-younger sou the-father-to said
ki, 'mor hisa bati do. Tab bap ohi-ka hisa
that, ' my share having-divided give-me.' Then the-father him-to share
bati dihis. Kichhu din pachhe u sab rupaya iai-ka! ban
having-divided gave. Some days after he all rupees taking great
dure-ko muluk-ma nisar-ga. Aur hua apan rupaya sab kuchal-ma
distance-of countryinto weni-out. And there his-own money all evil-conduct-in
uray-dihis. To pachhe ohi-ko tle- kuchhi nahi raha; aur hua
he-squandered. That after him near anything not remained; and there
bara jhora parai lag aur banay tabah boo lag. Tab
great famine to-fall began and he extremely ruined to-be began. Then
yak bhal-manai-ke tire aur u apan khotan-ma suari
one well-to-do-man-of near went and he his-own fields-in swine
charawal-ka nokar rakhis. Tab obi-ke jl-ma jaun
feeding for servant put. Then his mind-into came, ' what
bok^aJa-chhok^ala suari khat-hai wait! pai to ham khal;'
het-cetera swine are-eating that if-I-may-get then may-eat ;*
kabo-se-ki ohi-ka kuebbu nahi railat-rabai. Te pachho u ap^ane , man-ma
because him-to anything not teas-given. That after he his-own mind-in
sochis, ki 'more" bap-ke" bahut majur lag rahat-hai so ab
thought, that ' my father-of many day-labourers engaged remain therefore now
bara-hu uth-ka! hua jai aur kahl ki, " mai tovd hiya aur
I-too arising there may-go and may-say that, "I thee 'near and
Gusaiya-ke hiya bahut pap kihin-hai aur ab aisan nahi hau ki tor
Ood-of near much sin have-done and now such not am that thy
botwa kahao. So je-mane sab majur tore hiya
sou. I-may-be-called. Therefore as all the- day-labourers thee near
lag hai ham-hu-ka lagay le." ' I sBch-bicbar-kai bap tire
engaged are me-too engaged make." ' This thinking the father near

chala-ga. Bap-ka e bet^awa-kal dure-se dekh-kal bahut soch
hewent-away. The-father-to this son far-off-from seeing much pity
 awa aur daur-kal gare-me lap^atay-lihis aur bahut churais
came and running neck-in (about) enfolded(him) and much kissed (-him)
 chatis. Tab bet^awa bola ki, 'mai tore hiya aur Gusaiya-ke hiya
licked(-him). Then the-son spoke that, 'I thee near and God-of near
 bahut pap kihin-hai aur aisan nahi hau ki pher tor bet^awa
much sin have-done and such not am that again thy son
 kahao.' Eh par bap apan majuran-se kahis, 'ki bhal
I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good
 bhal kap^ara li-ao aur eh-ka pahirao; aur eh-ka hath-ma mudari
good clothes bring and this-one put-on; and this-one's hand-on ring
 aur gore-ma pan^ahi pahirao. Ham khusiali raanaib ki hamar
and feet-on shoes put-on. I joy shall-celebrate that my
 bet^awa mar-kai jiya; aur heray-kai, pher mila.' Tab u khusi
son dying lived; and lost-being, again was-found.' Then he merriment
 karal lag.
to-make began.

Bar^aka bet^awa keohan-har-ma rahai. Jab duare awa tab git
The-clder son fields-in was. When door-to he-came then song
 aur baja-kal awaj sunis. Tab yak nokar-se puchhia ki, 'aj yu
and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this
 ka hai, jaun khusiali manai jat-hai?' Nokar kahis ki,
what is, owing-lo-which joy celebrated is-being ?' The-servant said that,
 'Tohar bhai awa hai, so tohar bap ei bare
'thy brother come is, therefore thy father this-very for
 khusiali kihin hai.' Eh par bar^aka bet^aa risan aur
merry-making done has.' This upon the-elder son grew-angry and
 bhitari nahi ga. Tab bap apai duare ay-kai ohi-ka
inside not went. Then the-father himself in-doorway coming him
 manayis. U bola, ki 'mai it^are din-se tohar sewa kihau,
appeased. He spoke, that 'I so-many days-since thy service did,
 kab^a-hu ais na bha ki eko chhcg^ari-ka bachchau
ever-even so not was that one-even goat-of young-one-even
 detau ki ap^ane anoi-par^akan-ka khiwait aur khusiali
thou-mightest-have-given-me that my-own friends I-might-have-fed and merriment
 karit; aur jab yu awa jin sab dhan kas^abin-ma
might-have-made; and when this-one came who all fortune harlots-among
 uriiy-dihis, tab yu khusiali manayin.' Tab bap b6la 'he
squandered, then this rejoicing you-have-celebrated' Then the-father spoke 'O

bhaia,¹ tai to more lage rahai; jaua more tire ban so-ati
brother, thou, to-be-sure, me near livest; what me with is that-all
tor han. Mula ei sait khusiall karab jamr rahai ki tor
thine is. But, this moment merriment to-make necessary was because thy
bhai mari-kal ab jiya, han; aur heray-kal pher miia han.'
brother being-dead now alive is; and being-lost again found is*

¹ Bhaia is a term of endearment and can be used for any man.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN

Yak gaw-ma yak lambar-dar-ke nanh-sari bitiwa rahai. Jab
One village-in one landlord-of little daughter was. when
 wa-kl umar sorah sat^{ra}h baris-ke bhai, wah jun lambar-dar-ka
her age sixteen seventeen years-of became, that time the-landlord-ta
 wah-ke biyah-kl phikir barhl. Wah beriya nau Bamhan-kai
her marriage-of anxiety increased. That time barber Brahman
 bolay-kal larik^{ka}wa-ka dhurhat patbain. Thorai dinan-ma yak larika mila.
calling a-boy to-search-for he-sent. A-few days-in one boy was-found.
 Wah-ke sath bitiwa-kal banabant bana, aur Bamhan puchha-gawa,
Sim with the-girl-of horoscope agreed, and the-Brahman was-conslnted,
 aur biyab-ki taiyari bhal. Larik^{va}vva-kai bap awa aur lei
and marriage-of arrangement took-place. The-boy-of father came and taking
 del-ke pachhe bat-kahaw hoai lag. Hajar rupaiya bahut kahe
giving-of after words-saying to-be began. One-thousand rupees much saying
 sune tai-bhawa. Tab lambar-dar rajl-khusl-se ghar ge aur
hearing-after was-settled. Then the-landlord pleasre-toith house-to went and
 barat-kai din bada-ga. Dul^{hu}hu-kai bap pand^{ra}rah hajar
marriage-party-of day was-fixed. The-bridcgroom-of father fifteen thousand
 sawag lai-kat bari dhum-dhum-sc dul^{hu}hu-ke chare awa aur
relatives taking great pomp-and-show-with bride-of in-house came and
 dwarc-char hoai lag. Horn dachbhina-ke
the-ceremony-of-the-door to-be-solemnised bega. The-fire-sacrifice gift-of
 mage-ma pandit-so tak^{ra}rar bhal, lathi cualai lag.
demanding-in the-priest-wi/h quarrel took-place, bludgeons to-be-itsed-freely began.
 Bahut manal duno kait ghayal bhain. Tab barat risay
Many men both sides wounded became. Then marriage-party being-angry
 chali. Wahl samay-ma gaw-ko bhale-manus ekattha-hoi-kai
began-to-go-back. That-very time-in village-of good-men coming-together
 barat manay-lain. Chautha din biyah bhawa aur bhat
marriage-party appeased. The-fourth day marriage took-place and rice
 barhar khushl-se khain; aur bida-hoi-kal ap^{ne}ne ghar ain.
great-food pleasre-with they-ate and having-taken-leave their-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he enlisted a barber and a Brahman,¹ and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brahmans, preparations were made for the marriage. The bridegroom's father came, and, after the handsel,² the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greeting at the door.³ The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.⁴ Then they took their leave and went home.

¹ These are the usual matchmakers.

² This is the ceremony of giving five rupees to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called *barachchha dena*. In the case of men of the twice-born castes, mace or a gold coin is accompanied by a saored thread.

³ In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

⁴ This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some *mury* to the bridegroom's, and then feeds him and his kith and kin.

The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareilly, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdu of Lucknow City. There are whole phrases in it, such as *un un-te haha*, which are almost pure Urdu, and the use of the Urdu genitive postposition *ka*, is quite common.

We notice the same tendency to spell e as *yd*, which we have found in the neighbouring districts. For 'one,' we have both *eku* and *yak*. 80 also we may quote as examples *par-dyasai*, to a foreign country; *khyat*, a field; *dyakhau*, see; and *tyawa*, service. Similarly, here, we have the letter o represented by *tod*, as in *mwar*, ray; and *hwat-hai*, it is becoming. There is also a strong tendency to make a noun singular end in *u*. Thus, *eku*, one; *jaunu*, what; *aS^hbdbu*, property; *ik-thauru*, in one place; and many others. All these peculiarities are due to the influence of the Kanauji spoken to the West.

Nouns Substantive have an oblique form in *ai* or *e*, as in *par-dyasai*, to a foreign country; *bapai-ke*, of the father; *hathe-ma*, on the hand.

As regards pronouns, note *maht-ka*, to me; *mwar*, my, above mentioned; and *kohu* anyone. The oblique form of the pronoun of the third person, *ohi*, is always spelled *wohi*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ti*, as in *karati-hau*, I am doing; *rahat-hau*, you remain; and *rakhati-hai*, they keep. Note the typical western Awadhi forms, *rahai*, he was, and *rahai*, they were. Note also *ai*, it is; *hwat-hai*, it is becoming; *dihini*, he, honorific, gave, for *dihin*; and *din*, for *dinh*, he gave.

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

एकु मनई-के दुइ बेटवा रहे। बहि-मां छोटकवा बेटवा अपने बाप-ते कहिसि कि दादा तुम्हरो गिरसी-मां जौनु इमार बीसा होइ तौनु बस-का बाँटि देउ। तब उन अपनी गिरसी-मां उष-का बाँटि दिहिसि। कुछ दिन बीते छोटकवे बेटई सब असबाहु इकठौर के-के परखासे चला गा बीरु हुँवा पहुँचि-के आपन चौक-बसु लुचपन-मां उड़ाइ दिहिसि। बीरु जब सब काम सुकि-ने तब बोहि देस-मां बड़ा भूरा पना ची वही गरीबु होइ लाग। तौ हुँवे एकु जमौदार-के हियां गा नौकरी के लिहिसि। तब बोहि बोहि-का अपने ख्यातन-मां सोरी चराबै-का पठइसि। औ बोहि-का मनु रहे कि सोरी-को-खाइ बूसी-ते आपन पेट भरि लेई मुदा वही ना बोहि-का कोहूँ दौन। तब सुधि-के-के कहिसि कि बहुति मँजूर तौ हमरे बापे-के हियां खाय-के बीरु कुछ बचाइ राखति-हैं औ मेँ हियां उपासु करति-हैं। अब मेँ हियां-ते चला जाउँ अपने बाप-के खगे चटौँ-ची उन-ते कहौँ कि दादा मेँ तुम्हार औ राम-का गुनहौ हौँ औ अब मेँ बेहि-तना-का नाइन कि तुम्हार बेटवा बाजौँ। महिँ-का अपने मँजुरी-मां लगाइ-लेउ। फिरि हुँवाँ-ते चलि-के अपने बाप-के हियां आवा। जब घर नगिछान तब बोहि-के बाप बोहि-का पहिले-ई दीख औ देखतै खुस होइ-के दौरा मारे मया के हपस्याय लिहिसि। तब बेटवा बाप-ते बेरी-री कहिसि कि दादा मेँ राम का औ तुम्हार गुनहौ हौँ अब बेहि-तना-का नाइन कि तुम्हार बेटवा बाजौँ। मुदे बाप अपने चकरन-ते कहिसि कि नौकि २ कपरा ल्यावो औ बेहि-का पहिराय-देउ। औ मुंदरी हाथि-मां औ पनहौँ पाँयें-मां पहिराय-देउ। औ सब मनई नेउता खाइनि औ खुस मे कि स्वार बेटवा मरि-के फिरि जिया औ डेराइ-के फिरि मिला। औ सब मनई खुसी करै लागि ॥

बोहि बेरिया बोहि-का बड़कवा बेटवा ख्यात-मां रहे। जब बोहु लौटि-के घर-के नगोबे आवा तब नाबे गावै-के हाँक सुनिसि। तब याक चाकर-का बोलाइ-के पूछिसि कि सेहु का छत है। तब बोहि बोहिँ-ते कहा तुम्हारि

भाय आवा-है। उन-के खेर-सजाइ आवे-ते तुम्हरे बाप नाबु-रंगु किहिसि-है।
 बोजु बहूते रिसान। घर-के भितरै न जात-रहै। येतरे-माँ बोहि-आ बापु घर-से
 निह्कारि आवा चौ मनावै लाग। बौहि बाप-से कहिसि कि व्याखौ येतरे
 दिन-ते तुम्हारि स्थावा करिति-हौं चौ कबौ तुम्हार कहा नहौं टारा। तौने-उ-
 पर तुम कबौ हम-आ एकु छेगरी-आ बहौ ना दिह्यौ कि अपने व्याहारिन-के
 साथ खुसौ करित। मुदौ जब-से तुम्हार खेहु बेटवा आवा जौने आपन पील
 बसु छिनारा-माँ उड़ाइ दिहिसि तौने-माँ तुम उन-के बरे बहौ खुसौ किह्यौ।
 उन उन-से कहा कि बच्चा तुम तौ रोखुइ हमरे-खगे रहति-हौ। जौनि बोज
 बसु हमरे है तौनि तुम्हरी-हो भाइ। हम पंचन-का चहौ कि खुसौ करी
 काहि-ते कि तुम्हार भाइ भरि-कौ जिया-है चौ हेराय-कै किरि मिला है ॥

[No. 7J

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Eku raanal-kg dui be'twa rahai. Walii-ma ohhot^akawa bet^awa ap^ane
 One man-of two sons were. Them-in the-yotmger ton his-own
 bap-te kahisi ki, 'dada, tumh'ri girasti-ma jaunu hamar hisa
 father-to said that, 'father, thy fortune-in what my share
 hoi taunu ham-ka bati deu.' Tab un ap^anl giristi-ma
 may-be that me-to having-divided give* Then he his-own fortune-in
 un-ka bati dihini. Kuchh din bite chhotp^akaye bet^awai sab
 him-to share gave. Some days having-passed the-younger son all
 asababu ik-thauru kaX-kai par-dyasai chala-ga, auru huwa
 property one-place-in having-made a-foreign-cotmtry-to went-away, and there
 pahuchi-kal apan chlj-bastu luch^apan-ma urai-dihisi. Auru jab sab
 reaching Ms-own things wickedness-in squandered. And when every
 dam chuki-ge tab wohi des-ma bara jhura para au wahau garibu
 farthing was-spent then that countryin great dryness fell and he-too poor
 hoi lag. Tau huwai eku jimldar-ke hiyg ga nauk'ri kai-lihis.
 to-be began. Then there one landholder-qf near he-went service he-took;
 Tab wohi wohi-ka ap^ane khyatan-ma son charawal-ka patba'isi. Au
 Then he him his-own fields-in swine feeding-for sent. And
 wohi-ka manu rahai ki sori-ki khal busi-te apan petu bhari-lel
 his desire was that swine-of eaten husks-with my-own stomach I-may-fill,
 muda, wahau na wohi-ka kohtl din. Tab sudhi-kal-kal kahisi ki,
 but that-even not him-to anybody gave. Then recollecting he-said that,
 bahuti majur tau ham^are bapai-ke hiya khay-kal auru kuchh
 many labourers surely my father-of near having-eaten and something
 bachai rakhti-bai, au mai hiya upasu karati-hau. Ab ma?
 having-saved keep, and I here fasting am-doing. Now I
 hiya-te chala-jau ap^ane bap-ke lage atau au un-te kahau ki,
 herefrom may-go my-own father-of near may-walk and him-to I-may-say that,
 "dada, mai turahar au Ram-ka gun^ahl hau; au ah mai yehi-taua-ka
 "father, I thy and God-of sinner am; and now I this-like
 nahin ki tumhar bet^awa bajau. Mahi-ka ap^ani majurl-ma
 not-am that thy son I-maybe-called. Me thy-own labourers-in

lagai-leu." Phiri huwa-te chali-kai ap^{ne} bap-ke hiya awa. Jab
engage" Again therefrom going his-own father-of near he-came. When
 ghar nagichyan tab wohi-k6 bap wohi-ka pahile-be dikh au
house he-approached then his father him beforehand saw and
 dekh^{tai} khus hoi-kal daura, mare-may a- ke
immediately-on-seeing pleased having-become ran, owing-to-love
 cbhap^{tyay}-lihisi. Tab bet^a bap-te cherauri kihisi ki, 'dada,
he-embraced-him. Then the-son the-father-to entreaties made that, 'father,
 mai Ram-ka au tumhar gun^{hi} hau. Ab yehi-tana-ka nahin ki
 7 God-of and thy sinner am. Now this-like not-am that
 tumhar bet^{wa} bajau.' Mudau bap ap^{ne} chak^{ran}-te kahisi
 thy son I-may-be-called.' But the-father his-own servants-to said
 ki, 'niki niki kap^{ra} lyawo au yehi-ka pahiray-deu; au mud^{ri}
that, 'good good clothes bring and this-one-to put; and a-ring
 hathema au pan^{hf} paye-ma pahiray-deu. Au sab manai neuta khaini
hand-in and shoes feet-on put. And (let-)all men feast eat
 au khus bhe, ki mwar bet^{wa} mari-kai phiri jiya; au
 and pleased become, that my son having-been-dead again lived; and
 herai-kai phiri mila.' Au sab manai khusi karat lagi.
being-lost again has-been-found And all men merriment to-make began.*

Wohi beriya wobi-ka bar^{kawa} bet^{wa} khyat-ma rahai. Jab wohu
 (At-)that time his elder son the-field-in was. When he
 lauti-kai ghar-ke nagiche awa tab nachal gawai-kai hak sunisi. Tab
returning house-of near came then dancing singing-of sound he-heard. Then
 yak chakar-ka bolai-kai puchhisi ki, 'yehu ka hwat-hai?' Tab
 one servant having-called he-asked that, 'this what is-being-done?' Then
 wohi wohi-te kaha, 'tumhari bhay awa-hai. Un-ke khair-sallah aye-to
 he him-to said, 'thy brother is-come. His with-safety coming-from
 tum^{re} bap nachu rarigu kihisi-hai.' Wohu bahutai risan. Ghar-ke
 thy father dancing music has-made.' He much grew-angry. House-of
 bhitarai na jat-rahai. Yet^{re}-ml wohi-ka bapu ghar-te nikari-iawa
inside not going-was. In-the-meantime his father house-from came-out,
 au manawal lag. Wohi bap-to kahisi ki, 'dyakhau,
 and to-appease-(him) began. He the-father-to said that, 'see,
 yet^{re} din-te tumhari syawa kariti-hai, au kabau tumhar kaha
 so-many days-from thy service I-am-doing, and ever-even thy saying
 nahi tara; taune-u-par turn kabau ham-ka eku chheg^{ri}-ka
 not I-transgressed; that-even-on thou ever-even me one goat-of
 bachchau na dihyau ki ap^{ne} byauharin-ke sath khasi-karit.
 young-one-even not gave that my-own friends-of with I-might-hace-made-merry.
 Mudau jab-te tumhar yehu bet^{wa} awa jaune apan Chij-bastu
 But since thy this son came who his-own fortune

chbinara-ma urai-dihisi, taune-ma turn un-ke bare bayi' khusi kihyau.'
debauchery-in wasted, that-on thou him-of for great merriment madest.'
 Un un-te kaha ki, 'baohcha, turn tau rojui ham're lage rahati-hau;
 He him-to said that, 'son, thou surely daily me near lites;
 jauni ohij-bastu ham're hai tauni tumhari-hl ai. Ham pafiehan-ka chahi
 what property me-with is that thine-indeed is. Us all-to it-is-proper
 ki khusi kari kahe-te-ki tumhar bhai mari-kal
 that merriment toe-may-make because-that thy brother having-been-dead
 jiya-hai; au heray-kai phiri mila-hai.'
 lived-has; and having-been-lost again been-found-has.'

PARTABGARH.

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

The specimens contain several examples of the redundant form of nouns, which ends in *auna*, as in *betaund*, a son; *bapauna*, a father. The third person singular of the past tense of transitive verbs often ends in *isi* instead of *is*, as in *kihisi*, he did, instead of *kih*. We also find examples of the past tense in *an* of verbs whose roots end in *a*, as in *dayan*, he felt compassion; *riaian*, he was angry.

The suffix of the genitive masculine is often *kai*, as in *dada-kai majur*, servants of my father; *dayu-kat nagich*, near God, and many others. Nouns ending in consonants have an oblique form in *e*, as in *hathe-ma*, on the hand; *ghare-ma*, in the house and many others. Note the form *tuhai*, to you. The third person plural of verbs often ends in *e*, instead of in *en*. Thus, we find *rahe*, instead of *rahen*, they were. The following forms which are not given in the grammar may also be noted; *bechabya*, will you sell? *ham jawa चाहित ahai*, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADUI DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

कौनों मनई-की दुइ बेटवा रहिन औ उन-माँ-से लहुरवा अपने
बाप-से कहिस दादा हो मास-टाल-माँ-से जवन होसा हमार निकसे तवन
हम-का दे खा। तौ बाप आपन रिझिक उन-माँ बाँट दिहिस। औ कहु
दिन तौते लहुरका बेटवा आपन मास-टाल जोरि-नौ दूरे परदेसे निकसि
गवा औ हुँषाँ कुचाली-माँ आपन पूँची गँवाइ दिहिस। औ जब ज सर-
बस उड़ाइ दिहिस हुँषाँ एक बड़ा भूरा पड़ा औ ज दिक होइ खाग।
तौ ज बहि देस-की एक मनई-से जाइ मेळ कहिस। ज मनई बहि-का
अपने खेतवन-माँ सुचरि चरावै बरे पठे दिहिस। औ ज खुसौ-से उहै
चोकरे-से जीने-का सुचरि खात-रहिन आपन पेट पाखत। औ कोज बहि-का
कहु देत-न-रहा। औ जब ज आपे-माँ आवा तौ कहिसि हमरे दादा-नौ
कतिक मजूर नौकी तरह खात पिछत चहै औ हम भूखन मरत अहौ।

में उठिहौं चौदादा-पास अपने जेहौं भी उन-से जाइ-कौ कहिहौं दादा में द्यू-कौ भी तोहरे नगीच कसूर किह-अहौं भी अब तोहार बेटवा कहवावै लाइख नाहीं॥अहौं। हम-का अपन एक मजूर की गई बनवा। औ ज उठा औ अपने बाप-की लगे आवा। मुला बेटौना दूरे अबहीं रहवै कौन कि वहि-कौ बाप वहि-का देख लिहिसि औ दयान औ दौड़ा औ वहि-से गरी मिखा औ चुम्मा लिहिसि। तौ बेटवा वहि-से कहिसि दादा हम द्यू-कर औ तोहरे नगीच कसूर किह-अहौं औ तोहार बेटवा कहवावै लाइख नाहीं अब रहा-अहौं। मुला बपौना अपने चकरन-से कहिसि निकी उड़ना ले आवा औ वहि-का पहिरावा। एक मुँद्री हाथे-मां औ पनहीं गोछे-मां पहिरावौ औ हम-का खाप औ मौज करे देखा। काहे-से कि मोर ई बेटौना मुखा रहा अब जौ उठा-अहौं। ज हेराइ गया रहा औ मिला-अहौं। औ ये मौज करे लागें ॥

अबहीं वहि-कौ जेठवा बेटवा सेते-मां रहा। औ जैसिन ज आवा औ घरे नेकचान नाचै गावै-कौ अवाज सुनिस। औ ज चकरन-मां-से एक-का गुहराइस औ पूँकिस कि ई काड अहौं। तौ चकरवा वहि-से कहिसि तोहार भैकरा आवा-अहौं औ तोहार दादा खिआवा किहौं-अहौं काहे-ते कि ज वहि-का कुसल-हैम-ते पाइस। औ ज रिसिचान औ भितरों जात-न-रहा। इहि-पर वहि-कर बपौना मिलासि आवा औ घेरीरी किहिसि। औ ज दादा-से अपने जबाब-मां कहिसि देखा तौ राजू कि हमै तोहार सेवा करत सेतना भरिस बीता औ कबहूँ तोहार कहा न टारा। औ ओछ-पर तूँ हम-का कबहूँ एकी जेलवान न दिहा कि हम अपने गोंइअन-मां मौज करित। मुला जैसिन तोहार ई बेटवा आवा जौन तोहार रोजी पतुरयन-मां खाइ लिहिसि तूँ ओकरे मुहे जलसा किआ। तौ बपौना वहि-से कहिसि बेटवा तैं तौ सदा हमरे साथे रहते अहिसि। औ जौन हमरे अहौं तौन तोहारै अहौं। हम-कां खुसी करव पदे रहा औ मौज करव काहे-से कि तोहार ई भैकरा मुखा रहा औ पुनि जौ उठा अहौं। औ हेराम रहा पुनि मिला अहौं ॥

[No. 8.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kauno tnanai-ko dui bet^awa rahin. Au un-ma-se lahur^awa
A-certain man-of two sons were. And them-in-from the-younger
 apⁿne bap-se kahis, 'dada ho, mal-tal-ma-se jawan hisa hamar
his-own father-to said, 'father O, the-property-in-from what share my
 nik^asai tawan bam-ka dai-dya.' Tau bap apan rijik
may-come-out that me-to give-away.' Then the-father his-own livelihood
 un-ma bat-dihis. Au kachhu din bite lahur^aka bet^awa apan
them-among divided. And some days passed the-younger son his-own
 mal-tal jori-kai durai par^adesai nikasi-gawa au hua
property-etc. collecting a-distant foreign-country-to went-out and there
 kuchall-ma apan pujl gawai-dihis, Au jab u sar^abas urai-dihis,
evil-conduct-in his-own fortune wasted. And when he all squandered
 hua ek bara jhura pari au u dik-hoi lag. Tau u
there one great famine fell and he to-be-troubled began. Then he
 wahi des.ke ek manal-se jai mel kilns. U manal wahi-ka
that country-of one man-to going union made. That man him
 apⁿne khet^awan-ma suari charawai bare pathai dihis. Au u
his-own fields-in swine feeding for sent away. And he
 khusi-se uhai ehok^are-se jaune-ka suari khat-rahin apan
pleasure-with those-very husks-with which the-swine used-to-eat his-own
 pet palat; au kou wahi-ka kachhu det-na-raha.
stomach would-have-supported; and any-body him anything to-give-not-used.
 Au jab u ape-ma awa, tau kahisi, 'ham^are dada-kai
And when he himself-in came, then he-said, 'my father-of
 katik majur niki-tarah khat piat ahai, au ham bhukhan
how-many servants in-a-good-way eating drinking are, and I from-hunger
 marat-ahi. Mai uthihau au dada pas apⁿne jaihai au
dying-am. I will-arise and the-father near my-own wilt-go and
 un-se jai-kal kahibau, "dada, mai Dayu-kal au toh^are nagich
him-to going I-will-say, "father, I God-of and thee-of near
 kasur kihe-ahau, an ab tohar bet^awa kah^awawai laik nahi
sin done-have, and now thy son to be called worthy not

ahi Ham-ka apan ek majur-ki nai ban^awa." Au u utha
 am. Me thine-own one servant-of like make." And he arose
 au ap^ane bap-ke lage awa. Mula botauna durai ab-hi
 and his-own father-of near came. But the-son far-of-even yet
 rab^abai-kin, ki wahi-kal bap wahi-ka dekh-lihisi, au dayan, au
 was, that his father him happened-to-see, and took-pity, and
 daura, au wahi-se gare mila au chumma lihisi. Tau bet^aa
 ran, and him-with by-the-neck met and kisses took. Then the-son
 wahi-se kahisi, 'dada, ham Dayui-kar au toh^are nagioh kasur
 him-to said, 'father, I God-of and thee-of near sin
 kibe-ahl, au tohar bel^awa kah^awawai laik nahl ab raha-ahi.'
 done-have, and thy son to-he-called fit not now I-remained-am.'
 Mula bapauna ap^ane chak^aran-se kahisi, ' nikau urh^ana lai-awa
 But the-father his-own servants-to said, ' the-good torapper bring
 au wahi-ka pahirawa. Ek mudrl hathe-ma au pan^ahl gore-ma
 and that-one-on put. One ring hand-on and shoes feet-on
 pabirawau, au ham-ka khae au mauj-karai dea; kahe-se ki
 put, and us to-eat and merriment-to-make let; because that
 mor I betauna mua raha, ab ji utha-ahai; u herai
 my this son dead was, now alive arisen-is; he lost
 gawa-rahā, au mttā-ahai.' Au wai mauj karal lage.
 had-gone, and found-is.' And they merry to-make began.
 Ab-hi wahi-kal jethar^awa bet^awa khete-ma rahu; au jaisin u
 Now his elder son field-in was; and as-even he
 awa au ghare nek^achan nachal gawai-kai awaj sunis; au u
 came and house approached dancing singing-of sound he-heard; and he
 ohak^aran-ma-se ek-ka guh^arais au puchhis ki, ' I kau ahai ?'
 servants-in-from one called and asked that, ' this what is ?'
 Tau chakar^awa wahi-se kahisi, 'tohar bhhalk^ara awa-ahai, au tohar
 Then the-servant him-to said, 'thy brother come-is, and (by-)thy
 'dada khiawu kihi-ahai, kahe-te ki u wahi-ka kusāl-ohhera-te pais.
 father feast been-made-has, because that he him safety-welfare-with found.
 Au u risian au bhi^ara jat-na-raha. Ihi-par wahi-kar
 And he grew-angry and inside going-not-was. This-upon his
 bapauna nikasi-awa au cherauri kihisi. Au u dada-se ap^ano
 father came-out and entreaties made. And he the-father-to hit-own
 jabab-ma kahie, 'Dekha, tau, raju, ki hamai tohar sewa karat
 answer-in . said, ' See, verily, sir, that to-me thy service doing
 ket^ana baris bita au kab-hu tohar kaha na tara;
 how-many years passed and ever-even thy words not (I-)transgressed;
 au ohu-par tu ham-ka kab-hu ekau hel^awan na diha,
 and that-even-on thou me-to ever-even one-even kid not gavest,

ki ham ap^ane goian-ma mauj karit. Mula, jaisin
that I my-own friends-among rejoicing might-have'made. But, as-even
 tohar i bet^awa awn, jaun tohar rojl patur^ayan-ma khai-lihisi,
thy this son came, who thy livelihood harlots-among ate-up,
 tu ok^are mudde jal^asa kihya.' Tun bapauna wabi-se kahis,
thou him for a-feast did.' Then the-father him-to said,
 'bet^awa, tai tau sada ham^are sath rah^atai-ahasi au jaun
'son, thou verily always me with living-indeed-art and what
 ham^are ahai taun toharai ahai. Ham-ka khusi karab pads
mine is that thine-indeed is. Us-to merriment to-make proper
 raha au mauj karab, kahe-se ki tohar I bhalk^ara mua
was and rejoicing to-make, because that thy this brother dead
 raha au phuni ji utha-ahai; au heran raha phuni mila ahai.'
*was, and again alive arisen-is; and lost was again found is**

[No. 9.J

INDO-ARYAN FAMILY.

MEDIATE GROUP,

EASTERN HINDI.

(AWADHI DIALECT.)

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

एक अहीर-के घरे-माँ चार मनई करिका भास पतोइ और बाप रहत रहें। मुला बाछू बहिर रहें। बेटीना एक दिन खेते-माँ घर ओतत-रहा भी ओही पोरी-से दुई राहो चला-आवत-रहें। ये बेटीना-से गुहराई-के पूछिन कि हम रामनगर-का आवा चाहित-अहैं कौनी उगर-से जाई। तो ऊ अहिरवा जानिस कि हमरे बरधवन-का पूछत अहैं कि बेचव्या भी गोहराई-के कहिस कि बरधवन-का हम न बेचवै। यहि पर रस्ता-वौर गुहराई-के कहिन कि हम-का बेल न चाहो-रह्या की जानत बुधा तो लखाइ द्या। तो ऊ जानिस कि सौ रुपैया बरधवन-के लगावत अहैं। भी गुहराई-स कि राजू सौ रुपैया काव जी दुवू सौ देखो तबहूँ हम थापन बरधवन तुहें न देखत। कहुष बेर-माँ पाँइ-के महतारी रोटी बहि-के बरं लौई। रुखा खाती बेरा बेटीना बोला माई हो पाऊ दुइ मनई बरधवन-के सौ रुपैया देत-रहें। मुला हम कहा कि दुई सौ-का हम न देवे। सौ रुपैया कौन चौक पाटे। महतया बोली कि हँ बच्चा हम-हूँ जानित-है कि सागे-माँ खोन आव सेवाइ इइ गवा अहे। मुला जीन कुछ होइ तनो तुनो ऐसिन खाइ ल्या। लौट-के जब घरे पाइ तो पतोहिया-से कहिस कि खोन सागे-माँ अस सेवाइ-के दिहे कि बेटीना-से रोटी नाहीं खाइ-ने। तो ऊ कहिस कि बासन दे-के में मिठाई कब लिछों-रहा। दादा जीन दुपारे-पर बैठ-रहत-हैं चला तिन-से इज्जराइ देई। दूनी भगरत भगरत जी दुपारे-पर पाई तो पतोहिया ससुर-से बोली कि क-ही तू हमें बासन दे-के मिठाई खेत कब देखे रह्या। तो ससुरवा बोला कि गोइ चरावे तो तू जा भी काठो हम-से पुँछव्या ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek ahlr-ke ghare-ma char manai, larika, sas, patoh,
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law
 aur bap, rahat-rahe. Mula charyu bahir rahg. Betauna ek din
and father, living-were. But all the-four deaf were. The-son one day
 khete-ma har-jotat-raha au ohi Ori-se dui rahi ohala-awat-
the-field-in ploughing-was and that side-from two wayfarers coming-
 rahg. Wai betauna-se guh^arai-kai puchhin ki, *ham Ramnagar-ka jawa
were. They the-son-to calling-out asked that, 'we Ramnagar-to to-go
 चाहित-अहै. Kauni dagar-se jai?' Tau u ahir^awa janis ki,
wish. Which way-by should we-go ?' Then that cowherd knew, that,
 'ham^ae bar^adhawar a puchhat-ahai ki, "beoh^abya?" ' Au goh^arai-kai
'my oxen-aba they-are-asking that, "will-you-sell ?" ' And calling-out
 kahis ki, 'bar^aawan-ka ham na bech^abai.' Yahi-par rasta-girai
said that, 'thc-oxen I not will-sell.' This-on the-wayfarers
 guh^arai-kal kabin ki 'ham-ka bail na chaki-rahya, jau janat-hua tau
calling-out said that, 'us-to oxen not required-were, if you-know then
 lakhai-dya.' Tau u janis ki, 'sau rupaiya bar^adhawan-kai
show-m-the-way.' Then he supposed that, 'a-hundred rupees oxen-of
 lagawat-ahai,' au guh^aais ki, 'raju, sau rupaiya kaw; jau
price-they-are-fixing? and called-out that, 'sirs, a-hundred rupees what; if
 duyū-sau detyo tab-hu ham apau barMkawan tuhai na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
 deit.' Kachhuk ber-ma oh-kal mak'tari roti waki-ke bare laui.
I-would-give.' Some time-in his mother bread him for brought.
 Rutya khati-bera betauna bola, 'mai ho, aj dui manai
The-hread at-the-time-of-cating the-son spoke, 'mother O, to-day two men
 bara^adkawan-kai sau rupaiya det-rahe, mula ham kaha ki, "dui
oxen-of hundred rupees giving-were, but I said that, "two
 sau-ka ham na debai. Sau rupaiya kaun ohij atai."
hundred-for J not will-give. A hundred rupees what thing is."

Mairtarya boli ki, 'ha, baohoha, ham-hu janit-hai ki sage-ma
The-mother spoke that, 'yes, boy, I-too know that vegetable-in
 lon aj sewai hui-gawa ahai, mula jaun-kuchh
salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever
 hoi tani-tuni aisin khai-lya.' Laut-kal jab ghare ai tau
be little-little so eat.' Returning when to-home she-came then
 patohiya-se kahis ki, 'lon sage-ma as sewai-
ihe-daughter-in-law-to she-said that, 'salt vegetable-into so excessioe-
 kai dihe ki betauna-sse roti nahi khai-gai.' Tau u
having-made thou-gavest that the-son-by bread not was-eaten? Then she
 kahis ki, 'basan dai-kai mai mithai kab lihyo-raha? Dada jaun
said that, 'utensils giving I sweets when lmd-I-taken ? The-elder who
 duare-par baith-rahathai, chala, tin-se hajurai-dei.' Dunau
the-door-at sitting-remains, go, him-with I-will-get-it-borne-outS Both
 jhag^arat jhag^arat jau duare-par ai to patohiya
quarrelling quarrelling when the-door-at came, then the-daughtcr-in-law
 sasur-se boli ki, 'ka-ho, tn hamai basan dal-kal mithai
the-father-in-law-to spoke that, 'well, you me utensils giving sweet
 let kab dekhe-rahya ?' Tau sasur^awa bola ki, 'Goru charawal
taking when saw?' Then the-father-in-law spoke that, 'cattle to-feed
 tau tu ja, au lathi ham-se puehh^abya ?'
to-be-sure thou goest, and stick me-from wilt-lhou-ask ?'

FREE TRANSLATION OF THE FOREGOING.

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

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

When she came back to the house, she said to the daughter-in-law, 'you put so much salt in the vegetables that my son could not eat his meal.' The daughter-in-law replied, 'when did I buy sweetmeats in exchange for cooking pots ? Come, I shall have my words borne out by my father-in-law, who always sits in the door-way of the house.' So the

two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots ? ' He replied, 'it's your business to graze the cattle, why are you asking me for the stick ?'

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareilly. Two apocryms are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel *e*, we often find *yd*, as in *yak* for *ek*, one ; *dyds* for *des*, a country ; *dyakh lihis*, he saw, and others. Nouns have an oblique form in *ai*, as in *par-disai*, in a foreign country ; *luchchai-me*, in debauchery ; *khetai*, in the field. There is an oblique genitive in *kere*, as in *manai-kere*, of a man ; *dyas-kere*, of the country ; *dayu-kere ag^owa*, before God ; *bap-kere-lage*, near the father.

Among pronouns, note *yu tohar bhai*, this thy brother ; *wd-ke-pdchhe*, after that, which looks like a Western Hindi form ; *wahi pain-hat*, he has got him.

In the verbs note *rahe*, they were ; forms like *kahesi* as well as *kahisi*, for the third person singular past of transitive verbs ; and second persons plural like *dinhya*, thou gavest, and *kihya*, thou madest.

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

Eastern Sub-dialect	587,500
Western Sub-dialect,—	
West of District	51,000
Pargana Patti	271,500
	322,500
	910,000

The dialect of the east of the district has been returned as Purbi. If we confine this name to Western Bhojpuri, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpuri, but, like that of the west and north, is clearly a form of Awadhi.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADUI DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

याक मनई-कीरे दुइ बेटवा रहें । उन-माँ-ते छोटका बेटौना, बपने बाप-ते कहिसि काका जदात-माँ-ते जौन हौंसा इमार होत-होइ हमरे इवाले के था । तौ बाप चापन धन उन-माँ बाँट दिहिस । वा-की कहुन दिना पाछे छोटका लरिकौना चापन संपति बटोर लौन्हिस औ दूरि परदेसे कौनों सुलुका-का चला गया औ तइहाँ लुई-माँ चापन सब धन उड़ाइ दीन्हिस । औ बहि-के सब उड़ाइ दीन्हे उपरान्त बहि ब्यास-माँ बड़ा काल परा औ ज बंगाल होइ लाग । तौ ज काका-के बहि ब्यास-कीरे याक रहोस-से मिला । तौन बहि-का खेतवन-माँ सुधरी बराबे बदे पठइस । औ ज अनन्द-से उहे लेकल-वन-ते जौन सुधरी खात-रही चापन धिट पलतै । मुला कोज बहि-का देतै न रहा । औ ज तौ समझा कि हमरे काका-कीरे बनेकन मजूर भरी भाँत खात पीछत बाटै औ हम उपवासन भरित है । अब-हिनें में उठिहीं औ बपने काका तौरे जाइ-के कहिहों दाज में द्यू कीरे औ तुम्हरे भगवाँ कसूर कीन्हे हौं औ तोहार लरिका कहाबै जोग नाहीं रह्यो । औ अब हमें बपने याक मजूर-कीर तना राख-ल्ला । औ ज उठा औ चापन बाप-कीरे लगे आवा । मुला लरि-कवा अबे दूरिन रहा बहि-कर बाप बहि-का ब्याख लिहिस मयान औ दीर-के बहि-सँ गरी लगाइ मिला औ पुनिस । तौ लरिखौना कहैस काका हम द्यू-कीरे औ तौहरे लगन कसूरबन्द छोड़ी औ अब तोहार लरिका बाबे जोग्य नाहीं रहै । बाप चकारन-ते बोला बछाँ बख निवास लै आवी औ लरिक्वा-का पहिरावौ याक मुन्दी हाथे-माँ औ कूँता गवाहे-माँ पहिरावौ । जाहे-ते हम खाई औ खुसाली करी । काहे-ते कि हमार ई लरिखौना मरि गया रहा अब जिचा चहै । खोधान रहा अबहीं पुन मिला-चहै ; औ वे अनन्द करै लागें ॥

अबहीं बहि-के जेठौना लरिका खेतै गया-रहै । औ जैसिन ज आवा घरे-की नौरे औ नाचबै औ गौने-के सबद सुनाई दीन्ह ज चकारवन-माँ-ते

पक-का गुहराकस भी पूँहिस बूझ-कर जीन मतवस यहै । तौ बकरवा कहिसि
 तोहार झोटका भाई चावा यहै तोहार बाप पकनई किछिन-है कि बाहि जिनत
 आवत पाइन-है । तबतौ ज रिखान भी भितराम न पेटत-रहा । कि बसौना
 चावा भी बिजौ किहिस । करिखावा जतर दिहिस कि हमें तौ जेह-का
 तोंहरी सेवा-भों जानें कतना बरिस बीत गवा भी कबहूँ तोहरे कहै कीरे
 खिलाफ न चला । तूँ कबहूँ थाकौ बिलवान तालुक नाहीँ दीग्या कि अपने
 व्योहारिन-मों बेन करित । मुला कबहीं तोहार ई करिखावा चावा जीन तोहार
 सब धन कासबिन-मों उड़ाइ दिहिस तूँ जाकत किछा । तौ बाप बोला क
 बेटवा तूँ तौ हमरे मिले सदीवै रहत-बहा कीर जीन हमार यहै तवन
 तुम्हरे यहै । मुला हम-का बाजिन रहा कि खूब सुझासो भी मौज करौ कि
 वू तोहार भाई गुहर गवा-रहा अब लिखा यहै खोद गा-रहा भी फुन पाया है ॥

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN

TRANSLITERATION AND TRANSLATION

Yak	manai-kere	dui	bet ^a wa	rabe.	Un-ma-te	chhot ^a ka	betauna
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap ^a ne	bap-te	kahisi,	'kaka,	jadat-ma-to	jaun	hisa	hamar
his-own	father-to	said,	'father,	property-in	from	what	share
hot-hoi,	ham ^a re	hawale-kai-dya.'	Tau	bap	apan	dhan	
may-be,	to-me	give-away.*	Then	the-father	his-own	property	
un-ma	bat	dihis.	Wa-ke	kachhuk	dina	pachhe	chhot ^a ka
them-among	dividing	gave.	That-of	some	days	after	the-younger
larikauna	apan	sampati	bator-linhis	au	duri	par-desai	
sow.	his-own	fortune	collecting-took	and	distant	in-a-foreign-land	
kaunau	muluk-ka	chala-gawa.	An	tah ^a wa	luchchai-ma	apan	
a-certain	oountry-to	went-away.	And	there	debauchery-in	his-own	
sab	dhan	urai-dlnbis.	Au	wabi-kal	sab	urai-dinhe	up ^a rant
all	property	squandered.	And	that	all	squandering	after
wahi	dyas-ma	bara	kal	para	au	u	karigal
that	country-in	great	famine	fell	and	he	poor
							to-be
Tau	u	jai-kal	wahi	dyas-kere	yak	rahis-so	rnila.
Then	he	going	that	country-of	one	inhabitant-with	met.
							He
wahi-ka,	kbet ^a wan-ma	suari	obarawal-bade	pathais.	Au	u	anand-se
him	felds-hi	swine	feeding-for	sent.	And	he	pleasure-with
uhai	chhekal'wan-te,	jaun	suari	khat-rahi,	apan	pet	
those-very	hnsks-with,	which	swine	used-to-eat,	his-own	belly	
pal ^a tai,	mula	kou	wabi-ka	dctai-na-raha.	Au	u	tau
would-have-supported,	but	anybody	him-to	used-nat-to-give.	And	he	then
sam ^a jba	ki,	'bam ^a re	kaka-kere	aneakan	majur	bbari-bhat	
remembered	that,	'my	father-of	many	day-labourers	in-a-good-way	
khat-plat-batai	au	ham	up ^a wasan	marit-hai.	Ab-hinai	mai	
eating-and-drinking-are,	and	I	front-fasts	am-dying.	Just-now	I	
uthihau	au	ap ^a ne	kaka	tire	jai-kai	kahihau,	"dau,
will-arise	and	my-own	father	near	going	I-will-say,	"father,
							I

Dayu-kere au tumh^are ag^awa kasur kinhe hau. Au tohar larika
God-of and thee-of before sin done have. Now thy son
 kahawal jog nahi rahyo. Au ab hamai ap^ane yak
to-be-called worthy not I-remained. And now me thine-own one
 majur-ki tana rakh-lya." Au u utha au apan bap-kerg lage
labourer-of like keep." And he arose and his-own father-of near
 awa. Mula larik^awa jabai durin raha wahi-kar bap wahi-ka
came. But the-son when-even far-off was Ms father him
 dyakh-lihis, mayan, au daur-kat wahi-sa gare lagai
happened-to-see, took-pity, and running him-with on-neck embracing
 mila, au chummis. Tau larikauna kahesi, 'kaka, bam Dayu-kere
met, and kissed-him. Then the-son said, 'father, I God-of
 au toh^are laga kasur-band ahl, au ab tohar larika bajai
and thee-of near sinful am, and now thy ton to-be-called
 jogya nahi rahen.' Bap chak^aran-te hola, 'barhya bastra
ft not I-remained.' The- father the-servants-to spoke, 'good clothes
 nikas lai-awau au larik^awa-ka pabirawau; yak mundri hathg-ma au
taking-out bring and the-son-on put; one ring hand-on and
 juta gware-ma pahirawau; jahe-te ham khai au khusyali
shoes feet-on put ; so-that we may-eat and merriment
 kari : kahe-te ki hamar i larikauna mari gawa-raha,
may-make : because that my this son dead had-gone,
 ab jia-ahai; khoan raha, ab-hi phun mila-ahai.' Au wai
noto he-has-come-to-life; lost was, now again found-is.' And they
 anand karai lage.
merriment to-make began.
 Ab-hi wahi-kai jethauna larika khetai gawa-rahai. Au, jaisin u
Now his elder son in-the-field was-gone. And, when-even he
 awa ghare-ke nlre au naeh^abai au gaunai-kai sabad sunai-dinh;
came house-of near and dancing and music-of sound was-heard;
 u chakar^awan-ma-te ek-ka guh^arais au puchhis 'ih-kar kaun mat^abal ahai?
he servants-in-from one called-to and asked 'this-of what meaning is?
 Tau chakar^awa kabisi, 'tohar chhot^aka bhal awa-ahai, tohar
Then the-servant said, 'thy younger brother come-is, thy
 bap pah^anai kihin-hal ki wahi jiat jagat pain-hai.'
father feast made-has that him alive quick-with-life he-has-found.'
 Tab tau u risyan au bhit^aram na paithat-raha: ki
Then verily he grew-angry and inside not entering-was: that
 bapauna awa au bintl kihis. Larik^awa utar dihis ki, 'hamai,
the-father came and entreaties made. The-son answer gave that, ' to-me,
 tau, jeb-ka tob^ari sewa-ma janai kat^ana baris bit-gawa,
verily, whom-to thy service-in I-do-(not-)know how-many years passed,

au kab-hu toh^are kahai-kere khilaph na chala; tu kab-hu
and ever-even thy saying-of against not I-went; thou ever-even
 yakau bil^awan taluk nahi dinbya ki ap^ane byobarin-ma
one-even hid even not gavest that my -own friends-among
 chain-karit. Mula jab-hi tohar I larik^awa awa, jaun
I-might-have-made-merry. But as-even thy this son came, who
 tohar sab dhan kas^abin-ma urai-dibis tu japhat kihya.'
thy all fortune harlots-among squandered then a-feast didst-thou-make.'
 Tau bap bola 'ka, bet^awa, tn tau ha^are mile sadiwai
Then the-father spoke, ' lo, son, thou verily me with always-even
 rahat-aha, aur jaun hamar ahai, tawan tumh^arai ahai; mula ham-ka
living-art, and what mine is, that thine-eren is; but us-to
 bajib raha ki khub **khusyali** au mauj karl,
proper it-was that well merriment and enjoyment we-might-celebrate,
 ki yu tohar bhai gujar-gawa-raha, ab jia-ahai;
because this thy brother had-passed-away, now he-has-come-to-life;
 khoi-ga-raha, au phun pawa-hai.'
had-been-lost, and again I-have-fonnd-him.'

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN II.

याक धरे-माँ कथा कहौ जात-रही । पखित जौन कथा कहत रहै संगरे
 गाँव-का न्योतिन-रहै । सुनवैखन-माँ याक चहिरौ यावत-रहै । जःकयवा
 सुनतौ बेरा झावा बहुत करे औ पंडितौ वहि-का प्रेमी जान-कै वहि-का नौकौ
 तना बैठायै औ खूब खातिर करै । याक दिना पंडितौ पूछिन कि राउत तूँ
 झावत बहुत हो तुम-का काउ ससुम परत-है । तौ चहिरवा औरी सेवाइ
 झावै लाग औ कहिस कि मसाराक मोरे याक भैंस बिघान रहौ कुछ बगद
 गवा औ ज बहुतै बेराम झड़-गै औ पड़ौना-का नेकचाइ न देत-रहौ । तौ
 पड़ौना दिना भर बिघ्यान औ साँहीं जूनौ मर गा । तौन पंडित वहे को
 नाईँ तु-हूँ दिना मे चुकरत-रहत-हौ । मै-का डेर लागत-है कि कतहूँ तु-हूँ
 न ओकरी नाईँ मर जा ॥

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(WEST PAITABGARH DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Yak ghare-ma katha kahi-jat-rahl. Pandit jaun katha-
One house-in a (religious) story was-being-recited. The-Pandit who tout'
 kahat-rahe sag're gaw-ka nyotin-rahai. Sun^awaiyan-ma yak ahirau
reciting-the-story all the-village had-invited. The-audience-among one cowherd-loo
 awatrahai. U kath^awa sun^ati-bera rwawa bahut karai,
med-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
 au panditau wahi-ka preml jim-kal wahi-ka nlki-
and the-Pandit-too him of-a-religious-lum-of-mind considering him in-a-good-
 tana baithawai au khub khatir karai. Yak dina panditau
way used-to make-to-sit and very-much respect-to-him did. One day the-Pandit
 puchhin, 'raut, tu rwawat bahut-hau, tum-ka kau aamujh-parat-hai ?'
asked, 'cowherd, thou weepest much, Thee-by anything is-miderstood ?'
 Tau ahir^awa aurau-sewai rwawal lag; au
Then the-cowherd more-still (literally, one-and-a-quarter) to'weep began; and
 kahis ki, 'Maharaj, more yak bhais bian-rahl, kuchh bagnd-gawa
said that, 'Sir, of-me one buffalo calved-had, something went-wrong
 au u bahutai beram hui-gai, au parauna-ka nok^achai na det-rahl.
and she much ill became, and the-calf to-go-near-her not allowed.
 Tau parauna dina-bhar chichyan, au sahi-junl mar-ga. Taun, pandit,
Then the-calf the-whole-day lowed, and in-the-evening-time died. So, Pandit,
 wahai-ki nai tu-hu dina-bhai chuk^arat-rahathau; mai-ka der lagat-hai
him-of like thou-too the-whole-day lowing-remainest; me-to fear seizes
 kat-hu tu-hu na ok^ari nai mar-ja.'
*by-chance thou-too not it like may-die**

FREE TRANSLATION OF THE FOREGOING.

A Pandit was once reciting a religious story¹ in his house, to which he had invited the whole village. Amongst his audience was a cowherd, who always wept throughout the whole of each day's recital. The Pandit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for week*.

declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

One day the Pandit asked him, 'Mr. Herdsman, I notice that you are weeping a great deal. Do you understand what I am reading?'¹ Then the cowherd began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf remained lowing the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep lowing all day long, and I am filled with fear that you too may die like my poor calf.'

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

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

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

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

Note the way in which, as in South Lucknow, *yd* is substituted for *e*, and *tod* for *0*. Thus, *yak* for *ek*, one; *sabya* for *sabs*, all; *pyaran* for *peran*, trees; both *kyar* and *ker*, of; *chhwat* for *chhot*, small; *thwar*, for *thor*, little.

As in South Lucknow, there is an oblique form of nouns in *e*, as in *jane-ker* of a man. The termination of the genitive is *ker* or *kydr*, but sometimes the Urdu *ka* is used. In pronouns we may note the forms *mahi-ka*, to me,—here *ka* has its Awadhi use of the dative; *yu*, this; and *wohi*, *uhi*, or *ui*, that (oblique forms). In verbs, note the typical Western Awadhi *rahai*, he was, and *rahai*, they were; *din* is used, as in South Lucknow, for *dinh*, he gave. The Kanauij *kahihau* has been already referred to.

¹ 'That blessed word Mesopotamia' has great influence in India. At these recitations, few understand what is read, but all are edified.

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

बाक जमे-कीर दुइ बेटवा रहें । वोहि-माँ-मते छोटकवा अपने बाप-ते कहिस कि मोरे बाप बसुधा-का मोर जउन होत-है बखरा सी मझि-का दे देउ । तब वो उन-का धन बाँट दीन । और थोरेक दिनन-के पाई छोटकवा लड़कवा सब जमा-जया लै-है-के बहुत दूर देस चला गवा और अपने धन कुकर्म-माँ गँवाइ दिहिस । और जब सन्याँ गँवाइ चुका उइ देस-माँ भूरा पड़ा और वो कंगाल होइ लाग । तब उइ देस-के याक भले-मानुस-से मिलाप कीन्हिस । तब वो उहि-का सुधरी चराबै-के बगे अपने खेत पठइस । और उहि-का यह लालसा रहे कि उइ बकुला जैन सुधरी खाती-रहै उहि-सन अपने पेट भरौ । वही उहि-का कोऊ नाहीं दिहिस । तब उहि-का धैत आवा कि मोरे बाप-की बहुत-घस नौकरिहा जन हैं, कि जिन-का पेट भर रोटी मिलत-है मुझ से उपास करत-हैं । अब मैं अपने बाप-के तीर जाइ-के कहिहौं कि मैं गुसहाराँ की और मुम्हार बूक किजे-हौं और अब मैं चस नाहीं हौं कि तोर पूत कहाँ मझूँ-का अपने नौकरिहन-माँ गिनु ॥

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yak jane-ker dui bet^awa rahai. Wohi-ma-mate chhot^akawa ap^ane
One man-of two sons were. Them-in-from the-younger his-own
 bap-te kahis ki, 'more bap, basudha-ka mor jaun hot-hai bakh^ara, so
father.to said that, 'my father, property-of my which is share, that
 inahi-ku dal-deu. Tab wo un-ka dhan bat din. Aur
me-to give-away. Then he them-to property having-divided gave. And
 thorek dinan-ko pachhe chhot^akawa lar^akawa sab jama-jatha lai-dal-ke bahut
a-few days-of after the-younger son all property . taking very
 dur des chala-gawa. Aur apan dhan ku-karm-ma gawai-dihis.
distant country went-away. And his-own fortune evil-deed-in squandered.
 Aur jab sabya gawai-chuka ui des-ma jhura para. Aur wo
And when all he-had-lost that country-in famine fell. And he
 kangal hoi lag. Tab ui dgs-ke yak bhale-manus-se
indigent to.be began. Then that country-of one well-to-do-man-with
 milap kiuhis. Tab wo uhi-ka suari charawat-ke-bare ap^ane
friendship he-made. Then he him swine feeding-of-for Ms-own
 khet patha'is. Aur uhi-ka yah la^asa rahai ki ui bakula jaun
field-to sent. And his this desire was that those husks which
 suari khati-rahai uhi-san apan pet bhari. Wahau uhi-ka
swine eating-uere those-with my-own stomach I-may-fill. That-even him
 kou nahi dihis. Tab uhi-ka chet awa ki, ' more bap-ke
anybody not gave. Then him-to sense came that, 'my father-of
 bahut-as naukariha jan hai ki jin-ka pet-bhar roti milat-hai,
many-such servants labourers are that whom belly-full bread is-given,
 muda mai upas-karat-hau. Ab mai ap^ane bap-ke tir jai-ke kahihau
bnl I fasting-doing-am. Now I my-own father-of near going will-say
 ki, "mai Gusaiya-ki aur tumhar clmk kihe-hau, aur ab mai as
that, "I God-of and thy fault have-done, and now I such
 nahi hau ki tor put kahau. Ma-hu-ka ap^ane naukarihan-ma ginu."
not am that thy son I-may-le-called. Me-also thy-own servants-in count."

[No. 13.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT UNAO)

SPECIMEN II.

याक बड़ई याक दिन याक जंगल तन गा और प्यारन-ते याक अतनौ
छाट बादौ लकड़ी माँगिस जेह तन उहि-को कुल्हाड़ी-क्यार ब्याँट बन जाइ ।
उहि-कर अपेच्छा रहै ध्यार सबहिन मान लीन्हिन । मुदा जब वह ब्याँट लगाइ
चुका तब बड़े बड़े प्यारन-का अपनी कुल्हारि-ते काटे लाग । और जब लाग
सब जंगल उहि तन काटे तो जितने रुख रहै वो सब पछिताइ लाग कि यू
ब्याधा जौन पड़ी तौन हमरी-ही कुबुधिता-ते पड़ी और अपनी बिपत-केर
कारन आपै भयन ॥

TRANSLITERATION AND TRANSLATION.

Yak barhal yak din yak jangal-tan ga aur pyaran-te yak atⁿⁱ
One carpenter one day one forest-to went and trees-from one so
chhwat-hadi lak^{ri} magis jeh-tan uhi-kl kulhun-kyar byat ban-jai.
small wood asked which-by his axc-of handle might-be-made.
Uhi-kar apetchha rohai thwar, sab^{hi}n man-lln^{hi}n. Muda jab wah byat
Mis request was small, all complied. But when he the-handle
lagai-chuka tab bare bare pyaran-ka apⁿⁱ kulhari-te katal higa. Aur
had-fixed then, large large trees his-own axe-with to-fell he-began. And
jab lag sab jangal ubi-tan katal, to jit^{ne} rukh rahal wo
when began all forest that-with to-be-felled, then as-many trees were they
sab pachhitai lag ki, 'yu byadha jaun pari taun haru^{ri}-hl ku-budhitn-
all to-lament began that, 'this misfortune which fell that our-own foolishness-
te pari, aur apⁿⁱ bipat-ker karau apai bhayan.'
by fell, and our-own trouble-of cause we-ourselves became'

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhi, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Hardoi. Thus, in the specimen which follows, the word *hate*, were, is Kanauji. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhi. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.

[No. 14.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT, SITAPUR.)

याक मनई-की दुइ लरिका हते । उन-माँ-ते छटा लरिका अपने बाप-से
 कहिस बाप मास-माँ जौन होसा हमार होय तौन हम-का दे-देव । तब वोह
 उन-का होसा बाँट दिहिस । धोरे दिन बीते छटा लरिका अपन असबाब
 ब्रकडा को-के दूरि देस भला गया । और हुँवाँ जाइ-की अपन भास बद-चलनी-
 माँ उछाड़ दिहिस ॥

TRANSLITERATION AND TRANSLATION.

Yak	manai-ke	dui	larika	hate.	Un-ma-te	chhwata	larik ^a wa
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap ^a ne	bap-te	kahis,	'bap,	mal-ma	jaun	hlsa	hamar hoy taun
Ms-own	father-to	said,	'father,	property-in	what	share	mine may-be that
ham-ka	dai-dew.'	Tab	woh	un-ka	hisa	hat	dihis. Thore din
me-to	give-away.'	Then	he	him-to	share	dividing	gave. A-few days
bite	chhwat	larik ^a wa	apan	as ^a bab	ikattha-kal-ke.		
having-passed	the-younger	son	his-own	property	putting-together		
duri	des	chala-gawa	aur	huwa	jai-ke	apan	mal bad-clial ^a ni-ma
far	country	went-away	and	there	going	Ms-own property	bad-conduct-in
urac-dihis.							
squandered.							

FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanauji, Tirhari, and Baiswari. Further research shows that no Kanauji is spoken in the district. Tirhari is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Bagheli. Over the whole of the rest of the district, the language is that form of Awadhi which is locally known as Baiswari, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanauji, with a strong admixture of Awadhi, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tirhari, we shall not be surprised to meet some Kanauji and Bagheli forms in the following version of the Parable of the Prodigal Son. Some Urdu forms will also be noticed here and there, notably the use of the postposition *ka* for the genitive.

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

As regards the grammar of the specimen, we may note the familiar change of *e* to *yd* in *yak-rut*, even one. We also meet the oblique case in *ai* or *e* as in *gharai*, to the house, and *dnware*, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Bagheli. The oblique form of the first personal pronoun is *mwohl* or *moid*, and the genitive is *mwar* as well as *mor*. 'Thou' is *tat*, its genitive being *twar* or *twor* as well as *tor*. 'He' is *wah* or *tod*, its oblique form being *wahi* or *tout*. *Has* is 'such.'

In the verbs we may note the forms *ai*, *is*, and *dait* instead of *det*, giving. Kanauji or Bagheli forms are *jaihau* instead of *jaib*, I will go, and *kaihau*, instead of *kahab*, I will say.

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT, FATEHPUR.)

एक मँडई-की दुइ बेटवा रहै । बड़ि-माँ लहुरवा दादा-से कहिसि दादा मोहि-का मोर हीसा जउन पावा चहौ मात सब मोर बाँट दे । तबै वह सब धर गिरिसौ बाँट दिहिस । कुछ दिन-माँ छोटकौना बेटवा सब जमा लइ-कौ परदेसे-माँ चला गया । हुँवा जाय सब मात उलुक-दुलुक-कै छाड़िस । जब सब लडाइ छाड़िस वह देस-माँ बहुत दुभुक्त परा । तबै वह कंगाल होइ लाग । तब वहौ देस-माँ एक बड़े मँडई-की लगे गया । तब

वह बहि-का आपन सोरी चरावै-के बरे पठै दिहिस । वह-को नेत मे की जउन बोकला सोरी खाती-है मोहू खाव । अउर कोज बहि-का न दैत-रहै । तब सेत कइ-को कइत भा मोरे दादा-के बहुत जनन-की रोटी मिलत थी बच रहत-तैं थौ में भूखन भरत-हो । में अपने दादा-के लगे जइहीं वै-से कहहीं को दादा गोसइयाँ-से थौ तोड़-से पापी भयीं । अब इस नहीं हों की फिर तोर बेटवा बनौं । मोहि-का अपने जनन-याँ एक-के नईं राख । तब उठि-को अपने बाप-के लगे उहरा । दूरिन-से बहि-का बाप निहार-को दया कहिस । धीर-को बहि-का गरे-माँ छपटाय लिहिस । बहुत पियार कहिस । बेटवा बहि-से कहिस की वै दादा दइज-से थौ तोहि-से पाप कहिहैं अब इस नहीं हों को तोर बेटवा कहा जाई । दादा अपने जनन-से कहिस को नोक नोक आपरा आईव लै आव बहि-का पहराय दे थौ बहि-के हाँथि-माँ मुँदरी थी गोछन-माँ पनहीं पहिराय द । थी हम खाई थी खुसी मगाई काह-से को मोर बेटवा सर-गा-रहै अब ली उठा हेराव-गा-रहै अब आवा-है । तब वह खुसी करै लाग ॥

थी बहि-का बडकउना बेटवा हार-माँ रहै । अबै घर-के लगे आवा गावै नाचै-के आवाज सुनिस । तबै एक अपने जन-से पूछिस को का होत-है । वह बहि-से कहिस को त्वार भाई आवा-है त्वोर बाप बहुत मर्हिमानो कहिस-है को बहि-का नोक सूँक पावस । वा रिसाइ-को घरे ना गया । बहि-का दादा दुबारे निकरि-को मनाइस । वह बाप-से कहिस को बहुत दिन-से में तोर सेवा करत-हो । तोर कहइ कतौ नहीं टारैयों । ब्योहि-का कतौ याकी बुझवा न दिह को अपने भाथिन-का खुसी करौ । अब जंबै त्वार बेटवा आवा-है जउन जमा-जाँठी पतुरियन-का खवाय डाइस-रहै तैं बहि-को बरे मर्हिमानो किह । वा बड-से कहिस है बेटवा तैं मोरे लगे सब दिन रहत-है । जउन म्यार पाइ तउन त्वार पाइ । फिर खुस मे थी खुस-होवा थी काह को त्वार भाई सर-गा-रहै तउन जिया है हेराव गा-रहै अब आवा-है ॥

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT, FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Ek madai-ke dui bet^awa rahai. Wahi-ma lahur^awra dada-se kahisi,
One man-of two sons were. Them-in the-younger fatlw-to said,
 'dada, rawohi-ka mor hisa jaun pawa-chahl mal sab mor
'father, me-to my share which should-be-got property all my
 bat de.' Tabai wah sab ghar giristi bat
having-divided give.' Then he all house household-property having-divided
 dihis. Kuchh din-ma ehhot^akauna bet^awa sab jama lai-kal par-desai-ma
gave. Some days-in the-younger son all entire having-taken a-foreign-land-into
 ehula-gawa. Hua jay sab mal ulluk-dulluk-kal-dais. Jab sab
went-away. There going all property he-squandered. When all
 udai-dais wah des-ma bahut dubhuk para. Tabai wah katigal hoi
he'had-wasted that country-in great famine fell. Then he poor to-be
 lag. Tab wahi des-ma ek bare roadai-ke lage gawa. Tab wah
began. Then that country-in one great man-of near he-went. Then he
 wahi-ka apan sori oharawal-ke-bare pathai-dihis. Wahi-kai net bhai
him his-own swine feeding-of-for sent-him-away. His desire became
 ki, 'jaun bok^ala sori khati-hai mo-hu khaw.' Aur kou
that, ' what husks the-swine are-eating I-too mayreat.' And anybody
 wahi-ka na dait-rahai. Tab chet-ka'i-kai kahat bha, more dada-ke
him-to not used-to-give. Then having-remembered saying he-became, my father-of
 bahuti janani-ki roti milat au bach-rahai-hai, au mai bhukhan
many labourers-of bread is-given and saved-remain, and I front-hunger
 marat-hau. Mai ap^ane dada-ke lagai jaihai, wai-se kaihai ki,
*dying-am. * I my-own father-of near will-go, him-to I-will-say that,*
 "dada, Gosaiya-se au toi-se papi bhayo. Ab has nahi hau
"father, God-with and thee-with a-sinner I-became. Now such not I-am
 ki phir tor bet^awa banau. Mohi-ka ap^ane janani-ma ek-ke
that again thy son I-maybecome. Me thy-own labourers-in one-of
 nal rakh." ' Tab ulhi-kat ap^ane bap-ke lage dah^ara. Durin-se
like keep." ' Then arising his-own father-of near he-started. Distance-front
 wahi-ka bap nihar-kal daya' kihis. Dhaur-kal wahi-ka gare-ma chhaptay
his father seeing pity did. Running him neck-about enfolding

lihis. Bahut piyar kihis. Bet^awa wahi.se kahis ki 'he dada,
 took-him. Much love he-did. The-son him-to said that ' O father,
 Dau-se au tohi-se pap kiheu. Ab has nahi hau ki tor bet^awa
 God-with and thee-with sin I-did. Now such not am that thy son
 kaha-jau' Dada, ap^ane janan-se kahisi ki, 'nik nik kap^ara
 I-may-be-called.' The-father his-own men-to said that, 'good good clothes
 aToh-lal-aw, yahi-ka pahiray-de; au wahi-ke hathe-ma rñudari au goran-me.
 draw-out, this-one put-on; and his hand-on a-ring and feet-on
 pan^ahf pahiray-de; au ham khai au khusi manai; kahe-se ki
 shoes • put; and (let)-jus eat and rejoicing celebrate; because that
 mor bet^awa mar-ga-rahai, ab ji utha; heray-ga-rahai, ab awa-hai.'
 my son dead-had-been, now alive arose; lost-had-been, now come-is.'
 Tab wall khusi karat lag.
 Then he rejoicing to-make began.

Au wahi-ka bar^akauua het'wa har-mi rahai. Jabai ghn^r-ke
 And his elder son the-field-in was. When the-house-of
 lage awa gawal nachal-kal awaj sunia. Tabai ok ap^ane jan-se
 near he-came singing dancing-of sound he-heard. Then one his-own man-from
 puehhis ki, 'ka hot-hai ?' Wah wahi-se kahis ki, 'twar bhai
 he-asked that, ' what is-belong-done ?' He him-to said that, ' thy brother
 awa-hai. Twor bap bahut raahimani kihis-hai, ki wahi-ka nik suk
 come-is. Thy father much feasting has-done, that him well happy
 pais. Wa risai-kal gharai na gawa. Wahi-ka dada duware
 he-found. He being-angry house-to not went. His father door-to
 nikari-kai manais. Wah bap-se kahis ki, 'bahut din-se
 coming-out appeased-him. He the-father-to said that, * many dnys-since
 mai tor sewa karat-hau. Tor kahab katau nahl tareyo. Mw^ohi-kii
 I thy service doing-am. Thy saying ever not I-disobeyed. Me-to
 katau yak-au bukur^uwa na dihe ki ap^ane siithin-ka
 ever one-even kid not thou-gavest that my-own companions
 khusi-karau. Ab jabai tvrar bet^awa awa-hai, jaiin jama-jathi paturiy^a-ka
 I-might-please. Now when thy son come-has, who substance harlots
 khaway-dais-rahai, tai wahi-ke-bare mahimani kihe.' Wa wai-se kahis,
 caused-to-eat-up-had, thou him-of-for feasting madest.' He him-to said,
 ' he bet^awa, tai more lage sab din rahat-hai. Jaun mwar ai taun
 * O son, thou me near all days livest. What mine is that
 twar ai. Phir khus bhe au khus-howa chahi, kahe ki
 thine is. But pleased to-become and to-be-pleased I-ought, because that
 twar bhai mar-gii-rahai, taun jiya-hai; heray-ga-rahai, ab
 thy brother dead-had-been, that has-become-alive; lost-had-been, now
 awa-hai.'
 ho-has-come.'

The District of Allahabad consists of three tracts, (1) Jamuna Par, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Ganga Par, or the portion north of the Ganges, and (8) the Duaba, or the portion between the two rivers.

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

[No. 16.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI

DIALECT.

(CENTRE OF DISTRICT ALLAHABAD.)

एक मनई-के दुइ बेटवा रहें । छोटका बेटवा बाप-से कहैस ए बाप
धन-का हिस्सा जवन हम-का चाहै हम-का देह । तब धन उन-का बाँट देहैस ।
घोरे दिन बाँटे छोटका बेटवा सब बटोरि-के बड़ी दूर चला गया । उहाँ
चापन धन सब खराब कौ दिहिस और वह देस-में काल पड़ गया । तब वह
भूखन मरे लाग ॥

TRANSLITERATION AND TRANSLATION.

Ek manal-ke dui bet^awa rahan. Chhot^aka bet^awa bap-se kahēs, 'E
A man-of two sons were. The-younger son the-father-to said, 'O
bap, dhan-ka hissa jawan ham-kit chahi ham-ka deh,' Tab dhan
father, property-of share which me-to is-proper me-to give.' Then the-property
un-kii bat dehēs. Thore din bite chhot^aka bet^awa sab batori-ke
him-to dividing he-gave. A-few days passing the-younger son all collecting
barl dur chala-gawa. Uha apan dhan sab kharab-kal-dihis, aur wall
great distance-to went-way. There his-own fortune all he-squandered, and that
des-me kal par-gawa. Tab wah bhukhan maral lag.
country-in famine fell. Then he hunger-from to-die began.

In the north and west of Ganga Par, where it borders on Partabgarh, in Parganas Sikandra, Mirzapur Chauhari, Nawabganj and Soraon, and in the west of the Duaba, in Parganas Kara, Karari, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhi, see p. 14, or what is elsewhere called Baiswari; but it is locally known as Awadhi. The following little folk-tale is a specimen of the language. Note the typical Western Awadhi *rahai*, occurring side by side with the Eastern *rahen*.

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे दुइ परोसिन मेहरारू रहें। एक-के लरिका-बाबा 'रहेन
 और एक-के ना रहें। भाँधी चाई बड़े जोर। कहिन को चली बहिन
 चाँव बिनी। सो एक तौ चाँव बिनै लागीं औनो-के लरिका रहें।
 और औनी-के लरिका ना रहें भाँड़ी-माँ कोरू-का लरिका उड़ि-के चावा
 रहै परा रहै। तौ उइ गइ उठाय लिहिन भारे पोंछे लागीं ले गइ घरे
 सेवा करे लागीं। बियाह कहिन गौन ले चाई। वहि-के माथे घर-को
 गिरखो छोंड़ि दिहिन और खाइ-का करे और खवावे। जो कुछ बच
 करोबन पोंछन सो बुढ़िया-का देइ। सो उइ दुबराह लागीं। तौ लरिका
 पछिन को हमारि चम्मां काहें दुबराय लागीं। तौ उइ कहिन को खाइ-का
 तौ मैं सब कुछ देत-हो अब चाही तब परतिग्यां ले खेव मोरि। तौ एक
 दिन परधियाने तौ सेंदुर टिकुखी को डिविया दिखावे को चम्मा और ले
 लेव। तौ उइ कहिन कि भय्या अब तुम देख। मैं चघाय गयुं। तौ
 बेटवा दौरि-के देखिसि सेंदुरे टिकुखी-के डिविया। तौ पकरि-के भाँटी
 पीटे लाग। तौ उन-की महतारी हाथ ओरिन को अब ना मारै। चाँधी-
 पानी ना चावत तौ बगिचे ना वातितँ। ऐसा मुच कहाँ पीतितँ। कीरो
 को देत ॥

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTEIN HINDI.

AWADHI

PIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aise aise dui parosin meh"raru rahai. Ek-ke larika-bala rahen,
 So so two neighbouring women were. One-of boys-(and)-girls were,
 aur ek-ke na rahai. Adhi ai bare jor. Kahin ki, 'chalnu,
 and one-of not were. A-storm came great foroe-(with). Said-they that, 'come,
 balrin, ab bini.' So ek tan 5b binal lagi jauni-ke
 sister, mangoes let-us-pick-up.' Now one then mangoes to-pick-up began whom-to
 larika rahai, aur jaum-ke iarika na rahai jhari-ma kohu-ka larika
 children were, and whom-to children not were bush-in somebody-of child
 uri-ka? awa rabai, para rahai. Tau ui gai uthay-lihini,
 having-been-blown-away come had, lying was. Then she went (and) picked-up,
 jharai-pochhai lagi, lai-gai gharai, sewa karai lagi. Biyah
 to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage
 kihin, gaun lai-ai. Wahi-ke mathe
 she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) head-on
 ghar-ki-giristi chhori-dihini, aur khai-ka knrai aur khawawai.
 the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).
 Jo kuchh bacbai karownn-pochhan so burhiya-ka dei.
 What-ener thing was-saved scrapings-wipings that the-old-woman-to she-used-to-ghe.
 So ui dub"rai lagi. Tau larika puchhin ki 'hamari amma
 Therefore she to-pine-awoj began. Then the-foster-son asked that 'our mother
 kahe dub"ray lagi ?' Tau ui kabin ki, 'khai-ka, tau, mai sab
 why to-pine-away has-begun ?' Then she said that, 'to-eat, to-be-sure, I all
 kuchhu det-bau, jab chahau tab par"tingya lal-lew mori.'
 things give, when you-may-wish then examination make my.'
 Tau ek din par"dhiane tau sedur tikuli-ki dibiya dikbawai ki, 'amma
 Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother
 aur lal-lcw.' Tau ui kahin ki, 'bhayya ab turn dew, mai"
 more take.' Then she said that, 'brother now you put-on, I
 aghay-gayu.' Tau bet"wa dauri-kai dekhisi sldure tikuli-kai dibiya.
 have-had-enough.' Then the-son running saw vermilion spangles-of box.
 Tau pakari-kai jhoti pitai lag. Tau un-kl mah"tari
 Then taking-hold-of her-top-knot to-beat began. Then his foster-mother
 hatb-jorin. ki, 'ab na marau; adhi-pani na-awat,
 folded-hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,

tau bagiyai na jatiu; aisa putra kaha pautiu;
 then the-orchard-into not I-would-have-gone; such son where should-I-have-got;
 kauro ko det.'
 a-handful-even who would-have-given.'

FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, 'Come, let us go out and pick up windfall mangoes.' So the one who had children began to pick up the windfalls, while the one who had none found a boy-baby, which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (*i.e.*, the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only the leavings of the meals and the scrapings and wipings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why his mother was pining away. She replied, 'I give her all that she wants to eat, and if you doubt me, test me any day you like.' One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermilion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vanities.' But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. 'For,' said she, 'if the rain-storm had not come, I should not have gone into the orchard; and if I had not gone into the orchard, where would I have got so good a son, and who would now give me even the handfuls² which I do get to eat.'

¹ The women eat separately from the men, and with their faces turned from them, so that the deception practised on the husband was easy enough. The daughter-in-law offered the old woman a Barmecide's feast of uneatable things,—the vermilion which the young married woman applied to the parting of her hair, and the *lao* spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words used are also capable of being employed to mean 'give it to your husband, I have had more than enough.' *Bhaya*, literally 'brother,' is a term of endearment. In the true sense it refers to the daughter-in-law (aerious use, as a kind of interjection). In the secondary sense it refers to the husband.

² A *kaura* is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.

In the east of Jamuna Par and of Ganga Par, i.e., in the north of Pargana Khairagarh, (Tappa Chaurasi and its vicinity), and in Parganas Kharohana, Mah, and Kiwai, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindi, which we meet in Mirzapur. We may note forms like *rahai* and *rahai*, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhi. This form of dialect is locally known as Purbi, but it has little connection with Western Bhojpuri, which is the Purbi proper, and is very fairly pure Awadhi.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AwADHI DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे एक राजा रहें। सो राजा-की एक रानी रहें। हंसै तो फूल गिरें और रोवें तो मीतौ भड़ें। राजा-की एक लौंडी रही। रानी-का बिदा कराइ-के राजा-के मकान-को चली। बीच-माँ रानी पिचासौ भड़ें। लौंडी कहेन को खाँड़ खाइ खेव। रानी खाँड़ खावेन पिचास ना बुतान। तब लौंडी कहिस को तुम आपन पोसाक जीन पहिरै-हा तीन हम-का उतार-के पावे देव। सो तुम हमार पहिर लेज पानी ले-पावज तलाव से। जो रानी तलाव-पर गई पानी पीने सो लौंडी छिप-के डोलौ-माँ बैठी कहारन-का हमको दे-दीन को चली। कहारन डोला ले चले। रानी बीच-माँ पानी पी-के पाई। तो रोवै लागीं। रोवत रहें को एक मिस्त्री मिला। कहैस क्यों बेटी तुम क्यों रोती-हो। तो बतावै लागीं को हम अपने माँ बाप से बिदा भयेन। सो हम-से लौंडी कल किहिस। मिस्त्री उन-का लेवाये ले-गा एक बरामन-की घर-माँ टिकाय दिहिस। लौंडी बाँदौ उन-का लगाए दिहिस। जो खिजमत करै लागी। सो मालिन हार खावे लागी। सो दुषी राजा-की इहाँ लौंडी-झँका हार देवै जात-रहै। रानी तो सूप-भर मीतौ देई और एकठो कर्बलगद्दा का फूल देई। और लौंडी एक डबल-का महीना देई। तो एक बेर राजा के यहाँ पहुचने-में बेर हो गई। मालिन-का हार नहीं लीना। तो मालिन कहैस को एक मिस्त्री एक औरत लेवाइ ले आवा-ई। और बेटी-की समान राखे-है। सो उन-से हम सूप-भर मीतौ पावति-है। तो क नाहीं तहा करतीं। एक डबल मिला भी ना मिला। तोहरे हाथ फूल बेचे-ले कौन पावइ। इन बातन-का राजा कतों घता पावेन व खोज किहेन। सो मालूम भा को यह लौंडी है। रानी बदई-की मकान-माँ है। तब राजा बदई-की इह गय-थी रानी-का चरीरी किहेन। तब अपने मकान-का लेवाइ लाये। उस उन-का दिन किरा तस सब-का दिन किरै॥

[No. 18]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aiso	aise	ek	raja	rahaui.	So	Raja-ke	ek	rani	rahi.
So	so	one	king	was.	That	king-of	one	queen	was.
Hasai	tau	phal	girair	au	rowai	tan	moti		
When-she-laughed	then	flowers	dropped	and	when-she-wept	then	pearls		
jharaT.	Raja-ke	ek	laudi	rahl.	Rani	bida			
poured-forth.	The-king-of	one	maid-servant	was.	The-queen	leave-to-depart			
kavai-kai	Raja-ke	makan-ko	chali.	Bich-ma	rani	piasi			
having-procured	the-king-of	the-house-to	started.	The-middle-in	the-queen	thirsty			
bhai.	Laudi	kahen	ki,	'	khar	khai-lew.'	Rani		
became.	The-maid-servant	said	that,	'	coarse-sugar	eating-take.'	The-queen		
khar	khayen.	Pias	na	butun.	Tab	laudi	kahis		
coarse-sugar	ate.	The-thirst	not	was-quenched.	Then	the-maid-servant	said		
ki,	'turn	apan	posak	jaun	pabire-ha	taun	bam-ka	utar-kal	
that,	'	you	your-own	dress	which	you-have-put-on	that	me-to	taking-off
awai-deu,	so	turn	hamar	pabir-leu.	Pani	16	awau		
let-conte,	ao-that	you	mine	put-on.	Water	having-laken	come-(back)		
talaw-se.'	Jo	rani	talaw-par	gai	pani	pine	so	laudi	
tank-from.'	When	the-queen	thc-tank-on	went	water	to-drink	then	the-maid-servant	
obbip-ke	doli-ma	baithi.	Kaharan-ka	buin ^a ki	dai-din	ki,			
secretly	the-palanquin-in	sat.	The-bearers-to	order	gave	that,			
'chalo.'	Kaharan	dola	lal	chale.	Rani	bicb-ma			
'move-on.'	Bearers	the-palanquin	taking	started.	The-queen	in-tht-meantime			
pani	pi-ke	ai,	to	rowai	lagi.	Rowat-rabi	ki	ek	
water	having-drunk	came,	then	lo-ween	began.	U'eeing-she-was	that	one	
mistri	mila.	Kahes	'kyo	beti,	turn	kyo	roti-ho?'	To	
carpenter	was-met.	He-said	'	why	daughter,	you	why	weeping-are ?'	Then
batawai	lagi,	ki,	'	ham	ap ⁿ e	ma	bap-se	bida-bhayen	
to-explain	she-began,	that,	'	I	my-own	mother	father-from	took-leave.	
So	bam-se	laudi	chhal	kihis.'	Mistri	un-ka			
And-that	me.-with	the-maid-servant	treachery	did'	The-carpenter	her			
lewaye-lai-ga,	6k	Baraman-ke	ghar-ma	tikay-dihis	Laudi				
took-(her)-away,	one	Brahman-of	house-in	lodged(-her).	Maid-servants				

badi un-ka lagae-dihis, jo khij^amat karai lagi; SO
female-attendants her-for he-engaged, who service to-do began; and-that
 malin har lawai lagi. Au, hua, Raja-ke iha
a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near
 laudl-hu-ka har dewal jat rahai Rani
the-maid-servant-too garland-of-flowers to-give going she-was. The-queen
 tau sup-bhar moti dei aur ek-tho
on-the-one.hand a-winnowing-fan-full pearls used-to-give and one
 kewal-gatta-ka phul del, aur laudi ek dabal-ka
lots-of flower used-to-give, and the-maid-servant one double-pice
 mahina dei. Tau ek ber Raja-ke yaha pahuoh^ane-nie ber
a-month nsed-to-give Then one time the-king-of near reaching-in late*
 ho-gai. Maliu-ka har nahi Una. Tau malin
she-became. The-florist-of garhmd-of-flowers not she-took. Then the-florist
 kahes ki, 'ek mistri ek aurat lewai-lal-awa-hai, aur beti-ke
said that, 'one carpenter one waman taken-has, and dngher-of
 saman rakhc-hai So un-se ham sup-bhar moti paiti-hai.'
like kept-has. And-that her-from I a-wmnowing-fan-full pearls getting-am'
 To u nuhi teha kar^ati. Ek dabal mila au na mila, Toh^are
Then she not blaming makes. One pice was-got and not was-got. Thy
 hath phul heche-le kaun phayada?' In hatan-ka Raja kato
hand-in flower selling-in what good-is ?' These words the-king somewhere
 pata-payeu wa khoj-kihen. SO malum bha ki yah laudi
got-clue-of and made-searah-about. And known it-became that this maidservant
 hai, rani barhal-ke makau-ma hai. Tab Raja baphai-ko iha
is, the-queen carpenter-qf houn-in is. Then the-king earpenter-of near
 gaye; au rani-ka cherauti-kihen. Tab ap^ane makan-ka lewai-laye.
went; and the-queen entreated. Then his-own house-to brought-her.
 Jas un-ka din phira tas sab-ka din phirai.
Ax her days returned so all-of days may-return,

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palanquin, and told the hearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palanquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said

to her, 'my daughter, why are you weeping?'¹ 80 she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brahman, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as her's did!

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

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word *ba* to mean 'is'; the third person future in *i*, as in *khal*, he will eat; and the occasional use of the Bhojpuri postposition *he*, to form the Dative-Accusative. Examples of the use of Hindustani idioms are sentences like *chheri-ka bachoha*, the young of a goat, and *anand-mdn'nd ham-ko-ahahi-thd*, it was proper for us to rejoice. As regards Bagheli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhi.

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

The word *ek*, one, is, in the first specimen, regularly written *aik*. This appears to be intentional. The sign of the Locative is *ma*, *md*, or *ma*. Among pronominal forms we may note *wah des-ke*, of that country; *u-kar*, of him; and *wause*, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have *han*, I am. In verbal terminations there is a marked preference for *e* instead of *i*. This *e* is in some

¹ The *Mistri* (a Mnsalman) speaks Hindostani

verbs also reflected back into the preceding syllable, as in *defies*, for *dihis*, he gave i *lehes*, he took, and even *kehea*, for *kahis*, he said. *Deheya* means 'you gave,' and *kiheya*, and *kihyah*, 'you made.' There is a tendency to (shorten the root vowel in verbs whose roots end in *a*. Thus we find both *awa* and *awa* for 'he came.' So *jabai*, I will go ; *pawa-hai*, I have got; *gawai-ki*, of singing. The Present Participle ends in *it*, as *marit-hai*, I am dying, and *karit'hai*, I am doing.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI,

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

एक मनाइ-को दुर बेटवा रहे। ओह-म-सी लहुरा बेटवा अपने बाप-से कोहेस की जौन हमार हिछा होए तीन बांट देह। तब बांट देहेस। और कुछ दिन बीते लहुरा बेटवा सब लै-के परदेस चला और जै अपने माख कु-राह चल-के खोये डायेस। और जब सब खोये चुका तब वह देस-मा बड़ा भूरा परा, और ऊ भूखन मरे लाग। तब वह देस-के एक मुखिया-के दूई गा। ऊ अपने खेत-माँ सुपर ताके पटैन। और ओ-कर गरज रही की जौन सुपर खात-है तीन-के बोकला-माँ आपन पेट भरी। तबी कीज ना देस। तब चेत-मा हीये-के कहा की हमरे बाप-के हिचा बहुत मजूर रोटी पावत-है। हम बिन दाना मरित है। अब हम अपने बाप-के लगे जवै और ओ-मे कहब की ऐ बाप हम घमंड कीन और बेजा कीन और अब हम अस कापत इन की तोहार बेटवा कहबाए लायेक नहीं। हम-का अपने मजूरन-मा एक मजूर जानी। तब अपने बाप-के लगे गा। वह दूरे रहा तबे-से ओकरे बाप-के दरद लागी। दौड़-के छपटाये लेहेस, और बहुत होह किहेस। तब बेटवा बाप-से कोहेस की हम घमंड कीन और बेजा कीन और हम अस नहीं कीन की तोहार बेटवा कहाई। तब बाप अपने चाकर-से कोहेस की बहुत नीक चोढ़ना लै भावा और इन-की हाथ-मा मुँदरी और गोड़े-मा पनही पहिरावे दे। और खाये का देह और खुसी कर। काहि-सी की हमार बेटवा हमरे लेखे मरि-गा-रहा अब बीचा है। हेराये-मवा-रहे अब पवा-है। तब खुसी भई ॥

और उन-कर बरका बेटवा सेवरा-म रहा। जब घर-के नीपर भावा तब गवै और नाच-की बोली सुनेस। तब एक चकरहा-का बोला-के पूछेस की का होत-है। तब वह कोहेस की तोहार भाई भावा-है। तोहार पिता बड़ी भेइमानो किहेन-है की अच्छी तरह धाया। वह रिसाये-के नहीं चहेस की

भीतर जाई । तब थो-कर बाप साथे-के मनायेस । तब अपनी पित्र-से
 खेहेस कौ देखी हम तोहार बरसन-से सेवा खुशामद करित-है । और कबहुँ
 तोहरे मरजी-से बाहर नाहीं भयेन । तबी हम-आ कबी ऐक छिरी-का बच्चा
 नाहीं देखेवा कौ अपनी संगी-के साथ अनन्द करित । और जब तोहार
 बेटवा बस जैस तोहार माक पतुरिछा-भा खर्च कियेस तुम थो-कर खातिर
 बड़ी मेहमानौ कियेया । तब ऊ खेहेस कौ ए बेटवा तुम सब दिन हमरे
 नगीब ही । और जीन कुछ हमरे है ऊ तोहार है । पर अनन्द मानना
 हम-को कही-या काहे-से कौ तोहार बह भाई मरा-रहा, जानौ जीया है ।
 और छोड़-गा-रहा तौन मिला-है ॥

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Aik	manai-ke	dui	bet ^a wa	rahe.	Oh-ma-se	lahura	be ^a wa
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap ^a ne	bap-se	kehes	ki,	'jaun	hamar	hissa	hoe
his-own	father-to	said	that,	' which	my	share	may-be
deh.'	Tab	bat,	dehes.	Aur	kuchh	din	bite
give.'	Then	dividing	he-gave.	And	some	days	passing
sab	lal-ke	par-des	chala.	Aur	u	apan	mal
all	taking	a-foreign-land-to	started.	And	there	his-oion	fortune
chal-ke	khoye-dayes.	Aur	jab	sab	khoye-chuka	tab	wah
going	wasted-away.	And	when	all	wasted-had	then	that
bara	jhura	para.	Aur	u	bhukhan	marai	lag.
great	drought	fell.	And	he	from-hunger	to-die	began.
deske	aik	mukhiya-ke	iha	ga.	U	ap ^a ne	khet-ma
country-of	one	head-mnn-of	near	he-went.	He	his-own	fields-in
tukal	pathain.	Aur	o-kar	garaj	rahi	ki,	'jaun
to-look-nfter	sent-him.	And	his	intention	was	that,	'what
khat-hai	taune-ke	bok ⁿ la-ma	apan	pet	bhari.'	Tabau	
are-eating	those-of	hasks-wilh	my-own	stomach	l-may-fill.'	Even-then	
keu	na	des.	Tab	chet-ma	hoye-ke	kaha	ki,
any-body	not	gave-(him).	Then	senses-in	becoming	he-said	that,
'ham're	bap-ke	hia	bahut	majur	rotl	pawat-hai.	Ham
' my	father-of	near	many	labourers	bread	get.	I
dana	marit-hai.	Ab	barn	ap ^a ne	bap-ke	lage	jabai
grain	am-dying.	Now	I	my-own	father-of	near	wilt-go
kahab	ki,	" ai	bap,	bam	gbamand	kin	aur
will-say	that,	" 0	father,	1	pride	did	and
ham	as	kaput	ban	ki	tohar	bet ^a wa	ka ^a wae
1	so	undutiful-son	am	that	thy	son	to-be-called
Ham-ka	ap ^a ne	majuran-tna	aik	majur	janau."	Tab	ap ^a ne
Me	thy-own	labourers-among	one	labourer	know."	Then	his-o'on
							father-of

lage-ga. Wah durai raha tabai-se ok^are bap-ke darad
near-went. He far-off-even was then-eoen-from his father-to pity
 lagl. Daur-ke chhap^ataye-lehes, aur bahut chhoh kihes. Tab bet^awa
was-joined. Running embraced-him, and much love did. Then the-son
 bap-se kehes ki, 'ham ghamand kin aur boja kin. Aur ham
the-father-to said that, ' I pride did and did. And I
 as nahi kin ki tohar bot^awa kahai.' Tab bap ap^ane
so not did that thy son I-mny-be-called.' Then the-father his-own
 chakar-se kehcs ki, ' bahut nik orh^ana lal-awa; aur in-ke hath-tna
aermnt-to said that, ' very good wrapper bring; and thia-one hand-on
 mud^ari, aur gore-ma pan^ahi pahiraye-de ; aur khaye-ka deh aur khusi
ring, and feet-on shoes put ; and food-to-eat give and merriment
 kar; kaho-se kl hamar bot^awa hara^are-lekhe mari-ga-raha, ab
make; because that my son in-my-eyes dead-had-been, now
 jia-hai; heraye gawa-rahe, ab pawa-hai.' Tab
has-come-to-life; lost had-been, now I-have-found-him.' Then
 khusi bhal.
rejoicing was-made.

Aur un-kar bar^aka bet^awa sew^ara-ma raha. Jab ghar-ke mar
And his elder son field-in was. When house-of near
 awa tab gawai aur nachai-ki boll sunea. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
 chak^araha-kii bola-ke puchhes kl, 'ka hot-hai ?' Tab wah kehes
seirant calling asked that, 'what is-being-done ?' Then he said
 ki, 'tohar bhal awii-hai. Tohar pita, bar! meh^amani kilion-hai kl
that, ' thy brother come-ia. Thy father great feasting has-done that
 achchhi-tarah paya.' Wah risaye-ke nahi ehahes ki,
in-a-good-condition hefaund-him.' He getting-angry not wished that,
 ' bhitara jal.' Tab o-kar bap aye-ke manayes. Tab
inside I-may-go.' Then his father coming appeased-him- Then
 ap^ane pita-so kehea ki, 'dekho ham tohar bar^asan-se sewa
his-own father-to he-said that, 'see I thy years-since service
 khusamad karit-hai aur kab-hu toh^are mar^aji-se baher nahi bhayen.
flattery doing-am and ever-even thy pleasnr-of outside not became.
 Tab-au ham-ka kab-au aik chheri-ka baehcha nahi deheya ki
Then-even me-to ever-even one goat-of young-one not gavest that
 ap^ane sarigi-ke sath anand-karit. Aur jab tohar bet^awa
my-own companions-of with merry-might-have-made. And when thy son
 awa jaun tohar mal paturia-ma kharch-kihies turn o-kar khatir
came who thy fortune harlot a-in spent thou him for
 bari meh^ajnani kiheya.' Tab u kehes ki, 'e bet^awa, turn sab din
great feasting did.' Then he said that, ' O ton, thou all daya

hani're nagich hau; aur jaun-kuohh hain're hai u tohar hai. • Par
me near art; and what-ever with-me is that thine is. But
 an and man^ana ham-ko chahi-tha, kahe-se ki tohar wah bhai
to-celebrate joy to-me proper-was, because that thy that brother
 mara-raha, janau jia-hai; aur khoi ga-raha, taun
had-been-dead, as-if lias-come- to-life; and lost had-been, that
mila-hai.'
has-been-found.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

ऐसी ऐसी एक सीगठ वो बाघ रहै। दूनों छने खेतो किहेन काटेन सीजेन। सीगठ कहेन की तरे-का लेवे को छपर-का। बचक कहेन की हम तरे-का लेब। तब सीगठ कहेन की बाघ-राम हम तुमार असमंगी करब। बरा भात फुलौरो सीगठ-राम बनाव-कर धड़ दिहेन। बाघ-राम खाइन। बाघ कहेसि की सीगठ-राम, अब हम तुमार असमंगी करित-है। तब बाघ-राम डेटुरा मेठुरा चुरइ-कर सीगठ-की भागे धड़ दिहेन। सीगठ वो बाघ-की बीच-में एक अहीर सब बात सुनत-रहा। अहिरवा कहेसि की बाघ-की असमंगी नाहीं बनि परी। सीगठ राम-की असमंगी बनि परी-है। बचक कहेन की हम तुम-का खाब, चबाब, हमार गौला किछइ। तब अहिरज अपनी महतारी-से कहेन की हे माई। हम-का बाघ आजु धिरये बा की तुम-का हम खाइ लेब। तब खे-कर महतारी कहेस की देखर-को नातो खेस खाई। तब अहिरवा-का ओ-कर महतारी कोठा-पर खाये-पिये-का दे-कर बैठाइ आई। तब बाघ भावा ती डाँक-कर कोन-पर चला गया। माचा समेत उठाइ-कर लड़ चला। रास्ता-में एक बरगद-का पेड़ भिला। अहिरज बरगद-का डार घे-कर लटकि रहा। तब बाघ अपनी डेरा-पर खाली भाचा लड़-कर चला गा। माचा पटक दिहेस। वड़-में अहीर राम त रहैंन। तब आपन मूँछ कपार खूँचै लाग। और अहीर वही पेड़-तर रहै लाग। वहाँ सुरा गाय रहत रहैं। उन-का दिन भर चरावे और उनही-के दूध पीये। तबन वचै पेड़-पर साँप-की बिल-में नाइ टंइ। बहुत दिन बीत एक सरप फन काढ़ि-कर बिल-से निकला। तब अहीर-से कहेस माँग का माँगत-है। मोर बड़ी सेवा किहे। तब अहिरज कहेन की हमार देह सोने-के होइ जाय। और दस बारह गाँव-को राज देह। तब सँपज धर-दान दे-को चल गयेन। तब अहिरवा-के देह सोने-के होय गा ॥

एक दिन अहीर-राम नदी-में नहाए गे । एक बार टूटि गा । ओ-का दोना-में कड़-कर नदी-में पौकि दिहेन । ऊ बहत २ चला गा । राजा-के बाबी नहाने आई ऊ देखेस । तब दोना-में सोना-के बार रहै । तब घर-में बाइ-कर कहेस कौ जी-कर बार सोना को कै ऊ मनई कस त होई । ओही-के साथ बियाह होई । और मूँड़ मूँड़-कर पड़ी । तब एक मेहरारू ओ-कर टहलुवन कहेस कौ हम दूँद लाउब । तब ऊ बरगद-के पेड़-तर दूँदत २ पहुँची और वहाँ रहै लागी । एक कोठिला माटी-के पेड़-तर बनावेस । तब आपन सीधा पिसान बहि-में धरेस । अहीर-राम-से एक दिन कहेस कौ बाबा मोर सीधा निकालि देहि । तब अहीर राम कोठिला-में घुसि गे । तब ऊ मेहरारू कोठिला ढँगराइ-कर राजा-के इहाँ ले-आई और अहीर-राम-के साथ बाबी-का बियाह होइ गा । कुछ दिन जीते दान दईज दै-कर राजा बाबी बिदा कइ दिहिन । तब अहीर राम बाबी-के लइ-कर अपने घर आयेन । गाँव-बासि ओकरौ महतारी-से कहन कौ तुमार बेटवा आवा । तब बुढ़िअज कहेन कौ हमरे बेटवा-के बाघ खायेन रहा । जब बेटवा अपनी महतारी-से भेंट कहेस और ओढ़ना कपड़ा लत्ता दिहेस । तब ओ-कर मह-तारी खुसी भई ॥

जैसे राज पाट अहिरज-का लौटा वैसे सब-का लौटे ॥

[No. 20.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHI DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II,

TRANSLITERATION AND TRANSLATION.

Aise also ek sigath wo bagh rabai. Dunau jaue khetl
 So so one jackal and a-tiger were. Both person cultivation-of-land
 kihen, katen, mijen. Sigath kahen ki, 'lare-ka lebe ki
 did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or
 upar-ka?' Bagba-u kahen ki, 'ham tare-ka leb.' Tab sigath
 up-land-of?' The-tiger said that, 'I low-land-of mil-take* Then the-jackal
 kahen ki 'Bagh-Ram, ham tumar as^mmangl kavab.' Bara,
 said that 'Tiger-Bam, I of-you invitation-to-a-feast will-make'.' Pulse-cakea,
 bhat, phulauri Slgath-Ram banai-kar dhai-dihen. Bagh. Ram
 rice, fruit-cakes Jackal-Ham havig-prepared put-before-him. Tiger-Ram
 khain. Bagh kahesi ki, 'Signith-Ram ab bam tuumr as^mmangi
 ate. The-tiger said that, 'Jackal-Ram now I of-you, invitation-to-a-feast
 kavith-hai.' Tab Bagh-Ram dothura-methura ehurai-kar tdgatb-ke age
 am-doing.' Then the-Tiger-Ram roots-etc. having-boiled jackal-of before
 dhai-dihon. Sigath wo bagh-ke bich-me ek ahir sab bat sunat-
 pnt. The-jackal and tiger-of between one cowherd all talk was-
 raha. Ahirⁿwa kabesi ki, ' bagh-ki as^mmangi nahl bani-pari.
 overhearing. The-cowherd said that, ' the-tiger-of feast not executed-well.
 Sigath-Ram-ki as^mmangl bani-paii-hai.' Baghau kahen ki, ' ham
 Jackal-Ram-of feast was-executed-well.' The-tiger said that, 'I
 tum-ka khab, chabab, hamar gila kihyah.' Tab ahirau
 thee will-eat, will-chew, my bad-name you-made.' Then the-cowherd
 apⁿi mahⁿtari-sc kahen ki, 'be mal, bam-ka bagh aju
 his-own mother-to said that, ' O mother, me the-tiger to-day
 dhivayo-ba, ki tum-ka bam khai-leb.' Tab u-kar mahⁿtari kabesi
 has-threatened, that yon I shall-eat-itp.' Then his mother said
 ki, ' dabⁿjara-kat nati kaise khai.' Tab ahirⁿwa-ka 6-kar
 that, ' beard-bvnt-of grandson how will-eat.' Then the-cowherd his
 mahⁿlan kutha' par khaye-pyai-ka dai-kar baithai-ai. Tab
 mother upper-story on food-drink given-having made-to-sit. Then

Bagh awa tau dak-kar kon par chala-gawa.
the-tiger came then jumping the-corner-of-the-upper-story on went.
 Macha samet uthai-kar lai chala. Baata-nig ek bar^agad-ka
The-bedstead with having-lifted having-taken went. Way-in one banyan-of
 per mila. Ahirau bar^agad-ka dar dhal-kar lataki-raha.
tree was-found. The-cowherd banyan-of branch having-caught suspended-remained.
 Tab bagh ap^ani dera-par khali maoha lai-kar chala-ga.
Then the-tiger his-own lodging-to empty bedstead taking went-away.
 Macha patak-dihes. Wah-me Ahir-Ram ta rahal na.
The-bedstead he-threw-on-the-ground. That-in the-cowherd indeed remained not.
 Tab apan mur kapar kuchal lag. Aur ahir wahi
Then his-own head forehead to-beat-in-grief he-began. And the-cowherd that-very
 per tar rahal lag. "Waha sura-gay rahat . rahai. Un-ka
tree under to-live began. There cow-of-the-gods living was. Her
 din-bhar charawai aur un-hi-ke dudh plai. Tawan baohai
the-whole-day he-feeds and her-of milk drinks. That-which remained
 per-par sap-ke bil-ml nai-dei. Bahut din bite ek sarap phan
tree-on snake-of hole-in he-pours-in. Many days passed one snake hood
 karhi-kar bil-se nik^ala. Tab ahir-se kahos, 'mag, ka
expanding hole-from, came-out. Then the-cowherd-to it-said, 'ask, what
 magat-hai? mor bari sewa kike.' Tab ahirau kahen ki,
are-you-asking ? my great service you-did.' Then the-cowherd said that,
 'hamar deh sone-ke hoi-jay, aur das barah gaw-ko raj dob.'
'my body gold-of may-become, and ten twelve villages-of kingdom give.'
 Tab sapau bar-dan de-ke chal-gayen. Tab ahir^awa-ke deh
Then the-snake boon-gift having-given went-away. Then the-cowherd-of body
 sone-ke hoy-ga.
gold-of became.

Ek din Ahir-Ram nadi-me nahae ge. Ek bar tuti-ga. O-ka
One day Ahir-Ram the-river-in to-bathe went. One hair broke. That
 dona-mi kai-kar nadi-me phlki-dihen. U bahat-bahat
a-cup-of-leaves-in having-put river-in he-thre-to-away. That flowing-flowing
 chala-ga. Raja-ke babi nahane ai; u dekhes. Tab dona-
went. The-king-qf daughter to-bathe came; she saw. Then the-cup-of-leaves-
 ml sona-ko bar rahai. Tab ghar-me ai-kar kahos ki, 'jo-kar
in gold-of hair was. Then house-in coming she-said that, 'whose
 bar sdna-ke hai u manal kas ta hoi? Ohi-ke sath
hair gold-of is that man of-what-sort indeed may-be ? That-very-of with
 biyah hoi.' Aur mSr-mSr-kar pari. Tab
marriage will-be.' And 'head-head'-crying fell (on-her-bed). Then
 ek meh^araru o-kar tah^aluin kahes ki, 'ham dhurh laub.'
one woman her maid-servant said that, 'I searching will-bring.'

Tab u barpgad-ko per-tar dhurbat dhurhat pahuchl, aur waha
Then she the-banyan-of tree-under searching searching arrived, and there
 rahal lagi. Ilk kothila raati-ke per-tar banais. Tab apan
to-live began. One grain-vnt earth-of tree-under she-made. Then her-own
 Bidba pisan wahi-mi dharos. Ahir-Ram-sc ek din kahes kl,
rations flour that-very-in she-kept. The-cotoherd-lo one day she-said that,
 'baba, mor sidha nikali-dehi,' Tab Ahir-Ram kothila-mi ghusi-ge.
 ' Sir, my rations take-out* *Then the-cotoherd the-grain-vat-in went-into.*
 Tab u mob-ram kothila dhag^arai-kar Raja-ke iha le-ai. Aur
Then that woman the-grain-vat rolling the-king-of near brought. And
 Alnr-Ram-ko sath babi-ka biyah hoi-ga. Kuchh din
the-eowherd-of with the- king's-daughter-of marriage beoame. Some days
 bite dan dahej dal-kar Raja babl bida-kai-dihin.
passing gift dowry making the-king his-daughler sent-away-to-her-bridgroom's-honse.
 Tab Ahir-Hilm babi-ke lai-kar ap^{nc} ghar ayon. Gaw-wale
Then the-cowherd the-king' s-daughter taking his-own honse-to came. Village-people
 ok^{ri} mah^atari-se kahlen ki, 'tumar bet^awa awa.' Tab buyhiau
his mother-to said that, 'thy son came.' Then the-old-woman
 kahlen ki, 'hani^are bet^awa-ke bagh khayen-raba.' Jab bet^awa ap^ani
said that, 'my son the-tiger eaten-had.' When the-son his-own
 mah^atari-se **bhet-kihes** aur orh^ana kapta-latta dihes tab o-kar mah^atari
mother-with met and wrapper clothes-etc. gave then his mother
 khushl bhal.
pleased became.

Jaise raj-pat ahirau-ka laula, wause sab-ka lautai.
As kingdom-throne the-cowherd-to returned, so all-of may-return.

FREE TRANSLATION OF THE FOREGOING.

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

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

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

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

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

¹ Thrse CoWN of the Gods are mythical animals, who milk whatever flutir owner desiren. The word here may mean simply a wild cow.

² A *kothila* is a Urea cylindrical vernal in which grain m stored.

It has already been pointed out under the head of Bihari, *vide* Vol. V, Pt. II, p. 266, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, viz., a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Son-par, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihari which gradually shades off into Awadhi as we go westwards. The same dialect is also spoken in the small area of *Tappa* Kon, *Taluka* Majhwa, and *Pargana* Karyat sikhar, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in *Pargana* Bhadobi, which is a portion of the family domains of the Maharaja of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimens of this language, it is clear that this 'Provincial Dialect' is only Awadhi similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

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

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

Western Bhojpuri	.	.	.	.	.	.	.	.	810,000
Awadhi of North-Gangetic Tract	.	.	.	.	.	.	.	.	252,000
Bagheli Son-par.	.	.	.	.	.	.	.	.	49,500
Hindostani	.	.	.	.	.	.	.	.	49,500
Korwari	.	.	.	.	.	.	.	.	38
Other Languages	.	.	.	.	.	.	.	.	475
TOTAL,									1,161,508

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

[No. 21.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(NORTH OF DISTRICT MIRZAPUR.)

Ek	jane-ke	dui	bet ^a wa	rahin.	Lahur ^a ka	ap'ne	bap-ae
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>his-own</i>	<i>father-to</i>
kabesi	ki,	'bap	hamar	hissa	hame	bati	de.'
<i>said</i>	<i>that,</i>	<i>'father</i>	<i>my</i>	<i>share</i>	<i>me-to</i>	<i>dividing</i>	<i>give.'</i>
bap	apan	sab	dhan	daulatī	ap ^a ae	duno	larikan-ke
<i>father</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>riches</i>	<i>his-own</i>	<i>both</i>	<i>sons-io</i>
						bati	dihegi.
						<i>dividing</i>	<i>gave.</i>

AWADHT SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

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

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

Province.	District.	Estimated number of speakers of Awadhi.
Lower Pfovincoa of Bengal—		
	Mnzaffai-pur.	204,954
	Saran.	40,000
	Champaran.	58,000
	Gaya.	64,500
	Shababad.	137,000
	Total for Lower Provincea	504,454
North-Western Provinces—		
	Ballia.	30,370
	Ghazipur.	111,000
	Benares.	120,000
	Miraapnr (Contrul).	31,000
	Azamgarh.	107,000
	Gorakhpur.	9,989
	Basti.	Nil
	Total for North-Western Provinces	409,359
	GRAND TOTAL	913,813

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

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

In the District of Champaran, Awadhi is spoken by the middle-class Musalmans, and by people of the Tikulihar, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhi may be estimated at 58,000. The Awadhi spoken by the Tikulihs is locally known as Tikulihari. That spoken by

the middle class Musalmans is called Shekhai. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of those various occurrences of Awadhi. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all rustics of the Bihar I area when talking to Europeans, much as Urdu is used by their betters. This fact accounts for the frequency with which Europeans hear words like *kahis*, *dihie*, when conversing with servants whose native home is Bihar. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihari Hindus they are using a language which they have picked up from their Musalman friends, and which they imagine to be the Hindostani of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolaha Boli of Muzaftarpur and into the Shekhai of Ubampanan.

[No. 22.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EA8TERN HINDI.

JOLAHA

BOLI.

(MUZAFFAPUR

DISTRICT.)

Ek koi ad^aml-ko du larika raha. Oh-me-se chhot^aka bap-se
One certain man-to two sons were. Them-in-from the-younger father-to
 kahis, ' ho baba, mal daulat-me-se jo ham^ara hissa-bakh^ara hoy
said, ' O father, property riches-in-front what my share may-be
 so ham-ko de-da.' Tab wah wah-ko ap^ana dhan bat dihis.
that me-to give.' Then he him-to his-own property dividing gave.
 Bahut din na gujara ki chhot^aka lar^aka sab kuobh jama-kar-ke
Many days not passed that the-younger son all things collecting
 dur des chala-gawa. Aur waha awar-pan-ml din gawa-ke
distant country-to went-away. And there waywardness-in days having-spent
 ap^ana sar^abas gawa-dalis. Aur jab wah ap^ana sab kuchh ura-dihis tab
his-own all lost. And when he his-own all things had-squandered then
 us des-me bhari akal para, aur wah kangal bha-gawa. Aur wah
that country-in heavy famine fell, and he indigent became. And he
 us des-ke ek lam^ahar ad^ami kiha ja-ke rah^ane laga. Wah o-ko
that country-of one great man near going to-live began. He him
 khet-me suar charane-ko bhejis.
field-in swine to-feed sent.

[No. 23.]

SHEKGAI.

(CHAMPAHAN DISTRICT.)

E-gO ad^ami-ka du-go beta rahe. Chhot^aka ap^ane baba-se kahes
One man-of two sons were. The-younger his-own father-to said
 ke, ' hani^aru hissa bam^ara de-da.' Tab un-ke pas je dhan rahe
that, ' my share to-me give.' Then him-of near what property was
 se un-ke de-diyen. Thora din bad u sab dhan le-ke
that him-to he-gave-away. A-few days after he all property, taking
 par-dese chala-gawa. Luchai-mg sab dhan apan kharab-kihes.
fo-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.
 Jab dhan sab kharab-ka-dihes tab ok^aa dukh howe lages. Tab
When fortune all he-had-spoiled then him-to trouble to-be began. Then
 wah desa-ka ek ad^ami kiha rah-gawa, je ap^ana khet-mi suar
that country-of one man near he-lived, who his-own field-in swine
 oharaw^ane-ke bhejis.
to-feed sent(-him).

THARU AWADHT.

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

[No. 24.]

INDO-ARYAN FAMILY.

MEDIATE GROUP-

EASTERN HINDI.

THARU AWADHI.

(KHERI DISTRICT.)

Phalane	padhan-ke	dui	laura	rahai.	O-ma-se	lahura	laura
<i>A-certain</i>	<i>gentleman-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-front</i>	<i>the-younger</i>	<i>son</i>
dadda-se	bola,	'dadda	re,	hamara	jo-kuchh	ho	mal-ka
<i>the-father-to</i>	<i>spoke,</i>	<i>'father</i>	<i>O,</i>	<i>mine</i>	<i>whatever</i>	<i>may-be</i>	<i>property-of</i>
jhada	bat	de.'	Woh	ap ^a ni	jit-mg	un-ko	bat diya.
<i>share</i>	<i>dividing</i>	<i>give.'</i>	<i>He</i>	<i>his-own</i>	<i>life-time-in</i>	<i>him-to</i>	<i>dividing</i>
Bahut	din	nahi	bhayo	ki	labura	laura	sab kuchh ekattba-kar-ko
<i>Many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all things putting-together</i>
dur-ke	des-ko	ohalo-gayd.	Aur	ap ^a na	mal	luchai-ma	huwa
<i>distant</i>	<i>country-to</i>	<i>went-away.</i>	<i>And</i>	<i>his-own</i>	<i>property</i>	<i>wickedness-in</i>	<i>there</i>
uray-dai.	Aur	jab	sab	uray-dai	tab	us	des-ma akal
<i>squandered.</i>	<i>And</i>	<i>when</i>	<i>all</i>	<i>he-squandered</i>	<i>then</i>	<i>that</i>	<i>country-in</i>
pareo.	Aur	wah	us	des-ke	phalauc	basinda-ko	tir gayo
<i>fell</i>	<i>And</i>	<i>he</i>	<i>that</i>	<i>country-of</i>	<i>a-certain</i>	<i>inhabitant-of</i>	<i>near</i>
aur woh	use	ap ^a ne	khetan-ma	suar	charaw'ne	pathaeo.	
<i>and</i>	<i>he</i>	<i>him</i>	<i>his-own</i>	<i>fields-in</i>	<i>swine</i>	<i>to-feed</i>	<i>sent-him.</i>

BAGHELT.

The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rewa, and the smaller ones of Nagode, Sohawal, Maihar and Kothi. Including 50,000 people transferred since 1891 from the Bundelkhand Agency, its population is 1,788,332. Over the whole area, except the western parts of Nagode and Maihar, the vernacular is pure Bagheli. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Bagheli, which is locally known as Gondi or Gondani. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Bagheli, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bibari. This will appear from the list of words.

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

Standard	Baghell.	1,180,000
Gondl.		500,000
	Tour.	2,680,000

The rest of the population is made up of speakers of the Banapliari mixed dialect of Bundell numbering 90,000, who live in the west of Nagode and Maihar, and of 18,332 returned as speaking 'Other Languages,' which are not vernaculars of the country.

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

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, *chaJfranse*, from the servants, from *chakar*, a servant. There is a tendency to change *a* to *b*, as in *abaj*, a noise; *aba*, he came; *jabdb*, an answer.

The following are the terminations of the cases of Nouns. Genitive, *ker*; also, *mase*. *ke*, obi. *ke*; fem., *ki*, obi. *kau* Accusative, *ka*, *ka*. Dative, *ka*, *kahe*. Ablative, *se*, *te*. Locative, *ma*. Adjectives have a strong form in *ka*, as in *adhik^aha*, much; *mk^aha*, good.

As regards Pronouns, we have *mai*, I; gen. *mor*; obi. *more* or *moht*; *tat*, thou; gen. *tor*, *tohi*; *ap^ane*, Your Honour; obi. *ap^ana*. The Obi. form of the latter shows clearly that the word is borrowed from Bhojpuri. 'Own' is *apan*, obi. *ap^ane*, not *ap^ana*. *Ya* is 'this,' and *wa*, 'that.' The obi. form of the latter is *oh* or *too*, as in the gen, *wo-kar*, acc.-dat. *wo-ka* or *wo-ka*, abl. *wo-se*. 'They' is *ui*. The Relative Pronoun is *jaun* with an obi. plur. *jin*; and its Correlative is *taun*.

As regards Verbs, we have *ahau*, I am; *haye*, thou art; and *ay* or *at*, he is. For finite verbs, we have *mar^atyo-hai* I am dying, and *kar^aeu-hai*, I am doing. Feminine is *hoti-hai*, it remains. *Det-raha-tai* is 'he was giving.' Feminine is *latal rahi-hai*, a quarrel used to exist. In Awadhi, the typical letter of the first person of the future is *b*, as in *kahab*, I will say. In the Bagheli specimens it is, on the contrary, the *h* which we also meet in Kanauji. Thus, *jaihai*, I will go; *kahihau*, I will say. An

example of the perfect tense is *kihyo-hai*, I have done. The honorific imperative ends, as in Bibari, in *l*. Thus, *del*, be good enough to give; *karl*, be good enough to make. The Infinitive ends in *b*, as in Awadhi and Biharī, and verbs whose roots end in *a* have an oblique form in *mat*, in this also following the latter language. Examples are *jab* to go; *charamai-ka*, for feeding; and *kahamai-maphik*, fit to be called.

Typical of the Bagheli dialect is the *sukhun-takiya*, or expletive, *tai*, which is added to the past tense of verbs, like the *sa* of Bhojpūrī. It occurs several times in the specimens. The following are examples. *Ge-tai*, they had gone; *det-raha-tai*, he was giving; *rahe-tai*, they were; *raha-tai*, he was; *mari-ga-tai*, he died. In some oases it has the force of the Hindi *ths*, like the *to* or *te* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *pattl rahi-gai-hai*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *ap^ana* (the oblique form instead of the nom. *ap^ane*) *achchha bhojan kmhen-hai*, Your Honour has given a good feast.

EASTERN HINDI.

BAGHRI DIALECT.

(REWA, BAGHRIKHAND AGENCY.)

SPECIMEN I.

एक मनुई के दुइ खरिका रहें। तीने-मा छोटकीना अपने बाप-से कहिस दादा धन-मा बीन मोर हीसा होइ तीन मोहीं हे देहें। तब वा उन का आपन धन बाँटि दिहिस। बहुत दिन नहीं मे-ते कि छोटकीना खरिका सब प्रकड़ा कै-के परदेस चला-गा और उहाँ लुखई-मा दिन बिताइ-के आपन धन उड़ाइ दिहिस। जब वा सब कुछ उड़ाइ चुका तब चौह देस-मा थकाल पड़ा थी वा कड़ाह होइ-गा थी वा चौह देस-वालेन-मा एक-के इहाँ जाइ-के रहें लाग वा वो-का अपने खेत-मा सुघर चरामे-का पठइस। थी वा उनजिन छिमिन-ते जिनक सुघर खात रहि-ते आपन पेट भरें चाहत रहा-ते। थी वो-का कोऊ कुछ नहीं देत रहा-ते। तब वो-का धैत भा। थी वा कहिस कि मोरि बाप-के कतने मजूरन-का खाइ-से अधिकारा रोटी चोति-है थी मैं भूखन मरखों-हैं। मैं उठि-के अपने बाप-के लघे जेहीं थी वो-से कहिहों कि बाप मैं दइउ-के बिरुध थी अपना-के सौहें पाप किछों-है मैं फेर-के अपना-केर खरिका कहामे भाफिक नहीं चाहैउं अपने मजूरन मा एक-के नाई मोहीं करौ। तब वा उठि-के अपने बाप-के लघे चला। पै वा दूरिन रहा-तै कि वो-कर बाप वोही देखि-के दावा कीन्हिस थी दौरि-के वो-के गर-मा लपटि-के वो-का भूमिस। खरिका वो-से कहिस कि बाप मैं दइउ-के बिरुध थी अपना-के सौहें पाप किछों-है अब फेरि-के अपना-केर खरिका कहामे जोग नहीं चाहैउं। पै बाप अपने चकरन-से कहिस कि सब-से निक्का कपड़ा निकास-के वो-का पहिरावा थी वो-के हाथ-मा मुँदरी थी गोछे-मा पनहीं पहिरावा। थी हम खई थी खुसौ करौ। काहे से कि वा मोर खरिका मरि-जा-तै फेरि-के जिवा-है। हेराइ-गा-तै फेरि-के मिखा-है ॥

जब उई चानन्ह करे लागें तब वो-कर कीठ खरिका खेत-मा रहा-तै। थी जब वा आवत आवत घर-के लघे पहुँचा तब बाबा और नाच-केर चवाच

मुनिस । औ वा अपने चकरन-मा एक-आ अपने लखे बोलाइ-के पूँक्षि कि वा आ होत-है । वा वो-से कहिस कि अपना-केर भाई चाबा-है औ अपना-के दाज निक्काहा खाइ-आ खाइ-है काहे-से कि वो-का नीक सुख पाइनि-है । ये वा रिस कीन्हिस औ भीतर न जाव चाहिस । बड़-से बो-कर बाप बाहेर आइ-के बोही मनामे लाग । वा बाप-का जबाब दिहिस कि देखी मै प्रतने बरि-सन-से अपना-केर सेवा करतै-है औ कब-हूँ अपना-केर हुकुम नहीं ठारेउ । औ अपना मोहीं कब-हूँ एक बोकरी भर नहीं दीन कि मै अपने दोसन-की साथ खानन्द करतैउ । ये अपना-केर वा लरिका जीन पतुरिवन-की साथ अपना-केर धन खाइ-गा-है अब-दिन आवा तब-दिन वो-के खातिर अपना अच्छा भोजन कीन्है-है । बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ हयै औ जीन कुछ मोरे है तौन सबतार बाद । ये खानन्द करव औ खुस होव उचित रवा-तै काहे से कि या तोर भाई मरि-गा-तै केरि-के जिवा-है चेराइ-गा-तै केरि-के मिला-है ॥

IN DO-ARYAN FAMILY.

MEDIATE GROUP.

EA8TERN HINDI.

BAGHELI DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manai-ke dui larika rahai. Taune-ma ehho^akauna ap^ane
One man-of two sons were. Them-in the-younger Ms-own
 bap-se kahis, 'dada, dhan-ma jaun mor hisa hoi, taun
father-to said, 'father, the-property-in which my share may-be, that
 mohi dal-dei.' Tab wa un-ka apan dhan bati dihis.
to-me give-away.' Then he them-to his-own property dividing gave.
 Babut din nahi go-tai ki chhot^akauna larika sab ekattha.
Many days not passed that the-younger son all together
 kat-ke par-des chala-ga; aur uha luchchai-ma din
having-made (to)-a-foreign-land went-away ; and there debauchery-in days
 bitai-ke apan dhan urai-dihis. Jab wa sab-kuchh
having-caused-to-paas his-own fortune wasted-away. When he everything
 urai-ehuka tab oh des-nrm akal para. Au wa
had-spent-completely then that country-in a-famine fell. And he
 karigal hoi-ga. Au wa oh des-walen-ma ek-ke iha jai-ke
indigent became. And he that countrymen-in one-of near going
 rahaf lag. Wa wo-ka ap^ane khot-ma suar charamai-ka pathais. Au
to-live began. He him his-own fields-in swine feeding-for sent. And
 wa un^ahin chhfsmin-te jin-ka suar khat-rahe-tai apan pet
he those-cery huslts-with which the-swine used-to-eat his-own belly
 bharaf chahat-raha-tai. Au o-ka kou kuchhu nahi det-raha-tai.
to-fill wished. And him-to anybody anything not vsed-to-give.
 Tab wo-ka chet bha. Au wa kahis ki, 'more bap-ke ket^ane
Then him-to senses became. And he said that, 'my father-of how-many
 mnjuran-ka khai-se adhik^aha rot! hoti-hai au mai bhukhan mar^atyo-hai.
lahovrrs-to eating-than more hread is and I from-hunger dying-am.
 Mai uthi-kai ap^ane bap-ke laghe jaihau au wo-se kahihau ki,
2 arising my-own father-of near will-go and him-to I-will-say that,
 "bap, mai Daiu-ke biruddh au ap^ana-ke eahu pap kihyo-hai.
"father, 1 God-of against and Your-Honour-of before sin have-done.
 Mai pher-ko ap^ana-ker larika kahamai! mapbik nab.7 aheu. Ap^ane
1 again Your-Honour-of son to-be-called worthy not am. Your-oun

majuran-ma ek-ke nai mohi kari." ' Tab wa uthi-kai ap^ane bap-ke labourers-in one-of like me make.'" Then he arising hit-own father-of laghe chala. Pai wa durin raha-tai ki wo-kar bap wohi dokhi-kal near went. But he in-distance was that his father him teeing daya kinhis au dauri-ke wo-ke gare-ma lapati-kal wo-ka churnis, pity did and running his neck-on embracing him kissed. Larika wci-se kahis ki, 'bap, mai Dai'u-ke biruddh au ap^ana-ke Theson him-to said that, 'father, I God-of against and Your-Honour-of sauhe pap kihyo-hai. Ab pheri-kai ap^ana-ker larika kahamaf jog before sin have-done. Now again Your-Honour-of son to-be-called worthy nahi aheu.' Pai bap ap^anc ehak^aran-se kahis ki, ' sab-se not I-am.' But the-father his-own servants-to said that, 'all-than nik^aha kap^ara nikas-ke wo-ka pakirawa; au wo-ke hath-ma mud^arl good clothes taking-out him-to put-on; and his hand-on a-ring au gore-ma pan^ahi pahirawa; au ham khai au khusi kari; and feet-on shoes put-on; and us let-eat and happiness make; kabe-se ki ya mor larika mari-ga-tai, pheri-kai jiya-hai; because that this my son having-died-went, again has-come-to-lift;

herai-ga-tai, pheri-kai mila-hai.'
having-been-lost-went, again has-been-found.*

Jab ui anand karai lage, tab wo-kar jeth larika
When they rejoicing to-make began, then his elder son
khet-ma raha-tai. Au jab wa awat-awat ghar-ko laghe pakucha tab
field-in was. And when he coming house-of near arrived then
baja aur nacb-ker abaj sunis. Au wa ap^ane ehak^aran-ma
music and dancing-of sound he-heard. And he his-own servants-in
ek-ka ap^ane lagke bolai-kal pncbhis ki, 'ya ka hot-hai?' Wa
one-to himself-of near calling asked that, 'this what is-happening?' He
wo-se kahis ki, ' ap^ana-ker bhal aba-bai au ap^ana-ke
to-him said that, ' Your-Honour-of brother come-is and Your-Honour-of
dau nik^aha khai-ka khain-hai, kahe-sc ki wo-ka nik-sukh
father good food has-eaten, because that him well-and-healthy
pains-bai.' Pai wa ris kinhis au bhitar na jab chahis.
he-has-found.' But he anger did and hiside not to-go wished.

Yaha-sc wo-kar bap baher ai-kat wo-hi manamai lag.
Owing-to-this his father outside coming him-even to-appease began,
"Wa bap-ka jabab dihis ki ' dekhi, mai ct^ane barisan-se,
Be the-father-to answer gave that ' see, I so-many years-since,
ap^ana-ker sewa kar^ateu-bai, au kab-hu ap^ana-ker hukum
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders

nab! tareu; au ap^ana. mohi kab-hu ek bok^arau-bhar nahi din
not disobeyed; and Yaur-Honour to-me ever-even one goat-even not gave
 ki mai ap^ane dostan-ke sath anand kar^ateu. Pai
that I my-own friends-of with rejoicing might-have-made. But
 ap^ana-ker ya larika jaun paturiyan-ke Bath ap^ana-ker
Your-Monoor-of this son toko harlots-of with Your-Honour-of
 dhan khai-ga-hai, jabⁿbin aba tab^ahiu wo-ke khatir
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake
 ap^ana achchha bhojan kinhen-hai.' Bap wo-ae kahis ki
Your-Honour good feast mode-has.' The-father him-to said that
 'beta, tai sab din more sath haye au jaun-kuchn more hai taun sab
'son, thou all days me with art and what-ever mine is that alt
 tor ay. Pai anand-karab au khus-hob uchit raha-tai; kahe-so ki
thine is. But to-make-merry and tu-br-pleused proper was; . because that
 ya tor bhai mari-ga-tal, pheri-kal jiya-hal; herai-ga-tai,
this thy brother having-died-wcnt, again has-come-lo-life; having-been-lost-went,
 phcri-ke mila-hai.'
again has-been-found.'

[No. 26.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHBLI DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN II.

हम पाँचन-मा आपुस-मा जिमो जाघा खातिर लड़ाई होइ-गै-तै । पहिले सब भाई सान्ने-मा रहै-हैं पुन निनार होइ-ने । पहिले बहुत लड़ाई रहौ-है पै अब सब मुकदमा पट-पटाइ-गे । अब वैसन-मा कौनो लड़ाई नहीं थाव । पै अब-हूँ पहिलेन को लड़ाई-की मारे नौक-के बोल-बाल नहीं चाह । औ तब-हिन से आपुस-का खावो पिबव हूट-है । जाघा काहि अर्धो दिहिन-रहै पै गमो परि-गै । तौने-ते न पहुँचे ता मुकदमा खारिज होइ-गा । पट्टी-मा पाँच छ छने पट्टीदार रहै-हैं । उर्द मर-ने और उन-कर आघा सरकार-मा जप्त होइ-गै । अब हमार दुइ छने भाई-को पट्टी रहि-गै-है ॥

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-pachan-ma	apus-ma	jimi jagha	khatir	lalar	hoi-gai-tai.
Wefive-among	with-one-another	land ground	for	quarrel	took-place.
Pahile	sab bhal	sajhe-ma	rahe-hai.	Pun ninar	hoi-ge.
Formerly	all brethren	conjointly	lived.	Again separate	became.
Pahile	bataut larai	rahl-hai.	Pai ab	sab mukad ^a ma	pat-patai-
Formerly	much quarrel	existed.	But now	all cases	have-been-
ge.	Ab	waisan-ma	kaunau	lalar nahi	ay. Pai
compromised.	Now	in-such(-a-sense)	any	quarrel	not is. But
ab-hu	pabilen-ki	larai-ke	mare	nik-ke	bol-chal nab? ai.
even-now	previous	quarrel-of	reason-by	good-having-done	talk not is.
Au	tab'hin-se	apus-ka	khabau-piyab	cbhut-hai.	Jaglm-kahd
And	since-then	with-one-another	eating-and-drinking	is-stopped.	Land-for
arji	dihin-rabai.	Pai	gami	pari-gai;	taune-te na
application	they-had-mbmitted.	But	mourning	happened;	thereby not
pahuche	ta	nmkad ^a ma	kbarij-hoi-ga.	Patti-ma	pach
they-reached(-the-court)	hence	the-case	was-dismissed.	The-share-in	five
chha	jane	patti-dar	rahe-hai.	Ui	mar-ge aur un-kar jagha
six	persons	co-sharers	were.	They	died and their land

Sar^akar-ma japt-hoi-gai. Ab hamar dui-jane bhal-kai ptti
 Government-in was-appropriated. Now my two-persons brothera-of shars
 rahi-gai-hai.
 remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity ; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Son-par portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpuri of the centre of the district. Thus, *bhail*, in the specimen, is Western Bhojpuri, not Bagheli. So the futures *jdb*, I will go, and *kahab*, I will say, are borrowed from Western Bhojpuri, and give the extract an air of being written in AwadhI which also uses this future with *b*.

¹ The word *paehan*, the oblique plural of *pash*, five, is used here to signify a sollection,—‘ all of us.’

[No. 27.J

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELLI DIALECT.

(SON-PAR

THACT

OF DISTRICT MIRZAPUR.)

Ek ad^ml-ke do beta rahe. Aur chhota beta bap-se
One man-of two sons were. And the-younger son the-father-to
 kahis, 'daua, chl^j-batus-ml jawan mor bakh^{-ra} hoy bat de.'
said, 'father, things-in which my share may-be dividing give-me.'
 Tab wah apan jiuka-ka dono jan-ko bat dihis. Thore din
Then he his-own livelihood both persons-to dividing gave. A-few days
 bhail-hoi ki chhotu- chhaura sab jor-bator-ke le-ke
might-have-become {passed} that the-younger son all collecting taking
 dur des-me chal-gais; aur kul-hl puji gurai-me uray-dihis.
far cottenry-into went-away; and all-eten property debauchery-in squandered.
 Aur jab sab uray-ohukal tab woh des-me bard bhari akal
And when all squandering-finished then that country-in very great famine
 paris. Tab wah-ka jarurat bhais. Tab wab des-ke ik jan
fell. Then him-to want became. Then that country-of one person
 than gais. Wah. tab apan khet-me suar cbarawe-ke kai-dihis.
near he-went. Me then his-own field-in swine to-feed employed-him.
 Aur bbusi-se apan pet bbaro-ke rajl rahis jawan suar
And husks-with his-own stomach to-fill agreed he-was which swine
 khat-rahe. Aur oh-ka koi nahi dihis. Aur jab o-kar ji
eating-were. And him-to anybody not gave. And when his mind
 thikaue bhais, tab kahis, 'ham^{-re} dau-ke nokar kit^{-ne} haihai
settled became, then he-said, 'my father-of servants how-many will-be
 jin-ka rati bbar-pet milat-hais aur bach-rabat-bais; aur mai bhukhan
whom-to bread full-belly is-giveu and saved-remains; and I from-hunger
 marat-hu. Apan dau-ke pas chalal-jab aur kahab ki, "dau,
dying-am. My-own father-of near I-icill-walk-up and I-will-say that, "father,
 moh-se bara kasur Bhag^{-wun}-ko niare aur tor niare bhais. Aur
me-by great fault God-of near and thee near became. And
 mai tor beta kab^{-be} layak nahi bariyo. Ap^{-ne} nok^{-ran}-ki nai
1 thy son to-be-called worthy not am. Thy-own seroants-of like
 mohu-ke rakh-le."
*me-too keep" **

THE BROKEN DIALECTS OF THE WEST.

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

TIRHART.

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

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

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

Fatehpur.	197,700
Banda.	25,000
Hamirpur.	3,000
TOTAL,	225,700

We shall commence with the Tirhari of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, viz., in the word *gadyal* for *gadel*, a son. The conjugation of the verbs is as in Awadhi, and so is the declension of nouns, except in one important point, viz., that before transitive nouns in the past tense, the Agent case is used with the Western Hindi and Bundeli suffix *ne*. This occurs even before verbs which are conjugated in the Awadhi manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have *mafi-ne bati dihie*, the man divided, or more literally, by the man divided (for *it was divided by him'). So also in many other cases. Sometimes, as in *bapai*, *bap^owai*, the Agent case is in the form of the oblique case ending in *at* or *ai*, instead of suffixing *ne*. This is an interesting survival from the old Prakrit dialect of the locality.

[No. 28.]

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (TIEHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउं मछुई-के दुइ गद्याल रहै । उन अपने बाप-तन कहिन कि
 परे मोरे बाप तैं हमरे हौसन-का मास टाल हमै बाँटि दे । तब मछे-ने आपन
 सब खेदा पुँजिया हानौ गद्यासन-का बाँटि दिहिस । कुछ दिन बीते छोटे
 गद्याले आपन सब मास टाल जमा कहिस । औ लै-कौ बड़ी दूरी बिदेसै
 निकरि गया । हुन आपन सब रुपया पैसा गुँठई-माँ उठाव डारिस । कबे सब
 लैया पुँजिया साथ गै तब उई देसना-माँ बड़ा भारी काल पड़ा । तब वही
 रोज २-के खरिख खराबा-के दिखत होनि लाग । तब वो बहि देसना-के एक
 रहौस महाजन-की लगे गया । औ साथ बहि-तें भेंट भलाई कहिसि । वहीँ
 वही आपन ग्यातन-माँ सुवरन-के चरावै-के बर पठवाइस । वो वही भूसी
 साथ निवाह करते जिही सुवर खात-रहै । पै कौनेउं मछे-ने वही वही न
 खाँय दिहिस । अब वही जोस भा तब अपने मन-माँ कहिसि कि दिख-ले मोरे
 बाप-के बहुत से नौकरिहन-का हुतना मिलत-है कि उई अच्छी तहन प्याठ
 भर खाति-है औ कुछ बचाव ल्यात-है । साथ बाप रे में भुखन मरत-हौ ।
 अब दिन-ते अपने बाप-के लगे लैहौ और बहि-ते कहिहौ कि वो मोरे काका
 में नरायन-के उलटे औ तोरे सौँचे अपराध किछू । औ में यहि लावक
 नहीं पाछू कि त्वार गद्याल बाजौ । मोहीं अपने और मजूरन की तरह
 राखि ल्याव । बहि-के पाछे वो उठा औ अपने बपवा-के लगे आवा । पै
 अब वो अपने बपवा-की लगे न पहुँचा-रहै कि बहि-के बापें दूरी-तै दौखिस
 औ सारे ब्याह-की दौरा औ बिटौना-के गरे-माँ छिपट गा । और वही
 भूमिस । गद्याले कहिसि कि वो मोरे काका में नरायन-की उलटे औ तोरी
 पाँखन-की सौँचे अपराध किछू औ यहि लावक नहीं पाछू कि त्वार बेटवा
 कहाई । पै बपवे अपने नौकरिहन-का हुकुम दिहिसि कि सब-तै नीक
 छड़िना साथ वही पहिराओ औ बहि-की भंगुरी-में मुदरी पहिराओ औ
 गोलेन-माँ पनहीं पहिराओ । औ मोहीं जाँय औ खुसी करै सब । कबे-ते-

किं यो त्वार मद्याल फिर-कै जिया-हे यो हिरास गा-रहे तीन पुनि के मिला-हे । यो उरु बायो बिटवा खुसी करे लाग ॥

यदि जून बहि-कर बहुकौना मद्याल म्यात-मों रहे । जब वह पुनि घर-की लगे आवा तबे बहि-के कानेन-मों नाचें गावें-कै आवाज परो । वही नौक-रन-से याक-का मुलाइस भी पूछेसि कि बहि-कर का कारण है । नौकर बें कहैं कि त्वार कुटकौना भेवा आवा-है । यो तोरे बपवे उहि-की अच्छी तहज लौटि आवें-के कारण सब-का म्युत किहिसि-हे । बहुकौना भेवा वही बात-पर रिसवाय उठा यो घरवा-की भौतरै नहीं आत-रहे । तब बहि-कर बपवा बहिरे आवा यो बहुत मनाइस भी मुसलाइस । यो बहुकौना बिटवे कहेसि कि देखि ले इतने दिनन में तोरि टहल किछू भी तोरे हुकुम-की बाहिर आबों नहीं होखूँ तैं मोहीं कतों इतनिषो मदत नहीं दिहे कि मैं, अपने साथिन-के सँघे खुसी करखूँ । ये जैसे वा त्वार कुटकौना बिटवा आवा किहीं त्वार सब माल टाल गुँछई-मों लाव छारिस तैं म्युत किहे । वयसे लखी भी मोरे बिटवा तैं सब दिन मोरे साथ रहा आव यो सब कौन त्वार हे मानौ त्वारे आव । यहे उचित रहे कि इन म्युत करन भी खुस ज्ञान बाहे कि यो त्वार भाई आव । मरि-कै जिया-हे । हिराव गा-रहे तीन पुनि के मिला-हे ॥

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAOHELI (TIRHARI BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kauneu marai-ke dui gadyal rahai. Un ap^ane bap-tan kahin
A-certain man-of two tons were. They their-own father-to said
 ki, 'are more bap, tai ham^a-re hisan-ka mal-tal hamai bati
that, 'O my father, thou our shares-of property us-to dividing
de.' Tab morai-ne apan sab laiya-ptijiya dwanau gadyalan-ka
give,' Then the-man-by his-own all substance ' both som-to
bati ' dihis. Kuchh din bite ehote gadyale apan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
 mal-tal jama-kihis. Au lai-kai bari duri bidesai
property collected. And taking-it very distant foreign-oontry-to
 nikari-gawa. Hun apan sab rup^aya paisa gudai-ma uthay-daria.
went-away. There his-own all money pice debauchery-in he-spent.
 Jabai sab laiya-pujiya lay-gai, tab ui des^awa-ma' bara bhari
When all substance was-burnt-up, then that oountry-in very heavy
 kal para. Tab ubi roj-roj-kal kharich-kharaba-kal dikkat honi
famine fell. Then him every-day-of expenditure-of trouble to-be
 lag. Tab wo wahi des'wa-ke ek rahis mahajan-ke lage gawa au
began. Then he that country-of one well-to-do banker-of near went and
 jay wahi-te bhet-bhalai kihisi. Wahi wahi ap^ane khyatan-ma
going him-to greeting did. Eim-by he his-own fields-in
 auwaran-ke charawal-ke-bare pat^awais. Wo wabl bhusi khay nibah
swine feeding-for was-sent-by-him. Me those-very husks eating support
 kar^atai jihi suwar khat-rahai; pai kauneu-raarai-ne wahi
would-have-done which the-swine used-to-eat; but any-vnan-by to-him
 wahau na khay-dihis. Jab wahi hos bha tab ap^ane man-ma
that-too not to-eat was-givten-by-him. When to-him senses became then his-own mind-in
 kahisi ki, 'dikh-le, more bap-ke bahut-se naukarihan-ka it^ana
he-said thai, 'see, my father-of many sermnts-to so-much
 milat-hai ki ui achchhi-tahan pyat-bhar khati-hai au kuchh
is-given that they in-argood-way belly-full eat smd some
 bachay-lyat-hai. Hay, bap-re, mai bhukhan marat-hau. Ab
they-save. Alas, father-O, I from-hunger dying-am. Now

hin-te ap^{ne} bap-ke lage jai^{hau} aur wahi-te kahi^{hau} ki,
here-from my-own father-of near I-will-go and him-to I-will-say that,
 "O more kaka, mai Narayan-ke ul^{te} aur tore saughe ap^{radh} ki^{hyu},
" O my father, I God-of opposite and thee before sin did,
 au mai yabi layak nah? ahyu ki twar gadyal bajau. Mohi
and I this-for fit not am that thy son I-may-be-called. Me
 ap^{ne} aur majuran-ki tarah rakhi-lyaw."" Yahi-kg pachhe wo utha
thy-own other labourers-of like keep."" This-of after he arose
 au ap^{ne} bap^{wa}-ke lage awa. Pai abe wo ap^{ne} bap^{wa}-ke lage
and hia-own father-of near came. But yet he hia-own father-of near
 na pahucha-rabai ki wahi-ke bapai duri-tai dikhis aur
not had-arrived that his father distance-from saw and
 mare-mwah-ke daura au bitauna-ke gare-ma chhipat-ga, aur wahi
throatgh'love-of he-ran and the-son-of neck-about applied-himself, and him
 chumis. Gadyale kahisi ki, 'O more kaka, mai Narayan-ke ul^{te}
he-kiaaed. The-son said that, ' O my father, I God-of opposite
 au tori akhin-ke saughe ap^{radh} ki^{hyu} au yabi layak nahi ahyu
and thy eyes-of before sin did and this-for worthy not am
 ki twar bet^{wa} kahau.' Pai bap^{wai} ap^{ne} riaukarihan-ka
that thy sun I-may-be-called.¹ But the-fother hia-own servants-to
 hukum di^{hisi} ki, 'sab-te nik urina lay yahi pabirawe au
orders gave that, ' all-than good wrapper bringing thia-one put-on; and
 yahi-ki aguri-me mud^{ri} pabirao au goren-ma pan^{hi} pabirao. Au
thia-one-of finger-on a-ring put and feet-on shoes put. And
 mohT khay au khusi karat dyaw; kahe-te ki yo mwar gadyal
me eat and merry make let; because that this my son
 phir-kal jiya-hai; yo hiray-ga-rabai, taun puni-kal mila hai.
again has-come-to-life; this had-been-lost, he again has-been-found.
 Au ui bapau bit^{wa} khusi karat lag.
And they father son merriment to-make began.

Yahi jun wahi-kar bar^{kauna} gadyal khyat-ma rahai. Jab wah
This time his elder son field-in was. When he ,
 puni ghar-ke lage awa, tabai wahi-ke kanen-ma nachat gawai-kai
again house-of near came, then his ears-into dancing singing-of
 awaj pari. Wahi nauk^{ran}-te yak-ka bulais au puchhesi ki, 'yahi-kar
sound fell. He servants-from one called and asked that, ' this-of
 ka karan hat?' Naukar wai kahi ki, 'twar chhut^{kauna}
what cauae is ?' The-servant to-him said that, ' thy younger
 bbaiwa awa-hai; au tore bap^{wai} uhi-ke achchhi-tahan lauti-awai-ke
brother come-is; and thy father his in-a-good-way having-retuned-of

karan sab-ka nyut kihiai-hai.' Bar^akauna bhaiwa yahl bat-par ris^ahay
because all-of feast made-haa.' The-elder brother thia talk-on being-angry
 utha au ghar^awa-ke bhit^arai nahi jat-rahai. Tab wabi-kar bap^awa
grew and home-of inside not going-was. Then his father
 bahire awa au bahut manais au pbus'lais. Au bar^akauna bit^awai
outside came and much appeased-him and coaxed. And the-elder son
 kahesi ki, 'dekbi-le, it^ane dinan mai tori tabal kihyu au tore
said that, 'see, so-many days I thy service did and thy
 hukum-ko bahir kabbau nahl hotyu, tai mohi katau it^anio
order-of out ever not used-to-become, thou to-me ever so-much
 madat nahi dihe ki mai ap^ane sathin-ke saghai khusi
help not gatest that I my-own companions-of in-company merriment
 kar^atyu. Pai jaise ya twar chhut^akauna bit^awa awa jihi twar
might-have-made. But as this thy younger son came who thy
 sab mal-tal gudal-ma lay-daris, tai nyut kibe.' Bap^awai kahi,
all property wickedness-in burnt-up, thou feast madest.' The-father said,
 'O more bit^awa, tai sab din more sath raba-aw; au sab jaun mwar
'O my son, thou all days me with livest; and all what mine
 hai manau. twarai ay. Yahai uchit rahai ki ham nyut karan
is as-it-were thine is. This proper was that we feast may-make
 au khus hwan kahe ki yo twar bhal ay; mari-kai,
and pleased may-become because that this thy brother came; having-been-dead,
 jiya-hai; hiray-ga-rahai, taun puni-kai mila-bai.'
as-become;-alite; had-been-lost, he again has-been-found.'

The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhari spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *ne* is not used before the past tenses of transitive verbs. We still meet the h-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *kahyaai* for *hahesi*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyami*.

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

याक मच्छई-के दुइ बेटवा रहें। उन-मां लहुरवा बेटवा अपने बाप-से कहासि जौन म्यार होसा होव तीन बाँटि याक। औ घोर दिनन-मां लहुरवा बेटवा आपनि सब जमा बटुरियाय-के दूरी परधाने चला गया औ ज्ञां आपन सब जमा कुचाल-मां बहाय दिहिसि। औ जबै सब चुकि गा बहि यास-मां बड़ा दुर-दिन परा औ वह जखै कंगाल होइ चला। तबै बा यास-के याक भागमान के ज्ञां रहै लाग। तब वह अपने स्वात्म-मां खार ताकै पठइस औ वह चाहत-रहै कि उन बोकलन-ते जो खार खात-हैं आपन पिट भरै। वही न कोज खात-रहै। तब चंति-के कहिसि कि मोरे बाप-के ज्ञां संजूरन-का बहुत रोटी है औ मैं मूखन मरत-हो। अब मैं अपने बाप-के ज्ञां जेहो औ बहि-ते जेहो कि दादा में द्यू-का औ त्वार अपराध किज्यों अब मैं बहि लायक नहीं पहिले कि त्वार जरिका होई। अस और संजूर हैं तस म-हूँ-का राखु ॥

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (TIRHARI BROKEN) DIALECT. (DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Yak manai-ke dui bet^awa rahai. Un-ma lahur^awa bet^awa ap^ane
One man-of two sons were. Them-in the-younger ton his-own
 bap-te kahyasi, 'jaun mwar hisa hoy taun biati dyaw.' An
father-to said, 'which my share may-be that dividing give' And
 thore dinan-ma lahur^awa bet^awa ap^ani sab jama baturiyay-kal
a-few days-in the-younger son his-own all property having-collected
 duri par-dyasai chala-gawa, au hwa apan sab jama
a-far foreign-country-to went-away, and there his-own all property
 ku-chal-ma bahay-dihisi. Au jahai sab chuki-ga wahi dyas-ma bara
evil-conduct-in wasted. And when all was-spent that country-in great
 dur-din para. Au wah jammai kangal hoi-chala. Tabai wa dyas-ke
famme fell. And he totally indigent began-to-be. Then that country-of
 yak bhag^aman-ke hya rahai lag. Tab wah ap^ane khyatan-ma
one rich-man-of near to-live he-began. Then he his-own fields-in'
 swar takal pathais. Au wah ohahat-rahai ki un bok^alan-te
swine to-watch sent (-him). And he desiring-was that those husks-wtih
 jo swar khat-hai apan pet bharai. Wahau na
which the-swine eating-are his-own belly he-may-fill. That-even not
 kou dyat-rahai. Tab eheti-kai kahisi ki, 'more bap-ke hya
*anybody used-to-give. Then remembering he-said that, *my' father-of near*
 majuran-ka bahut roti hai au mai bhukhan marat-hau. Ab
field-labaurers-to much bread is and I from-hunger dying-am. Now
 mai ap^ane bap-ke hya jaihai au wahi-te kailiau ki, "dada,
I my-own father-of near will-go and him-to I-will-say that, " father,
 mai Dayu-ka au twar ap^aradh kihyo. Ab mai yahi layak nahi
/ God-of and thy sin did. Now I this-for worthy not
 ahiu ki twar larika hou. Jas aur majur hai tas ma-hn-ka
am that thy son I-may-be. As other labourers are so me-too
 rakhu." *
 keep." *

West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tirbari is more mixed with Bundeli than in the two districts from which specimens have just been given. Thus we not only have Bagheli verbal past tenses, with the case of the Agent with *ne* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundeli verb. In fact in Hamirpur the verb seems to take the Bagheli or the Bundeli form at the caprice of the speaker. An instance of the Bagheli form in the following specimen is *chhut^akawa-ne kahis*, the younger said, in the second sentence. On the other hand, we have Bundeli forms like *wah-ne bat din*, he divided; *chalo*, he went; and *jih-ne pathab*, who sent.

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

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (TIRHARI BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

उई मनई के दुइ लाख रई। उई-मां-ने छुटका-ने दादा-से कहिस कि
 बामू धन-मां-से जो मोर होइ सो मुँह-का दै दवा। बह-ने बह-का आपन धन
 बाँट दीन। बहुत दिन न गै-रई कि लहुरवा खाया बहुत कुछ जोर-के परबेस
 खलो-गा। कुवाँ लुबधन-मां दिन खीय दीन्हिस आपन धन उड़ाव दीन्हिस।
 अब सब कुछ उड़-गा तब उई देस-मां बह्ता चक्कास परी। तब वा कंगाल
 हुइ-गा। वा आ-के उई देस-की रहइयन-मां-से एक-की धरै रई लगा बिह-ने
 वई अपने खितवन-मां सुबर चराबे-का पठयो। और उन छीहाँ-सी जिनै
 सुबर खान रई आपन पेट भरे खाजिस। और कोज नहीं बह-का कुछ देत-चाइ ॥

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (TIRHARI BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Ui manai-ke dui lala rahai. Ui-ma-te ohhut^aka-ne dada-se
That man-of two sons were. Them-in-from the-younger-by the-father-to
 kahis ki 'bapu, dhan-ma-se jo mor hoi so muh-ka
said that 'father, the-property-in-from which mine may-be that me-to
 dai-dawa. Wah-ne wah-ka apan dhan bat din. Bahut din
give-away. Him-by him-to his-own fortune dividing was-given. Many daya
 na gai-rahai ki lahur'wa lala bahut kuchh jor-ke par^a-des
not gone-had that the-younger son many things collecting a-foreign-land-to
 chalo-ga. Huwa luchch^apan-ma din khoy-dinhis, apan dhan
went-away. There debauchery-in days he-wasted, his-own wealth
 uray-dinhis. Jab sab kuchh ur-ga tab ui des-ma bara
he-squandered'. When all things spent-were then that country "in a-great
 akal paro. Tab wa kangal hui-ga. Wa ja-ke ui des-ke
/amine fell. Then he poor became. He going that country-of
 raha'yan-ma-se ek-ke gharai rahal laga, jih-ne wahai ap^ane
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
 khit^awan-ma suwar oharawai-ka pathao; aur wa un chhiha-se jin hai
fields-in swine to-feed was-sent; and he those husks-with which
 suwar khat-rahai apan pet bhare chahis, aur kou nahi wah-ka
swine used-to-eat his-own belly to-fill wished, and anyone not him
 kuchh det-ai.
anything used-to-give.

THE BANDA DIALECTS AND HAMIRPUR BANRPHART.

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

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundeli dialect spoken near Kalinjar by 236,200 people. A glance at it will show that it is Eastern Hindi and not Bundeli. Words like *kahis*, *dihis*, *kinhis* and many others do not belong to the latter. They are pure Eastern Hindi. Moreover, the dialect is more distinctly Bagheli than even Tirhari. Not only is there the h-future but there is also the typical Bagheli verbal suffix *tai*, as in *mar-ga-tai*, he had died, and *chalat-awat-tai*, he was coming. Here the suffix has distinctly the force of the Hindi *tha*, a circumstance which we have also noticed as being sometimes the fact in Bagheli, and showing us the connection between it and the Bundeli *to*, plural *te*, which is always used in this sense.

As in Tirhari, there are several Bundeli forms scattered through the specimen. Such are *oh'tie path^awa*, he sent; *utho*, he rose; *lar^aka-ne toahi-se kaha*, the son said to him; *bap-ne niuta kin-hai*, the father has made a feast; *do*, he came. It will be observed that when the Agent case with *ne* is used, the Eastern Hindi past tense *in is* is, as a rule, not used.

* A list of words and of a few of the grammatical forms of the so-called Bundeli of Banda will be found on p. 104 of the *District Gazetteer*.

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHRI (SO-CALLED HUNDRI) DIALECT.

(DISTRICT BANDA.)

एक मङ्गई-की दुह लरका रहै। छोट लरका अपने बाप-से कहिस कि बाप तैं मोरे हींसा-का माल सुनी दे दे। तब व आपन माल उन दुमहुन लरकन-का बाँट दिहिस। बहुत दिन-माँ छोट लरका आपन बहुत धन पूँजी इकट्ठा कीहिस औ बहुत दूरी दुसरे मुलुक-माँ चली-या औ जहाँ आपन बहुत धन कैल-सूपी-माँ उड़ाइम। औ अब वा आपन बहुत धन खरिच कर जारिस तब वा दिस-माँ बड़ा भकाल परा औ वा माँगे लाग। औ वा-दिस-की एका रहौस-की पास जाव-कै टिका। बोह-ने वह-का खेतन-माँ सुचरी चरावै-का पठवा। जिते सुचर चरत-रहै उन-दिन-से वा चाहत-रहै कि उन-की किलका-से म-हूँ आपन पीट भर लेखी-करौं। पै कोऊ मङ्गई वही कुछ न द्यात-रहै। और जब वह-का आपन सुरता आई तबै कहिस कि मोरे बाप-की कितन्यौ जाकर अस हैं कोन प्याट भर खात-वै अउ में भुखिन मरत-हौं। में अपने बाप-की पास जेहौं अउ वह-से कहिहौं कि बाप में परमेसुर-की बे-मरजी-की किहे-हौं अउ अब में तोरे साझू रहै लाइक निचाहूँ कि त्वार लरका कहाउँ। मुँह-का आपन गउकर कर-ले। वा उठो अउ अपने बाप-के झाँ-का चल दिहिस। अब वा अपने घर-के घोरी दूर पहुँचा तब वह-का बाप मिला अउ दया कर-कै दौर-कै वह-का अपने गरे-माँ लगाय लिहिस औ वह-का पुचकारिस। तब लरका-ने वह-से कहा कि बाप में परमेसुर-की बे-मरजी पाप कीन्हीं-हैं और तोरे साझू अब में या तरन-का निचाहूँ कि त्वार लरका कहाउँ। पै वह-की बाप-ने अपने नौकर-से कहा कि नौक नौक चोढ़ना ले जाव औ वह-का पहिराव और बेह-की शाय-माँ मुँहरी पहिराव दे और बेह-की पाँव-माँ जूता पहिराव-दे। चला खई पी और खुसी मनई जाहे-से कि म्यार लरका मर-गा-तै औ खोव-गा-तै तौन अब फिर मिला-है औ फिर जो उठा-है। तब सब जने खुसी करै लाग॥

वही बीच-माँ वह-का बड़ा लरका खेतन-से जंला जावत-ले। बोह-ने गावै बजावै के बजाव सुनी औ एक नौकर-का बुलाव-कै पूछिस कि वा

हुइ रह-रै। नीकर कहा कि त्वार भाई आवा-रै और तोरि बाप-भै निडता बोन-रै काहे कि वा अच्छी तरन-सि पाव गा-रै। बड़ा खरका वा सुन-कै रिसान कि में घरे न जेहौं। तब वह-का बाप घर-सि निकर आवा औ घर-कै खुसा-मत किहिस। तब वा अपनि बाप-से जवाब दीन्हिस कि देख में बरिस दिन-से तोर सेवा करत-रछौं औ तोर कहा मानत रछौं। इतग्यी पर तैं मुँह-का एक छेरी-का बजातक न दिहै कि में वह-का छे-कै अपनि साधिन-की साथ खुसी मनीख्यौं। ये जये-से वा तोर सरका पाओ जेहि-ने तोर बहुत माल-का पतुरियन-से खपाय लौन्हिस तैं वह-की खातिर निडता बौंछे हा। तब बाप-भै वहि-से कहा कि भेटा तैं ती मीरे साथ हर-दम रहत-हा। जो कुछ मीरे पास है सब तोर पाव। इस-का वा उचित रहै कि हम सब जनि खुसी मनावन औ अनन्त करन काहे कि तोर भाई मर-गा-तै तीन औ उठा और खोज-गा-तै तीन मिश-गा॥

[No, 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (SO-CALLED BUNDELI) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Ek marai-ke dui lar^aka rahai. Chhwat lar^aka ap^ane ap^ane-se
One man-of two sons were. The-yovnger son his-own father-to
kahis ki, ' bap, tai more hisa-ka mal muhi dai-de.' Tab
said that, 'father, thou my share-of property me-to give-away.' Then
wa apan mal un dun^ahun lar^akan-ka bat dihis. Bahut
he his-own property those loth sons-to dividing gave. Many
din-ma chhwat lar^aka apan bahut dhan puji ikattha-kinhis
day8-in the-younger son his-own much properly substance put-together
au bahut duri dus^are muluk-ma chalo-ga, au hwa apan
and very distant foreign land-into went-away, and. there his-own
bahut dhan phail-supi-ma urais. Au jab wa apan bahut
much fortune debauchery-in wasted. And when he his-own much
dhan kharich-kar-daris, tab wa des-ma bara akal para,
fortune spent, then that vontry-in a-great famine fell,
an wa rnagai lag. Au wa des-ke ok rahls-ko pas
and he to-beg began. And that country-of one gentleman-of near
jay-kal tika. Oh-nis wah-ka khetan-ma suari charawe-ka path"^{vii}.
going he-stayed. Him-by him fields-in swine fecding-for it-was-senl.
Jitte suar charat-rahai, un^ahin-se wa chahat-rahai ki, ' un-ke
As-many "swine were-grazing, them-from he desired that, ' their
obhi^aka-sc ma-hu apan pet bhar-lro-karau,' pai kou maral
htisks-with I-too my-own stomach may-keep-filling,' but any man
wahi kuchh na dyat-rahai. Aur jabai wah-ka apan sur^ata ai
to-him any-thing not used-to-give. And when him-to his recollection came
tabai kahis ki, 'more bap-ke kit^anyau chakar as hai
then he-said that, ' my father-of how-many servants such are
jaun pyat-bhar kbat-he, au mai bhukhin marat-hau. Mai
who belly-full eat, and I from-hunger am-dying. I
ap^ane bap-ke pas jaibau au wah-se kabihau ki, " bap, mai
my-own father-of near will-go and him-to I-will-say that, "father, I
Par^amesur-ki be-mar^aji-ke kihe-hau au ab mai tore samhu
God-of disobedience have-done and now I thee before

rahai laik niahu ki twar lar^aka kahau. Muh-ka apan
to-live worthy not-am that thy son I-may-be-called. Me thyoton
 naukar kar-le." " Wa utho au ap^ane bap-ke hya-ka chal-dihia. Jab
servant make." " He arose and his-own father--of near-to set-out. When
 wa ap^ane ghar-kd thori-dur pahucha tab wah-ka bap
he his-own house-of (within-)little'distance arrived then his father
 mila au daya kar-kai daur-kal wah-ka ap^ane gare-ma
met-him and compassion doing running him his-own neck-on
 lagay-lihis, au wah-ka puoh^akaris. **Tab** lar^aka-na wahi-se kaha
applied, and him caressed. Then the-son-by him-to it-toas-said
 ki, 'bap, mai Par^araesur-ke be-mar^aji pap kinhyo-hai aur tore
that, 'father, I God-of disobedience sin have-done and thee]
 samhu; ab mai ya taran-ka niahu ki twar lar^aka kabau.'
before; now I this sort-of not-am that thy son I-may-be-called.'
 Pai wah-ke bap-ne ap^ane naukar kaha ki, 'nik nik
But his father-by his-own servants it-was-said that, 'good good
 orh^ana lai-aw au yah-ka pahiraw ; aur yeh-ke hath-ma
wrapper bring and this-one-on put; and this-one-of hand-on
 mud^ari pahiray-de, aur yeh-ke paw-ma juta pabiray-de. Chala,
ring put-on, and this-one-of feet-on shoes put-on. Let-us-go,
 khal pi aur kbusi manai; kahe-se ki mwar
let-us-eat let-us-drink and rejoicing celebrate; because that my
 lar^aka mar-ga-tai au khoy-ga-tai; taun ab phir mila-hai,
son dead-gone-was and lost-gone-was; he now again has-been-found,
 au phir jl utha-hai.' Tab sab jane khusi karai lag.
and again alive has-arisen.' Then all persons rejoicing to-make began.
 Wahi blch-ma wah-ka bara lar^aka kheten-se chala-awat-tai. Woh-ne
That interval-in his elder son fields-from was-coming. Hini-by
 gawaf bajawai-kai awaj sum au ok naukar-ka bulay-kai puohhis
singing dancing-of sound was-heard and one servant calling he-asked
 ki, 'ka hui-raha-hai?' Naukar kaha ki, 'twar bhai
that, 'what is-being-done ? ' The-servant said that, 'thy brother
 awa-hai; au tore bap-no niuta kln-hai, kahe-ki wa achobbl
come-is; and thy father-by feast made-is, because he good
 taran-se ay-ga-hai.' Bam lar^aka ya sun-kal risan ki, 'mai
toay-with has-come.' The-elder son this hearing grew-angry that, 'I
 gharai na jaihou.' Tab wah-ka blip ghar-se nikar-awa au
house-to not will-go' Then his father house-from came-out and
 wah-kal khusamat kihis. Tab wa ap^ane bap-se jawab dlnhis ki,
his coaxing did. Then he his-own father-to answer gave that,
 'dekh, mat baris-din-se tor sewa karat-rahyo au tor kaha
'see, 1 years-sinoe thy service have-been-doing and thy words

* manat-rahyo; it^anyau-par tai muh-ka ek chheri-ka bachcha
have-been-obeying; this-much-on-eoen thou me-to one she-goat-of young-one
 tak na dihe ki mai wah-ka lal-kat ap^ane sathin-ko sath
even not gavent that I that taking my-own companions-of with
 khusi manautyau; pai jabai-se ya tor lar^aka ao jehi-ne
rejoicing might-have-celebrated; but as-even this thy son oame whom-by
 tore bahut mal-ka paturiyan-se khaway-linhis, tai wahi-ke khatir
thy much fortune harlota-by waa-caused-to-be-eaten, thou him-of sake-for
 niuta kinhe-ha.' Tab bap-ne wahi-se kaha ki, 'beta, tai, tau,
feast haat-made' Then the-father-by him-to was-said that, 'son, thou, verily,
 more sath har-dam rahat-ha; jo-kuchh more pas hai sab tor
me with every-moment livest; what-ever me-of near is all thine
 ay. Ham-ka ya uchit rahai ki ham sab jane khusi manawan
is. Us-to this proper was that we all persons rejoicing may-make
 au anand karan, kahe ki tor bhai mar-ga-tai, taun
and happiness may-do, because that thy brother dead-gone-was, he
 ji utha; aur khoy-ga-tai, taun mil-ga.'
alive arose; and lost-y one-was, he found-went.'

[No. 32.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTERN HINDI.

BAGHLI (SO-CALLED BTTNDELI) DIALECT.

(DISTRICT BANDA.)

SPECIMEN II.

Ath nau din bhaye mor bhai Bams-Gopal wa ghar-ki mihariya
Eight nine days became my brother Bams-Gopdl and house-of women
 Pirag nahay chali-gai rahai. Mai ghar-ma akel rahu.
Allahabad to'bathe gom-away had. I house-in alone was.
 Paro Buddh-ke dina dupahar-ka mai chara len
The-day-before-yesterday Wednesday-of day noon-at I grass to-take
 har chala-gawa-rah. Duwara-ma* Ram Sahay ap^ane sala-ko
field had-gone. In-the-verandah Ram Salhtiy my-own brother-in-law
 jeh^aki umir ath ya nau baras-ki hui baithar-gawa-rah. Thorl-der-ma
whose age eight or nine years-of may-be I-had-came-to-sit. In-a-short-time
 jab mai chara le-kai ghar aiu tau' lar^aka duware-ma na rahai.
when I grass taking house-to came then the-boy verandah-in not was.
 Kasi Bamhan more bhitar-so nik^arat-chala-awat-rahai. Mai bojh
Kasi Brahman my house-of-insidefrom was-coming-out. I bundle
 chara-ka nawai-ka-kin tau Kasi bhug-gii. Mai
grass-of began-to-throw-down(-before-the-cattle) then Kasi ran-away, I
 halla-kin ki ' Kasi more bhitar-se nikar-kal bhaga-jat-hai.'
raised-a-cry that ' Kasi my house-of-inside-from coming-out is-running-away.'
 Mur^awa Chamar wa Babbu Kay ath ghar-se nik^asat Kasi-ka
Murwa shoe-maker and Babbu writer house-front coming-out Kasi
 dikh-ha'in. Aur bahut ad^aml jama-huy-gayo. Jab mai bbitar ghar-ko
many men assembled. When I inside house-of
 ar^awa-ma das rupaiya aur ath ana, jaun
in-the-earthen-pot ten rupees and eight annas, which
 milai. Tab jana ki Kasi rupaia churay-lai-gawa.
I-had-kept, not is-found. Then I-knew that Kasi rupees stole-away.
 Jab mai har gawa-rah tab duare-ki sakar lagay-gawii-rali.
When I fields-to had-gone then door-of chain had-applied.
 Sakar khol-ke Kasl bhitar ghar-ke ghusa au rupaia churaye-hai.
The-chain opening Kasl inside house-of entered and rupees has-stolen.

* By ' duwara' is not meant, an is generally supposed, the front of the home. In the phraseology of the village people 'duwara' is that room of the house which is close to the chief entrance. Some call the ' usard ' or ' verandah ' of the honao ' dutcara.'

Kal sSjhl-biriya mor bhai Pirag-se awa. Tab aj
 Yesterday in-the-evening my brother Allahabad-from came. Then to-day
 rapat-ka awa-hu. Mor dawa rupaia ohurane-ka Kasi-par
 report-for I-have-come. My petition rupees to-steal Kasi-on {against)
 ai. Tah'kikat chahat-hu. Jo likhawa suna; mor bayan
 is. Inquiries I-want. What I-have-caused-to-write I-heard; my deposition
 hai.
 it-is. _____

GAHORA.

Omitting the tract along the south bank of the River Janma, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagain, is called Gahora. It closely resembles Tirharl except that the vocabulary (*e.g.* words like *dyara*, wealth) has a greater flavour of Bundeli. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *bhukheu*, by hunger. The dialect is reported to be spoken by 243,400 people. Sub-dialects of it are called Patha and Antar Patha spoken in the south-east and south centre of the district, respectively.

[No. 32.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGBELI (GARHĀBĀBĀ) DIALECT.

(DISTRICT BANDA.)

जीमो मङ्गरे-के दुइ करिखा रहै। उहँ करिखा अपने बाप-से कहिन कि अरे बाप तँ उमरे जीसा के जजाति हम-का बाँट दे। तबै बाप आपन जजाति दोनहुँन करिखन-का बाँट दिहिस। औ योरे दिनन-माँ चुनकउना बेटीना सब धारा बाँटुर के जिहिस औ बहुत दूरी परधास-का निकरि गा औ हुआँ आपन सब रुपिया कुकरम-माँ खरिष-के लाइस। औ सब रुपिया बहि-का खरिष होइ गा औ वा मुसुक-माँ बहुत बड़ा दुर-दिन पड़ा औ बहि-का रोजोना-के खरिष-के तंगई होयें लाग। तबै वा मुसुक-के एक रजध्या-से जाय-के मिला जीम बहि-का अपने ख्यातन-माँ सुचरिन बरावै-का पठवाय दिहिस। अब बह करिखा बहु बूझी-का खाय-के दिन काटै लाग जेहि-का सुभरी खाती-ई। पै जोऊ मङ्गई वही न दीन। अबे बहि-कर अकिल ठिकाने मै तबै वा अपने मन-सा कहै लाग कि दाखी तो मोरे बाप-के बहुतरे नीकरिखन-का यसा मिलत-ई कि उहँ नीकी तरन खात-ई औ कुछ बचाय ख्यात-ई। हाव में भूखेन मरत-हौ। अब बलि-के अपने बाप-के लगे अइहौ औ बहि-से कहहौ कि अरे बाप मै दइड-के खिलाफ औ तीरे भागे अपराध किछी औ मै या काइक नइथाई कि त्वार बैठवा बाजी। मोहिँ-का अपने अउर मजूरन-की नाई राखि ले ॥

[No. 33.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (GAHORA BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kaunau marai-ke dui larika rahai. Ui larika ap'ne bap-se
A-certain man-of two sons were. Those sons their-own father-to
 kahin ki, 'are bap, tai han^are hisa-kal jajati ham-ka bat
said that, 'O father, thou our share-of property us-to dividing
 de.' Tabai bap apan jajati don^ahun larikan-ka bat dihis.
give.' Then the-father his-own property both sons-to dividing gave.
 Au thore diuan-ma chun^akauna betauna sab dyara batur-kal-lihis,
And a-few days-in the-younger eon all property collected,
 au bahut duri par-dyas-ka nikari-ga. Au hua apan sab
and a-very distant foreign-country-to went-away. And there hit-own all
 rupiya ku-karam-ma kharich-kai-dais. Au sab rupiya wahi-ka
rupees evil-oonduct-in spent. And all rupees him-to
 kbarich-hoi-ga, au wa muluk-ma bahut bara dur-din para. Au
wan-spent, and that country-in very great famine fell. And
 wahi-ka rojina-ke kharich-kai tangal hoye lag. Tabai wa muluk-ke
him-to daily expenses-of want to-be began. Then that country-of
 ek rabayya-se jay-kai mila, jaun wahi-ka ap'ne khyatan-ma suarin
one inhabitant-to going he-met, who him his-own fields-in swine
 charawai-ka path^away-dihis. Ab wah larika wahu busi-kii khay-kal
feeding-for sent, Now that son those-very husks eating
 din katai lag jehi-ka suarl khatl-he. Pai kou maral wahau
days tospend began which the-swine eating-were. But any man that-too
 na din. Jabai wahi-kar akil thikane bhai tabai wa ap'ne
not gave. When his senses right became then he Ms-own
 man-ma kaha? lag ki, 'dyakhau, tau, more bap-ke bahutere
mind-in to-my began that, 'see, verily, my father-of many
 naukarilian-ka yatta milat-hai ki ui nlki-taran khat-hai, au
servants-to so-much is-given that they in-a-good-way eat, and
 kuchhu baohay-lyat-hai. Hay! mai bhukhen marat-hau. Ab
something save. Alas ! I hunger from am-dying. Now
 chali-kal ap'ne bap-ke lage jaihou au wahi-so kaihou ki,
going my-own father-of near I-will-go and him-to I-will-say that,

"are bap, mai Daiu-ke khilaph au tore age ap^aradh kihyo
 " 0 father, 1 God-of against and thee before tin did
 au ma! ya laik naiahu ki twar bet^awa bajau. Mohi-ka
 and I thin-for worthy not-am that thy son I-may-be-called, Me
 ap^ane aur majuran-ki nai rakhi-le."
 thy-own other labourers-of like keep" '

JURAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kundri (there is also a Bundeli Kundri of Hamirpur) spoken in the north-western border of the district, Bagrawal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundeli forms than either Gahora or Tirhari, but not so much as the so-called Bundeli spoken near Kalinjar. An example of Bundeli occurs in the second sentence of the specimen *jinhan-nve kaho*, who said; while, in the very next sentence, we have the Bagheli *dinhesi* he gave. We also meet the Bagheli suffix *tai* in *ga-tai*, he had gone. Hero, as pointed out above, it is the equivalent of the Hindi *tha* and of the Bundeli *id*. In one instance *rahaiya-ne pathai dtnhesi*, the inhabitant sent, we have the case of the Agent used with a Bagheli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHÉLI (JŌRĀR BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेल भँडई-को दुइ बेटवा रहै । जिन्हन-ने अपन बाप-से कही कि चरे
 बाप सोरे हौसा-का धारा मोहीं दे-दे । तब बाप बापन धारा लड़कन-का बाँटि
 दीन्हैसि । थोड़े दिनन-मा छोट बेटवा अपन हौसा-का सब धारा डाँड़ौ बाँटुर
 कर-को बहुत दूरी परदेसै निकरि-गा । वहाँ जाय-को सब बापन धारा पतुरिया-
 बाज्जी-माँ उठाय-झारेसि । जब सब बहि-का रुपया उठि-या और औन धासे गा-ते
 हाँ बड़ा भारी अकाश परि-गा और बहि-आ रोज-की खाँव खरिब-को तंगई होइ
 लागि तब वा वा धास-को एक रपैया-की छाँ गा । वा रहैया-ने अपन खेतन-माँ
 सोरी चरावै-आ पठे दीन्हैसि । तब वा लरिका वा बसौ-का खाय-को दिन काटै
 लाग औनि सोरी खाती-रहै । फिर कुछ दिनन-माँ बहि-का कोज वा बूसि-व
 न देई लाग ॥

[No. 34.]

INDO-ARYAN FAMILY.**MEDIATE GROUP,****EASTERN HINDI.**

BAGHELI (JURAR, BROKEN) DIALECT.

(DISTRICT BANDA.)

SPECIMEN I.**TRANSLITERATION AND TRANSLATION.**

Kauneu marai-ke dui bet^awa rahai; jiahan-ne ap^ane bap-se
A-certain man-of tico sons were; whom-by their-own father-to
 kahd ki, 'are bap, more hisa-ka dyara mohi dai-de.'
it-was-said that, ' O father, my share-of property me-to give-away,'
 Tab bap apan dyara lar^akan-ka bati dinhesi. Thore
Then the-father his-own property sons-to dividing gave. A-few
 dinan-ma chhwat bet^awa ap^ane hisa-ka sab dyara-dSri batur-kar-ko
days-in the-younger ton his-own share-of all property pit'ting-together
 bahut duri par-desai nikari-ga. Waha jay-kal sab apan
very distant foreign-country-to went-out. There going all his-own
 dyara paturiya-bazl-ma uthay-daresi. Jab sab wahi-ka rup^aya
fortune harlotry-in he-aquandered. When all hie money
 uthi-ga, aur jaune dyasai ga-tai, hwa bara bhari
had-been-speni, and what country-ta he-had-gone, there a-very great
 akal pari-ga aur wahi-ka roj-ke khay-kharich-kal taigal hoi
famine fell and him-to daily food-expenses-of want to-be
 lagi, tab wa wa dyas-ke ek rahaiya-ke hyat ga. Wa
began, then he that country-of one inhabitant-of near went. That
 rahaiya-ne ap^ane khetan-ma sori oharawe-ka pathai-dinhesi. Tab
inhabitant-by his-own fields-in swine to-feed he-woas-sent. Then
 wa larka wa busi-ka khay-kai din katai lag jauni sori
that son those husks eating days to-pass began which the-swine
 kbatl-rabai. Phir kuchh dinan-ma wahi-ka kou wa busi-u na
used-to-eat. Again some days-in him-to anybody those husks-even not
 del lag.
to-give began.

BANAPHART.

The Banaphars are a Rajput tribe whose modern home centres round the city of Iwahoba. The celebrated heroes Alha and Udal, whose exploits form the subject of an important epic sung over the greater part of Hindostan, were Banaphars and served Parmal or Paramarddi, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banaphari or Banparsi. The specimens of Banaphari received from Hamirpur are in a form of Eastern Hindi, resembling the dialects of Banda. They show more traces of the influence of Bundeli, and that is all. In the rest of the district of Hamirpur the language is Bundeli. Banaphari is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindi corrupted by Bundeli, but is Bundeli corrupted by Eastern Hindi.

In the Bundelkhand Agency, Banaphari is spoken in the Chandla Pargana of Charkhari, the Lanri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebai, Gaurihar and Beri, and in the States of Ajaigarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Bagheli.

A grammar of Bundeli was published by Major Leech in the Journal of the Asiatic Society of Bengal,¹ in which he states clearly that Banaphari is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banaphari. It only differs from Gahora in being more strongly impregnated with Bundeli. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Bagheli and Bundeli forms seem to be used at oaprice. In one instance, we note an irregular Bagheli form, viz., *kaheau*, instead of *kahesi*, he said. Before this word, the subject, *chhutwa-ne*, has been put in the Case of the Agent. So also, before *dinhesi* 'he' is translated by the oblique form *ui*, instead of by the direct form *tod*. Again, instead of *dhan*, we have *dhanu*. Other instances of Bundeli, more or less corrupt, are *tehi-ne path'wa*, he sent; *chah'te-to*, he was wishing; *dyat-na-ti*, they were not giving.

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

Hamirpur, (Eastern Hindi)	5,000
Bundelkhand Agency, (Bundeli)	245,400
Baghelkhand Agency, (Bundeli)	90,000
TOTAL	340,400

Examples of Bundeli-Banaphari will be considered when dealing with the Bundeli dialect.

¹ J. A. S. B., Vol. xii, 1843, pp. 1086 and ff.

[No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELI (BANAPHARI BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

बलनवाँ मझुई-के दुई करिका हें । वह-माँ-ते छुटवा-ने नाना-से कहेसु
 कि जमा-माँ-ते म्मार हौसा दइ देइ । तब उई आपन जमा बाँट दीनेसि ।
 बहुत दिन नहीं मै-पहों कि छाट करिका बहुत बकठया करि-के परयासे
 जला-गा-इन लुचाई-माँ परि-या । बहुत दिन लबाइस अउ' आपन धनु
 बहाइ दीनेसि । अब वा सब कुछ खोज चुको तब उई यास-माँ बड़ा
 बलाश परा अउ वा बँसला हुइ-गा । वा हुँवाँ बाय-के वा यास-माँ बाकन-की
 घर-माँ रहै जाग । तेहि-से वह-का अपने ख्यातन-माँ सुबरी चराई-का
 पठवा । अउ वा हेंदिन-तेँ ज्यइ-का सुबरी छात-रहें आपन घाट भरे
 बाइत-तो । अउ बहि-का खोज कुछ यात न-ते ॥

{No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (BANAPHARI BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Phalan^awa mayai-ke dui larika hi. Wah-xni-te cbhut^awa-ne
A-certain man~of two sons were. Them-in-from the-younger-by
 nana-se kahesu ki, 'jama-ma-te mwar hisa dai-dei.' Tab
father-to it-was-said that, 'property-in-from my share give-away.' Then
 ui apan jama bat-dxnesi. Bahut din nahi gai-ahi ki
he his-own substance dividing-gave. Many days not gone-were that
 chhwat larika babut yak-thaya-kari-ke par-dyase chala-ga-han,
the-younger son niuoh putting-together a-foreign-land-to went-away.
 Luchchaw-ma pari-ga, Bahut din lagais au apan dhanu
Wiokedness-in he-Jell. Many days spent and his-own fortune
 bahai-dmesi. Jab wa sab-kuchh khoj-chuko tab ui dyas-mi
he-caused'to-flowaway. When he all-things had-lost then that country-in
 bara akal para ail wa kang^ala huy-ga. Wa huwl jay-ke wa
a-great famine fell and he indigent became. He there going that
 dyas-ma yakan-ke ghar-ma rahai lag. Tehi-ne wah-ka ap^{'ne}
country-in one-person-of house-in 'to-live began. That-one-by him his-own
 khyatan-ma suwari charawal-ka patb^awa, Au wa chhehin-te jyah-ka
fields-in swine to feed it-was-sent. And those huske-with which
 Buwari khat-rahai apan pyat bharaf chabat-to. Au wahi-ka
swine used-to-eat his-own belly to-fill he-wishing-was. And him-to
 kou kuchh dyat-na-te.
anybody anything used-not-to-give.

GODWANT OR MANPLAHA.

The district of Mandla was the original head-quarters of Garha Mandala, one of the four Gond kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gond-wana. In the sixteenth century, Sangram Sa, the forty-eighth Raja of the Gond line of Garha-Mandala, issuing from the Mandla highlands, extended his dominions over fifty-two *garhs* or districts, comprising the country now known as Bhopal, Sattgor, and Damoh on the Vindhyan plateau ; Hoshangabad, Narsinghpur, and Jabalpur in the Nerbada valley; and Mandla and Seoni in the Satpura highlands.¹ To the present day Gonds and Baigas form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gondi language. An equal number of Gonds are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhanas, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, *i.e.*, 249,000, speaks one uniform Aryan language, which is called by some 'Maodlaha,' or, more strictly spelt, 'Mand^llaha,' but is locally known as *Godwani,' strictly spelt, God^wwani.'

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

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

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

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

The sign of the Acc. Dat. is *ke*, and also, 'as in Chhattisgarhi, *la*. That of the locative is *me*, which belongs really to Bundeli and not to Eastern Hindi. That of the Genitive is *ker*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in *an*, which we have noticed in other Eastern Hindi dialects, we find one in *o*, as in *ohukho*, by hunger.

Amongst the pronouns, we may note *toy*, you; *l-kar*, of this; both *u-kar* and *o-kar*, of that; and a genitive plural used as an oblique base in *un-kar-me-se*, from among them. For 'one's own,' we have both *apan* and *apan*. None of these genitives seem to have any oblique form. 'What' is *ka*, with an oblique form *kahin*. 'Anyone,' 'someone' is *koi* or *kohl*.

Amongst verbal forms, we may notice, *hu*, I am ; *ho*, you are ; *hai*, he is. These three are all Bundeli forms. An example of the present tense is *clarathu*, I am afraid, which

¹ See *Central Provinces Gazetteer*, p. lxxiii.

is Chhattisgarhi. For the future, we have the typical Bagheli *jahu*, I will go, and, irregular, *kahu*, I will say, and others. For the past, *taro*, I disobeyed; *kare*, you made; *diis*, he gave, and others. *Kare-ho*, I have done, is a perfect. The past participle ends in *e* as in Chhattisgarhi. Thus *kare*, done, and *gaye*, gone. The infinitive, both direct and oblique ends in *an*, as in *kahan lagis*, he began to say; *khanse jyada*, more than to eat. This also is Chhattisgarhi. The sign of the conjunctive participle is *he*. It is also sometimes *ker*, as in *sun-ker*, having heard; *dekh-ker*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

SPECIMEN I.

कोई आदमी-कीर दो खरका रहे । उन-कर-में-से नाम खरका अपन दादा-से कहिस हे दादा सम्पत-में-से जो मोर हिसा हो मो-ला दो । तब ज अपन सम्पत उन-की बाँट दे-दीइस । बहुत दिन नहीं बीतिस कि लहुरा बीटा सब कुछ जमा-कर-के दूर मुलुक चल-दीइस और वहाँ लुभार्ह-में दिन काटने-से अपन सब सम्पत उड़ाव-हालिस । अब ज जो कुछ रहे सब खर्च कर चुकिस तब ज मुलुक-में बड़ा अक्कास परिस थी ज गरीब हो-गइस । और ज उस मुलुक-कीर बसेरौ मधे एक-की ठिगा आय-के रहन लगिसि जौन मो-ला अपन खेत-में सुबेर वो सोगरा बरावन भेजिस । और ज जौन सोगरा खात-रहे ज हिलटा-सी अपन पेट भरन चाहत-रहे । और कोई मो-ला कुछ नहीं देत-रहे । तब मो-ला खेत भइस और ज कहन लगिस कि हमारे दादा-कीर कितनो बनिहार-कीर खान-से ज्यादा रोटी होवत-हे और हम भूखीं मरत-हूँ । हम उठ-के अपन दादा-की ठिगा जाहूँ और मो-ला कहूँ हे दादा हम खर्ग-कीर बिरुध और तुम्हार भागू पाप करे-हों । हम फिर तुम्हार खरका कहवन-कीर लेक नहीं हूँ । मो-ला आपन बनिहार मधे एक-कीर बरावर कर-दे । तब ज आपन दादा-कीर ठिगा जान लगिस । अब ज दूर-ही रहिस तब ज-कर दादा मो-ला देख-के माया करिस और दौड़-कर-के ज-कर गाल-में छिपट कर-के बूमिस । खरका मो-ला कहिस हे दादा हम खर्ग-कीर बिरुध और तुम्हार भागू पाप करे-हों और फिर तुम्हार खरका कहवन-कीर लेक नहीं हों । तब मो-कर दादा आपन बनिहार-से कहिस सब-से अच्छा कपड़ा निकार-के पहिरा दो और ज-कर हाथ-में मुद्री और पैर-में पनही पहिरा देखो और हम सब खाय पीई और खुसी करी कि ई हमार खरका मरिस-रहे फिर जौइस हेराव गइस-रहे फिर भिजिस ॥

ज-कर जीठ खरका खेत-में रहिस । और अब ज आपत-में घर-की नजोक पहुँचिस तब बाबा गाबा और नाच-कीर गुल मुनिस । और ज आपन बर-

सिसार मधे एक भान-की चापन ठिगा मुखाव-के बूझिस ई का है। ज सो-ला कहिस तुम्हार भाई पाइस-है। और तुम्हार दादा पच्छा-से पच्छा नेवता करिस ई-कर-खाने की सो-ला साजो पाइस। पर ज गुच्छा भइस और भीतर जान नहीं पाइस। ई-कर-खाने ज-कर दादा बाहर बाव-को सो-ला मनावन लगिस। ज चापन दादा-ला जबाब-दौइस की देखे हम इतना बरस-से तुम्हार सेवा करत-रहो और कधी तुम्हार हुकुम नहीं टारो और तोय सो-ला कधी एक-ठौ-भी छेरी-कीर पीला नहीं दिवो कि हम चापन संग-कीर संग खुशी करते। पर ई तुम्हार सरका जोन कसबिन-केर संग तुम्हार धन खाइस जब-भौ ज पाइस तब-ही उसदा नेवता करे। दादा सो-ला कहिस ई थंटा तोय सब दिन हमार संग हो और जो कुछ हमार है सो तुम्हार है। पर खुसो और खाने-होय-के कर रहै की तुम्हार भाई मरिस-रहै फिर जीइस मुखाव गये-रहै फिर मिलिस-है॥

[No. 36.]

IN DO-ARYAN FAMILY. MEDIATE GROUP.

EASTERN HINDI.

BAGHRILI (GODWANI) DIALECT.

(DISTRICT MAHDLA.)

SPECIMEN !.

TRANSLITERATION AND TRANSLATION.

Koi ad^ami-ker do lar^aka rahe. Un-kar-me-se nan lar^aka
A-certain man-of two sons were. Them-in-from the-younger son
 apan dada-se kahis, 'he dada, sampat-me-se jo mor hisa
his-own father-to said, ' O father, property-in-from what my share
 ho, mo-la do.' Tab u apan sampat un-ke bat de-diis.
may-be, me-to give.' Then he his-own property them-to dividing gave-away.
 Bahut din nahi bltis ki lahura beta sab kuchh jama-kar-ke
Many days not passed that the-younger son all things collecting
 dur muluk chal-diis, aur wuha luchai-me din kat^ane-se
n-distant country-to went-away, and there debanchery-in days passing-by
 apan sab sampat uray-dalis. Jab u jo-kuchh rahe sab kharch-
his-own all fortune he-squandered. When he what-ever was all had-spent-
 kar-chukis, tab u muluk-me bara akal paris aur u garib
completely, then that oountry-in a-great famine felt and he poor
 bo-ga'is. Aur u us muluk-ker baseri madhe ek-ke dhiga jay-ke
became. And he that country-of inhabitants among one-of near going
 rahan lagisi, jon o-la apan khet-me suwar wo sog^ara charawan
to-live began, who him Ms-own felds-in swine and hogs to-feed
 bhejis. Aur u jon sog^ara khat-rahe u ehhl^ata-se apan pet
sent. And he what the-swine used-to-eat those hushs-with his-own belly
 bkaran chahat-rahe. Aur koi o-la kuchh nahi det-rahe. Tab
to-fill was-wishing. And any-one him-to anything not used-to-give. Then
 o-la chet bhais aur u kahan lagis ki, 'hamare dada-ker
him-to senses became and he to-say began that, ' my father-of
 kifno banihar-ker kban-so jyada roti howat-hai, aur ham
how-many jield-labmrrers-of eating-than more bread becoming-is, and I
 bhukho marat-hu. Ham uth-ke apan dada-ke dhiga jahu aur
from-hunger dying-am. I arising my-own father-of near will-go and
 O-la kahu, "he dada, ham 8warg-k6r biruddh aur tumhar agu
him-to I-will-say, "O father, I Ueaven-of against and thee before
 pap kare-ho. Ham phir tumhar lar^aka kah^awran-ker Jaik nahi hu.
sin have-done. I again thy son to-be-called worthy not am.

Mo-la apan banihar madhe ek-ker barabar kar-de." ' Tab u
Me thy-own field-labourers among one-of equal make"* **Then he**
 apan dada-ker dhiga jan lagis. Jab u dur-hi rahis, **then**
Ms-own father near to-go began. When he distant-even was, then
 u-kar dada o-la dokh-ke maya karis. Aur dattr-kar-ke u-kar gal-me
his father him seeing pity did. And running his cheek-on
 chipat-kar-ke chumis. Lar^aka o-la, kahis, ' ho dada, ham Swarg-
atinkmg-himself kissed-him. The-son him-to said, ' O father, I Heaven-
 ker biruddh aur tumhar agu pap kare-ho. Aur phir tumhar lar^aka
of against and thee before sin have-done. And again thy son
 kahawan-ker laik nahi ho.' Tab O-kar dada apan banihar-se
to-be-called worthy not am.' **Then his father Ms-own field-labourers-to**
 kahis 'sah-se aohchha kap^ara nikar-ke pahira-do; aur u-kar
said ' all-than better clothes taking-out put-on-(him); and his
 hath-me mudri aur pair-me pan^hl pahira-deo; aur ham sab khay,
hand-on a-ring and feet-on shoes put-on; and we all may-eat,
 pii, aur khusi karl, ki I hamar lar^aka maris-rahai,
may-drink, and merriment may-make, that this my son died-had,
 phir jiis; heray gals-rahai, phir milis.'
again came-to-life; lost gone-had, again teas-found.'

U-kar jeth lar^aka khet-me rahis; aur" jab u awat-me ghar-ke
His elder son field-in was: and when he coming-in house-of
 najlk pahuchis tab baja-gaja aur nach-ker gul sunis. Aur u
near arrived then music-et-cetera and dance-of noise he-heard. And he
 apan bar^asiyar madhe ek jhan-ke apan dhiga tbulay-ke bujhis,
Ms-own field-labourers among one person his-own-self near calling enquired,
 'I ka hai?' U o-la kahis, 'tumhar bhal ais-hai, aur tumhar
'this what is?' He him-to said, 'thy brother come-has, and thy
 dada achchha-se aohchha nowta karis, I-kar-lane ki o-la sajo pais,'
father good-than good feast made, this-of-for that him well he-found.'
 Par u gussa bhais aur bhitar jan nahi chains. I-kar-lane u-kar dada
But he angry became and inside to-go not wished. This-of-for his father
 bahar ay-ke 6-la manawan lagis. U apan dada-la jabab dlis
outside coming him to-appease began. Me hia-own father-to answer gave
 ki, 'dekh I ham it^ana baraa-se tumhar sewa karat-raho aur kadlu
that, 'see ! I so-many years-from thy service doing-was and ever
 tumhar lmkum nahf taro, aur toy mo-la kadhl ek-thau bhi
thy orders not I-removed, and thou me-to ever one-single even
 chheri-kor pila nahi diyo ki ham apan sarig-ker sang khusi
goat-of young-one not gavest that 1 my-own companions-of with merriment
 karate. Par I tumhar lar^aka jon kas^abin-Ker sang tumhar
might-hate-made. But this thy son who harhts-of in-company thy

dhan khais jab-bhl u ais tab-hi umMa ncw^ata kare.'
fortune ate-up when-even he came then-even good feast thou-madest'
 Dada o-la kahis, 'he beta, toy sab din hamar Bang ho, aur
The-father him-to said, ' O son, thou all days me with art, and
 jo-kuchh hamar hai so tumhar hai. Par .khusi aur anand hoy-ke
whatever mine is that thine is. But merriment and rejoicing making-for
 jarur rahai ki tumhar bhal maris-rahai, phir jiis; bhulay
necessity was that thy brother died-had, again came-to-life; lost
 gaye-rahai, phir milis-hai.'
gone-was, again he-has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHRI (GŪPWĀRI) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

कोई देश-में कोही बैपारी एक भारी तालुका-केर मालिक बन-कर ओ-में सुख बेन-से रहत-रहै। ओ-कर तीन-ठुन मीत रहैं। ओ-में-से दुइ भन-ला खूब सीढ़ करत-रहै और दुइ-भन-से तीसर मीत ओ-कर-से खूब मोह राखत रहै। और ओ ओ-ला तनक मोह करत-रहै। और ऐसन होत-रहै कि आँगू जब ओ-कर दुइ मीत बैपारी-केर भलाई और माया-में मगन होत-रहै तब तीसर मीत फिकर-में दुइ-के ऐसन बूझे कि मोर-से बैपारी काहिन काज गुस्सा भइस-है ॥

पछारी ऐसन भइस कि बैपारी कोनों बात-में राजा के ढिगा कसूर-में झुक गइस। तब राजा ओ-ला बोलाइस कि बैपारी मोर ढिगा चाव-के ओ बात-केर खुदाव देय। ऐसन बात राजा-केर बैपारी सुन-कर खूब डराइस और सोचन लगिस कि असना दुख संकट में कसना करूँ। मो-से बड़ा चूक भइस-है जैसे राजा-के आँगू मंतक रहै-ला परही और भगे-ला झुगत निह बनय। और राजा धरमी और न्याय-कनइया होही। तो मो-ला यह चूक-में बिना दुख सजा दये निह मानही। एक जुगत है जो मोर मीत हैं उनी-ला संग लै-जहूँ उन मोर न्याय के बीच-माँ बोलहीं। और राजा-से कहहीं कि राजा महाराज जब-की चूक-ला समीख ले। और मो-ला दुख सोच-सं बचाहीं। तो कौन जाने राजा ओ-कर सुन लेय और मो-ला सजा भंग दवाई ॥

तब बैपारी अपन मीत-ला बोलाइस और ओ-ला ये हाल बताइस और हाथ जोरिस बिजती करिस कि भाई राजा कहाँ मोर संग चल और मोर तरफ-से राजा-से बिजती कर-के मोर जीव-ला बचाव ले। तब वह ओ-ला कहिस कि भाई यह तोर असल जुगत है। मैं राजा-के ढिगा तीर संग निह जाऊँ। मैं कौन मुँह खय-के जाऊँ और राजा-ला बिजती करहूँ। राजा मोर ऊपर गुस्सा निह करही। कसूर चूक-में तुही झुके-हस चकले तु-हीं आ मैं निह जाऊँ ॥

बैपारी यह गोठ सुन-के ज्यादा दुख-में बैसा चाई खुब-के विचारन लगिस हाथ र में कसना कहीं में दूसर मीत-ला बोलाई। जो-कर भरीसा है वह मोर संग राजा कहीं चलही। तब दूसर मीत-ला बोलाईस और जो-कर दूसर मीत भाइस और जो-ला सब हाल बताइस। तब का जो-ला कहिस अच्छा है। मैं चलई। मीत-कीर गोठ बैपारी सुन-कीर खुसी भइस और उन दोनों भन एकई संग उठ-के रींग दीइन। जब गांव-के फटका टिगा पहुँचिन तब बैपारी-कीर संगी मीत जो-ला कहिन लगिस कि भाई अब मैं ठरई। राजा-के पागू में काहिन बताई। कहीं राजा मोर गोठ सुन-के मो-ला गुस्सा होय। कहीं मो-ला सजा दबावे। मैं घर-ला मुर-के जाई। तोर संग निह जाई। ऐसन बताव-के भग दीइस ॥

बैपारी जब असना देखिस तो अपन ऊपर साँस लेन लगिस और चाह मारन लगिस कि हाथ हाव बिन-ला मैं मीत जानत-रहीं और खुसी और धामन्-के दिन-में मो-से बड़ा प्रीत राखत-रहे अब दुख-में मो-ला छोड़ दीइन। भगन देव असना कलीन-ला। मोर एक मीत और है। जो-ला बोलाये-ला मुक्तिल है काहे-से कि जो-ला मैं जीव जानत-रहीं। ते-कर लये वह मोर सहाँव निह होही। मो-ला और कोई जुगत तो सूझ निह परै। मैं जो-कर टिगा जाई। कहीं मो-ला वह उदास और रोवत देख-कीर जो-कर मन घुट जाय और दया करय मोर बिनती-ला सुन लेय। तब जो-कर टिगा बैपारी गइस और सरमाय-के व चाँखन-में चाँसु भर-के कहिस प्यारे भाई दया कर-के मोर जूक-ला समीख ले। मोर असना हाल है। दया कर-के आव और राजा-से मोर पुकार कर-के मो-ला बचाय-ले। जो-कर तीसर मीत दुख-कीर बात सुन-के कहिस कि भाई तोर पावे-से मो-ला बहुत खुसी भइस। मोर और तोर पाँग-के बात-ला जान-दे कोई बात-ला भाय घोख। मैं सब दिन तोर ऊपर माया करत-रहीं। अब मो-ला जहाँ लग बन परही तहाँ लग तोर भलाई करई। राजा मोर चिन्तार है। सो ये दोई भन राजा टिगा रींग दीइन। और ओइ राजा-से पुकार करिस। जो-कर पुकार-ला राजा सुन लौइस। और बैपारी-ला अपन टिगा बोलाईस। और सजा-कीर बट्ठी-माँ जो-ला भावा करिस ॥

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELII (GODWANI) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Koi	des-me	kohi	baiparl	ok	bharl	taluka-ker	malik
<i>A-certain</i>	<i>country-in</i>	<i>a-certain</i>	<i>merchant</i>	<i>one</i>	<i>great</i>	<i>estate-of</i>	<i>owner</i>
ban-kar	o-me	sukh	chain-se	rahat-rahai.	O-kar	tin-thun	
<i>having-become</i>	<i>that-in</i>	<i>pleasure</i>	<i>ease-with</i>	<i>used-to-live.</i>	<i>Bim-of</i>	<i>three-persons</i>	
mit	rahai.	O-me-se	dui	jhan-la	khub	moh	karat-rahai.
<i>friends</i>	<i>were.</i>	<i>Them-in-from</i>	<i>two</i>	<i>persons-to</i>	<i>well</i>	<i>affection</i>	<i>he-used-to-keep.</i>
Aur	dui	jhan-se	tisar	mit	o-kar-se	khub	mob.
<i>And</i>	<i>the-two</i>	<i>persons-than</i>	<i>the-third</i>	<i>friend</i>	<i>him-with</i>	<i>greater</i>	<i>affection</i>
rakhat-rahai.	Aur	o	o-la	tanak	moh	karat-rahai.	Aur
<i>used-to-keep.</i>	<i>And</i>	<i>he</i>	<i>him-to</i>	<i>but-little</i>	<i>affection</i>	<i>used-to-do.</i>	<i>And</i>
aisan	hot-rahai	ki,	agu	jab	6-kar	dui	mit
<i>so</i>	<i>it-used-to-happen</i>	<i>that,</i>	<i>formerly</i>	<i>when</i>	<i>his</i>	<i>two</i>	<i>friends</i>
bhalai	aur	maya-me	magan	hot-rahai,	tab	tisar	mit
<i>welfare</i>	<i>and</i>	<i>love-in</i>	<i>plunged</i>	<i>used-to-be,</i>	<i>then</i>	<i>the-third</i>	<i>friend</i>
hui-ke	aisan	bujhe	ki,	'	mor-se	balpari	kahin
<i>becoming</i>	<i>so</i>	<i>thought</i>	<i>that,</i>	<i>'</i>	<i>me-with</i>	<i>the-merchant</i>	<i>what</i>
bhais-hai ?							
<i>has-become ?</i>							

Pachhari	aisan	bhai's	ki	balpari	kono	bat-me	Kaja-ke
<i>Afterwards</i>	<i>so</i>	<i>it-happened</i>	<i>that</i>	<i>the-merchant</i>	<i>some</i>	<i>affair-in</i>	<i>the-king-of</i>
dbiga	kasur-mg	jhuk-ga'is.	Tab	Raja	o-la	bolais	ki,
<i>near</i>	<i>fault-in</i>	<i>entangled-ions.</i>	<i>Then</i>	<i>the-king</i>	<i>him</i>	<i>summoned</i>	<i>that,</i>
mor	dhiga	ay-ke	o	bat-ker	jubab	doy.'	Aisan
<i>me</i>	<i>near</i>	<i>coming</i>	<i>thai</i>	<i>thing-of</i>	<i>answer</i>	<i>may-give.'</i>	<i>Such</i>
batpari	sun-kar	khub	darais	aur	sochan	lagis	ki,
<i>the-merchant</i>	<i>hearing</i>	<i>very-much</i>	<i>was-frightened</i>	<i>and</i>	<i>to-think</i>	<i>began</i>	<i>that,</i>
' as ^a na	duk	sankat-mg	kas ^a na	karu	?	Mo-se	bara,
<i>' such</i>	<i>trouble</i>	<i>difficulty-in</i>	<i>how</i>	<i>am-I-to-act ?</i>	<i>Me-by</i>	<i>a-great</i>	<i>fault</i>
bhais-hai.	Kaise	Raja-ke	agu	mantak	rahal-la	par ^a hi,	
<i>has-come-to-pass.</i>	<i>How</i>	<i>the-king-of</i>	<i>before</i>	<i>silent</i>	<i>remaining-for</i>	<i>will-it-fall,</i>	
aur	bhage-la	iugat	nih	barmy.	Aur	Raja	dhar ^a mi
<i>and</i>	<i>fleeing-of</i>	<i>means</i>	<i>not</i>	<i>is-to-be-arranged.</i>	<i>And</i>	<i>the-king</i>	<i>pious</i>
							<i>and</i>

nyay-ohhanaiya hohi. To mo-la yah chuk-me bina dukh saja
justice sifter will-be. Then me this fault-in without pain punishment
 daye nih man^ahi. Ek jugat hai, jo mor mlt hai
dying-out not he-will-listen-to-me. One means is, who my friends are
 mil-la sang lat-jahu. Un mor nyaw-ke blch-ma bol^ahi,
them with-(me) I-will-take. They my decision-of in will-speak,
 aur Raja-se kah^ahl ki, " Raja mah^araj, ab-kl chuk-la
and the-king-to will-say that, " King great-king, this-time-of fault
 samokh-le." Aur mo-la dukh soch-se bachahi. To kaun jane
excuse." And me pain anxiety-from will-save. Then who knows
 Raja 6-kar sun-ley, aur mo-la saja jhamp
the-king his-(words) may-hear, and me the-punishmeni covering
 dawawe '
may-causc-to-give.'

Tab balpari apan mit-la bolais, aur o-la ye hal batais,
Then the-merchant his-own friend called, and him-to this affair showed,
 aur hath juris bin^ati karis ki, ' bhai, Raja kaha m6r
and hands enfolded entreaties made that, 'brother, the-king near me
 aang chal aur mor taraph-se Raja-se bin^ati kar-ke mor jiw-la
with go and my side-fro in the-king-to entreaties making my life
 baehay-le.' Tab wah o-la kabis ki, 'bhai, yak tor asal
save Then he him-to said that, 'brother, this thy real*
 jugat hai. Mai Raja-ke dhiga tor sang nih jau. Mai kaun
means is. I the-king-of near thee with not may-go. I what
 muli lay-ke jahn aur Raja-la bin^ati kar^ahu. Raja mor
face taking shall-go and the-king-to entreaties shall-make. The-king me-of
 upar gussa nih kar^ahi? Kasur ehuk-me tu-hi jhuke-has; ak^ale
on anger not will-do? Fault failings-ill thou-rerily entangled-art; alone
 tuh! ja; mai nih jau.'
thou go; I not may-go.'

Balpari yah goth sun-ke jyada dukh-me baiha ghai
The-merchant this talk hearing greater anxiety-in senseless like
 huy-ke bicharan lagis. 'Hay, hay, mai kas^ana-karu. Mai dusar
becoming lo-consider began. 'Alas, alas, I hmo-may-do. I the-second
 nut-la bolahu. O-kar bharosa hai; wah mor sang Raja kaha
friend will-call, Him-of (my)-tmst is: he me with the-king near
 chal'hi.' Tab dusar mit-la bolais aur o-kar dusar mit ais.
will-go.' 'Then the-seemd friend he-called and his second friend came.
 Aur o-la sab hai batais. Tab wa o-ki kahis,
And, him-to the-whole account he-explained. Then he him-to said,
 ' achekha hai. Mai chal^ahu.' Mit-ker goth balpari sun-ker
' well it-is. I shall-go. The-friend-of talk the-merchant hearing*

khushi bhais, aur un douo jhan ekai-sarig uth-ke rig-diin.
glad become, and those both persons (in-)one company arising started.
 Jab gaw-ke phat^aka dhiga pahuohin tab balpari-krr sangi-mit
When mllage-of gate near they-armed then the-merchant-of fellow-friend
 O-la kahan lagis ki, 'bhais, ab mat darathu. Raja-ke agu
him-to to-say began that, ' brother, now I fear. The-king-of before
 mai kahin batahu? Kahu Raja rnor goth sun-ke mo-la
I what will-explain? Perhaps ihe-king my talk hearing me-to
 gussa boy, kahn mo-la saja dawawe. Mai
angry may-become, perhaps me punishment he-may-cause-to-give. I
 ghar-la mur-ke jahn. Tor sang nib jau.' Aisan batay-ke
home-to returning will-go. Thee with not J-may-go.' So having-explained
 bhag-diis.
he-ran-away.

Baipari jab as^ana dekhis to apan iipar sas len lagis
The-mcrchant when thus he-saw then himself-of on sighs to-lake began
 aur ah maran. lagis ki, ' hay, bay, jin-la mai mit
and lamentations to-strike began that, ' alas, alas, whom I friend
 janat-raho anr khushi aur iinand-ke din-me mo-se bara prit
used-to-considc)' and pleasure and happiness-of days-in with-me great affection
 rakhat-raho, ab dukh-me mo-la chhor-diin. Bhagan daw as^ana
iised-to-keep, now sorrow-in me they-forsook. To-flee-away lel such
 chhalin-la. Mor ek mit aur hai. O-la bolayo-la rmts^akil bai,
impostors. My one friend another is. Him calling-for difficult is,
 kahe-se ki o-la mat nlch janat-raho. Te-kar laye wall mor
because that him I low used-to-consider. That-of for he my
 sawah nih hohi. Mo-la aur koi jugat to sujh
helper not will-be. Me other any means indeed having-become-risible
 nib parai. Mai o-kar dhiga jahn; kahn mo-la wah udas aur
not falls. I him near will-go; perhaps me he sad and
 rowat dekh-ker o-kar man ghut-jay aur daya karay, mor bin^ati-la
weeping seeing his mind may-melt and pity he-may-do, my entreaties
 sun-ley.' Tab o-kar dhiga bat pari gais aur sar^amay-ke
he-may-hear.' Then him-of near the-merchant went and being-ashamed
 wa Skban-m? asu bhar-ke kahis, 'e pyaru bhais, daya kar-ke mor
and eyes-in tears filling said, ' O dear brother, pity doing my
 ohuk-la samokh-le. Mor as^ana hal hai. Dayii-kar-ke aw aur Raja-se
fault forgive. My such condition is. Pity-doing come and the-king-to
 mor pukar kar-ke mo-la bachay-le.' O-kar tisar mit dnkh-ker
my entreaties making me save.' His third friend sorrow-of
 bat sun-ke kahis ki, 'bhais tor aye-se mo-la bahut khushi
words heariug said that, ' brother thy coming-from me great happiness

bhais. Mor aur tor agu-ke" but-la jan-de. Kol bat-la jhay ghokh.
 became. My and thy former things forget. Any thing do-not meditate-on.
 Mai sab din tor upar maya karat-raho. Ab mo-la jahl lag
 I all days thee on affection used-to-do. Now me where up-to
 ban-par^ahi, taha lag tor bhalal kar^ahn. Raja mor chinhar
 it-mll-he-possible, there up-to thy good I-teill-do. The-king my acquaintance
 hai.' So we dol jhau Raja dhiga rig-diin. Aur oh Raja-se
 is.' So those two persons the-king near started. And he the-king-to
 pukar karis. O-kar pukar-la Raja sun-liis. Aur balpari-la
 entreaties did. His entreaties the-king listened-to And the-merchant
 apan dhiga bolais. Aur saja-ker had¹li-ma o-la maya-karis.
 hivnself-of near he-called. And punishment-of exchange-in him-to affection-did.

FREE TRANSLATION OF THE FOREGOING.

The tale of the Merchant and his three Friends. A friend in need is a friend indeed.

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

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

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

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will send for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at

hearing these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said those words he ran away.

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

From the District of Jabalpur 695,100 people are returned as speaking Bagheli. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundeli of Banna, Damoh and Narsinghpur. There are a number of Kols in the District, but they have abandoned their own language, and now speak the ordinary Bagheli of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Bagholi-speaking area, and is hence much mixed with Bundell. As examples of that language, we may quote the words *bhe*, they became; *rahai*, they were, and past tenses in *o*, such as *chuko*, he completed, and *paro*, it fell. Note, on the other hand, the typical Bagheli expletive *tai*, in *raho-tai*, he was. We also see the Eastern Hindi present tense in *is*, as, for example, *dtnhis*, which is also spelt *dtnhis*, with the final *i* very slightly pronounced. Attention may also be drawn to the substitution of *m* for *v* in such words as *churamai*, for feeding. According to the *Central Provinces Gazetteer*, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of *kh* for *sh* and of *s* for *f*. The last two are, however, common to all the Eastern Hindi dialects.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGUELI DIALECT, MIXED WITH

BUNDELI.

(DISTRICT JABAKPUR.)

कौनौ मगरू-के दो लड़िका रहें। उन-माँ-स छोटा लड़िका बाप से कहिस कौ बाप धन-माँ जीम हमार हीसा होय सो हम-का है राख। तब वा धन बोही बाँट दीहिस। बहुत दिन नहीं भे कि छोटा लड़िका सब कुछ ओर-के दूरी देस-माँ चला गा औ वहाँ लुचपन-माँ दिन बिताइ-के आपन धन उड़ाय दीहिस। जब वा सब उड़ाय चुको तब वा देस-माँ बड़ा भकाल परी औ वा कंगाल होइ-गा। औ वा जाइ-के वा देस-वालेन-के यहाँ-से एक-के यहाँ रहें तान और औन बोही अपने खेत-माँ सुमर चरामे-का पठवाइस। और औन फलियन-का सुमर खाइन-रहै तौने-माँ आपन पैठ भरै-का चाहत रही-तै। और बोही कोक कुछ ना देत रहै ॥

TRANSLITERATION AND TRANSLATION.

Katmnu	maul-ke	do	lavika	rahai.	Un-nia-se	chhot ^a ka	larika
A-certain	man-of	two	sons	were.	Them-in-from	ihe-yongver	SUM
bap-so	kahis	kl,	' bap	dlian-ma	jaun	hamar-	hisa
the-father-to	said	that,	'father	property-iu	what	my	share
SO kanaka	dai-rakha.'	Tab	wa	dhan	ohi	bat	dinhis ¹ .
that	me-to	give-up."	'then	he	property	Mm	dividing
din	nahl	bhe	ki	chhot ^a ka	larika	sab	kuchh
days	not	became	that	the-yonger	son	all	things
des-ma	chala-ga.	Au	waha	luchch ^a pan-ma	din	bitai-ke	a pan
country-into	went-away.	And	there	debauchery-in	days	passing	his-own
dhan	uray-dinhis.	Jab	wa	sab	uniy	chuko	tab
property	squandered.	H'hen	he	all	wasted	had	then
bara	akal	paro	au	wa	karigal	hoi-ga.	Au
great	famine	fell	and	he	poor	became.	And
des-walon-ke	yaha-se	ek-ke:	yaha	rahal	lag,	aur	jaun
counlry-inhabitanls-of	near-front	one-of	near	to-live	began,	and	who

ap ^a ne	khēt-ma	sumar	ebarumai-ka	path ^a wais.	Aur	jaun	phaliyan-ka
<i>hig-own</i>	<i>field-in</i>	<i>swine</i>	<i>feeding-for</i>	<i>sent.</i>	<i>And</i>	<i>what</i>	<i>husks</i>
sumar	khain-rabai	taune-ma	apan	pet	bharai-ka	chahat	raho-tai.
<i>the-swine</i>	<i>used-to-eat</i>	<i>those-with</i>	<i>his-own</i>	<i>belly</i>	<i>filling-for</i>	<i>he-wishing</i>	<i>was.</i>
Aur	ohi	kou	kuchh	na	det-rahai:		
<i>And</i>	<i>to-him</i>	<i>any body</i>	<i>anything</i>	<i>not</i>	<i>used-to-give.</i>		

THE BROKEN DIALECTS OF THE SOUTH.

MARARI, POWARI, KUMBHARI, AND OJHI.

The first three of those are tribal dialects spoken in Balaghat and Bbandara. They are merely broken forms of Baghell, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattisgarhl, Baghell, Bundeli, and Marathl, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghell. In the same tract we have also Baigani, a form of Chhattisgarhl corrupted by Gondl, Lodhi, which is Bundeil corrupted by Marathl, and Gowari, which is Bundeli in some places and Marathl in others. Ojhi is a corrupt form of Baghell spoken in the District of Ghhiudwara by the Ojhas, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marari is the dialect spoken by the Marars. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gauge tie Doah. Marari, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern *Tahsils* of Saletekri and Raigarh of which the main language is the Khaltahi form of Chhattisgarhi. It is, so far as its verbal inflections go, a form of Eastern Hindi, resembling the kind of Baghell spoken in Mandla. On the other hand, its nouns remind one of the Kanaui of the east-contro of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chholo*, little, *mora*, mine, ends in *d*, and, as in Banda, while the Eastern Hindi Past Tense, with its third person singular in *is*, is used, the subject has the typical Western Hindi case of the Agent, with *ne*. Thus, *tura-ne kahis*, the son said; *us-ne hahis*, he said. The *la* in *mo-la* is probably borrowed from Maruthi or Chhattisgarhi. The *r* in *up^oro* is an evident attempt to pronounce the Marathl *l*.

In the District of Balaghat, the most important language is Marathl. It is a peculiar local dialect known as Marheti, and is spoken by the lower classes over the whole district, except in the Northern *Parganas* of Mau, Paraswara, Sarcpha, Blum Lat and Raigarh, and in the Eastern ones of Saletekri and Chauria. In the three last named *parganas*, all of which lie to the east of the District, the language is the Khaltahi form of Chhattisgarhl. In the North-Western *parganas* of Mau, Paraswara, and Sarcpha, the Aryan languages are Marari, Powari, and Lodhi. These three languages are also spoken over the whole of the Marathi tract and Powari, also, in Bhim Lat. As stated above, the first two are forms of Baghell, and the third is a form of Bundeli. The Dravidian Gondl is also spoken over nearly the whole district. Golari, a Dravidian language, and Baigani, a corrupt form of Chhattisgarhi, are also spoken in various

isolated spots. Labhanl is also spoken in the north and east of the District. The following are the figures for these various languages and dialects:—

Language	Dialect.	Dialect Total.	Language Total.
Eastern Hindi	Khaltahl	88,300	
	Baigani	1,000	
	Marari	52,700	
	Powuri	41,300	
Bundeli	Lodhi	18,600	
Labhanl		590	
Marathi	Marhe-ti	98,700	
Dravidian Languages		77,700	
Urdu and other languages		4,441	
TOTAL		383,331	

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

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (MARARI BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

एक बहमौ-के दो टुरा रहे ओ-को-से-में छोटी टुरा-ने अपने दाऊ-से कहिस है दाऊ धन-में-से जो मोरी बीसा है वो मो-ला दे-दे। तब उस-ने उन-ला अपने धन बाँट देइस। खूब दिन नहीं भइस औ छोटी टुरा सब कछु जमा कर-के दूर देस-ला चले गइस अउर वहाँ लुचपन-में दिन बीताइस और अपने धन-ला खाय डारिस। अब वह सब-ला खाय डारिस तब वा देस-मा माहागो भइस और वह भिकारी भै गइस। और वह जा-के वा मुलुक-के रहने-वाँ-में-से एक-के याहा रहने लगिस औह-ने ओ-ला अपरी खेत-में हुकर चरावे-ला पटोइस। और वा उन फोकला-से जे-ला हुकर खात रहे अपरी पेट भरत-रहे। और ओ-ला कछु कोई नही देत-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ek ad^aml-ke do tura rahe O-ko-so-m? chhoto tura-ne
 One man-of two sons were. Them-of-*fram-in* the-younger son-by
 apⁿc dau-se kahis, 'he dau, dhan-me-se jo moro hisa hai
 his-own father-to said, 'O father, property-in-from what my share is
 wo mo-la dw-de.' Tab us-ne un-la ap^ano dhan bat-deis.
 that me-to give.' Then him-by between-them hit-own property teas-divided.
 Khub din nahi bhai's kl chhoto tura sab kachhu jama-kar-ke
 Many days not became that the-younger son all things collecting
 dur des-la chale-ga'is. Aur waha luch-pan-me din bitais, aur
 distant country-to went-away. And there wickedness-in days passed, and
 ap^ano dhan-la khay-daris. Jab wall sab-la khay-daris tab wa
 his-own fortune ale-up. When he all ate-up then that
 des-ma mahago bhais, aur wah bhikari bbai-gais. Aur wah ja-ke
 eountry-in famine became, and he a-beggar became. And he going
 wa rauluk-ke rah^ane-ware-me-se ek-ke yaha rahan lagis jinh-ne
 that country-of inhabitants-in-from one-of near to-live began whom-by
 o-la ap^aro khet-me dukar charawe-la pathois. Aur wa un phok^ala-se
 him his-owa field in swine to-feed sent. And he those husks-with

je-la dukar khat-rahe ap^oro pet bharat-rabe, aur o-la kachhn
 which swine used-to-eat his-own belly used-to-fill, and him-to anything
 koi nahi det-rahe.
 anybody not used-to-give.

Powarl is the language of the Powars, an agricultural tribe "which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Wainganga valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Powars are found all over the Central Provinces, a distinct Powar dialect has been reported only from the Diatriots of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this returned by excess, for the Powars of Chhindwara are now stated to have no peculiar dialect of their own. The number of Powars in Bhandara and Balaghat are, according to the Census of 1891, as follows :—

Balaghat	43,564.
Bhandara	70,040

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

Balaghat	41,300
Bhandara	1,700
TOTAL	43,000

Powarl, like Marari, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghell which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marathi. For instance, in the following specimens, words like *deis*, he gave; *leis*, he took, are Bagheli; but *konhi*, a certain; *hota*, they were; *aparo* or *aparo*, own; and the case sign *-la*, are corruptions of Marathi; and *si*; is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *ne* with a Baghell past tense, which we have noted in Marari.

Two short specimens of Powari are given, one from Balaghat, and the other from Bhandara.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELI (PŌWARI BROKEN) DIALECT.

(DISTRICT BALASOAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्ले लाइनो-ने अपरे बाप-का कहिस के बाबा सम्पति-मा-ल्ले ओ मोरो हिस्सा से अ दे-देव। मन ओ-ने उन-का आपरो धन बाँट देहस। जुग रोज नहीं भया, नाइनो बेटा सब येकु-जिहा कर-खन दूर देस-का चलो गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोब देहस। जब वो सब उड़ाव देहस मग उन देस-में अकाल पड़ेव। अखिन अ गरीब भै गयो। अखिन अ जाय-खन वने देस-के रहनार-मा-ल्ले एक घरे रहन लगैव। जे-ने ओ-का आपलो खेत-माँ डूकर चरावन-का पहुँचाइस। अखिन अ उन खोलपा-मा-ल्ले जे-का डूकर खात होतो, आपन पेट भरन आहीत होतो अखिन कोन्ही नही ओ-का काही दैत होतो ॥

TRANSLITERATION AND TRANSLATION.

Konhi manua-ka dui beta hota. O-ma-lhe lah^ano-ne ap^are
 Certain man-of two sons were, Them-in-from the-younger-by his-own
 bap^ala kahis, 'He baba, sampati-ma-lhe jo moro hissa se u
 father-to said, * Oh father, the-property-in-from what my share is that
 de-dew.' Mag wo-ne un^ala ap^aro dhan bat deis. Jug
 give.' Then him-by them-to his-own wealth dividing gave. Many
 roj nahi bhaya, nah^ano beta sab yekujiya kar-khan dur
 days not became, the-younger son all together having-made distant
 des-la chali gayo. Waba jay-khan luch^apana-ma sab
 country-to having-gone went. There having-gone riotousness-in all
 sampati khoy deis. Jab wo sab uray deis, mag un
 property wasting he-gave. When he all squandering gave, then that
 des-mg akal padew, akhin u garib bbai gayo. Akhin u
 country-in famine fell, and he poor becoming went. And he
 jay-khan wane dos-ke rah^anar-ma-lhe ek ghare rahan lagew.
 having-gone that country-of citizen-among one into-house to-live began.
 Je-ne o-la ap^alo khet^a-ma dukar chara wan-la pahucbais. Akhin
 Whom-by him his-own field-into swine to-feed sent. And
 u un khol'pa-ma-lhe je-la dukar khat hoti apan pet
 he that husks-in-from which-to the-svoine eating were he belly
 bbaran chahot boto, akhin konhi nahi o-la kahi det hoto.
 to-fill wishing was, and any-body not him-to anything giving was.

[No. 41.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGELI (PŌWARI BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । बी-को नबानो बेटा बाबा-ला काहोत होतो, बाबा, मोरो माल-मत्तो-का हिसा मोरो तोड दी । मंग चापरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-वन दूर देस-की निकल गयो । आनिक अपरो मन-से बरतावा कर-लेइस, सरवी संपत उडाय देइस । दोतई जमा खरच छाइस । बीन मुलुख-मो बडा हुकार पछी होतो बीन बात-सो लंगी जा-से वो-ला । बी-को बाद बीन मुलुख-को एक मानुस-के जवर रह्यो । बीन हुकार बरावन अपरे खेत-म धाडिस । बी-ने हुकारन फील खाइस । उच फील खाव-के अपरो पेट भरु चस बीन दिल-म अपर सोचीस । आनिक कोइन बी-ला काही नहीं देइस ॥

TRANSLITERATION AND TRANSLATION.

lik	manus-la	dul	beta	hota.	0-ko	nabano	beta	baba-la
One	man-to	two	sons	were.	His	younger	son	the-father-to

kahot-hoto, ' Baba, moro mal-matto-ka hisa moro tod do.'
 said, 'Father, my property-furniture-of share me breaking give.'
 Mang ap^{ro} mal-matta bat deis. Mang dhak^{to} beta mal-malta
 Then his-own property dividing gave. Then thc-yowiger son property
 jama-kar-kan dur des-ko nikal-gayo. Auik ap^{ro} man-le
 collecting distant country-to toent-atoay. And hia-own mind-front
 bar^atawa kar-leis, sar^{bi} sampat uday-deis. Wotal jama
 dealings did, all fortune squandered-away. There the-whole-substance
 kharach-dais. On mulukh-mo bada dukar padyo-hoto. On bat-so
 he-spent-away. That country-in great famine fell. That fact-from
 lahgi ja-se wo-la. 0-k6 bad on mulukh-ko ek manus-ke jawar
 starvation occurred him-to. That after that country-of one man-of near
 rahyo. On dukar cbarawan ap^{re} khet-ma dhadis. O-ne duk^aran
 lived. Him-by swine to-feed his-own field-in sent-him. Rim-by swine
 phol khais. 'Uch phol khay-ke ap^{ro} pot bharu,' as on
 husks used-to-eat, 'Those-very husks eating my-own stomach I-mayfill,' so by-him
 dil-ma apat sochia. Anik koin o-la kahi nahi deis.
 mind-in himself he-thought. There anyone-by him-to anything not gave.

The number of people of the Kurabhar or Kumhar, *i.e.*, Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhars of the first two of these districts and of Buldana speak corrupt forms of Bundell, Marathi, or Telugu. In Bhandara, out of 2,750 Kumbhars only 30 were returned as speaking a form of Marathi, but an examination of the specimens shows that the Bhandara Kumbhari is really, like Mararl and Powarl, a form of Baghell very strongly affected by Marathi. As in the case of the two dialects just mentioned, the Agent case with *ne* is used before the past tenses of Baghell verbs.

It will be sufficient to give a short specimen of this jargou.

[No. 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP

EASTEHN HINDI.

BAGHLI (KUMBHARI BROKEN) DIALKCT.

(DISTRICT BHANDARA.)

एक माबुस-ला दो पोखा रहे । न्हान्हो पोखा कहते, बाबा, आधो
 हिस्सा मो-ला दे । वो-ने पोखा-ला जमा बाठ देइस । थोडे दिन रहिस न्हान्हो
 पोखा सब जमा कर-के दूर देस बेल गइस । ओ-ने बाँहँ जा-के सब पैसा
 खो देइस । जब ओ-ने सब पैसा खो-देइस तब महँगी गिरिस । कार-के तंगी भी-के
 उपर पडिस । तब एक बडो बइसो-के जगा जा-के रहिस । तब ओ-ने ओ-ला हुकर
 चराख-ला खेत-ने पोहचाइस । वा हुकर मोलका खात रहिस । तब भी-के मन-मे
 आइस वा मोलका खा-के मे-बी रहूँ । अब ओ-ला कोई-ने खान-ला ने देई ॥

TRANSLITERATION AND TRANSLATION.

Ek manus-la do porya rahe. Nhanho porya kah^ate, 'baba,
 One man-to two sons were. The-younger son says, 'father,
 adho hissa mo-la do.' Wo-ne porya-la jama bath deis.
 half share me-to you-give.' Ilim-by the-son-to property having-divided gave.
 Thode din rahis, nhano porya sab jama kar-ke, dur
 A-few days having-lived, the-younger son all together having-made, far
 des cbel gai's. O-ne waha ja-ke sab paisa kho-deis.
 country having-gone went. Rim-by there having-gone all money he-squandered.
 Jab 6-ne sab paisa kho-deis tab mahago giris. Kar-ke
 When he all money squandered-had then dearneess occurred. Therefore
 tang! o-ke upar padis; tab ek bado ad^ami-ke jaga ja-ke rahis.
 difficulty him-of on, fell; then one great man-of place hamng-gone he-lived.
 Tab 6-ne 6-la dukar charan-la khet-me poh^cbais. Wa dukar phol^aka
 Then him-by him-to swine to-feed field-into sent. Those swine husks
 khat rahis. Tab o-ke man-me ais, ya pbol^aka kha-ke me-bi
 eating were. Then him-of mind-info came, that the-husks hnvng-eaten I-too
 rahu. Jab o-la koi-ne khan-la nai dei.
 shall-iive. Then him-to any-body-by fo-eat not gave.

The Ojhas are a sub-tribe of the Dravidian Gonds, and, according to the census of 1891, there are 5,459 of them in the Central Provinces. They are the bards or

minstrels of the Gonds, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gondi, but, from Chhindwara, a hundred were returned as speaking a dialect called Ojhl, which was classed as a dialect of Gondi. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Bagheli. The total number of Ojhas in Chhindwara District is 486.

(No. 43.1

INDO-ARYAN FAMILY.**MEDIATE GROUP.**

EASTERN HINDI.

BAGHELI (OJHI BKOKEN) DIALKCT.

(DISTRICT [CHHINDWA.UA.](#))

एक चादमी-के दुइ डोका रहके । छोटवे अपन बाप-से गुटबाइस
 बाप मोर हिस्सा मो-खे दे-दे । बाप-ने हिस्सा दे-दौस और थोड़े दिना-के
 बाद अपना हिस्सा इकठा कर लौस दूर-देस-को आत लगिस और सब
 बखी-के खातर उड़ा देस । और जब सब तथिया पूँज खाय लौस बुइ
 मुल्क-मे बड़ा काल पड़-गइस और वोइ तूट गयी । और बुइ भले चादमी-के
 निजके जायन बही मुलक-के और उस सुवर चरावे खेता भेजिस । और
 हम-को झिलपा मिलतिस तो हम बहे खुशी होतिस खाय-के जो सुवर खात-है ॥

TRANSLITERATION AND TRANSLATION.

Ek ad^ami-ke dui dOka rah^ake. Chhot'-we apan bap-se gut^ayais, 'bap,
 One man-of two sons were. The-younger Ms-own father-to stid, 'father,
 raor hissa mo-khe de-do.' Bap-ne hissa de-dla' Aur thore dina-ke
 my share me-to give.' The-father share gave-away. And a-few days-of
 bad ap^ana hissa ik^atha-kar-lis, dur des-ko jat-lagis. Aur sab
 after Ms-own share he-collected, distant country-to went-away. And all
 bay^ako-ke khatar uray-dis. Aur jab sab tathiya-puj khay-lls wuh
 harlots-of-for-the-sake uasted-away. And when all substance ate-up that
 mulk-me bara kal par-gais aur woh tut-gayi. Aur wuh bhale ad^ami-ke
 country-in great famine fell and he was-broken-down. And he good man-of
 nij^ake jayan wahi mulak-ke. Aur us suwar obarawe kheta bhejis.
 near went that-very country-of. And he swine to-feed to-fields sent-him.
 ' Aur ham-ko chhi^apa mil^atis to ham bare khusi hotis khay-ke
 'And me-to husks if-might-be-given then I very glad might-be eating
 jo suwar khat-hai.'
 which swine- are-eating*

CHHATTSGARHI.

The form of Chhattsgarhi which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR LAHRI.

(DISTRICT RAIPUR.)

कोनो आदमी-को दू छोकरा रहिस-है। वो-माँ-को सब-से छोटे-हर अपन बाप-से कहिस के वीन मोर दिखा होय वो-ला दे-दे। तब वो-हर अपन जयदाद-ला बाँट दिहिस। धीरे-धीरे दिम-को पिछे छोटे छोकरा-हर अपन सब जयदाद-ला जोर-को दुरिछा देस चले गइस और उहाँ अपन सब जयदाद-ला धूँक दिहिस। जब सब धूँका गब तब उहाँ जक्काल पड़िस और वो-हर गरीब भय गय। तब वो-हर वो गाँव-को एक नमुन्धरा-को घर रहे लगिस जोन-हर वो-ला अपन खेत-माँ सुँचरा चराये-बर भेजत रहिस-है। और वो-हर वो भूँसा-ला जे-ला घेंटा-मन खात-रहिस अपन पेट भरे-ला चाहत-रहिस। और तोमो-ला कोनो नहीं दैत-रहिस। तब वो-ला चेत आइस और कहिस के मोर ददा-के कतकोन नोकर-ला भेजे-के पुर्ती खाय-बर मिलत-है और मैं भूखन मरत-हौं। मैं उठ-के अपन ददा-के नजौक जाँँ और वो-कर-से कहँँ के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं। मैं तोर लइका कहाये-के जोग नहीं पाँव। मो-ला अपन नोकर-माँ-को एक जान। और वो-हर उठ-के अपन ददा-के पास चले लगिस। वो-हर धीरे-का दुरिछा गये-रहिस-है के वो-कर ददा-हर वो-ला देख-के दया करिस और दीर-के वो-कर-से मिल-के भूमिस। तब छोकरा-हर कहिस के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं और मैं तोर लइका कहाये-के जोग नहीं पाँव। तब वो-कर ददा-हर अपन नोकर-ला कहिस के सुन्दर कपड़ा निकाल और वो-ला पहिनाव और वो-कर हाथ-माँ मुँदरी, और पाँव-माँ पनही पहिनाव और हथ-सब खाई और खुसी करी। काहे-बर के मोर लइका मर गये-रहिस-है जौ गये। गँमाय गये-रहिस-है मिल गये। और वो-सब अनन्द करे लगिन ॥

वो-कर बड़े लइका-हर खेत-माँ रहिस। और जब वो-हर घर-के नजौक आये लगिस बाका-गाका-के सबद सुनिस। और वो-हर अपन नोकर-माँ-को एक-ला बलाय-के पुड़िस के ये का होत-है। तब वो-हर वो-कर-से कहिस के तोर भाई आइस-है और तोर ददा-हर सुन्दर जेवनार रचे-है काहे-बर के वो-ला

हिस कुसल पाइस-है । तब वो-हर गुच्छा करिस और भितर जाये नहीं चाहिस । तब वो-कर इदा-हर बाहर-माँ जा-के वो-ला मनाये खगिस । तब वो-हर अपन बाप-ला कहिस के देख में अतेक दिन-से सेवा करत-वैँ और कभू तोर चुकुम-ला नहीं टारेंव और तें-हर मो-ला खेरिया-के पिला-तक-ले नहीं दिखे के मै अपन संगी-के संग खुसी करतेंव । पर ये तोर लड़का जोन पतु-रिया-के संग तोर सब माख-असुत-ला खाय-के बैठे-है जैसने वो-हर पाइस है तैसने तें-हर वो-कर खातिर मुम्दर जेवनार करे-हस । वो-कर इदा-हर कहिस के तें-हर सब दिन-ले मोर संग हस और जोन कुक मोर है सो सब तोर है । पर तो-ला अनन्द करे चाही और खुसी मनाये चाही काहे-बर के ये तोर भाई भर गये-रहिस है फेर जौइस-है । गँमाय गये-रहिस-है फेर मिलिस-है ॥

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHUATTISGARHI

OR

LARIA.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kono	ad ^a mi-ke	du	chhok ^a ra	rahis-hai.	Wo-ma-ke	sab-se				
A-certain	man-of	two	sons	were.	Them-in-of	all-from				
chhote-kar	apan	bap-se	kahis	ke, 'jon	mor	hissa	hoy	wo-la		
the-younger	his-own	father-to	said	that, ' what	my	share	may-be	that		
de-de.'	Tab,	wo-har	apan	jay ^a dad-la	bat	dihis.	Thorek	din-ke		
give(-me).'	Then,	he	his-own	property	dividing	gave.	A-few	days-of		
pichhe	chhote	ohhok ^a ra-har	apan	sab	jay ^a dad-la	jor-ke				
after	the-younger	son	his-own	all	property	having-collected				
durihya	des	chale-gats;	aur	uha	apan	sab	jay ^a dsid-la	phuk-		
(to-)a-distant	country	went-away;	and	there	his-own,	all	property	burnt-		
dihis.	Jab	sab	phuka-gay,	tab	uha	akal	paris,	aur	wo-har	garib
up.	When	all	was-burnt-up,	then	there	a-famine	fell,	and	he	poor
bhay-gay.	Tab	wo-har	wo	gaw-ke	ek	basundh ^a ra-ke	ghar	rahe		
became.	Then	he	that	village-of	one	inhabitant-of	the-house (-at)	to-live		
lagis;	jon-har	wo-la	apan	kheta-ma	suara	charaye-bar	bhojat-rahis-hai-			
began;	who	him	his-own	fields-in	swine	feeding-for	was-sending.			
Aur	wo-har	wo	bhusa-la	je-la	gheta-man	khait-rahis	apan	pet.		
And	he	those	husks	which	the-pigs	uscd-to-eat	his-own	stomad		
bhare-la	chahat-rahis.	Aur	tono-la	kono	nahl	det-rahis.	Tab			
filling-for	desired.	And	that-too	anybody	not	nsed-to-give.	Then			
wo-la	chet	ais	aur	kahis	ke,	'mor	dada-ke	kat ^a kon	nokar-la	
hirn-to	senses	came	and	he-said	that,	' my	father-of	how-many	* servants	
pkeke-ke	putri	klmy-bar	milat-hai,	aur	mai	bhukhan	marat-hau.			
throwing-away-of	sufficiency	eating-for	is-given,	and	I	by-hunger	am-dying.			
Mai	uth-ke	apan	dada-ke	najlk	jahau	aur	wo-kar-se	kaiha	ke,	
"	arising	my-own	father-of	near	will-go	and	to-him	will-say	that	
dadu,	mai	swarag-ke	ul ^a ta	aur	tor	agu-ma	pap	knre-hau.	Mai	
"father,	I	heaven-of	opposite	and	thy	presence-in	sin	have-done.	I	
tor	laika	kakaye-ke	jog	nahi	aw.	Mo-la	apan	nokar-ma-ko		
thy	son	being-called-for	worthy	not	am.	Me	thy-own	servants-amwng-of		
ek	Jan.""	Aur	wo-har	uth-ke	apan	dada-ke	pas	chale	lagis.	
one	consider.""	And	he	arising	his-own	father-of	near	to-go	began.	
Wo-har	thorek	durihya	gaye-rahis-hai	ke	wo-kar	dada-har	wo-la	dekh-ke		
Me	a-little	distance	had-gone	that	his	fattier	him	having-seen		

daya karis, aur daur-ke wo-kar-se mil-ke chumis. Tab chhok^ara-har
 pity did, and running him-with meeting kissed(-him). Then the-son
 kahis ke, 'dada, mai sarag-ke ul^ata aur tor agu-ma pap
 said that, * father, I heaven-of opposite and thy presence-in sin
 kare-hau, aur mai tor laika kahaye-ke jog nahi aw.' Tab
 have-done, and I thy son being-called-for worthy not am.' Then
 wo-kar dada-bar apau nokar-la kahis ke, 'sundar kap^ara nikal
 his father Ms-own servants-to said that, 'beautiful clothes take-out
 aur wo-la. pahinaw. Aur wo-kar hath-ma" mud^ari aur paw-ma pan*hi
 and him-on put. And, his hand-on ring and feet-on shoes
 pahiraw, aur bam-sab khai, aur khusl kari; kahe-bar ke mor
 put, and (let-jus-all eat, and merriment make; because that my
 laika mar gaye-rahis-hai, ji-gaye; ganrny gaye-rahis-hai, mil-gaye.' Aur
 son dead had-gone, came-to-life; lost had-gone, was-found.' And
 wo-sab anand kare login.
 they-all joy to-do began.

Wo-kar bare laiku-har knot-mi rahis. Aur jab wo-bar ghar-ke
 His elder son the-field-in was. And when he the-honse-of
 najik aye lagis baja-gaja-ke sabad sunis. Aur wo-har apan
 near to-come began, music-etc.-of noise he-heard. And he his-own
 nok^aran-ma-ke ek-la balay-ke pucbhis ke, 'ye ka hot-hai?' Tab
 servant-in-of one calling asked that, 'this what is-being-donc?' Then
 wo-har wo-kar-se kahis ke, 'tor bhai ais-hai, aur tor dada-har
 he him-to said that, 'thy brother come-is, and thy father
 sundar jew^anar raoche-hai; kahe-bar ke wo-la chhem kusal
 fine feast had-prepared; because that him safety welfare (-with)
 pais-hai.' Tab wo-har gussa karis aur bhitar jaye nahl chains. Tab
 he-found.' Then he anger did and inside to-go not wished. Then
 wo-kar dada-har bahir-ma a-ke wo-la manaye lagis. Tab wo-har
 his * father outside-in coming him to-appease began. Then he
 apan bap-la kahis ke, 'dekh, mai atek din-se sewa karat-hau
 his-own father-to said that, 'see, I so-many days-since service am-doing
 aur kabhu tor bukum-la nahi tarew, aur tai-har mo-la chheriya-ke
 and ever-even thy orders not put-away, and thou me-to a-she-goat-of
 pila-tak-le nahl diye ke mai apan sarigi-ke sang khusi
 the-kid-even not gavest that I my-own companions-of with merriment
 kar^atew. Par ye tor laika jon paturiya-ke sang tor sab mul
 might-make. But this thy son who harlots-of with thy all fortune
 baaut-la khoy-ke baithe-hai, jais^ano wo-har ais-hai, tais^a ne tai-har wo-kar
 things losing is-sitting, as-even he came, so-even thou him
 khatir sundar jew^anar kare-has,' Wo-kar dada-har kahis ke, 'tai-har
 for a-fine feast host-made.' His father said that, 'thou

sab din-le mor sang has, aur jon-kuchh mor hai so sab tor hai.
all days of-me with art, and what-ever mine is that all thine is.
 Par to-la anand kare chain, aur khtisi manaye
But to-thee rejoicing to-make is-proper, and merriment to-celebrate
 chain; kahe-bar ke ye tor bhal mar-gaye-rahis-hai, pher
is-proper; because that this thy brother dead-had-gone, again
 jlis-hai; gamay gaye-rahis-hai, pher mills hai.'
catne-to-life; lost had-gone, again found is.'

The language of the Bilaspur District is also pure Chhattisgarhi as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

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

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARH OR JARWA.

(DISTRICT BILASPUR.)

SPECIMEN I.

कोनो मनखे-के दुबू बेटवा रहिन । उन-माँ-ले कोटका-हर अपन ददा-ले कहिस ददा मालमता-के जौन हींसा मोर बाँटा-माँ परत-होही तौन मो-का दे-दे । औ वो-हर अपन मालमता उन-का बाँट दिहिस । औ बहुँत दिन नहीं बीते पाइस के कोटका बेटवा अपन सब धन सकेल-के दूर देस-माँ निकर-गय । औ उहाँ अपन धन-का नाँच-रंग-माँ उड़ा-दिहिस । औ जब जम्माँ-ला पूँक-डारिस तब वो देस-माँ बड़ दुकाल परिस । औ वो-हर भूँखन मरे-लागिस । तब वो चल-के वो देस-के कोनो मंडल के इहाँ जा-के रहिस । औ वो-हर वो-का खित-माँ सुँवरा चगावे बर पठोइस । औ जौन भूँसा-का सुँवरा खात-रहिन तौन-का खाय-के पेट भरे-के वो-कर मन भय-गय तबो-ले वो-ला कोनो कुल नहीं देत-रहिस । औ जब वो-कर चेत खिस वो-हर कहिस के मोर ददा-के ऐसन कतको भुति हार नौकर हवै जिन-कर-मेर ध्या-पो-के बाँच जात-हवै औ मैं इहाँ भूँखन मरत-हौ । मैं चल-के अपन ददा-मेर जाहौँ औ वो-ला कहिहौँ ददा मैं भगवान-के औ तोर कसूर करे-हौँ औ अब मैं तोर बेटवा कहावे जोग नहीं रहौँ । औ मो-का तैं अपन एक भुतिहार साँही राख-ले । औ वो-हर चलिंस औ अपन ददा-मेर आइस । औ जब वो-कर ददा वो-ला दुरिहा-ले पावत देखिस वो-का मया आइस औ होर-के वो-का पोठार-लिहिस औ वो-कर चूँमा लिहिस । औ बेटवा वो-का कहिस ददा मैं भगवान-के औ तोर कसूर कर-डाखौँ औ तोर बेटवा कहावे जोग नहीं रहौँ । पर ददा-हर अपन कमिया-मन-क कहिस बने-सुगधर कपड़ा लावा औ वो-का पहिरावा औ वो-कर हाँस-माँ सुँदरी पाँच-माँ, नहौँ पहिरावा औ अपन खाई औ खुसी मनाई । का-बर-के ये मी, 'बेटवा मर-गय-रहिस औ केर जो उठिस वो गढाय-गय-रहिस वो-ला पाय-पाल्यौ । औ उन-मन खुसी मनावे लागिन ॥

अतका-माँ वो-कर बड़का बेटवा जौन खित माँ रहिस तौन जब घर-के लकठा-माँ पहुँचिस तो वो-हर नाँचा औ बाजा सुनिस । वो-हर एक नौकर-का

बलाय-के पूँछिस ये काये होत-हवै । औ वो-हर वो-का कहिस तोर भाई आइस-हवै औ तोर ददा वो-कर खातिर नेवता करिस-हवै का-बर के वो-हर वो-का नंगत नंगत पाइस । चतका मुन-के वो बिसाय-गइस औ घर-माँ नहीं आवत-रहिस । तो वो-कर ददा बाहर आय-के वो-का मनाइस । वो-हर अपन ददा-का जवाब दिहिस देख में अतेक बहर-ले तोर नौकरी बजावे-हौं औ तोर कहे बाहर कद-छूँ नहीं भयौ । तबो-ले तैं मो-ला एक पठरु चलाये नहीं दिये जे-माँ अपन संगी-मन संग मँजा करलौं ; औ जैसने ये तोर बेटवा आइस जौन-हर तोर जिंदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसने तैं वो-कर खातिर नेवता-इकारी करे । तब वो-हर वो-का कहिस बाइ तैं तो मोर संग सब-दिन रहत-हस औ जौन-कुछ मोर हवै तौन तोरेच पय । ये उचित रहिस के हम-मन खुसी-मनाई औ आनंद करी का-बर के ये तोर भाई मर-गय-रहिस तौन पुन औ-उठिस औ गमाय-गय-रहिस तौन मिलिस ॥

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LABIA,

(DISTRICT BILASPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kono man^akhe-ke dui bet^awa rahin. Un-ma-le chhot^aka-har
A-certain man-of two sons were. Them-in-from the-younger
 apan dada-le kahis, 'dada, mal-raatta-ke jaun hisa mor bata-ma
his-own father-to said, 'father, property-of which share my share-into
 parat-hohl, taun mo-ka do-do. Au wo-har apan mal-matta un-ka
will-befalling, that me-to give. And he his-own property them-to
 bat dihis. Au bahut din nahi bite-pais ke
dividing gave. And many days not were-allowed-to-pass that
 chhot^aka bet^awa apan sab dhan sakel-ke dur des-ma nikar-gay.
the-younger son his-own all fortune collecting distant country-into went-away.
 Au uha apan dhan-ka nach rang-ma ura-dihis. Au jab
And there his-own fortune dance licentiousnc3s-'in squandered. And when
 jamma-la pbuk-daris tab wo des-ma bar dukal pans;
the-whole he-had-squandered then that country-in a-great famine fell;
 au wo-har bhukhan mare lagis. Tab wo chal-ke wo des-ke
and he from-hunger to-die began. Then he going that country-of
 kono mandal-ke iha ja-ke rahis. Au -wo-har wo-ka khet-ma
a-certain well-to-do-man-of near going lived. And he him field-in
 suwara charaye-bar pathois. Au jaun bhusa-ka suwara khat-rahin
twine to-feed sent. And what chaff swine used-to-eat
 taun-ka khay-ke pet bharo-ke wo-kar man bhay-gay. Tabo-le wo-la
that-very eating stomach to-fill his mind became. Even-then him-to
 kono kucbhu nahi det-rahis. Au jab wo-kar chet chaghis
anybody' anything not used-to-givc. And when his senses arose
 wo-har kahis ke, 'mor dada-ke aisan kat^ako bhutihar naukhar hawai
he said that, 'my father-of such how-many hired servants are
 jiu-kar mer kha-pi-ke baoh-jat-hawai, au mai
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
 iha bhukhan marat-hau. Mai chal-ke apan dada-mer jahau
here from-hunger dying-am. I having-gone my-own father-near will-ga
 au wo-la kabihau, "dada mai Bhag'wan-ke au tor kasur
and him-to I-will-say, "father, I God-of and of-thee sin

kare-hau, au ab mai tor be^awa kajaye jog nahi rahyau. Au
have-done, and now I thy son to-be-called worthy not remained. And
 mo-ka tai apan ek bhutihar sahi rakh-le." Au wo-har chalis
me thou thy-own one hired-servant like keep." And he started
 au apan duda-mor ais. Au jab wo-kar dada wo-la duriba-le
and his-own father-near came. And when his father him from-a-distance
 awat dekhis wo-ka maya ais. Au daur-ke wo-ka potar-lihis au
coming saw him-to pity came. And running him embraced and
 wo-kar chuma lihis. Au bet^awa wo-ka kahis, 'dada. mai Bbng'wan-ke
him-of kiss took. And the-aon him-to said, 'father, I God-of

au tor kasur kar-daryau au tor bet^awa kabaye jog nahi
and of-thee sin have-done and thy son to-be-called worthy not
 rahyau.' Par dada-har apan kamiya-mnn-ka kahis, 'bano sugghar
remained.' But the-father his-own servants-to said, 'good beautiful
 kap^ara lawa au wo-ka pabirawa. Au wo-kar hath-ma mudari au
clothes bring and that-one-on put. And his hand-on ring and
 paw-ma pan^ahi pabirawa. Au apan-khal au khusi-manal; ka-bar ke
feet-on shoes put. And let-us-eat and make-merry; because that
 yo mor bot^awa mar-gay-rahis au pher jl-uthis ; wo gamay-gay-rahis,
this my son dead-had-gone and again he-alive-arose; he lost-had-gone,
 wo-la pay-ghalyau.' Au un-mas khusi mantiyo lakin.
him I-havefound.' And they merriment to-make began.

At^aka-ma wo-kar bar^aka bet^awa jaun khot-ma rahis, taun jab
In-the-meantime his elder sou who field-in was, he when
 ghar-ke lak^atha-ma pahuchis to wo-har nacha au baja sunis. Wo-har
house-of vicinity-in arrived then he dancing and music heard. He
 ek naukar-ka balay-ke puchhis, *ye kaye bot-hawai? ' Au wo-liar
one servant having-called asked, 'this what is-being-done ?' And he
 wo-ka kabis ' tor bhal ais-hawai, au tor dada wo-kar khatir
him-to said 'thy brother come-is, and thy father him-of for
 now^ata knris-bawai; ka-bar ko wo-bar wo-ka nahgat narigat ais.'
*feast has-done; because that he him well well found**

At^aka aun-ke wo risay-ga'is au gbnr-ma nahl awat-rabis;
This-much having-heard he angry-went and housi'-into not coming-was;
 to wo-kar dada bahir ay-ke wo-la manais. Wo-har apan dada-ka
then his father outside coming him appeased. He his-own father to
 jawab dihis ' dekh mai atek bachhar-le tor nauk^ari bajaye-hau, au
*answer gave, *see I so-many years-for thy service have-done, and*
 tor kahe bahir kab-hu nabl bhuyau; tabe-le tai mo-la ek
thy saying out-of ever-even not I-bccame; even-then thou me-to one
 path^aru ghalaye nahi diye, je-mw apan sangi-man sang
kid even not gaved, by-which my-own companions with

maja-kar^atyau, Au jais^ane ye tor bet^awa ais jaun-har tor
I-might-have-made-merry. And as-even this thy son came toko thy
 jind^agi-ka paturiya-man-la khaway-dibis, tals^ane tai wo-kar khatir new'ta
livelihood harlots-to gave-to-eat, so-even thou him-of for a-feast
 hakari kare.' Tab wo-har wo-ka kahis, ' babu, tai to mor
invitation madest.' Then he him-to said, ' son, thou indeed of-me
 sang sab din rabat-has, au jaun-kuobhu mor hawai taun torech
with ail days lites, and what-ever mine is that thine-indeed
 ay. Ye uchit rahis ke bam-man khusi-manai au anand karl;
is. This proper was that toe may-make-merry and rejoicing may-do;
 ka-bar ke ye tor bhal mar-gay-rahis taun pun ji-utbis; au
because that this thy brother dead-had-gone he again alive-arose; and
 gamay gay-rabis, taun rnilis.'
tost had-gone, he was-found.'

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHWATTISGARHI OR LARIÄ.

(DISTRICT BILASPUR.)

SPECIMEN II.

एक-ठन गाँव-माँ कीबट भी कीबटिन रहिस। ते-कर एक-ठन लइका रहिस। कीबट-हर मझाजन-के रुपिया लागत-रहिस। तब एक दिन साव रुपिया माँगे-बर आइस। तब सिद्यान-सन घर-माँ न रह्य। लइका घर राखत बैठे-रह्य। साव-हर पूँछिस कस-रे बाबू तोर दाई-ददा-मन कहाँ गये-हैं। बोतेक-माँ टूरा-हर कहिस के मोर दाई गये-हैं एक-को टू करे-बर। भी ददा-हर काटा-माँ काटा कूँधे-बर गये-हैं। तब साव-हर कथय के कैसे गोठियात-हस रे टूरा। तब टूरा कथय में तोठीका गोठियायौ। बोतेक-माँ टूरा-को भी साव-के लराई भय-गय। साव-हर कहिस के तँ जौन बात-ला गोठियाये-हस तौन बात-ला सिरतोम कर दे। नहीं करवे तो तो-ला साहेब-के कचहरी-माँ ले-जावो। तब तो-ला सजा हो-जाही। टूरा-हर कहिस मोर दाई-ददा-मन बतका तोर रुपिया लागत-हैं तँ-ला तँ काँड़-देवे तब मैं ये-कर भेद-ला बताहौं। बोतेक-माँ साव-हर कहिस के भेद-ला नहीं बतावे तौ तो-ला कोद करवा-देहौं। तब टूरा-हर कहिस ही महराज चल। साहेब-लंग चली। कीबट-को टूरा भी साव दूनी भन साहेब-लंग गइल। साहेब-लंग साव-हर फिरयाद करिस के महराज में याव बिहिनिया कीबट-को घर गयौ तब कीबट भी कीबटिन घर-माँ नहीं रहिन। वो-कर लइका रहिस। तब मैं वो-ला पूँछेव के कस-रे बाबू तोर दाई-ददा-मन कहाँ गये-हैं। तब ये टूरा-हर कथय के मोर दाई गये-हैं एक-को दुई करे-बर भी ददा गये-हैं काटा-माँ काटा कूँधे-बर। तब ये-कर भी मोर लराई भय-गय। ये-कर मोर हार-छीत लगे-हैं। ये-कर नियाव-ला कर-दे ये-हर जैन गोठियात-हवे। साहेब-हर टूरा-ले पूँछिस के कस-रे टूरा ये-कर भेद-ला बतावे। टूरा कहिस ही महराज साव-हर सबी रुपिया-ला काँड़ देही ना महराज। बोतेक-माँ साहेब-हर साव-ला पूँछिस के ये-कर भेद-ला टूरा-हर बताव-देही तो सबी रुपिया-ला काँड़ देही-भा। साव कहिस ही महराज। भी नहीं बताही तौ सजा हो-जाही न महराज। साहेब कहिस चच्छा तुम-मन चुपे-चाप ठाढ़े रह। साहेब टूरा-ला पूँछिस कस-रे टूरा तँ कैसे कैसे साव-ला गोठि-

याये । दूरा कहिस में ऐसन गोठिबायी के साब पूँहिस के कस-रे बाबू तोर दाई-
 ददा कहाँ गये हैं । तब में कछौ के मोर दाई गये है एक को दुई करे-बर औ
 ददा गये-है काटा-माँ काटा रूँधे-बर । सुना महराज मोर दाई गये है बना
 दरे-बर । तब एक-ठन-को दू दार होत-है । धे-कर भेद बुया बय महराज ।
 दूसर बात ऐसन बय के मोर ददा-हर भाटा-बायी-माँ काटा रूँधे-बर गये-रहिस ।
 तब महराज भाटा माँ काटा होत-है । तब में कछौ काटा-माँ काटा रूँधे गये-
 है । बुया साव-हर लखाई लरिस मोर-लंग । साव-हर दोतेक-माँ मड़वड़ाये
 लागिस । साहेब कहिस चुप रहो साव । तैं तो हार-गये । बुया दूरा-हर
 जीत-गइस । दूरा-हर सिरतोन बात-ला बताइस-है । रुपिया का काँड़ दे ॥

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CIIHATTISGAHII OR LARIA.

(DISTRICT BILASPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION,

Ek-than gaw-ma kawat au kow^atin rahis. Te-kar
One village-in a-fisherman and a-fisherwoman were. Them-of

ek-than laika rahis. Kewat-har mahajan-ke rupiya lagat-rahis.
one son was. The-fisherman baker-of money owed.

Tab ok din saw rupiya mage-bar ais. Tab siyan-man
Then one day the-banker money to-demand came. Then the-elders

ghar-ma na rahay. Laika ghar rakhat baithe-rahay. Saw-liar puchhis
house-in not were. The-boy house guarding seated-was. The-banker asked

'kas-re, babu, tor dai-dada-man kaha gaye-hai ?' Wotak-ma
'well, boy, thy mother-father-(plur.) where gone-are ?' Thereupon

tura-har kahis ke 'mor dai gaye-hai ek-ke du kare-bar, au
the-boy said that 'my mother gone-is one-of two making-for, and

dada-har kata-ma kata rudhe-bar gaye-hai.' Tab saw-bar katliay
father thorns-in thorns fencing-for gane-is.' Then the-banker said

ke 'kaise gothiyat-has re tura ?' Tab tura katbay, 'mai to
*that 'how are-yon-talking, O boy ?' Then the-boy said, *I surely*

thauka gothiyitbau.' Otek-ma tura-ke au saw-ke lalar
true amsaying.' Thereupon the-boy-of and the-banker-of quarrel

bhay-gay. Saw-har kahis ke 'tai jaun bat-la gothiyile-has
became. The-banker said that 'thou what words said-hast

raun bat-la sir^aton-kar-de. Nabf-kar^abo to to-la saheb-ke
those words true-make If-thou-wilt-not-do{so} then thee the-Sdhib-of

knchah'ri-ma le-jabo. Tab to-la saja-ho-jahi.' Tura-har kahis, 'mor
court-into I-shall-carry. Then thee-to punishment-will-be.' The-boy said, 'my

dai-dada-man jat^aka tor rupiya lagat-hai t(Vla tai chhar-debe, tab
mother-father how-much thy rupees owe that thou wilt-give-up, then

mai ye-kar bhfsd-la batabau.' Otok-ma saw-har kahis ke, 'bhed-la
I this-of meaning will-tell.' Thereupon the-banker said that, 'the-meaning

nahi batabe, tau to-la kaidd-kar^a wa-dchau.' Tab tura-har kahis 'haul,
not thou-wilt-tell, then thee I-shall-get-imprisoned.' Then the-boy said 'yes.

mab^araj, chal. Saheb lag cball.' Kewat-ke tura au saw duno
 Sir, come. *The-Sahib near let-us-go.* *The-fisherman's son and the-banker both*
 jhan saheb lag gain. Saheb lag saw-bar phir^ayad karis ke,
persons the-Sahib near went. The-Sahib near the-banker complaint made that,
 ' Mah^araj, mai aj bihaniya kewat-ke ghar gayau. Tab
 ' Sir, I to-day in-the-morning the-fisherman-of house-to went. Then
 kewat au kew^ain ghar-ma nahi rahin. Wo-kar laika rahis.
the-jih8herman and the-fisherwoman the-house-in not were. His son was.
 Tab mai wo-la puehhew ke, " kas-re babu, tor dai-dada-man kaha gaye
 Then I him asked that, " well bog, thy parents where gone
 hai ?" Tab ye tura-har kathay ke, " mor dai gaye-hai ek-ke dui kare-bar,
 are ?" Then this boy says that, " my mother gone-is one-of two making-for,
 au dada gaye hai kata-ma kata rudhe-bar." Tab ye-kar au
 and father gone is thorns-in thorns fencing-for." Then this-one's and
 mor larai bhay-gay. Ye-kar mor har jit lage-hai. Ye-kar
 my quarrel became. This-onc's my defeat victory is-staked. This-of
 niyaw-la kar-de, ye-har jaisan gothiyat-hawai.' Saheb-har tura-le'
 decision do, this-one as is-saying' *The-Sahib the-boy*
 puchis ke, ' kas-re tura, ye-kar bhed-la bataibe ?' Tura kahis.
 asked that, ' well boy, this-of the-meaning will-you-tell ?' *The-boy said,*
 hau, mah^araj, saw-bar sabo rupiya-la chhar-dehi-na, mah^aaj ?'
 yes, Sir, the-banker all money will-give-up- (or) not, Sir ?'
 Wotok-ma saheb-har saw-la puchhis ke, ' ye-kar bhed-la tura-har
 Thereupon the-Sdhib the-banker asked that, ' this-of meaning the-boy
 batay-dehi, to sabo rupiya-la chhar-debe-na ?' Saw kahia,
 will-tell, then all the-rupees will-you-give-up ?' *The-banker said,*
 ' hau, mab^araj. Au nahi-batahi tau saja-ho-jahi-na, mah^araj ?'
 ' yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir ?'
 Saheb kahis ' achchha, turn-man chupe-chap tharhe raha.' Saheb
The-officer said ' all-right, you silently standing remain.' Ther-Sahib
 tura-la puehhis, ' kas-re,tura tai kaise kaiso saw-la gothiyaye ?'
the-buy-to asked, ' well, boy, then how how the-banker spoke ?'
 Tura kahis, ' mai aisan gothiyayau ke, saw puchhis ke, " kas-re,
 The-boy said, ' I in-this-way spoke that, the-banker asked that, " well,
 babu, tor dai-dada-man kaha gaye-hai ?" Tab mai kahyau
 boy, thy parents where gmie-are ?" Then I said
 ke, " mor dai gaye-hai ek-ke dm kare-bar, au dada gaye-hai
 that, " my mother gone-is one-of two making-for, and the-father gone-is
 kata-ma kata rudhe-bar." Suna, mah^araj, mor dai gaye-hai chana
 thorns-in thorns fencing-for." Hear, Sir, my mother gone-is pease
 dare-bar. Tab ek-than-ke du dar hot-hai. Ye-kar bhed iya ay,
 to-split. Then one-pea-of two split-peas became. This-thing-of meaning this. is.

mah^araj. Dusa bat aisan ay ke mor dada-har bhata-bari-ma
 Sir. *The-other thing so is that my father brinjal-gardentin*
 kata rudhe-bar gaye-rahis. Tab, mah^araj, bhata-ma kata hot-hai.
 thorns fencing-for gone-was. Then, Sir, brinjals-in thorns are.
 Tab mai kaliyau, " kata-ma kata rudhe gaye-hai." Iya saw-bar
 Then J said, " thorns-in thorns to-fence. gone-is." This banker
 laral laris mor-lag.' Saw-har wotek-ma bar^abaraye lagis. Saheb
 a-fight fought me-of-with.' The-banker thereupon to-murmur began. The-Sahib
 kahis, 'chup raho, saw. Tai to har-gaye. Iya tura-har jit-
 eaid, ' silent remain, O-banker, Thou surely art-defeated. This boy has-
 gate. Tura-har sir^aton bat-la batais-hai. Rupiya-la chhar-de.'
 won. The-boy true things has-spoken. Rupees give-up.'

FREE TRANSLATION OF THE FOREGOING.

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

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

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

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

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

itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me !'

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

The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, viz., Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Ranker is the same form of Chhattisgarhi as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur,

The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *posthau*, I support, instead of *posat hau*. This contraction is carried to an extreme in *rathai*, he dwells, for *rahat-hai*.

[No. 47.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

(STATE KAWARDHA.)

हम अपन हृदा-के चार बेटा इन । ओ-मां-ले में सब-ले बड़े हैं । मोर
दू भाई मोर संग-मां रहत हवें और एक भाई मड़मड़ा गांव-मां रहे । मैं अपन
दू भाई-ला बनौ-बूती कर-के पोसथौं । ओ-मां-के एक-हर डपड़ा बजाये । मोर
कोतवाली भुइयां मोर पास हवें । ते-ला जोत बो-के अपन पेट भरवन । एसी
में थोड़-कुन कोदो बीघ-हवौं । धानी नहीं बरमिस तीन पा-के बिरवा मुखा
गइस । एसी मैं अपन दुन्नौं भाई-सन-ला किती-मां लगाधूँ का-बर के मोर
भुइयां पड़ती पड़ गईस-हैं । मैं चक्रेला नहीं जोत सकौं और मोर पास बीज
खला नहीं रहिस । कुल जन्मा मोर पास दू बेला हवें । एसी एक बेला रुपया
मिलही तौ बिसाहूँ । दू बेला-मां भुइयां बराबर नहीं जोत सकौं । मोर
दाई मोर दूसर भाई-के संग-मां मड़मड़ा-मां रहत-हवें कभू कभू मोर पास आ
जाये । फिर अपन गाँव चले जाये । मोर गाँव-ले ओ-कर गाँव एक कीस पड़ये ॥

TRANSLITERATION AND TRANSLATION.

<i>Ham</i>	<i>apan</i>	<i>dada-ke</i>	<i>char</i>	<i>beta</i>	<i>hau.</i>	<i>O-ma-le</i>	<i>mat</i>	<i>sab-le</i>
<i>We</i>	<i>our</i>	<i>father-of</i>	<i>four</i>	<i>sons</i>	<i>are.</i>	<i>Them-ia-from</i>	<i>I</i>	<i>all-than</i>
<i>bare</i>	<i>hau.</i>	<i>Mor</i>	<i>du</i>	<i>bhai</i>	<i>in or</i>	<i>sarig-ma</i>	<i>rabat-hawai.</i>	<i>Auri-</i>
<i>elder</i>	<i>am.</i>	<i>My</i>	<i>two</i>	<i>brothers</i>	<i>me</i>	<i>with</i>	<i>live.</i>	<i>And</i>
<i>ek</i>	<i>bhai</i>	<i>Mar'mara</i>	<i>gaw-ma</i>	<i>rathai.</i>	<i>Mai</i>	<i>apan</i>	<i>du</i>	
<i>one</i>	<i>brother</i>	<i>Marmara</i>	<i>villagin</i>	<i>lines.</i>	<i>I</i>	<i>my-oton</i>	<i>two</i>	
<i>bhai-la</i>	<i>bani-buti</i>	<i>kar-ke</i>	<i>posthau.</i>	<i>O-ma-ke</i>	<i>ek-har</i>	<i>dap'ra</i>		
<i>brothers</i>	<i>field-labour</i>	<i>doing</i>	<i>support.</i>	<i>Those-ia-of</i>	<i>one</i>	<i>drum</i>		
<i>bajatbe.</i>	<i>Mor</i>	<i>kot'wali</i>	<i>bhuiya</i>	<i>mor</i>	<i>pas</i>	<i>hawai.</i>	<i>Te-la</i>	<i>jot</i>
<i>plays-on.</i>	<i>My</i>	<i>kotwali(-of)</i>	<i>land</i>	<i>me</i>	<i>with</i>	<i>is.</i>	<i>That</i>	<i>ploughing</i>
<i>bo-ke</i>	<i>apan</i>	<i>pet</i>	<i>bbar^athan.</i>	<i>Eso</i>	<i>mai</i>	<i>thor-kun</i>	<i>kodo</i>	
<i>sowing</i>	<i>our-own</i>	<i>bellies</i>	<i>we-fill.</i>	<i>This-year</i>	<i>I</i>	<i>a-little</i>	<i>kodo</i>	

boe-bawau. Pani nahi bar^ssis taun pa-ke bir^awa sukha
 have sown. Rain not rained that an-account-of plants dry
 gais. Eso mai apan dunno bhai-man-la kheti-ma lagahu,
 toe/it. This-year I my-own both brothers agriculture-in will-engage,
 ka-bar-ke mor bhuiya par^ati par-gais-hai. Mai akella nahi
 because-that my land fallow has-falien. I alone not
 jot sakeu, aur mor pas bij ghala nahi rahis. Kul-jamma
 plough could, and me-of with seed also not was. Altogether
 mor pas du baila huwai. Eso ek baila rup^aya mil^hl to
 me-of with two bullocks ore. This-year one bullock rupees will-be-found then
 bisahu. Du bailii-ma" bbaia barabar nahi jot-sakau. Mor
 I-shall-buy. Two bullocks-in land properly not I-can-plough. My
 dai mor dusar bhai-ko sarig-ma M ar^amani-rna' rahat-hawai.
 mother my another brother-of company-in Marwiafd-in lives.
 Kabhu-kabhu mor pas a-jathe. Phir apan gaw chale-jatie.
 Some-times me near comes. Again her-own village-to goes-away.
 Mor gaw-le o-kar gerv ek-kos par^athe.
 My village-from her village one-kos lies.

FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Marmara. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some: *hotvoall* land, and we till our bellies with its produce. This year I sowed some *kodo*, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Marmara. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.

The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. "We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *me*, instead of *ma*, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the *k* in the postpositions *ka*, the sign of the dative-accusative, and *kar*, the sign of the genitive. Thus, we have *gay-kha*, the cow, instead of *gay-ka* ; *b-kha*, instead of *o-ka*, it ; *okh^ore ghar-nie*, in her house.

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA.

(STATE KHATRAQARH.)

मैं बैला-ला जबरदस्ती नइ लेँव । खुलफिकार हुसैन-हर तिजिया-को गाय-
ला ५।७ में लेइस । फेर दूसर दिन गाय-ला फेर बर रहिस । अउर येइ
बलाव कहिस को एक रुपिया-ला फेर देवे तो गाय-खा लेइँ । फेर तिजिया-हर
एक रुपिया मोर-से माँगिस । मैं बनियाँ-मन-को आगूँ एक रुपिया तिजिया-ला
दियेँव । तिजिया कबूले-रहिस को पंद्रा दिन-में रुपिया दे-देइँ । कहूँ नइ दियेँव
तो मोर बैला गहना है । ओ-खा तैं ले लेवे । बैला नइ लाइस । बैला-ला तिजिया
अपन घर-में राखिस । खुलफिकार हुसैन-हर तिजिया-को तरफ-ले एक चिट्ठी
लिख दिये रहिस है ओ-ला पेंस करे-इँ । पंद्रा दिन हो-गइ तिजिया रुपिया नइ
देइस । अउर बैला-ला मोर घर-में साँवत गौड़ अउर मझला सिरदार-को सामूँ
सौंप देइस । बैला ७) रुपिया को रहिस-हय । अब बैला ओ-ला सौंप देइस तो
मैं ओ-ला बांध लियेइँ । तिजिया मोर आगू रुपिया ले-के नइ आइस । कोतवाल
रुपया ले-के आइस । मैं घर-में नइ रहेइँ । कोतवाल रुपिया ले-के फिर गइस ।
खुलफिकार हुसैन बलाव रुपिया ले-के मोर पास आइस अउर न मो-ला
रुपिया देइस । तिजिया-हर अब बैला-ला गहना राखिस तो बैला ओखरे घर-में
रहिस-है । मैं बैला-ला नइ देखेइँ । मोर ऊपर सराब-के मुकदमा-में पचास रुपिया
जरमाना होवे रहिस-है तइसौलदार को बुझाँ ले ॥

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA.

(STATE KHAIRAGARH.)

TRANSLITERATION AND TRANSLATION.

Mai baila-la jabar-dasti nai lew. Julphikar Husain-har Tijiya-ke
I the-ox by-force not took. Julphikar Husain Tijiya-of
 gay-la pach rupiya pach ana-ms leis. Pher dusar din gay-la
cow five rupees five annas-in took. Again another day the-cow
 phere-bar kahis. . Aur yehu gualaw kabis ke, 'ek rupiya-la pher
to-return he-said. And this-also also said that, 'one rupee back
 dehe to gay-kha le-hau.' Pher Tijiya-bar ek rupiya mor-se
thou-wilt-give then the-cow 1-will-take.' Again Tijiya one rupee me-from
 magis. Mai baiuiya-man-ke agu ok rupiya Tijiya-la diyew. Tijiya
asked. 1 the shop-keepers-of in-presence one rupee Tijiya'to gave. Tijiya
 kabule-rahis ke, 'pandara din-mi rupiya de-dehau. Kahu-nai-diyew, to
had'promised that, 'fifteen days-in rupees I-will-give. If-I-did-not-give, then
 mor baila gab^ana-hai. O-kha tai lai-lebe.' Baila nai lais.
my ox is-mortgaged. That thou wilt-take.' The-ox not she-brought.
 Baila-la Tijiya apan gbar-me rakhis. Julpbikar-Husain-har Tijiya-ke taraf
The-ox Tijiya her-own house-in kept. Julphikar-Husain Tijiya-of side-
 lb ek chitthi likh-diye-rabis-bai je-la pes-kare-hau. Pandara din
from one letter had-written which I-have-produced. Fifteen days
 bo-gay Tijiya rupiya nai deis. Aur baila-la mor ghar-ml Savrat Gor
passed Tijiya rupees not gave. And the-ox my house-in Sawat Gor
 aur Majb^ala sir^adar-ke sambn saup-deis. Baila sat rupiya-ke
and Majhla head-man-of prescnce-in she-made-over. The-ox seven rupees-of
 rabis-hay. Jab baila mo-la saup-deis, to mal o-la badh-liyeu.
was. When the-ox me-to she-made-over, then 1 it binding-took.
 Tijiya mor agu rupiya le-ke nai ais. Kot^awal rupiya le-ke
Tijiya me before the-rupee taking not came. The-kotwal the-rupee taking
 ais. Mai ghar-me nairahau. Kot^awal rupiya le-ke phir-gais. Julphikar
came. I house-in not was. The-kotwal the-rupee taking went-back. Julphikar
 Husain ghalaw rupiya le-ke mor pas kabhu nai ais. Aur na mo-la
Husain also rupees taking me near ever-even not came. And not me-to
 rupiya deis. Tijiya-har jab baila-la gah^ana-rakhis, to baila okh^are
the-rupee gave. Tijiya when the-ox mortgaged, then the-ox her

ghar-me rahis-hai. Mai baila-la nai dekheu. Mor upar sarab-ke mukad^ama-
 house-in was. I the-ox not saw. Me on wine-of case-
 me pachas rupiya jarimanu hoye-rahis-hai Tah^asildar-ke iha-le.
 in fifty rupees fine had-became Tahsildar-of near.from.

FREE TRANSLATION OF THE FOREGOING.

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

I was once lined fifty rupees by the *Tahsildar*, in a case about liquor.

KHALTAHT.

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

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *6* and sometimes *wo*. This is probably merely a case of uncertain orthography. Its oblique form appears once as *we*. The postposition of the locative is sometimes *ma* (as in Bagheli) and sometimes *me*. The characteristic consonant of the present participle is *th* not */*. Thus, we find *khathe, they* used to eat, which is not contracted from *khat-he*, as we might expect from the frequency with which this very contraction occurs in Chhattisgarhi. It rather corresponds to the Hindostani *khate*. Another example is the Present Definite *kar^athe-ho*, I am doing. A true instance of the contraction above referred to is *rothas*, for *rtthat-has*, thou art. Isolated peculiar forms are *kare-houoga*, I have done, *rahise* for *rahis*, he was.

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARJĀ (KHALTĀRI) DIALECT.

(DISTRICT HALAGHAT.)

कोन मनखे-के दू भन बेटा रहिस । वो-मा-ले छोटे बेटा-हर ददा-से कहिस
 भग ददा कोन हमार धन है वो-मा-ले मोर बाटा-ला दे । तब वो-हर अपन धन-ला
 बाट देइस । गजब दिन नहीं भइस के नाके बेटा-हर सबो-ला घर-के जान राज
 बल दइस और वो ठोर-में जाय-के अपन धन छिनाल-पना-में भेट डारिस । जब
 सबो सिराय-गये तब वो राज-में दुकाल पड़िस औ वो गरीब हो-गइस । औ वो
 जा-के वे राज-के एक-के घर-में रहन लगिस । तीन-हर बोहिस अपन खेत-में मूरा
 चराय-बर भेलिस । औ वो-हर कौंदा भुसा-से कोम-ला सुघर खाये अपन खान
 लगिस औ कोनो-हर कुछ नहीं देवे । तब वो-ला सुरता भाइस औ वो-हर
 कहिस मोर ददा-के घर-में कतको बनिहार भुतियार-ला खाय-बर गजब मिलये
 औ में भूख-से मरत-हौ । में उठ-के अपन ददा-के पास जाऊँ औ वो-कर-से कहूँ के
 ददा मैं-हर संसार भर-ले खराब काम की तोर भागू पँडाखी करे-होवोगा कि जे-मा
 में तोर बेटा कहे-के लाइक नहीं हौ । मो-ला अपन बनिहार भुतियार-में मो-
 हो-ला एक भन दाखिल समझ-ले । तब वो-हर उठ-कर अपन ददा-के पास चले-
 लगिस । तब-ले वो-हर दूर-इधर रहे तब वो-कर ददा-हर देख-कर भया करिस अउर
 दउर-कर वो-कर गर-ला पोठार-लेइस अउर चूमा-लेइस । बेटा-हर ददा-ला
 कहिस कि ददा मैं-हर दुनिया-के बाहर तोर भागू पाप किये-हौ औ तोर बेटा
 कहाये-के लाइक नइहौ । तब ददा-हर एक भन नोकरन-से कहिस के सब-ले
 भग कपड़ा हर-के वो-ला पहिना-दे औ वो-कर हाथ-में मुंदरी औ गोड़-में
 पनही पहिना-दे औ हम खाबो पौबो मजा करबो । का-बर ये मोर बेटा-हर मोर-
 ले मरे दाखिल निकल-गये-रहिस तोन-हर आज कौहिस औ गवा-गये-रहिस
 तोन-हर मिलिस । तब वो-मन मजा-करे लगिन ॥

वो-कर बड़े बेटा-हर खेत-में रहिस । औ जब वो-हर घर-के तोर पोइ-
 चिस तब बाजा औ नाचा-ला सुनिस । औ वो-हर अपन नोकरन-मन-ले एक भन-ला
 अपन तोर बलाय-के पूहिस ये का है । वो-हर वो-कर-से कहिस तोर भाई आवे-

है औ तोर ददा-हर चहा भात खाये-बर बनाय-है का-बर के वो-ला चहा मोटा ताजा पाइस। तब वो-हर रिस करिस औ भीतर डारि जाये-बर मन महीं करिस। तब ओ-कर ददा-हर बाहर पाइस औ वो-ला मनावे लगिस। ओ-हर ददा-ला जवाब देइस कि मैं-हर अतेक बरस-ले तोर हाथ पाँव करछे-जों औ कभू तोर जुवान-ला नहीं टारेंव औ तै-हर मो-ला कब-हूँ एका भेड़ा नहीं दये कोमें अपन संगी-मन संग मजा करतेंव। तोन तोर यह बेटा किसबिनो-के संग तोर धन-ला खाइस हे जैसने पाइस तैसने तै-हर वो-कर खातिर चहा खाये-बर बनाइस। ददा-हर ओ-कर संग कहिस अरे बेटा तै-हर मोर संग-में हमेशा रखस। जोन मोर है तोन सब तोर है। तोन खातिर मजा करना औ खुसी करना ठवका रहिस का-बर कि ये तोर भाई मने-रहिस तोन-हर जोइस-है। गवाय गये-रहिस-है तोन-हर मिलिस-है ॥

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LIRIA (KHALTAHI) DIALECT.

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Kone man^akhe-ke du jhan beta rahis. Wo-ma-le chhote
A-certain man-of two persons sons were. Them-in-from the-younger
 beta-har dada-se kahis, 'aga dada, jon hamar dhan hai
son the-father-to said, 'O father, what our property is
 o-nm-lo mor bata-la de.' Tab 6-har apan dhan-la bat
that-in-from my share give.' Then he his-own property dividing
 deis. Gajab din nabi bhais ke nanhe bota-har sabo-la dhar-ke
gave. Many days not became that the-younger son all taking
 an raj ehal-da'is. Aur o thor-me jay-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
 chhinal-pana-rae met-daris. Jab sabo siray-gaye tab 6 raj-me
licentiousness-in wiped-out. When all was-spent then that country-in
 dukal paris au wo garib ho-gais. Au wo ja-ke we raj-ke
a-famine fell and he poor became. And he going that country-of
 ek-ke ghar-me rahan lagis. Taun-har bolis apan khet-me sura
one-of house-in to-live began. That (man) spoke his-own field-in swine
 chaniy-bar bhejis. Aur wo-har korha-bhusa-se jon-la suar khathe
to-feed sent-him. And he grass-chaff-with which swine used-to-eat
 apan khan lagis; au kono-har kuchhu nahi dewe. Tab wo-la
himself to-eat began; and any-body anything not used-to-give. Then him-to
 sur'ta ais aur wo-har kahis, 'mor dadu-ke ghar-me kat^ako
senses came and he said, 'my father-of the-house-in how-many
 banihar bhutiyar-la khay-bar gajab mirthe aur mai bhukh-se
field-labourers hired-servants-to to-eat much is-given and I from-hunger
 marat-hau. Mai uth-ke apan dada-ke nas jahu au wo-kar-se kahu
am-dying. I arising my-own father-o . con will go and him-to will-say
 ke, "dada, mai-har samsar hhar-le kharab kam wo tor agu
that, "father, I the-world against bad deed and of-thee before
 obadali kare-howoga; ki jo-ma mai tor beta kahe-ke laik nahi
cile-conduct have-done; that which-in I thy son being-called-of fit not
 hau. Mo-la apan banihar bhutiyar-mg mo-ho-la ek jhan
am. Me thy-own field-labourers hired-servants-among me-also one individual

dakhil samajh-le.' 'Tab wo-har uth-kar apan dada-ke pas chale
 entered consider.' Then he arising his-own father-of near to-walk
 lagis. Tab-Ie o-har dur-hech rahe tab o-kar dada-har dekh-kar maya
 began. Then he distant-even was then his father seeing-him pity
 karis aur daur-kar o-kar gar-la potar-leis aur chuma leis. Beta-har
 did and running his neck embraced and kisses took. The-son
 dada-la kahis ki, 'dada, mai-har duniya-ke bahir tor
 the-father-to said that, 'father, I the-tworld-of against of-thee
 agu pap kiye-hau, au tor bera kahaye-ke laik naiyo.' Tab
 before sin have-done, and thy son to-be-called worthy not-am.' Then
 dada-har ek jhan nok^aran-se kahis ke, 'sab-le achha
 the-father one individual servants-from mid that, 'all-than good
 kap^ara her-ke wo-la pahina-de, au wo-kar hath-me
 clothes having-taken-out him-to putting-on-give, and his hand-on
 mud^ari au gor-me pan^ahi pahina-de. Au ham khabo-pibo
 a-ring and feet-on shoes putting-give. And we shall-eat-drink
 maja kar^abo ; ka-bar ye mor beta-har mor-le mare dakhil
 (and)-rejoicing make; because this my son me-for dead like
 nikal-gaye-rahis, ton-har aj jihis; au gawa gaye-rahise
 had-gone-away, he to-day came-to-life; and lost had-gone,
 ton-har milis.' Tab wo-man maja kare lakin.
 he is-found.' Then they rejoicing to-make began.
 O-kar bare beta-bar khet-me rabis. Au jab wo-har ghar-ke tir
 Mis elder son the-field-in was. And when he the-house-of near
 poh^achis tab baja au naoha-la sunis. Au wo-har apan
 arrived then music and dancing he-heard. And he his-own
 nokar-man-le ek jhan-la apan tir bahiy-ke pucbhis, 'ye ka hai?'
 servants-from one individual himself near calling asked, 'this what is ?'
 O har wo-kar-se kahis, 'tor bhai aye-hai, au tor dada-har achha bhat
 He him^ato said, 'thy brother is-come, and thy father good rice
 kbaye-bar banay-hai; ka-bar-ke wo-la achha mota-taja pais.' Tab
 to-eat has-prepared; because him well healthy he-found.' Then
 wo-har ris karis au bbitar dahar jaye-bar man nahi karis. Tab
 he anger did and inside direction going-for mind not made. Then
 o-kar dada-har bahir ais au wo-la manaye lagis. O-har dada-la
 his father outside came and him to-appease began. Me the-father-to
 jawab deis ki, 'mai-har atek baras-le tor hath paw kar^athe-ho:
 answer gave that, 'I so-many years-for thy hand feet am-doing :
 au kabhu tor juban-la nahl tarew. Au tai-har mo-la kab^ahu
 and ever-even thy words not I-disobeyed. And thou me ever-even
 ek bhera nahi daye, ke mai apan sangl-man-sang maja
 one ram not gavest, that I my-own compamons-with rejoicing

kar^atew. Ton tor yah beta kis^abino-ke sang tor dhan-la
might-have-made. So thy this son harlots-of with thy fortune
 khais-hai, jais'ne ais, tais^ane tai-har wo-kar khatir achha
eaten-up-has, as-even he-has-come, so-even thou him for good
 khaye-bar banais.' Dada-har o-kar-sang kahis, 'are beta, tai-har
*food-to-eat hast-prepared' The-father him-to said, * O son, thou*
 mor sang-ml hamesu rathas. Jon mor hai, ton sab tor hai. Ton
me with always livest. What mine is, that all thine is. That
 khatir maja kar^ana au khusi kar^ana thaw'ka rahis, ka-bar-ki
for rejoicing to-make and happiness to-make proper was, because
 ye tor bhal mare-rahis, ton-har jiis-hai; gaway gaye-rahis-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
 ton-har milis-hai.'
he has-been-found.'

SURGUJIA.

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

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

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuria, to pronounce a final or unaccented short *i* in the preceding syllable. There are many examples of this. It will suffice to quote *ma'in'se*, for *maniae*, a man; *bait*, for *bati*, having divided; *kuid*, for *kudi*, having run, and even *hair*, for *hare*., in *kair-ahau*, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattsgarhi, as in *rdkh^othe*, they place, and this is carried to extreme in the word *kathe*, for *kahat-he*, he says.

II. NOUNS.—Instead of *ka*, we have *Ice* for the sign of the dative-accusative, as in *o-ke*, to him. The sign of the genitive is sometimes the Nagpuria *kar*, instead of *ke*, as in *main^ose-kar*, of a man; *muluk-kar*, of the country.

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

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

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuria, with a lengthening of the initial *a*, as in *dhaui*, I am; *ahē*, he is; *dhai*, they are. The finite verb is usually conjugated as in standard Chhattsgarhi, but there are isolated Nagpuria forms as *kar^olo*, I did; *hoe-l*, for *hoe-la*, it becomes; and *karek-lagin*, they began to make.

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LABIA (SUBGURJIA) DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

भरि मइनसे-कर दू-गोट बेटा रहिन। कोट बेटा-हर आपन बाप-हर-ला कहिस कि ए दाज माल-जाल-मन-ला की मोर बाँटा होखे से मो-ला दे। तेखन ओ ओ-मन मधे आपन जिना-ला बाँडि दिहिस। ढेर दिन नहि भै-रहिस कि कोट बेटा-हर सगरो-ला ठुराईस बार ढेर दुरिहा मुलुक-दन चलै-गइस। बार तिहाँ सगरी धन-खजौँ-ला लुचइ-मा खोय डारिस। बार जब सगरो-ला सिराय-बुकिंस ओ मुलुक-मा बड़ा जकाज होइस बार ओ-की दुख होएक लागिस। बार ओ गइस बार ओ मुलुक-कर कने मइनसे संग जोराय भइस बार ओ ओ-ला घेंटा चराएक-ले डडि भेलिस। बार ओ की बुझा-ला घेंटा खात-रहिन ते-ला पातिस तो खुसी-से आपन पेट-ला भरतिस। मुदा ओ-हो कोनो-हर ओ-ला निख दिहिन। बार ओ-के जब सुरता भइस तब कहिस मोर दाज-ठन एतेक धँगरा चाहँ बार ते-मन खाएक-ले-हो पूरे पावत-चाहँ बार में भूख मरत-चाहँ। में उठहूँ बार दाज-ठन जाहूँ बार ओ-ला कहूँ ए दाज में भगवान-घर बार तोरोच-ठन कसूर कइर-चाहँ बार आव में तोर बेटा हौँ ए नियर कहे-कर जोग नखौँ तो कमिया मधे कनेक नियर मो-होँ-ला राख। बार ओ उठिस बार दाज-हर-ठन आवस। मगर ओ ढेर-ताने रहिस तैसनेच दाज-हर ओ-ला देखिस बार ओ-ला मया लागिस। बार ओ लइइ गइस बार ओ-कर डेंदु-ला पोटा-रिस बार ओ-ला चुमिस। बार बेटा-हर ओ-ला कहिस ए दाज में भगवान-घर बार तोरोच-ठन कसूर कइर-चाहँ बार आव में तोर बेटा हौँ इसन कहे-कर लाएक नखौँ। मगर बाप-हर आपन धँगरा-मन-ला कहिस निमार-के बेस लुगा-ला लाना बार ए-ला पिंघावा बार हाथ ब-कर-माँ मुँदरी पिंघावा बार मोड़ उ-कर-माँ जूता बार लगे हासे-मन खाहूँ बार खुसो करहूँ। काहे कि ए मोर बेटा मरे-रहिस ते केर जी-आइ भूले-रहिस ते मिलिस बार ओ-मन खुसो करेक लागिन ॥

तेखन ओ-कर बड़े बेटा-हर डाँके रहिस । चार ओ पाबी-करिस चार
 घर-जहाँ पहुँचिस कि बाजा-नाच-ला सुनिस । चार ओ धँगरा मधि एक भन-ला
 बलाइस चार पूछिस ए का होत-चाहे । तब ओ ओ-ला कहिस तोर भाई
 चाइस-चाहे । चार तोर दाऊ ओ-ला बेसे-बेस पाइस ओहेच खातिर भोज
 देखस-चाहे । चार ओ-हर जँगाइस चार घरे निख दुकत-रहिस ते-माहाँ बाप-
 हर ओ-कर बहिरे-चाइस चार ओ-ला मनावेक लागिस । चार ओ चापन
 बाप-ला काहि-सुमाइस देख-ना एतेक बहर में तोर नोकरी करलीं चार तोर
 हुकुम-का कह्यो नही उठाए-हो मुद्दा तें मो-का कह्यो गोटेक छेरी लीया-हो
 नही देख-इस कि में मोर ब्यार-मन-सें खुसी करतीं । मगर तोर ए बेटा-हर
 पाबी करिस जे तोर बिना-ला कसबो-मन-का बिबाय सिराइस ते-भर लानिन
 तें भोज देख-इस । चार ओ ओ-ला कहिस ए बेटा तें सबेच दिन मोर संगे रह-
 वस चार जे कुछ मोर चाहे से तोरेच चाहे । हाने-मन-का चाइने करत रहिस
 कि खुसी करतें चार खुस होतें ए-खातिर कि ए तोर भाई भरे-रहिस ते फेर
 ओ-चाहे चार भुल रहिस ते मिलिस-चाहे ॥

[No. 60.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (SURGUJIA) DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterjl, 1898.)

Jhane	main'se-kar	du-got	beta	rahin.	Chhot	beta-har			
A-certain	man-of	two	sons	were.	The-younger	son			
apan	bap-har-la	kahia	ki,	' e	dau,	mal-jal-man-la	je		
his-own	father-to	said	that,	' O	father,	the-properly-of	what		
mor	bata	hothe	se	mo-la	de.'	Tekhan	O	o-man	madhe
my	share	becomes	that	me-to	give.'	Then	he	them	among
apan	jina-la	bait	dihis.	Dher	din	nahi	bhai-rahis	ki	
his-own	living	having-divided	gave.	Many	days	not	been-had	that	
chhot	beta-har	sag ^a ro-la	thura	is	ar	dher	duriha		
the-younger	son	everything	collected	and	a-very	distant			
muluk-dan	chale-gais.	Ar	tiha	sag ^a ro	dhan-kimrj-l	la			
country-toward	toent-moay.	And	there	the-entire	wealth-property				
luohaima	khoy-daris.	Ar	jab	sag ^a ro-la	siray-chukis	O	muluk-ma		
debauchery-in	he-lost.	And	when	everything	he-squandered	that	country-in		
barii	akal	hois,	ar	O-ke	dukh	hock	lagis.	Ar	
a-great	famine	occurred,	and	him-to	distress	to-be	began.	And	
O	gais	ar	O	muluk-kar	jhane	ma'in'se	sang		
he	went	and	that	country-of	a-certain	man	with		
joray	bhais,	ar	O	O-la	gheta	ekaraek-le	dire		
joined	became,	and	he	him	swine	feeding-for	in-the-field		
bhejia.	Ar	O	je	busa-la	gheta	khat	-rahin	te-la	
seni.	And	he	what	chaff	the-swine	used-to-eat	that		
patis	to	khusi-se	apan	pet-la	bbartis.	Muda			
(if-he-had-got	then	happiness-with	his-own	belly	he-would-have-filled.	But			
o-ho	kono-har	o-la	nichch	dihin.	Ar	o-ke	jab	sur'ta	
that-also	anyone	that	not	gave.	And	him-to	when	senses	
bhais	tab	kahig,	' mor	dau-than	etek	dhagara	ahai	ar	
became	then	he-said,	' my	fathier-near	so-many	servants	are	and	

te-man khaek-le-ho pure pawat-ahai, ar mai bhukhe
they eating-than-even more getting-are, and I by-hunger
marat-akau. Mai utb^ahu ar dau-than jahu, ar 6-la
dying-am. I totil-ariee and father-near will-go, and him-to
kah'hS, "e dau, mai bhag^awn-ghar ar tor-och-than
I-will-say, " O father, I in-God's-house and of-thee-also-near
kasur kair-ahau, ar ab mai tor beta hau e niyar
offence done-have, and note I thy son I-am this like
kahe-kar jog nakbau. To kamiya madhe jhanek niyar
iaing-of fit am-not. Therefore servants among one-person like
mo-ho-la rakh"" Ar o uthis ar dau-har-than ais.
the-also keep" ' And he arose and the-father-near came.
Magar o dher-tane rahis taie^an-ech dau-har o-la dekhis, ar o-la
But he very-distant was then-even the-father him sate, and him-to
maya lagis. Ar o kuid ga'is, ar o-kar dhetu-la potaris,
compassion occurred' And he having-run went, and his neck embraced
ar o-la clmmis. Ar beta-har o-la kabis, 'e dau, mai bhag^awan-ghar
and him kissed. And the-son him-to said, ' O father, 1 (in)-God'e-house
ar tor-och-than kasur ka'ir-abau, ar ab mai tor beta ban isan
and of-thee-also-near offence done-have, and now I thy bon am thus
kabek-kar laek nakbau.' Magar bap-bar apan dbag^ara-man-la
saying-of fit am-not.' But the-father his-own servants-to
kahis, ' nimar-ke bes luga-la lana, ar e-la pidhawa;
*said, * having -selected good garment bring-ye, and this-person-to put-on;*
ar hath-i-kar-ma mud^ari pidhawa ; ar gor-u-kar.ma juta; ar
and hand-thi8-one-of-on a-ring pat-on; and feet-him-of-on shoes; and
lage, bamo-man kkahu ar khusi kar^ahui. Kahe ki e mor
eome, we will-eat and merriment will-make. Why that this my
beta mare-rabis, to pher ji-ahe; bbule-rabis, te milis.' Ar
son dead-was, he again alive-is ; hit-was, he was-found.' And
6-man khusl karek lagin.
they merriment to-make began.

Tekban o-kar bare beta-har dare rabis. Ar o abo-karis,
Then his elder son in-the-field was. And he coming-did,
ar ghar-jaha pahuchis, ki baja-nach-la suuis. Ar o dhag'ra
and the-house-near arrived, that music-dancing he-heard. And he servants
madhl ok jhan-la balais, ar puchhis, 'e ka hot-abe ? Tab
among one person called, and asked, ' this what happening-is ? Then
o o-la kahis, ' tor bhai ais-abe, ar tor dau o-la bese-bcs
he him-to said, ' thy brother come-is, and thy father him safe-and-sound
pais, oh-eoh khatir bhoj deis-ahe Ar o-har jagais, ar
got, that-indeed for a-dinner has-given.⁹ And he was-angry, and

ghare nichch dhukat-rahis. Te-mahl bap-har o-kar bahire ais,
in-the-house not entering-was. There-on the-father him-of outside came,
 ar o-la manaWek lagis. Ar o apan bap-la, kahi sunais,
and him to-entreat began. And he his-own father-to having-aaid caused-to-hear,
 ' dekh-nfi, etek bachhar mai tor nok^ari kar^alo, ar tor hukum-la
 ' lo, these-many years 1 thy service did, and thy order
 ka'i-bo nahl uthae-hau ; mucla tai mo-la kai-ho ."gotek
ever-even not disoheyed-huve; but thou me-to ever-even a-single
 ehheri-chhaua-ho nahl dei-has, ki mai mor iar-man-sai khusi
goal-young-one-even not given-hast, that I my friends-with happiness
 kar^atau. Magar tor e beta-har abo-karis, je tor jina-la
might-have-made. But thy this son coming-did, who thy living
 kas^abi -man-la khiyay sirais, te-knr lagin tai bhoj dtsi-has.'
harlots having-fed squandered, hint-of for-the-sake thou a-dinner given-hast.'
 Ar 0 o-la kahis, ' e beta, tai sah-ech din mor sarige rah^atlias,
And he him-to said, ' 0 son, thou, all-even days my with remainext,
 ar je-kuchh mor ahai, se tor-eeh ahai. Ilame-man-la ohalr^abe
and whai-ever mine is, that thine-even is. Us-lo propriety
 karat-rahis ki khush kar^ate, ar khush hote,
doing-it-was that happiness we-should-bave-made, and happy toe-should-have-beeotne,
 o khatir ki 5 tor bhal mare-rahis, te pher jl-ahai ; ar bhul-
this for that this thy brother dead-was, he again alive-is; and lost-
 rahis, te milis-ahai.'
was, he found-is.'

SPECIMEN II.

(Babu Mannatha Nath Chatterji, 1888.)

गोटके सहर रहिस : तिहाँ रजा रहिन । पहारे बाघ रहिस । महुनसे-
 ला भरत-रहिस भार खात-रहिस । रजा कहिन चला भारी । तब गहुन हाँका
 करे-बर । लागिन तो बन्-ला हाँके । भारे डोख ठाँक बजा गजा कर भारे
 ठेकान नौ रहिस । बाघ चलिस पराय । डगरे बनिया जात रहिस । ते-ला कहिस
 कि ए भाई मो-ला बचाव । बनिया कहिस का नियर बचाव । बघवा कहिस
 टाट-हेँ मो-ला साज बार खल । बनिया डराइस भार तिसने करिस । बघवा-ला
 साज लेहिस बरदा पिठे लादिस भार चलिस । जब जाते जात दुरिहा गहुन
 तब बघवा कहे बनिया-ला । ए बनिया ए बनिया मो-ला निकलाव । बनिया
 निकालिस तो : तब बघवा कहे अब तो-ला घरहूँ । का-बर घरवे भाई मैं तो तो-ला
 बचाव । बघवा कहे निज मानों घरवेच करहूँ । बनिया कहिस चल पंच-ठन ।
 बघवा कहिस कहाँ जावे चल । तहँने ज-मन पौपर-तरी गहुन कहिन ए पौपर देवता
 नेकी-खो-में बढी होथे । पौपर कहिन होथि कि । का नियर होथे । कहिन कि मैं तो
 दख जात चुप रह्यो । आथे । एक घरौ बैठथे । तहँने मो-के छोप राख्ये । बार जाथे ।
 तब बघवा कहिस का रे बनिया अब तो-ला खाँव कि तोर बरदा-ला खाँव । बनिया
 कहिस चल गौ बराम्भन हथे ते निसाफ करहौ । कहहौ होले तँ मो-ला खावे । तहँने
 गहुन गौ ठन । खपकन-साहँ बुढ़िया गाय खपक रहिस । ते-ला बनिया कहिस
 ए गौ माता नेकी-खो करत बढी होथेल । गाय कहिस का कहाँ होथेल जुन । मैं
 दूध देत-रहेन जवान रहेन ते-बाजि मुबार मोर चरत-रहिस । बेर बुढ़ता घरे
 दुकात रहिस । देखत ताकत रहिस । अब बुढ़िया मै गग्रन मो-ला नही पूछे ।
 मगथो । बघवा कहिस का रे बनिया कइ तो-ला खाँव कि तोर बरदा-ला खाँव ॥

[NO. 61.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CBHATTXSGARHI OR. LARIA (SURGUJIA) DIALKCT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

Gotek	sahar	rahis.	Tiha	raja	rahin.	Pahara	bagh
A-certain	city	was.	There	a-king	was.	In-a-mountain	a-tiger
rahis.	Main ³ so-la	dharat-rahis,	ar	khat-rahis.	Raja	kahin,	'chala,
was.	Men	he-used-to-catch,	and	used-to-eat.	The-king	said,	* come,
marl.'	Tab	gain	haka	kare-bar.	Lagin	to	ban-la
let-us-kill.'	Then	they-went	a-drive	making-for.	Commenced	they	the-foreat
hake.	Mare	dhol-dhak	baja-gaja-kar	mare,	thekan	m	rahis.
to-drive.	With	drums-etc.	music-etc.-of	with,	limit	not	was.
ehalis	paray.	Dag ^a re	baniya	jat-rahis.	Te-la		
went	having-fld.	On-the-way	a-travelling-merchant	going-tons.	Him-to		
kahis	ki,	'e	bhai,	mo-la	hachao.'	Baniya	kahis,
he-said	that,	'O	brother,	me	save.'	The-merchant	said,
bachahS ?'	Bagh ^a wa	kahis,	'	tat-he	mo-la,	saj,	ar
sluxll-Isave ?'	The-tiger	said,	'	in-the-sack	me	enclose,	and
							go-on.'
Baniya	darais,	ar	tia ^a ne	karis.	Bagk ^a wa-la	su-j-lehis,	
The-merchant	feared,	and	so-even	did.	The-tiger	having-shut-ujj-he-took,	
bar ^a da	pithe	ladis,	ar	ehalis.	Jab	jato-jat	duriha
the-bullock-(of)	on-back	he-loaded,	and	went-on.	When	going-on	a-distance
gain,	tab	bagh ^a wa	kathe	baniya-la,	'	c;	baniyn,
they-went,	then	the-tiger	says	the-merchant-to,	'	O	merchant,
mo-la	nik ^a lao.'	Baniya	nikalis	•	to.	Tab	bagh ^a wa
me	take-out.'	The-merchant	took-(him)-out	accordingly.	Then	the-tiger	
kathe,	'ab	to-la	dhar ^a hu.'	'Ka-bar	dhar ^a be,	bhai ?	Mai
says,	'	now	thee	I-will-seize.'	'	What-for	wilt-thou-seize,
						brother ?	I
to	to-la	baohayl.'	Bagh ^a wa	kahe,	'	nichch	mano;
indeed	thee	saved.'	The-tiger	says,	'	not	do-I-heed;
kar ^a hu.'	Baniya	kahis,	'	ohal	paKch-than.'	Bagh ^a wa	kahis,
I-will-do.'	The-merchant	said,	'	come	an-arbitrator-near?	The-tiger	said,
kahs	jabe?	Chal.'	Takane	u-man	pipar-tari	gain.	
'where	mlhyon-go?	Come.'	Then	they	a-pipal-tree-undcr	went.	

Kahin, ' e pipar deota, nekl-o-me badi hothe ?'
They-said, ' O pipal-tree divine-one, good-even-in (does) evil happen ?'
 Pipar kahin, 'hothe ki.' 'Ka-niyar hothe ?' Kahin
The-pipal said, ' it-happens verily.' ' What-like does-it-happen ?' He-said
 ki, 'mai to rukh jat. Chupe rahHho. Athe. Ek
that, ' I indeed tree (by)-cnste-(am). Silent I-remain. (People)-come. One
 ghari batth^ahe. Tahane rno-ke chhop rukh^athe, ar
twenty-minutes they-sit. Then me having-chopped they-leave-(me),' and
 jathe.' Tab bng^hwa kahis, 'ka-re, baniya. Ab to-la khaw, ki
go.' Then the-tiger said, ' well, merchant. Now thee shatt-I-eat, or
 tor bar^ada-la khaw ?' Baniya kahis, ' ehal, gau baramhan
thy bullock shall-I-eat ?' The-merchant said, ' come, the-cow a-hrdhman
 hawe. Te nisaph kariri. Kah^ahi hole, tai mo-la khabe.' Tahane
is. She justice will-do. She-will-say if, thou me wilt-eat.' Then
 gain gau-than. Khap^akan-maha burhiya gay khapak-rahis. Te-la
they-went the-cow-near. The-mirc-in an-aged cow stnck-was. Her-to
 baniya kahis, ' e gau mata, neki-o karat badi hoye-l ?'
the-merchant said, ' O cow mother, good-even doing (does) evil happen ?'
 Gay kahis, 'ka kaho ? Hoye-l jun. Mai dudh
The-cow said, ' what may-I-say ? It-does-happen verily. I milk
 det-rahén, jawan rahén, te-ghani muar mor eharat-rahis,
used-to-give, young I-was, then the-master of-me used-to-feed (me)
 ber-bur^ata ghare dhukat-rahis, dekhat-takat-rahis. Ab
at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was. Now
 burhiya bhai-gaen, mo-la nahi puchhe. Mar^atho.' Bagh^awa
aged I-have-become, me-for not he-enquires. I-am-dying.' The-tiger
 kahis, ' ka-re baniya, kah, to-la khaw, ki tor bar^ada-la
mid, 'well, merchant, say, thee shall-I-eat, or thy bullock
 khaw ? '
shall-I-eat ?'

FREE TRANSLATION OF THE FOREGOING.

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

Said the tiger, ' Brother, save me.'

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

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

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone on some distance, the tiger asked to be let

out, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

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

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

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

SADRT KORWA.

When an aboriginal tribe in Chota Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sad^{ri} or Sadri; The Korwas are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Palamau, the sonpar tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadri Korwa, which closely resembles Surgujia. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in *ne* as in *ais^{ne}*, he came, *hdis^{ne}*, he became.

Two specimens of Sadri Korwa are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LABIA (SABRI KOSWA DIALECT.)

(STATE JAFRUPUR.)

SPECIMEN I.

(Babu Mathura Nath Chatterji, 1896.)

गोटक अबदिन-कर दू-गोट सौचा रहिन । सोट सौचा-हर बुढ़ा-हर-की कहिस ए आवा सब धान-पान डाँगर-गक खे पावे से-कर बाँटा मो-की दे । तो घोर दिन पासू सोट गोसियाँ ढेर जबर लंका मुलुक-हे गइस आरु धान-पान-सब-की साज-सितिर रत्न-भञ्ज कइर-कारिस । तो सब-की सिराइस त-ले पासे ओ मुलुक-हे जबर भुख होइस तो ओ-की सटपटौ लागिंस । तो ओ जाय-कर-कोहेन ओहे राइज कर गोटक अबदिन-संगे मेसा-होइस । तो ओ ओ-की सुकरी सराप्रक डाँड़-वाट पठाइस । आरु सोकोर-मन जे-की मुकरी खात-रहिंस ओरो खाव खोजोत-रहिंस तो नी भेंटिस । तो ओ सेत पारिस आरु कहे लागिंस मोर बुढ़ा-कर एतेक धाँगड़ु पाहें आरु सोब कोनो-की अघाप्रक-हों-ले अस्ति मिलथे आरु में ए-ठन खाप्रक बेगर मरथों । में उठ-कीहेन बुढ़ा-ठन जाहूँ आरु ओ-की गोठिआहूँ ए आवा भगवान-ठन आरु तोर-ठन में गुनहा करखों से आब का-निबर तोर सौचा कहावों । मो-की धाँगड़ु राख । त-ले ओ उठ-कर-कीहेन आपन बुढ़ा-ठन आप-लागिस आरु जबर ताने रहिस कि बुढ़ा ओ-कर लखिस आरु ओ-की मया लागिंस आरु धाय गइस त-ले ठेंदु-की पोटाहिस आरु चुमा लिहिस । त-ले सोड़िया-हर बुढ़ा-से कहिस ए आवा भगवान-ठन आरु तोरो-ठन में गुनहा करखों आब का-निबर तोर सौचा कहावों । त-ले बुढ़ा धाँगड़ु-मन-की कहिस बेस लुगा बहिरावाइ आरु ए-की पिंवावाइ आरु हाँथ-मे गोटक मुन्दरी देवाइ आरु मोड़-मन-मे पन्ही आरु लेग सब कोनो खावों पिचवों आरु खेलवों । मोर सौचा सिराय रहिस ते जौ उठिस हँडाय रहिस ते भेंटाइस । त-ले ओ-मन रौझ-रंग करेक लागिंस ॥

से-पहरा बड़ें गोसियाँ खेत रहिस । त-ले ओ घर-ठन पाइस आरु माँदर बाजत रहिस आरु खेलत-रहिंस से सुनिस । त-ले एक भन धाँगर-की डाँकाइस आरु काँही काँही करत-रहिंस से-की पुहिस । तो ओ-हर ओ-की कहिस तोर

सोटका चाइसने। से बेसे-बेस चाइस ते-कर लगिन बुढ़ा तोर खिचान पिचान करिस। त-ले ओ-इर-की रीस जागिस। आरु बुढ़ा-इर बहिरे चाइस आरु ओ-की हय-ओरौ बिनी करिस। त-ले ओ-इर बुढ़ा आपन-की कहिस जे-ना एतेक बहर-से में तोर-ठन कमार्थी आरु बहर-हो तोर बात-की टाइर नखीं सेव-ले तैं मो-की गोटेक पठरु-हों नहीं देइ-चाइस कि में आपन कृपार मोड़-से खान-पिचान करतों। आरु ए सौचा तोर जे तोर धान-पान-गरु-डौंगर-की खान-तान-में हेंहु चाव सिराइस से आबो-करिस कि तैं ओ-कर लेगिन खान पिचान करे-इस। आरु ओ ओ-की कहिस ऐ बेटा तैं सब-दिन मोरे संगे चाइस आरु मोर जे कोनो जे कोनो चाइ से तोरे चाइ। सगरो कोनो-के चाइस रहिस कि खेलतेन आरु रीझ करतेंन ए लगिन कि भार्गु तोर सिराय रहिस ते केर बाँचिस बेड़ाय रहिस ते पवाइस ॥

[No. 62.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHILOR LABIA (SADRI KORWA DIALECT).

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath chatterji, 1898.)

GOtek ab^adin-kar du-got sauha rahin. Sot sauha-har burha-har-ke
 One man-of two sons were. The-younger son the-father-to
 kabis 'e aba, sab dhan-pan dagar-garu je ahe so-kar bata mo-ke
 said 'O father, all paddy-etc. cattle-cows {i.e., wealth} what is that-of share me-to
 de. To thor din pasu sot gosiya dher jabar lanka muluk-he
 give. Then a-few days after the-younger one very great distant country-to
 gate aru dhan-pan-sab-ke san-sittir rann-bhann kair-daris. To sab-ke
 went and wealth-all scattered destroyed made. Then. all
 sirais ta-le-pase o muluk-he jabar bhukh hois, to o-ke sat-pati
 he-spent then-after that country-in great famine occurred, then him-to distress
 lagis. To o jay-kar-kehen ohe raj-kar gotek ab^adin-sange
 occurred. Then he going that-very kingdom-of one man-with
 mesa-hois. To o o-ki; suk'rl saraek dad-bat pathais. Aru
 joined-became. Then he Mm swine feeding-for field-toward sent. And
 sokor-man jc-ko suk'rl khat-rabin oho khay khojot-rahis, to ni
 the-husks which the-swine were-eating that-also to-eat he-was-seeking, but not
 bhitis. To o sct-paris aru kahe lagis, 'mor burha-kar etek
 he-got. Then he came-to-senses and to-say began, 'my father-of so-many
 dhagar abai aru sob-kono-ke aghaek-ho-le jasti mil^ahe
 hired-servants are and all-any-one-of-them-to satiety-even-than more is-given,
 aru mai e-than khaek begar mar^atho. Mai uth-kehen burhil-tban
 and I (in)-this-place food without am-dying. I having-arisen the-father-near
 jahn, aru o-ke gothiahu, "o aba, Bhag^awan-than aru tor-than mai gun^aha
 will-go, and him-to will-say, "O father, God-near and thee-near I sin
 kar^alo. Se ab ka-niyar tor sauha kahaho? Mo-ke dhagar
 did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
 rakh." Ta-le o uth-kar-kehen apan burha-thau ae-lagis aru
 keep"* Afterwards he having-arisen Ms-own father-near to-come-began and
 jabar tane rabis ki burha o-kar lakbis, aru o-ke maya
 long distance he-was that the-father him-of saw, and him compassion

lagis, am dhay gais. Ta-le dhetu-ke potaria, aru
 took-possession-of, and having-run he-went. Then the-neck he-embraced, and
 chuma lihis. Tale soresa-har burha-se kabist 'e aba, Bhag^owan-tban. aru
 kisses took. Then the-son the-father-to said, *0 father, God-near and
 tor-o-than mat gun^aha kar^alo, ab ka-niyar tor sauah kahabo ?'
 thee-ateo-near I sin did, now how thy son am-I-to-be-called?'
 Ta-le burha dhagar-man-ke kahis, 'bes luga bahiriwah aru e-ke
 Then the-father the-servants-to said, 'good cloth take-out and this-person-to
 pidhawah; aru hath-me gotek mund'ri dewah, aru gor-man-me panhi; aru
 put-on; and hand-on one ring give, and feet-on shoes; and
 lege sab-kono khabo piabo, aru khel'bo. Mor sauah siray
 come Iet-us-all-everyone eat (and) drink, and sport. My son dead
 rahis, te 31 uthia; hgray rahis, te bhetais.' Ta-le o-man rijh-rarig
 was, he alive rose; lost was, he is-found.' Then they merriment
 karek lagin.
 to-make began.

Se-pah'ra bare gosiya khete ranis. Ta-le o ghar-than ais aru
 At-that-time the-elder one in-field teas. Then he house-near came and
 madar bajat-rahis aru khelat-rahin se sunis. Ta-le ok jhan
 drum teas-sounding and they-sporting-were that he-heard. Then one person
 dhagar-ke hakais aru kahl kahi karat-rahin se-ke puchbis. To
 servant he-called and what what they-doing-were him asked. Then
 o-har o-ke kahis, 'tor sot^aka ais^ane. Se bese-bes ids, Te-kar lagin
 he him-to said, 'thy younger is-come. Re safe-sound is-come. That for
 burha tor khian pian karis. Ta-le o-har-ke ris lagis,
 father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of
 aru burha-har bahire ais aru o-ke hath-jorl binti karis.
 and the-father outside came and him-to hand-clasping entreaties did.
 Ta-le o-bar burha apan-ke kahis, ' Ne-na! etok baohhar-se mai
 Then he father his-own-lo said, 'look-here! so-many yearn-since 1
 tor-tban kamatho aru ka'i-ho tor bat-ke tair nakho.
 of-thee-near am-serving and ever-even thy words set-aside I-have-not.
 Teu-le tai mo-ke gotek path^aru-ho nahl dei-ahas ki mai apan
 Then-even thou me-to one kid-even not given-hast that I my-own
 iar-goi-se khan pian kar^ato. Aru e
 friends-companions-with giving-to-eat giving-to-drink might-have-done. And this
 sauui tor je tor dhan-pau-garu-dagar-ke an-tan-me hgruay sirais,
 son thy who thy wealth in-this-(and)-that scattering has-succeeded,
 e abo-karis ki tai o-kar-login khan-pian kare-bas.' Aru
 he coming-made that thou him-for giving-to-eat-and-drink hast-done.' And
 o o-ke kabis, 'e beta, tai sab-din more sange abas, aru mor
 he him-to said. 'O son, thou all-days my company-in art, and mine

je-kono-je-kono	ahe	se	tore	ahe.	Sag ^{ro} -kdno-ke	chahat-rahis	ki
whatever-whatever	is	that	thine	is.	All-anyone-(of-us)-to	meet-was	that
khel ^a ten	aru	rjrh		kar ^a ten,	e-lagin	ki	bhal
we-should-have-danced	and	merriment		we-should-have-made	thu-for	that	brother
tor siray	rahis,	te pher	bachis;	beriiy-rahis,	te pawais.'		
thy dead	was,	he again	is-saved;	lost-he-was,	he is-fotnd.'		

[No. 53.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (SADRI KOLWA DIALECT).

(STATE JAHNPUR.)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हीरा। बुधा-हर तो महर-सिराहस। नाँव रहिस देव-साए। जात
कोरवा। डोहे रहौन। बीमड़ा-हँ घर थाहै। जनम-की तो बाप-माए जानहीं।
कोरी-एक बसर तो होइस-होई। खेतो बारै कर-के जोयीं॥

तीन दिन होइसने भाइ मोर खिते जाइ-रहिस। नाँव रहिस पूल-साए।
भतड़ा ईँके साँप साबिस। मैं देखें। खर-ला काटोत रहिस। गोहराहस एना
मी-ला तो साँप साबिस। मैं कहें करम तो फाटिस ना। एहे दुइयो बँगरी-
कर संघ-मे साबे-रहिस। लहू जात-रहिस। साँप-की तो जी भेटेन। तईने
घरे जाग्रन। गुनौ-मतौ कराप्र देखेन। नौ बाँचिस। सुगा-बिरा साग्रब-
रहिस। बिद्यान होत-होत महर गइस। त-खे याना ग्रन दरोगा-आ सुनाग्रन।
सिपई भाइस देखिस कहिस कि मुरदा-आ गाढ़ा-तोपा-करा। प्रतरेने तो
जानीन महराज॥

(No. 63.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARIL OR LARIA (SADRI KORWA DIALECT).

(STATR

JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mor naw Hira. Bua-har to mair-sirais. Naw
 My name (is) Hira. The-father indeed is-dead-and-gone. Mis-name
 rahis Deo-sae. Jat Kor^awa. Dihe raksn. Bimara-he ghar ahai.
 watt Deo-shah. The-caste Korwa. In-a-village I-live. In-Bimra house is.
 Janam-ke to bap-mae jan*hi. Kori ek basar to
 Birth to-be-sure the-father-mother will-know. Score a years probably
 hois-hoi. Kheti bari kar-ke ji-tho.
 have-been. Agriculture gardening doing I-am-living.
 Tin din hoisⁿfi bhai mor khete jai-rahis. Naw rahis
 Three days have-been brother my field-to gone-had. The-name was
 Pul-sae. Bhat^aha hathe sap sabis. Mai dekhe. Khar-la katot-rahis.
 Pul-shah. The-rice-eating hand-in a-snake bit. I saw. Grass he-cutting-was.
 Goh^arais 'e-na ! mo-la to sap sabis.' Maf kahe, ' karam
 He-cried-out, O ! me indeed a-snake has-bitten.' I said, ' luck
 to phatis-na.' Ehe duiyo ag^ari-kar sandh-mo sabe-rahis. Lahu
 to-be-sure split-then.' These-very two fmgers-of joint-in it-bitten-had. Blood
 jat-rahis. Sap-ke to ni bhcten. Tahane ghare aen.
 going-was. The-snake indeed not I-met. Afterwards home I-came.
 Guni-matl karae dekhen. Ni bachia. Suga-bera saeb-rahis.
 Charms-etc. causing-to-do I-sato. Not he-was-saved. Sunset-time it-bitten-had.
 Bihan hot-hot mair gais. Ta-le thana gaen
 Morning becoming-becoming dead he-went. Then (to-)police-station I-ioent
 Daroga-la sunaen. Sipai ais dekkis, Kahis ki,
 the-Police-Inspector-to I-reporled. A-constable came (and) saw. He-said that,
 'mur^ada-la gara-topa-kara.' Etareno to janon mah^araj.
 ' dead-body burying-do.' This-mueh surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

My name is Hira. My father is dead. His name was Deo Shah. By caste I am a Korwa. I live in a settled village, to-wit Bimra. My parents probably know how

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is -Pul Shah, went to my field. A snake bit him on the right¹ hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

Literally, on the hand with which he eats his rice.

THE BAIGA DIALECTS.

The following account of the Baigtis is taken from pp. 179 and ff. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the *Report of the Ethnological Committee of the Jnbbulpore Exhibition of 1866-67*; to Sherring's *Hindu Tribes and Castes*, ii, 129, 130 ; to the Central Provinces *Gazetteer*, pp. 278 and ff.; and to Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, s. v. *Bhuiydr*. The Bhuiytirs are an aboriginal tribe, inhabiting the Sonpar tract of the Mirzapur District, which is also known as Baiga, because large numbers of the aboriginal local priests are derived from this caste.

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

Distribution of Saigas and allied tribes over the chief districts where found.

232

TIBIBAI NAME.		Damoh.	Jubbulpore.	Mundla.		Balaghat.	Raipur.		Simbalpur.	Chhattisgarh Feuda-	Oriya Feudatories.	PROVINCIAL TOTAL.
		1	2	3	4	6	7		8	9	10	11
Baigas Proper.	Bharotia .	9		5,354		1,713		581	...	670		8,327
	Binjhar.	...	196	3,280	659	3,449	2	108	...	74		7,768
	Mnndia.		600	2,680	7							3,347
	Narotia or Nahar			16		1,586				135		2,037
	Tribe not given .		1,669	5,885	206	264	18	125		276		8,447*
Bhnmia of Mandla, Balaghat and Hills north of Chhattisgarh.				10		1	721	4,395		958		6,085
TOTAL BAIGAS		9	2,525	17,226	872	7,313	741	5,209	...	2,113	...	36,011
Tribes allied to Baigas.	Binjhar. of Eastern chhattisgarh and Oiiya											
	Binjhal . } Country-			...			8,820	10,220	45,258	12	24,870	89,180
	Binjhia ditto							214				214
	Birjia ditto			...					833		584	1,417
	Nahar ditto			...			171	88	37	442	256	994
Bhnmia of Damoh, Jubbulpore, etc. .		743	11,289	...					5	40		2,077†

* Includes 4 Baigas from other district*.

† Includes 11 Bhumias from other district*.

EASTERN HINDI.

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

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

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

As will be seen later on, Baigas speak a jargon based on Chhattisgarhi, which no doubt differs in its purity as we go from place to place. Hence, while over 30,000 Baigas of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residence to be entitled to be named separately as 'Baigani.' Under this name were included other dialects as well, as follows :—

Baigani proper.	2,016
Bijnhwari.	4,447
Bhumial.	44
Bhunja.	867
TOTAL	7,974

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

Mandla.	1,590
Hoeliangabad.	6
Balaghat.	944
Raipur.	3,782
Bilaspnr.	310
Sambalpnr.	1,027

Feudatory States—

Kawardba.	108
Sarangarh.	5 5
Patna.	152
TOTAL	315
TOTAL	7,974

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

	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Kuwardha.	Raigarh.	Sarangarh.	Patna.	TOTAL
Baigani proper .	1,000	3,800	300	1,000	1,000			•••	7,100
Bmjhware .		3,000				100	6,412	150	9,662
TOTAL	1,000	6,800	300	1,000	1,000	100	6,412	150	16,762

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

I shall now deal with those dialects one by one.

BAIGANI.

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

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

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

Examples of the use of the Agent case are *wah-ne puehhe*, he asked ; *wo-ne kahis*, he said ; *mai-na nah^oko darau*, I did not fear; *baba-na radh^a way-nd*, the father cooked.

The following sentence is instructive as showing how the termination *na* is added to nouns, *hamar bap-ke yaha-na bahut-o khatu-na wo-kar-le jada-na banahiya-ke Iane ehur^athe-na*, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, *tnar^atha-na*, I am dying ; *hau-nd*, I am ; *jathe-na*, he goes.

Future tense, *jaho-na*, I will go ; *kahu-na*, I will say.

Past tense, *hai-na*, they were ; *le-gais-na*, he took away, and many others.

Other forms,—*Imperative*, *kar-le-na*, make. *Conjunctive Participle*, *Ian-kar-na*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigani. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (BAIGANI BROKEN) DIALECT.

(DISTRICT BALASOR.)

नइना वो डउका-के, दोई कवा है-ना । वो-से-से नान कवा बाप-को कहिस, ये बाबा धन-भा; मोर बाटा है तो दे दे । तब वोह वो-ला अपन धन बाट-कारे । बहुत दिन नइ होइस ते कुटका कवा सब-ला सकेल-कर ले-गइस-ना दूर । फिर वषा आपन लुचार्ह-से अपन धन-ला बिगाड़ दइस । सप्ता धन-ला अपन-कर लो दइस तब वो देस-मा बड़े अवाल पड़े-है-ना अजर वो बिलकुल गरीब हो-गये-ना । अजर वो वोह देस-में जाय-कर एक भन-ठन रहन । कसैजो बोला ते आपन खेत-ला सुभरा करावे-के पौहचा-दये-ना । अजर वो भूस-ला सूख खाये-ना आपन पेट भरन-ला लगिस-ना । अजर वो-को कोही नइको देइ-ना । तब वो-ला सुरता अइस-ना अजर वो फिर कहे इमार बाप-के यहा-ना बहुतो खातूँ-ना वो-कर-ले जादा-ना बनहिवा-के खाने चुरधे-ना अजर भूखन मरय-ना । यहा-ले उठ-के मै बाबा कहाँ जाही-ना । फिर वो-ला कहू-ना बाबा मै-ना भगवान-ला नइको डराजँ अजर तुमार आगूँ पाप करो-ना । मै तोर कवा कहोय-ला नहीँ ही-ना मोहि-ला तोर बनिहार-मा एक कर-ले-ना । वो तब उठ-कर बाबा कहाँ जाधि-ना । पर वो बहुत दूर रहे वो-ला देख-कर बाबा-ला माया जानो-है-ना अजर दउड़-कर वह-कर टेढ़ु-मा लपा-कर वो-ला चूमा लेनिस-ना । कवा वो-ला कहिस बाबा मै-ना भगवान-ला नइको डराजँ अजर तुमार आगूँ पाप करो-ना । अजर फेर मै तोर बेटा कहोय-के नइ ही-ना । फिर आपन नौकर-ला बाबा कहिस अच्छा फरिया जान-कर-ना वो-ला पेहरा-दे अजर वो-कर चंठी-मा मुंदी अजर गोंड़-मा पन्ही पेहरा-दे । अजर हम खायवो अजर अच्छा रहेवो । है कवा मर-गये-रहे तो जौ-गये भुलाये-गये-रहे फिर मिल गये । तब अच्छा रहन लागिंसि-ना ॥

वो-कर बड़े कवा खेत-मा रहे-ना । अजर वोह घर नजौक-ना पौहधिस फेर बाबा अजर नाचनी-कर अवाज सुनिस-ना । अजर वह-ने आपन चाकर-कर एक-ला आपन-से बुलाय-कर पूछे थे का है । वो-ने वो-ला कहिस तोर भाई पाये-है अजर तोर बाबा-ना अच्छा रोटी रँधवाव-ना काहे-के वो-ला अच्छा

मिल-गये। फिर वो रिसाव गइस अजर भीतर नाइको बैठन-पावे-ना। काहिन-
कर वो-कर बाप पागन-मा निकर-कर वो-ला भुरदावे। वोह आपन बाप-कर
कइन लगे-है देखो मै इतक साल सेवा करयूं और फिर तोर बात नइको
टाकूं अजर तै-ने मो-ला गाइर-छड़ी नाइको लै देनिस मै मोर जोहरिया-के
संग भजा करतेन-ना। फिर तो हवा किसबिन-के संग तोर धन-ला खाव-
छाइस जो पाइस तो तै-ने हो-कर लावे अच्छा खावे-ला दे-दौस। है-कर
बाप-ना है-ला कहिस-है हवा सब दौन-हा हास अजर जो मोर है तीन सब
ही तोर आय। फिर अच्छा-कर अजर खुशी रह-कर ठीक रहे-ना-है। और है
तोर भाई मर-गवे-रहे-ना फिर जी-गवे भुलावे गवे-रहे फिर मिल-गये॥

Nai-na	o daiika-ke	dol chhawa	hai-na.	Wo-me-se	nan	chhawa
Certain	a mm-of	two sons	were.	Them-in-from	the-younger	son
bap-ko	kahis,	'ye baba,	dhan-ma	mor bata	hai to	dai-de.'
the-father-to	said,	' O father,	the-property-in	my share	is that	give.'
Tab oh	wo-la	apan dhan	bat-dare.	Bahut din	nai hois	te
Then he	him-to	his-own	property divided.	Many days	not became	that
ohhut ^a kn	chhawa	sab-la	eakrelkar	le-gais-na dur.	Phir waha	apan
the-younger	son	all collecting	took-away far.	Then there	his-own	
luohai-se	apan	dhan-la	bigar-dais.	Sapha	dhan-la	apan-kar
debauchery-by	his-own	property	he-toasted.	All	property	himself-of
kho-dais,	tab wo	des-ma	bare akal	pare-kai-uui.	Aur wo	
he-squandered,	then that	country-in	great famine	fell.	And he	
bil ^a kul garlb	ho-gaye-na.	Aur wo woh	des-me jay-kar	ck-jhan-than		
totally poor	became.	And he that	country-in havmg-gone	one-person-near		
rahan.	Kaseji bola	tai apan	kheth-la	suara eharawe-ke		
lived.	He (?) told (?)	him (?) his-own	fields-to swine	feeding-for		
poh ^a chu-daye-na,	aur wo	bbus-la suar	khaye-na	apan pet bhavan-la		
sent-him,	and those	husks swine	ate his-own	stomach filling-to		
lagis-na.	Aur wo-ko	kohl nah ^a ko dei-na.	Tab wo-la sur ^a ta ais-na.			
he-began.	And him-to any	not med-to-give.	Then him-to retneembrance came.			
Aur wo phir kahe,	' haraar	bap-ke yaha-ua	bahut-o khatu-na	wo-kar-le		
And he then said,	'my father-of near	much-aho food	that-of-than			
jada-na	banahiya-ke	lane churthe-na,	aur bhukhan mar ^a tha-na.			
more	field-labonrers-of	for is-cooked,	from-hunger I-am-dying.			
Yaha-le	uth-ke mai baba	kaha jaho-na.	Phir wo-la kahu-nu,			
Here-from	arising I (my)-father	near will-go.	Then him-to I-will-say,			
"baba,	uiiai-na Bhag ^a wan-la	nah ^a ko daratt aur tumar	agu pap karo-na.			
"father,	I God	not feared and thee before	sin did.			
Mai tor chhawa	kahobe-la nahi-hau-ua.	Mohi-la tor banihar-ma				
I thy son	to-be-called	Me thy field-labourers-among				
ek kar-le-na."	Wo tab uth-kar	baba kaha jathe-na.	Par wo			
one make." '	Be then having-arisen	father near goes.	But he			
bahut dur rahe	wo-la dekh-kar	baba-la maya lano-hai-na.	Aur dauy-kar			
very far was	him seeing	he-father pity brought.	And running			

wah-kar dhetu-ma lapa-kar wo-la chuma lenis-na. Chhawa wo-la kahis,
his neck embracing his kisses took. Theson him-to said,
 'baba, inai-na Bhag^awan-la nah^oko darau aur tumar agu pap karo-na.
'father, I God not feared and thee before sin did.
 Aur pher mai tor beta kahobe-ke naho ho-na.' Phir apau naukar-la
And again I thy son to-be-called not (fit-am.)' Again his-own servant-to
 baba kahis, 'achchha phariya lan-kar-na wo-la peh^ara-de; aur wo-kar
the-father said, 'good clothes bringing him-on put; and his
 anthi-ma mundi aur gor-ma panhi peh^ara-de. Aur ham khay^abo aur
finger-on ring and feet-on shoes put. And toe will-eat and
 achchha rahebo. Hai chhawa mar gaye-rahe, to ji-gaye;
well will-remain. This son dead had-been, and he-became-alive ;
 bhulaye gaye-rahe, phir mil-gave.' Tab achchha rahan lagis-nu.
lost was, again is-found.' Then. well to-remain they-began.

Wo-kar bare ehawa khet-ma rahe-na. Aur woh ghar najik-na pob^a-chis,
His elder son field-in was. And he house near-to arrived,
 pher baja aur nach^ani-kar awaj sunis-na. Aur wah-ne apan
then music and dance-of sound he-heard. And he his-own
 chakar-kar ek-la apan-se bulay-kar puchhe, 'ye ka hai?' Wo-ne
servant-out-of one him-near calling asked, 'this what is ?' He
 wo-la kahis, 'tor bhai nye-hai. Aur tor baba-na achchha roti
hini-to said, 'thy brother come-is. And thy father good food
 radlr^away-na, kahe-ke wo-la achehha mil-gayo.' Phir wo risay gais
has-got-cooked, because-that him well he-found.' Then he angry went
 aur bhtar nah^oko baithan-pawe-na. Kahin-kar wo-kar bap agan-iaa
and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in
 nikar-kar wo-la bhur^ayabai. Woh apan bap-kar kahan lage-hai,
coming-out him to-appease (began) (?) He his-own father-to to-say began,
 'dekho, mai itak sal sewa kar^athu, aur phir tor bat uah^oko
see I so-many years service am-doing, and again thy words not
 taru aur tai-ne mo-la garar-chheri nah^oko lai-dcnis, mai mor
disobeyed and thou me-for a-kid not did-purchase, (that) I my
 jobMya-ke sang maja-kar^aten-na. Phir to chhawa kis^abin-ke sang tor
friends-of with might-make-merry. Then thy son harlots-of with thy
 dhan-la khay-daris, jo ais to tai-ne ho-kar layu achchha khahe-la
fortune devoured, when he-came then thou him-of for good food
 d6-dis.' Hai-kar bap-mi hai-la kahis-hai, 'chhawa, sab din-ha has;
gave.' Bis father him-to said, 'son, all days thou-art (?) ;
 aur jo mor hai, taun sab-hau tor ay. Phir achehha-kar aur
and what mine is, thai all-even thine is. But happiness-of and

khusi-rah-kar thik rahe-na-hai. Aur hai tor bhai mar gaye-rahe-a,
joyful-being-of proper was. And this thy brother dead was,
 phir ji-gaye; blmlaye gaye-rahe, phir mil-gaye.'
again he-came-to-life; lost he-was, again he'-is-found.'

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

BINJHWART OR BINJHWALT.

The relationship existing between the Binjhvars (also called Binjhwals) and the Baigas has been described *ante* on pp. 230 and If. While- the Baigas proper are most numerous in Jabalpur, Mandla, Bilaspnr, and Western Chhattisgarh, the BinjInvars are found mainly in Eastern Chhattisgarh and in its Oriya, Feudatories. Both trihes speak a corrupt form of Chhattisgarhi, but while the corruption of Baigani is due to the influence of Gondli and the various forms of speech allied to Western Hindi, that of Binjhwari is due to the influence of Oriya. Binjhwari as a recognised dialect is returned from the following districts and States:—

Raipur.	3000
Raigarh.	100
Patna.	150
TOTAL.	9,662

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

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

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisuarhi and Oriya, the former predominating. It is sufficient to mention a few special peculiarities. The letter e is often substituted for i. 'thus, we have *robes* instead of *rahis*, he was, and *debet**, instead of *dihis*, he gave. 'He went' is sometimes written *jayas*, sometimes *jais*, sometimes *jais*. sometimes *jes*, and sometimes *jeis*. The word for 'is' is *ah*, as in Sadri Korwa. The word *apan* is used to mean 'we,' including the person addressed, as is the idiom in Gujarati. This use of the word is evidently borrowed from the neighbouring Mtinda and Dravidian languages.

SPECIMEN I.

गुटे लोक-के दुइ-टा पोला रहेस । जे प-कार मुह बेटा तार बुधा-के कहिस बुधा धन-दुगानीर बाटा जी मोर हिछा-के चाहे मो-की दे । जे वह धन-दुगानी ताहानर-में भाग-कर-देहेस । और थोड़े दिन जायस पाछे छोटे बेटा जमा बकाइया संकलिस और दूर-देस पला-जैस और वहीं-ठन परला-सरला-में ओ-कर माल-की खर्ची-पकाइस । और जेबे वोहो-हर सबू खर्च-पकाइस वहीं ठने नीचट दुकाल परेस और वही तंग होइ-जाइस । और वह जाइस और थोड़े देस-के गुटे भल-लुकी-की ओधेस । और वह ओ-की ओ-कार खेत बर्हा चराइवा-के भेजिस । और वह जौन तसू बर्हा खात-रहिस वही तसू-की ओ-कर पेट खुसी-यो भरयोस । पर ओ-के कोन्ह वही देखस । और जेबे वह ओ-कार-यो आइस वह कहिस मोर बुधा-के किने-टा कमिया खायना-पुरती और बचावे-पुरती पोठा पात-के । और मुइ इना भुखे भरत-हूँ । मुइ उठीं और मोर बुधा-के पास-कीना जाहीं और ओ-की कहें बुधा मुइ महाप्रभू-के और तोर दीस करे और तोर पीर कहेवा लायक भौथा । तोर कमिया सीता मो-की गख । फेर वह उठेस औ वाप-के ठने आयस । पर जेबे निठार दूर वह रहेस ओ-कर बुधा ओ-के देगिस औ दया करिस औ दौड़ेस औ ओकले पकाइस औ चुम्बेस । और ओ-की ओ-कर बेटा कहेस बुधा मुइ महाप्रभू-के बिरुद्ध और तोर लगा दीस करे और तोर बेटा कहेवा लायक भौथा । पर ओ-कर बुधा ताहार गोती-के कहेस गुटे पच्छा दगला चान-कीना ओ-की पिन्हा-देस और हाथे गुटे मुदौ पिन्हा-देस और गोड़े सारि-पन्हई पिन्हा-देस । पच्छे खा-पौ-कीना चानंद करहीं । काहे-की यह मोर बेटा भर-जाय-रहेस और खेर जियेस । वह पलाइ-जाय रहेस और फेर मिलेस । और ओ-सन चानंद करीबा लागेस ॥

तेतकौ बेल भो-कर बड़का बेटा खेत रहैस । और जब वह भायेस और घर-के लगा पहुँचिस वह गायबा बजावा सुनिस । और वह गुटे कमिया-की डाकेस और पचावेस डूँटा काय-टा । और वह भो-की कहेस ताहानर भाई भाये-हे और ताहानर बुधा माँदी-बसा-केना खुपात-हे जाहे-के वह भो-की भल खुसो आ-मिलिस-हे । और वह रिमा होइ जिस और घर-की नहीं जेइस । पाछे भो-कर बुधा दाहरे चाइस और भो-की समभाइस और वह ताहानर बुधा-के जवाब देइस देख निठार दिन-ले तोर मुइ सेवा करत-हूँ । मुइ किम तोर हुकुम-की नहीं टाणूँ पर किम गुटे छिल-पोटे तुइ मो-की नहीं देला जे मुइ भितान-संगे उसत करूँ । पर जेत बेले यह ताहार बेटा जो ताहार धन-दुगानो दारो-किसबी-का दे-पकाइस चाइस तुइ भो-की माँदी-बसा-केना खुपात-हे । और वह भो-की कहेस बेटा सदा-दिन मोर संगे मुइ चाहेस और जेत धन मोर चाहे सब ताहानर चाहे । ठीका रहिस जे अपन उसत करिवा-लागे और आनन्द कलूँ काहे-के यह ताहार भाई सर-जाय-रहेस और मेर जियेस और पलाइ-जाय-रहेस और मेर मिलेस ॥

[No. 55.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (BINJHVARI BROKKN) DIALECT. (STATE SARANGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gute lok-ke dui-ta pila rahes. Je a-kar sura beta tar
A-certain man-of two sons were. And them-of the-younger son his
 bua-ke kahis, 'bua, dhan-duganir bata jo mor hissa-ke ahe mo-ke
father-to said, 'father, of-goods the-portion that my share-of is me-to
 de.' Je wall dhan-dugani tahananar-me hhag-kar dehes. Aur thore
give.' And he the-goods thcm-among having-divided gave. And a-few
 din jayas pachho chkote beta jama ikattha. sakalis aur dur-des
days went after the-younger son all. together gathered and to-a-far-country
 pala-jais. Aur wahl-tkan ar¹la-sar¹la-me o-kar mal-ke kharchi-pakais.
went-away. And there riotous-living-in his substance toasted.
 Aur jebe wohi-har sabu. kharche-pakais wahi thane nickat dukal pares,
And when he all had-spent that land-in a-mighty famine arose,
 aur wahi tang hoi-jais. Aur wak jais aur oi des-ke gute
and he in-want became. And he went and that country-of a
 bkal-luke-ke odhes. Aur wah. o-ke O-kar khete barha charaiba-ke
citizen-to joined. And he him his field s-into swine feeding-for
 bhejis. Aur wah jaun tasu barka kkat-rahis, waki tasu-ko 6-kar
sent. And he what husks the-swine eating-were, those husks-with his
 pet khusi-thi bkar¹tkls. Par o-ke konhe nahl-deis. Aur
belly happincss-with loould-have-filled. But him-to anyone did-not-give. And
 jebe wait o-kar-thi ais wah kabis, 'mor bua-ke kete-ta kamiyti
when he himsrlf-to came he said, 'my father's how-many hired-servants
 khay^aba-pur^ati aur baohaye-pur^ati pitha pat-hai, aur mui ina bhukhe
eating-enough and to-be-spared-cnough bread get, and I here with-hunger
 marat-hu. Mui uthi aur mor bua-ke pas-kena jahi, aur o-ke kahi,
perish. I will-arise and my father-of near will-go, and him-to I-will-say,
 "bua, mui Maha-Prabku-ke aur tor dos kare, aur tor por kakeba
"father, I God-of and thce-of sin did, and thy son to-be-called
 layak nia. Tor kamiya mita mo-ke rakh." Pker wah utkes au
worthy am-not. Thy hired-servant like me keep." ' And he arose and

bap-ke thane ayas. Par jebe nithar dur wah rahes, o-kar lua
(his)-father neur came. But when a-great distance he was, his father
 so-ke dekhis, au daya karis, au daures, au ok^{le} pakais, an oh umbos.
him saw, and compassion made, and ran, and on-neek fell, and kissed.

Aur O-ke o-kar beta kahes, 'bua, mui Miahn-Prabhu-ko biruddh aur tor
And him-to his son said, 'father, I God-of against and of the
 laga dos kare, aur tor beta kaheba layak ina.' Par o-kar bua
near sin did, and thy son to-be-called worthy am-not.' But his father
 tahar goti-ke kahes, 'gute achehha dag^ala an-kena o-ke pinha-des;
his scrvant-to said, 'one best robe having-brought him-to put-on;
 aur bathe gute mudi pinha-des, aur gore sare-panhai pinha-des; paehchhe,
and-on-hands a ring put-on, and on-feet shoes put; then,

kha-pi-kerm, anand kar^ahi. Kahe-ke yah mor beta
having-caten-and-dmkn, rejoicing we-will-make. Because-that this my son
 mar-jay-rahes, aur pher jives; wall palai-jay-rahes, aur pher miles.' Aur
dead-was, and again is-alive; he lost-tons, and again is-found.' And
 o-man anand ka-riha lages.
they rejoicing to-do began.

Tet^aki-bela o-kar bar^aka beta khete rahes. Aur jab wah aye
At-that-time his elder son in-the-field was. And when he came
 aur ghar-ke laga pahuehis, wah gay^aba, bajaba sums, aur wah gute
and the-house-of near arrived, he singing playing heard, and he a

kamiya-ke dakes, aur nachares, 'ita kay-ta?' Aur wah o-ke kahes,
servant-to called, and asked, 'this tvhat-is ?' And he him-to said,
 tahanar bhai aye-hai, aur tahanar bua mndi-basa-kena khuat-hai;
' thy brother come-is, and thy father a-feast giving-lo-eat-i-s ;

kahe-ke wah o-ke bhal-khusi a-milis-hai.' Aur wall risa hoi-jes,
because-that he him safe-and-soand has-receined.' And. he angry became,
 aur ghar-ke nahl jeis. Pachhe o-kar bua bah^{re} ais, aur o-ke
and the-hous-to not went. Afterwards his father out came, and him
 sam^ajhais; aur wah tahunar hua-ke jawab deis, ' dekh, nithar din-le
entreated; and he his father-to answer gare, ' lo ! many days-front

tor mui sewn karat-hn. Mui kebhe tor hukum-ke nahi talu,
thee I service doing-am. I at-any-time thy commandments not transgressed,
 par kebe gute chhul-putu tui mo-ke nahl dela, je mui mitan-snnago
and even a kid thou me-to not gavest, that I friends-wilh

usat-karu. Par jete-bele". yah tahar beta, jo tahar dhan-dugam
merriment-may-make. But at-what-lime this thy son, who thy living

dari-kis^abi-ka de-pakais, ais, tui o-ke madi -basa-kena
harlols-to hathsquandcrd was-eome, thou him-for a-fcast

khuai-hai.' Aur wah o-ke kahes, 'beta, sada-din mor-sange tui ahes,
giving-to-cat-art. And he him-to said, 'son, ever me-with thou art,
 aur jete dhan mor ahe, sabu tahanar ahe. Thauka rahis je apan
awl what wealth mine is, all thine is. Proper it-was that toe
 usat karibii-lage, aur anand kalu, kahe-ko yah tahar bha!
merriment may-make, and rejoicing may-do, because-that this thy brother
 mar-jay-rahcs, aur pher jives; aur palai-jay-rahos, aur pher miles.'
dead-was. and again is-alive; and lost-was, and again is-found.'

[No. 58.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE RAIGARRH.)

SPECIMEN II.

एक एक देस-में एक राजा रहिस। सो-कर एकैस बेटा रहिस। एक दिन राजा-हर अपन सब लंका-ला बलाय-को एक एक भाला टिहिस और कहिस के फेको। तो सब-के भाला-हर नजदौक-में रहि-गय। और सब-ले कांटे-को-हर अतेक दूर-में गइस के नहीं देखिस। तहा-ले सो-कर वाप-हर सब-ला पूछिस के तुम सब का-कर कमाई खात-हौ। तो सब कहिन के तोर कमाई खाइत-हन। सब-ले कांटे-हर कहिस के मैं अपन कमाई खात-हौ। तो सो-कर सब गइना-गाठा-ला निकार-के एक धोती पहिना-को निकार दिहिस। वो चलत २ एक गाँव-में गइस जहाँ सो-कर भाला गिरे-रहिस। सो उहाँ-को सब उड़िया-ला बलाय-को कहिस के एअघा-ला खनौ। तो सब खने लगिन। खनत-में एक कपाट देखिस। तो सो-ला खोलिस। तो सो-माँ हाथो-च हाथो भरे रहिस। फेर दूसर कपाट देखिस। सो-हू-ला खोलिस तो काँटे-च काँटे देखिस। फेर सो-ला खोलिस तो गाथे-च गाथ। फेर सो खोलिस तो बेला-च बेला। फेर खोलिस तो घोड़े-च घोड़ा। फेर खोलिस तो हीरे-च हीरा। फेर खोलिस तो एक भुलना-में एक बेटेरी बेटे रहिस। और सो-कर चारो तरफ खूब भीन चिरी बेटे रहिन। जब सो राजा-के कोकरा-हर उहाँ गइस तो चिरी-सन कहिन के कुवारी-हाथ-के मृत-में कुमार उहाँ-के कच्चा चुनौ बाँध-के पानी निकाल-लाव। और ए-ला नहवाव तो ए-हर आदमी हो-जाई। तो राजा-के कोकरा-हर बैसन करिस। तो सुन्दर अयान होकरी हो-गय। और सो-कर संग बिहाव कर-के अपन दूदा-के पास हाँथो घोड़ा जँट गाथ और हीरा जरा सब-ला ले-के आइस। और अपन दूदा-ला कहिस के देख मैं अपन कमाई-को लाये-हौ। तब-ले सो-कर दूदा सो-ला चक्का प्यार कर-के रखे लागिस ॥

[No. 66.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (BINJHWARI BROKEN) DIALECT.

(STATE RAIGARHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek ek des-me ek Raja rahis. O-kar ekais beta rains.
One one country-in one king was. Him-of twenty-one sons were.

Ek din Raja-har apan sab laika-la balay-ke ek ok bhala dihis.
One day the-king his-own all sons-to having-called one one spear gave,

aur kahis ke, 'phoko.' To sab-ke bhala-har naj^adik-me rahi-guy,
and said that, 'throw.' Then all-of spear near-place-in remained,

aur sah-le ehote-ke-har atek dur-me gais ke nahl dikhis.
and all-than the-younger-of ao-great distance-into went that not it-was-visitbe.

Tahai-le o-kar bap-bar sab-la puchhis ke, 'turn sab ka-kar knmai
There-upon his father all asked that, 'you all whose earning

khat-hau?' To sab kahin ke, 'tor kamai khait-han.' Sab-le
eat?' Then all said that, 'thy earning we-eat.' All-than

chhote-har kahis ke, 'mai apan kamai khat-hau.' To o-kar
the-younger said that, 'I my-own earning eat Then his*

sab gah^ana-gatha-la nikar-ke ok dhoti pahina-ke
all ornament s-etc. having-t a ken-off one loin-cloth having-pat-(on-him)

nikar-dihis. Wo chalat chalat ek gaw-me gat's, jaha
(the-king) turned-him-out. He going going one village-into went, where

o-kar bhala gire-rahis. Au uha-ke sab uriyti-la balay-ke kilns
his spear fallen-had. And thereof all Oriya.s having-called he-said

ke, 'e jagha-la khanau.' To sab khane lakin. Khanat-me ek
that, 'this place dig.' Then all to-dig began. Digging-in one

kapat dikhis. To o-la kholis. To o-ma hathl-ch hathi
door came-to-view. Then that he-opened. Then that-in elephant •verify elephant

bhare rahis. Pher dusar kaput dlkhis. O-hu-la kholis to
filled were. Agam another door teas-seen. That-too he-opened, then

ute-ch St dikhis. Pher o-la kholis to gaye-ch gay.
camel-verify camel were-seen. Again that he-opened then cow-verify cow.

pher o kholis to baila-ch baila. Pher kholis to
Again that he-opened then ox-verify ox. Again he-opened then

ghodo-eh ghoda. Pher kholis to hire-ch hira. Pher
horse-verify horse. Again he-opened then diamond-verify diamond. Again

kholis to ek jbul^ana-me ek bed^ari baithe-rahis. Aur o-kar
he-opened then one swing-in one female-monkey seated-was. And her
 oharo taraph khub jhin oheri baithe-rahin. Jab 0
(on)-the-four aides very many maid-servants seated-were. When that
 Raja-ke chbok^ara-har uha gai's to cheri-man kahan ke,
king-of son there went then the-maid-servants said that,
 'kuwari-haith-ke sut-me kumhar-iha-ke kachcha chuki badh-ke panl
'virgm-of-hand-of thread-in potter's-house-of raw pitcher having-tied water
 nikal-law, aur e-la nah^awaw, to e-har ad^ami bo-jabai.'
draw-and-bring, and this-one bathe, then thin-one human-being will-become."
 To Raja-ke chhok^ara-har wais^ane karis. To sundar jawan
Then the-king-of son the-same did. Then a-beaiftfnl youthful
 cbbok^ari bo-gay. Aur o-kar sang bihaw kar-ke apan
girl she-became. And her-of with marriage having-done his-own
 dada-ke pas bathl, ghoda, ut, gay, aur hira-ura sab-la
father-of near elephants, horses, camels, cows, and diamonds-etc. all
 le-ke ais; aur apan dada-la kabis ke, 'dekh, mai apan
*having-taken he-came; and his-own father-to said that, *sec, I my-oum*
 kamai-ke laye-bau.' Tab-le o-kar dada o-la achcha pyar-kar-ke
earning-of have-brought.' Then-after his father him well loving
 rakhe lagis.
to-keen beaan.

FREE TRANSLATION OF THE FOREGOING.

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

instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, ' See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.

KALANGA AND BHULIA.

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

In the Report of the Census of 1891, Bhulia is classed under the head of Oriya and was stated to be spoken by 1,106 people, while Kalanga is not mentioned.

In the returns supplied for the present Survey, Bhulia is shown as spoken in the Sonpur and Patna States, and Kalanga as spoken only in the latter. The following are the figures:—

	sonpur	patna.	Total.
Kalanga		000	000
Bhulia	3,500	10,000	13,500
TOTAL	3,500	10,000	14,160

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

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhi.

[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI

CHHATTISGARH OR LAMBĀ (KALĀNGA BROKEN) DIALECT.

(STATE PATNA.)

ଏକ ହଜିବେ ପୁଠି ବେଢ଼ା ରହୁ । ଡବର ଛୋଟେ ବେଢ଼ା କହୁ ଅଢ଼ୋ ବୁଧ ମୋର ଗଣ ଯନ୍ତ୍ର ଅଟେ ମଲ୍
ବେବେ । ଅବର ବୁଧ ବୁଝା ବେଢ଼ାଲ ଶବ୍ଦ ଅଳ୍ପ କର ବେବେ । ବେବେ ବର ଗଣେ ଉଦାତ୍ତ-ମେ ବବର ଛୋଟେ
ବେଢ଼ା ଅଳ୍ପ ବବରୁ ଶବ୍ଦକ ଭେଦେ ବୁଧର ବାଧା । ଭେବେ ଶବ୍ଦକ ତରଣ ଛେଦାଏ ରହୁ । ଓ ବୁଦ୍ଧମେ
ବୋଟେ ପରମେ ଯାଏବେ ଗୋଟି ରହୁ । ଉଦ୍ ମୈନସିକା ପୁଣ୍ୟ ଉଦ୍ଭବର ଶେଷେ ଗଠୋର ବେବେ ।
ଡବୁର ଯାହା ବାବବର କି ଯାଉ । ବୁଧୁ ଆର୍ଥେ ବୁଝାଇ ବାବବର ମନ କରୁ । ଫେର ମନମେ ବୁଝୁର
ବହୁର ମଲ୍ ବୁଧୁ ଶେଷେ ଶବ୍ଦକ ବୁଝାଉ ରହି । ଉମନ ବୋଧ ବାବବର ପାଞ୍ଚୁଡ଼େ ଅର ମର୍ବ ଏକ୍ସ
ରହେବେ ଉକ୍ତ ମର୍ବ । ମର୍ବ ଯାହା ମର ବୁଧୁର କର୍ତ୍ତ୍ତ୍ବ ଏ ବୁଧୁ ମର୍ବ ଉମର ସମ୍ପର୍କେ ଅର ମହାଧୁର ସମ୍ପର୍କେ
ପାଦ ବର୍ତ୍ତେ । ରର ବେଢ଼ା ବହେବେ ଯୋଗେ ମର୍ବ । ରର ଏକ ଚୋର ଗୁରୁ ବାବିର ମଲ୍ ଗଣ । ଚର୍ବୁର ଉଦ୍ଭୁର
ବହେବେ ବବର ବୁଧୁ ବୁଧୁ ଗଣେ । ଅବର ବୁଧୁ ଅଲ୍ ଧୁରୁଅଲ୍ ବେବେବେ ମାଧୁ । କରୁର, ଯାଉ ଗଣୁ
ଅବର ଚେଷ୍ଟୁର ଅର ବେବେବେ ଅର ଗାଲ କୁମ୍ଭି । ଅବର ବେଢ଼ା ଅବର ଦାଘଲ କହୁ ଏ ବୁଧୁ ମର୍ବ
ଚୋର ସମ୍ପର୍କେ ଅର ମହାଧୁର ସମ୍ପର୍କେ ପାଦ ବର୍ତ୍ତେ ଅର ଚୋର ବେଢ଼ା ବୁଧୁବେ ମୈ ଯୋଗେ ଲାହି ।
ଅବର ବାଧ ଅବର ଗୋଷ୍ଠମଲ୍ କହୁ ଅଗ୍ରା ଧୁର ଅବବେ ଅଲ୍ ସିଲ ଅବର ଅଗ୍ରା-ମେ ଏବୁଡ଼ୁ ଗୁର
ର, ଅବର ଗୋଷ୍ଠମେ ଏବ-ପୁର ମାଉର ବ ପିକେବର । ଅଗ୍ରା ବବବେ ଏବ-ପୁର ଅବର ବବବେ ଗୋଶ୍ଠୀ
ବର ବେବେବେ ଯାଏ ମରଣଏ ରହୁ କିବେ ଅବବେ ବର୍ତ୍ତେ ଗବ ରହୁ ଯାବନ । ଗାଣ୍ଡିଲେ ଉମନ ବବେ ରହମନ ।

ବନ୍ଦୁକ ପାଦାଳି ଉଦ୍ଧର ବନ୍ଦୀକୁ ଦେଖି ଦେଲେ ଗର୍ବ ରାଜୁକ୍ଷୁ । ଓ ସର ଭୁଲିଲେ ଅସିଦ୍ଧ ଓ ବାହା ଯୋଗା
ହୋଇ ରହି ଶୁଣିବ । ଗାନ୍ଧିଜୀ ଉଦ୍ଧର ଏକ-ଠକ ଗୋଟିଲେ ସୁସ୍ଥିତ ବା ଯାଉଛୁ କରଇ ଦେ । ଓ ବନ୍ଦୁକ
ଓ ଡୋର ଦାଉ ଅସିଦ୍ଧେ ଓ ବନ୍ଦେ ହଟେ ଅସିଦ୍ଧ ଯୋ ଓକର ଲାଗି ଡୋର ଗୁଞ୍ଜ ଲୋଡ଼ ଦେଉ ଦେ ।
ଗାନ୍ଧି-ଜି ଓ ଶ୍ରୀମାତା ହୋଇବେ ଥର ପରଲେ ଯାଏ-ହେ ମର୍ଦ୍ଦ ଶ ବନ୍ଦୁକ । ଗାନ୍ଧି-ଜି ଉଦ୍ଧର ବାଟ ଅସିଦ୍ଧେ
ଜଣା ମନା ହୁଏ କରଇ । ଅଗର ଦେଖା କରୁଛୁ ଅସିଦ୍ଧ ଓକରରେ ଡୋର ହୋଇ କରଇ ଲୋଡ଼େ କରୁ
ଗୋଟିଲେ ନାହିଁ ବାଏଟ ଦେବେ ଯାଉ ରୁଣୁମୁକା ବୁଲେବେ ମର ଲାଗି ନେକିବ ଗୁଣ୍ଡେ ଗୁଣ୍ଡେ ବାସ
ରୁଣୁମୁକା କରୁଛୁ ଓ ମର ସନ୍ତ-ମେ ଧୁର ସବୁ ଦେ-ମେ ଥାଉ । ଯାହା ମୋର ସନ୍ତ-ମେ ଥର ଅସିଦ୍ଧ ଡୋର ରେ ;
ଏ ଚର ଭାବ ମର ଗର୍ବ ରୁଣୁ ଲାଗି ଅସିଦ୍ଧେ ଗୁଣ୍ଡେ ଗୁଣ୍ଡେ ଗର୍ବ ରୁଣୁ ଡୋର ଗୁଣ୍ଡେ ଗୁଣ୍ଡେ ଓକର ଲାଗି ଦମ୍ଭ ଉଦ୍ଧର
ଅସିଦ୍ଧ କରଇ ଦେଉ ।

[No. 67.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LABIA (KALANGA BROKEN) DIALECT.

(STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ek jhan-ke du-thun beta rahis. O-kar chhOte betu kahis, ' ago
One person-of two sons were. His younger son said, ' O
 bua, mor bhag jan ahe ma-la de-de.' A-kar bua duno beta-la
father, my share which is to-me give.' His father the-two sons-to
 sab dhan bhag-kari-deis. Katak din gate utar-me u-kar chhote
the-whole property divided. Some days went afterwards his younger
 beta dhan-datilat saka,n le-ke duria bat-la le-ke kharab
son the-property-wealth whole having-laken a-distant way-to went (and) had
 chalan chhedue-gais. 0 raj-me goto ghar-me jae-ke goti
conduct-by wasted. That country-in one house-to having-gone servant
 rahis. Ui mainsila ghus^{ra} charai-bar khet-la pathoi-deis. Okun
he-remained. That man pigs-to feeding-for field-to sent. There
 jaha khae-bar ni pais, ghus^{ra} khathe chupa-la khae-bar nian-karis
as lo-eat not received, pigs are-eating husks eating-for he-wished.
 Pher man-me bichfir-karis, ' mar bua sang-me gajab goti he.
Again mind-in he-thought, 'my father near-in many servants are.
 U-man khob khae-bar payat-he, ar mae ekul rahe-ko bhukhan
They much eating-for get, and I here remaining by-hunger
 maratha. Mae 'jaha, mar bua-la kahya, "e bua, mae tamar
am-dying. I shall-go, my father-to I-shall-say, " O father, I thy
 sang-me ar Mahapuru sang-me pap kare. Tar beta kaho-ke 'joeg
near-in and God near-in sin did. Thy son to-be-called worthy
 naha. Tar ek-thon guti bagir ma-la rakha?" ' Taha-la ukula
am-not. Thy one servant like me keep?" ' Then thus
 kahe-ke u-kar bua kula gais. A-kar bua a-la dhuria-le
haning-said his father near-to he-went. His father him distance-front
 dekh-ke maya karis, dhat gais, a-kar tentu-la dhar-pakais ar gal
having-seen pity did, running he-went, his neck-to caught and cheek
 chumis. A-kar beta a-kar bap-la kahis, 'e bua, mae tor sang-me ar
kissed. His son his father-to said, 'e O father, I thy company-in and
 Mahapuru sang-me pap kare, au tor beta haya-ke me joeg naha.'
God company-in sin did, and thy son to-be I worthy am-not.'
 A-kar bap a-kar goti-man-la kahis, ' achha-aohha dhuti an-ke
His father his servants-to said, 'good-good cloth having-brought

a-la pindha; a-kar ang^athi-me ek-thun mudi da, a-kar gor-me ek-thun
 him put-on; his finger-in one-only ring give, his feel-in one {pair}
 panahi da pindhe-bar. Achha kar-ke ek-thun iinand-kar-ko
 shoe give putting-on-for. Well having-done one happiness-having-done
 bhoji khan; kyoki ie mar-gae-rahis, ji-ke aise;
 feast let-us-cat; because this (son) dead-gone-was, havittg-lived has-come;
 gaoa gae-rahis, paen.' Taha-le u-man bare usat-man.
 lost gone-was, I-fonnd.' Tlierefore they very happy-minded {became}.

Tad'ku-pahar u-kar bar^aka beta khet-la gae-rahis. O ghar-kul-la
 At-that-time his great son field-to had-gone. He home-towards
 ais ta ba'ja tamasa hot-rnhi Sunis. Taha-la u-kar ek-thun
 came (and) drum dancing was-being he-heard. Then his one
 goti-la puchhis, 'ka-'jatic karat-lie?' O kahis ki, 'tor bhai aise.
 servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
 O bane ba-ke ais 'jo 6-kar-lagi tor bua bhoj det-he.'
 He well having-been has-come that his-for thy father feast is-giving.'
 TabS-le o risa hoe-gies, ar ghar-la Jae-ke man-ni-karis. Taha-le u-kar
 Then he angry became, and home-to to-go mmd-not-did. Then his
 bap ay-ke a-la mana-bujha-karis. A-kar beta kahis, 'atak bachhar-le
 father having-eome him remonstrated-with. Bin son said, 'so-many years
 tor seba kar-ke rahen, kabhu tor goetha-la nai kaet-de-ke.
 thy service having-done I-remamed, ever thy orders-to not cut-having-given.

Jat-kutumb-la bulae-ke mar-lagi bok^ara gute khaoyae-nias.'
 Caste-family •members calling my-for goat one thou-hast-never-feasted.'
 Bua-har kahis ki, ' mar sang-me tui sabu din-me ahas. Jaha mor
 TJie-father said that, 'my with thou all days-in art. What my,
 sang-me dhan ahe, tor re. E tar bhai mar-gae-rahis
 company-in property is, thine verily (is). This thy brother dead-gone-was,
 ji-ke aise; gaoa-gae-rabis, pher payahan; o-kar-lagi ham
 having-lived has-come; lost-gone-ioas, again I-have-found; his-for-the-sake me
 uchhab-anand kar-ke hoe.'
 happiness-rejoicing doing may-remain'

EASTERN HINDI.

CHHATTISGARHI OR LARIĀ (BHOJĀ BROKEN) DIALECT.

(STATE PATNA.)

ଘରକୁ ଯୁକ୍ତ ଦେଖା ଇହୁଅ । ଉଦକ ଗାଳ ଦେଖା ଉଦର ବୁଝିବ ବଢ଼ିବ ବ ଅଗୋ ବୁଝ
 ବୁଝୁର ଘାଞ୍ଜ ସମ୍ପର୍କ ଅନ୍ୟ ଗୁଣ କରବ ବ । ଓ ପୁର ଯନ୍ତ୍ରଣ ଗୁଣ କରବ ଦେବୁ । ଦକ୍ଷିଣରେ
 ଗଲ ପରେ ଉଦର ଗାଳ ଦେଖା ସବୁଦିନ ବେ ଗଢ଼ୁ, ଅନ୍ଧର ଲାଗୁଅନ୍ତ କରବ ସବୁ ଉଠାଇ
 ଦେବସ । ଉଦୁ ଉଦ ମୁଦିବ ମଦିଗ ପଢ଼ିବ ଯ ଦଢ଼ା ପୁରୁଷ ବଢ଼ିବ । ଉଦ ଗଢ଼ୁ ଯ ଗୁଡ଼ି
 ଦଢ଼ିବେନ ଦିନିଆ ଇହୁସ ଯ ଓ ପୁରୁଷ ଉଦର ବଢ଼ିବ । ଯ ଦିହ ଖାଦିବାଦେ ଲାଠି ପାଦିସ ଯ ଉଦୁ
 ପୁରୁଷବ ଖଦେ ଖାଦି ଦଳବ ମଦେ ବଢ଼ିବ । ପଢ଼ିବ ମନେ ବଢ଼ିବ ଅମର ପରେ ବେଦେ ବଢ଼ିବ
 ଗଢ଼ିବ ଅମି ଯ ଉଦିବ ଉଦେ ମଢ଼ିବ । ପୁ ଯାଦି ଯ ମର ବୁଝ ବେ ଦିନି ଅଗୋ ବୁଝ ଅମି ଉଦର
 ଅନ୍ଧର ମହାପୁରୁଷ ବେଶ ବଢ଼ିବ ବୁଝୁର ଦେଖା ବଢ଼ିବ ବଢ଼ିବ ବଢ଼ିବ ଦାଦି ଅପୁ, ଗଲ ବଢ଼ିବ
 ମିତା ଅମେଶ ଗଲ ରଦ ଦିନି ଯାଦି । ଉଦର ବୁଝ ବଢ଼ା ଖୁଦେ ଦେଖିବ ଉଦେ ବଢ଼ା ବଢ଼ିବ ଦେବ
 ଧାଦି ଗଢ଼ୁ ଯ ଉଦର ମୁଦିବ ଦୁମା ଦେବୁ । ଉଦର ଦେଖା ବଢ଼ିବ ବ ଅଗୋ ବୁଝ ମୁଦି ଗଲ
 ଅଢ଼ିବ ମହାପୁରୁଷ ଦେଖ ବଢ଼ିବ, ଗଲ ଦେଖା ବଢ଼ିବ କାଗେ ନାହିଁ ବଢ଼ିବ । ଉଦର ବୁଝ ଉଦର ଧରବଞ୍ଚନକେ
 ଉଦର ବଢ଼ିବ ଗଲ ଦୁକୋ ଧୁଞ୍ଜ ପଢ଼ା ଅନବ ଉଦେ ପିଞ୍ଜା, ଉଦର ହାତେ ମୁଦ ପିଞ୍ଜା, ଉଦର ମୁଦେ
 ଗୁଡ଼ିବ ପିଞ୍ଜା । ବଢ଼ିବ ବଢ଼ିବ, ଗାପ ପିଞ୍ଜା ଶୁଦି ବଢ଼ିବ । ଅମର ବ ଦେଖା ମର ଯାଦି ରଢ଼ିବ ଯ
 ଧିବ ଅଢ଼ିବ ଓ ଦୁ ଯାପ ରଢ଼ିବ ଯ ଧାଦି । ଉଦୁ ଗୋଦ ଉଦେ ବଢ଼ିବ ।

ପାଦେ ଦେବିଗେ ଉଦର ଦଢ଼ ଦେଖା ବେଦେ ରଢ଼ିବ ଯ ଅଢ଼ିବ ଯ ପଢ଼ିବ ଅଢ଼ିବ ଦେବିଗେ
 ଦିଦା ଗଢ଼ା ବାସି-ରଢ଼ିବ ଯ ଉଦର ମଢ଼ିବ ଡେ-ଗେ ଗାଦି, ବଢ଼ିବ ବ, ଉଠା ବାଦି ଦିଦା ଅମର ପରେ
 ବାସିବ । ଓ ବଢ଼ିବ ବ ଗଲ ଉଦ ଅଢ଼ିବ ଯ ଗଲ ବୁଝ ବଢ଼ିବ ଡେ ବେଦେ ଦେବିଗେ । ଉଠି
 ମୁଦୁ ଯ ଉଦା ବଢ଼ିବ ପଢ଼ିବେ ନାଦି ଗଢ଼ିବ । ଅଦର ବୁଝ ବାଦାରେ ଅଢ଼ିବ ଉଦେ ବୁଝାଦିବ ଯ
 ଉଦର ଦେଖା ବଢ଼ିବ ବ ବୁଝୁର ସବୁ ଦିନ ମୁଦି ବେଶବିବ ବଢ଼ିବ ଅଢ଼ିବ ଦେବେ ମୋର ଲଗି
 ଉଦି ମୁଦି ମାଦବ ବେଦ ବଢ଼ିବେ ଉଦର ଉଦେ ଗାଦି ଦେବ । ଗଲ ଯଦ ଦେଖା ବାସ
 ଉଦର ଡେ ପଢ଼ିବ ଉଠାବ ଦେବି ଓ ଅଢ଼ିବ ଯ ଉଦର ଉଦି ବେଦେ ବେଦ ବଢ଼ିବ । ଉଦର
 ବୁଝ ବଢ଼ିବ ବ ଅଗୋ ବାସ ମୁଦି ଅମର ସଞ୍ଜ ସବୁବେଳେ ଅଢ଼ିବ ଅମର ସବୁ ଯାଦି ଗଢ଼ିବ; ଉଦ ଯଦ
 ଉଦ ଉଦ ମର ରଢ଼ିବ ଗେଲ ଧିବୁ ବୁଝ ଉଦ ରଢ଼ିବ ଧାଦି ଉଦର ଉଦି ଅମି ଉଦର ବଢ଼ିବ ।

[No. 68.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHI OR LARIA (BHULIA BROKEN) DIALECT.

(STATE PATINA.)

TRANSLITERATION AND TRANSLATION.

Janek jure beta rahis. Un^aka san beta u-k^ara bua-ke balis
One-man-of two sons were. His younger son his father-to said
 ki, 'ago bua, tumbhar "jaha sampatti ahe am-khe bhag-kar-ka
that, ' O father, your whatever property is rne-to haumg-divided
da.' O dui jan-khe bhag-kar-ka deis. Dina-kete gala-pachhe
give.' He the-two persons-to having-divided gave. Some-days goncfter
 u-k^ara giin beta sabuja-ka le-gais, aur labra-dhaug kar-ka sabu
his younger son all took, and wicked-behaviour havmg-done all
 urni-dcis. Unu ui-mul^e mabarag paris "ja bara gul^agula hais. Una
wasted. Then, in-that-couniry famine fell and great difficulty became, He
 gais ja guto ghar-tene halia rahis j'a o ghusura charai-karis.
tcent and one house-in servant remaiued and he pigs caused-(him)-to-feed.
 Ja kichhi khaiba-ke nahi puis ja unu 'glusura-ka khaed **khau'**
When anything eat-to not got then he 'pigs food I-shall-eat'
 bal-ka mano-karis. Pachhe mane-karis, ' am^ara ghare kete halia
saying thought. Afterwards he-thought, ' our in-house how-many servants
 khatien, ami-ja ithane bhukhe, ruarathya. Mu jatha ja mara bua-khe
are-eating, I-but here by-hunger am-dying. I am-going and my father-to
 balu, "ago bua, ami tam^ara aur mahapuru-ka cloh karie; tumbhar
having-said, " O father, I of-thee and God-of sin did; thy
 beta hali-ka bayan-karibar mai ay; tam^ara halia mita
son having-said of-describing not ami-worthy); thy servant like
 am-khe rakh-raha," balu jatha.' U-k^ara bua bara dhure
me-to keep," having-said I-am-going.' His father great distance from
 dekh-ka, u-khe daya karis, pher dhi gais, 'ja u-k^ara muhtl
hamiug-seen, him-to compassion did, and running he-went, and his face-on
 chuma deis. U-k^ara beta balis ki, 'ago bua, mui tam^ara aur
kiss gave. His son said that, ' O father, I of-thee and
 mahapuru-ka dosh karie, tam^ara beta bali-ka ka-khe nahi kaha.' U-k^ara
God-of sin did, thy sou havmg-called auy-to not say.' His
 bua u-k^ara naiikari-man-ke dak-ka balis, 'tami nuko dhuti-patii
father his servants-to having-called said, 'you good clothes
 an-ka i-khe pindhaa; i-k^ara hate mudi pindhaa; I-k^ara
having-brought him put-on; this-one's hand-on ring put-on; tfiin-one's

gure gur-bala pindbaa,' bal-ka kahis, 'khaa-pia-ka khusi
feel-on shoes put-on,' having-told said, ' havmg-eaten-(and)-drunk happiness
 kartna. Am^ara I beta mar-'jai-rabis, 'ja ji-ka ais; o ba'j-'jaa-rahis, ja
we-shall-do. My this son had-died, and being-alive came; he lout-was, and
 pai.' Unu khob usat hain.
I-got.' They very happy became.

Hatak-bel-kbe u-kh^ara bar beta khete rahis ja ais, ja ghar-khe
That-ty-me-at his elder son field-in was and he-came, and home-to
 aila-bel-khe baja-gaja bajat-ris, ja un-ka naukari-to-khg dakis,
of-coming-time-at music-etcetera was-bemg-played, and his servant-one-to he-called,
 balis ki, 'i-ta kaha baja am^ara ghare bajthie ?' O balis ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
 ' tam^ara bhai ain; 'ja tam^ara bua bare-te bboj dethien.' U-ta
' thy brother came; and thy father great-one dinner is-giving' This
 sunis, ja risa bay-ka ghar-khe nai gais. U-k^arn bua bahure ai-ka
he-heard, and angry being house-to not he-went. His father outside having-come
 u-kbe bujhais, ja u-k^ara beta balis ki, 'tum^ara sabu din mui
him-to remonstrated, and his son said thai, ' thy all days I
 geba-cbakari kar-ka aba; kebhe mor-lagi chheli.gute mar-ka
service having-done remain; ever me-for kid-one having-killed
 lok-bak-kbe dak-ka bhoj-te nahi dei. Tamara .jan beta dari
persons-to calling feast-one not thon-gavest. Thy which son debauchery
 kar-ka tanka-paisa urae-deis, o ais, 'ja u-k^ara-lagi kete bhoj
having-done money toasted, he came, and- him-for how-great feast
 karathia.' U-k^ara bua balis ki, ' are babu, tui am^ara sange
*art-thou-making: His father told that, * O son, thou me with*
 sabu-bele abas. Am^ara sabu-ja-ka ta tar. Ic-jan tar bhai
all-while remainest. My everything indeed (is) thine. This-person thy brother
 mar-rihis, pher jiis; baj-rihis, pag; un-ka lagi ami-uchhab-kar^athia.'
had-died, again came-alive; lost-was, got; him for let-us-rejowing-make?

**STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDI.**

STANDARD LIST OF WORDS AND SENTENCES

English.	Awadhi (GONDA).	Awadhi (Central partabgarh).	Awadhi (Bainrbi, Unao).	Bghre li w
1. One .	Ek	Ek	Yak	Ek
2. Two .	Do	Dm	Dm	Dm ' .
3. Three	Tin	Tiu	Tin	Tin .
4. Four .	Char	Char	Char	churi; char ,
5. Five	Pach	P a c h	Pach	Pichi, pach
6. Six .	Chha	Chha	Chhai	Chha
7. Seven	Sat	sat	Sat	8at
8. Eight	Ath	Ath	Ath	Ath
9. Nine	Nan	Nan	Nan	Nau
10. Ten .	Das	Das	Das	Das
11. Twenty	Bis	Blg	Bis	Bis
12. Fifty.	Pachas	Pachas	Pachas	Pachas
13. Hundred .	San	San	Sau	Sau
14. 1	Mai, ham		Mar	Mai
15. Of ma	MOr	Mor	Mor	Mor or mwar
16. Mine				
17. We .	Ham	Ham	Ham	
18. Of us	Hamar	H a m ' r a	Hamar	Hamar
19. Our .				
20. Thou	Tu	Tai	Tui	Tai
21. Of thee	Tor, tuhar	Tor	Tor, tohar	Tor
22. Thine				
23. You .	Tu	Tu	Tnm	To, turn
24. Of yon	Tuhar	Toh'ra	Tumhar	Tohar, tumhar
25. Your				

IN THE VARIOUS DIALECTS OF EASTERN HINDT.

Baghel Gondl (Rewa).	Godhwani(Mamdla).	Chettisgerhi (Baipar).	Bhulia(Sonpur State).	English.
Ek	Ekal	Ek	Eka	1. One.
Dni	Dn ^r bl	Dni	Dni	2. Two.
Tin	Trinam	Tin	Tim	3. Three.
Chari	Char ^k he	Char	Chari	4. Four.
Pachi	Paj ^r le	P a c h	P a c h a	5. Five.
Ghho	Chhaiyam	Chhe	Chhaa	6. Six.
But	Satto	sat	Sat	7. Seven.
Ath	Attho	Ath	Ath	8. Eight.
Nau	Namak	No	Naa	9. Nine.
Das	Dhamak	Da.	Das	10. Ten.
Bis	Bio	Bis,ek kori	Kudie	11. Twenty.
	Pachaa	Pachas	Pachas	12. Fifty.
San	Sau	So		13. Hundred.
Moy	Mai, moy, or lam	Me	Mm	14. I.
• Mor	Mor	Mor	Mara	15. Of mo.
	Ham	Ham	Ami-mane, ame-mane, am-mane.	16. Mine.
	Hamar	Hamar		17. We.
				18. Of us.
			Amar-man-kai	19. Our.
Toy .toyr.tai	Tai, toy	Te, tai	Tui	20. Thou.
				21. Of thee.
Tor	Tor		Tara, tor	22. Thina.
				23. Yon.
Toy	Turn	Tum	Tume, tume-mane, tun-	24. Of you.
Tor or tohar	Tumblr	Tumahr	Tamra, temar , ...	25. Your.

English.	Avtadhi (Gondii).	Awadhii(Central Partabgarh).	Awndhi (Baiswaril, Unao).	Haghellii (Rewa).
26. Ho .		.	Wo	
27. of him	{ 0-tar	We-kar	Uhi-kyar. -kar	{ "we-kar, we-khar; obl. muse. we-khe; fom. we-kht.
28. His .				
29. They, ...	Wai sah . . . * .	Wai	We,m	Ui
30. Of them .	{ Un-kar.	Un-kar	Un-kyar, -kar .	On-kar, un-kar, tm-khar .
31. Their				
32. Hand	Hath'wa	Hath	Hath	Hath
33. Foot	Gor	Gor	Pau	Gor gwar
34. Nose	Nakuna		Nik	Nak, nekua
35. Eye .		Akhi	Akhi, dida	Akhi
36. Mouth	Muha	Mali	Muli	Muh
37. Tooth		Dat	Dat	Dat
38. Ear	Kan'wa	Kin	Kin	Kan
39. Hair .	Bar	Bar	Bar	Bar
40. Head		M u r h	Mur, kapar . *	Mur.
41. Tongue	Jibh.	Jibhi	Jibh	Jibh, jibbi " .
42. Belly	Pet'wa .	Pet	P y a t	Pet, pyat
43. Buck	Pith, pithiya .	Pith	Pithi	Pith.pithah .
	Loh	Loh	Lwah	Loh
45. Gold	Son	Sou	Son	Son
46. Silver	Chadi, rupi	Chadi	Chadi	Rup
47. Father	Bapal, dnda	Bap, dada	Bapu	Bap, dada
48. Mother	Mah'tari ammi	Mai	M a l i a t a	Mah'tad didi, dal . .
49. Brother .	B h a i	Bhay	Bhnl,dada	Bhai .
50. Sister	Didi, bahiayi .	Bahiui	Bahini, didi	Bahim, behin
51. Man .	Mumi			Manal
52. Woman	Meh'riri	Meh'raru	Meh'raru	Meharia, mch'raru .

Hagholi Gondi (Rews).	Godwani (Mundla).	Chatisgarhi (Raipur).	Bhulia (Sonpur State).	English.
U, B, pñhe, on	U.wo . . . '.	Wah, wo-man	O-mane	2C. lie.
O-kar .	U-kar, wo-kar . . . •	Wo-kar .	Ok*ra .	27. Of him.
Wahai, wohi .	Un, anhl, hohi	Wo-man	Oi-mane, O-mane .	28. His.
	Un-kar	Wo-man-ke, hnu-kar-man. ke.	Of-man-kar . . .	29. They.
Hath	Hath	Hath		30. Of them.
Gor .	Paw	Paw, gor	Pao	81. Thoir.
Nak, nakna .	Nak	Nak	Nak	32. Hand.
Akhi	Akhi .	Akhi	Aikh	33. Foot.
Muh	Muh .	Muh		St. Nose.
Dat	Dat	Dat .	Dat .	3ft. Nye.
Kan	Kan	Kin	Kan . . . • .	36. Month.
Bar	Chutti	Chudl, ruwa	Bal	37. Tooth.
Mur	Mur . • • •	Mur . . . '.	Mur	38. Ear.
Jibhi	Jibh .	Jlbh .	Jabh .	39. Hair.
Pet	Pet .	Pet .	Pit	40. Head.
P l t h a h	Pithar . . ' .	Pith	Pith . . . • .	41. Tongue.
Lob.	Doha	Loha	Luha	42. Holly.
Son .	Son .	Strna	Sana	43. Back,
Rup	Chad! . . . ' .	Chadi .	Rapu	44>. Gold.
Dana, bap . . . •	Dada	Dada .	B u i l	46. Silver.
Dai	DM	Dai	Mae	47. Father.
Bhai	Bhaiya or dau .	Bhai .	Bhai	48. Mother.
	Bui	Bohinl	Bham	49. Brother
Manai	Dauka (a mole) . .	Ad*ml, doka .	Maurush	50. Sinter.
Meh*ranu, dauki	Dauka (a jamale)	Doki	M a e j h i .	51. Man.
				52. Woman.

English.	Awadhi (Gonds).	Awadhi (Central Partabgarh).	Asadhi (Balawari, Unao)	Bagheli (Rewa)
53. Wife	Dal'hin (<i>bride</i>)	Baaahi	Mehar'ya .	Moharia, meh'ri
54. Child	Chelh'ra	Gadgi	Larik'wa	Larika .
55. Son .	Put, betauna . * .	B e t ' a w a .	Bot'wa . .	Larika, bet'ba, gadela
56. Daughter .	Bitiya	Bitiya	Bitiwa .	Bitia, gadell .
57. Slave	Gulam	G u l a m . .	Gulam	Gulam
58. Cultivator .	Kishn, khetihar	Kisan	Klein, jotiha .	Jotn, kisan .
59. Shepherd .	Char'wab	Garariya	Garariya	Garariu
60. God .	Dayo, Par'meswar .	Daiv, Dayu	Fat'merar, Bhag'wan, Dal.	Pan'mesur, Pan'mesar, Par'mossar.
61. Devil	Paret	Bhut	Dou, bhut	Saitan .
62. Sun .	Suraj deoti	Surnjdeota	Sur'j	Surij, sumd-deoti .
63. Moon	Chadar'ma, judheya .	Ujariya	Chandar'ma, jodlaiya	Chaud'ma
64. Star	Nakhat, tarai .	Taral	Tara, nakhat .	Taraiya, tarai .
65. Fire .	Agiya	Agi	Ag	Agi
66. Water	Jal	Pani	Pani	Pani
67. House	Ghar, bakh'ri .	B a k h r i	Char, bakh'ri	Ghar
68. Horse	Ghor	Ghor	Ghwar	Ghor, ghwar .
69. Cow	Gau-dhan	Gay	Gai, guiya	Gaiya, gay
70. Dog	Kukur .	Kukur	Kukur	Kukur
71. Cat .	Hilar	Bilar	Bilar, bilau	Bilari, bilaiya .
72. Cock .	Mur'ga	Mur'ga	Mur-ga	Mur'ga
73. Duck	Batak	Bakkhat	Battakh '	Badak
74. Ass .	Gadha	Gad'ha	Gad'ha	Gad'ha
75. Camel	Ut	Ut	Ut	Ut
76. Bird	Chirai .	Chirai	Chiraiya	Chirai .
77. Go	Jao .	Ja	Jao	Ja
78. Eat	Khao, jewo .	Kha	Khao, jyawan .	Kha
79. Sit	Baithau	Baithu	Baithau, baith-jao	.; Baith

Baghel Condi (Hewn).	Godwani (Mandla).	Chingughi (Raipur)	Bhalla (Sonpur State).	English
Mehariya	Dul ^h in .	Doki	;Kania .	53. Wife.
Larika, gadela .	Chhauwa.	Lar ^h ka .	pils	54. Child.
Larika, gadelu	BOa	Beta	Beta	55. Son.
Gadrti .	B e t i	Beti	Beti	56. Daughter.
. Jotan, kisan	Chakar .	Nnukar	C h a k a t i	57. Slave. .
Gaderi	Kisan, khotai	Kisan	Chashi	58. Caltimtor
Bhag ^h wan, Par ^h mesar	Gurariya	Gariya	Chhelia	59. Shepherd.
B h u t	Bhag ^h wan	Bhag ^h wan	'Mahapurui	60. God.
Surud ^h -deuti .	Bhut , dano	Bhut	Bhut	61. Devil.
Chandar ^h ma, joaaha .	Suraj	Suruj	Suru	62. Sun.
Taral	Chanda	Chanda	Junha	63. Moon.
. Agi	Taraiiya	Chadeni	Tara	64. Stur.
P a n i	Agi	•	JWe	65. FmI.
G h a r	P a n i	Pani		66. Water.
GHOR, ghora .	Glmr	Ghar	Ghar	67. House.
Gay	G h o r a i .	Ghora	Chuda	68. Horse.
. Kuktur .	Tali	Gay	Gas	69. Cow
Bilai, bilaiyu .	Kuknr	Kukur		70. Dog.
M N R A G A .	Bilar	Bilai	B i l l a r	71. Cat
D a b n k	KuK ^h l	Kuk ^h ra		72 Cock.
Gaddha	Dabok	B a d a k	Has	73 Duck.
Ut	Gadha	Gad ^h ha	G u d h o	74. Ass.
C h i r a l	Ut	Ut	Ut	75. Camel.
Jathai (3 sg. pres.) *	Chir ^h ya, chirai .	C h i r a i .	Charæ	76. Bild.
Khathai (3 sg. pres.)	Ja	Jao	J i m e	77. Go.
Baith ^h thai (3 sq. pres.)	Kha	K h n o	Khima	78. Eat.
	B a i t h	B. a i t h o .	B . a s m a	79. Sit.

English.	Awadhi (Gonda).	Awadhi (Central Partabgarh).	Awadhi (Baliwari, Unao).	Baghels (Rewa).
00. Come	A w a u	Aw	Ao	A
81. Beat	Maran .	Mar		Mir
82. Stand	Tharh hou	Uth (<i>stand up</i>)	Thar-ho.	Tharh ho
83. Dio	Marau	Mar	Maran .	Mar
84. Give	Deo	Deh	Deu, dai-den .	De
85. Han	D a u r a u .	Daur	Danran, bhajau	
86. Up .	Upar	Upar, up're .	Upar .	Upar
87. Near	Nagich, ner	N i n a r e .	Nere, nagich	Laghe, nagioh .
88. Down	Tart	Tare	Niche, tare, tar'khale	Niuhe, tare
89. Far	Linbe	Pairs	Birr, palla	Dur
90. Before	A g r i	Age	Age, agni, pahile	Age
01. Behind	Paothe	P a c h h e . . .	Pachlu, puchhari	Pachhe .
92. Who ?	Ko	Ke	Ko	Ko
93. What? .	Kao	KB	Ka	Ka
94. Why?	Kahe	K a h e	Kahe	Kahe
95. And.	Aur	Au .		Au
96. But	Baln, mul	Mul .	Par, muda	Pai
97. If	Jo		Jo	Jo
98. Yea	Ha	Al	Ha .	Ha
99. No .	Nahi, n a	Nahl	N a h i	N a h i
100. Ala«	Pach'raw, soch	Bapai r e	Hi .	Ha, hay .
101. A father .	Ek bap .	Bap	Yak bupu	Bap
102. Of a father	Ek bap-kai	Bap-ke .	Yak bap-kyar .	Bap-ker
103. To a father	Ek bup-ka	Bap-ka .	Yak bap-ka .	Bap-ka
104. From a father .	Ek bup-se	Bap-te	Yak bap-te	Bap-te
105. Two fathers		Dui bap .	Dui bap .	Dui bap .
106. Fathers ,	Jama bap	B u p ^a w a n		Bap, bapan

Baghell Gondī(Rewa).	Godwini (Mundla).	Chattīngashī (Baipur)	Bhūlīd(sompar State).	English.
Awathai (3d. sg. pres.)	A .			
Marat (Present part.)	Mar	Maro	I Marma	81. Beat
Khara bhaile (Part. past.)	Khara-ho	Tharh ho.	'Thad .	82. Stand.
Marab (Infinitive) .	Mar			83. Die.
Debar. (Verbal Noun)	J Do	Deade .		84. Give.
Danr, kudal (Imporative) .	Danr	Der	Datad !	
Upar .	Upar .	Upar • • •		86. Up.
Niar	Najlk, jore	Lak'tha .	Pakh	87. Near.
Tar	Tarl	Khale .	'f'ill	88. Down.
Duriha	Dari, dur	Duriha .	D h u r	89. Far.
	AGE, agu, agari	Agu	Age	90. Before.
Pachhe .	Pichhe, pichhari	Pachhu .	Pichhe	91. Behind.
Ke	Ken	Ken	Kun	92. Who,
Ka .	KA	Kaye	Kana	93. What.
Ka .	Kahe	Ka-bar .	Kahak lugi .	94. Why.
An	Aur			95. And.
Pai	Par			96. Bnt.
	Agar	Agar	Jebe	97. If.
Ha .	Hi	His.	Ha	98. Yes.
Nahi .	Nahi	Nahi .	(NaT	99. No.
Hay	Hay		Aha	100. Alas.
Ek dada, ek bap	Dada	Dada .	J Una	101. A father.
Ek bap-kar .	Dada-kar	Dada-ko .	Buar	102. Of a father.
Ek bap-ka	Dada-la	Dnda-la .	!	103. To a father.
Ek bap-le	Dada-la, dada-se	Dada-le .	Bna-khe	101. From a father.
Dai bap	Duidada	Do dada .	Bun-khe-thann.	105. Two fathers.
Bap	Dada	Dada-man	Jude bua	106. Futhers.
			Bua-mane	

English.	Assamī (Dialect).	Assamī (Central Vernacular).	Assamī (Dialect, Doo).	Bengalī (Bengal).
107. Of fathers . . .	Bapā-kā	Bapā-m-kā	Bapā-kār	Bāpā-kā
108. To fathers . . .	Bapā-kā	Bapā-m-kā	Bāpā-kā	Bāpā-kā
109. From fathers . . .	Bapā-kā	Bapā-m-kā	Bāpā-kā	Bāpā-kā
110. A daughter . . .	Ek bītyā	Ek bītyā	Yak bītyā	Bītyā
111. Of a daughter . . .	Ek bītyā-kā	Ek bītyā-kā	Yak bītyā-kā	Bītyā-kā
112. To a daughter . . .	Ek bītyā-kā	Ek bītyā-kā	Yak bītyā-kā	Bītyā-kā
113. From a daughter . . .	Ek bītyā-kā	Ek bītyā-kā	Yak bītyā-kā	Bītyā-kā
114. Two daughters . . .	Do bītyā	Do bītyā	Do bītyā	Do bītyā
115. Daughters . . .	Bītyā	Bītyā	Bītyā	Bītyā, bītyā
116. Of daughters . . .	Bītyā-kā	Bītyā-kā	Bītyā-kā	Bītyā-kā, bītyā-kā
117. To daughters . . .	Bītyā-kā	Bītyā-kā	Bītyā-kā	Bītyā-kā, bītyā-kā
118. From daughters . . .	Bītyā-kā	Bītyā-kā	Bītyā-kā	Bītyā-kā, bītyā-kā
119. A good man . . .	Ek bhal manā	Nik manā	Yak nik manā	Nik manā, nikhā manā
120. Of a good man . . .	Ek bhal manā-kā	Nik manā-kā	Yak nik manā-kā	Nik manā-kā, nikhā manā-kā
121. To a good man . . .	Ek bhal manā-kā	Nik manā-kā	Yak nik manā-kā	Nik manā-kā, nikhā manā-kā
122. From a good man . . .	Ek bhal manā-kā	Nik manā-kā	Yak nik manā-kā	Nik manā-kā, nikhā manā-kā
123. Two good men . . .	Do bhal manā	Do nik manā	Do nik manā	Do nik manā
124. Good men . . .	Bhal manā	Nik manā	Nik manā, bhal manā	Nik manā, nikhā manā
125. Of good men . . .	Bhal manā-kā	Nik manā-kā	Bhal manā-kā	Nik or nikhā manā-kā, nikhā manā-kā
126. To good men . . .	Bhal manā-kā	Nik manā-kā	Bhal manā-kā	Nik or nikhā or nikhā manā-kā
127. From good men . . .	Bhal manā-kā	Nik manā-kā	Bhal manā-kā	Nik, nikhā or nikhā manā-kā
128. A good woman . . .	Ek bhal mahārā	Nik mahārā	Yak nik mahārā	Nik mahārā, nikhā mahārā
129. A bad boy . . .	Ek bhāir bhāyā	Bhāir bhāyā or bhāir gubhā	Yak bhāir bhāyā	Nāg bhāyā, bhāyā bhāyā
130. Good women . . .	Bhal mahārā	Nik mahārā	Nik mahārā, bhal mahārā	Nik mahārā
131. A bad girl . . .	Bhāir bhāyā	Ek bhāir bhāyā	Yak bhāir bhāyā	Nāg bhāyā, bhāyā bhāyā
132. Good . . .	Bhal	Nik bhal	Nik, sebhā	Nik, nikhā, sebhā
133. Better . . .	Bhāir sebhā	Bhal	Uttam	Nik

Haghell Gondi (Rewa).	Godwini (Mandla).	chattisgarhi (Raipur).	Bhulia (Sonpur State).	English.
B a p - k a	Dadao-ko, dadan-ker	Dadu-man-mer-ko	Bua-mau-ka .	. ! 107. Of fathers.
Bap-ka .	Dadao-la, dadan-la .	Dada-man-la .	Bua-man-kha .	108. To fathers.
Bap-le	Dadau-se, didan-la .	Dada-man-le .	Bua-mau-kanu	109. From fathers.
Ek larikl, ek Gadeli .	Beti, lar ² ki, turi	Beti	Beti .	. i 110. A daughter.
Ek lariki-kar, ek gadeli-kar	Lnr ² ki-ker	Beti-ko	Beti-ka .	. 111. Of a daughter.
Ek lariki-ka, ek gadeli-ka .	Lar ² ki-la	Beti-la	Beti-kha .	. 112. To a daughter.
Ek lariki-le, ek gadeli-le .	Lar ² ki-se or lar ² ki-la .	Beti-mer-le .	Beti-kai-nu	113. From a daughter.
Dui larikl, dui gadeli	Do lar ² ki	Dubbitiya	Jude beti	. 114. Two daughters
Lariki, gadeli .	Lar ² kin, turin .	Bitiya-man	Beti-maue	115. Daughters.
Lariki-kar, gadeli-kar	Lar ² kin-kei	Beti-man-ku .	Beti-nuu-ka .	116 Of danghlers.
Lariki-ku, gadeli-ka . .	Lar ² kin-la	Beti-man-la	Beti-man-kha .	117. To daughters.
Lariki-le, gadeli-le .	—	Beti-man-mer-le	Beti-maa-khaau	118. From daughters.
Ek nnikhi manai	Saje ad ² mi. manekh on	Bane ad ² mi	Asal lek .	119. A good man.
Ek nikha mainail-kar .	Sajo tuaneh-ker	Bane ud ² nu-ke .	Asal lok-ka	120. Of a good man.
Ek nikhu manai-ka .	Sajo manekh-la	Bane ad ² mi-la .	Asal-lok-kha .	121. To a good man.
Ek nikha manai-le .	Sajo manekh-se	Bane ad ² mi-mer-le	Asnl-lok-ka-no	. 122. From a good man
Dui niklia manai	Sajo do dauke .	Du jhan bene ad ² ml .	Jude asal lok .	' 123. Two good men.
Nikha mumai .	Sajo manekh or dauke	B a u e a d ² m	Asal lok-mane .	. i 121 flood men.
Nikha manai-kar	Sajo daukao-ker	Bane adami-mer-le .	Asal lok-mau-ka	. 125. Of good men.
Nikha manai-ka	Sajo dankan-la	Bane adamila .	Asal lok-man kha	. 126. To good men.
Nikha mamai-le	Sajo diukao-se	Bane admi-mer-le .	Asal lok-man-kar-nn	. 127. From good men.
Ek nikha meh ² aru .	Sajo dauki	Baue deki	Asal maijhr-te .	128. A good woman.
Ek niga larika	Kharab tura .	Kharab tura . ,	Kharap pila-te	129. A bad boy.
Nikha meh ² aru	Achchha daukin or sajo daukiu.	Bane doki	Kharap maijhi-mane	. 130. Good woman.
Ek naga lariki .	Kharab turi .	Kharab turi	Kharap tnkel-te	131- A bad girl.
Nikha	Sajo	Achchha	Asal	132. Good.
Bahut nikha .	Karu	Wokar-le achchs .		133. Better.

English	Awaiki (Globe)	Awaiki (Central Pacific)	Awaiki (Hawaii, Core)	Hagahai (Globe)
136. Heat	Haitai niki	Haitai niki	Adhik wotim	Sikotō nik'ha, mahō adu- dihā,
135. High	Ūch	Ūch	Ūch	Ūch
136. Higher	Ūdō ūch	Bowdy ūch	Bolotai ūch	Ūch
137. Highest	Haitai ūch	Bolotai ūch	Adhik ūch	Sakōd ūch
138. A house	Ek ghur'wai	Ghūr	Yak ghurāp, (ap'wā)	Ghūr
139. A man	Ek ghur'ya	Ghūr	Yak ghūr	Ghūr
140. Horse	(Chag'wai	Chagwān	Ghūr	Ghūr
141. Hares	Chag'yā	Chagyan	Ghūr, baidhāp	Ghūr
142. A hill	Ek ūchōp or ak hamā	Har'chā	Yak hamā, āp	Har'chā
143. A cow	Ek gaw	Gāy	Yak gā, gorb	Gāyā, Gāy
144. Bulls	Sik'wai or hamā'wai	Har'hamā	Bardā, āp	Har'dā
145. Cove	Gāp	Gān	Gāyā	Gāyā gāi
146. A dog	Ek kukur	Kukur, kukur	Yak kukur	Kukur
147. A bitch	Ek kukuriyā	Kukuriā	Yak kukū	Kukuriā
148. Dogs	Kukur'wai	Kukur'wan	Kukurā	Kukurā
149. Intoxic	Kukur'yā	Kukurā	Kut'yā, kukur'yā	Kukurā
150. A be goat	Ek khām, bol'ā	Khām, bol'ā	Yak bol'ā	Bol'ā
151. A female goat	Ek abhag'pi	Chhāpi	Yak bol'ā, chhāpi	Chhāpi
152. Goat	Khām	Khāp'wan	Bol'wan	Bol'ā
153. A male deer	Ek hamā	Hamā	Yak hamā	Mā'pā
154. A female deer	Ek hamā	Hamā	Yak hamā	Hamā
155. Deer	Hamāwai (male), hamāyā (fem.)	Hamā	Hamā	Hamā
156. Tum	Hām hāp	Hām hāp, or ahā	Mā' āh'yā	Mā' hāp, mā' āh'yā
157. Tum or	Tū hāi	Tū' hāp, or ahā	Tū' hāp	Tū' hāp, tā' hāp
158. Tum	U hāi	U' hāp, or ahā	Wā hāi	Wā hāp, wā hāi
159. Tum or	Hām hām	Hām hāp, or ahām	Hām hām, hāp	Hām hām, hām hām
160. Tum or	Tūm hām	Tū' hāp, or ahām	Tūm hām	Tū' or tum hā, tū' or tum hāp.

English Words (Roman)	Chinese (Hanzi)	Chinese (Pinyin)	Chinese (Hanzi)	Chinese (Pinyin)	English Words
Sub-la mikho	Sub-la mikho	Sub-la mikho	Sub-la mikho	Sub-la mikho	131. Bird.
Ulak	Ulak	Ulak	Ulak	Ulak	132. Egg.
Bakut keth	Bakut keth	Bakut keth	Bakut keth	Bakut keth	133. Higher.
Bak-la keth	Bak-la keth	Bak-la keth	Bak-la keth	Bak-la keth	134. Higher.
Ek ghor	Ghor	Ghor	Ghor	Ghor	135. A horse.
Ek ghor	Ghor	Ghor	Ghor	Ghor	136. A mare.
Ghor	Ghor	Ghor	Ghor	Ghor	137. Horse.
Ghor	Ghor	Ghor	Ghor	Ghor	138. Horse.
Ek bakula	Sak, hake	Sak	Sak	Sak	139. A ball.
Ek paly	Paly, haly, or galy	Paly	Paly	Paly	140. A cow.
Bardha	Bardha	Bardha	Bardha	Bardha	141. Bull.
Gdy	Gdy	Gdy	Gdy	Gdy	142. Cow.
Kukkur	Kukkur	Kukkur	Kukkur	Kukkur	143. A dog.
Ek kukkurya	Kukkur	Kukkur	Kukkur	Kukkur	144. A bitch.
Kukkur	Kukkur	Kukkur	Kukkur	Kukkur	145. Dog.
Kukkorya	Kukkur	Kukkur	Kukkur	Kukkur	146. Dog.
Ek bakula	Bakula	Bakula	Bakula	Bakula	147. A horse.
Ek chhori	Chhori	Chhori	Chhori	Chhori	148. A female goat.
Bakula	Bakula	Bakula	Bakula	Bakula	149. Horse.
Mirga	Mirga	Mirga	Mirga	Mirga	150. A male deer.
Mirga	Mirga	Mirga	Mirga	Mirga	151. A female deer.
Mirga	Mirga	Mirga	Mirga	Mirga	152. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	153. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	154. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	155. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	156. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	157. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	158. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	159. Deer.
Mirga	Mirga	Mirga	Mirga	Mirga	160. Deer.

English.	Awadhi (Hindi).	Awadhi (Central Provinces).	Awadhi (Bundelkhand).	Pagthi (Uttar).	
161. They are . . .	Wai sab hai . . .	Wai bājan, shai or han . . .	Ui hai . . .	Ut hai, ai hy . . .	
162. I was . . .	Hau rahā . . .	Hau rahā . . .	Mai rahā . . .	Mai rahā-tai . . .	
163. Thou wast . . .	Tū rahā . . .	Tai rahā . . .	Tai rahā . . .	Tai rahā-hai, tū rahā-tai . . .	
164. He was . . .	Ū rahā . . .	Ū rahā . . .	Wā rahā . . .	Wā rahā-lai . . .	
165. We were . . .	Hau sab rahā . . .	Hau sab . . .	Hau bahen (Kusumji) . . .	Hau rahen-lai, ham rahen-tai . . .	
166. You were . . .	Tum rahā . . .	Tū rahā . . .	Tum rahen . . .	Tū rahen-hai, tū rahā-tai . . .	
167. They were . . .	Wai rahā . . .	Wai rahen . . .	Ui rahā . . .	Ui rahā-hai, ai rahā-tai . . .	
168. Be . . .	Ho . . .	Ho . . .	Ho . . .	Ho . . .	
169. To be . . .	Hō . . .	Hō . . .	Hō . . .	Hō . . .	
170. Being . . .	Hō . . .	Hō . . .	Hō . . .	Hō . . .	
171. Having been . . .	Hō-kā . . .	Hō-kā . . .	Hō-kā . . .	Hōi-ho . . .	
172. I may be . . .	Hām hōy-ai-kā-hai . . .	Kajai hām hōi . . .	Mai hōi . . .	(Kosari)	Mai hōi ai-kā-hai . . .
173. I should be . . .	Hām-hō . . .	Hām hō . . .	Mai huihai . . .		Mai hōi-hai . . .
174. I should be . . .	Hām-kā hōy-kā-kā . . .	Hām-kā hōi-kā hōi . . .	Diffc . . .		Mai hōi ai-kā . . .
175. Be . . .	Mā . . .	Mā . . .	Mā . . .		Mā . . .
176. To be . . .	Mā . . .	Mā . . .	Mā . . .		Mā . . .
177. Being . . .	Mā . . .	Mā . . .	Mā . . .		Mā . . .
178. Having been . . .	Mā-kā . . .	Mā-kā . . .	Mā-kā . . .		Mā-ke . . .
179. I must . . .	Hām mān-hai . . .	Hām mān-hai . . .	Mai mān . . .		Mai mān-hai, mai mān-hai . . .
180. Thou must . . .	Tū mān-hai . . .	Tai mān-hai . . .	Tai mān . . .		Tai mān-hai, tai mān-hai . . .
181. He must . . .	Ū mān-hai . . .	Ū mān-hai . . .	Wā mān-hai . . .		Wā mān-hai . . .
182. We must . . .	Hām mān-hai . . .	Hām mān-hai . . .	Hām mān-hai . . .		Hām mān-hai, ham mān-hai . . .
183. You must . . .	Tum mān-hai . . .	Tū mān-hai . . .	Tum mān . . .		Tum mān-hai . . .
184. They must . . .	Wai mān-hai . . .	Wai mān-hai . . .	Ui mān-hai . . .		Ui mān-hai . . .
185. I text (Past Tense) . . .	Mā mā . . .	Hām mā . . .	Mai mā . . .		Mai mā . . .
186. Thou textest (Past Tense) . . .	Tū mā . . .	Tai mā . . .	Tai mā . . .		Tai mā . . .
187. He text (Past Tense) . . .	Ū mā . . .	Ū mā . . .	Wā mā . . .		Wā mā . . .

English Spoken (Hew).	Chinese (Kondak)	Chattisgarhi (Bairput)	Shukla (Gujarat State).	English.
On hai	Uhai hai, hai, hai.	Wo-man hai, hai, hai.	Ô-mai hai	161. They are.
Mai hai	Mai hai	Mai hai	Mai hai	162. I was.
Tai hai	Tai hai	Tai hai, hai	Tai hai	163. Then was.
U hai	U hai	Wo-hai hai	Ô hai	164. He was.
Hai hai	Hai hai	Hai-man hai	Âi-mai hai	165. We were.
Tai hai	Tai hai	Tai-man hai	Tai-mai hai	166. You were.
On hai	On hai	Wo-man hai	Ô-mai hai	167. They were.
Hai	Hai	Hai	Hai	168. He.
Hai	Hai	Hai		169. To be.
Hai hai	Hai	Hai		170. Being.
.....	Hai	Hai	Hai hai	171. Having been.
Mai hai	Mai hai	Mai hai	Mai hai	172. I may be.
Mai hai	Mai hai	Mai hai		173. I shall be.
.....	Mai hai	Mai hai		174. I should be.
Mai	Mai	Mai	Mai	175. But.
.....	Mai	Mai	Mai	176. To be.
Mai	Mai	Mai	Mai	177. Having.
.....	Mai	Mai	Mai	178. Having been.
Mai	Mai	Mai	Mai	179. I be.
Tai	Tai	Tai	Tai	180. Then be.
Wai	Wai	Wai	Ô	181. He be.
Hai	Hai	Hai	Âi	182. We be.
Tai	Tai	Tai	Tai	183. You be.
On	On	Wo	Ô	184. They be.
Mai	Mai	Mai	Mai	185. A less (Few Time).
Tai	Tai	Tai	Tai	186. Then be (Few Time).
U	U	Wo	Ô	187. He be (Few Time).

English.	A-mêl (Dutch).	A-mêl (Chinese Portuguese).	A-mêl (Dialect, Thai).	English (Dutch).
188. We beat (Past Tense).	Ham makas	Ham maké	Ham maké-maké	Ham makas
189. You beat (Past Tense).	Tam maké	Tam maké	Tam maké-maké	Tā maké
190. They beat (Past Tense).	Wai maké	Wai maké	Ua maké-maké	Uī maké
191. I am beating	Ham maké-hai	Ham maké-hai	Mai maké-hai	Mai maké maké-hai
192. I was beating	Ham maké-maké	Ham maké-maké	Mai maké-maké	Mai maké maké-hai
193. I beat beaten	Ham maké	Ham maké-maké	Mai maké-hai	Mai maké maké
194. I say beat	Mai maké maké-hai	Chaié ham maké	Mai maké maké-hai	Mai maké
195. I shall beat	Ham maké	Ham maké	Mai maké-hai	Mai maké
196. Thou wilt beat	Tā maké	Tā maké	Tai maké	Tai maké, ta maké
197. He will beat	Ū maké	Ū maké	Wo maké	Wa maké
198. We shall beat	Ham maké	Ham maké	Ham maké	Ham maké
199. You will beat	Tam maké	Tā maké	Tam maké	Tam maké
200. They will beat	Wai maké	Wai maké	Uī maké	Uī maké
201. I should beat	Ham-maké maké-hai	Ham-maké maké	Mai-maké maké-hai	Mai maké maké
202. I am beaten	Ham maké maké-hai	Ham maké maké	Mai maké maké-hai	Mai maké maké
203. I was beaten	Ham maké maké-maké	Ham maké maké-maké	Mai maké maké-maké	Mai maké maké
204. I shall be beaten	Ham maké maké	Ham maké maké	Mai maké maké	Mai maké maké
205. I go	Ham jai-hai	Ham jai-hai	Mai jai-hai	Mai jai-hai
206. Thou goest	Tā jai-hai	Tā jai-hai	Tai jai-hai	Tai jai-hai, tai jai-hai
207. He goes	Ū jai-hai	Ū jai-hai	Wo jai-hai	Wa jai-hai
208. We go	Ham jai-hai	Ham jai-hai	Ham jai-hai	Ham jai-hai
209. You go	Tam jai-hai	Tā jai-hai	Tam jai-hai	Tam jai-hai
210. They go	Wai jai-hai	Wai jai-hai	Uī jai-hai	Uī jai-hai
211. I went	Ham gya	Ham gya	Mai gya	Mai gya
212. Thou wentest	Tā gya	Tā gya	Tai gya	Tai gya
213. He went	Ū gya	Ū gya	Wo gya	Wa gya
214. We went	Ham gya	Ham gya	Ham gya	Ham gya

English Script (Roman).	Qikiñik (Mikro).	Chiktagah (Najwa).	Shik (Stronger State).	English.
Ham makiñi . . .	Ham maki-rakñi . . .	Ham-man makiwa . . .	Am-makñi makiñi . . .	188. We beat (Past Tense).
Töy makiñi . . .	Tun maki-rakñi . . .	Tun-man makiwa . . .	Tun-makñi makiñi . . .	189. You beat (Past Tense).
On makiñi . . .	On makiñi-rakñi . . .	We-man makiwa . . .	Ö-makñi makiñi . . .	190. They beat (Past Tense).
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	191. I am beating.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	192. I was beating.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	193. I had beaten.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	194. I may beat.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	195. I shall beat.
Töy makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	196. Then will beat.
Ö makñi . . .	Ö makñi-rakñi . . .	We makñi-rakñi, makñi-rakñi . . .	Ö makñi-rakñi . . .	197. He will beat.
Ham makñi-rakñi . . .	Ham makñi-rakñi . . .	Ham-man makñi-rakñi, makñi-rakñi . . .	Am-makñi makñi-rakñi . . .	198. We shall beat.
Töy makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun-man makñi-rakñi . . .	Tun-makñi makñi-rakñi . . .	199. You will beat.
On makñi-rakñi . . .	On makñi-rakñi . . .	We-man makñi-rakñi . . .	Ö-makñi makñi-rakñi . . .	200. They will beat.
Ö makñi-rakñi . . .	Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	201. I should beat.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	202. I am beating.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	203. I was beating.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	204. I shall be beaten.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	205. I go.
Töy makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	206. Then go.
Ö makñi-rakñi . . .	Ö makñi-rakñi . . .	We makñi-rakñi . . .	Ö makñi-rakñi . . .	207. He goes.
Ham makñi-rakñi . . .	Ham makñi-rakñi . . .	Ham-man makñi-rakñi . . .	Am-makñi makñi-rakñi . . .	208. We go.
Töy makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun-man makñi-rakñi . . .	Tun-makñi makñi-rakñi . . .	209. You go.
On makñi-rakñi . . .	On makñi-rakñi . . .	We-man makñi-rakñi . . .	Ö-makñi makñi-rakñi . . .	210. They go.
Möy makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	Mai makñi-rakñi . . .	211. I want.
Töy makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	Tun makñi-rakñi . . .	212. Then want.
Ö makñi-rakñi . . .	Ö makñi-rakñi . . .	We makñi-rakñi . . .	Ö makñi-rakñi . . .	213. He want.
Ham makñi-rakñi . . .	Ham makñi-rakñi . . .	Ham-man makñi-rakñi . . .	Am-makñi makñi-rakñi . . .	214. We want.

English	Awndhi(Gonda).	Awadhi (Central Patsghar).	Aradhi (Baisari, Unao).	Bagheli (Bam).
215. You went	Tam gayan .	Tugawa rehl.	Turn gayuu	Turn gaya
216. They went	Wai gayun			
218. Going	Jit	Jat	Jat	Jot
219. Gone	Gawa	Gai	Ga	Ga
220. What is your name ? .	Tnhar ka naw hai ? .	Tohar naw kaw ahai ?	Tor ka nau hai ? .	Tumhar ka naw hai ?
221. How old is this horse ?	Ighora katik din-kai hai ?	Eh ghorauna-kal umirkaw	Ih tatuwa-ker umir kg hai	Ya ghor kot'ne din ka hai ?
222. How far is it from hore to Kashmir ?	Iha-se Kasnir katik dur hai ?	Kamir- hia-te kat'ne palle ahai ?	Ih thau-te Kasmir kat'ni dur ?	Kasmir hia-te ket'ni duri hai ?
223. How many sons ate there in year father's house ?	Tuh're bap-ke ghar-ma kai bet'wa hai ?	Toh're bap-ke pariwar-mi? kai buj'wa hau ?	Tore hap-ke ghar-ma kat'ue larik'wahai?	Tumhare bap-kg ghar-ma ket'ne larika hai ?
224. I have walked a long way to-day.	Ham-aj bahut dher chalen .	Aj ham bahut sewai chnle .	Mai aj bahnt dur chaleu	Aj mai bahut chalyau hai .
225. The son of my uncle is married to his sister.	Ham're pittu-ke bet'wa-kai biyah un-ker bahini-se bhawa hai.	Hamar pitiaut blal wahi-keri bahin-te blha ahai.	More kaka-ker bet'wa uhi-kal bahini-kal biyaha-hai.	MORE kaka-ker larika wo-ki bahini ka biyaha hai.
22C. In the house is the saddle of the white horse.	Us fajar ghsra-kil char-jama ghar-ma hai.	TTjar'ke ghoranna-kal chajama ghar-ma ahai.	Ujar'ka ghora-ker char-jama ghar-mahiya dhara-	Ujjarghore-kal kathl ghar-
227. Put the saddle upon his back.	Uk're pith-par char-jama dhar-deo.	Char-jam'wa wok'ri pith-pai dhal-deo.	Uhi-ki pithi-par jin dhara-	Wo-kho ofth-ma palaicha (or kithi) dhal-de.
228. I have beaten his eon with many stripes.	Ham wuk're bet'wa-ka dher bet marcn.	Ham wok're bet'wa-ka kayu godi-te maia.	Mai uhi-ke bet'wa-ka bahut betau-se maruu.	Wo-khe larika ka mai kaiu ehai'ka mareo.
229. He is grazing cattle on the top of the hill.	O par'hat-ki choti-par goru charawat-bai.	U' pehar'wa-ke' np'ra har ^{ab} a charawat-ahai.	Wfl dhur pahari-par har'ha charawat-hai.	Pah'ri-ke upar wa goru charabal-hai.
230. Ho is Bitting on a horse under that tree.	O wai bil'wa-ke-tare ghora-par baith-bai.	U ghora-par ahi taro-baith-ahai.	Wo ghwara par ui bir'we-ke tare baithat-hai.	Wn birwa-ke nlche wa ghore par oharha hai. J
231. HIS brother is taller than his nistor.	O-ka bhai ap'ni bahin-se dher chf hai.	Wo-karbhii wok'ri bahin-te bar'wr thai.	Uhi-ka bhai nhi-ki bahini-te lamba lai.	Wo-ka bhndi wo-khi bahini-se lamina hai.
232. The proce that is two rupees and a half.	O-kal dam dhai rupatyai hai.	O-ka dam arhai rupaia	Uhi-kal dam arhai ropaiya	Wo-kardam arhat mpia hai
233. My father liven in that email house.	Hamar bap wahi jhopariya-mi rahat-hai.	Ham'ra bap wahi chhot'ki bakh'ri-ma rahat-bhai.	Mor bapu ui chhsti bakh'ri-ma rahat-hai.	Mar b5p wa chhot'kaye ghar-ma rahat-hai. .
234. Give this rupee to him	I rupam o-ki dal-deo	I rapara wahi-ka deh	Ih rupiya nhi-ka dal-deu .	Ya mpia wo-ka dai-dya .
235. Taku those rupees from	O rupaia un-se lai-leo	U mpawan wahi-se lai-lehu.	Uhi-tr wo nipiya lai-leu .	Wo-se ni rupia lai-lya
236. Beat him well and bind him with ropes.	O-ka khuh marau anr rassi-se badih-deo.	Wo-kii khub mora an jewari-te banti-deo.	Uhi-ka khub marau aur ras'ri-te badliau.	Wo-kg khub mara an nara-u badih dara
237. Draw water from the	Inar-se pani bharau .	Kua-te panm-bhara .	Kua-te pani aichau .	' Kuwa-se pinl bhari lya .
238. Walk before inu	Ham're age chalo3	Hatu'RB ag'wa chalu	More age chalau	Morw age-age ohala .
239. Whose boy comes be- hind you P	Tuh're pichhe ke-ka bet'wa awat-hai ?	Toh're pachhe ke-karlarika awat-ba ?	Tore pahlu keh-kar bu'wa awat-hai ?	Tum're pichhe ke-kar larika abat-hai ?
240. From whom did you buy that ?	Tu ke-se o-ka mol lihai ? .	Tu u kehi-se besakeo?	Tum koh-te uhi-ka mwai linhoa?	Tu wa ke-semol liha ?
241. From a shopkeeper of the village.	Ga -ke dukan-wale-se	Gawan-ke ek baipari-te .	Gaw-ke yek dukan-dar-te.	Gao-ke ek dukan- wale-se .

English (Roman)	Chinese (Hanzi)	Chinese (Hanyu)	Chinese (Hanyu)	Chinese (Hanyu)	English
Thy geyat nah'te . . .	Tu geyat . . .	Tu geyat . . .	Tu geyat . . .	Tu geyat . . .	215. You went.
On geyat nah'te . . .	On geyat . . .	On geyat . . .	On geyat . . .	On geyat . . .	216. They went.
Ja'ta . . .	Ja . . .	Ja . . .	Ja . . .	Ja . . .	217. Go.
Ja'ta . . .	Ja'ta . . .	Ja'ta . . .	Ja'ta . . .	Ja'ta . . .	218. Going.
Geyat . . .	Geyat . . .	Geyat . . .	Geyat . . .	Geyat . . .	219. Come.
Thy nam ki hi ? . . .	Thy nam ki hi ? . . .	Thy nam ki hi ? . . .	Thy nam ki hi ? . . .	Thy nam ki hi ? . . .	220. What is your name ?
I ghar ki'ta ki'ta hi ? . . .	I ghar ki'ta ki'ta hi ? . . .	I ghar ki'ta ki'ta hi ? . . .	I ghar ki'ta ki'ta hi ? . . .	I ghar ki'ta ki'ta hi ? . . .	221. How old is this house ?
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	222. How far is it from here to Kiam ?
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	223. How many sons are there in your father's house ?
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	224. I have walked a long way today.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	225. The son of my uncle is married to his sister.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	226. In the house is the son of the white horse.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	227. Put that saddle upon his back.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	228. I have beaten his son with many stripes.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	229. He is standing on the top of the hill.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	230. He is sitting on a horse under that tree.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	231. His brother is taller than his sister.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	232. The point of that sword is sharp and a half.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	233. My father lives in that small house.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	234. Give him reason to him.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	235. Take those rapeseeds from him.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	236. Death will and blood from with rapeseeds.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	237. Run under from the well.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	238. Walk before him.
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	239. Whose boy comes behind you ?
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	240. From whom did you buy that ?
Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	Thi'te Kiam ki'ta ki'ta hi ? . . .	241. From a shopkeeper of the village.



