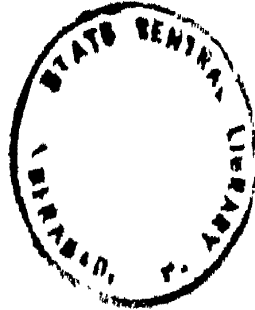


LINGUISTIC SURVEY OF INDIA



VOL. V.

INDO-ARYAN FAMILY

EASTERN GROUP.

PART I

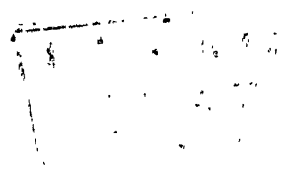
**SPECIMENS OF THE BENGALI AND ASSAMESE
LANGUAGES.**

VOLUMES OF
THE LINGUISTIC SURVEY OF INDIA

- VOL. I. PART I INTRODUCTORY.
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PART III BHIL LANGUAGES INCLUDING KHANDESI, BANJARI
OR LABHANI, BAHRUPIA ETC.
PART IV PAHARI LANGUAGES & GUJURI.
- VOL. X. ERANIAN FAMILY.
- VOL. XI. "GIPSY" LANGUAGES.

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LINGUISTIC SURVEY OF INDIA



VOL. V.

INDO-ARYAN FAMILY

EASTERN GROUP

PART I

**SPECIMENS OF THE BENGALI AND ASSAMESE
LANGUAGES.**

COMPILED AND EDITED BY

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

[Faint, illegible handwritten or stamped text]

**MOTILAL BANARSIDASS
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RASHTRAPATI BHAVAN,
NEW DELHI-4.

October 20, 1966.

Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

(S. Radhakrishnan)

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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 ē, ऐ ai, ओ o, औ ō, औ au.

क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña
ट ta	ठ tha	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 h		ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha.	

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मै̣ *mẹ̄*.

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

ا a, etc.	ج j	د d	ر r	س s	ع ʿ
ب b	ح ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ه h	ذ ḍ	ز z	ص ṣ	ف f
ت t	خ kh		ذ ḍ	ض ḍ	ق q
ث ṭ				ط ṭ	ك k
ث ṭ				ظ ḏ	گ g
					ل l
					م m
					ن n
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ◌̣ over nasalised vowel.
					و w or v
					ه h
					ی y, etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-i maqsūra is represented by *ā*;— thus, دَاوَا *da'wā*.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *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 (Hindi) देखता *dēkh^{tā}tā*, pronounced *dēkhtā*; (Kāśmirī) चह *ch^hh*; कह *ka^hh*, pronounced *kor*; (Bihārī) देखति *dēkhat^hi*.

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

- (a) The *ts* sound found in Marathi (च), Pushtō (ڄ), Kāśmūrī (च्, च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marathi (ज), Pushtō (ڄ), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmūrī (ञ) is represented by *n*.
- (d) Sindhi (ڙ), Western Panjabi (and elsewhere on the N.-W. Frontier) ڙ, and Pushtō ڙ or ڙ are represented by *n*.
- (e) The following are letters peculiar to Pushtō:—
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; څ *zh* or *g*, according to pronunciation; ش *sh* or *kh*, according to pronunciation; ښ or ښ *n*.

(f) The following are letters peculiar to Sindhi:

ڀ *hh*; ڻ *hh*; ٺ *th*; ٺ *t*; ٺ *th*; ڻ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *n*.

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:—

á, represents the sound of the *a* in *all*.

â, " " " *a* in *hat*.

ê, " " " *e* in *met*.

ô, " " " *o* in *hot*.

é, " " " *é* in the French *état*.

o, " " " *o* in the first *o* in *promote*.

ö, " " " *ö* in the German *schon*.

ü, " " " *ü* in the " *mühe*.

th, " " " *th* in *think*.

th, " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *l'*, *p'*, and so on.

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

EASTERN GROUP.

INTRODUCTION.

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

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

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

The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,696,343 people; that Oriyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,952,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where

it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Mundā dialects.

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

Assamese	1,435,950
Bengali	41,696,533
Oriya	8,952,413
Bihari	36,239,967
	<hr/>
Total	88,324,673
	<hr/>

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

Assamese	1,447,552
Bengali	42,032,329
Oriya	9,042,525
Bihari	37,180,782
	<hr/>
Total	89,703,188
	<hr/>

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

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

¹ 6,800,000.

² 41,359,204.

³ 17,565,632.

⁴ 33,517,976.

of the Eastern Group, we may compare it with the total populations of France and Germany combined,¹ or of France, Italy, Spain, and Greece.²

In stating these areas and these figures, it should be remembered that any such account can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tanda in Fyzabad, and, on the other hand, from that spoken in Jaipur in Vizagapatam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihārī and to Oṛiyā has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihārī from Oṛiyā are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihārī, and the other, through Eastern, Central, and South-Western Bengali into Oṛiyā. Oṛiyā itself merges into the Hal¹bī dialect of Marāṭhī, this again into Nāgpurī Marāṭhī, that again into Berari Marāṭhī, that again into standard Marāṭhī, and that finally into the Koṅkaṇī Marāṭhī spoken in the neighbourhood of Goa. To a man of Assam, Koṅkaṇī would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

¹ France	. . . . .	88,517,875
Germany	. . . . .	52,279,900
	TOTAL	90,797,875
² France	. . . . .	88,517,875
Italy	. . . . .	31,668,000
Spain	. . . . .	17,565,632
Greece	. . . . .	2,433,806
	TOTAL	90,185,413

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

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

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

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

The earliest specimens of the Aryan vernaculars with which we are acquainted are the older hymns of the R̥ig-vēda. These hymns probably represent the condition of the language spoken in North-Western Hindōstān at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated

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

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

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

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

Distinguishing characteristics
of the Eastern Group.

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāṭhī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter *a*, is much broader than in the west. In Assamese it has even the sound of *o* in 'glory,' in Bengali and Oṛiyā it has commonly the sound of *o* in 'hot,' and sometimes the sound of *o* in 'hope,' and in Bihārī, the most western dialect of the group it is flatter, but has not yet achieved the western sound of *u* in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the *o* in 'hot,' and the second on the sound of the *a* in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihārī.¹ In an exactly similar way the long *ā* has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the *a* in 'man,' and the second that of the *a* in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west.² The vowels *e* and *o* have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short *e* is pronounced like the *e* in 'met,' and the short *o* like the first *o* in 'promote.'³

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

¹ Compare the Bengali *ghar*, a house, pronounced 'ghōr,' and the Bihārī *māra*, beat, pronounced 'mārā' (the letter *ā* represents the sound of *a* in 'all').

² Compare the Bihārī *mār-lamā*, he beat, in which the first *ā* is pronounced almost like the *a* in the English word 'Harry.'

³ Compare Bihārī *bēṣṣā*, a daughter, but Hindī *bētī*; Bihārī *ghar-wā*, a home, but Hindī *ghar-wā*.

s as *sh* is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhi.

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

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindī, the word for 'horse' has its direct form *ghōṛā*, and its oblique form *ghōṛē*. Similarly the word for 'house' has its direct form *ghar*, and its oblique form also *ghar*, similar in appearance, but different in its origin. The former is derived from the Vedic word *grihah*, a house, and the second from the Vedic word *grihasya*, of a house. Words like *ghōṛā*, which thus end in *ā* in Hindī, and have an oblique form in *ē*, are called strong forms of *a*-bases, while words like *ghar* (properly *ghara*) which in Hindī are pronounced as if they ended in a consonant, are weak forms of *a*-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of *a*-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of *a*-bases have also oblique forms differing from the direct ones. Thus, in Bihārī, *paḥar*, direct form, means 'a guard,' and its oblique form is *paḥērā*. In the Eastern Group, the direct strong form of *a*-bases always ends in *ā*, but in the Western Group, it usually ends in *au* or *ō*. The only exception is Panjābī, in which it ends in *ā*, which form has been borrowed from that language by literary Hindī. Thus, the word for 'horse' in the Eastern Group is everywhere *ghōṛā*, but in the Western Group we have true Hindī *ghōṛau*, Gujarātī *ghōḍō*, and Panjābī, with its imitator literary Hindī, *ghōḍā* or *ghōṛā*. Here again Marāṭhī follows the Eastern Group. In the Eastern Group the oblique form of all strong *a*-bases, and of all weak *a*-bases whose oblique form differs from the direct, always ends in *ā*. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong bases only it

ends in *ē*. Thus, the oblique form of 'horse' is throughout the Eastern Group *ghōṛā*, but in Hindī it is *ghōṛē*. Only in Gujarātī and Rājasthānī is it *ghōṛā*. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī *pah^orā*, already mentioned, and *mār^obā-k*, for striking, Bengali *māribā-r*, of striking, Oṛiyā *māribā-ra*, of striking, and Assamese *māribā-r*, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either *mārib* or *mārab*. Similarly, the oblique form of the Marāṭhī *bāp*, a father, which is a weak *a*-base, is *bāpā*. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihārī is *kē*. The only Western sign which at all approaches this is the Hindī *kō*. In the Eastern Group the typical letter of the Genitive case is *r*, as in the Assamese *ghōṛār*, the Bengali *ghōṛār*, the Oṛiyā *ghōṛāra*, and the Bihārī, *ghōṛā-kēr*. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

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

Turning now to pronouns, we note first that the singular possessive pronoun in the East has *ō* for its medial vowel, but that in the West it has *ē* or *ā*. Thus, in Assamese, Bengali, and Bihārī 'my' is *mōr*, and in Oṛiyā it is *mōra*, but in Hindī it is *mērā*, and in Gujarātī it is *mārō*. Again the relative and its connected pronouns end in *r* in the East, but usually in *ō* in the West. Thus, Bihārī *jē*, Hindī *jō*, who. There are several other differences of the same character.

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

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

One peculiarity of the Eastern Group, which it shares with Marāṭhī, is what is known as the *l*-past. In all these languages, the characteristic letter of the past tense is *l*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese *mārilē*, Bengali *mārila*, Oṛiyā *mārilā*, Bihārī *mār^olak*, and Marāṭhī *mārilē*; but Hindī *mārā*, Rājasthānī and Gujarātī *māryō*, and Panjābī *māriā*.

Another very prominent characteristic of the Eastern Group is the *b*-future. This it does not share with Marāṭhī. Thus, for 'thou wilt strike' we have Assamese and Bengali *māribi*, Oṛiyā *māribu*, Bihārī *mār^obē*; but Hindī *mārēgā* or *mārihai*, Rājasthānī *mār^osi* or *mār^ohi*, Gujarātī *mār^osē*, Panjābī *mārēgā*.

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

¹ The second person is used for the examples, as the third person presents some irregularities which might mislead.

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

Syntax.

The alphabets used by the Eastern Group of languages follow geographical rather than linguistic lines. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmēr alphabet is used for writing Bengali on the borders of Burma and the Kaithī for writing the same language on the borders of Bihar. For Bihārī, the usual alphabets are the Dēva-nāgarī and the Kaithī, but the Oṛiyā alphabet is used for the forms of Bihārī spoken in Orissa. For Oṛiyā the usual alphabet is the Oṛiyā one, but in north Orissa, it is the Bengali, and on the borders of the Marāṭhī and Eastern-Hindī-speaking countries it is the Dēva-nāgarī. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Dēva-nāgarī form of script. The only prominent irregularity is shown in the Chākmā alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not *a* but *ā*.

Alphabets.



BENGALI OR BAŅGA-BHĀSHĀ.

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

It is called by those who speak it Bānlā or Baᅅga-bhāshā,—the language of Baᅅga or Vaᅅga. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word 'Vaᅅga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India,¹ where the word *Vaᅅgālam* occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word *Baᅅgālā* of the Arabic Geographers.² From Arabic, it got into Persian, and we find Abū-l-faᅅl saying in the *Ain-i Akbarī*, 'the real name of *Baᅅgāla* is *Baᅅg*.'³ From Persian, the word *Baᅅgālā* was adopted into Hindūstānī, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindū writers, who still adhered to the proper name of the country,—*Baᅅg*. From *Baᅅgālā*, Hindūstānī writers formed the hybrid word *baᅅgālī* and also the contracted word *baᅅglā*, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Baᅅgālī' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word *Baᅅgālī*, which is much as if an Englishman were to borrow the French word 'Allemande,' when he wanted to say 'Germany.'⁴ As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Baᅅgālī,' or, as some write it, 'Baᅅgāli,' with a diacritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Béᅅgālee,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Baᅅga-bhāshā,' which, as stated above, is the name given in literary works to the language by the people who speak it.

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

² In Elliot's *History of India as told by its own Historians*, I, 72, the Arabic Historian Raᅅīda-d-dīn, quoting from Al Birunī (circ. 1000 A.D.), is shown as speaking of 'Baᅅgāla,' but the reading is very doubtful. There are, however, other examples.

³ The original (Blochmann's Edition, Vol. I, p. 388) runs نام اصلي بنگاله بنگ *nām-e aᅅlī-e Baᅅgāla Baᅅg*. Abū-l-faᅅl adds that the suffix *āl* in *Baᅅgāla* means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern *paᅅᅅīs* derive the name from *Baᅅga-ālaya*, the abode of Baᅅga.

⁴ The word *bāᅅgālā* occurs in Bengali itself in the sense of the Bengali Language, but it is evidently borrowed in late years from Hindūstānī. The word does not occur in Sanskrit literature, the nearest approach to it being the word *vāᅅgālā*, which is, however, the name of a musical mode, and does not mean Bengali. In the later language *bāᅅlā* also occurs in the same sense as *bāᅅgālā*, i.e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindūstānī, either under English influence or as a relic of the Muhammadan occupation of the country.

The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Bihār, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baṅga or Vaṅga. Here its further progress is stopped in all three directions by the languages of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the hilly Native State of Mayūrbhanja (Mohurbhunj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Keōnjhar and Mayūrbhanja there are large numbers of speakers of Bengali, principally of the Kurmī caste; but these are immigrants from the north and north-east, and the true language of these states is Oṛiyā. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Oṛiyā.

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

The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oṛiyā and Bihārī, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marāṭhī, it is more structurally developed than the languages of Hindūstān Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but 'he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.¹ The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collection,' or some such phrase.² In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

¹ In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in *ē*, a corruption of *hi*, meaning 'by him' or 'by them.' Thus, *kāhāē*, he ate; *puṅhāē*, he asked. In Intransitive verbs, however, the third person ends in *a* (*ā*), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, *gāa* (*gāā*), or *gā*, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

² The Nominative plural in *ā* used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.

plural of a plural is formed on this basis.¹ In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempt. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

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

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Paṇḍits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr. Baines, who admirably sums up the state of affairs in the *General Report on the Census of India for 1891*.² He says :—

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

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

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

² P. 143.

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

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhi language (or Prākṛit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce *kshmi* any more than they could. He cannot pronounce a clear *s*, but must make it *sh*. The compound letter *hy* beats him, and instead he has to say *jhh*. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhi words. He writes *Lakshmi*, and says *Lakhhē*. He writes *sāgara*, and says *shāgar*, or, if he is uneducated, *shāyar*. He writes *bāhya*, and says *bājha*.² In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write *factum*, while he says *fatto*, or as if a Frenchman were to write the Latin *sicca*, while he says *sèche*.³

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

¹ Spelled शयार in Dēva-nāgarī.

² The meaning of the *ā* will be explained subsequently. It represents the sound of the *a* in 'hat.'

³ I should not wish it to be understood that Bengali pronunciation always reverts to exactly the same stage as that at which Māgadhi had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which it impartially represents by Sanskrit spelling. Thus in Sanskrit the word for truth is *satya*. This the Bengali pronounces *shōt'ā*, the small *y* above the line being hardly audible, which is, however, a development on altogether a different line from that followed by the Māgadhi *shachcha* (शच). Such forms are no doubt due to false analogy, *satya* becoming *shōt'ā*, because (in this following Māgadhi) words like *vākya*, a sentence, become *vākk'ā*. In other words, while Bengalis speak modern Māgadhi without knowing that they do so, they speak it badly.

represented by its spelling. The vocabulary of the modern literary language is almost entirely¹ Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali's for the sounds of Sanskrit.² All this has already been said, and in far greater detail, by Bābū Syāmacharan Gānguli in an excellent article in the *Calcutta Review* for the year 1877.³ He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali :—

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

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

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

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

³ See list of authorities below.

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

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

Bengali Dialects.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced *ore rotundo*, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars,¹ and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten *kōs*.² It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

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

² A speaker of 'pure' Bengali would say *krōś*.

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

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

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

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

¹ According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more Sanskritised than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.

regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengali, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chākṃā (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

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

BENGAL.		ASSAM.	
Name of Dialect.	Number of Speakers.	Name of Dialect.	Number of Speakers.
Central or Standard	8,443,996		
Western (including Khariā Thār, Mal Pahāriā, and Sarikī sub-dialects)	3,952,534		
South-Western	346,502		
Northern (including the Kōch and Siripurā sub-dialects)	6,108,553		
Rājbangāī (including Bāhā sub-dialect)	3,216,371	Rājbangāī	292,800
Eastern (including Hajaṅg and East-Central sub-dialects)	14,649,430	Eastern	2,261,221
South-Eastern (including Chākṃā)	2,310,784	TOTAL for Assam	2,554,021
TOTAL for Bengal	39,028,170		
Add—Assam Total	2,554,021		
Add—South-Eastern Bengali, spoken in Akyab (Burmah) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali-speaking area	41,696,343		

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

¹ These are Census figures, and are not based on special local returns.

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

¹ I am indebted to Mr. Beames for this information.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Patna	3,359	
Gaya	447	
Shahabad	1,724	
Saran	690	
Champanan	195	
Muzaffarpur	949	
Darbhanga	777	
Monghyr	3,479	
Bhagalpur	2,283	
Cuttack	15,196	
Balasore	17,406	
Angul and Khondmals	95	
Puri	2,751	
Hazariagh . . . . .	..	7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so-called Bengali shows that it is really a dialect of Bihari. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.
Lohardaga	6,733	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Saraiki.
Chota Nagpur Tributary States	4,554	These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Saraiki Kalā State, and speak Western Bengali.
TOTAL	60,638	

We shall now see what the Census says about Bengali spoken in other Provinces.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.

Name of Province.	Number of Speakers.	REMARKS.
Assam	158,841	The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali-speakers in Sylhet, Cachar, and Goalpara.
Berar	14	
Bombay and Feudatories	1,049	
Burmah	65,029	From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyah.
Central Provinces and Feudatories	1,648	
Madras and Agencies	1,147	
North-Western Provinces, Ondh, and Native States	23,180	Most of these are in Muttra (8,534), Allahabad (2,159), Benares (6,681), and Lucknow (1,201).
Punjab and Feudatories	2,263	
Nizam's Dominions	38	
Baroda	43	
Mysore	61	
Rajputana	4,105	No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth.
Central India	17,467	Similar remarks apply.
Ajmere-Merwara	352	
Coorg . . . . .	..	Nil.
Kashmir	111	As in the case of Rajputana, this is the number of people of Bengal birth.
TOTAL	275,848	

Total number of speakers of Bengali.

We thus arrive at the following result :—

Total number of people speaking Bengali at home	41,696,843
" " " " " elsewhere in the Lower Provinces	60,638
" " " " " " in India	275,348

Grand Total of people who speak Bengali in India 42,082,829

AUTHORITIES—

A.—EARLY REFERENCES TO THE LANGUAGE.

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

‘1552. “In the defence of the bridge died three of the king’s captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro),” —*Barros*, II., vi., iii.’

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714.¹ He is describing a collection of translations of the Lord’s Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this *Sylloge*, he intends to give, for the first time, specimens of the Singhalese, Javan, and Bengali languages.²

Chamberlayne’s *Sylloge* duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord’s Prayer and headed ‘Bengalica.’ The plate is, however, quite unintelligible, and this is explained by Wilkins’ confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.³ Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bayer, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and Tangut.⁴ The first Bengali grammar and dictionary were in Portuguese. The title of the work is *Vocabulario em Idioma Bengalla e Portuguez dividido em duas Partes dedicado ao Excellent. e Rever. Senhor D. P. Miguel de Tavora Arcebispo de Evora do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpçam Religioso Eremita de Santo Agostinho da Congregação da India Oriental. Lisboa, 1743*. Bengali grammar, pp. 1—40; Vocabulary Bengali-Portuguese, pp. 47—306; Portuguese-Bengali, pp. 307—577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the *Orientalisch-und-occidentalischer Sprachmeister*, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schultz, the author of the first Hindostāni grammar. The *Sprachmeister* contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord’s Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the *Aurenck Szeb*, apparently a life of Aurangzēb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed ‘ALPHABETUM BENGALICUM s. JENTIVICUM.’ On a subsequent page, Fritz reprints Wilkins’ absurd Bengali-Malay version of the Lord’s Prayer. The *Sprachmeister* held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Beligatti entitled *Alphabetum brammanicum seu indostanum Universitatis*

¹ *Thesauri epistolici LaCroziani*, i, 369. Leipzig, 1742.

² ‘Alphabeta Singalesum, Iananicum, et Bengalicum.’

³ See *Journal of the Bengal Asiatic Society*, Vol. xiii, 1898, pp. 42 and ff., and *Proceedings of the same Society for May 1895*.

⁴ *Thes. Ep. LaCroz.*, i, pp. 10 and 23.

Kasi. This is primarily devoted to the characters used in writing Hindōstānī, but the introduction by Jo. Christoforo Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentilitium vero Alphabetum hoc in tot genera subdividitur, quot sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivat. Huiusmodi porro est lingua popularis Bengalensis, Tourutiana, Nepalensis.'..... 'Tourutiana' is the Maithili spoken in Tirhut.

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

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

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

VOWELS.

অ a	আ ā		
ই i	ঐ ī	এ ē	ঐ ai
উ u	ঊ ū	ও ō	ঔ au
ঋ ṛi	ঌ ṛī		
ু ṛi	ূ ṛī		
অং ang	অঃ aḥ		

CONSONANTS.

ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa	Gutturals.
চ cha	ছ chha	জ ja	ঝ jha	ঞ ña	Palatals.
ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṅa	Cerebral.
ত ta	থ tha	দ da	ধ dha	ন na	Dentals.
প pa	ফ pha	ব ba	ভ bha	ম ma	Labials.
য ya (ja)	র ra	ল la	ব va (ba)		Semi-vowels.
শ śa	ষ sha	স sa			Sibilants.
হ ha					Aspirate.

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

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

a (not expressed)		ā †	
ি ি	ী ি	ে ি	ঐ ি
ু ি	ূ ি	ো ি	ঔ ি
র্ ি			

Thus क *ka*, খা *khā*, গি *gi*, ঘী *ghī*, চু *chu*, ছু *ohhū*, জ্ *jrī*, জ্ *jhē*, টৈ *ṭai*, ঠৌ *ṭhō*, ডৌ *dau*.

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

র্ <i>r</i> with ি <i>u</i> is written	ঋ	গ্ <i>g</i> with ি <i>u</i> is written	গু
র্ <i>r</i> " ি <i>ū</i> " "	ঋ	গ্ <i>g</i> " ি <i>u</i> " "	গু
হ্ <i>h</i> " ি <i>u</i> " "	হু	প্ <i>p</i> " ি <i>u</i> " "	পু (occasionally).

‘When one consonant follows another with no vowel between, the two are, as in *Dēva-nāgarī*, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in শ্ *śoa*, ক্ *kla*, ম্ *mna*; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following:—

1. Nasals preceding other consonants (called in Bengali *Āṅka-phalā*).

ঙ্ <i>ṅ</i> with ক <i>ka</i> makes	ক্ <i>ṅka</i> .	ন্ <i>n</i> with থ <i>tha</i> makes	থ্ <i>ntha</i> .
ঙ্ <i>ṅ</i> " গ <i>ga</i> " "	গ্ <i>ṅga</i> .	ন্ <i>n</i> " ধ <i>dha</i> " "	ধ্ <i>ndha</i> .
ঞ্ <i>ṅ</i> " চ <i>cha</i> " "	চ্ <i>ṅcha</i> .	ম্ <i>m</i> " প <i>pa</i> " "	ম্ <i>mpa</i> .
ণ্ <i>ṅ</i> " ড <i>ḍa</i> " "	ড্ <i>ṅḍa</i> .	ম্ <i>m</i> " য <i>ma</i> " "	ম্ <i>mma</i> .

2. Sibilants preceding other consonants (called *Āṅka-phalā*):—

স্ <i>s</i> with থ <i>tha</i> makes	থ্ <i>stha</i>
শ্ <i>śh</i> " ট <i>ṭa</i> " "	ট্ <i>śhṭa</i>
ষ্ <i>ṣh</i> " ণ <i>ṇa</i> " "	ণ্ <i>śhṇṭ</i> .

3. Miscellaneous—

ট্ <i>t</i> with ট <i>ṭa</i> makes	ট্ <i>ṭṭa</i>
ত্ <i>t</i> " ড <i>ḍa</i> " "	ড্ <i>tḍa</i>
ত্ <i>t</i> " থ <i>tha</i> " "	থ্ <i>ttha</i> .
দ্ <i>d</i> " ধ <i>dha</i> " "	ধ্ <i>dda</i> .
ক্ <i>k</i> " ত <i>ta</i> " "	ত্ <i>kta</i> .
জ্ <i>j</i> " ঞ <i>ṅa</i> " "	জ্ <i>jṅa</i> (pronounced <i>g'a</i>).
গ্ <i>g</i> " ধ <i>dha</i> " "	ধ্ <i>gḍha</i> .
ব্ <i>b</i> " ধ <i>dha</i> " "	ধ্ <i>bdha</i> .
হ্ <i>h</i> " ন <i>na</i> " "	ন্ <i>hma</i> .
হ্ <i>h</i> " ম <i>ma</i> " "	ম্ <i>hma</i> .
ক্ <i>k</i> " য <i>ya</i> " "	ক্ <i>ksha</i> (<i>kh'a</i>).

‘The letter য *ya* when joined to a previous consonant takes the form য as ক্য *kya*.

‘The letter র *ra* when joined to a following consonant takes the form র, as অর্ক *arka*, কর্ম *karma*.

‘When joined to a preceding consonant it is written ঞ, as স্র *sra*. The following forms are peculiar : ক্র *kra*, ত্র *tra*, ত্ত্র *ttra*, ত্ত্র *ntra*, ত্ত্র *ndra*, ত্ত্র *stra*.

‘Some compound consonants followed by the vowels উ *u* and ঊ *ū* take slightly altered forms:—

ভ্র *bhru*, শ্র *śru*, দ্র *dru*, ত্র *drū*, ত্ত্র *ntu*, ত্ত্র *stu*.

‘As in Sanskrit, the short vowel অ *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 ক is *ka* not *k*. When the absence of অ *a* has to be noted the mark ্ (called in Bengali *hasanta*) is used; thus ক *k*, as shown in the above list of compound consonants. ত *t* with *hasanta* is expressed by the character ৎ, as in তবৎ *tāvat*, চমৎকার *chamatkār*.

‘The sign ্, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as চাঁদ *chād*, পাঁচ *pāch*. It is represented in transliteration by the sign ̃ over the nasalised vowel.

‘The characters for the numerals are these—

১	২	৩	৪	৫	৬	৭	৮	৯	০
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 <i>ānā</i> or $\frac{1}{16}$	১/১৬	5 <i>ānās</i>	১/৪	9 <i>ānās</i>	৯/১৬	13 <i>ānās</i>	১৩/১৬
2 <i>ānās</i>	২/১৬	6 <i>ānās</i>	৩/৮	10 <i>ānās</i>	১০/১৬	14 <i>ānās</i>	১৪/১৬
3 <i>ānās</i>	৩/১৬	7 <i>ānās</i>	৭/১৬	11 <i>ānās</i>	১১/১৬	15 <i>ānās</i>	১৫/১৬
4 <i>ānās</i> or $\frac{1}{4}$	১/৪	8 <i>ānās</i> or $\frac{1}{2}$	১/২	12 <i>ānās</i> or $\frac{3}{4}$	৩/৪		

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

Three *a*-sounds, viz., *ā*, *á* and *ǎ*.

Two *e*-sounds, viz., *ē* and *ě*.

Three *o*-sounds, viz., *ō*, *o*, and *ǒ*.

For representing these eight sounds, it has only four vowel signs, viz., the sign অ transliterated *a*; the sign ঁ transliterated *ā*; the sign ঐ transliterated *ē*; and the sign ঔ transliterated *ō*.

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

The sound which I call *ā*, is that which we hear in the word ‘father.’ It is represented in Bengali character by the letter ঁ *ā*.

The sound *á* is the sound of the *a* in ‘had’ and ‘hat.’ In Bengali it is sometimes represented by the letter ঐ *ē*. Thus ঐক *ēk*, pronounced *ǎk*, one; দেখ *dēkha*, see, pronounced *dǎkhō*; গেল *gēla*, he went, pronounced *gǎlō*. More often when it is deliberately

intended to represent this sound, the syllable 'ā is used. Thus দ্বাখ *d'ākha*, গ্যাল *g'āla*. So also in representing English words in the Bengali character, we have একাডেমী *ēk'ādīmī*, academy, মাদ *m'ād*, mad. As for the word meaning 'one,' I have seen it spelt, য়াক *y'āk* and even ঞাক *ā'k*. Sometimes the sound is represented by merely the letter আ *ā*, but this is only when the following consonant is pronounced as a double letter. Thus বাক্য *bākya*, a sentence, is pronounced *bākkō*.

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

The sound *ē*, is that of the *e* in 'lane.' It is usually represented by the letter এ *ē*, thus দেশ *dēśe*, in a country. Sometimes it is represented in colloquial language, by আই. *āi*. Thus খাইতে *khāite*, pronounced colloquially *khētē*.

The sound *ē* has two closely related pronunciations. The sign *ē* represents both the sound of the *é* in the French word 'était,' and the sound of *e* in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign *e*, without any diacritical mark at all. The first sound is often pronounced as if it was *ā*, and there is a continual tendency for one sound to float into the other. Thus এক *ēk*, is as often pronounced *ek* or *ēk* as *āk*, and দেশ *dēkha* is as often pronounced *dēkhō*, or *dēkhō* as *dākhō*. This sound is also regularly heard in verbal terminations, as in করিলেন *karilēn*, pronounced *kōrilēn* or *kōrilēn*, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter এ *e*. The other sound *ē*, is met in words like ক্ষতি *kshati* (*kh'ati*), loss, pronounced *khētī*, and ব্যক্তি *vyakti* (*b'akti*), a person, pronounced *bēkti*. It is represented in writing by the letter ঞ *a* combined with the compound ক *ksh*, and by *ya* when following the letter ক *k* or *b*, or we may say that ক *ksha* and ব্য *vyā* are pronounced *khē* and *bē*, respectively. As the pronunciation of these two short sounds, *e* and *ē*, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by *ē*.

The sound of *ō* is that of the *o* in 'home,' or in the French word 'votre,' meaning 'yours,' not 'your.' It is usually represented by the letter ও *ō*, but, at the end of a word in standard Bengali, it is represented by ঞ *a*. Thus খোসা *khōsā*, a husk, pronounced *khōshā*, and ছিল *chhila*, he was, pronounced *chhēlō*.¹ In writing dialectic Bengali, this *ō*-sounding final *a* is written ও *ō*. Thus *chhila* is written ছিলো *chhīlō*.

The sound which I call *o* is the short sound of the long *ō* in 'home,' 'votre.' It must be carefully distinguished from the short *ō* which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'votre,' 'yours.' In English, it is the first *o* in the word *promote*, in which the second *o* would be represented by *ō*. It occurs in Bengali in the very common verb হইতে *haitē*, to be, which is pronounced *hōitē*, and also in other special words. Thus বন *ban*, a forest, is pronounced *bon*, and বলিতে *balitē*, to speak, *bolitē*. In these cases it is represented in writing by the letter ঞ *a*. On the other hand, in words like খোয়াইল *khōyāila*, he lost, pronounced *khowāilō*, it is represented by the letter ও *ō*.

¹ I believe that Mr. Nicholl, on p. 7 of his Bengali Grammar, was the first to point out this pronunciation of a final *a*. Previously, by the argument *ex silentio*, learners had been taught that it was sounded like the short *e* in 'hot.'

The sound which I call *ō* is the commonest sound in the language. It is the sound of the *o* in 'hod' and 'hot.' It is represented by the letter *a*, when not at the end of a word. Thus অনল *anal*, fire, is pronounced *ōnōl*. It has a long sound, like the *aw* in 'awl,' which I represent by *ā*, and which, as I have already said, is heard in the Eastern Districts.

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

The vowel *a* is usually pronounced as *ō*, in 'hot.' Final *a* is not pronounced, except after a double consonant, as in *śabda*, a sound, and in adjectives and Sanskrit Passive Participles. Thus, *chhōṭa*, small, *kṛita*, done. It is also pronounced at the end of verbal forms, as in *karita*, he did, but is not pronounced in such forms which end in *s*, as *karis*, thou doest, *m*, as *karilām*, I did, or *n*, as *karilēn*, he did. When thus pronounced at the end of a word, *a* is sounded like *ō*. Thus the above words are pronounced, *chhōṭō*, *kṛitō*, and *kōriṭō*, respectively. In the syllables *ksha* (*kh'a*) and *b'a*, *a* is pronounced *ē*, see above. In the Eastern Districts, *a* has often the sound of *ā*, see above. Medial *a* is sometimes pronounced *o*, as in *hāila*, he was, pronounced *hoilō*. The sound of this *o*, not *ō* or *ō*, is explained above. So *ban*, a forest, pronounced *bon*; *balitē*, to speak, pronounced *bolitē*.

The vowel *ā* is usually pronounced like the *a* in 'father.' When the syllable *ā* appears in a word, it is pronounced *ā*, like the *a* in 'had' or 'hat.' Thus, *d'ākha*, see, pronounced *dākhō*. On the other hand, in the colloquial language, the two syllables *āi*, are often, but not always, pronounced like *ē*. Thus *khāitē*, to eat, is pronounced *khētē*, but not so *gāitē*, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, *ā* is pronounced more or less like the *ā* in 'had' or 'hat.' Thus *pañchāna* fifty-five, pronounced *pōñchānnō*; *vākya*, a sentence, pronounced *bākk'ō*.

The vowel *ē* is usually pronounced as the *a* in 'lane.' Thus, *dēsē*, in a country. It sometimes has the short sound of *e* or *ē* described above. Thus, *karilēn*, he did, pronounced *kōrilēn*. Sometimes, it has the sound of *ā* in 'had' or 'hat.' Thus *dēkha*, see, pronounced *dākhō*. For the future, whenever *ē* is pronounced *e* or *ē*, I shall transliterate it by *ē*.

The vowel *ō* is usually pronounced as the second *o* in 'promote.' Sometimes it has the sound of the first *o* in 'promote,' or of the *o* in 'votre.' Thus *khōyāila*, he lost, pronounced *khowāilō*.

As regards single consonants,—

The letter *chh* is pronounced as *s* in 'this,' by the vulgar, and in the Eastern Districts.

The letter *y* is pronounced *j*, except when it has a dot under it, thus *yē*, who, pronounced *jē*, but *করিয়া kariyā*, having done, pronounced *kōriyā*. In future, when it is necessary, I shall transcribe a *y* which is pronounced as *j*, thus, *j*. The two syllables *দ্যা dyā*, are pronounced as *wā*. Thus, *হাওয়া haōyā*, being, is pronounced *howā*.

The letter *v* is always, when not compounded with another consonant, pronounced *b*. Indeed, the same character is used for both Sanskrit *ḅ* and Sanskrit *v*. Thus *varṇa*, colour, is pronounced *bōrnō*. The sound of *v* or *w* being thus lost from the alphabet, Bengali has to represent it by the letters *ōyā*, as just explained.

The letters *n* and *ṅ* are both pronounced like *n*. All sibilants standing alone are pronounced as *sh*, but the compound *śr* is pronounced as *sr*. Thus *prasanna*, pleased, is pronounced *prōshōnnō*, and the title *Śrī*, is pronounced *Srī*.

As regards compound consonants,—

The compound *jñ* is pronounced *ggʷ*, with shortening and nasalisation of the preceding vowel. Thus *ājñā*, a command, is pronounced *āggʷā*.

When the letter *m* or *v* forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The *m* or *v* is, in such cases, transliterated as a small *m* or *v* respectively, above the line. Thus *s^maran*, memory, pronounced *shshōrōn*, and *pad^ma*, the name of a river, is pronounced *pōddō*. So, *satt^a*, nature, pronounced *shōttō*; *d^vārā*, by means of, pronounced *ddārā*. This rule does not apply to the words *pūrva*, east, pronounced *pūrbō* or even *pūbbō*, and *kimvā*, pronounced *kimbā*.

When the letter *y* forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small *y* above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus *vākya*, a sentence, is pronounced *bakk^yō*; and *yōgyatā*, fitness, pronounced *jogg^yōtā*. As seen in the above examples, *ā* is shortened to *ā*, and *ō* to *o*.

The compound *vyā* is pronounced *bē*, as in the word 'bet,' but shorter. Thus, *vyakti*, a person, is pronounced *bēkti*, and *vyatīta*, elapsed, as *bē^ttītō*, with the accent on the first syllable, and a short penultimate.

The compound letter *क्श* is pronounced *khʷ* at the beginning of a word, and *kkhʷ* in the middle of a word. Thus *kshiti*, the earth, is pronounced *kh^ʷīti*; *pakshī*, a bird, is pronounced *pōkkh^ʷī*; and *chakshu*, the eye, is pronounced *chōkkh^ʷu*. As explained above, the *ʷ* is hardly, or not at all, heard. The syllable *ksha* is pronounced *khē*. Thus *kshati*, loss, is pronounced *khēti*. The name of the Goddess *Lakshmi* is pronounced *Lōkkhī*.

For the future, I shall transliterate *क्श* not by *ksha*, but by *kh^ʷa*, or *kkh^ʷa*, as the occasion demands. The compound *क्श* is also transliterated *kh^ʷa*, but there is little danger of confusion arising from this fact. *क्श* *kh^ʷa* occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root *क्श* *kh^ʷa*, such as *क्शति* *kh^ʷāti*, fame; *क्शति* *ākh^ʷāta*, named; *क्शति* *prakh^ʷāta*, famous.

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

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

Grammar.

BENGALI SKELETON GRAMMAR.

I.—Nouns—

(1) Living beings—

Sing.		Plur.
Nom. <i>santān,</i> <i>santānē,</i>	} a son.	<i>santānērā.</i>
Gen. <i>santānēr.</i>		—
Loc. <i>santānē.</i>		

For other Obl. cases of Plur. *diḡa* is added. Only human beings have nom. plur. in *ērā*. Other living beings use a periphrasis, e.g., *kukkur-sakal*, dogs.

Nom. <i>pitā,</i> <i>pitāy,</i>		} a father.	Plur.
Gen. <i>pitār.</i>	—		<i>pitārā.</i>
Loc. <i>pitāy.</i>			<i>pitādēr.</i>

The nominative forms *santānē* and *pitāy* are only used before transitive verbs.

(2) Inanimate objects—

Nom. *gāchh*, a tree. Plur. always formed by a periphrasis. Thus, *gāchh-sakal*, trees.

Acc. <i>gāchh.</i>
Dat. <i>gāchhē.</i>
Gen. <i>gāchhēr.</i>
Loc. <i>gāchhē.</i>

Termination of other cases—

Acc, Dat. <i>ēḡ</i> (only in the case of living beings).
Dat. <i>rē</i> (rare). Inanimate objects take form of Loc.
Instr. <i>tē</i> (rare), usually <i>karitrik</i> , <i>diyā</i> , etc.
Obl. <i>haiḡ, thākiyā</i> (pron. <i>thēkē</i>), etc.
Loc. also <i>ēḡ</i> or <i>tē</i> (both numbers).

Gender.—Adjectives do not change for gender.

III.—Verbs.—Plural is commonly used instead of singular, except in 3rd person. First and 2nd persons singular are here omitted. Third person plural is also used as an honorific singular.

Auxiliary Verb, and Verb Substantive—

Present 1.	<i>āchhi.</i>	Past <i>chhilām.</i>
2.	<i>āchhu.</i>	<i>chhilē.</i>
3. { Sing. <i>āchhē.</i>	}	<i>chhila.</i>
{ Plur. <i>āchhōn.</i>		<i>chhilēn.</i>

Negative Verb substantive, *nāi* or *nahi*, am not, and so on. The word *nāi* when used with the present tense, gives it a past negative meaning.

Emphatic Verb substantive, *baḡi*, I am indeed, and so on.

Regular Verb, Root	<i>kar</i> , do.
Verbal Nouns	<i>karā, karibā, karaḡ.</i>
Infinitive	<i>karitē.</i>
Pres. Part.	<i>karitē.</i>
Past Part.	<i>kariyā.</i>
Conjunctive Part.	<i>kariyā, karilē.</i>
Conditional Part.	<i>karilē.</i>

Present.	Present Definite, <i>karitē-chhi</i> , I am doing, etc.
1. <i>kari</i> , I do.	Imperfect, <i>karitē-chhilām</i> , I was doing, etc.
2. <i>kara</i> (old Sing. <i>karis</i>).	
3. { Sing. <i>karē.</i> Plur. <i>karēn.</i>	
Past.	Perfect, <i>kariyā-chhi</i> , I have done, etc.
1. <i>karilām</i> , (old Sing. <i>karinu</i> or <i>karilum</i>), I did.	Pluperfect, <i>kariyā-chhilām</i> , I had done, etc.
2. <i>karilē.</i>	
3. { Sing. <i>karila</i> (- <i>lēk</i>). Plur. <i>karilēn.</i>	
Future.	Imperative.
1. <i>kariba</i> , I shall do.	2. <i>kara</i> , do.
2. <i>karibē.</i>	3. { Sing. <i>karuk.</i> Plur. <i>karun.</i>
3. { Sing. <i>karibē</i> (- <i>bēk</i>). Plur. <i>karibēn.</i>	

Conditional and Habitual—

1. *karitām*, (if) I had done, I used to do.
2. *karitē.*
3. { Sing. *karita.*
Plur. *karitēn.*

II.—Pronouns—

	(a) PERSONAL.						(b) DEMONSTRATIVE.	
	1st.		2nd.		3rd.		This.	That.
	Inferior (disused).	Usual forms.	Inferior (disused).	Usual forms.	Inferior.	Superior.		
Sing. Nom.	<i>ami.</i>	<i>āmi.</i>	<i>tui.</i>	<i>tumi.</i>	<i>ē.</i>	<i>ḡini.</i>	<i>ē, ini.</i> <i>ihār, ḡhār,</i> etc.	<i>ō, ami.</i> <i>ukār, ūkār,</i> etc.
Gen.	<i>mōr.</i>	<i>āmār.</i>	<i>tōr.</i>	<i>tōmār.</i>	<i>tāhār, tār.</i>	<i>tāhār.</i>		
Loc.	<i>mōḡ.</i>	<i>āmāy.</i>	<i>tōḡ.</i>	<i>tōmāy.</i>	<i>tāhāy, tāy.</i>	<i>tāhāy.</i>		
Plur. Nom.	<i>mōrā.</i>	<i>āmārā.</i>	<i>tōrā.</i>	<i>tōmarā.</i>	<i>tāhārā, tārā.</i>	<i>tāhārā.</i>		
Gen.	<i>mōdēr.</i>	<i>āmādeḡ.</i>	<i>tōdēr.</i>	<i>tōmādeḡ.</i>	<i>tāhādēr, tādēr.</i>	<i>tāhādēr.</i>		

BENGALI SKELETON GRAMMAR.

Contracted forms—

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

karibā, pron. *kōrbā* ; *karitē*, *kōrtē* ; *kariyā*, *kōrē* ; *karilām*, *kōrlām* ; *kariba*, *kōrbō* ; *karitām*, *kōrtām*, and so on.

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

Present Definite, *kōrchchi*, etc. ; Imperfect, *kōrchchilām*, etc. ; Perfect, *kōrēchhi*, etc. ; Pluperfect, *kōrēchhlām*.

Irregular Verbs—

The root *jā*, go, forms its 3rd verbal noun *jāṅ*. Past Part. *giyā* (pron. *giyō*) ; Past, *gēlām*, etc. ; Perf., *giyāchhi* (pron. *gēchhi*), etc. ; Plup., *giyāchhlām* (pron. *gēchhlām*), etc. The rest is regular, e.g. Pres. Def., *jāitēchhi* (pron. *jāchchē*).

The root *āis*, come. Pres., (1) *āsi*, (2) *āisa* (pron. *āshō*) ; (3) (Sing.) *āisē* (*āshē*) or *āsē*, (Plur.) *āisēn* (*āshēn*) or *āsēn* ; Past, *āilām* (*ēlām*) or *āsilām* ; Perf. *āsiyāchhi* (*āshēchhi*) or *āiyāchhi* (*āyēchhi*). Pres. Part., *āsitē* (*āshitē*) ; Past Part., *āsiyā* (*āshē*) ; Conj. Part., *āilē* (*ēlē*) or *āsilē*.

The root *ha*, be, 3rd verbal noun, *hāṅ*. Pres. (1) *hāi*, (2) *hāō*, (3) (Sing.) *hāy*, (Plur.) *han* ; Pres. Def. *hāitēchhi* (pron. *hōchchē*) ; Past, *hailām* (*hōlām*) ; Perf. *hāiyāchhi* (*hōchchhi*) ; Fut., *hāiba* (*hōbō*).

The roots *dē*, give, and *nē*, take, 3rd verbal noun, *dēṅ*. Pres. (1) *dēi*, *dī*, (2) *dēō* (*dāō*), (3) (Sing.) *dēy*, (Plur.) *dēn* ; Pres. Def., *dēitēchhi* (pron. *dēchchē*) ; Past, *dilām* ; Perf., *dīyāchhi* (*dēchchhi*) ; Fut., *dība* (*dēbō*) ; Imperat. (2) *dēō*, *dāō* (*dāō*), (3) (Sing.) *dēuk*, *dīuk*, (Plur.) *dēun*, *dīun*. Cond., *dētām* ; Inf., *dētē* ; Past Part., *dīyā* (*dēyē*) ; Cond. Part., *dītē*. So *nē*. It has also a Past *lailām*.

Passive—

First verbal noun with root *jā*. Thus *karā jāitēchhi* (*jāchchē*), I am being read.

Causal—

Adds *ā* to root. Thus *karāitē*, to cause to do. If root ends in vowel, *ōyā* (pron. *ōyē*) is added. Thus *dēōyāitē* (pron. *dēōyāitē*), to cause to give.

(e) RELATIVE.	(d) CORRELATIVE.	(c) INTERROGATIVE.		(f) INDEFINITE.		(g) REFLEXIVE AND HONORIFIC.	(h) ADJECTIVES.
Who.	That.	Masc. fem. who ?	Neuter, what ?	Masc. fem. anyone.	Neuter, anything.	Self, Your Honour.	
<i>jā, jini.</i> <i>jāhār, jāhār,</i> etc.	<i>ē, tinē,</i> etc.	<i>kē.</i> <i>kāhār, kāhār,</i> etc.	<i>kī.</i> <i>kāhār, kisēr.</i>	<i>kēha.</i> <i>kāhār-o,</i> etc.	<i>kichha.</i> <i>kichhar,</i> etc.	<i>āpani.</i> <i>āpanār,</i> etc.	<i>ē</i> , this. <i>ō</i> , that. <i>jē</i> , what. <i>ēē</i> , that. <i>kōn</i> , what ? <i>kōnā</i> , any, some.

I.—CENTRAL OR STANDARD BENGALI.

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

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

Name of District.	Number of speakers.
Hooghly	1,018,477
Howrah	708,092
24-Parganas	1,768,960
Calcutta	375,528
Nadia	1,631,413
Murshidabad	1,120,841
Burdwan	319,586
Midnapore	1,506,099
TOTAL	8,443,996

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

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

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read *ore rotundo*, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তরফে-কনিষ্ঠী-গহ্বর
 পিতাকে-কহিল পিতঃ বিষয়ের যে অংশ আমার প্রাপ্য
 গহ্বা আমারক দিন। তিনিও-উহাদের মধ্যে-তাঁহার সম্বন্ধি
 বিভাগ করিয়া-দিলেন। গহ্বর অল্প দিন পরেই কনিষ্ঠ-পুত্রী-
 সম্বন্ধ-এক-করিয়া-এক দূরদেশে-যাওয়া করিল, এবং ওয়ার
 অপরিমিত আচারে গহ্বর বিষয় অসুখ করিয়া ফেলিল।
 তখন সে সম্বন্ধ ব্যয় করিয়া ফেলিয়াছে, তখন সেই-দেশে
 বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং গহ্বর অজবের মূত্র পাত
 হইল। তখন সে সেই দেশের একজন অধিবাসীর নিকটে
 গিয়া-সুস্থ হইল, তিনি উহাকে মাতে শূকর চরাহতে
 পাঠাইয়া-দিলেন। সে শূকর পালের জোড়-দুধী পাতলেও
 গহ্বা দ্বারা আনন্দ উদর পূরন করিত কিন্তু হইত গহ্বা
 কেই দেখনাই। পরে গহ্বর চেষ্টন হইলে সে বলিল আমার
 পিতার যত যেতন জোগী-ভূত-প্রয়োজনাসিক আহার্য-পাইতেছে

আর আমি খুঁষায় মরিতেছি আমি উঠিয়াই আমার পিতার
 নিষ্ঠা খাইব, এবং তাঁহাকে বলিব পিতা আমি বিষ্য বিরুদ্ধ আচরণ
 করিয়া আপনার সমক্ষে পাপী হইয়াছি আর আমি আপনার
 পুত্র-বলিয়া পরিচিত হইবার উপযুক্ত নহি- আমাকে আপনার
 এক বেতন ভোগী হুতা কামে নিযুক্ত করুন, এই বলিয়া রুম
 গায়েখান করিয়া গহার পিতার নিষ্ঠা গমন করিল। কিন্তু সে
 দূরে থাকিছে গহার পিতা গহারক বদামিতে পারিলেন এবং
 দ্রুত পদে গমন করতঃ অের ডরে গহার ক্ষম্মোপরি পতিত হইয়া
 মৃত্যু করিলেন। তখন পুত্র তাঁহাকে করিল পিতা আমি বিষ্য
 বিরুদ্ধাচরণ করিয়া আপনার উচ্চে - পাপী-হইয়াছি আর আমি
 আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিন্তু পিতা
 গহার হুতা দিগকে বলিলেন শীত্র-উচ্চ-পরিচ্ছদ আনিয়া
 হৈকে পরাও এবং গহার হস্তে অমুরি ও মদময় মাদুকা
 দাও এবং আর্ম আমরা ভোগনাদি করিয়া আনন্দ করি।
 কারণ আমার এই পুত্রের হুতা হইয়াছিল আমার লীলিত হইয়াছে,
 হৈকে হারাইয়াছিলাম পার্শ্বাছি। তখন অকলে আমোদে প্রবৃত্ত হইলাম॥
 এদিকে তাঁহার লীলিত-পুত্র ক্ষেপে ছিল; সে যেমন আমায়
 বাণীর নিকটে গিয়া হইল অমনি হুতা গীত বাদ্যাদির বীনি শ্রুতিতে
 মাইল; এবং একজন হুতকে ডাকিয়া-দিয়া আসা করিয়া এই অকলে
 ব্যাপারের অর্থ-কি ২.৫০ উত্তর করিয়া আপনার প্রাণা ওঁসিয়াছেন
 ও আপনার পিতা-উঁহাকে নিরাপদে হুত শরীরে পুনঃ প্রাপ্ত
 হইয়াছেন বলিয়া-আনন্দোৎসব করিতেছেন। হৈতে সে এক

২২শে বাচী-প্রবেশ-করিতে অস্বীকৃত ২২শে-আশ্বিন পিতা-বাহিরে
 আশ্বিন-আশ্বিন-আশ্বিন-করিতে লগিলেন। সে পিতা-কে উত্তর-করিয়া
 যে দেখুন পিতা-এত-কাল আমি-আপনার সেবা করিতেছি, আর
 ফল-নই আমি-আপনার আশ্রয়-অবস্থান করি-নাই; ওমা-পি-
 আমার বন্ধু-বান্দে লইয়া-আমোদ-করিতার জন্য-আপনি ফল-নও-
 আমার একটা-ছাপ-কে-প্রদান-করিত-নাই; কিন্তু-যে-বার
 বনি-তার-অস্থানে-আপনার-অক্ষিত-আজ-করিয়া-কোঁপা-কোঁপা-কোঁপা-কোঁপা-
 পুত্র-যে-আমি-এ-পশ্চিম-২২শ-অশ্বিন-আশ্বিন-এ-আপনি
 বিপুল-ভোগের-আয়োজন-করিলেন। তিনি-আশ্বিন-কোঁপা-কোঁপা-পুত্র
 ২২শি-টি-দিন-আমার-নিমিত্ত-আচ্-এ-আমার-খা-কিছু-আছে
 অক্ষিপ-তোমার, কিন্তু-তোমার-এ-অমোদ-কোর-মৃত-২২শি-
 আমার-দী-বিত-২২শি-এ-২২শি-২২শি-২২শি-আম-আম-আম-আম-
 অত-এ-আমরা-যে-আনন্দ-মনে-আমোদ-আমোদ-করিতেছি-২২শি-ন্যাসা॥

[No. 1.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে কনিষ্ঠটি তাহার পিতাকে কহিল পিতঃ বিবরের বে অংশ আমার প্রাপ্য তাহা আমাকে দিন। তিনিও উহাদের মধ্যে তাহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্প দিন পরেই কনিষ্ঠ পুত্রটি সমস্ত একত্র করিয়া এক দূর দেশে যাত্রা করিল, এবং তথায় অপরিমিত আচারে তাহার বিষয় অপচয় করিয়া ফেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে-বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং তাহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশের এক জন অধিবাসীর নিকটে গিয়া নিযুক্ত হইল, তিনি উহাকে মাঠে শূকর চরাইতে পাঠাইয়া দিলেন। সে শূকর পালের ভোজ্য-ভূষী পাইলেও তাহার দ্বারা আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাহাকে কেহ দেয় নাই। পরে তাহার চৈতন্য হইলে সে বলিল আমার পিতার কত বেতন ভোগী ভৃত্য প্রয়োজন্যাদিক আহাৰ্য্য পাইতেছে আর আমি ক্ষুধায় মরিতেছি। আমি উঠিয়াই আমার পিতার নিকট যাইব, এবং তাঁহাকে বলিব পিতা আমি ধর্ম বিক্রম আচরণ করিয়া আপনার সমক্ষে পাপী হইয়াছি আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। আমাকে আপনার এক বেতন ভোগী ভৃত্যরূপে নিযুক্ত করুন। এই বলিয়া সে গাত্ৰোথান করিয়া তাহার পিতার নিকট গমন করিল। কিন্তু সে দূরে থাকিতেই তাহার পিতা তাহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করতঃ স্নেহ ভরে তাহার স্কন্ধোপরি পতিত হইয়া চুম্বন করিলেন। তখন পুত্র তাঁহাকে কহিল পিতা আমি ধর্ম বিক্রম আচরণ করিয়া আপনার চক্ষে পাপী হইয়াছি। আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। কিন্তু পিতা তাহার ভৃত্যদিগকে বলিলেন শীঘ্র উৎকৃষ্ট পরিচ্ছদ আনিয়া ইহাকে পরাও এবং ইহার হস্তে অঙ্গুরি ও পদদ্বয়ে পাদুকা দাও এবং আইস আমরা ভোজনাদি করিয়া আমোদ করি। কারণ আমার এই পুত্রের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে, ইহাকে হারাইয়াছিলাম পাইয়াছি। তখন সকলে আমোদে প্রবৃত্ত হইল ॥

এ দিকে তাহার জ্যেষ্ঠ পুত্র ক্ষেত্রে ছিল; সে যেমন আসিয়া বাটার নিকটবর্তী হইল অমনি নৃত্য গীত বাদ্যাদিরধ্বনি শুনিতে পাইল। এবং এক জন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে স্বস্থ শরীরে পুনঃপ্রাপ্ত হইয়াছেন বলিয়া আনন্দোৎসব করিতেছেন। ইহাতে সে ক্রম হইয়া বাটা প্রবেশ করিতে অস্বীকৃত হইলে তাহার পিতা বাহিরে আসিয়া তাহাকে সাশ্বনা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এককাল আমি আপনার সেবা করিতেছি, আর কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই; তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্ত আপনি কখনও আমাকে একটা ছাগ বৎস প্রদান করেন নাই। কিন্তু যে বারবনিতার সহবাসে আপনার সম্পত্তি গ্রাস করিয়া ফেলিয়াছে, সেই পুত্র যেই আসিয়া উপস্থিত হইল অমনি তাহার জন্ত আপনি বিপুল ভোজ্যের আয়োজন করিলেন। তিনি তাহাকে বলিলেন পুত্র তুমি চিরদিন আমার নিকট আছ এবং আমার যা কিছু আছে সকলি তোমার; কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি অতএব আমরা যে আনন্দমানে আমোদ প্রমোদ করিতেছি ইহা স্বাভাবিক ॥

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

[The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the educated colloquial style; but it must be remembered that some speakers contract more than others. As it is in the high-flown Sanskritised style, a final *a* is represented by *ō* instead of *ā*.

In this phonetic transcription, *s* is pronounced as in *śās*, *sīn*, not as *śā* in *śāll*, which is represented by *śā*. The letter *r* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *lat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *entre*, as compared with *votre*. It should be carefully distinguished from the *ō* of *hot*.

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

Kōṅ-āk-vyāktir du-ṭi puttra chhila. Tanmadhyē kanishṭha-ṭi tāhār pitā-kō
Kōnō-āk-bēktir du-ṭi puttrō chhilō. Tōnmaddhē kōnishṭhō-ṭi tāhār pitā-kē
 Of-a-certain-person two sons were. Them-among the-younger his father-to

kāhila, 'pitāḥ, vishayēr yē angśā āmār prāpya, tāhā āmā-kē din.'
kōhīlō, 'pitō, bishōyēr jē angśhō āmār prapp'ō, tāhā āmā-kē din.'
 said, 'father, of-the-property what share of-me is-to-be-got, that me-to be-good-enough-to-give.'

Tini-ō uhādēr mādhyē tāhār sampatti vibhāg kariyā dilēn. Ihār alpa din
Tini ō uhādēr mōddhē tāhār shōmpottā libhāg kōriyā dilēn. Ihār ōlpō din
 He-also of-them among his wealth division having-made gave. Of-this a-few days

parē-i kanishṭha puttra-ṭi samas'ta ēkatra kariyā ēk dūr dēśē yātrā karila,
pōrē-i kōnishṭhō puttrō-ṭi shōmōstō ēkōtrō kōriyā āk dūr dēshē jātrā kōrīlō,
 after the-younger son the-whole together having-made a distant in-country journey made,

ēvang tathāy aparimīta āchārē tāhār vishay apachay kariyā phēlila.
ēbōng tōhāy ōpōrimītō āchārē tāhār bishōy ōpōchōy kōriyā phēlīlō.
 and there riotous in-conduct his property wasting having-made threw-away.

Yakhan sē samasta vyay kariyā phēliyāchhē, takhan sēi dēśē visham
Jōkhōn shē shōmōstō Vyay kōriyā phēlēchhē, tōkhōn shēi dēshē bishōm
 When he the-whole expenditure having-made threw-away, then that-very in-country a-severe

durbhiksha upasthīta haīla, ēvang tāhār abhāvēr sūtrapāt haīlā. Takhan sē
durbhīkshh'ō upōsthitō hoīlō, ēbōng tāhār ōbhābēr shūtrōpāt hoīlō. Tōkhōn shē
 famine arrived became, and of-him of-want a-result ensued. Then he

sēi dēśēr ēk jan adhibāsir nikaṭē giyā niyukta haīla. Tini uhā-kē
shēi dēshēr āk jōn ōdhibāshīr nikōṭē giyā nijuktō hoīlō. Tinī uhā-kē
 that of-country one man of-resident near going appointed (to service) became. He him

māthē sūkar charāitē pāṭhāiyā-dilēn. Sē sūkar-pālēr bhōjyā-bhushī
māthē shūkōr chōrāitē pāṭhāiyā-dilēn. Shē shūkōr-pālēr bhōjj'ō-bhushī
 in-the-field swine to-graze sent. He of-the-swine-herd food-chaff

pāilē-ō tāhār dvārā ānandē udar pūraṅ karita, kintu ihā-ō
pālē-ō tāhār dārā ānōndē udor pūrōn kōrītō, kintu ihā-ō
 even-if-he got-(it) of-it by-means with-joy his-belly filling would-have-done, but this-also

tāhā-kē	kēha	dēya	nāi.	Parē	tāhār	chaitanya	hailē	sē	balila,	'āmār	
tāhā-kē	kēhō	dēy	nāi.	Pōrē	tāhār	cho'tōnm'ō	hoilē	shē	bolilō,	'āmār	
him-to	anyone	gave	not.	Afterwards	his	senses	having-become	he	said,	'my	
pitār	kata	bētan-bhōgī	bhṛitya	prayōjanādhik	āhāryya	pāitēchhē,	ār	āmi			
pitār	kōtō	bētōn-bhōgī	bhṛitt'ō	prōyōjōnādhik	āhār'ō	pāchhē,	ār	āmi			
father's	how-many	wages-enjoying	servants	more-than-necessary	food	get,	and	I			
kshudhāy	maritēchhi.	Āmi	uṭhiyā-i	āmār	pitār	nikat	yāiba,	ēvang			
kh'udhāy	mōrchchī.	Āmi	uṭhiyā-i	āmār	pitār	nikōṭ	jābō,	ēlōng			
of-hunger	am-dying.	I	having-arisen	my	father's	near	will-go,	and			
tāhā-kē	baliba,	"pita,	āmi	dharmma	viruddha	ācharaṇ	kariyā	āpanār			
tāhā-kē	bolibō,	"pita,	āmi	dhōrmō	biruddhō	āchōrōn	kōriyā	āpnēr			
him-to	I-will-say,	"father,	I	virtue	against	conduct	having-done	of-your-honour			
samakshē	pāpī	haiyāchhi.	Ār	āmi	āpanār	puttra	baliyā	parichita			
shōmōkkhē	pāpī	hoēchhī.	Ār	āmi	āpnār	puttrō	boliyā	pōrichitō			
in-the-sight	sinner	have-become.	Any-more	I	your-honour's	son	having-said	recognised			
haiḅār	upayukta	nāi.	Āmā-kē	āpanār	ēk	vētan-bhōgī	bhṛitya-rūpē				
hōḅār	upōjuktō	noī.	Āmā-kē	āpnār	āk	bētōn-bhōgī	bhṛitt'ō-ūpē				
of-being	worthy	am-not.	Me	your-honour's	one	wages-enjoying	servant-in-the-fashion				
niyukta	karun."	'	Ei	baliyā	sē	gātrōttḅān	kariyā	tāhār	pitār	nikat	gaman
nijuktō	kōrun."	'	Ei	boliyā	shē	gātrōttḅān	kōriyā	tāhār	pitār	nikōṭ	gōmōn
appointed	make."	'	This	having-said	he	body-upraising	having-done	his	father's	near	going
karila.	Kintu	sē	dūrō	thākitē-i	tāhār	pitā	tāhā-kē	dēkhitē	pāilēn,		
kōrilō.	Kintu	shē	dūrē	thāktē-i	tāhār	pitā	tāhā-kē	dākhtē	pēlēn,		
did.	But	he	at-a-distance	remaining-even	his	father	him	to-see	got,		
ēvang	druta-padē	gaman	karataḅ	snēha	bharē	tāhār	skandhōpari	patita			
ēbōng	drutō-pōdē	gōmōn	kōrōtō	stēhō	bhōrē	tāhār	skōndhōpōri	pō ilō			
and	with-running-foot	going	doing	affection	filled	his	shoulder-on	fallen			
haiyā	chumban	karilēn.	Takhan	puttra	tāhā-kē	kahila,	'pitā,	āmi			
hoiyā	chumbōn	kōrlēn.	Tōkhōn	puttrō	tāhā-kē	kōhilō,	'pitā,	āmi			
having-become	a-kiss	did.	Then	the-son	him-to	said,	'father,	I			
dharmma-viruddhācharaṇ	kariyā	āpanār	chakshē	pāpī	haiyāchhi.	Ār	āmi				
dhōrmō-biruddhāchōrōn	kōriyā	āpnār	chōkkhē	pāpī	hoēchhī.	Ār	āmi				
virtue-opposed-conduct	having-done	your-honour's	in-the-sight	sinner	have-become.	Any-more	I				
āpanār	puttra	baliyā	parichita	haiḅār	upayukta	nahi.'	Kintu	pitā			
āpnār	puttrō	boliyā	pōrichitō	hōḅār	upōjuktō	nōhī.'	Kintu	pitā			
your-honour's	son	having-said	recognised	of-being	worthy	am-not.'	But	the-father			
tāhār	bhṛitya-diga-kē	balilēn,	'śighra	utkrishṭa	parichchhad	āniyā	ihā-kē				
tāhār	bhṛitt'ō-digō-kē	bolilēn,	'shighrō	utkrishṭō	pōrichchhōd	āniyā	ihā-kē				
his	servants-to	said,	'quickly	excellent	clothing	having-brought	this-(person)				
parāō,	ēvang	ihār	hastē	ānguri	ō	pada-dvayē	pādukā	dāō,	ēvang	āisa,	
pōrāō,	ēbōng	ihār	hōstē	ōngguri	ō	pōdō-dōyē	pādukā	dāō,	ēbōng	ēshō,	
put-on,	and	his	on-hand	a-ring	and	on-(his)-pair-of-feet	shoes	give,	and	come,	
āmarā	bhōjanādi	kariyā	āmōd	kari.	Kāraṇ	āmār	ēi	puttrēr	mṛityu		
āmōrā	bhōjōnādi	kōriyā	āmōd	kōri.	Kārōn	āmār	ēi	puttrēr	mṛitt'u		
let-us	eating-etcetera	having-done	rejoicing	do.	Because	my	this	son's	death		

haiyāchhila, āvār jivita haiyāchhē; ihā-kē hārāiyāchhilām, pāiyāchhi.
 hoēchhilō, ābār jibitō hoēchhē; ihā-kē hārāēchhilām, pēyēchhi.
 had-taken-place, again alive he-has-become; this-(person) I-had-lost, I-have-found.

Takhan sakalē āmōdē pravṛitta haila.

Tōkhōn shōkōlē āmōdē prōbrittō hoilō.

Then they-all in-rejoicing engaged became.

E-dikē tāhār jyēshtha puttra kshētrē chhila. Sē yēman āsiyā
 E-dikē tāhār j'ēshthō puttrō kh'ētrē chhilō. Shē jēmōn ēshiyā
 In-this-direction his eldest son in-the-field was. He as having-come

bāṭir nikaṭ-varttī haila, aman-i nṛitya gīta vādyādir dhvani śunitē pāila.
 bāṭir nikōṭ-bōrttī hōilō, ōmōn-i nṛitt'ō gītō bād'd'ādīr dhōni shuntē pēlō.
 the-house's near-being became, so-even dancing song music-etcetera-sound to-hear got.

Ēvang ēk jan bhṛitya-kē ḍākiyā jījñāsā karila, 'ēi sakal
 Ēbōng āk jōn bhṛitt'ō-kē ḍākiyā jigg'āshā kōrilō 'ēi shōkōl
 And one man servant calling enquiry he-made, 'this all

vyāparēr artha ki?' Sē uttar karila, 'āpanār bhrātā āsiyāchhēn
 b'āpārēr ōrthō kī?' Shē uttōr kōrilō, 'āpnār bhrātā ēshēchhēn
 business's meaning what? He answer made, 'your-honour's brother has-come

ō āpanār pitā uhā-kē nir-āpadē sustha-śarirē punaḥ-prāpta
 ō āpnār pitā uhā-kē nir-āpōdē shusthō-shōrērē punō-prāptō
 and your-honour's father him in-freedom-from calamity in-healthy-body again-got

haiyāchhēn baliyā ānandōtsav karitēchhēn.' Ihātē sē kruddha haiyā
 hoēchhēn boliyā ānōndōtshōb kōrchhēn.' Ihātē shē kruddhō hoiyā
 he-has-been saying (i.e. because) rejoicing-festival has-made.' At-this he angry having-become

bāṭi pravēs karitē a-svikṛita hailē, tāhār pitā bāhirē āsiyā
 bāṭi prōbēsh kōritē ōshshikritō hoilē, tāhār pitā bāhirē āshiyā
 the-house entrance to-make not-agreeing becoming, his father outside having-come

tāhā-kē sāntvanā karitē lāgilēn. Sē pitā-kē uttar karila yē, 'dēkhun,
 tāhā-kē shāntōnā kōritē lāgilēn. Shē pitā-kē uttōr kōrilō jē, 'dākhun,
 him-to remonstrance to-do began. He the-father-to answer made that, 'look,

pitā, ēta-kāl āmi āpanār sēvā karitēchhi, ār kakhān-i āmi
 pitā, ātō-kāl āmī āpnār shēbā kōrchhī, ār kōkhōn-i āmī
 father, so-long-time I your-honour's service am-doing, and ever-even I

āpanār ājñā avahēlā kari nāi; tathāpi āmār bandhu-varga-kē
 āpōnār āgg'ā ōbōhēlā kōrī nāi; tōthāpi āmār bōndhu-bōrgō-kē
 your-honour's order disobedience made not; nevertheless my friend-multitude

laiyā āmōd karibār janya āpani kakhān-ō āmā-kē ēk-ṭi
 niyā āmōd kōrībār jōnn'ō āpnī kōkhōn-ō āmā-kē ēk-ṭi
 taking rejoicing of-doing for-the-sake your-honour ever-also me-to a-single

chhāga-vatsa pradān karēn nāi. Kintu yē bār-vanitā saha-bāsē āpanār
 chhāgō-bōtshō prōdān kōrēn nāi. Kintu jē bār-bōnitā shōhō-bāsē āpnār
 goat-kid presentation made not. But who barlots in-company your-honour's

sampatti grās kariyā phēliyachhē, sēi puttra, yēi āsiyā
 shōmpōttī grāsh kōriyā phēlēchhē, shēi puttrō, jēi āshiyā
 property devouring having-done has-thrown-away, that son when having-come

<i>upasthita</i>	<i>haila,</i>	<i>aman-i</i>	<i>tāhār</i>	<i>janya</i>	<i>āpani</i>	<i>vipula</i>	<i>bhōjēr</i>	<i>āyōjan</i>
<i>upōsthitō</i>	<i>hoilō,</i>	<i>ōmōn-i</i>	<i>tāhār</i>	<i>jōnn'ō</i>	<i>āpnī</i>	<i>bipulō</i>	<i>bhōjēr</i>	<i>āyōjōn</i>
arrived	he-became,	then-even	of-him	for-the-sake	your-honour	a-great	feeding's	preparation
<i>karilēn.'</i>	<i>Tini</i>	<i>tāhā-kē</i>	<i>balilēn,</i>	<i>'puttra,</i>	<i>tumi</i>	<i>chira-din</i>	<i>āmār</i>	<i>nikaṭ</i>
<i>kōrilēn.'</i>	<i>Tinī</i>	<i>tāhā-kē</i>	<i>bolilēn,</i>	<i>'puttrō,</i>	<i>tumī</i>	<i>chirō-din</i>	<i>āmār</i>	<i>nikōṭ</i>
made.'	He	him-to	said,	'son,	thou	(for)-a-long-time	of-me	near
<i>āchha,</i>	<i>ēvang</i>	<i>āmār</i>	<i>yā</i>	<i>kichhu</i>	<i>āchhē</i>	<i>sakal-i</i>	<i>tōmār.</i>	<i>Kintu</i>
<i>āchhō,</i>	<i>ēbōng</i>	<i>āmār</i>	<i>jā</i>	<i>kichhu</i>	<i>āchhē</i>	<i>shōkōl-i</i>	<i>tōmār.</i>	<i>Kintu</i>
art,	and	my	what	any-thing	is	all-even	'is-thine.	But
<i>tōmār</i>	<i>ēi</i>	<i>sahōdarēr</i>	<i>mṛityu</i>	<i>haiyāchhila,</i>	<i>āvār</i>	<i>jīvita</i>	<i>haiyāchhē;</i>	
<i>tōmār</i>	<i>ēi</i>	<i>shōhōdōrēr</i>	<i>mṛitt'u</i>	<i>hoēchhilō,</i>	<i>ābār</i>	<i>jībitō</i>	<i>hoēchhē;</i>	
thy	this	own-brother's	death	had-taken-place,	again	alive	he-has-become;	
<i>ihā-kē</i>	<i>hārāiyāchhilām,</i>	<i>āvār</i>	<i>pāiyāchhi,</i>	<i>ata-ēva</i>	<i>yē</i>	<i>ānanda-manē</i>		
<i>ihā-kē</i>	<i>hārāēchhilām,</i>	<i>ābār</i>	<i>pēyēchhi,</i>	<i>ōlōēbō</i>	<i>jē</i>	<i>ānōndō-mōnē</i>		
this-(person)	I-had-lost,	again	I-have-found,	therefore	that	in-joy-mind		
<i>āmōd</i>	<i>pramōd</i>	<i>karitēchhi</i>	<i>ihā</i>	<i>nyāyya.'</i>				
<i>āmōd</i>	<i>prōmōd</i>	<i>kōrchchi</i>	<i>ihā</i>	<i>n'āj'ō.'</i>				
rejoicing	joyfulness,	I-do	this	(is)-just.'				

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in *ē*, instead of *a*. Thus *dilē*, for *dila*.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

এক জনের দুই ছেলে ছিল। তাদের যে ছোট, সে তার বাপকে বলে, বাবা, আমার ভাগে যা পড়ে তা আমাকে দাও। বাপ তার বিষয় আশয় তাদের মধ্যে বেঁটে দিলে। দিন কতক পরে ছোট ছেলে তার সমস্ত জিনিস পত্র নিয়ে দূর দেশে চলে গেল; সেখানে বদফেয়ালি করে সমস্ত উড়িয়ে দিলে। যখন তার সব গেল, তখন সে দেশে ভারি অকাল এল; সেও কষ্টে পড়ে গেল। তখন সে সেই দেশের একজন লোকের কাছে গিয়ে জুটলো; আর সে তাকে তার সোর চরাতে মাঠে পাঠালে। সোরের খাবার ভূষি দে নিজেই পেট ভরাতে পারলেও সে বেঁচে যেত, কিন্তু তাও কেউ তাকে দেয় নি। যখন তার হুঁস হল, তখন সে বলতে লাগল, আমার বাপের কত মাইনের চাকর ফেলে ছড়িয়ে ভাত খাচ্ছে, আর আমি কিনা না খেতে পেয়ে মারা যাবি। আমি বাবার কাছে যাই আর তাঁকে বলিগে, বাবা, আমি পরমেশ্বরের আর তোমার কাছে অপরাধ করিচি, তোমার ছেলে বলে পরিচয় দেবার যুগি নই; তুমি আমাকে তোমার একজন মাইনের চাকরের মত রাখ। এই বলে সে তার বাপের কাছে গেল। কিন্তু সে অনেক তফাতে থাকতেই তার বাপ তাকে দেখতে পেয়ে স্নেহে ছুটে গেল আর তার গলা জড়িয়ে চুমো খেলে। তখন ছেলে বলে, বাবা, আমি পরমেশ্বরের আর তোমার কাছে অপরাধ করিচি, আর তোমার ছেলে বলে পরিচয় দেবার যুগি নই। কিন্তু বাপ চাকরদের বলে, ভাল ভাল কাপড় নিয়ে আর আর ওকে পরিচয় দে, ওর হাতে একটা আংটা দে, আর পায়ে জুতো দে, আমরা খাই দাই আর আমোদ করি। আমার এ ছেলে মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি। তারপর তারা আমোদ আছাদ কর্তে লাগল ॥

এতক্ষণ বড় ভাই মাঠে ছেল। যখন সে বাড়ীর কাছে এল, তখন নাচ গাওনা শুনতে গেল। একজন চাকরকে ডেকে জিগ্গেস্ কর্তে ব্যাওরা খানা কি? সে বলে, তোমার ভাই এসেছে; তাকে ভালয় ভালয় ফিরে পেয়ে তোমার বাবা ভোজ দিয়েছে। সে রাগ করে ভিতরে গেল না। তার বাপ বেরিয়ে এসে তাকে পীড়াপীড়ি কর্তে লাগল। সে বাপকে উত্তর কর্তে, দেখ, এত বৎসর ধরে আমি তোমার স্যাবা কল্লুম, আর কখন তোমার কথা অমান্য করিনি, তবু তুমি আমাকে কখন একটা ছাগল ছানাও দেও নি যে, আমি বন্ধুবান্ধব নিয়ে একটু আমোদ করি। কিন্তু রাঁড়বাজি করে তোমার সর্বস্ব উড়িয়ে দিয়ে যেই তোমার এই ছেলে ফিরে এল, অমনি তুমি তার জন্তে এক ভোজ দিলে। সে তাকে বলে, তুমি বাবা আমার কাছে বরাবরই আছ, আমার যা সব তোমারই। আমরা যে আগোদ আছাদ কর্তি তাই ঠিক হচ্ছে; তোমার এ ভাই মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি ॥

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēk janēr dui chhēlē chhēla. Tādēr jē chhōṭa, sē tār
One man-of two sons were. Them-(of) who younger, he his
 bāp-kē ballē, 'bābā āmār bhāgē jā parē, tā āmā-kē dāō.'
father-(to) said, 'father my share whatever falls, that to-me give.'
 Bāp tār bishay-āsāy tādēr madh'ē bēṭē-dilē. Din-katak parē chhōṭa
Father his property them between divided. A-few-days after younger
 chhēlē tār samasta jinis-pattar niyē dūr dēśē chālē-gēla; sēkhānē
son his all property taking distant country-to went-away; there
 badphēyāli karē samasta uriyē-dilē. Jākhan tār sab gēla, takhan
profligacy doing all wasted. When his all was-gone, then
 sē dēśē bhāri akāl ēla; sē-ō kashṭē parē-gēla. Takhan
in-that country great famine occurred; he-too in-difficulty fell. Then
 sē sēi dēśēr ēkjan lōkēr kāchhē giyē-jutlō; ār sē tā-kē tār sōr
he that country-of one man to went; and he him his swine
 eharātē māṭhē pāṭhālē. Sōrēr khābār bhūshi-dē nijēr pēṭ
graze-to field-to sent. Swine's food husks-with his-own stomach
 bharātē-pārllē-ō sē bēchē-jēta, kintu tā-ō kēu tā-kē
even-if-he-had-been-able-to-fill he could-have-done-well, but that-too any-one him
 dēya-ni. Jākhan tār hūś hala, takhan sē baltē-lāgla, 'āmār bāpēr
gave-not. When his senses came-back, then he said, 'my father's
 kata miānēr-chākar phēlē-chhāriyē bhāt khāchhē, ār āmi-kinā
how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I
 nā khētē-pēyē mārā jāchohi. Āmi bābār kāchhē jāi ār tā-kē baligē,
by-not eating am-dying. I father's near shall-go and him shall-tell,
 "bābā āmi Parmēś'arēr ār tōmār kāchhē aparādh karichi, tōmār
'father I God-of and thy near offence have-committed, thy
 chhēlē balē parichay-dēbār jūgg'i nāi; tumi āmā-kē tōmār ēkjan
son as to-be-known fit I-am-not; thou me thy one
 māinēr chākarēr mata rākha." Ēi balē sē tār bāpēr kāchhē gēla.
of-paid servants like keep." This saying he his father to went.
 Kintu sē anēk taphātē thāktē-i tār bāp tā-kē dēkhtē-pēyē
Bul he far distance remaining-even his father him seeing

snēhē chhutē-gēla, ār tār galā jariyē chumō-khēlē. Takhan
with-affection running-went, and his neck embracing kissed. Then
 ohhēlē ballē, 'bābā, āmi Parmēs'arēr ār tōmār kāchhē aparādh.
son said, 'father, I God-of and thy near offence
 karichhi ār tōmār chhēlē balē parichay-dēbār jug'i nai.'
have-committed and thy son as to-be-known fit I-am-not.'
 Kintu bāp chākardēr ballē, 'bhāla-bhāla kāpaṛ niyē-āya, ār ō-kē
But father servants-to ordered, 'very-good clothes bring, and him
 pariye-dē, ōr hātē ēktā āngṭi dē, ār pāyē jutō dē,
clothe, his hand-to one ring give (put-on), and feet-on shoes give (put-on),
 ām'rā khāi-dāi ār āmōd kari. Āmār ē chhēlē marē ābār
we eat-drink and merriment make. My this son having-died again
 bēchēchhē; ē-kē hāriyē pēyēchhi.' Tār-par tārā āmōd-āhlād karttē lāglō.
(is)-alive; him losing (have) regained.' Then they merriment to-make began.
 Ētakh'an baṛa bhāi māṭhē chhēla. Ĵakhan sē bāṛir kāchhē ēla,
So-long elder brother field-in was. When he house near came,
 takhan nāch-gāonā sūntē-pēlē. Ēkjan chākar-kē dēkē jiggēs-karllē,
then dancing-and-singing could-hear. One servant calling asked
 'b'āorā-khānā ki?' Sē ballē, 'tōmār bhāi ēsēchhē; tā-kē
'matter-(is) what?' He replied, 'thy brother hath-come; him
 bhālay-bhālay phirē-pēyē tōmār bābā bhōj diyēchhē.' Sē rāg-karē
safely having-regained thy father feast is-giving.' He angry-being
 bhitarē gēla-nā. Tār bāp bēriyē ēsē tā-kē pīṛāpīṛi
within-(the-house) entered-not. His father outside coming him pressing
 karttē-lāgla. Sē bāp-kē uttar-karllē, 'dēkha, ēta batsar dharē āmi
began. He (to)-father replied, 'see, so-many years for I
 tōmār s'ābā kallum, ār kakhana tōmār kathā amānn'a-kari-ni,
(to)-thy service did, and ever thy words-(orders) disregarded-not,
 tabu tumi amā-kē kakhana ēktā ohhāgal ohhānā-ō dēō-ni, jē āmi
still thou to-me ever one goat's young-even gavest-not, that I
 bandhu-bāndhab niyē, ēk-tu āmōd kari. Kintu rāṛbāji-karē tōmār
friends. taking, some merriment may-make. But by-debauchery thy
 sarbbas'a . uriyē-diyē jēi tōmār ēi chhēlē phirē-ēla, am'ni
all-(property) having-wasted as-soon-as thy this son (is)-returned, instantly
 tumi tār jann'ē ēk bhōj dilē.' Sē tā-kē ballē, 'tumi, bābā,
thou (for)-his sake a feast give.' He him said, 'thou, boy,
 āmār kāchhē barābar-i āchha: āmār jā-sab tōmār-i. Ām'rā jē
me with always-even art: my everything (is)-thine-even. We that
 āmōd-āhlād karchchi, tāta ṭhik-hachchē; tōmār ēi bhāi marē
merriment are-making, that-(is) right; thy this brother having-died
 ābār bēchēchhē; ē-kē hāriyē pēyēchhi.'
again (is)-alive; him having-lost have-regained.'

The next specimen has been prepared by Mahāmahōpadhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final *a* as *o*, not as *ō*. We see also numerous instances of the dropping of an aspirate, as in *dēkē*, having seen, for *dēkhiyā*, and *utī*, let me arise, for *uthī*.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

কোন লোকের দুটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বলে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দিন। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। অল্প দিন পরে ছোট ছেলে তার অংশের সব বিষয় একত্বরে জড় করে নিয়ে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সর্বস্ব উড়িয়ে দিলে। যখন তার সব খরচ হয়ে গেল তখন সে দেশে ভয়ানক আকাল হল। তাতে তার অচল হয়ে পড়ল। তখন সে সেই দেশের এক জন লোকের কাছে গিয়ে জুটল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। তখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পাঞ্জ খুসী হত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে যখন তার হুঁস হল তখন সে মনে মনে বলে, আমার বাপের কত মাইনে-করা চাকর দরকারের চেয়ে বেশী খোরাক পাচ্ছে, আর আমি পেটের জ্বালায় মারা যাচ্ছি। আমি উটি, বাবার কাছে যাই, আর তাঁকে বলি, বাবা, আমি আপনার সামনে ভগবানের কাছে পাপ করিচি; আমি আর আপনার ছেলে বলবার যোগ্য নই; আমাকে আপনার এক জন মাইনে-করা চাকরের মত করে রাখুন। তার পর সে উটে তার বাপের কাছে চলে এল। দূর থেকে তার বাপ তাকে দেখতে পেলে, দেকে তার দয়া হল, আর সে দৌড়ে গিয়ে তার ছেলের গলা জড়িয়ে ধরে চুম খেলে। তখন ছেলে বলে, বাবা, আমি আপনার সামনে ভগবানের কাছে পাপ করিচি; আমি আর আপনার ছেলে বলবার যোগ্য নই। কিন্তু তার বাপ চাকরদের বলে, সব চেয়ে ভাল পোষাক এনে একে পরিয়ে দে, এর হাতে একটি আঙুটি ও পায়ে জুত পরিয়ে দে, আর আয় আমরা খাওয়া-দাওয়া ও আমোদ-আল্লাদ করি; কারণ আমার এ ছেলে মরে গেছিল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েচি। তার পর তারা আমোদ-আল্লাদ কত্তে লাগল।

তখন তার বড় ছেলে মাটে ছিল। মাট থেকে যখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনতে পেলে। তখন সে এক জন চাকরকে ডেকে জিজ্ঞেসা কলে, এ সব হচ্ছে কেন? চাকর বলে, আপনার ভাই ফিরে এসেচেন; তাঁকে ভালয় ভালয় ফিরে পেয়েচেন বলে আপনার বাপ একটা ভোজ দিচ্ছেন। এই শুনে সে রেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, ও তাকে সাধা-সাধি কলে। তখন সে বাপকে উত্তর কলে, দেখুন, আমি এত বছর ধরে আপনার কর্ম-কাজ কছি, ও কখনই আপনার আন্তে লজ্জন করি নেই; তবু আপনি কখন আমাকে একটি ছাগল-ছেনাও দেন নেই যে আমার বন্ধুদের সঙ্গে আমোদ করি; কিন্তু আপনার যে ছেলে বেশে নিয়ে আপনার বিষয় উড়িয়ে দেচে, সে ফিরে আসবামাত্র আপনি তার জন্যে ভোজ দিচ্ছেন। তখন তার বাপ বলে, বাছা, তুমি সর্বদাই আমার কাছে আচ, আর আমার যা কিছু আছে তা সবই তোমার; কিন্তু তোমার এই ভাই মরে গেছিল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েচি; এ জন্যে আমাদের খুসী হওয়া ও আমোদ-আল্লাদ করা উচিত।

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

[In the phonetic transcription pronounce *ā* as the *a* in *hat*; *é* as the *e* in *met*; *è* as the *é* in the French *était*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *votre* compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Kōna lōkēr du-ṭi chhēlē chhila. Tādēr madh'ē chhōṭa-ṭi tār bāp-kē
Kono loker du-ṭi chhele chhilo. Tāder moddhe chhoṭo-ṭi tār bāp-ke
 ballē, 'Bābā āmār bhāgē viśhayēr jā parē tā āmā-kē din.' Tātē sē tār
bolle, 'Bābā āmār bhāge bishōēer jā pōrē tā āmā-ke din.' Tāte shē tār
 viśhay tādikē bhāg karē dilē. Alpa din parē chhōṭa chhēlē tār
bishōē tādike bhāg kore dile. Ōlpo din pōre chhoṭo chhele tār
 āngśēr sav viśhay ēkattarē jāra karē niyē dūr dēśē chālē gēla, ār sēkhānē
ōnsher shōb bishōē ākottore jōro kore niye dūr deshe chole gālo, ār shekhāne
 bad-khēyāli karē sarvvas'a uriyē dilē. Jākhan tār sab kharach hayē gēla
bōd-kheāli kore shōrboshho urye dile. Jōkhan tār shōb khōroch hoye gālo
 takhan sē dēśē bhayānak ākāl hala. Tātē tār achal hayē parla. Takhan
tōkhan shē deshe bhōēānok ākāl holo. Tāte tār oṅhōl hoye porlo. Tōkhan
 sē sēi dēśēr ēk jan lokēr kāchē giyē juṭla. Sē tā-kē āpanār māṭē
shē shei desher āk jon loker kāche giye juṭlo. Shē tā-ke āpnār māṭe
 śōr charātē pāṭālē. Takhan sē śōrēr khābār khosā diyē-ō pēṭ porātē
shor chōrāte pāṭāle. Tōkhan shē shorer khābār khoshā diyē-ō pēṭ porāte
 pāllē khusi hata, kintu tā-ō tā-kē kēu dilē nēi. Parē jākhan tār hūis
pālle khushi hoto, kintu tā-ō tā-ke kēu dile nei. Pōre jōkhan tār hūish
 hala takhan sē manē manē ballē, 'Āmār bāpēr kata māinē-karā
holo tōkhan shē mone mone bollē, 'Āmār bāper kōto māine-kōrā
 chākar dārkarēr chēyē bēśi khōrāk pāchchē, ār ami pēṭēr j'ālāy mārā
chākor dōrkārer cheye beshi khōrāk pāchche, ār āmi peṭer jālāē mārā
 jāchchi! Āmi uṭi bābār kāchē jāi, ār tākē bali, "Bābā, āmi āpanār
jāchchi! Āmi uṭi bābār kāche jāi, ār tāke bali, "Bābā, āmi āpnār
 sāmne Bhagavānēr kāchē pāp karichi; āmi ār āpanār chhēlē balbār jōg'a nāi;
shāmne Bhōgobāner kāche pāp kōrichi; āmi ār āpnār chhele bōlbār joggo noi;
 āmā-kē āpanār ēk jan māinē-karā chākarēr mata karē rākhun.'" Tār par
āmā-ke āpnār āk jon māine-kōrā chākorer moto kore rākhun.'" Tār pōr
 sē uṭē tār bāpēr kāchē chālē ēla. Dūr thēkē tār bāp tā-kē dēktē
shē uṭe tār bāper kāche cholē elo. Dūr theke tār bāp tā-ke dekte

pələ, dəkə tār dayā hala, ar sē daurē giyē tār chhēlēr galā jariyē dharē
pele, deke tār dōēā holo, ar shē dourē giye tār chheler gōlā jorye dhore
 chum khēlē. Takhan chhēlē ballē, 'Bābā, āmi āpanār sāmne Bhagavānēr
chum khele. Tōkhon chhele bolle, 'Bābā, āmi āpnār shāmne Bhōgobāner
 kāchē pāp karichi; āmi ar āpanār chhēlē balbār jōg'a nai.' Kintu
kāche pāp korichi; āmi ar āpnār chhele hōlbār joggo noi.' Kintu
 tār bāp chākardēr ballē, 'Sab chēyē bhāla pōshāk ēnē
tār bāp chākorder bollē, 'Shōb cheye (than) bhālo poshāk ene (having brought)
 ē-kē pariye dē, er hātē ēk-ṭi āngṭi o pāyē juta pariye dē, ar
e-ke porye de, er (his) hāte ek-ṭi āṅṭi o pāe juto porye de, ar
 āy āmarā khāōyā-dāōyā o āmōd-āllād kari; kāraṇ āmār ē chhēlē marē
āē āmrā khāwā-dāwā o āmod-āllād kori; kāron āmār ē chhele more
 gēchhla, ēkhan abār bēchēchē; ē-kē hariyē chhilum, ēkhan ē-kē phirē
gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire
 pēyichi.' Tār par tārā āmōd-āllād kattē lāgla.
peyichi.' Tār pōr tārā āmod-āllād kotte lāglo.

Takhan tār bara chhēlē mātē chhila. Māt thēkē jākhan sē bārīr
Tōkhon tār bōro chhele māte chhilo. Māt theke jōkhon shē bārīr
 kāchē ēla bārītē nāch o gān-bājnā hachchē sūntē pələ. Takhan sē
kāche elo bārīte nāch o gān-bājnā hochche shunte pele. Tōkhon shē
 ēk jan chākar-kē dəkē jiggēsā kallē, 'E sab hachchē kēna?' Chākar
āk jon chākor-ke deke jiggeshā kolle, 'E shōb hochche kēno?' Chākor
 ballē, 'Apanār bhāi phirē esēchēn; t̄ā-kē bhālay-bhālay phirē pēyēchēn
bolle, 'Āpnār bhāi phire eshechen; t̄ā-ke bhāloē-bhāloē phire peyechen
 balē āpanār bāp ēk-tā bhōj dichchēn.' Ēi sūnē sē rēgē gēla, ar
bole āpnār bāp āk-tā bhōj dichchen.' Ēi shune shē rege gēlo, ar
 bārīr bhētar dhuktē chāilē nei. Tātē tār bāp bēriyē ēlo, o tākē sādha-
bārīr bhētor dhukte chāile nei. Tāte tār bāp berye elo, o tāke shādha-
 sadhi kallē. Takhan sē bāp-kē uttar kallē, 'Dēkhun, āmi ēta bachar
shādhi kolle. Tōkhon shē bāp-ke uttor kolle, 'Dekhun, āmi āto bachor
 dharē āpanār karmma-kāj kachchi, o kākhanā-i āpanār ājñē lānghan kari
dhore āpnār kōrmo-kāj kochchi, o kōkhono-i āpnār āggē lōnghan kori
 nei; tabu āpani kākhanā āmā-kē ēk-ṭi chhāgal-chhēnā-o dēn nei jē āmār
nei; tobu āpni kōkhono āmā-ke ek-ṭi chhāgol-chhānā-o dān nei je āmār
 bandhudēr sangē āmōd kari; kintu āpanār jē chhēlē bēs'ē niyē
bondhuder shōnge āmod kori; kintu āpnār jē chhele beshshe niye
 āpanār vishay uriyē dēchē, sē phirē āshā-mātra āpani tār jan'ē bhōj
āpnār bishōē urye deche, shē phire āshā-māttro āpni tār jonne bhōj
 dichchēn.' Takhan tār bāp ballē, 'Bāchhā, tumi sarvvadā-i āmār kāchē
dichchen.' Tōkhon tār bāp bolle, 'Bāchhā, tumi shōrbodā-i āmār kāche
 ācha, ar āmār jā kichu āchē tā sab-i tōmār; kintu tōmār ēi bhāi
ācho, ar āmār jā kichu āche tā shōb-i tomār; kintu tomār ei bhāi

marē gēchhla, ēkhan ābār bēchēchē; ē-kē hāriyē chhilum, ēkhan ē-kē
 more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke
 phirē pēyichi; ē-jan^ṛē āmādēr khusī haōyā o āmōd-āllād karā uchit.^ṛ
 phire peyichi; e-jonne āmāder khushi hōwā o āmod-āllād korā uchit.^ṛ

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

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

মায়ের এন্নি বিচার বটে !

যে জন দিবানিশি দুর্গা বলে, তারি কপালে বিপদ ঘটে ।

হজুরেতে আরজি দিয়ে, মা, দাঁড়িয়ে আছি করপুটে—

কবে আদালত শুনানি হবে, মা, নিস্তার পাব এ সঙ্কটে ।

সওয়াল-জবাব করব কি, মা, বুদ্ধি নাইকো আমার ঘটে—

ও মা, ভরসা কেবল শিব বাক্য, এক্য বেদাগমে রটে ।

প্রসাদ বলে শমন ভয়ে, মা, ইচ্ছে হয় যে পালাই ছুটে—

যেন অস্তিম কালে দুর্গা বলে আণ ত্যজি জাহুবীর তটে ॥

TRANSLITERATION AND TRANSLATION.

Māyēr ēmni bichār baṭē !

Of-(my-)mother such justice is-indeed !

Jē-jan dibā-nīsi Durgā balē, tā-r-i kapālē

The-man-who day-(and-)night Durgā says, (it-is-)his-veryly lot-to (-that)

bipad ghaṭē.
danger happens.

Hujurētē ārji diyē, mā, dāṛiyē āchhi

To-the-Presence plaint having-presented, mother, standing am-I

kara-putē.

with-folded-hands.

Kabē ādālat-sunāni habē, mā, nistār pāba

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

ē saṅkaṭē.
this strait-from.

Saōyāl (sawāl)-jabāb karba ki, mā, buddhi

Argument-(and-)reply I-shall-make what, (my-)mother, intelligence

nāikō āmār ghaṭē.

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

Ō mā, bharasā kēbal Śiba-bāk'a, aik'a

Oh mother, (my-)hope only(-is) Śiva's-word, agreement (-whereof)

bēdāgamē raṭē.

in-Vēda-(and-)Āgama is-declared.

Prasād	balē	śaman	bhayē,	mā,	iechhā	hay
<i>Prasād</i>	<i>says</i>	<i>(of-)Death</i>	<i>by-reason-of-fear,</i>	<i>mother,</i>	<i>(my-)wish</i>	<i>is</i>
				jē	pālāi	ehluṭē.
				<i>that</i>	<i>I-fly</i>	<i>running.</i>
Jēna	antim	kālē	Durgā	balē	prān	
<i>See-that</i>	<i>the-last</i>	<i>time(moment)-in</i>	<i>Durgā</i>	<i>saying</i>	<i>life</i>	
			vaji	Jāhnavī	taṭē.	
			<i>I-(may)-quit</i>	<i>on-Jahnabi's</i>	<i>banks.</i>	

FREE TRANSLATION OF THE FOREGOING.

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

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

বল মা তারা, দাঁড়াই কোথা ?
 আমার কেহ নাই, শঙ্করি, হেথা ।
 মার সোহাগে বাপের আদর, এ দৃষ্টান্ত যথা তথা—
 যে বাপ বিমাতারে শিরে ধরে, এমন বাপের ভরসা যথা ।
 তুমি না করিলে কৃপা, যাব কি বিমাতা যথা—
 যদি বিমাতা আমার করেন কোলে, দূরে যাবে মনের ব্যথা ।
 প্রসাদ বলে, এই কথা, বেদাগমে আছে গীথা ।
 ও মা, যে জন তোমার নাম করে, মা, তার কপালে ঝুলি কীথা ॥

TRANSLITERATION AND TRANSLATION.

Bal,	mā	Tārā,	dāṛāi	kōthā ?	
<i>Say,</i>	<i>mother</i>	<i>Tārā,</i>	<i>stand-I(-shall)</i>	<i>where ?</i>	
Amār	kēha	nāi,	Śāṅkari,	hēthā.	
<i>Of-mine</i>	<i>any-one</i>	<i>(there)-is-not,</i>	<i>Śāṅkari,</i>	<i>here.</i>	

Mār				sōhāgē				bāpēr
Mother's				husband's-affection(-for-her)-from				(is-)father's
	ādar,			ē				drishtānta
endearment-(for-the-child),				this				case (-occurs)
				jāthā-tathā.				
				where-there (i.e., in most places).				
Jē bāp				bimātārē	śirē	dharē,		ēman
The-father-who				(one's-) step-mother	(his-)head-on	holds,		such
				bāpēr	bharasā			brithā.
				father-from	hope(-of-affection-to-get)			(is-)useless
Tumi	nā	karilē	kṛipā,	jāba ki	bimātā			jāthā ?
Thou	not	doing	kindness,	shall-I-go	(my-) step-mother			where(-is) ?
Jādi		himātā	āmāy	karēn	kolē,	dūrē		jābē
If	(my-)	step-mother	me	takes	(her-)lap-on,	distance-to		will-go
							manēr	b'athā.
							mind's	troubles.
Prasād	balē,	ēi	kathā,		bēdagamē	āchhē		gāthā.
Prasād	says,	this	lesson,		in-Vēdas-(and-)Āgamas	is		wreathed.
Ō	mā,	jē-jan	tōmār	nām	karē,	mā,	tār	'kapalē
Oh	mother,	the-man-who	thy	name	utters,	mother,	his	lot-to
			jhuli					kāthā.
								(falls-)a-wallet(-to-carry-alms-in) -(and-)a-patch-work-wrap-of-old-rags.

FREE TRANSLATION OF THE FOREGOING.

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

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

Bengali.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

এক জনের ছুটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বলে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দাও। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। দিন কতক পরে ছোট ছেলে যা পেলে সব একত্রে জড় করে নে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সবস্ব উড়িয়ে দিলে। ত্যাখন তার পুঁজিপাটা সব ফুরিয়ে গেল ত্যাখন সে দেশে বড় আকাল হল। তাতে তার পেট চলা ভার হয়ে পড়ল। ত্যাখন সে সেই দেশের এক জন নোকের কাছে গিয়ে জুটল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। ত্যাখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পাঁলে বসে যেত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে ত্যাখন তার হুঁস হোল ত্যাখন সে মনে মনে বলে, আমার বাপের কত মাইনে-করা চাকর ফালা-ছড়া করে খাচ্ছে, আর আমি কি না এখানে পেটের জ্বালায় মছি! আমি উঁটি, বাবার কাছে যাই, ও তাঁকে বলি, বাবা, আমি তোমার স্ত্রমুকে ভগমানের কাছে অধম্ম করিচি; আমি আর তোমার ছেলে বলবার যুগ্গি নই; আমাকে তোমার এক জন মাইনে-করা চাকরের মত করে রাখ। তার পর সে উঁটে তার বাপের কাছে চলে এল। দূর থেকে তার বাপ তাকে দেখতে পেলে, দেখে তার দয়া হল, আর সে ছুটে গিয়ে ছেদের গলা জড়িয়ে ধরে চুম খেলে। ত্যাখন ছেলে বাপকে বলে, বাবা, আমি তোমার স্ত্রমুকে ভগমানের কাছে অধম্ম করিচি; আমি আর তোমার ছেলে বলবার যুগ্গি নই। কিন্তু তার বাপ চাকরদিকে বলে, সব চেয়ে ভাল কাপড়-চোপড় এনে একে পরয়ে দে, এর হাতে একটি আঙুটি আর পায়ে জুত পরয়ে দে, আর আর আমরা খাওয়া-দাওয়া ও আমোদ-আলাদ করি; কেন না আমার এ ছেলে মরে গেছল, এখন আবার বেঁচেছে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েচি। তার পর তারা আমোদ-আলাদ কতে নাগল।

ত্যাখন তার বড় ছেলে মাটে ছেল। মাট থেকে ত্যাখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনে পেলে। ত্যাখন সে এক জন চাকরকে ডেকে জিগ্গেস কলে, এ সব হচ্ছে কেন? চাকর বলে, তোমার ভাই ফিরে এয়েছে; তাকে ভালয় ভালয় ফিরে পেয়েচেন বলে তোমার বাপ খাওয়ান-দাওয়ান কছেন। তাই না শুনে সে রেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, আর তাকে সাদা-সাদি কলে। ত্যাখন সে ওস্তর কলে, দেখ বাবা, আমি এত বছর ধরে তোমার কাজ-কম্ব কছি, আর কখনই তোমার কতার অবাদি হই নেই; তবু তুমি কখন আমাকে একটি হাগল-ছানাও দাও নেই যে আমার ভাবীদিকে নে আনোদ করি; কিন্তু তোমার যে ছেলে রাড়ুবাজি করে তোমার বিষয় উড়িয়ে দেছে, সে ফিরে আসতে আস্তরই তার সঙ্গে খাওয়ান-দাওয়ান কচ্। ত্যাখন তার বাপ বলে, বাচা, তুমি বরাবর আমার কাছে আচ, আমার যা কিছু আছে তা সবই তোমার; কিন্তু তোমার এই ভাই মরে গেছল, এখন আবার বেঁচেছে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েচি; তাই আমাদের খুসী হওয়া আর আমোদ-আলাদ করা উচিত।

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

[In this phonetic transcription pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *e* as the *é* in the French *était*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Āk jonēr duṭi chhele chhelo. Tāder modde chhoṭo-ṭi tār bāp-ke bolle, 'Bābā, āmār bhāge bishōēer jā paṛe tā āmā-ke dāō. Tāte shē tār bishōē tādike bhāg kore dile. Din kōtok pōre chhoṭo chhele jā pele shōb ākottore jāro kore ne dūr deshe chole gālo, ār shekhāne bōd-kheāli kore shōbboshsho urye dile. Jākhon tār pūji-pāṭā shōb phurye gālo tākhon shē deshe bōddo ākāl holo. Tātē tār peṭ chōlā bhār hoye porlo. Tākhon shē shei desher āk jon noker kāche giye juṭlo. Shē tā-ke āpnār māṭe shor chōrāte pāṭāle. Tākhon shē shorer khābār khoshā diye-ō peṭ pōrāte pālle botte jeto, kintu tā-ō tā-ke keu dile nei. Pōre jākhon tār hūsh holo tākhon shē mone mone bolle, 'Āmār bāper kōto māine-kōrā chākor phālā-chhōrā kore khāchche, ār āmi ki nā ekhāne peṭer jālāē mochchi! Āmi uṭi, bābār kache jāi, ō tāke bōli, "Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi; āmā-ke tomār āk jon māine-kōrā chākorer moto kore rāko." Tār pōr shē uṭe tār bāper kāche chole elo. Dūr theke tār bāp tā-ke dekte pele, deke tār dōēā holo, ār shē chhuṭe giye chheler gōlā jōrye dhore chum khele. Tākhon chhele bāp-ke bolle, 'Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi.' Kintu tār bāp chākor-dike bolle, 'Shōb cheye bhālo kāpoṛ-chopoṛ ene e-ke porye de, er hāte ēk-ṭi ānti ār pāe juto porye de, ār āē āmrā khāwā-dāwā ō āmod-allād kori; kāno-nā āmār ē chhele more gehhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi.' Tār pōr tārā āmod-allād kotte nāglo.

Tākhon tār bōro chhele māṭe chhelo. Māṭ theke jākhon shē bārīr kāche elo bārīte nāch o gān-bājnā hochche shunte pele. Tākhon shē āk jon chākor-ke deke jiggesh kolle, 'E shōb hochche kāno?' Chākor bolle, 'Tomār bhāi phire eyeche; tāke bhāloē-bhāloē phire peyechen bole tomār bāp khāwān-dāwān kochchen.' Tāi nā shune shē rege gālo, ār bārīr bhetor dhukte chāile nei. Tāte tār bāp berye elo, ār tā-ke shādā-shādi kolle. Tākhon shē ottor kolle, 'Dāko bābā, āmi āto bōchchor dhore tomār kāj-kāmmo kochchi, ār kōkhono-i tomār kōtār ōbāddi hoi nei; tobu tumi kōkhono āmāke ek-ṭi chhāgol-chhānā-ō dāo nei, je āmār bhābidike ne āmod kori; kintu tomār je chhele rārbāji kore tomār bishōē urye deche, shē phire āshte mōttor-i tār jonne khāwān-dāwān kochecho. Tākhon tār bāp bolle, 'Bāchā, tumi bōrābor āmār kāche ācho, āmār jā kichu āche tā shōb-i tomār; kintu tomār ei bhāi more gehhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi; tāi āmāder khushi hōwā ār āmod-allād kōrā uchit.'

It is usually stated that Standard Bengali is not spoken in the District of Midnapore. This, however, is not the fact. It is true that the dialect of Central Midnapore

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

[In this phonetic transcription pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *e* as the *é* in the French *était*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*,

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

Āk jonēr dūṭi chhele chhelo. Tāder modde chhoṭo-ṭi tār bāp-ke bolle, ‘Bābā, āmār bhāge bishōēr jā parē tā āmā-ke dāō. Tāte shē tār bishōē tādike bhāg kore dile. Din kōtok pōre chhoṭo chhele jā pele shōb ākottore jāro kore ne dūr deshe chole gālo, ār shekhāne bōd-kheāli kore shōbboshsho urye dile. Jākhon tār pūji-pāṭā shōb phurye gālo tākhon shē deshe bōddo ākāl holo. Tātē tār peṭ chōlā bhār hoye porlo. Tākhon shē shei desher āk jon noker kāche giye juṭlo. Shē tā-ke āpnār māṭē shor chōrāte pāṭāle. Tākhon shē shorer khābār khoshā diye-ō peṭ pōrāte pālle botte jeto, kintu tā-ō tā-ke keu dile nei. Pōre jākhon tār hūsh holo tākhon shē mone mone bolle, ‘Āmār bāper kōto māine-kōrā chākor phālā-chhōrā kore khāchehe, ār āmi ki nā ekhāne peṭer jālāē mochehi! Āmi uṭi, bābār kāche jāi, ō tāke bōli, “Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi; āmā-ke tomār āk jon māine-kōrā chākorer moto kore rāko.” Tār pōr shē uṭe tār bāper kāche chole elo. Dūr theke tār bāp tā-ke dekte pele, deke tār dōēā holo, ār shē chhute giye chheler gōlā jōrye dhore chum khele. Tākhon chhele bāp-ke bolle, ‘Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi.’ Kintu tār bāp chākor-dike bolle, ‘Shōb cheye bhālo kāpor-chopor ene e-ke porye de, er hāte ek-ṭi ānṭi ār pāe juto porye de, ār āē āmrā khāwā-dāwā ō āmod-āllād kori; kāno-nā āmār ē chhele more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi.’ Tār pōr tārā āmod-āllād kotte nāglo.

Tākhon tār bōro chhele māṭe chhelo. Māṭ theke jākhon shē bārir kāche elo bārite nāch o gān-bājnā hochehe shunte pele. Tākhon shē āk jon chākor-ke deke jiggesh kolle, ‘E shōb hochehe kāno?’ Chākor-bolle, ‘Tomār bhāi phire eyeche; tāke bhāloē-bhāloē phire peyechen bole tomār bāp khāwān-dāwān kochchen.’ Tāi nā shune shē rege gālo, ār bārir bhetor dhukte chāile nei. Tāte tār bāp berye elo, ār tā-ke shādā-shādi kolle. Tākhon shē ottor kolle, ‘Dāko bābā, āmi āto bōchchor dhore tomār kāj-kāmmo kochchi, ār kōkhono-i tomār kōtār ōbāddi hoi nei; tobu tumi kōkhono āmāke ek-ṭi chhāgol-chhānā-ō dāo nei, je āmār bhābidike ne āmod kori; kintu tomār je chhele rārbāji kore tomār bishōē urye deche, shē phire āshte mōttor-i tār jonne khāwān-dāwān kochoho. Tākhon tār bāp bolle, ‘Bāchā, tumi bōrābor āmār kāche ācho, āmār jā kichu āche tā shōb-i tomār; kintu tomār ei bhāi more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi; tāi āmāder khushi hōwā ār āmod-āllād kōrā uchit.’

It is usually stated that Standard Bengali is not spoken in the District of Midnapore. This, however, is not the fact. It is true that the dialect of Central Midnapore

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

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(GHATAL, MIDNAPORE DISTRICT.)

এক লোকের দুইটা পুত্র ছিল। তাহাদের মধ্যে ছোটটা পিতাকে বলিল বাবা আমার অংশে যে সম্পত্তির ভাগ পড়ে তাহা আমাকে দেও। সে তাহাদের মধ্যে তাহার সম্পত্তি ভাগ করিয়া দিল। কিছু দিন পরে ঐ ছোট ছেলেটা তাহার সমস্ত সম্পত্তি একত্র করিল এবং এক দূর দেশে রওনা হইল। এবং সেখানে অসৎকর্ম করিয়া তাহার সম্পত্তি খোয়াইল। যখন সে সমস্ত খরচ করিয়া ফেলিল তখন সেই বায়গায় অত্যন্ত আকাল পড়িল এবং তাহার অনাটন আরম্ভ হইল ॥

TRANSLITERATION AND TRANSLATION.

Ēk lōkēr dui-ṭi puttra chhila. Tāhādēr madh'ē chhōṭa-ṭi pitā-kē balila,
A man's two sons were. Them among younger father-to said,
 'bābā, āmār aṅśē ṛē sampattir bhāg parē tāhā āmā-kē dēo.' Sē
 'father, my portion what property's share falls that me-to give.' He
 tāhādēr madh'ē tāhār sampatti bhāg kariyā dila. Kichhu din parē
 their among his property division making gave. Some days after
 ai chhōṭa chhēlē-ṭi tāhār samasta sampatti ēkatra karila, ōḅang ēk
 that younger son his all property collection made and a
 dūr dēśē raonā-haila. Ēḅang sēkhānē asatkarma kariyā tāhār sampatti
 distant country-in started. And there foul-deeds doing his property
 khōāila. Jākhan sē samasta kharach kariyā-phēlila, takhan sēi jāygāy
 wasted. When he all spending wasted, then that place-in
 at'anta ākāl paṛila. Ēḅang tāhār anāṭan ārambha haila.
 great famine fell. And his want beginning was.

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(TAMLUK, MIDNAPORE DISTRICT.)

এক ব্যক্তির দুই পুত্র ছিল। তাহাদের মধ্যে কনিষ্ঠ আপন পিতাকে কহিল পিতঃ সম্পত্তির যে ভাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিষয় ভাগ করিয়া দিল। অল্প দিন পরে কনিষ্ঠ পুত্র সমস্ত একত্র করিয়া দূর দেশে প্রস্থান করিল। আর সেখানে সে অপরিমিত আচারে আপনাদের সম্পত্তি উড়াইয়া দিল। সে সমস্ত ব্যয় করিয়া ফেলিলে সেই দেশে ভারি আকাল হইল ও সে কষ্টে পড়িতে লাগিল ॥

TRANSLITERATION AND TRANSLATION.

Ek v'aktir (bēktir) dui putra chhila. Tāhādēr madh'ē kanishṭha āpan
One man's two sons were. Them of youngest his
 pitā-kē kahila, 'pitaḥ! sampattir jē bhāg āmi pāiba tāhā āmā-kē
father said, 'father! property-of which share I will-get that me-to
 dāo.' Tāhātē sē tāhādēr madh'ē bishay bhāg-kariyā-dila. Alpa din
give.' Upon-that he them amongst property divided. A-few days
 parē kanishṭha putra samasta ekatra kariyā dūr dēśē
after youngest son all together making to-distant country
 prasthān-karila. Ār sēkhānē sē āparimita āchārē āpanār sampatti urāiyā-dila.
went. And there he in-riotous conducts his property squandered.
 Sē samasta b'ay kariyā-phēlilē sēi-dēśē bhāri ākāl haīla, ō
He all spent having-wasted in-that-country great famine occurred, and
 sē kashṭē parite lāgila.
he in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earthquake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely contracted style.

[No. 9.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

STANDARD DIALECT.

(NADIA DISTRICT.)

পাঁচু সেখ ও মালি মণ্ডলের কথোপকথন ।

পাঁচু।—ভুইকম্পটা পেরথম পশ্চিম দিক হতে এলো। তার পর ঘর দোর সব কাঁপতে নাগলো। তার পর কেরমেসে জল নড়তে নাগলো। তার পর গরু বাছুর জীব জানোয়ার সব কাঁপতে নাগলো। তুই কি কচ্ছিলি ?

মালি।—আমি আমার মহাজনের বাড়ি ধানের জন্ম গিয়াছিলাম। সেখানে খুঁটি হেলান দিয়া বসে ছিলাম। এমন ধারা ভুইকম্প আমার গিয়ানেতে দেখিনি কখন। তুই সে সময় কোথায় ছিলি ?

পাঁচু।—আমি গোয়াড়ি হতে বাড়ি গিয়ে কাপড় ছেড়ে দাঁড়িয়ে কাঁপতে কাঁপতে বাইরে গিয়ে দাঁড়িলাম ॥

মালি।—বাড়ি গিয়ে দেখলাম ছেলে পিলে ফারাকে এসে দাঁড়িয়ে রয়েছে ॥

TRANSLITERATION AND TRANSLATION.

Pāchu Sēkh ō Māli Maṇḍalēr kathōpakathan.
Pānchu Shēkh and Māli Maṇḍal's dialogue.

Pāchu.—Bhui-kampa-tā pērtham paśchim dik hatē ēlō. Tār par
Earthquake the-first west side from came. Of-that after
ghar dōr sab kāptē nāglō. Tār par kērmēsē
houses doors all to-shake began. Of-that after gradually
jal nar̥tē nāglō. Tār par garu bāchhur jīb
water to-shake began. Of-that after cows calves living
jānwār sab kāptē nāglō. Tui ki kachchhili ?
animals all to-shake began. You what were-doing ?

Māli.—Āmi āmār mahājanēr bāri dhānēr jan'a giyāchhilām. Sēkhānē
I my of-mahajan house of-paddy for went. There
khūṭi hēlān-diyā, basē chhilām. Ēman
post (reclining-giving, i.e., reclining), having-sat-down I-was. This
dhārā bhui-kampa āmār gēyānētē dēkhi-ni kakhana. Tui
like earthquake my in-knowledge saw not-ever. You
sē samay kōthāy chhili ?
that time where were ?

Pāchu.—Āmi Gowāri hatē bāri giyē kāpaṛ chhērē dārāyē kāptē
I Gowāri from home going cloth changing standing trembling
 kāptē bāirē giyē dārālām.
trembling outside going stood.

Māli.—Bāri giyē dēkhlām chhēlē-pilē phārākē ēsē dārīyē
Home going saw children at-a-distance coming standing
 rayēchlē.
were.

FREE TRANSLATION OF THE FOREGOING.

Conversation between Pāchu Shēkh and Māli Maṇḍal.

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

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

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

Māli.—When I got home, I saw my children standing at a distance from the house.

[No. 10.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(MURSHIDABAD DISTRICT.)

ভেবে দেখ, মন, কেউ কারও নয়, মিছে মায়া ভুমণ্ডলে ॥
 ভঙ্গলি নারে গুরুর চরণ, বদ্ধ হলি মায়া জালে ।
 ভেবে দেখ, মন, কেউ কারও নয় ॥
 যার লেগে, মন, মর ভেবে, সে কি তোমার সঙ্গে যাবে ।
 মলে গরে প্রাণ-প্রেষসী বার দেওয়ারে ছড়া দেবে ॥
 ভেবে দেখ, মন, কেউ কারও নয় ॥
 আত্ম আর পরিবার, সেত শুদ্ধ মায়ার বিবাদ ।
 হরিনাম বিনে সেই দিনে আর কেউ সঙ্গে যাবে না ॥
 ভেবে দেখ, মন, কেউ কারও নয়, মিছে মায়া ভুমণ্ডলে ॥
 দিন দুই তিন 'বাড়ীর কঠা', লোকে বলে 'কঠা কঠা' ।
 লয়ে যাবে কালের কঠা ভব-পারের কঠার কাছে ॥
 ভেবে দেখ, মন, কেউ কারও নয় ॥

TRANSLITERATION AND TRANSLATION.

Bhēbē dēkh, man, kēu kār-ō nay. Michhē māyā bhū-maṅḍalē.
Meditating see, soul, anybody anybody's (is-)not. False attachments in-earth-globe.

Bhajli nā-rē gurur charaṅ, baddha hali
Thou-hast-worshipped not-O the-Teacher's feet, entangled hast-been
 māyā-jālē.

in-attachment-net.

Bhēbē dēkh, man, kēu kār-ō nay.
Meditating see, soul, anybody anybody's (is-)not.

Jār lēgē, man, mara bhēbē, sē-ki tōmār saṅgē jābē?
Whose sake, soul, diest thinking, will-she your in company go?

Malē parē prāṅ-prēyasi bār-dēwārē' chharā dēbē.
Dying after life-darling outer-doors will sprinkle.

Bhēbē dēkh, man, kēu kār-ō nay.
Meditating see, soul, anybody anybody's (is-)not.

Ātma ār paribār, sē-ta śuddha māyār bibād,
Self and family, that-indeed only of-attachment struggle,
 Hari-nām binē, sēi-dinē ār kēu saṅgē jābē nā.
Hari-name besides, on-that-day, else anybody in-company will-go not.

Bhëbë dëkh, man, kēu kār-ō nay, michhë māyā bhū-mandalē.
Meditating see, soul, anybody anybody's (is-)not, false attachment (is) in-earth-globe.

Din dui tin 'bāfir kartā,' lōkē balē 'karttā, karttā,'
Days two three 'House-master,' people call (you) 'master, master,'

Layē jābē Kālēr Kartā bhāba-pārēr Kartār kāchhē.
Taking hold will go of-Time the-Master world-beyond Master's nigh.

Bhëbë dëkh, man, kēu kār-ō nay—
Meditating see, soul, anybody anybody's (is-)not—

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the illusions in this world. Hast thou not worshipped the Teacher's feet?
 Hast thou become entangled in the net of illusion?

O soul, meditate, etc.

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

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of illusion. Except the name of
 God, naught else will go with thee on that day.

O soul, meditate, etc.

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

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into the form which is generally recognised as the Western Dialect. In the east of the district, however, it still belongs to the standard type, though with some irregularities. The following example comes from the Katwa Sub-division, in the north-east of the district, and may be taken as a sample of the language spoken in the east of Burdwan. The style is contracted. Note that the third person singular of the past tense of transitive verbs often ends in *ē* instead of in *a* (*ō*), and that an initial *ē* is often represented by *y'ā*, pronounced *yā*. Thus *ēk-tā* is written *y'āk-tā*, pronounced *yāktā*. Note also that aspirated letters are often disaspirated, as in *kāchē* for *kāchhē*, *uṣ* for *uṣhiyā*, and many other instances.

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

কোন লোকের ছুটি ছেলে ছিল। তার মধ্যে ছোটটি বাপকে বলে—বাবা! আমার ভাগে যে সব জিনিস পুস্তক পড়ে তা আমাকে দাও। তাতে সে তার বিষয় তাদিগে ভাগ করে দিল। তার পর বেশী দিন না যেতেই ছোট ছেলেটা আপনার যা কিছু ছিলো সব একসত্ত্ব করে য্যাকটা ছুর্ দেশে চলে গ্যালো আর সেখানে গিয়ে গুড়বাগিরি করে আপনার সব সম্পত্তি যুটিয়ে ফেললে। এই রকমে সব নষ্ট কলে পর সে দেশে য্যাকটা ভারি আকাল হলো। তখন তার অনাটন হতে লাগলো। কাজেই সে গিয়ে সেই দেশের কোন য্যাক সহরের য্যাকটা লোকের কাছে গিয়ে জুটলো সে তাকে আপনার মাটে সুর্যোর চরাতে পাঠিয়ে দিলে। তখন সে সুর্যোর গুলো যে ডুসি খেত তা দিয়ে পেট ভরাতে পায়েও বস্তে খেতে ক্যানেনা কেউ তাকে কিছু দিত না। যখন তার হুঁস হলো তখন বলে আমার বাবার কত মাইনে করা চাকোর পেট-ভরে খেতে পায় আবার বাঁচার আর আমি খিদেয় মরছি। আমি উটে বাবার কাছে যাবো আর বোলবো বাবা! আমি ভগবানের ও তোমার কাছে অপরাধ করেছি আর আমি তোমার ছেলে বলে পরিচিত হবার যুগুগি নই আমাকে য্যাকজন তোমার মাইনে করা চাকোরের মত রাক। এই বলে সে উটে বাবার কাছে এলো। কিন্তু সে অনেক দূরে থাকতেই তাকে দেখতে পেয়ে তার বাপের দয়া হলো আর সে দৌড়ে গিয়ে তার গলা ধরে চুমু খেলে। ছেলে তখন বাবাকে বলে—বাবা! আমি ভগবানের নিকট ও তোমার চোকে অপরাধী হয়েছি আর আমি তোমার ছেলে বলবার যুগুগি নই। কিন্তু বাপ চাকোরদিকে বলে সব চেয়ে ভাল পোষাক এনে, একে পরা; এর হাতে আঙ্গুটি আর পায়ে জুতো পরিয়ে দে। আর খেয়ে দেয়ে আমোদ আলাদা করা যাক। ক্যানেনা আমার এই ছেলেটা মরে বেঁচেছে; আমি হারাণ ধন পেয়েছি। এই বলে সবাই আমোদ আলাদা মাতলো ॥

ইদিকে তার বড় বেটা মাটে ছিল সে আসতে আসতে বাড়ীর কাচাকাচি হয়ে নাচ গান শুনতে পেলো। তখন সে য্যাক জন চাকোরকে ডেকে জিজ্ঞাসা কলে এ সবেল অর্থ কি? চাকোর বলে আপনার ভাই এয়েছেন ভাই আপনার পিতা বড় ভোজ দিয়েছেন, ক্যানেনা তিনি তাকে ভালোয় ভালোয় ও সুস্থ শরীরে পেয়েছেন। এ শুনে তার রাগ হলো। সে আর ভিতরে যেতে চাচ্ছিলো না। তখন তার বাবা বেরিয়ে এসে তাকে সাহতে লাগলো। সে উত্তর কলে দেক আমি আজ কত বচোর ধরে তোমার সেবা কচ্ছি। আমি কখন তোমার আঙ্গা লজন করি নাই। কিন্তু তবুও বন্ধুদের নিয়ে আমোদ করবার জন্তে তুমি আমাকে কখন য্যাকটা ছোট পাঁটাও দাও নাই। কিন্তু যে ছেলেটা বেশাদের নিয়ে তোমার সম্পত্তি উড়িয়ে দিয়েছে সে যেই ধরে এলো অমনি তুমি তার জন্ত বড় ভোজ দিলে। সে বলে—বাবা, তুমি বরাবরই আমার কাছে আছ, আমার যা কিছু আছে তা তোমারই এখন আমাদের আমোদ আলাদা করা ও খুসি হওয়া উচিত ক্যানেনা তোমার এই ভাইটী মরে ছিল আবার বাঁচলো, সে হারিয়ে ছিলো আবার তাকে পাওয়া গ্যালো ॥

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHA.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

Kōna lōkēr duṭi chhēlē chhila, tār madh'ē chhōṭa-ṭi bāp-kē
A-certain man's two sons were, of-them amongst the-younger father-to
 bal-lē, 'bābā, āmār bhāgē jē sab jinis-pattar parē tā āmā-kē dāō.'
said, 'father, my in-share what all things fall that me-to give.'

Tātē sē tār bishay tādigē bhāg-karē dila. Tār-par bēsi din nā
Hereon he his property to-them sharing gave. That-after many days not
 jētēi chhōṭa chhēlē-tā āpnār jā kichu chhilō sab ēkattar-karē y'āk-tā
passing the-younger son his-own what anything was all gathering one
 dur dēsē chalē g'ālō, ār sēkhānē giyē ōrambāgiri karē āpnār
far country-to went, and there having-gone astray-living doing his-own
 sab sampatti ghuchiyē phēllē. Ēi rakamē sab nashṭa kallē par,
all properties wasted away. This in-way all waste having-done after,

sē-dēsē y'ākṭa bhāri ākāl halō; takhan tār anātan hatē lāglō.
that-in-country one mighty famine was; then his want to-be began.

Kājēi sē giyē sēi dēsēr kōna y'āk saharēr y'āk-tā lokēr kāchē
Therefore he going that of-country certain one of-town one man's near
 giyē juṭlō. Sē tā-kē āpnār māṭē su'ōr charātē pāṭhī'ē dilē. Takhan sē
going joined. He him own in-field swine to-feed sent. Then he

su'ōr gulō jē bhūsi khēta tā-diyē pēt-bharātē pāllē-ō battē
swine all what husks ate with-that belly-to-fill even-if-he-had-been-able fain
 jētō, k'ānēnā, kōu tā-kē kichu dita nā. Jākhan tār hūs halō
would-be, because none him-to any-thing would-give not. When his sense became

takhan ballē, 'āmār bābār kata māinē-karā chākōr pēt bharē khētē pāy
then he-said, 'my father's how-many hired servants belly full eating get

ābār bāchāy, ār āmi khidēy marchi. Āmi uṭhē bābār kāchē jābō
moreover save, and I with-hunger am-perishing. I rising father's near will-go

ār balbō, "bābā āmi Bhagabānēr ō tōmār kāche aparādh karēchhi;
and will-say, "father, I of-God and of-thee near sin have-committed;

ār āmi tōmār chhēlē balē parichita habār ṭuggi nāi; āmā-kē y'āk-jan
and I thy son saying called to-be worthy am-not; me one-person

tōmār māinē-karā chākōrēr mata rāka." Ēi balē sē uṭhē bābār
thy hired servant like keep." This saying he rising father's

kāchē ēlō. Kintu sē anēk durē-thāktē-i tā-kē dēktē-pēyē tār bāpēr
near came. But he much distance-off him having-seen his father's

dayā halō, ār sē daurē-giyē, tār galā dharē chumu khēlē. Chhēlē takhan
compassion arose, and he running, his neck seizing kiss ate. The-son then

Bengali.

bābā-kē ballē, 'bābā āmi Bhagabānēr nikaṭ ṅ tōmār chōkē aparādhi
to-the-father said, 'father I of-God near and thy in-sight sinner
 hayēchi, ār āmi tōmār chhēlē balbār jūggi nai.' Kintu bāp chākōrdikē
have-become, and I thy son to-be-called fit am-not.' But father to-servants
 ballē, 'sab chēyē bhāla pōshāk ēnē ē-kē parā; ēr hātē āngṭi ār
said, 'all than good robe bringing this-(person) put-on; his on-hand ring and
 pāyē jutō pari'ē-dē; ār khēyē-dēyē āmōd ālhād karā-jāk. K'ānēnā
on-feet shoes put-on; and let-eating merriment rejoicing be-done. For
 āmār ēi chhēlē-ṭā marē bēchēchē; āmi hārāṇa-dhan pēyēchi.' Ēi bōlē
my this son having-died has-lived; I lost-wealth have-got.' This saying
 sabāi āmōd āllādē mātlo.
all merriment pleasure became-absorbed-in.

I-dikē tār bara bēṭā māṭē chhila; sē āstē āstē bārīr kāchā-kāchi
This-side his elder son in-field was; he coming coming of-house near
 ha'ē nāch gān śuntē pēlē. Takhan sē y'āk-jan chākōr-kō dēkē
being dance song to-hear got. Then he one-person servant-to calling
 jīñāsā-kallē, 'ē sabēr artha ki?' Chākōr ballē, 'āpnār bhāi
asked, 'of-this all meaning what?' Servant said, 'your brother
 ēyēchhēn, tāi āpnār pitā bara bhōj diyēchhēn, k'ānēnā tini tā-kē
has-come, for-this your father big feast has-given, for he him
 bhālōy bhālōy ṅ susta śarirē pēyēchhēn.' Ē śunē tār rāg halō, sē
good good and healthy in-body received.' This hearing his anger arose, he
 ār bhitarē jētē chachchhilō nā. Takhan tār bābā bēriyē ēsē tā-kē
again within to-go wished not. Then his father coming out him
 sādhtē lāglō. Sē uttar kallē, 'dēka, āmi āj kata bachōr dharē
to-entreat began. He answer made, 'see, I now how-many years from
 tōmār sēbā kachchi, āmi kakkhana tōmār ājñā laṅghan kari nāi. Kintu
am-your service doing, I never thy order transgress did not. But
 tabu-ō bandhudēr niyē āmōd karbār jan'a tumi āmā-kē kakhanō y'āk-ṭā chhōṭa
yet friends with pleasure doing for thou me-to ever one little
 pāṭā-ō dāo nāi. Kintu jē chhēlē-ṭā bēs'ādēr-niyē tōmār sampatti uṛiyē-diyēchē,
kid gavest not. But that son harlots-with thy property has-wasted,
 sē jēi gharē ēlō, amni tumi tār jan'a bara bhōj dilē.' Sē
he as-soon-as to-home come, so-soon thou him for big feast hast-given.' He
 ballē, 'bābā, tumi barābar-i āmār kāchē āchha; āmār ṭā kichu āchē tā
said, 'son, thou always my near art; my what little is that
 tōmār-i. Ēkhan āmādēr āmōd āhlād karā ṅ khusi haōyā (howā) uchit,
(is)-thine-only. Now our merriment pleasure doing and glad being fit,
 k'ānēnā tōmār ēi bhāi-ṭi marē chhila, ābār bāchlo; sē hārīyē chilo, ābār
for thy this brother dead was, again come-to-life; he lost was, again
 tā-kē pāoyā-(pāwā)-g'ālō.'
him I-have-found.'

II.—WESTERN BENGALI.

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

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khoṭṭā, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihārī. For instance, there is the curious dialect bearing many names, but which is usually known as Kurmāli, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaithī, and sometimes in the Oriyā, character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pāch-parganiā dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khoṭṭā Baṅgalā, Sarāwakī or Sarākī. The last two names are derived from Śrāwak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Khariās who inhabit the hills in the south of Manbhum. The Khariās of Manbhum have abandoned their own tribal language, which belongs to the Muṇḍā family, and speak a broken Bengali. A similar dialect is spoken by the Pahariās of the same neighbourhood, and the form of speech is known either as Khariā-ṭhār or as Pahariā-ṭhār, according to the speakers. It is reported as spoken by 2,760 people. Finally, the

Māl Pahāriās of the centre of the Sonthal Parganas have, like the Khariās, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

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

Name of District.	Number of speakers.
Burdwan	1,000,000
Bankura	965,527
Birbhum	575,500
Sonthal Parganas	284,682
Manbhum	904,930
Singhbhum	106,686
Mayūrbhanja and Keonjhar (Native States)	51,521
Lohardaga (Sarāki)	48,127
Manbhum (Khariā-ḥār)	2,760
Sonthal Parganas (Māl Pahāriā)	12,801
TOTAL	<u>3,952,534</u>

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long *ō* is often substituted for the *a* of Standard Bengali, e.g., *bōllē* (pronounced *bollē*), he said, for *balila* (pronounced *bolilō*); *hōla* (pr. *hōlō*) for *haīla*, he was. On the other hand a Standard Bengali *o* often becomes *u*. Thus *chhuṭu*, small, for *chhōṭa* (pr. *chhōṭō*); *tumār*, of you, for *tōmār*. The vowel *ē* is often written *ā*, and is then pronounced *ā*, like the short *a* in *hat*. Thus *ēk*, one, is pronounced *āk*, and *gēla* (pronounced *gēlō*), he went, is often written *gāla*, and pronounced *gālō*.

The letter *l* is frequently substituted for *n*. Thus, we have *lai* (pronounced *lōy*), I am not, for *nai*; *lāch*, a dance, for *nāch*; *lā*, a boat, for *nā*; *ladī*, a river, for *nadī*.

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

The old singular forms of the personal pronouns (*mui*, I; *tui*, thou) are frequently used instead of the standard *āmi* and *tumi*.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus *māgli*, I asked for, instead of the standard *māgilām*; *balli* (pr. *bollī*) for *balilām*. So in the second person we find *āchhis*, for *āchha*, thou art, and so on.

In the third person of the past tense we find the three following terminations, *ō*, with intransitive, and *ē* and *ēk* with transitive verbs. Thus *hōlō*, 'he was,' *ballē*, or *ballēk*, 'he said,' instead of the standard *balila* (pr. *bollō*).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have *urīyē* for *urāiyā*, having caused to fly, and *buliyē* for *bolāiyā*, having summoned.

The first two specimens come from Manbhum, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *his'ā*, share. The *s'* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *v* is not pronounced, and the preceding *s* is pronounced as if it was doubled.

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

এক লোকের দুটা বেটা ছিল ; তাদের মাঝে ছুটু বেটা তার বাপকে বজ্জেক বাপ্ হে, আমাদের দৌলভের বা হিন্দা আমি পাব তা আমাকে দাও । এতে তার বাপ আপন দৌলৎ বাখরা করে তার হিন্দা তাকে দিলেক । রুখক দিন বাদ্ ছুটু বেটা আপন ধনকড়ি জড়করে লিয়েঁ বিদেশ গ্যাল । সেখানে যায়েঁ বাদে কুকাজ করেঁ সব উড়াই ফেলেক । যখনকে তামাম্ খরুচা করে ফেলেক, তখন সেই মুলুকে বড়ি আকাল হয়, এতে তার বড়ি দুঃখ হতে লাগল । তেখনে উ সে দেশের একজন শক্ত গারস্তের হিন্দা লিলেক । ঐ গারস্ত মাঠে শুরর চরাবার লিয়ে উহাকে বাহাল কজ্জেক । এতে সে শুররের খোরাক খোসা খাইয়াঁ পেট ভরাবার মতলব ভাঁজলেক কিন্তু কেহ তাকে কিছুই নাই দিলেক । তেখনে উহার চেঠা হোল সে বজ্জেক আমার বাপের কত মান্দার মনিশ রহেঁছে, আরো তারা ফিজন এত বেরুন পায় যে খায়েঁ ফুরাতে নাই পারে আর আমি ভোখে মরচি । আমি বাপের পাশে যায়াঁ বলব বাপ্ আমি ভগমানের ঠাঁই আর তুমার ঠাঁই গুণা করেঁছি । তুমার বেটা বলবার আমি যোগগী লই, তুমি আমাকে মনিশ রাখ । তার পর সে আপন বাপের ঠাঁই গেল । তার বাপ দূর হতে তাকে দেখে বড়ি দুঃখ পালেক, সে অমনি খায়েঁ যায়াঁ উহার গলা জড়াই ধরে মুহে চুম খালেক । তখন উহার বেটা বজ্জেক, বাপ্ হে আমি ভগমানের ঠাঁই ও তুমার ঠাঁই গুণা করেঁছি তুমার বেটা বলবার আমি যোগগী লই । উহার বাপ্ মনিশগুলাকে বজ্জেক ভাল কাপড় আন্তে উহাকে পরা, আর উহার হাতে আঁপটা দে, ও পায়ে বোঁতা দে, আর চল্ আমরা সকলে খায়েঁ দাঁয়ে মজাদারি করিঁ । আমার এ বেটাটা মরে গেলছিল আরো বাঁচলো ; হারাঁই গেলছিল আরো মিল । এত্না কহেঁ বাদে উহারা মজাদারি করতে লাগল ॥

ঐ লোকটার বড় বেটা তেখনে ক্ষেতে গেলছিল, সে ফিরতি সময় যখনে আপনাদের ঘরের পাশ হাবড়াল তখনে লাচ বাজনার ধুম শুন্তে পায়েঁ একজন মনিশকে বুলিয়ে পুছলেক যে এ সব কিসের লিয়ে হচ্ছে রে । মনিশটা বজ্জেক, তুমার ভাই আইছেন ন এহাতে তুমার বাপ কুটুম খাওয়াছেন, কেনন উহাকে ভালয় ভালয় ঘুরে পাওয়া গেলছে । এতেই উহার গোসা হল ও ঘরে নাই গেল । উহার বাপ্ তখন বাহরাই আসে উহাকে অনেক বুঝালেক । উ তখন সে বজ্জেক, আমি এতনা দিন তুমার মনিশের পারা খাট্চি কখন তুমার হুকুমের বাহার নাই হই মেনেক তুমি আমাকে একটা ছাগলছা নাই দাও যে পাঁচ ভাই লিয়েঁ মজাদারি করি । তুমার যে বেটা লাচনী লিয়ে তুমার সারা দৌলৎ উড়ালেক সে ঘুরে আসতে না আসতে তুমি ভোজ লাগালে ; তেখনে তার বাপ বজ্জেক তুই সারাক্ষণ আমার পাশে আছিস আরো সব ধন দৌলৎ ভোরই ; কিন্তু এখনে খোড়া মজাদারি করা চাহি কেননা ভোর এই ভাইটা মরে গেলছিল আরো বাঁচল ; হারাঁই গেলছিল আরো পাওয়া গেলছে ॥

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

Ēk (āk) lōkēr duṭā bēṭā chhila; tāḍēr mājhē chhuṭu bēṭā tār
One of-man two sons were; of-them among the-younger son his
 bāp-kē ballēk, 'bāp hē, āmāḍēr daulatēr jā his'ā (hishshā) āmi pāba
father told, 'father (), our of-property what share I shall-get
 tā āmā-kē dāo.' Ētē tār bāp āpan daulat bākhrā-kārē tār his'ā
that me-to give.' On-this his father his-own property having-divided his share
 tā-kē dilēk. Kathak din bād chhuṭu bēṭā āpan dhan-karī jara-karē
him-to gave. Some days after younger son his-own property having-gathered
 liyē bidēs g'āla. Sēkhānē jāyē bādē kukāj
having-taken distant-country went. There going after wickedness
 karē, sab urāi phēllēk. Jākhankē tāmām kharchā
having-done, all having-caused-to-fly he-threw-away. When all expenditure
 karē p'ēllēk, takhan sēi mulukē baṛi ākāl hay,
having-made he-threw-away, then that in-country mighty famine arose,
 ētē tār baṛi duḥkh hatē lāgla. Tēkhnē u sē deśēr ēk-jaṅ
on-this he (in) great want to-be began. Then he that of-country on a
 śakta gārastēr hillā lilēk. Ai gārasta māṭhē śuyar (shuḍr) charābār
rich farmer's shelter took. The farmer in-field swine of-feeding
 liyē uhā-kē bābāl kallēk. Ētē sē suyarēr khōrāk khōsā khāiyā pēt
for him appointed made. On-this he swine's fodder husks eating belly
 bharābār matlab bhājlēk, kintu kēha tā-kē kichhu-i nāi dilēk.
of-filling intention made, but any-one him-to anything-even not gave.
 Tēkhnē uhār chēṭhā hōla; sē ballēk, 'āmār bāpēr kata māṅḍār
Then his wisdom became; he said, 'my of-father how-many hired
 munis rahēchhē, āro tāṛā phijan ēta bērun pāy jē khāyē phurātē
servants remain, and they each so-much wages get that by-eating finish
 nāi pāre; ār āmi bhōkhē marchi. Āmi bāpēr pāsē jāyā
not they-can; and I with-hunger perish. I of-father in-neighbourhood having-gone
 balba, "bāp, āmi Bhagamānēr ṭhāi ār tumār ṭhāi gūṇā karēchhi;
will-say, "father, I of-God against and of-thee before sin have-done;
 tumār bēṭā balbār āmi jōggī lai, tumi āmā-kē munis rākha."
thy son of-being-called I worthy am-not, thou me (a)-servant keep."
 Tār-par sē āpan bāpēr ṭhāi gāla. Tār bāp dur hatē tā-kē dēkhē
Thereupon he his-own father to went. His father distance from him seeing

bari duḥkh pālēk; sē amni dhāyē jāyā, uhār galā
great compassion had; he immediately having-run having-gone, his neck
 jāṛāi-dharē, muhē chum khālēk. Takhan uhār bēṭā ballēk,
having-closely-seized, on-his-face a-kiss ate. Then his son said,
 ‘bāp hē, āmi Bhagamānēr ṭhāi ō tumār ṭhāi guṇā karēchhi, tumār
‘father O, I of-God against and of-thee before sin have-done, thy
 bēṭā balbār āmi jōggi lai.’ Uhār bāp munis-gulā-kē ballēk,
son of-being-called I worthy am-not.’ His father servants-to said,
 ‘bhāla kāpar ānē uhā-kē parā, ār uhār hātē āguṭi dē, ō
the-best robe having-brought him put-it-on, and his on-hand ring put, and
 pāyē jōṭa dē, ār chal, āmārā saklē khāyē dāyē majādāri karī.
on-feet shoes put, and come, (let)-us all having-eaten etcetera merry make.
 Āmār ē bēṭā-ṭā marē gēlchhila, āro bāchhō; hārāi gēlchhila, āro milla.’
My this son had-died, again is-alive; was-lost, again was-found.’
 Ētnā kahē bādē uhārā majādāri kartē lāglā.
This saying after they merry to-make began.

Ai lōk-tār bara bēṭā tēkhnē khētē gēlchhila. Sē phirti samay,
This man's elder son then in-field had-gone. He return at-time-of,
 jākhnē āpanādēr gharēr pās hābrālo, takhnē lāch bājnār dhum suntē
when to-their house near came, then of-dancing music noise hearing
 pāyē, ēk jan munis-kē buliyē, puchhlēk jē, ‘ē sab kisōr
having-got, a man servant having-called, (he)-asked that, ‘these all of-what
 liyē hachchē, rē?’ Munis-ṭā ballēk, ‘tumār bhāi āichhēn na,
for-the-sake are, eh?’ The-servant said, ‘thy brother has-come indeed,
 ēhātē tumār bāp kuṭum khāwāchhēn, kēnna uhā-kē bhālay bhālay ghurē
therefore thy father relatives is-feeding, because he safe sound having-retained
 pāwā-gēlchhē.’ Ētē-i uhār gōsā hala, ō gharē nāi-gēla.
has-been-received.’ On-this of-him anger became, and in-the-house he-did-not-go.
 Uhār bāp takhan bāhrāi āsē, uhā-kē anēk bujhālēk. U takhan sē ballēk,
His father then out coming, him much entreated. He then he said,
 ‘Āmi ētnā-din tumār munisēr pārā khāṭchi, kakhana tumār hukumēr bāhār
‘I so-many-days thy servant like worked, ever thy order out-of
 nāi hai, mēnēk tumi āmā-kē ēk-ṭā chhāgal-chhā nāi-dāo, jē pāch bhāi
not was, but thou me-to one kid didst-not-give, that five friends
 liyē majādāri kari. Tumār jē bēṭā lāchni liyē tumār sārā daulat
with merriment I-may-make. Thy what son harlots with thy entire property
 urālēk, sē ghurē āstē-nā-āstē, tumi bhōj lāgālē.’ Tekhnē tār
spent, he returning as-soon-as-he-come, thou feast gavest.’ Then his
 bāp ballēk, ‘tui sārā-kh’an āmār pāsē āchhis, āro sab dhan daulat tōr-i;
father said, ‘thou all-along me near art, and all (my) property is-thine-only;

kintu ěkhně thōrā majādāri karā chāhi, kĕnnā tōr ěi bhāi-tā marě
but now some merriment making is-proper, because thy this brother dead
 gĕlĕhhila, āro bāchla; hārāi-gĕlĕhhila āro, pāwā-gĕlĕhhĕ.
was, again is-alive; was-lost again, has-been-found.'

In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a . Thus *basĕ* is pronounced *bōshshĕ*, for *basiyā*, having sat down. So *sudhālvĕk* is pronounced *shuddhāllĕk*, he (or they) enquired. Again *dilĕk*, is pronounced *dillĕk*.

[No. 13.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

হজুর আমি দকানে বসে মিঠাই বিক্ছিলি। চারটা বাবু আসে আমাকে সুখ্যালোক্ মিঠাইয়ের দর কত। আমি বলি সব জিনিসের দর ত এক লয়। ঐ বাবুগুলা শুনেবাদে বলোক সব রকম মিলায়ে আমাদিকে এক সের দাও। আমি এক সের মিঠাই দিলি আর আট আনা দাম মাগলি। বাবুগুলা তখনা বলেক্ আমাদের সাথে সব পয়সা নাই। ঐ লদীতে লা আছে। উখানে যায়েবাদে দাম পাঠাইদিব। তদর লোক দেখে ওজর নাই কলি। বহুতটা পলম্ হল্য পয়সা পাঠাই নাই দিলোক দেখে আমি লদী তক্ গেলি। যায়েবাদে দেখলি লাটা সেখানে নাই। বহুত দূর তক্ ভাল্যে দেখলি লাটা বহুত দূর গেল্ছে। তেখনে আমি পিছু পিছু ছুটে লাগলি। টুয়েক্ বাদে আমি লাটার পাস্ হাব্ডালি। যায়েবাদে লামাঝিকে বাবুগুলার কথা সুখালি। লা মাঝি কোনই জবাব নাই দিলোক। আমি তখন জলে নামিয়েখন্ লাটা টেকলি। বাবুগুলা তখনে লাএর ভিতরলে বাহুরাই আসে আমাকে চোর বলে সোর করলোক্। আর দুটা বাবু ফাঁরিঘরলে একটা সিপাহি ডাকা করালোক্। সিপাহিকে আমি খোলাসা সব কথা কহেঁ দিলি। সিপাহি আমার কথা না শুনা করে আমাকে গিরিগুন্ করে আন্থেছে। দোহাই ধর্ম্মঅবতার আমি চুরি করি নাই। আমি বড় গরিব লোক। আমার কেউ নাই। বাবা, সত্যি বিচার কর। হজুর আমার কোনই দোখ্ নাই, হজুর।

TRANSLITERATION AND TRANSLATION.

Hujūr,	Āmi	dakānē	bas'ē (bōshshē)	mithāi	bikēhili.	Chār-ṭā
<i>Sir,</i>	<i>I</i>	<i>in-the-shop</i>	<i>sitting</i>	<i>sweetmeats</i>	<i>was-selling.</i>	<i>Four</i>
bābū	ās'ē	āmā-kē	sudh'āl'ēk	mithāiyēr	dar	kata. Āmi balli
<i>Babus</i>	<i>coming</i>	<i>me</i>	<i>enquired</i>	<i>of-sweetmeats</i>	<i>price</i>	<i>how-much. I said</i>
'sāb	jinisēr	dar	ta	āk	lay.'	Ai bābu-gulā sun'ē-bādē bal'ēk
<i>of-all</i>	<i>things</i>	<i>price,</i>	<i>indeed,</i>	<i>same</i>	<i>is-not.'</i>	<i>Those Babus having-heard said</i>
'sab-rakam	milāyē	āmādi-kē	āk	sēr	dāō.'	Āmi āk sēr mithāi dili,
<i>'all-kinds</i>	<i>mixing</i>	<i>us</i>	<i>one</i>	<i>seer</i>	<i>give.'</i>	<i>I one seer sweetmeats gave,</i>
ār	āt	ānā	dām	māgli.	Babu-gulā	takhanā bal'ēk, 'āmādēr sāthē
<i>and eight</i>	<i>annas</i>	<i>price</i>	<i>asked-for.</i>	<i>The-Babus</i>	<i>then</i>	<i>said, 'us with</i>
sab	payasā	nāi.	Ai-laditō	lā	āchhē.	Ukhānē jāyē-bādē dām
<i>all</i>	<i>pice</i>	<i>are-not.</i>	<i>In-that-river</i>	<i>a-boat</i>	<i>there-is.</i>	<i>There after-going price</i>
pāthāi-diba.'	Bhādar-lōk	dēkh'ē	ōjar	nāi	kalli.	Bahut-ṭa palam
<i>(we)-will-send.'</i>	<i>Gentlemen</i>	<i>seeing</i>	<i>objection</i>	<i>not</i>	<i>I-made.</i>	<i>Great delay</i>
hal'a	payasā	pāthāi	nāi	dil'ēk	dēkh'ē,	āmi ladi takka
<i>having-been</i>	<i>pice</i>	<i>having-sent</i>	<i>not</i>	<i>they-gave</i>	<i>seeing,</i>	<i>I the-river up-to</i>
geli.	Jāyē-bādē	dēkhli	lā-ṭā	sē-khānē	nāi.	Bahut dūr takka
<i>went.</i>	<i>After-going</i>	<i>saw</i>	<i>the-boat</i>	<i>there</i>	<i>was-not.</i>	<i>Great distance up-to</i>

bhāl'ě dēkhli lā-tā bahut dūr gēlchhē. Tēkhnē āmi pichhu
discerning saw the-boat great distance has-gone. At-that-time I after
 pichhu chhuttē lāgli. Ṭuyēk-bādē āmi lā-tār pās hābrāli.
(the-boat) running began. A-little-after I to-the-boat close reached.
 Jāyē-bādē lā-mājhi-kē bābu-gulār kathā sudhāli. Lā-mājhi kōna-i
After-going to-boat steersman of-the-Babus news asked. Boat-steersman any
 jabāb nāi dilēk. Āmi takhan jalē nāmiyē-khan lā-tā
reply did-not give. I then water having-plunged-into the-boat
 tēkli. Bābu-gulā takhnē lāc̄r bhitar-lē bāhrāi ās'ě āmā-kē chōr
obstructed. The-Babus then boat from-inside out coming me thief
 balē sōr karl'ēk, ār du-tā bābu phāri-ghar-lē āk-tā sipāhi dākā-
calling noise made, and two Babus from-the-outpost a constable got-
 karāl'ēk. Sipāhi-kē āmi kholāsā sab kathā kahē-dili. Sipāhi āmār
called-for. To-the-constable I briefly all words told. Constable my
 kathā nā śunā-karē āmā-kē giriptān kar'ě ān'ēchhē. Dōhāi !
words not hearing me arrested having-made brought. Two-alas !
 Dharma-abatār, āmi churi kari nāi. Āmi baṛa garib lōk. Āmār
O-incarnation-of-justice, I steal did not. I very poor man. Of-me
 kēu nāi. Bābā, saṭi bichār kara. Hujūr, āmār kōna-i dōsh
anyone is-not. O father, true justice do. Sir, of-me any fault
 nāi, Hujūr.
(there) is-not, Sir.

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

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

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayūrbhanja and Keonjhar States.

[No. 14.]

IRANIAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

WESTERN DIALECT.

(DHĀLBHUM, SINGHBHUM DISTRICT.)

Ēk lōkēr du-tā chhā chhila. Tādēr bhitārē sab chhōṭa
One man's two sons were. Of-them among (of) all the-youngest
 chhā-tā tāhār bāp-kē bolla, 'Ō bāp, dhanēr jē hīs'ā āmi pāba,
son his father-to said, 'O father, of-wealth what share I will-get,
 sē-tā āmā-kē dē.' Tahatē sē tādēr madh'e dhan his'ā kari
that me-to give.' Thereon he of-them among wealth share having-made
 dila. Kichhu din bādē chhōṭa chhā sakal ēk ṭhōn karē
gave. Some days afterwards the-young son all (in) one place having-made
 dhur-dēsē gēla, ār sēṭhe sē bara nashtāmi karē
in-a-far-country went, and there he great debauchery having-done
 dhan urāi dila. Sē sakal urāilē
wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly
 sē-dēsē bara māhārag haila, ō sē duḥkhē partē lāgila. Takhan
in-that-country great famine became, and he in-misery to-full began. Then
 sē jēyē sei-dēsēr ēk lōk gāyēr bāsīdār āsrit lāila.
he having-gone of-that-country one person of-a-village dweller refuge took.
 Sē lōk tā-kē tārē āpanār ghusur charātē dila. Parē
That person him in-field his-own pigs to-feed gav (sent). Afterwards
 ghusur jē tūs khāta tāhā diyā sē pēt bhāṭṭi kartē man
pigs what husks used-to-eat that with he the-belly filled to-make mind
 karla, kintu kēō tā-kē dila nā. Parē chēt pāyē, sē
made, but any-one him-to gave not. Afterwards sense having-got, he
 kahila, 'āmār bāpēr darmāhā-dēyā kata chākar
said, 'of-me of-the-father wages-earning how-many servants
 darkārēr bēsi khātē pāyē thākō, ār āmi ēṭhē bhōkē
of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger
 machchhi. Āmi uṭhē āmār bāpēr ṭhinē jāi
am-dying. I having-arisen of-me of-the-father in-presence having-gone
 kari balba, "Ō bāp, āmi Paramēs'arēr ṭhinē, ō tōr
having-done will-say, "O father, I of-God in-the-presence, and of-thee
 ṭhinē pāp karichhi. Āmi ār tōr bētā balē nām karbār
in-the-presence sin have-done. I more thy son being-called name of-making
 uchit nāi. Āmā-kē tōr ēk lōk darmāhādār chākar mata rākha."'
proper am-not. Me thy one person wage-getting servant like keep."'
 Parē sē uṭhē tār bāpēr ṭhinē gēla. Kintu
Afterwards he having-arisen of-him of-the-father in-presence went. But

sē dhurē thāktē tār bāp tā-kē dēktē pāla, ār dayā karē
he in-distance remaining his father him to-see got, and pity making
 daurē jāyē tār galā dharē, chum khātē lāgla. Bētā
having-run having-gone his neck having-seized, kisses to-eat began. The-son
 tā-kē bolla, 'bāp, āmi Paramēs'arēr ṭhinē ō tōr ṭhinē
him-to said, 'father, I of-God in-the-presence and of-thee in-the-presence
 pāp karichhi. Āmi ār tōr bētā balē nām karbār uchit
sin have-done. I more thy son being-called name of-making proper
 nāi.' Kintu bāp tār chākar-kē bolla, 'chārē bhāla kapar āni
am-not.' But the-father his servants-to said, 'most good clothes having-brought
 kari, ē-kē dē, ēr hātē mudī ār pāyē jutā
having-done, this-(him)-to give, his on-hand ring and on-feet shoes
 parhāi dē, ār āmarā khāi kari khūsī hāi; kēnēnā
having-put-on give, and (let)-us eating having-done happy be; for
 āmar ēi chhātā marē-chhila, bāchēchhē; hārāichila, pāichhi.' Parē
my this son dead-was, has-survived; lost-was, I-have-found.' Afterwards
 tārā khūsī hatē lāgila.
they happy to-be began.

Ār tār barā bētā bilē chhila. Sē ēsē, gharēr
And his big son in-the-field was. H: having-come, of-the-house
 kāchhē halē, gān ō bājnā suntē pēla. Takhan
in-the-neighbourhood having-become, singing and music to-hear got. Then
 sē ēk lōk chākar-kē kāchhē dākē, bolla, 'igā ki?'
he one person servant in-neighbourhood having-called, said, 'this what?'
 Sē tā-kē bolla, 'tōr bhāi āsēchhē, ār tōr bāp barā khāoyā (khāwā)
He him-to said, 'thy brother has-come, and thy father a-great eating
 tiyār karēchhē, kēnēnā sē tā-kē bhāla gāyē pāichhē.' Kintu sē rāg
ready has-made, because he him with-good body has-got.' But he anger
 kalla, bhitarē jātē mānla nā. Parē tār bāp bāhirē ēsē,
made, within to-go desired not. Afterwards his father outside having-come,
 tā-kē bujhātē lāgla. Kintu sē jabāb diyē tār bāp-kē bōlla,
him-to remonstrate began. But he answer having-given his father-to said,
 'dēk, ēta bachhar āmi tōr puajā karchhi, tōr kōna kathā
'see, (for)-so-many years I thy service am-doing, thy any word
 kakhana kātī nā; tabu tui kakhana āmā-kē ēk-tā chhāgal
ever cut (disobeyed) not; nevertheless thou ever me-to a goat
 chhānā dis nāi, jē āmār kuṭum-kē layē khūsī karba;
young-one gavest not, that my friends taking happiness I-shall-make;
 kintu tōr ai bētā jē kasbidēr ṭhēnē tōr dhan khāyē
but thy this son who of-harlots in-the-presence thy wealth eating
 diyēchhē, sē jakhan āla, takhan tui tār lāgi barā khābār
has-given, he when came, then thou of-him for-the-sake great eating

karli.' Kintu sē tā-kē bolla, 'bāchhā, tui sārā-khan āmār thēnē
madest.' But he him-to said, 'child, thou always of-me in-the-presence
 āchhus, ār āmār jā hay, sakal-i tōr. Kintu khusi haoyā (hōwā)-
art, and my what is, all-even thine (is). But happiness being
 ō āllād haoyā think hayēchhē, kāraṇ tōr ēi bhāi marē-
and rejoicing being right is, for thy this brother dead-
 chhila, bāchēchhē; hārāichhila, pāichhi.'
was, has-survived; lost was, I-have-found.'

[No. 15.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHŪM, SINGHBHUM DISTRICT.)

Āmi ěk din ěk gā jāte-*chhili* ; jāte banēr mājhu
I one day one village going-was ; in-going of-a-forest in-the-midst
 parli. Sēthē gā-ō nāi, mānush-ō nāi. ěk-tā bāghēr
I-fell. There village-also (was)-not, man-also (was)-not. A of-tiger
 mōhārāy parli. Tār par, bāgh āmā-kē dēkhē dhartē
in-the-presence I-fell. Of-that after, the-tiger me having-seen to-seize
 khujila. Takhan āmi karli ki ? Du-tā pāthar dhari phābrāli.
wished. Then I did what ? Two stones having-seized I-threw-(them).
 Takhan tār muhē bājte, bāgh-tā banēr dikē gagāi
Then his on-face striking, the-tiger of-the-forest in-the-direction howling
 gagāi pālāla. Kichhu bilamē rāgi kari, bāgh-tā phēr
howling fled. (After)-some delay anger making, the-tiger again
 ghuri āsila. Takhan bara dar lāgila. Takhan
having-returned came. Then great fear overcame-(me). Then
 kanthēn-haitē du-tā lōk āmār kāchhē pāhuchala. Takhan sē
some-place-from two persons of-me in-the-vicinity arrived. Then that
 bāgh, tin lōk kuhār ditē, darē daurē banēr
tiger, (we)-three persons shout giving, being-afraid running of-the-forest
 dikē pālāla. Tār par tin lōk ěk sangē jāte,
in-the-direction fled. Of-that after (we)-three persons (in)-one company going
 jāte, khānēk dhur jāte, ěk-tā bhālukēr mōhārāy parli. Bhāluk-tā
going, some distance going, a of-bear in-the-presence fell. The-bear
 āmarā-kē dēkhē 'hā hā' kari āmarā-kē dābrātē āschhila. Takhan
us having-seen 'hā hā' saying us to-tear came. Then
 āmarā tin lōk thēgā dhari, bhunē pittē lāgli.
we three persons clubs having-seized, on-the-ground to-beat began.
 Tāthē-ō jakhan nā gēla, takhan bara-gāchhē āmarā tin
At-that-even when not he-went, then on-a-great-tree we three
 lōkē uthali. Takhan bhāluk-tā āmādigē khujē khujē idikē udikē
persons climbed. Then the-bear us searching searching hither thither
 jāte lāgla. Jakhan āmarā-kē pāla nāi, takhan ban-bātē
to-go began. When us he-found not, then on-the-forest-road
 chalē gēla. Tar tuku bai āmarā nāmhi bātē
having-gone he-went. Of-that a-little after we having-descended on-road

bātē jāyē ěk-gāyē jāyē pāhuchali. Sēthē dēkhli jē bahut lōk
on-road going in-a-village going arrived. There we-saw that many people
 jamā hayē nāch gān karchhē. Tā āmi basi basi tuku
collected being dancing singing are-doing. Then I sitting sitting a-little
 dēkhi sēthē-hatē āmi āpanār kāj kartē ār ěk-tā gā-kē gēli.
having-seen there-from I my-own business to-do other a village-to went.
 Sēthē kāj-tā kari, tār ādin ghar-kē ghurē
There the-business having-done, of-that-(day) next-day home-to returning
 āli.
I-came.

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

The principal peculiarity is the tendency shown to disaspirate aspirated letters. Thus we have *maddē* for *madh^sē*, among; *uṭē*, for *uṭhiyā*, having arisen; *kāchē* for *kāchhē*, near; *biruddē* for *biruddhē*, in opposition; *dēktiē* for *dēkhitē*, to see; *sumukē* for *saṁmukhē*; *karichi*, I have done; *śiggir* for *śēghra*, quickly; *katā* for *kathā*, a word; *bādu* for *bandhu*, a friend. Note also forms like *suggēr* for *s^rargēr*, of heaven; which illustrates the common tendency amongst all Bengali speakers to drop an *r* at the commencement of a compound letter, and to double the other member of the compound in compensation. The word *pēlē* for *pāilē* is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are *nēi*, I am not; *nīi*, thou art not. They are also used like the standard *nāi*, to represent a past negative with the present tense, *āmi churi kari nēi*, I did not commit theft; *tumi dāō nīi*, thou didst not give. This is quite different from Standard Bengali, in which *nāi* or *nahi* is the negative auxiliary, while *nāi* gives a past negative sense to a present tense.

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

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.

[No. 16.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Kōna(kōnō) lōkēr dui-ti ohhēlē chhilō. Tādēr maddē chhōṭa-ti
Certain person's two sons were. Of-them among the-younger
 tār bāp-kē bollē, 'bābā, tōmār bishayēr jē bhāg āmi pābō,
his father-to said, 'father, thy of-property what share I shall-get,
 āmāy dāō.' Tār bāp bishay bhāg karē dilē. Kichhu din
to-me give.' His father property division having-done gave. Some days
 parē chhōṭa ohhēlē bishay-āsāy ēkattar karē dūr dēs
after the-younger son property-etc. collected having-made distant country
 diyē chālē-gēla. Sēkhānē jēyē khub kharach-pattar karē
towards went-away. There going much extravagant-expenses having-done
 sab bishay uriyē-dilē. Uriyē-dilē par sē-khānē bhāri
all property squandered-away. Having-squandered-away after there great
 ākāl hōlō, tār khub dukshū (dukkhu) hōlō. Takhan sē sei
scarcity became, his much adversity became. Then he that
 dēsēr ēk gērōstar gharē chākar railō, ār tār manibēr
of-country a householder's in-the-house servant remained, and his master's
 māṭē sūor charātē nāglō. Sūorē jē bhūsi khētō sei bhūsi
in-field hogs to-tend began. The-hogs which husks used-to-eat those husks
 khēyē āpnār pēṭṭā bharātē ichohhā-kallē, kintu kēn tā-kē tā khētē
eating his-own belly to-fill wish-he-made, but any-one him that to-eat
 dilē-nā. Tār jakhan hōs hōlō, sē manē-manē kallē jē, tār
did-not-give. His when senses came, he in-mind made that, his
 bāpēr bāritē kata mājnē-karā chākar rayēchē, ār
father's in-house how-many month-paid servants are, and
 tārā khub khētē pāchchē, ār sē hētā kshidēy machchē.
they much to-eat receive, and he here in-hunger is-dying.
 'Āmi utē āmār bāpēr kāchē jābō; tā-kē balbō,
'I having-arisen my father's near will-go; him-to I-will-say,
 "bābā, āmi saggēr biruddē ō tōmār sumukē pāp
"father, I of-heaven in-opposition and of-thee in-presence sin
 karichi. Āmi ār tōmār puttur habār juggi nēi.
have-committed. I any-more thy son of-being fit am-not.
 Amā-kē tōmār ēk jan mājnē khēkō jan-majurēr mata
Me thy one person monthly-(pay) eater cooche like

rākha." Sē utē tār bāpēr kāchē gēlō, kintu sē
keep." *He having-arisen his father's in-neighbourhood went, but he*
 durē thākṭi-i tār bāp tā-kē dēktē pēlē, tār bhāri
at-distance remaining-even his father him to-see obtained, of-him much
 dayā hōlō, ār sē daurē jēyē tār galā dharē, chumū
compassion became, and he having-run-to his neck catching-hold-of, kiss
 khēlē. Chhēlē ballē, 'bābā, āmi saggēr biruddē ō tōmār
at. Son said, 'father, I of-heaven in-opposition and of-thee
 sumukē pāp karichi, āmi ār tōmār pūttur habār juggi
in-presence sin have-committed, I any-more thy son of-being fit
 nēi.' Kintu bāp tār nijēr chākar-dikē ballē, 'šiggir sab chēyē
(am)-not.' *But the-father his own servants-to said, 'quickly all than*
 bhāla kāpaṛ ēnē ē-kē paraō, ēr hātē āngṭi, pāyē jutō,
better cloth bringing this-man clothe, his on-hand ring, on-feet shoes,
 diyē dāō. Ār āmarā khāi-dāi ār āmōd kari. Kēnanā āmar
having-given give. And (let)-us eat and merry make. Because my
 ēi chhēlē-ṭi marē phēr-ābār bāchlō; hāriyē chhilō, phēr
this son having-died again became-alive; lost was, again
 pāoyā (pāwā) gēlō.' Ēi katā balē, tārā āmōd-āllād
found went (has-been).' *These words having-said, they merriment*
 kattē nāglō.
to-do began.

Takhan tār bara pūttur mātē chhilō. Parē sō āstē-āstē
At-that-time his elder son in-field was. Afterwards he while-coming
 bāṛir kāchē pāuchē nāch gānēr āoyāj (āwāj) pēlē. Takhan
house near having-arrived dancing's music's noise received. Then
 sē ēk-ṭā chhōṛā-kē dēkē jījñēsā (jig'ēshā) kallē, 'ē-sab ki?'
he one boy having-calling question made, 'this-all what?'
 Takhan sē tā-kē ballē jē, 'tōmār bhāi ēśē-chē ār tōr bāp
Then he him-to said that, 'thy brother has-come and thy father
 tā-kē bhālay bhālay pēyē āmōd-āllād kachchē.' Ētē sē rēgē
him in-good-state receiving merriment is-doing.' *On-this he being-angry*
 ār bhitarē jētē chāilē-nā. Takhan tār bāp bāirē ēśē
again inside-(the-house) to-go did-not-wish. Then his father out coming
 tā-kē sādā-sādi kartē nāglō. Tātē sē tār bāp-kē ballē jē, 'dēka,
him entreaty to-make began. On-this he his father-to said that, 'see,
 āmi ēta bachchhar chākarēr matan tōmār kāj kachchi. Kakhana
I so-many years servant like thy work am-doing. At-any-time
 tōmār katā kāṭi nēi; tabu tumi āmar bādudēr sātē āmōd-āllād
thy words disobey I-did-not; still thou my friends with merriment
 karbār jannē ēkbār-ō ēk-ṭā pāṭā pāṭi dāō-nii, kintu tōmār jē
to-do for once-even one goat she-goat didst-not-give, but thy that

chhēlē, tōmār bishay-āśay bēuśvedēr niyē khēyē phēlēchē, sē
 son, thy property harlots with having-eaten has-thrown-away, he
 āstē-nā-āstē tumi tār jannē bara jaggi kallē.' Tātē sē
 immediately-on-coming thou him for great feast made.' On-that he
 tā-kē ballē, 'bāpu, tumi rāt din āmār kāchē āchha. Ār
 him-to said, 'oh son, thou night day of-me iz-the-vicinity art. And
 āmār jā-kichu āchē sakal-i ta tōmār, kintu āmāder khusi
 mine whatever is all-even indeed-(is) thine, but our merry
 bayē (hōē), āmōd-āllād karā uchit; kēnanā tōmār ēi bhāi marē
 being, merriment to-do (is)-proper; because thy this brother died
 gēchhlō, sē ēkhan ābār bēchē utlō; hāriyē chhilō, ēkhan
 had-gone, he now again having-survived has-arisen; lost was, now
 tā-kē pāōyā-(pāwā)-gēlō.'
 him (i.e. he) has-been-found.'

[No. 17.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Āmi	Barddamān	rēl	lōkōmōtib	āpisē	chāprāsi-giri	chākuri			
<i>I</i>	<i>Burdwan</i>	<i>rail</i>	<i>locomotive</i>	<i>in-office</i>	<i>chāprāsi-hood</i>	<i>service</i>			
kari.	Aj	rāt	āndāji	chār-tēr	samay	rēl-gārīr	Jānāli	Mahammad-kē	
<i>do.</i>	<i>This-day</i>	<i>night</i>	<i>about</i>	<i>four</i>	<i>in-time</i>	<i>rail-cart's</i>	<i>Jānāli</i>	<i>Mohammad</i>	
tār	bāsā	Bājē	Pratappur	thēkē	ḍāktē	jāchchinu.	Rāstā		
<i>his</i>	<i>lodging</i>	<i>Bājē</i>	<i>Pratappur</i>	<i>from</i>	<i>to-call</i>	<i>I-was-going.</i>	<i>Road</i>		
bhulē	ēk-tu	bēsi	uttur	digē	giyēchinu.	Tār par	phirē-giyē	gali-rāstāy	
<i>missing</i>	<i>little</i>	<i>more</i>	<i>north</i>	<i>side</i>	<i>I-had-gone.</i>	<i>Afterwards</i>	<i>returning</i>	<i>in-lane</i>	
Rāhaman-kē	ḍāktē	jāba	ēman-samay	chōr	ohōr	balē	āmā-kē	dharēchē.	
<i>Bahman</i>	<i>to-call</i>	<i>going</i>	<i>at-this-time</i>	<i>thief</i>	<i>thief</i>	<i>shouting</i>	<i>me</i>	<i>caught.</i>	
Āmi	sandēr	par	thēkē	rāt	chārṭē	parjanta	āpisē	chhinu.	
<i>I</i>	<i>evening</i>	<i>after</i>	<i>since</i>	<i>night</i>	<i>four</i>	<i>till</i>	<i>in-office</i>	<i>was.</i>	
Tāhā	Gharbaran	ō	Hari	Bāgdi	chāprāsi	jānē.	Āmi	churi	
<i>This</i>	<i>Gharbaran</i>	<i>and</i>	<i>Hari</i>	<i>Bāgdi</i>	<i>Chāprāsi</i>	<i>know.</i>	<i>I</i>	<i>theft</i>	
kari	nēi.	Āmi	jāni-nā	sē	kēna	āmār	nāmē	ēman	michhē
<i>committed</i>	<i>have-not.</i>	<i>I</i>	<i>do-not-know</i>	<i>he</i>	<i>why</i>	<i>my</i>	<i>in-name</i>	<i>such</i>	<i>false</i>
apabād	dichchē.								
<i>blame</i>	<i>is-giving.</i>								

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjhīs, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khuntā Thanas, in the extreme South-East of the Rānchī District, where it is called Khottā Bāngalā, Sarāwakī, or Sarākī. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of *ō* for *a* in words like *daulōtēr*, of wealth; *mōrchhū*, I die; *kōsbī*, a harlot. As usual, there is a tendency to elide an unaccented *i*. Thus, *khātēk*, he used to eat; *hatē*, to be; *jātē*, to go; *nijālēk*, he went; *pālēk*, he got; and many others. As usual, also, a medial *h* is liable to elision. Thus, *kāilēk*, he said; *rāilēk*, he was; *rāitē*, remaining. There is a tendency for *ī* to become *ē*, as in the word *pēchhu*, after.

In the declension of nouns, the nominative plural termination *rā* is carried through the oblique cases, so that we have as accusatives plural *chākar-rā-kē*, servants; *mītān-rā-kē*, friends; and as a genitive plural, *kōsbī-rā-dēr*, of harlots.

In regard to pronouns note the singular *mūi*, I; and the form *hāmarā*, we, borrowed from the *ham'rā*, we, of Bihārī which is the main language of Ranchi.

As regards verbs, there is a peculiar form *hēkē*, for 'is,' which is borrowed from the Bihāri *hikāi*, which we meet in Magahi. Similarly, we have the Bihāri form *rahē*, meaning, 'he was.' The word *lāgū* is used to mean, 'I am.'

The first person singular ends in the old termination *ū*. Thus, *lāgū*, just mentioned; *mōrchhū*, I am dying; *karichhū*, I have done; and so on. The first person singular of the Future ends in *mu*. Thus, *pāmu*, I shall get; *jāmu*, I shall go; *kaīmu*, I shall say. The third singular of the Past usually ends in *ēk* in all verbs, both transitive and intransitive. Thus, *nijālēk*, he went; *pālēk*, he got; and many others.

There is a peculiar form of the Conjunctive Participle in *iyār*, which should be noted. Thus *jāiyār*, having gone; *kariyār*, having done; *uthiyār*, having arisen; *āniyār*, having brought; *āsiyār*, having come; *ḍākiyār*, having called; and *ṣuniyār*, having heard.

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

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, SARĀKĪ SUB-DIALECT.

(RANCHI DISTRICT.)

Ēk lōkēr du bēṭā rāhē. Uhār mājhē chhoṭa bēṭā bāp-kē
One man's (of-man) two sons had. Them among younger son father-to
 kailēk, 'ē bāp, daulōtēr jē bhāg pāmu mūi, sei bhāg
said, 'Oh father, of-property that (the) portion would-get I, that portion
 mō-kē dē.' Sē uhār mājhē daulat bāṭa kari dilēk. Thōrēk dinēr bādē
me give.' He them among property division doing gave. Few days after
 chhōṭa chhāoyā (chhāwā) sab ēkṭhin kari ān muluk nijālēk. Ōthā
younger son all together making different country went. There
 jāiyār u khārāp kām kariyār urāi dilēk. Sē sab barbād karlēk, u
going he bad deeds doing wasted. He all squandered-away, (in) that
 muluk bhāri ākāl hō-lēk. Uhār kasṭa hatē-lāglēk. Ār u jāiyār
country great famine occurred. His difficulty began-to-be. And he going
 u mulukēr ēk lōkēr āchhrāy (āsrāy) railēk. U lōk uhā-kē
that of-country one man's in-protection lived. That man him
 āpanār fāire śuyair charātē paṭhālēk. Ār śuyair jē ghās khātēk
his-own in-field swine to-feed sent. And swine that (the) husks ate
 sei ghās khāiyār āpanār pēṭ bharātē man-karlēk. Kintu kēu uhā-kē
that husks eating his-own belly to-fill desired. But any(body) him
 ditēk nāhi. Ār jabē bujhtē pārlēk u kailēk, 'mōr bāpēr
would-give not. And when to-understand he-could he said, 'my father's
 kata darmā-āolā (-wālā) chākar āchhē, orā khābārlēk o
how-many hired servants are, they (enough-for-)eating and
 ārō bēsi pāen, ār mūi bhūkhē mōrchhū. Mūi uṭhiyār mōr bāpēr
still more get, and I in-hunger am-dying. I arising my father's
 ṭhin jāmu, ār tā-kē kaimū, "bāp, mūi sargēr bāhir ār tōr
near will-go, and him-to will-say, "father, I heaven's against and of-thee
 pāsē pāp kariēhhū. Ār mūi tōr bēṭā kahābār jāig nā lāgū.
near sin have-committed. And I thy son of-being-called worthy not am.
 Tōr darmā-āolā ēk lōk chākarēr nihār mō-kē rākh." Pēchhu uṭhiyār
Thy hired one man servant's like me keep." After arising
 uhār bāpēr ṭhinkē gēlēk, ār u phāiākē raite-i, uhār bāp uhā-kē
his father's near went, and he at-a-distance being-even, his father him
 dēkhtē palēk, ār dayā kariyār kudi-gēlēk ār tōṭā dharlēk
to-see got, and compassion doing ran and neck caught-hold-of
 ār chum khālēk. Ār bēṭā uhā-kē kailēk, 'bāp, mūi sargēr bāhir,
and kiss ate. And son him said, 'father, I heaven's against,

ār tōr pāsē pāp karichhū. Ār mūi tōr bētā kahābār
and of-thee near (before) sin have-committed. And I thy son to-be-called
 jāig nā lāgū.' Lekin uhār bāp chākar-rā-kē kailēk, 'tōrā chārē khub
worthy not am.' But his father to-servants said, 'you soon very
 bēs kāpar āniyār ihā-kē pīdhāō, ihār hātē ā̃ṭhi pīdhāō, ār gōrē
good robe bringing him put-on, his on-hand ring put-on, and on-his-feet
 jutāō pīdhāō, ār hāmarā khāi ār ānanda kari; kēnē-nāi ēi chhāōyā-tā
shoes put-on, and we eat and merry make; for this son
 mōr mari rahē, ārhō bāchhiyāchhē; hārāi rahē, sē pāli.' Pēchhu ōrā
my dead was, again is-alive; lost was, he is-found.' After they
 ānanda hōlēn.
merry were.

Ēkhan uhār bara bētā kshētē (khvētē) rahē. Ār u āsiyār ghar pas hōlēk.
Now his elder son in-field was. And he coming house near was.

Ār bājnā ār nāch śuntē pālēk. Ār u ēk lōk chākar-kē ḍākiyār
And music and dancing to-hear got. And he one man servant calling
 śudhiyālēk, 'i sab ki?' U uhā-kē kailēk, 'tōr bhāi āsiyāchhē, ār tōr
asked, 'this all what?' He him-to said, 'thy brother has-come, and thy
 bāp khub bhōj kariyāchhē, kēnē nāi uhā-kē bēsei-bēs pāichhēn.'
father great feast has-made, for him safe-and-sound has-received.'
 Lēkin u śuniyār khisālēk, ār bhitar-kē jātē nāi mānlēk. Sei-tēhē
But he hearing was-angry, and in (the-house) to-go not agreed. Therefore
 uhār bāp bāirālēk, ār uhā-kē bujhātē lāglēk. U jabāb kariyār kaītē
his father came-out, and him to-explain began. He answer doing to-say
 lāglēk, 'dēkh, ḍhēr-din-lēk mūi tōr sēbā kariohhū. Tōr
began, 'Lo, for-many-days I thy service have-done. Thy
 kona kathā kakhana-ō kāṭū nāi. Ār tāu mō-kē ēk-tā-ō
any word ever I-transgress not. And yet to-me one-even
 chhāgāil-chhāōyā-ō dis nāi, jē mūi mōr mitānrā-kē niyār ānanda
hid thou-givest not, that I my friends with merriment
 karū. Lēkin jakhan tōr ēi bētā āsiyāchhē jē kōsbirādēr saṅgē
may-make. But when thy this son has-come who harlots with
 tōr daulat khāi ḍubāiyāchhē, takhan tūi tār lāgin bhōj kariyāchhis.'
thy property eating has-drowned, then thou his for feast hast-made.'
 Ār u uhā-kē kailēk, 'bētā (bāchhā) tūi sab din mōr saṅgē āchhis.
And he him-to said, 'son (darling) thou all day my with are.
 Mōr jē ā-chhē, sē sab tōrē-i hēkē. Ānanda haōyāi (hōwāi) ṭhik
My that is, that all thine-even is. Merry being meet
 hēkē, ār khusi haō. Kēnē-nāi tōr ēi bhāi mari rahē, ār phēr
is, and glad be. For thy this brother dead was, and again
 bāchi ghurlēk; ār hārāi rahē, ār pāōyālēk (pāwālēk).'
alive came-back; and lost was, and is-found.'

* Bengali.

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalmā range in Barābhūm in the south of Manbhum. It is spoken in slightly different forms by the Khariās and by the Pahāriās. The Khariās are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Mundā or Kolarian family. Those who have settled in Manbhum have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Manbhum are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahāriās are a cognate race to the Khariās, and inhabit the same hills. See the Statistical Account of the District, p. 288.

The patois is called Khariā-ṭhār or Pahāriā-ṭhār, according to the speakers. The number of speakers returned is as follows:—

District.	Dialect.	Number of Speakers.
Manbhum	Khariā-ṭhār	2,298
"	Pahāriā-ṭhār	462
	TOTAL	2,760

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

I.—PRONUNCIATION—

A Bengali *a* (pronounced in Bengali as *ō*, or *ō*) frequently becomes *u*. Thus, *kuri*, for *kari*, having done; *muri*, having died; *bunib*, for *baliba*, I will say; *dhuri*, having caught; *kunnu*, for *karinu*, I did; *bilum*, for *bilamba*, delay; *munē*, in (my) mind; *dilu*, for *dila*, he gave; and many others. An *ai*, becomes indifferently, *ē*, *ī* or *a*. Thus *hēn'āk*, *hin'āk* or *han'āk*, for *hailēk*, he became; *hib'āk*, it will be.

In the case of the word *mun'āk* for *mārilēk*, *ā* has become *u*.

The letter *ē* (pronounced in Bengali as *ē* or *ē*), frequently becomes *'ā*, which is pronounced as *ā*, like the *a* in *hat*. Thus, *y'āhak*, pronounced *yāhōk*, for *ēk*, one; *kun'āk*, pronounced *kunnāk*, for *karilēk*, he did; *hēn'āk*, pronounced *hēnnāk*, for *hailēk*, he became; *bun'āk*, for *balilēk*, he said; *s'ār*, pr. *shār*, a sēr-weight.

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

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

So *u* and *ū* become *a* in *mā'ash*, for *mānush*, a man; *bhakē*, for *bhūkhe*, hunger.

Au becomes *ai*, in *dailat*, wealth.

As regards consonants, there is a tendency to aspiration, as in *dhūr*, for *dūr*, distant. So, *h* is inserted, as in *yāhak* (*yāhōk*) for *ēk*, one; *chaharātē*, for *charātē*, to feed.

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

Thus *mūrish*, for *munis*, a servant; *śūrī* for *śuni*, having heard; *jūrīs*, for *jinis*, things; *mārash*, for *mānush*, a man. This is really an attempt to pronounce a cerebral *n*, the sound of which has been lost in Bengali, but which still exists in Oriyā and in the languages of Western India. At the beginning of a word, it becomes *l*, in *lahi*, I am not; *lay*, is not.

The letter *l* sometimes becomes *r*, as in *sakar*, for *sakal*, all; *ākār*, a famine; *nikri*, having come out; but it more usually becomes *n*, as in *nak*, for *lōk*, a person; *kahināk*, he said; *hanāk*, it happened; *gēnāk*, I am gone, or he went; *āsnek*, he came; *kunnu*, for *karilu*, *karinu*, I committed; *nāgnēk*, for *lāgilēk*, they began; *bhan* for *bhāla*, good; and many others.

The letter *y*, added to a consonant doubles it, and is not itself pronounced. Thus *nādyu*, pr. *nāddu*, sweetmeats.

Of course, *ś*, *sh* and *s* are all indifferently pronounced as *sh*.

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

II.—NOUNS—

(a) **Pleonastic Suffixes**,—These are *ta* (gen. *tār*), and *gā*. Both are common. Thus, *dui-tā*, two; *chāō-tā*, the son; *dailat-tār*, of wealth; *chhāo-gā*, the son; *sakar-gā*, all; *hāt-gā*, the hand.

(b) The **Accusative-Dative** usually ends in *kē*. Thus *bābhā-kē*, to the father. Note, however, *ghara-k jāt*, going to the house.

(c) The **Genitive** is regular. Thus, *nakēr*, of a person; *babbār*, of a father, but *ghara-k pās* (Bihāri), near the house.

(d) The **Instrumental-Locative** usually ends in *ē*. Thus, *mājhē*, in; *gharē*, in a house; *bhakē*, by hunger; and many others.

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

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

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

III.—PRONOUNS—

First Person,—*muī*, I; *māhar*, my; *māhar-kē*, *muī-kē*, me, to me; *muī-rā*, we. In the phrase *muī dōsh hanāk*, by me a fault has been, it seems as if *muī* was in the case of the Agent, or Instrumental. Cf. Hindūstāni, *mujh sē dōsh kuā*.

Second Person,—*tū*, thou; *tāhar*, *tahar*, thy.

Third Person,—*sē*, he; *tāi*, he (correlative); *tāhar*, *tāhār*, his; *tāhar-kē*, *tahar-kē*, him, to him; *tāha-tē*, on that; *tāharā*, *tāirā*, they; *tāhārdēr*, of them; *tāhar-dikē*, to them.

Ēhāy, on this.

Adjectives,—*ēi*, this; *sēi*, *ai*, that.

Relative,—*y(j)ē*.

Others,—Anything, *kichhu*, *kis*; anyone, *kēha*; any, *kōn* (not *kōnō*).

IV.—VERBS—

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

A.—Auxiliary Verbs, and Verbs Substantive—

(1) **Present**,—*lahi*, I am not; *āchhay*, thou art; *āhay*, it is; *āchhē-y*, they are, even; *lay*, is not.

(2) **Future**,—*hib'āk* (pron. *hibbāk*), he will be.

(3) **Past**,—*han'āk* (*hōnnāk*), *hin'āk*, *hēn'āk*, *hēnāk*, he was, it happened, etc. All corruptions of Bengali *hailēk*.

Chhinā, *rahinā*, *rahin*, *hēnā* (corresponding to Bihārī, *chhalā*, *rahalā*, *rahal*, *halā*), he was, they were.

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

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

B.—Finite Verb—

(1) **Present**,—*kāṭu-ni*, I did not transgress; *jānu-nāi*, I do not know; *pāi-nāi*, I did not get; *pārum*, they can; *pāy*, they get.

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

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

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

(4) **Imperative**,—*kuri*, let us make; *dē*, give; *ās'a*, come; *dim*, give me (respectful); *rākhim*, keep me (respectful).

(5) **Past**,—*First Person*,—Regular is *gēnām* (= *gēlām*), I went. Usually it ends in *nu*. Thus *kunnu*, I committed; *dēkhnu*, I saw; *jānu* (pr. *jānu*), I knew; *dhunnu*, I caught.

Sometimes the form of the third person is used thus,—*muri gēnāk*, I am dead; *kuināk*, I said; *kun'āk*, I did; *dēnāk*, I gave.

Second Person,—*dim nāi*, thou didst not give; *mun'āk* (form of 3rd person), thou hast killed.

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

(a) Bengali forms in *lēk*,—*āsnēk*, he came; *dilēk*, he gave; *nāgnēk*, they began; *hanēk*, there was.

(b) Corresponding to the same,—in *n'āk* (*āk*),—*kun'āk*, he did; *han'āk* (etc., see Aux. verbs), it happened; *ban'āk*, *bun'āk*, he said; *āsn'āk*, he came; *mān'āk*, he killed; *kuin'āk*, they said; *dhan'āk*, they caught; in *nāk*,—*kahināk*, *kuhināk*, he said; *dhāināk*, he ran; *āsnāk*, he came; *hitnāk*, (?) they made (*pārayā nāgīt utu-putu hitnāk*, they made an attempt for fleeing); *ghuriyānāk*, they returned.

(c) Corresponding to Bengali forms in *la*,—*rahnu* (= *rahila*, pr. *rōhilo*), he remained; *dinu*, he sent; *pānu*, he got; *mānu-i*, he did not even desire; *ninu* (= *laīla*), he took.

- (d) Corresponding to Bihārī forms in *lā*,—*gēnā*, he went; *nīgānā*, they carried off.
- (e) Corresponding to Bihārī forms in *l*,—*bāch'ān*, he survived (=Bihārī *bāchāēl*, for *bāchal*).
- (f) *dim*, he gave; *khām*, he ate. Possibly, there are Historical Presents, cf. *parum*, they can, above.
- (g) *dit-nā*, he did not give; *nāgat*, he began; *nāgay*, they began. Possibly, these also are Historical Presents.
- (6) **Perfect and Pluperfect**,—*kari hēnā* (3rd person for first), I have done; *māvi hināk* (3rd person for first), I asked; *dēkhi hēna* (3rd person for first), I saw; *kuri hinā*, he has done; *bāch buni hēn'āk*, he spoke; *mari ginu hēnā*, he had died; *bāch hēnā*, he has survived.
- (7) **Present Participle**,—*asit*, coming; *kinit*, selling; *dēkhit*, seeing; *sūrit*, hearing.
- (8) **Infinitive**,—(a) *chaharātē*, to feed; *pindhātē*, to put on; *māri ditē*, to kill; *anhātē*, to stop.
(b) *nibrāt*, to finish; *sudhāt*, to ask; *jāt*, to go; *dēkhit*, to see; *chālāt*, to ply; *chihirit*, to make a noise.
- (9) **Verbal Noun**,—*pārayā*, fleeing; *hanāy* (loc.), on their being; *gēnāt* (loc.), on going; *buniyāt* (loc.), on saying.
- (10) **Conditional Participle**,—*gēnāhi*, going.
- (11) **Conjunctive Participle**,—The Bihārī form in *i*, is the most usual. Thus,—*bāṭi*, having divided; *kuri*, having done; and many others. So *rāhi kuri*, having remained; *thāki kuri*, living; *uthi kuri*, having arisen; *āni kuri*, having brought, which are also Bihārī.

Other forms are—

(b) *āsā*, coming; *hēnā*, being; *nignā*, taking; *ānā*, taking.

(c) *khāyē kuri*, having eaten; *khāyam*, having eaten; *chihirik*, calling.

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

An instance of an **Inceptive Compound** is *kuri nāgnēk*, they began to make.

An instance of an **Acquisitive Compound** is *dēkhit pāi nāi*, I could not see.

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENĀLI OR BĀNGA-BHĀSHĀ.

WESTERN DIALECT, KHARĪĀ-ṬHĀB MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

গ্যাহক নকের দুইটা ছাওগা রহিনা। তাহারদের মাঝে ছটকা বাব্বাকে কহিনাক বাব্বা দৈলতটার বে মহর বাঁটা হিচা তাই মহরকে দিন্ আর সে তাহর দিকে দৈলতটা বাঁটা কুরি দিম্। কিছু দিন রহি কুরি ছটক সৰুডগা এক ঠাঁই কুরি ধূর মুল্লুক চলি গেনা। উথিনে বিহিত আচারে থাকি কুরি সৰুড ধন নিব্রিহি কুন্ডাক্ সৰুডগা নিব্রিহি গেনাৎ সে মুল্লুকে বেডিয়া আকাড় হন্ডাক। তাহর বেডিয়া ছুকু হিন্ডাক। একটা ঘরে আশ্রা কুরি রহিনু। সে তহরকে খেতে ঘুসরী চহারাতে পাঠাই দিনু। সে ঘুসরী জিসকিস্ খাঁয়ে কুরি আঁঘাই গেনা খুসি হিব্যাক্। তাহরকে কেহ দিতনা। যখন তাহর দিশ হিনাক সে বন্ডাক মহর বাব্বার বেজাঁই মুঁড়িষ খাঁয়ে নিব্রাত নাই পারুম্ এত জিনিসগা পায় আর মুই ভকে মুরি গেনাক্। মুই উঠি কুরি বাব্বার ঠাঁইয়ে জাম্ আর তাহরকে বুনিব্ মুই সরগপর আর আপনঠি দোষ হন্ডাক্ মুই গ্যাতেখনে তাহর ভন্ ছাওগা লহি মুইকে তাহর ঘরে ধাঁগড় রাখিম। সে উঠি কুরি তাহর বাব্বার থি আস্নেক। তাহর বাব্বা ধূর ইঁতে তাহরকে আসিৎ দেখি খুসিহি গেনাক্ ধাইনাক্ তাহর ঘাড়ো ধুরি চুম খাম্। সেই ছাওগা বন্ডাক্ মুই সরগ পর আর তাহরথি দোষ কুন্ডু মুই আর তাহর ভন্ ছাওগা লহি। মিনতক্ তাহর বাব্বা ভনডেঙ্গ্যা হাতগা আংসি আর গড়ে জুতা এথিনে আনি কুরি তাহরকে পিন্ড্যাতে ধাঁগড়কে বুনি দিনেক আর গাঁড়হেনা বাছুর আনি কুরি মারি দিতে বন্ডাক্ আর বন্ডাক আশ্র মুইরা খাঁয়ম রংরিজ কুরি। মহর এই ছাওগা মুরি গেনা আবার বাঁচ্যান্। হারাই গেনা পানু গেনা। আর তাহরা রংরিজ কুরি নাগ্নেক্ ॥

এথিনে তাহর বড় ছাওগা খেতি ছিনা। সে ঘরক্ পাশ আসিৎ আসিৎ গীতনাচ্ শুঁড়ি পানু। সে একটা ধাঁগড়কে চিহিরিক এই সৰুড মান স্খাৎ নাগৎ। সেই ধাঁগড় বন্ডাক্ তাহর ভাইকা আসন্ডাক্ আর তাহর বাব্বা তাহরকে ভনগাঁন্দ্যে পানু গাঁড়হেনা বাছুর মান্যাক্। তাহতে সে রাগনা ঘরক জাত মানুই না। তাহর বাব্বা নিকড়ি আসি তাহরকে বুনি হেন্ডাক। সে বন্ডাক ওরে বাব্বা বিহিত বছর তহর পুঁজি কুরি হেনা কখনু তহর কথা মুই কাটুনি। মিনতক্ তুঁই মুইকে একটা ছাও ছাগড় দিম নাই যে মহর বিহিত কুনকুলাইনা রংরিজ কুরি। মিনতক্ তাহর ছাওগা কোশবি সঙ্গে তহর সৰুড ধন নষ্ট কুরি হিনা সেই ছাওগা আসিৎ আসিৎ তুঁই তাহর জন্ত গাঁড়হেনা বাছুর মুন্ডাক্। বাব্বা বন্ডাক তুঁই সব্ সময় মহর পাশ আছয়, মহর সব ধন তহরা রংরিজ করি ধন হন্ডাক্। তহর এই ভাইকা মুরি গিনু হেনা বাঁচ হেনা হারাই গেনা পানু গেনা ॥

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-ṬHĀR MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

Yāhak (yāhök) nakēr dui-tā chhāo-gā rahinā. Tāhārdēr mājhē chhatkā bābbā-kē
One man's two sons were. Them among the-younger father-to
 kahināk, 'Bābbā dailat-tār jē mahar bāṭā hichā, tāi mahar-kē din.' Ār sē tāhar-
old, 'Father of-property that my share, that me give.' And he them-
 dikē dailat-tā bāṭi kuri-dim. Kichhu-din rahi-kuri chhatkā sakar-gā
to (his) property dividing did. Some-days staying the-younger-(son) everything
 ěk-thāi-kuri dhūr mulluk chali-gēnā. Uthinē bihit āchārē thāki-kuri sakar
collecting distant land went. There (in)-irregular habits living all-(his)
 dhan nibrihi kun'āk. Sakar-gā nibrihi-gēnāt, sē mullukē bēd'i
riches waste did. Everything on-coming-to-an-end, (in)that land great
 ākar han'āk. Tāhar bēd'i dushku hin'āk. Ĕk-tā gharē āsrā kuri rahinu.
famine came. His great distress was. (In)-one house protection taking stayed.
 Sē tahar-kē khētē ghusri chahārātē pāṭhāi-dinu. Sē ghusri jis-kis khāyē-kuri,
He him in-the-fields hogs feeding sent. He hogs' (food) husks eating,
 āghāi-gēnā khūsi hib'āk. Tāhar-kē kēha dit-nā. Ĵakhan tāhar
was-satiated glad will-be (would-have-been). Him anyone did-not-give. When his
 diś hināk, sē ban'āk, 'mahar bābbār bējāi mūrish kh'āyē nibrāt nāi pārum,
senses came, he said, 'my father's good-many servants eating finish not can,
 ēta jinis-gā pāy, ār muī bhakē muri gēnāk. Muī uṭhi-kuri bābbār thāiyē
so-many things they-get, and I of-hunger dying am-gone. I rising father's presence
 jān ār tāhar-kē bunib, "muī sarag-par ār āpan-ṭhi
will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence
 dōsh han'āk; muī y'ātēkhanē tāhar bhan chhāo-gā lahi: muī-kē tāhar gharē
sin has-been; I now thy good son am-not: me (in)thy house
 dhāgar rākhim." Sē uṭhi-kuri tāhar bābbār thi āsnēk. Tāhar bābbā dhūr
servant keep." He rising his father's presence came. His father distance
 hātē tāhar-kē āsit dēkhi khusihi gēnāk, dhāināk, tāhar ghārē dhuri,
from him coming seeing glad went, ran, his neck catching (falling-on),
 chum khām. Sēi chhāo-gā ban'āk, 'muī sarag-par ār
kisses ate. That son said, 'I in-the-presence-of-heaven and
 tāhar-thi dōsh kunnu. Muī ār tāhar bhan chāo-gā lahi.
in-thy-presence sin committed. I any-more thy good son am-not.'
 Mintak tāhar bābbā bhan-dēng'ā hāt-gā āngṭhi ār garē jutā
But his father good hand (finger) rings and (for) leg shoes
 ēthinē āni-kuri tāhar-kē pindh'ātē dhāgar-kē buni dinēk, ār gār-hēnā
here bringing him to-put-on servants-to order gave, and fat-become

bāchhur āni-kuri māri-ditē ban'āk, ār ban'āk, 'ās'a, muirā khāyam
calf bringing to-kill ordered, and said, 'come, we eating
 rangrij kuri. Mahar ei chhāo-gā muri gēnā, āhār bāch'an; hārāi
merriment make. My this son dead went, again lived; lost
 gēnā, pānu-gēnā.' Ār tāharā rangrij kuri nāgnēk.
went, (again) got-was.' And they merriment to-make began.

Ēthi-khanē tāhar bara chhāo-gā khēti chhinā. Sē gharak pās
At this time his elder son in-the-fields was. He home near
 āsit āsit gīt-nāch sūri pānu. Sē ēk-tā dhāgar-kē chihirik
coming coming song-(and)-dance hearing got. He one servant-to calling
 ei sakar mān sudhāt nāgat. Sei dhāgar ban'āk, 'tāhar
(of)-these all (the)-meaning to-ask began. That servant replied, 'thy
 bhāikā āsn'āk ār tāhar bābbā tāhar-kē bhan-gānd'ē pānu gār-hēnā
brother has-come and thy father him all-hale getting fat-become
 bāchhur mān'āk.' Tāhatē sē rāgnā, gharak-jāt mānu-i
calf killed.' At-that he become-angry home-to-go did-desire-even
 nā. Tāhār bābbā nikri āsi tāhar-kē buni hēn'āk, sē ban'āk,
not. His father out coming him told having, he replied,
 'O-rē bābbā, bihit bachhar tahar pūji kuri-hēnā, kakhnu tahar kathā
'Oh father, so-many years thy service I-done-have, ever thy words-(orders)
 muī kāṭu-ni, mintak tūi muī-kē ēk-tā chhāo chhāgar dim
I crossed-(disobeyed)-not, but thou me one young goat gavest
 nāi jē mahar bihit kun-kulāinā rangrij kuri. Mintak
not (so)-that my many friends-taking merriment I-may-make. But
 tāhar chhāo-gā kōsbi saṅgē tāhar sakar dhan nashṭa-kuri hinā, sei
thy (this)-son harlots with thy all wealth wasted has, that
 chhāo-gā āsit āsit tūi tāhar jan'a gār-hēnā bāchchhur mun'āk.'
son coming coming thou him for fat-become calf hast-killed.'

Bābbā bun'āk, 'tūi sab-samay mahar-pās āchhay; mahar sab-dhan,
(The)-father replied, 'thou all-the-while me-with art; my all-wealth,
 tahar. Rangrij kuri dhan han'āk. Tāhar ei bhāikā muri ginu
thine. Merriment making right has-been. Thy this brother dead gone
 hēnā, bāch hēnā; hārāi gēnā, pānu-gēnā.'
had, lived has; lost went, has-been-regained.'

[No. 20.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT. (MANBHŪM DISTRICT.)

মুই দোকানে বসি নাড়্যু কিনিংগেনা। চারটা বাবু আসা মুইকে বুন্যাক্ নাড়্যু কতদর কিনিং গেনা। মুই কুইনাক্ সকড়রকম জিঁড়িসের গ্যাকে লয়। তাহারা কুইশ্বাক সকড়রকম জিঁড়িস কুন্নি স্যাড় দেডহেক দে। মুই তাই কুশ্বাক্ আর দুইটকা চাড়ি আঁড়া দাম মাগি হিনাক। তাহরদের মাঝে গ্যাহক নক বিহিত জিঁড়িস মহর হাংগা ইঁতে নিম্মু আর বুন্যাক নৌকা থেকে দায় পাঠাই দিম। ভন মাঁড়ব দেখিহেনা মুই কিস্ নাই বুন্যাক্। দাম আসিৎ বিলুম হনায় মুই নাড়া খার গেনাহি কোন্ নৌকা দেখিৎ পাই নাই। পরে বিহিৎ ধুরে গ্যাহক নৌকা দেখিৎ গেনা। তাহতেই বাবুমীনা আছেয় মুনেকুরি খাইমেনা গেনাম। কাঝে-কাঝে মুই খাইমেনা সেই নৌকার পাশ হেনা দেখম্মু সেই বাবু চারটা সেখিনে নাই। মুই যে মুঠা কুরি নাড়্যু দেনাক সেইটা দুইটার মাঝে বসি রহিনা, আর সেটা যে শালপাতর চাকা রহিনা সেটা ওন জায়গায় পড়ে রহিন। দখিহিনা সেটা কম্‌কম্ আহয় এহায় ঐ নৌকা ঐ বাবুদের জাম্মু মুই নাউড়কে নৌকা অনহাতে কুহিনাক্ আর বাবু কুঁধি গেনা, বুন্যাক। মিনতক্ তাহারা মহর কথা নাহি শুঁড়িৎ নৌকা চালাৎ নাগয়। গ্যাহায় মুই পাঁড়টে অনহা নৌকা ধুম্মু। গ্যাহক্ নক্ মাঝি আর গ্যাহক্ নক্ দাড়ি তাহারা নৌকা নিগনা পাড়য়া নাগিৎ উটপুট্ হিৎনাক্। মিনতক্ এই রুমে কিসক্ বিলুম্ হনেক্। এখনে বাবুদের মাঝ দুইটা নক্ ঘুরিয়ানাক্ মুইকে ধন্যাক্ আর চর নৌকারে চুরি কুরিতে আসনাক্ বুনিয়াৎ চিহিরিৎ নাগয়। তাহর আখ বম্‌টা পর আর দুইটা বাবু গ্যাহক নক সিপাহি সঙ্গে আনা মুইকে ধরি নিগানা কাঁড়ি ঘরক। মুই কিসক্ জাম্মু নাই। মহর দখ নাই।

TRANSLITERATION AND TRANSLATION.

Muī dōkānē basi nād'ū kinit-gēnā. Chār-ṭā Bābu āsā muī-kē
I in-the-shop sitting sweetmeats was-selling. Four Babus coming me
 bun'āk, 'nād'ū kata-dar kinit-gēnā.' Muī kuināk, 'sakar rakam
asked, 'sweetmeats (at)-what-price selling.' I replied, 'all kinds
 jīrisēr y'ākē-lāy.' Tāhārā kuin'āk, 'sakar rakam jīris kunni s'ār
(of)-things the-same-(is)-not.' They said, 'all kinds of-things mixing seers
 dēr-hēk dē.' Muī tāi kun'āk, ār duī takā chāri ārā dām
one-and-half give.' I that did, and two rupees four annas price
 māgi-hināk. Tāhardēr mājhē y'āhak (yāhōk) nak bihit jīris mahar hāt-gā
asked. Them of one man those-many things my hands
 hātē ninu, ār bun'āk, 'naukā thēkē dām pāthāi-dim.' Bhan-mārash dekhi-hēnā
from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing
 muī kis nāi bun'āk. Dām āsit bilum hanāy muī nārā
I anything not said. Price (in)-coming delay (there)-being I river
 dhār gēnāhi, kōn naukā dēkhit pāi-nāi. Parē bihit dhūrē
side going, any boat to-see was-able-not. After-(this) some at-distance

Bengali.

y'āhak naukā dekhit gēnā. Tāhatē-i Bābu-minā āchhē-y, munē-kuri,
one boat see did. In-that the-Babus are-even, think =ing-in-the-mind,
 dhāimēnā gēnām. Kājhē-kājhē muī dhāimēnā sēi naukār pās
running I-went. Therefore I running that boat by-the-side-of
 hēnā, dēkhnu sēi Bābu chār-tā sēkhinē nāi. Muī jō muṭhā
being, saw those Babus four there (were)-not. I which leaf-pot
 .kuri nād'ra dēnāk sēi-tā dui-tār mē ājhe basi
having-made-(in) (the)-sweetmeats gave that of-two in-the-middle sat
 rahinā. Ār sē-tā jō sāl-pātar dhākā rahinā, sē-tā ōn
was. And that-(which) (with) which sāl-leaves covered was, that other
 jāygay parē rahin. Dēkhi-hinā sē-tā kamkam āhay =, chāy ai
in-place lying was. I-saw that little-(quantity) is-remain ing, on-this that
 naukā ai Bābudēr jānnu, muī naur-kē naukā anhā ato kuhināk, ār
boat of-those Babus I-knew, I (the)-boatman the-boat to-stove asked, and
 'Bābu kūdhi gēnā,' bun'āk. Mintak tāharā mahar kathā nāzahi sūrit
'Babus where gone,' enquired. But they my words not listening-to
 naukā chālāt nāgay. Y'āhāy(yāhāy) muī pārṭē an hā naukā
the-boat plying began. At-this I in-the-water plur-ving the-boat
 dhunnu. Y'āhak nak mājhi ār y'āhak nak dāri tāharā naukā
caught-hold-of. One man boatman and one man oarsman they the-boat
 nignā pārayā nāgit uṭu-putu hit-nāk. Mintak ēi-rūmō kisak hā hā hanāk.
taking fleeing for attempt made. But in-this-way some delay there-was.
 Ekhnē Bābudēr mājh dui-tā nak ghuriyānāk muī-kē dī thar'āk ār
Now of-the-Babus among two men returned me caught-hold-of and
 char naukārē churi kuritē āsnāk,' buniyāt chihirit nāgay. Tāhar
'thief in-the-boat stealing to-do came,' saying to-make-noise began. Of-that
 ādh-ghamṭā par ār dui-tā Bābu y'āhak nak sipāhi ā sangē anā,
half-an-hour after the-other two Babus one man constable with taking,
 muī-kē dhari nigānā phāri-gharak. Muī kisak jānu nāi. Mahar
me taking carried-off (to-the)-out-post. I anything know not. My
 dash nāi.
fault (there)-is-not.

MAL-PAHĀRIĀ.

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

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

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

BUCHANAN-HAMILTON, Dr. Francis, *apud The History, Antiquities, Topography, and Statistics of Eastern India*, by MONTGOMERY MARTIN. London, 1838. There is an account of the tribe on p. 126 of Vol. II.

DALTON, Edward Tuite, C.S.I., *Descriptive Ethnology of Bengal*. Calcutta, 1872. Account of the tribe on p. 274. Vocabulary, p. 302.

HUNTER, Sir W. W., LL.D., K.C.S.I., *Statistical Account of Bengal*, Vol. XIV, Bhágálpur and the Santál Parganáś. London, 1877: Account of the tribe on p. 298.

RISLEY, H. H., C.I.E., *The Tribes and Castes of Bengal*. Calcutta, 1891. Vol. II. p. 66.

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

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

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

kērṅchha, I have done.

dīṅchhas, thou hast given.

bāchṅchhaṅ, he has survived.

The Conjunctive Participle is formed by adding *hēnak*, as in *gūṅāi-hēnak*, having collected; *gāṅē-hēnak*, having gone; and many other instances.

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

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

এক জঁড়ের দুইট বেটা আছলেক্ । উহিয়ার মধ্যে ছট বেটা আপড়ার বোবাক্ বল্ল, ও বোবা, খনের জাহায় বাখরা মুই ভেঁটবো মোখে দে । তাতে উই ঘরকর্না উহিয়াক্ বাখরা কেরিঁ দিল্ল । খড়্হে দিনেৎ ছট বেটা সতে গুটিয়াইহেনক্ ছুর দেস গেলেক্, আর তাহায়ঠিন্ নাং ছিনার্ চাল্ চলন হেনক্ আপড়ার টাকা কোড়ি উডিয়াই দিলেক্ । উই সতে ছারখার্ কেবিকে উহায় দেসে বেজায় আকাল্ হইলেক্, আর উই কঁঠে পড়িৎ লাগলেক্ । তখড়্ উই গঁয়ে হেনক্ উহায় দেসের এক জঁড় গিরস্তর ভর্স নিল্ল ; উহা মাড়ুস্ আপড়ার মাঠে স্য়ার চারাইৎ পাঠাই দিল্ল । পেছ, স্য়ারে যে কুণ্ডা খইতা উহাৎহে পেট্ ভরিৎ খজল্ল, কিন্তু কেহ নাহায় দিলা । তখড়্ জাগিহেনক্ বল্ল, মহর বোবার কত মুড়িসের দরকার্ হইতে বেসি খইবার আছই, আর মুই হায়ঠিন্ ভখে মোরিওঁ । মুই উঠি হেনক্ আপড়ার বোবাঠিন্ জইবোঁ, উহাক্ বল্লবোঁ, ও বোবা, মুই সর্গের বিরুদ্ধ্ আর তহর ছাম্ছৎ পাপ্ কেরিঁছ, মুই আর তহর বেটা বিখাই জইবার লেখে নাহাই, মোখে তহর এক জঁড়্ মুড়িসের মতন রাখ্ । পেছ উই উঠিহেনক্ আপড়ার বোবারঠিন্ গেলেক্ । উই দুরেৎ রহিতে উহার বোবা উহাক্ দেখিৎ ভেটল্ল, আর উহার ময়া হইলেক্, আর জিংখাই গয়ে উহার টটিৎ ধরিহেনক্ উহাক্ চুমল্ল । বেটা উহাক্ বল্ল, ও বোবা, মুই সর্গের বিরুদ্ধ্ আর তহর ছাম্ছৎ পাপ্ কেরিঁছ ; মুই আর তহর বেটা বিখাই জইবার লেখে নাহাই । বোবা আপড়ার ভাতুয়া গাক্ বল্ল, হাপুকেরি সতে হইতে নিক্ কানি আড়িঁহেনক্ উহাক্ পিন্ধাই দে ; উহার হাতেৎ আঃগুট্ আর টেংগেৎ জুতা পিন্ধাই দে ; আর আম্হি খয়েহেনক্ আনন্দ্ কেবিব্ ; কারন মহর ইহাই বেটা মরিঁছেলেক, বাচিঁআছই, হারাইছেলেক, ভেটিল্ ॥

আর উহার বড বেটা মাঠে আছলেক, উই ঘরের গডি আসিহেনক্ নাচ্ বাজন্ মুড়িলেক্ । তখড়্ এক জঁড়্ ভাতুয়াক্ ডাকিহেনক্ উহাক্ স্ধাইল্ল, ইহা গা কি ? উই উহাক্ বল্ল, তহর ভাই আসিলেক, আর তহর বোবা বড ভোজ্ তেয়ার্ কেরিঁছই ; কারন উই উহাক্ নিখে ভেটলেক । উই রাগল্ল, ভিত-ক্রিৎ নাহাই জইৎ খজল্ল ; পেছ উহার বোবা বাহিরে গুচাইহেনক্ উহাক্ খসামদি কেবল্ল । উই ঘুরাই-হেনক্ আপড়ার বোবাক্ বল্ল, দেখ, অত দিন্ মুই তহর কাজ্ কেরিঁছ, তহর হুকুম কখঁড় নাহাই রদ কেরিঁছ, তবু তুম্হি কখঁড়মোখে একট ছাগয়ের ছোয়াক্ নাহাই দিয়াছস্, জেমন মুই মোহর সাংগানগার নিঁয়ে হাসিমোজা কেবিব্ ; কিন্তু তহর ইহাই বেটা, জিঁইঁ বেহিয়াগার সাংগানে তহর ধন খইয়ে ফেলাই-ছই, উইঁই জেখঁড় অস্লেক, তখড়্ তুম্হি উহার লাগিঁ বড ভোজ্ তেয়ার্ কেবলে । কিন্তু উই উহাক্ বল্ল, বাছা, তুই সভেগা মহর সাংগানে আছস্, মহর জাহায় তাহায় তহর । কিন্তু আনন্দ্ আর উলসখি কেবি চাহিয়, কারন তহর ইহাই ভাই মরিঁছেলেক, বাচিঁয়াছই, হারাই ছেলেক, ভেটিল্ ।

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

TRANSLITERATION AND TRANSLATION.

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

Ēk jānar dui-ṭa bēṭā āchhlēk. Uhiṽār madhṽe chhata bēṭā
One man's two sons were. Of-them among the-younger son
 āpnār bōbā-k ballā, 'Ō bōbā, dhanēr jāhāy bākhrā mui bhēṭbō
his-own father-to said, 'O father, of-the-wealth what share I will-get
 mō-khē dē.' Tātē ūi gharkarnā ūhiṽā-k bākhrā kēriṅ dilā.
me-to give.' Thereon he the-property them-to division having-made gave.
 Tharḥē dinēt chhata bēṭā sabhē gutiṽāi-hēnak dur dēs
A-few in-days the-younger son all having-collected (to)-a-far country
 gēlēk, ār tāhāy-thin nāng-chhinār chāl-chalan hēnak āpnār tākā
went, and there profligate conduct having-done his-own rupees
 kōri udiṽāi-dilēk. Ūi sabhē chhār-khār kēri-kē uhāy
cowries squandered. He everything dust-(and)-ashes having-made that
 dēsē bējāy ākāl haīlēk, ār ūi kasṭai parit lāglēk.
in-country severe famine became, and he in-distress to-fall began.
 Takhan ūi gāṽē-hēnak uhāy dēsēr ēk jān girastar bharsa
Then he having-gone that of-country a person of-farmer refuge
 nilā. Uhā manus āpnār māṭhē suṽār chārāit pāṭhāi-dilā. Pēchhu,
took. That man his-own in-field swine to-feed sent-(him). Afterwards,
 suṽārē jē kuṇḍā khaitā, uhāt-hē pēt bharit khajlā,
the-swine what husks used-to-eat, with-them the-belly to-fill he-wished,
 kinta kēha nāhāy dilā. Takhan jāgi-hēnak ballā, 'mahar
but anyone not gave. Then having-come-to-his-senses he-said, 'my
 bōbār kata munisēr darkār haītē bēsi khaibār āchhāi,
father's how-many servants' sufficient than more for-eating is,
 ār mui hāy-thin bhakē mōriō. Mui uṭhi-hēnak āpnār bōbā-thin
and I here in-hunger die. I having-arisen my-own father-near
 jāibō, uhā-k balhō, "Ō bōbā, mui sargēr birūd ār tahar
will-go, him-to I-will-say, "O father, I of-heaven against and of-thee
 chhāmhut pāp kēriṅchha. Mui ār tahar bēṭā bikhāi-jāibār
before sin have-done. I any-more thy son of-being-called
 lēkhē nāh. Mō-khē tahar ēk jān munisēr matan rākḥ."
in-consideration am-not. Me thy one person servant's like keep."

Pechhu ūi ūthi-hēnak aṇṇār bōbār-thin gēlēk. Ūi durēt
Afterwards he having-arisen his-own father's-vicinity went. He at-a-distance
 rahitē uhār bōbā uhā-k dēkhit bhētḷā, ār uhār mayā
in-remaining his father him seeing met, and of-him compassion
 hailēk, ār jingghāi ga'ē, uhār taṭit dhari-hēnak, uhā-k
became, and running going his on-neck having-caught-(him), him
 chumḷā. Bētā uhā-k ballā, 'Ō bōbā, mui sargōr birūd ār
kissed. The-son him-to said, 'O father, I of-heaven against and
 tahar chhāmhut pāp kēri'chha. Mui ār tahar bētā bikhāi-jaibār
of-thee before sin have-done. I any-more thy son of-being-called
 lēkhē nāhāi.' Bōbā aṇṇār bhātu'ā-gā-k ballā, 'hāpt-kēri
in-consideration am-not.' The-father his-own servants-to said, 'quickly
 sabhē haītē nika (pronounced nikō) kāni āṇi-hēnak uhā-k
all than good clothes having-brought him-to
 pindhāi-dē; uhār hātēt āngguṭ ār tēnggēt jutā pindhāi-dē; ār
clothe; his on-hand ring and on-feet shoes put-on; and
 āmhi kha'ē-hēnak ānand kērib; kāran mahar ihāi bētā marīchhēlēk,
(let)-us having-eaten rejoicing make; because my this son had-died,
 bāchī'achhāi; hārāichhēlēk, bhēṭil.'
has-survived; had-been-lost, was-found.'

Ār uhār baḍa bētā māṭhē āchhlēk. Ūi gharēr gaḍi
And his big son in-the-field was. He of-the-house near
 āsi-hēnak nāch bājan sunlēk. Takhaṇ ēk jāṇ bhātu'ā-k
having-come dancing music heard. Then one person servant-to
 dāki-hēnak uhā-k sudhāilā, 'ihā-gā ki?' Ūi uhā-k ballā, 'tahar
having-called him-to he-enquired, 'these what?' He him-to said, 'thy
 bhāi āsilek, ār tahar bōbā baḍa bhōj tē'ār kēri'chhāi; kāran
brother came, and thy father great dinner ready has-made; because
 ūi uhā-k nikhē bhētḷēk.' Ūi rāglā, bhitarit nāhāi jāit
he him in-good-condition met.' He was-wroth, inside not to-go
 khajlā. Pechhu uhār bōbā bāhirē guchāi-hēnak uhā-k
he-wished. Afterwards his father outside having-emerged him-to
 khasāmadi kēri'ā. Ūi ghurāi-hēnak aṇṇār bōbā-k ballā, 'dēkh,
entreaties made. He having-replied his-own father-to said, 'see,
 ata din mui tahar kāj kēri'chha; tahar hukum kakhaṇ nāhāi
so-many days I thy works have-done; thy order ever not
 rad kēri'chha; tabu tumhi kakhaṇ mō-khē ēk-ṭa chhāga'ēr
reversed I-have-made; nevertheless thou ever me-to a-single goat's
 chō'ā-k nāhāi di'achhas, jēman mui mōhar sānggān-gār nī'ē
kid not hast-given, that I my companions-of with

hāsi-mōjā kērib. Kinta tahar ihāi bēṭā, jīhī bēhiṛā-gār
laughter-enjoyment may-make. But thy this son, who of-harlots
 sāṅggānē tahar dhan khaiṛē phēlāichhāi, ūhūi jēkhaṇ aslēk,
in company thy wealth having-eaten has-thrown-away, he when came,
 takhaṇ tumhi uhār lāgī baḍa bhōj tēṛar kērlē.' Kinta
then thou of-him for-the-sake great dinner ready madest.' *But*
 ūi uhā-k ballā, 'bāchhā, tui sabhē-gā mahar sāṅggānē āchhas,
he him-to said, 'son, thou always my in-company art,
 mahar jāhāy, tāhāy tahar. Kinta ānand ār ulasathi kēri
mine whatever, that-even thine. But rejoicing and exultation to-make
 chāhiṛā, kāran tahar ihāi bhāi marīchhēlēk, bāchhīṛāchhāi; hārāichhēlēk,
is-right, because thy this brother had-died, has-survived; had-been-lost,
 bhēṭil.'
was-found.'

III.—SOUTH-WESTERN BENGALI.

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

It is spoken by 346,502 people.

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

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

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

	Name of Thana.	Population.
Sadr Sub-Division.	Midnapore (South of Thana)	6,592
	Debra (South of Thana)	23,613
	Sabang (whole)	121,770
	Narayangarh (North)	18,751
Tamluk Sub-Division.	Panākura (West)	75,542
	Tamluk (Do.)	57,796
	Nandigrām (Do.)	42,438
TOTAL		346,502

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

The boundary between South-Western Bengali and Oriyā may be taken to be the River Kalighai, where it passes through the Narayangarh Thana. This river, also named here the Haldi, continues to be the language boundary and becomes the Northern

boundary of the Contai Sub-Division. On the east of the Contai Sub-Division the dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oriyā, and Bihāri all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

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

The Oriyā spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thanas Dantan, Gopiballabhpur, Jhargaoon, and Binpur is considerably leavened with words borrowed from the Santālī of the tribes living in that neighbourhood.

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

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

As might be expected, the dialect is strongly influenced by Oriyā. For instance, the word *pō*, a son, is much more used in that language than in Bengali. The word *sān'ō*, younger, is for the Oriyā *sāna*, *ḡau-sau*, every one, is Oriyā for Bengali *ḡē-sē*: *parāk*, again, is low Oriyā for a 'son.' The colloquial Oriyā forms its ablative by adding *u*, thus *gharu*, from a house; so also we have in these specimens words like *māḡhu*, from among, *sē-ḡhinu*, from that place. The plural of Oriyā nouns is formed by adding the syllable *māna*. With this may be compared—

<i>chākarmankē</i> , to the servants, corresponding to the Oriyā <i>chākaramānanku</i> .		
<i>kasbimankār</i> , of harlots	"	<i>kasbimānankar</i> .
<i>mōrmankār</i> , of us	"	<i>mōmānankar</i> (vulgar).
<i>āmānnakē</i> , to us	"	<i>amḡhamānanku</i> .

The root *tha*, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriyā. So we find a root *thā* in these specimens, *viz.*, in

<i>thāya</i> , he remains or they remain,	corresponding to Oriyā,	<i>thāē</i> , he remains.
<i>thāini</i> , I was	"	" <i>thilī</i> .
<i>thāila</i> , he was, or they were,	"	" <i>thilā</i> .
<i>thāitē</i> , lasting	"	" <i>thāntē</i> .

The first person singular of the past tense in Oriyā ends in *i*, and the second person in *u*, thus *kali*, I did; *kalu*, thou didst. So also we have in these specimens *thāini*, I was, *kōllu*, thou didst.

The conjunctive participle in Oriyā ends in *ī*, thus *dēkhi*, having seen. So we have here words like *jāi-ni*, not having gone.

Besides the above the following peculiarities may be mentioned:—

(I) Pronunciation.—*A* is frequently written and pronounced as *ō* or *o*. Thus we have *kor^oā* for *kariyā*, having done; *chol^oā*, for *chaliyā*, having gone; *dhor^oā* for *dhariyā*, having held; *hol^oa* (pron. *hollō*) for *haila*, he became; *tōkhuu* for *takhan*, then; *mōtu*, for *matē*, like.

The vowel *ē* is frequently written *ā*, pronounced *ā* (like the *ā* in 'hat'). Thus *gēla*, he went, becomes *g^āla*, pronounced *gālō*; *dēkhitē*, to see, becomes *d^āktē*, pronounced *dāktē*; *chhēlē*, the young of any animal, becomes *chh^ālē*, pronounced *chhāllā*.

There is, in fact, a tendency even for *ā* to become this *ā* (*ā*). Thus *rāgiyā*, being angry, becomes *r^āg^ā*, pronounced *rāggā*.

As usual, *āi* becomes *ē*, and is so written. Thus *khāila*, he ate, becomes *khēla*. This *ē* again becomes *ā*, as above, so that we have *pāila*, he got, becoming first *pēla*, and then *p^āla* (pron. *pālō*).

The vowel *i* between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus *parīla*, he fell, becomes *palla* (pron. *pōllō*); *karīla*, he did, becomes *kalla*; *karitē*, to do, becomes, *kattē*; *lāgīla*, he began, becomes *lāgla*. Similarly *hāila*, he was, becomes *hala* or *hol^oa*. This, it may be noted, is also common in Oriyā. If, however, the second consonant is *y*, the first consonant is not assimilated. Thus for *kariyā*, having gone, we have *kor^oā*; for *rāgiyā*, being angry, becomes *r^āg^ā* (*rāggā*).

There is a constant tendency to make a word, which properly ends in *a*, end in *i*. Thus *mādhur^oa*, sweetness, becomes *mādhu^ji*; *bāk^oa*, a word, becomes *bākⁱ*; (pron. *bākkī*); *nī^oa*, continual, becomes *litti* (see below) (here the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for *phūkā*, squandering, we have *phukkā*; for *bara*, great, we have *baḍḍa*; for *ṭhēkiyā*, having appointed, *ṭhekki*; for *bhōkē*, hunger, *bhokkē*; for *ṭhākur*, God, *ṭhākkur*; for *śital*, cold, *śittōl*; for *majhār*, pleasant, *majhjar*; and many others. Note also, in this connexion, the word *saggal*, all, for *sākal*.

There is a tendency to disaspiration. Thus *kāch*, near, for *kāchhē*; *d^āktē* (*dāktē*), for *dēkhitē*; *gaṛ* for *gaṛh*, a fort. In *hāblās* for *ābhilāsh*, the *bh* has been disaspirated, and the aspiration transferred to the commencement of the word. A medial *h* is liable

to elision, thus *kaīla* for *kahīla*, he said; *kaība*, for *kahība*, I shall say, *chāīla*, for *chāhīla*, he wished.

On the other hand *p* is aspirated in *ōāphu*, for *ōāp*, a father.

As in Oriyā, initial *n* is very often changed to *l*. Thus we have *lijēr*, for *nijer*, of one's own; *laya*, for *nay*, I am not; *lāy* for *nāy*, like; *lāch* for *nāch*, dancing; *litti* (see above) for *niti*, continual; *Lārān-gaṛēr* *Lallārān*, Nara-nārāyan of Nārāyan-gaṛh.

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

(III) Several irregular forms of the **Pronouns** have been noted. These are *mui*, the old singular 'I'; from this we have, *mō-kē*, to me; *mōr*, my; *mōnnē*, we, and *mōrhē*, our; *mōrmankār*, of us. From the regular *ami*, we have a dative plural, *āmānnakē*, to us. The series for the second person is not so complete, but we have *tui* (old singular), thou (used with a verb in the singular); *tūi*, thou (honorific, used with a verb in the plural); and a curious form *tan*, meaning 'thy.' For the third person we have *tān* (honorific), his; *tānnē*, they, and *tānnēkār* as well as *tānnākār*, of them.

With regard to **Verbs**, a peculiar negative sufix *ni* or *nika*, must first be mentioned. It occurs in words like, *jāi-ni*, not having gone; *haya-ni*, it is not; *arḥha-ni*, thou hast not given; *pēli-ni*, I did not disregard; *dila-nika*, he did not give; *jānchhu-nika*, do you not know; *chāīla-nika*, he did not wish.

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

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

kari-thi, I am doing.
jāu-thu, thou art going.
khābāya-tha, you are feeding.
haya-thē, he is.

As examples of the Past tense may be quoted—

thāi-ni, I was, standard; *chhīlām*, Oriyā *tnīli*.
pāni, I got, „ *pāilām*.
porṇi, I fell, „ *parīlām*.
kollu, thou didst, standard, *karilē*.
gālu, thou wentest, „ *gēlē*.
baslu, thou didst sit, „ *basilē*.
kalla (pron. *kollō*), he made, „ *karīla*.
hol'a (pron. *hollō*), he was, „ *hāila*.

Of the Perfect, which is also extremely contracted; I quote the following examples. It will be noted that the *chh* is sometimes doubled, and *M* sometimes not—

kachchhi (1st specimen), } I have made, standard, *karīyāchhi*.
kochchhi (3rd specimen), }

pächhi, I have got, standard, *pāiyächhi*.

dichha-(ni), you have (not) given (pl.) standard *diyächha (nā)*.

dichhē, he has given „ *diyächhē*.

Note the form *āssan* (for *āsiyächhēn*), he has come.

As examples of the Pluperfect may be quoted—

kochōkhini, I had done, standard, *kariyächhilām*.

g'ächhla (pron. *gächhlō*), „ *giyächhila*.

Of the future, the following are examples :—

kāiba (pron. *kōibō*), I shall say, standard, *kōhība*.

chhārbō-(ni), I will (not) desert, „ *chhāriḅa nā*.

korbin, he will do, „ *karibēn*.

habē, he will be, „ *hāibē*.

Causal verbs are formed by adding *bā* to the root. Thus—

khābāya-ṭha, you are feeding, standard, *khādyāitēchha*.

pābāilu, thou didst cause to get, „ *pādyāili*.

The first specimen is the Parable of the Prodigal Son.

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPUR DISTRICT.)

এক লোকাকার ছুটা পো খাইল। তালেকার মায়ু কোচ্যা পো লিজের বাফুকে বঙ্গ বাফুহে! বিবৈ আশৈর যে বাঁটা মুই পাব সেটা মোকে দ্যা। সে তালেকার মায়ু বিবৈ বাঁটা কোর্যা দিল। ভোং দিন যাই নি কোচ্যা পো স্তম্চ্যা গুটি লিয়া ভোং দূরে এক গাঁয়ে চোলায় গ্যাল। সেঠী সে আকুস্তা খচাপতর্ কোর্যা লিজের বিবৈ-আশৈ একা-দসে ফুকা-প্যাল। য্যাংকে তার স্তম্চ্যা ফুরাইল সেঠী এক বড্ড আকাল পঙ্গ। আর তার বড্ড দুখ হোল্য। তোখনু সে সেউ গাঁর এক লোকাকার ঘরে যায়্যা মুড় গুজল। সে তাকে লিজের পোড়্যা ভুঞে সোর চরতে ঠেকি দিল। সোর যে ভুঁষ খাতন্ তাকুউ সে খায়্যা পেট পতা কস্তে হাব্লাস কঙ্গ; কৈ তাকে দিলনিক। য্যাংকে চ্যাভা তার জাড উদল সে কইল, মোর বাফুর পাশে কস্ত দরমা খাউকা চাকর লকর কত খায়ঠে পেলায়ঠে মুই এঠি ভোকে মরিঠি। মুই এঠিনু মোর বাফুর পাশে যায়্যা তাঁকে কৈর বাফুহে ঠাকুরের ছামু আর তোম্যর ছামু কস্ত পাতক কোচ্ছিনি, মুই আর তোর পোর যগ্গি লয়। মোকে তুই তোর দরমা-খাউকা চাকরের ল্যায় পুষ। .সেঠিনু সে তার বাফুর পাশকে গ্যাল। ভোংছনু তার বাপ তাকে দ্যাক্তে প্যায়্যা তার বড্ডা মাদ্রা হল। ধায়্যা যায়্যা তার গলা জেড়িট্টি ধোর্যা তার চুম খেল। তৎবা তার পো কইল, বাফুহে মুই ঠাকুরের ছামু আর তোর ছামু কস্ত পাতক কচ্ছি। মুই আর তোর পোর যগ্গি লয়। মোকে তুই তোর দরমা-খাউকা চাকরের মোতু পুষ। তার বাপ চাকরমনকে কইল মট্-কোর্যা একখনু আচ্ছা লুগা আস্তা এ্যাকে পিন্তে দে আর হাতে ৫ টা মুদি, পায় এক-জোড়া জুতা পোর্যা দ্যা। আয় মোনে খেয়ে দেয়ে খোস করি। জান্ছনিক মুই মোর মরা পোকে জেঁতা পানি, হারাধন কির্যা পানি। বোল্যা ভানে খোস কস্তে লাগল ॥

তার বড় পো বিলে খাইল। সেঠিনু ঘরের কাচ্ তড়িক আস্যা লাচ গীত হয়ঠে শুনতে প্যাল। তোখনু একলোক চাকরকে ড্যাক্যা তালাসল ইগা কি হয়ঠে-রে? সে তাকে কৈল তন্ ভাই আস্‌সন্ তন্ ভাই ভালয় ভালয় কির্যা আস্‌সন তাই তন বাপ লোকজন খাবায়ঠে দাবায়ঠে। সে র্যাগ্যা ঘর সাঁদাতে চাইলনিক। তাউ তার বাপ বারে আস্যা তাকে খাম্‌খুম্ কস্তে লাগল। সে তার বাপকে এউ জবাব কঙ্গ মুই অন্ত কাল তন্ খিজমেৎ করিঠি কব্‌ভু ভন্ কথা পেলিনি ভবেবা কব্‌ভু মোকে গটে বদা ছ্যাল্যা দিছনি যে মুই মোর হামজুল্লির লোকে লয়্যা খোস করি। আর তন যে পো কস্‌বিনকার সাঁতে পড়্যা তোমার স্তম্চা বিবৈ ঐরাণে দিছে সেই পো ঘর আস্তে তন্নি তুই লোকজন খাবায়ঠ। সে কইল বাফু তুই বেবেরেবার মোর সাতে এঠু আছ; মোর স্তম্চাত তোর। মোরমনকার খোস আচ্ছাদ করা গর-উচিত হয়নি। তোর ভাইকে জেঁতা পাছি। হারি গ্যাছল কির্যা পাছি ॥

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

Ēk ·lokkār duttā pō thāila. Tānnēkār mājhu kōch'ā pō lijēr
A man-of two sons were. Them-of from-among younger son his-own
 bāphu-kē balla, 'bāphu hē, bishai-āsair jē bāṭi mui pāba sē-tā mō-kē
father-to said, 'O-father, property-of what share I shall-get that me-to
 d'ā.' Sē tānnākār mājhu bishai bāṭi kor'ā dila. Bhōt din
give.' He them-of from-among property division doing gave. Many days
 jāiy-ni koch'ā pō sumch'ā guṭi liyā bhōt-dūrē ēk
not-having-gone younger son all collecting taking great-distance-at one
 gāyē chol'ā g'āla (gālō). Sēṭhi sē ākuttā khachchāpatar kor'ā
village-to having departed went. There he much expenditure doing
 lijēr bishai-āshai ekkā-damē phukka-p'ālla. J'ātkē tār sumch'ā phurāila, sēṭhi
his-own property altogether squandered. When his all was-spent, there
 ēk baḍḍa ākāl palla. Ār tār baḍḍa dukh hol'ā. Tōkhnū sē sēu
a great famine fell. And his great distress was. Then he that
 gār ēk lokkār d'arē jāy'ā mūr guṭla. Sē tāk-kē lijēr por'ā
village-of a man-of door-to going head put-in. He him-to his-own fallow
 bhūñē sōr chcharātē thēkki dila. Sōr jē tūsh khātan
field-in swine to-feed having-appointed gave (did). Swine what husks were-eating
 tāku-u sē khāy'ā pēṭ patā kattē hāblās kalla; kai tā-kē dila-nika.
that-even he eating belly fill to-do wish did; anyone him-to gave-not.
 J'ātkē ch'ātā tār jñār udla sē kaīla, 'Mōr bāphur pāsē
When being-awakened his sense arose he said, 'My father-of side-to (near)
 katta darmā khāukā chākar laphar kata khāya-thē
how many wage eating servant (and) slave how much are-eating (and)
 pēlāyā-thē, mui ēṭhi bhokkē mari-ṭhi. Mui ēṭhinu mōr
throwing away (wasting), I here (of) hunger am dying. I from-here my
 bāphur pāsē jāy'ā tā-kē kaiba, "bāphu-hē, thākkurēr chhāmu ār
father-of side-to going him-to will say, "O-father, God-of front and
 tōmār chhāmu katta pātak kochchhini. Mui ār tōr pōr
thy front how much sin I did. I more thy son-of
 jaggi laya, mō-kē tui tōr darmā-khāukā chākarēr pāy push."'
worthy not, me-to thou thy wage-eating servant-of like support."'
 Sēṭhinu sē tār bāphur pās-kē g'āla (gālō). Bhōt-dunnu
From-the he his father-of side-to went. From-great-distance

tār bāp tā-kē d'āktē p'āyā, tār baddā mādrā hala. Dhāy'ā
his father him-to to-see getting, his great compassion was. Running
 jāyā tār galā jeritti dhōr'ā tār chum khēla. Tatbā tār pō
going his neck embracing holding his kiss ate. Then his son
 kaila 'bāphu-hē, Mu' thākkurēr chhāmu ār tōr chhāmu katta pātak
said, 'O-father, I God-of front and thy front much sin
 kachchhi. Mui ār tōr pōr jāggi laya. Mō-kē tui tōr
have-done. I no more thy son-of worthy not. Me-to thou thy
 darmā-khāukā chākarēr mōtu push.' Tār bāp chākar-man-kē kaila,
work-eating servant-of like support.' His father servants-to said,
 'maṭ-kor'ā ēkkhan āchchhā lugā ān'ā, e'ā-kē pintē dē, ār
'haste-doing (soon) one piece good cloth bringing, him-to to-put-on give, and
 hātē ēk-tā mudī, pāya ēk-jōrā jutā por'ā d'ā. Āya mōnnē
hand-to a ring, feet-to one-pair shoes having put-on give. Come (let) us
 khēyē-dēyē khōs kari. Jānchhu-nika mui mōr marā pō-kē jētā pāni;
eating pleasure do. Know-you-not I my dead son-to alive I-got;
 hārā-dhan phir'ā pāni.' Bol'ā tānnē khōs kattē lāgla.
lost-wealth back got.' Saying (this) they merry-making to-do began.

Tār bara pō bilē thāila. Sēthinu gharēr kach tarik ās'ā
His elder son field-in was. From there house-of near up-to coming
 lāch git haya-thē. śuntē p'āla. Tōkhu ēk-lōk
dancing singing (are)-going-on to-hear got. Immediately a (one-man)
 chākar-kē d'āk'ā tālasla 'igā ki haya-thē-rē?' Sē tā-kē kaila, 'tan
servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy
 bhāi āssan, tan bhāi bhālaya-bhālaya phir'ā āssan, tāi tan
brother has-come, thy brother well-well back has-come, therefore thy
 bāp lōk-jan khābāya-thē-dābāya-thē. Sē r'āg'ā ghar sādātē chāila-nika.
father men is-feeding. He being-angry house to-enter wanted-not.

Tāu tār bāp bārē ās'ā tā-kē thām-thum kattē lāgla. Sē
Therefore his father outside coming him-to pacification to-do began. He
 tār bāp-kē ēu jabāb kalla, 'Mui atta kāl tan khijmat kari-ṭhi,
his father-to this answer made, 'I so-long time thy service am-doing,
 kabhu tan kathā pēli-ni; tabbō kabhu mō-kē
at-any-time thy word, disregarded-not; still at-any-time me-to
 gaṭē badā chh'āl'ā dichha-ni, jē mui mōr ham-jullir-lok-kē
one-single goat young thou-hast-given-not, that I my associate-people-to
 lay'ā khōs kari. Ār tan jē pō kasbi-man-kār sātē
taking pleasure may do. And thy what son prostitutes with
 par'ā tōmār sumchā bishai airānē dichhē, sēi pō ghar
having-fallen thy all property ruin-to has-given, that (same) son house
 āstē tanni tūi lōk-jan khābāya-ṭha.' Sē kaila, 'bāphu, tui bārēbbōr
on-coming immediately thou men art-feeding.' He said, 'O son, thou always

1ōr sātē ēṭhu āchhu; mōr sumchā-ta tōr-u. Mōr-man-kār khōs-āhlād
ny with here art; my all-(property)-indeed thine-also. Of-us pleasure
 karā gar-uchit haya-ni; tōr bhāi-kē jētā pāchhi; hāri g'āchhla phirā
to-do improper is-not; thy brother-to alive I-have-got; lost went (was) back
 pāchhi.
 [-have-got.

The next specimen is a folk-song in the same dialect. It refers to the departure of Kṛishna from Vrindāvana for Mathurā, in order to slay the demon Kāmsa. The speaker is supposed to be Krishna's elder brother Bala-rāma. This occurred in the Dvāpara or third age of the world; and in the preceding, or Trēta, age, Krishna had also been incarnate as Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmana. In the war between Rāma-chandra and Rāvana, Lakshmana had been dangerously wounded by a celebrated weapon named the *śakti*-spear. He was only revived by Hanumān bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Kṛishna is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Vishnu. Before his birth his mother was imprisoned by Kāmsa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Krishna is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[No. 23.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR PANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

হায় কি কোল্লুরে কিষ্টি কাইকে গ্যালু।
 কিস-কে আছ ভুঁয়ে পড়্যা লিহাৎ কি ষাউঠু রে ছাড়্যা।
 বন্দাবন কি ফাঁকা করে বসলু।
 মুই তেজাযুগে লইখন থাইনি শক্তিশেলে ষৎবা পোড়নি।
 তৎবা কান্দ্যা অর্ঘট পর্ঘট হৈলু।
 এ যুগে হয়্যা কনেষ্ঠ মোকে কোল্লুরে তোর জ্যেষ্ঠ।
 তাইকি কিষ্টি ই কষ্টি পাবাইলু।
 জনম নিলু ষার ওদরে রাখলু।
 তাকে কারাগারে ও তার ছাত্তির উপ্রে পাখ্খর চাপ্যা দিলু ॥

TRANSLITERATION AND TRANSLATION.

Hāya, ki köllu-rē Kishṭa kâi-kē g'ālu.
Alas, what hast-thou-done-O, O Kṛishṇa where-to art-thou-gone.

Kis-kē āchhu bhūyē paṛā. Lihāt ki jāu-ṭhu-rē
What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C,
 chhārā.
having-left (us)

Brindāban ki phākkā karē baslu.
Brindāvana what empty making hast-thou-sat.

Mui tēṭta-juggē Laikhan thāini, śaktiśēlē jatbā porni.
I in-the-Trēta-yuga Lakshmana was, by-the-śakti-spear when (I) fell.

Tatbā kândā arghaṭ-parghaṭ hāilu.
At-that-time weeping inconsolable thou-wert.

Ē juggē hayā kanēshṭha mō-ke kollu-rē tōr jēshṭha.
This age-in being younger me-to madest-thou-O thy elder.

Tāi-ki Kishṭa, i kashṭa pābāilu.
Is-it-for-this, O-Kṛishṇa, this suffering thou-madest-me-get.

Janam nilu jāṛ oḍarē rākhlū,
Birth thou-tookest whose womb-in thou-hast-kept,

Tā-ke kāraggārē, o tāṛ chhāttir uprē pāthṭhar chāpā dilu.
Her prison-in, and her breast-of upon stone pressing thou-hast-given.

FREE TRANSLATION OF THE FOREGOING.

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

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

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

লারানগড়ের ললারান বাবুর সান্তো পো সোরিন্দ্রি বাবুটী খুম মব্বার লোক। যম্মু হামসী তম্মু হল্মা আর সম্শীতোলা। বছর চোদ্দ পন্দ্র উম্মোর হবে এরু মইধে এম্মু মাধুঘি যে চাকল্লফর আইপোড়শী-সাইপোড়শী আরা সঙ্ক লোক তাঁন ভোবিস্তার কথা শুন্তা কত তারিপ কস্তে খায়। মুয়ে একটা বোল্যা উটফর কি ফাকটা ফাক্চা বাক্যি নাই। মোর্হে লিতাই সীতে ইফ্টালা থাকায় খুম ঢালমেল এগগলা একনলা একাটি খাবাদাবা সওয়া বুস্যা করন আর লিত্তি লিত্তি বৌরপার পাঠশালি পুঁথি গাইতে যান। শুস্তে পাবা যায় এউ সম্বছর চৈৎ মাসে নাকি মেদুনপুরে সাইবের ছামুকে যায়্যা ইস্তাহাম দিয়া আইস্যা কুম্পানির ঘরে চাক্রি কোর্কিন। বৌ সৌ কয় তাঁন খুম উচ্চা পায়্যা হবে আমান্নকে তাঁন মা বলেন যে মোর জু খাইতে খাইতে মুই কব্ভু পড়াক্কে বিড়ুই ছাড়বোনি। মোর কি নাই? কান্তরে অন্ত সগ্গল? কাল্লাগ্যা অন্ত আবাড় কোচ্ছি? মোর জাণ্টমানি চাক্রি কাম নাই আপ্পা কার ধ্যারা ধাপ্যা বার মোর বুস্যা খায়্যা তের কি হবে চাক্রি বাক্রি ঘরে বুস্যা দুবাটী চাষ কোল্লে লাগ্যা ভৌৎ ॥

TRANSLITERATION AND TRANSLATION.

Lārān-garēr Lallārān Bābur sām'ō pō Sōrindri Bābu-ṭī¹ khūm
Nārāyan-garh-of Nara-nārāyan Bābu-of younger son Saurēndra Bābu very
 majjhār lōk. Jāmnu hāmsī tamnu halsā ār samsittōl.
charming person. As charming so open-hearted and of-equable-temper.
 Bachhar chōdda pandra ummōr habē. Ēru maidhē ēmnu
Year fourteen fifteen age will-be (is probably). This (time) within so
 mādhujī jē chākallafar, āipōrśī-sāipōrśī ārā sañchu lōk tān
good-natured, that servants-slaves neighbours other all people his
 bhōbistār kathā sun'ā kata tārip kattē thāya. Mūyē ēk-tī
politeness-of word hearing much praise to-do continue. Mouth-in a-single
 bōl'ā utakshkar ki phākti-phākohā bāk'ī nāi. Mōrhē Litāi
having-mentioned angry or trivial word not. Our Nitāi
 sātē ishtālā thākāya khūm dhālmēl ēggalā-ēknaḷā ēkkāthi khābā-dābā
with friendship being great intimacy neck-deep one-place-in eating
 saōyā (shōwā) bus'ā karan ār litti-litti baurpār pāṭhsāli pūthi gāitē
lying-in-bed sitting does and daily Bahurūpa-of school-to book to-sing (recite)
 jān. Śuntē pābā-jāya ēu sambachhar Chait māsē nāki Mēdunpurē
he-goes. To-hear is-got this whole-year Chaitra month-in may-be Midnapore-in
 sāibēr chhāmuke jāy'ā intāhām diyā āis'ā kumpānir gharē
Sahēb-of front-to going examination giving coming company-(Government)-of house-in

¹ ṭī is a suffix of endearment, as ṭā is of contempt.

chākri korbbin. Jāu-sau kaya t̄ān khūm uchchā pāyā habē. Amāna-kē
service he-will-do. Every-body says his very high rank (post) will-be. Us-to
 t̄ān mā balēn jē, 'mōr ju thāitē thāitē mui kabhu paṛākkē bibhūi
his mother says that, 'my life lasting I at-any-time son-to foreign-country
 chhārbō-ni. Mōr ki nāi? katta-rē atta saggal? kāllāg'a atta
will-leave-not. My what not? whom-for so-much all? whom-for so-much
 ābār kochehi? mōr jāntumāni (a corruption of gentleman) chākri kām
property I-have-done? my respectable-(son)-for service necessity
 nāi? āppā, kāra dhāyā-dhāp'a bāra; mōr bus'āi
not? O-father(son), some-body-of running-(and)-bustling twelve; my sitting
 thāy'ā tēra. Ki habē chākrē-bakri. Gharē bus'ā ḍu-bāṭi
remaining thirteen. What will-be service. House sitting twice-twenty-bighas
 chāsh kollē. lāg'ā bhōt.
cultivation if-done (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

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

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

¹ This is a well-known proverb.

IV.—NORTHERN BENGAL.

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

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

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

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

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

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

Name of District.	Number of Speakers.
Rajshahi	1,411,942 ¹
Dinajpur	1,412,650 ¹
Bogra	740,807 ¹
Pabna	1,339,531
Malda	535,000
Malda (Kōch sub-dialect)	65,000
Purnea (Siripurīā sub-dialect)	603,623
TOTAL	6,108,553

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

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

As regards vocabulary note the use of the word *tābat*, the Sanskrit *tāvat*, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in *ēt* or *at*. Examples are: *kashēt*, in trouble; *pāyēt*, on foot; *khētēt*, in the field; *dēśat*, in the country; *hātāt*, on the hand; *kāchhat*, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, *chhāōyātē*, pronounced *chhāwātē*, children. Besides the usual Genitive Plural ending in *dēr*, for *digēr*, as in *bēsādēr*, of harlots, there is a similarly contracted Accusative Dative Plural, as in *chākardēk*, to the servants; *bandhudēk*, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final *ē* of the Accusative-Dative termination *kē*.

In regard to the pronouns, the pronoun of the first person is *hāmi*, I. Its Accusative-Dative Singular is *hāmākē*, or *hāmāk*, its Genitive Singular is *hāmār*, and its Nominative Plural is *hāmārā*. Similarly, for the second person, *tumi* is 'thou,' the Genitive Singular of which is *tumār*, and so on for the other cases. For the pronoun of the third person, we have *sē*, he; *tāk* or *tāhāk*, him, or to him; *tārā*, they; and *tāydēr*, their. The remaining pronouns exhibit no irregularities. *Jēkhan* and *tēkhan* mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in *ēn*. Thus, *dēn*, you give; *karīlēn*, you

¹ Revised figures.

made; *āchhēn*, you are. The first person of the future ends in *im*, as in *balim*, I will say. The third singular Past ends in *ē* in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—*dilē*, he gave; *pālē*, he obtained; *khālē*, he ate; *puchhlē*, he asked. For Intransitive verbs we have *hail*, he became. So, *chhil*, he was; *gēl*, he went; *lāgi*, he began; *khēlchhil*, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, *viz.*, in *kahil*, he said.

As samples of the Perfect tense, we may quote,—*dichhi*, I have given; *karichhi* or contracted *karchhi*, I have done; *bāchichhē*, he has escaped; *gēichhē*, he has gone; *āsichhē*, he has come; and *ānchhē*, he has brought. Honorific forms are *karichhēn*, he has made; and *pāichhēn*, he has obtained. As a Pluperfect, the word *gēichhil*, he had gone, is an example.

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

The Infinitive ends in *bā*. Thus, *bharibā*, to fill; *dēkhhā pālē*, he was able to see; *karbā lāgil*, he began to do; *parbā lāgil*, he began to fall. Sometimes it is inflected in the Genitive case. Thus, *dibār lāgil*, he began to give; *nibār chāhil*, he wished to take; *ḍākibār khailām*, I told to call.

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

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol. II, 1873, of the *Indian Antiquary*.

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

এক জন মানুষের ছুই 'ছাওয়া ছিল। তাঁদের মধ্যে ছোট ছাওয়া আপন বাপুকে কহিল, বাপু! সম্পতের যে ভাগ হামি পাম্, তা হামাক্ দেন। তাহাৎ সে তাঁদের মধ্যে বিষয় ভাগ করে দিলেন। কিছু দিন পর ছোট ছাওয়া তাবৎ এক ঠাঁই করে দূর দেশে চলে গেল, আর সেই ঠাঁই সে অপরিমিত বেভারে আপনার সম্পৎ উড়ায় দিলে। সে তাবৎ খরচ করে ফেলে সেই দেশে ভারী আকাল হইল, আর সে কক্ষেৎ পড়া লাগিল। তেখন সে গিয়া সেই দেশের এক জন গিরস্তের আশ্রা নিলে; সে লোক তাহাক্ আপনার মাঠে শূওর চড়াবা পাঠায় দিলে। পাছৎ শূওর যে খোসা খায়, সেই দে সে পেট ভরিবা মন্ করিল, কিন্তুক কেহ তাক্ দিলে না। পাছৎ চেতন পায় সে কহিল, হামার বাপের কেত দরমাহাদার চাকর বেশী বেশী খাবার পায়, আর হামি হেথা ভুকে মরি! হামি উঠে আপন বাপের কাছৎ যাম্, তাহাক্ বলিম্, বাপু! হামি স্বর্গের বিরোধে আর তুমার সাক্ষাৎ পাপ্ করিছি, হামি আর তুমার ছাওয়া বলে বলাবার যোগ্ নাহি, হামাক্ তুমার এক জন দরমাহাদার চাকরের মত রাখেন। পাছৎ সে উঠে আপন বাপের নিকট গেল। কিন্তুক্ সে দূরে থাকতে তার বাপু তাক্ দেখবা পালে, আর দয়া করে দৌড়ে যায়, গলা ধরে চুমা খালে। ছাওয়া তাক্ কহিল, বাপু! হামি স্বর্গের বিরোধে ও তুমার সাক্ষাৎ পাপ্ করিছি; হামি তুমার ছাওয়া বলে বলাবার যোগ্ নাহি। কিন্তুক্ বাপু আপন চাকরদেক্ কহিল, জলদি খুব ভাল কাপড় আনে ইহাক্ পিন্কাও; ইহার হাতৎ আঙ্গটী ও পায়েৎ জতা পিন্কাও; আর হামরা খাওয়া দাওয়া করে আনন্দ করি; কারণ হামার এই ছাওয়া মরে গেইছিল, বাঁচিছে; হারায় গেইছিল, পাওয়া গেইছে। পরে তারা আনন্দ করা লাগিল ॥

আর তার বড় বেটা খেতেৎ ছিল। সে আসে ঘরের নিকট হলে নাচ বাজনা শুনতে পালে। তেখন সে এক জন চাকরকে কাছৎ ডাকে পুছলে, এসব কি? সে তাহাক্ কহিল, তুমার ভাই আসিছে, আর তুমার বাপু বড় ভোজ তৈয়ার করিছেন; কেনে যে, সে তাহাক্ আরাম শরীলে পাইছেন। কিন্তুক্ সে রাগ করিল, ভিতরু যাবার চাহিল না। পাছৎ তাহার বাপু বাহিরৎ আসে তাহাক্ পরবোধ দিবার লাগিল। কিন্তুক্ সে উত্তর করে আপন বাপক্ কহিল, দেখেন, এত বছর ধরে হামি তুমার সেবা করিছি, তুমার কোনও শুকুম কুনকালে ফেলাই নাই, তাঁহু তুমি কুনকালে হামাক্ একটা ছাগলের বাচ্চা দেন নাই, যে, হামার বন্ধুদেক্ নিয়ে আনন্দ করি; কিন্তুক্ তুমার এই বেটা, যে বেশাদের সঙ্গে তুমার সম্পৎ খায় কেলিছে, সে যেখন আসিল, তেখন তুমি তার কারণ বড় ভোজ তৈয়ার করিলেন! কিন্তুক্ সে তাহাক্ বলিল, বাছ! তুমি সর্বদা হামার সঙ্গে আছেন, আর হামার বা হয় সব ত তুমার। কিন্তুক্ আনন্দ করা আর তলাস হওয়া ভাল হইয়াছে; কারণ তুমার এই ভাই মরে গেইছিল, বাঁচিছে; হারায় গেইছিল, পাওয়া গেইছে ॥

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

Ēk jan mānushēr dui chhāoyā (chhāwā) chhila. Tāydēr madhyē
One person man's two sons were. Of-them among
 chhōṭa chhāoyā āpan bāp-kē kahil, 'Bāp! sampatēr jē
the-young son his-own father-to said, 'Father! of-the-property what
 bhāg hāmi pām, tā hāmāk dēn.' Tāhāt sē tāydēr madh'ē bishay
share I will-get, that me-to give.' Thereon he of-them among property
 bhāg karē dilēn. Kiehhu din par chhōṭa chhāoyā tābat
division having-made gave. Some days after the-young son everything
 ēk thāi karē dūr dēśat chalē gēl, ār sēi thāi sē
one place having-made a-far land-in having-gone went, and in-that-place he
 aparimit bēbbārē āpanār sampat urāy dilē. Sē tābat
riotous in-behaviour his-own property having-caused-to-fly gave. He everything
 kharach karē phēllē sēi dēśat bhāri ākāl hāil,
spent having-made having-wasted that land-in a-severe famine became,
 ār sē kashtēt paṅbā lāgil. Tēkhan sē giyā sēi
and he in-trouble to-fall began. Then he having-gone that
 dēsēr ēk jan girastēr āsrā nilē. Sē lōk tāhāk
of-country a person householder-of refuge took. That person him
 āpanār māṭhat sūr charābā pāthāy dilē. Pāchhat sūr jē
his-own in-field pigs to-feed having-sent gave. Afterwards the-pigs what
 khōsā khāy sēi dē sē pēt bharibā man karil,
husks used-to-eat those by-means-of he the-belly to-fill mind made,
 kintuk kēha tāk dilē nā. Pāchhat chētan pāy sē
but any-one him-to gave not. Afterwards senses having-obtained he
 kahil, 'hāmār bāpēr kēta darmāhādār chākar bēsi bēsi
said, 'my father's how-many wage-getting servants much muck
 khābār pāy, ār hāmi hēthā bhukē mari. Hāmi utḥē
to-eat get, and I here in-hunger die. I having-risen,
 āpan bāpēr kāchhat jām, tāhāk balim, "Bāp,
my-own father's in-neighbourhood will-go, him-to I-will-say, "Father,
 hāmi s'argēr birōdhē ār tumār sākkh'āt pāp karichhi;
I of-heaven in-opposition and thy before sin have done;
 hāmi ār tumār chhāoyā balē-balābār jōg, nāhi; hāmāk
I more thy son of-being-called worthy am-not; me

tumār ěk jan darmābhādār chākarēr māta rākhēn.” Pāchhat
thy one man wage-getting of-servant like keep.” Afterwards

sē uṭhē āpan bāpēr nikaṭ gēl. Kintuk
he having-risen his-own father's in-neighbourhood went. But

sē dūrē thāktē tār bāp tāk dēkhbā pālē, ā
he in-distance remaining his father him to-see got, and

dayā karē daurē jāy, galā dharē chuma
pity having-made having-run having-gone, neck having-seized a-kiss

khālē. Chhāoyā tāk kahil, ‘Bāp, hāmi s’argēr birōdhē
ate. The-son him-to said, ‘Father, I of-heaven in-opposition

ō tumār sākhhāt pāp karichhi; hāmi tumār chhāoyā
and thy before sin have-done; I thy son

balē-balābār jōg nāhi.’ Kintuk bāp āpan chākardēk
of-being-called worthy am-not.’ But the-father his-own servants-to

kahil, ‘jalḍi khub bhāla kāpar ānē ihāk, pindhāō; ihār hātātē
said, ‘quickly very good clothes having-brought this-(person) dress; his on-hand

āngṭi ō pāyēt jatā pindhāō; ār hāmra khāoyā-dāōya (khāwā-dāwā)
a-ring and on-feet shoes put-on; and (let)-us feasting

karē ānand kari. Kāraṇ hāmār ēi chhāoyā marē gēichhil,
having-made joy make. For my this son having-died had-gone,

bāchichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē.’ Parē tārā
has-survived; having-been-lost had-gone, has-been-found.’ Afterwards they

ānand karbā lāgil.
joy to-make began.

Ār tār bara beṭā khētēt ohhil. Sē āsē gharēr
And his elder son in-field was. He having-come of-house

nikaṭ balē nāch bājnā suntē pālē. Tēkhan sē
in-neighbourhood having-become, dancing music to-hear got. Then he

ěk jan chākar-kē kāchhat ḍākē puchhlē. ‘Ē-sab ki?’ Sē
one man servant near having-called asked. ‘This-all what?’ He

tāhāk kahil, ‘tumār bhāi āsichhē, ār tumār bāp bara
him-to said, ‘thy brother has-come, and thy father a-great

bhōj taiyār karichhēn, kōnē jē sē tāhāk āram śarilē pāichhēn.’
feast ready has-made, because that he him sound in-body has-obtained.’

Kintuk sē rāg karil, bhitar jābār chāhil nā. Pāchhat tāhār
But he anger made, within to-go wished not. Afterwards his

bāp bāhirat āse, tāhāk parbōdh dibār lāgil. Kintuk
father outside having-come, him remonstrance to-give began. But

sē uttar karē āpan bāpak kahil, ‘dēkhēn, ēta bachhar
he answer making his-own father-to said, ‘see, so-many years

dharē hāmi tumār sēbā karichhi, tumār kōn-ō hukum kunkālē
lasting I thy service have-done, thy any order at-any-time

phēlāi nāi, tāhu tumi kunkalē hāmāk ēk-tā chhāgalēr bāchchā
I-disobeyed not, yet thou at-any-time me-to a goat's kid
 dēn nāi, jē hāmār bandhudēk niyē ānand kari; kintuk
gavest not, that my friends taking joy I-may-make; but
 tumār ēi bētā, jē bēsādēr sāngē tumār sampat khāy phēlichhē,
thy this son, who of-harlots in-company thy wealth eating has-wasted,
 sē jēkhan āsil, tēkhan tumi tār kāraṇ bara bhōj taiyār karilēn.
he when he-came, then thou his for-sake a-great feast ready hast-made.'
 Kintuk sē tāhāk balil, 'Bāchhā, tumi sarbada hāmār sāngē āchhēn,
But he him-to said, 'Son, thou always my in-compan, art,
 ār hāmār jā hay, sab ta tumār. Kintuk ānand karā ār
and mine what is, all indeed thine. But joy to-make and
 hulās haōyā (hōwā) bhāla haiyāchhē, kāraṇ tumār ēi bhāi marē
rejoicing to-be good has-been, for thy this brother having-died
 gēichhil, bāchichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē.
had-gone, has-survived; having-been-lost had-gone, has-been-found.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

হামার ছাওয়া হামি খুন কর্ছি। সেই জন্ত চৌকিদার ও পুলিস হামাকে এখানে আনছে। ঐ ছাওয়ার বয়েষ ৫ বছর। ৪ খান ছাওয়াতে সন্ধ্যার সময় হান মান খেল্ছিল। হামি উহারদের সকলকে চর দিলাম ও ঐ ছাওয়া বাক পড়ে গেল। হামি এক চর ও এক কিল দিছি। পড়ে গেলে হামার বেটি ছাওয়া ছাওয়াকে কোলাতে নিলে ও যখন কোলাতে নিলে তখন ছাওয়া চোক্ চড়ায়ে দিলে। হামার মা তখন ছাওয়াকে নিবার চাহিল্ কিন্তু পারিলনা। হামি তখন কোলায় নিলাম ও ফকির টকির ডাক্‌বার কহিলাম ও বহুত মানুষ আসিল্। ছাওয়া হামার কোলায় দম নিল ও ঠাণ্ডা হই গেল্ ॥

হান্‌মান্ করনা চুপ্‌ থাক। বাপু এই জন্ত চর দেই ও মারি। ছাওয়া বেটি ছাওয়া ॥

হাঁ হামার কবুর হইয়াছে। হামি খুসিতে কহিলাম, যে হইছে তাহা হামি তামাম কহি দিলাম কেহ শিখায় দেয় নাই ॥

TRANSLITERATION AND TRANSLATION.

Hāmār chhāoyā (chhāwā) hāmi khun-karchhi. Sēi-jan'ra chaukidār
My child I have-murdered. That-for chaukidār
 ō pūlis hāmā-kē ēkhānē ānchhē. Ai chhāoyār (chhāwār) bayēsh 5 (pāch)
and police me here have-brought. That child's age 5
 bachhar. 4 (chār) khān chhāoyātē (chhāwātē) sandh'ār samay hān-mān
years. 4-in-number children of-evening time quarrelling
 khēlchhil. Hāmi ubārdēr sakal-kē char dilām ō ai chhāoyā (chhāwā)
were-playing. I them all slaps gave and that child
 jhāk parē-gēl. Hāmi ēk char ō ēk kil dichhī. Parē-gēlē
all-of-a-sudden fell-down. I one slap and one fist-blow gave. Having-fallen-down
 hāmār bēṭi-chhāoyā (chhāwā) chhāoyā-kē (chhāwā-kē) kolātē nilē ō
my wife child on-the-lap took and
 jakhan kolātē nilē takhan chhāoyā (chhāwā) chōk charāyē-dilē. Hāmār
when on-the-lap took then child eye raised-up. My
 mā takhan chhāoyā-kē (chhāwā-kē) nibār chāhil, kintu pāril-nā. Hāmi
mother then child to-take wanted, but could-not. I
 takhan kolāy nilām ō phakir-takir dākibār kahilām, ō bahut mānush
then on-lap took and fakirs-and-others to-call asked, and many men
 āsil. Chhāoyā (chhāwā) hāmār kolāy dam nila ō ṭhāṇḍā
came. The-child my on-lap (his-last)-breath took and cold
 ahī-gēl.
became,

Q.—Hānmān kara nā chup thāk, bāpu ēi jan'a char dēi ō māri?
Quarrel do not quiet keep, you this for slap gave and beat?
 Chhāoyā(chhāwā) bēti chhāoyā(chhāwā).
child female child (was).

A.—Hā, hāmār kashur haiyāchhē. Hāmi khusitē kahilām. Jē
Yes, my guilt has-become. I voluntarily have-stated. What
 haichhē, tāhā hāmi tāmām kahi-dilām. Kēha śikhāy dēy
happened, that I all have-stated. Anyone tutoring gave
 nāi.
not (No body tutored me).

The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:—

I.—PRONUNCIATION—

The letter *a* (õ) is pronounced as *ō* or *o*. Thus *jhōn* for *jan*, a person; *chhōtō* for *chhōṭa*, a little; *dhōllē* (pr. *dhollē*) for *dhariṭē*, he caught.

The letter *ē* or *ē* is frequently written *ā*, and both are pronounced like the *ă* in *kat*. Thus *yāk* (pr. *yăk*) for *ēk*, one; *bāṭā* (*bătā*), a son; *chhēlā* (for *chhēlē*) a child; *pāt*, for *pēt*, belly; *chāt*, for *chēt*, senses; *khātē* (for *khētē*), in the field; *tākā* (for *thēkē*), from.

In *suchtē*, to think, *ē* has become *u*, and in *dōrā*, *au* has become *ō*.

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

The local dialect pronounces *r* as *r*. Thus *bara* for *bara*, great. The letters *ś*, *sh*, and *s* are all written *s*, which is pronounced as dental *s*. Here we see the signs of the influence of the adjoining Bihārī.

II.—NOUNS—

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

The **Genitive Singular** is regular.

The **Instrumental Locative** is generally regular, but sometimes ends in *ēt*, as in *gharēt*, in the house.

The sign of the **Ablative** is *hōtē*, as *hāt hōtē*, from the hand.

As an example of *ē* in the **Nominative Plural**, we have *chāoyāl-pāoyālē*, the children.

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

III.—PRONOUNS—

First Person,—*hāmā*, I; *hāmāk*, to me; *hāmār*, my; *hāmārā*, we.

Second Person,—*tūi*, thou; *tōk*, thee; *tōr*, thy.

Third Person,—*tāi*, *āi*, he; *tāk*, him; *tār*, his; *tāt*, thereon; *tār-ghōr*, of them; *tār-ghōr-kē*, to them.

i, this one; *u*, that one.

Adjectives, *ōi*, *ai*, that.

Others,—*kēhu*, anyone; *kichchhu*, anything; *kunu*, any.

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

IV.—VERBS—

(a) Auxiliary Verbs, and Verbs Substantive—

(1) *Present*,—*lōhi*, I am not; *āchhis*, thou art; *āchhē*, he is.

(2) *Past*,—*achhlō*, *hōlō*, he was, etc.

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

(4) *Verbal Noun*,—*hōbār*, of being.

Finite Verb—

1. *Present*,—*kāṭi*, I cut ; *kari*, I may make ; *rahi*, we may remain ; *dis-ni*, thou didst not give ; *khāy*, they eat.
2. *Present Definite*,—*mōrchhi*, I am dying.
3. *Imperfect*,—*dichhlō-nā*, he was not giving ; *āschhilō*, he was coming.
4. *Future*,—*pāmu*, I will get ; *jāmu*, I will go ; *kahmu*, I will say ; *karmu*, I shall do ; *kabhē*, he will say.
5. *Imperative*,—*dē*, give ; *rākh*, keep ; *āy*, come ; *d'ākhēk*, look ; *khāi*, let us eat ; *dāi*, let us give ; *kari*, let us do.
6. *Past*,—*Second Person*,—*dili*, thou gavest.
3rd Person,—
 (a) *Transitive Verbs*,—*kahlē*, he said ; *dilē*, he gave ; *phēklē*, he squandered ; *dhōllē*, he caught ; *paṭhālē*, he sent ; *dēkhlē*, he saw ; *kōrlē*, he made ; *khālē*, he ate ; *pālē*, he got ; *puchhlē*, he asked ; *kōllē*, he made ; *karlē*, he made ; *rākhlē*, he put.
 (b) *Intransitive Verbs*,—*g'ālō*, he went ; *hōlō*, he became ; *pōlō*, he fell ; *ālō*, he came ; *lāglō*, they began ; *sāndhālō*, he entered ; *thāklō*, he remained.
7. *Past Conditional and Habitual*,—*bhālō-bāstō*, he used to like.
8. *Perfect*,—*kar'āchhi*, I have done ; *diyāchhē*, he has given ; *uriyāchhē*, he has wasted ; *āy'āchhē*, he has come ; *pāy'āchhē*, he has got ; *khāy'āchhē*, they have eaten.
9. *Pluperfect*,—*mar'āchhilō*, he had died ; *hariyāchhilō*, he was lost.
10. *Infinitive*,—*charātē*, to tend ; *bharātē*, to fill ; *kahtē*, to call ; *rāntē*, to cook ; *khātē*, to eat ; *suchtē*, to think.
11. *Present Participle*,—*bittē*, passing (of time) ; *jāntē*, knowing ; *rahtē-i*, even remaining.
12. *Conditional Participle*,—*pālē*, if he got ; *puchhlē*, having enquired ; *kahlē*, if I say.
13. *Conjunctive Participle*,—This ends in 'ā. Thus *bāṭ'ā*, having divided ; *kar'ā*, having done ; *jāy'ā*, having gone ; and many others.

Sometimes the regular form is met, as, *sāndhiyā*, having entered.

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

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

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

য়্যাক্ ঝোন মানুসেৰ্ দুটা ব্যাটা আছলো। তার ঘোর বিচে ছোট্কা আপ্নার বাবাক্ কহলে, বাব ধন্ করির যে হিষ্ণা হামি পামু, সে হামাক্ দে। তাৎ তাঁই তারঘোরকে মালমাত্তা সৰ্ বাঁচ্যা দিলে। বহুৎ দিন্ না বিৎতে, ছোটো ছেল্যা সৰ্ য্যাক্ঠে কর্যা বিদেস্ চল্যা গ্যালো। আৰ্ সে বদচালে আপ্নার্ মাল্-মাত্তা সৰ্ খুইয়া দিলে। যখন্ সৰ্ সে খরচ্ কর্যা ফেক্লে, তখন্ সে দেসে বারা আকাল্ হোলো, আৰ্ সে বারা কঠিনে পোলো। তখন্ তাঁই যায়া ওই দেসেৰ্ য্যাক্ সহোরিয়াক্ খোললে। অঁই তাক্ ময়দানে সোর চরাতে পাঠালে। তাঁই সোরের ভুঁসি দিয়া প্যাট্ ভরাতে পালে খুসি হোতো, মতন্ সে ভুঁসিও তাক্ কেহ্ দিছলোনা। যখন্ তাঁই চ্যাৎ হোলো, তখন্ সে কহ্লে, হামার্ বাবার্ দরমাহা খাউকা চাকৰ্ বাকরের ঘরে য্যাতো খাবার যে ফেল্যা ছর্যা খায়, আর হামি ভোকে মোর্ছি। হামি উঠ্যা হামার্ বাবার্ কাছে যামু আর তাক্ কহ্মু, বাবা, সরোগের কাছে আর তোর্ কাছে হামি পাপ কর্যাছি, হামাক্ আর তোর্ ছেল্যা কহ্তে হয়্ না। হামাক্ তোর্ দরমাহাখাউকা চাকৰ্ কর্যা রাখ্। সে উঠ্যা বাবার্ কাছে আলো। মতন্ বহুৎ দূর রহ্তেই তার বাবা তাক্ দেখলে, আপ্সোস্ কোর্লে, আৰ্ দোর্যা আস্যা তার ঘাৰ্ সাপ্চ্যা ধর্যা চুমা খালে। তখন্ সেই ছেল্যা বাবাক্ কহলে, বাবা, হামি সরোগের কাছে আর তোর্ নজরে পাপ কর্যাছি, হামি তোর্ আর পুং হোবার লায়েক্ লোহি। মগৰ্ বাবা চাকৰ সৰাকু কহ্লে খুব জবৰ্ জবৰ্ পোসাক্ লিয়া আয়, তাক্ পিঙ্কিয়া দে, তার হাতেৎ আঙ্ক্ট, পঁয়ে জুস্তা দে। হামরা খাই দাই আর উছব করি। ক্যানেনা হামার্ ই ব্যাটা হারিয়া গিয়া ফেৰ্ পাওয়া গ্যালো। অরা তখন্ আনন্দ্ কোর্তে লাগ্লে ॥

তখন্ বর ব্যাটা খ্যাতে আছলো। যখন্ অঁই ঘুর্যা আস্ছিলো, আৰ্ বারির্ কাছে আলো, তখন্ সে নাচনা বাজ্নার আওয়াজ্ স্নন্তে পালে। য্যাক্টা চাকরেকে ডাক্যা সে পুছলে, ইঠে ইসব কি হোছে। চাক-রটা তাক্ কহ্লে তোর্ ভাই আয়্যাছে, তাক্ ভালয়্ সুলয়্ পায়্যাছে কহ্যা তোর্ বাবা ভোজ্ দিয়াছে। তাঁই গোস্সা হোলো, ঘরেৎ সাক্কালোনা। তখন্ তার বাবা বাহরে আলো আৰ্ তাক্ নেহরা কোল্লে। বড় ব্যাটা জবাব কোর্লে, দ্যাখেক, বহুৎ বছর ত্যাকা হামি তোক্ সেব্ছি, কখ্খমু তোর্ কথা কাটিনি, তবো তুঁই হামাক্ য্যাক্টা পাঁঠা দিস্নি যে হামার দোস্তের ঘোর লিয়া হামি আনন্দ্ করি। আর যখন্ তোর্ ই ব্যাটা ঘুর্যা আলো, বাঁই তোর্ ধন্ করি রাঁড়বাজিতে উরিয়াছে, তার ক্যানে তুঁই ভোজ্ দিলি। তাঁই তখন্ তাক্ কহ্লে, বাপ, সৰ্ সমে তুঁই হামার কাছে আছি, হামার যে কিচ্ছ আছে, সব তো তোর্। তোর্ ইটা ভাই মর্যাছিলো, য্যাপ্খুঁ বাঁচ্যা আলো, হারিয়াছিল, পাওয়া গ্যালো; এই ক্যানে ইটা বেস যে হামরা আনন্দ্ করি আর খুসি রহি ॥

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Rades̄h Chandra Set, 1897.)

Y'āk (yāk) jhōn manusēr du-tā b'āta (bāṭa) āchhlō. Tār-ghōr bichē
One man's two sons were. Them among
 chhōṭkā āpnār bābāk kahlē, 'bābā dhan-karir jē his'ā
the-younger his-own father-to said, 'father property's which share
 hāmi pāmu, sē hāmāk dē.' Tāt t̄ai tār-ghōr-kē mālmat̄ā sab
I get, that me give.' At-this he to-them property all
 bāy'ā dilē. Bahut din nā bittē chhōṭō chhēl'ā sab y'āk-thē
dividing gave. Many days not passing the-younger son all together
 kar'ā bidēs chal'ā g'ālo. Ār sē badchālē āpnār
making to-other-country went. And he in-immoral-conduct his
 mālmat̄ā sab khuiyā. dilē. Jākhun sab sē kharach kar'ā
property all losing gave. When all he expenses-making
 phēklē, takhun sē dēsē bārā ākāl hōlō ār sē
threw (wasted), then that country-in great famine was and he
 bārā kaṭhinē pōlō. Takhun t̄ai jāy'ā oī dēsēr y'āk
great difficulty-in fell. Then he going that country's one
 sahōriyāk dhōllē. Āi tāk maydānē sōr charāte pāṭhalē.
citizen-to caught-(asked-shelter-of). He him field pigs to-tend sent.
 T̄ai sōrēr bhūsi diyā p'āṭ bharātē pālē khusi hōṭō,
He pig's husk with stomach to-fill getting happy would-have-been.
 matan sē bhūsi-ō tāk kēhu dichhlō-nā. Jākhun t̄ai ch'at
but that husk-too him anybody gave-not. When to-him senses
 hōlō, takhun sē kahlē, 'hāmār bābār darmāhā-khāukā chākar-bākarēr
became, then he said, 'my father's salary-eating servants'
 gharē y'ātō khābār jē phēl'ā chhar'ā khāy, ār bāmi
house-in so-much provisions that throwing scattering they-eat, and I
 bhōkē mōrchhi. Hāmi uṭh'ā hāmār bābār kāchhē jāmu, ār
hunger-in am-dying. I rising my father's near will-go, and
 tāk kahmu, "bābā Sarōgēr kāchhē ār tōr kāchhē hāmi pāp
him shall-tell, "father Heaven's near and thy near I sin
 kar'āchhi, hāmāk ār tōr chhēl'ā kahtē hay nā. Hāmāk
committed, me any-more thy son to-call is not (proper). Me
 tōr darmāhā-khāukā chākar kar'ā rākh." Sē uṭh'ā bābār
your salary-eating servant making keep." He rising father's

kāchhē ālō. Matan bahut dūr rahtē-i, tār bābā tāk
near came. But great distance while-remaining-even, his father him
 dēkhlē, āpsōs kōrlē, ār dōrā āsā tār ghār sāptā dharā
saw, regret made, and running coming his neck grasping catching
 chumā khālē. Takhun sōi chhōlā bābāk kahlē, 'bābā, hāmi
kiss ate. Then that son father-to said, 'father, I
 Sarōgēr kāchhē ār tōr najarē pāp kar'āchhi, hāmi tōr ār put
Heaven's near and thy sight-in sin committed, I thy any-more son
 hōbār lāyēk lōhi.' Magar bābā chākar sabā-ku kahlē, 'khub jabar jabar
of becoming fit am-not.' But father servant all-to said, 'very good good
 pōsāk liyā āy, tāk pindhiyā dē, tār hātēt āngūt, pāyē juttā dē.
clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give.
 Hāmā khāi dāi ār uchchhab kari. Kyānēnā hāmār i b'ātā hāriyā
(Let)-us eat etcetera and feast make. Because my this son losing
 giyā, phōr pāoyā (pāwā) g'ālō.' Arā takhun ānand kōrtē lāglō.
having-gone, again recovered went.' They then joy making begun.

Takhun bara b'ātā kh'ātē āchhlō. Jākhun āi ghurā āschhilō ār
Then elder son field-at was. When he returning was-coming and
 bārīr kāchhē ālō, takhun sē nāchnā bājnār āoyāj (āwāj) suntō pālō. Y'āk-ṭa
house's near came, then he dancing music's sound to-hear got. One
 chākarē-kē dākā sē puchhlō, 'iṭhē i sab ki hōchhē?' Chākar-tā tāk kahlē,
servant calling he asked, 'here this all what is-being?' The-servant him said,
 'tōr bhāi āy'āchhē, tāk bhālay sulay pāy'āchhē kabā, tōr bābā bhōj
'thy brother came, him good right got for-that, thy father feast
 diyāchhē.' Tāi gōssā hōlō, gharēt sāndhālō-nā. Takhun tār bābā bāhrē
gave.' He angry became, house-into entered-not. Then his father out
 ālō, ār tāk nēhrā kollē. Bara b'ātā jabāb kōrlē, 'd'ākhēk, bahut
came, and him entreaty made. The-elder son reply made, 'look, many
 bachchhar tākā hāmi tōk sēbhbi, kakhkhanu tōr kathā kāti-ni, tabō tūi
years since I thee am-serving, never thy word cul-not, still thou
 hāmāk y'āk-ṭa pāṭha dis-ni jē hāmār dōstēr-ghōr liyā hāmi ānand kari.
me one kid gavest-not that my friends with I joy make.
 Ār jākhun tōr i b'āta ghurā ālō, jāi tōr dhan-kari rār-bājītō
And when thy this son returning came, who thy property harlot-play-at
 uriyāchhē, tār k'ānē tūi bhōj dili.' Tāi takhun tāk kahlē, 'bāp, sab samē
wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at
 tūi hāmār kāchhē āchhis, hāmār jē kichchhu āchhē sab tō tōr. Tōr i-tā
thou my near art, my which ever is all yours. Your this
 bhāi mar'āchhilō, y'ākhun bāch'ā ālō; hariyāchhila, pāoyā (pāwā) g'ālō. Ēi
brother dead-was, now alive came; lost-was, recovered. This
 k'ānē i-tā bēs jē hāmār ānand kari ār khusi rahi.'
reason-for it good that we joy make and happy remain.'

[No. 28.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

য্যাক্ বদ্রাগী গিরস্ত্ বারা মাংস খাতে ভালো বাসতো। য্যাক্ দিন্ সে পাঁঠার মাংস কিনা আত্মা
অপ্নার বোক্ রান্তে কহ্যা বাহরে চল্যা গ্যালো। বো ভাতারের কথা মত মাংস রান্ধ্যা হাঁস্যাগে য্যাক্
বাস্তনে টাঁক্যা রাখলে। মগর্ আচ্কা য্যাক্ কুস্তা ঐ হাঁস্যাগ্ ঘরে সাক্দিয়া মাংস খায়্যা ফেক্লে, খোরা
খাক্লে। বো উ জান্তে পায়্যা হাকা বাকি কর্যা কুস্তাক্ হাঁক্যা দিলে মতন্ ভাতার আস্যা কি কহ্বে
সেই ডরে কাঁপ্তে লাগ্লে। আর্ কুন্সু উপায়্ না দেখ্যা ভাতারের হাত্ হোতে বাঁচবার ক্যানে তাক্ কুস্তার
আঁঠ্যা মাংস খাতে দিলে। মাংস খোরা ক্যানে ভাতার পুছ্লে বো কহ্লে ছাওয়াল পাওয়ালে খায়্যাছে
ছাওয়াল পাওয়াল খায়্যাছে স্ত্খ্যা অঁই আর্ কিচ্ছু কহ্লেনা। মতন্ সেই ঘরে য্যাক্টা চাল্লাক্ বেটী আছ্লে।
অঁই মা বাপের অঁই কথাবাত্ৰা স্ত্খ্যা মনে মনে স্ত্খতে লাগ্লে, অখন হামি কি কর্মু, কুস্তা মাংস খায়্যাছে
কহ্লেও আফৎ, না কহ্লেও বুবা। কহ্লে মা মার্ খায়, না কহ্লে বাবা আঁঠ্যা খায় ॥

TRANSLITERATION AND TRANSLATION.

Y'āk (yāk) badrāgī girast bārā māṅsa khātē bhālō-bāstō.
One irritable family-man much meat to-eat liked.
Y'āk din sē pāthār māṅsa kinā ān'ā āpnār bōk rāntē kah'ā
One day he kid's meat buying bringing his-own wife-to to-cook saying
bāhrē chāl'ā g'ālō. Bō bhātārēr kathā mata māṅsa rāndh'a
out going went. Wife husband's word according-to meat having-cooked
hās'alē y'āk bāsunē ḍhāk'ā rāklhē. Magar āchkā y'āk kuttā
cook-room-in one pot-in covering kept. But suddenly one dog
ai hās'al-gharē sāndhiyā māṅsa khāy'ā phēklē thōrā
that kitchen-into having-entered meat eating having-thrown little
thāklō. Bō u jāntē pāy'ā hākābāki kar'ā kuttāk hāk'ā
remained. Wife that to-know getting haste making the-dog driving
dilē, matan bhātār ās'ā ki kahbē sei ḍarē kāptē lāglō.
gave, but husband having-come, what will-say that fear-at shivering began.
Ār kunu upāy nā dēkh'ā, bhātārēr hāt hōtē bāchbār k'anē,
Other any means not finding, husband's hand from saving for,
tāk kuttār āth'ā māṅsa khātē dilē. Māṅsa thōrā k'anē
him dog's leavings meat to-eat gave. Meat short why
bhātār puchhlē, bō kahlē chhāoyāl-(chhāwāl)-pāoyālē (pāwālē)
husband having-enquired, wife replied children

khāy'āchhē.	Chhāoyāl-(chhāwāl)-pāoyāl-(pāwāl)	khāy'āchhē	sun'ā					
<i>have-eaten.</i>	<i>Children</i>	<i>have-eaten</i>	<i>hearing</i>					
ā̃	ār	kichchhū	kahlē-nā.	Matan	sēi	gharē	y'āk-tā	chāllāk
<i>he</i>	<i>else</i>	<i>anything</i>	<i>said-not.</i>	<i>But</i>	<i>that</i>	<i>room-in</i>	<i>one</i>	<i>sharp</i>
bēṭī	āchhlō.	Āi	mā	bāpēr	ai	kathā-bātrā	sun'ā	manē
<i>girl</i>	<i>was.</i>	<i>She</i>	<i>mother</i>	<i>father's</i>	<i>that</i>	<i>talk</i>	<i>hearing</i>	<i>mind-in</i>
manē	suchtē	lāglo,	' akhan	hāmi	ki	karmu,	kuttā	māngsa
<i>mind-in</i>	<i>pondering</i>	<i>began,</i>	<i>' now</i>	<i>I</i>	<i>what</i>	<i>shall-do,</i>	<i>dog</i>	<i>meat</i>
khāy'āchē	kahlē-ō	āphat,	nā	kahlē-ō	burē.	Kahlē	mā	mār
<i>had-eaten</i>	<i>stating-too</i>	<i>calamity, not</i>	<i>stating-too</i>	<i>bad.</i>	<i>If I-state</i>	<i>mother</i>	<i>beating</i>	
khāy,	na-kahlē	bābā	āth'ā	khāy.'				
<i>eats, if (do)-not-state</i>	<i>father</i>	<i>(dog's)-leavings</i>	<i>eats.'</i>					

In the Malda District there are some 65,000 people, members of Kōch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *ar*, his, and *ak*, to him. Note also the way in which the third person of the past tense drops all terminations as in *kahil*, he said; *dil*, he gave, and many others. The Bihārī auxiliary verb *chhē*, he is, used in *dhōy-chhē*, he caught, *marũ-chhu*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oṛiyā than like that of Bengali.

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HODGSON, B. H.—*Miscellaneous Essays relating to Indian subjects*. London, 1880. Section I, *On the Kocch, Bódó, and Dhimál Tribes*, contains a vocabulary of Kōch Bengali.

[No. 29.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

NORTHERN DISTRICT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk(yāk) jhōnā-mānsēr du-ṭā b'ātā āchhlō. Ar-madh'ē chhōtō b'ātā ar bābā-kē
One person-man's two sons were. Them-among younger son his father-to
 kahil, 'bābā, māl-jālar jē hīsā mui pāō, sē mōk dē.' Tāt tāi ar-ghōrē
said, 'father, property's which share I shall-get, that me give.' Then he them.
 māl-jāl hīsā kari dil. Thorā din bād āpan māl-jāl mōṭhē kari liyā
property dividing gave. A-few days after his property in-bundle making taking
 vid'ās¹ chālī g'āl. Se chhāch-pāch-kayi sab māl-jāl phuiyā-dil, t'ākhun ai
distant-country went. He licentiously all property lost, then that
 d'āsāt khub ākāl pari-gēla, ar se bārā muskilē pari-gēl. T'ākhun ai
country-in great famine fell, and he great difficulty-in fell. Then that
 d'āsāt jāi y'āk sahoriyāk dhōyehhē. Āi a-kē pātharat suōr charābā jāba kahil.
country-to going one townsman he-caught. He him in-field pigs to-feed to-go said.
 Āi suorer khāb bhūsi di p'āt bharābā pālē khusī hōtō, sē bhūsi-ō
He pigs' food husk with stomach to-fill-in getting glad would-have-been, that husk-too
 kichhu ak kēhāi dilē nā. J'ākhun ar budh haychhila, t'ākhun tāi kahil, 'mōr
some him any-body gave not. When his senses were, then he said, 'my
 bāpar darmāhā-khāoyā chākarēr gharat y'ātō khāb chhē jē phēl'ā-ṭēl'ā
father's salary-eating servants' house-in so-much food is that throwing-away
 khāy, ar mui bhōkat marūchhu. Mui uṭh'ā bābā-ṭh'ānē jāmu, ar tāk kahmu,
eat, and I hunger-by am-dying. I rising father-to shall-go, and him say,
 "bābā, mui sargatē, ar tōtē pāp kōichhū, mō-kē tōr chhēl'ā kabhā
'father, I heaven-to and thee-to sin committed, me thy son to-say
 ni hay. Mō-kē tui darmāhā kari chākar thu." Sē uṭh'ā bābār-ṭh'ānē
not is (proper). Me thou salary fixing servant keep." He getting-up father-to
 g'āl. Dhēr dūr thāktē, ar bāp ak dēkhil, khub dukh karil, ar
went. Great distance remaining, his father him saw, much regret made, and
 daur'ā āsi tār ghār dhari chumā khāil. T'ākhun ai chhēl'ā bāp-kē
running coming his shoulders grasping kiss ate. Then that son father-to
 kahil, 'bābā, mui sargatē ar tōtē pāp karūchu, mui ar tōr b'ātā
said, 'father, I heaven-to and thee-to sin committed, I and thy son
 hōbā jōg na hū.' Bābā chākar subāi-kē kahil, 'bhāla kāpur ānēk-jāyā, tāk
becoming fit not am.' Father servants all-to said, 'good clothes fetch, him

¹ Spelt *bhāi'* in Bengali character. By *bh* the sound of *v* is evidently intended.

pindhā, ār hāṭat ānguṭ, pāot jōtā dē. Mōr ēi b'āṭā hārī'ā gēichhil,
put-on, and hand-at ring, feet-at shoes give. My this son lost was,
 pāoyā gēl ; mari gēichhil, bāichi uṭhichhē. Akhun mōrā khāi dāi, ānand kari.'
is-recovered ; dead was, has-survived. Now we eat give, merry make.'

T'ākhun bara b'āṭā bhūiyat āichhil. J'ākhun āi ghur'a āil, bārīr bhīrā āil,
Then elder son field-in was. When he returned, house-of near came,
 t'ākhun gīt māngalēr chālā pāil. Ēk-tā chākar-kē ḍāki kahil, 'ēi-ṭhānē iglā sab
then song rejoicing's sound got. One servant calling said, 'here this all
ki hachhē ?' Chākar tāk kahil, 'tōr bhāi āichhē, tāk bhāla pāy-hāne ē-tā
what is ?' Servant him said, 'thy brother has-come, him well getting one
 bhōj d'āchhē (dāchhē). Sē kathā suni ar āg haīl, bārī ni ḍhukil.
feast (he)-is-giving.' That word hearing his anger grew, house not entered.
 T'ākhun tār hābā bāhrāl, ar tā-kē kata bhujāl Bara b'āṭā bāpē-kē
Then his father out-came, and him how-much persuaded. Elder son father-to
 kahlē, 'd'ākh, bahut bachhar hachhē, mui tōr s'ābā karūchu, tōr kathā mui
said, 'look, many years passed, I thy service am-doing, thy orders I
 kakkhanu ni kāti, tāo tui mō-kē ēk-tā pāṭha dilu-nā jē mui dōsē-kē
ever not violated, still thou me a kid gavest-not that I friends
 nii ānand karmu. Ār j'ākhun tōr ēi b'āṭā ghur'a āil, jāi tōr
taking joy shall-make. And when thy this son returned, who thy
 māl-jāl luechhābājīt ur'īā diichhē, tār tākhnē tui bhōj dili.' Tāi t'ākhun
property on-profligacy wasted, his sake-for thou feast gavest.' He then
 tāk kahil, 'b'āṭā, tui tō sab-din mōr ṭhēnē āchhis, mōr jē jinis-pāti chhē,
him-to said, 'son, thou indeed always me with art my which things are,
 sab-tō tōr-i chhē. Tōr ēi bhāi mari gūichhil, phēr ghuri āil, harii.
all-indeed thine-only is. Thy this brother dead was, again returned, lost
 chhila, pāoyā gēl. Y'ākhun ēi-tā khub bhāla jē ānanda kari, khusitē
was, recovered. Now this very good that joy (we) make, merriment-in
 thāki.'
(we) remain.'

[No. 30.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk chāṇḍāl'ā¹ girast māsām khābā bhālō-kahita. Y'āk din pāṭhār
One chandal-like house-holder meat to-eat liked. One day kid's
 māsām kinā ān'ā māgak āndi kah'ā bāhīr chali-gēl. Māg purusēr
meat buying bringing wife-to to-cook saying out went. Wife husband's
 kathāt māsām āndi āndā-gharāt ēk bāsunē ḍhāki thuil. Y'āk
word-at meat cooking cook-room-at one pot-at covering placed. One
 gharitē y'āk-ṭā kukur āndā-gharāt ḍhuki māsām khāyā nilē.
twenty-minutes-in one dog cook-room-at entering meat eating took.
 Alap thākil. Māg u jānbā-pāi chaṭ-kari kukur hā'k'ā dilē. Purus
Little was-left. Wife it knowing at-once dog driving-away gave. Husband
 āsi ki kahbē, ēi ḍarat u kāpbā lāgil. Purusēr hātāt
coming what will-say, this fear-at she shivering began. Husband's hand-from
 ār bāchbā kunu āy nā d'ākhi, ta-kē kukurēr ā'ḥ'ā māsām khābā
any-more to-be-saved any means not seeing, him-to dog's left meat to-eat
 dil. Māsām thōrā hāil k'ān, purus puchhil. Māg kahil, chhāoyāl-pāoyā
gave. Meat little was why, husband asked. Wife said, children
 khai-nichhe. Chhāoyāl khāichē suni, āi ār kichhu kahil nā.
have-taken-and-eaten. Children have-eaten hearing, he more anything said not.
 Ōi bāritē y'āk-ṭā chāllāki b'āṭi chhēli, se bāp māyēr āi kathā suni, khub
That house-in one clever girl was, she father mother's this talk hearing, much
 bhābnā kōrbā lāgil, 'y'ākhun nui karū ki, kukur māsām khāichhē kahlē
pondering began, 'now I do what, dog meat ate to-state
 muskil hachhē, nā kahlē khārāpi hachhē. Kahlē mā mār khāchhē, nā
difficult is, not to-state wrong is. To-state mother beating eats, not
 kahlē bābā jhuṭā khāchhē.'
to-state father leavings eats.'

¹Chāṇḍāl, a lowest caste noted for their violent temper and hence chāṇḍāl'ā means one possessing violent temper.

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjiā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

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

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithī character.

ଓ-ଈରା ଧର-ନିଃ-ନିରା ମନ

ଓର ଓରା ଈ ନିରା ସିଂହରା

ଓ-ଈନି-ଠି-ଧର-ନିଂହରା-ଧର

ନିରା ଓର-ନିରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ଧରା-ଧରା-ଧରା-ଧରା-ଧରା

ତାହା ତ ଏକାଂଶିକ ମିଶ୍ରଣ
 ମି-ଅନୁରା-ପ୍ରା-ତ-ର-ମା-
 ତ-ର-ର-ର-ତ-ପ୍ର-ମି-ମି-
 ତ-ର-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-
 ଶ-ର-ର-ର-ର-ର-ର-ର-ର-
 ମି-ମି-ମି-ମି-ମି-ମି-ମି-ମି-
 ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-
 ତ-ମି-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-
 ମି- ମି-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-
 ମି-ମି-ଏ-ଏ-ଏ-ଏ-ଏ-ଏ-

স্বর্গ-সীমা

মহা-ভয়-হই-হই-মহা-ভয়-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

হই-হই-হই-হই-হই-হই-হই-হই

ନିଜ-ସ୍ୱ-ମଧ୍ୟ-ନିଜ-ପା-ପରା-ଅ-ପା-

ନିଜ-ସ୍ୱ-ପା-ପରା-ଅ-ନିଜ-ମଧ୍ୟ-ପା-

[No. 31.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪĀ MIXED SUB-DIALECT.

(EAST PUENEA DISTRICT.)

Ēk jhanār dui chhuā chil. Uhā-sē chhōtō-ṭi apnā bāpak
One man's two sons were. Them-from the-younger-one his-own father-to
 kahlē, kē, 'bāp, tōr-dhanēr hissā jē mōk milē, dē.' Sē-khuna
said, that, 'father of-thy-wealth the-share which me-to is-got, give.' Then
 uh dhan bātē dilē, āor thōrak din pīchhu chhōtō bētā
he the-wealth dividing gave, and a-few days afterwards the-younger son
 sab-kuchhu lē ēk-durēr mulakat chalē-gēl, ār uchhā
everything having-taken of-a-distance to-country went-away, and there
 apnā dhan bad-kāmat urālē. Ār je-khuna sab-ṭi kharach haē-gēl
his-own wealth on-evil-work squandered. And when everything expended became
 u-khunā u-dēsāt barā akāl pōl, ār uhā kangāl haē-gēl.
then in-that-country a-great famine fell, and he poor became.
 Sē-khunā ū-dēsēr ēk-barō-mānusēr ghārat gēl. Uhā apnā-
Then of-that-country of-a-great-man in-the-house he-went. He in-his-own
 khētōt suar charaō paṭhālē, ār uhār man chhil, ki ulā khusā
field swine to-feed sent, and his mind was, that (with)-those husks
 jēlā suar khāchhil apnā pēt bharāē. Sah uhāk kōi
which the-swines were-eating his-own belly he-may-fill. That-even him-to any-one
 dichhil ni. Sē-gharī uhāk phōm pōl āor uhā kahlē, kē,
was-giving not. Then his memory fell-(happened) and he said, that,
 'mōr-bāpēr katēk jan janōk bahut khāōr chhē, ār muī
'of-my-father how-many people servants-to much food is, and I
 bhōkē mōrchhi. Muī apnā-bāpēr ligi jāmu, ār uhāk
by-hunger am-dying. I of-my-own-father near will-go, and him-to
 kōhmu, kē, "bābā, Khōdāēr ār tōr saṅgē gunāh karaā-
I-will-say, that, "father, of-God and of-thee with fault I-had-
 chhinu, ār ālā tōr bētā kahlaor lāēk muī nī chhi.
committed, and now thy son of-being-called fit I not am.
 Mōk apnā darmāhadār nōkarēr aēsā ēk jhan banā." Sē-khunā
Me thine-own salary-getting of-servant like one person make." Then
 uṭhē apnā-bāpēr ligi gēl. Abhī dūrtē chhil, kē
having-arisen of-his-own-father near he-went. Still at-a-distance he-was, that
 uhār-bāpak kadar bhōl. Dēkhlē, ār daurē uhāk gallā
of-his-father compassion became. He-saw, and having-run to-him the-neck

lagæ lile, ar ohumlê. Bêtâ uhâk köhlê, kê, 'bâbâ, mui
having-applied took, and kissed. The-son him-to said, that, 'father, I
 Khôdâr ar tôr khidmatat gunâh kanu, ki alâ mui hanman
of-God and of-thee in-the-service sin committed, that now I such
 ni ki phêr tôr bêtâ kahlai.' Bâp apnâ
am-not, that again of-thee the-son I-may-be-called.' The-father his-own
 nôkarak kahlê, ki, 'achhâ achhâ kaprâ nikhâlê ân, ar
servants-to said, that, 'good good clothes having-produced bring, and
 ihâk pinhâ, ar uhâr hâtat ângôthi ar pâot jutâ pinhâ,
this-(person)-to put-on, and his on-hand a-ring, and on-foot shoe put-on,
 ar hamprâ khâi ar khusi kari; kiâê ki môr i bêtâ' môl
and (let)-us eat and merriment make; because that my this son dead
 ohhil, alâ jêt bhôl ohhê; kahâ gël-ohhil? alâ milêl ohhê.'
was, now living become has; where had-he-gone? now found is.'
 Sê-khunâ uhâ khusi karaô lăgil.

Then they merriment to-make began.

Ar uhâr barô bêtâ khêtêr bārit ohhil. Je-khunâ
And his elder son of-the-field in-the-enclosure was. When
 ghôrêr baglat ôl, sê-khunâ gâor ô nachaor
of-the-house in-the-vicinity he-came, then of-singing and of-dancing
 bôli sunlê. Sê-ghuri êk jhan nôkrak jaôb-dê
the-sound he-heard. Then one person servant-to having-summoned
 puohhlê, 'i, ki haê?' Uhâ uhâk köhlê, ki, 'tôr bhâi ôl
he-asked, 'this, what is?' He him-to said, that, 'thy brother come
 ohhok, ar tôr bâbâ barkâ bhôj karaâ-ohhê, i dast
is, and thy father a-great feast has-caused-to-be-made, this reason
 kê uhâk achhâ pāa-ohhe.' Uhâ-ê gôsâ bhôl, ô bhitra ni
that him well he-has-found.' He angry became, and inside not
 gël. Sê-khunâ uhâr bāp bāhr ôsê uhâk bujhâlê. Uhâ-ê
went. Then his father in-outside having-come him-to explained. He
 bāpak jaôbat kahlê, ki, 'atêk baras sê mui tôr khidmat
the-father-to in-answer said, that, 'so-many years from I thy service
 kanu, ar kadhî tôr-kahnâr bākêr ni chalnu; phêr tuî kadhî
did, and ever of-thy-commands outside not went; but thou ever
 môk êk-tâ bakrir bachchâ môr-dôstêr sâne khusi
me-to a-single goat's young-one of-my-friends in-company merriment
 karaôr tanê ni dilô. Jê tôr i-tâ bêtâ ôl jakhâ-ê tôr
of-making for-the-reason not gave. When thy this son came who thy
 dhônak kasbir sangê, khâê-gêl, uhâr tanê barkâ bhôj
wealth of-harlots in-company devoured, of-him for-the-sake a-great feast
 kalo.' Uhâ uhâk kahlê, 'bêtâ tuî sadâê môr ligi rôhlô, ar
'hou-madest.' He him-to said, 'son thou always of-me near wast, and

jē-kichhu mōr chhē, sab tōhrē. I-khunā khusī karnā, ār khōs
whatever mine is, all thine. Now merriment to-make, and happy
 honā munāsib chhil, kiāē ki, tōr ī bhāi mōrē gēl-chhil,
to-be proper was, because that, thy this brother having-died had-gone,
 sē jēt bhōl; kahā gēl-chhil? Alā milil chhē.
he living became; where had-he-gone? Now found is.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪA MIXED SUB-DIALECT.

(EAST PUBNEA DISTRICT.)

ନିଧି-ନିଧିନିଧି-ଉତ୍ତରୀ=

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INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪĀ MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

Maujā-Mōhāmārīr Kissā.

Of-Village-Mōhāmārī a-story.

Bāsbārīr bāp, apnā chhōtō bēṭā, Nagrur, Tōlphāl Maralēr bēṭīr saṅgē
Bāsbārī's father, of-his-own youngest son, Nagru's, Tōlphāl Maral's daughter with
 bihlāl-chhil. Thōrēk din sab-kōi bahut khusī-sē rahil.
had-caused-the-marriage. (For)-a-few days every-one much happiness-with remained.

Ōi-bēṭī-chhuār chāl achhā nī rahē, ohi-dastī apnā sās
Of-that-daughter-child the-conduct good not was, for-that-reason her-own mother-in-law
 sasur-sē apnā khaśmōk alag kārē apnā
(and)-father-in-law-from her-own husband separated having-made (to)-her-own
 nahiar nē-gēl. Kuchh din bād ohi tirmāt mōrē-gēl. Nagru
father's-house carried-(her)-away. Some days after that woman died. Nagru
 apnā-jōrur sōgē bīmār hōē-gēl. Ohi-bīmārīr hāltat ohār
of-his-own-wife in-sorrow sick became. Of-that-sickness in-the-condition his
 sālā ō sasur ohāk ghar-sē niklāē-dilē. Nagru bīmārīr
brother-in-law and father-in-law him the-home-from drove-out. Nagru of-sickness
 hāltōt apnā-bāpēr ghar chalē-āl. Tō ādmik samajhuā
in-the-condition his-own-father's house (to)-came. Therefore a-man-to understanding
 chābī kē apnā-mōgēr bātōt apnā-māē-bāp-sē
is-necessary, that of-his-own-wife at-the-words one's-own-mother-father-with
 nī-bigrē.
one-should-not-quarrel.

Turning now to the south-east of the District of Dinajpur, we come to that of Bogra, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities,

bā, a father; *tur-i*, even thine; *mērō*, we; and especially the curious verbal forms, *kartitēchhi*, I am doing; *khattitēchhi*, I am working; *kartutuchhu*, thou art making, and *kartitichhē*, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangsī or Rangpurī, and, as may be expected, some stray Rājbangsī forms are also found. Such are, locatives like *dēsōt*, in a country; *gālōt*, on the neck; pronominal forms like *añi*, *tañi*, he; and the typical dropping of an initial *r*, as in *āk*, for *rāk*, keep; *ayē*, for *rahīyā*, having remained; *āj*, for *Rāj*, a proper name, and *ōmō*, for *rōpiba*, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigal Son, and the other the deposition of a complainant made in a criminal court.

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGGA DISTRICT.)

এক বনের দুই ব্যাটাছিল আছিল। তারকরে মথো ছোটবন কৈল বা হামি যা পামু তা হামাক বাঁটা দে। তাই শুনে বাপে বাঁটা দিল। ছোটবন বাঁটা লেওয়ার ক দিন পর ভিন দেশে গেল। সেটা যায়্যা লাঠামো কর্যা টাকাকড়ি উড়্যা দিল তারপর যখন সে সব উড়্যা ফেলালো ও দেশোত্ আকাল হলো ও তার খুব আটক হলো। পাছে সে ও দ্যাশের এক গারস্তুর বাড়ী যাইয়া চাকর হবার চালো। গারস্ত তাক শুওর চরাতে তার জমিনত পাঠালো। শুওর যে ভুবি খায় তাই সে খাবার চালো। তা তাক কেউ দিলনা। তার পর তার হুঁশ হলো যে হামার বার কত চাকর আছে তারা কত খাতে পায় আর মুঁই ইটা ভোকে মরি হামি বার কাছে যায়্যা কমু যে মুঁই খোদার কাছে ও তোর কাছে গুনা করছি। মুঁই তোর ছৈলের যোগগী নই। হামাক তোর একবন চাকর করে আক। এই কয়্যা তার বার কাছে যাবার লাগলো। তার বা তাকে তফাৎ হিনী দেখ্যা দৌড়া আসলো আর তার গলোৎ চুমা খালো। তাৎ তার ছৈল কৈল বা হামি খোদার কাছে ও তোর কাছে গুনা করছি মুঁই তোর ছৈলের যোগগী নই। তাতি তার বাপ চাকরকরে কৈল ভাল কাপড় আন্তা পিন্দা দে। হাতে আঙ্গুট দিয়া দে। ও জোতা পায়ে দিয়া দে। চল হামরা খায়্যা দায়্যা খুশি খোসাল করি। মেরো ভাবছিছু যে ছৈল মৈরা গ্যাছেল বর্তী পামু। হারা গেছলো পাওয়া গেল ॥

তার পর তার বড় ব্যাটা যে পৌঁথারৎ আছিলো সে বাড়ীর কাছে আস্যা শুনলো যে তারকরে বাড়ীৎ নাচ বাজান হচ্ছে। তখন অঞি একবন চাকরকে ডাক্যা পুছলো ইগলা সব কি ? সে তাক কৈল তোমার ছোট ভাই আছে। তোমার ভাই বাঁচে আছে তারি জন্নি তোমার বাপ জিয়াফৎ করতিতিছে। তাতি তাঞি কোন্দ কর্যা বাড়ীর ভিতর যাবার চালো না। তার বাপ বার্যা আস্যা তাক বুজাবার লাগলো। বড় ব্যাট্যাকৈল যে দেখ অদ্দিন ধর্যা হামি তোর জন্নি খাটিতেছি আর যখন যা লুকুম করতুছু হামি তাই করতিতেছি। একদিনও খুসি হয়্যা মোর দোস্তকরে খাসী বকরি জবো কর্যা খুসী করবার দ্যাশনি। আর ছোট ব্যাটা যে লুচ্চামো কর্যা তোর টাকাকড়ি ব্যাবাক উড়্যা দিল যেমন বাড়ীত্ আলো তুই জিয়াফৎ করবার লাগলু। তার বা তাক কৈল যে বা তুই যখন হামার কাছে আছ তখন হামার বা আছে তা তুরি তোর ভাই মর্যা গেছলো আবার বাঁচ্যা ধরে আছে হের্যা গেছলো পাওয়াগ্যাছে এখন খুশী করা অমন্দ হয়নি ॥

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Ēk jhanēr dui b'atā-chhail āchhila. Tarkērē-madh'ē chhōṭa-jhan kaila,
A certain-person's two sons were. Among-them the-younger said,
 'bā, hāmi jā pāmu tā hāmāk bāṭ'ā dē.' Tāi sunē bāpē bāṭ'ā
'father, I what shall-get that me-to dividing give.' That hearing father dividing
 dila. Chhōṭa-jhan bāṭ'ā-lēoyār (lēwār) ka din par bhin dēsē gēla. Sēṭi
gave. The-younger of-the-division some days after foreign country went. There
 jāy'ā lāṭhāmō kar'ā ṭākā-kari uṛ'ā-dila. Tār-par jakhan
going riotous-living having-done money he-squandered. Afterwards when
 sē sab uṛ'ā-phēlālō, ō-dēsōt ākāl halō, ō tār khub āṭak halō.
he all squandered, in-that-country famine arose, and his great want arose.
 Pāchhē sē ō-d'āsēr ēk gārastēr bārī jāiyā chākar habār chālō.
After-that he of-that-country a cultivator's house going a-servant to-be wished.
 Gārasta ṭāk sūr charātē tār jaminat pāṭbālō. Sūr jē bhūshi khāy
The-cultivator him swine to-feed his to-fields sent. The-hogs those husks eat
 tāi sē khābār chālō. Tā ṭāk kēu dila-nā. Tār-par tār hūs
them he to-eat wished. That him one did-not-give. After-that his senses
 halō, jē, 'hāmār bār kata chākar āchhē; tārā kata khātē
came-back, that, 'my father's how-many servants are; they how-much to-eat
 pāy, ār mūi iṭi bhōkē mari, hāmi bār kāchhē jāy'ā
get, and I here with-hunger perish, I of-father in-vicinity going
 kamu, jē, "mūi Khōdār kāchhē ō tōr kāchhē gunā
will-say, that, "I of-God in-vicinity and of-thee in-vicinity sin
 karchhi. Mūi tōr chhailēr jōggi nāi. Hāmāk tōr ēk-jhan chākar
have-committed. I of-thy son worthy am-not. Me thy a servant
 karē āk." 'Ēi kay'ā tār-bār kāchhē jābār lāglō. Tār bā
making keep." 'This saying of-his-father in-vicinity to-go he-began. His father
 tā-kē taphāt-hinī dēkh'ā daur'ā āslō, ār tār galōt chumā khālō.
him distance-from seeing having-run came, and his on-neck kiss ate.
 Tāt tār chhail kaila, 'bā, hāmi Khōdār kāchhē ō tōr kāchhē
Thereupon his son said, 'father, I of-God in-vicinity and of-thee in-vicinity
 gunā karchhi. Mūi tōr-chhailēr jōggi nāi.' Tāti tār bāp
sin have-committed. I of-thy-son worthy am-not.' Thereupon his father
 chākarkērē kaila, 'bhāla kāpaṛ ān'ā pindā-dē. Hātē ānguṭ diyā-dē,
to-servants said, 'good cloth bringing put-on. On-finger ring put-on,

ō jōtā pāyē diyā-dē. Chala, hāmṛā khāyā dāyā
and shoes on-feet put-on. Come, (let)-us by-eating and-the-like
 khuṣī-khōsāl kari. Mērō bhābhinu jē chhail mairā g'āchhēla, barttā
merriment make. We were-thinking that son dead had-gone, alive
 pānu; hārā-gēchhlo, pāoyā-gēla.
we-have-got; had-been-lost, has-been-found.

Tār-par tār bara b'ātā jē pōthārat āchhlō sē bārīr kāchhē
After-that his elder son who in-the-fields was he house near
 ās'ā śunlo jē tārkerē barīr nāch bājan haichhē. Takhan āñi
coming heard that in-their house dancing music is-going-on. Then he
 ēk-jhan chākar-kē dāk'ā puchhlā, 'igalā sab ki?' Sē tāk
one-person servant calling asked, 'these all what?' He him
 kaila, 'tōmār chhōṭa bhāi āchhē. Tōmār bhāi bāchhē āchhē
told, 'thy younger brother has-come. Thy brother having-survived has-come
 tāri-janni tōmār bāp jiyāphat kartitichhē.' Tāti tāñi kōdda kar'ā,
therefore thy father feast is-making.' At-this he anger making
 bārīr bhitar jābār chālō-nā. Tār bāp bār'ā ās'ā tāk
of-the-house within to-go did-not-wish. His father out coming him
 bujābār lāglō. Barā b'ātā kaila, jē, 'dēkha, addin dhar'ā
to-remonstrate began. Elder son said, that, 'lo, so-many-days during
 hāmi tōr janni khāttitēchhi ār jākhan jā hukum kartutuchhu
I thee for am-working and whenever whatever order thou-art-making
 hāmi tāi kartitēchhi, ēk-din-ō khusi hay'ā mōr dōstakērē
I that am-doing, a-single-day glad being my friends-for
 khāsī-bakri jābō kar'ā khusi karbār
castrated-goat-(and)-she-goat slaughtering having-done merriment to-make
 d'ās-ni. Ār chhōṭa b'ātā jē luchchāmō kar'ā tōr
thou-gavest-not. And the-younger son who riotous-living having-done thy
 tākā-kari b'ābāk ur'ā-dila, jēman barīr ālō tui jiyāphat karbār
money all squandered us-soon-as home came thou feast to-give
 lāglu.' Tār bā tāk kaila, jē, 'bā, tui jākhan hāmār
didst-begin.' His father him said, that, 'son, thou when of-me
 kāchhē āchhu, takhan hāmār jā āchhē tā tur-i. Tōr bhāi
in-vicinity art, then I what have that thine-even. Your brother
 mar'ā gēchhlō, ābār bīch'ā gharē āchhē; hēr'ā-gēchhlō
having-died had-gone, again alive to-home has-come; lost-was
 pāoyā-(pāwā)-g'āchhē; sakhan khuṣī-karā amanda hay-ni.'
has-been-found; for-this to-make-merry bad is-not.'

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

আমি নিজের জমীতে হাল বই। সেই সময়েতে চিমনা গিরি কোঁচ আর উপী কোঁচ আস্যা উপী কোঁচ হুকুম দিলো ওর হাল এড়ে দে। তে আমার চাকর হাল বচ্ছিল। তখন সে হাল ছাড়ে দিয়া আলো। আমি যায়্যা আবার হাল ধরনু। তে আমাকে যায়্যা লাখি গুড়ি দিয়ে ফেলে দিলো ভিঁএতে। লাঙ্গল ভেঙ্গে ফেলে দিলো। জোঁআলটা আর এক দিকে ফেলে দিলো। ফেলে দিলে অস্তুর আমি কি করমু পড়ে থাকনু। ওখানে ঢের মানুষ অয়ে আছিল। সাম খাঁ একজন তাঁই মানা করলো বাপুরে কাজিয়া করোনা। আর এক জন ফয়েজ সর্দার আর এক জন জমীর সেখ ইত্যারি

মারে কিসের বিষেতে ?

ঐ আজ কিশোর চৌধুরীর যোগেতে। তারই চাকর ওরা। ভিঁ যে কাড়ে নিবে এই জন্তে চিমনা আমার ভাস্তে হয়। আমার জাঠাতে ভাইয়ের বেটা। বচ্ছর ১৬। ১৭ প্রথক। জোত জমা সব বাঁটা আছে। ভিঁটা বার পণ। আমি বচ্ছর ২০। ২৫ এর জেয়াদা, কম নয়, আমি দখল করি। আর বচ্ছর শানলা ধান আবাদ করছি, সে ধান আমি নিয়েছি। শনিবারে মারামারি হয়েছে, এক প্রহর বেল হতে হতে। তখন জমীতে কোন ফসল ছিল না। সেই দিনই গুমো ॥

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Āmi nijēr jamitē hāl bai. Sēi samayētē Chim'nā Giri
I of-myself in-the-land plough am-plying. That at-time Chimnā Giri
 Kōch ār Upī Kōch ās'ā, Upī Kōch hukum dilō, 'ōr hāl ēṛ-dē.'
Kōch and Upī Kōch coming, Upī Kōch order gave, 'that-fellow's plough unyoke.'
 Tē āmār chākar hāl bachchhila. Takhan sē hāl chhārē-diyā
Then my servant plough was-plying. At-that-time he the-plough leaving-off
 ālō. Āmi jāy'ā ābār hāl dharnu. Tē āmā-kē jāy'ā lāthi-guṛi
came. I going again the-plough held. He to-me going kicks-and-blows
 diyē phēlē-dilō bhīētē. Lāngal bhēngē-phēlē-dilō. Jōāl-tā ār-ēk
giving threw on-ground. The-plough (he) broke-to-pieces. The-yoke on-another
 dikē phēlē-dilō. Phēlē-dilē antar āmi ki karmu? Paṛē
side threw-away. The-throwing-away after I what shall-do? Having-fallen
 thāknu. Ōkhānē dhēr manush ayē āchhila. Sām Khā ēk-jan tāi
I-remained. There many persons standing were. Shām Khā one-person he
 mānā karlō, 'bāpu-rē kājiyā karō-nā.' Ār-ēk-jan Phayēj Sarddār,
forbidding did, 'my-children quarrel do-not.' Another-man Faiz Sardār,
 ār-ēk-jan Jamīr Sēkh ityādi.
another-man Jamir Shēkh and-others (were there).

Mārē kisēr bishētē?

They-beat for what?

Ai Ājkiśōr Chaudhurī jōgētē. Tār-i chākar ōrā.
That Rājkiśhor Chaudhuri's at-the-instigation. His-verity servants they (were).
 Bhī jē kāṛē nibē; ēi jan'ē. Chim'nā āmār bhāstē
Land that having-seized he-will-take; for this-reason. Chimnā my nephew
 hay. Āmār jāṭhātō-bhāiyēr bētā. Bachchhar shōla satara prathak. Jōt jamā
is. My cousin's son. Years (about) 16 (or) 17 separate. Lands
 sab bāṭā āchhē. Bhī-tā bāra paṇ. Āmi bachchhar
all partitioned are. The-land (is) 12 pans (in area). I years
 kuṛi pāchisēr jēyādā, kam nay, āmi dakhāl kari. Ār
twenty twenty-five-than more, less not, I possession make (hold). Last
 bachchhar sānlā dhān ābād-karchhi, sē dhān āmi niyēchhi. Śanibārē
year sanla paddy (I) cultivated, that paddy I took. Saturday

mārāmāri hayēchhē, ěk prahar bēl hatē-hatē. Takhan
assault has-taken-place, (when) one watch time was-occurring.¹ At-that-time
 jamitē kōna phasal chhila nā. Sēi dini ōmō.
in-the-land any crop was not. That day I-was-about-to-transplant.

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

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

Note the tendency to shorten a final *ē* to *i*, as in *sāmi* for *sāmnē*, in the presence of, and *āsti*, for *āsītē*, coming. Note also the Dative termination *gunē*, as in *āmākgunē*, to me; *bapēkgunē*, to the father.

¹ At about the first watch in the morning.

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

কোনো মান্বেষের দুই ছাওয়াল ছিল। তার মধ্যি ছোডোটা বাপেক কোলো, বাবা জিনিশ পস্তোরের পাওয়ানা ভাগ আমাক্ গুনে দ্যাও। ইয়েই শুনে, তার বাপ্ তার নিজির জিনিশ পস্তোর বাঁচ্যা দিলো। অল্প দিন পরে ছোডো ছাওয়াল্ সকল জিনিশ পস্তোর জড়ো কর্যা দূর দ্যাশে যাতারা করলো। এবং সেখ্যানে বদকাম্কর্যা নিজির বিবেয় আসেয় উড়্যয়ে দিলো। আর সকল খরচ হয়্যা গেলে সে দ্যাশে ভারি আকাল্ পোলো, তাতি কর্যা তার বড় টানাটানি হব্যার লাগলো। তা পাছে সে নিজির দ্যাশের এক গারেস্তোর কাছে গিয়া মিস্লে। গারেস্তো তাকগুনে নিজির মাঠে শূয়্যার চরাতি পাঠালো। সেখ্যানে, শূয়্যার যে খোসা খাতো, তাই দিয়া প্যাট্ ভরাব্যার জন্তি সে ভারি আকাঙ্খ্যা করতো; কিন্তুক্ কেউই তাকগুনে দিতো না। তা পাছে হুঁস হলি পর সে কোলো, আমার বাপের বাড়ী কত মজুর অতিরিক্তি খাওয়্যার পাতিছে, কিন্তুক্ আমি এখ্যানে বিদ্যায় মরুতিছি। আমি উঠ্যা এখনই বাপের কাছে যাবো, আর তাকগুনে কবো যে বাবা সগ্গের কাছে ও তোমার সাম্নি আমি পাপ কোরিছি, তোমার ছাওয়াল্ বুল্যা আমার আর পরিচেয় দিব্যার যুগি নেই; আমাকগুনে তোমার একজন মজুরির মতন রাখো। তা পাছে সে উঠ্যা আপনার বাপের কাছে গ্যালো। কিন্তুক্ সে দূরি থাকতিই তার বাপ্ তাকগুনে দেখব্যার পালো ও তার মনিত্ দিয়ে হলো, আর দোড়ায়্যা যায়্যা ছাওয়ালের গলা জড়ায়্যা ধর্যা তাকগুনে চুম্যা খালো। তখন ছাওয়াল্ তাকগুনে কোলো, বাবা আমি সগ্গের কাছে ও তোমার সাম্নি পাপ্ কোরিছি; আর তোমার ছাওয়াল্ বুল্যা পরিচেয় দিব্যার যুগি নই। তখন তার বাপ্ চাকরবরৈ কোলো, যে সব চায়্যা ভাল পোষাক শীগীর আন্তে ইয়্যাকগুনে পরাও। ইয়্যার হাতে আঁখুট ও পায়ে জুত্যা পরায়্যা দ্যাও। আম্ৰা খায়্যা আমোদ আঙ্লাদ কোরবানি। যে হেতুক্ আমার এই ছাওয়াল্ মর্যা গিছিলো, আবার বাঁচ্যা উঠিছি, হারাইছিলো, আবার পাওয়া গ্যালো। তাতি তারা আমোদ আঙ্লাদ করতি লাগলো ॥

তখন তার বড়ো ছাওয়াল্ মাঠে ছিলো। আস্তি, আস্তি সে বাড়ীর কাছে নাচ গাওয়ানার আওয়াজ শুন্ব্যার পালো। তখন সে একজন চাকরেক ডাক্যা শুধ করলো, এ সব কি? তখন সে তাক কোলো, আপনার ভাই আসিছেন, ও আপনার বাবা তার কুশল পাইছেন বল্যা ভারি ভোজ দিচ্ছেন। ইয়্যাতে সে রাগ্যা ভিতোরি যাতি রাজি হোলনা। তখন তার বাপ্ বারি আ'স্যা সাধ্তি লাগলো। কিন্তুক্ সে জবাব দিয়া বাপেকগুনে কোলো, দ্যাখো এত বছর ধর্যা তোমার স্যাবা করতিছি, তোমার কোনও কথা অবহেলা করিছাইকো। কিন্তুক্ আমাকগুনে তুমি কখনও একটা ছাগলের ছাও ও দ্যাও স্ঠাইকো, যাত্যা কর্যা আমার বন্ধু বান্ধবদির নিয়্যা আঙ্লাদ করব্যার পারি; কিন্তুক্ তোমার এই ছাওয়াল্ বেশাঘরে নিয়্যা বিবেয় আসেয় খোয়াইছে, সে যখন আলো, তখন তার জন্তি তুমি ভারি দরের ভোজ দিল্যা! কিন্তুক্ সে তাকগুনে কোলো, বাবা, তুমি সকল সময়েই আমার সঙ্গি আছ আর আমার যা, সগোই তো তোমার। আমোদ আঙ্লাদ করা উচিতই হইছে, যেহেতুক্ তোমার এই ভাই মরে গিছিলো, ও বাঁচ্যা উঠিছে, হারায়্যা গিছিলো, তাকগুনে কিয়্যা পাওয়া গিছে ॥

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀ BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

TRANSLITERATION AND TRANSLATION.

Kōnō mānshēr dui ohhāwāl chhila. Tār madh'i chhōḍō-tā
Certain man-of two sons were. Them between younger-one
 bāpēk kōlō, 'bābā, jiniś-pattōrēr pāwānā bhāg āmākgunē d'āō.' Iyēi
father-to said, 'father, property-of to-be-got share to-me give.' This
 sunē tār bāp tār nijir jiniś-pattōr bāṅ'ā-dilō. Alpa din parē
hearing his father his own property divided. A-few days after
 chhōḍō chhāwāl sakal jiniś-pattōr jaṛō-kar'ā, dūr d'āsē
younger son all property gathering, distant country-to
 jāttārā-karlō, ēbang sēkh'āānē badkām kar'ā nijir bishēy-āsēy
went-away, and there foolish-work doing his-own property
 ur'ayē-dilō, ār sakal kharach-hay'ā-gēlē, sē d'āsē bhāri ākāl
wasted, and all-(when) wasted-away-went, that country-in great famine
 pōlō, tāti-kar'ā tār bara tānātāni hab'ār-lāglō. Tā-pāchhē, sē
broke-out, from-which his much wanting-of-food happened. After-that, he
 nijir d'āsēr ēk gārēstōr kāchhē giy'ā mislō. Gārēstō
(his)-own country-of one family-man to going joined. Family-man
 tākgunē nijir māthē sūy'ār charāti pāthālō; sēkh'ānē sūy'ār jē
him his-own field-to pigs to-graze sent; there the-pigs which
 khōsā khātō, tāi diy'ā p'āt bharāb'ār-jan'i sē bhāri ākākh'ā
husks used-to-eat, those with stomach to-fill-with he very-much desire
 kartō; kintuk kēui tākgunē ditō-nā. Tā-pāchhē hūs hali-par sē
expressed; but one to-him did-not-give. After senses recovering he
 kōlō, 'āmār bāpēr bāri kata majur atirikta khāwār pātichhē,
said, 'my father's house-to how-many servants sufficient food are-getting,
 kintuk āmi ēkh'ānē khid'ā, martichhi. Āmi uṭh'ā ēkhan-i bāpēr
but I here of-hunger am-dying. I rising immediately father
 kāchhē jābō ār tākgunē kabō jē, "bābā, Saggēr kāchhē o
to will-go and to-him will-say that, "father, Heaven's before and
 tōmār sāmni āmi pāp kōrichhi, tōmār chhāwāl bul'ā āmār
thy presence-in I sin have-committed, thy son to-be-called I
 ār parichhēy-dib'ār jug'i nēi. Āmākgunē tōmār ēk-jan majurir
any-longer known-to-be fitted am-not. To-me thy one of-servants

matan rākhō.''' Tā-pāchhē sē uṭh'ā āpanār bāpēr kāchhē g'ālō : kintuk
like keep.''' After-that he rising his-own father to went : but
 sē dūri thākti-i tār bāp tākgunē dēkhb'ār-pālō, ō tār
he-(while) in-distance remained his father him could-see, and his
 manit dayē halō, ār dāur'āyā jāy'ā chhāwālēr galā jarāy'ā-dhar'ā
mind-in pity arose, and running going son's neck embracing
 tākgunē chum'ā-khālō. Takhān chhāwāl tākgunē kōlō, 'bābā, āmi Saggēr
to-him kissed. Then son to-him said, 'father, I Heaven's
 kāchhē ō tōmār sāmni pāp kōrichhi; ār tōmār
presence-in and thy presence-in sin have-committed; any-longer thy
 chhāwāl bul'ā-parichēy-dib'ār jūg'i nai.' Takhān tār bāp chākargharē
son to-be-known fit am-not.' Then his father servants-to
 kōlō jē, 'sab chāy'ā bhāla pōshāk śiggir ān'ē iy ākgunē
ordered that, 'all of best robe soon having-brought this-person
 parāō; iy'ār hātē ākhuṭ, ō pāyē jut'ā parāy'ā-d'āō; āmrā khāy'ā
put-on; his in-hand ring, and feet-on shoes put-on; we having-eaten
 āmōd-āhlād kōrbōni. Jē-hētuk āmār ēi chhāwāl mar'ā giōhhilō, ābār
merriment shall-make. Because my this son dead was, again
 bāch'ā uṭhichhē; hārāichhilō, ābār pāwā g'ālō.' Tāti tarā āmōd-āhlād
alive is-become; was-lost, again has-been found.' On-that they merriment
 kārti-lāglō.
began-to-make.

Takhān, tār barō chhāwāl māṭhē chhilō. Āsti-āsti sē
At-that-time, his elder son field-in was. Coming-coming he
 bārīr kāchhē nāch-gāwānār āwāj śunb'ār-pālō. Takhān sē ēk-jan
house's near (of)-dancing-and-singing voice heard. Then he one-(of)
 chākarēk dāk'ā śudh-karlō, 'ē sab ki?' Takhān sē tāk kōlō,
servants-to calling asked, 'this all what?' Then he him replied,
 'āpanār bhāi āsichhēn, ō āpanār bābā tār kuśal pāichhēn bal'ā,
'your brother is-come, and your father his good-(news) got because,
 bhāri bhōj dichchhēn.' Iy'ātē sē rāg'ā, bhitōri jāti
great feast is-giving.' To-this he angry-being, within-the-house to-go
 rāji-hōla-nā. Takhān tār bāp bāri ās'ā sādhti-lāglō, kintuk sē
agreed-not. Then his father out coming entreat-to-began, but he
 jabāb diy'ā, bāpēkgunē kōlō, 'd'ākhō, ēta bachhar dhar'ā, tōmār
reply giving, to-father said 'see, so-many years for, thy
 s'ābā kartichhi, tōmār kōna-ō kathā abahēlā kari-n'āikō; kintuk
service (I)-am-doing, thy single word-(order) disobeyed have-never.; but
 mākgunē tumi kakhana-ō ēk-tā chhāgalēr chhāō ō d'āō-n'āikō,
to-me thou never one goat's young even gave-not,
 Bengali.

jāt'ā-kar'ā āmār bandhu-bāndhēb-dir niy'ā āhlād karb'ār-pāri. Kintuk
with-which my friends taking merriment make-I-can. But
 tōmār ēi chhāwāl bēs'āgharē niy'ā bishēy-āsēy khowāichhē, sē jakhan
thy this son prostitutes taking property has-wasted, he when
 ālō, takhan tār-jan'i tumi bhāri-darēr bhōj dil'ā.' Kintuk sē tākgunē
came, then for-his-sake thou of-great-value feast art-giving.' But he to-him
 kōlō, 'bābā, tumi sakal-samēyēi āmār sāngi āchha, ār āmār jā,
said, 'son, thou always me with art, and my everything,
 sagōi tō tōmār. Āmōd-āhlād karā uchit-i haichhē, jē-hētuk, tōmār
all is thine. Merriment (to)-make necessary-even is, because, thy
 ēi bhāi mārē-gichhilō, o bāch'ā-ut'hichhē; hārāy'ā gichhilō, tākgunē
this brother dead-was, and alive-(is-become); lost was, him
 phir'ā-pāwā-gichhē.'
has-been-got-back.'

V.—RĀJBANGSĪ.

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

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

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

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

Name of District.	Number of Speakers.
Jalpaiguri	568,976
Rangpur	2,037,460
Cooch Behar (Native State)	562,500
Darjeeling (Bāhē sub-dialect)	47,435
TOTAL for Bengal	3,216,371
Goalpara	292,800
TOTAL for Assam	292,800
GRAND TOTAL	3,509,171

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GRIERSON, G. A.,—*The Song of Mānik Chandra.*—*Journal of the Asiatic Society of Bengal*, Vol. xlvii, 1878, Pt. I, pp. 136 and ff. An Epic Poem in the dialect with Translation.

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

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangsī dialect are to be noticed. As in Northern Bengali, *ō* is frequently substituted for *a*. Consonants are often elided, as in *sa-i* for *sakhi*, a friend ; *dē-ō* for *dēb* or *dēva*, a god ; *pi-a* for *priya*, beloved one, a husband. The letter *chh* is pronounced as a dental *s* ; thus, *āchhē*, he is, is pronounced *āsē* ; the name of the present writer, when he was stationed in Rangpur, was written, ‘ *Grērchhan.*’ The letter *j* is pronounced as *z* or as *jh* ; thus, *jan*, a person, pronounced *zan* ; *jan*, for *jakhan*, when, pronounced in the same way ; so, *jēlā* pronounced *jhēlā* or *zēlā*, when. The letters *l* and *n* are frequently interchanged. For instance, the word *banāila*, he made, appears sometimes as *balāna*, sometimes as *balāla*, sometimes as *banāla*. An initial *r* is usually elided, and if the following vowel is *a*, it becomes *ā*. Thus, *randhitē*, to cook, becomes *āndhitē*, and *raba*, a noise, becomes *āō*.

Aspirated letters are exchanged for unaspirated ones, and *vice versā*. Thus, *jhan* and *jan*, a man ; *jē* and *jhē*, who ; *garbha* and *garba*, a womb ; *bādḥā* and *bādā*, a hindrance.

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

	Sing.	Plur.
Nom.	<i>bālak</i> or <i>bālakē</i> , a boy,	<i>bālakrā</i> or <i>bālak-gulā</i> .
Acc.-Dat.	<i>bālakak</i> or <i>bālakōk</i> ,	<i>bālak-gulāk</i> .
Instr.	<i>bālak-hātāy</i> ,	<i>bālak-gulā-hātāy</i> ,
Abl.	<i>bālāk-thanē</i> or <i>thāi</i> ,	and so on.
Gen.	<i>bālakar</i> or <i>bālak-kār</i> ,	
Loc.	<i>bālakat</i> or <i>bālakōt</i> ,	

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

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

III.—PRONOUNS—

The above remarks about number and case also refer to pronouns.

First Person,—thus declined :—

	Sing.	Plur.
Nom.	<i>nuī, uai, mō, hāmi, or hāmra.</i>	<i>hāmā, hāmra, or hāmā-gulā.</i>
Acc.-Dat.	<i>mōk, hāmāk.</i>	<i>hāmāk, hāmā-gulā,</i>
Instr.	<i>mōr-hātāy.</i>	and so on.
Abl.	<i>mōr-thanē or thāi.</i>	
Gen.	<i>mōr, hāmār.</i>	
Loc.	<i>mōt, hāmāt.</i>	

Second Person,—*twi, tai, tō, thou.* Plur., *tōmā, tōmrā, tōmā-gulā,* and so on. Acc. Sing., *tōk, tōmāk.* Gen., *tōr, tōmār;* and so on.

Third Person,—*ō, ōyē, ūyāy, ōyāy, āy, āi, or ōkēnā,* he, that; Acc. Sing., *uyāk,* pronounced *uāk, ak;* Gen., *ar, arhē.* Plur., *umār-ghar, ōmrā, umhrā;* Gen., *amhār, umhār, umār.* *Tā, tāy, tāni,* he, that; Acc. Sing., *tāk, tāmāk;* Gen., *tāmār, tār, tārhē.* Plur., *tāmār;* Gen., *tāmār.* *Ē,* this; Acc. Sing., *ēk, āk;* Gen. Sing., *ēr, ār.*

Relative Pronoun,—*jā, jāy, or jāni, or jhāy.* Acc. Sing., *jāk,* and so on.

Interrogative Pronoun,—*kā, kāy, or kāni,* who? Acc. Sing., *kāk,* and so on.

Indefinite Pronoun,—*kāy, kāy-ō, kã-ō, kãhay, kãha-i,* any one.

As in the case of nouns, *gilā* may be substituted for *gulā* throughout the Plural. The forms of Standard Bengali are also used.

IV.—VERBS—

A.—AUXILIARY VERBS, and VERBS SUBSTANTIVE—

(1) *Present*,—*āchō, I am;* (2) *āchis;* (3) *āchē.*

(2) *Past*,—*āchinu, I was;* (2) *āchilē;* (3) *āchilo.*

This verb is, however, often spelled *āchhō,* etc., as in Standard Bengali.

The verb *hāitē,* to become, has its past, *hail* (not *hail*), he became. Note the forms, *hayā,* having become; *na-hāa* (Jalpaiguri), I am not; *nai-kā,* there is not (Jalpaiguri).

B.—FINITE VERB,—*karitē,* to do.

(1) *Present*,—*karō, I do;* (2) *karis;* (3) *karē.*

(2) *Present Definite*,—*karitēchō, I am doing;* (2) *-chis;* (3) *-chē.*

(3) *Imperfect*,—*karitēchinu, I was doing;* (2) *-chilē;* (3) *-chil.*

(4) *Past*,—*karinu* or *karnu, I did;* (2) *karilē* or *-lu;* (3) *karil.*

(5) *Perfect*,—*karichō, I have done;* (2) *karichis;* (3) *karichē.*

(6) *Pluperfect*,—*karichinu, I had done;* (2) *-chilē;* (3) *-chil.*

(7) *Future*,—*karim, or karimu, or karimō; I shall do;* (2) *karibu;* (3) *karibē.*

Past Conditional and Habitual,—*karitām, I used to do;* (2) *karitē;* (3) *karita.*

Imperative,—(2) *kar, karō, do;* (3) *karuk, let him do.*

Infinitive and Present Part.,—*karitē, to do.*

Conjunctive Part.,—*karyā, karē, kari, kairē, having done.*

Conditional Part.,—*karinē, (if he) had done.*

Gerund,—*karibā, Acc., karibāk, and so on, doing.*

Inceptive Compound,—*karibār nāgō, I begin to do.*

Potential Compound,—*karibār pārō, I am able to do.*

First Person,—thus declined :—

	Sing.	Plur.
Nom.	<i>muī, maī, mō, hāmi, or hāmrā.</i>	<i>hāmā, hāmra, or hāmā-gulā.</i>
Acc.-Dat.	<i>mōk, hāmāk.</i>	<i>hāmāk, hāmā-gulā,</i>
Instr.	<i>mōr-hātāy.</i>	and so on.
Abl.	<i>mōr-thanē or thāi.</i>	
Gen.	<i>mōr, hāmār.</i>	
Loc.	<i>mōt, hāmāt.</i>	

Second Person,—*tuī, tai, tō, thou.* Plur., *tōmā, tōmrā, tōmā-gulā,* and so on. Acc. Sing., *tōk, tōnāk.* Gen., *tōr, tōmār;* and so on.

Third Person,—*ō, ōyē, ūyāy, ōyāy, āy, āi, or ōkēnā,* he, that; Acc. Sing., *uyāk,* pronounced *uāk, ak;* Gen., *ar, arhē.* Plur., *umār-ghar, ōmrā, umhrā;* Gen., *amhār, umhār, umār.* *Tā, tāy, tāni,* he, that; Acc. Sing., *tāk, tāmāk;* Gen., *tāmār, tār, tārhe.* Plur., *tāmrā;* Gen., *tāmār.* *Ē,* this; Acc. Sing., *ēk, āk;* Gen. Sing., *ēr, ār.*

Relative Pronoun,—*jā, jāy, or jāni, or jāy.* Acc. Sing., *jāk,* and so on.

Interrogative Pronoun,—*kā, kāy, or kāni,* who? Acc. Sing., *kāk,* and so on.

Indefinite Pronoun,—*kāy, kāy-ō, kā-ō, kāhay, kāha-i,* any one.

As in the case of nouns, *gilā* may be substituted for *gulā* throughout the Plural. The forms of Standard Bengali are also used.

IV.—VERBS—

A.—AUXILIARY VERBS, and VERBS SUBSTANTIVE—

(1) *Present*,—*āchō, I am;* (2) *āchis;* (3) *āchē.*

(2) *Past*,—*āchinu, I was;* (2) *āchili;* (3) *āchilo.*

This verb is, however, often spelled *āchhō,* etc., as in Standard Bengali.

The verb *hātē,* to become, has its past, *hail* (not *hail*), he became. Note the forms, *hayā,* having become; *na-hāa* (Jalpaiguri), I am not; *nāi-kā,* there is not (Jalpaiguri).

B.—FINITE VERB,—*karitē,* to do.

(1) *Present*,—*karō, I do;* (2) *karis;* (3) *karē.*

(2) *Present Definite*,—*karitēchō, I am doing;* (2) *-chis;* (3) *-chē.*

(3) *Imperfect*,—*karitēchinu, I was doing;* (2) *-chili;* (3) *-chil.*

(4) *Past*,—*karinu* or *karnu, I did;* (2) *karitē* or *-lu;* (3) *karil.*

(5) *Perfect*,—*karichō, I have done;* (2) *karichis;* (3) *karichē.*

(6) *Pluperfect*,—*karichinu, I had done;* (2) *-chili;* (3) *-chil.*

(7) *Future*,—*karim, or karimu, or karimō, I shall do;* (2) *karibu;* (3) *karibē.*

Past Conditional and Habitual,—*karitām, I used to do;* (2) *karitē;* (3) *karita.*

Imperative,—(2) *kar, karō, do;* (3) *karuk, let him do.*

Infinitive and Present Part.,—*karitē,* to do.

Conjunctive Part.,—*karyā, karē, kari, kairē,* having done.

Conditional Part.,—*karinē,* (if he) had done.

Gerund,—*karibā, Acc., karibāk,* and so on, doing.

Inceptive Compound,—*karibār nāgō, I begin to do.*

Potential Compound,—*karibār pārō, I am able to do.*

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in *r*, or *h*. Thus instead of *karinu*, we can have *kaillu*, I did; so *maillu*, I died, for *marinu*; and *kail*, he said, for *kahil*. So again *kaichē* or *kaichhē*, for *kahiyāchhē*, he has said.

The following abnormal forms may be noted,—*kahum* (Darjeeling), I will say; *kaō* (Jalpaiguri), I speak; *pālāō*, I flee (Jalpaiguri); *bērāchō*, I am roaming (do.), *kabhār lāgil* (Darjeeling), he began to say.

From the root *kar*, make, we have,—*kannu* (Rangpur, Goalpara, and Cooch Behar), *kannu* (Darjeeling), *kōrnu* (Jalpaiguri), I did; *kanna* (Jalpaiguri), we did; *kōllō* (Jalpaiguri), thou madest; *kōlē* (Darjeeling), he made; *karchō* (Goalpara), *karchhu* (Jalpaiguri), *kaichhu* (Darjeeling), I have done; *karchē* (Goalpara), *kairchē* (Cooch Behar), he has made. Other forms worthy of note are, *rāk* (for *rākh*) (Goalpara), keep thou; *āichchē* (Goalpara and Cooch Behar), he has come; *bāichchē* (Cooch Behar), he has survived; *jāyā hānē* (Jalpaiguri), having gone; *dēkhilmantē* (Darjeeling), immediately on seeing.

Besides the usual conjunctions, *ki* and *jē*, meaning 'that', we find *dē* in Darjeeling, and *ki bōlē* or *bōlē* in Jalpaiguri.

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

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

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(GOALPARA DISTRICT.)

এক জন্কার দুই বেটা আছিল। তার মধ্যে ছোট বেটা তার বাপোকে কৈল বাবা গাহরস্তির যে ভাগ মুঁই পাইম তা মোক্ দে। তাতে তাঁয় তামার মাজোত গিরস্তি বাটিয়া দিল। অল্পে করে দিন পাছোৎ ছোটো বেটা সৌব একেটে করিয়া ছুরাস্তর এক দ্যাশোত্ পাইত্রা করিল। সে দেশোত্ যায়া চুড্ডামি করিয়া আপনার ঘড় গিরস্তি উড়াইয়া দিল। যখন তাঁয় সৌব খরচ করিয়া ফেলাইল্ তখন সেই দেশোত্ বড় মজা হইল্ তায়োঁ বড় কঠোত্ পরিল্। তার পাছোত্ তাঁয় যায়া সেই দ্যাশের এক জন গিরিরকাছোত্ যায়া আউজিল্। তাঁয় তাক্ আপনার পাতারোৎ শুরোর চড়বার পটেয়া দিল। পরে শুরোরে যে চোকলা খায় তাক্ খায়া প্যাট্ ভরবার হাউস্ কল্পেও কিন্তুক্ কাঁয়ো তাক্ দিল্ না। পাছোত্ চ্যাতোন পায়ো তাঁয় কৈল আমার বাপের কতো মাইনা খাওয়া চাকোর এক পালা করিয়া খাবার পায় আর মুঁই এটে ক্ষিদায় মরিবার লাগিটোঁ। মুঁই উঠিয়া মোর বাপের কাছোত্ বাইম্ যায়া কৈম বাবা মুঁই ঈশ্বরের কাছোত্ আর তোর কাছোত্ পাপ করিটোঁ। মুঁই আর তোর বেটা নামের যুগ্যে নঁও মোক্ তোর য্যাকজন মাইনা খাওয়া চাকরের মতো রাক্। তার পাছোত্ তাঁয় উঠিয়া তার বাপের ওটে গেইল্। নাতে তাঁয় ছুরাস্তরোৎ থাকতে তার বাপ্ তাক্ দেইখবার পাইল্। দেখিয়া ময়া হইল্, দৌড়িয়া গেইল যায়া তার গালা সাপ্টেয়া ধরিল্ আর তার চুমা খাইল্। ঐ বেটায় তাক্ কৈল্ বা মুঁই ঈশ্বরের টে আর তোর টে পাপ কর্টোঁ মুঁই আর বেটা নামের যুগ্গো নঁও। কিন্তুক্ তার বাপ্ তার চাকর গুলাক্ কৈল্ সাকাল করিয়া সগারে থাকিয়া য্যাখান্ ভাল্ কাপোর আনিয়া ইয়াক্ পেন্দেয়া দেও ইয়ার হাতোত্ আন্ট্ আর পায়োত্ জোতা পেন্দেয়া দেও। আমরা গুলা খাইয়া আন্লাদ করি। কেনেনা মোর এই বেটা মরিয়া গেছিল্ এখন আবার বাঁচিছে; হারেরা গেছিল্ এখন পাইটোঁ। পরে আমরা আন্লাদ করিবার নাগিল্ ॥

তখন তার বড় বেটা পাতার বাড়িত্ আছিল্। পাছোত্ তাঁয় আস্তে আস্তে বাড়ির কাছোত্ যায়া নাচ্ গাণের শোর শুনবার পাইল্। তখন তাঁয় একজন চেঙ্গরাক্ ডাকেয়া পুচ্ করিল্ ইগলা কি। তখন তাঁয় তাক্ কৈল্ তোর ভাই আইছে তোর বাপ্ তাক্ ভাল্ ভাল্ পায়ো একটা বড় ভাঙরা কর্চে। তাতে ঙ্গায় রাগ হয়ো উঠিল্ ভিতরা গেইল না। তার পাছোত্ তার বাপ্ বাইরোৎ আসিয়া তাক্ সমজ্জেবার্ নাগিল্; কিন্তুক্ তাঁয় তার বাপোকে উস্তরে কৈল্ দেখ্ মুঁই তোর এত দিন ভরা গোদারি কল্পু কখনও তোর কোনও হুকুম ফেলাঁও নাই তেঁও তুঁই কখনও একটা ছাগলের বাচ্চাও দেইশ্ নাই যে মোর সাতের গুলাক্ নিয়া আন্লাদ করোঁ। কিন্তুক্ তোর এই বেটা যে নটী গুলার সাত্তে তোর গিরস্তি খোয়েয়া ফেলাইচে তাঁয় যখন আসিল্ বড় ভাঙরা দিলু। কিন্তু তাঁয় কৈল বা! তুঁই সদায় মোর সাতোত্ আছিল্ আর মোর বা হয় সগুলো তোর। কিন্তুক্ আন্লাদ করা ও খুসী হওয়া উচিত্ হৈচে কেননা তোর এই ভাই মরিয়া গেছিল্ বাঁচে হারেরা গেচলো পাওয়া গেইছে ॥

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote* and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Ēk jankār dui bētā āchhil. Tār madhyē chhōṭa bētā tār bāpōk kail, 'bābā.
Āk zōnkār dui bāṭā āsil. Tār mōdd'ē sōṭō bāṭā tār bāpōk koil, 'bābā,
One man-of two sons were. Them-of amidst younger son his father said, father,
gāirastir yē bhāg mūi pāim tā mōk dē.' Tātē tāy tāmār mājōt girasti bāṭiyā dil.
gāirōstir zē bhāg mūi pāim tā mōk dē.' Tātē tāy tāmār māzōt girōsti bāṭiā dil.
property-of what portion I will-get that me-to give.' Thereupon he them-of amidst property dividing gave.

Alpē kayē din pāchhōt chhōṭa bētā saub ēkētē kariyā durāntar ēk dyāsōt
Ōlpō koyē din pāsōt sōṭō bāṭā shaub ēkētē koriā durāntar āk dāshōt
A-few some day after younger son all together taking away one country
pāitrā karil. Sē dēsōt yāyā dhuddāmi kariyā āpanār ghar girasti urāiyā dil. Yakhan
pāitrā koriil. Shē dāshōt zāyā dhuddāmi kariā āpanār ghor girōsti urāiā dil. Zōkhōn
started. That country-to going extravagance doing his-own house property fly-away gave. When

tāy saub kharach kariyā phēlāil takhan sei dēsōt bara māngā hail tāy-ō bara
tāy shaub khōrōch koriā phēlāil tōkhōn shēi dāsōt bōrō mōngā hoil tāy-ō bōrō
he all spending doing finished then that country-in great famine happened he-too great

kashtōt paril. Tār pāchhōt tāy yāyā sei dyāsēr ēk-jan girir kāchhōt yāyā
kashtōt pōril. Tār pāsōt tāy zāyā shēi dāsēr ēk-zōn girir kāsōt zāyā
difficulty-to fell. That-of after he going that country-of one inhabitant-of near going

āujil. Tāy tāk āpanār pātārōt suyōr charbār patēyā-dil. Parē suyōrē
āuzil. Tāy tāk āpanār pātārōt shuōr chōrbār patēyā-dil. Pōrē shuōrē
took-shelter. He him his-own fields-to swine-to tending sent-away. After swine

yē chōklā khāy, tāk khāyā pyāt bharbār hāus kallē-ō, kintuk kāy-ō
zē chōklā khāy, tāk khāyā pāt bhōrbār hāus kollē-ō, kintuk kāy-ō
what husks eat, that eating belly filling-of wish having-done-even, but anyone

tāk dil-nā. Pāchhōt chyātōn pāyā tāy kail, 'āmār bāpēr katō māinā
tāk dil-nā. Pāsōt chātōn pāyā tāy koil, 'āmār bāpēr kōlō māina
him gave-not. Afterwards senses gaining him said, 'my father-of how pay

khāoyā chākōr ēk pālā kariyā khābār pāy ār mūi ēṭē kshidhāy
khāwā chākōr āk pālā koriā khābār pāy ār mūi ēṭē kshidhāy
eating servants a great-deal doing of-food get while I here hunger-by

maribār lāgichō. Mūi uṭhiyā mōr bāpēr kāchhōt yāim; yāyā kaim,
mōribār lāgichō. Mūi uṭhiā mōr bāpēr kāsōt zāim; zāyā koim,
dying about I rising my father-to near will-go; going will-say,

“ bābā, mūi Īsvarēr kāchhōt ār tōr kāchhōt pāp karichō; mūi ār tōr
 “ bābā, mūi Īshshōrēr kāsōt ār tōr kāsōt pāp kōrichō; mūi ār tōr
 “ father, I God-of near and of-thee near sin committed; I longer thy
 bētā nāmēr yugy-ō nāō. Mōk tōr yyāk-jan māinā khāoyā chākarēr matō
 bātā nāmēr zugg-ō nōō. Mōk tōr āk-zōn māinā khāowā chākōrēr mōtō
 son name-of fit-also am-not. Me thy one pay eating servant like
 rāk.” Tār pāchhōt t̃āy uṭhiyā tār bāpēr oṭē gēil. Nātē t̃āy durāntarōt
 rāk.” Tār pāsōt t̃āy uṭhiā tār bāpēr oṭē gēil. Nātē t̃āy durāntōrōt
 keep.” That after he rising his father-of to went. But he distance

thākte tār bāp tāk dēikhbār pāil. Dēkhiyā mayā haīl, daurīyā gēil,
 thāktē tār bāp tāk dēikhbār pāil. Dēkhiā moyā hoīl, daurīā gēil,
 from his father him seeing got. Seeing pity was running went,
 yāyā tār gālā sāptēyā dharil, ār tār chumā khāil. Ai bētāy tāk kail,
 zāyā tār gālā shāpīā dhōril, ār tār chumā khāil. Oi bātāy tāk koil,
 having-gone his neck embracing caught, and his kiss ate. That son him said,

‘ bā mūi Īsvarēr-tē ār tōr-tē pāp karchō; mūi ār bētā nāmēr yugg-ō
 ‘ bā mūi Īshshōrēr-tē ār tōr-tē pāp kōrchō; mūi ār bātā nāmēr zugg-ō
 ‘ father I God-of-to and thee-to sin committed; I longer son name-of fit-also
 nāō.’ Kintuk tār bāp tār chākar-gulāk kail, ‘sākāl-kariyā sagārē-thākiyā
 nōō.’ Kintuk tār bāp tār chākōr-gulāk koil, ‘shākāl-kōriā shōgārē-thākē
 am-not. But his father his servants-to said, ‘ quickly all-than

yyākhān bhāl kāpōr āniyā iyāk pēndēyā dēō; iyār hātōt āngūṭ ār pāyōt
 ākhān bhāl kāpōr āniā iāk pēndēyā dāō; iār hātōt āngūṭ ār pāōt
 one-piece good cloth bringing him dress; his hand-to ring and feet-on

jōtā pēndēyā-dēō; āmarā-gulā khāiyā āllād kari; kēnēnā mōr ēi bētā
 zōtā pēndēyā-dēō; āmōrā-gulā khāiā āllād kōri; kēnēnā mōr ēi bātā
 shoes put-on; we-all eat merriment do; because my this son

mariyā gēchhil, ēkhan ābār bāchichhē; hārēyā gēchhil, ēkhan pāichō.
 mōriā gēsīl, ākhōn ābār bāchisē; hārēyā gēsīl, ākhōn pāichō.
 dead was, now again alive-has-become; lost was, now I-have-got.

Parē tāmra āllād karibār nāgil.

Pōrē tāmra āllād kōribār nāgil.

Afterwards they-all merriment doing began.

Takhan tār bāra bētā pātār-bārit āchhil. Pāchhōt t̃āy āstē āstē
 Tōkhōn tār bōrō bātā pātār-bārit āsil. Pāsōt t̃āy āstē āstē
 Then his elder son the-field-in was. Afterwards he having-come having-come

bārir kāchhōt yāyā nāch gānēr śōr śunbār-pāil. Takhan t̃āy ēk-jan
 bārir kāsōt zāyā nāch gānēr shōr shunbār-pāil. Tōkhōn t̃āy āk-zōn
 the-house-of in-the-neighbourhood going dancing music-of noise to-hear got. Then he one

chēngrāk dākēyā puch-karil, ‘iglā-ki?’ Takhan t̃āy tāk kail, ‘tōr bhāi
 chēngrāk dākēā puch-kōril, ‘iglā-ki?’ Tōkhōn t̃āy tāk koil, ‘tōr bhāi
 boy-to calling asked, ‘ this-what-is?’ Then he him-to said, ‘ thy brother

āichohē, tōr bāp tāk bhālē-bhālē-pāyyā ēk-tā bāra bhāndarā karchē.’ Tātē
 āichohē, tōr bāp tāk bhālē-bhālē-pāyā āk-tā bārō bhāndrā kōrchē.’ Tātē
 has-come, thy father him well-in-health-having-got one big feast is-giving.’ Upon-that

ōyāy rāg hayā-uṭhil; bhitrā gēil-nā. Tār pāchhōt tār bāp bāirōt āsiyā
 ōwāy rāg hōyā-uṭhil; bhitrā gēil-nā. Tār pāsōt tār bāp bāirōt āshīā
 his anger arose-became; within he-went-not. Of-that after his father outside coming

Bengali.

tāk samjēbār nāgil; kintuk tāy tār bāpōk uttarē kail, 'dēkh, mūi tōr
tāk samjēbār nāgil; kintuk tāy tār bāpōk uttōrē-koil, 'dākh, mūi tōr
 him to-entreat began; but he his father-to answered, 'lo, I thy
 ēta din bharā gōdāri-kannu, kakhan-ō tōr kōna-ō hukum phēlāō nāi;
ātō din bhārā gōdāri-kōnnu, kōkhōn-ō tōr kōnō-ō hukum phēlāō nāi;
 so-many days for served, ever-even thy any-even orders I-disobeyed not;
 tēō tūi kakhan-ō ēk-tā chhāgalēr bāchchā-ō dēis nāi, yē mōr sātēr-gulāk
tēō tūi kōkhōn-ō āk-tā sāgōlēr bāchchā-ō dēish nāi, zē mōr sātēr-gulāk
 even-then thou ever-even one goat-of kid-even gavest not, that my companions
 niyā āllād karō. Kintuk tōr ēi bētā yē naṭi-gulār sātē tōr girasti
niā āllād kōrō. Kintuk tōr ēi bātā zē nōṭi-gulār-shātē tōr girōsti
 with merriment I-may-do. But thy this son who with-prostitutes thy property
 khōyēyā phēlāichē tāy yakhan āsil bara bhāṇḍarā dilu.' Kintuk tāy kail,
khōyēyā phēlāichē tāy sōkhōn āsil bōrō bhāṇḍrā dilu. Kintuk tāy koil,
 having-lost caused-to-waste-away he when came big feast thou-gavest.' But he said,
 'bā, tūi sadāy mōr sātōt āchhis, ār mōr yā hay sagulē tōr. Kintuk
 'bā, tūi shadāy mōr shātōt āsish, ār mōr zā hōy shōgulē tōr. Kintuk
 'O sou, thou always my with art, and my whatever is all thine. But
 āllād karā ō khushi haoyā uchit haichē, kēnanā tōr ēi bhāi mariyā
āllād kōrā ō khushi hōyā uchit hoichē, kēnanā tōr ēi bhāi mōriā
 merriment doing and happy to-be proper was, because thy this brother dying
 gēchhil, bāchchē; hārēyā gēchlō, pāoyā gēichchē.'
gēsīl, bāchchē; hārēyā gēchlō, pāwā gēichchē.'
 was, now-alive-become-is; lost gone-was, found is.

[No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(GOALPARA DISTRICT.)

ধোপার গাধা ও কুকুর।

এক জন ধোপার একটা গাধা ও একটা কুকুর আছিল। এক দিন গাধা কুকুরোক্ কয় যে, শালা মুঁই সারা দিন মেহনত করৌ। আর তুঁই বসিয়া খাইস আর ভুকিস্। কুকুর কয় :— শালা মুঁই যে কাম করৌ সে কাম কি তুঁই করিবার পারিস্। আইজ্ হাতে মুঁই তোর কাম করিম্ তুঁই মোর কাম করিস্। এই কথাৰ পর হাতে কুকুর ধোপার কাপড় উবাবার নাগিল্, আর গাধা ধোপার বাড়িৎ পহোরা দিবার নাগিল্।

কদ্দিন পরে ধোপার বাড়িৎ এক দিন রাইতোৎ চোর আসিয়া সিঁদ কাটিবার নাগিল্। গাধা চোরক দেখিয়া চিল্লিবার নাগিল্। ধোপা নিন্দ্ হাতে উঠিয়া ভাল করিয়া ঘাস ভুসি দিয়া গাধাক্ বন্ধিয়া খুইয়া যায়। গাধা কিন্তুক্ আগের থাকিয়া আরও বেশী করিয়া চিল্লিবার নাগিল্। ধোপা চিল্লান্ শুনিয়া রাগ হয়। একটা ঠেঙ্গা দিয়া গাধাক্ খুব করিয়া ডাংবার নাগিল্। তখন কুকুর আইগ্ হাতে কয় কেমন রে ভাই গাধা কেমন ডাং, এজে কয় :—

যার কাম তাক সাজে।

আর হৈলে নাটা বাজে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription *s* is pronounced hard, as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *s* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Ēk jan dhōpār ēk-tā gādhā ō ēk-tā kukur āchhil. Ēk din gādhā
 Āk jōn dhōpār āk-tā gādhā ō āk-tā kukur āsil. Āk din gādhā
 One person washerman-of one ass and one dog were. One day ass

kukurōk kay yē, 'śālā, mūi sārā din mēhanat karō ār tūi basiyā khāis
 kukurōk kōy zē, 'shālā, mūi shārā din mēhōnnōt kōrō ār tūi bōshīā khāish
 to-the-dog said that, 'sala (wife's brother), I whole day labour do and you sitting eat

ār bhukis.' Kukur kay, 'śālā, mūi yē kām karō, sē kām ki tūi kārībār
 ār bhukish.' Kukur kōy, 'shālā, mūi zē kām kōrō, shē kām ki tūi kōrībār
 and bark.' Dog said, 'sala (wife's brother), I which work do, that work what you do

pāris? Āij hātē mūi tōr kām karim, tūi mōr kām karis.' Ēi kathār
 pārish? Āiz hātē mūi tōr kām kōrim, tūi mōr kām kōrish.' Ēi kōthār
 can? 'to-day from I your work will-do, you my work will-do.' This talk-of

par hātē kukur dhōpār kāpar ubābār nāgil, ār gādhā dhōpār bārit
 pōr hātē kukur dhōpār kāpōr ubābār nāgil, ār gādhā dhōpār bārit
 after from dog washerman-of cloth to-carry began, while ass washerman-of home-to

pāhōrā dibār nāgil.

pāhōrā dibār nāgil.

watch give-to began.

Kaddin parē dhōpār bārit ēk din rāitōt chōr āsiyā shīd kātibār
 Kōddin pōrē dhōpār bārit āk din rāitōt chōr āshīā shīd kātibār
 Some-days after washerman-of home-to one day night-at thief coming hole dig-to

nāgil. Gādhā chōrak dēkhiyā chillibār nāgil. Dhōpā nind hātē uṭhiā
 nāgil. Gādhā chōrōk dēkhiā chillibār nāgil. Dhōpā nind hātē uṭhiā
 began. Ass thief-to seeing to-bray began. Washerman sleep from arising

bhāl-kariyā ghās bhusi diyā gādhāk bāndhiyā thuiyā yāyā śutil. Gādhā
 bhāl-kōriā ghāsh bhushi diā gādhāk bāndhiā thuiā zāyā shutil. Gādhā
 well grass husk giving ass-to tying keeping going lay-down. Ass

kintuk āgēr thākiyā āra-ō bēsi kariyā chillibār nāgil. Dhōpā chillān
 kintuk āgēr thākiā ārō-ō bēshi kōri chillibār nāgil. Dhōpā chillān
 but before than more-even louder to-bray began. Washerman braying

śuniyā rāg hayā ēk-tā ṭhēngā diyā gādhāk khub kariyā dāngbār
 shuniā rāg hōyā āk-tā ṭhēngā diā gādhāk khub-kōri dāngbār
 hearing angry being one club by ass greatly thrash-to

nāgil. 'Takhan kukur āignā hātē kay, 'kēman rē bhāi, gādhā, kēman dāng?'
 nāgil. Tōkhōn kukur āignā hātē kōy, 'kēmōn rē bhāi, gādhā, kēmōn dāng?'
 began. Then dog yard from said, 'how O brother, ass, how(-is-the) thrashing?'

Ai yē kay—

Oi zē kōy—

He then says—

‘ Yār kām tāk saḷē,

‘ Zār kām tāk shāzē,

‘ Whose work him suits,

Ār hailē nāṭi bājē.’

Ār hoilē nāṭi bāzē.’

Others-to happening stick sounds.’

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog ‘Shālā! I have to labour all day long while thou dost only sit, eat, and bark.’ The dog says, ‘canst thou do the work that I do? From this day forth I will do thy work and thou shalt do mine.’ After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced braying. The washerman being aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But the ass went on braying more loudly than before. The washerman hearing the bray of the ass got angry and began to belabour him with a stick. Then the dog said from the yard, “How my brother ass! how is the stick? Don’t you know the saying:—

‘ Suits him the work whose it is.

To others like a stick it seems.’ ”

The next two specimens are also in pure Rājbangsī. They come from the Rangpur District. Note how *l* and *n* are confused. Even when *l* is pronounced *l*, it is written *n* in the Bengali character.

The first specimen is the Parable of the Prodigal Son.

[No. 37.]

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RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

একজন মান্বেৰ দুইকনা ব্যাটা আছিল। তার ছোট কোনা উয়ার বাপক্ কইনে বা মোর পাইসা কড়িৰ ভাগ মোক্ দেও। ঐ কতাতে তাঁয় উমার ঘরক সউগ্ বাঁটিয়া দিনে। অনপ্ দিন যায় ছোট চেঙ্গড়া কোনা সউগ্ ব্যাচে কিনি একেটে করি ভিন্ দেশত্ গেন্। সেটে নানান্ কুকাঙ্গত্ সউগ পাইসা গুনা উড়ি ফেনাইনে। অঁয় যখন ঐদানে সউগ উড়ি দিনে তখন ঐ দ্যাশত খিব্ দুৰ্ভিক্ নাগিন্। অঁয় তখন বড়ো দুখৎ পইন্। দুখৎ পড়িয়া ঐঠাকার একজন সহরী মান্বেৰ গোড়ৎ গেন। ঐ মান্বেৰ কোনা তখন উয়াক্ খাওনা বাড়ীত শুয়র চরবার পটে দিনে। ধানের আগরা যাক্ শুয়রে খায় উয়ঁয় তাক খায়া প্যাট্ ভরবার চাইনে কিন্তুক্ তাকো কাঁয় উয়াক্ দিনেনা। পাছত চ্যাতন পায় অঁয় কইনে মোর বাপের মাইনা খাওয়া কত চাকরে খুম মতে খায়া মান্বেক্ বিনবার পারে আর মুঁই এঠে খাবার না পায়্যা মরবার ধরচঁ। মুঁই এঠে হতে উঠিয়া বার গোরত যাইম্, তামাক্ কইম্ বা মুঁই পরমেশ্বরের আগত ফির তোমার গোড়োৎ কতই পাপ করচোঁ, মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। মোক তোমার মাইনা খোর চাকরের নাকান আকেন। পাছত অঁয় উঠিয়া উয়ার বাপের গোরত গ্যান্। অনেক দূরত্ থাকতেই আর উয়ার বাপ উয়াক্ দেখিয়া মোহতে দৌড়ি যায় গানা ধরিয়া চুমা খাইনে তখন উয়ার ব্যাটা উয়াক্ কইনে বা মুঁই পরমেশ্বরের গোরত তোমার আগত কতই পাপ করচোঁ মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। কিন্তুক্ উয়ার বাপে তোমার চাকরের ঘরক কইনে সকান খুব বাঁকা কাপড়া আনিয়া উয়াক্ পরান। উয়ার হাতত একনা আঙ্গুট আর পাঁওত জোতা দেও। হামরা খায়্যা দায়্যা খুম মতে অঙ্ তামসা করি। মোর এই ছাওয়া কোনা মরছিন ফির বাঁচি উঠ্চে, হারে গেছিন তাক পাওয়া গেইছে। এই কথা কয়া উমরা খুম মতে অঙ্ তামসা কইরবার ধরনে ॥

বড় ছাওয়া কোনা খেতত আছিল। ভায় ফিরিয়া বাড়ীৰ গোরত আসনে ঘাটাৎ থাকতে আর বাড়ীৎ নাচন আর গান্ শুনিবার পাইনে। তখন অঁয় উয়ার একজন চাকরক্ ডাকে পুচবার ধরনে ঙ্গনা কি? তাঁয় উয়াক্ কইনে তোমার ভাই আইনচে তোমার বাপ্ খুমমতে খাবার বানাইচে। তোমার ভাইওক্ ভান মতে পাইচে ক্যামে। এই কতাতে অঁয় বড় গোসা হইন। তাঞ্জি ভিতরত আর না যায়। পাছত উয়ার বাপ বাইরত আসিয়া উয়াক্ বুজবার ধইরনে। অঁয় উয়ার বাপক্ জব দিনে মুঁই এতদিন হইন তোমার কত সেবা কল্পু তোমার কতা কোন দিন ফেনাই নাই কিন্তুক্ কৈ তোমরা একটা ছাগনের পাঁটাও দেন নাই যে তাকে নিয়া হামার সাতির গরক ধরিয়া অং তামসা করমো। যে ব্যাটা তোমার সউগ্ পাইসা কড়ি নটির বাড়ীত দিনে তাঁয় আসনে তারে ক্যামে কতয় খাবার বানাইনেন। তার বাপে তাক কইনে তুঁই সদায় মোর সাতে আচিস্ মোর যাক্ হইবে সউগে তোর। অঙ্ তামসা কইরবারেই নাগে। তোর ভাই কোনা মরচিন, বাঁইচচে; হারাইচিন তাক পাওয়া গেইচে ॥

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

[In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Ēk	jan-mānshēr	dui-knā	hyātā	āchhin.	Tār	chhōṭa	kōnā	uyār	bāpak		
<i>Ak</i>	<i>zōn-mānshēr</i>	<i>du-knā</i>	<i>bōṭā</i>	<i>āsīl.</i>	<i>Tār</i>	<i>sōṭō</i>	<i>kunā</i>	<i>uār</i>	<i>bāpak</i>		
One	man-of	two	sons	were.	Of-them	the-younger	one	his	father-to		
kainē,	'bā,	mōr	pāisā	karir	bhāg	mōk	dēō.	Ai	katātē	tāy	umār-gharak
<i>kōil,</i>	<i>'bā,</i>	<i>mōr</i>	<i>pāishā</i>	<i>kōrir</i>	<i>bhāg</i>	<i>mōk</i>	<i>dēō.</i>	<i>Oi</i>	<i>kōtātē</i>	<i>tāy</i>	<i>umār-ghōrōk</i>
said,	'father,	my	piec-and-owrie-of	share	to-me	give.	That	word-on	he	them-to	
saūg	bāṭiyā	dinē.	Anap	din	yāyā	chhōṭa	chēngrā	kōnā	saūg	byāchē-kini,	
<i>shōg</i>	<i>bāṭiā</i>	<i>dilē.</i>	<i>Ōlōp</i>	<i>din</i>	<i>zāyā</i>	<i>sōṭō</i>	<i>chēngrā</i>	<i>kunā</i>	<i>shōg</i>	<i>bāchē-kini,</i>	
all	having-divided	gave.	A-few	days	having-past	the-younger	boy	one	all	having-sold-and-bought	
ēkē-tē	kari	bhin	dēsāt	gēn.	Sētē	nānān	kukājat	saūg	pāisā-gulā		
<i>ākē-tē</i>	<i>kōri</i>	<i>bhin</i>	<i>dāshōt</i>	<i>gāl.</i>	<i>Shētē</i>	<i>nānān</i>	<i>kukāzōt</i>	<i>shōg</i>	<i>pāishā-gulā</i>		
together	making	different	country-in	went.	There	various	bad-ways	all	piec-heap		
urī-phēnāinē.	Āy	yakhan	ai-dānē	saūg	urī-dinē	takhan	ai	dyāsat	khīb		
<i>urī-phālālē.</i>	<i>Ōy</i>	<i>zōkhōn</i>	<i>oi-dānē</i>	<i>shōg</i>	<i>urī-dilē</i>	<i>tōkhōn</i>	<i>oi</i>	<i>dāshōt</i>	<i>khuib</i>		
he-squandered.	He	when	in-that-way	all	squandered	then	that	country-in	great		
durbhik	nāgin.	Āy	takhan	barō	dukhat	pāin.	Dukhat	pariyā	ai-ṭhākār	ēk-jan	
<i>durbhik</i>	<i>nāgil.</i>	<i>Ōy</i>	<i>tōkhōn</i>	<i>bōrō</i>	<i>dukhōt</i>	<i>poish.</i>	<i>Dukhōt</i>	<i>pōriā</i>	<i>oi-ṭhākār</i>	<i>āk-zōn</i>	
famine	happened.	He	then	great	straits-in	fell.	Distress-in	falling	of-that-place	a	
saharī	mānshēr	gōrat	gēn.	Ai	mānush	kōnā	takhan	uyāk	khāōnā-bārīt	śuyar	
<i>shōhōrī</i>	<i>mānshēr</i>	<i>gōrōt</i>	<i>gāl.</i>	<i>Oi</i>	<i>mānush</i>	<i>kunā</i>	<i>tōkhōn</i>	<i>uāk</i>	<i>khāūnā-bārīt</i>	<i>shuōr</i>	
of-the-city	man	to	went.	That	man	(one)	then	him	to-fallow-land	swine	
charbār	paṭē-dinē.	Dhānēr	āgrā	yāk	śuyarē	khāy	uyāy	tāk	khāyā	pyāt	
<i>chōrbār</i>	<i>pāṭē-dilē.</i>	<i>Dhānēr</i>	<i>āgrā</i>	<i>zāk</i>	<i>shuōrē</i>	<i>khāy</i>	<i>uāy</i>	<i>tāk</i>	<i>khāyā</i>	<i>pāṭ</i>	
to-graze	sent.	Of-paddy	husks	what	the-swine	eat	he	that	eating	belly	
bharbār	chāinē,	kintuk	tāk-ō	kāy	uyāk	dinē	nā.	Pāchhat	chyātan	pāyā	āy
<i>bhōrbār</i>	<i>chālē,</i>	<i>kintuk</i>	<i>tāk-ō</i>	<i>kāy</i>	<i>uāk</i>	<i>dilē</i>	<i>nā.</i>	<i>Pāsōt</i>	<i>chātōn</i>	<i>pāyā</i>	<i>ōy</i>
to-fill	wished,	but	even-that	any-one	to-him	gave	not.	Afterwards	sense	having-got	he
kainē,	'mōr	bāpēr	māinā-khāōyā	kata	chākarē	khum-matē	khāyā	mānushēk			
<i>kōlē,</i>	<i>'mōr</i>	<i>bāpēr</i>	<i>māinā-khāwā</i>	<i>kōtō</i>	<i>chākrē</i>	<i>khum-mōtē</i>	<i>khāyā</i>	<i>mānushāk</i>			
said,	'my	father's	salary-getting	how-many	servants	sumptuously	feeding-themselves	to-(other)-people			
binbār-pārē;	ār	mūi	ēṭhē	khābār	nā	pāyyā	marbār	dharchā.	Mūi	ēṭhē	hatē
<i>bilbār-pārē,</i>	<i>ār</i>	<i>mūi</i>	<i>āṭhē</i>	<i>khābār</i>	<i>nā</i>	<i>pāyā</i>	<i>mōrbār</i>	<i>dhōrchō.</i>	<i>Mūi</i>	<i>āṭhē</i>	<i>hōtē</i>
can-give-away.	and	I	here	of-food	not	getting	to-die	am-about.	I	here	from

uṭhiyā bār gōrat jāim, tāmāk kaīm, "bā, mūi Paramēśvarēr āgat phir tōmār
uṭhiā bār gōrōt zām, tāmāk koim, "bā, mūi Pōrmēshshōrēr āgōt phir tōmār
 rising of-father to-(near) will-go-(and)-him will-tell, "father, I of-God before again of-thee

gōrōt kata-i pāp karchō, mūi ār tōmār byātā habār mata nōyāō. Mōk
gōrōt kōtō-i pāp karchō, mūi ār tōmār bātā hōbār mōtō nōyāō. Mōk
 at-foot how-much-(very-great) sin have-dope, I no-longer thy son to-be worthy am-not. Me

tōmār māinā-khōr chākarēr nākān ākēn." Pāchhat āy uṭhiyā uyār bāpēr gōrat gyān.
tōmār māinā-khōr chākrēr nākān ākēn." Pāsōt ōy uṭhiā uār bāpēr gōrōt gāl.
 thy hired servants-(of) like keep." Then he arose and-of-his father to-(near) went.

Anēk dūrat thāktē-i ār uyār bāp uyāk dēkiyā mōhtē dauṛi-yāyā gānā
Ōnēk dūrōt thāktē-i ār uār bāp uāk dēkiā mōhtē dauṛi-zāyā gālā
 Great way-off while-he-was-even and his father him having-seen by-affection having-run neck

dhariyā chumā khāinē. Takhan uyār byātā uyāk kainē, 'bā, mūi Paramēśvarēr
dhōriā chumā khālē. Tōkhōn uār bātā uāk kōlē, 'bā, mūi Pōrmēshshōrēr
 holding kisses ate. Then his son him told, 'father, I Heaven

gōrat tōmār āgat kata-i pāp karchō. Mūi ār tōmār byātā habār
gōrōt tōmār āgōt kōtō-i pāp kōrchō. Mūi ār tōmār bātā hōbār
 near thee before much sin have-committed. I any-longer thy son to-be

mata nōyāō.' Kintuk uyār bāpē tāmār chākarēr-gharak kainē, 'sakān khub
mōtō nōyāō.' Kintuk uār bāpē tāmār chākrēr-ghōrōk kōlē, 'shōkāl khub
 worthy am-not.' But his father his servants-to said, 'soon very

bākā kāprā āniyā uyāk parān; uyār hātāt ēknā ānguṭ ār pāōt jōtā dēō.
bākā kāprā āniā uāk pōrān; uār hātōt āknā ānguṭ ār pāōt zōtā dāō.
 fine clothes fetch-(and)-him put-on; his hand-on a ring and on-feet shoes put.

Hāmra khāyā dāyā khum matē an-tāmsā kari. Mōr ēi chhāōyā kōnā
Hāmra khāyā-dāyā khum mōtē ōng-tāmsā kōri. Mōr ēi sāvā kunā
 Let-us eating-(and)-feeding perfect manner enjoyment make. Mine this son (one)

marchhin, phir bāchi uṭhōhē; hārē gēchhin, tāk pāōyā gēichhē.' Ēi kathā
mōrsil, phir bāchi uṭhōhē; hārē gāsīl, tāk pāvā gēisē.' Ēi kōtā
 was-dead, again to-life has- arisen; lost was, him found has-been.' These words

kayā umrā khum-matē āng-tāmsā kairbār dharnē.
kōyā umrā khum-mōtē ōng-tāmsā kōirbār dhōrlē.
 saying they thoroughly enjoyment to-make began.

Bara chhāōyā-kōnā khētāt āchhin. Tāy phiriyā bāṛir gōrat āsnē
Bōrō sāvā-kunā khātōt āsil. Tā phiriā bāṛir gōrōt āshlē
 (The)-elder boy (one) in-the-field was. He coming-back of-house near-at-the-foot on-coming

ghātāt thāktē ār bāṛit nāchan ār gān śunibār pāinē. Takhan āy uyār
ghātāt thāktē ār bāṛit nāchōn ār gān śhunibār pālē. Tōkhōn ōy uār
 in-the-way still (and) at-the-house dancing and music hear could. Then he his

ēk-jan chākrak dākē puchbār dharnē, 'ignā ki?' Tāy uyāk kainē, 'tōmār
āk-zōn chākōrōk dākē puchbār dhōrlē, 'iglā ki?' Tāy uāk kōlē, 'tōmār
 one servant having-called to-ask began, 'these (what)-are?' He to-him replied, 'thy

bhāi āinchē. Tōmār bāp khum-matē khābār bānāichē. Tōmār bhāiōk
bhāi āilchē. Tōmār bāp khum-mōtē khābār bānāichē. Tōmār bhāiōk
 brother has-come. Thy father thoroughly feast has-got-up. Thy brother.

bhāna matē pāichē kyānnē.' Ēi katātē āy bara gōsa hāin. Tāñi
bhālō mōtē pāichē kānnē.' Ēi kōtātē ōy bōṛō gōshā hōil. Tāñyi
 in-good condition has-got because.' This word-(on) he very angry became. He

bhitarat ār nā yāy. Pāchhat uyār bāp bāirat āsiyā uyāk bujbār dhairanē.
bhitōrōt ār nā zāy. Pāsōt uār bāp bāirōt āshīā uāk buzbār dhōrlē.
 inside more not would-go. After-that his father outside having-come him to-explain began.

Āy uyār bāpak jab dinē, 'mūi ēta-din haīn tōmār kata sēbā kannu,
 Ōy uār bāpōk zōb dilē, 'mūi ātō-din hōil tōmār kōtō shēbā kannu;
 He his father-to answer gave, 'I such-a-long-time past thy much sēvice have-done;

tōmār katā kōna din phēnāi nāi, kintuk kai tōmrā ēk-tā chhāganēr
 tōmār kōtā kōnō din phālāi nāi, kintuk kōi tōmrā āk-tā sāgōlēr
 thy order any day have-thrown not, but where thou one of-goat

pātā-ō dēn nāi, yē tā-kē niyā hāmār sātīr-garak dhariyā ang-tāmsā karmō.
 pātā-ō dān nāi, zē tā-kē niā hāmār shātīr-gōrōk dhōriā ōng-tāmsā kōrmō.
 kid-even hast-given not, that it with my companions with enjoyment I-may-make.

Yē byātā tōmār saūg pāisā-kārī naṭīr bārīt dinē, tāy āsnē tārē kyānnē
 Zē bātā tōmār shōg pāishā-kōri nōṭīr bārīt dilē, tāy āshlē tārē kānnē
 What son thy all money harlots houses-at has-given, his on-coming (for)-his-sake

katay khābār bānāinēn.' Tār bāpē tāk kainē, 'tūi sadāy mōr sātē
 kōtōy khābār bānālēn.' Tār bāpē tāk kōlē, 'tūi shōdāy mōr shātē
 how many-kinds-of-food thou-hast prepared.' His father him-to said, 'thou always me with

āchis, mōr yāk haībē saūgē tōr. An-tāmsā kairbārē-i nāgē. Tōr bhāi
 āchish, mōr zāk hōibē shōgē tōr. Ōng-tāmsā kōirbārē-i lāgē. Tōr bhāi
 art, my what will-be all thine. Merriment to-make-even is-meet. Thy brother

kōnā marohin, hāichchē; hārāichin, tāk pāōyā gēichē.
 kunā mōrchil, bāichchē; hārāichil, tāk pāwā gāichē.
 (one) was-dead, has-come-to-life-again; was-lost, he found has-been.'

The second specimen from Rangpur is a folk-song. King Manāi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct :—

[No. 38.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

ভবে আসি ওরে মনাই কল্পু কি ।
 রোজা নামাজ সব কর আল্লাকে দিদার কর
 ভবে আসি ওরে মনাই কল্পু কি ।
 যে জন পানকিত্ চড়ে, পাঙ্খা হিনায়, ছত্র চুনায় মাতে
 তারো তন্মু থাকে খাবে কেউনা যাবে মাতে ।

	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?
	<i>Bhōbē</i>	<i>āshi,</i>	<i>ō-rē</i>	<i>Mōnāi,</i>	<i>kōllu</i>	<i>ki ?</i>
	In-the-world	having-come,	O	Manāi,	thou-didst	what ?
Rōjā	nāmāj	sab	kara ;	Āllā-kē	didār	kara.
<i>Rōzā</i>	<i>nāmāz</i>	<i>shōb</i>	<i>kōrō ;</i>	<i>Āllā-kē</i>	<i>didār</i>	<i>kōrō.</i>
Fasting	prayers	all	do ;	Allāh	cognisant	make.
	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?
	<i>Bhōbē</i>	<i>āshi,</i>	<i>ō-rē</i>	<i>Mōnāi,</i>	<i>kōllu</i>	<i>ki ?</i>
	In-the-world	having-come,	O	Manāi,	thou-didst	what ?
Yē	jan	pānkit	charē,	pānkhā	hināy,	chhatra dhunāy mātē,
<i>Zē</i>	<i>zōn</i>	<i>pālkit</i>	<i>chōrē,</i>	<i>pānkhā</i>	<i>hīlāy,</i>	<i>sōtrō dhulāy mātē,</i>
What	man	in-palankeen	mounts,	fan	causes-to-be-moved,	umbrella has-borne ver-his-head,
Tār-ō	tanu	khākē	khābē,	kēu-nā	yābē	sātē.
<i>Tār-ō</i>	<i>tōnu</i>	<i>khākē</i>	<i>khābē,</i>	<i>kēu-nā</i>	<i>zābē</i>	<i>shātē.</i>
His-even	body	the-dust	will-eat,	anyone-not	will-go	with-(him).

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manāi, when thou camest into the world ?

Fast thou, and pray ; make Allāh see thee.

What didst thou, O Manāi, when thou camest into the world ?

The (mighty) man, who mounts in palankeen, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rājbangsī is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

এক বন্ধুকার দুই বন্ধু বেটা আছিল। অম্‌হার মধ্যত্ ছোট বেটা অর্ বাপক্ কহিল্ কি বোলে বা হামার সম্পত্তির মুই যে ভাগ পাম্ তা তুই মোক্ দে। তাতে উয়্য অম্‌হার মধ্যত্ সম্পত্তি বাঁট্ করে দিলেক্। খোড়ায় কয় দিন বাদ শিশুয়া বেটা তামান্ সম্পত্তি একেঠে কোরে ছুরদেশহ পালায় গেল্। ঐঠে যায় হানে যেই সেই খরচ কোরে অর্ সম্পত্তি ফুবায় দিল্। অঁয় বেলা তামান্ খরচ কোরে ফেলাল্ সেলা ঐ দেশেৎ খোব আকাল পৈল্। আর্ অঁই সেলা কফ্‌ত্ পড়িবা লাগিল্। সেলা অঁয় ঐ দেশের একবন্ধু বন্দরিয়্যার ঠে যায় অর্হে আশ্রা নিলে, আর ঐ বন্দরিয়্যার লোকটা অক্ আপনকার জমিত্ শোর চরাবার পাঠায় দিলেক্। তার পাছৎ, শোরে যেইলা খসা খায়, এলা দিয়া উয়্য অর্ পেট্ ভরবার মনে করিল্। কিন্তুক্ কাঁহয় অক্ খসা দিলে নাই। পাছৎ বেলা অর্ সূক্তি হইল্, সেলা কহিবার ধল্লে কিবোলে মোর বাপের কত দরমাহা খয়া চাকর পেটের চাহে বেশি খাবার পায়। আর মুই এইঠে ভোকে মরেছ্। মুই মোর বাপের উঠে যায় কহিম্ বোলে বা, মুইত তোরঠে আর পরকাল খওয়াবার তানেও বড় পাপ করছ্, মুইত আর তোর বেটা হবার বোইগ্ ন হাঁঅ, মোক্ এলা তুই তোর একবন্ধু দরমাহাখয়া চাকরের মতন রাখেক্। তার পাছৎ অঁয় সেলা অর্ বাপেরঠে উঠে গেল্। কিন্তুক্ অঁয় দূরৎ রহিতেই অর্ বাপ্ অক্ দেখা পাইছিলো, আর কান্দমুন্দ হয়। দৌড়ে যায় অর্ গালা ধরে চুমা খালে। সেলা বেটাটা কহিল্ বা, মুইত তোরঠে আর আরজম্মের তানেও খুব পাপ কোর্ছ্, মুই আর তোর বেটা বোলে চিন্‌হা দিবার মতন নহাঁঅ। কিন্তুক্ অর্ বাপ্ অর্ নিজের চাকরের ঘরক্ কহিল্—চট্‌কোরে খোব ভাল কাপড় আনিয়া এক্ পিন্‌কাও, এর্ হাতৎ আংটি আর পাঁওৎ জতা পিন্‌কে দেও ; আর হামরা খোব ভাল কোরে খয়া কনেক্ হাঁউস্ করি। কেনে না মোর এই বেটা ত মরে গেইছিলো এলানে বাঁচিল্, ঐ হারায় গেইছিলো এলানে পয়া গেল্। তার পাছৎ সঁবায় হাঁউস্ করিবার ধল্লে ॥

আর অর্ বড় বেটা সেলা হালবাড়ীত্ আছিলো, তাঁয় আসিয়া ঘরের বগলাবগলী হোলে নাচন্ আর বাজন্ শুনিবার পাইলে। তারপর অঁয় একবন্ধু চাকরক্ বগলৎ ডাকায় পুছিল্ বোলে হিলা কিরে? চাকরটা অর্ কহিল্ বোলে তোর ভাই আইছে, তোর বাপ্ তোর ভাইক্ ভাল ভাল পয়া খোব ভোজ তিয়ারি কৈছে। এতে অঁয় বড় রাগ হৈল্ আর ভিতরৎ যাবার চাহিল্ নাই। তার পাছৎ অর্ বাপ্ বাহেরৎ আসে অক্ খোব সমঝাবার মৈল্লে, কিন্তুক্ অঁয় বাপক্ জয়াব দিয়া কহিল্ বোলে দেখেক্ বা, এত বছর হাতে মুই তোর কত সেবা কন্মু, তোর কুন শুকুমে মুই কুন দিন লেজ নাই, তাঁহ তুই মোক্ কুন দিনে একটা ছাগলের বাচ্চা দিলো নাই যে মোর বন্ধুর ঘরক্ খোরে মুই এক দিন কনেক্ হাঁউস্ কর ; আর তোর এই বেটা যে নটার পাছৎ তোর সম্পত্তি ফুরায় দিছে তাঁহ অঁয় বেলা আসিল্ সেলায় তুই অর্তানে বড় ভোজ তিয়ারি কোলো। কিন্তুক্ অর্ বাপ্ অক্ কহিল্ বেটা! তুই ত সদায় মোর লগৎ আছিল্, মোর্ যে হোবে ইলা তামানে ত তোরে। এই যে কনেক্ হাঁউস্ তামসা কন্ম, ইটা করা ভাল হইছে, তোর এই ভাইত মরে গেইছিলো এলা বাঁচিল্, হারায় গেইছিলো এলা পয়া গেল্।

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀ-BHĀSHĀ.

RĀJBANĀSI DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

Ēk jhankār dui-jhan bētā āchhil. Ambār madh'at chhōta bētā ar
One person's two-person sons were. Of-them amongst the-youngest son his
 bāpak kahl ki-bōlē, 'bā, hāmār sampattir mui je bhāg pām, tā
father-to said that, 'father, our property's I which share will-get, that
 tui mōk dē.' Tātē ūyāy amhār madhyat sampatti bāt-karē-dilēk.
thou me-to give.' Thereupon he of-them amongst (his) property divided.

Thōrāy-kay din bād śisūā bētā tāmān sampatti ēkēthē kōrē
A-few days after (the) youngest son (the) whole property into-one making
 dūrdēśat pālāy-gēl. Aithē jāyā-hānē jēi-sei
to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly)
 kharach-kōrē, ar sampatti phurāy-dil. Āy jēlā tāmān kharach-kōrē-phēlāl
spending his property (he) exhausted. He when (the) whole spent

sēlā ai-dēśat khōb ākāl pail. Ār āi sēlā kashtat
then in-that-land (a) great famine fell. And he then in-misery
 paṛibā lāgil. Sēlā āy ai dēśēr ēk-jhan bandariyār-thai jāyā arhē
began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his
 āsrā nilē, ar ai bandariā-lok-ṭā ak āpankār jamit sōr charābār
shelter took, and that townsman him (in) his-own land swine to-graze
 pāṭhāy-dilēk. Tār pāchhat, sōrē jēilā khasā khāy, ailā diyā ūyāy ar
sent. That-after, swine which husks eat, those with he his

pēt bharābār manē-karil, kintuk kāhay ak khasā dilē nāi. Pāchhat
belly to-fill thought (desired), but anybody him husks gave not. Subsequently
 jēlā ar sūrtti hāil, sēlā kahibār dhallē ki-bōlē, 'mōr bāpēr
when his sense came (back), then to-say (he)-began that, 'my father's

kata darmāhā-khayā chākar pētēr chāhē bēsi khābār pāy,
how-many wages-eating servants (the) belly-(wants) than more food get,
 ar mui ēithē bhōkē marēchhu. Mui mōr bāpēr-uthē jāyā
and I here of-hunger am-dying. I (to) my father's-presence going

kahim bōlē "bā, mui-ta tōr-thē ar parakāl
will-tell (him) that "father, I-indeed in-thy-presence and the next-world
 khaoyābār (khawābār)-tānē-ō baṛa pāp-karchhu, mui-ta ar tōr bētā
to-lose-also greatly have-sinned; I-indeed again thy son

habār jōig na-hāā, mōk ēlā tui tōr ēk-jhan darmāhā-khayā chākarēr
to-be (called) worthy not-am, me now thou thy one-man paid servant

matan rākhēk.”” Tār-pāchhe āy sēlā ar bāpēr-thē uthē-gēl. Kintuk āy
like keep.”” That-after he then (to) his father’s-presence went. But he
 dūrat rahitē-i ar bāp ak dēkhā-pāichhilō, ār kāndamunda
at-a-distance remaining-even his father him got-to-see, and full-of-grief
 hayā daurē-jāyā ar gālā dhōrē chumā khālē. Sēlā bētā-tā
becoming (and) running (to him) his neck clasping a-kiss ate. Then the-son
 kahil, ‘bā, mui-ta tōr-thē ār ār-janmēr-tānē-ō khub
told (him), ‘father, I-indeed (in) thy-presence and against-the-next-world-also great
 pāp kōrnu, mui ār tōr bētā bōlē-chinhā-dibār matan na-hāa.’ Kintuk
sin have-committed, I again thy son as-to-be-regarded fit not-am.’ But
 ar bāp ar nijēr chākarēr-gharak kahil, ‘chaṭ-kōrē khōb bhāla kāpaṛ
his father his own servant told, ‘quickly (a) very good cloth
 āniyā ēk pindhāō, ēr-hātat āngṭhi ār pāōt
bringing this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet
 jatā pindhē-dēō, ār hāmra khōb bhāla-kōrē khāyā kanēk hāus-kari.
shoes put, and (let)-us very well feasting awhile make-merry.
 Kēnēnā mōr ēi bētā-ta marē-gēichhilō ēlānē bāchil; ē
Because my this son-indeed was-dead now has-become-alive; this (my son)
 hārāy-gēichhilō ēlānē payā-gēl.’ Tār pāchhat sābbāy hāus-karibār dhallē.
was-lost now has-been-found.’ That after all to-make-merry began.
 Ār ar bara bētā sēlā hālbārīt āchhilō. Tāy āsiyā gharēr
And his elder son then in-(his)-field was. He coming of-(his)-house
 baglābagli hōlē, nāchan ār bājan sunibār-pāilē. ‘Tār-par āy ēk-jhan
by-the-side being, dance and music heard. That-after he one-man
 chākarak bagalat dākāy puchhil . bōlē, ‘hilā ki rē?’ Chākar-ṭa
servant near (him) calling asked (him) that, ‘these what (are), O?’ The-servant
 ak kahil, bōlē, ‘tōr bhāi āichchē, tōr bāp tōr bhāik
him told, that, ‘thy brother is-come, thy father thy brother
 bhālō-bhālē pāyā khōb bhōj tiyāri-kaichhē.’ Ētē
well (i.e., in good health) getting (back) (a) great feast has-prepared.’ ‘Upon-this
 āy baḍḍa rāg hail, ār bhitarat jābār chāhil nāi. Tār pāchhat ar
he very angry became, and within to-go wished not. There-after his
 bāp bāhērat āsē ak khōb samjhābār dhaillē, kintuk āy bāpak
father out coming him much to-soothe began, but he (his) father
 jayāb-diyā kahil, bōlē ‘dēkhēk, bā, ēta-bachchhar-hātē mui tōr kata
answering said, that ‘look, father, for-so-many-years I thy how-much
 sēbā kannu, tōr kuna hukumē mui kuna din lōngha nāi,
service have-done, thy any order I (on) any day have-disobeyed not,
 tāha tui mōk kuna dinē ēk-tā chhāgalēr-bāchchā diō nāi, jē mōr
still thou me on-any day one (a-single) kid hast-given not, that my
 bandhur-gharak dhōrē mui ēk din kanēk hāus-kāra; ār tōr ēi bētā
friends with I one day awhile may-make-merry; and thy this son

jē natīr-pāchhat tōr sampatti phurāy-dichhē tāha āy jōlā āsil sēlāy
who on-prostitutes thy property had-spent-away still he when came then
 tui ar-tānē bara bhōj tiyāri-köllō.' Kintuk ar bāp ak kahil,
thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told,
 ' bētā, tui-ta saddāy mōr-lagat āchhis, mōr jē hōbē ilā tāmānē-ta
' son, thou-indeed always me-beside art, mine what will-be these all-indeed
 tōrō. Ēi jē kanēk hāus-tāmsā-kanna, i-tā karā bhālē
thine (are). This that awhile (we) have-made-merry, this to-do good (proper);
 haichē, tōr ēi bhāi-ta mare-gēichhilō ēlā bāchil;
has-been, thy this brother-indeed was-dead now has-been-alive (again);
 hārāy-gēichhilō, ēlā payā-gēl.'
was-lost, now has-been-found (again).'

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of ' My darling Clementine.'

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

মোর ঐলা কাথা ফম্ পরেছে গে, ওগে আবো । ছয় মাস ভরিয়া নদারি মরিয়া ।
 মাইয়াটা মরিয়া মই হনু পাগেলা, দিনে দিনে কান্দেছোঁ মুই দহলাত্ বসিয়া, গে আবো, ঘরবাড়ি ছাড়িয়া ॥
 কাঁয় আর খিলাবে মোক্ আন্ধিয়া বাড়িয়া কাঁয় আর ডাকাবে মোর বগলত্ আসিয়া, কি কৈরকৈর করিয়া ॥
 কাঁয় দিবে মোক্ ওগে আবো বিছিনা পারিয়া, কাঁয় আর হাকাবে পাখা বগলত্ বসিয়া কি কেরেত্ কুরূত্ করিয়া ।
 জারের দিনে আচ্ মই একলায় থাকিয়া, কাঁয় আর্ থাকিবে মোক্ বগলত্ ধরিয়া, শেজা গরম করিয়া ॥
 গিরন্তি ছাড়িয়া আবো মুই হইছু বাউধিয়া, যেতি সন্তি বেরাছোঁ মুই ঢুলিয়া পড়িয়া, গে আবো নদারি মরিয়া ।
 মাইয়ার বাদে মোর দেহাটা যাছে তো জুলিয়া, পারিস্ যদি একটা মোক্ তুই আঁড়ি দে আনিয় ।
 গে আবো দয়া করিয়া ॥

TRANSLITERATION AND TRANSLATION.

Mör ai-lā kāthā pham parēchhē, gē, ōgē ābō,
 (To) my all-those (past) things mind are-coming, O, O grandmother
 (mother's mother)

chhay mās bhariyā nadāri mariyā.
 six months for-full my-wife being-dead.

Māiyā-tā mariyā mui hanu pāgēlā, dinē-dinē kāndēchhō
 The-wife being-dead I became mad, day-after-day have-wept

mui danalāt basiyā, gē ābō, ghar-bāri chhāriyā.
 I in-the-low-land sitting, O grandmother, (my) home leaving.

Kāy ār khilābē mōk āndhiyā bāriya, kāy ār dākābē,
 Who again will-feed me (herself) cooking (the meals) who again will-call

mōr-bagalat āsiyā, ki 'kaira-kaira' kariyā ?
 (me) to-my-side coming, as 'kaira-kaira' * addressing (me)?

Kāy dibē mōk, ōgē ābō bichhinā pāriyā, kāy ār
 Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again

hākābē pākā bagalat basiyā, ki kērēt-kurūt kariyā ?
 will-move (the) fan beside (me) sitting, (the sweet noise) keret-kurut † making ?

* 'Kaira-kaira' really means 'hear me,' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when required; by the above term. This is very much like the Bengali 'স্বা' used when a wife calls her husband.

† Kērēt-Kurūt' is onomatopoeic, and means the sound of the fan.

Jārēr-dinē āchha mui ēklāy thākiyā, kāy ār thākibē
(In) winter-days am I alone lying (on my bed), who again will-cause-to-lie-down
 mōk bagalat-dharyā, śējā garam kariyā ?
me beside (her), (the) bed warm making ?

Girasti chhāriyā, ābō, mui haichhu bāudhiyā,
House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,
 yētti-sētti bērachō mui dhuliyā-pariyā, gē ābō, nadāri
hither-and-thither am-roaming I reeling-and-tossing, O grandmother, (my) wife
 mariyā.
being-dead.

Māiyār-bādē mōr dēhā-tā jāchhē-tō-j'aliyā, pāris yadi, ēk-tā
For-(my)-wife my body is-burning, canst if (thou) one (a)
 mōk tui āri de-āniyā, gē ābō, dayā kariyā.
me thou widow dost-bring, O grandmother, mercy (on me) taking.

FREE TRANSLATION OF THE FOREGOING.

All those past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the low-lands, O grandmother, leaving my home.

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as ' kaira kaira ' ?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of ' kērēt kurūt ' ?

In wintry nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body) ?

Leaving my household duties, O my grandmother, I have become like a bereaved lover. Hither and thither am I roaming, reeling and tossing, O grandmother, my wife being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an unmarried girl.

[No. 41.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

পৰ্থম্ যৌবনের কালে না হৈল্ মোর বিয়া,
আর কতকাল রহিম্ ঘরে একাকিনী হয়,
রে বিধি নিদয়া ।

হাইলা পৈল্ মোর সোনার যৌবন, মলয়ার ঝরে,
মাও বাপে মোর হৈল্ বাদী না দিল্ পরের ঘরে,
রে বিধি নিদয়া ।

বাপক্ না কও সরমে মুই মাওক্ না কও লাজে,
ধিকি ধিকি তুধির অযুগ্ জ্বলেছে দেহার মাখে,
রে বিধি নিদয়া ।

পেট কাটে তাও মুখ না কাটে লাজ্ সরমের ডরে,
খুলিয়া কোলে মনের কাথা নিন্দা করে পরে,
রে বিধি নিদয়া ।

এমন মন মোর করে রে বিধি এমন মন মোর করে,
মনের মত চেঙ্গরা দেখি ধরিয়া পালাও তুরে,
রে বিধি নিদয়া ।

কহে কবে কলক্তিগী হানি নাইক মোর তাতে,
মনের সাথে করিম্ কেলি পতি নিয়া সাথে,
রে বিধি নিদয়া ॥

TRANSLITERATION AND TRANSLATION.

Partham jaubanēr kālē nā hail mōr biyā,
(At) first youth's time not was my marriage (solemnized),
Ār katakāl rahim gharē ēkākini hayā,
Still how-long shall-(I)-remain at-home single being,
Rē bidhi nidayā.
O fate cruel.

Hāilā-pail mōr sōnār jauban, malēyār jharē.
Bends-down my golden youth, (at) Malaya's breeze.
Bengali.

Māo-bāpē mōr hail bādi nā dil parēr
Parents my have-become (my) foes (since they) not have-sent (me to) another's
 gharē.
house (in marriage).

Rē bidhi nidayā.
O fate cruel.

Bāpak nā kaō saramē, mui māōk nā kaō lājē.
(My) father not I-do-request for-shame, I (my) mother nor do-(I)-request out-of-
modesty.

Dhiki-dhiki tushir aghun j'alēchhē dēhār mājhē.
Slowly of-chaff a-fire is-burning (my) frame within.

Rē bidhi nidayā.
O fate cruel.

Pēt phātē tāō mukh nā phātē lāj-saramēr ḍarē,
(Even my) belly may-burst still (my) mouth (does) not open of-shame for-fear,
 Khuliyā kolē manēr kāthā nindā-karē parē.
Opening speaking (my) mind's feelings do-blame other-people.

Rē bidhi nidayā.
O fate cruel.

Ēman man mōr karē, rē bidhi, ēman man mōr karē,
Such mind mine makes, O Lord!, such mind mine makes,

Manēr mata chēngrā dēkhi dhariyā pālāō dūrē,
(My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away,

Rē bidhi nidayā.
O fate cruel.

Kahē kabē kalañkinī? Hāni nāika
Say (who) will-say (that I am) stained (in character)? Harm (there) is-not
 mōr tatē,
to-me in-that,

Manēr sādhe karim-kēli pati niyā sādhe.
(Up to) (my) heart's desire I shall-enjoy (my) husband taking with-me.

Rē bidhi nidayā.
O fate cruel.

FREE TRANSLATION OF THE FOREGOING.

1.

At dawning youth I was not by Hymen favoured,
 How long still am I to remain single at home,
 O fate marble-hearted!

2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,
 My parents have become my foes in not sending me to another's home bound in
 ties hymeneal,
 O fate marble-hearted !

3.

My heart I cannot open to my father for shame, my mother I cannot press by
 maidenly modesty bound,
 Slowly is love consuming my frame as fire within chaff,
 O fate marble-hearted !

4.

Even though my soul give way to pressing love within, my lips never open for fear
 of shame,
 If I give out the feelings of my heart, the folk would blame me,
 O fate marble-hearted !

5.

Such mind is mine, Oh Lord, such mind is mine,
 A youth to my heart would I find ; with him would I fly to a distant clime,
 O fate marble-hearted !

6.

Stain who will my name, aught do I not care.
 To the fill of my heart will I enjoy the time in my love's sweet company,
 O fate marble-hearted !

In the State of Cooch Behar, also, pure Rājbangśī is spoken. Of the two specimens here given (both of which have been kindly provided by the State officials), the first is a translation of the Parable of the Prodigal Son ; and the other is a folk-song.

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(COOCH BEHAR STATE.)

এক জনা মান্‌সির্ ছুই কোনা বেটা আছিল্। তার মদ্দে ছোট জন উয়ার বাপোক্ কইল্, বা, সম্পত্তিৰ যে হিস্যা মুই পাইম্ তাক্ মোক্ দেন। তাতে তাঁয় তার মালমাত্তা দোনো ব্যাটাক্ বাটিয়া চিরিয়া দিল্। টেইল্ দিন নাই যাইতে ছোট ব্যাটা কুল্লে মালমাত্তা গোটেয়া নিয়া ছুরান্তর এক দেশোত্ গেইল্। সেটে মুচ্চামি গুণ্ডামি করিয়া কুল্লে টাকা কড়ী উরিয়া দিল্। পাচোৎ যেলা কুল্লে খরচ্ করিয়া ফেলাইল্ সেলায় অতি ভারি মঙ্গা নাগিল্। ঐ আকালোত্ উয়ার বড় নান্‌ছানা হবার্ ধরিল্। সেলা ওঁয়ায়্ এক সহোরোত্ যায়া এক জন সউরিয়া মান্‌সির্ সন্নগৎ নিল্। তাঁয় উয়াক্ শূয়োর চারেবার্ বাদে নিজা ময়দানোত্ দিয়া পেঠাইল্। পাচোৎ শূয়রে যেগলা জিনিষ খায়্ তাকে খাবার্ চাইল, তা তাকো কাঁও দিল্ না। পাচোৎ উয়ার হুঁস্ হইল্, বোলে মোর্ না বাপ আছে, সেটে কত চাকর দরমাও পায়, পেট্ ভরেয়া ফালে ছ্যাড়ে খাবারও পায়, আর মুই এঠে ভোকে মরোঁ। মুই বাপের ওটে বাইম, তাক্ কইম্ বা! মুই তোমার কাছোত্ ভারি দোষ গুনা কইর চোঁ; মুই তোমার বেটার দাখিল নোয়াও। মোক্ তোমার এক জন দরমা খোর চাকরের নাকাল রাখে। পাচোৎ ওঁয়ায়্ উঠিয়া উয়ার বাপের কচোৎ গেইল্। সেলা উয়ার বাপ্ উয়াক্ টেইল্ দূর হতে দেখিয়া আকা বাকা করিয়া দোঁড়িয়া যায়া গালা সাপ্‌টেয়া ধরিয়া চুমা খাইল্। ছাওয়া বাপোক্ কইল্ মুই ভারি দোষ যাইট কইরচোঁ, মুই আর তোমার ছাওয়ার জুখিল্ নোয়াও। সেলা উয়ার বাপ নিজা চাকরগুলাক্ কইল্ সিগ্গির করিয়া খুব্ ভাল্ কাপড্ আনি ইয়াক্ পেঁদাও, হাতোত আঁউটা আর পাঁওত জোতা পেঁদায়া দেও। আর্ আমরা খাওয়া দাওয়া করিয়া হাঁসি খুসি করি। কেনেনা আমার এই ছাওয়া মরিয়া বাঁচিছে; নিউদীশ্ হচিল্, পাওয়া গেইল্। পাচোৎ ওমরা হাঁসি খেলি করিবার ধরিল্ ॥

আর তার বড় বেটা ক্ষেতোত্ আছিল্, তাঁয় বাড়ীর কাচোৎ আসিয়া শুনিল্ নাচোন্ বাইজ বাজনা হবার্ ধৈরচে। সেলা তাঁয় এক জন চাকরোক্ কাছোত্ ডাকেরা পুচিল্, এগুলা কি? তাঁয় তাক্ কইল্, তোমার ভাই আইছে; তাঁয় ভালে ভালে বাঁচিয়া আইছে সেই বাদে তোমার বাপ্ খুব্ খাওয়া দাওয়ার উম্ ধুম্ কইরচে। ওঁয়ার ঐ কাতা শুনিয়া আক্ খাইল্, আর বাড়ী সোঁদেবার চাইল্ না। পাচোৎ উয়ার বাপ্ বাড়ীর বাহির হয়া উয়াক্ বুজামাতা করিবার ধরিল্। তাতে ওঁয়ায়্ সম্জা সম্জি না মানিয়া উয়ার বাপোক্ কইল্ দেকো দেকি মুই এতো বচর হাতে তোমার খায়্ খেজ্‌মৎ কম্, তোমার কোন কাতা কোন বেলাও ফেলাও নাই, তাতে তোমরা কোন বেলা মোক্ একনা ছাগলের বাচ্চাও দেন্ নাই, যে মুই মোর সখির ঘর স্খদা রঙ্গ্ তামসা করি। আর্ তোমার এই বেটা যাঁয় নটীবাজী করিয়া গোটায়্ গিরন্তি কানা করি দিল্ তাঁয় যেলা আসিল্ সেলা তোমরা তার বাদে মেলা খাওয়ার উম্ ধুম্ লাগাইচেন্। সেলা তাঁয় তাক্ কইল্ বাবা তুঁই সদাই আমার কাচোৎ আচিস্, আর্ আমার যে গুলা যা আছে তা কুল্লে তোর্; তোর্ এই ভাই মরিয়া গেছিল্, বাঁচিছে; হারায়্যা গেচিল্, পাওয়া গেইছে। সেই বাদে হাঁসি খুসী করা খায় ॥

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGSĪ DIALECT.

(COOCH BEHAR STATE.)

Ēk janā mānsir dui kōnā bēṭā āchhil. Tār maddē chhōṭa jan
One individual man-of two pieces son were. Them amongst younger individual
 uyār bāpōk kaīl, 'bā, sampatir jē his'ā mūi pāim tāk mōk
his father-to said, 'father, property-of what share I shall-get that me
 den.' Tātē tāy tār mālmāttā dōnō b'āṭāk bāṭiyā chiriya dil.
give.' Thereupon he his property two sons-to dividing splitting gave.
 Dhēil din nāi jāitē chhōṭa b'āṭā kullē mālmāttā gōṭēyā niyā dūrāntar
Many day not going, younger son all property collecting taking distant
 ēk d'āśōt gēil. Sētē nuchohāmi-guṇḍāmi kariyā kullē tākā-kaṛi
one country-to went. There debauchery doing all rupees-(and)-cowries
 ūriyā dil. Pāchōt jēlā kullē kharach kariyā phēlāil selāy ati bhāri
squandering he-gave. Afterwards when all expense doing ended then very big
 maṅgā nāgil. Ai ākālōt ūyār bara nānchhānā habār dharil. Selā
scarcity began. That scarcity-in his much distress to-be began. Thereupon
 ōyāy ēk sahorōt jāyā ēk jan saūriyā mānsir sannāgat nil.
that-man one town-to going one individual town-living man-of protection took.
 Tāy ūyāk sūyōr chāreḥār bādē nijā maydānōt diyā pēṭhāil. Pāchōt sūyārē
He him swine to-keep for own field-to having-given sent. Afterwards the-swine
 jē-glā jinish khāy tā-kē khābār chāil, tā tā-k-ō kāō dil nā. Pāchōt
what things eat that to-eat he-wished, but that-even anybody gave not. Afterwards
 ūyār hūs haīl; bolē, 'mōr-nā bāp āchhē, sētē kata chākar
his consciousness became; he-says, 'my-indeed father exists, with-him how-many servants
 darmā-ō pāy, pēṭ bharēyā ph'alē chh'arē khābār-ō pāy; ār mūi ēṭhē
pay-too get, belly filling wasting scattering to-eat-too get; and I here
 bhōkē marō. Mūi bāpēr oṭē jāim, tā-k kaīm, "bā! mūi tōmār
hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you
 kāchhōt bhāri dōsh-gunā kaīr-chō, mūi tōmār bēṭār dākhil nōyāō; mōk
before much sin have-done, I your son-of worthy not-am; me
 tōmār ēk jan darmā-khōr chākarēr nākāl rākhō." Pāchōt ōyāy
your one individual pay-eating servant-of like keep." Then he
 nthiyā uyār bāpēr kāchōt gēil. Selā ūyār bāp uyāk dhēil dūr hātē
rising his father-of near went. Then his father him great distance from
 dēkhiya ākā-bākā kariyā dauriyā jāyā gālā sāptēyā dhariyā, chūmā
seeing, haste doing, running going neck embracing catching, kiss

khāil. Chhāoyā (chhāwā) bāpōk kaīl, 'mūi bhāri dōsh ghāit kaīrchō,
ate. The-son father-to said, 'I much offence default have-done,
 mūi ār tōmār chhāoyār jūkhil nōyāō.' Sēlā ūyār bāp nijā
I any-longer your son-of like not-am.' Thereupon his father own
 chākar-gulā-k kaīl, 'siggir kariyā khūb bhāl kāpaṛ āni iyāk
servant-collection-to said, 'soon doing very good cloth bringing this-man
 pēdāō; hātōt āūti ār pāōt jōtā pēdāyā dēō. Ār āmrā khāoyā-
put-on; hand-on ring and foot-on shoe putting-on give. And (let)-us eating-
 dāoyā kariyā hāsi khūsi kari. Kēnēnā āmār ēi chhāoyā mariyā
etcetera doing laughing merrymaking do. Because my this son dying
 bāichchē; ni-uddīs hachil, pāoyā-gēil.' Pāchōt ōmrā hāsi
has-survived; lost was, is-recovered.' Thereupon, those-persons laughing
 khēli karibār dharil.
merrymaking to-do began.

Ār tār bara bēṭā kh'ētōt āchil, tāy bārir kāchōt āsiyā
Now his elder son field-in was, he home-of near coming
 sunil uāchōn bāij-bājnā habār dhairchē. Sēlā tāy ēk jan chākarōk
heard dancing music to-be has-begun. Then he one individual servant
 kāchhōt dākēyā pūchil, 'ē-gulā ki?' Tāy tāk kaīl, 'tōmār bhāi āichchē,
near calling asked, 'this-all what'? He him-to said, 'your brother has-come,
 tāy bhālē-bhālē bāchiyā āichchē, sei bādē tōmār bāp khūb
he safe-and-sound surviving has-come, that account-on your father much
 khāoyā-dāoyār um-dhum kaīrchē.' Ōyāy ai kātā suniyā āk
eating-etcetera great-preparation has-done.' He that speech hearing fire
 khāil, ār bāri sōdēbār chāil nā. Pāchōt ūyār bāp bārir bāhir
ate, any-longer house to-enter wanted not. Afterwards his father house-of outside
 hayā, ūyāk bujā-mātā karibār dharil. Tāt-ō ōyāy samjā-samji nā
being, him remonstrance to-do began. With-that-even he remonstrance not
 māniyā ūyār bāpōk kaīl, 'dēkō-dēki, mūi ētō bachar hātē tōmār
mindng his father-to said, 'lo, I these-many years from your
 khāy-khējmat kannu, tōmār kōna kātā kōna belā-o phēlāō nāi,
service did, your any word any time-even I-disobeyed not,
 tātō tōmrā kōna belā mōk ēknā ohhāgalēr bāchchā-ō dēn nāi,
nevertheless you any time me one goat-of young-one-even gave not,
 jē mūi mōr sakhir-ghar suddā raṅg-tāmsā kari. Ār tōmār
that I my friend-of-collection with merrymaking may-do. On-the-other-hand your
 ēi bēṭā jāy naṭi bāji kariyā gōṭāy girasti kānā kari dil, tāy
this son who harlot frequenting doing all property destroy doing gave, he
 jēlā āsil sēlā tōmrā tār bādē mēlā khāoyār um-dhum lāgāichhēn.'
when came then you his account-on much feasting-of great-preparation have-made.'
 Sēlā tāy tāk kaīl, 'bābā, tūi sadā-i āmār kāchōt āchis, ār
Thereupon he him-to said, 'child, thou always-even of-me near art, and

āmar jē-gulā jā āchhē tā kullē tōr. Tōr ēi bhāi mariyā gēchil,
mine what-things what are that all thine. Thine this brother dying went,
 bāchichhē; hārāyā gēchil, pāoyā gēichē; sēi bādē hāsi khusi karā
is-alive; lost was, recovered is; that account-on laughing merriment to-do
 khāy.
is-proper.'

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

R. BANGSĪ DIALECT.

(COOCH BEHAR STATE.)

প্রাণ সাধুরে,

যদি যান্ সাধু পরবাস্,
না করেন সাধু পরার আশ্,
আপন্ হান্ত সাধু আঁখিয়া খান্ ভাতোরে

প্রাণ সাধুরে,

কোচার করি সাধু না করেন্ বয়,
পরান্ নারী সাধু আপন নোয়ায়্ রে,
(৩) পর নারী সাধু বধিবে পরানোরে ।

প্রাণ সাধুরে,

যে দিয়া সাধু তরঙ্গ ধার্,
সেই দিয়া সাধু বালু চর্ রে,
(৩) গহিন্ ধারে সাধু বয়া দেন্ নাও রে ।

প্রাণ সাধুরে,

পূবেয়া পচ্চিয়া বাও,
ঘোপা চায় সাধু নাগান্ নাও,
(৩) দাড়ী মাঝী সাধু আখেন্ সাবধান্ রে ।

প্রাণ সাধুরে,

যেই দিয়া সাধু সাউদের ম্যালা,
সেই দিয়া সাধু ছাঁদেঁর্ন গোলারে,
(৩) বেচি কিনি সাধু করেন্ সাবধানে রে ।

প্রাণ সাধুরে,

তোর্ আছে সাধু বাপো ভাই,
মোর্ অভাগিনীর্ সাধু কেও নাইরে,
(৩) কোন্ ডালে সাধু ধৈর্বে নারীর্ ভরারে ॥

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(COOCH BEHAR STATE.)

A popular song in the Rājbangsī language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prāṇ sādhu rē,
Dear merchant O,

Jadi jān, sādhu, parabās,
If you-go, merchant, away-from-home,
Nā karēn, sādhu, parār ās,
Not do, merchant, other's hope,
Āpan hātē, sādhu, ādhiyā khān bhātō, rē.
Own hand-with, merchant, cooking eat rice, O.

Prāṇ sādhu rē,
Dear merchant O,

Kōchār kari, sādhu, nā karēn bay,
In-corner-of-loincloth money, merchant, not do spend,
Parār nārī, sādhu, āpan nōyāy, rē,
Other's wife, merchant, ones-own is-not, O,
(O) Para nārī, sādhu, badhibē parānō, rē.
Other's wife, merchant, will-kill soul, O.

Prāṇ sādhu rē,
Dear merchant O,

Jē diyā, sādhu, taraṅga dhār,
What direction-in, merchant, wave force,
Sei diyā, sādhu, bālu-char, rē,
That direction-in, merchant, sand-bank, O,
(O) Gohin dhārē, sādhu, bayā dēn nāō, rē.
Deep-current in, merchant, carrying give boat, O.

Prāṇ sādhu rē,
Dear merchant O,

Pubēyā pachchiyā bāō,
Easterly westerly wind,
Ghōpā chāyā, sādhu, nāgān nāō,
Sheltered-nook, seeing, merchant, moor boat,
(O) Dār-i mājhī, sādhu, ākhēn sābdhān rē.
Rower helmsman, merchant, keep careful, O.

Prān sādhu rē,
Dear merchant O,

Jēi diyā, sādhu, sāuder m'alā,
What direction-in, merchant, merchandise of-gathering,
Sēi diyā sādhu, chhādēn gōlā, rē,
That direction-in, merchant, construct a-storehouse, O,
(Ō) Bēchi kini, sādhu, karēn sābadhānē, rē.
Selling buying, merchant, do with-care, O.

Prān sādhu rē,
Dear merchant O,

Tōr āchlē, sādhu, bāpō bhāi,
Thine are, merchant, father brother,
Mōr abhāginir sādhu, kēō nāi, rē,
Me-of poor-soul-of, merchant, anyone is-not, O,
(Ō) Kōn ḍālē, sādhu, dhairbē nārīr bharā, rē.
What branch, merchant, will-support wife's weight, O.

In the Darjeeling Tarāi, the form of Bengali is in the main Rājbangsī, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like *āchhila*, instead of *āchhil* or *āchil*, he was. The dialect of the Darjeeling Tarāi is locally known as Bāhē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent 'ā by ā.

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

(Babu Prasanna Chandra Datta, 1897.)

অ্যাক্ বন্ধকার দুইটা বেটা ছিল। তারহে বিচৎ ছোট বেটাটা আপনার বাপক্ কোহোল, গে বা ! ধন দোলৎ যেই মুই পাম্ ত্যা মোক্ দে। তাতে অই উম্হার দোনো ভাইএর বিচৎ সয়্ সম্পত্তি বাট্ বাধেরা করে দিলে। কিছু দিন বাদে ছোট বেটা গোটে অ্যাখেঠে করিয়া দূর দেশের মুখে চলে গেল, আর উঠে যায় অনাচার চলন্ চলিয়া সয়্ সম্পত্তি উড়ায় ফুরায় দিলে। পাছৎ ঐ দেশৎ বড় আকাল পোল, আর অর্ বড় দুঃখ্ হবার ধলে, সেলা তার পাছৎ অই যায় ঐ দেশের অ্যাকবন্ নগরিয়্যার তলে শরণ লিলে; ঐ নগরিয়্যাটা অক্ আপনার ডাক্ শূয়ার চড়াবার পাঠায় দিলে। পাছৎ শূয়ারে যেইলা আকাণ্ডি খায় ঐলা দিয়া অই আপনার পেট্ ভরবার বুদ্ধি কোলে, মুদ্দা কাহই অক্ দিলেনি। পাছৎ হ'স.পালে, আর কহবার লাগিল, দে মোর বাপের কত দরন্কা খুয়া চাকরীয়া পেটের অধিক্ খিক্ খরাক্ পায়, আর মুই হিঠে ভোকে মরেছু ! মুই অ্যালা আরহো বাপেরে ঠে যাম্, আর কহম্, বা গে ! ধরম্ ছাড়া তোর আগৎ কত পাপ্ কনু, মুই যে তোর বেটা ইটা কাখা আর কহিবার মুই যৈগ না হই, মোক্ তোর দরন্কা খুয়া চাকরের লাখা রাখেক্। পাছৎ অই আপনার বাপেরে লগৎ গেল্। মগর অই দূরৎ রহিতেই অর্ বাপ্ অক্ দেখিবার পালে, দেখিলম্বে দোড়িয়া যায় অর্ বাপ্ অর্ বেটার গলা ধরিয়া চুমা খালে। বেটা অক্ কভার লাগিল, গে হে বা ! মুই তোর আগৎ অনেক বেধন্কা কাম্ কইছু, মুই আর তোর বেটা হবার যৈগ না হই। ত্যায় বাপ্টা আপনকার চাকরিয়্যালাক্ কহে দিলে, দে চট্ করে সভারে চাহে বাঢ়িয়া কাপরা আনিয়া অ্যাকে পিঁধাও, আর অ্যার হাতৎ আংঠি, ঠ্যাঙ্গৎ জোতা পিঁধায় দ্যাও, আর হামা খায়া দায়া আলন্দ করি, কিতানেতে মোর এইটা ছুয়া মরে গেইছিল, বর্ন্তিছে, হারায় গেইছিল, পুয়া গেল্। পাছৎ উন্ধুরা সযায় হাঁউস করবার ধলে ॥

আর অর্ বড় বেটাটা ক্ষেৎ বাড়ীৎ ছিল, অই ঘরের লগৎ আসিয়াই নাচ গান শুনা পালে। সেলা অই অ্যাক্ বন্ চাকরক্ লগৎ ডাকায় পুছারি কোলে, হিলা কি হচে ? অই অক্ কহলে, তোর ভাই আসিচে, আর তোর বাপ্ খুব খিলান্ পিলান্ লাগাইছে, কিতায়না অই অক্ ভালে ভালে পাইছে। মুদ্দা অই খুব গোসা হোল, উন্দরিত্তি যাবার চাহেনা; পাছৎ অর্ বাপ্ বাহারৎ আসিয়া অক্ বুঝায় কভার লাগিল। ত্যা অই আপনার বাপক্ কছিলে, দেক্ দেখি অ্যাত বছর মুই তোর মিহ্নৎ করেছু, মুই তোর কুন্হ কাখা কালাওনি তাঁহো তুই কধি মোক্ অ্যাক্না ছাগলের ছুয়াও দিস্নি দে মুই মোর দোস্ হিত্কারীক্ ধরে হাঁউস রং করি, আর তোর এইটা বেটা দে কসবীলার লগে তোর ধন কড়ি খায়া ক্যালায়চে অই বেলা আসিল্ আর সেলা তুই তার তানে খুব খিলান্ পিলান্ জুরিলো; মুদ্দা অই অক্ কোহোল, বাছা ! তুই সধায়ে মোর লগৎ হিন্, আর মোর যে হয় গোটেলায় তোরহে। মুদ্দা হাঁউস রং করে হলাস হবার উচিত্ লাগেছে, কিতায়না তোর এই ভাইটা মরে গেইছিল বর্ন্তিছে, হারায় গেইছিল, পুয়া গেল ॥

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

Ak jhankār dui-ṭā bēṭā chhila. Tārḥē bichat chhōṭa bēṭā-ṭā āpnār
One man's two sons were. Of-them among younger son his-own
 bāpak kōhōl, 'gē bā! dhan-dōlat jēi mui pām tā mōk dē.' Tātē
father-to said, 'O father! wealth what I shall-get that me-to give.' At-this
 āi umhār dōnō bhāiēr bichat, say-sampatti bāṭ-bākhērā karē-dilē. Kichhu
he their two brother's between wealth division made. Some
 din bādē chhōṭa bēṭā gōṭē ākhēṭhē-kariyā dūr dēsēr mukhē chalē-gēl, ār
days after younger son all gathering far country towards set-out, and
 uṭhē jāyā anāchār chalan chaliyā say-sampatti urāyā-phurāyā-dilē. Pāchhat
there going riotous way living wealth wasted. Afterwards
 ai dēsāt bara ākāl pōl, ār ar bara dukh habār dhalē. Sēlā tār-
that country-on great famine befell, and of-him much misery to-be began. Then its-
 pāchhat āi jāyā ai-dēsēr āk-jhan nagriyār talē saraṇ lilē. Ai
after he going of-that-country one-man citizen's under shelter took. That
 nagriyā-ṭā ak āpnār dāngāt sūyār charābār pāṭhāyā-dilē. Pāchhat sūyāre
citizen him his-own into-fields swine to-feed sent. Afterwards swine
 jēilā ākāṇḍi khāy ailā diyā āi āpnār pēṭ bharbār buddhi-kōlē, muddā
what husks eat those with he his-own belly to-fill wished, but
 kāha-i ak dilē-ni. Pāchhat hūs pālē, ār kabhār lāgil, dē 'mōr
even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my
 bāpēr kata darhmā-khuyā chākriyā pēṭēr adhik-dhik kharāk pāy,
father's how-many hired servants of-belly more-than-enough food get,
 ār mui hiṭhē bhōkē marēchhu! Mui ālā ārhō bāpērē-ṭhē jam, ār
and I here with-hunger am-suffering! I now again father-to shall-go, and
 kahum, "bā gē! dharam chhārā tōr āgat kata pāp konu, mui
shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I
 jē tōr bēṭā iṭā kāthā ār kahibār jāiga nā hai. Mōk tōr darhmā-khuya
that thy son this word again to-utter fit not am. Me thy hired
 chākarēr lākhā rākhēk." ' Pāchhat āi āpnār bāpērē lagat gēl. Magar āi
servant's like keep." ' Then he his-own father's near went. But he
 dūrat rahitē-i ar bāp ak dēkhibār pālē, dēkhilmantē dōriyā jāyā
at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going
 ar bāp ar bēṭār galā dhariyā chumā khālē. Bēṭā ak kabhār lāgil,
his father his son's neck holding kiss ate. The-son him to-say began,

'gē-hē bā! mui tōr āgat anēk bēdharmi kam kaichhu, mui ār
 'O father! I of-thee before many against-heaven deed did, I any-more
 tōr bētā habār jāiga nā hai.' 'Tāy bāp-tā āpankār chākriyālāk kahē-dilē,
 thy son to-be fit not am.' At-this father his-own servants-to said,
 'dē chat-karē sabbhārē chāhē bāriyā kāprā āniyā ā-kē pīdhāō, ār ār
 'that soon all than best robes bringing him put-on, and his
 hātat āngṭhī, ṭhāngat jōtā pīdhāy dāo, ār hāmā khāyā-dāyā ālanda
 hand-on ring, feet-on shoes putting give and we eating pleasure
 kari, kitānētē mōr ēi-tā chhuā marē gēichhila, barttichhē; hārāyē gēichhila,
 do, for my this son dying went, is-alive; losing went,
 puyā gel.' Pāchhat ūmṛā saghāy hāus karbār dhalē.
 is found.' Afterwards they all merriment to-do began.

Ār ar baṛa bētā-tā kshēt-bārit ohhila, ai gharēr lagat āsiyā-
 And his elder son in-the-field was, he house's near coming-even
 nāch gān sūnā-pālē. Sēlā ai āk-jhan chākarak lagat dākāyā pūchhāri-kōlē,
 dancing singing heard. Then he one servant near calling asked,
 'hilā ki hachē?' Ai ak kahlē, 'tōr bhāi āsiōhē, ār tōr bāp
 'these what are-being-done?' He him-to said, 'thy brother has-come, and thy father
 khub khilān pilān lāgāichhē, kitāynā ai ak bhālē bhālē pāichhē.'
 much eating drinking has-arranged, because he him safe has-got.'
 Muddā ai khub gōsā hōl, undariti jābār chāhē-nā; pāchhat ar bāp
 But he very angry was, in-the-house to-go wished-not; then his father
 bāhārat āsiyā ak bujhāyā kabhār lāgil. Tā ai āpnār bāpāk kahilē,
 out coming him entreating to-say began. At-this he his-own father-to said,
 'dēk-dēkhi, āta bachhor mui tōr mihnāt karēohhu, mui tōr kunha
 'Lo, so-many years I thy labour did, I thy any
 kāthā phālāō-ni tāhō tui kadhi mōk āknā chhāgalēr chhuyā-ō
 word transgressed-not still thou ever me-to one goat's young-one-even
 dis-ni, dē mui mōr dōs-hitkārīk dharē hāus-rang kari; ār tōr ēi-tā
 gave-not, that I my friends taking merriment may-make; and thy this
 bētā dē kasbilār lagē tōr dhan-karī khāyā-phālāychē, ai jēlā āsil ār
 son that harlots with thy wealth devoured, he when came and
 sēlā tui tār tānē khub khilān pilān jurilō.' Muddā ai ak kōhōl,
 then thou of-him for much eating drinking began.' But he him-to said,
 'bāchhā! tui sadhāyē mōr lagat chhis, ār mōr jē hay gōṭēlay
 'son! thou always my near are, and my what be all
 tōrhē; muddā hāus-rang karē hulās habār uchit lāgēohhē, kitāynā
 thine-even (is); but merriment having-made merry to-be proper has-been, for
 tōr ēi bhāi-tā marē gēichhila, barttichhē; hārāyā gēichhila, puyā-gēl.'
 thy this brother dying went, is-alive; lost went, is-found.'

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANĢSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

An extract from a popular song sung by the children of the Darjeeling Tarai on the occasion of the Kali Pūjā festival.

(Babu Prasanna Chandra Datta, 1897.)

চোরা যা যা যা চুরি করিবা,
 ঘরের আগা পাছা দিয়া, কতই ধান আছে পাকিয়া,
 জমির ধান পাকিয়া আছে রং রং করিয়া,
 খরায় গুটিক্ চাউল আছেরে চোরা,
 অবল্কার হোবে, ছুয়া কি থাকে, বিহানে উঠিয়া । ১
 সারা রাত্তি দিনে চুরি কি করা যায়,
 রাত কাটিয়া শীত ভাঙ্গিয়া,
 মোর শরীর শুকায়া যায় ;
 শিয়াল কুকুরের মত বেড়া নাহি যায় ।
 কত কষ্ট চুরি করিতে,
 একদিন মুই গেছ, তোর বহনু গেছে
 সে দিন যাত্রা মিছা হইচে ;
 গিরন্তরে ঠেলা পায়
 তোর বহনু পালায় হ্যাতাসে ;
 চাকাৎ চিকিং ভাকাৎ ভিকিং
 আশুগ জ্বলেছে ;
 শালার ঘরের চারটা কুকুর
 বাতাসে ভুকে,
 টাটীর গোর চাপিতে মোর
 জিউটা কাঁপে হ্যাতাসে ॥ ২

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RAJBANGSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

Chōrā jā jā jā jā churi-karibā,
Thief go go go go to-steal,
 Gharēr āgā-pāchhā-diyā kata-i dhān āchhē pākiyā,
House's before-behind-on much paddy is ripe,
 Jamir dhān pākiyā āchhē rang-rang-kariyā,
Field's paddy ripe is coloured-being,
 Tharāy guṭik chāul āchhē, rē chōrā,
Little quantity rice is, o thief,

Abalkār hōbē; chhuyā ki khābē bihānē uṭhiyā? 1.
For-evening will-be; baby what will-eat in-the-morning rising? 1.

Sārā rāti dinē churi-ki-karā-jāy,
Whole night day can-theft-be-done,

Rāt kāṭiyā, śit bhāngiyā,
Night keeping-up, cold suffering,

Mōr śarir śukāyā-jāy;
My body is-reduced;

Siyāl kukurēr mata bēṛā nāhi jāy.
Jackal dog's like rambling not I-can.

Kata kasṭha churi-karitē,
How-much trouble to-steal,

Ēk din mui gēchhu, tōr bahnu gēchhē,
One day I went, your sister's-husband went,

Sē din jātrā michhā haichē;
That day going-out fruitless was;

Girastērē ṭhēlā pāyā,
House-holder's threatening receiving,

Tōr bahnu pālāy hātāsē;
Your sister's-husband ran fearing;

Chākāt-chikit bhākāt-bhikit
Like-fireflies here-and-there

Āgun jolēohhē;
Fire flamed;

Śālār gharēr chār-ṭā kukur,
Brother-in-law's house's four dogs,

Bātāsē	bhukē,		
<i>In-air</i>	<i>they-bark,</i>		
Ṭāṭir	gōr	chāpīte	mōr
<i>Enclosure</i>	<i>near</i>	<i>to-go-by</i>	<i>my</i>
Jiu-tā	kāpē	hātāsē.	2.
<i>Life</i>	<i>trembles</i>	<i>with-fear.</i>	2.

VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of sh, and has ‘hibboleth.’ On the other hand the Eastern Dialect cannot pronounce the letters *ch*, *chh*, and *j*; but substitutes *ts* for the first, *s* for the second, and *z* for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Haijongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Haijong sub-dialect.

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

Name of District.	Number of Speakers.
Dacca	2,350,000
Mymensingh	3,398,121
Tippera	1,776,972
Backergunge	2,144,306
Faridpur (South)	20,000
	<hr/>
Carried over	9,689,399

Bengali.

Name of District.	Number of Speakers.
Brought forward	9,689,399
Noakhali (Island of Sandip)	100,000
Mymensingh (Haijong Sub-dialect)	5,000
Faridpur (Remainder)	1,796,856
Jessore	1,884,624
Khulna	1,173,551
<hr/>	
Total for East-Central Sub-dialect	4,855,031
<hr/>	
TOTAL FOR BENGAL	14,649,430
<hr/>	
Sylhet (including Haijong)	2,033,000
Cachar	228,221
<hr/>	
TOTAL FOR ASSAM	2,261,221
<hr/>	
GRAND TOTAL	16,910,651
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The dialect spoken in East Sylhet is called by Europeans Sylhettia. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kāchāri. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmāni Bengali, a sufficiently inaccurate title when we consider that there are many Musalmāns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

AUTHORITIES—

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol. xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippera District, by Mr. H. C. Sutherland, B.C.S. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Backergunge, Sylhet, and Cachar.

TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[*Note.*—This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that ঞ, following a consonant, and ঞ (when so pronounced) are transliterated by *ā*. ঞ is transliterated *wā*.

CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha, g'a</i>	ঙ <i>ṅa</i>	ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha, d'a</i>	ন <i>na</i>
চ <i>ṣa</i>	ছ <i>ṣa</i>	জ <i>ja</i>	ঝ <i>zha, z'a</i>	ঞ <i>ña</i>	প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha, b'a</i>	ম <i>ma</i>
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i>	ঢ <i>ḍha, ḍ'a</i>	ণ <i>ṇa</i>	য় <i>ya</i>	ষ <i>ṣa</i>	র <i>ra</i>	ল <i>la</i>	ব <i>va</i>
শ <i>sha, ṣha, ṣha, ḥa, 'a.</i>									

The three sibilants are all, indifferently, transliterated by *sh*. The only exception is that the compound ঞ will be transliterated *śra*, it being pronounced *sra*.

When the aspiration of ঝ, ঞ, ঢ, ধ, and ভ is omitted in pronunciation, they are transcribed *g'a, z'a, ḍ'a, d'a, and b'a*, respectively. Similarly when হ is not pronounced it is represented by '. Thus হাতে *'ātē*, কহিলাম *ka'ilām*.

The compound ক্ *ksh* is represented by *kh'*, or *kkh'*, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel *a* is usually pronounced as *ō* in *hot*, but is sometimes lengthened into a long *ō*. Thus, *kōirtō* for *karita*, he used to make. This is specially common in verbal terminations, such as *lāiglō*, for *lāgila*, he began, *g'ālō* (*gālō*), he went, and many others.

An unaccented *i* is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus *bāitā*, for *bāṭiyā*, having divided; *kairā* for *kariyā*, having made; *kōirtō* for *karita*, he used to make; *b'āiblō*, for *bhābila*, he considered; *lāiglō* for *lāgila*, he began; *thāiktē* for *thākitē*, remaining; *kōirbār*, or *kairbār* for *karibār*, of making; *śunibār*, for *śunibār*, of hearing, and many others.

The sound *ā* (written *'ā*) pronounced like the *ā* in *hat* is very common. The letter *ē* or *ē*, is so pronounced except when final. Thus *dēō*, give, becomes *dāō*; *dilēn*, he gave,

dilān; *dēsē*, in a country, *dāshē*; *gēla*, he went *gālō*; *pēt*, a belly, *pāṭ*. In the Bengali character these are all written, *d^lāō*, *dil^lān*, *d^lāsē*, etc. In future, I shall represent the sound by *ā*, it being understood that this usually represents a Bengali *ṛā*.

The letter *ch* is pronounced *ts*. Thus *chaliyā*, having gone, is pronounced *tsōilā*; and *bachchā*, a young one, *batstsā*.

The letter *chh* is pronounced like a hard *s*. Thus *āchhila* is pronounced *āsīlō* *chhāōyāl*, a child, *sāwāl*.

The letter *r* is pronounced *r*. Thus *bara*, pronounced *bōrō*, for *barā*, great.

Soft aspirate consonants are disaspirated. Thus *bhāgē*, in a share, is pronounced *bāgē*; *bharanēr*, of filling, *bōrōnēr*; *bhābḥla*, he thought, *bāiblō*; *dhariyā*, having seized, *dōirā*; *bhāla*, good, *bālō*; *ārambha*, beginning, *ārōmbō*; *bandhu-bāndhab*, friends and relations, *bōndu-bāndōb*. This elision of an *h*, I shall represent in phonetic transcription by an apostrophe. Thus *b'ōrōnēr*, *b'āiblō*, *d'ōirā*, etc.

Similarly the letter *h* is elided. Thus *kahila*, he said, becomes *ka'ilō*; *hāila*, he became, *'oilō*; *hāōnēr*, of being, *'ōōnēr*; *chāhila*, he wished, *chā'ilō*.

The letter *j*, and *y* when it would be pronounced *j* in standard Bengali, are pronounced *z*. Thus *janma*, birth, is pronounced *zōnmō*; *yāik*, let him go, *zāik*; *yē*, who, *zē*; *yakhan*, when, *zōkhōn*. I shall substitute *z* for *j* henceforth in dealing with this specimen.

The sibilants *ś*, *sh* and *s*, are all pronounced as *sh*.

II.—NOUNS.

The usual pleonastic suffix is *ḍi* or *ḍī*, thus *duḍi-ḍī*, two; *chh(s)ōṭa-ḍi*, the younger. Sometimes *tā* is used, as in *āk-tā*, a, one.

The **Nominative Singular** often ends in *ē*, as in *bāpē*, the father.

The termination of the **Accusative-Dative** is *ērē*. Thus *bāp-ērē*, to the father; *chākar-ērē*, the servant (acc.).

The termination of the **Instrumental-Locative** is *ē*, or after a vowel *tē*; also, after long *ā*, *y*. Thus *b'āg-ē*, in a share; *dās-ē*, in a country; *māṭh-ē* in the field; *bāri-tē*, in the house; *sāikkhā-tē*, in the presence of; *khidā-y*, by hunger.

The termination of the **Genitive** is the same as in standard Bengali. Thus *zanēr*, of a man; *dāsēr*, of a country; *bāvir*, of the house.

Examples of the **Plural** are *śuōrērā*, swine; *chākarērā*, servants; *chākar-gō*, servants (acc. plur.).

III.—PRONOUNS.

First Person,—*āmi*, I; *āmā-rē*, me, to me; *āmār*, my.

Second Person,—*tumi*, thou; *tōmār*, thy.

Third Person,—*ṭini*, *sē*, he; *tā*, that (nom. and acc.); *tā-rē*, him, to him; *tār*, his; *tā-tē*, thereon; *tā-gō*, their; *tārā*, they; *tān*, to them. To him, *ōyā-rē*, his, *ōyār*. Of this, *iyār*.

Adjective Pronouns are, *ēi*, this; *ai*, *sēi*, that.

Other Pronouns are, *zē*, who, what; *zā-kichh(s)u*, whatever; *zā*, what (thing); *kichh(s)u*, some, any; *kēu*, anyone; *kōnō*, any; *ki*, what?



IV.—VERBS.

(a) Auxiliary Verbs, and Verbs Substantive—

Present,—*āchh(s)a*, thou art ; *āchh(s)ē*, he is.

Past,—*āchh(s)ilō*, they were ; *hailō*, they became.

(b) Finite Verbs—

Present,—*marī*, I die ; *kari nāi*, I did not do ; *dāō nāi*, thou didst not give ; *parē*, it falls ; *khāy*, they eat.

Future,—*kōmu*, I will say.

Habitual Past,—*khāitō*, they used to eat ; *kōirtō*, he used to make ; *ditō*, he used to give.

Imperative,—*dāō*, give ; *rākhō*, keep ; *dākha*, see !

Past,—*dilā*, thou gavest.

kailō, he said ; *gālō*, he went ; *dilō*, he gave, and many others.
dilān, he (respectful) gave.

Perfect,—*korch(ts)i*, I have done ; *pāich(ts)i*, I have got ; *bāichch(ts)ē*, he has survived ; *āich(ts)ē*, he has come ; *pāwā-gich(ts)ē*, he has been found ; *dich(ts)ēn*, he has given.

Pluperfect,—*gich(ts)ilō*, he had gone.

Infinitive and Pres. Part.,—*thāiktē*, remaining ; *āistē*, coming (in both, accent on the first syllable).

Verbal Noun,—*ch(ts)arāibār-lāigā*, for feeding ; *kōirbār*, of doing ; *śuinbār*, of hearing ; *zāibār*, of going ; *tōshāibār*, of appeasing ; *b'aranēr-lāigā*, for filling ; *'aonēr*, of being.

Conjunctive Participle,—*bāitā*, having divided ; *kaīrā*, having made ; *chāilā*, having gone ; *wiṭhā*, having arisen ; *dēikhā*, having seen, and many others.

Regular are, *giyā*, having gone ; *urāiyā*, having wasted ; *pāiyā*, having got ; *laiyā*, having taken.

Examples of the Passive Voice are—

karan zāik, let it be done ; *pāwā gich(ts)ē*, he has been found.

Examples of Inceptive Compounds are—

kōirbār āramb'a kaillō, they began to do ; *āigāibār lāiglō*, he began to approach ; *śuinbār lāiglō*, he began to hear ; *tōshāibār lāiglō*, he began to appease.

An example of a Desiderative Compound, is *zāibār ch(ts)āilō*, he wished to go.

AUTHORITY—

The Government Report on the History and Statistics of Dacca District by A. L. Clay, 1867, contains a vocabulary of words peculiar to the Dacca District.

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BĒNGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

(Babu Jogodish Chandra Sen, 1898.)

য়্যাক জনের দুইজী ছাওয়াল্ আছিলো। তাগো মৈন্দে ছোট্‌ডি তার বাপেরে কৈলো, বাবা, আমার ভাগে যে বিত্তি ব্যাসাদ্ পরে তা আমারে দ্যাও। তাতে তিনি তান্ বিষয় সোম্পত্তি তাগো মৈন্দে বাইটা দিল্যান্। তার্ পর্ কিছু দিন্ পরে ঐ ছোট্‌ ছাওয়াল্‌ডি তার সগল টাকা করি য্যাকাত্ কইরা য্যাক্ দূর্ দ্যাশে চইলা গ্যালো। সেখানে গিয়া তার্ যা কিছু আছিলো তা বদখ্যালী কৈরা উরাইয়া দিলো। তার্ পর্ তার্ যা আছিলো তা যখন্ সব্ খোয়াইলো তখন্ সেই দ্যাশে বর আকাল্ পোইলো। তার্ পর্ সে ঐ দ্যাশের য্যাক জন্ মাইনসের কাছে গিয়া আশ্রয় লইলো। সে তারে শুওর চরাইবার্ লাইগা মাঠে পাঠাইয়া দিলো। শুওরেরা যে খোসা খাইতো তা দিয়া প্যাট ভরনের লাইগা তার্ কত ইচ্ছা কোইরতো। কিন্তু কেওই তারে তা দিতো না। তার্ পর্ যখন্ তার্ চৈতন্ত্ হৈনো তখন্ সে ভাইব্লো, আমার্ বাপের্ কত মায়নাকরা চাকরেরা ফালাইয়া হুরাইয়া রুটা খায়, আর আমি খিদায় মরি! আমি উইঠা বাবার্ কাছে গিয়া কোমু, বাবা আমি তোমার্ সাইখ্যাতে পরমেশ্বরের কাছে পাপ্ কোরচি। আমি আর্ তোমার্ ছাওয়াল্ হওনের উপোয়ুক্তে না, আমারে তোমার্ মায়নাকরা চাকরের মতো কইরা রাখো। তার্ পর্ সে উইঠা তার্ বাপের্ কাছে আইস্লো। কিন্তু সে দূরে থাইক্‌তেই তার্ বাপের্ তারে দেইখা তার উপর্ বর মায় হৈলো। সে লোরাইয়া গিয়া ছাওয়ালের গলা ধইরা চুমা খাইলো। ছাওয়াল কৈলো, বাবা, আমি তোমার চোখুর উপর্ ঈশ্বরের কাছে পাপ কোরচি, তোমার ছাওয়াল্ হওনের আমি যুইগিগ না। বাপে চাকরগো কৈলো, সগ্‌গলের খাইকা ভালো কাপোর আইনা ওয়ারে পরাও, ওয়ার হাতে য্যাকটা আঙ্গুট্‌ দিয়া দ্যাও, আর পায় জুতা দিয়া দ্যাও; আর খাওয়া লওয়া করণ্ যাইক্। আমার্ এই ছাওয়াল্‌ডি মইরা গিচিলো, আবার বাইচে, হারাইয়া গিচিলো, আবার তারে পাইচি। তখন তারা খুব আমোদ আঞ্জাদ্ কোইরবার্ আরম্ভ কৈলো ॥

তার বর ছাওয়াল তখন্ মাঠে আছিল। সে বারির দিগে যতই আইগাইবার্ লাইগ্লো, ততই বাজনা আর নাচ্ শুইনবার্ লাইগ্লো। তার্ পর্ য্যাক জন চাকরেরে ডাইকা জিগ্‌গাসা কৈলো, ইয়ার্ মানে কি? সে কৈলো, তোমার ভাই আইচে। তারে ভাল আলে পাইয়া তোমার্ বাপে য্যাক্ খাওয়া দিচেন্। তাতে তার্ বর রাগ হৈলো, আর সে বারিতে যাইবার চাইলো না। তার্ পর্ বাপে আইসা তারে তোষাইবার লাইগ্লো। সে বাপেরে এই জওয়াব্ দিলো, দ্যাখ, এই কয় বছর ধইরা আমি তোমার্ কাম্ কৈরবার্ লাক্‌চি, আর কোনো দিনো তোমার হুকুম্ অমান্ত্ করি নাই, তাতেও তুমি আমারে আমার বন্দু বান্দব লৈয়া খাইয়া আমোদ কৈরবার্ লাইগা য্যাক্ দিনো য্যাক্‌টা শুওরের বাচ্চা দ্যাও নাই। আর তোমার্ এই ছাওয়াল খান্‌কী লৈয়া তোমার্ সোম্পত্তি খাইয়া উরাইয়া আইস্‌তে আইস্‌তেই তুমি তার লাইগা য্যাক্‌টা খাওয়া দিলা। বাপে কৈলো, তুমি ত আমার্ কাছে বরাবর্ আছই—আমার যা কিছু আছে—তোমার্ই। এক্‌টু আমোদ আঞ্জাদ্ কইরা ভালই কোরচি। তোমার্ এই ভাইডি মোইরা গিচিলো, আবার বাইচে, হারাইয়া গিচিলো, আবার পাওয়া গিচে ॥

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Y'āk janēr dui-dī chhāōyāl āchhilō. Tāgō maddē chhōṭa-dī tār bāpērē
 Āk zōnēr dui-dī sāvāl āsilō. Tāgō moiddē sōṭō-dī tār bāpērē
 One man's two sons were. Them among the-younger his father-to

kailō, 'bābā, āmār bhāgē yē bitti b'āsād parē tā āmārē d'āō.' Tātē tini
 koilō, 'bābā, āmār b'āgē zē bitti bāshād parē tā āmārē dāō.' Tātē tini
 said, 'father, my in-share what wealth goods may-fall that me-to give.' Thereon he

tān bishay sōmpatti tāgō maddē bāitā dil'ān. Tār-par kichhu din
 tān bishōy shōmpōṭṭi tāgō moiddē bāitā dilān. Tār-pōr kisu din
 to-them chattels wealth them among having-divided gave. That-after some days

parē ai chhōṭa chhāōyāl-dī tār sagal ṭākā-kari y'ākātra kairā y'āk dūr
 pōrē oī sōṭō sāvāl-dī tār shōgōṭ ṭākā-kori ākātrō kōirā āk dūr
 afterwards that young son his all money together having-made a far

dyāsē chailā g'ālō. Sēkhānē giyā tār yā-kichhu āchhilō tā badkh'ālī
 dāshē tsoilā gālō. Shēkhānē giā tār zā-kisu āsilō tā bōdkhālī
 country-in having-gone went. There having-gone his whatever was that dissipation

kairā urāiyā dilō. Tār-par tār yā āchhilō tā yakhan sab khōyāilō
 kōirā urāiā dilō. Tār-pōr tār zā āsilō tā zōkhōn shōb khōwāilō
 having-done having-wasted he-gave. That-after his what was that when all he-lost

takhan sēi d'āsē bara ākāl pōilō. Tār-par sē ai d'āsēr y'āk jan
 tōkhōn shēi dāshē bōrō ākāl pōilō. Tār-pōr shē oī dāshēr āk zōn
 then that country-in a-great famine fell. That-after he that country-of a man

māinsēr kāchhē giyā āsraya lailō. Sē tārē śuōr charāibār lāigā māṭhē
 māinshēr kāsē giā āsrōyō loilō. Shē tārē shuōr tsarāibār lāigā māṭhē
 person-of near having-gone refuge took. He him pigs of-feeding for in-the-field

paṭhāiyā dilō. Śuōrērā yē khōshā khāitō tā diyā p'āṭ bharānēr lāigā tār
 paṭhāiā dilō. Shuōrērā zē khōshā khāitō tā diā pāṭ b'ōrōnēr lāigā tār
 having-sent gave. Pigs what husks used-to-eat that with his-belly of-filling for of-him

kata ichchhā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-par yakhan tār
 kōtō itstshā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-pōr zōkhōn tār
 how-much wish he-used-to-make. But anyone-even him-to that used-to-give not. That-after when his

chaitan'ā hailō, takhan sē bhāiblō, 'āmār bāpēr kata māyanā-karā
 tsoitann'ō 'oilō, tōkhōn shē b'āiblō, 'āmār bāpēr kōtō māyōnā-kōrā
 senses became, then he thought, 'my father's how-many wages-doing

chākarērā phālāiyā-chharāiyā ruṭī khāy, ār āmi khidāy mari! Āmi uīthā
 tsākarērā phālāiyā-sarāiā ruṭī khāy, ār āmi khidāy mōri! Āmi uīthā
 servants over-and-above bread eat, and I in-hunger die! I having-arsen

bābār kācnhē, giyā kōmu, "bābā, āmi tōmār sāikh'ātē parmes'arēr
bābār kāsē giā kōmu, "bābā, āmi tōmār shāikkh'ātē pōrmēshshōrēr
 of-my-father near having-gone will-say, "Father, I your in-presence of-God

kāchhē pāp kōrchi. Āmi ār tōmār chhāōyāl haōner upōyuktō nā; āmārē
kāsē pāp kortsi. Āmi ār tōmār sāvāl 'oōnēr upōzuktō nā; āmārē
 near sin have-done. I again thy son of-being fit (am) not; me

tōmār māyanā-karā chākarer matō kairā rākhō." Tār-par sē uīthā tār
tōmār māyōnā-kōrā tsā:ōrēr mōtō kōirā rākhō." Tār-pōr shē uīthā tār
 thy wages-doing servants-of like having-made keep." That-after he having-risen his

bāpēr kāchhē āislō. Kintu sē durē thāiktē-i tār bāpēr tārē dēikhā tār
bāpēr kāsē āishlō. Kintu shē durē thāiktē-i tār bāpēr tārē dēikhā tār
 of-father near came. But he far remaining-even his of-father him having-seen his

upur bara māyā hailō. Sē lōrāiyā giyā chhāōyālēr galā dhairā chumā khāilō.
upur bōrō māyā 'oilō. Shē lōrāiyā giā sāvālēr gōlā d'ōirā tsumā khāilō.
 upon great compassion became. He running going of-his-son the-neck catching kiss ate.

Chhāōyāl kailō, 'bābā, āmi tōmār chōkkhur upur is'arer kāchhē pāp kōrchi,
Sāvāl kōilō, 'bābā, āmi tōmār chōkkhur upur ishshōrēr kāsē pāp kortsi,
 The-son said, 'Father, I thy eyes upon of-God near sin have-done,

tōmār chhāōyāl haōnēr āmi yuiggi nā.' Bāpē chākargō kailō, 'saggalēr
tōmār sāvāl 'oōnēr āmi yuiggi nā.' Bāpē tsākōrgō kōilō, 'shōgyōlēr
 thy son of-being I fit (am) not.' The-father his-servants said, 'all

thāikā bhālō kāpōr āinā oyarē parāō, oyar hātē y'aktā āngut diyā
thāikā b'ālō kāpōr āinā owarē parāō, owar 'ātē akṭā āngut diā
 than good clothes having-brought him-to . put-on, his hand-on a ring having-given

d'āō, ār pāy jutā diyā d'āō; ār khāōyā laōyā karan-yāik. Amār ēi
d'āō, ār pāy jutā diā d'āō; ār khāwā lōwā kōrōn-zāik. Amār ēi
 give, and on-his-foot shoes having-given give; and eating and-the-like let-be-done. My this

chhāōyā-di māirā gichilō, ābār bāichchē; hārāiyā gichilō, ābār tārē pāichi.
sāvāl-di mōirā gitsilō, ābār bāitsē; 'ārāiyā gitsilō, ābār tārē pāitsi.'
 son having-died went, again has-survived; having-been-lost went, again him I-have-found.'

Takhan tārā khub āmōd āllād kōirbār āramba kaillō.
Tōkhōn tārā khub āmōd āllād kōirbār ārōmb'ō koillō.
 Then they much merriment joy of-doing beginning made.

Tār bara chhāōyāl takhan māthē āchhilō. Sē bārir digē
Tār bōrō sāvāl tōkhōn māthē āsilō. Shē bārir digē
 His elder son the in-the-field was. He of-the-house in-the-direction

yata-i āigāibār laiglō, tata-i bājnā ār nāch sūinbār laiglō. Tār-par y'āk
zōtō-i āigāibār laiglō, tōtō-i bāznā ār nāts sūinbār laiglō. Tār-pōr āk
 when-even to-approach began, then-even music and dances to-hear he-began. That-after one

jan chākarērē dāikā jiggāsā kailō, 'iyār mānē ki?' Sē kailō, 'tōmār
zōn tsākōrērē dāikā ziggāshā koillō, 'iār mānē ki?' Shē kōilō, 'tōmār
 man servant having-called asking he-did, 'of-this the-meaning what?' He said, 'thy

bhāi āichē. Tārē bhāla-ālē pāiyā tōmār bāpē y'āk khāōyā dichēn.'
b'āi āitsē. Tārē b'ālō-ālē pāiyā tōmār bāpē āk khāwā ditsēn.'
 brother has-come. Him in-good-case having-found thy father a dinner hath-given.'

Tātē tār bara rāg hailō, ār sē bāritē yāibār chāilō nā. Tār-par bāpē
Tātē tār bōrō rāg 'oilō, ār shē bāritē zāibār tsāilō nā. Tār-pōr bāpē
 Thereon his great rage became and he in-the-house of-going wished not. That-after the-father

āisā	tārē	tōshāibār	lāiglō.	Sē	bapērē	ēi	jaōyāb	dilō,	'd'ākha,	ēi	kay
āishā	tārē	toshāibār	lāiglō.	Shē	bāpērē	ēi	zōwāb	dilō,	'dākhō,	ēi	kōy
having-come	him	to-appease	began.	He	his-father-to	this	answer	gave,	'see,	these	how-many
bachohhar	dhairā	āmi	tōmār	kām	kairbār	lākchi,	ār	kōnō	din-ō	tōmār	
bōtstshōr	d'ōirā	āmi	tōmār	kām	kairbār	lākt̄si,	ār	kōnō	din-ō	tōmār	
years	during	I	thy	service	to-do	have-remained,	and	any	day-also	thy	
hukum	amān'a	kari	nāi,	tātē-ō	tumi	āmārē	āmār	bandu	bāndab		
hukum	ōmān'ō	kori	nāi,	tātē-ō	tumi	āmārē	āmār	band'u	bānd'ōb		
order	disobeying	did	not,	nevertheless	thou	me-to	my	friends	relations		
laiyā	khāiyā	āmōd	kairbār	lāigā	y'āk	din-ō	y'āk-tā	śuōrēr			
loiyā	khāiyā	āmōd	koirbār	lāigā	āk	din-ō	āk-tā	shuōrēr			
having-taken	having-eaten	merriment	of-making	for	one	day-also	one	pig's			
bāchohā	d'āō	nāi.	Ār	tōmār	ēi	chhāōyāl	khānki	laiyā	tōmār	sōmpatti	
batatsā	dāō	nāi.	Ār	tōmār	ēi	sāwāl	khānki	loiyā	tōmār	shōmpōtti	
young-one	thou-gavest	not.	And	thy	this	son	harlots	having-taken	thy	property	
khāiyā	urāiyā	āistē	āistē-i	tumi	tār	lāigā	y'āk-tā	khāōyā	dilā.'		
khāiyā	urāiyā	āishtē	āishtē-i	tumi	tār	lāigā	āk-tā	khāwā	dilā.'		
having-eaten	having-wasted	immediately	on-coming	thou	of-him	for	a	feast	gavest.'		
Bāpē	kailō,	'tumi-ta	āmār	kāchhē	barābar	āchhai	āmār	yā-kichhu			
Bāpē	koilō,	'tumi-tō	āmār	kāsē	barābar	āsōi	āmār	zā-kisu			
The-father	said,	'thou-verbatimly	of-me	near	always	art	my	what-ever			
āchhē	tōmār-i.	Ēk-tu	āmōd	āllād	kairā	bhāla-i	kōrchi.	Tōmār			
āsē	tōmār-i.	Ēk-tu	āmōd	āllād	koirā	b'ālō-i	kōrt̄si.	Tōmār			
is (is)thine-indeed.	A-little	merriment	joy	having-made	good-even	I-have-done.	Thy				
ēi	bhāi-di	mōirā	gichilō,	ābār	bāichchē;	hārāiyā	gichilō,	ābār			
ēi	b'āi-di	mōirā	gitsilō,	ābār	bāst̄tsē;	'ārāiyā	gitsilō,	ābār			
this	brother	having-died	had-gone,	again	has-survived;	having-been-lost	had-gone,	again			
pāōyā-gichē.'											
pāwā-git̄sē.'											
has-been-found.'											

The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalmān, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice; it is given as not being easily recognizable. It is *bābaka-i* (written *b'ābaka-i*), meaning 'all,' for *بيباق*, *bē-bāq*.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmāns of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial *s* is pronounced and written *h*. In Assamese a sibilant, whether initial or not, is pronounced as a rough *h*, something like the Persian *ح* *hh*, and is transliterated by *h*. Examples are *hē*, for *sē*, he; *haggal*, for *sakal*, all; *huōr*, for *śuar*, pigs; *hamkē* for *sammukhē*, before; *hunā*, for *śuniyā*, having heard.

The transliteration of the specimen is partly phonetic. That is to say, instead of *uyā* and *ōyā*, I have written *wā*. Instead of *'ā* following a consonant I have written *ā*, which letter I have also given for *ē* and for *ā* when those vowels are so pronounced. Examples are *bāshāt*, which should properly be transcribed *b'āsāt*; *kairā* (and many other similar ones) instead of *kair'ā*, for *kariyā*, having done; *āk*, for *ēk*, one and *'ārāiyā*, for *hārāiyā*.

The letter *j*, I represent by *z*, and *y* when pronounced as *z* by *ẓ*. Thus *zutā*, instead of *jutā*, shoes; *zē*, instead of *yē*, which. *Ch* is represented by *tṣ*, thus *tṣākar* for *chākar*, and *chh* by *s*, thus *āṣil* for *āchhil*. The three sibilants I represent throughout by *sh*. Thus, I transcribe *বাশাট*, goods, *bāshāt*, and not *b'āsāt*.

When an aspirate is elided, I represent its absence by an apostrophe. Thus *'aīlō* for *haīla*, he became; *'ātē*, for *hātē*, by a hand; *'ārāiyā*, for *hārāiyā*, having been lost; *d'airā* (written *dhair'ā*), for *dhariyā*, having seized; *b'āla* for *bhāla*, well.

The compound *ksh*, I represent by *kh'*. Thus *kh'ētō*, in the field.

The following special peculiarities may be noted :—

I.—PRONUNCIATION.

The vowels *a* (pronounced *ō*), *ō*, and *u*, are freely interchanged. Thus *suḍu*, for *chhōṭa*, small; *thurā* for *thōrā*, a little; both *dīla* and *dilō*, he gave; *tamār* and *tōmār*, thy; *tar* for *tōr*, thy.

The letter *kh* when medial, sometimes becomes *h*, thus both *takhan* and *takhōn*, then.

II.—NOUNS.

The **Nominative**, as in *Dacca*, often ends in *ē*. Thus *putē*, the son; *jan-mojurē*, servants; *bāpē*, the father.

The **Locative** sometimes ends in *a* (pronounced *ō*), as in *mulōka*, in a country; *kh'ēla*, in a field; *dīla*, in the heart; *banda*, in the field. It sometimes ends in *t*, corresponding to the standard *tē*. Thus, *bārīt*, in the house; *galāt*, on the neck.

Accusative-Datives Plural are *tṣākarārē*, to the servants; *dusarārē*, friends.

III.—PRONOUNS.

Note the form *tānē*, to them. In the *Dacca* specimen, we had *tān*.

IV.—VERBS.

The **First person of the Future** ends in *ām*. Thus, *pāibām*, I will get; *zāibām*, I will go; *ka'ibām*, I will say.

The **3rd singular Past** ends in *a*, or in *ō*, and sometimes drops all terminations. Thus, *dīl*, *dīla*, or *dilō*, he gave; *āṣil*, he was.

The **Respectful Imperative** is peculiar. We have *dēukhām*, give thou.

The **Infinitive** ends in *at*, as in *b'arat*, to fill.

The **Conjunctive Participle** ends in *yā*, pronounced *ā*. Thus, *d'airā* (written *dhair'ā*), having seized; *kairā* (written *kair'ā*), having done; *hunā* (written *hun'ā*), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus *a* is to be pronounced as *ō*, or, when final, as *ō*. *E.g.*, the word *bara*, is to be pronounced as *bārō*.

[No. 47.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

এক জনের দুই পুং আছিল। তার ছুড়ু পুতে বাপেরে কইলো বাজি! মাল ব্যাসাতের যে বখরা আমি পাইবাম্ তা আমারে দেউখাইন্। হে তারারে মালপাতি বাট কৈর্যা দিল্। খুরা দিন বাদে ছোট্কা তার হগ্গল মালব্যাসাৎ খুবাইয়া দুৱ মুল্লুকে গেল্। হেইখানে ফৈলামী কৈর্যা হগ্গল খোয়াইল্। হগ্গল খোয়াইলে হেই মুলোক খুব বারী আকাল অইলো। হেও বর দুঃখ পরলো। তখনে হে গিয়া হেই দেশের এক গিরস্তের ছায়া ধরলো। হে তারে আপা ক্ষেত হওর রাখনের দিল্। তার পরে হে হওরে খাওনের চুকল দিয়া পেট ভরত পারলে খুসী অইত। তাও কেউ তারে দিলো না। তখন তার চেৎ অইলো হে কইলো আমার বাপের বারীৎ জনমজুরে কত বাৎ খাইয়া ফালাইয়া দেয় আর আমি বুক মরি। আমি উট্যা বাজির হেই কানে ধাইবাম্ আর তানে কইবাম্ বাজি আমি খোদার কাছে আর তুমার কাছে গুনা কর্ছি। আমি আর তুমার পুং কওনের লায়েক না। আমারে তুমার উগলা মজুরের মতন রাহ। হে উঠ্লে আর তার বাপের হে খানো গেল্। কিন্তু হে হেমুন দুৱ থাকতেই তার বাপে তারে দেক্যা তার দিল দরদ লাগল্। দৌর্যা গিয়া তার গলাৎ দৈর্যা চুমা দিল্। তার পুতে তারে কইলো আমি খোদাতাল্লার ঠাই আর তুমার হমকে গুনা কর্ছি। আমি আর তুমার পুং কওনের লায়েক না। কিন্তু বাপে তার চাকররারে কইল্ আউয়াল পোষাক আন্যা তারে পিন্দা আতে একটা আংগুইট দে আর পাও এক জুরা জুতা দে। আমার পুং মৈর্যা জিইছে আরাইয়া গেছিল্ পাইচি। খাই লই আমুদ্রক করি। তারা রংতামসা জুরল্ ॥

তখন তার বর পুং বন্দ আছিল্। হে যখন বারীর নজ্দি কইলো তখন নাইচ গাওনের আওয়াজ পাইলো। হে একজন চাকররে ডাক দিয়া জিগাইলো এই তা কিয়ের দায়? হে তারে কইলো তুমার বাই আইছে। আর তুমার বাপে যে তারে বালবালাই মতন পাইছে হেইলাগ্যা ম্যাজমান্ দিছে। এই কতা হন্যা হে বারীৎ গেলনা গুশা করলো। তার বাপ বাইর অইয়া আইলো তারে বেগাৰ্ত্তা করলো। হে বাপেরে কইলো আমি অত বচ্ছর ধৈর্যা তুমার সেবা চাকরি কর্তাছি কোন দিনও তুমার হুকুম লারছিনা। তুমি এক দিন একটা ছাগলের ছাও ত দিয়া আমার দুস্তরারে লইয়া খুসিবাসীমতন খানাপিনা কর্তাম্ দিলানা। কিন্তু যঙ্কাই তুমার এই পুং আইলো যে পুতে খান্কিবাজি কৈর্যা তুমার ব্যাসাৎ উরাইছে তঙ্কাই তার লাগ্যা ম্যাজমান্ দিলা। হে পুতেরে কেইলো বাপুৱে তুইন ত বরাবরই আমার লগে আছ্ছ। আমার যা আছে ব্যাবকই তর্। তর্ এই বাই মর্ছিল কিরা বাচুছে আরাইছিল্ পাইচি। এর লাগ্যা খুসী অইয়া রংতামসা করণ ঠিক আইছে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

[In this transliteration ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Āk zanēr duī put āsil. Tār sudu putē bāpērē
One man's two sons were. Of-them the-younger son to-(his)-father
 ka'ilō, 'bā-zi, māl-bāshātēr zē bakbrā āmi pāibām tā āmarē
said, 'father, of-goods which share I shall-get that to-me
 dēukhāin.' Hē tārārē māl-pāti bāt kairā dil. Thurā din bādē,
give.' He to-them goods share making gave. Some days after,
 sōtkā tār haggal māl-bāshāt thubāiyā dur mullukē
the-younger (son) his all goods gathering-together distant to-country
 gāl. Hēikhānē phailāmī kairā haggal khowāil. Haggal khowāilē
went. There excessive-living doing all he-lost. All having-wasted
 hē-i mulōka khub bārī ākāl 'āilō. Hē-ō bara duḥkha
that in-country (a) very great famine became. He-also great in-distress
 paralō. Takhnē hē giyā hē-i dēshēr āk girastēr sāyā d'arlō.
fell. Then he going that of-country one citizen's shelter (took)caught.
 Hē tārē āpnā kh'ēta huōr rākhanēr dil. Tār parē
He him his-own in-field swine to-keep (feed) gave (employed). That after
 hē huōrē khāonēr tsukal diyā pāt b'arata pārlē khushi 'āita.
he swine for-eating husks with belly to-fill if-could glad would-have-been.
 Tā-ō kēu tārē dilō nā. Takhōn tār tsēt 'āilō hē
That-even anyone to-him gave not. Then his revival-of-senses became he
 ka'ilō, 'āmār bāpēr bārīt zan-majurē kata bāt kāiyā phālāiyā dēy.
said, 'my father's at-house hired-labourers how-much rice eating throw away.
 Ār āmi bukē mari. Āmi uṭā bā-zir hē-i kānē zāibām ār tā-nē
And I with-hunger perish. I rising father's that place will-go and to-him
 ka'ibām, "bā-zi, āmi khōdār kāsē ār tumār kāsē gunā karsi, āmi
will-say, "father, I of-God near and thy near sin have-committed, I
 ār tumār put ka'onēr lāyēk-nā. Āmarē tumār uglā majurēr
more thy son to-call fit-(am)-not. Me thy one of-hired-servant (labourer)
 matan rāha." Hē uṭhla ār tār bāpēr hē khānō gāl. Kintu hē hēmun
like keep." He rose and his of-father that place went. But he some (great)
 dur thāktēi tār bāpē tārē dēkā tār dila darad lāgla. Daurā
(at) distance being his father him seeing his in-heart compassion touched. Running

giyā, tār galāt d'airā tsumā dil. Tār putē tārē ka'ilō, 'Āmi khōdātāllār
going, his neck catching kiss he-gave. His son to-him said, 'I of-God
thāi ār tumār hamkē gunā karsi. Āmi ār tumār put ka'onēr
near and thy before sin have-committed. I more thy son to-call
lāyēk nā.' Kintu bāpē tār tsākarārē ka'il, 'āwāl pōshāk ānā tārē
fit-(am)-not.' But (his) father his servants-to said, 'Best robe getting him
pind'ā, 'ātē āk-tā āngguīt dē, ār pāō āk zurā zutā dē. Āmār put
put-on, on-hand one ring give, and on-feet one pair shoes give. My son
mairā, ziisē; 'ārāiyā-gēsīl, pāisi. Khāi-lāi āmudrak
dying, is-alive (again); was-lost, I-have-received. Let-us-eat rejoicing
kari.' Tārā rang-tāmshā zurla.
let-us-make.' They rejoicing began.

Takhan tār bara put banda āsil. Hē zākhan bārīr, nazdik
At-that-time his eldest son in-the-field was. He when of-house, near
āilō, takhan nāits gāonēr āwāz pāilō. Hē āk-zan tsākarrē
came, then dancing singing of-sound heard. He one-person servant
dāk-diyā zigāilō 'ēi tā kiyēr dāy?' Hē tārē ka'ilō, 'tumār bāi
calling asked, 'this all of-what for?' He to-him said, 'thy brother
āisē. Ār tumār bāpē zē tārē bāl-bālāi matan pāisē
is-come. And thy father that him in-safe-and-sound state received
hēi-lāgā māzmān disē. Ēi kat'ā hunā, hē bārīt gāl-nā;
therefore feast has-given. This (word) hearing, he to-home went-not;
gushā karlō. Tār bāp bā'ir 'āiyā āilō tārē bēgārttā karlō. Hē
anger made. His father out becoming came him entreaties made. He
bāpērē ka'ilō, 'āmi ata batssar d'airā tumār
to-(his)-father said, 'I so-many years during (continually) thy
shēbā-tsākari kartāsi; kōna dina-ō tumār hukum lārsi-nā. Tumi
service am-doing; on-any day thy commandment I-violated-not. Thou
āk din āk-tā sāgalēr sāo ta diyā āmār dustrārē laiā khushi-bāshi-matan
one day one goat's young even giving my friends taking in-a-merry-spirit
khānā-pinā karttām dilā-nā. Kintu zānkāi tumār ēi put āilō zē
feast to-make gave-not. But when thy this son came which
putē khānki-bāzi kairā tumār bāshāt urāisē, tānkāi tār
son prostitution doing thy goods has-thrown-into-the-air (squandered), then his
lāgā māzmān dilā.' Hē putērē kē'ilō, 'Bāpu-rē tuin ta
for feast (thou)-has-given.' He (his)-son-to said, 'Son thou (for emphasis)
barābar-i āmār lagē āsas. Āmār zā āsē bābak-i tar. Tar
always-even my with art. My whatever is all-even (is) thine. Thy
ēi bāi marsil, phirā bātssē; 'ārāisil, pāisi. Ēr lāgā
this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for
khushi 'āiyā rang-tāmshā karaṇ ṭhik 'āisē.'
merry being, rejoicings doing, proper has-been.'

HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dālus (properly a Gārō sept), Bānāis, Hādīs, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character.

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

NOUNS.—Nominative.—The Nominative often takes the termination *rā*, as in *patā-rā kay*, the son says. It sometimes ends in *ā*, as in *hāpālā kubālē*, the child beat (her).

Accusative.—This case also optionally takes the termination *rā*, as in *ai tākā-rā di*, give this rupee. The regular termination of the accusative, corresponding to the standard *kē*, is *gē*, as in *a-gē kobāo*, beat him. *Gē* is added to any form of the nominative. Thus, *polārāgē thālē*, she placed the boy; *hāpālāgē dēkhilē*, he saw the child.

Instrumental.—The sign of this case is *dī* or *diā*, as in *dari diā* (or *dī*) *bāniā*, having tied him with a rope.

Dative.—The signs of the Dative are *gē*, as for the accusative, *thāi* and *thit*. Thus, *a-gē dī*, give to him; *bāp thāi*, to a father; *māstar thit kalē*, he said to the master.

Ablative.—The signs of the Ablative are *thākk'ā*, and *tan*, as in *tsuā thākk'ā*, from the well; *bāp-tan* or (added to the genitive) *bāp-lā-tan*, from a father.

Genitive.—The sign of the Genitive is *lāk* or *lā*, as in *rājā-lāk*, of a king; *rāni-lā*, of the queen.

Locative.—The standard forms are common. Besides them, we have *mi*, *ni*, and *mini* suffixed. Thus, *ghar-mi* or *ghar-mini*, in the house; *dēsha-ni*, in the country.

The usual Plural Suffix is *gilā*.

PRONOUNS.—The Personal Pronouns are the following:—

	First Person.	Second Person.	Third Person.
Sing. Nom. . . .	<i>mai</i>	<i>tai</i>	<i>ai</i>
Oblique	<i>ma</i>	<i>ta</i>	<i>a</i>
Plur. Nom. . . .	<i>āmā</i> or <i>āmlā</i>	<i>tumā</i> or <i>tumlā</i>	<i>amā</i> or <i>amlā</i> .
Oblique	<i>ām</i> , <i>āmā</i>	<i>tum</i> , <i>tumā</i>	<i>am</i> , <i>um</i> , <i>amā</i> , <i>umā</i> .

The Demonstrative Pronouns are *ei* and *i*, this, and *ai*, *a*, *u*, *adā*, *udā*, that.

The Relative Pronouns are *jē*, who, *jā*, what.

The Interrogative Pronouns are *kāi* (Obl., *kā*), who? and *kī*, what? *kāi-u* is 'anyone'; and *kata*, how many?

VERBS.—In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take *āsē*, meaning ‘am’, ‘is’, ‘are’, we have.

<i>mai āsē</i> , I am	<i>āmlā āsē</i> , we are.
<i>tai āsē</i> , thou art	<i>tumlā āsē</i> , you are,
<i>ai āsē</i> , he is	<i>amlā āsē</i> , they are.

The Past Tense of the Verb Substantive is *thākibār* or *thākibān*.

The following are the conjugational forms of the root *mār*, strike:—

Present, *mārē*, strikes. Other examples are *kay*, says; *jāy*, goes.

Past, *māribār* or *māribān*, struck. Other examples are *jābār*, went; *chābār*, wished.

Imperative, *mārek* or *mār*, strike.

Infinitive, *māribākē* or *māribāk*.

The Future usually takes the standard form (*māriba*, etc.), but we have also *karaṅga*, will do, with a pure Tibeto-Burman termination.

The Conjunctive Participle ends, as in the standard dialect, in *iyā*, but usually adds the Locative suffix *mi*, as in *dēkhiyā-mi*, having seen.

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

একজন মানলগ্ দুইদা পলা থাকিবার। তানি অলাক্ হুটু পলারা বাপ্‌রাগে কয়্ খে বাবা ! ময়্ বক্‌রা আগরা যে ময় পাব ওদা মগে দি। তানি অয়্ উমাগে ভাগ করিয়া দিলে। কয়েক দিন থাকিয়াই হুটু পলারা বিদেশ যালে আর উদানি হে অয় বাখার করিয়া ধুম্ ধাম্ কৈরা যা কিছু নগদ ফগদ টাকা পয়সা থাকিবার বেবাক্ উরিয়া ফেলালে। অয় উংকানি খরচ পরচ করিয়াই ঐ দেশনি ভারি আকাল পরিয়া যালে। তারপরে অলাক্ কফ্ট কাই দেখে ? তানি অয়্ যাইয়া ঐ দেশনি এক জন মান্ ঠাই ভর করিলে। ঐ মাগ্‌তা অগে নিজের বন্দভায় হুয়র্ চারাবাক্ পাঠিয়ে দিলে। পাছে হুয়রে যে তুম্ খায় উদা খাইয়া অয় কোনো মতে পেট ভরবাক্ চাবার। কিন্তু তাও অগে কাইউ না দিলে। মনে মনে কয় আর যুনি যে মলাক্ বাপ ঠাই কত বেতনভুগী চাকর বেশ বেশ খাওন পাইয়া থাকে আর ময়্ ইদানী পেটের ভকে মরে। ময় উঠিয়া আপনর বাপ ঠাই যাবো, আর অগে কবো বাবা ! ময়্ তর সাইক্ষাৎ ঈশ্বর ঠাই কত পাপ করছে, ময় আর তলাক পলা বিলেকে গইন্যই নাহয়, মগে তলাক্ একরা বেতনভুগী চাকর নেহে রাখেক। পাছে অয় উঠিয়া আপনার বাপ ঠাই যালে। তাতে অয় বাখার ছুর থাকিবাতে অলাক্ বাপরা অগে দেখিলে আর পাগলা ছাগলাকে পলারাগে দেখিয়া হাহতাসকে যাইয়া পলারাগে গালা ধরিয়া চুমা খালে। পলারা অগে কয় বাবা ! ময় ঈশ্বর ঠাই তর সাইক্ষাৎ কত পাপ করছে, ময় আর তলাক্ পলা বিলেকে গইন্যই নাহয়। তানি বাপরা আপনা চাকর আর দাসী গিলেকে কোলে শীঘ্রী শীঘ্রী ভাল কাপুর্ আনিয়া এগে পিনিয়া দি। এলাক হাতনী আংঠি আর ঠেকনি জতা পিনিয়া দি, আর আমরা খাইয়া দাইয়া সুখ করজ। কেনেনা মলাক্ এই পলারা মরিয়া যাবার জিজিয়াছে, হারায় যাবার তানি পাছে। তানি উমরা কত সুখ করলো ॥

আর অলাক্ ডাঙ্গর পলারা ক্ষেত্রনি থাকিবার। অয় আহিয়া ষর পাং পাং বেলা নিত্য ও বাইজ্ বাজনা হনিলে। তানি অয় একজন চাকরগে বারানি ডাকিয়া ছদ করিলে ইগিলা কি ? অয় অগে কোলে তলাক্ ভাই আহিছে আর তর বাপ খবর্ খাওনের জুগার করছে। অয় অগে বাখার দিন তন রুগ বেধ নাই করিয়া পাছে বেদেন। তানি অয়গসা হোলে পাছ ভায়্ যাবাক না চায়। পাছে অলাক্ বাপরা আগ ভায় আহিয়া অগে বুঝাবাক লাগিলে। তানি অয় বাপরাগে কবাক ধরিলে চা অত বছর ধরিয়া ময় তগে খাওয়ালে দাওয়ালে আর তলাক্ হুকুম কোনো দিনো নাই ফেলালে তাও তয় মগে কোনো একরা হাগল ছাওয়াল না দিলে। যে মলাক্ ভাই বন্ধু লইয়া আনন্দ কবো। কিন্তু তলাক্ এই পলারা যে বেবশা গিলিলাগ্ লগে তলাক্ ধন দৌলত খাইয়া ফেলাছে, অয় যখন আহিলে তখন তয় আর বেদেন বর যবর্ খাওন তৈয়ার করলে। তানি অয় অগে কয় বাবা তয় হগল বেলাই ময় লগন আছে আর মলাক যা হয় হগলইত তলাক। তবে যে আনন্দ ছলাস করন্ ভালাই হছে। কেনেনা তলাক্ এই ভাইরা মরিয়াও নাই মরে হারায় যাবার তানি পাছে ॥

[No.48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

Ēk zan māna-lag duidā palā thākibār. Tāni alāk huṭu palārā
One person man-to two sons icere. Then his younger son
 bāprā-gē kay, zē, 'bābā, mar bakrā bhāgrā zē may pāba oḍā
the-father-to says, that, 'father, my share etcetera which I shall-get that
 ma-gē di.' Tāni ay umā-gē bhāg kariyā dilē. Kayēk din thākiyā-i
me-to give.' Then he them-to division having-made gave. A-few days remaining
 huṭu palārā biddēsh zālē, ār udāni-hē ay bākhar
the-younger son (to)-a-foreign-country went, and there he debauchery
 kariyā dhum-dhām kairā zā kisu nagad-phagad ṭākā payashā
doing dissipation doing what anything money-etcetera rupees piece
 thākibār, bebāk uriyā-phēlālē. Ay unḡkāni kharats-parats kariyā-i ai
was, entirely he-squandered. He thus expenditure-etcetera doing-even that
 dēsha-ni bhāri ākāl pariya zālē. Tār parē alāk kasṭa kāi
country-in heavy famine having-fallen went. Of-that after his distress who
 dēkhē? Tāni ay zāiyā ai dēsha-ni ēk zan mān-ṭhāi bhar-karilō.
secs? Then he going that country-in one person man-to shelter-look.
 Ai māndā a-gē nizēr banda-bhāy huyar tsārābāk pāṭhiyē dilē. Pāsē
That man him his fields-towards swine to-graze sending gave. Afterwards
 huyarē zē tush khāy, udā khāiyā ay kōnō-matē pēt
the-swine what chaff eat, that eating he in-some-manner (his)-belly
 bharābāk tsābār. Kintu tā-ō a-gē kāi-u nā dilē. Manē
to-fill wished. But that-even him-to anyone-even not gave. In-mind
 manē kay ār ḡhuni, zē 'malāk bāp-ṭhāi kata bētan-bhugī
in-mind he-says and considers, that 'my father-to how-many wages-getting
 tsākar bēsh-bēsh khāon pāiyā thākē, ār may idāni pētēr bhakē
servants much-much food obtaining remain, and I here of-belly in-hunger
 marē. May uṭhiyā āpnā bāp-ṭhāi zābō, ār a-gē kabō, "bābā,
die. I arising (my)-own father-to will-go, and him-to I-will-say, "father,
 may tar sāikkh'āt Iṣ'ar-ṭhāi kata pāp karsē. May ār talāk
I thy in-presence God-before how-much sin have-done. I any-more thy
 palā bilēkē gāinyai nā-hay. Ma-gē talāk ēkrā bētan-bhugī tsākar
son like to-be-considered am-not. Me thy one wages-getting servant
 nēhē rākhēk." Pāsē ay uṭhiyā āpnār bāp-ṭhāi zālē. Tātē
taking keep." Afterwards he rising (his)-own father-to went. Thereon

Bengali.

ay bkhār dur thākibātē alāk bāprā a-gē dōkhlilē ār pāglā-sāglākē
he great distance remaining his father him saw and mad-man-etcetera-like
 palārā-gē dēkhiyā hāhutāshakē zāiyā palārā-lāg gālā dhariy
the-son-to having-seen weeping going the-son-(accusative) neck seizing
 tsumā khālē. Palārā a-gē kay, 'bābā, may Ish'ar-thāi tar shāikkh'āt
kiss ate. The-son him-to says, 'father, I God-before of-thee in-the-presence
 kata pāp karsē. May ār talāk palā bilekē gainyai nā-hay.'
how-many sins have-done. I any-more thy son like to-be-considered am-not.'
 Tāni bāprā āpnā tsākar ār dāshī-gilē-kē kōlē, 'shīghri
Then the-father (his)-own servants and maid-servants-(plur.)-to said, 'quickly
 shīghri bhālā kāpur āniyā ē-gē piniyā-di; ēlāk
quickly good clothes bringing this-(person)-to put-on; of-this-(person)
 hāta-nī āngthi ār thēnga-nī jatā piniyā-di, ār āmrā khāiyā-dāiyā
on-the-hand a-ring and on-the-foot shoe put-on, and let-us eating-etcetera
 shukh karaᅅga. Kēnenā malāk ēi palārā mariyā zābār,
merriment make. Because my this son having-died went,
 jīngiyāsē; hārāyā zābār, tāni pāsē.' Tāni umrā kata
has-come-to-life; being-lost went, then I-have-found.' Then they how-much
 shukh karlō.
merriment made.

Ār alāk dāngar palārā kh'ētra-ni thākibār. Ay āhiyā ghar
And his elder son in-the-field remained. He having-come home
 pāng-pāng-bēlā nit'a ō bāiz-bāznā hunilē. Tāni ay ēk zan
near-near-at-the-time dancing and music heard. Then he one person
 tsākar-gē bārāni dākiyā hud-karilō, 'igilā ki?' Ay a-gē kōlē, 'talāk
servant-to near calling asked, 'these what?' He him-to said, 'thy
 bhāi āhisē, ār tar bāp zābar khāonēr zugār karsē.
brother hath-come, and thy father very-great of-feasting preparation hath-made.
 Ay a-gē bākhār din tan rug-bēdh nāi kariyā pāsē bēdēn.'
He him many days after disease not making-(having) has-got because.'
 Tāni ay gashā hōlē pāsa-bhāy zābāk nā tsāy. Pāsē
Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards
 alāk bāprā āga-bhāy āhiyā a-gē buzhābāk lāgilē. Tāni
his father (to)-front-apartments coming him to-reason-with began. Then
 ay bāprā-gē kabāk dharilē, 'tsā, ata basar dhariyā may ta-gē
he the-father-to to-say began, 'see, so-many years for I thee
 khāwālē-dāwālē, ār talāk hukum kōnō-din-ō nāi phēlālē, tāō
have-fed-etcetera, and thy order on-any-day-even not did-I-throw-away, nevertheless
 tay ma-gē kōnō ēkrā hāgal-sāwā-ō nā dile, zē malāk bhāi
thou me-to any one goat-young-one-even not didst-give, that my relations
 bandhu lai'yā ānanda kabē, Kintu talāk ēi palārā, zē
friends taking rejoicing I-will-make. But thy this son, who

bēbashā-gili-lāg lagē talāk dhan-daulat khāiyā phēlāsē,
prostitutes-(plur.)-(dat.) with thy wealth-property having-eaten has-thrown-away,
 ay zakhan āhilē takhan tay ār bēdēn bara zabar khāon
he when came then thou of-him for-the-sake very great feast
 taiyār karlē.' Tāni ay a-gē kay, 'bābā, tay hagal-bēlai mar
ready hast-made.' Then he him-to says, 'my-son, thou at-every-time of-me
 lagan āsē, ār malāk zā hay, hagal-ita talāk. Tabē-zē
near art, and mine what is, all-even-(is) thine. Nevertheless
 ānanda hulāsh karan bhālāi hasē, kēnenā talāk ēi bhāirā
rejoicing joy making good is, because thy this brother
 mariyā-ō, nāi-marē; hārāyā zābār, tāni pāsē.'
having-died-even, did-not-die; being-lost went, then I-have-found.'

[No. 48A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

HAIJONG DIALECT.

(DISTRICT SYLHET.)

SPECIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

Ekrā dēsh-mi ekrā rājā thākibān. Ay rājālāk ekrā jhiu
One country-in one king was. That king-of one daughter
 biyār jagyi alē. Tāni rājārā kalē, 'kalkā bihāntē
marriage-of fit became. Then the-king said, 'To-morrow in-the-morning
 jāgē dēkhē, agē jhiurā biyā diba.' Ai kathārā ekrā
whom I-may-see, him-to daughter (in) marriage I-will-give.' That word a
 nāri timād humile. Ay nāri timādalāk ekrā dut-khāuā
widow woman heard. That widow woman-of a milk-eating (i.e., suckling)
 hāpāl thākibān. Tāni ay nāri timādā āpanā polārāgē rēti
child (i.e., son) was. Then that widow woman her-own boy by-night
 pohābār āga-mi rājālā tsāthāl-mi ghum pātāyā thalē. Tāni
dawning-of before-in king's courtyard-in sleep causing placed. Then
 rājārā bihānte uṭhiyā-mi hāpālāgē dēkhilē: dēkhiyā-mi āpanā
the-king in-the-morning having-risen the-child saw: having-seen his-own
 jhiurāgē biyā dilē. Tāni rājālā āra rānilā manatē
daughter (in) marriage gave. Then the-king-of and the-queen-of mind-in
 tāmtē duk uṭhilē. Rājālā jhiurā kunu rāo nā kay-kē
much sorrow arose. The-king-of daughter any word not having-said

bhātārāgē kōlake kāndiyā kāndiyā-mi. haurī ghar
the-husband having-taken-to-her-lap weeping weeping mother-in-law house
 bāy jālē. Koy dinā thākiyā-mi haurirā marilē.
direction went. Some days remaining (i.e. afterwards) the-mother-in-law died.
 Kājē hāpālā kāy māgu kāy māu tsinibākē nā pālē. Māgurā
Therefore the-child who wife who mother to-know not was-able. The-wife
 agē puhiyā pāliyā dāngar kariyā-mi lēkhā parā hikibākē
him having-nursed having-tended big making writing reading to-learn
 ekrā māstar thit diyā pāthāsē. Kay dinā hikiyā-mi hāpālā māstar
a master to giving sent. Some days having-learnt the-child the-master
 hit kalē, 'āmlā ghartē thākā timādā malā ki hay kabāke nā
to said, 'our house-in living woman me-of what is to-say not
 pāy. Hut kalēo rāo nā kay, jit kari thākē.'
I-can. Question on-making-even word not says, silcnce making remains'.
 Tāni māstarā kasē, 'ek dinā tā. vtēkē kubāo, tsāngshāi ki kay.'
Then the-master said, 'one day well beat, let-see what she-says.'
 Tāni hāpālā ay timādāgē kubālē. Tāni timādā kasē, 'māgugē kēnē
Then the-child that woman beat. Then the-woman said, 'wife why
 ingkē kubāo?' Tāni hāpālā buj pālē. Hāpālā sharam
thus you-beat?' Then the-child knowledge got. The-child shame
 pāyā-mi māstar thit nēy kay. Māstarlā bujtē āpanā māgu
having-got the-master to not spoke. The-master's intellect-by his-own wife
 hāpālā tsinilē.
the-child knew.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him, he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let us see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's artifice.

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunānganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhettia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhettia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term 'Sylhettia' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhettia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinōd. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented *o*, as in *tomūr*, is pronounced as if it was *ū*. Moreover, the *y* in words like *kariyā* is not pronounced. The letter *ē* is never pronounced *ā* as is the case in more western dialects of Bengali. When *j* or *ḡ* is pronounced as *z*, the sound is a little softer than that of the *z* in the English 'zeal.' The locative case ends in *a* not *ē*, as *ghara* for *gharē*, in a house.

strir ei kända dēkhiyā bara bhay pāil. Par din kuṭum-shakal
of-his-wife this action seeing much fear got. Next day the-relations-all
 gēlē par shē tār strirē ka'il, 'tomār bāpēr bārit zāibār khabar
going after he his wife-to said, 'your father's house of-going message
 āshsē, ekhana-i zāitē haiba. Ei kathā kahiya shē
has-come, now-even to-go it-will-be-necessary. This word saying he
 tār stri ār sāllārē laiyā, ēk nāo kariyā, bāri thākiyā rowānā
his wife and son having-taken, a boat engaging, home from started
 ha'il. Kata dūr giyā ēk-ṭā gāngēr mās' khānē ēk
he-became. Some distance going a of-a-river in-the-midst a-certain
 tsar pāil. Khankār takhan tār strirē ka'il, 'tumi tsarēr
island he-found. The-Khankār then his wife-to said, 'you of-the-island
 upar uṭhiyā pāk-shākēr zogār kara, āmrā mās
on having-climbed of-cooking-etcetera preparations make, we fish
 laiyā-āshi.' Ei kathā ka'iyā, tār stri-re tsarēr upar
having-caught-return.' This word saying, his wife of-the-island on
 rākhiyā, shē tār sāllārē laiyā nāoē bahut dūr tsaliyā gēl. Takhan
placing, he his son taking in-the-boat great distance going went. Then
 tār stri tār matlab buz'tē pāril, ār ḍākiyā ka'itē lāgil,
his wife his intention to-understand was-able and calling-out to-say began,
 'Ō-rē, mukh-pōra Khankār, sāllār māyāy tōr āiz prān rākhām
'Ho, thou-burnt-faced Khankār, of-the-son in-pity thy to-day life I-spared,
 nā hailē tāmshā dekhāitām. Zā bāri zā. Kintu
not if-it-had-been a-wonder I-would-have-shown. Go home go. But
 tōr bhitāt zārā thākha, tārā-i nirbangsha haiba.' Āiz-ō
thy in-house-site whoever will-dwell, they-veryly childless will-be.' To-day-also
 parjanta ai Khankārēr bhitā khāli pariya āsē.
up-to that Khankār's house-side empty fallen is.

FREE TRANSLATION OF THE FOREGOING.

In the Sunānganj Subdivision of the Sylhet District, there is a village named Kālisuri, in which dwelt a certain Khankār. His family consisted of his wife and one son. One night there came a few of his relations on a visit; and when she had finished her cooking, his wife asked him to go out and cut some plantain-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some plantain-leaves off a tree which was in Māmudpur, a village fully two dandas, or a walk of forty-eight minutes, distant. When the Khankār saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must set out there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, 'you land here and make arrangements for cooking, and we will go and catch some fish.' Saying this, he landed her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankār, in pity for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle.

Go home, go. But whoever henceforth lives on the site of thy house will be heirless.' Even to the present day, the site of that Khankār's house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylhettia. Natives do not use this title. They call it Jaintiāpuri, Pūrba Sribhāṭṭiyā, or Ujāniā. The latter means the language of the upper country. It is estimated that, of the 2,033,000 speakers of Bengali in Sylhet, 678,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in *ār*, not in *ēr*. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable *rā*, which also is found in Cachar, should be noted.

AUTHORITY—

The Government Report on the History and Statistics of Sylhet District, by (?) T. Walton, B.C.S., Calcutta, 1837, contains a Vocabulary of words peculiar to the Sylhet District.

The following notes on Sylhettia Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, I.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, I.C.S., Mr. W. H. Lee, I.C.S., and Babu Padma Nath Bhattacharyya, Vidyāvinōd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

Written character.—Among the low class Muhammadans of the east of the district the use of the Dēva-nāgarī alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. *Pathis* in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

Pronunciation.—The vowel *a* is sometimes pronounced as in 'ball,' and is then transliterated *ā*. This is most noticeable when the vowel is followed by a liquid, as in *mānushār*, of a man; *nāl*, a rod; *mān*, a maund; *ghār*, a house. *Ē* is always pronounced correctly and never as the *ā* in hat. As regards consonants, the first point that strikes one is the guttural pronunciation of *kh*, like the German *ch*.¹ Then *ch* is pronounced like English *s*, and there is no difference between *ch* and *chh*. Thirdly *p* is frequently pronounced like *ph* (not *f* but perhaps *pf*). Mr. Porteous does not think that any ordinary Sylhettia could attain to the true sound of *ph*. The change is not universal. Thus *pāp*, sin, does not become *phāph*. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus *ghār* is almost pronounced *gār*, and *bhārī* very much like *bārī*. Sometimes *p* has the sound of *w*, as *supārī*, pronounced *suwārī*.

The sibilant is often, but not invariably, changed to *h*. Thus *hāph* for *sāp*, a snake; *hakal* for *sakal*, all. In words borrowed from Hindūstāni (which are common), the *s*-sound is usually preserved. Thus *sārkar* (not *harkār*) Government; *sazā*, punishment; *sakht*, hard; *sāmhnē*, before; *samjhitē*, to understand. The letter *h* is often dropped, thus *'ātī* for *hātī*, an elephant; *ka'ilām* for *kahilām*, I said; so, even, *'āt gāō*, seven

¹ This also occurs in South-Eastern Bengali.

villages, for *hāt gāō*, which is itself for *sāt gāō*. In Eastern Sylhet (as distinct from the western sub-dialect) *j* is not pronounced as *z*. On the contrary the *z* of Hindūstāni words is pronounced as *j*. Thus *jamīn*, land, for *zamīn*. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between *āṭh-gāō*, eight villages, and *'āt-gāō*, but not easily. Practically, the literary word *ashṭa* (pronounced *asṭa*) is used for 'eight.'¹

The *umlaut*, or epenthesis, is noticeable in Sylhettia. A coming 'i' (*ee*) sound influences a present vowel, if there is a consonant between; e.g., কণ্ডা *kan'ā* is sounded *kain'ā*, কাল (কালি) *kāl (kāli)* is pronounced *kāil*. Similarly, চার (চারি) *chār (chāri)* is চাইর *sāir*, রাত (Standard Bengali রাত্রি *rātri*) is *rāit*, and so on. This influence is even felt by an antecedent উ *u* sound, as in ঘুরিও *ghuriō*, which is plainly *ghuirīō* on a Sylhettia's tongue.

In the following note, when *a* is pronounced as the *ō* in 'home,' it will be transliterated *ō*.

Declension.—

Nom. ঘর *ghār*.

Gen. ঘরের *ghārār*.

Loc. ঘরো (ঘর) *ghārō*.

Abl. ঘরতনে *ghārtanē*.

বাড়ী *bāri*, a homestead.

Locative বাড়ীত (*bārit*).

So other nouns in ই *i*.

Singular.

Plural.

Nom. মানুষ *mānush*, মানুষে *mānushē* (মাইন্ষে *māinshē*).

মানুষরা *mānushrā*.

Gen. মানুষর *mānushār*.

মানুষরার *mānushrār*.

Dat. মানুষরে *mānush-rē*.

মানুষরারে *mānushrā-rē*.

Acc. do. do.

do. do.

Inst. মাইন্ষে *māinshē*.

মানুষরার *mānushrāy*.

The plural sometimes ends in আইন *āin*. Thus ঘরাইন *ghārāin*, houses; গাছাইন *gāsāin*, trees.

Conjugation.—

Preterite.

Singular.

Plural.

1. আমি দেখিলাম *ami dēkhlām*

আমরা দেখিলাম *āmrā dēkhlām*.

2. তুমি দেখিলায় *tumi dēkhlāy*

তোমরা দেখিলায় *tōmrā dēkhlāy*.

তুইন দেখিলে *tuin dēkhlē*

তোরা দেখিলে *tōrā dēkhlē*.

3. তাইন (honorific) দেখিলা *tāin dēkhlā*

তাইনরা or } দেখিলা *tāinrā* or *tāin tāin*

হে (সে) দেখিলো } *hē (sē) dēkhlō*,

তাইন তাইন } *dēkhlā*.

(দেখিল), দেখল } *dēkhlō*

তারা দেখিলো (দেখিল) *tārā dēkhlō*, দেখল *dēkhlō*

Future.

1. আমি দেখবু *ami dēkhubu* [also দেখবাম *dēkhubām*—properly Western Sylhet.]

2. তুমি দেখবায় *tumi dēkhubāy*.

তুইন দেখবে *tuin dēkhubē*.

3. তাইন দেখবা *tāin dēkhubā* (honorific).

হে দেখবো (দেখব) *hē dēkhubō*.

¹ Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharyya, Vidyāvinōd, who is a native of Sylhet District, considers that *ṣ* *ch* is pronounced more like *ṣ* than like *s*, but to English ears there is no difference between *ch* and *chh*. He adds that the Muslims of the North-east of the district pronounce *ṣ* *kh* like the Arabic *خ* *kh*, and *ṣ* *ph* like the Arabic *ف* *f*. The letter *ṣ* *h*, he says, is not elided at the commencement of a word. Thus, while he would pronounce কহিলায় *kahlāy*, as *ka:hlāy*, he would always pronounce the *h* at the commencement of হাতি *hāti*.

The **Conditional Preterite** is also used for the Future. It is as follows :—

1. দেখতাম *dēkhtām*.
2. দেখতায় *dēkhtāy*.
দেখতে *dēkhtē*.
3. (Hon.) দেখত *dēkhtā*.
দেখতো *dēkhtō*.

Conditional Present.

1. দেখি *dēkhi*.
2. দেখো (দেখ) *dēkhō*.
দেখ *dēkh*.
3. দেখইন *dēkhaïn* (honorific).
দেখে *dēkhē*

The sound of the *ai* in *dēkhaïn* is very much like the sound of the Russian *ai*.

Periphrastic Present.

1. বাইতেছি *jāitēsi*, not *ṛāchchi*.
বাইয়ার *jāiyār*.
বাইত্রাম *jāitrām*.
বাইরাম *jāirām*.
2. বাইতেছ *jāitēsō* or বাইত্রায় *jāitrāy*, etc.
বাইতেছোছ *jāitēsōs* or বাইত্রে *jāitrē*, etc.
etc., etc.

Perfect.

1. গেছি *gesi*.
2. গেছ *gesō*.
গেছোছ *gesōs*.
3. গেছইন *gesaïn*.
গেছে *gesē*.

In Western Sylhet the form is গীছি *gīsi*, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, e.g., বইতে (বসিতে) *baîtē* (*basitē*), to sit.

- তুই ব *tui ba*, sit.
তুমি বও *tumi baō* (pronounced *baō-ō*).
আপনি বইন or বউকা *āphni baïn* or *baükā*.

Do not sit (to an inferior) বওছ (বছ) না *baōs* (*bas*) *nā*.

আপনি *āphni* takes the 3rd person honorific of the verb. The feminine of হে (সে) *hē* (*sē*), he, is তাই *tāi*, she.

তাইন *tāin* is equivalent to তিনি *tini*. *Ki-tā karaïn tāin*, what does he do? Its plural is তাইনরা *tāinrā*, তাইন তাইন *tāin tāin*, and even তিনিরা *tinirā*, according to locality. The last form is not considered correct, though it occurs in petitions. তান *tān* is the genitive and oblique case of হে *hē*, he, and of তাই *tāi*, she. Some derivative pronominal form are, এবায় *ēbāy*, this way; উবায় *ubāy*, that way; হনো *hanō*, there; যেবলা *jēblā*, when তবলা *tēblā* or হেবলা *hēblā*, then; কুবায় or কুয় *kubāy* or *kuwāy*, where; কেমনে

kēmanē, how ; কেনে *kēnē*, why ; এখন *akhan*, now ; কিণ্ডর লাগি *kiōr lāgi* or কিসের লাগি *kisēr lāgi*, why ? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

‘ I wish to go ’ may be expressed—

আমি যাইতে চাই *āmī jāitē chāi*.

আমি যাইতাম চাই *āmī jāitām chāi*.

আমি যাইবার চাই *āmī jāibār chāi*.

In the second case both the verbs are inflected in the other persons, *e.g.*—

তুমি যাইতায় চাও *tumi jāitāy chāō*.

হে যাইত চায় *hē jāitō chāy*.

তাইন যাইতা চাইন *tāin jāitā chāin*.

Some simple sentences.

1. আছিরার মা বরতনে ভাগ্ছে, হুন্লায় । কথা হাঁচা নি ।

Āsirār mā ghārtanē b'āgsē hunlām. Kathā hāsā ni ?

heard that Asirā's mother has fled from home. Is not this true ?

2. আমি কইতাম পার্তাম না

Āmi ka'itām pārtām nā.

I could not say.

3. ছোঁড়াটা কিতা লাগি দৌড়ি আইছে

Sōrā-tā kitā lāgi dauṛi āisē ?

Why has the boy run here ?

4. তান্ বাকে মারবার লাগি খেদাইছে

Tān bāphē mārbar lāgi khēdāisē.

His father pur-ued him to beat him.

5. [Lady to cook] কিতা গো ভাত বানাইল্ আইল্ না ?

Kitā gō bhāt bānāil 'āil nā ?

How ? has the rice not been cooked ?

[Servant] না আমি আত কাটি লাইছি

Nā āmi 'āt kāti lāisi.

No, I have cut my hand.

[Lady] হারামজাদী তোরে হুরইন দি বাড়িয়া বার করি দিবার কাম ।

Hārāmjadī tōrē hurāin di bāriyā bār kari dibār kām.

You good-for-nothing. You ought to be beaten with a broom and turned out.

[Servant] বোবাই কিতা করম্ । আপনাইস্তর নিমক খাইয়া তন বান্ধা আছি । আপনাইস্তে

Bōbāi kitā karmū ? āphnāintar nimak khāiyā tan bāndhā āsi. Āphnāintē

হুরইন দি বাড়িলেও যাইতাম না ।

hurāin di bāṛilē-ō jāitām nā.

Mistress (Lit. foster-sister). What can I do ? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go.

[Mistress] চুব থাক্ । বক্ বক্ করিছ না । তোৰ আত খুইয়া কতখিনি তেল লাগাই দে,

Chub thāk, bak bak karis nā. Tōr 'āt d'uiyā katakhini tēl lāgai dē,

তউ আর বিস কর্ত না ।

taū ār bish kartō nā.

Be quiet: don't chatter. If you wash (*future*) your hand and apply some oil, it will not smart.

[Zamindar]. তুইন খাজনা দাখিল করতে (করবার) আইছোহ?
 Tuīn khājñā dākhlil kartē (karbār) āisōs?
 Have you come to pay in your rent?

[Raiyat]. না। মোর গেছে টেকা নাই। খান দাইলে দিমু
 Nā; mōr gecē tēkā nāi. D'ān dāilē dimu. (গেছে=কাছে)
 No. I have no money. I will pay after cutting my dhan.

[Zamindar]. টেকা করজ করবার কায় আছিল। তর ঘরটা বেচি কেলাইমু।
 Tēkā karaj karbār kām āsil. Tōr g'ār-tā bechi phēlāimu.
 You should have borrowed the money. I will sell up your house.

[Raiyat]. ঘরো তর্ড কুছু নাই। তদন্ত করিবার লাগি একটা লোক পাঠাইকা।
 G'ārō taṛṛ kucu nāi. Tadanta karibār lāgi ēktā lōk pāṭhāikā.
 There is nothing in my house. Please send a man to enquire.

[Zamindar]. তোর লোগে কিছু আনোহ নাই।
 Tōr lōgē kisu ānōs nāi?
 Have you brought nothing with you?

NOTE.—In this note the inherent *a* when it has the *aw*-sound as in *ball* is transliterated *ā*. When it has the *o*-sound as in *roll* it is transliterated *ō*. Sometimes the *o*-sound is represented by the vernacular *o* in writing, e.g. কর্ত্ত or কর্ত্তো *karta* or *kartō*, he will do.

A FABLE.

এক কেচুলাটি আর এক কাটল পাতায় ইয়ারানা কইলা। কাটল পাতায় কইলা, ইয়ার
 Ēk kēsulāṭi ār ēk katal-pātāy iyārānā ka'ilā. Katal-pātāy ka'ilā, 'iyār,
 A clod¹ and a jack-leaf friendship made. The-jack-leaf said, 'friend,
 জেবলা মেগ আনব, আমি তোমার উপরে রইমু। কেচুলাটিয়ে কইলা জেবলা
 jēblā mēg ānbō, āmi tōmār uphrē ra'imū.' Kēsulāṭiyē ka'ilā, 'jēblā
 when cloud will-come, I your above will-remain.' Clod said, 'when
 হাওয়া আনব আমি তোমার উপরে রইমু। অলাখন থাকইন। এক
 hāwā ānbō, āmi tōmār uphrē ra'imū.' Alākhān thākhāin. Ēk
 wind will-come, I your above will-remain.' Thus they-remain. One
 দিন মেগে তুফানে আনল; কেচুলাটি নিলগী² ধুইয়া, কাটলপাত
 din mēgē tuphānē ānlō; kēsulāṭi nilgī d'uiyā, katal-pātā
 day rain storm came; clod (it-washed-away) jack-leaf
 it-carried-off washing,

নিলগী উড়াইয়া। কিছা গেলগী ফুড়াইয়া।
 nilgī urāiyā. Kissā gēlgi³ phurāiyā.
 (blew-away causing-to-fly). Story is-gone having-ended (or being-fulfilled).
 it-carried-off.

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also.

¹ Lit. a worm-casting.

² = নিল গিয়া *nilō giyā*.

³ = গেল গিয়া *gēlō giyā*.

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

(Babu Girls Chandra Nag, 1898.)

কোন মানুষের দুই পুত্র আছিল। তাহাদের মধ্যে ছোটটি বাপেরে কহিল, বাবা, বিষয়ের যে অংশ আমার বাটে পড়ে আমাকে দেও। তাহাতে সে তাহাদের মধ্যে বিষয় বাটীয়া দিল। তার পর বেশী দিন না যাইতেই ছোট পুত্র হকল বিষয় জমাইয়া বিদেশ চলিয়া গেল। সেখানে যাইয়া ধুমধাম করিয়া হকল সম্পত্তি খুয়াই লাইল। হকল টেকা খরচ হইলে, এখানে বড় আকাল হইল, তাহাতে তার টানা টানি পড়িল। পরে সে সেই দেশের এক গৃহস্তর সাথে যাইয়া মিলিল; আর সে তাহারে হুয়র রাখিতে বন্ধে পাঠাইল। আর সে হুয়র যে তুষ খায় তাহা দিয়া পেট ভরিতে খুশি হইত, কিন্তু কেহই তাহা দিত না। পরে তার হুশ হইলে কহিল, আমার বাপের বাড়ীতে কত মজুর মানুষে যত ইচ্ছা খায় আর ফেলায়, আর আমি খিদায় মরতেছি। আমি বাবার কাছে যাইমু, আর কহিমু যে, বাবা, আমি ঈশ্বরের বিরুদ্ধে আর তুমার নিকট দুঃ করছি। আমি পুত্র বলিয়া চিন দিবার যুগ্য নহি, আমাকে তুমার একজন মজুরের মত রাখ। পরে সে উঠিয়া তার বাপের কাছে আইল, কিন্তু দূরে থাকতেই তার বাপ তাহা দেখিয়া মায়া করল, আর দৌড়িয়া তার গলত ধরিয়া চুমা দিল। তখন বেটা বাপেরে কহিল, বাবা, আমি ঈশ্বরের বিরুদ্ধে ও তুমার সামনে পাপ করছি, আমি আর পুত্র বলিয়া চিন দিবার যুগ্য নহি। কিন্তু বাপ তাহার চাকর হকলরে কহিল ভাল পুত্রক আনিয়া তাহা পিন্ধাও, তার হাতে একটা আঙ্গুটি আর পায়ে জুতা পিন্ধাও, আর আমরা খাইয়া মজা করি। কেননা, আমার পুত্র মরছিল আরবার জিইয়াছে। হারাইছিল, আরবার পাওয়া গেল। তাহাতে তারা খুব আমোদ আহ্লাদ করতে লাগল ॥

তখন তার বড় পুত্র খেতে ছিল। সে বাড়ীর নিকট আইলে নাচ গাওনার সঙ্গ হনল। সে একজন চাকররে ডাকিয়া জিঘাইল, এ হকল কিয়র? সে তাহারে কহিল, তুমার ভাই বাড়ীত আইছে, তাতে তুমার বাপ বড় খানি দিছন, কেননা তাহাে সুস্থ অবস্থায় পাইছন। সে রাগিয়া ভিতরে যাইতে রাজি হইল না। পরে তার বাপ বাহিরে আসিয়া তাকে সাধিতে লাগল। তখন সে জওয়াব দিয়া বাপেরে কহিল। এত বছর ধরিয়া আমি তুমার সেবা করছি, তুমার কনু কথা কনু দিনও কিরাই নাই, তথাপি তুমি কনু দিনও আমাকে একটা ছাগল বাছাও দেও নাই, যে আমার বন্ধু হকলরে লইয়া আমোদ করি। কিন্তু তুমার এই পুত্র তুমার বিষয় আশয় বেশাদের নিয়া খাইয়া ফেলিয়াছে, সে আসতেই তখন তুমি তার জন্ত বড় খানি দিছ। তাহাতে সে তাহাে কহিল, বাপু তুমি সর্বদাই আমার সঙ্গে আছ, আর আমার বাহা আছে হকলই ত তুমার। কিন্তু এখন আমোদ করা ও খুশি হওয়া উচিত হইছে, কারণ তুমার এই ভাই মরিয়া গেছিল, বাঁচি উঠল, হারাই গেছিল, পাওয়া গেল ॥

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

The transliteration in this and the following specimen is on the semi-phonetic system explained on p. 203, except that both *ṣ* and *ṣ̣* are represented by *sa*, *ṣ* by *ja*, and *ṣ̣* by *ja*.

Kōna mānushār dūi puyā āsil, tāhādēr madh'e sōta-ti bāprē ka'il, 'bābā, bishayēr jē angsha āmār bātē parē, āmārē dāō.' Tāhātē, shē tāhādēr madh'e bishay bāṭiyā dila. Tār par bēshī din nā jāitē-i sōṭa puyā hakal bishay jamāiyā bidēsh saliya gēl. Shēkhānē jāiyā dhūmdhām kariyā hakal shampattī khuwāyi lāil. Hakal ṭēkā kharas haile, aikhānē baṛa ākāl ha'il, tāhātē tār ṭānāṭāni paṛil. Parē shē shē-i dēshar ēk grihastār sāthē jāiyā milil; ār shē tāhārē hūyar rākhitē bandhē pāṭhāil. Ār shē hūyar jē tush khāy tāhā diyā pēṭ bharitē khushi haita, kintu kēha-i tārē dita-nā. Parē tār hūsh haile ka'il, 'āmār bāpār bāritē kata majur mānushē jata ichchā' khāy ār phēlāy, ār āmi khidhāi martēsi. Āmi bābār kāśē jāimu, ār ka'imu jē, "bābā, āmi Ish'arēr biruddhē ār tumār nikaṭ dush karsi. Āmi pūtra sin dibār jūgg'a nahi. Āmārē tumār ēk-jan mazurēr mata rākha." Parē shē uṭhiyā tār bāpār kāśē āil. Kintu dūrē thāktē-i tār bāp tārē dēkhiyā māyā karla, ār daurīyā tār galāt d'ariyā sumā dila. Takhan bēṭā bāprē ka'il, 'bābā āmi Ish'arēr biruddhē ō tumār shāmnē pāp karsi, āmi ār putra baliyā sin dibār jūgg'a nai.' Kintu bāp tāhār sākar hakalrē ka'ila, 'bhāla pushāk āniyā tārē pindhāō, tār hātē ēk-tā āngṭi ār pāyē jutā pindhāō, ār āmrā khāiyā majā kari. Kēnanā āmār puyā marsil, ārbār jiiāsē; hārāsil, ārbār pāwā gēl.' Tāhātē tārā khub āmōd āhlād kartē lāgla.

Takhan tār baṛa puyā khētē sila. Shē bāṛir nikaṭ āilē nās gāonār shabda hunla. Shē ēk-jan sākarē ḍākiyā jighāil, 'ē hakal kiyaṛ?' Shē tāhārē kahila, 'tumār bhāi bārit āisē, tātē tumār bāp baṛa khāni disan, kēnanā tārē shustha abasthāy pāisan.' Shē rāgiyā bhitarē jāitē rāji ha'il nā. Parē tār bāp ba'irē āshiyā tākē shādhitē lāgla. Takhan shē jawāb diyā bāprē ka'il, 'ōta basar dhariyā āmi tumār shēbā karsi, tumār kunu kathā kunu din-ō phirāi nai, tathāpi tumi kunu din-ō āmārē ēk-tā sāgal bāchchā-ō¹ dāō nai, jē āmār band'u hakalrē laiya āmōd kari. Kintu tumār ēi puyā tumār bishay āshay bēshyādēr niyā khāiyā phēliyāsē, shē āstē-i takhan tumi tār jan'a baṛa khāni disa.' Tāhātē shē tārē ka'il, 'bāpu tumi sharbbadāi āmāṭ shāngē āsa, ār āmār jāhā āsē hakala-i tā tumār. Kintu ēkhan āmōd karā ō khushi hawā usit haisē kāraṇ tumār ēi bhāi mariyā gēsil, bāsi uṭhla; hārāi gēsil, pāwā gēl.'

The following statement of an accused person is a very good specimen of typical Eastern Sylhettia.

¹ So pronounced.

[No. 51.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR ANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

আমি আমার বাড়ীত আছলাম। তেউ' এক ছালিয়ায় গিয়া কহিল্ তিল নেয় গিয়া আরজদে কাটিয়া। তেউ আমি গেছি, গিয়া হারি আপত্তি করলাম তিল কাটত না। তার পরে হে কহিছে যে শরত ঠাকুরর হুকুমে আইছি আমি তিল কাটাত। তার পরে আমি কহিলাম যে আমার চৌদ্দ বছরি জ্বোত জমিন, ফলাইল ফসল, তুই নিতেগি কিলাকান। তেউ কাচি লইয়া কুদিছে আমার বায় দিয়া আমারে কাচি লাইত। তার পরে আমি কাচিত খরছি খাবা মারিয়া। তার পর পাক দিয়া চাহিলাম তঁউ দেখি তার মামু একজন খাড়া। তেউ হে আইয়া আমারে ও তারে ছুটাইয়া দিল্। পরে দৌড়ি লাটী লইয়া আমার মাথার মাঝে মারছে বাড়ি। আমি কহিছি দেখিও ঠাকুর হকল আমারে মারি লাইল। তার পরে আমি বাড়ি খাইয়া পড়িগেছি গিয়া। আমারে বেজান লাঠি দিয়া পিঠির মাঝে মারছে। হাতর মাঝেও মারছে। তার পরে হে তিল কাটিয়া বহিয়া নিছে গিয়া। আমারে আমার ভাগিনয়' বাড়ীত আনিল্। হে তিল কাটিছে, আর হুকুতা কয়ণ্ডয়ে বইছুন ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

Āmi āmār bārit āslām. Tēu ēk sāliāy giyā ka'il, 'til
I my house-in was. Then a child having-gone said, 'sesamum
nēy-giyā Ārjadē kāṭiyā.' Tēu āmi gēsi, giyā-hāri āpatti
has-taken-away Arzadē having-cut.' Then I went, *having-gone objection*
karlām, 'til kāṭṭa nā.' Tār-parē hē ka'isē jē, 'Sharat Ṭhākūrār
made, 'sesamum cut not.' Thereafter he said that, 'Śarat Ṭhākūr's
hukumē āisi āmi til kāṭāt.' Tār-parē āmi ka'ilām jē, 'āmār
order-by am-come I sesamum to-cut.' Thereafter I said that, 'my
saudda basari jōt-jamin, phalāil phashal, tui nitēgi kilākān.'
fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why?'
 Tēu kāsi laiṭyā kudisē āmār bāy-diyā āmārē kāṭi-lāita. Tār-parē āmi
Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I
kāsīt dharsi thābā māriyā. Tār-par pāk-diyā sā'ilām; taū
the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then
dēkhi tār māmu ēk-ṣan khārā. Tēu hē āiyā āmārē ō tārē suṭāiyā-dil.
I see his uncle one-person standing. Then he coming me and him separated.
 Parē dauri lāṭhī laiṭyā āmār māthār māj'ē mārṣē bāri. Āmi
Afterwards running a-stick taking my of-head on he-struck a-blow. I
ka'isi, 'dēkhiō, ṭhākūr-hakal, āmārē māri-lāil.' Tār-parē āmi bāri
said, 'look gentlemen-all, me he-has-killed.' Thereafter I a-blow
khāiyā pari-gēsi-giyā. Āmārē bējan lāṭhi diyā piṭhir māj'ē mārṣē
having-eaten fell-down. Me soundly stick by of-back on he-beat
hātār māj'ē ō mārṣē. Tār parē hē til kāṭiyā
of-the-hand on also he-beat. Of-that after he the-sesamum having-cut
ba'iyā-nisē-giyā. Āmārē āmār bhāgināy bārit ānil. Hē til kāṭisē, ār
carried-it-away. Me my nephew home brought. He the-sesamum cut, and
hurūtā kayguyē bāisun.
boys several carried-it-away.

FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that, Ārjad was cutting and carrying off my sesamum. On this I went (to the field), and objected to his cutting. Then he replied, 'I am come to cut the sesamum by the order of Śarat Ṭhākūr.' I answered, 'This land has been cultivated by me for fourteen years. The crop was sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,

but I caught the sickle in my hand. I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed.

There is a tendency to pronounce an initial *p* as *f*. Thus *paramarsa*, counsel, is pronounced *förömörshö*. So strong is this tendency that words which properly commence with *ph* are spelt with a *p* and pronounced as if beginning with *f*. Thus *phēlāyāchhi*, I disregarded, is spelt *pālāichhi* and is pronounced *fālāisi*. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in *ār*, in which the *ā* is pronounced like the *aw* in *awl*. Thus, *mānushār*, of a man. The locative ends in *a*. Thus, *dēsa*, in a country.

Amongst verbal forms, note *hayar*, it is, used in asking a question. Note also forms like *kartrā*, he is doing; *āichhāin*, he (honorific) has come; *dichhāin*, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihari. Also note *pāilaanē*, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY—

Report on the History and Statistics of Cachar District, by (?) J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

একজন মানুষের দুগুয়া পুয়া আছিল। তার মাঝে ছুটটায় বাপরে কৈল বাবা আমার হিসাত সামানর যে বাট পড়ে হি বাট আমারে দেও। বাপে তার সামান বাটিয়া তারারে দিয়া লাইল, থুড়া দিন করে হুৰু পুয়ায় তার হিসার হাৰ্বে ধন এখন করিয়া দূরে বিদেশ গেছিল গিয়া। হিখান গিয়া ফতুয়ামি করিয়া হাৰ্বে ধন উড়াইয়া দিল। তার হাৰ্বে ধন খরচ হই গেলে পর হউ দেশ বড় জবর আকাল লাগিল, তেউ তার খরচব টানাটানি আরস্ত হৈল। তার বাদে সে হউ দেশর এক গিরস্থর লগে গিয়া মিলিল। গিরস্থ তারে শুয়র রাখিবার লাগিয়া বন্দ পাঠাইয়া দিল। হিখান শুয়রে যে তুষ খাইত, হউ তুষ দিয়া পেট ভরতে পাল্লেও সে ভাল পাইল অনে, কিন্তু কেউ তারে তুষও দিলনা। যেবলা তার হুশ হৈল এত্ সে কৈল আমার বাপর দনমা খাওরা কত চাকরে কত খাইন আর কত পলাইন, আর আমি ভুকে মরি, আমি উঠিয়া বাবার গেছে গিয়া কৈমু বাবা, আমি ঈশ্বরের গেছে আর তুমার সামনে পাপ করছি। আমি আর তুমার পুয়া কৈয়া চিন দিবার লায়েক নায়। আমারে তুমার দরমা খাওরা চাকর করিয়া রাখ। তেউ উঠিয়া সে তার বাপর গেছে গেল। কিন্তু সে কাই দূর থাকতেউ তারে দেখিয়া তার বাপর মায়া লাগল। সে লড়াইয়া গিয়া তার গলাত আঞ্জা করিয়া ধরিয়া হুঙ্গা দিল। তেউ পুয়ায় তারে কৈল বাবা আমি ঈশ্বরের গেছে আর তুমার সামনে পাপ করছি, আমি আর তুমার পুয়া বলিয়া চিন দিবার লায়েক নায়। কিন্তু বাপ তার চাকর সকলরে কৈল, সকলতনে ভাল কাপড় আনিয়া তারে পিন্দাও, তার হাত এগুয়া আঙ্গুইট দেও, আর পাও জুতা পিন্দাই দেও। আর আমরা খাইয়া আমোদ করি। কেনেনা আমার এই পুয়া মরি গেছিল জিয়া উঠছে, হারিয়া গেছিল, পাওয়া গেছে। আর তারা আমোদ কর্ত লাগল ॥

তার বড় পুয়া খেত আছিল। সে যেবলা বাড়ীর গেছে আইবার লাগল তেউ গীত আর নাচর আওয়াজ শুনল। সে এক চাকররে ডাকিয়া জিগাইল কিয়র লাগি ইতা হয়র। চাকর তারে কৈল তুমার ভাই আই-ছইন, আর তুমার বাপে এক খানি দিছইন, কেনেনা তাইন তারে ভালা ভালি ফিরিয়া আইছে পাইছইন। ইকথা শুনিয়া সে গুসা হৈল, আর বাড়ীত্ গেলনা, এক খাকিয়া তার বাপ বারে আইয়া তারে মিনত্ করবার লাগল। সে তার বাপরে কৈল, অত বছর ধরি আমি তুমার তলেখাটি আর কুমু দিন তুমার কথা পলাইছিনা তেও তুমি আমারে কুমু দিনও আমার বান্ধব সকলরে লইয়া খুসি বাসি করিবার লাগি এগুয়া ছাগলর ছাওও দিছন, আর তুমার ই পুয়া আইতেউ তার লাগি এক খানি দিলাই, যদিও সে নটী সকল লইয়া তুমার ধন উড়াইছে। সে তার পুয়ারে কৈল তুমি বরাবরউ আমার লগে আছ। আর আমার যেতা আছে সকলউ তুমার। কিন্তু তুমার এই ভাই মরি গেছিল, জিয়া উঠছে, হারাই গেছিল, পাওয়া গেছে, এর লাগি আমরা খুশি হৈয়া আমোদ করা উচিত ॥

et sē kaila, 'āmār bāpar darmā-khāorā kata chākarē kata khāin, ār
et hē kō'ilō, 'āmār bāpār dōrmā-khāorā kōtō sākōrē kōtō khāin, ār
 then he said, 'my father's wages-eating how-many servants how-much eat, and
 kata pālāin ār āmi bhukē mari. Āmi uṭhiya bābār gēchhē giyā
kōtō fūlāin ār āmi b'ukē mōri. Āmi uṭhē bābār gēsē giā
 how-much throw-away and I of-hunger die. I rising of-(my)-father near going
 kaimu, "bābā āmi Īswārēr gēchhē, ār tumār sāmne pāp karchhi. Āmi ār tumār
kō'imu, "bābā āmi Īshhārēr gēsē, ār tumār sāmne fāf kōrsi. Āmi ār tumār
 will-say, "father I of-God near, and of-thee before sin have-done. I any-more thy
 puṣā kaiyā chin dibār layek nāy. Āmā-re tumār darmā-khāorā chākar
puā kō'ia sin dibār lāēk nāi. Āmā-rē tumār dōrmā-khāorā sākōr
 son saying acquaintance of-giving fit am-not. Me thy wages-eating servant
 kariyā rākha." Tēu uṭhiyā sē tār bāpar gēchhē gēla. Kintu sē phāi dūr
kūrē rākhō." Tēu uṭhē hē tār bāpār gēsē gēlō. Kintu hē fāi dūr
 making keep." Then rising he his father's near went. But he very far
 thāktē-u tā-rē dēkhiyā, tār bāpar māyā lāgla. Sē larāiyā giyā tār
thāktē-u tā-rē dākhē, tār bāpār māyā lāglō. Hē lōrāi giā tār
 remaining-also him seeing, his father's compassion arose. He running going his
 galāt āñjā kariyā dhariyā hungā dilā. Tēu puyāy tā-rē kaila, 'bābā āmi
gūlāt ānzā kōrē d'ōrē hungā dilō. Tēu puyāi tā-rē kō'ilō, 'bābā āmi
 on-neck around making catching kiss gave. Then the-son him-to said, 'father I
 Īswārēr gēchhē, ār tumār sāmne pāp karchhi, āmi ār tumār puṣā, baliyā
Īshhārēr gēsē, ār tumār sāmne fāf kōrsi, āmi ār tumār puā, bōlē
 of-God near, and thy before sin have-done, I any-more thy son, saying
 chin dibār layek nāy.' Kintu bāp tār chākar-sakal-rē kaila, 'sakaltanē
sin dibār lāēk nāi.' Kintu bāp tār sākōr-hōkōl-rē kō'ilō, 'hōkōltōnē
 acquaintance of-giving fit am-not.' But the-father his servants-to said, 'than-all
 bhālā kāpar āniyā tā-rē pindāō, tār hāt ēguā ānguiṭ dēō, ār pāō jutā
bhālā kāpōr ānē tā-rē pind'āō, tār hāt ēguā ānguiṭ dāō, ār pāō zutā
 good clothes bringing him put-on, his on-hand a ring give, and on-foot shoes
 pindāi-dēō. Ār āmarā khāiyā āmōd kari; kēnenā āmār ēi puyā mari
pind'āi-dāō. Ār āmōrā khēyē āmūd kōri; kēnānā āmār ēi puā mōri
 put-on. And (let)-us eating rejoicing make; for my this son dying
 gēchhila, jiyā uṭchhē; hāriyā gēchhila, pāoyā gēchhē.' Ār tārā āmōd
gēsil, ziā uṭhsē; hārāi gēsil, pāwā gēsē. Ār tārā āmūd
 went, living has-risen; lost went, found has-gone.' And they rejoicing
 kartā lāgla.
kōrtō lāglō.
 to-make began.

Tār baṛa puyā khēta āchhila. Sē yēblā bārīr gēchhē āibār lāgla
Tār bōrō puā khētō āsil. Hē zēblā bārīr gēsē āibār lāglō
 His elder son in-field was. He when of-house near to-come began

teū git ār nāchar āoyāj sunla. Sē ēk chākar-rē dākiyā jigāila, 'kiyar lāgi
tēu git ār nāsār āwāz humlō. Hē ēk sākōr-rē dākē zigāilō, 'kiyār lāgi
 then song and of-dancing the-sound he-heard. He a servant calling asked, 'why

itā hayar ?' Chākar tā-rē kaila, 'tumār bhāi āichhāin, ār tumār bapē ēk
itā hāér ?' Sākōr tā-rē kō'ilō, 'tumār bhāi āisōin, ār tumār bapē āk
 his is ?' The-servant him-to said, 'thy brother has come, and thy father a

khāni dichhain, kēnēnā tāin tā-rē bhūlābhāli phiriya dīchhē pīichhain.
khāni disōin, kēnānā tāin tā-rē bhūlābhāli firē dīsō pīsōin.
 feast has-given because he him safe-and-sound again have-remained he-has-remained-him.
 Ī kathā suniyā sē gusā haila, ār bārit gēla-nā. Ēru tūthiyā tār bāp bārē
Ī kōthā huniā hē gusā hōilō, ār bārit gēl-nā. Ēru tūthiā tār bāp bārē
 This story hearing he angry became, and in-the-house went-not. This for his father cut
 āiyā tā-rē minat karbār lāgla. Sē tār bāp-rē kaila, 'ata bāchhbar dhari
āiā tā-rē minōt kōrbār lāglō. Hē tār bāp-rē kō'ilō, 'ōtō bēssōr dhari
 coming him-to entreaty to-make began. He his father-to said, 'so many years for
 āmi tumār talē khāti, ār kunu-din tumār kathā pālāichhi-nā: tēō tumi
āmi tumār tōlē khāti, ār kunu-din tumār kōthā falāisi-nā: tēō tumi
 I of-tuee under am-working, and any-day thy word I-have-disobeyed-not: nevertheless thou
 āmā-rē kunu-din-ō, āmār bāndhav-sakal-rē laiya khusi-bāsi karibār lāgi
āmā-rē kunu-din-ō, āmār bāndhōb-hōkōl-rē lōiā khushi-bāshi kōribār lāgi
 me-to any-day, my friends taking merriment of-doing for
 ēguyā chhāgalar chhāō-ō dīchha-na. Ār tumār i puyā āitē-u, tār lāgi ēk
ēguā sāgalār sāō-ō dīsō-na. Ār tumār i puā āitē-u, tār lāgi ēk
 a-single goat's kid-even thou-gavest-not. And thy this son immediately-on-coming of-him for a
 khāni dilāi, yadi-ō sē naṭi-sakal laiya tumār dhan urāichhē.' Sē tār puyā-rē
khāni dilāi, zōdi-ō hē nōṭi-hōkōl lōiā tumār dhōn urāisē.' Hē tār puā-rē
 least thou-gavest, although he harlot. taking thy wealth has-squandered.' He his son-to
 kaila, 'tumi barābar-u āmār lagē āchha, ār āmār yētā āchhē sakal-u tumār;
kō'ilō, 'tumi bōrābōr-u āmār lōgē āsō, ār āmār zētā āsē hōkōl-u tumār;
 said, 'thou always-even of-me near art, and mine what-much is all-even (is) thine;
 kintu tumār ēi bhāi mari gēchhila, jiyā uṭchhē; harāi gēchhila,
kintu tumār ēi bhāi mōri gēsīl, ziā ṭhēsē; hārāi gēsīl,
 but thy this brother dying went, living has-risen; lost went,
 pāoyā gēchhē; ēr lāgi āmarā khusi haiyā āmōd karā uchit.'
pāwā gēsē; ēr lāgi āmōrā khushi kōiā āmūd kōrā usit.'
 found has-gone; of-this for we happy being rejoicing making (is) proper.'

[No. 53.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

আমি গাই চুরি কৰি না। আমার লগে এই আদাওতি কর্তা। আমি কিসরের মোকদ্দমায় তালাবি কৰি। তার পরে নছিব আলী ঠাকুর ধন এরা আমাৰে কইলা তুই মোকদ্দমায় তালাবি ছাড়িয়া দে। তার পর আমি রূপা মিক্কা চৌধুরিৰ বাড়ীত পরামর্শ করার লাগি গেছলাম, রাইত আট ঠার আমলে আমি সেই বাড়ী হইতে ফিরিয়া আসতে উমরের বাড়ীৰ দক্ষিণে রাস্তার মধ্যে আমাৰে উমর, নছিব আলী, মুবেখর, ঠাকুর ধন চৌধুরী, মুজেকর, ইয়াকুবে ধরছে। ধরিয়া আমাৰে মারছইন, পিটিত তিন চাইর বাড়ী মারছইন, কলাইছইন তার পর উমরর বাড়ীত নিছইন গি। কাবুলী উমরর বাড়ীত থাকে। আগে উমরর ভনির লগে আমাৰ দুস্থি আছিল। কাবুলী আসা অবধি আমাৰ লগে দুস্থি নাই। কাবুলী তার বাড়ীত ২।৩ মাস ধরি থাকে। এলুকুও আছে। তার ভনির বয়স ১৬ বৎসর হইব। বিয়া হয় নাই। আমাৰে ধরলে আমি দোহাই দিছি। কেও আমাৰে উয়াস্বা করছইন না ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is hard as in *this*, *sin*. It is not pronounced like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; *ā* like *a* in *all*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the French word *voire* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Āmi gāi churi kari-nā.	Āmār lagē ēi ādāoti kartā.	Āmi Kisarēr
Āmi gāi suri kōri-nā.	Āmār lōgē ēi ādāoti kōtrā.	Āmi Kishōrēr
I the-ow theft did-not.	Of-me with this enmity is-doing.	I of-Kishōr
mōkaddamāy tālābi kari.	Tār parē Nachhibālī Thākurdhan ērā āmā-rē kailā,	
mōkōddōmāi tālābi kōri.	Tār fōrē Nōsibālī Thākurd'ōn ērā āmā-rē kō'ilō,	
in-the-case looking-after do.	Of-that after Nasīb-'Alī (and) Thākūr-dhan and-others me-to said,	
'tui mōkaddamār tālābi chhāriyā-dē.'	Tār par āmi Rūpā Miñā Chaudhurī	
'tui mōkōddōmār tālābi sārē-dē.'	Tār fōr āmi Rūfā Miñā Sōdrir	
'you of-the-case looking-after give-up.'	Of-that after I Rūpā Miñā Chaudhri's	
bārit parāmarśa karār lāgi gēchhlām.	Rāit āt-tār āmalē āmi sei bāri hāitē	
bārit fōrāmōrshō kōrār lāgi gēslām.	Rāit āt-tār āmolē āmi hēi bāri hōitē	
in-house consultation of-making for went.	At-night at-eight o'clock I that house from	
phiriya āstē Umarēr bārir dakkhīnē	rāstār-madh'ē āmā-rē Umar,	
firē āstē Umōrār bārir dakkhīnē	rāstār-mōdd'ē āmā-rē Umōr,	
returning coming Umar's of-house on-south	of-the road-in-the-middle me Umar,	
Nachhibālī, Mubēswar, Thākurdhan	Chaudhurī, Mujēphar, Iyakubē dharchhē.	
Nōsibālī, Mubēshhōr, Thākurd'ōn	Sōdrī, Mujēfar, Yākubē d'ōrsē.	
Nsīb 'Alī, Mubēswar, Thākūr-dhan	Chaudhri, Muza'far, Yākūb seized.	

Dhariyā <i>D'orē</i> Having-seized	āmā-rē <i>āmā-rē</i> me	mārchhain; <i>mārsōin</i> ; they-beat;	piṭit <i>piṭit</i> on-the-back	tin <i>tin</i> three	chāir <i>sāir</i> four	bāri <i>bāri</i> blows	mārchhain; <i>mārsōin</i> ; they-struck;				
kilāichhain : <i>kilāisōin</i> :		tār <i>tār</i> of-that	par <i>fōr</i> after	Umarar <i>Umōrār</i> Umar's	bārit <i>bārit</i> house-in	nichhain-gi. <i>nisōin-gi.</i> they-took-(ma)	Kābuli <i>Kābuli</i> Kābuli	Umarar <i>Umōrār</i> Umar's			
(they-also) struck-with-fist:											
bārit <i>bārit</i> house-in	thākē. <i>thākē.</i> lives.	Āgē <i>Āgē</i> Formerly	Umarar <i>Umōrār</i> Umar's	bhanir <i>b'ōnir</i> of-sister	lagē <i>lōgē</i> with	āmār <i>āmār</i> my	dusthi <i>dusthi</i> intrigue	āchhil. <i>āsil.</i> was.	Kābuli <i>Kābuli</i> Kābuli		
āsā <i>āshā</i> coming	abadhi <i>ōbōdhi</i> since	āmār <i>āmār</i> my	lagē <i>lōgē</i> with	dusthi <i>dusthi</i> intrigue	nāi. <i>nāi.</i> is-not.	Kābuli <i>Kābuli</i> Kābuli	tār <i>tār</i> his	bārit <i>bārit</i> house-in	dui <i>dui</i> two	tin <i>tin</i> three	mās <i>māsh</i> months
dhari <i>dhōri</i> for	thākē. <i>thākē.</i> lives.	Ēlku-ō <i>Ēlku-ō</i> Now-even-he-is.	āchhē. <i>āsē.</i> His	Tār <i>Tār</i> His	bhanir <i>b'ōnir</i> sister's	bayas <i>bōyōsh</i> age	shōla <i>shullō</i> sixteen	batsar <i>bōssōr</i> years	haiba. <i>hoibō.</i> will-be.		
Biyā <i>Biyā</i> Marriage	hay <i>hoi</i> is	nāi. <i>nāi.</i> not.	Āmā-rē <i>Āmā-rē</i> Me	dharlē <i>dhōrl'ē</i> on-seizing	āmi <i>āmi</i> I	dohāi <i>dūhāi</i> 'alas'	dichhi. <i>disi.</i> cried.	Kēō <i>Kēō</i> Any-one	āmā-rē <i>āmā-rē</i> me	uyāsthā <i>uyāsthā</i> help	
karchhain <i>karsain</i> did	nā. <i>nā.</i> not.										

The dialect of Tippera closely agrees with that of Dacca. Two specimens are given,—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted :—

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus *k'āiyā*, having eaten, for *khāiyā*; *wittā*, having risen, for *uṭhiyā*; *rāk'a* for *rākha*, keep; *mit'ā* for *mithyā*, false. Sometimes even aspirated consonants are dropped altogether, and a *y* substituted. Thus *zayam dāyēn*, for *zakhām dēkhēn* see the wounds. In the middle of a word, *ch* like *chh*, is pronounced as *s*. At the commencement of a word the pronunciation of *ch* is described as 'a cross between *s* and *ch*.' In the transliteration, I represent it in the first case by *s*, and in the second case by *ts*.

The elision of *h* is also carried further. Thus, as in Dacca, *s* is pronounced *h*. Thus *āshiyā*, having come, becomes, first, *āhiyā*, and then *ā'iyā*; *shuna*, hear, becomes first *huna*, and then *'una*.

In the declension of nouns, the accusative-dative sometimes ends in *ra*, as in *pāt-ra*, to the field.

The following are examples of the plural, *tsākranirā-rē*, to servants; *naṭinirā-rē*, to harlots; *tsākrrār*, of servants.

Special forms of pronouns, are *āmārē*, me; or to me; *āmār* or *āmrār*, my; *tamār*, thy; *tē* or *tāin* (respectful) he; *tān-rē*, to him (respectful); *tārār*, of them; *tārā-rē*, to them; *hāyār* or *hēr*, of this.

In the Auxiliary verbs, *s* (*chh*) is sometimes disaspirated to *s* (*ch*). Thus we find *āsa*, thou art; *āsil*, he was.

Examples of the Perfect, are *karsi*, or *karsi-ō*, I have done; *karsa*, thou hast done; *karsē* and *karsē*, he has done.

For the Future, we have *zāyyām*, I will go; *balbām*, I will say.

The Conjunctive Participle differs slightly from that of Dacca. Examples are,—
baillā, having divided; *chāillā*, having gone; *uittā*, having risen; *baillā*, having spoken;
uittā, having died; *āinnā*, having brought; *āishshā*, having come, and so on.

The Infinitive ends in *tō*, as in *b'artō*, to fill, or in *tām*, as in *ka'itām*, to say.

AUTHORITIES—

A brief account of the pronunciation in vogue in Tippera, will be found on p. 7 of a *General Repo.*
on the Tippera District, by J. F. Browne, o.S., Calcutta, 1860.

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

এক বেডার দুই পুং আছিল। তারার মাইজে হুলা তার বাপ্পে কইল্ বাবুও! মালামাল্ যেতান্ আমি পায়ান্ হেতান্ আমারে দেও। তাতে তে তারার মাইজে যততান্ আছিল হগলতান্ বাইটা দিল্। ধুরা দিন বাদে হুলা হগলতান্ অন্তর করি বোৎ দুর্দেশে চইল্লা গেল্। আর তে হেখানে বাউস্যামি কইরা হগলতান্ খোয়াইল্। তে হেখানে হগলতান্ আরাইল্ বাদে ঐ মুলুকে বারি রাট্ লাগিল্ তাতে তে ছিন্তের মাইজে পড়িল্। ঐ মলুকের এক জনের আশ্রা লইল্। তে তার পাংর ছয়র চরাইতো দিল্। তার বাদে ছয়রে বে চুগল্ কাইত তে হিতান্ দিয়া পেডা বরতো চাইল্ কিন্তু কৈ তারে দিল্ না। তার বাদে তার উস্ অইল্ আর কইল্ আমরার বাপের কত মুনি মাসু কতলা খায় কতলা কেলায় আর আমি বুকে মরি। আমি উইটা আমার বাপের কাছে যায়্যাম তানরে বল্বাম্ বাবুও! আমি ঈশ্বরের কাছে ও তুমার কাছে পাপ করচিও, আমি আর তুমার বেডা বইল্লা কইতাম্ পারি নাও। তুমার বাড়ির মাইজে একজন মুনি করি আমারে রাক। তার বাদে উইটা তে তার বাপের কাছে গেল। কিন্তু তে দূরে থাক্তে তার বাপ তারে দেখিল্ আর মায়াতে তে দেউড়াইয়া গিয়া তার গলাৎ দরিল্ ও চুমা দিল্। পুতে বাপ্পে কইল্ বাবুও! আমি ঈশ্বর ও তুমার কাছে পাপ করচিও আমি তুমার বেডা বইল্লা কইতাম্ পারি না। কিন্তু বাপে তার চাকর চাকরাণীরারে কইল্ কুব্ বালু কাপর আইল্লা তারে পিন্দাইয়া দেও, উগলা আংডি এক জুর বিনামা আইল্লা দেও আর আমরা কাইরা লইয়া কুব্ ওামুদ আলাদ করি; কিএরে কই আমার এই পুতে মৈরা গেচিল্ বাইচা আইচে; আরাইয়া গেচিল্ পাওয়া গেচে। হেয়ার বাদে তারা কুব্ রঙ্গ হুরু করিল্ ॥

আর তার বড় পুতে পাংরে আছিল। তে বাড়ির কাছে আইয়া রঙ্গ্ তামসা গান বাজনা শুনিল্। তে তখন বাড়ির চাকররার মাইজে এক জনরে জিঙ্গাইল্ ইতান্ কিতান্ ও! তে কইল্ তুমার বাই বাড়িৎ আইচে আর তুমার বাপ খাউনের বোঁউতান্ কর্চে। কিয়েরে বে তাইন্ তারে বাইচা পাইচে। কিন্তু তে রাগ অইল্ বিংরে বাইতে চাইল্ না, হের বাদে তার বাপ গাটার আগায় আইস্লা কথ্ মতে বুজাইল্। তাতেতে তার বাপ্পে কইল্, উন, আইজ বচর দইরা তুমার সেবা করচি, আর তুমার সাথে উইজ্জা কতা কই নাই, অত বচরের মাইজে আমারে উগলা পাডিও দেও নাই বে আমার বন্দ তারারে লইয়া আমুদ করি। আর তুমার এই পুং নটীনীরারে তুমার হগল বিস্তি বেসাৎ কাওইচে আর তে বখন আইল্ তার লাইস্গা কতান্ খাওনের যুগার কর্চ। কিন্তু তার বাপ কইল্ পুংও! তুমি হগল্ দিন আমার কাছে আচ আমার যেতান্ আছে হগলতান্ তুমার। কিন্তু তে মইরা গেচিল্ বাইচা আইচে, আরাইচিল পাওয়া গেচে তাইতে এনা আমুদ আলাদ করি ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

Āk bādār duī put āsil. Tārār māizē hurulā tār bāp-rē ka'il,
One person's two sons were. Of-them among the-younger his father-to said,
 'bābu-ō, mālāmāl zē-tān āmi pāyām, hētān āmā-rē dāō.' Tātē
'father-O, property what-much I will-get, that-much me-to give.' Thereon
 tē tārār māizē zat-tān āsil hāgaltān bāiṭṭā dil. Thurā din
he of-them among what-much was everything having-divided gave. A-few days
 bādē huruhulā hāgaltān attar kari baut dūr dāshē
after the-younger-one everything collected, having-made very distant in-country
 chaillā-gēl, ār tē hēkhānē bāushāmi kairā hāgaltān khowāil. Tē
went-away, and he there dissipation having-done everything wasted. He
 hēkhānē hāgaltān 'ārāil bādē, ai mulukē b'āri rāṭ lāgil; tā-tē
there everything losing after, that in-country great famine commenced; thereon
 tē siddatēr māizē paṛil. Ai mulukēr āk zanēr āsrā lāil. Tē tār
he of-want in fell. That of-country one of-person refuge he-took. He his
 pāt-ra huyar tsarāitō dil. Tār bādē huyarē zē tsugal k'āita,
field-to swine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat,
 tē hitān diyā pāddā b'artō tsā'il, kintu kai tā-rē dil-nā.
he them by-means-of his-belly to-fill wished, but anyone him-to gave-not.
 Tār bādē tār 'ush 'āil, ār ka'il, 'āmrār bāpēr kata
Of-that after his sense became, and he-said, 'my father's how-many
 muni-mānu katlā khāy, katlā phālāy, ār āmi b'ukē mari.
servants how-much eat, how-much throw-away, and I by-hunger die.
 Āmi uīṭṭ'ā, āmār bāpēr kāsē zāyyām, tānrē balbām,
I having-arisen, my father's in-neighbourhood will-go, him-to I-will-say,
 "bābu-ō, āmi ish'arēr kāsē ō tumār kāsē pāp karsi-ō; āmi ār tumār
'father-O, I of-God near and of-thee near sin have-done-also; I again thy
 bādā baillā ka'itām pāri nā-ō. Tumār bāṛir māizē āk zan muni
son having-called to-say can not-also. Thy of-house in one person servant
 kari āmā-rē rāk'a." Tār bādē uīṭṭ'ā tē tār bāpēr kāsē
having-made me keep." Of-that after having-risen he his of-father near
 gēl. Kintu tē dūrē thāktē tār bāp tārē dākhil, ār māyātē
went. But he in-distance remaining his father him saw, and in-compassion
 tē dēuṛāiyā giyā tār galāt d'aril, ō tsumā dil. Putē
he running going his on-neck seized(him), and kiss gave. The-son
 bāp-rē ka'il, 'bābu-ō, āmi ish'ar ō tumār kāsē pāp karsi-ō,
the-father-to said, 'father-O, I God and of-thee near sin have-done-also,

ami tumār bādā baillā ka'itām pāri nā.' Kintu bāpē tār
I thy son having-called to-say can not. But the-father his
 tsākar tsākrānirā-rē ka'il, 'k'ub b'alu kāpar āinnā tā-rē
servant (and) female-servants-to said, 'very good clothes having-brought him-to
 pind'āiyā-dāo, uglā āngdi āk-jur bināmā āinnā dāo, ār āmrā
put-on, a ring a-pair shoes having-brought give, and (let)-us
 k'āiyā laiyā k'ub āmud allād kari. Kiē-rē-ka'i, āmār ēi putē
having-eaten etcetera much merriment joy make. Because my this son
 mairā gāsīl, bāissā āisē; 'ārāiyā gāsīl,
having-died went, having-survived has-come; having-been-lost had-gone,
 pāwā-gāsē.' Hāyār bādē tārā k'ub raṅg shuru karīl.
has-been-found.' Of-this after they much rejoicing beginning made.

Ār tār barā pūtē pāt-rē āsil. Tē bārīr kāsē ā'iyā
And his eldest son the-field-in was. He of-the-house near having-come
 raṅg-tāmsā gān bāznā shunil. Tē takhan bārīr tsākrārār
rejoicing-merriment singing music heard. He then of-house of-the-servants
 māizē āk zan-rē zingāil, 'itān kitān ō?' Tē ka'hil, 'tumār b'āi
among one person-to asked, 'this what?' He said, 'thy brother
 bārīt āisē, ār tumār bāp khāonēr ba'ut-tān karssē. Kiyē-rē
to-the-house has-come, and thy father of-eating much has-made. Because
 zē tān tā-rē bāissā pāisē.' Kintu tē rāg āil, b'it-rē zāitē
that he him surviving has-found.' But he angry became, inside-to to-go
 tsāil-nā. Hēr bādē tār bāp gātār āgāy āishshā, kattha-matē
wished-not. Of-this after his father of-the house in-front having-come, by-words
 buz'āil. Tātē tē tār bāp-rē ka'il, 'una, 'āiz basar d'airā tumār
remonstrated. Thereon he his father-to said, 'here, so-many years during thy
 shābā karsī, ār tumār shāthē 'uizzā katā ka'i nāi, ata
service I-have-done, and of-thee with disobedient word I-have-said not, yet
 basarēr māizē āmārē uglā pādi-ō dāo nāi, zē āmār band' tārā-rē
of-a-year in me-to a kid-even thou-gavest not, that my friends them
 laiyā āmud kari; ār tumār ēi put naṭinirā-re tumār
having-taken, merriment I-may-make; and thy this son to-harlots thy
 haggal bitti-bāshāt k'āwaisē, ār tē zakhan āil, tār
whole wealth-goods has-caused-to-be-eaten, and he when he-came, of-him
 laiggā kat-tān khāonēr zugār karsa.' Kintu tār bāp
for-the-sake how-much of-eating preparation hast-thou-made.' But his father
 kā'il, 'Put-ō, tumi hagal dīn āmār kāsē āsa, āmār zē-tān āsē
said, 'Son-O, thou every day of-me near art my whatever is
 hagal-tān tumār; kintu tē māirā gāsīl, bāissā āisē;
everything thine(is); but he having-died went, having-survived has-come;
 'ārāisil, pāwā-gāsē, tāitē ēnā āmud allād kar.'
was-lost, has-been-found, therefore thus merriment joy let-us make.'

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

দরমবতার ! আমার হউরিরে অস্‌সলে মারিনা, মিত্যা নালিস কছে । তান্ ফুতে আমারে মাছে, আমি গেছে মঙ্গলবার দিন্ ছুবুরে পায়রে চৌয়া কার্তো বুলি গেচিলাম্ । মাদানে বাড়িৎ আইয়ার দেখি আমার জননা বাড়িৎ নাই । হজ্জ আলি করি আমার ইগ্‌গা ছোট রাক্কল্ পোলা আচিল্ হেতারে জিঙ্গাইলাম্ তাই কোণ্ডে ? তে কৈল্ আমার হউরি আইয়া কুশল্লা কুপরামশ্ব দি লই গেচে গৈ । দরমবতার, হেতির পিন্দনে গলাৎ আচলি আচিল্, নাকৎ বোলাক্ আচিল্, ফায়য়ে বেক্ খাড় আচিল্ হিতান্ হুদা গেচে গৈ । আমি হরুদিন দিন গুদাস্তে রাইতে মজ্জিমের বাদে গায়ের আইগ্যাৎ লই হেতির বাপের বাড়ি গেলাম্ আরি । আইগ্যাৎরা হগ্‌গলে মাইজ্ উঠানৎ ছপের বিতরে থিয়াইচে । আমি হেতারার পুরবের বিটার আদগড়ার বাইন্‌ জুয়ারে ওডার উর্পে গেচি বাদে আমার বড়গিরী কোন্‌ কুল্‌ অন্‌ দোমরাইয়া আই লডিদি বস্‌ বৈরের বিতরে এক বাড়ি মাইছে । ফির উইউ দাপনায় বাড়ি মাইছে । আমার শেলক হিচ্‌ কুল্‌ দি কনি ও চট্‌কনা মাইছে । দরমবতার আমার জয়ম দেয়েন । আমার হউরি হুদা বানি কাটি করি জেরবার করনেরল্লাই আমার থন্‌ তালাক্‌ লই আমার বৌগা দোছরা খানে ছাদি দিতো বুইল্লা মাইরপিটের মিত্যা নালিস কছে ॥

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPEBA DISTRICT.)

D'aramabatār, āmār haūri-rē ashshalē māri-nā. Mit'ā
Incarnation-of-justice my mother-in-law really I-did-not-beat. A-false
 nālish kassē. Tān phutē āmārē māsē. Āmi gāsē maᅅgalbār-din
complaint she-has-made. Her son me has-beaten. I went on-Tuesday
 sub'-rē pāyᅇ tsōyā kārtō buli gāsīlām. Mādānē bārit
at-dawn the-hills-to fire-wood to-cut saying (for) I-went. In-the-afternoon home
 āiyār dēkhi āmār zanānā bārit nāi. Hazzē Āli kari āmār iggā
having-come I-see my wife at-home is-not. Hāji 'Alī named my one
 sōᅇa rākkal-pōlā āsil. Hētā-rē zingāilām, 'tāi kōndē?' Tē ka'il
small shepherd-boy was. Him I-asked, 'she where?' He said (that)
 āmār haūri āiyā ku-shallā ku-parāmarsh di, laī-
my mother-in-law having-come bad-advice having-given, had-taken-
 gāsē-gai. D'aramabatār, hētir pind'anē, galāt 'āsil āsil,
her-away. Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was,
 nākat bōlāk āsil, phāyayē bēk-khāru āsil, hitān-huddā gāsē-
on-the-nose a-nose-ring was, on-her-ankle an-anklet was, there-with she-has-
 gai. Āmi haru-din din-gudāstē-rāitē, makrimēr
gone-away. I the-day-before-yesterday at-the-time-of-evening, of-the-makrim-
 bādē, gāyēr āiᅅsāt laī hētir bāpēr bāri
prayer after, the-village's paᅅchāyat taking her father's to-the-house
 gālām-āri. 'Āiᅅsāt-rā haggalē māiz uᅇhānat
I-went. The-members-of-the-paᅅchāyat all in-the-middle (of-the) courtyard
 sāpēr b'itrē thiyāisē. Āmi hētārār pūrbēr b'itār ādgarār
of-a-mat on stood. I their of-the-east of-the-house of-the-additional-shed
 bāin-duyārē oᅇār-urpē gēsī, bādē āmār bargiri
at-the-back-door steps-in-the was-gone, afterwards my wife's-elder-brother
 kōn kūl-than dōmrāiyā āi laᅇidi bash b'airēr
what direction-from running having-come a-stick-with at-once leg
 b'itrē āk bāri māissē phir uᅇᅇᅇ'ā dāpnāy
on one stick-(blow) he-beat again rising on-the-shoulder-blade
 bāri māissē. Āmār shēlak his-kūl di
a-stick-(blow) he-struck. My wife's-younger-brother back-direction from
 kani o tsatkanā māissē. D'aramabatār āmār zayam
slap and elbow-blow struck. Incarnation-of-justice my wounds

dāyēn. Āmār hauri hudā bāni-kāṭi kari zērbār karanēr
see. My mother-in-law for-nothing machinations having-made ruined making (me)
 Uai āmār than talāk lai āmār baugā dōsrā-khānē sādi
for me from divorce obtaining my wife in-another-place (in)-marriage
 ditō buillā māir-pitēr mit'a nālish kassē.
to-give intending of-assault false complaint has-made.

FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Hāji 'Alī whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the *makrim* prayer I went to her father's house with the *panchāyats* of the village. The *panchāyats* stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern *bhiti*, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandīp, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hatiā to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandīp is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandīp is condensed from the pages of the Statistical Account of Noakhali.

Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandīp as "Moors"; and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, *circ.*, 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dilāl, Raja of Sandīp, who kept a small army in his pay. He was eventually captured by the Nawāb of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandīp first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindūs, Musalmāns, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the

firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties ; while on the other hand, the *tālūkdārs* forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequent to 1785. In 1822 the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandīp when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' i.e. fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, *tār-ga-rē*, to them; the use of the verb *dītē*, to give, to form inceptive compounds, as in *karan dīla*, they began to do; and the infinitive in *tām*, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, *kaīrtam dītām na*, we would not allow to do. There is a tendency to elide the letter *r*, as in the word *mattēsi*, I am dying, and in *b'ā'ittē*, to fill. The other forms will be found dealt with under the head of the dialect of Dacca.

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

এক শব্দের দুই বেটা আছিল। তাদের মধ্যে ছোট বেটা বাপেরে কৈল, বায়াজি, মাল্ মাস্তা বা আমার হিস্যার পরে তা আমাকে দেন। তাতে বাপ তার মাল মাস্তা তারগরে ভাগ্ করি দিল। অল্পদিন পরে ছোট বেটা মাল মাস্তা জমা করি দূরদেশে চলি গেল, হিয়ানে সে বেহুদিগি করি নিজ দৌলত্ উড়াইল। সমস্ত খরচ্ আই যাওনের পর, সে দেশে শক্ত রাট্ হইল; তাতে সে কফ্ পাওন্ দিল। তখন সে যাই সে দেশের্ একজনের্ আশ্রা লৈল্। সে তারে শুর্ চড়াইতে গোরামের্ জমিতে পাঠাই দিল। হিয়ানে সে শুরের্ খোরাক্ ভুশী খাই পেট্ ভৈস্তে চাইত; কিন্তু তাও তারে কেও দিতনা। ইহাতে তার হুশ আই কৈল, আমার বাপের মোসারার নফর চাকরেরা রুটা খাইয়াও বাচায়, আর আমি ইয়ানে পেটের ভোকে মস্তেছি! আমি বাপের কাছে যাই কমু, বায়াজি, আমি খোদার কাছে আর আপনার সাক্যাত্ গুণা করছি। আর আমি আপনার বেটার কাবিল ন; আপনার এক মোসারার চাকরের মতন করি আমাকে রাখেন। পরে সে উটী তার বাপের কাছে গেল। তার বাপ দূরে থাই তারে দেখি তার লাই রহমত হৈল, দৌড়ি যাই তার গলা ধরি তারে চুমা দিল। বেটা বাপকে কৈল বায়াজি, আমি খোদার কাছে আর আপনার সাক্যাত্ গুণা করছি, এখন আর আপনার বেটার কাবিল ন। তাতে বাপে তার চাকর বাকরকে কৈল্ ভালা কাপড়্ আনি তারে পিন্দাও; হাতে আংটা দেও, ভৈরে জোতা দেও; চল আমরা খাই আর খুসী করি; কারণ আমার এই পোলা মরি গেছিল্ এখন জিন্দা হৈছে; তারে হারাণ গেছিল্, এখন পাওয়া গেছে। তাতে তারা খুসী করণ দিল ॥

তার বড় বেটা গোলাতে আছিল; যখন সে বাড়ীর কাছে আই পৈছিল্, নাচনা গানা শুনন্ দিল। তাতে সে একজন চাকরকে জিজ্ঞাইল, এগিনের মতলব কি? সে কৈল, আপনার ভাই আইছে, আপনার বাপে এক জেকত দিছেন, কারণ তিনি তাকে ছহি সেলামত পাইছেন। তাতে সে রাগ আই ভিতরে গেলনা; তার বাপ বাইরে আই তারে হাইদল। সে জওয়াবে বাপেরে বৈল্ল, দেখেন, অনেক বছর অবদি আমি আপনার খেদমত্ করি, আর কোন দিন কোন হুকুম্ ওদল্ করিন; তও আমার দোস্ত আশনার লগে খুসী কর্তে একটা বক্রী বাচ্চাও আমাকে দেন্ নাই; যেম্নে আপনার এই বেটা আইল, যে কহবির লগে আপনার মাল্ মাস্তা খাই হালাইছে, হেম্নে তার লাই জেকত্ দিলেন। তাতে সে বৈল্ল, বেটা, তুমি হামেসা আমার সাথে আছ, আমার বা আছে তা তোমার। আমরা খুসী হওয়া উচিত হয়; কারণ তোমার ভাই মরি গেছিল্ আবার জিন্দা হৈছে; হারাণ গেছিল্, পাওয়া গেছে ॥

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter *ʹ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ō* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Ek	saksēr	dui	bētā	āchhila.	Tādēr	madhyē	chhoṭa	bētā	bāpērē	
Āk	shōkshēr	dui	bētā	āsilo.	Tādēr	mōdd'ē	sōṭō	bētā	bāpērē	
One	man's	two	sons	were.	Of-them	among	the-younger	son	the-father-to	
kaila,	'bāyaji,	māl-māttā	yā	āmār	hisyāy	parē,	tā	āmākē	dēn.'	
ko'ilō,	'bāāzi,	māl-māttā	zā	āmār	hish'āy	pōrē,	tā	āmākē	dēn.'	
said,	'father,	the-property	which	my	in-share	falls,	that	me-to	give.'	
Tāte	bāp	tār	māl-māttā	tārgarē	bhāg	kari	dila.	Alpa	din	parē
Tātē	bāp	tār	māl-māttā	tārgōrē	b'āg	kōri	dilō.	Ōlpō	din	pōrē
Thereon	the-father	his	property	them-to	division	having-made	gave.	A-few	days	after
chhōṭa	bētā	māl-māttā	jamā	kari	dūrdēsē	chali-gēl.	Hiyāne	sē		
sōṭō	bētā	māl-māttā	zōmā	kōri	dūrdēshē	chōli-gēl.	Hīānē	shē		
the-younger	son	his-property	collected	having-made	a-far-laud-to	departed.	There	he		
bēhudigi	kari	nij	daulat	urāila.	Samasta	kharach	ai-yāonēr-par,			
bēhūdigī	kōri	niz	daulōt	urāilō.	Shōmōstō	khōrōch	ōi-zāonēr-pōr,			
dissipation	having-done	his	wealth	squandered.	All	spent	on-being-become,			
sē-dēsē	śakta	rāṭ	haila;	tātē	sē	kashṭa	pāon	dila.	Takhan	sē
shē-dēshē	shōktō	rāṭ	'ōilō;	tātē	shē	kōshṭō	pāon	dilō.	Tōkhōn	shē
in-that-land	a-hard	famine	became;	thereon	he	trouble	to-get	began.	Then	he
yāi	sē	dēsēr	ēk janēr	āsra	lail.	Sē	tā-rē	śuyar	charāitē	gērāmēr
zāi	shē	dēshēr	āk zōnēr	āsra	lōil.	Shē	tā-rē	shūōr	tāōrāitē	gērāmēr
going	of-that-land	of-one-person	refuge	took.	He	him	swine	to-feed	of-the-village	
jamitē	pāṭhāi-dila.	Hiyānē	sē	śuyarēr	khōrāk	bhūśi	khāi	pēṭ	bhāittē	
zōmitē	pāṭhāi-dilō.	Hīānē	shē	shūōrēr	khōrāk	bhūśi	khāi	pāṭ	bhō'ittē	
in-the-land	sent.	There	he	swine's	food	chaff	eating	belly	to-fill	
chā'ita;	kintu	tā-ō	tā-rē	kēō	dita-nā.	Ihāte	tār	huś	'ai	kaila,
tā'itō;	kintu	tā-ō	tā-rē	kēō	dītō-nā.	Ihātē	tār	'ūsh	'ōi	ko'ilō,
wished;	but	that-even	him-to	any-one	used-to-give-not.	Thereon	his	sense	becoming	he-said,
'āmār	bāpēr	mōsārār	naphar	chākarērā	ruṭi	khāiyā-ō	bāchāy,	ār	āmi	
'āmār	bāpēr	mōshārār	nōphār	tgākōrērā	ruṭi	khāiā-ō	bāchāy,	ār	āmi	
'my	father's	of-hire	slaves-servants	bread	eating-even	have-spare,	and	I		
iyānē	pēṭēr	bhōkē	mattēchhi!	Āmi	bāpēr	kāchhē	yāi	kamu,	"bāyāji,	
iānē	pāṭēr	b'ōkē	mōttēsī!	Āmi	bāpēr	kāsē	zāi	kōmu,	"bāāzi,	
here	of-belly	by-hunger	am-dying!	I	of-father	near	going	will-say.	"father,	

āmi	Khōdār	kāchhē	ār	āpnār	sākh'āt	gunā	karchhi.	Ār	āmi		
āmi	Khōdār	kāsē	ār	āpnār	shāikhāt	gunā	kōrsi.	Ār	āmi		
I	of-God	near	and	thy	in-presence	sin	have-done.	Any-more	I		
āpnār	bētār	kabel	na;	āpnār	ek	mōsārār	chākarēr	matan	kari	āmā-kē	
āpnār	bētār	kābil	nō;	āpnār	āk	mōshārār	tsākōrēr	mōtōn	kōri	āmā-kē	
thy	son-of	fit	(am)-not;	thy	one	of-hire	of-servant	like	making	me	
rākhen."	Parē	sē	uṭi	tār	bāpēr	kāchhē	gēl.	Tār	bāp	dūrē	thāi
rākhen."	Pōrē	shē	uṭi	tār	bāpēr	kāsē	gēl.	Tār	bāp	dūrē	thāi
keep."	After	he	rising	his	of-father	near	went.	His	father	at-distance	remaining
tā-rē	dēkhi,	tār-lāi	rahamat	haila,	dauri	yāi	tār	galā	dhari	tā-rē	
tā-rē	dēki,	tār-lāi	rōhōmōt	'oilō,	dauri	zāi	tār	gōlā	d'ōri	tā-rē	
him	seeing,	of-him-for	pity	became,	running	going	his	neck	seizing	him-to	
chumā	dila.	Bētā	bāp-kē	kaila,	'bāyāji,	āmi	Khōdār	kāchhē	ār	āpnār	
tsumā	dilō.	Bētā	bāp-kē	ko'ilō,	'bāzī,	āmi	Khōdār	kāsē	ār	āpnār	
kiss	gave.	Son	father-to	said,	'father,	I	of-God	near	and	thy	
sākh'āt	gunā	karchhi,	ēkhan	ār	āpnār	bētār	kābil	na.'	Tātē	bāpē	tār
shāikhāt	gunā	kōrsi,	ākhōn	ār	āpnār	bētār	kābil	nō.'	Tātē	bāpē	tār
in-presence	sin	have-done,	now	more	thy	of-son	fit	(am)-not.'	Then	the-father	his
chākar-bākar-kē	kaila,	'bhālā	kāpaṛ	āni	tā-rē	pindāo;	hātē	āngṭi			
tsākōr-bākōr-kē	ko'ilō,	'b'ālā	kāpōṛ	āni	tā-rē	pindā'āo;	hātē	āngṭi			
servants-etcetera-to	said,	'good	clothes	bringing	him-to	put-on;	on-hand	a-ring			
dēo,	bhairē	jōtā	dēo.	Chala,	āmarā	khāi	ār	khushi	kari;	kāraṇ	
dāo,	b'oirē	zōtā	dāo.	Tsōlō,	āmōrā	khāi	ār	khushi	kōri;	kārōn	
put,	on-foot	shoe	put.	Come,	(let)-us	eating	and	merriment	do;	because	
āmār	ēi	pōlā	mari	gēchhil,	ēkhan	jindā	haichhē;	tā-rē	hārāṇ	gēchhil,	
āmār	ēi	pōlā	mōri	gēsīl,	ākhōn	zindā	'oisē;	tā-rē	'ārān-gēsīl,		
my	this	son	having-died	had-gone,	now	alive	has-become;	him	I-had-lost,		
ēkhan	pāoyā-gēchhē.'	Tātē	tārā	khushi	karaṇ	dila.					
ākhōn	pāwā-gēsē.'	Tātē	tārā	khushi	kōrōn	dilō.					
now	has-been-found.'	Thereon	they	merriment	to-make	began.					
Tār	bara	bētā	gōlātē	āchhil;	yakhan	sē	bārīr	kāchhē	āi	paichhal,	
Tār	bōyō	bētā	gōlātē	āsīl;	zōkhōn	shē	bārīr	kāsē	āi	poisōl,	
His	big	son	in-field	was;	when	he	of-the-house	near	having-come	arrived,	
nāchnā	gānā	śunan	dila.	Tātē	sē	ēkjan	chākar-kē	jijñāila,	'ē-ginēr		
nātenā	gānā	shūnōn	dilō.	Tātē	shē	ākhōn	tsākōr-kē	jiggāilō,	'ē-ginēr		
dancing	singing	to-hear	he-began.	Thereon	he	one-person	servant	asked,	'of-these		
matlab	ki?"	Sē	kaila,	'āpnār	bhāi	āichhē,	āpnār	bāpē	ek	jēphat	dichhēn,
mōtlōb	ki?"	Shē	ko'ilō,	'āpnār	b'āi	āisē,	āpnār	bāpē	āk	zēfōt	dīsēn,
the-meaning	what?"	He	said,	'thy	brother	has-come,	thy	father	a	feast	has-given,
kārāṇ	tini	tā-kē	chhali	selāmat	pāichhēn.'	Tātē	sē	rāg	āi	bhitarē	
kārōn	tini	tā-kē	sōhi	shēlāmōt	pāisēn.'	Tātē	shē	rāg	'oi	b'itōrē	
because	he	him	safe	sound	has-got.'	Thereon	he	angry	becoming	inside	
gēl-nā;	tār	bāp	bāirē	āi	tā-rē	hāidla.	Sē	jaōyābē	bāpē-rē	bailla,	
gēl nā;	tār	bāp	bā'rē	āi	tā-rē	hāidlo.	Shē	jōwābē	bāpē-rē	boillō,	
went-not;	his	father	outside	coming	him	remonstrated.	He	in-answer	father-to	said,	
'dekhen,	anēk	bachhar	abadi	āmi	āpnār	khedmat	kari,	ār	kōna	din	
'dākhen,	ōnēk	bōsōr	ōbād'i	āmi	āpnār	khēdmōt	kōri,	ār	kōnō	din	
'Lo,	many	years	from	I	thy	service	do,	and	any	day	

kōna	hukum	ōdal	kari-na;	ta-ō	āmār	dōsta	āśnār	lagē	khusī	kartē
kōnō	hukum	ōdōl	kōri-nō;	ta-o	āmār	dōstō	āshnār	lōgē	khūshi	kōrtē
any	order	disobeyed	made-I-not;	still	my	friends	relations	people	merry	to-make
ek-ṭi	bakri	bāchchā-ō	āmā-kē	den	nāi;	yēmnē	āpnār	ēi	bēṭā	āil, yē
āk-ṭi	bōkri	bāchchā-ō	āmā-kē	dān	nāi;	zēmnē	āpnār	ēi	bēṭā	āil, zē
a-single	goat	kid-even	to-me	thou-gavest-not;	when		thy	this	son	came, who
kachhbir-lagē	āpnār	māl-māttā	khāi	hālāichhē,	hēmne	tār	lāi	jēphat		
kōsbir-lōgē	āpnār	māl-māttā	khāi	hālāisē,	hēmne	tār	lāi	zēfōt		
of-harlots-with	thy	property	eating	wasted,	then	of-him	for	a-feast		
dilen.'	Tātē	sē	bailla,	'bēṭā,	tumi	hāmēsā	āmār	sāthē	āchha:	āmār
dilēn.'	Tātē	shē	boillō,	'bēṭā,	tumi	hāmēshā	āmār	shāthē	āsō:	āmār
thou-gavest.'	Thereon	he	said,	'son,	thou	always	of-me	with	art:	mine
yā	āchhē	tā	tōmār.	Āmarā	khusī	haoyā	uchit	hay;	karaṇ	tomār
zā	āsē	tā	tumār.	Āmōrā	khushi	hōwā	utsit	hōy;	kārōn	tumār
what	is	that	thine-(is).	We	merry	becoming	proper	is;	because	thy
bhāi	mari	gēchhil,	ābār	jindā	haichhē;	hārān	gēchhil,	pāoyā-gēchhe.'		
ḅ'āi	mōri	gēsil,	ābār	zindā	'oisē;	hārān	gēsil,	pāwā-gēsē.'		
brother	having-died	had-gone,	again	alive	has-become;	lost	had-gone,	has-been found'		

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

EASTERN DIALECT.

(SANDIP, NOAKHALI DISTRICT.)

SPECIMEN No. II

- (১) আলিম তুফ্ত ওয়াজেতে স্তনলে মোসলমান ।
ছুখি তুফ্ত ছুখানলে পাইলে কল্যান ॥
- (২) ভিক্ষায় তুফ্ত ভিকারী কাল্লালে পাইলে ধন ।
সুদের টাকা শীঘ্র পাইলে তুফ্ত মহাজন ॥
- (৩) মহবত আলী কহে বাফা উদ্দিশ না পাই ।
শশুর বাড়ী জামাই তুফ্ত নোয়া নবিন খাই ॥
- (৪) জালিয়া তুফ্ত জাল বাওনে যদি পায় মাছ ।
সুতার তুফ্ত কারিগরি পাই ভাল গাছ ॥
- (৫) আসক তুফ্ত মাশুক পাইলে প্রেমাধিক সখা ।
নারী তুফ্ত অলংকারে পুরুষ পাইলে বাঁকা ॥
- (৬) পাখী তুফ্ত পাখা হস্তে উড়ি বসে গাছে ।
ময়ূর তুফ্ত মেঘ ধরিলে পেখম ধরি নাচে ॥
- (৭) নাইয়া তুফ্ত না বাহনে যদি হয় রুজি ।
উজান গাঙ্গে পাল খাটিলে তুফ্ত দাঁড়ি মাঝি ॥
- (৮) ধুকা দিয়ে টাকা রুজি করে টলিগণ ।
পরসা লইয়া গোপনেতে তুফ্ত আমলাগণ ॥
- (৯) হাকিম তুফ্ত হুকুমেতে যদি না হয় রদ ।
কিশের টাকায় উকিল তুফ্ত মিছা কথার হদ ॥
- (১০) নাটিতে নেতকী যদি পুরস্কার পায় ।
লাছ পড়িলে পুলিশালা তুফ্ত সর্বদায় ॥
- (১১) অলি তুফ্ত ফুলের মধু ফুলে তুফ্ত মালী ।
পণ্ডিত তুফ্ত কাব্যশাস্ত্রে দেব তুফ্ত ডালী ॥
- (১২) ব্রহ্মা বিষ্ণু শিব তুফ্ত জীবাত্মা ভক্তি ।
বৈকুণ্ঠে বাইবে যার ত্রিদেবের শক্তি ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. II.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *lot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre*, as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

- (1) *Ālim* *tushta* *oyājētē* *śunlē* *Mōsalmān.*
Ālim *tushtō* *wājētē* *shunlē* *Mōshōlmān.*
 A-learned-man (is)-pleased at-preaching if-listen(-to-him) Musalmāns.
- Dukhi* *tushta* *dukhānalē* *pāilē* *kalyān.*
Dukhi *tushtō* *dukhānōlē* *pāilē* *kōillān.*
 A-sad-man is-pleased in-the-fire-of sadness getting happiness.
- (2) *Bhikshāy* *tushta* *bhikāri,* *kāngālē* *pāilē* *dhan.*
B'ikkh'āy *tushtō* *b'ikāri,* *kāngālē* *pāilē* *dhōn.*
 By-aims pleased (is) a-beggar, a-poor-man when-he-gets wealth.
- Sudēr* *ṭākā* *śighra* *pāilē* *tushta* *māhājan.*
Shūd'ēr *ṭākā* *shig'rō* *pāilē* *tushtō* *māhāzōn.*
 Of-interest the-money quickly getting pleased is-the-money-lender.
- (3) *Mahabbatāli* *kahē* *bāñchhā* *uddis* *nā* *pāi,*
Mōhōbbōtāli *kōhē* *bāñsā* *oddish* *nā* *pāi,*
 Muḥabbat 'Ali says desire object not having-got,
Śasūr *bārī* *jamāi* *tushta* *nōyā* *nabin* *khāi.*
Shōshur *bāri* *zāmāi* *tushtō* *nōū* *nōbin* *khāi.*
 Of-his-father-in-law in-the-house a-son-in-law (is)-pleased new novelties eating.
- (4) *Jāliā* *tushta* *jāl* *bāonē* *yadi* *pāy* *māchh.*
Zāliā *tushtō* *zāl* *bāonē* *zōdi* *pāy* *mās.*
 A-fisherman (is)-pleased his-net on-setting if he-gets fish.
- Sutār* *tushta* *kārigari* *pāi* *bhālā* *gāchh.*
Shutār *tushtō* *kārigōri* *pāi* *bhālā* *gās.*
 A-carpenter (is)-pleased (for)-his-craft getting a-good tree.
- (5) *Āsak* *tushta* *māsuk* *pāilē* *prēmādhik* *sakhā.*
Ashōk *tushtō* *māhsuk* *pāilē* *prēmādhik* *shōkhā.*
 A-lover (is)-pleased his-beloved finding a-darling companion.
- Nārī* *tushta* *alañkāre* *purush* *pāilē* *bākā.*
Nārī *tushtō* *ōlōnkāre* *purush* *pāilē* *bākā.*
 A-woman (is)-pleased at-ornaments (and) a-man getting gallant.

- (6) Pākhi tushta pākḥā hastē uṛi basē gāchlhē.
Pākhi tushtō pākḥā hōshtē ūri bōishā gāsē.
 A-bird (is)-pleased its-wings to-use having-flown sitting on-a-tree.
- Mayur tushta mēgh dharilē pēkam dhari nāchē.
Mōiur tushtō mēgh d'ōrilē pēkōm d'ōri nāchē.
 A-peacock (is)-pleased clouds when-they-gather tail-feathers erecting dances.
- (7) Nāiyā tushta nā bāhanē yadi hay ruji.
Nāiā tushtō nā bāhōnē zōdi hōy rūzi.
 A-boat-man (is)-pleased his-boat at-plying if there-is profit.
- Ujān gāngē pāl khāṭilē tushta dāri mājhi.
Uzān gāngē pāl khāṭilē tushtō dāri māzhi.
 Against-stream in-the-river sail to-set (is)-pleased a-rower steersman.
- (8) Dhukā diyē ṭākā ruji karē ṭanni-gan.
Dhukā diē ṭākā rūzi kōrē ṭōnni-gōn.
 Fraud by-giving money earning does the-village-attorney.
- Payasā laiṃyā gōpanētē tushta āmlā-gan.
Pōyshā lōiā gōpōnētē tushtō āmlā-gōn.
 Piece taking secretly (are)-pleased the-office-clerks.
- (9) Hākim tushta hukumētē yadi nā hay rad.
Hākim tushtō hukumētē zōdi nā hōy rōd.
 A-(Judge) is-pleased at-his-order if not it-is reversed.
- Phisēr ṭākāy ukil tushta michhā-kathār had.
Fishēr ṭākāy ukil tushtō misā-kōthār hōd.
 Of-fees at-the-money pleaders (are)-pleased of-false-stories the-utmost-limit.
- (10) Nāchitē nētakī yadi purashkār pāy.
Nātsitē nētōkī zōdi purōshkār pāy.
 Dancing the-dancer if a-reward she-gets.
- Lāchh paṛilē pulisālā tushta sarbbadāy.
Lās pōṛilē pulishālā tushtō shōrbōdāy.
 When a-corpse turns-up the-police (are)-happy in-every-way.
- (11) Ali tushta phuēr madhu, phulē tushta māli.
Ōli tushtō fulēr mōd'u, fulē tushtō māli.
 The-bees (are)-pleased of-flowers the-honey, at-the-flowers (is)-pleased the-gardener.
- Pandit tushta kābyasāstrē, dēb tushta dāli.
Pōndit tushtō kābyashāstrē, dēb tushtō dāli.
 A-Pandit (is)-pleased with-poems-and-holy-books, Gods (are)-pleased with-offerings
- (12) Brahmā Bishṇu Śib tushta jib'-ātmā bhakti,
Brōhmā Bishṭū Shīb tushtō jībō-ātmā b'ōkti,
 Brahmā, Vishṇu, Śiva (are)-pleased-with heart-and-soul devotion,
- Baikunthē yāibē yār tridēbēr śakti.
Boikunthē zāibē zār tridēbēr shōkti.
 To-heaven he-will-go whose (is) of-these-three-gods the-power.

FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmāns listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muḥabbat ' Alī says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a *beau*.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed; and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading peetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Viṣṇu, and Śiva are won over by hearty devotion; and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

- ১। কিয় হাইচনির বাপ্ আইলানা ক্য। কাইল বৈটহে।
- ২। * * * * আমিন্ কদিন্ কিরুব্ চহে চহে ॥
- ৩। গোলায় গোলায় মাপুক্ গই বাই চিন্ দিতাম্ ন জামিনে।
- ৪। বেঞ্জিশ সনের চিডাদি আর কিত্ত হারে আমিনে ॥
- ৫। মাইরুত গেলে বাড়ীতে দাইয়া যাইয়ুম্ তহাতে।
- ৬। আরতে কই দিব হেতে বাড়ীত্ নাই কইলকান্তা থাহে ॥
- ৭। হুইনচনি বাই ছাবেরা চান্ মিয়ায় যে কই হাডাইছে।
- ৮। লাল্ বলদ লাগাই দিউম্ যেতের বাড়ীত্ আমিন আছে ॥
- ৯। যুম্মার নমাজ পইরুতে হুইনলাম মজিদে ছল্লা।
- ১০। জরিপ্ কইরুতাম্ দিতাম্ ন বাই যায় যাবে কেজ্জা ॥
- ১১। জমার্ পর্ চান্দা দর্ আফে আনা তোলার্ পর্।
- ১২। চাটীগামের হুইনলাম খবর গোলজানের বাপ্ বোভেডে গেছে ॥

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT

SPECIMEN NO. III.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal* but not so soft as the *s* in *pleasure*. The letter ' (above *t*) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without an diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

- (1) *Kiya* *hāichanīr* *bāp*, *āilā-nā* *kyā* *kāil* *baiṭahē*?
Kiō *hāiṭṣōnīr* *bāp*, *āilā-nā* *k'ā* *kāil* *bōiṭōhē*?
 Why *Hāichani's* father, did-you-not-come yesterday to-the-meeting?
- (2) * * * * *āmin* *kadin* *phirba* *chahē* *chahē*?
 * * * * *āmin* *kōdin* *fīrbō* *ṭṣōhē* *ṭṣōhē*?
 * * * * 's surveyors for-how-many-day will-go-about from-field-to-field?
- (3) *Gōlāy-gōlāy* *māpak-gai-yāi*, *chin* *ditām-nā* *jāminē*.
Gōlāy gōlāy *māpuk-gōi-zāi*, *ṭsin* *ditām-nō* *zāminē*.
 In-each-field let-them-go-and-measure, identification we-will-not-give on-the-land.
- (4) *Bellīś* *sanēr* *chidā* *di*, *ār* *kitta* *hārē* *āminē*?
Bāllīśh *shōnēr* *ṭṣidā* *di*, *ār* *kittō* *hārē* *āminē*?
 (18)42 year-of papers with, else what will-do the-surveyors?
- (5) *Māirta* *gēlē* *bāritē*, *d'āiyā* *yāiyum* *tabātē*,
Māirtō *gēlē* *bāritē*, *d'āiā* *zāiyum* *tōhātē*,
 To-beat if-they-go in-the-house, running we-will-go far-away,
- (6) *Āratē* *kai-dība* *hētē* *bārit* *nāi*, *kailkāttā* *thāhē*,
Ārōtē *kō'i-dībō* *hētē* *bārit* *nāi*, *kōiikāttā* *thāhē*,
 Our-wives we-will-instruct-(to-say) here in-house he is-not, in-Calcutta he-is,
- (7) *Huinchani*, *bāi* *chhābērā*, *Chānmiāy* *yē* *kai-hādāichhē*.
Huintsōni, *b'āi* *sābērā*, *ṭsānmiāy* *zē* *kō'i-hādāisē*.
 Have-you-heard, brothers sirs, Chānd-miyā what message-has-sent?
- (8) *Lāl-balad* *lāgai* *dium* *yētēr* *bārit* *āmin* *āchhē*.
Lāl-bōlōd *lāgai* *dium* *zētēr* *bārit* *āmin* *āsē*.
 Red-bulls having-applied we-will-put whose house-in the-surveyors are.
- (9) *Yummār* *namāj* *pairtē* *huinlām* *majidē* *chhallā*.
Zummār *nōmāz* *pōirtē* *huinlām* *mōjidē* *sōllā*.
 Of-Friday worship reciting I-heard in-the-mosque advice.
- (10) *Jarīp* *kaīrtām* *ditām-na*, *b'āi*, *yāy-yābē*. *kallā*.
Zōrip *kōirtām* *ditām-nō* *b'āi*, *zāy-zābē* *kōllā*.
 Measuring to-do we-will-not-allow brother, may-go-away (our)-heads,

(11)	Jamār-par	chāndā	dar	āshtē	ānā	tōlār-par;
	Zōmār-pōr	tsāndā	dōr	āshṭē	ānā	tōlār-pōr;
	On-the-rent	a-cess	at-the-rate-of	eight	annas	per-rupee;
(12)	Chāṭigrāmēr	huinlām	khābar	Gōljānēr	bāp	Bōddē gēchhē.
	Tsāṭigrāmēr	huinlām	khōbōr	Gōljānēr	bāp	Bōddē gēsē.
	From-Chittagong	I-heard	news (that)	Ghulzān's	father	to-the-Board has-gone.

FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haichani's father, that you did not attend yesterday's meeting ?
 (2) How long will the Surveyors sent by * * * * travel from field to field ?
 (3) Let them measure the lands field by field, but we won't identify them.
 (4) What can the Surveyors do with the measurement-papers of 1842 ?
 (5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta.
 (7) Have you heard, O brothers, what information Chānd Miyā has sent ?
 (8) We will set red bulls on (*i.e.*, set fire to) the houses of the persons with whom the Surveyors lodge.
 (9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
 (11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.
 (12) Information has been received from Chittagong, that Ghul Jān's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Madhumati or Haringnata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, I.C.S., Collector of Backergunge.

A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, *baliyāchhē* is pronounced *bolsē*, etc.

2. The aspiration is frequently omitted from soft consonants, *bh* being pronounced as *b*, *dh* as *d*, and *gh* as *g*. Thus—

dhār is pronounced as *dār*.

bhāi „ *bāi*.

ghar „ *gar*.

3. The letter *ḥ* is sometimes pronounced like *è* and sometimes as *ē*. Thus *ḥē*, one, but *hē*, he. In the phonetic transcriptions I write the sound which Mr. Beatson Bell represents by *è* as *e*. It is nearly but not quite the *e* in *met*.

4. Initial *s* is often pronounced as *h* : e.g., *śēshē* is pronounced as *hēshē*.

5. The letter *k* in the middle of a word is generally pronounced as *h* : e.g., *ākāl*, a famine, is pronounced *āhāl*. The *k* in the verb *karilē*, to do, can also be throughout pronounced as *h*.

6. Initial *h* is sometimes dropped as is done in London. Thus, *hākīm* is pronounced 'āhīm. So medial *h* in words like *ka'ilām*, or *ka'ilām* for *kahilām*.
7. The letter *ch* is pronounced as *ts*. Thus *chākar* is pronounced *tsākar*.
8. The letter *chh* is always pronounced as the *s* in 'sea.'
9. The letter *j* is often pronounced as *z*. Thus *jal* becomes *zal*.

B.—GRAMMATICAL PECULIARITIES—

NOUNS—

1. The plural in the oblique cases is often represented by *gō*.
2. The accusative is generally in *rē* and not *kē*.

PRONOUNS—

1. The plural in *gō* is used here also: thus, *mōr*, my; *mōr-gō*, our.
2. The genitive of the third personal pronoun is *sēr*, and not *tāhār*. *Sēr* is pronounced *hēr*, as noted above. The genitive of the honorific third personal pronoun is not *tāhār* but *tāhān*.

VERBS—

1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in *ba*, but in *mu*. Thus *jāmu*, or *zāmu*, I shall go; *karmu*, or *harmu*, I shall do.

2. The infinitive in *tām* is used in parts of the District near Tippera and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

- (1) The Parable of the Prodigal Son;
- (2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal;
- (3) A popular Hindū hymn from the Pirōjpur Sub-division; and
- (4) A satirical poem from a Barisal newspaper, called the *Bariśāl Hitaiskī*, of the 26th November 1897, entitled *Ohhākānanda*. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravartī, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final *a* at the end of a word is pronounced like the *ō* in 'hot,' and not like the *o* in 'port' as is customary in Standard Bengali. Thus *kahila*, he said, is pronounced *hō'ilō*, not *hō'ilō*, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter *r* is pronounced as *r*. Thus *bara*, great, is pronounced *bōrō*, not *bōrō*. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. *Uḍiyā* for *uḥhiyā*, having arisen; *rāhō* and *rēhō* for *rākha*, keep thou; *hēlāi* for *phēlāi*, I throw away; and *bōz'dē* for *bujhitē*, to understand. Note also the verb substantive *thāha* (i.e., *thāka*), thou art.

AUTHORITY—

The Government *Report on the History and Statistics of the Backergunge District*, by H. J. Reynolds, B.C.S., Calcutta, 1867, contains a vocabulary of words peculiar to the Backergunge District.

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

এক জন মানবের দুগ্গা পোলা আছিল। তারগো মদ্যে ছোটুগ্গা হের বাপরে কইল বাবা বিত্তের যে ভাগ মুই পামু তা মোরে দেও। হেতে হে হেরগো মদ্যে বিত্ত ভাগ হরিয়্য দিল। দিন হতো বাদে ছোটুগ্গা পোলা বেবাক একত্তর হরিয়্য দূর দেশে মেলা হরিল। হেখানে হে লুচ্চামি হরিয়্য তার বিত্ত বেসাদ উড়াইয়া দিল। হে হক্কল খোয়াইলে পরে হে দেশে ভারী আহাল হৈল, হেতে হে মুস্কিলে পরিয়্য এক জন গিরন্তের ইল্লা লইল। হে বেটা হেরে হের কোলায় ছয়ার রাখ্তে পাঠাইল। হের পর ছয়ারে যে ভুবি খাইত হেয়া খাইয়া পেট বরতে পারিলেও হে বরত কিন্তু হেয়াও কেহ দিল না। হেসে হের আক্কল গর লইলে হে কইল মোর বাপের কত মাইনাহরা চাহর কত বাত খায় আর ফেলায় আর মুই না খাইয়া মরি। মুই উড়িয়া মোর বাপের হানে যাইয়া কমু বাজান মুই বেস্তের বরখিলাফ ও তোমার কাছে গুনা হরছি আর মুই তোমার পোলা কওয়ার এখন লাইক না। মোরে তোমার মায়নাহরা চাহরের মতন রাহে। হেতে হে উড়িয়া হের বাপের হুমকে গেল। কিন্তু হে বেশী তফাত থাকতে থাকতে হের বাপ হেরে দেখতে পাইয়া মায়া হরিয়্য লড়াইয়া গিয়া হের গলায় দরিয়্য চুমা দিতে লাগিল। পোলা হেরে কইল বাবা মুই বেস্তের বরখিলাফ ও তোমার হুমকে গুনা হরিয়্য আর তোমার পোলা কইতে যুগ্য না। কিন্তু বাপে.হের চাহরগো কইল বেবাহের সরস কাপড় বাহির হরিয়্য এরে হিন্দাও এর আতে আংডি হিন্দাও এর পায় জোতা হিন্দাও। পরে মোরা খাইয়া আমোদ করি। কারণ মোর পোয়া মরিয়্য গেছিল আবার বাচিয়া উঠছে, আরাইয়া গেছিলো পাওন গেছে। পরে হে আমোদ আলাদ হরতে লাগিল ॥

হে কালে হের বড় পোয়া কোলায় আছিল। হে বাড়ীর কাছে যাইয়া বাজনা নাচনা ছনিত্তে পাইয়া একজন চাহর ডাকিয়া জিগাইল যে এয়া কি? হে কৈল তোমার বাই আইছে আর তোমার বাপ মস্ত খানা জোগার হরছে, কারণ ছোট পোলা ভাল ভালাইতে পাইছে। এতে হে গোসা হরিয়্য বাড়ীর মদ্যে যাইতে চাইল না। হেসে হের বাপ বাহির আসিয়া হেরে সমঝাইতে লাগল। হে জগাব দিয়া হের বাপরে কইল দেখ এত বৎসর তোমার খেজমত হরছি। তোমার কোন কথা কোন দিন হেলাই নাই তুমু মোরে একটা পাডা খাশী কোন দিন তুমি দেও নাই যে মুই দোস্তেগো লইয়া একটু আমোদ আলাদ হরি। কিন্তু তোমার যে পোলা পেশাগরগো লইয়া তোমার বিত্ত বেসাদ উড়াইয়া দিয়াছে হেই পোলা আইছে পরে তুমি হের লগ্যা মস্ত খানা জোগার হরছ হেতে হের বাপে হেরে কৈল বাপু তুমি বরাবরি মোর লগে থাহ আর মোর যা আছে হগল তোমার আমোদ আলাদ করা উচিত কারণ তোমার বাই মরিয়্য গেছিল, আবার বাচিয়া উঠছে; আরাইয়া গেছিল পাওন গেছে ॥

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *ai* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

	Ēk-jan-mānshēr	duggā	pōlā	āchhil.	Tārgō-madyē	chhōṭuggā	hēr-bāprē			
	Ēk-zōn-mānshēr	duggā	pōlā	āsīl.	Tārgō-mōiddē	sōṭuggā	her-bāprē			
	Of-one-person	two	sons	were.	Among-them	the-younger	to-his-father			
ka'ila,	' Bābā,	bittēr	jē	bhāg	mui	pāmu	tā	mōrē	dēō.'	Hētē
kō'ilō,	' Bābā,	bittēr	zē	bāg	mui	pāmu	tā	mōrē	dāō.'	Hetē
said,	' Father,	of-property	what	portion	I	shall-get	that	to-me	give.'	At-this
hē	hērgō	mad'yē	bitta	bhāg-hariyā	dila.	Din	hatō		bādē	
hē	hergō	mōiddē	bittō	bāg-hōriā	dilō.	Din	hōtō		bādē	
he	them	between	the-property	dividing	gave.	Days	a-few		after	
chhōṭuggā	pōlā	bēbāk	ēkattar	hariyā	dūr-dēsē	mēlā-harila.	Hēkhānē	hē		
sōṭuggā	pōlā	bebāk	ehōttōr	hōriā	dūr-deshē	mēlā-hōrilō.	Hekhānē	hē		
the-younger	son	all	together	making	for-distant-country	set-out.	There	he		
lucehāmi	hariyā	tār	bitta-bēsād	urāiyā-dila.	Hē	hakkal	khōyāilē			
lutstsāmī	hōriā	tār	bittō-beshād	urāiā-dilō.	Hē	hōkkōl	khōyāilē			
debauchery	doing	his	properties	squandered-away.	He	all	having-spent			
parē	hē-dēsē	bhāri	āhāl	haila,	hētē	hē	muskilē	pariyā	ēk	
pōrē	hē-deshē	b'ārī	āhāl	'ailō,	hetē	hē	mushkilē	pōriā	ek	
afterwards	in-that country	great	famine	took-place,	thereby	he	in-distress	falling	a	
jan	girasthēr	illā	lailā.	Hē	bēṭā	hērē	hēr-kōlāy	huyār	rākhtē	
zōn	girōsthēr	illā	lōilō.	Hē	bēṭā	herē	her-kōlāy	huār	rākhtē	
person	householder's	protection	took.	That	man	him	in-his-field	swine	to-feed	
pāṭhāila.	Hēr-par	huyārē	yē	bhushi	khāita	hēyā	khāiyā	pēt.	b'artē	
pāṭhāilō.	Her-pōr	huārē	zē	b'ushi	khāitō	heā	khāiyā	peṭ	bōrtē	
sent.	This-after	the-swine	what	husk	would-eat	that	eating	belly	to-fill	
pārīlē-ō	hē	b'arta;		kintu	hēyā-ō	kēha	dila-nā.		Hēsē	
pārīlē-ō	hē	bōrtō;		kintu	kēā-ō	kēhō	dilō-nā.		Hēshē	
even-if-he-could	he	would-have-filled;		but	even-that	any-body	gave-not.		In-the-end	
hēr	ākkēl	g'ar-lailē	hē	ka'ila,	'mōr	bāpēr	kata	māināharā	obāhar	
her	ākkēl	gōr-lōilē	hē	kōilō,	'mōr	bāpēr	hōtō	māināhōrā	tsāhōr	
his	sense	having-come-home	he	said,	'my	father	how-many	paid	servants	
kata	b'āt	khāy	ār	phēlāy,	ār	mui	nā	khāiyā	mari.	Mui uḍiyā'
bōtō	bāt	khāy	ār	phelāy,	ār	mui	nā	khāiyā	mōri.	Mui uḍiyā
how-much	rice	eak	and	throw-away,	and	I	not	eating	die.	I arising

mör-bāpēr hānē yāiyā kamu, "bājān, mui bēstēr bar-khilāph ō tōmār
mör-bāpēr hānē zāiyā kōmv, "bāzān, mui bestēr bōr-khilāf ō tōmār
 to-my-father's presence having-gone will-say, "father, I of-heaven against and thine

kāchhē gunā harchhi, ār mui tōmār pōlā kaōyār ēkhan laik nā;
kāsē gunā hōrsi, ār mui tōmār pōlā kōwār ekhōn laik nā;
 before sin have-committed, and I thy son of-calling uow fit not ;

mōrē tōmār māināharā chāharēr matan rāhō." Hētē hē uđiyā hēr
mōrē tōmār māināhōrā tsāhōrēr mōtōn rāhō." Hētē hē uđiā her
 me thy paid servant like keep." Thereupon he arising his

bāpēr humkē gēla. Kintu hē bēsi taphāt thāktē-thāktē hēr bāp hērē
bāpēr humkē gēlō. Kintu hē bēshī tōfāt thāktē-thāktē her bāp herē
 father's presence-in came. But he at-great distance remaining his father him

dēkhtē-pāiyā māyā hariyā larāiyā giyā, hēr galāy d'ariyā chumā ditē
dēkhtē-pāiā māyā hōriā lōrāiā giā, her gōlāy dōriā tsumā ditē
 seeing compassion making running going, his neck embracing kiss to-give

lāgila. Pōlā hērē ka'ila, 'bābā, mui bēstēr bar-khilāph ō tōmār humkē
lāgilō. Pōlā herē kōilō, 'bābā, mui bestēr bōr-khilāf ō tomār humkē
 began. The-son to-him said, 'father, I of-heaven against and of-thee in-front

gunā hariyā, ār tōmār pōlā ka'itē yugya nā.' Kintu bāpē hēr-chāhargō
gunā hōriā, ār tōmār pōlā kōitē zuiggō nā.' Kintu bāpē her-tsāhōrgō
 sin having-committed, any-more thy son to-call fit not.' But father to-his-servants

ka'ilō, 'bēbāhēr saras kāpar bāhir-hariyā ērē-hindāō ; ēr 'ātē āngdi
kōilō, 'bebāhēr hōrōsh kāpōr bāhir-hōriā erē-hindāō ; er 'ātē āngdi
 said, 'of-all best clothes taking-out put-on-this-person ; his on-hand a-ring

hindāō ; ēr pāy jōtā hindāō. Parē mōrā khāiyā āmōd kari. Kārañ
hindāō ; er pāy zōtā hindāō. Pōrē mōrā khāiā āmōd hōri. Kārōn
 put-on ; his on-feet shoe put-on. Afterwards (let)-us eating rejoicing do. For

mōr pōyā mariyā gēchhil, ābār bāchiyā uṭchhe ; 'ārāiyā gēchhilō,
mōr pōā mōriā gesil, ābār bātsiā uṭhsē ; 'ārāiā gesilō,
 my son having-died had-gone, again having-escaped has-risen ; having-been-lost had-gone,

pāon gēchhē.' Parē hē āmōd āllād hartē lāgila.
pāwōn gesē.' Pōrē hē āmōd āllād hōrtē lāgilō.
 has-been-found.' Then he rejoicing jubilation to-make began.

Hē-kālē hēr bara pōyā kōlāy āchhil. Hē bārīr-kāchhē yāiyā bājnā
Hē-kālē her bōrō pōā kōlāy āsil. Hē bārīr-kāsē zāiā bāznā
 At-that-time his elder son in-the-field was. He near-the-house going music

nāchnā hunitē pāiyā, ēk-jan chāhar dākiyā, jigāila yē, 'ēyā ki ?
nātsnā hunitē pāiā, ek-zōn tsāhōr dāhiā, zigāilō zē, 'eā ki ?
 dancing to-hear getting, a servant having-called, asked that 'this what-(is) ?'

Hē ka'ila, 'tōmār b'ai āichhe, ār tōmār bāp masta khānā jōgār harchhē,
Hē kōilō, 'tōmār bāi āisē ār tōmār bāp mōstō khānā zōgār hōrsē,
 He said, 'thy brother has-come and thy father a-great feast preparation has-done,

kārañ chhōṭa pōlā bhāl-bhālāitē pāichhē.' Etē hē gōshā-kariyā, bārīr
kārōn sōṭō pōlā bāl-bālāitē pāisē.' Etē hē gōsha-hōriā, bārīr
 because younger son in-good-health he-has-got.' For-this he having-made-anger, house

mad'yē yāitē chā'ila nā. Hēsē hēr bāp bāhir āsiyā hērē samjhāitē
mōiddē zāitē tsā'ilō nā. Hēsē her bāp bā'ir āshiā herē shōmz'āitē
 within to-go wished not. Finally his father outside having-come him to-remonstrate

lāgla.	Hē	jacāb	diyā	hēr-bāprē	ka'ila,	'Dēkha,	ēta-batsar	tōmār			
lāglō.	Hē	zāwāl	diā	her-bāprē	kōilō,	'Dehō,	etō-bōsōr	tōmār			
began.	He	answer	giving	to-his-father	said,	'See,	for-so-many-years	thy			
khējmat	harchhi;	tōmār	kōna	kathā	kōna	dīn	līlāi-nāi,	tamu			
khezmat	hōrsi;	tōmār	kōnō	kōthā	kōnō	dīn	helāi-nāi,	tōmu			
service	I-have-done;	thy	any	word	any	day	I-have-not-thrown-(away),	yet			
mōrē	ēktā	pādā-khāsi	kōna	din	tumi	dēō	nāi, yē mui	dōstēgō	laiyā		
mōrē	ektā	pādā-khāshī	kōnō	din	tumi	dēō	nāi, zē mui	dōstēgō	lōiā		
to-me	one	goat	any	day	thou	gavest	not, that	I	friends		
ēk-tu	āmōd	āllād	hari.	Kintu	tōmār	yē	pōlā	pēsāgargō	laiyā		
ek-tu	āmōd	āllād	hōri.	Kintu	tōmār	zē	pōlā	peshāgōrgō	lōiā		
a-little	rejoicing	jubilation	may-make.	But	thine	what	son	harlot's	taking		
bitta	bēsād	urāiyā	diyāchhē,	hēi	pōlā	āichhē-parē	tumi	hēr	lagyā		
bittō	besād	urāiā	diāsē,	hēi	pōlā	āisē-pōrē	tumi	her	loiggā		
property	wealth	has-wasted,	that	son	as-soon-as-he-has-come	thou	for-his	sake			
masta	khānā	jōgār	harchha.'	Hētē	hēr	bāpē	hērē	ka'ila,	'Bāpu,	tumi	
mōstō	khānā	zōgār	hōrsō.'	Hētē	her	bāpē	herē	kōilō,	'Bāpu,	tumi	
a-great	feast	preparation	has-done.'	On-this	his	father	to-him	said,	'O-son,	thou	
barābari	mōr	lagē	thāha,	ār	mōr	yā	āchhe	hāgal	tōmār:	āmōd	āllād
bōrābōri	mōr	lōgē	thāhō,'	ār	mōr	zā	āsē	hōgōl	tōmār:	āmōd	āllād
always	me	near	remainest,	and	mine	whatever	is	all	thine:	rejoicing	jubilation
karā	uchit,	kāraṇ	tōmār	b'ai	mariyā	gēchhil,	ābār	bāchiyā	uṭchhe;		
hōrā	uṭsit,	kārōn	tōmār	bāi	mōriā	gesil,	ābār	bātsiā	uṭhsē;		
to-make	proper,	{because	thy	brother	having-died	had-gone,	again	having-escaped	has arisen;		
	'ārāiyā	gēchhil,	pāon-gēchhē.'								
	'ārāiā	gesil,	pāwan-gesē.'								
having-been-lost	had-gone,	has-been-found.'									

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

জিলবুনিয়াতে তোমেরদি অয়দর মেয়ার নাতি ।
 মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১ ॥
 জোপখালীতে বসত করে জেউজা ব্যাপারী ।
 তার গরের ছোড মাইয়া লালমতি হুন্দরী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২ ॥
 মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে ।
 তার আউলা কেশীর তাগা কোমরে জোর মাদলীমাতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৩ ॥
 কানে আছে কানচাপা নাকে আছে সোনা ।
 লালমতির গলে আছে সোনার চিকলী দানা ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৪ ॥
 লালমতির পায়ে মল কলই জন্ জন্ করে ।
 তা দেখে তোমেরদি বাড়ীর চার দার গোরে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥
 লালমতি গঞ্জরা একই জোরা বাড়ী ।
 তা দেখিয়া তোমেরদি চৈকে পইল আঁরি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৬ ॥
 এক রোজ তোমেরদি রাস্তা পতে যায় ।
 সেই কালে লালমতি আত ইসারায় কয় ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৭ ॥
 লালমতি কয় তোমেরদি মোর কতা লইও ।
 বিকাল বেলা তোমেরদি মোগ বার্ভে আইও ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৮ ॥
 এতেক হুনিয়া তোমের মনের আনন্দিতে ।
 বিকাল বেলা গেলেন তোমের লালমতির বাড়ীতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৯ ॥
 লালমতি কয় তোমেরদি মোর কতা লও ।
 মোর কোলে কাচা পোলা মাজিয়া বউরে নেও ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১০ ॥

লালমতি কয় তোমেরদ্দি মোর কতা রাহ ।
 মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১১ ॥
 লালমতি কয় তোমেরদ্দি বোজ্দ্দে পারলানি ।
 মাজিয়া বউরে নিয়া দেহ রাখতে পারনি ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১২ ॥
 লালমতি কয় তোমেরদ্দি কই তোমার কাছে ।
 মাজিয়া বউরে লেও আগে মুই যামু পাছে ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৩ ॥
 তোমের বলে লালমতি তোমায় বইলা দি ।
 যাও যদি তুমি লও এরে দিয়া করমু কি ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৪ ॥
 লালমতি কয় তোমেরদ্দি খানিক রহ বসি ।
 খানিক বিলং কর সারি পরিয়া আসি ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৫ ॥
 এতেক বলিয়া লাল সারি পরিয়া লয় ।
 তোমেরদ্দির সঙ্গে গরের বাহির আয় ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৬ ॥
 লালমতি কয় কাকচি মাতা নাইরকলের তেল দিয়া ।
 সব চুল আউলাইলা তোমের লোডন দিলা খইয়া ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৭ ॥
 লালমতিরে বাইর করিয়া ঠেকুল বিষম দায় ।
 লালমতিরে লইয়া তোমের জিলবুনিয়াতে যায় ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৮ ॥
 লালমতিরে বাইর করিয়া উপায় কিবা করে ।
 প্রথম রোজ গুজিয়া রাহে খিদিরের মায়ের গরে ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ১৯ ॥
 সেহান গনে নায়ে বরিয়া গাঙ্গে দিল পারি ।
 কাডালিয়া নিয়া গুজিয়া রাহে সরবউজ্জার বাড়ী ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ২০ ॥
 এই মতে দিন কত গেলে গোজারিয়া ।
 রহিয়শী ফৌজদারি করে পড়ুয়াহালী বাইয়া ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ২১ ॥
 লালমতিরে লইয়া তোমের গরের বাইর হইয়া ।
 এক বছর শাস্তি খাডে লালমতির লইগগা ॥
 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥ ২২ ॥

[No. 60.]

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(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

EASTERN DIALECT.

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Jilbuniā-tē	Tōmēraddi	Aydar	Meār	nāti,
Zilbuniā-tē	Tōmerōddi	Oidōr	Mēār	nāti,
At-Jilbuniā	Tōmēraddi (is)	Ḥaidar	Miā's	grandson,
Mōkāmiā-tē	Lālmāti	ai-rāngēr	yubātī.	
Mōhāmiā-tē	Lālmōti	oi-rōngēr	zubōtī.	
At-Mekāmiā	Lālmāti	of-same-colour	young-woman.	
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (1)	
Jōp-khālī-tē	hasat	karē	Jēullā	byāpārī,
Zōp-khālī-tē	bōshōt	hōrē	Zēullā	bāpārī,
At-Jōpkhālī	dwelling	makes	Ziaullā	merchant,
Tār-garēr	ohhōḍa	māiyā	Lālmāti	sundari.
Tār-gōrēr	sōḍō	māiā	Lālmōti	hundōrī.
Of-his-house (wife)	youngest	daughter	Lālmāti	beautiful.
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (2)	
Mōkāmiā-tē	dēchhē	biyā	Kusākhār	pōyēr dē,
Mōhāmiā-tē	desē	biā	Kushākhār	pōēr dē,
At-Mokāmiā	has-given-marriage	Kusā-Khān's	son	with,
Tār	āulākēśir,	tāgā	kōmarē	jōr mādalī māt'ē.
Tār	āulā-kēśhār,	tāgū	kōmōrē	zōr māḍōlī mātē.
Her-of	long-hair,	girdle	at-the waist, double	amulet on-head.
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (3)	
Kānē	āchhē	kānchāpā,	nākē	āchhē sōnā,
Kānē	āsē	kāntśāpā,	nāhē	āsē hōnā,
In-ear	is	ear-ring,	on-nose	is gold,
Lālmātir	galē	āchhē	sōnār	chiklī-dānā.
Lālmōtir	gōlē	āsē	hōnār	tsiklī-dānā.
Lālmāti's	on-neck	is	of-gold	necklace.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rēhō-nā.

Tömēraddi in-this-country me keep-not. (4)

Lālmātir pāyē mal-kalāi jan-jan karē,

Lālmōtir pāē mōl-kōlōi zōn-zōn hōrē,

Lālmāti's on-feet anklet-beads jingle make,

Tā dēkhē Tömēraddi bārīr chār dār g'ōrē.

Tā dekhē Tōmerōddi bārīr tsār dār gōrē.

This seeing Tömēraddi of-homestead four sides goes-round.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rēhō-nā.

Tömēraddi in-this-country me keep-not. (5)

Lālmāti Gañjarā ekkāi jōrā bārī,

Lālmōti Gōnzōrā ekkōi zōrā bārī,

Lālmāti Gañjarā one pair homesteads,

Tā dēkhiyā Tömēraddi chaikē paīla āri.

Tā dekhīā Tōmerōddi tsoikē pōilō āri.

This seeing Tömēraddi's on-eyes fell attraction.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rēhō-nā.

Tömēraddi in-this-country me keep-not. (6)

Ēk rōj Tömēraddi rāstā-pat'ē yāy,

Ēk rōz Tōmerōddi rāstā-pōtē zāy,

One day Tömēraddi on-road-path goes,

Sēi-kālē Lālmāti 'āt-isārāy kay.

Hēi-kālē Lālmōti āt-ishārāy kōy.

At-that-time Lālmāti by-hint-of-hands says.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rēhō-nā.

Tömēraddi in-this-country me keep-not. (7)

Lālmāti kay, 'Tömēraddi, mōr kat'ā laiō,

Lālmōti kōy, 'Tōmerōddi mōr kōtā löö,

Lālmāti says, 'Tömēraddi my words take,

'Bikāl-bēlā, Tömēraddi, mōga bārttē āiō.'

'Bihāl-bēlā, Tōmerōddi, mōgō bārttē āiō.'

'At-afternoon-time, Tömēraddi, my to-homestead come.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rēhō-nā.

Tömēraddi in-this-country me keep-not. (8)

Ētēk-huniyā Tömēr manēr ānanditē,

Ētēk-haniā Tōmer mōnēr ānōnditē,

Hearing-this Tömēr of-mind with-delight,

Bikāl-bēlā gēlēr Tömēr Lālmātir bārītē.

Bihāl-bēlā gēlēr Tōmer Lālmōtir bārītē.

At-afternoon-time want Tömēr to-Lālmāti's homestead.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (9)

Lālmāti kay, 'Tömēraddi, mōr kat'ā laō,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā lōō,

Lālmāti says, 'Tömēraddi, my words take,

'Mōr-kōlē kāchā pōlā, mājiya-baurē nēō.'

'*Mōr-kōlē kātṣā pōlā, māziā-baurē neō.*'

'On-my-lap a-little son, wife-of-middle-brother take.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (10)

Lālmāti kay, 'Tömēraddi, mōr kat'ā rāha,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā rehō,

Lālmāti says, 'Tömēraddi, my words keep.

'Mājiyā-baurē niyā āgē ojan-kariyā dēha.'

'*Māziā-baurē niā āge ožōn-hōriā dehō.*'

'Wife-of-middle-brother taking first weigh-her-and see.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (11)

Lālmāti kay, 'Tömēraddi, bōj'dē pārlā-ni,

Lālmōti kōy, 'Tōmerōddi, bōzdē pārlā-ni,

Lālmāti says, 'Tömēraddi, to-understand have-you-not-been-able.

'Mājiyā-baurē niyā dēha rākhtē pāra-ni.'

'*Māziā-baurē niā dehō rākhtē pārō-ni.*'

'Wife-of-middle-brother taking see to-keep if-you-are-able.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (12)

Lālmāti kay, 'Tömēraddi, ka'i tōmār-kāchhē,

Lālmōti kōy, 'Tōmerōddi, kōi tōmār-hāsē,

Lālmāti says, 'Tömēraddi, I-speak to-you,

'Mājiyā-baurē nēō āgē, mui yāmu pāchhē.'

'*Māziā-baurē neō āgē, mui zāmu pāsē.*'

'Wife-of-middle-brother take first, I will-go after.'

Tömēraddi ē-mulluhē mōrē rehōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (13)

Tömēr balē, 'Lālmāti, tōmāy baīlā-di,

Tōmer bōlē, 'Lālmōti, tōmāy bōilā-di,

Tömēr says, 'Lālmāti, to-you I-say.

'Yāō yadi tumi laō, ērē diyā karmu ki?'

'*Zāo zōdi tumi lōō, erē diā hōrmu ki?*'

'Go if you take, her with shall-I-do what?'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (14)

Lālmati kay, 'Tömēraddi, khānik raha basi,

Lālmōti kōy, 'Tōmerōddi, khānik rōhō bōshī,

Lālmati says, 'Tömēraddi, for-a-while remain sitting,

'Khānik bilang kara : sāri pariya si.'

'Khānik bilong hōrō : hāri pōriā āshī.'

'A-little delay make : veil putting-on I-come.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (15)

Ētek baliyā Lāl sāri pariya lay,

Ātek bōliā Lāl hāri pōriā lōy,

So-much having-said Lālmati veil putting-on takes,

Tömēraddir-sāngē-sāngē g'arēr-bāhir āy.

Tōmerōddir-hōnggē-hōnggē gōrēr-bā'ir āy.

With-Tömēraddi out-of-house she-comes.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (16)

Lālmati kay, 'kākchi māt'ā nāirkalēr tēl diyā.

Lālmōti kōy, 'kākchi mātā nāirhōlēr tēl diā.

Lālmati speaks, 'I-combed my-head of-coconut oil giving,

'Sab chul āulāilā, Tömēr, lōḍan dilā-khāiyā.'

'Hōb tsul āulāilā, Tōmer, lōḍan dilā-khōiyā.'

'All hair thou-hast-dishevelled, Tömēr, knots thou-hast-unloosed.'

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (17)

Lālmati-rē bā'ir kariyā thēkla bisham dey,

Lālmōti-rē bāir hōriā thēklō bishōm dāy,

Lālmati out-side taking stuck (on-)serious difficulty,

Lālmati-rē laiya Tömēr Jilbuniyā-tē yāy.

Lālmōti-rē lōiyā Tōmer Zilbuniā-tē zāy.

Lālmati taking Tömēr to-Jilbuniā went.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (18)

Lālmati-rē bā'ir kariyā upāy kibā karē ?

Lālmōti-rē bāir hōriā upāy kibā hōrē ?

Lālmati out-side taking means what-in-the-world should-he-adopt ?

Prat'am rōj gujiyā rāhē Khidirēr māyēr g'arē.

Prōtōm rōz guziā rāhē Khidirēr māēr gōrē.

First day having-concealed keeps of-Khidir's mother's at-the-house.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (19)

Sēhān-ganē nāyē b'ariyā gāngē dila-pāri,

Hehān-gōnē nāē bōriā gāngē dilō-pāri,

There-from in-boat loading in-the-river he-crossed,

Kāḍāliyā niyā gujiyā rāhē Sarabullār bāri.

Kāḍāliā niā guziā rehē Hōrōbullār bāri.

Kāḍāliā-to having-taken having-concealed keeps of-Sarabullāh at-the-homestead.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (20)

Ēi-matē din-kata gelē-gōjāriyā

Ēi-mōtē din-hōtō gelē-gōzāriā,

In-this-manner some-days having-gone-past,

Rahim Khā^ñ faujdārī karē Paḍuāhāli yāiyā.

Rahim Khān fauzdārī hōrē Pōḍuāhāli zāiyā.

Rahim Khān criminal-case institutes to-Patnākāli going.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (21)

Lālmāti-rē laiḡyā Tōmēr g'arēr-bā'ir-haiḡyā,

Lālmōti-rē lōiā Tōmer gōrēr-bā'ir-'ōiā,

Lālmāti taking Tōmēr being-out-of-the-house,

Ēk bachhar sāsti khādē Lālmātir 'laiggā.

Āk bōsōr hāsti khādē Lālmōtir lōiggā.

One year imprisonment suffered of-Lālmāti for-the-sake.

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not. (22)

FREE TRANSLATION OF THE FOREGOING.

1. In Jilbuniā lived Tömēraddi, the grandson of Haidar Miyā; and in Mökāmiā dwelt Lālmāti, a damsel of fair complexion.

(*Refrain*,—O Tömēraddi, keep me not in this land.)*

2. In Jōpkhāli liveth Ziāullā the merchant, and in his house was the fair Lālmāti the youngest daughter.

3. He gave her in marriage to (Rahim Khān,) the son of Kusā Khān of Mökāmiā. Long is her hair; she weareth a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tinkling anklets; and when Tömēraddi seeth these he taketh to wandering round her homestead.

6. Lālmāti Gañjarā hath two homesteads, and when he seeth this Tömēraddi's eyes are attracted to her.

7. One day Tömēraddi goeth along the road, and Lālmāti signalleth to him with her hand, saying,

8. Lālmāti saith, 'Tömēraddi, take heed to my words. Come this afternoon, O Tömēraddi, to my homestead.'

9. When he heard this, the soul of Tömēraddi was filled with delight. That afternoon did he go to Lālmāti's homestead.

10. Saith Lālmāti, 'Tömēraddi, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband's middle brother.'

11. Saith Lālmāti, 'Tömēraddi, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I).'

12. Saith Lālmāti, 'Tömēraddi, canst thou not understand? See if thou art able to take and keep my sister-in-law.'

13. Saith Lālmāti, 'Tömēraddi, I speak to thee. Take first my sister-in-law, and I will follow afterwards.'

14. Saith Tömēraddi, 'Lālmāti, I speak to thee. If thou comest afterwards, what shall I do with her?'

15. Saith Lālmāti, 'Tömēraddi, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.'

16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Tömēraddi.

17. Saith Lālmāti, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.'

18. When he carried off Lālmāti, Tömēraddi was struck in great perplexity. At first he took her to Jilbuniā.

19. Perplexed was he as to what he should do, now that he had carried off Lālmāti. The first day he concealed her in the house of Khidir's mother.

20. Thence he took her in a boat across the river, and hid her in Kādāliā, in the house of Sarabullā.

* This refrain is repeated in the original after each verse.

21. In this way some days were passed, and then Bahim Khān, (her husband,) brought a criminal case in the court at Patuakhali.

22. So, for carrying off Lālmāti, and for her sake, Tōmēraddi suffered a year's imprisonment.

(*Refrain*,—O Tōmēraddi, keep me not in this land.)

[No. 61.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(HINDŪS OF PIRŌJPUR, BACKERGUNGE DISTRICT.)

এস হে গহুর চাঁদ মোগ আসরে ॥
 মোরা দীনের অধীন কান্গাল হৈয়ে
 ডাকি পেরভু তোমারে ॥
 পিল্লাদকে তরাইলে হেলে
 ডাকি পেরভু তোমারে ॥
 মোরা বয় পাইয়া তোমারে ডাকি
 এস মোগ আসরে ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription represents the elision of an aspirate, which gives a pronunciation like that of *k* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *oître*. It should be carefully distinguished from the *ō* of *hot*.

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

Ēsa hē Gahur Chāḍ mōrga āsarē.
 Ēškō hē Gōhur Chāḍ mōrgō āshōrē.
 Come, O! Gahur Chand of-us to-assembly.
 Mōrā dīnēr adhīn kāngāl haiyē.
 Mōrā dīmēr ōdhīn kāngāl 'oiē.
 We of-poor below miserable having-become.
 Dāki, Pērbhu, tōmārē
 Dāhi, Pērbhu, tōmārē.
 We call, O-Lord, on-thee.
 Pillād-kē tarāilē hēlē.
 Pillad-kē tarāilē helē.
 Prahlāda thou-savedst easily.
 Dāki, Pērbhu, tōmārē.
 Dāhi, Pērbhu, tōmārē.
 We call, O-Lord; on-thee.

Mōrā b'ay pāiyā tōmārē dāki.
 Mōrā bōy pāiā tōmārē dāhi.
 We fear having-got thee invoke.
 Ēsa mōrga āsarē.
 Ēshō mōrgō āshōrē.
 Come of-us to-assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Gahur Chād, to our assembly.
 We are poor and lower than the low.
 O Lord, we call on Thee.
 Easily didst Thou save Prahāda.*
 O Lord, we call on Thee.
 We call upon Thee, for we are full of fear.
 Come Thou to our assembly.

* It was to save Prahāda that Vishnu assumed the Nṛsiṃha, or man-lion, incarnation.

[No. 62.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

(Barisal Hitaishi, 1897.)

ছক্কানন্দ ।

(কালু ও ধলুর হলক্কে কথোপকথন ।)

কালু—ও মেয়াবাই, হরমু কেমন ? আচেচার না যেমোন তেমোন ।
 সোমোন দেছে গবোর্ণমেগুর, মোরা আর জজ মেজগুর,
 সোসোনের মোহোর্দমা, বিচার হরমু পঞ্চজোনা ।
 বড়ো হয়তান লাগজে পাছে, এয়ার কি কোনো পোথ আছে ?
 বাবনায় বাবনায় মেয়াবাই, হাঙ্গে রাইতে গুম নাই ॥

ধলু—মেয়াবাই, বাবনা কি ভায় ? আহিমগিরী দেছেন আঞ্জায়,
 এহোন কতো উহিল মোক্তার, হাত কচলাইবে তোমার ধার,
 হুজুর হুজুর হরিয়ী কতো, ষেংরি গাইবে নানা মতো ।
 এহোন তুমি জজের ধারে, ববা মেয়া মাচিয়ার পরে,
 বালো হোংবাদ মেয়া বাই, এহোন মোরা মিডাই চাই ॥

কালু—বালোর কপালে পরুক ছাই, অমোন বালোতে কাম নাই,
 হালের জোবা গেলে বইয়া, জান বাছামু কিবা খাইয়া,
 চাষা মানুষ মোরা বাই, মহোর্দমার বুজি কি ছাই,
 গরীব মানুষ অমুপায়, খাইয়া জান বাছান দায় :
 হেইয়ার উপর আরেক দায়, হুদাহুদি পয়সা ব্যায় ।
 আমারগো কি ওয়া হাজে, ভদোরের কাম ভদোবে বোজে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

[In the phonetic transcription *h* represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter *'* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

(*Barisal Hitatshī, 1897.*)

CHHAKKĀNANDA.

(Kālu ō Dhalur hata-skandhē kathōpakathan.)

(Kālu and Dhalu-of ploughs-on-their-shoulders conversation.)

Kalu.—Ō mēyā-b'ai, harmu kēman? Āchēchār nā yēmōn-tēmōn.

Ō mēyā-b'ai, hōrmu kemōn? Ātsēsār nā zemōn-temōn.

O brother-Sir, I-shall-do what? Assessor or something-(I-am).

Sōmōn dēchhē gabōrnmēṇḍar; mōrā ār jaj mējāṇḍar,

Shōmōn dese gōbōrnmēṇḍōr; mōrā ār zōz mezōṇḍōr,

Summons has-given Government; we, and Judge, Magistrate,

Sōsōnēr mōhōrdamā, bichār harmu pañchajōnā.

Shōshōnēr mōhōrdōmā, bītēsār hōrmu pōntsōzōnā.

Session-of case, decide shall-do (as) Panchayat.

Barō hayatān lāgjē pāchhē, ēyār ki kōnō pōth āchhē?

Bōrō hōyōtān lāgzē pāsē, ēār ki kōnō pōth āsē?

(A)-great devil is on-back, of-this? any way-(out) is?

B'ābnāy b'ābnāy, mēyā-b'ai, hāngē rāitē gum nāi.

Bābnāy bābnāy, mēyā-b'ai, hānggē rāitē gum nāi.

In-thought in-thought, brother-Sir, all night sleep (I)-have-not.

Dhalu.—Mēyā-b'ai b'ābnā ki tāy? 'Āhimgiri dēchhēn Allāy.

Mēyā-b'ai, bābnā ki tāy? 'Āhimgiri desen Allāy.

O-brother-Sir, anxiety what in-this? A-Judgeship has-given God.

Ēhōn katō uhil mōktār, hāt kachlāibē tōmār-dhār.

Ēhōn hōtō uhil mōktār, 'āt kōtslāibē tōmār-d'ār.

Now how-many Pleaders' (and) Mukhtars' hands will-fold before-you.

Hajur hajur hariyā katō, ghēngri gāibē nānā matō.

'Ōzur 'ōzur hōriyā kōtō, gēngri gāibē nānā mōtō.

'Your-honour' 'your-honour say:ing how-often praises will-sing in-various-ways.

Ēhōn tumi jajēr dhārē, babā mēyā māchiyār-parē.

Ēhōn tumi zōzēr dāre bōbā mēyā mātsiār-pōrē.

Now you (on) Judge's side will-sit, Sir, on-a-chair.

Bālō hōngbād, mēyā-b'ai, ēhōn mōrā miḍāi chāi.

Bālō hōngbād, mēyā-b'ai, ēhōn mōrā miḍāi tsāi.

Good news brother-Sir, now we sweetmeats want.

Kālu.—	B'alōr	kapālē	paruk	chhai.	Amon-b'alōtē	kām	nāi.	
	<i>Bālōr</i>	<i>kōpālē</i>	<i>poruk</i>	<i>sāi.</i>	<i>Ōmōn-bālōte</i>	<i>kām</i>	<i>nāi.</i>	
	On-good	(fortune's)	forehead	let-fall	ashes.	Of-such-good-(fortune)	use is-not.	
	Hālēr	jōbā	gēlē-ba'iā	jān	bāchhāmu	kibā	khāiyā.	
	'Alēr	zōbā	gēlē-ba'iā,	zān	basumu	kibā	khāiā.	
	Of-plough	time	when-passed-away	life	I-will-save	what	by-eating.	
	Chāshā	mānush	mōra	b'ai	mahōrdamār	buji	ki chhai.	
	<i>Tsāshā</i>	<i>mānush</i>	<i>mōrā</i>	<i>bāi</i>	<i>mōhōrdōmā</i>	<i>buji</i>	<i>ki sāi.</i>	
	Cultivating	men	we-(are)	brother	of-cases	(we)-understand	what a-cinder.	
	Garib	mānush	anupāy,	khāiyā	jān	bāchhāna	dāy.	
	<i>Gōrib</i>	<i>mānush</i>	<i>ōnupāy</i>	<i>khāiā</i>	<i>zān</i>	<i>hāsānō</i>	<i>dāy.</i>	
	Poor	men	without-resource	to-eat	(and)-life	to-save	(is)-difficult.	
	Hēiyār	upur	ārēk	dāy,	hudā-hudī	paysā	byāy.	
	<i>Heiār</i>	<i>upur</i>	<i>ārek</i>	<i>dāy,</i>	<i>hudā-hudī</i>	<i>pōyshā</i>	<i>bay.</i>	
	This	above	another difficulty-(exists),	(i.e.)	uselessly	of-pice	expenditure.	
	Āmārgō	ki	ōyā	hājē?	Bhaddōrēr	kām	bhaddōrē	bōjē.
	<i>Āmārgō</i>	<i>ki</i>	<i>ōā</i>	<i>hājē?</i>	<i>Bōddōrēr</i>	<i>kām</i>	<i>bōddōrē</i>	<i>bōzē</i>
	To-us	?	that	does-suit f	Gentle-folk's	work	gentle-folk	understand.

FREE TRANSLATION OF THE FOREGOING.

The conversation of Kālu and Dhalu with their ploughs on their shoulders.

Kālu.—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

Dhalu.—O brother sir, what is your anxiety in this? God has given you a judgeship. Now how many pleaders and mukhtars will fold their hands before you, saying 'your honour, your honour!' how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

Kālu.—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the 'chars' within the jurisdictions of the Bhēdarganj and Gōsainhā outposts of the Palang Thana, in the extreme south-east of the Faridpur District, and bordering on Backergunge; is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānshēr dugā pōlā āchhil.	Hēr mad'yē yē chhōdā āchhil, hē
<i>Kērō mānshēr dugā pōlā āsil.</i>	<i>Hēr maiddē zē sōdā āsil, hē</i>
A-certain man's two sons were.	Of-them among he-who younger was. he
hēr bāērē ka'ila, 'bā-ji, bittār yē b'āg āmār b'āgē pāimu, āmārē dē.'	
<i>hēr bāērē kōilō, 'bā-zī, bittār zē bāg āmār bāgē pāimu, āmārē dē.'</i>	
his father-to said, 'father, of-the-property what share my in-share I-shall-get, me-to gave.'	
Ēi kat'ā huinnā hē tā-gar mad'yē b'āg kairā dila.	
<i>Ēi kōtā huinnā hē tā-gōr maiddē bāg kōirā dilō.</i>	
This word having-heard he of-them among. division having-made gave.	

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like *huinnā*, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.

The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central.

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters *chh*, which is pronounced as *s*, and *j* which is pronounced as *z*. Thus we have *āchhē*, he is, pronounced, *āsē*, and *jan*, a person, is pronounced *zōn*. There is also the usual tendency to pronounce *e* like the *ā* in *hat*. Thus *gela*, he went, is pronounced *gālō*.

But *ch* is not pronounced *ts* or *s*. They say *chākar*, a servant, not *tsākar*; *h* is not dropped. They say *kaīla*, he became, not *'aīla*, and *dhariyā*, having seized, not *d'ariyā*; *s* is not pronounced as *h*. They say *sāp* (*shāp*), a snake, not *hāp*.

We still find the dative termination, *rē* instead of *kē*, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali.

The Collector also states, 'the pronunciation of *j* as *z* is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every *j* sound by *z*, as in the case of other Eastern Bengali specimens.

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

অ্যাক্ জোন মান্শির দুই ছুগল ছিলো। তার মধ্যে ছোট জোন তার বাপ্পরে কলো, বাপ্প, আমার আগে যে জিনিষ পড়ে, তা আমারে দ্যাও। তার পর তিনি তাঁর বিষয় তারগো দুই জনরে ভাগ করে দেলেন। শেষে ঐ ছোটো ছুগল তার সব লয়ে দূর দেশে বাওয়ার কিছু দিন মন্ধে বেওজন খরচা করে সব উড়োয়ে ছিলো। সে সব খরচ করার পর সেই জায়গায় বড় মানাস্তর হলো, আর তার কষ্টো হতে লাগলো। তখন সে ঐ দেশের অ্যাক্ জোন লোকের কাছে জেয়ে পড়লো। সে তারে মাটে স্ত্রুওর চরাতো দিলো। স্ত্রুওবে যে খোশা খাতো, সে তা খাতে ইচ্ছা করতো, তা তারে কেউ দিলো না। যখন সে বুঝতি পারলো, সে কলো যে আমার বাপের কতো মাইনের চাকর অনেক খোরাক পায় আর পরকে দিতি পারে, আর আমি ক্ষিদায় শরা বাই। আমি উঠে আমার বাপের কাছে যাবো, আর তানারে কবো, বাপ্প! আমি ঈশ্বরের কাছে আর তোমার কাছে পাপ করিছি। আমি আর তোমার ছেলের যুগ্গি নয়। আমারে তোমার এক জোন ম্বান্দেরের মোতো রাখো। পরে সে উঠলো আর তার বাপের কাছে এলো। সে অনেক তফাত্ থাক্তি, তার বাপ তারে দেখতি পালো। আর দয়া হয়ে দড়ুয়ে যায়ে তার ষাড়ের পর পড়ে চুমো দিলো। আর ছেলে তারে কলো, বাপ্প! আমি ঈশ্বরের বিরুদ্ধে ও তোমার নজরে পাপ করিছি। আর আমি তোমার ছেলে নামের যুগ্গি নয়। কিন্তু বাপ তার চাকরদের কলো, ভালো পোসাক আনো, আর ওকে পরাও। হাতে আংটা ও পায় জুতা পরাও। আর আমরা খেয়ে দেয়ে আমোদ করি। কেননা আমার এই ছেলে মরে যায়ে কের বাঁচেছে। সে হারায় য় আর পাও গ্যাছে। আর তার আমোদ কর্তি লাগলো ॥

তখন তার বড় ছেলে ক্যাতে ছিলো। আর ষামোন্ বাড়ির কাছে এলো, গান নাচ স্ত্রুতি প্যালো। তখন অ্যাক্ জোন চাকররে ডেকে বাস্তা নিলো এ সকলের মানে কি। তখন সে তারে বললো, তোমার ভাই আইছে। তাইতি তোমার বাপ এ্যাক্ ভোজ দিয়েছেন। কেনোনা তিনি তারে ভালো ভাবে পাইছেন। তাতে সে রাগ করলো আর বাড়ির মন্ধি যাতি চলো না। তাইতি তার বাপ বাইরি এলো, আর বুজোতি লাগলো। সে জব দিয়ে তার বাপ্পরে কলো, দেখো, এতো বছর আমি তোমার সেবা করছি, কখনো তোমার কথা অমান্ত্ করি নাই। তবু তুমি কখনো আমারে এ্যাক্টা ছাগলের ছাও দেও নাই যে আমি বন্ধুদের নিয়ে আমোদ করি কিন্তু যখন তোমার সেই ছেলে এলো, যে বেশাদের সঙ্গে তোমার সম্পত্তি খেয়ে ফেলিছে, তুমি তার জন্তে এক ভোজ দিলে। পরে তিনি তারে কলেন, তুমি বরাবর আমার কাছে আছ, আর আমার যথাসব্বন্ত্ তোমারি। আমাদের আমোদ আছাদ করা উচিত, কেননা তোমার এই ভাই মরেছিলো পরে আবার বাঁচিছে। সে হারায় য়, কের পাও গেছে ॥

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA BHĀSHĀ.

EASTERN DIALECT.

(BĀGERHĀT, KHULNA DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zenl*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters [˘] and [˙] (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōn mānshir dui sawāl silō. Tār maddhē sōtō zōn tar
One person man's two sons were. Them among the-younger person his
 bāp-rē kolō, 'bāp, āmār bhāgē zē zinish parē tā āmā-rē dāō.' Tār
father-to said, 'father, my in-share which things may-fall that me-to give.' Of-that
 par tini tār bishay tārḡō dui zōn-rē bhāg karē dēlēn. Shēshē ai sōtō
after he his property them two persons-to division doing gave. Finally that younger
 sawāl tār shab layē dur dāshē zāwāy kisu dīn maddhē bē-ōzan
son his all taking distant in-country going some day within without-measure
 kharchā karē shab urōyē dilō. Shē shab kharach karār par shēi zāyḡāy
expenses doing all squandering gave. He all expense of-doing after that at-place
 bārā mānāntar halō. Ār tār kashṭō hatē lāglō. Takhan shē ai dāshēr
great famine became. And of-him distress to-be began. At-that-time he that of-country
 āk zōn lōkēr kāsē zōyē parlō. Shē tā-rē māṭē shuōr charātē dilō. Shuōrē zē
one person man's near going fell. He him in-field swine to-graze gave. Swine which
 khōshā khātō shē tā khātē ichchhā kartō: tā tā-rē kēu dilō nā.
husk used-to-eat he that to-eat wish used-to-make: but him-to anyone did-give not.
 Zakhan shē buzhtī parlō shē kalō zē, 'āmār bāpēr katō māinēr
When he to-understand became-able he said that, 'my father's how-many paid
 chākar anēk khorāk pāy, ār par-kē diti parē, 'ār āmi kh'idāy mārā zāi.
servants much food get, and others-to to-give are-able, and I by-hunger dying go
 Āmi uṭhē āmār bāpēr kāsē zābō ār tānā-rē kabō, "bāp, āmi Īsh'arēr kāsē
I rising my father's near will-go and him-to will-say, "O-father, I of-God near
 ār tōmār kāsē pāp karisi: āmi ār tōmār sēlēr zuggi nay. Āmā-rē tōmār
and thy near sin have-done: I any-more thy of-son fit not-am. Me thy
 āk-zōn māndērēr mōtō rākhō." Parē shē uṭhlō ār tār bāpēr kāsē ēlō. Shē anēk
one person of-servant like keep." Then he got-up and his father's near came. He great
 tafāt thākti tār bāp tā-rē dēkhti pālō, ār dayā hayē dayuyē
distance remaining his father him to-see got, and kindness coming-into-being running
 zāyē tār ghāpēr par parē chumō dilō. Ār sēlē tā-rē kalō, 'bāp, āmi
going his of-neck upon failing kiss gave. Then son to-him told, 'O-father! I

Ish'arēr biruddhē ō tōmār nazarē pāp karisi : ār āmi tōmār sēlē nāmēr zuggi
God's against and thy in-sight sin have-done : any-more I thy son name's fit
may.' Kintu bāp tār chākardēr kalō, 'bhālō pōshāk ānō, ār ō-kē parāō : hātē
not-am.' But father his servants-to said, 'good dress bring, and en-him put-on : on-hand
 āngṭi ō pāyē parāō. Ār āmrā khēyē dēyē āmōd kari ; kēnonā
ring and on-foot(shoes) put-on. And (let)-us by-eating etcetera rejoicing do ; because
 āmār ēi sēlē marē zāyē, phēr bāchisē ; shē hārāyē zāy, ār pāwā-
my this son dying going, again has-survived ; he being-lost went, and has-been-
 g'āsē.' Ār tārā āmōd karti lāglō.
recovered.' And they rejoicing to-do began.

Takhan tār barā sēlē kh'ātē silō : ār zāmōn bārīr kāsē ēlō, gān nāch
Then his elder son in-field was : and as house's near came, song dance
 shunti pālō. Takhan āk zōn chākar-rē dākē bāttā nilō, 'ē shakalēr mānē
to-hear got. Then one person servant-to calling news took, 'this all's meaning
 ki?' Takhan shē tā-rē ballō, 'tōmār bhāi āisē, tāiti tōmār bāp āk
what?' Then he him told, 'thy brother has-come, therefore thy father one
 bhōj diyēsēn kēnonā tini tā-rē bhālō bhābē pāisēn.' Tātē shē rāg karlō,
feast has-given because he him well in-state has-got.' Upon-that he anger did,
 ār bārīr maddhi zāti chelō nā. Tāiti tār bāp bāiri ēlō ār buzhōti
and house's inside to-go wanted not. Therefore his father outside came and to-reason
 lāglō. Shē zab diyē tār bāp-rē kalō, 'dākhō, ētō basar āmi tōmār shēbā
began. He answer giving his father-to told, 'see, so-many year I thy service

karsi : kakhanō tōmār kathā amān'a kari nāi, tabu tumi kakhanō
have-been-doing : at-any-time thy word disregard have-done not, still thou at-any-time
 amā-rē āk-ṭā sāgalēr sā-ō dāō nāi, zē āmi bandhudēr niyē āmōd
me-to one goat's kid-even have-given not, so-that I friends taking rejoicing
 kari. Kintu zakhan tōmār shēi sēlē ēlō zē besh'ādēr shangē tōmār shampatti
may-do. But when thy that son came who harlots' with thy property
 khēyē phēlēśē, tumi tār zan'rē ēk bhōz dilē.' Parē tini tārē kalēn,
eating has-thrown, thou his on-account one feast hast-given.' Afterwards he him-to said,
 'tumi barābar amār kāsē āsa, ār amār zathā-shabbash'a tōmār-i. Āmādēr
'thou always my near art, and my everything thine-only (is). Our
 amōd āhlād karā uchit kēnonā tōmār bhāi marēsīlō, parē ābār
rejoicing gladness to-do proper (is) because thy brother was-dead, then again
 bāchisē ; shē hārāyē zāy, phēr pāwā-gēsē.'
has-survived ; he becoming-lost did-go, again has-been-recovered.'

The next specimen also comes from Bāgērḥāt in Khulna. It is part of the statement of an accused person. Note the locative in *i*, in *kul-i*, on the bank.

[No. 64.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

শুটী কএক্-বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আস্ছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বল্ছে। তার পরে বালকেরা বাড়ির মধ্যে দৌড়িয়া গিছে, এক বেটা পাগল আইছে, সে কেমন করে ই কইতে লাগ্লে। তার পর ছকের হাওলাদার সেই আসিয়া আর একজন ডাক্তার আইছে রামচন্দ্রপুর হাটে তারি নেছলো ওহমানুল্লার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বল্ছে যে এ বাগ্ রোগ হএছে। সেই সমাতেই একটু ব্যাজে মর্ছে।

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Guṭī-kaāk bālak khēlā nā ki karē khālēr kuli. Tār-parē
A-few boys play or what were-doing channel's on-bank. After-this
 āk-khān naukāy shēi bēṭā shēi ghāṭē āshsē. Āk-tu bādē shēi bēṭā
one on-boat that man that to-landing-place came. A-little after that man
 bāp-rē mā-rē gālām-rē malām-rē balsē. Tār parē bālakērā bāṛir
'oh father! oh mother! I-am-gone! I-died!' cried-out. Of-that after the-boys house's
 madhē daurīyā gisē, 'āk bēṭā pāgal āisē; shē kāman karē,' i
inside running were-gone, 'one man mad has-come; he what-way does,' this
 kāitē lāglō Tār par Saphēr Hāolādār shēi āshiyā ār āk-zan dāktār
to-speak began. Of-that after Safar Hauladār he coming another one doctor
 āsē Rāmchandrāpur hāṭē tā-ri nēslō Osmān-ullār bāṛi. Shēi 'dāktār shēi
is Rāmchandrāpur in-market him he-took Osmānulla's house. That doctor that
 shamayē dēkhē balsē zē ē bāg-rōg haṣsē. Shēi shamātēi
at-time seeing (examining) said that this voice-disease has-been. That at-very-time
 āk-tu bāzē marsē.
little after-delay he-died.

FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas. I am

gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Hauladār came and took a doctor who was at Rāmchandrapur to Usmānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in *ō* in the case of intransitive, and in *ē* in the case of transitive verbs. Thus *thāklō*, he remained; *uḥhlō*, he arose; but *kalē*, he said; *dēlē*, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, *khātō*, they used to eat.

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

এক জোনের দুট ছল ছিল। তারগে মোদ্দি ছোট জোন তার বাপেরে কলে বাবা! জমা জুমির যে ভাগ আমি পাব তা আমারে দ্যাও। তাতে সে তারগে বিষই ভাগ কোরে দেলে। কিছু দিন পরে ছোট ছল সকল য়াক সাত কোরে দূর দেশে গ্যালো। সেখানে সে ফোজলুমি কোরে আপনার সব খোয়াইয়ে দেলে। সব খরচ কোরে ফেলি পরে সে দেশে মানান্তর হোলো। তখন সে টানাটানিতে পড়লো। তার পর সেই দ্যাশের য়াক জোন গেরোস্তোর কাছে থাকলো। সে তাকে নিজির ভুঁইতি শূওর রান্দি দেলে। শেষে শূওর যে খোষা খাতো তাই দিয়ে পেট ভোরতি ইচ্ছে কল্লে কিন্তু কেউ তা দেলে না। শেষে তার ধড়ে বুদ্ধি আলি সে কলে আমার বাপের কত মাইনেখাগে চাকর য়ান্তি খাতি পাছে আর আমি হ্যানে খিদেয় মন্তিচি আমি এহনি আমার বাপের কাছে যায়ে তাঁরে কব বাবা! আমি পরমেশ্বরের বেপোক্ষে ও তোমার সামনে পাপ কোরিচি। আমি যে তোমার ছল বোলে পোরচে দিতি পান্তিচিনে তুমি আমারে এক জোন মাইনাখেগো চাকরের মোতো রাহ। শেষে সে উঠে তার বাপের কাছে গ্যালো। তার বাপ অনেক দুর্ভিত্তি তারে দেকতি পায়ে দয়া কোরে দোড়িয়ে গিয়ে তার গলা ধোরে তার মুহি চুমো খালে। ছল তারে বল্লে বাবা আমি পরমেশ্বরের বেপোক্ষে তোমার সামনে পাপ কোরিচি। আমি তোমার ছল বোলে পোরচে দিতি পান্তিচিনে। কিন্তু বাবা আপন চাকরদের বল্লে শিগ্গির সকলের ভাল কাপড় এনে ওরে পরায়ে দ্যাও এর হাতে আংটী ও পায়ে জুতা দিয়ে দ্যাও এবং আমরা খেয়ে দেয়ে আমোদ কোরি কারণ আমার এই ছল মোরে গিইলো সে আবার বাঁচেচে। হারিয়ে গিইলো আবার পাওয়া গিয়েচে। পরে তারা আমোদ কোন্তি লাগলো ॥

আর তার বড় ছল মাঠে ছেল। সে বাড়ীর কাছে এসে নাচ বাজনা শুল্টি পালে। তখন সে য়াক জোন চাকরকে কাছে ডেকে জিজ্ঞাসা কল্লে এ সব কি। সে তারে বল্লে তোমার ভাই আইয়েচে তাইতি তোমার বাপ ভোজ তোয়ের কোরেচে কারণ তিনি তারে ভাল আবস্তায় পায়েচেন। কিন্তু সে রাগে উটলো, বাড়ীর মোদ্দি যাতি চালে না। তার পরে তার বাপ বাইরে এসে তারে বুজুতি লাগলো। কিন্তু সে তার বাপেরে কোতি লাগলো দ্যাখ! আমি এদিন ধোরে তোমার সেবা কোন্তিচি তোমার কোনো কথা কোনো দিন অমান্ত কোরিনি তাতে তুমি কখনো আমারে একটা ছাগলের ছা দ্যাও নি যে আমার বন্ধুগণ নিয়ে আমোদ কোরি। কিন্তু তোমার এই ছল যে বেথেদের সাথে তোমার সমুদাই সম্পত্তি উড়িয়ে দিয়েছে সে যখন আলো তখন তুমি তার জন্তি বড় কোরে ভোজ দেলে। কিন্তু সে তারে কলে বাছা তুমি সব সোমাই আমার সাথে আছ আর যা হয় সবিতো তোমার। কিন্তু আমোদ করা ও খুসী হওয়া উচিত হোয়েচে কারণ তোমার এই ভাই মোরে গিইলো বাঁচেচে হারিয়ে গিইলো পাওয়া গিয়েচে ॥

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

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Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōnēr duṭa sal sila. Tārgē moddi ṣōṭa zōn tār bāpē-rē
One man's two sons were. Of-them among the-younger person his father-to
 kalē, 'bābā, zamāzumir zē bhāg āmi pāba tā āmā-rē dāō.' Tātē
said, 'father, of-property what share I shall-get that me-to give.' Thereon
 shē tār-gē bishāi bhāg kōrē dēlē. Kisu din parē ṣōṭa sal
he of-them the-property division making gave. Some days after the-younger son
 shakal āk-shāt kōrē durdēshē gālō. Shēkhānē shē phōzlumi
everything together making in-a-far-country went. There he debauchery
 kōrē āpnār shab khōwāiyē dēlē. Shab kharach kōrē phēlli
doing his-own all losing gave. All expenditure having-made having-wasted
 parē shē-dēshē mānāntar hōlō. Takhan shē tñāñānitē parlō. Tār par
after in-that-country a-famine became. Then he in-distress fell. Of-that after
 shēi dāshēr ākzōn gērōsthōr kāsē thāklō. Shē tā-kē nizir
that of-country one-person of-a-householder near he-remained. He him his
 bhūiti shūor rākti dēlē. Shēshē shūorē zē khōshā khātō
in-land swine to-keep appointed. Finally the-swine what husks used-to-eat
 tāi diyē pēt bhōrti ichchhē kallē; kintu kēu tā dēlē nā. Shēshē
that with his-belly to-fill wish he-made; but any-one that gave not. Finally
 tār dharē buddi āli shē kalē, 'āmār bāpēr kata māinē-khāgō
his in-body sense having-come he said, 'my father's how-many wages-eating
 chākar zāsti khāti pāchchē, ar āmi hānē khidēy mattichi. Āmi ēhani
servants too-much to-eat cldrin, and I here in-hunger am-dying. I now
 āmār bāpēr kāsē zāt tā-rē kaba, "bābā, āmi Parmesh'arēr bēpokkh'ē
my father's near go him-to will-say, "father, I of-God against
 ō tōmār shāmnē ° kōrichi. Āmi zē tōmār sal bōlē pōrchē diti
and of-the before sin have-done. I that thy son saying account to-give
 pāttichi-nē. Tumi āmā-rē āk-zōn māinā-khēgē chākarēr mōtō rāha." Shēshē
am-able-not. Thou me one-person wages-eating servant's like keep." Finally

shē uṭhē tār bāpēr kāsē gālō. Tār bāp anēk duritti tā-rē dēkti
he rising his father's near went. His father much distance-from him to-see
 pāyē, dayā kōrē dōṛiyē giyē, tār galā dhōrē, tār muhi chumō
having-got, compassion making running going, his neck seizing, his on-the-face a-kiss
 khālē. Sal tā-rē ballē, 'bābā, āmi Parmesh'arēr bēpokkhē tōmār shāmnē
ate. The-son him-to said, 'father, I of-God against of-thee before
 pāp kōrichi. Āmi tōmār sal bōle pōrchē diti pāttichi-nē.' Kintu bābā
sin have-done. I thy son saying account to-give am-able-not.' But the-father
 āpan chākardēr ballēn, 'shiggir shakalēr bhāla kāpaṛ ēnē ō-rē parāyē
his servants said, 'quickly of-all good clothes bringing him-to putting-on
 dāō. Er hātē āngṭi ō pāyē zutā diyē dāō, ēbang āmrā
give. Of-this-one's on-hand a-ring and on-feet shoes giving give, and (let)us
 khēyē dēyē āmōd kōri. Kāran āmār ēi sal mōrē giilo, shē ābār
eating etcetera rejoicing make. For my this son dying went, he again
 bāchēchē; hāriyē giilō, ābār pāwā-giēchē.' Parē tā-rā āmōd
has-survived; being-lost went, again has-been-found.' Afterwards they rejoicing
 kōtti lāglō.
to-do began.

Ār tār baṛa sal māṭhē sēla. Shē bāṛir kāsē
And his elder son in-the-field was. He of-the-house near
 ēshē nāch bāznā shunti pālē. Takhan shē āk-zōn chākar-kē kāsē ḍākē
coming dancing music to-hear got. Then he one-person servant-to near calling
 zig'āshā kallē, 'ē shab ki?' Shē tā-rē ballē, 'tōmār bhāi āiyēchē tāiti
asking made, 'this all what?' He him-to said, 'thy brother has-come, therefore
 tōmār bāp bhōj tōyēr kōrēchē, kāraṇ tini tā-rē bhāla ābasthāy pāyēchēn.'
thy father a-feast ready has-made, because he him good in-condition has-got.'
 Kintu shē rāgē uṭlō, bāṛir moddi zāti chālē-nā. Tār-pārē tār bāp
But he angry arose, of-the-house inside to-go wished-not. Thereafter his father
 bāirē ēshē tā-rē buzuti lāglō. Kintu shē tār bāpē-rē kōti lāglō,
outside coming him to-remonstrate began. But he his father-to to-say began,
 'ḍākha, āmi āddin dhōrē tōmār shēbā kōttichi, tōmār kōnō kathā kōnō
'Lo, I so-many-days for thy service am-doing, thy any word any
 din amān'a kōri-ni, tāte tumi kakhan-ō āmā-rē āk-ṭi sāgalēr sā
day disobeyed did-not, nevertheless thou ever me-to one-single goat's young-one
 dāō-ni, zē āmār bandhugan niyē āmōd kōri; kintu tōmār ēi sal
gavest-not, that my friends taking rejoicing I-may-make; but thy this son
 zē bēsh'ēdēr shātē tōmār samudāi shampatti uṛiyē diyēchē, shē zākhan
who of-harlots with thy whole property wasting has-given, he when
 ālō, takhan tumi tār zan'i baṛa kōrē bhōj dēlē.' Kintu shē tā-rē
he-came, then thou of-him for-the-sake great doing feast gavest.' But he him-to
 kalē, 'bāsā, tumi shab sōmāi āmār shātē āsa, ār zā hay shabitō tōmar.
said, 'son, thou (at) all time my with art, and what is all thine (is).

Kintu āmōḍ karā ō khushi hawā uchit hōyēchē, kāraṇ tōmār ēi bhāi
But rejoicing doing and happy being proper is, because thy this brother
 mōrē giilō, bāchēchē; hāriyē giilō, pāwā-giyēchē.
dying went, has-survived; lost went, has-been-found.

The next specimen also comes from Jessore. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word *thā'ō*, remain, we have an instance of the elision of a medial *k*, which we shall subsequently see is common in South-East Bengal. Note, also, the change of *r* to *n*, in the word *nāttir*, of the night.

[No. 66.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

বক্তার খুন কোরেলো তা আমি দেখলাম আর ওমেশ এই দুজোন। আমায় বক্তার ব্যালা দুপুরির সোমাই বোলে গিয়েলো জেহেদ সন্দের সোমাই ওমেশের বাড়ী যেও। আমি নাত্রে খেয়ে লোয়ে ওমেশের বাড়ী গ্যালাম। ওমেশ বঙ্গে এহানে খাও শুয়ে খাও আমি সেহানে শুয়ে থাকলাম। নাতির দুপুরির সোমাই যেয়ে ওমেশ খালের দিক এলো। খালের দিক থেকে বাড়ী এসে বঙ্গে যাতি হবে য়ানে আমি বল্লাম কনে যাতি হবে? সে বঙ্গে আমার গোটা দুই ধানের পাত্তো মেরে দিতি হবে। আমি বল্লাম চুরি কোরে দিতি পারবো না, বল্লাম। তাতে বঙ্গে তুমি আস যে আমরা মারবো য়ানে আমি বল্লাম আর কেডা, বঙ্গে বক্তার স্যাক। আমি বল্লাম তবে চলো যাই। তার পর ওরা পাত্তো খোলায় গ্যালো। * * * জেয়ে নরিম সদার বঙ্গে 'জসিম, হাসিম আমাকে খুন কঙ্গে বক্তার স্যাক'। তার পর আমি ঐ দিকে দৌড়ে গিয়ে দ্যাখলাম হাতে কোপ মারিলো আর বক্তার বাঁও হাত দিয়ে নরিমের হাত সরিয়ে ধঙ্গে। ডান হাত দিয়ে ওর গলায় দা বাদিয়ে দেলে। আমি বক্তারকে ধরবার জন্তি গিয়েলাম ধতি পাল্লাম না। মাথার কাছে দাঁড়িয়ে ছেলাম ॥

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *z* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Baktār khun kōrēlō, tā āmi dākḥēlām, ār Ōmēsh, ēi du-zōn. Āmāy
Baktār murder committed, that I saw, and Umēs, these two-men. To-me
 Baktār ḥālā du-purir shōmāi bōlē giyēlō, 'Jēhēd, shandēr shōmāi Ōmēshēr
Baktār day of-two-watches at-time saying gone, 'Jēhēd, of-evening at-time Umēs's
 bāri zāō.' Āmi nātrē khēyē lōyē Ōmēshēr bāri ālām. Ōmēsh
house go.' I at-night having-eaten having-taken Umēs's house came. Umēs
 ballē, 'ēhānē khāō ō shūē thā'ō.' Āmi shēhānē shūē thākḥlām. Nāttir
said, 'here eat and sleeping remain.' I there sleeping remained. Of-the-night
 du-purir shōmāi zēyē Ōmēsh khālēr diki ēlō. Khālēr
of-two-watches at-time going Umēs of-the-canal in-the-direction came. Of-the-canal
 dik thēkē bāri ēshē ballē, 'zāti habē ānē.' Āmi
the-direction from to-house coming he-said, 'to-go it-will-be-(necessary) now.' I

ballām, 'kanē zāti habē?' Shē ballē, 'āmār gōṭā dui dhānēr pātō
said, 'whither to-go will-it-be-(necessary)?' He said, 'my some two of-paddy plants
mārē-diti habē.' Āmi ballām, 'churi kōrē-diti pārbō-nā,'
to-uproot it-will-be-(necessary).' I said, 'theft to-carry-out I-will-be-able-not,'
ballām. Tātē ballō, 'tumi āsha, zē āmrā mārbo ānē.' Āmi ballām, 'ār
I-said. Thereon he-said, 'you come, that we shall-uproot now.' I said, 'else
kēdā?' Ballē, 'Baktār Shāk.' Āmi ballām, 'tābē chalō zāi.' Tār-par ōrā pātō
who?' He-said, 'Baktār Shēkh.' I said, 'then come let-us-go.' Thereon they plants
khōlāy gālō..... Zērē Narim Shaddār ballē, 'Zashim, Hāshim, āmā-kē khun
to-field went.....Afterwards Narim Sardār said, 'Jasim, Hāsim, me murder
kallē Baktār Shāk.' Tār-par āmi ai-dikē daurē giyē dākhlām hātē
did Baktār Shēkh.' Thereafter I in-that-direction running going saw on-the-hand
kōp mārilo, ār Baktār bāō hāt diyē Narimēr hāt shariyē dhallē.
a-blow he-struck, and Baktār left hand with Narim's hand thrusting-aside he-held.
Dān hāt diyē ōr galāy dā bādiē dēlē. Āmi Baktār-kē dharbār
Right hand with his on-neck a-bill-hook striking gave. I Baktār of-seizing
zan'i giyēlām, dhatti pāllām nā. Māthār kāsē dāriyē sēlām.
for went, to-seize I-was-able not. Of-the-head near standing I-was.

FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēs do it. Baktār said to me at midday, 'Jēhēd, go to Umēs's house this evening.' Accordingly, I went that night, after eating, to Umēs's house. Umēs told me to eat and stay there for the night. At midnight, Umēs went out in the direction of the canal, and after he came back told me that it was time to go. I asked where we had to go, and he said, 'we have to uproot a few paddy plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the uprooting. I said, 'who else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they went off to a field of paddy plants.....After a time I heard Narim Sardār crying out, 'Jasim! Hāsim! Baktār Shēkh has murdered me.' I ran up in the direction of the voice and saw Baktār strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook. I ran up to catch hold of Baktār, but could not do so, and remained standing by the head of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its pronunciation are the same as in Jessore. In the extreme south, the dialect is the same as that of Backergunge, *vide* p. 264.

VII.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as 'Chaṭgāiyā,' but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Chākmas of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people:—

Name of District.	Number of Speakers.
Noakhali	909,199
Chittagong	1,267,433
Akyab	114,152*
Chittagong Hill Tracts (Chākma)	20,000
TOTAL .	2,310,784

AUTHORITIES —

- (1) LATTER, T., Lieut.—*A Note on some Hill Tribes on the Kuladyne River, Arracan. Journal of the Asiatic Society of Bengal, Vol. XV (1846), pp. 60 and ff. On pp. 74 and ff., there is a Vocabulary of Chittagong Bengali.*
- (2) PARGITER, F. E., B.A., I.C.S.—*Notes on the Chittagong Dialect. Journal, Asiatic Society of Bengal, Vol. LV (1886), Part I, pp. 66 and ff. Contains a Grammar and Vocabulary.*
- (3) A[NDERSON], J. D. [I.C.S.]—*Some Chittagong Proverbs, compiled as an example of the Dialect of the Chittagong District.*—Printed for Private Circulation. Calcutta, Hare Press, 1897.

The following account of South-Eastern Bengali is based on Mr. Pargiter's work above mentioned, with a few additions derived from other sources:—

I.—PRONUNCIATION—

The vowel *a* is, as elsewhere in Bengal, pronounced like the *ō* in *hot*. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the *o* in *port*. Thus আছ, thou art, is pronounced *āsō*, not *āsō*. There is a tendency to substitute this vowel for others. Thus *kāifiyat*, a remark, is pronounced *kōfiōt*, and

* Figures taken from the Census Report.

chhōḍa, small, is pronounced *chōḍō*. In the interior of a word it is often pronounced like a long *ō*. Thus *haīl*, he, was pronounced 'ōīl.

The letter *k* at the beginning of a word very often has the sound of a rough *kh*, like that of the Arabic *ك* *kh*, or like the *ch* in *loch*. Thus *kaun*, who? is pronounced *khaun*. In transliteration this sound will be represented by *kh*.

K is sometimes pronounced *g*. Thus *gōri* for *karī*, having given.

Kh is often pronounced like *h*; and is sometimes corrupted to *g*. Thus *mug dēi sinī*, for *mūkh dēkhilē chinī*, if I saw his face, I should recognise him.

Ch is pronounced like *s*. Thus *chākar*, a servant, is pronounced *sāōr*; *kharach*, expenditure, pronounced *khoros*.

Chh is pronounced like *ch*, at the beginning of words, and like *s* in the middle of words. Thus, *chhōḍa*, small, is pronounced *chōḍō*, and *āchhi*, I am, is pronounced *āsi*.

J (including *জ* *j*) and *jh* are pronounced like the *z* in *zeal*. Thus, *jan*, a person, is pronounced *zōn*; *bujhit*, to understand, pronounced *buzit*.¹

T and *th* are often changed to *ḍ*. Thus *uḍa* for *utha*, get up; *chhōḍa* for *chhōṭa*, small.

P at the beginning of a word is often pronounced like *f*. Thus *fāri* for *pāri*, I can. Sometimes even like *h*. Thus *hōlā* (in Noakhali) for *pōlā*, a son; *hāichhi* (in Hātiā) for *pāichhi*, I have got; *hut* (Noakhali) for *put*, a son.

Ph is often pronounced like *p* or *h*. Thus *pēllām* for *phēlilām*, I threw; and *hēla* for *phēla*, throw. In Noakhali *ph* in the middle or at the end of a word is regularly pronounced *f*. Thus *bāphē*, pronounced *bāfē*, the father.

Ṣ, sometimes, and *s*, generally, at the beginning of a word are pronounced like *h*. Thus *sakal*, all, becomes *hōkōl*; and *sōr*, a noise, becomes *hūr*.

H is frequently elided. Thus *haīl*, he was, pronounced 'ōīl; *ka'īl*, for *kahīlā*, he said.

Y in composition with another consonant is almost always distinctly pronounced as in *kargya*, thou madest, pronounced *kōrgyō*, and not *kōrgg'ō* or *kōgg'ō*. When the vowels *a* or *ā* are in the syllable preceding such a *y*, they are pronounced as if the vowel *i* came between them and the succeeding consonant. This is specially the case when the *y* in combination is followed by the vowel *ē*. Thus *māpyē*, he measured, is pronounced *māipyē*; *sākhya* (properly *sāksha*), *hāikya*; *āsyē*, he came, *āishyē*, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is *i* or *ī*. Thus, *dākiō*, call, becomes *dāiō*; *āsi* and *āsiō*, come, *āi* and *āiō*; *dubā*, a bamboo hedge round a tank, becomes *ḍuā*; *dēkhitē*, to see, becomes *dēitē*; *bēbāk*, all, becomes *bēāk*; *bādhē*, he binds, becomes *bāē*; *śwasur*, a father-in-law, becomes *haūr*; *khāilām*, I ate, becomes *khāiām*; *basiō*, sit down, becomes *baō*; *khuliyā*, having opened, becomes *khuiyā* and *khui*; *nikāla*, drew out, becomes *niāla*.

But *m* in such a position is often changed to *amunāsika*, . Thus, *āmi* becomes *āi*; *tumī*, thou, becomes *tūi*; *tāmāk*, tobacco, becomes *tāuk* and *tāuk*; *āmār*, my, becomes *ār*; and *tōmār*, thy, *tōr*.

¹ This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the *j*-sound in proper-names, while they say *āi sāt na pārgyam*, I could not go. The lower orders of Musalmāns go even further and pronounce *j* as *d* in some words. Thus they pronounce *jē*, that, *dē*. A similar peculiarity is observable in old Hindī, in which, for instance, *kāghaz*, paper, was pronounced *kāgad*.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by *anunāsika*. Thus. *sūkhnā*, dry, becomes *hūnā*.

Final *ē* is often dropped, especially in the locative suffix *tē* of nouns and in the infinitive of verbs. Thus, *bāritē*, at home, becomes *bārit*; *kahitē*, to say, becomes *kahit*.

Final *a* is omitted in the third person Past and Pluperfect of verbs. Thus, *gel* for *gēla*, he went; *āchhil* for *āchhīla*, he was; *kargil* for *kargīla*, he had made.

Short words with *ā* in the first syllable, sometimes insert *i*, or less frequently *u*, after the *ā* in pronunciation. Thus, *hāil* for *hāl*, a rudder; *āij* for *āi*, to-day; *āugē* for *āgē*, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus *haōyālā* (Arabic حلال), a charge, becomes *hāolā*, a kind of land tenure; *ēlakā* (Arabic علا), connexion, becomes *ēlakā*.

II.—DECLENSION—

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

Nom. *put* or *put-ē*, a son.

Acc. *put-rē*.

Dat. „

Abl. *put-tun*.

Loc. *put-ē* or *put-at*.

Gen. *put-ar*.

Instr. *put-ar-dī*.

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is *chāyar-hāla-rē*, to servants. Some nouns form their plurals in *gun* or *un*. Thus, *kūur-gun*, dogs; *ghōrā-un*, horses.

The following examples illustrate the declension of Pronouns:—

First Person,—*āi*, I; *ā-rē* or *āyā-rē*, me or to me; *ā-r* or *āyā-r*, my; *ā-rā* or *āyā-rā*, we.

Second Person,—*tui*, thy; *tōr*, thy, and so on.

Respectful forms,—*āonē*, you; *āonār*, your.

Third Person,—*tē*, *tāi*, *tān*, *hētē*, he; *tār*, *tān*, his; *tāttē*, for him; *tārā*, *tānā*, they, and so on.

Other Pronouns,—*ēi*, this; *ētār*, *hitār*, of this; *āi*, *hēi*, that; *zē*, who; *zā*, what; *ki*, what?

III.—CONJUGATION—

(a) Verb Substantive—

Present.

1. *āchhi*, I am, we are.

2. *āchha*, or *āchhas*.

3. *āchhē*.

Past.

āchhīlām, I was, we were.

āchhīlā.

āchhil.

(b) Finite Verb—

Present.

1. *karir*, *kari*, I make, we make, also, I am making, we are making.

2. *karar*, *karas*.

3. *karēr*, *karē*, honorific, *kartas*.

Imperfect.

karitē (or *karitām*) *āchhīlām*, I was making, we were making.

karitē āchhīlā.

karitē āchhil.

A verb whose root ends in a vowel, forms its Present as follows :—

1. *khāir*, I eat, we eat.
2. *khāor*.
3. *khāēr*, or *khār*.

- | | | |
|---|--|---|
| Past. | | Pluperfect. |
| 1. <i>kargyam</i> , <i>kargi</i> or <i>karilam</i>
(<i>kariām</i>), I made, we made. | | <i>kargilyam</i> , I had made, we had made. |
| 2. <i>kargya</i> or <i>karilā</i> (<i>kariā</i>), or
<i>karilāk</i> . | | <i>kargilā</i> , or <i>kargilī</i> . |
| 3. <i>kargyē</i> or <i>karil</i> . | | <i>kargil</i> . |

Transitive verbs often preserve the final *a* in the third person. Thus, *ka'ila*, he said; *dila*, he gave; I have not met instances of this in the case of Intransitive verbs. We have *gēl*, he went, not *gēla*.

The Past tense in *gi*, *gya*, *gyē*, is restricted to verbs whose roots end in *r*, *r̄*, or *g*. For the *g*, *j* is sometimes substituted. Thus *dhargi* or *dharjī*, I seized. Other verbs take, in the Past tense, the terminations *yi*, *ya*, and *yē*, before which *i* is inserted if the root ends in a vowel. Examples are the following :—

- | | | |
|--|--|--|
| 1. <i>rākhyam</i> or <i>rākhyi</i> , I kept. | | <i>khāiyi</i> or <i>khāilām</i> , I ate, we ate. |
| 2. <i>rākhya</i> , or <i>rākhiya</i> . | | <i>khāiya</i> . |
| 3. <i>rākhyē</i> , pronounced <i>rāikhyē</i> . | | <i>khāiyē</i> or <i>khāilla</i> . |

The Pluperfect is formed by adding *lyam* (1st person), *lā* or *li* (2nd person), and *l* (3rd person) to the first person of the Past tense. We thus get *rākhilyam*, I had kept; *khāiyilyam*, I had eaten; and so on.

Future.

1. *karyum*, *kargyam*, *karha*, or *karbām*, I shall make, we shall make.
2. *karbā*.
3. *karbya* or *karbē*.

Before all these terminations, *i* may optionally be inserted. Thus, *kariyum*, *karigyam*, *kariba*, or *karibām*.

Imperative.

2. *kara*, do thou. With a negative, *na kariō*.
3. *karuk*, honorific *karatak*.

Infinitive,—*karit(ē)*, *kart(ē)*, or *karitām*, to make.

Present Participle,—*karit(ē)*, or *kart(ē)*, making.

Conjunctive Participle,—*kari*, or *kariyārē*, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by *bharāita*, he would fill; *khāita*, they used to eat. Mr. Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb *zāitē*, to go, has an irregular Conjunctive Participle, *gōi*, having gone, which is often added to other verbs to render them more forcible. Thus, *āi gēlām gōi*, I went away; *dēō gōi*, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr. Pargiter's work above mentioned.

[No. 67.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

এগুআ মান্‌স্যের দুয়া পোয়া আছিল্। ছোভুরা তার বায়রে কইল বায়াজি আঁর হিছার সম্পত্তি তাঁরে দেয়। তান্‌ যা আছিল্ তারারে ভাগ করি দিল। অল্প কদিন বাদে ছোভ পোয়া হকলাইন্‌ অত্তর কারি ত্তরে এক দেয়ত গেল্, হেণ্ডে মণ্ডামি করি তার ধন হকলাইন্‌ উড়াইল। জঁন্তে তে হকলাইন্‌ খরচ করি ফেলাইল। হেঁতে হেই দেয়ত কুপ গিরানি হইল্। তহন আর তাতে কিছু ন রহিল্। তে আইয়ারে ঐ দেয়ত এগ্‌ জনর হস্তে অঁত্তর হইল্ তাঁই তারে তান্‌ যত ছয়র চরানর লাই দি পেড়াইল। ছয়রে যে কুরা খাইত হেই কুরায় তার পেড ভরাইত; আর কোন মান্‌স্যে তারে কিছু নইদ। তে যহন বুকিত্ পাইল্ল তখন তে কইল আঁয়ার বায়র কদুয়া চায়রে কতাইন্‌ খায় ও কতাইন্‌ ফেলায় আর আঁই উয়াসে মরিব্। আঁই উডি আঁয়ার বায়র কাছে বাই কইম্‌ যে বায়াজি আঁই ঈশ্বরর ও আঁওনার কাছে নোশ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্‌ ন পাইর্গ্যম। আঁরে আঁওনার একজন চায়রর মত রাখ্তক্। তে উডিয়ারে তার বায়র কাছে আইল্। তে ছুরে থাক্তে তার বাবে তারে দেই আদর করি ছুঁউরি আই তার গলাং ধরি তারে চুম্‌ দিল। পোয়া স্মারে কইল বায়াজি আঁই ঈশ্বরর কাছে আর আঁওনার হাফাং পাপ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্‌ ন পাইর্গ্যম। কিন্তু তার বাবে তান্‌ চায়র হলরে কইল যে কুপ বাইর্গ্যা কাওর আনি তারে পিন্দাও, তার হাতত্‌ এগুআ আউণ্ডি দেও, আর তার পাওত্‌ জোতা দেওয়াও। আঁর এই পোয়া মরি আতুন বাছে; তারে হাজাইলাম আতুন পাইলাম। চল এইতার লাই আঁয়ারা খাই দাই রঙ্গ তাঁওসা করি। তার পর তারা তাঁওসা করত লাইল্ ॥

তার বড় পোয়া বিলত্‌ আছিল্। তে যয়ন ঘরর কাছে আইল্ তয়ন নাচন্‌ বাজন্‌ ছনইল। তে তার একজন গাউররে ডাই জিজ্ঞাইল যে কি হইয়ে। তে তারে কইল আঁওনার ভাই আস্যে আঁওনার বাবে তারে আরামে পাইয়ারে এক নিমস্ত্রন দিয়ে। তে গোস্বা হই ঘরত নগেল্। হিতার লাই তার বাপ আইয়ারে তারে হাইদ করল তে তার বাওরে কইল, চও এই কবছর আঁওনার কাম করিব্; কোন দিন আঁওনার কথা অমাচ্ছ ন করিব, তও আঁওনে আঁয়ার খাতিল্যা হওলের হস্তে আমোদ আজ্জাদ করনর লাই কোন দিন আঁয়ারে এগুআ ছাওলর ছা নহ দেন্। আর আঁওনার পোয়া বেশা লই তার হকল সম্পত্তি যেই উড়াই আইল্, হেয়নে আঁওনে তারলাই নিমস্ত্রন দিলাক। তাঁই তারে কইল ও পুত্! তুই হামিসা আঁয়ার কাছে আছস্; আর আঁয়ার কাছে যে জাছে হকলাইন্‌ তোর। তোর এই ভাই মরি বাছে; তারে হাজাইয়ারে পাই; এই তার লাই খুসি হইয়ারে আমোদ করন উচিৎ হইয়ে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

NOTE.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An interlinear phonetic transcription is therefore given in italics. In this transcription pronounce *ā*, like the *a* in *hat*; *ē*, like the *e* in *met*; *ō*, like the *o* in *cob*; *ē*, like the *a* in *mate*; *ō*, like the *o* in *home*; and *kh*, like the Scotch *ch* in *loch*. The sign *~* over a vowel nasalizes it. An apostrophe before a vowel, thus, 'ōil, means a very faint aspiration.]

Eguā mānsyēr duyā pōyā āchhil. Chhōduyā tār bāya-rē kaīla, 'bāyā-ji,
Ēgwā mānshēr duā puā āsil. Chōduā tār bāu-rē kōilō, 'bā'ā-zī,
 One man's two sons were. The-younger his father-to said, 'Father,
 ā̃r hichehār sampatti ā̃rē dēya.' Tān yā āchhil tāwā-rē bhāg kari dil.
 ā̃r 'isār hōmpōti ā̃-rē dēō.' Tān zā āsil tāwā-rē bhāg gōri dil.
 my of-share wealth me-to give.' He what was them-to division making gave.
 Alpa kadin bādē chhōda pōyā hakkalāin attar kari durē ek dēyat gēl,
 Ōlpō kōdin bādē chhōdō puā hōkōlāin ōtōr gōri dūrē ēk dēōt gēl,
 A-few some-days afterwards the-younger son every-thing together making afar a country-in went,
 hēndē sandāmi kari tār dhan hakkalāin urāil. Jāttē tē hakkalāin kharach
 hēndē hōndāmi gōri tār dhōn hōkōlāin urāil. Zōttē tē hōkōlāin khōrōs
 there dissipation making his wealth all squandered. When he every-thing expenditure
 kari pñelāila hēttē hēi dēyat kup girāni haīl. Tahan ār tāttē kichhu
 gōri pētailō hēōtē hē dēōt kub girāni 'ōil. Tō'ōn ār tāttē kisū
 having-made threw-away then in-that country great famine became. Then any-more when anything
 na rahil. Tē āiyārē ai dēyar ēg janar haṅgē āttar haīl, tāi tārē tān
 nō rō'il. Tē āiyārē ōi dēōr ēg zōnōr hōṅgē ōtōr 'ōil, tāi tā-rē tān
 not remained. He coming that of-country one person-of with with became, he him his
 yata huyar charānar lāi-di pēdāila. Huyarē ye kurā khāita hēi kurāy
 zōtō huōr sōrōnōr lāi-dā pēdālō. Huōrē zē kurā khāitō hēi kurāy
 an-many-as-were pigs of-grazing for sent. The-pigs what husks used-to-eat these husks
 ar pēd bharāita; ār kōna mānsyē tārē kichhu naidā. Tē yahan bujhit
 tār pēd bhōrāitō; ār kōnō mānshē tā-rē kisū nōddyō. Tē zō'ōn buzōt
 his belly he-would-fill; and any man him-to any-thing did-not-give. He when to-understand
 pāilla, takhan tē kaīla, 'āyār bāyār kaduyā chāyarē katāin khāy ō katāi
 pāillō, tō'ōn tē kō'ilō, 'ār bāōr kōduā sāōrē kōtāin khāy ō kōtāin
 he-got, then he said, 'my father's how-many servants how-much eat and how-much
 phēlāy, ār āi uyāsē marir. Āi udi āyār bāyār kāchhē yāi kaīm yē
 pēlay, ār āi uāshē mōrir. Āi udi ār bāōr kāsē zāi kō'iam zē
 throw-away, and I by-hunger die. I arising my of-father near going will-say that
 "bāyā-ji, āi īsvarar ō āōnār kāchhē dōsh kargi. Āi ār āōnār pōyā buli
 "bā'ā-zī, āi īshhōrōr ō āūnār kāsē dush kōrgē. Āi ār āūnār puā buli
 "father, of-God and of-thee near sin have-done. I more thy son calling

kahit na pirgyam. *Ārē āōnār ēk-jan chāyarār mata rākhatak.*'' Tē udiyārē
kōhit nō pairgyōm. Ā-rē āunār ēg-zōn sāōrōr mōtō rāktōk.'' Tē udiyārē
 to-my not have-not-been-able. Me thy one-man of-servant like keep.'' He rising

tār bāyar kāchhē āil. Tē durē thāktē tār bābē tā-rē dēi ādar kari
tār bāōr kāsē āil. Tē durē thāktē tār bābē tā-rē dēi ādōr gōri
 his of-father near came. He at-distance remaining his; father him for pity making

dūuri āi tār galāt dhari tā-rē chum dila. Pōyā tā-rē kaila, 'bāyā-ji, āi
dūuri āi tār gōlāt dhōri tā-rē sum dilō. Puā tā-rē kō'ilō, 'bā'ā-si, āi
 running coming his on-the-neck seizing him kiss gave. The-son him-to said, 'father, I

Iśvarar kāchhē ār āōnār hākhāt pāp kargi. *Āi ār āōnār pōyā buli kahit*
Ishhōrōr kāsē ār āunār hākhāt pāp kōrgi. Āi ār āunār puā buli kōhit
 of-God near and thy in-presence sin did. I more thy son calling to-my

na pārgam.' Kintu tār bābē tār chāyar-hala-rē kail yē, 'kup bāirgyā
nō pairgyōm.' Kintu tār bābē tār sāōr-'ōlō-rē kōilō zē, 'kup bāirgyā
 not have-been-able.' But his father his servants-to said that, 'very excellent

kāōr āni tā-rē pindāō, tār hātat ēguā āundi dēō, ār tār pāt jōtā
kā'ōr āni tā-rē pindāō, tār 'ātōt ēgwā āundi dēō, ār tār pāt zutā
 clothes bringing him clothe, his hand-on a ring put, and his feet-on shoes

dēōyāō. *Ār ēi pōyā mari ātun bāchchhē; tā-rē hājāilām ātun pāilām.*
dēwū. Ār ēi puā mōri ātun bās-sē; tā-rē 'āzāilām ātun. pāilām.
 cause-to-put. And this son having-died but has-survived; him I-lost but I-found.

Ohala, ēi-tār lāi āyārā khāi dāi rāngā tāōsā kari.' Tār par tā-rā tāōsā
Sōlō, ēi-tār lāi āurā khāi dāi rōng tāushā gōri.' Tār pōr tā-rā tāushā
 Come, of-this for (let)-us eating etcetera merriment rejoicing make.' Of-that after they rejoicing

karata lāil.

kōirtō lā'il.

to-do began.

Tār bāra pōyā bilat āchhil. Tē yayan gharar kāchhē āil tayan
Tār bōrō puā bilōt āsil. Tē zō'ōn ghōrōr kāsē āil tō'ōn
 His big son field-in was. He when of-the-house near came then

nāchan bājan hunīla. Tē tār ēk jan gāura-rē dāi jijnāila, yē 'ki hāiyē?' Tē
nāsōn bāsōn hūnlō. Tē tār ēg zōn gā'ōrō-rē dā'i zigāilō, zē 'ki 'ōiyē?' Tē
 dancing music heard. He his one man servant calling asked, that 'what is-becoming?' He

tā-rē kaila, 'āōnār bhāi āsyē, āōnār bābē tā-rē ārāmē pāiyārē ēk nimantran
tā-rē kō'ilō, 'āunār bhāi āisyē, āunār bābē tā-rē ārāmē pāiyārē ēg nimantran
 him-to said, 'thy brother hath-come, thy father him in-comfort having-got a feast

diyē.' Tē gōsvā hāi gharat na gēl. Hitār lāi tār bāp āiyārē tā-rē hāidda
diyē.' Tē gushshā 'ōi ghōrōt nō gēl. Hitār lāi tār bāp āiyārē tā-rē hāyddō
 hath-given.' He angry becoming the-house-in not went. Of-this for his father coming him remonstrating

karala, tē tār bāōrē kaila, 'chaō, ēi kabachhar āōnār kām karir; kōnā
gōrlō, tē tār bāō-rē kō'ōlō, 'sō-ō, ēi kō-bōsōr āunār kām kōrir; kōnō
 did, he his father-to said, 'see these how-many-years thy work I-do; any

din āōnār kathār amānya na karir, taō āōnē āyār khātilyā hāōlēr hāngē
din āunār kōthār ōmānyō nō gōrir, tāu āunē āār khātilyā 'ōōlēr hōngē
 day thy of-word disobedience not I-do, still thou of-my for-the-sake of-friends with

āmōd āhlād karanar lāi kōna din āyārē ēguā chhāōlar chhā nah dēn.
āmud ālād kōrōnōr lāi kōnō din āā-rē ēgwā sā'ulōr sā nōh dēn.
 merriment joy of-making for any day me-to one goat's kid not didst-thou-give.

Ār āōnār pōyā bēśyā lai tār hakkal sampatti yēi urāi-āil, hēyanē āōnē
Ār āunār puā bēshyā lōi tār hōkōl hōmpōti zē urāi-āil, hēyōnē āunē
 And thy son harlots taking his entire property who squandered, here thou

tār lāi nimantran dilak.' Tāi tā-rē ka'ila, 'ō put! tūi hāmisā āyār kāchhē
tār lāi nīmōntrōn dilāk.' Tāi tā-rē kō'ulō, 'ō put! tūi hāmishā ār kāśē
 of-him for a-feast gavest.' He him-to said, 'O son! thou always my near

āchhas; ār āyār kāchhē yē āchhē hakkalāin tōr. Tōr ēi bhāi mari
āsōsh; ār ār kāśē zē āśē hōkōlain tōr. Tōr ē bhāi mōri
 art; and of-me near what is all (is)-thine. Thy this brother having-died,

bāchchhē; tā-rē hājāiyārē pāi; ēitār lāi khushi haiyārē āmōd karan uchita
bāśśē; tā-rē 'āzāiyārē pāi; ētār lāi khūshi 'ōyārē āmud kōrōn usit
 hath-survived; him having-lost I-get; of-this for happy being rejoicing making proper

haiyē.'

'ōiyē.'

is.'

I am also indebted to Mr. Anderson for the second specimen of the Chittagong dialect. It is a popular Folk-tale. After the full description of the pronunciation of this dialect which has been given above and illustrated in the preceding specimen, it has not been thought necessary to give an exact transcription in the Roman Character in this specimen also.

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

এক বাঁঅনর এথা মুনিস্ পোয়া আছিল্। ঐ পোয়া কিছু লেয়া পরা ন আইস্বে, তার বিয়ার পর তার হোউর্ বাড়িত্ নিয়ন্ত্ৰণ্ হইল্। নিয়ন্ত্ৰণ্ য়াতে তার মা কৈলোও পুত এথা পৈছা নে, পথত্ কিছু কিনি খাইষ, আর হোউর্ বারিত্ হয়লর উয়রে বৈইস, মিডা মুয়ে কুইলার মত কথা কইষ। পোয়া পথে দি য়াতে এথা পৈছার মিডা কিনি নিলো, হোউর্ বাড়িত্ যাই চায় এথা কুর্গ্যা হয়লথুন্ ওচল, তে কালাইয়ারে কুর্গ্যার মাখার উয়র উডি বই মুয়র ভিতর মিডা দি কুঃ কুঃ গরি কথা কৈলো। কথঅন্ বাদে তার হোউর্রে দেই জিঞ্জাইল হোউর্র পুত্, তৌয়ার বিয়া হইয়ে নি? তার হোউর্ কিছু ন কইল। তার পর ভাত খাইয়ারে আঁচাইত যাই তার হোউর্রে জিঞ্জাইল এই খাল কাটিল্ বে মাডি কি হৈল? তার হোউর্ তঅন বড় গোম্বা হইল। তে কইল আথাক্কাইন্ মাডি আঁই খাই, আর আথাক্কাইন্ তোর বাবে খাইয়ে, নয় তোরে কেআ মাইয়া দিই ॥

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.¹

(J. D. Anderson, Esq., I.C.S., 1897.)

Ek bāanar ēgwā munish pōā āsil.² Oi pōā kisu lēyā pōrā nō zaintō.
One Brahman's one male child was. That boy any writing reading not knew.

Tār biyār pōr tār hōur bārit niyōntrōṅ hōil. Niyōntrōṅōt zāte
His marriage after his father-in-law's house-to invitation was. To-invitation on-going

tār mā koilō, 'Ō put, ēgwā poisā nē, pōthōt kisu kini
his mother said, 'O son, one pice take, in-the-way something buying

khāish, ār hōur bārit hō'ōlar u'ōrē boish, miḍā-mu'ē kuilār
eat, and father-in-law's house-in of-all above sit, with-sweet-mouth cuckoo's

mōtō kōthā kōish.' Pōā pōthē-di zātē ēgwā poisār miḍā kini nilō, hōur
like word speak.' Boy by-path going one pice's sweets buying took, father-in-law's

bārit zāi sāy ēgwā kurgyā ho'ol-thun ōchōl, tē fālāyārē kurgyār māthār
house going saw one haystack all-than higher, he by-leaping haystack's head

u'ōr uḍi bō'i mu'ōr bhitar miḍā di 'kuḥ kuḥ' gōri kōthā
upon mounting sitting mouth's inside sweets putting 'coo coo' making speech

koilō. Kōthō'ōn bādē tār hōurōrē dē'i ziggāilō, 'Hōurōr put, tōār
spoke. Some-time after his father-in-law seeing asked, 'Father-in-law's son, thy

biyā 'ōyē ni?' Tār hōur kisu nō kōilō Tār-pōr bhāt
marriage has-been, eh?' His father-in-law anything not said. Thereafter rice

khāyārē āchāitō zāi tār hōurō-rē ziggāilō, 'Ei khāl kātṭil
having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This canal cut

zē mādi ki 'ōil?' Tār hōur tō'ōn bōrō ghōshwā 'ōil. Tē kōilō,
when earth what became?' His father-in-law then very angry became. He said,

'āthākhāin mādi āi khāi, ār āthākhāin tōr bābē khāyē, nay tōrē kē-ā
'half-portion earth I ate, and half-portion thy father ate, else to-thee why

māiyā di-i?'
daughter (I) gave?'

¹ This is a little folk-story given to me by Babu Nobin Chandra Das, Deputy Magistrate and a well-known Bengali author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

² In Chittagong and in Eastern Bengal generally, হ is pronounced s and স্বস্ব are all alike pronounced as sh. Consequently, in writing down this folk-story these letters are used, not phonetically, but where they would be used in literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. ANDERSON.

FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son. That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house. When he was going to the feast, his mother said, 'O son, take a pice, buy something in the way to eat. In father-in-law's house sit above all, and with sweet mouth speak like a *kokila* (cuckoo).' The boy while going by the way bought sweets for one pice and on reaching his father-in-law's residence saw a hay-stack higher than all. Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried 'coo, coo.' After a while seeing his father-in-law he asked,—'Father-in-law's son, has your marriage taken place?' His father-in-law said nothing. After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, 'when this canal was dug, what became of the earth?' His father-in-law was greatly annoyed. He said, 'Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you?'

Across the estuary of the Megna from Chittagong, but having the Eastern Bengali-speaking Island of Sandip between it and the mainland, lies the large Island of Hatiā, the dialect of which is practically the same as that of Chittagong. This island, like Sandip, belongs to the District of Noakhali. The history of Sandip, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Hatiā has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north. For instance, *kamu*, I shall say; *bhāvrta*, to fill; *thāiktē*, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note:—

Ablative Singular, *bil-ettēn*, from the field.

Datives and Accusatives Plural, *hōlāinē-rē*, to the sons; *chā'or-ga-rē*, to the servants; *ēyārēr-ga-rē*, friends. In the last, the plural suffix is added to the genitive singular.

Pronominal forms,—*hēitē*, he; *hētār*, *hētār*, of him, his; *hētār-rē*, to him; *hētārā*, they. *Hiyār*, of this, of these; *ētār-rē*, to this. *Annēr*, Your Honour's. *Zigin*, what; *higin*, that, correlative.

The only verbal forms deserving of special notice are *āchhat*, thou art, and the Tippera Infinitive *khāitām*, to eat.

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

একজন মাইনসের দুগা হোলা আছিল। হিয়ার মধ্যে ছুডুগায় হেইতার বাকেরে কইল, বায়াজি আঁর ভাগে মাল্ যিগিন্ হড়ে হিগিন্ আঁরে দেও। আর্ হেইতেও হেইতার ব্যাক্ বিস্ত হোলাইনেরে ভাগ্ করি দিল্। হিয়ার কদিন্ বাদে ছোড হোলা ব্যাক্গিন্ অন্তর্ করিলই এক দুবই এক দেশে বেড়াইত গেল্; হিয়ানে হেইতে সশামি করি হেইতার ব্যাক্ বিস্ত উড়াই দিল্। আর্ হেইতে যেসুম্ ব্যাক্ খরচ্ করি হালাইল, হেই দেশে খোব্ রাদ্ অইল; আর্ হেইতেও খরচে: টানাটানিতে কইড়ত লাগিল্। হেসুম্ হেইতে হেই দেশী এক্ সহরু-য়ার্ লগে যাই অন্তর্ অইল; আর্ ঐ সহরুয়ার্ হেইতারে তার্ খেতে স্তওর্ চরাইত দিল্। আর্ হেইতে স্তওরের্ খাওনের্ কুঁড়া খোব্ খুসী অই খাই হেট্ ভইরত্ চাইত; আর্ কেও কিছু হেই তারে দিতনা। আর্ যেসুম্ হেইতার্ উস্ অইল, হেসুম্ হেইতে কইল, আহারে! আঁর বাকের্ ঠিয়া চাওরেরাও খায় বিলায় আর্ আই অন্ তোকে মরণ্ লইছি। আই আঁর বাকের্ কাছে যাই এই কথা কমু, বাজান্, আই আঞ্জান্ কাছেও গুণা কইরছি, তৌয়ার্ কাছেও গুণা কইরছি। আই আর্ তৌয়ার্ হোলা কওনের্ কাবিল্ ন; আঁরে তুঁই তৌয়ার্ এক্ ঠিয়া চাওরের্ লাইন্ রাও। হেইতে হেমনে উডি হেইতার্ বাকের্ কাছে আইল্। বাক্ মোস্তর্ হোলা খোব্ তাকাত্ খাইক্তে হোলারে দেই বাসনা অইল, আর্ দৌড়ী যাই গলা চাই ধরি হেইতারে চুমা দিল্। হোলায় বাকেরে কইল, বাজান্, আই খোদান্ কাছেও গুণা কইরছি, তৌয়ার্ কাছেও গুণা কইরছি, আই আর্ তৌয়ার্ হোলা কওনের্ কাবিল্ ন। বাক্ মোস্তর্ হেইতার্ চাওর্ গরে কইল, এরে এইতারে খোব্ ভালা কাওড়্ আনি হিন্দাই দে; উগ্গা আংডী আনি এইতার্ আতে দে আর্ ভইরে জোতা দে; আর্ চল্ হগলে খাই দাই রঙ্গ্ তামসা করি; আঁর এই মরা হোলা জেঁতা অই আইছে; আঁর্ আজাইছা হোলা হাইছি হেমনে হেতার্ খুসী করণ্ লাগাইল্ ॥

এসুম্ হেইতার হোলা বোড়্গা বিলে আছিল্, বিলেস্তেন যেত বাড়ীর কাছে আইল্, হেত বাজনা মাছন্ হইন্ত লাগিল্। আর্ হেইতে চাওর্ উগ্গারে বোলাই জিজ্ঞাইল্ কিরে ইগিন্ কি। চাওরে হেইতারে কইল, আমনের ভাই আইছে, হেইতারে আমান্ আছানে হাইছে দেই আমনের বায়ে এক মেজ্মানী দিছে। এই কথা ছনি হেইতে গোপ্কা অই বাড়ীর ভিত্তরে গেল্না; বাক্ হিয়ারলাই বাআরে আই হেইতারে হাদন্ লাগাইল্। হোলায় বাকেরে জোয়াবে কইল, কা, এত বছর্ভরি আই তৌয়ার খেদমত্ করি, আর্ তৌয়ার্ হুকুম্ মানি চইল্ছি: তও তুঁই আঁরে কোন দিন্ ঐগ্গা ছাগলের্ ছাও আঁর্ দোস্ত এয়ারের্ গরে লই খাইতাম দেও ন! আবার্ তৌয়ার যেই হোলা থানকী অগলরে লই তৌয়ার্ মাল্ মাতা খাই হালাইছে, হেইতে আইতে আইতে হেমনে হেইতার্ লাই এক্ মেজ্বানী দিলা। হেসুম্ হেতার্ বাক্ হেতারে কইল, এরে হত্, তুঁই হমানে আঁর্ কাছে আছত্, আর্ আঁর যা আছে ব্যাক্ তোর্। আর্ ঘন্ তোর্ এই ভাই মরিগেছিল্,—হিরি জেঁতা অই আইছে, আর্ আবি গেছিল্, হিরি হাইছি, হিয়াল্লাই আমরা হগলে খুসী অই রঙ্গ্ তামসা করণ চাই ॥

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard, as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voire* as compared with *vōire*. It should be carefully distinguished from the *ō* of *hot*.

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

Ēk-jan	māinsēr	dugā	hōlā	āchhil.	Hiyār	madhyē	chhuḍugāy	hēitār
Ēk-zōn	māimshēr	dūgā	hōlā	āsīl.	Hiār	mōiddhē	suḍugāy	heitār
One-person	man's	two	sons	were.	Of-them	among	the-younger	his

bāphē-rē ka'il, 'bāyāji, ār bhāgē māl yigin harē higin ā-rē dēō,' ār
 bāfē-rē kō'il, 'bāā-zi, ār b'āgē māl zigīn hōrē higin ārē dāō,' ār
 father-to said, 'father, my in-share property what falls that me-to give,' and
 hēitē-ō hēitār byāk bitta hōlāinē-rē bhāg kari dil. Hiyār kadin bādē
 hēitē-ō hēitār byāk bittō hōlāinē-rē b'āg kōri dil. Hiār kō-din bādē
 he-also of-him entire wealth to-his-sons division having-made gave. Of-this some-days after
 chhoḍa hōlā byākgin attar kari lai ēk durāi ēk dēsē bēraita gēl; hiyānē hēitē
 sūdō hōlā byākgin ṭōtōr kōri lōi ēk duroi ēk dēshē bēraito gēl; hiānē hēitē
 the-younger son every-thing together making taking a far a to-country to-wander went; there he
 saṇḍāmi kari hēitār byāk bitta urāi-dil. Ār hēitē yēsum byāk kharach
 shōṇḍāmi kōri hēitār byāk bittō urāi-dil. Ār hēitē zēshūm byāk khōrōs
 dissipation doing his entire wealth wasted. And he when everything expenditure
 kari hālāil, hēi dēsē khōb rād 'āila, ār hēitē-ō kharachēr ṭānāṭānitē
 kōri hālāil, hēi dēshē khōb rād 'ōilō, ār hēitē-ō khōrōsēr ṭānāṭānitē
 having-made dissipated, that in-country very famine happened, and he-also of-expenditure in-trouble
 phairta lāgil. Hēsum hēitē hēi dēsi ēk saharuyār lāgē yāi attar
 phairtō lāgil. Hēshum hēitē hēi dēshi ēk shōhōruār lōgē zāi ṭōtōr
 to-fall began. Then he that belonging-to-country one citizen-of with going together
 'āil; ār ai saharuāy hēitā-rē tār kshētē suor charāita dil. Ār hēitē
 'ōil; ār oi shōhōruāy hēitā-rē tār khētē shūōr sōraitō dil. Ār hēitē
 became; and that citizen him his field-in pigs to-tend gave (sent). And he
 suorēr khāōnēr kūrā khōb khusi 'āi khāi hēt bhairta chā'ita; ār kē-ō
 shūōrēr khāōnēr kūrā khōb khūshi 'oi khāi hēt bhōirtō sā'itō; ār kē-ō
 of-the-pigs of-food husks very happy becoming eating belly to-fill wished; and anyone
 kichhu hēitā-rē dita-nā. Ār yēsum hēitār 'ūs 'āil, hēsum hēitē ka'il,
 kisū hēitā-rē ditō-nā. Ār zēshūm hēitār 'ūsh 'ōil, hēshūm hēitē kō'il,
 anything him-to gave-not. And when his senses became, then he said,
 'āhārē, ār bāphēr ṭhiyā chā'orērā-ō khāy bilāy, ār āi an-bhōkē maran
 'āhārē, ār bāfēr ṭhiā sā'orērā-ō khāy bilāy, ār āi ōn-bhōkē mōrōn
 'ah, my father's temporary servants-even eat (and) throw-away, and I in-food-hunger death

laichhi. Ai ā̃r bāphēr kāchhē yāi ēi kathā kamu, “bājān, ā̃i Allār kachhē-ō
lōisi. Ai ā̃r bāfēr kāsē zāi ēi kōthā kōmū, “*bāzān, ā̃i Allār kāsē-ō*
 am-getting. I my father's near going this word will-say, “father, I of-God near-also
 gunā kairehhi, tōyār kāchhē-ō gunā kairehhi. Ā̃i ā̃r tōyār hōlā, kaonēr
gūnā kōrsi, tōār kāsē-ō gūnā kōrsi. Ā̃i ā̃r tō-ār hōlā, kōonēr
 sin have-done, thy near-also sin have-done. I more thy son, of-being-called
 kābil na; ā̃-rē tumi tōyār ēk thiyā chā'orēr lāin rā'o.” Hēitē hēmnē
kābil nō; ā̃rē tūi tōār ēk thiyā sā'orēr lāin rā'o.” Hēitē hēmnē
 worthy am-not; me thou thy one temporary servant-of like keep.” He then
 udi hēitār bāphēr kāchhē ā̃l. Bāphē mōntar hōlā khōb tāphāt thāiktē
ūdi hēitār bāfēr kāsē ā̃l. Bāfē mōntār hōlā khōb tāfāt thāiktē
 rising his father's near came. The-father but the-son very in-distance remaining
 hōlā-rē dē'i bāsnā 'ail, ā̃r daurī yāi galā-chāi dhari hēitā-rē chumā
hōlā-rē dē'i bāshnā 'ōil, ā̃r daurī zāi gōlā-sāi dhōri hēitārē sūmā
 the-son seeing compassion became, and running going (his)-neck seizing him-to kiss
 dil. Hōlāy bāphē-rē ka'il, 'bājān, ā̃i Khōdār kāchhē-ō gunā kairehhi, tōyār
dil. Hōlāy bāfē-rē kō'il, 'bāzān, ā̃i Khōdār kāsē-ō gūnā kōrsi, tōār
 gave. The-son the-father-to said, 'father, I of-God near-also sin have-done, thy
 kāchhē-ō gunā kairehhi, ā̃i ā̃r tōyār hōlā kaonēr kābil na.' Bāphē mōntar
kāsē-ō gūnā kōrsi, ā̃i ā̃r tōār hōlā kōonēr kābil nō.' Bāfē mōntār
 near-also sin have-done, I more thy son of-being-called worthy am-not.' The-father but
 hēitār chā'or-ga-rē ka'il, 'ērē, ēitā-rē khōb bhālā kā'or ā̃ni 'hind'āi-dē;
hēitār sā'or-gō-rē kō'il, 'ērē, ēitārē khōb bhālā kā'or ā̃ni hind'āi-dē;
 his servants-to said, 'lo, this-person very good clothes bringing put-on;
 uggā āngdi ā̃ni ēitār ātē dē, ā̃r bhāi-rē jōtā dē. Ā̃r
ōggā āngdī ā̃ni ēitār 'ātē dē, ā̃r bhōi-rē zōtā dē. Ā̃r
 a ring bringing-of-this-person on-the-hand give, and on-feet shoes give. And
 chal hagalē khāi-dāi raṅgtāmsā kari: ā̃r ēi marā hōlā jōtā
sōl hōgōlē khāi-dāi rōngtāmsā kōri: ā̃r ēi mōrā hōlā zētā
 come (let-us)-all eat-etcetera merriment let-us-make: my this dead son living
 'āi āichhē; ā̃r ājāinyā hōlā hāichhi.' Hēmnē hētārā khushi
 'ōi āisē; ā̃r āzānyā hōlā hāisi.' Hēmnē hētārā khushi
 having-become has-come; my lost son I-have-found.' Then they happiness
 karan lāgāil.
 kōrōn lāgāil,
 to-make began.

Ēsum hēitār hōlā baurgā bilē āchhil; bilē-ttēn yēta bārīr kāchhē ā̃l,
Ēshum hēitār pōlā baurgā bilē āsil; bilē-ttēn zētō bārīr kāsē ā̃l,
 Then his son elder in-the-field was; the-field-from when of-the-house near he-came
 hēta bājnā nāchhan huinta lāgil. Ā̃r hēitē chā'or uggā-rē bolāi jiggāil,
hētō bāznā nāson huintō lāgil. Ā̃r hēitē sā'or ōggā-rē bolāi ziggāil,
 then music dancing to-hear he-began. And he a-servant one-to having-called he-asked,
 'kirē igin ki?' Chā'orē hēitā-rē ka'il, 'āmnēr bhāi āichhē. Hēitā-rē
 'kī-rē ēgin ki?' Sā'orē hēitā-rē kō'il, 'āmnēr bhāi āisē. Hēitā-rē
 what-for this what? The-servant him-to said, 'Your-Honour's brother Has-come. Him



āmāu-āchhānē hāichhē dēi āmnē. bāy ēk mējmāni dīchh.' Ēi kathā
āmān-āsānē hāisē dēi āmnēr bāy ēk mēzmāni disē.' Ēi kōthā
 safe-(and)-sound he-has-got because Your-Honour's father a feast has-given.' This word
 huni hēitē gōsvā 'āi bārīr bhitrē gēl-na: bāphē hiyār-lāi bā'ārē āi
huni hēitē gōshsha 'ōi bārīr bhitrē gēl-nā: bāfē hiār-lāi bā'ārē āi
 hearing he angry becoming of-the-house inside went-not: the-father that-for out-side coming
 hēitā-rē hādan lāgāil. Hōlay bāphē-rē jōyābē ka'il, 'kā, ēta bachchhar
hāitā-rē hādōn lāgāil. Hōlāy bāfē-rē zōābē kō'il, 'kāh, ētō bassōr
 him-to persuasion began. The-son the-father-to in-answer said, 'what, so-many years
 bhari āi tōyār khēdmat kari, ār tōyār hukum māni chailchhi; ta-ō tūi
b'ōri āi tōār khēdmōt kō'ī, ār tōār hukum māni sō'īsi; ta-ō tūi
 during I thy service am-doing, and thy order to-obey have-gone; yet thou
 ā-rē kōna-din auggā chhāgalēr chhā-ō ār dōsta ēyārēr-ga-rē lai khāitām
ā-rē kōnō-din ōuggā sāgōlēr sā-ō ār dōstō yīārēr-gō-rē lōi khāitām
 me-to any-day a-single goat's kid-even my friends acquaintances taking to-eat
 dēō-na; ābār tōyār yēi hōlā khānki-agala-rē lai tōyār māl mātā khāi
dēō-nō; ābār tōār zēi hōlā khānkiōgōlō-rē lōi tōār māl mātā khāi
 thou-gavest-not; while thy what son harlots taking thy wealth property having-eaten
 hālāichhē, hēitē āitē-āitē hēmne hēitār lai ēk mējbāni dilā.' Hēsūm
hālāisē, hēitē āitē-āitē hēmne hēitār lai ēk mēzbāni dilā.' Hēsūm
 has-wasted, he coming-coming then his for-the-sake a feast thou-gavest.' Then
 hētār bāphē hētā-rē ka'il, 'ērē hut, tui hamānē ār kachhē āchhat, ār ār
hētār bāfē hētā-rē kō'il, 'ērē hūt, tui hōmānē ār kāsē āsōt, ār ār
 his father him-to said, 'O son, thou always my near art, and my
 yā āchhē byāk tōr. Ār yan tōr ēi bhāi mari gēchhil, hiri jētā
zā āsē byāk tōr. Ār zōn tōr ēi bhāi mōri gēsīl, hiri zētā
 what is all thine. And when thy this brother having-died went, again living
 'āi āichhē; ār ājhi gēchhil, hiri hāichhi, hiyāllāi āmrā
'ōi āisē; ār āzi gēsīl, hirē hāisī, hiāllāi āmrā
 having-become has-come; and lost went, again I-have-found, for-this-reason we
 hagālē khushi 'āi rang-tāmsā karan chāi.'
hōgōlē khūshī 'ōi rōng-tāmsā kōrōn sā'ī.'
 all happy becoming merriment to-make is-proper.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

সেন কালে সাধু আমির্ রে সাধু দক্ষীন্ ফাড়ে যায় ।
 দক্ষীন্ ফাড়ে যাইয়ারে আমির্ সাধু ডাইনে বামে চায় ॥
 সেন খানে ভেল্বা দেবীর ফুলের বাগান্ রে ফায় ।
 ফুলের বাগানে যাইয়া সাধু আমির্ চারি দিগেরে চায় ॥
 ফুল্ বাগানে যাইয়া রে সাধু ভরমন্ড করিল ।
 সেই খানে এক ঘর রে সাধু আমির্ দেখিবারে ফাইল ॥
 সেই ঘর দেখি রে সাধু অতি খুসী হইল ।
 সেই ঘর মধ্যে রে আমির্ সাধু তখন্ সামাইল ॥
 ঘরেতে সামাই রে আমির্ কোন্ কাম্ করিল ।
 সোনার ফালঙ্গে রে আমির্ উড়িয়া বসিল ॥
 বিছানার বালিস্ ধরি রে আমির্ লাড়ি চাড়ি চায় ।
 মাণিক্যের হার রে ভেলবার দেখিবারে ফায় ॥
 সেই হার লইয়া রে সাধু হাতে তুলি চায় ।
 হাতে তে লইয়া রে হার সাধু বুকেতে লাগায় ॥

The first word in the above is properly হেন, which is misspelt সেন. In singing, the common folk of Noakhali endeavour to pronounce an initial *pa*, and the result is *pha* (*fa*), instead of the *ha* which we meet in prose.

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *k* in the French word *kôte*. *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre*, as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

- (1) Sēna-kālē Sādhu Āmir rē, Sādhu dakshin phārē yāya,
Hēnō-kālē Shādhu Āmir rē, Shādhu dōkshin fārē zāy,
 At-that-time Sādhu Āmir, O, Sādhu the-southern bank goes,
 Dakshin phārē yāiārē Āmir Sādhu dāinē bāmē chāya.
Dōkshin fārē zāiārē Āmir Shādhu dāinē bāmē tsāy.
 The-southern bank going, Āmir Sādhu right left looks.
- (2) Sēna-khānē Bhēlbā Dēbir phulēr-bāgān rē phāya,
Hēnō-khānē Bhēlbā Dēbir fulēr-bāgān rē fāy,
 There Bhēlbā Dēvi's flower-garden, O he-finds,
 Phulēr bāgānē yāiyā Sādhu Āmir chāri dikē-rē chāya.
Fulēr-bāgānē zāiyā Shādhu Āmir tsāri dikē-rē tsāy.
 The-flower-garden going Sādhu Āmir the-four directions-to looks.
- (3) Phul bāgānē yaiyārē Sādhu bharmanya karila,
Ful-bāgānē zaiārē Shādhu bhōrmōnyō kōrilō,
 The-flower-garden going Sādhu walking-about did,
 Sēi-khāne ēk ghar, rē, Sādhu Āmir dēkhibārē pāila.
Hēi-khānē ēk ghōr, rē, Sādhu Āmir dēkhibārē pāilō.
 There a house, O, Sādhu Āmir to-see got.
- (4) Sēi ghar dēkhi, rē, Sādhu ati khusi haila,
Hēi ghōr dēkhi, rē, Shādhu ōti khushī 'ōilō,
 That house seen, O, Sādhu much pleased became,
 Sēi ghar madhyē, rē, Āmir Sādhu takhan sāmāila.
Hēi ghōr mōdhyē, rē, Āmir Shādhu tōkhnō shāmāilō.
 That house in, O, Āmir Sādhu then entered.
- (5) Gharētē sāmāi, rē, Āmir kōn kām karila,
Ghōrētē shāmāi, rē, Āmir kōn kām kōrilō,
 In-the-house entering, O, Āmir what act did,
 Sonār phālāngē, rē, Āmir udiā basila.
Shonār hālōngē, rē, Āmir ūdiā bōshilō.
 Of-gold on-a-bed, O, Āmir rising sat.
- (6) Bichhānār bālis dhari, rē, Āmir lāri-chāri chāya.
Bisānār bālish dhōri, rē, Āmir lāri-tsāri tsāy.
 Of-the-bedding the-pillows taking, O, Āmir searching looks.

Manikyēr	hār,	rē,	Bhelbār	dēkhibarāē	phāy.		
<i>Mānikyēr</i>	<i>hār,</i>	<i>rē,</i>	<i>Bhēlbār</i>	<i>dēkhibārē</i>	<i>fāy.</i>		
Of-gems	a-necklace,	O,	of-Bhelbā	to-see	he-gets.		
(7) Sēi	hār	laiyā,	rē,	Sādhu	hātē	tuli	chāya,
<i>Hēi</i>	<i>hār</i>	<i>lōiā,</i>	<i>rē,</i>	<i>Shādhu</i>	<i>hātē</i>	<i>tuli</i>	<i>tsāy,</i>
That	necklace	taking,	O,	Sādhu	in-hand	lifting	looks,
Hātētē	laiyā,	rē,	hār	Sādhu	bukētē	lāgāya.	
<i>Hātētē</i>	<i>lōiā,</i>	<i>rē,</i>	<i>hār</i>	<i>Shādhu</i>	<i>būkētē</i>	<i>lāgāy.</i>	
In-hand	taking,	O,	the-necklace,	Sādhu	to-his-breast	applies.	

FREE TRANSLATION OF THE FOREGOING.

1. At that time Sādhu Amir went to the southern bank, and going there Sādhu Amir began to look towards right and left.
2. There he found Bhēlbā Dēhī's flower-garden, and going into it Sādhu Amir began to look on all sides.
3. Going into the flower-garden Sādhu had a walk, and there the Sādhu Amīr found a house.
4. Seeing the house Sādhu was exceedingly pleased and Amīr Sādhu entered into the house.
5. Entering into the house what Amīr did was that he got up and sat on the golden bedstead.
6. He moved the pillows on the bed and searched, and found Bhēlbā's necklace of gems.
7. He took it up on his hand, and looked at it and laid it to his heart.

The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhāgālnāiyā thānā in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hatiā. The following special forms may be noted.

The plural is everywhere made by adding *ga*. Thus, *hōlār-ga-rē*, to children. The word for 'he' is *hētē*. Amongst special verbal forms we may note *āchhat*, thou art; *mariyēr*, I am dying; *kariyēr*, I do; *kamu*, I will say; *khāitām*, to eat; *lāig-ja*, thou didst begin.

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀYĀ, NOAKHALI DISTRICT.)

এক জনের দুই হোলা আছিল। ছোডগায় হেতার বাকেরে কৈলো, বায়াজি, আঁর ভাগে যে গাইন্ হৈছে, হে গাইন্ আঁরে দেঅ। হেইমতে হেতার বা আছিল ব্যায়াগ্ হেতার হোলাগরে ভাগ্ করি দিল। ক দিন হরে ছোড হোলায় নিজ ভাগের্ ব্যায়াগ্ গাইন্ লই দূরে এক মুল্লকে গেল গৈ, যাই বাউল্লামি করি ব্যায়াগ্ উড়াইল। যঅন্ ব্যায়াগ্ গাইন্ উড়াইল, তঅন্ হেই মুল্লকে বড় রাড্ ঐল্ : রাড্ ঐ বেকিকিরে কৈল। তার হরে হেতে হেই দেশের ইগ্গা মাইনসের্ লগে অঅত্তর ঐল্ : তার হেতে হেতার ছয়রেরে চরাইবালাই হাঁত্ৰে হাড়াইল। ছয়রে যে কুঁড়া খাইত হেতেও হাইলে খুসী ঐ হেগুণ্ খাইত : মগর ভাও তারে কেঅ দিতনা। যঅন হেতার বুদ্ধি ফেডে হড়িল, তঅন্ হেতে মনে মনে কইল, আঁর বায়ার চঅন্ বাঅরেরা কত ভালা ভালা চিজ্ অগল হেলাই ছেলাই খাইছে, আর অন্ আঁই ইয়ানে ভোগে মরিয়ের্। আঁই আঁর বাকের কাছে যামু, যাই কমু, বায়াজি, আঁই তৌয়ার কাছে ও খোদার কাছে গুণা কৈছি। আঁই তৌয়ার হতের্ লাইক্ ন : তৌয়ার একজন্ গোলামের্ মত আঁরে রাঅ। তার হরে হেতে হেতার বায়ার কাছে গেল। হেতার বাক্ হেতারে দূরৈতুন্ দেইল, দেই, দৌড়ি যাই হেতারে বাসনা করি, গলা ধরি চুমা দিল। হোলায় হেতার বাকেরে কৈল, বায়াজি, আঁই খোদার কাছেও গুণা কৈছি তৌয়ার কাছেও গুণা কৈছি, আঁই তৌয়ার হতের্ লাইক্ নঅ। হোলায় বাক্ চাঅরেরগরে বোলাই কৈল্ এতারে ভালা কাবড় আনি হিঁদাও ; এউক্গা আক্কাডি আতে লাগাও, আর জুতা হাঁত্ দেয়াও। তার্ কন্ আইয় খাই দাই খুসী করি। হোলা, মরি আবার জিইছে ; হেতারে আরাই ছিলাম আবার হাইছি। তারা খুসী কৈন্ত লাগিল ॥

হেতার বড় হোলা হাঁত্ৰে আছিল, যঅন্ হেতে বাড়ীর্দিগে আউ গ্যাইল, তঅন্ হেতে নাচন্ গাঅন ছনি চায়ররগরে বোলাই জিঞ্জাইল্ যে বাড়ীত্ এ গাইন্ কি সুরু ঐছে। হেতে কৈল, জি, আম্নার্ ভাই বাড়ীত্ আইছে ; হেতে আরামে আইয়নে আম্নার্ বাক্ হক্লেলে খাবায়। হেতে গোস্বা অই বাড়ীত্ গেলনা : হেতার্ বাপ বাইরে আইল্। বাইরে আই, হেতারে বুক্কাইত লাগিল। হেতে হেতার বাকেরে কইল্ এত বচ্ছর ধরি আঁই তৌয়ার খেজ্মত্ করিয়ের্, আর মোডেও তৌয়ার কথার বায়ার্ অই ন, তঅন্ আঁর্ দোস্তগরে লই ইগ্গা ছাগলের্ ছা খাইতাম্ বুলিও দেও ন। আর যেই হোলা তৌয়ার্ ব্যায়াগ্ ডুবাইছে হেতে ন আইতে ন আইতে খাবাইতা লাইগ্ জ। বাক্ কৈল, জাহ্ন, তুই হমানে আঁর্ লগে আছত, আর আঁর্ যা আছে ব্যায়াগ্ তোর। তোর ভাই মরি আবার বাঁচি আইচে ; আরাই ছিলাম, আবার হাইছি, অঅন্ আঁগ খুসী অওনই কতা ॥

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *ōi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *o* of *hot*.

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

Ēk	janēr	dui	hōlā	āchhil.	Chhōdagāy	hētār	bāphē-rē	ka'ilō,
Ēk	zōnēr	dūi	hōlā	āsil.	Sūdōgāy	hētār	bāfē-rē	kō'ilō,
One	person's	two	sons	were.	The-younger	his	father-to	said,
'bāyā-ji,	ār	bhāgē	jē	gāin	haichchhē,	hēgain	ārē	dēa.'
'bāāzi,	ār	b'āgē	zē	gāin	hoissē,	hēgāin	ārē	dāō.'
'father,	my	in-share	what	all	becomes,	that-all	me-to	give.'
achhil	byāyāg	hētār	hōlār-ga-rē	bhāg	kari dil.	Kadin	harē	chhōḍā
āsil	bēāg	hēār	hōlār-gō-rē	b'āg	kōri dil.	Kōdin	hōrē	sūḍḍ
was	all	his	sons-to	division	making he-gave.	Some-days	after	the-younger
nij-bhāgēr	byāyāg	gāin	lai	durāi	ēk	mullukē	gēl-gai,	yāi
niz-bhāgēr	bēāg	gāin	lōi	dūroi	ēk	mūllūkē	gēl-goi,	zāi
of-his-own-share	entire	all	taking	far	a	country-ir	went-away,	going
byāyāg	urāil.	Ya'an	byāyag-gāin	urāil,	ta'an	hēi-mullukē	bara	rāḍ
bēāg	urāil.	Zō'ōn	bēāg-gāin	urāil,	tō'ōn	hēi-mūllūkē	bōrō	rāḍ
entire	he-wasted.	When	all	he-lost,	then	in-that-country	a-great	famine
Rāḍ	'ai	bēphikirē	pha'illa.	Tār-harē	hētē	hēi	dēsēr	iggā
Rāḍ	'ōr	bēfikirē	foillō.	Tār-hōrē	hētē	hēi	dēshēr	iggā
Famine	becoming	in-distress	he-fell.	Thereafter	he	that	of-country	a
aattar	'ail :	tā-rē	hētē	hētār	huyārē-rē	charāiballāi	hāt-rē	hādāil.
ōōttōr	'ōil :	tā-rē	hētē	hētār	hūōrē-rē	sōrāiballāi	hāt-rē	hādāil.
together	became :	him	he	his	swine	for-feeding	the-field-to	sent.
Huyārē	yē	kūṛā	khāita	hētē-ō	hāilē	khushi	'ai	hēgun
Hūōrē	zē	kūṛā	khāitō	hētē-ō	hāilē	khūshi	'ōi	hēgūn
The-swine	whet	husks	used-to-eat	he-also	getting	happy	being	them
tā-ō	tā-rē	kēa	dita-nā.	Ya'an	hētār	būddhi	phēḍē	haril,
tā-ō	tā-rē	kēō	dītō-nā.	Zō'ōn	hētār	būddhi	fēḍē	hōril,
that-even	him-to	any-one	used-to-give-not.	When	his	wisdom	in-his-belly	fell,
manē-mānē	ka'il,	'ār	bāyār	chā'ar	ba'arērā	kata	bhālā-bhālā	chij-agal
mōnē-mōnē	kō'il,	'ār	bāār	sāōr	bāōrērā	kōtō	bhālā-bhālā	siz-ōgōl
in-his-mind	said,	'my	father's	servants	etocetera	how-much	good-good	things
hēlai-chhēlai	khāichhē,	ār	an	āi	īyānē	bhōgē	mariār,	āi
hēlai-sēlai	khāisē,	ār	ōn	āi	īānē	bhōgē	mōriār,	āi
throwing-away	eat,	but	now	I	here	of-hunger	die,	I
							my	father's

kāchhē yāmu, yāi kamu, "bāyā-ji, āi tōyār kāchhē ō Khōdār kāchhē
kāsē zāmū, zāi kōmū, "bāāzi, āi tōār kāsē ō Khōdār kāsē
 near will-go, going I-will-say, "father, I thy near and God's near
 gunā kaichchhi, āi tōyār hutēr lāik na, tōyār ekjan gōlāmēr-mata ārē
gūnā koissi, āi tōār hutēr lāik nō, tō-ār ēksōn gōlāmēr-mōtō ārē
 sin have-done, I thy of-son fit am-not, thy one-man slave-like me
 raya." Tār-harē hētē hētār bāyār kāchhē gēl; hētār bāphē hētā-rē duraityun
rā'ō." Tār-hōrē hētē hētār bāār kāsē gēl; hētār bāfē hētā-rē dūrōittūn
 keep." Thereon he his father's near went; his father him from-distance
 dē'il, dē'i, dauṛi yāi, hētā-rē bāsnā kari, galā dhari, chumā dil.
dē'il, dē'i, dauṛi zāi, hētā-rē bāshnā kōri, gōlā dhōri, sūmā dil.
 saw, seeing, running going, him-to love making, neck seizing, kiss gave.
 Hōlāy hētār bāphē-rē ka'il, 'bāyā-ji, āi Khodār kāchhē-ō gunā kaichchhi,
Hōlāy hētār bāfē-rē kō'il, 'bāāzi, āi Khōdār kāsē-ō gūnā kōissi,
 The-son his father-to said, 'father, I God's near-both sin have-done,
 tōār kāchhē-ō gunā kaichchhi, āi tōyār hutēr lāik na.' Hōlār bāphē
tōār kāsē-ō gūnā kōissi, āi tōār hutēr lāik nō.' Hōlār bāfē
 thy near-also sin have-done, I thy son-of fit am-not' The-son's father
 chā'arēr-ga-rē bolāi ka'il, 'ētā-rē bhālā kābar āni hīd'āō, ēukgā āngḍi
chāōrēr-gō-rē bōlāi kō'il, 'ētā-rē bhālā kābōr āni hīdāō, ēukgā āngḍi
 servants-to calling said, 'this-person-to good clothes bringing put-on, a ring
 'ātē lāgāō, ār jutā hāt dēyāō; tār-har āiya khāi-dāi khushi kari. Hōlā
'ātē lāgāō, ār zutā hāt dēāō; tār-hōr āiyō khāi-dāi khūshi kōri. Hōlā
 hand-on apply, and shoes feet-on give; thereafter coming eating-stoetera happiness let-us-make. Sen
 mari ābār jiichhē; hētā-rē 'arāichhilām, ābār hāichhi.' Tārā khushi
mōri ābār zisē; hētā-rē 'arāisilām, ābār hāisi.' Tārā khūshi
 dying again has-lived; him I-lost, again I-have-found.' They happiness
 kāitta lāgil.
kōittō lāgil.
 to-make began.

Hētār baṛa hōlā hāt-rē āchhil, ya'an hētē bāṛir digē ān-gyāil,
Hētār bōṛō hōlā hāt-rē āsil, zō'on hētē bāṛir digē ān-ggāil,
 His big son field-to was, when he of-the-house towards came,
 ta'an hētē nāchan gā'an huni, chāyārar-ga-rē bolāi jingjñail yē, 'bārit
tō'on hētē nāchōn gā'on hūni, sā'ōrōr-gō-rē bolāi zinggāil zē, 'bārit
 then he dancing singing hearing, servants calling asked that, 'in-house
 ēgāin ki suru 'aichhē?' Hētē, ka'il, 'ji, āmnār bhāi bārit āichhē;
ēgāin ki shūrū 'ōisē?' Hētē kō'il, 'zi, āmnār bhāi bārit zisē;
 this-all what beginning is? He said, 'Sir, Your-Honour's brother in-house has-come;
 hētē ārāmē āiyanē āmnār bāphē hākkalē-rē khābāy.' Hētē gosvā 'āi
hētē ārāmē āiōnē āmnār bāfē hōkkōlē-rē khābāy.' Hētē gōshshā 'ōi
 the safely on-coming Your-Honour's father all-to gives-food.' He angry becoming
 bārit gēl-nā; hētār bāph bā'irē āil. Bā'irē āi, hētā-rē bujāita lāgil.
bārit gēl-nā; hētār bāf bā'irē āil. Bā'irē āi, hētā-rē buzāitō lāgil.
 in-house went-not; his father outside came. Outside coming, him-to to-remoustrate began.

Hētē	hētār	bāphē-rē	ka'il,	'ēta	bachchhar	dhari	ā	tōyār	khejmat
<i>Hētē</i>	<i>hētār</i>	<i>bāfē-rē</i>	<i>kō'il,</i>	<i>'ētō</i>	<i>bōsōr</i>	<i>dhōri</i>	<i>āi</i>	<i>tōār</i>	<i>khēzmat</i>
He	his	father-to	said,	'so-many	years	for	I	thy	service
kariyēr,	ār	mōdē-ō	tōyār	kathār	bāyārā	'ai-na,	ta-a	ār	dosta-ga-re
<i>kōriēr,</i>	<i>ār</i>	<i>mōdē-ō</i>	<i>tōār</i>	<i>kōthār</i>	<i>bā'irā</i>	<i>'oi-nō,</i>	<i>tō-ō</i>	<i>ār</i>	<i>dostō-gō-rē</i>
do,	and	ever	thy	words	outside	became-not,	yet	my	friends
lai	iggā	chhāgalēr	chhā	khāitām	buli-ō	dēo-na.	Ar	yē	hōlā
<i>lōi</i>	<i>iggā</i>	<i>sāgōlēr</i>	<i>sā</i>	<i>khāitām</i>	<i>būli-ō</i>	<i>dāō-nō.</i>	<i>Ar</i>	<i>zē</i>	<i>hōlā</i>
taking	one	goat's	kid	to-eat	saying-even	thou-gavest-not.	But	what	son
tōyār	byāyāg	dubāichhē	hētē	na-aitē-na-aitē	khābāitā	lāigja.'			
<i>tōār</i>	<i>bēāg</i>	<i>dubāisē</i>	<i>hētē</i>	<i>nō-aitē-nō-aitē</i>	<i>khābāitā</i>	<i>lāigzō.'</i>			
thy	entire-(wealth)	hath-sunk	he	immediately-on-coming	to-give-food	thou-hast-begun.'			
Bāphē	ka'il,	'Jādu,	tui	hamānē	ār	lagē āchhat,	ār	ār	yā āchhē
<i>Bāfē</i>	<i>kō'il,</i>	<i>'Zādū,</i>	<i>tui</i>	<i>hōmānē</i>	<i>ār</i>	<i>lōgē āsōt,</i>	<i>ār</i>	<i>ār</i>	<i>zā āsē</i>
The-father	said,	'Son,	thou	always	my	near	art,	and	my
byāyāg	tōr.	Tōr	bhāi	mari	ābār	bāchi āich;	'ārāichhilām,	ābār	
<i>bēāg</i>	<i>tōr.</i>	<i>Tōr</i>	<i>bhāi</i>	<i>mōri</i>	<i>ābār</i>	<i>bāsi āisē;</i>	<i>'ārāisilām,</i>	<i>ābār</i>	
entirely	thine.	Thy	brother	dying	again	surviving	hath-come;	I-lost,	again
hāichhi,	a'an	ā-ga	khusi	aon-i	katā.'				
<i>hāisi,</i>	<i>ō'ōn</i>	<i>ā-gō</i>	<i>khushi</i>	<i>ōon-i</i>	<i>kōtā.'</i>				
have-found.	hence	we	happy	being	(is-a-correct-) saying.'				

The two following specimens come from the Rāmganj thanā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Hātiā and Chhāgālnāiyā. The first specimen is the Parable of the Prodigal Son, and the other a popular song.

There are few special forms which require notice. Forms like *lāigjā*, he began, and *rāikhtō*, to keep, belong to Eastern Bengal. The Infinitive in *tām*, is common to the Eastern and South-Eastern dialects. It occurs here in *ka'itām*, to say. We may note forms like *hāt-rē-ttun*, from in the field, and *tā-ga-rē*, to them. *Āmnē* means 'self' and *āmnā*, 'own.' *Tān* is used for 'him.' *Rā'ichhat* means 'thou remainest.'

[No. 72.]

INDO-ARYAN FAMILY,

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(BĀMGANJ, NOAKHALI DISTRICT.)

একজনের দুই হত্ আছিল। ছোডগায় বাকেরে কৈল্ বাউ, আঁর ভাগের্ জিনিষ্ হাতি বে অয়, আঁরে দেন্। বাকেরে তাগেরে হকল্ ভাগ্ করি দিল্। কগ্ দিন্ বাইতে না বাইতেই ছোড হতে হেইতার ব্যাক্ তান্ লই বিদেশ্ চলি গেল্। হিয়ানে বাই, বায়ভ্ৰামি করি হেইতার্ ব্যাক্ তল্ হাড়ি হালাইল্। ব্যাক্ খচ্ অইল্, আর হেইদেশে ভারি রাট্ লাইগল্; তৈতে টানাটানিত্ হড়িল্। হেই দেশের এক ভাল্ মাইনসের্ কাছে বাই রৈল্। হেই ভাল্ মাইনে হেইতারে হয়র্ রাইখতো বুলি হাঁত্বে দি হাডাইল্। হয়বে বেই তুঁষ কুঁড়া খাইতো হিয়ারে দি হেইতে খুসি অই আম্না হেড্ ভইন্ত। ই রয়ম্ তুষ কুঁড়াও কের হেইতারে দিতনা। তারহর হেইতার বুক্ হেডে হড়ি আম্নে আম্নে কইত লাগিল্ বে, কিরে, আঁর্ বাকের্ কত চাওর্ বাঅরে কত খায় কত হালায় ছালায়, আর আঁই হেডের জ্বালায় মরি! ষাউক্ আঁই বাউরে বাই কইবে, বাউ, আঁই খম্বের্ কাছে আর আম্নার কাছে দোষ্ কইচ্চি। আঁই আম্নের্ হত্ বুলি কইতাম্ হারিবে হেই রয়ম্ রইন। আঁরে আম্নের্ চাওরের মত করি রান্। ইয়ারে কই হেইতে উডি বাকের্ কাছে আইল্। কদর্ তাকাত্ খাইকতেই বাকেরে হেইতারে দেই আদর্ করি দৌড়্দি বাই হেইতার্ গলা চাবি খরি চুমা দিল্। তয়ন্ হালায় কইল্, বাউ! খম্বের কাছে আর আম্নার কাছে কতবে ফাক্ কইচ্চি অঅন্ আর আম্নের হত্ বুলি কইতাম্ হারিয়েন্ মুখ নাই। বাকেরে হেম্নে চাওর্গেরে কইল্ খুব্ ভালাত্ কবড়্ চোবড়্ আনি হেইতারে হিন্দা; হেইতার্ আতে এউগ্গা আংটি, হাঁয় এক্ জোড়া জোতা দে। হিয়র্ হর্ চল্ খাই লই আয়ৌদ্ টায়ৌদ্ করি গৈ। আঁর্ এই মরা হোলা জিই আইছে; আজাইন্তা তান্ হাইছি। এই কই তারা আয়ৌদ্ টায়ৌদ্ কইতো লাগিল্।

তয়ন্ বড়্ হোলা হাঁত্বেস্তুন্ বাড়ীর কাছে আই, গীদ্ নাট্ হনি গাবুর্ এউগ্গারে ডাই জিজাইল্, গীদ্ নাট্ কিয়ের্বে। চাওর্ কইল্ আম্নের্ ছোড ভাই আইছে। হেইভেন্ গায় কুশলে হিরি আইয়েন্ আম্নের্ বায় হকলেরে খাবায়। হেই কথা হনি বড়্ হোলা চেতি আঁর্ বাড়ীত্ গেল্না। বায় আই বড়্ হোলারে হাইন্দো লাইগলো। তঅন্ বড়্ হতে বাকেরে কৈল্, এই চ্যান্ এত বচ্ছর্ আঁই আম্নের্ লানতি কইল্যাম্, এক দিন্ অ এককান্ কথা হালাই ন। কিন্তু আম্নে কোন দিন্ অ এউগ্গা ছাগলের বাচ্চা অ, এইবুলি আঁরে দেন্ ন বে, আঁই আঁর্ আম্না আম্নী লই এককানা আয়ৌদ্ টায়ৌদ্ করি। আর বেইহতে আম্নার ট্যা, হইসা ব্যাক্ লুচ্চামি করি উড়াইল্, হেই হোলা আইতে আইতে আম্নে হেম্নে হেইতার্ লাই এক খাবানি দিবইলেন্। বাকেরে হেইতারে কৈল্, এরে, তুই হমানে আঁর্ কাছেই রইছত্, আঁর্ বে আছে না আছে ব্যাক্ ভোর্। ভোর্ মরা ভাই বাঁচি আইছে, আজাইন্তা তান্ হাইছি, অঅন্ আঁপ আয়ৌদ্ টায়ৌদ্ করি খুসী অওনই কতা।

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *voilà* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Ek	janēr	dui	hut	āchhil.	Chhōdagāya	bāphē-rē	kail,	'bāu!	ā̃r
Ēk	zōnēr	dui	hut	āsīl.	Sūdōgāy	bāfē-rē	kō'il,	'bāu!	ā̃r
One	man's	two	sons	were.	The-younger	the-father-to	ssid,	'father,	my
bhāgēr	jinish-hāti	yē	'ay,	ā-rē dēn.'	Bāphē	tā-ga-rē	hakkal	bhāg	kari
b'āgēr	zinish-hāti	zē	'ōy,	ā-rē dēn.'	Bāfē	tā-gō-rē	hōkkōl	b'āg	kōri
of-share	property	what	is,	me-to give.'	The-father	them-to	all	division	making
dil.	Kagdin	yāitē-nā-yāitē-i	chhōḍa	hutē	hēitār	byāktān	lāi	bidesē	chali-
dil.	Kōgdin	zāitē-nā-zāitē-i	sōḍō	hutē	hēitār	byāktān	lōi	bidēsh	sōlā-
gave.	Some-days	going-or-not-going-even,	the-younger	son	his	all-that	taking	foreign-land	went-
gel.	Hiyānē	yāi,	bāyatrami	kari	hēitār	byāk	tal-hāri	hālāil.	Byāk
gēl.	Hiānē	zāi,	bāōtrāmi	kōri	hēitār	byāk	tōl-hāri	hālāil.	Byāk
away.	There	going,	debauchery	doing	his	entire	wasting	threw-away.	All
khachcha	'āil,	ār	hēi	dēsē	bhāri	rāṭ	lāigla,	taī	tē
khōchō	'ōil,	ār	hēi	dēshē	bhāri	rāṭ	lāiglō,	toi	tē
spent	became,	and	that	country-in	great	famine	began,	then	he
Hēi	dēsēr	ēk	bhāl	māinsēr	kāchhē	yai	raīl.	Hēi	bhāl
Hēi	dēshēr	ēk	bhāl	māinshēr	kāsē	zāi	rō'il.	Hēi	bhāl
That	country's	one	respectable	man's	near	going	he-remained.	That	respectable
huyar	rāiktō	'buli	hāt-rē	di	hādāil;	huyarē	yēi	tūsh-kūrā	khāitō
hūōr	rāikhtō	'buli	hāt-rē	di	hādāil;	hūōrē	zēi	tūsh-kūrā	khāitō
swine	to-keep	saying	field-to	giving	sent;	the-swine	what	husks	used-to-eat
di	hēitē	khushi	'ai	āmnā	hēḍ	bha'itta;	ēi	rayam	tūsh-kūrā-ō
di	hēitē	khūshi	'oi	āmnā	hēḍ	b'ō'ittō;	ēi	rō'ōm	tūsh-kūrā-ō
with	he	happy	being	his-own	belly	would-fill;	this	manner	husks-even
dita-nā.	Tār-har	hēitār	bujh	hēḍē	ihari,	āmnē-āmnē	ka'ita	lāgūl	yē,
ditō-nā.	Tār-hōr	hēitār	būz	hēḍē	hōri,	āmnē-āmnē	kō'itō	lāgil	zē,
used-to-give-not.	Thereafter	his	sense	in-belly	falling,	to-himself	to-say	he-began	that,
ār	bāphēr	kata	chāōr	bāa-rē	kata	khāya	kata	hālāy-chhālāy,	ār
ār	bāfēr	kōtō	sāōr	bāō-rē	kōtō	khāy	kōtō	hālāy-sālāy,	ār
my	father's	how-many	servants	etcetera	how-much	eat	how-much	throw-away,	and
hēḍēr	jvālāy	mari;	yāuk,	āi	bāu-rē	yāi	kaiyē,	"bāu,	āi
hēḍēr	zālāy	mōri;	zāuk,	āi	bāu-rē	zāi	kō'izē,	"bāu,	āi
belly's	burning-by	die;	let-go,	I	father-to,	going	let-me-say-that,	"father,	I
								of-virtue	near

ār āmnār kāchhē dōsh kā'ichchi; āi āmnēr hut buli ka'itām hāriyē hi-
 ār āmnār kāsē dōsh kō'issi; āi āmnēr hut buli kō'itām hāri-zē hēi-
 and of-Your-Honour near fault have-done; I Your-Honour's son calling to-say can that-

rayam ra'i-na; ā-rē āmnēr chāōrēr mata kari rān." Iyā-rē ka'i hēitē
 rō'ōm rō'i-nō; ā-rē āmnēr sāōrēr mōtō kōri rān." Iā-rē kō'i hēitē
 kind remain-not; me Your-Honour's servants like making keep." This saying he

uḍi bāphēr kāchhē āil. Kaddur tāphāt thaiktē-i bāphē hēitā-rē dē'i ādar
 uḍi bāfēr kāsē āil. Kōddūr tāfāt thāiktā-i bāfē hēitā-rē dē'i ādōr
 arising father's near came. Long distance remaining-even the-father him seeing, pity

kari daur-di yāi hēitār galā chābi dhari chumā dil. Tayan hōlāy ka'il,
 kōri daur-di zāi hēitār gōlā sābi d'ōri sūmā dil. Tō'ōn hōlāy kō'il,
 doing running going his neck pressing seizing kiss gave. Then the-son said,

'Bāu! dhammēr kāchhē ār āmnār kāchhē kata-yē phāph ka'ichchi, a'an
 'Bāo! dhōmmēr kāsē ār āmnār kāsē kōtō-zē fāf kō'issi o'ōn
 'Father, of-virtue near and of-Your-Honour near how-much sin I-have-done, now

ār āmnēr hut buli ka'itām hāriyēn mukh nāi.' Bāphē hēmnē chāōr-ga-rē
 ār āmnēr hut buli kō'itām hāriyēn mukh nāi.' Bāfē hēmnē sāōr-gō-rē
 more Your-Honour's son calling to-say of-being-able the-face is-not.' The-father then the-servants

ka'il, 'khub bhālā-tun kābar-chōbar āni hēitā-rē hind'ā; hēitār 'ātē ēuggā
 kō'il, 'khūb bhālā-tūn kābōr-a'ōbōr āni hēitā-rē hind'ā; hēitār 'ātē ēuggā
 said, 'very than-good clothes-etcetera bringing him put-on; his hand-on

āngṭi, hāy ēk jōrā jōtā dē; hiyār har chal, khāi laī āyōd-tayōd kari-gai
 āngṭi, hāy ēk zōrā zōtā dē; hiār hōr sōl, khāi-lōi āūd-tāūd kōri-goi,
 ring, feet a pair shoes give; of-this after come, let-us-eat rejoicing let-us-make

ār ēi marā hōlā jii āichhē; ājāinyā tān hāichhi.' Ēi ka'i tārā āyōd-
 ār ēi mōrā hōlā zii āisē; āzāinyā tān hāisi.' Ēi kō'i tārā āūd-
 my this dead son living has-come; being-lost him I-have-found.' This saying they re-

tayōd ka'ittō lāgil.

tāūd kō'ittō lāgil.

joicing to-make began.

Tayan bāra hōlā hāt-rē-ttun bārīr kāchhē āi, gid nāt huni, gābur
 Tō'ōn bōrō hōlā hāt-rē-ttūn bārīr kāsē āi, gid nāt huni, gābur
 Then the-elder son the-field-in-from of-the-house near coming, songs dances hearing, servant

ēuggā-rē dā'i jijnāil, 'gid nāt kiēr rē?' Chāōrē ka'il, 'āmnēr chhōda
 ēuggā-rē dā'i ziggāil, 'gid nāt kiēr rē?' Sāōrē kō'il, 'āmnēr sōḍō
 one calling asked, songs dances why O?' The-servant said, 'Your-Honour's younger

bhāi āichhē, hēitēn gāy kūsālē hiri āiyanē, āmnēr bāy hakkalē-rē
 bhāi āisē, hēitēn gāy kūshōlē hiri āiōnē, āmnēr bāē hōkkōlē-rē
 brother has-come, his body in-health returning on-coming, Your-Honour's father all-to

khābāy.' Hēi kathā huni bāra hōlā chētī ār bārīt gēl-nā. Bāy
 khābāy.' Hēi kōthā hūni bōrō hōlā sēti ār bārīt gēl-nā. Bāē
 food-is-giving.' This word hearing the-elder son being-angry more in-house went-not. The-father

āi bāra hōlā-rē hāiddō lāiglō. Tā'an bāra hutē bāphē-rē ka'il, 'ēi
 āi bōrō hōlā-rē hāiddō lāiglō. Tō'ōn bōrō hutē bāfē-rē kō'il, 'ēi
 coming the-elder son-to remonstrance began. Then the-elder brother the-father-to said, 'this

chyān, ēta bachohhar āi āmnēr lānati ka'ilyām, ēk din-a ēkkān kathā
 syān, ētō bōssōr āi āmnēr lānōti kō'illām, ēk din-ō ēkkān kōthā
 look, so-many years I Your-Honour's service made, one day-even a-single word

hālāi na, kintu āmnē kōna-din-a ēuggā chhāgalēr bāchchā-a ēi buli
 hālāi nō, kintū āmnē kōnō-din-ō ēuggā sāgōlēr bāssā-ō ēi būli
 I-threw-away not, but Your-Honour any-day-even a-single goat's young-one-even this saying

ā-rē dēn nayē, āi ār āmnā-āmnī lai ēkkānā āōd-tāōd kari; ār yēi hutē
 ā-rē dēn nōzē, āi ār āmnā-āmnī lōi ēkkānā āūd-tāūd kōri; ār zēi hutē
 me-to gave not, that my mutual-friends taking a rejoicing-may make; and what son

āmnār tyā haisā byāk luchchāmi kari urāil, hēi hōlā āitē-āitē āmnē
 āmnār tyā hoisha byāk luchchāmi kōri urāil, hēi hōlā āitē-āitē āmnē
 Your-Honour's all money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour

hēmnē hēitār lāi ēk khābāni di-ba'ilēn.' Bāphē hēitā-rē kail, 'ērē, tui
 hēmnē hēitār lāi ēk khābāni di-bō'ilēn.' Bāfē hēitā-rē kō'il, 'ērē, tūi
 then his for-the-sake a feast prepared.' The-father him-to said, 'O, thou

hamānē ār kāchhē-i ra'ichhat, ār yē āchhē-nā-āchhē byāk tōr. Tōr marā
 hōmānē ār kāsē-i rō'isōt, ār zē āsē-nō-āsē byāk tōr. Tōr mōrā
 always my near-even remainest, my what is-or-is-not all-(is) thine. Thy dead

bhāi bāchi āichhē; ājainyā, tān hāichhi; a'an ā-ga āyōd-tāōd kari khushi
 bhūi bāsi āisē; āzāinyā, tān hāisi; o'on ā-gō āūd-tāūd kōri khushi
 brother surviving hath-come; being-lost, him I-have-found; now we rejoicing making happy

'anoi katā.'

'ōni kōtā.'

being (is-a-correct-) saying.'

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

রামেৰ্ হস্তুৰ্ কেঁকেমা, রাবনেৰ্ হস্তুৰ্ রাম্।
 চোরেৰ্ হস্তুৰ্ চামি কয়ৰ্, কুড়িয়ার্ হস্তুৰ্ কাম্ ॥
 জলেৰ্ হস্তুৰ্ ফোক ফোওনা, ফানেৰ্ হস্তুৰ্ চ্চন্।
 বাঁসেৰ্ হস্তুৰ্ বাঁসেৰ্ ঘুন, জোঁকেৰ্ হস্তুৰ্ নূন্ ॥
 মাডেৰ্ হস্তুৰ্ ঘাস্, ঘাসেৰ্ হস্তুৰ্ চাস্।
 কোলাকানেৰ্ ফিলাই হস্তুৰ্, বুড়ার্ হস্তুৰ্ কাস্ ॥
 গোঁজা ফুতেৰ্ বাক্ হস্তুৰ্, ভিন্ ভাতে কৰ্।
 চৈত্ৰে মাসে কাঁখা হস্তুৰ্, যদি না হয়্ জৰ্ ॥
 গাছেৰ্ হস্তুৰ্ লতা, আমেৰ্ হস্তুৰ্ ফোক্।
 হতিন্ হতিনেৰ্ হস্তুৰ্, দেহেৰ্ হস্তুৰ্ হোগ ॥
 হাঁকেৰ্ হস্তুৰ্ বেজি, ফুইরেৰ্ হস্তুৰ্ হেনা।
 হউরি ফুতেৰ্ বোঁৰ্ হস্তুৰ্, বোঁয়ে কিন্দলে তেনা ॥
 হইরেৰ্ হস্তুৰ্ বাইরা কাল্, মাছেৰ্ হস্তুৰ্ জাল্।
 আশ্বকেৰ্ হস্তুৰ্ উচিত কথা, দুই চউক্ লাল্ ॥
 দুখেৰ্ হস্তুৰ্ চনা আৰ মুখেৰ্ হস্তুৰ্ বরণ ॥
 ভাই বাক্ৰব হস্তুৰ্ অয় মাউগেৰ্ বশ বে জন ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

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

Rāmēr	hattur	Kēkai-mā,	Rābanēr	hattur	Rām.		
Rāmēr	hottūr	Kēkōi-mā,	Rābōnēr	hottūr	Rām.		
Chōrēr	hattur	chānni	phayar,	kuṛiyār	hattur	kām.	
Sōrēr	hottūr	sānni	fō'ōr,	kūṛiār	hottūr	kām.	
Jalēr	hattur	phōk	phōnā,	phānēr	hattur	chūn,	
Zōlēr	hottūr	fōk	fuōnā,	fānēr	hottūr	sūn,	
Bāsēr	hattur	bāsēr	ghun,	jōkēr	hattur	nūn.	
Bāshēr	hottūr	bāshēr	ghūn,	zōkēr	hottūr	nūn.	
Mādēr	hattur	ghās,	ghāsēr	hattur	chās.		
Mādēr	hottūr	ghās,	ghāshēr	hottūr	sāsh.		
Phōlāphānēr	philāi	hattur,	būṛār	hattur	kas.		
Fōlāfānēr	filāi	hottūr,	būṛār	hottūr	kāsh.		
Gōjā	phutēr	bāph	hattur,	bhin	bhātē	phar,	
Gōjā	futēr	bāf	hottūr,	bhin	bhātē	fōr,	
Chaitra	māsē	kāthā	hattur,	yadi	nā	'ay	jar.
Soitrō	māshē	kāthā	hottūr,	zōdi	nā	'ōy	zōr.
Gāchhēr	hattur	latā,	āmēr	hattur	phōk.		
Gāsēr	hottūr	lōtā,	āmēr	hottūr	fōk.		
Hatin	hatinēr	hattur,	dēhēr	hattur	hōg.		
Hōtin	hōtinēr	hottūr,	dēhēr	hottūr	hōg.		
Hāphēr	hattur	bēji,	phuirēr	hattur	hēnā.		
Hāfēr	hottūr	bēzi,	fuirēr	hottūr	hēnā.		
Haūri	phutēr	baur	hattur,	bauyē	phindlē	tēnā.	
Hauri	futēr	baur	hottūr,	bauē	findlē	tēnā.	
Hairēr	hattur	bāirā	kāl,	māchhēr	hattur	jāl.	
Hāirēr	hottūr	bāirā	kāl,	māsēr	hottūr	zāl.	
Āmmakēr	hattur	uchit	kathā,	dui	chauk	lāl.	
Āmmōkēr	hottūr	usit	kōthā,	dui	sauk	lāl.	

Dudhēr	hattur	chanā	ār	mukhēr	hattur	baran.	
<i>Dudhēr</i>	<i>hottūr</i>	<i>sōnā,</i>	<i>ār</i>	<i>mūkhēr</i>	<i>hottūr</i>	<i>bōrōn.</i>	
Bhāi	bāndhav	hattūr	'ay,	mātuger	baś	yē	jan.
<i>Bhāi</i>	<i>bāndhōb</i>	<i>hottūr</i>	<i>'ōy,</i>	<i>māūgēr</i>	<i>bōśh</i>	<i>zē</i>	<i>zōn.</i>

-
- (1) Mother Kaikēyi was the enemy of Rāma, while Rāma was the enemy of Rāvaṇa.
A moonlit night is the enemy of the thief, while work is the enemy of the idle.
- (2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.
Weevils are the enemies of bamboos, while salt is the enemy of the leech.
- (3) Grass is the enemy of the field, while cultivation is the enemy of the grass.
Enlarged spleen is the enemy of the children, while cough is the enemy of the old.
- (4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other.
A quilt is an enemy in the month of Chaitra, unless one has got fever.
- (5) Creepers are enemies of trees, while worms are the enemies of mangoes.
Co-wives are enemies of each other, while sorrow is the enemy of the body.
- (6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.
A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.
- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.
A word in season is the enemy of the fools, and makes his eyes red with anger.
- (8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.
Brothers and friends are enemies when one is very much attached to his wife.

CHĀKMĀ SUB-DIALECT.


Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of *Lingua Franca*, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khami Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrū, which was again interpreted into Maghī, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Chākmā Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chākmā, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmēr character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmēr alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chākmā. The resemblance between Chākmā and Khmēr does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is *ā*, not *a*, though even in this, there are noteworthy points of resemblance. The Khmēr sign for *ja* has not the hook on the right hand side possessed by the Chākmā *jā*. This hook represents the *ā*. Similarly the hooks on the side of the Chākmā *ṭā*, *ṭhā*, and *rā*, are all relics of the old sign for *ā*. Chākmā is spoken by about 20,000 people.
































The following account of the Chākmā alphabet is based on information provided by Dewan Kristo Chandra, a gentleman of Chākmā nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.


The Chākmā alphabet is as follows:—


















𑄠	𑄡	𑄢	𑄣	𑄤
<i>kā</i>	<i>khā</i>	<i>gā</i>	<i>ghā</i>	<i>nā</i>
𑄥	𑄦	𑄧	𑄨	𑄩
<i>chā (sā)</i>	<i>chhā</i>	<i>jā</i>	<i>jhā</i>	<i>ñā</i>
𑄪	𑄫	𑄬	𑄭	𑄮
<i>ṭā</i>	<i>ṭhā</i>	<i>dā</i>	<i>dhā</i>	<i>ṇā</i>
𑄯	𑄰	𑄱	𑄲	𑄳
<i>tā</i>	<i>thā</i>	<i>dā</i>	<i>dhā</i>	<i>nā</i>
𑄴	𑄵	𑄶	𑄷	𑄸
<i>pā</i>	<i>phā</i>	<i>bā</i>	<i>bhā</i>	<i>mā</i>
𑄹	𑄺	𑄻	𑄼	𑄽
<i>yā</i>	<i>rā</i>	<i>lā</i>	<i>wā</i>	<i>shā</i>
𑄾	𑄿	𑅀		







The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not *a* as in other Indian languages, but *ā*. Note also that  the initial form (there is, of course, no non-initial form) of *ā* is treated as a consonant, much as the letter *alif* is treated as a consonant in Arabic.


For purposes of comparison, I here give the usual Burmese forms of the consonants :—







	<i>ka,</i>		<i>kha,</i>		<i>ga,</i>		<i>gha,</i>		<i>ṅ,</i>
	<i>cha,</i>		<i>chha,</i>		<i>ja,</i>		<i>jha,</i>		<i>ṅa,</i>
	<i>ta,</i>		<i>tha,</i>		<i>da,</i>		<i>dha,</i>		<i>ṅa,</i>
	<i>ta,</i>		<i>tha,</i>		<i>da,</i>		<i>dha,</i>		<i>ṅa,</i>
	<i>pa,</i>		<i>pha,</i>		<i>ba,</i>		<i>bha,</i>		<i>ma,</i>
	<i>ya,</i>		<i>ra,</i>		<i>la,</i>		<i>wa,</i>		
	<i>sa,</i>		<i>ha.</i>						


As regards vowels, except  *ā*, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison :—

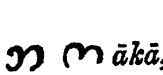
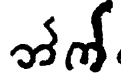
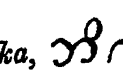
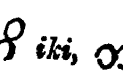
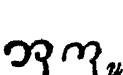
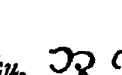
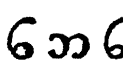

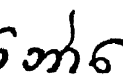
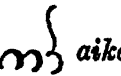
Chakmā forms.		Burmese forms.	
	Over the consonant	None.	<i>ā</i>
	No sign		<i>ā</i>
	Over the consonant		<i>i</i>
	Ditto		<i>i</i>
	Under the consonant		<i>u</i>
	Ditto		<i>ū</i>
	Before the consonant		<i>ē</i>
	Over the consonant		(<i>ai pr. oi</i>)
	On each side of the consonant		<i>ō</i>
	Ditto		<i>au</i>



When a consonant has no vowel the sign  is put over the consonant, equivalent to the Burmese  and the Bengali . Thus, Chakmā , Burmese , and Bengali , all represent the letter *k*, without any vowel.

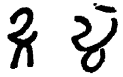

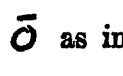
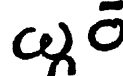
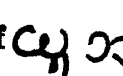


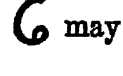
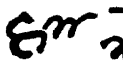


We thus get the following examples of the way in which non-initial vowels are attached to the letter  *kā* :—


 *kā,*  *ka,*  *ki,*  *kī,*  *ku,*  *kū,*  *kē,*  *kai,*  *kō,*

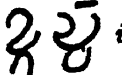
When these vowels commence a word, the non-initial forms are attached to the letter  *ā* as a kind of scaffolding for the support of the sound, exactly as *alif* is used in Arabic. We thus obtain the following forms:—

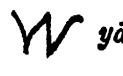

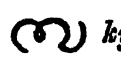
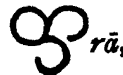


 *ākā*,  *aka*,  *iki*,  *iki*,  *uku*,  *ukū*,
 *ekē*,  *aikai*,  *okō*,  *aukau*.

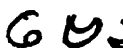
Note, however, that the initial form of *ai* is , not .

Sometimes vowels take special forms when initial. Thus we have for initial *ū* in  *ūchchwā*, rejoicing, instead of . For initial *i*, we sometimes have  as in  *mūi*, I, instead of . Sometimes the form  is used, attached to a preceding consonant, as in  *bēda*, much. In the latter case  may be omitted, as in  for  *jēnai*, having gone. Similarly  stands for *ēnai*, not *ānai*.

The sign — is also used to denote the doubling of a letter as in  *bhūyat-tūn*, from in the field;


 *ūchchwā*, rejoicing.







When the letter  *yā* is compounded with a consonant, it takes the form  as in  *kyā*, anyone. In similar circumstances,  *rā*, takes the form  in  *mantri*, a minister. Other compound consonants present no difficulties.





The letter *ch* is often pronounced as *s*, and when this is the case, it is so transliterated. Thus  *bēs*, not *bēch*.



It is not necessary to give a detailed account of Chākṃā Grammar, which closely resembles that of Chittagong. The following remarks will suffice:—

Cerebral letters are regularly converted to dentals. Numerous examples will be found in the specimens. We may quote, *dāki* for *ḍāki*, having called; *thēn* for *ṭhēn*, a leg; *anūdi* for *aṅguṭhī*, a ring; *ghadaki*, a match-maker, for *ghaṭaki*; and so on.



When these vowels commence a word, the non-initial forms are attached to the letter  *ā* as a kind of scaffolding for the support of the sound, exactly as *alif* is used in Arabic. We thus obtain the following forms:—




 *ākā*,  *aka*,  *iki*,  *ikī*,  *uku*,  *ūkū*,

 *ēkē*,  *aikai*,  *ōkō*,  *aukau*.



Note, however, that the initial form of *ai* is , not .


Sometimes vowels take special forms when initial. Thus we have for initial *ū* in

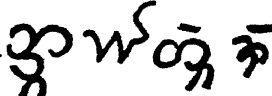
 *ūchchūā*, rejoicing, instead of .


For initial *i*, we sometimes have  *ō* as in  *mūi*, I, instead of .



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 may be omitted, as in  for  *jēnai*, having gone. Simi-


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BENGALI.

The Verb Substantive is conjugated as follows :—

Present.	Past.	
Sing. and plur.	Sing.	Plur.
1. <i>āgi</i> , I am, we are.	<i>ēlūn</i> , I was,	<i>ēlan</i> , we were.
2. <i>āgas</i> , or <i>nē</i> , thou art, you are.	<i>ēlē</i> , thou wast,	<i>ēlā</i> , you were.
3. <i>āgē</i> , or <i>nē</i> , he is, they are.	<i>ēl</i> , he was ;	<i>ēlāk</i> , they were.

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in *ūn* or *an*. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in *mai*, as in *jēinui*, having gone.

A brief Chākniā Vocabulary, under the name of *Doing-núk*, is given by Phayre on p 712 of Vol. X, Pt. I, 1841, of the Journal of the Asiatic Society of Bengal.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

১০০। এই ক্ষণে ক্রী. ৩০. ৪. ১০০, ২০ নং

৪০ ০. ০০০০. ১০. ০০. ০০০০০০

০০ ০০০. ০০. ০০০. ০০০ ০০।

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০০০০, ১০০. ০০০০০০ ১০০০০।

[No. 74.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ēk <i>One</i>	jana-tūn <i>man-from</i>	dibā <i>two</i>	pwā <i>sons</i>	ēl. <i>were.</i>	Chikan <i>The-younger</i>		
pwāwai <i>son</i>	tā <i>his</i>	bāba-rē <i>father-to</i>	kala, <i>said,</i>	'bābā, <i>'Father,</i>	shampatti <i>property</i>		
mar <i>my</i>	bhāgā <i>in-share</i>	jē <i>which</i>	parē, <i>falls,</i>	ma-rē <i>me-to</i>	dē. <i>give.'</i>		
Tār <i>His</i>	bābē <i>father</i>	tār <i>his</i>	jē <i>what</i>	ēl <i>was</i>	bhāg <i>share</i>	dila. <i>gave.</i>	
5 Bēs <i>Many</i>	din <i>days</i>	na <i>not</i>	gēl, <i>went,</i>	tē <i>he</i>	tā <i>his</i>	bhāgat <i>in-share</i>	jē <i>what</i>
pēyē <i>he-got</i>	abākkāni <i>all</i>	ēgattar <i>together</i>	gari, <i>having-made,</i>	dūr <i>far</i>			
ēk <i>one</i>	dēshat <i>in-country</i>	gēl. <i>went.</i>	Shidū <i>There</i>	jāinai <i>having-gone</i>			
lūchchwāmi <i>debauchery</i>	kari <i>doing</i>	abākkāni <i>all</i>	hārēla. <i>he-lost.</i>				

১০১. যাঁ অক্ষয়ী. নবো সো. যোৱোয়ত

10 অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. ১০১. যোৱোয়ত

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১০৩. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী.

১০৪. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী.

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15 ১০৬. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী.

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20 ১১১. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী. যাঁ অক্ষয়ী.

	Tē <i>He</i>	abākkāni <i>all</i>		hārēnai, <i>having-lost,</i>	shē <i>that</i>	dēshat <i>country-in</i>	
10	bār-dānar <i>very-great</i>		bhādarāt <i>famine</i>	hal. <i>became.</i>	Tē <i>He</i>	shēlakkē <i>then</i>	
	tār <i>his</i>	kichchū <i>anything</i>		nēi-dēyān, <i>not-remaining,</i>	manat <i>in-mind</i>	tūlla. <i>felt.</i>	
	Tē <i>He</i>	shidūgār <i>of-that-place</i>		ēk-jan <i>one-person</i>	bar-mānshyār <i>big-man-of</i>	kai <i>near</i>	
	gēl. <i>went.</i>	Tē <i>He</i>	tārē <i>him</i>	shūgar <i>swine</i>	charēda <i>to-feed</i>	tār <i>his</i>	
	bhūyat <i>field-in</i>		dipā-dēla. <i>sent.</i>	Tē <i>He</i>	shūgara-ādhār <i>swine-food</i>	tūs <i>husks</i>	
15	pēlē <i>having-got</i>	ya, <i>even, happiness-making</i>	ūchehwā-gari	pēt <i>belly</i>	bhari <i>having-filled</i>	khēda, <i>would-eat,</i>	phalēshāt <i>but</i>
	kyā <i>anyone</i>	tārē <i>him-to</i>	na <i>not</i>	dilāk. <i>gave.</i>	Pichē <i>Afterwards</i>	tē <i>he</i>	būjhila ; <i>understood ;</i>
	manē <i>in-mind</i>	manē <i>in-mind</i>	tārētē <i>himself-to</i>	kala, <i>said,</i>	' mar ' <i>my</i>	bābar <i>father's</i>	
	kata <i>how-many</i>	mēnādāri <i>salaried</i>		chāgarar <i>servants'</i>	bēida <i>much</i>	khēbār <i>of-eating</i>	
	mānshya-rē <i>(other)-men-to</i>	dibār <i>of-giving</i>	āgē ; <i>is ;</i>	mūi <i>I</i>	pēt-parai <i>hunger</i>		
20	marānar. <i>am-dying.</i> Bengali	Mūi <i>I</i>	ittūn <i>here-from</i>	ma <i>my</i>	bāba <i>father</i>	idū <i>near</i>	jem. <i>will-go.</i>

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	Jēnai <i>Having-gone</i>	tā-rē <i>him-to</i>	kam, <i>I-will-say,</i>	“bābā, <i>“Father,</i>	mūi <i>I</i>	Isshara <i>God</i>	
	kai-ya <i>near-also</i>	dūsagarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>		dūsagarjyān ; <i>sinner-am ;</i>	
	mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay. <i>am-not.</i>	Marē <i>Me</i>
	mēnādāri <i>salaried</i>	chāgar <i>servant</i>	rāgā.”’ <i>keep.”’</i>	Tē <i>He</i>	tār <i>his</i>	bāba <i>father</i>	shidū <i>near</i>
25	ēl. <i>came.</i>	Tē <i>He</i>	bēida <i>great</i>	dūrat <i>distance-in</i>	thāktē <i>remaining</i>	tār <i>his</i>	
	bābē <i>father</i>	tārē <i>him</i>	dēla ; <i>saw.</i>	tār <i>his</i>	dayā <i>compassion</i>	hal ; <i>became ;</i>	dhābā <i>running</i>
	jēnai <i>having-gone</i>	tār <i>his</i>	pwār <i>son's</i>	tadāt <i>neck-on</i>	bērēi <i>round</i>	dhari <i>seizing</i>	
	chūmila. <i>he-kissed.</i>	Tār <i>His</i>	pwā <i>son</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘bābā, <i>‘Father,</i>	mūi <i>I</i>
	Isshara <i>God</i>	kai-ya <i>near-also</i>	dūsagarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>		
30	dūsagarjyān. <i>sinner-am.</i>	Mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay.’ <i>am-not.’</i>
	Tār <i>His</i>	bāb <i>father</i>	tār <i>his</i>	chāgar-shagal-kē <i>servants-all-to</i>	kala, <i>said,</i>		
	‘kūp-gamat-tūn <i>Very-good-in-from</i> Bengali.	kābar <i>robe</i>	ān <i>bring</i>	tārē <i>him</i>	pīnā <i>having-clothed</i>		

৬০ তাকে হঠাৎ তেজস্বেয়ী স্তম্ভী

৬০ তাকে ৬০০ টি টাকায় ৬০০ টাকায়

35 তেজস্বেয়ী স্তম্ভী ৬০০ টাকায় ৬০০ টাকায়

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40 ৬০০ টাকায় ৬০০ টাকায় ৬০০ টাকায়

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dē ; give ;	tār his	hādat hand-on	ēkkwā a	āñūdi ring	pinēi having-put-on		
dē, give,	tār his	thēnat feet-on	jadā shoes	pinēi having-put-on	dē ; give ;	hēbē, now,	
35	ējha, come,	āmi (let)-us	khēi having-eaten et-cetera	dēi merriment	ūchchwā make.	gari. Because	Kyājadē
mar my	ēi this	pwā son	mar- <i>iyē</i> ; having-died-went,	ābār again	bāchchyē ; survived ;	tārē him	
hārēyang, I-lost,	ābār again	pēlūn.' I-found.'	Tārā They	ūchchwā-garā merriment-making			
lāgilāk. began.							
	Shyākkē At-that-time	tār his	dānar great	pwā son	tār his	bhūyat field-in	ēl. was.
40	Tē He	bhūyat-tūn field-in-from	ghara house	kai near	ēinai having-come	nāch dancing	git singing
shūnna. heard.	Tē He	ēk-jan one-person	chāgar servant	dāki having-called			
pūjār asking	galla, made,	'yāni 'there	ki ? ' what ? '	Chāgar Servant	tā-rē him-to		
kala, said,	'tar 'thy	bhēi brother	ēsšhyē ; has-come ;	tar thy			
bāb father	ēk a	khānā feast	dyē, gave,	kyājadē because	tē he		

45	tārē <i>him</i>	ārāmē <i>in-health</i>	gamari <i>in-goodness</i>	pēyē? <i>got ?</i>	Tē <i>He</i>			
	rāg <i>(in)-anger</i>	jali; <i>burnt ;</i>	ghara <i>house</i>	bhidarē <i>inside-in</i>	na <i>not</i>	gēl. <i>went.</i>		
	Shiyājadē <i>For-that-reason</i>	tār <i>his</i>	bāb <i>father</i>	ghara <i>house</i>	bhidarat-tūn <i>inside-in-from</i>	nigili <i>having-emerged</i>		
	ēl. <i>came.</i>	Tā-rē <i>Him-to</i>	būjēi <i>entreaty</i>	kala. <i>made.</i>	Tē <i>He</i>	tār <i>his</i>		
	bāba-rē <i>father-to</i>	kala, <i>said,</i>	‘ bābā, <i>‘ Father,</i>	mūi <i>I</i>	tar <i>thy</i>	chāgari <i>service</i>		
50	bhālūk-bajar-sang <i>many-years-during</i>			garaṇar, <i>am-doing,</i>	tar <i>thy</i>	hūkūma <i>command</i>		
	bārā <i>outside</i>	kiechū <i>anything</i>	na <i>not</i>	garang; <i>I-do ;</i>	ta <i>yet</i>	tūi <i>thou</i>	ēkkwā <i>a-single</i>	
	shāgal-cha <i>goats'-young-one</i>	ma-rē <i>me-to</i>	na <i>not</i>	dyaś, <i>gavest,</i>	mar <i>my</i>	shang-shamārjyā <i>friends</i>		
	lai <i>having-taken</i>	khushi <i>joy</i>	garang. <i>I-may-make.</i>	Tar <i>Thy</i>	ēi <i>this</i>	pwā, <i>son,</i>	jē <i>who</i>	tar <i>thy</i>
	shampatti <i>property</i>		lūchewāmi kari <i>debauchery having-done</i>		urēyē, <i>squandered,</i>	jē <i>when</i>	tē <i>he</i>	
55	el, <i>came,</i>	tār <i>him-of</i>	jadē <i>for-the-sake</i>	tūi <i>thou</i>	ēk <i>a</i>	khānā <i>feast</i>		
	dili. <i>gavest.</i>	Tār <i>His</i>	bāb <i>father</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘ pūt, <i>‘ son,</i>	tūi <i>thou</i>	

১১৩৩ অক্ষয়কাল সাত অক্ষয় ৬৯

১১৩৪ সাত অক্ষয় অক্ষয় ৬৯

১১৩৫ অক্ষয়কাল অক্ষয় অক্ষয় ৬৯

১১৩৬ অক্ষয় অক্ষয় অক্ষয় ৬৯

১১৩৭ অক্ষয় অক্ষয় অক্ষয় ৬৯

১১৩৮, ১

	lāgār <i>always</i>	ma-shamārē <i>me-with</i>	āgas. <i>art.</i>	Ma- <i>Mine</i>	jē <i>what</i>
	āgē, <i>is,</i>	abānāni <i>all</i>	tar. <i>thine (is).</i>	Tar <i>Thy</i>	bhē'yarē <i>brother</i>
	lāgat <i>nearness-in</i>	pēyēy, <i>we-got,</i>	shiyājadē <i>for-that-reason</i>	āmi <i>we</i>	khūshi garir, <i>merriment are-making,</i>
60	kyālāgi <i>because</i>	tar <i>thy</i>	ēi <i>this</i>	bhēi <i>brother</i>	mar-jyē <i>having-died-went</i>
	ābār <i>again</i>	bāchchyē; <i>survived;</i>	hārēyēy, <i>I-lost,</i>	ābār <i>again</i>	
	pēyēy. <i>I-found (him).'</i>				

[No. 75.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adyē <i>Formerly</i>	ēk <i>a</i>	rājā <i>king</i>	ēl. <i>was.</i>	Tār <i>His</i>	ēkkwā <i>one</i>		
bēida <i>very</i>	dal <i>lovely</i>	jhi <i>daughter</i>	ēl. <i>was.</i>	Kannyār <i>The-daughter's</i>	bēida <i>much</i>	'dalar <i>beauty-of</i>	
kathā <i>story</i>	nānān <i>different</i>	dēshat <i>countries-in</i>	bēi <i>sitting (i.e. gradually)</i>	jōinai <i>having-gone</i>	nānān <i>different</i>	dēshar <i>countries-of</i>	
mānshyē <i>people</i>	kai <i>to-talk-of</i>	pāllāk. <i>were-able.</i>	Ēi <i>This</i>	kathā <i>story</i>	shūni <i>having-heard</i>	ghadaki <i>match-makers</i>	
5 ēdāk <i>to-come</i>	lāgilāk. <i>began.</i>	Rājā <i>The-king</i>	tār <i>his</i>	ūjū <i>only</i>	ēkkwā <i>one</i>	jhi <i>daughter</i>	
kēnai <i>saying</i>	tārē <i>her</i>	bar <i>very</i>	hēs <i>much</i>	āspēda. <i>loved.</i>	Shiyājadē <i>For-that-reason</i>		
kannyā <i>the-damsel</i>	ījān <i>what</i>	katha <i>word</i>	shyān <i>that</i>	garta. <i>he-used-to-do.</i>	Kannyā <i>The-damsel</i>	dānar <i>great</i>	
halē <i>became</i> Bengali.	pan <i>a-vow</i>	galla, <i>made,</i>	'tē <i>'she</i>	jēi <i>what</i>	kāmhān <i>precipice</i>	dēgēi <i>will</i>	diba, <i>show,</i> 2 x 2

দেখা যায় যে কবি লেখক চরিত্র পুস্তক লেখ

10 লেখক কবি লেখক

দেখা যায় যে কবি লেখক চরিত্র পুস্তক লেখ

লেখক কবি লেখক দেখা যায় যে কবি লেখক

লেখক কবি লেখক দেখা যায় যে কবি লেখক

লেখক কবি লেখক দেখা যায় যে কবি লেখক

15 লেখক কবি লেখক দেখা যায় যে কবি লেখক

লেখক কবি

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লেখক কবি লেখক দেখা যায় যে কবি লেখক

লেখক কবি লেখক দেখা যায় যে কবি লেখক

20 লেখক কবি লেখক

shē kāmhanat-tūn jēi gaṇat jhām āi pāriḷa, tē
that precipice-on-from who the-ricer-in jump to-give will-be-able, she

10 tāre nēk laba.
him as-husband will-take.

Shē-dallyā-kari mānshshyārē kai-dibār-jadē tā
That-sort-doing people for-of-telling her

bāba-rē kala. Tā bābē, 'shē-dallyā gallē, mānūs
father-to said. Her father, 'that-sort if-it-is-done, the-men

maribāk,' kēnai tā-rē bēida bājēla. Tār jhiwai
will-die,' having-said her-to much remonstrated. His daughter

na shūnna. Rājā tār jhyā-rē dāya garē kēnai
not heard. The-king his daughter-to love made saying (i.e. because),

15 na pārtē. Tār jhyār pana kathā mānshyā-rē
not was-able (to-help-it). His daughter's vow story the-people-to

kai-dila.
told.

Pichē nānān dēshat-tūn gābūr gābūr pwā
Afterwards different countries-in-from young young boys

rājār-jhyārē pēbār jadē ēdāk lāgilāk,
king's-daughter of-getting for-the-sake to-come begun,

phalēshāt kāmhat-tūn jhām di abānūn malāk.
but the-precipice-from jump having-given all died.

20 Kyā tāre na pēlāk.
Anyone her not obtained.

যাহা হইল অমল হইল লোকের অমল হইল
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25 হইল হইল হইল হইল হইল হইল হইল হইল
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	Ēi <i>This</i>	rakam <i>kind</i>	kari <i>having-done</i>	bēida <i>many</i>	mānūs <i>men</i>	malē. <i>died.</i>	
	Rājā <i>The-king</i>	bar <i>much</i>	manat <i>mind-in</i>	dūk <i>sorrow</i>	pēla. <i>got.</i>	Ki <i>What</i>	kallē <i>by-doing</i>
	mānūs <i>men</i>	ār <i>more</i>	na <i>not</i>	marē <i>may-die,</i>	ār <i>and</i>	kannyār <i>damsel's</i>	pan thai <i>vow may-stand</i>
	bhābida <i>to-consider</i>	lāgil. <i>began.</i>					
25	Ēk <i>One</i>	din <i>day</i>	shājannyā <i>at-evening</i>	Rājā <i>the-king</i>	mū-chūda-gari <i>face-melancholy-making</i>	gai <i>alone</i>	
	shinggāshanat <i>throne-on</i>	bēi <i>sitting</i>	bhābēr. <i>was-considering.</i>	Shē <i>That</i>	shalāt <i>time-at</i>	ēk <i>one</i>	jan <i>person</i>
	gābūr <i>young</i>	pwā <i>boy</i>	Rājār <i>the-king's</i>	mūjūnē <i>presence-in</i>	ēinai <i>having-come</i>	tē <i>he</i>	kyājadē <i>wherefore</i>
	ēssyē <i>he-came</i>	Rājā-rē <i>the-king-to</i>	kalā. <i>said.</i>	Rājā <i>The-king</i>	tārē <i>him</i>	bēida <i>very</i>	dal <i>lovely</i>
	dēinai <i>having-seen</i>	āmbāk <i>astonished</i>	hal. <i>became.</i>	Tā-rē <i>Him-to</i>	bēida <i>much</i>	būjēla <i>he-explained</i>	
30	gharat <i>house-in</i>	phiri <i>back</i>	jēbār <i>to-go</i>	kala. <i>said.</i>	Tē <i>He</i>	tār <i>his</i>	kathā <i>words</i>
	na <i>not</i>	shūnna. <i>heard.</i>	Rājā <i>The-king</i>	pichē <i>afterwards</i>	manē <i>in-mind</i>	manē <i>in-mind</i>	bhābida lāgil. <i>to-consider began.</i>
Tār <i>His</i>	manat <i>mind-in</i>	hal, <i>it-became,</i>	jadi <i>if</i>	gābūr <i>the-young</i>	pwābwā-rē <i>boy</i>	tār <i>his</i>	jāmēi <i>son-in-law</i>

নদী পড়িলে মোতফে সন্ধান লেখুন। জালা মত

মত পড়িলে কবিতা লিখি যিখান নদী যত

35 জীৱিত মোতফে সন্ধান লিখি পড়ি যত। জীবিত

জীবিত যিখান মোতফে সন্ধান লিখি যত

মত পড়িলে কবিতা লিখি যিখান মোতফে

মত পড়িলে কবিতা লিখি যিখান মোতফে

মত পড়িলে কবিতা লিখি যিখান মোতফে

40 মত পড়িলে কবিতা লিখি যিখান মোতফে

মত পড়িলে

মত পড়িলে কবিতা লিখি যিখান মোতফে

মত পড়িলে কবিতা লিখি যিখান মোতফে

মত পড়িলে কবিতা লিখি যিখান মোতফে

gari pāṛta tē bar shūk pēlun. Rājā tāṛē
to-make he-would-be-able he much happiness would-get. The-king him

tār par din ēda kainai mū chūdā gari ghara
of-that following day to-come having-said face melancholy-making house

35 bhidarē gēl, dwār bani pari ral. Bhābtē
in-inside went, door having-closed having-lain-down remained. Considering

bhābtē ghūm gēl. Ghūmat shabanat dēla.
considering asleep he-went. Sleeping a-dream-in he-saw.

Tār shidā nēdi ēk jan būrā milā bēinai tā-rē
His crown-of-head near one person old woman having-sat him

kar 'ēi gābūr pwā tar jāmēi haba. Tār chēra
is-telling, 'this young boy thy son-in-law will-be. His four

dhāgēdi chēr wā bālais ēkkwā (shādi for shātī) bāni dilē, pānit
sides-on four pillows one umbrella having-tied if-thou-givest, the-water-in

40 jhām dilē ya na mariba. Ghūmat-tūn jāginai chēla, kyārē
jump if-he-give even not he-will-die. Sleep-in-from having-wakened he-looked, anyone

na dēla.
not he-saw.

Bēnyā par hañnai Rājā gharat-tūn nigili bārē
Next-morning light having-become the-king the-house-in-from emerging in-outside

ēl. Gābūr pwāwai tā-rē bārohēi āgē dēla. Tārē
came. The-young boy him-for waiting is he-saw. Him

ār-a bājēla. ābūr pwāwai ēk bārē ya na shūnna
again-also he-remonstrated. The-young boy one time-at even not heard
 Bengali.

45 যেনে তেজস্বী তেজস্বী কলিত্রের কলি চন্দ্র চন্দ্র কলি

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45 dēnai Rājā tār mantri-rē dāki jhām dibār jāgāt
seeing the-king his minister-to having-called jump of-giving the-place-in

jēbār-jadē jūgāl garta hūkūm dila. Jūgāl
of-going-for arrangements to-make order gave. Arrangements

halē Rājā tār jhi ista kūtūm lai jāgāt gēl.
being-made the-king his daughter friends relations taking the-place-in went.

Rājār jhi gābūr pwābwārē dal dēnai tār manē manē
The-king's daughter the-young boy beautiful having-seen her in-mind in-mind

kala, 'Mūi tārē rēk pēlē bar gam hai.
she-said, ' I him husband if-I-get very good it-would-be.

50 Kyājadē pan gallūn ?' kathā lāgil. Pichē jhām dibār
Why now did-I-make ?' words began. Afterwards jump of-giving

akta hānai Rājā hūkūm dila, gābūr pwābwār
the-appointed-time having-become the-king order gave, the-young boy

kēyāt chēr-wā bālas ēkkwā shāti bāni dya.
body-on four pillows one umbrella having-bound gave.

'Tā jadē pūjā gara.' Tār bādē gābūr pwāwai jhām
'Him for worship make.' That-of after the-young boy jump

dila. Jhām dinai pānit bhāji bhāji ral.
gave. Jump having-given the water-in floating floating he-remained.

55 Abānūnē bēida ūchchwā halāk. Pichē Rājā
Every-one much pleased became. Afterwards the-king

১৯৩৫ খৃস্টাব্দে তৎকালীন সাবেক সচিব মহোদয়

জি. এ. এ. সচিব মহোদয় কর্তৃক প্রেরিত হইয়াছে।

১৯৩৫

CHĀKMĀ OF CHITTAGONG HILL TRACTS.

<i>gābūr</i> <i>the-young</i>	<i>pwābwārē</i> <i>boy</i>	<i>tā</i> <i>his</i>	<i>gharat</i> <i>house-in</i>	<i>ninai</i> <i>having-taken</i>	<i>tārē</i> <i>him</i>	<i>tār</i> <i>his</i>
<i>jhyār</i> <i>daughter-of</i>	<i>shamārē</i> <i>with</i>	<i>bēida</i> <i>much</i>	<i>kharach</i> <i>expenditure</i>	<i>kari</i> <i>making</i>	<i>mēlā</i> <i>married</i>	
<i>gari</i> <i>making</i>	<i>dila.</i> <i>gave.</i>					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, 'go back to thy home.' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die.' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

N.B.—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'Jamāimārōni' or bridegroom-killing. It is situated on the bank of the river Karanphūli near Chitmorom in the Sitāphār Forest Reserve.

STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahōpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C.I.E., and to Babu Śyāma-charaṇ Gānguli for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

STANDARD LIST OF

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbbum).
1. One	Ek	Āk	Ēk
2. Two	Dui	Dūi, dū	Dui
3. Three	Tin	Tin	Tin
4. Four	Chāri	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhay	Chhōē, chhō	Chhay
7. Seven	Sāt	Shāt	Sāt
8. Eight	Āṭ, aṣṭa	Āṭ	Āṭ
9. Nine	Nay	Nōē, nō	Nay (Lay)
10. Ten	Daś	Dōsh	Daś
11. Twenty	Kuṛi, biś	Kuṛi, biśh	Biś (Kuṛi)
12. Fifty	Pañchās	Panchāsh	Pañchās (Dukuṛi daś)
13. Hundred	Śa, śata	Sho, shō	Śa
14. I	Āmi	Āmi, mui	Āmi
15. Of me	Āmār	Āmār, mōr	Āmār
16. Mine	Same as above	Same as above	Āmār
17. We	Ām'rā	Āmrā, mōrā	Āmrā
18. Of us	Āmāder, amādiger	Āmāder, mōder	Āmāder
19. Our	Same as above	Same as above	Āmāder
20. Thou	Tui, tumi, āp'ni	Tūi, tumi, āpni	Tui, Tumi
21. Of thee	} Tōr, tomār, āp'nār	Tōr, tomār, āp'nār	Tōr, Tōmār
22. Thine			Tōr, Tōmār
23. You	Torā, tom'rā, āp'nārā	Torā, tomrā, āpnārā	Tumrā
24. Of you	} Toder, tomādiger, āp'nā-diger	Toder, tomāder, āpnāder	Tumrādēr, Tōmādēr
25. Your			Tumādēr

Sarāki (Ranchi).	South-Western Bengali. ¹	Northern Bengali of Dinagepore. ²
Ēk	Ēk	Ek
Du	Dui	Dui
Tin	Tin	Tin
Chār	Ch'ār	Chāir
Pāch	Pāch	Pāch
Chha	Chhay	Chhay
Sāt	Sāt	Sāt
Āṭh	Āṭ	Āṭ
Nā	Lay	Naō
Das	Das	Daś
Kuṛi	Bis	Biś, kuṛi
Pachās	Pachās	Pañchāś
Sā	Ēksa	Śao
Mui	Mui	Mui
Mōr	Mōr	Mōr
Mōr	Mōr	Mōr
Hāmrā	Mōr-mēne, monne, amānne .	Hāmrā
Hāmrā-dēr	Mōr-mēn-kār, monne-kār, amānne-kār.	Hāmār
Hāmrā-dēr	Mormen-kār, monne-kār, amānne-kār.	Hāmār
Tūi	Tui	Tui
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tōra, Tūi	Tumi, tonne, tomānne .	Tamrāh
Tōrādēr, Tōr	Tamār	Tamhār
Tōrādēr, Tōr	Tamār	Tamhār

¹ In this column the three sibilants are all pronounced as 's' and not as 'ś.' When y is pronounced as j, it is written as such.

² In this column when y is pronounced as r it is written as such.

Siripurī (Purnea).	Eastern Bengali (Mymensingh and West Sylhet). ¹	Haijong (Mymensingh).
Ĕk	Ĕk	Āk
Dui	Dui	Dōi
Tin	Tin	Tin
Chār	Tsār	Chāri
Pāch	Pāts	Pāts
Chha	Say	Say
Sāt	Shāt	Shāt
Āṭh	Āṭ	Āṭ
Na	Nay	Na
Las	Dash	Das
Bis, kurī	Bish, kuṛi	Kaṛi
Pachās	Pantsāsh	Pantsāts
Sa	Sha	Sa
Ham, mui, hāmī	Āmi	May
Hāmār	Āmār	Malāk
Mōr	Āmār	Malāk
Hām ^r rā	Āmrā	Āmrā
Hām-sār	Āmrār	Āmālāk
Hām-sār	Āmrār	Āmālāk
Tai, tui	Tui (<i>inferior</i>), tumi	Tay
Tumbār, tōr (<i>in contempt</i>). . . .	Tōr, tomār	Talāk
Tumbār, tōr (<i>in contempt</i>). . . .	Tōr, tomār	Talāk
Tum ^r rā	Tōrā, tomrā	Tay
Tum-sār	Tōrār, tomrār	Talāk
Tum-sār	Torār, tomrār	Talāk

¹ In this column when *y* and *j* are pronounced as *s* they are so written. The letter *ṛ* is transliterated *ṛ* and *ṛ* *s*. The three sibilants are represented by *ś*.

BENGALI WORDS AND SENTENCES.

Eastern Bengali (Eastern Sylhet and Cachar). ²	Eastern Bengali (Backergunge). ¹	South-Eastern Bengali.	Number	Meaning
Ēk	Ēk	Ēk, egwa	Ek	1. One.
Dui	Dui	Dui, duā	Dui	2. Two.
Tin	Tin	Tin, tinwā	Tin	3. Three.
Sāir	Ṭsair	Chāir, chārgwā	Chār	4. Four.
Pās	Pāts	Pāch, pāchchwā	Pāch	5. Five.
Say	Say	Chhay, chhawā	Chay	6. Six.
Hāt	Hāt	Hāt, hāt wā	Hāt	7. Seven.
Āṭ	Āshṭo	Ashta, ashtwā	Āsta	8. Eight.
Nay	Nay	Nā, nawā	Na	9. Nine.
Dash	Dash	Daś, daśwā	Dash	10. Ten.
Bish, kuṛi	Kuṛi	Kuṛi	Kuri	11. Twenty.
Pasāsh	Pantsāsh	Pañchās	Panjās	12. Fifty.
Sha	Ēk-shō	Śat, śa	Ēkshat	13. Hundred.
Mui	Mui	Ai	Āni or mui	14. I.
Mār	Mōr	Ar, āyār	Mar kathā, ma	15. Of me.
Mār	Mōr	Ar āyār	Mar, ma	16. Mine.
Āmrā	Mōrā	Arā, āyārā	Āmi or āmārā	17. We.
Āmrār	Mōrgō	Arār, āyārār	Āmār or āmārār	18. Of us.
Āmrār	Mōrgō	Arār, āyārār	Āmār, Amārār or amārār.	19. Our.
Tuin, tumi	Tui	Tui	Tūi	20. Thou.
Tār	Tōr	} Tōr	{ Tōmār kathā, tar kathā.	21. Of thee.
Tār	Tōr			{ Tōmār, tar . . . . .	22. Thine.
Tomrā	Tōrā	Tūi, tōrā	Tūmi, tui	23. You.
Tomrār	Tōrgō	Tōār, āyanār (<i>respect-fully</i>).	Tōmār kathā, tōr kathā, ta.	24. Of you.
Tomrār	Tōrgō	Tōār, āyanār (<i>respect-fully</i>).	Tōr, tōmār, ta	25. Your.

¹ In this column, *y* and *j* are written *g* when so pronounced, *s* represents *ṣ* and *ś* all the sibilants. The letter *d* represents the sound of *ḍ* in *all*.

² In this column *ṣ* is represented by *s* when so pronounced. The one *Chākmā* sibilant is transliterated *śh*.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Maabhum).
26. He	Sē, tini; ē, ini; ō, uni	Shē, tini; ē, ini; ō, uni	Sē, Tini
27. Of him	} Tāhār, tāhār; ihār, ihār; uhār, ūhār.	Tār, tār; ēr, ēr; ōr, ōr	Tār, Tār
28. His			Tār, Tār
29. They	Tāhārā, tāhārā; ihārā, ihārā; uhārā, ūhārā.	Tārā, tārā; ērā, ērā; ōrā, ōrā.	Tārā, Tārā
30. Of them	} Tāhāder, tāhāder; ihāder, ihāder; uhāder, ūhāder.	Tāder, tāder; ēder, ēder, ōder, ōder.	Tāder, Tāder
31. Their			Tāder, Tāder
32. Hand	Hāt, hasta	Hāt	Hāth
33. Foot	Pā, pada	Pā	Pātal
34. Nose	Nāk, nāsikā	Nāk	Nāk
35. Eye	Chakshu, nayan	Chök, chokkhu	Chökh
36. Mouth	Mukh, badan	Muk, mukh	Maukh, B'āt
37. Tooth	Dāt, danta	Dāt	Dāt
38. Ear	Kāp, karpa	Kān	Kān
39. Hair	Ohul, kō	Ohul	Ohul
40. Head	Māthā, mastak	Mātā, māthā	Māthā
41. Tongue	Jibh, jihvā	Jib	Jiv
42. Belly	Pēṭ, udar	Pēṭ	Pēṭ
43. Back	Piṭh, priaktha,	Piṭ	Piṭh
44. Iron	Lohā, Lauha	Nō, noā; loā, lohā	Luhā
45. Gold	Sonā, s'arpa, suvarpa	Shonā	Sōnā
46. Silver	Rūpā, raupya	Rupō	Rūpā
47. Father	Bāp, bābā, pitā	Bāp, bābā, pitā	Bāp
48. Mother	Mā, mātā	Mā	Mā
49. Brother	Bhāi, Bhrātā	Bhāi	Bhāi
50. Sister	Bhagini	Bōn, bhogni	Bun
51. Man (a human being)	Mānush, manushya	Mānush	Mānush
51(a). Man (a male human being).	Purush mānush, purush	Purush mānush, purush	

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepora.
U	Sā, tīn	Ūy
} U-ār }	Tār	Ar
	Tān	Ar
Ōrā	Tān-mēne, tār-mēne, tānne, tānne.	Amrāh
} Ōradēr }	Tān-mēn-kār, tār-mēn-kār .	Amhār
	Tān-mēn-kār, tār-mēn-kār .	Amhār
Hāth	Hāt	Hāt
Gōṛ	Chāṭuā, talipā	Pāo
Nāk	Nāk	Nāk
Ākh	Chōk, āikh	Chōk
Mu	Bvāt, tuṛ, mu	Mukh
Dāt	Dāt	Dāt
Kān	Kān, lai	Kān
Chūl	Chul	Chul
Mur	Mur	Māthā
Jib	Jib	Jibhā
Pēt	Pēt	Pēt
Pīth	Pīth	Pīth
Lohā	Lohā	Nohā
Sonā	Sanā	Sanā
Rūpā	Rūpā	Rupā
Bābā	Bāphu	Bāp
Mā	Mā	Mā
Bhāi	Bhāi	Bhāi
Bahin	Bān, bāin	Bahin
Ādmi	Lōk, mannis	Mānush

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Ūhē	Sē (<i>inferior</i>), tāin	Ay
Ohār	Tār, tān, tāhān	Alāk
Ohār	Tār, tān, tāhān	Alāk
Ohī sab, orāe, ōrū	Tārā, tānrā, tāhānrā	Ōmrā
Us-mār	Tārār, tānrār, tāhānrār	Ōmlāk
Us-mār	Tārār, tānrār, tāhānrār	Ōmlāk
Hāth	Hāt	Āt
Pāo	Pāo	Thāng
Nāk	Nāk	Nāg
Ākh	Tsank	Tsok
Mukh	Mukh	Mog
Dāt	Dāt	Dāt
Kān	Kān	Kān
Chūl	Tsul	Tsul
Māthā	Māthā	Māthā
Jibhā	Jibhā	Zibā
Pēt	Pēt	Pāt
Piṭh	Piṭh	Piṭṭhi
Lohā	Lohā	Loā
Sōnā	Shōnā	Sōnā
Rūpā	Rup	Rūpā
Bāp	Bāp	Bāp
Mā	Mā	Māo or Māiyā
Bhāi	Bhāi	Bāi
Bahin	Bhain	Baini
Mānus	Mānush, bētā	Mān

Eastern Bengal (Eastern Sylhet and Cachar).	Eastern Bengal (Duckergunge).	South-Eastern Bengal.	Orissa	English
Hē (<i>inferior</i>), tūin . . .	He, hini . . .	Tē, tū (<i>respectful</i>) . . .	Hē . . .	40. He.
Hēr, tār, tūn . . .	Her, henār . . .	Tān tūn (<i>respectful</i>) . . .	Hēr kadhā . . .	41. Father.
Hēr, tār, tūn . . .	Her, henār . . .	Tār, tūn (<i>respectful</i>) . . .	Hēr . . .	42. He.
Herā, tārā . . .	Herā, henrā . . .	Tārā tūn (<i>respectful</i>) . . .	Herā . . .	43. They.
Hērār, tārār . . .	Hergō, henārgō, onārgō . . .	Tārār, tūār (<i>respectful</i>) . . .	Hērār kadhā . . .	44. Of them.
Hērār, tārār . . .	Hergō, henārgō, onārgō . . .	Tārār, tūār (<i>respectful</i>) . . .	Hērār . . .	45. Their.
Hāt . . .	Āt . . .	Hāt . . .	Hāt . . .	46. Hand.
Pāo . . .	Pāo . . .	Pā, thōng . . .	Pā, thēt . . .	47. Foot.
Nāk . . .	Nāk . . .	Nāk . . .	Nāk . . .	48. Nose.
Sauk . . .	Tsauk . . .	Chōk . . .	Chōk . . .	49. Eye.
Mukh . . .	Muk . . .	Mu, mukh . . .	Mā . . .	50. Mouth.
Dāt . . .	Dāt . . .	Dāt . . .	Dāt . . .	51. Tooth.
Kān . . .	Kān . . .	Kān . . .	Kān . . .	52. Ear.
Sul . . .	Tsul . . .	Chul . . .	Chul . . .	53. Hair.
Mur . . .	Māthā . . .	Māthā . . .	Māthā . . .	54. Head.
Zibhrā . . .	Jebbā . . .	Jirblā . . .	Jil . . .	55. Tongue.
Pēt . . .	Pēt . . .	Pēt . . .	Pēt . . .	56. Belly.
Piṭh . . .	Piṭ, Piḍ . . .	Piḍ . . .	Pit . . .	57. Back.
Lōā, luā . . .	Lōyā . . .	Lōā . . .	Lwā . . .	58. Iron.
Hōnā, hunā . . .	Sōnā . . .	Sōnā . . .	Sanā . . .	59. Gold.
Rupā . . .	Rupē . . .	Ruā, Rupā . . .	Rupā . . .	60. Silver.
Bāp . . .	Bāp, bajān . . .	Bāp, bāāzi . . .	Bāp . . .	61. Father.
Māi . . .	Mā . . .	Mā . . .	Mā . . .	62. Mother.
Bhāi . . .	Bāi . . .	Bhāi . . .	Bhēi . . .	63. Brother.
Bhain . . .	Buin . . .	Bhain . . .	Bhan . . .	64. Sister.
Mānush, bēta . . .	Mānu, Mānush . . .	Mānush . . .	Mānus . . .	65. Man (a human being).
				65. (a) Man (a male human being).

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
52. Woman	Meye mānush, strilök	Meye mānush, meye, strilök	Mëyāy-lök
52(a). Husband	S'āmī, pati	Bhātār (vulgar), shāmi	
53. Wife	Strī, patnī	Māg (vulgar), strī	Mëy'ā
54. Child	Santān	Chhele	Chhēl'ā
55. Son	Chhele, putra, suta	Chhele, bāṭā, puttur	Bēṭā
56. Daughter	Meye, kan'ā, duhitā	Meye, konne	Biṭi
57. Slave	Golām, krita-dās	Golām	Munish
58. Cultivator	Kṛishak	Chāshā	Āidhar, Kishān
59. Shepherd	Mēshpālak	Bhārār rākhāl	Bāgāl
60. God (Supreme Being)	Īś'ar	Ishshar	Bhagabān
60(a). God (a deity)	Devatā	Debtā	
61. Devil (Satan)	Saytān	Shōētān	Dān
61(a) Devil (evil spirit)	Apadevatā	Apadebtā	
62. Sun	Sūrj'a, divākar	Shujji	Surj'a
63. Moon	Chandra	Chād, chandor	Chād
64. Star	Tārā, nakahatra	Tārā, nokkhottor	Tārā
65. Fire	Agni	Āgun	Āgun
66. Water	Jal	Jōl, pāni	Jal
67. House	Bāri, bāṭā, griha	Bāri, ghar	Gber
68. Horse	Ghōrā, ghōṭak, aś'va	Ghōrā, ghorā	Ghōrā
69. Cow	Gābhi	Gāi, gāi-gorn	Gāi
70. Dog	Kukur, kukkur	Kukur	Kukur
71. Cat	Biṭāl	Berāl	Bilār
72. Cock	Kukkuṭa	Kūkrō, morog	Kūk'ṛ
73. Duck	Pāti-hās	Pāti-hāsh	Hās
74. Ass	Garddabh	Gadhā, gādā	Gadhā
75. Camel	Uṭ, ushṭra	Uṭ	Ūṭ

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Māhrāru	Māyā mannis	Bēṭi chhāwā
Si lōk	Bhāj'ā, kopl'ā	Māiyā, māug
Chhāwā	Paṛek, paṛ'āk	Chengrā, chhōā
Bēṭā chhāwā	Pō	Bēṭā
Bēṭi chhāwā	Jhi, khuki (<i>infant</i>)	Bēṭi
Chākar	Kinā golām	Golām
Chāsā	Chāsi	Girhast
Charōū	Bāgāl	Bhēṛir rākhwāl
Bhagabān	Bhagabān	Īsvar
Dāhin	Dait'vi	Saytān
Suruj	Suj'vi, suj'vu	Sūruj
Chād	Chād	Chānd
Tōrgun	Tārā, lakh'itri	Tārā
Āgun	Āgun	Āgun
Pāni	Pāni, jal	Jal, pāni
Ghar	Ghar	Ghar
Ghōṛā	Ghāṛā	Ghāṛā
Gāi	Gāi	Gāi
Kukur	Kuttā	Kukur
Bilāi	Billi, bilāi	Bilāi
Khukhṛi	Murag, kūkrā	Murgi
Koṛō	Hās	Pāti-hās
Gādhā	Gāddhā	Gādhā
Uṭh	Ūt	Ūṭ

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Hajong (Mymensingh).
Bēṭi chhōān	Bēṭi	Timāt
Tir-māt	Stri	Māgu
Chhōā	Shantān	Hāpāl
Bēṭā	Sāilā	Palā
Bēṭi	Māiā	Zhiu
Golām	Golām	Golām
Gir ^a hast	Haluā	Āluā
Rakh ^a wāl . . . . .	.....	Rākhuāl
Khodā, Khodāe	Ābtā	Issar
Bhūt, perēt	Bhut	Mākāburi
Sūruj, bēṭa	Shuruj	Belā
Chān	Tsānd	Chān
Tārā	Tārā	Tārā
Āgin	Āgun	Zni
Pāni	Zal	Pāni
Ghar	Ghar	Ghar
Ghōra	Ghōrā	Gharā
Gāy	Gāi	Gāi
Kutta	Kuttā	Kukul
Bilāi	Mēkur	Bilāi
Murgā	Murug	Charā
Hās	Pēri hāsh	Āngash
Gādhā	Gādhā	Gādā
Uṭ	Uṭ	At

Eastern Bengali (Eastern Sylhet and Cachar,)	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chikmā.	Engl. eb.
Bēṭi	Māiyā. Mānush	Māiyā lōk, māiyā p̄ṣā (girl)	Milā	52. Woman. 52(a). Husband.
Baū	Istiri, Kabilū	Bau, strī	Mōg	53. Wife.
Sāo, sāwāl . . . . .	.....	Pōā	Pwā	54. Child.
Puā	Pōlā, pōyā	Put	Marat pwā	55. Son.
Puri	Māiyā	Jhi	Jhi, milā pwā	56. Daughter.
Bhārāri	Gōlām	Gōlām, mānush	Galām	57. Slave.
Halnā	Tsāshā	Chāshā	Chāshā	58. Cultivator.
.....	Rāhāl	Bhērā-charānyā, gōrak	Bhērā rākhwāl	59. Shepherd.
Debtā	Īsh'ar, āllā	Īshwar, Khodā	Isshar	60. God (Supreme Being). 60(a). God (a deity).
Bhut	Haytān	Bhūt	Bhut	61. Devil (Satan). 61(a). Devil (evil spirit).
Huruj	Huijyō	Sūrjya	Surja, bēl	62. Sun.
Sand	Tsandōr	Chandra, chād	Chān	63. Moon.
Tērā	Tārā	Tārā	Tārā	64. Star.
Aguin	Āgun	Āun, āain	Āgun	65. Fire.
Pāni	Zal, Pāni	Pāni, jal	Pāni	66. Water.
Ghar	Gur	Ghar	Ghar	67. House.
Ghōrā, ghorā	Gorā	Ghōrā	Ghōrā	68. Horse.
Gāi	Gāi	Gāi	Garu	69. Cow.
Kukur	Kuttā	Kuttā, kūr	Kukur	70. Dog.
Bilāi, mēkur	Birail	Bilāi, miur	Bilēi	71. Cat.
Murug	Murgā, Mōrog	Kūrā, kurā	Rādā	72. Cock.
Pēri hāsh	Pēti ās, Pāti ās	Pēti hās	Hās	73. Duck.
Gāddā	Gādā	Gādā	Gādā	74. Ass.
Uṭ	Uṭ	Uṭ, ṭṭ	Ut	75. Camel.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
76. Bird	Pākhi, pakshi	Pāki, pākhi	Pākh
77. Go (Imperative)	Jā, jāo, jāun, or gaman karun.	Jā, jāo, jān	Jāo
78. Eat (ditto)	Khā, khāo, khāun or bhōjan karun.	Khā, khāo, khān	Khāo
79. Sit (ditto)	Bas, baso, basun	Bosh, boshho, boshun	Basa
80. Come (ditto)	Āy, āisa, āsun, āgaman karun.	Ās, esho, āshun	Āsa
81. Beat (ditto)	Mār, mara, mārūn	Mār, mārō, mārūn	Piṭ
82. Stand (ditto)	Dārā, dārāo, dārāun	Dārā, dārāo, dārān	Dārāo
83. Die (ditto)	Mar, mara, marun	Mōr, mōro, morun	Mar
84. Give (ditto)	De, dāo, deo, diun	De, dāo, dīn	Dāo
85. Run (ditto)	Daurō, daurāo, daurūn	Douro, douroō, dourun	Daurāo
86. Up	Upar	Opor, upōr	Ūcha
87. Near	Nikaṭe	Kāche, kāchhe	Pās
88. Down	Niche, nimne	Niche	Nicha, Nām
89. Far	Dūr	Dūr	Dūr
90. Before	Sammukhe, agre	Shumuke, shāmne, āge	Āgē
91. Behind	Paśchāte	Pechone, pāche, pāchhe	Pāchhē
92. Who	Kē	Kē	Kē
93. What	Ki	Ki	Ki
94. Why	Kena, ki-jan'ya	Kāno, ki-jonne	Kis-kē
95. And	Ār, ebang	Ār	Ār
96. But	Kintu	Kintu	Kintu
97. If	Jadi	Jodi	Jadi
98. Yes	Hā	Hā, hā	Hā
99. No	Nā	Nā	Nā
100. Alas	Hāy, ahā	Hāē, ahā	Hāy
101. A father	Ek pitā	Āk bāp	Bāp
102. Of a father	Ek pitār	Āk bāper	Bāpēr

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Charāī	Pāik, pāik pākhāli	Pākli
Jā	Jā, chal'ā jā	Jāo
Khā	Khā	Khā
Bas	Bus	Bais
Ās	Āy, āisa	Āisek
Mār	Mār, pit	Mār
Thārha	Khārā ha, dārā	Khārā hō
Mar	Mar	Mar
Dō	D'ā	Dō
Kud	Dh'āyā jā, daur	Daur
Upar	Uprō	Upar
Pāsō	Chhāmu-khanē, lajik	Atāt
Hēt	Talē, nichōy	Talat
Dhur	Dhūr	Dūr
Āgu	Chhāmu; āgu	Āgat
Pēchhu	Pichhur bāte	Pāchhat
Kō	Kō	Kō
Ki	Kitā	Ki
Kitōhē	Kiskō, kisettarō	Kōnō
Ār	Ār	Ār
Mēnēk	Kintu	Kintu
Jadi	Y(j)adbā	Jadi
Hā	Hā	Hā
Nāi	Nā	Nā
Hāy	Āhā	Hāy
Ēk bābā	Āklā bāphu	Ēk bāp
Ēk bābār	Bāphur	Ēk bāpēr

Siripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Chirhiyā	Pākhi	Pakhi
Jā, jāo	Zāo	Zā
Khā, khāo	Khāo	Khā
Bōṭh, bōṭha	Basha	Bah
Ōs ; ōsō	Āsha	Āy or āhek
Mār ; mārō	Piṭa	Mārēk or kōbāo
Tḥārō hō	Khāra	Khārāo
Mar	Mara	Mar
Dē ; daō	Dēo	Di
Daur	Daurā	Lardi
Upar	Uprē	Uphur
Bagal, bag ^a lat	Kāsē	Bārātē
Nichān	Talē	Talfākē
Dūr	Dūrē	Bākhādur
Āgū	Āgē	Āgbāy
Pichhū	Pāsē	Pāsbāy
Kē	Kētā	Kāi
Ki	Kitā	Ki
Kiāē	Kērē	Kēnē
Ārh	Ār	Ārō
Magar	Kintu	Bāki
Agar	Zadi	Zadi
Hā	Hay	Hē
Ni	Nā	Nahāy
Hāe	Hāy hāy	Hāyre
Ēk bāp	Ēk bāp	Āk bāp
Ēk bāpēr	Ēk bāpēr	Āk bāp-lāk or lā

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Baokergunge).	South-Eastern Bengali.	Chākni.	English.
Pākhiā	Pakki, Pāhi	Pāik	Pēik	76. Bird.
Zāo	Zā	Zā, zāō, zātāk (<i>respect-fully</i>).	Jā	77. Go (Imperative).
Khāo	Khā	Khāō	Khā	78. Eat (ditto).
Baō	Ba	Baiō	Bas, Paja	79. Sit (ditto).
Āo	Ā	Āiō	Aiy	80. Come (ditto).
Māra	Mār	Māra	Mār	81. Beat (ditto).
Ubhāo	Khārā	Thiāo	Thyā	82. Stand (ditto).
Māra	Mar	Mara	Marā	83. Die (ditto).
Dēo	Dē, Da	Dēa	Dē	84. Give (ditto).
Lar-dēo, lar-māra	Daurā, larā	Dūura	Dhābā jā	85. Run (ditto).
Uprē	Upur	Uarē	Uburē	86. Up.
Kāndāt, kānit	Dārē, kātse	Kāchhē	Kāy	87. Near.
Talē	Lārāy	Nichē	Talē	88. Down.
Duraī, pällā	Tāfāt, dūr	Durē	Dur, durē	89. Far.
Āgē	Āgē	Āgē	Āgē	90. Before.
Pisē	Pāsē	Pichhē	Pijē	91. Behind.
Kēgu	Kē	Kan	Kānnā	92. Who.
Kitā	Ki	Ki	Ki	93. What.
Kitār lāgi, kēnē	Kena	Kēā	Kyā jadē, kyā	94. Why.
Ār	Āro	Ār	Ār	95. And.
Ār	Kintu	Kintu	Māttar	96. But.
Zadi	Zadi	Zadi	Jadi	97. If.
Āin, hāin	Hay	Hay	Hay	98. Yes.
Nā	Nā	Na, nā	Nā	99. No.
Hāy rō hay	Hāy	Āhā	Āhā	100. Alas.
Ēk bāp	Ēk bāp	Ēk bāp	Ēkbāp, ek bābā	101. A father.
Ēk bāpār	Ēk bāpār	Ēk bāār	Ēk bābar	102. Of a father.

English.	Bengal Standard (Transliteration).	Bengal Colloquial (Phonetic Transcription).	Western Bengali (Maubhum).
103. To a father . . .	Ek pitā-ke . . .	Āk bāp-ke . . .	Bāp-kē . . .
104. From a father . . .	Ek pitā-haite, ek pitār nikaṭ or nikaṭ-haite.	Āk bāp-hote, āk bāper-ṭhāi, kāche or kāṭṣ-theke.	Bāpēr-pās-hatē . . .
105. Two fathers . . .	Dui pitā . . .	Dūi or dū bāp . . .	Dui bāp . . .
106. Fathers . . .	Pitārā . . .	Bāperā . . .	Bāp sakal . . .
107. Of fathers . . .	Plurals are also formed by prefixing or suffixing numerals or adjectives of number such as 'all,' 'several,' 'many,' etc. Pitā-der, pitā-diger . . .	Bāp-der . . .	Bāp sakalēr . . .
108. To fathers . . .	Pitā-diga-ke . . .	Bāp-der . . .	Bāp sakal-kē . . .
109. From fathers . . .	Pitā-der-haite, nikaṭ or nikaṭ-haite.	Bāp-der ṭhāi, kāche, kāṭṣ-theke, or hote.	Bāp sakalēr-pās-hatē . . .
110. A daughter . . .	Ek kanvā . . .	Ak meye . . .	Biṭi . . .
111. Of a daughter . . .	Ek kanvār . . .	Āk meyer . . .	Biṭir . . .
112. To a daughter . . .	Ek kanvā-kē . . .	Āk meye-ke . . .	Biṭi-kē . . .
113. From a daughter . . .	Ek kanvā-haite, ek kanvār nikaṭ or nikaṭ-haite.	Āk meye hote, āk meyer-ṭhāi, kāche, or kāṭṣ-theke.	Biṭir-pās-hatē . . .
114. Two daughters . . .	Dui kanvā . . .	Dūi or dū meye . . .	Dui biṭi . . .
115. Daughters . . .	Kanvārā . . .	Meyerā . . .	Biṭi sakal . . .
116. Of daughters . . .	Kanvāder . . .	Meyeder . . .	Biṭi sakalēr . . .
117. To daughters . . .	Kanvā-diga ke . . .	Meyeder . . .	Biṭi sakal-kē . . .
118. From daughters . . .	Kanvā-diger-haite, nikaṭ or nikaṭ-haite.	Meyeder-hote, ṭhāi, kāche, or kāṭṣ-theke.	Biṭi sakalēr-pās-hatē . . .
119. A good man . . .	Ek (jan) bhāla or uttam lōk.	Āk (jon) bhālo lōk . . .	Bhāla lōk . . .
120. Of a good man . . .	Ek (jan) bhāla or uttam lōker.	Āk (jon) bhālo lōker . . .	Bhāla lōker . . .
121. To a good man . . .	Ek (jan) bhāla or uttam lōk-ke.	Āk (jon) bhālo lōk-ke . . .	Bhāla lōk-kē . . .
122. From a good man . . .	Ek (jan) bhāla or uttam lōk haite.	Āk (jon) bhālo lōker ṭhāi . . .	Bhāla lōker-pās-hatē . . .
123. Two good men . . .	Dui (jan) bhāla or uttam lōk.	Dūi or dū (jon) bhālo lōk . . .	Dui jan bhāla lōk . . .
124. Good men . . .	Bhāla or uttam lōkerā . . .	Bhālo lōkerā . . .	Bhāla lōk sakal . . .
125. Of good men . . .	Bhāla or uttam lōk-der . . .	Bhālo lōk-der . . .	Bhāla lōkdēr . . .

Sarāī (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Ēk bābār pāsē, Ēk bābār ṭhēnē.	Bāphu-kē . . .	Ēk bāpēr-ṭhē . . .
Ēk bābār lēk . . .	Bāphur pās-nu . . .	Ēk bāpēr-ṭhē-hātē . . .
Dū-ṭā bābā . . .	Du bāp-hu . . .	Dui bāp . . .
Bābārā . . .	Bāp-hu-gā . . .	Bāprā . . .
Bābārādēr . . .	Baphu-mēn-kār . . .	Būpēr-gharēr . . .
Bābārādēr pāsē, Bābārādēr ṭhēnē.	Bāphu-gā-kē . . .	Bāpēr-gharēr-ṭhē . . .
Bābārādēr lēk . . .	Bāphur kāchh-nu . . .	Bāpēr-gharēr-ṭhē-hātē
Ēk bēṭī . . .	Ēk-ṭī m'āyā-jhi, ek-ṭī m'āyāchhānā.	Ēk bēṭī . . .
Ēk bēṭir . . .	M'āyā jhir . . .	Ēk bēṭir . . .
Ēk bēṭir pāsē, Ēk bēṭir ṭhēnē.	M'āyā-jhi-kē . . .	Ēk bēṭir-ṭhē . . .
Ēk bēṭir lēk . . .	Ekṭī m'āyā-jhir kāchh-nu . . .	Ēk bēṭir-ṭhē-hātē . . .
Dū-ṭā bēṭī . . .	Du-ṭā m'āyā-jhi . . .	Dui bēṭī . . .
Bēṭirā . . .	M'āyā-jhi-mēne . . .	Bēṭirā . . .
Bēṭirādēr . . .	M'āyā-jhi-mēn-kār . . .	Bēṭir-gharēr . . .
Bēṭirādēr pāsē, Bēṭirādēr ṭhēnē.	M'āyā-jhi-gā-kē . . .	Bēṭir-gharēr-ṭhē . . .
Bēṭirādēr lēk . . .	M'āyā-jhi-men-kār kachh- nu, or pās-nu.	Bēṭir-gharēr-ṭhē-hātē . . .
Ēk bēs ādmi . . .	Ēk-jan bhāla mannis . . .	Ēk bhāla mānush . . .
Ēk bēs ādmir . . .	Ēk-jan bhāla lōk-kār . . .	Ēk bhāla mānushēr . . .
Ēk bēs ādmir pāsē Ēk bēs ādmir ṭhēnē.	Ēk-jan bhāla lōk-kē . . .	Ēk bhāla mānushēr-ṭhē . . .
Ēk bēs ādmir lēk . . .	Ēk-jan bhāla lōk-kār pās- nu.	Ēk bhāla mānushēr-ṭhē-hātē
Dutā bēs ādmi . . .	Dujan bhāla lōk . . .	Dui bhāla mānush . . .
Bēs ādmi . . .	Bhāla lōk-manē . . .	Bhāla mānushērā . . .
Bēs ādmidēr . . .	Bhāla lōk-man-kār . . .	Bhāla mānushēr-gharēr . . .

Siripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Ĕk bāpēr lagī	Ĕk bāp-rē	Bāp-ṭhāi
Ĕk bāpēr lagī-sē	Ĕk bāpēr-thēkē	Bāp-thākkvā or-tun
Dui bāp	Dui bāp	Dui-dā bāp
Bāp-lā	Bāp shakal	Bāp-gilā
Bāp-lār	Bāp shakalēr	Bāp-gilā-lāk
Bāp-lār lagī	Bāp shakal-rē	Bāp-gilā-ṭhāi
Bāp-lār lagī-sē	Bāp shakalēr-thēkē	Bāp-gilā-thākkvā
Ĕk bēṭi	Ĕk māiā	Egrā zhiu
Ĕk bēṭir	Ĕk māiār	Āk zhiu-lāk
Ĕk bēṭir lagī	Ĕk māiā-rē	Āk zhiu-ṭhāi
Bēṭir lagī-sē	Ĕk māiār-thēkē	Āk zhiu-thākkvā
Dui bēṭi	Dui-ṭi māiā	Dui-dā zhiu
Bēṭi-lā	Māiārā	Zhiu hagal
Bēṭi-lār	Māiārār	Zhiu hagal-lāk
Bēṭi-lār lagī	Māiārā-rē	Zhiu hagal ṭhāi
Bēṭi-lār lagī-sē	Māiār-thēkē	Zhiu hagal thākkvā
Ĕk bhālā ādmi	Ĕk-zan bhālā mānush	Ākrā bhālā mār
Ĕk bhālā ādmir	Ĕk-zan bhālā mānushēr	Ākrā bhālā mār-lāk
Ĕk bhālā ādmir lagī	Ĕk-zan bhālā mānush-rē	Ākrā bhālā mār-ṭhāi
Ĕk bhālā ādmir-lagī-sē	Ĕk-zan bhālā mānushēr-thēkē	Ākrā bhālā mār-thākkvā
Dui-ṭā bhālā ādmi	Dui-zan bhālā mānush	Dui-dā bhālā mār
Bhālā ādmi-lā	Bhālā mānush shakal	Bhālā mār hagal
Bhālā ādmi-lār	Bhālā mānush shakalēr	Bhālā mār hagal-lāk

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergang).	South-Eastern Bengali.	Central Bengali.	English.
Ēk bāpār gēsē . . .	Ēk bāpēr kāsē . . .	Ēk bāa-rē . . .	Ēk bāba-kāy . . .	103. To a father.
Ēk bāpār, gēs-tanē . . .	Ēk bāpēr kāsēththiyā . . .	Ēk bāa-tun . . .	Ēk bāba-tun . . .	104. From a father.
Dui bāp . . .	Dui bāp . . .	Dui bāp . . .	Dibā bāp, dibā bābā . . .	105. Two fathers.
Bāp hakkal, bāp-ain . . .	Bāpērā . . .	Bāp ha'al . . .	Bāp shagāl . . .	106. Fathers.
Bāp haklār, bāp āintār . . .	Bāpēr-gō . . .	Bāp ha'alar . . .	Bāp shagalar . . .	107. Of fathers.
Bāp haklār gēsē, etc. . . .	Bāpēr-gō kāsē . . .	Bāp ha'ala-rē . . .	Bāp shagala-kāy . . .	108. To fathers.
Bāp haklār gēs-tanē, etc. . . .	Bāpēr-gō kāsēththiyā . . .	Bāp ha'al-tun . . .	Bāp shagala-tun . . .	109. From fathers.
Ēgu purī . . .	Ēk māiyā . . .	Ēk jhi . . .	Ēk milā pwā, ēk jhi . . .	110. A daughter.
Ēgu purīr . . .	Ēk māiyārē . . .	Ēk jhiar . . .	Ēk milā pwār, ēk jayar . . .	111. Of a daughter.
Ēgu purīr gēsē . . .	Ēk māiyār kāsē . . .	Ēk jhia-rē . . .	Ēk milā pwā-kāy, ēk jhyar-kāy . . .	112. To a daughter.
Ēgu purīr gēs-tanē . . .	Ēk māiyār kāsēththiyā . . .	Ēk jhia-tun . . .	Ēk milā pwā-tun, ēk jhya-tun . . .	113. From a daughter.
Dugu purī . . .	Dui māiyā . . .	Dui jhi . . .	Dibā milā pwā, dibā jhi . . .	114. Two daughters.
Purī-ain . . .	Māiyārā . . .	Jhi ha'al . . .	Milā pwā shagal, jhi shagal . . .	115. Daughters.
Purī-aintār . . .	Māiyār-gō . . .	Jhi ha'alar . . .	Milā pwā shagalar, jhi shagalar . . .	116. Of daughters.
Purī-aintār gēsē . . .	Māiyār-gō kāsē . . .	Jhi ha'ala-rē . . .	Milā pwā shagala-kāy, jhi shagala-kāy . . .	117. To daughters.
Purī-aintār gēs-tanē . . .	Māiyār-gō kāsēththiyā . . .	Jhi ha'ala-tun . . .	Milā pwā shagala-tun, jhi shagala-tun . . .	118. From daughters.
Ēk-jan bhālā mānush . . .	Ēk bāla mānush . . .	Ēk bhālā mānush . . .	Ēk gam mānus . . .	119. A good man.
Ēk-jan bhāl mānushār . . .	Ēk bāla mānshēr . . .	Ēk bhālā mānshyar . . .	Ēk gam mānsyar . . .	120. Of a good man.
Ēk-jan bhāl mānushār gēsē . . .	Ēk bāla mānshēr kāsē . . .	Ēk bhālā mānshya-rē . . .	Ēk gam mānsya-kāy . . .	121. To a good man.
Ēk-jan bhāl mānushār gēs-tanē . . .	Ēk bāla mānshēr kāsēththiyā . . .	Ēgwā bhālā mānshya-tun . . .	Ēk gam mānsyā-tun . . .	122. From a good man.
Dui-jau bhāl mānush . . .	Dui bāla mānush . . .	Duā bhālā mānush . . .	Dijan gam mānus . . .	123. Two good men.
Bhāl mānush hakkal . . .	Bāla mānshērā . . .	Bhālā mānush ha'al . . .	Gam mānus chun . . .	124. Good men.
Bhāl mānush haklār . . .	Bāla mānshēr-gō . . .	Bhālā mānush ha'alar . . .	Gam mānus chunar . . .	125. Of good men.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Maabhum).
126. To good men . . .	Bhāla or uttam lōk-diga-ke	Bhālo lōk-der . . .	Bhāla lōkdigē . . .
127. From good men . . .	Bhāla or uttam lōk-diger-haite.	Bhālo lōk-der-ṭhāi . . .	Bhāla lōkdigēr-pās-hatē . . .
128. A good woman . . .	Ek bhala or uttam stri-lōk .	Āk bhālo meye or stri-lōk .	Bhāla mēy'ā-lōk . . .
129. A bad boy . . .	Ek manda bālak . . .	Āk khārāp or bōd chhokrā .	Dushṭa chhōl'vā . . .
130. Good women . . .	Bhāla or uttam stri-lōkerā .	Bhālo stri-lōkerā . . .	Bhāla mēy'ā-lōk sakal . . .
131. A bad girl . . .	Ek manda bālikā . . .	Āk khārāp meye . . .	Dushṭa biṭi chhōl'vā . . .
132. Good . . .	Bhāla, uttam . . .	Bhālo . . .	Bhāla . . .
133. Better . . .	The same, with the noun with which comparison is made in the ablative case, or in the genitive case with the word <i>cheye</i> or <i>apekshā</i> after it.		Tār chāitē bhāla . . .
134. Best . . .	The same with noun in ablative and the word for 'all' prefixed to it, or in genitive with the word for 'all' before and the word <i>cheye</i> or <i>apekshā</i> after it.		Sab chāitē bhāla . . .
135. High . . .	Uchoha . . .	Ūchu . . .	Ūcha . . .
136. Higher . . .	} The same as in 'better' and 'best.' . . . }		Tār chāitē ūcha . . .
137. Highest . . .			Sab chāitē ūcha . . .
138. A horse . . .	Ek ghōrā, ghōṭak or aś'a .	Āk ghōrā or ghorā . . .	Ghōrā . . .
139. A mare . . .	Ek ghurī, or ghōṭakī . . .	Āk ghūrī or ghurī . . .	Ghurī . . .
140. Horses . . .	The plurals are formed by prefixing or suffixing numerals or adjectives of number, for 'all,' 'several,' 'many,' etc.		Ghōrā sakal . . .
141. Mares . . .	.....	.....	Ghurī sakal . . .
142. A bull . . .	Ek shāṛ or vṛisha . . .	Āk ṛe or shāṛ . . .	Sāṛ . . .
143. A cow . . .	Ek gābhi . . .	Āk gāi . . .	Gāi . . .
144. Bulls . . .	The plurals are formed as in 'horse,' 'mare'		Sāṛ-gula . . .
145. Cows . . .	.....	.....	Gāi-gula . . .
146. A dog . . .	Ek kukur . . .	Āk maddā kukur, āk kottā	Kukur . . .
147. A bitch . . .	Ek kukkuri . . .	Āk mādi or medi kukur, āk kuttā.	Mēy'ā kukur . . .
148. Dogs . . .	Plurals are formed as in 'horse' and 'mare'		Kukur-gula . . .
149. Bitches . . .	.....	.....	Mēy'ā kukur-gula . . .
150. A he-goat . . .	Ek pāṭhā, chhāg or aja . . .	Āk pāṭā or pāṭhā . . .	Pāṭhā . . .
151. A female goat . . .	Ek pāṭhi or chhāgī . . .	Āk pāṭi or pāṭhi . . .	Pāṭhi . . .

Sarāki (Rauchi).	South-Western Bengali.	Northern Bengali of Dinajpore.
Bēs admidēr pāsē, Bēs admidēr ṭhēnē.	Bhāla lōk-man-kē	Bhāla mānushēr glārēr-ṭhē
Bēs admidēr lēk . . .	Bhāla lōk-man-kār pās-nu . . .	Bhāla mānushēr gnārēr-ṭhē bātē.
Ēk bēs mehrāru . . .	Ēk bhāla m'āyā lōk . . .	Ēk bhāla lēṭi chhowāl . . .
Ēk khārāp chhāwā . . .	Ēk-tā bajjāt parek or chhānā.	Ēk khārāp chhākrū . . .
Bēs mehrārurā . . .	Bhāla m'āyā lōk-gā . . .	Bhāla bēṭi chhowāl . . .
Ēk khārāp bēṭi chhuā . . .	Bējjāt m'āyā-jbi-ṭā . . .	Khārāp chhūṛi . . .
Bēs	Bhāla	Bhāla
Lēk bēs	Bhāla	Tār chāhē bhāla
Bēsī bēs	Baddi or Baḍḍā bhāla	Sab chāhē bhāla
Ūch	Ūchchā or muchā	Ūchā
Lēk ūch	Ūchchā	Tār chāhē ūchā
Sab-lēk ūch	Baḍḍā ūchchā	Sab chāhē ūchā
Ēk ghōṛā	Ēk-tā gharā	Ēk-tā ghārā
Ēk ghōṛi	Ēk-tā ghurī	Ēk-tā ghūṛi
Ghōṛā-gilā, Ghōṛā-gā	Gharā-gā	Ghārā-gulā
Ghōṛi-gilā, Ghōṛi-gā	Ghurī-gā	Ghūṛi-gulā
Ēk sār	Ēk-tā yārā	Ēk-tā balad
Ēk gāi	Ēk-tā gāi or māi garu	Ēk-tā gāi
Sār-gilā, Sār-gā	Yārā-ga	Balad-gulā
Gāi-gilā, Gāi-gā	Gāi-gā or māi garu-gā	Gāi-gulā
Ēk kukur	Ēk-tā kuttā	Ēk-tā kukur
Ēk kuti	Ēk-tā kutti	Ēk-tā kutti
Kukur-gilā, Kukur-ga	Kuttā-gā	Kukur-gulā
Kuti-gilā, Kuti-gā	Kutti-gā	Kutti-gulā
Ēk Bōkrā	Ēk-tā badā	Ēk-tā pēṭhā
Ēk dhār chhāgal	Ēk-tā chhēli	Ēk-tā bakri

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Hajjong (Mymensingh).
Bhālā ādmi-lār lagi	Bhālā mānush shakal-rē	Bhālā mān hagāl-ṭhāi
Bhālā ādmi-lār lagi-sē	Bhālā mānush shakalēr-thēkē.	Bhālā mān hagāl-thākṛā.
Ēk achchhā bēṭi chhōān	Ēk-ṭi bhālā bēṭi	Egrā bhālā timāt
Kharāb chhōā	Ēk-ṭā kharāp sāilā	Ākrā nāthā hāpāl
Achchhā bēṭi chhōā-lā	Bhālā bēṭi shakal	Bhālā timāt-gilā
Ēk-ṭi kharāb bēṭi	Ēk-ṭā kharāp māiā	Ākrā nāthā timāt hāpāl
Achchhā, bhālā	Bhālā	Bhālā
Khūb achchhā	Āro bhālā	Zabar bhālā
Khūbi achchhā	Shakalēr-thēkē bhālā	Tār matē bhālā
Uch	Utsā	Uktsā
Khūb ūch	Āro utsā	Zabar uktsā
Khūbi ūch	Shakalēr-thēkē utsā	Tār matē uktsā
Ēk ghōrā	Ēk-ṭā ghōrā	Ākrā gharā
Ēk-ṭi bāchhēri ghōri	Ēk-ṭā ghōri	Ākrā mākti gharā
Ghōrā-lā	Ghōrā shakal	Gharā-gilā
Ghōri-lā	Ghōri shakal	Mākti gharā-gilā
Dhākar; sār	Ēk-ṭā balad	Ākrā ārit guru
Ēk-ṭi gāy	Ēk-ṭā gāi	Ākrā gāi
Dhākar-lā; sār-lā	Balad shakal	Ārit guru-gilā
Gāy-lā	Gāi shakal	Gāi-gilā
Ēk-ṭā pillā kuttā	Ēk-ṭā kuttā	Ākrā kukul or kurtā
Ēk-ṭi piliāni kutti	Ēk-ṭā kutti	Ākrā mākti kukul
Kuttā-lā	Kuttā shakal	Kukul-gilā
Piliāni kutti-lā	Kutti shakal	Mākti kukul-gilā
Ēk-ṭā bok'rā	Ēk-ṭā pāṭhā	Ākra pāṭhā sāgal
Ēk-ṭi dhūdi bok'ri	Ēk-ṭā sāgi	Ākrā pāṭhi sāgal.

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chittā.	English.
Bhāl mānush haklār gēsē .	Bāla mānshēr-gō kāsē .	Bhālā mānush ha'ala-rē .	Gam mānuz chuna-kāy .	126. To good man.
Bhāl mānush haklār gēs-tanē.	Bāla mānshēr-gō kāsēththiyā.	Bhālā mānush ha'ala-tun.	Gam mānuz chuna-tun .	127. From good man.
Ēk bhālā bēṭi	Ēk bāla māiyā mānush .	Ēkjan bhālā māiyā lōk .	Ēk gam milā	128. A good woman.
Ēk kapāl-purā puā	Ēk sāi-pōlā	Ēgwā khārāp pōā	Ēk bajāng pwā	129. A bad boy.
Bhālā bēṭi-āin	Bāla māiyā mānnah	Bhālā māiyā pōā	Gam milā	130. Good women.
Ēk kapāl-purā puri	Sāi māiyā	Ēgwā khārāp māiyā pōā	Bajāng milā pwā	131. A bad girl.
Bhālā	Bāla	Bhālā	Gam	132. Good.
Āro bhālā	Ēyārththiyā bāla	} Khub bhālā, baṅ bhālā	Bēida gam	133. Better.
Hakkal-tarē bhālā	Bebākērtthiyā bāla, hagerththiyā bāla.		Ēgā karā gam	134. Best.
Uchā	Utsā	Ōchal, uchā	Ajal	135. High.
Āro uchā	Ēyārththiyā utsā	} Khub ochal	Bēida ajal	136. Higher.
Hakkal-tanē uchā	Bebākērtthiyā utsā, hagerththiyā utsā.		Ēgā karā ajal	137. Highest.
Ēk-ṭā ghōṛā, Ēk ghurā .	Ēk gōṛā	Ēgwā ghōṛā	Ēk ghōṛā	138. A horse.
Ēk-ṭā ghōṛi, Ēk ghurī .	Ēk gurī	Ēgwā ghurni	Ēk ghūri	139. A mare.
Ghōṛā-āin, ghurāin	Gōṛā-gulā	Ghōṛāun	Ghōṛā shagal	140. Horses.
Ghōṛi-āin, ghuryāin	Gurī-gulāin, Gurī-gulā .	Ghurniun	Ghūri shagal	141. Mares.
Ēk hār	Ēk hār	Ēgwā birish	Ēk biris	142. A bull.
Ēk gāi	Ēk gāi	Ēgwā gāi	Ēk gēi	143. A cow.
Hār hakkal	Hār-gulā	Birishun	Biris chun	144. Bulls.
Gāi-āin	Gāi-gulā	Gāiun	Gēiun	145. Cows.
Ēk kukur	Ēk kuttā	Ēgwā kūur, Ēk kuttā .	Ēk kukur	146. A dog.
Ēk kutti	Ēk kēdi-kuttā	Ēgwā kuttā	Ēk kuttā	147. A bitch.
Kuttā-āin, kuttāin	Kuttā-gulā	Kūurgun	Kukurun	148. Dogs.
Kutti-āin, kuttāin	Kēdi-kuttā-gulā	Kuttiun	Kuttigun	149. Bitches.
Ēk pāṭhā	Ēk pādā, Ēk khāshi	Ēgwā pādā	Ēkkwā pādā	150. A he-goat.
Ēk sāgi	Ēk sāgi, Ēk sāgol	Ēgwā pādī	Ēkkwā sāgi	151. A female goat.

English.	Bengal Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Maabhum).
152. Goats	Plurals are formed as in 'horse' and 'mare'		Pāthā-gula
153. A male deer	Ek harin or mṛiga	Āk maddā horin	Harin
154. A female deer	Ek harini or mṛigi	Āk mādi or medi horin	Mēyā harin
155. Deer	Plurals are formed as in 'horse' and 'mare'		Harin-gula
156. I am	1. Āmi haī. 2. Āmi āchhi	1. Āmi hoi. 2. Āmi āchi or āchhi.	Āmi āchhi
157. Thou art	{ 1. Tui haīe, tumī hao, ap ⁿ i han. 2. Tui āchhis, tumi āchha, ap ⁿ i āchhen.	{ 1. Tui hosh, tumi hōo, ap ⁿ i hōn. 2. Tui āchish or āchhish, tumi ācho or āchho, ap ⁿ i āchen or āchhen.	Tumi, tūi, āchha, āchhis
158. He is	1. Sē hay, tini han. 2. Sē āchhe, tini āchhen.	1. Shēhōē, tini hōn. 2. Shē āche or āchhe, tini āchen or āchhen.	Sē, tini, āchhē, āchhēn
159. We are	1. Ām ^r ā haī. 2. Ām ^r ā āchhi.	1. Āmrā or morā hoi. 2. Āmrā or morā āchi or āchhi.	Āmrā āchhi
160. You are	{ 1. Torā haīs, tom ^r ā hao, ap ⁿ ārā han. 2. Torā āchhis, tom ^r ā āchha, ap ⁿ ārā āchhen.	{ 1. Torā hosh, tomrā hōo, ap ⁿ ārā hōn. 2. Torā āchish or āchhish, tomrā ācho or āchho, ap ⁿ ārā āchen or āchhen.	Tumrā, āpanārā, āchha, āchhēn.
161. They are	1. Tāhārā hay, tāhārā han. 2. Tāhārā āchhe, tāhārā āchhen.	1. Tāra hōē, tārā hōn. 2. Tāra āche or āchhe, tāra āchen or āchhen.	Tārā, tārā, āchhē, āchhēn
162. I was	Āmi chhilām	Āmi chhilum	Āmi chhilām
163. Thou wast	Tui chhili, tumi chhile, ap ⁿ i chhilen.	Tui chhili, tumi chhile, ap ⁿ i chhilen.	Tumi, tūi, chhilā, chhili
164. He was	Sē chhila, tini chhilen	Shē chhilo, tini chhilen	Sē, tini, chhilā, chhilēn
165. We were	Ām ^r ā chhilām	Amrā or morā chhilum	Āmrā chhilām
166. You were	Torā chhili, tom ^r ā chhile, ap ⁿ ārā chhilen.	Torā chhili, tomrā chhile, ap ⁿ ārā chhilen.	Tumrā, āpanārā, chhilē, chhilēn.
167. They were	Tāhārā chhila, tāhārā chhilen.	Tāra chhilo, tāra chhilen	Tārā, tārā, chhila, chhilēn
168. Be (Imperative)	Hā, hao, haun; thāk, thāka, thākun.	Hō, hōo, hon; thāk, thāko, thākun.	Hao
169. To be (Infin. of purpose).	Haite; thākite	Hote; thākite	Hatē
170. Being (Present Participle).	Haite; thākite	Hote; thākite	Hawā
171. Having been	Haīyā; thākiyā	Hoye; theke	Haīyē
172. I may be	Āmi haite pāri	Āmi hote pāri	Āmi hatē pāri
173. I shall be	Āmi haiba	Āmi hōbo	Āmi haiba
174. I should be	1. Āmi haiba. 2. Āmi haītām. 3. Āmār haoyā uchit.	1. Āpi hōbo. 2. Āmi hotum. 3. Āmār hōwā uchit.	Āmār hawā uchit
175. Beat (Imperative)	Mār, māra, mārūn	Mār, māro, mārūn	Piṭa

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Chhāgal-gilā, Chhāgal-gā	Badā-gā	Chhāgal gulā
Ēk s̄rā harin	Ēk harin	Ēk-tā mātrā harin
Ēk dhār harin	Ēk-tā māddi harin	Ēk-tā mātrī harin
Harin-gilā, Harin-gā	Harin-gā	Harin-gulā
Mūi hēkū	Mui āchhi	Mui āchhā
Tūi hēkis	Tui āchhu	Tui āchhis
Uhēkē	Sē āchhē, tin ā chhan	Āy āchhe
Hāmra hēki	Mōr-mēne āchhi	Hāmra āchhi
Tōrā hēka	Tamār-mēne āchha	Tamrāh āchha
Ōrā hēkēn	T-annē āchhē	Amrāh āchhe
Mui rahū	Mui ohhīni	Mui āchhinu
Tūi rahis	Tui ohhinu or thāilu	Tui āchhilu
U rahē	Sē ohhila or thāila, or tin ohhilan.	Āy āchhila
Hāmra rahi	Mōr-mēne ohhīni	Hāmra āchhina
Tōrā raha	Tamār-mēne thāila or ohhila	Tamrāh āchhilēn
Ōrā rahē	Tār-mēne thāila or ohhila	Amrāh āchhila
Hawā	Hay	Hay
Hatē	Hōte	Habā
Hatē	Hōte	Hate
Haikan, haīyār	Hoy'ā	Haī-hāne
Muihatē pārū	Mui hōte pari	Mui habār pārā
Mui hamu	Mui haba	Mui ham
Mui hatū	Mui hōte pari, mōr howā uchit.	Mok habā habe
Mār	Mār	Mār

Siripurī (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Bak ^{ri} -lā	Sāgal shakal	Sāgal-gilā
Ēk-ṭā harin	Ēk-ṭā harin	Ākrā pāṭhā aring
Ēk-ṭī harin	Ēk-ṭā harinī	Ākra paṭhi aring
Harin-lā	Harin shakal	Aring gilā
Mui chhī	Āmi āsi	May ay or hay
Tui chhis	Tui āsas	Tay ay or hay
Ōhē chhē	Sē āsē, tāin asaīn	Ay ay or hay
Hām ^{rā} chhī	Āmrā āsi	Āmrā hay
Tum ^{rā} chhen	Tomrā āsa	Tay ay or hay
Ōrā chhē	Tārā āsē	Umrā ay or hay
Mui chhinu	Āmi āslām	May thākibār or thakibān
Tui chhilō	Tui āslē	Tay thākibār
Ōhē chhil	Shē āsil, tāin āslāin	Ay thākibār
Hām ^{rā} chhinu	Āmrā āslām	Āmrā thākibār
Tum ^{rā} chhilhen	Tomrā āslā	Tay thākibār
Ōrā chhil	Tārā āsil	Umrā thākibār
Hōk	Ha, haō	Hay
Hōtē	Hawā, haṭṭē	Aītē or haitē
Hōtē	Haītē . . . .	.....
Hōe	Haiā, hawātē	Hatsē
Mui hawā sakōchhī	Āmi haītē pāri	May habāk pāy
Mui hamu	Āmi haīmu	May haba
Mōk hawā chāhī	Āmi haītām	Magiā habāk lāgibār
Mār	Piṭ, piṭa	Kōbān

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chikmä.	English.
Pāḥā-āin	Pāḥā khāsi ṣ sāgol gulāin .	Chhāsalgun	Shāsalgun	152. Goats.
Ēk-tā shingāl	Ēk arin	Ēgwā harin	Ēkkwā sifāl harin	153. A male deer.
Ēk-tā ḡhāli	Ēk medi arin	Ēgwā māli harin	Ēkkwā bhūli harin	154. A female deer.
Harin	Arin-gulā, arin-gulāin .	Harin-gu n	Harinun	155. Deer.
Mui āsō, āsi	Mui āi	Āi āchhi	Mui āgi	156. I am.
Tuin āsas	Tui ao	Tui āchhas	Tui nē	157. Thou art.
Hē āsē, tāin āsāin	He ay, hini ayen	Tē āchhe	Tē nē, āgā	158. He is.
Āmrā āsi	Morā ai	Ayarā āchhi	Āmi āgi	159. We are.
Tomrā āsa	Tōrā ao	Tūi āchha, tōrā āchha .	Tui nē	160. You are.
Tārā āsē	Herā ay, henrā ayen	Tārā āchhē	Tārā nē, āgan	161. They are.
Mui āsilōm, āsilum	Mui āsilām	Ai āchhilām	Mui eluh	162. I was.
Tuin āsilē	Tui āsili	Tui āchhili	Tui elē	163. Thou wast.
Hē āsil, tāin āsilā	He āsilo, hini āsilen	Tē āchhil, tāi āchhil	Tē āl	164. He was.
Āmrā āsilām	Mōrā āsilām	Āyarā āchhilām	Āmi ālah	165. We were.
Tomrā āsilāy	Tōrā āsili	Tōrā āchhila	Tumi ālā	166. You were.
Tārā āsil	Herā āsilo, henrā āsilen	Tārā āchhil	Tārā ālak	167. They were.
Ha, haō	Ao, aun	Haō	Hai	168. Be (Imperative).
Haōn, haītō	Aitē	Haīt	Hada	169. To be (Infin. of purpose).
Haītō	Aoyā	Haīt	Hai nāi	170. Being (Present Participle).
Haīb, hawāy	Aiya	Haīrē	Hayē	171. Having been.
Mui haītō pārō	Mui aitē pari	Ai haīt pari	Mui haī parān	172. I may be.
Mui haīmu	Mui amu	Ai haīyam	Mui hōm	173. I shall be.
Mui haītum	Mōr soyā utsit	Āi haon chāi	Mui hōm	174. I should be.
Mār, māra	Mār	Māra	Mārā	175. Beat (Imperative).

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Translation).	Western Bengali (Manbhum).
175. To beat (Infin. of purpose).	Mārite	Mätte	Pittē
177. Beating (Present Participle).	Mārite	Mätte	Piṭuni
178. Having beaten . . .	Māriyā	Mere	Pityē
179. I beat	Āmi māri	Āmi māri	Āmi piṭi
180. Thou beatest . . .	Tui marish, tumi māra, āp ⁿ i māren.	Tūi mārish, tumi māro, āpni māren.	Tumi, Tūi, piṭa, piṭ . . .
181. He beats	Sē māre, tini māren . . .	Shē māre, tini māren . . .	Sē, Tini, piṭē, piṭēn . . .
182. We beat	Ām ^r ā māri	Amrā māri	Āmrā piṭi
183. You beat	Torā mārish, tom ^r ā māra, āp ⁿ ārā māren.	Torā mārish, tomrā māro, āpnārā māren.	Tumrā, āpnārā, piṭa, piṭēn . . .
184. They beat	Tāhārā māre, tāhārā māren	Tārā māre, tārā māren . . .	Tārā, Tārā, piṭē, piṭēn . . .
185. I beat (<i>Past Tense</i>) . . .	Āmi mārillām; āmi māriyāchhilām.	Āmi mällum; āmi merechhilum.	Āmi piṭē chhili
186. Thou beatest (<i>Past Tense</i>).	Tumi mārile; tumi māriyāchhile.	Tumi mälle; tumi merechhile.	Tumi, Tūi piṭē chhili
187. He beat (<i>Past Tense</i>) . . .	Sē mārila; sē māriyāchhila	Shē mälle; shē merechhilo . . .	Sē, Tini piṭē chhila, piṭē chhilēn
188. We beat (<i>Past Tense</i>) . . .	Ām ^r ā mārillām; ām ^r ā māriyāchhilām.	Āmrā mällum; āmrā merechhilum.	Āmrā piṭē chhili
189. You beat (<i>Past Tense</i>) . . .	Tom ^r ā mārile; tom ^r ā māriyāchhile.	Tomrā mälle; tomrā merechhile.	Tumrā piṭē chhile
190. They beat (<i>Past Tense</i>) . . .	Tāhārā mārila; tāhārā māriyāchhila.	Tārā mälle; tārā merechhilo . . .	Tārā piṭē chhila
191. I am beating	Āmi mārītēchhi	Āmi māchobi	Āmi piṭēchhi
192. I was beating	Āmi mārītēchhilām	Āmi māchōchhilum	Āmi piṭēchhili
193. I had beaten	Āmi māriyāchhilām	Āmi merechhilum	Āmi piṭēchhili
194. I may beat	Āmi mārite pāri	Āmi mätte pāri	Āmi piṭtē pāri
195. I shall beat	Āmi māriba	Āmi mārbo	Āmi piṭba
196. Thou wilt beat	Tumi maribe	Tumi mārbe	Tumi, Tūi piṭbē, piṭbi
197. He will beat	Sē maribe	Shē mārbe	Sē, Tini, piṭbē, piṭbēn
198. We shall beat	Ām ^r ā mariba	Āmrā mārbo	Āmrā piṭba
199. You will beat	Tom ^r ā maribē	Tomrā mārbe	Tomrā piṭbē
200. They will beat	Tāhārā maribē	Tārā mārbe	Tārā, Tārā piṭbē, piṭbēn
201. I should beat	1. Āmi māriba. 2. Āmi mārītām. 3. Āmār mārē uchit.	1. Āmi mārbo. 2. Āmi mār ^t um. 3. Āmār mārē uchit.	Āmār piṭē uchit

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Mārtē	Mārite, mārā	Māribā
Mārtē	Mārite	Mārite
Māriyār, mārikan	Māryā pēlvā	Māri-hēne
Mui mārchhū	Mui māri	Mui mārā
Tūi mārchhis	Tui maru	Tui māris
U mārchhē	Sē mārē, tin māran	Āy mārē
Hāmrā mārchhi	Mōr-mēne māri	Hāmrā māri
Tōrā mārchha	Tamār-mēne māra	Tamrah mārēn
Ōrā mārchhēn	Tār-mēne mārē	Amrah māre
Mūi māri rahū	Mui mārchchhini	Mui māichhinu
Tūi māri rahis	Tui mārchchhila	Tui māichhila
U māri rahē	Sē mārchchhila, tin mārchchilan.	Ay māichhila
Hāmrā māri rahi	Monne mārchchhili	Hāmrā māichhina
Tōrā māri raha	Tonne mārchchhila, tomāne mārchchhilē.	Tamrah māichhi-lēn
Ōrā māri rāhēn	Tāne mārchchhila, tāne mārchchhilan.	Amrah māichhila
Mui māri rahichhū	Mui māri-ṭhi	Mui mārēchhā
Mui mārtē rahū	Mui mārichhini	Mui mārēchhinu
Mui māriyāchhū	Mui mārchchhi	Mui mārichhā
Mui mārtē pārū	Mui mārte pari	Mui māribā parā
Mui mārmu	Mui mārbo	Mui mārim
Tūi mārbe	Tui māribi	Tui māribu
U mārbe	Sē mārbe, tin mārbin	Ay māribe
Hāmrū mārba	Monnē mārbo	Hāmrā mārima
Tōrā mārba	Tonne māribi, tomāne mārbe.	Tamrah māribēn
Ōrā mārbe	Tāne mārbe	Amrah māribe
Mui mārtū	Mui mārte pari	Mōk māribā habe

Siripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Mārite	Piṭā, piṭṭē	Kōbāitē
Mārite	Piṭṭē	Kōbāitē
Māre	Piṭiā	Kab'ā
Mui mārōchhī	Āmi piṭi	May kōbāy
Tui mārōchhis	Tui piṭas	Tay kōbāy
Ōhē mārōchhē	Shē piṭē, tāin piṭain	Ay kōbāy
Hām'rā mārōchhi	Āmrā piṭi	Āmrā kōbāy
Tum'rā mārōchhen	Tomrā piṭa	Tay kōbāy
Orā mārōchhē	Tārā peṭē	Umrā kōbāy
Mui mārnu	Āmi piṭsilām	May kōbābār or -bān
Tui mārlo	Tui piṭsilē	Tay kōbābār or -bān
Ōhé mārle	Shē piṭsil, tāin piṭslain	Ay kōbābār or -bān
Hām'ra mārnu	Āmrā peṭsilām	Āmrā kōbābār or -bān
Tom'rā mārte	Tomrā piṭsilē	Tay kōbābār or -bān
Ōrā mārte	Tārā piṭsil	Umrā kōbābār or -bān
Mui mārchhi	Āmi piṭsi	May kōbābāk lāgisē
Mui mārchhinu	Āmi piṭsilām	May kab'ā thākibār
Mui māriāchhinu	Āmi piṭsilām	May kōbasē
Mui mārwa pāl	Āmi piṭṭē pāri	May kōbābāk pāy
Mui mārnu	Āmi piṭnu	May kōbāba
Tui mārbo	Tui piṭbē	
Ōhē mārbe	Shē piṭba, tāin piṭbā	
Hām'rā mārnu	Āmrā piṭnu	
Tum'rā mārhen	Tomrā piṭbā	
Ōra mārbe	Tārā piṭba	
Mok mārwa chāhi	Āmi piṭām	Magē kōbābāk lāgiba

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākri.	
Māran, marō . . .	Mārtā	Māirtā mārit	Mārtā	176. To beat. (Infm. of purpose).
Mārtō	Māran	Māirtā	Mārtā	177. Beating (Present Participle).
Mariā, mārāy	Māraiā	Māriyārē	Māri-nyāy	178. Having beaten.
Mui mārō	Mui māri	Āi māri	Mui mārañ	179. I beat.
Tuin māras	Tui mar	Tui māras	Tui māras	180. Thou beatest.
Hē mārēr, tāin mārāin	He mārē, hini māren	Tē mārē, tēi mārē (<i>respectfully</i>).	Tē mārē	181. He beats.
Āmrā māri	Mōrā māri	Āyarā māri	Āmi māri	182. We beat.
Tomrā māra	Tōrā mārō	Tōrā mara	Tūmi māra	183. You beat.
Tārā mārēr	Herā mārē, henrā māren	Tārā mārē	Tārā mārē	184. They beat.
Mui mārsilōm	Mui mārsilām	Āi mārgyam, mārām	Mui mārgyāñ	185. I beat (<i>Past Tense</i>).
Tuin mārsilē	Tui mārsili	Tui mārgyi, mārzi, mārgyāk, mārāk. tui	Tui mārgyas	186. Thou beatest (<i>Past Tense</i>).
Hē mārsil, tāin mārsilā	He mārsilē	Tē mārgyē, mārzē	Tē mārgyē	187. He beat (<i>Past Tense</i>).
Āmrā mārsilām	Mōrā mārsilām	Ārā mārgyam, mārām	Āmi mārgēi	188. We beat (<i>Past Tense</i>).
Tomrā mārsilāy	Tōrā mārsili	Tōrā mārgyi or mārzi	Tārā mārgyan	189. You beat (<i>Past Tense</i>).
Tārā mārsil	Herā mārsila	Tārā mārgyē, mārzē	Tārā mārgyan	190. They beat (<i>Past Tense</i>).
Mui māriār	Mui mārtēsi	Āi mārr	Mui mārahar	191. I am beating.
Mui mārsilōm	Mui mārtēsilām	Āi māirtām śchhilām	Mui māriyāñ	192. I was beating.
Mui mārsilōm, mārsilum	Mui mārsi	Āi mārgē	Mui māriyāñ	193. I had beaten.
Mui mārtō pārō	Mui mārtē pari	Āi mārit pari	Mui māri parāñ	194. I may beat.
Mui mārmu	Mui mārmu	Āi mārgam	Mui mārim	195. I shall beat.
Tuin mārbē	Tui māribi	Tui māribi, tui māribāk	Tui māribē	196. Thou wilt beat.
Hē mārbē, tāin mārbā	He mārbē	Tē māribē	Tē māriba	197. He will beat.
Āmrā mārmu	Mōrā mārmu	Ārā mārgyam	Āmi māribāñ	198. We shall beat.
Tomrā mārbāy	Tōrā māribi	Tōrā māribā	Tārā māribāk	199. You will beat.
Tārā mārbā	Herā mārbē	Tārā māribāya	Tārā māribāk	200. They will beat.
Mui mārtum	Mōr māran utgāt	Āi māran chāi	Mui mārim	201. I should beat.

English.	Bengal Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Maabhum).
202. I am beaten . . .	Āmāke māre; āmāke māriḷe; āmāke māriyāchhe.	Āmāke māre; āmāke malle; āmākē mereche.	Āmā-kē piṭschhē . . .
203. I was beaten . . .	Āmāke māriyāchhila . . .	Āmāke merechhilo . . .	Āmā-kē piṭschhila . . .
204. I shall be beaten . . .	Āmāke māribe . . .	Āmāke mārbe . . .	Āmā-kē piṭibē . . .
205. I go . . .	Āmi jāi . . .	Āmi jāi . . .	Āmi jāi . . .
206. Thou goest . . .	Tūi jāis, tumi jāo, āp ⁿ i jān	Tūi jāsh, tumi jāo, āpni jān	Tumi, Tūi jāo . . .
207. He goes . . .	Sē jāy, tini jān . . .	Shē jāś, tini jān . . .	Sē jāchhchhē, Tini jāchhchhēn.
208. We go . . .	Ām ^r ā jāi . . .	Āmrā jāi . . .	Āmrā jāi . . .
209. You go . . .	Tom ^r ā jāo . . .	Tomrā jāo . . .	Tōmrā jāo . . .
210. They go . . .	Tāhārā jāy . . .	Tārā jāś . . .	Tāhārā jāitēchhē . . .
211. I went . . .	Āmi gelām; āmi giyāchhilām	Āmi gelum; āmi gechhlum	Āmi gēchhili . . .
212. Thou wentest . . .	Tui geli, tumi gele; tui giyāchhili, tumi giyāchhile.	Tūi geli, tumi gāle; tūi gechhli, tumi gechhile.	Tumi, Tūi, gēchhili . . .
213. He went . . .	Se gela, tini gelen; se giyāchhila, tini giyāchhilen.	Shē gālo, shē gechhlo; tini gālen, tini gechhlen.	Sē, Tini, gēlchhē, gēlchhilen
214. We went . . .	Ām ^r ā gelām; ām ^r ā giyāchhilām.	Āmrā gelum; āmrā gechhlum.	Āmrā gēchhli . . .
215. You went . . .	Tom ^r ā gele; tom ^r ā giyāchhile.	Tomrā gāle; tomrā gechhle	Tōmrā gēlchhile . . .
216. They went . . .	Tāhārā gela; tāhārā giyāchhila.	Tārā gālo; tārā gechhlo . . .	Tārā gēlchhila . . .
217. Go (Imperative)	Jā, jāo, jā ⁿ . . .	Jā, jāo, jān . . .	Jāo . . .
218. Going (Present Participle).	Jāite . . .	Jete . . .	Jāitēchhē . . .
219. Gone . . .	Giyā . . .	Ge . . .	Gēlchhē . . .
220. What is your name ?	Tor or tomār or āp ⁿ ār nām ki ?	Tor or tomār or āpnār nām ki ?	Tumār nām ki ? . . .
221. How old is this horse ?	E ghōṛār bayas kata ?	E ghōṛār bōyesh kōto ?	E ghōṛār bayas kata ? . . .
222. How far is it from here to Kashmir ?	Ekhān hāite Kāsmīr kata dūr ?	Ekhān theke Kāshmir kōto dūr ?	Ekhān hatē Kāsmīr kata dūr ?
223. How many sons are there in your father's house ?	Tōmār pitār bāite kay jan putra santān āchhe ?	Tomār bāper bāri-te kō jon chhele āche ?	Tōmār bāper gharē katā chhēlē āchhē ?
224. I have walked a long way to-day.	Ad ^r a āmi anēk dūr hāṭiyāchhi or beṛāiyāchhi.	Āmi āj anēk dūr hēṭichi or beṛyichi.	Āmi āj bahut dūr bulēchhi.
225. The son of my uncle is married to his sister.	Tāhār bhaginir sahit āmar khūṛtuta bhāiyer (son of father's younger brother) vivāha hāiyāchhe.	Tār bōner shaṅge āmar khūṛtuta bhāier be or bie hoyeche.	Āmār khūṛar bēṭtār tār bunēr saṅgē bihā hāichhē.
226. In the house is the saddle of the white horse.	Śādā ghōṛār jūn bāri-te āchhe	Shādā ghōṛār jūn bāri-te āche	Dhab ghōṛār khagir gharē āchhē.

Sarāki (Banchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Mui mārā jāchhū .	Mui mār khāichhi .	Mui mair khāichā .
Mui mārā jāi rahū .	Mui mār khāichhili .	Mui mair khāichhinu .
Mui mārā jāmu .	Mui mār khābō .	Mui mair khām .
Mui jāū .	Mui jāi .	Mui jāchhā .
Tūi jāchhis .	Tui jāu .	Tui jāis .
U jāchhē .	Sē jāy, tin jān .	Āy jāy .
Hāmra jāchhi .	Monne jāi .	Hāmra jāi .
Tōra jāchha .	Tonne jā, tomāne jāo .	Tamrah jāo .
Ōrā jāchhēn .	Tanne jāy .	Amrah jāy .
Mui jāi rahū .	Mui g'āthli, or mui g'āchhli	Mui gēichhinu .
Tūi jāi rahis .	Tui g'āthnu or g'āchhlu .	Tui gēichhila .
U jāi rahē .	Se g'āthla or g'āchhla, tin g'āchhlan.	Āy gēichhila .
Hāmra jāi rahi .	Monne g'āchhni .	Hāmra gēichhina .
Tōra jāi raha .	Tonne g'āchhlu, tomāne g'āchhlē.	Tamrah gēichhilēn .
Ōrā jāi rahēn .	Tanne g'āchhla .	Amrah gēichhila .
Jā .	Jā .	Jā .
Jāikan (jāiyar)	Jātē .	Jāte .
.....	G'āchhlan (<i>he went</i>) .	Gēichhē (<i>he has gone</i>) .
Tōr ki nām .	Tan nām ki ? .	Tōr nām ki ? .
I ghōrātār kata umēr .	Gharā-tār ummar kata ? .	Ēi ghōrā-tā kay sālēr ? .
Ēthā lek Kāsmir kata dhūr āchhē.	Ēthinu Kāsmir kaddhūr ?	Ēi-ṭhē-hātē Kāsmir kata dūr ?
Tōr bābār gharē kata-gilā bēṭā chhāwā āchhē.	Tōr bāphur gharē kata-gā bēṭā chhenā āchhē ?	Tambār bāpēr bāṭit kay jhan bēṭā āchhe ?
Āj mui bahut dhur buliyā-chhū.	Mui āj bhōṭdhūr chāl'ā āni.	Mui āj dhēr dūr bēṭāichhā.
Mōr kākār bētār saugē uhār bahinēr bihā haichhē.	Mōr khupār pōr sātē tār balnēr b'ā hachhē.	Mōr kākār bēṭā ar bahinak bihā kaichhe.
Al charkā ghōrātār jin ghar bhitarē āchhē.	Dhabō or dhablā gharā-tār pālān u gharē āchhē.	Dhalā ghōrār jin-tā gharēr bhitar āchhe.

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Mök märöchhē . . .	Āmi piṭā khātstai . . .	May kab khāsē . . .
Mök märchhīl . . .	Āmi piṭā khēsīlām . . .	May kab khābār . . .
Mui mār khāmu . . .	Āmi piṭā khēmu . . .	May kab khāba . . .
Mui jāchhi . . .	Āmi zāi . . .	May zāy . . .
Tui jāchhis . . .	Tui zās . . .	Tay zāy . . .
Ōhē jāchhē . . .	Shē zāy, tāin zāin . . .	Ay zāy . . .
Hāmrā jāchhi . . .	Āmrā zāi . . .	Āmrā zāy . . .
Tumrā jāchhen . . .	Tomrā zāo . . .	Tay zāy . . .
Ōrā jāchhē . . .	Tārā zāy . . .	Umrā zāy . . .
Mui gēnu . . .	Āmi gēsīlām . . .	May zābār . . .
Tui gēlō . . .	Tui gēsīlē . . .	Tay zābār . . .
Ōhē gēl . . .	Shē gēsīl, tāin gēsīlāin . . .	Ay zābār . . .
Hāmrā gēnu . . .	Āmrā gēsīlām . . .	Āmrā zābār . . .
Tumrā gēlhen . . .	Tomrā gēsīlā . . .	Tay zābār . . .
Ōrā gēl . . .	Tārā gēsīl . . .	Umrā zābār . . .
Jā . . .	Zā, zāo . . .	Zā . . .
Jātē . . .	Zātē . . .	Zātē . . .
Gēlchhē (<i>he has gone</i>) . . .	Gēsē (<i>he has gone</i>) . . .	.....
Tōr nām ki ? . . .	Tomār ki nām ? . . .	Talāk ki nām ? . . .
Ghōrā-tār bais ki chhē ? . . .	Ēi ghōrār baēsh kata ? . . .	Ēi gharā-lāk bais kata ? . . .
Ihā-sē Kāsmīr katē dūr chhē ?	Ēi-khān-thēkō Kāshmīr kata dūr ?	Idā-tan Kashmir kay dūr ?
Tōr bāpēr ghar katālā cūhōā chhē ?	Tomār bāpēr gharē sālā kay-ti ?	Talāk bāp ghar-mini kairā hāpāl ?
Āj mui bahut dūr tak berānu.	Āiz āmi bahut dūr hātai . . .	May āzika bākhārdur bērasē
Mōr chāchār bētār chār bētār sāngē bihā biāl.	Āmār khurātta bhāi tār bhāin-rē biā karsē.	Malāk kāku-lā palārā olāk bainir lagan biyā hasē.
Saphā-tā ghōrār jin gharat chhē.	Gharēr bhitarē dhalā ghōrār sīn āsē.	Ghar-mini dhalā gharālāk zin-gādi āsē.

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chikmi.	English.
Mui mair khaisō . . .	Mui mair khai . . .	Āyā-rē māirgē . . .	Mōrē mārijan . . .	202. I am beaten.
Mui mair khaisōm . . .	Mui mair khaisilām . . .	Āyā-rē mārgil . . .		
Mui mair khāimu . . .	Mui mair khāmu . . .	Āyā-rē māribo . . .	Mōrē māribāk . . .	203. I was beaten.
Mui zai, zāiār . . .	Mui zai . . .	Āi zai . . .	Mui janar . . .	204. shall be beaten.
Tuin zāsas . . .	Tui zā . . .	Tui zā . . .	Tui jar . . .	205. go.
Hē zāy, zāēr, tāin zāirā . . .	He zāy, hini zāyen . . .	Tē zār, Tāi zātan . . .	Tē jar . . .	206. Thou goest.
Āmrā zai, zāiār . . .	Mōrā zai . . .	Ārā zai . . .	Āmi jēi . . .	207. He goes.
Tomrā zāo . . .	Tōrā zā . . .	Tōrā zā . . .	Tūmi ja . . .	208. We go.
Tārā zāy, zāēr . . .	Herā zāy . . .	Tārā zāyē . . .	Tārā jēyan . . .	209. You go.
Mui gēlōm, gēlum . . .	Mui gēsilām . . .	Āi gēsilām . . .	Mui jēyan . . .	210. They go.
Tuin gēsē . . .	Tui gēsili . . .	Tui gēili . . .	Tui jēyas . . .	211. I went.
Hē gēsīl, tāin gēsā . . .	He gēsīlō, hini gēsālen . . .	Tē c. tāi gēil or gēl . . .	Tē jēyē . . .	212. Thou wentest.
Āmrā gēsām . . .	Mōrā gēsālam . . .	Ārā gēsālam . . .	Āmi jēyē . . .	213. He went.
Tomrā gēalāy . . .	Tōrā gēsāli . . .	Tōrā gēili . . .	Tūmi jēya . . .	214. We went.
Tārā gēsīl . . .	Tui gēsili . . .	Tārā gēsīl . . .	Tārā jēyan . . .	215. You went.
Zā, zāō . . .	Zāo . . .	Zā, zāō . . .	Jā . . .	216. They went.
Zatō . . .	Zāoyā . . .	Zāit . . .	Jāhar . . .	217. Go (Imperative).
Gēsē (<i>he has gone</i>) . . .	Gēsē. (Last year = gēsē batshar) . . .	Gēyē, gāi . . .	Jēyē . . .	218. Going (Present Participle).
Tār nām kitā ? . . .	Tōr nām ki ? . . .	Tōār nām ki ? . . .	Ta nān ki . . .	219. Gone.
Aō ghōrār omar kata ? . . .	Ēigorāḍār bayes katō . . .	Ēi ghōrā ka bachhar gyā ? . . .	Ēi ghōrā bwār ka bajar bas hayē . . .	220. What is your name.
An-tanē Kāshmir kat-khān durāō ? . . .	Ēhāndiā Kāshmir kaddūr . . .	Ēḍe-tun Kāsmir kaddūr ? . . .	Ēt-tun Kāsmir kadak dūr ? . . .	221. How old is this horse.
Tār bāpār ghara kay puā bā ? . . .	Tōr bāpār garē kay poli āsē . . .	Tōār bāara bāpit ka put ? . . .	Ta bāba gharat kajon marat puā āgan . . .	222. How far is it from here to Kashmir.
Āiz-gu mui baūt dūr path hāḍisi . . .	Mui āizgō anēk dūr āḍisi . . .	Āiz āi anēk dūr hāḍḍi . . .	Ēchya mui bbālut dūr bēryān . . .	223. How many sons are there in your father's house ?
Mar khūrār gharār bhāiē tān bhāin biā karsāin . . .	Mōr khūrāta bāir lagē her buinār biyā āisē . . .	Āyār khōata bhāiyē tūr bhāin-erē biyā kārlē . . .	Mar khūrār puā wai tā bhāna-rē layē . . .	224. I have walked a long way to-day.
Aō ghōrār mājhē dhalā ghōrār gādāi āsē . . .	Ai garē dalā gōrāḍar sin āsē . . .	Dhōp ghōrār zin gharat āchhē . . .	Dhal ghōrā bwār jin shē gharat āgē . . .	225. The son of my uncle is married to his sister.
				226. In the house is the saddle of the white horse.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
227. Put the saddle upon his back.	Uhār piṭhe jin dāo or deo .	Or piṭe jin dāo	Tāhār piṭhē khagir dāo .
228. I have beaten his son with many stripes.	Āmi tāhār chhele-ke anēk betrāghāt kariyāchhi.	Āmi tār chhele-kē anek ghā bet merichi.	Āmi tār bētā-kē anēk kōṛā mārēchhi.
229. He is grazing cattle on the top of the hill.	Parbater mātār upar sē paṣur pāl charāitechhe.	Pāhārēr mātār opor shē pāl charācheche.	Sē pāhārēr upar paṣ charāchhē.
230. He is sitting on a horse under that tree.	Ai briksher talāy se ghōṛār upar basiyā rahiyaṅchhe.	Oi gācher talāś she ghōṛār opor boshe royeche.	Sē ai gāchh talē ghōṛār upar basē āchhē.
231. His brother is taller than his sister.	Tāhār bhrātā tāhār bhaginir apēkahā lambā.	Tār bhāi tār bōner cheye ḡhānā.	Tār bhāi tār bunēr chāṭṭē lambā bāṭē.
232. The price of that is two rupees and a half.	Uhār mulya āṛāi ṭākā .	Or dām āṛāi ṭākā . .	Ur dām āṛhāi ṭākā . .
233. My father lives in that small house.	Ai chhoṭa bāṛi-te āmār pita thāken.	Oi chhoṭo bāṛi-te āmār bāp thāken.	Āmār bāp ai chhōṭa gharē thākē.
234. Give this rupee to him.	Ēi ṭākā-ṭā tāhā-ke dāo or deo	Ēi ṭākā-ṭā tā-ke dāo . .	Tā-kē ēi ṭākā-ṭi dāo . .
235. Take those rupees from him.	Tāhār nikaṭ-haite ai ṭākā-guli lao.	Tār thāi oi ṭākā-guli nāo .	Tār pās-hatē sei ṭākā-gulā lāo.
236. Beat him well and bind him with ropes.	Tāhā-ke khub māra ār daṛi diyā bāndho.	Tā-ke khub māro ār daṛi de bāndho.	Tār khub piṭ ār daṛā, diyā bādh.
237. Draw water from the well.	Kūp-haite jal tola . .	Kuā theke jal tolo . .	Kuā-hatē jal liyē ān . .
238. Walk before me .	Āmār agre chala; āmār sammukhe beṛāe.	Āmār āge-āge chōlo or jāo; āmār shumuke bāṛāo.	Āmār ohhāmūtē bul . .
239. Whose boy comes behind you ?	Tomār pāchhāte kāhār bālak āsitēchhe ?	Tomār pechone kār chhele āshche ?	Tōmār pāchhatē kār ohhēl'ā āschhē.
240. From whom did you buy that ?	Tāhā tumi kāhār nikaṭ-haite kinyāchhile ?	Tā tumi kār thāi kinechhile ?	Kār pāsē u-ṭā kinlē . .
241. From a shopkeeper of the village.	Grāmer ek dokāndārēr nikaṭ-haite.	Gṛēr ek dōkāndārēr thāi	Ēi gāyēr ēk dōkāndārēr pās

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore
Uhār piṭhē jin rākhi dē	Pālān-tā tār piṭhē bherṅā d'ā	Ar piṭhit jin-tā dē
Mui uhār bēṭā chhāwā-kē bējai sāṅiyāichhū.	Tār pō-kē mui bhōt-gā bēt muṛā māchōhhi.	Mui ar bēṭā bahut bāri maichhā.
U ai pāhārēr uparē garṅ charāchhē.	Sē pāhārēr uprē garu charāy-ṭh'ā.	Āy pāhārēr uparat garu charāchhe.
U ai gāchhēr talē ēk ghorār uparē basiyāchhē.	Sē gāchh talāy gharār uprē bussē.	Āy ōi gāchhēr talāt ēk-ṭā ghārār upar basi āchhe.
Uhār bahir-lēk uhār bhāi ūch āchhē.	Tār bhāi tār bōnēr chāite dhēngā.	Ar bhāi ar bahinēr chābē ūchā.
Uhār dām dui ṭākā āṭ ānā .	Ōu-tār dām or mulli āṛāi ṭākā.	Ai-tār dām āṛāi ṭākā
Ai chhōṭā gharē mōr bābā rahēlā.	Mōr bāp u kochchā ghaṭṭār bhitrē thāy.	Mōr bāp ai chhōṭā gharat thākē.
Ēi ṭākā nā-kē dē . .	Tak-kē ēu ṭākā-ṭā d'ā	Ak ēi ṭākā-ṭā dē . .
Uhār thīn lēk u ṭākā-gilā nilē.	Tār pās-nu sēu ṭākā-gā l'ā .	Ar-ṭhē-hātē ṭākā-gulā rē .
Uhā kē bēs rakam piṭ ār darīyē bādḥ.	Tāk-kē khub-matē or khub- sē mār, ār darā diyā b'and'ā p'al.	Ak khub mār ār ak darī diyā bāndḥ.
Kuā-lēk pāni uṭhāo . .	Kūā-nu pāni tul . .	Kuā hātē jal uṭhā . .
Mōr āgu būl . . .	Mōr āgu āgu cha . . .	Mor āgat jā . . .
Kār chhāwā tōr pēchhu pēchhu āschhē.	Kārḅā paṛṭāk tōr pichhu pichhu āsē-ṭh'ā ?	Tōr pāchhat kār chhowā āisēchhe ?
Kār thīnē uṭā tūi kini rahis	A-ṭā tui kār pās-nu k	Ai-ṭā kār-ṭhē-hātē kiniichhilu ?
Ēi gāēr ēk dōkandār thīn .	Gāēr ēk-ṭōk dakkānir pās-nu.	Gāyēr ēk jan dōkāni-ṭhē- hātē.

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Ohār piṭhit jin dē . . .	Tār piṭhē uprē zin bashāo	Olāk pithi-mini zingādi bānek.
Mui ohār chhōak bahut-lā bāri mānu.	Āmi tār sālā-rē bahut bāri mārsi.	May olāk palārāge bēt diā bākhār kōbāsē.
Ohē gōrū bhāys-lā pahārēr par charā-chhē.	Shē pahārēr uprē garu tsarāy.	Ay dāhā upur-mini pasu tsarāy.
Ohē ghōrār par bōṭhiē-chhē ū-tā gāchhēr tōlat.	Tāin ai gāsēr talē ghōrār uprē baiā āsaīn.	Ay gās-tal-mini gharā tsari āsē.
Ohār bhāi ohār bahin-sē adhik tāghō chhē.	Tār bhāi tār bhain-thēkē bēshi lāmbā.	Olāk bhāirū olāk baini-tanē uksā.
Ohār dām arāi tākā chhē .	Ai-tār dām arāi tākā .	Olāk dāmārā duitākā aṭ ānā .
Mōr bāp ukhān chhōṭō gharat rah-chhē.	Āmār bāp ai sōṭā gharē thākain.	Malāk bāp ay sōṭa garē thākē.
I-tā tākā ohā-kē dē . . .	Tān-rē ei tākā-tā diā lāo .	Ei tākārā age di . . .
Ohār lagi-sē u-lā tākā nē lē	Tān thēkē ai tākā-gulā laiā lāo.	Ay tākāgilā ay-thākk'ā la .
Ohāk khūb mār ar ohāk rasī-dē bādḥ.	Tā-rē khub piṭiā dāri diā bāndhiā lāo.	Age tārmatē kōbāō ar dāri diā bāniā rākhēk.
Kuā tāi pāni ūṭhā . . .	Kūā thēkē zal ūṭhāo .	Ai tsuā thākk'ā pāni tulek
Mōr sām'nē bērā . . .	Āmār shāmnē hāṭa . . .	Malāk āgdiā berāo . . .
Tōr piṭhū kāhār ohhōā ōsō-chhē ?	Tomār pāsē kār sālā ashtgē ?	Talāk pās phākā kālāk sāvā ahibāk lāgisē.
Tui itā kāhār lagi-sē kine lilō ?	Ai-tā kār-thēkē kinsa ? .	Tay kālāk thākk'ā udā kinisē.
Bastir ēk-tā dokān-dārēr lagi-sē.	Gāēr ēk-zan dōkāndārēr-thēkē.	Gāō-lāk dōkāndār thākk'ā .

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Beckerungge).	South-Eastern Bengali.	Chātmā.	English.
Tār piḥit gāddi bahāi dēo.	Aiḍār piḍē zin lāgā . . .	Tār piḍat zin lāgāō . . .	Jinan tār piḍat dē . . .	227. Put the saddle upon his back.
Mui tār puā-rē baūt bāri māro.	Mui her pōlārē āissā kayek gā disi.	Āi tār puta rē bēt di bar mārgi.	Mui tā pwā bwā-rē bhālūkwā bāri māri yan.	228. I have beaten his men with many stripes.
Hē ṭillār uprē garu-rē ghāsh khāwār.	Ai pāhārēr upurē he garu rāktēsē.	Tē pāhārar nar garu charār.	Tē murā upurē gara charār.	229. He is grazing cattle on the top of the hill.
Tāin āū gāsār talē ghōrār uprē bai raisāin.	He. ai gāsēr talāy ēk gōrār upur baīsē.	Ai gūchh-talē tē ēgwa ghōrār nar bōyē.	Tē ai gāchhwā talē ghōrā upurē bai āgē.	230. He is sitting on a horse under that tree.
Tān bhāin-tanē tān bhāi bhāi lāmbā.	Her bai her buinērththiyā lamphā.	Tār bhāi tār bhāina-ture lāmbā.	Tār bhēitār bhāna-tun ajal.	231. His brother is taller than his sister.
Hāū-tār dām āpāi tēkā . . .	Aiḍār dām āpāi tāhā . . .	Hiyānar dām āpāi lēyā . . .	Ubar dām dui tē nā ār ādā.	232. The price of that is two rupees and a half.
Mār bāp hāū huru ghara thākāin.	Mōr bāpē ai sōḍa garē thākē.	Ai chhōḍa gharat āmār bāp āy.	Ma bāp āi chikan gharānat thākē.	233. My father lives in that small house.
Tān-gēsē āū tēkā-tā dilāo . . .	Herē ei tāhāḍā dao . . .	Ēi tēyā tā-rē dēo . . .	Ēi tēnā-bwā tā-rē dya . . .	234. Give this rupee to him.
Tān-gēs-tanē āū tēkā-guin lai lāo.	Her kāserththiyā ai tāhā-gulāin ān.	Tā-tun tēyān lāo . . .	Āi tēnā-gun tāt-tun la . . .	235. Take those rupees from him.
Tā-rē khub māriā ḍari diā bāndhi lāo.	Herē āissā hāiyā māriyā ḍari diā bandiya thō.	Tā-rē khub māra ār ḍari di bādha.	Tā-rē gamari māra ār ḍari di bāna.	236. Beat him well and bind him with ropes.
Kūā-tanē pāni tula . . .	Ai kūāththiyā jal uḍā . . .	Kūā-tun pāni tula . . .	Kwā-tun pāni tul . . .	237. Draw water from the well.
Mār shāmnē hāṭa . . .	Mor āgē āṭ . . .	Āyār āgē hāḍa . . .	Mā āgē hāt . . .	238. Walk before me.
Kār puā tār piḣē piḣē āēr ?	Tōr pāsē kār pōlāy āy ? . . .	Tōār piḥhē kār pāyā āiyēr ?	Tapijēdi kā pwā ējēr ?	239. Whose boy comes behind you ?
Hāū-tā kai-gēs-tanē laisē ? . . .	Oḍa kār kāserththiyā kiūsili ?	Tūi kā-tun hiyān kinna . . .	Ibā tui kāttun kinnyas ?	240. From whom did you buy that ?
Gāur ēk dōkāndārār-gēs-tanē.	Ai gerāmēr ēk dokāndārē-ththiyā.	Gāyār ēk dōāndār-tun . . .	Āi āḍāmar ēk dōkāndārā-tun.	241. From a shopkeeper of the village.

ASSAMESE.

Assamese is the name of the Aryan language spoken in the Assam Valley in and between the districts of Lakhimpur and Goalpara. In the latter district it gradually merges into the Bengali spoken in Western Goalpara and in the adjoining district of Rangpur. In the area in which it is spoken, it is not by any means the only vernacular. It lives side by side with a number of non-Aryan languages which will be dealt with in their proper places. It is a language of the Valley only. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south, between which the River Brahmaputra takes its western course. There are also stray colonies of Assamese people in Sylhet, Cachar and Manipur, who still retain their ancestral language in a more or less corrupted form.

The word 'Assamese' is an English one, built on the same principle as 'Cingalese,' 'Canarese' and the like. It is based on the English word 'Assam,' which is a corruption of 'Āsām,' the Bengali name of the tract which consists of the Brahmaputra Valley. To spell the name of the language 'Asamese,' is to concoct a hybrid word half Bengali and half English. No one ever dreams of calling the country 'Asam,' and, till this is done, I prefer to call the language by its accepted English name. The Assamese themselves call their native country Asam, with the vowels in both syllables short. The name is said to be the term given by them to the Shans or 'Shāms' who commenced invading the country from the east in the thirteenth century, and whose ancient language is still called 'Ahom.' This word is popularly, but incorrectly derived from the Assamese word *aḥam*, which means 'unequalled,' being the same as the Sanskrit *asama*. As derived from 'Ahom,' the local name of the Assamese language should be written 'Āḥamiyā,' but it is spelt असমিয়া, with, however, the irregular pronunciation 'Ösömiyā.'

Assamese, like its neighbour, Bengali, belongs to the Eastern Group of the Indo-Aryan vernaculars. Of these forms of speech it is the most eastern outpost. Except on the west, where it meets Bengali, it is surrounded on all sides by speeches belonging to altogether different families, of which the principal are the Tibeto-Burman and the Khassi.

It has long been a matter of dispute whether Assamese should be considered as a mere dialect of Bengali, or as an independent language. At the present day, its speakers stoutly deny the claim to pre-eminence advanced on behalf of Bengali, and most scholars now admit the validity of their arguments. The result is neatly put by Mr. Nicholl on page 72 of his Assamese grammar.

'Assamese is not, as many suppose, a corrupt dialect of Bengali, but a distinct and *co-ordinate* tongue, having with Bengali a common source of current vocabulary. Its Sanskrit did not come to it from Bengal, but from the upper provinces of India—this all who carefully examine the matter will readily admit.'

Whether Assamese is a dialect or a language is really a mere question of words which is capable of being argued *ad infinitum*; for the two terms are incapable of mutually exclusive definition. Like 'hill' and 'mountain,' they are convenient methods of expression, but no one can say at what exact point a hill ceases to be a hill and becomes a mountain. It must be confessed that if we take grammar alone as the basis of comparison, it would be extremely difficult to oppose any statement to the effect that Assamese was nothing but a dialect of Bengali. The dialect spoken in Chittagong, which is universally

classed as a form of the latter language, differs far more widely from the grammar of the standard dialect of Calcutta than does Assamese. If grammar is to be taken as a test, and if on applying that test we find that Assamese is a language distinct from Bengali, then we should be compelled with much greater reason to say the same of the Chittagong *patois*. If, however, we apply another test, that of the possession of a written literature, we can have no hesitation in admitting that Assamese is entitled to claim an independent existence as the speech of a distinct nationality, and to have a standard of its own, different from that which natives of Calcutta would wish to impose upon it. Assamese literature is as old, if not older, than that of Bengali, and, down to the commencement of the present century, was as copious. If the printing press has not been so fruitful in Sibsagar as in Calcutta during the past hundred years, we must not forget that the press, as it has been used, has not been an altogether unmixed blessing, and that it has done much to reduce Bengali literature from being national to becoming the mental pabulum of a specially educated class. *Crescit indulgens sibi dirus hydrops*. Bengali, as it has progressed since the introduction of printing, has become more and more Sanskritised, while Assamese, under the wise conduct of the local missionaries, has escaped the fate of its sister language. Assamese literature is essentially a national product. It always has been national and it is so still. The genius of its people has led it along lines of its own, and its chief glory—history—is a branch of study almost unknown to the indigenous literature of Bengal. Whether the nation has made the literature, or the literature the nation, I know not, but, as a matter of fact, both have been for centuries and are in vigorous existence. Between them they have created a standard literary language which, whether its grammar resembles that of Bengali or not, has won for itself the right to a separate, independent existence.

The standard dialect of Assamese is that form of speech which is prevalent in and about Sibsagar. Over the upper part of the Assam Valley

Dialects.

the language is everywhere the same. As we go west, we find a distinct dialect, which I call Western Assamese, spoken by the people of Kamrup and Eastern Goalpara. In Manipur, and in isolated villages in Sylhet and Cachar where there are settlements of Manipuris, the Mayāngs speak a mongrel form of Assamese, called by the name of the tribe. There are said to be about a thousand of these people in Manipur, while the number in Sylhet and Cachar is estimated at 22,500. Round the base of the Garo Hills, a kind of 'pigeon' Assamese, locally known as 'Jharwā' is used by the ruder tribes as a language of commerce. It is described as a mixture of Bengali, Garo, and Assamese, and is hardly worthy of being called a dialect of any language. It has not been found possible to get specimens of it, which, however, is a matter of small moment. It is estimated that it is spoken by about 9,000 people.

Standard Assamese is reported to be spoken as a vernacular by the following number of people :—

	Name of District.	Number of Speakers.
Darrang	185,400
Nowgong	225,500
Sibsagar	321,600
Lakhimpur	127,450
	TOTAL	859,950

The following is the estimated number of speakers of the western dialect :—

Name of District.	Number of Speakers.
Goalpara	27,600
Kamrup	515,900
TOTAL	543,500

The following is therefore the number of people who are estimated to speak Assamese in that portion of India in which it is a vernacular :—

Dialect.	Number of Speakers.
Standard	859,950
Western	543,500
Mayāng	23,500
Jharwā	9,000
TOTAL	1,435,950

The following is the estimated number of speakers of Assamese in Assam, in districts in which it is not the vernacular. The figures are those of the Census of 1891 :—

Name of District.	Number of Speakers.
Cachar Plains	1,655
Sylhet	1,806
North Cachar	15
Naga Hills	1,781
Khasi and Jaintia Hills	1,056
Garo Hills	4,398
Lushai Hills	100
TOTAL	10,811

The Assamese are a home-staying people, and few speakers of their language are found outside the Assam Province. As might be expected, most of these few are found in Bengal. The following are the figures as recorded at the Census of 1891 for the number of speakers of Assamese in Provinces other than Assam.

Table showing the number of speakers of Assamese in provinces of India other than Assam.

Name of Province.	Number of Speakers.	REMARKS.
1 Bengal and Feudatories	673	
2 Berar	Nil.	
3 Bombay and Feudatories	5	
4 Burma	1	
Carried over	679	

Table showing the number of speakers of Assamese in provinces of India other than Assam—contd.

	Name of Province.	Number of Speakers.	REMARKS.
	Brought forward	679	
5	Central Provinces and Feudatories	Nil.	
6	Madras, Feudatory States and Agencies	Nil.	
7	North-Western Provinces, Oudh and Native States	16	
8	Punjab and Feudatories	1	
9	Nizam's Dominions	Nil.	
10	Baroda	Nil.	
11	Mysore	Nil.	
12	Rajputana*	60	* No Census was taken of the languages spoken in Rajputana and Central India. For want of better information I have given the number of people of Assam birth.
13	Central India*	35	
14	Ajmere-Merwara	Nil.	
15	Coorg	Nil.	
16	Kashmir	Nil.	
	TOTAL	791	

The total number of speakers of Assamese in India is therefore as follows:—

Total number of people speaking Assamese at home	. 1,435,950
" " " " elsewhere in Assam	. 10,811
" " " " elsewhere in India	. 791
GRAND TOTAL of people who speak Assamese in India	. <u>1,447,552</u>

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India is as a rule curiously deficient.¹ Remnants of historical works that treat of the time of Bhagadatta, a contemporary of the great Kuru-Pañchāla war of the Mahā-bhārata, are still in existence. The chain of historical events, for the last six hundred years, has been carefully preserved, and their authenticity can be relied upon. These historical works, or *būrañjis* as they are styled in Assam, are numerous and voluminous. According to the customs of the country, a knowledge of the *būrañjis* was an indispensable qualification to an Assamese gentleman; and every family of distinction, as well as the Government and the public officers, kept the most minute records of contemporary events. In the year 1829 Halirām Dhekiāl Phukan published in the Bengali language a brief compilation from the *būrañjis*; and in 1844, Rādhā-nāth Bor Baruā and Kāśi-nāth Tāmūli Phukan published at the

¹ It is a noteworthy coincidence that the other country of India which is famous for its historical works—Kashmir—possesses a language which to the philologist presents many points of linguistic affinity with Assamese. The extreme east of India here meets with the extreme west.

American Mission Press a somewhat comprehensive work on the history of Assam in Assamese. A more modern work based on these bûrañjis is the history of the Kôch Kings of Kāmrup, by Mr. E. A. Gait, I.C.S., which appeared in the *Journal of the Asiatic Society of Bengal* for 1893.

Assamese literature is by no means confined to history. Some seventy poetical works, principally religious, have been catalogued. One of the oldest and at the same time most celebrated poets was Śrī Hānkar, the founder in Assam of the Mahāpuruḥiā sect of Vaishṇavas, who flourished about 450 years ago in the reign of Rājā Nara-nārāyaṇa, and who was a voluminous writer. His best known work is a translation of the Śrīmad Bhāgavata Purāṇa. Among his contemporaries may be mentioned Rāma-ḥaraswatī *alias* Ananta Kandāli who translated both the Mahā-bhārata and the Rāmāyaṇa into his native language, and Mādhab, the author of the *Bhakti-ratnāvalī*, the *Batnākar Tīkā*, and other works. The Hindū system of medicine was professionally studied by numerous Assam families of distinction, and some knowledge of the science formed one of the necessary accomplishments of a well-bred gentleman. Hence arose a good stock of medical works, principally translations or adaptations from the Sanskrit written in the vernacular. A list of forty-two dramatic works in Assamese, written by Śrī Hānkar, Mādhab and their followers, has been published, and many of these are said to be still frequently acted in the village *nāmghars*.

The whole of the Bible was translated into Assamese by the Serampore Missionaries with the assistance of Ātma-rām Hārma, in the year 1813, and several editions have since been issued. In later years the American Baptist Mission Press has issued a large number of works, religious and lay, and has done much to keep the language pure and uncontaminated by the neighbouring Bengali. For a full account of Assamese literature, see the works mentioned below under the head of Authorities.

AUTHORITIES—

A.—GENERAL.

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- ANANDA RĀM DHEKIĀL PHUKAN,—*A few Remarks on the Assamese Language.* Sibsagar, 1855.
- BEAMES, J.,—*Outlines of Indian Philology with a map showing the Distribution of Indian Languages.* Calcutta, 1867.
- CUST, R. N.,—*A Sketch of the Modern Languages of the East Indies*, pp. 55 and ff. London, 1878.
- BAINES, J. A.,—*Census of India, 1891. General Report, 1893*, p. 144.
- ANDERSON, J. D.,—*Assamese and Bengali.* Calcutta, 1896.
- GEIBERSON, G. A.,—*Assamese Literature.* *Indian Antiquary*, Vol. xxv, pp. 57 and ff., 1896. [This is a *résumé* of Ananda Rām Dhekiāl Phukan's book quoted above.]
- GURDON, P.,—*Some Assamese Proverbs.* Shillong, 1896.
- GOPAL CHANDRA DAS,—*Patantur Mala*, a collection of Assamese Proverbs. Dibrugarh, 1900.

B.—HISTORY.

(The following are the principal works on Assamese history, founded on native authorities, which I have seen or heard of.)

- HĀLI-RĀM DHEKIĀL PHUKAN,—A brief compilation, in the Bengali language, was printed and published by him in 1829.
- RĀDHĀ-NĀTH BOB BARUĀ AND KĀŚI-NĀTH TĀMŪN PHUKAN,—In 1844, these published at the American Mission Press, Sibsagar, a more comprehensive work in Assamese.

- GAIT, E. A.,—*The Koch Kings of Kāmarūpa*. *Journal of the Asiatic Society of Bengal*, Vol. lxii, Pt. I, 1893, pp. 268 and ff.
 " " *Abstract of the contents of one of the Āhom Puthis*, ib., Vol. lxiii, Pt. I, 1894, pp. 108 and ff.
 " " *Note on some coins of the Koch Kings*, ib., Vol. lxiv, Pt. I, 1894, pp. 237 and ff.
 " " *Some Notes on Jaintiā History*, ib., pp. 242 and ff.
 " " *Notes on some Āhom Coins*, ib., pp. 286 and ff.

BIŚVEŚWAR,—*Āsāmbūrañji*.

RAI GUṆABHIRĀM BARUĀ,—*Āsāmbūrañji*.

These are quoted in the first of Mr. Gait's articles mentioned above.

C.—GRAMMARS, DICTIONARIES, ETC.

- BROWN, N.,—*Comparison of Indo-Chinese Languages*. [Vocabularies . . . Āsāmeṣe, etc.] *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, p. 1024.
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 JADU RAM DEKA BARUĀ,—A Bengali and Assamese Dictionary, written in 1839 for Colonel Jenkins, and by him presented to the American Baptist Mission Press.
 ROBINSON, W.,—*Grammar of the Assamese Language*. Serampur, 1839.
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 WARD, MRS. S. R.,—*Vocabulary in English and Assamese*. Sibsagar, 1864.
 BRONSON, REV. M.,—*Dictionary in Assamese and English*. Sibsagar, 1867.
 BUTLER, J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nāgā Hills" District*. [Vocabularies . . . Assamese, etc.] *Journal—Asiatic Society of Bengal*, Vol. xlii, Part I. Appendix. Calcutta, 1873.
 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, pp. 3 and 163.
 CUTTER, MRS. H. B. L.,—*Phrases in English and Assamese*. Sibsagar, 1877.
 HUTCHINSON, C. W.,—*Specimens of various Vernacular characters passing through the post office in India*. [Contains specimens of . . . Assamese writing.] Calcutta, 1877.
 ANON.,—*Glossary of Vernacular Terms, ordinarily used in official correspondence in the Province of Assam*. Shillong, 1879.
 HEM CHANDRA BARUĀ,—*Assamese Grammar*. Calcutta, 1886.
 HEM CHANDRA BARUĀ,—*Hema Kosha or an Etymological Dictionary of the Assamese Language*. Edited by Captain P. R. Gurdon, I.S.C., and Srijut Hemchandra Gosain. Published under the authority of the Assam Administration. [Shillong], 1900.
 MOORE, P. H.,—*Grammatical Notes on the Assamese Language*. Nowgong, Assam, 1893. (Revised Edition of N. Brown's Assamese Grammar.)
 JAYA CHANDRA CHAKRAVARTI,—*Vyākaraṇa Mañjarī*. Calcutta, 1894.
 NICHOLL, G. F.,—*Manual of the Bengali Language, including an Assamese Grammar*. London, 1894.
 PEAL, S.,—*Table of Comparison of selected Words and Numerals in the several Assam Languages*. *Proceedings, Asiatic Society of Bengal*, 1895, pp. 170 and ff.
 LAKHESWAR HAZARIKA,—*A Primary Grammar in Assamese*. Calcutta, 1900.

The following account of the Assamese alphabet, and of the pronunciation of the various letters, is based on that given in Mr. Moore's edition of Brown's Grammar. As regards the system of transliteration adopted, I have in the main followed that work. No rigid system of transliterating the vowels can show their pronunciation, for the pronunciation of the vowels varies in Assamese even more than it does in Bengali. I have hence used, with a few variations, which will be subsequently explained, the system employed in dealing with other languages for representing the vowels of the Dēva-nāgarī Alphabet and its congeners. As regards consonants, their pronunciation, though widely different from that

of Standard Bengali, is fairly uniform, and admits of a system of transliteration which represents the sounds of the language with some approach to accuracy.

The Assamese alphabet is the same as that of Bengali, except that Assamese has a separate sign for the sound of *w*, which, when it occurs in Bengali, has to be represented by a clumsy composition of two separate letters. I here give the Assamese letters, together with their corresponding Roman equivalents. In old Assamese manuscripts the shape of some of the characters (especially those for *ma* and *sa*) are much more like those of the Dēva-nāgarī alphabet.

VOWELS.

অ <i>a á</i>	আ <i>ā</i>		
ই <i>i</i>	ঈ <i>ī</i>	এ <i>e</i>	ঐ <i>ai</i>
উ <i>u</i>	ঊ <i>ū</i>	ও <i>o</i>	ঔ <i>au</i>
ঋ <i>rī</i>	ঌ <i>rī</i>		
৐ <i>lṛī</i>	৑ <i>lṛī</i>		
অং <i>ang</i>	অঃ <i>aḥ</i>		

CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha</i>	ঙ <i>ṅa</i>	Gutturals.
চ <i>sa</i>	ছ <i>ṣa</i>	জ <i>za</i>	ঝ <i>ṣa</i>	ঞ <i>ña</i>	Palatals.
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i> ড় <i>ṛa</i>	ঢ <i>ḍha</i> ঢ় <i>ṛha</i>	ণ <i>ṇa</i>	Cerebrals.
ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha</i>	ন <i>na</i>	Dentals.
প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha</i>	ম <i>ma</i>	Labials.
য় <i>ya</i> য় <i>ṛa</i>	র ব <i>ra</i>	ল <i>la</i>	ৱ <i>wa</i>	...	Semi-vowels.
শ <i>sa, sha, ṣa</i>	ষ <i>sa, sha, ṣa</i>	স <i>sa, sha, ṣa</i>	...	...	Sibilants.
হ <i>ha</i>	...	...	...	...	Aspirates.

The non-initial forms of the vowels, and the compound consonants, are the same as in Bengali, and need not be repeated here.

The letter অ *a* has two sounds, a short and a long. The first is that of the *o* in 'hot,' and the second that of the *o* in 'glory.' The vowel will usually be transliterated by *a*, but, when it is desired to draw prominent attention to the fact that it has the long

sound, it will be transliterated *á*. As a rule it has the long sound when the next syllable contains the vowel *i*, as in *kári*, having done, or *u*, as in *gáru*, a cow, *ránuoá*, a soldier. It is also found in the past and future tenses of verbs of the first conjugation. Thus *hál*, he was; *kám*, I shall say. Sometimes the meaning of a word depends on the proper utterance of this vowel. Thus, *kálā* means 'black,' but *kalā*, a leaf, a plantain. So *máḥ*, a mosquito, but *mah*, a buffalo. In such cases natives often denote the long sound in the vernacular character by a short stroke above the syllable. Thus, কঁলা, black, কলা, a leaf. মঁহ, a buffalo, মহ, a mosquito. The long sound has sometimes nearly the effect of the first *o* in 'promote' which would be written প্রমোটে in the Assamese character. Bronson represents it by an apostrophe. Thus ক'লা.

The vowel আ *ā* has the long sound of the *a* in 'father.'

The vowels ই *i* and ঈ *ī* are used indiscriminately to express both the long and short sounds which we hear in 'pique' and in 'pin,' respectively. The question of which sound is to be used depends entirely on accent, and has nothing whatever to do

with the length of the letter as written. For this reason, Bronson in his dictionary has entirely abandoned the letter ঞ *ī*, and everywhere writes ই *i*. Hem Chandra Barua retains the distinction in writing.

Exactly the same remarks apply, *mutatis mutandis*, to the vowels উ *u* and উ̄ *ū*. Each is used indiscriminately, according to accent, to represent both the *u* in 'put' and the *oo* in 'poor.' Bronson (but not Hem Chandra Barua) hence excludes উ̄ *ū* from his dictionary, and writes only উ *u*.

The vowel এ *e* is always pronounced short, like the *e* in 'men.' It is hence transliterated *e*, not *ē*. Its sound sometimes approaches that of the *a* in 'cat.'

The diphthong ঐ *ai* is pronounced like the *oi* in 'going.' Its pronunciation is often weakened to *i*, especially at the end of a word, but this is considered a vulgarity. Thus, instead of *kariba-lāi*, for doing, we often hear *kariba-li*.

Brown describes the pronunciation of the vowel ও *o* as follows: 'It is nearly the *u* in "bull," but there is a slight verging towards the sound of *o* in "whole."' When *o* is followed in the next syllable by the vowel *i*, the *o* becomes a pure *u*, and is so written. Thus, *bole*, he says, but *buliṣe*, he is saying.

The vowel ঔ *au* is pronounced, as *au* in French, like the long *o* in 'note.'

The pronunciation of the consonants is as in Bengali, with
Consonants. the following exceptions:—

The letters চ, ছ, জ, and ঝ, which in other languages are transliterated *cha*, *chha*, *ja*, and *jha*, respectively, have, in Assamese, altogether lost the sounds thus represented. চ and ছ are both pronounced in the same way, *viz.*, like the *s* in 'sin.' In order to distinguish between them, চ is transliterated *sa*, and ছ *ṣa*, but there is not the least difference in the pronunciation. For this reason, Bronson in his dictionary has abandoned ছ *ṣa*, altogether, and writes only চ *sa* throughout. In the same way, জ and ঝ are both pronounced like the French *j*, the *si* in 'vision,' the *z* in 'azure,' or the *s* in 'pleasure,' and are transliterated *za* and *ṣa*, respectively. So also Bronson has abandoned ঝ *ṣa* and writes only জ *za*. At the end of a word these letters are pronounced like a pure *z*, as in 'zeal.' Thus, *mez*, a table, *tez*, blood. Hem Chandra Barua retains all the four consonants.

The letters ঠ *ṭa* and ঠ̄ *ṭha*, are pronounced like *ra* and *rha*, respectively. Thus ঠ *ṭa*, pronounced *hōr*. Bronson (but not Hem Chandra Barua) hence excludes these two letters from his dictionary. Similarly, common people pronounce all other cerebral letters as if they were dentals. Thus *du-tā*, two, is pronounced *du-tā*. This is no doubt due to the influence of the many Tibeto-Burman languages in immediate contact with Assamese, which make no difference between dentals and cerebrals, and have, as in English, only semi-cerebrals.

The letter ফ *pha* is often pronounced like an English *f*.

The letter য *ya* is pronounced like the *y* in 'yes.' The letter য without the dot is pronounced like the *z* in 'azure' and is transliterated *za*. When য *ya* is combined with a preceding consonant, the preceding syllable is sounded as if the letter *i* were added to it. Thus *bākya*, a word; *hūnya*, empty; *anya*, another; are pronounced *bāikya*, *hūinya*, and *āinya*, respectively. The vulgar often also drop the *ya*, and pronounce these words *bāik*, *hūin*, and *āin*.

The letter ব *wa* does not occur in Bengali, in which language an original *wa*-sound becomes ব *ba*. Like the Bengali ব *ba*, ব *wa*, when forming the second element of a

compound consonant is hardly audible. Thus স্বরূপ *svarūp*, is sounded *s'ārup*. In such cases it will be transliterated by a small *w* above the line.

The three letters শ, ষ, and স, when not compounded with any other consonant are all pronounced something like a rough German *ch*, or like the Arabic *ḥ*. In such cases all three are transliterated by *h*. Thus দেশ *deh*, a country; সন্তোষ *hantoh*, satisfaction, সকল *hakal*, all. When compounded with another consonant, they are usually pronounced like the *s* in 'sin.' When so pronounced, they will all be transliterated by *sa*. Thus আশ্রিত *āsrit*, protected; খ্রীষ্ট *khrista*, Christ; শাস্ত্র *hāstra*, scripture. When compounded with the letter *ya*, they are all pronounced as *sh* in 'hush,' and will be so transliterated. Thus শিষ্য *hishya*, a disciple. These three letters, however, retain the *h*-sound when compounded with a preceding *r*, and will be so transliterated. Thus, দর্শন *darhan*, not *darsan*. Bronson has altogether abandoned শ *śa* and ষ *sha*, and writes only স *sa*.

When consonants in the middle of a word are followed by the letter *i*, they are often elided. Thus *hāite* for *hāhite*, with; *kāi* for *kāri*, having done; *nāi* for *nādi*, a river; *khurse* for *khuzise*, he wishes; *buile* for *bulile*, he said. A final *a*, except when following a compound consonant, is usually not pronounced. Numerous examples will be found above.

It is hoped that the following sketch of Assamese Grammar will enable the reader to understand the specimens of the language given on the subsequent pages.

ASSAMESE SKELETON GRAMMAR.

I.—NOUNS.—Thus declined in the singular—

	A man.	A son.	A body.	A bird.	An eye.	A boat.
Nom.	{ mānuh { mānuh-e	{ putra { putra-y	{ gā { gā-i	{ sarāi { sarāy-e	{ saku { saku-we	{ nāo { nāw-e
Acc.	{ mānuh-ak { mānuh-ake	{ putra-k { putra-ke	{ gā-k { gā-ke	{ sarāi-k { sarāi-ke	{ saku-k { saku-ke	{ nāo { nāw-ake
Instr.	{ mānuh-e { mānuh-ere	{ putra-y { putr-ere	{ gā-ye { gā-re	{ sarāy-e { sarāy-ere or { sarāy-ere	{ saku-we { saku-re or { saku-were	{ nāw-e { nāw-ere
Dat.	{ mānuha-lāi { mānuha-lāike	{ putra-lāi { putra-lāike	{ gā-lāi { gā-lāike	{ sarāi-lāi { sarāi-lāike	{ saku-lāi { saku-lāike	{ nāw-ālāi { nāw-ālāike
Gen.	{ mānuh-ar { mānuh-are	{ putra-r { putra-re	{ gā-r { gā-re	{ sarāi-r { sarāi-re	{ saku-r { saku-re	{ nāw-ar { nāw-are
Loc.	{ mānuh-at { mānuh-ate	{ putra-t { putra-te	{ gā-t { gā-te	{ sarāi-t { sarāi-te	{ saku-t { saku-te	{ nāw-at { nāw-ate

The second form of the nominative is the one generally used before a transitive verb. The accusative in *k* is not used with inanimate nouns. The terminations in *e* are more emphatic than the others. Further emphasis is indicated by the addition of *i* or *he*, the latter being the stronger.

The plural is formed by the addition of *bilāk*, *bor*, or *hāt* to the nominative singular. The compound thus formed is then declined like the singular of *mānuh*. *Bilāk* is more honorific than the other two.

In nouns of relationship, four different forms are used, according as the relation is *mine*; *yours*, non-honorific; *yours*, honorific; or *his*. A full list is given in Brown's grammar, pages 27 and ff. The following are examples—

	My.	Your, non-honorific.	Your, honorific.	His.
Father	bopāi	bāper	bāperā	bāpek
Mother	āi	mār	mārā	māk
Son	po	puter	powā, powārā, or puterā	putek
Daughter	zi	ziyer	ziyā or ziyerā	ziyek
Husband	pai	paiyer	paiyā or paiyerā	paiyek
Wife	ghaini	ghainiyer	ghainiyā or ghainiyerā	ghainiyek

Adjectives, as a rule, do not change for gender, but a few ending in *ā*, such as *burā*, old, form the feminine in *i*, as in Hindi. Comparison is usually expressed by suffixing *kai* or *kari* to the locative of the noun with which comparison is made. Sometimes the locative alone is used.

II.—PRONOUNS.—In the following the Dative and the Locative are formed on the model of the Accusative. Thus, Dat., *mo-lai*; loc., *mo-t*.—

	I.	Thou, non-honorific.	Thou, honorific.	Your Honour, Self.
Sing. Nom.	may, mai, may-e	tay, tay-e	tumi, tumi-ye	āpuni, āpuni-ye
Acc.	mo-k, mo-ke	to-k, to-ke	tomā-k, tomā-ke	āponā-k, āponā-ke
Instr.	may-e, mo-re	tay-o, to-re	tumi-ye, tomā-re	āpuni-ye, āponā-re
Gen.	mo-r, mo-re	to-r, to-re	tomā-r, tomā-re	āponā-r, āponā-re
Plur. Nom.	āmi, āmi-ye	tahāl, ta-hāl-e	tomolāk, tomolāk-e ¹	āponā-bilāk, etc.
Acc.	āmā-k, āmā-ke		tomolāk-ak, tomolāk-ake	
Instr.	āmi-ye, āmā-re	and so on.	tomolāk-e, tomolāk-ere	
Gen.	āmā-r, āmā-re		tomolāk-ar, tomolāk-are	

Hakal-o, all without exception, is thus declined—

hakalo, hakalowe, hakalo-k-o, hakalo-ke, hakalo-we, hakalo-re, hakalo-r-o, hakalo-re, hakalo-bilāk, etc.
Ek-o, even one, is similarly declined.

¹ Or *tomālok, tomālok-e*, and so throughout.

	This, com. gen., non-honorific.	That, he, com. gen., non-honorific.	This, com. gen., honorific.	That, he, com. honorific.	She, non-honorific.
Sing. Nom.	i, i-ye, e-ye	hi, hi-ye, he-ye	e, e-we	te, te-we	tāi, tāi-ye
Acc.	iyā-k, iyā-ke	tā-k, tā-ke	e-k, e-ke	te-k, te-ke	tāi-k, tāi-ke
Instr.	i-ye, iyā-re	hi-ye, tā-re	e-we, e-were	te-we, te-were	tāi-ye, tāi-re
Gen.	iyā-r, iyā-re	tā-r, tā-re	e-r, e-re	te-r, te-re	tāi-r, tāi-re
Plur. Nom.	i-hāt etc.	hi-hāt, etc.	e-bilāk, etc.	te-bilāk, etc.	tāi-hāt, etc.

The adverbs, *zār*, whence, *tār*, thence, and *kār*, whence? are thus declined. In all three the *ā* is pronounced long as in 'all'. Gen. *kār*, *kār-e*, from whence? Dat. *kā-lai, kā-laike*, whither? Loc. *kā-t, kā-tā*, where?

	Who, which.	Which, inanim.	Who?	What?	Anybody.	Somebody.	<i>Ki-bā</i> , something is declined like <i>ki</i> , thus—
Sing. Nom.	gi, ge-ye	gi, ge-ye	kon, kon-e	ki, ki-ke	keo, kēwe	kon-o-bā, kon-o-bā-i	Acc. <i>kiha-bā-k</i> .
Acc.	gā-k, gā-ke	giha-k, giha-ke	kā-k, kā-ke	ki, kiha-ke	kā-k-o	kār-o-bā-k, etc.	Similarly,
Instr.	gā-re	gihe, gihe-re	kā-re	kihe-re	kā-re, kā-re-o	kār-o-bā-re, etc.	<i>kon-o</i> , some-
Gen.	gā-r, gā-re	giha-r, giha-re	kā-r, kā-re	kiha-r, kiha-re	kā-r-o	kār-o-bā-r, etc.	one, anyone, is declined
Plur. Nom.	gi-bilāk, etc.	gi-bilāk, etc.	...	...	...	...	like <i>kon</i> .

gi, this and that, has an Acc. *ā-k-tā-k*, and a Gen. *ār-tā*.

Ei, this, and *he*, that, are adjectives.

III.—VERBS.—These are usually quoted under the form of the First Verbal Noun, which is the same in form as the Past Participle. In Bronson's dictionary they are quoted under the form of the Conjunctive Participle. The plural is the same as the singular, but the suffix *hāt* is sometimes added when it is necessary to emphasise the plural signification. There are two forms of the second person, a non-honorific and an honorific. These will be numbered 2a and 2b, respectively.

A.—Auxiliary Verb and Verb Substantive.

Present, I am.	Past, I was.
1. āḡḡ	āḡḡḡ.
2a. āḡe	āḡḡi.
2b. āḡā	āḡḡā.
3. āḡe	āḡḡ.

B.—Finite Verbs —These Brown divides into three conjugations.

The first includes nearly all the verbs whose roots end in vowels (the only important exceptions are the roots *di*, give, *zi*, live, and *se*, cut in lengths). It forms its First Verbal Noun by changing the final vowel of the root to *owā*, or, if the root ends in *uwā*, the *uwā* is changed to *uwōwā*, or if it ends in *owā*, the *owā* is changed to *owōwā*. Also, some verbs whose roots end in *ā* change the *ā* to *uwā*.

In the second conjugation, the First Verbal Noun is formed by simply adding *ā*. If the vowel of the root, which in this conjugation always ends in a consonant, is *ā*, it is shortened in the First Verbal Noun, and if it is *o* it is changed to *u* whenever the following syllable contains the letter *i*.

In the third conjugation, the First Verbal Noun is formed by adding *ā* to the root, the root-vowel always remaining unchanged. The only exception is that if the following syllable contains the letter *i*, and if the root-vowel is *a*, the root-vowel is pronounced long, like the *a* in 'all'. When it is not followed by *i*, it is pronounced as usual like the *o* in 'hot'.

Note that the second person honorific of the Present is always the same as the First Verbal Noun. Also that the Present Definite and Pluperfect Tenses are all periphrastic, being formed by the addition of suitable Tenses of the Auxiliary Verb. The Past is so used in the sense of the Perfect and Imperfect. There is no proper Subjunctive mood. In a conditional sentence the word *hāte* is added to the past tense in the apodosis. In the protasis either the same form is used with the conjunction *addi*, if, or else the *hāte* is employed to the Past Participle without *addi*. Thus, *hālō-hāten*, I would have been; *addi hālō-hāten* or *hāmō-hāten*, if I had been. The Future Imperative is the same as the Future Indicative.

FIRST CONJUGATION—

Root, <i>ka</i> , be.		Present.	Past.	Future.	Present Imperative, be thou.
Verbal Nouns, <i>houk</i> , being.					2a. <i>ka</i> . 2b. <i>ka</i> . 3. <i>kaak</i> .
<i>hāba</i> , being.		I am.	I was.	I shall be.	
<i>hālō</i> , being.			I have been.		Present Definite, I am being.
Present Participle, <i>hāte</i> , while being.		1. <i>kaō</i>	<i>kaō</i>	<i>kaō</i>	<i>hāte</i> , <i>ka</i> , <i>ka</i> , <i>ka</i> .
Past " <i>houk</i> , been.		2a. <i>houk</i>	<i>kaō</i>	<i>kaō</i>	
Conjunctive " <i>hāi</i> , having been.		2b. <i>houk</i>	<i>hāi</i>	<i>hāi</i>	Pluperfect I had been.
Conditional " <i>hāte</i> , <i>hālat</i> , on being.		3. <i>ka</i>	<i>hāi</i>	<i>hāi</i>	<i>hāi-ōi</i> , etc.

Similarly are conjugated the roots *ka*, say, *la*, take, *ra*, stop, *ba*, bear, and *tha*, place. Also the following, amongst others—

Root.	Meaning.	Conj. Part.	First Verbal Noun.
<i>pā</i>	get	<i>pāi</i>	<i>powā</i> .
<i>sā</i>	look	<i>sāi</i>	<i>sovā</i> .
<i>bā</i>	row	<i>bāi</i>	<i>houā</i> .
<i>dā</i>	reap	<i>dāi</i>	<i>dowā</i> .
<i>khā</i>	eat	<i>khāi</i>	<i>khowā</i> .
<i>anā</i>	cause to bring	<i>anāi</i>	<i>anowā</i> .
<i>guṣā</i>	remove	<i>guṣāi</i>	<i>guṣowā</i> .
<i>khawā</i>	cause to eat	<i>khawāi</i>	<i>khawowā</i> .
<i>guṣowā</i>	cause to remove	<i>guṣowāi</i>	<i>guṣowowā</i> .
<i>powā</i>	cause to get	<i>powāi</i>	<i>powowā</i> .
<i>anowā</i>	cause to be brought	<i>anowāi</i>	<i>anowowā</i> .
<i>hu</i>	lie down, sleep	<i>hūi</i>	<i>houā</i> .

GENERAL REMARKS FOR ALL CONJUGATIONS.—Some verbs drop the termination *ra* of the second person non-honorific of the present. Thus, *khā*, thou eatest.

In the case of Transitive verbs, the letter *e* is usually added to the third person of the Past and of the Pluperfect. Thus *pāle*, he got, *baile*, he spoke, *buli-ēle*, he had spoken. The same termination is sometimes found with Intransitive verbs. Thus, *hāi*, or *dāie*, he came.

SECOND CONJUGATION—

Similarly are conjugated—

Root, <i>bol</i> , speak.		Present, I speak.	1. <i>bolō</i> . 2a. <i>bola</i> . 2b. <i>bolā</i> . 3. <i>bolē</i> .	Root.	Meaning.	Conj. Part.	First V. N.
Verbal Nouns, <i>bolā</i> , speaking.		Past, I spoke.	<i>bulō</i> , etc. (3. <i>bulile</i> .)	<i>ān</i>	bring	<i>āni</i>	<i>anā</i> .
<i>bulā</i> , speaking.		Future, I shall speak.	<i>bulim</i> , etc.	<i>āh</i>	come	<i>āhi</i>	<i>ākā</i> .
<i>bolō</i> , speaking.		Imperative, speak.	<i>bol</i> .	<i>mā</i>	strike	<i>māri</i>	<i>marā</i> .
Present Participle, <i>bolōte</i> , while speaking.		2a. <i>bol</i> .		<i>pā</i>	be able	<i>pāri</i>	<i>parā</i> .
Past " <i>bolā</i> , spoken.		Present Definite, I am speaking.	<i>buli-ō</i> .	<i>lā</i>	hit, be necessary	<i>lāri</i>	<i>lagā</i> .
Conjunct. " <i>bolā</i> , having spoken.		Pluperfect, I had spoken, <i>buli-ōi</i> .		<i>nowā</i>	be unable	<i>nowāri</i>	<i>nowarā</i> .
Conditional " <i>bulile</i> , <i>bulilat</i> , on speaking.					and many others.		

THIRD CONJUGATION—

Similarly are conjugated—

Root, <i>guṣ</i> , depart.		Present, I depart, <i>guṣō</i> , etc.		Root.	Meaning.	Conj. Part.	First V. N.
Verbal Nouns, <i>guṣā</i> , departing.		Past, I departed, <i>guṣō</i> .		<i>kar</i>	make, do	<i>kāri</i>	<i>karā</i> .
" <i>guṣā</i> , departing.		Future, I shall depart, <i>guṣim</i> .		<i>lar</i>	run, move	<i>lāri</i>	<i>larā</i> .
" <i>guṣō</i> , departing.		Imperative, depart thou, <i>guṣ</i> .		<i>nowā</i>	not to move	<i>nowāri</i>	<i>nowarā</i> .
Present Participle, <i>guṣōte</i> , while departing.		Present Definite, I am departing, <i>guṣi-ō</i> .			and many others.		
Past " <i>guṣō</i> , departed.		Pluperfect, I had departed, <i>guṣi-ōi</i> .					
Conjunct. " <i>guṣi</i> , having departed.							
Conditional " <i>guṣile</i> , <i>guṣilat</i> , on departing.							

C.—Irregular Verbs.—The root *gā*, go, is thus conjugated.—Verbal Nouns, *gowā*, *gāba*, *gābō*; Present Participle, *gāte*; Past Participle, *gowā*; Conjunctive Participle, *gāi*; Conditional Participle, *gāle*, *gālat*. Present, *gāō*; Past, *gāō*; Future, *gām*; Present Definite, *gāi-ō*; Pluperfect, *gāi-ōi*.

The root *dī*, give. Verbal Nouns, *dīyā*, *dība*, *dībō*; Present Participle, *dīte*; Past Participle, *dīyā*; Conjunctive Participle, *dī*; Conditional Participle, *dīle*, *dīlat*. Present, 1. *dīō*. 2a. *dīya*. 2b. *dīyā*. 3. *dīye*; Past, *dīō*; Future, *dīm*; and so on.

The root *zī*, live, is conjugated like *dī*, substituting *z* for *i* throughout. This is a mere matter of spelling.

The root *se*, cut into lengths, is conjugated like a verb of the first conjugation, except that its First Verbal Noun, Past Participle, Second person Honorific Present, are *sewā*.

D.—Negative Verbs.—*Nāi* means 'there is not.' To express negation otherwise, *na*, *nā*, *nā*, *na*, *ne* or *no* is prefixed to the Verb, the vowel of the prefix corresponding with the first vowel of the verb. Thus, *naakāō*, I am not; *nāidiba*, he will not give; *naḥawā*, he does not listen. When the first vowel of the verb is *ā*, the prefix is *nā* or *na*, as *nāgāō* or *naḡāō*, I do not go. If the verb begins with a vowel, only *nā* is prefixed as in *nāy*, he appears, *nāyā*, he does not appear. The Past of *naḡāō* is *naḡāō*, I did not go, and so in the other tenses formed with *gāi*. The First Verbal Noun is, of course, *naḡowā*. The negative of the root *pā*, be able, is given under the second conjugation, and of *lar*, run, move, under the third. *Nāi* used with the present tense gives it a past meaning. Thus, *tumā dīyā nāi*, thou gavest not.

E.—Causal Verbs.—Causal verbs are formed much as in Bengali. Examples of Causals and Double Causals are given under the first conjugation. As a rule, the root of a Causal verb is the same as the First Verbal Noun of the simple verb. Similarly, that of a Double Causal is the same as the First Verbal Noun of the Causal.

F.—Passive Voice.—Formed by conjugating the Past Participle with *ka*. Thus, *moē dīyā kaie*, it is being given to me. Or by conjugating the First Verbal Noun with *gā*. Thus, *tāk powā gāy*, that is found, literally, the finding that goes on.

G.—Compound Verbs.—*Acquisitives* are formed by conjugating the Accusative or Dative of the Second Verbal Noun with the root *pā*, get. *Permissives*, by conjugating the same form with *dī*, give. Thus, *hī kārība pāy*, he obtains permission to do; *tumā anakhō hāri bhog kārība-lai pāō*, you will certainly get to undergo punishment; *moē kārība dīyā*, allow me to do. *Desideratives*, the same form with *khā*, wish, as in *tumā kārība khawā*, you wish to do. *Inceptives*, the Dative of the same noun with *dhā*, seize, begin, as in *tumā kārība-lai dhā*, you begin to do. *Potentials*, the Accusative of the same noun with *pā*, be able, as in *kārība pāō*, I can do. *Obligatives*, the same form with *lāy*, hit, always in the third person, whatever the person of the subject, as in *may kārība lāyē*, I must do.

ASSAMESE.

STANDARD DIALECT.

Standard Assamese is reported to be the vernacular of the following districts, and to be spoken by the following number of people:—

Sibsagar	321,600
Lakhimpur	127,450
Darrang	185,400
Nowgong	225,500
	<hr/>
TOTAL	859,950
	<hr/> <hr/>

Two specimens are given of this dialect. The first is a translation of the Parable of the Prodigal Son, and the second is the statement of an accused person recorded in court in the District of Sibsaagar. Both of these agree with the grammar just given.

I am indebted to the Rev. A. K. Gurney for the following translation of the Parable of the Prodigal Son into standard Assamese. In order to show so far as may be the correct pronunciation of the Assamese words, a phonetic transcription in italic type is inserted beneath the transliteration. The text is taken from Mr. Moore's new version of the New Testament, with a few verbal alterations to adapt it to the purposes of the Survey. It may be taken as illustrating the form of Assamese which has been adopted by Missionaries in their literary labours.

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

কোনো এজন মানুহৰ ছুটা পুতেক আছিল ; তাৰে সৰুটোৱে বাপেকক কলে, হে পিতৃ, সম্পত্তিৰ যি ভাগ মোত পড়ে, তাক মোক দিয়া। তাতে তেওঁ আপোন সম্পত্তি সিবিলাকক বাঁটি দিলে। তাৰ অলপ দিনৰ পাছে, সেই সৰু পুতেকে সকলোকে গোটাই দূৰ দেশলৈ প্রস্থান কৰি, তাতে লম্পট আচৰণেৰে তাৰ সম্পত্তি অপব্যয় কৰিলে। সি সকলো ব্যয় কৰিলত, সেই দেশত বড় আকাল হল ; তাতে সি কষ্ট পাবলৈ ধৰিলে। তেতিয়া সি গৈ সেই দেশৰ এজন মানুহৰ আশ্রয় ললত, সেই মানুহে তাক গাহৰি চৰাবলৈ আপোন পখারলৈ পঠাই দিলে। তাতে সি গাহৰিয়ে খোৱা এবিধ গছৰ চেঁইয়ে পেট ভৰাবলৈ বড় হেঁপাহ কৰিলেও তাক কোনেও একো নিদিলে। শেষত সি চেতন পাই কলে, মোৰ বোপাইৰ কত চাকৰে, জোৱাকৈ আৰু তাতকৈয়ো অধিক খোৱা বস্তু পাইছে, কিন্তু ময় ইয়াত ভোকতে মৰিছোঁ। ময় উঠি বোপাইৰ তলৈ গৈ, এই কথা কম, হে পিতৃ, স্বৰগৰ অহিতে আৰু তুমি দেখাতে ময় পাপ কৰিলোঁ ; তোমাৰ পুত্ৰ বুলি মতাৰ আৰু যোগ্য নহওঁ ; তোমাৰ এক চাকৰব নিচিনা মোক কৰা। পাছে সি উঠি আপোন বাপেকৰ ওচৰলৈ আহিল। কিন্তু সি দূৰৈত থাকোঁতেই তাৰ বাপেকে তাক দেখি মৰম লাগি লৰি গৈ তাৰ ডিঙ্গিত ধৰি চুমা দিলে। তেতিয়া পুতেকে তেওঁক কলে, হে পিতৃ, স্বৰগৰ অহিতে আৰু তুমি দেখাতে ময় পাপ কৰিলোঁ ; তোমাৰ পুত্ৰ বুলি মতাৰ আৰু যোগ্য নহওঁ। কিন্তু বাপেকে সিবিলাকক কলে, আটাইতকৈ উত্তম বস্তু বেগাই আনি ইয়াক পিন্ধা ; ইয়াৰ হাতত আঙ্গঠী, ভৰিত পয়জাৰ দে ; আৰু আমি ভোজন কৰি ৰঙ্গ কৰোঁহঁক ; কিয়নো এই মোৰ পো মৱা হৈয়ো পুনৰায় জীলে, হেৰোৱা হৈয়ো পোৱা হল। তাতে সিবিলাকে ৰঙ্গ কৰিবলৈ ধৰিলে ॥

সেই সময়ত তেওঁৰ বড় পুতেক পখাৰত আছিল। পাছে সি আহি স্বৰৰ ওচৰ পাই, বাজনা আৰু নচাৰ শব্দ শুনিলে। তেতিয়া সি বন্দীবিলাকৰ এটাক মাতি সোধিলে, এইবোৰ নো কি হৈছে ? তাতে সি কলে, তোমাৰ ভায়াঁ আহিল ; আৰু তোমাৰ পিতৃয়ে তাক সুস্থ শৰীলেৰে পোৱা হেতুকে বড় ভোজ পাতিলে। তাতে তাৰ বড় খং উঠিল, আৰু ভিতৰলৈ যাবলৈ অনিচ্ছা হল ; কিন্তু তাৰ বাপেকে ওলাই গৈ তাক বিনয় কৰিলে। তাতে সি বাপেকক উত্তৰ দি কলে, দেখা, ময় ইমান বছৰ তোমাৰ সেৱা কৰি কোনো কালে তোমাৰ আজ্ঞা উল্লেখন কৰা নাই ; তথাপি মোৰ বন্ধুবিলাকৰ লগত ৰঙ্গ কৰিবলৈ এটা ছাগলি পোৱালিও তুমি কোনো কালে মোক দিয়া নাই। কিন্তু তোমাৰ এই যি পুত্ৰই বেপাৰ লগত তোমাৰ সম্পত্তি ভাঙ্গি খাই পেলালে, সি আহিলতেই তাৰ নিমিত্তে তুমি বড় ভোজ পাতিল। তেতিয়া তেওঁ তাক কলে, বোপা, তুমি সদায় মোৰ লগত আছা ; আৰু মোৰ যি যি আছে, সকলো তোমাৰেই। কিন্তু তোমাৰ এই ভায়াঁ মৱা হৈয়ো আৰু জীলে, হেৰোৱা হৈয়ো পোৱা হল ; এই কাৰণে আমি ৰঙ্গ কৰা আৰু আনন্দিত হোৱা উচিত ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

*(The Rev. A. K. Gurney, 1899.)**Note.*—In the phonetic transcription in italics, pronounce the letters as follows:—*ā* as the *a* in 'father.'*ā* as the *o* in 'glory.' It is nearly the first *o* in 'promote.'*i* as the *i* in 'pique' or in 'pin,' according to accent.*ē* as the *e* in 'met.'*e* has a slightly heavier sound than the above.*o* as the *u* in 'bull,' verging towards that of *o* in 'note.'*ō* as the *o* in 'hot.'*u* as the *u* in 'put,' or the *oo* in 'poor,' according to accent. •*h* nearly as the *ch* in the German 'ach.'*ng* as the *ng* in 'sing.'*zō* nearly as the *z* in 'azure.'

Kono	ezan	mānuhar	du-tā	putek	āsil;	tāre	hāru-to-we			
<i>Kono</i>	<i>ezhōn</i>	<i>mānuhōr</i>	<i>du-tā</i>	<i>putēk</i>	<i>āsīl;</i>	<i>tāre</i>	<i>hārū-to-e</i>			
Some	one	man-of	two	sons	were;	them-of	the-smaller-one			
bāpekak	kāle,	'he	pitri,	hampattir	zi	bhāg	mot	pare,	tāk	
<i>bāpekōk</i>	<i>kāle,</i>	<i>'he</i>	<i>pitri,</i>	<i>hōmpattir</i>	<i>zhi</i>	<i>bhāg</i>	<i>mot</i>	<i>pōre,</i>	<i>tāk</i>	
his-father-to	said,	'O	father,	property-of	which	share	me-on	falls,	it	
mok	diyā,	Tāte	teō	āpon	hampatti	hibilakak	bāti	dile.		
<i>mok</i>	<i>diā,</i>	<i>Tāte</i>	<i>teō</i>	<i>āpon</i>	<i>hōmpatti</i>	<i>hibilakōk</i>	<i>bāti</i>	<i>dile.</i>		
me-to	give.	There-upon	he	his-own	property	them-to	having-divided	gave.		
Tār	alap	dinar	pāse,	hei	hāru	putek-e	hakaloke	gotāi	dūr	
<i>Tār</i>	<i>ōlōp</i>	<i>dinōr</i>	<i>pāse,</i>	<i>hēi</i>	<i>hārū</i>	<i>putēke</i>	<i>hōkōloke</i>	<i>gotāi</i>	<i>dūr</i>	
It-of	few	days	after,	that	smaller	son	all	gathering	far	
deha-lāi	prasthān	kāri	tāte	lampat	āsaranere	tār	hampatti	apabyay		
<i>dēhō-lāi</i>	<i>prōsthān</i>	<i>kāri</i>	<i>tāte</i>	<i>lōmpōt</i>	<i>āsōrōnere</i>	<i>tār</i>	<i>hōmpatti</i>	<i>ōpōibyōi</i>		
country-to	setting-out	making	there	lascivious	conduct-in	his	property	squandering		
kāriḷe.	Hi	hakal-o	byay	kāriḷat,	hēi	dehat	baṛ	ākāl	hāl;	
<i>kāriḷe.</i>	<i>Hī</i>	<i>hōkōt-o</i>	<i>byōi</i>	<i>kāriḷōt,</i>	<i>hēi</i>	<i>dēhōt</i>	<i>bōr</i>	<i>ākāl</i>	<i>hāl;</i>	
made.	He	all	spending	made-having,	that	country-in	big	famine	arose;	
tāte	hi	kaṣṭa	pāba-lāi	dhārile.	Tetiā	hi	gāi,	hei	dehar	ezan
<i>tāte</i>	<i>hī</i>	<i>kōṣṭō</i>	<i>pābō-lāi</i>	<i>dhārile.</i>	<i>Tētiā</i>	<i>hī</i>	<i>gāi,</i>	<i>hēi</i>	<i>dēhōr</i>	<i>ezhōn</i>
there-upon	he	trouble	to-get	began.	Then	he	going,	that	country-of	one
mānuhar	āsray	lālat	hei	mānuhe	tāk	gāhāri	sarāba-lāi	āpon		
<i>mānuhōr</i>	<i>āsrōi</i>	<i>lālōt</i>	<i>hēi</i>	<i>mānuhe</i>	<i>tāk</i>	<i>gāhāri</i>	<i>sōrābō-lāi</i>	<i>āpon</i>		
man-of	refuge	taken-having	that	man	him	swine	to-graze	his-own		
pathāra-lāi	paṭhāi-dile.	Tāte	hi	gāhāriye	khōwā	ēbidh	gaṣar	sēire	peṭ	bharāba-lāi
<i>pōthārō-lāi</i>	<i>pōthāi-dile.</i>	<i>Tāte</i>	<i>hī</i>	<i>gāhāriye</i>	<i>khōwā</i>	<i>ēbidh</i>	<i>gōsōr</i>	<i>sēire</i>	<i>peṭ</i>	<i>bhōrābō-lāi</i>
field-to	sent.	There-upon	he	the-swine	eaten	a-sort	tree-of	pod-with	belly	to-fill
baṛ	hēpāh	kāriḷe-o	tāk	kone-o	eko	nidile.	Hehat	hi	setan	pāi
<i>bōr</i>	<i>hēpāh</i>	<i>kāriḷe-o</i>	<i>tāk</i>	<i>kōnē-o</i>	<i>eko</i>	<i>nidile.</i>	<i>Hēhōt</i>	<i>hī</i>	<i>sētōn</i>	<i>pāi</i>
great	longing	making-though	him-to	anybody	one-even	not-gave.	At-last	he	consciousness	getting

kāle,	'mor	bopāir	kata	sākare	zorā-kāi	āru	tāt-kāi-yo	ādhik		
<i>kāle,</i>	' <i>mor</i>	<i>bopāir</i>	<i>kōtō</i>	<i>sākōre</i>	<i>zhora-kāi</i>	<i>āru</i>	<i>tāt-kāi-o</i>	<i>ādhik</i>		
said,	'my	my-father-of	how-many	servants	sufficiently	and	that-then- was	more		
khowā	bāstu	pāi-se,	kintu	may	iyāt	bhokate	māri-sō;	may	uṭhi	
<i>khoā</i>	<i>bāstu</i>	<i>pāi-se,</i>	<i>kintu</i>	<i>mōi</i>	<i>iāt</i>	<i>bhokōte</i>	<i>māri-sō;</i>	<i>mōi</i>	<i>uṭhi</i>	
to-be-eaten	things	getting-are,	but	I	here	hunger-in	dyung-om;	I	rising	
bopāir	tālāi	gāi,	ei	kathā	kām,	"he	pitri,	swaragar	āhite	āru
<i>bopāir</i>	<i>tālōi</i>	<i>gāi,</i>	<i>ēi</i>	<i>kōthā</i>	<i>kām,</i>	" <i>hē</i>	<i>pitri,</i>	<i>sōrōgōr</i>	<i>āhite</i>	<i>āru</i>
my-father-of	thither	going, this	word	say-will.	"O	father,	heaven	against	and	
tumi	dekhāte	may	pāp	kārilō;	tomār	putra	buli-matār	āru	zogya	
<i>tumi</i>	<i>dēkhātē</i>	<i>mōi</i>	<i>pāp</i>	<i>kārilō;</i>	<i>tomār</i>	<i>putrō</i>	<i>buli-mōtār</i>	<i>āru</i>	<i>zhogyō</i>	
thou	seeing	I	sin	done-have;	thy	son	being-called-of	more	worthy	
nahaḍ;	tomār	ek	sākarar	nisinā	mok	karā."	Pāse	hi	uṭhi	āpon
<i>nōhōḍ;</i>	<i>tomār</i>	<i>ek</i>	<i>sākōrōr</i>	<i>nisinā</i>	<i>mok</i>	<i>kōrā."</i>	<i>Pāse</i>	<i>hi</i>	<i>uṭhi</i>	<i>āpon</i>
not-I-am;	thy	one	servant-of	like	me	make."	Afterwards	he	rising	his-own
bāpekar	osara-lāi	āhil.	Kintu	hi	dūrāit	thākōte-i	tār	bāpeke	tāk	
<i>bāpekor</i>	<i>osorō-lāi</i>	<i>āhil.</i>	<i>Kintu</i>	<i>hi</i>	<i>durāit</i>	<i>thākōtē-i</i>	<i>tār</i>	<i>bāpeke</i>	<i>tāk</i>	
father	near-to	came.	But	he	far-off	remaining-while	his	his-father	him.	
dekhi	maram	lāgi	lāri	gāi	tār	dingit	dhāri	sumā	dile.	Tetiya
<i>dēkhi</i>	<i>mōrom</i>	<i>lāgi</i>	<i>lāri</i>	<i>gāi</i>	<i>tār</i>	<i>dingit</i>	<i>dhāri</i>	<i>sumā</i>	<i>dile.</i>	<i>Tētiā</i>
seeing	kindness	feeling	running	going	his	neck-upon	seizing	his.	gave.	Then
puteke	teḍk	kāle,	'he	pitri,	swaragar	āhite	aru	tumi	dekhāte	may
<i>putēke</i>	<i>teḍk</i>	<i>kāle,</i>	' <i>he</i>	<i>pitri,</i>	<i>sōrōgōr</i>	<i>āhite</i>	<i>āru</i>	<i>tumi</i>	<i>dēkhāte</i>	<i>mōi</i>
his-son	him-to	said,	'O	father,	heaven	against	and	thou	seeing	I
pāp	kārilō;	tomār	putra	buli-matār	āru	zogya	nahaḍ.'	Kintu	bāpeke	
<i>pāp</i>	<i>kārilō;</i>	<i>tomār</i>	<i>putrō</i>	<i>buli-mōtār</i>	<i>āru</i>	<i>zhogyō</i>	<i>nōhōḍ.'</i>	<i>Kintu</i>	<i>bāpeke</i>	
sin	done-have;	thy	son	being-called-of	more	worthy	not-I-am.'	But	his-father	
dāh-bilākak	kāle,	'ātāit-kāi	uttam	bastra	begāi	āni	iyāk	pindhā,		
<i>dāh-bilākōk</i>	<i>kāle,</i>	' <i>atāit-kāi</i>	<i>uttōm</i>	<i>bōstrō</i>	<i>begāi</i>	<i>āni</i>	<i>iāk</i>	<i>pindhā,</i>		
the-servants-to	said,	'all-then	better	clothes	quickly	bringing	this-one-on	put,		
iyār	hātat	āngāṭhi,	bhārit	pay-zār	de;	āru	āmi	bhozan	kāri	raṅg
<i>iār</i>	<i>hātōt</i>	<i>āngāṭhi,</i>	<i>bhārit</i>	<i>pōizār</i>	<i>de;</i>	<i>āru</i>	<i>āmi</i>	<i>bhozhan</i>	<i>kāri</i>	<i>rōng</i>
his-one-of	hands-ou	a-ring,	feet-ca	shoes	put;	and	we	feast	making	mirth
karō-hāk;	kiyano	ei	mor	po	marā	hāi-yo,	punarāy	zile;	herowā	
<i>kōrō-hāk;</i>	<i>kiōno</i>	<i>ēi</i>	<i>mor</i>	<i>po</i>	<i>mōrā</i>	<i>hāi-o,</i>	<i>punōrāi</i>	<i>zhile;</i>	<i>heroā</i>	
make-let-us;	for	this	my	son	dead	being-thought,	again	alive-become-has;	lost	
hāi-yo,	powā	hāl.'	Tāte	hibilāke	raṅg	kāriba-lāi	dhāri.			
<i>hāi-o,</i>	<i>poā</i>	<i>hāl.'</i>	<i>Tāte</i>	<i>hibilāke</i>	<i>rōng</i>	<i>kāriba-lāi.</i>	<i>dhāri.</i>			
being-thought,	found	became.'	There-upon	they	mirth	to-make	began.			
Hei	hamayat	teḍr	baṛ	putek	pathārat	āṣil.	Pāse	hi	āhi	
<i>Hei</i>	<i>hōmōiōt</i>	<i>teḍr</i>	<i>bōr</i>	<i>putēk</i>	<i>pōthārōt</i>	<i>āsil.</i>	<i>Pāse</i>	<i>hi</i>	<i>āhi</i>	
That	time-in	his	big	son	the-field-in	was.	Afterwards	he	coming	
gharar	osar	pāi,	bāzanā	āru	nasār	habad	hunile.	Tetiya	hi	
<i>ghōrōr</i>	<i>osōr</i>	<i>pāi,</i>	<i>bāzhōnā</i>	<i>āru</i>	<i>nōsār</i>	<i>hōbōd</i>	<i>hunile.</i>	<i>Tētiā</i>	<i>hi</i>	
house	near	getting,	musical-instruments	and	dancing-of	sound	heard.	Then	he	

bandī-bilākar	etāk	māti	h̄udhile,	'eibor	no	ki	hāiṣe'?	Tāte	
bōndī-bilākōr	etāk	māti	h̄udhile,	'eibōr	no	ki	hāiṣe'?	Tāte	
the-slaves-of	one	calling	asked,	'these	indeed	what	are'?	There-upon	
hi	kāle,	'tomār	bhāyā	āhil,	āru	tomār	pitriye	tāk	h̄ustha
hi	kāle,	'tomār	bhāiā	āhil,	āru	tomār	pitrie	tāk	h̄usthō
he	said,	'thy	thy-brother	come-has,	and	thy	father	him	healthy
h̄aīlere	powā	hetuke	baṛ	bhoz	pātīle.'	Tāte	tār	baṛ	khang
h̄ōrilere	poā	h̄etuke	bōr	bhoz	pātīle.'	Tāte	tār	bōr	khōng
body-with	finding	on-account-of	big	feast	made-has.'	There-upon	his	great	anger
uṭhil,	āru	bhitara-lāi	zāba-lāi	anissā	hāl;	kintu	tār	bāpeke	olāi
uṭhil,	āru	bhitōrō-lāi	zābō-lāi	ōnisā	hāl;	kintu	tār	bāpeke	olāi
arose,	and	within-to	to-go	not-desire	became;	but	his	father	coming-forth
gāi	tāk	binay	kāriḷe.	Tāte	hi	bāpekak	uttar	di	kāle,
gāi	tāk	binōi	kāriḷe.	Tāte	hi	bāpekōk	uttōr	di	kāle,
going	him-to	entreaty	made.	There-upon	he	his-father-to	answer	giving	said,
'dekhā,	may	imān	baṣar	tomār	h̄ewā	kāri	kono	kāle	tomār
'dekhā,	mōi	imān	bōsōr	tomār	h̄ewā	kāri	kono	kāle	tomār
'see,	I	so-many	years	thy	service	doing	any	time-at	thy
ājñā	ullaṅghan	karā	nāi;	tathāpi	mor	bāndhu-bilākar	lagat		
āgyā	ullōṅhōn	kōrā	nāi;	tōthāpi	mor	bāndhu-bilākōr	lōgōt		
command	transgression	making	am-not;	yet	my	friends-of	company-in		
raṅg	kāriḷa-lāi	eṭi	sāgāli	powāli-o	tumi	kono	kāle	mok	diyā
rōṅg	kāriḷō-lāi	eṭi	sāgāli	powāli-o	tumi	kono	kāle	mok	diā
mirth	to-make	one	goat	young-one-even	thou	any	time-at	me-to	gavest
nāi.	Kintu	tomār	ei	zi	putraī	beshyār	lagat	tomār	h̄ampātti
nāi.	Kintu	tomār	ēi	zhi	putrōi	beshyār	lōgōt	tomār	h̄ōmpātti
not.	But	thy	this	which	son	harlot-of	company-in	thy	property
bhāngi	khāi	pelāle,	hi	āhilate-i	tār	nimitte	tumi	baṛ	bhoz
bhāngi	khāi	pelāle,	hi	āhilotē-i	tār	nimitte	tumi	bōr	bhoz
spending	eating	finished-has,	he	come-having	him-of	for-sake	thou	big	feast
pātīlā.'	Tetiya	teḥ	tāk	kāle,	'bopā,	tumi	h̄adāy	mor	lagat
pātīlā.'	Tētiā	teō	tāk	kāle,	'bopā,	tumi	h̄ōdāi	mor	lōgōt
made-hast.'	Then	he	him-to	said,	'my-son,	thou	always	my	company-in
āsā;	āru	mor	zi	zi	āṣe,	h̄akal-o	tomāre-i.	Kintu	tomār
āsā;	āru	mor	zhi	zhi	āṣe,	h̄ōkōl-o	tomāre-i.	Kintu	tomār
art;	and	mine	which	which	is	it-all	thine-indeed.	But	thy
ei	bhāyā	marā	hāi-yo,	ākāu	zīle;	herowā	hāi-yo,	powā	
ēi	bhāiā	mōrā	hāi-o,	āko	zhīle;	heroā	hāi-o,	poā	
this	thy-brother	dead	being-though,	again	alive-become-has;	lost	being-though,	found	
hāl;	ei	kāraṇe	āmi	raṅg	karā	āru	ānandit	howā	usit.'
hāl;	ēi	kāroṇe	āmi	rōṅg	kōrā	āru	ānōndit	hoā	usit.'
been-has;	this	reason-for	we	mirth	making	and	jealous	being	proper.'

The following translation of the Parable of the Prodigal Son has been prepared for this Survey by Captain P. B. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain. It has been pointed out that the preceding specimen illustrates the form of Assamese which has been adopted by Missionaries in their literary labours. The present one may be taken as illustrating the language as used by an educated Assamese who is not bound by these traditions.

There are few differences between the two, the principal being the free use of the respectful word *āpuni* instead of the more familiar *tumi* for 'you', and the use of the respectful form of the imperative when addressing a father. There are also one or two changes of idiom, such as 'eating' instead of 'giving' a kiss, and the like. On the whole, however, the versions are so similar that it is unnecessary to do more than to give a transliteration in the Roman character of the second. To add a copy in the Assamese character, a phonetic transcription, or an interlinear translation would be waste of paper and ink.

The gentlemen who have prepared the version are the joint editors of the *Hema Kosha*, the standard dictionary of the language, and their names are a guarantee for the accuracy and idiomatic character of the translation. I am glad to be able to take this opportunity of expressing my great indebtedness to Captain Gurdon, for much kindly assistance and criticism rendered to me during the preparation of this section of the Survey.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(Captain P. B. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain, 1901.)

Kono ezan mānuhar du-ṭā putek āṣil; tāre ḥāru-ṭo-we bāpekak kāle, 'āi bopāi, āponār ḥampāttir zi bhāg māi pāḥ tāk mok diyak.' Tāte teḥ teḥr ḥampātti duyo putekar bhitarat bāṭi dile. Alap dinar pāsāt ḥāru-ṭo puteke tār bhāgat zi pāledūr deḥalāi gāi beshyāli kāri goṭei ḥampātti nāḥ kārile. Tār pāsāt ḥei deḥat bar ākāl hāl; tāte ḥi dukh pāba-lāi dhārile. Tetiyā ḥi gāi ḥei deḥar ezan mānuhar āsray lāle, āru ḥei mānuhe tāk gāhāri sarāba-lāi pathāra-lāi pathāi dile. Tāte ḥi gāhārir khowā ebidh gaṣar seire peṭ bharāba-lāi bar hēpāḥ kārile-o, tāk kone-o eko nidile. Ḥehat ḥi setan pāi kāle, 'mor bopāir kata golāme zorāt kāi ādhik khowā bāstu pāise, kintu māi iyāt bhokat māriṣḥ; māi ubhāti bopāir tālāi gāi, ei kathā kām ze, "āi bopāi, māi Īs"arar osarat āru āponār osarat pāp kārilo; māi āru āponār po buli kābar zoḡya nahaḥ; mok āponār eṭā golām buli rākhak.'" Pāsāt ḥi bāpekar osara-lāi ubhāti āhil. Kintu ḥi dūrāit thākḥtei tār bāpeke tāk dekhi maram lāgi, lāri gāi, tār ḍingit dhāri sumā khāle. Tetiyā puteke teḥk kāle, 'āi bopāi, māi Īs"arar osarat āru āponār osarat pāp kāriṣḥ; māi āru āponār po buli kābar zoḡya nahaḥ.' Kintu bāpeke bāndi-bilākak kāle, 'iyāk begāi ātāit kāi bhāl kāpor āni pindhā-hāk; iyār hātāt āngāṭhi, āru bhārit pay-zār pindhā-hāk; āru āmi bhoz pāti raṅg karḥ-hāk; kiyo mor ei po-māriṣil, ākāu zīle; herāiṣilo, ākāu pālḥ.' Tāte ḥakalowe raṅg kāriba-lāi dhārile.

Tetiyā teḥr bar putek pathārat āṣil. Pāsāt ḥi gharar osar pāi, nāsar bāzanar ḥabad ḥunile. Tetiyā ḥi bandi-bilākar eṭāk māti ḥudhile, 'ei-bor no ki hāise?' Tāte ḥi kāle, 'tomār bhāyer ubhāti āhiṣe, āru tomār pitāre teḥk ḥustha ḥarilere powā hetuke bar bhoz pātiṣe.' Tāte tār bar khang uṭhil, āru bhitarā-lāi zābar-anissā hāl; kintu tār bāpeke olāi gāi tāk kākūti mināti kārilat, ḥi bāpekak kāle ze, 'māi imān baṣar āponār ḥewā kāri kono kāle āponār āḡyā ullānghā nāi; tathāpi kono kāle mok āpuni bāndhu-bilākar lagat raṅga kāriba-lāi eṭi ṣāgalī powāli-o diyā nāi. Kintu āponār zi puteke beshyār lagat āponār ḥakal-o ḥampātti bhagan kārile, ḥi āhilat-e tār nimitte āpuni bar bhoz pātile.' Tetiyā teḥ tāk kāle, 'bāpā, tumi ḥadāy mor lagate āṣā, āru mor zi zi āṣe ḥakal-o tomāre-i, kintu tomār ei bhāyer māriṣil, ākāu zīṣe; herāiṣilo, ākāu pāiṣḥ, ei kāle āmi raṅg karā, āru ānāndit howā, usit.'

The next specimen of Standard Assamese is the statement of an accused person, which comes from Lakhimpur. The language is the same as that of the preceding specimen, and calls for no remarks. It has not been thought necessary to add a phonetic transcription.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

এই মৰ্কদ্দমা মিচা। মই তাৰ ঘৰত কোনো বস্তু চুব কৰিবলৈ যোৱা নাছিলোঁ। কথা হৈছে এই। মই, মোৰ গাই-গৰুজনী বিচাৰি নেপাইছিলোঁ; সেই গৰুজনী মই এবচৰৰ আগেয়ে ধনীৰামৰ পৰা কিনিছিলোঁ। গৰুজনী যদিও মই সাৱধানকৈ ৰাখিছিলোঁ, তাই অতি সততে আগৰ গিৰিহঁতৰ ঘৰলৈ গৈ থাকিছিল আৰু মই তাইক কেইবা বাৰো গৈ আনিব লগীয়া হৈছিল। ধনীৰামে যি দিনৰ কথা কৈছে, সেই দিনা গৰুজনী তাৰ ঘৰলৈ গৈছিল বুলি মই চাবলৈ গৈছিলোঁ। সেই কথা বেলি-মাৰ যোৱাৰ পাচত। গৰুজনী তাৰ বাড়ীত অনাই-বনাই ফুৰিছে বুলি চাবলৈ মই আন খণ্ডৰ দৰে তাৰ বাড়ীৰ মাজেই গৈছিলোঁ। এনে ঘটিল যে সেই সময়তে তাৰ ১৮ বছৰ বয়সীয়া মালতী বোলা গাভৰু ভনীয়েক জনী হাতত পানীৰ সাজ এটা লৈ বাড়ীলৈ আহে। তেতিয়া প্ৰায় এন্ধাৰ হৈছিল। মই তাইলৈ মন কৰা নাছিলোঁ কিন্তু তাই আচম্বিতে মোক তাইৰ ফাললৈ যোৱা দেখি ভূত যেন ভাবি, তয় খালে আৰু চিয়ঁৰ মাৰি দিলে। মই চোৱালী জনীক দেখা কৰিবলৈ গৈছিলোঁ বুলি, ধনীৰামকে লৈ তাৰ ঘৰৰ সকলো মানুহে আহি মোক ধৰিলেহি, ধনীৰামে পুলিচৰ আগত কোৱা বৃত্তান্তও এয়ে আছিল কিন্তু ভনীয়েকৰ লাজ ঢাকিবলৈ এতিয়া সি আদালতত প্ৰকাশ কৰিছে যে মই তাৰ আম চুব কৰিছিলোঁ আৰু মালতীয়ে পোনেই মোক গছৰ ওপৰত দেখিছিল ॥

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

TRANSLITERATION AND TRANSLATION.

Ei makarddamā misā. Maī tār gharat kono bāstu sur kariba-lāi
This case false. I his house-in any thing theft doing-for
 zowā nāṣilō. Kathā hāise ei. Maī mor gāi-gāru-zānī bisāri
gone was-not. The-story is this. I my cow searching
 nepāiṣilō. Hei gāru-zānī maī e-basarar āgeye Dhānī-rāmar parā
did-not-find. That cow I one-year's before Dhanī-rām-of from
 kiniṣilō. Gāru-zānī zādi-o maī hāwdhān-kāi rākhiṣilō, tāi āti ḥatate
bought. The-cow although I care-doing kept, she very often
 āgar girihātar ghara-lāi gāi-thākiṣil, āru maī tāik keibā bār-o
former owner's house-to used-to-go, and I her several times-also
 gāi āniba-lāgiyā-hāiṣil. Dhānī-rāme zi dinar kathā kāise
having-gone had-to-bring (-away). Dhanī-rām what of-the-day story tells,
 hei dinā gāru-zānī tār ghara-lāi gāiṣil buli maī sāba-lāi
that day the-cow his house-to went saying (i.e., thinking) I seeing-for
 gāiṣilō. Hei kathā beli-mār-zowār pāsāt. Gāru-zānī tā
went. That affair (lit. story) sun-setting-of after. The-cow his
 bārīt anāi-banāi phuriṣe buli sāba-lāi maī
compound-in having-wandered has-roamed saying (i.e., thinking) seeing-for I
 ān khaṇar dare tār bārīr māze-i gāiṣilō. Ene ghāṭil
other times-of like his compound-of through-even went. So it-happened
 ze hei ḥamayate tār 18 basar bayāḥiyā Mālāti bolā gābhāru
that that time-at his 18 years aged Mālatī called grown-up
 bhānīyek-zānī hātāt pānir ḥāz eṭā lāi bārī-lāi āhe.
his-sister-person hand-in water's pot one having-taken the-compound to comes.
 Tetiyā prāy endbār hāiṣil. Maī tāi-lāi man karā-nāṣilō, kintu tāi
Then nearly dark it-was. I her-to mind made-had-not, but she
 āsāmbite mok tāir phāla-lāi zowā dekhi bhūt zen bhābi
unexpectedly me her towards gone having-seen ghost as-if thinking
 bhay khāle, āru siyār-māri-dile. Maī sowālī-zānik dekhā kāriba-lāi
fear ate, and screamed-out. I the-girl-person visiting doing-for
 gāiṣilō buli, Dhānī-rām-ke lāi tār gharar ḥakal-o mānuhe
had-gone saying, Dhanī-rām including his house-of all-even men
 āhi mok dhārilehi. Dhānī-rāme pulisar āgat kowā bṛitānta-o
having-come me seized. Dhanī-rām the-police-of before spoken story-also

eye āsil. Kintu bhāniyekar lāz dhākiba-lāi etiā ḥi ādālatat
this was. But his-sister's shame hiding-for now he the-court-in
 prakāḥ kārīṣe ze māi tār ām ṣur kārīṣilō, āru Mālātiye
manifest makes that I his mangoes theft had-done, and Mālāti
 pone-i mok gaṣar oparat dekhiṣil.
first-even me the-tree-of upon saw.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhani-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhani-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālāti, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhani-rām, came and seized me saying that I had come there to visit the girl. That was the story Dhani-rām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālāti saw me first on the tree.

WESTERN ASSAMESE.

The Assamese spoken in the Districts of Kamrup and Goalpara, which are the most western on the north side of the Brahmaputra Valley, is not exactly the same as the standard language of Upper and Central Assam, being influenced by the Rājbangśī Bengali spoken immediately to the west, in west Goalpara and the Bengal district of Rangpur. This form of Assamese is sometimes called Dhekerī, which is, however, considered more or less as a term of opprobrium, having been first used when the portion of Assam now known as the Kamrup and Goalpara districts was conquered by the Āhoms. The Āhom Rājā gave the name of Sarkār Dhekerī or Dhekurī to this tract. According to Rāi Guṇābhirām Baruā's *Būrañjī*, this name was given to this portion of Assam by the Āhoms to denote that it had been conquered, and consequently 'the people hated the name.' To avoid, therefore, wounding local susceptibilities I call this dialect simply Western Assamese.

The number of speakers of this dialect is as follows:—

Kamrup	515,900
Goalpara	27,600
	—————
TOTAL	543,500
	—————

The principal points in which the following specimens show divergencies from standard Assamese are the following:—

The pronunciation of the vowels appears to approach more nearly to that of Bengali than does standard Assamese. Thus the vowel *e* is often pronounced like the *a* in 'hat.' Similarly the pronunciation of the vowel *a* seems, if we are to judge from the phonetic transcription, to be broader than in the standard dialect.

In nouns the words expressing relationship show slightly different terminations. Thus, instead of *bāpek*, his father, we find *bāpāk*. So also for the other persons, *e.g.*, *bāpei*, your father, instead of *bāper*. The plural is formed by adding *hāt* or *hēt* instead of *hāt*. In *sākārgilākak*, to the servants, the Rājbangśī plural termination *gilāk* is used.

In verbs, note the forms *āṣāh*, thou art, and forms like *gei* for *gāi*, having gone. The second verbal noun ends in *ā*, as in *buzibā*, to understand, instead of the standard *buziba*. In standard Assamese, the third person of the past tense of transitive verbs ends in *e*, but in the western dialect it also takes the Eastern Bengali termination *āk*. Thus *kārilāk*, he did, instead of *kāriḷe*. A sort of periphrastic conjunctive participle is formed by combining *pāṣat*, after, with the genitive of a verbal noun, as in *kāri phelowār pāṣat*, after having finished, *i.e.*, having finished, equivalent to the standard *kāri pelāi*. The past tense of *gū*, go, is, as in Bengali, *gel*, not *gāl*. Similarly the pluperfect is *geiṣil*, not *gāiṣil*.

[No. 4.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

WESTERN DIALECT.

(DISTRICT KAMRUP.)

এটা মানুহৰ ছুটা পুতাক আছিল। তাহাঁতৰ ভিতৰত সৰুটো পুতাকে বাপাকক কলাক; বাপা! মই যি বস্ত্ৰৰ ভাগ পাম তাক মোক দি। তাতে সি তাহাঁতৰ ভিতৰত বস্ত্ৰ ভাগ কৰি দিলাক। অলপ দিনৰ পাছত সৰুটো পুতাকে সমুদায় খেনি বস্ত্ৰ লগ কৰি লই দূৰ দেশক লাগি গেল আৰু তাত যাই চাংখিলা কৰি আপোনাৰ বস্ত্ৰ খেনি নষ্ট কৰিলাক। সি তাৰ পোটাই খেনি বস্ত্ৰ খৰছ কৰি ফেলোৱাৰ পাছত সেই দেশত এটা বৰ ডাঙাৰ আকাল হ'ল। আৰু তাৰ খাবালবাৰ নহোৱা হবা ধৰিলাক। তেতিয়া সি যাই সেই দেশৰ এক গিৰিৰ লগ লাগিল। সেই মানুহটোই তাক তাৰ পথাৰত বৰা চাৰিবাৰ লেগি খেমেলাক। পাছত বৰাই যি স্কৃতি খাই তাকে খাই তাৰ পেট ভৰাবাক লেগি পাবিলেও তাৰ ভাল লাগাত পৰিল। কিন্তু তাক কাৱেই একো নেদলাক। সি যেতিয়া নিজৰ অপকৰ্ম বুজিবা পাবিলাক সি তেতিয়া কলাক, মোৰ বাপাৰ কিমান দৰমাহা খাওৱা চাকাৰেও তাহাঁতৰ লাগা খেনিতকেও বেছি খাওবা বস্ত্ৰ পায় আৰু মই ইয়াত ভুখত মৰিবা ধৰিছোঁ। মই উঠি মোৰ বাপাৰ কাছক লাগি যাম আৰু তাক কম, বাপা! মই ঈশ্বৰৰ দ্ৰোহে আৰু তোৰ আগতে পাপ কৰিলোঁ, মই আৰু তোৰ পুতাক বুলি কবাৰ যোগ্য নহওঁ; মোক তই এটা তোৰ দৰমাহা খাওৱা চাকাৰ কৰি ৰাখ। এই কথা কই সি উঠি তাৰ বাপাকৰ ওচৰক লেগি আহিল, কিন্তু সি বহুত দূৰৈত থাকাত্তেই তাৰ বাপাকে তাক দেখা পাই মোহ লাগি দাঁউৰি গৈ গলত সাৰটি ধৰিলাক আৰু তাৰ মুখত চুমা খালাক। তেতিয়া তাক পুতাকে কলাক, বাপা! মই ঈশ্বৰৰ দ্ৰোহে আৰু তোৰ আগতে পাপ কৰিলোঁ; মই আৰু তোৰ পুতাক বুলি কবাৰ যোগ্য নহওঁ। কিন্তু বাপাকে চাকাৰ গিলাকক কলাক তহাঁতে সনকালে সকলত কৰি ভাল কাপোৰ আনি ইয়াক পিন্ধেই দি; ইয়াৰ হাতত আঙুঠি আৰু ভৰিত জতা পিন্ধেই দি। আৰু আহ আমি ভোজ খাই বং কৰোঁ: কিয়ামু মোৰ এই চলিটো মৰিও জীছি; হৰেইও ওলেইছি। এই বুলি কই তাহাঁতে আনন্দ কৰিবা ধৰিলাক।

তেতিয়া তাৰ ডাঙাৰ পুতাকটো পথাৰত আছিল। সি পথাৰৰ পৰা ঘৰৰ ওচৰক যেতিয়া আহিল সি তেতিয়া গান আৰু নাচনৰ শব্দ শুনিবা পালাক। তেতিয়া সি চাকাৰ এটাক মাতি শুধিলাক, সেই গিলাক নো কি হইছি। চাকাৰে তাক কলাক, তোৰ ভায়েই আহিছি আৰু তোৰ বাপেই তাক ভালে কুশলে পাই এই ভোজ দিছি। এই কথা শুনি তাৰ খঙ উঠিল আৰু ভিতৰক লেগি নাৰাওৱা হল। বাপাকে এই কথা বুজি পাই ওলেই আহি তাক বুজাবা ধৰিলাক। সি উত্তৰ কৰি বাপাকক কলাক, চাওঁচো মই ইমান বছাৰ ধৰি তোৰ তাত শাটিলোঁ কেতিয়াও তোৰ কোনো কথা ফেলোৱা নাই তেও তই মোক এদিনাক লেগিও মোৰ বন্ধু বান্ধবে সইতি বঙ কৰি খাবাক লেগি এটা ছাগালৰ ছানাও নেদলি। কিন্তু বেন্দ্ৰা লই ধন সম্পত্তি খেদাওৱা এই পুতাকটো আহাঁওতে বৰ ভোজ পাতলি। বাপাকে তাক কলাক, বাছা তই সদাই মোৰ লগতে আছাহ আৰু মোৰ যিগিলাক বস্ত্ৰ আছে গোটাইগিলাক তোৰ। আনন্দ আৰু উলাহ কৰাও মোৰ যুগুত হইছি; কিয়ামু তোৰ এই ভায়েই মৰিও জীছি হৰেইও ওলেইছি।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

WESTERN DIALECT.

(DISTRICT KAMRUP.)

Note.—In the phonetic transcription in italics, pronounce the letters as follows:—

ā as the *a* in 'father.'
d as the *a* in 'hall.'
ā as the *a* in 'hat.'
i as the *i* in 'pin.'
ī as the *i* in 'pique.'
e as the *e* in 'met.'
ē as the *a* in 'mate.'
o as the first *o* in 'promote.'

ō as the second *o* in 'promote.'
ō as the *o* in 'hot.'
u as the *u* in 'put.'
ū as the *u* in 'rule.'
h nearly as the *ch* in the German 'sch.'
ng as the *ng* in 'sing.'
zh nearly as the *g* in 'azure.'

<i>Etā</i>	<i>mānuhar</i>	<i>duṭā</i>	<i>putāk</i>	<i>āsil.</i>	<i>Tāḥātar</i>	<i>bhitarat</i>	<i>ḥāruṭo</i>	<i>putāke</i>			
<i>Ātā</i>	<i>mānuhōr</i>	<i>duṭā</i>	<i>putāk</i>	<i>āsīl.</i>	<i>Tāḥātōr</i>	<i>bhitōrōt</i>	<i>ḥōruṭo</i>	<i>putākā</i>			
One	man's	two	his-sons	were.	Them-of	among	the-younger	his-son			
<i>bāpākak</i>	<i>kalāk,</i>	<i>'bāpā,</i>	<i>maī</i>	<i>zi</i>	<i>bāstur</i>	<i>bhāg</i>	<i>pām</i>	<i>tāk</i>	<i>mok</i>	<i>di.'</i>	<i>Tāte</i>
<i>bāpākōk</i>	<i>kōlāk,</i>	<i>'bāpā,</i>	<i>mōi</i>	<i>zhi</i>	<i>bōstur</i>	<i>bhāg</i>	<i>pām</i>	<i>tāk</i>	<i>mok</i>	<i>di.'</i>	<i>Tātā</i>
his-father-to	said,	'my-father,	I	what	goods-of	share	will-get	that	me-to	give.'	Thereon
<i>ḥi</i>	<i>tāḥātar</i>	<i>bhitarat</i>	<i>bāstu</i>	<i>bhāg-kāri</i>	<i>dilāk.</i>	<i>Alap</i>	<i>dinar</i>	<i>pāsat</i>	<i>ḥāruṭo</i>		
<i>ḥi</i>	<i>tāḥātōr</i>	<i>bhitōrōt</i>	<i>bōstu</i>	<i>bhāg-kōri</i>	<i>dilāk.</i>	<i>Ōlōp</i>	<i>dinōr</i>	<i>pāsōt</i>	<i>ḥōruṭo</i>		
he	them-of	among	the-goods	having-divided	gave.	A-few	days-of	after	the-younger		
<i>putāke</i>	<i>ḥāmudāy</i>	<i>kheni</i>	<i>bāstu</i>	<i>lag</i>	<i>kāri</i>	<i>lāi</i>	<i>dūr</i>	<i>deḥak</i>			
<i>putākā</i>	<i>ḥōmudāi</i>	<i>khēni</i>	<i>bōstu</i>	<i>lōg</i>	<i>kōr</i>	<i>lōi</i>	<i>dūr</i>	<i>dēḥōk</i>			
his-son	all	portion	goods	together	having-made	having-taken	a-far	country-to			
<i>lāgi</i>	<i>gel,</i>	<i>ār</i>	<i>tāt</i>	<i>zāi</i>	<i>dhāng-khilā</i>	<i>kāri</i>	<i>āponār</i>	<i>bāstu</i>	<i>kheni</i>		
<i>lāgi</i>	<i>gēl,</i>	<i>āru</i>	<i>tāt</i>	<i>zhāi</i>	<i>dhāng-khilā</i>	<i>kōri</i>	<i>āponār</i>	<i>bōstu</i>	<i>khēni</i>		
near	went,	and	there	having-gone	debauchery	having-done	his-own	goods	portion		
<i>nasta</i>	<i>kārilāk.</i>	<i>Ḥi</i>	<i>tār</i>	<i>gotāi</i>	<i>kheni</i>	<i>bāstu</i>	<i>kharas</i>	<i>kāri</i>	<i>phelowār</i>		
<i>nōsṭō</i>	<i>kōrilāk.</i>	<i>Ḥi</i>	<i>tār</i>	<i>gotāi</i>	<i>khēni</i>	<i>bōstu</i>	<i>khōros</i>	<i>kōri</i>	<i>phāloār</i>		
destroyed	made.	He	his	entire	portion	goods	spent	having-made	finishing-of		
<i>pāsat</i>	<i>ḥei</i>	<i>deḥat</i>	<i>eṭā</i>	<i>bar</i>	<i>dānār</i>	<i>ākāl</i>	<i>hāl,</i>	<i>ār</i>	<i>tār</i>	<i>khābā-labār</i>	
<i>pāsōt</i>	<i>ḥei</i>	<i>dēhōt</i>	<i>āṭā</i>	<i>bōr</i>	<i>dāngār</i>	<i>ākāl</i>	<i>hōl,</i>	<i>ār</i>	<i>tār</i>	<i>khābā-lōbār</i>	
after	that	country-in	a	very	mighty	famine	became,	and	his	eating-clothing of	
<i>nahowā</i>	<i>habā</i>	<i>dhārilāk.</i>	<i>Ḥi</i>	<i>zāi</i>	<i>ḥei</i>	<i>zāi</i>	<i>ḥei</i>	<i>deḥar</i>	<i>ek</i>		
<i>nōhōā</i>	<i>kōbā</i>	<i>dhōrilāk.</i>	<i>Ḥi</i>	<i>zhāi</i>	<i>ḥei</i>	<i>zhāi</i>	<i>ḥei</i>	<i>dēḥōr</i>	<i>āk</i>		
non-existence	to-be	began.	Then	he	having-gone	that	country-of	one			
<i>girir</i>	<i>lag</i>	<i>lāgil.</i>	<i>Ḥei</i>	<i>mānuh-ṭōi</i>	<i>tāk</i>	<i>tār</i>	<i>pathārat</i>	<i>barā</i>	<i>sāribāk</i>		
<i>girir</i>	<i>lōg</i>	<i>lāgil.</i>	<i>Ḥei</i>	<i>mānuh-ṭōi</i>	<i>tāk</i>	<i>tār</i>	<i>pōthārōt</i>	<i>bōrā</i>	<i>sāribāk</i>		
householder-of	company	joined.	That	man	him	his	field-in	swine	feeding-of		
<i>legi</i>	<i>khedelāk.</i>	<i>Pāsat</i>	<i>barāi</i>	<i>zi</i>	<i>ḥukti</i>	<i>khāi</i>	<i>tāke</i>	<i>khāi</i>	<i>tār</i>	<i>peṭ</i>	
<i>lēgi</i>	<i>khedelāk.</i>	<i>Pāsat</i>	<i>bōrāi</i>	<i>zhi</i>	<i>ḥukti</i>	<i>khāi</i>	<i>tākā</i>	<i>khāi</i>	<i>tār</i>	<i>peṭ</i>	
for-the-sake	sent.	Afterwards	the-swine	what	husks	eat	that	having-eaten	his	belly	

bharābāk	legi	pāri-le-o	tār	bhāl	lāgāt	pāril.	Kintu				
bhōrābāk	lēgi	pārīlā-o	tār	bhāl	lāgāt	pōril.	Kintu				
filling	for	if-he-had-been-able-even	him-of	well	being-considered	they-would-have-become.	But				
tāk	kāwei	ek-o	nedlāk.	Hi	zetiyā	nizar	apakarṃma	huzibā			
tāk	kāwei	āk-o	nedlāk.	Hi	zhētiā	nizōr	ōpōkōrṃmō	huzibā			
that	anyone	one-even	not-gave.	He	when	his-own	time	to-understand			
pārilāk,	hi	teti-yā	kalāk,	‘mor	bāpār	kimān	darmāhā	khāowū	sākāre-o		
pārīlāk,	hi	tētiā	kōlāk,	‘mor	bāpār	kimān	dōrmāhā	khāowū	sākūrē-o		
was-able,	he	then	said,	‘my	my-father's	how-many	wages	eating	servants-also		
tāhātār	lāgā	khenit-ke-o	beṣi	khāowā	bāstu	pāy,	ār	maī	iyāt		
tāhātōr	lāgā	khēnit-kē-o	bēsi	khāowā	bōstu	pāi,	ār	mōi	iyāt		
their	necessary	portion-than-even	more	edible	things	obtain,	and	I	here		
bhukhat	māribā	dhāriṣō.	Māi	uṭhi	mor	bāpār	kūṣak	lāgi	zām,		
bhukhōt	mōribā	dhōriṣō.	Mōi	uṭhi	mor	bāpār	kūṣōk	lāgi	zhām,		
hunger-in	to-die	am-beginning.	I	having-arisen	my	my-father-of	vicinity	near	will-go.		
ār	tāk	kam,	“bāpā,	maī	Īs ^w arar	drohe	ār	tor	āgate	pāp	kārilō,
ār	tāk	kōm,	“bāpā,	mōi	Īsōrōr	drohē	ār	tor	āgōtā	pāp	kōrilō,
and	him-to	will-say,	“my-father,	I	God-of	against	and	thee-of	before	sin	did,
maī	ār	tor	putāk	buli-kabār	zōgya	nahaō.	Mok	taī	eṭā	tor	
mōi	ār	tor	putāk	buli-kōbār	zhoggiō	nōhōō.	Mok	tōi	āṭā	tor	
I	any-more	thy	thy-son	being-called-of	fit	not-am.	Me	thou	one	thy	
darmāhā	khāowā	sākār	kāri	rākh.”	‘Ei	kathā	kāi,	hi	uṭhi		
dōrmāhā	khāowā	sākār	kōri	rākh.”	‘Ei	kōthā	kōi,	hi	uṭhi		
wages	eating	servant	having-made	keep.”	This	word	Having-said,	he	having-arisen		
tār	bāpākar	osarak	legi	āhil;	kintu	hi	bāhut	dūrāit	thākāōte-i	tār	
tār	bāpākōr	osōrōk	lēgi	āhil;	kintu	hi	bōhut	dūrōit	thākāōte-i	tār	
his	his-father-of	near	to	came;	but	he	much	distance-in	while-remaining-even	his	
bāpāke	tāk	dekhā	pāi	moh	lāgi	dāuri	gei	galat	hābatī		
bāpākā	tāk	dākhā	pāi	moh	lāgi	dāuri	gēi	gōlōt	hāhōṭi		
his-father	him	seeing	having-got	compassion	having-felt	having-run	having-gone	the-neck-on	clasping		
dhārilāk	ār	tār	mukhat	sumā	khālāk.	Teti-yā	tāk	putāke	kalāk,		
dhōrilāk	ār	tār	mukhōt	sumā	khālāk.	Tētiā	tāk	putākā	kōlāk,		
took	and	his	face-on	a-kiss	ate.	Then	him-to	his-son	said,		
‘bāpā,	maī	Īs ^w arar	drohe	ār	tor	āgate	pāp	kārilō.	Māi	ār	tor
‘bāpā,	mōi	Īsōrōr	drohē	ār	tor	āgōtā	pāp	kōrilō.	Mōi	ār	tor
‘my-father,	I	God-of	against	and	thee-of	before	sin	did.	I	any-more	thy
putāk	buli-kabār	zōgya	nahaō.’	Kintu	bāpāke	sākārgilākak					
putāk	buli-kōbār	zhoggiā	nōhōō.’	Kintu	bāpākā	sākārgilākōk					
thy-son	being-called-of	fit	not-am.	But	his-father	the-servants-to					
kalāk,	‘tahāte	han-kāle	hakatāt	kāri	bhāl	kāpor	āat	iyāk			
kōlāk,	‘tōhāte	hōn-kālā	hōkōlōt	kōri	bhāl	kāpor	āvi	iyāk			
said,	‘you	quickly	all-in	than	good	clothes	having-brought	this-one-to			
pindhei-di :	iyār	hātāt	anūṭhi	ār	bhārit	zatā	pindhei-di.	Ār	āh,		
pindhēi-di :	iyār	hātōt	angūṭhi	ār	bhōrit	zhōtā	pindhēi-di.	Ār	āh,		
put-on :	this-one's	hand-on	a-ring	and	feet-on	shoes	put-on.	And	come,		
āmi	bhoz	khāi	rāng	karō.	Kiyāna	mor	ei	sāli-ṭo	māri-o,		
āmi	bhoz	khāi	rōng	kōrō.	Kiāna	mor	ēi	sōli-ṭo	mōri-o,		
(let)-us	food	having-eaten	merriment	let-us-make.	Because	my	this	son	having-died-also		

zīṣi; harei-o oleiṣi.' Ei buli kái tāhāte ānānda
 zhīsi; hōrēi-o olēisi.' Ēi buli kōi tāhātā ānāndō
 is-alive; having-been-lost-also is-become-visible.' This having-said having-spoken they rejoicing
 kārībā dhārilāk.
 kōribā dhōrilāk.
 to-do began.

Tetiā tār dānār putāk-to pathārat āṣil. Hi pathārar parā gharar
 Tētiā tār dāngār putāk-to pōthārōt āsil. Hi pōthārōr porā ghōrōr
 Then his elder his-son the-field-in was. He the-field-of from the-house-of
 osarāk zetiyā āhil, hi tetiyā gān ār nāsānar ḥabad ḥunibā pālāk. Tetiyā hi
 osōrōk zhētīā āhil, hi tētiā gān ār nāsōnōr ḥōbōd ḥunibā pālāk. Tētiā hi
 near when came, he then singing and dancing-of sound hearing got. Then he
 sākār eṭāk māti ḥudhilāk, 'hei-gilāk no ki hāiṣi?' Sākāre
 sākār aṭāk māti ḥudhilāk, 'hēi-gilāk no ki hōiṣi?' Sākārā
 a-servant one having-called enquired, 'these (particle of interrogation) what are?' The-servant
 tāk kalāk, 'tor bhāyei āhiṣi, ār tōr bāpei tāk bhāle kuḥale
 tāk kōlāk, 'tor bhāēi āhiṣi, ār tor bāpēi tāk bhālā kuḥōlā
 him-to said, 'thy thy-brother is-comes, and thy thy-father him safe sound
 pāi, ei bhoz diṣi.' Ei kathā ḥuni tār khaṅ uthil, ār bhitarak
 pāi, ēi bhoz diṣi.' Ēi kōthā ḥuni tār khōng uthil, ār bhitōrōk
 having-found, this feast is-giving.' This word having-heard his anger rose, and within-to
 legi nāzāowā hāl. Bāpāke ei kathā buzi-pāi olei āhi tāk buzābā
 lēgi nāzhāowā hōl. Bāpākā ēi kōthā buzhī-pāi olei āhi tāk buzābā
 near non-going became. His-father this word having-understood outside having-come him to-entreat
 dhārilāk. Hi uttar kārī bāpākak kalāk, 'sāōso, māi imān baṣār dhāri
 dhōrilāk. Hi uttōr kōri bāpākōk kōlāk, 'sāōso, mōi imān bōsār dhōri
 began. He answer having-made his-father-to said, 'see, I so-many years during
 tor tāt khāṭilō, ketiyā-o tor kono kathā phelowā nāi, teo tāi mok
 tor tāt khāṭilō, kētiā-o tor kono kōthā phālowā nāi, tāo tōi mok
 thee-of under served, ever-even thy any word disobeyed not, nevertheless thou me-to
 edināk legi-o mor bāndhu bāndhabe ḥāiti rān kārī khābāk legi eṭā
 ēdināk lēgi-o mor bōndhu bāndhōbā ḥōiti rōng kōri khābāk lēgi aṭā
 one-day for-even my friends colleagues with merriment having-made eating for a-single
 ṣāgālar ṣānā-o nedli; kintu beshyā lāi dhan ḥampātti khedāowā
 sāgālōr sānā-o nedli; kintu bēisā lōi dhōn ḥōmpōtti khādāowā
 goat's young-one-even not-gavest; but harlots having-taken wealth property wasting
 ei putār-to āhāṭte bar bhoz pātli.' Bāpāke tāk kalāk, 'bāsā, tāi
 ēi putār-to āhāṭtā bōr bhoz pātli.' Bāpākā tāk kōlāk, 'bāsā, tōi
 this thy-son on-coming a-great feast thou-preparedst.' His-father him-to said, 'my-child, thou
 ḥadāi mor lagate āṣāh, ār mor zi-gilāk bāstu āṣe gotāi-gilāk tor.
 ḥōdāi mor lōgōtā āṣāh, ār mor zhi-gilāk bōstu āṣā goṭāi-gilāk tor.
 always me-of near art, and mine what-things property is all thine.
 Ānānda ār ulāh karā-o mor zāgut hāiṣi, kiyānu tor ei bhāyei
 Ānāndō ār ulāh kōrā-o mor zhugut hōiṣi, kiānu tor ēi bhāēi
 Rejoicing and gladness doing-also me-of proper is, because thy this thy-brother
 māri-o, zīṣi; harei-o, oleiṣi.
 mōri-o, zhīsi; hōrēi-o, olēisi.
 having-been-dead-also, is-alive; having-been-lost-also, is-become-visible.'

SUPPLEMENT.

MAYĀNG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipurī, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayāngs are indistinguishable from the general Manipurī population. All of them can speak Meithei. They are also known as Bishunpuriyā Manipurīs, or as Kālisā Manipurīs, and are said to be comparatively numerous among the Manipurī population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably $\frac{3}{4}$ of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Meeyang' Vocabulary in Lieutenant-Colonel W. McCulloch's *Account of the valley of Munnipore and of the hill tribes; with a comparative vocabulary of the Munnipore and other languages*; published in the Selections from the Records of the Government of India (Foreign Department), No. 27, 1859.

I have said above that Mayāng is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folktale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Bisharup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plains villages near Bishunpur (locally known as Lamādong), 18 miles to the south-west of Imphāl.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of Bengali.

minuteness, but the following results of a cursory examination (which has no pretence at completeness) of the first specimen received from Sylhet may be of interest :—

A. Vocabulary.—

isāyā, singing = Meithei *isai*, a song.

khom koriyā, collecting, cf. Meithei *khom-sil-bā*, to collect.

khum, answer = Meithei *khum-bā*.

kōl, embrace = Meithei *kol-bā*.

lempā-āmpā, cf. Meithei *lēm-na pā-na*, enough and to spare.

lichot, conduct, cf. Meithei *ma-chot*, conduct.

tōpuk, field = Meithei *laubuk*, Chiru *loi-pūk*.

mai-thōng-khān olothōk, turning before face, cf. Meithei *mai onthok-pā*, face away turn, to turn from.

māng-ōil-ottō, on being lost, cf. Meithei *mang-bā*, to lose.

mā-tik = Meithei *ma-tik*, fit.

merāk-e, among = Meithei *ma-rak-tā*, among.

niyām, many = Meithei *ma-yām*, flock.

nung-e = Meithei *mang-dā*, in front of.

ning, thought = Meithei *ning-bā*, the mind, to wish.

nungeyā, being happy, cf. Meithei *nungāi-bā*, to be happy.

nung-si, pity = Meithei *nung-si-bā*, to pity.

pāng, friend = Meithei *pāng*.

phām, place, = Meithei *ma-phām*, place.

rāng, to = Anāl, Lamgang, Chīru, Aimol, Hallām, etc., *rang*, for.

rup, friend = Meithei *ma-rup*, companion.

sāruk, share = Meithei *sa-ruk*.

sau, son, young = Meithei *chā*.

sau-ōiyā, being angry, cf. Meithei *sau-bā*, to be angry.

sing = Meithei *sing-bā*, to become wise.

tāng-ōil, became dear, cf. Meithei *tāng-bā*, to become dear.

tetnāyā, always = cf. Meithei *a-tat-pā*, always.

them, persuasion = Meithei *them-bā*, to persuade.

thung-ōil, he arrived, cf. Meithei *thung-bā*, to arrive.

tīl-ōilā, they (he) joined, cf. Meithei *tīl-bā*, to join.

yāthong, a command = Meithei *yā-thang*, a command.

B. Grammar.—Note that the word for ‘bad’ is ‘good-not’ *hobā-nāyā*, as in all Kuki-Chin languages. The use of the Demonstrative pronoun *after* the noun which it qualifies is also typical of Kuki. The suffix of the Dative *rāng* is also a Kuki idiom. One of the forms of the future, that in *ng*, is taken from Thādo Kuki.

PRONUNCIATION.—This closely represents that of the Bengali of eastern Sylhet and Cachar. There is the dental *s* represented by *ch* in the Bengali character. The letter *j* is pronounced as *j*, not as *z*. The distinction between cerebral and dental letters has vanished, and there is the same difficulty in pronouncing the letter *h*. Thus, a house is *gor*, not *ghor*; wealth is *don*, not *dhon*; a share is *bāg*, not *bhag*; a hand is *āt*, not *hāt*; and he became is *ōilō*, not *hōilō*. On the other hand, *s* is pronounced as *h*, thus *hune*, having heard, for *sune*.

The vowel *e* usually appears as *ā*, as in *āgō*, for *egō*, one. The diphthong *āi* or *ai*, is pronounced something like *ei*, and is indifferently written *āi*, *ai*, and *ei*. Thus, *jaitai*, *jāitai*, or *jeitai*, they will go; *petheilō*, for the Bengali *pāṭhāila*, he sent; *yaimopā*, or *yeimopā*, middle.

Pronounce *o* as in 'hot'; *ō* as in 'home.'

NOUNS.—Article.—The Indefinite article is *āgō*, one which follows the noun it qualifies. Thus, *mānu āgō*, a man. It sometimes combines with the noun as in *gorāgot*, for *gorā āgot*, on a horse. The Demonstrative pronoun, *augō*, *autā*, or *aukhonā*, or some other of its forms, is used for the Definite article. Thus, *bāyōk khulā augoi*, the younger brother; *rājā ōgoi*, the king; *pūtōk ōgō*, the son; *sāruk autā*, the share; *tār phām ōkhonāt*, to the place of him, to his place. As in the case of the Indefinite article, it follows the noun it qualifies. When a noun with an article is declined, the declensional suffixes are added to the article, not to the noun, as in *mānu āgōr*, of a man, and *ōkhonāt* just given.

Pleonastic suffixes.—The suffixes *gō* and *khān*, *khonā*, or *khnā*, are very frequently added to a noun or pronoun without affecting the sense.

Gender.—This, when necessary, is indicated by the addition of words signifying sex. The most common seem to be *lābā* for males and *āmōm* and *jelā* for females. Thus *gorā lābā*, a horse; *gorā āmōm* or *gorā jelā*, a mare. There are also traces of the expression of gender by alteration of the terminations of words, as in *gorōni*, a mare; *yaimopā pūtōk*, middle son; *yeimopi mālok*, middle wife. Compare the suffixes *lābā* and *pā*, male, and *among* and *pi*, female, in Meithei.

Nouns of Relationship.—These optionally take the termination *ōk*, no doubt the same as the Assamese *ek*, meaning 'his,' although, as is common in similar cases, the signification has been lost. Thus, *bāpōk*, a father, originally 'his father'. So *pūtōk*, son; *mālōk*, wife.

Number.—The plural is indicated by adding some word meaning 'all' or 'many', such as *hābi*, all; *lōkei*, people; and others. The plural is only indicated when the number is not evident from the context. *Lōkei* itself is said to be a plural of *lōk*, as *jelei* is of *jelā*.

Case.—The **Nominative** takes the termination *e* before transitive verbs, as in Assamese and Bengali. Thus, *bāpōke dillō*, the father gave. When this *e* is added to the pleonastic suffix *gō*, the two become *goi*.

The **Accusative** usually takes no termination. Sometimes it takes the termination *re*, which, after a consonant, becomes *ore*, for the sake of euphony. Thus, *pūtōkore kilailu*, I struck the son; *tempākore gure*, having covered the clod; *tā-re*, him. When the emphatic suffix *au* is added, the *e* of *re* is elided, as in *āgō-r-au*, (not having seen) even one (thief). In one case *l*, the termination of the instrumental is used for the accusative, *viz.*, *gorāl ukhonāt thailā*, (they) put the horses there.

The termination of the **Instrumental** is *ol* as in *tāruāl-khān-ol*, with a sword. After a vowel it becomes *lō*, as in *autā-lō*, by that.

For the **Dative**, the termination *re* is used, as for the accusative. Thus, *bāpōk-ore*, to a father, *huor-ore*, to the swine. More usual is the use of the old Kuki suffix *rāng*, which, after a consonant, becomes euphonically *orāng*. Thus, *bābā-rāng* or *bāpōk-orāng*, to a father. *Okā* or *kā* added to the genitive means 'for', as in *kitārokā* or *kitārkā*, for what, why? *tārokā*, for him.

The termination of the **Ablative** is *tō*, which, in the specimens is always added to the dative. Thus, *bāpōk-orāng-tō*, from a father. To signify 'from in', it is added to the locative, as in *bārit-tō*, from in the house. So *mōrone-tō* or *mōronot-tō*, from in dying, i.e., after dying, and other similar idioms with verbal nouns.

The termination of the **Genitive** is *r*, or, after a consonant, *or*, as in *bābār* or *bāpōkor*, of a father. The Kuki-Chin termination *tā* is also used, as in *bābā-tā*, of a father.

The termination of the **Locative** is *e* or *t*, the latter becoming *ot* after a consonant. Thus, *gore* in the house; *aukhonāt*, in that; *mōronot*, on dying.

ADJECTIVES.—These precede the nouns they qualify, as in *durai des*, a far country. But adjectival pronouns, as we shall see subsequently, and numerals, follow them. Thus, *Mānu āgōr muni jiput dugō āsilā*, of one man there were two sons. When the emphatic particle *au* is added to *āgō*, one, the two become *āgau*, one only, even one.

The **Comparative** degree is formed with *jinge*, more, the noun with which comparison is made being put in the ablative. Thus, *bonōk-rāng-tō jinge us*, taller than the sister. So, for the **Superlative**, *hābi-rāng-tō jinge us*, taller than all, tallest.

PRONOUNS.—The following are the **Personal Pronouns** :—

	First Person.	Second Person.	Third Person.
Sing. Nom.	<i>mi</i>	<i>tī</i>	<i>tā.</i>
Gen.	<i>mōr</i>	<i>tōr</i>	<i>tār.</i>
Obl.	<i>mō-</i>	<i>tō-</i>	<i>tā-</i>
Plur. Nom.	<i>āmi</i>	<i>tumi</i>	<i>tānō.</i>
Gen.	<i>āmār</i>	<i>tōmār</i> or <i>tumār</i>	<i>tānōr.</i>
Obl.	<i>āmā-</i>	<i>tōmā-</i> or <i>tumā-</i>	<i>tānō-</i>

In the first and second persons, the plural is used honorifically for the singular. In all, the usual case suffixes are added to the oblique form. Thus, *mō-re*, me; *tā-rāng*, to him.

The **Demonstrative Pronouns** are *e*, this, and *au*, *ō*, or *u*, that. To these, the pleonastic suffixes, *gō*, *khān*, or *tā* are almost always added. With the termination *e* of the nominative, *gō* becomes *goi*. It is sometimes written *gu*. *Khān* is often written *khonā* or *khnā*. Thus, *aukhonāt*, or *aukhnāt*, on that, thereon. When these pronouns are used as adjectives, they invariably follow the nouns to which they refer. Thus, *gorā egōr*, of this horse; *phām aukhonāt*, in that place; *chus autā-lō*, by those husks.

The **Relative Pronoun** does not seem to be used. The Tibeto-Burman idiom of employing a participle is used instead. Thus, *tōr pūtōk-ote* (*te* here means 'but') *notir tullō lōg oiyā*, thy son who associated with harlots, literally 'having associated'.

The **Interrogative Pronouns** are *kung* (to which *gō* may be added, as usual), who? and *kitā*, what? *Kār* is whose? and *kā-rāng-tō*, from whom? *Kitai* is 'anything', and *kuangau* or *kung-gō āgō* is 'anyone'. *Isu* is 'so many'.

Verbs.—Throughout the conjugation, the plural is freely used for the singular. As in the case of nouns, pleonastic suffixes are freely added, without affecting the meaning. These are, in the case of verbs, *tā* and *gā*. *Tā* occurs in the specimens most commonly in interrogative sentences, but not always so. Thus (interrogative sentence) *kitārokā gujurtā-rā-tā?* why are you making a noise? (direct sentence) *mi ning karauri-tā*, I am making consideration. *Gā* is very common, and is used with all tenses, but

most frequently with the past. It is most usual with intransitive verbs, but is also used with transitive ones, as in *bellō-gā*, he wasted (thy property).

The **Verb Substantive** is conjugated as follows.

The base is usually *os*, shortened from the Eastern Bengali *ās*, but the latter is also common. Hence, throughout the conjugation, *ā* may be substituted for the first *o*.

Present.

Singular.	Plural.
1. <i>osu</i>	<i>osi.</i>
2. <i>osōt</i>	<i>osō.</i>
3. <i>ose</i>	<i>osi.</i>

Past.

1. <i>osilu</i>	<i>osilāng.</i>
2. <i>osile</i>	<i>osilai.</i>
3. <i>osil</i>	<i>osilā.</i>

The **Future** is *ōituo* or *ōitan*, I shall be, from the root (*h*)*ō*, to become, and is conjugated regularly.

The **Infinitive** is *onā*, to be.

Ōil, he became, is frequent in verbs compounded from Tibeto-Burman roots, as in *tāng-ōil*, became dear.

The following paradigms illustrate the most common forms of the **Finite Verb**.

Present.—This closely agrees, in some of its forms, with the Bengali of Eastern Sylhet and Cachar. For the sake of comparison, I give the two dialects in parallel columns.

Mayāng.	Sylhetā.
Sing. 1. <i>kilauri</i> , I beat.	<i>jāitrām</i> , I go.
2. <i>kilār</i>	<i>jāitrāy.</i>
3. <i>kilār</i>	<i>jāitrā.</i>
Plur. 1. <i>kilayār</i> or <i>kiliyār</i>	<i>jāiyār.</i>
2. <i>kilai</i>	<i>jāitrāy.</i>
3. <i>kilaitarā</i> or <i>kilaitrā</i>	<i>jāitrā.</i>

As other examples, we may quote *koriyār*, we make; *kortārā* (with long *ā* in the penultimate), they make; *paitrā*, they get. Usually, however, in the specimens the pleonastic suffixes *gā* or *tā*, or even both, are added. Thus, we find in the specimen forms such as the following:—

Singular.	Plural.
1. <i>jauri-gā</i> or <i>jaori-gā</i> , I go	<i>jaiyār-gā.</i>
2. <i>jaur-gā</i> or <i>jār-gā</i>	<i>jāri-gā</i> or <i>jaori-gā-tā.</i>
3. <i>jār-gā</i>	<i>jāri-gā.</i>

The forms above given for the second and third persons plural are probably really singular. Another example of these suffixes is *koror-tā*, you are doing.

There is one example of the ordinary **Periphrastic Present** of Bengali. It is *khowāsot*, thou art giving to eat. The Bengali Present Participle, *jāite*, appears in the second specimen from Sylhet, with the pleonastic suffix *gā*, in the sense of a **Present Definite**. Viz., *jāite-gā*, is going.

Past.—In this tense, the third person singular differs in transitive and intransitive verbs, the latter dropping the termination. The conjugation follows generally the Bengali-Assamese system.

Singular.	Plural.
1. <i>kilailu</i> , I struck.	<i>kilailāng</i> .
2. <i>kilaille</i>	<i>kilailai</i> .
3. <i>kilailō</i>	<i>kilailā</i> .

In one place I have met *kililu* for 'I struck.' Other examples of this transitive conjugation are *kōilu*, I did; *peilāng-gā*, we (for I) got, which is written in another place *peilāng-tā*; *dillō*, he gave; *hullō* (for *humilō*), he heard; *kōilō*, he did; *bellō-gā*, he wasted; *mātlō*, he said.

As already said, intransitive verbs drop the termination of the third singular. Thus, *gesil-gā*, he went; *ail* or *eil-tā*, he came; but *eilā-tā*, they came. It is probable that the feminine of the third person singular of the past tense of intransitive verbs ends in *i*, at least we have *homeili-gā*, she entered.

As examples of a **Perfect tense**, or, at least, a tense built on the same principle as the Bengali perfect, we have *nungeiosi*, they rejoiced, and *korisi*, I did.

There are two forms of the **Future**. One is an Aryan, and the other is a non-Aryan one. The Aryan Future is as follows:—

Singular.	Plural.
1. <i>kilaituo</i> or <i>kilaitau</i> , I shall strike.	<i>kilaitāngai</i> .
2. <i>kilaituo</i>	<i>kilaitarai</i> or <i>kilaitrai</i> .
3. <i>kilaitoi</i>	<i>kilaitai</i> .

In one instance, we have *mōrotu*, I will die. Other examples of this tense are *mōrtai*, he will die (plural for singular); *jeitōi*, she will go; *nā homaitau*, I will not enter; *korotāngai*, we will make; *māttau-gā*, I will say.

The non-Aryan Future is formed by suffixing the Thādo Kuki future termination *ng*. Thus, *māting-gā*, I will say; *jātāng*, I will press; *bujing*, I will fill. It does not change for number or person.

The **Imperative** is the root alone, with or without *gā* suffixed. Thus, *kilā*, strike; *jā-gā*, go; *rāk-gā*, tend. Sometimes the future is used, as in *dhoro-trai*, catch.

There are many **participial or gerundial formations**. The Bengali **Conjunctive Participle** in *-iyā*, usually written *e*, is common. Thus, *koriyā*, having done; *bāge*, having divided. A very common idiom for expressing the Conjunctive Participle is to give the past tense followed by the locative of the demonstrative pronoun. Thus, *hin peilō aukhonāt*, after getting poverty, literally, he got poverty, on that (he went and joined a man of that country).

A kind of **Adverbial Participle** is formed by adding the Bengali locative termination *te*, to the Bengali adverbial participle in *le*. Thus, *ōilete*, on becoming. Another similar meaning is given by adding *lārō* to the root, as in *tumailārō*, on spending (his wealth a famine arose); *eilārō*, on his coming (you gave a feast).

A similar idiom is also formed by adding the ablative termination *tō* to the locative of the verbal noun or participle. Thus, *mōronot-tō*, or *mōrone-tō*, after dying; *māng-ōilot-tō*, on being destroyed.

The **Infinitive** ends in *nā*, as in *denā*, to give. The Infinitive of Purpose is formed by *kā* to the genitive of the simple infinitive. Thus, *isānārokā*, to rejoice; *denārokā*, for giving.

Another form of the Infinitive ends in *āni*, as *korāni*, to make, in *jingtā korāni hobā*, good to make alive. It has an Infinitive of Purpose in *okā* also made from it, as in *rākhāmirckā*, for keeping.

Negative.—An adjective is negated by suffixing *nāyā*, as in *hobā*, good, *hobā-nāyā*, bad; *naorāpāni-nāyā*, not ill, in good health.

Some verbs are compounded with the negative participle. Thus, *nāilu*, I am not; *nāil*, is not; *noi*, *nei*, is not; *nātlā*, they gave not; *nākōlō*, he did not, he refused; *nāsu*, I am not, in *hiklōk-nāsu*, I did not disobey.

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR BISHUNPURIYĀ.

(A. Porteous, Esq., I. C. S., 1900.)

(DISTRICT SYLHET.)

SPECIMEN I.

Mānu āgōr muni jiput dugō āsilā. Duyō bebunir merāke
Man a-of male child two were. The-two brothers-of among

baiyōk khulā augoi bāpōk-orāng mātlo, 'bābā, mōr sārukur don
brother younger that father-to said, 'father, me-of share-of wealth
 bāge-de.' Aukhonāt diyōgōr bāpōke don bāge dillō. Koto-din
dividing-give.' Thereon the-two-of father wealth dividing gave. Some-days

thāyā khulā augoi don khom-koriyā durai des ākhonāt gel-gā.
after younger that wealth together-having-made far land a-to went.

Phām aukhonāt lichot hobā-nāyā don hābi māt kōilō. Don
Place that-in conduct good-not-by wealth all destroy made. Wealth

autā tumailārō des aukhānāt tāng-ōil. Tāng-ōil-gā autāt tā
that spending land that-in dearth-arose. Dearth-arose that-in he
 hin peilō. Hin peilō aukhonāt des aukhonār mānu āgōr tullō
poverty got. Poverty got that-on land that-of man a-of with

til-ōilā. Tār huor miyām rākhānirokā tār lōpuke diyā pethēilō.
he-joined-became. His swine many keeping-for his field-in giving he-sent.

Phām aukhonāt huor-ore dilō chus autā-lō tā, 'pet bujing,' buliyā
Place that-at swine-to given husks that-by he, 'belly will-fill,' saying

ning kōilō. Aukhonāt tāre kung-gō āgō-i nātlā. Aukhonāt
wish made. Thereon him-to any body-even not-gave. Thereon

tār pete ning-sing ōiyā mātlo, 'mōr bāpōkor lāikh betiye
his belly-in mind-wise being he-said, 'my father's slave servants

lempā-āmpā kore bhāt paitrā, autāt mi bōk peiyā mōrotu. Mī
superfluous making rice get, that-in I hunger getting will-die. I

uthiyā mōr bāpōk-orāng māt-tau-gā, "bābā, sworgo mai-thōng-khān ōlothōk
rising my father-to will-say, "father, heaven face-before turning

ōiyā pāp kōilu; tōr munge-ō pāp kōilu; tōr putōk bulte
being sin I-did; thee-of front-in-also sin I-did; thy son to-say

mōr mātik nāil. Tōr lāikh-gō pāra-kore thōā-de." Aukhonāt
me-of fit is-not. Thy servant-one like-making place." Thereon

uthiyā bāpōk-ore tā-lāk-ore jār-gā. Durait thaite dekhiyā nung-si
rising father-to him-to he-goes. Far remaining seeing mind-agitation

peilō, ākkhurum tāre dekhīyā gārgot kōl koriyā, chumā dilō.
he-got, and him seeing neck-on embracing doing, kiss gave.
 Chumā dilō aukhonāt putōke tā-rāng mātlo, 'sworgo mai-thōng-khān
Kiss he-gave that-on the-son him-to said, 'heaven face-before
 olothōk oiyā pāp kōilu; tōr munge-ō pāp kōilu; mi tōr putōk
turning being sin I-did; thee-of front-in-also sin I-did; I thy son
 bulte mātik nāilu.' Aukhonāt bāpōke laikh beti aut-orāng mātlo,
to-say fit am-not.' Thereon the-father servant slaves the-to said,
 'hābi-rāngtō jinge puti āniyā de pidōk; ākkhurum tār āt-khonā'
'all-than more clothes bringing give put-on; and his hand-on
 āngthi autā-gō pidā-dai, jāng-khonāt khugrāng-khān barā-dai; āmi etāi
ring that put-on, feet-on sandals put; we all
 isāyā nungeiyā bhāndārā kheik; kitāyā-bulle mōr sau egō
singing rejoicing feast let-eat; for my son this-one
 mōronottō, jingtā āilogā; ākkhurum māng-ōilottō, aukhonāt peilāng-gā'
dying-on, living is-come; and lost-being-on, that-on I-got.'
 Aukhonāt tānō isāyā nungeiosi.
Thereon they sing they-rejoice.

Kāl aukhonāt tār pūtōk jetā ugō lōpuke āsil. Āiyā gore
Time that-at his son elder the-one field-in was. Coming house-at
 thung-ōil. Aukhonāt elādi-lō nārgō nāsār nārgō hune,
he-arrived-became. Thereon music-by sound dancing-of sound hearing,
 laikh āgō dākiyā mātlo, 'kitārokā gujurtārā-tā?' Tā tā-rāng
slave one calling he-said, 'why are-you-making-noise?' He him-to
 mātlo, 'tōr baiyōk eil, ākkhurum tōr bāpōke tāre naorāpāni-nāyā
said, 'thy brother came, and thy father him-to ill-not
 eilārō bhāndārā dilā.' Aukhnāt tā sau-ōiyā, 'gore nā
on-coming feast gave.' Thereon he angry-being, 'house-in not
 homāitau,' bullō. Aukhnāt bāpōke nikōliyā tāre them kōilo.
I-will-enter,' said. Thereon the-father coming-out him-to persuasion did.
 Okhonāt tā bāpōk-orāng khum kōilō, 'chā, isu bosor tōr laikh
Thereon he the-father-to answer made, 'see, these-many years thy slave
 āsi, etāi tōr yāthong khedōk nā-kōrisi; Autā ōilau mōr morup
I-am, all thy orders disobedience not-I-did; That being(-so) my friends
 mopāng isānārokā, mōre sāgōlor sau āgō nā-desot; ākkhurum tōr
companions rejoice-to me-to goat-of child one thou-not-givest; and thy
 pūtōk-ote notir tullō lōg oiyā tōr don bellōgā augō
son-but harlots-of with associated being thy wealth was-wasted he
 hekkō eiltāi tār-okā buliyā bhāndārā khowāsot.' Aukhonāt
at-once on-coming him-for saying feast thou-causest-to-eat.' Thereon
 bāpōke tā-rāng mātlo, 'pūtōk, ti-tō mōr tullō tetnāyā osūt;
the-father him-to said, 'son, thou-indeed me-of with ever art;

ākkhurum mōr ose-tā hābi tōr-tā. Aukhonāt āmi etāi isāiko nungāiko
and mine is-what all (is-)thine. Therefore we all dancing pleasure
 ōi-rāng mātik ose; kitārkā-bulle mōronetō, jingtā eiltā; ākkhurum
being-for fit is; because dying, living he-came; and
 māng-ōilgā-gō, peilāng-tā.¹
lost-being, I-got.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYĀ.

(A. Porteous, Esq., I.C.S., 1900.)

(DISTRICT SYLHET.)

SPEIMEN II.

Kāl ākhonāt rājā āgōr muni jiput tin-gō āsil. Tār prajāe āg din
Time one-at king a-of male child three were. His subjects one day
 tā-rāng eiyā mātlō, 'Ō Dhorm-obotār, rājotwo ekhān sōre dākāite
him-to coming said, 'O Incarnation-of-Justice, kingdom this thieves dacoits
 hin kortārā. Āmi hābir bārētā jingtā nāil. Āmi hābie
destitute are-making. Us all-of property surviving is-not. We all
 kākuti koriyār sōr etāre dhoriyā sāsti de.' Rājā ōgoi jiput
prayer are-making thieves these seizing punishment give.' King that children
 otāre mātlō, 'he mōr jiput, mi ebākā burā ōilu; tumite ebākā
those-to said, 'O my children, I now old am-become; you-but now
 uthiyā āhorai. Mōr rājotwo ekhānāt sōr etā kisā-de miyām
(in-age-) rising are-coming. My kingdom this-in thieves these why many
 eilātā? Mi ning korauritā tumi hābie sōr etā dhorotrai.'
have-come? I consideration am-making you all thieves these catch.'
 Rājār pūtōk tin-goi, 'rājotwo okhonāt niti rāti rākhāli korotāngai,'
King's sons three, 'kingdom that-in by-day by-night patrol we-will-make,'
 bule, tānōr mono etāt thik korlā. Tānō ehān ning kore sohor-gor
saying, their mind this-on firm made. They thus reflection making city-wall
 bāre gor goreiyā tānōr gorāl ukhānāt thailā. Rāti ngāl kore
outside house building their horses there put. Night appearing making
 jethā pūtōk ōgō gorāt sore sauki denārokā sohor-gor hābi bārā-de
elder son the horse-on mounting guard giving-for city-wall all outside
 giyā sōr ā-gau nā-peil-gā. Bār tār phām okhonāt eil. Rāti nōngyait
going thief one-even not-got. Again his place the-to came. Night mid-at
 yaimo-pā pūtōk ō-gō gorāgot sore sohor-gor sāri bārā-de bule
middle son the horse-a-on mounting city-walls four outside walking
 sōr ā-gōr-au nā dekhe tār phām okhonāt eil. Nōngyai upait khulā
thief one-even not seeing his place that-in came. Midnight (?) after youngest
 pūtōk ō-gō sauki denārokā giyā, jebākā tār bāpōkor duwār khānār
son the guard giving-for going when his father's gateway house-of
 kādāt giyā, hobā jelā ā-gō rāj-bārittō eite dekhilō. Tānō
near going, beautiful woman one king-house-in-from coming he-saw. They

duyō-goi mung-nā-mung-ni oiyā, rājār pūtōk ō-goi āng korlō, 'ti
two face-to-face becoming king's son the question made, 'thou
 kung-gō? ku-rāng jaorigātā emātik rāti ekhānāt?' 'Mi rāj-lokhi. Kōnung
who? whither goest so-much night this-in?' 'I king's-luck. Palace
 ekhān ngāk korauri, debi-gō,' bule jelā ō-goi khum kōilō. 'Rājā
this tending I-do, goddess,' saying woman the reply made. 'King
 egō āji rāti mōrtai. Etār kāje ekhānāt mōr kām noi;
this to-day night will-die. This-of account-on here my business is-not;
 mi jaorigā.' Rājār khulā pūtōk ōgoi juāp kittāo denā nā jāne
I am-going.' King's youngest son the answer any to-make not knowing
 thailō. Khāni thāe rājār pūtōk ōgoi dau-jelā ōgō-rāng mātlō, 'tōr
remained. Some-time staying king's son the god-woman the-to said, 'thy
 mone ekhānāt, hārpā, āji rāti rājā egō nā mōrle rāj-bārit jānā
mind-in this-in? , to-day night king this not if-dies king's-house-in to-go
 tōr-tā kunō āpotti āse-tā?' Dau-jelā ōgoi mātlō, 'mōr kunō āpotti
thee-of any objection is-there?' God-woman the said, 'my any objection
 nei.' Rājār pūtōke kākuti kore mātlō, 'ōtā ōilete rāj-bārit
is-not.' King's son prayer making said, 'that being-on king's-house-in
 bār jāgā. Tār mōrbo ōkhānāt-tō jingtā korāni jehān hobā ōhān
again go. His dying that-in-from living to-make whatever good such
 korotau.' Dau-jelā augō bār rājār gore homeili-gā Rājār pūtōk
I-will-do.' God-woman that again king's house-in entered. King's son
 ōgō rājār gore giyā, ku-rāng jeitōi-gā, uhān thik nā peilō.
that king's house-in going, whither she-will-go, such rightly not got.
 Ōkhānāt rājār pūtōk ōgō ōjum oiyā jekhānāt bāpōk gumjār, ōkhānāt
Thereon king's son that? becoming where father sleeps, there
 gel-gā. Giyā dekhlo-gā bāpōk ōgō nungei-kore gumjeiyā āse. Yeimopi mālōk
went. Going he-saw father that peaceably sleeping is. Middle wife
 ōgoi khulā onaugō mālōk ōgoi ārāko heji khānāt gumjeiyā āse. Kōthā
the youngest son wife the another bed a-on sleeping is. Room
 augōt sāti ngāl-kore jāle āse. Ōnthokpā āsānok-khān tāngloi āgō rājār
that-in lamp shining burning is. Suddenly unexpectedly snake a king's
 hunār phām aukhānāt bereiyā jāite-gā, rājār pūtōk ōgō dekhlo.
gold-of place (i.e. bed) the-on going-round is-going, king's son the saw.
 Rājār pūtōk tār tāruāl-khān-ol horop augōre dwikorot-kore bellō. Bāpōk
King's son his sword-with serpent that two-pieces-making cut. Father
 ōgō mōronetō jingtā ōil.
that dying-from alive became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there reigned a king who had three sons. His subjects one day came to him and said, 'O Incarnation of Justice, the kingdom is infested with thieves

and robbers. Our property is not safe. We pray Your Majesty to catch these thieves and punish them.' The king said to his sons, 'My sons, I am old, but you are all in the prime of manhood. How is it that my kingdom is full of thieves? I look to you to catch these thieves.' The three princes then made up their minds to patrol the city every night. With this view, they set up a fort in the outskirts of the city where they kept their horses. In the early part of the night the eldest prince mounted his horse and went through the whole city, but did not see a single thief. He came back to his station. About midnight, the second prince mounted his horse and rode through every part of the city, but he did not see a single thief, and so came back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of his father's palace, he saw a beautiful woman coming out of it. The prince accosted her, and asked her who she was and where she was going at that time of night. She replied, 'I am the king's Good Luck, the guardian deity of the palace. This night the king will be killed, and hence I am no longer needed here, and am going away.' The prince did not know what reply to make to this message, but after a moment's reflection he said to the Goddess, 'suppose the king is not killed to-night, have you any objection to returning to the palace and staying there?' 'I have no objection,' replied the Goddess. The prince then begged the Goddess to go in again, and promised to do his best to prevent the king from being killed. She did so, and as she entered disappeared from his view.

The prince went straight into the bedroom of his royal father, and found him lying there, plunged in deep sleep. His second and youngest wife, the step-mother of our prince, was sleeping on another bed in the room, and a lamp was burning dimly. What was the prince's astonishment when he suddenly saw a huge cobra gliding round and round the royal bed of gold on which his father was sleeping. He drew his sword, and with one stroke cut the serpent in two. He thus saved his father from the threatened death.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYA.

(STATE MANIPUR.)

SPECIMEN III.

(Pronounce *ng* as in 'sing'.)

Mūni	āgōr	pūtō	dūgō	āsīl.	Tānō	diyōgorāngto	khulā
<i>Man</i>	<i>one-of</i>	<i>sons</i>	<i>two</i>	<i>were.</i>	<i>Them</i>	<i>two-from</i>	<i>younger</i>
augoi	bāpōkorāng	mātlō,		'Bābā,	mi	paituo	bārkhan
<i>that</i>	<i>(his)-father-to</i>	<i>said,</i>		<i>'Father,</i>	<i>I</i>	<i>will-receive</i>	<i>goods</i>
sāruk	auta	diyā-de.'	Tānōr	bāpōke	don	auta	bāgiyā
<i>share</i>	<i>that</i>	<i>please-give.'</i>	<i>Their</i>	<i>father</i>	<i>wealth</i>	<i>that</i>	<i>dividing</i>
diyā-dilō.	Koto	din	thāyā	pūtō	khulāgō	tār	don
<i>gave.</i>	<i>A-few</i>	<i>days</i>	<i>remaining</i>	<i>son</i>	<i>younger</i>	<i>his</i>	<i>wealth</i>
autā	hābi	lōiyā	dūrai	fam	ākhnāt	māje	giyā
<i>that</i>	<i>all</i>	<i>taking</i>	<i>distant</i>	<i>place</i>	<i>one</i>	<i>in-(to)</i>	<i>going</i>
don	autā	hābi	ōknai	kām	koriyā	māng-kōilō.	Don
<i>wealth</i>	<i>that</i>	<i>all</i>	<i>wicked</i>	<i>action</i>	<i>doing</i>	<i>wasted.</i>	<i>Wealth</i>
autā	hābi	māngkōilō-thāngte	māti	aukhān	bāt	tāng-ōil.	
<i>that</i>	<i>all</i>	<i>wasted-on-being</i>	<i>land</i>	<i>that-in</i>	<i>rice</i>	<i>dear-became.</i>	
Tāng-ōil-thāngte	tā	hinpāni	fāng-ōilō.	Māti	aukhānār	mānu	
<i>Dear-on-being</i>	<i>he</i>	<i>misery</i>	<i>suffered.</i>	<i>Land</i>	<i>that-of</i>	<i>man</i>	
āgōr	tullē	til-ōil-gā.	Mānu	augoi	tārē	hūor	rāk-gā
<i>one-of</i>	<i>with</i>	<i>joined-became.</i>	<i>Man</i>	<i>that</i>	<i>him</i>	<i>swine</i>	<i>tend</i>
laupukor	māje	diyā-pithailō.	Tā	hūor	rākher	autār	
<i>the-field-of</i>	<i>in</i>	<i>sent.</i>	<i>He</i>	<i>swine</i>	<i>tending-of</i>	<i>that-of</i>	
hūore	khaitrā	bāt	autā	khaiyāo	pēt	bujing	
<i>swine</i>	<i>eat</i>	<i>rice.</i>	<i>that</i>	<i>by-eating-even</i>	<i>belly</i>	<i>I-will-fill</i>	
buliyā	ning-kōilō-thāng	kuangau	nātlā.	Tā	khānā	nāpailō-thāngtē	
<i>saying</i>	<i>wished-though</i>	<i>any-one</i>	<i>not-gave.</i>	<i>He</i>	<i>food</i>	<i>not-getting-on</i>	
būskhān	pore	āhēr,	'Mōr	bāpōkor	lāiyike	chingkrau	pēt
<i>sense</i>	<i>having-fallen</i>	<i>came,</i>	<i>'My</i>	<i>father's</i>	<i>servants</i>	<i>all-even</i>	<i>belly</i>
khaitrā	enthok-pānthok	kore	khaitarā,	mi-te	mōr	bāpōkor	
<i>are-eating</i>	<i>abundance-in</i>	<i>doing</i>	<i>are-eating,</i>	<i>I-but</i>	<i>my</i>	<i>father's</i>	
pūtō	ōiyāo	bōk	paiyā	mōring-korauri.	Ebākātē	mi	giyā
<i>son</i>	<i>being</i>	<i>hunger</i>	<i>getting</i>	<i>to-die-am-about.</i>	<i>Now</i>	<i>I</i>	<i>going</i>
bāpōkorāng	mātinggā,	"Bābā,	mi	egō	dau-orāng	pāp	kōilu
<i>father to</i>	<i>will-say,</i>	<i>"Father,</i>	<i>I</i>	<i>this</i>	<i>God-to</i>	<i>sin</i>	<i>committed</i>

tō-rāng-ō <i>you-to-also</i>	lāl-ōilu. <i>committed-offence.</i>	Mi <i>I</i>	ēgō <i>this</i>	tōr <i>your</i>	pūtō <i>son</i>	onātē <i>to-be</i>	mātik <i>fit</i>	
nāilu; <i>not-am;</i>	tōr <i>your</i>	lāiyik <i>servant</i>	āgō <i>one</i>	thonārsādē <i>keeping-like</i>	thwādē," <i>please-keep,"</i>		buliyā <i>saying</i>	
mātinggā. <i>will-say.</i>	Tā <i>He</i>	uthiyā <i>getting-up</i>	bāpōkorāng <i>father-to</i>	āil. <i>came.</i>	Dūrē <i>Distance</i>	ōitē <i>from</i>		
bāpōkē <i>father</i>	tārē <i>him</i>	deklō, <i>saw,</i>	nungsi <i>mind-agitation</i>	paiyā <i>getting</i>	dābdē-āiyā, <i>running-coming,</i>	nārē <i>neck</i>	doriyā, <i>embracing,</i>	
chumailō. <i>kissed.</i>	Pūtōkē <i>Son</i>	bāpōkorāng <i>father-to</i>	mātlō, <i>said,</i>	'Bābā, <i>'Father,</i>	mi <i>I</i>	egō <i>this</i>	dau-orāng <i>God-to</i>	
pāp <i>sin</i>	kōilu <i>committed</i>	tōrāng-ō <i>you-to-also</i>	pāp <i>sin</i>	kōilu, <i>committed,</i>	tōr <i>your</i>	pūtō <i>son</i>	bolilitāte <i>to-be-called</i>	
mātik <i>fit</i>	nāilu.' <i>not-am.'</i>	Aukhonāt <i>Thereupon</i>	bāpōke <i>father</i>	lāiyikorāng <i>servants-to</i>	mātlō, <i>said,</i>	'pūti <i>'cloth</i>		
hobātā <i>best</i>	āniyā <i>bringing</i>	pidawoi; <i>let-him-wear;</i>	ātor <i>hand-of</i>	mājē <i>on</i>	āngthi <i>ring</i>	borādai, <i>put,</i>		
jāngor <i>feet-of</i>	mājē <i>on</i>	khongūp <i>shoes</i>	borādai: <i>put:</i>	bāt <i>rice</i>	pāni <i>water</i>	khaiyā <i>eating</i>	nungai <i>merry</i>	
ōik. <i>let-us-be.</i>	Kitā-buliyā <i>Because</i>	pūtō <i>son</i>	ēgō <i>this</i>	mōrānitō <i>being-dead-from</i>	ākfrun <i>again</i>	jingtā-ōil; <i>alive-became;</i>		
māng-ōilgō <i>lost-being</i>	ākfrun <i>again</i>	pailāng.' <i>has-been-found.'</i>	Ētā <i>This</i>	buliyā <i>saying</i>	tānō <i>they</i>	isā-ōilā. <i>rejoiced-became.</i>		
Por <i>Time</i>	okhnār <i>that-of</i>	mājē <i>at</i>	pūtōk <i>son</i>	jethā <i>elder</i>	augō <i>that</i>	laupukor <i>field-of</i>	mājē <i>in</i>	āsil. <i>was.</i>
Tā <i>He</i>	imē <i>as</i>	āite <i>came</i>	dākbarāni <i>music</i>	elādenār <i>dancing-of</i>	mānin-khan <i>noise</i>	hūllō. <i>heard.</i>	Tā <i>He</i>	
lāiyik <i>servant</i>	āgō <i>one</i>	dākhiyā, <i>calling,</i>	'kitā <i>'what</i>	kortāratā,' <i>is-being-done,'</i>	buliyā <i>saying</i>	āng-kōilō. <i>asked.</i>		
Lāiyik <i>Servant</i>	augoi <i>that</i>	mātlō, <i>said,</i>	'tōr <i>'your</i>	baiyōk <i>brother</i>	khulā <i>younger</i>	augō <i>that</i>	āiyā <i>coming</i>	tōr <i>your</i>
bāpōkē <i>father</i>	nuārā-pāni <i>illness</i>	naiyā <i>without</i>	āil <i>came</i>	buliyā <i>saying</i>	bāt <i>rice</i>	pāni <i>water</i>	khawoitā.' <i>feeding-is.'</i>	
Aukhonār-mājē <i>Thereupon</i>	tā <i>he</i>	sau-ōil <i>angry-became</i>	gore <i>house-in</i>	homāni <i>to-enter</i>	nākōilō. <i>refused.</i>	Morom <i>Reason</i>		
aukhnāi <i>that-for</i>	bāpōke <i>father</i>	huniyā <i>hearing</i>	nikule <i>out</i>	āiyā <i>coming</i>	them-kōilō. <i>entreated.</i>	Aukhnar-mājē <i>Thereupon</i>		
tā <i>he</i>	bāpōkorāng <i>father-to</i>	khūm-kōilō, <i>answered,</i>	'sā, <i>'behold,</i>	mi <i>I</i>	bosarekhan <i>years-so-many</i>	pārākhan <i>since</i>		
tōr <i>your</i>	sēbā <i>service</i>	kōilu-thāng <i>doing-in</i>	ākfrunō <i>once-even</i>	tōr <i>your</i>	yāthongkhan <i>orders</i>	hiklōk-nāsu, <i>disobeyed-not,</i>		
aupaitō <i>nevertheless</i>	mārup <i>friends</i>	mapāng <i>companions</i>	onē <i>with</i>	khaigā <i>eat</i>	buliyā <i>saying</i>	sāgōl <i>goat</i>	sau-āga-ū <i>young-one-even</i>	

ASSAMESE.

nādesöt.	Aukhnār-mājē	tōr	don	pūti	hābi	kasubir-māje		
<i>did-not give.</i>	<i>Thereupon</i>	<i>your</i>	<i>wealth</i>	<i>cloth</i>	<i>all</i>	<i>prostitute-to</i>		
diyā	māng-kōilō	pūtō	augō	āitētē	ti bāt	pāni khawoiyā		
<i>giving</i>	<i>wasted</i>	<i>son</i>	<i>that</i>	<i>coming-on</i>	<i>you rice</i>	<i>water feeding</i>		
korortā.	Aukhnār-mājē	bāpōke	mātlō,	'hē-saugō, ti-te mi onē				
<i>are-doing.</i>	<i>Thereupon</i>	<i>father</i>	<i>said,</i>	<i>'child, you-but I with</i>				
āsōt,	mōrtā	āsē	hābi	ētā	tōrtā.	Ebakātē	āmi	hārau
<i>are,</i>	<i>mine</i>	<i>is</i>	<i>all</i>	<i>that</i>	<i>yours-is.</i>	<i>Now</i>	<i>we</i>	<i>glad</i>
ōiyārtā	chūm	ose	kitā-buliyā	tōr	baiyō	ēgō	mōrānitō	
<i>to-be</i>	<i>proper</i>	<i>it-is</i>	<i>because</i>	<i>your</i>	<i>brother</i>	<i>this</i>	<i>being-dead-from</i>	
ākfrun	jingtā-ōil ;	māng-ōilgō		ākfrun	pailāng '			
<i>again</i>	<i>alive-has-become ;</i>	<i>lost-being</i>		<i>again</i>	<i>I-have-found.'</i>			

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYĀ.

SPECIMEN IV.

(STATE MANIPUR.)

Āgōr-mājē <i>Formerly</i>	mūni <i>man</i>	āgoi <i>one</i>	bāhājārotolē <i>bamboo-cluster-under</i>	tempāk <i>clods</i>	khullō. <i>dug.</i>	Tempāk <i>Clods</i>	
autār <i>that-of</i>	kadar-mājē <i>by-the-side-of</i>	bāhār <i>bamboo-of</i>	bākol <i>bark*</i>	āgās porī. <i>one fell.</i>	Āg-dinor <i>One-day-of</i>	dinē <i>day-on</i>	
tempāk <i>clod</i>	āgoi <i>one</i>	bāhār <i>bamboo</i>	bākol <i>bark</i>	auknāi <i>that-with</i>	ūdāk <i>friendship</i>	bādailā. <i>made.</i>	‘Āmi <i>‘We</i>
diyōgō <i>two</i>	set-kore <i>closely</i>	ūdāk <i>friendship</i>	bādaik. <i>let-us-make.</i>	Boron <i>Rain</i>	dile <i>when-falls</i>	ti <i>you</i>	mōre <i>me</i>
gūris, <i>cover,</i>	bau-dile <i>wind-when-blows</i>	mi <i>I</i>	tōre <i>you</i>	jātāng, <i>wili-press,’</i>	buliyā <i>saying</i>	bādailā. <i>made-friendship.</i>	
Boron <i>Bain</i>	dile <i>when-fell</i>	bāhār <i>bamboo-of</i>	bākolē <i>bark</i>	tempākore <i>(the)-clod</i>	gūre, <i>covering,</i>	bau <i>wind</i>	
dile <i>when-blew</i>	tempāke <i>(the)-clod</i>	jātaiyā, <i>pressing,</i>	ime <i>thus</i>	thailā. <i>lived.</i>			
Āg-dinor <i>One-day-of</i>	dinete <i>day-on</i>	bawe <i>wind (and)</i>	borone <i>rain</i>	dilō. <i>fell.</i>	Bāhār <i>Bamboo-of</i>	bākol <i>bark</i>	
aukhān <i>that</i>	bawe <i>wind-by</i>	urāiyā <i>being-blown-away</i>	nilōgā, <i>was-taken,</i>	‘ūdā, tempāk <i>‘friend, clod</i>	tempāk, <i>clod,</i>	buliyā <i>‘saying</i>	
gelgā. <i>went.</i>	Tempāk <i>Clod</i>	augō <i>that</i>	borone <i>rain-by</i>	tinglō-thāng, <i>wet-being,</i>	‘ūdā, <i>‘friend,</i>	bāhār <i>bamboo-of</i>	bākol <i>bark</i>
bāhār <i>bamboo-of</i>	bākol, <i>bark,’</i>	buliyā <i>saying</i>	ime <i>thus</i>	māng-ōil. <i>destroyed-was</i>			

FOLK TALE TAKEN FROM THE LIPS OF A NINGTHOWKHONG VILLAGER IN MANIPUR.

Formerly a certain man cut up earth with a spade close to a cluster of bamboos. One day it so happened that a piece of the dry bark of one of the bamboos fell on one of the clods. The piece of bark made friendship with the clod, and they made an agreement to help each other in time of danger. Accordingly when rain fell the piece of bark covered the clod and kept it from being wet and destroyed, and in case of storm the latter used to lie upon the former and keep it from being carried off by the wind. Thus they passed some days. But one day, both rain and wind came at the same time. The storm carried away the piece of bark, which could only shout, ‘My friend clod, what will become of you without me:’ and the clod, being unprotected, was also destroyed by the heavy fall of rain, while it called its friend, ‘My friend bamboo-bark, what will be your fate without me.’

STANDARD LIST OF WORDS AND SENTENCES IN ASSAMESE AND MAYĀNG.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
1. One	Ek	Āk	Ā-gō.
2. Two	Dui	Dui	Dui-gō, diyo-gō.
3. Three	Tini	Tini	Tin-gō.
4. Four	Sāri	Sāri	Sāri-gō.
5. Five	Pās	Pās	Pās-gō.
6. Six	Ṣay	Ṣai	Ṣoy-gō.
7. Seven	Hāt	Hāt	Hāt-gō.
8. Eight	Āṭh	Āṭh	Āt-gō.
9. Nine	Na	Nao	Nao-gō.
10. Ten	Dah	Dah	Dos-gō.
11. Twenty	Kuri	Kuri	Āk-kuri-gō.
12. Fifty	Pausāḥ, ārhāi kuri	Pansāḥ	Yāngkhai-gō (<i>Meithei</i>).
13. Hundred	Hā	Hā	Āk-han-gō.
14. I	May	Mai	Mi.
15. Of me	Mor	Mor	Mōr.
16. Mine	Mor	Mor	Mōr.
17. We	Āmi	Āmi	Āmi.
18. Of us	Āmār	Āmār	Āmār.
19. Our	Āmār	Āmār	Āmār.
20. Thou	Tumi, tay	Tai (<i>to an equal</i>); Āpuni (<i>to a superior</i>).	Ti.
21. Of thee	Tomār, tor	Tor; āponār	Tōr.
22. Thine	Tomār, tor	Tor; āponār	Tōr.
23. You	Tomolāk	Tumi	Tumi.
24. Of you	Tomolākar	Tumār	Tumār, tomār.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Maying (Manipur and Sylhet).
25. You	Tomolákar	Tumár, tomrár	Tumár, tomár.
26. He	Hi, teḍ	Hi	Tá.
27. Of him	Tár, teḍr	Tár	Tár.
28. His	Tár, teḍr	Tár	Tár.
29. They	Hi-hát, teḍ-bilák	Táhát	Tānō.
30. Of them	Hi-hátar, teḍ-bilákar	Táhátar	Tānōr.
31. Their	Hi-hátar, teḍ-bilákar	Táhátōr	Tānōr.
32. Hand	Hát	Hát	Āt.
33. Foot	Bhári	Bhári	Jāng.
34. Nose	Nák	Nák	Nák.
35. Eye	Sáku	Sáku	Ākhi.
36. Mouth	Mukh	Mukh	Thotá.
37. Tooth	Dāt	Dāt	Dát.
38. Ear	Kán	Káp	Kán.
39. Hair	Suli	Suli	Sul.
40. Head	Mur	Mur	Tik, mur.
41. Tongue	Zibā, zibhā	Zibhā	Jū, jibrā.
42. Belly	Peṭ	Pāṭ	Pet.
43. Back	Piṭhi	Piṭhi	Pithi.
44. Iron	Lo	Lohā	Luā.
45. Gold	Hon	Honā	Hunā.
46. Silver	Rup	Rupā	Rūpa.
47. Father	Pitā, bopāi	Bāpák	Bābā, [bāpōk.
48. Mother	Āi	Māk	Mālōk.
49. Brother	Bhāi, kakāi	Bhāk	Baiyōk.
50. Sister	Bāi, bhani	Bānlāk	Bonōk.
51. Man	Mānuh	Mānuh	Muni.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Syibet).
52. Woman	Māiki mānnh, tiroṭā	Ziā-sāli	Jelā.
53. Wife	Ghāini, tiroṭā	Tiri	Molok.
54. Child	Larā, sowāh	Āpā, āpi	San, jiput.
55. Son	Po	Putāk	Putō.
56. Daughter	Zi	Ziāk	Jilō.
57. Slave	Beṭi-bandī	Bandī, gulām	Lāiyik.
58. Cultivator	Khetiyak	Hāulōi	Khetikoror mānu.
59. Shepherd	Bheri-rakhiyā	Bhērisārā	Berā rākhulā mānu.
60. God	Is ^w ar	Is ^w ar	Dau.
61. Devil	Pihās	Bhūt	Dau.
62. Sun	Hūrzya, beli	Hūr्यū	Beli.
63. Moon	Sanura, zon	Sandra	Chāt, junāk.
64. Star	Nakhyatra, tarā	Tārā	Terā.
65. Fire	Zui	Zui	Ji.
66. Water	Pāni	Pāni	Pāni.
67. House	Ghar	Ghar	Gor.
68. Horse	Ghorā	Ghōrā	Gorā.
69. Cow	Gāi-gāru	Gāi-gāru	Gūrā.
70. Dog	Kukur	Kukur	Kukur.
71. Cat	Mekuri, birāli	Mākri	Mekur.
72. Cock	Matā kukurā	Kukurā sarēi	Kukarā, kuraki lābā.
73. Duck	Pāti hāh	Hāh	Āns.
74. Ass	Gādhā	Gādhā	Gādhā.
75. Camel	Uṭ	Uṭ	Uṭ.
76. Bird	Sarāi	Sarēi	Pākhiyā.
77. Go	Z-wā (<i>1st Verb. Noun</i>)	Zā, zōwā, zāok	Ātāni, jāni (<i>infinitive</i>).
78. Eat	Khowā	Kha, khōwa, khāok	Khānā (<i>infinitive</i>).

English.	Assamese (Sibsagar).	Western Assamese (Kamrup.)	Mayäng (Manipur and Sylhet).
79. Sit	Bahā	Bah, bāhā, bahak	Bōnā.
80. Come	Āhā	Āh, āhā, āhak	Āhāni.
81. Beat	Mārā, marā	Mār, mā [~] rā, mārak	Kilāni (<i>of men</i>), bārāni (<i>of animals</i>).
82. Stand	Thiyā howā	Thia hōn, thia hōwā, thia haok.	Ūbāni.
83. Die	Marā	Mar, mārā, marak	Mōrāni.
84. Give	Diyā	Di, dīā, diak	Denā.
85. Run	Lar-marā	Daur, dāūrā, dāurak	Dābdāni.
86. Up ,	Opara-lāi	Oparat	Goz, gojje.
87. Near	Osarat	Osarat	Kādā, kādāt, bittā.
88. Down	Tal, tala-lāi	Talat	Tole.
89. Far	Dūr	Dūrāi	Dūr.
90. Before	Pūrbe, agāiye	Āgat	Āgē, mung-khānāt, mung.
91. Behind	Pāṣat, pāṣ-phāle	Pāṣat	Pis, pithi-khānāt.
92. Who	Zei, Zeiye : <i>interrog.</i> , kon	Kup, kupi	Kung-gō.
93. What	Zi : <i>interrog.</i> , ki	Ki	Kitā, kisā-de.
94. Why	Kiyā, kelāi	Kiyā	Kitārokā, kitārkā.
95. And	Āru	Āru	Ākhantē, ākchurum, bāro.
96. But	Kintu	Kintu	Antā, -te.
97. If	Zādi	Zādi	-te.
98. Yes	Erā, hay	Hai	Hāi.
99. No	Ohō, nahay	Nahāi	Nā, nei, nāgoi.
100. Alas	Dehi au	Hāri, hāri	Hobāi.
101. A father	Bāpek ezan	Bāpāk ātā	Bābā āgō.
102. Of a father	Bāpek ezanar, bāpekar	Bāpāk ātār	Bābā āgōr.
103. To a father	Bāpek ezanak, bāpekak	Bāpāk ātākak lēgi	Bābā āgōrāng.
104. From a father	Bāpek ezanar parā, bāpekar parā.	Bāpāk ātākar parā	Bābā āgōrāngtō.
105. Two fathers	Duzan bāpek	Bāpāk duṭā	Bābā dūgō.

English.	Assamese (Silhetese).	Western Assamese (Kamrup).	North Manipuri and (p. 26)
106. Fathers . . .	Bāpek-bhāt, bāpek-bilāk	Bāpek-gilāk	Bāpek-gilāk
107. Of fathers . . .	Bāpek-bhātar . . .	Bāpek-gilākar . . .	Bāpek-gilāk
108. To fathers . . .	Bāpek-bhātak . . .	Bāpek-gilākak lēgi . . .	Bāpek-gilārang.
109. From fathers . . .	Bāpek-bhātar parā . . .	Bāpek-gilākar parā . . .	Bāpek-gilārangtō.
110. A daughter . . .	Ziyek ezāni . . .	Ziāk ātā . . .	Jiō āgā.
111. Of a daughter . . .	Ziyek ezānir . . .	Ziāk ātār . . .	Jiō āgār.
112. To a daughter . . .	Ziyek ezānik . . .	Ziāk ātākak lēgi . . .	Jiō āgārāng.
113. From a daughter . . .	Ziyek ezānir parā . . .	Ziāk ātār parā . . .	Jiō āgārāngtō.
114. Two daughters . . .	Duzāni ziyek . . .	Dui ziāk . . .	Jiō dūgō.
115. Daughters . . .	Ziyek bilāk . . .	Ziāk-gilāk . . .	Jiō gāsi.
116. Of daughters . . .	Ziyek bilākar . . .	Ziāk-gilākar . . .	Jiō gāsir.
117. To daughters . . .	Ziyek bilākak . . .	Ziāk-gilākak lēgi . . .	Jiō gāsirāng.
118. From daughters . . .	Ziyek bilākar parā . . .	Ziāk-gilākar parā . . .	Jiō gāsirāngtō.
119. A good man . . .	Esan bhāl mānuh . . .	Ātā uttam mānuh . . .	Hobā muni āgō.
120. Of a good man . . .	Esan bhāl mānuhar . . .	Ātā uttam mānuhar . . .	Hobā muni āgōr.
121. To a good man . . .	Esan bhāl mānuhak . . .	Ātā uttam mānuhak lēgi . . .	Hobā muni āgōrāng.
122. From a good man . . .	Esan bhāl mānuhar parā . . .	Ātā uttam mānuhar parā . . .	Hobā muni āgōrāngtō.
123. Two good men . . .	Duzan bhāl mānuh . . .	Dui uttam mānuh . . .	Hobā muni dūgō.
124. Good men . . .	Bhāl mānuh-bilāk . . .	Uttam mānuh-gilāk . . .	Hobā muni gāsi.
125. Of good men . . .	Bhāl mānuh-bilākar . . .	Uttam mānuh-gilākar . . .	Hobā muni gāsir.
126. To good men . . .	Bhāl mānuh-bilākak . . .	Uttam mānuh-gilākak lēgi . . .	Hobā muni gāsirāng.
127. From good men . . .	Bhāl mānuh-bilākar parā . . .	Uttam mānuh-gilākar parā . . .	Hobā muni gāsirāngtō.
128. A good woman . . .	Ezāni bhāl māiki . . .	Ājāni uttam siā-sālī . . .	Hobā jelā āgō.
129. A bad boy . . .	Etā beyā lārā . . .	Ātā baiā lārā . . .	Hobānai muni sāngō.
130. Good women . . .	Bhāl māiki-bilāk . . .	Uttam siā-sālī-gilāk . . .	Hobā jelā gāsi.
131. A bad girl . . .	Ezāni beyā sowāli . . .	Ājāni baiā āpi . . .	Hobānai jelā sāngō.
132. Good . . .	Bhāl . . .	Uttam; bhāl . . .	Hobā.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
133. Better . . .	Tāt-kāi bhāl . . .	Tāt-o kāri bhāl . . .	Angō hobā, jinge hobā.
134. Best . . .	Ātāt-kāi bhāl . . .	Ĥakalat kāri bhāl . . .	Hābirāngtō jinge hobā
135. High . . .	Okhā . . .	Ukha . . .	Usgo,
136. Higher . . .	Tāt-kāi okhā . . .	Tāt-o kāri ukha . . .	Jinge us.
137. Highest . . .	Ātāt-kāi okhā . . .	Ĥakalat kāri ukha . . .	Us ose hābirāngtō jinge us.
138. A horse . . .	Etā ghorā . . .	Ātā ghorā . . .	Gorā lābā āgō.
139. A mare . . .	Ghorā ezāni . . .	Ājāni ghuri . . .	Gorā āmōm āgō.
140. Horses . . .	Matā ghorā-bilāk . . .	Ghorā-gilāk . . .	Gorā lābā hābi.
141. Mares . . .	Māiki ghorā-bilāk . . .	Ghuri-gilāk . . .	Gorā āmōm hābi.
142. A bull . . .	Etā dāmarā . . .	Ātā hāluwā gāru . . .	Gūrū lābā āgō.
143. A cow . . .	Ezāni gāru . . .	Ājāni gāi gāru . . .	Gūrū āmōm āgō
144. Bulls . . .	Dāmarā-bilāk . . .	Hāluwā gāru-gilāk . . .	Gūrū lābā hābi.
145. Cows . . .	Māiki gāru-bilāk . . .	Gāi gāru-gilāk . . .	Gūrū āmōm hābi.
146. A dog . . .	Etā kukur . . .	Ātā kukur . . .	Kukur lābā āgō.
147. A bitch . . .	Kukur ezāni . . .	Ātā māti kukur . . .	Kukur āmōm āgō.
148. Dogs . . .	Matā kukur-bilāk . . .	Kukur-gilāk . . .	Kukur lābā hābi.
149. Bitches . . .	Māiki kukur-bilāk . . .	Māti kukur-gilāk . . .	Kukur āmōm hābi.
150. A he-goat . . .	Etā matā śāgal . . .	Ātā pāthā śāgal . . .	Śāgōl lābā āgō.
151. A female goat . . .	Ezāni māiki śāgali . . .	Ājāni pāthi śāgal . . .	Śāgōl āmōm āgō.
152. Goats . . .	Śāgal-bilāk . . .	Śāgal-gilāk . . .	Śāgōl hābi.
153. A male deer . . .	Etā matā pāhu . . .	Ātā pāthā pāhu . . .	Pōhū lābā āgō.
154. A female deer . . .	Ezāni māiki pāhu . . .	Ājāni pāthi pāhu . . .	Pōhū āmōm
155. Deer . . .	Pāhu . . .	Pāhu . . .	Pōhū.
156. I am . . .	May haō . . .	Mai āgō . . .	Mi osu or āsu, and so througho
157. Thou art . . .	Tumi howā . . .	Tai āpāh, āpuni āpei . . .	Ti osōt.
158. He is . . .	Hi hay . . .	Hi āpā, tāō āpā . . .	Tā ose.
159. We are . . .	Āmi haō . . .	Āmi āgō . . .	Āmi osi.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Maying (Manipur).
160. You are . . .	Tomoláke howá . . .	Tumi ágá . . .	Tumi oso.
161. They are . . .	Teó-bilák hay . . .	Táhát ápei . . .	Táno oai.
162. I was . . .	May ápiló . . .	Mai ápiló . . .	Mi osilu <i>or</i> ásilu, and so <i>throughout.</i>
163. Thou wast . . .	Tumi ápilá . . .	Tai ápili, apuni ápil . . .	Ti oail.
164. He was . . .	Hi ápil . . .	Hi ápil . . .	Tá oail.
165. We were . . .	Ámi ápiló . . .	Ámi ápiló . . .	Ámi osilang.
166. You were . . .	Tomoláke ápilá . . .	Tumi ápilá . . .	Tumi osilai.
167. They were . . .	Teó-bilák ápil . . .	Táhát ápil . . .	Táno osilá.
168. Be . . .	Howá . . .	Howá, hábá . . .	Óis.
169. To be . . .	Hába-lái . . .	Hábák légi . . .	Ónâ, onâr kâje (<i>purpose</i>).
170. Being . . .	Haóte . . .	Hái . . .	Óiyá.
171. Having been . . .	Hái . . .	Hái phálái . . .	Óilegá <i>or</i> oiyá.
172. I may be . . .	May hába páró . . .	Mai hába páró . . .	Mi onâ pátau.
173. I shall be . . .	May háam . . .	Mai háam . . .	Mi oituo.
174. I should be . . .	May hába lage . . .	Mai howá usit . . .	Mi oituo.
175. Beat . . .	Mará . . .	Mará . . .	Kilá.
176. To beat . . .	Máriba-lái . . .	Máribák légi . . .	Kilánir kâje (<i>purpose</i>)
177. Beating . . .	Máróte . . .	Mári . . .	Kiláyá.
178. Having beaten . . .	Mári . . .	Mári phálái . . .	Kiláyá.
179. I beat . . .	May máró . . .	Mai máró . . .	Mi kilauri.
180. Thou beatest . . .	Tumi mará . . .	Tai márâb, apuni márâ . . .	Ti kilár.
181. He beats . . .	Hi máre . . .	Hi márâ . . .	Tâ kilár.
182. We beat . . .	Ámi máró . . .	Ámi máró . . .	Ámi kilayár, kiliyár.
183. You beat . . .	Tomoláke mará . . .	Tumi márâ . . .	Tumi kilai
184. They beat . . .	Teó-biláke máre . . .	Táhát márâ . . .	Táno kilaitará.
185. I beat (<i>Past Tense</i>) . . .	May máriqiló . . .	Mai máriqiló . . .	Mi kiláilu.
186. Thou beatest (<i>Past Tense</i>) . . .	Tumi máriqilá . . .	Tai máriqili; apuni máriqil . . .	Ti kiláile.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
187. He beat (<i>Past Tense</i>) .	Ḥi māriṣil . . .	Ḥi māriṣil . . .	Tā kilailō.
188. We beat (<i>Past Tense</i>) .	Āmi māriṣilō . . .	Āmi māriṣilō . . .	Āmi kilailāng.
189. You beat (<i>Past Tense</i>)	Tomolāke māriṣilā . . .	Tumi māriṣilā . . .	Tumi kilailai.
190. They beat (<i>Past Tense</i>)	Ḥi-hāte māriṣil . . .	Tāhātā māriṣil . . .	Tāno kilailā.
191. I am beating . . .	May māriṣō . . .	Mai māribā dhāriṣō . . .	Mi kilauri.
192. I was beating . . .	May māri ṣilō, māriṣilō . . .	Mai māribā dhāriṣilō . . .	Mi kilailunai.
193. I had beaten . . .	May māriṣilō . . .	Mai māri uṭhiṣilō . . .	Mi kilailu.
194. I may beat . . .	May māribā pārō . . .	Mai māribā pārō . . .	Mi kilāni aikorer.
195. I shall beat . . .	May mārim . . .	Mai mārim . . .	Mi kilaituo.
196. Thou wilt beat . . .	Tumi māribā . . .	Tai māribi, āpuni māribā . . .	Ti kilaituo.
197. He will beat . . .	Ḥi māribā . . .	Ḥi māribā . . .	Tā kilaitoi.
198. We shall beat . . .	Āmi mārim . . .	Āmi mārim . . .	Āmi kilaitāngai.
199. You will beat . . .	Tomolāke māribā . . .	Tumi māribā . . .	Tumi kilaitarai.
200. They will beat . . .	Ḥi-hāte māribā . . .	Tāhātā māribā . . .	Tāno kilaitai.
201. I should beat . . .	May māribā lāge . . .	Mai māri usit . . .	Mi kilaituo.
202. I am beaten . . .	May mār khāisō . . .	Mai mār khālō . . .	More kilailō.
203. I was beaten . . .	May mār khāiṣilō . . .	Mai mār khāiṣilō . . .	More kilailō.
204. I shall be beaten . . .	May mār khām . . .	Mai mār khām . . .	More kilaitoi.
205. I go . . .	May zāō . . .	Mai zāō . . .	Mi jaurigā.
206. Thou goest . . .	Tumi zowā . . .	Tai zā, āpuni zāok . . .	Ti jaurgā.
207. He goes . . .	Ḥi zāy . . .	Ḥi zāi . . .	Tā jargā.
208. We go . . .	Āmi zāo . . .	Āmi zāo . . .	Āmi jaiyārgā.
209. You go . . .	Tomolāke zowā . . .	Tumi zowā . . .	Tumi jārigā.
210. They go . . .	Ḥi-hāte zāy . . .	Tāhāt zāi . . .	Tāno jārigā.
211. I went . . .	May gāiṣilō . . .	Mai geiṣilō . . .	Mi jaurigā, gesilu
212. Thou wentest . . .	Tumi gāiṣilā . . .	Tai geiṣili, āpuni geiṣil . . .	Ti gesilegā.
213. He went . . .	Ḥi gāiṣil . . .	Ḥi geiṣil . . .	Tā gesilgā.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (Majipur and Colaba).
214. We went . . .	Ámi gáisiñó . . .	Ámi geisiló . . .	Ámi jayarga.
215. You went . . .	Tomoláke gáisiñá . . .	Tumi geisilá . . .	Tumi jayarga.
216. They went . . .	Hi-háte gáisiñ . . .	Táhāt geisil . . .	Tāno jayarga.
217. Go . . .	Zowá . . .	Zowá . . .	Ja-ga.
218. Going . . .	Záote, gá . . .	Zai . . .	Jate-gá
219. Gone . . .	Gál . . .	Gál . . .	Giya
220. What is your name ?	Tomár nám ki ? . . .	Tor nám ki ? . . .	Tor nang xi-nang ?
221. How old is this horse ?	Ghorá-to kimán bayahiyañ ?	Ei ghōrā-tor bah kimán ?	Gora egōr bonor kokhan caeta ?
222. How far is it from here to Kashmir ?	Iyār parā Kásmi-lái kimán dūrái ?	Iyār parā Kásmirak legi kimán dūrái ?	Erangto Kashmir aukhān kori dūrāit ?
223. How many sons are there in your father's house ?	Tomár bāperar gharat kimán putek āpe ?	Tor bāpeir gharat zeitā sáli āpā ?	Tōr bāpekor gorē muni pūtō koigō ase ?
224. I have walked a long way to-day.	Ázi may bāhnt bāt khoz káñhi phuriló.	Mai āzi bāhu bāt phuriló .	Mi āji dūrai siyā gesilu.
225. The son of my uncle is married to his sister.	Mor dadāir putekere teōr bhāniyekar biyā hāl.	Mor khurār putāktor lagot tār bāniākar biā hāñi.	Mōr khurār pūtōke tār bonēkore lehong kōilā.
226. In the house is the saddle of the white horse.	Bagā ghorā-tor zin-khan ghar-tot āpe.	Ghar-tōr bhitaratā bagā ghōrā-tor zin khān āpei.	Dola gorāgōr sáplkhan gorē ase.
227. Put the saddle upon his back. /	Tār piñhat zin-khan tha	Tār piñhit zin khān di	Pithir māje sáplkhan borā.
228. I have beaten his son with many stripes.	Tār pitēkak may bāhnt betere khobālō.	Mai tār putāk-tok bātārā kātā kubo mārīlō.	Tār pūtōkore mi sēchālō miyām kore kilailā.
229. He is grazing cattle on the top of the hill.	Hi parbbatar tīngat gāru mah sarāise.	Hi parbbatar tīnat gāru sāgūli sārīlā lāgīñi.	Tenggarār gojje tā gūrū-gāri khowār.
230. He is sitting on a horse under that tree.	Hei gāē zopār talat hi ghorā etār oparat bahi āpe.	Hi hei gāē zopār talatā ghōrā etār uparat nñhi āpā.	Tā rūkor gājūror tole gorāgōr gojje bowē.
231. His brother is taller than his sister.	Tār kakāiyek tār bāiyekat-kāi okhā.	Tār bhāk-to tār bāniāk-tot kārī sarā.	Tār bāiyōk ogoi tār bonēk-orāngtō jinge us ope.
232. The price of that is two rupees and a half.	Tār dām duṭakā āṭ anā .	Hi-tor dām aḍhāi takā .	Autār mūnte rūpā dūkhān mākhāi.
233. My father lives in that small house.	Mor bopāi hāñ-to hāru gharat thāke.	Mor bāpā hei hāru ghar-tot thākā.	Mōr bāpōk hūnkūng gor angōt thār.
234. Give this rupee to him.	Ei rup takā tak de . . .	Tak ei takā to di . . .	Tūrang rūpā etā de.
235. Take those rupees from him.	Tār parā hāñ rup kei takā la.	Tār parā hei takā-gilāk lau	Tūrangtō rūpā antā lois.
236. Beat him well and bind him with ropes.	Tāk bhāl-kāi mār, āru zāvirē bāndh.	Tāk bhāl kārī mār āru zāvirē bāndh.	Tāre miyām kilaiyā dorilō bāt.
237. Draw water from the well.	Nādar ur-ā pāni ān . . .	Hei lād-tor parā pāni tol .	Kōhārtō pāni kārgā.
238. Walk before me :	Mor āge āge khoz kārh . . .	Mor āgā āgā khoz kāḍh . . .	Mōr munge bul.
239. Whose boy comes behind you ?	Tomār pāse pāse kār larā āhe ?	Tor pāsat hā-to kār sáli āhiñi ?	Tōr piśē kār muni saugō āhertā ?

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
240. From whom did you buy that?	Hi-to kār parā kinilā ?	Tai hā-to kār parā kinsili ?	Ti augō kārāngtō lōsilētā ?
241. From a shopkeeper of the village.	Gāwar dokāni etār parā	Gāorā dokeni tār tār parā	Gāngor dokāndār āgorāngtō lōsilu.

VOLUME V—PART I.

Page 4, line 8 from bottom of text, in marginal note.—For 'and' read 'an'.

Page 15, line 7 from bottom of text.—For 'Lakshmi,' read 'Lakshmi'.

Page 19.—Substitute the following for the Table on this page:—

BENGAL.		ASSAM.	
Name of Dialect.	Number of speakers.	Name of Dialect.	Number of speakers.
Central or Standard	8,443,996		
Western (including Khariā Thār, Māl Pahāriā, and Sarāki sub-dialects)	3,967,641		
South-Western	346,502		
Northern (including the Kōch and Siripurīā sub-dialects)	6,108,553	Rājbangsī	292,800
Rājbangsī (including Bāhē sub-dialect)	3,216,371	Eastern	2,261,221
Eastern (including Haijong and East-Central sub-dialects)	14,649,430	TOTAL for Assam	2,554,021
South-Eastern (including Chāk mā)	2,196,632		
TOTAL for Bengal	38,929,125		
Add—Assam Total	2,554,021		
Add—South-Eastern Bengali, spoken in Akyab (Burma) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali-speaking area	41,597,298		

¹ These figures are not based on special local returns.

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

Total number of people speaking Bengali at home	41,597,298
" " " " " elsewhere in the Lower Provinces	60,638
" " " " " elsewhere in India	275,348
Grand Total of people who speak Bengali in India	<u>41,933,284</u>

Page 23, line 11.—Father Hosten, in his paper in 'Bengal Past and Present' (Vol. IX), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlayne. He says:—

'It was published with a Burmese alphabet in 1692 in a work containing observations by the Jesuit Fathers Jean de Foutenay, Guy Tachard, Etienne Noël and Claude Bèze. The title of the book is *Observations Physiques et Mathématiques pour servir à l'histoire naturelle, et à la perfection de l'Astronomie et de la Géographie; Envoyées des*

Indes et de la Chine à l'Académie Royale des Sciences à Paris, par les Pères Jésuites. Avec les reflexions de Mrs. de l'Académie, et les Notes du P. Goûge, de la Compagnie de Jésus. A Paris, de l'Imprimerie Royale. M. DC. XCII: 4^e, pp. 113, 2 maps, and 1 plate containing the characters of the people of Bengala and Buramas [Burma]. To this Father Hosten adds the following note:—'Cf. Sommervogel, *Bibl. de la C. de Jésus*, III, Col. 1641, No. 2.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. *Missions Belges*, Nov. 1913, pp. 405-406.'

Page 23, line 6 from below of text.—Kehr's *Arvank Szeb* is in the British Museum Library (Press-mark, 602. h. 19). I am indebted to Dr. Barnett for the following information concerning it:—Its title is as follows:—

“MONARCHAE MOGOLO-INDICI, vel MOGOLIS MAGNI AURENK SZEB NUMISMA INDO-PERSICUM argenteum quinquelibrale rarissimum in solennem renovationem et confirmationem clientelarum urbis ac sedis imperatoriae DELHI, nunc dictae DNCHIHANABAD, signatum . . . latine recensitum, explicatum, examinatum, et contra dubia quorundam, imprimis contra Moslemanum illum celeberrimum, illustrem atque doctissimum, SCHEICH MOHAMMED EFENDI, Reipubl. Africo-Tripolitanae Cancellarium, et ad Aulam Caesaream Viennensem nuper Legatum, perspicue, solide ac modeste vindicatum, et variis notis . . . illustratum a M. Georgio Jacobo Kehr, Silusia-Franco Orientali. In Appendice, Indo-Maurorum characteres Arithmetici, alphabetum Bengalicum, & syllabarii Mongalo-Kalnauckiei pars exhibetur. Lipsiae, impressit Heinrich Christoph Takke, 1725.” The appendix to which this refers is a plate containing the arithmetical symbols used by the Moslems (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a “specimen lectionis Bengaliae” consisting of the words “Sergeant Wolfgang Meyer” written in Bengali script. The alphabet is very fairly written. It transliterates the sounds thus: Koo Gkoo Goo Gho Ona; Sjo [Scho] Sjoo [Schoo] Joo Sjoo [Schoo] Eio; Too Tho Doo Dho Anno; To Tho Do Dho Noe (Nu); Po Pho Boo Bho Moe (Mu); Joo Roo Loo Bo Soo Soo Soo Loo [sic.] Khieo. He also gives a woodcut of Bengali numerals on p. 48, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 51 pages quarto, with 2 plates.’

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1903 are however given below. Under Head B. ‘General’, add the following:—

- HOSTEN, FATHER H., S. J.—*The three first Type-printed Bengali Books.* In *Bengal, Past and Present*, Vol. IX, Part I, pp. 40ff. [No date on my copy.]
- GYÂNENDRAMOHAN DAS.—*Bāngalā Bhāshār Abhidhān.* A Bengali Dictionary in the Bengali language. Calcutta, N. D. (Preface dated 1916).
- SUNITI KUMĀR CHATTERJĪ, D. LIT.—*Bengali Phonetics*, in *The Modern Review* for January 1917, pp. 70ff. Calcutta.
- “ “ “ “ *Ārabī ō Phārsī Nāmār Bāngalā Līpyantār*, from the Journal of the Bāngīya Sahitya Parishad, Vol. IV, 1324. B. S. (=1918 A. D.).
- “ “ “ “ *Bengali Phonetics*, from the Bulletin of the School of Oriental Studies, Vol. II, Part I, pp. 1ff. London, 1921.
- BIJAYCHANDRA MAZUMDĀR.—*The History of the Bengali Language.* Calcutta, 1920.

Page 25.—Under Head C. ‘Grammars and Reading-Books’ *add* :—

ANDERSON, J. D., LITT. D.—*A Manual of the Bengali Language*. Cambridge, 1829.

Page 26, line 6 from below.—For ‘*Vista*,’ read ‘*Vista*’.

Page 27.—Under Head E. ‘Literature, etc.’ *add* the following :—

DINESH CHANDRA SEN, RAI SAHIB, B.A.—*Bāṅga-Bhāṣā e Śāhitya*, Second Edition, Calcutta, N. S. Preface dated 1901.

” ” *History of the Bengali Language and Literature*, Calcutta, 1911.

” ” *Bāṅga Śāhitya Parināya or Development of the Bengali Literature from the Earliest Times to the Middle of the Nineteenth Century, with Illustrations*. Two parts. Calcutta, 1914.

” ” *Bengali Prose Style, 1800-1857*. Calcutta, 1921.

HARA PRASĀD SHĀSTRĪ, MAHĀMAHOPADHYĀYA, C.I.E.—*Bāṅgā-Gāna e Dohā* (A collection of ancient poems, many in old Bengali). In *Calcutta Bāṅgīya Śāhitya Parināya Granthavali*, No. 53 Calcutta, 1923, B. S. (=1916, A. D.).

CHANDĪ DĀSA.—*Śrī-Kṛishṇa-kīrtana*. Edited with notes and an Index Verborum by BHĀNṬARĀJAN RĀY. Calcutta, *Bāṅgīya Śāhitya Parināya Granthavali*, No. 58, 1923 B. S. (=1916, A. D.).

BANERJĪ, B. D., M.A.—*The origin of the Bengali Script*. Calcutta, 1919.

SUSHIL KUMAR DE, M.A.—*History of Bengali Literature in the Nineteenth Century 1800-1825*. Calcutta, 1919.

PARGITER, F. E.—*Vocabulary of Peculiar Vernacular Bengali words*, *Memoirs of the Asiatic Society*, Bengal, Vol. VII, No. 5, pp. 321ff. Calcutta, 1923.

Page 42.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of *sh* in *shell* is represented by *sh* has been widely misunderstood. Many readers have assumed that by this statement I implied that, in the phonetic transcription *sh* represented the sound of the Bengali ষ, which, in transliteration, is represented by *sh*. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, *sh* represents the English sound of the English letters in the English word *shell*, and nothing more. The sound represented by it corresponds most nearly to that of the Bengali ষ, which, in transliteration, is represented by *ś*. It has nothing whatever to do with the sound of the Bengali cerebral ষ. The same remarks apply to the spelling in other phonetic transcriptions (pp. 168, 175, 178, 207, 235, 251, 254, 262, 267, 273, 276, 296, 303, 307, 310, 314, 318), and, especially, to that in the column for Bengali Colloquial (Phonetic Transcription) on pp. 352ff.

Page 70, line 3.—For ‘12,801’, read ‘27,908’. Make the same alteration in the last line of the Table on the same page, and alter the Total ‘3,952,534’ to ‘3,967,641’.

Page 99, line 14.—For ‘12,801’, read ‘27,908’.

Page 163.—The title should be ‘RĀJBANGŚĪ’, not ‘RĀJBANGSI’.

Page 168.—Regarding the pronunciation of *sh* in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 42.

Page 168, line 7 from below.—For ‘him said’, read ‘he said.’

Page 169, last line.—For 'hi-anger', read 'he angry'.

Page 175.—The same remarks apply as those on Page 168 above.

Page 224.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, *ō* is commonly pronounced as *ū*. Thus, *ghōrā*, a horse, is pronounced *ghūrā*, and *chōr*, a thief, is pronounced *sūr*.

Page 321, line 9 from below.—For *ṭa*, read *ṭā*.

Pages 352ff.—Regarding the column for Bengali Colloquial (Phonetic Transcription), see the remarks made with reference to page 42.

Page 353, South-Western Bengali column, No. 18, read 'āmāne-kār'; No. 19, read 'mormēn-kār'.

Page 355, South-Eastern Bengali column, No. 8, read 'ashṭwā'; Nos. 14—19, a diacritical mark (̂) has in each case broken off from a capital A. Read respectively, 'ā, ā̂, ā̃, ā̄, ā̅, ā̆, ā̇.' Insert a comma after 'ā̃' in No. 16.

Page 356, No. 29, Bengali Standard column.—For 'uhāra', read 'uhārā'. No. 30, Bengali Colloquial column, for 'ṣdor', read 'ṣder'.

Page 362, Siripurīā column, No. 68, for 'ghōra', read 'ghōrā'; No. 70, read 'kuttā'.

Page 363, No. 64, first column.—For 'tārā', read 'tārā'.

Page 367, No. 83, first column.—For 'māra', read 'marā'.

Page 371, No. 104, first column.—Omit the comma.

Page 372, No. 128, second column.—For 'bhala', read 'bhālā'.

Page 376, No. 165, third column.—For 'amrā', read 'āmṛā'.

Page 377, No. 161, second column.—For 't-annē', read 'tānne'.

Page 379, Chākmā column, Nos. 157 and 160.—Read 'tī'; No. 158.—Read 'tī'.

Page 379, Nos. 162, 172, 173 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over A.—Read, throughout, 'āi'.

Page 380, Nos. 180 and 183, second column.—For 'marish', 'māriṣh', read, in each case, 'māriṣ'.

Page 380, No. 182, third column.—For 'amrā', read 'āmṛā'.

Page 380, Nos. 196—199, second column.—Read 'māribē, māribē, māriba, māribē', respectively.

Page 381, No. 190, second column.—For 'mārchhila', read 'mārochhila'.

Page 381, No. 198, second column.—For 'monnē', read 'monne'.

Page 382, No. 182, second column.—Read 'āmṛā'.

Page 382, No. 184, first column.—Read 'ōrā'; second column, read 'pitā'.

Page 382, No. 185, second column.—Read 'pitsālam'.

Page 382, No. 188, first column.—Read 'hām^{rā}'; second column, read 'pitsālam'.

Page 382, No. 189, first column.—Read 'tum^{rā} mārē'; No. 190, read 'mārē'.

Page 382, No. 200, first column.—Read 'ōrā'.

Page 383, No. 179, fourth column.—Read 'mui'.

Page 383, No. 180, fourth column.—Read 'tūi'.

Page 383, No. 181, third column.—For 'māre', read 'mārē'.

Page 383, No. 185, fourth column.—Read 'mui'.

Page 383, Nos. 194 and 195, third column.—In both cases read 'āi'.

Page 383, No. 200, fourth column.—Read 'tārā'.

Page 384, No. 206, second column.—Read 'tūi'.

Page 384, No. 213, second column.—Read 'sē' (twice).

Page 386, Nos. 208 and 214, first column.—Read 'hām^{rā}'.

Page 386, Nos. 209 and 215, first column.—Read 'tum^{rā}'.

Page 387, Nos. 206 and 212, fourth column.—Read 'tūi'.

Page 387, No. 209, fourth column.—Read 'jā'.

Page 387, No. 211, third column.—Read 'āi'.

Page 387, No. 213, third column.—Read 'gēil or gēl'.

Page 387, No. 214, third column.—Read 'ārā'.

Page 387, No. 216, fourth column.—Read 'tārā'.

Page 394, line 10.—For 'present', read 'nineteenth'. The reference is to the nineteenth century.

Page 403.—In the third line of the section devoted to the second conjugation, for 'bloz' read 'bolā'.

Page 439, No. 54, second column.—Read 'lārā'.

Page 440, No. 104, second column.—Read 'hāpekar'.

Page 441, No. 131, second column.—Read 'sowāli'.

