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LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

SPECIMENS OF THE BIHĀRĪ AND ORIYĀ LANGUAGES.

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COLLECTED AND EDITED BY

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



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

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„ IX. Indo-Aryan languages, Central group.

Part I. Western Hindī and Panjābī.

„ II. Rājasthānī and Gujarātī.

„ III. Himalayan languages.

„ X. Eranian family.

„ XI. "Gipsy" languages and supplement.

CONTENTS.

PAGE

SYSTEM OF TRANSLITERATION ix

BIHĀRĪ.

INTRODUCTION—
- Where spoken 1
- Language-boundaries . . . . . *ib.*
- Its classification . . . . . *ib.*
- BIHARI COMPARED WITH BENGALI—
  - Pronunciation . . . . . *ib.*
  - Declension 2
  - Adjectives 3
  - Conjugation . . . . . *ib.*
- Dialects . . . . . *ib.*
- Ethnic differences between the speakers of Bhojpurī and of the other dialects 4
- Number of speakers 5
- Authorities 6
- Written characters . . . . . *ib.*
- MAITHILI OR TIRHUTIYA— 13
  - Where spoken . . . . . *ib.*
  - Sub-dialects . . . . . *ib.*
  - Number of speakers 14
  - Literature 17
  - Translations of the Scriptures 18
  - Authorities . . . . . *ib.*
  - Written character 21
  - Pronunciation— . . . . . *ib.*
    - Rule of the short antepenultimate 24
  - Maithilī Grammar 25
- MAGAHI OR MAGADHI— 30
  - Name of dialect . . . . . *ib.*
  - The ancient kingdom of Magadha . . . . . *ib.*
  - Area in which Magadhī is spoken 31
  - Eastern Magahī . . . . . *ib.*
  - Linguistic boundaries . . . . . *ib.*
  - Number of speakers 32
  - Character of the language 34
  - Literature 35
  - Authorities . . . . . *ib.*
  - Written character . . . . . *ib.*
  - Pronunciation . . . . . *ib.*
  - Magahī Grammar 36
- BHOJPURI— 40
  - Name of dialect . . . . . *ib.*
  - The Bhojpur country . . . . . *ib.*
  - Area covered by the dialect . . . . . *ib.*
  - Language-boundaries 41
  - Bhojpurī compared with the other Bihārī dialects— . . . . . *ib.*
    - Pronunciation . . . . . *ib.*
    - Declension and conjugation 42
  - Sub-dialects— . . . . . *ib.*
    - Standard Bhojpurī . . . . . *ib.*
    - Western Bhojpurī or Pūrbī 43
    - Standard Bhojpurī and Western Bhojpurī compared . . . . . *ib.*
    - Nagpuriā . . . . . *ib.*
    - Madhēsī 44
    - Thārū Bhojpurī . . . . . *ib.*
  - Number of speakers . . . . . *ib.*
  - Literature 46

	Page
Bhojpuri—*contd.*	
Authorities	46
Written character	48
Pronunciation	*ib.*
Bhojpuri Grammar	*ib.*
Maithili or Tirhutiya—	54
Standard dialect—	
As used by Brāhmaṇs and Hindūs of the higher castes, Darbhanga	56
As used by Hindūs of lower caste, Darbhanga	74
Southern Standard—	79
Madhipura, Bhagalpur	81
Begusarai, North Monghyr	82
Eastern Maithili or Gãowāri—	86
Central and Western Purnea	89
Chhikā-chhiki Bōli—	95
South Bhagalpur	97
East Monghyr	100
Deoghur, Santhal Parganas	105
Western Maithili—	107
North Muzaffarpur	108
South Muzaffarpur	115
Jolahā Bōli—	118
Darbhanga	119
Magahi or Magadhi—	
Standard of Gaya—	123
Patna	133
Palamau	137
South-West Monghyr	139
Hazaribagh, Manbhum, and Singbhum—	140
Singbhum	142
Eastern Magahi—	145
Kurmāli of Manbhum	151
Sadri Kōl of Bamra	159
So-called Bengali of Hazaribagh	163
Pãch-Parganiā or Tamariā of Ranchi	168
Kurumāli of Mayūrbhanja	173
Khoṇtāi of Malda	180
Bhojpuri—	186
Standard of Shahabad—	187
Palamau	195
Ghazipur	202
Ballia	206
Saran	214
Northern Standard—	224
Central and North Saran, and Deoria in Gorakhpur	226
Gorakhpuri of East Gorakhpur	230
Sarwariā	238
Basti	240
South-West Gorakhpur	246
Western Bhojpuri or Pūrbi—	248
Azamgarh	253
East Jaunpur	261
Benares District and Mirzapur—	264
Benares	266
Banār'si of Benares City	271
Nagpuriā or Sadān—	277
Ranchi	283
East Jashpur	291
Madhēsi of Champaran	302
Thārū broken dialects—	311
Champaran	316
Gonda	320
Bahraich	323
List of standard words and sentences in Bihari	325

ORIYĀ.

PAGE

INTRODUCTION—

Name of the Language . . . 367
Area in which spoken . . . ib.
Political boundaries . . . ib.
Linguistic boundaries . . . 368
Oriyā not the only vernacular of its area . . . ib.
Place of Oriyā in relation to other Indo-Aryan Languages . . . ib.
Dialects . . . 369
Oriyā literature . . . 370
Population speaking Oriyā in the Oriyā area . . . 371
Population speaking Oriyā in places in India other than the area in which that language is the local vernacular . . . 373
Authorities . . . 374
Written character . . . 375
Alphabet . . . 376
Pronunciation . . . 378
Oriyā Skeleton Grammar . . . 380

STANDARD DIALECT—

Cuttack . . . 383
Balasore . . . 394
Kalahandi . . . 400

NORTH-WESTERN MIXED DIALECT—

Jashpur . . . 406

MIXED BENGALI AND ORIYA—

Contai (Midnapore) . . . 421
Dantan (Midnapore) . . . 424
Bhatri dialect of Bastar . . . 431

LIST OF STANDARD WORDS AND SENTENCES IN ORIYA . . . 441

MAPS.

TO FACE PAGE

Map illustrating the Dialects and Sub-dialects of the Bihārī Language . . . 1
Map of the Santhal Parganas showing the distribution of the Aryan Languages of the District . . . 96
Map of the Aryan Languages and Dialects spoken in East Chota Nagpur . . . 140
Map illustrating the area in which the Oriyā Language is spoken . . . 367

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	क्ष *kṣa*	त्र *tra*	ज्ञ *jña*.	

Visarga (:) is represented by *ḥ*, thus क्रमशः: *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ṅg*.; thus বংশ *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mæ̃*.

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

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع '				
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*				
پ *p*	ح *ḥ*	ذ *ẕ*	ز *z*	ص *ṣ*	ف *f*				
ت *t*	خ *kh*		ژ *zh*	ض *ẓ*	ق *q*				
ٹ *ṭ*				ط *ṭ*	ک *k*				
ث *ṯ*				ظ *ẓ*	گ *g*				
					ل *l*				
					م *m*				
					ن *n*				
					ں when representing anunāsika in Dēva-nāgarī, by ˜ over nasalised vowel.				
					و *w* or *v*				
					ہ *h*				
					ی *y*, etc.				

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دعوی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^{a}tā*, pronounced *dēkhtā*; (Kāśmirī) چھ ڈ *ch^{a}h*; کرٕ *kar^{a}*, pronounced *kor*; (Bihārī) देखथि *dēkhath^{i}*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (त्स), Puṣhtō (څ), Kāśmīrī (ꣾ, त्स), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(*b*) The *dz* sound found in Marāṭhī (ज्), Puṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāśmīrī ؕ (ञ्) is represented by *ñ*.

(*d*) Sindhī ڃ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڃ, and Puṣhtō ڼ or ؕ are represented by *ṇ*.

(*e*) The following are letters peculiar to Puṣhtō :—

ټ *ṭ* ; څ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ṛh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ڼ or ؕ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٹ *ṭh* ; ڦ *ph* ; ڇ *jj* ; ڪ *jh* ; ڃ *ñh* ; ڃ *ñ* ; ڈ *dh* ; ڊ *ḍ* ; ڈ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڱ *gh* ; ڻ *ṇ* ; ڻ *ṇ*.

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

ă, represents the sound of the *a* in *all*.
ă, „ „ „ *a* in *hat*.
ĕ, „ „ „ *e* in *met*.
ŏ, „ „ „ *o* in *hot*
e, „ „ „ *é* in the French *était*.
o, „ „ „ *o* in the first *o* in *promote*.
ö, „ „ „ *ö* in the German *schön*.
ü, „ „ „ *ü* in the „ *mühe*.
th, „ „ „ *th* in *think*.
dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

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

Bihārī.

Where spoken.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Language-boundaries.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oṛiyā, and on the West by the Chhattīsgarhī, Baghēlī, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Its Classification.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēlī, and Chhattīsgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oṛiyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oṛiyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflexional ystem that it would almost be possible to make one grammar for all the four languages.

Bihārī compared with Bengali.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

Pronunciation.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cob*. As we go westward this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadh was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

Declension.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham°r-ā-kē*, to me: *dekh°b-ā-saũ*, from seeing; *pah°r-ā-mẽ*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhib-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *ham°nī-ke*, of us, oblique form, *ham°nī-kā*, used to mean 'we.' So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham°rā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kẽ*, as Bengali. For most of the other cases the postpositions, such as *mã̃*, in, are more closely connected with Eastern Hindī.

Adjectives.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

Conjugation.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī. The Bihārī for 'I am seeing' is *dekhait-chhī*, and in Bengali, the same phrase is translated *dekhitē-chhi*. In one dialect of Bihārī, the word for 'I am' is *hāṭ̃*, and in Bengali it may be *haṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-ᵊlanh'*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mārᵊlāh²*, and the Bengali *āmi mārilām*, just as for 'I went,' we have *ham gelāh²*, and *āmi gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārilē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *mārlᵊkai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Dialects.

Bihārī has three main dialects, Maithilī or Tirᵊhutiā, Magahī, and Bhojpurī. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpurī on the other. The speakers are also separated by ethnic

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achh'*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bāṛē*, or *hâwé*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achh'*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmaṇs extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmaṇs of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindostān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpurī-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpurī, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālkī bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed 'darwāns,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpurī, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtilties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Number of Speakers.	
Maithilī	10,000,000
Magahī	6,239,967
Bhojpurī	20,000,000
TOTAL . .	36,239,967

For reasons which I shall explain when dealing with the Maithilī dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithilī.	Magahī.	Bhojpurī.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL .	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.

FALLON, S. W.,—*A new Hindustanī-English Dictionary.* Benares and London, 1879. Contains much information regarding the various dialects.

HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages.* London, 1880. Describes Maithilī and Bhojpurī only.

GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character.* Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī.'

GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation.* *Journal* of the Asiatic Society of Bengal, Vol. lii, 1883, Pt. I, pp. 119 and ff.

GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Parts I—VIII. Calcutta, 1883—1887.

GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province.* Calcutta and London, 1885.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.

FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindūstānī Proverbs.* Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpurī ones.

CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh.* Calcutta. 1888. Contains much information about Bihāri.

CHRISTIAN, JOHN,—*Behar Proverbs.* London, 1891.

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated ..... the Colloquial Dialects of ..... Bhojpúr, Magadha, Maithila, etc., with copious philological Notes.* Second Edition, London, 1893.

Written character.

No less than five different characters are used in writing Bihārī, *viz.*, the Bengali, the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī. The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhum and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmaṇs in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.[1]

VOWELS.

अ	*a*	आ	*ā*	इ	*i*	ई	*ī*	उ	*u*	ऊ	*ū*
ऋ	*ṛi*	ॠ	*ṛī*	ऌ	*ḷṛ*	ॡ	*ḷṛī*	ए	*e*	ऐ	*ĕ*
ऐ	*ăi*	ऐ	*ai*	ओ	*o*	ओ	*ō*	औ	*ăŭ*	औ	*au*
ॅं,	*ẵ,*	ं	*aṁ*	ः	*aḥ.*						

CONSONANTS.

Gutturals .	क	*ka*	ख	*kha*	ग	*ga*	घ	*gha*	ङ	*ṅa.*
Palatals .	च	*cha*	छ	*chha*	ज	*ja*	झ	*jha*	ञ	*ñ.*
Cerebrals .	ट	*ṭa*	ठ	*ṭha*	ड	*ḍa*	ढ	*ḍha*	ण	*ṇa.*
Dentals .	त	*ta*	थ	*tha*	द	*da*	ध	*dha*	न	*na.*
Labials .	प	*pa*	फ	*ph*	ब	*ba*	भ	*bha*	म	*ma.*
Semi-vowels	य	*ya*	र	*ra*	ल	*la*	व	*va.*		
Sibilants .	श	*śa*	ष	*sha*	स	*sa*	ह	*ha.*		

Although for the sake of completeness the vowel signs ॠ *ṛī*, ॡ *ḷṛ*, ॢ *ḷṛī* are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

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

a (not expressed), *ā* ा; *i* ि, *ī* ी; *u* ु, *ū* ू; *ṛi* ृ; *e* े, *ĕ* ॅ; *ăi* ै, *ai* ै; *o* ो, *ō* ो; *ăŭ* ौ, *au* ौ.[2]

Thus क *ka*, खा *khā*, गि *gi*, घी *ghī*, चु *chu*, छू *chhū*, जृ *jṛi*, झे *jhe*, टै *ṭe*, ठै *ṭhăi*, डै *ḍai*, ढो *ḍho*, तो *tō*, थौ *thăŭ*, दौ *dau*.

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

र *r* with *u* is written र्‍.
र *r* „ *ū* „ „ र्‍.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in स्व *sva*, क्ल *kla*, and न्म *nma*; but there are some in which the elements are so altered as to be with difficulty recognised.

[1] Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

[2] The signs ॅ, ै, ॅ, ौ, and ौ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

Consonants are compounded in three ways, *viz.*, 1stly, by writing one above the other, as क्क *kka*, ट्ट *ṭṭa*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as द्द *bda*, त्थ *ttha*, य्य *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क् *k* + ष *sha* becomes क्ष *ksha*, also written क्ष; ज् *j* + ञ *ña*, ज्ञ *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*[1]; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahaṇ*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म्म *dharmm*, सर्व्व *sarvv*. When a conjunct with र *ra* initial is vocalized by ि *i*, ी *ī*, ॅ *e*, े *ē*, ै *āi*, ॆ *as*, ॊ *o*, ो *ō*, ौ *āŭ*, ॆ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्म्मी *dharmmī*, मूर्त्ति *mūrtti*, सर्व्वं *sarvvaṁ*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them.[2] Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

Strong Conjuncts.

क्क *kka*, क्ख *kkha*, क्त *kta*; ग्ध *gdha*, च्च *chch*, च्छ *chchha*, ज्ज *jja*, ज्झ *jjha*, ट्ट *ṭṭa*, ट्ठ *ṭṭha*; ड्ग *ḍga*, ड्ड *ḍḍa*; त्क *tka*, त्त *tta*, त्थ *ttha*, त्प *tpa*, द्ग *dga*, द्द *dda*, द्ध *ddha*, द्भ *dbha*, प्त *pta*, प्प *ppa*, प्फ *ppha*, ब्ज *bja*, ब्द *bda*, ब्ध *bdha*, ब्ब *bba*, ब्भ *bbha*.

Weak Conjuncts.

ण्ण *ṇṇa*, ण्य *ṇya*, ण्व *ṇva*, न्न *nna*, न्म *nma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*, म्न *mna*, म्म *mma*, म्य *mya*, म्र *mra*, म्ल *mla*, म्ह *mha*, य्य *yya*, र्ण *rṇa*, र्म *rma*, र्य *rya*, र्व *rva*, र्श *rśa*, र्ष *rsha*, र्ह्म *rhma*, ल्म *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व्र *vra*, व्व, ॒व्व *vva*, श्न *śna*, श्य *śya*, श्र *śra*, श्ल *śla*, श्व *śva*, श्न *śna*, श्म *shma*, ष्य *shya*, ष्व *shva*, स्न *sna*, स्म *sma*, स्य *sya*, स्र *sra*, स्व *sva*, स्स *ssa*; ह्म *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

Mixed Conjuncts.

क्म *kma*, क्य *kya*, क्र *kra*, क्ल *kla*, क्व *kva*, क्ष *ksha*; ख्य *khya*; ग्न *gna*, ग्म *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ्न *ghna*, घ्य *ghya*, घ्र *ghra*; ङ्क *ṅka*, ङ्ख *ṅkha*, ङ्ग *ṅga*, ङ्घ *ṅgha*; च्य *chya*; छ्र *chhra*; ञ्ज *ñja*, ञ्झ *jma*, ज्य *jya*, ज्र *jra*, ज्व *jva*; ञ्च *ñcha*, ञ्छ *ñchha*, ञ्ज *ñja*, ञ्झ *ñjha*; ड्र *ḍra*; ण्ट *ṇṭa*, ण्ठ *ṇṭha*, ण्ड *ṇḍa*, ण्ढ *ṇḍha*; त्न *tna*, त्म *tma*, त्य *tya*, त्र *tra*, त्व *tva*, त्स *tsa*; थ्य *thya*; द्न *dna*; ध्य *dhya*, ध्र *dhra*, ध्व *dhva*; न्त *nta*, न्थ *ntha*, न्द *nda*, न्ध *ndha*; प्न *pna*, प्म *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bhya*, भ्र *bhra*; र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rgha*, र्च *rcha*, र्छ *rchha*, र्ज *rja*, र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rbha*; ल्द *lda*, ल्प *lpa*, ल्ब *lba*; श्च *ścha*; श्क *shka*, श्त *shta*, श्थ *shtha*, श्प *shpa*; स्क *ska*, स्त *sta*, स्थ *stha*, स्प *spa*, स्फ *spha*.

Anunāsik (अनुनासिक)*, simply denotes the nasalization of a preceding vowel, and

[1] In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

[2] By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized; thus कहाँ *kahã̃*, क्यों *kyõ̃*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign ˜ over the nasalized vowel. Thus बाँस *bā̃s*, मैं *mẽ̃*.

Anuswār (अनुस्वार) ं, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel; as, अंश *aṁś*, बंश *baṁś*. In Hindī, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā*; संच instead of सञ्च *sañch*; पंडित instead of पण्डित *paṇḍit*; अंत instead of अन्त *ant*; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'omission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, : ; *e.g.*, in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus* + *kha*; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindī, may here be explained:—

Virām (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *kal*.

Avagrah (अवग्रह), ऽ, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō*; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyaḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyaḥ*. It is, therefore, analogous to the English apostrophe. The half pause, ।, is written at the end of the first line of a couplet of poetry; the full pause, ॥, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated; as, वह अपने २ घर गए *wah ap'nē ap'nē ghar gaē*.

The mark ० is used, like the period in English, to indicate the abbreviation of a word; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these:—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided)—

1 *ānā* or $\frac{1}{16}$	⁄)	9 *ānās*	॥⁄)
2 *ānās*	⁄)	10 *ānās*	॥⁄)
3 *ānās*	⁄)	11 *ānās*	॥⁄)
4 *ānās*	।)	12 *ānās*	॥)
5 *ānās*	।⁄)	13 *ānās*	॥⁄)
6 *ānās*	।⁄)	14 *ānās*	॥⁄)
7 *ānās*	।⁄)	15 *ānās*	॥⁄)
8 *ānās*	॥)	One rupee	₹)

Table showing the Kaithī alphabet, as written by Tirhutia, Bhojpurī & Magahī Scribes

Tirhutī	Bhojpurī	Magahī	English	Tirhutī	Bhojpurī	Magahī	English
अ	अ	अ	*a*	न	न	न	*n*
आ ा	आ ा	आ ा	*a*	ट	ट.	ट	*t*
इ ि	इ ि	इ ि	*i*	थ	थ	थ	*th*
उ ु	उ ु	उ ु	*u*	ड	ड	ड	*d*
ऊ ू	ऊ ू		*ū*	ध	ध	ध	*dh*
ए े	ए े	ए े	*e*	ण	ण	ण	*n*
ऐ ै	ऐ ै	ऐ ै	*ai*	प	प	प	*p*
ओ ो	ओ ो	ओ ो	*ō*	फ	फ. फ़	फ, फ़	*ph*
औ ौ	औ ौ	औ ौ	*au*	ब	ब	ब	*b*
क ्	क ्	क ्	*k*	भ	भ	भ	*bh*
ख	ख	ख	*kh*	म	म	म	*m*
ग	ग	ग	*g*	य	ञ, य	य	*y*
घ	घ	घ	*gh*	र	र	र	*r*
ङ	ङ	ङ	*ṅ*	ल	ल, ळ	ल	*l*
च	च	च	*ch*	व	व	व़	*v*
छ	छ	छ	*chh*	श	श	श	*s*
ज	ज	ज	*j*	ष	ष	ष	*kh*
झ	झ	झ	*jh*	स	श	श	*s*
ञ	ञ	ञ	*ñ*	ह	ह	ह	*h*
ट	ट, ट	ट	*ṭ*				
ठ	ठ, ठ	ठ	*ṭh*				
ड	ड	ड	*ḍ*				
ढ	ढ, ढ	ढ	*ḍh*				

The Kaithī alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarāti language were printed in the Dēva-nāgarī type.

In the following account of the Kaithī character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET

VOWELS.

અ	*a*	આ	*ā*	ૅ	*i*	ૈ	*ī*	ઉ	*u*	ઊ	*ū*.
ૅ	*ē*	ૈ	*ai*	ઓ	*ō*	ૌ	*au*	ં	*am*	ઃ	*aḥ*.

CONSONANTS.

Gutturals.	ક	*ka*	ખ	*kha*	ગ	*ga*	ઘ	*gha*			
Palatals.	ચ	*cha*	છ	*chha*	જ	*ja*	ઝ	*jha*			
Cerebrals.	ટ	*ṭa*	ઠ	*ṭha*	ડ	*ḍa*	ઢ	*ḍha*			
Dentals.	ત	*ta*	થ	*tha*	દ	*da*	ધ	*dha*	ન	*na*	
Labials.	પ	*pa*	ફ	*ph*	બ	*ba*	ભ	*bha*	મ	*ma*	
Semi-Vowels.	ય	*ya*	ર	*ra*	લ	*la*	વ	*va*			
Sibilants.	શ	*śa*	ષ	*sha*	સ	*sa*					
Aspirate.	હ	*ha*									

અ *a*, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write અપ *ap*, ઉઅ *tua*, but પ *pa*, ત *ta*. The other vowels, when following a consonant, are substituted for the inherent અ *a*, and, in this case, they take the following forms:—

અ *a* (not expressed); આ *ā* ા;

ૅ *i* િ; ૈ *ī* ી; ઉ *u* ુ; ઊ *ū* ૂ;

ૅ *ē* ૅ; ૈ *ai* ૈ; ઓ *ō* ો; ઔ *au* ૌ.

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

ક *ka*, કા *kā*, કિ *ki*, કી *kī*, કુ *ku*, કૂ *kū*, કે *kē*,
કૈ *kai*, કો *kō*, કૌ *kau*.

The vowel mark ◌ં is called અનુસ્વાર *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, અંસ *ans*, પાંહ *bāṁh*. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark ◌ઃ is called વિસર્ગ *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, દુઃખ *duḥkh* written and pronounced દુખ *dukh*.

I now proceed to deal with each of the three dialects separately.

MAITHILÎ OR TIR'HUTIYA.

Grihê śûrâ ranê bhîtâḥ, paraspara-virôdhinaḥ,
Kulâ-'bhimâninô yûyaṁ Mithilâyâṁ bhavishyatha.

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilâ.

Râma-chandra's curse on the Mithilâ Brâhmaṇas

Where spoken.

Maithilî or Tir'hutiyâ is, properly speaking, the language of Mithilâ, or Tairabhukti (the ancient name of Tirhut). According to the *Mithilâ-mâhâtmya*, a Sanskrit work of considerable repute in the territory which it describes, Mithilâ is the country bounded on the north by the Himâlaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kôsî.[1] It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpurî and not Maithilî, but, with that exception, Maithilî is spoken over the whole of this tract. It has also extended east of the river Kôsî, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Sub-dialects.

Maithilî is spoken in its greatest purity by the Brâhmaṇs of the north of the Darbhanga and Bhagalpur Districts and by those of western Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilî. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriâ dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilî, and written, not in the Bengali character, but in the Kaithî of Bihar. Siripuriâ will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilî spoken in Purnea may be called Eastern Maithilî.

South of the Ganges, Maithilî is influenced more or less by the Magahî spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikâ-chhikî bôlî*, from its frequent use of the syllable '*chhik*,' which is the base on which the conjugation of the Verb Substantive is conjugated.

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[1] *Gaṅgâ-himavatôr madhyê nadî-pañcadaśântarê |*
Tairabhûktir iti khyâtô dêśaḥ parama-pâvanaḥ ||
• • • • • • • • • • • • •
Kauśikîṁ tu samârabhya Gaṇḍakîm adhigamya vai |
Yôjanâni chaturviṁśa vyâyâmaḥ parikîrtitaḥ ||

The Maithilī spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpurī spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithilī or Bhojpurī. It may be called Western Maithilī.

The Musalmāns of Mithilā do not all speak Maithilī. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhaī or as Musalmānī, and is sometimes called Jolahā Bōlī, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithilī, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

Number of speakers.

The details of the number of people who speak each form of Maithilī will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300[1]
Chhikā-chhikī	1,719,781
Western	1,783,495
Jolahā	337,000
Total number of speakers of Maithilī in Maithilī-speaking districts	9,389,376

These figures do not include the speakers of Maithilī in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithilī in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithilī live outside the Maithilī tract proper, as no figures are available. In the census of 1891, Maithilī and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindī.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindī' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindī,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithilī-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithilī-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithilī in Burdwan,

[1] Include 2,300 Thārūs of North Purnea, who, apparently, speak a corrupt form of Eastern Maithilī.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithilí within the Lower Provinces of Bengal, but outside the area in which Maithilí is the Vernacular Language.

Name of District.	Number of Speakers.	Remarks.
Burdwan	6,900	The local authorities report that there are no speakers of Maithilí in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24-Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajshahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
Total	196,782	

Table showing the estimated number of speakers of Maithilî within the Province of Assam.

Name of District.	Number of Speakers.	Remarks.
Cachar Plains	20,100	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
Total .	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithilî-speaking tract by dividing that number in the proportion that the whole population of the Maithilî-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithilî, the Magahî, and the Bhojpurî, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpurîs are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilâ in foreign provinces than is really the case.

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

Total number of people speaking Maithilî at home, say	10,000,000
Estimated number of people speaking Maithilî elsewhere in the Lower Provinces .	196,782
Estimated number of people speaking Maithilî in Assam	66,575
Total .	10,263,357

Maithilī literature.

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Siṁha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpati Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandīpati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-haraṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-haraṇa* by Harshanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithilī literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāshā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parīksha* of Vidyāpati Ṭhakkura, both of which will well repay the student by their perusal.

Translations of the Scriptures into Maithilī.

No translation of any part of the Bible into Maithilī has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithilī by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithilī or Tir[a]hutiyā is in the Preface to the *Alphabetum Brammhanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. 1, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithilī[1] as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,[2] like the other dialects of Bihar, Maithilī remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*[3] in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,[4] but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithilī grammar in the year 1880-81.

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[1] *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his Essays, Ed. 1873, p. 26.

[2] Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the *Marthila* (sic) se retrouve dans Neypal.'

[3] *Indian Antiquary*, Vol. IV, 1875, p. 340.

[4] *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot', 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 and following.

II.—Grammars—

Grierson, G. A.,—*An Introduction to the Maithilí Language of North Bihár. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

Grierson, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihárí Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Muzaffarpúr*, 1884. Part V, *South Maithilí Dialect of South Darbhangá, North Munger and the Madhepúrá Subdivision of Bhagalpúr.* Part VI, *South Maithil-Mágadhí Dialect of South Munger and the Bárh Subdivision of Patna.* Part VII, *South Maithili-Bengálí Dialect of South Bhagalpúr.* Part VIII, *Maithil-Bangálí Dialect of Central and Western Puraniyá.*

Hoernle, A. F. R.,—*A Grammar of the Eastern Hindí compared with the other Gaudian Languages*, London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilí as a dialect separate from Hindí. He was able to give some specimens of its grammatical forms, but no published materials were then available.

Kellogg, The Revd. S. H.,—*A Grammar of the Hindí Language, in which are treated . . . . the colloquial dialects of Mâithila, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilí.)

III.—Dictionaries—

Grierson, G. A.,—There are vocabularies attached to the Maithilí Chrestomathy, above mentioned and to the edition of Manbódh's Haribans mentioned below.

Hoernle, A. F. R., and Grierson, G. A.,—*A Comparative Dictionary of the Bihárí Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—General Literature—

Regarding Vidyápati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyápati*, ibid. iv, 1875, p. 299. See also, the Bengali Magazine, the *Banga-darśana*, Vol. iv, for Jyaishtha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyápati and his Contemporaries, Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggeling's *Catalogue* of Sanskrit MSS. in the India Office Library, Part iv, No. 2864; and the present writer in the *Proceedings* of the Asiatic Society of Bengal, for August, 1895. Also the present writer's *On some mediæval Kings of Mithilá, Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyápati-krita-padávali*, edited by Akshaya-chandra Sarkár. Chinsurah, 1285, Bg. s. *Vidyápatir Pádávali*, Edited with an Introduction by Śaradá-charan Maitra. Second Edition. Calcutta, 1285, Bg. s. *Prāchina Kávya Sangraha*, Part I, Edited by Akshaya-chandra Sarkár. Calcutta, 1291, Bg. s. The Mithila recension is published in the present writer's Maithilí Chrestomathy.

For the benefit of those who wish to study Maithilí, the following is a list of the principal works which have been published in the language.

The present writer's Maithilí Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyápati.

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal* of the Asiatic Society of Bengal, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbodh's Haribans, Edited and translated by the same. Ibid. Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihárí Language, Part I, The Maithilí Dialect. The Gít Dinā Bhadrik, and the Gít Nabárak. Edited and translated by the same. *Zeitschrift* der deutschen morgenlandischen Gesellschaft Vol. xxxix, 1885, pp 617 and ff.

Vidyápati's *Purusha-parikshā*, Edited and translated in prose and verse into Maithilí by Chandra Jhā, Darbhangā, Rāj Press, Śāke 1810.

Mithilā-Bhāshā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilí vers Darbhangā, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilâ.

Dêva-nâgari	Kaithi.	Maithili	English Transliteration	Dêva-nâgari	Kaithi	Maithili.	English Transliteration
अ	𑂃	𑒁	*a*	ञ		𑒎	*ña*
आ	𑂃𑂰	𑒁𑒰	*ā*	ट	𑂕	𑒕	*ṭa*
इ	𑂱	𑒁	*i*	ठ	𑂖	𑒖	*ṭha*
ई	𑂲	𑒁	*ī*	ड	𑂗	𑒗	*ḍa*
उ	𑂳	𑒂	*u*	ढ	𑂘	𑒘	*ḍha*
ऊ	𑂴	𑒃	*ū*	ण	𑂙	𑒙	*ṇa*
ऋ		𑒄	*ṛi*	त	𑂚	𑒚	*ta*
ॠ		𑒅	*ṝi*	थ	𑂛	𑒛	*tha*
ऌ		𑒆	*ḷṛi*	द	𑂜	𑒜	*da*
ए	𑂵	𑒇	*e*	ध	𑂝	𑒝	*dha*
ऐ	𑂶	𑒈	*ai*	न	𑂞	𑒞	*na*
ओ	𑂷	𑒉	*o*	प	𑂟	𑒟	*pa*
औ	𑂷𑂰	𑒊	*au*	फ	𑂠	𑒠	*pha*
अं	𑂁	𑒋	*aṁ*	ब	𑂡	𑒡	*ba*
अः	𑂂	𑒌	*aḥ*	भ	𑂢	𑒢	*bha*
क	𑂍𑂹	𑒍	*ka*	म	𑂣	𑒣	*ma*
ख	𑂎	𑒎	*kha*	य		𑒤	*ya**
ग	𑂏	𑒏	*ga*	र	𑂤	𑒥	*ra*
घ	𑂐	𑒐	*gha*	ल	𑂥	𑒦	*la*
ङ	𑂑	𑒑	*ṅa*	व	𑂦	𑒧	*va* or *wa*
च	𑂒	𑒒	*cha*	श		𑒨	*śa*
छ	𑂓	𑒓	*chha*	ष		𑒩	*sha*
ज	𑂔	𑒔	*ja*	स	𑂧	𑒪	*sa*
झ	𑂕	𑒕	*jha*	ह	𑂨	𑒫	*ha*

* The semi-vowel य is not used by Kayasths in writing Maithili, the vowel इ being substituted for it

Written Character.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by Maithil Brāhmans, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

Pronunciation.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces. This is principally noticeable in the sound given to the vowel অ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant হ্য *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus গ্রাহ্য *grāhya* is pronounced *grājjh'o*. In Maithilī it is pronounced as if it were *zhjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ষ *sh*, when not compounded with another consonant, is pronounced as if it were খ *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word ষষ্ঠ *shashth*, sixth, is pronounced *khasht*, and in the Kaithī character the word *khēt*, a field, is written 𑂖𑂰 *shēt*. The compound ষ্প *shp* is pronounced *hfp*. Thus পুষ্প *pushp*, a flower, is pronounced *puhfp*. The letters স *s* and শ *ś*, are both pronounced like the *s* in *sin*. Thus শেষ *śesh*, remainder, is pronounced, and usually written, সেখ *sēkh*. The letter শ is usually reserved to represent the Persian ش. Thus شيخ, *shēkh* is written in Nāgarī শেখ and in Kaithī 𑂖𑂩𑂰 *i.e*, শেষ.

As in other Bihārī dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ॅ	*e*, as in एकरा *ek°rā*, तेकरा *tek°rā*.
ए	े	*ē*, as in एकर *ēkar*, तेकर *tēkar*.
ओ	ो	*o*, as in ओकरा *ok°rā*, होइए *hoiai*.
ओ	ो	*ō*, as in ओकर *ōkar*, लोक *lōk*.
ऐ	ै	*aĭ*, as in ऐसनहिं *aĭsanahi'*, देखैतिओ *dekhaĭtiau*.
ऐ	ै	*ai*, as in ऐसन *aisan*, देखैत *dekhait*.
औ	ौ	*aŭ*, as in औतिए *aŭtiai*, पौलहँक *paŭl°hāk*.
औ	ौ	*au*, as in औतांह *autaḥ*, पौतांह *pautāḥ*.

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate ; ō* as the second *o* in *promote ; ai* as the *i* in *might ;* and *au* as the *ou* in *house.*

As for the short vowels, each has the short sound of the corresponding long one Thus, *e* is pronounced as the *é* in the French word *étuit ; o* is the first *o* in the word *promote,* and is well represented by the *o* of the French word *votre,* while *ŏ* is represented by the *ó* of *vôtre.* It has *not* the sound of the *o* in *hot.* The diphthong *aĭ* has no good representative in English. It is almost the first *i* in *mightily,* but is pronounced still shorter ; so *aŭ* may be approximately represented by the *ou* in *household*er, when spoken quickly as compared with the *ou* in *house,* which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	*a*, as in अग्नि *agn'*, fire ; मरैछी *maraichhī*, I am dying.
अं	ं	*á* as in देखबंह *dekh°báh*, you will see.
आ	ा	*ā*, as in आगू *āgū*, before ; मारब *mārab*, I shall beat.
आं	ां	*ā́*, as in आगुआ *āguā́*, a preceder ; मारैछी *maraichhī*, I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *á* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by :, thus देखबं' or देखब:. This sound, it should be noted, is not nearly so marked in Maithilí, as it is in Bhojpurí, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ă* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihárí is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary आ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of आ *ā*. Thus we have both आंगुआ and अंगुआ for *ăguā*.

In Maithilí, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ᵃ, ⁱ, ᵘ The small ᵃ only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindí, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *máranā*, but which is commonly transliterated *márnā* or *már'nā*. Under the system adopted in this Survey it would be transcribed *márᵃnā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmírí, in which this imperfect ᵃ-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilí occurs in the word देखलकै *dekhalᵃkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ⁱ and the small ᵘ occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekhᵃlánhⁱ*, he saw, and देखिअहु *dekhiáhᵘ*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहिं *dekhitáhⁱ*, immediately on seeing, and in देखलहुं *dekhᵃláhᵘ*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *páni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindí poetry, मारना is pronounced *máranā*, not *márnā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekhalakai*, *dekhalánhi*, *dekhiáhu*, *dekhitáhĩ*, *dekhaláhũ*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ´ on the accented vowel, as in *dekh°láh*[2] quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekhal°kaính'*, not *dekhalákainh'*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*[1] words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ĕ*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *aí*, अए *aĕ*, आइ *āí*, or आए *āĕ*, and अउ *aú*, अओ *aŏ*, आउ *āú*, or आओ *āŏ*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, *i.e.*, the third from the end of a word, it is shortened to अ *a*. Thus, the long form of *nāū*, a barber, is नाउआ *nāúā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिएँ *pāniẽ*. This अ *a* is often written ॅ *a*, so that the above words would be written नउआ *naúā*, अगिया *agiyā*, and पनिएँ *paniẽ*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh°lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nen°wā*; but from चूअब *chūab*, to drip, चूअबँह *chūabáh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअब् *piab*, to drink, पीयबँह *pīy°báh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिऔं *dekhaĭtiau*, (if) I had seen; from सूतब *sūtab*, to sleep, सुतितयोंह *sutit°thinh'*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

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[1] The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āor'*, not अओरि *aör'* and देखब *dēkhab*, not देखब *dekhab;* but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final इ *i* is fully pronounced in this word. On the other hand, the imperfect अ ° in the middle of a word *is* counted. Thus, देखबैह *dekh°báh*, not देखबैह *dēkh°báh*.

Maithilī Grammar.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekh°láth'*, he (a king) saw him (a slave); and *dekhal°thinh'*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh°lai*, I saw, or you saw; (fourth form) *dekh°lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunh'*. Thus, *Murtā nēnā-kē māral°kai*, Murtā beat the child; but, *Murtā toharā-kē māral°kau*, Murtā beat you. *Ok°rā gārī-mā̃ kōn māl chhai*, what goods are in this cart? but, *toh°rā gārī-mā̃ kōn māl chhau*, what is there in *your* cart (remote object). In the first person, *au* is often spelt *áh°*. Thus, *māraliau* or *māraliáh°*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *māral°kai* or *maral°kaik: māral°kau* or *māral°kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—**Nouns.**—A noun has three forms. (1) Short, (2) Long, (3) Redundant Thus—

	Short.		Long.	Redundant.
	ghōrā	a horse	*ghoṛ^{e}wā*	*ghoṛawā*
	ghar	a house	*ghar^{e}wā*	*gharawā*
	mālī	a gardener	*māliyā*	*mālīwā*
	nāū	a barber	*nauā*	*nauawā*
Adjectives	*mīṭhā*	sweet	*miṭh^{e}kā* / *miṭhákkā*	*miṭhák^{e}wā*
	mīṭhī (fem.)	sweet	*miṭh^{e}kī* / *miṭhákkī*	*miṭhákiyā*

The short form may be weak or strong. Thus *ghōr* or *ghōrā*, a horse. Usually only one form is used, but sometimes both.

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabáh'*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabáh'*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ẽ*, before which a final *ā* is elided, *i* becomes *i*, and *ī* or *ū* shortened. Thus *nēnẽ*, by a boy, *nēnā sabáhiẽ*, by boys; *phal*, a fruit, *phalẽ*; *pāni*, water, *pāniẽ*; *nēnī*, a girl, *neniẽ*; *Raghū*, nom. prop., *Raghuẽ*. To these may be added a rare locative in *ē*, *h'*, or *h'*, as *gharē*, *gharáh'*, or *gharáh'*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnāk*, of a boy; *nēnā sabhak* or *sabáhik*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnīk*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kẽ*, to; *sẽ*, *saũ*, from or by; *kēr* or *kar*, of; *mẽ*, *mā*, in. Thus, *nēnā kẽ*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *ī*. Thus, *nēnā*, fem. *nēnī*. Long forms in *^{e}wā*, have fem. in *tyā*. Thus, *nen^{e}wā*, *neniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nenauā*, *nenīwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *ī*. Thus *bar*, great, fem. *barī*; *adh^{e}lāh'*, bad, fem. *adh^{e}lāhī*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundarī*.

Oblique form.—Certain nouns, principally ending in *h*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *pahar*, a guard; *pah^{e}rā saũ*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dēkhab*, to see, *dekh^{e}bā saũ*, from seeing; *dekh^{e}bāk*, of seeing: *pachh^{e}tāo!*, regretting, *pachh^{e}tāolā* (or *pachh^{e}taulā*) *saũ*, from regretting. So also, the verbal noun in *i* has an oblique form in *a* or *āi*. Thus *dēkhi'*, the act of seeing; *dēkha kẽ*, or *dēkhāi kẽ*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

II.—**Pronouns.**—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	*mẽ*	*ham*	*tũ*	*tũh*, *tõ*	*ap^{e}nah'*	*i*, *ī*	*i*, *ī*
Obl.	*mah'*		*toh'*	...	*ap^{e}nā*, *ap^{e}nah'*	*ch'*	...
Gen	*mōr*	*hámar* / *hamār*	*tua*	*tōhar*, *tohār*	*apan*, *appan*	*ē-kar*	*hinak*
Plur.							
Nom.	...	*ham sabh*	...	*tõh sabh*	*ap^{e}nah' sabh*	*ī* or *i sabh*	*i* or *i sabh*

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	*ō*	*ō*	*jē*	*jẽ*	*sẽ*	*sẽ*	*kē*	*kẽ*
Obl.	*oh'*	...	*jāh'*	...	*tāh'*	...	*kāh'*	...
Gen.	*ō-kar*	*hunak*	*ja-kar*	*janik*	*ta-kar*	*tanik*	*ka-kar*	*kanik*
Plur.								
Nom.	*ō sabh*	*ō sabh*	*jē sabh*	*jẽ sabh*	*sē sabh*	*sẽ sabh*	*kē sabh*	*kẽ sabh*

Kī, what? (substantive); Obl. base, *kathī*, gen. *kathīk*.
Kōn, who? or what? (adjective), does not change.
Keo, anyone, someone (substantive); obl. *kāk^{e}rāh'*; gen. *kak^{e}rō*. Also obl. *kāh'*; gen. *kāhuk*.
Kōnō, any, some (adjective), does not change.

Kichh^{e}, something; obl. *kathū*, gen. *kathūk*.
Kichh^{e}, when it means anything, does not change. Thus *kathū kẽ*, to something; *kichhu kẽ*, to anything.

Honorific Pronoun, *ahẽ*, *ahaī*, *ap^{e}nah'* or *ápane*, your Honour; obl. *ahẽ*, *ahaī*, *apane*; gen. *ahẽk*, *ahaīk*, *ap^{e}nek*.

All the above Genitives have an oblique form in *ā*, as follows :—

Direct.	Oblique.
mōr	*mōrā*
hamar	*hamᵉrā*
tōr	*tōrā*
tōhar	*tohᵉrā*
apan	*apᵉnā*
ē-kar	*ekᵉrā*
hinak	*hinᵉkā*
ō-kar	*okᵉrā*
hunak	*hunᵉkā*
ja-kar	*jakᵉrā*
janik	*janikā*
ta-kar	*takᵉrā*
tanik	*tanikā*
ka-kar	*kakᵉrā*
kanik	*kanikā*

Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides *jāh' kẽ*, to whom, we can have *jakᵉrā kẽ*, and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, *hamᵉrā* ; dat., *hamᵉrā kẽ*, *tohᵉrā kẽ*, *hinᵉkā kẽ*, and so on. We even have nominative plural like *hamᵉrā sabh*, *tohᵉrā sabh*. The non-honorific oblique forms are also used as adjectives, as *ē-kar* and *ō-kar* are *only* used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. *Kē* is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, *hamar ghar*, my house, but *hamᵉrā ghar sẽ*, from my house.

III.—Verbs.—

A—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhait*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. *chhī*, *chhiai* [1]	*chhiainh'*	*chhī*, *chhiai* [1]	*chhainh'*
2. *chhāh* [2]	*chhahūnh'*	*chhi*, *chhiai* [1]	*chhainh'*
3. *achh'*, *chhai* [3]	*chhainh* [3]	*chhath'*	*chhathinh'* [4]

Optional forms, (1) *chhiāh"* ; (2) *chhẽ*, *chhaĩ*, *chhahik*, *chhahīk* ; fem. *chahᵀ* ; (3) *chhik*, *chhak"*, *ak'*, *kai*, (4) *chhathūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. *thikāh*, *thikiai* [1]	*thikiainh'*	*thikāh*, *thikiai* [1]	*thikiainh'*
2. *thikāh* [2]	*thikᵉhūnh'*	*thikāh*, *thikiai* [1]	*thikiainh'*
3. *thik*, *thikai* [3]	*thikainh'*	*thikāh* [3]	*thikᵉthinh'* [4]

Optional forms, (1) *thikāh"*, (2) *thikẽ*, *thikaĩ*, *thikᵉhāk*, *thikᵉhik* ; fem. *thikih* or *thikīh'* ; (3) *thik*, *thikāh"* ; fem. *thik'*, (4) fem. *thikih* or *thikīh'* ; (5) *thikᵉthūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1 *chhalāh*, *chhaliai* [1]	*chhaliainh'*	*chhalāh*, *chhaliai*	*chhaliainh'*
2. *chhalāh* [2]	*chhalᵉhūnh'*	" "	
3. *chhal*, *chhalai* [3]	*chhalainh'*	*chhalāh* [4] "	*chhalᵉthinh'* [4]

Optional forms, (1), (2), (3), (4), as in *thikāh* ; (5) *chhalāh"* ; fem. *chhal'*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. *rahī*, *rahiai* [1]	*rahiainh'*	*rahī*, *rahiai* [1]	*rahiainh'* [1]
2. *rahāh* [2]	*rahᵉhūnh'*	" "	"
3. *rahai* [3]	*rahainh'*	*rahath'* [3]	*rahᵉthinh'* [4]

Optional forms, (1) *rahāh"* ; (2) *rah*, *rahᵉhāk*, *rahᵉhīk* ; fem. *rahāhᵀ* ; (3) *rahai* is seldom used, *rahau* being generally employed instead ; (4) *rahᵉthūnh'*.

B.—Transitive Verb.—*dékhab*, to see. Root, *dékh*.

Verbal Nouns, (1) *dékhab*, obl. *dekh°bá*; (2) *dékhal*, obl. *dekh°lá*; (3) *dékh'*, obl. *dékha* or *dékhá*.
Participles, *Pres.*, *dekhait*, fem *dekhait'*; *Past*, *dékhal*, fem *dékhal'*.
Conjunctive Participle, *dékh' ká* (or *kaí*, or *kai-há*), having seen.
Adverbial Participle, *dekhitáhí*, on seeing.
Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. *dékhi*, *dekhiai*	*dekhiainh'*	*dékhí*, *dekhiai*	*dekhiainh'*
2. *dékháh* [1]	*dekh°hún'*	" "	"
3. *dekhai* [2]	*dekhaunh'* [3]	*dékháth'* "	*dekh°thinh'* [4]

Optional forms, (1) *dekh°hál*, *dekh°hík*; fem. *dékhah*[7]; (2) *dekhai* is only used in the simple present, *dekhau* being generally employed instead in the Present Conditional; (3) so also, *dekhaunh'* is generally employed in the Conditional, (4) *dekh°thúnh'* is more usual than *dekh°thinh'*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gá* is generally added. Thus, *dékhi-gá*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. *dékhab*, *dekh°bai*	*dekh°bainh'*	*dékhab*, *dekh°bai*	*dekh°bainh'*
2. *dekh°báh* [1]	*dekh°bahúnh'*	" "	"
3. Wanting	wanting	wanting	wanting

Optional forms, (1) *dekh°bí*, *dekh°bahál*, *dekh°bahík*; fem. *dekh°báh*[7]. The syllable *gá* may be added to any form. Thus, *dékhab-gá*.

Third Variety—

Form 1.	Form 2	Form 3.	Form 4.
1. *dekh°tiai* [1]	*dekh°tiainh'*	*dekh°tiai* [1]	*dekh°tiainh'*
2. wanting	wanting	"	"
3. *dékhat*,[2] *dekh°tai*	*dekh°tainh'*	*dekh°táh*, *dékhith°* [3]	*dekh°thúnh'* [4]

Optional forms, (1) *dekhitáth*[5]; (2) fem *dékhat'*; (3) fem. *dekh°tih*, *dekh°tik'*; (4) *dekh°thinh'*. The syllable *gá* may be added to any form. Thus *dekh°tiai-gá*.

Imperative, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. *dékhú*, *dekhiai*	*dekhiainh'*	*dékhú*, *dekhiai*	*dekhiainh'*
2. *dékh*, *dékháh* [1]	*dekh°húnh'*	" "	"
3. *dékhau*	*dékhaunh'*	*dékhath°* "	*dekh°thúnh'*

Optional forms, (1) *dékhí*[2] *dekh°hál*, *dékh°hík*; fem. *dékháh*[7]; Prec·tive form, *dekhihá*, be good enough to see; *dékhat jáh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. *dekhitáh*[5], *dekhitiai* [1]	*dekhitiainh'*	*dekhitáh*[5], *dekhitiai* [1]	*dekhitiainh'*
2. *dekhitáh* [2]	*dekhit°húnh'*	" "	"
3. *dekhat*, *dekhitai*	*dekhitainh'*	*dekhitáth'* "	*dekhit°thúnh'* [3]

Optional forms, (1) *dekhití*, (2) *dekhitíh*, *dekhit°hál*, *dekhit°hík*; fem. *dekhitáhí*; (3) *dekhit°thúnh'*. Some people say *dekhatáhí* instead of *dekhitáh*[5], and so throughout.

Present Definite, I am seeing—
Masculine, *dekhait chhí*, or *dekhaichhí*, and so throughout.
The 3rd person singular is commonly *dekhaïchh'*.
Feminine, *dekhait' chhí* or *dekhaichhí*, and so throughout
The verb *thíkáh°* may be substituted for *chhí* throughout.

Imperfect, I was seeing—
Masculine, *dekhait chhaláh*[2] or *dekhaichhaláh*[2], and so throughout.
Feminine, *dekhait' chhaláh*[2] or *dekhaichhaláh*[2], and so throughout.
The verb *rahí* may be substituted for *chhaláh*[2] throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. *dĕkhal, dekh°lai* [1]	*dekh°lainh'* [2]	*dekhal, dekh°lai* [1]	*dekh°lainh'* [2]
2. *dekh°lâh* [2]	*dekh°lahũnh'*		
3. *dekh°lak, dekhal°kai*	*dekh°lakasnh'*	*dekh°lánh', dekh°láth'*	*dekhal°thinh'* [4]

Optional forms, (1) *dekh°láh*[2], *dekh°li, dekh°liai*, the fem. of *dĕkhal* is *dĕkhal'*; (2) *dekh°lẽ, dekh°laĩ, dekh°lahák, dekh°lahík*, fem. *dekh°lĩh'*, or *dekh°líh'*; (3) *dekh°liainh'*; (4) *dekhal°hũnh'*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achh'*, etc., throughout to all persons of the Past. Thus *dĕkhal achh', dekh°lai achh'*, etc., I have seen.
(2) Formed by adding the present of the Auxiliary Verb to *dekh°lẽ*, the Instrumental of the second verbal noun. Thus *dekh°lẽ chhi*, I have seen, and so on.

Pluperfect, I had seen. *dekh°lẽ chhaláh*[2] (or *rahi*), and so on.

C.—Neuter Verb.—*Sũtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.
Simple Present, and Present Conditional, I sleep, (if) I sleep; *sũti*, as in the Transitive Verb.
Future, I shall sleep, *sũtab*, etc., as in the Transitive Verb.
Imperative, Let me sleep, *sũtũ*, as in the Transitive Verb.
Past Conditional, (if) I had slept, *sutsáh*[2], as in the Transitive Verb.
Present Definite, I am sleeping, *sutait chhi*, etc., as in the Transitive Verb.
Imperfect, I was sleeping, *sutait chhaláh*[2], etc., as in the Transitive Verb.

Past, I slept.

Form 1.	Form 2.
1. *sut°li, sut°liai* [1]	*sut°li, sut°liai* [1]
2. *sut°láh* [2]	"
3. *sũtal* [3]	*sut°láh* [4] "

Optional forms, (1) *sut°líh*[2] (2) *sut°lẽ, sut°laĩ, sut°lahák, sut°lahík*; fem. *sut°líh*, or *sut°lĩh'*; (3) *sut°lai*, fem. *sũtal'*; (4) *sut°lanh'*; fem *sut°lĩh, sũt°lĩh'*.

Pluperfect, I had slept, *sutal chhaláh*[2], etc., as in the Perfect

Perfect, I have slept.

First variety.

sut°li achh', etc, after the analogy of Transitive Verbs

Second variety.

Form 1.	Form 2
1. *sũtal chhĩ*	*sũtal chhi*
2 *sũtal chhâh*	" "
3 *sũtal achh'*	*sũtal chhath*

Feminine *sũtal' chhi*, and so on. Any form of the Auxiliary may be used.

D—Verbs whose roots end in *ãb*; *pãeb*, to obtain, first and third forms only given *Present Part., pibait* or *pãit*; *Past Part., pãol*; *Root, pãb.*

Simple present.	Future.	Imperative	Past Conditional.	Past.	Perfect	Pluperfect.
1. *pãbi* or *pãi*	*pãeb, pãob*	*pãũ*	*paitáh*[2]	*paol, paulai*	*pãol achh'* or *pawlẽ chhi*	*paulẽ chhaláh*[2]
2. *pãbâh*	*pasbâh, paubâh*	*pãbâh*	*paitâh*	*paulâh*	..	..
3. { I. *pãlau, pãbau*	*pãet, pãot*	*pãtau, pãbau*	*pãhait*	*paulak*	..	..
{ III. *pãbath'*	*paitâh, paulâh*	*pãbath'*	*paitath'*	*paulanh'*	...	...

These include all causal verbs, the verbs *gãeb*, to sing, and *ãeb*, to come, and all Transitive Verbs with infinitives in *ãeb*, except *khãeb*, to eat. Other Intransitive Verbs whose infinitives end in *ãeb* and *khãeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.
1. *khãi*	*khãeb*	*khaitáh*[2]	*khãel*
2. *khãh*	*khasbâh*	*khaitâh*	*khaitâh*
3. { I. *khãau*	*khãet*	*khãet*	*khailak*
{ III. *khãth'*	*khaitâh*	*khaitith'*	*khailanh*

E.—Irregular Verbs.

yãeb, to go. Past Part., *gẽl.*
karab, to do Past Part., *kasl.*
dharab, to seize, place. Past Part., *dhail*
dẽb, to give Past Part., *dẽl*
lẽb, to take. Past Part., *lẽl.*
hoeb or *haib*, to become. Past Part, *bhẽl.*
marab to die Past Part *mail* or *masal*

MAGAHĪ OR MĀGADHĪ.

Maṇaha dēśa hai kañchana purī,
Dēśa bhalā par bhākhā burī.
Rahalũ Maṇgaha kahalũ 'rē',
Ṭ'ekarā-lā kā marabā rē ?

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?[1]

Name of Dialect.

Magahī or Māgadhī is, properly speaking, the language of the country of Magadha. The Sanskrit name of the dialect is hence Māgadhī, and this name is sometimes used by the educated; but the correct modern name is Magahī.

The ancient kingdom of Magadha.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It contained at different times three famous capital cities. The oldest was Rāja-gṛiha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-gṛiha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-gṛiha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśōka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

[1] *Vide* p. 34 *post*. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Area in which Magahī is spoken.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

Eastern Magahī.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oṛiyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Linguistic Boundaries.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpurī spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpurī spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oṛiyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oṛiyā, and is known as Kuṛumālī, and the other in Western Malda, where it is called Khoṇṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

Number of speakers.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—		
Patna	1,551,362	
Gaya	2,067,877	
Bhagalpur	7,195	
Monghyr	1,019,000	
Palamau	150,000	
Hazaribagh	1,069,000	
Singhbhum	25,867	
Sarai Kalá State	34,815	
Kharsáwán State	987	
TOTAL FOR STANDARD MAGAHĪ		5,926,103
B.—Eastern Magahī—		
Hazaribagh	7,333	
Ranchi	8,000	
Manbhum	111,100[1]	
Kharsáwán State	2,957	
Bamra State	4,194	
Mayúrbhanja State	280	
Malda	180,000	
TOTAL FOR EASTERN MAGAHĪ		313,864
GRAND TOTAL FOR MAGAHĪ		6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

[1] The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahī is the vernacular language.

Name of District.	Number of Speakers.	Remarks.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24-Parganas	19,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,800	
Khulna	900	
Dinājpur	2,900	
Rajshahi	1,100	
Rangpur	900	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Noakhali	64	
Tippera	400	
Cuttack	80	
Puri	180	
Balasore	170	
Ranchi	20,141	Spoken in the North of the District by immigrants from Hazaribagh
Jashpur State	1,500	
Total	231,485	

Table showing the estimated number of speakers of Magahī within the Province of Assam.

Name of District.	Number of Speakers.	Remarks
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrūp	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
Total	33,365	

Note.—Nearly all those are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables:—

Number of people speaking Magahī at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,485
" " " " in Assam	33,365
Total	6,504,817

Character of the language.

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithilī is that the latter has been under the influence of learned Brāhmaṇs for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.[1] To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word '*rē*'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

[1] Compare Athurva-vēda, v, xxii. 14

Magahī Literature.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpīchandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.[1]

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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Written Character.

The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

Pronunciation.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *á*. Thus मार *márá*, beat thou. There is the same confusion of श *sh* and ख *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters ष *ś* and स *s* are both pronounced like the *s* in 'sin.'[2] The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ă*. Thus मारलकइ *măral[a]kai*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahī, and not as ' or " as in Maithilī. A final अ *a* is not usually[3] pronounced in

[1] Calcutta, 1893

[2] *Vide ante*, p 21, for further details.

[3] A final *a* is pronounced in the second person of verbs, as in मार *márá* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

Magahī Grammar.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal^{a}thin*, he (honorific) saw him (honorific), we may have *dekhal^{a}thīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *aï* (or *ai*) *ī* or *in*, and the Object, direct or remote, is in the second person, the *aï* (or *ai*) is changed to *aü* (or *au*), the *ī* to *ū*, and the *in* to *un*. This rule also applies when the *Subject* of the verb is connected indirectly with the second person. Thus, if the subject of a verb is '*his* brother', the termination would be *aï* or *ī*, but if it is '*your* brother,' the termination would be *aü* or *ū*. The letter *ō* is often substituted for *aü*. The following examples illustrate this rule :—

Rām lar^{a}kā-kē mār^{a}l^{a}kaï, Ram beat the child.
Rām toh^{a}rā lar^{a}kā-kē mār^{a}l^{a}kaü, Ram beat *your* child.
Ok^{a}rā gāṛī-mē kaün māl haï, What goods are there in his cart ?
Toh^{a}rā gāṛī-mē kaün māl haü, What goods are there in *your* cart ?
Dekhal^{a}thin, he has seen His Honour.
Dekhal^{a}thun, he has seen *Your* Honour.
Ōkar bhāī āïl^{a}thī haï, his brother has come.
Tōhar bhāī āïl^{a}thū haï, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aï* (or *ai*), *aü* (or *au*), or *ō*, without changing the meaning. Thus, *mār^{a}l^{a}kaï* or *mār^{a}l^{a}kaïk ; mār^{a}l^{a}kaü* or *mār^{a}l^{a}kaük*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see ; *dēkha halũ*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hí*, I am, instead of the very common Maithilí *chhí*.

It should be remembered that the rules of Magahí spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahí Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *aï* to *aü*, *ĩ* to *ũ*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS.

Each has three forms as in Maithili. Thus (short) *ghōṛī*, (long) *ghoṛᵉwā*, (redundant) *ghoraᵘwā*, a horse. | The short form may be weak (as *ghōṛ*), or strong (as *ghōṛā*).

Number. Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghoṛā*, horse, pl. *ghōṛan*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōṛā sab*, the horses; *rājā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ī* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōṛē*, by a horse; *ghōṛī*, in a horse. *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *malid*, *mālid*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sẽ*, *satẽ*, from or by; *lā*, *lēl*, *khātīr*, *lāgī*, for; *mā*, *mẽ*, *mẽ*, in; *k*, *ke*, *kēr*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōṛak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal·ak*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dēkhal*, seeing; oblique form *dekhᵉlā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS.

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.							
Nom.	—	*ham*	*tã*, *tẽ*		*apᵉne*	*ī*	*ū*
Obl.	*mōrā*	*hamᵉra*	*tōrā*	*tohᵉrā*	*apᵉne*	*eh*	*oh*
Gen.	*mōr*, or *mōrā*, (f.) *mōrī*	*hammar*, *hamār*, *hamāre*	*tōr*, *torā*, (f.), *tōrī*	*tūhar*, *tohār*, *tohare*	*apᵉne-ke* *apan*	*ē-kar*, *eh-ke*, etc.	*ō-kar*, *oh-ke*, etc.
Plur.							
Nom.	*hamanī*	*hamᵉranī*	*tohanī*	*tohᵉranī*	*apᵉne sab*	*ī*	*ū*
Obl.	*hamanī*	*hamaranī*	*tohanī*	*tohᵉranī*	*apᵉne sab*	*inh*	*unh*

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	*jē*, *jaun*	*sē*, *taun*	*kē*, *kō*, *kaun*	*kā*, *kī*, *kaũchī*	*kew*, *kōī*, *kāhū*
Obl.	*jeh*	*teh*	*keh*	*kāhe*	*kekaro*, *kaunẽ*
Gen.	*jō-kar*, *jeh-ke*, etc.	*tē-kar*, *teh-ke*, etc.	*kē-kar*, *keh-ke*, etc.		
Plur.					
Nom.	*jē*, *jinhᵉkanī*	*sē*, *tinhᵉkanī*	*kē*, *kinhᵉkanī*	*kī* is peculiar to South-East Patna, *kaũchī* to Gaya	Anything, something, is *kuchhu*, *kuchchho* or *kuchchhaᵉo*, which has no oblique form.
Obl.	*jinh*	*tinh*	*kinh*		

Note.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *hamᵉninh*, *hamᵉranīh*, *hamaranh*. The spelling of these fluctuates. Thus, we find *hamᵉnin*, and so on. From *ī*, we have, *inhanh*, *inhanī*, *ikhᵉnin*, *akhᵉnī*, *ekhᵉnī*, *inhᵉkanhī*, *inhᵉkā*. So also for *ū*, *jē*, *sẽ* and *kẽ*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *kᵉrā*. Thus, *ē-kar*, *ekᵉrā*; *ō-kar*, *okᵉrā*; *jē-kar*, *jekᵉrā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus Dat. sing., *ekᵉrā kē*, and so on.

III.—VERBS.

A.—Auxiliary Verbs & Verbs Substantive.

	Present, I am, etc.				*Past*, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	*hī* [1]	—	*hẽ* [2]	—	*halũ* [1]	—	*halẽ* [2]	—
2	*hẽ* [3]	*hahin* [4]	*há* [5]	*hahun* [6]	*halẽ* [3]	*halᵉhin*	*halá* [4]	*halᵉhun*
3	*hai* [7]	*hahin* [8]	*haĩ* [9]	*haun* [10]	*hal* [5]	*halᵉhin* [6]	*halan* [7]	*halᵉthin* [8]

Optional forms:—

[1] *Hakī*, *hikẽ*; [2] *hia*; [4] *hã*, *hẽ*, *hai*, *hahĩ*, *hakẽ*; fem. *hī*, *hẽ*; [4] *hakio*; [5] *hahū*, *hahō*, *hahẽ*; [6] *hokhun*; [7] *há*, *hẽ hō*, *hã*, *has*, *hakus*, *hahẽ*; [8] *hakhin*; fem. *hakhīn*, *hakhinī*; [9] *hath*, *hathī*; [10] *hathin*; fem. *hathīn*, *hathnī*.

Optional forms:—

[1] *Halī*; [2] *haliai*; [3] *halā*, *halē*, *halᵉhī*, *halā*; fem *halī*, *halẽ*; [4] *haldh*, *halᵉhū*, *halᵉhō*, *halᵉhī*; [5] *halas*, *halᵉhī*; fem. *halī*; [6] *halᵉkhin*; fem. *halᵉkhīn*, *halᵉkhinī*; [7] *halᵉthī*; fem. *halin*; [8] fem. *halᵉthīn*, *halᵉthinī*.

B.—Transitive Verb.—*Dēkhab*, to see. Root, *dēkh*.

Verbal nouns. 1, *dēkhab*, obl not used; 2, *dēkhal*, obl. *dekh°lā*; 3, *dēkh*, obl. *dēkhe*
Participles, Pres. dēkhit, dēkhat, dekhait; fem. *-tī*, obl. *-te*; *Past. dēkhal*; fem. *-li*; obl. *-le*.
Conjunctive Participle, dēkh ke or *dēkh kar*.

Simple Present, I see, etc. *Present Conditional*, (if) I see, etc. *Past*. I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	*dēkhũ* [1]	——	*dēkhī* [2]	——	*dekh°lũ* [1]	——	*dekh°lī* [2]	——
2	*dēkh* [3]	*dekh°hin*	*dēkhā* [4]	*dekh°hun*	*dekh°lẽ* [5]	*dekhal°hin*	*dekh°lā* [4]	*dekhal°hun*
3	*dekhai* [6]	*dekh°hin* [6]	*dēkhath* [7]	*dekh°thin* [8]	*dekh°lak* [9]	*dekhal°kan* [6]	*dekhal°thi*	*dekhal°thin* [7]

Optional forms:—

[1] *dēkhī*; [2] *dekhiai*; [3] *dēkhẽ*, *dēkhī*, *dēkhī*, *dēkh°hĩ*; fem., *dēkhī*, *dēkhī*, *dēkhẽ*, *dēkhũ*; [4] *dēkhdā*, *dekh°hā*, *dekh°hō*, *dekh°hẽ*; [5] *dēkhē*, *dēkhas*; *dekh°khin*; fem. *dekh°khin*, *dekh°khinī*; [7] *dēkhī*, *dekh°thi*; *dēkhin*, *dekh°thin*; fem., *dekh°thin*, *dekh°thinī*.

Optional forms:—

[1] *dekh°lī*, [2] *dekh°liai*; [3] *dekh°lẽ*, *dekh°lā*, *dekhal°hĩ*; fem. *dekli*, *dekh°lī*, *dekh°lũ*; [4] *dekh°ldh*, *dekhal°hā*, *dekhal°hō*, *dekhal°hẽ*; [5] *dekh°kai*, *dekhal°kas*; fem *dekh°li*, [6] *dekh°lan*, *dekhal°khin*; fem., *dekh°lin*, *dekhal°kin*, *dekhal°khin*, *dekhal°khini*; [7] *dekhal°hin*, *dekhal°kathin*; fem., *dekhal°thin*, *dekhal°thini*.

Future, I shall see.—Two varieties.

Variety I—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	*dēkhab*[1]	——	*dekh°bai*	——	Wanting	Wanting	Wanting	Wanting
2	*dekh°bẽ*[2]	*dekhab°hin*	*dekh°bā*[3]	*dekhab°hun*	Wanting	Wanting	*dekhihā*[4]	Wanting
3	Wanting	Wanting	Wanting	Wanting	*dēkhī* / *dēkhat*[5]	*dekhat°hin*[3]	*dekhihẽ* / *dekh°tan*[4]	*dekhat°thin*[5]

Optional forms:—

[1] *dekh°bỗ*, *dekh°baũ*; fem. *dekh°bi*; [2] *dekh°bā*, *dekh°bē*, *dekhabā*, *dekhab°hẽ*; fem. *dekh°bī*, *dekh°bỗ*, *dekh°bũ*; [3] *dekh°bdh*, *dekhab°hũ*, *-hō*, *-hẽ*;

Optional forms.—

[1] *dekhihdh*; [2] *dekh°tai*; [3] *dekh°hin*, *dekh°khin*; fem. *dekh°khin*, *dekh°khani*, [4] *dekhat°thi*; fem. *dekh°tin*; [5] fem *dekhat°thin*, *dekhat°thinī*.

The *Imperative* is the same as the Simple Present. Precative Forms are *dekhab°hũ*, *dekhihā*, and *dēkhī*.

Past Conditional, (if) I have seen, etc.

	Form I	Form II	Form III	Form IV
1	*dekhaitũ* [1]	——	*dekhaitī*	——
2	*dekhaitẽ*	*dekhait°hin*	*dekhaitā*	*dekhait°hun.*
3	*dekhait*	*dekhait°hin*	*dekhaitan*	*dekhait°thin.*

Present Indefinite, I see, *dēkha hī* or *dēkhe hī*, and so throughout, conjugating the Auxiliary Verb.
Past Indefinite, I saw; *dēkha halũ*, or *dēkhe halũ*, and so throughout.
Present Definite, I am seeing, *dekhait* (*dēkhit* or *dēkhat*) *hī*, and so throughout.
Imperfect, I was seeing; *dekhait* (etc) *halũ* and so throughout.

[1] Or *dekh°tũ*, or *dekhitũ*, and so throughout. The word *hal* may be added throughout. Thus *dekhaitũ hal*. Optional forms as in the Past of the Auxiliary.

Perfect, I have seen, formed by adding *hai*, *hẽ*, *ha*, or *hā* to the Past. Thus, *dekh°tũ hai*. I have seen. *Pluperfect*, I had seen, similarly formed by adding *hal* or *halai*. Thus *dekh°lī hal*, I had seen.

C.—Neuter Verbs.—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *halũ* not that of *dekh°tũ* Thus 3, Form I. *giral*, he fell. So *gir°tũ hai*, I have fallen.

D.—Verbs whose roots end in *ā*; *pāeb*, to obtain. *Pres. Part., pāwat. pāit.*

	Simple Pres.	Future.	Past.	Past Conditional.
1	*pāĩ* or *pāwĩ*	*pāeb*	*paulũ* or *pailũ*	*pautũ* or *paitũ*
2	*pāwā*	*paibā* or *pābā*	*paulā* or *pailā*	*pautā* or *paitā*
3	*pāwath*	*pāi*, *pāit*	*paulak* or *pailak*	*pāwat* or *pāit*

Forms containing *au*, like *paulũ*, *pautũ*, are only used in the case of transitive verbs, except *khāeb*, to eat, which does not use such forms. They are never used in the east of the Magahi tract

E. Irregular Verbs.

Jāeb, to go; Past Part., *gēl.*
Karab, to do; „ *kail.*
Marab, to die; „ *mail* or *mūl*
Dēb to give; „ *dēl* or *dihal.*
Lēb, to take; „ *lēl* or *lihal.*
Hōeb, to become; „ *hōl*, *hōil* to *bhēl.*

BHOJPURI.

Lāṭhī-mẽ guṇa bahuta haĩ, sadā rākhiẖā saṅga,
Naddī nāra agāha jala, tahã bachāwai aṅga.

Tahã bachāwai aṅga, jhapaṭa kuttō-kē mārai :
Dushmana dāwāgira, hōe tina-hũ-kē jhārai.
Kaha Giri-dhara Kabi-rāya, bāta bāḍhẖā yaha gāṭhī,
Saba hathyāra-kē chhāṛi hāṭha-mẽ rākhā lāṭhī.

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !
Keep a Stick with you alway—
Night and day, well or sick.

When a river you must cross,
If you'd save your life from loss,
Have a stout Stick in your hand,
It will guide you safe to land.

When the angry dogs assail,
Sturdy Stick will never fail.
Stick will stretch each yelping hound
On the ground.

If an enemy you see,
Stick will your protector be.
Sturdy Stick will fall like lead
On your foeman's wicked head.

Well doth poet Girdhar say
(Keep it carefully in mind)
'Other weapons leave behind,
Have a Stick with you alway.'

Name of the dialect.

jpurī, or, if the word were strictly transliterated, Bhoj'purī,[1] is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh'sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bihār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The Bhojpur Country.

Area covered by the dialect.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

[1] The word Bhojpurī has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj'purī.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

The language boundaries.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western. North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattīsgaṛhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattīsgaṛhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Bāghēlī of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

Bhojpurī compared with the other Bihārī dialects.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the '*o* in *hot*' colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

Pronunciation compared.

but which is always pronounced like the *aw* in *awl*.[1] This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *á* and the clear-cut sound of the common *a* is so very marked, and the drawled *á* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

Declension and conjugation compared.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Sub-dialects.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities. The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṭ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bāṛē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

[1] This is the sound which I transliterate by *á*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.[1]

Western Bhojpurī also known as Pūrbī.

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term 'Western Bhojpurī,' which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

Standard Bhojpurī and Western Bhojpurī compared.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kaĕ*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tũh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *háwĕ̃*, I am, of the East has become *haũ* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the 'tone-colour' of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailĕ̃* for 'I did'. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kailī*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aĕ̃*. The above are only the most noteworthy points of difference between the two main forms of Bhōjpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

Nagpuriā.

The Nagpuriā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattīsgarhī of the east of the Central Provinces.

[1] For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadrī and is called by the Muṇḍa tribes of Chota Nagpur 'Dikkū Kājī.'

Madhēsī.

The Madhēsī of Champaran is the language of the '*Madhya-dēśa*,' or 'Middle country,' between the Maithilī of Tirhut and the Bhojpurī of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpurī.

Thārū Bhojpurī.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpurī, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpurī, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpurī is spoken is shown in the map facing page 1.

Number of speakers.

The following are the figures which show the number of speakers of Bhojpurī within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard		4,324,293
Northern Standard, *viz.*:—		
Dialect of Saran	1,504,500	
Gorakhpurī	1,307,500[1]	
Sarwariā	3,353,151[1]	
TOTAL		6,165,151
Western Dialect		3,939,500
Nagpuriā		594,257
Madhēsī		1,714,036
Thārū Bhojpurī		39,700
TOTAL		16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpurī speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpurī at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithilī, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpurī, but who live in parts of India where Bhojpurī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

[1] Include some speakers of Thārū Bhojpurī and Domrā.

Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

Name of District.	Number of Speakers.	Remarks
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24-Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinajpur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Noakhali	162	
Tippera	2,200	
Bhagalpur	7 406	
Cuttack	350	
Puri	340	
Balasore	920	
Jashpur State	200	
TOTAL	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	Remarks
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL	65,730*	* Nearly all these are tea-garden coolies

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home	20,000,000
" " " " elsewhere in the Lower Provinces	346,878
" " " " in Assam	65,730
Total	20,412,608

Bhojpurī Literature.

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

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A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbī, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and **Poorbeea**, ss. Hind. *Pūrab*, *Pūrb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEEA (*pūrbiyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patxiah .....resolved to follow Xerchan (Sher Khan) and try his fortune against him nd they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives all PURBA. ....." *Barros*, IV. IX. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two ery large provinces within it, PURB and Patan, the one lying on the East, the other on the West side of the river" *erry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUROP ....." *Thevenot*, v. 197.

1881. "".....My lands were taken away,

And the Company gave me a pension of just eight annas a day,

And the POORBEAHS swaggered about our streets as if they had done it all ..... ".

Attar Singh loquitur, by '*Sowar*,' in an Indian paper, the name and date lost.

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Written Character.

The character in general use in writing Bhojpurī is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Pronunciation.

There is a marked difference between the pronunciation of Bhojpurī and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpurī, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpurī, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ˋ over the consonant containing this vowel. Others write ˋ after it. Others write : after it, and others repeat the letter अ *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखाॅलॅ; by others देखाऽलऽ; by others देखा:ल:; and by others देखअलअ. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ă*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpurī. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The **Rule of the Short Antepenultimate** occurs in Bhojpurī as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ă*. Thus, the third person Past of *mārnā*, to strike, is *mar"las*, he beat, not *măr"las*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpurī, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small " above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpurī Grammar.

Bhojpurī Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpurī, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpurī has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dèkhữ-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhữ-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhi*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṭĩ*, *bāṛĩ*, or *bāṅĩ*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three *forms* as in Maithili. Thus (short) *ghōṛā*, (long) *ghoṛ*ieā*, (redundant) *ghoṛauā*. The long form sometimes ends in *ī* instead of *ā*. Thus, *ghoṛ*iē* All these forms may have their termination nasalised. Thus *ghoṛ*iẽ*. The short form may be weak (as *ghōṛ*) or strong (as *ghōṛā*).

Number.—Plural is formed by adding *ni*, *nā*, or *n*, and shortening a preceding long vowel. Thus *ghōṛā*, horse, *ghoṛani*, *ghōṛanā*, or *ghōṛan*, horses; *ghar*, a house, pl *gharani*, *gharanā* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *lōg*, people. Thus *ghōṛā sabh*; *rājā lōg*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ẽ* and *ẽ* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōṛẽ*, by a horse; *ghōṛẽ*, on a horse: *phal*, a fruit, *phalẽ*, *phalẽ* *mālī*, a gardener; *malẽ*, *malẽ*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kẽ*, to (also used as a sign of the accusative), *sẽ*, *tẽ*, *santẽ* or *kar*e*tẽ*, by; *khātir*, *lāg*, *lā*, for; *sẽ*, *tẽ*, from; *k*, *ke*, *kā*, of; *mẽ*, *mã̃*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōṛak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā* Thus *rājā-ke mandir*, the king's palace; but *rājā-kā mandir-mẽ*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *al* have an oblique form in *lẽ* Thus *dēkhal*, seeing; *dekh*tā-mẽ*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing, *dekhe-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	*mẽ*	*ham*	*tã̃* or *tẽ̃*	*tẽ̃* or *tī*	*raunẽ̃*, *rawã̃*, *raurī*	*ap*ne*	*ī*, *ihe*, *ihã̃*	*ū*, *ó*
Obl.	*moh*i* or *mo*	*ham*hi-lā*	*toh*i* or *tō*	*toh*pā*	as nom	*ap*nā*	*ehi*, *ehẽ*, *ihã̃*	*ohi*, *oh*, *ō*, *uhã̃*
Gen.	*mōr*, *mōre*	*ham*rī*, *ham*re*	*tōr*, *tōre*	*toh*r*, *toh*re*	*rāur*, *raure*	*apan*, *appan*, or *ap*ne*.	*eh*-ke*	*oh*-ke*
Plur. Nom.	*ham*hi-kī*-*kā*	*ham*ran*	*toh*hi-kī*-*kā*	*toh*ran*	*raurān*, *rauan*	*ap*naun*	*inh*-kā*	*unh*-kā*
Obl.	*ham*nī*	*ham*ran*	*toh*nī*	*toh*ran*	Ditto.	*ap*naun*	*inh*	*unh*

	Who	He, that	Who?	What (thing).	Any one, some one
Sing. Nom.	*jẽ*, *jawan*, *jaun*	*sẽ*, *tẽ*, *tawan*, *taun*	*kẽ*, *kawan*, *kaun*	*kī*	*kaū*, *kēhu*, *kaunō*
Obl.	*jeh*, *jaunā*	*teh*, *taunā*	*keh*, *kaunā*	*kā*, *kāhe*, *kethī*	*keū*, *kehū*, *kaunō*
Gen.	*jeh*-ke*, *jē*-kar*, *jek*re*	*teh*-ka*, *tē*-kar*, *tek*re*	*keh*-ke*, *kē*-kar*, *kek*re*	*kī*-ke*, *kāhe*-ke*, *kethi*-ke*	*kek*ro*, *kathiyo* *kek*re*
Plur.					
Nom.	*jinh*-kī*, *jawan*, *jaun*	*tinh*-ka*, *tawan*, *taun*	*kinh*-kī*, *kawan*, *kaun*	Anything, something, is *kachhu*, *kuchchho*	
Obl.	*inh*	*inh*	*kinh*	or *kuchhno*. Declined like a substantive	
Gen.	*jinh*-ke*	*tinh*-ke*	*kinh*-ke*		

An optional form of the oblique singular of *ū*, is *wāhi*; of *jē*, *jāhi*; of *tẽ*, *tāhi*; of *kẽ*, *kāhi*. For *teh*, we can substitute *tehi* or *tẽ*, for *oh*, *ohi* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above The following are those of *i*. The others can be formed by analogy. *Eh*ran*, *inhan*, *inhanh*, *inh*nī*; so *ok*nī*, *unhan*, etc.; *jek*nī*, etc. The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōrī*, *ham*rī*, and so on

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham*rā*, *tōrā*, *toh*rā*; so also *ek*rā*, *ok*rā*, *jek*rā*, *tek*rā* and *kek*rā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sẽ* from me, *ek*rā-sẽ*, from this, and so on. In the plural they become *ham*ran*, *toh*ran*, *ek*ran*, etc., thus *ham*ran-sẽ*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sá* may be added to the second or third person to show the plural number or respect. Thus *dékhá-lá-sá*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(*baṛ*$\tilde{ẽ}$)	—	*baṛ*$\tilde{ẽ}$ or *bã*$\tilde{ẽ}$	*bãṛyũ*	(*hâwõ*$\tilde{ẽ}$)	—	*hâwĩ*, *hâĩ*	*hâuyũ*
2	*bãṛ*, *bãṛẽ*, *baṛasi*, *bãṛas*	*bãṛsa*	*bãṛá*, *bãṛâh*	*bãṛũ*	*hâwẽ*, *hâwasi*, etc.	*hâwsa*	*hâuâ*, *hâwâh*	*hâú*
3	*hã*, *bãṛẽ*, *hãṛa*, *bãṛõ*, *barasi*, *haṛasu*, *bãṛas*	—	*bãṛan*	*bãṛin*	*hâ*, *hâwẽ*, *hâwasi*, *hâwas*	—	*hâwan*	*hâwin*

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem	Masc.	Fem.	Masc.	Fem	Masc	Fem.
1	(*rah*^{h}*lõ*$\tilde{ẽ}$)	—	*rah*^{h}*lĩ*	*rah*^{h}*lyũ*	(*rahõ*$\tilde{ẽ}$)	—	*rahĩ*	*rahyũ*
2	*rah*^{h}*lẽ* *rah*^{h}*las*	*rah*^{h}*li* *rah*^{h}*lis*	*rah*^{h}*lá* *rah*^{h}*lâh*	*rah*^{h}*lũ*	*rahẽ* *rahas*	*rahi* *rahis*	*rahâ*, *rahâh*	*rahu*
3	*rahal*, *rah*^{h}*lẽ*, *rah*^{h}*lasi*, *rah*^{h}*las*	*rah*^{h}*li*	*rah*^{h}*lan*	*rah*^{h}*lin*	*rahẽ* *rahasi*, *rahas*	*rahi*	*rahan*	*rahin*

Sometimes the *h*^{h} is dropped. Thus *ralẽ*, I was.

The Strong Verb Substantive is *hõkhal*, to become, conjugated regularly.

The Negative Verb Substantive is *nahĩkhẽ* or *naskhẽ*, I am not, conjugated regularly, but only in the present tense.

B.—Finite Verb—

Verbal Nouns.— (1) *dēkh*, obl., *dēkhe*; (2) *dēkhal* (infinitive), obl., *dekh*ʰ*lā*, (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing'.

Participles.—Pres. *dēkhat, dēkhit, dekhait*; Fem., *dekh*ʰ*ti*, etc.; obl., *dekh*ʰ*tā*, etc. Past. *dēkhal*; Fem., *dekh*ʰ*li*; obl. *dekh*ʰ*lā*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

Simple Present.—I see, etc.; and Present Conditional (if) I see, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	(*dēkhõ*)	—	*dēkhī*	*dēkhyū*
2	*dēkh, dēkhē dekhasi, dēkhas*	*dēkhis*	*dēkhá dēkháh*	*dēkhū*
3	*dēkhē, dēkha, dēkhõ, dekhavi, dekhavu, dēkhas*	—	*dēkhan dekhani*	*dēkhin*

Present Indicative, I see, etc, I shall see, etc.

	Sing.		Plur.	
	Masc	Fem.	Masc.	Fem.
1	(*dēkhá-lõ*)	—	*dēkhī-lī dēkhī-lē*	*dēkhá-lyū*
2	*dēkhá-lē dēkho-lē*	*dēkhá-lisi*	*dēkhá-lā(h) dēkho-lā(h)*	*dēkhá-lū*
3	*dēkhá-lā dēkhe-lā*	*dēkhá-li*	*dekhō-lē, -lan, -lani dēkhe-lē, -lan, -lani*	*dēkhā-lin*

Past, I saw, etc

	Sing.		Plur.	
	Masc.	Fem.	Masc	Fem
1	(*dekh*ʰ*lõ*)	—	*dekh*ʰ*lī*	*dekh*ʰ*lyū*
2	*dekh*ʰ*lē dekh*ʰ*las*	*dekh*ʰ*li dekh*ʰ*lis*	*dekh*ʰ*lā(h)*	*dekh*ʰ*lū*
3	*dekh*ʰ*lē dekh*ʰ*las dekh*ʰ*lasi*	*dekh*ʰ*li*	*dekh*ʰ*lan dekh*ʰ*lani*	*dekh*ʰ*lin*

Future, I shall see, etc

	Sing		Plur.	
	Masc,	Fem	Masc	Fem.
1	(*dekh*ʰ*bõ*) (*dekh*ʰ*bau*)	—	*dēkhab, dekh*ʰ*bī dekhihā*	*dēkhib, dekhibs*
2	*dekh*ʰ*bē dekh*ʰ*las*	*dekh*ʰ*bi dekh*ʰ*bis*	*dekh*ʰ*bā(h)*	*dekh*ʰ*bū*
3	*dēkhī*	—	*dekhihē dekhihen*	—

Past Conditional, I had seen, etc

	Sing.		Plur	
	Masc.	Fem	Masc.	Fem.
1	(*dekh*ʰ*t*[1])	—	*dekh*ʰ*tī*	*dekh*ʰ*tyū*
2	*dekh*ʰ*tē dekh*ʰ*tas*	*dekh*ʰ*ti dekh*ʰ*tis*	*dekh*ʰ*tā(h)*	*dekh*ʰ*tū*
3	*dēkhat, dēkhit dekh*ʰ*tē dekh*ʰ*tas dekh*ʰ*tasi*	*dekh*ʰ*ti*	*dekh*ʰ*tan dekh*ʰ*tani*	*dekh*ʰ*tin*

[1] or *dekhitī*, and so throughout

The *Imperative* is the same as the Simple Present. *Precative Forms* are, singular, *dekhihē, dēkhū, dekh*ʰ*bā*, Plural, *dekhihā, dekhihau, dēkhī, dekh*ʰ*bā*.

Present Definite. I am seeing, *dēkhat bāṇī*, and so on Contracted form *dekh*ʰ*tāṇī*, or *dekh*ʰ*tārī* and so on. The participle does not change for gender or number.

Imperfect. I was seeing, *dēkhat rah*ʰ*tī*, or *dēkhat rahī*, and so on. The participle does not change for gender or number.

Perfect, *I have seen*, formed by adding *hã* or *kā* to the Past. *hã* is used in the first and third persons plural, and *kā* in the second person, and in the third person singular. Thus *dekh*ʰ*lī hã*, I have seen *dekh*ʰ*lā kā*, you have seen. *Hã* may be substituted for *hã* and *hā* for *kā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb Thus, *dekh°lẽ bãnî*, I have seen, *dekh°lẽ bãṛâ*, you have seen, and so on.

Pluperfect, I had seen, *dekh°lẽ rah°lî* or *rahî* and so on. The syllable *hâ* may be added. Thus, *dekh°lẽ rah°lî hâ* In the second person, and in the third person singular, *hâ* is used instead of *hã̂*

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir°lá* and *gir°las*, we may have also *giral* (fem. *gir°li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used Thus, *giral bãnî*, not *gir°lá bãnî*, I have fallen In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir°lẽ rah°lî* or *rahî*, I had fallen

D. -Verbs whose roots end in *âw* and *â*—

Those in *âw* are all transitive verbs, except the neuter verb *gâw*, sing.

Example,—*pâwal*, to obtain ; Pres. Part , *pâwat, pâwt, pâṭ* ; Past Part., *pâwal*

	Simple Pres.		Pres. Ind.		Past		Future.		Past Conditional	
	Sing Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing Masc.	Plur. Masc	Sing Masc.	Plur Masc.
1	*pâ5̃*	*pâĩ*	*pâwe-lõ̃*	*pâi-lâ*	*paulõ̃*	*paulĩ*	*paibõ̃*	*pâib*	*pautõ̃*	*pautĩ*
2	*pâwẽ*	*pâwâ*	*pâwe-lẽ*	*pâwe-lâ*	*paulẽ*	*paulâ*	*paibẽ*	*paiba*	*pautâ*	*pauta*
3	*pâwas*	*pâwan*	*pâi-lâ*	*pâwe-lẽ*	*paulas*	*paulan*	*pâi*	*paihî*	*pâiṭ* or *pawal*	*pautan*

Those in *â* are all neuter verbs, except the active verb *khâ*, eat.

Example,—*khâil*, to eat , Pres. Part., *khâit* or *khât* , Past Part., *khâil*

	Simple Pres.		Pres Ind		Past.		Future		Past Conditional	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing Masc.	Plur. Masc
1	*khâ5̃*	*khâĩ*	*khâ-lõ̃*	*khâi-lâ*	*khailõ̃*	*khailĩ*	*khaibõ̃*	*khâib*	*khaitõ̃*	*khaitĩ*
2	*khâwẽ*	*khâwâ*	*khâ lẽ*	*khâ-lâ*	*khailẽ*	*khailâ*	*khaibẽ*	*khaibâ*	*khaitẽ*	*khaitâ*
3	*khâwas*	*khâwan*	*khâ-lâ*	*khâ-lẽ*	*khailas*	*khailan*	*khâi*	*khaihî*	*khâit*	*khaitan*

A neuter verb, such as *aghâ*, be satiated, would make its 3rd sg. past optionally *aghâil* The verb *âw*, come, is treated as a verb in *âw* in the Present Indicative (*awe-lâ*), he comes, and the Preterite Conditional (*autî*, (if) I had come). In the other tenses, it is treated as a verb in *a* Thus *aiṭî*, I came ; *âil*, he came.

E.—Irregular Verbs—

karal, to do ,	Past Part.	*karal* or *kail*, Conj. Part *ke* or *kâ*
dharal, to place, seize ,	„	*dharal* or *dhail*, „ *dhai* or *dhâ*
mar, to die ;	„	*maral* or *mûal*, Pres Part , *marat* or *mûat*
jâil, to go ,	„	*gail*.
dêl, to give ,	„	*dihal* or *dêl*.
lêl, to take ;	„	*lihal* or *lêl*.
hôal, to become ;	„	*bhail*.

F.- Causal Voice, formed by adding *âw* to root. Thus *dekhâwi-lâ*, I cause to see. The double causal adds *°wâw*

G —Potential Passive Voice, formed by adding *â* to the root. Thus *dekhâi lâ*, I can be seen.

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiyā by people in other parts of India. It is called Maithilī by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhmaṇs muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithilī. It is spoken in its greatest purity by Maithil Brāhmaṇs, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithilī is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithilī is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithilī, but the Brāhmaṇs of that District, especially those living to the west on the Supaul border, speak pure Standard Maithilī.

The following is the estimated population speaking both varieties of Standard Maithilī :—

Name of District.	Number of Speakers.
Darbhanga	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithilī in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithilī, and the remaining 200,000 the Chhikā-chhikī Bōlī of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithilī and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithilī and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILÍ.

Name of District.	Number of Speakers.
Darbhanga	1,460,000
Bhagalpur	456,800
Purnea Brāhmans	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILÍ.

Name of District.	Number of Speakers.
Darbhanga	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

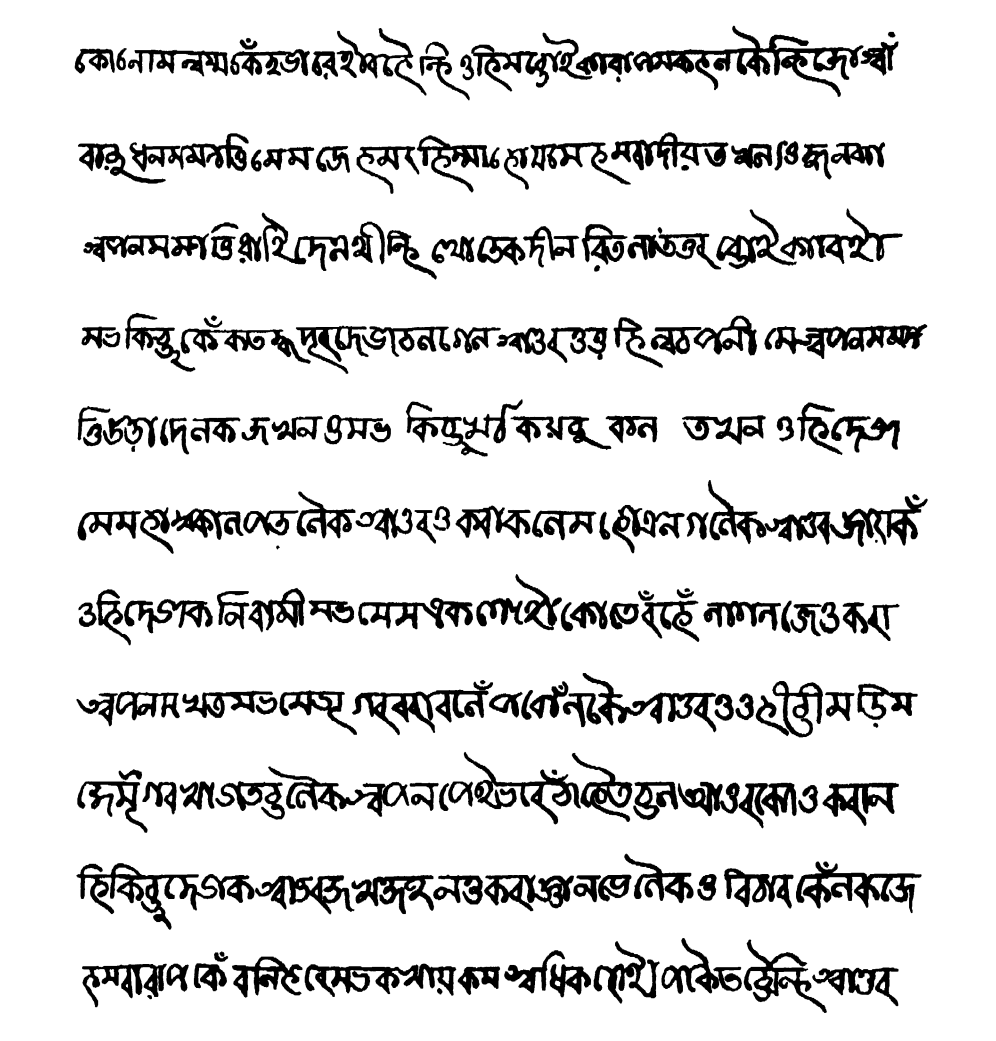
The following specimen is in the pure Maithilī dialect used by the Tirhutia Brāhmans and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhmaṇs, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhmans, and that other higher class people use the Kaithī character :—

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÁRÍ.

MAITHILÍ DIALECT (MAITHILÍ CHARACTER, AS USED BY BRÁHMANS).

(DARBHANGA DISTRICT.)



হমছষমমহেঁ হমঅপনা বাপকনস জাএর স্বাওবহুনকামকহা বহি
জেখোঁবারু হমধর্ম্মকবিরুদ্ধ স্বাওবস্বপনেক ভয়ঘক্ষ পাপ কয়
নস্বাবু হমকেবিস্বপনেকবহোকহাবক যো গানহিঁ হমবাস্বপন
বনিহারজেঁ কাবাখনজাও তখনওতঁহনস্বাওবস্বপনা বাপকমমী
পবননপনুজখনওকাকেহি বুনকীওকরকপওকস্বাদামিকেঁ দয়াকে
নথীকি স্বাওবদীতিকেঁওকরাবাসেনপাহি কেঁওকরাবু ঘাঁনেনথী কি
বেহাবনকাকহাঁকে কি জেখোঁবারু হমধর্মকবিরুদ্ধ স্বাওবস্বপনেকস্ব
ঘক্ষপাপকযনস্বাবু হমকেবিস্বপনকবেহোক হাবক যোগনহিঁ
পব নুবাপস্বপনা নোকামেডমকরনথী কি জেমডমডতমরঘুরগর
কেঁলিকপহিবেহস্বাওবহিনকা হাথমেঁ ঔবাপাত বামপনহীপ হিরাকুবা
অহমবাননাকনিখাড়া স্বাওবস্বানন্দ করী কি ওকত ভাকেমবেহোস্বজানবুনসে
কোবিজিতনস্বাবু হেতাত নহু নমোফেবিভহনস্বাবু স্বাওবতখন ও নেক
নিস্বানকবেনঁ জনাহ

ওকজেঠবেহোখেতমেবুনেকজখনও থকমমীপক্ষবন তখনওরাজা
স্বাওবনাবকভাদ মননক স্বাওবস্বপনামেবকমত নেমতককেঁস্বপ

নানাপরজা কেঁপরুনকৈকজেওকীমিকৈকওস্কনকামকহনকৈ
হিজেস্বপানবওগগআপনবুমিস্বাওবস্বপানকরাপে রতসে
র কয়নহিস্বরুবিথ হেতকীস্কনকাবেগনিরোগপাওনস্রবিপরন্তুও
ক্রোধকেঁডীতনহিগেনাহ ঐহেতস্কনকরাপবাহরস্বারি স্কনকা
বুসারেঁনগনাহওরাপাকেঁডতরহদনহিজে দেখুহুমএতেক বষমঁ
স্বপানকসেবাকরেঁডীস্বাওবকহিওস্বপানকস্বাভাতলহনহিঁ
কেঁনস্বাওবস্বপানেহস্বাকহিওরাগাবানহিদনজেহুমস্বপনা
মিসড কমস্কীস্বানন্দ করিতস্কপরন্তু স্বপনেকভারেযেজোর
যাজেবওমাস্তকমস্কী-স্বপনেকমমনহি খাপেনস্বরুজহিস্বা
ওনস্বপনওকমানিমিও রতউঁসেবকবনস্বরি রাপ স্কনকাক
হনথীহিজোহেরানক জোসদাহমবেমহবুস্বাওরাজকিন্তু
হমস্বস্বরুসেতাহরমিকস্কপরন্তু স্বানন্দ কখন হাস্কীতহেঁ
বঠিতবুন কীযকতভাতেহবভাগ্যমজানবুনফেরিজীতনস্ব
ধুহেমাননবুনফেরিভেইনস্বরি=

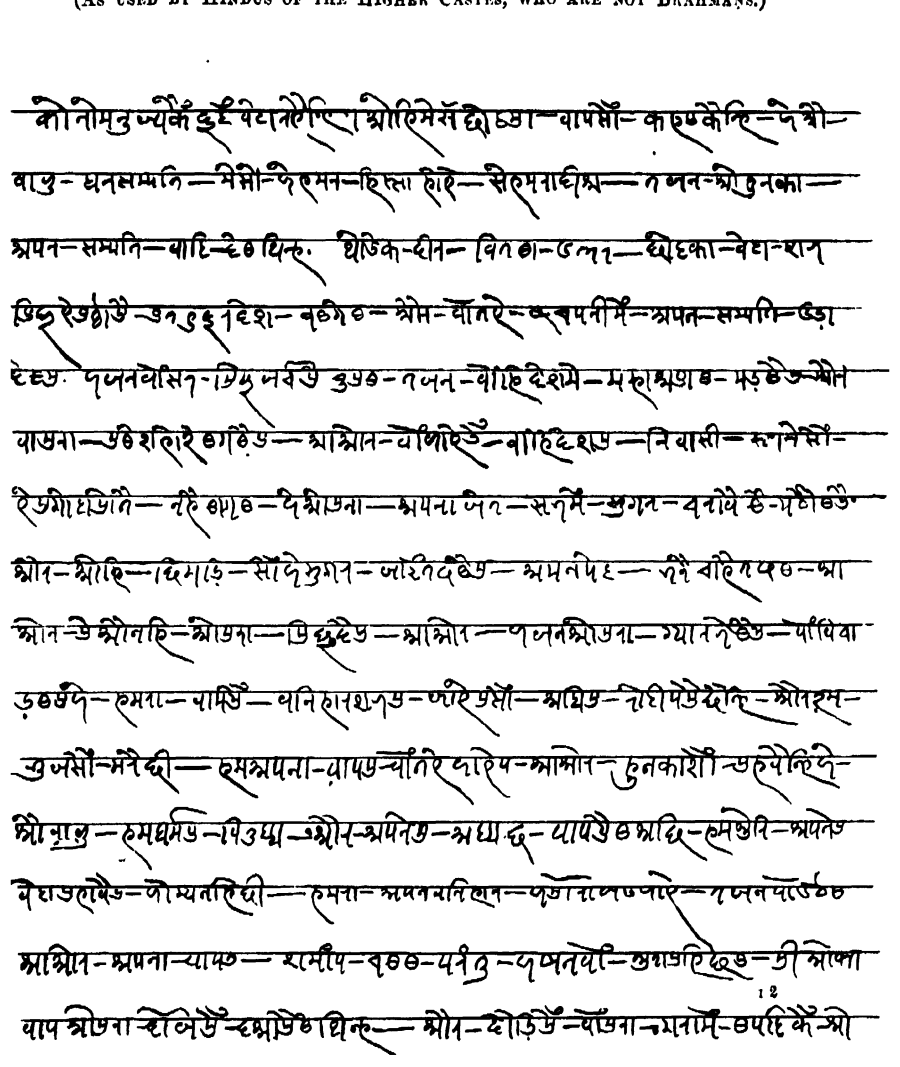
[No. I.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÁRÍ.

MAITHILÍ DIALECT, KAITHÍ CHARACTER. (DARBHANGA DISTRICT.)

(AS USED BY HINDÚS OF THE HIGHER CASTES, WHO ARE NOT BRÁHMANS.)



1 2

उनका तुम्हारे अधीन—चेतन्य उन्हें कि—दे—श्रीवास—हम घर्षित विद्युत—श्रीवस्त्र
पने का अभ्यस्त छ पायल्वेत आहि—हम सेनि—अपने—चेष्टा रोकेन—दोष नहि की—
परीक्षा—आपना—नौकर—शान शौं—अहंकार—शान शौं उल्लास—वस्त्र—माल्ते—
हिनका—पहिनाए—आश्रीत हिन्ता—लाघर्म—श्रेष्ठी—आश्रीत—परेशर्म—मनकी महिनाए
आश्रीत—हमना उन्हीं कि—आई—श्री—आनन्द—उनी—छिप्रेजनी—ईहसनेया—दुई
छ्ह सेनि—दिए छ—यदि—केनारेछ्छ—सेनेनि—नेहछ आहि—आमान—राजन—श्रेणी
नौकि आनन्द—उने—अगहार—श्रीजन देखेया—जिनौं छ्छेन—जलन—श्रीयान—समीप
पहुंचछ—राजन रौं वादा—श्रीत—नावड सर्व—तुनछ—आश्रीत—अपना—मिलछ—
आमौंसी—देखें अपनाछ्ग—पकाउँ—छ्छ छेन—दि ईडीग्रहिछ—श्रीतुलसीश्रीछ्छ तुलसी
दे—अपनेछ—नौहि—आरेछ छ्यि—आश्रीत—अधीनछ—याप—पढ़ाउ तमछ—ऐसी नौकि
आहि पर्वतनौं श्रीघछ—गीत—नहि गेछाह—एक तुलकाबाय—याल्ले आहि
तुलसा—तुहारे—अपछाह—श्रीयाएछ—उनादिछ थिक—दे देखु—हमरे गेछ—पढ़ा
नौं—अपनेछ—देखाउ देही—आश्रीत छ हिसी—अपने—छआश्रीत—उठें घन—नहि छेछ—
आश्रीत—अपने—हमना छहिसी—छागनौना हिछेछ—दे हम अपना—मित्र सन्छ—छीआन
न्द उनिगछ—पर्वत अपनेछ ईदेखा—दे देखा—स्तब्ध संग—अपनेछ—समाधि—आयेछ
आहि, देनि—आरेछ—अपने—श्रोता—निमित्त—पढ़ाउ तमछेछ—आहि—याप तुलसा
अहंकारीछ—याछ छनौ—सदा—हमना—सौंघ—आश्रीत—दे छिछ्—हुस—आहि—
नौछन—थिछ छ—यर्वत—आनन्द छ्यि—हछिनि—देखु—एकीछ्छ—छिश्रेछनौ—
ईनौछन—नौहि—दुई छ्छ—सेनि छिछ—आहि—छोरेछछ्छ—छेनि नेछ आहि

[No. I.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kẽ dui bēṭā rahainh'. Oh'-sã chhoṭ'kā
A-certain man-to two sons were. Them-from the-younger
bāp-sã kahal'kainh', jē, 'au bābū, dhan-sampatt'-mẽ-sã jē
the-father-to said, that, 'O Father, the-property-in-from which
hamar hissā hòy, sō ham'rā diyâ.' Takhan o
my share may-be, that to-me be-good-enough-to-give.' Then he
hun'kā apan sampatt' bã̃ṭ' del'thīnh'. Thōṛek din
to-them his-own property having-divided gave. A-few days
bit'lā-uttar chhoṭ'kā bēṭā sabh-kichh"-kẽ (ekatthā kāī),
on-passing-after the-young son everything (together having-made),
katah' dūr dēs chal-gēl; āor ōtah' luch'panī-mẽ apan
somewhere far country departing-went; and there debauchery-in his-own
sampatt' uṛā-dēlak. Jakhan ō sabh-kichh" kharch kāī
property (he)-squandered. When he everything expenditure having-done
chukal, takhan oh' dēś-mẽ mahã̄ akāl paṛ'lnik, āor ok'rā
finished, then that country-in a-great famine fell, and to-him
kalēs hōe lag'laik, āor ō jāe-kã̄ oh' dēśak nibāsī-
trouble to-be began, and he having-gone that country-of the-dwellers-
sabh-mẽ-sã ek-gōṭāk-otai rahāī lāgal, jē ok'rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
ap'nā khēt-sabh-mẽ sūgar charāba-lāī paṭhaul'kai, āor ō oh'
his-own fields-(plur.)-in swine feeding-for sent, and he those
chhīmaṛ'-sã jē sūgar khāit-chhalaik apan pēt bharāī chāhait-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
āor keo ok'rā nah' kichh" dēik. Āor jakhan ok'rā jñ(gy)ān
and anyone to-him not anything gives. And when to-him sense
bhelaik, ō bichār-kailak 'jē, 'ham'rā bāp-kẽ banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
khāek-sã adhik rōṭi pakait-chhainh', āor ham bhūkh-sã
eating-of-than more loaves being-cooked-are, and I hunger-from
maraichhī. Ham ap'nā bāpak-lag jāeb,' āor hun'kā-sã kah'bainh'
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap^{a}nek adhyaksh
that, "O Father, I of-virtue against and of-your-Honour (in)-sight-of
pāp kail-achh^{i}. Ham phēr^{i} ap^{a}nek bēṭā kahābāik y(j)ogy^{a}
sin have-done. I again your-Honour's son of-being-called fit
nah^{i} chhī. Ham^{a}rā apan banihār jakā̃ rākhal-jāo." ' Takhan ō
not am. Me thine-own labourer like please-to-keep." ' Then he
uṭhal, āor ap^{a}nā bāpak samīp chalal, parantu jakhan ō pharākah^{i}
arose, and his-own father-of near went, but when he at-a-distance
chhal, kī ōkar bāp ok^{a}rā dēkh^{i}-kāi dayā kāil^{a}thīnh^{i}, āor
was, that his father him having-seen compassion made, and
dauṛi-kāi ok^{a}rā garā-mē̃ lapaṭ^{i}-kāi ok^{a}rā chumbā̃ lel^{a}thīnh^{i}.
having-run him on-the-neck having-embraced to-him a-kiss took.
Bēṭā hun^{a}kā kahal^{a}kainh^{i} jē 'au bābū, ham dharmak biruddh āor
The-son to-him said that 'O Father, I of-virtue against and
ap^{a}nek adhyaksh pāp kail-achh^{i}. Ham phēr^{i} ap^{a}nek bēṭā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
kahābāik y(j)ogy^{a} nah^{i} chhī.' Parantu bāp ap^{a}nā nōkar-
of-being-called fit not am.' But the-father his-own servants-
sabh-sā̃ kahal^{a}thīnh^{i} jē, 'sabh-sā̃ uttam bastra bahār (bāhar) kāi
(plur.)-to said that, 'all-than excellent clothes out having-made
hin^{a}kā pahirābâh, āor hin^{a}kā hāṭh-mē̃ aũṭhī, paer-mē̃ pan^{a}hī
this-person clothe, and this-person's hand-on a-ring, feet-on shoes
pahirābâ, āor ham^{a}rā-lokani khāī, āor ānand karī; kiek-tā̃ ī
put-on, and-(let) us-people eat, and rejoicing make; because this
hamar bēṭā muil chhal, sē phēr^{i} jīul achh^{i}; herāol chhal, sē phēr^{i}
my son dead was, he again alive is; lost was, he again
bhēṭal achh^{i}.' Āor takhan ō-lokani āna(nd) karāi lag^{a}lāh.
met is.' And then they-people rejoicing to-do began.
Ō-kar jēṭh bēṭā khēt-mē̃ chhalaik. Jakhan ō gharak samīp
His elder son field-in was. When he of-the-house near
pahũchal, takhan ō bājā āor nāchak śabd sun^{a}lak, āor ap^{a}nā
arrived, then he music and dancing-of the-sound heard, and his-own
sēbak-sabh-mē̃-sā̃ ek-kē̃ ap^{a}nā lag bajā-kāi, puchhal^{a}kaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
jē, 'ī kī thikaik?' Ō hun^{a}kā-sā̃ kahal^{a}kainh^{i} jō, 'ap^{a}nek
that, 'this what is?' He him-to said that, 'your-Honour's
bhāī āel chhath^{i}, āor ap^{a}nek bāp bar utsab kailanh^{i}-
brother come is, and your-Honour's father a-great feast has-
achh^{i}: ē hēt^{u} kī hun^{a}kā bēś nirōg pāol-achh^{i}.'
made: (for)-this reason that him well safe-and-sound has-found.'
Parantu ō krōdh kāi bhītar nah^{i} gēlāh. Ē hēt^{u} hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar āb[i] hun[a]kā bujhābāi lag[a]lāh. Ō
father outside having-come him to-remonstrate-with began. He

bāp-kẽ uttar dēlanh[i] jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from

ap[a]nek sēbā karaichhī, āor kahiō ap[a]nek ājñā(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders

ullaṅghan nah[i] kail, āor ap[a]ne ham[a]rā kahiō chhāgar-ō nah[i]
disobedience not did, and your-Honour to-me ever a-goat-even not

dēl, jē ham ap[a]nā mitra-sabhak saṅg ānand karitáh[ā].
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.

Parantu ap[a]nek ī bēṭā, jē bēśyā-sabhak saṅg ap[a]nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's

sampatt[i] khā-gēl-achh[i], jēh[i] āel, ap[a]ne ok[a]rā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake

bar utsab kail-achh[i].' Bāp hun[a]kā kahal[a]thīnh[i] jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,

tŏ sadā ham[a]rē saṅg chhâ, āor jē-kichh[u] hamar achh[i], sē tōhar
thou always of-me-even with art, and whatever mine is, that thine

thikáh[u]. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because

ī tōhar bhāī muil chhal, phēr[i] jīul achh[i]: herāel chhal, phēr[i]
this thy brother dead was, again alive is: lost was, again

bhēṭal achh[i].'
met is.'

The next specimen is a letter in Standard Maithilī, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT. (DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती कें आशीरख, आगा लछमनक जुवानी ओ चीठी सौं अहाँ सभक कुशल छेम बूझल, मन आनंद भेल। श्री लछमी देवि कें नैना छोट छैन्हि, जेहि सौं ओकर परवरथ होइक से अवश्य कर्त्तव्य थीक। दुनिका माता नहि; अहैं लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि। एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस में छौ ६) टा रुपैया छैक, ओ मसाला सभ छैक; से बकस खोलि दुइटा रुपैआ ओ आधा २ सभ मसाला लछमी दाइ कें अपने चुप्पे देबैन्हि, दुइटा रुपैआ मसाला बकस अपने राखब; अहैं लै भेजाओल अछि। कोनो बातक मन में अंदेशा मति राखो; जे चीज वस्तु सभ अहाँक लोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चिंत हैब॥

श्री ममधो जी कें प्रनाम; आगा भोला साहु कें बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिऐन्हि; हमार बेटा जेहन छथि से खूब जनैछो; जल्दी रुपैआ असूल करू, नहिंत पोछू पछताएब। बखारीक धान सभ बेंच लिखिह। एहि बेकूफ कें कहाँ तक लोक अकिल हैतैक॥

श्री बाबू गोबिंद कें आशीरख।

	रुपैआ	अमोट धारा
रहिकाक पहुना	२)	२
श्री लछमी दाइ	२)	२
श्री छोटी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

MAITHILĪ DIALECT. (DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikat Durmil Jhā likhit patra.
The-respected Champābatī near (to) Durmil Jhā written letter.

Swastᵘ.
It-is-well (i.e. may-good-luck-attend-you).

Chiramjībᵘ Champābatī-kẽ āśīkh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
jubānī ō-chīthī-saŭ ahā̃ sabhak kuśal-chhēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
bhēl. Śrī Lachhᵘmī-Dēbᵘ-kẽ nēnā chhōt chhainhᵘ,
became. The-respected Lakshmī-Dēbī-to child little is,
jehᵘ-saŭ ōkar parbaraś hoik sō abaśya kartabya thīk. Hunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
mātā nahᵘ; ahaĩ lokanik bharōs tēl kũpak nigāh rahainhᵘ.
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.
Ēk bakas pathāol-achhᵘ, sē ahā̃k hētᵘ, ahā̃ rākhab;
One box I-have-sent, that you-of for, you will-keep-(it);
bakas mẽ chhau-ṭā rupaiyā chhaik ō masālā sabh chhaik; se
box in six rupees are and spices all are; that
bakas khōlᵘ dui-tā rupaiā ō ādhā ādhā sabh masālā Lachhᵘmi
box opening two rupees and half half all spices Lakshmī
Dāᵘ-kẽ apᵘne chuppē debainhᵘ, dui-ṭā rupaiā masālā bakas
Dāī-to you silently will-give, two rupees spices box
apᵘne rākhab; ahaĩ lai bhejāol-achhᵘ. Kōnō bātak man mẽ
you keep; you for I-have-sent. Any things-of heart in
andēśā matᵘ rākhī; jē chīj bastᵘ sabh ahā̃k noksān
anxiety do-not keep; whatever things properly all your injured
bhēl-achhᵘ, sē sabh pahũchat, takhan ham niśchint
has-been, that all will-reach-(you), then I easy-in-(my)-mind
haib. Śrī samᵘdhī-jī-kẽ pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover
Bhōlā Sāhᵘ-kẽ bahut din bhelainhᵘ, ahā̃ lokani takājā nahᵘ
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainh[ī]; hamār bēṭā jēhan chhath[ī], sē khūb janaichhī;
are-making; my son what-sort, is, that well you-know;

jaldī rupaiā asūl karū, nah[ī]-ta pīchhū pachh[a]tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.

Bakhārīk dhān sabh bēch-lēlanh[ī], eh bēkūph-kĕ kahā̃-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when

nīk akil haitaik. Śrī Bābū Gōbind kĕ āśīkh.
good sense will-be. The-respected Bābū Gōbind to blessings.

	Rupaiā. *Rupees.*	Amōt dhārā. *Mango-conserve slabs.*
Rahikāk pahunā *Of-Rahikā bridegroom.*	2	2
Śrī Lachhamī Dāi. *Respected Lakshmī Dāi.*	2	2
Śrī chhōṭī janī *Respected little girl-folk.*	2	2

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshmaṇ and from your letter that you are all well, and my heart has been pleased thereby. Lakshmī Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābulī * fruits; open the box and give two rupees and half the fruit to Lakshmī Dāī, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmī Dāī	2	2
For the little girl	2	2

* The word *masālā* usually means spices I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Ṭhākur, who flourished at the end of the 15th century. He was court poet to Rāja Śiva-siṁha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-siṁha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

[No. 3.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT. (DARBHANGA DISTRICT.)

A POEM BY VIDYĀPATI ṬHĀKUR.

कामिनि करए सिनानि । हेरइते हृदय हरए पचबानि ॥
चिकुर गलए जल धारा । मुख-ससि डर जनि रोअए अँधारा ॥
तितल बसन तनु लागू । मुनि-हुँ-क मानस मन-मथ जागू ॥
कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥
ते सँकाए भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥
भनइ बिद्यापति भाने । सुपुरुख कबहुँ न होए नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karae sināně,
A-fair-one does bathing,

heraïte hṛidaya harae pacha-bāně.
on-seeing the-heart seizes the-five-arrowed-one.

Chikura galae jala-dhārā,
Her-locks melt (in)-a-water-stream,

mukha-sasi ḍara jani roae ādhārā.
moon-face (in-)fear as-though weeps darkness.

Titala basana tanu lāgū,
The-wet garments (to-)the-body cling,

muni-hũ-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.

Kucha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,

nia kula āni milāola dēwā.
own family having-brought united the-God.

Tē sākāe bhuja-pāsē,
Therefore in-fear in-the-arm-noose,

bā̃dhi dharia, ghana uṛata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.

Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),

su-purukha kaba-hũ na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakĕwās*,[1] as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'[2]

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maĭna kara e sināně, hera ite hṛidaya Hara Pacha-bāně.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (*i.e.*, her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jala-dhārā, mukha-sasi ḍara jani ro, ae ăndhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita lava sanatana lāgū, muni-hŭ-ka mānasa Mana-matha jāgū.

Which means, 'There (on her bosom, or Hara,[3]) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Kṛishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

[1] The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together

[2] *I.e., verb. sap. sat.*

[3] In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT. (DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BŌDH'S HARI-BANS.

कतो एक दिवस जखन बिति गेल । हरि पुनु हथगर गोड़गर भेल ॥
से कोन ठाम जतै नहिँ जाथि । कै बेरि अँगनहुँ सौँ बहराथि ॥
दार उपर सौँ धरि धरि आनि । हरखित हसथि जसोमति रानि ॥
कौसल चलथि मारि कहुँ चाल । जसोमति काँ भेल जिबक जँजाल ॥
कै बेरि आगि हाथ सौँ छीनु । कै बेरि पकलाह तकला बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibasa jakhana biti-gēla,
Some days when they-passed,
Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became.
Sō kona ṭhāma jatai nahĩ jāthi,
That what place where not he-goes,
Kai beri ãgana-hũ-sõ baharāthi.
How-many times the-courtyard-even-from he-goes-outside.
Dwāra-upara-sõ dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
Kausala chalathi māri-kahũ chāla,
Clever he-goes having-beaten his-gait,
Jasomati-kã̃ bhela jibaka jãjāla.
Jasōdā-to he-became of-life the-worry.
Kai beri āgi hātha-sõ chhīnu,
How-many times fire his-hand-from she-snatches,
Kai beri pakalāha takalā bīnu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herdmaiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT. (DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिअ बिचारी । अभिनव बिरह बेआकुलि नारी ॥
नलिन सयन नहिँ भावे । तनि पथ हेरइति दिवस गमावे ॥
केओ चानन कर लेपे । केओ कहइ जिउ रहल सँछेपे ॥
कोन परि करति निबाहे । सित-कर किरन सतत कर दाहे ॥
तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥
भानु-नाथ कबि भाने । रस बुझ महेसुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati bujhia bichārī,
O-Kṛishṇa understand having-considered,
abhinaba biraha beākuli nārī.
fresh severance distraught the-lady.
Nalina sayana nahī bhābē,
Lotus bed not pleases,
tani patha heraïti dibasa gamābē.
his path watching the-day she-passes.
Keo chānana kara lēpē,
Some sandal do anointing,
keao kahai jiu rahala sāchhēpē.
some say life was in-danger.
Kona pari karati nibāhē ?
What on will-she-make recourse?
Sita-kara kirana satata karu dāhē.
Moon rays continually do burning.
Tapa jani karai sakāmē,
Austerities as-it-were she-does zealously,
nisa dina japaïti raha tasu nāmē.
night day muttering she-remains his name.
Bhānu-nātha kabi bhānē,
Bhānu-nāth poet sings,
rasa bujha Mahesura Siṅgha sujānē.
sentiment understands Maheśvara Siṁha the-wise.

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his[1] name in her prayers.

Saith the Poet Bhānu-nāth, The wise Maheśvara Siṁha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh*, and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

[1] *Tasu* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

ઍક ગોટા કે દુઇ વેટા રહૈક । છોટકા વેટા વાપ સોં કહ્યૌક કે વાપ હમર હિસ્સા સમ ધન દે દહ । વાપ ઓકર હિસ્સા ધન વાંટિ દેલ્યૌક । થોનેક દિન પર છોટકા વેટા અપન સમ ધન એકઠા કે વડી દૂર દેસ ચલિ ગેલ । ઓહ અપન સમટા ધન ફુકલ્સ મેં ઓહા દેલક । ઓકર સમ ધન ખત્મ ઓહા ગેલૈક, ઓહી દેસ મેં વડ મારી અકાલ પડૈ । તખન ઓ ઓહી દેસ મેં ઍક ગોટાક ઓહી ડામ સુગાર ચરેવા પર નોકર રહ । ઓકરા સુગારક ખૈવાક મૂસો ને ખૈવા દૈ મેટૈ । ખત્મ ઓકરા હોસ મેટૈક મોન પડૈ કે હમરા વાપક ઓહી ડામ કનેક નોકર અછિ ખકરા ખા પી કે અધિક ધન વચૈલૈક । હમ એ મૂર્ખે મનેલી । હમ વાપક ઓહ ખાલ્વ કહ્યે કે હમ ગોહર ઓ મગાવાનક વડ અપનાય કૈલ । હમ ગોહર વેટા કહૈવાક જોગ નહિ છિઓ । હમરા ગોં અપના ઓહિ ડામ નોકર નાખા । ૬ સમ વાત મન મેં ડાનિ વાપક ઓહ ચલ્લ । વાપક લગા પકુચલ । ઠેકિન ખત્મ ધનકેહિ લ્લ ઓકર વાપ દેખિતહિ મનમ ઠેલ ઓકરા દિસ ખલ્લો ચલ્લૈ, ઓકરા ગામદનિ મેં લગા કે ચુમૂવા ઠેલ્યૌક । વેટા કહ્યૌક કે વાપ હમ ગોહર મગાવાનક વડ અપનાય કૈલહુ ગેં હમ ગોહર વેટા કહૈવા જોગ નહિ છો । ઓકર વાપ યહિ પર અપના નોકર કે કહ્યૌક કે ખૂબ નીક ૨ ગુઆ લા, ઍકના પહના, ઔંડી હાથ મેં દહી, પનહો સે પહના દહી । મોટાએલ વાલ્હા લા કે માન કે હમ સમ ખા પી કે ખુસી મનો । કિયેક તો હમર વેટા મરિ કે જી ઐલૈ । ૬ વેટા હેના ગેલ લ્લ સે ચૈન મેટલ । ૬ કહિ સમ ખુસો મન લાગલ ।

ખત્મ ઓકર વડકા વેટા ખેતસોં ધન અવેત નહૈ, ધનક નકદીક નાચ ઓ ગાન સુનલક । અપના નોકર સોં પુછલ્યૌક કે આઈ કો છિએક કે નાચ ગાન હોરહૈક । ઓ સમ કહ્યૌક કે ગોહર ભાઈ આએલ અછિ નીકે જેકાં ઐલૈ હે ગેં ગોહર વાપ ઍક મોટાએલ વાલ્હા મનલક હૈ । તાહિ પર ઓ તમસાએ ગેલૈ, આંગન નહીં ગેલ । તખન ઓકર વાપ વાહર આવિ ઓકરા મેહોના મન લગાવૈ । ઓ અપના વાપ સોં કહ્યૌક કે ઍનેક દિન સોં હમ ગોહર સેવા કૈલિઓ ગોહરા કહ્યા સોં કોનો કામ વાહર નહીં

જૈઠ, ગૈઓ ગોં હમરા કહિઓ વકરીક વયઁયો ને ખાએ ઠૈ દેહ્ઠ ઝે હમ અપના દોસ્ત સમક સંગે ખુસી કરિતહું । બેઝિન ગોહન ફે વેટા ઝે અપન સમ ધન નન્ડોવાળો પેં મોહા કેં માએઠ અછિ ગકરા ઠૈ ગોં મોટાએઠ વાલ્હા માનઠ અછિ, વાપ કહ્ઠઝૈ, વેટા ગોં હનદન હમરા સંગ નઐછૈ, ઝે કિછુ ધન હમરા અછિ સે સમ ગોહને લિઅૌક । હમરા સમકે ખૂબ ખુસી કન વૂહ ઝે ગોહન માર્ઇ મનિ કેં જેન ઝો ંએઠી અછિ ।

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ēk gōṭā-kẽ dui bēṭā rahaik. Chhoṭ[a]kā bēṭā bāp-saũ
One person-to two sons were. The-younger son father-to
kahal[a]kaik jē, 'bāp, hamar hissā sabh dhan dăĭ dâh.' Bāp
said that, 'Father, my share all wealth having-given give.' Father
ō-kar hissā dhan bāṭ[i] del[a]kaik. Thōrek din par chhoṭ[a]kā bēṭā
his share wealth dividing gave. A-few days on the-younger son
apan sabh dhan ekaṭṭhā kăĭ baṛī dūr dēs chal[i] gēl.
his-own all wealth together making very distant country going went.
Ōt apan sabh-ṭā dhan ku-karam-mẽ ohā-dēlak. Ō-kar
There his-own entire wealth bad-deeds-in he-wasted. His
sabh dhan jakhan ohā-gelaik, oh[i] dēs-mẽ baṛ bhārī
all wealth when was-wasted, that country-in a-great heavy
akāl paṛ[a]lai. Takhan ō oh[i] dēs-mẽ ēk gōṭāk oh[i]-ṭhām
famine fell. Then he that country-in a person's near
sūgar charaibā-par nōkar rahal. Ok[a]rā sugarak khaibāk
swine feeding-on servant remained. By-him of-swine of-feeding
bhūs-ō nē khaibā-lăĭ bhēṭai. Jakhan ok[a]rā hōs bhelaik, mōn
chaff-even not eating-for was-got. When to-him senses became, consideration
paṛ[a]lai jē, 'ham[a]rā bāpak oh[i]-ṭhām katek nōkar achh[i], jak[a]rā
happened that, 'my father's near how-many servants are, to-whom
khā-pī-kã adhik dhan bachai-chhaik; ham ēta bhūkhẽ
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
marai-chhī Ham bāpak ōt[a] jāeb, kah[a]bai jē, "ham tōhar ō
am-dying. I father's there will-go, I-will-say that, "I of-thee and
Bhag[a]bānak baṛ ap[a]rādh kail. Ham tōhar bēṭā kahaibāk jōg
of-God great sin did. I thy son of-being-called worthy
nah[i] chhiau. Ham[a]rā tŏ ap[a]nā oh[i]-ṭhām nōkar rākhâ." '
not am-by-thee. Me thou thine-own near a-servant keep." '
I-sabh bāt man-mẽ ṭhān[i], bāpak ōta chalal. Bāpak
These words mind-in having-resolved, father's there he-went. Father's
lag pahũchal. Lēkin jakhan pharakã-h[i] chhal, ō-kar bāp
near he-arrived. But when at-a-distance-even he-was, his father

dekhitáh' mam'tak lêl; ok'rā dis jal'dī chal'lai; ok'rā gar'dan'-mẽ
on-seeing compassion took; his direction quickly he-went; his neck-on

lagā-kã chumbā lel'kaik. Bēṭā kahal'kai jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I

tōhar Bhag'bānak bar ap'rādh kailáh'. Taĭ ham tōhar bēṭā
of-thee of-God great sin did-for-thee. Therefore I thy son

kahaibā jōg nah' chhī.' Ō-kar bāp eh'-par ap'nā nōkar-kẽ
(of)-being-called fit not am.' His father this-on his-own servants-to

kahal'kai jē, 'khūb nīk nīk nuā lā, ek'rā pahirā;
said that, 'very good good garment bring, on-this-(person) put-on;

aũṭhī hāth-mẽ dahī; pan'hī-sē pahirā-dahī; moṭāel bāchhā lā-kã
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought

mārâ, jē ham-sabh khā-pī-kã khusī karī.
kill, that we having-eaten-(and)-drunk happiness may-make.

Kiyāĭk-tau hamar bēṭā mar'-kã ji-ailai; ī bēṭā harā-gēl-
Because my son having-died has-come-to-life; this son had-been-

chhal, sē phēr bhēṭal.' Ī kah' sabh khusī
lost, he again has-been-got.' This saying all happiness

kara lāgal.
for-making began.

Jakhan ō-kar bap'kā bēṭā khēt-saŭ ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house

naj'dīk nāch ō gān sun'lak. Ap'nā nōkar-saŭ puchhal'kai je,
near dancing and singing he-heard. His-own servant-from he-asked that,

'āī kī chhiaik, jē nāch gān hoi-chhaik?' Ō-sabh kahal'kaik
'this what is, that dancing singing is-occurring?' They said

jē, 'tōhar bhāī āel achh'; nīkō jekã ailai-hai, taĭ tōhar
that, 'thy brother come is; well because he-is-come, therefore thy

bāp ēk moṭāel bāchhā mār'lak-hai.' Tāh'-par ō tam'sāe-gelai,
father a fatted calf has-killed.' That-on he became-angry,

ãgan nah' gēl. Takhan ō-kar bāp bāhar āb' ok'ra
to-the-inner-court not went. Then his father outside having-come to-him

nehōrā kara lag'lai. Ō ap'nā bāp-saŭ kah'lak jē, 'etek
entreaty to-make began. He his-own father-to said that, 'so-many

din-saŭ ham tōhar sēbā kailiau. Toh'rā kah'lā-saŭ kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action

bāhar nah' kail, taiō tõ ham'rā kahiō bak'rīk
outside not I-did, nevertheless thou to-me ever of-a-goat

bachch-ō nē khāe-lāī dēlâh, jē ham ap'nā dōst-sabhak
the-young-one-even not eating-for gavest, that I my-own friends-of

saṅgē khusī karitáhũ. Lēkin tōhar ī bēṭā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan raṇḍī-bājī-mẽ ohā-kã ācl achh', tak'rā-lăi tõ
all wealth harlotry-in having-squandered come is, him-for thou
moṭāel bāchhā mār'lâ-achh'.' Bāp kahal'kai, 'bēṭā, tõ har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
ham'rā saṅg rahai-chhaĩ. Jē-kichh' dhan ham'rā achh', sē sabh tohar-ē
me with remainest. Whatever wealth to-me is, that all thine-even
chhiauk. Ham'rā-sabh-kẽ khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
bhāī mar'-kã phēr jī-ailau-achh'.'
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithilī tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithilī :—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhai* as in Standard Maithilī.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithilī. The Locative in *ē*, which is rare in Standard Maithilī, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra* ; *hamar*, *ham°re*, or *ham°ra* ; *tōr*, *tōre*, or *tōra* ; *tōhar*, *toh°re*, or *toh°ra*. The Honorific pronoun of the second person is *āis*, *ahã̄*, or *ap°ne*. The Genitives of *jē*, who ; *sē*, he ; and *kī*, who ? ; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek°rā*, *tek°rā*, and *kek°rā*. The oblique form of *kī*, what ?, is *kathī*, *kethī*, *kāhe*, *kah'* or *kiyē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithilī :—

Person.	Form I.	Form II.	Form III.	Form IV
1	*ũ̃*, *õ̃*, or *aũ* . . .	Same as Form IV .	*ĩ*, *iai* (Fem. *ĩ̃*) . .	*iaunh*.
2	*ẽ* (Fem. *ĩ*), *ẽ̃*, *ai*, *aĩ̃*, *hĩ̃*, or *htk*.		*áh*, *á*, *hau*, or *hauk* . .	*hunh*.
3	*ai* or *aik* . . .		*ath*, *ath'*, *ā* (Fem. *ĩ*), or *anh* (Fem *inh*)	*thinh*, *hunh*.

The Past tense Indicative of transitive verbs has the following terminations in the third person :—

Forms I and II.—*ak*, *kaik*. Form III.—*kā*, *ẽ̃*, *anh*, *āt*. Fem. *kī*, *inh*, *ĩt*. Form IV.—*hinh*, *khinh*.

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā, haĩ, hă.*

In the third person, Form I either drops all terminations, or else take one of the following,—*ē, ai,* and, in North Monghyr, *a.* The terminations of Forms III and IV are those given above in the table, with, in addition, *ē, āt ;* fem. *īt.*

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ãĩ* (only in North Monghyr); 3rd person, *kaı.*

Form III.—1st person, *ianh, ihanh ;* 2nd person, *hă.*

The following are the terminations of the Future:—

Person	Form I.	Form III	Forms II and IV
1	*bõ̃, bai, baik*	*ab*	*bainh.*
2	*bē, bẽ̃, bai, baĩ, bhẽ̃, bhaĩ, bhĩ̃, bhīk*	*bih, bă, bhau, bhauk* . . .	*bhunh*
3	*at, tai, taik ;* (Fem.) *aitī* . .	*tanh* (Fem. *tinh*), *tā* (Fem. *tī*), *tāī* (Fem. *tīt*), *tath'*	*thinh, thanī*

As in Standard Maithilī, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hĩ̃, ai,* and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ah', ah, eh, yeh, ya, ha, ehai.*

Besides the base '*chha*' which we meet in Standard Maithilī, there is also a base *chhika*. Thus, *chhikaı*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achh'*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōl*, as well as the *bhēl* of Standard Maithilī.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Part V. *South Maithilī. Dialect of South Darbhangā, North Munger, and the Madhepurā subdivision of Bhagalpur* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithilī, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chal'*, having gone; *paiṛ* for *paṛ'*, having fallen, and *bãẽṭ*, i.e., *bãiṭ*, for *bãṭ'*, having divided. Note, also, the form *kar'-kāi-kõ̃*, having done.

[No. 7.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY). (MADHIPURA, BHAGALPUR.)

SPECIMEN I.

કોઇ આદમી કે દુઇ બેટા છલૈ । છોટકા બેટા અપના બાપ કે કહલકૈ કિ હમ્મર હિસ્સા ધન બાંટ દેઅ । ઓકર બાપ દૂનો ભાઇ કે ધન બાંટ દેલકૈ । કુછ દિનક બાદ છોટકા બેટા ધન સબ જમા કરિ કે કોં કોનો આઉર મુલુક કે ચૈલ દેલકૈ । તબ આપન ધન સબ સૌખીનિક પાછાં બેરબાદ કે દેલકૈ જખન ઊ સબ ખરચ કે દેલકૈ તબ ઓને વૈઙ અકાલ પૈઙ ગેલૈ । તબ ઊ આદમી ગરીબ હોવે લાગલ । તબ સહર મેં કોનો આદમી કોને ઊ નોકર રહિ ગેલ ॥

TRANSLITERATION AND TRANSLATION.

Kōe ādᵃmī-kē dui bēṭā chhalai. Chhoṭᵃkā bēṭā apᵘnā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
kahalᵃkai ki, 'hammar hissā dhan bā̃ṭ dēâ.' Ōkar bāp dunō
said that, 'my share wealth having-divided give.' His father the-two
bhāī-kē dhan bā̃ṭ delᵃkai. Kuchhᵘ dinak bād chhoṭᵃkā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
sab jamā karᵘ-kāī-kõ, kōno āur muluk-kē chail-delᵃkai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
sab saukhīnik pāchhā̃ berᵃbād kāī-delᵃkai. Jakhan ū sab kharach kāī-delᵃkai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
ōnē baiṛ akāl paiṛ gelai. Tab ū ādᵃmī garīb hōwaī lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
Tab sahar-mē̃ kōno ādᵃmī kōtē ū nōkar rahᵘ-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

[No. 8.]

INDO-ARYAN FAMILY. EASTERN GROUP.

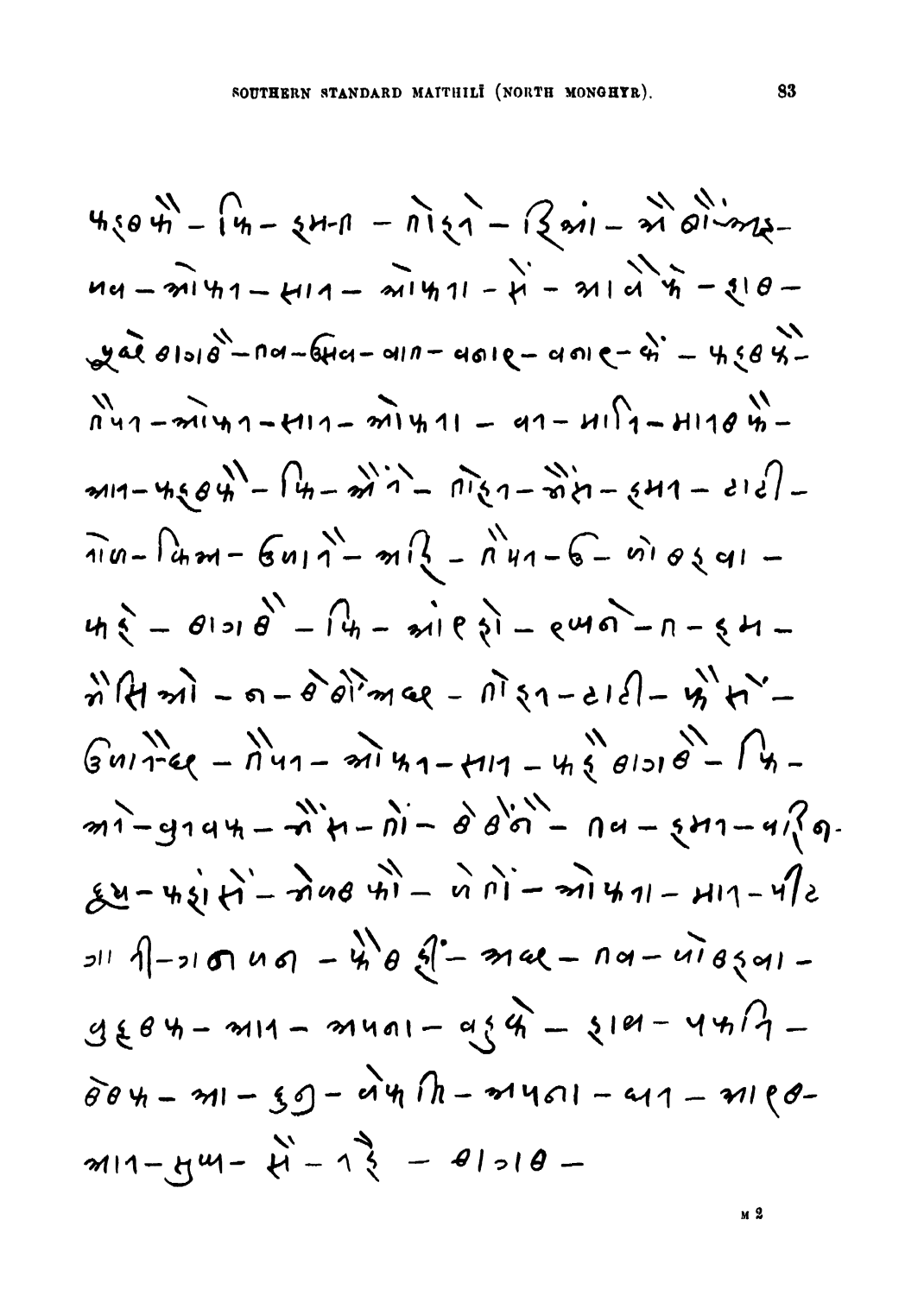
BIHÁRÍ.

MAITHILÍ DIALECT (SOUTHERN VARIETY). (BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

ફોર્ - ગાંવ - મેં - દ્વો - બોહ્રા - રહૈ + છલ - ઉ - કમાયન - કમાયન - દમ - પનૂદાદ્ - ગુમૈયા - ગૌ - ગૈલક - ૧ન - અપના - બોગી - મેં - કહલક - કિ - ઐ - ગુમૈયા - મેં - દમ - ગૈસ - બોર - ઠેલ - આન - ઓકા - દૂધ - દહી - બારલ - ઓરૂપા - બોહ્ર નીમ્બા - કહલકૈ - કિ - દમકૂં - દૂધ - દહી ઠૈહ્રૈ - પરિલ્ર - કાલ + ફ - બાદ - મુદ્રિ - પેં - બોહ્રબા - બિમ્રિત આર્ કેં - ઓકા - બા - માગિ - માગલ પૈ - આ - કહલ પૈ - કિ - દમા - દૂધ - દહી - મૈં ખેલ - ગૈલીમ્ર ફ - ઠૈહ્રે - પરૈની + ગૈપા - ઓકા - બોગી - ફ્રસ્તિ કેં - ઠાઢિ - પલ્ર્ઠે - ૧ન - બોહ્રબા - ઓકા - પાલ્ર - પાલ્ર બિગાવૈ - ઠેલ - પલ્ર્ઠ - બાયા - બાયા - અપન - મનુષ્યાન ગેલ - ૧ન - ઓકા - બાન - ઓકા - મેં - પુછલક પૈ - કિ - નોં - કહ્યું - ઔઠેં - અલ્ર - ગૈપા - ઉ - બોહ્રબા -



[No. 8.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY). (BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gā̃w-mẽ ēgō jolʰā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
das pandʳah rupaiā jaur kailak, tab apʳnā maugī-sẽ kahʳlak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
'ai rupaiā-sẽ ham bhaĩs mōl-lēb, ār ō-kar dūdh dahī khāeb.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
Oi-par jolahʳniā̃ kahalʳkai ki, 'ham-hũ dūdh dahī laihar
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
pathāel karab.' Ī bāt sunʳ-kẽ jolahʳwā khisiāe-kẽ okʳrā
sending will-do.' This word having-heard the-weaver having-become-angry her
bar mārʳ māralʳkai, ār kahalʳkai ki, 'ham-ta dūdh dahī
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre
khaibē na kailī-ah, ī laihʳrē pathaitī.' Tai-par
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on
ōkar maugī rūsʳ-kẽ lahirā chalʳlai. Tab jolahʳwā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
okʳrā pāchhu pāchhu phirābāī-lel chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
sasurār gēl. Tab ō-kar sār okʳrā-sẽ puchhalʳkai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
ki, 'Tõ kahā̃ ailẽ-achh?' Tai-par ō jolahʳwā kahalʳkai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
tohʳrē hiā̃ ailaũ-ah.' Jab ō-kar sār okʳrā-sẽ ābāĩ-ke
to-you only-here have-come.' When his brother-in-law him-from coming-of
hāl pūchhe lāgʳlai, tab ō sab bāt banāe-banāe-kẽ
the-reason asking began, then he the-whole affair constructing-constructing
kahalʳkai. Tai-par ō-kar sār okʳrā bar mārʳ māralʳkai, ār kahalʳkai
told. That-on his brother-in-law him a-great beating beat, and said
ki, 'aĩ-rē! tōhar bhaĩs hamar ṭāṭī rōj kia ujārai-ahʳ?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolahᵃwā kahe lāgᵃlai ki, 'ãe-hō, ekhᵃnē-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
na lelaŭ-achh. Tōhar ṭāṭī kaisẽ ujārai-chha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
kahāi lāgᵃlai ki, 'arē burᵃbak, bhaīs tŏ lēlẽ nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
kahã-sẽ bhejhalᵃkau jē tŏ okᵃrā mār pīṭ gārī gañjan
where-from sent-of-thine that you her beating striking abuse distress
kailᵃhĩ-achh?' Tab jolahᵃwā bujhᵃlak, ār apᵃnā bahᵘ-ke hāth pakarᵈ
have-done?' Then the-weaver understood, and his-own wife's hand seizing
lēlak, ā dunᵘ bēkatᵗ apᵃnā ghar āel, ār sukh-sẽ rahāi
took, and the-two persons their-own house came, and happiness-with to-remain
lāgal.
began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see *you*.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave *him* a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhman caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāŏwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammẽ*, and of the second person, *tōhẽ*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *toh°re*, thy. The Honorific Pronoun of the second person is *ap'ne*, *ihã*, or *ahã*. The Demonstrative pronouns are *i*, *ī*, *ẽ*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *wẽ*, *wahāy*, or *uthī*, that. The genitives of *jẽ*, who; *sẽ*, he; and *kẽ*, who? are *jakar* or *jẽ-kar*; *takar* or *tẽkar*; and *kakar* or *kẽ-kar*, respectively. The corresponding oblique forms are *jak°rā* or *jek°rā*; *tak°rā* or *tek°rā*; and *kak°rā* or *kek°rā*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak°ro*, *kek°ro*, or *kek°rahau*. Anything, something, is *kuchh* or *kuchh°*, oblique, *kuchh*, *kuchh°*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithilī, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	*ũ*, *õ*, *aũ*, *ãũ*, or *ã̂*	*i*, *iau*.
2	*a*, *ẽ*, *ẽ̃*, or *aĩ*	*ai*, *hãk*, *hauk*
3	*ai*, *aik*	*ai*.

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III
1	*bai*, *bõ̃* or *baũ*	*ak*, *bi*
2	*bā*. *bõ*, *bẽ̃*, *baĩ*, *bhẽ̃*, or *mẽ̃*	*bai*, *bẽhãk*, *bhauk*
3	*ai*, *tai*, *it*, *itai*, *tah*, *itah*	...

ibai, *ibõ̃*, etc., may be substituted for *bai*, *bõ̃*, etc., thus resembling the Bengali form. Eastern Maithilī *dekhibõ̃*, is equivalent to the Bengali *dēkhiba*, pronounced *dekhibō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithilī, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithilī.

AUXILIARY VERBS—

The initial *h* of the Standard Maithilī *hai*, he is, is dropped, and we have *ai*. Thus verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithilī. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithilī ends in *al*, thus, *dēkhal*, seen. In Eastern Maithilī it may also end in *il*. Thus, *dēkhil*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh°lai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihári Language*. Part VIII.—*Maithil-Bangáli Dialect of Central and Western Puraniyá*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARI

MAITHILÍ DIALECT (EASTERN VARIETY). (CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

ইউগোচাউ কুইবেচানইৰ পাঁউনাগৈহো ধোটছা পাপহো
উহছ উইোবাপ হমা বধনা গৈহাপপা হোহনঃ হমা
ইহা নৈধনাউ পাঁউনা হাপপা পাটা ইহছৈ ঔনথোড়ক
হন পানইহো ধোটছাবেটা হানৈ পটোনাউ কুনইহা বইগৈছৈ
ঔন পাঁনে অপন হাপপা কুধনানাগৈ উড়ৈইছৈ ঔনগৈধ্যনা
হানৈ উড়াহবিইছ উইহাগৈ নানা অছাই গৈছৈ ঔনাউ
ধনানাগৈ নানে ইাগই নধনা উইহাউ ইউধনাউছ পইঁনা
পউড়ইছ উঅপন গৈনহাগিগৈ হিআ নধাবে গৈনাইছৈন ঔন
পাঁউনা মন নই উ উইনাইছাহাব গৈহিনা ধাংইথৈ অপন গৈন
নাগৈ ছাই পাঁউনা নন ই নই নধনা ধাবানাইছ উইনা
পাপ ছনৈ উননা পনাহানা ছনৈধ ঔন হন উধ্যনাগৈধা
হন উজাউ অপন পাপ ছনৈ গৈবৈ ঔন পাঁউনা ছইবৈ উহো
পাপ হনাগৈ নগাপানইহো ঔন নোইনা হাপনউ অপনাধছইইধাহাঁন

ઔર અવ ઈહોકા નહીં કેહેઉ નોકા વેદા કરૈહૌન
કમા નોકે અપના પનાકાનનાંકા પનાવકા નવઉકિકે અપવ
પાપક કરા ચકક ઔનઉ બોલના અનકૈનકે કેવોંકના ઈવાકે
વોંકના પાપકે કમા નોકૈ ઔર હોનાકે વોંકના ગાકકા કરાર્
કેકકે ઔર વકા ઉપકકે વેદાવોંકના કરકકે કમકૈ

નગામાનકનો ઔરનોકાકુનો અપનાચ કેકાઉ ઔર
અવ ઈહોકાનહીં કેહેઉ નોકા વેદા કરૈહૌન અપના
નૌકના રાવરો વોંકના પાપ કરકકે કેનાક નાકપકાના
નાકાકાઅનાકા ઔર વોંકના નાનકાનૌક ઔર વોંકના કાથનો
અઉકા ઔર નૈનનો ઉના નાનકાર કરૌક ઔર કમ વોંમ
ઔર નાક નકૈમ કાર નો કમા ઈવેદાનોકે અવનાકકો
કેનારકનોકે અવનાકકો નેધનાઉલુકનાકનો કાનાક ઔર
વોંકના પડના વેદા બોનમે નૌ નવના ધાકકના ઔકૈક
નાન ઔર નોંવક રાવક ઉનકક નવના રેક નૌકનાકે
વોકારકે ઉધકકે કે ઈકા ધીકૈ ઉકકારકકે કેનોકને વોં
ઔકધોન ઔર નોકન પાપ પડા ઉનરાવ કેનો ધોન
રેમાક કક ગેઉ નાક નૈકકૌન ઉકાચ નોકે નાનના

નદીગેઇ કે-નાનના મોગાનાશે પાનપોંડા પદારઇકે પોંડા પોચઇક પોંડા ઉનાનામેં પાનશે કુદાઇક કેદેખ નદ દેનના પાશાશે તોદા શેવા કૌકા કુબનહીં તોદા પાનશે કુનક નદાં ચેશાઉ તૈના દેકટા પકુનાક વચો નાં દેઇકૈ કિમાનન દાનશેક શે માઇકે ખુશા મનામોં મોન .પબ્બન તોદા કૈ વેદા મૌશૌન પેતોદા શામનન પઉનામામોં ઉદ કૈઇકૌન તો દેકુનાઇક પડા ઉનશાન કૈઇદોક ઉ પોંડા કુદાઇકે કેદેપાઇક તોદે દાદમ દમા શંગાપદ પેશાન શામનન દમાંપૈદ શે તોદા ધાકદોન ૧બનો ઉનશાન કાનાં ઉપાનાદે કુદે પે તોદા કૈ નાદેં ઉદૈઇ નદોંન શે પાઇદોંન મોન દૈઇક નદોંન શે ચેટઇદોંન

[No. 9.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY). (CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ēk gōṭā-kē dui bētā rahain. Okʰrā-mẽ̃-sē chhoṭʰkā bāp-sē kahʰlak ke, 'hō bāp, hamar bakhʰrā jē sampat hōetah haʰmrā dē-dā.' Tekhʰnī ū okʰrā sampat bā̃ṭʰ delʰkai. Aur thōṛek dĩn bitʰlē-sē chhoṭʰkā bētā sabhai baṭōṛʰ-ke dūr dēs chal gelai, aur ōtē apan sampat luchʰpanī-mẽ̃ buṛailʰkai. Aur jekhʰnī sabhai buṛāe chukal ū dēs-mẽ̃ bhārī akāl bhelai, aur ū bipʰti-mẽ̃ gire lāgal. Takhʰni ū dōsak ēk dhanikak pathaṅgāʲ pakaṛʰlak. Ū apan khēt sabhʰ-mẽ̃ sūgar charābe bhejalʰkain, aur okʰrā man rahai ke ū chhilʰkā sab jē sūgar khāe-chhai apan pēṭ bharē. Kōi okʰrā nahĩ dai-rahai, takhʰnī bichārʰlak ke, 'hamar bāp kanē ketʰnā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhi-ke apan bāp kanai jaibai, aur okʰrā kahʰbai ke, "hō bāp, hammẽ̃ Bhagʰmān-sē aur tohʰrā sāmʰnē apʰrādh kail-chhihaun, aur ab ī jōkar nahĩ ke phērʰ tohʰrā bētā kahʰlai-haun. Hamʰrā tōhẽ̃ apan banihār nā̃hat banābâh." ' Tab uṭhʲ-ke apan bāpak lag chalal, aur ū jekhʰnī pharʰkaĩ rahē ke okʰrā dekhʲ-ke ōkar bāp-kē dayā bhelai; aur dauṛʲ-ke okʰrā gallā lagāe lelʰkai; aur bahut chumalkai. Bētā okʰrā kahalʰkai, 'hammai Bhagʰmān kanē aur tohʰrā kanē apʰrādh kailāũ, aur ab ī jōkar nahĩ ke phērʰ tōhar bēṭā kahʰlai-haun.' Apan naukar sab-sē ōkar bāp kahalʰkai ke, 'nīk nīk bastar nikālʲ ānâh, aur okʰrā pinhābhauk; aur okʰrā hāth mẽ̃ ā̃guṭhī, aur pair-mẽ̃ jutā pinhāē dahauk, aur ham khaĩa, aur nīk manaia, kiē jē hamar ī bēṭā (muil) rahe, ab jīl chīē; herāel-rahē ab milal-chhē.' Tekhʰnī ū khusī kare lāgal.

Aur ōkar baṛʰkā bētā khēt-mẽ̃ rahai. Jakhʰnī gharak lag ailaik gīt āur nā̃chak sabad sunʰlak. Takhʰnī ēk naukar-kē bolāe-ke puchhalʰkai ke, 'ī kī chhikai?' Ū kahalʰkai ke, 'tohʰre bhāī ail-chhaun, aur tōhar bāp baṛā utsab kaine-chhaun, ethik lēl jē ū nīk pailʰkaun.' Ū kurʰdh bhē-ke bhitʰrī nahĩ gēl; ko bhitʰrī ā̃gʰnā-sē bap ōkar bahʰrāe-ke okʰrā bodhʰlak. Ōkar uttar-mẽ̃ bāp-sē kahilak ke, 'dēkhâ tah, etʰnā baras-sē tōhar sēbā karaichhī; kakhanʰ haũ tōhar bāt-sē pharak nahĩ bhelāũ; tai par ēk-ṭā bakʰrīk bach-chō nahĩ delâ-hai, ke apan hit-lōk-sē mil-ke khusī manāmaũ; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturiā-mẽ̃ bhuṭ-kailʰkaun tõ okʰrā lēl baṛā utsab kailʰhauk.' Ū okʰrā kahalʰkai, ke, 'hē bālak, tōhẽ̃ har-dam hamar saṅg chhâh; jē sab sampat hamar chhaih, sē tōhar chhikʰhaun. Takhʰnī utsab karʰnā̃ uchit rahe, kiē jē tōhar ī bhāī muil rahaun sē jilʰhaun; aur herail-rahaun sē bhēṭʲlʰhaun.'

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[1] Protection.

[No. 10.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ

MAITHILĪ DIALECT (EASTERN VARIETY). (CENTRAL AND WESTERN PURNEA.)

SPECIMEN II.

A FOLK-SONG.

કથી વિનુ મુહમાં મલિન મેલ સખિઆ હે । કથી વિનુ દેહિઆને હમરો જેલનાં ।
પાન વિનુ મુહમાંને મલિન મેલ સખિઆ હે । પિઆ વિનુ દેહિઆને હમરો જેલનાં ।
ગરજો ઉઠલ ઘન ઘોર સખિઆ હે । સેહો દેખિ ડરલ જિઅ મોર સખિઆ હે ।
ધરબે જોગિનિ કર મેસ મેં સખિઆ હે । કરબે મેં પિઆ કે ઉદેસ સખિઆ હે ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā̃ malina bhela, Sakhiā hē,
What without face pale became, Friend O,

Kathi binu dehiā, re, jhamari gela nā̃?
What without body, ah, emaciated went O?

Pāna binu muhamā̃, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,

Piā binu dehiā, re, jhamari gela nā̃.
Beloved without body, ah, emaciated went O.

Garaji uthala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,

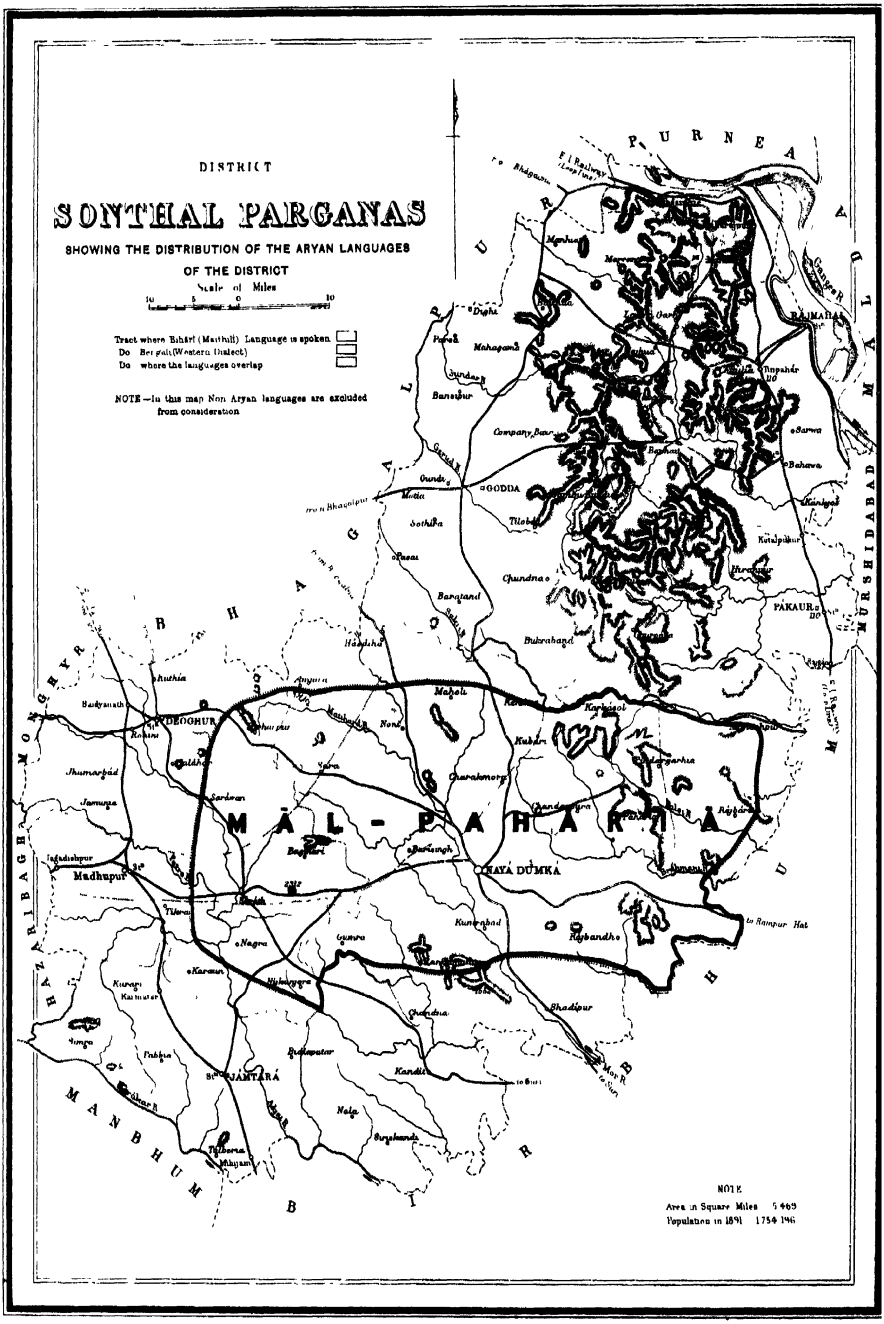
Sē-ho dēkhi ḍarala jība mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.

Dharabai jōgini-kara bhēsa mē̃, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,

Karabai mē̃ piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend?
For want of what has your body become emaciated?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.


DISTRICT
SONTHAL PARGANAS
SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT
Scale of Miles
10 5 0 10
Tract where Bihārī (Maithili) Language is spoken
Do Bengali (Western Dialect)
Do where the languages overlap
NOTE—In this map Non Aryan languages are excluded from consideration
PURNEA
BHAGALPUR
MURSHIDABAD
BIRBHUM
MANBHUM
HAZARIBAGH
MONGHYR
MĀL-PAHARIA
DEOGHUR
Madhupur
JĀMTĀRĀ
GODDA
PAKAUR
RAJMAHAL
Pirpainti
Sultanganj
Colgong
Banka
Amarpur
Mahagama
Dumka
Jamtara
Pakaur
Rajmahal
Deoghur
Godda
Sahibganj
Barharwa
Bhagalpur
Kahalgaon
Jhumarpahā
Jamunia
Sardiwan
Karmatar
Nagra
Kumrabad
Rajbandha
Shadipur
Kandlia
Mahajamda
Tilabaria
Mahuam
Kutalpukur
Pakaur
Rajmahal
Barharwa
Sahibganj
Colgong
Banka
Amarpur
Deoghur
Madhupur
Jamtara
Dumka
Jamunia
Rajbandha
Shadipur
Kandlia
Tilabaria
Mahuam
NOTE
Area in Square Miles 5469
Population in 1891 1754 146

CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Subdivision, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas . . .	599,781
TOTAL .	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequence with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter ◌ॉ, which is represented in transliteration by *ŏ*. It should be remembered that, in the following specimen, every *ŏ* at the end of a word is pronounced *ŏ*, like the 'o' in the word 'hot.' Thus, what in Standard Maithilī would be *apan*, own, becomes in South Bhagalpur *ap'nŏ*, pronounced *ap'nŏ*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithilī *kar'*, having done, South Bhagalpur has *karī*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'[1] It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII —*South Maithilī-Bangālī Dialect of South Bhagalpur* Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

[1] *Calcutta Review*, Vol. v., June, 1846, p. 722. Also *Journal* of the Bengal Asiatic Society, Vol. lxii, 1893, pp. 41 and ff

[No. II.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÁRÍ.

MAITHILÍ (CHHIKÁ-CHHIKÍ BÓLÍ) DIALECT. (SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में सें छोटका अपनो बाप सें कहलकै कि बाबू जी धन हमरा बखरा में होय ऊ हमरा दै दे। एकरा पर ऊ अपनो धन ओकरा बाँटी देलकै। थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनो धन इकट्ठा करि के कोइ दोसरो देश घूमै लै चल्लो गेलै आरो वहाँ अपनो सब धन के ऐश जैश में खरच करी देलकै। तबै ही मुलुक में बड़ी अकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ ही देश के नगर बासी के यहाँ गेलै आरो वहाँ रहै लगलै। ऊ ओकरा अपनो खेत में सूअर चरावै लै भेजी देलकै। ऊ ओकरा खावै लै नय देतियै। तबै ऊ हरख होई के अपनो पेट भूसा में भरी लेतियै जे सूअर के खाय लै देल जाय रहै। जबै ओकरा होस भेलै तबै ऊ अपनो मनो में कहै लगलै कि हमरो बाप के एतना धन छै कि कैतै नौकर खाय रहलो छै आरू बचै भी छै। जबै हमे भूख सें मरी रहल छो। तबै हमें बाबू के यहाँ जायकी आरो बाबू के कहभैन कि हमें भगवान के उलटा काम करलेछी। एकरें में दुखी छी आरो तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रक्ख। जबै ऊ अपनो बाप कन गेलै ही बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तबै ऊ दौड़ी के बेटा के गला में लगाय लेलकै आरू चुम्मा लेलकै। तबै ओकरो बेटा बोलै लगलै कि बाबू हमें भगवान के उलटा काम करी के पापी भेल छो आरो तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तब ओकरो बाप अपनो नौकर सें कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लानें आरो ओकरा पिनाभैं आरू एक औंगठी भो हाथ में पिन्हाय दहीं आरू गोड़ में जुत्ता पिन्हाय दहीं आरो एक मोटो हैनो बछेड़ा के लानी के मारें आरू हमरा सब मिली के खाभैं पीभैं आरो खुसी करीं॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिगचाँ ऐलै ऊ नाच गीत सुनी के नौकर सें पुछलकै कि ई सब कि होय छै। तबै ओकनो नौकर बोललहैन कि तोरो छोटका भाई ऐल छौन। तोरी बाबू मोटो हैनो बछेड़ा मारलै छौन। हुनी अपनो गैल लड़का के पैलकात जैइनो रहैन तैइनो। ऊ ई बात सुनि के खिसियाय गेलै आरो घर जावै में हमी गेलै। तबै ओकरो बाप बाहर चललो ऐलै आरो ओकरा सें बहुत निहोरा बिनती करलकै। तबै ओकरो बेटा बाप सें कहलकै कि इतना दिन सें हमें तोरो सेवा करलिहौन आरो तोरो बात कभी नय टारलिहौन तबै तोँ एको पाठा भो नय देलहै कि हमें यार दोस्त के संग खुशी करतौं। जब कि हमरो नाय कसबी पतुरिया के साथ अपनो सबटा धन लुटा पटाय चलल ऐलहौन तोँ ओकरा लै मोटा हैनो बछेड़ा मारलहै। तबै ओकरो बाप बोललै कि तोँहि तो सब दिन संग रहै छ अब जे कुछ हमरा पास छै ऊ सब तोरे छेकौं। अब ई बात मुनासिब छेकौं कि हमरा सब मिली जुली के खुसी करीं आरो ऊ तोरो भाय छेकौं जे मरी गेल रहौन से फेरु जिल-होँ आरो जे हेराय गेल रहौन से फेरु पैलो गेलहौन॥

[No. II.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT. (SOUTH BHAGALPUR.)

TRANSLITERATION.

Ēk ād^{a}mī kē dū bēṭā rahai. Ok^{a}rā mẽ sē chhoṭ^{a}kā ap^{a}nō bāp sē kahal^{a}kai k^{i}, 'bābū, jē dhan ham^{a}rā bakh^{a}rā mẽ hōy ū ham^{a}rā dai dē.' Ek^{a}rā par ū ap^{a}nō dhan ok^{a}rā bāṭī del^{a}kai. Āro thōṛō din bhī nay bit^{a}lai k^{i} ok^{a}rō chhoṭ^{a}kā bēṭā sab ap^{a}nō dhan ikaṭṭhā kar^{i} ke kō^{i} dos^{a}rō dēś ghūmăī lăī chal^{a}lō gēlai āro wahā̃ ap^{a}nō sab dhan kē aiś jaiś mẽ khar^{a}ch karī del^{a}kai. Tabō hau muluk mẽ baṛī akāl paṛ^{a}lai, ār^{u} ū kaṅgāl hōy gēlai. Ū hau dēś ke nagar-bāsī ke yahā̃ gēlai āro wahā̃ rahe lag^{a}lai. Ū ok^{a}rā ap^{a}nō khēt mẽ sūar charāwăī le bhējī del^{a}kai. Ū ok^{a}rā khāwăī le nay dotiyai. Tabē ū har^{a}kh hōī ke ap^{a}nō pēṭ bhūsā sẽ bharī letiyai jē sūar ke khāy lăī dēl jāy rahai. Jabē ok^{a}rā hōs bhēlai tabē ū ap^{a}nō manō mẽ kahe lag^{a}lai k^{i}, 'ham^{a}rō bāp ke et^{a}nā dhan chhai k^{i} ketai naukar khāy rah^{a}lō chhai ār^{u} bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhī. Tabē hamē bābū ke yahā̃ jāy-chhī, āro bābū kē kah^{a}bhain k^{i}, "hamē Bhag^{a}wān ke ul^{a}ṭā kām kar^{a}le chhī. Ek^{a}rai sẽ dukhī chhī, āro tōrō lig^{a}chā̃ bhī tōrō bēṭā kah^{a}lāwe lāyak nay rah^{a}lā̃. Ham^{a}rō bhī naukar rakkh." ' Jabē ū ap^{a}nō bāp kan gelai hau, bahut dūr par rahai k^{i} ok^{a}rō bāp ok^{a}rā dekhal^{a}kai ār^{u} ok^{a}rā bahut dayā bhelai. Tabē ū daurī ke bēṭā ke galā mẽ lagāy lel^{a}kai ār^{u} chummā lel^{a}kai. Tabe ok^{a}rō bēṭā bōle lag^{a}lai k^{i}, 'bābū hamē Bhagwān ke ul^{a}ṭā kām karī ke pāpī bhēl chhī, āro tōrō lagīch mẽ bhī tōrō bēṭā kah^{a}lāwăī ke jōg nay rah^{a}lā̃.' Tab ok^{a}rō bāp ap^{a}nō naukar sē kahal^{a}kai k^{i}, 'baṛhiyā̃ baṛhiyā̃ kap^{a}ṛā lattā lăī lānē āro ok^{a}rā pinābhaī; ār^{u} ēk ōg^{a}ṭhī bhī hāth mẽ pinhāy dahī; ār^{u} gōṛ mẽ juttā pinhāy dahī; āro ēk mōṭō hēnō bachhēṛā kē lān^{i} ke mārē ār^{u} ham^{a}rā sab milī ke khāō pīō āro khusī karō.'

Takh^{a}nī ok^{a}rō baṛ^{a}kā bēṭā khēt mẽ chhelai. Jakh^{a}ni ū ghar lig^{a}chā̃ ailai ū nāch gīt sunī ke naukar sẽ puchhal^{a}kai k^{i}, 'ī sab k^{i} hōychhai?' Tabē hunak naukar bolal^{a}hain k^{i} 'tōrō chhoṭ^{a}kā bhāī ail chhaun. Tōrō bābū mōṭō hēnō bachhēṛā mār^{u}lē chhaun. Hunō ap^{a}nō gēl laṛ^{a}kā kē pail^{a}kāt jāīh^{a}nō rahain tāīh^{a}nō.' Ū i bāt sun^{i} ke khisiyāy gelai āro ghar jāwăī mẽ rusi gelai. Tabē ok^{a}rō bāp bāhar chal^{a}lō āilai āro ok^{a}rā sẽ bahut nihōrā bin^{a}ti karal^{a}kai. Tabē ok^{a}rō bēṭā bāp sē kahal^{a}kai k^{i}, 'it^{a}nā din sē hamē tōrō sēbā kar^{a}lihaun āro tōrō bāt kabhī nay tār^{a}lihaun, tabē tō ēkō pāṭhā bhī nay dēl^{a}hē, ki hamē yār dōst ke saṅg khusī kar^{u}tā̃. Jab k^{i} ham^{a}rō bhāy kas^{a}bī paturiyā ke sāth ap^{a}nō sab^{a}tā dhan lutā patāy chalal āīl^{a}haun, tō ok^{a}rā le mōṭā hēnō bachhēṛā māral^{a}hai?' Tabō ok^{a}rō bāp bol^{a}lai k^{i}, 'tōh tō sab din sang rahai chhâ, ab jō kuchh ham^{a}rā pās chhai ū sab tōre chhekaũ. Ab ī bāt munāsib chhekaũ k^{i} ham^{a}rā sab milī julī-ke khusī karaũ, āro ū tōrō bhāy chhekaũ jē marī gēl rahaun sē phēr^{u} jil^{a}haũ āro jē herāy gēl rahaun sē phēr^{u} pāīlau gel^{a}haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamuī. The main language of the District is Bihārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithilī is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken, which closely resemble the '*Chhikā-chhikī*' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithilī which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the '*ŏ*' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham°ro', my, and sometimes by 'a', as in 'chal°la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the '*ŏ*' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithilī, as well as in the Southern Standard Maithilī of Begusarai end in a short ', above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar'* of Standard Maithilī and of Begusarai.

Note the forms *ham-ār*, we, and *ap°nok*, your-Honour.

[No. 12.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT. (EAST MONGHYR.)

કોરૂ આદમો કે દૂ વેટા છેઠૈ ઓકના નેં સે જોટકા વાપ સે કહ૦જે કિ હો વાપ ઝે કુજ્ઞ ધન સંપત જૌ ઓર્ મેં ઝે હમનો હિસ્સા હોર્ જ સે હમના દૈ ૬ ત્વ જ ધન સંપત કે વાંટો દેવજે વહુત દિન મો ની મેંઠર કિ ઓકન જોટકા વેટા સવ ચીઝ ક રકટ્ઠા કર્યા ચલો ક વહુત દૂન મુલુક ચલ્લ ગેઠૈ ઔર ઉહાં વ્યાપનો મેં દિન વાત રહો ક સમે ધન સંપત ખોર્ દેવજે ળવ કિ સવ ધન સંપત ખલ્લ ગેઠૈ ત્વ જ ગાંવ મેં ખકાર મેંઠૈ ખાનો જ વિલ્લલ્લા હો ગેઠો ખાનો ત્વ જ ૬ક વહ ગાંવ કે રહવૈયા કન વહ ઉાગ૨ ળે ઓકના સુખન ચલાવૈ ઉલ ખપના ખેત મેં મેળવજે ખાનો જ સુખન કે ખાવે ક ળે વોખ્યા છેઠૈ સેહે ખાવજે ખપના પેટ મન ચાહૈછેલ ઔર ઓકના કોર્ કુછુ ન દૈ ત્વ ઓકના ચેત મેંઠૈ કિ હમનો વાપ કે નૌકન સમ ક મૂખ્ય સે વેસો મોટો મિઠૈછૈ ઔર હમે મૂખ્ય મનૌં હમે ઉડી ક ખપન વાપો કે પાસ ળૈવ ખાનો કહનૈન કિ હો વાપ હમેં મગાવાનો સોહા ઔર ગોહનો સોહા પાપ જૈલ જો ખવ હમે ગોહન વેટા કહાવે કે ળોકન નરખ્ખી ખવ હમના ખપન નૌકન નાખ્યો માન ત્વે જ ઉડી કે ખપન વાપો કે પાસ ચલ્લ ળવ જ દૂને મેં જલ્લો કિ ઓકનો વાપ ઓકના પન માયા કલ૦કર ઔર દૌરી ક ઓકના ગલ્લ મેં લપટો કે ચુમ્મા લેવજે વેટા કહ૦જે હો વાપ હમે ગોનો ઔર પનમેસ્વરનો સોહા પાપ કલ૦ગેં ખવ હમ ગોનો વેટા કહાવે કે ળોગ નર્ જો ત્વ વાપ ખપના નૌકન કે કહ૦જે કિ સમે સે ખચ્છા કપડા નિકાનો ક ૬કના પહનાઇ દહીં ખાનો હાથ મેં મુંદી ઔર ગોઉ મેં ફુલ્લના પહનાઇ દહીં ખાનો હમ ખાન ખાંવ ઔર મૌળ ઉડાવ્વૌં કહ્ન કિ હમન મર્ વેટા મનો ગેલ છેલ ખિનુ ળીલ હવાઇ ગેલ જિલ ખિનુ મિલ્લ ત્વે જ સવ મૌળ ઉડાવે ઉાગ૨ ।

ઓકન વડકા વેટા ખેત મેં છેલ ઔર ળવ ઘનો ઉાગ ખરલ્લ ત્વ નાચો કે ખાનુ વાળા કે ખવાળ સુનલ્લજે ખાનો જ ખપન નૌકન સમે મેં સે ૬કટ્ઠા ખપના ઉાગ વોલાર કે પુછલ્લજે કા જિકર જ કહ૦કર કિ ખપનોક કે મારૂ ૬ો જોત ખાનો ખપનોક કે વાપ ખચ્છા નોળ જૈલ છૈત કહિને કિ ખપનો વેટા ક દેહ્યાન સમ્યાન પૈલકા ત્વ ગોકના નોખ્ય મેંઠૈ ઔર મોળન નર ળાવે ચાહ ૬૬ લેલ ગોકન વાપ વાહન ખાર

કે મોકના મનાવે ઉઠાઈ જે અપના વાપ * ઝવાવ દેવકે કિ હમે દિન સે હમ અપનુકા કે સેવા કરો નહ્ય છો આનુ કરી અપનોકા કે વાગો ન ઉઠૌં તૈમો અપને ઘકટા મેમના મો ન દેવાં કિ ઝેકના ઠે * હમે દોસુગ મોહિમ કે ઝોને આનન્દ કનૌ આનો ઈ વેટા ઝે ગોન કુવ ધન સંપગ કે કસવી પાછુ ઝેકવક મોકના ઘવહે ચે અપને વઉકા મોઝ જૈવોં વાપ કહ્વકે કિ ને વેટા ગોં સમે દિન હમના સામઠે છં આનો ઝે કુછ હમન છોક સે ગોને ક્રિકો મગાન ઝવે ગોન માર્ક મનવ મેવ ઝોવો હેનૈવ મેવ મિવવ છો વવ ગોહના આનન્દ હોવે ચાહો ।

[No. 12.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT. (EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ādᵃmī-kē dū bēṭā chhelai. Okᵃrā-mẽ̃-sē chhoṭᵃkā bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
kahalᵃkai ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mẽ̃
said that, 'O father, what any wealth property is-to-you, it-indeed-in
jē hamᵃro hissā hōechha, sē hamᵃrā dăī dâ.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
sampat-kē bāṭī delᵃkai. Bahut din bhī nai bhelai, ki okᵃra chhoṭᵃkā
property dividing gave. Many days also not were, that his younger
bēṭā sab chīj-ka ekaṭṭhā karī dhurī-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
chalᵃla gelai, aur uhā̃ luchāpanī-mẽ̃ din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
sampat khōe delᵃkai. Jab ki sab dhan sampat chalᵃla gelai, tab
property losing gave. When that all wealth property going went, then
ū gā̃w-mẽ̃ akāl bhelai, āro ū bilalᵃlā hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
ū ēk wah gā̃w-ke rahᵃwaiyā kan raha lāgᵃla, jē okᵃrā sūar
he a that village-of a-dweller near to-remain began, who him swine
charābăī lēl apⁿnā khēta-mẽ̃ bhejalᵃkai. Āro ū sūar-ke khābăī-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
bokhᵃlā chhelai, sē-hē khāe-ke apⁿnā pēt bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
aur okᵃrā kōe kuchhᵘ na dai. Tab okᵃrā chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
'hamᵃro bāp-ke naukar sabh-ka bhūkh-sē bēsī rōṭī milaichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
hamē bhūkha maraũ. Hamẽ̃ uṭhī-ka apⁿna bāpo-ke pās jaiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
āro kahᵃbain ki, "hō bāp, hamẽ̃ Bhagᵃwānõ̃ sōjhā, aur tohᵃrō
and will-say that, "O father, I God-also before, and thee-also
sōjhā pāp kaila-chhī. Ab hamē tohᵃra bēṭā kahābe-ke jōkar naī
before sin have-done. Now I thy son being-called-of worthy not

chhī. Ab hamᵉrā apᵉna nōkar nākhī mānā.'' Tabē ū uṭhī-ke
am. Now me thine-own servant like keep.'' Then he rising
apᵉna bāpo-ke pās chalᵉla. Jab ū dūrē-mẽ chhalo, ki
his-own father-of near went. When he distance-even-in was, that
okᵉro bāp okᵉrā-par māyā karalᵉkaī, aur daurī-ka okᵉrā galla-mẽ lapᵉtī-ke
his father him-on pity made, and running him neck-in clasping
chummā lelᵉkai. Bēṭā kahalᵉkai, 'hō bāp, hamē tōro aur Paramēśwarō
kisses took. The-son said, 'O father, I thy and God
sōjhā pāp karᵉlõ; āb ham tōro bētā kahābe-ke jōg naī chhī.'
before sin did; now I thy son being-called-of fit not am.'
Tab bāp apᵉnā naukar-kē kahalᵉkai ki, 'sabhē-sē achchhā kapᵉrā
Then the-father his-own servants-to said that, 'all-than good clothes
nikārī-ka okᵉrā pahᵉnāe dahĩ; āro hātha-mẽ āguthī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
aur gōṛa-mẽ juttā pahᵉnāe dahĩ; āro ham-ār khãw, aur mauj
and leg-in shoes having-clothed give; and we let-eat, and merriment
uṛāwaũ; kahana ki hamᵉra ī bēṭā marī gēla chhela, phinᵘ
let-us-rouse; because that my this son having-died gone was, again
jīla; harāe gēla chhila, phinᵘ milᵉla.' Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.' Then they all merriment
uṛābe lagᵉla.
to-rouse began.

Okᵉra baṛᵉkā bēṭā khēta-mẽ chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
tab nāchо-ke ārᵘ bājā-ke abāj sunalᵉkai, āro ū apᵉna naukar
then dancing-of and music-of noise he-heard, and he his-own servants
sabhē-mẽ-sē ēk-tā apᵉnā lag bolāe-ka puchhalᵉkai, 'kī chhikai?'
all-in-from one himself near having-called asked, 'what is?'
Ū kahalᵉkai ki, 'apᵉnok-ke bhāī ailo chhōt, āro apᵉnok-ke
He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's
bāp achchhā bhōj kaila-chhait, kahinē ki apᵉno bēṭā-ka dehᵉgar
father good feast has-made, because that his-own son well
samaṅgar paiᵉkā.' Tab okᵉrā rōkh bhelai, aur bhītar nai jābe
prosperous he got.' Then to-him anger happened, and inside not to-go
chāha. Eh lēl okᵉra bāp bāhar āe-ke okᵉrā manabāī
he-wishes. This for his father outside having-come him to-entreat
lagᵉlai. Ū apᵉnā bāp-ka jabāb delᵉkai ki, 'ētē din-sē ham
began. He his-own father-to answer gave that, 'so-many days-from I
apᵉnukā-ke sēwā karī rahalᵉa chhī, ārᵘ kabhī apᵉnokā-ke bāto
Your-Honour's service doing remained am, and ever Your-Honour's word

na uṭhailaũ. Tai-o ap^{n}ne ēk-ṭā mem^{n}nā bhī na delā̃,
not disobeyed. Nevertheless Your-Honour one kid even not gave,
ki jek^{t}rā lē-ka hamē dōst mōhim-ke jaurē ānand kar^{t}taũ.
that which having-taken I friends acquaintances with joy I-might-make.
Āro ī bēṭā jē tōra kul dhan sampat-kē kas^{b}bī pāchh^{u}
And this son who thy whole wealth property harlots after
phek^{a}lak, ok^{a}rā ail^{h}hē-sē ap^{n}ne bar^{t}kā bhōj kailō.' Bāp
threw-away, his coming-on Your-Honour a-great feast made.' The-father
kahal^{a}kai ki, 'rē bēṭā, tõ sabhō din ham^{n}rā sām^{a}lē chhaī; āro
said that, 'O son, thou all days me with art; and
jē kuchh ham^{n}ra chhika, sē tōre chhiko. Magar jabē tōra
what anything mine is, that thine is. But when thy
bhāe mar^{u}la bhēl, jīlau; heraila bhēl, mil^{a}la chau,
brother dead became, lived-for-thee; lost became, got is-for-thee,
tab toh^{n}rā ānand hōbe chāhi.'
then to-thee joy to-become is-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithilī. As in South Bhagalpur, a final *i*, which in Standard Maithili would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an 'ŏ' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY). (DEOGHUR SUB-DIVISION OF THE SONTHAL PARGANAS.)

Ēk ādᵃmī-kē dū bēṭā chhalai. Okᵃrā-mẽ̃-sē chhoṭᵃkā apᵘnā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
kahalᵃkai, 'hō bābū, hamᵃrā hisā-mẽ̃ jē māl-jāl hōt sē bā̃ṭī
said, 'O father, my share-in what property will-be that having-divided
dē.' Ṭab bāp sabhē māl-jāl bā̃ṭi delᵃkan.
give.' Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpurī dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpurī. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpurī. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpurī forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihari Language.*—Part II.—*Bhojpúri Dialect of Shāhābād, Sáran, Champáran, North Muzaffarpur and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY. EASTERN GROUP

BIHĀRI.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (NORTH MUZAFFARPUR.)

SPECIMEN I.

एक केहु आदमी के दू लड़िका रहै। ओह में से छोटका बाप से कहलक, हो बाबू, धन सबस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द। त ऊ ओकरा के अपन धन बाँट देलक। बहुत दिन न भेलेक कि छोटका लड़िका सब किछिओ जमा कर के दूर देस चल गेल और उहाँ लम्पटै में दिन गमबैत अपन सबस गमा देलक। और जब ऊ अपन सब किछिओ उड़ा देलक; तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल। और ऊ जा के ओही देस के एक समहर आदमी कने रहे लागल। ऊ ओकरा के अपना खेत में सूगर चरावे ला भेजलक। और ऊ अपन पेट छिलका से जे सूगर खायै भरे चाहलक; और केउ ओकरा के कुछ देइक न। तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर के खाये से रोटो उबर जाइअ, और हम भूखे मरै! हम उठ के अपना बाप किहाँ जाएब और हुनका से कहबैन कि हो बाबू, हम लोक परलोक दुनू बिगाड़ली। हम अब अपने के बेटा कहावे जोग न छी, हमरो के एक जन बना के राखू। और ऊ उठ के अपना बाप किहाँ आएल। जब ऊ दूर रहे तब-हो ओकर बाप ओकरा देख क छोह कलकै, और हबस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै। और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़ली और अपने के सोझा में भी पाप कैली ह, और अब अपने के बेटा कहावे जोग न छी। ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़िआँ कपड़ा निकाल के लिआव, और हिनका के पहिरावे, और हिनका हाथ में औंठी, और गोड़ में पनही पहिरवहुन, और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फेन भेंटल ह। और ऊ सब आनन्द बधावा करे लगलन॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घर आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक। और ऊ नौकर सब में से एक नौकर के बोला के पुछलक, कि ई की होइत है। नौकर कहलकैन कि अपने के भाई ऐलन ह और अपने के बाबूजी भोज कैलन ह, एह लेल कि हुनका के ऊ नीमन और निराग पैलन ह। और ऊ खिसिआ गेल, और भितरो घर में न गेल। एह लेल हुनकर बाप बाहर अलथिन और हुनका के मनावे लगलथिन। और ऊ अपना बाप के उतारा देलन, कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलो; और तैयो अपने हमरा के कहिओ एको पठरुओ न देली कि हम अपना इआर दोस के संग खुसी करतो; मगर अपने के ई बेटा, जे पतुरिआ सब के संगे अपने के धन उड़ा देलक, जौने बेर आएल तौने बेर अपने ओकरा लेल भोज कैली ह। बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे छ, और जे कुछ हमर हवे से सब तोहरे छो। आनन्द बधावा करे के उचित है, काहे कि ई तोहर भाई मर गेल रहलो से जीलो ह; हेरा गेल रहलो से मिलल ह॥

[No. 14.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk keh^{n} ādªmī-kẽ̆ dū laṛikā rahai. Oh-mẽ̆-sē chhotªka bap-se
A certain man-to two sons were. Them-in-from the-younger the-father-to
kahªlak, 'hō bābū, dhan-sarbas-mẽ̆-sē jē hamm^{a}r hissā bakh^{n}rā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē hamªrā-kē dē da.' Ta u okªrā-kẽ̆ appan dhan bā̃t
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaik kᵉ chhotªka larikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gel, aur uhā̃ lampatai-mẽ̆ din
having-made a-far country having-gone went, and there debauchery-in days
gam^{n}wait appan sarbas gamā delak. Aur jab u appan sab kichhio
passing his-own property wasting gave. And when he his-own all anything
uṛā dēlak, tab ō dēs-mẽ̆ bhārī akāl parªlaik, aur u kangal
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur u jā-ke ōhī dēs-ke ēk lam^{n}har ādªmī kane rahe lagal.
became. And he going that-very country-of a rich man near to-remain began.
Ū okªrā-kē ap^{n}na khēt-mẽ̆ sugar charāwe-lā bhej^{a}lak. Aur u appan pet
He him his-own field-in swine feeding-for sent. And he his-own belly
chilªkā-sē, jē sūgar khāyē, bhare chāhªlak, aur kou okªrā-ke kuchh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. Tab ū chetªlak aur kahªlak ki, 'ham^{n}ra bap-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
janā phālªtū naukar-ke khāye sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhẽ̆ marai-chhī. Ham uth-ke ap^{n}nā bāp kihā̃ jāeb, aur hunªka-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kahªbain kᵉ, "hō bābū, ham lōk parª-lōk dunũ bigarªlī. Ham
to I-will-say that, "O father, I this-world the-next-world both spoiled. I
ab ap^{n}ne-ke bētā kahāwe jōg na chhī; hamªrō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū."' Aur ū uṭh-ke apⁿnā bāp kihã̃ âel. Jab ū dūr rahē,
keep."' And he having-risen his-own father near came. When he at-a-distance was,
tab-hī ōkar bāp okʰrā dēkh-ka chhōh kalʰkai, aur habas-ka garā
then-even his father him having-seen compassion made, and having-run on-the-neck
lagā-lelʰkai, aur chummā chāṭī lelʰkai. Aur bētā bāp-sē kahʰlak ki,
applied-himself, and kiss licking took. And the-son the-father-to said that,
'hō bābū, ham parʰlōkō bigāṛʰlī aur apⁿne-ke sōjhā-mẽ̃ bhī pāp kailī-
'O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-
hâ, aur ab apⁿne-ke bōṭā kahāwe jōg na chhī.' Ō-kar bāp apⁿnā
done, and now Your-Honour-of son to-be-called fit not am.' His father his-own
naukar-sab-sē kahʰlan kⁱ, 'sab-sē barhiã̄ kapʰṛā nikāl-ke lē-āwâ; aur
servants-to said that, 'all-than excellent clothes having-taken-out bring; and
hinⁿkā-kē pahirāwâ; aur hinⁿkā hāth-mẽ̃ aũṭhī, aur gōr-mẽ̃ panʰī
this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes
pahiraw*hun; aur ham sab kachʰrī aur gājī; kāhe kⁱ hammar maral
put-on; and (let) us all eat and be-merry; because that my dead
bētā jīal hâ; hērā gēl rahē, sē phen bhẽ̃ṭal hâ.' Aur ū sab ānand
son alive is; lost gone was, he again found is.' And then all joy
badhāwā kare lagʰlan.
merriment to-make began.

Ō-kar jeṭhʰkā bēṭā khēt-mẽ̃ rahē, aur jab ū apⁿnā gharē āel aur lagīch
His elder son field-in was, and when he his-own house-in came and near
pahũchal tab bājā aur nāch hōit sunʰlak. Aur ū naukar-sab-mẽ̃-sē ēk
arrived then music and dancing being he-heard. And he his-servants-in-from one
naukar-kē bolā-ke puchhʰlak kⁱ, 'ī kī hōit hai?' Naukar kahalʰkain
servant having-called asked that, 'this what being is?' The-servant said
kⁱ, 'apⁿne-ke bhāī ailan-hã̄, aur apⁿne-ke bābū-jī bhōj kailan-hã̄;
that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made;
eh lēl kⁱ hunⁿkā-kē ū nīman aur nirōg pailan-hã̄.' Aur ū khisiā-gēl
this for that him he good and healthy has-got.' And he became-angry
aur bhitʰrī ghar-mẽ̃ na gēl. Eh lēl hun-kar bāp bāhar alʰthin, aur hunⁿkā-kē
and inner house-in not went. This for his father outside came, and him
manāwe lagalʰthin. Aur ū apⁿnā bāp-kē utārā dēlan kⁱ, 'dēkhū, ham
to-remonstrate-with began. And he his-own father-to answer gave that, 'see, I
atek baras-sē apⁿne-ke sēwā karaichhī, aur kahiō apⁿne-ke kahal
so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying
na tārʰlī, aur taiyō apⁿnē hamʰrā-kē kahiō ēkō paṭharu-ō na dēlī,
not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,
kⁱ ham apⁿnā iār dōs-ke sangē khusī karʰtī; magar apⁿne-ke
that I my-own lovers friends-of with merriment might-make; but Your-Honour's

ī bēṭā jē paturiyā-sab-ke saṅgē ap^{a}ne-ke dhan uṛā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,

jaune bēr āel taune bēr ap^{a}ne ok^{a}rā lēl bhōj kailī-hâ.'
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah^{a}lan k^{i}, 'hō babuā, tū sab din ham^{a}rā saṅgē chhâ, aur
The-father the-son-to said that, 'O son, thou all days me with art, and

jē kuchh hammar hâwē sē sab tōh^{a}rē chhau. Ānand badhāwā karc-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made

uchit hai, kāhe k^{i} ī tōhar bhāī mar-gēl rah^{a}lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he

jīlau-hâ; hērā-gēl rah^{a}lau, sē mil^{a}lau-hâ.'
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुद्दै के दूरा पर से लेले जाइत रही। पैंड़ा में चौकीदार से भेंट हो-गेल। ऊ हमरा के ध क थाना में ले गेल। हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहैछथ, बेला आई। बेचे के मन न रहे। हमर खेत दू बेर ई भैंस चर गेल ह। हमरा रामकिसुन के अखज ह्वे। दू पाँजा धान काट लेलि छथ। देवापुर करारिआ से छौ कोस है।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-kē dūrā-par-sē lē-lē-jāit-rahī.
I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.

Paĩra-mẽ chaukīdār-sē bhẽt hō-gēl. Ū hamᵃrā-kē dha-ka
The-way-on the chaukīdār-with meeting took-place. He me having-arrested

thānā-mẽ lē-gēl. Hammar man rahē kᵉ bhaĩs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,

jahã hammar samᵃdhī rahai-chhath, belā-āī. Bēche-kē
where my son's-father-in-law lives, I-should-drive-off. Selling-of

man na rahē. Hammar khēt dū bēr ī bhaĩs char-gēl-hâ.
mind not was. My field two times this buffalo has-grazed-down.

Hamᵃrā Rām-kisun-kē akbaj hâwē. Dū pãjā dhān
Of-me (and) Ram-kisun-of enmity is. Two bundles (of) paddy

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language* Part IV.—*Maithil-Bhojpurī Dialect of Central and South Muzaffarpur.* Calcutta, 1884

[o. 16.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा में से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म में निघटा देलकइन। पीछे सब निघटला पर ऊ देस में बड़ा अकाल पड़लइ। ओकरा खाए पीए के दुक्ख होए लगलइ। तब ऊ गाँव में कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत में सूअर चरावे ला भेज देलकइन। ओकरा मन में छलइ के सूअर जे खोइया खाइत रहे में ऊ हमरा मिलइत तो खा के पेट भर लेती। लेह केउ न देइत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाने और हम इहाँ भूख में मरीले। हम उठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम हैंसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नहो कि तोहर लड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके में आते देखलकइन तब बाप का ममत लगलइन दौर के गला में लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू हैंसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नहो के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ छिनका के पहिना देहुन ओ हाँथ में अंगूठी ओ गोर में जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत में रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाचे के सबद सुनलकइन। तब एक जन के बोला के पुछलकइन के कोथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगे से नीक पलकथुन ओकरा लेल लोग के तोहर बाप खिअवइत हथुन। तो ऊ खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो एतेक दिन से तोहर सेवा कैली ओ कबहूँ तोहर कहल न टरली ओ तूँ एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करोल। तब बाप कहलकइन के तूँ तो नित हमरा जोड़ हे और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (SOUTH MUZAFFARPUR)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugō bētā rahᵃlaïn. Okᵃrā-mē-sē chhotᵃkā apᵃnā
One person-to two sons were. Them-in-from the-younger his-own
bābū-sē kahalᵃkaïn, 'hō bābū, dhan-ke bakhᵃrā je kuchh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
sē dâ' Tō ū okᵃnī-kē bā̃ṭ delᵃkaïn Tō kuchh din bitᵃlā-par
that give.' Then he them-to dividing gave. Then some days passing-on
chhotᵃkā bēṭā sab jamā kalᵃkaïn. Tekᵃrā bād baṛā dūr parᵃdēs
the-younger son all collected made. That after very distant foreign-land
chal gelaïn. Uhā̃ jā-ke sab dhan kukarm-mē nighatā delᵃkaïn.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave
Pīchhē, sab nighatᵃlā-par, ū dēs-mē baṛā akāl paṛᵃlaï. Okᵃrā
Afterwards, all wasting-on, that land-in a-great famine fell. His
khāe pīe-ke dukkh hōe lagᵃlaï. Tab ū gā̃w-mē kōi
eating drinking-of trouble being began Then he the-village-in a-certain
bariyār-ke ihā̃ jā-ke girᵃlaïn. Tō okᵃrā apᵃnā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in swine
charāwe lā bhēj delᵃkaïn Okᵃrā man-mē chhalaï ke sūar jē
feeding for sending he-gave His mind-in it-was that the-swine what
khōiyā khāit-rahē, sē-ū hamᵃrā milaït, tō khā-ke pet
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
bhar-lētī. Sē-hū keu na dēit-rahaï. Tab sochᵃlak ki, 'hamᵃrā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
ihā̃ bhūkh-sē marī-ᵗē. Ham uth-ke apᵃnā bāp kanē jaitī
here hunger-from am-dying. I having-arisen my-own father near would-go
ō kahitī ki, "hō bābu, ke ham Īsar-ke ihā̃ ō tohᵃrā ihā̃
and would-say that, "O father, that I God-of near and thy near
pāp kailī. Ham ab aisan nahī ki tōhar laṛikā kahāī. Hamᵃrō
sin did. I now such am-not that thy son I-may-be-called. Me-also
ēgō jan jakit rakhal."' Tab uth-ke apan bāp-ke ihā̃ chalᵃlan
a servant like keep."' Then having-arisen his-own father-of near he-went.

Phar^{a}kē-sē autē dekhal^{a}kaín, tab bāp-kā mamat lag^{a}laïu,
Distance-from on-coming he-saw, then the-father-to compassion arrived,
daur-ke galā-mē lap^{a}ṭā lel^{a}kaïn, ō bahut milājulī kal^{a}kaïn. Bētā
running neck-on embracing he-took, and much greeting made. The-son
kahal^{a}kaïn, 'hō bābū, Īsar-ke ihã̄ ō toh^{a}rā ihã̄ pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
aisan nahī ke tōhar bētā kahāī.' Bāp ap^{a}nā jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
kahal^{a}kaïn ke niman-sē niman kap^{a}rā lāwâ; ō hin^{a}kā-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
ō hãth-mē aũthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālal
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
bhar^{a}-ke bachā lāwâ, o mārâ, ham^{a}nīkā khāī ō anand manāī; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
hamar ī bēṭā jē mar gēl rahē, sē ab jī gēl; ō bhut^{a}lā gēl
my this son who dead gone was, he now living went; and lost gone
rahē, sē ab mil gēl.' Tab ū anand manāwo lag^{a}lan.
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar bar^{a}kā bētā khēt-mē rah^{a}laín. Jab ghar-ke
That hour his elder son field in was. When the-house-of
nagīch alaïn, tō bājā ō nāche-ke sabad sunal^{a}kaïn. Tab ēk jan-kē
near he came, then music and dancing-of noise he-heard. Then one servant-to
bolā-ke puchhal^{a}kaïn ke, 'kothī haī?' Tab ū kahal^{a}kaïn ke, 'tōhar
having-called he-asked that, 'for-what is-this?' Then he said that, 'thy
bhāī al^{a}thun-hai. Un^{a}k dēhē ãgō-sē nik palak^{a}thun, ok^{a}rā lēl
brother has-come-for-thee.[1] His in-body limb-from well he-has-got, that for
lōg-kē tōhar bāp khiawaït hathun.' Tō ū khisiyā-ke bhit^{a}rī jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
na chahal^{a}thin. Tō un-kar bāp nikas-ke al^{a}thin, ō manāwe
not wished. Then his father having-come-out came, and to remonstrate
lagal^{a}thin. Tab ū ap^{a}nā bāp-sē jawāb kailan, 'dēkhâ tō etek dīn-sē
began. Then he his-own father to answer made, 'see then so-many days-from
tōhar sēbā kailī, ō kab^{a}hũ tōhar kahal na ṭar^{a}lī, au tũ ēgō
thy service I-did, and ever thy saying not disobeyed, and thou a
path^{a}rū bhī na dēlâ ke ham ap^{a}nā yāran-ke sang khusī kar^{a}tī
kid even not gavest that I my-own friends-of with happiness might-have-made.
Jakh^{a}nī tōhar ī bētā al^{a}thun, jē tōhar dhan kas^{a}bin sang urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
delak^{a}thun, tek^{a}rā lā jew^{a}nār karaulâ.' Tab bāp kahal^{a}kaïn ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
'Tũ tō nit ham^{a}rā jaur hē, aur jē kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

[1] Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words , for thee ' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tōhar hai. Bākī khusī manāwe-kē chāhī kāhe ki ī tōhar bhāī
thine is. But happiness making-for is-proper because that this thy brother
jē mar gēl rah'thun, sē jī gel'thun; ō bhulā gēl rah'thun,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for thee,
sē mil gel'thun.'
he found went-for-thee.'

JOLAHĀ BŌLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī[1].

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

[1] In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*

[No. 17.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (JOLAHĀ BOLĪ) DIALECT. (DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए। तब ऊ उनका अपन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में थोरा दिन में अपन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब ओई देस में भंहगी पड़लैक और उह गरीब हो गेल। और ऊ जा के ओ देस के रहबैया में से एक के इहाँ रहे लागल। ऊ घरवाला ओकरा खेत में सूअर चरावे भेजलकै। तब ऊ खेत के छीमड़ि में जे सूअर खाए अपन पेट भरे चाहलक और कोए ने ओकरा कुछ दइक। तब ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनिहार के खाएक से बेसी रोटी पकइअ और हम भख से मरकी। हम उठ के अपना बाप कने जाएब और उनका से कहबैन की हे बाप हम खोटा कने और तोहरा कने गुनाहगार छी हम फेरो तोहर बेटा कहावे जोकर नहि छिओ। अपन बनिहार में से एक हमरो रखब। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दौड़ के ओकरा गला में लगा लेलकै और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोटा कने और तोहरा कने गुनाहगार छी हम फेर तोहर बेटा कहावे जोकर नहि छिओ। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में औंगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खुशी करेन। किअक की ए बेटा हमर मरल छल फेर जोअल हे। हेराएल छल से मिलल हे। तब ऊ सब खुशी करे लगलन॥

ओकर बड़का बेटा खेत में रहे। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक। और अपन नौकर में से एकठो के बोला के पुछलक, ई की हई। ऊ ओकरा कहलकै तोहर भाई ऐलो हु, और तोहर बाप खूब बढ़िया भोज कलकौ हु एई लेल की ऊ ओकरा तनदुरुस्त पलकौ हु। तब ऊ बड़ा गुस्सा भेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ऊ अपना बाप के जवाब देलक की देख हम एत्ता बरस से तोहर सेवा कैलिओ हु और कहिओ ने तोहर बात कटलिओ हु और तू हमरा कहिओ एकठो पाठो भी ने देल की हम अपन दोस्त मोहीव ल क खैतोन। लेकिन ई बेटा तोहर धन लै क कसबी पतुरिया के संग उड़ा देलकौ हु और ऊ जखनिआ आएल तखनिआ ओकरा ला बेस खाइक कैल हु। बाप ओकरा

[No. 17.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (JOLAHĀ BOLĪ) DIALECT. (DARBHANGA.)

Kōno ādᵃmī-kē dō bētā chhalain. Ōī-mẽ̆-sē chhoṭᵃkā bēṭā
A certain man-to two sons were. Them-in-from the-younger son

apᵃnā bāp-sē kahᵃlau, 'hē bāp, dhan-mẽ̆-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share

hōy, sē hamᵃrā bā̃ṭ dae.' Tab ū unᵃkā appan dhan
may-be, that me dividing give.' Then he to-them his-own property

bā̃ṭ-delᵃkhin. Bahut din ne bhelain kī chhoṭᵃkā bēṭā sab-
divided. Many days not had-passed that the-younger son every-

kuchh ēk-jagah-ka-ke bahut dūr dēs chal-gēl, ăŭr uhā̃
thing putting-together (to-)very distant country went-away, and there

luchᵃpan-mẽ̆ thorā din-mẽ̆ appan dhan uṛā-dēlak. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-

kuchh uṛā-dēlak, tab ōī dēs-mẽ̆ mehăgī paṛᵃlaik, ăŭr uh gerīb
thing had-wasted, then that country-in famine fell, and he poor

hō-gēl. Ăŭr ū jā-ke ō dēs-ke rahᵃwaiyā-mẽ̆ sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of

ihā̃ rahăĭ lāgal. Ū ghar-wālā okᵃrā khēt-mẽ̆ sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed

bhejalᵃkai. Tab ū khēt-ke chhīmaṛi-sē jē sūar khāē, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own

pēt bharē chāhᵃlak, aŭr kōe ne okᵃrā kuchh daīk. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then

okᵃrā hōs bhelaik, tab ū apᵃnā jī-mẽ̆ kahᵃlak kī, 'hamᵃrā bāp
to-him senses became, then he his-own mind-in thought that, 'my father

kane banihār-ke khāek sē bēśi rōtī pakaia, ăŭr ham
near labourers-of required-for-the-food than more bread is-cooked, and I

bhūkh-sē maraichhī. Ham uth-ke apᵃnā bāp-kane jāeb, ăŭr unᵃkā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to

kahᵃbain kī, "hē bāp, ham Khōdā kane āur tohᵃrā kane gunāh-gār
will-say that, "O father, I God before and thee before a-sinner

chhī. Ham phērō tōhar bēṭā kahābe jōkar nahᵃ chhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy

banihār-mẽ̆-sē ēk hamᵃrō rakkhā."' Tab uhā̃-sē uṭh-kar ū
hired-servants in-from one me-also keep."' Then there-from arising he

apᵃnā bāp kane chalal. Lēkin jab ū phatᵃkiĕ rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
okᵃrā ūpar māyā kalᵃkain, ăŭr dauṛ-ka okᵃrā galā-mē̃ lagā-lelᵃkai
him upon compassion made, and running him the-neck-by embraced.
ăŭr chummā lelᵃkai. Bēṭā unᵃkā kahalᵃthīn jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
kane ăŭr tohᵃrā kane gunāh-gār chhī, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
jōkar nahᵘ chhiau.' Lēkin bāp apᵃnā naukar-sē kahᵃlan kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
sē nīk nūū jē hai sē inᵃkā pahᵃnāhūn, ăŭr inᵃkā
than good dress that may-be that to-this-person put-on, and this-person's
hāth-mē̃ ăn̄gūthī ăŭr gōṛ-mē̃ jūtā pahin lā dahūn, ăŭr sab-kehᵘ
hand-on ring and feet-on shoes putting on give, and (let)-us-all
mil-ke khāen ăŭr khūśī karen. Kiak kī ē bētā hammar maral
uniting eat and merriment make. Because that this son my dead
chhal, pher jīal hai; herāel chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
khūśī kare lagᵃlan.
merriment to-make began.

Ōkar baṛᵃkā bētā khēt-mē̃ rahē. Khēt-sē jab ghar-ke lag
His elder son the-field-in was. The-field-from when house-of near
āel, tab apᵃnā ghar-mē̃ ḍhōl ăŭr nāch-ke āwāj sunᵃlak, ăŭr appan
came, then his house-in drum and dancing-of sound heard, and his
naukar-mē̃-sē ēk-thō-kē bolā-ke puchhᵃlak, 'ī kī haī?' Ū okᵃrā
servants-in-from one-to calling asked, 'this what is?' He to-him
kahalᵃkai, 'tōhar bhāī ailau-hâ, ăŭr tōhar bāp khūb barhiyā̃
said, 'thy brother has-come-for-thee and thy father very excellent
bhōj kalᵃkau-hâ; ēī lēl kī ū okᵃrā tan-durust palᵃkau-hâ.'
feast has-made-for-thee[1]; this for that he him healthy has-found-for-thee.'
Tab ū baṛā gussā bhēl āŭr ghar ne gēl. Ēī lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
bāp apᵃnā baṛᵃkā bētā-kē manābe lāgal. Tab ū apᵃnā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
jawāb dēlak kī, 'dēkhâ, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
liau-hâ, ăŭr kahiau ne tōhar bāt katᵃliau-hâ, ăŭr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
hamᵃrā kahiau ēk-thō pāthī bhī ne dēlâ, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
dōst-mōhīb la-ka khaitaun. Lēkin ī bētā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

[1] *I.e.*, a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to *thy* brother.'

kasᵉbī-paturiā-ke sang uṛā-delᵉkau-hâ ăŭr ū jakhᵉniā āel takhᵉniā
harlots-of with has-wasted-for-thee and he even-when came even-then
okᵉrā-lā bēs khāik kailâ-hâ.' Bāp okᵉā-sē kahalᵉkai, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
tõ sadā hamᵉrā-saṅg chhâ, ăŭr jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
hau. Magar khûśī-karᵉnā wājib hai, kiak-ke ī tōhar bhāī
is-to-thee. But merry-making proper is, because-that this thy brother
maral chhalau, sē pher jīlau-hâ; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
pher milᵉlau-hâ.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ĭ* for *i* and of *u* for *ŭ*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *woō*, and that *s* is always written *ś*.

[No. 18.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (GAYA DISTRICT.)

SPECIMEN I.

એક આદમી કે દુ ગો વેટા હલોન। ઉનકહ્રીં મેં સે છોટકા અપન વાપ સે કહલક કે ઇ વાવુળો ગોહન ચીઝ વગુસ મેં સે ઝે હમન વખના હો હૈ સે હમના દે દ। તવ ઝ અપન સવ ચીઝ વગુસ ઉનકહ્રીં દુનોં મેં વાંટ દેલક। ઢેન દોન વાગે ના પૌલક કે છોટકા વેટલા અપન સવ ચીઝ વટોન સટોન કે કોરૈ વડ઼ા દુન દેસ મેં ચલ ગેલ। દુએં ળા કે અપન સવ પુંળો કુચાલી મેં ળોઆન કન દેલક। આઉ ળવ સવ ગાલાં ચુકલ તવ ઝ દેસ મેં વડ઼ો ભારી અકાલ પડલ આઉ ઓકના દોકસીક હોઇ લગલર। તવ દુએં કે ઇગો નહલરઆ હાંએં ળા કે નહે લગલ। ઝ ઓકના અપન વાચ મેં સુઅન ચનાવે લા પેગૈલકર। આઉ ઝ સુઅનીમન કે ખાઇ વાલા નુસા સે અપન પેટ ભરે લા ભી ઢીલ્હક હલ વાકો કોરૈ ઓકના ના દે હલર। ળવ ઓકના વુહાઇ લગલર તવ કહલક કે હમન વાપ કે કૈગો નીકન ચાકન હથ ળીનકા હંડુઆમન ખાઇ કે હરન ળે અનકા અનકા કે દે હથ। આઉ હન નુએં મન હો। અવ ઉઇ કે અપન વાપ હીં ળાઇવ આઉ ઉનકા સે કહવ કે ઇ વાવુળા હમ ભગાલાન ભીની આઉ ગોહના ભીની વડ઼ા પાપ કૈલી। આઉ અવ હમ ગોહન વેટા કહાવે ળુકુન ના હો। નું હમના અપન ઇગો મળુના નીઅન નખ। વસ ઝ ઉઇલ આઉ અપન વાપ હાંએં ગેલ। ળખ્યની ઓકના પહુંચે લા કુચ્ચ દુન વાકેંઇ હલર કે ઓકન વપ્પા ઓકના દેખ્યલકર। ઝ દેખ કે ઓકના વડ઼ા મોહ લગલર। અઉ દલ્ડ઼ કે ઓકના ગલા સે મોલલર આઉ ચુમે ચાટે લગલર। તવ વેટલા ઓકના સે કહલકર કે ઇ વાવુળો હમ ભગાલાન ભીની આઉ ગોહના ભોનો વડ઼ા પાપ કૈલી આઉ હમ ગોહન વેટા કહાવે ળુકુન ના હો। વાકો ઓકન વપ્પા અપન નીકનવન સે કહલકર કે ખુવ વેસ વેસ ઢુગા લાલો આઉ એકના પેનહાલ્હીં આઉ એકના હાથ મેં અંગુડી પેનહા દેહીં આઉ ગોડ઼ મેં ઢુગા દેહીં આઉ હમલ્હીં ખુવ ખાગે પીગે ળર આઉ ખુસી કરી કાહે કે ઇ વેટા હમન મન ચુકલ હલ આઉ જેન કે ળીઅલ હૈ ઇ નુલા ગેલ હલ આઉ અવ જેન કે મીલલ હૈ। આઉ ઝ સવ ખુસી મચાવે લગલન॥

ઓકન વડકા વેટલા વાચ મેં હલર આઉ ળવ દુએં સે આ કે બન ભોની પહુચલ તવ ગોળ આઉ નાચ સુનલક। તવ ઇગો નીકન કે વોલા કે પુછલક કે

ई सब का होरग है। जे कहेकर के गोहन आई देखथु है सेर से गोहन बाप चाच पीन करग हथु काहे के बेटा नीके सुपे घन खैबथीन है। तब जे घोसोआ जेड आउ नीगने ना जेड। तब ओकन बप्पे बाहन नाकड खैबर आउ समहावे बुहावे बगाबर। तब जे अपन बाप से बोलेड के एगे बछन से हम गोहन सेबा करग हो आउ कहीनो गोहन कहना से बाहन ना बहबी। तरबो देगो पऽनु मो ना देड के अपन रआन दोसूग जोने घुसो मचौगा हड। बाको जरसहां गोहन ई बेटा अरबी जे गोहन सब माड-जाड पतुबाअन में जाआन कन देखको तुं आकना बा घाच पोअन कैड। तब ओकना से जे कहेकर के ए बेटा तुं तो हनना सामने हलदम में बह है आउ जे कुछ हमन है से सब तो तोने हउ। हमहीं के उचीत है के घुसी मचावीं आउ आनदूद करों काहे के गोन ई भाई मन जेडउ हड जीडउ है नुडड जेडउ हड मीडडउ है॥

[No. 18.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād^{a}mī-kē dugō bēṭā hal^{a}thin. Un^{a}kanhĩ-mẽ-sē chhoṭ^{a}kā apan
One man-of two sons were. Them-in-from the-younger his-own
bāp-sē kah^{a}lak ke, 'ē bābū-jī! tōhar chīj-batus-mẽ-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
bakh^{a}rā hō-hai sō ham^{a}rā dē-dā.' Tab ū apan sab chīj-batus un^{a}kanhĩ
share may-be that me-to give.' Then he his-own all goods them
dūnõ-mẽ bā̃t-dēlak. Ḍhēr din bīte nā paulak ke chhoṭ^{a}kā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
bēṭ^{a}wā apan sab chīj baṭōr-saṭōr-ke kōī baṛī dūr dēs-mẽ chalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
Huā̃ jā-ke apan sab pū̃jī kuchāli-mẽ jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
gawā̃-chukal tab ū dēs-mẽ baṛī bhārī akāl paṛal; āu ok^{a}rā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
hōẽ̄ lag^{a}lai. Tab huā̃-ke ēgō rah^{a}waiyā hī̃ā jā-ke rahe lagal. Ū ok^{a}rā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
apan bādh-mẽ sūar charāwe-lā peṭhaul^{a}kai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
bhūsā-sē apan pēṭ bhare-lā bhī lilhka-hal; bākī kōī ok^{a}rā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
Jab ok^{a}rā bujhāe lag^{a}lai tab kah^{a}lak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
naukar-chākar hath, jin^{a}kā hāṭhuā-man khāe-kē haïn jē an^{a}kā an^{a}kā-kē
servants are, with-whom abundant food-for-eating is which others others-to
dē-hath; āu ham bhūkhẽ mara-hī. Ab uṭh-ke apan bāp hī̃
giving-are; and I hunger-from dying-am. Now arising my-own father near
jāeb āu un^{a}kā-sē kahab ke, "ē bābū-jī, ham Bhag^{a}wān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
āu toh^{a}rā bhīrī baṛā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur nā̃ hī. Tũ̃ ham^a^rā apan ēgō majūrā nīar rakhâ.'' Bas, ũ
fit not am. Thou me thy-own one labourer like keep.'' Enough, he
uṭhal āu apan bāp hī̃ā gēl. Jakhanō ok^a^rā pahũche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance
bāki-ai halai ke ōkar bappā ok^a^rā dekhal^a^kai. Ũ dēkh-ke ok^a^rā
remaining-even was that his father him saw. He seeing him
baṛā mōh lag^a^lai. Āu dauṛ-ke ok^a^rā galā-sē mil^a^lai, āu chūme chāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
lag^a^lai. Tab beṭ^a^wā ok^a^rā-sē kahal^a^kai ke, 'ō bābū-jī, ham Bhag^a^wān
began. Then the-son him-to said that, 'O father, I God
bhīrī āu toh^a^rā bhīrī baṛā pāp kailī, āu ham tōhar bēṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called
jukur nā̃ hī.' Bākī ōkar bappā apan nokar^a^wan-sē kahal^a^kai ke, 'khūb
fit not am.' But his father his-own servants-to said that, 'very
bēs bēs lūgā lāō āu ek^a^rā penhāwahī̃; āu ek^a^rā hāth-mẽ̃ ãguṭhī
good good cloth bring and him put-on; and this-one hand-on ring
penhā-dōhī̃, āu gōṛ-mẽ̃ jūtā dōhī̃; āu ham^a^nhī̃ khūb khātē-pītē-jāī̃, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and
khusī karī̃; kāhe-kē ī bōtā hamar mar chukal-hal, āu phen-ke jīal
merriment make; because this son my dead been-had, and again alive
hai; ī bhulā-gēl-hal, āu ab phen-ke milal-hai.' Au ū sab
is; this-one lost-had-been, and now again found-is.' And they all
khusī machāwe lag^a^lan.
merriment to-make began.

Ōkar baṛ^a^kā beṭ^a^wā bādh-mẽ̃ halai. Āu jab huã̃-sē ā-ke ghar
His elder son field-in was. And when there-from coming house
bhīrī pahũchal tab gīt āu nāch sun^a^lak. Tab ēgō naukar-kē bolā-ke
near reached then song and dance he-heard. Then one servant calling
puchh^a^lak ke, 'ī sab kā hōit hai?' Ũ kahal^a^kai ke tōhar bhāī
asked that, 'this all what being is?' He said that thy brother
ā̃l^a^thū hai, sēī-se tōhar bāp khān-pian karait-hathū; kāhe-ke
came(-for-thee)[1] is, therefore thy father a-feast doing-is(-for-thee)[1]; because
bēṭā nīkē sukhē ghar ā̃l^a^thin-hai.' Tab ū khisiā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and
bhit^a^rē nā gēl. Tab ōkar bappē bāhar nikal-ā̃lai āu sam^a^jhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate
lag^a^lai. Tab ū apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy
sēwā karait-hī āu kahiō tōhar kah^a^nā-sē bāhar nā rah^a^lī, taiō
service am-doing and ever-even thy saying-from out not lived, nevertheless

[1] This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come 'to thee,' but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thū* is used because it is *thy* brother,' who is come. So later on, the feast is not given 'in thy honour' but it is '*thy* father' who has given it

ēgō paṭh^{a}rū bhī nā dēlā ke apan iār-dōst jōre khusī
one kid even not thou-gavest that my-own friends with merriment
machautī-hal. Bākī jais^{a}hī tōhar ī bēṭā ăĭlau jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
paturian-mẽ jiān-kar-del^{a}kau tũ ok^{a}rā-lā khān-pian kailâ.' Tab ok^{a}rā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done.' Then him-to
ū kahal^{a}kai ke, 'ē bēṭā, tũ tō ham^{a}rā sām^{a}nē har dammẽ
he said that, 'O son, thou to-be-sure me before every moment-even
raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
Ham^{a}nhī-kē uchit hai ke khusī machāwĩ āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
karĩ; kāhe-ke, tōr ī bhāī mar gelau-hal, jīlau
we-may-make; because, thy this brother dead(-for-thee)[1] *became, alive*
hai; bhūlal-gelau-hal, mil^{a}lau hai.'
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

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[1] These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc

[No. 19.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ

MAGAHĪ DIALECT. (GAYA DISTRICT.)

SPECIMEN II.

કોઈ ગામમાં એગો સાધુ રહે હતન, ઉન કા મોંમો એગો બાળા મુઢાગે મુઢાગે ગા પહુંચતન, ગાઉ સાધુ કે દેખ કે પાસો ઢાગાકે વરડ ગેઢન। સાધુ ઉનકા પીગાસઢ ગાન કે થોડા ઁસન ગાગાઢ કે મુન ખાય ઢા દેઢથીન, ગાઉ પાની પીઢા દેઢથીન। બાળા ખા કે ગાઉ પાની પી કે વહુત ખુસ મેઢન, ગાઉ કડ્ઢા લ્લા મેં થોડે વેન વેડઢા સે થકૈની નોકઢ ગેઢરન। ઢવ બાળા સાધુ ગા સે હાથ ગોડ કે પુછ્ઢન કે મહાનાગ હમના કૃપ્ય સોખ્યાવન કે વાત કહીં કે ગેકના ગે હમન કઢેગાગ હોય। સાધુ ગી વોઢઢન કે ઽ ખાનો વાત કે રખાદ નખ, પહીઢા ઽ કે નનાયન સામાં કે નાન હન દમ ગપના, દુસન ઽ કે સવ ગીંવ પન દૈયા નખના, તીસન ઽ કે અનકન ખુક કે ક્ષમા કનના, ગાઉ ચઉડા ઽ કે કની કોઈ વાત કે ઘનકુડ ના કનના। ઽ ખાનો વાત કે ગે કેઉ સાયન કન હૈ ગોકના પન ગગાવાન સદા ખુસ રહ હય ગાઉ અકુન મેં ગોકના વૈકુન્ડ મીઢ હૈ। એકના સેવાય એક વાત બાળા ઢોગા કે ગાઉ મી હૈ। ઉ ઽ હૈ કે જેગાવ મેં પકના રહે કે ચહીં। કની કેકનો ખાગોન સે કેકનો વોગાડે ચ્યા વનાવે કે ના ચહીં। ઽ સવ વાત બાળા સુન કે સાધુ ગા કે પાસો પન ગીન પનઢન ગાઉ કહેઢન કે હનના નું અપન ચેઢા વના ઢ। ઢવ સાધુ ગા કહેઢન કે ગા નું જેગાવ સે બાળ કન ગા। જેગાવ સે બાળ કનના ગંગાઢ મે વેડ કે ઢપસેગા કનના સે મી વેસ હૈ। એનના મેં બાળા કે સોપાહી પનુકો બાળા કે ખોગળે ખોગળે દુગ્ગા પહુંચ ગેઢન। ઢવ સાધુ ગા કે પનનાન કન કે બાળા અપન ગાંવ મેં ઘુન ઐઢન॥

[No. 19.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōī jaṅgal-mẽ ēgō sādhū raha-halan. Un^{h}kā bhīrī ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
bhulātō-bhulātē jā-pahũch^{h}lan āu sādhū-kē dēkh-ke pāỗ lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.
Sādhū un^{h}kā piāsal jān-ke thōṛā-aisan jaṅgal-ke phar khāc-lā del^{h}thin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
āu pānī pilā del^{h}thin. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
bhēlan, āu ṭhanḍhā hawā-mẽ thōṛē bēr baiṭh^{h}lā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness
nikal-gelain. Tab Rājā sādhū-jī-sē hāth jōr-ke puchh^{h}lan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
ke, 'Mahārāj! ham^{h}rā kuchh sikhāwan-ke bāt kahỹ, ke jek^{h}rā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
kaleān hōy.' Sādhū-jī bol^{h}lan ke, 'ī chārō bāṭ-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.
Pahilā ī ke, Narāyan sāmī-ke nām har dam jap^{h}nā.
The-first this that, God lord-of name every moment should-be-muttered.
Dūsar ī ke, sab jīu par dayā rakh^{h}nā. Tīsar ī
The-second this that, all lives on compassion should-be-kept. The-third this
ke, an-kar chūk-ke chhamā kar^{h}nā. Āu chauṭhā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
kōī bāt-ke ghamaṇḍ nā-kar^{h}nā. Ī chārō bāt-kē jō-kou sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-
kara-hai, ok^{h}rā par Bhag^{h}wān sadā khus raha-hath. Āu ant-mẽ
into-practice, him on God always pleased is. And the-end-in
ok^{h}rā baikunṭh mila-hai. Ek^{h}rā sewāy ēk bāt rājā-lōg-kē āu bhī hai.
him Heaven is-given. This besides one thing kings-for more also is.
Ū ī hai ke, neāw-mẽ pakkā raho-kē chāhī. Kabhī kok^{h}rō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khātir sē kekʻrō bigāṛe yā banāwe-kē nā chāhī.' Ī sab
favour for anybody-of to-unmake or to-make not is-proper.' These all
bāt Rājā sun-ke sādhū-jī-ke pāo-par gir-parʻlan, āu kahʻlan ke,
things the-king hearing the-saint-of feet-on fell-down, and said that,
'hamʻrā tū apan chēlā banā-lâ.' Tab sādhū-jī kahʻlan ke, 'jā
'me thou thine-own disciple make.' Then the-saint said that, 'go
tū, neāw-sē rāj-kara-gâ. Neāw-sē rāj-karʻnā, jaṅgal-mẽ
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
baiṭh-ke tapaseā-karʻnā-sē bhī bēs hai.' Etʻnā-mẽ Rājā-ke
sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of
sipāhī patukī Rājā-kē khōjʻtē-khōjʻtē huã pahũch-gēlan. Tab sādhū-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
parʻnām-kar-ke Rājā apan gãw-mẽ ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithilī spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *ki*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is;* thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamīndārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ

MAGAHĪ DIALECT. (PATNA DISTRICT)

SPECIMEN I.

ચૂહના સિંહ — ૪ ગ્રામમાણાળી અમકો ૮૨
૪૪ કા કહી ગાગોરણ સિંહ મોહન ૪૮ ગાગ
૪૧૪ ગાહિ પોમણ કે ૪૯૬ ૪ પાની કાટકે અપખણ
૪૬ ૪ ૬૦૮૬૧૬ ૪ ગુમહું ૪૪૪ ૬૬ પૂછ૬૬૬૬
૪૬૬ ૪૪ ૬૬૬ ૬૬૬૬૬૬ ૪૬૬ ૬૬૬૬૬૬

[No. 20.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT (PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Siṁh,—E Gumāstā-jī, ap^{n}ne-sē ham kā kahĩ ? Jag-Mōhan Siṁh,
Gūhan Siṁh,—O Agent-sir, you-to I what may-say ? Jag-Mōhan Singh,
Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pānī kāṭ-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mẽ lē-gēlan. Sō hiahĩ sām^{n}nē hathū. Pūchh-lēhun. Ū-par gãṛāṛī bhī
in took-away. He here before is(-for-you.') Ask-(him). That-on bund also
bãdh-del^{a}thī, āur nich^{a}lā khēt sabh paṭā-lel^{a}thī. Ab pānī āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā[2] sabh khētē tãṛ hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāsta—Jag-Mōhan Siṁh, ī kā bāt hai ?
The-Agent—Jag-Mōhan Singh, this what thing is ?

Jag-Mōhan Siṁh,—Gūhan-Siṁh-sē ēk chilim gãjā-lā jhag^{a}rā
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gãnjā-for quarrel
hō-gēl-hai, ap^{n}ne chal-ke dēkh-lâ. Ham kahã gãṛāṛī bãdh^{a}lī-hē ? Gãṛāṛī
has-become, yourself going see. I where bund have-constructed ? Bund
bãdh-ke tō Bhat^{n}nī Kahārin sabh pānī lē-gelain.[3]
having-constructed to-be-sure Bhat^{n}nī water-bearer's-wife all water took-away.

Gumāstā.— Gūhan Siṁh chalâ ; khēt tō dek^{a}lāwâ.
The-Agent.—Gūhan Singh come-along ; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^{a} above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

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[1] Note the force of *hathũ*, instead of *hathī*.

[2] *kā* is an oblique form of *ke*, borrowed from Bhojpurī.

[3] This is a Maithilī form.

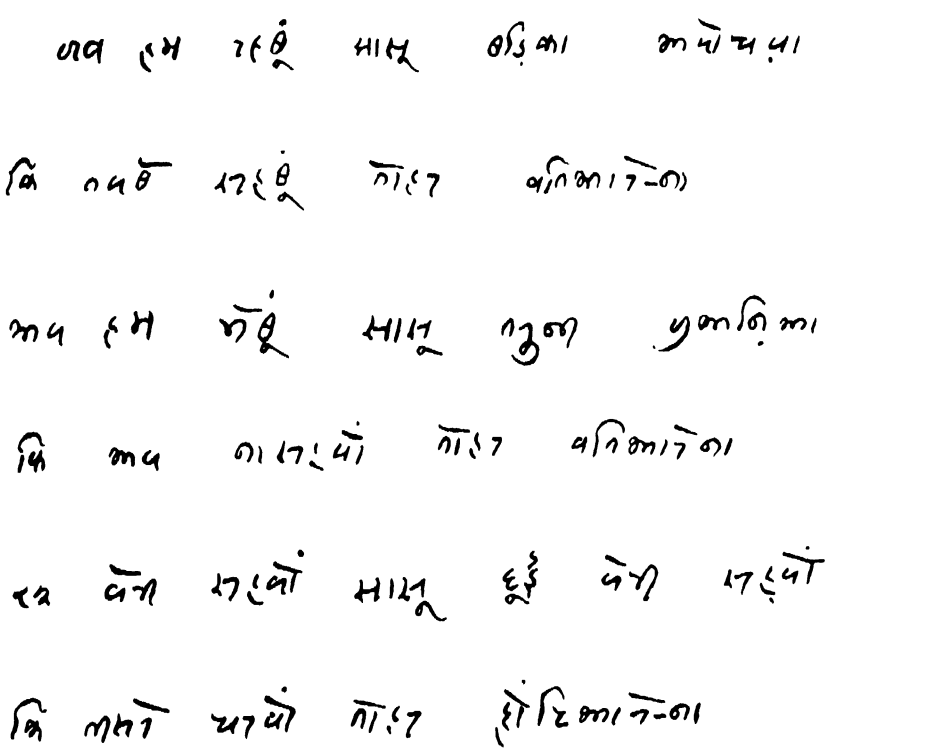
[No. 21.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÂRÎ.

MAGAHÎ DIALECT. (PATNA DISTRICT.)

SPECIMEN II.



[No. 21.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsū, laṛikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,

Ki taba-lē sahalũ tōhara batiā-rē-nā!
That so-long I-brooked thy words!

Aba hama bhēlũ, Sāsū, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.

Ki aba nā sahabõ tōhara batiā-rē-nā!
That now not I-will-bear thy words!

Ēka bērī sahabõ, Sāsū, dūi bērī sahabõ.
One time I-will-bear, O mother-in-law, two times I-will-bear.

Ki tīsarē dharabõ tōhara jhõṭiā-rē-nā!
That the-third-time I-will-catch-hold-of thy hair-topknot!

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI

MAGAHĪ DIALECT. (PALAMAU DISTRICT)

हे भाई हम का कहियो। झूठ डर के मारे अइसन डरइत चलो कि जेकर हाल हम न कह सकियो। का भेल कि काल्ह जब हम सब पहार के किनार किनारे बजार से अवइत चली तब पहार के उपर बाघ बहुत जोर से गरजइत चल। हमनी सब ढेर आदमी चली कुछ डर न लगल। लेकिन आज ओहो रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गली चल, जब पहार के जरी तर नदी आरा पहुचली हैं तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ सुनली हैं जेह से भेजाज हमर मुंह में न रहल। हम बुझली कि बाघ आएल और हमरा के धएलक। हमर हाथ मे तरवार चल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली। करेजा थरथराए लगल, डर के मारे हम कठुआ गेली। बाघ के बिना देखले बघचेंड़ी लग गेल। लेकिन थोर ढेर के बाद जब हम ओने देखली तो का देखली कि एक बड़ा सौंताल नदी के पानी जे पहार के उपर से गिरइत चल मकरो मारे के बहइत चलै। उहाँ से जे पथर नीचे बिगड़इत चलै, सेई बीसो हाथ नीचे खड़बड़ाइत अवइत चलइ। जब ई देखली तब जीव में माहम भेल। हम अपने में ई बात खेआल कर के अपन साहस पर हमइत हो॥

[No. 22.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāī, ham kā kahiyō. Jhūth ḍar-ke-mārē aisan ḍaraït
O brother, I what may-say-(to-you). False fear-through so afraid

halī ki jēkar hāl ham na kah sakiyō.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side

bajār-sē awaït halī tab pahār-ke upʰrē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with

garʰjaït hal. Hamʰnī sab dhēr ādʰmī halī kuchh ḍar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but

āj ōhī rāstā-sē ham apan māmā-ke gā̃o-mē̃ ṭhīk
to-day that-very way-by I my-own maternal-uncle-of village-in just

dū-pahar-ke bēr akēlē gēl-hal. Jab pahār-ke jarī tar nadī-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank

pahũchʰlī-hēa, tab ēk-dam baṛā khaṛʰbaṛāhaṭ ban-mē̃ nadī taraph
I-reached, then all-at-once great crash the-forest-in the-river toward

sunʰlī-hēa, jeh-sē mijāj hamar sudh-mē̃ na rahal. Ham bujhʰlī
I-heard, whereby temper my proper-state-in not remained. I thought

ki bāgh āel aur hamʰrā-kē dhaelak. Hamar hāth-mē̃ tarʰwār hal.
that the-tiger came and me caught. My hand-in a-sword was.

Lēkin awʰsar na milal ki mēān-sē bāhar nikālī.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.

Karējā tharʰtharāē lagal, ḍar-ke-mārē ham kathuā-gēlī.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.

Bāgh-kē binā dekhʰlē bagh-chē̃rī lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of

bād jab ham ōne dekhʰlī tō kā dekhʰlī, ki ēk būṛhā Saũtāl
after when I that-side saw then what I-saw, that one old Santal

nadī-ke pānī jē pahār ke upʰrē-sē giraït-hal machhʰrī mārē-kē
the-river-of water which the-hill of top-from falling-was fish killing-for

banhaït halai. Uhā̃ sē jē pathar nīchē bigaït halai sēī
damming was. There from what stones downward throwing he-was those-very

bīsō	hāth	nīchē	khaṛ'barāitē	awaït	halaï.	Jab	ī
scores-of	*cubits*	*downwards*	*crashing*	*coming*	*were.*	*When*	*this*
dekh'lī	tab	jīw-mẽ	sāhas	bhēl.	Ham	ap'ne-sē	ī	bāt
I-saw	*then*	*mind-in*	*courage*	*become.*	*I*	*in-my-own-mind*	*this*	*thing*
kheāl-kar-ke	apan	sāhas	par	hasaït-hī.				
thinking	*my-own*	*courage*	*on*	*am-laughing.*				

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithilī forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI South-Maithil-Māgadhī Dialect, of South Munger and the Barh Subdivision of Patna.* Calcutta, 1886

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Munḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpurī, although in the North of the area Magahī is spoken by 20,161 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpurī.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kala, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahī. We find pure Magahī spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahī spoken principally by Kurmīs, which, among other names, is usually called Kurmālī, a form of speech which we shall deal with presently. In the same District pure Magahī is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahī, locally known as Pãch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahī language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahī, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahī is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmālī live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oṛiyā, or, in the case of Eastern Sarai Kala, with some speakers of Oṛiyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map

The following tables show the relative importance of the various Aryan languages in these bilingual Districts:—

HAZARIBAGH.

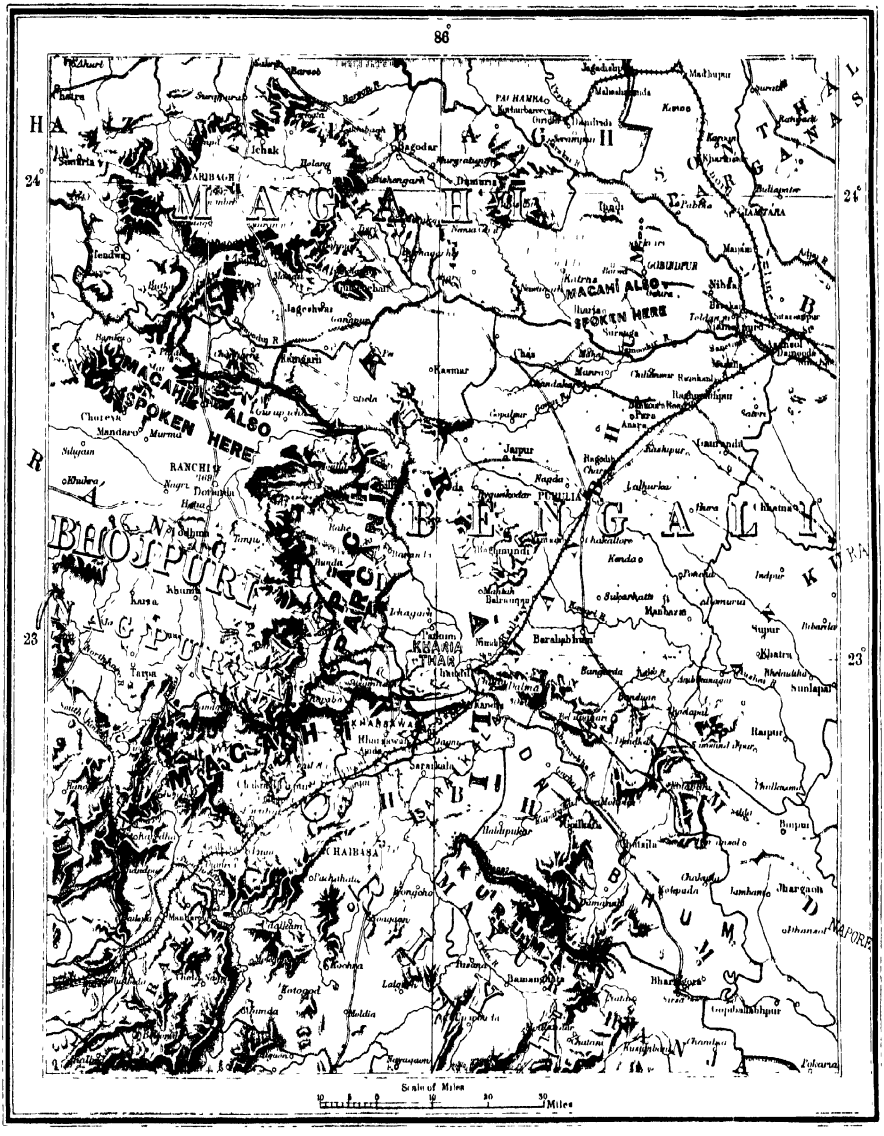
	Number of Speakers
Magahi	1,069,000
Kurmali	7,333
Munda and Dravidian Languages	87,550
Other Languages	438
Total	1,164,321

MANBHUM.

Bengali including Khatta Thot	907,690
Kurmali and Magahi[1]	111,100
Munda and Dravidian Languages	171,727
Other Languages	2,811
Total	1,193,328

[1] Pure Magahi is spoken by Zamindars and Magahiya Brahmans of Jhalda, Katras and Nowagarh, but separate figures are not available

Aryan Languages and Dialects spoken in East Chota Nagpur.



Bihari(Magahi) — Area in which Magahi (Pach Pargania) is the language, but in which Bengali(Sarak)is also spoken

Bihari (Nagpuriā Bhojpuri) — Area in which Bhojpuri (Nagpuria is the main language, but in which Bengali (Sarak) is also spoken

Bengali — Area in which Bengali is the main language, but in which Magahi and Oriya are also spoken

Area in which Bengali is the main language, but in which Magahi (including Kurmali) is also spoken

Oriya — Area in which Oriya is the main language, but in which Magahi is also spoken

RANCHI.

Magahī	20,141	
Pãch Parganiā	8,000	
Nagpuriā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains)
Munda and Dravidian Languages	731,940	
Other Languages	16,353	
TOTAL	1,128,885	

SINGHBHUM

Magahī	25,867	
Bengali	106,686	(in Dhalbhum)
Oriya	111,402	
Munda and Dravidian Languages	297,478	
Other Languages	655	
TOTAL	541,188	

SARAI KALA

Magahī	33,814	
Bengali	1,111	(immigrant from Bhadbhum)
Oriya	21,219	
Mundā Languages	33,696	
TOTAL	93,839	

KHARSAWAN

Magahi	987	
Kurmali	2,507	
Oriya	8867	
Munda Languages	23,651	
TOTAL	35,479	

Before dealing with Kurmāli, I shall describe the purer form of Magahi, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok*^{a}*rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT. (SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा रहलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। देर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ा अकाल पड़लइ अवर ओकर दुक्ख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेठेलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा केउ नइ देलथीन। तब ओकर होश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजूरा के खा के भी उन्न हइ, अवर हम भूखे मर ही। हम उठब अवर अपन बाप भीरी जैबइ, अवर ओकरा कहबइ बप्पा परमेश्वर भीरी अवर तोर भीरू पाप करली हे। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख॥

TRANSLITERATION.

Koī adᵃmī ke du bēṭā halai. Ōkar-mẽ-sē chhoṭᵃkā apan bāp-sē kahᵃlai ki, 'ē bāp, dhan-daulat ke jē hamar bakhᵘrā hōwa hai sē hamᵃrā dē dē.' Tab ū apan dhan-daulat bāṭ delaï. Dher din naï bitᵃlai kᵘ chhoṭᵃkā bēṭā sab jamā karᵃlai awar dūr dēś chal gelai. Awar ū huã dhan-daulat luchai-mẽ uṛā delai. Awar jab ū sab uṛā chukᵃlaï tab huã baṛī akāl parᵃlai, awar ōkar dukkh hōwe surū holai Awar-u ū dēś-ke ēk adᵃmī-ke ihã jā-ke rahe lagᵃlai. Awar ū okᵃra sūar charāwe lā apan khet-mẽ peṭhailaï. Awar ū suarᵘwan-ke khāl chhilakᵘwan sē apan pēṭ bhare khojᵗlaï. Sē-u okᵃrā keu naï delᵃthīn. Tab ōkar hōś bhelai, awar u kahᵗlai ki, 'hamar bāp kē ketᵗnā majūrā-kē khā ke bhī ubra hai, awar ham bhūkhe mara hī. Ham uthab awar apan bāp bhīrī jaibai, awar okᵃrā kahᵃbai, "bappā Paramēśar bhīrī awar tōr bhīrū pāp karᵃlī hē; ab ham tor bēṭā kahāwe laik nakhi, hamᵃra tōr majuᵘwan mẽ-sē ēk majūr niar rakh."'

[No. 24.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

MAGAHĪ DIALECT. (SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

एगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ऊ गला के ईंटा नियर बना के धरती में गाड के रोज ओकर पहरा दे हलइ। ओकर कोई पडोसिया ई भेद अटकर से बूझे पइलइ, अवर ओकर घर सुन्ना पा के गडल सोनवा निकाल लेलइ। केतना रोज पीछे ऊ सूम ऊ ठाँव कोड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहे लगलथीन, ए-भाई, तू काहे खातिर सोच हे। जब लग सोनवा तोर पास हलउ, तब लग तू ओकर पहरादार छोड अवर कुछ तो नइ हलें। एइ से तू ऊ गड़ल्हा-ठो में एगो पथर रख ले अवर ओकरे भुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख बिपद में नइ लगावे हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारथ हइ, अवर ऊ धन अइसने उड़ जा हइ॥

TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin^{h}lai, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
ok^{h}rā ū galā-ke ĩṭā niyar banā-ke dhar^{h}ti mẽ gāṛ-ke
it he having-melted a-brick like having-made the-ground-in having-buried
rōj ōkar pah^{h}rā dē-halai. Ōkar kōi paṛosiyā ī bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
at^{h}kar-sē bujhe pailai, awar ōkar ghar sunnā pā-ke garal son^{h}wā
guess-by to-discover got, and his house empty having-found the-buried gold
nikāl lelai. Ket^{h}nā rōj pīchhē ū sūm ū thā̃w kor^{h}lai awar khālī
having-extracted took. Some days after that miser that place dug and empty
dēkh-ke rōe lag^{h}lai. Ōkar rōāī sun-ke ōkar dōst-mōhīm ail^{h}thīn,
having-seen to-weep began. His weeping having-heard his friends came,
awar ok^{h}rā bujhā-ke kahe lagal^{h}thīn, 'ē bhāī, tū kāhe khātir sōcha-hẽ?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
Jab-lag son^{h}wā tor pās halau tab-lag tū ōkar pah^{h}rādār chhōr
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
awar kuchh tō nai halē. Ei-sē tū ū gar^{h}hā-thō-nẽ egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
rakh-lē, awar ok^{h}rē bhulāel son^{h}wā bujh-lōhī.'
place-for-thyself, and it-indeed the-lost gold imagine'

Jē ad^{a}mī apan dhan-kē kek'ro dukh bipad-mẽ nai lagāwa-haï,
What man his-own wealth anyone's grief affliction-in not does-apply,
awar na apan jīw-mẽ khā-hai, ōkar dhan akārath hai, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
aïsanē ur-jā-hai.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripuriā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,[1] there is a tract in the Deogarh Sub-division of the Santhal Parganas, in which both Maithilī and Bengali, besides various Mundā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripuriā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.[2]

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

[1] *Vide* ante, p. 95

[2] To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day

instead of a hard, *r*.[1] The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmis.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamau	60,382
Singhbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadrī Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum[2]	Magahī, Magahia, Korthā, Kurmalī Ṭhār, Khaṭṭā, or Khaṭṭāhī.	111,100
Kharsawan State	Kurmālī	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Pargana or Tamaria	8,000
Bamra State	Sadrī Kōl	4,194
Mayurbhanja State	Kurmālī	280
Malda	Hindī	180,000
TOTAL		313,864

[1] See Journal of the Asiatic Society of Bengal, Vol. lxvii. 1898, Part III, pp. 110 and fl

[2] These figures, however, include speakers of pure Magahī, who are Zamindars and Magahiyā Brāhmans of Jharia, Katras, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Kārmālī dialect of Santālī, which is quite distinct

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmālī Ṭhār. The word 'Ṭhār' means literally fashion, and the name means the Aryan language as spoken in the Kurmālī fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum :—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr°khiyā* and *gar°khiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōṭō* (for *chhōṭa* in standard Bengali) is, however, pronounced *chhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *ker°lē āhā*, I have done; *keri-ke*, having done; *kh'enē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hĩchhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *ṭā*, *ṭāi* or *ṭāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-ṭā*, *the* child; *bēṭā-ṭāy*, *the* son. Its genitive case is *ṭek*, as in *ghaṛi-ṭek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-ṭā*, is used in the same sense, as in *ek-ṭā muniś-kē ḍāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding

The Genitive has several terminations, *viz.*—

(1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.

(2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.

(3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.

(4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *śūar-kēr*, of the hogs; *miṭhāi-kēr*, of the sweetmeats.

(5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *muniś-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *ghaṛi-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards; *ghārē*, in the house; *hā̃thē*, on the hand; *dakānē*, in the shop; *bhū̃khē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *manis-gulā-kē*, to the servants; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *mā̃y*, I; *ma-kē*, to me; *mar*, my, but *hāmar pash*, near me; *hām^erā*, we; *hām^erā-kē*, to us; *hām^erā-kar*, of us.

2nd Person, *tā̃y*, thou; *tar*, thy, but *tah^erē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he; *a-kē*, *ak^erā-ke*, him; *akar*, *ak^erā*, his (the latter only once, agreeing with a nominative plural).

Tē̃y, *sē*, he; *tā-khē* (sic) to him; *tā-kar*, of him. *Tāk^erē* (*hā̃tē*), (for the reason) of that. Similarly *ek^erē* (*hā̃tē*), (for the reason) of this; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *ehē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same

Auxiliary Verbs, and Verbs Substantive.

Present—

(1) *āhā̃*, I am: (2) *āhis*, thou art; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

Past—

(1) *Helaõ̃*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā̃*, I was.
(3) *rahē*, *rehek*, he was.

Other forms—

Hai-ke, having become.
Hẽlēi, *heli*, on becoming.
Ah^erē keris, thou doest existing, thou existest.

Finite Verbs.

Present Tense.

1st Person, *lāgaõ̃*, I seem; *khāṭahā̃*, I labour.
2nd Person, *keris*, thou doest.

Imperative.

1st Person, *chālẽ̃*, let us come
2nd Person, *dē*, give thou; respectful, *rākhẽ̃*, keep; inferior, *pindhāohāk*, put on; *dehāk*, give.

Present Definite.

IMPERFECT.

Only one instance, *bēche-helaõ̃*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pārʰtāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get: *kaham*, I shall say; *kerbõ̃r*, we shall do; *debèi*, we shall give.

PAST—

1st Person.—This occurs under three forms; *viz.*:—

(*a*) *Pāolaõ̃*, I obtained; *kehʰlaõ̃*, I said; *khujʰlaõ̃*, I demanded, *ekhʰlaõ̃*, I saw; *lāgʰlaõ̃*, I began; *tekʰlaõ̃*, I obstructed.

(*b*) *Pāolẽ̃i*, I obtained; *delẽ̃i*, I gave.

(*c*) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *ak*, as in *kehʰlak*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rahʰlāk*, he stayed; *kerʰlāk*, he made; *paolāk*, he obtained; *khāolāk*, he ate; *bãchʰlak*, he survived; *lāgʰlak*, they began; *sudhalak*, he (they) enquired; *bujhāolāk*, he entreated; *urāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went

Sometimes almost pure Bengali forms are used, as in *kehʰlek*, he said; *kahʰlen*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(*a*) Transitive verbs, *kerʰlē-āhã̄*, I have done; *kāṭʰlē-āhã̄*, I have disobeyed.

(*b*) Intransitive verbs, *marat-āhã̄*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(*a*) Transitive verb, *ṭhānʰle-āhē*, he has considered; *ānʰlē-āhē*, he has brought. Also *pāolē-āhōk*, he has got.

(*b*) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākhʰlē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahã̄*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense *keretēlu*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*hãṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave, *dauṛi jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delèi*, on giving; *hẽlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek berā*, the hour of returning; *khabār*, of eating.

Idiom—

The Negative is *nahi* or *nāi*.

Example of a Potential Verb,—*sṛṅāole pār°lāk*, they used to be able to finish

Example of an Inceptive Verb,—*kere lāg°lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kurmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR (MANBHUM DISTRICT.)

এক লকের দুটা বেটা ছালিযা বেহেক। তারাদের মইধে ছুট্ বেটাটায অকর বাপ্‌কে কেহলাক্ যে বাপ্-হে হামরাকর্ দৌলতকর যে ময় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাঁটিকে অকর হিঁসা দেঁই দেলাক্। থড়েক দিন বাদে ছুট্ বেটা ছাওযাটা আপন ধন দরিব লেইকে বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে ঘুচাওলাক্। যভে খরচা কেরিকে সভে শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাক্রে খাতির অকর দুখ হেলেই ক্ষেণে সেই মুলুককের এক বেড়ে ধানিনেক ঘাবে রহলাক্। অহে ধনিনটা অকরাকে ঢাইড়ে শুযর চাবাওলাই গোবখিযা রাখলে-রহে। অহেলায় গরখিয়া শুযরকের খাবার চকা খাইকে আপন পেট ভরাযেক্ চিহা কেরলাক। বিচকম তাখে কেয় কন্হ নেহি দেলেঁই। মনে মনে ঠানলে আহে মর বাপের্ ঘাবে কেতেক বেরতনিযা আহেক। অকরা মানুষি এতিক বেবহুন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর ময় ভুঁখে মরল্ আই। মযবাপেক্ ঠাঁই যাইকে কহম্ বাপ্-হে ময় ভগমানেকর ঠাঁই আর তর ঠাঁই দস কেরলে আই। তর বেটাক লাক ময় না লাগওঁ। তঁয মকে মুনিশ রাখেঁ। তাকর বাদে ড আপন বাপেক্ ঘার গেল্। অকর বাপ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়াটাকে দেখিকে দৌড়ি যাইকে ঘেচায ধরিকে চুমা খাওলাক। তখন অকর ছাওয়াটায কেহলাক্, বাপ্হে তর্ ঠিনে আর ভগমানেক ঠিনে ময় গুণহাঁ কেবলে আই। তর বেটাক্ লাক্ ময় না লাগওঁ। অকর বাপে মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁথে আংঠি দেহাক্, গড়ে জুতা দেহাক। আর চালে হামরা খাই পিকে মজা কেরবেঁই। মর এতে বেটাটা মরি রেহেক আর বাঁচলাক্, হারাঁই গের রহে আর পাওলেই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার্ বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পঁহচাপঁহচি হেল তেখ্নে নাচ্ বাজনাকর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায এতেক নাচ বাজনা হেহেক রে। মুনিশটাই কেহলেক তর্ ভাই আওল আহেক্, তাকরে হতে কুটুমকে খাওয়াইসাহে কেসে ন অকে ভালই ভালেই পাওলে আই-হোক। একরে হতে অকর বাপ হেলেক, ঘারে নিহি গেল্। অকর বাপ্ তখন্ বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তেঁয কেহলাক ময় এতনাদিন তর মুনিশেক লেখে খাটই কখন ময় তর কাথা নেহি কাটলে আই মনেক তয মকে একটা ছাগেছোয়া নিহি দেলে আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে এসন নাচনি লেঁইকে তরে এসন ধন দরিব উড়াওলাক্ সে ঘুরিকে পঁহচৎ না পঁহচতে তঁয ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে দিনত তঁয হামর পষ অহবে কেহিস। সভে ধন দরিব তরে হেকেক। কিন্তক এখন বিচেক মজা কেরে হেতেক কেসেন তব এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হারাই গের রহে ঘুরিকে পাওলাও॥

[No. 25.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ ṬHĀR (MANBHUM DISTRICT.)

Ek lakēr du-tā bēṭā chhāliā rehek. Tarādēr maidhē chhuṭu bēṭā-tāy
One man-of two son children were. Of-them among (the)-younger son

a-kar bāp-kē kehʰlāk jē, 'bāp-hē, hāmʳā-kar daulat-kar jē māy hĩsā
his father-to said that, 'father-O, our property-of what I share

pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bā̃ṭi-ke
shall-get that me-to give.' Then his father own property dividing

akar hĩsā dē̃i-delāk. Tharek din bādē chhutu bētā chhāwā-ṭā āpan
his share made-over. A-few days after younger son child own

dhan-darib lēi-ke bidēś gēl. Sē thinē jāi-ke
property-(and)-things taking foreign-land went (To)-that place going

uj*bak hai-ke sabhē ghuchāolāk. Jabhē kharchā keri-ke sabhē
(a)-fool being all-(his-property) he-lost. When expenses making all

śirāolak, tabhē ahē muluk-kēr bēṛi ākāl helek Tāk*rē khātir a-kar
he-finished, then that land-of great famine was. This for his

dukh hēlēi kh'enē, sei muluk-kēr ek bēṛē
distress of-being at-the-time, that land-of one great

dhaninek ghārē rah*lāk. Ahē dhanin-tā ak'rā-kē tā̃iṛē śūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine

chārāo-lāi gor*khiyā rākh*lē-rahē. Ahē-lāy gar*khiyā śūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of

khābār chakā khāi-ke āpan pēt bharāyek hĩ bhā ker*lāk. Bich*kam
(the)-food-of husks eating own stomach filling-of wish he-made. But

tā-khē kēn kanha nehi delē̃i manē-manē thān'lē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my

bāpek ghārē ketek bēr'huniya āhek. Ak*rā mānshi
father's house-in how-many wages-earning-labourers are. His men

etik bēr'hun pāotāk jē khāi-ke nehi śirāolē
so-much wages-(in-food) used-to-get that eating not to-finish

pār*tāk, ār māy bhū̃khē maral āhā. Māy bāpek ṭhāi jāi-ke
they-used-to-be-able. and I (by)-hunger dying am. I father's near going

kaham, "bāp-hō, mãy Bhagamānō-kar thãi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee

thãi dash ker^{a}lō-āhã. Tar bētāk lāk mãy na
in-the-presence sin committed-have. Thy son-of like I not

lāgaõ; tãy ma-kō muniś rākhẽ." ' Tā-kar bādō ū apan
do-appear; thou me (thy)-servant keep." ' This after he own

bāpek ghār gēl A-kar bāp a-kō phārāk-lō dēkhi-ke bēri
father's house went. His father him a-distance-from seeing great

dukh pāolāk; a-kar bāp āpan chhāwātā-kō dēkhi-ke daurī ai-ke
sorrow felt; his father own child seeing running coming

ghẽchāy dhari-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh^{a}lāk
neck holding kisses gave. Then his child said,

'bāp-hō, tar thinō ar Bhagamānek thinō mãy gun'hā
'father-O, thy presence-in and God-of the-presence-in I sin

ker^{a}lō-āhā. Tar bētak lāk mãy na lāgaõ.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father

muniś-gula-kō kah^{a}len jē, 'a-ke bēś luga ani-ke pindhāohāk, ar
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and

a-kar hãthē aṇgṭhi dēhāk, gaṛē juta dēhak, ār chālẽ ham'ta
his hands-on rings give, legs-on shoes give, and come we

khāi pi-ke majā ker'bẽi; mar chē bēta-tā mari-rehek
eating drinking merriment will-make; my this son died-had,

ār bãch^{a}lāk; hārãi gēr-rahō, ār pāolẽi.' Et'nā-tā kehi-ke
and revived; lost gone-had, and I-regained' This-much saying

majā kere lāg^{a}lāk.
merriment doing they-began.

Ahē lak-tār bara bētā-tā khēt gēr rahō. Sē ghurek
That man's elder son field gone had. He returning-of

bērā jakhan ghār pāhuchā-pāhuchi hel tekh^{a}ne nāch-bāj^{a}nā-kar
at-the-time when house almost-reached was then dancing-and-music-of

jãk śuni-ke, ek-tā muniś-kō daki-ke śudhāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much

nāch bāj^{a}nā hehek-rō?' Muniś-tā-i keh^{a}lek, 'tar bhāi
dance (and) play is-going-on-eh!' The-servant said, 'thy brother

āol āhek. Tāk^{a}rē hātē kutum-kō khāwāis-āhē, kese na
come has. Of-that for relations he-is-feeding, why because

a-kō bhālāi-bhālāi pāolō-āihōk.' Ek^{a}re hātē a-kar rāg
him in-good-condition he-got-has.' This for his anger

helek, ghārō nihi gēl. A-kar bāp takhan bāh^{a}rāy asi-ke,
rose, house-in not did-go. His father then out coming,

ānek-ānek bujhāolāk. Takhan tẽy keh^{a}lāk, 'mãy et'nā-din tar muniśek
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

lōkhē khāṭ-ahã. Kakhna mãy tar kāthā nehi kăṭ^{h}lē-āhã, manek
like labour. Ever I thy words not disobeyed-have, even-then

tãy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pãch
thou me-to one goat-young not given-thou-hast that five

bhāi majā keretēlia. Tar jē bēṭā-ṭā-i tah^{h}rē ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,

nāch^{h}ni lẽi-ke, tarē ēsan dhan-darib uṛāolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that

ghuri-ke, pāh^{h}chat-nā-pāhach^{h}tē, tãy bhaj lāgāolē.'
returning, immediately-on-reaching-(home), thou feast commencedest.'

Takhan a-kar bāp keh^{h}lāk, 'sabhē din-ta tãy hāmar pash
Then his father said, 'all days-while thou me with

ah^{h}bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now

richek majā kere hetek, kēsen tar ehē bhāi-ṭā mari rahē,
some merriment do should, why (because) thy this brother died had,

ghuri-ke bãchal; hārãi gēr-rahē, ghuri-ke pāolã.'
again (has)-lived; lost gone-had, again I-got.'

[No. 26.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR. (MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT

হজুর মঁয দকানে বেসিকে মিঠাই বেচে হেলও। চাবটা বাবু আইকে মিঠাইকের কেতেক দর শুধাওলাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখেখ। অহে বাবুগুলায় শুনিকে কেহলাক সভে দবিব মিলায়কে এক সেব হামবাকে দেহাক। মঁয এক সের মিঠাই দেলেই আব আঠ আনা দাম খুজলও। তখন বাবুগুলাহ কেহলাক্ যে হামরাকর সঁগে পয়সা নেখৎ। অহে লদি লা আহেক। উঁহা যাইকে দাম দেবেঁই। মঁয় ভদরান মানুষ দেখিকে মঁয় কন্হ নিহি কেহলও। ঢের খেন হেলি পয়সা নিহি দেলাক্ দেখিকে মঁয় লদাতক্ গের রহু। যাইকে দেখলও লাটা সেঠিন নেখেই। ঢের ধুরলে খানাই খানাই দেখলও লাটা ঢের ধুর্ গেল আহেক্। তেখনে মঁয় পেছাই পেছাই দৌড়ে লাগলও। ঘড়িটেক্ বাদে মঁয় লাটাকে আটাওলাহন্। আটাইকে লাহেক্ মাঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঝি কন্হ নিহি কেহলাক। মঁয় তখন্ পানা নাড়িকে লাটাকে টেকলও। তখন বাবু গুলায় লাহেক্ ভিতরলে বাহরায়কে মকেই চর কেরিকে গুল্ কের্লাক্ আর দুইটা বাবুই ফাড়ি গারলে একটা সিপাহি ডাকা কারাইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলেই। সিপাহি মর কাথা নেহি শুনিকে গিরিপ্তান কেরিকে আনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আহ। মঁয় বড়ি গরিব লক। মর্ কেউ নেখৎ বাবা সত্ বিচার্ করি দে। মর্ কন্হ দস নেখে॥

[No. 26.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ ṬHĀR. (MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mãy dakānō besi-ke mithāi bēche helaŏ. Chār-ṭā
Sir, I the-shop-in sitting sweetmeats selling was. Four

Bābu āi-ke mithāi-kēr ketek dar śudhāolāk. Mãy kehˢlaŏ, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all

jinisek tā ek-dar nēkhekh.' Ahē Bābu-gulãy śuni-ke kehˢlāk,
things-of indeed same-price is-not.' Those Babus hearing said,

'sabhē darib milãy-ke, ek sēr hāmᵃrā-kē dehāk.' Mãy ek sēr mithāi
'all things mixing, one seer us-to give' I one seer sweetmeats

delẽi, ār āṭh ānā dām khujᵃlaŏ. Takhan Bābu-gulãi kehˢlāk jē,
gave, and eight annas price asked. Then the-Babus said that,

'hāmᵃrā-kar sãgē payᵃsā nēkhat. Ahē ladi lā āhek. Ŭhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going

dām debẽi.' Mãy bhadᵃrān-mānush dēkhi-ke mãy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not

kehˢlaŏ. Ḍhēr khen heli payᵃsā nihi delāk dēkhi-ke mãy ladi-ṭak
said. Long time having-been pice not gave seeing I the-river-up-to

gēr-rahũ; jāi-ke dekhˢlaŏ lā-tā sē-thin nēkhēi. Ḍhēr dhur-lē thānãi
went; going I-saw the-boat there is-not. Great distance-from discerning

thānãi dekhˢlaŏ lā-tā ḍhēr dhur gēl āhek Tekhᵃnē mãy
discerning saw the-boat great distance gone has. Then I

pechhãi pechhãi dauṛe lāgᵃlaŏ. Ghaṛi-tek bādē mãy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat

ãṭāo-lāhan. Ṭāi-ke lāhek mājhiṭā-kē Bābu-gulāk kāthā śudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.

Lā-mãjhi kanha nihi kehˢlāk. Mãy takhan pānī nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging

lā-ṭa-kē tekˢlaŏ. Takhan Bābu-gulãy lāhek bhitar-lē bāhᵃrāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,

ma-kē-i char keri-ke gul kerˢlāk, ār dui-tā Bābu-ĩ phāṛi-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-tā sipāhi ḍākā-kārāi-ke ān'lāk. Māy sipāhi-kē sab kāthā khuli-ke
a constable sending-for brought. I the-constable-to every word openly
kahi-delĕi. Sipāhi mar kāthā nehi śuni-ke giriptan-keri-ke an'le-ahe
told. The-constable my words not listening-to arresting has-brought.
Da-hāi, dharmā-atār, mày nihi chari keṛ'le-ahā. Mǎy bari
Two-aliases, incarnation-of-justice, I not theft hare-committed. I-(am) very
garib lak; mar kēū nēkhat, Bāba, sat bichar kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
kanha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad'rī Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgaṛhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kurmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kurmālī Ṭhār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām°rē-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL. (STATE BAMRA)

Gōtē ād^{a}mī-kēr dui-thur bētā rahin. Unhā-lē chhōt bētā ō-kar
One man-of two sons were. Them-from the-younger son his
bāp-kē kah^{a}lāk, 'ē ābā, . māl-jālar jin bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
girī, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purō
will-fall, that me-to give.' He his property having-divided gave. Many
din nai jāilā chhōṭ bētā māl-jāl sōb-kē ek-thin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
bidēs golāk, Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
kar-delāk : sab māl-jāl kharach kar-kē sarāi-khan, ō dēs-mē
he-made: all the-property spent having-made having-completed, that country-in
maharg holāk, āur ō bahūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
dēs-kar ek ād^{a}mī-kar ghar-mē āsh^{a}rā lelāk, āur ō ād^{a}mī ō-kē
country-of a man-of house-in shelter took, and that man him
dōin-mē suar charāi pāithālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) *what husks*
khāt-rahin, ō-kē khāi-kōr pēt purāi-kē man kar^{a}lāk. Ō-kē
used-to-eat, those having-eaten his-belly filling-for mind made. Him to
ō kēhū delāīn nāhin khāi-kē
those anyone gave not eating-for.

[No. 28.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARI.

EASTERN MAGAHI DIALECT.

SADRI KOL. (STATE BAMRA.)

SPECIMEN II.

Ek gāũ-mẽ buḍhā buḍhī dui jhan rahᵃlen. Bahũt
One village-in an-old-man an-old-woman two persons were. Many
ādᵘmī par-dẽs jāi-ke kāmāi-khan lānat-hen. Sẽ-khanẽ
men foreign-country having-gone having-earned bringing-are. Then
buḍhiā-kẽ hĭsgā lāgᵘlāk. Tõb-lẽ buḍhī kahᵃlāk,
the-old-woman-to envy became-attached. Then the-old-woman said,
'ē buḍhā, sabẽ-tõ kamāi-khan lānat-hen, hāmᵐrẽ-man
'O old-man, all-indeed having-earned bringing-are, we
jāb.' Kāndhẽ sab din sarag-kẽr ek hātī dhān khāt-rahẽ, jẽ
will-go.' Where all day heaven-of an elephant paddy used-to-eat, there
buḍhā ogārᵃlāk Hātī ālāk. Hātī khāt-rahẽ. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
khāi-khan jāāt-rahẽ sarag-pur. Tõb-lẽ buḍhā põchh-mẽ
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
dharᵃlāk. Hātī budhā-kẽ lẽ-gelāk sarag-pur. Ũhã
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
buḍhā bahũt kamāi khālāk. Tõb-lẽ ō hāti-kẽr põchh-kẽ
the-old-man much having-earned ate. Then he the-elephant-of the-tail
dharᵃlāk, āu nichẽ ālāk, āur buḍhiā-kẽ kahᵃlāk, 'Buḍhiā
seized, and down came, and the-old-woman-to said, 'Old-woman
dẽkh, etᵗrā kamāi-khan lāin-han.' Tõb-lẽ buḍhiā dekhᵉlāk,
see, so-much having-earned I-have-brought.' Then the-old-woman saw,
aur ō-kar jiu bahũt ānand holāk. Buḍhiā kahᵃlāk, 'mõ-hõ
and her soul very rejoiced became. The-old-woman said, 'I-too
jābõ.' Tõb-lẽ dõnõ jhan gelāin, hātir põchh dhaïr-khan,
will-go.' Then both persons went, the-elephant's tail having-seized,
sarag-pur. Õ-mānẽ ũhã khõb kamāilāin khālāin. Tõb-lẽ
(to)-the-heaven-city. They there well earned ate. Then
buḍhā bichār karᵃlāk. Buḍhiā-kẽ kahᵃlāk. Tõb phẽr
the-old-man consideration made. The-old-woman-to he-spoke. Then again
budhā hāti-kẽr põchh-kẽ dhar-kẽr gāũ-kẽr ādᵃmī-kẽ
the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāŭ-kēr ād^{a}mī-kē pōchh^{a}lāk, 'kāhō,
bringing-of for came. When the-village-of men he-asked, 'well,
ĩhã̄ bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
milat-hē. Ūhã̄-kēr tāmbi bahūt badā hāi.' Tob-lē sab gāŭ-kēr ād^{a}mī
is-found. There-of the-seer very big is.' Then all the-village-of men
bichār kar^{a}lāin, āur budhā-kē 'chalā, bhāi, jāba,' kah^{a}lāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
Tōb-gē āur ō hāti-kē ogār^{a}lāin, āur ō hāti-kēr
Then and that elephant they-watched, and that elephant-of
põchh-mē budhā dhar^{a}lāk. Phēr budhā-kēr pith-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
ek jhan potār^{a}lāk. Ō-kar pith-mē āur ek jhan potār^{a}lāk. Phēr
one person embraced. His back-on another one person embraced. Again
āur ek jhan potār^{a}lāk. Ãesan gāŭ-kēr sab ād^{a}mi pot^{a}rā-pot^{a}rī
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
halāin. Tob-lē hāti upar-kē chal^{a}lāk. Sarag-pur-kēr adhā baṭ
became. Then the-elephant above-to started. The-heaven-city-of half way
haĩ-khan, ek jhan pāchhe-kēr ād^{a}mi puchh^{a}lāk, 'hai-hō, budha,
having-become, one person behind-of a-man asked, 'well, old-man,
et^{a}rā dhūr lē-jāāt-hī, jē ũhã̄ kot^{a}nā baḍ tāmbi āhē?'
so-much distance you-are-taking-(us), what there how big the-seer is?'
Tōb-lē budhā ēk hāt-mē hāti-kē põchh-kē dhair-khan ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
hāt-mē tāmbi-kē batālāk, 'et^{a}nā baḍ tambi āhē' Tōb-lē phēr ek ād^{a}mī
hand-in the-seer explained, 'so big the-seer is.' Then again one man
puchh^{a}lāk, 'nāi sun^{a}lī-hō; kot^{a}nā bad tāmbi ahe-jē.' Tob-lē budha
asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man
dōnō hāt-kē chhōḍ-kar, 'et^{a}nā baḍ tāmbi āhē,' bol^{a}lāk. Tōb-lē hāti
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
sarag-pur chaĩl-gelāk; ād^{a}mī sab paḍ-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer[1] up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmālī Ṭhār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Ṭhār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

[1] In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH. (HAZARIBAGH DISTRICT.)

এক লোকের দু বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্ পায়েব সে হামরা দেই দে। তকরমেসে চিজ ভাগ কব দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে ধায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়র চরনে পাঠাই দেলেন। পরে শুয়র যে ভুসা খাইতলথি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামার বাপকে কতে মাহিনাওয়ালা নকর খাইৎ ও বাঁচত হৎ আর হাম ইঁহা ভুখে মরহি। হাম উঠকে আপন বাপ ইঁহা যায়েব, তকরা কহলন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে ঘেচামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহা পাপ করলেহি ও তোহর হুজুর মে হাম তোহর বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আব হামরিন খায় ও আনন্দ বহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পাওলক তখন সে এক নকরকে বোলায়কে পুছলক এ সব কি। সে তকরা কহলক তোহর ভাই আএল হো আর তোহর বাপ ভোজ তৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহামে পাওলক। কিন্তু সে খিসি-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলথিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বচ্ছর ধরকে হাম তোহর সেবা করলেহি তোহর কোন বাত কখনি লঙ্ঘন না করলি। তকরমে তোএ কখন হামরা এগো ছাগরীকে বাচ্চা নেহি দেলক যে হামার দোস্ত লোককে সঙ্গে আনন্দ করি। মগর তোহর এ বেটা যে পাতুরিয়াকে সঙ্গ তোহর সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুহ সব দিন হামার সঙ্গ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহর। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহর ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায়॥

[No. 29.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH (HAZARIBAGH DISTRICT.)

Ēk lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
bāp-sē kahᵃlai, 'ē bāp, chij-ke jē bakhᵃrā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
hāmᵃrā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thorᵃna din-mē
to-me give.' Thereupon he property division made. A-few days-in
chhōṭ bēṭā samasta ēk-sang kar-ke dūr dēś chali-gēlā,
younger son whole together collected-having a-distant country went-away,
ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
khōy-dēlak: sē sab chij kharach-karᵃnē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
ākāl bhēl, o sē dukh-mē paṛe lāgᵃlā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
dēśēr ēk lōkēr āśray lēlak. Sē lōk takᵃrā āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
śūar charᵃnē pāṭhāi-delen. Parē śūar jē bhushā khāitalᵃthi sēi
swine to-feed sent-off. Then swine which husks did-eat that
dēi sē pēt bharᵃtē khāes karᵃlek, kintu keu takᵃrā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē
Afterwards senses having-returned, he said, 'my father-of how-many
māhināwālā nakar khā-hat ō bā̃cha-ō-hat ār hām ihā̃
hired servants eating-are and sparing-also-are and I here
bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā̃ jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
Takᵃrā kahᵃban, "bāp, hām Bhagᵃwān ihā̃ pāp kārᵃlē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
tohār hujūr-mē. Hām tohār bēṭā jogg'a na-hi; hāmᵃrā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
barābar rākh." ' Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." ' Then having-arisen own father-of near went. But
dūr-sē takᵃra bāp dēkhe pāolak, ār māyā kar-ke dauṛ-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mē dhar-ke, chumā lēlak. Bētā tak'rā kah'lak, 'ē bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I

Bhag'wān ihā̃ pāp kar'lē-hi, ō tōhar hujur-mē. Hām tohar bētā
God near sin have-done, and thy presence-in. I thy son

jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'dh
worthy am-not.' But the-father his-own servant-people-to said, 'quickly

sab-sē beś lugā ān-ke en-kō pin'han; es-ka hat-mē angtī
all-than good clothes bringing this-(person)-to put-on; his hand-on ring

o gōṛ-mē jutā pinhāy-dehan; ar hām'rin khāy ō anand rahi;
and foot-on shoes put-on; and let-us feast and merry be;

kāran hāmār ē bētā mar-gēl-rahē, bā̃chal-hai; her'el-gēl-rahe,
because my this son had-died, revived-is; had-been-lost,

milal-hai.' Parē sē-sab ānand karo lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar baṛa bētā khēt-mē hōlak. Sē āy-ke ghar-ke nagik,
And his eldest son the-field-in was. He coming the-house-of near,

nāch ō bāj'nā śune pāelak. Takhan sē ēk nakar-ke bolay-ke
dancing and music to-hear got. Then he one a-servant-to calling

puchh'lak, 'ē sab ki?' sē tak'rā kah'lak, 'tōhar bhai
asked, 'this all what?' he to-him said, 'thy brother

āel-hō ār tōhar bāp bhōj taiyār-kar'lē-hai, kāhena se
come-is-(for-thee) and thy father a-feast has-made-ready, because he

tak'rā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitar jay khuj'la
him sound body-in found.' But he got-angry, inside to-go sought

nā. Takar bād-mē ō-kar bāp bahār āy-ke par'bōdh karē
not. Of-that after his father out coming remonstrating to-make

lāgal'thin, magar sē jawāb kar-ke, apan bap-ke kah'lai, 'dekh,
began, but he answer making, his-own father-to said, 'see,

et'nā bachchhar dhar-ke hām tōhar sēba kar'le-hu, tohar kona
these-many years during I thy service have-done; thy any

bāt kakh'ni langhan nā-kar'li; takar-mē tō̃ō kakhan ham'ra egō
word never disobedience I-did-not; but-still thou ever to-me one

chhāg'rī-ke bāchchhā nēhi dēlak jē hamār dost-lōk-ke sangē anand
goat-of young-one not gavest that my friends-of with rejoicing

kari. Magar tōhar ē bēṭā jē paturiyā-ke sang tohar
I-may-make. But thy this son who harlots-of with thy

sampat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke baṛā
property wasting made, he when came, then him for great

bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'beṭā, tũi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days

hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ō ānand kar°nā uchit, kāran tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
mar-gēl-rahē, bā̃chal-hai; herāel-gēl-rahē, milal hai.'
had-died, revived-is; had-been-lost, found is.'

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpurī, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pā̃ch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kuṛmālī Ṭhār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an *ō*-sound is represented as elsewhere in Manbhum, by the letter অ *a*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an *ō*-sound is represented by the letter ओ *ō*.

We also see signs of the influence of Sarākī Bengali[1] in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the *ō*-sound of the letter *a* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *kol°nā*, for *kat°nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōĕ̃* or *maĕ̃*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekõ̃* for 'I am,' which is a corruption of the Magahī *hikũ̂*. We have also the form which was noted in Kuṛmālī Ṭhār, viz., *āhõ̃*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētõ̃-ē* he used to give; *mōrōtō-hõ̃*, I am dying. The first person singular of the Future ends in *mũ̂*, as in *kah°mũ̃*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaïr*, having done, and

[1] *Vide ante*, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saŭb* for *sabu*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uṭh-kōhan* or *uṭh-kahan*, having arisen. It will be remembered that in Sadrī Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriâ Bhojpurī. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriâ, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriâ. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

[No. 30.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRÍ.

EASTERN MAGAHÍ DIALECT.

PÍCH PARGANIÁ OR TAMARIÁ. (RANCHI DISTRICT.)

કોનોં એક આદમી કેન દુરટા છુઆ મોહે। તેકન માંહને છોટ છુઆટા આપન વાપ કે કોહ૦ક, વાપ મયં ધન કેન જે હિસા પાનું સે મોકે દેઉ। તેકન માંહને ઓકન વાપ સે ધન હિસા કરન દે૦ક। વહુત દિન ના હોત કેર છોટ છુઆટા સઉવ ધન જાના કોરન ઠે૦ક, આન ચૂન ગાંવ કે ચરહ૦ ગે૦ક। આન સે ધન કે ગાંહાં કુકામ માંહને ઉડાય દે૦ક। આન જખન સે સઉવ ધનય કરન ચુક૦ક, ગાંવેં ધુવ અકાલ હો૦ક, આન સે વહુત કસ્ટ પાય ઉગાર૦ક। તખન સે સેરૈ ગાંવ કેન મહરઅટ આદમી કેન પાસે મહ૦ક। આન સે આદમી તેકે આપન ટાંકેઉ સુઅરન ચારાયકે પરડાય દે૦ક। તેકન વાદ સે આદમી સુઅરન જે ઘાંસ ખાત મહે સેરૈ ઘાંસ ખાયકહન પેટ ભરામું રચ્છા કર૦ક। આન કેહ તેકે દેતોંહ નાહીં। તેકન વાદ ખોંવ વુહે પાર૦ક, સે કહ૦ક મોન વાપકેન કોતના ધન ઠેરૈસ્રા ચાકન જતના ખાય કેન દરકાર તેકન ઠે૦ક વેસી પાંય૦ા આન મોયં રહાં ખૂપે મોનોગો હોં। મોયં ઉસ કોહન રહાં ઠે૦ક મોન વાપકેન પાસ જામું, આન તેકે કહમું। વાપ, મયં ભગવાન કેન પાસે આન નાઉનકેન પાસેજે પાપ કરન આહોં, આન મયં નાઉન છુઆ હેકોં કોરૈ કોહન કહ૦ વેસ ના ઉગો। મોકે નાઉનકેન ધન પાલસ્રા ચાકન નકમ નાપ્યૂ। તેકન વાદ સે ઉસ કહન આપન વાપકેન પાસ ગે૦ક। કિન્તુ સે જાનાકે નહત કેર તેકન વાપ તેકે દેખે પાય કહને કુસ્ટ જાય કહન ઠોટાય ધરન કહન ચૂમ ખા૦ક। આન છુઆ તેકે કહ૦ક વાપ મયં ભગવાનકેન પાસે આન તોન પાસેજે પાપ કરન આહોં, આન મયં નાઉનકેન છુઆ હેકોં કોરૈ કહન કોહ૦ વેસ ના ઉગો। કિન્તુ વાપ આપન ચાકનગુઉગો કહ૦ક જે સઉવ ઠેક વેસ ઉગા ઉારન કહન એકે પિનધાવા, આન રૂકન હાથે મોંગડી આન ગોડે જૂતા પિનધાય દેલા આન ખાય કહન હાનને ખુસી હોરૈ। કારન મોન એહે છુઆટા મોરન જાય નહે, સે આઉન વાંરય ઘુમ૦ક હેળાય જાય નહે, પાલ૦ક। આન સે સઉવ કોરૈ ખુસી હોય ઉગા૦ક॥

સેખન તેકન વડ વેટા ટાંકેઉ રહે। સે બાય કહન ઘરકેન પાસ પહુંચ૦ક, આન નાચ આન વાળના સુને કે પા૦ક। કિ એક હન ચાકન કે ઉારક કહન પુછ૦ક કે સઉવ કા। સે તેકે કહ૦ક તોન ભાઈ બાહે આન તોન વાપ વહુત આદમીકેન ખાય

કેન ચીળ ળામા કરન આહે । કાનન ગેકે વેસે પાઉક । કિન્નુ સે ખિસાઉક; મીળન ળાયકે નાહીં માનઉક । સે ગેહે ગેકન વાપ વાહિને માય કહન ગેકે વુહાયકે ઘાગાઉક । સે ળન્નાવ દે કહન આપન વાપ કે કહ્ઉક દેખિન ઇગિક વક્કન ઉેક મોર્ં ગોન સેવા કનોગોંહીં; ગોન કુકુન કોખ્ખની નાર્ કારટ નાંહીં ગાહાકે નાઉન છીગિનકેન છુઆઉ નાર્ દેઉાં, ળે મોન આપુસ કે ઉે કહન ખુસો કની । કિન્નુ ગોન એહે છુઆટા માય આહે ળે છુઆટા કસવીકેન સંગે ગોન સઉવ વન ખાય ગુથાય આહે ગખન નઉને ગેકન ઘાગિક વહુન આદમીકેન ખાએકેન ચીળ ળામા કરન આહા । કિન્નુ સે ગેકે કહ્ઉક વેટા ગૈં સઉવ દિનેર મોન સંગે આહિસ આન મોન ળે આહે સે સઉવ ગોન । કિન્નુ નીહે કનેકે ઉચિગ, આન ખુસી હોઇ કાનન ગોન એહે માર્ મોરન ળાય નહે મેરન વાંરયા હે હેળાય ળાય નહે પાલઉક ॥

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

PĀOH PARGANIĀ OR TAMARIĀ. (RANCHI DISTRICT.)

Kōnõ ēk ādʰmī-kēr dui-ṭā chhuā rōhē. Tēkar mãĩhʰnē chhōṭ chhuā-ṭā
Certain a man-of two sons were. Them among the-younger son
āpan bāp-kē kōhʰlak, 'bāp, maẽ dhan-kēr jē hisā pāmũ sē
his-own father-to said, 'father, I property-of which share will-get that
mō-kē dēu.' Tēkar mãĩhʰnē ōkar bāp sō dhan hisā-kaïr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
din nā hōt, kēi chhōt chhuā-ṭā saũb dhan jāmā-kōir-lēlak, ār
days not being, that the-younger son all property collected, and
dhūr gãw-kē chaïl-gēlak. Ār sē dhan-kē tãĩhã kukām mãĩhʰnē
distant village-to went-away. And that property there evil-deeds in
urāy-dēlak. Ār jakhan sē saũb kharach-kaïr-chukʰlak, gãwẽ khūb
wasted-away. And when that all he-had-spent, the-village-in great
ākāl hōlak; ār sē bahut kasṭ pāc lāgʰlak. Takhan sē sēī
famine took-place; and he much trouble to-get began. Then he that-very
gãw-kēr rahaïaṭ ādʰmī-kēr pāsē rahʰlak. Ār sē ādʰmī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
ṭãĩrē suaïr chārāy-kē paiṭhāy-dēlak. Tēkar bād sē ādʰmī, suaïr
fields-in swine feeding-for sent-away. That after that man, swine
jē ghãs khāt-rahē, 'sēī ghãs khāy-kahan pēṭ bharāmũ,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
ichchhā karʰlak. Ār keu tē-kē dētõ-ē nāhĩ. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
būjhe-pārʰlak, sē kahʰlak, 'mōr bāp-kēr kotʰnā talap-lewaïiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
jatʰnā khāy-kēr darʰkār tēkar lēk bēśī pãẽ-lā ār
as-much eating-for (is)-necessary that than more get and
mōẽ ihã bhūkhē mōrōtō-hõ. Mōẽ uiṭh-kōhan
I here from-hunger am-dying. I arising
ihã lēk mōr bāp-kēr pās jāmũ, ār tē-kō kahʰmũ, "bāp,
here from my father-of near will-go, and him-to will-say, "father,
maẽ Bhōgʰwān-kēr pāsē ār rāur-kēr pāsē-ũ pāp kaïr-āhõ
I God-of near and you-of near-also sin have-done
ār maẽ rāur chhuā hekõ kōi-kōhan kahal bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwaïā chākar rakam rākhū."' Tēkar
Me you-of pay-getting servant like keep."' That

bād sē uiṭh-kahan āpan bāp-kēr pās gēlak. Kintu sē
after he arising his-own father-of near went. But he

phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāe-kah^{a}nō
a-long-way-off was, that his father him having-been-able-to-see

kuid-jāy-kahan ṭōṭāy dhaïr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to

kah^{a}lak, 'bāp, maĕ Bhag^{a}wān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin

kaïr-āhŏ, ār mōĕ rāur-kēr chhuā hekŏ kōī-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good

nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah^{a}lak jē, 'saub-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than

bēs lugā lāin-kahan ē-kē pindhāwā, ār īkar hāthē āg^{a}ṭhī
good cloth bringing this-one put-on, and this-one's hand-on ring

ār gōṛē jūtā pindhāy-dēwā; ār khāy-kahan hām^{a}rē khusī
and feet-on shoes put-on; and eating we happy

hōī; kāran mōr ēhē chhuā-ṭā mōr-jāy-rahō, sē āur bāĕich-ghur^{a}lak;
be; because my this son dead-was, he again returned-safe;

hejāy jāy-rahē, pāw^{a}lak.' Ār sē saŭb kōī khusī hōy lāg^{a}lak.
lost was, is-found.' And that all men merry to-be began.

Sēkhan tēkar baṛ bēṭā tāĕiṛē rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of

pās pahŭch^{a}lak, ār nāch ār bāj^{a}nā sunē-kē pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one

jhan chākar-kē ḍāik-kahan puchh^{a}lak, 'I saŭb kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to

kah^{a}lak, 'Tōr bhāī āy-āhē, ār tōr bāp bahut ād^{a}mī-kēr
said, 'Thy brother is-come, and thy father many men-of

khāy-kēr chīj jāmā-kaïr-āhē. Kāran tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But

sē khisālak; bhītar jāy-kō nāhĭ mān^{a}lak. Sē-tēhĕ tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father

bāhirē āy-kahan tē-kē bujhāy-kē lāg^{a}lak. Sē jawāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to

kah^{a}lak, 'dēkhīn, ētik bachhar-lēk mōĕ tōr sēwā kārōtō-hŏ. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders

kōkh^{a}nō nāī kāiṭ-rōhŏ. Tahāĕi rāur chhīgir-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even

nāī dēlĭ, jē mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē chhuā-tā kas^{a}bī-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
takhan raūrē tēkar lāgin bahut ād^{i}mī-kēr khāc-kēr chīj
at-that-time Your-Honour him for many men-of eating-of things
jāmā-kaïr-āhī.' Kintu sē tē-kē kah^{a}lak, 'bētā, taĩ saūb dinē-i mōr saṅgē
has-collected.' But he him-to said, 'son, thou all days-even me with
āhis, ār mōr jē āhē sē saūb tōr. Kintu rījhē karc-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bā̃ich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
hejāy jāy-rahe, pāw^{a}lak.'
lost was, is-found.'

It has been already pointed out[1] that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛumālī, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmālī Ṭhār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oriyā running hand and is printed in

[No. 31.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT (MAYURBHANJA STATE.)

ସମ୍ପାଦକ - ଏହିଠାରୁ ଆଉ କେତେଗୁଡ଼ିଏ କଥା ହେବ ଯେପରି ?

ଦ୍ୱିତୀୟ. - ଦୁଇ ଜଣଙ୍କ ମଧ୍ୟରେ ।

ସମ୍ପାଦକ - ତୁମର ଖାଲି ଗୁଣ୍ଡାଗୁଡ଼ିକ ଯେଉଁ ଯେଉଁ ଅଞ୍ଚଳରୁ ସଂଗୃହୀତ ସେମାନଙ୍କର ନିଜର ?

ତୃତୀୟ. - ସମସ୍ତ ଗୁଣ୍ଡା ନିଜ ନିଜ ଅଞ୍ଚଳରୁ ସଂଗୃହୀତ ।

ଚତୁର୍ଥ - ଅମ୍ବାଳା ଜିଲ୍ଲାରୁ ଗୋଟିଏ ଲୋକ ଏବଂ ଜଣେ ଅମ୍ବାଳା ସହରରୁ ଆସିଥିଲେ ।

ସମ୍ପାଦକ - ଅମ୍ବାଳା ଜିଲ୍ଲାରେ ଏବଂ ଅମ୍ବାଳା ସହରରେ ଆପଣ କେତେ ଦିନ ରହିଥିଲେ ?

ଚତୁର୍ଥ - ଅମ୍ବାଳା ଜିଲ୍ଲାରେ ୧୫ ବର୍ଷ ଏବଂ ଅମ୍ବାଳା ସହରରେ ୫ ବର୍ଷ ରହିଥିଲି ।

ସମ୍ପାଦକ - ଆପଣ ଅମ୍ବାଳା ଜିଲ୍ଲାର କେଉଁ ଅଞ୍ଚଳରୁ ଆସିଛନ୍ତି ?

ଚତୁର୍ଥ - ମୁଁ ଜଗାଧରୀ ତହସିଲରୁ ଆସିଛି ।

ସମ୍ପାଦକ - ଜଗାଧରୀ ତହସିଲରେ କେତେ ଦିନ ରହିଥିଲେ ?

ଚତୁର୍ଥ - ମୁଁ ୨୦ ବର୍ଷ ଯାଏଁ ରହିଥିଲି ।

ସମ୍ପାଦକ - ତୁମର ମାତୃଭାଷା ଜଗାଧରୀ ତହସିଲରେ ପ୍ରଚଳିତ ଭାଷାଠାରୁ ଭିନ୍ନ ଥିଲା କି ?

ଏହାକୁ ଦୂରୀକରିବା ପାଇଁ ଆମକୁ ଏହାର ମୂଳ ଉତ୍ସ ଖୋଜିବାକୁ ପଡିବ । ଆମର ଅଭ୍ୟାସ

ଗୁଡିକ ଆମ ଶରୀରର ଅଂଶ ହୋଇଯାଏ ଏବଂ ଆମେ ଏହାକୁ ଅଜାଣତରେ କରିଥାଉ । ଆମର

ଆଚାର ଆଚରଣ - ଯାହାକୁ ଆମେ ଆମର ଚରିତ୍ର କହିଥାଉ, ତାହା ଆମର ଅଭ୍ୟାସ ଉପରେ ନିର୍ଭର କରେ ।

ଏହି ଅଭ୍ୟାସ ଗୁଡିକ ଆମେ ଆମ ଜୀବନରେ କିପରି ଗଢିଥାଉ ? ଏହା ଆମ ଉପରେ ନିର୍ଭର କରେ ।

ଆମେ ଯେଉଁ ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଜୀବନରେ ଗଢିବାକୁ ଚାହୁଁ ତାହା ଆମେ ଗଢିପାରିବା । ଆମର

ଚରିତ୍ର ଆମ ଅଭ୍ୟାସ ଉପରେ ନିର୍ଭର କରେ । ଆମର ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଚରିତ୍ରର ଦର୍ପଣ ସଦୃଶ ।

ଆମେ ଯେଉଁ ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଜୀବନରେ ଗଢିବାକୁ ଚାହୁଁ ତାହା ଆମେ ଗଢିପାରିବା । ଆମର

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ଆମେ ଯେଉଁ ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଜୀବନରେ ଗଢିବାକୁ ଚାହୁଁ ତାହା ଆମେ ଗଢିପାରିବା । ଆମର

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ଆମେ ଯେଉଁ ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଜୀବନରେ ଗଢିବାକୁ ଚାହୁଁ ତାହା ଆମେ ଗଢିପାରିବା । ଆମର

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ଚରିତ୍ର ଆମ ଅଭ୍ୟାସ ଉପରେ ନିର୍ଭର କରେ । ଆମର ଅଭ୍ୟାସ ଗୁଡିକ ଆମ ଚରିତ୍ରର ଦର୍ପଣ ସଦୃଶ ।

ଦାଦା – ତୁମେ ଛୋଟ ମୋଟାଟିଆଲାକ ଦେଖି ନଥିଲ।

ଶତ୍ରୁଘ୍ନ – ତୁମେ ଆମ୍ଭମାନଙ୍କୁ ଜାଣି ଓ ଚିହ୍ନି ନଥିବା ତ ଆମ୍ଭେ ତୁମକୁ ଜାଣିଲୁ କିପରି ?

ମାମା – ତୁମେ (ଲକ୍ଷ୍ମଣ) ଜଣେ ଅତ୍ୟନ୍ତ ସାହସିକ ଓ ବୀର ଲୋକ ଏବଂ ତୁମେ ରାବଣଙ୍କୁ ବଧ କରିବ।

ଲକ୍ଷ୍ମଣ – ତୁମେ (ରାମ) ଜାଣିଥିବା ପରାକ୍ରମ ଆମ୍ଭର ନାହିଁ ?

ଦାଦାଜୀ – ଏହାକୁ ତ ମାମା ଜଣାଇବା ପାଇଁ ତୁମ ଆଗରେ ଏ ଅଭିନୟ କରିଥିଲେ।

ଶତ୍ରୁଘ୍ନ – ଏହାକୁ ତ ମାମା ଜଣାଇବା ପାଇଁ ଏ ଅଭିନୟ କରିଥିଲେ ?

ଦାଦାଜୀ – ଏହା ତ ମାମା ଜଣାଇବା ପାଇଁ ଏ ଅଭିନୟ କରିଥିଲେ ?

ଲକ୍ଷ୍ମଣ – ଆମ୍ଭେ ତୁମକୁ ଜାଣିଥିଲୁ ବୋଲି ତୁମେ କିପରି ଜାଣିଲ ?

ଦାଦାଜୀ – ତୁମ ଦୁଇଜଣଙ୍କ ଆଖିରୁ ଲୁହ ଝରିବା ଦେଖି।

ଶତ୍ରୁଘ୍ନ – ଆମ୍ଭେ ତୁମକୁ ଜାଣିଥିଲୁ ବୋଲି ତୁମେ କିପରି ଜାଣିଲ ?

ଦାଦାଜୀ – ତୁମ ଦୁଇଜଣଙ୍କ ଆଖିରୁ ଲୁହ ଝରିବା ଦେଖି।

ଲକ୍ଷ୍ମଣ – ତୁମେ ଛୋଟ ମୋଟାଟିଆଲାକ ଦେଖି ନଥିଲ।

ଦାଦା – ତୁମେ (ଲକ୍ଷ୍ମଣ) ଜଣେ ଅତ୍ୟନ୍ତ ସାହସିକ ଓ ବୀର ଲୋକ ଏବଂ ତୁମେ ରାବଣଙ୍କୁ ବଧ କରିବ।

ଶତ୍ରୁଘ୍ନ – ତୁମେ (ରାମ) ଜାଣିଥିବା ପରାକ୍ରମ ଆମ୍ଭର ନାହିଁ ?

ଦାଦାଜୀ – ଏହାକୁ ତ ମାମା ଜଣାଇବା ପାଇଁ ତୁମ ଆଗରେ ଏ ଅଭିନୟ କରିଥିଲେ।

ମାମାଜୀ – ତୁମେ ଦୁଇଜଣ ଏତେ ବଡ଼ ହୋଇଗଲ ଯେ ଆମ୍ଭେ ତୁମକୁ ଚିହ୍ନି ପାରିଲୁ ନାହିଁ।

ଦାଦାଜୀ – ତୁମେ ଛୋଟ ମୋଟାଟିଆଲାକ ଦେଖି ନଥିଲ।

ଶତ୍ରୁଘ୍ନ – ତୁମେ (ରାମ) ଜାଣିଥିବା ପରାକ୍ରମ ଆମ୍ଭର ନାହିଁ ?

ଦାଦାଜୀ – ଏହାକୁ ତ ମାମା ଜଣାଇବା ପାଇଁ ତୁମ ଆଗରେ ଏ ଅଭିନୟ କରିଥିଲେ।

ଲକ୍ଷ୍ମଣ – ତୁମେ ଛୋଟ ମୋଟାଟିଆଲାକ ଦେଖି ନଥିଲ।

ଦାଦା – ତୁମେ (ଲକ୍ଷ୍ମଣ) ଜଣେ ଅତ୍ୟନ୍ତ ସାହସିକ ଓ ବୀର ଲୋକ ଏବଂ ତୁମେ ରାବଣଙ୍କୁ ବଧ କରିବ।

ଶତ୍ରୁଘ୍ନ – ତୁମେ (ରାମ) ଜାଣିଥିବା ପରାକ୍ରମ ଆମ୍ଭର ନାହିଁ ?

ଦାଦାଜୀ – ଏହାକୁ ତ ମାମା ଜଣାଇବା ପାଇଁ ତୁମ ଆଗରେ ଏ ଅଭିନୟ କରିଥିଲେ।

ମାମାଜୀ – ତୁମେ ଦୁଇଜଣ ଏତେ ବଡ଼ ହୋଇଗଲ ଯେ ଆମ୍ଭେ ତୁମକୁ ଚିହ୍ନି ପାରିଲୁ ନାହିଁ।

ଦାଦାଜୀ – ତୁମ ଦୁଇଜଣଙ୍କ ଆଖିରୁ ଲୁହ ଝରିବା ଦେଖି।

ଲକ୍ଷ୍ମଣ – ଆମ୍ଭେ ତୁମକୁ ଜାଣିଥିଲୁ ବୋଲି ତୁମେ କିପରି ଜାଣିଲ ?

ଦାଦାଜୀ – ତୁମ ଦୁଇଜଣଙ୍କ ଆଖିରୁ ଲୁହ ଝରିବା ଦେଖି।

[No. 31.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT. (MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gā̃w-ēk Jēnā Singh ekhyan kāhā̃ āhē?
Question,— Kurāḍihā Parganā Paṇḍupāl village-of Jēnā Singh now where is?

Jawāb,— U ekhyan mari-gēlā-hē.
Answer,—He now dead-gone-is.

Sawāl,—Kēsan kari-ke marᵃlā?
Question,—How doing did-he-die?

Jawāb,— Kurāḍiā Praganā Āsʰkanda gā̃w-ēk Budhu-rām Singh Jēnā Singh-kē
Answer,—Kurāḍihā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh
marāwᵃlē-āhēk akar ṭhēṅgāy kari-ke.
has-caused-to-die his by-club doing.

Sawāl,— Ketek ṭhēṅgāy mārᵃlēk, ō kan-ṭhinē ṭhēṅgāy
Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club
māri mārᵃlēk?
striking did-he-kill (-him)?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kān jaṛiĩ, ēk ṭhēṅgā māraĩtē-ĩ.
Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.
Ahē-māĩrē-i ahē-ṭhinē jhaṛi-khasᵃlā.
On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ēk khyanē tā̃y ā̃ikhē dekhᵃlē-āhas ki nihĩ?
Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?

Jawāb,— Hā̃, dekhᵃlē-āhā̃.
Answer,—Yes, I-have-seen.

Sawāl,— Ē ghaṭᵃnā kabē helēk, ō kati-khyanē?
Question,— This occurrence when did-it-occur, and at-what-time?

Jawāb,— Rāĩt ēk-ghaṛī-k samayē. Ati-khyanē āndhār. Ō ē
Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this
ghaṭᵃnā gel-ēk Rabi-bār chhāṛi-ke tēkar āgu-k Rabi-bār
occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday
rāĩtē.
at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mārᵃlēk?
Question,—Jēnā Singh Budhu-rām for-what killed?

Jawāb,—Jēnā Singh-ēk bētī-kō māy gol-ēk bachharō bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
delē-rahēi. Ō Jēnā Singh-ēk bētā Mangᵘlā Singh mar bahin Guni-k mundā
had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head
sindur dē-rahēk. Kintu, Jēnā Singh-ēk bētī-kō mar sangō bihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
nihi dēītē, pañchāit helēk. Tōkar pechhaĩ, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
bētī Pitēi-kē, Mitrapur bātē bihā dēl-ēk-khyanē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
gungu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mārᵘlēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Sing-kē jē māri-helēk, ulā kan-thinē?
Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayē Burhā-balang nadī
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balang river
pār-hei-ke, Budhu-rām Singh-ēk sarisā bāṛī hei-ke, jē bāṭ rahᵃlēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
ahē bāt hei-ke āw-ēk khyanē sarishā bāṛī pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
ār ēk Budhiā Singh-ēk khēt-kō pahāchaite mārᵘlēk.
another one Budhiā Singh's field-to on-arriving he-struck(-him).

Sawāl,—Taĩ atı-khyanē kinā karēi-helis?
Question,— You at-that-time what were-doing?

Jawāb,—Māy atı-khyanē-kuhuĩ ḍāndāi-rahā.
Answer,— I at-that-time was-standing.

Sawāl,— Ār uṭhinē keu rahᵃlā ki nihĩ?
Question,— Other there any-one was or not?

Jawāb,— Ahē-thinē ēhē hājirā āsāmi: (1) Nachhaman Sing:
Answer,— At-that-place these present accused: (1) Lakshman Singh:
(2) Ruhiā Sing: (3) Bānu Sing: (4) Pāndu Sing: ēhē
(2) *Ruhiā Singh:* (3) *Bānu Singh:* (4) *Pāndu Singh:* *these*
sab rahᵃlā. Kintu Khushāli Mājhī uthinē nihi rahᵃlā. Hamar
all were. But Khushāli Mājhi there not was. Me
thikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk
from two score ten cubits in-distance accused Budhiā Singh's
sarisha bāṛīĩ rahᵃlā.
mustard field-in he-was.

Sawāl,—Taĩ ki ār keu Jēnā Singh-kē mārᵘlē āki nihi?
Question,— You or other any-one Jēnā Singh beat or not?
Jawāb,—Maĩ ki ār hājirā āsāmiraĩ kēha-i nihĩ mārᵘlē-āhēk.
Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēnga kākar?
Question,—This ka-marked club whose?

Jawāb,— Ēhē (ka)-chihnē-dēl ṭhēṅgā Budhu-rām Siṅgh-ēk Ēhē-ṭhèṅgāi
Answer,—This ka-marked club Budhu-rām Singh's. With-this-club
mār[a]lē-rahēk.
he-had-beaten.

Sawāl,—Ēhē maral muṇḍā ō matā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,— Ēhē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurādihā ?

Answer.—He is now dead

Q.—How did he die ?

A.—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Buṛhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Ruhiā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhī was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh ?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter 'Ka' ?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet ?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithilī, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindī or as Khoṇṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khoṇṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy"chhi*, it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

[No. 32.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHOṆTĀI SUB-DIALECT. (WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোটা লড়কা আপ্পন বাপ্‌কে কহল্‌কই, বাবা, হাম্‌রা হিস্‌সাকে গিরস্তি হাম্‌রা দে। তো বাপ্ দোনকে আপন্ গিরস্তি বাঁটি দেলকই। তো থোরা দিন বাদ্ ছোটো বেটা আপন্ জেতনা হলই সব হাত করিকে কোই দুর দেস চলি গেলই। তাঁহামে লুচ্চাপানা করিকে সব তহস্‌নস্ করি দেলকই। তব যব একদম্ ওকব হাত খালি হোলই তো ওই দেস্‌মে বড্ডা আকাল পর্‌লই। আব উ বড়া মুস্‌কিল মে গিবলই। তব উ যাকব ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিধান্‌মে ওকরা আপন্ সুযর্ চড়াওলা ভেজকই। উঁহা উ সুয়র্ খোযকা ভুঁসিসে বড়া খুসী হোকে পেট্ ভবতিয়ই। ওর ওকবা কোই কুচ্ছু নহি দেতিযই। যব্ ওকর্ গেযান্ ভেলই তো আপনা আপনি বোলে লাগলই, হাম্‌র বাপ্‌কে ঘর্‌কে কেত্তা চাকর পাইট আপনে খাতিয়াই আর্ পরকে বিলাতিয়াই, আব হাম্মা ভুক্‌খে মরেহি। হাম্মা উঠিকে বাপ্‌কে ভিরা যাকে ওকবা বোলো,—বাপ, হাম্মা সরগ ভিরা ও তোবা ভিরা পাপ্ করলিউ। আর্ হাম্মা তোবা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর কবি লে। তব্ উ উঠিকে আপন্ বাপ্ ভিরা আলই। লকিন উ বহুৎ দূব বহতই, বাপ ওকবা দেখে পাযকে দৌড়্‌কে লড়কাকে গলা ধবিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্‌কে কহলকই—বাপ হাম্মা স্বরগ ভিরা ও তোর সামনে পাপ কবলিযই, আর হাম্মা তোর্ লড়কা কহনে লাযক নই হাই। লকিন্ বাপ্ আপন চাকর্‌কে কহলকই, আচ্ছা পোসাক্ আন্ ও একরা পরা দে। চল্ সব্‌কোই খানাপিনা কবি ও আনন্দ করি। কাহে কি হামবা এহি লড়কা মবি গেলা হলই, আর্ ফেব বাচলই। এ হেঁবা গেলা হলই, আব পালিয়ই। তব্ সব্‌কোই রং তামাসা করনে লগলই॥

হধর্ তো বড়া লডকা খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘরকে লগিজ্ আতে নাচনা গাওনা সুনে পালকই। তো এক্ চাকর্‌কে ডাকিকে পুছকই ই সব্ কাহে হোযচি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ঘিংগটা করনে লগলই। তো বড়া লডকা বাপ্‌কে জবাব্ দেলকই—কি তাজ্জব, এতনা বচ্ছব হাম্মা তুমবা ঘবে খটলি ও কভি তুমবা হুকুম্ বাহার্ কাম্ না করলি, ও তবভি আপনে হামরা কবভি একঠো পাঁঠা ভি নহি দেলন্ যো হাম্মা আপনা সাগা কুটুম্ লেকে আনদ্ কর্‌তিয়ই। আর্ তোর্ এই লড়কা তোর গরহস্তি খানগা কসবাসে তহস্‌নস করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকবা কহলকই বেটা তু বরাবর্ হামবা সাত হায়, হাম্মর যো কুছ্ সব্ তোরহি হউ। ই মোনাসিব হয়্ যো হামরা আনদ্ হো ও হাসিখুসি কবো। যো তোর্ ভাইয়া যো মর্ গেলা হলও, সো ফের বঁচলও; যো হেঁরা গেলা হলও, ফের্ মিললও॥

[No. 32.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ.

KHOṆṬĀI SUB-DIALECT. (WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halai. Chhōṭā laṛ'kā āppan bāp-kē
One man-to two sons were. The-younger child his-own father-to
kahal'kai, 'bābā, hām'rā hissā-ke girasti hām'rā dē.' Tō
said, 'father, my share-of household-property me give.' Then
bāp dōna-kē āpan girasti bā̃ti del'kai. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
bād chhōṭō bētā āpan jet'na halaï, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
kōi dur dēs chali-gelai. Tā̃hā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making all
tahasnas kari-del'kai. Tab jab ēk-dam ōkar hāt khāli hōlai tō
waste he-made-complete. Then when completely his hand empty was then
ōi dēs-mē baḍḍā ākāl par'lai, ār u baṛā muskil-mē gir'lai.
that country-in a-great famine fell, and he great difficulty-in fell.
Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil'lai. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
sahoriyā bithān-mē ok'rā āpan suyar chaṛaola bhej'kai. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
khōy'kī bhũsi-sē baṛā khusī hō-ke pēṭ bhar'tiyai; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
ok'rā kōi kuchchhu nahi detiyai. Jab ōkar gcyān bhelai,
him-to any-one anything not used-to-give. When his senses became,
tō āp'nā-āp'ni bōle lāg'lai, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
chākar-paṭ āp'ne khātiyāi ār par-kē bilātiyāi, ar
servants themselves used-to-eat and others-to used-to-distribute, and
hāmmā bhukkhē mare-hi. Hāmmā uthi-ke bāp-ke bhirā jā-ke ok'rā
I with-hunger am-dying. I rising father's near going him
bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near sin

kar^{a}liu Ār hāmmā tōrā bētā kāhālānē lāyak nahi haï.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
Hāmmā apan rākh^{a}ni chākar kari-lē."' Tab u utṭhi-ke
Me thy retained servant having-made-keep."' Then he rising
āpan bāp bhirā ālaï. Lakin u bahut dūr rah^{a}taï, bāp
his-own father near came. But he very far remaining-even, the-father
ok^{a}ra dēkhe pāy-ke daur-ke laṛ^{a}kā-kē galā dhari-ke chummā khābe
him to-see obtaining running the-son's neck seizing kiss to-eat
lag^{a}laï. Tab laṛ^{a}kā bāp-kē kahal^{a}kaï, 'bāp, hāmmā swarag bhirā
began Then the-son the-father-to said, 'father, I heaven near
o tōr sām^{a}nē pāp kar^{a}liyaï, ār hāmmā tōr laṛ^{a}kā kah^{a}nē
and of-thee before sin committed, any-more I thy son of-calling
lāyak naï hā.' Lakin bāp āpan chākar-kē kahal^{a}kaï, 'āchchhā pōsāk ān
fit not am.' But the-father his-own servants-to said, 'good clothes bring
ō ek^{a}rā parā dē. Chal, sab-kōi khānā-pinā-kari, ō ānand karī.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
Kāhe-ki hām^{a}rā ehi laṛ^{a}kā mari gelā-halaï, āb pher bāch^{a}laï; ē hērā gelā-halaï,
Because my this son dying had-gone, now again survived; he lost had-been,
āb pāliyaï.' Tab sab-kōi rang-tāmāsā kar^{a}nē lag^{a}laï.
now I-recovered-him.' Then all merriment to-make began.

Idhar tō baṛā laṛ^{a}kā khēt-mē halaï. Jab ghar ābe lag^{a}laï,
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-began,
to ghar-ke lagij ātē nāch^{a}nā gāonā sune pāl^{a}kaï. Tō ēk chākar-kē ḍāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant calling
puchh^{a}kaï, 'ī sab kāhe hōy^{a}chhi?' Chākar kahal^{a}kaï, 'tōrā bhāi ālā-haï.
he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.
Laṛ^{a}kā bhālā-bhālaï-sē ālaï, sōi āp^{a}na bāp ēk bhoj del^{a}kaï.' To
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then
baṛā laṛ^{a}kā baṛā rāg^{a}laï, ō ghar nāi sānāl^{a}kaï. Tō bāp bāhār ā-kar
the-elder son very angry-was, and house not entered. Then the-father out coming
ok^{a}rā baṛā ghiṅg^{a}ṭī kar^{a}nē lag^{a}laï. Tō baṛā laṛ^{a}kā bāp-kē jawāb del^{a}kaï,
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
'Ki tājjab! et^{a}nā bachchhar hāmmā tum^{a}rā gharē khaṭ^{a}li, ō kabhi tum^{a}ra
'How wonderful! so-many years I your house-in served, and ever thy
hukum bāhār kām nā kar^{a}li, ō tabbhi āp^{a}ne hām^{a}rā kabbhi ēk-thō pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
nahi dēlan, jō hāmmā āp^{a}nā sāgā kuṭum lē-ke ānd kar^{a}tiyaï. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
laṛ^{a}kā tōr gar^{a}hasti khān^{a}gi kas^{a}bi-sē tahasnas kar^{a}kao, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
u ātē-hi ōkar wāstē tu ēk bhōj dey^{a}lē.' Tab bap ok^{a}rā
he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him

kahal'kaï, 'bētā, tu barābar hām'rā sā̃t hā̃y, hāmmar jō kuchh sab
said, 'son, thou always my company-in art, my which anything-(is) all
tōr-hi haü. Ĩ monāsib hay jō hām'rā ānd hŏ ō hẵsi-khusi karò
thine-only is-to-thee. It proper is that we joyful become and merriment make.
Jo tōr bhāiyā jō mar gelā-halaó, sō pher bẵch'laó; jō hèra
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
gelā-halaó, pher mil'laó.'
had-been-for-thee, again was-recovered-for-thee'

[No. 33.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT (WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদ্‌বাগী গিরহস্ত বড়া মাস্ পিয়ার্ কবতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আপ্পন বহুকে ওই মাস রাধনে কহিকে বাহার্ গেলই। বহু ওকর্ বাত মানিকে মাস্ বাঁধিকে ভানসা ঘরমে কোই বাসন্‌মে কবিকে ঢাপিকে বক্‌খকই। লকিন্ দইবিসে এক কুত্তা ভানসা ঘর্ যাকর, ওই বাসন্‌কে মাস খা গেলই, খোবা সা বহলই। বহু ওই জানিকে হাকাবাকি কুত্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিট্‌ঠুব পুকস্‌কে হাত সে বঁচনেকে বাস্তে ওকরা কুত্তাকে জুট্‌ঠা মাসহি খাবে দেলকই। পুকস্ মাস্ কাহে খোরা হোলই যব্ এই বাত পুছকই তো বহু জবাব দেলকই,—বাঁকি মাস্ লড়কা খালা খা গেলই। লডকা বালা খা গেলই শুনিকে গিবহস্ত্ আর্ ভালা বুরা কুছ্ নহি কহলকই॥

লকিন্ ওই ঘরমে এক্ চালাক বেটা লডকা হালাই। উ সুরুসে সব্ বাত্ জানতিয়াই। মা বাপ্‌কে বোলি চালি শুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুত্তা মাস্ খা লেলকই ই বাত্ কহনা মুস্‌কিল, না কহলা ভি বেমোনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্‌ঠা খাতয়ই॥

[No. 33.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHOṆṬĀI SUB-DIALECT. (WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgī gir^{h}hast baṛā mās piyār-kar^{t}tiyai. Ēk din pāthā-ke
One violent-tempered householder much meat liked. One day kid's
mās kini āni-ke āppan bahu-kē ōi mās rā̃dh^{n}ē kahi-ke bāhār gelai. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
ōkar bāt māni-ke, mās rā̃dhi-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke ḍhā̃pi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
rakkh^{l}kai. Lakin daibi-sē ēk kuttā bhānsā-ghar jā-kar, ōi basan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
khā-gelaï, thōrā sā rah^{l}lai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hā̃kā-
ate-up, little only remained The-wife that perceiving quickly the-dog then drove-
del^{k}kaï Lakin purus ā-kar ki kah^{t}tai, ēi ḍar-mē kā̃p^{n}ē lag^{l}lai.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-began.
Ār kōi upāy nā dēkh-kar niṭṭhur purus-ke bāt-sē bā̃ch^{n}ē-ke wāstē, ok^{r}rā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
kuttā-ke juṭṭhā mās-hi khābē del^{k}kai. Purus mās kāhe thōra holai
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
jab ēi bāt puchh^{n}kai, tō bahu jawāb del^{k}kai, 'bā̃ki mās laṛ^{k}kā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
khā-gelaï.' Laṛ^{k}kā-bālā khā-gelaï suni-ke gir^{h}hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
kahal^{k}kai.
said.

Lakin ōi ghar-mē ēk chālāk bōṭī-laṛ^{k}kā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
bāt jān^{t}tiyāi. Mā-bāp-ke bōli-chāli suni-ke, u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
sōch^{t}tē lag^{l}lāi, 'āb ki kariyāi? Kuttā mās khā-lel^{k}kai. I bāt kah^{n}nā
to-think began, 'now what shall-I-do? Dog meat ate-up. This word to-tell
muskil; nā kah^{l}lā-bhi bē-monāsib. Bol^{l}lē-sē mā mār khāt^{y}yāi,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
na kah^{l}lē-sē bāp juṭṭhā khāt^{y}yai.'
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpurī centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpurī is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpurī similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpurī, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500[1] people returned from that district as speaking Bhojpurī, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpurī as follows :—

Name of District	Number of people speaking Standard Bhojpurī.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpurī dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpurī, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpurī of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpurī-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

[1] Revised figures.

[No. 34.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

SPECIMEN I.

BHOJPURĪ DIALECT. (DISTRICT SHAHABAD.)

एक आदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिस्सा होखे से बाँट दीं। तब ऊ दूनो के बाँट देलस। थोड़-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच क देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक आदमी रहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूसी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहु कुछ देत ना रहे। आउर जब ओकरा अपना बिचार मे आइल त सुझल की कतना हमरा बाप का नोकर चाकर का रोटी खेला में बाँच जाला आ हम भूखे मूअत बानीं। हम उठब अपना बाप किहाँ जाइब आ कहब की ए बाबू-जी हम परमेसर का सोझा पाप कइलीं आ रौरो सोझा। हम एह जोग नेखीं जे राउर बेटा कहाईं। हमरा के अपना नोकरन में राखीं। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवते रहे की ओकर बाप देखलस। त छोड़ा के दौरल ओकरा के गला में लगा के चूमा लिये लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीं आउर रौरो सोझा आउर अब फेर राउर बेटा कहावे जोग नेखीं। ओकर बाप अपना नोकरन से कहलस नीमन लुगा ले आवं इनका के पेन्हावं आ एक अंगुठी हाथ में आउर पनही गोड़ में पेन्हावं हमनीका साथे खात जाईं आनन्द करीं। काहे की हमार बेटा मू गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हनीका आनन्द करे-लगले सं॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जवाब देलस की राउर भाई अइले बा। राउर बाप उनका के भोज देत बाड़े काहे की ओमत जागत आँगे देही नीके पहुंचले बा। ई सुन के खिसिआ गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ मिनती करे लागल। त जवाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रौरा बात के उलघनि कैलीं। तेहू पर रौआँ एगो पठरूओ ना देलीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जबहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रौरा ओकरा के भोज देलीं। तेहू पर ओकरा के जवाब देलस की बेटा, तूं सदइ हमरा साथ बाड़ आउर जे कुछ हमरा पास बा से तोहरे ह। उचित ह की हमनीका आनन्द करीं आ खुस होईं एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल॥

[No. 34.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk adʰmī-kā[1] dū bēṭā rahē. Chhoṭʰkā apʰnā bāp-sē kahʰlas kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
bābū-jī, dhan-mẽ jē hamār hissā hōkhē sē bā̃ṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
kē bā̃ṭ-dēlas. Thōṛ-hī din-mẽ chhoṭʰkā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
dūr dēs chal-gail. Uhā̃ sabh dhan kuchāl-mẽ uṛā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
sabh kharʰch-kâ-dēlas, tab oh dēs-mẽ baṛā akāl paṛal. Okʰrā baṛā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
hōkhe lāgal. Tab ū oh dēs-kā ēk adʰmī ihā̃ jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
okʰrā-kē apʰnā khēt-mẽ sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
ōhī bhūsī-sē apan pēṭ bharit jē sūar khāt-rahas,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
āur okʰrā-kē kēhu kuchh dēt-nā-rahē. Āur jab okʰrā apʰnā
and him-to any-body any-thing giving-not-was. And when to-him his-own
bichār-mē āil ta sūjhal kī, 'katʰnā hamʰrā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
chākar-kā rōtī-khailā-sē bā̃ch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
apʰnā bāp kihā̃ jāib ā kahab kī, "ē bābū-jī, ham Parʰmēsar-kā
my-own father near will-go and will-say that, "O father, I God-of
sōjhā pāp kaïlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
jē rāur bēṭā kahāī, hamʰrā-kē apʰnā nokʰran-mẽ
that Your-Honour's son I-may-be-called, me thy-own servants-among
rākhī."' Ū uṭhal apʰnā bāp kihā̃ āil; bākī abʰhī thōṛē-dūr
keep."' He arose his-own father near came; but yet a-little-distance-off
rastā-mẽ awʰte-rahē kī ōkar bāp dekhʰlas Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

[1] Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, okʰrā-kē galā-mẽ̃ lagā-kē chūmā lēwe lagal. Laṛikā apʰnā
he-ran, him neck-in enfolding kisses to-take began The-son his-own

bāp-sē kahʰlas kī, 'bābū-jī, ham Isʰwar-kā sanʰmukh pāp kaīlĭ āur
father-to said that, 'father, I God-of before sin did and

raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called fit

naikhĭ.' Ōkar bāp apʰnā nokʰran-sē kahʰlas, 'nīman lūgā lē-āwâ,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,

inʰkā-kē penhāwâ, ā ēk ăguṭhī hāth-mẽ̃ āur panʰhī gōṛ-mẽ̃ penhāwâ;
him put-on, and one ring hand-on and shoes feet-on put;

hamʰnī-kā sāthē khāt-jāĭ, ānand karĭ, kāhe-kī hamār bēṭā
(let-)us together eat, merry make, because-that my son

mū-gaïl-rahē ā pher jīal; bhulāil-rahē, ā mil-gaïl.' Aur
had-been-dead and again alive-became; had-been lost, and found-is.' And

unhʰnī-kā ānand karē lagʰlē-sâ.
they merry to-make began.

Ōkar baṛʰkā bhāī khēt-mẽ̃ rahē Jaisē ghar-kā nagīch āil nāch
His elder brother field-in was. As house-of near he-came dancing

rāg sunʰlas. Ēgō nōkar-kē bolā-ke puchhʰlas kī, 'ī kā hōt-bā ?'
music he-heard. One servant calling he-asked that, 'this what is-being?'

Jabāb dēlas kī, 'rāur bhāī aïlē-hā. Rāur bāp unʰkā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-

kē bhōj dōt-bāṛē kāhe-kī jīat jāgat ãgē-dēhī
to feast is-giving because-that alive (and)-awake in-good-health

naïkē pahũchʰlē-hā.' Ī sun-ke khisiā-gaïl, bhītar nā gaïl.
safely he-has-arrived.' This hearing he-angry-became, inside not went.

Ōkar bāp bāhar āil ā minʰti kare-lāgal Ta jabāb-mẽ̃
His father outside came and to-entreat-(him) began. Then answer-in

apʰnā bāp-sē kahʰlas kī, 'hāe, atʰnā din rāur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service

kailĭ; nā raurā bāt-ke ulaghʰnē kailĭ, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on

rauã̄ ēgō paṭhʰru-ō nā dēlĭ jē apʰnā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with

ānand-manaitĭ. Bākī jasʰhĭ ī laṛikā rāur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who

sabh dhan rāur paturiā-mẽ̃ uṛā-dēlas raurā okʰrā-kē
all fortune thy harlot-among squandered Your-Honour him-to

bhōj dēlĭ.' Teh-par okʰrā-kē jabāb dēlas kī, 'bēṭā, tũ̄ sadaï
feast gave.' There-upon him-to answer he-gave that, 'son, thou always

hamʰrā-sāth bāṛâ, āur jē kuchh hamʰrā pās bā sē tohar-ē hâ.
me-with art, and what even me with is that thine-even is.

Uchit hâ kī ham'nīkā ānand karĩ ā khus hõĩ, eh khātir kī
Proper is that we merry make and pleased be, this for that
tohār bhāī mar-gail-rahē, āur pher jī-gaïl ; bhulā-gail-rahē, ā
thy brother had-died, and again alive-became ; had-been-lost, and
pher mil-gail.'
again found-us.'

[No. 35.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ

SPECIMEN II.

BHOJPURĪ DIALECT. (DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

दूजहार अजोध्या राय सा: नवादा बेन प्र: आरे।

हम नवादा में मालिक हईं। मुदई मुदालेह के चिन्ही-ले। साबिक में मकान हमरे पट्टो में रहल हा। बटवारा भइला पर हमरे पट्टो में बा॥

(खास)। उस मकान से मुदई को कुछ सरोकार है॥

(जवाब) कुछुओ ना। मुतरफा अगाड़ी ढोढ़ा से पावत रलों हाँ। अब मुदई से पाई-ले। ढोढ़ा दू भाई रहे। एक के नाम ढोढ़ा दोसरा के दसई। भन्टू अगाड़ियो से नोकरी चाकरी करे जात रले हा। अबहूँ जा ले। बरिस दिन से बहरे रले हा। घर में दसई बहु के छोड़ गइल रले हा। अठारह ओनइस दिन भइल मकान पर गइल रले हा। मुदई गोबरी राय आ हम गोबरधन राय कीहाँ गइलीं। कहलीं की एकर मकान हूँ छोड दीं। मुदालेह कहलस की ना छोड़ब। ओह मकान में मुदालेह के गोरू बँधा-ला। हमनीका कहला पर कहलस की जा ले मन में आवे, से करीहें। हम ना छोड़ब॥

[No. 35.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT (DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ijʰhār Ajōdhyā Rāy sā(kin) Nawādā Bēn Pra(ganā)
Deposition(·of) *Ajodhyā* *Rāy* *resident-of* *Nawādā* *Bēn* *Parganā*

Ārē.
Arrah.

Ham Nawādā-mẽ mālik haĩ. Mudaī mudāleh-kē chinhī-lē.
I *Nawādā-in* *owner* *am.* *The-petitioner* *accused* *I-know.*

Sābik-mẽ makān hamʰr-ē paṭṭī-mẽ rahal-hā. Baṭʰwārā bhaïlā-par
Formerly *house* *my-indeed* *share-in* *was.* *Partition* *occurring-on*

hamʰrē paṭṭī-mẽ hā.
my-even *share-in* *it-is.*

(Swāl[1]).— Us makān-sē mudaī-kō kuchh sarōkār hai ?
(*Question*).— *That* *house-with* *the-petitioner-to* *any* *connection* *is ?*

(Jawāb).— Kuchhu-ō nā. Mutarʰphā agāṛī Ḍhōṛhā-sē
(*Answer*).— *Any-even* *not.* *Ground-rent* *formerly* *Ḍhōṛhā-from*

pāwat raliĩ-hã. Ab mudaī-sē pāī-lē. Ḍhōṛhā dū
getting *I-was.* *Now* *the-petitioner-from* *I-get.* *Ḍhoṛhā* *two*

bhāī rahē, ēk-ke nām Ḍhōṛhā, dosʳrā-ke Dasaī. Bhandū
brothers *were,* *one-of* *name* *Ḍhōṛhā,* *the-other-of* *Dasaī.* *Bhandū*

agāṛiy-ō-sē nokʳrī-chākʳrī kare jāt ralē-hā. Abʰhũ jā-lē.
before-too-from *service* *to-do* *going* *had-been.* *Now-too* *he-goes.*

Baris din-sē bahʰrē ralē-hā. Ghar-mẽ Dasaī-bahu-kē
A-year *days-from* *out* *he-has-been.* *House-in* *Dasaī's-wife*

chhōṛ-gaïl-ralē-hā. Athārah onaïs din bhaïl makān-par gaïl-ralē-hā.
he-had-left. *Eighteen* *nineteen* *days* *ago* *house-to* *he-had-gone.*

Mudaī Gobʳrī Rāy ā ham Gōbardhan Rāy kihã
The-petitioner *Gobrī* *Rāy* *and* *I* *Gōbardhan* *Rāy* *near*

gaïlĩ; kahʰlĩ kī, 'ēkar makān hâ, chhōṛ-dĩ.' Mudāleh
went; *we-said* *that,* *'this-one's* *house* *is,* *give-up.'* *The-accused*

[1] The questions put by the Court are in the Court-language,—Hindōstānī.

kah'las	kî,	'nā	chhōṛab.'	Oh	makān-mẽ		mudāleh-ke			
said	*that,*	*'not*	*I-will-give-up.'*	*That*	*house-in*		*accused's*			
gōrū	bā̃dhā-lā.	Ham'nī-kā		kah'lā-par		kah'las	kî,	'jā,	jẽ	
cattle	*is-tethered.*	*Our*		*saying-on*		*he-said*	*that,*	*'go,*	*which*	
man-mẽ	āwē	sẽ	karîhâ;	ham	nā	chhōṛab'				
mind-in	*comes*	*that*	*you-may-do;*	*I*	*not*	*will-give-up.'*				

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādā Bīn, Pargana Árē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Ḍhōṛhā Singh. Now I get it from the Complainant. Ḍhōṛhā had a brother named Dasaî. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasaî's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobrî Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpurî is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriâ Bhojpurî which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpurî, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpurî are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap°nā*) *bābū-jî kihā̃ jāî̃*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā̃-kā*, with a plural *unhi*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāî̃*, I will go, and *kahî̃*, I will say, instead of *jāib*, *kahob*. The verb *hā̃wî̃*, I am,

becomes *haüwɛ̃*. So also *haüwɔ́*, you are, and *haüwɛ̄*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpurī, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhilām*, Maithilī *dekh°láhˣ*, Bhojpurī *dekh°lɛ̃*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaüɛ̃*, I committed; *pũchũchuɛ̃*, I arrived; *bujhuɛ̃*, I understood; *takuɛ̃*, I looked; *dekhuɛ̃*, I saw; *rahuē*, he was, they were; *bhaüē*, it became; *gaüē*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uṭhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih°lɛ̃*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah°lani*, they wished; *kah°lani*, they said; *chal°lani*, they went; *kailani*, they did; *lag°lani*, they began; *gaïlani*, they went; *aïlani*, they came.

[No. 36.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT PALAMAU.)

SPECIMEN I.

कउनो आदिमी के दुइठे लरिका रहुए। उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हि आपन कुल धन ओड़ा दिहुअन तब ऊ देसे बड़ा सुखार परलि और उन्हि गरीब भ गउए। तब उन्हि जा के ऊ देस के एक आदिमी कीहाँ रहे लगुअन। ऊ आदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहुए ओही से ऊ आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहुए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाईं और उन्ह से कहीं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउईं प्रभु से अब राउर लरिका कहावे लुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हि उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ऊ फरके रहुअन तबे उन्ह कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे लुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुअन की सब से बढ़ियाँ लूगा ले आवं इनका के पहिरावं। और हाथ में अंगूठी और गोड़ में जूता पहिरावं। सभे खाईं और आनन करीं काहे की हमार ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहुए फिन मिल गइल। तब चैन करे लगुअन॥

उ-बेला उन्ह कर बड़ भाई खेते रहुअन। और जब ऊ घर के पँजरा अइलनि तब बाजा और नाच के हौरा सुनलनि। और आपन नोकरन में से एक के बलाइ के पुछुअन की ई का हं। तब नोकर उन्ह से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नीक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हका के कुसल अनन से पउले हा। मगर ऊ खीस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ऊ बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हाँ। रावाँ हमरा-के कबहीं एगुड़ो पठरू भी ना दिहलीं की अपना इयार लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जबे घरे अइले तबे रावाँ उनका खातिर नीक भोजन खिअउली हाँ। बाबू-जी कहुअन की ए बेटा तूं तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए। मगर अबहीं अनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा॥

[No. 36.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaũnō adimī-ke dui-thō larikā rahuē. Unhi-mẽ-sē chhoṭ[a]kā
A-certain man-of two sons were. Them-in-from the-younger
bābū-jī-sē kah[a]lasi kī, 'ē bābū-jī, dhan-mẽ-sē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
bakh[a]rā hōī sē ham[a]rā-kē bā̃ṭ-dī.' Tab uhā̃-kā āpan
share will-be that me-to dividing-give.' Then he his-own
dhan bā̃ṭ-dih[a]lī. Bahut din nā bītal kī chhoṭ[a]kā
property dividing-gave-(them). Many days not passed that the-younger
āpan kul dhan lē-ke par[a]dēs-mẽ chal gauē, ăŭr uhā̃
his-own all property taking foreign-country-into went away, and there
luchaī-mẽ āpan dhan uṛā-dih[a]lasi. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
oṛā-dihuan, tab ū dēsē baṛā sukhār parali ăŭr unhi
had-squandered-away, then that country-in great dryness fell and he
garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kīhā̃ rahe
poor became. Then he going that country-of one man near to-live
laguan. Ū adimī un[a]kā-kē ap[a]nā khēte sūar charāwe-kē bhej[a]lasi,
began. That man him his-own in-fields swine to-feed sent,
ăŭr jē bok[a]lā sūar khāt-rahuē, ōhī-sē ū āpan pēṭ bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
chah[a]lani. Kēhu un[a]kā-kē kichh nā dēt-rahuē. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
akil bhaüē tab kah[a]lani kī, 'ham[a]rā bābū-jī-kā kat[a]nā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
khaïlā-sē rōṭī bā̃chat-hōī, ăŭr ham bhūkhē mar[a]tānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
uṭh-ke āpan bābū-jī kīhā̃ jāī̃, ăŭr unh-sē kahī̃ kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
bābū-jī, ham Sar[a]g-ke ul[a]ṭē ăŭr rāwā̃ niarē pāp kaūī̃;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

eh-sē ab rāur larikā kahāwe jukur naïkhî. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me

apⁿnā nokᵏrani-mẽ-sē ēk-ṭhē ke barōbar karî." ' Unhi uthuan aur
thine-own servants-in-from one of-(to) equal make." ' He arose and

apᵏnā bābū-jī-kā pās chalᵏlani. Magar jab ū pharᵏkē rahuan tabē
his-own father-of near started. But when he far-off was then-even

unh-kar bābū-jī un-kā dekhuan ăŭr māyā kaïlani, aŭr daur-ke galā-mẽ
his father him saw and pity did, and running neck-in

lagāi-ke chume lagᵏlani. Larikā unᵏkā-sē kahᵏlasi kī, 'ē bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,

Sarⁿg-ke ulᵏṭē ăŭr rāwẽ niarē pāp kai-chukᵃlî, aŭr ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now

rāur larikā kahāwe jukur naïkhî.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father

āpan nōkar-mẽ-sē ēk-ṭhē-sē kahuan kī, 'sab-sē baṛhiẽ lūga
his-own servants-in-from one-to said that, 'all-than good clothes

lē-āwâ, inᵏkā-kē pahirāwâ, ăŭr hāth-mẽ ăgūṭhī ăŭr gōṛ-mẽ jūtā
bring, him-on put, and hand-in ring and feet-in shoes

pahirāwâ. Sabhē khāî, ăŭr ānan karî; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this

larikā mar gaïl-rahuan, ab jī gaïlani, ăŭr bhulā gaïl-rahuē, phin mil-
son dead had-been, now alive became, and lost had-been, again found-

gaïl.' Tab chain karo laguan.
became.' Then merriment to-do they-began.

Ū-bēlā unh-kar baṛ bhāī khētē rahuan. Ăŭr jab ū
That-time his elder brother in-field was. And when he

ghar-ko pâjᵉrā aïlani tab bājā ăŭr nāch-ke haurā sunᵏlani, aur
house-of near came then music and dancing-of noise he-heard, and

āpan nokaran-mẽ-sē ēk-kō balāi-ke puchhuan kī, 'ī kā
his-own servants-in-from one-to calling asked that, 'this what

hâ ?' Tab nōkar unh-sē kahᵏlasi kī, 'rāur bhāī aïlē
is?' Then servant him-to said that, 'Your-Honour's brother come

hā, ăŭr rāur bābū-jī nīk bhōjan khiaŭlē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat

kāhe-kī rāur bābū-jī unhᵏkā-kē kusal-anan-sē paŭlē-hā.
because Your-Honour's father him health-joy-with found-has.

Magar ū khīs kaïlē, ăŭr ghar-mẽ jāy nā chahuan.
But he anger did, and house-into to-go not wished.

Ēhī-sē un-kar bābū-jī bāhar aŭan ăŭr un-kā-kē
This-indeed-because his father outside came and him

manāwe laguan. Tab ū bābū-jī-kē jawāb dihᵏlē kī,
to-appease began. Then he father-to answer gave that,

'rāwã̄, dēkhĩ̄, ham rāwã̄-kē ḍhēr din-sē ṭahal
'Your-Honour, look, I Your-Honour-to many days-since service
kar^{t}tānī, ăŭr rāur hukum kab^{h}hĩ̄ nā ṭar^{l}lĩ̄-hã̄.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
Rāwã̄ ham^{t}rā-kē kab^{h}hĩ̄ eguṛō paṭh^{n}rū bhī nā dih^{l}lĩ̄ kī
Your-Honour me-to ever-even one-even kid even not gave that
ap^{t}nā iār lōg-ke saṅgē chain karĩ̄. Magar ī
my-own friend's people-of with rejoicing I-may-make. But this
rāur bēṭā jē kas^{t}bī-ke saṅgē kul dhan oṛā-dih^{l}lē,
Your-Honour's son who harlots-of with all fortune squandered-away,
jabē gharē ailē, tabē rāwã̄ un-kā-khātir nīk bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
khiaulī-hã̄. Bābū-jī kahuan kī, 'ē bēṭā, tũ̄ tō sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
ham^{t}rā sangē rahat-hauâ, ăŭr jē-kichh hamār haŭwē sē sabh
me with remaining-art, and whatever mine is that all
tohārē haŭwē. Magar ab^{h}hĩ̄ anan kare-kē ăŭr khusī
thine-indeed is. But now rejoicing making-for and joy
hōkhe-kē chāhat-rahat-hā, kāhe-kī tohār ī bhāī mar-gaïl-rahal-hā,
being-for it-is-proper, because thy this brother had-died,
phin jial-hā; ăŭr bhulā-gaïl-rahal-hā, sē milal-hā.'
again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT. (DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कहीं। झूठे डर से अइसन डेरात रहुईं की जे कर हाल हम ना कहि सकीं। का भउए को काल्हि जब हमनिका पहार के पंजरे पंजरे पैठिया से आवत रहुईं तब पहार के उपरां बाघ बड़े जोर से गरजत रहुए। हमनिका ढेर आदिमी रहलीं किछ डर ना लागल। मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहुईं। जब पहार के तरे नदी अरे पहुँचुईं। तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जांव सुध में ना रहल। हम बुझुईं की बाघ आइल और हमरा के धइलस। हमरा हाथ में तरुवार रहल मगर जून ना मिलल की मियान से बहरे निकालीं। करेजा काँपे लागल, डर का मारे हम सूख गइलीं। बाघ के बे-देखलि टकटको लाग गइलि। मगर थोरिका देरो में जब हम ओह ओर तकुईं तो का देखुईं की प्रगुड़ा बूढ़ सौंताल नदो के पानो जे पहार के उपरे से गिरत रहुए, मछरो मारे के बान्हत रहुए, भीहर से जे पथल निचवाँ फेंकत रहुए सेई बीसों-हाँ हाथ निचवाँ खरबराते आवत रहुए। जब ई तकुईं तो जीव में साहस भउए और देह में फुरती अउए। हम अपने ई बात इयाद करि के आपन साहस पर हंसत बानीं॥

[No. 37.]

INDO-ARYAN FAMILY. EASTERN GROUP

BIHARĪ.

BHOJPURĪ DIALECT. (DISTRICT PALAMAU.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

?	bhāyā,	ham	kā	kahĩ;	jhūṭhō	ḍar-sē	aisan	ḍerāt
O	*brother,*	*I*	*what*	*may-say;*	*false-even*	*fear-with*	*so*	*afraid*
rahuĩ	kī	jē-kar	hāl	ham	nā	kahi	sakĩ.	Kā
I-was	*that*	*of-which*	*the-condition*	*I*	*not*	*to-say*	*am-able.*	*Wha*
bhaiuē	kī	kālhi	jab	ham^{a}ni-kā	pahār-ke	pãj^{a}rē	pãj^{a}rē	near
became	*that*	*yesterday*	*when*	*we*	*hill-of*	*near*	*near*	
pethiyā-sē	āwat	rahuĩ,	tab	pahār-ke	up^{a}rã	bāgh	baṛē	jōr-sē
market-from	*coming*	*were,*	*then*	*hill-of*	*on*	*tiger*	*great*	*force-with*
gar^{a}jat	rahuē.	Ham^{a}ni-kā		ḍhēr	adimī	rah^{a}lĩ,	kichh	ḍar
roaring	*was.*	*We*		*many*	*men*	*were,*	*any*	*fear*
nā	lāgal.	Magar	āju	ōhī	rah-tē	ham	āpan	māmā-kā
not	*seized(-us).*	*But*	*to-day*	*that-very*	*road-by*	*I*	*my-own*	*maternal-uncle-of*
gãwē	ṭhīk	dū-pah^{a}rē	akēlō	gail-rahuĩ.	Jab	pahār-ke	tarē	
to-village	*just*	*at-noon*	*alone*	*gone-was.*	*When*	*hill-of*	*below*	
nadī-arē	pahũchuĩ,	tab	achakkē	baṛī	haṛ^{a}haṛī	ban-mẽ	nadī	
on-this-river-side	*I-reached*	*then*	*suddenly*	*great*	*disturbance*	*forest-in*	*river*	
ōrē	sunāili,	jehi-sē	hamār	jīw	sudh-mẽ	nā	rahal.	Ham
towards	*was-heard,*	*which-from*	*my*	*mind*	*sense-in*	*not*	*remained.*	*I*
bujhuĩ	kī	bāgh	āil	āũr	ham^{a}rā-kē	dhaılas.	Ham^{a}rā	hāth-mẽ	taruār
thought	*that*	*tiger*	*came*	*and*	*me*	*caught.*	*My*	*hand-in*	*sword*
rahal,	magar	jūn	nā	milal	kī	miān-sē	bah^{a}rō	nikālĩ.	
was,	*but*	*opportunity*	*not*	*was-found*	*that*	*sheath-of*	*out*	*I-may-take-it-out.*	
Karējā	kāpe	lāgal,	ḍar-kā	mārē	ham	sūkh	gaĩlĩ,	bāgh-kē	
Liver	*to-shudder*	*began,*	*fear-of*	*through*	*I*	*dried-up*	*I-went,*	*tiger*	
bē-dekh^{a}lē	ṭak^{a}ṭakī	lāg	gaili.	Magar	thorikā	dērī-mẽ	jab	ham
without-seeing	*motionlessness*	*seized*	*me.*	*But*	*little*	*time-in*	*when*	*I*
oh	ōr	takuĩ,	tō	kā	dekhuĩ	kī	eguṛā	būṛh	Saũtāl	nadī-ke
that	*side*	*looked,*	*then*	*what*	*did-I-see*	*that*	*one*	*old*	*Santāl*	*river-of*
pānī	jē	pahār-ke	up^{a}rē-sē	girat	rahuē	machh^{a}rī-māre-kē	bānhat	
water	*which*	*hill-of*	*above-from*	*falling*	*was*	*fish-to-kill*	*embanking*	
rahuē.	Ōhar-sē	jē	pathal	nich^{a}wã	phẽkat	rahuē,	sēī	
was.	*That-side-from*	*which*	*stone*	*downward*	*throwing*	*was-(he),*	*they-(very)*	

bīsõhã̃	hāth	nich'wã̃		khar'barātē		āwat	rahuē.
for-scores	*(of)-cubits*	*downward*		*crashing*		*coming*	*were.*
Jab ī	taku-ĩ	tō	jīw-mẽ̃	sāhas	bhaũwē	àũr	dēh-mẽ̃
When this	*I-saw-(I)*	*then*	*heart-in*	*courage*	*became*	*and*	*body-into*
phurutī aũē.	Ham	ap'nē	ī	bāt	iad-kari-ke	āpan	sāhas-par
agility came.	*I*	*my-self*	*this*	*thing*	*remembering*	*my-own*	*courage-at*
hãsat-bānĩ.							
laughing-am.							

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpurī spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpurī in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

[No. 38.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÁRÍ.

BHOJPURÍ DIALECT. (DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

ઇગો આદમી કા દુઇ બેટા રહેઉ। ઓ મેં સે છોટકા ઉનિકા અપના બાપ સે કહઉસિ કી ઇ બાપ અબ ધન મેં ઔલાદ હમાર બખરા હોએ નેવન બાંટિ દ। ઉવ ઉ ધન મેં બખરા વિઉગાર દિહઉનિ। થોડિક દિન મેં છોટકા બેટવા કુલ્હિ ધન ઓ દવઉર બટોરિ કે પરદેસ ચલિ ગારઉ। ઓહિળા ળાર કે આપન કુલ્હિ ધન ઓ દવઉર ઉકઉ મેં ખૂંકિ દિહઉસિ। ળવ કુલ્હિ ઓનાર ગારઉ, ઉવ ઓ દેસ મેં બડા સૂખા પઉઉ ઉવ કંગાલ હો ગારઉ ઉવ ઓહીળા કે ડાકુન કહેં ગારઉન। ઉ અપના ખેત મેં સૂઅર ચરાવે ખાગિન મેળઉનિ। ઔલાદ બોકઉ સૂઅર ખાગિ રહીં નેવના સે પેટ ભરે કે ઓકર મન કરન રહે। કેહૂ ઓકરા કિછુ ના દેઉ રહે। ઉવ ઓકર આંખી ખુલઉિ ઔર સોચઉસિ કી હમરા બાપ કેહેં કેતના મળુરા પાર કે ળોઅળ વાડ઼ેસ ઔર હમ કે દાના નરખે ળૂરન। અવ હમ અપના બાપ કોહાં ળારવો ઔર ઉન સે કહવો કિ, ઓ બાપુ હમ ગોહાન ઔર ભગવાન કે વડ઼ા પાપ કરઠે વાડ઼ોં અવ યહ ઘાએક નરખ્યો કિ ગોહાન બેટા કહાફ઼ હમરા કે અપના મળૂરન મેં ળાન। ઉવ ઉઠિ કે અપના બાપ કેહેં ચલઉનિ અવહીં સુરઉવે રહઉનિ કા ઉવે ઉન બાપ ઉન કે દેખઉનિ। બાપકા છોહ ઘાગઠ ઔર દૌડિ કે ઉઠા હિહઉનિ ઔર ચૂમા દિહઉનિ। ઉવ ઉ બેટા બાપ સે કહઉસિ ઇ બાપ હમ ભગવાન ઔર ગોહરા સામને પાપ કરઠે વાડ઼ોં ઔર અવ હમ ગોહાન બેટા કહાવે ઘાએક નરખ્યો। ઉવ ઓકર બાપ અપના નોકર સે કહઉસિ કી નીમન લુગા ઠે આન ઔર રનકા કે પહિનાવ ઔર ચઉ હમ સભ કેહુ ખાફ઼ ઔર પીહોં ઔર મૌળ કરીં। કાહેકા ઇ હમાર બેટા મરિ ગારઉ રહઉનિ હૈં ઓ જેન ળી ગારઉનિ હૈં, મુઆ ગારઉ રહઉનિ હૈં જેન મિલિ ગારઉનિ હૈં। ઔર ઉવ ઉ બયાવ વળાવે ઘાગઠનિ ॥

ઓકર વડ઼કા બેટા ઉવ ખેત મેં રહે। ળવ ઉહાં સે ચલિ કે ઘર કે ગોએડ઼ આરઉ ઉવ ઉ વાળા ઔર નાચિ કે ગોન સુનઉસિ। ઔર ઉવ અપના એક નોકર કે વઘાર કે પુછઉસિ કી ઇ સભ કા હોત વાર। ઉવ ઉ ઓકરા સે કહઉસિ કો ગોહાન ભાઇ અરઉન હૈં ઔર ગોહાન બાપ મૌળ કરત વાડ઼નિ કાહે કો ઉ ઉનકના કે મઠા ચંગા પકવઉન હૈં। ઉવ ઉ ખિસિઆર ગારઉ, ઔર ઘર મા ળાએ।

ઉવ ઓકર વાપ વાહર નિકરિ મારિ ઔર ઓકરા કે ચેલવરી કરિત । ઉવ જે અપના વાપ સે કહિન દેખીં હમ એનના વદિસ નાઉર સેવા કરિહીં કવહીં નાઉર આજ્ઞા ના ટરિહીં ઉવહું નઉઆં હમરા કે એકો વકરા ના દિહિહીં કો હમ અપના રયાનત કે સાથ મૌજ કરીં ઠેકિન ળવહીં નાઉર રે વેટા અરિનિ ળે નાઉર સમ યન વેસા કે સાથ ઙડ઼ા દિહિન નેહૂ પર નઉઆં ઙનકરા ખાતિર મૌજ દિહિહીં । ઉવ જે ઓકરા સે કહિન કો હે વેટા નું હમરા સાથ વનાવર વાઙ઼ ઔર ળે ક્રુદ્ધ હમાર વાર સે ગોહને હ । ઔર રે હમનીકા ચાહિ કો હમનીકા ખુસ હોરૂ ઔર ખાનદ્દ કરીં કાહે કો રે ગોહાર ખાર્દ મરિ ગારિ નરિનિ હૈ ઔર સેર નિળરિનિ મુઙાર ગારિ નરિનિ હૈ ઔર સેર મિરિનિ ।।

[No. 38.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Ēgō adimī-kā dui bēṭā rahˡlē. Ō-mẽ̃-sē chhotˡkā larikā apˢnā bāp sē kalᵇlasi kī, 'ē bāp an-dhan'-mẽ̃ jewan hamār bakhʰrā hōkhē tewan bā̃ti-dâ.' Tab ū dhan-mẽ̃ bakhʰrā bilᵍgāi dihˡlani.[1] Thorik din-mẽ̃ chhotˡkā betˡwā kulhi dhan o daulat batōri-ke parᵈdēs chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakaṛī-mẽ̃ phū̃ki dihˡlasi. Jab kulhi orāi gail, tab ō dēs-mẽ̃ baṛā sūkhā paṛal. Tab kaṅgāl hō-gaïl. Tab ohi-jā-ke ṭhākur kīhẽ̃ gaïlan. Ū apⁿnā khēt-mẽ̃ sūar charāwe khātir bhejˡlani. Jewan bokˡlā sūar khāti-rahˡlī tewanā-sē pēt bhare-kē ō-kar man karat-rahē. Kēhu okʳrā-kē kichhu nā dēt-rahē. Tab ō-kar ā̃khi khulali aŭr socʰlasi kī, 'hamʳrā bāp kīhẽ̃ ketˢnā majūrā khāi-ke jīat bāṛē-sâ aŭr ham-kē dānā naikhē jūrat.[2] Ab ham apⁿnā bāp kīhā̃ jāibī aŭr un-sē kahᵇbī kī, "Ō bāpu, ham tohār aŭr Bhāgᵍwān-ke baṛā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār bēṭā kahāī. Hamʳrā-kē apⁿnā majūran-mẽ̃ jānâ."' Tab uṭhi-ke apⁿnā bāp kīhẽ̃ chalˡlani. Ab-hī phailawē rahˡlani kī tabbai un-kar bāp un-kē dekhˡlani. Bāp-kā chhōh lāgal, aŭr dauṛi ke uṭhā lihˡlani, aŭr chūmā dihˡlani. Tab ū bēṭā bāp-sē kahˡlasi, 'ē bāp, ham Bhagᵍwān aŭr tohʳrā sāmʳnē pāp kailē-bāṛī, aŭr ab ham tohār bēṭā kahāwe lāek naïkhī.' Tab ō-kar bāp apⁿnā nōkar-sē kahˡlasi kī, 'nīman lūgā lē-āwâ aŭr inᵃkā-kē pahināwâ, aŭr chalâ, ham sabh kēhu khāī aŭr pīhī, aŭr mauj karī, kāhe-kī ī hamār bēṭā mari gail rahˡlani haī, au phēr jī gailani haī; bhulā-gail-rahˡlani haī, phēr mili-gailani-haī. Aŭr tab ū badhāw bajāwe lagˡlani.

Ō-kar baṛᵏkā bētā tab khēt-mẽ̃ rahē. Jab uhā̃-sē chali-ke ghar-ke goērā āili, tab ū bājā aŭr nāchi ke sōr sunˡlasi; aŭr tab apⁿnā ēk nōkar-kē balāi-ke puchhˡlasi kī, 'ī sabh kā hōt bāi?' Tab ū okʳrā-sē kahˡlasi kī, 'tohār bhāī ailan haī aŭr tohār bāp mauj karat bāṛani, kāhe-kī un-kʳrā-kē bhalā chaṅgā paulan haī.' Tab ū khisiāi gail, aŭr ghar nā jāē. Tab ō-kar bāp bāhar nikˡli āil, aŭr okʳrā-kē cheraurī kaïlan. Tab ū apⁿnā bāp-sē kahˡlani, 'dēkhī, ham etˢnā baris rāur sēwā kailī, kabᵇhī rāur āgyā̃ nā ṭarˡlī; tab-hū̃ rauā̃ hamʳrā-kē ēkō bakʳrā nā dihˡlī kī ham apⁿnā iāran-ke sāth mauj karī. Lēkin-jab-hī rāur ī bēṭā ailani, jē rāur sabh dhan bēsā-ke sāth uṛā dihˡlan, tōhū-par rauā̃ un-kʳrā khātir bhōj dihˡlī.' Tab ū okʳrā-sē kahˡlan kī, 'hē bēṭā, tū̃ hamʳrā sāth barābar bāṛâ, aŭr jē kuchh hamār bāi sē tohʳr-ē hâ. Aŭr ī hamʳnī-kā chāhī kī hamʳnī-kā khus hōī aŭr ānand karī; kāhe-kī ī tohār bhāī mari gail rahˡlani haī, aŭr phēr jialani; bhulāi gail rahˡlani haī, aŭr phēr milˡlani.'

[1] Grain and wealth
[2] To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bāṛē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bāṭē* instead of *bāṛē* in addressing the elder son.

[No. 39.] EASTERN GROUP.

INDO-ARYAN FAMILY.

BIHARI.

BHOJPURI DIALECT. (DISTRICT BALLIA.)

SPECIMEN I.

कवनों आदिमी-के दुइगो बेटा रहे। उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होवे से हमरा के दे दं। तब ऊ आपन धन उन्हनी के बाँटि दिहले। बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कइ के दूर देस आपन राह पकड़लसि। उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि। अवर जब ऊ सभ उड़ा चूकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल। अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल। ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि। ऊ ओही छीमी से जे सूअर खात रहल सं आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे। तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानीं। हम उठि के अपना बाप के पास जाइबि अवर उनिकरा से कहबि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइलि बानीं। अब हम राउर लरिका कहावे जोग नइखीं। हम के अपना नोकरन में से एगो के बराबर मानीं। तब ऊ उठि के अपना बाप के पास गइल। लेकिन जब तक ऊ दूरे रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि। लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अवर अब राउर लरिका कहावे जोग नइखीं। बाकी ओकर बाप अपना अदिमिन से कहलि की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनावं अवर ओकरा अँगुरी में अँगुठी ओ गोड़ में जूता पहिनावं अवर हमनीका खाईं पीईं चैन करीं। काहे की ई हमार बेटा मरल रहल हा फिरि जीअल। भूलि गइल रहल हा फिरि मिलल हा। तब ऊ लोग खुसी करे लागल॥

ओकर जेठका लरिका खेत में रहे। और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल। और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुछलसि की ई का हवे। ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े। अवर राउर बाप नीमन भोज कइलि हा एह खातिर की ऊ उनिकरा के भला चंगा पउलि हा। लेकिन ऊ खीसि कइलसि अवर भीतर ना जाए चहलसि। तब ओकर बाप बाहर आइ के मनावे लागल। ऊ अपना बाप के कहलसि की देखीं हम एतना बरिस से राउर सेवा करत बानीं और रउरा बात के कबहीं ना टरलीं और रउवाँ एको पठियो ना कबहीं दिहलीं की हम अपना संगिन के साथ खुसी करीं। लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ घललसि जबे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइलीं। बाप ओकरा से कहलसि की ए बेटा तूँ हमरा साथ हरदम रहं-लं और जे किछु हमार ह सं तोहार ह। लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई मुअल रहल हा फिरि जीअल हा। भलल रहल हा फिरि मिलल हा॥

[No. 39.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kawᵃnõ̃ adimī-kē dui-gō bēṭā rahē. Unhᵃnī-mẽ̃-sē chhotᵃkā
A-certain man-to two sons were. Them-in-from the-younger
apᵃnā bāp-sē kahᵃlasi jē, 'ē bābū-jī, dhan-mẽ̃-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
bakhᵃrā hōkhō sē hamᵃrā-kē dē-dâ.' Tab ū āpan dhan unhᵃnī-
share may-be that me-to give.' Then he his-own property them-
kē bãṭi-dihᵃlē. Bahut din nā bīte pāwal kī chhoṭᵃkā betā
to dividing-gave. Many days not to-pass got that the-younger son
sabh-kuchh jawar-kaī-ke dūr dēs āpan rāh pakaṛᵃlasi. Uhã̄
all-things collecting a-distant country-to his-own way took. There
luchaī-mẽ̃ āpan din bitāwat āpan dhan uṛā-dihᵃlasi. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
jab ū sabh uṛā-chūkal tab oh dēs-mẽ̃ baṛā akāl paṛal,
when he all had-spent then that country-in a-great famine fell,
awar ū kangāl hō-gail. Awar uhã̄-ke rahᵃnihāran-mẽ̃-sē ēgō kīhã̄
and he poor became. And there-of inhabitants-in-from one near
rahe lāgal. Ū apᵃnā khēt-mẽ̃ sūar charāwe-kē ō-kē bhēji-
to-live he-began. He his-own fields-in swine feeding-for him sent-
dihᵃlasi. Ū ōh-ī chhīmī-sē jē sūar khāt-rahᵃlē-sâ āpan
away. He those-very husks-with which swine used-to-eat his-own
pēṭ bhare chahᵃlasi, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
dē. Tab okᵃrā chēt-bhail kī, 'hamᵃrā bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
bahut nokᵃran-kā adhik rōti hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
marat-bānī̃. Ham ūthi-ke apᵃnā bāp-ke pās jāibi, awar
am-dying. I arising my-own father-of near will-go, and
unikᵃrā-sē kahabi kī, "ē Bābū, ham sarag-ke ulitā
him-to I-will-say that, "O Father, I heaven-of against

awar raūrā sām^{a}nē pāp kaīlē-bānĭ. Ab ham rāur
and of-Your-Honour before sin have-done. Now I Your-Honour's
larikā kahāwe jōg naīkhĭ. Ham-kē ap^{a}nā nok^{a}ran-mẽ-sē
son to-be-called worthy am-not. Me thine-own servants-among-from
ēgō-ke barābar mānĭ.'' Tab ū uṭhi-ke ap^{a}nā bāp-ke pās
one-of equal-to consider.'' Then he having-arisen his-own father-of near
gaīl. Lēkin jab-tak ū dūrē rahē ōkar bāp ok^{a}rā-par dayā
went. But while he at-a-distance was his father him-on compassion
kaīlasi, awar dauri-ke ok^{a}rā-kē ap^{a}nā galā-mẽ lāgi-ke chum^{a}lasi.
made, and having-run him his-own neck-on having-applied kissed.
Larikā ok^{a}rā-sē kah^{a}lasi, 'ē Bābū, ham sarag-ke uliṭā awar
The-son him-to said, 'O Father, I heaven-of against and
raurā sām^{a}nē pāp kaīlē-bānĭ, awar ab rāur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
naīkhĭ.' Bākī ōkar bāp ap^{a}nā adimin-sē kah^{a}lē kī, 'sab-sē achchhā kap^{a}ṛā nikāli-
not-am.' But his father his-own men-to said that, 'all-than good clothes taking-
ke ok^{a}rā-kē pahināwâ, awar ok^{a}rā āgurī mẽ āguthī ō goṛ-mẽ jūtā
out him put-on, and his finger-in (on) a-ring and feet-on shoes
pahināwâ, awar ham^{a}nī-kā khāĭ pīĭ chain karĭ, kāhe kī ī hamār
put-on, and (let)-us eat drink (and) merriment make, because that this my
bēṭā maral rahal-hā, phiri jīal; bhūli gaīl-rahal-hā, milal-hā.' Tab ū lōg
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
khusī karc lāgal.
rejoicing to-make began.

Ōkar jeṭh^{a}kā larikā khēt-mẽ rahē. Aŭr jab ū āwat-khã
His elder son field-in was. And when he coming-in
ghar-ke niarā pahũchal tab nāch ō bājā-ke bhanak ok^{a}rā kān-mẽ
house-of near approached then dancing and music-of faint-sound his ear-into
pahũchal; aŭr ū ap^{a}nā adimin-mẽ-sē ēgō-kē ap^{a}nā niarā bolāi-ke puchh^{a}lasi kī,
arrived; and he his-own men-in-from one himself near calling asked that,
'ī kā hâwē?' Ū nōkar unik^{a}rā-sē kah^{a}lasi kī, 'rāur bhāī āil bāṛē
'this what is?' That servant him-to said that, 'Your-Honour's brother come is
awar rāur bāp nīman bhōj kaīlē-hā, eh khātir kī ū unik^{a}rā-kē
and Your-Honour's father good feast has-made, this for that he him
bhalā-changā paīlē-hā.' Lēkin ū khīsi kaīlasi awar bhītar nā jāe chah^{a}lasi. Tab
in-good-health has-found.' But he anger made and inside not to-go wished. Then
ōkar bāp bāhar āi-ke manāwe lāgal. Ū ap^{a}nā bāp-kē kah^{a}lasi kī,
his father outside coming to-appease began. He his-own father-to said that,
'dēkhĭ, ham et^{a}nā baris-sē rāur sēwā karat-bānĭ aŭr raurā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
bāt-kē kab^{a}hĭ nā ṭar^{a}lĭ aŭr raūwã ēkō pathiyō nā kab^{a}hĭ
words ever-even not transgressed and Your-Honour one-even kid-even not ever

dih'lî kî ham ap'na saṅgin-ke sāth khusī karî. Lēkin ī rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour'
larikā jē kas'bī-ke sāth rāur dhan khōi-ghal'lasi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-ever
āil tab'hî raüwā̃ ok'rā khātir achchhā bhōj kailî. Bāp ok'rā-s
he-came then-even Your-Honour him for good feast made. The-father him-to
kah'lasi kī, 'ē bēṭā, tũ ham'rā sāth har dam rahâlâ, ăŭr jē kichhu hamā
said that, 'O Son, thou me with every moment livest, and what thing mine
hâ sē tohār hâ. Lēkin ham'nī-kē khusī-kaïl ō ārām kaïl bhal bāt
is that thine is. But for-us merriment-making and pleasure making good is
kāhe-kī ī tohār bhāī mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phir
because this thy brother dead had-been, again alive-is; lost had-been, again
milal-hā.'
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT. (DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आजु तोहरा के ढेर दिन पर हम देखत बानीं। अतना दिन तू कॉहॉ रहलऽ हा। जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हॉ मगर केहु हाल साफ ना बतावत रहल हा। अब कहँ तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नूं॥

जोबोध भइया तूं का पूछत बाड़ऽ। जब हमरा हाल के सुनबऽ त तोहरो दुख बिआपो औ आँखिन में से लोर गिरावे लगबऽ। जब हम एठाँ से घरे गइलीं तब से गिरहतो के काम में बझलीं। राति दिन एकि काम में हम बानीं। दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम कें एको लेहजा के आराम मिली। काहे से की हमरा बाप के आँखिये जवाब दे दिहलिस औ हमरा जेठ जना भाई हमरा पहुँचला का पछिले-ही परदेस चलि गइलें अवर तब से एको चिठियो न भेजले हा। हमार मइतारो औ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं। हमार काका जी अपना लरिका बाला समेत अलगें रहे लें। एही सब ओजह से हम राति दिन फिकिरि औ तरदुत में पिसाइल रहीले। अबहीं दुइ दिन बीतल हा की हम राति खॉ कपरबथी का मारें खेत में अगोरे ना गइलीं। चारिगो बोझा लागल गोहूं के हमरा खेत में से चोर काटि लें गइलें हा सें। मइराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइलें बाड़े। एकों कउड़ी हमरा पासें नइखे को उनि कें दीआउ। मामा भी परसों अइले औ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइलें। खोसा हूं को घर के मारल बन में गइलीं। बन में लागलि आगि॥

[No. 40.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT BALLIA)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh^{a}rā-kē ḍhēr din par ham dēkhat-bāṇ̃.
Kapil Dēv ! to-day you many days after I seeing-am.

At^{a}nā din tũ kãhã̃ rah^{a}lâ-hā ? Jab-tab ham toh^{a}rā bārē-mẽ̃
So-many days you where were ? Some-times I you about

toh^{a}rā gā̃w-ke lōgan-sē pūchhat rah^{a}lĩ̃-hã̃, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly

nā batāwat-rahal-hā. Ab kahâ, toh^{a}rā ghar-ke sabh bekati achchhī tarē
not telling-was. Now say, your house-of all persons good ways-in

bāṛ̃ī, nũ ?
are, (or) not ?

Jībōdh bhaïyā, tũ kā pūchhat bāra ?[1] Jab ham^{a}rā hāl-kē
Jibōdh brother, you what asking are ? When my accounts

sun^{a}bâ ta toh^{a}rō dukh biāpī, ō ãkhin-mẽ̃-sē lōr
you-will-hear, then your-also anxiety will-fill(-you), and eyes-in-from tears

girāwe lag^{a}bâ. Jab ham eṭhã̃-sē gharō gaïlĩ
to-cause-to-drop you-will-begin. When I here-from home-to went,

tab-sē gir^{a}hatī-ke kām-mẽ̃ bajh^{a}lĩ. Rāti din ohi kām-mẽ̃
then-from household-of work-in was-I-entangled. Night (and) day this work-in

ham bāṇ̃ī. Dōsar kēhu ham^{a}rā ghar-mẽ̃ aisan naïkhē jek^{a}rā-sē
I am. Another anyone my house-in such is-not whom-from

ham-kē ēkō leh^{a}jā-ke ārām milī ; kāhe-sē-kī ham^{a}rā bāp-ke ãkhiyē
me-to one-even moment-of ease will-be-got ; because my father-of eyes-even

jawāb dē-dih^{a}lis, ō ham^{a}rā jēṭh janā bhāī ham^{a}rā pahũch^{a}lā-kā
replies gave[2], and my elder man brother my reaching-of

pahilē-hī par^{a}dēs chalī-gailē, awar tab-sē ēkō chiṭhiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even

nā bhej^{a}lē hā. Hamār mah^{a}tārī ō aūrī bekati unik^{a}rā hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news

nā paūlā-sē bēhāl bāṛ̃ī. Hamār kākā-ji ap^{a}nā larika
not getting-from uneasy are. My uncle his-own children

[1] *Kā pūchhat bard* means 'what you are enquiring about is so bad that the less said about it the better.'

[2] *I.e.* have become useless

bālā samēt al^{a}gẽ rahẽ-lē. Ēhī sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
phikiri ō tar^{a}dut-sē pisāil rahī-lē. Ab^{a}hĩ dui din bītal-
anxiety and trouble-with crushed remain. Now-only two days passed-
hā kī ham rāti-khã̄ kapar-bathī-kā-mārē khēt-mẽ agōre nā
have that I night-at headache-from field-in to-look-after not
gaïlĩ. Chāri-gō bōjhā lāgal gōhũ̄-ke ham^{a}rā khēt-mẽ̆-sē chōr kāṭi
went. Four bundles standing wheat-of my field-in-from thieves cutting
lē-gaïlē-hā-sâ. Mah^{a}rāj-ke Tah^{a}sīldār māl^{a}gujārī khātir
taken-away-have. The-Mahārāja-of rent-collector rent for
dui piyādā tanāt kaïlē-bārē. Ēkō kauṛī ham^{a}rā pasẽ̆ naïkhē kī
two peons quartered has. One-even cowry me with not-is that
unī-kē dīāu. Māmā bhī par^{a}sõ aïlē ō unik^{a}-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
rā-sē jab ham kuchh rup^{a}yā mãg^{a}lĩ ta ū sāphē in^{a}kār-kaïlē. Khīsā
from when I some money asked then he plainly refused. The-proverb
hâ kī, 'ghar-ke māral ban-mẽ gaïlĩ; ban-mẽ̆ lāgali āgi.'[1]
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapīl-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jībōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

[1] Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpurī. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithilī, which, as has been shown, is largely infected with Bhojpurī, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahī. Hence, as might be expected, the language of the east of Saran is tinged with Maithilī peculiarities, and that of the south-east with Magahī ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girīndra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpurī spoken in the south of the district, over against Shahabad.

[No. 41.]

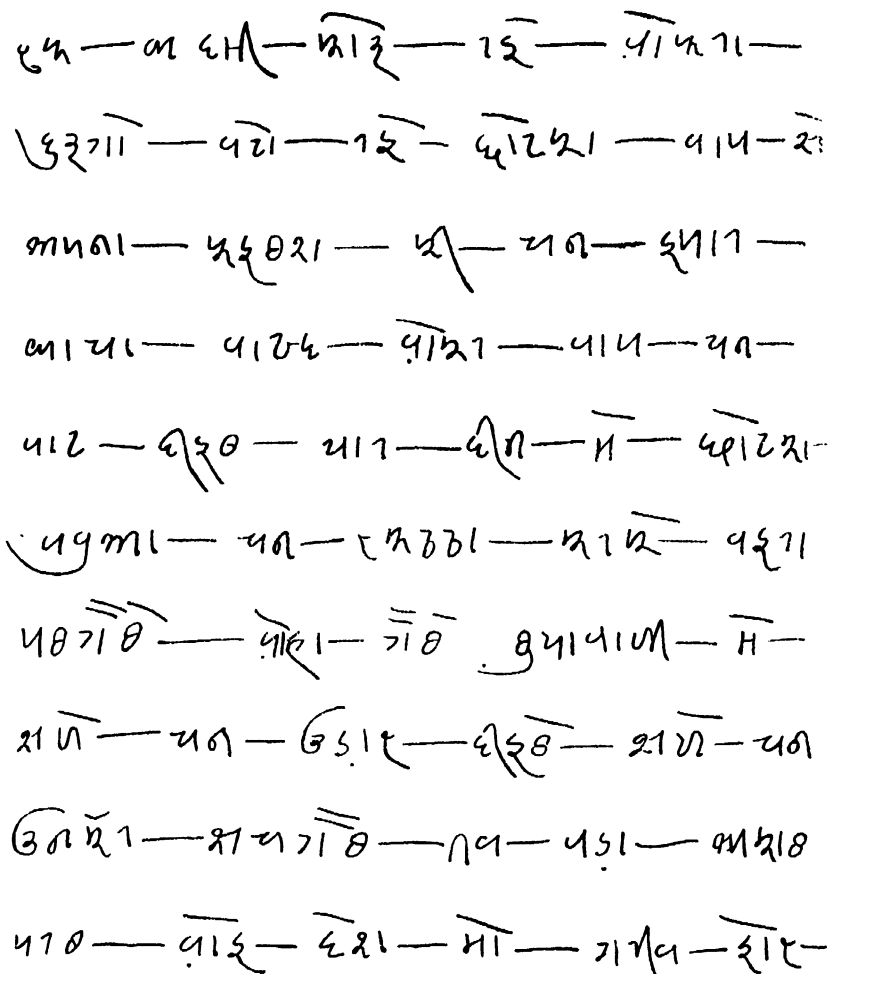
INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT SARAN)

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)



ગોઠ — પાંખળી — કરકરિયું — ગરઠાંટ — ઘોડાની
કરડ — કરઠ — ખીલ — ધામણ — ધ — ટોકરું — ખાલી
ધનાવું — ટ ખાંસવું — ખરજ — ડા — ખાંસી — ખોખરું
ખાંખરું — ઠોકર — ખાવું — ટ — ખોડો — ખાંડ
ખાંડણી — ખાંડવું — ખાંડણિયો — ખાંડણિયું — ખાંડો
ખાંડો — ખાંડોળિયું — ખાંપણ — ખાંપો — ખાંપો
ખાંપો — ખાંપો — ખાંપો — ખાંપો — ખાંપો
ખાંપો — ખાંપો — ખાંપો — ખાંપો — ખાંપો

ખોટો — ૩ — ૫ — દોડ્યો — ૪ — ઉતાવળ

— ઇન્ધન — ઇમારત — ઉપર — ૫ — ૮૫૩

ઘણું — ૫૫૫ — ખોળો — ખોળો — ૫૫૪

— ૧૦ — ૫૨૦ — ઉંચાઈ — ૧૨૫ — ૧૯૬

— ૮૬ — ખબર — ઇંડું — ખાંસી — ૮૮૫

— ૧૯૨ — ઇંડું — ૧૦ — ૮૦૫૫ — ૧૯૬

— ૫૫૫ — ૫ — ૮૮૨ — ખરું — ૬૦૫

ડ — પુત્ર — ૫૭૫૫ — ૧૨૫ — ૦૮૦ — ૬૭

ખાસ — ૫ — ૬૨૫ — ૫ — ૮૭૩

— ૦૮૮૭ — ૭૬૫૭ — ૫ — ખાંસી — ૬૬૫

૦૬૨ — ૧૦૮૬૫ — ૦૬૨૮ — ૫૫ — ખાંસી

— ૫૫૫૫ — ખપ — ૫૫૫૨ — ૫૫૫૫ — ૫

૧૯૬૫૫ — ૧૫ — ૫ — ૮૫૩ — ૬

ɪʒ—ɛ૫ —ɛ ɪ૫ —ɪɛ ɪ૧ —૫ —ʊ ɑ ɑ ૫

—ɛ —ɛ ɪ૫ —ɪ ɛ ɪ ɪ ૪ —ɪ ɛ ɪ ૪ —ɪ ૪ —ʊ ૫ ɪ ૫

ɛ —ɪ ɛ —૫ —ɑ ɑ ɛ ૫ —ɛ ɪ ɑ ૫ —૫ —ɛ ɪ ɑ ɑ

ɪ ɛ —૫ —ɪ ૫ ૫ —ɪ ૫ ɛ ɛ —ɑ ɛ ɪ ૪ —ɑ ɑ ɛ ɪ ૫

—ɪ ɛ —ʊ ɪ ૫ —ɪ ɛ ɛ —ɑ ɪ ૫ —ɑ ɑ ɛ ɪ

ɑ ʊ —ɑ ૫ —ɑ ʊ ɪ ૫ —ɪ ૫ —ɪ ૫ —ɑ ɛ ɪ

—૫ —ɪ ૫ ૫ —ɪ ɛ ૫ —ɪ ɑ ɛ ɪ ૫ —ɪ ɛ ɪ ૫

ɪ ɛ —ɑ ૫ —ɪ ɛ ૫ —ɪ ɛ ɪ ૫ —ɪ ɛ ɪ ૫ —ɪ ɛ ɪ ૫

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ગાઉ — વાપ — મપવ — પાણપ — પ્રાણ — ૧૬૫૧

૬૬૫૧ — ૧૨ — ૧૬૫૧ — ૫ — ૫૬૧૬૬૬૨

૧૬૫૫ — ૧૨ — ૧૬૫૧ — ૫ — ૫૬૧૬૬૬૨

— ૧૫ — ૧૬૫૧ — ૬ — ૫૬૧૬૬૬૨

— ૧૫ — ૫૬૧૬ — ૧૫૫૫૬ — ૬

— ૫૬૧૬ — ૫૬૧૬૫ — ૫૬૧૬૬૬૨ — ૧૬૫૧

— ૫૬૧૬ — ૫૬૧૬૫ — ૫૬૧૬૬૬૨ — ૧૬૫૧

— ૧૫ — ૫૬૧૬ — ૧૫૫૫૬ — ૬

ટા—ને ટા કૃ—બા ળા—ના ળા—ના ળે થી—
ટા—ઉ ઠા ટા—વા ન—ન ટ્ઠે—ટા—ન્ન
ળ—ળા—વા ટા વા—ટ્ઠા ટા—ટા ઠે વા ડ—
ળા ઉ ઠ્ઠ—ટા ઠ—ટ્ઠે—ટા ન ટ્ઠ—ઉ ન ટ્ઠ
ના ટ્ઠા—ટ—ઠે ન્ન ળ—ળા ટ્ઠા—ટ્ઠ ટા ન—
ન્ન—ટા—ટ્ઠ—ઠે ટા—ટ્ઠ ટ—ટા—ન્ન
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ના ટ્ઠ

[No. 41.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT. (DISTRICT SARAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek adᵃmī kōī rahē. Okᵃrā dui-gō bēṭā rahē. Choṭᵃkā bāp-sē apᵃnā
A man certain was. To-him two sons were. The-younger the-father-to his-own
kahᵃlas kī, 'dhan hamār ādhā bā̃ṭ-dâ.' Ōkar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
bā̃ṭ-dīhal. Thōrē din-mē chhoṭᵃkā babuā dhan ekaṭṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
bahᵃrā chal-gailē. Ohā̃ gailē luchābājī-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
uṛāe-dihᵃlē. Sajē dhan un-kar sadh-gail, tab baṛā
he-squandered. The-entire wealth his spent-was, then a-great
akāl paral oh dēs-mō. Garīb hōe-gailē, ō jini-kēhu kīhā̃
famine fell that country-in. Poor he-became, and somebody near
rahe lagᵃlē. Ihē kahᵃlē kī, 'khēt-mē sūar charāwâ.' Suariā-ke
to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of
ḍhē̃ṛhī jē khāe-kē rahē, sē apᵃne lagᵃlē khāe.
the-husks which eating-for were, those he-himself began to-eat.
Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kahᵃlē
Anyone anything giving not was. Then his senses opened, he said
kī, 'hamᵃrā bāp-ke majūrā-lōg-ke ḍhēr rōṭī bā̃ch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
bhūkhē muat-bānī. Ham apᵃnā bāp kīhā̃ uṭh-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
jāe-ke kahab kī, "ham baṛā pāp kailī Baikunṭh-kā, adhikā raürā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
sāmᵃnē. Rāur bēṭā kahāwe lāek naïkhī̃. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
hamᵃrā-kē ē-gō banihārē-kē sāmān jānī̃." ' Tab apᵃnā bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
gaïlē. Phaïlāwā̃ rahᵃlē tāis-hī bāp-kē chhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhaí-ke chūmā dēwe lag^{a}lē. Bētā kah^{a}lan kī, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
sar^{a}g-ke kām raūrā āgē nā kailĭ-hã̄, raurā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
pāp kailĭ-hã̄. Ab pher raūrā bēṭā kahāwe lack nā rah^{a}lĭ.'
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
Lēkin ō-kar bāp kah^{a}lan nōkar-kē kī, 'nīman kap^{a}rā
But his father said the-servants-to that, 'excellent clothes
nikāl-ke pahire-kē dà : log^{a}ni in-kā-ke hāth-mē ãguthī
having-brought-out wearing-for give : you-people his hand-on a-ring
pahirā-dâ, gōr-mē jutā pahirā-dâ. Ham^{a}nī khāĭ, khusī karĭ. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
kī hamār bēṭā mar-gail-rah^{a}lē-hā, tâ jī-gailē-hā ; bhula-gail-rah^{a}lē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
sē milal-hā.' Tab khusī kare lag^{a}lē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēth bēṭā khēt-mē rah^{a}le. Ghar-kā nagīch ailē, tab
His elder son field-in was. The-house-of near he-came, then
nāch bājā un-kā kān-sē sunāil. Ap^{a}nā nōkar-mē-sē
dancing music his ears-by were-heard. His-own servants-in-from
balāe-ke puchh^{a}lē kī, 'hō, ī kawan tamāsā hōt-bātē?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring?' He
kah^{a}lan kī, 'rāur bhāī ailē-hā. Rāur bāp nīman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
unhi-ke bāp bāhar ā-ke manāwe lag^{a}lē Ū ap^{a}nā bāp-sē
his father outside having-come to-appease began. He his-own father-to
bol^{a}lē kī, 'dēkhĭ, barisan-sē rāur sēwā kailĭ-hã̄ ; raura
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
bāt-kē kab^{a}hī ṭar^{a}lĭ-hã̄ nā. Rauã̄ ē-gō patharu-ō nā dih^{a}lĭ-
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
hã̄, kī ap^{a}nā iār-kē khilāĭ. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
bēṭā jē bārē, raṇḍī-kā sāth sajē dhan nok^{a}sān kar-dih^{a}lē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
aïlē-hā tāis^{a}hī nīman bhōjan karaulĭ-hã̄.'
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
Un-kar bāp kah^{a}lē-hā kī, 'tū tō barōbar saṅgē bar^{a}lē-hārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu	hamār	hâwē,	sē	sajē	tohār	hâ.	Lēkin	tohār
whatever	*mine*	*is,*	*that*	*entire*	*thine*	*is.*	*But*	*thy*
bhāī	mar-gail-rahᵉlē-hā,		sē	jī-gailē-hā,	ab	anand	khusī	karᵉnā
brother	*had-died,*		*he*	*has-lived,*	*now*	*rejoicing*	*happiness*	*making*
chāhī.'								
is-proper.'								

[No. 42.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

એગો સિઆર રહ્લે, એગો ગાએ રખ્ખે રહ્લે । ન ઉનકર જાત હોગ પુછ્ઘ ઇ માઈ કૈસે મોટાઇલ વાડ, કહ્લન કી હમ ક્કાિજને કા વેના મુંહ ધોઈલે. ઇક ગાલ મોજો શોંકન ચલાઈલે, ગંગાજી કે પાની ઇક ચિલુઆ પીલે, દાંત ભહ્રાગેલ । સિઆર હોગ કહ્લે કી દાંત હમાર તૂર દિહ્લન । ચલ ચોદનોંકનો કે મારીં । ગેલ હોગ નો ના મેટાઇલ । ચોંકન જાતિઆ ગૈરઇ કે મુઆ દીહ્લે ।

TRANSLITERATION AND TRANSLATION.

Ē-gō	siār	rahᵃlē.	Ē-gō	gāe	rakhᵃlē-rahᵃlē.	Tā	un-kar
A	*jackal*	*there-was.*	*A*	*cow*	*he-used-to-keep.*	*Then*	*his*
jāt-lōg	puchhal,	'ē	bhāī,	kaisē	motāil	bāṛâ ?'	Kahᵃlan kī,
caste-people	*asked,*	*'o*	*brother,*	*how*	*fattened*	*are-you?'*	*He-said that,*
'ham	phajire-kā	bērā	mũh	dhōī-lē,	ēk	gāl	rōj-ō
'I	*morning-of*	*at-the-hour*	*face*	*wash,*	*one*	*mouthful*	*daily-also*
ãkar	chabāī-le,	Gangā-jī ke	pānī	ēk	chiruā	pī-lē,	dā̃t
gravel	*I-chew,*	*Ganges of*	*water*	*one*	*handful*	*I-drink,*	*teeth*
bhahᵃrā-gail.'	Siār-lōg	kahᵃle	kī,	'dā̃t	hamār	tūr-dihᵃlan.	Chalâ
have-fallen-out.'	*The-jackal-people*	*said*	*that,*	*'teeth*	*of-us*	*he-broke.*	*Come*
chodanikarō-kē	mārĭ.'	Gail	lōg.	To	nā	bhēṭāil.	Ō-kar
the-vile-one	*let-us-kill.'*	*Went*	*the-people.*	*Then*	*not*	*they-found-him.*	*His*
jatiā	gaiiē-kē	muā-dihᵃlē.					
caste-fellows	*the-cow*	*killed.*					

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out as[1]' The other jackals said, 'this fellow has broken our teeth.[2] Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

[1] The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

[2] *Anglice,* he has pulled our legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī :—

Name of District.	Approximate population speaking Northern Standard Bhojpurī
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	100,000
„ Gorakhpurī	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpurī Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sá*. Thus *ghōṛā-sá*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for 'this', Saran has also *haī*, genitive *hē-kar*, oblique form *hē* or *hek°rā*. Similarly, for 'that', we find *haū*, *hcū*, *haüē*, *hcuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok°rā*. For 'anyone', we sometimes meet *kōī*, and for the adjective 'what' *kanan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *hāṛē*, he is, often takes the form *hāṭē* in all districts north of the Ganges, though the form *hāṛē* is also used. We thus get forms like *hāṭĩ*, or *hānĩ*, I am; *hāṭá*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhuē, dekhues*; 3rd Sing., *dēkhuē, dēkhai*; 3rd Plur., *dēkhen.*

Past.—This, as has been remarked in the case of the Palamau specimens, beside having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing. *dekh'les, dekhuē*; 3rd Sing., *dekhuē*; 1st Plur., *dekhuĩ*; 2nd Plur., *dekhuáh, dekhuá*; 3rd Plur., *dekh'len, dekhuan.*

The following forms in use in Saran are due to the influence of the Maithilī spoken to the east of the Gaṇḍak.

1st person,—ham dekh'liyaìn. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liyaìn*, I saw His Majesty the King.

Ham dekh'liyáwá. Only used when the object of the verb is in the second person and special respect is shown to it. Thus, *ham raurā-kē dekh'liyawá*, I saw you Honour.

2nd person, tũ̃ dekh'lahus. Only used when contempt is shown to the object in the third person. Thus, *tũ̃ maliyā-kē dekh'lahus*, you saw the wretched gardener.

Tũ̃ dekh'lahun. Only used when respect is shown to the object in the third person Thus, *tũ̃ rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes.* 3rd Plur., *dekh'ten.*

Generally speaking, Saran uses the suffixes *hā, hā, hū, hã̃*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah'lī hã̃*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u* instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpur spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger and the third person in *aĩ*, as in *rahuaĩ*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT. (DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murli-dhar Nāgar, 1898.)

एक आदिमी के दुइ छँवड़ रहुएँ। उन्हन में से लहुरका कहुए की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन कें बाँटि दिहुए। थोरे दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्मे बहरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहुए। जब सगरी धन ओरा गउए तं ओ देस में अकाल परुए। गरीब हो गउए। तं ओ देस के एगो बसिंदा कें हाँ रहे लगुए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहुए। ओकरा मन में भउए की सूअरि जवन छाल खातारीं ओही से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहुए। तं ऊ होस करुए आ कहुए की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारें आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाब आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहरा छँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगें चलुए। अबहीं फरकहीं रहुए की उन के बाप के उनका देखि के छोह लगुए। आ दवरि के गर में गर मिला लिहुए। चुमुए चटुए। तं छँवड़ा कहुए की हे बाप हम अपने भगवान के उलटा आ तोहरा अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरा छँवड़ कहाईं। लेकिन बाप अपने नोकर चाकर से कहुए की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिरावे आ हाथ में अंगूठी और गोड़ में जूता पहिरावे अवर सुख से खाईं। काहे से की हमरा बेटा मूअल रहुए अब जी गउए। भुलाइल रहुए मिलि गउए। तब सब केहु खुसी करे लगुएँ।

उन के बड़का छँवड़ा खेत में रहुए। जब घर के लग अउए तं बाजा आ नाँच के अवाज सुनुए। आ ऊ अपने नोकर में से एगो कें बुला के पुछुए, ई का है। तं लोग बतउलें की तोहरा भाई अइलें हँ। तोहरा बाप आछा २ खियउलें हउआनि। काहे की उनका सब तरे आछा पउलें। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुए। तं उनका बाप बहरा हो के मनावे लगुए। ऊ बाप के जबाब दिहुए की देखं हम एतना दिन से तोहार खिजमति करतानी आ कबनी तोहरा हुकुम ना टरलीं। बाकी तूं कबहीं एको भेंरी के बाचा ना दिहुअ की अपने संघतियन के संगे खुसी खइतीं पियतीं। लेकिन तोहरा बेटा जे हरजाइन में तोहरा धन माटी मिला दिहुए जबना घरी ऊ अउए ओही घरी रवाँ आछा भोजन करवईं। बाप कहलनि कीं तूं सब दिना हमरा लगें बाड़ं आ जवन हमरा है तवन तोहरा है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहुए से जी गउए भुलाइल रहुए से मिलि गउए॥

[No. 43.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ēk adimī-kē dui chhãwaṛ rahuaĩ. Unhan-mẽ-sē lahur'kā kahuē kī 'ē kakā, ghar-kē dhan-mẽ jawan hamār bakh'rā hōkhai tawan dē-dĩ' Ũ āpan sag'rī dhan unhan-kẽ bãṭi dihuē. Thōrai din bhaũē kī lahur'kā chhãw'ṛā sag'rī dhan ap'ne pālē lē-kē baṛē lammē bah'rā chali gauē. Uh'wã sag'rī dhan bad'masī-mẽ luṭa dihuē. Jab sag'rī dhan orā gaũē, tâ ō dēs-mẽ akal paruē; garīb hō gaũē. Tâ ō dēs kō ēgō basinna kehã rahe laguē. Ũ ok'rā-kē sūari charāwe-kē ap'nā khet-mẽ bhōji dihuē. Ok'ra man-mẽ aũē kī 'sūari jawan chhāl khātārĩ ohī-sē āpan pēt bhar'tĩ.' Awar kēhu ok'rā-kē khāye-kē na dēt rahuē. Tâ ū hōs karuē, a kahuē kī 'ham'rā bāp kīhã duket'nā banihār-kē khāye-sē adhik rōṭī mil'tāraĩ â ham bhūkhan mar'tānī. Ham ap'nā bāp-ke lagē uthi-ke jāb ā un'kā-sē kahabi ki, " hē bāp ham Bhag'wān āgē ā toh'rī hajūr-mẽ-baur kām kailē-bānĩ. Ham toh'rā chhãwaṛ kahāwe lāyak nā bānĩ. Ham'rā-kē ap'ne banihāran-mẽ ēk-ke-tarē rākhĩ." ' Tab uthi-ke ap'ne bāp-kē lagẽ chaluē. Ab'hĩ phar'kahĩ rahuē kī un-ke bāp-kē un-kā dēkhi-ke chhōh laguē. Ā dawaṛi-ke gar-mẽ gar milā lihuē, chumuē chatuē Tâ chhãw'ṛā kahuē kī, 'hē bāp ham ap'ne Bhag'wān-ke ul'tā ā toh'rā agaṛi bāur kam kailē bānĩ. Ab ē lāyak na-bānĩ kī toh'ra chhãwaṛ kahāĩ.' Lēkin bāp ap'ne nōkar chakar-sē kahuē kī 'khūb baṛhiyã kap'ṛā nikāri in-karā-kē pahirāwâ a hāth-mẽ āgūthĩ aur gōṛ-mẽ juta pahirāwa, awar sukh-sē khāĩ kāhe-sē kī ham'rā bēṭa mūal rahuē, ab jī gauē; bhulāil rahuē, mili gaũē.' Tab sab kēhu khusī kare laguaĩ.

Un-ke baṛ'kā chhãw'ṛā khēt-mẽ rahuē. Jab ghar ke lag auē tâ baja ā nãch ke awāj sunuē ā ū ap'ne nōkar-mẽ sē ēgō-kẽ bulā-ke puchhuē, 'ī kā hai ?' Tâ lōg bataulaĩ kī 'toh'rā bhāī aïlaĩ-hã. Toh'rā bāp achhā āchhā khiyaulaĩ haũani kahe-kī un-kā sab tarē āchhā paũlaĩ.' Lēkin ū khisiya gaũē ā bhītar na āwe chahuē. Tâ un'kā bāp bah'ra hō-ke manāwe laguē. Ũ bāp-kē jabab dihuē kī 'dēkhā ham et'na din-sē tohār khij'mati kar'tānī ā kaw'nō toh'ra hukum na ṭaruĩ. Bakī tũ kab'hĩ ēkō bhẽrī-ke bāchā nā dihua kī ap'ne sãgh'tiyan ke sangē khusī khaïtĩ piyatī. Lēkin toh'rā bētā jē har'jāin-mẽ toh'rā dhan māṭī milā dihuē, jaw'nā gharī ū aũē, ōhī gharī rawã āchha bhōjan karuĩ.' Bāp kah'lani kī 'tũ sab dina ham'rā lagẽ bâṛâ, ā jawan ham'rā hai tawan toh'ra hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē kī ī tohar bhāī mūal rahuē, sē jī gauē; bhulāil rahuē, sē mili gaũē.'

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsīl Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpurī spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpurī of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpurī of the east of the District, it is, to speak more definitely, the language of the two Tahsīls of Padrauna and of Deoria and of about two-thirds of the Tahsīl of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri . . .	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans) . .	6,204	
Other languages	1,057	
TOTAL .	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Ḍōms and Naṭs, which have not been separated out in the local return. The languages spoken by Ḍōms and Nats are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern India* on p 429

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *a*-sound, which is so marked a feature of Bhojpurī It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *da*, *laa* for *la*, *pahirāwaa* for *pahirawa*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paral*.

Instead of *tekʰrā*, the oblique form of *sē*, he, we find *sekʰra*. Instead of *kuchhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṭē* and the like are preferred to the southern *bāṛē*, he is. The form with *ṛ*, is, however, also used There is a third person plural *bānẽ̌*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānẽ̄*.

There is a third person plural in *ẽ̀*, which has been borrowed from the trans-Gogra *aĩ* previously alluded to, see p. 225. Thus, *rahʰlẽ̀*, they were. It has a feminine in *ĩ̀*, as in *kahʰlĩ̀*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

[No. 44.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARÍ.

BHOJPURÍ DIALECT. (EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

(Pandit Murli-dhar Nāgar, 1898.)

[No. 44.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ek adimī-kē dui bēṭā rahˡlẽ. Unhan-mẽ-sē chhotᵃkā kahˡlas kī, 'ē dādā ghar-ke dhan-mẽ jawan hamār bakhʳrā hō-lā tawan ham-kē dē-dâ.' Ū dhan unhan-mẽ bāṭ dihˡlas. Thorᵃkī din pāchhē chhotᵘkā putʻwā sagᵍrī dhan batōri-ke baṛī dūr bahʳrā nikari gail. Ā uhʻwā sagarī dhan badᵈmāsī mẽ lutā dihˡlas. Jab sagᵍrī dhan orā gail tab ō dēs-mẽ akal paral ā ū garīb hō-gail. Tab ō dēs-ke ēgō baṛē adimī kīhẽ chali gailẽ. Ū unkā-kē sūari charāwe-kē apⁿnā khēt-mẽ bhēj dihˡlas. Ōkar man karē kī sūari jawan chhāl khātarĩ ōhī-sē āpan pēṭ bharᵐṭĩ.' Kēhū ō-kē khāe-kē nāhĩ dēt rahal. Tab hōs kailas, ā kahˡlas kī, 'hamʳrā bāp kehā̃ du-ketᵗnā majūr-kē khāe-sē adhikā rōṭī milᵗtārẽ ā ham bhūkhan marᵐtāṭĩ. Ham apⁿnā bāp-ke lagē uthi-ke jāib ā ō-sē kahab kī "ham Bhagᵍwān ā toharī hajūr-mẽ bāur kām kaïlĩ, ā ē lāek naïkhĩ kī tohār bēṭā kahāĩ. Hamʳrā-kē apⁿnā majūran-mẽ rākhi-lâ."' Tab uthi-ke apⁿnā bāp-ke lagē chalˡlẽ. Ab-hĩ pharʳkahĩ rahˡlẽ kī un kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mẽ gar milā lihˡlẽ, ā baṛī bēr lē chumʷlẽ chutʷlẽ. Bētā kahˡlẽ kī, 'hē bāp ham Bhagᵍwān kā ā tohʳra mokābil bāur kām kailĩ ab ē lāek naikhĩ kī tohār bētā kahāĩ.' Bāp apⁿnā nōkar chākar-sē kahˡlẽ kī, 'khūb baṛhiā kapᵖṛā nikāri lē-āwā ā inᵏkē pahirāwâ. Jā hāth-mẽ āguthī ā gōṛē-mẽ jūta pahirāwâ, awar sukh-sē khāĩ. Kāho-sē kī hamār bētā mūal rahal hâ, ab jī gail; bhulāil rahal, ab mil gaïl.' Tab sab kēhū khus hō gaïlẽ.

Un-kā[1] baṛᵃkā putʻwā khēt-mẽ rahal. Jab ghar-ke lagē āil tâ bājā nāch sune-mẽ āil. Tâ apⁿnē nokar-mẽ-sē ēgō-kē bulā-ke puchhˡlas kī 'ī kā hai?' Tâ lōg bataulẽ kī, 'tohār bhāī aulẽ haĩ. Tohār bāp achhā achhā khiaūlẽ-hẽ, kī un-kā achhā paulẽ-hẽ.' Ū ehi par bigari gailẽ ā bhītar nāhĩ āwe chahˡlẽ. Tâ un-kā bāp bahʳrā ā-ke manāwe lagᵍlẽ. Ū bāp-kē jabāb la(gaü)lẽ kī, 'dēkhâ, ham etᵗnā din-sē tohār khidᵈmat karᵗtānī ā kawᵛnō tohār hukum nāhĩ tarᵐlĩ, bāki tũ kabᵇhĩ ēkō bhēṛī-ke bāchā nāhĩ dihâ-lâ kī apⁿnā sāghatian-ke sangē khusī-sē khaitĩ pīatĩ. Ā jab ī tohār bēta āil-hē jē tohār dhan khēl kūd-mẽ mātī milāy dihˡlas sekʳrā-kē jawⁿnā gharī ū āil taunā gharī raiā̃ achhā bhōjan karaülĩ.' Bāp kahˡlan kī, 'sunâ, tũ sab dinā hamʳrā lagē bāṛâ ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī i tohār bhāī mūal rahal-hē, sē jī gailan; bhulāil rahˡlẽ-hẽ, sē mili-gailẽ.'

[1] Mistake for *un-ke*.

[No. 45.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT. (EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murli-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरब्बर एक संग लोग रहें। ना उन के ऊ बिसारें ना उन के ऊ छाड़ें। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहलीं की हे सियार तूं हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तूं का हअऊ। हम बड़े बड़े के देख लेइब। तोहरा देहि के जोर बा हमरा अकिल के बा। तोहरा से जवन बनें तवन करिहअ। हम तोहरा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरे दूनो जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में॥

नही के तीरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानो पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबलि डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करीं। फेर कहलें की, हे नाकि तूं भल बाड़ू। धरे के गोड तअ धइलू हअ मोरि। बस नाकि गोड़ छोड़ि के मोरि हउरा के धइ लिहलीं। सियार मुंह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते मरकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखीं गुंगुआत। तब लेक नाकि गुंगुअइलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चालि दिहलें आ मानि में के रहल छाँड़ि दिहलें॥

तब एगो पतई के गाँज में जे गोड़ बटोरेलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तअ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कहलें की हे भया आगि तअ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइबे तअ कइलीं। सियार कहलें, अच्छा तअ बूझि गइलीं। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं॥

अकिल के आगे जोर कुछ ना काम करेला॥

[No. 45.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

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SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ēgō sīyār ā ēgō nāki-mẽ̃ baṛī saṅghat rahal. Rāt din barabbar
One jackal and one alligator-in great friendship was. Night day always
ēk-saṅgē lōg rahẽ̃. Nā un-kē ū bisārẽ̃ nā un-kō ū chhāṛẽ̃. Kuchh
together (these-)people lived. Not her he forgets not him she leaves. Some
din chī tarē bīt-gail. Ēk bēr kaw[a]nõ bāt-mẽ̃ bigār
days in-this-very way passed. One time some thing-in enmity
hō-gail. Ā bigār-ō aisan bhail kī ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
dēkhe-mẽ̃ ēk nà. Nāki kah[a]lĩ kī, 'hē siyār, tũ
seeing-in the-other not.[1] *The-alligator said that, 'O jackal, you*
ham-sē kā lap[a]ṭiyāil bāṛâ? Toh[a]r-ē aisan ham bīs janē-kē thāṛhē
me-with why entangled are?[2] *Thee like I twenty individuals standing*
līl-jāī-lẽ̃.' Siyār bhar[a]nā-dih[a]lẽ̃ kī, 'tũ kā
(i.e. *entirely*) *am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what*
hâũ? Ham baṛē baṛē-kē dēkh-lēib.[3] Toh[a]rā dẽ̃hi-ke jōr bā, ham[a]rā akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
ke bā. Toh[a]rā-sē jawan banē tawan karihâ. Ham toh[a]rā-kē manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
naikhĩ karat. Ham[a]rā-kē Rām bānẽ̃.' Phir ēhī tarē dūnō janē
not am-doing. Me-to Rām is.' Again in-this-very way both-even people
kallah-kaī-ke āpan apan rāh lih[a]lẽ̃. Nāki naddī-mẽ̃ chali gailĩ,
quarrelling their-own their-own way took. The-alligator river-into went away,
siyār ban-mẽ̃.
the-jackal forest-in.

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[1] This means 'one could not brook the sight of the other', *i.e.*, each desired the annihilation of the other.

[2] *Lap[a]ṭiyāil bāṛa* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

[3] *Tũ kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddī-ke tīrē ēgō pīpar-ke pēṛ rahē. Ō-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
pānī-mẽ chali-gail-rahal, ā kuchh ūpar rahē. Ēk din siyār-Rām[1] ōhī
water-into had-gone, and some above was. One day jackal that-very
sōri-par baiṭh-ke pānī pīyat rah[a]lĕ. Tab-lek nāki dekh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
lih[a]las ā ḍubʰ[a]lē-ḍubal ā-ke un-ke gōṛ dhail[a]s. Siyār ap[a]ne
to-see (him) and diving coming his foot caught. The-jackal his-own
man-mẽ kah[a]las kī, 'nāki tā āpan dā̃w lih[a]lasi, ab kawan
mind-in said that, 'the-alligator to-be-sure her-own turn[2] took, now what
upāy karī ?' Pher kah[a]lĕ kī, 'hē nāki, tū̃ bhal[3] bārū; dharē-kē
device may-I-do ?' Again he-said that, 'O alligator, you good are; holding-for
gor tā dhailū-hā sōri.' Bas[4] nāki gōṛ chhori-ke sori
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
haũhā-ke dhaī-lih[a]lĕ. Siyār mũh rigāwat bhagi-gailĕ, ā
eagerly[5] caught. The-jackal with-face making-(him)-angry ran-away, and
nāki hāth mali-ke rahi-gailĕ.
the-alligator hand rubbing remained.

Ab bayar aür-ī baṛhi-gail. Ēk din nāki siyar-ke māni-mẽ
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
jā-ke baiṭhi-gailĕ. Siyār aw[a]tē mahãki-sē būjhi-gailĕ kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
baiṭhal-bāṛĕ. Kah[a]lĕ kī, 'hē bhayā, hamār māni gũguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gũ-gũ,
āju kāhe naikhĩ gũguāt ?' Tab-lek nāki
to-day why is-not making-a-sound-like-gũ-gũ ?' In-the-meantime the-alligator
gũguaïlĕ. Siyār kah[a]lĕ kī, 'ab hamār mān-ō leh[a]lū.
made-a-sound-like-gũ-gũ. The-jackal said that, 'now my den-also you-took.
Achchhā, ēhī-mẽ rahā.' Ā ī kahi-ke chāli-dih[a]lĕ, ā māni-mẽ-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
rahal chhā̃ṛi-dih[a]lĕ.
living gave-up.

Tab ēgō pataī-ke gā̃j-mẽ jē Gõṛ baṭōre-lan sē raho lag[a]lĕ.
Then one leaves-of pile-in which Gonds collect he to-live began.
Nāki jōh-lagā-ke gā̃jō-mẽ pahũchali. Pīchhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

[1] In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox But *Rām* is only added to the name of a male hero. To the name of a heroine *Rāni* is added, or sometimes *Dēī*.

[2] *Dā̃w lēb*, to take revenge upon.

[3] *Tū̃ bhal bāṛū* means 'you are a great fool.'

[4] *Bas*=thereupon suddenly.

[5] *Haũhā ke* is used when one makes a mess of a thing by too great haste

aïlẽ ; tâ gãj-ke pataī khaṛ'baṛ dẽkhi-ke bũjhi-gailẽ kī
came ; then pile-of leaves upset seeing understood that

ẽh-ũ-mẽ nāki ā-gail-batĩ. Kah'lẽ kī, 'hẽ bhayā, āgẽ tâ
this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure

hamār gãj khar'kharāt-rahal. Āju kāhẽ naïkhĩ khar'kharāt ?' Tab-lẽ
my pile was-rustling. To-day why not-is rustling ?' In-the-meantime

nāki pattā khar'kharaibẽ tâ kailĩ. Siyār kah'lẽ,
the-alligator leaves to-rustle actually made. The-jackal said,

'achchhā, tâ bũjhi-gaïlĩ. Bas-karâ.' Daural chali-gail tani-kī-ẽk
'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little

āgi lẽ-ā-ke gãj phũk-dih'lẽ. Nāki ohī-mẽ bhasam hẽ-gaïlĩ.
fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.

Akil-ke āgẽ jẽr kuchh nā kām kare-lā.
Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I' faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said '*gũ gũ*,' and to-day it says nothing at all.' Then the alligator cried out '*gũ gũ*,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gōṇḍs. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhaulī in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmaṇs refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhmans from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhaulī in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmans and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmaṇs, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpurī is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpurī of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows:—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpurī of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpurī.

We see the same reluctance to use the cerebral *ṛ* in Bastī that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paṛal*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpurī. Thus, *daiu-kai*, of God, but *bāp-kē lagẽ*, near the father. As in Gorakhpur, the instrumental singular ends in *au*, as in *bhūkhau*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhī-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham're bāp-ke ihã̄*, near my father. So, *tuh°rē*, *ok°rē*, *in-kē*, *ap°nē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *rawã̄*, etc., Sarwariā has *tũ̄*, genitive *tuhār*, obl, *tuhẽ* or *tuh°rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē* Their oblique forms are *jaunē* and *taunē*. *Kāu* is 'what?', *kuchh* is 'anything', and *kut°nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpurī.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah°lis*, he said; so also, *dih°lis*, *lih°lis*, *pũchh°lis*, *kailis*, and others. In one instance, we have the Eastern Hindī *uṛāis*, he squandered, instead of *uṛaulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindī. Thus, we have *manāit*, for *manaitĩ*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *ai*, instead of in *e*. Thus, *charwai-kẽ*, for feeding.

It is important to notice that the Potential Passive is formed by adding *°wa* and not *ā* to the root of the verb; thus, *kah°wāĩ*, I may be called, instead of the standard Bhojpurī *kahāĩ*.

The form of the Verb Substantive with *ṭ* is, as usual north of the Ganges, preferred to that with *ṛ*. Thus, *bāṭẽ*, he is, and so on.

Of the two following specimens of the Sarwaria of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARÎ.

BHOJPURÎ DIALECT.

SARWARIÂ SUB-DIALECT. (DISTRICT BASTI.)

SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जौन हमार बखरा होय तौन हम के मिलै। तब बाप ओ कें बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जौन कुछ रहल तौन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ कें सूअर चरावे कें कहि दिहलें। और ओकरे मन में रहल कि जौन बोकला सूअरि खाति बाय तौने से आपन पेट भरल करीं कि केहू ओ कें कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटीं। हम अपने बाप के लगें जाय के कहब कि हम दइउ कै ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटीं कि तुहार बेटवा कहवाईं। अब तू हम कें अपने मजूरन में राखौ। तब ऊ अपने बाप के पास गइल और ऊ इतने लामें रहल तब्बइ ओकर बाप देखि कै मोह में आय के गटई लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ कै ओ तुहरे कसूर कइलीं और अहि जोग नाहीं बाटीं कि तुहार बेटवा कहवाईं। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकामि के इन कें पहिरावें और इन के हाथ में मुनरी गोड़ में जूता पहिरावें जौने में हम खाईं ओ खुस होईं। काहें कि हमार ई बेटवा मनौं मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल॥

तब बड़का बेटवा जौन खेत में रहल ऊ जब घर के लगें आइल और गाइब बजाइब सुनि के एक मनई कें बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें हैं काहें से कि भला चंगा पउलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहरां आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखौं इतने दिन से हम तुहार खिदमत करत बाटीं और कब्बौं तुहरे मन के बाहर नाहीं चललीं। तौन कब्बौं एको छेगड़ी कै बच्चो हम के नाहीं दिहलं कि अपने बेओहरिकन के साथें खुसी मनाइत और जब तुहार ई बेटवा आइल जौन तुहार धन दौलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइलं। तब ऊ कहलिस कि ए बेटवा तूँ सदाँ हमरे साथ बाटं। और जौन हमार है तौन सब तुहार होय। और खुसी मनावे ओ खुस होवे के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है॥

[No. 46.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT. (DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manaī-kō dui beṭ^{a}wā rah^{a}laĩ. Wah-mẽ-sō chhot^{a}ka beṭ^{a}wā
One man-to two sons were. Them-in-from the-younger son

bāp-sō kah^{a}lis ki, 'bāp, dhan-mẽ jaun hamār bakh^{a}rā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that

ham-kō milai.' Tab bāp ō-kẽ bā̃ti dih^{a}lis. Ăŭr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few

din bit^{a}lẽ chhot^{a}kā beṭ^{a}wā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that

lăĭ-ke ēk dūr dēs-mẽ gaīl, ăŭr uhā̃ āpan māl sab
having-taken a far country-in went, and there his-own property all

bad^{a}māśī-mẽ uṛāy-dih^{a}lis. Jab sab oṛāy-gaīl tab wah dēs-mẽ akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine

paral, ăŭr ū garīb hō-gaīl. Tab ū ēk baṛ-manaī-ke ihā̃ gaīl. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that

baṛ-manaī ō-kẽ sūar charāwăĭ-kẽ kahi-dih^{a}laĩ, ăŭr ok^{a}rē man-mẽ rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,

'jaun bok^{a}lā sūari khāti-bāy, taunē-sō āpan pēṭ bharal karĩ,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'

ki kēhū ō-kẽ kuchh nāhĩ dēt-rahal. Tab ū hōs-mẽ āy-gaīl ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,

'ham^{a}rē bāp-kō ihā̃ kit^{a}nā majūr jīat khāt bāṭaĩ, ăŭr ham
'my father's near how-many servants living eating are, and I

bhūkhan marat bātĩ. Ham ap^{a}nē bāp-kē lagẽ jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,

"ham daīu-kăĭ o tuhār kaun kasūr kaīlĩ. Ab aīsan nāhĩ bātĩ ki
"I God-of and of-thee what fault did. Now such not I-am that

tuhār beṭ^{a}wā kah^{a}wāĩ. Ab tũ ham-kẽ ap^{a}nē majūran-mẽ rakhau"'
thy son I-may-be-called. Now thou me thine-own servants-among keep."'

Tab ū ap^{a}nē bāp-kē pās gaīl ăŭr ū it^{a}nē lāmẽ rahal tabbaı ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāī mōh-mẽ āy-ke gaṭaĩ lagāy lih^{a}lis,
ather having-seen pity-in having-come embracing having-applied took,

o chummā-lih^{a}lis. Ăŭr beṭ^{a}wā bāp-sē kah^{a}lis ki, 'ham Daïu kāī o
nd kisses took. And the-son the-father-to said that, 'I God of and

uh^{a}rē kasūr kaïlĩ, ăŭr ehi jōg nāhĩ bāṭĩ ki tuhār beṭ^{a}wā
f-thee fault did, and this worthy not I-am that thy son

kah^{a}wāĩ.' Tab bāp ap^{a}nē manaī-sē kah^{a}lis ki, 'nīk-sē nīk
-may-be-called.' Then the-father his-own men-to said that, 'good-than good

ıap^{a}ṛā nikāsi-ke in-kẽ pahirāwâ, aŭr in-kē hāth-mẽ
lothes having-brought-out this-person-to put-on, and this-person's hand-on

ıun^{a}rī, gōṛ-mẽ jūtā pahirāwâ, jaunē-mẽ ham khāĩ o khus hōĩ;
-ring, feet-on shoes put-on, so-that we may-eat and happy be;

kāhẽ ki hamār ī beṭ^{a}wā manŏ maral-rahal, jīal; o herāil-rahal,
because that my this son as-it-were had-died, lived; he had-been-lost,

milal.' Ŭ sab khus bhaïl.
was-found.' They all happy became.

Tab ba^{a}kā bot^{a}wā jaun khēt-mẽ rahal, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-

kē lagẽ āil, ăŭr gāib bajāib suni-ke, ēk manaī-kẽ
of near came, and singing music having-heard, one man-to

bolāy-ke pūchh^{a}lis ki, 'ī kāw hōt-bāy?' Tab ū kah^{a}lis ki,
having-called he-asked that, 'this what is-being?' Then he said that,

'tuhār bhāī āil-hai, ăŭr tuhār bāp bahut khātir kaïlaĩ-haĩ;
'thy brother come-is, and thy father much affection has-made;

kāhẽ-sē ki bhalā chaṅgā paülaĩ-haĩ.' Tab ū risiāy-ke
because that good healthy he-has-found-(him).' Then he having-become-angry

ghar-mẽ nāhĩ gaıl. Tab ō-kar bāp bah^{a}rā āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating

kaïlis. Tab ū bāp-sē kah^{a}lis ki, 'dēkhĩ, it^{a}nē din-sē
did. Then he the-father-to said that, 'see, so-many days-from

ham tuhār khid^{a}mat karat-bāṭĩ, aŭr kabhŏ tuh^{a}rē man-kē bāhar
I thy service doing-am, and ever thy mind-of outside

nāhĩ chal^{a}lĩ; taun kabhŏ ekkŏ chhęg^{a}ṛī-kāī bachch-ō
not went; still ever a-single she-goat's young-one-even

ham-kē nāhĩ dih^{a}lâ ki ap^{a}nē beoharikan-kē sāthẽ khusī
me-to not thou-gavest that my-own friends-of with happiness

manāit. Ăŭr jab tuhār ī beṭ^{a}wā āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy

dhan daulat paturian-mẽ uṛāis, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection

kaïlâ.' Tab ū kah^{a}lis ki, 'ē beṭ^{a}wā, tũ sadā ham^{a}rē
you-made.' Then he said that, 'O son, thou always me

sāth	bāṭâ,	ăŭr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
with	*art,*	*and*	*what*	*mine*	*is,*	*that*	*all*	*thine*	*is*

Ăŭr	khusī	manāwāī	o	khus	hōwāī-kē	chāhī,
And	*happiness*	*making*	*and*	*happy*	*being-for*	*is-to-be-wished,*

kāhẽ-ki	tuhār	chhōt	bhāī	marał-rahal,	jīał-hai ;
because-that	*thy*	*younger*	*brother*	*had-died,*	*has-lived ;*

ăŭr	herāy-gaìl-rahal,	ăŭr	milał-hai.'
and	*had-been-lost,*	*and*	*has-been-found.'*

[No. 47.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT. (DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नरायन लाल के सलाम। कुसल आराम दोनौं तरफ़ के नेक चाही। आगे इहाँ के हाल अस है कि खेत बारी सब बोइ गइल औ फ़सिल अच्छी है औ काटे के जून आय गइल। से देखत चिट्ठी के तूँ दुइ हरवाह ले के इहाँ तक आइ जाव, जौने से सब खेत कटि जाय। औ असौं जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलैं औ फ़सिल में कवनो रोग दोख नाहीं लगल है। औ और हाल सब अच्छा है। जियादे शुभ। मि० फागुन सुदी १३ सन १३०५ साल॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljīw-kē	li(khitaṁ[1])	Jagat-narāyan			
It-is-well.	*Śrī*	*Śiv-kumār*	*Lāljī-to*	*are-written*	*Jagat-narāyan*			
Lāl-kăĭ	salām.	Kusal	ārām	dōnõ	taraf-kăĭ	nēk	chāhī.	
Lal's	*compliments.*	*Welfare*	*comfort*	*both*	*sides-of*	*good*	*are-to-be-wished.*	
Āgē,	ihã̄-kăĭ	hāl	as	hai	ki	khēt	bārī	sab bōi-gaïl,
Moreover,	*here-of*	*affairs*	*such*	*are*	*that*	*fields*	*farms*	*all are-sown,*
o	fasil	achchhī	hai,	o	kaṭăĭ-kăĭ	jūn	āy-gaïl.	
and	*the-harvest*	*good*	*is,*	*and*	*cutting-for*	*the-time*	*has-come.*	
Sē	dēkhat	chiṭṭhī-kē	tũ	dui	har[a]wāh	lăĭ-ke	ihã̄	tak
Therefore	*seeing*	*the-letter*	*you*	*two*	*labourers*	*taking*	*here*	*to*
āi-jāw,	jaunē-sē	sab	khēt	kati-jāy.	O	asõ	jawan	
come,	*so-that*	*all*	*fields*	*may-be-cut.*	*And*	*this-year*	*what*	
patthar	giral-hai	taw[a]nē-sē	Bhag[a]wān	hamār	gā̃w	bãchāy-dih[a]laĭ.		
hail	*has-fallen*	*from-that*	*God*	*my*	*village*	*has-preserved.*		
O	fasil-mẽ	kaw[a]nõ	rōg	dōkh	nāhĩ	lagal-hai.	O	
And	*the-harvest-in*	*any*	*disease*	*defect*	*not*	*has-attached.*	*And*	
ăŭr	hāl	sab	achchhā	hai.	Jiyādē	śubh.	Mi(tī)	Phāgun
other	*affairs*	*all*	*good*	*are.*	*Further*	*blessings.*	*Date*	*Phāgun*
sudī	13,	san	1305	sāl.				
light-half	*13,*	*Faslī-year*	*1305*	*year.*				

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-nārāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

[1] A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharīb Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpurī, and not in *is*, as in the dialect of that district. Thus, *kah°las*, not *kah°lis*, he said. Among minor points, we may notice the occasional use of *rāür*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpurī form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpurī, by the addition of *ā* to the root, and not, as in Basti, by the addition of *°wā*. Thus, *kahāĩ*, not *kah°wāĩ*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

[No. 48.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT. (SOUTH-WESTERN GORAKHPUR.)

(Pandit Rām gharīb Chaubē, 1899.)

एक जने के दुइठों बेटा रहैं। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमार बखरा होय तवन हम कें बाँटि दं। तब ओकर बाप ओकर बखरा ओ-कें बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकट्ठा कै के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्बस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिद्दर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहे लागल। ऊ धनी अदिमी ओ के अपने खेतें सूअरि चरावे के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहे लागल की हम कें जो ईहो मिलत त खातीं। लेकिन ओ कें केहू किछु नाहीं देत रहल। तब ओकरे सूझल और ऊ अपने मन में कहलस की देखं हमरे बाप के केतना मजूरन कें एतना खाये कें मिलत बा की ऊ भरि पेट खइबो करे-लें अवर बचइबो करे-लें। अवर हम इहाँ भुक्खन मरत बाटीं। आवं चलीं अब अपने बापै किहाँ आ उन सें कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप कै चुकलीं, अब हम एह लायक नाहीं बाटीं की तोहार बेटवा कहाईं। सें अब तूं हम कें अपने एक चकरिहा के तरें राखं। एहसन सोचि के ऊ अपने बाप के लगें चलल। जब लामहीं रहल तब्बे ओकर बाप ओ के देखि के मारे छोह कें दौरि के ओकरे लगें गइल और भेंट अँकवारि लिहलस और चुम्मे चाटे लागल। तब बेटा कहे लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप कै चुकलीं अवर अब एह लायक नाहीं बाटीं की तोहार बेटा कहाईं। सें अब हम कें अपने एक मजूर के तरें राखं। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि लै आवं और इन कें पहिरावं। अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिरावं। अवर चलं सभें खाईं पीईं अवर खुसी करीं। तब सब जनें खुसी मनावे लगलें॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगें आइल त नाचि अवर बाजा कै भनक ओकरे कानें पड़लि। तब ऊ अपने एक नोकर कें बुलाय के पुछलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटें। काहे से की ओन कें आँगें देहें अवर कुसल अनन्द से पउलें हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भित्तर जाये कै मन नाहीं कइलें। तब ओन के बाप बहरा अइलें अवर ओन के मनावे लगलें। तब ऊ अपने बाप से कहलें हे बाबू जी देखं हम एतना दिन से तोहार सेवा सुसित करत चलि आवत हईं और कब्बों तोहार एको हुकुम नाहीं टरलीं। तब्बो तूं हम कें एको भेंड़ी कै बच्चो नाहीं दिहलं की हम अपने मँघतिन के साथें आनन्द करीं। बाकी ज्योंहीं तोहार ई बेटा आइल त्योंहीं तूं ओन के खातिर भोज कइलं हं। ई नाहीं सोचलं की ई तोहार उहै बेटउआ हउअें जे तोहार धन कुकरम में नष्ट कै दिहलें। तब बाप बोलल

की हे बेटा तू हमरे संगे सदाँ से बाटे अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानों मरि के जीअल है अवर भुला के मिलल है ए में हमरन के चाही की खुसी करीं अवर आनन्द मनाईं ॥

TRANSLITERATION.

Ēk janē-kē dui-ṭhŏ bētā rahaĭ. Ohi-mĕ̃-sē chhot^kā ap^nē bāp-sē kah^las kī 'hē bābū-jī ghar-kē dhan daulati-mĕ̃ jawan hamār bakh^rā hōy tawan ham-kè bā̃ti dâ.' Tab ō-kar bāp ō-kar bakh^rā ō-kĕ̃ bā̃ti dih^las. Thōrik din-mĕ̃ chhoṭ^kā bēṭā āpan kuli dhan ekaṭṭhā kăĭ-ke par^dēs nikasi-gail, aŭr uhā̃ āpan kuli dhan kukaram-mĕ̃ uṛā dih^las. Jab ū āpan sarbas uṛā chukal tab ohi dēs-mĕ̃ baṛā akāl paṛal. Tab ū baṛā daliddar hō-gail. Tab ū ohi dēs-kē ēk dhanī admī-kē ihā̃ jā-ke rahăĭ lāgal. Ū dhanī adimī ō-kē ap^nē khētĕ̃ sūari charawai-kē bhēji dih^las. Uhā̃ ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khati-rah^lĭ ḍōli gaĭl, aŭr man-mĕ̃ kahăĭ lāgal kī ham-kĕ̃ jō ihō milat tâ khātĭ. Lēkin ō-kĕ̃ kēhū kichhu nāhĭ dēt rahal. Tab ok^rē sūjhal aŭr ū ap^nē man-mĕ̃ kah^las kī, 'dēkhâ, ham^rē bāp-kē kot^nā majūran-kĕ̃ ot^na khāye-kĕ̃ milat bā, kī ū bhari pēt khaĭbō karat-laĭ awar bachaĭbō karat-laĭ. Awar ham ihā̃ bhukkhan marat bātĭ. Āwâ chalĭ ab ap^nē bāpai kihā̃ â un-sĕ̃ kahĭ kī, "hē bābū-jī ham Bhag^wan-kē paratikūl awar toh^rē agāṛĭ pāp kaĭ chuk^lī, ab ham ch lāyak nāhĭ bātĭ kī tohār bet^wā kahāĭ. Sō ab tū̃ ham-kĕ̃ ap^nē ēk chakarihā-kē tarĕ̃ rākhâ."' Eisan sōchi-ke ū ap^nē bāp-kē lagĕ̃ chalal. Jab lām^lhĭ rahal tabbai ō-kar bāp ō-kē dēkhi-ke mārē chhōh-ke dauri-ke ok^rē lagĕ̃ gaĭl aŭr bhĕṭ ā̃k^wāri lih^las aŭr chummāĭ chāṭaĭ lāgal. Tab bētā kahăĭ lāgal kī, 'hē bābū-jī, ham Bhag^wān kē paratikūl awar toh^rē agarĭ pāp kaĭ chuk^lĭ awar ab ch lāyak nāhĭ bāṭĭ kī tohār bētā kahāĭ. Sē ab ham-kĕ̃ ap^nē ēk majūr-kē tarĕ̃ rākhâ.' Ō-kar bāp ī suni-ke ap^nē ēk nōkar-sē kah^las kī, 'sab-sē nīk kap^ṛā nikāri lăĭ āwâ aŭr in-kĕ̃ pahirāwâ. Awar in-kē hāth-mĕ̃ āguṭhī awar gōṛē-mĕ̃ pan^hī pahirāwâ. Awar chalâ, sabhĕ̃ khāĭ pīĭ awar khusī karĭ.' Tab sab janĕ̃ khusī manāwăĭ lag^laĭ.

Ō-kar baṛ^kā bēṭa khēt-mĕ̃ rahal. Jab ghar-kē lagĕ̃ āil tâ nāchi awar baja kaĭ bhanak ok^rē kānĕ̃ paṛali. Tab ā ap^nē ēk nōkar-kĕ̃ bulāy-ke puchh^las kī 'ī kā hōt hâwai?' Nōkar kah^las kī 'rāur bhaī-jī ailaĭ-haĭ, awar rāur bābū-jī on-kē nimittik bhōj karat bātaĭ. Kāhē-sē-kī on-kĕ̃ āgĕ̃ dēhĕ̃ awar kusal anand sē paulaĭ-haĭ.' Ū ī suni-ke risiyā gailaĭ awar ghar-kē bhittar jāye-kāĭ man nāhĭ kailaĭ. Tab on-kaĭ bāp bah^rā ailaĭ awar on-kĕ̃ manāwăĭ lag^laĭ. Tab ū ap^nē bāp-sē kah^laĭ, 'hē bābū-jī, dēkhâ, ham et^nā din-sē tohār sēwā subit karat challi āwat hâĭ, aŭr kabbŏ tohār ekko hukum nāhĭ tar^lĭ. Tabbō tū̃ ham-kĕ̃ ekkō bhĕṛī kāĭ bachch-ō nāhĭ dih^lâ kī ham ap^nē sāgh^tin-kē sāthĕ̃ ānand karĭ. Bākī jyŏ-hĭ tohār ī bētā āil tyŏ-hĭ tū̃ on-kē khātir bhōj kaĭlâ-hâ. Ī nāhĭ soch^-lâ kī ī tohār uhai bet^wā haŭaĭ jē tohār dhan kukaram-mĕ̃ nashṭ kăĭ dih^laĭ. Tab bāp bōlal kī, 'hē bēṭā, tū̃ ham^rē saṅgē sadā̃-sē bātâ awar jawan kuchh hamār hai, tawan tuhār hai. Aŭr ī tohār bhāī mānŏ mari-ke jīal hai; awar bhulā-ke milal hai; ē-sĕ ham^ran-kĕ̃ chahi kī khusi karĭ awar ānand manāĭ.'

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.	Number of Speakers.
Azamgarh	1,594,500
Fyzabad	250,000
Jaunpur	80,000
Benares	736,000
Ghazipur	469,000
Mirzapur	810,000
TOTAL .	3,939,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages.* London, 1880 Contains a grammar of Western Bhojpurī, under the name of 'Eastern Hindī'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh.* Allahabad, 1881 Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kaĕ* (instead of *ke*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

Kapʿṭī kā marʿlā-ke kuchhu-ô dōkh nāhî ;

Western Bhojpurī—

Kapʿṭī kē marʿlē kāĭ kichha-ā dōkh nāhî, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

Apʿnā bāp-sē kahʿlan ;

Western Bhojpurī—

Apʿnē bāp-sē kahʿlaĭ, he said to his father.

Standard Bhojpurī—

Oh dēs-kā ēk sahar-kā rahʿwaiyā-kā pās ;

Western Bhojpurī—

Oh dēs-kē ēk sahar-kē rahʿwaiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭʿwā* or *betawā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *iwā*. Thus, *ghoṛaunā*, the horse ; *panīwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called *a* servant ; *nokarʿwā kahʿlas*, *the* servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *baṛē bēṭē kāĭ ghar*, the house of the elder son ; *baṛī bēṭī*, an elder daughter ; *bis baṛē baṛē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior	Inferior.	Superior					
Sing.									
Nom	*maĩ, mõ̃*	*ham, hamẽ̃*	*taĩ,*	*tũh, tũ̃*	*raurē, raurā, rauā*	*i*	*ū*	*itthū, ithuā*	*otthū, othuā.*
Obl	*mõ, mõ̃*	*hum, hamẽ̃, hammaĩ*	*tõ,*	*tũh, tõh*	*raur-ē, raurā, rauā*	*ẽ, ehi, in, inhaĩ*	*ũ, uhi, un[1] unhaĩ*	*itthū, ithuā*	*otthū, othuā*
Gen.	*mōr,*	*hamār*	*tōr,*	*tuhār, tohār*	*raurē kāi,* etc.	*ē-kar, in-kar*	*ū-kar, un-kar*	*itthū-kāi,* etc.	*otthū-kāi,* etc.
Plur.									
Nom.	*hamman, ham[a]kan, ham[a]nē*	*ham[a]rē, ham[a]ran*	*tũhan, tũhanē*	*tuh[a]rē, tuh[a]ran*	*rauran, rauan*	*snhan, inh[a]nē, in-k[a]rē, in-k[a]ran*	*unhan, unh[a]nē, un-k[a]rē, un-k[a]ran*	*ithuan*	*othuan*
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto	Ditto.	Ditto.	Ditto.

[1] or *on*, and so throughout.

	This	That	Self	Who
Sing.				
Nom.	*haĩ*	*haũ*	*āp, āpū apuê, ap[a]nā, ap[a]nē*	*jē, jaun*
Obl	*hē, hin*	*hō, hun*	*āpan, ap[a]nē*	*jē, jehi, jin, jaunē, jāhī*
Gen.	*hē-kar, hin-kar*	*hō-kar, hun-kar*	*āpan*	*jē-kar, jin kar, jaunē-kāi, jāhē-kāi*
Plur.				
Nom.	*hinhan, hinh[a]nē*	*hunhan, hunh[a]nē*	*apnan, ap[a]nan*	*jinhan, jinh[a]nē, jin k[a]rē, jin-k[a]ran*
	hin-k[a]rē, hin k[a]ran	*hun-k[a]rē, hunh-k[a]ran*		*jaunan, jaunhan, jāũn[a]nē, jāũnh[a]nē*
Obl.	Ditto.	Ditto	Ditto	Ditto.

Like *jē* are declined *tē* or *sē*, he (correlative), and *kē*, who? The Nominative Singular of the first is *tē, sē, taun.* Its obl. plur is *tinhan, sinhan,* or *taunan.*

In all the above, the Genitive Singular has a feminine in *ī*, as ***mōrī bēṭī***, my daughter. The oblique form ends in *ė*, as ***mōrė bāp-kē***, to my father. As usual, the oblique genitive can be used as a declensional base. Thus ***mōrė-kē***, and so on. The oblique form of ***hamār*** is ***ham[a]rē***, of ***tuhār***, ***tuh[a]rē***, of ***ē-kar***, ***e-k[a]rē***, and so on.

The relative and correlative pronouns have neuter forms, viz., ***jitthū*** or ***jithuā***, ***sitthū*** or ***sithuā***, ***titthū*** or ***tithuā***, which are declined exactly like ***itthū***. The neuter Interrogative Pronoun is ***kū, kitthū,*** or ***kithuā***, what? obl., ***kāhē, kitthū*** or ***kithuā***. Any one is ***kew, kehu,*** or ***kaunō***. Anything is ***kichh, kichchhū,*** or ***kichhaū***. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpurī.

The Verb Substantive is as follows :—

Present, I am, etc.—

	Form I.				Form II			
	Sing.		Plur.		Sing		Plur	
	Masc.	Fem.	Masc.	Fem.	Masc	Fem.	Masc	Fem.
(1)	*bāṭĩ̃*	*hāṭṛ̃*	*bāṭī*	...	*hauõ̃*	*hauṛ̃*	*hauī*	... ...
(2)	*bāṭẽ̃*	*bāṭī, baṭṛa*	*bāṭā*	*bāṭṛā, bāṭṛī*	*hauī̃*	*hauī, hoī, hauṛa*	*hauna*	*hauṛā, hauṛī*
(3)	*ba*							
	bāṛ	*bāṛa*	*bāṭaī̃*	*baṭī*	*hau, haw*	..	*haṛaī̃*	*hauī, hāī̃*

In the first form *ṛ* may be substituted for *ṭ*. Thus *bāṛõ̃*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *ī*, not in *ẽ̃*.

The Past tense is *rah*ᵃ*lõ̃*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *baṭõ̃*, above.

	Simple Present and Present Conditional, I see, (if) I see		*Present Indicative*, I see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	*dẽ̄khõ̃*	*dẽ̄khī*	*dẽ̄khāṛa-lõ̃*	*dẽ̄khī-lā*
(2)	*dẽ̄kh*	*dẽ̄khā*	*dẽ̄khāṛa-lẽ̃*	*dẽ̄khāṛa-lā*
(3)	*dẽ̄khai, dẽ̄khō*	*dẽ̄khaī̃*	*dẽ̄khāṛa-lā* (fem *dẽ̄khāṛa-lī*)	*dẽ̄khāṛa-laī̃*

	Past, I saw, etc.		*Future*, I shall see, etc.	
	Sing	Plur.	Sing	Plur.
(1)	*dekhᵃlõ̃*	*dekhᵃli*	*dekhᵃbõ̃*	*dekhab, dekhᵃbaī̃*
(2)	*dekhᵃlẽ̃*	*dekhᵃlā*	*dekhᵃbẽ̃*	*dekhᵃbā*
(3)	*dekhᵃlas, dekhᵃlea* (fem. *dekhᵃlasi*)	*dekhᵃlaī̃, dekhᵃlan*	*dẽ̄khī*	*dekhahaī̃*

Past Conditional, (if) I had seen

	Sing	Plur.
(1)	*dekh^{a}lõ*	*dekh^{a}li, dēkhit*
(2)	*dekh^{a}lẽ*	*dekh^{a}lā*
(3)	*dēkhat*	*dekh^{a}lan̄*

Past Tense of a Neuter verb, I fell, etc.

	Sing	Plur.
(1)	*gir^{a}lõ*	*gir^{a}li*
(2)	*gir^{a}lẽ*	*gir^{a}lā*
(3)	*giral* (Fem *giralī*)	*gir^{a}lan̄, gir^{a}lan*

Imperative—Present—Sing *dēkh, dēkhu*; Plur. *dēkhā*, *Future*—Sing *dekhihẽ*; Plur. *dekhihā*.

Present Definite—dēkhat hāṭõ, or *dekh^{a}tātõ*, or *dēkhat hauõ*.

Imperfect—dēkhat rah^{a}lõ.

Perfect—dekh^{a}lẽ hāṭõ (or *hauõ*)

Pluperfect—dekh^{a}tē rah^{a}lõ.

Perfect—gir^{a}l hāṭõ.

Pluperfect—giral rah^{a}lõ.

The rest of the Conjugation is as in Standard Bhojpurī, except that the oblique forms of the Verbal nouns are as follows :—

(1) *dēkh*, — oblique form, *dēkhe*, or *dēkhai*
(2) *dēkhal*,— oblique form, *dekh^{a}lē*.
(3) *dēkhab*,— oblique form, *dekh^{a}bai*.

The Perfect sometimes has forms like *aïlaĩ-haĩ*, he (hon.) has come; *kaïlaï haï*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpurī, except that beside the form *dih^{a}las*, he gave, I have noted *deh^{a}las*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *á* sound by a long *ā*. Thus *dá*, give, is written दा *dā*. In transcribing such cases, I shall write *a* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpurī in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT. (DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

એક અદમી કે દૂ બેટા રહ૭ । ઓ મેં સે છોટકા અપને બાપ સે કહ૭સ કા
ઇ બાપ હમને બખ્યા કે ઝઞન માઇ અસવાવ હો ગઞન હમ કે દા, એહો પન બપઞા
દૂનોં બેટન કે આપન ધન બાંટ દેહ૭સ । બહુત દિન ના બીતે પાછઇ કો છોટકા બેટા
કુછ આપન ધન બટોર કે કઉનો દૂર દેસ કે નિકઇ ગારઇ ઔર આપન ધન ખરાબ
ચાઇ મેં ઉડા પુડા ઉઇ૭સ । જબ કુછ ઓકર ધન ઓરા ગારઇ ગબ આહ દેસ મેં
બહુત કાઇ પડઇ, ઓ ઉ દાના કે મોહતાજ હોબે લાગઇ । ગબ જે જા કે ઓહ દેસ કે
એક સહર કે રહઞરઆ કે પાસ પહુંચઇ । જે અદમી ઓ કે અપને ખેત મેં સૂઅર ચરાબે
કે લાસરે મેજ દેહ૭સ । ઓકર ઇ દસા હો ગારઇ કી જબન ખુશીનઆ નુસા ખાત
રહીં જેહો જો ઓ કે મિલત તો જે ખાહિ સે આપન પેટ ખુસી સે ભરત, કોનિન રહા
ના ઓ કે કેહ દેત રહ૭ । જબ ઓ કે ચેત આરઇ તો જે અપને મન મેં કહ૭સ કી
કેતના નોકરીહા મજદુરિહા હમને બાપ કે બાંઠે ભોજને ખાએ કે બહુત હબ બાંચઇ
બચ જાઇ ઓ હમ ભૂખન મરત હઇ । હમ ચઇબ અપને બાપ કિહા જાબ ઓ કહબ કી
ઇ બાપ હમ તોહને આગે ઓ દરઉ કે પાપ કરઇ, એહ લાએક નરખ્યો કી અબ હમ કે
કેહ તોહાર બેટા કહૈ । અપને નોકરીહા મજદુરિહા મેં સે હમ કે સમુહ કે રખ્યા ।
રહૈ કહ કે જે ઉઠ૭ ઓ અપને બાપ કિહાં આરઇ । જબ દૂરે રહ૭ ગબે ઓકર બાપ ઓ કે
દેખ્યસ । ઓ કે દરદ આરઇ, દઉડ કે ગારઇ, ઓકને ગાઠિ લાગઇ ઓ ઓ કે ચુમસ । ગબ
બેટોઆ અપને બાપ સે કહ૭સ કી ઇ બાપ હમ તોહને હજૂર ઓ દરઉ કે પાપ
કરઇ, અબ તોહાર બેટા કહાબે લાએક નરખ્યો । બોકિન બપઞા અપને નોકરન સે કહ૭સ
કી જબન અચ્છા સે અચ્છા કપડા હો ગઞન ધિઆ કે ઓન કે પહિનાબઞ જા ઓ ઉન
કે હાથ મેં અંગૂઠી ઓ પૈર મેં જૂતા પહિનાબા ઓ સબ કેહુ આના ખાઇ ઓ
ખુસી કરો, કાહે સે કી ઇ હમાર બેટા મર કે જિઅ જાએઇ હૈ, હેરાઇ કે જિઅ
મિલઇ હૈ । એહો પન સબ કેહુ ખુસી કરે લાગઇ ॥

વડ્ડા વેટા ઓહ ઘડ્ડો ખેગે નહ્ય । ઝવ આરહ ઘને કે નગીચે પહુંચહ તો દેખ્યહસ ક્કા વાળા વળણ હલ્લ નાચ્ય હોણ હલ્લ । ણવ ઇક નોકણ કે વોલા કે પુચ્છહસ રે ક્કા હોણ હલ્લ । ણવ નોકણવા કહહસ ક્કા, ગોહાન મારૈ અરમેં હૈં ઓહી પણ ગોહાન વાપ સવ ક્કણ નેલ્લા કરમેં હૈં ક્કા ગોહને મારૈ સે સહી સલામણ મટ્ટ મારહ હૈ । ઇ પણ વડ્ડા વેટા કે નંળ ગારહ, ઓ ઝે ઘણ મેં ઝરવૈ ણ ક્કરૈ । ણવ નોકણ વાપ આરહ ઓ ખિચલ્લનો મિલણો ક્કરે હોગહ । ણવ વડ્ડા વેટા અપણે વાપ કે ઝવાવ દેહ્હસ, મલા દેખ્યા ઇણના દિણ કરહું વનસ ણક્ક હમ ગોહાન ખિદ્દણ કરહી, ક્કલ્લનો ગોહાન ક્કહના ના ટાલી ઓ નું ક્કવ્વો હમ કે ઇક ડો વક્કનો કૈ વચ્ચ્યો ના દેહ્હા ક્કો હમ અપને સંગાન કે હે કે ખુસા કરિણ । અવ ગોહાન રે વેટા જૈસે આરહ હૈ ખે ગોહાન ચણ દહ્હણ ક્કસ્વો પડ્યોનઆ મેં ચૂંક હહ્હસ, ણસ્સે ચૂં દાલ્લણ ઓક્કને વદે કરહા હૈ । ણવ વપણા વડ્ડે વેટીઆ સે કહહસ ક્કા ઇ વેટા નું ગો હનદ્દમૈ હનને સાથ વાટા ઔન ઝલ્લન ચુચ્છ હમાન હલ્લ. સવ ગોહાન હલ્લ । રે ગોહાન મારૈ મન કે ળાશ્રહ હૈ, હેનાઇ કે ચેન મિહહ હૈ, ગો મોનાસિવ રેહૈ નહ્ય ક્કો હમ હોગ ખુસા કરા આ ખુસ હારૈ ।।

[No. 49.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT. (DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ēk adʰmī-kē dū bētā rahal. Ō-mẽ-sē chhoṭʰkā apʰnē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
kahʰlas kī, 'ē bāp, hamʰrē bakhʰrā-kāī jawan māl asʰbāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-be that me-to
dâ.' Ehi-par bapʰwā dūnõ bẽṭan-kē āpan dhan bãṭ dehʰlas.
give.' This-upon the-father both sons-to his-own property dividing gave
Bahut din nā bītāi pāwal kī chhoṭʰka bētā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
bator-ke kaũnõ dūr dēs-kē nikal-gail, aur āpan dharāb chāl-mẽ
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
uṛā-puṛā-ḍalʰlas. Jab kul ōkar dhan orā-gaïl tab oh dēs-mẽ bahut
squandered. When all his fortune was-exhausted then that country-in much
kāl paṛal, o ū dāuā-kāī mohʰtāj hōwai lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
dēs-kē ēk sahar-kē rahʰwaiā-kē pās pahũchal Ū adʰmī ō-kē apʰnē khēt-mẽ
country-of one city-of inhabitant-of near reached. That man him his-own field-in
sūar charāwāī-kē-wāstē bhēj-dehʰlas. Ō-kar i dasā hō-gail kī jawan suarā
swine to-feed sent-away. His this condition became that what swine
bhūsī khāt-rahʰlī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan
husks used-to-eat that-even of him-to was-given then he that-very-with his-own
pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-rahal.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give
Jab ō-kē chēt bhail, tō ū apʰnē man-mẽ kahʰlas kī, 'ketʰnā
When him-to senses became, then he his-own mind-in said that, 'how-many
nokarihā majʰdurihā hamʰrē bāp-kē bātaĩ, jekʰrē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) fat-eating much

hâw, balik bach-jā-lā, o ham bhūkhan marat-hâī. Ham chalab,
is, and-also is-saved, and I by-hunger dying-am. I will-start,
apⁿnē bāp kihã̄ jāb o kahab kī, "ē bāp, ham tohⁿrō āgē
my-own father near I-will-go and I-will-say that, "O father, I thee before
o Daïu-kaï pāp kailī; eh lāek naïkhī kī ab ham-kē kew
and God-of sin have-done; this-(for) fit not-am that now me any-body
tohār bētā kahai. Apⁿnē nokarihā majʰdurihā-mẽ-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
rakkhâ."' Ihai kah-ke ū uthal o apⁿnē bāp kihã̄ āil. Jab
keep."' This (very) saying he arose and his-own father near came. When
dūrai rahal, tabai ō-kar bāp ō-kē dekhⁿlas. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
bhaïl. Daüṛ-ke gaïl. Okʰrē galē lagal, o ō-kē chumⁿlas. Tab
became. Running he-went. His neck-on applied,[1] and him kissed Then
betauā apⁿnē bāp-sē kahⁿlas kī, 'ē bāp, ham tohⁿrō hajūr o Daïu-
the-son his-own father-to said that, 'O father, I thy presence-in and God-
kāï pāp kaïlī. Ab tohār bētā kahāwaï lāek naïkhī.' Lēkin bapⁿwā
of sin did. Now thy son to-be-called worthy I-not-am.' But the-father
apⁿnē nokʰran-sē kahⁿlas kī, 'jawan achchhā-sē achchhā kapʰṛā hō,
his-own servants-to said that, 'what good-than good clothes there-may-be,
tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mẽ āguthī o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
pair-mẽ jūtā pahirāwâ, o sab-kehu āwâ, khāt-jāï o khusī karï.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
Kāhē-sē-kī ī hamār bētā mar-ke phēr jīal-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
phēr milal hai.' Ehi-par sab kehu khusī karāï lagal.
again found is.' This-upon all persons merriment to-make began.

Baṛʰkā bētā oh ghaṛī khētē rahal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
nagīchē pahũchal, to dekhⁿlas kī bājā bajat-hâw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
nāch hōt hâw. Tab ēk nōkar-kē bolā-ke puchhⁿlas, 'ī kā
dance being(-carried-on) is. Then one servant calling he-asked, 'this what
hōt hâw?' Tab nokarⁿwā kahⁿlas kī, 'tohār bhāī aïlaï-haï. Ohī-par
being-(done) is?' Then the-servant said that, 'thy brother come-has. That-very-upon
tohār bāp sab-kar newⁿtā kaïlaï-haï; kī tohⁿrō bhāï-sē sahī-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
bhēṭ bhaïl-hai. Ē-par baṛʰkā bētā-kē rañj gaïl, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

[1] *i.e.*, Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mẽ jaĩbăĩ na karaĩ. Tab ō-kar bāp āil o chiraûrī-min'tī kare
into going not would-do. Then his father came and entreaties to-make
lagal. Tab baṛ'kā bēṭā ap'nē bāp-kē jabāb deh'las, 'bhalā! dēkhâ.
began. Then the-elder son his-own father-to answer gave, 'well! see,
et'nā din kaĩu baras tak ham tohār khid'mat kaīlī, kaunō tohār
so-many days how-many years for I thy service did, any thy
kah'nā nā ṭar'lī, o tū kabh-ō̃ ham-kē ek-thō bak'rī-kāĩ bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
nā deh'lâ, kī ham ap'nē saṅgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
tohār ī bēṭā jaisē āil-hai, jē tohār dhan-daulat kas'bī paturiyā-mẽ
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
phũk-ḍal'las, taĩsē tũ dāwat ok'rē badē kaīlâ-hai. Tab bap'wā baṛ'kē
burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder
beṭauā-sē kah'las kī, 'ē bēṭā, tũ, to, har dam-ai ham'rō sāth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
bāṭâ ăŭr jawan-kuchh hamār hâw, sab tohār hâw. I tohār bhāī mar-
art and whatever mine is, all thine is. This thy brother having-
ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
rahal kī ham lōg khusī karī o khus hoī.'
was that we people merriment might make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

WESTERN SUB-DIALECT. (DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

મૈં મહુઆને વરષા ઘનોદૈ ગરહોં । નવ ખેતાપટ્ટી ગરહોં । મહુઆને વરષા ના ભિલ્લ । ખેતોપટ્ટી મેં વરષા ના ભિલ્લ । લટ્ટલ શ્રાવણ રહ્લી । પલ્થો મેં સાંહ્ હો ગરહ । વનિશ્રા કે દુકાન પર વળાર મેં ડર્ન ગરહો । નામ વનિશ્રા કે નાહીં ઝાનિળ । સ્વેરા મૈલ નવ સ્વ ઢોગા સોર કરૈ કો વાળા કે રહાં ચોનો મરહ । સ્વેરા કે ઝૂળ હમ સ્વડક્ક ધરૈ ઝાળ રહ્લી । વાળા કે ગોન ચલ્કોદાન હમ કે પક્કડ઼ ઢિલ્લેં । ગોનો મદ્દનો લપટ કે મરલેં । વારસ્ન નુપેથા હમને પાસ રહ્લ શ્રૌર શ્રંગૌછા મોરળર દુપટ્ટા હમને પાસ રહ્લ । સે છોર ઢિલ્લેં । એક ચોળી રહ્લા ઉહો ક્ષિન ઢિલ્લેં । નુપેશ્રા મો છોર ઢિલ્લેં હમ થકેલે રહ્લી । ઢાળ મુક્કા સે મરલેં શ્રૌર ઉડા વેડા કે દે મરલેં । સ્વાનો વદન મેં ચોટ લ્વાલ હૌ । ડાઢ઼ નાહીં હા ઝાળ । મૈં ના ચોનો કને ગરહ રહ્લી । ક્ષળ પર સે હમ નાહીં ડિનલી ક્ષળ પર સે ડિનિળ ગો કપાર શ્રાટ ઝાળ । વોલ્લે કે દિન ગાંર સે ચલ્લ રહ્લી । નુપેશ્રા હમ એક વનિશ્રા સે કનળા ઢિલ્લે રહ્લી । નાહીં । વનિશ્રા સે હમ નુપેશ્રા ના ઢિલ્લી, ઘર સે નુપેશ્રા ઠે કે ચલ્લ રહ્લી । ગોન વરષા હમને ઘને હા । એક હમ શ્રૌર ઘનોદૈ ગરહ રહ્લી ।

[No. 50.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT. (DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē barʰdhā kharīdaī gaïlõ. Tab Khētā-paṭṭī gaïlð̃
I Mahuārā-to ox to-buy went. Then Khētā-paṭṭī-(to) I-went

Mahuārē barʰdhā nā milal. Khēt-ō-paṭṭī-mẽ̃ barʰdhā nā milal. Lautal
In-Mahuārā ox not was-found. Khētā-paṭṭī-also-in ox not was-found. Back

āwat rahʰlī, Palʰthī-mẽ̃ sā̃jh hō-gaïl. Baniā-kē dukān-par bajār-mẽ̃
coming I-was, Palʰthī-in evening became. A-shopkeeper-of shop-at market-in

thahar-gaïlī. Nām baniawā-kaï nāhī̃ jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all

lōg sōr kaïlaĩ, kī Rājā-kē ihā̃ chōrī bhaïl. Sabērā-kē jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time

ham saṛak dhaïlē jāt rahʰlī. Rājā-kaï tīn chaukīdār ham-kē pakaṛ lihʰlaĩ.
I road holding going was. Rājā-of three watchmen me hold-of took.

Tīnõ adʰmī lapaṭ-kē marʰlaĩ. Bāis rupeā hamʰrē pās rahal, aur
The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and

āgauchhā mirʰjaī dupaṭṭā hamʰrē pās rahal, sō chhōr-lihʰlaĩ. Ek
body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force One

dhōtī rahal; uhō chhin-lihʰlaĩ. Rupeā bhī chhōr-lihʰlaĩ. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I

akēlē rahʰlī. Lāt mūkā-sē marʰlaĩ, aur uthā baïthā-kē
alone was. Kicks fists-with they-beat(-me), and taking-(me)-up (and)-making-(me)-sit

dē-marʰlaĩ. Sagʰrō badan-mẽ̃ chōṭ lagal-hau. Thāṛh nāhī
threw-(me)-down. The-entire body-in wounds have-been-produced. To-stand not

hō-jāt. Maĩ nā chōrī-karē gaïl rahʰlõ. Chhat-par-sē ham nāhī̃ girʰlī
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.

Chhat-par-sē girit tō kapār phāṭ-jāt.
The-roof-on-from (if)-I-had-fallen then (my-)skull would-have-been-fractured

Biphē-kē din gā̃w-sē chalal-rahᵃlī. Rupeā ham ēk baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
karᵃjā lihᵃlē-rahᵃlī. Nāhī̃, baniyā-sē ham rupeā nā lihᵃlī. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rahᵃlī. Tīn barᵃdhā hamᵃrē gharē hau. Ēk ham aŭr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharīdē gaïl rahᵃlī.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭī, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭī either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.[1] My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpurī is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpurī *á* is represented in writing by *ā*. Thus *dyā* for *dyá*, give. The oblique form of the pronoun of the third person is usually written *wahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *aï* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gaïl*, *bhaïl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyá*, above mentioned, which is the second person plural Imperative, instead of the more usual *dâ*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

[1] This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHÂRI.

BHOJPURÎ DIALECT.

WESTERN SUB-DIALECT. (DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलैं। लइरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमैं देइ दा। बाप बखरा देइ दिहलेस। किछु दिन पाछे लइरका बेटवा जवन बखरा पउलें रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जइबुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरै लगलैं तब कौनेउ भला आदमी के इहाँ गयलैं। उ उन्हें खेतारी में सूअर चरावै के रखलेस। उहाँ उ चहलैं की जौन छिकुला सूअर खात रहलैं उहो इन्हैं मिलत तौ खाइत। बाकी उहो नाहीं मिलल। जब पेट जरै लागल तब घर कै चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउऐं और हम इहाँ दाना बिना मरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाँहीं बाटी। जैसे और मजूर बाटैं तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हौ। देख-के मोह बढ़ल मारे छोह के आगि होइ के अँकवारी भर धइ के चूमै लगलैं। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावे लायक नाँहीं बाटी। नोकरन से बाप कहलेस को बढ़ियाँ कपडा लै आवा पहिरावा और अँगुरी में मुनरी और गोड़ में पनहीं पहिरावा और रजगज होइ या काहे से की अनुक बेटवा हमार मर के जीअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल॥

जेठ बेटवा कतहूँ खेतारी में रहलैं। उ जब घरे अइलैं तब ई सब खुसिहाली कै बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लइरका भाय आयल हौ और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउऐं। ई सुन के जेठरे बेटवा के जिय में खुन्स आयल और बखरी में नाँहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चललीं। आगि तोहार जी कबहूँ नाँहीं भयल की एक खमी मार के लेइ अउता की अपने मंगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट कै रंडी मुंडी के दिहलेस जैसे लौट के आयल तइसे एतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संग सब दिन रहाला। जवन किछु धन और ईसरज हौ तवन तोहरे हौ। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करै के चाहत रहल॥

[No. 51.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRÍ.

BHOJPURÍ DIALECT.

WESTERN SUB-DIALECT. (DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭ[a]wā rah[a]laĩ. Lahur[a]kā beṭ[a]wā ap[a]nē bāp-sē
One man-to two sons were. The-younger son his-own father-to
kah[a]les kī, 'bāp, dhan-mẽ-sō jawan hamār bakh[a]rā hōy tawan
said that, 'father, property-in-from what my share may-be that
hammaĩ dei-dyâ.' Bāp bakh[a]rā dei-dih[a]les. Kichhu din pāchhē
to-me give' The-father share gave-away. Some days after
lahur[a]kā beṭ[a]wā jawan bakh[a]rā paulē-rahal tawan lei-ke bidēs
the-younger son what share had-got that taking (to-)a-foreign-land
gayal. Uhã̃ ap[a]nē chāl-chalan-kē kharābī-sō kul jahannum kai-dih[a]les.
went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).
Ăŭr jab sab kharich hōy-chukal tab wahi dēs-mẽ kāl paṛal. Jab
And when all spent had-been then that country-in famine fell. When
dānā binā maraṇ lag[a]laĩ tab kauneu bhalā ad[a]mī-kē ihã̃ gay[a]laĩ. Ũ
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
unhaĩ khetārī-mẽ sūar charāwăi-kē rakh[a]les. Uhã̃ ũ chah[a]laĩ kī,
him fields-in swine to-feed kept. There he wished that,
jaun chhikulā sūar khāt-rah[a]laĩ, 'ūhau hammaĩ milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
tau khāit.' Bākī ūhau nāhĩ milal. Jab pēt
then I-would-have-eaten (-them).' But those-even not were-given. When belly
jarāi lāgal tab ghar-kai chēt bhayal kī, 'ham[a]rē bāp-kē ihã̃
to-burn began then house-of the-remembrance became that, 'my father-of near
nōkar-chākar khāt pahirat, ăŭr bachāwat haŭaĩ ăŭr ham ihã̃
servants eating wearing (clothes) and saving (money) are and I here
dānā binā marat-bâī.' Tab on[a]kē jiy-mẽ bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
ap[a]nē gharē chalī, aŭr bāp-sē kahī kī, "ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, ăŭr Īsar-kē ihã̄-sē ham bejã̄y kayal," aŭr chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
kahab kī, "ab ham tohār beṭ^{a}wa ban-ke rahāī lāyak nã̄hĩ̄ bātī.
will-say that, "now I thy son becoming to-live worthy not am.
Jaisē ăŭr majūr bāṭaĩ taisē ham-hū̃-sē majūrī karāwā."' Uhã̄-sē
As other labourers are so me-also-by labour cause-to-be-done."' There-from
ap^{a}nē man-mē̃ aisan gun-ke chalal, ăŭr bāp-kē ihã̄ āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
beṭ^{a}wā lāmē̃ rahal, tab bāp dekh^{a}les kī, 'hamār beṭ^{a}wā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
ăwat hau.' Dēkh-ke mōh barhal. Mārē chhōh-kē āgē-hōi-ke ăk^{a}wārī-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
bhar dhai-ke chūmăī lag^{a}laĩ. Tab beṭ^{a}wā kah^{a}les kī, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
kasūr kaīlī aur Par^{a}mēsar-kē ihã̄-sē bejã̄y kaīlī. Ab ham tohār beṭ^{a}wā
fault did and God-of near-from evil did. Now I thy son
kahāwāī lāyak nã̄hĩ̄ bāṭi.' Nok^{a}ran-sē bāp kah^{a}les kī, 'barhiyã̄
to-be-called fit not am.' Servants-to the-father said that, 'good
kap^{a}rā lē-āwâ, pahirāwâ, ăŭr ăgurī-mē̃ munarī aur gōṛē-mē̃ pan^{a}hĩ̄
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
pahirāwâ; ăŭr raj-gaj hōe-dyâ, kāhē-sē-kī januk beṭ^{a}wā hamār
put; and rejoicings be-made-let, because as-if son my
mar-ke jīal; aŭr herāyal rahal, phēr milal-hai.' Ăŭr
having-been-dead came-to-life; and lost was, again found-is.' And
raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēṭh beṭ^{a}wā kat^{a}hũ̄ khetārī-mē̃ rah^{a}laĩ. Ū jab gharē
The-elder son somewhere fields-in was. He when into-house
aīlaĩ, tab ī sab khusihālī-kā bāt dēkh-ke ēk nōkar-sē puchh^{a}les kī,
came, then these all rejoicings-of matters seeing one servant-from asked that,
'kā bhayal-hai?' Nōkar kah^{a}les kī, 'tohār lahur^{a}kā bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
ăŭr un-kē kusal-kārī-sē laut^{a}le-kē santī tohār bāp khiāwat
and his safety-with returning for thy father feeding (his-people)
piāwat haũaĩ.' Ī sun-ke jeṭh^{a}rē beṭ^{a}wā-kē jiw-mē̃
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
khuns āyal ăŭr bakh^{a}rī-mē̃ nã̄hĩ̄ gayal. Jab ī sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
bāhar āya. ăŭr manāwăī lāgal, tab beṭ^{a}wā kah^{a}les kī, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandhā ḍhēr din lē kaïlī, ăŭr tohᵃrē kahᵃlē matin chalᵃlī. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
kab-hũ nãhĩ bhayal kī ēk khasī mār-ke lei-aŭtâ,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
kī apⁿnē sangin-kē khiāit-piāit. Ăŭr ī tohār bēṭū jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
dhan ăŭr daulat bãṭ-ke raṇḍī-muṇḍī-kē dihᵃles, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
āyal taisē etᵃwat bhōj dihᵃlâ.' Bāp kahᵃles kī, 'beṭᵃwā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
hamᵃrē saṅgē sab din rahâ-lâ; jawan-kichhu dhan ăŭr īswarᵃj hau
me with all days livest; what-even property and prosperity is
tawan tohᵃrai hau. Ī beṭᵃwā ham janᵃlī kī mui gayal, ab ham paŭlī;
that thine-verily is. This son I thought that dead he-was, now I got;
tawⁿnē-sē ī jalᵃsā karăĭ-kē chāhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpurī, the same as that of Azamgarh. It is locally known as Banārᵃsī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyan Śivapurī, Rai Bahádur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpurī *á* is represented by *visarga, ḥ*. Thus द: *dá*; ल: *lá*, and many others. The two vowels *aï* are often spelt *ae*, or *aya*. Thus *kaïlan, gaël, bhayal*. Similarly *aŭ* are usually spelt *awa*. Thus, instead of *bachaŭt-ō*, we have *bachawᵃt-ō*, and instead of *lagaŭles, lagawᵃles*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpurī in the former district as speaking Standard and half as speaking Western Bhojpurī.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindī	252,000
Western Bhojpuri	810,000
Sōnpārī	49,500
TOTAL .	1,111,500

[No. 52.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SI, SUB-DIALECT. (DISTRICT BENARES.)

SPECIMEN I.

(Pandit Mahārāj Nārāyan Sivapurī, Rai Bahādur, 1898.)

एक आदमी के दुइठे बेटवा रहलन। ओ में से छोटका अपने बाप से कहलेस ह बाबू जौन कुछ माल असबाब हमरे बखरा में पड़ै तौन हम के दे द:। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। थोरिकै दिन के बितले लड़ुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस। जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरै लगल। तब ओहि देस के एक रहोस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावै बदे पठै दिहलेस। और जौन छिकुला भूमी सूअर खात रहलन ओही से ऊ आपन पेट भरै बदे ललचत रहल। केहू ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नौकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहैं और हम भूखन मरत बाटी। हम उहाँ और अपने बाप के पास चलौं और ओन से कहौं की ई बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कहावे लायक नाहीं बाटी हमैं अपने मजूरन में रख ल:। ई बिचार के उठल और अपने बाप के पास गयल। बाप बड़ो दूर से बेटवा के आवत देख के मया के मारे दउर के अपने गरे लगवलेस और चुम्मे लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावे लायक नाहीं बाटी। मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपडा निकाल के हमरे लड़िका के पहिराव: और हाथ में मुनरी और गोड़ में पनहीं पहिराव: और हम लोग खाय पी के खुसी मनाईं काहे से की ई लड़िका हमार मर के फिर जीअल है बिछुड़ के फिर मिलल है। तब सब लोग खुसी मनावे लगलन॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुंचल तब गीत और नाच के धूम सुनाई पडल। एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं। ई सुन के ऊ गुस्सा भयल और भित्तर नाहीं गयल। तब बाप बाहर निकल अइलैं और लड़िका के मनावे लगलैं। लड़िका बाप के जबाब दिहलेस बाह एतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेहू पर तूं कबहूं एक खसी के बच्चो नाहीं दिहल: की हम अपने संगी के संग खाए पी के चैन करित। मुदा अपने छोटका बेटवा के अवते जौन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भोज दिहल: है। बाप बोलल को बेटा तू हमरे लगे सदा रह:ल: और जौन कुछ हमरे पल्ले बाय तौन सब तोहरै हौ। हम लोगन के खुसी करै के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिछुड़ के फिर मिलल है॥

[No. 52.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT. (DISTRICT BENARES.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

Ēk adᵈmī-kē dui-thō betᵗwā rahᵃlan. Ō-mẽ-sē chhotᵗkā apᵖnē bāp-sē kahᵃles, 'he bābū, jaun kuchh māl asᵃbāb hamᵐrē bakhᵇrā-mẽ paṛai taun ham-kē dē-dâ.' Tab u āpan kamāī dūnõ-kē bā̃t dihᵃles. Thorikai din-kē bitᵗlē lahurᵘkā betᵗwā sab māl samēt-ke baṛī dūr parᵈēs chalal-gael, āur uhā̃ sab dhan luchᶜpan-mẽ phū̃k-dihᵃles. Jab sab gawā̃y chukal tab ohi dēs-mẽ baṛā kāl paṛal, aur ū bhūkhan marat lagal. Tab ohi dēs-kē ēk rahīs-sē jāy milal, aur ū ō-kē apᵖnē khēt-mẽ sūar charāwai badē pathai dihᵃles. Āur jaun chhikulā bhūsī sūar khāt rahᵃlan ōhī-sē ū āpan pēt bharaī badē lalᵃchat-rahal. Kēhū ō-kē na dihᵃles. Tab ō-kē chēt bhayal āur man-mẽ sochᵃles kī, 'hamᵐrē bāp kihā̃ ketᵃnā adᵈmī nōkar bātan kī ū lōg pēt bhar khāy-ke kuchh bachawᵗt-o hōihaī, aur ham bhūkhan marat-bātī. Ham utthī aur apᵖnē bāp-kē pās chalī aur on-sē kahī kī, "hē bābū, Bhagᵍwān-kē sāmᵐnē aur tohᵐrē sāmᵐnē ham barā pāp kailu. Tohār betᵗwā kahāwai lāyak nāhī̃ bātī. Hamaī apᵖnē majūran-mẽ rakh-lâ."' Ī bichār-ke uthal āur apᵖnē bāp-kē pās gayal. Bāp baṛī dūr-sē betᵗwā-kē āwat dēkh-ke mayā-kē mārō daur-ke apᵖnē garē lagawᵗles aur chummā lagal. Betᵗwā bōlal, 'Bābu, Bhagᵍwān-kē aur tohᵐrē sāmᵐnē ham apᵖrādhī hāī Ab ham tohār betᵗwā kahāwai lāyak nāhī̃ bātī.' Mudā bāp apᵖnē nokᵏran-sē kahᵃles kī, 'barhiyā̃-sē barhiyā̃ kapᵖrā nikāl-ke hamᵐrē larikā-kē pahirāwâ āur hāth-mẽ munᵐrī aur gōṛ-mẽ panᵃhī pahirāwâ, aur ham lōg khāv-pī-kē khusī manāī; kāhē-sē kī ī larikā hamār mar-ke phir jīal-hai; bichhur-ke phir milal-hai.' Tab sab lōg khusī manāwai lagᵍlan.

Baṛᵃkā betᵗwā khēt-mẽ rahal. Jab uhā̃-sē lautal aur ghar-kē nagīch pahū̃chal tab gīt āur nāch kāī dhūm sunaī-paṛal. Ēk nōkar-kē bolāy-ke puchhᵗles kī 'ī sab kā hōt bāy?' Ū jabāb dihᵃles kī, 'tohār bhāī ailan haī, aur sahī salāmat un-kē bahurᵘlē-kē khusī-mẽ tohār bāp jewᵃnār kailan-haī.' I sun-ke ū gussā bhayal, aur bhittar nāhī̃ gayal. Tab bāp bāhar nikal aīlaī aur larikā-kē manāwaī lagᵍlaī. Larikā bāp-kē jabāb dihᵃles 'Bāh! etᵃnā din-sē tohār gulāmī karat-hāī, kabᵇhī tohār hukum nāhī̃ ṭarᵃlī; tōhū-par tū̃ kabᵇhū̃ ēk khassī-kai bachch-ō nāhī̃ dihᵃlā kī ham apᵖnē sangī-kē sang khāc-pī-ke chain karit. Mudā apᵖnē chhotᵗkā betᵗwā-kē awᵗtai jaun tohār sagᶜr-ō kamāī randī-bājī-mẽ phū̃k dihᵃles, tekᵃrē badē bhōj dihᵃlā-hai. Bāp bōlal kī, 'bēṭā, tū hamᵐrē lagē sadā rahâ-lâ, āur jaun kuchh hamᵐrē pallē bāy taun sab tohᵗr-ai hau. Ham lōgan-kē khusī karaī-kē uchit rahal, kāhē-sē, ī tohār bhāī mar-ke phir jīal-hai, aur bichhur-ke phir milal-hai.'

[No. 53.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT. (DISTRICT BENARES.)

SPECIMEN II.

(Pandit Mahārāj Nārāyan Sivapuri, Rai Bahādur, 1898.)

सवाल ॥ अबको सोझार अउर मंगर जौन बीतल हौ ओकरे बीच के रात में तूँ हरगोबिन्द तिवारी के खेत से रहिला उपरल: ॥

जवाब ॥ पेट जरत रहल पिर्थीनाथ एक मुठी उपरली ॥

स: ॥ तोँह के रमेसर गोँड़इत आधी रात के चोरी के रहिला ले जात धइलेस ॥

ज: ॥ बेर बिसोले हम रहिला खात घर जात रहली। राम जिआवन गवाह कीलू हाँकत रहलन। हमें देख के पुकुलन कहाँ से लिहले आवत हउअ:। हम कहली की दुसरे सिवान से ले अइली हैं। तब राम जिआवन हमें धइ लिहलन ॥

स: ॥ राम जिआवन तो के धइ के फिर का कहलन ॥

ज: ॥ धइ कें पिर्थीनाथ गोँड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

स: ॥ तोँ से अउर राम जिआवन से का अकस हौ ॥

ज: ॥ ई अकस हौ राम जिआवन से को हमरे खेते में से लिहले आवत हौवें ॥

स: ॥ तोहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

ज: ॥ हाँ बाबू एक दाँइँ पंदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT. (DISTRICT BENARES.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

Sawāl.— Ab'kī Sommār aür Mangar jaun bītal-hau, ok'rē bīch-kē
Question.—Of-now Monday and Tuesday which have-passed, of-them between
rāt-mẽ tũ Har-gōbind Tiwārī-kē khēt-sē rahilā upar'lā ?
the-night-in you Har-gōbind Tiwāri's field-from gram plucked ?

Jawāb.— Pēṭ jarat-rahal, Pirthī-nāth ! Ēk muṭṭhī upar'lī.
Answer.—Belly burning-was, Earth-lord ! A handful I-plucked.

Sawāl.—Tõh-kē Ramēsar Gõṛaït ādhī rāt-kē chōrī-kāï rahilā lē-jāt
Question.—You Ramēsar Gõṛait half night-at theft-of gram taking-away
dhar'les ?
arrested ?

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah'lī. Rām-jiāwan
Answer.—At-sunset I gram eating home going-was. Rām-jiāwan
gawāh kōlhū hãkat-rah'lan. Hamaĩ dēkh-ke puchh'lan,
witness sugar-cane-press driving-was. Me having-seen he-asked,
'kahã-sē lih'lē-āwat-hauâ ?' Ham kah'lī kī, 'dus'rē siwān-sē
'where-from are-you-bringing-it ?' I said that, 'other side-from
lē-ailī-haĩ.' Tab Rām-jiāwan hamaĩ dhar-lih'lan.
I-have-brought-(it).' Then Rām-jiāwan me caught-hold-of.

Sawāl.— Ram-jiāwan tō-kē dhar-ke phir kā kar'lan ?
Question.—Rām-jiāwan you having-seized again what did ?

Jawāb.— Dhar-ke, Pirthī-nāth ! Gõṛait bolāy-ke
Answer.—Having-seized, Earth-lord ! the-Gõṛait having-called
akas bas chalān kaï-dih'lan.
enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tõ-sē aür Rām-jiāwan-sē kā akas hau ?
Question.—You-with and Rām-jiāwan-with what enmity is ?

Jawāb.— Ī akas hau Rām-jiāwan-sē, kī ham"rē khētē-mẽ-sē lih"lē
Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken
āwat-hauwaĩ.
coming-he-is.

Sawāl.— Tohār pahilē kab'hĩ chōrī-mẽ sajāy bhaĩl-hau ?
Question.—Of-you before ever theft-in punishment has-occurred?
Jawab.—Hã, bābū, ēk dãĩ pād"rah din-kē chōrī-mẽ kaid rah"lī.
Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwārī's field on the night between last Monday and Tuesday ?

Answer My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Rameśar Gōṛait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.[1] He then caught hold of me.

Question.—What did Rām-jiāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōṛait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan ?

Answer.—It is this He comes and takes gram from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāthī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Bābu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpurī vowel *a* by the addition of another *a*, thus *dā*, give, is written दअ *daa*.

[1] Such a theft would be venial compared with stealing crops grown in one's own village No village is its brother's keeper

[No. 54.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT (BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलयं। उनहन में से लइरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दअ। तब ऊ उनहन के आपन लेई पूंजी बाँट देहलेस। थोरिकै दिन में (or थोरो दिन नाहीं बीतल को) लइरका बेटवा आपन सब कुछ एकट्ठा कइ के (or जुहाय के) परदेस चल गयल अउर उहाँ लुहाई में दिन बितावे लगल अउर आपन कुल धन फूंक देहलेस। जब ऊ सब किछु उड़ाय चुकल ओही दिन से देस में भारी अकाल पड़ि गयल अउर ऊ कँगाल होय गयल। अउर ऊ जाय के ओहि देस के रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस। अउर ऊ ओहि मौथा सौथा से जे कै सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तौं ओ के अउर कुछ नाहीं मिलत रहल। तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घर केतना मजूरन के खइलें ओ पर अलेल रोटी परल रहइ-लि अउर हम भुक्खन मूअत बाटी। हम अपने बाप के लगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहरे सोझइ कुपद कइली। हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली। हमें अपने मजूरन में से एक के मतिन रख लअ। तब ऊ अपने बाप के लगे चलल अउर लग्गों नाहीं पहुँचल की ओकर बाप ओ के देख के छोहाय गयल अउर दउड के ओ के गरे लपट के भेंटलेस। बेटवा ओहि से कहलेस को ए बाबू हम दइउ से बिमुख अउर तोहरे सोझइ कुपद कइली हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली। तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुंदरी अउर गोडे में पनही पहिरावअ। अउर आवअ आजु हमन खूब भोज भात करीं, काहे की ई हमार मूअल बेटवा फिन से जीअल हइ, हेराय गयल रहल फिन से मिलल हइ। तब ओनहन खाए पीए चैन करे लगलेन॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरो के नियरे पहुँचल तब बाजा अउर नाच कइ हुउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ। नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हइ; काहे से की ओ के जीयत पउलेन हैं। ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस। एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल। ऊ बाप के जवाब देहलेस को देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बउ नाहीं टारित बाकी तूं हमें कब्बउ एकठे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संग चैन करित। ई तोहार ऊ बेटवा हइ जउन पतुरियन के संग तोहार धन उड़ाय देहलेस। जैसही ई आयल तैसही एकरे बदे तू नीक नीक जेवनार बनववलअ हइ। बाप ओ से कहलेस की बचवा तैं तो निचे मोरे संग बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ। पइ तो के आज खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ॥

[No. 54.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀRʻSĪ, SUB-DIALECT. (BENARES CITY.)

TRANSLITERATION.

(Babu Śyām Sundar Dās, 1898.)

Kaũnaũ milā-kē duithē betʻwā rahʻlaỹ. Unʻhan-mẽ-sē lahurʻkā apʻnē bāp-sē kahʻles kī, ‘ ē bābū, apʻnē kamāī-mẽ jaũn hamār bakhʻrā hōy taũn hammaĩ dē-dâ.’ Tab ũ unʻhan-kē āpan lēī pũji bāṭ dehʻles. Thorikai din-mẽ (*or* thōrō din nāhĩ bītal kī) lahurʻkā betʻwa āpan sab kuchh ekaṭṭhā-kaĩ-ke (*or* juhāy-ke) parʻdēs chal-gayal aur uhã luchchaī-mẽ din bitāwăĩ-lagal aür āpan kul dhan phũk dehʻles. Jab ũ sab kichhu urāy chukal ōhī din-mẽ dēs-mẽ bhārī akāl paṛi-gayal aür ũ kãgāl hōy-gayal. Aür ũ jāy-ke ohi dēs-kē rahăĩ-wālan-mẽ-sē ēk-kē ihã rahaĩ-lagal, jaũn ō-kē apʻnē khēt-mẽ sūar charāwăĩ badē rakhʻles. Aur ũ ohi mōthā sōthā-sē jē-kē sūar khāt rahʻlin āpan pēṭ bharăĩ chahʻles kāhē badē kī kattõ ō-kē aur kuchh nāhĩ milat-rahal. Tab ō-kar ãkh khulal aür ũ sochʻles kī, ‘ hamʻrē bāp-kē gharē ketʻnā majūran-kē khaĩlē-ō par alēl rōtī paral rahaĩ-lē aür ham bhukkhan mūat bāṭī. Ham apʻnē bāp-kē laggē jāb aur on-sō kahab kī, “ hē bābū, ham Dainu-sē phir-ke tohʻrē sōjhaĩ kupad kailī. Ham phin tohʻrē betʻwā kahāwaĩ jōg ka nāhĩ rahʻlī. Hammaĩ apʻnē majūran-mẽ-sē ēk-kē matin rakh-lâ.” ’ Tab ũ apʻnē bāp-kē laggē chalal aür laggõ nāhĩ pahũchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aür daür-ke ō-kē garē lapaṭ-ke bhetʻles. Betʻwā ohi-sō kahʻles kī, ‘ ē bābū ham Dainu sē bimukh aür tohʻre sōjha-i kupad kailē hâī, sē ab ham tohār betʻwā kahāwaĩ jōg nāhĩ rahʻlī.’ Tab ō-kar bāp apʻnē nokarʻwan sō kahʻles kī, ‘ sab-sē nīk kapʻṛā kāṛh-ke ē-kē pahirāwâ. Aur ukʻrē hāth-mẽ mũdʻrī aür gōṛē-mẽ panʻhī pahirāwâ. Aür āwâ āju haman khūb bhōj bhāt karĩ, kāhē kī ī hamār mūal betʻwā phin-sē jīal haĩ; herāy-gayal-rahal, phin-sē milal haĩ. Tab onʻhan khāe pīe chain-kare lagalon.

Ō-kar jetharʻkā betʻwā khētē-mẽ rahal aür jab ũ bakhʻrī-kē niyarē pahũchal tab bājā aur nāch kai haürā sunʻles aür nokarʻwan-mẽ-sē ēk-kē gohʻrāy-ke puchhʻles kī ‘ī kā hau ?’ Nokarʻwā kahʻles kī, ‘ tohār bhāy āyal-haĩ aür tohār bābū nīk nīk tīwan jewʻnār jewawʻlaĩ haĩ; kāhē-sē kī ō-kē jīyat paülen haĩ.’ Ī sun-ke ũ khunʻsayʻles aür bhittar jāe-kai man na kailes. Ehi-sē ō-kar bāp bahʻrē nikas-ke ō-kē manāwaĩ lagal. Ũ bāp-kē jabāb dehʻles kī, ‘ dēkhâ, ham etʻnē baris-sē tohār ṭahal karat-haī, aur tohār hukum kabbaũ nāhĩ ṭārit; bākī tũ hammaĩ kabbaũ ek-ṭhē chheṛiyaü nāhĩ dehʻlâ kī ham apʻnē saṅgin-kē saṅgē chain karit. Ī tohār ũ betʻwā haĩ jaũn paturiyan-kē saṅgē tohār dhan urāy dehʻles. Jaĩsʻhī ī āyal tăĩsʻhī ekʻrē badē tú nīk nīk jewʻnār banʻwawʻlâ-haĩ. Bāp ō-sē kahʻles kī, ‘ bachʻwā, taĩ tō nittai mōrē saṅgē bāṭē, aur jaũn kuchh mōr hau taun sab torâ hau. Paĩ tō-kē āj khusī anand karăĩ-kē chāhat-rahal kāhē-sē kī tōr mūal bhāy bahural haĩ.’

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark ' which means that a final *a* is very lightly pronounced. Thus क' is pronounced *k*'. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāī-tā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT. (BENARES CITY.)

(Tegh 'Alī.)

का माल अमर्फी हौ रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥
मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनाईला तमुवा तोरे बदे ॥
बनवा देईला अबकी देवारी में राम धै । जर-दोजी जूता टोपी दुपट्टा तोरे बदे ॥
चढ़ जालैं कौनो दाँव पै सारे तो लेईला । कञ्चन कै गोप मोती कै माला तोरे बदे ॥
हम खर-मिटाव कैली हैं रहिला चबाय के । भेंवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
मलिया से कह देली है ले आवल करी रजा । बेला चमेली जूही कै गजरा तोरे बदे ॥
झोला में लेहले पान तोरे सँग रहल करी । कह देली है रिखइया तमोलिया तोरे बदे ॥
अपने के लीहें लेहली है कमरी भी बा धइल । किनली है, रजा, लाल दुसाला तोरे बदे ॥
पारस मिलल बा बीच में गंगा के राम धै । मजवा देईला सोने कै बँगला तोरे बदे ॥
संझा सबेरे घूमे क्लावा बदल बदल । कावुल से हम मँगौली है घोड़ा तोरे बदे ॥ १० ॥
अत्तर तू मल के रोज नहायल करे, रजा । बीसन भरल धयल बा कराबा तोरे बदे ॥
जानीला आज कल में झनाझन चली, रजा । लाठी, लोहाँगी, खञ्जर औ बिकुआ तोरे बदे ॥
बुलबुल बटेर लाल लड़ावैलें दुकड़हा । हम कावुली मगौली है मेढ़ा तोरे बदे ॥
कुस्ती लड़ा के माल बना देब राम धै । बैठक में अब खोदीला अखाड़ा तोरे बदे ॥
कासी, पराग, द्वारिका, मथुरा और वृन्दाबन । धावल करैलें तंग, कंधैया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;
What value gold-coin is rupees thee for;

Hājir bā jiu samēt karējā tore badē.
Present is life with liver thee for.

Mangar-mẽ ab-kī rētī-pai, raj^awā, tore badē
The-Mangal-festival-in this-year sands-on, my-king, thee for

Jar-dōjī-kā tanāī-lā tamuā tore badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban^awā-dēī-lā ab-kī Dewārī-mẽ Rām dhai
I-will-get-made this-year Diwālī-festival-in Rām taking

Jar-dōjī jūtā, ṭōpī, ḍupaṭṭā, tore badē.
Embroidered shoes, cap, double-wrapper, thee for.

Charh-jā-laĩ kaunō dā̃w-pai sārē to lēī-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;

Kañchan-kᵃ gōp, mōtī-kᵃ mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-miṭāw kailī-hᵃ rahilā chabāy-ke;
I breakfast done-have gram eating;

Bhē̃wal dharal-bā dūdh-mē̃ khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.

Maliyā-sē kah-dēlī-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,

'Bēlā, chamelī, jūhī-kᵃ gajᵐrā,' tore badē
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.

'Jhōlā-mē̃ lehᵃlē pān tore sang rahal-karī,'
'Bag-in taking betel thee with regularly-remain,'

Kah-dēlī-hai Rikhaïyā tamoliyā tore badē.
Have-said-to Rikhaī betel-leaves-grower thee for.

Apᵃnē-kē lōī lehᵃlī-hai kamᵐrī bhī bā dhail;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;

Kinᵃlī-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.

Pāras milal-bā bīch-mē̃ Gangā-kē, Rām-dhai;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;

Sajᵃwā-dēī-lā sōnē-kaī bā̃gᵘlā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghūmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;

Kābul-sē ham mā̃gaulī-hai ghōrā tore badē.
Kābul-from I sent-for-have a-horse thee for.

Attar tū mal-kē rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;

Bīsan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.

Jānī-lā āj kal-mē̃ jhanā-jhan chalī, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,

Lāṭhī, lohā̃gī, khañjar, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.

Bulbul, batēr, lāl, laṛāwaī-lā̃ dukᵃṛahā;
Bulbuls, quails, amadavats, cause-to-fight men-of-straw;

Ham kābulī mā̃gaulī-hai mēṛhā tore badē.
I of-Kābul have-sent-for ram thee for.

Kustī-laṛā-ke māl banā-dēb, Rām-dhāī;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mẽ̃ ab khōdī-lā akhāṛā tore badẽ.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.

15. Kāsī, Parāg, Dwārikā, Mathurā āŭr Brindāban;
Benares, Allahabad, Duārikā, Mathurā and Brindāban;
Dhāwal-karaī-lẽ̃ Tēgh, kādhaiā, tore badẽ.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafīs* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair[1] will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhaī, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stilettos.[2]

Common people[3] get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Bṛindāban, for thee, O Kṛishṇa.

[1] A well-known fair held at Benares, entitled the *Hṛṛk"wā Maṅgal*.

[2] The *bichhuā* may be described as a kind of curved stiletto.

[3] A *duk"ṛahā* is a man who is worth only a *duk"ṛā*, or the fourth part of a pice.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpurī, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahī. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpurī, which has undergone modifications, partly by the influence of the Magahī dialect which surrounds it on three sides and of the Chattīsgaṛhī spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattīsgaṛhī known as Sargujiā, and in the south, Oṛiyā.) It is generally known as Nagpuriā (strictly transliterated 'Nag^{a}puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadrī (Sad^{a}rī), and is called by the Non-Aryan Muṇḍās 'Dikkū Kaji,' or the language of the *Dikkū* or Aryans. The word 'Sad^{a}rī' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattīsgaṛhī, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadrī Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahī on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahī known as Pãch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarākī, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pãch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language	Spoken by the undermentioned population in			
	Ranchi.	Palamau.	Jashpur	Total.
Bengali.—				
Sarāki	48,127			48,127
Bihārī.—				
Standard Magahī	20,141	150,000		170,141
Pāch Parganiā Magahī	8,000			8,000
Standard Bhojpurī		50,000		50,000
Nagpuria Bhojpuri	297,585	250,000	46,672	594,257
Chhattīsgarhī.—				
Sargujiā			20,000	20,000
Sadrī Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
Total	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpurī of North Palamau, on the north-east and north by the Magahī of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahī, and of the mixed population of Manbhum, some of whom speak Kurmāli Magahī, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahī. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahī. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujiā form of Chattīsgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

Whitley, The Rev. E. H., S. P. G., Ranchi, assisted by Salkar, A.—*Notes on the Gánwárí Dialect of Lohardaga, Chhota Nagpur.* Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *a* is pronounced, and written in the preceding syllable. Thus *sunar*, a pig, becomes *suwar*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sāb* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kẽ*, to (also forms Accusative), *k*, *kẽr*, or *kar*, of, *mẽ*, in, *le*, *tāi*, *lagin*, *lagẽ*, for, *sẽ*, from.

There is an Instrumental in *ẽ*. Thus *bhukhẽ*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *har* is sometimes added to nouns. Thus *hāṭī-har*, *the* son.

III.—PRONOUNS.

	I		Thou		Your Honour	This	That, he,	Who.	That	Who?	What?
	Inferior	Superior	Inferior	Superior							
Sing											
Nom	*maĩ*	*ham.*	*tõĩ*	*tũh*	*rāure, apᵃne*	*ī, īhẽ*	*ũ ũhẽ*	*jẽ*	*sẽ*	*kẽ*	*kā*
Acc	*mõ-kẽ*	*ham kẽ*		*to-kẽ*	*rāur-kẽ, apᵃne-kẽ*	*i-kẽ*	*ũ-kẽ*	*jẽ-kẽ*	*sẽ-kẽ*	*kẽ-kẽ*	*kā-kẽ*
Gen	*mõr*	*hamar*		*tõr, tõhar*	*rāur-kar, apᵃne-kar*	*ī kar*	*u-kar*	*jẽ-kar*	*sẽ-kar*	*kẽ-kar*	*kā-kar*
Plu											
Nom		*hamᵃre, hamᵃrõ-man,* *hamᵃnī, hamᵃnī-man,* *hamᵃran, hamī.*	...	*tohᵃre* *tohᵃrẽ-man* *tohᵃnī,* *tohᵃnī-man*	*rāure-man, rāur-man,* *apᵃne-man*	*ī-man*	*ū-man*	*jẽ-man*	*sẽ-man*	*kẽ-man*	*kā-man*

Any one,' 'some one' is *koĩ* or *keũ*. It is thus declined—

	Sing	Plur
Nom	*koĩ, keũ*	*koĩ koi*, or *koĩ koĩ-man*
Acc	*kẽkhõ*	*koĩ koĩ kẽ*
Gen	*kekᵃrõ*	*kekᵃrõ kekᵃrõ*, or *koĩ koĩ kẽr.*
Loc.	*kekᵃro-mẽ*	*kekᵃrõ kekᵃrõ mẽ*
	and so on	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *apᵃne*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mor-mẽ*, in me. *Rāur* or *apᵃne* forms the other cases of the singular like the accusative. Thus *rāur mẽ* or *apᵃne mẽ*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.

Pronominal Adjectives are *jaun, taun, kaun*, as in Standard Bhojpuri.

'Anything' is *kõnõ* which does not change in declension, except that the Plural is *kõnõ kõnõ, kuchh* (obl. *kuchhõ*) also occurs. The Indefinite Pronominal Adjective is *kõnõ*, any.

The Reflexive Pronoun is *apan*, Acc. *apan-kẽ* or *apᵃne-kẽ*, and so throughout.

IV.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am.		*Past*, I was	
	Sing	Plur	Sing	Plur
1	*ahõ, hẽ, or haũ.*	*ahī* or *haĩ*	*rahõ*	*rahī* or *rahᵃli*
2.	*ahas, has* or *his*	*ahā* or *hā*	*rahis*	*rahā* or *rahᵃlā*
3	*ahẽ* or *hai*	*ahaĩ* or *haĩ*	*rahõ* or *rahᵃlak*	*rahaĩ* or *rahᵃlaĩ*

Ahẽ, etc., are sometimes spelt *ãhẽ* and so throughout.

The following form of the Present is borrowed from Magahi —

Sing	Plur.
1 *hekõ*	*heki*
2. *hekis*	*hekā*
3. *hekẽ*	*hekaĩ*

Ahaũ and *haũ* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hakẽ* is used when the predicate is a substantive, as in 'this is water'.

The Negative Verb Substantive is *nakhi*, I am not.

B.—Finite Verb

Infinitive, dēkhek, to see (dative), of seeing (genitive);
Verbal Nouns, dēkh, Obl *dēkhe ; dēkhal*, Obl. *dekhal*, the act of seeing
Present Participle, dēkhat, seeing.
Past Participle, dēkhal, seen

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*, plural, *dēkhō̃*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpuriā*, as an optional form of the Perfect

Present, I see, etc.		*Past*, I saw, etc.		*Imperative.*	
Sing.	Plur.	Sing.	Plur	Sing	Plur.
1. *dēkhō-nā*	*dēkhi-lā*	*dekh°lō̃*	*dekh°lī*	2 *dēkh, dekh°hī*	*dēkhā, dekh°hā*
2. *dēkhisi-lā, dēkhis-lā*	*dēkha-lā*	*dekh°lis*	*dekh°lā*	Respectful, *dēkhū*	
3 *dēkhe-lā*	*dēkhai-nā*	*dekh°lak*	*dekh°laĩ*	3 *dēkhōk*	*dēkhō̃*

Future, I shall see, etc.		*Past Conditional*, (if) I had seen.		
Sing.	Plur	Sing.	Plur.	
1. *dekh°bō̃*	*dēkhab, dekh°bai*	*dekh°tō̃*	*dekh°tī*	The *Definite Present* is formed in the usual way. Thus *dēkhat-hō̃*, I am seeing. So also the *Imperfect, dēkhat-rahō̃*, I was seeing
2. *dekh°bī*	*dekh°bā*	*dekh°tis*	*dekh°tā*	The Present is usually contracted to *dekhathō̃* or *dekhatthō̃*, I am seeing
3. *dēkhī, dekh°tai*	*dekh°baĩ*	*dekh°tak*	*dekh°taĩ*	

In the above, *dekh°tai* and *dekh°bai* are borrowed from Magahi.

The *Perfect*, I have seen, has two forms, as follows :—

Sing.	Plur.	Sing.	Plur.
1. *dekh°lū-hō̃*	*dekh°lī-haī*	*dēkhō̃*	*dēkhī*
2. *dekh°lē-haīs*	*dekh°lā-hā*	*dēkhis*	*dēkhā*
3. *dekh°lak-hai*	*dekh°laĩ-haĩ*	*dēkhō*	*dēkhaĩ*

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahī. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows —

	Sing.	Plural
1	*dēkh rahō̃*	*dēkh rahī*
2	*dēkh rahis*	*dēkh rahā*
3	*dēkh rahē*	*dēkh rahaĩ*

Causals and Passives are formed as usual : thus, *dekhīek*, to cause to see, *dekh°wāek*, to cause to cause to see ; *dēkhal jāek*, to be seen

The only irregular verbs noted are *hōek*, to be ; Present Participle, *hōat* or *bhēwat ;* Past Participle, *hōal* or *bhēl : jaĩk*, to go ; Past Participle, *gēl : dēwek*, to give ; Present Participle, *dēt* or *dēwat ;* Past Participle, *dēl* or *dēwal*

Note that the Conjunctive participle is *dēikh* or *dēikh-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhi*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. Thus *mārir*, having struck, is pronounced, and sometimes written, *mōr*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT. (DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेटा रहैं। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइट देलक। थोरको दिन नइ भेलक कि छोटका बेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उडाए चुकलक तब ऊ मुलुक में बड्डा अकाल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक ; जे ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहैं अपन पेट भरे खोजत रहे और केउ ऊ के कोनो नइ देत रहैं। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर कोतइ कोतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरत्थी। हम उइठ के अपन बाप ठिन जाब और ऊ के कहब ए बा हम मरग केर बिरुध और राउर आगु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहे कि ऊ-कर बाप ऊ के देइख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपइट के चुमा करलक। बेटा ऊ के कहलक ए बा हम मरग केर बिरुध और राउर आगु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक ; सोब से बेस लुगा निकालाए के ऊ के पिधावा और ऊ कर हाथ में अँगुठी और गोड़ में जुता पिधावा और मोटाल बछरू लाइन के मारा और लगं हमरे खाब और आनन्द करब, काहे कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिलल्क है। तब ऊ मन आनन्द करे लागलैं॥

ऊ कर बड़का बेटा खेत में रहे। और आते आते जब ऊ घर पोहोँचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुछलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बछरू मारलक है, काहे कि ऊ ऊ के बेसे बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से ले ऊ कर बाप बाहरे आए के ऊ के मनाए बुझाए लागलक। ऊ बाप के जबाब देलक कि देखु हम एतइ बछर से राउर सेवा करत्थी और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठरूओ नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनारेर मनक संग राउर खुरजी खाए गेलक है ; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बछरू मारली हई। बाप ऊ के कहलक ए बेटा तोए सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिझेक उचित रहे काहे कि ई तोहर भाई मोइर रहे फेर जिलक है ; हेराए रहे फेर मिलल्क है॥

[No. 56.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT. (DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ādᵃmī-kēr dū jhan bēṭā rahaĩ. Ū-man madhē chhoṭᵃkā
A-certain man-of two persons sons were. Them among the-younger
bāp-kē kahᵃlak, 'ē bāp, khurᵃjī-madhē jē hamar baṭᵃwārā
the-father-to said, 'O father, the-property-in what my share
hai, sē ham-kē dē.' Tab ū ū-man-kē apan khurᵃjī bãĩṭ
is, that me-to give.' Then he them-to his-own goods dividing
dēlak. Thorᵃkō din naĩ bhēlak ki chhoṭᵃkā bēṭā sōb kuchh
gave. A-few days not were that the-younger son all anything
jamā-kaĩr-ke dūr dēs chaĩl-gēlak, ăŭr uhã luchᵃpanaī-mē din
collecting a-far country-to went-away, and there riotous-living-in days
bitātē apan khurᵃjī uṛāc-dēlak. Jab ū sōb uṛāe
passing his-own goods squandered. When he all-things having-wasted
chukᵃlak, tab ū muluk-mẽ baḍḍā akāl bhēlak, ăŭr ū
finished, then that country-in a-great famine happened, and he
garīb hōe-gēlak. Aŭr ū jāe-ke ū muluk-kēr adᵃmī-man madhē ēk
poor became. And he going that country-of men amongst one
jhan ṭhin rahe lāgᵃlak; jē ū-kē apan khēt-mẽ suwaĩr
person near to-live began; who him his-own field-in swine
charāek bhejᵃlak. Aŭr ū ū bhusā-sē jē-kē suwaĩr-man khāt-
to-feed sent. And he that chaff-with which swine eating-
rahaĩ apan pēṭ bhare khōjat-rahē, ăŭr keū ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
dēt-rahaĩ. Tab ū-kē chēt charḥᵃlak, ăŭr ū kahᵃlak ki,
giving-was. Then him-to consciousness arose, and he said that,
'hamar bāp-kēr ketaĩ ketaĩ dhãgar-man-kē khāek-sē purē
'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭī hōc-lā, āŭr ham bhukhō mōratthī. Ham uiṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
bāp ṭhin jāb, āŭr ū-kē kahab, "ō bā, ham Sarag-kēr
father near will-go, and him-to will-say, "O father, I Heaven-of
birudh āŭr rāur āgu pāp kar^{a}lī-haī; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
bēṭā kahāek lāek nakhī; ham-kē rāur dhāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
madhō ēk jhan niyar kaĭr-dēū."' Tab ū uiṭh-ke apan bāp
among one person like make."' Then he arising his-own father
ṭhin chal^{a}lak. Magar ū dūrō rahē ki ū-kar bāp ū-kō dēikh-ke
near went. But he afar was that his father him seeing
ū-kar ūpar mayā kar^{a}lak, āŭr kuid-ke ū-kō ghēchā-mẽ lapait-ke
him upon pity made, and running him-to neck-in enfolding
chumā kar^{a}lak. Bēṭā ū-kō kah^{a}lak, 'ō bā, ham Sarag-kēr
kissing did. The-son him-to said, 'O father, I Heaven-of
birudh aŭr rāur āgu pāp kar^{a}lī-haī, aŭr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
bēṭā kahāek lāek nakhī' Magar bāp apan nōkar-man-kō
son to-be-called worthy am-not.' But the-father his-own servants-to
kah^{a}lak, 'sōb-sē bēs lugā nik^{a}lāc-ke ū-kō pĭdhāwā, aŭr ū-kar
said, 'all-than good cloth taking-out him put-on, and his
hāth-mẽ ãg^{a}ṭhī āŭr gōṛ-mẽ jutā pĭdhāwā, aŭr motāl bachh^{a}rū
hand-on ring and foot-on shoes put-on, and fatted calf
lāin-ke mārā āŭr lagē, ham^{a}re khāb āŭr ānand karab,
bringing slay and come, (let-)us eat and merriment (let-us-)make,
kāhē-ki ī hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahō
because this my son dead-was, again alive is; was-lost
phēr mil^{a}lak-hai.' Tab ū-man ānand kare lāg^{a}laĭ.
again has-been-found.' Then they merriment making began.

Ū-kar bar^{a}kā bēṭā khēt-mẽ rahē. Āŭr ātē-ātē jab ū ghar
His elder son field-in was. And coming when he house
pohōch^{a}lak tab baj^{a}nā āŭr nāch-kēr sabad sun^{a}lak. Aŭr ū apan
reached then music and dancing-of sound heard. And he his-own
nōkar-man madhē ēk jhan-kē apan thin bolāe-ke puchh^{a}lak,
servants among one person-to himself-of near calling asked,
'ī kā hai?' Ū ū-kē kah^{a}lak, 'tōhar bhāī ālak-hai, aŭr
'This what is?' He him-to said, 'thy brother come-is, and
tōhar bāp motāl bachh^{a}rū mār^{a}lak-hai, kāhē-ki ū ū-kē bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālak-hai.' Magar ū khisālak, āŭr bhitªrē naï jāe khojªlak;
has-found.' But he was-angered, and inside not to-go sought;

sē-lē ū-kar bāp bāhªrē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to

lāgªlak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaï bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthī, āŭr kahiyō rāur hukum
since Your-Honour's service am-doing, and ever Your-Honour's command

naï torªlī, āŭr rāure ham-kē kahiyō ēk-thō patharū-ō naï dēlī ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgī-man-sē ānand karªtī. Magar rāur
my-own companions-with merry-making might-make. But Your-Honour's

i bēṭā, jē chhinārr-manak saṅg rāur khurªjī khāe-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,

hai, jaisē ālak taisē rāure ū-kar-lē motāl bachhªrū mārªlī-haï.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kahªlak, 'ē bēṭā, tōŏ sōb-din hamar-saṅgē hais, āŭr jē-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever

hamar hai, sē sōb tōhar hai. Magar ānand karek, āŭr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right

rahē, kāhē-ki ī tōhar bhāï mōir, rahē, phēr jilak hai; herāe rahē phēr
was, because this thy brother dead was, again alive is; lost was again

milªlak-hai.'
has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

BHOJPURI DIALECT.

NAGPURIĀ SUB-DIALECT. (DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

A. बैठू। कने कने आली ?

B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली हई। जे में जानब कि का भेलक।

A. ए भाई का कहब। दुनिया ऐमन अंधेर भेलक। भला देखू तो, हम जोतली कोड़ली बुनली और से में बुधु हमर होअल धान के जबर-जस्ती काइट लेलक।

B. राउरे सेखन कहाँ रहो, जे ऊ आए के ऐसन जबर-जस्ती काटे लागलक।

A. ए भाई, का कहब ; से दिना केर दिन में हम लाह किने ले बाजार जाए रही।

B. सेखन का घरे कोई नहीं रहें।

A. छउआ मन तो रहें। मगर का करबें। बुझब कि बुधु अपन संगे दस जवान लाठो ले के और पंद्रह बनिहार ले के आए रहे। अड़ बिरिया हम के बाजार में हाल मिललक।

B. अच्छा तो अब का करेक चाही। मटियाले रहब कि कोनो करब।

A. हाँ वो ऊ मन के हम नहीं छोड़ब। राँची जाए के हम दरखास देब, और जेखन ऊ मन केर समन होई, सेखन इने हम बुधुआ केर धान के कटवाए देब।

B. ई बात बहुत बेस है। हम राउर केर मदद में आवब। राउरे राँची में रहब। हम इने धान के कटवाए देब।

A. बेस तो॥

[No. 57.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT. (DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē ālī?
Sit-down; whither have-you-come?

B. Inʰhē, bhāī. Rāur-kēr mukadʰmā suin-ke ham ālī-haī, jē-mẽ
Hither, brother. Your Honour's law-suit hearing I am-come, in-order-that
jānab ki kā bhēlak.
I-shall-know that what happened.

A. Ē bhāī, kā kahab? Duniyā aisan ādhēr bhēlak!
O brother, what shall (I) say? The-world so outrageous is-become!
Bhalā, dēkhū tō, ham joṭʰlī, koṛʰlī, bunʰli, ăŭr sē-mẽ Budhu hamar hōal
Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become
dhān-kē jabar-jastī kāṭ-lēlak.
paddy by-force cut-and-took.

B. Rāure sē-khan kahã rahī? jē ū āe-ke aisan jabar-jastī
Your-Honour then where was? that he coming thus by-force
kāṭe lāgʰlak.
to-cut began.

A. Ē bhāī, kā kahab? sē dinā-kēr din-mẽ ham lāh kine-le
O brother, what shall-I-say? that day-of days-in I lac buying-for
bājār jāe-rahī.
market-to had-gone.

B. Sē-khan, kā, gharō koī nahĩ rahaĩ?
At-that-time, what, at-home any-one not was?

A. Chhaũā-man tō rahaĩ, magar kā karʰbaĩ? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
apan saṅgē das jawān lāṭhī lē-kē āũr pandrah banihār lē-kē
himself with ten young-men bludgeons taking and fifteen hired-servants taking
āe-rahē; ar-biriyā[1] ham-kē bājār-mẽ̃ hāl milʰlak.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kā karek chāhi? Matiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
kōnō karab?
something will-you-do?

A. Hã̃, bau, ū-man-kē ham nahĩ chhōṛab; Rã̃chī jāe-kē ham darʰkhās
Yes, brother, them I not will-let-go; Ranchi going I petition
dēb, ãũr jē-khan ū-man-kēr saman hōī, sē-khan inō ham
will-present, and when them-of summons will-be, then here I
Budhuā-kēr dhān-kē kaṭʰwāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. Ĩ bāt bahut bēs hai, ham rāur-kēr madad-mẽ̃ āwab;
This word very good is, I Your-Honour-of help-in will-come;
Rāure Rã̃chī-mẽ̃ rahab, ham inō dhān-kē kaṭʰwāe-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

[1] This is a phrase borrowed from the Dravidian Oraon

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll bide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujiā form of Chattīsgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattīsgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēṭā*, a son, but *bēṭā-har*, the son. In the second specimen, there occurs the curious form *kah'thēik*, he says, which seems to be a corruption of the Magahī *kahat-hakai*.

[No. 58.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

NAGPURIĀ SUB-DIALECT. (STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

ક્કોનો ૧ક્ક હ્ન અદ્દનિનક્કન દૂગોઽ વેટા નહૈં । છોટ વેટા હ્ન આપન વુશ્રા હ્ન સે ક્કહ્વક્ક, ૧ વુશ્રા સોગનો માવ ળાવ ક્કન ળે મોન વાંટા હોય્વ સે નો કે દે । ત્વ ળે આપન ળોના કે ળમન કે વારૂટ દેવક્ક । યોનક્કો દિન નો વોળ નહે ગિસળે છોટે વેટા હ્ન સોગનો કે કુનાવક્ક આનુ ઢેરન દુનિહા મુવુક્ક વટ ગેવક્ક આનુ ળહાં આપન ળોના કે વનવાદ ક્કનવક્ક । ળવ સોગનો કે સિનાવક્ક ત્વ ગ્રોહે મુવુક્ક નાંહ વઽા અક્કાવ પનવક્ક આનુ ળે કે ત્વક્કોળ હોવેક્ક વાગાવક્ક । આનુ ળે ળાય ક્કનિ કે ૧ક્ક હ્ન નહ્વૈયા ક્કન સંગે ળોનાય મેવક્ક આનુ ળે ળે કે સૂઅન અનાય્ક વાંગન ૭ાઉં મેળવક્ક । આનુ સૂઅન મન ળે મૂસા કે ખાળ નહ્યું સેક્કહા પાળક્ક નો આપન પેટ કે ખનવક્ક મગન ક્કોનો નો દેવેં । આનુ ળખ્યન ળે કે હોસ મેવક્ક ત્વખ્યન ક્કહ્વક્ક મનને મોન વાપ ક્કન ૧ગેક્ક ૧ગેક્ક ક્કનિશ્રા મન ખાયક્કહાવે પુને પાવ્રળ હૈં આનુ મોંય રહાં નુપ્યે મનથાં । મોંય ૭ઽવો આનુ વુશ્રા ઽન ળાવો આનુ ળે ક્કન સેં ક્કહ્વો, ૧ વુશ્રા મોંય મગાવ્રાળ ઽન આનુ ગોનો ઽન ક્કસૂન ક્કરન પાનવાં આવ ગોન વેટા હેક્કો સે ક્કા નિશ્રન ક્કહ્વાં । સે ગાન ક્કનિશ્રા મન મયે ૧ક્ક હ્ન નિશ્રન મોક્કહાં નાખ્ય । આનુ ળે ૭ઽ૭ક્ક આનુ વુશ્રા હ્ન ળગા આવક્ક । સેખ્યન વુશ્રા હ્ન ળે કે ઢેરન ગાન ઉ દેખ્યવક્ક આનુ ળે કે મયા વાગાવક્ક, આનુ ઝૂરદ ગેવક્ક, આનુ ળે ક્કન ઢેંકુ કે પોટાનવક્ક આનુ ળે કે ચૂના ઉેવક્ક । આનુ વેટા હ્ન વાપ હ્ન સે ક્કહ્વક્ક, ૧ વુશ્રા મોંય મગાવ્રાળ ઽન આનુ ગોનો ઽન ક્કસૂન ક્કરન પાનવાં આનુ આવ ગોન વેટા ક્કહાવો સે વાણક્ક નિખ્યાં । ઉિક્કન વાપ હ્ન ક્કનિશ્રા મન ઽન ક્કહ્વક્ક, સોગનો ઉ વેસ ઉુગા કે નિક્કવાવ્રા આનુ ૬ કે પિંયાવ્રા આનુ હાંથ નાંહા મુંદનો દેવ્રા આનુ ળે ક્કન ગોઽ મન માંહા ળૂના પિંયાવ્રા । અનુ ઉગો હમે મન ખાવ આનુ ખુસો ક્કવવ । ૬ ઉિગાન કિ ૬ મોન વેટા નરન ળાય નહ્વક્ક આનુ ચૈન ળો આહે । હેવાય ળાય નહ્વક્ક, આનુ મેટાવક્ક । આનુ ળે મન ખુસી ક્કનેક્ક વાગેં ॥

સેખ્યન જ ક્ન વડે વેટા હ્ન ઉંડે નહ્ઉક્ । આનુ જખ્યન આઉક્ આનુ ઘન ડન નિઅનાઉક્, ગખ્યન વળા આનુ ગાય કે સુનઉક્ । આનુ ક્મિઆ મન મયે ઇક્ હ્ન કે વઉાઉક્ આનુ પુછ્ઉક્ કિ ક્ા ક્ા હોલ્યે । આનુ જ જ કે ક્હ્ઉક્ ગોન માર્ઇ આર્ હૈ આનુ જ કે વેસે વેસ પાઉક્ સેક્ને ઠેંગિન વાપ ગોન મોળ દેર્ કૈ । આનુ જ નિઆઉક્ આનુ મોગન વટ નો ળાયક્ ઉાગાઉક્ । સેખ્યન વાપ હ્ન જ ક્ન નિક્રેઉ આઉક્ આનુ જ કે મનાવેક્ ઉાગાઉક્ । સેખ્યન જ ક્હિ ઘુનાઉક્ આપન વાપ હ્ન કે કિ દેખ્યના, ઇગેક્ વછ્ન ગોન ડન ક્માઉોં આનુ ક્હિયો ગોન દુકુમ કે ઉાય નિખ્યોં । સેહોં મે ક્ખ્યનો ગોંય મો કે ગોટેક્ પડનૂ શ્રદ્માનહો નો દેર્ હિસ કિ મોંય મોન હોળ મન સંગે ખુશી ક્નોં । આવ ર્ વેટા હ્ન ગોન આવો ક્નઉક્ કિ ગોંય જ ક્ન ઠેંગિન મોળ દેવેક્ ઉાગેઠે । ગવ જ જ ક્ન સે ક્હ્ઉક્ ઇ વેટા ગોંય સગાન દિન મોન સંગે નહિસઉ આનુ મોન ળે કુછ્ હૈ સે સગાનો ગોને હેકે । હમે મન કે ચાહ્ણ નહે કિ ખુશી ક્નોં આનુ ખુશ હોણોં ર્ ઠેંગિન કિ ગોન માર્ઇ મરન ળાય નહ્ઉક્ આનુ જેન ળો આહે । આનુ હેનાય ળાય નહે આનુ મેટાઉક્ ॥

[No. 58.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

NAGPURIĀ SUB-DIALECT. (STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan adᵐmin-kar dū-gōr bēṭā rahaĩ. Chhōṭ bēṭā-har apan
Some one-person man-of two sons were. The-younger son his-own
buā-har-sē kahᵗlak, 'Ē buā, sōgᵘrō māl-jāl-kar jē mōr bāṭā hoel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
dē.' Tab ū āpan jīnā-kē ū-man-kē bāĩṭ dēlak. Thorᵃkō din nī
give.' Then he his-own living them-to dividing gave. A-few days not
bīt-rahē tis-nē chhōṭē bēṭā-har sogᵘrō-kē thuralak āru ḍhēir durihā muluk-
had-passed then the-younger son all collected and very distant country-
bat gēlak; āru uhã āpan jīnā-kē barᵇbād karᵗlak. Jab sogᵘrō-kē
towards went; and there his-own living wasting did. When all
sirālak tab ōhē muluk-mãh baṛā akāl parᵇlak; āru ū-kē takᵇlīf
was-spent then that-very country-in great famine fell; and him-to trouble
hōwek lāgᵍlak. Āru ū jāy-kari-ke ēk-jhan rahᵃwaiyā-kar-sange jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
āru ū ū-kē sūar charāek-lagin ḍãṛē bhejᵇlak. Āru suar-man je bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
khāt-rahᵃlaĩ sē-k-hŏ pātak tō āpan pēt-kē bharᵇtak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
magar kōnō nī dēlaĩ. Āru jakhan u-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
takhan kahᵃlak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khayak-hŏ-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
pūrē pāwat-haĩ, āru mŏy ihã bhūkhē marᵗthŏ. Mŏy uṭhᵇbŏ āru buā
more get, and I here hunger-from am-dying. I will-arise and father
ṭhan jābŏ, āru ū-kar-sē kahᵇbŏ, "ē buā, mŏy Bhagᵍwān than aru
near I-will-go, and him-to I-will-say, "O father, I God near and

tōr-ō ṭhan kasur kaïr-pāralō̃ āb tōr bēṭa hēkō̃ se kā-niar kahᵃbō̃?
thee-too near sin have-done now thy son I-am that how shall-I-say?
Sē tōr kamiā-man-madhē ēk jhan niar mō-k-hō̃ rākh."' Āru ū
Therefore thy servants-among one person near me-too keep."' And he
uthᵃlak āru buā-har jag ālak. Sē-khan buā-har ū-kē ḍhēir tān-lē
arose and the-father near came. Then the-father him much distance-from
dekhᵃlak, āru ū-kē mayā lāgᵃlak, āru kūid-gēlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
ḍhēṭu-kō poṭārᵃlak, āru ū-kē chūmā lēlak. Āru bētā-har bāp-har-sē
neck embraced, and him kiss took. And the-son the-father-to
kahᵃlak, 'ē buā, mõy Bhagᵃwān than āru tōr-ō ṭhan kasūr
said, 'O father, I God near and thee-too near sin
kaïr-pārᵃlõ̃, āru āb tōr bēṭā kahābō̃ sē lāek nikhõ̃.'
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'
Likin bāp-har kamiā-man-ṭhan kahᵃlak, 'sogᵃrō-lē bēs lugā-kē
But the-father servants-to said, 'all-than better cloth
nikᵃlāwā āru ī-kē pīdhāwā āru hāth-mā̃hā mũdᵃrī
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
dēwā, āru ū-kar ġōṛ-man-mā̃hā jūtā pīdhāwā. Āru legē, hamē-man
give, and his feet-on shoes put-on. And come, we
khāb āru khusī karab; ī-legin-ki ī mōr bētā mair-jāy-rahᵃlak,
will-eat and merriment make; this-for-that this my son dead-was,
āru phēr jī-āhē; herāy-jāy rahᵃlak, āru bhetālak.' Āru ū-man khusī
and again alive-is; lost was, and is-found.' And they merriment
karek lāgᵃlaĩ.
to-make began.

Sēkhan ū-kar baṛē bēṭā-har ḍā̃rē rahᵃlak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
ṭhan niarālak takhan bajā āru nāch-kē sunᵃlak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
madhē ēk jhan-kē balālak aru puchhᵃlak ki, 'kā kā howᵃthē?'
among one person he-called and asked that, 'what what is-going-on?'
Āru ū ū-kē kahᵃlak, 'tōr bhāī āi-hai āru ū-kē bēsē-bēs
And he him-to said, 'thy brother come-is and him well-well
pālak sekᵃrē-legin bāp tōr bhōj dēi-hai.' Āru ū risālak
he-has-found that-for father thy feast has-given.' And he grew-angry
āru bhītar-baṭ nī jāek lāgᵃlak. Sē-khan bāp-har ū-kar nikaĩl-ālak
and within-towards not to-go began. Then the-father his out-came
āru ū-kē manāwek lāgᵃlak. Sē-khan ū kahi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
bāp-har-kē ki, 'dēkhᵃnā, etek bachhar tōr thau kamālõ̃ āru
father-to that, 'see, so-many years thee near I have-served and

kahiyō tōr hukum-kē uṭhāy-nikhỗ. Sē-hỗ-mē kakhⁿnō tõy mō-kē
ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
goṭek paṭhⁿrū anⁿmān-hō nī dēi-his, ki mõy mōr hīt-man-sange
one kid even not hast-given, that I my friends-with
khusī karⁿtỗ. Āb, ī bēṭā-har tōr ab-ō-karⁿlak, ki tõy
merriment might-have-made. Now, this son thy come-even-did, that thou
ū-kar legin bhōj dēwek lāgⁿlē.' Tab ū ū-kar-sē kahⁿlak, 'ē bēṭā,
him for feast to-give begannest.' Then he him-to said, 'O son,
tõy sagar din mōr sangē rahis-lā, āru mōr jē kuchh hai sō
thou all days me with livest, and mine what ever is that
sagⁿr-ō tōrē hekē. Hamē-man-kē chāhat-rahē ki khusī
all-also thine is. Us-for meet-was that merriment
karⁿtỗ āru khus hōtỗ ī-lagin-ki tōr
we-should-have-made and glad we-should-have-become this-for-that thy
bhāī maïr-jāy rahⁿlak, āru phēr jī āhē; āru herāy-jāy-rahē, āru
brother dead was, and again alive is; and lost-was, and
bheṭālak.'
is-found.'

[No. 59.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT. (STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

ઍક શહર વહે। વાળા વહેં। પહાડે વાઘ વહળ વહે। શ્રાદમિળ ઘર ઘર ખાળ વહે। વાળા હંકલા કરવૈ। વાઘ ઘાયાળ માગે। વનિયા ગોટે વૈઘ ઘાદ કે જાળ વહળ। વાઘ કહળ ઍ માદૈ મો કે વંચાવ્ય। વનિયા કહળ કા નિયર ગો કે વંચાંવ્ય। વાઘ કહળ કિ ઠાટ મેં મો કે સારળ દે શ્રાનુ વૈઘા મેં ઘાદ। વૈઘ મેં ઘાદ કે વનિયા જાય ઘાયાળ, કોસેક મૂંર જાય વહૂં હોર કિ વાઘ વનિયા કે કહળ કિ મો કે નિકારઘ દે। વનિયા નિકારઘ દેળ। ત્વ ગો વાઘ જારળ શ્રાનુ પસ જારળ કહળ ઍ વનિયા મોંય ગો કે ઘરવોં। વનિયા કહળ કિ કા ઠેર મો કે ઘરવે। મૈં ગો ગો કે વચાવોં। વાઘ ગો નહોય માને કહળ કિ ઘરવે કરવોં। ઠેગો ગો કે ખાંવ્ય કિ ગોન વનયા કે ખાંવ્ય। વનિયા કહળ ચઘ પંચ ઽન જાવ। પીપન દેવના હેકે વાહે કહિ દેવૈ ત્વ ગોંય મો કે ખાવે। ત્વઠે પીપન નુખ્ય ત્વને ગેલૈં। વનિયા કહ્યે હે પીપન દેવના નેકો કરવ કર મેં વદો હોયવ। પીપન કહળ હોયવ ઝૂન। મોંય ચરગો વહ્યો શ્રાદમિળ મન શ્રારકોહોળ મોંન ક્વારહ ત્વરી વૈઠૈં ચથાર્થ શ્રાનુ ઝપ્પન જાયક ઘાગર્થે ગો મોન ઉદુના કાટર્થે શ્રાનુ પળવૈ ટોનર્થે। ત્વ વાઘ કહ્યેરક કા ને વનિયા ઠેગો કહ ગો કે ખાંવ્ય કિ ગોન વનયા કે ખાંવ્ય। વનિયા કહળ ચઘ ગાજે વનામુહન હેકે શ્રોહે કરહ દેવૈ ગઠે ગોંય ખાવે। ગોટેક વુઢિયા ગાય ચપકન મેં ચપરક વહે જે ગેકન ઽન પહુંચન। કા ગાજે માગા નેકો કરવ કે વદોશ્રો હોયવ। કહળ હોરઘ ઝૂન ॥

[No. 59.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

NAGPURIĀ SUB-DIALECT. (STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(***Babu Manmatha-nath Chatterji, 1898.***)

Ēk sahar rahē. Rājā rahʰlaĭ. Pahārē bāgh rahat-rahē. Adʰmin
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
dhar-dhar khāt-rahē. Rājā hāk^{w}a karʰlaĭ. Bāgh lāgʰlak bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away
Baniyā gotē bail lād-kē jāt-rahʰlak. Bāgh kahʰlak, 'ē
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, 'O
bhāi, mō-kē bā̃chāo.' Baniyā kahʰlak, 'kā-niar tō-kē bā̃chā̃w?'
brother, me save.' The-shop-keeper said, 'how thee may-I-save?'
Bāgh kahʰlak ki, 'tāt-mē̃ mō-kē sāij-dē āru bailā mē̃ lād.'
The-tiger said that, 'bag-in me shut-up and the-bullock on load.'
Bail mē̃ lād-kē baniyā jāēk lāgʰlak. Kōsēk bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
jāy-rahʰlaĭ-hoi, ki' bāgh baniyā-kē kahʰlak ki, 'mō-kē
he-gone-have-might, when the-tiger the-shop-keeper-to said that, 'me
nikāil-dē.' Baniyā nikāil-dēlak. Tab tō bagh-jāt
let-out.' The-shop-keeper let-(him-)out. Then indeed the-tiger-kind
āru pas-jāit kahʰlak, 'ē baniyā, mōy tō to-kē dharʰbō.'
and animal-kind said, 'O shop-keeper, I indeed thee will-seize.'
Baniyā kahʰlak ki, 'kā-lei mō-kē dharʰbē? Maĭ tō tō-kē
The-shop-keeper said that, 'why me will-you-seize? I indeed thee
bachālō.' Bāgh tō nahīch mānē. Kahʰlak ki, 'dharʰbē
have-saved.' The-tiger indeed not-verily would-listen. He-said that, 'seizing-even
karʰbō. Legē, tō-kē khā̃w ki tōr barʰdhā-kē khā̃w?' Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?' The-shop-keeper
kahʰlak, 'chal pañch ṭhan jāb. Pīpar dcotā hekē. Ōhē
said, 'come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even

kahi-dēī tab tõy mō-kē khābē.' Ta-lē Pīpar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pīpal tree under
gelaĩ. Baniyā kahªthē, 'hē Pīpar deotā, nēkī karal-kar-mẽ
they-went. The-shop-keeper says, 'O Pīpal God, good doing-in
badī hōel?' Pīpar kahªlak, 'hōel jūn. Mõy sarªgē rahªthõ;
evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;
adªmin-man āi-kohon mōr chhāĩh-tarī baiṭhªthaĩ, sathāthaĩ, āru jakhan
men coming my shade-under sit, take-rest, and when
jāek lāgªthaĩ tō mōr ḍahurā kāṭªthaĩ āru pataī ṭorªthaĩ.' Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
bāgh kahªthēik, 'kā! rē baniyā, legē, kah tō-kē khãw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
tōr barªdhā-kē khãw?' Baniyā kahªlak, 'chal gaū Bªrāmhan
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
hekē; ōhē kaĩh dēī, talē tõy khābē.' Gotek buṛhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
khapªkan-mẽ khapaik rahē, jē tē-kar-than pahũchªlaĩ. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
mātā, nēkī karat-kē badī-ō hōel?' Kahªlak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time 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 got up a hunting-drive, 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 tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, 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. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Lastly the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally 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.

MADHESĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpurī spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Muzaffarpur border, where Maithilī, and not Bhojpurī, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpurī-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows:—

Madhēsī	1,686,036
Gorakhpurī	36,000
Maithilī	28,800
Domrā	4,000
TOTAL	1,754,836

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulīhārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thārus of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran:—

Madhēsī	1,714,036
Maithilī	28,800
Domrā	4,000
Tharū	27,620
TOTAL	1,774,456

Of the above, Maithilī has been already dealt with, *vide* p. 107 *ante*. Domṛā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.[1]

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithilī a dislike to the cerebral *ṛ*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paṛal*, it fell: *bar°kā*, for *baṛ°ka*, great: *bārā*, for *bārā́*, you are; *korhiā*, for *koṛhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithilī form *ok°nī*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā́*, you are, and *bāṭē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithilī. Thus, we have *kah'lak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithilī *āel*, not the Bhojpurī *āil*. So also, the Maithilī *kahal°kai*, she said.

[1] For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-buldhh Misra, Assistant Settlement Officer, Champaran. Domṛā will be discussed when dealing with Gipsy dialects. As for Tharū, see pp. 311 and ff.

[No 60.]

INDO-ARYAN FAMILY. EASTERN GROUP.

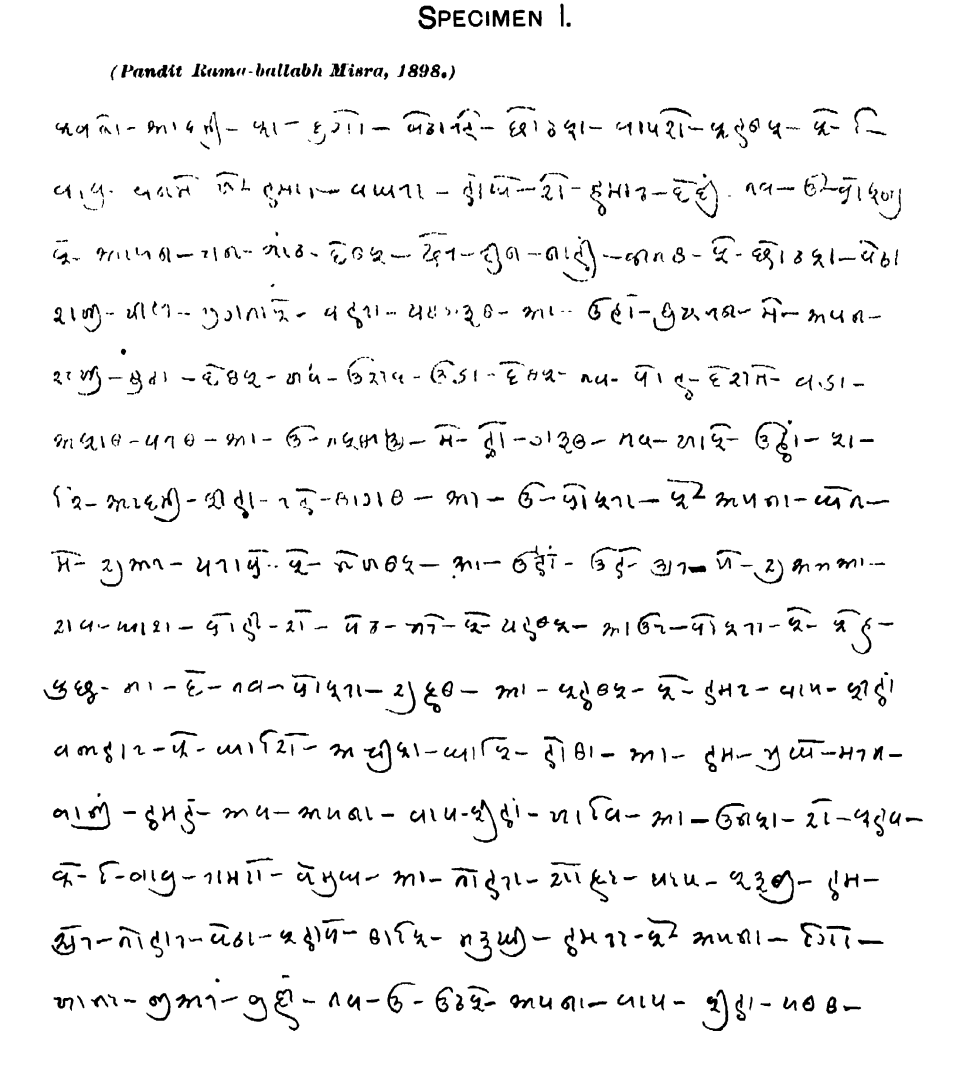
BIHĀRĪ

BHOJPURĪ DIALECT

MADHESĪ SUB-DIALECT (DISTRICT CHAMPARAN)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)



ગાય - કુતરી - કુતરો - બિલાડી - બિલાડો - ઘોડી - ઘોડો - ગધેડી - ગધેડો - ઊંટડી - ઊંટ - ભેંસ - પાડી - પાડો - ગાભણ - વિયાણ - વાછરડી - વાછરડો - વાછરૂ - વાછરૂં - વાંદરી - વાંદરો - ઘેટી - ઘેટો - બકરી - બકરો - બકરૂં - બકરાં - ઘેટાં - ઘેટાંનું - ઊનનું - ઊનનો - ઊનનાં - ઊનનું - ઊનનાં - ઊનનું - ઊનનાં - ઊનનું

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-ਪਸਸ- ਪਸਪਾ- ਪਾਦੇ ਪ- ਪਾਪ- ਪੈਪਾ- ਪੈਲੇ ਪ- ਪੈ ਪ੍ਰ- ਪ- ਪਾਪਾ-
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[No. 60.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

MADHĒSĪ SUB-DIALECT. (DISTRICT CHAMPARAN)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kawⁿnō ādᵃmī-kā du-gō bēṭā rahē. Chhoṭᵃkā bāp-sē kahᵃlak
A-certain man-of two sons were. The-younger the-father-to said

ke, 'ē bābū, dhan-mē jē hamār bakhᵃrā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine

dē-dĭ.' Tab ū okⁿnī-kē āpan dhan bā̃t dēlak. Ḍhēr din
give-(me).' Then he them-to his-own property dividing gave. Many days

nāhĭ bītal ke chhoṭᵃkā bēṭā saji chīj jugᵘtā-kē bahᵃrā chal-gail,
not passed that the-younger son all things collecting out went-away,

ā uhā̃ luchᵃpan-mē apan saji luṭā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered

tab oh dēs-mē baṛā akāl paral, ā ū takᵃlīph-mē hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then

jā-ke uhā̃-kā ēk ādᵃmī kīhā̃ rahē lāgal, ā ū okᵃrā-kē apᵃnā khēt-
going there-of one man near to-live he-began, and he him his-own field-

mē sūar charāwe-kē bhejᵃlak. Ā uhā̃ uhē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all

khās, ōhī-sē pēt bhare-kē chahᵃlak. Āur okᵃrā-kē kēhu
used-to-eat, that-very-with belly for-filling he-wished And him-to any-one

kuchh nā dē. Tab okᵃrā sūjhal ā kahᵃlak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my

bāp kīhā̃ banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I

bhukhō marat-bānĭ. Ham-hū̃ ab apᵃnā bāp kīhā̃ jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to

kahab ke, "ē bābū, Rām-sē bemukh ā tohᵃrā sōjhā pāp kaïlĭ. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I

phēr tohār bēṭā kahāwe lāek naikhĭ. Hamᵃrā-kē apᵃnā ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine own one servant like

būjhī." ' Tab ū uth-ke apⁿnā bāp kīhā̃ chalal. Jab dūrē rahē
consider." ' Then he arising his-own father near went. When far-off he-was
ke ō-kar bāp dēkh-ke mayā-kā-mārē daur-ke garᵃdan-mē sāṭ-lēlak ā
that his father seeing love-through running neck-in enfolded and
chūmā lēwe-lāgal. Tab ō-kar chhā̃wᵃrā kahᵃlak ke, 'ē bābū Rām-kā
kisses to-take-began. Then his son said that, 'O father, God-of
bemukh o raūra sāmⁿnē pāp kailē-bāṇī. Ab ham rāur bētā
opposed and Your-Honour before sin I-have-done. Now I Your-Honour's son
kahawe lāek nakhī.' Bākī ō-kar bāp apⁿnā nōkar-sē kahᵃlak ke,
to-be-called worthy am-not.' But his father his-own servants-to said that,
'sab-sē nīman lūgā lā-ke penhāu ā okⁿrā hāth-mē aguṭhī
'all-than good cloth bringing put-on and his hand-on ring
ā gōṛ-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke
and feet-on shoes put; and (let)-us all eat and merriment make; what-for
ī hamār bēṭā maral rahal, pher jīal-hâ; ā bhulāil rahal, sē mīlal-hâ.'
this my son dead was, again alive-is; and lost was, he found-is.'
Tab phēr sabhē khus bhaīl.
Then again all merry became.

Ō-kar barᵃkā chhā̃wᵃrā khētē rahē. Jab ū āwe lāgal ā apⁿnā
His elder son in-the-field was. When he to-come began and his-own
ghar-kā lagē āel tab bājan ā nāch sun-ke ū apⁿnā nōkar-kē bolā-ke
house-of near came then music and dancing hearing he his-own servant-to calling
puchhᵃlak ke, 'ī kā hōt-bā?' Tab ū kahᵃlak ke, 'rāur
he-asked that, 'this what is-going-on?' Then he said that, 'Your-Honour's
bhāī āīlan-hā̃, ā rāur bāp niman khāek kailan-hā̃, kāhe-kē
brother is-come, and Your-Honour's father good feast has-done, because-for
un-kā-kē achchhī-tarah pawᵃlē-hâ.' Tab ū khisiā-ke ā̃gⁿnā
him (in)-good-manner he-has-found.' Then he being-angry to-the-inner-courtyard
nā gaıl. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū apⁿnā
not went. Then his father outside coming to-conciliate began. Then he his-own
bāp-sē kahᵃlak ke, 'ham atⁿnā baris-sē rāur ṭahal karat-bāṇī ā
father-to said that, 'I so-many years-from Your-Honour's service am-doing and
kab-hī rāur bāt nā uthawᵃlī, bākī raurā kabᵇhī nāhī ēgō
ever Your-Honour's orders not I-put-off, but Your-Honour ever not one
khasī delī ke ham apⁿnā sā̃ghatian-kā sāthē khusī karᵃtī.' Bākī
he-goat gave that I my-own companions-of with merriment might-make.' But
ī rāur bētā jē kasᵘbin-kā sāthē rāur sab dhan khā-gaīl
this Your-Honour's son who harlots-of with Your-Honour's all fortune ate-up
sē jaisē āil taisᵃhī raūrā okⁿrā khātir niman tawājā kailī-hâ. Tab
that as came so-even Your-Honour him for good feast has-done. Then
bāp ō-kar kahᵃlak ke, 'tū, tā, barābar hamᵃrā sāthē bārâ
the-father of-him said that, 'thou, to-be-sure, always me with art

ā jē hamṝrā-pās bātē, sē sab tohṝrē hà. Bāki khus hōkhe-kē
and whatever me-with is, that all thine-even is But glad to-be
chāhī, kāhe-ke ī tohār bhāī mūal ra(ha)l, se jial hâ; ā bhulāil
ought, because-for this thy brother dead was, he alive is; and lost
ra(ha)l, sē mīlal hâ.'
was, he found is.'

[No. 61.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

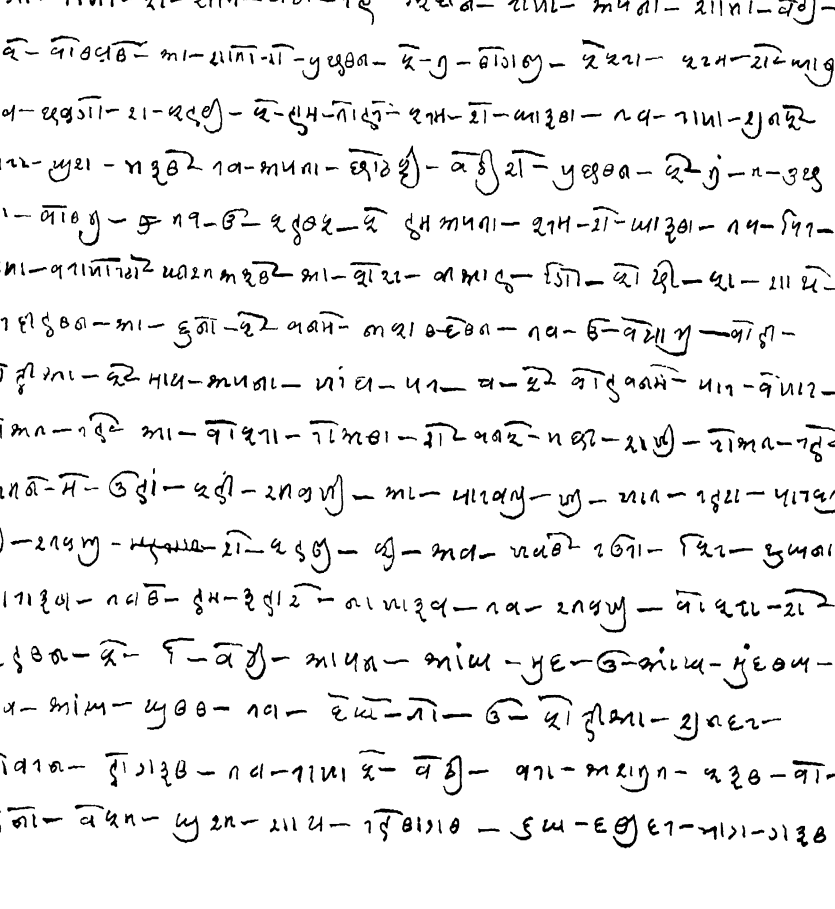
BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT (DISTRICT CHAMPARAN)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)



[No. 61.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT. (DISTRICT CHAMPARAN)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rāja ap'na sato
One King-of seven daughters were. One day the-king his-own the-seven
bēṭī-kē bolaũlē ā sātō-sē puchh'lan ke, 'tũ log'ni kek'rā karam-se
daughters-to called and the-seven-from asked that, 'you people whose fate-from
khā-lū ?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāī-lā.'
(do-you)-eat ?' Then six said that, 'we thy fate-from eat.'
Tab Rājā sun-ke barā khus bhaulē. Tab ap'nā chhot'kī
Then the-king hearing very glad became. Then his-own the-youngest
bēṭī-sē puchh'lan ke, 'tũ tā kuchhu-nā bol'lū.' Tab u
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
kah'lak ke, 'ham ap'nā karam-sē khāī-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat' Then her-at the-king great
jōr-sē khisiaīlē, ā ō-kar biāh ēgō kōrhī-kā sathē kar-dih'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
dunō-kē ban-mẽ nikāl-dēlan. Tab ū bechārī ohi korhia-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
ap'nā jāgh-par dhi'-ke oh ban-mẽ ũr-bejār rōat rahe, ā ok'rā
her-own thigh-on putting that forest-in hitherly crying was; and her
rōalā-sē ban-ke pachhī saji rōat rahē. At'nē-mẽ uhã kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-se kah'lī ke,
Śiva-jī and Pārvatī-jī going were. Pārvatī-jī Śiva-jī-to said that,
'ab jab-lē raurã ē-kar dukh nā chhorāib tab-lē ham ihã̆-se
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ãkh
not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes
mũdâ.' Ū ãkh mũd'lakh. Jab ãkh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

u	korhiā	sundar	sohʷran	hō-gail.	Tab	Rājā-ke	bēti
that	*the-leper*	*beautiful*	*gold-(like)*	*became.*	*Then*	*the-king-of*	*daughter*
barā	astut	kail, ō	dūnō	bekat	khusī	sāth	rahe	lāgal.
great	*praises*	*did, and*	*both*	*persons*	*pleasure*	*with*	*to-live*	*began*
Dukh-dalidar	bhāg-gail							
Pain-(and)-misery	*ran-away.*							

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāī, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's[1] time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the Calcutta *Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithilī spoken in that District,[2] those of Champaran and Gorakhpur, a corrupt Bhojpurī, and those of the Naini Tal Tarāī the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province	District	Number of Tharus	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri . . .	65	
	Darbhanga .	153	
	Muzaffarpur .	1	
	Saran	26	
	Champaran . . .	27,620	
	Total for Bengal	...	28,040

[1] Alberuni, *Indica*. Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called '*Tarū*, a people of a very black colour, and flat nosed like the Turks.' Sachau's Translation, vol. i, p. 201.

[2] *Vide ante*, p. 86

Province.	District.	Number of Thārūs	
	Brought forward .		28,340
United Provinces of Agra and Oudh	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāī	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh	...	25,492
	GRAND TOTAL .	.	53,832

No estimate can be made of the number of Thārūs in the Tarāī outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows:

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champaran	27,620	
	Purnea	3,300	
	Total for Bengal .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh	...	8,500
	GRAND TOTAL .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundance. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpurī spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārus of that district, speak a corrupt form of the Bhojpurī locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpurī of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpurī. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpurī. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Tharūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District	Number of Tharus speaking			Name of language
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindī.
Pilibhit	46			Ditto
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maithilī.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithilī.
Dinagepore				*Nil.*
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			..
Total	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language	39,700
Add those who speak the local language without alteration	19,145
Grand Total of all Thārūs	58,845

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāī. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpurī spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāī, or else Bhojpurī or Maithilī.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nepāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpurī.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpurī spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THARŪ BROKEN DIALECT. (DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ēk manᵃsē-ke dui bēṭā rahᵃlaī. Ū-mã̄-sē chhuṭukā beṭᵃwā
One man-of two sons were. Them-in-from the-younger son
kahᵃlīa āpan bābā-sē, 'arē bābā, dhan-bīt jaun baraī, taün mōr bakhᵃrā
said his-own father-to, 'O father, riches-property which is, that my share
phã̄t lagāi dē.' Tab ō-kar bābā dhan-bīt chhoṭᵃkahᵃwā beṭᵃwā-kē bakhᵃrā
division making give.' Then his father property the-younger son-to share
bã̄ṭi delīa. Bakhᵃrā lēl-par bahut din haïnī bhelaī, tā chhoṭᵃkahᵃwā
dividing gave. The-share taking-on many days not passed, then the-younger
beṭᵃwā āpan dhan bakhᵃrā lē-lē dōsar desᵃwā chali-gēlīa. Tab uhᵃwã̄
son his-own property share taking another country went-away. Then there
lamētaī kām karᵃlīa. Tab āpan dhan chhūṭi uṛāy-delīa. Jab chhūṭi
evil deeds he-did. Then his-own fortune all he-squandered. When all
dhan uṛāi-delīa āpan, tab ū desᵃwā-mã̄ khū akāl parᵃlaī.
fortune had-squandered his-own, then that country-in great famine fell.
Tab ū manᵃsawā barā kangāl bhelīa. Tab ū desᵃwā-ke ek manᵃsē-ke
Then that man very indigent became. Then that country-of one man-of
ghar rahe lagᵃlīa. Tab okᵃrā-kē āpan khetᵃwā-mã̄ sūar charāwăṙ-kē
house to-live he-began. Then him his-own field-in swine to-feed
paṭhaulīa. Tab jawᵃnē ṭhōṭhī sūar khāthīn tawᵃnē ṭhōṭhū ṭūri-ke
he-sent. Then what gram swine used-to-eat that-very gram breaking
manᵃsawā khaia chāhē, āpan peṭᵃwā bharia chāhē. Okᵃrā-kē kawᵃnō manᵃsē
the-man to-eat wished, his-own belly to-fill wished. Him any man
kathiō nāhĭ khāi-kē dēthī. Tab ū manᵃsawā-kē hōs bhelaī.
anything not to-eat used-to-give. Then that man-to senses became.
Tab ū kahᵃlīa, 'mōr bābū āpan ghᵃrᵃwā-mã̄ bahutē bahutē manᵃsē
Then he said, 'my father his-own house-in many many men
banihārā lagōsīa; khāy-kē baniharani-kē bahutē bahutē rōṭī bhāt
labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiōsīa. Khāy-ke pēṭ-sē uḅʰrī jō, seiā mōi ihʰwɑ̃̄
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
bhūkhē maraik barʰhī. Āb ihʰwɑ̃̄-sē uthi-ke mōhū āpan bāhā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
laghī jeḅʰhī. Bāhā-sē kahʰbahī, "Arē bābā, mōi Bhagʰwanʰwɑ̃̄-ke
near will-go. The-father-to I-will-say, "O father, I God-of
kahʰnī hai-nō-lelʰhī, tōr kahʰnī phuni hai-nō-lelʰhī. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
karʰlahī; āb mōi tōr bētā kahāwaī jōkar hai-nō-barʰhī. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
harohiyā-ke samān rakhʰhī."' Tab chhoṭʰkahʰwā beṭʰwā āpan bapʰwā-ke
ploughman-of like keep."' Then the-younger son his-own father-of
lagē jāy lagʰlīa. Gharʰwā-sē thoriak dūri niaraulīa, tab
near to-go began. The-house-from a-little distance he-approached, then
ō-kar bapʰwā dekhʰlīa chhoṭʰkā beṭʰwā-ke āwaik. Tab ō-kar bāba
his father saw the-younger son-of the-coming. Then his father
dekhʰtē-mān māyā kaīlīa. Dagurī-ke bhar-akʰwār dhai-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
garē milāi-ke chūme lagʰlīa. Beṭʰwā āpan bapʰwā-sē kahʰlīa, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
bābā, mōi Bhagʰwanʰwɑ̃̄-ke kahʰnī hai-nō-lelʰhiā, tōrā-sē pāp karʰlahī,
father, I God-of saying not-have-taken, thee-from sin did,
āb mōi phuni tōr bētā kahāwaī lāyak hai-nō-barʰhī.' Tab ō-kar bapʰwā
now I again thy son to-be-called fit I-not-am.' Then his father
āpan marʰhariā-sē kahʰlīa, 'arē marʰhariawā, ekʰrā-kē sabh-sē daul
his-own servant-to said, 'O servant, this-one all-of good
luggā nikāri-ke pahirʰwahiā. Ō-kar hathʰwā-mɑ̃̄ aguthiā gorʰwā-mɑ̃̄ jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
peharʰwahi; āb khaia, piia, sukh karia; kaisē-kī ī beṭʰwā
put; now let-us-eat, drink, pleasure let-us-do; because this son
maral rahʰlīa, phuni jialīa; bhulāil rahʰlīa, bhēṭʰlīa.' Tab ū
dead was, again alive-became; lost was, is-found.' Then he
sukh kare lagʰlīa.
pleasure to-do began.

Ō-kar jeṭʰkā beṭʰwā kheṭʰwā-mɑ̃̄ rahʰlīa. Jab ōi gharʰwā-ke nijīkihī
His elder son field-in was. When he house-of near
elīa, tab bājā nāch-ke awāj sunʰlīa. Tab ōi āpan marʰhariawā-kē
came, then music dance-of noise heard. Then he his-own servant-to
balolīa, puchhʰlīa, 'arē marʰhariawā, ī kathī hōkhaī?' Tab
he-called, he-asked, 'O servant, this what is-happening?' Then
marʰhariawā kahʰlīa, 'tōr bhaewā āil baria, tōr bapʰwā daúl ḍaúl
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baṭīa; kaisē ki ō chhuṭ^{a}kā beṭ^{a}wā-kē
(*preparations*)-*for-eating done has; because that he the-younger son*
chik^{a}han paūlē.' Tab ō-kar jeṭh^{a}kā beṭ^{a}wā khisiailīa, ghar^{a}wā bhītar
well found.' Then his elder son grew-angry, the-house into
jāy-ke manē na paraī. Tab ōhī khātir ō-kar bābā bah^{a}rī ailīa,
going-of heart-in not chose. Then this-even for his father outside came,
kahe lag^{a}līa bujhāwāī lag^{a}līa jeṭh^{a}kā beṭ^{a}wā-kē. Tab jeṭh^{a}kā
to-say began to-remonstrate began the-elder son-to. Then the-elder
beṭ^{a}wā āpan bap^{a}wā-kē jabāb delīa, 'Dekhahī, utarā baris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
sēwā kar^{a}lahī, tōr bachan kahu nāhĩ tar^{a}lahī, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
khasī-ke chhōkan hai-nō-dēl^{a}hī. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
karat-hī. Bākī, tōr chhoṭ^{a}kah^{a}wā beṭ^{a}wā, tō, paturiyā ke sãg^{a}wā
might-have-made. But, thy younger son, surely, harlots of with
tōr sajē dhan khōi-delīa, tab ōi jas-hi elīa tab tōi tas-hī
thy all fortune squandered, then he as-even came then thou so-even
ḍaūl ḍaūl khāe-kē kaïlīa.' Tab ō-kar 'bap^{a}wā
good good (preparations)-for-food made-hast.' Then his father
kah^{a}līa, 'arē babuā, tōi, tâ, mōr saṅgē barōbarī barahī;
said, 'O son, thou, to-be-sure, me with always art;
jaūn mōr dhan baraī taūn dhan sab tōrē hokhaī.
what my fortune is that fortune all thine-even is.
Bākī, k̤husī karahī, anand karahī-kē chāhai ka-rahal-hī,
But, merriment to-make, joy to-celebrate proper was,
kāhē-ki tōr ī bhaewā maral rah^{a}līa, jī-gēlīa;
because-that thy this brother dead was, alive-became;
bhulāil rah^{a}līa, sē bheṭelīa'
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT. (DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

Euṛā	aw^{a}niyā	rahē	barad	char^{a}wait.	Bhãj^{a}hariyā	sab	bīyā
One	*herdsman*	*was*	*bullocks*	*feeding.*	*The-labourers*	*all*	*seedlings*
kaṭait.	Euṛā	har^{a}nā	baithal	rahalīa.	Euniwā	kah^{a}las,	'tōr
transplanting.	*One*	*deer*	*sitting*	*was.*	*The-herdsman*	*said,*	*'thee*
āgē	kathi	baṛuū?'	Bhãj^{a}hariyā	kah^{a}las,	'arē,	ke	jani kathi hōkhai
before	*what*	*is-for-thee?'*	*The-labourers*	*said,*	*'O,*	*who*	*knows what is*
kathi	na.	Dēkhahī-tâ.'	Bhãj^{a}harīē	gelīa,	har^{a}nā	dekh^{a}līa.	Tab euniwã
what	*not.*	*See.'*	*The-labourers*	*went,*	*a-deer*	*saw.*	*Then the-herdsman*
mār-delīa.	Bhãj^{a}hariyā	kah^{a}līa,	'arē	sasur,	tohi	kihã-kē	
killed (the-deer).	*The-labourers*	*said,*	*'O*	*father-in-law,*	*thou*	*why*	
māral-hī?	Saran-mẽ	āel-rah^{a}lai.	Kah-dēwasu	mah^{a}tauā-kē	aghi.		
hast-killed-(it)?	*Refuge-into*	*it-come-had.*	*I-will-say*	*the-head-man-of*	*before.*		
Ḍanḍ^{a}bihō.	Tōr	gunāwan	par^{a}laü.'				
He-will-punish (you).	*On-thee*	*fault*	*fell-for-thee.'*				

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers[1] were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

[1] A *bhãj^{a}hariyā* is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks

[No. 64.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT. (DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manaī-kē dū-thau lauṛā bāṭel. Chhoṭ[a]kā kah[a]lis ki,
One man-of two sons were. The-younger said that,

'bāpū rē, mōr bakh[a]rā bā̃ṭ dē. Ab nāhī nib[a]hī.'
'father O, my share dividing give. Now not it-will-suffice (under

Tab bakh[a]rā bā̃ṭ dih[a]lis. Thōrik din chhoṭ'kā
present arrangements).' Then share dividing he-gave. A-few days the-younger

lauṛā batōril ghar dwār sab jōr-ke bah-gaïl. Rupaïyā
son together house door all collecting flowed-(went)-away. The-rupees

paisā jawan sasur pāis-rahal, tawan jāy-ke nak[a]ṭī-mā̃
pice which the-low-fellow had-got, that going evil-conduct-in

uṛāy-dih[a]lis. Rupaiyā paisā nāin rahil. Parāē dēs
he-squandered. Rupees pice not remained. Foreign country-(in)

sukkhā paril. Tab sasur bhukkhau muat rahē. Tab sasur
famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow

har[a]wāhī jōte lāgil, sūar charāwāī lāgil, aur uk[a]rō-mā̃
ploughing to-plough began, swine to-feed began, and heart-in

kah[a]lis ki, 'chaiā pēt-bhar khāū̃.' Kahū̃ māgai
said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked

païbai-nā-karai. Jab chetaïl ki, 'mōr bhuṛ[a]wā-ke kamāhī-mā̃
he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in

manaī khāy jāt āṭē̃, bur-chōdī maĩ bhūkhan marat āṭũ.
men eating going are, the-foul-one I by-hunger dying am.

Jāit āṭũ bāpū lagē. Bāpū-sē kah[a]yũ ki, "bāpū rē,
Going I-am the-father near. The-father-to I-will-say that, "father O,

mōhī-sē kasūr bhaïl, twār put[a]wā banē lāyak nāĩ hũ. Jas
me-by fault has-occurred, thy son to-become fit not I-am. As

ăŭr kam[a]waïyā āṭē̃, mōhū̃-kâ rākh-lē."' Ap[a]nē bāpū pās ram-gaïl.
other earners are, me-too keep."' His-own father near he-went-away.

Jab bāpū pās pahũchil bāpū-kē mōh lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
pakar-lihis ăŭr mile lāgil. Rōwăt lāgil bur-chōdī. Laurā
he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy
kahil, 'mō-sē kasūr bhaïl.' Bāpū ṭahaluan-sē kahˢlis, 'bhaïā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
lūgā dō-ḍār. Ăgochhā wãgochhā pahir-lē. Mŭdarī bāth-mã̃ ăŭr gōṛē-mã̃
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
panˢhī pahir-lē. Khusī manāil bāṭē, ki mōr laurā muat, jiat āil'
shoes put. Joy celebrated is, that my son dying, living came'
Bahur khusi karˢle lāgil.
Again merriment to-make they-began.

Ăŭr baṛˢkā laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
gharē bāṭē rē, ki baṛā gaunaī hōitā ?' Tab ṭahaluā
house-in is O, that great singing is-going-on ?' Then the-servant
kahˢlis ki, 'bhaïwā āil ăŭr tohār bāpū khiwāit piāitā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
ki laurā milē bāṭē.' Baṛˢkā laurā bhusiāil ki, 'maĩ nāĩ
that the-son found is.' The-elder son grew-angry that, 'I not
jāũ bhitˢrē.' Bāpū bahˢrē āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased-(him). The-son
bāp-sē kahˢlis ki, 'maĩ tōrē agˢwã̃ rahˢlũ̃; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
rahˢlis, taun karat rahilũ̃. Kabbaũ ek-ṭhē paṭhˢrū nāĩ dihˢlē
thou-wast, that doing I-was Ever-even one-even kid not thou-gavest
ki maĩ apˢnē gōchā-sē khusī karˢnũ̃. Ăŭr jab twār
that I my-own friends-with merriment might-be-made. And when thy
ī laurā āil, ū twār rupaiyā païsā jawan rahˢlis tawan bēṛin-kā
this son came, he thy rupees pice which was that harlots-to
dē-ghālis; tū uh-kē tān baṛā mōh karat āṭâ.' Bāp kahˢlis,
gave-away; thou him for great love doing art.' The-father said,
'arē bhaiyā, tū mōrē ṭhīnā rahˢlis, jawan kuchh jōril-pailil
'O brother,[1] thou me near livedst, what ever was-got-(by-fate)
khailis kamailis. Jō-kuchh bāṭē, tohˢrē hōil. Bara khusi
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
karat chāhil, ki twār bhaiwā muat jiat āil.'
to-be-done ought, that thy brother dying living came'

[1] This is the regular term by which a Thārū addresses his son.

[No. 65.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT. (DISTRICT GONDA.)

SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal^{a}nē shikār.
Rām and Lakshman started to-hunt.

Bel^{a}waṭ hath^{a}nī dārē palān.
Belwaṭ female-elephant-on was-put cot.

Hath^{a}nī palānē as^{a}nī-bas^{a}nī gir^{a}lē.
The-female-elephant ran-away the-howdah-etcetera fell-down.

Rām tâ lag^{a}lē piyās.
Rām indeed was-seized-by thirst.

Erī erī bahinī, kũiã̄-panihariā, bundā ek, bahinī, paniyā piāu.
O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.

Sōnē kerī jhariā, rup^{a}nē kerī tōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.
Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.

Jō tōhi Rāmā Hari jatiyā nā puchh^{a}thē, ham^{a}rē bāp Śatal Siṅgh rāj.
If thee Rām God caste (expletive) asked, my father Śatal Singh king.

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmaṇa went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

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The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindī spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

INDO-ARYAN FAMILY. EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT

THĀRŪ BROKEN DIALECT. (DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinŏ-mã̃ chhoṭ[a]kawā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
hĩsā bã̃ṭ dē.' Bābā bã̃ṭ dihal. Halī bhail
share dividing give.' The-father dividing gave. Short-time had-passed
bāthā-batṭ[a]hā chhoṭ[a]kawā chhāwā āpan bāṭhā lāī-kāī chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
Āŭr paturiyā-bājī kaīlas, dhan-daulat lutā-ḍal[a]las aũ sakor āg[a]las. Ui
And wenching did, fortune squandered and all was-spent. That
muluk-mã̃ sukkhā par-gail, au ū bhukkhan mao lāg. Tabbai ui
country-in famine fell, and he from-hunger to-die began. Then-even that
muluk ek manaĩ basal-rahil. Oṭṭhin ū gaīnũ̃. Ū sūrī charāwaī khet[a]wā-mã̃
country one man lived. There he went. He swine to-feed fields-in
paṭhā-deh[a]las. Ū āpan man-sē kahit, 'ihō khar-pat[a]wār jaun sūrī khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
bā, taũnē khāt pēt bhar-lēṭõ.' Kaũnõ nā kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
chēt-kaīlas, kaha lāgal, 'ham[a]rē bābā-kē manaĩ-tanaĩ rakh-rakh[a]las;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
sab-kar nīk batī sāp. Mah bhūkhē mūtātũ. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
ghūm-ghumā āpan bābā thin jāithõ. Ō-sē kahyõ ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
bābā, mah pāpī ṭhahar[a]nõ. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass I
kachhō lāik nē hõ, ki tōr chhāwā rahõ. Ek kamoiã̃
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
na rākh, mohĩ rākh." Tō ī sam[a]jhanõ āpan bābā ṭhin aitõ.'
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
Ab-hĩ ū barā dūr hā, ō-he dēkh bābā sōg lag[a]las.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt

Daur-kăl sēnā-lagal. Chhāwā kahᵃlas ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinne

tahar^{n}nõ. Mah-sē chūk hō-gal. Mah kachhō lāik nē hõ
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am

ki tōr chhāwā rahõ.' Bābā kahᵃlas kamoiã-nõ, 'chumur chumu
that thy son I-may-remain.' The-father said servants-to, 'good good

lūgā lē-aïnõ, ihē orāh^{n}nõ, pahᵃrāhᵃnõ; ihē mũdarī ãgurī-mã ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to . ring finger-on putting give

au panᵃhī goarā-mã ghailā dēō. Ihē khaibī, mahũ khāõ, piõ,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink

khusī kar-nõ; ki mōr chhāwā maral rahē ab-lē jial āil; herāi
merriment I-will-make; that my son dead had-been now alive came; lost

rahē, ab-lē painõ.' Sab-ke jui khusī hoilāh.
had-been, now I-have-found-(him).' All-of heart glad began-to-be.

Baṛᵃkawā laũṛā khetᵃwan hā. Jō ghar lagehā gail, nāchat gāib
The-elder son fields-in was. As house near he-went, dancing singin

sunnānõ. Kamoiã gohⁿrāwal, 'eh kā karᵃtāṭō?' Ū kahᵃlas, 'tōr bhaïw
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brothe

ā-rahalas. Tōr bābā khailo pīlā nāch karᵃtāṭa, ki ū nīka nīka āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came

Ōhē ris lāgal. Kah lāgal, 'mah ghar-mã nāhĩ jaïbõ.' Bapᵃwā duārē
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-t

āil. Kah lāgal aũ phusᵃlāil, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-ow

bābā-sē kahil, 'hēr-rarē! mah atᵃrah baras toār dhandhā karⁿnõ, hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hand

dabⁿnõ, goār dabⁿnõ; kabbō toār bātan charᵃchā nē kīnhõ; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-eve

mōhe chhagᵃri-k bachehā nahĩ dihᵃlē, ki sãghutin khusī karᵃ-
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-migh

tõ. Aũ jab toār ihō chhāwā āil, jaũn toār dhan paturiā-bājī-m
have-made. And when thy this son is-came, who thy fortune wenching-in

uṛā-dehᵃlas, taĩ mān-marᵃjāt karᵃtātē.' Tō ū kahil, 'hē chhāwā, ta'
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, tho

sab din mōr ṭhin rahalē. Jaũn mōr bāt taun tōr bāt Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merrimen

kara-ga rahē. Tohār bhaiwā maral rahē, ab jial āil; herāil rahē, al
to-be-done was. Thy brother dead was, now alive came; lost was, no

milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

	English.	Maithilī (Darbhanga Brāhmaṇa)	Chhikā chhikī (Bhagalpur).	Magahī (Gayā)
1	One	Ēk	Ēk	Ēk
2.	Two	Dū	Dui	Dū
3.	Three	Tīn'	Tin	Tīn
4	Four	Chār'	Chāir	Chār
5	Five	Pā̃ch	Pā̃ch	Pā̃ch
6	Six	Chhao	Chhau	Chhau
7	Seven	Sāt	Sāt	Sāt
8.	Eight	Āth	Ath	Āth
9	Nine	Nao	Nau	Nau
10.	Ten	Das	Das	Das
11	Twenty	Bīs	Bīs	Bis
12	Fifty	Pachās	Pachās	Pachās
13.	Hundred	Sai	Sai	Sau
14	I	Ham	Hamē̃	Ham
15.	Of me	Hamar, hamār	Hamar, hamᵉra	Mōrā, hammar, hamᵉrā
16	Mine	Hamar, hamār	Hamar, hamᵉra	Mōr, hammar, hamᵉrā
17	We	Hamᵉrā lokᵉni	Hamᵉrā ar, hamᵉrā sabh	Hamᵉnī, ham-sab, ham lōg, hamᵉranhī, hamᵉnhī
18	Of us	Hamᵉrā sabᵉhik, hamᵉrā lokᵉnik	Hamᵉrā arak	Hamᵉnī-ke, hām-sab-ke, ham-lōg-ke.
19	Our	Hamᵉrā sabᵉhik, hamᵉrā lokᵉnik	Hamᵉrā ārak	*Ditto*
20	Thou	Tŏ, ahā̃, apᵉne	Tŏ	Tŭ, tẽ
21	Of thee	Tōhar, tohār, ahā̃k, apᵉnek	Tōhar, tohᵉra, tōr	Tōrā-ke, tōhar, tōr
22	Thine	Tōhar, tohār, ahā̃k, apᵉnek	Tōhar, tohᵉra, tōr	Tōhar, tōr
23	You	Tohᵉrā lokᵉni, ahā̃ lokᵉni, apᵉne lokᵉni.	Tōrā ār, *etc.*	Ap, apᵉne, tŏ, tohᵉnī
24	Of you	Tohᵉrā lokᵉnik, *etc.*	Tōrā ārak	Āp-ke, apᵉne-ke, tohᵉranhī-ke, tohᵉni-ke.
25	Your	Tohᵉrā lokᵉnik, *etc.*	Tōrā ārak	Āpᵉne-ke, apan, tohᵉranhī-ke, tohᵉnī-ke

Kuṛmālī (Manbhum).	Pāch Pargaṇā° (Ranchi).	Bhojpurī (Shahabad)
Ek-ṭā	Ēk	Ē-gō
Du-tā	Dui, dū	Dū-gō
Tin-tā	Tīn	Tin-gō
Chār-tā	Chār	Chār-gō
Pāch-tā	Pāch	Pāch-gō
Chha-tā	Chha	Chhau-gō
Sāt-tā	Sāt	Sāt-gō
Aṭ-tā	Āṭh	Āth-gō
Na-tā	Na	Nau-gō
Das-tā	Das	Das-gō
Bis-ṭā	Bis	Bīs-gō
Pāchās-tā	Pachās	Pachās-gō
Sa	Sa	Sau-gō
Hāmi	Maĭ	Ham
Hāmar	Mōr	Mōi, hamār
Hāmar	Mōr	Mōr, hamār
Hāmni	Hām°rē	Ham°nī-kā, ham°nin-kā
Hāmrā-kar	Hām°rē, hām°rē-kōr	Ham°nī-ke
Hāmrā-kar	Hām°rē, hām°rē-kōr	Ham°nī-ke
Tā	Taĭ	Tū
Tōhar	Tōi	Tōi, tohār
Tōhar	Tōi	Tōi, tohār
Tohnī	Taĭ, toh°rē	Tu-lōg, toh°nī-kā
Tohrā-kar	Toh°rē-kōr	Toh°nī-ke
Tohrā-kar	Toh°rē-kōr	Toh°nī-ke

Bhojpurī (North Centre of Saran)	Sarwarīā (Basti)	Western Bhojpurī (Jaunpur).
Ēk	Ēk	Ēk
Dú, dui	Dō	Dui
Tin	Tin	Tin
Chār	Chār	Chāri
Pắch	Pắch	Pắch
Chhaw	Chha	Chha
Sāt	Sāt	Sāt
Āth	Āth	Āth
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachās	Pachās	Pachās
Sau sai	Sau	Sau
Ham	Maĭ	Ham
Hamar	Mōi	Hamār
Hamār	Mōi	Hamār
Ham[a]nī	Ham[a]rē	Ham
Ham[a]nī-ke	Haman-kāĭ	Ham[a]rē sab-kāi
Ham[a]nī-ke	Haman-kāĭ	Ham[a]rē sab-kāĭ
Tẽ	Taĭ, tū	Tũ
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tũ	Tũ	Tōhan lōgan, tũ
Toh[a]rā-ke, tohār	Tohār	Toh[a]rē-lōgan-kāĭ
Toh[a]rā-ke, tohār	Tohār	Toh[a]rē-lōgan-kāĭ

Nagpuriā (Ranchi)	Madhesi (Champaran)	Thāru (Champaran)	English
Ēk	Ēk	Ēk	1. One
Dui	Du	Dui	2. Two
Tin	Tin	Tin	3. Three
Chair	Chār	Chār	4. Four
Pãch	Pãch	Pãch	5. Five
Chhaw	Chhaw	Chhā	6. Six
Sath	Sat	Sat	7. Seven
Ath	Āth	Ath	8. Eight
Nao	Naw	Nau	9. Nine.
Das	Das	Das	10. Ten
Bis	Bis	Bis	11. Twenty
Pachās	Pachās	Pachas	12. Fifty
Sai	Sai	Sau	13. Hundred
Mõĕ	Ham	Moi moĕ	14. I
Mõi	Hamār, hamai	Mor	15. Of me
Mõr	Hamār, hamar	Moi	16. Mine
Hamᵃrũ-man	Hamᵃni	Hamᵃra sab, moĕ	17. We
Hamᵃrē-kēr	Hamᵃni-ke	Hamᵃra sab-ke	18. Of us
Hamᵃrē-kēr	Hamᵃni-ke	Hamᵃrā sab-ke	19. Our
Tõĕ	Tũ, tu	Taĭ, toĕ	20. Thou
Tõr, tõhar	Tõr	Tõr	21. Of thee
Tõi, tõhar	Tõi	Tõr	22. Thine
Tohᵃrē-man	Tũ	Tũ, toĕ	23. You.
Tohᵃrē-kēr	Tohār, tõhar	Tohᵃrā-ke, tõra	24. Of you
Tohᵃrē-kēr	Tohāi, tõhar	Tohᵃrā-ke, tõrā	25. Your.

	English	Maithili (Darbhanga Brahmans)	Chhikā-chhikī (Bhagalpur)	Magahī (Gayā)
26	He	Ō, sē	Ū	Ū
27	Of him	Ō-kar, ta-kar	Okᵃra	Un-kar, ō-kar
28	His	Ō-kar, ta-kar	Okᵃra	Un-kar, ō-kar
29	They	Ō lokᵃni, hunᵃka lokᵃni	U sabh, *etc*	Unᵃkhanī, unᵃhanī, ū-sab, ū-lōg
30	Of them	Hunak	Hunᵃkā sabhak	Unᵃkhani-ke, unᵃhani-ke, ū-sab-ko, ū-lōg-ko
31	Then	Hunak	Hunᵃkā sabhak	*Ditto*
32	Hand	Tarᵃbā, hāth	Hāth	Hā̃th
33	Foot	Taba	Pair	Pā̃ō, pair, gōr
34.	Nose	Nā̃k	Nak	Nāk
35.	Eye	Ā̃khᵘ	Ākh	Akh
36	Mouth	Mukh, muh	Muh	Mū̃h
37	Tooth	Dant, dā̃t	Dā̃t	Dā̃t
38	Ear	Karn, kān	Kān	Kān
39	Hair	Kēs	Kés	Bār, rōā̃, kēs
40	Head	Sir, māth	Māth	Māthā, mūṛh
41.	Tongue	Jihwā, jibh	Ji	Jībh
42	Belly	Pēṭ	Pēt	Pet
43	Back	Pīthᵘ	Piṭh	Pīth
44	Iron	Lōh	Lōh	Lōhā
45	Gold	Subarn, sōn	Sōn	Sōna, kañchan
46.	Silver	Chāni, rūp	Rūp, chānī	Chā̃dī, rūpā
47	Father	Pitā, bap	Bāp	Bāp, bābū-jī, bapa
48	Mother	Mātā, māe	Mai, mai	Māī, maia, māe
49	Brother	Bhrātā bhāe	Bhāī, bhai	Bhāī, bhaiyā bhaiwā
50	Sister	Bhaginī, bahinᵘ	Bahin	Bahin, didī, maiyā, mā̃ī
51.	Man	Manukhya, jan	Manush, lōg	Adᵉmi, manukh, jan, mard
52	Woman	Strī	Strī, maugī, jhotᵃha	Aurat, mehᵃrārū, jani, jana-auri.

Kuṛmālī (Manbhum)	Pāṅch Parganiā (Ranchi)	Bhojpurī (Shahabad)
Ũo	Ũ	Ũ
Tẽ-kar	Ō-kar, a-kar	O-kar
Tẽ-kar	O-kar, a-kar	O-kar
Ũo-sab	Ũ-sab, ũ-man	Unh^{a}nī-kā ũ-sab okanī-kā
Ũo-sab-kar	Ō-man-kōr	Un-kar, unh^{a}nī-ke
Ũo-sab-kar	Ō-man-kōr	Un-kar, unh^{a}nī-ke
Hāth	Hāth	Hāth
Gaṛtār	Gōr	Pãw, gōṛ
Nāk	Nāk	Nāk
Chakh	Ãkh	Ãkh
Muh, bʰãt	Mũh	Mũh
Dãt	Dãt	Dãt
Kān	Kān	Kān
Chul	Chũhar	Bāl
Mur	Mũr	Māth, kapar
Jibh	Jibh	Jībh
Pēt	Pēt	Pēt
Pith	Pīth	Pīth
Luhā	Lōhā	Lōhā
Sona	Sōna	Sōnā
Chãdī	Rūpā	Chãdī
Bap	Bap, bābā	Bap, bābū
Māi	Mā	Māi, mah^{a}tārī, ayā
Bhāi	Bhāī	Bhāī, bhaiyā
Bahin	Bahin	Bahin, bahinī, didī
Mānush	Ad^{a}mī	Ad^{a}mī
Mēyā-lak, mehrār	Meh^{a}rārū	Maṅgī, meh^{a}rārū

Bhojpuri (North Centre of Saran)	Sarwariā (Basti)	Western Bhojpuri (Jaunpur)
Ũ . . .	Ũ . . .	Ũ . . .
Un-kar . . .	O-kar .	Ō-kar . . .
Un-kar . .	Ō-kar . . .	Ō-kar . . .
Ū-lōg *or* un . .	Unh^{a}nē . .	Ū-lōg . . . .
Ū-lōg-ke . . .	Un-kar . . .	Un-kar sab-kāi .
Ū-lōg-ke . . .	Un-kai . . .	Un-kar sab-kāī . .
Hāth .	Hāth pakhuā	Hāth .
Gōr . .	Goṛ . .	Gōr . .
Nā̃k . .	Nak, nakuā . .	Nekuā . . .
Akh	Ā̃kh . . .	Ā̃khi . .
Mũh .	Mũh . . .	Mũh . .
Dā̃t	Dā̃t . . .	Dā̃t . . .
Kān . . .	Kān . .	Kan . .
Bāl, kes . .	Bāl . . .	Bār . . .
Māth, kapār .	Mūr, kapār . .	Kapar . . . .
Jibh	Jībh . . .	Jībhi .
Pēt .	Pēt . . .	Pēt . . .
Pith	Pīth . . .	Pīthi . . .
Lōhā . .	Lōh . .	Lōh . .
Sōna . . .	Sōnā . .	Sōnā .
Chāni chādī . .	Chānī . . .	Chānī . . . .
Bap^{a}si, bāp, putā .	Bāp . .	Bāp, bābū, kakā, dadā .
Māi . . .	Mah^{a}tārī . .	Māi, mah^{a}tari . .
Bhai	Bhāi . . .	Bhāi . . . .
Bahin	Bahin . . .	Bahini . . . .
Marad	Manaī . . .	Ad^{a}mī . . . .
Meh^{a}rārū . .	Meh^{a}rarū . .	Meh^{a}rārū . . .

Nagpuriā (Ranchi)	Madhēsi (Champaran)	Bhōjpuri (Champaran)	English
Ū	Ū	Ū, unhī .	26 He
Ū-kar . .	Un-kar, ō-kar . .	O-kar .	27. Of him
Ū-kar . .	Un-kar, ō-kar . .	O-kar .	28. His
Ū-man	Ū-sabh, ū-lōg	Ū un	29 They.
Ū-man-kēr . .	Unhan-ke .	O-kar	30. Of them
Ū-man-kēr . .	Unhan-ke . .	Ō-kar .	31 Their
Hā̃th .	Hāth . . .	Hath	32 Hand
Gōṛ . . .	Gōṛ	Gōṛ .	33 Foot
Nākh	Nāk . .	Nak	34 Nose
Ā̃kh . . .	Ā̃kh . . .	Ā̃kh .	35. Eye
Mū̃h . .	Mūh . . .	Mū̃h .	36 Mouth
Dā̃t . . .	Dā̃t . .	Dā̃t . .	37 Tooth
Kān . . .	Kāu . . .	Kān . .	38 Ear
Kē̃s . . .	Kes, bār . . .	Kes .	39. Hair
Mū̃r	Mū̃r . .	Mūd . .	40 Head.
Jībh . . .	Jibh .	Jībhi . .	41 Tongue
Odar, pēt . .	Pēt	Pet . .	42 Belly.
Pīth . . .	Pīth .	Pīth .	43 Back.
Lōhā	Lōhā . .	Lōh	44 Iron
Sonā	Sōnā . .	Sōna . .	45 Gold
Rūpā . .	Chāni .	Rupā . .	46 Silver
Bap . . .	Bap . . .	Babā . . .	47 Father.
Māy, āyō . . .	Mah°tāru	Dāiyō . . .	48 Mother.
Bhāi	Bhāī	Dadā . .	49 Brother
Bahin . . .	Bahin . .	Dādi .	50 Sister
Ad°mī . . .	Ad°mi	Māmsē .	51 Man.
Janī	Mch°rāru . . .	Janī . . .	52. Woman.

English	Maithilī (Darbhanga Brahmans)	Chhikā-chhikī (Bhagalpur)	Magahī (Gayā)
53. Wife	Strī, patnī, bahū	Bahū, dērāk lōg	Jōru, māug, mangī, kanaiyā, ghar-ke lōg
54 Child	Nōnā, bachchā	Santan, bedʰrā, nēnā	Larʰkā, bachchā
55 Son	Putra	Bētā	Bēṭā, larʰka, pūt, chẽgā, butʰrā.
56 Daughter	Putrī, kanyā	Bēti	Bēṭī, larʰkī, dhiā
57 Slave	Bahuā	Bahna, naphar	Gulām
58 Cultivator	Grihast	Guʰath	Gruʰast, kasht-kār, kisān
59 Shepherd	Bherihar	Garēri	Garēri
60 God	Parmēswar	Bhagʷwān, Issar	Bhagʷwān, Nārain, Īshwar, Parʰmēsar.
61. Devil	Saitan	Bhūt, parēt	Shaitān
62 Sun	Sūrya	Sūrj	Śūraj, thākur
63 Moon	Chandramā	Chān, chẽd, chanarʰmẽ	Chẽd, chandarmā
64. Star	Tārā	Tārā	Sitārā, tārā, tarēgan
65 Fire	Agni, āgʲ	Āgi	Āg
66. Water	Jal, pāni	Pāni	Panī, jal
67. House	Grih, ghar	Ghar	Ghar, grʰī, makān
68 Horse	Ghōr	Ghōrā	Ghōrā
69 Cow	Gō, gāy	Gāy	Gāy, gan, gaiyā
70 Dog	Kukur	Kukur	Kuttā, kukur
71 Cat	Bilārʲ	Bilāri, bilāi	Billī, bilāi, bilaiya
72. Cock	Murʰgā	Murʰgā	Murʰgā
73. Duck	Battak	Batak	Batak, bakat, bat
74 Ass	Gardabh, gadʰhā	Gadhā	Gadʰhā
75. Camel	Ut	Ũt	Ũt
76 Bird	Pakshī, chatak, chiṛai	Charai, chirai, pachchhī	Chiaiyẽ, chiraiyẽ, chiṛai, chirai.
77. Go	Jā, jāh	Jāū	Jō, jāo, jā
78 Eat	Khā	Khāū	Khō, khāo, khā
79. Sit	Bais	Baisū	Baithō

Kuṛmālī (Manbhum)	Pīch Parganā (Ranchi)	Bhojpuri (Shahabad)
Meyā	Janī	Mêhar, maugī
Chha	Chhuwā	Laṛikā, chhauṛā, chhauṛ
Bēṭā-chhā	Bēṭa-chhuwā	Bēṭā, pūt, chhokʰṛa
Biṭī-chhā	Bēṭī-chhuwa	Beṭī, chhokʰṛī
Munish	Kisal adʰmī	Gulām, gulamma, naphar
Aidhai, kishān	Chasha	Kisan, girʰiath
Bagal	Dhāgai	Bhaṛihar, gaṛēṛī
Thakui	Bhagʰwan	Īsai
Dāna	Bhūt	Saitān, bhūt, prēt
Sujju	Sūruj	Sūruj
Chāda	Chād	Chandarʰma, chād
Tāra	Tara-gan	Jōdhī, tarēgan
Agun	Aig	Āgi
Pāni	Pānī	Pāni, paniyā
Ghar	Ghar	Ghai
Ghaṛa	Ghōṛa	Ghōṛā, ghoṛʰwā
Gai	Gāi	Gāy, gaū
Kuttā	Kukur	Kūkur
Bulār, bullī	Bilai	Bilāi
Kũkra	Khukhʰṛi	Muṛʰgā
Hãs	Kōṛō	Batak
Gādhā	Gādhā	Gadʰhā
Ũt	Uth	Ũt
Pākh	Chaiai	Chirai
Jā	Jāhing, jāwā, jāu	Jā, jō
Khā	Khāhing, khāwā, khāu	Khā, khō
Baisā	Basing, baisā, basu	Baisā, baithā

Bhojpurī (North Centre of Saran)	Sarwarīā (Basti).	Western Bhojpurī (Jaunpur).
Mchar, ghar[a]n . .	Parānī, bas[a]hī . .	Mēhar, meh[a]rārū .
Larika, jātak . . .	Larikā .	Larikā, gadēlā .
Bēṭa	Bet[a]wā . . .	Bet[a]wā . . .
Bēṭī	Larikanī . . .	Bitiyā, bhawānī . .
Chēr, gulam . . .	Gulāmī, chākar . .	Gulām . .
Gir[a]hast . . .	Gir[a]hast . . .	Asāmī . . .
Bhariharī, bherihārī . .	Gaiyā . . .	Gaṛē . . . .
Ram, Bhag[a]wān, Dūb, Parmesar.	Bhag[a]wān . .	Īsar, Bhag[a]wān, Ram .
Bhut, saitān . .	Bhut, prēt . .	Bhūt, pīē .
Suraj narāyan	Sūraj . . .	Suraj . . . . .
Chād gosaĩ, chān gosaĩ .	Chandra[m]mā . . .	Chanra[m]mā . . .
Jōnhī, tarangan, tārā .	Jōnhī . . .	Tārai . . .
Ag . .	Ag . . .	Āgī . . .
Pānī . .	Pānī	Panī . . . .
Ghar . .	Ghar	Ghar, bakh[a]rī . .
Ghōrā .	Ghōrā	Ghōra . . . .
Gay	Gay	Gāy . .
Kuttā, pillā .	Kūkur . .	Kukur . . . .
Bilāī . .	Bilār . .	Bilāra . . .
Mur[a]gā . .	Mur[a]gā . .	Mur[a]gā . . . .
Battak . . .	Battak	Battak . . .
Gad[a]hā . .	Gad[a]hā . .	Gad[a]hā . . .
Ũṭ	Ũṭ	Ut . . . .
Chirāī .	Chirāī . .	Chirai . .
Jā	Ja	Jā . . .
Khā	Khā	Khā . . . .
Baith	Baith	Baith . . . .

Nagpuriā (Ranchi)	Madhesi (Champaran)	Thārū (Champaran)	English
Janamā adᵐmi . .	Kabila, mehri .	Jani	53. Wife
Chhauā	Larika . .	Chhokᵃnā, chhokᵃnī . .	54. Child
Bēta	Bētā	Bēta, chhokᵃnā	55 Son
Bēti .	Bēti	Bēti, chhokᵃnī .	56 Daughter
Dhāgar	Gulāmi, tahᵃlū	Nafar	57 Slave
Kisān	Girᵃhast	Girᵃhast	58. Cultivator
Ahir	Bhĩrāhar	Bhēti chharᵃwaiya	59 Shepherd.
Bhagᵃwān . . .	Bhagᵃwān	Bhagᵃwān	60 God.
Bhūt	Bhūt . .	Rākas	61 Devil
Bēr .	Sūraj .	Beriyā	62. Sun
Chād	Chandarmā .	Jōnha	63 Moon
Tarigan .	Jōnhi .	Tarigan .	64 Star
Āg . .	Ag	Āgi .	65. Fire
Pāni .	Pāni .	Pāni .	66. Water
Ghar . . .	Ghar . .	Ghar .	67. House
Ghōrā .	Ghōrā . . .	Ghōra . .	68 Horse
Gāy . .	Gāy . . .	Gāi . .	69 Cow
Kukur .	Kūkur .	Kukur . .	70 Dog
Bilār, bilāo	Bilāi . .	Bilar . .	71 Cat
Murᵃga . . .	Murᵃgā	Chĩgᵃnā .	72. Cock.
Gērē .	Batak .	Has .	73 Duck.
Gadᵃhā .	Gadᵃha . .	Gadᵃhā	74 Ass
Ũth . .	Ũt	Ut . . .	75 Camel.
Charāi	Chirāi . . .	Chirāi . .	76. Bird
Jā . . .	Jā . .	Jāō	77 Go
Khā . . .	Khā	Khõ̃ . .	78 Eat
Baith	Baith	Beis	79. Sit

English.	Maithilī (Darbhanga Brāhmans)	Chhikā chhikī (Bhagalpur).	Magahi (Gayā).
80. Come	Āb	Āū	Āō, āwō, ō, ā
81. Beat	Mār	Mārū	Mārō, mār, pītō, pīt
82. Stand	Thārh hō	Thārh hōū	Khaṛā rahō, kharī rah, thārh rahō
83. Die	Mar	Marū	Mar jāo; mū jō
84. Give	Dē	Dū	Dēo, dō, dā
85. Run	Daur	Daurū	Daurō, daur
86. Up	Ūpar	Ūpar	Upar
87. Near	Nikat, samīp, lag	Lag	Najik; nagich, niarō, bhīṛ
88. Down	Nīchā	Hēth	Nīchō, tarō
89. Far	Dūrasth, dūr	Dūr	Dūr
90. Before	Pūrb	Āgū	Āgē, āgārī, āgu, sāmnē
91. Behind	Paschāt	Pāchhū	Pichhē, pichhārī
92. Who	Kō	Jū (*relative*), kō (*interrogative*).	Kaun, kō
93. What	Kī, kōn	Kī	Kā
94. Why	Kiaik	Kiai, kiaik	Kāhe; kāhē-la
95. And	Āor	Āro	Ār, an
96. But	Parantu	Mabaj, mudā	Magar, par, lēkin
97. If	Jadi	Jyō	Agar
98. Yes	Hā	Hā̃	Hā̃, jī
99. No	Nahī̃	Naii	Nahī̃, nah, nā
100. Alas	Hā, oh	Hāy	Hāē
101. A father	Ēk pitā	Bāp	Bāp
102. Of a father	Kōnō pitā-k	Bāpak	Bāp-ke
103. To a father	Kōnō pitā-kē̃	Bāp-kai	Bāp-kē
104. From a father	Kōnō pitā-sā	Bāp-sē̃	Bāp-sē
105. Two fathers	Dū pitā	Dui bāp	Dū bāp
106. Fathers	Pitā lokan	Bāp sabh	Bāp-lōg

Kurmālī (Manbhum).	Pĕch-Parganā (Ranchi)	Bhojpuri (Shahabad)
Ao	Aing, awā, au	Awa
Pitā	Maring, mārā, maru	Matā, putā
Dā̃rāo	Thāṛh hō hing, thaṛh hawa, thaṛh hau.	Khaṛa hōkha, utha
Mai	Maring	Mūā, mū jā, marā
Dihā	Dehing, dēwa	Dā
Dauṛ	Kuding, kud	Dauṛā
Ū̆cha	Ūpar	Ūpar
Pas	Pās	Nīare, nagiche, lage
Nāma	Hē̆th	Nicha
Dhur	Dhūr	Dūr
Āge	Āgū	Pahule, sāmaṇē, sōjhē
Pachhē	Pēchhu	Pīchhe, pāchhē
Kē	Ke	Kē, kō, kawan
Ki	Ka	Ka
Kis-kē	Kātchē̆	Kahe
Ār	Āur, ar	Ā̆ū, awar
Kuntu	Magar	Bākī
Jadi	Jadi	Jō
Hā̃	Hō	Hā̃
Nai	Nehī	Nē, nāhī
Hāy	Hay hāy	Hā, hāy
Bāp	Ēk bāba	Bap
Bāp-kar	Ēk bap-ker	Bap-ko
Bāp-kō	Ēk bāp-kēr thin	Bap-kō
Bāp-kar-pās-tē	Ēk bāp-lek	Bāp-sē
Du-tā bāp	Dū babā	Dū-gō bāp
Bāp-gulā	Bāp-man	Bāpan, bāp-sab

Bhojpuri (North Centre of Saran)	Sarwariā (Bar'i).	Western Bhojpuri (Jaunpur)
A	A	A
Mar	Mar, pit	Mar
Khaṭa hō	Tharh rah	Thaṛh hoi ja
Mar	Muā	Mur ja
Dē	Dē	De
Daur	Daur	Daur
Ūpar	Ūpar	Upar
Ng'ocha, nwarā	Nagach	Nwae, nagichē
Nīche	Nichē	Niche, herhe, khale
Lauṇ'hat	Lam	Dūri, lame
Ag'āṛe	Āgē	Āgē, sām'ne
Pachhē	Pāchhe	Pachhe
Kē	Ke	Ke, kaun
Ka	Kāw	Ka
Kahe	Kahe	Kahe
Āur	Awar	Awar
Bākī	Lēkin	Hāī, mūda
Jā	Jō	Jau
Hā	Achchha	Hā̃-tau
Na	Nahī	Nāhī
Ah	Pachh'tawa	Hāy, galan
Ēk bap, bap'sī	Bap	Kaunō kakā
Ēk bap-ke	Bap-kā	Kaunō kakā-kai
Ēk bāp-ke	Bāp kē lage	Kaunō kakā ke
Ēk bap sō	Bāp-sē	Kaunō kaka-sē
Du bap	Dui bap	Dui kakā
Bapan	Bap log	Kuu kakā

Nagpuriā (Ranchi)	Madhēsi (Champaran)	Tharu (Champaran)	English.
A	Āī	Aũ	80. Come
Mar	Mai	Mai	81. Beat.
Thāṛh hō	Khaṛa hō	Thadhuyō	82. Stand.
Mor	Mar-ja	Mar	83. Die.
Dēw	Dō	Den	84. Give.
Daur, kūd	Daur	Dagai	85. Run
Upᵐrē	Ūpar	Upar	86. Up
Najik	Nagich	Eta-hũ	87. Near
Niche, tarē	Niche	Heth	88. Down
Dur	Dūr	Tanaw	89. Far
Āgū	Sojhe	Sojhu	90. Before.
Pichhū	Pachhe	Pachhra	91. Behind.
Ke	Ke	Kawan	92. Who.
Kā	Ka	Kathu	93. What.
Kāhē	Kahe	Kṛha	94. Why.
Āũr	Aur	Akō	95. And.
Magar	Bakī, lekin	Baki	96. But.
Hōle (*enclitic after verb*)	Jō agar	Jā	97. If
Hōi	Hō, hũ, hā	Hā	98. Yes.
Nāī	Na, nahī	Nahī	99. No
Hae, hāy	Ah	Oh	100. Alas.
Bāp	Ēk bap	Ēk bap	101. A father.
Bāp-ker	Ēk bap-ke	Baba-ke	102. Of a father.
Bap-kē	Ēk bāp-ka	Baba-l-e	103. To a father
Bap-se	Ēk bāp-se	Baba-ōti	104. From a father
Dui bāp	Dū bap	Duguda bap	105. Two fathers.
Bāp-man	Bap	Bāba sab	106. Fathers

English.	Maithili (Darbhanga Brāhmaṇ.)	Chhikā-chhiki (Bhagalpur)	Magahi (Gyā)
107. Of fathers	Pita lokᵃnᵘ-k	Bap sabhak	Bāp lōg-ke
108. To fathers	Pita lokᵃnᵘ-kẽ	Bāp sabh-kai	Bap lōg-kē
109. From fathers	Pita lokᵃnᵘ-sẽ	Bāp sabh-sẽ	Bāp lōg-se
110. A daughter	Ēk kanya, kōnō kanya	Bēti	Beti
111. Of a daughter	Kōnō kanyā-k	Bētik	Bēti-ki
112. To a daughter	Kōnō kanya-kẽ	Beti-kai	Bēti-kē
113. From a daughter	Kōnō kanyā-sẽ	Bēti-sẽ	Betī-se
114. Two daughters	Dū kanyā	Dui bēti	Dū beṭī, dū bētin
115. Daughters	Kanya lokᵃnᵘ	Beti sabh	Betin, betin sab
116. Of daughters	Kanya-lokᵃnᵘ-k	Bēti sabhak	Betin-ke
117. To daughters	Kanya lokᵃnᵘ-kẽ	Bēti sabh-kai	Betin-kē
118. From daughters	Kanya lokᵃnᵘ-sẽ	Beti sabh-sẽ	Bēṭin-se
119. A good man	Ēk nik byaktᵘ	Nik lōg	Nēk adᵃmi
120. Of a good man	Ēk nik byaktᵘ-k	Nik logak	Nek adᵃmī-ke
121. To a good man	Ēk nik byaktᵘ-kẽ	Nik lōg-kai	Nēk adᵃmī-kē
122. From a good man	Ēk nik byaktᵘ-sẽ	Nik lōg-sẽ	Nek adᵃmī-se
123. Two good men	Dū nik byaktᵘ lokᵃnᵘ	Dui nik lōg	Dū nēk adᵃmi, du achchhe adᵃmi.
124. Good men	Nik byaktᵘ lokᵃnᵘ	Nik lōg sabh	Āchhā log
125. Of good men	Nik byaktᵘ lokᵃnᵘ-k	Nik lōg sabhak	Āchhā lōg-ke
126. To good men	Nik byaktᵘ lokᵃnᵘ-kẽ	Nik lōg sabh-kai	Achha lōg-ke
127. From good men	Nik byaktᵘ lokᵃnᵘ-sẽ	Nik lōg sabh-sẽ	Āchha lōg-se
128. A good woman	Ēk nik stri	Nik maugī	Nēk mehᵃrarū
129. A bad boy	Ēk adhᵃlāh nēna	Adhᵃlah nena	Khaṛab laṛᵃkā
130. Good woman	Nik stri sabh	Nik maugi sabh	Nek mehᵃrārun
131. A bad girl	Kōnō adhᵃlahᵘ kanya	Adhᵃlah chauri	Khaṛab laṛᵃkī
132. Good	Uttam	Nik	Āchhā, nimaṇ, nēk; bēs, suthaṛ, bhalā, baṛhiā.
133. Better	Ati uttam	Bahut nik	Āur āchhā, behᵃtar, barhiā.

Kuṛmāli (Manbhum)	Pāch Parganas (Ranchi)	Bhojpuri (Shahabad).
Bāp-gulār	Bāp mun-kēr	Bapun-ke
Bāp-gulā-kē	Bap-mun-kēr-pās	Bapun-kē
Bāp-gulā-kar-pās-tē	Bāp-mun-lēk	Bapun-sē
Bitī-chhā	Ēk bēṭī	Bēṭi
Bitī-chhā-kar	Ēk bēṭi-kēr	Bēṭi-ke
Bitī-chhā-kē	Ēk bēṭi-kēr-pās	Bēṭi-kē
Bitī-chhā-kar-pās-te	Ēk bēṭi-lek	Bēṭi-sē
Du-tā bitī-chhī	Dū bēṭi	Dū-gō bēṭin
Bitī-chhā-gulā	Bēṭī-gula	Bēṭin
Biṭī-chhā-gulār	Bēṭī-gula-kēr	Bēṭin-ke
Biṭī-chha-gulā-kē	Beṭi-gulā-kēr thine	Bēṭin-ke
Bitī-chhā-gulā-kar-pās-tē	Bēṭī-gulā lēk	Bēṭin-se
Bhālā lak	Ēk bes adᵃmī	Niman adᵃmī
Bhālā lakar	Ēk bēs adᵃmī-kēr	Niman adᵃmī-ke
Bhālā lak-kē	Ēk bēs adᵃmī-kēr-thinē	Niman adᵃmi-kē
Bhālā lakar-pās-tē	Ēk bēs adᵃmi-lēk	Niman adᵃmi-sē
Du-tā bhālā lak	Dū bēs adᵃmi	Dū-gō niman adᵃmi
Bhālī lak-gulā	Bēs adᵃmī-mun	Niman adᵃmī
Bhalā lak-sab-kar	Bēs adᵃmi-mun-kēr	Niman adᵃmun-ke
Bhālā lak-sab-kē	Bēs adᵃmī-man-kēr-thinē	Niman adᵃmiyun-kē
Bhālā lak-sab-kar-pas-te	Bēs adᵃmi-mun-lēk	Niman adᵃmiyun-se
Bhālā mēyā-lak	Ēk bēs mchᵃrārū	Niman mchᵃrārū
Kharab chhōr	Ēk khārāp chhuwā	Baur larika
Bhālā mēyā-lak-sab	Bēs mchᵃrāru-mun	Niman mchᵃrarū
Bad chhōṛī	Ek khārāp bēṭi-chhuwa	Baur larikī
Bhālā	Bēs	Niman
Ō-kar-tē bhālā	Ēk bēs (*than good*)	Bahut niman

Bhojpuri (North Centre of Saran)	Sarwarīā (Basti)	Western Bhojpurī (Jaunpur)
Bapan-ke	Bap lōgan-kāī	Kaun kakā-kāī
Bāpan-ke	Bap lōgan-kē lagē	Kaun kakā-kē
Bapan-sē	Bap lōgan-sē	Kaun kakā-sē
Ēk bēti	Larikanī	Ēk bitiya
Ēk bēti-ke	Larikani-kāī	Ēk bitiyā kāī
Ēk bēti-kē	Larikani-kē lage	Ēk bitiyā-kē
Ēk beti-sē	Larikanī-sē	Ēk bitiyā-sē
Dū bēti	Dui larikī	Dui bitiyā
Bētin	Larikī	Kain bitiya
Bētin-ke	Larikanin kāī	Bitiyan kāī
Bētin-kē	Larikanin-kē lagē	Bitiyan-kē
Bētin-sē	Larikanin-sē	Bitiyan-sē
Ēk nīman ad'mī	Ēk nik manu	Ēk nik ad'mī
Ēk nīman ad'mī-ke	Nik manai-kāī	Ēk bhalī ad'mī-kāī
Ēk nīman ad'mi-kē	Nik manai-kē-lage	Ēk bhalē ad'mī-kē
Ēk nīman ad'mi-sē	Nīk manai-sē	Kēhū bhal ad'mī-sē
Dū nīman ad'mī	Dui nīk manaī	Dui bhal ad'mi
Nīman ad'min	Nik manaī	Bhal man'sē
Nīman ad'min-ke	Nik manain-kāī	Bhal man'sē-kāī
Nīman ad'min-kē	Nik manain-kē lagē	Bhal man'san-ke
Nīman ad'min-se	Nik manain-sē	Nīk ad'min-sē
Ēk nīman meh'nārū	Ēk nik meh'nārū	Ēk nīk meh'narū
Ēk kharāb larikā	Ēk kharab larikā	Ēk nikām larikā
Achchhī meh'nārun	Nik meh'narū	Nikī meh'tārū
Ēk kharāb lar'ka	Ēk kharāb laṛikī	Ēk nikām bitiyā
Nīman	Nīk	Nik, nagad
Barā nīman	Bahut nīk	Bahut nik

Nagpuriā (Ranchi)	Madhēsi (Champaran).	Thārū (Champaran)		English
Bāp-man-kēr . . .	Bāpan-ke . .	Bābā-ke	107	Of fathers
Bāp-man-kē . . .	Bāpan-ka . .	Bābā-sab-ke . . .	108	To fathers
Bap-man-sē . . .	Bāpan-sē . .	Baba sabhō-han-sō . .	109	From fathers
Bēṭī	Egō bēṭi	Ēk chhok^{a}ni . .	110	A daughter.
Bēṭī-kēr . . .	Egō bēṭi-ke . .	Ēk chhok^{a}ni-ke . .	111	Of a daughter.
Bēṭī-kē	Egō beṭi-ka .	Ēk chhok^{a}nī-kē . .	112.	To a daughter
Bēṭī-sē . . .	Egō bēṭi-sē . .	Ēk chhok^{a}nī-sē . .	113.	From a daughter.
Dui bēṭī-man . . .	Dū bēṭī . .	Duguda chhok^{a}nī . .	114.	Two daughters
Bēṭī-man . . .	Bēṭī sabh . .	Chhok^{a}nī sabh . .	115	Daughters
Bēṭi-man-kēr . . .	Bēṭi-ke, beṭan-ke .	Chhok^{a}nī sabh-ke . .	116.	Of daughters.
Bēṭī-man-kē . . .	Bēṭī-kā, beṭan-kā . .	Chhok^{a}nī sabh-kē . .	117.	To daughters
Bēṭī-man-sē . . .	Beṭan-se .	Chhok^{a}nī sabh-sē . .	118	From daughters.
Bēs ād^{a}mī . . .	Egō nīman ad^{a}mī . .	Bhala manisō . . .	119.	A good man
Bēs ād^{a}mī-kēr . .	Egō nīman ad^{a}mī-ke . .	Bhala manisē-ke . .	120	Of a good man
Bēs ād^{a}mī-kē . . .	Egō nīman ad^{a}mī-kā . .	Bhalā manisē-kē .	121	To a good man.
Bēs ād^{a}mī-sē . .	Egō nīman ad^{a}mī-sē . .	Bhala manisē-sē . .	122.	From a good man.
Dui bēs ad^{a}mi-man . .	Dugō nīman ad^{a}mī .	Dū jan chik^{a}han manise	123.	Two good men.
Bēs ād^{a}mī-man .	Nīman ad^{a}mī . .	Chik^{a}han manisō . .	124	Good men
Bēs ād^{a}mi-man-kēr .	Nīman ad^{a}mī-ke . .	Chik^{a}han manise-ke .	125	Of good men
Bēs ad^{a}mi-man-kē . .	Nīman ad^{a}mī-ka . .	Chik^{a}han manise-ke	126	To good men.
Bēs ad^{a}mi-man-sē .	Nīman ad^{a}mī-sē .	Chik^{a}han manise-sab-se	127	From good men
Bēs janī . .	Egō nīman meh^{a}rārū .	Ēk lagad janī . .	128	A good woman
Kharāp chhok^{a}ṛā, kharāp chhōṛā.	Ego lārhēi laṛkā . .	Lab^{a}rahā chhok^{a}nā . .	129	A bad boy
Bēs janī	Nīman meh^{a}rārū .	Lagad janī sab . .	130	Good women.
Kharāp chhōṛī . . .	Egō bāur laṛ^{a}kī . .	Lab^{a}rī chhok^{a}nī . .	131.	A bad girl.
Bēs	Nīman . . .	Lagad	132	Good.
Ū kai-sē bēs (*than that good*).	Bhalā . . .	Khub chik^{a}han . .	133.	Better.

	English.	Maithilī (Darbhanga Brāhmaṇs)	Chhikā-chhikī (Bhagalpur)	Magahī (Gayā).
134.	Best	Atyant uttam, uttamōttam	Sabh-sẽ nīk	Sab-sō āchhā, sab-sō bēs
135.	High	Uchch	Ũch	Uchā, ũch
136.	Higher	Uchch-tar	Bahut ũch	Ãũr ũchā
137.	Highest	Atyant uchch	Sabh-sẽ ũch	Sab-sō ũchā
138.	A horse	Kōnō ghōṛa	Ghōṛa	Ghōṛā
139.	A mare	Kōnō ghōṛī	Ghōṛī	Ghōṛī
140.	Horses	Ghōṛā sabh	Ghōṛā sabh	Ghōṛā sab, ghōṛaṇ
141.	Mares	Ghōṛī sabh	Ghōṛī sabh	Ghōṛī sab, ghōṛin
142.	A bull	Ēk sā̃ṛh, kōnō sā̃ṛh	Sā̃ṛh	Sā̃ṛh
143.	A cow	Ēk gāy, kōnō gay	Gay	Gāy, gaiā, gaũ
144.	Bulls	Sā̃ṛh sabh	Sā̃rh sabh	Sā̃ṛh sab, sarh^{a}waṇ
145.	Cows	Gāy sabh	Gāy sabh	Gāy sab, gaiaṇ
146.	A dog	Ēk kukur	Kukur	Kuttā, kukuṛ
147.	A bitch	Ēk kuttī	Pillī	Kuttī, kutiā
148.	Dogs	Kukuṛ sabh	Kukur sabh	Kutta sab, kut^{a}waṇ
149.	Bitches	Kuttī sabh	Pillī sabh	Kutti sab, kutiaṇ
150.	A he goat	Ēk khasī	Bōtu	Khasī
151.	A female goat	Ēk bak^{a}rī	Bak^{a}rī	Bak^{a}rī
152.	Goats	Khasī sabh, bak^{a}rī sabh	Bak^{a}rī sabh	Khasī sab, bak^{a}rī sab; khasiaṇ, bakariaṇ.
153.	A male deer	Ēk hariṇ	Hariṇa	Hariṇ, har^{a}nā, miṛg
154.	A female deer	Ēk hariṇī	Hariṇī	Hariṇa, mirgī
155.	Deer	Hariṇ sabh	Hariṇ	Hariṇ sab
156.	I am	Ham thikáhũ	Hamẽ chhikaũ	Ham hi
157.	Thou art	Tõ thikẽ	Tõ chhikaĩ	Tũ haĩ, tũ hahĩ
158.	He is	O thik	U chhikai, chhai, achh	Ũ hai, ũ hathī (*or* hathũ) u haṇ.
159.	We are	Ham^{a}ra lok^{a}ṇ thikahũ	Ham^{a}rā sabh chhikaũ	Ham^{a}nī hī
160.	You are	Ahā̃ thikáhũ	Tõra sabh chhikâ	Tõ hâ, ap^{a}ne hi

Kurmālī (Manbhum)	Pīch Pargaṇā (Ranchi)	Bhojpurī (Shahabad)
Sab-tē bhāla	Besēi bēs	Sab-sē niman
Ũchā	Ũch	Ũch
Ō-kar-tē ũchā	Ũch-lē ũch	Bahut ũch
Sab-tē-ũchā	Sab-lē ũch	Sab-sē ũch
Gharā	Ēk ghōṛā	Ghōṛā
Ghōṛī	Ēk ghōṛī	Ghōṛī
Ghaṛā-gulā	Ghōṛā-gulā	Gh ōṛan
Ghōri-gulā	Ghōri-gulā	Ghōṛin
Sā̃ṛ	Ēk sā̃r, ēk ā̃riyā	Sā̃r
Gāi	Ēk gāi	Gaū
Sā̃ṛ-gulā	Ā̃riyā-gulā	Sā̃r-sab
Gāi-gulā	Gāi-gulā	Gāiu
Kuttā	Ēk kukur	Kūkur
Kuttī	Ēk kutı	Kuttī
Kuttā-gulā	Kukur-gulā	Kūkur-sab
Kuttī-gulā	Kutı-gulā	Kuttī-sab
Pā̃thā	Ēk bok*ā	Khasī
Pā̃thī	Ēk dhāīṛ chhāgaūr, ēk pā̃thiyā.	Chhēr
Pā̃thā-gulā	Chhāgaū-gulā	Chhēr-sab
Harın	Ēk sā̃rhā harın, ēk jhā̃k harın.	Harıu
Madwan harin	Ēk ḍhāīṛ harin	Har*nī
Harin-gulā	Harin-gulā	Harin-sab
Hāmi rahī	Maī hekō	Ham hāī, ham bānī
Tū hua *or* rahā	Taī hekis	Tū hāwā, tū bārō
Ūo huē *or* rahō	U hekō	Ū bā
Hāmni rahī	Hām*rē hekī	Ha m*nī-kā bānī
Tohni rahā	Toh*rē hekā	Toh*ni-kā bāṛā

Bhojpurī (North Centre of Saran)	Sarwariā (Basti)	Western Bhojpurī (Jaunpur).
Khūb nīman . . .	Sab-sē nīk . . .	Bahutai nik . . .
Ũch	Ũch	Ũch . . . .
Bahut ãch . .	Bahut ãch . . .	Bahut ãch . . .
Khūb ãch . .	Sab-sē ãch . . .	Bahutai ãch . . .
Ēk ghōrā . . .	Ēk ghōrā . . .	Ēk ghōṛā . . .
Ēk ghōṛī . .	Ēk ghōṛī . . .	Ēk ghōṛi . . .
Ghōṛan	Ghōṛū	Dhēr ghōṛā . . .
Ghōṛin	Bahut ghōṛī . . .	Ghōṛin . . . .
Ēk sā̃rh	Ēk sā̃ṛ	Ēk barad . . .
Ēk gāy	Ēk gāy	Ēk gāy . . . .
Sā̃ṛhan	Kai sā̃ṛ	Dhēr bar^{a}dā . . .
Gāin	Kaī gāy . . .	Gaiyan . . . .
Ēk kuttā, ēk pillā . .	Ēk kuttā . . .	Ēk kukur . . .
Ēk kuttī, ēk pillī . .	Ēk kuttī . . .	Ēk kukurī . . .
Kuttan, pillan . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kuttī	Kukurin . . .
Ēk khassī . . .	Khassi	Ek khāsi . . .
Ēk bak^{a}rī . . .	Chhag^{a}rī	Ēk chhēṛī . . .
Chhēran . . .	Kaī chhag^{a}rī . . .	Bahutai chhēṛī . .
Ēk har^{a}nā . . .	Har^{a}na	Ēk harinā . . .
Ēk har^{a}nī . .	Har^{a}nī	Ēk harinī . . .
Harin	Kaī har^{a}nā . . .	Bahutai harinā . .
Ham hā̃ī . . .	Maĩ hõ	Ham haĩ, ham bātī . .
Tē̃ hâwas . . .	Tū hō	Tũ hanâ . . .
Ũ hâwas . .	Ũ hai	Ũ hau . . . .
Ham^{a}nī hā̃ī . . .	Ham^{a}rē bātī . . .	Ham haĩ . . .
Tũ hâwâ . . .	Tã hō	Tũ hayē . . .

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran)	English
Sob-sē bēs . . .	Baṛhiā	Khūb jōi chik^{a}han . .	134. Best.
Ũch	Ũch	Dhēg	135. High.
Ū-kai-sē ũch . . .	Bahut ũch . . .	Barū dhēg . . .	136. Higher.
Sob-sē ũch . . .	Sabh-sē ũch . . .	Barū jabadh dhēg . .	137. Highest.
Ghōrā	Egō ghōrā . . .	Ghōrā	138. A horse
Ghōri	Egō ghōri . . .	Ghōṛi	139. A mare
Ghōrā-man . . .	Ghōrā-sabh . . .	Pog^{a}rāhī ghōrā . .	140 Horses.
Ghōṛi-man . . .	Ghōri sabh . . .	Pog^{a}rāhī ghōṛi . .	141. Mares.
Sāṛh	Egō sāṛh . . .	Dhakār	142. A bull.
Gāy . . .	Egō gāy	Gāi	143. A cow.
Sāṛh-man . . .	Bail sabh . . .	Baradh	144. Bulls.
Gāy-man, garu-man (*com. gen.*)	Gāy sabh . . .	Pog^{a}rāhī gāy . .	145. Cows.
Kukur	Egō kūkur . . .	Kukur	146. A dog.
Kutī kukur . . .	Egō kutti . . .	Pilli	147. A bitch.
Kukur-man . . .	Kut^{a}wan . . .	Pog^{a}rāhī kukur . .	148. Dogs.
Kutī kukur-man *or* kutī-man	Kutian	Pog^{a}rāhi pilli . .	149. Bitches.
Bak^{a}rā, *also* khasī *and* chhag^{a}ri.	Egō khasi . . .	Khasī	150. A he goat.
Bak^{a}rī	Egō bak^{a}rī . . .	Chhēr	151. A female goat.
Chhag^{a}rī-man . . .	Bōkā sabh . . .	Pog^{a}rāhī chhēr . .	152. Goats.
Harin	Egō hai^{a}na . . .	Harin	153. A male deer.
Harini	Egō hai^{a}ni . . .	Hai^{a}nī	154. A female deer.
Harin-man . . .	Harin sabh . . .	Har^{a}nā hai^{a}nī . .	155. Deer
Mōē hekŏ *or* ahŏ . .	Ham bāni . . .	Moi bar^{a}hī . . .	156. I am.
Tōē hekis *or* ahis .	Tū bāṛā . . .	Toē barō . . .	157. Thou art.
Ū hekō *or* ahō . . .	Ū bāran . . .	Ū bariyā . . .	158. He is.
Ham^{a}rē-man hekī, ahī, *or* hai.	Ham^{a}nī hai . . .	Ham^{a}rā bāri . .	159. We are
Toh^{a}rē-man hekā, ahā, *or* hā.	Rauā-sabhan bāni . .	Tū bārō	160. You are.

English.	Maithilī (Darbhanga Brāhmans)	Chhikā-chhikī (Bhagalpur)	Magahī (Gayā)
161. They are	Ō lok^{a}i thikāh	Ū sabh chhikath, chhikainh	Ū sab hathin, ū sab hathun
162. I was	Ham chhalāhũ, ham rahī	Hamẽ chhalã	Ham halī
163. Thou wast	Tŏ chhalẽ	Tŏ chhalaĩ	Tũ halẽ *or* halē
164. He was	Ō chhal, ō rahai	Ū chhala	Ū halai
165. We were	Ham^{a}rā sabahĩ rahī	Ham^{a}rā sabh chhalai	Ham^{a}nī halī
166. You were	Ahã rahī	Tōrā sabh chhalā	Tŏ halâ, toh^{a}nī halâ, ap^{a}ne halī.
167. They were	Ō lok^{a}i rahathĩ	Ū sabh chhalāt	Ū sab hal^{a}thī, hal^{a}thin
168. Be	Hōâh	Hō	Hō, hōe, hōwe
169. To be	Hōeb	Haib	Hōeb
170. Being	Hōit	Hōta	Hoait, hōt
171. Having been	Hōi-kay-kā	Bhai-ke	Hō, hō-ke
172. I may be	Ham hōī	Hamẽ hōaũ	Ham hōī
173. I shall be	Ham hōeb	Hamẽ haib	Ham hōeb
174. I should be	Ham^{a}rā hōmak chāhī	Ham^{a}rā hōla chāhī	Ham^{a}rā hōwe-kē chāhī
175. Beat	Mārûh	Mārū	Pītō, pīt
176. To beat	Mārab	Mārab	Pītab
177. Beating	Mārait	Mār^{a}ta	Pitait
178. Having beaten	Māri-kay-kā	Māri-ke, māir-ke	Pīt-ke, pīt-kar-ke
179. I beat	Ham marai-chhī	Hamẽ māraichhī	Ham pīta-hī
180. Thou beatest	Tŏ marai-chhẽ	Tŏ māraichhaĩ	Tũ pīta-hẽ *or* pīta-hã
181 He beats	Ō marai achh^{a}	Ū māraichhai	Ū pīta-hai
182 We beat	Ham^{a}rā sabahĩ marai-chhī	Ham^{a}rā sabh māraichhī	Ham^{a}nī pīta-hī
183. You beat	Ahã marai-chhī	Tōrā sabh māraichhâ	Tŏ pīta-hâ, toh^{a}nī pīta-hī
184. They beat	Ō lok^{a}i marai-chhathīnh^{a}	Ū sabh māraichhainh	Un^{a}khanī pīta-hathī *or* pīta-hathin.
185. I beat (*Past Tense*)	Ham māral	Hamẽ mā^{a}lã	Ham pi^{a}li
186. Thou beatest (*Past Tense*).	Tŏ mār^{a}lẽ	Tŏ mār^{a}laĩ	Tũ pit^{a}lẽ
187. He beat (*Past Tense*)	Ō mār^{a}lak	Ū mār^{a}lak	Ū pit^{a}lak

Kuṛmālī (Manbhum).	Pāch Pargaṇā (Ranchi).	Bhojpuri (Shahabad
Ūo-sab rahat	U-man hokaĭ	Okʰnī-ka bāpan
Hāmi rah-haliō	Maĭ rahŏ	Ham rahʰlī
Tŭ rah-halı	Taĭ rahis	Tū rahʰlā
Ūo rah-halēik	U rahō	U rahʰlē
Hāmnī rah-halıō	Hāmʰrē rahī	Hamʰnī-kā rahʰlī
Tohnī rah-halē	Tohʰrē rahā	Tohʰnī-kā rahʰla-sā
Uo-sab rah-halēik	Ū-man rahaĭ	Okʰnī-ka rahʰlan-sā
Huō	Hōu	Hōkha
Huōt	Hai-kai	Hōkhal
Hayal	Hōt	Hōkhat
Raha hayal	Hai-kan-kan	Hō-kar-ke, hōkh-ke, hō-ke
Hāmi huō pāıı	Maĭ hai paıŏ	Ham hōkhĭ, ham hōĭ
Hāmi huab	Maĭ hamŭ	Ham hōib, ham hōkhab
Hāmı huc-kō chāhī	Maĭ hatŏ	Hamʰrā hōkhe-kē chāhī
Pıtā	Māru	Māı
Pıta khātu	Mare-kai	Marał
Pituaı	Marat	Marat
Pitlā sō	Mari-kan-kan	Mai-ke
Hāmı pıta-hı	Maĭ marŏ-la	Ham mara-la
Tŭ pit	Taĭ maris-la	Tū marā-lā
Uo pıta-hat	U mare-la	U mare-la
Hamnī pıṭa-hī	Hamʰrē mārī-lā	Hamʰnī-ka mara-la
Tohnī pıta-hā	Tohʰrō marā-lā	Tohʰnī-ka mara-lā
Ūo-sab pıṭa-hat	Ū-man marai-la	Okʰnı mare-lē
Hāmi pithō	Maĭ mair rahŏ	Ham marʰlī
Tŭ pıtlē	Taĭ māir rahis	Tū marʰla
Ūo pıtlak	Ū māir rahō	U marʰlas

Bhojpuri (North Centre of Saran)	Sarwarīā (Basti).	Western Bhojpuri (Jaunpur).
U lōg hâ, hâwan	Unh^{a}nē haĭ	Ū lōg hauan
Ham rahĭ	Maĭ rah^{a}lō̃	Ham rah^{a}lĭ
Tẽ rahas	Taĭ rah^{a}le	Tũ rah^{a}lâ
Ū rahas	U rahal	Ū rah^{a}lan
Ham^{a}nī rahĭ	Ham^{a}rō rah^{a}h	Ham sabhẽ rah^{a}lĭ
Tũ rahâ	Tũ rah^{a}lâ	Tũ sabhẽ rah^{a}lâ
Ū lōg rahē	Unh^{a}nō rah^{a}laĭ	Ū lōg rah^{a}lan
Hō	Hō	Hō
Hōkhal	Hōb	Hōıb
Hōt	Hōt	Hōt
Hō-ke	Hō-kar	Hoı kăĭ
Ham hōĭ	Maĭ hō sakăĭ-lō̃	Ham hōi
Ham hōkhab	Maĭ hōbō̃	Ham rah^{a}bai
Ham^{a}rā hōkhe-kē chāhī	Mō-kē hōăĭ-kē chāhī	Hamaĭ rahăĭ-kō chāhi
Mār	Mār, pīt	Mār
Maral	Mar^{a}nā, pī^{a}nā	Mārab
Marat	Marat	Mārat
Mar-ke	Mar-ke	Marı kăĭ
Ham marı-lā	Maĭ marăĭ-lō̃	Ham mārı-la
Tẽ mārc-las	Taĭ marăĭ-lō	Tũ marar-lâ
U mārc-lā	Ū mārăĭ-lā	Ū marāĭ-lā
Ham^{a}nī marı-la	Ham^{a}rē mārī-la	Ham sabhẽ mārī-lā
Tũ mārc-lâ	Tũ mārăĭ-lâ	Tũ sabhē mārăĭ-lâ
U-lōg mārc-lā	Unh^{a}nō mārăĭ-laĭ	Ū lōg mārăĭ-leni
Ham mar^{a}lĭ, ham maruĭ	Maĭ mar^{a}lō̃	Ham mar^{a}lī
Tẽ mar^{a}las, tẽ maruas	Taĭ mar^{a}lō	Tũ mar^{a}lâ
Ū mar^{a}lan, ū maruan	Ū mar^{a}lıs	Ū mar^{a}les

Nagpuriā (Ranchi).	Madhesī (Champaran)	Thārū (Champaran)	English
Ū-man hekaĭ, ahaĭ, *or* haĭ	Ū-lōg hā	Un hāny .	161 They are
Mōĕ rahŏ .	Ham rah^{a}lī-hā . .	Moi rah^{a}lī .	162. I was
Tōĕ rahis . .	Tu rah^{a}lâ-hâ .	Tŭ rah^{a}le . . .	163. Thou wast
Ū rahō	Ū rah^{a}lau-hâ .	Unhi rah^{a}hiyā . .	164 He was
Ham^{a}rē rahi . . .	Ham^{a}nī rah^{a}li-ha . .	Moi rah^{a}li	165. We were
Toh^{a}rē rahā . .	Toh^{a}ni rah^{a}lâ-hâ	Tŭ rah^{a}le .	166 You were
Ū-man rahĕ .	Ū lōg rahal .	U rah^{a}lē .	167 They were
Hō, hohĭ . . .	Hōy	Hŭ .	168 Be
Hōek . .	Honā .	Hōn-hārī . .	169 To be
Hōe-ke .	Hōnt .	Sŏ	170 Being
Hōe-kaur-kē *or* hōe-ke	Hō-ke . . .	Sĕ . . .	171 Having been
Mōĕ hōek parbŏ . .	Ham hōĭ . .	Moi hokh^{a}hu . . .	172. I may be.
Mōĕ hōbŏ . .	Ham hōkhab . .	Moi hokh^{a}lahī	173 I shall be
Mōĕ hōtŏ-tō . . .	Ham^{a}rā hokhe-kē chāhĭ	Mōra hokhe-kē chahi	174 I should be
Mār	Mār	Mār^{a}hu . . .	175 Beat
Mārek . .	Marał . .	Māre-kē .	176 To beat
Mārat . .	Mārat . . .	Mārat	177 Beating
Mār-ke	Mār-ke	Mār-ke . . .	178. Having beaten
Mōĕ marŏ-nā . . .	Ham mārī-lā . .	Moi mārat badh^{a}hu .	179 I beat
Tōĕ mārisi-la . .	Tū mārâ-lâ . . .	Tŭ marat badh^{a}hu . .	180 Thou beatest
Ū māre-lā . . .	U mare-lā .	U mārat badh^{a}hu . .	181 He beats
Ham^{a}rē mārī-lā . .	Ham^{a}nī mārī-lā	Moi marat badh^{a}hu .	182 We beat
Toh^{a}rē māra-lā . .	Toh^{a}ni marâ-lâ . .	Tŭ marat badh^{a}hī . .	183 You beat
Ū-man mārai-na . .	Ū lōg māre-la . .	U mārat badh^{a}hu	184. They beat
Mōĕ mār^{a}lŏ, ham mār^{a}lī .	Ham mar^{a}li . . .	.	185 I beat (*Past Tense*)
Tōĕ mār^{a}lis . . .	Tū mar^{a}lâ . . .		186. Thou beatest (*Past Tense*)
Ū mār^{a}lak . . .	Ū mar^{a}lē . . .	..	187 He beat (*Past Tense*).

English	Maithilī (Darbhanga Brahmans)	Chhikā chhikī (Bhagalpur)	Magahī (Gayā).
188. We beat (*Past Tense*) .	Hamᵃrā sabahᵎ māral	Hamᵃrā sabh mārᵃlhai .	Hamᵃnī pitᵃlī . . .
189 You beat (*Past Tense*)	Apᵃne māral . .	Tōrā sabh mārᵃlâ . .	Tŏ piṭᵃlâ . . .
190. They beat (*Past Tense*)	Ō lokᵃni mārᵃlainhᵎ . .	Ū sabh māralᵃkāt . .	Ū sab pitᵃlan . . .
191. I am beating .	Ham marai-chhu . .	Hamĕ māraichhī . .	Ham pitaitai . . .
192. I was beating .	Ham mārait rahī . .	Hamĕ māraichhalã . .	Ham piṭait halai, *or* pitait hali.
193. I had beaten .	Ham māral achhī	Hamĕ mārᵃlē chhalã . .	Ham pitᵃlē-hī . . .
194. I may beat	Ham mārī . . .	Hamĕ māraũ .	Ham pitiai . . .
195. I shall beat . .	Ham mārab . . .	Hamĕ mārᵃbaũ .	Ham pitᵃbai, *or* ham piṭab .
196 Thou wilt beat .	Tŏ mārᵃbâh . . .	Tŏ mārᵃbaĭ . .	Tŭ pitᵃbâ . . .
197 He will beat	Ō mārat . . .	Ū mārᵃta . .	Ū pitᵃtaũ . . .
198. We shall beat	Hamᵃrā sabahᵎ mārab .	Hamᵃrā sabh mārᵃbai .	Hamᵃnī piṭᵃbau, ham sab pitab.
199 You will beat	Apᵃne marab . . .	Tōrā sabh mārᵃbâ . .	Tŏ piṭabâ . . .
200 They will beat	Ō lokᵃni māiᵃthīnhᵎ . .	Ū sabh māiᵃtat . .	Ū sabh piṭᵃtin . . .
201 I should beat . .	Hamᵃrā mārak chāhī .	Hamᵃrā mārᵃla chāhi .	Hamᵃrā pīto-kō chāhī .
202 I am beaten . .	Ham māral jāichhī . .	Hamĕ mārᵃla jāichhī .	Ham piṭailō-hī . .
203. I was beaten .	Ham māral gelāhũ . .	Hamĕ mārᵃla jāichhalã .	Ham piṭailē-hal, *or* pitailē-hali.
204. I shall be beaten .	Ham māral jāob . .	Hamĕ mārᵃla jaibaĭ . .	Ham pitāob . . .
205. I go . .	Ham jāichhī . . .	Hamĕ jāichhi . .	Ham jā-hī . . .
206 Thou goest	Tŏ jāichhĕ . . .	Tŏ jāichhaĭ . . .	Tŭ jā-hĕ, jā-hă . .
207 He goes .	O jāit-achhī . . .	Ū jaichhai . . .	Ū jā-hai, jā-hathī, jā-hathin
208 We go	Hamᵃrā sabahᵎ jāi-chhī .	Hamᵃrā sabh jāichhī .	Hamᵃnī jā-hī . . .
209 You go	Apᵃne jāi-chhī . .	Tōrā sabh jāichhâ . .	Tŏ jāh, apᵃne jāũ . .
210 They go	Ō lokᵃni jāi-chhathᵎ .	Ū sabh jāichhaimh . .	Ū sab jā-hathī . .
211 I went	Ham gelāhũ . . .	Hamĕ gēlã . . .	Ham gēlī . . .
212 Thou wentest	Tŏ gēlĕ . . .	Tŏ gēlaĭ . . .	Tŭ gēlĕ, *or* gēlă .
213. He went . . .	Ō gēl	Ū gela	Ū gēl . . . .
214. We went . .	Hamᵃrā sabahᵎ gelāhũ .	Hamᵃrā sabh geliai . .	Hamᵃnī gēlī . .

Kuṛmālī (Manbhum)	Pāch Parganā (Ranchi)	Bhojpuri (Shahabad)
Hāmmi pithiō	Hāmᵃrē mair rahi	Hamᵃni-kā marᵃlī
Tohni pite-halē	Tohᵃrē māir rahu	Tohᵃni-kā marᵃlā
Ūo-sab pite-halēik	Ū-man mau rahaĭ	Okᵃni marᵃlan
Hāmi pita-hiō	Maĭ mārᵃtō-hō	Ham mārat-bāuĭ, ham marᵃtāni
Hāmi pita-halō	Maĭ marat-rahō	Ham marat rahᵃlĭ
Hāmi pite-halō	Maĭ māir ahō	Ham marᵃli-hā̃
Hāmi piṭe-para	Maĭ mare parō	Ham marĭ
Hāmi pitab	Maĭ mārᵃmū	Ham mārab
Tū̃ pitbhĭ	Taĭ marᵃbē	Tū marᵃba
Ūo piṭta	Ū mārī	Ū mārī
Hāmnī piṭab	Hāmᵃrē marab	Hamᵃnī-ka marab
Tohnī pitbē	Tohᵃrēmārᵃbā	Tohᵃnī-kā marᵃlā
Ūo-sab pitta	Ū-man mārᵃbaĭ	Okᵃni marthē̃
Hāmar pito-kē chāhī	Maĭ mārᵃtō̃	Hamᵃra mare-kō chāhī
Hāmra-ke pital	Maĭ māir khāy ahō	Ham mār khātānī
Hāmrā-kē pital-halēi	Maĭ mair khāy rahō	Ham mar khāt rahᵃlĭ hā̃
Hāmrā-kō pitta	Maĭ māu khāmū	Ham mar khaib
Hāmi ja-hu	Maĭ jā̃wa-lā, maĭ jā̃w	Ham jar-la
Tū̃ jāo	Taĭ jars-lā	Tū jā-lā
Ūo jāo-hat	Ū jāyᵃla	Ū ja-la
Hāmnā jā-hī	Hāmᵃrē jāi-lā	Hamᵃnī-kā jāi-la
Tohni jao	Tōhᵃrē jāwā	Tohᵃnī-kā jā-la
Ūo-sab ja-hat	Ū-man jāt-haĭ	Okᵃnī jā-lan
Hāmi geliō	Maĭ jāy-rahō	Ham gailĭ
Tū̃ gēl-hali	Taĭ jāy-rahis	Tū gailā
Ūo gēl-halēi	Ū jāy-rahē	Ū gail
Hāmni gēl-hali	Hāmᵃrē jāy-rahī	Hamᵃnī-kā gailĭ

Bhojpurī (North Centre of Saran)	Sarwariā (Basti).	Western Bhojpurī (Jaunpur)
Ham^{a}nī marᵃlī̃, ham^{a}nī marᵃuī̃	Ham marᵃlī . . .	Ham sabhē marᵃlī . .
Tŭ marᵃlà, tŭ marᵃuâ	Tū marᵃlà .	Tū sabhe marᵃlâ . .
Ū-lōg marᵃlan .	Unh^{a}nē marᵃlaĭ .	Ū lōg marᵃlea . . .
Ham marᵃtānī	Maĭ marat-hāṭ̃ . .	Ham mārat-bāī . .
Ham marat rahᵃlī̃ .	Maĭ mārat-rahᵃlō̃ . .	Ham mārat-rahᵃlī
Ham marᵃlī̃ hă .	Maĭ marᵃlē rahᵃlō̃	Ham marᵃlē rahᵃlī
Ham mārī̃ . . .	Mō-ke marāī-kē chāhī .	Ham marula .
Ham mārab	Maĭ marᵃbō̃ .	Ham marᵃbai . .
Tẽ marᵃbē . . .	Taĭ marᵃbè . .	Tŭ marᵃbai . . .
Ū mārī . . .	Ū marī . . .	Ū mārī
Ham^{a}nī mārab .	Ham mārab . .	Ham sabhē mārab . .
Tŭ marᵃbâ . . .	Tŭ marᵃba . . .	Tu sabhē marᵃbâ . .
Ū-lōg marᵃhẽ . .	Unh^{a}nō marᵃhaĭ . .	Ū-lōg mārī . . .
Ham^{a}nā mārē-kē chāhī .	Maĭ mj marᵃbō̃ .	Hamai mārāī-kē hau
Ham mārał jaī-lā	Maĭ mārał jat-bāṭ̃ō̃ .	Ham mārał jāī-la . .
Ham mārał gaīlī .	Maĭ mārał gaīlō̃ . .	Ham mārał gaīlī .
Ham marał jaīb . .	Maĭ marał jābō̃ . .	Ham mārał jābai
Ham jāī-la	Maĭ jā-lō̃ . . .	Ham jaī-lā . . .
Tẽ jā-las .	Taĭ ja-lē .	Tŭ ja-lâ . . . .
Ū jā-lā . . .	Ū jā-la . . .	Ū jā-lē . . .
Ham^{a}nī jāī-la . .	Ham jat-bāṭ̃ī . .	Ham sabhē jaī-lā .
Tŭ jā-lâ . . .	Tŭ jāt-batà .	Tū sabhē jā-lâ . . .
Ū lōg jā-lan .	Unh^{a}nō jat-bātaĭ . .	Ū lōg jā-lem . .
Ham gaīlī̃	Maĭ gaīlō̃ . .	Ham gaīlī . . .
Tẽ gaīlē	Taĭ gaīlē . . .	Tŭ gaīlà . .
Ū gaīlē	U gaīl . . .	Ū gaīlaĭ . . .
Ham^{a}nī gaīlī̃ . . .	Ham gaīlī . . .	Ham sabhē gaīlī .

Nagpuriā (Ranchi)	Madhēsī (Champaran)	Thārū (Champaran)	English.
Ham^{a}ɪē *or* ham^{a}ɪē-man mār^{a}li.	Ham^{a}ni mai^{a}li . .	. ...	188 We beat (*Past Tense*)
Toh^{a}ɪē *or* toh^{a}ɪē-man mār^{a}-là	Tū mar^{a}là .	.. ...	189 You beat (*Past Tense*)
Ū-man mai^{a}laĭ .	Ū lōg mai^{a}lan .	.....	190. They beat (*Past Tense*)
Mõĕ marathõ .	Ham marataa	Moi marat badh^{a}hi .	191. I am beating
Mõĕ mārat rahõ . .	Ham mārat rah^{a}h-hâ	Moi rah^{a}lih marat	192. I was beating.
Mõĕ mār^{a}lõ	Ham mai^{a}le rah^{a}li	Moi mai^{a}lahi .	193 I had beaten
Mõĕ mārok pāɪõnā .	Ham māri .	Moi mai^{a}ba . .	194 I may beat
Mõĕ māi^{a}bõ .	Ham māiab . .	Moi mai^{a}lahi .	195 I shall beat
Tõĕ māi^{a}bē . . .	Tū mai^{a}bâ .	. ...	196 Thou wilt beat
Ū māri, māi^{a}tai	Ū marit	. .	197. He will beat.
Ham^{a}rē, ham^{a}ɪē-man, mārab	Ham^{a}nī mai^{a}bī	.	198 We shall beat
Toh^{a}ɪō, toh^{a}ɪē-man, mār^{a}-bā	Toh^{a}ni mai^{a}ba . .	.	199. You will beat.
Ū-man māi^{a}baĭ . .	Ū lōg marihen .	.	200. They will beat.
Mõĕ mārat-lõ . .	Ham-ka mārāĭ-kā chāhī ?	Moi mare-ke chahi . .	201. I should beat
Mõĕ māral jāthõ .	Ham māi khail-hâ .	Moi mai khal^{a}hi	202. I am beaten
Mõĕ mairal gēlõ . .	Ham māi khail rahi	Moi mai khal^{a}hi . .	203 I was beaten.
Mõĕ mārai jābõ	Ham māi khaib	Moi mai khab^{a}hi .	204. I shall be beaten.
Mõĕ jāo-nā . .	Ham jat-bani .	Moi jabahi . . .	205 I go
Tõĕ jaisi-lā . . .	Tū jat-bāɪà . .	Tŭ jāt-bārē . .	206 Thou goest.
Ū jāe-lā . . .	Ū jāt-bāɪan .	U jāt-barē . .	207. He goes.
Ham^{a}ɪe, ham^{a}rē-man, jai-lā	Ham^{a}ni jat-bāni .	..	208 We go.
Toh^{a}ɪē, toh^{a}rē-man, jalā .	Tu jat-bārā .	...	209. You go.
Ū-man jāi-nā . . .	Ū lōg jāt-bāran .	...	210. They go
Mõĕ gēlõ	Ham gaili . .	Moi gailiya .	211. I went.
Tõĕ gēlē	Tū gailā . .	Tū gailiyā . . .	212 Thou wentest.
Ū gēlak	Ú gail	U gailiya . . .	213. He went
Ham^{a}ɪē *or* ham^{a}ɪē-man gēli	Ham^{a}nī gaili . . .	..	214. We went.

English.	Maithilī (Darbhanga Brāhmans)	Chhikā-chhikī (Bhagalpur)	Magahī (Gayā)
215. You went . . .	Apⁿnē gelâhⁿ̃ .	Tōrā sabh gēlâ . .	Tŏ̃ gēlâ . . . .
216. They went .	Ō lokanⁱ gēlāh . .	Ū sabh gēlāt . . .	Ū sab gēlan . . .
217. Go	Jah, jŏ . .	Jāū	Jō . . . . .
218 Going .	Jāit .	Jāita . .	Jāit . . . .
219. Gone . .	Gēl bhēl	Gēla	Gēl .
220. What is your name?	Ahā̃-k nām kī thĩk? .	Apⁿnēk nām kī chhikau? .	Tōhar kā nām hau? .
221 How old is this horse?	Ī ghōrā katᵇā dinak thĩk?	Hai ghōrā kataik dinak chhikai?	Yah ghōrā kitᵇnā bachhar-ke hai.
222 How far is it from here to Kashmir?	Ehi thām-sā Kaśmīr katᵇā dūr achhiⁿ?	Ālthiyā̃-sē̃ Kaśmīr kataik dūr chhikai?	Hiā̃-sō Kashmīr kitᵇnā dūr hai?
223 How many sons are there in your father's house?	Apⁿnē-k pitā-k ghar madhya kat gōt putra chhathiⁿ?	Tohᵉra bāpak ghar-mē̃ kataik bētā chhikau?	Tōhar bāp-ke ghar-mē̃ kitᵇnā bētā hau; (*or to a woman*) tōhar naihar-mē̃ kitᵇnā bētā hau?
224 I have walked a long way to-day	Ham āj bahut dūr dhari tahalᵇláhⁿ̃ achhiⁿ	Hamē̃ āj bahut harᵇlaũ bulᵇlaũ achh.	Āj baṛi dūr chalᵇlī . .
225. The son of my uncle is married to his sister	Hamᵃrā pittī-k putra okᵃrā bahinⁱ-sā bibāhal gēlāh achhiⁿ.	Hamᵃrā pitik bētāk bāh bhēl achh okᵃrā bahin-sē̃.	Hammar chachā-ke bēṭā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse	Ghar madhya ujᵃrā ghōṛa-k jin achhiⁿ	Ujᵃra ghōrak jīn ai ghar-mē̃ dhaila chhikaik.	Ugar ghōṛā-ke jīn ghar-mē̃ hai
227. Put the saddle upon his back	Sō jin okᵃrā pīth par kasū	Jīn okᵃrā pithⁱ-par rākh dahōk	Ō-kar pīth-par jin rakhā .
228. I have beaten his son with many stripes	Ham hunᵃkā putra par anēk chābuk prahar kail achhiⁿ.	Hamē̃ okᵃrā bētā-kai bahut hēṭ mārᵇlaik	Ham ō-kai bētā-kō kai-ōk bēt mārᵇlī-hai
229. He is grazing cattle on the top of the hill	Ō parbat śikhar-par māl chaiāy rahal chhathiⁿ.	Ū māl-jal-kai pohāṛ-upar chaiai-rahal-achh	Ū pahār-ke ūpar (*or* phungī par) mawēshī chaiāwait-hai
230 He is sitting on a horse under that tree	Ō ohⁱ bṛiksh tar ghōṛā-par baisal chhathiⁿ	Ū gāchh-tai ghōṛa par baisal achh.	Gāchh talō ghōrā par baiṭhal-hai.
231 His brother is taller than his sister.	Hunak bhrātā okᵃrā bahinu-k pratⁱ adhik nāmh chhathiⁿ	Ō-kai bhāī okᵃrā bahin-sē̃ lām chhaik	Ō-kai bhāi ō-kar bahin-sē lambā hai
232. The price of that is two rupees and a half	Ō-kar mulya arhaī rupaiā thĩk.	Ō-kar dām adhāī takā chhaik	Ō-kar aṛhāī rupaiā dām hai.
233 My father lives in that small house	Hamār pitā ohⁱ chhotᵉkā ghar madhya rahai chhathiⁿ	Hamai hāp oi chhōt ghai-mē̃ rahai-chhath.	Hamār bāp u chhotᵉkā ghar-mē̃ raha-hai.
234. Give this rupee to him	I rupaiā hunᵃkā diaunhⁱ .	Ī ṭakā okᵃrā dhōk . .	Ī rupaiā okᵃrā-kō dē dâ .
235. Take those rupees from him.	Ō rupaiā sabh hunᵃkā-sā lâ liâ.	Ū takā-sabh okᵃrā-sē̃ lē liâ .	Ū rupaiā okᵃrā-sē lē-lâ .
236. Beat him well and bind him with ropes.	Okᵃrā nīkē̃ mārū āor rassā-sā bā̃dhū.	Okᵃrā khub pīṭâ āor dōra-sē̃ bānhâ.	Okᵃrā-kē khūb mār-ke rassī-sē bā̃dhâ.

Kuṛmālī (Manbhum)	Pāch Pargan ā (Ranchi)	Bhojpurī (Shahabad).
Tohnī gēl-halē . .	Toh[a]rē jay raha .	Toh[a]n-ka gail .
Ūo-sab gēl-halēi .	Ū-man jay rahaī	Ok[a]n gailan .
Jāo	Jawa	Ja, jō
Jao-hat	Jat .	Jait .
Gēl . .	Jawal, gel	Gail
Tōhar nām ki ? .	Tōi ka nam hoke ? . .	Tohut ka nāw ba ?
Ē ghaṛā-kō katō umar ?	Ēhē ghoṛātā-kēi umar katik hekē ?	Ī ghōṛā kai barıs ke bā ? .
Ēkhān-lō Kāshmīr katō dhur ?	Ihā̃-lēk Kashmīr katik dhūi hekē ?	Ehi jā-sē Kaśmīr katek dūi bā ?
Kay-gō gudā hōkēi tōhar bāp-ghatē ?	Tōi bāpok ghatō kay[a]tā bētā-chhuwa āhē ?	Toh[a]rā bāp-ke ghat-mē̃ kai-gō bētā barē ?
Hāmi āj bohut dhur bullō .	Maĩ āij bahut dhūr bul-ahō̃	Āj ham dhēi dūr chal gail rah[a]lī hā̃.
Hāmar khuṛār bētār bihā ō-kai bāhīn-sē bhelai.	Mōr kākā-kēr bēta sang ō-kar bahin-kēr bihā hay-āhō.	Hamār kākā-kā larikā-ke byāh ok[a]ra bahin-sē bhail bā.
Dhaba gharā-ke khagur gharē hatēi	Chāi[a]kā ghoṛātā-kēr jin ghar bhīt[a]rē āhē	Ō ghat-mē̃ ujar[a]kā ghōṛā-ke khōgīr bā.
Ō-kar pithē khagur dihā .	Ō-kar pīth up[a]rē jin-ṭā rakh dēhing	Ok[a]rā pīth-par khōgīr kasā
Hāmi ō-kar bētā-kō bahut kaṛā pithō.	Maĩ ō-kar bētā-kē bahut sait āhō.	Ham ok[a]ra bētā-kō kal ēk chābuk mar[a]lī hā̃.
Ūo pāhār-pai pas charāo-hat.	Pahār up[a]rē ū gōrū chārātē hē.	Ū pasuan-kō pahāṛi-ke ūpar charā rahal-bā.
Ūo ū gāchh-tar ghaṛā-par baisal hat	Āhē gāchh tarē ghoṛā up[a]rē ū baĩste-hē.	Ū oh phēṛ-tar ghōṛā-par baithal bā.
Ō-kar bhāi ō-kai bahin-lē dhōngā batē	A-kai bhāi akar bahin-lēkē dhā̃gā āhē.	Ō-kar bhāī ok[a]rā bahin-sē bar bā
Ō-kai dam arhāi tākā .	A-kar dam dū takā āth ānā hekē.	Ó-kar dam aṭhaī rup[a]ya ba
Hāmar bāp ū chhutā ghatē rahat	Ahē chhōt ghat-tay mōr baba rahe-lā.	Hamār bap oh chhot[a]ka ghat-mē̃ rahe-lō.
Okrō yah taka dihā .	Ō-kē ēhē rupyā-tā dēwa	Ī rupaiyā ok[a]rā-kē dē dā
Ō-kar-pās-lē ū tākā-sab lihā	A-kar thinē ohē rupyā-gulā lēhing.	Ū rupaiyā ok[a]rā-sē lē lā
Okrē khub pitā, ār pāghā dēi-ke bā̃dhā.	Bēs nihār ō-kē patang ā̃ūr dōrāy bā̃dhing.	Ok[a]ra-kē khūb mārā ā̃ūr rassi-sē bā̃dh-dā.

Bhojpuri (North Centre of Saran)	Sarwaria (Basti)	Western Bhojpuri (Jaunpur)
Tũ gaila	Tũ gaila . .	Tũ sabhẽ gailá .
U-lõg gailan . . .	Unh^{a}nẽ gailaĩ . . .	U-lõg gailan . .
Jã . .	Ja .	Já . . .
Jaib . .	Jat . . .	Jat . . . .
Gail . .	Gail . .	Gail . . .
Tohar ka nãw hã ? .	Tohar ka nãw hai ? .	Tohár kā nãw hau ?
Î ghõṛa-ke ka umir hã ? .	Ket^{a}nẽ din kãi i ghõṛa hai ?	Ghõra ket^{a}nẽ din-kãi hauwai ?
Ih^{a}wã-se Kasmir kit^{a}nã dur hã ?	Ihã-sẽ Kasmir ket^{a}nã lam hai ?	Ihã-se Kasmir ket^{a}nī dūri ha ?
Toh^{a}rũ bap-ka ghar-mẽ kit^{a}na bõṛa bãran ?	Toh^{a}ró bãp-kẽ ghar-mẽ ket^{a}nẽ but^{a}wa haĩ ?	Toh^{a}tẽ bãp-kõ ghar-mẽ ket^{a}nã laṛikã hauwan ?
Âj ham bahut dũr chal^{a}lĩ hã	Aju ham bahut ghum^{a}li	Âju ham bahut daurõ .
Ham^{a}ra chachã-kã bẽṭa-ke biyah un-kã bahin-se bhail-ba	Ham^{a}rẽ puti-kãi but^{a}wã ham^{a}ra bahin-sẽ bahal bay	Ham^{a}rõ kakã-kãi but^{a}wã on-kẽ bahin-sẽ bahal-han.
Ujar^{a}ka ghõra-ke chãt-jamã ghar-mẽ ba	Ujar^{a}kẽ ghõra-kãi chat^{a}jãma ghar-mẽ hai.	Ghar-mẽ ujar^{a}kõ ghõra-kãi chatṛjãma hauwai.
Ghõṛa-ka pith par chãt-jamã kas da	Chat^{a}jama ok^{a}rẽ pith-par dhara	Ok^{a}rõ pithi-par chatṛjamã dhara
Ham un-ka bẽṭã-kẽ ba-mãũ ukhãt ukhai-ke mar^{a}li hã	Maĩ ok^{a}ró but^{a}wã-ke kõrã-sẽ mar^{a}lẽ-hai	Hum on-kẽ bet^{a}wa-kõ kain kõrã mar^{a}h
Û pahar-ka mathã par chaunu-kẽ charãwatarun	U pahai-kẽ chõti-par chauan-ke charãwat hai	Ú pahai-ke chõti-par gõrũ charawat hauwai.
U oh gachh tar ek ghõṭã par baithal bairan	Û ghora-par pai-kẽ nichẽ baithal bav	Wahi pẽṭõ turõ ũ ad^{a}mī ghõra-par chaṭhal-hau
Un-kar bhai un-ka bahin-sẽ lam^{a}han bar^{a}n	Ô-kai bhai ok^{a}re bahin-se barã hai	Ô-kai bhay o-k^{a}rī bahinī-sẽ barã bã.
O-kar dãm arhai rupaia hã	Ô-kai dãm ar^{a}hi rupaiã hai	Ô-kai dam arhai rupiã hauwai
Hamar bap woh chhot^{a}kã ghar-mẽ rahe-lan	Mõi bãp obe chhot^{a}kẽ ghar-mã rahat-hai	Hamãi lãbu chhot^{a}kī bakhi^{a}n-mẽ rahãi-leni
Î rupaia un-ka-kõ dẽ-da .	Eh rupaiã ô-kẽ dẽo	I rupiã un-kõ dyâ .
Ú rupaia un-ka-sẽ lẽ-la .	Û rupaiã ô-sẽ lẽw .	Î rupia on-sẽ lyâ .
Ok^{a}ra-ke bana-ke mara ũ rassa-sẽ bãdh la	Ô-kẽ bhale mara ô rassi-sẽ bãdha.	On-ke khũb mari-kãi ras^{a}ri-sẽ bãuhi dya.

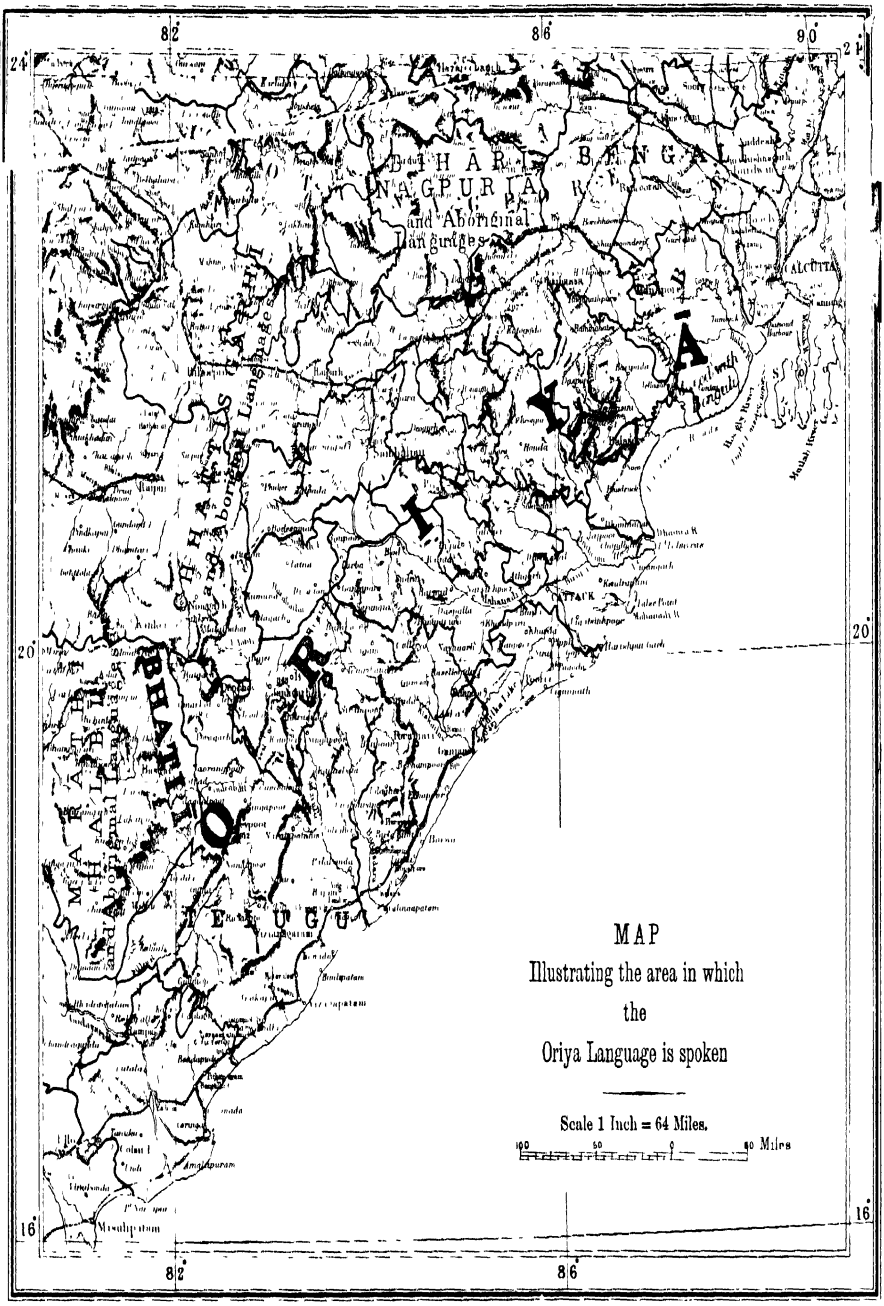
Nagpurā (Ranchi)	Madhēsī (Champaran)	Thārū (Champaran)		English
Toh^{a}rē *or* toh^{a}rē-man gēlā .	Tū gailâ	.	215	You went
Ū-man gēlaĩ . . .	Ū lōg gailan . . .	. .	216	They went
Jāhẽ *or* jāu . . .	Jā	Jō	217.	Go.
Jāt	Jāt	Jait . .	218	Going
Gēl	Gail . . .	Gelā . .	219.	Gone
Tōr kā nām hekē ? . .	Tohār kā nām bātē ? .	Tōr kiha nāu ? .	220	What is your name ?
Ī ghōrā kataī din-kēr hekē ?	Ī ghor^{a}wā ket^{a}na din-ko bhail ?	Ī ghōṛā-ke kiha umer ?	221	How old is this horse ?
Ihẽ-sē Kaśmīr kataī dūrē haī ?	Ihẽ-sē Kasmīr ket^{a}nā dūr bate ?	Ih^{a}wẽ-sō Kasmīr kat^{a}har dur ?	222.	How far is it from here to Kashmir ?
Tōr bāp-kēr ghar-mẽ kataī chhanā-manā haĩ ?	Tohār bāp-ko ghar-mẽ kat-thō bēṭa-lōg bātan ?	Tōr bāp-ke kē-goda chhok^{a}na ?	223.	How many sons are there in your father's house ?
Āj mãĕ dhēr dūr hitl^{a}lō .	Ham aj bahut tahal^{a}lī hā .	Āj moi dūr-lē ghum^{a}la-hi .	224	I have walked a long way to-day
Mōr kākā-kēr bēṭā ū-kaī bahin-sē sādi kaī^{a}lak-haī	Ham^{a}rā chachā-ko bēṭā ok^{a}rā bahīn-sē bāhal bātē	Mōr burha babā-ke chhok^{a}na-ke bayah ō-kai bahni-sē hokhait ha	225	The son of my uncle is married to his sister
Ghaī-mẽ chaī^{a}ka ghōrā-kēr khugīr haī	Upar^{a}ka ghōṛā-ko khogīr ghar-mẽ bātē	Gor^{a}hai ghōṛa khogu ghar-ko bhitar baiṭya	226.	In the house is the saddle of the white horse
Ū-kaī pīth-mẽ khugīr-kē rakhâ	Khogīr-kē ok^{a}rā pīth par rakkhâ (*or* dharâ)	Ō-kai pīth-mẽ khogīr bādh dehi	227	Put the saddle upon his back
Mãĕ ū-kaī bēṭā-kē bahut (*or* khūb) chābhuk-sē mar^{a}lī	Ham ok^{a}rā bēṭa-kē barā kōṭā mar^{a}lī-ha	Moĕ ō-kai chhokan^{a}wa-kē kē kōṛa mar^{a}la-hi	228	I have beaten his son with many stripes
Ū tōrī up^{a}rē garū-man charathē	Ū gōrū-kē pahar-ke chōṭī-par charaw^{a}ta	Ū bathanya pahar-ke upar chai^{a}wai-ha	229	He is grazing cattle on the top of the hill
Ū gachh hĩthē ghōra-mẽ charhal-haī	Ū gāchh-tar ghōṛā par baiṭhal baṭē	Ū ū gachhwa-ke tar ghor^{a}wa-me baithal bai^{a}hi	230.	He is sitting on a horse under that tree
Ū-kar bhāī apan bahīn-sē ũchi haī.	Un-kar bhai un-kā bahīn-sē lamā bā	Ō-kai bhaiwa apan bahin-ya-sē dhēra bai^{a}hī	231	His brother is taller than his sister
Ū-kar dām arhāī rupaiā haī	Ō-kar dam arhāī rupaiyā hâ.	Ō-kai dām adhai rupēā .	232.	The price of that is two rupees and a half
Mōr bāp ū chhot^{a}kā ghar-mẽ rāhe-lā	Hamar bāp ōhī chhot^{a}ka ghar-mẽ rahā-lan	Mōi bap^{a}wa u chhōṭ ghar^{a}wa-mẽ-rahat bai^{a}hi	233.	My father lives in that small house.
Ī rupaiā-kō ū-kō dē dẽhĩ .	I rupaiyā un-kā dē-dâ .	Ū rupēawa ok^{a}rā-kē dēhi .	234.	Give this rupee to him.
Ū rupaiā-kō ū-kar-sē lē lēhĩ	Ū sabh rupaiyā un-kā-sē lē-lâ.	Ū rupēā ok^{a}rā-sō la-lēhi .	235	Take those rupees from him.
Ū-kō bēs-sē pīthĩ ãũr dōrā-sē bãdhĩ	Un-kā-kē bana-ke mārâ, aur rassā-sē bānhâ.	Ōk^{a}rā-kē khūb mārah wō rassā-sē bādhah.	236.	Beat him well and bind him with rope

English.	Maithilī (Darbhanga Brāhmaṇs)	Chikā chhikī (Bhagalpur)	Magahī (Gayā).
237. Draw water from the well.	Kūp-sā̃ jal bharū .	Kūp-sẽ̃ pānı bharā . .	Kūā̃-sē pānī bhar-lā . .
238 Walk before me .	Ham^{a}rā āgū chalū . .	Ham^{a}rā āgū chalā . .	Hamar āgē chalā . .
239 Whose boy comes behind you?	Ap^{a}nek pachhā̃ ka-kar bālak ābai-achh' ?	Ka-kar bētā toh^{a}rā pāchhū awai-chhau ?	Tōhar pichhē kē-kar lar^{a}kā āwait ?
240. From whom did you buy that?	Ō ap^{a}ne kak^{a}rā-sā̃ kinal ?	Kak^{a}rā-sẽ̃ ū mōl lēlā achh ?	Ū kek^{a}rā-sē kin^{a}lā-hā ? .
241 From a shopkeeper of the village.	Oh' grāmak banik-sā̃ .	Ōi gāmak baniā-sẽ̃ . .	Gā̃w-ke dukāndār-sē .

Kuṛmālī (Manbhum)	Pāch Parganiā (Ranchi).	Bhojpurī (Shahabad)
Kuā̃-lē pānī lānā . .	Kuā̃-lēk pānī uthāing .	Inᵃrā-sē pānī bharā . .
Hāmar chhāmulē bulā .	Mōr āgū chalā . .	Hamᵃrā sōjhā ghūmā phīrā
Kā-kar bētā āo-hat tōhar pichhē ?	Kē-kar chhuwā tōr pēchhū āwatē-hē ?	Tohᵃrā pichhē kē-kar larikā āwat-hā ?
Kā-kar-pās ū-ṭā kharīd kār-lē ?	Kē-kar thinē ū-tā kin rāhā ?	Ū kekᵃrā-sē kinᵃlā-hā ?
Yah gā̃yēr ēk dōkānī-pās-lē.	Gā̃w-kōr ēk dōkāndār thinē	Gā̃wō-kē nōdi-sē .

Bhojpuri (North Centre of Saran)	Sarwariā (East)	Western Bhojpuri (Jaunpur).
Iu^{a}ra-sē pānī bharā . .	Kŭā-sē pānī bharā . .	Inārē-sē pānī nikāri h-āwā .
Ham^{a}ra samn^{a}nē chalā .	Ham^{a}rē āgē chalā . .	Ham^{a}rē āgē ghūmā . .
Toh^{a}rā pāchhē kē-kar larikā āwat hā ?	Kē-kar larikā toh^{a}rē pichhē āwat-hai ?	Toh^{a}rē pāchhē kē-kar larikā āwat-hau ?
Tŭ u kek^{a}rā-sē kin^{a}lē rahā ?	Kē-sē tū ū mōl lih^{a}la-hai ? .	Ō-kē kō-sē mōl lih^{a}lyā ? .
Gā̃w-ka ek baniyā̆-sē	Gā̃w-kē ēk dukāndār-sē	Gā̃wai̯-kē bech^{a}waiyā-sē .

Nagpuriā (Ranchi)	Madhēsī (Champaran)	Thārū (Champaran)		English
Kũā-sē pāni ghĩch *or* ghũchhĩ.	Inᵃrā-sē pāni bharâ . .	Inar-mẽ pāni bhar . .	237.	Draw water from the well
Hamar āgũ chalhĩ . .	Hamᵃrā samᵃnē tahᵃlâ	Mōr āgẽ chal . . .	238	Walk before me.
Kē-kar bētā tōr pichhũ pichhũ āwathē ?	Kē-kar laṛkā tohᵃra pichhē awᵃtā ?	Kū-kar chhokᵃna tōr pāchhē awat barhᵃlhi ?	239	Whose boy comes behind you ?
Tõẽ kē-kar-sē ũ-kē kinᵃle ?	Ū kekᵃra-sē kinᵃlâ-hâ ?	Okᵃra-kẽ tũ kekᵃra-se kinᵃlahi ?	240.	From whom did you buy that ?
Gãõ-kēr ōk jhan dokāndār-sē.	Ehī gãwã̃-ke egō dōkandār-sē.	Gãw mah-ke ēk dōkān-sē	241	From a shopkeeper of the village.


82
86
90
24
20
16
CHHATTISGARHI
and Aboriginal
Languages
BENGALI
ORIYA
TELUGU
MARATHI
and Aboriginal Languages
CUTTACK
CALCUTTA
Madras
Masulipatam
MAP
Illustrating the area in which
the
Oriya Language is spoken
Scale 1 Inch = 64 Miles.
100 50 0 100 Miles

ORIYĀ.

Oṛiyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

Name of the Language.

It is called Oṛiyā, Ōḍrī, or Utkalī, that is to say the language of Ōḍra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā' The earliest example of the language which is at present known consists of some Oṛiyā words in an inscription of king Narasiṁha Dēva II, dated 1296 A.D. An inscription of Narasiṁha Dēva IV, dated 1395 A.D., contains several Oṛiyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

Area in which spoken.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oṛiyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

Political Boundaries.

On the east Oṛiyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oṛiyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.[1] It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oṛiyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

[1] See the map illustrating the meeting ground of Bengali, Oriyā, and Bihāri, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Linguistic Boundaries.

Oṛiyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī spoken in that district. On the west it is bounded by Chhattīsgarhī, and on the south by Telugu.

Oṛiyā not the only vernacular of its area.

Oṛiyā is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oṛiyā, and whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Place of Oṛiyā in reference to other Indo-Aryan languages.

Oṛiyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oṛiyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oṛiyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oṛiyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oṛiyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tiliṅga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,[1] both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhī words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oṛiyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.[2]

Dialects.

Oṛiyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oṛiyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oṛiyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,[3] and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oṛiyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oṛiyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oṛiyā. A man will begin a sentence in Oṛiyā, drop into Bengali in its middle, and go back to Oṛiyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oṛiyā-speaking neighbours. All this time, however, the language is Oṛiyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oṛiyā is often unintelligible to a man from Puri, and *vice versâ*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

[1] See Beames' *Comparative Grammar*, i, 110.

[2] In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oṛiyā.

[3] These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oṛiyā and Hindī expressions. Owing to their frequent use of the word *karā*, a corruption of the Oṛiyā *kari*, their speech is vulgarly known as *kērā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oṛiyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oṛiyā. In true Oṛiyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oṛiyā *ṭaṅkāē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭáṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oṛiyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oṛiyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oṛiyā writing.

In the west, in Sambalpur, and the Chhattīsgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oṛiyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattīsgaṛhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oṛiyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oṛiyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oṛiyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oṛiyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oṛiyā character, but in the Dēva-nāgarī used for Marāṭhī.

Oṛiyā literature.

The following account of Oṛiyā literature is taken from Volume I of Mr. Beames' Comparative Grammar, pages 88 and 89:—

'Oṛiyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdamālā and Gītābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dīna-kṛushna Dāsa, a poet of the same age, is the author of the Rasakallōla, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāna, and Lakshmī Purāṇa.

'In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oṛiyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oṛiyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.'

Having completed a rapid survey of the various forms taken by the Oṛiyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

Population speaking Oṛiyā in the Oṛiyā area.

Province.	Name of District or State.		Number of speakers	Remarks
Lower Provinces of Bengal.	Midnapore (mixed dialect)		572,798	
	Cuttack		1,859,623	
	Balasore		950,335	
	Puri		921,180	
	Angul and Khondmals		121,938	
	Orissa Tributary States, viz.,—			
	Athgarh	36,429		
	Athmallik	30,805		
	Baramba	32,447		
	Bod	87,867		
	Daspalla	36,975		
	Dhenkanal	228,870		
	Hindol	37,658		
	Keonjhar	201,110		
	Khondpara	62,554		
	Mayurbhanja	242 857		
	Narsingpur	34,648		
	Nayagarh	111,322		
	Nilgiri	18,390		
	Pal Lahara	17,978		
	Ranpur	39,666		
	Talcher	52,535		
	Tigaria	20,179		
			1,322,190	Revised figures
	Singhbhum		114,402	
	Carried over		5,862,466	

Province	Name of District or State.		Number of speakers.	Remarks.
	Brought forward		5,862,466	
	Chota Nagpur Tributary States, *viz.*,—			
	Jashpur (mixed dialect) .	10,000		
	Sarai Kala	21,219		
	Kharsawan . . .	8,867		
	Gangpur	133,915		
	Bonai	26,341	200,342	
Total for the Lower Provinces of Bengal			6,062,808	
Central Provinces . .	Raipur		89,200	
	Sambalpur		595,000	
	Chhattisgarh Feudatory States, *viz.*,—			
	Raigarh	29,000		
	Sarangarh . . .	23,271		
	Bamra	78,653		
	Rairakhol . . .	19,367		
	Bastar (Bhatri Dialect) .	17,387		
	Sonpur	187,000		
	Patna	313,000		
	Kalahandi . . .	249,000	916,678	
Total for the Central Provinces			1,600,878	
Madras	Ganjam		797,132	Madras figures are taken from the Census report. As regards the Oṛiyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oṛiyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency		80,994	
	Vizagapatam		27,916	
	Vizagapatam Agency . . .		382,685	
Total for Madras			1,288,727	
GRAND TOTAL for Oṛiyā spoken in the Oṛiyā-speaking area .			8,952,413	

We have counted up the number of people who speak Oṛiyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Oṛiyâ in places in India other than the area in which that language is a local vernacular.

PROVINCE.		Number of speakers.	REMARKS.
ASSAM—			
Sylhet	1,399		
Cachar	5,698		
Sibsagar	1,591		
Lakhimpur	1,715		
Elsewhere	1,468		
		11,867	Most of these are employed on tea-gardens.
LOWER PROVINCES OF BENGAL AND FEUDATORIES—			
Hooghly	1,711		
Howrah	3,979		
24-Parganas	23,219		The speakers of Oriya in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
Calcutta	23,899		
Ranchi	3,816		
Manbhum	1,244		
Sarguja	107		
Udaipur	293		
Elsewhere	7,531		
		65,799	
BERAR		...	
BOMBAY		...	
BURMA		3,377	
CENTRAL PROVINCES—			
Bilaspur	568		
Other British Districts	1,734		
Bastar	2,138		
Other Feudatory States	156		
		4,596	
MADRAS—			
Godavari	1,710		
Godavari Agency	249		
Elsewhere	1,477		
		3,436	
Carried over		89,075	

Province.	Number of speakers.	Remarks.
Brought forward .	89,075	
North-Western Provinces, Oudh and Native States .	279	
Punjab and Feudatories	4	
Nizam's Dominions	180	
Baroda	...	
Mysore	573	
Rajputana	?	No information available.
Central India	?	Ditto.
Ajmere-Merwara	1	
Coorg	...	
Kashmir	?	No information available.
Total .	90,112	

We thus arrive at the following result—

Total number of people speaking Oriya at home	8,952,413
" " " " " " elsewhere in India	90,112
Grand Total of people who speak Oriyá in India	**9,042,525**

AUTHORITIES.

I am not aware of any very old reference to the Oriyá Language. The *Sprachmeister*[1] and the *Alphabetum brammhanicum*[1] are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's Essay *On the Sanscrit and Prácrit Languages*, in Vol. vii, 1799, of the Asiatic Researches, p. 225.[2] Here there is a brief description of Oriyá and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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[1] *Vide* Vol. V, Pt. I, p. 23.

[2] Reprinted in his *Essays.* Ed. Cowell, Vol. ii, p. 26.

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BEAMES, J.,—*Folklore of Orissa*. *Ib. ib*,. pp. 168, 211.

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Written character.

Oṛiyā is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Dêva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dêva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oṛiyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see At first glance, an Oṛiyā book seems to be all curves, and it takes a second look to notice that there is something inside each.[1]

[1] See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff, and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, Pt I, 1897, p 323

Alphabet.—The order and number of the vowels and consonants are the same in Oṛiyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:—

VOWELS.

ଅ *a*	ଆ *ā*	ଇ *i*	ଈ *ī*	ଉ *u*	ଊ *ū*
ଋ *ṛu*	ୠ *ṛū*	ଌ *lu*	ୡ *lū*	ଏ *ē*	ଐ *ai*
ଓ *ō*	ଔ *au*	ଂ *aṅg*	ଃ *ah.*		

CONSONANTS.

କ *ka*	ଖ *kha*	ଗ *ga*	ଘ *gha*	ଙ *ṅa*
ଚ *cha*	ଛ *chha*	ଜ *ja*	ଝ *jha*	ଞ *ña*
ଟ *ṭa*	ଠ *ṭha*	ଡ *ḍa*	ଢ *ḍha*	ଣ *ṇa*
ତ *ta*	ଥ *tha*	ଦ *da*	ଧ *dha*	ନ *na*
ପ *pa*	ଫ *pha*	ବ *ba*	ଭ *bha*	ମ *ma*
ଯ *ya*	ୟ *ẏa*	ର *ra*	ଲ *la*	ଳ *ḷa* ୱ *wa*
ଶ *śa*	ଷ *sha*	ସ *sa*	ହ *ha*	କ୍ଷ *khya.*

Although, for the sake of completeness, the vowel signs ୃ *ṛū*, ୢ *lu*, and ୣ *lū* are included in the list of characters, they are not used at all in ordinary Oṛiyā. They are, however, required in transcribing Sanskrit grammatical works into the Oṛiyā character, and in Sanskrit grammars written for the use of Oṛiyā students.

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

a (not expressed) *ā* ା, *i* ି, *ī* ୀ, *u* ୁ, *ū* ୂ, *ṛu* ୃ, *ē* େ, *ai* ୈ, *o* ୋ, *au* ୌ.

Thus କ *ka*, କା *kā*, କି or କ *ki*, କୀ *kī*, କୁ *ku*, କୂ *kū*, କୃ *kṛu*, କେ *kē*, କୈ *kai*, କୋ *kō*, କୌ *kau*.

In using these non-initial vowels, there are a few irregularities.

ା *ā* is often combined with the curve of the consonant into one letter, thus ଭା or ଭ *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚା or ଛ, the ୍ being added in the second form to prevent confusion with ଗ *ga*. So ର *ra* becomes ରା or ର୍ *rā*, the tail of ର being transferred to the body of the letter. Similarly ଲ *la* becomes ଲା or ଲ୍ *lā*.

As seen above, the sign ି for *i* is often combined with the top curve as in କି or କ *ki*. Moreover, this letter sometimes takes the form ି as in ଧି or ଧ *dhi* and ଥି or ଥ *thi* So the sign ୀ for *ī* is sometimes combined with the consonant, as in ଲୀ or ଲ୍ *lī*.

The sign ୁ for *u* is often written ୄ, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ଳ *kla* ଗ୍ଧ *gdha*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ଙ୍ *ṅ* **usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.**

Thus	with	କ *ka*	it becomes	ଙ୍କ	*ṅka*
	,,	ଖ *kha*	,,	ଙ୍ଖ	*ṅkha*
	,,	ଗ *ga*	,,	ଙ୍ଗ	*ṅga*
But	,,	ଘ *gha*	,,	ଙ୍ଘ	*ṅgha*
ଞ୍ *ñ*	,,	ଚ *cha*	becomes	ଞ୍ଚ	*ñcha*
	,,	ଛ *chha*	,,	ଞ୍ଛ	*ñchha*
	,,	ଜ *ja*	,,	ଞ୍ଜ	*ñja*
	,,	ଝ *jha*	,,	ଞ୍ଝ	*ñjha*
ଣ୍ *ṇ*	,,	ଟ *ṭa*	,,	ଣ୍ଟ	*ṇṭa*
	,,	ଠ *ṭha*	,,	ଣ୍ଠ	*ṇṭha*
	,,	ଡ *ḍa*	,,	ଣ୍ଡ	*ṇḍa*
	,,	ଢ *ḍha*	,,	ଣ୍ଢ	*ṇḍha*
	,,	ଣ *ṇa*	,,	ଣ୍ଣ	*ṇṇa*
ନ୍ *n*	,,	ତ *ta*	,,	ନ୍ତ	*nta*
	,,	ଥ *tha*	,,	ନ୍ଥ	*ntha*
	,,	ଦ *da*	,,	ନ୍ଦ	*nda*
	,,	ଧ *dha*	,,	ନ୍ଧ	*ndha*
	,,	ନ *na*	,,	ନ୍ନ	*nna*
ମ୍ *m*	,,	ପ *pa*	,,	ମ୍ପ	*mp*
	,,	ଫ *pha*	,,	ମ୍ଫ	*mpha*
	,,	ବ *ba*	,,	ମ୍ବ	*mba*
	,,	ଭ *bha*	,,	ମ୍ଭ	*mbha*
	,,	ମ *ma*	,,	ମ୍ମ	*mma*

(2) Sibilants preceding other consonants :

ଶ୍ *sh*	with	ଟ *ṭa*	becomes	ଶ୍ଟ	*shṭa*
	,,	ଣ *ṇa*	,,	ଶ୍ଣ	*shṇa*
ସ *s*	,,	ତ *ta*	,,	ସ୍ତ	*sta*
	,,	ଥ *tha*	,,	ସ୍ଥ	*stha*
	,,	ପ *pa*	,,	ସ୍ପ or ସ୍ପ	*spa*
	,,	ଫ *pha*	,,	ସ୍ଫ or ସ୍ଫ	*spha*

(3) Miscellaneous :—

The letter ୍ୟ *ya* when following another consonant is written ୍ *by the side* of the letter with which it is combined. Thus ତ୍ୟ *tya*.

When the letter ୱ *wa* follows another letter it is always pronounced *wa* (elsewhere it is always pronounced *ba*), and is written ୍ *under* the letter with which it is combined. Thus ସ୍ୱ *swa*.

When the letter ର *ra* precedes a consonant it is written ର୍ *above* the letter with which it is combined. Thus ର୍ଜ *rja*. When it follows a consonant, it takes the form ୍ର and is written below, as in ଦ୍ର *dra*. For *hra* and *tra*, see below.

The compound *stu* takes the altogether anomalous form of ୟ୍.

କ୍ *k*	with ମ *ma*	becomes	କ୍ମ *kma*	
	,, ର *ra*	,,	କ୍ର or ୟ *kra*	
ଚ୍ *ch*	,, ଚ *cha*	,,	ଚ୍ଚ *chcha*	
	,, ଛ *chha*	,,	ଚ୍ଛ *chchha*	
ଜ୍ *j*	,, ଞ *ña*	,,	ଜ୍ଞ *jña* (which is pronounced and transliterated *gyã*).	
ଟ୍ *t*	,, ଟ *ta*	,,	ଟ୍ଟ *tta*	
	,, ଠ *tha*	,,	ଟ୍ଠ *ttha*	
	,, ପ *pa*	,,	ଟ୍ପ *tpa*	
	,, ର *ra*	,,	ଟ୍ର or ୟ *tra*	
	,, ସ *sa*	,,	ଟ୍ସ *tsa*	
ଡ୍	,, ଡ *da*	,,	ଡ୍ଡ *dda*	
	,, ଢ *dha*	,,	ଡ୍ଢ *ddha*	
	,, ଭ *bha*	,,	ଡ୍ଭ *dbha*	
ତ୍ *p*	,, ତ *ta*	,,	ତ୍ତ *pta*	
ଦ୍ *b*	,, ଦ *da*	,,	ଦ୍ଦ *bda*	
ମ୍ *m*	,, ହ *ha*	,,	ମ୍ହ *mha* (which is pronounced and transliterated *mbha*).	
ହ୍ *h*	,, ମ *ma*	,,	ହ୍ମ *hma*	

As in Sanskrit and Bengali, the short vowel ଅ *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance କ is *ka*, not *k*. When the absence of ଅ *a* has to be noted, the mark ୍ (called in Oṛiyā *hasanta*) is used; thus କ୍ *k*, as shown in the above list of compound consonants.

The sign ଁ, called *chandra-bindu* (*i.e.*, moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in ଅଛୁଁ *achhũ*, we are. It is represented, in transliteration, by the sign ~ over the nasalized vowel.

The characters for the numerals are these—

୧	୨	୩	୪	୫	୬	୭	୮	୯	୦
1	2	3	4	5	6	7	8	9	0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in promote. According to purists, it is pronounced, as in Hindī, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oṛiyā and Bengali consists in the pronunciation of the vowel ୠ, corresponding to the Bengali ৠ, and the Sanskrit ॠ. This is pronounced *ru*, not *ṛi*, and will be transliterated *ṛu*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.[1] I have found no record in Oṛiyā of the broken vowels, *ă*, *ĕ*, and *ŏ* which are so common in Bengali.

There is one most important difference between Oṛiyā and Bengali, which affects nearly every word in the language. In pure Oṛiyā the final *a* at the end of a word is

[1] Mr. Beames compares the sound of the vowels in 'Ould Oireland.'

always pronounced. Thus in Oṛiyā ଘର a house is pronounced *ghara*, or rather *ghŏrŏ*, but in Bengali ঘর is pronounced *ghar* (*ghŏr*).

As a rule the pronunciation of the consonants is much clearer in Oṛiyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oṛiyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗଲ, go on, is pronounced *tsāla*, but ଚିଠି a letter *chiṭāu*. So ଛତା *tshatā*, an umbrella, but ଛଡା *chhiḍā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଜାଲ *dzāla*, a net, ଝାଳ *dzhāla*, perspiration; but ଜିବାର *jiṇibāra*, to conquer, and ଝିଅ *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindī. ଡ and ଢ are pronounced both as *ḍa* and *ḍha* respectively and as *ṛa* and *ṛha* respectively. In the latter case, a dot is put under them. As we go south the *ṛ* sound disappears. Thus 'it will fall,' is *paṛiba* in Cuttack, but *paḍiba* (something like *pŏrddibō*) in Puri.

In Bengali, the cerebral ণ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ন *na*. In Oṛiyā ଣ *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇṛ* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oṛiyā word ଜଣ *kaṇa* is what would be represented in Bengali by কঁড়ো *kãṛō*.

ଯ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *j̈a*, so as to distinguish it from ଜ *ja*. When ଯ is pronounced as *ya*, the Oṛiyās affix to it the sign ୍, so that there are practically two letters, *viz.*, ଯ *j̈a* and ୟ *ya*.

The letter ଳ *ḷ*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of '*milk*,' pronounced '*mulk*' (*u* as in *nut*).

The letter ୱ is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on ସ୍ୱର *swara*, a voice.

Of the three sibilants, ଶ *ś*, and ଷ *sh* are both properly pronounced as the *sh* in 'shell,' and ସ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter କ୍ଷ which is properly *ksha*, is pronounced, and transliterated, *khya*.

The compound ଜ୍ଞ *j̈ña* is pronounced *gyã*, and is so transliterated.

So also the compound ହ୍ମ *mha* is pronounced *mbha*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oṛiyā specimens which follow.

ORIYÁ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		*Colloquial forms*	
	Sing	Plur	Sing.	Plur.
Nom	*purusha*, a man	*purusha-mānŭ*		*purushŏ*
Acc	*purusha-ku*	*purusha-mānaṅku*		*purushaṅku*
Instr.	*purusha-dwārā*,	*purusha-mānaṅka-dwārā*		*purushaṅka-dwārā*
Dat	*purusha-ku*	*purusha-mānanku*		*purushaṅku*
Abl.	*purusha-ṭhāru*	*purusha-mānanka-ṭhāru*	*purusha-ṭhŭ*	*purushaṅka-ṭhŭ*
Gen	*purusha-ra*	*purusha-mānanka-ra*		*purusha-mānaṅka* / *purushanka*
Loc	*purusha-ṭhārŏ*	*purusha-mānanka-ṭhārŏ*		*purushanka-ṭhārĕ*
Voc	*hĕ purusha*	*hĕ purusha-mānĕ*		

In the Instrumental *dĕᵢ* or *karṭṭṛuka* may be substituted for *dwārā*

Instead of *mānŭ*, nouns of multitude like *dala* or *ṭhika* may be used to form the plural. When these are added, the noun is declined as if in the Singular.

Nouns ending in ī, shorten it in the other cases, as *swāmī*, a husband, Acc. Sing *swāmi-ku*, Nom. Plur *swāms-mānŭ*.

(2) Irrational beings, and common nouns without life.

ghara, a house.

	Sing.	Plur.
Nom.	*ghara*	Usually found by adding noun of multitude, such as *saḷu*, or *sakaḷa*, all. If *māna* is used, the nom. plur. is *māna*, not *mānŭ*.
Acc.	*ghara*	
Instr.	*ghara rŭ*	
Dat.	*ghara-ku*	
Abl.	*ghara-ru* or *gharu*	
Gen.	*ghara-ra*	
Loc.	*gharŏ*, *ghara-rŭ*	

If a noun ends in *ā*, *ŭ*, or *u*, the locative ends only in *rŭ*; thus *ghŏṛā-rŭ*, on a horse, *paśu-rŭ*, in a beast.

Expletive additions,—*ta* is added to give emphasis, as in *bāpa-ṭa rŭ-ṭhārŭ ṭhiḷā*, it was *father* who was there The suffix *ṭā* or *ṭᵢ* has the force of a definite article The first is used with irrational beings and things, the second with rational beings thus *ghŏṛā-ṭā*, *the* horse, *pilā-ṭᵢ*, *the* child.

Adjectives rarely change for gender. *Tatsamas* in *a* sometimes change the *a* to *ā* or *ī* for the feminine, those in *ī* to *snī*; those in *mān* to *matī*; and those in *vān* to *vatī*.

II.—PRONOUNS—

	I.		Thou		He, she.		It
	Inferior	Superior.	Inferior	Superior	Inferior	Superior.	
Sing.							
Nom.	*mu*, *mŭ*	*āmbhŏ*[2]	*tu*, *tŭ*	*tumbhŏ*[2]	*sĕ*	*sĕ*,	*se*,
Acc. Dat	*mŏ-tĕ*,	*āmbha-ku*	*tŏ-tĕ*	*tumbha-ku*	*tāhā-ku*, *tā-ku*	*tāhāṅku*	*tāhā(-ku)* *tā(-ku)*
Gen.	*mŏ-ra*, *mŏha-ra*	*āmbha-ra*	*tŏ-ra*	*tumbha-ra*	*tāhā-ra* *tā-ra*	*tāhānka-ra*	*tāhā-ra*, *tā-ra*, / *taḥĭ-ra*
Obl.	*mŏ*, *mŏhŏ*	*āmbha*	*tŏ*	*tumbha*	*tāhā*, *tā*	*tāhānka*	*tāhā*, *taḥĭ*
Plur							
Nom	*mŏ-mānŭ*[1]	*āmbhĕ-mānŭ*	*tŏ-mānŭ*[1]	*tumbhĕ-mānŭ*	*sĕ mānŭ*	*sĕ-mānŭ*	*sĕ-sakaḷa*
Obl	*mŏ-mānanka*[1]	*āmbha-mānanka*	*tŏ-mānanka*[1]	*tumbha-mānanka*	*sĕ-mānaṅka*	*sĕ-mānaṅka*	and so on.

[1] Rare except in the north [2] Spelt *āmhĕ*, *tumhĕ*.

	This.		That.		His (Your) Honour.	Self.
	Thing or Inferior person.	Superior person	Thing or Inferior person	Superior person		
Sing						
Nom.	*ĕhᵢ*, *ĕhā*, *ĕ*	*ĕhᵢ*, *ĕ*	*sĕhᵢ*, *sĕᵢ*	*sĕhᵢ*, *sĕᵢ*	*āpana*	*āpĕ*
Obl.	*ĕhā*, *ĕṭhᵢ*	*ĕhāṅka*	*sĕṭhᵢ*	*tāhāṅka*	*āpanaṅka*	*āpanā*
Plur						
Nom.	*ĕhᵢ-sakaḷa*	*ĕhᵢ-mānŭ* / *ĕ-mānŭ*	*sĕhᵢ-sakaḷa*	*sĕhᵢ-mānŭ* / *sĕᵢ-mānŭ*	*āpana-mānŭ*	*āpanā-mānŭ*

	Who (Relative)		What (Relative)	Who?		What?
	Inferior.	Superior.		Inferior.	Superior.	
Sing						
Nom	*jĕ*, *jĕṭhŭ*	*jĕ*, *jĕṭhŭ*	*jĕ*	*kĕ*, *kiṭĕ*, *kĕṭhŭ*	*kĕ*, *kiṭĕ*, *kĕṭhŭ*	*ki*, *kana*, *kaana*, *kisa*
Acc. Dat	*jāhā-ku*	*jāhāṅku*	*jāhā(-ku)*, *jā (-ku)*	*kāhā-ku*	*kāhāṅku*	*kāhā (-ku)*
Gen.	*jāhā-ra*, *jā-ra*	*jāhāṅkara*	*jaḥĭ-ra*	*kāhā ra*, *kā-ra*	*kāhāṅkara*	*kāhĭ-ra*
Obl	*jāhā*	*jāhānka*	*jaḥĭ*	*kāhā*	*kāhānka*	*kāhĭ*
Plur						
Nom.	*jĕ-mānŭ*	*jĕ-mānŭ*	*jĕ sakaḷa*	*kĕṭhŭ-mānŭ*	*kĕṭhŭ-mānŭ*	

Kĕhᵢ, *kĕsĕ*, Gen, *kāhāṛu-ra*, or *kāhā-ra*, Obl, *kāhāṛᵢ*, means 'some one,' 'any one.' Its plural is *kĕhᵢ kĕhᵢ*, Obl *kāhāṛi kāhāṛs*. *Kichhᵢ*, anything, is regularly declined. So are *amuka* and *ṭhŏkāĕ*, both meaning 'a certain person' Adjectival pronouns are *ē*, *ĕhᵢ*, this, *sē*, *sĕhᵢ*, that; *jĕṭhŭ*, which; and *kĕṭhŭ*, which?

The same expletive additions are used as in the case of nouns Thus *tā-ṭa*, that exactly *Muhĭ* means 'even I' *Jĕ* is often added expletively at the end of a sentence, as in *ārē Baidā*, *chāḷᵢ āsa*, *bhāta khāiba jĕ*, Baidā, come along, you will have to eat your rice The cases are liable to contraction, as in the case of nouns, *e g*, *mŏ-ṭhŭ*, from me The syllable *hā* is often omitted, *e g*, *tā-rā* for *tāhā-ra*.

III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *ĕ* is frequently substituted for *a* and *vice versâ*. Thus *lĕĭs* for *nŏĭs*, I took, *ĕuhĕ* for *nuhĕ*, it is not, *paṭṭhuṅŏ* for *paṭṭhuĕ*, they read Verbs are usually quoted in the genitive of the present verbal noun

A Verbs Substantive only These are not used as Auxiliary Verbs.

	1. I am, etc.		2. I become, etc		I became, etc		I shall become, etc		I usually became, etc.	
	Sing.	Plur.	Sing	Plur.	Sing	Plur.	Sing	Plur	Sing	Plur
1	*aṭĕ*	*aṭũ*	*hŏĕ*	*haũ*	*hĕlĭs*	*hŏulũ, hĕlũ*	*hĕbĭ*	*hĕbŏũ* / *hĕbũ*	*huantĭs*	*huantŭ*
2	*aṭu*	*aṭa*	*hŏ*	*hua*	*hĕlu*	*hŏula, hĕla*	*hĕbu*	*hŏĕba* / *hĕba*	*huantŭ*	*huanta*
3	*aṭĕ, aṭas*	*aṭanti*	*huĕ*	*huanti*	*hĕlă*	*hŏulĕ, hĕlĕ*	*hĕba*	*hŏubĕ* / *hĕbĕ*	*huantă*	*huantĕ*

Imperative, *hŏ*, become, *hĕu*, let him become, *hua*, become ye, *hĕuṅu* let them become

Verbal noun, *hŏibŏ* or *hĕbŏ*. **Participles,** Present, *hĕu*, Continuative, *huantŏ*, Past, *hŏĭs*, Conditional Past, *hŏulĕ, hĕlĕ*

3 Negative Verb Substantive, Pres Sing 1, *nuhĕ*, 2, *nuhu*, 3, *nuhĕ* Plur 1, *nāhũ*, 2, *nāha*, 3, *nāhĕnti* Past Sing 1, *nŏĭlĭs*, and so on. Future, *nŏĭbŏs*

B. Verbs both Substantive and Auxiliary

	1 I am, etc		2 I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc	
	Sing.	Plur.	Sing	Plur.	Sing	Plur.	Sing	Plur.	Sing	Plur
1	*achhĕ* / *achhi*	*achhũ*	*thăĕ*	*thăũ*	*thĭlĭs*	*thĭlũ*	*thĭbĭs*	*thĭbŭ* / *thĭbă*	*thăntĭs*	*thăntŭ*
2	*achhu.*	*achha*	*thă* / *thău*	*thăa*	*thĭlu*	*thĭla*	*thĭbu*	*thĭba*	*thăntŭ*	*thănta*
3.	*achhas,* / *achhĕ* / *achhi*	*achhanti*	*thăĕ*	*thănti*	*thĭlă*	*thĭlĕ*	*thĭba*	*thĭbĕ*	*thăntă*	*thăntĕ*

Imperative, *thă*, remain thou, *thău*, let him remain, *thăa*, remain ye, *thăuntu*, let them remain

Verbal noun *thĭbŏ* **Participles,** Present, *thău*; Continuative, *thăntŏ*; Past, *thăĭs*; Conditional Past, *thĭlĕ*

C. Finite Verb, *dĕkhĭbă-ra*, to remain

Verbal nouns; Present, *dĕkhĭbă*, seeing (in the future); Past, *dĕkhĭlă*, seeing (in the past), Present, *dĕkhă, dĕkhan*, seeing (in the present)

Participles; Present, *dĕkhu* or *dĕkhũ*, seeing, Continuative, *dĕkhantŏ*, whilst seeing, on seeing, about to see, Past, *dĕkhĭs*, having seen; Conditional Past, *dĕkhĭlĕ*, if (1) had seen, Imperfect Past, *dĕkhu-thĭlĕ*, though (1) was seeing, *dĕkhi-thĭlĕ*, though (1) had seen, Relative Present, *dĕkhĭbă*, which is seen, or will be seen, Relative Present Definite, *dĕkhu-thĭbă*, which is being seen, Relative Past, *dĕkhĭlă*, which was seen, Relative Perfect, *dĕkhi-thĭbă*, which has been seen

Adverbial forms; *dĕkhĭbă-mătra*, immediately on seeing, *dĕkhĭbă-sakăĕ*, in consequence of seeing.

(*a*) Simple Tenses—

	Present, I see, etc		*Past*, I saw, etc.		*Future*, I shall see, etc		*Habitual Past*, I used to see, or *Present Cond* (if) I see		*Imperative*, let me see, etc.	
	Sing	Plur	Sing	Plur.	Sing	Plur	Sing	Plur	Sing	Plur
1.	*dĕkhĕ* / *dĕkhi*	*dĕkhũ*	*dĕkhĭlĭs*	*dĕkhĭlũ*	*dĕkhĭbĭs* / *dĕkhimi*	*dĕkhĭbŭ* / *dĕkhĭbă*	*dĕkhantĭs*	*dĕkhantu*	*dĕkhĕ*	*dĕkhũ*
2	*dĕkhu*	*dĕkha*	*dĕkhĭlu*	*dĕkhila*	*dĕkhĭbu*	*dĕkhĭba*	*dĕkhantu*	*dĕkhanta*	*dĕkh*	*dĕkha*
3	*dĕkhĕ* / *dĕkhas*	*dĕkhanti*	*dĕkhĭlă*	*dĕkhilĕ*	*dĕkhĭba*	*dĕkhĭbĕ*	*dĕkhantă*	*dĕkhantĕ*	*dĕkhu*	*dĕkhantu* / *dĕkhuṅu*

(*b*) Periphrastic tenses—

1 **Present Definite,** *dĕkhu-achhĭ* or *dĕkhu chhĭ*, I am seeing, and so on; negative, *dĕkhu-nuhĕ*, I am not seeing, **Imperfect,** *dĕkhu-thĭlĭs*, I was seeing, and so on, Habitual Imperfect, *dĕkhu-thăĕ*, I usually was seeing, I *then* was seeing, Future Conditional, *dĕkhu-thĭbĭs*, I may be seeing, I shall be seeing, Imperfect Conditional, *dĕkhu thăntĭs*, (if) I were seeing

2 Perfect, *dĕkhi-achhĭ* or *dĕkhi-chhĭ*, I have seen, Pluperfect, *dĕkhi-thĭlĭs*, I had seen, Habitual Pluperfect, *dĕkhi-thăĕ*, I usually had seen, I *then* had seen, Past-Future Conditional, *dĕkhi-thĭbĭs*, I may have seen, I shall have seen, Pluperfect Conditional, *dĕkhi-thăntĭs*, (if) I had seen.

D Irregular Verbs, *jŭbă-ra*, to go Pres, *jăĕ*, etc, like *thăĕ* Past, *gaĭs*, Future, *jŭms* or *jŭbs*. Verb. noun, *jŭbă*, Pres part, *jău*, Past Part, *jăĭs*; Contin part, *jăntŏ*, Cond part., *gaĭĕ*

Hĕbă-ra and *thĭbă-ra* are given above

Dĕbă-ra, to give, has Present Sing 1, *dĕuĕ*, 2, *dĕu*; 3, *diĕ, dua*, Plur 1, *dĕũ*, 2, *diya*; 3, *dŭyantŭ*; Past, *dĕĭs*, Fut., *dĕbŭ*; Habit past, *dŭyantŭ* *Nĕbă-ra*, to take, is declined in the same way

Pŭbă-ra, to drink, has Present Sing 1, *piyŭ*; 2, *piyu*, 3, *piyĕ*; Plur, 1, *piyũ*; 2, *piya*; 3, *piyantŭ*

The verbs *karŭbă-ra*, to do, *mărŭbă-ra*, to strike, and *ăsŭbă-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle Thus *kaĭs* or *karŭĭs*, I did, *kaĭĕ*, if (1) had done, *măĭs* or *mărŭĭs*, I struck, *măĭlĕ* or *mărŭĭlĕ*, if (1) had struck, *aĭĭs* (not *ăĭs*) or *ăŭĭs*, I came, *aĭlĕ* or *ăŭĭlĕ*, if (I) had come.

E. Causal Verbs, add *ă* to the root, as *dĕkhăĕ*. I cause to see Roots ending in *ă* change that *ă* to *u* Thus *khăs*, I eat, *khuăs*, I cause to eat The causal of *dĕbă ra*, to give, is *dŭyăbă-ra*, of *nĕbă-ra*, to take, *nŭyăbă-ra*, and of *pŭbă-ra*, to drink, *piyăbă-ra*

F Passive Voice. Formed by conjugating the present Verbal noun in *ă*, with *jŭbă-ra*, to go Thus, *dĕkhă jăs*, I am seen

G. Expletive additions. The letter *ta* added gives emphasis, *e g*, *achhi-ta*, I am indeed *Ti* and *ni* are added without affecting the meaning much, as in *tu jŭbu-ti*, will you go, *sĕ gaĭĕ-ni*, he has gone already.

H. Examples of the use of the Relative Participles—

1 *mu-dĕbă dhăna*, the corn which I give
2. *ghuchurs-khău-thĭbă tashu*, the husks which the swine are eating.
3 *mu-dĕlă tanka*, the rupee which I gave
4. *mu-dĕu-thĭbă tanka*, the rupee which I have given

The form of Oṛiyá spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jauṇu*, having gone. We may also note *naïlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēśaba-kōili*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. I.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYA.

STANDARD DIALECT. (CUTTACK DISTRICT)

SPECIMEN I.

ଏଣେ ଜଣେ ଦୁଇ ପୁତ୍ର ଥିଲେ । ଜାଙ୍କ ମଧ୍ୟରେ ଜଣ ସରୁଆରେ ଯାଇ ଜଣେ ଆପଣା ଜାଗକୁ କହିଲା ବାପା,

ମୋ ଭାଗରେ ଜେଉଁ ପାଇବି ସେତିକି ଗଣ୍ଡା ମୋତେ ଦିଅ । ତାପ ଆପଣା ବିଷୟକୁ ସେମାନଙ୍କି ବାଣିଲେ

। ସେଥା । ସେହି ଦିନ ଦି ଗାଣ୍ଠିକୁ ହାଳ ପୁଅ ସବୁଜ ସର୍ଦ୍ଦ ହୁ ଯୋଉ କୋଉଣି ଦୂର ଦେଶକୁ ଗଲି

ପାଣ୍ଠି ସବ ଜୋଡ଼ିଲିରେ ଜା ଗୁଣ୍ଡ ଚିଡ଼ାଇ ସେଲା । ତାହାର ବିଷୟ ଜାକି ପର୍ବିଜାଣ୍ଠୁ ଜା ସେଥାରେ ବିତ

ଆଖାଇ ସଡ଼ିଲା . ଜହୁଁ ଜାହାର ସବ ଜିନ୍ଦା ସେଲା । ଚହିଁରେ ଜା ପାଣ୍ଠି ଜୋଗାଡ଼ି ଜଳେ ନିଜେ ଜାଗେ ଜାଖା

. ସେଲା । ସମସ୍ତ ଜାଖା ଜାକୁ ଘାଟୁଜିଥିଲା ଜେ ଜାକ୍ଟେ ଜିଲ୍ଲିକୁ ଅ ଜାଜିଲା । ଜା ସେହିଠାରେ ଚାଲୁଥିବା ଜାଖା ଜୁଖା ଜୁଖା

ପାଣ୍ଠି ସାର ଜୁଜାଇଲା. ଜାଣ୍ଠୁ ଜାଖା ଅଖା . ସାଜ ଜାହା ଜାକୁ ସେହି ଦେଖା ସାଏଁ । ସେମାନେ ସେମାନେ ଜାଖା ଚଡ଼ା ଚଟ୍ଟ ଜା ଜାଣ୍ଠିଲି

ସେମାନେ ଜାଖାର ଚ ଜୋଡ଼େ ଗାଲ୍ଲିଆ ଗାଳ ଖିଆ ଜାଣ୍ଠି, ସେହା ଅଣ୍ଡୁଜ୍ଜ ଜୁ ସେଜିକି ସାଜ ଅଣ୍ଟି . ଜୁ ଜୁଠି ଜାଖ ଜାଖାକୁ ଜିନ

ଓ ଜାଙ୍କୁ ଜିଣିବି , ଜାଖା . ଜୁ ଚୁଜୁ ଆଖାରେ ଜିଣ୍ଟୁଜାଙ୍କୁ ଠାଖା ଚଟ୍ଟାଇ ଜାଟ ଅଣ୍ଟି ଓ ଜିଣ୍ଟୁର ଜୁଅ ଜାଜ ସୋଖାଜ ନୁଚ୍ଚେ । ଠାଖାରେ

ନୁଣ୍ଟିଆ ଜିଣି ନଥା । ସେଜ୍ଜ ରଚ୍ଚ ନୁ ସେ ଜିଠି ଜାଜ ଜାଖାକୁ ଜାଜ୍ଜ । ଜାଖ ଜାଣ୍ଟୁ ଜୁଣ୍ଟୁକୁ ସେଜି ଜାଜ୍ଜ କଲ୍ଲ । ଜୁଜି ଜାଁର ଜାଜ୍ଜ

ଜଳ ଚରଣ ଅରି ଗାନ୍ଧି ଟୁମା ଜେଲ୍ । ପୁଅ ଜାପକୁ କହିଲା ଜାପା ମୁ ଓଡ଼ନ୍ଦ ଆଜରୁ କରୁଣାଙ୍କ ଠାରେ ଥାଆନ୍ତି କରି ଅଛି
ଏଣୁ ଟୁନ୍ଦ ପୁଅ ଜାଣି ଆପଣା ଦୁଇଜ ଗାଡ଼ି ଜାପ ଜ୍ଞାନ୍ଦ ପଦକୁ କହିଲେ ଏବୁ ଜୁଗା ଠାରୁ ତାର ଜୁଗା ଆଣି ଏହାକୁ
ପିନ୍ଧା ଅ, ଏଥି ପ୍ରତରେ ମୁହି ଜାଜ୍ ଦ୍ୟ, ଓ ମୋଦ୍ରେ ମୋତା ପିନ୍ଧାଜ ଦ୍ୟ, ତ ତାର୍ ଦୁକା ଜାଜ୍ ପିଜ ମଜ୍ଜ ଜ୍ୟ, କାଁକି
ମୋର୍ ଏହି ପୁଅ ନହି ପୁଣି ବ ଜୁଇ ତାହୁରି ପୁଣି ମିଳିଜ । ଦଣ୍ଡି ମୋଗାଇ ମଜ୍ଜ କରିଥାକୁ ଜ୍ଞାନିବେ ॥

ତେତେଜେଲେ ବହି ପୁଅ ବିନ୍ଦରେ କାମ କରୁ ଥିଲା । ସେ ଆସି ଘାର ଜାଖାରେ ଥାଥି ଡାକି ଜାଜ୍ଞାବାଳେ ମାତ
ଓ ବାଆର୍ ଜାଗ ଶୁଣିଲ୍ ।ଟୁନ୍ଦ ସେ ଜାଣେ ଜାଜ୍ଞାକୁ ଜାଜ୍ଞା ପାରିଥିଲ୍ଲି ଏକାଏଣେ । ଜାଜ୍ଞାର୍ ଜାହାଜା ଓଡ଼ନ୍ଦ୍ରାର୍
ଆହି ଅଛନ୍ତି ଓ ଟୁନ୍ଦ ଜାଖା ଜାଣାଙ୍କୁ ଓଲ୍ ଥାଏଥା ସେ ଘାର ମଜ୍ଜ ଜିଥ୍ ଅଟନ୍ତି । ଜାଣ ପୁଣି ତାର ଜ୍ଞାନ ସୋର୍
ଚିଂଚରଥ୍ ଜିଜାକୁ ଜାଜିଲ୍ଲ ଜାହୁଁ । ଏଣୁ ମୋର୍ ଜାଗ ଜାଣାଙ୍କୁ ଆହି ଜାକୁ ଅଧୁଁ ବୁଝି କାଲ୍ ସେଁ ସୋ
ଜାଗକୁ ଜାଡାର୍ ଦେଲ୍ । ଦେଖ, ମୁ ଜାଣ୍ଡୁଜାକ ଟୁଜୁର୍ ତୁମା କାଣୁଥିଲି ଜେଜେ ଟୁଜୁର୍ କିଆକୁ
ଏତ ଦେର ଜାଣୁ ଥେଣି ତୋଥୋ ଦିଣ୍ଡୁଜାଦଜାଙ୍କି ଜ୍ଞାଜ୍ଞେ ମଜ୍ଜ ଜଉଥ ଜାର୍ ମୋତେ ଜୋଡି
ଟୁଜୁ ଜୁଆ କେବେ ତାଜ୍ ଜାହୁଁ । ଜାଜ ସାଦର ଟୁଜୁର୍ ଏହି ପୁଅ ଜାଣି ଦଜି ଏବୁ ଜୁଗାଡି ନିଅ
କାଣି ଅଛୁ ଚେତେବେଳୁ ସେ ଆଣିଥା ଗାଓ ପୁଅକୁ ତାହା ଜାଜ୍ଞ ଜାଜ୍ଞ ଜାଦରି କାଲ୍ । ଜାଖ କହିଁଲି ପୁଅ
ଦୁଇ ଘର୍ ଜଜ୍ଞ ତାଆନ୍ତୁ ଜାଗଜ୍ଞ ଜାଛନ୍ତି. ମୋତିର୍ ଜାହା କିଛି ଜାହା ଦୁଆଁ ଜାଜେ ଜୋଜିଟୁଜୁର୍
ଏହି ଜ୍ଞାନ୍ଦ ସାଣି ପୁଣି ବଜିଁଜାକୁ ଓ ଦୁଇ ପୁଣି ମିଳିଜାକୁ ଜାହା ଜାଜ୍ ତାହାର ଜାଜ୍ଞାର ଓଡ଼ର ॥

[No. I.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

STANDARD DIALECT. (CUTTACK DISTRICT)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ସେ କନିଷ୍ଠର ସାନ ସେ ଆପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାଣ୍ଟରେ ଯେଉଁ ସମ୍ପତ୍ତି ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଆପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଉଚରେ ବାଣ୍ଟି ଦେଲା । ବେସି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜଜର ସଜସ୍ତ ସେଜ ଜୌଳସି ଦୁରଦେଶକୁ ଚାଲି ଯାଇ ବଦଖେପାଲିରେ ସେ ସବୁ ଉଡ଼ାଇ ଦେଲା । ତାହାର ବଷୟ ଯାକ ସରଗଲାରୁ ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ଇହୁଁ ତାହାର ବଡ଼ କଷ୍ଟ ହେଲା । ଇହୁଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଆଶ୍ରା ନେଲା । ନଗରବାସୀ ତାକୁ ସୁଅରଘର ଚଉରବାପାଇଁ ବଲକୁ ପଠାଇଲା । ସେ ଲୋକରେ ସୁଅର ଖାଉଥିବା ଭୁଷୁ ଖାଇ ପେଟ ପୁରୁନଥାଲା ଇହା କଲ ଥିଲା, ମାଣ ତାହା ତାକୁ କେହୁ ଦେଲା ନାହିଁ । ସେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ଘାଣ୍ଟଲା ମୋନ୍ଦୋ ବାପର ଚକରେ ମୁଲଆ ଖାଇବର ବାଣ୍ଟି ଦେଉ ଅଛନ୍ତି ମୁ ଲୋକରେ ମରୁ ଅଛ, ମୁ ଉଠି ବାପ ଯାଖକୁ ଯିବ ଓ ତାଙ୍କୁ କହିବ, ବାପା, ମୁ ତୁମ୍ଭ ଆଗରେ ଈଶ୍ୱରଙ୍କଠାରେ ଦୋଷୀ ହଇ ଅଛ, ଓ ତୁମ୍ଭର ପୁଅଜାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲଆ କର ରଖ । ସେଥି ଉତ୍ତାରୁ ସେ ଉଠି ବାପ ଯାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରରୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧର ତାକୁ ଚୁମା ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁ ତୁମ୍ଭ ଆଗରେ ଈଶ୍ୱରଙ୍କଠାରେ ଦୋଷ କର ଅଛ, ଏଣୁ ତୁମ୍ଭ ପୁଅଜାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଚାକରମାନଙ୍କୁ କହିଲା ସବୁ ଲୁଗା ଠାରୁ ଭଲ ଲୁଗା ଆଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାଇ ଦଅ ଓ ଗୋଡ଼ରେ ଯୋତା ପିନ୍ଧାଇ ଦଅ, ଓ ଭଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କାଁକ ମୋର ଏହ ପୁଅ ମର ପୁଣି ବଞ୍ଚିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ଇହୁଁ ସେମାନେ ମଉଜ କରବାକୁ ଲାଗିଲେ ॥

ସେତେବେଳେ ବଡ଼ ପୁଅ ହଲରେ କାମ କରୁଥିଲା । ସେ ଆସି ଘର ଯାଖରେ ପହଞ୍ଚିଲା ବେଳେ ନାଚ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣିଲା । ଇହୁଁ ସେ ଜଣେ ଚାକରକୁ ଡାକ ପଚାରିଲା ଏ କଅଣ । ଚାକର କହିଲା ତୁମ୍ଭ ଭାଇ ଆଜ ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ରାଗ ହୋଇ ଭତରକୁ ଯିବାକୁ ମଗିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଆସି ତାକୁ ବହୁତ ବୁଝାଇଲା । ଇହୁଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁ ବହୁକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛ, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ବଡ଼ି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବନ୍ଧୁବାନ୍ଧବଙ୍କ ସଙ୍ଗରେ ମଉଜ କରବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି ଛୁଆ କେବେ ଦେଇ ନାହଁ । ମାଣ ଯଦତ ତୁମ୍ଭର ଏହ ପୁଅ ବାର ରଣ୍ଡି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କର ଅଛ ତେବେହେଁ ସେ ଆସିବା ମାତ୍ରେ ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ କଲ । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ସାଖରେ ଅଛ, ମୋହର ଯାହା କଛ ତାହା ତୁମ୍ଭର ଅଟେ, ମାଣ ତୁମ୍ଭର ଏହ ଭାଇ ମର ପୁଣି ବଞ୍ଚିବାରୁ ଓ ହଜ ପୁଣି ମିଳିବାରୁ ତାହା ପାଇଁ ମଉଜ କରବାର ଉଚିତ ॥

[No. I.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT. (CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra dui pua thilā. Tāṅka madhya-rē jē bayasa-rē
Man-one-of two sons were. Them midst-in that age-in

sāna sē āpaṇā bāpa-ku kahilā, 'bāpā, mō bāṇṭa-rē jēū
young-one he his-own father-to said, 'father, my share-in what

sampatti paṛiba, tāhā mōtē dia.' Bāpa āpaṇā bishaya-ku
property will-fall, that to-me give.' The-father his-own property

sē-mānaṅka-bhitarē bāṇṭi dēlā. Bēsi dina na jā-uṇu sāna
them-amongst dividing gave. Many days not having-gone the-younger

pua nija-ra sarbbasva ghēni kauṇasi dūra-dēśa-ku chāli-jāi,
son himself-of all-things taking a-certain distant-land-to going-going,

bada-khēyāli-rē sē sabu uṛāi dēlā. Tāhā-ra bishaya-jāka
bad-mind-in that all wasting gave. His property-all

sari-galā-ru, sē dēśa-rē baṛa akāḷa paṛilā; tahũ
spent-on-having-gone, that land-in a-great famine fell; therefrom

tāhā-ra baṛa kashta hēlā. Tahĩ-rē sē jāi sē-ṭhā-ra
his great want became. Thereupon he going that-place-of

jaṇē nagara-bāsī-ra āśrā nēlā. Nagara-bāsī tā-ku
one-person town-resident-of shelter took. The-town-resident him

ghushuri-pala charāibā pāĩ bila-ku paṭhāilā. Sē bhōka-rē
swine-flock grazing for the-field-to sent. He hunger-in

ghushuri khāu-thibā tashu khāi pēṭa purāibā-ku ichchhā
(by-the)-swine being-eaten husks eating belly to-fill wish

kari-thilā, mātra tāhā tā-ku kēhi dēlā nāhĩ. Jētōbēḷē tāhā-ra
made, but that him-to any-one gave not. When his

chētā hēlā, sē pāñchilā, 'mōhō bāpa-ra kētē muliā
senses happened, he thought, 'my father's how-many labourers

khāi-kari bāṇṭi dēu-achhanti, mu bhōka-rē maru-achhi. Mu
eating-doing dividing giving-are, I hunger-in dying-am. I

uṭhi bāpa-pākha-ku jibi, ō tāṅku kahibi, "bāpā, mu
rising father-side-to will-go, and to-him will-say, "father, I

tumbha āga-rē Īśvaraṅka-ṭhārē drōha kari-achhi, ō tumbha-ra
your presence-in God-of-before sin done-have, and your

pua-nā-ra jōgya nuhẽ, mōtō mulīā kari rakha.'' ' Sēthi-uttāru
son-name-of fit am-not, me labourer making keep.'' ' That-after
sē uthi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
he rising father-side-to went. Father him distance-from seeing
dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā
pity did, and running going his neck holding him-to kiss
dēlā. Pua bāpa-ku kahilā, 'bāpā, mu tumbha āga-rē
gave. The-son the-father-to said, 'father, I your presence-in
Iśvaraṅka-ṭhārē drōha kari-achhi, ēṇu tumbha pua-nā-ra jōgya
God-of-before sin done-have, hence your son-name-of fit
nuhẽ.' Tāhā śuṇi bāpa chākara-mānanku kahilā, 'sabu
I-am-not.' That hearing the-father the-servants-to said, 'all
lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhāa; ēhā
cloth-from good cloth bringing this(-person)-to put-on; this-(person's)
hāta-rē mudi nāi dia, ō gōṛā-rō jōtā pindhāi dia,
hand-on ring putting give, and feet-on shoes putting-on give,
ō bhala drabya khāi pii maüja kara; kipãki
and good thing eating drinking merry-making do; because
mōra ēhi pua mari, puṇi bañchilā; ō haji, puṇi mililā.'
my this son having-died, again survived; and being-lost, again was-got.'
Tahũ sē-mānō maüja karibā-ku lāgilē.
Thereupon they merry-making doing-to began.

Tētēbēḷē baṛa pua bila-rē kāma karu-thilā. Sē āsi
At-that-time the-elder son in-the-field work doing-was. He coming
ghara-pākha-rē pahañchilā-bēḷē, nācha ō bājā-ra śabda śunilā.
house-side-to arriving-time-at, dancing and music-of sound heard.
Tahũ sē jaṇē chākara-ku ḍāki pachārilā, 'ō kaāna ?'
Thereupon he a-person servant calling asked, 'this what ?'
Chākara kahilā, 'tumbha bhāi āsi-achhanti, ō tumbha bāpā
The-servant said, 'your brother come-has, and your father
tāhāṅ-ku bhala abasthā-rō pāi maüja karu-achhanti.' Tāhā
him good state-in getting merry-making doing-is.' That
śuṇi sē rāga hōi, bhitara-ku jībā-ku mangilā
hearing he (in-)anger having-become, inside-to going-for desired
nāhĩ. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.
not. Therefore his father outside-to coming him much entreated.
Tahũ sō bāpa-ku uttara dēlā, 'dēkha, mu bahu-kāla
Thereupon he the-father-to reply gave, 'see, I (for)-long-time
tumbha-ra sēbā karu-achhi; kēbēhẽ tumbha-ra kathā-ku ēri
your service doing-am; ever your word transgressing
dēi nāhĩ; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē
I-gave not; nevertheless my friend-relatives company in

maüja karibā-pāĩ mōtē gōṭi-ē chhēḷi-chhuā kēbē
merry-making make-for me a-single goat-young-one ever
dēi-nāhã. Mātra jadi-cha tumbha-ra ēhi pua dāri rakhi
you-have-not-given. But though your this son harlot keeping
sabu sampatti nashṭa kari-achhi, tēbēhẽ sē āsibā-mātrē
all property destroyed made-has, yet he immediately-on-coming
tumbhē tāhā pāĩ maüja kala.' Bāpa kahilā, 'pua, tumbhē
you him for merry making did.' The-father said, 'son, you
sabu-bēḷē mōhō pākha-rō achha, mōha-ra jāhā kichhi, tāhā
at-all-times my side-by are, my what anything, that
tumbha-ra aṭē; mātra tumbha-ra ēhi bhâi mari, puṇi
yours is; but your this brother having-died, again
bañchibā-ru; ō haji, puṇi miḷibā-ru;
surviving-on-account-of; and being-lost, again being-found-on-account-of:
tāhā pāĩ maüja karibā-ra uchita.'
that for merry-making doing (is)-fit.'

[No. 2.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÂ.

STANDARD DIALECT. (CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

ଢୋଇଲ ବେଶବ ଯେ ମଥୁରକୁ ଗଲ୍ଲ ।
ବାହା ଢୋଲେ ଗଲ୍ଲ ପୁଣି ବାହୁଡି ନଇଲ୍ଲ ଲେ ଢୋଇଲ । ୧ ।
ଢୋଇଲ ଖଣ୍ଡ କ୍ଷୀର ଦେବ ମୁଁ ବାହାକୁ ।
ଖାଇବାର ପୁଣି ଗଲ୍ଲ ମଥୁର ପୁରକୁ ଲେ ଢୋଇଲ । ୨ ।
ଢୋଇଲ ଗଲ୍ଲ ପୁଣି ବାହୁଡି ନଇଲ୍ଲ ।
ଗହନତ ବୃନାବନ ଶୋଗ୍ ନଥାଇଲ୍ଲ ଲେ ଢୋଇଲ । ୩ ।
ଢୋଇଲ ଘର ମୋର ନ ମଣନ୍ତୁ ନନ୍ଦ ।
ପଞ୍ଚଶତ ଉଶେପୁର ଜଶୁଦେ ଗୋବନ ଲେ ଢୋଇଲ । ୪ ।
ଢୋଇଲ ନନ୍ଦ ଦେହ ପାଖାଶେ ଗଢିଲ୍ଲ ।
ନସୁନେ ଜଲ୍ଲଲ ଦେଇ ରଥେ ବସାଇଲ୍ଲ ଲେ ଢୋଇଲ । ୫ ।
ଢୋଇଲ ଚଲୁ ଥାଇ କଟିସ୍ତ ମେଖଲୀ ।
ଉଦେ ଢୋଇଲେ ଶୁଣି ଗୋପପୁର ବାଲୀ ଲେ ଢୋଇଲ । ୬ ।

ଢୋଇଲ ଶ୍ଲୋକେ ମୁଁ ମାଇଲ ପୂରୁଢେ ।
ଛଡି ଅବା ଗଲେ କୃଷ୍ଣ ସେହ ପଲ୍ଲଉଢେ ଲେ ଢୋଇଲ । ୭ ।
ଢୋଇଲ ଜୁଉଗଣେ ଆଇଲ୍ଲ ଅକ୍ରୁର ।
ଯାଣି ବୋଲ ଉର୍ଣ୍ଣି ନେଲ ବସାଇ ରଥରେ ଲେ ଢୋଇଲ । ୮ ।
ଢୋଇଲ ଝୁରୁଝୁରୁ ଲୁହ ନ ରହିଲ ।
ହଗଡା ସାରଣ କୃଷ୍ଣ ମଥୁର ରହିଲ ଲେ ଢୋଇଲ । ୯ ।
ଢୋଇଲ ନଶାଢାଳେ ଦହ ମାଗେ ଗୁନ୍ଦ ।
ନନ୍ଦନ ଝେଳ ଅ ତାକୁ ବୁଝଥା'ନ୍ତୁ ନନ୍ଦ ଲେ ଢୋଇଲ । ୧୦ ।
ଢୋଇଲ ଝହ ଝହ ଦୁଆନ୍ତି ଢୋଳେ ।
ଝଳଝଳ ଦୋଥାନ୍ତି ଝୁଲବାର ଦେଳେ ଲେ ଢୋଇଲ । ୧୧ ।
ଢୋଇଲ ଠଣ ଯେ ସୁନର ଦେବ ଥୋଏ ।
ଠେ ଉର୍ଣ୍ଣି ଗଲେ କୃଷ୍ଣ ନଉଲେ ଦେଢାଏ ଲେ ଢୋଇଲ । ୧୨ ।

[No. 2.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

STANDARD DIALECT. (CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. The Kēśaba-kōili.)

TRANSLITERATION AND TRANSLATION.

Kōili,	Kēśaba	jē	Mathurā-ku	galā,
Cuckoo,	*Kṛishṇa*	*who*	*Mathurā-to*	*went,*
Kāhā-bōlē	galā	putra	bāhuṛi	naïlā ?
On-whose-words	*went*	*son*	*returning*	*not-came ?*
				lō kōili.
				O Cuckoo. (1)

Kōili,	khaṇḍa	khyīra	dēbi	mũ	kāhā-ku ;
Cuckoo,	*sugar*	*thickened-milk*	*will-give*	*I*	*whom-to ;*
Khāibā-ra		putra	galā		Mathurā-pura-ku.
The-eating-of		*son*	*went*		*Mathura-town-to.*
					lō kōili.
					O Cuckoo. (2)

Kōili,	galā	putra,		bāhuṛi	naïlā ;
Cuckoo,	*went*	*the-son,*		*returning*	*not-came ;*
Gahana-ta	Bṛundābana		śōbhā	na	pāilā.
The-groves (of)	*Vṛindāvana*		*charm*	*not*	*got.*
					lō kōili.
					O Cuckoo. (3)

Kōili,	ghara	mō-ra	na	maṇanti	Nanda,	
Cuckoo,	*home*	*my*	*not*	*likes*	*Nanda,*	
Ghataṇa	na	diśē	pura	na	thilē	Gōbinda.
Fair	*not*	*looks*	*house*	*not*	*remaining*	*Gōvinda.*
					lō	kōili.
					O	*Cuckoo.* (4)

Kōili,	Nanda-dēha		pāshāṇē	gaṛhilā.
Cuckoo,	*Nanda's-body*		*of-stone*	*made.*
Nayanē	kajjvaḷa	dēi	rathē	basāilā
In-the-eyes	*collyrium*	*giving*	*on-the-chariot*	*he-seated*
				lō kōili.
				O Cuckoo. (5)

Kōili chalu-thāi kaṭi-stha mēkhaḷī,
Cuckoo moved on-the-waist-situated ornament,
Chakita hōilē śuṇi Gōpa-pura-bāḷī,
Startled became hearing Gōpa-pura-girls,
lō kōili.
O Cuckoo. (6)

Kōili, chhātēka[1] mũ māili pūrubē;
Cuckoo, one-cane-(blow) I struck before;
Chhāṛi abā galē Kṛushna sēhi parābhabē,
Leaving methinks went Kṛishṇa that on-castigation,
lō kōili.
O Cuckoo. (7)

Kōili, jūta-paṇē aïlā Akrūra;
Cuckoo, messenger-in-the-guise-of came Akrūra;
Jātrā bōli bhaṇḍi nēlā basāi ratha-rē;
Festival saying deceitfully took seating on-the-chariot;
lō kōili.
O Cuckoo. (8)

Kōili, jhuru jhuru luha na rahilā;
Cuckoo, mourning mourning tears not remained;
Jhagaṛā sāri-na Kṛushṇa Mathurā rahilā,
Quarrels having-ended Kṛishṇa at-Mathurā stayed,
lō kōili.
O Cuckoo. (9)

Kōili, niśā-kālē Hari māgē chānda;
Cuckoo, night-at-time-of Hari would-ask-for the-moon;
Nayana tēki ā tān-ku rāu-thānti Nanda,
Eyes raising come him would-call Nanda,
lō kōili.
O Cuckoo. (10)

Kōili, taha-ṭaha hasu-thānti kōḷē;
Cuckoo, loudly (Kṛishṇa) would-laugh in-the-arms;
Ṭaḷa-taḷa hēu-thānti jhulibā-ra-bēḷē,
Staggered would-become rocking-of-at-the-time,
lō kōili.
O Cuckoo. (11)

Kōili, ṭhana jē sundara bēni pōē,
Cuckoo, symmetrically that graceful both sons,
Ṭhaki bhaṇḍi galē Kṛushna naïlē-bēṛhāē,
Fraudulently deceiving went Kṛishṇa not-came-back,
lō kōili.
O Cuckoo. (12)

[1] Written *chhāṭakē* in origina..

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindā-vana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kaṁsa. Nanda, Yaśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindā-vana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Vishṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium[1] and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oṛiyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

[1] To protect them from the dust of the journey.

In the declension of nouns, the letter *é* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-é*, a lump: *din-é*, one day: *khaṇḍ-é*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, *viz.*, in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

[No. 3.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

STANDARD DIALECT. (DISTRICT BALASORE.)

1.	ଏକ	ଦୁଇ	ତିନି	ଚାରି	ପାଞ୍ଚ	ଛ
2.	ସାତ	ଆଠ	ନଅ	ଦଶ	ଏଗାର	ବାର
3.	ତେର	ଚଉଦ	ପନ୍ଦର	ଷୋହଳ	ସତର	ଅଠର
4.	ଉଣେଇଶ	କୋଡ଼ିଏ	ଏକୋଇଶି	ବାଇଶି	ତେଇଶି	ଚବିଶି
5.	ପଚିଶି	ଛବିଶି	ସତାଇଶି	ଅଠାଇଶି	ଅଣତିରିଶି	ତିରିଶି
6.	ଏକତିରିଶି	ବତିଶି	ତେତିଶି	ଚଉତିରିଶି	ପଞ୍ଚତିରିଶି	ଛତିରିଶି
7.	ସଂତତିରିଶି	ଅଠତିରିଶି	ଅଣଚାଳିଶି	ଚାଳିଶି	ଏକଚାଳିଶି	ବୟାଳିଶି
8.	ତେୟାଳିଶି	ଚଉରାଳିଶି	ପଞ୍ଚଚାଳିଶି	ଛଚାଳିଶି	ସତଚାଳିଶି	ଅଠଚାଳିଶି
9.	ଅଣପଚାଶ	ପଚାଶ	ଏକାବନ	ବାଉନ	ତେପନ	ଚଉପନ
10.	ପଞ୍ଚାବନ	ଛପନ	ସତାବନ	ଅଠାବନ	ଅଣଷଠି	ଷଠି

[No. 3.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT. (DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

Ēka	kiṛapaṇa-ra	kichhi	daulatā	thilā.	Sō
A	*miser-of*	*some*	*wealth*	*was.*	*He*

sabu	bēḷō	ēi	bhābaṇā	karō	pachhō	chura	sandhāna	pāi
all	*times-at*	*this*	*thought*	*makes*	*lest*	*a-thief*	*a-trace*	*having-got*

churi	karō.	Anēka	bhābi	chinti	sō	sarbaswa
theft	*may-do.*	*Much*	*having-thought*	*having considered*	*he*	*(his)-entire-property*

bikiri	kalā,	āu	muṇḍō	sunā	kini	māṭi-rō
sale	*made,*	*and*	*a-lump*	*gold*	*having-bought*	*the-earth-in*

5 putā	rakhilā.	Sēhi	dina-ru	sō	rōja	tharē	lēkhā̃	sō	jāgā-ku
buried	*put.*	*That*	*day-from*	*he*	*day*	*once*	*at-the-rate*	*that*	*place-to*

jāi	dēkhi	āsē,	'kēhi	sandhāna	pāi	nēi	jāi-chi
having-gone	*having-seen*	*returns-home,*	*'anyone*	*a-trace*	*having-got*	*having-taken*	*has-gone*

kinā.'	Kiṛapaṇa	rōja-rōja	i	mati	karibā-ru	tā-ra
or-not.'	*The-miser*	*every-day*	*this*	*manner*	*doing-by*	*his*

chākara	mana-rē	ēi	sandē	hēlā,	'haē-ta
servant	*the-mind-in*	*this*	*suspicion*	*arose,*	*'perhaps*

ēi	jāgā-rē	luchā	dhana	achhi;	na-hēlē	sē
this	*place-in*	*hidden*	*wealth*	*is;*	*otherwise*	*he*

10 rōja	tharē	tharē	sēṭi-ku	jāāntā	kēnē?'	Dinē
daily	*once*	*once*	*there-to*	*is-in-the-habit-of-going*	*why?'*	*One-day*

ଅଧ୍ୟାପକ ଜଣେ ଛାତ୍ରଙ୍କୁ ଏକ ପୁସ୍ତକ ଦେଇଥିଲେ । ୧୨ ଛାତ୍ରଟି ପୁସ୍ତକଟି ଅତ୍ୟନ୍ତ ଯତ୍ନର ସହିତ ରଖିଥିଲା ଓ ଅଧ୍ୟାପକଙ୍କୁ ଫେରାଇ ଦେବା ସମୟରେ ଏହା ଅତି ଉତ୍ତମ ଅବସ୍ଥାରେ ଥିଲା । ଏଥିପାଇଁ ଅଧ୍ୟାପକ ତାହାକୁ ଏକ ଟଙ୍କା ପୁରସ୍କାର ଦେଲେ । ଏହି ଟଙ୍କାଟି ଦ୍ୱାରା ଛାତ୍ରଟି ଏକ ଉତ୍ତମ ଭୋଜି ଦେଲା ଓ ଅବଶିଷ୍ଟ ପଇସା ଦ୍ୱାରା ଏକ ଜୋତା କିଣିଲା । ଏଥିରୁ ଜଣାଯାଏ ଯେ ଛାତ୍ରଟି ଅତ୍ୟନ୍ତ ଅପବ୍ୟୟୀ ଥିଲା ।

ଏକ ଦିନ ଜଣେ ଧନୀ ଲୋକ ଏକ ଦୋକାନରେ ଯାଇ ଦେଖିଲା ଯେ ଜଣେ ଦରିଦ୍ର ଲୋକ ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଏକ ଜୋତା କିଣୁଛି । ଧନୀ ଲୋକଟି ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଜୋତାଟି ଫେରାଇ ନେଇ ଦରିଦ୍ର ଲୋକଟିକୁ ଦେଇଦେଲା । ଦରିଦ୍ର ଲୋକଟି ଜୋତାଟି ନେଇ ଚାଲିଗଲା । ଦୋକାନୀ ଧନୀ ଲୋକଟିକୁ ଟଙ୍କାଟି ଫେରାଇ ଦେଇଦେଲା । ଏଥିରୁ ଜଣାଯାଏ ଯେ ଧନୀ ଲୋକଟି ଦରିଦ୍ର ଲୋକଟିକୁ ଦୟା କରିଥିଲା ।

ଏକ ଦିନ ଜଣେ ଧନୀ ଲୋକ ଏକ ଦୋକାନରେ ଯାଇ ଦେଖିଲା ଯେ ଜଣେ ଦରିଦ୍ର ଲୋକ ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଏକ ଜୋତା କିଣୁଛି । ଧନୀ ଲୋକଟି ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଜୋତାଟି ଫେରାଇ ନେଇ ଦରିଦ୍ର ଲୋକଟିକୁ ଦେଇଦେଲା । ଦରିଦ୍ର ଲୋକଟି ଜୋତାଟି ନେଇ ଚାଲିଗଲା । ଦୋକାନୀ ଧନୀ ଲୋକଟିକୁ ଟଙ୍କାଟି ଫେରାଇ ଦେଇଦେଲା । ଏଥିରୁ ଜଣାଯାଏ ଯେ ଧନୀ ଲୋକଟି ଦରିଦ୍ର ଲୋକଟିକୁ ଦୟା କରିଥିଲା ।

15. ଏକ ଦିନ ଜଣେ ଧନୀ ଲୋକ ଏକ ଦୋକାନରେ ଯାଇ ଦେଖିଲା ଯେ ଜଣେ ଦରିଦ୍ର ଲୋକ ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଏକ ଜୋତା କିଣୁଛି । ଧନୀ ଲୋକଟି ଦୋକାନୀକୁ ଏକ ଟଙ୍କା ଦେଇ ଜୋତାଟି ଫେରାଇ ନେଇ ଦରିଦ୍ର ଲୋକଟିକୁ ଦେଇଦେଲା । ଦରିଦ୍ର ଲୋକଟି ଜୋତାଟି ନେଇ ଚାଲିଗଲା । ଦୋକାନୀ ଧନୀ ଲୋକଟିକୁ ଟଙ୍କାଟି ଫେରାଇ ଦେଇଦେଲା । ଏଥିରୁ ଜଣାଯାଏ ଯେ ଧନୀ ଲୋକଟି ଦରିଦ୍ର ଲୋକଟିକୁ ଦୟା କରିଥିଲା ।

saja pāi sē jāgā khuli sunā-muṇḍā-ka
opportunity having-got that place having-opened the-gold-lump

nēi paḷāilā. Tā āra dina
having-taken he-absconded. That next day

ṭhika samaya-rē kirapaṇa sē jāgā-ku jāi dēkhilā kēsē
fixed time-at the-miser that place-to having-gone saw someone

sunā nēi paḷāi-chi. Tētē-bēḷē sē mathā kuṛi,
the-gold having-taken absconded-has. At-that-time he (his)-head having-struck,

bāḷa upāṛi, 'hāya hāya mō-ra sarbanāśa hēi-chi'
(his)-hair having-torn-out, 'alack, alack, my entire-destruction has-taken-place,'

15 kahi huri pakāi kāndilā. Jhaṇē sāipaṛisā tāhā-ku
saying cry having-raised he-wept. A-person neighbour him

ātaguḷa dēkhi, 'kāndu-chu kēnē?' pachārilā, ē
distressed having-seen, 'thou-art-weeping why?' asked, and

sabu bujhi-kari kahilā, 'bhāi, tu ākāraṇa duḥkha karu-chu
all having-understood said, 'brother, thou without-a-cause sorrow art-doing

kēnē? Khaṇḍē pathara nēi sē jāgā-rē puti-dēi
why? A-piece stone having-taken that place-in having-buried

mana-rē kara tuma-ra sunā-muṇḍā āga-pini putā achhi. Kēnēnā
mind-in make your gold-lump as-before buried is. For

20 jētē-bēḷē ṭhika kari-thila dhana bhuga kariba-nāhi,
at-what-time fixed made-you-had the-wealth enjoyment you-will-make-not,

tētē muṇḍē sunā
then a-lump gold

māṭi-rē putā-thinē jē phala, āu khaṇḍē pathara
the-earth-in if-it-had-been-buried what profit, and a-piece stone

putā-thinē sudhā sēhi phala.' Dhana bhuga na kalē, dhana
if-it-had-been-buried even that profit.' Wealth enjoyment not if-you-make, wealth

thibā na-thibā duyā samāna.
being not-being both equal.

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter ଡ is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *ṛ*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Purī, it is spelt '*pardilā*.'

Similar remarks apply to the Oṛiyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oṛiyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *ṛ* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oṛiyā spoken over the whole of Orissa proper, including its Native States, is Standard Oṛiyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oṛiyā at all.

Oṛiyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oṛiyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oṛiyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oṛiyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dzh*. The *ch-* and *j-* sounds are unknown. So also, we have always *ḍ* and *ḍh*, and never *ṛ* and *ṛh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oṛiyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oṛiyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oṛiyā-speaking area, the influence of the neighbouring Chhattīsgaṛhī has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *jaṇaka-r*, not *jaṇaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ŏ* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattīsgaṛhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oṛiya-speaking area. Here, it will be observed, a final *a* is pronounced.

[No. 4.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

STANDARD DIALECT. (KALAHANDI STATE.)

ଜଣଙ୍କର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦିଅ । ତହୁଁରେ ସେ ଆପଣା ସମ୍ପତ୍ତି ଭାଗ କର ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କର ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ଦୁଷ୍ଟ ଆଚରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ନ୍ତେ ତାହାର ଦୁଃଖାବସ୍ଥା ଘଟିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଆଶ୍ରା ନେବାରୁ ସେହି ଲୋକ ତାହାକୁ ଘୁଷୁଡ଼ି ଗୋଠ ଚରାଇବାକୁ ଖେତକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାରୁ, ସେ ଘୁଷୁଡ଼ିର ଖାଦ୍ୟ ସ୍ୱେସାରେ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କଲା । ପରନ୍ତୁ ସେ ମନେମନେ ଚେତା ପାଇ କହିଲା, ହାୟ, ଆମ୍ଭ ପିତାଙ୍କ ଘାଖରେ କେତେ ଚାକର ଲୋକ କେତେ ଅଧିକ ଖାଇ ସାରୁଅଛନ୍ତି, ମାଡ଼ି ଆମ୍ଭେ ଭୋକରେ ମରୁଅଛୁଁ । ଆମ୍ଭେ ଉଠି ପିତାଙ୍କ ନକଟରେ ଯାଇ କୋଇବା, ହେ ପିତା, ଆମ୍ଭେ ଈଶ୍ୱରଙ୍କର ଘୁଣି ତୁମ୍ଭର ବରୁଦ୍ଧରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ କୋଇ ବଖ୍ୟାତ ହେବାର ଯୋଗ୍ୟ ଆଉ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଚାକର ପରି ଆମ୍ଭକୁ ରଖ । ତତ୍ପରେ ସେ ଉଠି ପିତା ନକଟକୁ ଗଲା । ମାଡ଼ି ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇ ଯାଇ ତାହାର ଗଳ ଧର ତାହାକୁ ଚୁମନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଈଶ୍ୱରଙ୍କର ଓ ତୁମ୍ଭ ବରୁଦ୍ଧରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ କୋଇ ବଖ୍ୟାତ ହେବାର ଆଉ ଯୋଗ୍ୟ ନୋହୁଁ । ମାଡ଼ି ତାହାର ପିତା ଅପଣା ଚାକରମାନଙ୍କୁ କହିଲା, ଅଉ ଉତ୍ତମ ବସ୍ତ୍ର ଆଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହାର ହାତରେ ମୁଦି ପିନ୍ଧାଅ, ଏହାର ପାଦରେ ପାଣୋଇ ଲଗାଅ । ପୁଣି ଆମ୍ଭେମାନେ ଭୋଜନ କର ଆନନ୍ଦ କରୁଁ, ଯେହେତୁ ଆମ୍ଭର ଏହି ପୁଅ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜ ଥିଲା ପୁଣି ମିଳିଲା । ତହୁଁରେ ସେମାନେ ଆନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେ ତେଜେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଆସୁ ଆସୁ ଘର ନିକଟରେ ପ୍ରବେଶ ହୋଇ ନାଚ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ଘାର ଚୌକର ଏକ ଜଣକୁ ଡାକ ପଚାରିଲା ଏହାର କାରଣ କ? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଟଲେ, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଶଳରେ ଅସିବାର ଦେଖି ବହୁତ ଭୋଜନ ଦେଇ ଅଛନ୍ତି । ତହୁଁରେ ସେ ରାଗ ହୋଇ ଭିତରକୁ ପିତାକୁ ଗଲ ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଅସି ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାଡ଼ି ସେ ଆପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି ହୁକୁମ ଅମାନ୍ୟ ନ କର ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କର ଅସୁ ଅଛୁଁ । ତଥାପି ନିଜମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ କେବେହେଁ ଗୋଟିଏ ଛେଳି ଅମ୍ଭକୁ ଦେଇ ନାହଁ ; ମାଡ଼ି ତୁମ୍ଭର ଯେଉଁ ପୁଅ ବେଶ୍ୟା ଆଦିଙ୍କ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୃଥାରେ ଖର୍ଚ୍ଚ କରଅଛ ସେ ଅସିବାମାତ୍ରକେ ତାହାପାଇଁ ବଡ଼ ଭୋଜ ଦେଲ । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସଦାବା ଅମ୍ଭର ସଙ୍ଗେ ଅଛ ଆଉ ଅମ୍ଭର ଯେ କିଛୁ ଅଛୁ ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମରି ଯାଇ ପୁନବାର ଜନ୍ମିଲା, ସେ ହଜ ଥିଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଆନନ୍ଦ କରବା ଅମ୍ଭମାନଙ୍କର ଉଚିତ ॥

[No. 4.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

STANDARD DIALECT. (KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Jaṇaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-man-of two sons were. Them among-from the-younger
pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēũ bhāga
son the-father-to said, 'O father, your goods-of what portion
āmbhē pāibũ, tāhā diya.' Tahĩ-rē sē āpaṇā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
sēmānaṅ-ku dēlā. Alpa dina uttārē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
ēkā kari nēi dūra dēśa-ku jāi dushta ācharana-rē
together having-made having-taken a-far country-to having-gone riotous living-in
sabu sampatti uḍāi-delā. Sabu kharcheha kalā uttārē sēhi dēśa-rē
all the-substance squandered. All spending having-done after that land-in
mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghatilā. Ēthi-rē
a-mighty famine arising his want-condition happened. This-on
sē jāi sēhi dēśa-ra ēka gṛuhi-lōka-ra āśrā nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku paṭhāilā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādya
any-body any-thing eating-for not giving-on he the-swine-of food
chōpā-rē pēta purāibā-ku ichchhā kalā. Pachhē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
chētā pāi kahilā, 'hāya, āmbha pitānka-pākha-rē kētē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhũ.
how-much more having-eaten going-are, but I with-hunger dying-am.
Āmbhē uṭhi pitāṅka nikaṭa-rē jāi bōlibā, "hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, "O father, I
Iśwaraṅka-ra puṇi tumbha-ra biruddha-rē pāpa kalũ, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
bōlī-bikhyāta-hēbā-ra jōgya āu nōhũ; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
pari āmbhaṅku rakha."' Tatparē sē uthi pitā nikaṭa-ku galā. Mātra
as me kept."' Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.
Ēthi-rē pua tāhā-ku kahilā, 'hē pitā, Iśwaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, heaven-of and you(-of)
biruddha-rē pāpa kalũ, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
jōgya nōhũ.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅ-ku kahilā,
worthy I-am-not.' But his father his-own servants-to said,
'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on; this-one's
hāta-rē mudi pindhāa, ēhā-ra pāda-rē pāṇḍhōi lagāa; puṇi
hand-on ring put-on, this-one's feet-on shoes put; and
āmbhē-mānē bhōjana-kari ānanda karũ; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do; because my this son
mari-jāi, punaścha jībana pāilā; sē haji thilā, puṇi miḷilā.' Tahĩ-rē
having-died, again life got; he lost was, and was-found.' That-on
sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tētiki-bēlē tāhā-ra baḍa pua khyētа-rē thilā. Puni āsu-asu
At-that-time his elder son the-field-in was. And while-coming
ghara-kati-rē prabēśa hōi nāṭa ō bādya-ra śabda
the-house-near-in entering having-become dancing and music-of sound
śuni-pāri naukara ēka-jaṇa-ku ḍāki pachārilā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of
kārana ki?' Sē kahilā, 'tumbha-ra bhāi ailē, puṇi tumbha-ra pitā
the-cause what?' He said, 'your brother came, and your father
tāṅ-ku kuśaḷa-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'
Tahĩ-rē sē rāga hōi bhitara-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.

Ēnu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujhāi kahilā.
Hence his father outside having-come him-to much having-entreated spoke.
Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kauṇasi
But he his-own father-to answer gave, 'see, your any
hukuma amānya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your
sēbā kari āsu-achhũ. Tathāpi mitramānaṅka-saṅga-rē utsaba
service having-done coming-I-am. Yet friends-company-on feasting
karibā-ku kēbēhĕ gōṭiē chhēḷi āmbhaṅ-ku dēi-nāhã. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra jēŭ pua bēśya-ādinka sanga-rē tumbha-ra sampatti
your which son harlots-et-cetera company-in your property
bṛuthā-rē kharcheha kari-achhi, sē āsibā-mātra-kē tāhā pāĭ baḍa
vainness-in spending done-has, he immediately-on-coming him for great
bhōji dēla.' Tāhā-ra pitā kahilā, 'hē pua, tumbhē sarbadā āmbha-ra
feast you-gave.' His father said, 'O son, you always my
sangē achha, āu āmbha-ra jē-kichhi achhi, sōhi sabu tumbha-ra;
company-in are, and mine whatever is, that all yours (is);
puṇi ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā; sē
and this who your brother having-died again become-alive; he
haji-thilā, miḷilā; ē-hētu-ru, utsaba ānanda karibā āmbhamānanka-ra
lost-was, was-found; hence, feasting rejoicing doing us-of
uchita.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oṛiyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oṛiyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oṛiyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpurī dialect of Bihārī, and on the west, the Sargujiā form of Chhattīsgaṛhī. The Oṛiyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oṛiyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oṛiyā spoken in Chhattīsgaṛh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oṛiyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oṛiyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matĕ* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunĕ* for *pāulĕ*, if he had got; *kanĩ*, I did. The letter ଡ଼ in the middle of a word is pronounced *ṛ* not *ḷ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *ṛ* and *l* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpurī *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puĕ*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhĩ-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rĕ*, thus resembling the genitive. Examples are *sĕ-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hailā*, as well as *hĕlā*, it became. *Nuhõya*, is 'I am not.' In the past tense, we have *kanĩ*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balilĕ*. Instead of *ailĕ*, we have *āilĕ*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitŭ*, we should have made (merriment): *hailŭ*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-chhĕi*, I am getting; *karu-chhĕi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uṭhi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *suṇāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

[No. 5.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ

NORTH-WESTERN MIXED DIALECT. (JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

କୌଣସି ମନୁଷର୍ ନୋଉଟି ପୁଅ ଥିଲ୍। ସାନ ପୁଅ ବାପଙ୍କୁ କହିଲ୍ : ଏ ବୁଢା ଆହୁ ଯଦ ମାଲ୍ ଘର୍ ଅଛି ତାହା ମତେ ଦିଅଁ। ଦେ । ଆଜ୍ ସେ ଆପଣା ଜିନା ସେ ମାନଙ୍କ ବାଁଣି ଦେଲ୍। ଆଉ ଅଳ୍ପ ଦିନି ମାହିଁ ହୋଇ କି ସେ ସାନ ପୁଅ ସବୁ ପୁଜିଲ୍ ଘଡେ ଧୁର୍ ପଡାଇଲ୍ ଆଜ୍ ସେଠାରେ ସବୁ ଧନ ମାଲ୍ ଲୁଟାଇ ଦେଲ୍। ଆଉ ସେଇ ଦେଶ ସବୁ ସବୁ ସହ ଗଲ୍ ସେ ମୁଲୁଅର୍ ଜଡା ମହୁଁଗୀ ପଡିଲ୍। ଆଜ୍ ସେ ଦୁଖ ପାଇଲା। ଆଜ୍ ସେ ଆଉକର୍. ସେ ମୁଲୁଅର୍ ଗଡେ ମାନୁସର୍ ପାଂଗରେ ଡାଦ କଲ୍ ଆଜ୍ ସେ ଗକୁ ଚୁଲୁଗ୍ ଚଗାଇବାକୁ ଗାଡକୁ ପଠାଇଲ୍। ଆଉ ଆହି ଚୁଲୁଗା ଦୁଇ ଆଉଥିଲା ତାହା ଆଉଜେଇ ସେ ମୁଣ୍ଡରେ ମାଲ୍ ଆଇଲା। ତାହାଉ କେହି ନାହିଁ ଦେଲେ। ଆଜ୍

[No. 5.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYA.

NORTH-WESTERN MIXED DIALECT. (JASHPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kauṇasī manusa-ra jōṛiē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpana jinā sē-mānan-ka bā̃ṭi-dēlā. Āu bhaut dini nāhĩ
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ṭhuṛailā baṛē dhura paṛāilā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-ṭhārē sabu dhana-māla buṛā-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

sarī-galā sē mulukha-ra baṛā mahā̃gī paṛilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jā̃i-kari sē mulukha-ra ḷhaṇē mānusa-ra
got. And he having-gone that country-of one man-of

sāṇggha-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku ḍā̃ṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhāilā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent And what swine husks eating-were that if-he-had-got-even

10 sē khūsī-rē khāi-jāitā; tāhā-bhi kēhi nāhĩ dēlē. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

ସେତେବେ ତାକୁ ସୁବୁଦ୍ଧ ହେଲା ଯେ କହିଲା ଆମ୍ଭର ବାପ ଘରେ
ଏତେ ଗୁଡି ଯାଗର ଜଜୁଟ ମାଡିଛନ୍ତି ଆଉ ଏଠି ଏଟିକି ମାତ୍ର ଦୁଖ
ଭୁଖ ପାଉଛେଁ ହି । ମୁ ଏଉଁ ଉଠି ଯାଇବି ମୋର ବାପ କଟକୁ
ଯିବି ଆଉ ତାଠି କହିବି · ଏ ଲୁଆ ମୁ ଦେବ ଠାରେ ଆଉ ତୋ ଠାରେ
15. ଦୋଷ କଲିଁ । ଅଥର ମୁ ତୋର ମୁଖ କିହେବା ଲାଏକର ନୁ ମୋଁ ହି ।
ତୁ ଯେ ଏତ ଗୁଡି ଯାଗର ରହିଛୁ ଯେ ଶଙ୍କର ଏହି ମତେ ରଖ ।
ଆଉ ଯେ ହେଉଁ ଉଠିକରି ତାର ବାପ କଟକୁ ଗଲା । ତାକୁ ବଡ
ଦୂର ବାଟ ଦେଖିଲା । ଆଉ ବାଟକୁ ଘୁଣ ହିଲା । ବାଟ କୁଦି ଗଲା
ଆଉ ମୁଖର ଦେକିକୁ ଘୁଣାଡି ପକାଇଲା ଆଉ ତାକୁ ବୁକ ଦେଲା ।
20 ଆଉ ମୁଖ ତାକୁ କହିଲା ଏ ଲୁଆ ମୁ ଦେବ ଠାରେ ଆଉ ତୋର
ଦେଖିବାକୁ ଦୋଷ କଲିଁ । ଆଉ ତୋର ମୁଖ ଲାଏକର ମୁ ନୁ ହୋଁ ହି ।
ସେଉଁ ବାପ ଗୁଡି ହାଡିଠି କହିଲା ସଘୁଁ ଯେ ନୁଗା ବେଶ ଅଛି
ତାକୁ ବାହାର ଆଉ ତାକୁ ସିଁଦର ଦିଅ । ଆଉ ତାର ଆଙ୍ଗୁଳାଟିଅ

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa ghare
when him-to sense became he said, 'my father's house-in

ētē guti-dhānggara bhaut khāu-chhanti, āu ēthi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-chhĕi. Mu ōthŭ uthi palāibi, mō-ra bāpa-katkī
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jibi āu tā-thi kahibi, "e buā, mu daiba-thārē āu tō-thārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

dōsha kanĭ, athara mu tō-ra pua kahēbā lāekar nuhōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē parī guti-dhānggara rakhu-chhu sē jhana-ka-ra parī mate rakha"'
Thou what like servants hast-kept that one-person-of like me keep"'

Āu sē hē-thŭ uthi-kari tā-ra bāpa-katkī galā. Tā-ku bara dharĭ
And he there-from having-arisen his father-toward went Him great distance-from

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku putāri-pakāilā, āu tā-ku buka dēlā
and the-son's neck having-embraced-clasped, and him-to kiss gave.

Āu pua tā-ku kahilā, 'ē buā, mu daiba-thārē au tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanĭ Āu tō-ra pua layakar mu nuhŏya'
seeing-to sin did. And thy son worth-of I am-not'

Sē-thŭ bāpa guti-hāri-thi kahilā, sabu-thŭ jē nugā bēs achhu,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pĭdhai-dia, au tā-ra ānggularia
that bring-out, and him-to clothe; and his finger-on

ମୁଦି ଗୋଟଏ ଦିଅ. ଆଜି ଘୁଟିରେ ପାହୁନ୍ତି ମାଡେଇ ଦିଅ। ଏବେ
ଆଜି ମୋତେ ଆନନ୍ଦ କରୁ। କାହିଁକି ଏ ମୋର ପୁଅ ମରି
ଆଇଥିଲା ଅଥଚ ଜୀଇଁଲା ଆଉ ମୁଁ ଆଇଥିଲି ସେ ଅଥଚ
ମିଳିଲା। ଆଜି ସେ ମାନେ ମୁହିଁ ହୋଇ ଜନ୍ମିଲେ।

ସେ ଅନ୍ଧାରିଆ। ଦଢ଼ି ପୁଅ ଅନ୍ଧାରି ଥିଲା। ଆଜି
ସେ ଘୁଟି ଡାକୁ ଡାକିଲା ଆଉ ତାକୁ ଅଗାରିଲା କ-ଏଠି କିଛି ଦିଅ
ମୋଇଛି। ସେ ତାକୁ କହିଲା ତୋର ଭାଇ ଆସିଛି। ଆଜି ତୋର
ଘୋଟ ଗିଅଁଚି ଗିଅଁଚି। କାହିଁକି ତାକୁ ଦେଖେ ଦେଖେ ଆଣିଲା।
ଆଜି ତାକୁ ଜିଆ ହଉଛି ଆଉ ସେ ଭିତରକୁ ନାହିଁ ଆଣିଥିଲା। ଏଠି
ସାହିଁକି ଜାକ ତାର ବାହାର ଆଣିଲା ଆଜି ତାକୁ ପଗଡାଇଲା ପୁରାଇଲା।
ତେତେବେଳେ ସେ ଜଗାଇର ବାପକୁ କହିଲା: ଦେଖତ ପୁ ଏତେ
ବର୍ଷହୁଁ ତୋର କାମ କରୁଛିଁଚି କେବେହେଁ ତୁ ତୋର କଥାରୁଁ ବାହାର
ନାହିଁ ହେଲୁ ତେବେଭି ମତେ ଛେଡି ଛିଆଟେ ଅଜିମାନ୍ ଜାଣି.

mudi pĩdhaï-dia ; āu guṛa-rē pāṇhai maṇḍēi-dia. Ēbĕ
ring put ; and feet-on shoes put. Now

25 khāŭ piŭ ānanda karŭ. Kāhĩki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead

jāi-thilā, athara jīlā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now

miḷilā.' Āu sē-mānē khusi hōi lāgilē.
was-found.' And they merry to-be began.

Sē pahariyā baṛa pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And

sē guti-jhaṇa-ku ḍākilā, āu tā-ku pachārilā ki, 'ēṭhi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what

30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy

bāpa khiau-chhi piau-chhi ; kāhĩki tā-ku bēsbēs pāilā.'
father feeding-is giving-drink-is ; because him safe-and-sound got.'

Āu tā-ku risā hailā āu sē bhitara-ku nāhĩ jāu-thilā. Ēṭhi
And him-to anger became and he within-to not going-was. This-for

pāhĩki bāpa tā-ra bahiri āilā, āu tā-ku samajhāilā bujhāilā.
reason the-father him-of out came, and him-to entreated (and)explained.

Tētēbēṛē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ētē
Then he answer-in the-father-to said : 'see-now, I so-many

35 barasa-rũ tō-ra kāma karu-chhẽi ; kēbēhẽ mu tō-ra kathā-rũ bahār
years-from thy work doing-am ; at-any-time I thy word-from beyond

nāhĩ haï ; tēbē-bhi matē chhēṛi-chhuā-ṭhē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁ ମୋର୍ ଗଣି ମାନକି ସାଂଗରେ ଖୁସି କରିଟି। ଯେବେ
ତୋର୍ ଏ ପୁଅ ଆସି ହେଲା ସେ ତୋର ଜିଉନାକୁ ଘାଟି-ଆଡ଼ହାଣି
ମାନଙ୍କ ମୁଖକୁ ଦେଲା ପା ଲାଗି ଟୁଜୋଜି ଦେଇଛି। ତେବେ
40. ଯେ ତାଠି କହିଲା ଏ ପୁଅ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ;
ଆଉ ଆମ୍ଭା ମୋର୍ ଅଛି ଯେ ସବୁ ତୋମ୍ଭୋରି। ଆମ୍ଭେ ଏ ଗଣ୍ଡ ଖାଇଥିଲା
କି ଖୁସି କରିଟୁଁ ଆଉ ଖୁସି ହଉଟୁଁ: କାହିଁକି ଏ ତୋର ଭାଇ ମରି
ଆସିଥିଲା ଆଉ ଫେରି ଏବେ ଜିଇଲା। ହଜି ଆସିଥିଲା ଆଉ
ଅଧରି ମିଳିଲା।

dēlu ki mu mō-ra sakhi-mānaka sāṅgga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāṇi-
thy this son had-come who thy living harlots-to

māna-ka khuaï dēlā, tā lāgi tu bhōja dēu-chhu.' Tēbē
having-fed has-given, him for thou feast art-giving.' Then

40 sē tā-ṭhi kahilā, 'ē pua, tu sabu dinē mo sāṅgga-rē achhu;
he him-to said, 'O son, thou all days me with art;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitŭ, āu khusi haïtŭ, kāhĭki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bhāi mari jāi-thilā, āu phēra ēbhē jiilā; haji jai-thilā, au
brother dead gone-had, and again now lived; lost gone-had, and

athara miḷilā.'
now was-found.'

[No. 6.]

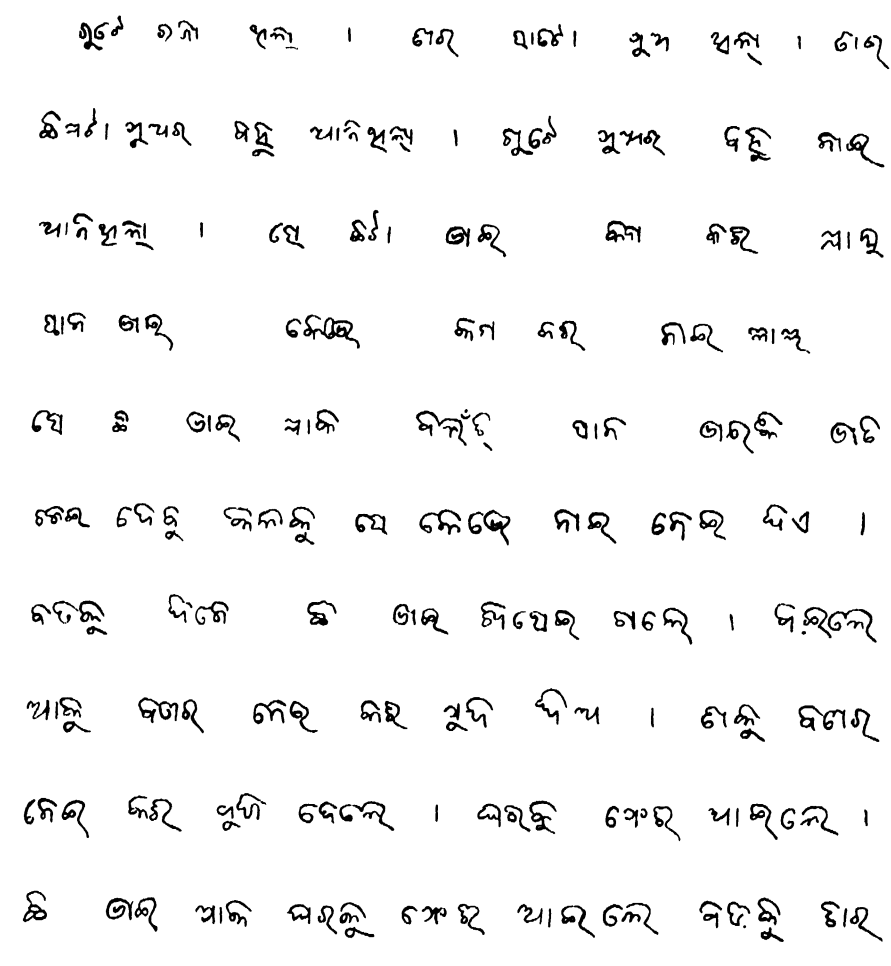
INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

NORTH-WESTERN MIXED DIALECT. (JASHPUR STATE.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)



[No. 6.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYA.

NORTH-WESTERN MIXED DIALECT. (JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Gutī	rajā	thilā.	Tā-ra	sāt-ta	pua	thilā.	Tā-ra
One	*king*	*was.*	*Him-of*	*seven*	*sons*	*were.*	*Him-of*

chhaya-tā	pua-ra	bahu	āni-thilā.	Gutē	pua-ra	bahu	nāi
six	*sons-of*	*wives*	*he-had-brought.*	*One*	*son-of*	*wife*	*not*

āni-thilā.	Sē	chha-tā	bhai	kama	karı	jānt ;
he-had-brought.	*Those*	*six*	*brothers*	*work*	*to-do*	*would-go ;*

sāna	bhāi	kēbhē	kama	karı	nāi	jāya.
the-youngest	*brother*	*ever*	*work*	*to-do*	*not*	*goes*

Sē	chha	bhai	jāka	balāt	sāna	bhāi-ki,	'bhata
Those	*six*	*brothers*	*when*	*would-say*	*youngest*	*brother-to,*	*'boiled-rice*

nēi	dēbu,'	balaku	se	kēbhē	nāi	nēi	diē.
having-taken	*(to-us) give,'*	*but*	*he*	*ever*	*not*	*having-taken*	*(to them) gives.*

Baṛaku	dinē	chha	bhāi	khusēi	galē.	Bailē,
Many	*days-after*	*six*	*brothers*	*angry*	*became.*	*They-said,*

'āku	bana-ra	nēi-kari	puji-dia.'	Tā-ku	bana-ra
'him	*the-wood-in*	*having-taken*	*let-us-cut-down.'*	*Him*	*a-wood-in*

nēi-kari	puji-dēlē.	Ghara-ku	phēri	āilē.
having-taken	*they-cut-down.*	*Home-to*	*back*	*they-came.*

Chha	bhāi	jāka	ghara-ku	phēri	ailē,	baṛaku	ta-ra
Six	*brothers*	*when*	*home-to*	*back*	*they-came,*	*then*	*their*

ମା ଅଟ୍ଟହସିଲା ମୋର ସାନ ମୁଣ୍ଡ କାଁନ୍ଦ ଶୁଣି।
କହନ୍ତୁ ଛ ଭାଇ ଆକି ଜାଣିଲେ କି ତୋର ସାନ ପୁଅକୁ
ମାର ଦେଇ ନାହିଁ ଅଲାଣ ଆଣିନୁ । ତୋର ମା
ଜାଣିଲା କିଏ ଶୁଣି ପାରିଲା ରେ ପୁଅ କୋଡି ମାରିଛି
15. ଗୁଲି କିଲ୍ ଦିଅ ଧରିଲୁ ମାକୁ. ଦିଗନ୍ତରୁ କହି
ଜୋର ଦେଲେ । ଦେମିତା ସେ ମୁଣ୍ଡ ଛିଡି ନାହିଁ
ଅଛି । ଆଁହିକି ମୋର ପୁଅକୁ ମାରିଲ ରେ ପୁଅ ।
ଜାଣିଲା କି କଳାଗ୍ରହି କିଏ ଯାଇଲା । ବସିଷ୍ଠ
ଋଷିକ ନାମ । ମହାଦେବ ଆସିଟି ଆକାଶରେ ଆଡ଼ିଥିଲେ
20. ଆସଟି ପୁଲିଲେ, ଜାଣିଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଡାହ
ଆଁହିର ଟିହି ଟୁଲୁ ପୁଲାଏ । ସେ ନାହିଁ ମକୁ କିଛି
ବିଅଟି ଅଟଇ । ଗୁଲ ଦାଣ୍ଡୁ ଦେମି ଜୀଆ ଜଲ୍ କାଁ
ମହାଦେବ ଆସିଟି ଛାଡିଦେଲେ । ଆସୀଟି ଅଟହସଲେ

mā pachārilā, 'mō-ra sāna pua kāi galā?'
mother asked, 'my youngest son where went?'

Baṛaku chha bhāi jā-ka baïlē ki, 'tō-ra sāna pua-ku
Then six brothers to-her said that, 'thy youngest son

māri-dēi-kari paḷāi āinu.' Tā-ra mā
having-killed running we-came.' Their mother

baïlā, 'kisa lāgi māilā, rē puō? Kēthi māri-chha?
said, 'what for did-you-kill, O sons? Where have-you-slain?

chāla kaï-dia.' Baṛaku mā-ku ḍagaraï-kari
come tell (me).' After the-mother having-led

nēi-dēlē. Dēkhilā jē muṇḍa chhiṛi-kari
they-took. She-saw that head having-been-severed

paṛi-chhi. 'Kāhiki mō-ra pua-kū māila, re puō?'
has-fallen. 'Why my son did-you-kill, O sons?'

Baïlā ki, 'kaḷāgrat kari-dhaïlā.' Bahuta
They-said that, 'fate seized (him).' Much

rudana kalā. Mahādēba Pārbati ākāsa-rē jāu-thilē.
lamentation she-made. Mahādēva Pārvatī the-sky-in going-were.

Pārbati suṇilē; baïle ki, 'Mahādēba, asēkha bana-ra
Pārvati heard; said that, '(O) Mahādēva, fathomless jungle-in

kāhira tiri ṭuṇḍa sunāy? Sē nāi, tā-ku kichhi
what woman's voice is-heard? That not, her-to some

bipati paṛi-chhi.' 'Chāla, tā-ku dēkhi jibā,' bali-karī
calamity fallen-has.' 'Come, her to-see we-will-go,' having-said

Mahādēba Pārbati utirilē. Pārbati pachārilē
Mahādēva Pārvatī came-down Pārvatī asked

କି ବୁଢି କାଁନୁଛ କାଁଦୁଛୁ । ବୁଢି ବିହ୍ଵଲା କି ମୋର୍

25. ଝୁଡ଼ଜୁ ମୋର୍ ଅଏ ମାହ୍ ଦେଲେ । ତେଣୁ କର୍

କାଁଦୁଛେଁ । ଏବେ ମୋର୍ ପୁତ୍ର ନ ଜିଲ୍ଦ ହେଲି

ଏଜ୍ ପୁତ୍ର ସାଗର୍ ପୁ ମାରିବି । ପାଙ୍ଗତି କଲ୍‌ଲେ

ହେ ମହାଦେବି ଏହାଙ୍କୁ ଜିଆଇ ଦିଅ । ମହାଦେବି

ଅଗତି ପାଟୀ ମୁଣ୍ଡ ଭୁତକର୍ ଛିଁଡି କେଲ୍ଲେ ।

30. ହେମ ମୁଠି ପାଣି ଛିଁଟିଲେ । ହାଲ୍ ଜଇ ବୁଢି ବିହ୍ଵଲ

ki, 'buḍhi kā̃hiki kā̃du-chhu ?' Buḍhi bailā ki, 'mō-ra
that, *'O-old-woman* *why* *crying-art-thou ?'* *The-old-woman* *said* *that,* *'my*

25. putra-ku mō-ra puē māri-dēlē Tēṇu kari
son *my* *sons* *killed.* *That* *for*

kā̃du-chhē. Jēbē mō-ra putra na jiuba hēnō
I-crying-am. *When* *my* *son* *not* *will-live* *then*

ēi putra sāṇggara mu maribi' Pārbati bailē,
this *son* *with* *I* *will-die.'* *Pārvatī* *said,*

'hē Mahādēba, ēhā-ku jī̃āi-dia.' Mahādēba
'O *Mahādēva,* *him* *bring-to-life.'* *Mahādēva*

amṛuta pāṇi muṇḍa juri-kari chhī̃ti-dēlē.
nectar *water* *head* *having-rejoined* *sprinkled*

30. Tini muṭhi pāṇi chhī̃ṭilē. Jiī-karī uṭhi basilā.
Three *handfuls* *water* *he-sprinkled.* *Having-become-alive* *having-arisen* *he-sat*

The language of the Contai Sub-division of the Midnapore District is certainly Oṛiyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oṛiyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oṛiyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oṛiyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oṛiyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oṛiyā, but is omitted at the end of *kar*. In this, too, the Oṛiyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *mañkara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra;* and in *madhyēra*, we have a double locative, *viz.*, first the Bengali locative *madhyē* to which has been added the Oṛiyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Oṛiyā for *tā-ra*. In *bāp-ku*, we have the proper Oṛiyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oṛiyā pronunciation of the pure Bengali *bishayēr*, instead of the Oṛiyā *bishaya-ra*. On the other hand, *hĩśyā* is the Bengali attempt at representing the sound of *hĩssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oṛiyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Oṛiyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dahār* is a compromise between the Bengali *dibār* and the Oṛiyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *haïtē-lāgila* with the Oṛiyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oṛiyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oṛiyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYĀ

MIXED BENGALI AND ORIYĀ OF CONTAI. (DISTRICT MIDNAPORE.)

ঝনকর দুই পো থিলা, তাকরমন্‌কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ! বিসয়ের জে হিঁশ্যা আমে পাইবা, তা আমকু দিয়া। সে তাঁইর তাকরমন্‌কর মধ্যের বিশয় হিঁশ্যা করি দেলা। অল্প দিনব বাদে সান পো সবু একঠাঁই করি কিরি দুর দেশকু চালি গলা, আর সেঠী সে বেসি খরচ করি কিরি তাকব বিশয় উড়াই দেলা। সে সবু খরচ করি দবার পর সেই মুলুক্‌র ভারি দুর্ভিক্ষ্য পড়িলা, ও তাকর কষ্ট হেইবে লাগিলা। তেতে বেলে সে জাইকিরি সেই দেসর ঝনে দেসবাসির শরন নেলা। সে লোক তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sana pō tākar
A-man-of two sons were. Them-of among the-younger son his
bāp-ku kahilā, 'bāpa, bisayōr jē hĩśyā āmē pāibā, tā ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
diyā.' Sē tãi-ra tākara-man-kar madhyēra biśaya hĩśyā kari
give.' He there-on them-of among the-property share having-made
dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhãi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
dēśa-ku chāli-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar
country-to went-away, and there he excessive expenditure having-done his
biśaya uṛāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
bhāri durbhikhya paṛilā, ō tā-kar kashta hōibē lāgilā. Tētē-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
jāi-kiri sēi dēsa-ra jhanē dēsa-bāsir śaran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contaī, Oṛiyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oṛiyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oṛiyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oṛiyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *ī*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhĩ*, I did not make; *diya nāhĩ*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nahŭ* for *nāhŭ*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

[No. 8.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYA.

MIXED DIALECT OF DANTAN THANA. MIDNAPORE DISTRICT.

(Babu Krishna Kishor Acharji, 1898.)

ଏକ ଶିଆର ଦୁକ୍‌ଗା ପୁଣି ପୁଅ ସେମାନଙ୍କର ମଧ୍ୟରେ
ସାନ ଆପଣାର ବିଭାକୁ କହିଲା ବାପ। ସମ୍ପତ୍ତିର ଦେଉଗ
ଆଜ୍ଞେ ବାବୁ ତାହା ଆଜ୍ଞାକୁ ଦିନୁ ତହିଁରେ ସେମାନଙ୍କ
ମଧ୍ୟରେ ବିଭାନ୍ ଭାଗ କରି ଦେଲେ ଅଳ୍ପ ଦିନ ମଧ୍ୟରେ
ସାନ ପୁଅ ସମସ୍ତ ଏକତ୍ର କରି ଦୂର ଦେଶକୁ ଚଲାଇଗଲା।
ଆଉ ସେଠାରେ ବହୁତ ମାଟକରି ବିଭାନ୍ ଉଡ଼ାଇଦେଲା
ସେ ସବୁ ମାଟ କରିବାର ପରେ ସେ ଦେଶରେ ଅତ୍ୟନ୍ତ
ଅକାଳ ହେବାରୁ ସେ ଲୋକରେ ପଡ଼ିଲା ସେ ସମୟରେ
ସେମାନେ ସେଠାରେ ଏକ ଜଣ ବାମୀର ଆଶ୍ରୟ ନେଲା
ସେ ତାହାକୁ ଆପଣାର ବିଲରେ ଘୁଘୁଣା ଚଷିବାକୁ ପଠାଇ

ଦେଲେ ସୁସରୀ ପେମମାଧାରୁ ଉଠିଲେ ହୋଇନ ଜଗ୍ୟ
ପାକି ଜଣାକଲା କିନ୍ତୁ ତଳେଟି ତାହାକୁ ଦେଲୁ ନାହିଁ ପଣ୍ଡେ
ଅଟେଲ ପାଇ ଗୋକିଟିଙ୍କ ଆସୁ ବାପର କୋଡ ଯେତନ.
ଭୋଜନ ଶୁକିର ଦରକାର ଅଧିକି ଥାଇବାକୁ ନାସୁ ; ଆହ.
15 ଆଗେ ଏଠାରେ ଝିଅ ମନ ଅଛୁ । ଆଜି ଉଚ
ଆଜୁର ବାପଠାକୁ ବିଭା ତାହାକୁ କରିବୁ ଯାଇଛୁ..
ଉଜୁର ଗାଙ୍କତରେ ତ ଉଗବାନଙ୍କ ବିଶ୍ୱସ ପାଇ
କରି ଅଛୁ । ଆଜି ଆଜି ବୁଢ଼ାର ପୁତ୍ର ବୋଲି
ପରିଚୟ ଦେବାର ଆବଶ୍ୟକ ନାହିଁ । ଆଜୁକି ଉଜୁର.
20 କଥା ଯେତେଦୂରେ ଶୁକିର ପରି ହେଲା । ପରେ ସେ
ଉଚ ଆସମାନ ବାପଠାକୁ ନଲା ଦିନରେ ତାହାର ବିଭ
ତାହାକୁ ଦେଖିବାକି ପାଇ ଦସ୍ତାଉଚିତ ହୋଇ ବଡ଼ି
ପାଇ ତାହାର ନଳା ଥରି ଚୁମ୍ବନ କରିଦେଲ । ପୁତ୍ରଟାକୁ

dēlē. Ghusarī jē khaśā khāya, tahĩ-rē sē pēṭ bharāï-
The-swine what husks eat, that-on he the-belly filling-

bā-ku ichchhā kalā; kintu kēhi tāhā-ku dēlā nāhĩ. Parē
for wish made; but anyone him-to gave not. Afterwards

akkēl pāi sē kahilē, 'āmbha bāpa-r kētē bētan-
senses having-got he said, 'my father-of how-many wages-

bhōgī chākar darakār adhik khāibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-thārē khyudhā-rē maru-achhũ. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen

āmbha-r bāpa-ṭhāku jibu; tāhāṅ-ku kahibu, "āmbhē
my father-near will-go; him-to I-will-say, "I

tumbha-r sākhyāta-rē ō bhagabānanka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhũ. Āmbhē āu tumbha-r putra bōli
done-have. I any-more your son being-called

parichaya dēbā-r jōgya nahũ. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your

20 jaṇē bētan-bhōgī chākar pari rakha."' Parē sē
a-person wages-enjoying servant like keep."' Afterwards he

uṭhi āpaṇār bāpa-ṭhāku galā. Dūra-ru tāhā-r pitā
having-arisen his-own father-near went. A-distance-from his father

tāhā-ku dēkhibā-ku pāi, dayārdra-chitta hōi, dauṛi
him seeing-to having-got, compassion-moistened-minded having-become, having-run

jāi, tāhā-r gaḷā dhari, chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

କାହିଁକି ଯାବ ଆଜ୍ଞେ ତୁମ୍ଭର ଘାଣ୍ଟରେ ତା
ଭଗବାନଙ୍କୁ ବିନତିରେ ପାପ କରିଥିବୁ ଆଜ୍ଞେ
ତୁମ୍ଭର ପୁରୁଣା ଚାକରି ପରିବିତ ମୋତେ ଦେବାର ମନ୍ତୁ।
ଆଉ କୁତୁମ୍ଭର କଥା ଏତେକ ଅଭିମାନ ହୁକର ପରି
ନଥା କିନ୍ତୁ ଏହାକଠାରୁ ପାପ ଆମର ହୁକର ମାନଙ୍କୁ
କହିଲେ କାମ ଚଳି ଯାଉଥା ଆମ୍ଭି କଥା ଏହାକଠାରୁ
ପହିଲଓ ତ ଏହାକ ଘରତରେ ଅଛୁଁ ତ ମୋଡ଼ିଥି
ପୁଣ ପହିଲଓ ତ ଆମ୍ଭ ମାନେ ଆଜ୍ଞାରେକହି ଆମର
କଥା କାରଣ ଆମ୍ଭର ପୁଅ ମହି ପାକରୁଲ୍ଲ କଥିନି
ଯେଉଁ ଦିନ ଏହାକ ଲୁଣ ପାଉଥା ପାକରିଥିଲ୍ଲି । ପରେ
ଯେମାନ ଆମକୁ କରିବେ ଲୁଣିଲେ ॥

ଆଜି ଏହାକର ବଡ଼ ପୁଣ୍ୟ ଜିଲରେ ଥିଲା । ସେ ଆହି ଘର
ପାଖରେ ପହିଲି ଗାଳ ବାଦ୍ୟ ଶୁଣିବାକୁ ପାକଲ୍ଲରେ

kahilā, 'bāp, āmbhē tumbha-r sākhyāta-rē ŏ
said, *'father,* *I* *you-of* *sight-in* *and*

bhagabānaṅka biruddha-rē pāp kari-achhŭ. Āmbhē
God-of *opposition-in* *sin* *done-of.* *I*

tumbha-r putra bōli parichita hōibā-r jōgya nahŭ.
your *son* *being-called* *recognised* *being-of* *fit* *am-not.*

Āmbha-ku tumbha-r jaṇē bētan-bhōgī chākar pari
Me *your* *a-person* *wages-enjoying* *servant* *like*

rakha.' Kintu tāhāṅka-r bāp āpaṇ chākar-mānaṅku
keep.' *But* *his* *father* *his-own* *servants-to*

kahilē, 'śīghra bhala lugā āṇi-kari ihāṅku
said, *'quickly* *good* *cloth* *having-brought* *this-person-to*

paharāo; ŏ ihāṅku hāta-rē aṅguri ŏ gŏṛa-rē
clothe; *and* *this-person-to* *the-hand-on* *a-ring* *and* *the-foot-on*

jutā paharāo; ŏ āmbha-mānē āhāra kari ānanda
shoe *put-on;* *and* *(let) us* *feeding* *having-done* *rejoicing*

karŭ. Kāraṇ āmbha-r putra mari jāi-thilā, baṅchi-
make. *Because* *my* *son* *having-died* *gone-was,* *survived-*

achhi; harā hōi-thilā, pāoyā-(pāwā) jāi-chhi.' Parē
has; *lost* *been-had,* *found* *gone-is.'* *Afterwards*

sē-māna ānanda karitē lāgilē.
they *rejoicing* *to-do* *began.*

Āu tāhāṅka-r baṛa puya bila-rē thilā. Sē āsi ghara
And *his* *elder* *son* *the-field-in* *was.* *He* *having-come* *the-house*

pākha-rē pahañchi gāṇ-bādya śunibā-ku pāilā. Sē
neighbourhood-in *having-arrived* *singing-music* *hearing-to* *got.* *He*

କଥୋପକଥନକୁ ତାଙ୍କି ମନ୍ଦିରକୁ ଏସିଥିଲେ କି ? ସେମାନଙ୍କୁ
କହିଲା ଗୁରୁଜୀ ଭିତରେ ଅଛନ୍ତି । ଆଜି ଗୁରୁଜୀ
ବାପ ଉତ୍ସବ ପାଇଁ ତିଆରି କରିଥିବେ ବୋଲି
ସେମାନଙ୍କୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଇବାକୁ ଚାହିଁ କୀର୍ତ୍ତନ
ସେମାନେ ଭିତରକୁ ଗଲେ ନାହିଁ ବରଂ ତାହାଙ୍କର
ବାଟ ପାହାଡକୁ ଯାଇ ତାହାକୁ ପ୍ରଣାମ ହେଇ ତେ
ଲାଗିଲେ । କୀର୍ତ୍ତନ ସରିବା ପରେ ଆଳତି ପାଇ
କହିଲେ, ଦେଖ ଏତେ ପର୍ଯ୍ୟନ୍ତ ଆମ୍ଭେ ମୃତ୍ୟୁଞ୍ଜୟ ହୋଇ
ରହିଥିଲୁ. ଗୁରୁଜୀ ଯେମିତି ଆଜ୍ଞା ଦେଇଥିଲେ ସେମିତି
ପୂଜାବସ୍ତୁ ତେଜିଲି ନାହିଁ । ମାଧବ କହିଲା ମୁଁ ଯାଇ
ଆଜ୍ଞା ମାଗି ମାନଙ୍କୁ ଡେକି ଆଣିଲି କରି । କିନ୍ତୁ
ଗୁରୁଜୀ ଏ ସମସ୍ତଙ୍କି କାହିଁକି ମାନଙ୍କୁ ସମ୍ମାନରେ

jaṇē	chākara-ku	ḍāki	pachārilā,	'ē	sabu	ki?'	Sē	tāhāku
a-person	*servant-to*	*having-called*	*asked,*	*'this*	*all*	*what?'*	*He*	*him-to*

kahilā,	tumbha-r	bhāi	āsi-achhi,		au		tumbha-r	
said,	*your*	*brother*	*come-has,*		*and*		*your*	

bāp	uttama	khādya	tayāri	kari-achhanta,	kēnēnā	
father	*excellent*	*food*	*preparation*	*made-has,*	*because*	

40 sē	tāhānku	sustha	abasthā-rē	pāi-achhanta.'	Kintu	
he	*him*	*healthy*	*condition-in*	*found-has.'*	*But*	

sē	rāgi	bhitar-ku	galā	nāhĩ.	Parē	tāhānka-r	
he	*having-become-angry*	*inside-to*	*went*	*not.*	*Afterwards*	*his*	

bāp	bāhār-ku	āsi	tāhā-ku	prabōdh	dēitē
father	*outside-to*	*having-come*	*him-to*	*remonstrance*	*to-give*

lāgilē.	Kintu	sē	jabāb	dēi	apaṇ	bāpa-ku	
began.	*But*	*he*	*answer*	*having-given*	*his-own*	*father-to*	

kahilā,	'dēkha,	ētē	barash	dhari	mu	tumbha-r	sēba	
said,	*'see,*	*so-many*	*years*	*during*	*I*	*your*	*service*	

45 kari-achhi;	tumbha-r	kōna	ājñā	kēbhē	langhan	
done-have;	*your*	*any*	*order*	*at-any-time*	*infringement*	

kari	nāhĩ;	tathāpi	tumbhē	kōnaśī	dina	āmbha-ku	
I-made	*not;*	*nevertheless*	*you*	*any*	*day*	*me-to*	

guṭiyē	chhēḷī-chhuyā	madhya	diya	nāhĩ,	jē	
a-single	*goat-young-one*	*even*	*gave*	*not,*	*that*	

āmbhē	bandhu-mānaṅku	nēi	ānanda	karĩ.	Kintu	
I	*friends*	*having-taken*	*rejoicing*	*may-make.*	*But*	

tumbha-r	ē	santān	kaśabī-mānaṅka	saṅga-rē
your	*his*	*offspring*	*harlots-of*	*company-in*

ତୁମ୍ଭର ସମ୍ପତ୍ତି ନାଶ ପକାଇ ଅଛି ତୁମ୍ଭେ
ତାହା ଲୁଣି ଯିବାର ନାଦ ପ୍ରସ୍ତୁତ କରିଅଛ।
ତହିଁରେ ଚହା କହିଲା ନାଦ ତୁମ୍ଭେ ସମସ୍ତ
ସମସ୍ତଙ୍କର ଆମ୍ଭ ସମାନରେ ଅଛ ଆଉ
ଆମ୍ଭର ନାହା କିଛି ଅଛି ସମସ୍ତ ତୁମ୍ଭର।
କିନ୍ତୁ ଆନନ୍ଦ କରି ଓ ଉଲ୍ଲାସିତ ହିଁବା। ସମସ୍ତେ
ମରିଗଲେ ଅଛି। କାରଣ ତୁମ୍ଭର ଏହି ଭାଇ
ନାଶ ମୂଲ୍ୟ ପଦ୍ଧତି ଅଛି ଦୁଇଟି ନାଶ ମୂଲ୍ୟ ନାଉଛି।
ନାଶ ଅଛି।—

tumbha-r sampatti khāi pakāi-achhi, tumbhē
your *wealth* *having-eaten* *has-wasted,* *you*

tāhā-lāgi uttama khādya prastut kari-achha.'
him-for *excellent* *food* *ready* *made-have.'*

Tahĩ-rē sē kahilā, 'bāp, tumbhē sabu
Thereon *he* *said,* *'my-dear-son,* *you* *all*

samaya-rē āmbha saṅga-rē achha, ār
time-in *my* *company-in* *are,* *and*

āmbha-r ǰāhā kichhi achhi, samasta tumbha-ra;
mine *what* *anything* *is,* *all* *yours (is);*

kintu ānanda karā, ō ullaśita huyā sangat
but *rejoicing* *making,* *and* *merry* *being* *proper*

hēu-achhi, kāraṇ tumbha-r ēi bhāi mari
being-is, *because* *your* *this* *brother* *having-died*

ǰāi-thilā, baũchi-achhi; haji ǰāi-thilā, pāoyā
gone-was, *survived-has;* *having-been-lost* *gone-was,* *found*

ǰāi-achhi.'
gone-is.'

BHATRÍ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'rī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatráin, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*[1] contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oṛiyā, with a few Marāṭhī and Chattīsgaṛhī forms intermingled. It may be taken as the connecting link between that language and Halabi, which is a mixture of Marāṭhī and Chhattīsgaṛhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oṛiyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāthī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ūkum*, not *hūkum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

[1] Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÂ.

BHATRÎ DIALECT. (STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-कि बलला ये बूबा धन भौतर जे मोर भाग रले ता-कि मो-कि देस । तेबे हँय हँय-मन-कि धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-कि गोटकी थानि बनाइ-करि दूरि देश उठि-गला और हँय ठानि फांदी होइ-करि दिन सारते आपनार धन-कि उड़ाइ-देला । जेबे हँय सब-कि सारला तेबे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरथी कहारी घरे जाइ-करि गोटकोर घरे थेबला । हँय मनुख आपनार बेड़ा-में बर्या चरायकि पठाइला । और हँय जे गोटा-कि बर्या खायतो-रला ता-कि खाइ-करि पेट भरबा काजे खोजते-रला । और कोई ता-कि काई ना देते-रला । तेबे ता-कि चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइबार ठानि बाचसी आसे और मैं भूखे मरबी आचे । मैं उठि करि मोर बूबा लगे जीबी और ता-कि बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलबार डौल ना थोइला । मो-कि आपनार भुतिआर मंग-में गोट-कि समान बनाइ-दीयास । तेबे हँय उठि-करि आपनार बाप लगे गला । तेबे हँय खूबे दूर रला तेबे तार बाप ता-कि देख-करि मया करला और पराइ-करि तार टोडरा पोटारि-करि चुमला । बेटा ता-कि बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली और मैं तुम्हर बेटा बोलाइबार डौल ना होला । बूबा आपनार कबाड़ी-कि बलला सब-से नगद फटई हिटाइ-करि ता-कि पिंधाहा और हाथे मुन्दी और गोड़े पन्हई पिंधाहा । और अमौं खाई-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । हजि-जाइ-रला फेर मिलला । तेबे हँय हरिख करबा-आचत ॥

तार बड़े बेटा बेड़ा में रला । और जेबे हँय आसबा बेरा घर काठा अमरला बाजार नाचर गजर सुनला । और हँय कबाड़ी भीतर गोटक

मानै बुलाइ-करि पचारला ए काए-गोटा आय है । इकै बलला तुम्हर भाई आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आनै को इकै नौको पाइला । इतौले हँय रोस करला भीतरी जीबार मन ना करला । तार बूबा बाहर आसि-करि ता-कै मनाइला । हँय तार बूबा बलला देखो मँ अतक बरस-ले तुम्हर सेवा करबी-आचे आउरि तुम्हर जकुम-कै केबे ना पेललो । आउरि तुम्हो मो-कै केबे गोटक मेड़ा पीला बले ना देलीस कौ मँ मोहरी भँतर संगे हरिख करती । इतौले तुम्हर ए बेटा किसबिन संगे तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्हो तार काजे नगद राँधा बनाइलास । बूबा ता-कै बलला ए बेटा तुय मोर संगे संग आचिस । जे मोर आए हँय तोहरी आए । तेबे आनन्द और हरिख होइबार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर मिलला ॥

[No. 9.]

INDO-ARYAN FAMILY. EASTERN GROUP.

ORIYÁ.

BHATRÍ DIALECT. (STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōnī manukhar dui gotā bōtā ralā. Hāy bhītar sān
A-certain man-of two individuals sons were. Them among the-younger
pīlā būbā-kē balªlā, 'yē būbā, dhan bhītar jē mōr bhāg
child the-father-to said, 'O father, the-wealth amidst what my share
ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bāṭi
may-be that me-to give.' Then he them-to the-wealth having-divided
dēlā. Khūb din nā hōi ralā sān bōtā sab-kē goṭªkī
gave. Many days not having-been were the-younger son everything one
thānē banāi-kari dūr dēś uṭhi galā, aur hāy
place-in having-made a-far country(-to) having-arisen went, and that
thānē phandī hōi-kari, din sārªtē, āpªnār dhan-kē uṛāi-dēlā.
place-in debauched having-become, days spending, his-own wealth squandered.
Jēbē hāy sab-kē sārªlā, tēbē hāy rāj-mē̃ bahut bhūkh parªlā, aur
When he everything spent, then that kingdom-in much hunger fell, and
hāy garīb hōelā. Aur hāy purªthī kahārī gharē jāi-kari
he poor became. And that country some house-in having-gone
goṭªkōr gharē thebªlā. Hāy manukh āpªnār bērā-mē̃
of-a-certain-man the-house-in joined-himself. That man his-own field-in
baryā charāy-kē paṭhāelā. Aur hāy jē gōtā-kē baryā khāyªtō-ralā,
swine feeding-for sent(-him). And he what things the-swine eating-were,
tā-kē khāi-kari pēṭ bharªbā kājē khojªtō-ralā. Aur kōī
those having-eaten his-belly filling for wishing-was. And any-one
tā-kē kāī nā dētē-ralā. Tēbē tā-kē chēt parªlā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
balªlā, 'mōr būbā ghar katek bhūtī lōgar khāibār thānē
said, 'my father('s) house(-in) how-many hired persons-of eating-of than
bāchªsī āsē, aur maī̃ bhūkhē marªbī-āchē. Maī̃ uṭhi-kari mōr
excess comes, and I hunger-by perishing-am. I having-arisen my
būbā lagē jībī, aur tā-kē balªbī, "Ye būbā, Bhagawānar
father near will-go, and him-to I-will-say, "O father, God-of
ūkum nā mānªlu, aur tamar pūrē pāp karªlī. Phēr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
bōṭā balªbār ḍaul nā ōelā. Mō-kē āpªnār bhutiār
son being-called-of worthy not I-became. Me thine-own hired-servants-of

saṅg-mẽ gōṭ-kē samān banāi-diyās."' Tēbē hãy uṭhi-kari āp^{a}nār
company-in one like make."' Then he having-arisen his-own

bāp lagē galā. Tēbē hãy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him

dēkhi-kari mayā kar^{a}lā, auri parāi-kari tār ṭoḍ^{a}rā poṭāri-kari
having-seen compassion made, and having-run his neck having-embraced

chum^{a}lā. Bētā tā-kē bal^{a}lā, 'bābā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, 'father, I God-of the-command not

mān^{a}lī, aur tumhar pūrē pāp kar^{a}lī, auri maĩ tumhar bēṭā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of

ḍaul nā haulā.' Būbā āp^{a}nār kabāṛī-kē bal^{a}lā, 'sab-lē nagad
worthy not became.' The-father his-own servants-to said, 'all-than good

phatai hitāi-kari tā-kē pīdhāhā; auri tār hāthē mundī aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and

gōṛē panhai pīdhāhā. Auri amĩ khāi-kari harikh kar^{a}bũ. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My

bēṭā mari-ralā, phēr jīw-paṛ^{a}lā; haji-jāi-ralā, phēr mil^{a}lā.' Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.' Then

hãy harikh kar^{a}bā āchat.
they rejoicing doing were.

Tār baṛē bēṭā bēṛā-mẽ ralā. Auri jēbē hãy ās^{a}bā
His elder son the-field-in was. And when he coming(-of)

bērā ghar kathā amar^{a}lā, bājār nāchar gajar
time(-at) the-house near approached, music-of dancing-of noise

sun^{a}la. Aur hãy kabāṛī bhītar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called

pachār^{a}lā, 'Ē kāē gōṭā āy-hai?' Hakē bal^{a}lā, 'tumhar bhāī
enquired, 'This what thing is-being?' Him-to he-said, 'thy brother

ās^{a}lā-āchē, aur tumhar bāp nangad rãdhā banāilā, atak ānē
has-come, and thy father excellent feast made, this because

kī hakē nīkō pāilā.' Hatī-lē hãy rīs kar^{a}lā; bhītarī
that him safe he-found.' But he anger made; within

jībār man nā kar^{a}lā. Tār būbā bābar āsi-kari tā-kē
going-of mind not he-made. His father outside having-come him

manāelā. Hãy tār būbā bal^{a}lā, 'dēkhō, maĩ atak baras-lē
entreated. He his father said, 'see, I so-many years-from

tumhar sēwā kar^{a}bī-āchē, āuri tumhar ūkum-kō kōbē nā pel^{a}lī.
thy service am-doing, and thy command ever not disobeyed.

Āuri tumhī mō-kē kōbē gōtak mēṛā-pīlā balē nā dēlīs kī
And thou me-to ever a-single goat-young-one even not gavest that

maĩ moh^{a}rī maĩtar saṅgē harikh kar^{a}tī. Hatī-lē tumhar
I my friends with rejoicing might-have-made. But thy

ē bēṭā kis'bin sangē tumhar dhan khāi-pakāelā, jaṛak-dā̃ī ās'la,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
aṛak-dā̃ī tumhī tār kājē nagad rā̃dhā banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
tā-kē bal'lā, 'ē bēṭā, tuy mōr sangē-sang āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
āē, hā̃y toh'rī āē. Tēbē ānand aur harikh hōebār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
āē, kam'tār tōr bhāī mari-ralā, phēr jīw'lā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
mil'lā.'
was-found.'

LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ.

English	Oriyā (Standard of Puri)	Bhatri
1. One	Eka	Gōtōk
2. Two	Dui	Dui gōtā
3. Three	Tini	Tin
4. Four	Chāri	Chār.
5. Five	Pā̃cha	Pā̃ts.
6. Six	Chha	Chhō.
7. Seven	Sāta	Sāt.
8. Eight	Ātha	Ath.
9. Nine	Naa	Nau
10 Ten	Daśa	Das
11. Twenty	Kōdhē	Bis
12. Fifty	Pachāś	Pachās
13. Hundred	Śaō	Sau
14 I	Mũ	Mui.
15 Of me	Mōra	Mōtsō (*Marāṭhī genitive*)
16 Mine	Mōra	Mōtsō.
17. We	Āmbhōmānē	Hamī
18 Of us	Āmbhamānankara	Hamar.
19 Our	Āmbhamānankara	Hamar
20 Thou	Tũ	Tui.
21. Of thee	Tōra	Tutsō (*Marāṭhī genitive*)
22. Thine	Tōra	Tōr (*Oriyā genitive*)
23. You	Tumbhē	Tui, tumī
24. Of you	Tumbhar	Tutsō (*Marāṭhī genitive*)
25. Your	Tumbhar	Tumhar (*Oriyā genitive*).

English.	Oṛiyā (Standard of Puri)	Bhatrī.
26. He	Sē	Hun, hãy.
27 Of him	Tāhāra	Hun-kē (*Chhattīsgarhī genitive*)
28. His	Tāhāra	Hun-kē.
29. They	Sēmāne	Hun-man, hãy-man
30 Of them	Sēmānaṅkara	Hun-man-kē.
31. Their	Sēmānaṅkara	Hun-man-kē.
32 Hand	Hāta	Hãth.
33 Foot	Pāda	Pãy.
34. Nose	Nāku	Nāk.
35. Eye	Ākhi	Ãkhī.
36. Mouth	Pāti	Mū
37 Tooth	Dānta	Dãt.
38 Ear	Kāna	Kān.
39. Hair	Bāla *or* kēśa	Kẽs
40. Head	Munda	Mūnd.
41 Tongue	Jibha	Jībh.
42. Belly	Pēta	Pet.
43 Back	Pithi	Pīth.
44. Iron	Luhā	Lōhā
45. Gold	Sunā	Sōn
46. Silver	Rūpā	Rūp
47. Father	Bāpa	Bābā.
48. Mother	Mā	Āyā.
49 Brother	Bhāi	Bhāl.
50. Sister	Bhaūṇī	Bahin.
51 Man	Manushya	Manukh.
52. Woman	Māikinā	Bāilī.

	English.	Oṛiyā (Standard of Puri).	Bhatri.
53	Wife .	Māipa . . .	Bāilī.
54	Child .	Pilā	Lēkā.
55.	Son . .	Puā	Pilā.
56.	Daughter . . .	Jhia	Lēkī.
57.	Slave .	Dāsa	Kabādī
58	Cultivator .	Chashā	Kisān.
59	Shepherd .	Mōndha-rākhuāla .	Dhōrai
60.	God . .	Paramēśwar *or* Īśwar .	Bhag^{a}wān
61.	Devil . . .	Asura *or* Saitān .	Ḍūmā.
62.	Sun .	Sūrjya . . .	Sūruj.
63	Moon . .	Chandra .	Chāndā.
64.	Star . .	Tārā *or* tarā . .	Tāra
65	Fire . .	Niā . .	Jōy
66	Water . .	Pāni . . .	Pani
67.	House . . .	Ghara . . .	Ghar
68.	Horse . . .	Ghōdā	Ghōda.
69.	Cow . . .	Gāi . . .	Gāy.
70	Dog . .	Kukkura . .	Kukāi
71.	Cat . .	Bilēi . . .	Bilai
72	Cock . .	Kukudā . .	Ganjā.
73	Duck . .	Pāti-hangsa . . .	Hāsa
74.	Ass . . .	Gadha . . .	Gad^{a}hā.
75.	Camel . .	Ōta . . .	Hāt.
76.	Bird . .	Chadhōi . . .	Chirai.
77.	Go . . .	Jāa	Jānā (*? infinitive*)
78	Eat	Khāa . . .	Khānā.
79	Sit	Basa	Bas.

English	Oṛiyā (Standard of Puri)	Bhatri
80. Come . . .	Āsa . .	Āwᵉtā.
81 Beat . . .	Māra . .	Pēṭᵉnā.
82 Stand .	Ṭhiā hua . .	Thiyā.
83 Die . . .	Mara	Marūn-gēlā (*Marāṭhī past tense*).
84 Give .	Dia	Dēun-dēs.
85 Run . . .	Daüda	Parā
86 Up . .	Uparē .	Upᵉrē.
87. Near . .	Nikūtarē . . .	Lagē.
88. Down . .	Talē . . .	Khālē.
89. Far . .	Dūra . . .	Khubē dūr.
90. Before . . .	Āgē	Āgē.
91. Behind . . .	Pachhē	Pāṭᵉbāṭē.
92. Who .	Kiē	Kaun
93. What . . .	Kaaṇa	Kaun
94. Why .	Kāhũki . . .	Kāy-kājē.
95. And . . .	Ebang	Aur.
96. But . . .	Kintu	..
97 If	Jadi	..
98. Yes	Hã	Hōy.
99 No . .	Nāhĩ	Nāhĩ.
100. Alas . . .	Hāya	Āhā.
101. A father . . .	Eka bāpa . . .	Bābā.
102. Of a father . .	Eka bāpara . . .	Bāp-tạō.[1]
103. To a father . .	Eka bāpa-ku . . .	Bāp-tạō.
104 From a father .	Eka bāpa-ṭhāru . .	Bāp-lagēlē
105 Two fathers . .	Dui bāpa . . .	Duiṛ ōṭā bāp.
106. Fathers . . .	Pitṛu-lōka . . .	Bābā-man.

[1] Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oṛiyā (Standard of Puri).	Bhatri
107. Of fathers . .	Pitṛu-lōkankara . .	Bābā-man-tsō.
108. To fathers .	Pitṛu-lōkanku . . .	Baba-man-tsō
109 From fathers . .	Pitṛu-lōkanka-thāru . .	Bābā-man-lagēlē.
110. A daughter .	Gōṭiē jhia . . .	Lēkī
111. Of a daughter . .	Gōṭiē jhiara . . .	Lēkī-tsō.
112. To a daughter . .	Gōṭiē jhia-ku . . .	Lēkī-tsō
113. From a daughter .	Gōtiē jhia-thāru . .	Lēkī-lagēlē.
114. Two daughters . .	Jōdiē jhia . .	Dui gōtā lēkī.
115. Daughters . .	Jhia-mānē . . .	Lēkī-man.
116. Of daughters . .	Jhia-mānankara . .	Lēkī-man-kē.
117. To daughters . .	Jhia-mānanku . .	Lēkī-man-kē.
118. From daughters .	Jhia-mānanka-thāru .	Lēkī-man-lagēlē.
119 A good man . .	Jaṇē bhala lōka . .	Nīkō manukh.
120 Of a good man . .	Jane bhala lōkara . .	Nīkō manukh tsō.
121 To a good man . .	Jane bhala lōka-ku . .	Nīkō manukh-tsō.
122 From a good man .	Janē bhala lōka-thāru .	Nīkō manukh-lagēlō
123. Two good men .	Dui jana bhala lōka . .	Dui gōṭā nīkō manukh.
124. Good men . .	Bhala lōka-manē .	Nīkō manukh-man
125 Of good men . .	Bhala lōka-mānankara .	Nīkō manukh-man-tsō.
126. To good men . .	Bhala lōka-mānanku .	Nīkō manukh-man-tsō.
127. From good men .	Bhala lōka-mananka-thāru	Nīkō manukh-man-lagēlē.
128 A good woman . .	Bhala māi pitie *or* janē bhala stri	Nīkō bāilī.
129. A bad boy . .	Janē manda bālaka .	Adᵉrā pīlā
130. Good women . .	Bhala mātkimā-mānē *or* bhala strī-manē.	Nīkō bailī-man
131. A bad girl . .	Gōtiō manda bālikā .	Adᵉrā lēkī.
132. Good . . .	Bhala	Nīkō.
133. Better . . .	Apekhyā kṛuta bhala .	Khubē nīkō.

	English.	Oṛiyā (Standard of Puri).	Bhatri
134	Best	Sabu-thāru bhala	Jugē nīkō
135	High	Uchcha	Ũch.
136.	Higher	Uchchatara	Khubē ũch.
137	Highest	Uchchatama	Jugē ũch
138.	A horse	Gōṭiē ghōdā	Ghōḍā.
139	A mare	Gōtiē ghōdi	Ghōḍī.
140.	Horses	Ghōdā-mānē	Khubē ghōdā.
141.	Mares	Ghōdī-māne	Khubē ghōdī
142	A bull	Gōtāē sandha	Buyal
143	A cow	Gōtāē gāi	Gāy
144.	Bulls	Sandha-mānē	Khubō buyāl.
145.	Cows	Gāi-sabu *or* gāi-mānō	Khubē gāy.
146.	A dog	Gōtiē kukkura	Kukūr
147.	A bitch	Gōtiē māi kukkura	Kut^{a}ī
148.	Dogs	Kukkura-sabu *or* kukkura-mānē	Jugē kukūr.
149	Bitches	Māi kukkura-sabu	Jugē kut^{a}ī.
150	A he goat	Gōṭié aṇḍirā chhēli	Bōk^{a}ā.
151	A female goat	Gōtiē māi chhēli	Chhēri
152.	Goats	Chhēli-sabu	Jugē bōk^{a}ra
153	A male deer	Gōtāē aṇḍirā hariṇa	Kōd^{a}rā.
154.	A female deer	Gōtāē māi hariṇa	Kōd^{a}rī.
155	Deer	Hariṇa	Jugē kōd^{a}rā
156	I am	Mũ huē, mũ achhi, āmbhē hēũ *or* āmbhē achhũ.	Mui āsē
157.	Thou art	Tũ hua, achhu; tumbhē hua, achha	Tui āsīa.
158.	He is	Sē hnē, achhi, huanti, achhanti	Hun āsē
159.	We are	Ambhēmānē hēũ, achhũ	Hamī āchhū
160.	You are	Tumbhēmānē hua, achha	Tumī āchhat.

English.	Oṛiyā (Standard of Puri).	Bhatri.
161. They are . . .	Sēmānē huanti, achhanti	Hun āsē.
162. I was . . .	Mũ thili .	Mui ralā.
163. Thou wast . .	Tũ thilu .	Tui ralā
164. He was . . .	Sē thilā . . .	Hun ralā.
165. We were . .	Āmbhēmānē thilũ .	Hamī ralō
166 You were .	Tumbhēmānē thila .	Tumī rulā
167. They were . .	Sēmānē thilē . .	Hun-man ralō.
168 Be . . .	Hua . .	Hōun
169. To be . .	Hēbā-ku .	
170. Being . . .	Hēu . .	
171. Having been .	Hōi .	
172 I may be . . .	Mũ hōi pāri .	Mui hōy-dē.
173 I shall be . .	Mũ hēbi .	Mui hōibi.
174. I should be . .	Mōra hēbā uchita .	Mui hŏy-dō
175. Beat . . .	Māra . . .	Mārªbī
176. To beat . . .	Māribā-ku . . .	Marªbī
177 Beating . .	Māru . .	Mārªtō
178. Having beaten . .	Māri . .	Mārun bhāti.
179. I beat . . .	Mũ mãrẽ, māri . .	Mui mārªbī
180 Thou beatest . .	Tũ māru .	Tui marªbī
181. He beats . . .	Sē mārē . .	Hun marªsi.
182 We beat . .	Āmbhēmāne mārũ . .	Hamī mārªbī
183. You beat . . .	Tumbhēmānē māra .	Tumī mārªbis
184. They beat .	Sēmānē mārantī .	Hun-man marªsi
185. I beat (*Past Tense*)	Mũ mārili . . .	Mui mārªli.
186. Thou beatest (*Past Tense*).	Tũ mārilu . . .	Tui mārªli.
187. He beat (*Past Tense*)	Sē mārilā . . .	Hŏy mārªli.

English	Oṛiyā (Standard of Puri).	Bhatri
188. We beat (*Past Tense*) .	Āmbhēmānē mārilū .	Hamī mārᵃlū.
189. You beat (*Past Tense*)	Tumbhēmānē mārila .	Tumī mārᵃlū.
190 They beat (*Past Tense*)	Sēmānē mārilē . .	Hāy mārᵃlaᵥ
191 I am beating . .	Mū mārnachhi . .	Mui mārᵃbī.
192. I was beating . .	Mū mārithili . . .	Muᵥ mārᵃtō ralī
193 I had beaten . .	Mū mārithili . . .	Mui mārᵃlī āyō.
194 I may beat . .	Mū mārī pāri . .	Mui mārendō.
195. I shall beat . .	Mū māribi . . .	Mui mārᵃbī
196 Thou wilt beat .	Tū māribu . . .	Tui mārᵃbis
197. He will beat . .	Sē māriba . .	Hāy mārᵃbis.
198 We shall beat . .	Āmbhēmānē māribū . .	Hamī mārᵃbū
199. You will beat . .	Tumbhēmānē māriba .	Tumi mārᵃbās.
200 They will beat . .	Sēmānē māribē . .	Hāy man mārᵃbās.
201. I should beat .	Mōra māribā uchita . .	Mūi mārendō
202. I am beaten . .	Mū māra khāi . . .	Mō-kō mārᵃlāsat.
203. I was beaten . .	Mū māra khaithili .	Mō-kō mārun-ralā
204 I shall be beaten .	Mū māra khāibi .	Mō-kō mārᵃ-dō
205 I go . . .	Mū jāu . . .	Mui jāy-sō.
206. Thou goest . .	Tū jāu	Tui jāy-sō.
207 He goes . . .	Sē jāē	Hun jāy-sō
208 We go . . .	Āmbhēmānō jāū . .	Hamī jībū āchhō.
209 You go . . .	Tumbhēmānō jaa . .	Tumī jībā ās.
210. They go . . .	Sēmānō jānti . . .	Hāy-man jībā āchhō
211 I went . . .	Mū jāithili, gali . .	Mui gēlō
212 Thou wentest . .	Tū jāithilu, galu .	Tui gēlō
213 He went . . .	Sē jāithilā, galā . .	Hun gēlō
214. We went . . .	Ambhēmānō jāithilū, galū	Hamī gēlū

English.	Oṛyā (Standard of Puri).	Bhatri
215. You went . .	Tumbhōmānē jāithila, gala	Tumi gēlās.
216. They went . .	Sēmānē jāithilā, galē .	Hāy-man gēlāy.
217. Go . . .	Jāa	Jās.
218. Going . . .	Jāu	Jāsis.
219. Gone . . .	Jāi	Gēlō.
220. What is your name? .	Tumbhara nā̃ kaaṇa? .	Tu-ṯsō nā̃v kāy?
221. How old is this horse?	Ē ghōḍāra bayasa kētē? .	Yē ghōḍā kiṯ[a]lō barakh-ṯsō āsē?
222. How far is it from here to Kashmir?	Kāśmīr ē-thāru kētē dūra?	Yahā̃lō Kāśmīr kiṯ[a]lō dūr āsē?
223. How many sons are there in your father's house?	Tumbha-bāpa-gharō kētēṭi pua achhanti?	Tuṯsō bāp-gharē kiṯ[a]rō lēkā āsat?
224. I have walked a long way to-day.	Mū āju bēsī bāta chāluchhi	Mui āj lāpō dūr chalĕu.
225. The son of my uncle is married to his sister.	Mōra khuḍutā-puā bhāi tāra bhauni-ku bibhā hōi-achhi.	Mōṯsō kakāṯsō lōkāṯsō bihāv hunṯsō bahin sangē hōlī
226. In the house is the saddle of the white horse.	Dhalā ghōḍāra jin gharē achhi.	Ghar-bhīṯ[a]rē panḍrā ghōḍāṯsō khāthi āsē.
227. Put the saddle upon his back.	Tā pithi-rē jin kasha.	Hun-ṯsō pāṭ-ūp[a]rē kāṭhi-kē rākhā.
228. I have beaten his son with many stripes	Mū tā pua-ku bahut māra mārichhi	Mui hũn-ṯsō lēkā-kō khūbē mār[a]lī
229. He is grazing cattle on the top of the hill.	Sē pāhāda upari gōru chaiān-achhi.	Hunī gōh[a]dīkō hun ṭik[a]rā up[a]rē charāy-si āchhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōtiē ghōḍā uparē basi-achhi	Hunī hun rūkh-khālē ghōḍā-up[a]rē bas[a]lā āsē
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhauni-thāru dēnga.	Hun-ṯsō bhāī hun-ṯsō bahin-lō dēṅg āsē.
232 The price of that is two rupees and a half.	Tāhāra dām adhēi tankā .	Hun-ṯsō mōl duī rupayā āth ānā āsō.
233. My father lives in that small house.	Mōra bāpa sēhi sāna ghara-ṭi-rē rahē.	Mōṯsō bābā hunī nānī ghar-mē̃ rah-si āchhē.
234. Give this rupee to him	Tā-ku ō ṭankā dia	Yē rupayā hun-kē diyās
235 Take those rupees from him.	Tā-thāru sē tankā-sabu nia	Hun rupayā-kō hun-sē māṅgā
236. Beat him well and bind him with ropes.	Tā-ku khub māra ō daudi-rē bāndha.	Hun-kō khūb mārā aur dōri-sangē bāndhā.
237. Draw water from the well.	Kua-ru pāṇi kādha . .	Chũālē pānī nik[a]rāwā.
238 Walk before me .	Mō āga-rē chāla . .	Mōṯsō purēlē jāō
239. Whose boy comes behind you?	Tumbha pachha-rē kāhā pua āsu-achhi?	Kōṯsō lōkā tumṯsō pāth[a]lē jāy-si āchhē.
240. From whom did you buy that?	Kāhā-thāru tā-ku kinila? .	Tumhī hunkē kā-ṯsō-lagēlē gēn[a]lās?
241. From a shopkeeper of the village.	Gā̃ra janē dōkāni-thāru .	Gā̃ō-ṯsō gōṭōk rōj[a]gāṛ-ṭhān-lē.

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